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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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CHAPTER 99 – HIS^{asws} CONVICTION, AND HIS^{asws} PATIENCE UPON THE ABHORRENCES, AND SEVERITY OF HIS^{asws} AFFLICTIONS

1- يد، التوحيد أبي عن سعد عن ابن أبي الخطاب عن جعفر بن بشير عن العزمي عن أبي عبد الله ع قال: كَانَ لِعَلِيٍّ ع عَلَامٌ اسْمُهُ قَنْبَرٌ وَ كَانَ يُحِبُّ عَلِيًّا حُبًّا شَدِيدًا فَإِذَا خَرَجَ عَلَيَّ خَرَجَ عَلَى أَثَرِهِ بِالسَّيْفِ

(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^{asws} having said: 'There was a slave for Ali^{asws}, his name was Qanbar, and he used to love Ali^{asws} with intense love. Whenever Ali^{asws} would go out, he would go out upon his^{asws} tracks with the sword.

فَرَأَاهُ ذَاتَ لَيْلَةٍ فَقَالَ يَا قَنْبَرُ مَا لَكَ قَالَ جِئْتُ لِأَمْشِي خَلْفَكَ فَإِنَّ النَّاسَ كَمَا تَرَاهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَخِفْتُ عَلَيْكَ

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

قَالَ وَجُحَكَ أَمْ مِنْ أَهْلِ السَّمَاءِ تَحْزُنُنِي أَمْ مِنْ أَهْلِ الْأَرْضِ قَالَ لَا بَلْ مِنْ أَهْلِ الْأَرْضِ قَالَ إِنَّ أَهْلَ الْأَرْضِ لَا يَسْتَطِيعُونَ بِي شَيْئًا إِلَّا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ مِنْ السَّمَاءِ فَارْجِعْ فَرَجَعَ.

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

2- يد، التوحيد القطان عن ابن زكريا عن ابن حبيب عن علي بن زياد عن مزوان بن معاوية عن الأعمش عن أبي حيان التميمي عن أبيه و كَانَ مَعَ عَلِيٍّ ع يَوْمَ صِفِّينَ وَ فِيمَا بَعْدَ ذَلِكَ قَالَ: بَيْنَمَا عَلِيٌّ بُنْ أَبِي طَالِبٍ ع يُعَبِّئُ الْكُتَّابَ يَوْمَ صِفِّينَ وَ مُعَاوِيَةُ مُسْتَقْبِلُهُ عَلَى فَرَسٍ لَهُ يَتَأَكَّلُ خُبْزَهُ تَأْكُلًا وَ عَلِيٌّ ع عَلَى فَرَسٍ رَسُولِ اللَّهِ ص الْمُرْتَجِزِ وَ بِيَدِهِ حَزْبَةُ رَسُولِ اللَّهِ ص وَ هُوَ مُتَقَلِّدٌ سَيْفَهُ ذَا الْفَقَّارِ

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

¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 1

فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ اخْتَرَسَ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّا نَخْشَى أَنْ يَغْتَالَكَ هَذَا الْمَلْعُونُ

A man from his^{asws} companions said, 'Recite a war poem, O Amir Al-Momineen^{asws}, for we are fearful that this accursed one (Muawiya) might assassinate you^{asws}!'

فَقَالَ عَلِيٌّ ع لَيْنَ قُلْتُ ذَلِكَ إِنَّهُ غَيْرُ مَأْمُونٍ عَلَى دِينِهِ وَ إِنَّهُ لَأَشَقَى الْقَاسِطِينَ وَ أَلَعُنُ الْحَارِجِينَ عَلَى الْأَيْمَةِ الْمُهْتَدِينَ وَ لَكِنْ كَفَى بِالْأَجْلِ حَارِساً لَيْسَ أَحَدٌ مِنَ النَّاسِ إِلَّا وَ مَعَهُ مَلَائِكَةٌ حَفَظَةٌ يَحْفَظُونَهُ مِنْ أَنْ يَرْتَدَّى فِي بئرٍ أَوْ يَقَعَ عَلَيْهِ حَائِطٌ أَوْ يُصِيبَهُ سُوءٌ فَإِذَا حَانَ أَجَلُهُ حُلُّوا بَيْنَهُ وَ بَيْنَ مَا يُصِيبُهُ

Ali^{asws} 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^{asws} of guidance but suffice with the current as a guard. There isn't anyone from the people except and with him^{asws} there is a protective Angel protecting him^{asws} 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^{asws} and what hits him^{asws}.

فَكَذَلِكَ أَنَا إِذَا حَانَ أَجَلِي انْبَعَثَ أَشْقَاهَا فَخَضَبَ هَذِهِ مِنْ هَذَا وَ أَشَارَ إِلَى لِحْيَتِهِ وَ رَأْسِهِ عَهْداً مَعْهُوداً وَ وَعْداً غَيْرَ مَكْذُوبٍ وَ الْحَدِيثُ طَوِيلٌ أَخَذْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ.

I^{asws} am similar to that. When my^{asws} death approaches, its most wretched one would be sent, and this would be dyed from this' – and he^{asws} gestured towards his^{asws} beard and his^{asws} 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

3- يد، التوحيد، الورائى و ابن المغيرة معاً عن سعد بن النهدى عن ابن غلوان عن عمرو بن ثابت عن ابن طريف عن ابن نُبائة قال: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع عَدَلَ مِنْ عِنْدِ حَائِطٍ مَائِلٍ إِلَى حَائِطٍ آخَرَ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ تَقِرُّ مِنْ قَضَاءِ اللَّهِ قَالَ أَفُرُّ مِنْ قَضَاءِ اللَّهِ إِلَى قَدَرِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Tawheed' – Al Warraq and Ibn Al Mugheira, both together from Sa'ad, from Al Nahdy, from Ibn Ulwan, from Amro Bin Sabit, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{asws} moved away from a wall leaning towards another wall. It was said to him^{asws}, 'O Amir Al-Momineen^{asws}! You^{asws} fleeing from a Decree of Allah^{azwj}? He^{asws} said: 'I^{asws} fled from a Decree of Allah^{azwj} to a Pre-determination of Allah^{azwj} Mighty and Majestic" (a lesson for momineen to take precaution).³

4- قب، المناقب لابن شهر آشوب كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَطُوفُ بَيْنَ الصَّفِّينِ بِصِفِّينِ فِي غِلَالَةٍ فَقَالَ الْحَسَنُ ع مَا هَذَا زِيَّ الْحَرْبِ فَقَالَ يَا بُنَيَّ إِنَّ أَبَاكَ لَا يُبَالِي وَقَعَ عَلَى الْمَوْتِ أَوْ وَقَعَ الْمَوْتُ عَلَيْهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

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

² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 2

³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, 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}.

وَكَانَ ع يَقُولُ مَا يَنْتَظِرُ أَشَقَّاهَا أَنْ يَخْضِبَهَا مِنْ فَوْقِهَا بِدَمٍ وَ لَمَّا ضَرَبَهُ ابْنُ مُلْجِمٍ قَالَ فُتِرْتُ وَ رَبِّ الْكَفْبَةِ

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^{la} struck him^{asws}, he^{asws} said: 'I^{asws} have succeeded, by the Lord^{azwj} of Kabah!'

فَقَدْ قَالَ اللَّهُ تَعَالَى فُلَانُ يَا أَيُّهَا الَّذِينَ هَادُوا إِنَّ زَعْمَتُمْ أَنْتُمْ أَوْلِيَاءُ الْآيَةِ

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 صَبْرِهِ مَا قَالَ اللَّهُ تَعَالَى فِيهِ الصَّابِرِينَ وَ الصَّادِقِينَ وَ الْقَانِتِينَ وَ الْمُنْفِقِينَ وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

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 الدَّلِيلُ عَلَى أَنَّهَا نَزَلَتْ فِيهِ أَنَّهُ قَامَ الْإِجْمَاعُ عَلَى صَبْرِهِ مَعَ النَّبِيِّ ص فِي شِدَائِدِهِ مِنْ صَعْرِهِ إِلَى كِبَرِهِ وَ بَعْدَ وَفَاتِهِ

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^{saww} difficulties, from his^{asws} young age to his^{asws} old age, and after his^{saww} passing away.

وَ قَدْ ذَكَرَ اللَّهُ تَعَالَى صِفَةَ الصَّابِرِينَ فِي قَوْلِهِ وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ هَذَا صِفَتُهُ بِلَا شَكٍّ.

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

تَجَمُّعُ الْبَيَانِ وَ تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ أَبَانَ بْنِ عُثْمَانَ أَنَّهُ أَصَابَ عَلِيًّا ع يَوْمَ أُحُدٍ سِتُونَ جِرَاحَةً.

(The books) 'Majma Al Bayan' and 'Tafseer Ali Bin Ibrahim', and Aban Bin Usman,

'On the day of Ohad, Ali^{asws} was hit by seventy injuries".⁵

تَفْسِيرُ الْفُسَيْيَرِيِّ قَالَ أَنَسُ بْنُ مَالِكٍ إِنَّهُ أَتَى رَسُولُ اللَّهِ ص بِعَلِيِّ ع وَ عَلَيْهِ نَيْفٌ وَ سِتُونَ جِرَاحَةً قَالَ أَبَانُ أَمَرَ النَّبِيُّ ص أُمَّ سَلِيمٍ وَ أُمَّ عَطِيَّةَ أَنْ تَدَاوِيَاهُ فَقَالَتَا قَدْ خَفْنَا عَلَيْهِ

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

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

⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 4 b

'They brought Ali^{asws} to Rasool-Allah^{saww} and upon him^{asws} were more than seventy injuries. Aban said, 'The Prophet^{saww} instructed Umm Suleym and Umm Atiyah that they treat him^{asws}. They said, 'We fear upon him^{asws}'.

فَدَخَلَ النَّبِيُّ صَ وَالْمُسْلِمُونَ يُعَوِّدُونَهُ وَهُوَ قَرْحَةٌ وَاحِدَةٌ فَجَعَلَ النَّبِيُّ صَ يَمْسَحُهُ بِيَدِهِ وَ يَقُولُ إِنَّ رَجُلًا لَقِيَ هَذَا فِي اللَّهِ لَقَدْ أَبْلَى وَ أَعْدَرَ فَكَانَ يَلْتَمِمْ

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

فَقَالَ عَلِيُّ عَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِي لَمْ أَفِرْ وَلَمْ أُولِي [أَوَّل] الدُّبُرِ فَشَكَرَ اللَّهُ تَعَالَى لَهُ ذَلِكَ فِي مَوْضِعَيْنِ مِنَ الْقُرْآنِ وَ هُوَ قَوْلُهُ تَعَالَى سَيَجْزِي اللَّهُ الشَّاكِرِينَ وَ سَنَجْزِي الشَّاكِرِينَ.

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

سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ يَغْنِي بِالشَّاكِرِينَ صَاحِبَكَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ وَ الْمُزْتَدِينَ عَلَى أَعْقَابِهِمُ الَّذِينَ ارْتَدُّوا عَنْهُ.

Saeed Bin Jubeyr, from Ibn Abbas,

'Regarding Words of the Exalted: **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^{asws} Ali^{asws} Bin Abu Talib^{asws}; and the ones turning back upon their heels are the ones who turn back from him^{asws}'.⁷

سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ فِي قَوْلِهِ تَعَالَى إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا يَغْنِي صَبَرَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحَسُّ وَ الْحُسَيْنُ عَ فِي الدُّنْيَا عَلَى الطَّاعَاتِ وَ عَلَى الْجُوعِ وَ عَلَى الْفَقْرِ وَ صَبَرُوا عَلَى الْبَلَاءِ لِلَّهِ فِي الدُّنْيَا أَنَّهُمْ هُمُ الْفَائِزُونَ

Sufyan Al Sowry, from Mansour, from Ibrahim, from Alqamah, from Ibn Masoud –

'Regarding Words of the Exalted: **Surely, I shall Recompense them today because they were patient, [23:111]** – meaning the patience of Ali^{asws} Bin Abu Talib^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} in the world upon the obedience, and upon the hunger, and upon the poverty, and they^{asws} were patient upon the afflictions for the Sake of Allah^{azwj} in the world: **and they are the achievers [23:111]**.

وَ قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ تَوَاصَوْا بِالصَّبْرِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ وَ لَمَّا نَعَى رَسُولُ اللَّهِ صَ عَلِيًّا بِحَالِ جَعْفَرٍ فِي غَزْوَةِ مُؤْتَةَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 4 c

⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 4 d

And Ali Bin Abdullah Bin Abbas said, '**and enjoin each other with the patience [103:3]** – Ali^{asws} Bin Abu Talib^{asws}. And when Rasool-Allah^{saww} described to Ali^{asws} the situation of Ja'far^{asws} in the military expedition of Muthah. He^{asws} said: 'We are for Allah^{azwj} are we are returning to Him^{azwj}'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتُ الْآيَةِ

Allah^{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.**

وَ قَالَ لَهُ رَجُلٌ إِنِّي وَ اللَّهُ لِأَجِئَكَ فِي اللَّهِ تَعَالَى فَقَالَ إِنْ كُنْتَ تُحِبُّنِي فَأَعِدِّ لِلْفَقْرِ تَخَفَافًا أَوْ جَلْبَابًا.

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

قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع وَ مَا لِي لَا أَرَى مِنْهُمْ سِيمَاءَ الشَّيْبَةِ قِيلَ وَ مَا سِيمَاءُ الشَّيْبَةِ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ حُمْصُ الْبُطُونِ مِنَ الطَّوَى يُبْسُ الشَّقَاءِ مِنَ الظَّمَاءِ عُمْشُ الْعُيُونِ مِنَ الْبُكَاءِ.

Words of Amir Al-Momineen^{asws}: 'And what is the matter I^{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^{asws}? He^{asws} said: 'Folding the bellies out of hunger, dry lips from the thirst, and bleary (watery) eyes from the crying'.⁹

فِي مُسْنَدِ أَبِي يَعْلَى وَ اعْتِقَادِ الْأَشْهَبِيِّ وَ جَمْعِ أَبِي الْعَلَاءِ الْهَمْدَانِيِّ عَنْ أَنَسٍ وَ أَبِي بَرَزَةَ وَ أَبِي رَافِعٍ وَ فِي إِبَانَةِ ابْنِ بَطَّةٍ مِنْ ثَلَاثَةِ طُرُقٍ أَنَّ النَّبِيَّ ص خَرَجَ يَتَمَشَّى إِلَى قُبَاءَ فَمَرَّ بِحَدِيقَةٍ فَقَالَ عَلِيٌّ ع مَا أَحْسَنَ هَذِهِ الْحَدِيقَةَ فَقَالَ النَّبِيُّ ص حَدِيقَتُكَ يَا عَلِيُّ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا حَتَّى مَرَّ بِسَبْعِ حَدَائِقَ عَلَى ذَلِكَ ثُمَّ أَهْوَى إِلَيْهِ فَأَعْتَنَّهُ فَبَكَى وَ بَكَى عَلِيٌّ ع

And (the books) 'Musnad' of Abu 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^{saww} went out walking to Quba, and he^{saww} passed by a garden. Ali^{asws} said: 'How excellent is this garden!' The Prophet^{saww} said: 'Your^{asws} Garden in the Paradise is more excellent than it' – to the extent that he^{asws} passed by seven gardens, upon that, then he^{asws} devoted to him^{asws} and hugged him^{asws}. He^{saww} cried and Ali^{asws} cried.

ثُمَّ قَالَ عَلِيٌّ ع مَا الَّذِي أَبْكََاكَ يَا رَسُولَ اللَّهِ قَالَ أَبْكََاكَ لِي لُصَاعَاتٍ فِي صُدُورِ قَوْمٍ لَنْ تَبْدُو لَكَ إِلَّا مِنْ بَغْدِي

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

⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 4 e

⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 4 f

قَالَ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ قَالَ تَصْبِرُ فَإِنْ لَمْ تَصْبِرْ تَلَقَّ جَهْدًا وَ شِدَّةً

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'.

قَالَ يَا رَسُولَ اللَّهِ أَتُخَافُ فِيهَا هَلَكَ دِينِي قَالَ بَلْ فِيهَا حَيَاةُ دِينِكَ

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

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا رَأَيْتُ مِنْذُ بَعَثَ اللَّهُ مُحَمَّدًا رَحَاءً فَالْحَمْدُ لِلَّهِ وَ لَقَدْ خِفْتُ صَغِيرًا وَ جَاهَدْتُ كَبِيرًا أَقَاتِلُ الْمُشْرِكِينَ وَ أُعَادِي الْمُنَافِقِينَ حَتَّى قَبِضَ اللَّهُ نَبِيَّهُ

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^{azwj} Prophet^{saww}.

فَكَانَتْ الطَّامَّةُ الْكُبْرَى فَلَمْ أَزَلْ مُحَازِرًا وَجَلًّا أَخَافُ أَنْ يَكُونَ مَا لَا يَسْعُنِي فِيهِ الْمَقَامُ فَلَمْ أَرِ بِحَمْدِ اللَّهِ إِلَّا خَيْرًا حَتَّى مَاتَ عُمَرُ فَكَانَتْ أَشْيَاءُ فَقَعَلَ اللَّهُ مَا شَاءَ ثُمَّ أُصِيبَ فُلَانٌ فَمَا زِلْتُ بَعْدُ فِيمَا تَرَوْنَ دَائِبًا أَضْرِبُ بِسَيْفِي صَبِيًّا حَتَّى كُنْتُ شَيْخًا خَبَرًا.

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".¹⁰

عَمْرُو بْنُ حُرَيْثٍ فِي حَدِيثِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُنْتُ أَحْسَبُ أَنَّ الْأُمَرَاءَ يَظْلِمُونَ النَّاسَ فَإِذَا النَّاسُ يَظْلِمُونَ الْأُمَرَاءَ.

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'.¹¹

أَبُو الْفَتْحِ الْحَفَّازُ بِإِسْنَادِهِ أَنَّ عَلِيًّا ع قَالَ: مَا زِلْتُ مَظْلُومًا مِنْذُ كُنْتُ قِيلَ لَهُ عَرَفْنَا ظُلْمَكَ فِي كِبَرِكَ فَمَا ظُلْمُكَ فِي صِغَرِكَ فَذَكَرَ أَنَّ عَقِيلًا كَانَ بِهِ رَمَدٌ فَكَانَ لَا يَذُرُّهُمَا حَتَّى يَبْدَأَ بِهِ.

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: 'Aqeel had sore eyes, so they would not scatter them until they would begin with me^{asws}'.¹²

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

5- قب، المناقب لابن شهر آشوب أبو معاوية الضري عن الأعمش عن سمى عن أبي صالح عن أبي هريرة و ابن عباس في قوله تعالى فما يكذبك بعد بالدين يقول يا محمد لا يكذبك علي بن أبي طالب ع بعد ما آمن بالحساب.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Muawiya Al Zareer, from Al Amsh, from Sammy, from Abu Salih, from Abu Hureyra (well-known fabricator) and Ibn Abbas,

'Regarding Words of the Exalted: **So, what would make you belie the Religion afterwards?** [95:7], He^{azwj} is Saying: "O Muhammad^{saww}! Ali^{asws} Bin Abu Talib^{asws} will not belie you^{saww} after he^{asws} has believed in the Reckoning".¹³

و قال أمير المؤمنين ع في مقامات كثيرة أنا باب المقام و حجة الخصام و دابة الأرض و صاحب العصا و فصيل القضاء و سفينة النجاة من ركبها نجا و من تخلف عنها غرق

And Amir Al-Momineen^{asws} said in many places: 'I^{asws} am the door of distinction, and the argument of contention, and the walker of the earth, and owner of the staff (of Musa^{as}), and the decisive judge, and the ship of salvation, one who sails it would attain salvation, and one staying behind from it would drown'.

و قال أيضاً أنا شجرة الندى و حجاب الورى و صاحب الدنيا و حجة الأنبياء و اللسان المبيد و الحبل المتين و النبا العظيم الذي عنه تعرضون و عنه تسألون و فيه تحلقون

And he^{asws} said as well: 'I^{asws} am the tree of dew, and the veil of piety, and master of the world, and argument of the Prophets^{as}, 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'.

و قال ع فو عزتك و جلالك و علو مكانك في عظمتك و قدرتك ما هبت عدواً و لا تملقت ولياً و لا شكرت على النعماء أحداً سواك

And he^{asws} said: 'By Your^{azwj} Might, and Your^{azwj} Majestic, and Loftiness of Your^{azwj} Position in Your^{azwj} Magnificence, and Your^{azwj} Power! I have not knocked down an enemy nor flattered a friend, nor thanked upon the favours, anyone besides You^{azwj}'.

و في مناجاته اللهم إني عبدك و وليك اخترتني و ارتضيتني و رفعتني و كرمتني بما أورتني من مقام أصفيائك و خلافة أوليائك و أعزيتني و أفقرت الناس في دينهم و دنياهم إني و أعزيتني و أذللت العباد إني

And in his^{asws} whispering: 'O Allah^{azwj}! I^{asws} am Your^{azwj} servant and Your^{azwj} friend! You^{azwj} Chose me^{asws}, and are Pleased with me^{asws}, and Raised me^{asws}, and Honoured me^{asws} with what You^{azwj} Caused me^{asws} to inherit from the position of Your^{azwj} elites, and caliphate of Your^{azwj} friends, and Enriched me^{asws} and Impoverished the people in their religion and their world to (be needy to) me^{asws} and Honoured me^{asws} and humiliated the servants to me^{asws}.

و أسكنت قلبي نورك و لم تخوطني إلى غيرك و أنعمت علي و أنعمت بي و لم تجعل مني علي لأحد سواك و أقمتني لإخياء حقك و الشهادة على خلقك و أن لا أرضى و لا أسخط إلا لرضاك و سخطك و لا أقول إلا حقاً و لا أنطق إلا صدقاً.

¹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 5 a

And You^{azwj} Settled my^{asws} heart and did not Frighten me^{asws} to others, and Favoured upon me^{asws} and Favoured with me^{asws} and did not Make Grace upon me^{asws} to be for anyone besides (from) You^{asws}, Made me^{asws} stand to revive Your^{azwj} right, and the testimony upon Your^{azwj} creatures, and I^{asws} am neither pleased nor angered except to Your^{azwj} Pleasure and Your^{azwj} Wrath, nor do I^{asws} say except truth nor do I^{asws} speak except truthfulness".¹⁴

6- كافي علي عن أبيه عن ابن أبي عمير عن زيد الشحام عن أبي عبد الله ع أن أمير المؤمنين ع جلس إلى حائط مائل يقضي بين الناس فقال بعضهم لا تقعد تحت هذا الحائط فإنه مغور فقال أمير المؤمنين ع حرس امرأ أجله فلما قام أمير المؤمنين ع سقط الحائط

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Zayd Al Shahaam,

'From Abu Abdullah^{asws} that Amir Al-Momineen^{asws} was seated leaning by a wall giving judgements between the people, so one of them said, 'You^{asws} should not sit beneath this wall for it is vulnerable'. Amir Al-Momineen^{asws} said: 'A man cannot guard against his death?' When he^{asws} arose, the wall collapsed'.

قال وكان أمير المؤمنين ع مائاً يفعل هذا وأشباهه وهذا اليقين.

He (Abu Abdullah^{asws}) said: 'And it was so that Amir Al-Momineen^{asws} was from the ones who did this and what resembles it, and this is the conviction".¹⁵

7- كافي محمد بن يحيى عن ابن عيسى عن الوشاء عن عبد الله بن سينان عن أبي حمزة عن سعيد بن قيس الهمداني قال: نظرت يوماً في الحرب إلى رجل عليه ثوبان فحركت فرسي فإذا هو أمير المؤمنين ع فقلت يا أمير المؤمنين في مثل هذا الموضع

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza, from Saeed Bin Qays Al Hamdany who said,

'During the war, I looked at a man upon whom were two clothes. I moved my horse, and it was Amir Al-Momineen^{asws}. I said, 'O Amir Al-Momineen^{asws}! In the likes of this (clothes) in this place?'

فقال نعم يا سعيد بن قيس إنه ليس من عبد إلا وله من الله عز وجل حافظ واقية معه ملكان يحفظانه من أن يستط من رأس جبل أو يقع في بئر فإذا نزل القضاء خليا بينه وبين كل شيء.

He^{asws} said: 'Yes, O Saeed Bin Qays! There is none from a servant except that there is for him, from Allah^{azwj}, a protector, and two Angels are Allocated to be with him protecting him from him falling from the top of a mountain or falling into a well. When the Ordainment descends, they both leave him alone and between everything".¹⁶

8- نخب البلاغة قال أمير المؤمنين ع لما أنزل الله سبحانه قوله ألم أحسب الناس أن يتركوا أن يقولوا آمناً وهم لا يفتنون علمت أن الفتنة لا تنزل بنا و رسول الله ص بين أظهرنا فقلت يا رسول الله ما هذه الفتنة التي أخبرك الله تعالى بما فقال يا علي إن أممي سيقنون من بعدي

¹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 5 b

¹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 6

¹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 7

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{asws} said: 'When Allah^{azwj} the Glorious Revealed His^{azwj} Words: ***Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried?*** [29:2], I^{asws} knew that the Fitna will not be descending with us while Rasool-Allah^{saww} was in our midst, so I^{asws} said: 'O Rasool-Allah^{saww}! What is this Fitna which Allah^{azwj} has Informed you^{saww} with?' He^{saww} said: 'O Ali^{asws}! My^{saww} community will be Tried from after me^{saww}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَوَلَيْسَ قَدْ قُلْتُ لِي يَوْمَ أُحُدٍ حَيْثُ اسْتُشْهِدَ مِنْ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ وَ أُخْرِتُ عَنِّي الشَّهَادَةُ فَشَقَّ ذَلِكَ عَلَيَّ فَقُلْتُ لِي أَتَبْشِرُ فَإِنَّ الشَّهَادَةَ مِنْ وَرَائِكَ

I^{asws} said: 'O Rasool-Allah^{saww}! Or and did you^{saww} not say to me^{saww} on the day of Ohad that I^{asws} when the ones who were martyred, the ones from the Muslims who were martyred, that the martyrdom is delayed from me^{asws}, so that was grievous upon me^{asws}. You^{saww} said: 'The martyrdom is right behind you^{asws}?'

فَقَالَ لِي إِنَّ ذَلِكَ لَكَذَلِكَ فَكَيْفَ صَبْرَكَ إِذَنْ فَقُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ هَذَا مِنْ مَوَاطِنِ الصَّبْرِ وَ لَكِنْ مِنْ مَوَاطِنِ الْبُشْرَى وَ الشُّكْرِ.

He^{saww} said to me^{asws}: 'That is like that, so how will your^{asws} patience be then?' I^{asws} said: 'O Rasool-Allah^{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'.¹⁷

9- ن، عيون أخبار الرضا عليه السلام المُفَسِّرُ بِإِسْنَادِهِ إِلَى أَبِي مُحَمَّدٍ الْعَشَقَرِيِّ عَنْ آبَائِهِ ع قَالَ: قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا الْإِسْتِعْدَادُ لِلْمَوْتِ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – The interpreter, by his chain to Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'It was said to Amir Al-Momineen^{asws}, 'What is the preparedness for the death?'

قَالَ أَدَاءُ الْفَرَائِضِ وَ اجْتِنَابُ الْمَحَارِمِ وَ الْإِسْتِمَالُ عَلَى الْمَكَارِمِ ثُمَّ لَا يُبَالِي أَنْ وَقَعَ عَلَى الْمَوْتِ أَوْ وَقَعَ الْمَوْتُ عَلَيْهِ وَ اللَّهُ مَا يُبَالِي ابْنُ أَبِي طَالِبٍ أَنْ وَقَعَ عَلَى الْمَوْتِ أَوْ وَقَعَ الْمَوْتُ عَلَيْهِ.

He^{asws} said: 'Fulfilling the Obligations, and shunning the Prohibitions, and inclusion upon the noble needs. Then he should not care if he falls upon the death or the death falls upon him. By Allah^{azwj}! The son^{asws} of Abu Talib^{asws} does not care whether he^{asws} falls upon the death or the death falls upon him^{asws}!'¹⁸

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

¹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 99 H 9

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

1- قب، المناقب لابن شهر آشوب في الصحيحين و التارخين و المستندين و أكثر التفاسير أن سارة مولاة أبي عمرو بن صيفي بن هشام أتت النبي ص من مكة مستترفة فأمر بني عبد المطلب بإسداها فأعطاهما حاطب بن أبي بلتعة عشرة دنانير على أن تحمل كتاباً بخبر وفود النبي ص إلى مكة و كان ص أسر ذلك ليدخل عليهم بعثة

(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 Prophet^{saww} from Makkah. He^{saww} instructed the sons of Abdul Muttalib^{asws} 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 Prophet^{saww} to Makkah (to conquer it), and he^{saww} had kept that a secret in order to enter to them suddenly.

فأخذت الكتاب و أخفته في شعرها و ذهبت فأتى جبرئيل ع و قص القصص على رسول الله ص فأنفذ علياً و الزبير و مقداداً و عماراً و عمر و طلحة و أبا مرتد خلفها فأدركوها برؤضة خاخ يطالبونها بالكتاب فأنكرت و ما وجدوا معها كتاباً فهزموا بالرجوع

She took the letter and hid it in her hair, and she went. Jibraeel^{as} came and narrated the story to Rasool-Allah^{saww}. He^{asws} sent Ali^{asws}, and Al-Zubeyr, and Miqdad^{ra}, and Ammar^{ra}, 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.

فقال علي ع و الله ما كذبنا و لا كذبتنا و سل سيفه و قال أخرجي الكتاب و إلا و الله لأضربن عنقك فأخرجته من عقبيتها فأخذ أمير المؤمنين ع الكتاب و جاء إلى النبي ص

Ali^{asws} said: 'By Allah^{azwj}! Neither do we lie nor were we lied to', and he^{asws} unsheathed his^{asws} sword and said: 'Bring out the letter or else, by Allah^{azwj}, I^{asws} will strike off your neck!' So, she brought it out from her hair. Amir Al-Momineen^{asws} took the letter and came to the Prophet^{saww}.

فدعا حاطب بن أبي بلتعة و قال له ما حملك على ما فعلت قال كنت رجلاً عزيزاً في أهل مكة أي غريباً ساكناً بجوارهم فأحببت أن أتحذ عندهم بكتابي إليهم مودة ليدفعوا عن أهلي بذلك فتزل قوله يا أيها الذين آمنوا لا تتخذوا عدوي و عدوكم أولياء تُلْفُونَ إليهم بالمودة-

He^{saww} 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, Allah^{azwj} 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 السَّيِّئُ وَ مُجَاهِدٌ فِي تَفْسِيرِهِمَا عَنِ ابْنِ عَبَّاسٍ لَا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ بِالْكِتَابِ وَ النَّصِيحَةِ لَهُمْ وَ قَدْ كَفَرُوا بِمَا جَاءَكُمْ
أَيُّهَا الْمُسْلِمُونَ مِنَ الْحَقِّ يَعْنِي الرَّسُولَ وَ الْكِتَابَ يُخْرِجُونَ الرَّسُولَ يَعْنِي مُحَمَّدًا وَ إِيَّاكُمْ يَعْنِي وَ هُمْ أَخْرَجُوا أَمِيرَ الْمُؤْمِنِينَ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ

Al-Sudy and Al-Mujahid said in their Tafseers, from Ibn Abbas, ‘***Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1]*** – with the letter and the advise to them - ***and they have committed Kufr with what has come to you*** – O you Muslims - ***from the Truth***, - meaning the Rasool^{saww} and the Book - ***driving out the Rasool*** – meaning Muhammad^{saww} ***and you?*** – and they expelled Amir Al-Momineen^{asws} - ***If you believe in Allah, your Lord, [60:1]***.

وَ كَانَ النَّبِيُّ وَ عَلِيٌّ صَلَّيَ اللَّهُ عَلَيْهِمَا وَ خَاطَبَ مَنْ أُخْرِجَ مِنْ مَكَّةَ فَحَلَّلَهُ رَسُولُ اللَّهِ ص لِإِيمَانِهِ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَ اتَّبَعَاءَ مَرْضَاتِي أَيُّهَا
الْمُؤْمِنُونَ تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ تُخْفُونَ إِلَيْهِمْ بِالْكِتَابِ بِخَيْرِ النَّبِيِّ ص وَ تَتَّخِذُونَ عَنْهُمْ النَّصِيحَةَ وَ أَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ مِنْ إِخْفَاءِ الْكِتَابِ الَّذِي كَانَ
مَعَهَا وَ مَا أَعْلَنْتُمْ وَ مَا قَالَهُ أَمِيرُ الْمُؤْمِنِينَ ع لِلزُّبَيْرِ وَ اللَّهُ لَا صَدَقَتِ الْمَرْأَةُ أَنْ لَيْسَ مَعَهَا كِتَابٌ بَلِ اللَّهُ أَصْدَقُ وَ رَسُولُهُ فَأَخَذَهُ مِنْهَا

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^{azwj}! I^{asws} will not ratify the woman that the letter isn’t with her. But I^{asws} shall ratify Allah^{azwj} and His^{azwj} Rasool^{saww}. So, he^{asws} took it from her.

ثُمَّ قَالَ وَ مَنْ يُفْعَلْهُ مِنْكُمْ عِنْدَ أَهْلِ مَكَّةَ بِالْكِتَابِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Then He^{azwj} 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 قَدْ اشتهَرَ عَنْهُ ع قَوْلُهُ أَنَا فَقَاتُ عَيْنَ الْفِتْنَةِ وَ لَمْ يَكُنْ لِيَفْقَاهَا عَزْرِي

And it is famous from him^{asws}, his^{asws} words: ‘I^{asws} have blinded the eye of Fitna, and there does not happen anyone blinding it apart from me^{asws}’.

وَ أَخَذَ ع رَجُلًا مِنْ بَنِي أَسَدٍ فِي حَدٍّ فَاجْتَمَعُوا قَوْمُهُ لِيَكْلِمُوا فِيهِ وَ طَلَبُوا إِلَى الْحَسَنِ ع أَنْ يَصْحَبَهُمْ فَقَالَ انْتَوَهُ فَهُوَ أَعْلَى بِكُمْ عَيْنًا

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)’.

فَدَخَلُوا عَلَيْهِ وَ سَأَلُوهُ فَقَالَ لَا تَسْأَلُونِي شَيْئًا أَمْلِكُهُ إِلَّا أَعْطَيْتُكُمْ فَخَرَجُوا يَرَوْنَ أَنَّهُمْ قَدْ أُنْجَحُوا فَسَأَلَهُمُ الْحَسَنُ ع فَقَالُوا أَتَيْنَا خَيْرَ مَا نَبِيٍّ وَ حَكَمًا لَهُ قَوْلُهُ
فَقَالَ مَا كُنْتُمْ فَاعِلِينَ إِذَا جَلَدَ صَاحِبَكُمْ فَأَصْعَوْهُ

They entered to see him^{asws} and asked him^{asws}. He^{asws} said: 'You^{asws} will not ask me^{asws} of anything I^{asws} control except I^{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 عَلِيٌّ عَ فَحَدَّهُ ثُمَّ قَالَ هَذَا وَاللَّهِ لَسْتُ أَمْلِكُهُ.

Ali^{asws} brought him out and whipped him, then said: 'By Allah^{azwj}! This is not in my^{asws} control!'"¹⁹

2- قب، المناقب لابن شهر آشوب وَ بَلَغَ مُعَاوِيَةَ أَنَّ النَّجَاشِيَّ هَجَاهُ فَدَسَّ قَوْمًا شَهِدُوا عَلَيْهِ عِنْدَ عَلِيٍّ ع أَنَّهُ شَرِبَ الْخَمْرَ فَأَخَذَهُ عَلِيٌّ فَحَدَّهُ فَغَضِبَ جَمَاعَةٌ عَلَى عَلِيٍّ ع فِي ذَلِكَ مِنْهُمْ طَارِقُ بْنُ عَبْدِ اللَّهِ النَّهْدِيُّ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

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

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا كُنَّا نَرَى أَنَّ أَهْلَ الْمَعْصِيَةِ وَالطَّاعَةِ وَأَهْلَ الْفُرْقَةِ وَالْجَمَاعَةِ عِنْدَ وَلَاَةِ الْعُقُلِ وَمَعَادِنِ الْفَضْلِ سَيِّانٍ فِي الْجَزَاءِ حَتَّى مَا كَانَ مِنْ صَنِيعِكَ بِأَخِي الْحَارِثِ يَغْنِي النَّجَاشِيَّ فَأَوْغَرَتْ صُدُورُنَا وَ شَتَّتْ أُمُورُنَا وَ حَمَلْنَا عَلَى الْجَادَّةِ الَّتِي كُنَّا نَرَى أَنَّ سَبِيلَ مَنْ رَكِبَهَا النَّارُ

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 عَلِيٌّ ع إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ يَا أَخَا بَنِي هَاشِمٍ هَلْ هُوَ إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ انْتَهَكَ حُرْمَةً مِنْ حَرَمَةِ [حَرَمٍ] اللَّهِ فَأَقَمْنَا عَلَيْهِ حَدًّا زَكَاهُ لَهُ وَ تَطْهِيرًا يَا أَخَا بَنِي هَاشِمٍ إِنَّهُ مَنْ أَتَى حَدًّا فَأُلِيمَ كَانَ كَفَّارَتَهُ

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.

يَا أَخَا بَنِي هَاشِمٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ الْعَظِيمِ وَ لَا يَجْزِمَنَّكُمْ شَتَانُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى فَخَرَجَ طَارِقٌ وَ النَّجَاشِيُّ مَعَهُ إِلَى مُعَاوِيَةَ وَ يُقَالُ إِنَّهُ رَجَعَ.

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! Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} 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

3- قب، المناقب لابن شهر آشوب الحسن الحسيني في كتاب النسب أنه رأى أمير المؤمنين علي ع يوم بدر عقيباً في قيد فصد عنه فصاح به يا علي أما والله لقد رأيت مكاني و لكن عندا تصد عتي

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al-Hassan Al-Husayni in the book ‘Al Nasab’,

‘Amir Al-Momineen Ali^{asws} saw Aqeel on the day of Badr, but he^{asws} repelled him away. He shouted at him^{asws}, ‘O Ali^{asws}! But, by Allah^{azwj}! You^{asws} have seen my position, but you^{asws} deliberately pushed me away!’

فأتى علي إلى النبي ص و قال يا رسول الله هل لك في أبي يريد مشدوداً يده إلى عنقه ينسحق فقال انطلق بنا إليه.

Ali^{asws} came to the Prophet^{saww} and said: ‘O Rasool-Allah^{saww}! Is it for you^{saww} regarding Abu Yazeed? His hands are tied to his neck with a rope’. He^{saww} said: ‘Come with us to him!’²¹

قوت القلوب، قيل لعلي بن أبي طالب ع إنك خالفت فلاناً في كذا فقال خيرنا أتبعنا لهذا الدين

(The book) ‘Quwat Al Quloob’ –

‘It was said to Ali^{asws} Bin Abu Talib^{asws}, ‘You^{asws} opposed so and so (Abu Bakr or Umar) regarding such and such (matter)’. ‘We are following the best of us (Rasool-Allah^{saww}) for this religion’.

و قصده علي ع دار أم هانئ متقنعاً بالحديد يوم الفتح و قد بلغه أنها آوت الحارث بن هشام و قيس بن السائب و ناساً من بني مخزوم فنأدى أخرجوا من أوتيتهم فيجعلون يذرفون كما يذرف الجباري خوفاً منه

And Ali^{asws} aimed for the house of Umm Hany, clad in iron (armour), on the day of the conquest (of Makkah), and it had reached him^{asws} that she had sheltered Al-Haris Bin Hisham Bin Al-Sa’ib, and some people from the clan of Makhzum. He^{asws} 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 him^{asws}.

فخرجت إليه أم هانئ و هي لا تعرفه فقالت يا عبد الله أنا أم هانئ بنت عم رسول الله ص - و أخت أمير المؤمنين انصرف عن داري

Umm Hany came out, and she had not recognised him^{asws}. She said, ‘O servant of Allah^{azwj}! I am Umm Hany, a daughter of an uncle of Rasool-Allah^{saww}, and a sister of Amir Al-Momineen^{asws}. Leave from my house!’

²⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 100 H 2

²¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 100 H 3 a

فَقَالَ ع أَخْرِجُوهُمْ فَقَالَتْ وَ اللَّهُ لَا شَكُوكَ إِلَى رَسُولِ اللَّهِ ص فَتَرَعَ الْمُعَفَّرُ عَنْ رَأْسِهِ فَعَرَفَتْهُ فَجَاءَتْ تَشْتَدُّ حَتَّى التَزَمَتْهُ فَقَالَتْ فَدَيْتُكَ خَلَفْتُ لَا شَكُوكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهَا اذْهَبِي فَبَرِّي قَسَمِكَ فَإِنَّهُ بِأَعْلَى الْوَادِي

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'.

فَأَتَتْ رَسُولَ اللَّهِ ص فَقَالَ لَهَا إِنَّمَا جِئْتِ يَا أُمِّ هَانِي تَشْكِينَ عَلَيَّ فَإِنَّهُ أَخَافُ أَعْدَاءَ اللَّهِ وَ أَعْدَاءَ رَسُولِهِ شَكَرَ اللَّهُ لِعَلِيِّ سَعْيِهِ وَ أَجَزْتُ مَنْ أَجَازْتُ أُمِّ هَانِي لِمَكَانِهَا مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

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

²² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 100 H 3 b

CHAPTER 101 – HIS^{asws} WORSHIP AND HIS^{asws} FEAR (OF ALLAH^{azwj})

1- لي، الأمايلي للصدوق عبد الله بن النضر التميمي عن جعفر بن محمد المكي عن عبد الله بن إسحاق المدائني عن محمد بن زياد عن مغيرة عن سُفْيَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: كُنَّا جُلُوسًا فِي مَجْلِسٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَتَدَاكَرْنَا أَعْمَالَ أَهْلِ بَدْرٍ وَ بَيْعَةَ الرِّضْوَانِ فَقَالَ أَبُو الدَّرْدَاءِ يَا قَوْمُ أَلَا أُخْبِرُكُمْ بِأَقَلِّ الْقَوْمِ مَالًا وَ أَكْثَرِهِمْ وَرَعًا وَ أَشَدَّهُمْ اجْتِهَادًا فِي الْعِبَادَةِ قَالُوا مَنْ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

(The book) 'Al Amaali' of Al Sadouq – Abdullah Bin Al Nazar Al Tameemi, from Ja'far Bin Muhammad Al Makky, from Abdullah Bin Is'haq Al Madainy, from Muhammad Bin Ziyad, from Mugheira, from Sufyan, from Hisham Bin Urwah, from his father Urwah Bin Al Zubeyr who said,

'We were seated in the Masjid of Rasool-Allah^{saww} 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 all 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 Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ فَوَ اللَّهِ إِنْ كَانَ فِي جَمَاعَةِ أَهْلِ الْمَجْلِسِ إِلَّا مُغْرَضٌ عَنْهُ يُوْجِّهُهُ ثُمَّ انْتَدَبَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ لَهُ يَا عُؤَيْرُ لَقَدْ تَكَلَّمْتَ بِكَلِمَةٍ مَا وَافَقَكَ عَلَيْهَا أَحَدٌ مُنْذُ أَتَيْتُ بِهَا

He (the narrator) said, 'By Allah^{azwj}! There was no one in the gathering except he turned his face away from it. Then a man from the Helpers was deputed 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'.

فَقَالَ أَبُو الدَّرْدَاءِ يَا قَوْمُ إِنِّي قَائِلٌ مَا رَأَيْتُ وَ لَيْسَ كُلُّ قَوْمٍ مِنْكُمْ مَا رَأَوْا شَهِدَتْ عَلَيَّ بَنُ أَبِي طَالِبٍ بِشَوَاطِطِ النَّجَارِ وَ قَدْ اعْتَزَلَ عَنْ مَوَالِيهِ وَ اخْتَفَى بِمَنْ يَلِيهِ وَ اسْتَتَرَ بِمُعْبَلَاتِ النُّحْلِ فَافْتَقَدْتُهُ وَ بَعُدَ عَلَيَّ مَكَانُهُ فَقُلْتُ لَحِقْ بِمَنْزِلِهِ

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

فَإِذَا أَنَا بِصَوْتٍ حَزِينٍ وَ نَعْمَةٍ شَجِيٍّ وَ هُوَ يَقُولُ إِلَهِي كَمْ مِنْ مُوبِقَةٍ حُلِمْتُ عَنْ مُقَابَلَتِهَا بِنِعْمَتِكَ وَ كَمْ مِنْ جَرِيرَةٍ تَكَرَّرْتُ عَنْ كَشْفِهَا بِكَرَمِكَ

There, I was with a grief-stricken voice, and a melodic tone, and he^{asws} was saying: 'My^{asws} God^{azwj}! How many major sins You^{azwj} were Lenient from facing Your^{azwj} Punishment! And how may offences You^{azwj} were too Benevolent from Uncovering these due to Your^{azwj} Benevolence!

إِلَهِي إِنْ طَالَ فِي عَصِيَانِكَ عُمرِي وَ عَظُمَ فِي الصُّحُفِ دُنْيِي فَمَا أَنَا مُؤَمِّلٌ غَيْرَ عُفْرَانِكَ وَ لَا أَنَا بِرَاجٍ غَيْرَ رِضْوَانِكَ

My^{asws} God^{azwj}! 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!

فَسَعَلَنِي الصَّوْتُ وَ اقْتَفَيْتُ الْأَثَرَ فَإِذَا هُوَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع بَعَيْنِهِ فَاسْتَوْت لَهُ وَ أَحْمَلْتُ الْحَرَكَةَ فَرَكَعَ رَكَعَاتٍ فِي جُوفِ اللَّيْلِ الْغَائِبِ ثُمَّ قَرَعَ إِلَى الدُّعَاءِ وَ الْبُكَاءِ وَ الْهَيْبَةِ وَ الشَّكْوَى فَكَانَ يَمَّا بِهِ اللَّهُ تَاجَاهُ أَنْ قَالَ إِلَهِي أَفَكِّرْ فِي عَفْوِكَ فَتَهَوُّ عَلَيَّ حُطْبَتِي ثُمَّ أَذْكَرُ الْعَظِيمَ مِنْ أَخْذِكَ فَتَعْظُمُ عَلَيَّ بَلِيَّتِي -

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}!'

ثُمَّ قَالَ آهٍ إِنْ أَنَا قَرَأْتُ فِي الصُّحُفِ سَيِّئَةً أَنَا نَاسِيهَا وَ أَنْتَ مُحْصِيهَا فَتَقُولُ لِحُدُودِهِ فَيَا لَهُ مِنْ مَأْخُودٍ لَا تُنْجِيهِ عَشِيرَتُهُ وَ لَا تَنْفَعُهُ قَبِيلَتُهُ يَرْجُمُهُ الْمَلَأُ إِذَا أُذِنَ فِيهِ بِالْبَدَاءِ

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'.

ثُمَّ قَالَ آهٍ مِنْ نَارٍ تُنْضِجُ الْأَكْبَادَ وَ الْكُلَى آهٍ مِنْ نَارٍ نَزَاعَةٍ لِلشَّوَى آهٍ مِنْ عَمْرَةٍ مِنْ مُلْهَبَاتٍ لَطَى

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!'

قَالَ ثُمَّ أَنْعَمَ فِي الْبُكَاءِ فَلَمْ أَسْمَعْ لَهُ حِسًّا وَ لَا حَرَكَةً فَقُلْتُ غَلَبَ عَلَيْهِ النَّوْمُ لَطُولِ السَّهَرِ أَوْ قَطْعُهُ لِصَلَاةِ الْفَجْرِ

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'.

قَالَ أَبُو الدَّرْدَاءِ فَأَتَيْتُهُ فَإِذَا هُوَ كَالْحَنْبَةِ الْمُلْقَاةِ فَحَرَكْتُهُ فَلَمْ يَتَحَرَّكَ وَ زَوَيْتُهُ فَلَمْ يَنْزُو فَقُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَاتَ وَ اللَّهُ عَلَيَّ بِنُ أَبِي طَالِبٍ

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!'

قَالَ فَأَتَيْتُ مَنْزِلَهُ مُبَادِرًا أَنْعَاهُ إِلَيْهِمْ فَقَالَتْ فَاطِمَةُ ع يَا أَبَا الدَّرْدَاءِ مَا كَانَ مِنْ شَأْنِهِ وَ مِنْ قِصَّتِهِ فَأَخْبَرْتُهَا الْخَبَرَ فَقَالَتْ هِيَ وَ اللَّهُ يَا أَبَا الدَّرْدَاءِ الْعَشِيَّةَ الَّتِي تَأْخُذُهُ مِنْ حَشْيَةِ اللَّهِ

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}’.

ثُمَّ أَتَوْهُ بِمَاءٍ فَنَضَّحُوهُ عَلَى وَجْهِهِ فَأَفَاقَ وَ نَظَرَ إِلَيَّ وَ أَنَا أَنْبِكِي فَقَالَ مِمَّا بَكَؤُكَ يَا أَبَا الدَّرْدَاءِ فَمُلْتُ بِمَا أَرَاهُ تُنْزِلُهُ بِنَفْسِكَ

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}’.

فَقَالَ يَا أَبَا الدَّرْدَاءِ فَكَيْفَ وَ لَوْ رَأَيْتَنِي وَ دُعِيَ بِي إِلَى الْحِسَابِ وَ اتَّقَنَ أَهْلُ الْجَزَائِمِ بِالْعَذَابِ وَ اخْتَوَشْتَنِي مَلَائِكَةُ غِلَاطٍ وَ زَبَانِيَّةٌ فِظَاطٌ فَوَقَفْتُ بَيْنَ يَدَيْ الْمَلِكِ الْجَبَّارِ قَدْ أَسْلَمَنِي الْأَحْبَاءُ وَ رَحِمَنِي أَهْلُ الدُّنْيَا لَكُنْتُ أَشَدَّ رَحْمَةً لِي بَيْنَ يَدَيْ مَنْ لَا تَخْفَى عَلَيْهِ خَافِيَةٌ

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}, I^{asws} would be with more intense Mercy being for me^{asws} in front of the One, no hiding one is hidden from Him^{azwj}’.

فَقَالَ أَبُو الدَّرْدَاءِ فَوَ اللَّهُ مَا رَأَيْتُ ذَلِكَ لِأَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص.

Abu Al-Darda said, ‘By Allah^{azwj}! I have not seen that being for anyone from the companions of Rasool-Allah^{saww}’.²³

2- ماء، الأمايلي للشيخ الطوسي المفيد عن الجعابي عن ابن عقدة عن جعفر بن محمد بن مزوان عن أبيه عن إبراهيم بن الحكم عن الحارث بن حصيرة عن عمران بن الحصين قال: كنت أنا و عمر بن الخطاب جالسين عند النبي ص و علي ع جالس إلى جنبه إذ قرأ رسول الله ص آمن مجيب المضطر إذا دعاه و يكثف السوء و يجعلكم خلفاء الأرض أ إله مع الله قليلاً ما تذكرون

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ja’far Bin Muhammad Bin Marwan, from his father, from Ibrahim Bin Al Hakam, from Al Haris Bin Haseyra, from Imran Bin Al-Husayn who said,

‘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]**’.

قَالَ فَأَنْتَقِصَ عَلَيَّ عِ انْتِفَاضَ الْعَصْفُورِ فَقَالَ لَهُ النَّبِيُّ ص مَا شَأْنُكَ تَجْزَعُ فَقَالَ وَ مَا لِي لَا أَجْزَعُ وَ اللَّهُ يَقُولُ إِنَّهُ يَجْعَلُنَا خُلَفَاءَ الْأَرْضِ فَقَالَ لَهُ النَّبِيُّ ص لَا تَجْزَعُ وَ اللَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْعِثُكَ إِلَّا مُنَافِقٌ.

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^{azwj} 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^{asws}: ‘Do not be alarmed! By Allah^{azwj}, not one will love you^{asws} except a Momin, nor hate you^{asws} except a hypocrite’²⁴.

3- لي، الأماالي للصدوق سَمِعَ رَجُلٌ مِنَ التَّابِعِينَ أَنَسَ بْنَ مَالِكٍ يَقُولُ نَزَلَتْ هَذِهِ الْآيَةُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَقْبَنُ هُوَ قَانِتٌ آتَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يَحْذَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ

(The book) ‘Al Amaali’ of Al Sadouq – ‘A man from the followers heard Anas Bin Malik (well-known fabricator) saying,

‘This Verse was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}: **Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. [39:9]**’.

قَالَ الرَّجُلُ فَأَتَيْتُ عَلِيًّا لِأَنْظُرَ إِلَى عِبَادَتِهِ فَأَشْهَدُ بِاللَّهِ لَقَدْ أَتَيْتُهُ وَفَتَّ الْمَغْرِبَ فَوَجَدْتُهُ يُصَلِّي بِأَصْحَابِهِ الْمَغْرِبَ فَلَمَّا فَرَغَ مِنْهَا جَلَسَ فِي التَّعْقِيبِ إِلَى أَنْ قَامَ إِلَى عِشَاءِ الْآخِرَةِ ثُمَّ دَخَلَ مَنْزِلَهُ

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

فَدَخَلْتُ مَعَهُ فَوَجَدْتُهُ طَوَّلَ اللَّيْلِ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ إِلَى أَنْ طَلَعَ الْفَجْرُ ثُمَّ جَدَّدَ وُضُوئَهُ وَ خَرَجَ إِلَى الْمَسْجِدِ وَ صَلَّى بِالنَّاسِ صَلَاةَ الْفَجْرِ ثُمَّ جَلَسَ فِي التَّعْقِيبِ إِلَى أَنْ طَلَعَتِ الشَّمْسُ

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

ثُمَّ قَصَدَهُ النَّاسُ فَجَعَلَ يَخْتَصِمُ إِلَيْهِ رَجُلَانِ فَإِذَا فَرَغَا قَامَا وَ اخْتَصَمَ آخَرَانِ إِلَى أَنْ قَامَ إِلَى صَلَاةِ الظُّهْرِ قَالَ فَجَدَّدَ لِصَلَاةِ الظُّهْرِ وَضُوئَهُ ثُمَّ صَلَّى بِأَصْحَابِهِ الظُّهْرَ ثُمَّ قَعَدَ فِي التَّعْقِيبِ إِلَى أَنْ صَلَّى بِهِمُ الْعَصْرَ

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

ثُمَّ أَتَاهُ النَّاسُ فَجَعَلَ يَقُومُ رَجُلَانِ وَ يَقْعُدُ آخَرَانِ يَقْضِي بَيْنَهُمْ وَ يُفْتِيهِمْ إِلَى أَنْ غَابَتِ الشَّمْسُ فَخَرَجْتُ وَ أَنَا أَقُولُ أَشْهَدُ بِاللَّهِ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِ.

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

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

²⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 3

4- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَمِنْكَ عِبَادَةُ التُّجَّارِ وَ إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فَمِنْكَ عِبَادَةُ الْعَبِيدِ وَ إِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَمِنْكَ عِبَادَةُ الْأَحْرَارِ.

(The book) 'Nahj Al Balagah' –

'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

و قَالَ ع فِي مَوْضِعٍ آخَرَ إلهي مَا عَبْدْتُكَ خَوْفًا مِنْ عِقَابِكَ وَ لَا طَمَعًا فِي ثَوَابِكَ وَ لَكِنْ وَجَدْتُكَ أَهْلًا لِلْعِبَادَةِ فَعَبَدْتُكَ.

And he^{asws} said in another place: 'My^{asws} God^{azwj}! I^{asws} neither worship out of fear from Your^{azwj} Punishment, nor coveting regarding Your^{azwj} Rewards, but I^{asws} found You^{azwj} deserving/rightful for the worship, so I^{asws} worship You^{azwj}'.²⁷

5- قب، المناقب لابن شهر آشوب ابن بطّة في الإبانة وَ أَبُو بَكْرٍ بْنُ عَبَّاسٍ فِي الْأُمَالِي عَنْ أَبِي دَاوُدَ عَنِ السَّبَّيْحِ عَنْ عَمْرَانَ بْنِ حُصَيْنٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص وَ عَلِيٍّ إِلَى جَنْبِهِ إِذَا قَرَأَ النَّبِيُّ ص هَذِهِ الْآيَةَ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) Ibn Battah in 'Al Ibanah', and Abu Bakr Bin Ayyash in 'Amaali', from Abu Dawood, from Al Sabie, from Imran Bin Husayn who said,

'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].**

قَالَ فَارْتَعَدَ عَلِيٌّ ع فَضَرَبَ النَّبِيُّ ص عَلَى كَتِفِيهِ وَ قَالَ مَا لَكَ يَا عَلِيُّ قَالَ قَرَأْتَ يَا رَسُولَ اللَّهِ هَذِهِ الْآيَةَ فَخَشِيتُ أَنْ أُبْتَلَى بِهَا فَأَصَابَنِي مَا رَأَيْتُ فَقَالَ رَسُولُ اللَّهِ ص لَا يُجِبُكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْعِضُكَ إِلَّا مُنَافِقٌ إِلَى يَوْمِ الْقِيَامَةِ.

He (the narrator) said, 'Ali^{asws} trembled. The Prophet^{saww} struck upon his^{asws} shoulder and said: 'What is the matter with you^{asws}, O Ali^{asws}!' He^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} recited this Verse, so I^{asws} feared I^{asws} might be Tried by it, so it hit me^{asws} what you^{saww} saw'. Rasool-Allah^{saww} said: 'No one will love you^{asws} except a Momin, nor hate you^{asws} except a hypocrite, up to the Day of Qiyamah'.²⁸

6- لي، الأمالي للصدوق ابن المتوكل عن محمد بن العطار عن ابن أبي الخطاب عن محمد بن سنان عن المفضل بن عمر عن يونس بن طيبان عن سعد بن طريف عن الأصمعي بن نباتة قال: دخل ضرائر بن صمرة النهشلي على معاوية بن أبي سفيان فقال له صف لي علياً قال أَوْ تُعْفِينِي فَقَالَ لَا بَلْ صِفْهُ لِي

(The book) 'Al Amaali' of the Sadouq – Ibn Mutawakkil, from Muhammad Bin Al Attar, from Ibn Abu Al Khatab, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Yusuf Bin Zabyak, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubatah who said,

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

²⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 5

'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'.

قَالَ زِرَارٌ رَحِمَ اللَّهُ عَلَيَّ كَانَ وَاللَّهِ فِينَا كَأَحَدِنَا يُدِينُنَا إِذَا أَتَيْنَاهُ وَ يُجِيبُنَا إِذَا سَأَلْنَاهُ وَ يَقْرُبُنَا إِذَا رُزِنَاهُ لَا يُغْلِقُ لَهُ ذُوْنَنَا بَابٌ وَ لَا يَحْجُبُنَا عَنْهُ حَاجِبٌ وَ نَحْنُ وَاللَّهِ مَعَ تَقَرُّبِهِ لَنَا وَ قُرْبِهِ مِنَّا لَا نُكَلِّمُهُ هَيْبَتِهِ وَ لَا نَبْتَدِيهِ لِعَظَمَتِهِ فَإِذَا تَبَسَّمَ فَمِنْ مِثْلِ اللُّؤْلُؤِ الْمَنْظُومِ

Zirar said, 'May Allah^{azwj} have Mercy on Ali^{asws}. By Allah^{azwj}! 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 Allah^{azwj}, and by Allah^{azwj}, 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)'.

فَقَالَ مُعَاوِيَةُ زِدْنِي فِي صِفَتِهِ

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

فَقَالَ زِرَارٌ رَحِمَ اللَّهُ عَلَيَّ كَانَ وَاللَّهِ طَوِيلَ السَّهَادِ قَلِيلَ الرِّقَادِ يَتْلُو كِتَابَ اللَّهِ آتَاءَ اللَّيْلِ وَ أَطْرَافَ النَّهَارِ وَ يَجُودُ لِلَّهِ بِمُهْجَتِهِ وَ يَبُوءُ إِلَيْهِ بِعَهْدِهِ لَا تُخْلَقُ لَهُ السُّتُورُ وَ لَا يَدْخُرُ عَنَّا الْبُذُورُ وَ لَا يَسْتَلِيْنُ الْإِتِّكَاءَ وَ لَا يَسْتَحْشِنُ الْجَفَاءَ

Zirar said, 'May Allah^{saww} have Mercy on Ali^{asws}! By Allah^{azwj}! He^{asws} was of long vigils and little of lying down. He^{asws} recited the Book of Allah^{azwj} most of the night and ends of the day, and he^{asws} strived for Allah^{azwj} with his^{asws} love, and he^{asws} was reprimanded by His^{azwj} Lessons. Neither was the curtain of his^{asws} closed nor was the rushing delayed from us, nor did he^{asws} soften the leaning, nor did he^{asws} show the disloyalty.

وَ لَوْ رَأَيْتَهُ إِذْ مُثِّلَ فِي مَحْزَاهِ وَ قَدْ أَرَحَى اللَّيْلُ سُدُولَهُ وَ غَارَتْ نُجُومُهُ وَ هُوَ قَابِضٌ عَلَى لِحْيَتِهِ يَتَمَلَّمُ تَمَلُّمَ السَّلِيمِ وَ يَبْكِي بُكَاءَ الْحَزِينِ وَ هُوَ يَقُولُ يَا دُنْيَا أَيْ تَعَرَّضْتَ أَمْ إِلَيَّ تَسْؤَفْتَ هَيْهَاتَ هَيْهَاتَ لَا حَاجَةَ لِي فِيكَ أَبْنَتُكَ ثَلَاثًا لَا رَجْعَةَ لِي عَلَيْكَ

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

ثُمَّ يَقُولُ وَاهٍ وَاهٍ لِبُعْدِ السَّفَرِ وَ قِلَّةِ الرِّزَادِ وَ حُسُونَةِ الطَّرِيقِ

Then he^{asws} said: 'Alas! Alas for the long journey and scarcity of provision, and harshness of the path!'

قَالَ فَبَكَى مُعَاوِيَةُ وَ قَالَ حَسْبُكَ يَا زِرَارُ كَذَلِكَ وَاللَّهِ كَانَ عَلَيَّ رَحِمَ اللَّهُ أَبَا الْحَسَنِ.

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}!''²⁹

أَقُولُ سَيَاتِي فِي مَكَارِمِ أَخْلَاقِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع يُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ كَمَا كَانَ يَفْعَلُ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ لَهُ خُمُصِمَائِهِ نَحْلَةً فَكَانَ يُصَلِّي عِنْدَ كُلِّ نَحْلَةٍ رَكْعَتَيْنِ.

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''.³⁰

7- ب، قرب الإسناد الطَّبَالِيسِيُّ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيٌّ ع قَدْ أَخَذَ بَيْتًا فِي دَارِهِ لَيْسَ بِالْكَبِيرِ وَلَا بِالصَّغِيرِ وَكَانَ إِذَا أَرَادَ أَنْ يُصَلِّيَ مِنْ آخِرِ اللَّيْلِ أَخَذَ مَعَهُ صَبِيًّا لَا يَحْتَشِمُ مِنْهُ ثُمَّ يَذْهَبُ مَعَهُ إِلَى ذَلِكَ الْبَيْتِ فَيُصَلِّي.

(The book) 'Qurb Al Asnaad' – Al Tayalisi, from Abu Bukeyr,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} had taken a room in his^{asws} 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^{asws}, not being shy from him^{asws}. Then he^{asws} would go with him to that room and he^{asws} would pray Salat''.³¹

8- يد، التوحيد أَبِي عَنْ سَعْدٍ عَنْ ابْنِ عِيْسَى عَنِ الْبَرْزَنْطِيِّ عَنْ أَبِي الْحَسَنِ الْمُؤَصِّلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ جَبْرٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ حِينَ عَبْدَتَهُ

(The book) 'Al Tawheed' – 'My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Abu Al-Hassan Al Mowsily,

'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^{asws} Lord^{azwj} when you^{asws} worship Him^{azwj}?'

فَقَالَ وَبَلَّكَ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ قَالَ وَكَيْفَ رَأَيْتَهُ قَالَ وَبَلَّكَ لَا تُدْرِكُهُ الْعُيُونُ فِي مُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ.

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''.³²

9- ل، الخصال أَبِي عَنْ سَعْدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِمِيِّ عَنْ عَبْدِ الْأَعْلَى عَنْ نَوْفٍ قَالَ: بَتُّ لَيْلَةً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَكَانَ يُصَلِّي اللَّيْلَ كُلَّهُ وَ يَخْرُجُ سَاعَةً بَعْدَ سَاعَةٍ فَيَنْظُرُ إِلَى السَّمَاءِ وَ يَتْلُو الْقُرْآنَ

(The book) 'Al Khisal' – 'My father, from Sa'ad, from Ayoub Bin Nuh, from Al Rabie Bin Muhammad Al Muslimy, from Abdul A'ala, from Nowf who said,

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

³¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 7

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^{asws}. He^{asws} had prayed Salat al night, and he went out time after time looking at the sky and recite the Quran'.

قَالَ فَمَرَّ بِي بَعْدَ هَذِهِ مِنَ اللَّيْلِ فَقَالَ يَا نَوْفُ أَ رَاقِدٌ أَنْتَ أَمْ رَامِقٌ قُلْتُ بَلْ رَامِقٌ أَرْمُقُكَ بِبَصَرِي يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'He^{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^{asws} with my eyes, O Amir Al-Momineen^{asws}!'

قَالَ يَا نَوْفُ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ أُولَئِكَ الَّذِينَ اتَّخَذُوا الْأَرْضَ بِسَاطًا وَ تُرَابَهَا فِرَاشًا وَ مَاءَهَا طَيِّبًا وَ الْقُرْآنَ دِثَارًا وَ الدُّعَاءَ شِعَارًا وَ قَرَضُوا مِنَ الدُّنْيَا تَقْرِيبًا عَلَى مِنْهَاجِ عِيسَى ابْنِ مَرْيَمَ

He^{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^{as}.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى عِيسَى ابْنِ مَرْيَمَ قُلْ لِلْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ لَا يَدْخُلُوا بُيُوتًا مِنْ بُيُوتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ وَ أَبْصَارٍ خَاشِعَةٍ وَ أَكْفٍ نَقِيَّةٍ وَ قُلْ لَهُمْ أَعْلَمُوا أَنِّي غَيْرُ مُسْتَجِيبٍ لِأَحَدٍ مِنْكُمْ دَعْوَةً وَ لِأَحَدٍ مِنْ خَلْقِي قِبْلَةً مَظْلَمَةً الْخَبَرِ.

Allah^{azwj} Mighty and Majestic Revealed to Isa^{as} Ibn Maryam^{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^{as} am not going to answer the call of any one of you, nor to anyone from you!' Nor to anyone of My^{azwj} Creatures before him^{as} of an injustice!" – the Hadeeth".

نَحْج، نَحْجِ الْبَلَاغَةِ عَنْ نَوْفٍ مِثْلَهُ إِلَى قَوْلِهِ عِيسَى ابْنِ مَرْيَمَ.

(The book) 'Nahj Al-Balagh' – From Nowf – similar to it up to the world of Isa^{as} Bin Maryam^{as}".³³

10- قب، المناقب لابن شهر آشوب الباقِر ع فِي قَوْلِهِ تَعَالَى إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ وَ شِيعَتُهُ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

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

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ آبَائِهِ وَ السَّيِّدِيِّ عَنْ أَبِي مَالِكٍ عَنْ ابْنِ عَبَّاسٍ وَ مُحَمَّدٍ الْبَاقِرِ ع فِي قَوْلِهِ تَعَالَى وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ وَ اللَّهُ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

³³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 9

³⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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 Ali^{asws} Bin Abu Talib^{asws}’.³⁵

السُّدِّيُّ وَ أَبُو صَالِحٍ وَ ابْنُ شِهَابٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ يُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ قَالَ يُبَشِّرُ مُحَمَّدٌ بِالْجَنَّةِ عَلِيًّا وَ جَعْفَرًا وَ عَقِيلًا وَ حَمْزَةً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ

Al Sudy, and Abu Salih, and Ibn Shihab, from Ibn Abbas,

‘Regarding Words of the Exalted: **and Give glad tidings to the Momineen, those who are doing righteous deeds [18:2]**. He said, ‘Muhammad^{saww} 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]**’.

قَالَ الطَّاعَاتِ قَوْلُهُ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ عَلِيًّا وَ حَمْزَةً وَ عُبَيْدَهُ بْنُ الْحَارِثِ كَالْمُفْسِدِينَ فِي الْأَرْضِ عُثْبَةً وَ شَيْبَةً وَ الْوَلِيدُ

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.

وَ كَانَ يَصُومُ النَّهَارَ وَ يُصَلِّي بِاللَّيْلِ أَلْفَ رَكْعَةٍ وَ عَمَرَ طَرِيقَ مَكَّةَ وَ صَامَ مَعَ النَّبِيِّ ص سَبْعَ سِنِينَ وَ بَعْدَهُ ثَلَاثِينَ سَنَةً وَ حَجَّ مَعَ النَّبِيِّ ص عَشَرَ حَجَجٍ وَ جَاهَدَ فِي أَمَامِهِ الْكُفَّارَ وَ بَعْدَ وَفَاتِهِ الْبَغَاةَ وَ بَسَطَ الْفَتَاوِي وَ أَنْشَأَ الْعُلُومَ وَ أَحْيَا السُّنَنَ وَ أَمَاتَ الْبِدْعَ.

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

أَبُو يَعْلَى فِي الْمُسْنَدِ أَنَّهُ قَالَ: مَا تَرَكَتُ صَلَاةَ اللَّيْلِ مُنْذُ سَمِعْتُ قَوْلَ النَّبِيِّ ص صَلَاةَ اللَّيْلِ نُورٌ فَقَالَ ابْنُ الْكَوَّاءِ وَ لَا لَيْلَةَ الْهَرِيرِ.

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

إِبَانَةُ الْعُكْبَرِيِّ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ أُمِّهِ قَالَتْ سَأَلْتُ أُمَّ سَعِيدٍ سُرِّيَّةَ عَلِيٍّ عَنِ صَلَاةِ عَلِيٍّ فِي شَهْرِ رَمَضَانَ فَقَالَتْ رَمَضَانُ وَ شَوَّالٌ سَوَاءٌ يُحْيِي اللَّيْلَ كُلَّهُ.

³⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 10 b

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

(The book) 'Ibanah' of Al Ukbari – Suleyman Bin Al Mugheira, from his mother, she said,

'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

و فِي تَفْسِيرِ الْقُشَيْرِيِّ أَنَّهُ كَانَ ع إِذَا حَضَرَ وَقْتُ الصَّلَاةِ تَلَوْنَ وَ تَزَلَزَلَ قَلِيلٌ لَهُ مَا لَكَ فَيَقُولُ جَاءَ وَقْتُ أَمَانَةِ عَرْضَهَا اللَّهُ تَعَالَى عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا ... وَ حَمَلَهَا الْإِنْسَانُ فِي ضَعْفِي فَلَا أَذْرِي أَحْسِنُ إِذَا [أَدَاءً] مَا حَمَلْتُ أَمْ لَا

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. I^{asws} do not know whether I^{asws} am goodly in fulfilling it, what I^{asws} had borne or not'.

وَ أَخَذَ زَيْنُ الْعَابِدِينَ بَعْضَ صُحُفِ عِبَادَاتِهِ فَقَرَأَ فِيهَا يَسِيرًا ثُمَّ تَرَكَهَا مِنْ يَدِهِ تَضَجُّرًا وَ قَالَ مَنْ يَقْوَى عَلَى عِبَادَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

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 Talib^{asws}?'³⁹

أَنْسُ بْنُ مَالِكٍ قَالَ: لَمَّا نَزَلَتِ الْآيَاتُ الْخَمْسُ فِي طَسِ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا انْتَفَضَ عَلَيَّ انْتِفَاضُ الْعُصْفُورِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا لَكَ يَا عَلِيُّ قَالَ عَجِبْتُ يَا رَسُولَ اللَّهِ مِنْ كُفْرِهِمْ وَ جَلَمِ اللَّهِ تَعَالَى عَنْهُمْ

Anas Bin Malik (well-known fabricator) said,

'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^{saww} said to him^{asws}: 'What is the matter with you^{asws}, O Ali^{asws}?' He^{asws} said: 'I^{asws} am surprised, O Rasool-Allah^{saww}, from their Kufr and the Forbearance of Allah^{azwj} the Exalted!'

فَمَسَحَهُ رَسُولُ اللَّهِ ص بِيَدِهِ ثُمَّ قَالَ أَبْشِرْ فَإِنَّهُ لَا يُبْعِضُكَ مُؤْمِنٌ وَ لَا يُجْبِكَ مُنَافِقٌ وَ لَوْ لَا أَنْتَ لَمْ يُعْرِفْ حِزْبُ اللَّهِ.

Rasool-Allah^{saww} caressed him^{asws} by his^{asws} hand, then said: 'Surely, no Momin will hate you^{asws} nor will a hypocrite love you^{asws}, and had it not been for you^{asws}, the party of Allah^{azwj} would be recognised'.⁴⁰

³⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 10 e

³⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 10 f

⁴⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 10 g

11- كِتَابُ الْبَيَانِ لِابْنِ شَهْرَآشُوبَ، وَكِيعٌ وَالسُّدِّيُّ عَنِ ابْنِ عَبَّاسٍ أَهْدَى إِلَى رَسُولِ اللَّهِ ص ثَائِقَتَانِ عَظِيمَتَانِ فَجَعَلَ إِحْدَاهُمَا لِمَنْ يُصَلِّي رَكْعَتَيْنِ لَا يَهْمُ فِيهِمَا بَشْيٌ مِنْ أَمْرِ الدُّنْيَا وَلَمْ يُجِبْهُ أَحَدٌ سِوَى عَلِيٍّ ع فَأَعْطَاهُ كِلْتَاهُمَا.

‘Kitab Al Bayan’ of Ibn Shehr Ashub – Wakie, and Al Sudy, from Ibn Abbas,

‘Two large camels were gifted to Rasool-Allah^{saww}. 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^{asws} (doing that), so he^{saww} gave him^{asws} both of them’.⁴¹

12- م، تفسير الإمام عليه السلام لَقَدْ أَصْبَحَ رَسُولُ اللَّهِ ص يَوْمًا وَ قَدْ غَصَّ مَجْلِسُهُ بِأَهْلِهِ فَقَالَ أَيُّكُمْ الْيَوْمَ أَنْفَقَ مِنْ مَالِهِ ابْتِغَاءَ وَجْهِ اللَّهِ فَسَكَتُوا

(The book) ‘Tafseer of the Imam (Hassan Al-Askari^{asws}) – ‘One day Rasool-Allah^{saww} came and his^{saww} gathering had crammed with its people, so he^{saww} said: ‘Which one of you spent from his wealth today seeking the Face of Allah^{azwj} the Exalted?’ But they were silent.

فَقَالَ عَلِيٌّ ع أَنَا خَرَجْتُ وَ مَعِيَ دِينَارٌ أُرِيدُ أَشْتَرِي بِهِ دَقِيقًا فَرَأَيْتُ الْمِقْدَادَ بْنَ أَسْوَدَ وَ تَبَيَّنْتُ فِي وَجْهِهِ أَثَرَ الْجُوعِ فَنَادَيْتُهُ الدِّينَارُ فَقَالَ رَسُولُ اللَّهِ ص وَجِبْتُ

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

ثُمَّ قَامَ آخَرُ فَقَالَ قَدْ أَنْفَقْتُ الْيَوْمَ أَكْثَرَ مِمَّا أَنْفَقَ عَلِيٌّ جَهَّزْتُ رَجُلًا وَ امْرَأَةً يُرِيدَانِ طَرِيقًا وَ لَا نَفَقَةَ لَهُمَا فَأَعْطَيْتُهُمَا أَلْفَ دِرْهَمٍ فَسَكَتَ رَسُولُ اللَّهِ ص

Then another man stood up and he said, ‘O Rasool-Allah^{saww}! Today I have spent a lot more than what Ali^{asws} 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.

فَقَالُوا يَا رَسُولَ اللَّهِ مَا لَكَ قُلْتَ لِعَلِيٍّ وَجِبْتُ وَ لَمْ تَقُلْ لِهَذَا وَ هُوَ أَكْثَرَ صَدَقَةً فَقَالَ رَسُولُ اللَّهِ أ مَا رَأَيْتُمْ مَلِكًا يُهْدِي خَادِمَهُ إِلَيْهِ هَدِيَّةً خَفِيفَةً فَيُحْسِنُ مَوْقِعَهَا وَ يَرْفَعُ مَحَلَّ صَاحِبِهَا وَ يُجَمِّلُ إِلَيْهِ مِنْ عِنْدِ خَادِمٍ آخَرَ هَدِيَّةً عَظِيمَةً فَيَرُدُّهَا وَ يَسْتَحِفُّ بِبَاعِثِهَا قَالُوا بَلَى

They (the people) said, ‘O Rasool-Allah^{saww}! What is the matter you^{saww} said to Ali^{asws}, ‘(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’.

قَالَ فَكَذَلِكَ صَاحِبُكُمْ عَلِيٌّ دَفَعَ دِينَارًا مُنْقَادًا لِلَّهِ سَادًّا خَلَّةَ فَقِيرٍ مُؤْمِنٍ وَ صَاحِبُكُمْ الْآخَرُ أَعْطَى مَا أُعْطِيَ مُعَانِدَةً لِأَخِي رَسُولِ اللَّهِ يُرِيدُ بِهِ الْعُلُوَّ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأَحْبَطَ اللَّهُ عَمَلَهُ وَ صَبَّرَهُ وَبَالَآ عَلَيْهِ

He^{saww} said: ‘And similar to that is your companion Ali^{asws}. He^{asws} handed over a Dinar Guided by Allah^{azwj} helping in privacy a poor Momin, and your other companions gave what he gave

⁴¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 11

to be a match for him^{asws}, in enmity to the brother^{asws} of Rasool-Allah^{saww}, intending by it to be higher over Ali^{asws} Bin Abu Talib^{asws}. Allah^{azwj} the Exalted Confiscated his deed and Made it to be a scourge upon him.

أَمَّا لَوْ تَصَدَّقَ بِحَدِيدِهِ النَّبِيُّ مِنَ التَّرَى إِلَى الْعَرْشِ ذَهَبًا أَوْ لُؤْلُؤًا— لَمْ يَزِدْ بِذَلِكَ مِنْ رَحْمَةِ اللَّهِ إِلَّا بُعْدًا وَ لِسَخَطِ اللَّهِ تَعَالَى إِلَّا قُرْبًا وَ فِيهِ وُلُوجًا وَ اقْتِحَامًا

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^{azwj} the Exalted except for remoteness, and to the Wrath of Allah^{azwj} the Exalted except for nearness, and he would be storming into it’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص فَأَيُّكُمْ الْيَوْمَ دَفَعَ عَنْ أَخِيهِ الْمُؤْمِنِ بِقُوَّتِهِ—

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

قَالَ عَلِيٌّ ع أَنَا مَرَرْتُ فِي طَرِيقٍ كَذَا فَرَأَيْتُ فَقِيرًا مِنْ فُقَرَاءِ الْمُؤْمِنِينَ قَدْ تَنَاوَلَهُ أَسَدٌ فَوَضَعَهُ تَحْتَهُ وَ قَعَدَ عَلَيْهِ وَ الرَّجُلُ يَسْتَنْغِيثُ بِي مِنْ تَحْتِهِ فَتَنَادَيْتُ الْأَسَدَ خَلِّ عَنِ الْمُؤْمِنِ فَلَمْ يَحْلَلْ فَتَقَدَّمْتُ إِلَيْهِ فَرَكَلْتُهُ بِرِجْلِي فَدَخَلْتُ رِجْلِي فِي جَنْبِهِ الْأَيْمَنِ وَ خَرَجْتُ مِنْ جَنْبِهِ الْأَيْسَرِ فَخَرَّ الْأَسَدُ صَرِيحًا

Ali^{asws} said: ‘I^{asws} passed by such and such a road, and I^{asws} 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^{asws} from under it. I^{asws} called out to the lion: ‘Leave from the *Momin*!’ But it did not leave him alone. I^{asws} proceeded to it and I^{asws} kicked it with my^{asws} left (leg) and my^{asws} leg entered into his right side and came out from its left side, and the lion fell down’.

فَقَالَ رَسُولُ اللَّهِ ص وَجَبَتْ هَكَذَا يَفْعَلُ اللَّهُ بِكُلِّ مَنْ آذَى لَكَ وَلِيَأْ بِيُسلِّطَ اللَّهُ عَلَيْهِ فِي الْآخِرَةِ سَكَكَيْنِ النَّارِ وَ سُيُوفُهَا يَبْعَثُ بِهَا بَطْنُهُ وَ يُحْسِي نَارًا ثُمَّ يُعَادُ خَلْقًا جَدِيدًا أَبَدَ الْأَبْدِينَ وَ ذَهَرَ الدَّاهِرِينَ

Rasool-Allah^{saww} said: ‘(The Paradise is) Obligated. Like this Allah^{azwj} would Deal with everyone who harms a friend of yours^{asws}. Allah^{azwj} 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’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ أَيُّكُمْ الْيَوْمَ نَفَعَ بِجَاهِهِ أَخَاهُ الْمُؤْمِنَ فَقَالَ عَلِيٌّ ع أَنَا قَالَ صَنَعْتُ مَا دَا قَالَ مَرَرْتُ بِعَمَّارِ بْنِ يَاسِرٍ وَ قَدْ لَازَمَهُ بَعْضُ الْيَهُودِ فِي ثَلَاثِينَ دِرْهَمًا كَانَتْ لَهُ عَلَيْهِ فَقَالَ عَمَّارُ يَا أَخَا رَسُولِ اللَّهِ ص يَلَاؤُنِي وَ لَا يُرِيدُ إِلَّا إِيْدَائِي وَ إِذْلَالِي لِمَحَبَّتِي لَكُمْ أَهْلَ الْبَيْتِ فَخَلَّصَنِي مِنْهُ بِجَاهِكَ

Then Rasool-Allah^{saww} said: ‘Which of you today benefitted by his virtue, his Momin brother?’ Ali^{asws} said: ‘I^{asws} did’. He^{saww} said: ‘What is that which you^{asws} did?’ He^{asws} said: ‘I^{asws} passed by Ammar Bin Yasser^{ra} and one of the Jews was pressing him regarding thirty Dirhams which were for him upon him. Ammar said, ‘O brother^{asws} of Rasool-Allah^{saww}! This one is pressing me and is not intending except to harm me and humiliate me due to my love for you^{asws}, the People^{asws} of the Household. Therefore, finish me off from him^{asws} by your^{asws} virtue’.

فَأَرَدْتُ أَنْ أُكَلِّمَ لَهُ الْيَهُودِيَّ فَقَالَ يَا أَخَا رَسُولِ اللَّهِ ص أَنَا أَجْلَلُكَ فِي قَلْبِي وَ عَيْنِي مِنْ أَنْ أَبْذُلَكَ لِهَذَا الْكَافِرِ وَ لَكِنْ اشْفَعْ لِي إِلَى مَنْ لَا يَرُدُّكَ عَنْ طَلْبِهِ فَلَوْ أَرَدْتُ جَمِيعَ جَوَانِبِ الْعَالَمِ أَنْ يُصَيِّرَهَا كَأَطْرَافِ السُّفْرَةِ لَفَعَلَ فَاسْأَلْهُ أَنْ يُعِينَنِي عَلَى آدَاءِ دَيْنِهِ وَ يُعِينَنِي عَنِ الْإِسْتِدَانَةِ

I^{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’.

فَقُلْتُ اللَّهُمَّ افْعَلْ ذَلِكَ بِهِ ثُمَّ قُلْتُ لَهُ اضْرِبْ إِلَى مَا بَيْنَ يَدَيْكَ مِنْ شَيْءٍ حَجَرًا أَوْ مَدْرًا فَإِنَّ اللَّهَ يُغْلِبُهُ لَكَ ذَهَبًا إِبْرِيًّا فَضْرَبَ يَدَهُ فَتَنَاولَ حَجَرًا فِيهِ أَفْنَانٌ فَتَحَوَّلَ فِي يَدِهِ ذَهَبًا

I^{asws} said: ‘O Allah^{azwj}! Do that for him!’ Then I^{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 Rats – 812gms.), and it transformed into his hand as gold.

ثُمَّ أَقْبَلَ عَلَى الْيَهُودِيِّ فَقَالَ وَ كَمْ دَيْنُكَ قَالَ ثَلَاثُونَ دِرْهَمًا قَالَ فَكَمْ قِيَمَتُهَا مِنَ الذَّهَبِ قَالَ ثَلَاثَةُ دِينَارٍ

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’.

فَقَالَ عَمَّا اللَّهُمَّ بِجَاهِ مَنْ جَاهِهِ قَلْبَتِ هَذَا الْحَجَرِ ذَهَبًا لِيْنِ لِي هَذَا الذَّهَبُ لِأَفْصِلَ قَدْرَ حَقِّهِ فَأَلَانَهُ اللَّهُ عَزَّ وَ جَلَّ لَهُ فَفَصَلَ لَهُ ثَلَاثَةَ مِثْقَالٍ وَ أُعْطَاهُ

Ammar said, ‘O Allah^{azwj}! By the virtue of the one^{asws} by whose virtue, You^{azwj} Transformed 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.

ثُمَّ جَعَلَ يُنْظَرُ إِلَيْهِ وَ قَالَ اللَّهُمَّ إِنِّي سَمِعْتُكَ تَقُولُ إِنَّ الْإِنْسَانَ لَيَطْغَى أَنْ رَآهُ اسْتَغْنَى وَ لَا أُرِيدُ غِنًى يُطْغِينِي اللَّهُمَّ فَأَعِدْ هَذَا الذَّهَبَ حَجَرًا بِجَاهِ مَنْ جَاهِهِ جَعَلْتَهُ ذَهَبًا بَعْدَ أَنْ كَانَ حَجَرًا فَعَادَ حَجَرًا فَرَمَاهُ مِنْ يَدِهِ وَ قَالَ حَسْبِيَ مِنَ الدُّنْيَا وَ الْآخِرَةِ مُوَالَاتِي لَكَ يَا أَخَا رَسُولِ اللَّهِ

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}!’

فَقَالَ رَسُولُ اللَّهِ ص تَعَجَّبْتُ مَلَائِكَةُ السَّمَاوَاتِ مِنْ فِعْلِهِ وَ عَجَّتْ إِلَى اللَّهِ تَعَالَى بِالنَّاءِ عَلَيْهِ فَصَلَّوْا اللَّهُ مِنْ فَوْقِ عَرْشِهِ يَتَوَالَى عَلَيْهِ

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.

فَأَبَشِرْ يَا أَبَا الْيَقْظَانَ فَإِنَّكَ أَخُو عَلِيٍّ فِي دِيَانَتِهِ وَ مِنْ أَفَاضِلِ أَهْلِ وَلَايَتِهِ وَ مِنْ الْمُقْتُولِينَ فِي حُبِّهِ تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَّةُ وَ آخِرُ زَادِكَ مِنَ الدُّنْيَا صَاعٌ مِنْ لَبَنٍ وَ يَلْحَقُ رُوحُكَ بِأَرْوَاحِ مُحَمَّدٍ وَ آلِهِ الْفَاضِلِينَ فَأَنْتَ مِنْ خِيَارِ شِيعَتِي

He^{saww} said: 'Receive glad tidings, O Abu Al-Yaqzan, for you are a brother of Ali^{asws} in his^{asws} Religion, and from the meritorious ones of his^{asws} Wilayah, and from the ones to be killed in his^{asws} 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^{saww} superior Progeny^{asws}, for you are from the best of my^{saww} Shias'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص فَأَيُّكُمْ أَدَّى زَكَاتَهُ الْيَوْمَ قَالَ عَلِيٌّ ع أَنَا يَا رَسُولَ اللَّهِ فَأَسَرَّ الْمُنَافِقُونَ فِي أَخْرَاجِ الْمَجْلِسِ بَعْضُهُمْ إِلَى بَعْضٍ يَقُولُونَ وَ أَيُّ مَالٍ لِعَلِيٍّ حَتَّى يُؤَدِّي مِنْهُ الزَّكَاةَ

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^{asws} paid the Zakat from it?'

فَقَالَ رَسُولُ اللَّهِ ص أَ تَدْرِي مَا يُسِرُّ هَؤُلَاءِ الْمُنَافِقُونَ فِي أَخْرَاجِ الْمَجْلِسِ قَالَ عَلِيٌّ ع بَلَى قَدْ أَوْصَلَ اللَّهُ تَعَالَى إِلَى أُذُنِي مَقَالَتَهُمْ يَقُولُونَ وَ أَيُّ مَالٍ لِعَلِيٍّ حَتَّى يُؤَدِّي زَكَاتَهُ كُلِّ مَالٍ يُعْتَمُ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الْقِيَامَةِ فُلِيَ خُمُسُهُ بَعْدَ وَفَاتِكَ يَا رَسُولَ اللَّهِ وَ حُكْمِي عَلَى الَّذِي مِنْهُ لَكَ فِي حَيَاتِكَ جَائِزٌ فَإِنِّي نَفْسُكَ وَ أَنْتَ نَفْسِي

Rasool-Allah^{saww} said: 'O Ali^{asws}! Do you^{asws} know what 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^{asws} ears. They are saying, 'And which wealth is there for Ali^{asws} until he^{asws} paid his^{asws} 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^{saww} passing away, O Rasool-Allah^{saww}, and my^{asws} decision upon that which is from it, is allowed during your^{saww} lifetime, for I^{asws} am your^{saww} self, and you^{saww} are my^{asws} self'.

قَالَ رَسُولُ اللَّهِ ص كَذَلِكَ هُوَ يَا عَلِيُّ وَ لَكِنْ كَيْفَ أَذْنُتَ زَكَاةَ ذَلِكَ فَقَالَ عَلِيٌّ ع عَلِمْتُ بِتَعْرِيفِ اللَّهِ إِنِّي عَلَى لِسَانِكَ أَنَّ نُبُوتَكَ هَذِهِ سَيَكُونُ بَعْدَهَا مَلِكٌ غَضُوضٌ وَ جَبَرِيَّةٌ فَيَسْتَوِي عَلَى خُمُسِي مِنَ السَّبْيِ وَ الْغَنَائِمِ فَيَبِيعُونَهُ فَلَا يَحِلُّ لِمُشْرَبِهِ لِأَنَّ نَصِيبِي فِيهِ وَ قَدْ وَهَبْتُ نَصِيبِي فِيهِ لِكُلِّ مَنْ مَلَكَ شَيْئاً مِنْ ذَلِكَ مِنْ شِيعَتِي فَيَحِلُّ لَهُمْ مَنَافِعُهُمْ مِنْ مَأْكَلٍ وَ مَشْرَبٍ وَ تَطْيِيبٍ مَوَالِدُهُمْ فَلَا يَكُونُ أَوْلَادُهُمْ أَوْلَادَ حَرَامٍ

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}! Allah^{azwj} Taught, by the Introduction by Allah^{azwj} to me^{asws}, upon your^{saww} tongue – that this Prophet-hood of yours^{saww}, would happen to be after it king (ruler) devouring 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^{asws} have gifted my^{asws} share which would be in it to everyone who owns anything from that, from my^{asws} 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).

قَالَ رَسُولُ اللَّهِ ص مَا تَصَدَّقَ أَحَدٌ أَفْضَلَ مِنْ صَدَقَتِكَ وَ لَقَدْ تَبِعَكَ رَسُولُ اللَّهِ فِي فِعْلِكَ أَخْلَ لَشِيعَتِهِ كُلِّ مَا كَانَ مِنْ غَنِيمَةٍ وَ بِنِعٍ مِنْ نَصِيبِهِ عَلَى وَاحِدٍ مِنْ شِيعَتِي وَ لَا أَجْلُهُ أَنَا وَ لَا أَنْتَ لِعِبَرِهِمْ

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'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص فَأَيُّكُمْ الْيَوْمَ دَفَعَ عَنْ عِرْضِ أَخِيهِ الْمُؤْمِنِ قَالَ عَلِيٌّ ع أَنَا يَا رَسُولَ اللَّهِ مَرَزْتُ بِعَبْدِ اللَّهِ بْنِ أَبِي وَ هُوَ يَتَنَاوَلُ عِرْضَ زَيْدِ بْنِ حَارِثَةَ فَقُلْتُ لَهُ اسْكُتْ لَعَنَكَ اللَّهُ فَمَا تَنْظُرُ إِلَيْهِ إِلَّا كَنْظَرَكَ إِلَى الشَّمْسِ وَ لَا تَتَحَدَّثُ عَنْهُ إِلَّا كَتَحَدَّثِ أَهْلُ الدُّنْيَا عَنِ الْجَنَّةِ فَإِنَّ اللَّهَ تَعَالَى قَدْ زَادَكَ لَعَائِنَ إِلَى لَعَائِنَ لَوْ قِيعَتِكَ

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*).

فَحَجَلَ وَ اغْتَاظَ فَقَالَ يَا أَبَا الْحَسَنِ إِنَّمَا كُنْتُ فِي قَوْلِي مَازِحاً فَقُلْتُ لَهُ إِنَّ كُنْتُ جَادّاً فَأَنَا جَادٌّ وَ إِنْ كُنْتُ هَازِلًا فَأَنَا هَازِلٌ

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'.

فَقَالَ رَسُولُ اللَّهِ ص قَدْ لَعَنَهُ اللَّهُ عَزَّ وَ جَلَّ عِنْدَ لَعْنِكَ لَهُ وَ لَعَنَتْهُ مَلَائِكَةُ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ إِنَّ اللَّهَ يَعْصِبُ لِعَصَبِكَ وَ يَرْضَى لِرِضَاكَ وَ يَغْفُو عِنْدَ غَفْوِكَ وَ يَسْطُو عِنْدَ سَطْوَتِكَ

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'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أ تَدْرِي مَا سَمِعْتُ مِنَ الْمَلَائِكَةِ الْأَعْلَى فِيكَ لَيْلَةَ أُسْرِي بِي يَا عَلِيٌّ سَمِعْتُهُمْ يُقْسِمُونَ عَلَى اللَّهِ تَعَالَى بِكَ وَ يَسْتَفْضُونَ حَوَائِجَهُمْ وَ يَتَقَرَّبُونَ إِلَى اللَّهِ تَعَالَى بِمَحَبَّتِكَ وَ يَجْعَلُونَ أَشْرَفَ مَا يَعْبُدُونَ اللَّهَ بِهِ الصَّلَاةَ عَلَيَّ وَ عَلَيْكَ

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^{saww} 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^{asws}.

وَ سَمِعْتُ حَاطِبَهُمْ فِي أَغْظَمِ مَحَافِلِهِمْ وَ هُوَ يَقُولُ عَلَيَّ الْحَاوِي لِأَصْنَافِ الْحَبِزَاتِ الْمُشْتَمِلِ عَلَى أَنْوَاعِ الْمَكْرُمَاتِ الَّذِي قَدْ اجْتَمَعَ فِيهِ مِنْ خِصَالِ الْحَيْثُ مَا قَدْ تَفَرَّقَ فِي غَيْرِهِ مِنَ الْبَرِّيَّاتِ عَلَيْهِ مِنَ اللَّهِ تَعَالَى الصَّلَاةُ وَ الْبَرَكَاتُ وَ التَّحِيَّاتُ

And ^{Isaww} heard their preacher in the greatest of their gatherings, and he was saying, ‘^{Ali}^{asws} 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^{asws}, from Allah^{azwj} the Exalted is the *Salawat*, and the Blessings, and the Greetings’.

وَسَمِعْتُ الْأَمْلَاقَ بِحُضْرَتِهِ وَ الْأَمْلَاقَ فِي سَائِرِ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْعَرْشِ وَ الْكُرْسِيِّ وَ الْجَنَّةِ وَ النَّارِ يَقُولُونَ بِأَجْمَعِهِمْ عِنْدَ فَرَاغِ الْخُطْبَةِ مِنْ قَوْلِهِ آمِينَ اللَّهُمَّ وَ طَهَّرْنَا بِالصَّلَاةِ عَلَيْهِ وَ عَلَى آلِهِ الطَّيِّبِينَ.

And ^{Isaww} 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^{asws} and upon his^{asws} goodly Progeny^{asws}’.⁴²

13- تم، فلاح السائل رَوَى صَاحِبُ كِتَابِ زُهْدِ مَوْلَانَا عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ عَنْ أَخِيهِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ عَنْ حَبَّةِ الْغُرَيْبِيِّ قَالَ: بَيْنَا أَنَا وَ نَوْفٌ نَائِمَيْنِ فِي رَحْبَةِ الْقَصْرِ إِذْ نَحْنُ بِأَمِيرِ الْمُؤْمِنِينَ ع فِي بَقِيَّةٍ مِنَ اللَّيْلِ وَاضِعاً يَدَهُ عَلَى الْخَائِطِ شَبِيهِ الْوَالِدِ وَ هُوَ يَقُولُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى آخِرِ الْآيَةِ

(The book) ‘Falah Al Sa’il’ – It is reported by the author of the book ‘Zohad Mawlana ^{Ali}^{asws} Bin Abu Talib^{asws}’, 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^{asws} in a remainder of the night, he^{asws} placed his^{asws} hand upon the wall, as if he^{asws} was disturbed (by something), and he^{asws} was saying: ***Surely in the Creation of the skies and the earth, [2:164]*** – up to the end of the Verse.

قَالَ ثُمَّ جَعَلُ يَقْرَأُ هَذِهِ الْآيَاتِ وَ يَمُرُّ شَبِيهُ الطَّائِرِ عَقْلُهُ فَقَالَ لِي أَرَأَيْدَ أَنْتَ يَا حَبَّةُ أَمْ رَامِقٌ قَالَ قُلْتُ رَامِقٌ هَذَا أَنْتَ تَعْمَلُ هَذَا الْعَمَلُ فَكَيْفَ نَحْنُ

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

فَأَرَحَى عَيْنَيْهِ فَبَكَى ثُمَّ قَالَ لِي يَا حَبَّةُ إِنَّ اللَّهَ مَوْقِفٌ وَ لَنَا بَيْنَ يَدَيْهِ مَوْقِفٌ لَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِنَا

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

يَا حَبَّةُ إِنَّ اللَّهَ أَقْرَبُ إِلَيَّ وَ إِلَيْكَ مِنْ حَبْلِ الْوَرِيدِ يَا حَبَّةُ إِنَّهُ لَنْ يَحْجُبَنِي وَ لَا إِلَيْكَ عَنِ اللَّهِ شَيْءٌ

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

⁴² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 12

قَالَ ثُمَّ قَالَ أَرَأَيْدُ أَنْتَ يَا نَوْفُ قَالَ قَالَ لَا يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَنَا بِرَاقِدٍ وَ لَقَدْ أَطْلُتُ بُكَائِي هَذِهِ اللَّيْلَةَ فَقَالَ يَا نَوْفُ إِنَّ طَالَ بُكَاءُكَ فِي هَذَا اللَّيْلِ مَخَافَةً
مِنَ اللَّهِ تَعَالَى قَرَّتْ عَيْنُكَ غَدًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

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.

يَا نَوْفُ إِنَّهُ لَيْسَ مِنْ فَطْرَةِ قَطْرَةٍ مِنْ عَيْنِ رَجُلٍ مِنْ خَشْيَةِ اللَّهِ إِلَّا أَطْفَأَتْ بِحَاراً مِنَ النَّيِّرَانِ يَا نَوْفُ إِنَّهُ لَيْسَ مِنْ رَجُلٍ أَعْظَمَ مَنَزِلَةً عِنْدَ اللَّهِ مِنْ رَجُلٍ بَكَى
مِنْ خَشْيَةِ اللَّهِ وَ أَحَبَّ فِي اللَّهِ وَ أَبْغَضَ فِي اللَّهِ

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}.

يَا نَوْفُ إِنَّهُ مَنْ أَحَبَّ فِي اللَّهِ لَمْ يَسْتَأْثِرْ عَلَى حُبِّهِ وَ مَنْ أَبْغَضَ فِي اللَّهِ لَمْ يَكُنْ يَبْغِضُهُ خِيراً عِنْدَ ذَلِكَ اسْتَكْمَلْتُمْ حَقَائِقَ الْإِيمَانِ

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'.

ثُمَّ وَعَظَهُمَا وَ ذَكَّرَهُمَا وَ قَالَ فِي أَوَاخِرِهِ فَكُونُوا مِنَ اللَّهِ عَلَى حَذَرٍ فَقَدْ أُنْذَرْتُمَا

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'.

ثُمَّ جَعَلَ يَمْزُ وَ هُوَ يَقُولُ لَيْتَ شِعْرِي فِي عَفْلَانِي أَمْغُرُضُ أَنْتَ عَنِّي أَمْ نَاطِرٌ إِلَيَّ وَ لَيْتَ شِعْرِي فِي طُولِ مَنَامِي وَ قَلَّةِ شُكْرِي فِي نِعَمِكَ عَلَيَّ مَا خَالِي

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'.

قَالَ فَوَ اللَّهُ مَا زَالَ فِي هَذَا الْحَالِ حَتَّى طَلَعَ الْفَجْرُ.

He (the narrator) said, 'He^{asws} did not cease to be in this state until the emergence of dawn'.⁴³

14- كا، الكافي علي عن أبيه عن ابن أبي عمير عن عبد الله بن سينان قال: كان أمير المؤمنين ع يذبح كبشَيْنِ أَحَدَهُمَا عَنْ رَسُولِ اللَّهِ ص وَ الْآخَرَ عَنْ نَفْسِهِ.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

⁴³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 13

'Amir Al-Momineen^{asws} had slaughtered two rams, one of them on behalf of Rasool-Allah^{saww}, and the other from himself^{asws}'.⁴⁴

15- كَأ، الكافي إبراهيم بن هاشم عن عبد الرحمن بن حماد عن إبراهيم بن عبد الحميد عن شهاب بن عبد ربه عن أبي عبد الله ع قال: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا تَوَضَّأَ لَمْ يَدْعُ أَحَدًا يَصُبُّ عَلَيْهِ الْمَاءَ فَقِيلَ لَهُ يَا أَمِيرُ الْمُؤْمِنِينَ لِمَ لَا تَدْعُهُمْ يَصُبُّونَ عَلَيْكَ الْمَاءَ فَقَالَ لَا أَحِبُّ أَنْ أُشْرِكَ فِي صَلَاتِي أَحَدًا.

(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^{asws} having said: 'Whenever Amir Al-Momineen^{asws} performed Wud'u, he^{asws} did not call anyone to pour the water upon him^{asws}. It was said to him^{asws}, 'O Amir Al-Momineen^{asws}! Why are you^{asws} not calling them to pour the water upon you^{asws}?' He^{asws} said: 'I^{asws} do not like anyone to participate in my^{asws} Salat''.⁴⁵

16- كَأ، الكافي العدة عن أحمد بن محمد بن الحسين بن سعيد عن القاسم بن محمد بن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: إِنَّ عَلِيًّا فِي آخِرِ عُمْرِهِ يُصَلِّي فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ أَلْفَ رَكْعَةٍ.

(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^{asws} having said: 'Ali^{asws}, during the end of his^{asws} life, was praying a thousand Cycles during every day''.⁴⁶

17- كَأ، الكافي عده من أصحابنا عن أحمد بن محمد بن خالد عن السند بن محمد بن محمد بن الصلت عن أبي حمزة عن علي بن الحسين ع قال: صَلَّى أَمِيرُ الْمُؤْمِنِينَ ع الْفَجْرَ ثُمَّ لَمْ يَزَلْ فِي مَوْضِعِهِ حَتَّى صَارَتِ الشَّمْسُ عَلَى قَبِدِ رُمَحٍ وَ أَقْبَلَ عَلَى النَّاسِ يَوْجُهُ فَقَالَ وَ اللَّهُ لَقَدْ أَدْرَكْتُ أَقْوَامًا يَبْتَغُونَ لِرَبِّهِمْ سُجْدًا وَ قِيَامًا يُجَالِفُونَ بَيْنَ جِبَاهِهِمْ وَ رُكْبَتِهِمْ كَأَنَّ زَفِيرَ النَّارِ فِي آذَانِهِمْ إِذَا ذُكِرَ اللَّهُ عَنْدهُمْ مَا دُوا كَمَا يَبِيدُ الشَّجَرُ كَأَنَّمَا الْقَوْمُ بَاتُوا عَافِلِينَ

(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^{asws} Bin Al-Husayn^{asws} having said: 'Amir Al-Momineen^{asws} prayed *Salāt* Al-Fajr, then he^{asws} did not cease to be in his^{asws} place until the (shadow of the) sun came to be to the length of a spear, and he^{asws} turned by his^{asws} face towards the people and he^{asws} said: 'By Allah^{azwj}! I^{asws} had come across a group of people who were staying awake at night for their Lord^{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^{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)'.
قَالَ ثُمَّ قَامَ فَمَا رَأَى صَاحِبًا حَتَّى قُبِضَ ع.

⁴⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 14

⁴⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 15

⁴⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 16

He (the narrator) said, ‘Then he^{asws} arose, and he^{asws} was not seen laughing until he^{asws} passed away”.⁴⁷

⁴⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 101 H 17

باب 102 سخائه و إنفاقه و إثاره صلوات الله عليه و مسابقته فيها على سائر الصحابة

CHAPTER 102 – HIS^{asws} GENEROUSITY, AND HIS^{asws} SPENDING, AND HIS^{asws} SELFLESSNESS, AND HIS^{asws} PRECEDING OVER REST OF THE COMPANIONS

1- قب، المناقب لابن شهر آشوب المشهور من الصحابة بالنفقة في سبيل الله علي و أبو بكر و عمر و عثمان و عبد الرحمن و طلحة و علي في ذلك فضائل لأن الجود جودان نفسي و مائي

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'The one from the companion famous with the spending in the Way of Allah^{azwj} 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 generosityes – of the self and wealth.

قال جاهدوا بأموالكم و أنفسكم و قال النبي ص أجود الناس من جاد بنفسه في سبيل الله تعالى الخير

He^{azwj} Said: **and fight with your wealth and yourselves [9:41]**. And the Prophet^{saww} said: 'The most generous of the people is one who is generous with his self in the Way of Allah^{azwj} the Exalted' – the Hadeeth.

فصار قوله لا يستوي منكم من أنفق من قبل الفتح و قاتل أولئك أعظم درجة من الذين أنفقوا من بعد و قاتلوا - ألقى بعلي ع لأنه جمع بينهما و لم يجمع لغيره

His^{azwj} 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.

و قولهم إن أبا بكر أنفق على النبي ص أربعين ألفاً فإن صح هذا الخبر فليس فيه أنه كان ديناراً أو درهماً و أربعون ألف درهم هو أربعة آلاف دينار و مال خديجة أكثر من ماله و نفع ذلك للمسلمين عامة و قد شرح ذلك في كتابي المشهور

And their words that Abu Bakr spent forty thousand upon the Prophet^{saww}, 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

الصحاح عن ابن عباس نزلت في علي ثم لا يُبعون ما أنفقوا منّا و لا أذى الآية.

⁴⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 a

Al-Zahhak, from Ibn Abbas, 'It was Revealed regarding Ali^{asws}: **then they are neither following up whatever they spent with reminders of generosity nor (causing) distress, [2:262]** – the Verse".⁴⁹

ابن عباسٍ و السُّدِّيُّ و مُجَاهِدٌ و الْكَلْبِيُّ و أَبُو صَالِحٍ و الْوَاحِدِيُّ و الطُّوسِيُّ و الثَّعْلَبِيُّ و الصَّبْرِيُّ و الْمَاوَرِدِيُّ و الثُّمَالِيُّ و النَّقَّاشُ و الْفُتَّالُ و عُيَيْنَةُ اللَّهِ بْنِ الْحُسَيْنِ و عَلِيُّ بْنُ حَزْبٍ الطَّائِيُّ فِي تَفَاسِيرِهِمْ أَنَّهُ كَانَ عِنْدَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَرْبَعَةُ دَرَاهِمٍ مِنَ الْفِضَّةِ فَتَصَدَّقَ بِوَاحِدٍ لَيْلًا وَ بِوَاحِدٍ نَهَارًا وَ بِوَاحِدٍ سِرًّا وَ بِوَاحِدٍ عَلَانِيَةً فَنَزَلَ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ الْآيَةَ فَسَمَّى كُلَّ دِرْهَمٍ مَالًا وَ بَشَّرَهُ بِالْقَبُولِ

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 Naqqash, and Al Futtal, and Ubeydullah Bin Al-Husayn, and Ali Bin Harb Al Taie in the Tafseers,

'There were four silver Dirhams in the possession of Ali^{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^{azwj} Named each Dirham as 'wealth' and Gave him^{asws} Glad Tidings with the Acceptance.

رَوَاهُ الطَّنْزِيُّ فِي الْخُصَائِصِ تَفْسِيرُ النَّقَّاشِ وَ أَسْبَابُ النَّزُولِ قَالَ الْكَلْبِيُّ فَقَالَ لَهُ النَّبِيُّ ص مَا حَمَلَكَ عَلَى هَذَا قَالَ حَمَلَنِي أَنَّ اسْتَوْجِبَ عَفْوُ اللَّهِ الَّذِي وَعَدَنِي فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَلَا إِنَّ ذَلِكَ لَكَ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ.

It is reported by Al Natanzy in (the books) 'Al Khasaais', (and) 'Tafseer Al Naqqash', (and) 'Asbab Al Nuzool' – Al Kalby said,

'The Prophet^{saww} said to him^{asws}: 'What carried you^{asws} upon that?' He^{asws} said: 'I^{asws} was carried by the Obligated Pardon of Allah^{azwj} which He^{azwj} Promised me^{asws}'. Rasool-Allah^{saww} said to him^{asws}: 'Indeed! That is for you^{asws}'. So, Allah^{azwj} Revealed this Verse".⁵⁰

الضَّحَّاكُ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَنْزَلَ اللَّهُ لِلْفُقَرَاءِ الَّذِينَ أُخْصِرُوا فِي سَبِيلِ اللَّهِ الْآيَةَ بَعَثَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يَدْنَائِرَ كَثِيرَةً إِلَى أَصْحَابِ الصُّفَّةِ حَتَّى أَغْنَاهُمْ وَ بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي جَوْفِ اللَّيْلِ بَوْسُقٍ مِنْ تَمْرٍ فَكَانَ أَحَبَّ الصَّدَقَتَيْنِ إِلَى اللَّهِ صَدَقَةُ عَلِيٍّ وَ أَنْزَلَتْ الْآيَةُ

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 Allah^{azwj} was the charity by Ali^{asws}, the Verse was Revealed.

وَ سُئِلَ النَّبِيُّ ص أَيُّ الصَّدَقَةِ أَفْضَلُ فِي سَبِيلِ اللَّهِ فَقَالَ جَهْدٌ مِنْ مُقِلٍّ.

And the Prophet^{saww} was asked, 'Which charity is superior in the Way of Allah^{azwj}?' He^{saww} said: 'Effort from a destitute".⁵¹

⁴⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 b

⁵⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 c

⁵¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 d

تَارِيخُ الْبَلَادِي وَ فَضَائِلُ أَحْمَدَ أَنَّهُ كَانَتْ غَلَّةٌ عَلَيْهِ أَرْبَعِينَ أَلْفَ دِينَارٍ فَجَعَلَهَا صَدَقَةً وَ أَنَّهُ بَاعَ سَيْفَهُ وَ قَالَ لَوْ كَانَ عِنْدِي عَشَاءٌ مَا بَعْتُهُ.

(The books) 'Tareekh Al Balazury', (and) 'Fazaail' of Ahmad –

'The yield of Ali^{asws} happened to be forty thousand Dinars. He^{asws} made it to be charity, and he^{asws} (tried to) sell his^{asws} sword and said: 'If there was (money for) dinner in my^{asws} possession, I^{asws} would not have sold it'.⁵²

شَرِيكَ وَ اللَّيْثُ وَ الْكَلْبِيُّ وَ أَبُو صَالِحٍ وَ الضَّحَّاكُ وَ الرَّجَّاحُ وَ مُقَاتِلُ بْنُ حَيَّانٍ وَ مُجَاهِدٌ وَ قَتَادَةُ وَ ابْنُ عَبَّاسٍ قَالُوا كَانَتْ الْأَغْنِيَاءُ يُكْتَبِرُونَ مُنَاجَاةَ الرَّسُولِ فَلَمَّا نَزَلَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْكُمْ صَدَقَةً انْتَهَوْا فَاسْتَفْرَضَ عَلِيُّ عَ دِينَاراً وَ تَصَدَّقَ بِهِ فَنَاجَى النَّبِيَّ صَ عَشْرَ نَجَوَاتٍ ثُمَّ نَسَخَتْهُ آيَةُ الَّتِي بَعْدَهَا.

Shareek, and Al Kats, and Al Kalby, and Abu Salih, and Al Zahhak, and Al Zujaj, and Muqatil Bin Hayyan, and Mujahid, and Qatadah, and Ibn Abbas, they said,

'The rich used to hold a lot of private conversations with the Rasool^{saww}. When His^{azwj} Words: ***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^{asws} borrowed one Dinar and gave in charity with it (ten times, one Dirham each), and he^{asws} held ten private conversations with the Prophet^{saww}. Then the Verse, which is after it, Abrogated it'.⁵³

أَمِيرُ الْمُؤْمِنِينَ ع كَانَ لِي دِينَارٌ فَبَعْتُهُ بِعَشْرَةِ دَرَاهِمٍ فَكَانَ كُلَّمَا أَرَدْتُ أَنْ أَتَاجِيَ رَسُولَ اللَّهِ ص قَدَّمْتُ دِرْهَمًا فَتَسَخَّنَهَا الْآيَةُ الْآخَرَى.

Amir Al-Momineen^{asws}: 'There was a Dinar for me^{asws}, so I^{asws} sold it (exchanged) for ten Dirhams. So, every time I^{asws} wanted to hold a private conversation with Rasool-Allah^{azwj}, I^{asws} forwarded one Dirham (in charity). Then, another Verse Abrogated it'.⁵⁴

الْوَاحِدِيُّ فِي أَسْبَابِ نُزُولِ الْقُرْآنِ وَ فِي الْوَسِيطِ أَيْضاً وَ التَّعْلِي فِي الْكَشْفِ وَ الْبَيَانِ مَا رَوَاهُ عَلِيُّ بْنُ عَلْقَمَةَ وَ مُجَاهِدٌ أَنَّ عَلِيًّا ع قَالَ: إِنَّ فِي كِتَابِ اللَّهِ لَآيَةً مَا عَمِلَ بِهَا أَحَدٌ قَبْلِي وَ لَا عَمِلَ بِهَا أَحَدٌ بَعْدِي ثُمَّ تَلَا هَذِهِ الْآيَةَ.

Al Wahidy in (the books) 'Asbab Al Nuzool Al Quran', and in 'Al Waseet' as well, and Al Sa'alby in 'Al Kashf Wa Al Bayan' – what is reported Abu Ali Bin Alqama and Mujahid,

'Ali^{asws} said: 'There is a Verse in the Book of Allah^{azwj}, not one had acted with it before me^{asws} nor did anyone act with it after me^{asws}'. Then he^{asws} recited this Verse'.⁵⁵

جَامِعُ التِّرْمِذِيِّ وَ تَفْسِيرُ التَّعْلِي وَ اعْتِقَادُ الْأَشْهُبِيِّ عَنِ الْأَشْجَعِيِّ وَ الثَّوْرِيِّ وَ سَالِمِ بْنِ أَبِي حَفْصَةَ وَ عَلِيِّ بْنِ عَلْقَمَةَ الْأَنْمَارِيِّ عَنِ عَلِيٍّ ع فِي هَذِهِ الْآيَةِ فَبَيَّنَ حَقَّقَ اللَّهُ ذَلِكَ عَنْ هَذِهِ الْأُمَّةِ.

(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 Alqamah Al Anmary,

⁵² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 e

⁵³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 f

⁵⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 g

⁵⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 h

‘From Ali^{asws}, regarding the Verse: ‘It was due to me^{asws} Allah^{azwj} Lightened that from this community’⁵⁶.

و فِي مُسْنَدِ الْمُؤَصِّلِي فِيهِ خَفَّفَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ.

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

زَادَ أَبُو الْقَاسِمِ الْكُوفِيُّ فِي الرَّوَايَةِ أَنَّ اللَّهَ تَعَالَى امْتَنَحَنَ الصَّحَابَةَ بِهَذِهِ الْآيَةِ فَتَقَاعَسُوا كُلُّهُمْ عَنْ مُنَاجَاةِ الرَّسُولِ ص فَكَانَ الرَّسُولُ اخْتَجَبَ فِي مَنْزِلِهِ عَنْ مُنَاجَاةِ أَحَدٍ إِلَّا مَنْ تَصَدَّقَ بِصَدَقَةٍ فَكَانَ مَعِيَ دِينَارٌ

Abu Al Qasim has an addition in the report,

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

و سَاقَ عَ كَلَامِهِ إِلَى أَنْ قَالَ فَكُنْتُ أَنَا سَبَبُ التَّوْبَةِ مِنَ اللَّهِ عَلَى الْمُسْلِمِينَ حِينَ عَمِلْتُ بِالْآيَةِ فَتُسَخِّتُ وَ لَوْ لَمْ أَعْمَلْ بِهَا حَتَّى كَانَ عَمَلِي بِهَا سَبَبًا لِلتَّوْبَةِ عَلَيْهِمْ لَنَزَلَ الْعَذَابُ عِنْدَ امْتِنَاعِ الْكُلِّ عَنِ الْعَمَلِ بِهَا.

And he continued his speech up to he^{asws} said: ‘So, I^{asws} was the reason of the Turning from Allah^{azwj} to the Muslims when I^{asws} had acted with the Verse. It was Abrogated, and if I^{asws} had not acted with it until it was my^{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’⁵⁸.

و قَالَ الْقَاضِي الطَّرِيشِي إِنْهُمْ عَصَوْا فِي ذَلِكَ إِلَّا عَلِي [عَلِيًّا] فَتَسَخَّ عَنْهُمْ يَدُّ عَلَيْهِ قَوْلُهُ فَإِذَا لَمْ تَفْعَلُوا وَ تَابَ اللَّهُ عَلَيْكُمْ وَ لَقَدْ اسْتَحْفُوا الْعَذَابَ لِقَوْلِهِ أَ أَسْفَقْتُمْ

And the judge Al Tarshishi said,

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

و قَالَ مُجَاهِدٌ مَا كَانَ إِلَّا سَاعَةً وَ قَالَ مُقَاتِلُ بْنُ حَيَّانَ كَانَ ذَلِكَ لَيْلِي عَشْرٍ وَ كَانَتِ الصَّدَقَةُ مَفْوضَةً إِلَيْهِمْ غَيْرَ مَقْدَرَةٍ.

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’⁵⁹.

سُفْيَانُ بِإِسْنَادِهِ عَنْ عَلِيٍّ ع عَنْ النَّبِيِّ ص فِيمَا اسْتَطَعَتْ تَصَدَّقَتْ.

⁵⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 i

⁵⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 j

⁵⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 k

⁵⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 l

Sufyan, by his chain from Ali^{asws}, from the Prophet^{saww}: ‘In whatever you have the capacity, give in charity’.⁶⁰

وَرَوَى الثَّعْلَبِيُّ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ أَنَّهُ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ كَانَ لِعَلِيٍّ ثَلَاثٌ لَوْ كَانَ لِي وَاحِدَةٌ مِنْهُنَّ كَانَتْ أَحَبَّ إِلَيَّ مِنْ خُمْرِ النَّعَمِ تَزْوَاجُهُ فَاطِمَةُ وَإِعْطَاؤُهُ الرَّايَةَ يَوْمَ خَيْبَرَ وَآيَةُ النَّجْوَى وَانْفَقَ عَلَى ثَلَاثِ ضَيْفَانٍ مِنَ الطَّعَامِ فُوتَ ثَلَاثَ لَيَالٍ

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^{asws}, even if one of these was for me it would have been more beloved to me than the red camel – His^{asws} being married to (Syeda) Fatima^{asws}, and his^{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.

فَنَزَلَ فِيهِ ثَلَاثِينَ [ثَلَاثُونَ] آيَةً وَنُصَّ عَلَى عِصْمَتِهِ وَسُتِرَ وَ مُرَادِهِ وَ قُبُولِ صِدْقَتِهِ وَ كِفَاكَ مِنْ جُودِهِ قَوْلُهُ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ الْآيَةَ وَ إِطْعَامِ الْأَسِيرِ خَاصَّةً وَ هُوَ عَدُوُّ اللَّهِ فِي الدِّينِ.

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

وَ حَدَّثَ أَبُو هُرَيْرَةَ أَنَّهُ كَانَ فِي الْمَدِينَةِ مَجَاعَةٌ وَ مَرَّ بِي يَوْمٌ وَ لَيْلَةٌ لَمْ أَذُقْ شَيْئًا وَ سَأَلْتُ أَبَا بَكْرٍ آيَةً كُنْتُ أَعْرِفُ بِتَأْوِيلِهَا مِنْهُ وَ مَضَيْتُ مَعَهُ إِلَى بَابِهِ وَ رَدَعَنِي وَ انْصَرَفْتُ جَائِعًا يَوْمِي وَ أَصْبَحْتُ وَ سَأَلْتُ عُمَرَ آيَةً كُنْتُ أَعْرِفُ مِنْهُ بِهَا فَصَنَعَ كَمَا صَنَعَ أَبُو بَكْرٍ

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.

فَجِئْتُ الْيَوْمَ الثَّالِثَ إِلَى عَلِيٍّ ع وَ سَأَلْتُهُ مَا يَعْلَمُهُ فَقَطَّ فَلَمَّا أَرَدْتُ أَنْ أَنْصَرِفَ دَعَانِي إِلَى بَيْتِهِ فَأَطْعَمَنِي رَغِيفَيْنِ وَ سَمْنَا فَلَمَّا شَبِعْتُ انْصَرَفْتُ إِلَى رَسُولِ اللَّهِ ص فَلَمَّا بَصُرَ بِي ضَحِكَ فِي وَجْهِهِ وَ قَالَ أَنْتَ تُحَدِّثُنِي أَوْ أُحَدِّثُكَ

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

ثُمَّ قَصَّ عَلَيَّ مَا جَرَى وَ قَالَ لِي جَبْرِئِيلُ عَرَفَنِي وَ رُبِّي أَمِيرُ الْمُؤْمِنِينَ ع حَزِينًا فَقِيلَ لَهُ مِمَّ حُزْنُكَ قَالَ لَسَبِّحَ أَنْتَ لَمْ يُصَفِّ إِلَيْنَا صَيْفٌ.

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

⁶¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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^{asws} to me^{saww} grief-stricken. It was said to him^{asws}, 'What are you^{asws} grieving from?' He^{asws} said: 'For seven days having come, no guest has come to us^{asws}'.⁶²

تَفْسِيرُ أَبِي يُوسُفَ يَعْقُوبَ بْنِ سُفْيَانَ وَ عَلِيِّ بْنِ حَزْبِ الطَّائِي وَ مُجَاهِدٍ بِأَسَانِيدِهِمْ عَنِ ابْنِ عَبَّاسٍ وَ أَبِي هُرَيْرَةَ وَ رَوَى جَمَاعَةٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ وَ اللَّفْظُ لَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ص فَشَكَا إِلَيْهِ الْجُوعَ فَبَعَثَ رَسُولُ اللَّهِ ص إِلَى أَزْوَاجِهِ فَقُلْنَ مَا عِنْدَنَا إِلَّا الْمَاءُ فَقَالَ ص مَنْ لِهَذَا الرَّجُلِ اللَّيْلَةَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا يَا رَسُولَ اللَّهِ

Tafseer by Abu Yusuf Yaqoub Bin Sufyan, and Ali Bin Harb Al Taie, and Mujahid, by their chains from Ibn Abbas and Abu Hureyra (well-known fabricator), and it is reported by a group, from Aasim Bin Kuleyb, from his father, and the wordings are his, from Abu Hureyra (well-known fabricator),

'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^{asws} said: 'I^{asws} am, O Rasool-Allah^{saww}!'

فَأَتَى فَاطِمَةَ وَ سَأَلَهَا مَا عِنْدَكَ يَا بِنْتَ رَسُولِ اللَّهِ فَقَالَتْ مَا عِنْدَنَا إِلَّا قُوثُ الصَّبِيَّةِ لَكِنَّا نُؤَثِّرُ صَبِيغًا بِهِ فَقَالَ عَلِيُّ ع يَا بِنْتَ مُحَمَّدٍ ص نَوْمِي الصَّبِيَّةَ وَ أَطْفِئِي الْمِصْبَاحَ وَ جَعَلَا بِمَضْغَانٍ بِالسِّنَتَيْهِمَا

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

فَلَمَّا فَرَغَ مِنَ الْأَكْلِ أَتَتْ فَاطِمَةَ بِسِرَاجٍ فَوَجَدَ الْجُفْنَةَ مَمْلُوءَةً مِنْ فَضْلِ اللَّهِ فَلَمَّا أَصْبَحَ صَلَّى مَعَ النَّبِيِّ ص فَلَمَّا سَلَّمَ النَّبِيُّ ص مِنْ صَلَاتِهِ نَظَرَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ بَكَى بُكَاءً شَدِيداً

When he (guest) was free from eating, he^{asws} came to (Syeda) Fatima^{asws} 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^{asws}, and he^{saww} wept with intense weeping.

وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ عَجَبَ الرَّبُّ مِنْ فِعْلِكُمُ الْبَارِحَةَ أَقْرَأَ وَ يُؤَثِّرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ أَيْ جَمَاعَةٌ وَ مَنْ يُوقِ شَحْنُ نَفْسِهِ يَغْنِي عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

And he^{saww} said: 'O Amir Al-Momineen^{asws}! Allah^{azwj} has marvelled from your^{asws} 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^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} - **so those, they are the successful ones [59:9]**'.⁶³

⁶² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 o

⁶³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 p

كِتَابُ أَبِي بَكْرٍ الشَّيرَازِيِّ بِإِسْنَادِهِ عَنْ مُقَاتِلٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ رَجُلًا لَا تُلْهِمُهُمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ إِلَى قَوْلِهِ بَعِيرٍ حِسَابٍ قَالَ هُوَ وَاللَّهُ أَمِيرُ الْمُؤْمِنِينَ

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

‘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}’.

ثُمَّ قَالَ بَعْدَ كَلَامٍ وَ ذَلِكَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْذَ ثَلَاثَ مِائَةِ دِينَارٍ أُهْدِيَتْ إِلَيْهِ قَالَ عَلِيٌّ فَأَخَذْتُهَا وَ قُلْتُ وَ اللَّهُ لَا تُصَدَّقُ اللَّيْلَةُ مِنْ هَذِهِ الدَّنَانِيرِ صَدَقَةً يَتَقَبَّلُهَا اللَّهُ مِنِّي فَلَمَّا صَلَّيْتُ الْعِشَاءَ الْآخِرَةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذْتُ مِائَةَ دِينَارٍ وَ خَرَجْتُ مِنَ الْمَسْجِدِ فَاسْتَقْبَلَتْني امْرَأَةٌ فَأَعْطَيْتُهَا الدَّنَانِيرَ

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

فَأَصْبَحَ النَّاسُ بِالْعَدِ يَقُولُونَ تَصَدَّقَ عَلَيَّ اللَّيْلَةَ بِمِائَةِ دِينَارٍ عَلَى امْرَأَةٍ فَاجِرَةٍ فَأَعْتَمَمْتُ عَمًّا شَدِيدًا فَلَمَّا صَلَّيْتُ اللَّيْلَةَ الْفَاقِلَةَ صَلَاةَ الْعَتَمَةِ أَخَذْتُ مِائَةَ دِينَارٍ وَ خَرَجْتُ مِنَ الْمَسْجِدِ وَ قُلْتُ وَ اللَّهُ لَا تُصَدَّقُ اللَّيْلَةُ بِصَدَقَةٍ يَتَقَبَّلُهَا رَبِّي مِنِّي فَلَقِيْتُ رَجُلًا فَتَصَدَّقْتُ عَلَيْهِ بِالْأَدْنَى

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

فَأَصْبَحَ أَهْلُ الْمَدِينَةِ يَقُولُونَ تَصَدَّقَ عَلَيَّ الْبَارِحَةَ بِمِائَةِ دِينَارٍ عَلَى رَجُلٍ سَارِقٍ فَأَعْتَمَمْتُ عَمًّا شَدِيدًا وَ قُلْتُ وَ اللَّهُ لَا تُصَدَّقُ اللَّيْلَةَ صَدَقَةً يَتَقَبَّلُهَا اللَّهُ مِنِّي فَصَلَّيْتُ الْعِشَاءَ الْآخِرَةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ خَرَجْتُ مِنَ الْمَسْجِدِ وَ مَعِيَ مِائَةُ دِينَارٍ فَلَقِيْتُ رَجُلًا فَأَعْطَيْتُهُ إِيَّاهَا

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

فَلَمَّا أَصْبَحَتْ قَالَ أَهْلُ الْمَدِينَةِ تَصَدَّقَ عَلَيَّ الْبَارِحَةَ بِمِائَةِ دِينَارٍ عَلَى رَجُلٍ غَنِيٍّ فَأَعْتَمَمْتُ عَمًّا شَدِيدًا فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَبَرْتُهُ فَقَالَ لِي يَا عَلِيُّ هَذَا جِبْرَائِيلُ يَقُولُ لَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ قَبِلَ صَدَقَاتِكَ وَ رَزَقَكَ عَمَلَكَ

When it was morning, the people of Al-Medina said, ‘Ali^{asws} gave in charity last night with one hundred Dinars to a rich man!’ So, I^{asws} was saddened with intense gloom, and I^{asws} went to Rasool-Allah^{sawww} and informed him^{sawww}. He^{sawww} 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.

إِنَّ الْمِائَةَ دِينَارٍ الَّتِي تَصَدَّقْتُ بِهَا أَوَّلَ لَيْلَةٍ وَقَعَتْ فِي يَدَيِ امْرَأَةٍ فَاسِدَةٍ فَرَجَعَتْ إِلَى مَنْزِلِهَا وَتَابَتْ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنَ الْفُسَادِ وَجَعَلَتْ تِلْكَ الدَّنَانِيرَ رَأْسَ مَالِهَا وَهِيَ فِي طَلَبِ بَعْلِ تَتَزَوَّجُ بِهِ

The one hundred Dinars which you^{asws} gave at first with fell into the hands of an immoral woman. She returned to her house and repented to Allah^{azwj} 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.

وَ إِنَّ الصَّدَقَةَ الثَّانِيَةَ وَقَعَتْ فِي يَدَيِ سَارِقٍ فَرَجَعَ إِلَى مَنْزِلِهِ وَ تَابَ إِلَى اللَّهِ مِنْ سَرِقَتِهِ وَ جَعَلَ الدَّنَانِيرَ رَأْسَ مَالِهِ يَتَّجِرُ بِهَا

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

وَ إِنَّ الصَّدَقَةَ الثَّالِثَةَ وَقَعَتْ فِي يَدَيِ رَجُلٍ غَنِيٍّ لَمْ يَزَلْ مَالُهُ مِنْذُ سِنِينَ فَرَجَعَ إِلَى مَنْزِلِهِ وَ وَبَّخَ نَفْسَهُ وَ قَالَ شَحًّا عَلَيْكَ يَا نَفْسُ هَذَا عَلَيَّ بَنُ أَبِي طَالِبٍ تَصَدَّقَ عَلَيَّ بِمِائَةِ دِينَارٍ وَ لَا مَالَ لَهُ وَ أَنَا فَقَدْ أُوجِبَ اللَّهُ عَلَيَّ الزَّكَاةَ لِأَعْوَامٍ كَثِيرَةٍ لَمْ أَزْكِهِ فَحَسَبَ مَالَهُ وَ زَكَاةً وَ أَخْرَجَ زَكَاةً مَالِهِ كَذَا وَ كَذَا دِينَاراً فَأَنْزَلَ اللَّهُ فِيكَ رَجُلًا لَا تُلْهِيهِمْ تِجَارَةَ الْآيَةِ.

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^{asws} Bin Abu Talib^{asws} has given charity to me with one hundred Dinars, and although there is no wealth for him, and Allah^{azwj} 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^{azwj} has Revealed regarding you^{asws}: **Men whom neither trading [24:37] – the Verse**".⁶⁴

أَبُو الطُّفَيْلِ رَأَيْتُ عَلِيّاً عَ يَدْعُو الْيَتَامَى فَيُطْعِمُهُمُ الْعَسَلَ حَتَّى قَالَ بَعْضُ أَصْحَابِهِ لَوَدِدْتُ أَنِّي كُنْتُ يَتِيماً.

Abu Al-Tufeyl, 'I saw Ali^{asws} call the orphans and feed them the honey, to the extent that one of his^{asws} companions said, 'I would have loved it if I had been an orphan"⁶⁵

مُحَمَّدُ بْنُ الصِّمَّةِ عَنْ أَبِيهِ عَنْ عَمِّهِ قَالَ: رَأَيْتُ فِي الْمَدِينَةِ رَجُلًا عَلَى ظَهْرِهِ قِرْبَةً وَ فِي يَدِهِ صَخْفَةً يَقُولُ اللَّهُمَّ وَلِيَّ الْمُؤْمِنِينَ وَ إِلَهَ الْمُؤْمِنِينَ وَ جَارَ الْمُؤْمِنِينَ اقْبَلْ قُرْبَاتِي اللَّيْلَةَ فَمَا أُمْسَيْتُ أَمْلِكُ سِوَى مَا فِي صَخْفَتِي وَ غَيْرَ مَا يُؤَارِبُنِي فَإِنَّكَ تَعْلَمُ أَنِّي مَنَعْتُهُ نَفْسِي مَعَ شِدَّةِ سَعْيِي أَطْلُبُ الْقُرْبَةَ إِلَيْكَ غَنَمًا اللَّهُمَّ فَلَا تُخْلِقْ وَجْهِي وَ لَا تَزِدْ دَعْوَتِي

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^{azwj}! Guardian of the Momineen, and God^{azwj} 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,

⁶⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 q

⁶⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 r

for You^{azwj} Know I have prevented myself along with the severity of the hunger, seeking the nearness to You^{azwj}! O Allah^{azwj}! Do not be Angry to my^{asws} face nor Repel my^{asws} supplication!

فَأَتَيْتُهُ حَتَّى عَرَفْتُهُ فَإِذَا هُوَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع فَأَتَى رَجُلًا فَأَطْعَمَهُ.

I went to him, and there, it was Ali^{asws} Bin Abu Talib^{asws}, so I went to a man and fed him”.⁶⁶

عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى مَعَ جَمَاعَةٍ مِنْ أَصْحَابِهِ إِلَى عَلِيٍّ ع فَلَمْ يَجِدْ عَلَيْهِ شَيْئاً يَخْرُجُ إِلَيْهِمْ فَمَجَّحَ لِيُحْيِلَ لَهُمْ شَيْئاً فَإِذَا هُوَ بِدِينَارٍ عَلَى الْأَرْضِ فَنَافَلَهُ وَعَرَفَ بِهِ فَلَمْ يَجِدْ لَهُ طَالِباً فَقَوَّمَهُ عَلَى نَفْسِهِ وَاشْتَرَى بِهِ طَعَاماً وَ أَتَى بِهِ إِلَيْهِمْ وَأَصَابَ بِهِ عَوْضَهُ وَ جَعَلَ يُنْشِدُ صَاحِبَهُ فَلَمْ يَجِدْهُ

Abdullah Bin Ali Bin Al Husayn, raising it,

~~‘The Prophet^{saww} to Ali^{asws} with a group of his^{saww} companions, but Ali^{asws} could not find anything (food) to forward it to them. He^{asws} went out to attain something for them, and there he^{asws} was with a Dinar upon the ground. He^{asws} took it and advertised it, but did not find any seeker for it, so he^{asws} straightened it upon himself^{asws} and bought some food with it and came with it to them.~~

فَأَتَى بِهِ النَّبِيَّ ص وَ أَخْبَرَهُ بِالْحَبْرِ فَقَالَ يَا عَلِيُّ إِنَّهُ شَيْءٌ أَعْطَاكَ اللَّهُ لَمَّا أَطَّلَعَ عَلَى نَيْتِكَ وَ مَا أَرَدْتَهُ وَ لَيْسَ هُوَ شَيْءٌ [شَيْئاً] لِلنَّاسِ وَ دَعَا لَهُ بِخَبْرٍ.

So, he^{asws} came with it to the Prophet^{saww} and informed him^{saww} the news. He^{saww} said: ‘O Ali^{asws}! It is a thing Allah^{azwj} has Given it to you^{asws} when He^{azwj} Noticed your^{asws} intention and what you^{asws} wanted, and it isn’t a thing for the people’, and he^{saww} supplicated for him^{asws} with the goodness”.⁶⁷

رَوَى الْخَاصَّةُ وَ الْعَامَّةُ مِنْهُمْ ابْنُ شَاهِينَ الْمَرْوَزِيُّ وَ شَيْبَوَيْهِ الدَّيْلَمِيُّ عَنِ الْخُدْرِيِّ وَ أَبِي هُرَيْرَةَ أَنَّ عَلِيّاً أَصْبَحَ سَاغِباً فَسَأَلَ فَاطِمَةَ طَعَاماً فَقَالَتْ مَا كَانَتْ إِلَّا مَا أَطْعَمْتُكَ مِنْذُ يَوْمَيْنِ أَتَزُتْ بِهِ عَلَى نَفْسِي وَ عَلَى الْحُسَيْنِ وَ الْحُسَيْنِ فَقَالَ أَلَا أَعْلَمْتَنِي فَأَتَيْتُكُمْ بِشَيْءٍ فَقَالَتْ يَا أَبَا الْحُسَيْنِ إِنِّي لَأَسْتَحْيِي مِنْ إِهْيَ أَنْ أَكْلَفَكَ مَا لَا تَقْدِرُ عَلَيْهِ

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

‘Ali^{asws} woke up in the morning starving, so he^{asws} asked (Syeda) Fatima^{asws} for food. She^{asws} said: ‘There wasn’t any except what I^{asws} had been preferring to feed you^{asws} with it for two days over myself^{asws} and over Al-Hassan^{asws} and Al-Husayn^{asws}’. He^{asws} said: ‘Why didn’t you^{asws} let me^{asws} know? I^{asws} could have brought you^{asws} all something!’ She^{asws} said: ‘O Abu Al-Hassan^{asws}! I^{asws} was too embarrassed from my^{asws} God^{azwj} from encumbering you^{asws} what you^{asws} may not be able upon’.

فَخَرَجَ وَ اسْتَقْرَضَ عَنِ النَّبِيِّ ص دِينَاراً فَخَرَجَ يَشْتَرِي بِهِ شَيْئاً فَاسْتَقْبَلَهُ الْمُقَدَّادُ قَائِلاً مَا شَاءَ اللَّهُ فَنَافَلَهُ عَلِيٌّ ع الدِّينَارَ ثُمَّ دَخَلَ الْمَسْجِدَ فَوَضَعَ رَأْسَهُ فَنَامَ

⁶⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 s

⁶⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 t

He^{asws} went out and borrowed a Dinar from the Prophet^{saww}. He^{asws} went out to buy something (to eat) with it and met Al-Miqdad^{ra} saying what Allah^{azwj} so Desired. Ali^{asws} gave him^{ra} the Dinar. Then he^{asws} entered the Masjid and placed down his^{asws} head and slept.

فَخَرَجَ النَّبِيُّ ص إِذَا هُوَ بِهِ فَحَرَّكَهُ وَ قَالَ مَا صَنَعْتَ فَأَخْبَرَهُ فَقَامَ وَ صَلَّى مَعَهُ فَلَمَّا قَضَى النَّبِيُّ ص صَلَاتَهُ قَالَ يَا أَبَا الْحَسَنِ هَلْ عِنْدَكَ شَيْءٌ نَقْطُرُ عَلَيْهِ فَنَمِيلَ مَعَكَ فَأَطْرَقَ لَا يُجِيرُ جَوَاباً حَيَاءً مِنْهُ

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

وَ كَانَ اللَّهُ أَوْحَى إِلَيْهِ أَنْ يَتَعَشَّى تِلْكَ اللَّيْلَةَ عِنْدَ عَلِيٍّ فَأَنْطَلَقَا حَتَّى دَخَلَا عَلَى فَاطِمَةَ وَ هِيَ فِي مُصَلَّاهَا وَ خَلَقَهَا جُفْنَةٌ تَفُورُ دُخَاناً فَأَخْرَجَتْ فَاطِمَةُ الْجُفْنَةَ فَوَضَعَتْهَا بَيْنَ أَيْدِيهِمَا

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

فَسَأَلَ عَلِيٌّ أَيْ لَكَ هَذَا قَالَتْ هُوَ مِنْ فَضْلِ اللَّهِ وَ رِزْقِهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

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

قَالَ فَوَضَعَ النَّبِيُّ ص كَفَّهُ الْمُبَارَكِ بَيْنَ كَتِفَيْ عَلِيٍّ ثُمَّ قَالَ يَا عَلِيُّ هَذَا بَدَلُ دِينَارِكَ ثُمَّ اسْتَعْبَرَ النَّبِيُّ ص بَاكِياً وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُخَيِّبْنِي حَتَّى رَأَيْتُ فِي ابْنَتِي مَا رَأَى زَكْرِيَّا لِمَرْيَمَ.

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

وَ فِي رِوَايَةِ الصَّادِقِ ع أَنَّهُ أَنْزَلَ اللَّهُ فِيهِمْ وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمْ.

And in a report of Al-Sadiq^{asws}: 'Allah^{azwj} Revealed regarding them^{asws}: **and they are preferring (others) over their own selves, [59:9]**'.⁶⁹

وَ فِي رِوَايَةِ حَدِيثِهِ أَنَّ جَعْفراً أَعْطَى النَّبِيَّ ص الْقُرْعَ مِنَ الْعَالِيَةِ وَ الْقُطِيفَةَ فَقَالَ النَّبِيُّ ص لَأُدْفَعَنَّ هَذِهِ الْقُطِيفَةَ إِلَى رَجُلٍ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ أَعْطَاهَا عَلِيّاً ع

⁶⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 u

⁶⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 1 v

And in a report of Huzeyfa,

'Ja'far^{asws} gave the Prophet^{saww} the high-quality garment (from Ethiopia) and 'Al-Qateefa'. The Prophet^{saww} said: 'I^{asws} shall hand this 'Al-Qateefa' to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and he^{asws} loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and he^{saww} gave it to Ali^{asws}.

فَفَصَلَ عَلَيَّ الْقَطِيفَةَ سِلْكًا سِلْكًا فَبَاعَ بِالذَّهَبِ فَكَانَ أَلْفَ مِثْقَالٍ فَمَرَّتُهُ فِي فُقَرَاءِ الْمُهَاجِرِينَ كُلِّهَا فَلَقِيَهُ النَّبِيُّ ص وَ مَعَهُ خَدِيفَةٌ وَ عَمَارٌ وَ سَلْمَانٌ وَ أَبُو دَرٍّ وَ الْمِقْدَادُ فَسَأَلَهُ النَّبِيُّ ص الْعَدَاءَ فَقَالَ حَيَاءٌ مِنْهُ نَعَمْ فَدَخَلُوا عَلَيْهِ فَوَجَدُوا الْجُفْنَةَ.

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^{saww} and with him^{saww} were Huzeyfa, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}. The Prophet^{saww} asked him^{asws} for the breakfast. He^{asws} said out of embarrassment from him^{saww}: 'Yes'. They entered to his^{asws} house and found the pot".⁷⁰

وَ فِي حَدِيثِ ابْنِ عَبَّاسٍ أَنَّ الْمِقْدَادَ قَالَ لَهُ أَنَا مُنْذُ ثَلَاثَةِ أَيَّامٍ مَا طَعِمْتُ شَيْئًا فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع وَ بَاعَ دِرْعَهُ بِمِائَةِ مِائَةٍ وَ دَفَعَ إِلَيْهِ بَعْضَهَا وَ انْصَرَفَ مُتَحِيرًا

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^{asws} armour for five hundred (Dirhams) and handed over to him^{ra} part of it and he left confused.

فَنَادَاهُ أَعْرَابِيٌّ اشْتَرِ مِنِّي هَذِهِ النَّاقَةَ مُؤَجَّلًا فَاشْتَرَاهَا بِمِائَةٍ وَ مَضَى الْأَعْرَابِيُّ فَاسْتَقْبَلَهُ آخَرٌ وَ قَالَ بَعْثِي هَذِهِ بِمِائَةٍ وَ خَمْسِينَ دِرْهَمًا [دِرْهَمًا]

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'.

فَبَاعَ وَ صَاحَ يَا حَسَنُ يَا حُسَيْنُ امْضِيَا فِي طَلَبِ الْأَعْرَابِيِّ وَ هُوَ عَلَى الْبَابِ فَرَأَاهُ النَّبِيُّ ص وَ هُوَ يَتَبَسَّمُ وَ يَقُولُ يَا عَلِيُّ الْأَعْرَابِيُّ صَاحِبُ النَّاقَةِ جَبْرَيْلُ وَ الْمُشْتَرِي مِيكَائِيلُ

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^{saww} saw him^{asws}, and he^{saww} was smiling, and said: 'O Ali^{asws}! The Bedouin, owner of the camel was Jibraeel^{as}, and the buyer was Mikaeel^{as}.

يَا عَلِيُّ الْمِائَةُ عَنِ النَّاقَةِ وَ الْخَمْسِينَ [الْخَمْسُونَ] بِالْخُمْسِ الَّتِي دَفَعْتَهَا إِلَى الْمِقْدَادِ ثُمَّ تَلَا وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ آيَةً.

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^{saww} recited: **And one who fears Allah, He would Make an outlet for him [65:2] – the Verse"**.⁷¹

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

2- قب، المناقب لابن شهر آشوب وَ إِنَّهُ عَ طَلِبْتُ مِنْهُ صَدَقَةً فَأَعْطَى خَاتماً فَتَنَزَلَ إِلَيْنَا وَلِيَكُنَّ اللَّهُ وَ فِيهِ يُضْرَبُ الْمَثَلُ فِي الصَّدَقَاتِ يُقَالُ فِي الدُّعَاءِ تَقَبَّلَ اللَّهُ مِنْهُ كَمَا تَقَبَّلَ تَوْبَةَ آدَمَ وَ قُرْبَانَ إِبْرَاهِيمَ وَ حَجَّ الْمُصْطَفَى وَ صَدَقَةَ أَمِيرِ الْمُؤْمِنِينَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'And charity was sought from him^{asws}, so he^{asws} gave a ring, and it was Revealed: **But rather, your Guardian is Allah, [5:55]**, and regarding him^{asws} the examples are being struck regarding the charities. It is said in the supplication, 'May Allah^{azwj} Accept from him like He^{azwj} Accepted the repentance of Adam^{as}, and offering of Ibrahim^{as}, and Hajj of Al-Mustafa^{saww}, and charity of Amir Al-Momineen^{asws}.

وَ كَانَ يَأْخُذُ مِنَ الْغَنَائِمِ لِنَفْسِهِ وَ قَرَبِهِ وَ مِنْ سَهْمِ ذِي الْقُرْبَى وَ يُنْفِقُ جَمِيعَ ذَلِكَ فِي سَبِيلِ اللَّهِ وَ تُؤْتَى وَ لَمْ يَزَكْ إِلَّا تَمَائِمًا دَرَاهِمَ-

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

وَ سَأَلَهُ أَغْرَابِيٌّ شَيْئًا فَأَمَرَ لَهُ بِالْفِ فَقَالَ الْوَكِيلُ مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَقَالَ كِلَاهُمَا عِنْدِي حَجَرَانِ فَأَعْطَى الْأَغْرَابِيَّ أَنْفَعَهُمَا لَهُ

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

وَ قَالَ لَهُ ابْنُ الرُّبَيْرِ إِنِّي وَجَدْتُ فِي حِسَابِ أَبِي أَنَّ لَهُ عَلَى أَيْبِكَ ثَمَانِينَ أَلْفَ دَرَاهِمٍ فَقَالَ لَهُ إِنَّ أَبَاكَ صَادِقٌ فَقَضَى ذَلِكَ ثُمَّ جَاءَهُ فَقَالَ غَلِطْتُ فِيمَا قُلْتُ إِنَّمَا كَانَ لِوَالِدِكَ عَلَى وَالِدِي مَا ذَكَرْتُهُ لَكَ فَقَالَ وَالِدُكَ فِي حِلٍّ وَ الَّذِي قَبَضْتُهُ مِنِّي هُوَ لَكَ.

Ibn Al-Zubeyr said to him^{asws}, 'I found in the accounting of my father that there is (a debt of) eighty thousand Dirhams for him upon your^{asws} father^{as}'. He^{asws} said to him: 'Your father spoke the truth'. He^{asws} paid that. Then he came to him^{asws} and said, 'There was a mistake in what I had said. But rather, (the debt) was for your^{asws} father^{as} upon my father, what I had mentioned to you^{asws}'. He^{asws} said: 'Your father is free (from the debt), and that which you have taken possession of from me^{asws}, it is (a gift) for you"⁷².

3- قب، المناقب لابن شهر آشوب الصَّادِقُ ع أَنَّهُ عَ أَغْتَقَى أَلْفَ نَسَمَةٍ مِنْ كَدِّ يَدِهِ جَمَاعَةً لَا يُحْصَوْنَ كَثَرُهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Sadiq^{asws}: 'He^{asws} had freed a thousand persons from the toil of his^{asws} own hands, a total which could not be counted due to its large number.

وَ قَالَ لَهُ رَجُلٌ وَ رَأَى عِنْدَهُ وَشَقَ نَوَى مَا هَذَا يَا أَبَا الْحَسَنِ قَالَ مِائَةُ أَلْفٍ نَحْلٍ إِنْ شَاءَ اللَّهُ فَعَرَسَهُ فَلَمْ يُعَاذِرْ مِنْهُ نَوَاةً وَاحِدَةً فَهُوَ مِنْ أَوْقَافِهِ وَ وَقَفَ مَالًا بِحَيْرٍ وَ وَادِي الْقُرَى وَ وَقَفَ مَالٌ أَبِي نَيْرِزٍ وَ الْبَغْيَبِغَةِ وَ أَرَبَاحَا وَ أَرَبَةِ وَ رَغَدَ وَ رَزِينَا وَ رِيَاحَا عَلَى الْمُؤْمِنِينَ وَ أَمَرَ بِذَلِكَ أَكْثَرَ وَلَدٍ فَاطِمَةَ مِنْ دَوِي الْأَمَانَةِ وَ الصَّلَاحِ

⁷² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 2

And a man had said to him^{asws}, and he has seen a basket of date seeds with him^{asws}, 'What is this O Abu Al-Hassan^{asws}?'. He^{asws} said: 'One hundred thousand palm trees if Allah^{azwj} so Desires'. He^{asws} planted it and not one seed was unfruitful. It is from his^{asws} 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^{asws} instructed with most of that for the children of (Syeda) Fatima^{asws} from the ones with entrustments and the righteousness.

وَأُخْرِجَ مِائَةٌ عَنِ يَنْبُعٍ وَ جَعَلَهَا لِلْحَجِيجِ وَ هُوَ بَاقٍ إِلَى يَوْمِنَا هَذَا وَ حَفَرَ آثَاراً فِي طَرِيقِ مَكَّةَ وَ الْكُوفَةِ وَ هِيَ مَسْجِدُ الْفَتْحِ فِي الْمَدِينَةِ وَ عِنْدَ مُقَابِلِ قَبْرِ حَمْزَةَ وَ فِي الْمِيقَاتِ وَ فِي الْكُوفَةِ وَ جَامِعِ الْبَصْرَةِ وَ فِي عِبَادَانَ وَ غَيْرِ ذَلِكَ.

And he^{asws} extracted one hundred springs at Yanbu and made these to be for the pilgrims, and it remains until this day of ours. And he^{asws} 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^{as}, and in Al-Meeqat, and in Al-Kufa, and central Masjid of Al-Basra, and in Abadan, and other than that".⁷³

4- كشف، كشف الغمة من كتاب ابن طلحة عن مجاهد قال قال علي ع جُعْتُ يَوْمًا بِالْمَدِينَةِ جُوعًا شَدِيدًا فَخَرَجْتُ أَطْلُبُ الْعَمَلَ فِي عَوَالِي الْمَدِينَةِ فَإِذَا أَنَا بِامْرَأَةٍ قَدْ جَمَعَتْ مَدْرًا فَطَنَنْتُهَا تُرِيدُ بَلَاءً فَأَتَيْتُهَا فَقَاطَعْتُهَا كُلَّ ذَنْبٍ عَلَى ثَمَرَةٍ فَمَدَدْتُ سِتَّةَ عَشَرَ ذَنْبًا حَتَّى تَحِلَّتْ يَدَايَ

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

'Ali^{asws} said: 'One day there was severe hunger in Al-Medina, so I^{asws} 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 I^{asws} went to her and I drew for her every tailed (bucket of water) upon (a payment of) dates. I^{asws} extended sixteen buckets until my^{asws} hands were bruised.

ثُمَّ أَتَيْتُ الْمَاءَ فَأَصْبَبْتُ مِنْهُ ثُمَّ أَتَيْتُهَا فَقُلْتُ يَكْفِي هَكَذَا بَيْنَ يَدَيْهَا وَ بَسَطَ الرَّأْيِ كَفِّي وَ جَمَعْتُهَا فَعَدْتُ لِي سِتَّةَ عَشَرَ ثَمَرَةً فَأَتَيْتُ النَّبِيَّ ص فَأَخْبَرْتُهُ فَأَكَلَ مَعِيَ مِنْهَا.

Then I^{asws} went to the water and took from it and went to her. I^{asws} 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^{asws}. I^{asws} came to the Prophet^{saww} and informed him^{saww}, and he^{saww} from it with me^{asws}".⁷⁴

قَالَ الْوَاحِدِيُّ فِي تَفْسِيرِهِ يُرْفَعُهُ بِسَنَدِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ يَمْلِكُ أَرْبَعَةَ دَرَاهِمَ فَتَصَدَّقَ بِدِرْهَمٍ لَيْلًا وَ بِدِرْهَمٍ نَهَارًا وَ بِدِرْهَمٍ سِرًّا وَ بِدِرْهَمٍ عَلَانِيَةً فَأَنْزَلَ اللَّهُ سُبْحَانَهُ فِيهِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

Al Wahidy said in his Tafseer, raising it to Ibn Abbas who said,

'Ali^{asws} Bin Abu Talib^{asws} had owned four Dirhams, so he^{asws} gave in charity with a Dirham at night, and a Dirham at daytime, and a Dirham secretly, and a Dirham openly. So, Allah^{azwj} the Glorious regarding him^{asws}: **Those who are spending their wealth by the night and the day,**

⁷³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 3

⁷⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 4 a

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]”⁷⁵

5- فر، تفسير فرات بن إبراهيم عبد الله بن محمد بن هاشم عن علي بن الحسن القرشي عن عبد الله بن عبد الرحمن الشامي عن جوير عن الصحاح عن ابن عباس رضي الله عنه الذين ينفقون أموالهم بالليل والنهار سراً و علانية قال نزلت في علي بن أبي طالب ع و ذلك أنه أنفق أربع دراهم أنفق في سواد الليل درهماً و في وضوح النهار درهماً و سراً درهماً و علانية درهماً

Tafseer Furat Bin Ibrahim – Abdullah Bin Muhammad Bin Hashim, from Ali Bin Al-Hassan Al Qurshy, from Abdullah Bin Abdul Rahman Al Shamy, from Juweybair, 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^{asws} 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.

فَلَمَّا نَزَلَتْ هَذِهِ آيَةُ قَالَ النَّبِيُّ ص أَيُّكُمْ صَاحِبُ هَذِهِ التَّقَةِ فَأَمْسَكَ الْقَوْمُ فَعَادَهَا النَّبِيُّ ص فَقَامَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع وَ قَالَ أَنَا يَا رَسُولَ اللَّهِ

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}!’

فَتَلَا النَّبِيُّ ص فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ يَعْنِي تَوَائِهِمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ مِنْ قَبْلِ الْعَذَابِ وَ مِنْ قَبْلِ الْمَوْتِ يَعْنِي فِي الْآخِرَةِ.

The Prophet^{saww} recited: **so, for them, their Recompense is with their Lord**, - meaning, their Rewards in the Presence of their Lord^{azwj} - **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”⁷⁶

6- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن الحسن المقرئ عن محمد بن سهرل العطار عن أحمد بن عمر الدهقان عن محمد بن كثير عن عاصم بن كليب عن أبيه عن أبي هريرة قال: جاء رجل إلى النبي ص فشكا إليه الجوع فبعث رسول الله إلى بيوت أزواجه فقلن ما عندنا إلا الماء فقال رسول الله ص من لهذا الرجل الليلة فقال علي بن أبي طالب ع أنا له يا رسول الله

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Hassan Al Muqry, from Muhammad Bin Sahl Al Attar, from Ahmad Bin Umar Al Dihqan, from Muhammad Bin Kaseer, from Aasim Bin Kuleyb, from his father, from Abu Hureyra (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^{saww} 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: ‘I^{asws} am for him, O Rasool-Allah^{saww}!’

وَ أَتَى فَاطِمَةَ ع فَقَالَ لَهَا مَا عِنْدَكَ يَا بِنْتُ رَسُولِ اللَّهِ فَقَالَتْ مَا عِنْدَنَا إِلَّا قُوتُ الصَّيَةِ نُؤْزِرُ صَيَفْنَا فَقَالَ عَلِيٌّ ع يَا ابْنَةَ مُحَمَّدٍ نَوْمِي الصَّيَةِ وَ أَطْفِئِي الْمِصْبَاحَ

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^{asws} came to (Syeda) Fatima^{asws} and said to her^{asws}: ‘O daughter^{asws} of Rasool-Allah^{saww}! What is there with you^{asws} (to eat)?’ She^{asws} said: ‘There is nothing with us^{asws} except daily subsistence for the children, (but) we^{asws} shall give preference to our^{asws} guest’. Ali^{asws} said: ‘O daughter^{asws} of Muhammad^{saww}! Make the children sleep and extinguish the lamp’.

فَلَمَّا أَصْبَحَ عَلِيٌّ عَدَا عَلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ الْخَبَرَ فَلَمْ يَبْرَحْ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

When it was morning, Ali^{asws} went to Rasool-Allah^{saww} and informed him^{saww} the news. He^{asws} had not departed until Allah^{azwj} Mighty and Majestic Revealed: **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]**.⁷⁷

7 - لي، الأمايلي للصدوق الطالقاني عَنْ مُحَمَّدِ بْنِ قَاسِمٍ الْأَنْبَارِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ الدِّينَوَرِيِّ عَنْ أَحْمَدَ بْنِ أَبِي الْمِقْدَامِ الْعَجَلِيِّ قَالَ: يُرْوَى أَنَّ رَجُلًا جَاءَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ لِي إِلَيْكَ حَاجَةً فَقَالَ اكْتُبْهَا فِي الْأَرْضِ فَإِنِّي أَرَى الضَّرَّ فَيْكَ بَيْتًا فَكُتِبَ فِي الْأَرْضِ أَنَا فَقِيرٌ مُحْتَاجٌ فَقَالَ عَلِيٌّ ع يَا قَنْبَرُ اكْسُهُ حُلَّتَيْنِ فَأَنْشَأَ الرَّجُلُ

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

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

فَقَالَ ع أَعْطُوهُ مِائَةَ دِينَارٍ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَغْنَيْتَهُ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنْزِلِ النَّاسَ مَنَازِلَهُمْ ثُمَّ قَالَ عَلِيٌّ ع إِنِّي لَأَعَجَبُ مِنْ أَقْوَامٍ يَشْتَرُونَ الْمَمَالِيكَ بِأَمْوَالِهِمْ وَ لَا يَشْتَرُونَ الْأَحْرَارَ بِمَعْرِفِهِمْ.

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

8- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص نَزَلَتْ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً فِي عَلِيٍّ ع.

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

⁷⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 6

⁷⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 7

⁷⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 8

9- شي، تفسير العياشي عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ قَالَ نَزَلَتْ فِي عَلِيٍّ ع.

Tafseer Al Ayyashi – From Sallam Bin Al Mustaneer,

‘From Abu Ja’far^{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}’.⁸⁰

10- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ قَالَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ أَفْضَلُهُمْ وَ هُوَ مِمَّنْ يُنْفِقُ مَالَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ.

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}’.⁸¹

11- شي، تفسير العياشي عَنْ أَبِي إِسْحَاقَ قَالَ: كَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَرْبَعَةُ دَرَاهِمٍ لَمْ يَمْلِكْ غَيْرَهَا فَتَصَدَّقَ بِدِرْهَمٍ لَيْلًا وَ بِدِرْهَمٍ نَهَارًا وَ بِدِرْهَمٍ سِرًّا وَ بِدِرْهَمٍ عَلَانِيَةً.

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.

فَبَلَغَ ذَلِكَ النَّبِيَّ ص فَقَالَ يَا عَلِيُّ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ قَالَ إِنَّمَا جَزَاءُ مَوْعُودِ اللَّهِ فَأَنْزَلَ اللَّهُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً إِلَى الْآيَاتِ.

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’.⁸²

12- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع بَعَثَ إِلَى رَجُلٍ بِخَمْسَةِ أَوْسَاقٍ مِنْ تَمْرٍ الْمَعِينَةِ [الْبُعَيْغَةِ] وَ فِي نُسْخَةٍ أُخْرَى الْبَقِيعَةِ وَ كَانَ الرَّجُلُ مِمَّنْ يُرْجَى نَوَافِلُهُ وَ يُؤْمَلُ تَائِلُهُ [نَائِلُهُ] وَ رِفْدُهُ وَ كَانَ لَا يَسْأَلُ عَلِيًّا وَ لَا غَيْرَهُ شَيْئًا فَقَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ اللَّهُ مَا سَأَلْتُكَ فُلَانًا وَ لَقَدْ كَانَ يُجْزِيهِ مِنَ الْخَمْسَةِ الْأَوْسَاقِ وَ سَقَى وَاحِدًا

(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

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)‘.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَا أَكْثَرَ اللَّهُ فِي الْمُؤْمِنِينَ صَرِيكَ أُعْطِيَ أَنَا وَتَبَخَّلَ أَنْتَ [اللَّهُ أَنْتَ] إِذَا لَمْ أُعْطِ الَّذِي يَرْجُوَنِي إِلَّا مِنْ بَعْدِ الْمَسْأَلَةِ ثُمَّ أُعْطِيَتْهُ مِنْ بَعْدِ الْمَسْأَلَةِ فَلَمْ أُعْطِهِ فَمَنْ مَا أَخَذْتُ مِنْهُ وَ ذَلِكَ لِأَنِّي عَوَّضْتُهُ أَنْ يَبْدُلَ لِي وَجْهَهُ الَّذِي يُعَقِّرُهُ فِي التَّرَابِ لِرَبِّي وَ رَبِّي عِنْدَ تَعْبُدِهِ لَهُ وَ طَلَبِ حَوَائِجِهِ إِلَيْهِ

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.

فَمَنْ فَعَلَ هَذَا بِأَخِيهِ الْمُسْلِمِ وَ قَدْ عَرَفَ أَنَّهُ مُوَضِّعٌ لِصَلْبِهِ وَ مَعْرُوفٍ فَلَمْ يَصْدُقِ اللَّهُ فِي دُعَائِهِ لَهُ حَيْثُ يَتَمَتَّى لَهُ الْجَنَّةُ بِلِسَانِهِ وَ يَبْخُلُ عَلَيْهِ بِالْخَطَامِ مِنْ مَالِهِ وَ ذَلِكَ أَنَّ الْعَبْدَ قَدْ يَقُولُ فِي دُعَائِهِ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فَإِذَا دَعَا لَهُمُ بِالْمَغْفِرَةِ فَقَدْ طَلَبَ لَهُمُ الْجَنَّةَ فَمَا أَنْصَفَ مَنْ فَعَلَ هَذَا بِالْقَوْلِ وَ لَمْ يُحَقِّقْهُ بِالْفِعْلِ.

With this kind of dealing with a Muslim whom one knows as deserving of one’s charity and gifts, 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”.⁸³

13- كَأ، الكافي علي بن إبراهيم بإسناده ذكره عن الحارث الهمداني قال: سَأَمَرْتُ أَمِيرَ الْمُؤْمِنِينَ ع فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ عَرَضْتُ لِي حَاجَةٌ قَالَ فَرَأَيْتَنِي لَهَا أَهْلًا قُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ جَزَاكَ اللَّهُ عَنِّي خَيْرًا

(The book) ‘Al Kafi’ – Ali in Ibrahim, by a chain he mentioned, from Al Haris Al Hamdani who said,

‘I was talking to Amir Al-Momineen^{asws}, and I said, ‘O Amir Al-Momineen^{asws}! A need has presented itself to me’. He^{asws} said: ‘So you view me^{asws} as a rightful one for it?’ I said, ‘Yes, O Amir Al-Momineen^{asws}!’. He^{asws} said: ‘May Allah^{azwj} Recompense you goodly from me^{asws}’.

ثُمَّ قَامَ إِلَى السِّرَاجِ فَأَغْشَاهَا وَ جَلَسَ ثُمَّ قَالَ إِنَّمَا أَغْشَيْتُ السِّرَاجَ لِأَنِّي أَرَى دُلَّ حَاجَتِكَ فِي وَجْهِكَ فَتَكَلَّمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْحَوَائِجُ أَمَانَةٌ مِنَ اللَّهِ فِي صُدُورِ الْعِبَادِ فَمَنْ كَتَمَهَا كَتَبَ لَهُ عِبَادَةٌ وَ مَنْ أَفْشَاهَا كَانَ حَقًّا عَلَى مَنْ سَعَهَا أَنْ يُعِينَهُ.

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^{saww} 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”⁸⁴

14- كَا، الكافي العِدَّةُ عَنِ الْبَرْقِيِّ عَنِ التَّفْلِيسِيِّ عَنِ السَّمْنَدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَضْرِبُ بِالْمَرْ وَ يَسْتَخْرِجُ الْأَرْضِينَ وَ إِنَّهُ أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ كَدِّ يَدِهِ.

(The book) ‘Al Kafi’ – The number, form Al Barqy, from Al Tafilisy, from Al Samandy,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} used to strike with the spade and extract the soil, and he^{asws} freed a thousand slaves from the toil of his^{asws} hands”⁸⁵

15- فر، تفسير فرات بن إبراهيم مُعْتَمِناً عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كَانَ رَجُلٌ مُؤْمِنٌ [مُوسِرٌ] عَلَى عَهْدِ النَّبِيِّ ص فِي دَارٍ [لَهُ] حَدِيقَةٌ وَ لَهُ جَارٌ لَهُ صَبِيَّةٌ فَكَانَ يَتَسَاقَطُ الرُّطْبُ مِنَ النَّخْلَةِ فَيَنْشُدُونَ صَبِيئَهُ يَأْكُلُونَهُ فَيَأْتِي الْمُوسِرُ فَيُخْرِجُ الرُّطْبَ مِنْ جُوفِ أَفْوَاهِ الصَّبِيَّةِ وَ شَكَا الرَّجُلُ ذَلِكَ إِلَى النَّبِيِّ ص

Tafseer Furat Bin Ibrahim, transmitting,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘There was an affluent Momin in the era of the Prophet^{saww}. There was a garden in his house, and for him was a neighbour who had children. The dates would fall from the palm tree and his children requested and ate it. But the affluent man came and took out the dates from the inside of the mouths of the children, and the man complained of that to the Prophet^{saww}.

فَأَقْبَلَ وَخَذَهُ إِلَى الرَّجُلِ فَقَالَ بَغْنِي حَدِيقَتَكَ هَذِهِ بِحَدِيقَةٍ فِي الْجَنَّةِ فَقَالَ لَهُ الْمُوسِرُ لَا أَبِيعُكَ عَاجِلاً بِأَجْلِ فَبَكَى النَّبِيُّ ص وَ رَجَعَ نَحْوَ الْمَسْجِدِ فَلَقِيَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ لَا أَبْكِي اللَّهَ عَزَّيْزَكَ

He^{asws} 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 Prophet^{saww} wept and came towards the Masjid. Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} met him^{saww} and said to him^{saww}: ‘What makes you^{saww} cry? May Allah^{azwj} not Let your^{saww} eyes cry!’

فَأَخْبَرَهُ خَبَرَ الرَّجُلِ الضَّعِيفِ وَ الْحَدِيقَةِ فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى اسْتَخْرَجَهُ مِنْ مَنْزِلِهِ وَ قَالَ لَهُ بَغْنِي دَارَكَ قَالَ الْمُوسِرُ بِحَاطَتِكَ الْحُسَيْنِ فَصَفَّقَ عَلِيٌّ يَدَهُ وَ دَارَ إِلَى الضَّعِيفِ فَقَالَ لَهُ تَحَوَّلْ إِلَى دَارِكَ فَقَدْ مَلَكَهَا اللَّهُ رَبُّ الْعَالَمِينَ لَكَ وَ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع

He^{saww} informed him^{asws} the news of the man and the garden. Amir Al-Momineen^{asws} went until he^{asws} brought him out from his house and said to him: ‘Sell your house to me^{asws}!’ The affluent man said, ‘For your^{asws} excellent garden’. Ali^{asws} struck his hand (closed the deal), and (gave) the house to the weak one. He^{asws} said to him: ‘Transfer to your (new) house for Allah^{azwj}, Lord^{azwj} of the worlds, has Owned it for you’. And Amir Al-Momineen^{asws} came back.

وَ نَزَلَ جِبْرِئِيلُ عَلَى النَّبِيِّ ص فَقَالَ لَهُ يَا مُحَمَّدُ أَفْرَأَ وَ اللَّيْلُ إِذَا يَعْشَى وَ النَّهَارُ إِذَا بَجَلَى وَ مَا خَلَقَ الذَّكَرَ وَ الْأُنْثَى إِلَى آخِرِ السُّورَةِ

⁸⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 13

⁸⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 14

And Jibraeel^{as} descended unto the Prophet^{saww} and said to him^{saww}: ‘O Muhammad^{saww}! 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.

فَقَامَ النَّبِيُّ ص وَ قَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ بِأَيِّ أَنْتَ قَدْ أَنْزَلَ اللَّهُ فِيكَ هَذِهِ السُّورَةَ الْكَامِلَةَ.

The Prophet^{saww} stood up and kissed between his^{asws} eyes, then said: ‘May my^{saww} father^{as} and my^{saww} mother^{as} be (sacrificed) for you^{asws}! Allah^{azwj} has Revealed this Chapter for you^{asws}, complete’.⁸⁶

16- فر، تفسير فرات بن إبراهيم علي بن محمد بن علي بن أبي حفص الأعشى مَعْنَعْنَا عَنْ مُوسَى بْنِ عِيسَى الْأَنْصَارِيِّ قَالَ: كُنْتُ جَالِسًا مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بَعْدَ أَنْ صَلَّيْنَا مَعَ النَّبِيِّ ص الْعَصْرَ يَهْفَوَاتُ فَجَاءَ رَجُلٌ إِلَيْهِ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ قَدْ قَصَدْتُكَ فِي حَاجَةٍ لِي أُرِيدُ أَنْ تَمْضِيَ مَعِيَ فِيهَا إِلَى صَاحِبِهَا فَقَالَ لَهُ قِفْ [قُل]

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Bin Ali Bin Abu Hafs Al Asha, transmitting from Musa Bin Isa Al Ansari who said,

‘I was seated with Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} after we had prayed Al-Asr Salat with the Prophet^{saww} with lapses. A man came to him^{asws} and said to him^{asws}, ‘O Abu Al-Hassan^{asws}! I have aimed to you^{asws} regarding a need for me. I want you^{asws} to go with me to its owner regarding it’. He^{asws} said to him: ‘Speak’.

قَالَ لِي سَاكِنٌ فِي دَارٍ لِرَجُلٍ فِيهَا نَخْلَةٌ وَإِنَّهُ يَهْبِجُ الرِّيحَ فَيَسْقُطُ مِنْ ثَمَرِهَا بَلَخٌ وَ بُسْرٌ وَ رُطْبٌ وَ تَمْرٌ وَ يَصْعَدُ الطَّيْرُ فَيُلْقِي مِنْهُ وَ أَنَا أَكُلُ مِنْهُ وَ يَأْكُلُونَ مِنْهُ الصَّبْيَانُ مِنْ غَيْرِ أَنْ تَبْخَسَهَا بِقَصَبٍ أَوْ تَزِمِيهَا بِحَجَرٍ فَاسْأَلْهُ أَنْ يَجْعَلَ لِي حِلًّا

He said, ‘I am settled in the 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, from without breaking it with a stick or throwing stones at it. So, ask him (owner) if he would make me to be in permission’.

قَالَ أَحْضُرْنَا فَتَهَضُّتُ مَعَهُ فَجِئْنَا إِلَى الرَّجُلِ فَسَلَّمَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَرَحَّبَ وَ فَرَّحَ بِهِ وَ سُرَّ وَ قَالَ فِيمَا جِئْتُ يَا أَبَا الْحَسَنِ قَالَ جِئْتُكَ فِي حَاجَةٍ قَالَ تُفَضِّي إِنْ شَاءَ اللَّهُ فَمَا هِيَ

He^{asws} said: ‘Get up with us!’ I (also) got up with him^{asws} and we went to the man. Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} greeted unto him. He was welcoming and rejoiced with him^{asws} and was cheerful, and said, ‘What have you^{asws} come for, O Abu Al-Hassan^{asws}?’ He^{asws} said: ‘I^{asws} have come regarding a need’. He said, ‘It shall be fulfilled, if Allah^{azwj} so Desires! So, what is it?’

قَالَ هَذَا الرَّجُلُ سَاكِنٌ فِي دَارٍ لَكَ فِي مَوْضِعٍ كَذَا ذَكَرَ أَنَّ فِيهَا نَخْلَةٌ فَإِنَّهُ يَهْبِجُ الرِّيحَ فَيَسْقُطُ مِنْهَا بَلَخٌ وَ بُسْرٌ وَ رُطْبٌ وَ تَمْرٌ وَ يَصْعَدُ الطَّيْرُ فَيُلْقِي مِثْلَ ذَلِكَ مِنْ غَيْرِ حَجَرٍ يَزِمِيهَا بِهِ أَوْ قَصَبٍ يَبْخَسُهَا فَاجْعَلْهُ لِي حِلًّا فَتَأْتَى عَنْ ذَلِكَ

⁸⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 15

He^{asws} 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.

وَسَأَلَهُ ثَانِيًا وَاقْبَلَ عَلَيْهِ فِي الْمَسْأَلَةِ وَتَنَاقَى إِلَى أَنْ قَالَ وَاللَّهِ أَنَا أَضْمَنُ لَكَ عَنْ رَسُولِ اللَّهِ ص أَنْ يُبَدِّلَكَ بِهَذَا النَّبِيِّ حَدِيقَةً فِي الْجَنَّةِ فَأَبَى عَلَيْهِ وَرَهَقْنَا لِمَسَاءٍ [الْمَسَاءُ] فَقَالَ لَهُ عَلِيُّ ع تَبِعْنِيهَا بِحَدِيقَتِي فَلَانَتْ فَقَالَ لَهُ نَعَمْ

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

قَالَ فَاشْهَدْ لِي عَلَيْكَ اللَّهُ وَمُوسَى بْنُ عِيسَى الْأَنْصَارِيُّ أَنَّكَ قَدْ بَعَثْتَ بِهَذَا الدَّارِ قَالَ نَعَمْ أَشْهَدُ اللَّهُ وَمُوسَى بْنُ عِيسَى الْأَنْصَارِيُّ عَلَى أَنِّي قَدْ بَعَثْتُكَ هَذِهِ الْحَدِيقَةَ بِشَجَرِهَا وَخَلْجِهَا وَتَمْرِهَا بِهَذِهِ الدَّارِ أَلَيْسَ قَدْ بَعَثْتَنِي هَذِهِ الدَّارَ بِمَا فِيهَا بِهَذِهِ الْحَدِيقَةِ وَ لَمْ يَتَوَقَّعْ أَنَّهُ يَفْعَلُ فَقَالَ نَعَمْ أَشْهَدُ اللَّهُ وَمُوسَى بْنُ عِيسَى عَلَى أَنِّي قَدْ بَعَثْتُكَ هَذِهِ الدَّارَ بِهَذِهِ الْحَدِيقَةِ

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

فَالْتَفَتَ عَلِيُّ ع إِلَى الرَّجُلِ فَقَالَ لَهُ فَمَ فُحِذِ الدَّارَ بَارَكَ اللَّهُ لَكَ وَ أَنْتَ فِي حِلٍّ مِنْهَا وَ سَمِعُوا أَذَانَ بِلَالٍ فَقَامُوا مُبَادِرِينَ حَتَّى صَلَّوْا مَعَ النَّبِيِّ ص الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ ثُمَّ انْصَرَفُوا إِلَى مَنَازِلِهِمْ

Ali^{asws} turned towards the man and said to him: 'Arise and take your house! May Allah^{azwj} 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^{saww}, and the last Isha. Then they left to go to their houses.

فَلَمَّا أَصْبَحُوا صَلَّى النَّبِيُّ بِهِمُ الْعَدَاةَ وَ عَمَّ بِهُوَ يُعَقِّبُ حَتَّى هَبَطَ عَلَيْهِ جِبْرِئِيلُ ع بِالْوَحْيِ مِنْ عِنْدِ اللَّهِ فَأَذَارَ وَجْهَهُ إِلَى أَصْحَابِهِ فَقَالَ مَنْ فَعَلَ مِنْكُمْ فِي لَيْلَتِهِ هَذِهِ فِعْلًا فَقَدْ أَنْزَلَ اللَّهُ بَيَانَهَا فَمِنْكُمْ أَحَدٌ يُخْبِرُنِي أَوْ أُخْبِرُهُ

When it was morning, the Prophet^{saww} prayed the morning Salat with them and the follow-up (Salat). He^{saww} was in the follow-up (Salat) until Jibraeel^{as} came down to him^{saww} with the Revelation from the Presence of Allah^{azwj}. He^{saww} turned his^{saww} face towards his^{saww} companions and said: 'Who from you has done this deed in this night of his, so Allah^{azwj} has Revealed its explanation? Is there anyone from you who will inform me^{saww} or shall I^{saww} inform him?'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَلْ أَخْبَرْنَا يَا رَسُولَ اللَّهِ قَالَ نَعَمْ هَبَطَ جِبْرِئِيلُ فَأَقْرَأَنِي عَنِ اللَّهِ السَّلَامَ وَ قَالَ لِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَعَلَ الْبَارِحَةَ فِعْلًا فَقُلْتُ لِحَبِيبِي مَا هِيَ فَقَالَ أَقْرَأْ يَا رَسُولَ اللَّهِ فَقُلْتُ وَ مَا أَقْرَأُ

Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} said to him^{saww}: ‘But, inform us, O Rasool-Allah^{saww}!’ He^{saww} said: ‘Yes. Jibraeel^{as} came down and conveyed the greetings on behalf of Allah^{azwj} and said to me^{saww} that Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} has done a deed last night’. So, I^{saww} said to my^{saww} beloved: ‘What is it?’ He^{as} said: ‘Read, O Rasool-Allah^{saww}!’ I^{saww} said: ‘And what shall I^{saww} read?’

فَقَالَ اقْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ إِنَّ سَعْيَكُمْ لَشَتَّىٰ إِلَىٰ آخِرِ السُّورَةِ وَلَسَوْفَ يَرْضَىٰ

He^{as} said: ‘Read: ‘In the Name of Allah^{azwj} 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]**’.

أَنْتَ يَا عَلِيُّ – أَلَسْتَ صَدَقْتَ بِالْجَنَّةِ وَ صَدَقْتَ بِالْأَرْضِ عَلَىٰ سَاكِنَيْهَا وَ بَذَلْتَ الْحَدِيثَةَ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ فَهَذِهِ سُورَةٌ نَزَلَتْ فِيكَ وَ هَذَا لَكَ

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

فَوُتِبَ إِلَىٰ أَمِيرِ الْمُؤْمِنِينَ عَ قَبْلَ بَيِّنِ عَيْنَيْهِ وَ ضَمَّهُ إِلَيْهِ وَ قَالَ لَهُ أَنْتَ أَخِي وَ أَنَا أَخُوكَ صَلَّى اللَّهُ عَلَيْهِمَا وَ آهِمَا.

He^{saww} leapt to Amir Al-Momineen^{asws} and kissed between his^{asws} eyes and hugged him^{asws} to him^{saww} and said to him^{asws}: ‘You^{asws} are my^{saww} brother^{asws} and I^{saww} am your^{asws} brother^{saww}!’ May Allah^{azwj} Send Salawaat upon them^{asws} both and their^{asws} Progeny’.⁸⁷

17- قب، المناقب لابن شهر آشوب صاحب حلية [الحلية] و أحمد في الفضائل عن مجاهد و صاحب مسند العشرة و جماعة عن محمد بن كعب القرظي أنه رأى أمير المؤمنين ع أثر الجوع في وجه النبي ص فأخذ إهاباً فحوى وسطه و أدخله في عنقه و شد وسطه بخوص نخيل و هو شديد الجوع

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Author of ‘Al Hilyah’, and Ahmad in ‘Al Fazaail’, from Mujahid, and author of ‘Musnad Al Ashra’, and a group, from Muhammad Bin Ka’ab Al Qarzy,

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

فَاطْلَعَ عَلَىٰ رَجُلٍ يَسْتَقِي بِبَكْرَةٍ فَقَالَ هَلْ لَكَ فِي كُلِّ دَلْوَةٍ بَتْمَرَةٍ فَقَالَ نَعَمْ فَتَرَحَّ لَهُ حَتَّىٰ امْتَلَأَتْهُ ثُمَّ أَرْسَلَ الدَّلْوَ فَجَاءَ بِهَا إِلَى النَّبِيِّ ص.

He^{asws} went to a man to draw buckets (water from a well). He^{asws} said: ‘Is it for you regarding every bucket (I^{asws} draw, a payment of) a date?’ He said, ‘Yes’. He scooped for him^{asws} until his^{asws} palm was filled up. Then he^{asws} drew the buckets. He^{asws} came with these (dates) to the Prophet^{saww}’.⁸⁸

⁸⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 16

⁸⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 102 H 17

18- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْخَلِّي عَنِ أَيُّوبَ بْنِ عَطِيَّةَ الْخَدَّاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَسَمَ نَبِيُّ اللَّهِ الْفَيءَ فَأَصَابَ عَلِيًّا أَرْضٌ - فَاحْتَفَرَ فِيهَا عَيْنًا فَخَرَجَ مَاءٌ يَنْبُعُ فِي السَّمَاءِ كَهَيْئَةِ عُنُقِ الْبَعِيرِ فَسَمَّاهَا يَنْبُعُ

(Al Kafi) – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazar Bin Suwed, from Yahya Bin Imran Al Halby, from Ayoub Bin Atiyya Al Haza'a who said,

'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'.

فَجَاءَ الْبَشِيرُ يُبَشِّرُ فَقَالَ ع بَشِّرِ الْوَارِثَ هِيَ صَدَقَةٌ بَتَّةً بَتْلًا فِي حَجِيجِ بَيْتِ اللَّهِ وَ غَابِرِ سَبِيلِ اللَّهِ لَا تُبَاعُ وَ لَا تُوهَبُ وَ لَا تُورَثُ فَمَنْ بَاعَهَا أَوْ وَهَبَهَا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَ لَا عَدْلًا.

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 any exchange nor replacement!"⁸⁹

19- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: بَعَثَ إِلَيَّ أَبُو الْحُسَيْنِ مُوسَى ع بِوَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع - وَ هِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ وَ قَضَى بِهِ فِي مَالِهِ عَبْدُ اللَّهِ عَلِيُّ ابْنِ عَائِشَةَ وَجْهَ اللَّهِ لِلْيُوحَنَّا بِهِ الْجَنَّةَ وَ يَصْرِفُنِي بِهِ عَنِ النَّارِ وَ يَصْرِفُ النَّارَ عَنِّي يَوْمَ تَبْيَضُ وَجُوهٌ وَ تَسْوَدُّ وَجُوهٌ

(The book) 'Al Kafi' – Abu Ali Al Ash'ary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'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 Beneficent, the Merciful. This is what is being bequeathed by and decided upon by, with regards to his wealth, a servant of Allah^{azwj}, Ali^{asws}, seeking the Face of Allah^{azwj} so that He^{azwj} would Enter me^{asws}, by it, in the Paradise, and by it Keep me^{asws} away from the Fire, and Keep away the Fire from me^{asws} on the Day in which faces would be whitened and faces would be blackened.

إِنَّ مَا كَانَ لِي مِنْ يَنْبُعٍ مِنْ مَالٍ يُعْرَفُ لِي فِيهَا وَ مَا حَوْلَهَا صَدَقَةٌ وَ رَقِيقَتَا غَيْرَ أَنَّ رِبَاحًا وَ أَبَا نَبَزَ وَ جُبَيْرًا عَتَقَاءَ لَيْسَ لِأَحَدٍ عَلَيْهِمْ سَبِيلٌ فَهُمْ مَوَالِي يَغْمَلُونَ فِي الْمَالِ حَتَّى حَجَّجَ وَ فِيهِ نَفَقَتُهُمْ وَ رِزْقُهُمْ وَ أَزْرَاقُ أَهْلِيهِمْ

What was for me^{asws} from the wealth at Yanba'a and what is around it, recognised for me^{asws} 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 my^{asws} 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

وَمَعَ ذَلِكَ مَا كَانَ لِي بِوَادِي الْقُرَى كُلُّهُ مِنْ مَالِ بَنِي فَاطِمَةَ وَ رَقِيقَتِهَا صَدَقَةٌ وَ مَا كَانَ لِي بِدَيْمَةِ وَ أَهْلِهَا صَدَقَةٌ [عَبَّرَ أَنَّ زُرَيْقًا لَهُ مِثْلُ مَا كَتَبْتُ لِأَصْحَابِهِ وَ مَا كَانَ لِي بِأَذْيَنَةِ وَ أَهْلِهَا صَدَقَةٌ] وَ الْفَقِيرَتَيْنِ كَمَا قَدْ عَلِمْتُمْ صَدَقَةٌ فِي سَبِيلِ اللَّهِ

And along with that, what was for me^{asws} 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^{asws} at Badeyma and its people are charity apart from Zureyqa. For him is the like of what I^{asws} have written for his companions. And what was for me^{asws} at Azeyna and its people is a charity, and the impoverished, as you know, are a charity in the Way of Allah^{azwj}.

وَ إِنَّ الَّذِي كَتَبْتُ مِنْ أَمْوَالِي هَذِهِ صَدَقَةٌ وَاجِبَةٌ بَثْلَةً حَيًّا أَنَا أَوْ مَيِّتًا يُنْفَقُ فِي كُلِّ نَفَقَةٍ يُبْتَغَى بِهَا وَجْهُ اللَّهِ فِي سَبِيلِ اللَّهِ وَ وَجْهِهِ وَ دَوِي الرَّحِمِ مِنْ بَنِي هَاشِمٍ وَ بَنِي عَبْدِ الْمُطَّلِبِ وَ الْقَرِيبِ وَ الْبَعِيدِ

And that which I^{asws} write, from this wealth of mine, is an Obligation whether I^{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^{azwj} 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.

فَإِنَّهُ يَقُومُ عَلَى ذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ يَأْكُلُ مِنْهُ بِالْمَعْرُوفِ وَ يُنْفِقُهُ حَيْثُ يَرَاهُ اللَّهُ عَزَّ وَ جَلَّ فِي جِلٍّ لِحُلٍّ لَا حَرَجَ عَلَيْهِ فِيهِ فَإِنْ أَرَادَ أَنْ يَبِيعَ نَصِيبًا مِنَ الْأَمْوَالِ فَيَقْضِي بِهِ الدَّيْنَ فَلْيَفْعَلْ إِنْ شَاءَ لَا حَرَجَ عَلَيْهِ فِيهِ وَ إِنْ شَاءَ جَعَلَهُ سَرِيًّا لِلْمَلِكِ

It would be Al-Hassan^{asws} Bin Ali^{asws} who would be supervising, consuming from it with the goodness, and spending it wherever he^{asws} 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}.

وَ إِنَّ وَلَدَ عَلِيٍّ وَ مَوَالِيَهُمْ وَ أَمْوَالَهُمْ إِلَى الْحَسَنِ بْنِ عَلِيٍّ وَ إِنْ كَانَتْ دَارُ الْحَسَنِ بْنِ عَلِيٍّ غَيْرَ دَارِ الصَّدَقَةِ فَبَدَا لَهُ أَنْ يَبِيعَهَا فَلْيَبِيعْ إِنْ شَاءَ لَا حَرَجَ عَلَيْهِ

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.

فِيهِ وَ إِنْ بَاعَ فَإِنَّهُ يَفْصِمُ مَنَهَا ثَلَاثَةً ثَلَاثٍ فَيَجْعَلُ ثُلُثَهَا فِي سَبِيلِ اللَّهِ وَ يَجْعَلُ ثُلُثًا فِي بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ وَ يَجْعَلُ الثُّلُثَ فِي آلِ أَبِي طَالِبٍ وَ إِنَّهُ يَضَعُهُ فِيهِمْ حَيْثُ يَرَاهُ اللَّهُ

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^{asws}, 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}.

وَ إِنَّ حَدَّثَ بِحَسَنِ حَدَّثَ وَ حُسَيْنٌ حَيٌّ فَإِنَّهُ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ وَ إِنَّ حُسَيْنًا يَفْعَلُ فِيهِ مِثْلَ الَّذِي أَمَرْتُ بِهِ حَسَنًا لَهُ مِثْلُ الَّذِي كَتَبْتُ لِلْحَسَنِ وَ عَلَيْهِ مِثْلُ الَّذِي عَلَى حَسَنِ

And if there befalls with Hassan^{asws} a befalling (passing away), and Husayn^{asws} is alive, so it is (transferred) to Al-Husayn^{asws} Bin Ali^{asws}, and that Husayn^{asws} should do with it similar to that which I^{asws} have ordered Hassan^{asws} with. For him^{asws} would be the like of that which I^{asws} wrote for Al-Hassan^{asws}, and upon him^{asws} is the like of that which was upon Al-Hassan^{asws}.

وَإِنِّي لَبْنِي فَاطِمَةَ مِنْ صَدَقَةٍ عَلَيَّ مِثْلَ الَّذِي لَبْنِي عَلِيٍّ وَ إِنِّي إِنَّمَا جَعَلْتُ الَّذِي جَعَلْتُ لَابْنِي فَاطِمَةَ ابْتِغَاءَ وَجْهِ اللَّهِ عَزَّ وَ جَلَّ وَ تَكْرِيمِ خُزْمَةِ رَسُولِ اللَّهِ ص وَ تَعْظِيمِهَا وَ تَشْرِيفِهَا وَ رِضَاهَا

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

وَإِن حَدَّثَ بِحَسَنٍ وَ حُسَيْنٍ حَدَّثَ فَإِنَّ الْآخِرَ مِنْهُمَا يَنْظُرُ فِي بَنِي عَلِيٍّ فَإِنْ وَجَدَ فِيهِمْ مَنْ يَرْضَى بِمَدْيِهِ وَ إِسْلَامِهِ وَ أَمَانَتِهِ فَإِنَّهُ يَجْعَلُهُ إِلَيْهِ إِنْ شَاءَ وَ إِنْ لَمْ يَرَ فِيهِمْ بَعْضَ الَّذِي يُرِيدُهُ فَإِنَّهُ يَجْعَلُهُ إِلَى رَجُلٍ مِنْ آلِ أَبِي طَالِبٍ

And if there befalls with Hassan^{asws} and Husayn^{asws}, a befalling (passing away), for the last of the two^{asws} should look among the children of Ali^{asws}. If he^{asws} were to find among them one whom he^{asws} is pleased with his guidance, and his Islam, and his trustworthiness, he^{asws} should make it to him, if he^{asws} so desires. And if he^{asws} does not see among them one whom he^{asws} wants, he^{asws} should make it to a man from the progeny of Abu Talib^{asws}.

وَإِنْ وَجَدَ آلَ أَبِي طَالِبٍ قَدْ دَخَبَ كُذْرًاؤُهُمْ وَ دَوَّوْا أَرَائِهِمْ فَإِنَّهُ يَجْعَلُهُ إِلَى رَجُلٍ يَرْضَاهُ مِنْ بَنِي هَاشِمٍ وَ إِنَّهُ يَشْتَرِطُ عَلَى الَّذِي يَجْعَلُهُ إِلَيْهِ أَنْ يَتْرَكَ الْمَالَ عَلَى أَصُولِهِ وَ يُنْفِقَ ثَمَرَهُ حَيْثُ أَمَرْتُهُ بِهِ فِي سَبِيلِ اللَّهِ وَ وَجْهِهِ وَ دَوِي الرَّحِمِ مِنْ بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ وَ الْقَرِيبِ وَ الْبُعِيدِ لَا يُبَاعُ مِنْهُ شَيْءٌ وَ لَا يُوهَبُ وَ لَا يُورَثُ

If he^{asws} finds that the progeny of Abu Talib^{asws} has gone, their elders and their ones with insight, he^{asws} should make it to a man whom he^{asws} is pleased with from the Clan of Hashim^{as}, and it would be condition upon that which he^{asws} makes it to him, that he would leave the wealth (legacy) upon its origins, and spend its fruits wherever I^{asws} had ordered with, from the Way of Allah^{azwj}, and His^{azwj} Face, and near relations from the Clan of Hashim^{as}, and Clan of Al-Muttalib^{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^{saww} and Ali^{asws} is upon its area, and it is to the two sons^{asws} of (Syeda) Fatima^{asws}. And that my^{asws} slaves who are (mentioned) in a small parchment which has been written for me^{asws}, are hereby free'.

وَإِنَّ مَالَ مُحَمَّدٍ بْنِ عَلِيٍّ عَلَى نَاحِيَةٍ وَ هُوَ إِلَى ابْنَتِي فَاطِمَةَ وَ إِنِّي رَقِيقِي الَّذِينَ فِي صَحِيفَةٍ صَغِيرَةٍ الَّتِي كُتِبَتْ لِي عُتَقَاءُ هَذَا مَا وَصَّى بِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ فِي أَمْوَالِهِ هَذِهِ الْعَدَّ مِنْ يَوْمٍ قَدِمَ مَسْكَنَ ابْتِغَاءَ وَجْهِ اللَّهِ وَ الدَّارِ الْآخِرَةِ وَ اللَّهُ الْمُسْتَعَانُ عَلَى كُلِّ خَالٍ وَ لَا يَحِلُّ لِأَمْرِي مُسْلِمٍ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أَنْ يَقُولَ فِي شَيْءٍ قَضَيْتُهُ مِنْ مَالِي وَ لَا يُخَالِفَ فِيهِ أَمْرِي مِنْ قَرِيبٍ أَوْ بَعِيدٍ

This is what has been judged with by Ali^{asws} Bin Abu Talib^{asws} with regards to his^{asws} wealth, on this morning from the day he set foot at Maskan (at home), seeking the Face of Allah^{azwj} and

the House of the Hereafter. And Allah^{azwj} is the Supporter upon every situation, and there is not for a Muslim person who believes in Allah^{azwj} and the Last Day that he should be saying with something which I^{asws} have decided from my^{asws} wealth, nor oppose my^{asws} orders with regards to it, be they from the near ones or far ones.

أَمَّا بَعْدُ فَإِنَّ وَلَا يَدِي اللَّائِي أَطُوفُ عَلَيْهِنَّ السَّبْعَةَ عَشَرَ مِنْهُنَّ أُمَّهَاتُ أَوْلَادٍ مَعَهُنَّ أَوْلَادُهُنَّ وَ مِنْهُنَّ حَبَالَى وَ مِنْهُنَّ لَا وَلَدَ لَهَا فَفَضَائِي فِيهِنَّ إِنْ حَدَثَ بِي حَدَثٌ أَنْ مَنْ كَانَ مِنْهُنَّ لَيْسَ لَهَا وَلَدٌ وَ لَيْسَتْ بِحُبْلَى فَهِيَ عَتِيقٌ لَوَجْهِ اللَّهِ عَزَّ وَ جَلَّ لَيْسَ لِأَحَدٍ عَلَيْهِنَّ سَبِيلٌ

Thereafter, if the women (wives) around whom I^{asws} circle, are seventeen of them (among past and present). From them have children with them, their children, and from them are pregnant, and from them are one who have no children. My^{asws} decision with regards to them is that if there befalls with me^{asws} 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^{azwj} Mighty and Majestic. There is no way for anyone upon them.

وَ مَنْ كَانَتْ مِنْهُنَّ لَهَا وَلَدٌ أَوْ حُبْلَى فَتُمْسِكُ عَلَى وَلَدِهَا وَ هِيَ مِنْ حَظِّهِ فَإِنْ مَاتَ وَلَدُهَا وَ هِيَ حَيَّةٌ فَهِيَ عَتِيقٌ لَيْسَ لِأَحَدٍ عَلَيْهَا سَبِيلٌ

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.

هَذَا مَا قَضَى بِهِ عَلَيَّ فِي مَالِهِ الْعَدَدُ مِنْ يَوْمٍ قَدِمَ مَسْكِنَ شَهْدِ أَبُو سَمْرٍ بُنْ أَبْرَهَةَ وَ صَعَصَعَةُ بُنْ صُوحَانَ وَ يَزِيدُ بُنْ قَيْسٍ وَ هَيْتَاجُ بُنْ أَبِي هَيْتَاجٍ

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

وَ كَتَبَ عَلَيَّ بُنْ أَبِي طَالِبٍ بِيَدِهِ لِعَشْرِ خَلَوْنٍ مِنْ جُمَادَى الْأُولَى سَنَةِ سَبْعٍ وَ ثَلَاثِينَ.

And Ali^{asws} Bin Abu Talib^{asws} wrote by his^{asws} own hand, on the 11th of Jamadi Al-Awwal, the year 37 (Hijra)".⁹⁰

20- سن، المحاسن أبي عن ابن أبي عمير عن ابن أبي عميرة و سلمة صاحب السابري عن زيد الشحام عن أبي عبد الله ع قال: إِنَّ عَلِيًّا ع أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ كَدِّ يَدِهِ.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Ibn Abu Ameyra and Salama, a companion of Al Sabiry, from Zayd Al Shahaam,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} freed a thousand slaves from the toil of his^{asws} own hands".⁹¹

21- جمع، جامع الأخبار جاء علياً ع أعرابياً فقال يا أمير المؤمنين إني مأخوذ بثلاث عِللٍ علة النفس و علة الفقر و علة الجهل

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

(The book) 'Jamie Al Akhbar' –

'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'.

فَأَجَابَ أَمِيرُ الْمُؤْمِنِينَ عَ وَ قَالَ يَا أَخَا الْعَرَبِ عَلَّةُ النَّفْسِ تُعْرَضُ عَلَى الطَّيِّبِ وَ عَلَّةُ الْجَهْلِ تُعْرَضُ عَلَى الْعَالِمِ وَ عَلَّةُ الْفَقْرِ تُعْرَضُ عَلَى الْكَرِيمِ

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'.

فَقَالَ الْأَعْرَابِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ الْكَرِيمُ وَ أَنْتَ الْعَالِمُ وَ أَنْتَ الطَّيِّبُ

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!'

فَأَمَرَ أَمِيرُ الْمُؤْمِنِينَ عَ بِأَنْ يُعْطَى لَهُ مِنْ بَيْتِ الْمَالِ ثَلَاثَةُ آلَافِ دِرْهَمٍ وَ قَالَ تُنْفِقُ أَلْفًا بِعِلَّةِ النَّفْسِ وَ أَلْفًا بِعِلَّةِ الْجَهْلِ وَ أَلْفًا بِعِلَّةِ الْفَقْرِ.

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'.⁹²

أَقُولُ رَوَى السَّيِّدُ بْنُ طَاوُسٍ فِي كَشْفِ الْمَحْجَةِ مِنْ بَعْضِ كُتُبِ الْمَنَاقِبِ أَنَّ عَلِيًّا عَ قَالَ: تَزَوَّجْتُ فَاطِمَةَ عَ وَ مَا كَانَ لِي فِرَاشٌ وَ صَدَقَتِي الْيَوْمَ لَوْ قُسِمَتْ عَلَى بَنِي هَاشِمٍ لَوَسِعَتْهُمْ

I (Majlisi) am saying, 'It is reported by the Seyyid Bin Tawoos in (the book) 'Kashf Al Mahjah', from one of the books of the virtues,

'Ali^{asws} said: 'I^{asws} married (Syeda) Fatima^{asws} and there was no bed for me^{asws}, and my^{asws} charities of today, if it had been distributed upon the (entire) clan of Hashim^{as}, if would have sufficed them'.

وَ قَالَ فِيهِ إِنَّهُ عَ وَقَفَ أَمْوَالُهُ وَ كَانَتْ غَلَّتُهُ أَرْبَعِينَ أَلْفَ دِينَارٍ وَ بَاعَ سَيْفَهُ وَ قَالَ مَنْ يَشْتَرِي سَيْفِي وَ لَوْ كَانَ عِنْدِي عِشَاءٌ مَا بَعْتُهُ وَ قَالَ فِيهِ إِنَّهُ عَ قَالَ مَرَّةً مَنْ يَشْتَرِي سَيْفِي الْفُلَانِيَّ وَ لَوْ كَانَ عِنْدِي ثَمَنُ إِزَارٍ مَا بَعْتُهُ قَالَ وَ كَانَ يَفْعَلُ هَذَا وَ غَلَّتُهُ أَرْبَعُونَ أَلْفَ دِينَارٍ مِنْ صَدَقَتِهِ.

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'.⁹³

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

1- لي، الأماالي للصادوق الحمنداني عن حمزة بن سهل بن إسماعيل الدينوري عن زيد بن إسماعيل الصائغ عن معاوية بن هشام عن شعيان عن عبد الملك بن عمار عن خالد بن ربيع قال: إن أمير المؤمنين ع دخل مكة في بعض حوائج فوجد أعرابياً متعلقاً بأستار الكعبة وهو يقول يا صاحب البيت البيت بيتك والضييف ضيفك ولكل ضيف من ضيفه [مضيفين] قس فاجعل قراي منك الليلة المغفرة

(The book) 'Al Amaali' of Al Sadouq — Al Hamdany, from Umar Bin Sahl Bin Ismail Al Deynawary, from Zayd Bin Ismail Al Saig, from Muawiyah Bin Hisham, from Sufyan, Abdul Malik Bin Umeyr, from Khalid Bin Rabie who said,

'Amir Al Momineen^{asws} entered Makkah regarding one of his^{asws} needs and he^{asws} 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!'

فقال أمير المؤمنين ع لأصحابه أما سمعتم كلام الأعرابي قالوا نعم فقال الله أحرم من أن يرد ضيفه

Amir Al Momineen^{asws} said to his^{asws} companions: 'Are you not listening to the speech of the Bedouin?' They said, 'Yes'. He^{asws} said: 'Allah^{azwj} is more Benevolent than to Repel His^{azwj} guest'.

فلما كانت الليلة الثانية وجدته متعلقاً بذلك الركن وهو يقول يا عزيزاً في عزك فلا أعز منك في عزك أعزني ببر عزك في عز لا يعلم أحد كيف هو أتوجه إليك و أتوسل إليك بمشي محمد و آل محمد عليك أعطني ما لا يعطيني أحد غيرك و اصرف عني ما لا يصرفه أحد غيرك

When it was the second night, he^{asws} 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^{asws} and making a means to You^{azwj} by the right of Muhammad^{saww} and the Progeny^{asws} 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}!'

قال فقال أمير المؤمنين ع لأصحابه هذا والله الاسم الأعظم بالسريانية أخبرني به جبري رسول الله ص سأله الجنة فأعطاه و سأله صرف النار و قد صرفها عنه

He (the narrator) said, 'Amir Al Momineen^{asws} said to his^{asws} companions! By Allah^{azwj}! This is the greatest Name in Assyrian. My^{asws} beloved Rasool Allah^{saww} had informed me^{asws} 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''.

قال فلما كانت الليلة الثالثة وجدته وهو متعلق بذلك الركن وهو يقول يا من لا يحويه مكان ولا يحلوه منه مكان بلا كيفية كان ازرق الأعرابي أزعجه آلاف درهم

He (the narrator) said, 'When it was the third night, he^{asws} found him and he was holding to that corner, and he was saying, 'O One^{azwj} Who a place cannot contain Him^{azwj}, nor is there any place vacant from Him^{azwj}, Who existed without a 'how'. Grace the Bedouin four thousand Dirhams!'

قَالَ فَتَعَدَّم إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا أَعْرَابِي سَأَلْتُ رَبَّكَ الْعَرَبِيَّ فَغَرَّكَ وَ سَأَلْتُهُ الْجَنَّةَ فَأَعْطَاكَ وَ سَأَلْتُهُ أَنْ يَصْرِفَ عَنْكَ النَّارَ وَ قَدْ صَرَفَهَا عَنْكَ وَ بِي هَذِهِ اللَّيَالِي تَسْأَلُهُ أَرْبَعَةَ آلَافٍ دِرْهَمٍ

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!'

قَالَ الْأَعْرَابِيُّ مَنْ أَنْتَ قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ الْأَعْرَابِيُّ أَنْتَ وَ اللَّهُ يُعَيِّنِي وَ بِكَ أَنْزَلْتُ حَاجَتِي قَالَ سَلْ يَا أَعْرَابِي

The Bedouin said, 'Who are you^{asws}? He^{asws} said: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}'. The Bedouin said, 'By Allah^{azwj}! You^{asws} are my search and to you^{asws} my need has descended'. He^{asws} said: 'Ask, O Bedouin!'

قَالَ أُرِيدُ أَلْفَ دِرْهَمٍ لِلصَّدَاقِ وَ أَلْفَ دِرْهَمٍ أَقْضِي بِهِ دَيْنِي وَ أَلْفَ دِرْهَمٍ أَشْتَرِي بِهِ دَارًا وَ أَلْفَ دِرْهَمٍ أَتَحْيِي عَنْهُ قَالَ أَنْصَبْتُ يَا أَعْرَابِي إِذَا سَرَحْتَ مِنْ مَكَّةَ فَاسْأَلْ عَنْ دَارِي بِمَدِينَةِ الرَّسُولِ

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^{asws} said: 'You are being fair, O Bedouin! When you go out from Makkah, then ask about my^{asws} house in the city of the Rasool^{sawww}-(Medina).

فَأَقَامَ الْأَعْرَابِيُّ بِمَكَّةَ أُسْبُوعًا وَ خَرَجَ فِي طَلَبِ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى مَدِينَةِ الرَّسُولِ وَ نَادَى مَنْ يُدَلِّي عَلَيَّ دَارَ أَمِيرِ الْمُؤْمِنِينَ عَلَيَّ فَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ مِنْ بَيْنِ الْعَبْيَانِ أَنَا أَذُوكَ عَلَى دَارِ أَمِيرِ الْمُؤْمِنِينَ وَ أَنَا ابْنُهُ الْحُسَيْنُ بْنُ عَلِيٍّ

The Bedouin stayed at Makkah for a week and (then) he went out to city of the Rasool^{sawww} in seeking Amir Al Momineen^{asws}, and he called out, 'Who will point me to the house of Amir Al Momineen Ali^{asws}? Al Husayn^{asws} Bin Ali^{asws} said, from between the children: 'I^{asws} shall point you to the house of Amir Al Momineen^{asws}, and I^{asws} am his^{asws} son^{asws} Al Husayn^{asws} Bin Ali^{asws}.'

فَقَالَ الْأَعْرَابِيُّ مَنْ أَبُوكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ مَنْ أُمُّكَ قَالَ فَاطِمَةُ الزَّهْرَاءُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ قَالَ مَنْ جَدُّكَ قَالَ رَسُولُ اللَّهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ مَنْ جَدُّكَ قَالَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ قَالَ مَنْ أَسْهوكَ قَالَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ

The Bedouin said, 'Who is your^{asws} father^{asws}? He^{asws} said: 'Amir Al Momineen Ali^{asws} Bin Abu Talib^{asws}'. He said, 'Who is your^{asws} mother^{asws}? He^{asws} said Fatima Al Zahra^{asws}, chieftess of women of the worlds'. He said, 'Who is your^{asws} grandfather^{sawww}? He^{asws} said: 'Rasool-Allah^{sawww}, Muhammad^{sawww} Bin Abdullah^{asws} Bin Abdul Muttalib^{asws}'. He said, 'Who is your^{asws} grandmother^{as}? He^{asws} said: 'Khadeeja^{asws} Bint Khuwaylid'. He said, 'Who is your^{asws} brother^{asws}? He^{asws} said: 'Abu Muhammad Al Hassan^{asws} Bin Ali^{asws}.'

قَالَ لَقَدْ أَخَذْتُ الدُّنْيَا بِطَرَفَيْهَا انْصِبْ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ قُلْ لَهُ إِنَّ الْأَعْرَابِيَّ صَاحِبَ الضَّمَانِ بِحُكْمٍ عَلَى الْبَابِ

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

قَالَ فَدَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَقَالَ يَا أَبَتِ الْأَعْرَابِيُّ بِالْبَابِ يَزْعُمُ أَنَّكَ صَاحِبُ الضَّمَانِ بِحُكْمٍ قَالَ فَقَالَ يَا فَاطِمَةُ عِنْدَكَ شَيْءٌ يَأْكُلُهُ الْأَعْرَابِيُّ قَالَتْ لَلَّهِمَّ لَا

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

قَالَ فَتَلَبَّسَ أَمِيرُ الْمُؤْمِنِينَ ع وَ سَرَجَ وَ قَالَ ادْعُوا لِي أَبَا عَبْدِ اللَّهِ سَلَمَانَ الْفَارِسِيَّ قَالَ فَدَخَلَ إِلَيْهِ سَلَمَانُ الْفَارِسِيُّ فَقَالَ يَا أبا عَبْدِ اللَّهِ اغْرِضِ الْخِدْيَةَ الَّتِي غَرَسَهَا رَسُولُ اللَّهِ ص لِي عَلَى الشَّجَارِ

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

قَالَ فَدَخَلَ سَلَمَانُ إِلَى الشُّوقِ وَ غَرَضَ الْخِدْيَةَ فَبَاعَهَا بِأَثْنَيْ عَشَرَ أَلْفَ دِرْهَمٍ وَ أَخْضَرَ الْمَالِ وَ أَخْضَرَ الْأَعْرَابِيُّ فَأَعْطَاهُ أَرْبَعَةَ آلَافِ دِرْهَمٍ وَ أَرْبَعِينَ دِرْهَمًا

He (the narrator) said, 'Salman^{ra} entered the market and presented the garden, and he^{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.

وَوَقَعَ الْخَبْرُ إِلَى سُؤَالِ السَّائِدَةِ فَاجْتَمَعُوا وَ مَضَى رَجُلٌ مِنَ الْأَنْصَارِ إِلَى فَاطِمَةَ ع فَأَخْبَرَهَا بِذَلِكَ فَقَالَتْ آجِزْكَ اللَّهُ فِي مَمْسَاكِ

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

فَجَلَسَ عَلَيَّ ع وَ الدَّرَاهِمُ مَصْبُورَةٌ بَيْنَ يَدَيْهِ عَلَى اجْتِمَاعِ إِلَيْهِ أَصْحَابِهِ فَبَعْضَنَ قَبْضَةً قَبْضَةً وَ جَعَلَ يُعْطِي رَجُلًا رَجُلًا حَتَّى لَمْ يَبْقَ مِنْهُ دِرْهَمٌ وَاحِدٌ

Ali^{asws} sat and the Dirhams were piled in front of him^{asws} until his^{asws} companions had gathered to him^{asws}. He^{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^{asws}.

فَلَمَّا أَتَى الْمَنْزِلَ قَالَتْ لَهُ فَاطِمَةُ ع يَا ابْنَ عَمٍّ بَعَثَ الْخَائِطُ الَّذِي خَرَسَهُ لَكَ وَالِدِي قَالَ نَعَمْ بِخَيْرٍ مِنْهُ حَاجِلًا وَ آجِلًا قَالَتْ فَأَيْنَ الْقَمَسُ قَالَ دَفَعْتُهُ إِلَى أَحَبِّ امْتَحَنِيَتْ أَنْ أَدُلَّهَا بِذَلِكَ الْمَسْأَلَةِ قِيلَ أَنْ تَسْأَلَنِي

When he^{asws} came to the house, (Syeda) Fatima^{asws} said to him^{asws}: 'O son^{asws} of an uncle^{as}! You^{asws} sold the garden which my^{asws} father^{saww} had planted for you^{asws}?'. He^{asws} said: 'Yes, for one better than it, immediate and delayed'. She^{asws} said: 'So where is the price (received for

it)?' He^{asws} said: 'I^{asws} handed it to eyes which were embarrassed that I^{asws} might disgrace these by the begging before they even asked me^{asws}'.

قَالَتْ فَاطِمَةُ أَنَا جَائِعَةٌ وَابْنَايَ جَائِعَانِ وَلَا أَشْكُ إِلَّا وَأَنْتَ مَقْلُوبٌ فِي الْبُرْجِ لَمْ يَكُنْ لَنَا مِنْهُ دِرْهَمٌ وَأَخَذْتُ بِطَرَفِ ثَوْبِ عَلِيٍّ ع فَقَالَ عَلِيٌّ ع يَا فَاطِمَةُ خَلِّيني فَقَالَتْ لَا وَاللَّهِ أَوْ يَكْفُكُمْ بَيْتِي وَبَيْتُكَ أَبِي

(Syeda) Fatima^{asws} said: 'I^{asws} am hungry and my^{asws} two sons^{asws} are hungry, and I^{asws} have no doubt except that you^{asws} are hungry like us^{asws}, and there is not even a Dirham from it', and she^{asws} had grabbed an end of the cloth of Ali^{asws}. Ali^{asws} said: 'O Fatima^{asws}! Leave me^{asws}'. She^{asws} said: 'No, by Allah^{azwj}, or my^{asws} father^{sawww} decides between me^{asws} and you^{asws}!'.

فَهَبَّ جِبْرِيلُ ع عَلَى رَسُولِ اللَّهِ فَقَالَ يَا مُحَمَّدُ السَّلَامُ يُغْرِتُكَ السَّلَامُ وَ يَقُولُ أَفَرَأَيْتَ عَلِيًّا مَنِ السَّلَامُ وَ قُلْ لِفَاطِمَةَ لَيْسَ لَكَ أَنْ تَضْرِبَ عَلَى يَدَيْهِ

Jibraeel^{as} descended unto Rasool Allah^{sawww} and said: 'O Muhammad^{sawww}! The Salaam (Grantor of Peace) Conveys the Greeting (Salaam) to you^{sawww} and Says: 'Convey the Greeting to Ali^{asws} from Me^{azwj} and Say to Fatima^{asws}: 'It isn't for you^{asws} that you^{asws} should strike upon his^{asws} hand!'''

فَلَمَّا أَتَى رَسُولُ اللَّهِ ص مَنْزِلَ عَلِيٍّ وَجَدَ فَاطِمَةَ مُلَاذِمَةً لِعَلِيٍّ ع فَقَالَ لَهَا يَا بُنَيَّةُ مَا لَكَ مُلَاذِمَةً لِعَلِيٍّ قَالَتْ يَا أَبَتِ بَاعَ الْحَائِطُ الَّذِي عَرَسْتَهُ لَهُ بِأَنْفِي عَشْرَ أَلْفِ دِرْهَمٍ لَمْ يَحْسِ لَنَا مِنْهُ دِرْهَمًا تَشْتَرِي بِهِ طَعَامًا

When Rasool Allah^{sawww} came to the house of Ali^{asws}, he^{sawww} found Fatima^{asws} sticking to Ali^{asws}. He^{sawww} said to her^{asws}: 'O daughter^{asws}! What is the matter you^{asws} are sticking to Ali^{asws}?'. She^{asws} said: 'O father^{sawww}! He^{asws} sold the garden which you^{sawww} had planted for him^{asws}, for twelve thousand Dirhams. He^{asws} did not withhold from it even one Dirham for us^{asws}, we^{asws} can buy some food with it'.

فَقَالَ يَا بُنَيَّةُ إِنَّ جِبْرِيلَ يُغْرِتُنِي مِنْ رَبِّي السَّلَامُ وَ يَقُولُ أَفَرَأَيْتَ عَلِيًّا مِنْ رَبِّي السَّلَامُ وَ أَمَرَنِي أَنْ أَقُولَ لَكَ لَيْسَ لَكَ أَنْ تَضْرِبَ عَلَى يَدَيْهِ

He^{sawww} said: 'O daughter^{asws}! Jibraeel^{as} Conveyed to me^{sawww} the Greeting from my^{sawww} Lord^{azwj} and said that I^{sawww} should Convey the Greeting to Ali^{asws} on behalf of my^{sawww} Lord^{azwj}, and He^{azwj} Commanded me^{sawww} that I^{sawww} should say to you^{asws}: 'It isn't for you^{asws} that you^{asws} should strike upon his^{asws} hand'.

قَالَتْ فَاطِمَةُ ع فَإِنِّي أَسْتَغْفِرُ اللَّهَ وَلَا أَعُودُ أَبَدًا

(Syeda) Fatima^{asws} said: 'I^{asws} hereby seek Forgiveness of Allah^{azwj}, and I^{asws} shall not repeat, ever!'

قَالَتْ فَاطِمَةُ ع فَخَرَنِي أَبِي ص فِي نَاحِيَةٍ وَ رَوْحِي فِي نَاحِيَةٍ فَمَا لَيْتَ أَنْ أَتَى أَبِي وَ مَعَهُ سِتَّةُ دِرْهَمٍ حُودِ حَدَرِيَّةٍ فَقَالَ يَا فَاطِمَةُ أَيْنَ ابْنُ عَمِّي فَقُلْتُ لَهُ خَرَجَ فَقَالَ رَسُولُ اللَّهِ ص هَالِكٌ هَذِهِ الدَّرَاهِمُ فَإِذَا جَاءَ ابْنُ عَمِّي فَقُولِي لَهُ يَبْنَاعُ لَكُمْ بِهَا طَعَامًا

(Syeda) Fatima^{asws} said: 'My^{asws} father^{sawww} went out to be in a corner and my^{asws} husband was in a corner. It was not long before my^{asws} father^{sawww} came and with him^{sawww} were seven Dirhams, black. Hijriya. He^{sawww} said: 'O Fatima^{asws}! Where is the son^{asws} of my^{sawww} uncle^{as2}? I^{asws}

said to him^{saww}: 'He^{asws} went out'. Rasool Allah^{saww} said: 'Take these Dirhams. When the son^{asws} of my^{saww} uncle^{as} comes, tell him^{asws} to buy some good for you^{asws} all with these'.

فَمَا لَيْتُ إِلَّا يَسِيرًا حَتَّى جَاءَ عَلِيٌّ عَ فَقَالَ رَجَعَ ابْنُ عَتِيٍّ فَإِنِّي أَجِدُ رَاحَةً طَيِّبَةً فَالْتِ نَعَمْ وَ قَدْ دَفَعَ إِلَيَّ شَيْئًا يَتَّبَعُ بِهِ لَنَا طَعَامًا قَالَ عَلِيٌّ عَ هَاتِيهِ
فَدَفَعْتُ إِلَيْهِ سَبْعَةَ دِرْهَامٍ سَوْدًا مَجْرِيَةً [سُودٌ مَجْرِيَةٌ] فَقَالَ بِسْمِ اللَّهِ وَ الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا وَ هَذَا مِنْ رِزْقِ اللَّهِ عَزَّ وَ جَلَّ

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

ثُمَّ قَالَ يَا حَسَنُ ثُمَّ مَجَى فَأَتَىا السُّوقَ فَإِذَا هُمَا بِرَجُلٍ وَاقِفٍ وَ هُوَ يَقُولُ مَنْ يُفَرِّضُ الْمَلِيَّ الْوَقْفَ قَالَ يَا بُنَيَّ تُعْطِيهِ قَالَ إِي وَ اللَّهِ يَا أَبَتِ

Then he^{asws} said: 'O Hassan^{asws}, arise with me^{asws}!'. They^{asws} went to the market, and there they^{asws} were with a man standing, and he was saying, 'Who will lend me the full measure?' He^{asws} said: 'O my^{asws} son^{asws}! We^{asws} should give it to him'. He^{asws} said: 'Yes, by Allah^{azwj}, O father^{asws}!'

فَأَعْطَاهُ عَلِيٌّ عَ الدَّرَاهِمَ فَقَالَ الْحَسَنُ يَا أَبَتَاهُ أَعْطَيْتُهُ الدَّرَاهِمَ كُلَّهَا قَالَ نَعَمْ يَا بُنَيَّ إِنَّ الَّذِي يُعْطِي الْقَلِيلَ قَادِرٌ عَلَى أَنْ يُعْطِيَ الْكَثِيرَ

Ali^{asws} gave him the Dirhams. Al-Hassan^{asws} said: 'O father^{asws}! You^{asws} gave him the Dirhams, all of them?' He^{asws} said: 'Yes, O my^{asws} son^{asws}! The One^{azwj} Who has Given the little is Able upon Given the more!'

قَالَ فَصَحَنِي عَلِيٌّ بِبَابِ رَجُلٍ يَسْتَقْرِضُ مِنْهُ شَيْئًا فَلَوَيْتُهُ أُعْرَابِيٌّ وَ مَعَهُ نَاقَةٌ فَقَالَ يَا عَلِيُّ اشْتَرِ مِنِّي هَذِهِ النَّاقَةَ قَالَ لَيْسَ مَعِيَ ثَمَنُهَا قَالَ فَإِنِّي أَنْظُرُكَ بِهِ إِلَى الْقَبْضِ قَالَ بِكُمْ يَا أُعْرَابِيٌّ قَالَ بِمِائَةِ دِرْهَمٍ قَالَ عَلِيُّ خُذْهَا يَا حَسَنُ فَأَخَذَهَا

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

فَصَحَنِي عَلِيُّ عَ فَلَوَيْتُهُ أُعْرَابِيٌّ اشْتَرَى الْبَيْتَ وَ الْفَيْأَابَ مُتَمَلِّقَةً فَقَالَ يَا عَلِيُّ تَبِعُ النَّاقَةَ قَالَ عَلِيُّ وَ مَا تَصْنَعُ بِهَا قَالَ أَغْرُو عَلَيْهَا أَوَّلَ غُرُورٍ يَغْرُورُهَا ابْنُ عَتِيٍّ

Ali^{asws} continued and another Bedouin met him^{asws}, on one likeness but the different clothing. He said, 'O Ali^{asws}! Sell the camel to me'. Ali^{asws} said: 'And what will you do with it?' He said, 'I shall go on military expedition with it, the first military expedition the son^{saww} of your^{asws} uncle^{as} goes in'.

قَالَ إِنَّ قِبْلَتَهَا نَهْجِي لَكَ بِأَلَمٍ قَالَ مَجَى ثَمَنُهَا وَ بِالْمَسِّ أَشْرَبَهَا فَبِكُمْ أَشْرَبَتْهَا قَالَ بِمِائَةِ دِرْهَمٍ قَالَ الْأُعْرَابِيُّ فَكَانَ سَبْعُونَ وَ مِائَةً دِرْهَمٍ

He^{asws} 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^{asws} said: 'One hundred Dirhams'. The Bedouin said, 'For you^{asws} are one hundred and seventy Dirhams'.

قَالَ عَلِيٌّ عَ حُذِ السَّبْعِينَ وَ الْمِائَةَ وَ سَلِمَ الْمِائَةُ لِلْأَعْرَابِيِّ الَّذِي بَاعَنَا الْمِائَةَ وَ السَّبْعِينَ [السَّبْعُونَ] لَنَا تَبَاعًا بِهَا شَيْئًا فَأَخَذَ الْحَسَنُ عَ الدَّرَاهِمَ وَ سَلِمَ الْمِائَةَ

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

قَالَ عَلِيٌّ عَ فَصَصْتُ أَطْلُبُ الْأَعْرَابِيَّ الَّذِي ابْتَعْتُ مِنْهُ الْمِائَةَ لِأَعْطِيَهُ فَمَنْهَا فَرَأَيْتُ رَسُولَ اللَّهِ صَ جَالِسًا فِي مَكَانٍ لَمْ أَرَهُ فِيهِ قَبْلَ ذَلِكَ وَ لَا بَعْدَهُ عَلَى قَارِعَةِ الطَّرِيقِ فَلَمَّا نَظَرْتُ النَّبِيَّ صَ إِلَيَّ تَبَسَّمَ ضَاحِكًا حَتَّى بَدَتْ نَوَاجِدُهُ

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

قَالَ عَلِيٌّ عَ أَضْحَكَ اللَّهُ سِنَّكَ وَ بَشَّرَكَ بِيَوْمِكَ فَقَالَ يَا أَبَا الْحَسَنِ إِنَّكَ تَطْلُبُ الْأَعْرَابِيَّ الَّذِي بَاعَكَ الْمِائَةَ لِتُؤْتِيَهُ الْقَمَنَ فَعُلْتُ إِيَّيْ وَ اللَّهُ فِذَلِكَ أَيْ وَ أُبَيِّ

Ali^{asws} said: 'May Allah^{azwj} Keep you^{sawww} laughing (all) your^{sawww} years and Make you^{sawww} smile in your^{sawww} day'. He^{sawww} said: 'O Abu Al Hassan^{asws}! You^{asws} are seeking the Bedouin who sold you^{asws} the camel for you^{asws} to fulfil the price?' I^{asws} said: 'Yes, by Allah^{azwj}, may my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{sawww}!'

فَقَالَ يَا أَبَا الْحَسَنِ الَّذِي بَاعَكَ الْمِائَةَ جِبْرَائِيلُ وَ الَّذِي اشْتَرَاهَا مِنْكَ مِيكَائِيلُ وَ الْمِائَةُ مِنْ نُورِ الْجَنَّةِ وَ الدَّرَاهِمُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ عَزَّ وَ جَلَّ فَأَنْفَعَهَا فِي خَيْرٍ وَ لَا تَخَفْ إِنْخَارًا.

He^{sawww} said: 'O Abu Al Hassan^{asws}! The one who sold you^{asws} the camel is Jibraeel^{as}, and the one who bought it from you^{asws} is Mikaeel^{as}, and the camel is from the camels of Paradise, and the Dirhams are from the Presence of Lord^{azwj} of the worlds, Mighty and Majestic. Spend it in goodliness and do not be afraid of the weakness''⁹⁴

بيان لعل منازعتها صلوات الله عليها إنما كانت ظاهرا لظهور فضله صلوات الله عليه على الناس أو لظهور الحكمة فيما صدر عنه ع أو لوجه من الوجوه لا نعرفه

Explanation (by Al Majlisi) — Perhaps her^{asws} contention, may the Salawaat of Allah^{azwj} be upon her^{asws}, rather happened apparently to reveal his^{asws} merit, may the Salawaat of Allah^{azwj} be upon him^{asws} over the people, or to reveal the wisdom in what had happened from him^{asws}, 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^{asws}, Ch 103 H 1

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

1- قب، المناقب لابن شهر آشوب مختار التمار عن أبي مطر البصري أن أمير المؤمنين ع مر بأصحاب التمر فإذا هو بجارية تبكي فقال يا جارية ما يبكيك فقالت بعني مولاي بدرهم فابتعت من هذا تمرًا فأتيتهم به فلم يرضوه فلما أتيت به أبي أن يقبله

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

'Amir Al-Momineen^{asws} passed by the date traders, and there was a slave girl crying. He^{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)'.

قال يا عبد الله إنما خادم وليس لها أمر فأردد إليها درهمها وخذ التمر فقام إليه الرجل فلكزه فقال الناس هذا أمير المؤمنين فربا الرجل و اصفر وأخذ التمر و رد إليها درهمها

He^{asws} said, 'O servant of Allah^{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^{asws} and nudged him^{asws}. The people said, 'This is Amir Al-Momineen^{asws}!' Then man became breathless and his colour paled, and he took the dates and returned the Dirham to her'.

ثم قال يا أمير المؤمنين ارض عني فقال ما أَرْضاني عنك إن أصلحت أمرك.

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

و في فضائل أحمد إذا وثبت الناس حقوقهم و دعا ع غلاماً له مراراً فلم يجبه فخرج فوجده على باب، النبي فقال ما حملك إلى ترك إجابتي قال كسلت عن إجابتك و أمنت عقوبتك

And in (the book) 'Fazaail' of Ahmad –

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

⁹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 1 a

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِمَّنْ يَأْمَنُهُ خَلْقُهُ امْضِ فَأَنْتَ خَيْرُ لَوْجِهِ اللَّهِ

He^{asws} said: 'The Praise is for Allah^{azwj} Who Made me^{asws} from the ones His^{azwj} creatures are safe from. You are hereby free for the Face of Allah^{azwj}!'

وَكَانَ عَلَيَّ ع فِي صَلَاةِ الصُّبْحِ فَقَالَ ابْنُ الْكَوَا مِنْ خَلْفِهِ وَ لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ تَكُونَنَّ مِنَ الْخَاسِرِينَ

And Ali^{asws} was in the morning Salat. Ibn Al-Kawa said from behind him^{asws}, **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].**

فَأَنْصَتَ عَلَيَّ ع تَعْظِيمًا لِلْقُرْآنِ حَتَّى فَرَغَ مِنَ الْآيَةِ ثُمَّ عَادَ فِي قِرَائَتِهِ ثُمَّ أَعَادَ ابْنُ الْكَوَا الْآيَةَ فَأَنْصَتَ عَلَيَّ ع أَيْضًا ثُمَّ قَرَأَ فَأَعَادَ ابْنُ الْكَوَا فَأَنْصَتَ عَلَيَّ ع ثُمَّ قَالَ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحْفَتُكَ الَّذِينَ لَا يُوقِنُونَ ثُمَّ أَمَّ السُّورَةَ وَ رَكَعَ

Ali^{asws} was silent in reverence to the Quran until he was free from (reciting) the Verse. Then he^{asws} returned to be in his^{asws} recitation. Then Ibn Al-Kawa repeated the Verse. Ali^{asws} was silent as well. Then he^{asws} recited, so Ibn Al-Kawa repeated. Ali^{asws} 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 he^{asws} completed the Chapter and performed Ruk'u.

وَ بَعَثَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى لَبِيدِ بْنِ عُطَارِدِ التَّمِيمِيِّ فِي كَلَامٍ بَلَّغَهُ فَمَرَّ بِهِ [رَسُولٌ] أَمِيرُ الْمُؤْمِنِينَ ع فِي بَنِي أَسَدٍ فَقَامَ إِلَيْهِ نَعِيمٌ بَنُ دَجَاجَةَ الْأَسَدِيِّ فَأَقْلَعَتْهُ فَبَعَثَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع فَأَتَوْهُ بِهِ وَ أَمَرَ بِهِ أَنْ يُضْرَبَ

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

فَقَالَ لَهُ نَعَمْ وَ اللَّهُ إِنَّ الْمَقَامَ مَعَكَ لَدُلٌّ وَ إِنَّ فِرَاقَكَ لَكُفْرٌ فَلَمَّا سَمِعَ ذَلِكَ مِنْهُ قَالَ قَدْ عَفَوْنَا عَنْكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ أَمَّا قَوْلُكَ إِنَّ الْمَقَامَ مَعَكَ لَدُلٌّ فَسَيِّئَةٌ اُكْتَسَبَتْهَا وَ أَمَّا قَوْلُكَ إِنَّ فِرَاقَكَ لَكُفْرٌ فَحَسَنَةٌ اُكْتَسَبَتْهَا فَهَذِهِ بِحَذَرٍ

He said to him^{asws}, 'By Allah^{azwj}! The standing with you^{asws} is humiliation and separation from you^{asws} is Kufr'. When he^{asws} heard than from him, he^{asws} said: 'We have pardoned you. Allah^{azwj} 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 you^{asws} is humiliation', it is an evil deed which you have earned; and as for your words, 'Separation from you^{asws} is Kufr', it is a good deed you have earned. So, this is for this''.

مَرَّتْ امْرَأَةٌ جَمِيلَةٌ فَرَمَقَهَا الْقَوْمُ بِأَبْصَارِهِمْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِعُ وَ إِنَّ ذَلِكَ سَبَبُ هَنَاتِهَا فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ فَلْيَلْمَسْ أَهْلَهُ فَإِنَّمَا هِيَ امْرَأَةٌ كَأَمْرَاتِهِ

A beautiful woman passed by and the people shot glances at her. Amir Al-Momineen^{asws} 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’.

فَقَالَ رَجُلٌ مِنَ الْخَوَارِجِ قَاتِلَهُ اللَّهُ كَافِرًا مَا أَفْقَهَهُ فَوُتِبَ الْقَوْمُ لِيَقْتُلُوهُ فَقَالَ عَ رُوَيْدًا إِنَّمَا هُوَ سَبٌّ بِسَبِّ أَوْ عَقْفٌ عَنْ ذَنْبٍ

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’.

وَجَاءَهُ أَبُو هُرَيْرَةَ وَكَانَ تَكَلَّمَ فِيهِ وَاسْتَمَعَهُ فِي الْيَوْمِ الْمَاضِي وَ سَأَلَهُ خَوَائِجَهُ فَقَضَاهَا فَعَاتَبَهُ أَصْحَابُهُ عَلَى ذَلِكَ فَقَالَ إِنِّي لَأَسْتَخِييُ أَنْ يَغْلِبَ جَهْلُهُ عَلَيَّ وَ ذَنْبُهُ عَفْوِي وَ مَسْأَلَتُهُ جُودِي

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^{asws} 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’.

وَمِنْ كَلَامِهِ عَ إِلَى كَمِ أُغْضِي الْجُفُوءَ عَلَى الْقَدَى وَ أَسْحَبُ ذَيْلِي عَلَى الْأَذَى وَ أَقُولُ لَعَلَّ وَ عَسَى.

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’’.⁹⁶

2- قب، المناقب لابن شهر آشوب العُقْدُ وَ نُزْهَةُ الْأَبْصَارِ قَالَ قَنْبَرٌ دَخَلْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَ عَلَى عُثْمَانَ فَأَحَبَّ الْخُلُوءَ فَأَوْمَأَ إِلَيَّ بِالنَّحْيِ فَتَنَحَّيْتُ غَيْرَ بَعِيدٍ فَجَعَلَ عُثْمَانُ يُعَاتِبُهُ وَ هُوَ مُطَرِّقٌ رَأْسَهُ وَ أَقْبَلَ إِلَيْهِ عُثْمَانُ فَقَالَ مَا لَكَ لَا تَقُولُ فَقَالَ عَ لَيْسَ جَوَابُكَ إِلَّا مَا تَكْرَهُ وَ لَيْسَ لَكَ عِنْدِي إِلَّا مَا تُحِبُّ

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

‘Qanbar said, ‘I entered to see Usman, being with Amir Al-Momineen^{asws}. I like the privacy. He^{asws} gestured to me with the welcome. I isolated not far away. Usman went on to fault him^{asws} and he^{asws} kept his^{asws} head lowered, and Usman turned towards him^{asws} and said, ‘What is the matter with you^{asws} not speaking?’ He^{asws} said: ‘There is no answer for you except what you will dislike, and there isn’t for you with me^{asws} except what you like’.

ثُمَّ خَرَجَ قَائِلًا

وَلَوْ أَنِّي جَاوَبْتُهُ لَأَمَضْتُهُ
وَلَكِنِّي أُغْضِي عَلَى مَضَضِ الْحَشَا
نَوَافِدُ قَوْلِي وَ الْخَبَرُ جَوَابِي
وَلَوْ شِئْتُ إِقْدَامًا لَأَنْشَبُ نَابِي

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 Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 1 b

وَأَسَرَ مَالِكُ الْأَشْثَرُ يَوْمَ الْجَمَلِ مَرْوَانَ بْنَ الْحَكَمِ فَعَاتَبَهُ عَ وَ أَطْلَقَهُ وَ قَالَتْ عَائِشَةُ يَوْمَ الْجَمَلِ مَلَكَتْ فَأَسْجَحَ فَجَهَّزَهَا أَحْسَنَ الْجَهَازِ وَ بَعَثَ مَعَهَا بِتِسْعِينَ امْرَأَةً أَوْ سَبْعِينَ

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.

وَ اسْتَأْمَنَتْ لِعُبَيْدِ اللَّهِ بْنِ الزُّبَيْرِ عَلَى لِسَانِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ فَأَمَنَهُ وَ آمَنَ مَعَهُ سَائِرُ النَّاسِ

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.

وَ جِيءَ بِمُوسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ فَقَالَ لَهُ قُلْ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ وَ خَلَّى سَبِيلَهُ وَ قَالَ أَذْهَبُ حَيْثُ شِئْتُ وَ مَا وَجَدْتُ لَكَ فِي عَسْكَرِنَا مِنْ سِلَاحٍ أَوْ كُرَاعٍ فَخُذْهُ وَ اتَّقِ اللَّهَ فِيمَا تَسْتَقْبِلُهُ مِنْ أَمْرِكَ وَ اجْلِسْ فِي بَيْتِكَ.

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"⁹⁷

3- قب، المناقب لابن شهر آشوب ابن بطة العكبري و أبو داود السجستاني عن محمد بن إسحاق عن أبي جعفر ع قال: كان علي ع إذا أخذ أسيراً في حروب الشام أخذ سلاحه و دابته و استخلفه أن لا يُعين عليه.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Battah Al Ukbari 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}'"⁹⁸

ابن بطة بإسناده عن عروة عن أبيه قال: لما قتل علي أصحاب النهر جاء بما كان في عسكرهم فمَنْ كَانَ يَغْرِفُ شَيْئاً أَخَذَهُ حَتَّى يَقْبِيتَ قِدْرٌ ثُمَّ رَأَيْتُهَا بَعْدُ قَدْ أُخِذَتْ.

Ibn Battah, by his chain from Arfajah, from his father who said,

'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"⁹⁹

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

الطَّيْرُ لَمَّا ضَرَبَ عَلَيَّ طَلْحَةُ الْعَبْدَرِيُّ تَرَكَهُ فَكَبَّرَ رَسُولُ اللَّهِ ص وَ قَالَ لِعَلِيٍّ ع مَا مَنَعَكَ أَنْ تُجَهِّزَ عَلَيْهِ قَالَ إِنَّ ابْنَ عَمِّي نَاشَدَنِي اللَّهَ وَ الرَّجَمَ حِينَ انْكَشَفَتْ عَوْرَتُهُ فَاسْتَحْيَيْتُهُ

Al Tabari –

‘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’.

وَلَمَّا أَذْرَكَ عَمْرُو بْنُ عَبْدِ وَدٍّ لَمْ يَضْرِبْهُ فَوَقَعُوا فِي عَلِيٍّ ع فَرَدَّ عَنْهُ حَدِيثُهُ فَقَالَ النَّبِيُّ ص مَا يَا حَدِيثُهُ فَإِنَّ عَلِيًّا سَيَذْكُرُ سَبَبَ وَقْفَتِهِ ثُمَّ إِنَّهُ ضَرَبَهُ فَلَمَّا جَاءَ سَأَلَهُ النَّبِيُّ ص عَنْ ذَلِكَ فَقَالَ قَدْ كَانَ شَتَمَ أُمِّي وَ تَفَلَّنَ فِي وَجْهِهِ فَخَشِيبْتُ أَنْ أَضْرِبَهُ لِحِطِّ نَفْسِي فَتَرَكْتُهُ حَتَّى سَكَنَ مَا بِي ثُمَّ قَتَلْتُهُ فِي اللَّهِ

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^{azwj}’.

وَ إِنَّهُ لَمَّا امْتَنَعَ مِنَ الْبَيْعَةِ جَرَتْ مِنَ الْأَسْبَابِ مَا هُوَ مَعْرُوفٌ فَاحْتَمَلَ وَ صَبَرَ وَ رُوِيَ أَنَّهُ لَمَّا طَالَبُوهُ بِالْبَيْعَةِ قَالَ لَهُ الْأَوَّلُ بَايِعْ قَالَ فَإِنْ لَمْ أَفْعَلْ قَمَ قَالَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ تَضْرِبُ عُنُقَكَ

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’.

قَالَ فَالْتَمَتُ عَلَيَّ ع إِلَى الْقَبْرِ فَقَالَ يَا ابْنَ أُمِّ إِنْ الْقَوْمَ اسْتَضَعْفُونِي وَ كَادُوا يَقْتُلُونِي.

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]’**.¹⁰⁰

الْجَاهِظُ فِي الْبَيَانِ وَ التَّبْيَانِ إِنَّ أَوَّلَ حُطْبَةٍ حُطِبَهَا أَمِيرُ الْمُؤْمِنِينَ ع قَوْلُهُ قَدْ مَضَتْ أُمُورٌ لَمْ تَكُونُوا فِيهَا بِمُخْمُودِي الرَّأْيِ أَمَا لَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ وَ لَكِنْ عَفَا اللَّهُ عَمَّا سَلَفَ سَبَقَ الرُّجُلَانِ وَ قَامَ الثَّالِثُ كَالْعُرَابِ هُمُّهُ بَطْنُهُ يَا وَيْلَهُ لَوْ فَصَّ جَنَاحَهُ وَ قُطِعَ رَأْسُهُ لَكَانَ خَيْرًا لَهُ.

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

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

وَقَدْ رَوَى الْكَافَّةُ عَنْهُ اللَّهُمَّ إِنِّي أَسْتَغْدِيكَ عَلَى قُرَيْشٍ فَإِنَّهُمْ ظَلَمُونِي فِي الْحَجْرِ وَالْمَدَرِ.

And all of them have reported from him^{asws}: 'O Allah^{azwj}! I^{asws} stand prepared against Quraysh for they are seeking me^{asws} in the rocks and the mud".¹⁰²

إِبْرَاهِيمُ التَّقْفِيُّ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ وَالْفَضْلِ بْنِ دُكَيْنٍ بِإِسْنَادِهِمَا قَالَ عَلِيٌّ ع مَا زِلْتُ مَظْلُومًا مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ إِلَى يَوْمِي هَذَا.

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

'Ali^{asws} said: 'I^{asws} have not ceased to be oppressed since Allah^{azwj} Captured (the soul of) His^{azwj} Prophet^{saww} up to this day of mine^{asws}'.¹⁰³

وَرَوَى إِبْرَاهِيمُ بِإِسْنَادِهِ عَنِ الْمُسَيَّبِ بْنِ نَجِيَّةٍ قَالَ: بَيْنَمَا عَلِيٌّ يَخْطُبُ وَأَعْرَابِيٌّ يَقُولُ وَأَمْلَمْنَا فَقَالَ عَلِيٌّ ع اذُنُ فَدَنَا فَقَالَ لَقَدْ ظَلِمْتُ عَدَدَ الْمَدَرِ وَالْوَبْرِ.

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

'While Ali^{asws} was addressing, and A Bedouin said, 'Alas the injustices!' Ali^{asws} said: 'Come closer!' He went near. He^{asws} said: 'I^{asws} have been oppressed (the number of time), the number of the mud and hair (numerous times)".¹⁰⁴

وَفِي رِوَايَةٍ كَثِيرٍ بَيْنَ الْيَمَانِ وَمَا لَا يُحْصَى.

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

أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ بِإِسْنَادِهِ عَنْ حُرَيْثٍ قَالَ: إِنَّ عَلِيًّا ع لَمْ يَقُمْ مَرَّةً عَلَى الْمِنْبَرِ إِلَّا قَالَ فِي آخِرِ كَلَامِهِ قَبْلَ أَنْ يَنْزِلَ مَا زِلْتُ مَظْلُومًا مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ

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

'Ali^{asws} did not stand upon the pulpit once except he^{asws} sad at the end of his^{asws} speech before he^{asws} descended: 'I^{asws} have not ceased to be oppressed since Allah^{azwj} Captured (the soul of) His^{azwj} Prophet^{saww}'.

وَكَانَ ع بِشْرُهُ دَائِمٌ وَتَغْرُهُ بِاسْمِ عَيْثٍ لِمَنْ رَغِبَ وَغِيَاثٌ لِمَنْ ذَهَبَ مَالُ الْأَمِلِ وَثِمَالُ الْأَرَامِلِ يَتَعَطَّفُ عَلَى رَعِيَّتِهِ وَ يَتَصَرَّفُ عَلَى مَشِيئِهِ وَ يَكْفُهُ بِحُجَّتِهِ وَ يَكْفِيهِ بِمُهْجَتِهِ

¹⁰¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 3 d

¹⁰² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 3 e

¹⁰³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 3 f

¹⁰⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 3 g

¹⁰⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 3 h

And his^{asws} 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^{asws} citizens, and his^{asws} disposing (matters) upon His^{azwj} Desires, and sufficing with His^{azwj} Argument, and sufficing with His^{azwj} Plan.

وَنَظَرَ عَلَيَّ إِلَى امْرَأَةٍ عَلَى كَتِفِهَا قِرْبَةً مَاءٍ فَأَخَذَ مِنْهَا الْقِرْبَةَ فَحَمَلَهَا إِلَى مَوْضِعِهَا وَ سَأَلَهَا عَنْ خَالِهَا فَقَالَتْ بَعَثَ عَلَيَّ بَنُ أَبِي طَالِبٍ صَاحِبِي إِلَى بَعْضِ الثُّغُورِ فَقُتِلَ وَ تَرَكَ عَلَيَّ صِبْيَانًا يَتَامَى وَ لَيْسَ عِنْدِي شَيْءٌ فَقَدْ أَجْأَنِي الضَّرُورَةُ إِلَى خِدْمَةِ النَّاسِ

And Ali^{asws} looked at a woman having a pitcher of water upon her shoulder. He^{asws} took the pitcher from her and carried it to her place and asked her about her situation. She said, 'Ali^{asws} Bin Abu Talib^{asws} had sent my companion to one of the border garrisons, and he was killed, and he left orphaned children upon me, and there isn't anything with me, so the necessity has made me go to serve the people'.

فَانصَرَفَ وَ بَاتَ لَيْلَتَهُ فَلَمَّا أَصْبَحَ حَمَلَ زَنْبِيلاً فِيهِ طَعَامٌ فَقَالَ بَعْضُهُمْ أُعْطِيَ أَحْمَلُهُ عَنْكَ فَقَالَ مَنْ يَحْمِلُ وَرِزِي عَنِّي يَوْمَ الْقِيَامَةِ فَأَتَى وَ قَرَعَ الْبَابَ فَقَالَتْ مَنْ هَذَا قَالَ أَنَا ذَلِكَ الْعَبْدُ الَّذِي حَمَلَ مَعَكَ الْقِرْبَةَ فَأَفْتَحِي فَإِنَّ مَعِيَ شَيْئاً لِلصِّبْيَانِ فَقَالَتْ رَضِيَ اللَّهُ عَنْكَ وَ حَكَمَ بَيْنِي وَ بَيْنَ عَلِيٍّ بَنِ أَبِي طَالِبٍ

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

فَدَخَلَ وَ قَالَ إِنِّي أَخْبَيْتُ احْتِسَابَ الثَّوَابِ فَاخْتَارِي بَيْنَ أَنْ تَعْجِنِينَ وَ تَحْبِرِينَ وَ بَيْنَ أَنْ تُعَلِّينَ الصِّبْيَانَ لِأَخِيرِ أَنَا فَقَالَتْ أَنَا بِالْحَبْرِ أَبْصُرُ وَ عَلَيْهِ أَقْدَرُ وَ لَكِنْ شَأْنُكَ وَ الصِّبْيَانِ فَعَلَّلَهُمْ حَتَّى أَفْرَغَ مِنَ الْحَبْرِ

He^{asws} entered and said: 'I^{asws} 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^{asws} shall make bread'. She said, 'I am more insightful with the bread and more able upon it, but your^{asws} concern is with the children so look after them until I am free from the bread'.

قَالَ فَعَمَدْتُ إِلَى الدَّقِيقِ فَعَعَجْنَتْهُ وَ عَمَدَ عَلَيَّ ع إِلَى اللَّحْمِ فَطَبَخَهُ وَ جَعَلَ يُلْقِمُ الصِّبْيَانَ مِنَ اللَّحْمِ وَ الثَّمَرِ وَ غَيْرِهِ فَكُلَّمَا نَآوَلَ الصِّبْيَانُ مِنْ ذَلِكَ شَيْئاً قَالَ لَهُ يَا بُنَيَّ اجْعَلْ عَلَيَّ بَنُ أَبِي طَالِبٍ فِي جِلٍّ بِمَا أَمَرَ فِي أَمْرِكَ

He (the narrator) said, 'She deliberated to the flour and kneaded it, and Ali^{asws} 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^{asws} said to it: 'O my^{asws} son! Make Ali^{asws} Bin Abu Talib^{asws} to be in release from what he^{asws} had ordered regarding your matter'.

فَلَمَّا احْتَمَرَ الْعَجِينُ قَالَتْ يَا عَبْدَ اللَّهِ اسْجِرِ التَّنُورَ فَبَادَرَ لِسَجْرِهِ فَلَمَّا أَشْعَلَهُ وَ لَفَخَ فِي وَجْهِهِ جَعَلَ يَقُولُ ذُقْ يَا عَلِيُّ هَذَا جَزَاءُ مَنْ ضَيَّعَ الْأَرْوَاحَ وَ الْيَتَامَى

When the dough had fermented, she said, 'O servant of Allah^{azwj}! Ignite the oven'. He^{asws} rushed to ignite it. When it had been inflamed and was burning in his face, he^{asws} went on saying: 'Taste, O Ali^{asws}! This is a recompense of the one who wasted the widows and the orphans!'

فَرَأَتْهُ امْرَأَةٌ تَعْرِفُهُ فَقَالَتْ وَنَحْكَ هَذَا أَمِيرُ الْمُؤْمِنِينَ قَالَ فَبَادَرَتْ الْمَرْأَةُ وَهِيَ تَقُولُ وَاحْيَايَ مِنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ بَلْ وَاحْيَايَ مِنْكَ يَا أَمَةَ اللَّهِ فِيمَا قَصَّرْتُ فِي أَمْرِكَ.

The woman saw him^{asws}, she recognised him^{asws}. She said, 'Woe be to you (myself)! This is Amir Al-Momineen^{asws}!' The woman rushed and she was saying, 'Alas to my life from you^{asws}, O Amir Al-Momineen^{asws}!' He^{asws} said: 'But alas to my^{asws} life from you, O maid of Allah^{azwj}, in what I^{asws} have been deficient regarding your matter'.¹⁰⁶

4- قب، المناقب لابن شهر آشوب سئل ع عَنْ رَجُلٍ فَقَالَ ثُوْبِيُّ الْبَارِحَةِ فَلَمَّا رَأَى جَزَعَ السَّائِلِ قَرَأَ اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

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

5- ب، قرب الإسناد عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع صَاحِبَ رَجُلًا ذَمِيًّا فَقَالَ لَهُ الدِّمِيُّ أَيْنَ تُرِيدُ يَا عَبْدَ اللَّهِ قَالَ أُرِيدُ الْكُوفَةَ

(The book) 'Qurb Al Asnad – From Ibn Sadaqah,

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

فَلَمَّا عَدَلَ الطَّرِيقُ بِالدِّمِيِّ عَدَلَ مَعَهُ عَلِيٌّ فَقَالَ لَهُ الدِّمِيُّ أَلَيْسَ زَعَمْتَ تُرِيدُ الْكُوفَةَ قَالَ بَلَى فَقَالَ لَهُ الدِّمِيُّ فَقَدْ نَزَعْتَ الطَّرِيقَ فَقَالَ قَدْ عَلِمْتُ فَقَالَ لَهُ فَلِمَ عَدَلْتَ مَعِي وَ قَدْ عَلِمْتُ ذَلِكَ

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

فَقَالَ لَهُ عَلِيٌّ ع هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُسَبِّحَ الرَّجُلُ صَاحِبَهُ هُنَيْئَةً إِذَا فَارَقَهُ وَكَذَلِكَ أَمَرْنَا نُبَيِّنَا فَقَالَ لَهُ هَكَذَا قَالَ نَعَمْ

Ali^{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^{asws} said: 'Yes'.

¹⁰⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 3 i

¹⁰⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 4

فَقَالَ لَهُ الدِّمِّيُّ لَا جَزْمَ أَتَمَّا تَبِعَهُ مِنْ تَبِعِهِ لِأَفْعَالِهِ الْكَرِيمَةِ وَ أَنَا أَشْهَدُكَ أَنِّي عَلَى دِينِكَ فَرَجَعَ الدِّمِّيُّ مَعَ عَلِيٍّ ع فَلَمَّا عَرَفَهُ أَسْلَمَ.

The subject said to him^{asws}, 'There is no doubt. Rather the one following him^{asws} would follow him^{asws} for his^{asws} benevolent deeds, and I^{asws} 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

6- كا، الكافي العدة عَنْ سَهْلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ رَجُلَانِ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَلْقَى لِكُلِّ وَاحِدَةٍ مِنْهُمَا وَسَادَةً فَقَعَدَ عَلَيْهَا أَحَدُهُمَا وَ ابْنُ الْآخَرِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اقْعُدْ عَلَيْهَا فَإِنَّهُ لَا يَأْبَى الْكَرَامَةَ إِلَّا الْحِمَاؤُ

(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!'

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَتَاكُمْ كَرِيمٌ فَرِّمُوا فَكْرِمُوهُ.

Then he^{asws} said: 'Rasool-Allah^{saww} said: 'When a benevolent person comes to you, stand and honour him".¹⁰⁹

¹⁰⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 5

¹⁰⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 104 H 6

CHAPTER 105 – HIS^{asws} MODESTY, MAY THE SALAWAAT OF ALLAH^{azwj} BE UPON HIM^{asws}

1- قب، المناقب لابن شهر آشوب الأصبغ عن علي ع في قوله وعباد الرحمن قال فينا نزلت هذه الآية.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Asbagh,

'From Ali^{asws} regarding His^{azwj} Words: **And the servants of the Beneficent [25:63]**. He^{asws} said: 'It was Revealed regarding us^{asws}'.¹¹⁰

الصادق ع كان أمير المؤمنين ع يخطب و يستسقي و يكتس و كانت فاطمة ع تطحن و تعجن و تحبز.

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

الإبانه عن ابن بطّة و الفضائل عن أحمد أنه اشترى تمرًا بالكوفة فحمله في طرف رداءه فتبادر الناس إلى حملهِ و قالوا يا أمير المؤمنين نحن نحمله فقال ع رب العيال أحق بحمله.

(The books) 'Al Ibanah', from Ibn Battah, and 'Al Fazail' from Ahmad –

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

فوث القلوب عن أبي طالب المكي كان علي ع يحمل التمر و المالح بيده و يقول لا ينقص الكامل من كماله ما جر من نفع إلى عياله.

(The book) 'Quwat Al Quloob', from Abu Talib Al Makky,

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

زيد بن علي أنه كان يمشي في خمسة خافياً و يعلّق نعليه بيده اليسرى يوم الفطر و النحر و الجمعة و عند العباد و تشيع الجنائز و يقول إنما مواضع الله و أحب أن أكون فيها خافياً.

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

¹¹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 1 a

¹¹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 1 b

¹¹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 1 c

¹¹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 1 d

during the Eids, and escorting the funeral, and he^{asws} said: ‘These are places of Allah^{azwj} and I^{asws} loved to be bare-footed in these’.¹¹⁴

زَادَانُ إِنَّهُ كَانَ يَمْشِي فِي الْأَسْوَاقِ وَحَدَهُ وَهُوَ ذَاكَ يُرْشِدُ الضَّالَّ وَ يُعِينُ الضَّعِيفَ وَ يَمُرُّ بِالْبَيْتَاعِ وَ الْبَقَالِ فَيَفْتَحُ عَلَيْهِ الْقُرْآنَ وَ يَقْرَأُ تِلْكَ الدَّارُ الْآخِرَةَ جَعَلَهَا الْآيَةَ.

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

2- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: خرج أمير المؤمنين ع على أصحابه و هو راكب فمسنوا خلفه فالتفت إليهم فقال لكم حاجة فقالوا لا يا أمير المؤمنين و لكننا نحب أن نمشي معك

(The book) ‘Al Mahasin’ – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

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

فَقَالَ لَهُمْ انْصَرِفُوا فَإِنَّ مَشْيِي الْمَاشِي مَعَ الرَّكَّابِ مَفْسَدَةٌ لِلرَّكَّابِ وَ مَذَلَّةٌ لِلْمَاشِي

He^{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!’

قَالَ وَ رَكِبَ مَرَّةً أُخْرَى فَمَسْنُوا خَلْفَهُ فَقَالَ انْصَرِفُوا فَإِنَّ خَفَقَ التَّعَالِ خَلْفَ أَعْقَابِ الرِّجَالِ مَفْسَدَةٌ لِلْقُلُوبِ النَّوَكِي.

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

كَ، الكافي علي عن أبيه عن ابن أبي عمير مثله إلى قوله مَعَرَّةٌ لِلرَّكَّابِ وَ مَذَلَّةٌ لِلْمَاشِي.

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

3- قب، المناقب لابن شهر آشوب عن الصادق ع مثله وَ تَرَجَّلَ دَهَاقِيْنُ الْأَنْبَارِ لَهُ وَ أَسْنَدُوا بَيْنَ يَدَيْهِ فَقَالَ ع مَا هَذَا الَّذِي صَنَعْتُمُوهُ قَالُوا خُلِقْنَا مِنْهَا نُعْظَمُ بِهِ أَمْرَانَا

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

¹¹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 1 e

¹¹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 1 f

¹¹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 2 a

¹¹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 2 b

‘From Al-Sadiq^{asws} – similar to it, ‘The important personalities of Al-Anbar walked, and they supported in front of him^{asws}. He^{asws} said: ‘What is this which you are doing?’ They said, ‘A mannerism from us we tend to revere our commanders’.

فَقَالَ وَ اللَّهُ مَا يَنْتَفِعُ بِهَذَا أَمْرًاؤُكُمْ وَ إِنَّكُمْ لَتَشْفُونَ بِهِ عَلَى أَنْفُسِكُمْ وَ تَشْفُونَ بِهِ فِي آخِرَتِكُمْ وَ مَا أَحْسَرَ الْمَشَقَّةَ وَرَاءَهَا الْعِقَابُ وَ مَا أَرْجَحَ الرَّاحَةَ مَعَهَا الْأَمَانُ مِنَ النَّارِ.

He^{asws} said: ‘By Allah^{azwj}! 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’.¹¹⁸

4- قب، المناقب لابن شهر آشوب أَبُو عَبْدِ اللَّهِ ع قَالَ: افْتَحَرَ رَجُلَانِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ ع أَ تَفْتَحِرَانِ بِأَجْسَادٍ بَالِيَةٍ وَ أَرْوَاحٍ فِي النَّارِ إِنْ يَكُنْ لَهُ عَقْلٌ فَإِنَّ لَكَ خَلْفًا وَ إِنْ لَمْ يَكُنْ لَهُ تَقْوَى فَإِنَّ لَكَ كَرَمًا وَ إِلَّا فَالْحِمَاؤُ خَيْرٌ مِنْكُمْ وَ لَسْتُ بِخَيْرٍ مِنْ أَحَدٍ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Abu Abdullah^{asws} said: ‘Two men prided in the presence of Amir Al-Momineen^{asws}. He^{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 benevolence, or else the donkey is better than you both, and there isn’t goodness from anyone’.¹¹⁹

5- ج، الإحتجاج بالإسناد إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ أَنَّهُ قَالَ: أَعْرِفُ النَّاسَ بِخُفُوقِ إِخْوَانِهِ وَ أَشَدُّهُمْ قَضَاءً لَهَا أَعْظَمُهُمْ عِنْدَ اللَّهِ شَأْنًا وَ مَنْ تَوَاضَعَ فِي الدُّنْيَا لِإِخْوَانِهِ فَهُوَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ وَ مِنْ شِيعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع حَقًّا

(The book) ‘Al Ihtijaj’ –

By the chain to Muhammad Al-Askari^{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^{azwj}. And the one who humbles in the world to his brethren, so he is from the truthful in the Presence of Allah^{azwj}, and from the true Shias of Ali^{asws} Bin Abu Talib^{asws}.

وَ لَقَدْ وَرَدَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع أَخَوَانِ لَهُ مُؤْمِنَانِ أَبٌ وَ ابْنٌ فَقَامَ إِلَيْهِمَا وَ أَكْرَمَهُمَا وَ أَجْلَسَهُمَا فِي صَدْرِ مَجْلِسِهِ وَ جَلَسَ بَيْنَ أَيْدِيهِمَا ثُمَّ أَمَرَ بِطَعَامٍ فَأُخْضِرَ فَأَكَلَا مِنْهُ ثُمَّ جَاءَ قَنْبَرٌ بِطَسْتٍ وَ إِبْرِيْقٍ خَشَبٍ وَ مِنْدِيلٍ لَبَنَسٍ وَ جَاءَ لِيَصُبَّ عَلَى يَدِ الرَّجُلِ فَوَثَبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَخَذَ الْإِبْرِيْقَ لِيَصُبَّ عَلَى يَدِ الرَّجُلِ

And two Momin brother had arrived to Amir Al-Momineen^{asws}, a father and a son. He^{asws} stood up to them and honoured them in the centre of his^{asws} gathering and sat in front of them. Then he^{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

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

¹¹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 4

upon the hand of the man, but Amir Al-Momineen^{asws} leapt up and took the pitcher to pour upon the hand of the man.

فَقَمَعَ الرَّجُلُ فِي التُّرَابِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اللَّهُ يَرَانِي وَ أَنْتَ تُصَبُّ عَلَى يَدَيَّ قَالَ اقْعُدْ وَ اغْسِلْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَرَاكَ وَ الْحَوْكُ الَّذِي لَا يَتَمَيَّزُ مِنْكَ وَ لَا يَنْفَصِلُ عَنْكَ يَخْدُمُكَ يُرِيدُ بِذَلِكَ فِي خِدْمَتِهِ فِي الْجَنَّةِ مِثْلَ عَشْرَةِ أَضْعَافٍ عَدَدِ أَهْلِ الدُّنْيَا وَ عَلَى حَسَبِ ذَلِكَ فِي مَمَالِكِهِ فِيهَا

The man wallowed in the dust and said, ‘O Amir Al-Momineen^{asws}! Allah^{azwj} Sees me and you^{asws} are pouring upon my hand!’ He^{asws} said: ‘Be seated and wash, for Allah^{azwj} Mighty and Majestic Sees you and your brother^{asws} who cannot be distinguished from you, nor can he^{asws} be separated from you. He^{asws} is serving you, intending with that during his^{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’.

فَقَعَدَ الرَّجُلُ فَقَالَ لَهُ عَلِيُّ ع- أَقْسَمْتُ بِعَظِيمِ حَقِّي الَّذِي عَرَفْتُهُ وَ تَحَلَّيْتُ وَ تَوَاضَعْتُ لِلَّهِ حَتَّى جَازَاكَ عَنْهُ بِأَنْ تُدَيِّنِي لِمَا شَرَّفَكَ بِهِ مِنْ خِدْمَتِي لَكَ لَمَّا غَسَلْتَ مُطَمَئِنًّا كَمَا كُنْتُ تَغْسِلُ لَوْ كَانَ الصَّبَّاءُ عَلَيْكَ قَنْبَرًا

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

فَفَعَلَ الرَّجُلُ ذَلِكَ فَلَمَّا فَرَغَ نَاولَ الْإِثْرِيَّ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ وَ قَالَ يَا بُنَيَّ لَوْ كَانَ هَذَا الْإِثْرُ خَضِرِي دُونَ أَبِيهِ لَصَبَبْتُ عَلَى يَدِهِ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْتِي أَنْ يُسَوِّيَ بَيْنَ ابْنٍ وَ أَبِيهِ إِذَا جَعَهُمَا مَكَانًا لَكِنْ قَدْ صَبَّ الْأَبُ عَلَى الْأَبِ فَلْيَصُبُّ الْإِثْرُ عَلَى الْإِثْرِ

The man did that. When he^{asws} was free, he^{asws} gave the pitcher to Muhammad Bin Al Hanafiyya and said: ‘O my^{asws} son! If this son had presented to me^{asws} without his father, you should have poured upon his hand, but Allah^{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^{asws} has poured upon the father, so let the son pour upon the son’.

فَصَبَّ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ عَلَى الْإِثْرِ ثُمَّ قَالَ الْحَسَنُ بْنُ عَلِيٍّ الْعَشْكَرِيُّ ع- فَمَنْ اتَّبَعَ عَلِيًّا عَلَى ذَلِكَ فَهُوَ الشَّيْعِيُّ حَقًّا.

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

6- قب، المناقب لابن شهر آشوب جليته الأولياء و نزهة الأبصار أنه مضى ع في حكومة إلى شريح مع يهودي فقال يا يهودي الدرع درعي و لم أبع و لم أهب فقال اليهودي الدرع لي و في يدي فسأله شريح البيعة

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Hilyat Al Awliyah’, and ‘Nuzhat Al Absaar’ –

‘He^{asws} went in an adjudication with a Jew to Shureyh (the judge). He^{asws} said: ‘O Jew! The armour is my^{asws} armour and I^{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.

فَقَالَ هَذَا قَنْبَرٌ وَالحُسَيْنُ يَشْهَدَانِ لِي بِذَلِكَ فَقَالَ شُرَيْحٌ شَهَادَةُ الابْنِ لَا تَجُوزُ لِأَبِيهِ وَ شَهَادَةُ الْعَبْدِ لَا تَجُوزُ لِسَيِّدِهِ وَ إِنَّهُمَا يَجْرَانِ إِلَيْكَ

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’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَبِذَلِكَ يَا شُرَيْحُ أَخْطَأْتُ مِنْ وَجْهِهِ أَمَّا وَاحِدَةٌ فَأَنَا إِمَامُكَ تَدِينُ اللَّهُ بِطَاعَتِي وَ تَعْلَمُ أَنِّي لَا أَقُولُ بَاطِلًا فَرَدَّدَتْ قَوْلِي وَ أَبْطَلَتْ دَعْوَايَ ثُمَّ سَأَلَتْنِي الْبَيْتَةَ فَشَهِدَ عَبْدٌ وَ أَحَدُ سَيِّدَيَّ شَبَابِ أَهْلِ الْجَنَّةِ فَرَدَّدَتْ شَهَادَتَهُمَا

Amir Al-Momineen^{asws} said: ‘Woe be unto you, O Shureyh! You are mistaken from its aspects. As for one, I^{asws} your Imam^{asws}. You are making it a religion of Allah^{azwj} with being in my^{asws} obedience, and you know I^{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.

ثُمَّ ادَّعَيْتَ عَلَيْهِمَا أَنَّهُمَا يَجْرَانِ إِلَى أَنْفُسِهِمَا أَمَا إِنِّي لَا أَرَى عُقُوبَتَكَ إِلَّا أَنْ تَقْضِيَ بَيْنَ الْيَهُودِ ثَلَاثَةَ أَيَّامٍ أَخْرِجُوهُ فَأَخْرَجَهُ إِلَى قُبَاءَ فَقَضَى بَيْنَ الْيَهُودِ ثَلَاثًا ثُمَّ انْصَرَفَ

Then you claimed upon them that they are both being pulled to themselves. As for I^{asws}, I^{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.

فَلَمَّا سَمِعَ الْيَهُودِيُّ ذَلِكَ قَالَ هَذَا أَمِيرُ الْمُؤْمِنِينَ جَاءَ إِلَى الْحَاكِمِ وَ الْحَاكِمِ حَكَمَ عَلَيْهِ فَأَسْلَمَ ثُمَّ قَالَ الدِّينُ دِرْعُكَ سَقَطَتْ يَوْمَ صِفِّينَ مِنْ جَلِّ أَوْزَقٍ فَأَخَذْتُهَا.

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’.¹²¹

7- قَب، المناقب لابن شهر آشوب الباقر ع فِي خَيْرٍ أَنَّهُ رَجَعَ عَلَيَّ ع إِلَى دَارِهِ فِي وَقْتِ الْقَيْظِ فَإِذَا امْرَأَةٌ قَائِمَةٌ تَقُولُ إِنَّ زَوْجِي ظَلَمَنِي وَ أَخَافَنِي وَ تَعْدَى عَلَيَّ وَ خَلَفَ لِيضْرِبَنِي فَقَالَ يَا أَمَةَ اللَّهِ اصْبِرِي حَتَّى يَبْرُدَ النَّهَارُ ثُمَّ أَذْهَبَ مَعَكَ إِنْ شَاءَ اللَّهُ فَقَالَتْ يَشْتَدُّ غَضَبُهُ وَ خَرَدُهُ عَلَيَّ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘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

¹²¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 6

day cools down, then I^{asws} shall go with you, if Allah^{azwj} so Desires'. She said, 'It would intensify his anger and his roughness upon me'.

فَطَاطَأَ رَأْسَهُ ثُمَّ رَفَعَهُ وَهُوَ يَقُولُ لَا وَاللَّهِ أَوْ يُؤْخَذَ لِلْمَظْلُومِ حَقُّهُ غَيْرَ مُتَتَعِّعٍ أَيْنَ مَنْزِلُكَ فَمَضَى إِلَى بَابِهِ فَوَقَفَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَخَرَجَ شَابٌ فَقَالَ
عَلَيَّ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ فَإِنَّكَ قَدْ أَخَفَّتَهَا وَأَخْرَجْتَهَا

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

فَقَالَ الْفَتَى وَمَا أَنْتَ وَذَلِكَ وَاللَّهِ لَأُحْرِقَنَّهَا لِكَلَامِكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ يَا أَمْرُكَ بِالْمَعْرُوفِ وَأَنْهَاكَ عَنِ الْمُنْكَرِ تَسْتَقْبِلُنِي بِالْمُنْكَرِ وَتُنْكِرُ الْمَعْرُوفَ

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

قَالَ فَأَقْبَلَ النَّاسُ مِنَ الطَّرِيقِ وَيَقُولُونَ سَلَامٌ عَلَيْكُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَسَقَطَ الرَّجُلُ فِي يَدَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَقْبَلَنِي فِي عَثْرَتِي فَوَاللَّهِ لَأَكُونَنَّ لَهَا أَرْضًا
تَطُونُنِي فَأَعْمَدَ عَلَيَّ سَيْفَهُ فَقَالَ يَا أُمَّةَ اللَّهِ ادْخُلِي مَنْزِلِكَ وَلَا تُلْجِئِي زَوْجَكَ إِلَى مِثْلِ هَذَا وَشِبْهِهِ.

He (the narrator) said, 'The people came over from the streets and they were saying, 'The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}!' The man (youth) fell down on his^{asws} hands and said, 'O Amir Al-Momineen^{asws}! Regard my offense as little, I shall become for her a ground to tread me'. Ali^{asws} unsheathed his^{asws} sword and said: 'O maid to Allah^{azwj}! Enter your house and do not resort to litigate your husband to the like of this and what resembles it'.¹²²

8- كا، الكافي العدة عن البرقي عن شريف بن سابق عن الفضل بن أبي فرة عن أبي عبد الله ع قال: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَضْرِبُ بِالْمَرْوِ وَ يَسْتَحْرِجُ
الْأَرْضِينَ وَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَحْصُ النَّوَى بِيَمِينِهِ وَ يَغْرِسُهُ فَيَطْلُعُ مِنْ سَاعَتِهِ وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ مَالِهِ وَ كَدَّ يَدِهِ.

(The book) 'Al Kafir' – The number, from Al Barqy, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrah,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} used to strike with the shovel and extract the soil, and Rasool-Allah^{saww} would suck the seed with his^{saww} mouth and plant it, and it would emerge (sprout) from its very moment. And Amir Al-Momineen^{asws} freed a thousand slave from his^{asws} wealth and the toil of his^{asws} hands'.¹²³

9- كا، الكافي لمحمد بن يحيى عن أحمد بن محمد بن أبي فضال عن ابن بكير عن زرارة عن أبي جعفر ع قال: لَقِيَ رَجُلًا أَمِيرَ الْمُؤْمِنِينَ ع وَ تَحْتَهُ وَسْقٌ
مِنْ نَوَى فَقَالَ لَهُ مَا هَذَا يَا أَبَا الْحَسَنِ تَحْتَكَ فَقَالَ مِائَةُ أَلْفِ عَذْقٍ إِنَّ شَاءَ اللَّهُ قَالَ فَعَرَسَهُ فَلَمْ يُعَادِرْ مِنْهُ نَوَاءً وَاحِدَةً.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

¹²² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 7

¹²³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 8

'From Abu Ja'far^{asws} having said: 'A man met Amir Al-Momineen^{asws} and under him^{asws} was a basket of date seeds. He said to him^{asws}, 'What is this, O Abu Al-Hassan^{asws} under you^{asws}? He^{asws} said: 'One hundred thousand clusters if Allah^{azwj} so Desires'. He^{asws} planted it, and not one seed from it was abortive".¹²⁴

10- كا، الكافي العدة عن سهل عن ابن محبوب عن عبد الله بن سنان عن أبي عبد الله ع قال: إن أمير المؤمنين ع كان يخرج معه أحمال النوى فيقال له يا أبا الحسن ما هذا معك فيقول نخل إن شاء الله فيعرسه فما يعادر منه واحدة.

(The book) 'Al Kafir' – The number, from Sahl, from Ibn Mahboub, from Abdullah Bin Sinan,

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

11- كا، الكافي العدة عن سهل عن داود بن مهران عن الميثمي عن رجل عن جويرية بن مسهر قال: اشتدت خلف أمير المؤمنين ع فقال لي يا جويرية إنه لم يهلك هؤلاء الحمقى إلا بحق النعال خلفهم ما جاء بك فقلت جئت أسألك عن ثلاث عن الشرف وعن المرأة وعن العقل

(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^{asws}. He^{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^{asws} about three – about the nobility, and about the gallantry, and about the intellect'.

قال أما الشرف فمن شرفه السلطان شرف وأما المرأة فإصلاح المعيشة وأما العقل فمن أتقى الله عقل.

He^{asws} said: 'As for the nobility, the one whom the ruling authority ennoble, is noble, and as for the gallantry, it is betterment of the livelihood, and as for the intellect, so the one who fears Allah^{azwj} is an intellectual".¹²⁶

12- نهج، نهج البلاغة مدحه ع قوم في وجهه فقال اللهم إني أعلم بي من نفسي وأنا أعلم بنفسي منهم اللهم اجعلنا خير مما يظنون و اغفر لنا ما لا يعلمون

(The book) 'Nahj Al Balagah' –

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

¹²⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 9

¹²⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 10

¹²⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 11

وَقَالَ ع وَ قَدْ رُئِيَ عَلَيْهِ إِزَارٌ خَلَقَ مَرْفُوعٌ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ يَخْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَقْتَدِي بِهِ الْمُؤْمِنُونَ.

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'.¹²⁷

¹²⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 105 H 12

باب 106 مهابته و شجاعته و الاستدلال بسابقته في الجهاد على إمامته و فيه بعض نواذر غزواته

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

1- قب، المناقب لابن شهر آشوب اجتمعت الأمة و وافق الكتاب و السنة أن لله خير من خلقه و أن خيرته من خلقه المثنون قوله إن أكرمكم عند الله أتقاكم

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

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

و أن خيرته من المثنين المجاهدون قوله فضّل الله المجاهدين بأموالهم و أنفسهم على القاعدين درجة و أن خيرته من المجاهدين السابقون إلى الجهاد قوله لا يستوي منكم من أنفق من قبل الفتح و قاتل الآية

And His^{azwj} Choice from the pious are the (Holy) fighters as per His^{azwj} Words: ***Allah Merited the fighters with their wealth and their selves over the ones sitting back, by a level; [4:95].*** And His^{azwj} Choice from the fighters are the ones foremost to the Jihad as per His^{azwj} Words: ***They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, [57:10] – the Verse.***

و أن خيرته من المجاهدين السابقين أكثرهم عملاً في الجهاد و اجتمعت الأمة على أن السابقين إلى الجهاد هم البدريون و أن خيرته البدرين علي

And His^{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^{asws}.

فلم يزل القرآن يصدق بعضه بعضاً بإجماعهم حتى دلوا بأن علياً خير هذه الأمة بعد نبيها العلوي البصري و لو يستوي بالتهوض الجلوس لما بين الله فضل الجهاد

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

قوله تعالى يا أيها النبي جاهد الكفار والمنافقين فجاهد النبي ص الكفار في حياته و أمر علياً بجهاد المنافقين قوله ثقاتل الناكثين و القاسطين و المارقين و حديث خاصيف النعل و حديث كلاب الحوالب و حديث ثقتلك الفئة الباغية و حديث ذي القعدة و غير ذلك

Words of the Exalted: **O you Prophet! Fight the Kafirs and the hypocrites [9:73]**. The Prophet^{saww} fought the Kafirs during his^{saww} 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^{ra}) will be killed by the rebel group', and Hadeeth of 'Zul Saday', and other than that.

وَهَذَا مِنْ صِفَاتِ الْخُلَفَاءِ وَ لَا يُعَارِضُ ذَلِكَ بِقِتَالِ أَهْلِ الرِّدَّةِ لِأَنَّ النَّبِيَّ ص كَانَ أَمَرَ عَلِيًّا بِقِتَالِ هَؤُلَاءِ بِإِجْمَاعِ أَهْلِ الْأَثَرِ وَ حُكْمِ الْمُسَمِّينَ أَهْلَ الرِّدَّةِ لَا يَخْفَى عَلَى مُنْصِفٍ الْمَعْرُوفُونَ بِالْجِهَادِ عَلَيَّ وَ حَمْزُهُ وَ جَعْفَرُ وَ عُبَيْدَةُ بْنُ الْحَارِثِ وَ الزُّبَيْرُ وَ طَلْحَةُ وَ أَبُو دُجَانَةَ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ الْبَرَاءُ بْنُ عَازِبٍ وَ سَعْدُ بْنُ مُعَاذٍ وَ مُحَمَّدُ بْنُ مَسْلَمَةَ

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.

وَقَدْ اجْتَمَعَتِ الْأُمَّةُ عَلَى أَنَّ هَؤُلَاءِ لَا يُقَاسُ بِعَلِيٍّ فِي شَوْكِهِ وَ كَثْرَةِ جِهَادِهِ فَأَمَّا أَبُو بَكْرٍ وَ عُمرُ فَقَدْ تَصَفَّحْنَا كُتُبَ الْمَغَازِي فَمَا وَجَدْنَا لَهُمَا فِيهِ أَثَرًا الْبُتَّةُ وَ قَدْ اجْتَمَعَتِ الْأُمَّةُ أَنَّ عَلِيًّا كَانَ الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ وَ الْكَاشِفَ الْكَرْبِ عَنْ وَجْهِ رَسُولِ اللَّهِ ص - الْمُتَقَلِّمِ فِي سَائِرِ الْعُرُوفَاتِ إِذَا لَمْ يَخْضِرِ النَّبِيُّ ص

And the community has united upon that they cannot be compared with Ali^{asws} in his^{asws} backbone and frequency of his^{asws} 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.

وَ إِذَا خَضَرَ فَهُوَ تَالِيهِ وَ الصَّاحِبُ لِلرَّايَةِ وَ الْيَوَاءُ مَعًا وَ مَا كَانَ قَطُّ تَحْتَ لِيَوَاءٍ أَحَدٍ وَ لَا فَرَّ مِنْ رُخْفٍ وَ إِحْتَمَا فَرًّا فِي غَيْرِ مَوْضِعٍ وَ كَانَا تَحْتَ لِيَوَاءٍ جَمَاعَةٍ وَ اسْتَدَلَّ أَصْحَابُنَا بِقَوْلِهِ لَيْسَ الْبِرُّ أَنْ تُولُوا وَجْهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ

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^{azwj} 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]**.

وَ جَاهَدَ فِي سَبِيلِ اللَّهِ إِنَّ الْمَعْنَى بِهَا أَمِيرُ الْمُؤْمِنِينَ ع لِأَنَّهُ كَانَ جَامِعًا لَهُدِهِ الْخِصَالِ بِالِاتِّفَاقِ وَ لَا قُطِعَ عَلَى كَوْنِ غَيْرِهِ جَامِعًا لَهَا وَ لِهَذَا قَالَ الرَّجَّاحُ وَ الْفَرَاءُ كَأَنَّهَا تَخْصُوصَةٌ بِالْأَنْبِيَاءِ وَ الْمُرْسَلِينَ.

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^{as} and the Messengers^{as}'.¹²⁸

ابن عباس في قوله و له أسلم من في السماوات و الأرض قال أسلمت الملائكة في السماوات و المؤمنون في الأرض و أولهم عليّ إسلاماً و مع المشركين قتالاً و قاتل من بعده المقاتلين و من أسلم كرهاً.

Ibn Abbas –

'Regarding His^{azwj} Words: **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^{asws} in being a Muslim, and fighting with the Polytheists, and after him^{saww} he^{asws} fought the fighters and the ones who had become Muslims unwillingly'.¹²⁹

تفسير عطية الخراساني، قال ابن عباس في قوله و وضعنا عنك و زك الذي أنقض ظهرك أي قوى ظهرك بعلي بن أبي طالب.

Tafseer Ata'a Al Khurasany –

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

أبو معاوية الضري عن الأعمش عن مجاهد في قوله هو الذي أيدك بنصره أي قواك بأمير المؤمنين و جعفر و حمزة و عقيل و قد رؤينا نحو ذلك عن الكلبي عن أبي صالح عن أبي هريرة.

Abu Muawiya Al Zareer, from Al Amsh, from Mujahid,

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

كتاب أبي بكر الشيرازي قال ابن عباس و قل رب أذلني مدخل صدقي و أخرجني مخرج صدقي يعني مكة و اجعل لي من لذنك سلطاناً نصيراً قال لقد استجاب الله لنبية دعائه و أعطاه علي بن أبي طالب سلطاناً ينصره على أعدائه.

Kitab Abu Bakr Al Shirazi –

'Ibn Abbas, '**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^{azwj} had Answered for His^{azwj} Prophet^{saww}, his^{saww} supplication, and Gave him^{saww} Ali^{asws} Bin Abu Talib^{asws} as a (Divine) Authority (persistently) helping him^{saww} against his^{saww} enemies'.¹³²

¹²⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 1 a

¹²⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 1 b

¹³⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 1 c

¹³¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 1 d

¹³² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 1 e

الْعُكْبَرِيُّ فِي فَصَائِلِ الصَّحَابَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص يَوْمَ فَتْحِ مَكَّةَ مُتَعَلِّقًا بِأَسْتَارِ الْكَعْبَةِ وَهُوَ يَقُولُ اللَّهُمَّ ابْعَثْ إِلَيَّ مِنْ بَنِي عَمِّي مَنْ يَعْضُدُنِي فَهَبْطَ عَلَيْهِ جِبْرِيلُ كَالْمُعْضَبِ فَقَالَ يَا مُحَمَّدُ أَوْ لَيْسَ قَدْ أَيْدَكَ اللَّهُ بِسَيْفٍ مِنْ سَيُوفِ اللَّهِ مُجَرَّدٍ عَلَى أَعْدَاءِ اللَّهِ يَعْنِي بِذَلِكَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

Al Ukbari in (the book) 'Al Fazaail Al Sahaba' – From Ibn Abbas who said,

'I saw Rasool-Allah^{saww} on the day of the conquest of Makkah, holding on to the curtains of the Kabah and he^{saww} was saying: 'O Allah^{azwj}! Send to me^{saww} from the clan of my^{saww} uncle^{as}, 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}'.¹³³

أَبُو الْمَضَا صَبِيحٌ مَوْلَى الرِّضَا عَنِ الرِّضَا عَنْ آبَائِهِ ع فِي قَوْلِهِ لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا قَالَ مِنْهُمْ عَلِيٌّ قَوْلُهُ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُفَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ وَ كَانَ ع إِذَا صَفَّ فِي الْقِتَالِ كَأَنَّهُ بُنْيَانٌ مَرْصُوصٌ وَ مَا قَتَلَ الْمُشْرِكِينَ قَتْلَهُ أَحَدٌ.

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

سُفْيَانُ الثَّوْرِيُّ كَانَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع كَالْجَبَلِ بَيْنَ الْمُسْلِمِينَ وَ الْمُشْرِكِينَ أَعَزَّ اللَّهُ بِهِ الْمُسْلِمِينَ وَ أَدْلَّ بِهِ الْمُشْرِكِينَ وَ يُقَالُ إِنَّهُ نَزَلَ فِيهِ وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ.

Sufyan Al-Sowry – 'Ali^{asws} Bin Abu Talib^{asws} was like the mountain between the Muslims and the Polytheists. Allah^{azwj} 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

أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ع نَزَلَتْ قَوْلُهُ وَ لَا يَهْجُ وَجُوهَهُمْ قَتَرٌ وَ لَا ذِلَّةٌ فِي أَمِيرِ الْمُؤْمِنِينَ ع.

Abu Ja'far^{asws} and Abu Abdullah^{asws}: 'His^{azwj} Words: **neither will darkness cover their faces nor disgrace; [10:26]**'.¹³⁶

وَ فِي حَدِيثٍ خَيْرٌ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ جَاهَدَ مَعِيَ وَ أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ

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'.

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

وَكَانَ النَّبِيُّ ص إِذَا خَرَجَ مِنْ بَيْتِهِ تَبِعَهُ أَحَدَاتُ الْمُشْرِكِينَ يَزُمُونَهُ بِالْحِجَارَةِ حَتَّى أَذْمُوا كَعْبَهُ وَ عُرْفُو بَيْتَهُ فَكَانَ عَلِيٌّ يَحْمِلُ عَلَيْهِمْ فَيَنْهَضُونَ فَتَنْزِلُ كَأَنَّهُمْ حُمُرٌ مُسْتَنْفَرَةٌ فَفَرَّتْ مِنْ قَسْوَرَةٍ وَ لَا خِلَافَ فِي أَنَّ أَوَّلَ مُبَارَزٍ فِي الْإِسْلَامِ عَلِيٌّ وَ حَمْزَةُ وَ أَبُو عُبَيْدَةَ بْنُ الْحَارِثِ فِي يَوْمِ بَدْرٍ

And when the Prophet^{saww} 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.

قَالَ الشَّعْبِيُّ ثُمَّ حَمَلَ عَلِيٌّ ع عَلَى الْكُتَيْبَةِ مُصَوِّمًا وَخَدَهُ وَ اجْتَمَعَتِ الْأُتَمَّةُ أَنَّهُ مَا رُئِيَ أَحَدٌ أَدْعَيْتَ لَهُ الْإِمَامَةَ عَمِلَ فِي الْجِهَادِ مَا عَمِلَ عَلِيٌّ ع

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'.

قَالَ تَعَالَى وَ لَا يَطُؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَ لَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ يَغِي عَالِيًا لِأَنَّ الْكُفَّارَ كَانُوا يُسَمُّونَهُ الْمَوْتَ الْأَحْمَرَ سَمَّوْهُ يَوْمَ بَدْرٍ لِعِظَمِ بَلَاءِهِ وَ نِكَائِيهِ

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.

قَالَ الْمُفْسِّرُونَ لَمَّا أَسِرَ الْعَبَّاسُ يَوْمَ بَدْرٍ أَقْبَلَ الْمُسْلِمُونَ فَعَيَّرُوهُ بِكُفْرِهِ بِاللَّهِ وَ قَطِيعَةِ الرَّحِمِ وَ أَعْلَظَ عَلِيٌّ ع لَهُ الْقَوْلُ فَقَالَ الْعَبَّاسُ مَا لَكُمْ تَذْكُرُونَ مَسَإِلَنَا وَ لَا تَذْكُرُونَ مَحَاسِنَنَا فَقَالَ عَلِيٌّ ع أَلَكُم مَحَاسِنٌ قَالَ نَعَمْ إِنَّا لَنَعْمُرُ الْمَسْجِدَ الْحَرَامَ وَ نَحْجُبُ الْكَعْبَةَ وَ نَسْقِي الْحَاجَّ وَ نَقُفُّ الْعَالِيَّ

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'.

فَأَنْزَلَ اللَّهُ تَعَالَى رَدًّا عَلَى الْعَبَّاسِيِّ وَفَاقًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع - مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَغْمُرُوا مَسَاجِدَ اللَّهِ الْآيَةُ ثُمَّ قَالَ إِنَّمَا يَغْمُرُ مَسَاجِدَ اللَّهِ الْآيَةُ ثُمَّ قَالَ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ

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]**.

وَرَوَى إِسْمَاعِيلُ بْنُ خَالِدٍ عَنْ عَامِرٍ وَابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ وَ مُقَاتِلٍ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ وَ السُّدِّيِّ عَنِ ابْنِ صَالِحٍ وَ ابْنِ أَبِي خَالِدٍ وَ زَكَرِيَّا عَنْ الشَّعْبِيِّ أَنَّهُ نَزَلَ هَذِهِ الْآيَةُ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And it is reported by Ismail Bin Khalid, from Aamir, and Ibn Jureyh, from Ata'a, 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^{asws} Bin Abu Talib^{asws}’.¹³⁷

الْعَلِيِّ وَ الشُّعْبِيِّ وَ الْجُبَّائِيِّ وَ الْفَلَكَيِّ فِي تَفَاسِيرِهِمْ وَ الْوَاحِدِيِّ فِي أَسْبَابِ نَزُولِ الْقُرْآنِ عَنِ الْحَسَنِ الْبَصْرِيِّ وَ عَامِرٍ الشَّعْبِيِّ وَ مُحَمَّدٍ بْنِ كَعْبٍ الْفَرَزْدِيِّ وَ رُوَيْنَا عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ وَ وَكِيعِ بْنِ الْجَرَّاحِ وَ شَرِيكِ الْقَاضِي وَ مُحَمَّدِ بْنِ سِيرِينَ وَ مُقَاتِلِ بْنِ سُلَيْمَانَ وَ السُّدِّيِّ وَ أَبِي مَالِكٍ وَ مُرَّةَ الْهَمْدَانِيِّ وَ ابْنِ عَبَّاسٍ أَنَّهُ افْتَخَرَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ أَنَا عُمُ مُحَمَّدٍ وَ أَنَا صَاحِبُ سِفَانَةِ الْحَجِيجِ فَأَنَا أَفْضَلُ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ

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 Sudy, and Abu Malik, and Murrah Al Hamdany, and Ibn Abbas,

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

وَ قَالَ فَقَالَ شَيْبَةُ بْنُ عُثْمَانَ أَوْ طَلْحَةُ الدَّارِيُّ أَوْ عُثْمَانُ وَ أَنَا أَعْمُرُ بَيْتَ اللَّهِ الْحَرَامِ وَ صَاحِبُ حِجَابَتِهِ فَأَنَا أَفْضَلُ

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

وَ سَمِعَهَا عَلِيٌّ ع وَ هُمَا يَذْكُرَانِ ذَلِكَ فَقَالَ ع أَنَا أَفْضَلُ مِنْكُمَا لَقَدْ صَلَّيْتُ قَبْلَكُمْ سِتَّ سِنِينَ وَ فِي رِوَايَةٍ سَبْعَ سِنِينَ وَ أَنَا أَجَاهِدُ فِي سَبِيلِ اللَّهِ.

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

وَ فِي رِوَايَةِ الْحُسَيْنِيِّ عَنْ أَبِي بُرَيْدَةَ أَنَّ عَلِيًّا ع قَالَ: اسْتَحَقَّقْتُ لِكُلِّ فَضْلٍ أُوتِيْتُ عَلَى صِغَرِي مَا لَمْ تُؤْتِيَا فَقَالَا وَ مَا أُوتِيْتُ بَا عَلِيٍّ

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

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

قَالَ ضَرَبْتُ خِرَاطِمَكُمَا بِالسِّيفِ حَتَّى آمَنْتُمَا بِاللَّهِ وَ بَرَسُولِهِ فَشَكَا الْعَبَّاسُ ذَلِكَ إِلَى النَّبِيِّ ص فَقَالَ مَا حَمَلَكَ عَلَى مَا اسْتَقْبَلْتَ بِهِ عَمَكَ فَقَالَ صَدَمْتُهُ بِالْحَقِّ فَمَنْ شَاءَ فَلْيَغْضَبْ وَ مَنْ شَاءَ فَلْيَرْضَ فَتَزَلْ هَذِهِ الْآيَةُ.

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

¹³⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 1 j

¹³⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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

فِي بَعْضِ التَّفَاسِيرِ أَنَّهُ نَزَلَ قَوْلُهُ تَعَالَى لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ إِلَّا فِي عِلِّيٍّ عَ لِأَنَّهُ قَتَلَ عَشِيرَتَهُ مِثْلَ عَمْرِو بْنِ عَبْدِ وَدٍّ وَالْوَلِيدِ بْنِ عُثْبَةَ فِي خَلْقٍ.

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

2- قَب، المناقب لابن شهر آشوب وَصَفَ اللَّهُ تَعَالَى أَصْحَابَ مُحَمَّدٍ فَقَالَ وَالَّذِينَ مَعَهُ أَشَدَّاءُ عَلَى الْكُفَّارِ ثَبَتَتْ هَذِهِ الصِّفَةُ لِعَلِيِّ عَ دُونَ مَنْ يَدْعُونَ لَهُ لِيَشِدَّ عَلَيْهِ عَ عَلَى الْكُفَّارِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Allah^{azwj} the Exalted Described the companions of Muhammad^{saww}. He^{azwj} Said: '**Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, [48:29]**. This attributed is proven for Ali^{asws} besides the ones who claimed for it, due to the severity of Ali^{asws} against upon the Kafirs.

وَقَالَ تَعَالَى فِي قِصَّةِ طَالُوتَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاجْتَمَعَتِ الْأُمَّةُ أَنَّ عَلِيًّا عَ أَشَدُّ مِنْ أَبِي بَكْرٍ وَاجْتَمَعَتْ أَيْضاً عَلَى عِلْمِهِ وَاجْتَمَعَتْ فِي عِلْمِ أَبِي بَكْرٍ وَ لَيْسَ الْمُجْتَمِعُ عَلَيْهِ كَالْمُخْتَلَفِ فِيهِ.

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 Ali^{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

الْبَاقِرُ وَ الرِّضَا عَ فِي قَوْلِهِ لِيُنْذِرَ بَأْساً شَدِيداً مَنْ لَدُنْهُ الْبَأْسُ الشَّدِيدُ عَلَيَّ نُبِّ أَبِي طَالِبٍ عَ وَ هُوَ لَدُنْ رَسُولِ اللَّهِ صَ يُقَاتِلُ مَعَهُ عَدُوَّهُ

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

وَيُرَوَّى أَنَّهُ نَزَلَ فِيهِ وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَاءِ وَ حِينَ الْبَأْسِ.

¹³⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 1 I

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

عَلِيٌّ بْنُ الْجَعْدِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنِ الْحُسَيْنِ عَنِ ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي [بْن] سَلُولٍ كَانَ يَتَنَحَّى مِنَ النَّبِيِّ ص مَعَ الْمُنَافِقِينَ فِي نَاحِيَةٍ مِنَ الْعَسْكَرِ لِيُحْضُوا فِي أَمْرِ رَسُولِ اللَّهِ ص فِي غَزْوَةِ حُنَيْنٍ فَلَمَّا أَقْبَلَ رَاجِعاً إِلَى الْمَدِينَةِ رَأَى جَقَالاً وَهُوَ مُسْلِمٌ لَطَمَ لِلْحَمَقَاءِ وَهُوَ مُنَافِقٌ

Ali Bin Al Ja'ad, from Shuba, from Qatadah, from Al-Husayn, from Ibn Abbas,

Abdullah Bin Ubay Bin Saloul used to isolate away from the Prophet^{saww} with the hypocrites in a corner from the army to engage in the matter of Rasool-Allah^{saww} during the battle of Hunayn. When he came back returning to Al-Medina, he saw a bare footed one, and he was a Muslim lamenting for the foolish, and he was a hypocrite.

فَغَضِبَ ابْنُ أَبِي [بْن] سَلُولٍ وَ قَالَ لَوْ كَفَفْتُمْ إِطْعَامَ هَؤُلَاءِ لَتَفَرَّقُوا عَنْهُ يَغْنِي عَنِ النَّبِيِّ ص وَ اللَّهُ لَعَنَ رَجَعَنَا مِنْ غَزْوَتِنَا هَذِهِ إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ يَغْنِي نَفْسَهُ وَ النَّبِيُّ ص

Ibn Ubay Bin Saloul was angered and he said, 'If you were to refrain from feeding them, they would disperse away from him^{saww}!' – meaning away from the Prophet^{saww}. 'By Allah^{azwj}! If we were to return from this battle of ours to Al-Medina, the honourable one would expel the humiliated one from it' – meaning himself and the Prophet^{saww}.

فَأَخْبَرَ زَيْدُ بْنُ أَرْقَمٍ النَّبِيَّ ص بِمَا لَهُ فَأَتَى ابْنُ أَبِي [بْن] سَلُولٍ فِي أَشْرَافِ الْأَنْصَارِ إِلَى النَّبِيِّ ص يَغْدُرُونَهُ وَ يُكَذِّبُونَ زَيْدًا فَاسْتَحْيَا زَيْدٌ فَكَفَّ عَنْ إِيْنَانِ رَسُولِ اللَّهِ ص

Zayd Bin Arqam informed the Prophet^{saww} with his words. Ibn Ubay Bin Saloul came among nobles of the Helpers, to the Prophet^{saww}. They offered his excuses and belying Zayd. Zayd was embarrassed, so he refrained from going to Rasool-Allah^{saww}.

فَنَزَلَ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَ لِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ يَغْنِي وَ الْقُوَّةُ وَ الْقُدْرَةُ لِأَمِيرِ الْمُؤْمِنِينَ وَ أَصْحَابِهِ عَلَى الْمُنَافِقِينَ

So, it was Revealed: **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^{asws} companions against the hypocrites.

فَأَخَذَ رَسُولُ اللَّهِ بِيَدِ زَيْدٍ وَ عَزَّهَا وَ قَالَ أَبَشِّرْ يَا صَادِقُ فَقَدْ صَدَّقَ اللَّهُ حَدِيثَكَ وَ أَكْذَبَ صَاحِبَكَ الْمُنَافِقَ

¹⁴² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 b

Rasool-Allah^{saww} 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!'

وَهُوَ الْمَرْوِيُّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ عَجَبْتُ لِمَنْ يُقَاسُ بِمَنْ لَمْ يَصُبْ مِنْجَمَةً مِنْ دَمٍ فِي جَاهِلِيَّةٍ أَوْ إِسْلَامٍ مَعَ مَنْ عَلِمَ أَنَّهُ قَتَلَ فِي يَوْمٍ بَدْرٍ خُسًا
وَتَلَاثِينَ مُبَارَزًا دُونَ الْجُرْحَى عَلَى قَوْلِ الْعَامَّةِ

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'.

وَهُوَ الْوَلِيدُ بْنُ عُثْبَةَ وَ الْعَاصُ بْنُ سَعِيدٍ وَ الْعَاصُ بْنُ نُفَلٍ وَ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ وَ نُفَلُ بْنُ حُوَيْلِدٍ وَ زَمْعَةُ بْنُ الْأَسْوَدِ وَ الْحَارِثُ بْنُ زَمْعَةَ وَ النَّضْرُ بْنُ الْحَارِثِ وَ عَبْدِ الدَّارِ وَ عُمَيْرُ بْنُ عَثْمَانَ وَ كَعْبُ عَمُّ طَلْحَةَ وَ عَثْمَانُ وَ مَالِكُ [مَالِك] أَخُو طَلْحَةَ وَ مَسْعُودُ بْنُ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ وَ قَيْسُ بْنُ الْفَاكِهَةِ بْنِ الْمُغِيرَةِ

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 Hanzala Bin Abu Sufyan, and Nowfal, and Zam'a Bin Al Aswad, and Al Haris Bin Zam'a, and Al Nazr Bin Al Haris Bin Abd Al Dar, and Umeyr 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;

وَ أَبُو الْقَيْسِ بْنِ الْوَلِيدِ بْنِ الْمُغِيرَةِ وَ عَمْرُو بْنُ مَخْزُومٍ وَ الْمُنْذِرُ بْنُ أَبِي رِفَاعَةَ وَ مُتَبِّهِ بْنُ الْحَجَّاجِ السَّهْمِيِّ وَ الْعَاصُ بْنُ مُنَبِّهِ وَ عَلْقَمَةُ بْنُ كَلْدَةَ وَ أَبُو الْعَاصِ بْنِ قَيْسِ بْنِ عَدِيٍّ وَ مُعَاوِيَةُ بْنُ الْمُغِيرَةِ بْنِ أَبِي الْعَاصِ وَ لَوْذَانُ بْنُ رَبِيعَةَ وَ عَبْدُ اللَّهِ بْنُ الْمُنْذِرِ بْنِ أَبِي رِفَاعَةَ وَ مَسْعُودُ بْنُ أُمَيَّةَ بْنِ الْمُغِيرَةِ وَ الْحَاجِبُ بْنُ السَّائِبِ بْنِ عُثَيْرٍ

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 Muawiya 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;

وَ أَوْسُ بْنُ الْمُغِيرَةِ بْنِ لَوْذَانَ وَ زَيْدُ بْنُ مَلَيْصٍ وَ عَاصِمُ بْنُ أَبِي عَوْفٍ وَ سَعِيدُ بْنُ وَهَبٍ وَ مُعَاوِيَةُ بْنُ عَامِرٍ بْنِ عَبْدِ الْقَيْسِ - وَ عَبْدُ اللَّهِ بْنُ حَبِيلٍ بْنِ زُهَيْرٍ وَ السَّائِبُ بْنُ سَعِيدِ بْنِ مَالِكٍ وَ أَبُو الْحَكَمِ بْنُ الْأَخْنَسِ وَ هِشَامُ بْنُ أَبِي أُمَيَّةَ وَ يُقَالُ قَتَلَ بِضْعَةَ وَ أَرْبَعِينَ رَجُلًا

And Aws Bin Al Mugheira Bin Lawzan, and Zayd Bin Muleys, and Aasim Bin Abu Awf, and Saeed Bin Wahab, and Muawiya Bin Aamir Bin Abdul Qays, and Abdullah Bin Jameel Bin Zuheyr, 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.

وَ قَتَلَ عَ فِي يَوْمٍ أُحْدِ كَبَشَ الْكُتَيْبَةَ طَلْحَةَ بْنِ أَبِي طَلْحَةَ وَ ابْنَهُ أَبَا سَعِيدٍ وَ إِخْوَتَهُ خَالِدًا وَ مُحَمَّدًا وَ كَلْدَةَ وَ الْمَخَالِسَ وَ عَبْدَ الرَّحْمَنِ بْنِ حُمَيْدٍ بْنِ زُهَيْرَةَ - وَ الْحَكَمُ بْنُ الْأَخْنَسِ بْنِ شَرِيقِ التَّقْفِيِّ وَ الْوَلِيدُ بْنُ أَرْطَاةَ وَ أُمَيَّةَ بْنِ أَبِي حَذِيفَةَ وَ أَرْطَاةَ بْنِ شَرَحْبِيلٍ وَ هِشَامُ بْنُ أُمَيَّةَ وَ مَسَاعِعَ [مَسَاعِفًا] وَ عَمْرُو بْنُ عَبْدِ اللَّهِ الْجُمَحِيِّ

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 Khalid, and Makhlad, and Kaladah, and Al Mahalis, and Abdul Rahman Bin Humeyd Bin Zuhra – and al Hakam Bin Al Akhnas Bin Shareek Al Saqady, and Al Waleed Bin Al Artah, and Umayya Bin Abu Huzeyfa, and Artah Bin Sharjeel, and Hisham Bin Umayya, and Masafie, and Amro Bin Abdullah Al Jumhy;

وَبَشَّرَ بَنُ مَالِكِ الْمَغَافِرِيِّ وَ صَوَابَ [صَوَابًا] مَوْلَى عَبْدِ الدَّارِ وَ أَبَا حُدَيْفَةَ بَنِ الْمُغِيرَةِ وَ قَاسِطَ بَنِ شُرَيْحِ الْعَبْدَرِيِّ وَ الْمُغِيرَةَ بَنِ الْمُغِيرَةِ – سِوَى مَنْ قَتَلَهُمْ بَعْدَ مَا هَزَمَهُمْ وَ لَا إِشْكَالَ فِي هَزِيمَةِ عُمَرَ وَ عُثْمَانَ وَ إِنَّمَا الْإِشْكَالُ فِي أَبِي بَكْرٍ هَلْ ثَبَتَ إِلَى وَقْتِ الْفَرَجِ أَوْ ائْتَمَرَ

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 Abdary, 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.

وَ قَتَلَ عَ يَوْمَ الْأَحْزَابِ عُمَرُ بَنِ عَبْدِ وَدٍّ وَ وَلَدَهُ وَ نُوْفَلَ بَنِ عَبْدِ اللَّهِ بَنِ الْمُغِيرَةِ وَ مُنَبِّهَ بَنِ عُثْمَانَ الْعَبْدَرِيِّ وَ هُبَيْرَةَ بَنِ أَبِي هُبَيْرَةَ الْمُحَرُّومِيِّ وَ هَاجَبَتِ الرِّيحُ وَ ائْتَمَرَ الْكُفَّارُ

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.

وَ قَتَلَ عَ يَوْمَ حُنَيْنٍ أَرْبَعِينَ رَجُلًا وَ فَارِسُهُمْ أَبُو جَزْوَلٍ وَ إِنَّهُ قَدَهُ عَظِيمًا يَنْصُفْنِي بَصَرَتِي فِي الْحُوْدَةِ وَ الْعِمَامَةِ وَ الْجَوْشَنِ وَ الْبَدَنِ إِلَى الْقُرْبُوسِ وَ قَدِ اخْتَلَفُوا فِي اسْمِهِ

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.

وَ وَقَفَ عَ يَوْمَ حُنَيْنٍ فِي وَسْطِ أَرْبَعَةٍ وَ عِشْرِينَ أَلْفَ ضَارِبِ سَيْفٍ إِلَى أَنْ ظَهَرَ الْمَدَدُ مِنَ السَّمَاءِ

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.

وَ فِي غَزَاةِ السَّيْلِسِلَةِ قَتَلَ السَّبْعَةَ الْأَشِدَّاءَ وَ كَانَ أَشَدَّهُمْ آخِرُهُمْ وَ هُوَ سَعِيدُ بَنِ مَالِكِ الْعِجْلِيِّ

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.

وَ فِي بَنِي النَّضِيرِ قَتَلَ أَحَدَ عَشَرَ مِنْهُمْ غُرُورًا

And in (the battle against) the clan of Nazeer he^{asws} killed eleven of them in a surprise attack.

وَ فِي بَنِي قُرَيْظَةَ ضَرَبَ أَغْنَاقَ رُؤَسَاءِ الْيَهُودِ مِثْلَ حَيٍّ بَنِ أَحْطَبَ وَ كَعْبَ بَنِ الْأَشْرَفِ

And in (the battle against) the clan of Qureyza he^{asws} struck off the necks of the Jewish chiefs like Huyay Bin Akhtab, and Ka'ab Bin Al Ashraf.

و فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ قَتَلَ مَالِكاً وَ ابْنَهُ الْفَائِقَ

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

كَانَتْ لِعَلِيٍّ عَ ضَرِبَتَانِ إِذَا تَطَاوَلَ قَدْ وَ إِذَا تَقَاصَرَ قَطٌّ وَ قَالُوا كَانَتْ ضَرِبَتَاهُ أَبْكَاراً إِذَا اعْتَلَى قَدْ وَ إِذَا اعْتَزَضَ قَطٌّ وَ إِذَا أَتَى حِصْناً هَدَّ

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

وَ قَالُوا كَانَتْ ضَرِبَتَاهُ مُبْتَكِرَاتٍ لَا عَوْنًا يُقَالُ ضَرْبُهُ بِحَرْ أَيْ قَاطِعَةٍ لَا تُنْتَى وَ الْعَوْنُ الَّتِي وَقَعَتْ مُحْتَلِسَةً فَأُخْوَجَتْ إِلَى الْمُعَاوَدَةِ وَ يُقَالُ إِنَّهُ كَانَ يُؤَفِّعُهَا عَلَى شِدَّةٍ فِي الشِّدَّةِ لَمْ يَسْبِقْهُ إِلَى مِثْلِهَا بَطْلٌ زَعَمَتِ الْفَرَسُ

And they said, 'His^{asws} strikes were fatal without assistance. His^{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^{asws} was inflicting upon intensity in the intensity, no hero preceded him^{asws} to its like, claimed by any knight.

أَنَّ أَصُولَ الضَّرْبِ سِتَّةٌ وَ كُلُّهَا مَأْخُوذَةٌ عَنْهُ وَ هِيَ عَلَوِيَّةٌ وَ سَفَلِيَّةٌ وَ غَلَبَةٌ وَ مَالَةٌ وَ حَالَةٌ [جَالَةٌ] وَ جَرُوهَام [جِرْهَامٌ].

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".¹⁴³

و فِي يَوْمِ الْفَتْحِ قَتَلَ فَاتَكَ الْعَرَبِ أَسَدَ بْنَ غُوَيْلَمٍ وَ فِي غَزْوَةِ وَادِي الرَّمْلِ قَتَلَ مَبَارِزِهِمْ وَ بِخَيْرٍ قَتَلَ مَرْحَبَا وَ ذَا الْخَمَارِ وَ عُنْكَبُوتَا وَ فِي الْمَطَائِفِ هَزَمَ خَيْلَ ضَيْغَمٍ وَ قَتَلَ شَهَابَ بْنَ عَيْسٍ وَ نَافِعَ بْنَ غِيْلَانَ

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

و قَتَلَ مَهْلَعًا وَ جَنَاحًا وَ قَتَلَ الْمُهْجَرَةَ وَ قَتَلَ لِاحْدَاثَ مَكَّةَ عِنْدَ خُرُوجِ النَّبِيِّ ص مِنْ دَارِهِ إِلَى الْمَسْجِدِ وَ مَبِيتِهِ عَلَى فَرَّاشِهِ لَيْلَةَ الْمُهْجَرَةِ وَ لَهُ الْمَقَامُ الْمَشْهُورُ فِي الْجَمَلِ حَتَّى بَلَغَ إِلَى قَطْعِ يَدِ الْجَمَلِ ثُمَّ قَطَعَ رَجْلَيْهِ حَتَّى سَقَطَ

And he^{asws} killed Mahla'a, and Janaha at the time of the Emigration, and he^{asws} killed the youth of Makkah during the exiting by the Prophet^{saww} from his^{saww} house to the Masjid, and his^{asws} spending the night upon his^{saww} bed on the night of the Emigration. And for him^{asws} is the

¹⁴³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 c

famous position in the (battle of) the camel, until he^{asws} reached to cut off the foreleg of the camel, then cut off its legs until it fell.

و له ليلة الهريز ثلاثمائة تكبيرة أسقط بكل تكبيرة عدوا و في رواية خمسمائة و ثلاثة و عشرون رواه الأعمش و في رواية سبعمائة و لم يكن لدرعه ظهر و لا لمركوبه كر و فر.

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'sam. And in a report, there were seven hundred; and there did not happen to be any back for his^{asws} armour, nor for his^{asws} ride any hit and run".¹⁴⁴

و فيما كتب أمير المؤمنين ع إلى عثمان بن حنيف لو تظاهرت العرب على قتالي لما ولّيت عنها و لو أمكنت الفرصة من رفايحنا لساغرت إليها.

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

و في الفائق أن عليا حمل على المشركين فما زالوا ييقطون يعني تعادوا إلى الجبال منهزمين و كانت قريش إذا رأوه في الحرب تواصلت خوفا منه

And in (the book) 'Al Fa'iq', 'Ali^{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^{asws} in the war, they would bequeath out of fear from him^{asws}.

و قد نظر إليه رجل و قد شق العسكر فقال علمت بأن ملك الموت في الجانب الذي فيه علي و قد سماه رسول الله ص كرارا غير فرار في حديث خير و كان النبي ص يهدد الكفار به ع.

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

روى أحمد بن حنبل في الفضائل عن شداد بن الحاد قال: لما قديم على رسول الله ص وقد من اليمن ليسرح فقال رسول الله ص اللهم لتقيم الصلاة أو لأبعثن إليكم رجلا يقتل المقاتلة و يشي الذرية قال ثم قال رسول الله ص اللهم أنا أو هذا و انتشل بيد علي ع.

It is reported by Ahamad Bin Hanbal in (the book) 'Al Fazaail', from Shaddad Bin Al haad who said,

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

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

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

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

¹⁴⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 g

تَارِيخُ النَّسَوِيِّ، قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ الطَّائِفِ فِي حَتَرٍ وَ الَّذِي نَفْسِي بِيَدِهِ لَتَقِيمَنَّ الصَّلَاةَ وَ لَتُؤْتِيَ الزَّكَاةَ أَوْ لَأُبْعَثَنَّ إِلَيْكُمْ رَجُلًا مِنِّي أَوْ كُنْفُسِي فَلْيَضْرِبَنَّ أَعْنَاقَ مُقَاتِلِهِمْ وَ لَيَسْبِيَنَّ ذُرِّيَّتَهُمْ

(The book) 'Tareekh Al Nasawiy' – 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 I^{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!'

قَالَ فَرَأَى النَّاسُ أَنَّهُ عَنَى أَبَا بَكْرٍ وَ عُمرَ فَأَخَذَ بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ هَذَا.

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!'"¹⁴⁸

صَحِيحُ التِّرْمِذِيِّ، وَ تَارِيخُ الْخَطِيبِ، وَ فَضَائِلُ السَّمْعَانِيِّ، أَنَّهُ قَالَ ص يَوْمَ الْحُدَيْبِيَةِ لِسُهَيْلِ بْنِ عُمَيْرٍ يَا مَعْشَرَ قُرَيْشٍ لَسْتُمْ هَهُنَا أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ الْحَبَرِ

(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.

وَ لِذَلِكَ فَسَرَ الرِّضَا ع قَوْلَهُ وَ الَّذِيْنَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ أَنَّ عَلَيْهِ مِنْهُمْ.

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".¹⁴⁹

و قال معاوية يوم صفين أريد منكم و الله أن تشجروه بالرماح فتريح العباد و البلاد منه قال مروان و الله لقد ثقلنا عليك يا معاوية إذ كنت تأمرنا بقتل حية الوادي و الأسد العاوي و نهض مغضبا

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".

فقال عمرو و الله ما يعير أحد بفراره من علي بن أبي طالب ع. و لما نعي بقتل أمير المؤمنين ع دخل عمرو بن العاص على معاوية مبشرا فقال إن الأسد المفترش ذراعيه بالعراق لاقى شعوبه

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

¹⁴⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 h

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^{asws} arms in Al-Iraq has met his^{asws} people".¹⁵⁰

أَبُو السَّعَادَاتِ فِي فَضَائِلِ الْعَشْرَةِ، رَوَى أَنَّ عَلِيًّا ع كَانَ يُحَارِبُ رَجُلًا مِنَ الْمُشْرِكِينَ فَقَالَ الْمُشْرِكُ يَا ابْنَ أَبِي طَالِبٍ هَبْنِي سَيْفَكَ فَرَمَاهُ إِلَيْهِ فَقَالَ الْمُشْرِكُ عَجَبًا يَا ابْنَ أَبِي طَالِبٍ فِي مِثْلِ هَذَا الْوَقْتِ تَدْفَعُ إِلَيَّ سَيْفَكَ

Abu Al Sa'adaat in (the book) 'Fazaail Al Ashra' –

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

فَقَالَ يَا هَذَا إِنَّكَ مَدَدْتَ يَدَ الْمَسْأَلَةِ إِلَيَّ وَ لَيْسَ مِنَ الْكِرَمِ أَنْ يُرَدَّ السَّائِلُ فَرَمَى الْكَافِرُ نَفْسَهُ إِلَى الْأَرْضِ وَقَالَ هَذِهِ سِيرَةُ أَهْلِ الدِّينِ فَقَبِلَ قَدَمَهُ وَأَسْلَمَ وَقَالَ لَهُ جَبْرِئِيلُ لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ.

He^{asws} said: 'O you! You extended a hand of begging to me^{asws}, 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^{asws} feet and became a Muslim; and Jibraeel^{as} said for him^{asws}: 'There is no sword except Zulfiqar and there is no youth except Ali^{asws}!'¹⁵¹

وَرَوَى الْمُخَلَّفِيُّ أَنَّ يَوْمَ بَدْرٍ لَمْ يَكُنْ عِنْدَ الرَّسُولِ ص مَاءٌ فَمَرَّ عَلِيٌّ بِحِمْلِ الْمَاءِ إِلَى وَسْطِ الْعَدُوِّ وَ هُمْ عَلَى بَغْرِ بَدْرٍ فِيمَا بَيْنَهُمْ وَ جَاءَ إِلَى الْبَيْتِ وَ نَزَلَ وَ مَلَأَ السَّطِيحَةَ وَ وَضَعَهَا عَلَى رَأْسِ الْبَيْتِ

And the people have reported that on the Day of Badr, there did not happen to be any water with Rasool-Allah^{saww}. Ali^{asws} 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^{asws} came to the well and descended and filled water skin and placed it at the top of the well.

فَسَمِعَ حَسًّا وَ إِثَارًا لِمَنْ يَقْصِدُهُ فَبَرَكَ فِي الْبَيْتِ فَلَمَّا سَكَنَ صَعِدَ فَرَأَى الْمَاءَ مَصْبُوبًا ثُمَّ نَزَلَ ثَانِيًا فَكَانَ مِثْلُ ذَلِكَ فَتَزَلَّ ثَالِثًا وَ حَمَلَ الْمَاءَ وَ لَمْ يَصْعَدْ بَلْ صَعِدَ بِهِ حَامِلًا لِلْمَاءِ

He^{asws} sensed a hiss and impact of the ones aiming for him^{asws}. He^{asws} knelt in the well. When there was calm, he^{asws} ascended, he saw the water having been emptied. Then he^{asws} descended a second time, and it happened similar to that. He^{asws} descended for a third time and carried the water and did not (place the water at the top of the well), but he^{asws} ascended carrying the water.

فَلَمَّا حَمَلَ إِلَى النَّبِيِّ ص صَحِكَ النَّبِيُّ ص فِي وَجْهِهِ وَقَالَ أَنْتَ تُحَدِّثُ أَوْ أَنَا فَقَالَ بَلْ أَنْتَ يَا رَسُولَ اللَّهِ فَكَلامَكَ أَخْلَى فَقَصَّ عَلَيْهِ ثُمَّ قَالَ لَهُ كَانَ ذَلِكَ جَبْرِئِيلُ يُجَرِّبُ وَ يُرِي الْمَلَائِكَةَ ثَبَاتَ قَلْبِكَ.

¹⁵⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 j

¹⁵¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 k

When he^{asws} carried it to the Prophet^{saww}, the Prophet^{saww} chuckled in his^{asws} face and said: 'Will you^{asws} narrate or shall I^{saww}?' He^{asws} said: 'But you^{saww} do so, O Rasool-Allah^{saww}, for your^{saww} speech is sweeter'. He^{saww} narrated the story to him^{asws}, then said to him^{asws}: 'That was Jibraeel^{as} experimenting and the Angels saw the firmness of your^{asws} heart'¹⁵².

مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ وَأَبُو عُمَرَ وَ عُثْمَانُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ هَارُونَ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ فِي خَيْرِ طَوِيلٍ أَنَّهُ أَصَابَ النَّاسَ عَطَشٌ شَدِيدٌ فِي الْحَدِيثِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ رَجُلٍ يَمْضِي مَعَ السُّقَاةِ إِلَى بئرِ دَاتِ الْعَلَمِ فَيَأْتِينَا بِالْمَاءِ وَأَضْمَنَ لَهُ عَلَى اللَّهِ الْجَنَّةَ

Muhammad Bin Is'haq, from Yahya Bin Abdullah Bin Al Haris, from his father, from Ibn Abbas, and Abu Umar, and Usman Bin Ahmad, from Muhammad Bin Haroun by his chain, from Ibn Abbas, in a lengthy Hadeeth,

'The people were hit by severe thirst on the day of Hodaybiyya. The Prophet^{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^{saww} shall guarantee the Paradise to be for him based upon Allah^{azwj}?'

فَدَهَبَ جَمَاعَةٌ فِيهِمْ سَلَمَةُ بْنُ الْأَكْوَعِ فَلَمَّا دَنَوْا مِنَ الشَّجَرَةِ وَالْبئرِ سَمِعُوا حِسًا وَ حَرَكَةً شَدِيدَةً وَ قَرَعَ طَبُولٌ وَ رَأَوْا نِيرَانًا تَتَقَدُّ بِغَيْرِ حَطَبٍ فَرَجَعُوا خَائِفِينَ ثُمَّ قَالَ هَلْ مِنْ رَجُلٍ يَمْضِي مَعَ السُّقَاةِ فَيَأْتِينَا بِالْمَاءِ وَأَضْمَنَ لَهُ عَلَى اللَّهِ الْجَنَّةَ

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^{saww} said: 'Is there any man who will go with the waterers and come to us with the water, and I^{saww} shall guarantee for him, based upon Allah^{azwj}, the Paradise?'

فَمَضَى رَجُلٌ مِنْ بَنِي سُلَيْمٍ وَ هُوَ يَرْجُو فَلَمَّا وَصَلُوا إِلَى الْحِيسِ رَجَعُوا وَجَلِينَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ رَجُلٍ يَمْضِي مَعَ السُّقَاةِ إِلَى الْبئرِ دَاتِ الْعَلَمِ فَيَأْتِينَا بِالْمَاءِ وَأَضْمَنَ لَهُ عَلَى اللَّهِ الْجَنَّةَ

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^{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^{saww} shall guarantee the Paradise for him based upon Allah^{azwj}?'

فَلَمْ يُمْ أَحَدٌ وَ اشْتَدَّ بِالنَّاسِ الْعَطَشُ وَ هُمْ صِيَامٌ ثُمَّ قَالَ لِعَلِيٍّ ع سِرْ مَعَ هَؤُلَاءِ السُّقَاةِ حَتَّى تَرِدَ بئرِ دَاتِ الْعَلَمِ وَ تَسْتَقِي وَ تَعُودَ إِنْ شَاءَ اللَّهُ

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

فَخَرَجَ عَلِيٌّ قَائِلًا

مِنْ عَزَبٍ جَرٍ أَظْهَرُوا تَأْوِيلًا
وَ قَرَّعَتْ مَعَ عَزَفِهَا الطُّبُولَا

أَعُوذُ بِالرَّحْمَنِ أَنْ أَمِيلَا
وَ أَوْقَدْتُ نِيرَانَهَا تَعْوِيلًا

¹⁵² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 I

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'.

قَالَ قَدْ أَخْلَا الرُّعْبُ فَالتَّقْتُ عَلَيَّ عِ الْإِنِّمَا وَ قَالَ اتَّبِعُوا أَتْرِي وَ لَا يَفْرَعَنَّكُمْ مَا تَرَوْنَ وَ تَسْمَعُونَ فَلَيْسَ بِضَائِرِكُمْ إِنْ شَاءَ اللَّهُ

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!'

ثُمَّ مَضَى فَلَمَّا دَخَلْنَا الشَّجَرَ فَإِذَا بِنِيرَانٍ تَضْطَرِمُّ بِغَيْرِ حَطَبٍ وَ أَصَوَاتٍ هَائِلَةٍ وَ رُؤُوسٍ مُقَطَّعَةٍ هَا صَجَّةٌ وَ هُوَ يَقُولُ اتَّبِعُونِي وَ لَا خَوْفٌ عَلَيْكُمْ وَ لَا يَلْتَفِتُ أَحَدٌ مِنْكُمْ يَمِينًا وَ لَا شِمَالًا

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!'

فَلَمَّا جَاوَزْنَا الشَّجَرَ وَ وَرَدْنَا الْمَاءَ فَأَذَلَّ الْبَرَاءُ بْنُ عَازِبٍ دَلْوَهُ فِي الْبُئْرِ فَاسْتَقَى دَلْوًا أَوْ دَلْوَيْنِ ثُمَّ انْقَطَعَ الدَّلْوُ فَوَقَعَ فِي الْقَلْبِ وَ الْقَلْبُ صَيِّقٌ مُظْلَمٌ بَعِيدُ الْفَعْرِ فَسَمِعْنَا فِي أَسْفَلِ الْقَلْبِ فَهْقَهَةً وَ ضَحْكَاً شَدِيداً

When we came to the tree, we arrived at the water. Al-Bara'a Bin Aazib cast his bucket 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.

فَقَالَ عَلِيٌّ ع مَنْ يَرْجِعُ إِلَى عَسْكَرِنَا فَيَأْتِينَا بِدَلْوٍ وَ رَشًا فَقَالَ أَصْحَابُهُ مَنْ يَسْتَطِيعُ ذَلِكَ فَانْتَزَرَ يَمْتَنِرُ وَ نَزَلَ فِي الْقَلْبِ وَ مَا تَزْدَادُ الْقَهْقَهَةُ إِلَّا غُلُوًّا وَ جَعَلَ يَنْحَدِرُ فِي مَرَاقِي الْقَلْبِ إِذْ زَلَّتْ رِجْلُهُ فَسَقَطَ فِيهِ

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.

ثُمَّ سَمِعْنَا وَجْبَةً شَدِيدَةً وَ اضْطِرَاباً وَ غَطِيطاً كَغَطِيطِ الْمَخْنُوقِ ثُمَّ نَادَى عَلِيٌّ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ هَلُمُّوا قِرْبَكُمْ فَأَفْعَمَهَا وَ أَصْعَدَهَا عَلَى عُنُقِهِ شَيْئاً فَشَيْئاً وَ مَضَى بَيْنَ أَيْدِينَا فَلَمْ نَرِ شَيْئاً فَسَمِعْنَا صَوْتاً وَ انْتَهَى إِلَى النَّبِيِّ ص وَ لَهُ رَجُلٌ

Then we heard loud voices and restlessness and snorts like the snorts of snoring. Then Ali^{asws} called out: 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! I^{asws} am a servant of Allah^{azwj} and brother^{asws} of Rasool-Allah^{saww}! 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}.

فَقَالَ رَسُولُ اللَّهِ ص مَاذَا رَأَيْتَ فِي طَرِيقِكَ يَا عَلِيُّ فَأَخْبَرَهُ بِخَبْرِهِ كَلِمَةً فَقَالَ إِنَّ الَّذِي رَأَيْتَهُ مَثَلٌ صَرَبَهُ اللَّهُ لِي وَ لِمَنْ حَضَرَ مَعِيَ فِي وَجْهِي هَذَا قَالَ عَلِيُّ ع اشْرُحْهُ لِي يَا رَسُولَ اللَّهِ

Rasool-Allah^{saww} said: 'What is that which you^{asws} saw in your^{asws} path, O Ali^{asws}? He^{asws} informed him^{saww} with his^{asws} news, all of it. He^{saww} said: 'That which you^{asws} saw is an example which Allah^{azwj} had Struck for me^{saww} and for the ones present with me^{saww} in this direction of mine'. Ali^{asws} said: 'Explain it to me^{asws}, O Rasool-Allah^{saww}!'

فَقَالَ صَ أَمَّا الرُّؤُوسُ الَّتِي رَأَيْتُمْ هَا صَجَّةٌ وَ لِأَلْسِنَتِهَا جَلَجَةٌ فَذَلِكَ مَثَلُ قَوْمٍ مَعِيَ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَ لَا يَقْبَلُ اللَّهُ مِنْهُمْ صَرَفًا وَ عَدْلًا وَ لَا يُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

He^{saww} said: 'As for the head which you^{asws} saw having noise for them and stammering tongues, so that is an example of a people with me who are speaking with their mouths what isn't in their hearts, and Allah^{azwj} will neither Accept from them any exchange nor any replacement, nor will He^{azwj} Establish for them any scale on the Day of Qiyamah.

وَ أَمَّا التِّيزَانُ بِعَيْرِ حَطَبٍ فَفِتْنَةٌ تَكُونُ فِي أُمَّتِي بَعْدِي الْقَائِمُ فِيهَا وَ الْقَاعِدُ سَوَاءٌ لَا يَقْبَلُ اللَّهُ لَهُمْ عَمَلًا وَ لَا يُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

And as for the fires (burning) without firewood, so it is a Fitna which will be taking place in my^{saww} community after me^{saww}. The one standing (to fight) during it and the one sitting (back from fighting) would be the same. Allah^{azwj} will not Accept any deeds for them nor will He^{azwj} Establish for them any scale on the Day of Qiyamah.

وَ أَمَّا الْهَاتِفُ الَّذِي هَتَفَ بِكَ فَذَلِكَ سَلْعَةٌ وَ هُوَ سَمْلَعَةُ بَنِي عَزَّافٍ الَّذِي قَتَلَ عَدُوَّ اللَّهِ مُسْعِرًا شَيْطَانُ الْأَصْنَامِ الَّذِي كَانَ يُكَلِّمُ قُرَيْشًا مِنْهَا وَ يَشْرَعُ فِي هِجَايِي.

And as for the caller who called you^{asws}, so that was a tapping, and he is Samla'a Bin Azzaf who killed an enemy of Allah^{azwj}, representing Satan^{la}, the idols which Quraysh were speaking of, he prosed in satirising me^{saww}".¹⁵³

عَبْدُ اللَّهِ بْنُ سَالِمٍ أَنَّ النَّبِيَّ صَ بَعَثَ سَعْدَ بْنَ مَالِكٍ بِالزَّوَايَا يَوْمَ الْحَدِيثِيَّةِ فَرَجَعَ رَجَبًا مِنَ الْقَوْمِ ثُمَّ بَعَثَ آخَرَ فَكَصَّ فِرْعَا ثُمَّ بَعَثَ عَلِيًّا فَاسْتَسْقَى ثُمَّ أَقْبَلَ بِهَا إِلَى النَّبِيِّ صَ فَكَبَّرَ وَ دَعَا لَهُ بِخَيْرٍ.

Abdullah Bin Salam –

'The Prophet^{saww} sent Sa'ad Bin Malik with the waterers on the Day of Al-Hudeybiyya. He returned frightened from the people. Then he^{saww} sent another one, but he retreated in panic. Then he^{asws} sent Ali^{asws}. Then he^{asws} came back with it to the Prophet^{saww}. He^{saww} exclaimed Takbeer and supplicated for him^{asws} with the goodness".¹⁵⁴

3- قب، المناقب لابن شهر آشوب أبو الجارود عن أبي جعفر ع في قوله أولئك يسارعون في الخيرات الآية قال علي بن أبي طالب ع لم يسبقه أحد.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Al Jaroud,

¹⁵³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 m

¹⁵⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 n

'From Abu Ja'far^{asws} regarding His^{azwj} 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

وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَطْرَقَ هَيْبَتُنَا أَنْ نَبْتَدِئَهُ بِالْكَلَامِ وَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع بِمَ غَلَبْتَ الْأَقْرَانَ قَالَ يَتِمَكَّنُ هَيْبَتِي فِي قُلُوبِهِمْ.

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'.¹⁵⁶

الطَّنْزِي فِي الْخَصَائِصِ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: كَانَ عُمَرُ يَمْشِي فَالْتَفَتَ إِلَى وَرَائِهِ وَ عَدَا فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ وَجْهَكَ أَمَا تَرَى الْهَزْبَرَ بْنَ الْهَزْبَرِ الْقَتْمَ بْنَ الْقَتْمِ الْفَلَّاقَ لِلْبُيُوتِ الصَّارِبَ عَلَى هَامَةِ مَنْ طَعَى وَ ظَلَمَ ذَا السِّتْمَنِ وَرَأَيْتَ فَقُلْتَ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ

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}'.

فَقَالَ تَكَلَّنْتَ أَثْلَكَ إِنَّكَ تُخَوِّرُهُ بَايَعَنَا رَسُولَ اللَّهِ ص يَوْمَ أُحُدٍ أَنْ مَنْ قَرَّ مِنَّا فَهُوَ ضَالٌّ وَ مَنْ قُتِلَ فَهُوَ شَهِيدٌ وَ رَسُولُ اللَّهِ يَضْمُنُ لَهُ الْجَنَّةَ فَلَمَّا اتَّقَى الْجُمُعَانِ هَزْمُونَا وَ هَذَا كَانَ يُحَارِبُهُمْ وَجِيداً حَتَّى انْسَدَّ نَفْسَ رَسُولِ اللَّهِ ص وَ جَبْرَيْئِيلَ

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^{as} blocked the self of Rasool-Allah^{saww} (from enemies).

ثُمَّ قَالَ عَاهَدْتُمُوهُ وَ خَالَفْتُمُوهُ وَ رَمَى بِقَبْضَةِ رَمْلٍ وَ قَالَ شَاهَتِ الْوُجُوهُ فَوَ اللَّهُ مَا كَانَ مِنَّا إِلَّا وَ أَصَابَتْ عَيْنَهُ رَمْلَةٌ فَرَجَعْنَا نَمْسَحُ وَجُوهَنَا قَائِلِينَ اللَّهُ اللَّهُ يَا أَبَا الْحَسَنِ أَقْلْنَا أَقَالَكَ اللَّهُ فَالْكَرُّ وَ الْفَرُّ عَادَةُ الْعَرَبِ فَاصْنَحْ وَ قُلْ مَا أَرَاهُ وَجِيداً إِلَّا خِفْتُ مِنْهُ

Then he^{asws} said: 'You had pacted to him^{saww} and you are breaking it?' And he^{asws} threw a handful of sand and said: 'May the faces be deformed!' By Allah^{azwj}! There was no one from us except and his eyes were hit by the sand. We returned wiping our faces saying, 'Allah^{azwj}! Allah^{azwj}, O Abu Al-Hassan^{asws}! You^{asws} have uprooted us, may Allah^{azwj} 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}.

وَ قَالَ النَّبِيُّ ص مَنْ قَتَلَ قَتِيلًا فَلَهُ سَلْبُهُ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَتَوَرَّعُ عَنْ ذَلِكَ وَ إِنَّهُ لَمْ يَتَّبِعْ مُنْهَرِماً وَ تَأَخَّرَ عَمَّا اسْتَعَاثَ وَ لَمْ يَكُنْ يُجَاهِدُ عَلَى جَرِيحٍ

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^{asws} stayed back from the one who cried for help, and he^{asws} did not happen to attack upon an injured.

وَلَمَّا أَرَادَى عَ عَمْرًا قَالَ عَمْرُو يَا ابْنَ عَمٍّ إِنَّ لِي إِلَيْكَ حَاجَةً لَا تُكْشِفُ سَوْءَةَ ابْنِ عَمِّكَ وَ لَا تَسْلُبُنِي سَلْبَهُ فَقَالَ عَ ذَاكَ أَهْوَنُ عَلَيَّ وَ فِيهِ يَقُولُ عَ

كُنْتُ الْمُقَطَّرُ بَرْنِي أَنَوَابِي

وَ عَقَفْتُ عَنْ أَنَوَابِهِ لَوْ أَنِّي

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

مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ لَهُ عُمَرُ هَلَّا سَلَبْتَ دِرْعَهُ فَإِنَّمَا تُسَاوِي ثَلَاثَةَ آلَافٍ وَ لَيْسَ لِلْعَرَبِ مِثْلُهَا قَالَ إِنِّي اسْتَحْيَيْتُ أَنَّ أَكْشِفَ ابْنَ عَمِّي.

Muhammad Bin Is’haq – ‘Umar said to him^{asws}, ‘Why did you^{asws} not strip off his armour, for it is worthy three thousand, and there isn’t the like of it for the Arabs?’ He^{asws} said: ‘I^{asws} was too embarrassed from uncovering the son of my^{asws} uncle’’.¹⁵⁸

وَ رُوِيَ أَنَّهُ جَاءَتْ أُحْتُ عَمْرُو وَ رَأَتْهُ فِي سَلْبِهِ فَلَمْ تُحْزَنْ وَ قَالَتْ إِنَّمَا قَتَلَهُ كَرِيمٌ وَ قَالَ عَ يَا قَتْبَرُ لَا تُعَرِّ فَرَائِيسِي أَرَادَ لَا تَسْلُبَ قَتْلَايَ مِنَ الْبُعَاةِ.

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

4- ل، الخصال لي، الأمايلي للصدوق أَبِي عَنْ مُحَمَّدِ بْنِ مَعْقِلٍ الْقُرْمَيْسِيِّ عَنْ جَعْفَرِ الْوَرَّاقِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأَشْجَعِ عَنْ يَحْيَى بْنِ زَيْدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَ صَلَّى الْفَجْرَ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ أَيُّكُمْ يَنْهَضُ إِلَى ثَلَاثَةِ نَفَرٍ قَدْ أَلَوْا بِاللَّاتِ وَ الْعُزَّى لَيَقْتُلُونِي وَ قَدْ كَذَّبُوا وَ رَبِّ الْكَعْبَةِ

(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^{asws} (Bin Al-Husayn^{asws}), from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Rasool-Allah^{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^{saww} and they have belied, by the Lord^{azwj} of Kabah?’

قَالَ فَأَحْجَمَ النَّاسُ وَ مَا تَكَلَّمَ أَحَدٌ فَقَالَ مَا أَحْسَبَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ فَيُكْفَمُ فَقَامَ إِلَيْهِ عَامِرُ بْنُ قَتَادَةَ فَقَالَ إِنَّهُ وَعِكَ فِي هَذِهِ اللَّيْلَةِ وَ لَمْ يُخْرِجْ يُصَلِّي مَعَكَ فَتَأَذَّنْ لِي أَنَّ أُخْبِرُهُ فَقَالَ النَّبِيُّ ص شَأْنُكَ

¹⁵⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 3 c

¹⁵⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 3 d

¹⁵⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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'.

فَمَضَى إِلَيْهِ فَأَخْبَرَهُ فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَ كَأَنَّهُ نَشِطَ مِنْ عِقَالٍ وَ عَلَيْهِ إِزَارٌ قَدْ عَقَدَ طَرَفَيْهِ عَلَى رَقَبَتِهِ فَقَالَ يَا رَسُولَ اللَّهِ ص مَا هَذَا الْخَبَرُ قَالَ هَذَا رَسُولُ رَبِّي يُخْبِرُنِي عَنْ ثَلَاثَةِ نَفَرٍ قَدْ هَضُّوا إِلَيَّ لِقَتْلِي وَ قَدْ كَذَبُوا وَ رَبَّ الْكَعْبَةِ

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!'

فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ أَنَا لَهُمْ سَرِيَّةٌ وَخِدِي هُوَ ذَا أَلْبَسُ عَلَيَّ ثِيَابِي فَقَالَ رَسُولُ اللَّهِ ص بَلْ هَذِهِ ثِيَابِي وَ هَذَا دِرْعِي وَ هَذَا سَيْفِي فَدَرَعَهُ وَ عَمَّمَهُ وَ قَلَدَهُ وَ أَزَكَبَهُ فَرَسَهُ وَ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع

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.

فَمَكَثَ ثَلَاثَةَ أَيَّامٍ لَا يَأْتِيهِ جَبْرِئِيلُ بِخَبَرِهِ وَ لَا خَبَرٌ مِنَ الْأَرْضِ وَ أَقْبَلَتْ فَاطِمَةُ بِالْحَسَنِ وَ الْحُسَيْنِ عَلَى وَرَكَبَيْهَا تَقُولُ أَوْشَكَ أَنْ يُؤْتَمَ هَذَيْنِ الْعُلَامَيْنِ فَأَسْبَلَ النَّبِيُّ ص عَيْنَهُ يَبْكِي ثُمَّ قَالَ مَعَاشِرَ النَّاسِ مَنْ يَأْتِنِي بِخَبَرٍ عَلَيَّ أُبَشِّرُهُ بِالْجَنَّةِ

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!'

وَ افْتَرَقَ النَّاسُ فِي الطَّلَبِ لِعَظِيمِ مَا رَأَوْا بِالنَّبِيِّ ص وَ خَرَجَ الْعَوَاتِقُ فَأَقْبَلُ عَامِرُ بْنُ قَتَادَةَ يُبَشِّرُ بِعَلِيٍّ وَ هَبَطَ جَبْرِئِيلُ عَلَى النَّبِيِّ ص فَأَخْبَرَهُ بِمَا كَانَ فِيهِ وَ أَقْبَلَ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ ع مَعَهُ أُسَيْرَانِ وَ رَأْسٌ وَ ثَلَاثَةُ أَبْعَرَةٍ وَ ثَلَاثَةُ أَفْرَاسٍ

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.

فَقَالَ النَّبِيُّ ص تُحِبُّ أَنْ أُخْبِرَكَ بِمَا كُنْتُ فِيهِ يَا أَبَا الْحَسَنِ فَقَالَ الْمَنَافِقُونَ هُوَ مِنْذُ سَاعَةٍ قَدْ أَخَذَهُ الْمَخَاضُ وَ هُوَ السَّاعَةَ يُرِيدُ أَنْ يُحَدِّثَهُ فَقَالَ النَّبِيُّ ص بَلْ تُحَدِّثُ أَنْتَ يَا أَبَا الْحَسَنِ لِتَكُونَ شَهِيداً عَلَى الْقَوْمِ

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^{saww} was seized by pain and now he^{saww} 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 نَعَمْ يَا رَسُولَ اللَّهِ لَمَّا صِرْتُ فِي الْوَادِي رَأَيْتُ هَؤُلَاءِ يُكْبِنَانِي عَلَى الْأَبَاعِرِ فَنَادَوْنِي مَنْ أَنْتَ فَقُلْتُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ - ابْنُ عَمِّ رَسُولِ اللَّهِ ص فَقَالُوا مَا نَعْرِفُ اللَّهَ مِنْ رَسُولٍ سِوَاةِ عَلَيْنَا وَفَعْنَا عَلَيْكَ أَوْ عَلَى مُحَمَّدٍ

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^{as} 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}!'

وَشَدَّ عَلَيَّ هَذَا الْمَقْتُولُ وَدَارَ بَيْنِي وَبَيْنَهُ صَرَخَاتٌ وَهَبَّتْ رِيحٌ حَمْرَاءُ سَمِعْتُ صَوْتَكَ فِيهَا يَا رَسُولَ اللَّهِ وَ أَنْتَ تَقُولُ قَدْ قَطَعْتُ لَكَ جُرْبَانَ دِرْعِهِ فَاضْرِبْ حَبْلَ عَاتِقِهِ فَضَرْبَتُهُ فَلَمْ أَحْفِهِ [أَحْفُهُ]

And this killed one came fiercely to me^{asws} and strikes rotated between me^{asws} and him, and red wind arose. I^{asws} heard your^{saww} 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!' I^{asws} struck it, but it did not scar him.

ثُمَّ هَبَّتْ رِيحٌ صَفْرَاءُ سَمِعْتُ صَوْتَكَ فِيهَا يَا رَسُولَ اللَّهِ وَ أَنْتَ تَقُولُ قَدْ قَلَبْتُ لَكَ الدِّرْعَ عَنْ فَخِذِهِ فَاضْرِبْ فَخْذَهُ فَضَرْبَتُهُ وَ وَكَرْتُهُ وَ قَطَعْتُ رَأْسَهُ وَ رَمَيْتُ بِهِ

Then a yellow wind arose, and I^{asws} heard your^{saww} 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!' I^{asws} struck it and pushed him, and cut off his head, and threw it.

وَ قَالَ لِي هَذَانِ الرَّجُلَانِ بَلَّغْنَا أَنَّ مُحَمَّدًا رَفِيقٌ شَفِيقٌ رَحِيمٌ فَاحْمِلْنَا إِلَيْهِ وَ لَا تَعْجَلْ عَلَيْنَا وَ صَاحِبُنَا كَانَ يُعَدُّ بِأَلْفِ فَارِسٍ

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).

فَقَالَ النَّبِيُّ ص يَا عَلِيُّ أَمَّا الصَّوْتُ الْأَوَّلُ الَّذِي صَنَعَ مَسَامِعَكَ فَصَوْتُ جِبْرِئِيلَ وَ أَمَّا الْآخَرُ فَصَوْتُ مِيكَائِيلَ قَدِمَ إِلَيَّ أَحَدَ الرَّجُلَيْنِ فَقَدَّمَهُ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنِّي رَسُولُ اللَّهِ

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

فَقَالَ لَنُثْلُ جَبَلَ أَبِي قُبَيْسٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ هَذِهِ الْكَلِمَةَ قَالَ يَا عَلِيُّ أَجْزُهُ وَ اضْرِبْ عُنُقَهُ ثُمَّ قَالَ قَدِمَ الْآخَرُ فَقَالَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنِّي رَسُولُ اللَّهِ قَالَ الْحَقْنِي بِصَاحِبِي قَالَ يَا عَلِيُّ أَجْزُهُ وَ اضْرِبْ عُنُقَهُ

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!'

فَأَخْرَهُ وَ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع لِيَضْرِبَ عَنْقَهُ فَهَبَطَ جِبْرِئِيلُ عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُغْفِرُكَ السَّلَامَ وَ يَقُولُ لَا تَقْتُلُهُ فَإِنَّهُ حَسَنُ الْخَلْقِ سَخِيٌّ فِي قَوْمِهِ

He^{asws} took him back and Amir Al-Momineen^{asws} stood to strike off his neck. Jibraeel^{as} came down unto the Prophet^{saww} and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the greetings and Says: "Do not kill him for he is of goodly manners, generous among his people!"

فَقَالَ النَّبِيُّ ص يَا عَلِيُّ أَمْسِكْ فَإِنَّ هَذَا رَسُولُ رَبِّي عَزَّ وَ جَلَّ يُخْبِرُنِي أَنَّهُ حَسَنُ الْخَلْقِ سَخِيٌّ فِي قَوْمِهِ فَقَالَ الْمُشْرِكُ تَحْتَ السَّيْفِ هَذَا رَسُولُ رَبِّكَ يُخْبِرُكَ قَالَ نَعَمْ

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'.

قَالَ وَ اللَّهُ مَا مَلَكَتْ دِرْهَمًا مَعَ أَخٍ لِي قَطُّ وَ لَا قَطَبْتُ وَجْهِي فِي الْحَرْبِ وَ أَنَا أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص هَذَا يَمُنُّ بَجَرَّةٍ حُسْنِ خَلْقِهِ وَ سَخَاؤُهُ إِلَى جَنَّاتِ النَّعِيمِ.

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'.¹⁶⁰

5- لي، الأماالي للصدوق ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبَادِي عَنِ الزُّهْرِيِّ عَنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع لِمَ لَا تَشْتَرِي فَرَسًا عَتِيقًا قَالَ لَا حَاجَةَ لِي فِيهِ وَ أَنَا لَا أَفِرُّ مِمَّنْ كَرَّ عَلَيَّ وَ لَا أَكْرِهُ عَلَى مَنْ فَرَّ مِنِّي.

(The book) 'Al Amaali' of Al Sadouq – Ibn Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from his father, from Muhammad Bin Ziyad, from Malik Bin Anas who said,

'I heard Al-Sadiq^{asws} saying: 'It was said to Amir Al-Momineen^{asws}, 'Why do you not buy a fast horse?' He^{asws} said: 'There is no need for me regarding it, and I^{asws} do not flee from the ones attacking upon me^{asws}, nor do I^{asws} attack upon the one fleeing away from me^{asws}'.¹⁶¹

6- لي، الأماالي للصدوق ابنُ إِدْرِيسَ عَنِ أَبِيهِ عَنِ الزُّهْرِيِّ عَنِ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ حَبِشَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: مَا قَدِمْتُ رَايَةً قُوتِلَ تَحْتَهَا أَمِيرُ الْمُؤْمِنِينَ إِلَّا نَكَسَهَا اللَّهُ تَبَارَكَ وَ تَعَالَى وَ غُلِبَ أَصْحَابُهَا وَ

¹⁶⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 4

¹⁶¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 5

انْقَلَبُوا صَاحِرِينَ وَ مَا ضَرَبَ أَمِيرُ الْمُؤْمِنِينَ عِيسَى ذِي الْفَقَارِ أَحَدًا فَتَجَا وَ كَانَ إِذَا قَاتَلَ جَبْرِائِلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ وَ مَلَكَ الْمَوْتِ بَيْنَ يَدَيْهِ.

(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 Zulfikar 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}'.¹⁶²

7- شاء، الإرشاد من آيات الله الخارقة للعادة في أمير المؤمنين ع أنه لم يُعْهَدَ لأحد من مبارزة الأقران و مُنازلة الأبطال مثل ما عُرف له ع من كثرة ذلك على مر الزمان

(The book) 'Al Irshad' –

'From the extraordinary Signs of Allah^{azwj} for the normality regarding Amir Al-Momineen^{asws} is that He^{azwj} did not Pact anyone to fight the braves and bringing down the heroes like what is known for him^{asws}, from the frequency of that upon the passing of the times.

تُمْ إِنَّهُ لَمْ يُوجَدْ فِي مُنَاسِي الْخُرُوبِ إِلَّا مَنْ عَزَّهُ بِشَرٍّ وَ نِيلَ مِنْهُ بِجَرَّاحٍ أَوْ شَيْنٍ إِلَّا أَمِيرُ الْمُؤْمِنِينَ ع فَإِنَّهُ لَمْ يَنْلَهُ مِنْ طُولِ زَمَانٍ خَرِبَهُ جَرَّاحٌ مِنْ عَدُوٍّ وَ لَا شَيْنٌ وَ لَا وَصَلَ إِلَيْهِ أَحَدٌ مِنْهُمْ بِسُوءٍ حَتَّى كَانَ مِنْ أَمْرِهِ مَعَ ابْنِ مُلْجِمٍ لَعَنَهُ اللَّهُ عَلَى اغْتِيَالِهِ إِيَّاهُ مَا كَانَ

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.

وَ هَذِهِ أَعْجُوبَةٌ أَفَرَدَهُ اللَّهُ بِالْآيَةِ فِيهَا وَ حَصَّهُ بِالْعِلْمِ الْبَاهِرَةِ فِي مَعْنَاهَا وَ دَلَّ بِذَلِكَ عَلَى مَكَانِهِ مِنْهُ وَ تَخَصُّصِهِ بِكَرَامَتِهِ الَّتِي بَانَ بِفَضْلِهَا مِنْ كَافَّةِ الْأَنَامِ

And this is a wonder Allah^{azwj} 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^{azwj}, and His^{azwj} Particularising him^{asws} with His^{azwj} Prestige which manifested with its merits, from all the people.

وَ مِنْ آيَاتِ اللَّهِ تَعَالَى فِيهِ ع أَنَّهُ لَا يَذْكُرُ مُحَارِسَ لِلْخُرُوبِ الَّتِي لَقِيَ فِيهِ عَدُوًّا إِلَّا وَ هُوَ ظَافِرٌ بِهِ حِينًا وَ غَيْرُ ظَافِرٍ بِهِ حِينًا وَ لَا نَالَ أَحَدٌ مِنْهُمْ حَصْمًا بِجَرَّاحٍ إِلَّا وَ قَضَى مِنْهَا وَفَنًا وَ عُوبِي مِنْهَا زَمَانًا

And from the Signs of Allah^{azwj} 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

¹⁶² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 6

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

وَلَمْ يُعْهَدْ مَنْ لَمْ يُقْلِتْ مِنْهُ قَوْمٌ فِي حَرْبٍ وَلَا نَجَا مِنْ ضَرْبِهِ أَحَدٌ فَصَلَحَ مِنْهَا إِلَّا أَمِيرُ الْمُؤْمِنِينَ ع فَإِنَّهُ لَا مَرِيَّةَ فِي ظَفَرِهِ بِكُلِّ قَوْمٍ بَارَزَهُ وَ إِهْلَاكِهِ كُلِّ بَطَلٍ نَارَ لَهُ وَ هَذَا أَيْضاً يَمَّا انْفَرَدَ بِهِ مِنْ كَافَّةِ الْأَنْامِ وَ خَرَقَ اللَّهُ جِلَّ وَ عَزَّ بِهِ الْعَادَةَ فِي كُلِّ جَيْشٍ وَ زَمَانٍ وَ هُوَ مِنْ دَلَائِلِهِ الْوَاضِحَةِ

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

وَمِنْ آيَاتِ اللَّهِ تَعَالَى أَيْضاً فِيهِ أَنَّهُ مَعَ طُولِ مُلَاقَاتِهِ الْحُرُوبِ وَ مُلَابَسَتِهِ إِثَّاها وَ كَثْرَةِ مَنْ مِثِي بِهِ فِيهَا مِنْ شُجْعَانِ الْأَعْدَاءِ وَ صَنَادِيدِهِمْ وَ تَجْمُعِهِمْ عَلَيْهِ وَ اخْتِيَابِهِمْ فِي الْفِتَنِ بِهِ وَ بَدَلِ الْجُهْدِ فِي ذَلِكَ مَا وَلَّى قَطُّ عَنْ أَحَدٍ مِنْهُمْ ظَهْرَهُ وَ لَا انْهَزَمَ مِنْهُمْ وَ لَا تَزَحَزَحَ عَنْ مَكَانِهِ وَ لَا هَابَ أَحَدٌ مِنْ أَقْرَانِهِ

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

وَلَمْ يَلْقَ أَحَدٌ سِوَاهُ خُصْماً لَهُ فِي حَرْبٍ إِلَّا وَ ثَبَّتَ لَهُ جَيْناً وَ انْخَرَفَ عَنْهُ جَيْناً وَ أَقْدَمَ عَلَيْهِ وَقْتاً وَ أَحْجَمَ عَنْهُ زَمَاناً وَ إِذَا كَانَ الْأَمْرُ عَلَى مَا وَصَفْنَاهُ ثَبَّتَ مَا ذَكَرْنَاهُ مِنْ انْفِرَادِهِ بِالْأَيَّةِ الْبَاهِرَةِ وَ الْمُعْجَزَةِ الظَّاهِرَةِ وَ خَرَقَ الْعَادَةَ فِيهِ بِمَا دَلَّ اللَّهُ بِهِ عَلَى إِمَامَتِهِ وَ كَشَفَ بِهِ عَنْ فُرْصِ طَاعَتِهِ وَ أَبَانَ بِذَلِكَ عَنْ كَافَّةِ خَلْقِهِ.

And no one besides him^{asws} faced an adversary during a war except and he^{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^{asws} be set apart with the dazzling signs and the apparent miracles, and violation of normalcy in it, with what Allah^{azwj} Points with upon his^{asws} Imamate and Uncovered by it from the Obligation of obeying him^{asws}, and His^{azwj} Clarifying that from all of His^{azwj} creatures".¹⁶³

8- قب، المناقب لابن شهر آشوب في حديث عمار لما أرسل النبي ص علينا إلى مدينة عمان في قتال الجئلندي بن كركر و جرى بينهما حرب عظيم و ضربت دغا الجئلندي بعلام يقال له الكندي و قال له إن أنت خرجت إلى صاحب العمامة السوداء و البغلة الشهباء فتأخذ أسيراً أو تطرحه مجذلاً غفيراً أزوجك ابنتي التي لم أنعم لأولاد الملوك بزواجها

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

¹⁶³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 7

'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'a, 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'.

فَرَكَبَ الْكِنْدِيُّ الْفِيلَ الْأَبْيَضَ وَكَانَ مَعَ الْجُلَنْدَى ثَلَاثُونَ فَيْلًا وَحَمَلَ بِالْأَفِيلَةِ وَالْعَسْكَرُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَلَمَّا نَظَرَ الْإِمَامُ إِلَيْهِ نَزَلَ عَنْ بَعْلَتِهِ ثُمَّ كَشَفَ عَنْ رَأْسِهِ فَأَشْرَقَتِ الْفَلَاةُ طَوَّلًا وَعَرْضًا

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.

ثُمَّ رَكِبَ وَدَنَا مِنَ الْأَفِيلَةِ وَجَعَلَ يُكَلِّمُهَا بِكَلَامٍ لَا يَفْهَمُهُ الْآدَمِيُّونَ وَإِذَا بِتِسْعَةِ وَعِشْرِينَ فَيْلًا قَدْ دَارَتْ رُؤُوسُهَا وَحَمَلَتْ عَلَى عَسْكَرِ الْمُشْرِكِينَ وَجَعَلَتْ تَضْرِبُ فِيهِمْ يَمِينًا وَشِمَالًا حَتَّى أَوْصَلَتْهُمْ إِلَى بَابِ عُمَانَ

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.

ثُمَّ رَجَعَتْ وَهِيَ تَتَكَلَّمُ بِكَلَامٍ يَسْمَعُهُ النَّاسُ يَا عَلِيُّ كُلُّنَا نَعْرِفُ مُحَمَّدًا وَنُؤْمِنُ بِرَبِّ مُحَمَّدٍ إِلَّا هَذَا الْفِيلُ الْأَبْيَضُ فَإِنَّهُ لَا يَعْرِفُ مُحَمَّدًا وَلَا آلَ مُحَمَّدٍ

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}'.

فَرَعَقَ الْإِمَامُ رَعَقَتَهُ الْمَعْرُوفَةَ عِنْدَ الْعُصْبِ الْمَشْهُورَةِ فَارْتَعَدَ الْفِيلُ وَوَقَفَ فَضْرَبَهُ الْإِمَامُ بِذِي الْفَقَارِ ضَرْبَةً رَمَى رَأْسَهُ عَنْ بَدَنِهِ فَوَقَعَ الْفِيلُ إِلَى الْأَرْضِ كَالْجَبَلِ الْعَظِيمِ وَأَخَذَ الْكِنْدِيُّ مِنْ ظَهْرِهِ

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.

فَأَخْبَرَ جَبْرِئِيلُ النَّبِيَّ صَ فَارْتَقَى عَلَى السُّورِ فَنَادَى أَبَا الْحَسَنِ هَبْ لِي فَهُوَ أَسِيرُكَ فَأَطْلَقَ عَلِيُّ عَ سَبِيلَ الْكِنْدِيِّ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ مَا حَمَلَكَ عَلَى إِطْلَاقِي قَالَ وَتِلْكَ مَدَّةَ نَظَرِكَ فَمَدَّ عَيْنَيْهِ فَكَشَفَ اللَّهُ عَنْ بَصَرِهِ فَتَنَظَّرَ إِلَى النَّبِيِّ صَ عَلَى سُورِ الْمَدِينَةِ وَصَحَابَتِهِ

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^{saww} companions being upon an archway of Al-Medina.

فَقَالَ مَنْ هَذَا يَا أَبَا الْحَسَنِ فَقَالَ سَيِّدُنَا رَسُولُ اللَّهِ ص فَقَالَ كَمْ بَيْنَنَا وَ بَيْنَهُ يَا عَلِيُّ قَالَ مَسِيرَةُ أَرْبَعِينَ يَوْمًا فَقَالَ يَا أَبَا الْحَسَنِ إِنَّ رَبَّكُمْ رَبُّ عَظِيمٍ وَ نَبِيِّكُمْ نَبِيٌّ كَرِيمٌ مَدَّ يَدَكَ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص

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^{azwj} and your^{asws} Prophet^{saww} is a benevolent Prophet^{saww}. Extend your^{asws} hand for I testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}'.

وَ قَتَلَ عَلِيُّ الْجُلَنْدَى وَ عَزَقَ فِي الْبَحْرِ مِنْهُمْ خُلُقًا كَثِيرًا وَ قَتَلَ مِنْهُمْ كَذَلِكَ وَ أَسْلَمَ الْبَاقُونَ وَ سَلَّمَ الْحِصْنَ إِلَى الْكِنْدِيِّ وَ زَوَّجَهُ بِابْنَةِ الْجُلَنْدَى وَ أَقْعَدَ عَنْدهُمْ قَوْمًا مِنَ الْمُسْلِمِينَ يُعَلِّمُوهُمْ الْقِرَاءَةَ.

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".¹⁶⁴

9- قب، المناقب لابن شهر آشوب فصل فيما نقل عنه في يوم بدر في الصحيحين أنه نزل قوله تعالى هذان خصمان اختصموا في سيئة نكر من المؤمنين والكفار تبارزوا يوم بدر و هم حمزة و عبيدة و علي و الوليد و عتبة و شيبه

(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).

وَ قَالَ الْبُخَارِيُّ وَ كَانَ أَبُو ذَرٍّ يُقْسِمُ بِاللَّهِ أَنَّهُمَا نَزَلَتْ فِيهِمْ وَ بِهِ قَالَ عَطَاءٌ وَ ابْنُ حُثَيْمٍ وَ قَيْسُ بْنُ عُبَادَةَ وَ سُفْيَانُ الثَّوْرِيُّ وَ الْأَعْمَشُ وَ سَعِيدُ بْنُ جُبَيْرٍ وَ ابْنُ عَبَّاسٍ

And Al-Bukhari said, 'And Abu Zarr^{ra} 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.

ثُمَّ قَالَ ابْنُ عَبَّاسٍ فَأَلْزَمَ كَفَرُوا يَعْنِي عُتْبَةَ وَ شَيْبَةَ وَ الْوَلِيدَ فَطَعَتْ لَهُمْ ثِيَابٌ مِنْ نَارِ الْآيَاتِ وَ أَنْزَلَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ حَمَزَةَ وَ عُبَيْدَةَ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ إِلَى قَوْلِهِ صِرَاطِ الْحَمِيدِ.

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 النُّزُولِ، رَوَى قَيْسُ بْنُ سَعْدٍ بْنُ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: فِينَا نَزَلَتْ هَذِهِ الْآيَةُ وَ فِي مُبَارَزَاتِنَا يَوْمَ بَدْرٍ إِلَى قَوْلِهِ عَذَابُ الْحَرِيقِ.

(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^{azwj} Words: **the Punishment of burning [22:9]**''¹⁶⁶

و رَوَى جَمَاعَةٌ عَنْ ابْنِ عَبَّاسٍ نَزَلَ قَوْلُهُ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ يَوْمَ بَدْرٍ فِي هَؤُلَاءِ السَّنَةِ.

And it is reported by a group, from Ibn Abbas,

'His^{azwj} 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 Ubeyda and Ali^{asws} (from the Momineen), and Al-Waleed, and Utba and Shayba (from the Polytheists)).''¹⁶⁷

شُعْبَةُ وَ قَتَادَةُ وَ عَطَاءُ وَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ أَنَّهُ هُوَ أَصْحَاكَ وَ أَبْكَى أَصْحَاكَ أَمِيرُ الْمُؤْمِنِينَ ع وَ حَمْرَةُ وَ عُبَيْدَةُ يَوْمَ بَدْرٍ الْمُسْلِمِينَ وَ أَبْكَى كُفَّارَ مَكَّةَ حَتَّى قُتِلُوا وَ دَخَلُوا النَّارَ.

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 Ubeyda 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

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى وَ بَشِّرِ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ نَزَلَتْ فِي حَمْرَةَ وَ عَلِيٍّ وَ عُبَيْدَةَ.

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 Ubeyda''¹⁶⁹

تَفْسِيرُ أَبِي يُوسُفَ النَّسَوِيِّ، وَ قَبِيصَةَ بْنِ عُقْبَةَ، عَنْ الثَّوْرِيِّ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ أَمْ نُجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ - الْآيَةُ نَزَلَتْ فِي عَلِيٍّ وَ حَمْرَةَ وَ عُبَيْدَةَ كَالْمُفْسِدِينَ فِي الْأَرْضِ عُثْبَةَ وَ شَيْبَةَ وَ الْوَلِيدَ.

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^{azwj} Words: **Or should We Make those who believe and do righteous deeds [38:28]** – the Verse was Revealed regarding Ali^{asws}, and Hamza^{as} and Ubeyda, **to be like the mischief-makers in the earth, [38:28]** – Utbah, and Shayba, and Al-Waleed’.¹⁷⁰

الْكَلْبِي نَزَلَتْ فِي بَدْرِ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَ مَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ أَوْزَدَهُ النَّطْرِيُّ فِي الْحَصَائِصِ عَنِ الْحَدَّادِ عَنْ أَبِي نُعَيْمٍ.

Al Kalby –

‘It was Revealed regarding Badr: **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’.¹⁷¹

و الصَّادِقُ وَ الْبَاقِرُ ع نَزَلَتْ فِي عَلِيٍّ وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَ أَنْتُمْ أَذِلَّةٌ.

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

الْمُؤَرِّخُ وَ صَاحِبُ الْأَغَانِي وَ مُحَمَّدُ بْنُ إِسْحَاقَ كَانَ صَاحِبَ رَايَةِ رَسُولِ اللَّهِ ص يَوْمَ بَدْرِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ لَمَّا لَقِيَ الْجُمُعَانِ تَقَدَّمَ عُثْبَةُ وَ شَيْبَةُ وَ الْوَلِيدُ وَ قَالُوا يَا مُحَمَّدُ أَخْرِجْ إِلَيْنَا أَكْفَاءَنَا مِنْ قُرَيْشٍ فَتَطَاوَلَتْ الْأَنْصَارُ لِمُبَارَزَتِهِمْ فَدَفَعَهُمُ النَّبِيُّ ص وَ أَمَرَ عَلِيًّا وَ حَمْزَةَ وَ عُبَيْدَةَ بِالْمُبَارَاةِ

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

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

فَحَمَلَ عُبَيْدَةُ عَلَى عُثْبَةَ فَضْرَبَهُ عَلَى رَأْسِهِ ضَرْبَةً فَلَقَتْ هَامَتُهُ وَ ضَرَبَ عُثْبَةَ عُبَيْدَةُ عَلَى سَاقِهِ فَأَطْنَهَا فَسَقَطَ جَمِيعًا وَ حَمَلَ شَيْبَةُ عَلَى حَمْزَةَ فَتَضَارَبَا بِالسَّيْفِ حَتَّى انْتَلَمَا وَ حَمَلَ عَلِيٌّ ع عَلَى الْوَلِيدِ فَضْرَبَهُ عَلَى خَبَلٍ عَاتِقِهِ وَ خَرَجَ السَّيْفُ مِنْ إِبْطِهِ.

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^{as} and they both struck with the swords until they were both cut. And Ali^{asws} attached upon Al-Waleed and struck him upon the veil of his shoulder and the sword came out from his armpit’.¹⁷³

وَ فِي إِبَانَةِ الْفَلَكي أَنَّ الْوَلِيدَ كَانَ إِذَا رَفَعَ ذِرَاعَهُ سَرَّ وَجْهَهُ مِنْ عَظَمَتِهَا وَ غَلَطَهَا ثُمَّ اعْتَنَقَ حَمْزَةَ وَ شَيْبَةُ فَقَالَ الْمُسْلِمُونَ يَا عَلِيُّ أَمَا تَرَى هَذَا الْكَلْبَ يَهْرُ عَمَّكَ فَحَمَلَ عَلِيٌّ ع عَلَيْهِ ثُمَّ قَالَ يَا عَمَّ طَاطِي رَأْسَكَ

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

¹⁷⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 9 f

¹⁷¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 9 g

¹⁷² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 9 h

¹⁷³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 9 i

'Al-Waleed, when his armour was raised, his face was veiled from largeness and its thickness. Then Hamza^{asws} and Shayba wrestled. The Muslims said, 'O Ali^{asws}! Don't you^{asws} see this dog growling at your^{asws} uncle^{as?}' Ali^{asws} attacked upon him, then said: 'O uncle^{as}! Lower your^{as} head!'

وَكَانَ حِمْرُهُ أَطْوَلَ مِنْ شَيْبَةٍ فَأَدْخَلَ حِمْرُهُ رَأْسَهُ فِي صَدْرِهِ فَصَرَبَهُ عَلَيَّ عَ فَطَرَحَ نَصْفَهُ ثُمَّ جَاءَ إِلَى عُنْبَةٍ وَ بِهِ رَمَقٌ فَأَجْهَرَ عَلَيْهِ وَ كَانَ حَسَنًا

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

وَ فِي جَمْعِ الْبَيَانِ أَنَّهُ قَتَلَ سَبْعَةً وَ عِشْرِينَ مُبَارِزًا وَ فِي الْإِرْشَادِ قَتَلَ خَمْسَةً وَ ثَلَاثِينَ وَ قَالَ زَيْدُ بْنُ وَهَبٍ - قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ ذَكَرَ حَدِيثَ بَدْرٍ وَ قَتَلْنَا مِنَ الْمُشْرِكِينَ سَبْعِينَ وَ أَسْرَأْنَا سَبْعِينَ.

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

مُحَمَّدُ بْنُ إِسْحَاقَ أَكْثَرَ قَتَلَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ كَانَ لِعَلِيِّ ع.

Muhammad Bin Is'haq –

'Most of the Polytheists slain on the Day of Badr were by Ali^{asws}''¹⁷⁵

الرَّمْخَشَرِيُّ فِي الْفَائِقِ، قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ رَأَيْتُ عَلِيًّا يُجَمِّحُ فَرَسَهُ وَ هُوَ يَقُولُ

سَنَحْنُخُ اللَّيْلَ كَأَنِّي جِيئِي

بَارِئُ غَامَيْنِ حَدِيثُ سَيِّ

لِمِثْلِ هَذَا وَلَدَنِي أُمِّي

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

'I saw Ali^{asws} washing his^{asws} horse and he^{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^{asws} mother gave birth to me^{asws}''¹⁷⁶

الْمَرْزُبَانِيُّ فِي كِتَابِ أَشْعَارِ الْمُلُوكِ وَ الْخُلَفَاءِ، أَنَّ عَلِيًّا أَشْجَعَ الْعَرَبِ حَمَلٍ يَوْمَ بَدْرٍ وَ زَعَزَعَ الْكَبِيَّةَ وَ هُوَ يَقُولُ

مِنْ بَعْدِهَا حَتَّى تَكُونَ الرَّجَّةُ

لَنْ يَأْكُلَ التَّمَرُ بَظَهْرِ مَكَّةَ

Al Marzubany in the book 'Ash'ar Al Mulouk Wa Al Khulafa' –

¹⁷⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 9 j

¹⁷⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 9 k

¹⁷⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 9 l

'Alī^{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'.¹⁷⁷

10- قب، المناقب لابن شهر آشوب فصل فيما ظهر منه يوم أُحد ابن عباس في قوله تعالى ثم أنزل عليكم من بعد الغم أمنة نعاساً يغشى طائفةً منكم و طائفة قد أهمتهم أنفسهم - نزلت في علي ع غشيه النعاس يوم أُحد و الخوف مسهر و الأمن مقيم.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

Detailing regarding what appeared from him^{asws} on the Day of Ohad, Ibn Abbas said regarding Words of the Exalted: **Then He Sent down upon you after the sorrow, (a sense of) security, a lethargy enveloping a party from you, and a group had worried themselves [3:154]**, 'It was Revealed regarding Alī^{asws}. Some people have relied upon him^{asws} on the Day of Ohad, watching out for the fear and feeling of security'.¹⁷⁸

كتاب الشيرازي، روى سفيان الثوري عن واصل عن الحسن عن ابن عباس في قوله تعالى و استغفر من استطعت منهم بصوتك قال صاح إبليس يوم أُحد في عسكر رسول الله ص أن محمداً قد قتل و أجلب عليهم بخيلك و رجلك

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^{la} 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]**'.

قال و الله لقد أجلب إبليس على أمير المؤمنين ع - كل خيل كانت في غير طاعة الله و الله إن كل راجل قاتل أمير المؤمنين ع كان من رجاله إبليس.

He said, 'By Allah^{azwj}! Iblees^{la} had brought against Amir Al-Momineen^{asws}, every cavalry in other than the obedience of Allah^{azwj}. By Allah^{azwj}! Every foot soldier fought Amir Al-Momineen^{asws}, and from the foot soldiers was Iblees^{la}'.¹⁷⁹

تاريخ الطبري، و أغاني الأصفهاني، أنه كان صاحب لواء قرش كبش الكتيبة طلحة بن أبي طلحة العبدري نادى معاشر أصحاب محمد إنكم تزعمون أن الله يعجلنا بسيفكم إلى النار و يعجلكم بسيفونا إلى الجنة فهل منكم من أحد يباريني

(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?'

قال فتأذة فخرج إليه علي ع و هو يقول

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

و هَاشِمِ الْمُطْعِمِ فِي الْعَامِ السَّعْبِ

أَنَا ابْنُ ذِي الْحُوضَيْنِ عَبْدِ الْمُطَلِّبِ

أَوْفِي بَيْعَادِي وَ أَهْمِي عَنْ حَسَبِ

Qatadah said, 'Ali^{asws} went out to him and he^{asws} was saying: 'I^{asws} am the son^{asws} of the one with two fountains, Abdul Muttalib^{as} and Hashim^{as}, the feeder in the year of famine. I^{asws} shall fulfil my^{asws} promises and my^{asws} importance from the affiliation''.

قَالَ فَضْرَبَهُ عَلَيَّ عَ فَقَطَعَ رِجْلَهُ فَبَدَتْ سَوَائِهِ وَ هُوَ قَوْلُ ابْنِ عَبَّاسٍ وَ الْكَلْبِيِّ وَ فِي رَوَايَاتٍ كَثِيرَةٍ أَنَّهُ ضَرَبَهُ فِي مُقَدِّمِ رَأْسِهِ فَبَدَتْ عَيْنَاهُ قَالَ أَنَشُدُكَ اللَّهَ وَ الرَّحِمَ يَا ابْنَ عَمٍّ فَأَنْصَرَفَ عَنْهُ وَ مَاتَ فِي الْحَالِ

He (the narrator) said, 'Ali^{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^{asws} struck him in the front of his head, and his eye appeared. He said, 'I adjure you^{asws} with Allah^{azwj} and the mercy, O son^{asws} of an uncle!' So, he^{asws} turned away from him, and he died in that state.

ثُمَّ بَارَزَهُمْ حَتَّى قَتَلَ مِنْهُمْ ثَمَانِيَةً ثُمَّ أَخَذَ بِاللَّوَاءِ صَوَابَ عَبْدِ حَبِشِيِّ لَّهُمْ فَضْرَبَ عَلَى يَدِهِ فَأَخَذَهُ بِالْيَسْرَى فَضْرَبَ عَلَيْهَا فَأَخَذَ اللَّوَاءَ وَ جَمَعَ الْمُقْطُوعَتَيْنِ عَلَى صَدْرِهِ فَضْرَبَ عَلَى أُمِّ رَأْسِهِ فَسَقَطَ اللَّوَاءُ

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

قَالَ حَسَّانُ بْنُ ثَابِتٍ

لِوَاءٍ جَيْنَ رُدٍّ إِلَى صَوَابٍ

فَحَزَمْتُ بِاللَّوَاءِ وَ شَرُّ فَحْرِ

Hassan Bin Sabit (a poet) said, 'You were priding with the flag, and evil is priding of the flag when it is returned to the correctness'.

فَسَقَطَ اللَّوَاءُ فَأَخَذَتْهُ عَفْرَةُ بِنْتُ الْحَارِثِ بِنِ عُلْقَمَةَ بِنِ عَبْدِ الدَّارِ فَضَرَعَتْ وَ انْهَزَمُوا وَ قَالَ حَسَّانُ بْنُ ثَابِتٍ

يُبَاعُونَ فِي الْأَسْوَاقِ بِالثَمَنِ الْوَكْسِ

وَ لَوْ لَا لِوَاءُ الْحَارِثِيَّةِ أَصْبَحُوا

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'.

فَانْكَبَّ الْمُسْلِمُونَ عَلَى الْغَنَائِمِ وَ رَجَعَ الْمُشْرِكُونَ فَهَزَمُوهُمْ.

The Muslims pounced upon the war booty and the Polytheists returned defeated''.¹⁸⁰

¹⁸⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 10 c

زَيْدُ بْنُ وَهَبٍ قُلْتُ لِابْنِ مَسْعُودٍ اهْزَمَ النَّاسُ إِلَّا عَلِيٌّ - وَ أَبُو دُجَانَةَ وَ سَهْلُ بْنُ حَنْفِيٍّ - قَالَ اهْزَمُوا إِلَّا عَلِيٌّ وَ حَدَّثَهُ وَ ثَابِتٌ إِلَيْهِمْ أَرْبَعَةَ عَشَرَ عَاصِمُ بْنُ ثَابِتٍ وَ أَبُو دُجَانَةَ وَ مُصْعَبُ بْنُ عُمَيْرٍ وَ عَبْدُ اللَّهِ بْنُ جَحْشٍ وَ شَمَّاسُ بْنُ عُثْمَانَ بْنِ الشَّرِيدِ - وَ الْمِقْدَادُ وَ طَلْحَةُ وَ سَعْدُ وَ الْبَاقُونَ مِنَ الْأَنْصَارِ

Zayd Bin Wahab –

‘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’.

أَنْشَدَ

وَ قَدْ تَرَكُوا الْمُخْتَارَ فِي الْحَرْبِ مُفْرَدًا
وَ كَانَ عَلِيٌّ غَائِصًا فِي جُمُوعِهِمْ
وَ فَرَّ جَمِيعُ الصَّحْبِ عَنْهُ وَ أَجْمَعُوا
لِهَامَاتِهِم بِالسَّيْفِ يُفْرِي وَ يَقْطَعُ

He prosed, ‘And they had left the Chosen one^{saww} in the war, alone, and the entirety of the companions fled away from him^{saww}, and they gathered, and Ali^{asws} was encountering an attack among their crowd of their important ones with the sword, chopping and cutting’.¹⁸¹

عِكْرِمَةُ قَالَ عَلِيٌّ ع لِحَفِيٍّ مِنَ الْجَرْعِ مَا لَا أَفْلِكُ نَفْسِي وَ كُنْتُ أَمَامَهُ أَضْرِبُ بِسَيْفِي فَرَجَعْتُ أَطْلُبُهُ فَلَمْ أَرَهُ فَقُلْتُ مَا كَانَ رَسُولُ اللَّهِ ص لِيَفِرَّ وَ مَا رَأَيْتُهُ فِي الْقَتْلِ وَ أَطْنَهُ رُفِعَ مِنْ بَيْنِنَا

Ikrimah (Bin Abu Jah)^{la} –

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

فَكَسَّرْتُ جَنْفَنَ سَيْفِي وَ قُلْتُ فِي نَفْسِي أَقَاتِلَنَّ بِهِ حَتَّى أَقْتُلَ وَ حَمَلْتُ عَلَى الْقَوْمِ فَأَفْرَجُوا فَإِذَا أَنَا بِرَسُولِ اللَّهِ ص قَدْ وَقَعَ عَلَى الْأَرْضِ مَعْشِيًا عَلَيْهِ فَوْقَهُ عَلَى رَأْسِهِ فَتَنَظَّرَ إِلَيَّ وَ قَالَ مَا صَنَعَ النَّاسُ يَا عَلِيٌّ قُلْتُ كَفَرُوا يَا رَسُولَ اللَّهِ وَلَوْ الدُّبُرُ مِنَ الْعَدُوِّ وَ أَسْلَمُوا.

I^{asws} broke the sheath of my^{asws} sword and said within myself^{asws}: ‘I^{asws} shall fight with it until I^{asws} am killed’. And I^{asws} attacked upon the people and cleft them asunder, and there I^{asws} was with Rasool-Allah^{saww} having had fallen to the ground, there being unconsciousness upon him^{saww}. I^{asws} paused by his^{saww} head. He^{saww} looked at me^{asws} and said: ‘What have the people done, O Ali^{asws}?’ I^{asws} said: ‘They committed Kufr, O Rasool-Allah^{saww}! They turned around/away from the enemy and conceded defeat (in front of) you^{saww}’.¹⁸²

تَارِيخُ الطَّبَرِيِّ، وَ أَعْيَانِي الْأَصْفَهَائِي، وَ مَعَارِيِ ابْنِ إِسْحَاقَ، وَ أَخْبَارُ أَبِي رَافِعٍ، أَنَّهُ أَبْصَرَ رَسُولَ اللَّهِ ص إِلَى كِتَبَةٍ فَقَالَ احْمِلْ عَلَيْهِمْ فَحَمَلْ عَلَيْهِمْ وَ فَرَّقَ جَمْعُهُمْ وَ قَتَلَ عَمْرُو بْنُ عَبْدِ اللَّهِ الْجُمَحِيَّ ثُمَّ أَبْصَرَ كِتَبَةً أُخْرَى فَقَالَ رُدَّ عَنِّي فَحَمَلْ عَلَيْهِمْ فَفَرَّقَ جَمَاعَتَهُمْ وَ قَتَلَ شَيْبَةَ بْنَ مَالِكٍ الْعَامِرِيَّ -

¹⁸¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 10 d

¹⁸² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 10 e

(The books) 'Tareekh' of Al Tabari, (and) 'Aghany' of Asbahany, and 'Maghazy' of Ibn Is'haq, and Ahadeeth of Abu Rafie,

'Rasool-Allah^{azwj} sighted a battalion, so he^{saww} said: 'Attack upon them'. So, he^{asws} attacked upon them and separated their group and killed Amro Bin Abdullah Al-Jumhy. Then he^{asws} sighted another battalion. He^{saww} said: 'Repel them from me^{saww}!' He^{asws} attacked upon them and separated their group and killed Shayba Bin Malik Al-Aamiry'.

و فِي رَوَايَةِ أَبِي رَافِعٍ ثُمَّ رَأَى كَتِيبَةً أُخْرَى فَقَالَ احْمِلْ عَلَيْهِمْ فَحَمَلَ عَلَيْهِمْ فَهَزَمَهُمْ وَ قَتَلَ هَاشِمَ بْنَ أُمَيَّةَ الْمَحْزُومِيَّ

And in a report of Abu Rafie, 'Then he^{saww} saw another battalion. He^{saww} said: 'Attack upon them!' He^{asws} attacked upon them and defeated them and killed Hashim Bin Umayya Al-Makhzumi.

فَقَالَ جَبْرِئِيلُ يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ هِيَ الْمُوَاسَاةُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جَبْرِئِيلُ وَ أَنَا مِنْكُمْ فَاسْمِعُوا صَوْتًا لَا سَيْفَ إِلَّا ذُو الْقَفَّارِ وَ لَا فَيْئَ إِلَّا عَلِيٌّ

Jibraeel^{as} said: 'O Rasool-Allah^{saww}! This, it is the consolation!' Rasool-Allah^{saww} said: 'He^{asws} is from me^{saww} and I^{saww} am from him^{asws}'. Jibraeel^{as} said: 'And I^{as} am from you^{asws} both'. They heard a voice (from sky): 'There is no sword except Zulfiqar and there is no youth except Ali^{asws}!'

وَ زَادَ ابْنُ إِسْحَاقَ فِي رَوَايَتِهِ فَإِذَا نَدَبْتُمْ هَالِكًا فَابْكُوا الْوَيْءَ وَ أَخِي الْوَيْءُ وَ كَانَ الْمُسْلِمُونَ لَمَّا أَصَابَهُمْ مِنَ الْبَلَاءِ أَثْلَاثًا ثُلُثٌ جَرِيحٌ وَ ثُلُثٌ قَتِيلٌ وَ ثُلُثٌ مُنْهَرِمٌ.

And Ibn Is'haq added in his report, 'When you lament for the dead, then be crying for the loyal ones, and my^{saww} brother^{asws} 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)".¹⁸³

تَفْسِيرُ الْقُشَيْرِيِّ، وَ تَارِيخُ الطَّبْرِيِّ، أَنَّهُ انْتَهَى أَنَسُ بْنُ النَّضْرِ إِلَى عُمَرَ وَ طَلَحَةَ فِي رَجَالٍ وَ قَالَ مَا يُجْلِسُكُمْ قَالُوا قُتِلَ مُحَمَّدٌ رَسُولُ اللَّهِ ص قَالَ فَمَا تَصْنَعُونَ بِالْحَيَاةِ بَعْدَهُ قَوْمُوا قُومُوا عَلَى مَا مَاتَ عَلَيْهِ رَسُولُ اللَّهِ ص ثُمَّ اسْتَقْبَلُ الْقَوْمُ فَقَاتَلَ حَتَّى قُتِلَ.

Tafseer by Al Qusheyri and Tareekh of Al Tabari –

'Anas Bin Al-Nazr ended up to Umar and Talha among (other) men and said, 'What makes you to sit back?' They said, 'Muhammad^{saww} Rasool-Allah^{saww} has been killed'. He said, 'So what will you be doing with the life after him^{saww}? Arise and die upon what Rasool-Allah^{saww} has died upon!' Then he faced the people and fought until he was killed".¹⁸⁴

وَ رُوِيَ أَنَّ أَبَا سُفْيَانَ رَأَى النَّبِيَّ مَطْرُوحًا عَلَى الْأَرْضِ فَقَالَ بِذَلِكَ ظَفَرًا وَ حَتَّ النَّاسَ عَلَى النَّبِيِّ ص فَاسْتَقْبَلَهُمْ عَلِيٌّ وَ هَزَمَهُمْ ثُمَّ حَمَلَ النَّبِيَّ ص إِلَى أُخْدٍ وَ نَادَى مَعَاشِرَ الْمُسْلِمِينَ ارْجِعُوا ارْجِعُوا إِلَى رَسُولِ اللَّهِ ص فَكَانُوا يَتَوَبُّونَ وَ يُثْنُونَ عَلَى عَلِيٍّ وَ يَدْعُونَ لَهُ

¹⁸³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 10 f

¹⁸⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, 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}.

وَكَانَ قَدْ انْكَسَرَ سَيْفُ عَلِيٍّ فَقَالَ النَّبِيُّ ص خُذْ هَذَا السَّيْفَ فَأُخِذَ ذَلِكَ الْفَقَارُ وَهَزَمَ الْقَوْمَ

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.

وَرُوي عَنْ أَبِي رَافِعٍ بِطُرُقٍ كَثِيرَةٍ أَنَّهُ لَمَّا انْصَرَفَ الْمُشْرِكُونَ يَوْمَ أُخِذَ بَلْعُومُ الرُّوحَاءِ قَالُوا لَا الْكَوَاعِبَ أَرَدْتُمْ وَلَا مُحَمَّدًا قَتَلْتُمْ ارجعوا

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 ذَلِكَ رَسُولُ اللَّهِ ص فَبَعَثَ فِي آثَارِهِمْ عَلِيًّا فِي نَفَرٍ مِنَ الْخَزَرَجِ فَبَجَلْ لَا يَزْتَحِلُّونَ الْمُشْرِكُونَ مِنْ مَنْزِلٍ إِلَّا نَزَلَهُ عَلَيْهِ - فَأَنْزَلَ اللَّهُ تَعَالَى الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ

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^{azwj} the Exalted Revealed: **Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, [3:172]**.

وَفِي خَبَرٍ أَبِي رَافِعٍ أَنَّ النَّبِيَّ ص تَقَلَّ عَلَى جِرَاحِهِ وَدَعَا لَهُ وَبَعَثَهُ خَلْفَ الْمُشْرِكِينَ فَنَزَلَ فِيهِ الْآيَةُ.

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

11- قب، المناقب لابن شهر آشوب فصل في مقامه في غزاة خيبر أبو كريب و محمد بن يحيى الأزدي في أماليهما و محمد بن إسحاق و العبادي في مغازيهما و النطنزي و البلاذري في تاريخيهما و الثعلبي و الواحدي في تفسيريهما و أحمد بن حنبل و أبو يعلى المؤصلي في مسنديهما و أحمد و السمعاني و أبو السعادات في فضائلهم و أبو نعيم في حليته و الأشنهي في اعتقاده و أبو بكر البيهقي في دلائل النبوة و الترمذي في جامعِهِ و ابن ماجة في سننه و ابن بطّة في إبانته من سبع عشرة طريقاً عن عبد الله بن عباس و عبد الله بن عمر و سهل بن سعد و سلمة بن الأكوع و بريدة الأسلمي و عمران بن الحصين و عبد الرحمن بن أبي ليلى عن أبيه و أبي سعيد الخدري و جابر الأنصاري و سعد بن أبي وقاص و أبي هريرة أنه

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Detail regarding his^{asws} position in the battle of Khyber. Abu Kureyb and Muhammad Bin Yahya Al Azdy in their (books) ‘Amaali’, and Muhammad Bin Is’haq and Al Imady in their (books) ‘Maghazi’, and Al Natanz and Al Balazuri in their (books) ‘Tareekh’, and Al Sa’alby and Al Wahidy in their (books) ‘Tafseer’, and Ahmad Bin Hanbal and Abu Ya’ala Al Mowsily in their (books) ‘Musnad’, and Ahmad Al Sam’any and Abu Al Sa’adat in their (books) ‘Fazaail’, and Abu Nueym in his (book) ‘Hilyat’, and Al Ashnuhy in his (book) ‘Itiqad’, and Abu Bakr Al Bayhaqi in (the book) ‘Dalail Al Nubuwwah’, and Al Tirmizi in his (book) ‘Jamie’, and Ibn Maja in his (book) ‘Sunnah’, and Ibn Battah in his (book) ‘Ibanah’ from seventeen ways, from

¹⁸⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 10 h

Abdullah Bin Abbas, and Abdullah Bin Umar, and Sahl Bin Sa'ad and Salamah Bin Al Akwa, and Bureyda Al Aslami, and Imran Bin Al-Husayn, and Abdul Rahman Bin Abu layli, from his father, and Abu Saeed Al Khudry, and Jabir Al Ansari, and Sa'ad Bin Abu Waqqas, and Abu Hureyra (well-known fabricator),

لَمَّا خَرَجَ مَرْحَبٌ بِرَجْلِهِ بَعَثَ النَّبِيُّ صَ أبا بَكْرٍ بِرَايَتِهِ مَعَ الْمُهَاجِرِينَ فِي رَايَةٍ بَيْضَاءَ فَعَادَ يُؤْتِبُ قَوْمَهُ وَ يُؤْتِبُونَهُ ثُمَّ بَعَثَ عُمَرَ مِنْ بَعْدِهِ فَرَجَعَ يُجِبُّ أَصْحَابَهُ وَ يُجِبُّونَهُ حَتَّى سَاءَ النَّبِيُّ صَ ذَلِكَ

‘When Marhab came out with his infantry, the Prophet^{saww} sent Abu Bakr with the Emigrants with a white flag. He returned criticising his people and they were criticising him. Then he^{saww} sent Umar from after him. He returned accusing his companions of cowardice and they were accusing him of cowardice, until that worsened the Prophet^{saww}.

فَقَالَ صَ لَأُعْطِيَنَّ الرَّايَةَ عَدَا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارًا غَيْرَ فَرَارٍ يَأْخُذُهَا عَنْوَةً

He^{saww} said: ‘Is^{saww} shall give the flag tomorrow to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj}. He^{asws} will take it with force’.

وَ فِي رَوَايَةٍ يَأْخُذُهَا بِحَقِّهَا وَ فِي رَوَايَةٍ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدِهِ.

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

الْبَحَارِيُّ، وَ مُسْلِمٌ، أَنَّهُ قَالَ: لَمَّا قَالَ النَّبِيُّ صَ حَدِيثَ الرَّايَةِ بَاتَ النَّاسُ يَذْكُرُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ الصُّبْحُ عَدَوْا عَلَى رَسُولِ اللَّهِ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ

Al Bukhari and Muslim –

‘He said, ‘When the Prophet^{saww} 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^{saww}, each of them hoping that he would be given it. He^{saww} said: ‘Where is Ali^{asws} Bin Abu Talib^{asws}?’

فَقِيلَ هُوَ يَشْتَكِي عَيْنَيْهِ فَقَالَ فَأَرْسَلُوا إِلَيْهِ فَأَتَى بِهِ فَتَقَلَ النَّبِيُّ صَ فِي عَيْنَيْهِ وَ دَعَا لَهُ فَبَرَأَ فَأَعْطَاهُ الرَّايَةَ.

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

وَ فِي رَوَايَةِ ابْنِ جَرِيرٍ وَ مُحَمَّدِ بْنِ إِسْحَاقَ فَعَدَّتْ قُرَيْشٌ يَقُولُ بَعْضُهُمْ لِبَعْضٍ أَمَا عَلِيٌّ فَقَدْ كُفِينُمُوهُ فَإِنَّهُ أَرْمَدُ لَا يُبْصِرُ مَوْضِعَ قَدَمِهِ فَلَمَّا أَصْبَحَ قَالَ ادْعُوا لِي عَلِيًّا فَقَالُوا بِهِ رَمَدٌ فَقَالَ أَرْسَلُوا إِلَيْهِ وَ ادْعُوهُ

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

¹⁸⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 a

¹⁸⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 b

‘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}!’

فَجَاءَ عَلَى بَعْلَتِهِ وَ عَيْنُهُ مَعْصُوبَةٌ بِحِزْقَةٍ بُزِدَ فَطَرِيٌّ فَأَخَذَ سَلَمَةً بَنُ الْأَكْوَاعِ يَدِيهِ وَ أَتَى بِهِ إِلَى النَّبِيِّ ص الْفِصَّةَ.

He^{asws} came upon his^{saww} 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

وَ فِي رِوَايَةِ الْخُدْرِيِّ أَنَّهُ بَعَثَ إِلَيْهِ سَلَمَانَ وَ أَبَا ذَرٍّ فَجَاءَا بِهِ يُقَادُّ فَوَضَعَ النَّبِيُّ ص رَأْسَهُ عَلَى فَخِذِهِ وَ تَقَلَّ فِي عَيْنَيْهِ فَقَامَ وَ كَاهُمَا جَزَعَانِ فَقَالَ لَهُ خُذِ الرَّايَةَ وَ امْضِ بِمَا فَجَّرَ بَيْتُكَ مَعَكَ وَ النَّصْرُ أَمَامَكَ وَ الرَّعْبُ مَثْبُوتٌ فِي صُدُورِ الْقَوْمِ

And in a report of Al Khudry –

‘He^{saww} 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^{saww} 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.

وَ اعْلَمُوا يَا عَلِيُّ أَنَّهُمْ يَجِدُونَ فِي كِتَابِهِمْ أَنَّ الَّذِي يُدَوِّرُ عَلَيْهِمْ اسْمُهُ إِلَيَا فَإِذَا لَقَيْتَهُمْ فَقُلْ أَنَا عَلِيُّ فَإِنَّهُمْ يُخَذِّلُونَ إِنْ شَاءَ اللَّهُ تَعَالَى.

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^{azwj} the Exalted so Desires”.¹⁸⁹

فَضَائِلُ السَّمْعَانِي، أَنَّهُ قَالَ سَلَمَةُ فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع بِمَا يُهْرُولُ هَزُولَةً حَتَّى رَكَزَ رَأْيَتُهُ فِي رَضِخٍ مِنْ حِجَابَةٍ تَحْتَ الْحِصْنِ فَاطَّلَعَ إِلَيْهِ يَهُودِيٌّ فَقَالَ مَنْ أَنْتَ فَقَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ الْيَهُودِيُّ غُلِبْتُمْ وَ مَا أَنْزَلَ عَلَى مُوسَى.

(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

كِتَابُ ابْنِ بَطَّةَ، عَنْ سَعْدٍ وَ جَابِرٍ وَ سَلَمَةَ فَخَرَجَ يُهْرُولُ هَزُولَةً وَ سَعْدٌ يَقُولُ يَا أَبَا الْحَسَنِ ارْتَبِعْ يَلْحَقُ بِكَ النَّاسُ فَخَرَجَ إِلَيْهِ مَرْحَبٌ فِي عَامَّةِ الْيَهُودِ وَ عَلَيْهِ مِعْقَرٌ وَ حَجَرٌ قَدْ نَقَبَهُ مِثْلُ الْبَيْضَةِ عَلَى أَمِّ رَأْسِهِ وَ هُوَ يَرْجُزُ وَ يَقُولُ

شَاكٍ سِلَاحِي بَطْلٌ مُجَرَّبٌ

قَدْ عَلِمْتُ خَيْرَ آتٍ مَرْحَبٌ

¹⁸⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 c

¹⁸⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 d

¹⁹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 e

إِذِ اللَّيْثُ أَقْبَلَتْ تَلْتَهَبُ

أَطْعُمُ أَخْيَانًا وَ حِينًا أَضْرِبُ

The book of Ibn Battah, from Sa'ad, and Jabir and Salamah –

'He^{asws} went sprinting with a sprint, and Sa'ad said, 'O Abu Al-Hassan^{asws}! Pause, so the people can catch up with you^{asws}!' Marhab came out to him^{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'.

فَقَالَ عَلِيٌّ ع

ضَرْغَامُ آجَالٍ وَ لَيْثٌ قَسْوَةٌ عَلَى الْأَعَادِي مِثْلُ رِيحٍ صَرْصَرَةٍ

أَنَا اللَّيْثُ سَمَّيْنِي أُبَيَّ حَيْدَرَةٍ

أَكِيلُكُمْ بِالسَّيْفِ كَيْلَ السَّنْدَرَةِ أَضْرِبُ بِالسَّيْفِ رِقَابَ الْكَفَرَةِ

Ali^{asws} said (in prose): 'I^{asws} am the one my^{asws} mother^{as} named me^{asws} 'Hyder', a crouching lion and a lion attacking upon the enemies like the Sar Sar wind. I^{asws} shall devour you all with the sword a measure of Al-Sandara (tree from which arrows are made). I^{asws} will strike off the necks of the Kafirs!'

قَالَ مَكْهُوْلٌ فَأَجَحَمَ عَنْهُ مَرْحَبٌ لِقَوْلِ ظَفَرٍ لَهُ غَالِبٌ كُلِّ غَالِبٍ إِلَّا حَيْدَرَ بْنَ أَبِي طَالِبٍ فَأَتَاهُ إِبْلِيسُ فِي صُورَةِ شَيْخٍ فَحَلَفَ أَنَّهُ لَيْسَ بِذَلِكَ الْحَيْدَرِ وَ الْحَيْدَرُ فِي الْعَالَمِ كَثِيرٌ فَرَجَعَ.

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

وَ قَالَ الطَّبْرِيُّ وَ ابْنُ بَطَّةَ رَوَى بُرَيْدَةُ أَنَّهُ ضَرَبَهُ عَلَى مُقَدِّمِهِ فَقَدَّ الْحَجَرَ وَ الْمَغْفَرَ وَ نَزَلَ فِي رَأْسِهِ حَتَّى وَقَعَ فِي الْأَضْرَاسِ وَ أَخَذَ الْمَدِينَةَ.

And Al Tabari and Ibn Battah said, 'It is reported by Bureyda,

'He^{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^{asws} seized (conquered) the city (Khyber)'"¹⁹².

الطَّبْرِيُّ فِي التَّارِيخِ وَ الْمُنَاقِبِ، وَ أَحْمَدُ فِي الْفَضَائِلِ، وَ مُسْنَدُ الْأَنْصَارِ، أَنَّهُ سَمِعَ أَهْلَ الْعَسْكَرِ صَوْتَ ضَرْبِهِ وَ فِي مُسْلِمٍ لَمَّا قَلَقَ عَلِيٌّ رَأْسَ مَرْحَبٍ كَانَ الْفَتْحُ ابْنَ مَاجَةَ فِي السُّنَنِ أَنَّ عَلِيًّا لَمَّا قَتَلَ مَرْحَبًا أَتَى بِرَأْسِهِ إِلَى رَسُولِ اللَّهِ ص.

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^{asws} strike'. And in (the book Saheeh of) Muslim, 'When Ali^{asws} split the head of Marhab, it was the victory'. Ibn Majah

¹⁹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 f

¹⁹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 g

in (the book) ‘Sunan’, ‘When Ali^{asws} killed Marhab, he^{asws} came with his head to Rasool-Allah^{saww}’.¹⁹³

السَّمْعَاوِيُّ فِي حَدِيثِ ابْنِ عُمَرَ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ الْيَهُودُ قَتَلُوا أَخِي فَقَالَ لِأَعْطِيَنَّ الرَّايَةَ عِدَاَ الْخَبَرِ.

Al Sam'any in a Hadeeth by Ibn Umar,

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

قَالَ ابْنُ عُمَرَ فَمَا تَتَأَمَّ آخِرُنَا حَتَّى فَتَحَ لِأَوَّلِنَا فَأَخَذَ عَلَيَّ قَاتِلَ الْأَنْصَارِيِّ فَدَفَعَهُ إِلَى أَخِيهِ فَقَتَلَهُ.

Ibn Umar said,

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

الْوَاقِدِيُّ قَوْلَ اللَّهِ مَا بَلَغَ عَشْكَرَ النَّبِيِّ ص أَخِيرَاهُ حَتَّى دَخَلَ عَلَيَّ عِ حُصُونُ الْيَهُودِ كُلَّهَا وَ هِيَ قَمُوصٌ وَ نَاعِمٌ وَ سَلَامٌ وَ وَطِيحٌ وَ حِصْنُ الْمُصْعَبِ بْنِ مَعَادٍ وَ عَنَمٌ وَ كَانَتْ الْغَنِيمَةُ نِصْفُهَا لِعَلِيٍّ وَ نِصْفُهَا لِسَائِرِ الصَّحَابَةِ.

Al Waqidy –

‘By Allah^{azwj}! The last ones of the army of the Prophet^{saww} had not even reached until Ali^{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 ‘Ghanm’, and the war booty, half of it was for Ali^{asws} and half of it for rest of the companions’.¹⁹⁶

شُعْبَةُ وَ قَتَادَةُ وَ الْحَسَنُ وَ ابْنُ عَبَّاسٍ أَنَّهُ نَزَلَ جَبْرِئِيلُ عَ عَلَى النَّبِيِّ ص فَقَالَ لَهُ إِنَّ اللَّهَ يَأْمُرُكَ يَا مُحَمَّدُ وَ يَقُولُ لَكَ إِنِّي بَعَثْتُ جَبْرِئِيلَ إِلَى عَلِيٍّ عَ لِيُنْصِرَهُ وَ عِزِّي وَ جَلَالِي مَا رَمَى عَلِيٌّ حَجَرًا إِلَى أَهْلِ خَيْبَرَ إِلَّا رَمَى جَبْرِئِيلُ حَجَرًا فَأَذْفَعُ يَا مُحَمَّدُ إِلَى عَلِيٍّ سَهْمَيْنِ مِنْ عَنَائِمِ خَيْبَرَ سَهْمًا لَهُ وَ سَهْمٌ جَبْرِئِيلَ مَعَهُ

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

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

فَأَنْشَأَ الْحَزْمَةُ بْنُ ثَابِتٍ هَذِهِ الْأَبْيَاتَ

دَوَاءَ فَلَمَّا لَمْ يُجَسِّ مُدَاوِيًا

وَ كَانَ عَلِيٌّ أَرْمَدَ الْعَيْنَ يَبْتَغِي

¹⁹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 h

¹⁹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 i

¹⁹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 j

¹⁹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 k

فَبُورِكَ مَرَقًا وَ بُورِكَ رَاقِيًا
كَمِيًا مُجَبًّا لِلرَّسُولِ مُوَالِيًا يُحِبُّ الْإِلَٰهَ وَ الْإِلَٰهَ يُحِبُّهُ
فَأَصْنَعِي بِهَا دُونَ الْبَرِيَّةِ كُلِّهَا

شَفَاهُ رَسُولُ اللَّهِ مِنْهُ بِتَفْلِهِ
وَ قَالَ سَأُعْطِي الرَّايَةَ الْيَوْمَ صَارِمًا
بِهِ يَفْتَحُ اللَّهُ الْحُصُونِ الْأَوَائِيَا
عَلِيًّا وَ سَمَاءُ الْوَزِيرِ الْمُوَاخِيَا

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^{saww} saliva. So, blessed was the one spat upon and blessed was the spitter. And he^{saww} said: 'I^{saww} shall be giving the flag today to a firm, bold, loving to the Rasool^{saww}, brave, loving his^{asws} God^{azwj} and his^{asws} God^{azwj} Loving him^{asws}. Allah^{azwj} 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^{asws}'.¹⁹⁷

12- قب، المناقب لابن شهر آشوب فصل في قتاله في حرب الأحزاب ابن مسعود و الصادق ع في قوله تعالى و كفى الله المؤمنين القتال يعني بن أبي طالب ع و قتله عمرو بن عبد ود و قد رواه أبو نعيم الأصفهاني فيما نزل من القرآن في أمير المؤمنين ع بالإسناد عن سفيان الثوري عن رجل عن مرة عن عبد الله

(The book) of Ibn Shehr Ashub detailing his^{asws} fighting in the battle of Al Ahzaab – Ibn Masoud,

'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.

وَ قَالَ جَمَاعَةٌ مِنَ الْمُفَسِّرِينَ فِي قَوْلِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ إِنَّا نَزَّلْنَا فِي عَالِي ع يَوْمَ الْأَحْزَابِ وَ لَمَّا عَرَفَ النَّبِيُّ ص اِجْتِمَاعَهُمْ خَفَرِ الْحَنْدَقِ بِمَشُورَةِ سَلْمَانَ

And a group of the interpreters said regarding His^{azwj} 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}.

وَ أَمَرَ بِنُزُولِ الدَّرَارِيِّ وَ النِّسَاءِ فِي الْأَكَامِ وَ كَانَتْ الْأَحْزَابُ عَلَى الْحُمْرِ وَ الْغَنَاءِ وَ الْمُسْلِمُونَ كَانُوا عَلَى رُءُوسِهِمُ الطَّيْرَ لِمَكَانِ عَمْرِو بْنِ عَبْدِ وَدِّ الْعَامِرِيِّ الْمُلقَّبِ بِعِمَادِ الْعَرَبِ وَ كَانَ فِي مِائَةِ نَاصِيَةٍ مِنَ الْمُلُوكِ وَ أَلْفِ مُفَرَّغَةٍ مِنَ الصَّعَالِيكِ وَ هُوَ يُعَدُّ بِأَلْفِ فَارِسٍ

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 music 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.

¹⁹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 11 I

فَقِيلَ فِي ذَلِكَ عَمْرُو بْنُ عَبْدِ وَدَّ كَانَ أَوَّلَ فَارِسٍ جَزَعَ مِنَ الْمِدَادِ وَكَانَ فَارِسُ يَلِيلٍ سُمِّيَ فَارِسَ يَلِيلٍ لِأَنَّهُ أَقْبَلَ فِي رَكْبٍ مِنْ قُرَيْشٍ حَتَّى إِذَا كَانَ يَلِيلٌ وَهُوَ وَادٍ عَرَضَتْ لَهُمْ بَنُو بَكْرٍ

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'yala (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.

فَقَالَ لِأَصْحَابِهِ امْضُوا فَمَضَوْا وَ قَامَ فِي وُجُوهِ بَنِي بَكْرٍ حَتَّى مَنَعَهُمْ مِنْ أَنْ يَصِلُوا إِلَيْهِ وَكَانَ الْخَنْدَقُ الْمِدَادَ

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.

قَالَ وَ لَمَّا انْتَدَبَ عَمْرُو لِلْبَرَارِ جَعَلَ يَقُولُ هَلْ مِنْ مُبَارِزٍ وَ الْمُسْلِمُونَ يَتَجَاوَزُونَ عَنْهُ فَرَكَزَ رُحْمَهُ عَلَى خِيَمَةِ النَّبِيِّ ص وَ قَالَ ابْرُزْ يَا مُحَمَّدُ

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}!'

فَقَالَ ص مَنْ يَقُومُ إِلَى مُبَارَزَتِهِ فَلَهُ الْإِمَامَةُ بَعْدِي فَتَنَكَّلَ النَّاسُ عَنْهُ

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

قَالَ حَدِيثُهُ قَالَ النَّبِيُّ ص - اذْنُ مِيٍّ يَا عَلِيُّ فَتَنَعَ عِمَامَتَهُ السَّحَابَ مِنْ رَأْسِهِ وَ عَمَّمَهُ بِهَا تِسْعَةَ أَكْوَارٍ وَ أَعْطَاهُ سَيْفَهُ وَ قَالَ امْضِ لِشَأْنِكَ ثُمَّ قَالَ اللَّهُمَّ أَعِنِّهُ

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}'.

وَ رُوي أَنَّهُ لَمَّا قَتَلَ عَمْرًا أَنْشَدَ

بِضْرَتِهِ صَارِمَةٍ هَدَامَةٍ

وَ صَاحِبِ الْخَوْضِ لَدَى الْقِيَامَةِ

قَدْ قَالَ إِذْ عَمَمَنِي عِمَامَةً أَنْتَ الَّذِي بَعَدِي لَهُ الْإِمَامَةُ

ضَرْبَتُهُ بِالسَّيْفِ فَوْقَ الْهَامَةِ

أَنَا عَلِيُّ صَاحِبِ الصَّنْصَامَةِ

أَخُو رَسُولِ اللَّهِ ذِي الْعَلَامَةِ

And it is reported that when he^{asws} killed Amro, he^{asws} prosed, 'I^{asws} struck him with the sword above the skull with a ferocious blow. I^{asws} am Ali^{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’¹⁹⁸.

مُحَمَّدُ بْنُ إِسْحَاقَ أَنَّهُ لَمَّا رَكَزَ عَمْرُو رُحْمَهُ عَلَى خِيَمَةِ النَّبِيِّ ص وَ قَالَ يَا مُحَمَّدُ ابْرُزْ فِي كُلِّ ذَلِكَ يَقُومُ عَلَيَّ لِتَبَارُكِهِ فَيَأْمُرُهُ النَّبِيُّ ص بِالْجُلُوسِ لِمَكَانٍ بُكَاءٍ فَاطِمَةَ ع مِنْ جِرَاحَاتِهِ فِي يَوْمٍ أُحْدٍ وَ قَوْلَهَا مَا أَسْرَعَ أَنْ يَأْتِمَ [يُؤْتِمَ] الْحَسَنُ وَ الْحُسَيْنَ بِاقْتِحَامِهِمُ الْهَلَكَاتِ

Muhammad Bin Is’haq –

‘When Amro installed his spear upon a tent of the Prophet^{saww} and said: ‘O Muhammad^{saww}, duel!’ 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’.

فَنَزَلَ جِبْرِائِيلُ ع فَأَمَرَهُ عَنِ اللَّهِ تَعَالَى أَنْ يَأْمُرَ عَلِيًّا ع بِمُبَارَزَتِهِ فَقَالَ النَّبِيُّ ص يَا عَلِيُّ اذْنُ مِنِّي وَ عَمَّمَهُ بِعِمَامَتِهِ وَ أَعْطَاهُ سَيْفَهُ وَ قَالَ امْضِ لِشَأْنِكَ

Jibraeel^{as} descended 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!’

ثُمَّ قَالَ اللَّهُمَّ أَعْنِهِ فَلَمَّا تَوَجَّهَ إِلَيْهِ قَالَ النَّبِيُّ ص خَرَجَ الْإِيمَانُ سَائِرُهُ إِلَى الْكُفْرِ سَائِرِهِ

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

قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ فَلَمَّا لَاقَاهُ عَلِيُّ ع أَنشَأَ يَقُولُ

مُحِبُّ صَوْتِكَ غَيْرَ عَاجِزٍ

مُنْجِي كُلِّ فَاتِرٍ

عَلَيْكَ نَائِحَةُ الْجَنَائِزِ

ذِكْرُهَا عِنْدَ الْهَرَاهِرِ

لَا تَعْجَلَنَّ فَقَدْ أَتَاكَ

دُؤْبِيَّةٌ وَ بَصِيرَةٌ وَ الصَّبْرُ

إِلَيَّ لِأُرْضَى أَنْ أُقِيمَ

مِنْ ضَرْبَةٍ تَجْلَاءُ يَبْقَى

Muhammad Bin Is’haq said, ‘When Ali^{asws} faced him, he^{asws} prosed saying: ‘Do not be hasty for I^{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)’.

وَ يُرْوَى لَهُ ع فِي أَمَالِي النَّبِيِّ سَابُورِي

عِنْدَ الْلِقَاءِ مُعَاوِدَ الْإِفْدَامِ

وَ إِلَى الْهَدَى وَ شَرَائِعِ الْإِسْلَامِ

يَا عَمْرُو قَدْ لَاقَيْتَ فَارِسَ مُهْمَةٍ

يَدْعُو إِلَى دِينِ الْإِلَهِ وَ نَصْرِهِ

¹⁹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 12 a

إِلَى قَوْلِهِ

أَنَّ لَيْسَ فِيهَا مَنْ يَقُومُ مَقَامِي.

شَهِدْتُ قُرَيْشٌ وَ الْبَرَاءِمْ كُلُّهَا

And it is reported for him^{asws} 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^{asws} God^{azwj} and His^{azwj} Help, and to the guidance, and Laws of Al-Islam’ – up to his^{asws} words: ‘Quraysh have witnessed, and so have all of them that there isn’t among them anyone who can be standing in my^{asws} position!’¹⁹⁹ (This is not a Hadith)

الطَّبْرِيُّ وَ الثَّعْلَبِيُّ قَالَ عَلِيُّ ع يَا عَمْرُو إِنَّكَ كُنْتَ فِي الْجَاهِلِيَّةِ تَقُولُ لَا يَدْعُونِي أَحَدٌ إِلَى ثَلَاثَةٍ إِلَّا قَبْلُهَا أَوْ وَاحِدَةً مِنْهَا قَالَ أَجَلُ قَالَ فَإِنِّي أَدْعُوكَ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنْ تَسْلَمَ لِرَبِّ الْعَالَمِينَ قَالَ أَجْرُ عَنِّي هَذِهِ قَالَ أَمَا إِنَّمَا خَيْرٌ لَكَ لَوْ أَخَذْتَهَا

Al Tabari and al Sa'alby –

‘Ali^{asws} 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^{asws} said: ‘So, I^{asws} am hereby calling you to testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and to submit to Lord^{azwj} of the worlds’. He said, ‘Keep this aside from me!’ He^{asws} said: ‘But rather it would be better for you if you were to take it’.

ثُمَّ قَالَ تَرْجِعُ مِنْ حَيْثُ جِئْتَ قَالَ لَا تُحَدِّثُ نِسَاءَ قُرَيْشٍ بِهَذَا أَبَدًا

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

قَالَ تَنْزِلُ تُفَاتِلُنِي فَضَحَكَ عَمْرُو وَ قَالَ مَا كُنْتُ أَظُنُّ أَحَدًا مِنَ الْعَرَبِ يَزُومُنِي عَلَيْهَا وَ إِنِّي لَأَكْرَهُ أَنْ أَقْتُلَ الرَّجُلَ الْكَرِيمَ مِثْلَكَ وَ كَانَ أَبُوكَ لِي نَدِيمًا قَالَ لَكِنِّي أُحِبُّ أَنْ أَقْتُلَكَ

He^{asws} said: ‘Descend (from your horse) to fight me^{asws}’. 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^{asws}, and your^{asws} father^{as} was a friend of mine’. He^{asws} said: ‘But, I^{asws} would love to kill you’.

قَالَ فَتَنَافَسَا فَضْرَبَهُ عَمْرُو فِي الدَّرَقَةِ فَقَدَّهَا وَ أَثْبَتَ فِيهَا السَّيْفَ وَ أَصَابَ رَأْسَهُ فَشَجَّهُ وَ ضَرَبَهُ عَلِيُّ عَلَى عَاتِقِهِ فَسَقَطَ وَ فِي رِوَايَةٍ حَذِيقَةُ ضَرَبَهُ عَلَى رِجْلَيْهِ بِالسَّيْفِ مِنْ أَسْفَلٍ فَوَقَعَ عَلَى قَفَاهُ

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^{asws} head and injured it; and Ali^{asws} struck upon his shoulder and he fell. And in a report of Huzeyfa, he^{asws} struck him upon his legs with the sword from below, and he fell upon his palms.

¹⁹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 12 b

قَالَ جَابِرٌ فَتَارَ بَيْنَهُمَا قَتْرَةٌ فَمَا رَأَيْتُهُمَا وَ سَمِعْتُ التَّكْبِيرَ تَحْتَهَا وَ انْكَشَفَ أَصْحَابُهُ حَتَّى طَفَرَتْ خِيُولُهُمُ الْخُنْدَقَ وَ تَبَادَرُ الْمُسْلِمُونَ يُكْرَهُونَ فَوْجِدُوهُ عَلَى فَرَسِهِ بِرِجْلٍ وَاحِدَةٍ مُجَارِبٌ عَلِيًّا ع وَ رَمَى رِجْلَهُ نَحْوَ عَلِيٍّ

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^{asws}, and he threw his leg towards Ali^{asws}.

فَخَافَ مِنْ هَيْبَتِهَا رَجُلَانِ وَ وَقَعَ فِي الْخُنْدَقِ وَ قَالَ الطَّيْرِيُّ وَ وَجِدُوا نَوْفَلًا فِي الْخُنْدَقِ فَجَعَلُوا يَزُمُونَهُ بِالْحِجَارَةِ فَقَالَ لَهُمْ قَتْلَةُ أَجْمَلٍ مِنْ هَذِهِ يَنْزِلُ بَعْضُكُمْ لِقِتَالِي فَنَزَلَ إِلَيْهِ عَلِيٌّ ع فَطَعَنَهُ فِي تَرَفُّوْتِهِ بِالسَّيْفِ حَتَّى أَخْرَجَهُ مِنْ مِرَاقِهِ

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^{asws} descended to him and stabbed him in his collar bone with the sword until it came out from his shoulder.

ثُمَّ خَرَجَ مُنِيَّةُ بْنُ عُثْمَانَ الْعَبْدَرِيُّ فَأَنْصَرَفَ وَ مَاتَ بِمَكَّةَ وَ رُويَ وَ لَحِقَ هُبَيْرَةُ فَأَعْجَزَهُ فَضْرَبَ عَلَى فَرْسِهِ سَرِيحَهُ وَ سَقَطَ دِرْعُهُ وَ فَرَّ عِكرِمَةُ وَ ضِرَارٌ

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".²⁰⁰

عَمْرُو بْنُ عُبَيْدٍ لَمَّا قَدِمَ عَلَيَّ بِرَأْسِ عَمْرٍو اسْتَقْبَلَهُ الصَّحَابَةُ فَقَبَّلَ أَبُو بَكْرٍ رَأْسَهُ وَ قَالَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ رَهَيْنُ شُكْرِكَ مَا بَقُوا.

Amro Bin Ubeyd –

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

الْوَاحِدِيُّ وَ الْخَطِيبُ الْخَوَارِزْمِيُّ عَنْ عَبْدِ الرَّحْمَنِ السَّعْدِيِّ بِإِسْنَادِهِ عَنْ بَهْرَمِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص قَالَ: لُمُبَارَزَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ لِعَمْرٍو بْنِ عَبْدِ وَدٍّ - أَفْضَلُ مِنْ عَمَلِ أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ.

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,

'From the Prophet^{saww} having said: 'The duelling by Ali^{asws} Bin Abu Talib^{asws} to Amro Bin Abd Wudd is the most superior of deeds of my^{saww} community up to the Day of Qiyamah".²⁰²

²⁰⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 12 c

²⁰¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 12 d

²⁰² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 12 e

أَبُو بَكْرٍ بْنُ عَيَّاشٍ لَقَدْ ضَرَبَ عَلَيَّ ضَرْبَةً مَا كَانَ فِي الْإِسْلَامِ أَعَزُّ مِنْهَا وَ ضُرِبَ ضَرْبَةً مَا كَانَ فِيهِ أَشْأَمُ مِنْهَا وَ يُقَالُ إِنَّ ضَرْبَةَ ابْنِ مُلْجَمٍ وَقَعَتْ عَلَى ضَرْبَةِ عُمَرُو .

Abu Bakr Bin Ayyash –

‘Ali^{asws} had struck a strike there was none mightier than it in Al-Islam; and he^{asws} 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^{la} fell upon (the place where) Amro had struck’²⁰³.

13- قب، المناقب لابن شهر آشوب فصل فيما ظهر منه ع في غزاة السلاسل السلاسل اسم ماء أبو القاسم بن شبل الوكيل و أبو الفتح الحفائر بإسناديهما عن الصادق ع و مقاتل و الزجاج و وكيعة و الثوري و السدي و أبو صالح و ابن عباس أنه أنفذ النبي ص أبا بكر في سبعين رجل فلما صار إلى الوادي و أراد الإحذار فخرجوا إليه فهزموه و قتلوا من المسلمين جمعاً كثيراً فلما قدموا على النبي ص بعث عمر فرجع منهم

(The book) ‘Al Manaqib of Ibn Shehr Ashub detailing what had manifested from him^{asws} 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^{asws}, and Muqatil, and Al Zajjaj, and Wakie, and Al Showry, and Al Sudy, and Abu Salih, and Ibn Abbas,

‘The Prophet^{saww} 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^{saww} sent Umar. He (also) returned defeated.

فَقَالَ عُمَرُو بْنُ الْعَاصِ ابْعَثْنِي يَا رَسُولَ اللَّهِ فَإِنَّ الْحَرْبَ خُدْعَةٌ وَ لَعَلِّي أَخْدَعُهُمْ فَبَعَثَهُ فَرَجَعَ مِنْهُمْ وَ فِي رِوَايَةٍ أَنَّهُ أَنْفَذَ خَالِدًا فَعَادَ كَذَلِكَ

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

فَسَاءَ النَّبِيِّ ص فَدَعَا عَلِيًّا ع وَ قَالَ أُرْسَلْتُ كَرَارًا غَيْرَ فَرَارٍ فَشِيعُهُ إِلَى مَسْجِدِ الْأَخْزَابِ فَسَارَ بِالْقَوْمِ مُتَنَكِّبًا عَنِ الطَّرِيقِ يَسِيرُ بِاللَّيْلِ وَ يَكْمُنُ بِالنَّهَارِ

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

ثُمَّ أَخَذَ عَلِيٌّ ع حِجَّةً غَامِضَةً فَسَارَ بِهِمْ حَتَّى اسْتَقْبَلَ الْوَادِي مِنْ فِيمَ ثُمَّ أَمَرَهُمْ أَنْ يَعْكِمُوا الْخَيْلَ وَ أَوْفَقَهُمْ فِي مَكَانٍ وَ قَالَ لَا تَبْرَحُوا وَ اتَّبَعُوا أَمَانَهُمْ وَ أَقَامَ نَاحِيَةً مِنْهُمْ

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

فَقَالَ خَالِدٌ وَ فِي رِوَايَةٍ قَالَ عُمَرُو أَنْزَلْنَا هَذَا الْعُلَامَ فِي وَادٍ كَثِيرِ الْحَيَاتِ وَ الْهُوَامِ وَ السَّبَاعِ إِمَّا سَبُعٌ يَأْكُلُنَا أَوْ يَأْكُلُ دَوَابَّنَا وَ إِمَّا حَيَاتٌ تَعْقِرُنَا وَ تَغْرِقُ دَوَابَّنَا وَ إِمَّا يَغْلَمُ بِنَا عَدُوْنَا فَيَأْتِينَا وَ يَفْتُلُنَا فَكَلِمُوهُ نَعْلُو الْوَادِي

²⁰³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, 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^{asws} to go to the top of the valley'.

فَكَلَّمَهُ أَبُو بَكْرٍ فَلَمْ يُجِبْهُ فَكَلَّمَهُ عُمَرُ فَلَمْ يُجِبْهُ فَقَالَ عُمَرُ بْنُ الْعَاصِ إِنَّهُ لَا يَنْبَغِي أَنْ نُضَيِّعَ أَنْفُسَنَا أَنْطَلِقُوا بِنَا نَعْلُو الْوَادِي فَأَبَى ذَلِكَ الْمُسْلِمُونَ

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

وَمِنْ رَوَايَاتِ أَهْلِ الْبَيْتِ عَ أَنَّهُ أَبَتْ الْأَرْضُ أَنْ تَحْمِلَهُمْ فَأَلَوْا فَلَمَّا أَحْسَسَ عَ الْفَجْرَ قَالَ ارْكَبُوا بَارَكَ اللَّهُ فِيكُمْ وَ طَلَعَ الْجَبَلُ حَتَّى إِذَا انْحَدَرَ عَلَى الْقَوْمِ وَ أَشْرَفَ عَلَيْهِمْ قَالَ لَهُمْ انْزَكُوا عَكُمْ دَوَائِكُمْ

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

قَالَ فَشَمَّتِ الْخَيْلُ رِيحَ الْإِنَاثِ فَصَهَلَتْ فَسَمِعَ الْقَوْمُ صَهِيلَ خَيْلِهِمْ فَوَلَّوْا هَارِبِينَ

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.

وَمِنْ رَوَايَةِ مُقَاتِلٍ وَ الرَّجَّاجِ أَنَّهُ كَبَسَ الْقَوْمُ وَ هُمْ غَادُونَ فَقَالَ يَا هَؤُلَاءِ أَنَا رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ أَنْ تَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَ إِنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِلَّا ضَرَبْتُكُمْ بِالسَّيْفِ

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

فَقَالُوا انْصَرِفْ عَنَّا كَمَا انْصَرَفَ ثَلَاثَةٌ فَإِنَّكَ لَا تُقَاوِمُنَا فَقَالَ عَ إِنِّي لَا أَنْصَرِفُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَاضْطَرُّوْا وَ خَرَجَ إِلَيْهِ إِلَّا الْأَشِدَّاءُ السَّبْعَةُ وَ نَاصَحُوهُ وَ طَلَبُوا الصُّلْحَ فَقَالَ عَ إِنَّمَا الْإِسْلَامُ وَ إِنَّمَا الْمُقَاوَمَةُ

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

فَبَرَزَ إِلَيْهِ وَاحِدٌ بَعْدَ وَاحِدٍ وَ كَانَ أَشَدَّهُمْ آخِرُهُمْ وَ هُوَ سَعْدُ بْنُ مَالِكٍ الْعِجْلِيُّ وَ هُوَ صَاحِبُ الْحِصْنِ فَقَتَلَهُمْ وَ انْهَزَمُوا فَدَخَلَ بَعْضُهُمْ فِي الْحِصْنِ وَ بَعْضُهُمْ اسْتَأْمَنُوا وَ بَعْضُهُمْ أَسْلَمُوا وَ أَتَوْهُ بِمَقَاتِلِ الْخَزَائِنِ

One after one came duelling to him^{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^{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^{asws} with keys of the treasures.

قَالَتْ أُمُّ سَلَمَةَ انْتَبَهَ النَّبِيُّ ص مِنْ الْقَيْلُولَةِ فَقُلْتُ اللَّهُ جَاءَكَ مَا لَكَ فَقَالَ أَخْبِرْنِي جَبْرِئِيلُ بِالْفَتْحِ وَ نَزَلَتْ وَ الْعَادِيَاتِ صَبَحًا

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

فَبَشَّرَ النَّبِيُّ ص أَصْحَابَهُ بِذَلِكَ وَ أَمَرَهُمْ بِاسْتِقْبَالِهِ وَ النَّبِيُّ يَتَقَدَّمُهُمْ فَلَمَّا رَأَى عَلِيٌّ ع النَّبِيَّ تَرَجَّلَ عَنْ فَرَسِهِ فَقَالَ النَّبِيُّ ص ارْكَبْ فَإِنَّ اللَّهَ وَ رَسُولَهُ عَنْكَ رَاضِيَانِ

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

فَبَكَى عَلِيٌّ ع فَرَحًا فَقَالَ النَّبِيُّ ص يَا عَلِيُّ لَوْ لَا أَنِّي أَشْفِقُ أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّيِّ مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ الْخَبِيرِ.

Ali^{asws} cried out of happiness. The Prophet^{saww} said: 'O Ali^{asws}! Had I^{asws} not feared that a party from my^{saww} community might be saying regarding you^{asws} what the Christians said regarding the Messiah^{as} – the Hadeeth''²⁰⁴

14- قب، المناقب لابن شهر آشوب فصل في غزوات شتى قوله تعالى وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ ضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Detain regarding various battles. Words of the Exalted: **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] Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26].**

قَالَ الضَّحَّاكُ وَ عَلَى الْمُؤْمِنِينَ يَعْنِي عَلِيًّا وَ ثَمَانِيَةً مِنْ بَنِي هَاشِمٍ ابْنِ قُتَيْبَةَ فِي الْمَعَارِفِ وَ التَّعْلِي فِي الْكَشَفِ - الَّذِينَ تَبَيَّنُوا مَعَ النَّبِيِّ ص يَوْمَ حُنَيْنٍ بَعْدَ هَرَبَةِ النَّاسِ عَلَى وَ الْعَبَّاسُ وَ الْفَضْلُ ابْنُهُ وَ أَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنُ عَبْدِ الْمُطَّلِبِ - وَ تَوَقَّلَ وَ رَبِيعَةُ أَخَوَاهُ وَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ بْنُ عَبْدِ الْمُطَّلِبِ - وَ عُثْبَةُ وَ مُعَتَّبُ ابْنَا أَبِي هَبٍ وَ الْيَمْنُ مَوْلَى النَّبِيِّ ص

Al-Zahhak said, '**and upon the Momineen, [9:26]** – meaning Ali^{asws} and eight 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^{saww} on the day of Hunayn after defeat of the people were Ali^{asws}, and Al-Abbas and his son, and Abu Sufyan Bin Al-Haris son of Abdul Muttalib^{as}, and Nowfal and his

²⁰⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 13

brother Rabie, and Abdullah Bin Al-Zubeyr son of Abdul Muttalib^{as}, and Utbah and Muattib two sons of Abu Lahab^{la}, and Ayman slave of the Prophet^{saww}.

وَكَانَ الْعَبَّاسُ عَنْ يَمِينِهِ وَ الْفَضْلُ عَنْ يَسَارِهِ وَ أَبُو سُفْيَانَ مُمَسِّكٌ بِسَرْجِهِ عِنْدَ تَفْرِ [نَفَرٍ] بَعْلَتِهِ وَ سَائِرُهُمْ حَوْلَهُ وَ عَلِيٌّ يَضْرِبُ بِالسَّيْفِ بَيْنَ يَدَيْهِ وَ فِيهِ يَقُولُ الْعَبَّاسُ

نَصَرْنَا رَسُولَ اللَّهِ فِي الْحَرْبِ تِسْعَةً وَ قَدْ فَرَّ مَنْ قَدْ فَرَّ عَنْهُ فَأَقْشَعُوا

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^{asws} was striking with the sword in front of him^{saww}. And Al-Abbas said (a couplet) regarding him^{asws}, 'We helped Rasool-Allah^{saww} in the battle, nine (of us), and there had fled, the one who fled away from him^{asws}, and they were scattered'.

فَكَانَتْ الْأَنْصَارُ خَاصَّةً تَنْصَرِفُ إِذْ كَمَنَ أَبُو جَرْوَلٍ عَلَى الْمُسْلِمِينَ وَ كَانَ عَلَى جَمَلٍ أَحْمَرَ بِيَدِهِ رَايَةً سَوْدَاءَ فِي رَأْسِ رُمْحٍ طَوِيلٍ أَمَامَ هَوَازِنَ إِذَا أُدْرِكَ أَحَدًا طَعَنَهُ بِرُمْحِهِ وَ إِذَا فَاتَهُ النَّاسُ دَفَعَ لِمَنْ وَرَاءَهُ وَ جَعَلَ يَقْتُلُهُمْ وَ هُوَ يَرْجُو

أَنَا أَبُو جَرْوَلٍ لَا بَرَاخَ حَتَّى يُبَيِّحَ الْقَوْمُ أَوْ يُبَاخَ

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'.

فَصَمَدٌ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ فَضْرَبَ عَجْزَ بَعِيرِهِ فَصَرَعَهُ ثُمَّ صَرَبَهُ فَقَطَّرَهُ ثُمَّ قَالَ

قَدْ عَلِمَ الْقَوْمُ لَدَى الصَّبَاحِ أَنِّي لَدَى الْهَيْجَاءِ ذُو نَصَاحِ

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 I^{asws} will be with the exclamation (of Takbeer)'.

فَاهْزَمُوا وَ عُذُّ قَتْلِي عَلَيَّ فَكَانُوا أَرْبَعِينَ وَ قَالَ عَلِيٌّ ع-

أَلَمْ تَرَ أَنَّ اللَّهَ أَبْلَى رَسُولَهُ بَلَاءَ عَزِيزٍ ذَا اقْتِدَارٍ وَ ذَا فَضْلٍ بِمَا أَنْزَلَ الْكُفَّارَ دَارَ مَدَلَّةٍ فَدَافُوا هَوَانًا مِنْ إِسَارٍ وَ مِنْ قَتْلِ فَأَمْسَى رَسُولُ اللَّهِ قَدْ عَزَّ نَصْرُهُ

They were defeated and they counted the ones slain by Ali^{asws}, and they were forty, and Ali^{asws} said (a poem): 'Do you not see that Allah^{azwj} has Tried His^{azwj} 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}'.

فَجَاءَ بِفُرْقَانٍ مِنَ اللَّهِ مُنْزَلٍ
فَأَنْكَرَ أَقْوَامٌ فَرَاغَتْ قُلُوبُهُمْ

وَكَانَ رَسُولُ اللَّهِ أُرْسِلَ بِالْعَدْلِ
مُبَيِّنَةً آيَاتُهُ لِدَوَى الْعَقْلِ
فَزَادَهُمُ الرَّمَمُ حُبَالًا إِلَى حَبْلِ

And Rasool-Allah^{saww} had been Sent with the justice, so he^{saww} came with a Criterion Revealed from Allah^{azwj}. 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'.

وَ فِي غَزَاةِ الطَّائِفِ كَانَ النَّبِيُّ ص حَاصِرُهُمْ أَتَامًا وَ أَنْفَذَ عَلِيًّا فِي حَبْلِ وَ أَمَرَهُ أَنْ يَطَأَ مَا وَجَدَ وَ يَكْسِرَ كُلَّ صَنَمٍ وَجَدَهُ فَلَقِيَهُ حَبْلٌ خُتَمٌ وَفَتَ الصُّبُوحِ فِي جُمُوعٍ فَبَرَزَ فَارِسُهُمْ وَ قَالَ هَلْ مِنْ مُبَارِزٍ

And in the battle of Al-Taif, the Prophet^{saww} had besieged them for days, and he^{saww} sent Ali^{asws} in a cavalry and instructed him^{asws} to tread on whatever he^{asws} found and bread every idol he^{asws} finds. A cavalry of Jas'am met him^{asws} at morning time among a crowd. Their knight came for duel and said: 'Is there anyone for duel?'

فَقَالَ النَّبِيُّ ص مَنْ لَهُ فَلَمْ يَنْهَمْ أَحَدٌ فَقَامَ إِلَيْهِ عَلِيٌّ ع وَ هُوَ يَقُولُ

أَنْ يَرْوِيَ الصَّعْدَةَ أَوْ يَدُقَّا

إِنَّ عَلَى كُلِّ رَأْسٍ حَقًّا

The Prophet^{saww} said: 'Who is for him?' But no one stood up. Ali^{asws} stood up to him and he^{asws} was saying (a couplet): 'Upon every chief there is a right that he either quenches the rising one or knocks him down'.

ثُمَّ ضَرَبَتْهُ فَقَتَلَهُ وَ مَضَى حَتَّى كَسَرَ الْأَصْنَامَ فَلَمَّا رَأَاهُ النَّبِيُّ ص كَبَّرَ لِلْفَتْحِ وَ أَخَذَ بِيَدِهِ وَ نَاجَاهُ طَوِيلًا ثُمَّ خَرَجَ مِنَ الْحِصْنِ نَافِعُ بْنُ عَبِيلَانَ بْنِ مُغِيثٍ - فَلَقِيَهُ عَلِيٌّ ع يَبْطِنُ وَجْهَ فَقَتَلَهُ وَ انْهَزَمُوا

Then he^{asws} struck him and killed him, and he continued until he^{asws} broken the idols. When the Prophet^{saww} saw him^{asws}, he^{saww} exclaimed Takbeer of the victory and grabbed his^{asws} hand and whispered to him^{asws} for a long time. Then Nafie Bin Gaylam Bin Mugees came out from the fortress. Ali^{asws} met him at the bottom and killed him, and they were defeated.

وَ فِي يَوْمِ الْفَتْحِ بَرَزَ أَسَدُ بْنُ عُوَيْلٍ قَاتِلُ الْعَرَبِ فَقَالَ النَّبِيُّ ص مَنْ خَرَجَ إِلَى هَذَا الْمُشْرِكِ فَقَتَلَهُ فَلَهُ عَلَى اللَّهِ الْجَنَّةُ وَ لَهُ الْإِمَامَةُ بَعْدِي فَأَخْرَجَهُمُ النَّاسُ فَبَرَزَ عَلِيٌّ ع وَ قَالَ

بِضَرْبَةٍ صَارِمَةٍ هَذَامَةٍ
وَ يَبْنَتْ مِنْ رَأْسِهِ عِظَامُهُ

ضَرْبَتُهُ بِالسَّيْفِ وَسَطَ الْهَامَةِ
فَيَبْنَتْ مِنْ جِسْمِهِ عِظَامُهُ

And during the day of Al-Fat'h, Asad Bin Guweylim, fighter of the Arabs, came out for duel. The Prophet^{saww} said: 'The one who goes out to this Polytheist and kills him, for him would be the Paradise, based upon Allah^{azwj}, and for him would be the Imamate after me^{saww}'. The people recoiled, so Ali^{asws} went for duel and he^{asws} said (couplets): 'I^{asws} 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'.

وَقَتَلَ ع مِنْ بَنِي النَّضِيرِ خُلُقًا مِنْهُمْ غُرُورَ الرَّامِي إِلَى خِيَمَةِ النَّبِيِّ ص

And he^{asws} killed from the clan of Al-Nazeer a people. From them was Guroor the archer shooting at a tent of the Prophet^{saww}.

وَأَنْفَذَ النَّبِيُّ ص عَلِيًّا إِلَى بَنِي قُرَيْظَةَ وَ قَالَ سِرْ عَلَى بَرَكَةِ اللَّهِ فَلَمَّا أَشْرَفُوا وَ رَأَوْا عَلِيًّا ع قَالُوا أَقْبَلْ إِلَيْنَا قَاتِلُ عَمْرٍو وَ قَالَ آخِرُ

قَتَلَ عَلِيٌّ عَمْرًا صَادَ عَلِيٌّ صَفْرًا قَصَمَ عَلِيٌّ ظَهْرًا هَتَكَ عَلِيٌّ سِتْرًا

And the Prophet^{saww} sent Ali^{asws} to the clan of Qureyza and said: 'Travel upon the Blessings of Allah^{azwj}'. When they overlooked (from the fort) and saw Ali^{asws}, they said, 'The killer of Amro is coming to you all'. And another one said (a couplet), 'Ali^{asws} killed Amro, Ali^{asws} hunted a falcon, Ali^{asws} broke a back, Ali^{asws} violated a veil!'

فَقَالَ عَلِيٌّ ع الْحَمْدُ لِلَّهِ الَّذِي أَطْهَرَ الْإِسْلَامَ وَ قَمَعَ الشِّرْكَ فَحَاصِرَهُمْ حَتَّى نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَقَتَلَ عَلِيٌّ ع مِنْهُمْ عَشْرَةً وَ قَتَلَ ع مِنْ بَنِي الْمُصْطَلِقِ مَالِكًا وَ ابْنَهُ

Ali^{asws} said: 'The Praise is for Allah^{azwj} Who Revealed Al-Islam and Suppressed the Shirk'. He^{saww} besieged them until they came down to a decision of Sa'ad Bin Muaz. Ali^{asws} killed ten of them; from the clan of Al-Mustaliq were Malik and his son.

تَارِيحُ الطَّبَرِيِّ وَ مُحَمَّدُ بْنُ إِسْحَاقَ لَمَّا أَهْرَمَتْ هَوَازُنُ كَانَ رَأَيْتُهُمْ مَعَ ذِي الْخِمَارِ فَلَمَّا قَتَلَهُ عَلِيٌّ ع أَخَذَهَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ فَقَاتَلَ بِهَا حَتَّى قُتِلَ

Tareek by Al-Tabari, and Muhammad Bin Is'haq – 'When Hawazin were defeated, their flag was with Zil-Khimar. When Ali^{asws} killed him, Usman Bin Abdullah Bin Rabie took it. He fought with it until he was killed'.

وَ مِنْ حَدِيثِ عَمْرِو بْنِ مَعْدِيكَرِبَ أَنَّهُ رَأَى أَبَاهُ مِنْهُمْ مِمَّا مِنْ خُتْعَمَ عَلَى فَرَسٍ لَهُ قَالَ انْزِلْ عَنْهَا فَالْيَوْمَ ظُلُمَ فَقَالَ لَهُ إِلَيْكَ يَا مَائِقُ فَقَالُوا أَعْطِهِ فَرَكِبَ ثُمَّ رَمَى خُتْعَمَ بِنَفْسِهِ حَتَّى خَرَجَ مِنْ بَيْنِ أَظْهُرِهِمْ ثُمَّ كَرَّ عَلَيْهِمْ وَ فَعَلَ ذَلِكَ مِرَارًا فَحَمَلَ عَلَيْهِ بَنُو زُبَيْدٍ فَاهْرَمَتْ خُتْعَمَ فَقِيلَ لَهُ فَارِسُ الْيَمَنِ وَ مَائِقُ بَنُو زُبَيْدٍ

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'.

الرَّحْمَشَرِيُّ فِي رِبْعِ الْأَبْرَارِ كَانَ إِذَا رَأَى عُمَرُ بْنُ الْخَطَّابِ مَعْدِيكَرِبَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنَا وَ خَلَقَ عَمْرًا وَ كَانَ كَثِيرًا مَا يَسْأَلُ عَنْ غَارَاتِهِ فَيَقُولُ قَدْ نَحَا سَيْفُ عَلِيٍّ الصَّنَائِعَ وَ مَعَ مُبَارَزَتِهِ جَذَبَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْمُنْدِيلُ فِي عُنُقِهِ حَتَّى أَسْلَمَ وَ كَانَ أَكْثَرَ فُتُوحِ الْعَجَمِ عَلَى يَدَيْهِ.

Al-Zamakhshari in (the book) 'Rabie Al-Abrar' – 'When Umar Bin Al-Khattab saw Ma'dikarib, he said, 'The Praise is for Allah^{azwj} Who Created us and Created Amro'. And a lot of time he was asked about his raids, so he said, 'The sword of Ali^{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

كشفت، كشف الغمة من مناقب الخوارزمي عن حليم عن أبيه عن جدّه عن النبي ص أنّه قال: لمبارزة عليّ بن أبي طالب ع لغمرو بن ودي يوم الخندق أفضل من عمل أمتي إلى يوم القيامة.

(The book) 'Kashf al Ghumma', from (the book) 'Manaqib' of Al Khawarizmi, from Haleem, from his father, from his grandfather,

'From the Prophet^{saww} having said: 'The duelling by Ali^{asws} Bin Abu Talib^{asws} to Amro Bin Abd Wudd on the Day of Al-Khandaq is the most superior of the deeds of my^{saww} community up to the Day of Qiyamah".²⁰⁶

و قد جاء الأثر من طريق شتى بأسانيد مختلفة عن زيد بن وهب قال: سمعت علياً ع يقول و قد ذكر حديث بدر فقال قتلنا من المشركين سبعين و أسرنا سبعين و كان الذي أسر العباس رجلاً قصيراً من الأنصار فأدركته فألقى العباس عليّ عمامته لئلا يأخذها الأنصاري و أحب أن أكون أنا الذي أسرته و جيء به إلى رسول الله ص

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. I^{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 I^{asws} would have been the one to capture him and came with him to Rasool-Allah^{saww}.

فقال الأنصاري يا رسول الله قد جئت بعمك العباس أسيراً فقال العباس كذبت ما أسرني إلا ابن أخي عليّ بن أبي طالب ع فقال له الأنصاري يا هذا أنا أسرته فقال و الله يا رسول الله ما أسرني إلا ابن أخي و لكأني بجلخته في النقع تبيّن لي

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^{as} Ali^{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'.

فقال رسول الله ص صدق عبي ذلك ملك كريم فقال العباس يا رسول الله لقد عرفته بجلخته و حسن وجهه فقال له إن الملائكة الذين أيدني الله بهم على صورة عليّ بن أبي طالب ع ليكون ذلك أهيب لهم في صدور الأعداء

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^{azwj} 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'.

²⁰⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 14 a

²⁰⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 14 b

قَالَ فَهَذِهِ عِمَامَتِي عَلَى رَأْسِ عَلِيٍّ عَ فَمَرُهُ فَلْيُرُدَّهَا عَلَيَّ فَقَالَ وَيْحَكَ إِنَّ يَعْلَمَ اللَّهُ فِيكَ خَيْرًا يُعَوِّضُكَ أَحْسَنَ الْعَوَاضِ.

He said, 'This here is my turban upon the head of Ali^{asws}, so instruct him^{asws} to return it to me!' He^{saww} 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'.²⁰⁷

يُؤَيِّدُ مَا رُوِيَ مَا جَاءَ مِنَ الْأَثَرِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع فِي حَدِيثِ بَدْرِ فَقَالَ: لَقَدْ كَانَ يُسْأَلُ الْجَرِيحُ مِنَ الْمُشْرِكِينَ فَيَقَالُ مَنْ جَرَحَكَ فَيَقُولُ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَإِذَا قَالَهَا مَاتَ.

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'.²⁰⁸

وَقَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ قَالَ نَصَرْنَا وَحَدَّثَنَا عَمْرُو بْنُ شَمْرٍ عَنْ جَابِرِ بْنِ مُنِيرٍ الْأَنْصَارِيِّ قَالَ: وَاللَّهِ لَكَأَنِّي أَسْمَعُ عَلِيًّا ع يَوْمَ الْهَرِيرِ وَ ذَلِكَ بَعْدَ مَا طَحَنَتْ رَحَى مَذْجِجٍ فِيمَا بَيْنَهَا وَ بَيْنَ عَاكِ وَ الْحَمِّ وَ حَذَامٍ [جَذَامٍ] وَ الْأَشْعَرِيِّينَ بِأَمْرِ عَظِيمٍ تَشْيِبُ مِنْهُ النَّوَاصِي حَتَّى اسْتَقْلَّتِ الشَّمْسُ وَ قَامَ قَائِمُ الطَّهِيرَةِ وَ عَلِيٌّ ع يَقُولُ لِأَصْحَابِهِ حَتَّى مَتَى تُخَلِّي بَيْنَ هَذَيْنِ الْحَيَيْنِ قَدْ فِينَا وَ أَنْتُمْ وَفَوْفَ تَنْظُرُونَ أَمَا مَا تَخَافُونَ مَقَاتَ اللَّهِ

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^{azwj}! 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}?'

ثُمَّ انْقَلَبَ إِلَى الْقِبْلَةِ وَ رَفَعَ يَدَيْهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ ثُمَّ نَادَى - يَا اللَّهُ يَا رَحْمَنُ يَا وَاحِدُ يَا صَمَدُ يَا إِلَهَ مُحَمَّدٍ إِلَيْكَ اللَّهُمَّ نُقِلَتِ الْأَقْدَامُ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ مَدَّتِ الْأَعْنَاقُ وَ شَخَصَتِ الْأَبْصَارُ وَ طَلَبَتِ الْحَوَائِجُ

Then he^{asws} turned towards the Qiblah and raised his^{asws} hands to Allah^{azwj} Mighty and Majestic. Then he^{asws} called out: 'O Allah^{azwj}! O Beneficent! O One! O Samad! O Allah^{azwj}! O God^{azwj} of Muhammad^{saww}! To You^{azwj}, O Allah^{azwj}, 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.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَتِ أَهْوَانِنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ - سِيرُوا عَلَى بَرَكََةِ اللَّهِ ثُمَّ نَادَى لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ كَلِمَةُ التَّقْوَى

O Allah^{azwj}! We are complaining to You^{asws} 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

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 Allah^{azwj}. Then he^{asws} called out: 'There is no god except Allah^{azwj}, and Allah^{azwj} is the Greatest Word of piety'.

قَالَ فَلَا وَالَّذِي بَعَثَ مُحَمَّدًا نَبِيًّا مَا سَمِعْنَا بِرَبِّيسٍ قَوْمٌ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَصَابَ يَدِيهِ فِي يَوْمٍ وَاحِدٍ مَا أَصَابَ إِنَّهُ قَتَلَ فِيَمَا ذَكَرَ الْعَادُونَ زِيَادَةً عَلَى خَمْسِمِائَةٍ مِنَ أَعْلَامِ الْعَرَبِ يَخْرُجُ بِسَيْفِهِ مُنَحْنِيًّا

He^{asws} said: 'So, no! By the One^{azwj} Who Sent Muhammad^{saww} as a Prophet^{saww}! We have not heard of a chief of a people, since Allah^{azwj} Created the skies and the earth, attain by his own hand during the Day of Ohad what he^{asws} attained. He^{asws} fought killed, among what the enemies mention, more than fifty from the flag of the Arabs repelled by his^{asws} sword rigidly.

فَيَقُولُ مَعْدِرَةً إِلَى اللَّهِ وَ إِلَيْكُمْ مِنْ هَذَا لَقَدْ هَمَمْتُ أَنْ أَقْلِقُهُ وَ لَكِنْ يَحْجُزُنِي عَنْهُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا سَبْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَنَى إِلَّا عَلَيَّ وَ أَنَا أَقَاتِلُ بِهِ دُونَهُ

He^{asws} said: 'Excusing is to Allah^{azwj} and to you all from this. I^{asws} had thought of splitting up, but they held me^{asws} back from him. I^{asws} heard Rasool-Allah^{saww} saying: 'There is no sword except Zulfiqar and there is no youth except Ali^{asws}!' And I^{asws} was fighting alongside him^{saww} against the ones besides him^{saww}'.

قَالَ فَكُنَّا نَأْخُذُهُ وَ نُقَوْمُهُ ثُمَّ يَتَنَاوَلُهُ مِنْ أَيْدِينَا فَيَتَفَحَّمُ بِهِ عَرَضَ الصَّفِّ فَلَا وَ اللَّهُ مَا لَيْتَ بِأَشَدِّ نِكَايَةً مِنْهُ فِي عَدُوِّهِ.

He said, (the narrator) said, 'We were taking it and straightening it, then they took him^{asws} from our hands, and he^{saww} broke the width of the rows by him^{asws}. So, no, by Allah^{azwj}! There is no lion who is more ferocity than him^{asws} regarding him^{asws}'.²⁰⁹

وَ قَالَ فِي مَوْضِعٍ آخَرَ رَوَى أَبُو عُبَيْدَةَ أَنَّ عَلِيًّا ع اسْتَنْطَقَ الْخَوَارِجَ يَقْتُلُ عَبْدَ اللَّهِ بْنَ حَبَّابٍ فَأَقْرَبُوا بِهِ فَقَالَ انْفَرِدُوا كَتَابِتِ لِأَسْمَعَ قَوْلَكُمْ كَيْبَةَ كَيْبَةً فَتَكْتَبُوا كَتَابِتِ وَ أَقْرَبْتُ كُلَّ كَيْبَةٍ بِمِثْلِ مَا أَقْرَبْتُ بِهِ الْآخَرَى مِنْ قَتْلِ ابْنِ حَبَّابٍ وَ قَالُوا وَ لَنَقْتُلَنَّكَ كَمَا قَتَلْنَاهُ

And he said in another place, 'It is reported by Ubeyda,

'Ali^{asws} made the Khawarijites talk of the killing of Abdullah Bin Khabbab, and they acknowledged with it. He^{asws} said: 'Make separate battalions so I^{asws} 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 you^{asws} like we killed him!'

فَقَالَ ع وَ اللَّهُ لَوْ أَقْرَأَ أَهْلَ الدُّنْيَا كُلُّهُمْ بِقَتْلِهِ هَكَذَا وَ أَنَا أَقْدِرُ عَلَى قَتْلِهِمْ بِهِ لَقَتَلْتَهُمْ

He^{asws} said: 'By Allah^{azwj}! Even if the people of the world, all of them were to acknowledge having killed him like that, and I^{asws} am able upon killing them for it, I^{asws} would kill them!'

ثُمَّ التَّعَتْ إِلَى أَصْحَابِهِ فَقَالَ شُدُّوا عَلَيْهِمْ فَأَنَا أَوَّلُ مَنْ يَشُدُّ عَلَيْهِمْ وَ حَمَلْ بِذِي الْفَقَارِ حَمَلَةً مُنْكَرَةً ثَلَاثَ مَرَّاتٍ كُلَّ حَمَلَةٍ يَضْرِبُ بِهِ حَتَّى يَبْغُجَ مِنْهُ ثُمَّ يَخْرُجُ فَيُسَوِّيهِ بِرُكْبَتَيْهِ ثُمَّ يَحْمِلُ بِهِ حَتَّى أَقْتُلَهُمْ.

²⁰⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 14 e

Then he^{asws} turned to his^{asws} companions and he^{asws} said: 'Be severe upon them, for I^{asws} will be the first one to be severe upon them', and he^{asws} attacked ferociously with Zulfiqar three times. In each of the attacks, he^{asws} was striking with it until it was bent. Then he^{asws} went out and straightened it with his^{asws} knees, then he^{asws} attacked with it until he^{asws} annihilated them".²¹⁰

²¹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 14 f

CHAPTER 107 – A SUMMARY OF HIS^{asws} NOBLE MANNERS, AND HIS^{asws} ETTIQUETTES, AND HIS^{asws} SUNNAH, AND EXCELLENCE OF HIS^{asws} POLITICS, MAY THE SALAWAAT OF ALLAH^{azwj} BE UPON HIM^{asws}

1- لي، الأمايلي للصدوق أبي عن علي عن أبيه عن ابن أبي نجران عن ابن حميد عن ابن قيس عن أبي جعفر ع أنه قال: و الله إن كان علي ليأكل أكل العبد و يجلس جلسة العبد و إن كان ليشتري قميصين السبلايين فيخير غلامه خيرا ثم يلبس الآخر فإذا جاز أصابعه قطعه و إذا جاز كعبه حذفه

(The book) 'Al Amaali' of Al Sadouq – 'My father, from Ali, from his father, from Ibn Abu Najran, from Ibn Humeid, from Ibn Qays,

'From Abu Ja'far^{asws} having said: 'By Allah^{azwj}! Ali^{asws} used to eat the eating of the slave, and sit the sitting of the slave, and when he^{asws} had bought the two 'Sunbalani' shirt, he^{asws} gave his^{asws} slave to choose the better of the two, then he^{asws} wore the other one. When it exceeded his fingers, he^{asws} cut it, and when it exceeded his^{asws} angle, he^{asws} shortened it.

و لقد ولي خمس سنين ما وضع أجره على أجره و لا لبنه على لبنه و لا أقطع قطيعاً و لا أوزت بيضاء و لا حمراء و إن كان ليطعم الناس خبز البر و اللحم و ينصرف إلى منزله و يأكل خبز الشعير و الزيت و الحلي

And he^{asws} had ruled for five years not having placed a wage upon a wage (increased his^{asws} own salary), nor a brick upon a brick (built a building), nor cut out a piece (of land for himself^{asws}), nor leave white (silver) as inheritance, nor red (gold). And he^{asws} would feed the people wheat bread and meat and he^{asws} would go to his^{asws} house and eat barley bread and oil and vinegar.

و ما ورد عليه أمران كإلهما لله رضا إلا أخذ بأشدهما على بدنه و لقد اعتق ألف مملوك من كد يده تربت فيه يده و عرق فيه وجهه

And not two matters were referred to him^{asws}, both of the being a Pleasure for Allah^{azwj}, except he^{asws} took to the more difficult upon his^{asws} body; and he^{asws} had liberated a thousand slaves from the toil of his^{asws} hands, his^{asws} hands having become dusty during it and sweated his^{asws} face during it.

و ما أطاق عمله أحد من الناس و إن كان ليصلي في اليوم و الليلة ألف ركعة و إن كان أقرب الناس شهاً به علي بن الحسين ع- و ما أطاق عمله أحد من الناس بعده.

And no one from the people could endure his^{asws} work; and he^{asws} had prayed a thousand Cycles Salat in the day and night, and the most resembling to him^{asws} was Ali^{asws} Bin Al-Husayn^{asws}, and no one from the people could endure his^{asws} work after him^{asws},²¹¹

²¹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 1

2- لي، الأماالي للصدوق أبي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الثُّمَالِيِّ عَنِ ابْنِ بُنَابَةَ أَنَّهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِذَا أَتَى بِالْمَالِ أَذْخَلَهُ بَيْتَ مَالِ الْمُسْلِمِينَ ثُمَّ جَمَعَ الْمُسْتَحِقِّينَ ثُمَّ ضَرَبَ يَدَهُ فِي الْمَالِ فَنَثَرَهُ مِمَّنَّةً وَ يَسْرَةً وَ هُوَ يَقُولُ يَا صَفْرَاءُ يَا بَيْضَاءُ لَا تَغُرِّي عُرْيَ غُرِّي

إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَ خِيَارُهُ فِيهِ

(The book) 'Al Amaali' of Al Sadouq – 'My father, from Sa'ad, from Ibn Hashim, from Ibn Marrar, from Yunus, from Abdullah Bin Sinan, from Al Sumali, from Ibn Nubata who said,

'Amir Al-Momineen^{asws}, when he^{asws} was brought the wealth, inserted it in the public treasury. Then he^{asws} gathered the deserving ones, then struck his^{asws} hand in the wealth and scattered it right and left and he^{asws} was saying: 'O yellow (gold)! O white (silver)! Do not deceive me, deceive others! *This is my^{asws} felony and his choice in it when every felon, his hand is to his mouth!*'

ثُمَّ لَا يُخْرِجُ حَتَّى يُفَرِّقَ مَا فِي بَيْتِ مَالِ الْمُسْلِمِينَ وَ يُؤْتِي كُلَّ ذِي حَقٍّ حَقَّهُ ثُمَّ يَأْمُرُ أَنْ يُكْسَرَ وَ يُرْسَ ثُمَّ يُصَلِّي فِيهِ رُكْعَتَيْنِ ثُمَّ يُطْلِقُ الدُّنْيَا ثَلَاثًا يَقُولُ بَعْدَ النَّسْلِيمِ يَا دُنْيَا لَا تَتَعَرِّضِينَ لِي وَ لَا تَتَشَوَّقِينَ إِلَيَّ وَ لَا تَغُرِّيَنِي فَقَدْ طَلَقْتُكَ ثَلَاثًا لَا رَجْعَةَ لِي عَلَيْكَ.

Then he^{asws} did not come out until he^{asws} had distributed whatever was in the public treasury of the Muslims, and had given everyone with a right, his right. Then he^{asws} ordered for it to be cleaned and washed, then he^{asws} prayed two Cycles Salat, then he^{asws} divorced the world thrice saying after the performance of the Salaam: 'O world! Do not present to me^{asws} nor try to make yourself desirous to me^{asws}, and do not deceive me^{asws}, for I^{asws} have divorced you thrice. There is no return for me^{asws} to you!'”²¹²

3- لي، الأماالي للصدوق الطالقاني عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبْرِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْفُورٍ عَنْ مُوسَى بْنِ أَبِي أَيُّوبَ التَّمِيمِيِّ عَنْ مُوسَى بْنِ الْمُعْبِرَةِ عَنِ الصَّخَّائِكِ بْنِ مُزَاحِمٍ قَالَ: ذَكَرَ عَلِيُّ ع عِنْدَ ابْنِ عَبَّاسٍ بَعْدَ وَفَاتِهِ فَقَالَ وَ أَسْفَاهُ عَلَى أَبِي الْحُسَيْنِ مَضَى وَ اللَّهُ مَا غَيَّرَ وَ لَا بَدَّلَ وَ لَا قَصَرَ وَ لَا جَمَعَ وَ لَا مَنَعَ وَ لَا آثَرَ إِلَّا اللَّهَ وَ اللَّهُ لَقَدْ كَانَتِ الدُّنْيَا أَهْوَنَ عَلَيْهِ مِنْ شِسْعٍ نَعْلِهِ لَيْثٌ فِي الْوَعَى بَحْرٌ فِي الْمَجَالِسِ حَكِيمٌ فِي الْحُكْمَاءِ هَيْهَاتَ قَدْ مَضَى إِلَى الدَّرَجَاتِ الْعُلَى.

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Muhammad Bin Jareer Al Tabari, from Al-Hassan Bin Muhammad Bin Muhammad Bin Abdul Rahman Al Makhzumy, from Muhammad Bin Abu Yafour, from Musa Bin Abu Ayoub Al Tameemi, from Musa Bin Al Mugheira, from Al Zahhak Bin Muzahim who said,

'Ali^{asws} was mentioned in the presence of Ibn Abbas after his^{asws} expiry. He said, 'O the regret upon Abu Al-Hassan^{asws}. By Allah^{azwj}! He^{asws} passed away, neither having changed, nor replaced, nor been deficient, nor having amassed, nor prevented, nor preferring (anyone) except Allah^{azwj}. By Allah^{azwj}! The world had been of least importance to him^{asws} than even the strap of his^{asws} slipper. A lion during the battle, and ocean (of knowledge) in the gathering, a wise among the wise ones. Far be it! He^{asws} has passed away to the lofty ranks'”²¹³

²¹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 2

²¹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 3

4- ب، قرب الإسناد أَبُو الْبَحْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَسَا عَلِيٌّ ع النَّاسَ بِالْكُوفَةِ وَكَانَ فِي الْكِسْوَةِ بُرْنُسٌ خَرَّ فَسَأَلَهُ إِيَّاهُ الْحَسَنُ فَأَبَى أَنْ يُعْطِيَهُ إِيَّاهُ وَاسْتَهَمَ عَلَيْهِ بَيْنَ الْمُسْلِمِينَ فَصَارَ لِقَتَى مِنْ هَمْدَانَ فَأَنْقَلَبَ بِهِ الْهَمْدَانِيُّ فَقِيلَ لَهُ إِنَّ حَسَنًا كَانَ سَأَلَهُ أَبَاهُ فَمَنَعَهُ إِيَّاهُ فَأَرْسَلَ بِهِ الْهَمْدَانِيُّ إِلَى الْحَسَنِ ع فَقَبِلَهُ.

(The book) 'Qurb Al Asnad' – Abu Al Bakhtari,

'From Ja'far^{asws} from his^{asws} father^{asws} having said: 'Ali^{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'.²¹⁴

5- لي، الأماالي للصدوق أَبِي عَنْ سَعْدٍ عَنْ ابْنِ هَاشِمٍ عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ ابْنِ أَبِي مُمَيْدٍ عَنْ ابْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع كُلَّ بُكْرَةٍ يَطُوفُ فِي أَسْوَاقِ الْكُوفَةِ سَوْقًا سَوْقًا وَمَعَهُ الدَّرَّةُ عَلَى عَاتِقِهِ وَكَانَ لَهَا طَرَفَانِ وَكَانَتْ تُسَمَّى السَّبِيَّةَ

(The book) 'Al Amaali' of Al Sadouq – 'My father, from Sa'ad, from Ibn Hashim, from Ibn Abu Najran, from Ibn Abu Humeyrd, from Ibn Qays,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} Ali^{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'.

فَيَقِفُ عَلَى سَوِيٍّ سَوِيٍّ فَيَنَادِي يَا مَعْشَرَ التُّجَّارِ قَدِمُوا الْإِسْحَارَةَ وَتَبَرُّكُوا بِالسُّهُولَةِ وَافْتَرَبُوا مِنَ الْمُبْتَاعِينَ وَتَزَيَّنُوا بِالْحِلْمِ وَتَنَاهَوْا عَنِ الْكَذِبِ وَالْيَمِينِ وَتَحَافُوا عَنِ الظُّلْمِ وَانْصَبُّوا الْمَظْلُومِينَ وَلَا تَقْرَبُوا الرِّبَا وَأَوْفُوا الْكَفِيلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ يَطُوفُ فِي جَمِيعِ أَسْوَاقِ الْكُوفَةِ فَيَقُولُ هَذَا

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 **Fulfil 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.

ثُمَّ يَقُولُ

مِنَ الْحَرَامِ وَبَيِّنَى الْإِثْمَ وَالْعَارُ
لَا خَيْرَ فِي لَذَّةٍ مِنْ بَغْدِهَا النَّارُ

تَفْنَى اللَّذَاذَةُ مِنْ نَالَ صَفْوَهَا
تَبْقَى عَوَاقِبُ سُوءٍ فِي مَعْبَتِهَا

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

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".²¹⁵

جا، المجالس للمفيد أحمد بن الوليد عن أبيه عن الصفار عن ابن مغروف عن ابن مزيار عن ابن محبوب عن ابن أبي المقدام عن أبي جعفر ع مثله إلى قوله مفسدين قال فيطوف في جميع الأسواق أسواق الكوفة ثم يرجع فيتعهد للناس

(The book) 'Al Majalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Mahboub, from Ibn Abu Al Miqdam,

'From Abu Ja'far^{asws} – similar to it upon to His^{azwj} Words: **corrupters [11:85]**. He^{asws} said: 'He^{asws} would go around in the entirety of the markets, markets of Al-Kufa, then he^{asws} would return and sit to the people (for the judgments)'.²¹⁶

قَالَ فَكَانُوا إِذَا نَظَرُوا إِلَيْهِ قَدْ أَقْبَلَ إِلَيْهِمْ قَالَ يَا مَعْشَرَ النَّاسِ أَمْسِكُوا أَيْدِيَهُمْ وَاصْغَوْا إِلَيْهِ بِأَذَانِهِمْ وَرَمَوْهُ بِأَعْيُنِهِمْ حَتَّى يُفْرَغَ مِنْ كَلَامِهِ فَإِذَا فَرَغَ قَالُوا السَّمْعُ وَالطَّاعَةُ يَا أَمِيرَ الْمُؤْمِنِينَ.

He^{asws} said: 'Whenever they looked at him^{asws} to be coming towards them saying: 'O community of people!', they would withhold their hands (from trading) and listen to him^{asws} with their ears, and they stared at him^{asws} with their eyes until he^{asws} was free from his^{asws} speech. When he^{asws} was free, they would say, 'The listening and the obeying, O Amir Al-Momineen^{asws}!' "²¹⁶

6- ل، الخصال ماجيلويه عن محمد الطاهر عن سهل عن ابن زياد عن محمد بن إبراهيم التوفلي رفعه إلى جعفر بن محمد ع أنه ذكر عن آبائه ع أن أمير المؤمنين ع كتب إلى عماله أدفوا أقدامكم و قاربوا بين سطورك و اخذوا عني فضولكم و اقصدا قصد المعاني و إياكم و الإكثار فإن أموال المسلمين لا تحتمل الإضرار.

(The book) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Sahl, from Ibn Yazeed, from Muhammad Bin Ibrahim Al Nowfaly, raising it to,

'Ja'far^{asws} Bin Muhammad^{asws} mentioning from his^{asws} forefathers: 'Amir Al-Momineen^{asws} wrote to his^{asws} office bearers: 'Hold the pens by your fingertips, and separate between the lines, and delete your vanities away from me^{asws}, and be brief aiming for the meaning, and beware of the frequenting, for the wealth of the Muslims cannot bear the damage!' "²¹⁷

7- ل، الخصال محمد بن أحمد بن الحسين البغدادي عن أحمد بن الفضل الأهوازي عن بكر بن أحمد الفصري عن زيد بن موسى بن جعفر عن آبائه عن علي ع قال: خرج أبو بكر و عمر و عثمان و طلحة و الزبير و سعد و عبد الرحمن بن عوف و غير واحد من الصحابة - يطلبون النبي ص في بيت أم سلمة

(The book) 'Al Khisaal' – Muhammad Bin Ahmad Bin Al-Husayn Al Baghdadi, from Ahmad Bin Al Fazl Al Ahwazy, from Bakr Bin Ahmad Al Qasry,

'From Zayd, son of Musa^{asws} Bin Ja'far^{asws}, from his forefathers^{asws}, from Ali^{asws} having said: 'Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubeyr, and Sa'ad, and Abdul Rahman

²¹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 5 a

²¹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 5 b

²¹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 6

Bin Awf, and someone else from the companions went out seeking the Prophet^{saww} in the house of Umm Salama^{ra}.

فَوَجَدُونِي عَلَى الْبَابِ جَالِسًا فَسَأَلُونِي عَنْهُ فَقُلْتُ يَخْرُجُ السَّاعَةَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ وَضَرَبَ بِيَدِهِ عَلَى ظَهْرِي فَقَالَ كَبِيرُ يَا ابْنَ أَبِي طَالِبٍ فَإِنَّكَ تُحَاصِمُ النَّاسَ بَعْدِي بِسِتِّ خِصَالٍ فَتَخْصِمُهُمْ لَيْسَتْ فِي فُرْشِي مِنْهَا شَيْءٌ

They found me^{asws} seated by the door. They asked me^{asws} about him^{saww}. I^{asws} said: ‘He^{saww} will come out in a moment’. It was not long before he^{saww} came out and struck his^{saww} hand upon my^{asws} back and said: ‘Exclaim Takbeer O son^{asws} of Abu Talib^{asws}, for you^{asws} will be contending the people after me^{saww} with six qualities. You^{asws} will contend (compete) them that there isn’t anything in Quraysh anything from these.

إِنَّكَ أَوْلَهُمْ إِيمَانًا بِاللَّهِ وَأَقْوَمُهُمْ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ وَأَوْفَاهُمْ بِعَهْدِ اللَّهِ وَأَزْفَاهُمْ بِالرَّعِيَّةِ وَأَعْلَمُهُم بِالْقَضِيَّةِ وَأَقْسَمُهُم بِالسُّوْيَةِ وَأَفْضَاهُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ.

You^{asws} are first of them in Eman with Allah^{azwj}, and their straightest with the Commands of Allah^{azwj} Mighty and Majestic, and their most loyal with the Pact of Allah^{azwj}, and their most kindest with the citizens, and their most working with the judgments, and their fairest of the distributions, and their most judicial in the Presence of Allah^{azwj} Mighty and Majestic”.²¹⁸

8- ل، الخصال القُطَّانُ عَنْ ابْنِ زَكْرِيَّا الْقُطَّانِ عَنْ ابْنِ حَبِيبٍ عَنْ ابْنِ جُبَلُولٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ عَنْ عَمَّارِ بْنِ يَاسِرٍ وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع أَحَاجُّكَ يَوْمَ الْقِيَامَةِ فَأَحَاجُّكَ بِالنُّبُوَّةِ وَ تَحَاجُّ قَوْمَكَ فَتُحَاجُّهُمْ بِسَبْعِ خِصَالٍ إِقَامِ الصَّلَاةِ وَ إِنْبَاءِ الزَّكَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْعَدْلِ فِي الرَّعِيَّةِ وَ الْقِسْمِ بِالسُّوْيَةِ وَ الْأَخْذِ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

(The book) ‘Al Khisaal’ – Al Qattan, from Ibn Zakariya Al Qatan, from Ibn Habeeb, from Ibn Bahloul, from Abdul Rahman Bin Al Aswad, from Muhammad Bin Abdullah Bin Abdul Rahman Bin Ma’mar, from Ammar Bin Yasser and from Jabir Bin Abdullah who both said,

‘Rasool-Allah^{saww} said to Ali^{asws}: ‘I^{saww} shall argue with you^{asws} on the Day of Qiyamah, arguing with the Prophet-hood, and you^{asws} will argue with your^{asws} people, arguing with them with seven characteristics – establishing the Salat, and giving the Zakat, and enjoining the good, and forbidding from the evil, and the justice among the citizens, and distributions with the fairness, and the taking with the Commands of Allah^{azwj} Mighty and Majestic.

أَ مَا عَلِمْتُ يَا عَلِيُّ أَنَّ إِبْرَاهِيمَ ع مُوَافِينَا يَوْمَ الْقِيَامَةِ فَيَدْعَى فَيَقَامُ عَنْ يَمِينِ الْعَرْشِ فَيُكْسَى مِنْ كِسْوَةِ الْجَنَّةِ وَ يُحَلَّى مِنْ حُلِيِّهَا وَ يَسِيلُ لَهُ مِيزَابٌ مِنْ دَهَبٍ مِنَ الْجَنَّةِ فَيَهَبُ مِنَ الْجَنَّةِ مَا هُوَ أَحْلَى مِنَ الشَّهْدِ وَ أَبْيَضُ مِنَ اللَّبَنِ وَ أَبْرَدُ مِنَ الثَّلْجِ

Don’t you^{asws} know, O Ali^{asws}, that Ibrahim^{as} will be with us^{asws} on the Day of Qiyamah. He^{as} will be called, so he^{as} would stand in front of the Throne. He^{as} will be clothed with apparels of Paradise and ornamented from its ornaments, and a golden spout will flow for him^{as} from the Paradise. So, he^{as} 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 Momineen^{asws}, Ch 107 H 7

وَأَدْعَى أَنَا فَأَقَامَ عَنِ الشِّمَالِ الْعَرْشِ فَيَفْعَلُ بِي مِثْلَ ذَلِكَ ثُمَّ تَدْعَى أَنْتَ يَا عَلِيُّ فَيَفْعَلُ بِكَ مِثْلَ ذَلِكَ

And I^{saww} shall be called on the left of the Throne and He^{azwj} will Deal with me^{saww} like that. Then you^{asws} will be called, O Ali^{asws}, and He^{azwj} will Deal with you^{asws} like that.

أَمَا تَرْضَى يَا عَلِيُّ أَنْ تُدْعَى إِذَا دُعِيَ أَنَا وَ تُكْسَى إِذَا كُسِيَث أَنَا وَ تُحَلَّى إِذَا حُلِّيْتُ أَنَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أَذْنِيكَ فَلَا أَقْصِيكَ وَ أَعْلَمَكَ وَ لَا أَجْثُوكَ وَ حَقًّا عَلَيْكَ أَنْ تَعِيَ وَ حَقًّا عَلَيَّ أَنْ أَطِيعَ رَبِّي تَبَارَكَ وَ تَعَالَى.

Are you^{asws} not pleased, O Ali^{asws}, that you^{asws} will be called when I^{saww} am called, and you^{asws} will be clothed when I^{saww} am clothed, and you^{asws} will be ornamented when I^{saww} am ornamented? Allah^{azwj} Mighty and Majestic Commanded me^{saww} that I^{saww} draw you^{asws} closer, so I^{saww} will not narrate to you^{asws}, and teach you^{asws}, and not deprive you^{asws}, and there is a right upon you^{asws} that you retain (it), and a right upon me^{saww} that I^{saww} obey my^{saww} Lord^{azwj} Blessed and Exalted”.²¹⁹

9- ل، الخصال ابن موسى عَنِ الْعَلَوِيِّ عَنِ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْغُدُوسِ عَنِ الْأَعْمَشِ عَنْ مُوسَى بْنِ طَرِيفٍ عَنْ عَبَّادَةَ بْنِ رَبِيعٍ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أُحَاجُّ النَّاسَ يَوْمَ الْقِيَامَةِ بِسَبْعِ إِقَامِ الصَّلَاةِ وَ إِنْبَاءِ الزَّكَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْقِسْمِ بِالسَّوِيَّةِ وَ الْعَدْلِ فِي الرِّعَايَةِ وَ إِقَامِ الْحُدُودِ.

(The book) ‘Al Khisaal’ – Ibn Musa, from Al Alawy, from Al Fazary, from Muhammad Bin Humeyd, from Abdullah Bin Abdul Qudous, from Al Amsh, from Musa Bin Tareyf, from Abaya Bin Rabie who said,

‘Ali^{asws} Bin Abu Talib^{asws} said: ‘I^{asws} 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

10- ل، الخصال الحسن بن محمد السكوني عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَضْرَوِيِّ عَنْ خَلْفِ بْنِ خَالِدٍ عَنْ بَشْرِ بْنِ إِبْرَاهِيمَ عَنْ ثَوْرٍ بْنِ زَيْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع أُخَاصِمُكَ بِالنُّبُوَّةِ وَ لَا نَبِيَّ بَعْدِي وَ تُخَاصِمُ النَّاسَ بِسَبْعٍ وَ لَا يُحَاجُّكَ فِيهِنَّ أَحَدٌ مِنْ قُرَيْشٍ لِأَنَّكَ أَنْتَ أَوْلَهُمْ إِمَانًا وَ أَوْفَاهُمْ بَعْدَ اللَّهِ وَ أَقْوَمُهُمْ بِأَمْرِ اللَّهِ وَ أَقْسَمُهُمْ بِالسَّوِيَّةِ وَ أَغْدَهُمْ فِي الرِّعَايَةِ وَ أَبْصَرُهُمْ فِي الْقَضِيَّةِ وَ أَعْظَمُهُمْ عِنْدَ اللَّهِ مَرْيَةً.

(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 you^{asws} with the Prophet-hood, and there is no Prophet^{as} after me^{saww}, and you^{asws} will contend the people with seven (matters), and no one from the Quraysh will (be able to) argue with you regarding these, because you^{asws} are their first in Eman, and their most loyal with the Covenant of Allah^{azwj}, and their straightest with the Commands of Allah^{azwj}, 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 Allah^{azwj}”.²²¹

²¹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 8

²²⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 9

²²¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 10

11- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام أبي عن أحمد بن إدريس عن الأشعري عن محمد بن مغرّف عن أخيه عمر عن جعفر بن عتبة عن أبي الحسن ع قال: إن علياً ع لم يبيت بمكة بعد إذ هاجر منها حتى قبضه الله عز وجل إليه

(The books) 'Illal Al Sharaie', (and) 'Uyoon Akhbar Al Reza^{asws}' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Muhammad Bin Marouf, from his brother Umar, from Ja'far Bin Uqbah,

'From Abu Al-Hassan^{asws} having said: 'Ali^{asws} did not spend any night at Makkah after having emigrated from it until Allah^{azwj} Mighty and Majestic Captured (his^{asws} soul) to Him^{azwj}'.

قَالَ قُلْتُ لَهُ وَ لَمْ ذَاكَ قَالَ كَانَ يَكْرَهُ أَنْ يَبِيتَ بِأَرْضٍ قَدْ هَاجَرَ مِنْهَا رَسُولُ اللَّهِ وَ كَانَ يُصَلِّي الْعَصْرَ وَ يَخْرُجُ مِنْهَا وَ يَبِيتُ بِغَيْرِهَا.

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^{saww} had emigrated away from it, and he^{asws} would pray Al-Asr Salat and exit from it and spend the night somewhere else".²²²

12- ما، الأماالي للشيخ الطوسي حمويه عن أبي الحسن عن أبي خليفه عن مسلم بن هلال بن مسلم الجحدري قال سمعت جدي حزة أو حوة قال: شهدت علي بن أبي طالب ع أبي بمال عند المساء فقال أفسموا هذا المال فقالوا قد أمستنا يا أمير المؤمنين فأخذه إلى غد فقال لهم تقبلون أن أعيش إلى غد فقالوا ما ذا بإيدينا قال فلا تؤخروه حتى تقسموه فأتى بشمعه فقسّموا ذلك المال من تحت ليلتهم.

(The book) 'Al Amaali' of the sheykh Al Tusi – Hamawiya, from Abu Al-Husayn, from Abu Khaleefa, from Muslim, from Hilal Bin Muslim Al Jahdary who said, 'I heard my grandfather Hurrah or Hawwah who said,

'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 I^{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".²²³

13- ما، الأماالي للشيخ الطوسي ابن مخلد عن ابن سمالك عن أبي غلابة الرقاشي عن عازم بن الفضل عن أبي يحيى صاحب السقط قال وقد ذكرته لحماد بن زيد فعرفه عن معمر بن زياد أن أبا مطر حدثه قال: كنت بالكوفة فمر علي رجل فقالوا هذا أمير المؤمنين علي بن أبي طالب صلوات الله عليه قال فتبعته فوقف على حياط فاشتري منه قميصاً بثلاثة دراهم فلبسه فقال الحمد لله الذي ستر عوزي وكساني الرياش ثم قال هكذا كان رسول الله ص يقول إذا لبس قميصاً.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Ibn Sammak, from Abu Gilabah Al Raqashy, from Aazim Bin Al Fazl, from Abu Yahya author of 'Al Safat', said and mentioned it to Himmam Bin Zayd, and he knew it from Ma'mar Bin Ziyad that Abu Matar narrated it saying,

'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^{azwj} 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:

²²² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 11

²²³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 12

الْحَمْدُ لِلَّهِ الَّذِي سَتَرَ عَوْرَتِي وَكَسَانِي الرِّيشَ

‘The Praise is for Allah^{azwj} Who Veiled my^{asws} bareness and Clothed me^{asws} the feathers’. Then he^{asws} said: ‘Like this Rasool-Allah^{saww} used to say when he^{asws} wore a shirt’.²²⁴

14- ما، الأماي للشيخ الطوسي بإسناد أخيه دُعِيلٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: أَتَى أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع أَصْحَابَ الْقُمُصِ فَسَاوَمَ شَيْخاً مِنْهُمْ فَقَالَ يَا شَيْخُ بَغْنِي قَمِيصاً بِثَلَاثَةِ دَرَاهِمَ فَقَالَ الشَّيْخُ حُبّاً وَكَرَامَةً فَاشْتَرَى مِنْهُ قَمِيصاً بِثَلَاثَةِ دَرَاهِمَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By a chain of a brother of Deobel,

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Al-Husayn^{asws} Bin Ali^{asws} having said: ‘Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} came to the owners (sellers) of the shirts and bargain with an old man from them. He^{asws} said: ‘O sheykh! Sell me^{asws} a shirt for three Dirhams’. The sheykh said, ‘Love and honour!’ So, he^{asws} bought a shirt from him for three Dirhams.

فَلَبَسَهُ مَا بَيْنَ الرُّسْعَيْنِ إِلَى الْكَعْبَيْنِ وَ أَتَى الْمَسْجِدَ فَصَلَّى فِيهِ رَكْعَتَيْنِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيشِ مَا أَجْعَلُ بِهِ فِي النَّاسِ وَ أُؤَدِّي فِيهِ فَرِيضَتِي وَ أَشْتُرُ بِهِ عَوْرَتِي

He^{asws} 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 he^{asws} said: ‘The Praise is for Allah^{azwj} Who Graced me^{asws} from the feathers what I^{asws} can beautify with it among the people, and fulfil my^{asws} Obligations in it, and cover my^{asws} bareness with it’.

فَقَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَعَنَّكَ نَرَوْي هَذَا أَوْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص - قَالَ بَلْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ - سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ عِنْدَ الْكِسْوَةِ.

A man said to him, ‘O Amir Al-Momineen^{asws}! Shall we report this as being from you^{asws} or is it a thing you^{asws} heard from Rasool-Allah^{saww}?’ He^{asws} said: ‘But (report it as) as thing I^{asws} heard it from Rasool-Allah^{saww}. I^{asws} heard Rasool-Allah^{saww} saying that during wearing the clothes’.²²⁵

15- جاء، المجالس للمفيد ما، الأماي للشيخ الطوسي المُفِيدُ عَنْ عَلِيٍّ بْنِ بِلَالٍ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْأَصْبَهَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ عَلِيٍّ بْنِ أَبِي سَيِّفٍ عَنْ عَلِيٍّ بْنِ حُبَابٍ عَنْ رَبِيعَةَ وَ عُمَارَةَ أَنَّ طَائِفَةً مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع مَشَوْا إِلَيْهِ عِنْدَ تَفَرُّقِ النَّاسِ عَنْهُ وَ فَرَارِ كَثِيرٍ مِنْهُمْ إِلَى مُعَاوِيَةَ طَلَبُوا لِمَا فِي يَدَيْهِ مِنَ الدُّنْيَا فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هَذِهِ الْأَمْوَالَ وَ فَضِّلْ هَؤُلَاءِ الْأَشْرَافَ مِنَ الْعَرَبِ وَ قُرَيْشٍ عَلَى الْمَوَالِي وَ الْعَجَمِ وَ مَنْ تَخَافُ عَيْهَ مِنَ النَّاسِ فَرَارَهُ إِلَى مُعَاوِيَةَ

(The books) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal, from Ali Bin Abdullah Al Asbahany, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Abdullah Bin Usman, from Ali Bin Abu Sayf, from Ali Bin Hubab, from Rabie and Umarah,

‘A group from the companions of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} walked to him^{asws} during the dispersal of the people away from him^{asws} and most of them had fled to Muawiya

²²⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 13

²²⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 14

seeking what was in his hands of the world. They said, ‘O Amir Al-Momineen^{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’.

فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ أَتَأْمُرُونِي أَنْ أَطْلُبَ النَّصْرَ بِالْجُورِ لَا وَاللَّهِ مَا أَفْعَلُ مَا طَلَعَتْ شَمْسٌ وَلَا خَ فِي السَّمَاءِ نَجْمٌ وَاللَّهِ لَوْ كَانَ مَا لَهُمْ لِي لَوَاسَيْتُ بَيْنَهُمْ وَكَيْفَ وَإِنَّمَا هُوَ أَمْوَالُهُمْ

Amir Al-Momineen^{asws} said to them: ‘Are you instructing me^{asws} to seek the help with the tyranny? No, by Allah^{azwj}! I^{asws} will not do so for as long as the sun rises, and the stars are shining in the sky! By Allah^{azwj}! Even if their wealth was mine, I^{asws} would have equalised between them, and how can I^{asws}, and rather it is their wealth (I^{asws} only a custodian)?’

قَالَ ثُمَّ أَتَمَّ أَمِيرُ الْمُؤْمِنِينَ عَ طَوِيلًا سَاكِتًا ثُمَّ قَالَ مَنْ كَانَ لَهُ مَالٌ وَمَأْوَاهُ فَسَادٌ فَإِنَّ إِعْطَاءَ الْمَالِ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَإِسْرَافٌ وَهُوَ إِنْ كَانَ ذِكْرًا لِصَاحِبِهِ فِي الدُّنْيَا فَهُوَ تَضْيِيعُهُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَلَمْ يَضَعْ رَجُلٌ مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شُكْرَهُمْ وَكَانَ لِعَبِيرِهِ وَدُهُمْ

Then Amir Al-Momineen^{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^{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^{azwj} would Deprive him of their gratefulness, and their cordiality would be for someone else.

فَإِنْ بَقِيَ مَعَهُ مَنْ يَوَدُّهُ وَ يُظْهِرُ لَهُ الشُّكْرَ فَإِنَّمَا هُوَ مَلَقٌ يَكْذِبُ يُرِيدُ التَّقَرُّبَ بِهِ إِلَيْهِ لِيَنَالَ مِنْهُ مِثْلَ الَّذِي كَانَ يَأْتِي إِلَيْهِ مِنْ قَبْلُ فَإِنْ رَلَّتْ بِصَاحِبِهِ النَّعْلُ فَاحْتَاجَ إِلَى مُعَوْنَتِهِ أَوْ مُكَافَأَتِهِ فَشَرُّ خَلِيلٍ وَالْأَلَمُ حَدِيدٍ

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.

وَمَنْ صَنَعَ الْمَعْرُوفَ فِيمَا آتَاهُ فَلْيَصِلْ لَهُ الْقَرَابَةُ وَ لِيُحْسِنَ فِيهِ الضِّيَافَةَ وَ لِيُثَبِّتَ بِهِ الْعَائِي وَ لِيُعِينَ بِهِ الْعَارِمَ وَ ابْنَ السَّبِيلِ وَ الْفُقَرَاءَ وَ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ وَ لِيُصْبِرَ نَفْسَهُ عَلَى التَّوَائِبِ وَ الْحُقُوقِ فَإِنَّ الْقَوْرَ بِحَذِهِ الْخِصَالِ شَرَفٌ مَكَارِمِ الدُّنْيَا وَ دَرَكُ فَضَائِلِ الْآخِرَةِ.

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^{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”.²²⁶

²²⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 15

16- ثو، ثواب الأعمال ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ لَوْ لَا أَنَّ الْمَكْرَ وَالْحَدِيعَةَ فِي النَّارِ لَكُنْتُ أَمَكْرَ الْعَرَبِ.

(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 Salawaat of Allah^{azwj} 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'.²²⁷

17- ثو، ثواب الأعمال العطَّارُ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ حَبِيبِ بْنِ سِنَانٍ عَنْ زَادَانَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ لَوْ لَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الْمَكْرَ وَالْحَدِيعَةَ وَالْحِيَانَةَ فِي النَّارِ لَكُنْتُ أَمَكْرَ الْعَرَبِ.

(The book) 'Sawaab Al Amaal' – Al Attar, from Sa'ad, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud, from Habeeb Bin Sinan, from Zazan who said,

'I heard Ali^{asws} saying: 'Had it not been that I^{asws} heard Rasool-Allah^{saww} 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'.²²⁸

18- جاء، المجالس للمفيد أحمدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَّارٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لِلنَّاسِ بِالْكُوفَةِ يَا أَهْلَ الْكُوفَةِ أَتَرَوْنِي لَا أَعْلَمُ مَا يُصْلِحُكُمْ بَلَى وَ لِكَيْ أَكْرَهُ أَنْ أُصْلِحَكُمْ بِفَسَادِ نَفْسِي.

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Abu Umeyr, from Hisham raising it to,

'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^{asws}'.²²⁹

19- شاء، الإرشاد أبو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ الْبَزَّازِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي عَلِيٍّ زِيَادِ بْنِ رُسْتَمٍ عَنْ سَعِيدِ بْنِ كُلْثُومٍ قَالَ: كُنْتُ عِنْدَ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَذَكَرَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع- فَأَطْرَاهُ وَ مَدَحَهُ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ وَ اللَّهُ مَا أَكَلْتُ عَلِيٍّ بْنُ أَبِي طَالِبٍ ع- مِنْ الدُّنْيَا حَرَامًا قَطُّ حَتَّى مَضَى لِسَبِيلِهِ وَ مَا عُرِضَ لَهُ أَمْرَانِ قَطُّ هُمَا لِلَّهِ رِضًا إِلَّا أَخَذَ بِأَشَدِّهِمَا عَلَيْهِ فِي دِينِهِ

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad Bin Yahya, from his grandfather, from Abu Muhammad Al Ansari, from Muhammad Bin Maymoun Al Bazzaz, from Al-Husayn Bin Ulwan, from Abu Ali Zayd Bin Rustam, from Saeed Bin Kulsoum who said,

'I was in the presence of Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, and Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} was mentioned. He^{asws} contextualised him^{asws} and praised him^{asws} with what he^{asws} was rightful of, then said: 'By Allah^{azwj}! Ali^{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

²²⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 16

²²⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 17

²²⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 18

presented to him^{asws} at all, both being a Pleasure for Allah^{azwj}, except he^{asws} took with the one more difficult of the two upon him^{asws} in his^{asws} religion.

وَمَا نَزَلَتْ بِرَسُولٍ اللَّهُ صِ نَازِلَةً قَطُّ إِلَّا دَعَاهُ ثَقَّةٌ بِهِ وَمَا أَطَاقَ عَمَلُ رَسُولِ اللَّهِ ص مِنْ هَذِهِ الْأُمَّةِ غَيْرَهُ وَإِنْ كَانَ لَيَعْمَلُ عَمَلَ رَجُلٍ كَانَ وَجْهُهُ بَيْنَ الْجَنَّةِ وَ النَّارِ يَرْجُو ثَوَابَ هَذِهِ وَ يَخَافُ عِقَابَ هَذِهِ

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.

وَلَقَدْ أُعْتِقَ مِنْ مَالِهِ أَلْفَ مَمْلُوكٍ فِي طَلَبِ وَجْهِ اللَّهِ وَ النَّجَاةِ مِنَ النَّارِ بِمَا كَدَّ بِيَدَيْهِ وَ رَشَحَ مِنْهُ جَبِينُهُ وَإِنْ كَانَ لَيُفَوِّثُ أَهْلَهُ بِالزَّيْتِ وَ الْحَلِّ وَ الْعَجْوَةِ وَ مَا كَانَ لِيَأْسُهُ إِلَّا الْكَرَابِيسَ إِذَا فَضَلَ شَيْءٌ عَنْ يَدِهِ مِنْ كُمْهِ دَعَا بِالْجَلَمِ فَقَصَّصَهُ.

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".²³⁰

20- سر، السرائر أَبَانُ بْنُ تَعْلِبٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي الْحَارِثِ الْهُمْدَانِيِّ قَالَ: جَاءَ جَمَاعَةٌ مِنْ قُرَيْشٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالُوا لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ فَضَّلْتَ الْأَشْرَافَ كَانَ أَجْدَرَ أَنْ يُنَاصِحُوكَ

(The book) 'Al Saraair' – Aban Bin Taghlib, from Ismail Bin Mihran, from Ubeydullah Bin Abu Al Haris Al Hamdany who said,

'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}'.

قَالَ فَغَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ أَيُّهَا النَّاسُ أَ تَأْمُرُونِي أَنْ أَطْلُبَ الْعَدْلَ بِالْجَوْرِ فَيَمُنُّ وَلَيْتَ عَلَيْهِ وَ اللَّهُ لَا يَكُونُ مَا سَمَرَ السَّمِيرُ وَ مَا رَأَيْتُ فِي السَّمَاءِ جَمْعًا

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^{azwj}! It will not happen for as long as the time remains and for as long as I^{asws} see a star in the sky.

وَ اللَّهُ لَوْ كَانَ مَالِي دُونَهُمْ لَسَوَّيْتُ بَيْنَهُمْ كَيْفَ وَ إِنَّمَا هُوَ مَا لَهُمْ

By Allah^{azwj}! Even if it had been my^{asws} own wealth, I^{asws} would still have equalised between them. How, and rather it is their wealth'.

²³⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 19

ثُمَّ قَالَ أَيُّهَا النَّاسُ لَيْسَ لِوَضِيعِ الْمَعْرُوفِ فِي غَيْرِ أَهْلِهِ إِلَّا حَمْدُهُ الْبَقَامِ وَ ثَنَاءُ الْجُهَالِ فَإِنْ زَلَّتْ بِصَاحِبِهِ النَّعْلُ فَشَرُّ خَدِيدٍ وَ شَرُّ خَلِيلٍ.

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''²³¹

21- قب، المناقب لابن شهر آشوب حمزة بن عطاء عن أبي جعفر ع في قوله هل يستوي هو و من يأمر بالعدل قال هو علي بن أبي طالب ع يأمر بالعدل و هو على صراط مستقيم و روى نحوه أبو المصن عن الرضا ع.

(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}'²³²

فضائل أحمد قال علي ع أحاج الناس يوم القيامة بتسع بإقام الصلاة و إيتاء الزكاة و الأمر بالمعروف و النهي عن المنكر و العدل في الرعية و القسم بالسوية و الجهاد في سبيل الله و إقامة الحدود و أشباهه

Fazail of Ahmad,

'Ali^{asws} said: 'I^{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^{azwj}, and establishing the legal penalties, and its like'.

الفائض إنه بعث العباس بن عبد المطلب و ربيعة بن الحارث ابنتهما الفضل بن العباس و عبد المطلب بن ربيعة يسألانه أن يستعملهما على الصدقات فقال علي و الله لا نستعمل منكم أحداً على الصدقة

(The book) 'Al-Fa'iq' –Al-Abbas son of Abdul Muttalib^{as} 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. Ali^{asws} said: 'By Allah^{azwj}! We^{asws} will not employ anyone of you upon the (collections of) charities!'

فقال ربيعة هذا أمرك نلت صهر رسول الله ص فلم تحسبك عليه فألقى علي رداءه ثم اضطجع عليه فقال أنا أبو الحسن القرم و الله لا أريم حتى يرجع إليكما ابنكما يحور ما بعثتما به

Rabie said, 'This command you^{asws} have attained being a son-in-law of Rasool-Allah^{saww}, so we cannot envy you^{asws} upon it'. Ali^{asws} threw down his^{asws} armour then lied down upon it and said, 'I^{asws} am Abu Al-Hassan^{asws}, the considerate. By Allah^{azwj}! I^{asws} will not budge until your two sons return to you with disappointment of what you had sent them with'.

²³¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 20

²³² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 21 a

قَالَ ص إِنَّ هَذِهِ الصَّدَقَةُ أَوْسَاخُ النَّاسِ وَ إِنَّمَا لَا تَحِلُّ لِمُحَمَّدٍ وَ لَا لِأَلِ مُحَمَّدٍ.

He^{asws} said: 'This charity is filth of the people, and these are not Permissible for Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}' (it is of no use to us – the Ahl Al-Bayt^{asws})
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22 ~~قَبْلَ الْمُنَاقَبِ لِابْنِ شَهْرَآشُوبَ نَزَلَ بِالْحَسَنِ بْنِ عَلِيٍّ عَ ضَيْفٌ فَاسْتَفْزَضَ مِنْ قَنْبَرٍ رَطْلًا مِنَ الْغَسَلِ الَّذِي جَاءَ بِهِ مِنَ الْيَمَنِ فَلَمَّا قَعَدَ عَلِيٌّ عَ لِيُعْطِيَهَا قَالَ يَا قَنْبَرُ قَدْ حَدَّثَ فِي هَذَا الرَّقِّ حَدَّثَ قَالَ صَدَقَ قَوْلُكَ وَ أَخْبَرَهُ الْخَبَرُ~~

(The book) 'Al Manaqib' of Ibn Shehr Ashub—

~~'A guest lodged with Al-Hassan^{asws} Bin Ali^{asws}, so he^{asws} borrowed an ounce of honey from Qanbar which he had come with from Al-Yemen. When Ali^{asws} sat to distribute it, he^{asws} said: 'O Qanbar! Has any event occurred in this bag?' He said, 'Your^{asws} mouth speaks the truth', and he informed him^{asws} the news.~~

~~فَهُمْ يَضْرِبُ الْحَسَنَ عَ فَعَالَ مَا حَمَلَكَ عَلَى أَنْ أَخَذْتَ مِنْهُ قَبْلَ الْقِسْمَةِ قَالَ إِنَّ لَنَا فِيهِ حَقًّا فَإِذَا أُعْطِينَاهُ رَدَدْنَاهُ~~

~~He^{asws} thought of hitting Al-Hassan^{asws}. He^{asws} said: 'What carried you^{asws} upon taking from it before the distribution?' He^{asws} said: 'There is a right for us^{asws} in it. So, when you^{asws} give it, we^{asws} shall return it'.~~

~~قَالَ فِذَاكَ أَهْلُكَ وَ إِنْ كَانَ لَكَ فِيهِ عَقٌّ فَلَيْسَ لَكَ أَنْ تَنْتَفِعَ بِحَقِّكَ قَبْلَ أَنْ يَنْتَفِعَ الْمُسْلِمُونَ بِمُحُورِهِمْ لَهُ لَا أُبَيَّ رَأَيْتُ رَسُولَ اللَّهِ صَ يُعَبِّلُ شَيْئَكَ لِأَوْحَدِكَ ضَرْبًا~~

~~He^{asws} said: 'May your^{asws} father^{asws} be sacrificed! And even if there was a right for you^{asws} in it, it isn't for you^{asws} that you^{asws} should benefit with your^{asws} right before the Muslims have benefitted from their rights! Had I^{asws} not seen Rasool Allah^{saww} kissing your^{asws} hands, I^{asws} would have pained you^{asws} with a strike'.~~

~~ثُمَّ دَفَعَ إِلَى قَنْبَرٍ دِرْهَمًا وَ قَالَ اخْبِرْ بِهِ أَجُودَ غَسَلٍ يُغْدَرُ عَلَيْهِ~~

~~Then he^{asws} handed a Dirham to Qanbar and said: 'But some new honey with it what you are able upon'.~~

~~قَالَ الرَّابِيُّ ذَكَرَنِي أَنَّهُ نَظَرَ إِلَى يَدَيْ عَلِيٍّ عَ عَلَى قَمِ الرَّقِّ وَ قَنْبَرٌ يُغَلِّبُ الْغَسْلَ فِيهِ ثُمَّ شَدَّهُ وَ يَقُولُ اللَّهُمَّ اغْفِرْ لَهَا لِلْحَسَنِ فَإِنَّهُ لَا يَعْرِفُ.~~

~~The reporter said, 'It is as if I am looking at the hands of Ali^{asws} upon the opening of the bag (of honey) and Qanbar was turning the honey in it, then he^{asws} tied it and said: 'O Allah^{azwj}! Forgive it for Al-Hassan^{asws}, for he^{asws} does not know'.~~ 234- (derogatory

بيان هذا الخبر إنما رواه من طرق المخالفين و نحن لا نصححه و على تقدير صحته يحتمل أن يكون أخذه ع قبل القسمة مع كون حقه فيها مكروها.

233 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 21 b

234 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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’.

23- قَبْلَ الْمُنَاقِبِ لِابْنِ شَهْرَآشُوبٍ فَضَائِلُ أَحْمَدَ أُمِّ كُلْثُومٍ يَا أَبَا سَالِحٍ لَوْ رَأَيْتَ أَمِيرَ الْمُؤْمِنِينَ ع وَ أُنْتِ يَا تُرَيْجَ فَذَعَبْتَ الْحَسَنَ أَوْ الْحُسَيْنَ يَتَنَاوَلُ أَثَرَهُ
فَرَعَهَا مِنْ يَدِهِ ثُمَّ أَمَرَ بِهِ فُتْسِمَ بَيْنَ النَّاسِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and), ‘Fazaail’ of Ahmad —

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.

إِنَّ رَجُلًا مِنْ خُفْعَمٍ رَأَى الْحَسَنَ وَ الْحُسَيْنَ ع يَأْكُلَانِ خُبْزًا وَ بَقْلًا وَ خَلًّا فَمَلَأَتْ لَهُمَا أُنَاقِلَانِ مِنْ هَذَا وَ فِي الرَّحْبَةِ مَا فِيهَا فَقَالَا مَا أَغْنَيْكَ عَنْ أَمِيرِ
الْمُؤْمِنِينَ ع-

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)

عَنْ زَادَانَ أَنَّ قَنْبَرًا قَدَّمَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع جَامَاتٍ مِنْ ذَهَبٍ وَ فِضَّةٍ فِي الرَّحْبَةِ وَ قَالَ إِنَّكَ لَا تَتْرُكُ شَيْئًا إِلَّا قَسَمْتَهُ فَحَبَّاتُ لَكَ هَذَا

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}’.

فَسَلَّ سَيْفَهُ وَ قَالَ وَنَحْكَ لَقَدْ أَحْبَبْتَ أَنْ تُدْخِلَ بَيْتِي نَارًا ثُمَّ اسْتَعْرَضَهَا بِسَيْفِهِ فَضَرَبَهَا حَتَّى انْتَثَرَتْ مِنْ بَيْنِ إِيْنَاءٍ مَقْطُوعٍ بَضْعَةً وَ ثَلَاثِينَ وَ قَالَ عَلَيَّ بِالْغُرَفَاءِ
فَجَاءُوا فَقَالَ هَذَا بِالْحِصَصِ وَ هُوَ يَقُولُ

وَ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَ خِيَارُهُ فِيهِ

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

جُمْلُ أَنْسَابِ الْأَشْرَافِ أَنَّهُ أَعْطَتْهُ الْخَادِمَةُ فِي بَعْضِ اللَّيَالِي قَطِيفَةً فَأَنْكَرَ دَقَّاقَهَا فَقَالَ مَا هَذِهِ قَالَتِ الْخَادِمَةُ هَذِهِ مِنْ قُطْفِ الصَّدَقَةِ قَالَ أَصْرَدْتُوْنَا بَقِيَّةَ لَيْلَتِنَا

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 book) 'Ansaab Al Sharaaf' –

'The maid gave him^{asws} a blanket in one of the nights. He^{asws} disliked it to be handed over. He^{asws} said: 'What is this?' The maid said, 'This is from the blankets of charity'. He^{asws} said: 'We^{asws} are able to endure the cold for the remainder of our night'.

وَقَدِمَ عَلَيْهِ عَقِيلٌ فَقَالَ لِلْحَسَنِ اكْسُ عَنْكَ فِكْسَاهُ فَمِيسًا مِنْ قُمُصِهِ وَ رِدَاءً مِنْ أَرْدِيَّتِهِ فَلَمَّا خَضَرَ الْعِشَاءُ فَإِذَا هُوَ حَبْرٌ وَ مِلْحٌ فَقَالَ عَقِيلٌ لَيْسَ إِلَّا مَا أَرَى فَقَالَ أَوْ لَيْسَ هَذَا مِنْ نِعْمَةِ اللَّهِ وَ لَهُ الْحَمْدُ كَثِيرًا

And Aqeel came to him, so he^{asws} said to Al-Hassan^{asws}: 'Give a garment to your^{asws} uncle'. So, he^{asws} gave him a shirt from his^{asws} shirt, and a robe from his^{asws} robes. When the dinner was presented, it was bread and salt. Aqeel said, 'Isn't there anything except what I see?' He^{asws} said: 'Or isn't this from the Bounties of Allah^{azwj}? And for Him^{azwj} is the abundant Praise'.

فَقَالَ أَغْطِنِي مَا أَقْضِي بِهِ ذَنْبِي وَ عَجِّلْ سَرَاجِي حَتَّى أَرْجُلَ عَنْكَ قَالَ فَكَمْ ذَنْبُكَ يَا أَبَا يَزِيدَ قَالَ مِائَةُ أَلْفٍ دِرْهَمٍ قَالَ لَا وَ اللَّهُ مَا هِيَ عِنْدِي وَ لَا أَمْلِكُهَا وَ لَكِنْ اصْبِرْ حَتَّى يَخْرُجَ عَطَائِي فَأَوَاسِيكَهُ وَ لَوْ لَا أَنَّهُ لَا بُدَّ لِلْعِيَالِ مِنْ شَيْءٍ لَأَعْطَيْتُكَ كُلَّهُ

He said, 'Give me what I can pay off my debts with and hasten my rest until I depart from you^{asws}!' He^{asws} said: 'How much is your debt, O Aba Yazeed?' He said, 'One hundred thousand Dirhams'. He^{asws} said: 'No, by Allah^{azwj}! It is not in my possession, nor do I^{asws} own it, but be patient until my^{asws} wages come, then I^{asws} shall console you, and had it not been that there is no escape from giving something to my^{asws} dependants, I^{asws} would give you all of it'.

فَقَالَ عَقِيلٌ بَيْتُ الْمَالِ فِي يَدِكَ وَ أَنْتَ تُسَوِّفُنِي إِلَى عَطَائِكَ وَ كَمْ عَطَاؤُكَ وَ مَا عَسَاهُ يَكُونُ وَ لَوْ أَعْطَيْتَنِيهِ كُلَّهُ فَقَالَ مَا أَنَا وَ أَنْتَ فِيهِ إِلَّا يَمْتَرِلَةَ رَجُلٍ مِنَ الْمُسْلِمِينَ وَ كَانَا يَتَكَلَّمَانِ فَوْقَ قَصْرِ الْإِمَارَةِ مُشْرِفِينَ عَلَى صِنَادِيقِ أَهْلِ السُّوقِ

Aqeel said, 'The public treasury is in your hand and you^{asws} can give me an advance to your wages. He^{asws} said: 'You and I^{asws} 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.

فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي تَيْبٍ يَا أَبَا يَزِيدَ مَا أَقُولُ فَأَنْزِلْ إِلَى بَعْضِ هَذِهِ الصَّنَادِيقِ فَاكْسِرْ أَقْفَالَهُ وَ خُذْ مَا فِيهِ فَقَالَ وَ مَا فِي هَذِهِ الصَّنَادِيقِ قَالَ فِيهَا أَمْوَالُ التَّجَارِ

Ali^{asws} said to him: 'If you are refusing what I^{asws} am saying, O Abu Yazeed, then come down to one of these stalls and I^{asws} break its lock and take whatever is in it'. He said, 'And what is in these stalls?' He^{asws} said: 'In it is wealth of the traders'.

قَالَ أَ تَأْمُرُنِي أَنْ أَكْسِرَ صِنَادِيقَ قَوْمٍ قَدْ تَوَكَّلُوا عَلَى اللَّهِ وَ جَعَلُوا فِيهَا أَمْوَالَهُمْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَ تَأْمُرُنِي أَنْ أَفْتَحَ بَيْتَ مَالِ الْمُسْلِمِينَ فَأَعْطِيكَ أَمْوَالَهُمْ وَ قَدْ تَوَكَّلُوا عَلَى اللَّهِ وَ أَقْفَلُوا عَلَيْهَا وَ إِن شِئْتَ أَخَذْتُ سَيْفَكَ وَ أَخَذْتُ سَيْفِي وَ خَرَجْنَا جَمِيعًا إِلَى الْحِيرَةِ فَإِنَّ بَيْنَنَا بَحَارًا مَيَاسِيرَ فَدَخَلْنَا عَلَى بَعْضِهِمْ فَأَخَذْنَا مَالَهُ

He said, 'Are you^{asws} instructing me to break the stalls of a people who have relied upon Allah^{azwj} and made their wealth to be in it?' Amir Al-Momineen^{asws} said: 'Are you instructing me^{asws} to open the public treasury of the Muslims and give you their wealth, and they have relied upon Allah^{azwj} 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 أَوْ سَارِقًا جِئْتُ قَالَ تَسْرِقُ مِنْ وَاحِدٍ خَيْرٌ مِنْ أَنْ تَسْرِقَ عَنِ الْمُسْلِمِينَ جَمِيعًا قَالَ لَهُ أَ فَتَأْذُنِي لِي أَنْ أَخْرُجَ إِلَى مُعَاوِيَةَ فَقَالَ لَهُ قَدْ أَذِنْتُ لَكَ قَالَ فَأَعْيَتِي عَلَى سَفَرِي هَذَا فَقَالَ يَا حَسَنُ أَعْطِ عَمَلَكَ أَرْبَعِمِائَةَ دِرْهَمٍ

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!’

فَخَرَجَ عَقِيلٌ وَهُوَ يَقُولُ

سَيُعِينِنِي الَّذِي أَعْنَاكَ عَنِّي وَ يَقْضِي دَيْنَنَا رَبُّ قَرِيبٌ

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’.²³⁷

وَذَكَرَ عَمْرُو بْنُ عَلَاءٍ أَنَّ عَقِيلًا لَمَّا سَأَلَ عَطَاءَهُ مِنْ نَيْبِ الْمَالِ قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع ثَقِيمٌ إِلَى يَوْمِ الْجُمُعَةِ فَأَقَامَ فَلَمَّا صَلَّى أَمِيرُ الْمُؤْمِنِينَ الْجُمُعَةَ قَالَ لِعَقِيلٍ مَا تَقُولُ فِيمَنْ خَانَ هَؤُلَاءِ أَجْمَعِينَ قَالَ بَشَرِ الرَّجُلِ ذَاكَ قَالَ فَأَنْتَ تَأْمُرُنِي أَنْ أَخُونُ هَؤُلَاءِ وَ أُعْطِيكَ

And Amro Bin Ala’a mentioned,

‘When Aqeel asked for his stipend from the public treasury, Amir Al-Momineen^{asws} said to him: ‘Stay up to the day of Friday’. He stayed. When Amir Al-Momineen^{asws} had prayed the Friday Salat, he^{asws} said to Aqeel: ‘What is your view regarding the one who betrays all of these (people)?’ He said, ‘That would be an evil man’. He^{asws} said: ‘But you instructed me^{asws} to betray them and give you!’

وَمِنْ خُطْبَةٍ لَهُ ع وَ لَقَدْ رَأَيْتُ عَقِيلًا وَ قَدْ أَمْلَقَ حَتَّى اسْتَمَاحَنِي مِنْ بُرْكَمٍ صَاعًا وَ عَاوَدَنِي فِي عَشْرِ وَسْطٍ مِنْ شَعِيرُكُمْ يُقْضِمُهُ جِيَاعُهُ وَ كَادَ يَطْوِي ثَالِثَ أَيَّامِهِ حَامِصًا مَا اسْتَطَاعَهُ وَ لَقَدْ رَأَيْتُ أَطْفَالَهُ شَعَتْ الْأَلْوَانِ مِنْ ضَرْبِهِمْ كَأَنَّمَا اسْتَمَارَتْ وَجُوهُهُمْ مِنْ قُرْهِمْ

And from a sermon of his^{asws}: ‘And I^{asws} have seen Aqeel and he had become bankrupt to the extent that he wanted to take from me^{asws} a ‘Sa’a of your wheat, and he returned to me^{asws} 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 I^{asws} have seen his children shabby from its harm. It is as if their faces had shrivelled from the cold.

فَلَمَّا عَاوَدَنِي فِي قَوْلِهِ وَ كَرَّرَهُ أَصْغَيْتُ إِلَيْهِ سَمْعِي فَعَرَّهَ وَ ظَنَنْتِي أُوتِعَ دِينِي وَ أَنْبَعُ مَا أَسْرَهُ أَحْمَيْتُ لَهُ حَلِيدَةً لِيَنْزَجِرَ إِذْ لَا يَسْتَطِيعُ مَسَهَا وَ لَا يَصْبِرُ ثُمَّ أَدْنَيْتُهَا مِنْ جِسْمِهِ فَضَجَّ مِنْ أَلَمِهِ ضَجِيجَ دَنْبٍ يَبُتُّ مِنْ سُقْمِهِ وَ كَادَ يَسْتَبِي سَفْهًا مِنْ كُظْمِهِ وَ حَرَّقَنِي فِي لُطَى أَدْنَى لَهُ مِنْ عُذْمِهِ

When he returned to me^{asws} regarding his words and repeated it, I^{asws} listened to him intently, so it deceived him into thinking that I^{asws} would spoil my^{asws} religion and follow what would make him happy. I^{asws} 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 Momineen^{asws}, Ch 107 H 23 c

patient, then I^{asws} drew it closer to his body. He yelled from its pain, a roar from one suffering from fatal illness, and he almost reviled me^{asws} foolishly from his rage, and his burning in a flame was closer to him than his bankruptcy.

فَقُلْتُ لَهُ نِكَلْتِكَ التَّوَكُّلُ يَا عَقِيلُ أَ تَتِنُّ مِنْ أَدَى وَ لَا أَتِنُّ مِنْ لَطَى.

I^{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)?'²³⁸

و عَنْ أُمِّ عُثْمَانَ أُمِّ وَلَدِ عَلِيٍّ قَالَتْ جِئْتُ عَلِيًّا وَ بَيْنَ يَدَيْهِ قَرْنُفُلٌ مَكْتُوبٌ فِي الرَّحْبَةِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَبْ لِابْنَتِي مِنْ هَذَا الْقَرْنُفُلِ فَلَادَةً فَقَالَ هَاكِذَا وَ نَفَذَ يَدَهُ إِلَيَّ دِرْهَمًا فَإِنَّمَا هَذَا لِلْمُسْلِمِينَ أَوَّلًا فَاصْبِرِي حَتَّى يَأْتِيَنَا حِطُّنَا مِنْهُ فَتَنْهَبْ لِابْنَتِكَ فَلَادَةً

And from Umm Usman, mother of the children of Ali^{asws}, she said, 'I came to Ali^{asws} and in front of him^{asws} were some beaded jewellery, in Al-Rahba. I said, 'O Amir Al-Momineen^{asws}! Gift to my daughter from this a necklace of beads'. He^{asws} said: 'Here you are!' And he took a Dirham in his^{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^{asws} shall gift a necklace to your daughter'.

و سَأَلَهُ عَبْدُ اللَّهِ بْنُ زُعَمَةَ مَاذَا فَقَالَ إِنَّ هَذَا الْمَالُ لَيْسَ لِي وَ لَا لَكَ وَ إِنَّمَا هُوَ فِئَةٌ لِلْمُسْلِمِينَ وَ جَلْبُ أَسْيَافِهِمْ فَإِنْ شَرَكْتُهُمْ فِي حَرْبِهِمْ كَانَ لَكَ مِثْلُ حِطِّهِمْ وَ إِلَّا فَجَنَاهُ أَيْدِيَهُمْ لَا تَكُونُ لِعَيْرٍ أَفْوَاهِهِمْ

And Abdullah Bin Zam'ah asked him^{asws} for wealth. He^{asws} said: 'This wealth is neither for me^{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'.

وَ جَاءَ إِلَيْهِ عَاصِمُ بْنُ مِيثَمٍ وَ هُوَ يَقْسِمُ مَاذَا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي شَيْخٌ كَبِيرٌ مُثْقَلٌ قَالَ وَ اللَّهُ مَا هُوَ بِكَدِّ يَدِي وَ لَا بِغُرَافِي عَنْ وَالِدِي وَ لَكِنَّهَا أَمَانَةٌ أَوْعَيْتُهَا ثُمَّ قَالَ رَحِمَ اللَّهُ مَنْ أَعَانَ شَيْخًا كَبِيرًا مُثْقَلًا.

And Aasim Bin Meesam came to him^{asws} while he^{asws} was distributing wealth. He said, 'O Amir Al-Momineen^{asws}! I am an old man, slow-moving'. He^{asws} said: 'By Allah^{azwj}! It (the wealth) is not from the toil of my^{asws} hands, nor have I^{asws} inherited it from my^{asws} father^{as}, but it is an entrustment I^{asws} have been given'. Then he^{asws} said: 'May Allah^{azwj} have Mercy who assists an old slow-moving old man'²³⁹.

تَارِيخُ الطَّبَرِيِّ وَ فَضَائِلُ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ ابْنِ مَرْذُوقٍ أَنَّهُ لَمَّا أَقْبَلَ مِنَ الْيَمَنِ يُعْجَلُ إِلَى النَّبِيِّ ص وَ اسْتَخْلَفَ عَلَى جُنْدِهِ الَّذِينَ مَعَهُ رَجُلًا مِنْ أَصْحَابِهِ فَعَمَدَ ذَلِكَ الرَّجُلُ فَكَسَا كُلَّ رَجُلٍ مِنَ الْقَوْمِ حُلَّةً مِنَ الْبَرِّ الَّذِي كَانَ مَعَ عَلِيٍّ ع فَلَمَّا دَنَا جَيْشُهُ خَرَجَ عَلِيٌّ ع لِيَتَلَقَّاهُمْ فَإِذَا هُمْ عَلَيْهِمُ الْخُلَلُ

(The books) 'Tareekh Al Tabari' and 'Fazaail Amir Al-Momineen^{asws}', from Ibn Mardawayh,

'When he^{asws} came back from Al-Yemen, he^{asws} hastened to the Prophet^{saww}, and he^{asws} appointed a man from his^{asws} companions as commander upon his^{asws} army. That man deliberated and clothed each man from the group a garment from the load which was with

²³⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 23 d

²³⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 23 e

Ali^{asws}. When the army came closer, Ali^{asws} came out to receive them, and there were the garments upon them.

فَقَالَ وَبِئْسَ مَا هَذَا قَالَ كَسَوْهُمْ لِيَتَجَمَّلُوا بِهِ إِذَا قَدِمُوا فِي النَّاسِ قَالَ وَبِئْسَ مَا قَبِلَ أَنْ تَنْتَهِيَ إِلَى رَسُولِ اللَّهِ ص

He^{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^{asws} said: 'Woe be unto you, from before you ended to Rasool-Allah^{saww}?'

قَالَ فَانْتَرَعَ الْخَلْلَ مِنَ النَّاسِ وَرَدَّهَا فِي الْبَرِّ وَأَظْهَرَ الْجَيْشُ شِكَايَةَ لِمَا صَنَعَ بِهِمْ.

He (the narrator) said, 'He^{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'.²⁴⁰

ثُمَّ رَوَى عَنِ الْخُدْرِيِّ أَنَّهُ قَالَ: شَكََا النَّاسُ عَلِيًّا فَقَامَ رَسُولُ اللَّهِ خَطِيبًا فَقَالَ يَا أَيُّهَا النَّاسُ لَا تَشْكُوا عَلِيًّا فَوَ اللَّهُ إِنَّهُ لَحَسْبُ فِي ذَاتِ اللَّهِ.

Then it is reported from Al-Khudri having said, 'The people complained about Ali^{asws}, so Rasool-Allah^{saww} stood up to address. He^{saww} said: 'O you people! Do not complain about Ali^{asws}, for by Allah^{azwj}, he^{asws} is rough regarding the Self of Allah^{azwj}'.²⁴¹

وَسَمِعْتُ مَذَاكِرَهُ أَنَّهُ دَخَلَ عَلَيْهِ عَمْرُو بْنُ الْعَاصِ لَيْلَةً وَهُوَ فِي بَيْتِ الْمَالِ فَطَفِقَ السَّرَاجَ وَجَلَسَ فِي ضَوْءِ الْقَمَرِ وَلَمْ يَسْتَحِلْ أَنْ يَجْلِسَ فِي الضَّوْءِ بَعْدَ اسْتِحْقَاقِي

And I heard a discussion. Amro Bin Al-Aas had entered to see him^{asws} (regarding unofficial matters) at night while he^{asws} was in the public treasury. So, he^{asws} extinguished the lamp and sat in the illumination of the moon and did not consider permissible that he^{asws} be seated in the illumination (of the lamp) without rightfulness.

وَمِنْ كَلَامٍ لَهُ فِيمَا رَدَّهُ عَلَى الْمُسْلِمِينَ مِنْ قَطَائِعِ عُثْمَانَ وَ اللَّهِ لَوْ وَجَدْتُهُ قَدْ تَزَوَّجَ بِهِ النِّسَاءَ وَمَلَكَ بِهِ الْإِمَاءَ لَرَدَدْتُهُ فَإِنَّ فِي الْعَدْلِ سَعَةً وَمِنْ ضَاقِ عَلَيْهِ الْعَدْلُ فَالْجَوْرُ عَلَيْهِ أَضْيَقُ

And from a speech of his^{asws} regarding what he^{asws} had returned to the Muslims from the pieces of land cut out by Usman (for himself): 'By Allah^{azwj}! If I^{asws} find out that he had married the women with it and owned the slave girls with it, I^{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'.

وَمِنْ كَلَامٍ لَهُ لَمَّا أَرَادَهُ النَّاسُ عَلَى الْبَيْعَةِ بَعْدَ قَتْلِ عُثْمَانَ دَعَوْنِي وَ التَّمَسُّوا غَيْرِي فَإِنَّا مُسْتَقْبِلُونَ أَمْرًا لَهُ وَجْهٌ وَأَلْوَانٌ لَا يَقُومُ لَهَا الْقُلُوبُ وَلَا يَثْبُتُ عَلَيْهِ الْعُقُولُ وَإِنَّ الْأَفَاتِ قَدْ أَغَامَتْ وَ الْمَحَجَّةُ قَدْ تَنَكَّرَتْ وَ اعْلَمُوا أَيَّيَّيْنِ إِنْ أَجَبْتُكُمْ رَكِبْتُ بِكُمْ مَا أَعْلَمُ وَلَمْ أَصْغِ إِلَى قَوْلِ الْقَائِلِ وَ عَنَبِ الْعَائِبِ.

And from a speech of his^{asws} when the people had wanted to pledge allegiances after the killing of Usman: 'Leave me^{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

²⁴⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 23 f

²⁴¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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 I^{asws} would love to ride you all with I^{asws} am more knowing and I^{asws} will not listen to the words of any speaker and fault of any faultier”²⁴².

و فِي رَوَايَةٍ عَنْ أَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ وَ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ جَاءَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَا لَيْسَ كَذَلِكَ كَانَ يُعْطِينَا عُمَرُ قَالَ فَمَا كَانَ يُعْطِيكُمَا رَسُولُ اللَّهِ ص فَسَكَتَا قَالَ أَلَيْسَ كَانَ رَسُولُ اللَّهِ يَقْسِمُ بِالسَّوِيَّةِ بَيْنَ الْمُسْلِمِينَ قَالَا نَعَمْ قَالَ فَسُنَّةُ رَسُولِ اللَّهِ ص أَوْلَى بِالِاتِّبَاعِ عِنْدَكُمْ أَمْ سُنَّةُ عُمَرَ

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^{saww} used to give you two?’ They were silent. He^{asws} said: ‘Wasn’t Rasool-Allah^{saww} distributing with the equal-ness between the Muslims?’ They said, ‘Yes’. He^{asws} said: ‘So, is the Sunnah of Rasool-Allah^{saww} foremost with being followed in your view or the sunnah of Umar?’

قَالَا سُنَّةُ رَسُولِ اللَّهِ ص يَا أَمِيرَ الْمُؤْمِنِينَ لَنَا سَابِقَةٌ وَ عَنَاءٌ وَ قَرَابَةٌ قَالَ سَابِقَتُكُمَا أَسْبَقُ أَمْ سَابِقَتِي قَالَا سَابِقَتُكَ قَالَ فَارَابَتِي قَالَا قَرَابَتُكَ قَالَ فَعَنَاءُكُمَا أَعْظَمُ مِنْ عَنَائِي قَالَا عَنَاءُكَ

They said, ‘Sunnah of Rasool-Allah^{saww}, 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 your suffering more grievous than my^{asws} sufferings?’ They said, ‘You^{asws} suffering’.

قَالَ فَوَ اللَّهِ مَا أَنَا وَ أَجِيرِي هَذَا إِلَّا بِمَنْزِلَةٍ وَاحِدَةٍ وَ أَوْمَأَ بِيَدِهِ إِلَى الْأَجِيرِ.

He^{asws} said: ‘By Allah^{azwj}! I^{asws} and this employee of mine are not, except with one status’ – and he^{asws} gestured towards the employee”²⁴³.

كَتَبْتُ ابْنَ الْحَاشِرِ بِإِسْنَادِهِ إِلَى مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ فِي خَيْرِ طَوِيلٍ أَنَّهُ قَامَ سَهْلُ بْنُ حُنَيْفٍ فَأَخَذَ يَدَ عَبْدِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ أَعْتَقْتُ هَذَا الْعَلَامَ فَأَعْطَاهُ ثَلَاثَةَ دَنَانِيرَ مِثْلَ مَا أَعْطَى سَهْلُ بْنُ حُنَيْفٍ

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.

وَ سَأَلَهُ بَعْضُ مَوَالِيهِ مَاذَا فَقَالَ يُخْرِجُ عَطَائِي فَأُقَاسِمُكَهٗ فَقَالَ لَا أَكْتَفِي وَ خَرَجَ إِلَى مُعَاوِيَةَ فَوَصَّلَهُ فَكَتَبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ يُخْبِرُهُ بِمَا أَصَابَ مِنَ الْمَالِ

²⁴² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 23 h

²⁴³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 23 i

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.

فَكَتَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَّا بَعْدُ فَإِنَّ مَا فِي يَدِكَ مِنَ الْمَالِ قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ وَ هُوَ سَائِرٌ إِلَى أَهْلِ مِنْ بَعْدِكَ فَإِنَّمَا لَكَ مَا مَهَّدْتَ لِنَفْسِكَ فَاتَّزِ نَفْسَكَ عَلَى أَخْوَجِ وَلَدِكَ

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.

فَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ إِمَّا رَجُلٍ عَمِلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ وَ إِمَّا رَجُلٍ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ وَ لَيْسَ مِنْ هَذَيْنِ أَحَدٌ بِأَهْلٍ أَنْ تُؤْزِرَهُ عَلَى نَفْسِكَ وَ لَا تُبْزِدَ لَهُ عَلَى ظَهْرِكَ فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ وَ ثِقْ لِمَنْ بَقِيَ بِرِزْقِ اللَّهِ.

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

24- قَب، المناقب لابن شهر آشوب حكيم بن أوس كَانَ عَلِيٌّ عَ يَبْعَثُ إِلَيْنَا بِرِقَاقِ الْعَسَلِ فَيُقَسِّمُ فِيْنَا ثُمَّ يَأْمُرُ أَنْ يَلْعَقُوهُ وَ أُتِيَ إِلَيْهِ بِأَحْمَالٍ فَآكِهَةٌ فَأَمَرَ يَبْعِثَهَا وَ أَنْ يُطْرَحَ مَتْنُهَا فِي بَيْتِ الْمَالِ.

(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

سَعِيدُ بْنُ الْمُسَيَّبِ رَأَيْتُ عَلِيًّا بَنَى لِلضَّوَالِ مَرِيدًا فَكَانَ يَغْلِفُهَا عُلْفًا لَا يُسْمِنُهَا وَ لَا يُهَرِّهَا مِنْ بَيْتِ الْمَالِ فَمَنْ أَقَامَ عَلَيْهَا بِنَةً أَخَذَهُ وَ إِلَّا أَقَرَّهَا عَلَى خَالِهَا.

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”²⁴⁶

²⁴⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 23 j

²⁴⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 24 a

²⁴⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 24 b

25- قب، المناقب لابن شهر آشوب عاصم بن ميثم أنه أهدي إلي علي ع سلال خبيص له خاصّة فدعا بسفرة فنثره عليه ثم جلسوا خلقتين يأكلون.

(The book) 'Al Manaqib of Ibn Shehr Ashub – Aasim Bin Meesam,

'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".²⁴⁷

أبو حريز إن المَجُوسَ أَهْدَوْا إِلَيْهِ يَوْمَ النَّيْرُوزِ جَامَاتٍ مِنْ فِصَّةٍ فِيهَا سَكَّرٌ فَقَسَمَ السَّكَّرَ بَيْنَ أَصْحَابِهِ وَ حَسَبَهَا مِنْ جَزَائِهِمْ وَ بَعَثَ إِلَيْهِ دِهْقَانٌ بِثَوْبٍ مَنُسُوجٍ بِالذَّهَبِ فَأَتَتْهُ مِنْهُ عَمْرُو بْنُ حُرَيْثٍ بِأَرْبَعَةِ آلَافٍ دِرْهَمٍ إِلَى الْعَطَاءِ.

Abu Hareer –

'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".²⁴⁸

الْحَلِيَّةُ وَ فَضَائِلُ أَحْمَدَ عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ أَنَّهُ قَالَ: أَتَى عَلِيٌّ بِمَالٍ مِنْ أَصْفَهَانَ وَ كَانَ أَهْلُ الْكُوفَةِ أَسْبَاعاً فَقَسَمَهُ سَبْعَةَ أَسْبَاعٍ فَوَجَدَ فِيهِ رَغِيْفًا فَكَسَرَهُ بِسَبْعَةِ كِسَرٍ ثُمَّ جَعَلَ عَلَى كُلِّ جُزْءٍ كِسْرَةً ثُمَّ دَعَا أَمْرَاءَ الْأَسْبَاعِ فَأَقْرَعَ بَيْنَهُمْ.

(The books) 'Al Hilyah', and 'Fazaail' of Ahmad – Aasim Bin Kuleyb, from his father having said,

'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".²⁴⁹

فَضَائِلُ أَحْمَدَ أَنَّهُ رَأَى خَبَلًا فِي بَيْتِ الْمَالِ فَقَالَ أَعْطُوهُ النَّاسَ فَأَخَذَهُ بَعْضُهُمْ.

(The book) 'Fazaail' of Ahmad –

'He^{asws} saw a rope in the public treasury, so he^{asws} said: 'Give it to the people'. So, one of them took it".²⁵⁰

مَجَالِسُ ابْنِ مَهْدِيٍّ أَنَّهُ تَخَايَرَ غُلَامَانِ فِي خَطِيئَتِهِمَا إِلَى الْحَسَنِ - فَقَالَ انْظُرْ مَاذَا تَقُولُ فَإِنَّهُ حَكَمَ وَ كَانَ عَ قَوْلًا لِلْحَقِّ قَوَامًا بِالْفِسْطِ إِذَا رَضِيَ لَمْ يَقُلْ غَيْرَ الصِّدْقِ وَ إِنْ سَخِطَ لَمْ يَتَجَاوَزْ جَانِبَ الْحَقِّ.

(The book) 'Majaalis' of Ibn Mahdy –

'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,

²⁴⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 25 a

²⁴⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 25 b

²⁴⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 25 c

²⁵⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 25 d

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

26- شي، تفسير العياشي عن ابن نُبَّاتَةَ قَالَ: بَيْنَمَا عَلِيٌّ ع يَخْطُبُ يَوْمَ جُمُعَةٍ عَلَى الْمِنْبَرِ فَجَاءَ الْأَشْعَثُ بْنُ قَيْسٍ يَتَخَطَّى رِقَابَ النَّاسِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ خَالَتِ الْحَمَلَاءُ بَنِيَّ وَ بَنَى وَجْهَهُ

(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!’

قَالَ فَقَالَ عَلِيٌّ ع مَا لِي وَ مَا لِلضَّيَاطِرَةِ أَطْرُدُ قَوْمًا غَدَوْا أَوَّلَ النَّهَارِ يَطْلُبُونَ رِزْقَ اللَّهِ وَ آخِرَ النَّهَارِ ذَكَرُوا اللَّهَ أَ فَأَطْرُدُهُمْ فَأَكُونُ كَالظَّالِمِينَ.

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

قال الجزري في- حديث علي ع من يعذرن من هؤلاء الضيافة.

Al-Jazry said, ‘In a Hadeeth of Ali^{asws}: ‘Who will excuse me^{asws} from these large-bodied people (fat cats)?’²⁵³

27- كشف، كشف الغمة عن الحافظ عبد العزيز عن موسى بن جعفر عن آبائه ع قَالَ قَالَ الْحُسَيْنُ ع جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع يَسْتَعِي بِقَوْمٍ فَأَمَرَنِي أَنْ دَعَوْتُ لَهُ قَتْبَرًا فَقَالَ لَهُ عَلِيٌّ ع الْخُرُجُ إِلَى هَذَا السَّاعِي فَقُلْ لَهُ قَدْ أَسْتَعْنَتْنَا مَا كَرِهَ اللَّهُ تَعَالَى فَانصَرَفَ فِي غَيْرِ حِفْظِ اللَّهِ تَعَالَى.

(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}. Ali^{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

وَ مِنْ كِتَابِ ابْنِ طَلْحَةَ رَوَى أَنَّ سَوْدَةَ بِنْتَ عُمَارَةَ الْهُمْدَانِيَّةَ دَخَلَتْ عَلَى مُعَاوِيَةَ بَعْدَ مَوْتِ عَلِيٍّ فَجَعَلَ يُؤَيِّبُهَا عَلَى تَحْرِيطِهَا عَلَيْهِ أَيَّامَ صَعِيدٍ وَ آلَ أَمْرُهُ إِلَى أَنْ قَالَ مَا حَاجْتُكِ

And from the book of Ibn Talha –

²⁵¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 25 e

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^{asws}. He went on to snub her upon her being protective upon him^{asws} for the days of Siffeen and traced his matter until he said, 'What is your need?'

قَالَتْ إِنَّ اللَّهَ مُسَائِلُكَ عَنْ أَمْرِنَا وَ مَا اقْتَرَضَ عَلَيْكَ مِنْ حَقِّنَا وَ لَا يَزَالُ يَتَقَدَّمُ عَلَيْنَا مِنْ قَبْلِكَ مَنْ يَسْمُو بِمَكَانِكَ وَ يَبْطِشُ بِقُوَّةِ سُلْطَانِكَ فَيَحْضُدُنَا
حَصِيدَ السَّنْبِلِ وَ يَدُوسُنَا دُوسَ الْحَرَمَلِ يَسْؤِمُنَا الْحُسْفَ وَ يُذِيقُنَا الْحُتْفَ

She said, 'Allah^{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.

هَذَا بُسْرُ بْنُ أَرْطَاةٍ قَدِمَ عَلَيْنَا فَقَتَلَ رِجَالَنَا وَ أَخَذَ أَمْوَالَنَا وَ لَوْ لَا الطَّاعَةُ لَكَانَ فِينَا عِزٌّ وَ مَنَعَةٌ فَإِنْ عَزَلْتَهُ عَنَّا شَكَرْنَاكَ وَ إِلَّا كَفَرْنَاكَ

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'.

فَقَالَ مُعَاوِيَةُ إِنِّي أَتِي تَهْدِيْدِيْنَ بِقَوْمِكَ يَا سَوْدَةُ لَقَدْ هَمَمْتُ أَنْ أَجْلِكَ عَلَى قَتَبِ أَشُّوسَ فَأَرَدْتُ إِلَيْهِ فَيُنْفَذَ فِيكَ حُكْمُهُ

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'.

فَأُطْرِقْتُ سَوْدَةَ سَاعَةً ثُمَّ قَالَتْ

قَبْرٌ فَأَصْبَحَ فِيهِ الْعَدْلُ مَدْفُونًا

فَصَارَ بِالْحَقِّ وَ الْإِيمَانِ مَقْرُونًا

صَلَّى إِلَهُهُ عَلَى رُوحِ تَضَمَّنَهَا

قَدْ خَالَفَ الْحَقُّ لَا يَنْبَغِي بِهِ بَدَلًا

Sowdah lowered her head for a while, then said (couplets), 'May Allah^{azwj} Send Salawaat upon a soul buried in a grave, and the justice became buried along with him^{asws}. He^{asws} had sworn the truth, not seeking any replacement with it, thus he^{asws} became paired with the truth and the Eman'.

فَقَالَ مُعَاوِيَةُ مَنْ هَذَا يَا سَوْدَةُ قَالَتْ هُوَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ اللَّهُ لَقَدْ جِئْتُهُ فِي رَجُلٍ كَانَ قَدْ وَلَّاهُ صَدَقَاتِنَا فَجَارَ عَلَيْنَا فَصَادَفْتُهُ قَائِمًا
يُصَلِّيَ فَلَمَّا رَأَى انْتَقَلَ مِنْ صَلَاتِهِ ثُمَّ أَقْبَلَ عَلَيَّ بِرَحْمَةٍ وَ رَفَقَةٍ وَ تَعَطُّفٍ وَ قَالَ أَلَيْكَ حَاجَةٌ قُلْتُ نَعَمْ فَأَخْبَرْتُهُ الْخَبَرَ

Muawiya said, 'Who is this, O Sawdah?' She said, 'By Allah^{azwj}! He^{asws} is Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. By Allah^{azwj}! I had gone to him^{asws} regarding a man he^{asws} had placed in charge of our charities, and he had been tyrannical upon us. I ran into him^{asws} standing praying Salat. When he^{asws} saw me, he^{asws} turned from his^{asws} Salat, then faced towards me with mercy and kindness, and compassion, and he^{asws} said: 'Is there a need for you?' I said, 'Yes', and I informed him^{asws} the news.

فَبَكَى ثُمَّ قَالَ اللَّهُمَّ أَنْتَ الشَّاهِدُ عَلَيَّ وَعَلَيْهِمْ وَأَنْتَ لَمْ آمُرْهُمْ بِظُلْمِ خَلْقِكَ

He^{asws} wept, then said, 'O Allah^{azwj}! You^{azwj} are the Witness upon me^{asws} and them, and I^{asws} did not instructed them with being unjust to Your^{azwj} creatures'.

ثُمَّ أَخْرَجَ قِطْعَةً جِلْدٍ فَكَتَبَ فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَ لَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Then he^{asws} brought out a piece of skin and he^{asws} wrote in it: 'In the Name of Allah^{azwj} the Beneficent, the Merciful! The Proof has come to you all from your Lord^{azwj}: **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].**

فَإِذَا قَرَأْتَ كِتَابِي هَذَا فَاحْتَفِظْ بِمَا فِي يَدِكَ مِنْ عَمَلِنَا حَتَّى يَقْدُمَ عَلَيْكَ مَنْ يَقْبِضُهُ مِنْكَ وَ السَّلَامُ

So, when you read this letter of mine^{asws}, then withhold whatever from our^{asws} work there is in your hands until there arrives to you one who will take possession from you. And the greetings".²⁵⁵

Then he^{asws} handed over the letter to me. By Allah^{azwj}! 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'.

ثُمَّ دَفَعَ الرُّقْعَةَ إِلَيَّ فَوَ اللَّهُ مَا خَنَمَهَا بَطْنٍ وَ لَا خَزَنَهَا فَجِئْتُ بِالرُّقْعَةِ إِلَى صَاحِبِهِ فَأَنْصَرَفَ عَنَّا مَعْرُؤًا فَقَالَ مُعَاوِيَةُ اكْتُبُوا لَهَا كَمَا تُرِيدُ وَ اصْرِفُوهَا إِلَى بَلَدِهَا غَيْرَ شَاكِيَةٍ.

Muawiya said, 'Write for her whatever you want and send her to her city without complaints".²⁵⁶

28- إِرْشَادُ الْقُلُوبِ، دَخَلَ زُرَّارُ بْنُ صَمْرَةَ اللَّيْثِيُّ عَلَى مُعَاوِيَةَ فَقَالَ لَهُ صِفْ لِي عَلِيًّا فَقَالَ أَوْ تُغْفِرَنِي مِنْ ذَلِكَ فَقَالَ لَا أُغْفِرُكَ

(The book) 'Irshad al Quloob' –

'Zirar Bin Zamrah Al-Laysi entered to see Muawiya. He said to him, 'Describe Ali^{asws} to me!' He said, 'And can you excuse me from that?' He said, 'I will not excuse you'.

فَقَالَ كَانَ وَ اللَّهُ بَعِيدَ الْمُدَى شَدِيدَ الْقُوَى يَقُولُ فَضْلًا وَ يَحْكُمُ عَدْلًا يَتَفَجَّرُ الْعِلْمُ مِنْ جَوَانِهِ وَ تَنْطِقُ الْحِكْمَةُ مِنْ نَوَاحِيهِ يَسْتَوْجِبُ مِنَ الدُّنْيَا وَ زَهْرَتَهَا وَ يَسْتَأْنِسُ بِاللَّيْلِ وَ وَحْشَتِهِ كَانَ

He said, 'He^{asws} was of long-term (thinking), intense of strength, speaking decisively, and judging justly, the knowledge burst forth from his^{asws} sides, and the wisdom spoke from his^{asws}

²⁵⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 27 b

²⁵⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 27 c

tendencies. He^{asws} was averse from the world and its blossoms and was comforted with the night and his^{asws} loneliness.

وَاللَّهُ غَزِيرَ الْعَبْرَةِ طَوِيلَ الْفِكْرِ يُقَلِّبُ كَفَّيْهِ وَ يُخَاطِبُ نَفْسَهُ وَ يُنَاجِي رَبَّهُ يُعْجِبُهُ مِنَ الْبَاسِ مَا خَشِيَ وَ مِنَ الطَّعَامِ مَا جَشِبَ

By Allah^{azwj}! He^{asws} was of mighty lessons, long of thinking. He^{asws} used to turn his^{asws} hand and address himself^{asws} and whisper to his^{asws} Lord^{azwj}. It used to fascinate him^{asws} from the clothing, what was coarse, and from the food, what was dry.

كَانَ وَاللَّهِ فِينَا كَأَحَدِنَا يُدْنِينَا إِذَا أَتَيْنَاهُ وَ يُجِيبُنَا إِذَا سَأَلْنَاهُ وَ كَانَ مَعَ دُنُوهِ مِنَّا وَ قُرْبِنَا مِنْهُ لَا نُكَلِّمُهُ لِهَيْبَتِهِ وَ لَا نَرْفَعُ عَيْنَنَا لِعَظَمَتِهِ

By Allah^{azwj}! He^{asws} was among us like one of us, drawing us closer whenever we came to him^{asws}, and he^{asws} would answer us when we asked him^{asws}, and we, along with his^{asws} closeness from us, and our closeness from him^{asws}, we would not speak to him^{asws} due to his^{asws} awe, and we dared not to raise our eyes due to his^{asws} magnificence.

فَإِنْ تَبَسَّمَ فَمِنْ مِثْلِ اللُّؤْلُؤِ الْمُنْظُومِ يُعْظِمُ أَهْلَ الدِّينِ وَ يُحِبُّ الْمَسَاكِينَ لَا يَطْمَعُ الْقَوِيُّ فِي بَاطِلِهِ وَ لَا يَبْأَسُ الْفَقِيرُ مِنْ عَدْلِهِ فَأَشْهَدُ بِاللَّهِ لَقَدْ رَأَيْتُهُ فِي بَعْضِ مَوَاقِفِهِ وَ قَدْ أَرَحَى اللَّيْلُ سُدُولَهُ وَ غَارَتْ نُجُومُهُ وَ هُوَ قَائِمٌ فِي حُجْرَتِهِ قَابِضٌ عَلَى لِحْيَتِهِ يَتَمَلَّمُ تَمَلُّمَ السَّلِيمِ وَ يَبْكِي بُكَاءَ الْحَزِينِ

If he^{asws} smile, it would be from like from the systematic pearls (teeth). He^{asws} used to magnify the people of the religion and loved the poor, not coveting in his falsehood, nor despair the poor from his^{asws} justice. I testify with Allah^{azwj} I had seen him^{asws} in one of his^{asws} standings (for Salat), and the night had brought down its darkness and displayed its stars, and he^{asws} was standing in his^{asws} prayer niche holding on to his^{asws} beard, being restless like the restlessness of the one bitten by a snake and crying with grief-stricken crying.

فَكَأَنِّي الْآنَ أَسْمَعُهُ وَ هُوَ يَقُولُ يَا دُنْيَا دَنِيَّةٌ أَمْ يَبِي تَعَرَّضْتَ أَمْ إِلَيَّ تَسَوَّغْتَ هَيْبَاتَ هَيْبَاتٍ غُرِي غُرِي لَا حَاجَةَ لِي فِيكَ قَدْ بَتَّكَ ثَلَاثًا لَا رَجْعَةَ لِي فِيهَا فَعُمُرُكَ قَصِيرٌ وَ خَطَرُكَ بَسِيرٌ وَ أَمْلُكَ حَقِيرٌ أَوْ آهٍ مِنْ قِلَّةِ الزَّادِ وَ بُعْدِ السَّفَرِ وَ وَخْشَةِ الطَّرِيقِ وَ عَظَمِ الْمَوْرِدِ

It is as if I can now hear him^{asws} and he^{asws} is saying: 'O world! O world! Is it me^{asws} you are displaying to, or to me^{asws} you are luring? Far be it! Far be it! Deceive others, there is no need for me^{asws} regarding you! I^{asws} 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!'

فَوَكَّفْتُ دُمُوعَ مُعَاوِيَةَ عَلَى لِحْيَتِهِ فَتَشَفَّهَهَا بِكُمِهِ وَ اخْتَنَقَ الْقَوْمُ بِالْبُكَاءِ ثُمَّ قَالَ كَانَ وَاللَّهِ أَبُو الْحَسَنِ كَذَلِكَ فَكَيْفَ صَبْرُكَ عَنْهُ يَا زِيرَارُ قَالَ صَبْرٌ مِنْ دُحْبِ وَاحِدِهَا عَلَى صَدْرِهَا فَهِيَ لَا تَرْفَى عَنْهَا وَ لَا تَسْكُنُ حَسْرَتَهَا

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^{azwj}! Abu Al-Hassan^{asws} was like that, so how was your patience from him^{asws}, O Zifar?' 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'.

ثُمَّ قَامَ وَ خَرَجَ وَ هُوَ بَاكِ فَقَالَ مُعَاوِيَةُ أَمَا إِنَّكُمْ لَوْ فَقَدْتُمُونِي لَمَا كَانَ فِيكُمْ مَنْ يَنْبِي عَلَيَّ هَذَا الثَّنَاءُ فَقَالَ بَعْضُ مَنْ حَضَرَ الصَّاحِبَ عَلَى قَدْرِ صَاحِبِهِ.

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'.²⁵⁷

29- كَأَ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَمْرٍو بْنِ سُلَيْمَانَ الْجَلِيلِيِّ عَنْ إِسْمَاعِيلَ بْنِ الْحَسَنِ بْنِ إِسْمَاعِيلَ بْنِ شُعَيْبٍ بْنِ مَيْمُونِ التَّمَّارِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْمَدَائِنِيِّ عَنْ رَجُلٍ عَنْ أَبِي مُحَمَّدٍ الْأَزْدِيِّ قَالَ: أَتَى أَمِيرَ الْمُؤْمِنِينَ عَ رَهْطٌ مِنَ الشَّيْعَةِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَخْرَجْتَ هَذِهِ الْأَمْوَالَ فَقَرَرْتُمُهَا فِي هَؤُلَاءِ الرُّؤَسَاءِ وَ الْأَشْرَافِ وَ فَضَّلْتُمُهَا عَلَيْنَا حَتَّى إِذَا اسْتَوْسَقَتِ الْأُمُورُ عُذْتُ إِلَى أَفْضَلِ مَا عَوَّدَكَ اللَّهُ مِنَ الْقَسَمِ بِالسَّوِيَّةِ وَ الْعَدْلِ فِي الرَّعِيَّةِ

(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'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَجُحَكُمْ أَ تَأْمُرُونِي أَنْ أَطْلُبَ النَّصْرَ بِالْجُورِ فِيمَنْ وَلَّيْتُ عَلَيْهِ مِنْ أَهْلِ الْإِسْلَامِ لَا وَ اللَّهِ لَا يَكُونُ ذَلِكَ مَا سَمِعَ السَّمِيرُ وَ مَا رَأَيْتُ فِي السَّمَاءِ نَجْمًا وَ اللَّهِ لَوْ كَانَتْ أَمْوَالُهُمْ مَالِي لَسَاوَيْتُ بَيْنَهُمْ فَكَيْفَ وَ إِنَّمَا هِيَ أَمْوَالُهُمْ

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?

قَالَ ثُمَّ أَرَمْتُ سَاكِتًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ مَنْ كَانَ فِيكُمْ لَهُ مَالٌ فَإِنَّا كُمْ وَ الْفَسَادَ فَإِنَّ إِعْطَاءَهُ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَ إِسْرَافٌ وَ هُوَ يَرْفَعُ ذِكْرَ صَاحِبِهِ فِي النَّاسِ وَ يَضَعُهُ عِنْدَ اللَّهِ وَ لَمْ يَضَعْ أَمْرُهُ مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شُكْرَهُمْ وَ كَانَ لَغَيْرِهِ وَ دُهُمُ

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.

فَإِنْ بَقِيَ مَعَهُ مِنْهُمْ بَقِيَّةٌ يَمْنُ يُظْهِرُ الشُّكْرَ لَهُ وَ يُرِيهِ النَّصْحَ فَإِنَّمَا ذَلِكَ مَلَقٌ مِنْهُ وَ كَذِبٌ فَإِنْ زَلَّتْ بِصَاحِبِهِمُ النَّعْلُ ثُمَّ اِخْتِاجَ إِلَى مَعُونَتِهِمْ وَ مُكَافَأَتِهِمْ فَأَلَّامٌ خَلِيلٌ وَ شَرُّ خَلِيدِينَ

²⁵⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 28

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.

وَلَمْ يَضَعْ اَمْرُهُ مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ اَهْلِهِ اِلَّا لَمْ يَكُنْ لَهُ مِنَ الْخَطِ فِيمَا اَتَى اِلَّا مَحْمَدَةُ الْقَامِ وَ تَنَاءُ الْاَشْرَارِ مَا دَامَ عَلَيْهِ مُنْعِمًا مُفْضِلًا وَ مَقَالَةً الْجَاهِلِ مَا اُجُوْدُهُ وَ هُوَ عِنْدَ اللَّهِ بِخَيْلٍ

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 for 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 Allah^{azwj} he is a stingy one.

فَأَيُّ حَظٍّ أَبَوُورُ وَ أَحْسَرُ مِنْ هَذَا الْخَطِّ وَ أَيُّ فَائِدَةٍ مَعْرُوفٍ أَقَلُّ مِنْ هَذَا الْمَعْرُوفِ فَمَنْ كَانَ مِنْكُمْ لَهُ مَالٌ فَلْيَصِلْ بِهِ الْفَرَابَةَ وَ لِيُحْسِنِ مِنْهُ الصِّيَافَةَ وَ لِيُفَكَّ بِهِ الْعَايَةَ وَ الْأَسِيرَ وَ ابْنَ السَّبِيلِ فَإِنَّ الْقُوْرَ بِهَذِهِ الْحِصَالِ مَكَارِمُ الدُّنْيَا وَ شَرَفُ الْآخِرَةِ.

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

30- كا، الكافي مُحَمَّدُ بْنُ عَلِيٍّ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ غَسَلٌ وَ تَيْنٌ مِنْ هَمْدَانَ وَ حُلُوانٌ فَأَمَرَ الْعُرَفَاءَ أَنْ يَأْتُوا بِالْيَتَامَى فَأَمَكْنَهُمْ مِنْ رُءُوسِ الْأَزْوَاقِ يَلْعَقُونَهَا وَ هُوَ يَقْسِمُهَا لِلنَّاسِ قَدْحًا قَدْحًا فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هُمْ يَلْعَقُونَهَا فَقَالَ إِنَّ الْإِمَامَ أَبُو الْيَتَامَى وَ إِنَّمَا أَلْعَقْتُهُمْ هَذَا بِرِعَايَةِ الْأَبَاءِ.

(The book) 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-Momineen^{asws}, honey and figs from Hamdan, and gifts. He^{asws} ordered the officers that they should bring the orphans. He^{asws} enabled them from top for the tasting. They were licking it and he^{asws} was distribution to the people, cup by cup. It was said to him^{asws}, 'O Amir Al-Momineen^{asws}! What is for them that they should be licking it?' So he^{asws} said: 'The Imam^{asws} is a father of the orphans, and rather this treat of theirs is due to the care of the father".²⁵⁹

31- كا، الكافي بَعْضُ أَصْحَابِنَا عَنْ إِبْرَاهِيمَ بْنِ الْإِسْحَاقِ [إِسْحَاق] الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ صَبَّاحِ الْمُرَزَبِيِّ عَنْ الْحَارِثِ بْنِ خَصِيرَةَ عَنْ الْأَصْبَغِ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ إِذَا أَرَادَ أَنْ يُوتَعَ الرَّجُلُ يَقُولُ وَ اللَّهُ لَأَنْتَ أَعْجَزُ مِنَ النَّارِكِ الْغُسْلِ يَوْمَ الْجُمُعَةِ وَ إِنَّهُ لَا يَزَالُ فِي طَهْرٍ إِلَى الْجُمُعَةِ الْآخِرَى.

²⁵⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 29

²⁵⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 30

(The book) Al Kafi - One of our companions, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad Al Ansary, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Al Asbagh who said,

'Whenever Amir Al-Momineen^{asws} wanted to rebuke the man, he^{asws} was saying: 'By Allah^{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''.²⁶⁰

32- كا، الكافي علي بن محمد عن صالح بن أبي حماد و عدة من أصحابنا عن أحمد بن محمد وغيرهما بأسانيد مختلفة في احتجاج أمير المؤمنين علي عاصم بن زياد حين ليس العباء وترك الملاء وشكاؤه أخوه الربيع بن زياد إلى أمير المؤمنين ع أنه قد عم أهله وأخزن ولده بذلك

(The book) Al Kafi - Ali Bin Muhammad, from Salih Bin Abu Hammad and a number of our companions, from Ahmad Bin Muhammad and some others, by their different chains,

'Regarding the argumentation of Amir Al-Momineen^{asws} upon Asim Bin Ziyad when he wore the cloak and neglected the appropriate (easy of life), and his brother Al-Rabie Bin Ziyad complained to Amir Al-Momineen^{asws} that he (his brother by adapting strict life) had saddened his wife and grieved his children with that.

فقال أمير المؤمنين ع علي عاصم بن زياد فجاء به فلما رآه عبس في وجهه فقال له أ ما استحييت من أهلك أ ما رجعت ولذلك أ ترى الله أحل لك الطيبات وهو يكره أخذك منها أنت أهون على الله من ذلك أ وليس الله يقول والأرض وضعها للأنام فيها فاكهة والنخل ذات الأكمام-

Amir Al-Momineen^{asws} said: '(bring) Asim Bin Ziyad to me^{asws}!' They came with him. When he^{asws} saw him, he^{asws} frowned his face and he^{asws} said to him: 'Are you not ashamed from your wife? Are you not being merciful to your children? Do you view that Allah^{azwj} Permitted the good things for you and He^{azwj} would Abhor it if you were to take from these? You are lesser upon Allah^{azwj} than that. Or isn't Allah^{azwj} Saying: **And the earth, He Placed it for the creatures [55:10] Therein are fruits, and the palm trees with the sheathed clusters [55:11].**

أ وليس يقول مرج البحرين يلتقيان بينهما برزخ لا يبغيان إلى قوله يخرج منهما اللؤلؤ والمرجان فيالله لا يتبدل نعم الله بالفعل أحب إليه من ابتدائها بالمقال وقد قال الله عز وجل وأما بنعمة ربك فحدث

Or isn't Allah^{azwj} Saying: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]** – up to His^{azwj} Words: **There come forth from them the pearls and the rubies [55:22]**? By Allah^{azwj}, utilisation of the Bounties of Allah^{azwj} by the deeds is more Beloved to Him^{azwj} than utilising them by the words, and Allah^{azwj} Mighty and Majestic has Said: **And as for the Favour of your Lord, so do announce (it) [93:11]**'.

فقال عاصم يا أمير المؤمنين - فعلى ما اقتضت في مطعمك على الجشوة وفي ملبسك على الجشوة فقال ونحك إن الله تعالى فرض على أئمة العدل أن يقدروا أنفسهم بضعفة الناس كيلا يتبع بالفقير فقره فلقى عاصم بن زياد العباء وليس الملاء.

Asim said, 'O Amir Al-Momineen^{asws}! Upon what do you^{asws} confine (yourself) regarding your^{asws} food upon the tastelessness, and regarding your^{asws} clothing upon the coarseness?' He^{asws} said: 'Woe be unto you! Allah^{azwj} Mighty and Majestic Necessitated upon the Imams^{asws} of justice that they should manage themselves with the weak ones of the people, perhaps the

²⁶⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 31

poor might despair due to his poverty'. Asim Bin Ziyad threw off the cloak and wore the appropriate".²⁶¹

33- فر، تفسير فرات بن إبراهيم القاسم بن حجاج الدلال مَعْنَعْنَا عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا نَزَلَتْ خُمُسُ آيَاتِ أَمْنِ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَ أَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً إِلَى قَوْلِهِ إِنَّ كُنْتُمْ صَادِقِينَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِلَى جَنْبِ النَّبِيِّ ص فَانْتَقَضَ انْتِقَاضَ الْغُصْفُورِ

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 His^{azwj} Words: **if you were truthful [27:64]**, and Ali^{asws} Bin Abu Talib^{asws} was by the side of the Prophet^{saww}, he^{asws} trembled like the trembling of the sparrow'.

قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا لَكَ يَا عَلِيُّ قَالَ عَجِبْتُ مِنْ جُرْأَتِهِمْ عَلَى اللَّهِ وَ جَلَمِ اللَّهِ عَنْهُمْ

He (the narrator) said, 'Rasool-Allah^{saww} said to him^{asws}: 'What is the matter with you^{asws}, O Ali^{asws}?'. He^{asws} said: 'I^{asws} am surprised at their audacity upon Allah^{azwj} and the Leniency of Allah^{azwj} from them'.

قَالَ فَمَسَحَهُ رَسُولُ اللَّهِ ص ثُمَّ قَالَ أَبْشِرْ يَا عَلِيُّ فَإِنَّهُ لَا يُجِبُكَ مُنَافِقٌ وَ لَا يُبْغِضُكَ مُؤْمِنٌ وَ لَوْ لَا أَنْتَ لَمْ يُعْرِفْ حِزْبُ اللَّهِ وَ حِزْبُ رَسُولِهِ.

He (the narrator) said, 'Rasool-Allah^{saww} caressed him^{asws}, then said: 'Receive glad tidings, O Ali^{asws}, for no hypocrite will love you^{asws} nor will any Momin hate you^{asws}, and had it not been for you^{asws}, the party of Allah^{azwj} and the party of His^{azwj} Rasool-Allah^{saww} would not be recognised".²⁶²

34- كا، الكافي العدة عن أحمد بن محمد عن علي بن حديد عن مزارم بن حكيم عن عبد الأعلى مولى آل سام قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَرَوْنَ أَنَّ لَكَ مَالًا كَثِيرًا فَقَالَ مَا يَشُورُونِي ذَلِكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَرَّ ذَاتَ يَوْمٍ عَلَى نَاسٍ شَيْءٍ مِنْ فُرْشٍ وَ عَلَيْهِ قَمِيصٌ مُحَرَّقٌ فَقَالُوا أَصْبَحَ عَلِيُّ لَا مَالَ لَهُ

(The book) Al Kafi - A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazam Bin Hakeym, from Abdul A'ala, a slave of the progeny of Saam who said,

'I said to Abu Abdullah^{asws} that, the people are reporting that for you^{asws} is a lot of wealth'. He^{asws} said: 'That does not bother me^{asws}. One day Amir Al-Momineen^{asws} passed by some people from Quraysh, and upon him^{asws} was a torn shirt. They said, 'The morning has come to Ali^{asws} and there is no wealth for him^{asws}'.

فَسَمِعَهَا أَمِيرُ الْمُؤْمِنِينَ ع فَأَمَرَ الَّذِي يَلِي صَدَقَتَهُ أَنْ يَجْمَعَ ثَمَرَهُ وَ لَا يَبْعَثَ إِلَى إِنْسَانٍ شَيْئًا وَ أَنْ يُؤْفِرَهُ ثُمَّ قَالَ لَهُ بَعْدَ الْأَوَّلِ فَالْأَوَّلِ وَ اجْعَلْهَا دَرَاهِمَ ثُمَّ اجْعَلْهَا حَيْثُ تَجْعَلُ التَّمْرَ فَاجْكِبْهُ مَعَهُ حَيْثُ تَرَى وَ قَالَ لِلَّذِي يَقُومُ عَلَيْهِ إِذَا دَعَوْتُ بِالتَّمْرِ فَاصْعِدْ وَ انْظُرِ الْمَالَ فَاضْرِبْهُ بِرَجْلِكَ كَأَنَّكَ لَا تَعْمِدُ الدَّرَاهِمَ حَتَّى تَنْثُرَهَا

²⁶¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 32

²⁶² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, 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'.

ثُمَّ بَعَثَ إِلَى رَجُلٍ مِنْهُمْ يَدْعُوهُ ثُمَّ دَعَا بِالتَّمْرِ فَلَمَّا صَعِدَ يَنْزِلُ بِالتَّمْرِ ضَرَبَ بِرِجْلِهِ فَانْتَثَرَتِ الدَّرَاهِمُ فَقَالُوا مَا هَذَا يَا أَبَا الْحَسَنِ فَقَالَ هَذَا مَالٌ مِنْ لَا مَالٍ لَهُ ثُمَّ أَمَرَ بِذَلِكَ الْمَالِ فَقَالَ انظُرُوا أَهْلَ كُلِّ بَيْتٍ كُنْتُ أَبْعَثُهُ إِلَيْهِمْ فَانظُرُوا مَا لَهُ وَ اتَّبِعُوا إِلَيْهِ.

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 for him^{asws}'. 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

35- كَأ، الكافي العدة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ مُخْبُوبٍ عَنِ ابْنِ فَضَالٍ جَمِيعاً عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بصيرٍ قَالَ: بَلَغَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ يَقُولَانِ لَيْسَ لِعَلِيِّ مَالٌ قَالَ فَشَقَّ ذَلِكَ عَلَيْهِ فَأَمَرَ وَكَلَاءَهُ أَنْ يَجْمَعُوا عَلَيْهِ حَتَّى إِذَا حَالَ الْحَوْلُ أَتَوْهُ وَ قَدْ جَمَعُوا مِنْ ثَمَنِ الْعَلَّةِ مِائَةَ أَلْفٍ دِرْهَمٍ

(The book) Al Kafi - A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Fazzal, altogether from Yunus Bin Yaquob, from Abu Baseer who said,

'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.

فَنَشَرْتُ بَيْنَ يَدَيْهِ فَأَرْسَلَ إِلَى طَلْحَةَ وَ الزُّبَيْرِ فَأَتَيَاهُ فَقَالَ لَهُمَا هَذَا الْمَالُ وَ اللَّهُ لَيْسَ لِأَحَدٍ فِيهِ شَيْءٌ وَ كَانَ عِنْدَهُمَا مُصَدَّقًا قَالَ فَخَرَجَا مِنْ عِنْدِهِ وَ هُمَا يَقُولَانِ إِنَّ لَهُ مَالًا.

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

36- كَأ، الكافي عليّ عَنِ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ خُرَيْزٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ بَعَثَ أَمِيرُ الْمُؤْمِنِينَ ع مُصَدِّقًا مِنَ الْكُوفَةِ إِلَى بَادِيَتِهَا فَقَالَ يَا عَبْدَ اللَّهِ انْطَلِقْ وَ عَلَيْكَ بِتَقْوَى اللَّهِ وَخَدِّهِ لَا شَرِيكَ لَهُ وَ لَا تُؤْزِرَنَّ دُنْيَاكَ عَلَى آخِرَتِكَ وَ كُنْ حَافِظًا لِمَا ائْتَمَّشْتَكَ عَلَيْهِ مُرَاعِيًا لِحَقِّ اللَّهِ فِيهِ حَتَّى تَأْتِيَ نَادِيَّ بَنِي فُلَانٍ

²⁶³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 34

²⁶⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 35

(The book) Al Kafi - Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Bureyd Bin Muawiya who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws} sent a *Zakāt* collector from Al-Kufa to its valleys and said to him: 'O servant of Allah^{azwj}! Go, and upon you be the fear of Allah^{azwj} Alone, there being no associates for Him^{azwj}, 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^{azwj}, until you come over to the society of the clan of so and so.

فَإِذَا قَدِمْتَ قَانِزِلَ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَتْيَانَهُمْ ثُمَّ امْضِ إِلَيْهِمْ بِسَكِينَةٍ وَ وَقَارٍ حَتَّى تَقُومَ بَيْنَهُمْ فَتُسَلِّمْ عَلَيْهِمْ ثُمَّ قُلْ لَهُمْ يَا عِبَادَ اللَّهِ أَرْسَلَنِي إِلَيْكُمْ وَبِإِذْنِ اللَّهِ لِأَخَذِ مِنْكُمْ حَقَّ اللَّهِ فِي أَمْوَالِكُمْ فَهَلْ لِلَّهِ فِي أَمْوَالِكُمْ مِنْ حَقٍّ فِتْوَدُوهُ إِلَى وَلِيِّهِ

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^{azwj}! A Guardian^{asws} of Allah^{azwj} has sent me in order to take from you a Right of Allah^{azwj} among your wealth. So, is there for Allah^{azwj} a Right in your wealth to pay it to His^{azwj} Guardian^{asws}?'

فَإِنْ قَالَ لَكَ قَائِلٌ لَا فَلَا تُرَاجِعْهُ وَ إِنْ أَنْعَمَ لَكَ مِنْهُمْ مُنْعِمٌ فَانْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخِيفَهُ أَوْ تَعِدَهُ إِلَّا خَيْرًا فَإِذَا أَتَيْتَ مَالَهُ فَلَا تَدْخُلْهُ إِلَّا بِإِذْنِهِ فَإِنْ أَكْثَرَهُ لَهُ فَقُلْ يَا عَبْدَ اللَّهِ أَتَأْذُنِي لِي فِي دُخُولِ مَالِكَ فَإِنْ أَذِنَ لَكَ فَلَا تَدْخُلْهُ دُخُولَ مُتَسَلِّطٍ عَلَيْهِ فِيهِ وَلَا عَنِيفٍ بِهِ

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^{azwj}! 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.

فَاصْذَعْ الْمَالَ صَدْعَيْنِ ثُمَّ خَيِّرْهُ أَيَّ الصَّدْعَيْنِ شَاءَ فَأَيُّهُمَا اخْتَارَ فَلَا تَعْرِضْ لَهُ وَلَا تَزَلْ كَذَلِكَ حَتَّى يَبْقَى مَا فِيهِ وَفَاءً لِحَقِّ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي مَالِهِ فَإِذَا بَقِيَ ذَلِكَ فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ وَ إِنْ اسْتَقَالَكَ فَأَقِلَّهُ

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^{azwj} Blessed and High, from his wealth. When that remains, take possession of the Right of Allah^{azwj} from him, and if he were to ask for a reduction, reduce it.

ثُمَّ اخْلُطْهُمَا وَ اصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوَّلًا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ فَإِذَا قَبِضْتَهُ فَلَا تُؤَكِّلْ بِهِ إِلَّا نَاصِحًا شَفِيقًا أَمِينًا حَفِيطًا غَيْرَ مُعَنِفٍ بِشَيْءٍ مِنْهَا ثُمَّ احْدَرْ كُلَّ مَا اجْتَمَعَ عِنْدَكَ مِنْ كُلِّ نَادٍ إِلَيْنَا نُصَبِّحُهُ حَيْثُ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ

Then mix it and do similar to that which you had done firstly until you take the Right of Allah^{azwj} in his wealth. When you take possession of it, do not allocate it except for a good adviser, kind, trustworthy, protective, without arrogance, from anything from it. Then bring over everything what is gathered with you, from every society, to us^{asws}, so we^{asws} can give it where Allah^{azwj} Mighty and Majestic has Commanded for.

فَإِذَا انْحَدَرَ فِيهَا رَسُولُكَ فَأَوْعِزْ إِلَيْهِ أَنْ لَا يَحُولَ بَيْنَ نَافَقَةٍ وَبَيْنَ فَصِيلِهَا وَلَا يُفَرِّقَ بَيْنَهُمَا وَلَا يَمْصُرَنَّ لَبَنَهَا فَيُضَيِّرَ ذَلِكَ بِفَصِيلِهَا وَلَا يَجْهَدَ بِهَا زُكُوبًا وَلَا لِيُعْدَلَ بَيْنَهُنَّ فِي ذَلِكَ وَلِيُورِدَهُنَّ كُلَّ مَاءٍ يَمُرُّ بِهِ وَلَا يَعْدِلُ بَيْنَ عَنْ نَبْتِ الْأَرْضِ إِلَى جَوَادِ الطَّرِيقِ فِي السَّاعَةِ الَّتِي فِيهَا تُرِيحُ وَتَغْبِقُ وَلَا تُرْفِقُ بَيْنَ جِهَدِهِ حَتَّى يَأْتِيَنَا بِإِذْنِ اللَّهِ سَحَابًا سَمَانًا غَيْرَ مُتَعَبَاتٍ وَلَا مُجْهَدَاتٍ

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^{asws} by the Permission of Allah^{azwj}, healthy, fat, without tiredness or being over-worked.

فَنَقَسِمَهُنَّ بِإِذْنِ اللَّهِ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص عَلَى أَوْلِيَاءِ اللَّهِ فَإِنَّ ذَلِكَ أَعْظَمُ لِأَجْرِكَ وَأَقْرَبُ لِرُشْدِكَ يَنْظُرُ اللَّهُ إِلَيْهَا وَإِلَيْكَ وَإِلَى جُهْدِكَ وَ نَصِيحَتِكَ لِمَنْ بَعَثَكَ وَ بُعِثْتَ فِي حَاجَتِهِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَا يَنْظُرُ اللَّهُ إِلَى وَلِيٍّ لَهُ يُجَاهِدُ نَفْسَهُ بِالطَّاعَةِ وَ النَّصِيحَةِ لَهُ وَ لِإِمَامِهِ إِلَّا كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى

Thus, these would be distributed by the Permission of Allah^{azwj} upon the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww} upon the friends of Allah^{azwj}. Thus, that would be great for your Recompense and closer for your righteous guidance. Allah^{azwj} is Looking at them and at you and to your efforts, and your advice to the one^{asws} who sent you and you sent, regarding his^{asws} need, for Rasool-Allah^{saww} said: 'Allah^{azwj} does not Look at a friend of His^{azwj} who strives with his self with the obedience and the correct advice for himself and for his Imam^{asws}, except that he would be with us^{saww} among the lofty friends'.

قَالَ ثُمَّ بَكَى أَبُو عَبْدِ اللَّهِ ع ثُمَّ قَالَ يَا بُرَيْدُ لَا وَاللَّهِ مَا بَقِيَتْ لِلَّهِ حُرْمَةٌ إِلَّا انْتَهَكَ وَ لَا عَمَلٌ بِكِتَابِ اللَّهِ وَ لَا سُنَّةِ نَبِيِّهِ فِي هَذَا الْعَالَمِ وَ لَا أُقِيمَ فِي هَذَا الْخَلْقِ حَدٌّ مُنْذُ قَبَضَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ ع وَ لَا عَمَلٌ بِشَيْءٍ مِنَ الْحَقِّ إِلَى يَوْمِ النَّاسِ هَذَا

He (the narrator) said: 'Then Abu Abdullah^{asws} wept, then said: 'O Bureyd! No, by Allah^{azwj}! There does not remain (today) any sanctity for the Sake of Allah^{azwj} except that it is contravened, nor is there a deed being done by the Book of Allah^{azwj} or a Sunnah of His^{azwj} Prophet^{saww} in this world, nor a Limit is being established among these people since the passing away of Amir Al-Momineen^{asws}, nor has anything been done from the Truth by these people until this day'.

ثُمَّ قَالَ أَمَا وَاللَّهِ لَا تَذْهَبُ الْأَيَّامُ وَ اللَّيَالِي حَتَّى يُحْيِيَ اللَّهُ الْمَوْتَى وَ يُمِيتَ الْأَحْيَاءَ وَ يَرُدَّ اللَّهُ الْحَقَّ إِلَى أَهْلِهِ وَ يُقِيمَ دِينَهُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ وَ نَبِيِّهِ ص فَأَبَشِرُوا ثُمَّ أَبَشِرُوا ثُمَّ أَبَشِرُوا فَوَاللَّهِ مَا الْحَقُّ إِلَّا فِي أُيْدِيكُمْ.

Then he^{asws} said: 'But, by Allah^{azwj}, The days and the night will not go away until Allah^{azwj} Revives the dead and Causes the living ones to die, and Allah^{azwj} Returns the Truth to its People^{asws}, and Establishes His^{azwj} Religion which He^{azwj} is Pleased with for Himself^{azwj} and

His^{azwj} Prophet^{saww}. Therefore, receive glad tidings, then receive glad tidings, then receive glad tidings, for by Allah^{azwj}, there is no Truth except (what will come) in your hands”.²⁶⁵

في- حديث علي ع و لا يمصرن لبنها فيضر ذلك بولدها.

In a Hadeeth of Ali^{asws}: ‘And do not over-milk her milk for that would be harmful to its children (young ones)’.²⁶⁶

37- كذا، الكافي عده من أصحابنا عن سهل بن زياد عن علي بن أسباط عن أحمد بن محمد قال أخبرني أبو الحسن العريضي قال حدثني إسماعيل بن إبراهيم بن مهاجر عن رجل من ثقيف قال: استعملني علي بن أبي طالب ع على بانيقيا و سواد من سواد الكوفة فقال لي و الناس حضور أنظر خراجك فجاء فيه و لا تترك منه درهما و إذا أردت أن تتوجه إلى عملك فمر بي

(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 Urny informed me saying, 'Ismail Bin Ibrahim narrated to me, from Muhajir, from a man from Saqeyf who said,

‘Ali^{asws} Bin Abu Talib^{asws} utilised me (as a *Zakāt* collector) upon Baniqiya, and an outskirt from the outskirts of Al-Kufa, and he^{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^{asws}’.

فأنته فقال لي إن الذي سمعت مني حذرة إياك أن تضرب مسلماً أو يهودياً أو نصرانياً في درهم خراج أو تباع دابة عمل في درهم فإما أمرنا أن نأخذ منهم العفو.

He (the narrator) said, ‘I went over to him^{asws}, and he^{asws} said to me: ‘That which you heard from me^{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^{asws} order that we^{asws} should observe tolerance for them’.²⁶⁷

38- كذا، الكافي علي عن أبيه عن علي بن أسباط عن عمه يعقوب بن سالم عن أبي الحسن العبدري عن سعد بن طريف عن الأصمعي بن نباتة قال: قال أمير المؤمنين ع ذات يوم و هو يخطب على المنبر بالكوفة يا أيها الناس لو لا كراهية العذر لكنث من أذهي الناس ألا إن لكل عذرة فجرة و لكل فجرة كفرة ألا و إن العذر و الفجور و الحيانة في النار.

(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^{asws} said one day, and he^{asws} was addressing upon the pulpit at Al-Kafi: ‘O you people! Had I^{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

²⁶⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 36 a

²⁶⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 36 b

²⁶⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 37

²⁶⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 38

39- كَا، الكافي عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى جَارِيَةٍ قَدِ اشْتَرَتْ لَحْمًا مِنْ قِصَابٍ وَ هِيَ تَقُولُ زِدْنِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع زِدْهَا فَإِنَّهُ أَعْظَمُ لِلْبَرَكَةِ.

(The book) 'Al Kafi' – Ali, from his father, from Al Nowfaly, from Al Sakuny,

'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''.²⁶⁹

40- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنِ الْحُسَيْنِ الصِّقْلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ وَلِيَّ عَلِيٍّ ع لَا يَأْكُلُ إِلَّا الْحَلَالَ لِأَنَّ صَاحِبَهُ كَانَ كَذَلِكِ وَ إِنَّ وَلِيَّ عُثْمَانَ لَا يَبَالِي أ حَلَالًا أ كَلَّ أَوْ حَرَامًا لِأَنَّ صَاحِبَهُ كَذَلِكِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-No'man, from Ibn Muskaan, from Al-Hassan Al-Sayqal who said:

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'.

قَالَ ثُمَّ عَادَ إِلَى دُخْرِ عَلِيٍّ ع فَقَالَ أَمَا وَالَّذِي دَخَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَامًا قَلِيلًا وَ لَا كَثِيرًا حَتَّى فَارَقَهَا وَ لَا عَرَضَ لَهُ أَمْرَانِ كِلَاهُمَا لِلَّهِ طَاعَةٌ إِلَّا أَحَدٌ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ لَا نَزَلَتْ بِرَسُولِ اللَّهِ ص شَدِيدَةٌ قَطُّ إِلَّا وَجَّهَتْ فِيهَا ثِقَةً بِهِ وَ لَا أَطَاقَ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ عَمَلَ رَسُولِ اللَّهِ ص بَعْدَهُ غَيْرُهُ

He (the narrator) said, 'Then he^{asws} returned to the mention of Ali^{asws}, and he^{asws} said; 'But, by the One Who^{azwj} 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^{asws} two matters both of them in obedience to Allah^{azwj} 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^{asws}.

وَ لَقَدْ كَانَ يَعْمَلُ عَمَلُ رَجُلٍ كَأَنَّهُ يَنْظُرُ إِلَى الْجَنَّةِ وَ النَّارِ وَ لَقَدْ أَغْتَقَى أَلْفَ مَمْلُوكٍ مِنْ صُلْبٍ مَالِهِ كُلِّ ذَلِكَ تَحَقَّى فِيهِ يَدَاهُ وَ تَعَرَّقَ فِيهِ جَبِينُهُ التِّمَاسَ وَجْهِهِ اللَّهُ عَزَّ وَ جَلَّ وَ الْخَلَاصِ مِنَ النَّارِ وَ مَا كَانَ قُوَّتُهُ إِلَّا الْحَلَّ وَ الزَّيْتُ وَ حُلْوَةُ التَّمْرِ إِذَا وَجَدَهُ وَ مَلْبُوسُهُ الْكَرَابِيسُ فَإِذَا فَضَلَ عَنْ ثِيَابِهِ شَيْءٌ دَعَا بِالْجَلَمِ فَجَزَّه.

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''.²⁷⁰

²⁶⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 39

²⁷⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 40

41- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَكَلَ رَسُولُ اللَّهِ ﷺ مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى أَنْ قَبِضَهُ تَوَاضَعاً لِلَّهِ عَزَّ وَ جَلَّ وَ مَا رَأَى رُكْبَتَيْهِ أَمَامَ جَلِيسِهِ فِي مَجْلِسٍ قَطُّ وَ لَا صَافَحَ رَسُولُ اللَّهِ ﷺ ص رَجُلًا قَطُّ فَتَنَزَعَ يَدَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَنْزِعُ يَدَهُ وَ لَا كَأَى رَسُولُ اللَّهِ ﷺ ص بِسَيِّئَةٍ قَطُّ قَالَ اللَّهُ لَهُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ فَفَعَلَ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, who has narrated the following:

Abu Abdullah^{asws} said: 'The Rasool-Allah^{saww} did not eat whilst leaning, since he^{saww} was Sent by Allah^{azwj} Mighty and Majestic, up to his^{saww} passing away. He^{saww} was modest for the Sake of 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''.

وَ مَا مَنَعَ سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أُعْطِيَ وَ إِلَّا قَالَ يَأْتِي اللَّهُ بِهِ وَ لَا أُعْطِيَ عَلَى اللَّهِ جَلَّ وَ عَزَّ شَيْئًا قَطُّ إِلَّا أَجَارَهُ اللَّهُ إِنْ كَانَ لَيُعْطِي الْجَنَّةَ فَيُحْيِيهِ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذَلِكَ

And he never denied any beggar at all. If he^{saww} had it with him^{saww} he^{saww} would give it, or else he^{saww} would say: 'Allah^{azwj} will Give it'. And he^{saww} did not Give anything at all on the Authorisation of Allah^{azwj} Mighty and Majestic except that Allah^{azwj} Authorised that for him^{saww} even if it was the Paradise, Allah^{azwj} Mighty and Majestic Authorised that for him^{saww}'.

قَالَ وَ كَانَ أَحَدُهُ مِنْ بَعْدِهِ وَ الَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَامًا قَطُّ حَتَّى خَرَجَ مِنْهَا وَ اللَّهُ إِنْ كَانَ لَيُغْرِضُ لَهُ الْأَمْرَانِ كِلَاهُمَا لِلَّهِ عَزَّ وَ جَلَّ طَاعَةً فَيَأْخُذُ بِأَشَدِّهِمَا عَلَى بَدَنِهِ

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.

وَ اللَّهُ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ لَوَجْهِ اللَّهِ عَزَّ وَ جَلَّ دَبَّرَتْ فِيهِمْ يَدَاهُ وَ اللَّهُ مَا أَطَاعَ عَمَلُ رَسُولِ اللَّهِ ﷺ ص مِنْ بَعْدِهِ أَحَدٌ غَيْرُهُ وَ اللَّهُ مَا نَزَلَتْ بِرَسُولِ اللَّهِ ﷺ ص نَارِلَةٌ قَطُّ إِلَّا أَدَمَّهُ فِيهَا نَفْعٌ بِهِ مِنْهُ

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.

وَ إِنْ كَانَ رَسُولُ اللَّهِ ﷺ ص لَيَبْعَثُهُ بِرَأْيِهِ فَيُفَاتِلُ جَبْرِئِيلَ عَنْ يَمِينِهِ وَ مِيكَائِيلَ عَنْ يَسَارِهِ ثُمَّ مَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ.

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

42- كَا، الكافي العدة عَنْ سَهْلٍ عَنِ الْبَرْظِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زَيْدِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ عَلِيٌّ ع أَشْبَهَ النَّاسِ طَعْمَةً وَ سِيرَةً بِرَسُولِ اللَّهِ ص كَانَ يَأْكُلُ الْخُبْزَ وَ الرَّيْتَ وَ يُطْعِمُ النَّاسَ الْخُبْزَ وَ اللَّحْمَ

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammaad Bin Usmaan, from Zayd Bin Al-Hassan who said:

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'.

قَالَ وَ كَانَ عَلِيٌّ ع يَسْتَقِي وَ يَخْطُبُ وَ كَانَتْ فَاطِمَةُ ع تَطْحَنُ وَ تَعْجِنُ وَ تَخْبِزُ وَ تَرْفَعُ وَ كَانَتْ مِنْ أَحْسَنِ النَّاسِ وَجْهًا كَأَنَّ وَجْهَهَا وَرْدَانِ صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أُبَيْهَا وَ بَعْلِهَا وَ وَلَدِهَا الطَّاهِرِينَ.

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^{saww}, and her^{asws} husband^{asws}, and her^{asws} purified children^{asws}'.²⁷²

43- كَا، الكافي عَلِيٌّ ع عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا وُئِيَ عَلِيٌّ ع صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنِّي وَ اللَّهُ لَا أَرْزُؤُكُمْ مِنْ فَيْعِكُمْ دَرَهْمًا مَا قَامَ لِي عِدْقٌ يَثْرِبُ فَلْتَصَدِّقُوا أَنْفُسَكُمْ أَمْ تَرَوْنِي مَانِعًا نَفْسِي وَ مُعْطِيَكُمْ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Abdul Rahmaan Bin Al-Hajjaaj, from Muhammad Bin Muslim, who has narrated the following:

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^{asws} that I^{asws} shall give it to you?'

قَالَ فَقَامَ إِلَيْهِ عَقِيلٌ كَرَّمَ اللَّهُ وَجْهَهُ فَقَالَ لَهُ اللَّهُ لَتَجْعَلَنِي وَ أَسْوَدَ بِالْمَدِينَةِ سَوَاءً فَقَالَ اجْلِسْ أَمَا كَانَ هَاهُنَا أَحَدٌ يَتَكَلَّمُ غَيْرَكَ وَ مَا فَضَّلَكَ عَلَيْهِ إِلَّا بِسَابِقَةٍ أَوْ بَتَقْوَى.

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

²⁷¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 41

²⁷² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 42

²⁷³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 43

44- ل، الخصال الطالقاني عن الحسن بن علي العدوي عن محمد بن خليلان بن علي العباسي عن أبيه عن آبائه قال قال علي بن أبي طالب ع
خَصَصْنَا بِخَمْسَةِ بِصَاحَةٍ وَ صَبَاحَةٍ وَ سَمَاحَةٍ وَ تَجَدُّةٍ وَ حُطُوءٍ عِنْدَ النِّسَاءِ.

(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,

'Al^{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

45- دَعَاؤُ الرَّاوَدِيِّ، قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا شَأْنُكَ جَاوَزْتَ الْمَقْبَرَةَ فَقَالَ إِنِّي أَجِدُهُمْ حَيْرَانَ صِدْقِي يَكْفُونُ السَّيِّئَةَ وَ يُذَكِّرُونَ الْآخِرَةَ

(The book) 'Dawaat' of Al Rawandy –

'It was said to Amir Al-Momineen^{asws}, 'What is your^{asws} affair being in the vicinity of the graveyard?' He^{asws} said: 'I^{asws} find them to be sincere neighbours. They refrain from evil deeds and are reminding of the Hereafter'.

وَ قَالَ زَيْنُ الْعَابِدِينَ ع مَا أَصِيبَ أَمِيرُ الْمُؤْمِنِينَ ع بِمُصِيبَةٍ إِلَّا صَلَّى فِي ذَلِكَ الْيَوْمِ أَلْفَ رَكْعَةٍ وَ تَصَدَّقَ عَلَى سِتِّينَ مَسْكِينًا وَ صَامَ ثَلَاثَةَ أَيَّامٍ.

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

رَوَى قَيْسُ بْنُ الرَّبِيعِ عَنْ يَحْيَى بْنِ هَانِيٍّ الْمُرَادِيِّ عَنْ رَجُلٍ مِنْ قَوْمِهِ يُقَالُ لَهُ زِيَادُ بْنُ فُلَانٍ قَالَ: كُنَّا فِي بَيْتٍ مَعَ عَلِيِّ ع وَ نَحْنُ وَ شِيعَتُهُ وَ خَوَاصُّهُ فَالْتَقَمْتُ
[إِلَيْنَا] فَلَمْ يُنْكِرْ مِنَّا أَحَدًا فَقَالَ إِنَّ هَؤُلَاءِ الْقَوْمَ سَيَطْهَرُونَ عَلَيْكُمْ فَيَقْطَعُونَ أَيْدِيَكُمْ وَ يَسْمُلُونَ أَعْيُنَكُمْ فَقَالَ رَجُلٌ مِنَّا وَ أَنْتَ حَيٌّ يَا أَمِيرَ الْمُؤْمِنِينَ

It is reported by Qays Bin Al Rabie, from Yahya Bin Haby Al Murady, from a man from his people call Ziyad Bin so and so who said,

'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}?'

فَقَالَ أَعَاذَنِي اللَّهُ مِنْ ذَلِكَ فَالْتَقَمْتُ فَإِذَا وَاحِدٌ يُنْكِي فَقَالَ لَهُ يَا ابْنَ الْحُمَاءِ أَ تُرِيدُ بِاللَّدَاتِ فِي الدُّنْيَا الدَّرَجَاتِ فِي الْآخِرَةِ إِنَّمَا وَعَدَ اللَّهُ الصَّابِرِينَ.

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'.²⁷⁶

وَ رَوَى زُرَّارَةُ بْنُ أَعْيَنَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: كَانَ عَلِيٌّ ع إِذَا صَلَّى الْفَجْرَ لَمْ يَزَلْ مُعِيبًا إِلَى أَنْ تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتْ اجْتَمَعَ إِلَيْهِ الْفُقَرَاءُ وَ الْمَسَاكِينُ وَ غَيْرُهُمْ مِنَ النَّاسِ فَيَعْلَمُهُمُ الْفَقْهُ وَ الْقُرْآنَ وَ كَانَ لَهُ وَ قْتُ يَقُومُ فِيهِ مِنْ مَجْلِسِهِ ذَلِكَ

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

And it is reported by Zurara Bin Ayn, from his father,

‘From Abu Ja’far Muhammad^{asws} Bin Ali^{asws} having said: ‘It was so that whenever Ali^{asws} 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^{asws}, and he^{asws} would teach them the jurisprudence and the Quran, and there used to be a (particular) time he^{asws} would be standing from that gathering of his^{asws}.

فَقَامَ يَوْمًا فَمَرَّ بِرَجُلٍ فَرَمَاهُ بِكَلِمَةٍ هَجْرٍ قَالَ وَ لَمْ يُسَمِّهِ مُحَمَّدُ بْنُ عَلِيٍّ ع

One day he^{asws} stood up and passed a man, and he pelted him^{asws} with an obscene word’. He (the narrator) said, ‘And Muhammad^{asws} Bin Ali^{asws} did not name him’.

فَرَجَعَ عَوْدَهُ عَلَى بَدَنِهِ حَتَّى صَعِدَ الْمِنْبَرِ وَ أَمَرَ فَنُودِيَ الصَّلَاةَ جَامِعَةً فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَتَيْهَا النَّاسُ إِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ وَ لَا أَعَمَّ نَفْعًا مِنْ حِلْمِ إِمَامٍ وَ فَفْهِهِ وَ لَا شَيْءٌ أَبْعَضَ إِلَى اللَّهِ وَ لَا أَعَمَّ ضَرًّا مِنْ جَهْلِ إِمَامٍ وَ حَزَقِهِ

So, he^{asws} returned upon his^{asws} very road until he^{asws} ascended and ordered, and the congregational Salat was called for. He^{asws} 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.

أَلَا وَ إِنَّهُ مَنْ لَمْ يَكُنْ لَهُ مِنْ نَفْسِهِ وَاعِظٌ لَمْ يَكُنْ لَهُ مِنَ اللَّهِ حَافِظٌ أَلَا وَ إِنَّهُ مَنْ أَنْصَفَ مِنْ نَفْسِهِ لَمْ يَزِدْهُ اللَّهُ إِلَّا عِزًّا أَلَا وَ إِنَّ الدَّلَّ فِي طَاعَةِ اللَّهِ أَقْرَبُ إِلَى اللَّهِ مِنَ التَّعَزُّزِ فِي مَعْصِيَتِهِ

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’.

ثُمَّ قَالَ أَتَيْنَ الْمُتَكَلِّمَ أَنْفَاءً فَلَمْ يَسْتَطِعِ الْإِنْكَارَ فَقَالَ هَا أَنَا ذَا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ أَمَا إِنِّي لَوْ أَشَاءُ لَقُلْتُ فَقَالَ أَوْ تَعْمُو وَ تَصْنَعُ فَأَنْتَ أَهْلٌ لِدَلِّكَ فَقَالَ عَقَمُوتٌ وَ صَفَحَتْ

Then he^{asws} 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-Momineen^{asws}!’ He^{asws} said: ‘As for I^{asws}, if I^{asws} so desired, I^{asws} could have said it (as well)’. He said, ‘Or you^{asws} can pardon and excuse, for you^{asws} rightful of that’. He^{asws} said: ‘I^{asws} have pardoned and excused’.

فَقِيلَ لِمُحَمَّدِ بْنِ عَلِيٍّ مَا أَرَادَ أَنْ يَقُولَ قَالَ أَرَادَ أَنْ يُسَبِّهُ.

It was said to Muhammad^{asws} Bin Ali^{asws}, ‘What did he^{asws} want to say?’ He^{asws} said: ‘He^{asws} wanted to lineage him’.²⁷⁷

²⁷⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 3

وَرَوَى زُرَّارَةُ أَيْضاً قَالَ: قِيلَ لَجُعْفَرِ بْنِ مُحَمَّدٍ ع إِنَّ قَوْمًا هَاهُنَا يَنْتَقِصُونَ عَلَيًّا قَالَ بِمَ يَنْتَقِصُونَهُ لَا أَبَا لَهُمْ وَ هَلْ فِيهِ مَوْضِعٌ نَقِصَةٍ

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}?’

وَاللَّهُ مَا غَرَضَ لِعَلِيٍّ ع أَفْرَانِ قَطُّ كِلَاهُمَا لِلَّهِ طَاعَةٌ إِلَّا عَمِلَ بِأَشَدِّهِمَا وَ أَشَقَّيْهِمَا عَلَيْهِ وَ لَقَدْ كَانَ يَعْمَلُ الْعَمَلَ كَأَنَّهُ قَائِمٌ بَيْنَ الْجَنَّةِ وَ النَّارِ يَنْظُرُ إِلَى ثَوَابِ هَذِهِ فَيَعْمَلُ لَهُ وَ يَنْظُرُ إِلَى عِقَابِ هَذِهِ فَيَعْمَلُ لَهُ

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.

وَ إِنْ كَانَ لَيَقُومُ إِلَى الصَّلَاةِ فَإِذَا قَالَ وَجَّهْتُ وَجْهِي تَعَيَّرَ لَوْنُهُ حَتَّى يُعْرِفُ ذَلِكَ فِي لَوْنِهِ وَ لَقَدْ أَغْتَقَ أَلْفَ عَبْدٍ مِنْ كَدِّ يَدِهِ كُلُّهُمْ يَغْرِقُ فِيهِ جَبِينُهُ وَ يُخْفَى فِيهِ كَفُّهُ

And if he^{asws} had stood to the Salat, and when he^{asws} said: ‘I^{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.

وَ قَدْ بُشِّرَ بِعَيْنٍ نَبَعَتْ فِي مَالِهِ مِثْلَ عُقْرِ الْجُرُورِ فَقَالَ بَشِّرِ الْوَارِثَ ثُمَّ جَعَلَهَا صَدَقَةً عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا لِيَصْرِفَ اللَّهُ النَّارَ عَنْ وَجْهِهِ.

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

وَ قَالَ فِي مَوْضِعٍ آخَرَ رَوَى عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي سَنَيْفٍ الْمَدَائِنِيِّ عَنْ فَضِيلِ بْنِ الْجَعْدِ قَالَ: أَكَّدَ الْأَسْبَابِ كَانَ فِي تَقَاعِدِ الْعَرَبِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَمْرَ الْمَالِ فَإِنَّهُ لَمْ يَكُنْ يُفَضِّلُ شَرِيفاً عَلَى مُشْرُوفٍ وَ لَا عَرَبِيّاً عَلَى عَجَمِيٍّ وَ لَا يُصَانِعُ الرُّؤَسَاءَ وَ أُمَرَاءَ الْقَبَائِلِ كَمَا يَصْنَعُ الْمُلُوكُ وَ لَا يَسْتَمِيلُ أَحَدًا إِلَى نَفْسِهِ وَ كَانَ مُعَاوِيَةُ بِخِلَافِ ذَلِكَ فَتَرَكَ النَّاسَ عَلِيّاً وَ التَّحَفُّوا بِمُعَاوِيَةَ

And he said in another place, ‘And it is reported by Ali Bin Muhamad 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} was 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

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.

فَشَكَا عَلِيَّ ع إِلَى الْأَشْثَرِ تَخَاذُلَ أَصْحَابِهِ وَ فِرَارَ بَعْضِهِمْ إِلَى مُعَاوِيَةَ فَقَالَ الْأَشْثَرُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا قَاتَلْنَا أَهْلَ الْبَصْرَةِ بِأَهْلِ الْكُوفَةِ وَ أَهْلَ الشَّامِ بِأَهْلِ الْبَصْرَةِ وَ أَهْلَ الْكُوفَةِ وَ رَأَيْتِ النَّاسَ وَاحِدًا وَ قَدْ اخْتَلَفُوا بَعْدَ وَ تَعَادَوْا وَ ضَعُفَتِ الْيَتَةُ وَ قَلَّ الْعَدَدُ وَ أَنْتَ تَأْخُذُهُمْ بِالْعَدْلِ وَ تَعْمَلُ فِيهِمْ بِالْحَقِّ وَ تُنْصِفُ الْوُضِيعَ مِنَ الشَّرِيفِ فَلَيْسَ لِلشَّرِيفِ عِنْدَكَ فَضْلٌ مَنَزَلَةٌ

Ali^{asws} complained to Al-Ashtar of the abandonment by his^{asws} companions and fleeing of some of them to Muawiya. Al-Ashtar said, 'O Amir Al-Momineen^{asws}! We fought the people of Al-Basra by the people of Al-Kufa, and the people of Syria by the people of Al-Basra and the people of Al-Kufa and saw the people as one, and they have differed afterwards, and have weakened the intention, and the numbers became few, and you^{asws} are taking them with the justice and working among them with the truth, and are being fair to the ordinary one from the noble, so there isn't the preference, the status for the noble one in your^{asws} presence.

فَصَجَّتْ طَائِفَةٌ مِّنْ مَّعَكَ مِنَ الْحَقِّ إِذْ عُمُوا بِهِ وَ اغْتَمُوا مِنَ الْعَدْلِ إِذْ صَارُوا فِيهِ وَ رَأَوْا صَنَائِعَ مُعَاوِيَةَ عِنْدَ أَهْلِ الْعَنَاءِ وَ الشَّرَفِ فَتَأَقَّتْ أَنْفُسُ النَّاسِ إِلَى الدُّنْيَا وَ قَلَّ مَن لَّيْسَ لِلدُّنْيَا بِصَاحِبٍ وَ أَكْثَرُهُمْ يَجْتَوِي الْحَقَّ وَ يَشْتَرِي الْبَاطِلَ وَ يُؤَيِّرُ الدُّنْيَا

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.

فَإِنْ تَبَدَّلَ الْمَالُ يَا أَمِيرَ الْمُؤْمِنِينَ تَمَلَّ إِلَيْكَ أَعْنَاقُ الرِّجَالِ وَ تَصْفُو [نُصِفُ] نَصِيحَتُهُمْ وَ يَسْتَخْلِصُونَ وُدَّهُمْ صَنَعَ اللَّهُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَبَتْ أَعْدَاءُكَ وَ فَضَّ جَمْعُهُمْ وَ أَوْهَنَ كَيْدُهُمْ وَ شَتَّتْ أُمُورَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

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 عَلِيٌّ ع أَمَا مَا ذَكَرْتَ مِنْ عَمَلِنَا وَ سِيرَتِنَا بِالْعَدْلِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَ مَنْ أَسَاءَ فَعَلَيْهَا وَ مَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ وَ أَنَا مِنْ أَنْ أَكُونَ مُقْصِرًا فِيمَا ذَكَرْتَ أَخَوْفُ

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 righteously, 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 I^{asws} am fearful from becoming deficient regarding what you mentioned.

وَ أَمَا مَا ذَكَرْتَ مِنْ أَنَّ الْحَقَّ ثَقِيلٌ عَلَيْهِمْ فَفَارَقُونَا بِذَلِكَ فَقَدْ عَلِمَ اللَّهُ أَنَّهُمْ لَمْ يُفَارِقُونَا مِنْ جَوْرِ وَ لَا لَجُّوا إِذْ فَارَقُونَا إِلَى عَدْلٍ وَ لَمْ يَلْتَمِسُوا إِلَّا دُنْيَا زَائِلَةً عَنْهُمْ كَأَن قَدْ فَارَقُوهَا وَ لَيْسَ أَلَّنَّ يَوْمَ الْقِيَامَةِ لِلدُّنْيَا أَرَادُوا أَمْ لِلَّهِ عَمِلُوا

And as for what you mentioned from the truth being heavy upon them, so they have separated from us^{asws} due to that. Allah^{azwj} Knows that they did not separate from us^{asws} due to tyranny nor did they take refuge to any justice when they separated from us^{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 Qiyamah for the world they had intended, or the work they had done for Allah^{azwj}?

وَأَمَّا مَا ذَكَرْتَ مِنْ بَدْلِ الْأَمْوَالِ وَاصْطِنَاعِ الرِّجَالِ فَإِنَّهُ لَا يَسَعُنَا أَنْ نُؤَيِّيَ أَحَدًا مِنَ الْفِيءِ أَكْثَرَ مِنْ حَقِّهِ وَقَدْ قَالَ اللَّهُ سُبْحَانَهُ وَقَوْلُهُ الْحَقُّ كَمْ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِيهِ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

And as for what you mentioned of spending the wealth and pretences of the men, so there is no leeway that we^{asws} should fulfil anyone from the war booty any more than his right, and Allah^{azwj} the Glorious has Said, and His^{azwj} Words are the Truth: ***'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].***

وَقَدْ بَعَثَ اللَّهُ مُحَمَّدًا ص وَحْدَهُ وَكَثَّرَهُ بَعْدَ الْقَلَّةِ وَأَعَزَّهُ فِتْنَتَهُ بَعْدَ الدَّلَّةِ وَإِنْ يُرِيدُ اللَّهُ أَنْ يُؤَيِّنَا هَذَا الْأَمْرَ يُذَلِّلْ لَنَا صَعْبَهُ وَيُسَهِّلْ لَنَا حَزَنَهُ وَأَنَا قَائِلٌ مِنْ رَأْيِكَ مَا كَانَ لِلَّهِ عَزَّ وَجَلَّ رِضًا وَأَنْتَ مِنْ أَمَنِ النَّاسِ عِنْدِي وَأَنْصَحِهِمْ لِي وَأَوْثَقِهِمْ فِي نَفْسِي إِنْ شَاءَ اللَّهُ.

And Allah^{azwj} had Sent Muhammad^{saww} alone, and Made him^{saww} to be with large numbers after the few, and Strengthened his^{saww} party after the humility, and Allah^{azwj} will Return our^{asws} ruling this command, Humbling for us^{asws} it's difficult matters, and Easing for us^{asws} its sorrow, and I^{asws} shall accepted from your opinion whatever would be a Pleasure for Allah^{azwj} Mighty and Majestic, and you are from the trustworthy people in my^{asws} presence, and their most advising to me^{asws}, and most reliable regarding myself^{asws}, if Allah^{azwj} so Desires".²⁷⁹

وَذَكَرَ الشَّعْبِيُّ قَالَ: دَخَلْتُ الرَّحْبَةَ بِالْكُوفَةِ وَأَنَا عَلَامٌ فِي غُلَمَانٍ فَإِذَا أَنَا بِعَلِيِّ ع قَائِمًا عَلَى صُرَّتَيْنِ مِنْ ذَهَبٍ وَفِصَّةٍ وَمَعَهُ حِقْفَتُهُ ثُمَّ انْصَرَفَ وَلَمْ يَحْمِلْ إِلَى بَيْتِهِ قَلِيلًا وَلَا كَثِيرًا

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^{asws} standing upon two packed of gold and silver, and with him^{asws} was a stick and he^{asws} was repelling the people with his^{asws} stick. Then he^{asws} returned to the wealth and distributed it between the people until there did not remain anything from it. Then he^{asws} left and did not carry anything to his^{asws} house, neither little nor more.

فَرَجَعْتُ إِلَى أَبِي فَقُلْتُ لَقَدْ رَأَيْتُ الْيَوْمَ خَيْرَ النَّاسِ أَوْ أَوْحَقَ النَّاسِ قَالَ مَنْ هُوَ يَا بُنَيَّ قُلْتُ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ رَأَيْتُهُ يَصْنَعُ كَذَا فَقَصَصْتُ عَلَيْهِ فَبَكَى وَقَالَ يَا بُنَيَّ بَلْ رَأَيْتَ خَيْرَ النَّاسِ.

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^{asws} Bin Abu Talib Amir Al-

²⁷⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 5

Momineen^{asws}. I saw him^{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'.²⁸⁰

وَرَوَى مُحَمَّدُ بْنُ فَضِيلٍ عَنْ هَارُونَ بْنِ عَتَرَةَ عَنْ زَادَانَ قَالَ: انْطَلَقْتُ مَعَ قَنْبَرٍ غُلَامٍ عَلِيِّ ع إِلَيْهِ فَإِذَا هُوَ يَقُولُ قُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَدْ خَبَأْتُ لَكَ خَبِيباً قَالُوا مَا هُوَ وَنَحْنُ قَالَ قُمْ مَعِيَ فَقَامَ فَانْطَلَقَ بِهِ إِلَى بَيْتِهِ فَإِذَا بِغُرَازَةٍ مَمْلُوءَةٍ مِنْ جَامَاتٍ دُهَباً وَفِصَّةً

And it is reported by Muhammad Bin Fuzeyl, from Haroun Bin Antarah, from Zazan who said,

'I went with Qanbar, a slave of his^{asws}, to him^{asws}, and there he said, 'Arise, O Amir Al-Momineen^{asws}, for I have hoarded a hoard for you^{asws}'. He^{asws} said: 'And what is it? Woe be unto you!' He said, 'Arise with me'. He^{asws} stood up and went with him to his house, and there was a bag full of golden and silver utensils.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُكَ لَا تَتْرُكُ شَيْئاً إِلَّا قَسَمْتَهُ فَأَدَخَرْتُ لَكَ هَذَا مِنْ بَيْتِ الْمَالِ فَقَالَ عَلِيُّ ع وَنَحْنُ يَا قَنْبَرُ لَقَدْ أَحْبَبْتَ أَنْ تُدْخِلَ بَيْتِي نَاراً عَظِيمَةً ثُمَّ سَلَّ سَيْفَهُ وَضَرَبَهَا ضَرْبَاتٍ كَثِيرَةً فَانْتَثَرَتْ مِنْ بَيْنِ إِيَّائِي مَقْطُوعٌ نِصْفُهُ وَآخَرُ ثُلُثُهُ وَنَحْوُ ذَلِكَ

He said, 'O Amir Al-Momineen^{asws}! I saw that you^{asws} do not leave anything except distributing it, so I hoarded this for you^{asws}, from the public treasure'. Ali^{asws} said: 'Woe be to you, O Qanbar! You have loved to enter a great fire into my^{asws} house?' Then he^{asws} unsheathed his^{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.

ثُمَّ دَعَا بِالنَّاسِ فَقَالَ أَفْسِمُوهُ بِالْخِصَصِ ثُمَّ قَامَ إِلَى بَيْتِ الْمَالِ فَقَسَمَ مَا وَجَدَ فِيهِ ثُمَّ رَأَى فِي الْبَيْتِ أَزْوَارَ سَمَلٍ فَقَالَ وَ لِيُقْسِمُوا هَذَا فَقَالُوا لَا حَاجَةَ لَنَا فِيهِ

Then he^{asws} called the people and said: 'Divide it with the portions!' Then he^{asws} stood to go to the public treasure and distributed whatever he^{asws} found in it. Then he^{asws} saw some sewing needles. He^{asws} said: 'And let them distribute this!' They said, 'There is no need for us regarding it'.

وَقَدْ كَانَ ع يَأْخُذُ مِنْ كُلِّ غَامِلٍ مِمَّا يَعْمَلُ فَصَحَّحَكَ وَ قَالَ لَتَأْخُذَنَّ شَرَّهُ مَعَ خَيْرِهِ.

And Ali^{asws} used to take from every worker from what he had done. He^{asws} laughed and said: 'You will take the bad with the good'.²⁸¹

وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ عَجَلَانَ قَالَ: كَانَ عَلِيُّ ع يُقْسِمُ بَيْنَ النَّاسِ الْأَزْوَارَ وَالْحِرَقَ وَالْكُمُونَ وَكَذَا.

And it is reported by Abdul Rahman Bin Aijan who said,

'Ali^{asws} used to distribute between the people, the needles, and the rags, and the plants, and such and such'.²⁸²

وَرَوَى مُحَمَّدُ بْنُ النَّبِيِّ قَالَ: كَانَ عَلِيُّ ع يَكْنِسُ بَيْتَ الْمَالِ كُلَّ جُمُعَةٍ وَ يُصَلِّي فِيهِ رُكْعَتَيْنِ وَ يَقُولُ تَشْهَدَانِ يَوْمَ الْقِيَامَةِ.

²⁸⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 6

²⁸¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 7

²⁸² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 8

And it is reported in (the book) Majma'a of Al Taymi who said,

'Ali^{asws} was sweeping the public treasury every Friday and pray two Cycles Salat, and he^{asws} was saying: 'You will testify for me^{asws} on the Day of Qiyamah'.²⁸³

وَرَوَى بَكْرُ بْنُ عَيْسَى عَنْ عَاصِمِ بْنِ كُلَيْبٍ الْحَرَبِيِّ عَنْ أَبِيهِ قَالَ: شَهِدْتُ عَلِيًّا ع وَ قَدْ جَاءَهُ مَالٌ مِنَ الْجَبَلِ فَقَامَ وَ قُمْنَا مَعَهُ وَ جَاءَ النَّاسُ يَزْدَحُمُونَ فَأَخَذَ جَبَالًا فَوَضَعَهَا بِيَدِهِ وَ عَقَدَ بَعْضَهَا إِلَى بَعْضٍ ثُمَّ أَذَارَهَا حَوْلَ الْمَالِ وَ قَالَ لَا أَجِلُّ لِأَحَدٍ أَنْ يُجَاوِزَ هَذَا الْحَبْلَ

And it is reported by Bakr Bin Isa, from Aasim Bin Kuleyb Al Harby, from his father who said,

'I witnessed Ali^{asws} and some wealth had come to him^{asws} from the mountain. He^{asws} stood up and we stood up with him^{asws}, and the people came thronging. He^{asws} took some ropes and connected them and tied them to each other, then he^{asws} formed a circled around the wealth and said: 'It is not permissible for anyone that he crosses this rope!'

قَالَ فَقَعَدَ النَّاسُ كُلُّهُمْ مِنْ وَرَاءِ الْحَبْلِ وَ دَخَلَ هُوَ فَقَالَ أَيْنَ رُءُوسُ الْأَسْبَاعِ وَ كَانَتْ الْكُوفَةُ يُؤَمِّدُهَا أَسْبَاعًا فَجَعَلُوا يَحْمِلُونَ هَذَا الْجُؤَالِقَ إِلَى هَذَا وَ هَذَا إِلَى هَذَا حَتَّى اسْتَوَتْ الْقِسْمَةُ سَبْعَةَ أَجْزَاءٍ وَ وَجَدَ مَعَ الْمَتَاعِ رَغِيفٌ فَقَالَ اكْسِرُوهُ سَبْعَ كِسْرٍ وَ ضَعُوا عَلَى كُلِّ جُزْءٍ كِسْرَةً

He (the narrator) said, 'The people, all of them, sat down behind the rope, and he^{asws} entered and he^{asws} said: 'Where are the seven chiefs?' And on that day, Al-Kufa was in seven segments. He^{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^{asws} said: 'Break in into seven pieces and place each piece upon each portion!'

ثُمَّ قَالَ

إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَ خِيَارُهُ فِيهِ

Then he^{asws} said (a couplet): 'This is my^{asws} felony and his choice in it, when each felon, his hand is to his mouth''.

ثُمَّ أَفْرَغَ عَلَيْهَا وَ دَفَعَهَا إِلَى رُءُوسِ الْأَسْبَاعِ فَجَعَلَ كُلُّ وَاحِدٍ مِنْهُمْ يَدْعُو قَوْمَهُ فَيَحْمِلُونَ الْجُؤَالِقَ.

Then he^{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''.²⁸⁴

وَرَوَى مُجَمِّعٌ عَنْ أَبِي رَجَاءٍ قَالَ: أَخْرَجَ عَلِيٌّ ع سَبْفًا إِلَى السُّوقِ فَقَالَ مَنْ يَشْتَرِي مِنِّي هَذَا فَوَ الَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ لَوْ كَانَ عِنْدِي ثَمَنٌ إِذَا مَا بَعْتُهُ

And it is reported by groups, from Abu Raja'a having said,

'Ali^{asws} brought a sword to the market and said: 'Who will buy this from me^{asws}? By Allah^{azwj} in Whose Hand is my^{asws} soul! If there was in my^{asws} possession the price of a trouser, I^{asws} would not be selling it!'

²⁸³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 9

²⁸⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 10

فَقُلْتُ لَهُ أَنَا أَبِيعُكَ إِزَارًا وَأُنْسِئُكَ ثَمَنَهُ إِلَى عَطَائِكَ فَدَفَعْتُ إِلَيْهِ إِزَارًا إِلَى عَطَائِهِ فَلَمَّا قَبِضَ عَطَاءَهُ دَفَعَ إِلَيَّ ثَمَنَ الْإِزَارِ.

I said to him^{asws}, 'I shall buy you^{asws} a trouser and delay taking its price up to your^{asws} pay day'. So, I handed a trouser to him^{asws} upon to his^{asws} pay day. When he^{asws} took his pay, he^{asws} handed over the price of the trouser to me".²⁸⁵

وَرَوَى هَارُونُ بْنُ سَعْدٍ قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ أَبِي طَالِبٍ لِعَلِيٍّ ع يَا أَمِيرَ الْمُؤْمِنِينَ - لَوْ أَمَرْتُ لِي بِمَعُونَةٍ أَوْ نَفَقَةٍ فَوَ اللَّهُ مَا لِي بِنَفَقَةٍ إِلَّا أَنْ أَبِيعَ دَابَّتِي فَقَالَ لَا وَاللَّهِ مَا أَجِدُ لَكَ شَيْئًا إِلَّا أَنْ تَأْمُرَ عَمَّكَ أَنْ يَسْرِقَ فَيُعْطِيكَ.

And it is reported by Haroun Bin Sa'ad –

'Abdullah son of Ja'far^{asws} Bin Abu Talib^{asws} said to Ali^{asws}, 'O Amir Al-Momineen^{asws}! If you^{asws} could order (a financial) assistance or expense money for me. By Allah^{azwj}! There is no expense money for me except if I were to sell my riding animal'. He^{asws} said: 'No, by Allah^{azwj}! I^{asws} do not find anything to be for you unless you are instruction your uncle^{asws} to steal and give it to you".²⁸⁶

وَرَوَى بَكْرُ بْنُ عَيْسَى قَالَ كَانَ عَلِيٌّ ع يَقُولُ يَا أَهْلَ الْكُوفَةِ إِذَا أَنَا خَرَجْتُ مِنْ عِنْدِكُمْ بِغَيْرِ رَاحِلَتِي وَ رَحْلِي وَ عَلَامِي فَلَانِ فَلَانًا خَائِفٌ وَ كَانَتْ نَفَقَتُهُ تَأْتِيهِ مِنْ غَلَّتِهِ بِالْمَدِينَةِ يَنْبَغُ وَ كَانَ يُطْعِمُ النَّاسَ الْخُبْزَ وَ اللَّحْمَ وَ يَأْكُلُ هُوَ الثَّرِيدَ بِالزَّيْتِ.

And it is reported by Bakr Bin Isa who said,

'Ali^{asws} had said: 'O people of Al-Kufa! What I^{asws} go out from you with other than my^{asws} riding animal and my^{asws} belongings and my^{asws} so and so slave, then I^{asws} am an embezzler'. And his^{asws} expense monies used to come from his^{asws} yield at Al-Medina, and he^{asws} used to feed the people bread and met, and he^{asws} was eating the porridge with the vinegar".²⁸⁷

وَرَوَى أَبُو إِسْحَاقَ الْهَمْدَانِيُّ أَنَّ امْرَأَتَيْنِ أَتَتَا عَلِيًّا ع إِحْدَاهُمَا مِنَ الْعَرَبِ وَ الْأُخْرَى مِنَ الْمَوَالِي فَسَأَلَتَاهُ فَدَفَعَ إِلَيْهِمَا دِرَاهِمَ وَ طَعَامًا بِالسَّوَاءِ فَقَالَتْ إِحْدَاهُمَا إِنِّي امْرَأَةٌ مِنَ الْعَرَبِ وَ هَذِهِ مِنَ الْعَجَمِ فَقَالَ إِنِّي وَ اللَّهُ لَا أَجِدُ لِنَبِيِّ إِسْمَاعِيلَ فِي هَذَا الْفَيْءِ فَضْلًا عَلَى نَبِيِّ إِسْحَاقَ.

And it is reported by Abu Is'haq Al Hamdany –

'Two women came to Ali^{asws}, one of them being from the Arabs and the other one being from the slaves. They asked him^{asws}, so he^{asws} and he^{asws} handed a Dirham to them and a meal with the sameness. One of them said, 'I am a woman from the Arabs and this one is from the non-Arabs'. He^{asws} said: 'By Allah^{azwj}! I^{asws} cannot find being for the sons of Ismail in this war booty, any merit over the sons of Is'haq^{as}!"²⁸⁸

وَرَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَا اعْتَلَجَ عَلَى عَلِيٍّ ع أَمْرَانِ فِي ذَاتِ اللَّهِ تَعَالَى إِلَّا أَخَذَ بِأَشَدِّهِمَا وَ لَقَدْ عَلِمْتُمْ أَنَّهُ كَانَ يَأْكُلُ يَا أَهْلَ الْكُوفَةِ عِنْدَكُمْ مِنْ مَالِهِ بِالْمَدِينَةِ وَ إِنْ كَانَ لَيَأْخُذُ السَّوِيقَ فَيَجْعَلُهُ فِي جِرَابٍ وَ يَحْتِمُ عَلَيْهِ خِيفَةً أَنْ يُزَادَ عَلَيْهِ مِنْ غَيْرِهِ وَ مَنْ كَانَ أَزْهَدَ فِي الدُّنْيَا مِنْ عَلِيٍّ ع.

²⁸⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 11

²⁸⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 12

²⁸⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 13

²⁸⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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}?’²⁸⁹

وَرَوَى النَّضْرُ بْنُ الْمَنْصُورِ عَنْ عُقْبَةَ بْنِ عُلْقَمَةَ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ عَ إِذَا بَيْنَ يَدَيْهِ لَبَنٌ حَامِضٌ آذَانِي حُمُوضَتُهُ وَ كِسْرٌ يَابِسَةٌ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَ تَأْكُلُ مِثْلَ هَذَا فَقَالَ لِي يَا أَبَا الْجَنُوبِ كَانَ رَسُولُ اللَّهِ يَأْكُلُ أَتَيْسَ مِنْ هَذَا وَ يَلْبَسُ أَحْسَنَ مِنْ هَذَا وَ أَشَارَ إِلَى ثِيَابِهِ فَإِنْ أَنَا لَمْ أَخَذْ بِهِ خِفْتُ أَنْ لَا أَلْحَقَ بِهِ.

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^{saww} 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^{saww}’.²⁹⁰

وَرَوَى عِمْرَانُ بْنُ عَقْلَةَ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ عَ بِالْكُوفَةِ إِذَا بَيْنَ يَدَيْهِ قَعْبٌ لَبَنٍ أَجْدَ رِيحُهُ مِنْ شِدَّةِ حُمُوضَتِهِ وَ فِي يَدِهِ زَغِيْفٌ يُرَى فُسَارُ الشَّعِيرِ عَلَى وَجْهِهِ وَ هُوَ يَكْسِرُهُ وَ يَسْتَعِينُ أَحْبَابَنَا بِرُكْبَتَيْهِ وَ إِذَا جَارَيْتُهُ فَضَّةً قَائِمَةً عَلَى رَأْسِهِ

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.

فَقُلْتُ يَا فَضَّةُ أَمَا تَتَّقُونَ اللَّهَ فِي هَذَا الشَّيْخِ أَلَا تَخْلُتُمْ دَفِيقَهُ فَقَالَتْ إِنَّا نَكْرَهُ أَنْ تَوَجَرَ [يُوجَرَ] وَ نَأْتِمُ نَحْنُ قَدْ أَخَذَ عَلَيْنَا أَنْ لَا نَنخُلَ لَهُ دَفِيقًا فَأَصْلَحْنَاهُ

I said, ‘O Fizza^{sa}! Are you^{sa} not fearing Allah^{azwj} 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’.

قَالَ وَ عَلَيَّ عَ لَا يَسْمَعُ مَا تَقُولُ فَالْتَمَسْتُ إِلَيْهَا فَقَالَ مَا تَقُولُ قَالَتْ سَلُهُ فَقَالَ لِي مَا قُلْتَ لَهَا [قَالَ] فَقُلْتُ إِنِّي قُلْتُ لَهَا لَوْ نَخَلْتُمْ دَفِيقَهُ

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)’.

²⁸⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 15

²⁹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 16

فَبَكَى ثُمَّ قَالَ بِأَبِي وَأُمِّي مَنْ لَمْ يَشْبَعْ ثَلَاثًا مُمَوَّلِيَّةً مِنْ حَبْرٍ بَرٍّ حَتَّى فَارَقَ الدُّنْيَا وَ لَمْ يُنْخَلْ دَقِيقُهُ قَالَ يَغْنِي رَسُولَ اللَّهِ ص.

He^{asws} wept, then said: 'By my^{asws} father^{as} and my^{asws} mother^{as}! There was one was not satiated for three consecutive days from wheat bread until he^{saww} separated from the world, and his^{saww} flour was not sifted'. He (the narrator) said, 'He^{asws} meant Rasool-Allah^{saww}'.²⁹¹

وَرَوَى يُوسُفُ بْنُ يَعْقُوبَ عَنْ صَالِحِ بَيَاةٍ الْأَكْسِيَّةِ أَنَّ جَدَّتَهُ لَقِيَتْ عَلِيًّا ع بِالْكُوفَةِ وَ مَعَهُ تَمْرٌ يَحْمِلُهُ فَسَلَّمَتْ عَلَيْهِ وَ قَالَتْ لَهُ أَعْطِنِي يَا أَمِيرَ الْمُؤْمِنِينَ أَحْمِلْ عَنْكَ إِلَى بَيْتِكَ فَقَالَ أَبُو الْعِيَالِ أَحَقُّ بِحَمْلِهِ

And Yusuf Bin Yaqoub reported from Salih Baya'a Al Aksiyah,

'His grandmother had met Ali^{asws} at Al-Kufa and with him^{asws} were some dates he^{asws} was carrying. She greeted unto him^{asws} and said to him^{asws}, 'Give it to me O Amir Al-Momineen^{asws}! I shall carry it for you^{asws} to your^{asws} house'. He^{asws} said: 'Father^{asws} of the dependants is more rightful with carrying it'.

قَالَتْ ثُمَّ قَالَ لِي أَلَا تَأْكُلِينَ مِنْهُ فَقُلْتُ لَا أُرِيدُهُ قَالَتْ فَانْطَلِقِي بِهِ إِلَى مَنْزِلِهِ ثُمَّ رَجَعِي مُرْتَدِنَا بَيْتَكَ الشَّمْلَةَ وَ فِيهَا فُشُورُ التَّمْرِ فَصَلِّي بِالنَّاسِ فِيهَا الْجُمُعَةَ.

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^{asws} house, then returned with that blanket and therein were date peelings and he^{asws} prayed the Friday Salat in it'.²⁹²

وَرَوَى مُحَمَّدُ بْنُ فَضِيلٍ بْنِ عَزْوَانَ قَالَ: قِيلَ لِعَلِيِّ ع كَمْ تَتَصَدَّقُ كَمْ تُخْرِجُ مَالَكَ أَلَا تُنْسِكُ قَالَ إِيَّيَّيْ وَ اللَّهُ لَوْ أَعْلَمَ أَنَّ اللَّهَ تَعَالَى قَبِلَ مِنِّي فَرَضًا وَاحِدًا لَأَمْسَكْتُ وَ لَكَيْتُ وَ اللَّهُ لَا أَذْرِي أَ قَبِلَ سُبْحَانَهُ مِنِّي شَيْئًا أَمْ لَا.

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 I^{asws} knew that Allah^{azwj} has Accepted even one Obligatory act from me^{asws}, I^{asws} would withhold, but by Allah^{azwj}, I^{asws} do not know whether the Glorious has Accepted anything from me^{asws} or not'.²⁹³

وَرَوَى عَنبَسَةُ الْعَابِدُ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ قَالَ: أَعْتَقَ عَلِيُّ ع فِي حَيَاةِ رَسُولِ اللَّهِ ص أَلْفَ مَمْلُوكٍ مِمَّا حَجَلَتْ يَدَاهُ وَ عَرِقَ حَبِينُهُ وَ لَقَدْ وُيِّي الْخِلَافَةَ وَ أَتَتْهُ الْأَمْوَالُ فَمَا كَانَ حُلُوهَا إِلَّا التَّمَرُ وَ لَا ثِيَابُهُ إِلَّا الْكَرَابِيسُ.

And it is reported by Anbasah Al Aabid, from Abdullah Bin Al-Hassan Bin Al-Husayn who said,

'During the lifetime of Rasool-Allah^{saww}, 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

²⁹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 17

²⁹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 18

²⁹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 19

caliphate and wealth had come to him^{asws}, but his^{asws} sweet dishes were not except the dates nor were his^{asws} clothes except the white cotton”.²⁹⁴

وَرَوَى الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ أَبِي صَادِقٍ قَالَ: تَزَوَّجَ عَلِيٌّ عَ لَيْلَى بِنْتُ مَسْعُودِ النَّهْشَلِيَّةِ - فَضْرِبَتْ لَهُ فِي دَارِهِ حَجَلَةً فَجَاءَ فَهَتَّكَهَا وَ قَالَ حَسْبُ أَهْلِ عَلِيٍّ مَا هُمْ فِيهِ.

And it is reported by Al Awwam Bin Hawshab, from Abu Sadiq who said,

‘Ali^{asws} married Layla Bing Masoud Al-Nahshaliya, so a bridal chamber was struck for her in his^{asws} house. He^{asws} came and tore it down and said, ‘It suffices the family of Ali^{asws} what they are in”.²⁹⁵

وَرَوَى حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَائِنِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: ابْتَاعَ عَلِيٌّ عَ فِي خِلَافَتِهِ قَمِيصًا سَمَلًا بِأَرْبَعَةِ دَرَاهِمٍ ثُمَّ دَعَا الْحَيَّاطَ فَمَدَّ كُمَ الْقَمِيصِ وَأَمَرَهُ بِقَطْعِ مَا جَاوَزَ الْأَصَابِعَ.

And it is reported by Hatim Bin Ismail Al Madainy,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘Ali^{asws} bought a Samla shirt during his^{asws} caliphate for four Dirhams, then he^{asws} called a tailor. He^{asws} extended the sleeve of the shirt and instructed him to cut out whatever had exceeded the fingers”.²⁹⁶

وَقَالَ فِي مَوْضِعٍ آخَرَ مِنْ شَرْحِ نَهْجِ الْبَلَاغَةِ وَأَمَّا فَضَائِلُهُ فَإِنَّهَا قَدْ بَلَغَتْ مِنَ الْعَظَمِ وَالْإِنْتِشَارِ مَبْلَغًا يَسْمَعُ مَعَهُ التَّعَرُّضُ لِذِكْرِهَا وَ التَّصَدِّي لِتَفْصِيلِهَا فَصَارَتْ كَمَا قَالَ أَبُو الْعَبَّاسِ لِعَبْدِ اللَّهِ بْنِ يَحْيَى بْنِ خَاقَانَ وَزَيْرِ الْمُتَوَكِّلِ وَ الْمُعْتَمِدِ رَأَيْتَنِي فِيمَا أُتْعَاظِي مِنْ وَصْفِ فَضْلِكَ كَالْمُحِيرِ عَنْ ضَوْءِ النَّهَارِ الْبَاهِرِ وَ الْقَمَرِ الزَّاهِرِ الَّذِي لَا يَخْفَى عَلَى النَّاطِرِ

And he (Ibn Abi Al-Hadeed) said in another place from the commentary of Nahj Al-Balagah, ‘And as for his^{asws} merits, these have reached the magnificence and the publicity with the ugliness of the objections to his^{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 Ali^{asws}) is like the informant about the brightness of the dazzling day and the apparent moon which is not hidden to the beholder.

فَأَيُّقُنْتُ أَنِّي حَيْثُ انْتَهَى بِِي الْقَوْلُ مُنْسُوبٌ إِلَى الْعَجْزِ مُقْصَرٌّ عَنِ الْغَايَةِ فَانْصَرَفْتُ عَنِ النَّهْءِ عَلَيْكَ إِلَى الدُّعَاءِ لَكَ وَ وَكَلْتُ الْإِحْبَارَ عَنْكَ إِلَى عِلْمِ النَّاسِ بِكَ.

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^{asws} to the supplication for you^{asws} and I am allocating the Ahadeeth about you^{asws} to the knowledge of the people with you^{asws}.

²⁹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 20

²⁹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 21

²⁹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 22

وَمَا أَقُولُ فِي رَجُلٍ أَقَرَّ لَهُ أَعْدَاؤُهُ وَخُصُومُهُ بِالْفَضْلِ وَلَمْ يُمَكِّنْهُمْ جَهْلُ مَنَاقِبِهِ وَلَا كِتْمَانُ فَضَائِلِهِ فَقَدْ عَلِمْتُ أَنَّهُ اسْتَوَى بَنُو أُمَيَّةَ عَلَى سُلْطَانِ الْإِسْلَامِ فِي شَرْقِ الْأَرْضِ وَغَرْبِهَا وَاجْتَهَدُوا بِكُلِّ حِيلَةٍ فِي إِطْفَاءِ نُورِهِ وَالتَّحْرِيفِ عَلَيْهِ وَوَضْعِ الْمَغَائِبِ وَالْمَتَالِبِ لَهُ وَلَعْنُوهُ عَلَى جَمِيعِ الْمَنَائِرِ

And what can I be saying regarding a man (Ali^{asws}), even his^{asws} enemies and his^{asws} adversaries are acknowledging with the merits, and ignorance does not enable them (to know) his^{asws} virtues. And there is no concealment of his^{asws} merits, for it is known that the clan of Umayyaa 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 his^{asws} Light, and altering upon it, and placing the faults and the defamatory (statements) to him^{asws} and cursing him^{asws} upon entirety of the pulpits.

وَتَوَعَّدُوا مَا دَجِيهَ بَلِّ حَبْسُوهُمْ وَفَتْلُوهُمْ وَمَنَعُوا مِنْ رِوَايَةِ حَدِيثٍ يَتَضَمَّنُ لَهُ فَضِيلَةً أَوْ يَرْفَعُ لَهُ ذِكْرًا حَتَّى حَظَرُوا أَنْ يُسَمَّى أَحَدٌ بِاسْمِهِ

And they were threatening the ones praising him^{asws}, but they were imprisoning them and killing them, and they forbade from reporting any Hadeeth which was inclusive of a merit for him^{asws}, and raising his^{asws} mention, to the extent that they cautioned forbidding anyone from naming with his^{asws} name.

فَمَا زَادَهُ ذَلِكَ إِلَّا رَفْعَةً وَشُمُوءًا وَكَانَ كَالْمِسْكِ كُلَّمَا سِيرَ انْتَشَرَ عَرْفُهُ وَكُلَّمَا كُتِمَ تَضَوَّعَ نَشْرُهُ وَكَالشَّمْسِ لَا تَسْتُرُ بِالرَّاحِ وَكَضَوْءِ النَّهَارِ إِنْ حُجِبَتْ عَنْهُ عَيْنٌ وَاحِدَةً أَذْرَكَهُ عُيُونٌ كَثِيرَةٌ أُخْرَى

But that did not increase except elevation and fame, he^{asws} was like the musk, every time it is veiled, its aroma spreads, and every time he^{asws} was concealed, he^{asws} was publicised; and he^{asws} 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.

وَمَا أَقُولُ فِي رَجُلٍ تَغْزِي إِلَيْهِ كُلُّ فَضِيلَةٍ وَتَنْتَهِي إِلَيْهِ كُلُّ فِرْقَةٍ فَهُوَ رَأْسُ الْفَضَائِلِ وَبُيُوتُهَا وَأَبُو عُذْرِهَا وَسَابِقُ مِضْمَارِهَا وَنُجْلِي حَلَبَتِهَا كُلُّ مَنْ بَرَعَ فِيهَا بَعْدَهُ فَمَنْهُ أَحَدٌ وَ لَهُ افْتَقَى وَ عَلَى مِثَالِهِ اخْتَدَى.

And what can I say regarding a man^{asws} (when) every merit is consoled to him^{asws} and every sect is pulled towards him^{asws}. He^{asws} 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 him^{asws}, and was a follower of his^{asws} and had been led upon his^{asws} example.

وَقَدْ عَرَفْتُ أَنَّ أَشْرَفَ الْعُلُومِ هُوَ الْعِلْمُ الْإِلَهِيُّ لِأَنَّ شَرَفَ الْعِلْمِ بِشَرَفِ الْمَعْلُومِ وَمَعْرُوفُهُ أَشْرَفُ الْمَوْجُودَاتِ فَكَانَ هُوَ أَشْرَفَ الْعُلُومِ وَمِنْ كَلَامِهِ عَاقِبَتَيْنِ وَ عَنْهُ نُفَعٌ وَ إِلَيْهِ انْتَهَى وَمِنْهُ ابْتَدَى

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 his^{asws} speeches, and copied from him^{asws}, and ending up to him^{asws}, and it began from him^{asws}.

فَإِنَّ الْمُعْتَزِلَةَ الَّذِينَ هُمْ أَهْلُ التَّوْحِيدِ وَالْعَدْلِ وَأَرْبَابُ النَّظَرِ مِنْهُمْ تَعَلَّمَ النَّاسُ هَذَا الْقَوْلَ تَلَامِيذُهُ وَأَصْحَابُهُ لِأَنَّ كَثِيرَهُمْ وَاصِلٌ بِنِ عَطَاءٍ تَلْمِيذُ أَبِي هَاشِمٍ عَبْدَ اللَّهِ بْنِ مُحَمَّدٍ بْنِ الْحَنَفِيَّةِ وَأَبُو هَاشِمٍ تَلْمِيذُ أَبِيهِ وَأَبُوهُ تَلْمِيذُ عَاقِبَتَيْنِ

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.

وَأَمَّا الْأَشْعَرِيَّةُ فَإِنَّهُمْ يَنْتُمُونَ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي بَشِيرٍ الْأَشْعَرِيِّ وَهُوَ تَلْمِذُ أَبِي عَلِيٍّ الْجَبَّائِيِّ وَ أَبُو عَلِيٍّ أَحَدُ مَشَائِخِ الْمُعْتَزِلَةِ فَالْأَشْعَرِيَّةُ يَنْتَهُونَ بِالْأَخْزَرِ إِلَى أَسْتَاذِ الْمُعْتَزِلَةِ وَ مُعَلِّمِهِمْ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ أَمَّا الْإِمَامِيَّةُ وَ الزَّيْدِيَّةُ فَانْتَمَاؤُهُمْ إِلَيْهِ ظَاهِرٌ.

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 Zaydites, their ending to him^{asws} is apparent.

وَ مِنْ الْعُلُومِ عِلْمُ الْفِقْهِ وَ هُوَ أَصْلُهُ وَ أَساسُهُ وَ كُلُّ فِقْهِ فِي الْإِسْلَامِ فَهُوَ عِيَالٌ عَلَيْهِ وَ مُسْتَفِيدٌ مِنْ فِقْهِهِ

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.

أَمَّا أَصْحَابُ أَبِي حَنِيفَةَ كَأَبِي يُوسُفَ وَ مُحَمَّدٍ وَ غَيْرِهِمَا فَأَخَذُوا عَنْ أَبِي حَنِيفَةَ وَ أَمَّا الشَّافِعِيُّ فَقَرَأَ عَلَى مُحَمَّدِ بْنِ الْحُسَيْنِ فَيَرْجِعُ فِقْهُهُ أَيْضاً إِلَى أَبِي حَنِيفَةَ وَ أَبُو حَنِيفَةَ قَرَأَ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ جَعْفَرٌ قَرَأَ عَلَى أَبِيهِ وَ يَنْتَهِي الْأَمْرُ إِلَى عَلِيٍّ ع

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 Haneefa). 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 Ali^{asws}.

وَ أَمَّا مَالِكُ بْنُ أَنَسٍ فَقَرَأَ عَلَى رَبِيعَةَ الرَّائِي وَ قَرَأَ رَبِيعَةُ عَلَى عِكْرَمَةَ وَ قَرَأَ عِكْرَمَةُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ قَرَأَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

And as for Malik Bin Anas, he read (studied) to Rabie Al-Raie, and Rabie studied to Ikrima (Bin Abu Jahl^{la}), and Ikrimah studied to Abdullah Bin Abbas, and Abdullah Bin Abbas studied to Ali^{asws} Bin Abu Talib^{asws}.

وَ إِنْ شِئْتَ رَدَدْتُ إِلَيْهِ فِقْهُ الشَّافِعِيِّ بِقِرَاءَتِهِ عَلَى مَالِكٍ كَانَ لَكَ ذَلِكَ فَهَؤُلَاءِ الْمُفَقَّهَاءُ الْأَرْبَعَةُ وَ أَمَّا فِقْهُ الشَّيْعَةِ فَرُجُوعُهُ إِلَيْهِ ظَاهِرٌ.

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.

وَأَيْضاً فَإِنَّ فُقَهَاءَ الصَّحَابَةِ كَانُوا عُمَرَ بْنَ الْخَطَّابِ وَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ كِلَاهُمَا أَخَذَا عَنْ عَلِيٍّ عَ أَمَّا ابْنُ عَبَّاسٍ فَظَاهِرٌ وَ أَمَّا عُمَرُ فَقَدْ عَرَفَ كُلُّ أَحَدٍ رُجُوعَهُ إِلَيْهِ فِي كَثِيرٍ مِنَ الْمَسَائِلِ الَّتِي أَشْكَلَتْ عَلَيْهِ وَ عَلَى غَيْرِهِ مِنَ الصَّحَابَةِ وَ قَوْلُهُ غَيْرَ مَرَّةٍ لَوْ لَا عَلِيٌّ هَلَكَ عُمَرُ وَ قَوْلُهُ لَا بَقِيَتْ لِمَعْصِلَةٍ لَيْسَ لَهَا أَبُو حَسَنٍ وَ قَوْلُهُ لَا يُفْتَيْنَ أَحَدٌ فِي الْمَسْجِدِ وَ عَلِيٍّ حَاضِرٌ

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.

فَقَدْ عُرِفَ بِهَذَا الْوَجْهِ أَيْضاً انْتِهَاءُ الْفِقْهِ إِلَيْهِ وَ قَدْ رَوَى الْعَامَّةُ وَ الْخَاصَّةُ قَوْلَهُ ص أَفْضَاكُمْ عَلِيٌّ. وَ الْقَضَاءُ هُوَ الْفِقْهُ فَهُوَ إِذَنْ أَفْقَهُهُمْ.

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^{saww} 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.

وَ رَوَى - الْكُلُّ أَيْضاً أَنَّهُ قَالَ لَهُ وَ قَدْ بَعَثَهُ إِلَى الْيَمَنِ قَاضِياً اللَّهُمَّ اهْدِ قَلْبَهُ وَ ثَبِّتْ لِسَانَهُ قَالَ فَمَا شَكَّكَتُ بَعْدَهَا فِي قَضَائِهِ بَيْنَ اثْنَيْنِ.

And it is reported by all of them as well that he^{saww} had said for him^{asws}, and he^{saww} had sent him^{asws} to Al-Yemen as a judge: 'O Allah^{azwj}! Guide his^{asws} heart and affirm his^{asws} tongue'. He^{asws} said: 'So I^{asws} did not doubt after it in any judgment between two'.

وَ هُوَ عَ الَّذِي أَفْتَى فِي الْمَرْأَةِ الَّتِي وَضَعَتْ لِسْتَةً أَشْهَرٍ وَ هُوَ الَّذِي أَفْتَى بِهِ فِي الْحَامِلِ الرَّائِيَةِ وَ هَذِهِ الْمَسْأَلَةُ لَوْ أَفَكَّرَ الْفُرْضِيُّ فِيهَا فِكْراً طَوِيلًا لَا سَتَحْسَنَ مِنْهُ بَعْدَ طَوْلِ النَّظَرِ هَذَا الْجَوَابُ فَمَا ظَنُّكَ بِمَنْ قَالَهُ بِدِيهَةٍ وَ اقْتَضَبَهُ اِجْتِهَالًا.

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.

وَ مِنَ الْعُلُومِ عِلْمُ تَفْسِيرِ الْقُرْآنِ وَ عَنْهُ أَخَذَ وَ مِنْهُ فُرِعَ وَ إِذَا رَجَعْتَ إِلَى كُتُبِ التَّفْسِيرِ عِلِمَتْ صِحَّةُ ذَلِكَ لِأَنَّ أَكْثَرَهُ عَنْهُ وَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ قَدْ عِلِمَ النَّاسُ حَالَ ابْنِ عَبَّاسٍ فِي مُلَازَمَتِهِ وَ انْقِطَاعِهِ إِلَيْهِ وَ أَنَّهُ تَلْمِيزُهُ وَ خَرِيجُهُ

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.

وَ قِيلَ لَهُ أَيْنَ عِلْمُكَ مِنْ عِلْمِ ابْنِ عَمِكَ فَقَالَ كُنْسَبَةِ قَطْرَةٍ مِنَ الْمَطَرِ إِلَى الْبَحْرِ الْمُحِيطِ.

And it was said to him, 'Where is your knowledge from the knowledge of the son^{asws} of your uncle^{as}?' He said, 'Just like a drop from the rain to the encompassing ocean'.

وَمِنَ الْعُلُومِ عِلْمُ الطَّرِيقَةِ وَ الْحَقِيقَةِ وَ أَحْوَالِ التَّصَوُّفِ وَ قَدْ عَرَفْتُ أَنَّ أَرْبَابَ هَذَا الْقَرْنِ فِي جَمِيعِ بِلَادِ الْإِسْلَامِ إِلَيْهِ يَنْتَهُونَ وَ عِنْدَهُ يَقِفُونَ

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^{asws} and are pausing with him^{asws}.

وَ قَدْ صَرَّحَ بِذَلِكَ الشَّيْبَلِيُّ وَ الْجُنَيْدُ وَ السَّرِيُّ وَ أَبُو يَزِيدَ الْبُسْطَامِيُّ وَ أَبُو مُحَمَّدٍ مَعْرُوفُ الْكَرْخِيِّ وَ يَكْفِيكَ دَلَالَةٌ عَلَى ذَلِكَ الْحَرْفَةُ الَّتِي هِيَ شِعَارُهُمْ إِلَى الْيَوْمِ وَ كَوْنُهُمْ يُسْتَنْدُوْنَهَا بِإِسْنَادٍ مُتَّصِلٍ إِلَيْهِ ع.

And that has been stated by Al-Shably, and Al-Juneid, 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^{asws}.

وَ مِنَ الْعُلُومِ عِلْمُ النَّحْوِ وَ الْعَرَبِيَّةِ وَ قَدْ عَلِمَ النَّاسُ كَافَّةً أَنَّهُ هُوَ الَّذِي ابْتَدَعَهُ وَ أَنْشَأَهُ وَ أَمْلَى عَلَى أَبِي الْأَسْوَدِ الدَّوَلِيِّ جَوَامِعَهُ وَ أُصُولَهُ مِنْ جُمْلَتِهَا الْكَلِمَةُ ثَلَاثَةُ أَشْيَاءَ اسْمٌ وَ فِعْلٌ وَ حَرْفٌ

And from the knowledge(s) is knowledge of the stars and the Arabic notations (A'raab), and he^{asws} had taught all the people. He^{asws} is the one who initiated it 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.

وَ مِنْ جُمْلَتِهَا تَفْسِيرُ الْكَلِمَةِ إِلَى مَعْرِفَةٍ وَ نَكِيرَةٍ وَ تَفْسِيرُ وُجُوهِ الْإِعْرَابِ إِلَى الرَّفْعِ وَ النَّصْبِ وَ الْحَرِّ وَ الْجُزْمِ وَ هَذَا يَكَادُ يُلْحَقُ بِالْمُعْجَزَاتِ لِأَنَّ الْقُوَّةَ الْبَشَرِيَّةَ لَا تَقِي بِهَذَا الْحَصْرِ وَ لَا تَنْهَضُ بِهَذَا الْإِسْتِنْبَاطِ.

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.

وَ إِنْ رَجَعْتَ إِلَى الْخَصَائِصِ الْخُلُقِيَّةِ وَ الْفَضَائِلِ النَّفْسَانِيَّةِ وَ الدِّينِيَّةِ وَجَدْتَهُ ابْنَ جَلَالِهَا وَ طَلَّاعَ ثَنَائِهَا أَمَّا الشَّجَاعَةُ فَإِنَّهُ أَنْسى النَّاسَ فِيهَا ذِكْرَ مَنْ كَانَ قَبْلَهُ وَ مَحَا اسْمَ مَنْ يَأْتِي بَعْدَهُ وَ مَقَامَاتُهُ فِي الْحَرْبِ مَشْهُورَةٌ يُضْرَبُ بِهَا الْأَمْثَالُ إِلَى يَوْمِ الْقِيَامَةِ

And if you return to the characteristics, the mannerisms and the moral merits, and the religiousness, you will find him^{asws} a son of its clarity and experience. As for the bravery, he^{asws} comforted the people during it, reminding the ones who were before him^{asws} and effacing the ones to come after him^{asws}, and his^{asws} standing in the war is well-known. The examples would be struck with him^{asws} up to the Day of Qiyamah.

وَ هُوَ الشَّجَاعُ الَّذِي مَا فَرَّ قَطُّ وَ لَا اِزْتَاغَ مِنْ كِتَابَةٍ وَ لَا بَارَزَ أَحَدًا إِلَّا قَتَلَهُ وَ لَا صَرَبَ صَرْبَةً قَطُّ فَاحْتَاجَتْ الْأُولَى إِلَى الثَّانِيَةِ

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.

و فِي الْحَدِيثِ كَانَتْ ضَرْبَانَهُ وَثَرًا وَ لَمَّا دَعَا مُعَاوِيَةَ إِلَى الْمُبَارَاةِ لِيَسْتَرْيَحَ النَّاسُ مِنَ الْحَرْبِ يَقْتُلُ أَحَدَهُمَا قَالَ لَهُ عَمْرُو لَقَدْ أَنْصَفَكَ فَقَالَ مُعَاوِيَةُ مَا عَشَشْتَنِي مُنْذُ نَصَحْتَنِي إِلَّا الْيَوْمَ أَتَأْمُرُنِي بِمُبَارَاةِ أَبِي حَسَنٍ وَ أَنْتَ تَعْلَمُ أَنَّ الشُّجَاعَ الْمُطْرُقَ أَرَاكَ طَمِعْتَ فِي إِمَارَةِ الشَّامِ بَعْدِي

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'.

وَ كَانَتِ الْعَرَبُ تَفْتَحِرُ بِوُفُوفِهَا فِي الْحَرْبِ فِي مُقَابَلَتِهِ فَأَمَّا قَتْلَاهُ فَانْتِخَارُ زَهْطِهِمْ بِأَنَّهُ ع قَتَلَهُمْ أَظْهَرُ وَ أَكْثَرُ قَالَتْ أُخْتُ عَمْرُو بِنِ عَبْدٍ وَدَّ تَرْثِيهِ

لَوْ كَانَ قَاتِلُ عَمْرٍو غَيْرَ قَاتِلِهِ
لَكِنَّ قَاتِلَهُ مَنْ لَا نَظِيرَ لَهُ
بَكَيْتُهُ أَبَدًا مَا دُمْتُ فِي الْأَبَدِ
وَ كَانَ يُدْعَى أَبُوهُ بَيْضَةَ الْبَلَدِ.

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'.

وَ انْتَبَهَ مُعَاوِيَةُ يَوْمًا فَرَأَى عَبْدَ اللَّهِ بْنَ زُبَيْرٍ جَالِسًا تَحْتَ رِجْلَيْهِ عَلَى سَرِيرِهِ فَقَالَ لَهُ عَبْدُ اللَّهِ يُدَاعِبُهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ شِئْتُ أَنْ أَفْتِكَ بِكَ لَفَعَلْتُ فَقَالَ لَقَدْ شَجَعْتَ بَعْدَنَا يَا أَبَا بَكْرٍ قَالَ وَ مَا الَّذِي تُنْكِرُهُ مِنْ شَجَاعَتِي وَ قَدْ وَقَفْتُ فِي الصَّفِّ إِزَاءَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ لَا جَرَمَ أَنَّهُ قَتَلَكَ وَ أَبَاكَ يُبْسِرِي يَدَيْهِ وَ يَقْبِيتِ الْيَمْنَى فَارِعَةً يَطْلُبُ مَنْ يَقْتُلُهُ بِهَا

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'.

وَ جُمْلَةُ الْأَمْرِ أَنَّ كُلَّ شُجَاعٍ فِي الدُّنْيَا إِلَيْهِ يَنْتَهِي وَ بِاسْمِهِ يُنَادِي فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا.

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.

وَ أَمَّا الْقُوَّةُ وَ الْأَيْدُ فِيهِ يُضْرَبُ الْمَثَلُ فِيهِمَا قَالَ ابْنُ قُتَيْبَةَ فِي الْمَعَارِفِ مَا صَارَعَ أَحَدًا قَطُّ إِلَّا صَرَغَهُ وَ هُوَ الَّذِي قَلَعَ بَابَ خَيْبَرَ وَ اجْتَمَعَ عَلَيْهِ عَصَبَةُ مِنَ النَّاسِ لِيَقْلِبُوهُ فَلَمْ يَقْلِبُوهُ

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.

وَهُوَ الَّذِي أَفْتَلَحَ هُبَالٌ مِنْ أَعْلَى الْكَعْبَةِ وَكَانَ عَظِيماً جِداً فَأَلْقَاهُ إِلَى الْأَرْضِ وَهُوَ الَّذِي أَفْتَلَحَ الصَّخْرَةَ الْعَظِيمَةَ فِي أَيَّامِ خِلَافَتِهِ بَعْدَ عَجْرِ الْجَيْشِ كُلِّهِ عَنْهَا فَأَنْبَطَ الْمَاءُ مِنْ تَحْتِهَا.

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.

وَأَمَّا السَّخَاءُ وَالْجُودُ فَحَالُهُ فِيهِ ظَاهِرَةٌ كَانَ يَصُومُ وَ يَطْوِي وَ يُؤْتِرُ بِزَادِهِ وَ فِيهِ أَنْزَلَ وَ يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مَسْكِيناً وَ يَتِيماً وَ أَسِيراً إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُوراً

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].**

وَ رَوَى الْمُفَسِّرُونَ أَنَّهُ لَمْ يَكُنْ يَمْلِكُ إِلَّا أَرْبَعَةَ دَرَاهِمَ فَتَصَدَّقَ بِدِرْهَمٍ لَيْلاً وَ بِدِرْهَمٍ نَهَاراً وَ بِدِرْهَمٍ سِرّاً وَ بِدِرْهَمٍ عَلَانِيَةً فَأَنْزَلَ فِيهِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرّاً وَ عَلَانِيَةً

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, and a Dirham secretly, and a Dirham 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].**

وَ رُوِيَ عَنْهُ أَنَّهُ كَانَ يَسْتَقِي بِيَدِهِ لِنَحْلِ قَوْمٍ مِنْ يَهُودِ الْمَدِينَةِ حَتَّى مَحَلَّتْ يَدُهُ وَ يَتَصَدَّقُ بِالْأَجْرَةِ وَ يَشُدُّ عَلَى بَطْنِهِ حَجَراً.

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)'.
وَقَالَ الشَّعْبِيُّ وَ قَدْ ذَكَرَهُ ع كَانَ أَسْحَى النَّاسِ كَانَ عَلَى الْخُلُقِ الَّذِي يُحِبُّ اللَّهُ السَّخَاءُ وَ الْجُودَ مَا قَالَ لَا لِسَائِلٍ قَطُّ

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.

وَ قَالَ عَدُوُّهُ وَ مُبْغِضُهُ الَّذِي يَجْتَنُّهُ فِي وَصْمِهِ وَ عَيْبِهِ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ لِمَحْمَدٍ بْنِ أَبِي حَفْصٍ الضُّبِّيِّ لَمَّا قَالَ جِئْتُكَ مِنْ عِنْدِ أَجَلِ النَّاسِ وَجِئْتُكَ كَيْفَ تَقُولُ إِنَّهُ أَجَلُ النَّاسِ وَ لَوْ مَلَكَ بَيْتاً مِنْ تَبَرٍّ وَ بَيْتاً مِنْ تَبَرٍّ لَأَنْقَدَ تَبَرُّهُ قَبْلَ تَبَرِّهِ

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) gold and a house of clay, he^{asws} would have spent (given away) his^{asws} gold before his^{asws} clay'.

وَهُوَ الَّذِي كَانَ يَكْنُسُ بُيُوتَ الْأَمْوَالِ وَ يُصَلِّي فِيهَا وَ هُوَ الَّذِي قَالَ يَا صَفْرَاءُ وَ يَا بَيْضَاءُ غُرِّي غُرِّي وَ هُوَ الَّذِي لَمْ يُخَلِّفْ مِيرَاثًا وَ كَانَتِ الدُّنْيَا كُلُّهَا يَبْدُوهُ إِلَّا مَا كَانَ مِنَ الشَّامِ.

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.

وَ أَمَّا الْجِلْمُ وَ الصَّفْحُ فَكَانَ أَحْلَمَ النَّاسِ مِنْ ذَنْبٍ وَ أَصْفَحَهُمْ عَنْ مُسِيءٍ وَ قَدْ ظَهَرَتْ صِحَّةُ مَا قُلْنَا يَوْمَ الْجَمَلِ حَيْثُ ظَفَرَ بِمَرْوَانَ بْنِ الْحَكَمِ وَ كَانَ أَغْدَى النَّاسِ لَهُ وَ أَشَدَّهُمْ بُغْضًا فَصَفَحَ عَنْهُ

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.

وَ كَانَ عَبْدُ اللَّهِ بْنُ الرَّبِيعِ يَشْتِمُهُ عَلَى رُءُوسِ الْأَشْهَادِ وَ حَطَبَ يَوْمَ الْبَصَرَةِ فَقَالَ قَدْ أَتَاكُمْ الْوَعْبُ اللَّيْمُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ كَانَ عَلِيٌّ ع يَقُولُ مَا زَالَ الرَّبِيعُ رَجُلًا مِنَّا أَهْلَ الْبَيْتِ حَتَّى شَبَّ عَبْدُ اللَّهِ

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'.

فَظَفَرَ بِهِ يَوْمَ الْجَمَلِ فَأَخَذَهُ أُسِيرًا فَصَفَحَ عَنْهُ وَ قَالَ اذْهَبْ فَلَا أَرَيْنَاكَ لَمْ يَرِدْهُ عَلَى ذَلِكَ وَ ظَفَرَ بِسَعِيدِ بْنِ الْعَاصِ بَعْدَ وَقْعَةِ الْجَمَلِ بِمَكَّةَ وَ كَانَ لَهُ عَدُوًّا فَأَعْرَضَ عَنْهُ وَ لَمْ يَقُلْ لَهُ شَيْئًا.

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.

وَ قَدْ عَلِمْتُمْ مَا كَانَ مِنْ غَائِثَةٍ فِي أَمْرِهِ فَلَمَّا ظَفَرَ بِمَا أَكْرَمَهَا وَ بَعَثَ مَعَهَا إِلَى الْمَدِينَةِ عِشْرِينَ امْرَأَةً مِنْ نِسَاءِ عَبْدِ الْقَيْسِ عَمَمَهُنَّ بِالْعَمَائِمِ وَ قَلَدَهُنَّ بِالسُّيُوفِ فَلَمَّا كَانَتْ بَعْضُ الطَّرِيقِ ذَكَرَتْهُ بِمَا لَا يَجُوزُ أَنْ يُذَكَّرَ بِهِ وَ تَأَنَّفَتْ وَ قَالَتْ هَتَكَ سِرِّي بِرَجَالِهِ وَ جُنْدِيهِ الَّذِينَ وَكَلَهُمْ بِي فَلَمَّا وَصَلَتِ الْمَدِينَةَ أَلْقَى النِّسَاءَ عَمَائِمَهُنَّ وَ قُلْنَ لَنَا إِنَّمَا نَحْنُ نِسْوَةٌ

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'.

وَحَارَبَهُ أَهْلُ الْبَصْرَةِ وَضَرَبُوا وَجْهَهُ وَوُجُوهُ أَوْلَادِهِ بِالسَّيْفِ وَشَتَمُوهُ وَلَعَنُوهُ فَلَمَّا ظَفَرَ بِهِمْ رَفَعَ السَّيْفَ عَنْهُمْ وَ نَادَى مُنَادِيَهُ فِي أَقْطَارِ الْعَسْكَرِ أَلَا لَا يُتَّبَعُ مُوَلٌّ وَلَا يُجْهَرُ عَلَى جَرِيحٍ وَلَا يُقْتَلُ مُسْتَأْثَرٌ وَمَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ وَمَنْ تَحَيَّرَ إِلَى عَسْكَرِ الْإِمَامِ فَهُوَ آمِنٌ

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!'

وَلَمْ يَأْخُذْ أَثْقَالَهُمْ وَلَا سَبَى ذَرَارِيَهُمْ وَلَا عَنِمَ شَيْئاً مِنْ أَمْوَالِهِمْ وَلَا شَاءَ أَنْ يَفْعَلَ كُلَّ ذَلِكَ لَفَعَلَ وَ لَكِنَّهُ أَمَرَهُ إِلَّا الصَّفْحَ وَالْعَفْوَ. وَ تَقَبَّلَ سُنَّةَ رَسُولِ اللَّهِ ص يَوْمَ فَتَحَ مَكَّةَ فَإِنَّهُ عَفَا وَ الْأَحْقَادُ لَمْ تَبْرُدْ وَ الْإِسَاءَةُ لَمْ تُنْسَ

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).

وَلَمَّا مَلَكَ عَسْكَرُ مُعَاوِيَةَ عَلَيْهِ الْمَاءَ وَ أَحَاطُوا بِشَرِيعَةِ الْفُرَاتِ وَ قَالَتْ رُؤَسَاءُ الشَّامِ لَهُ افْتُلْهُمْ بِالْعَطَشِ كَمَا قَتَلُوا عُثْمَانَ عَطَشاً سَأَلَهُمْ عَلِيٌّ ع وَ أَصْحَابُهُ أَنْ يُسَوِّغُوا لَهُمْ شَرْبَ الْمَاءِ فَقَالُوا لَا وَ اللَّهُ وَ لَا قَطْرَةً حَتَّى تَمُوتَ ظَمَأً كَمَا مَاتَ ابْنُ عَفَّانَ

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'.

فَلَمَّا رَأَى ع أَنَّهُ الْمَوْتُ لَا مَخَالَ تَقَدَّمَ بِأَصْحَابِهِ وَ حَمَلَ عَلَى عَسَاكِرِ مُعَاوِيَةَ حَمَلَاتٍ كَثِيفَةٍ حَتَّى أَرَاهُمْ عَنْ مَرَكَزِهِمْ بَعْدَ قَتْلِ دَرِيْعٍ سَقَطَتْ مِنْهُ الرُّءُوسُ وَ الْأَيْدِي وَ مَلَكَوا عَلَيْهِمُ الْمَاءَ وَ صَارَ أَصْحَابُ مُعَاوِيَةَ فِي الْفَلَاةِ لَا مَاءَ لَهُمْ

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.

فَقَالَ لَهُ أَصْحَابُهُ وَ شِيعَتُهُ امْنَعُهُمُ الْمَاءَ يَا أَمِيرَ الْمُؤْمِنِينَ كَمَا مَنَعُوكَ وَ لَا تَسْقِهِمْ مِنْهُ فَطَرَةً وَ اقْتُلُهُمْ بِسُيُوفِ الْعَطَشِ وَ خُذْهُمْ قَبْضًا بِالْأَيْدِي فَلَا حَاجَةَ لَكَ إِلَى الْحَرْبِ

His^{asws} companions and his^{asws} Shias said to him^{asws}, 'Prevent them the water, O Amir Al-Momineen^{asws} 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!'

فَقَالَ لَا وَ اللَّهُ لَا أَكْفِيهِمْ بِمِثْلِ فِعْلِهِمْ أَفْسَحُوا لَهُمْ عَنْ بَعْضِ الشَّرِيعَةِ فَنِي خَدَّ السَّيْفِ مَا يُغْنِي عَنْ ذَلِكَ

He^{asws} said: 'No, by Allah^{azwj}! I^{asws} 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'.

فَهَذِهِ إِنْ نَسَبَتْهَا إِلَى الْحِلْمِ وَ الصَّفْحِ فَتَاهِيكَ بِمَا جَمَالًا وَ حُسْنًا وَ إِنْ نَسَبَتْهَا إِلَى الدِّينِ وَ الْوَرَعِ فَأَخْلَقُ بِمِثْلِهَا أَنْ تَصُدَّرَ عَنْ مِثْلِهِ ع.

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^{asws}.

أَمَّا الْجِهَادُ فِي سَبِيلِ اللَّهِ فَمَعْلُومٌ عِنْدَ صَدِيقِهِ وَ غَدُوِّهِ أَنَّهُ سَيِّدُ الْمُجَاهِدِينَ وَ هَلِ الْجِهَادُ لِأَحَدٍ مِنَ النَّاسِ إِلَّا لَهُ وَ قَدْ عَرَفْتُ أَنَّ أَكْثَرَ عَزَاةِ رَسُولِ اللَّهِ ص وَ أَشَدَّهَا نِكَايَةً فِي الْمُشْرِكِينَ بَدْرُ الْكُبْرَى قُتِلَ فِيهَا سَبْعُونَ مِنَ الْمُشْرِكِينَ قَتَلَ عَلِيٌّ ع نِصْفَهُمْ وَ قَتَلَ الْمُسْلِمُونَ وَ الْمَلَائِكَةُ النِّصْفَ الْآخَرَ

As for the Jihad in the Way of Allah^{azwj}, so it is known in the presence of his^{asws} friend and foe that he^{asws} 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^{saww} 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^{asws} had killed half of them and the Muslims and the Angels killed the other half.

وَ إِذَا رَجَعْتَ إِلَى مَغَازِي مُحَمَّدٍ بْنِ عُمَرَ الْوَاقِدِيِّ وَ تَارِيخِ الْأَشْرَافِ لِيَسْعَى بْنِ جَابِرِ الْبَلَاذُرِيِّ وَ غَيْرِهِمَا عَلِمْتَ صِحَّةَ ذَلِكَ دَعِ مَنْ قَتَلَهُ فِي غَيْرِهَا كَأَخِي وَ الْخُنْدَقِ وَ غَيْرِهِمَا وَ هَذَا الْفَصْلُ لَا مَعْنَى لِلْإِطْنَابِ فِيهِ لِأَنَّهُ مِنَ الْمَعْلُومَاتِ الصَّرُورِيَّةِ كَالْعِلْمِ بِوُجُودِ مَكَّةَ وَ مِصْرَ وَ نَحْوِهَا.

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^{asws} 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.

أَمَّا الْفَصَاحَةُ فَهُوَ عِ إِمَامُ الْفُصَحَاءِ وَ سَيِّدُ الْبُلَغَاءِ وَ عَنْ كَلَامِهِ قِيلَ دُونَ كَلَامِ الْخَالِقِ وَ فَوْقَ كَلَامِ الْمَخْلُوقِينَ وَ مِنْهُ تَعَلَّمَ النَّاسُ الْخِطَابَةَ وَ الْكِتَابَةَ

As for the eloquence, he^{asws} is the leader of eloquence, and chief of the articulators, and about his^{asws} speech it is said, it is lower than the Speech of the Creator and above speech of the creatures, and from it the people learnt the oration and the writing.

وَقَالَ عَبْدُ الْحَمِيدِ بْنُ يَحْيَى خَفِظْتُ سَبْعِينَ حُطْبَةً مِنْ حُطْبِ الْأَصْلَحِ فَقَاضَتْ ثُمَّ فَاضَتْ وَقَالَ [ابْنُ] نُبَاتَةَ خَفِظْتُ مِنَ الْحُطْبَةِ كُنْزًا لَا يَزِيدُهُ الْإِنْفَاقُ إِلَّا سَعَةً وَكَثْرَةً خَفِظْتُ مِائَةَ فَصَّلٍ مِنْ مَوَاعِظِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

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}.

وَلَمَّا قَالَ مُحَمَّدُ بْنُ أَبِي مَخْفُوفٍ لِمُعَاوِيَةَ جِئْتُكَ مِنْ عِنْدِ أَعْيَا النَّاسِ قَالَ لَهُ وَجُحَكَ كَيْفَ يَكُونُ أَعْيَا النَّاسِ قَوْلَ اللَّهِ مَا سَنَّ الْفَصَاحَةَ لِقُرَيْشٍ غَيْرُهُ

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}'.

وَيَكْفِي هَذَا الْكِتَابُ الَّذِي نَحْنُ شَارِحُوهُ دَلَالَةً عَلَى أَنَّهُ لَا يُجَازَى فِي الْفَصَاحَةِ وَلَا يُبَارَى فِي الْبَلَاغَةِ وَحَسْبُكَ أَنَّهُ لَمْ يُدَوَّنْ لِأَحَدٍ مِنْ فَصَحَاءِ الصَّحَابَةِ الْعُشْرُ وَلَا نِصْفُ الْعُشْرِ مِمَّا دُونَهُ

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}.

وَكَفَّاكَ فِي هَذَا الْبَابِ مَا يَقُولُهُ أَبُو عُثْمَانَ الْجَاهِظُ فِي مَدْحِهِ فِي كِتَابِ الْبَيَانِ وَالتَّيْبِينَ وَفِي غَيْرِهِ مِنْ كُتُبِهِ.

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.

وَأَمَّا سَجَاحَةُ الْأَخْلَاقِ وَبَشَرُ الْوَجْهِ وَطَلَافَةُ الْمَحْيَا وَالتَّبَسُّمُ فَهُوَ الْمَضْرُوبُ بِهِ الْمَثَلُ فِيهِ حَتَّى غَابَتْ بِذَلِكَ أَعْدَاؤُهُ وَقَالَ عُمَرُو بْنُ الْعَاصِ لِأَهْلِ الشَّامِ إِنَّهُ دُو دُعَابَةٍ شَدِيدَةٍ

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).

وَقَالَ عَلِيُّ ع فِي ذَلِكَ عَجَبًا لِابْنِ النَّائِبَةِ يَزْعُمُ لِأَهْلِ الشَّامِ أَنَّ فِي دُعَابَةٍ وَآيٍ امْرُؤٌ تَلْعَابَةٌ أَعَافِسُ وَأَمَارِسُ.

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'.

وَعُمَرُو بْنُ الْعَاصِ إِنَّمَا أَخَذَهَا عَنْ عُمَرَ لِقَوْلِهِ لَمَّا عَزَمَ عَلَى اسْتِخْلَافِهِ لِلَّهِ أَبُوكَ لَوْ لَا دُعَابَةٌ فَبِكَ إِلَّا أَنَّ عُمَرَ اقْتَصَرَ عَلَيْهَا وَعَمَرُو زَادَ فِيهَا وَنَسَجَهَا

And Amro Bin Al-Aas rather took it from Umar, due to his words when he determined upon making him^{asws} the caliph, 'For the Sake of Allah^{azwj}! If only there been no playfulness in you^{asws}', except that Umar was brief upon it, and Amor added in it and spun it.

قَالَ صَغَصَعَهُ بَنُو صُوحَانَ وَ غَيْرُهُ مِنْ شِيعَتِهِ وَ أَصْحَابِهِ كَانَ فِينَا كَأَخَدِنَا لِيُنْ جَانِبٍ وَ شِدَّةُ تَوَاضُعٍ وَ سُهُولَةُ قِيَادٍ وَ كُنَّا نَهَابُهُ مَهَابَةَ الْأَسِيرِ الْمَرْبُوطِ
لِلسَّبَّابِ الْوَاقِفِ عَلَى رَأْسِهِ

Sa'sa Bin Sawhan and others from his^{asws} Shias and his^{asws} companions said, 'He^{asws} was among us like one of us – complaisant, extremely humble, guiding easily, and were used be awed by him^{asws} like the awe of a prisoner tied up for the executioner standing by his head'.

وَ قَالَ مُعَاوِيَةُ لِقَيْسِ بْنِ سَعْدٍ رَحِمَ اللَّهُ أَبَا حَسَنِ فَلَقَدْ كَانَ هَشًّا بَشًّا ذَا فُكَاهَةٍ قَالَ قَيْسٌ نَعَمْ كَانَ رَسُولُ اللَّهِ ص يَمْزُحُ وَ يَبْسِمُ إِلَى أَصْحَابِهِ وَ أَرَاكَ تُسِرُّ حَسْوَاً فِي الرِّعَاءِ رَفْعِهِ وَ تَعْيِيهِ بِذَلِكَ

And Muawiya said to Qays Bin Sa'ad, 'May Allah^{azwj} have Mercy on Abu Hassan^{asws}! He^{asws} was a crisp and sharp with humour'. Qays said, 'Yes, Rasool-Allah^{saww} used to joke and smile at his^{saww} companions, and I see you feeling a sense of pleasure in raising it and its shame in that.

أَمَّا وَ اللَّهُ لَقَدْ كَانَ مَعَ تِلْكَ الْفُكَاهَةِ وَ الطَّلَاقَةِ أَهْيَبَ مِنْ ذِي لَبْدَتَيْنِ قَدْ مَسَّهُ الطُّوَى تِلْكَ هَيِّبَةُ التَّقْوَى لَيْسَ كَمَا يَهَابُكَ طَعَامُ أَهْلِ الشَّامِ وَ قَدْ بَقِيَ هَذَا الْحُلِيِّ مُتَوَارِثاً مُتَنَاقِلاً فِي مُحِبِّهِ وَ أَوْلِيَائِهِ إِلَى الْآنَ كَمَا بَقِيَ الْجَفَاءُ وَ الْحُشُونَةُ وَ الْوَعُورَةُ فِي الْجَانِبِ الْآخِرِ وَ مَنْ لَهُ أَدْنَى مَعْرِفَةٍ بِأَخْلَاقِ النَّاسِ وَ عَوَائِدِهِمْ يَعْرِفُ ذَلِكَ.

But by Allah^{azwj}! 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^{asws} and his^{asws} 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.

وَ أَمَّا الرُّهْدُ فِي الدُّنْيَا فَهُوَ سَيِّدُ الرُّهَادِ وَ بَدَلُ الْأَبْدَالِ وَ إِلَيْهِ يُشَدُّ الرِّحَالُ وَ عِنْدَهُ تَنْقُضُ الْأَخْلَاسِ مَا شَبَعَ مِنْ طَعَامٍ قَطُّ وَ كَانَ أَحْسَنَ النَّاسِ مَا كَلَّا وَ مَلْبَساً

And as for ascetism in the world, he^{asws} is the chief ascetic, and a replacement substitute, and to him^{asws} the traveller is strengthened, and in his^{asws} presence the greed is shaken (broken). He^{asws} did not satiate from the good at all, and he^{asws} was eating the driest of food and coarsest of clothing.

قَالَ عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ دَخَلْتُ إِلَيْهِ يَوْمَ عِيدٍ فَقَدِمَ جَرَاباً مَحْتَمِماً فَوَجَدْنَا فِيهِ حُبَّزَ شَعِيرٍ يَابِساً مَرْصُوصاً فَقَدِمَ فَأَكَلَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ فَكَيْفَ تَحْتِمُهُ قَالَ خِفْتُ هَذَيْنِ الْوَلَدَيْنِ أَنْ يَلْتَمَّاهُ بِسَمْنٍ أَوْ زَيْتٍ.

Abdullah Bin Abu Rafie, 'I entered to see him^{asws} on the day of Eid. He^{asws} brought out a sealed bag wherein was dried barley bread pressed. He^{asws} brought it out and ate. I said, 'O Amir Al-Momineen^{asws}! How come you^{asws} are sealing it?' He^{asws} said: 'I^{asws} fear these two sons^{asws} that they might mix it with butter or oil'.

وَكَانَ ثَوْبُهُ مَرْفُوعاً يَجْلِدُ تَارَةً وَ يَلْبِسُ أُخْرَى وَ نَعْلَاهُ مِنْ لَيْفٍ وَ كَانَ يَلْبَسُ الْكَرَّاسِيَّ الْعَلِيظَ فَإِذَا وَجَدَ كُمَهُ طَوِيلاً قَطَعَهُ بِشَفْرَةٍ فَلَمْ يَخْطُهُ فَكَانَ لَا يَزَالُ مُتَسَاقِطاً عَلَى ذِرَاعَيْهِ حَتَّى يَبْقَى سُدًى لَا لَحْمَةَ لَهُ

And his^{asws} clothing was patched with (animal) skin at times, and fibre at other times, and his^{asws} slippers were of fibre (from date tree branches), and he^{asws} was wearing the thick white cotton. Whenever he^{asws} found his^{asws} sleeve to be long, he^{asws} would cut it with a blade and did not sew it (folding). It did not cease to fall upon his^{asws} forearms until there did not remain anything having no strings sewed to it.

وَ كَانَ يَأْتِدُمُ إِذَا اتَّخَذَ بَحْلٍ أَوْ بَمْلَجٍ فَإِنْ تَرَقَّى عَنْ ذَلِكَ فَبِغَضِ نَبَاتِ الْأَرْضِ فَإِنْ ارْتَفَعَ عَنْ ذَلِكَ فَبِقَلِيلٍ مِنَ الْبَنَانِ الْإِبِلِ وَ لَا يَأْكُلُ اللَّحْمَ إِلَّا قَلِيلاً وَ يَقُولُ لَا تَجْعَلُوا قُلُوبَكُمْ مَقَابِرَ الْحَيَوَانِ

And he^{asws} used to utilise a dip (sauce) whenever he^{asws} did so, with either vinegar or salt. So, if he^{asws} progressed from that, it would be with one of the vegetables of the earth. So, if he^{asws} progressed from that, it would be with a little from the milk of the camel. And he^{asws} did not eat the meat, except a little, and he^{asws} was saying: 'Do not make your hearts (bellies) to be a graveyard of the animals'.

وَ كَانَ مَعَ ذَلِكَ أَشَدَّ النَّاسِ قُوَّةً وَ أَعْظَمَهُمْ أُيْدًا لَمْ يَنْقُصِ الْجُوعُ قُوَّتَهُ وَ لَا يَحْجُورُ الْإِفْقَالُ مُنْتَهُهُ وَ هُوَ الَّذِي طَلَّقَ الدُّنْيَا وَ كَانَتْ الْأَمْوَالُ تُجْحَى إِلَيْهِ مِنْ جَمِيعِ بِلَادِ الْإِسْلَامِ إِلَّا مِنَ الشَّامِ وَ كَانَ يُفَرِّقُهَا وَ يُرْفِقُهَا ثُمَّ يَقُولُ

إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ.

هَذَا جَنَائِي وَ خِيَارُهُ فِيهِ

And along with that, he^{asws} was the strongest of the people in strength, and their mightiest of hand. The hunger did not reduce any of his^{asws} strength nor did it diminish him^{asws} to be weak. And he^{asws} is the one who divorced the world, and the wealth would come to him^{asws} from entirety of the cities of Al-Islam, except from Syria, and he^{asws} would distribute it and apportion it, then he^{asws} said a couplet: 'This is my^{asws} felony, and his choice in it, and every felon, his hand it to his mouth'.

وَ أَمَّا الْعِبَادَةُ فَكَانَ أَحَبَّ النَّاسِ وَ أَكْثَرَهُمْ صَلَاةً وَ صَوْمًا وَ مِنْهُ تَعَلَّمَ النَّاسُ صَلَاةَ اللَّيْلِ وَ مُلَازِمَةَ الْأَوْزَادِ وَ قِيَامَ النَّافِلَةِ وَ مَا ظَنُّكَ بِرَجُلٍ يَبْلُغُ مِنْ مُحَافَظَتِهِ عَلَى وَرْدِهِ أَنْ يُبْسِطَ لَهُ قِطْعٌ مَا بَيْنَ الصَّغِيرَيْنِ لَيْلَةَ الْهَرِيرِ فَيُصَلِّيَ عَلَيْهِ وَرَدَهُ وَ السَّهَامُ تَقَعُ بَيْنَ يَدَيْهِ ثُمَّ عَلَى صُمَاحِيهِ يَمِيناً وَ شِمَالاً فَلَا يَزِنَاغُ لَذَلِكَ وَ لَا يَقُومُ حَتَّى يَفْرُغَ مِنْ وَطِيفَتِهِ

And as for the worship, he^{asws} was the most worshipping of the people and their most frequent of the Salat and Fasting, and from him^{asws} people learned the night Salat, and the necessary resources, and establishing the optional (Salat). And what are your thoughts with a man^{asws} whose preservation upon his^{asws} mention (of Allah^{azwj}) reached such that a cloth was spread out for him^{asws} between the two swords on 'Laylat Al-Hareer' (battle of Siffeen), and he^{asws} prayed his^{asws} Salat upon it while the arrows were falling in front of him^{asws}, and passing to his^{asws} two sides, right and left. But he^{asws} did not panic to that, nor did he^{asws} stand until he^{asws} was free from his^{asws} service.

وَمَا ظَنُّكَ بِرَجُلٍ كَانَتْ جَبْهَتُهُ كَتَفَتِ الْبَعِيرِ لَطُولَ سُجُودِهِ وَ أَنْتَ إِذَا تَأَقَّلْتَ دَعَوَاتِهِ وَ مُنَاجَاتِهِ وَ وَقَفْتَ عَلَى مَا فِيهَا مِنْ تَعْظِيمِ اللَّهِ سُبْحَانَهُ وَ إِجْلَالِهِ وَ مَا يَتَضَمَّنُهُ مِنَ الْخُضُوعِ لِهَيْبَتِهِ وَ الْحُشُوعِ لِعِزَّتِهِ وَ الْإِسْتِخْدَاءِ لَهُ عَرَفْتَ مَا يَنْطَوِي عَلَيْهِ مِنَ الْإِخْلَاصِ وَ فَهَمْتَ مِنْ أَيْ قَلْبٍ خَرَجَتْ وَ عَلَى أَيْ لِسَانٍ جَرَتْ

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.

وَقِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ ع وَ كَانَ الْعَائِيَةُ فِي الْعِبَادَةِ أَيْنَ عِبَادَتِكَ مِنْ عِبَادَةِ جَدِّكَ قَالَ عِبَادَتِي عِنْدَ عِبَادَةِ جَدِّي كَعِبَادَةِ رَسُولِ اللَّهِ ص.

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}'.

وَأَمَّا قِرَاءَةُ الْقُرْآنِ وَ الْإِسْتِعْالُ بِهِ فَهُوَ الْمَنْظُورُ إِلَيْهِ فِي هَذَا الْبَابِ اتَّفَقَ الْكُلُّ عَلَى أَنَّهُ كَانَ يَحْفَظُ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص وَ لَمْ يَكُنْ غَيْرُهُ يَحْفَظُهُ ثُمَّ هُوَ أَوَّلُ مَنْ جَمَعَهُ نَقَلُوا كُلُّهُمْ أَنَّهُ تَأَخَّرَ عَنْ بَيْعَةِ أَبِي بَكْرٍ

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.

فَأَهْلُ الْحَدِيثِ لَا يَقُولُونَ مَا تَقُولُهُ الشَّيْعَةُ مِنْ أَنَّهُ تَأَخَّرَ مُحَالَفَةً لِلْبَيْعَةِ بَلْ يَقُولُونَ تَشَاغَلَ بِجَمْعِ الْقُرْآنِ فَهَذَا يَدُلُّ عَلَى أَنَّهُ أَوَّلُ مَنْ جَمَعَ الْقُرْآنَ لِأَنَّهُ لَوْ كَانَ يَجْمُوعاً فِي حَيَاةِ رَسُولِ اللَّهِ ص لَمَا احتاجَ إِلَى أَنْ يَتَشَاغَلَ بِجَمْعِهِ بَعْدَ وَفَاتِهِ

The people of Hadeeth (non-Shias) are not saying what the Shias are saying, from that he^{asws} delayed being opposed 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.

وَ إِذَا رَجَعْتَ إِلَى كُتُبِ الْقِرَاءَةِ وَجَدْتَ أَئِمَّةَ الْقِرَاءَةِ كُلَّهُمْ يَرْجِعُونَ إِلَيْهِ كَأَبِي عَمْرٍو بْنِ أَبِي الْعَلَاءِ وَ عَاصِمِ بْنِ أَبِي النَّجُودِ وَ غَيْرِهِمَا لِأَنَّهُمْ يَرْجِعُونَ إِلَى [أَبِي] عَبْدِ الرَّحْمَنِ السُّلَمِيِّ الْفَارِسِيِّ وَ أَبُو عَبْدِ الرَّحْمَنِ كَانَ تَلْمِذَهُ وَ عَنْهُ أَخَذَ الْقُرْآنَ فَقَدْ صَارَ هَذَا الْقُرْآنُ مِنَ الْقُرْآنِ الَّتِي تَنْتَهِي إِلَيْهِ أَيْضاً مِثْلَ كَثِيرٍ مِمَّا سَبَقَ.

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.

وَأَمَّا الرَّأْيُ وَالتَّدْبِيرُ فَكَانَ مِنْ أَشَدِّ النَّاسِ رَأْيًا وَ أَصَحِّهِمْ تَدْبِيرًا وَ هُوَ الَّذِي أَشَارَ إِلَى عُمَرَ لَمَّا عَزَمَ عَلَى أَنْ يَتَوَجَّهَ بِنَفْسِهِ إِلَى حَرْبِ الرُّومِ وَ الْفُرسِ بِمَا أَشَارَ وَ هُوَ الَّذِي أَشَارَ عَلَى عُثْمَانَ بِأُمُورِ كَانَ صَلَاحُهُ فِيهَا وَ لَوْ قَبِلَهَا لَمْ يَخْذَلْ عَلَيْهِ مَا حَدَثَ

And as for the opinion and the strategy, he^{asws} was the most intense of the people of expressing a view, and their most correct in having a strategy. And he^{asws} is the one who consulted to Umar, when he had determined upon heading to battle Rome and Persia himself, with what he^{asws} consulted. And he^{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.

وَ إِنَّمَا قَالَ أَغْدَاؤُهُ لَا رَأْيَ لَهُ لِأَنَّهُ كَانَ مُتَقَيِّدًا بِالشَّرِيعَةِ لَا يَرَى خِلَافَهَا وَ لَا يَعْمَلُ بِمَا يَقْتَضِي الدِّينُ تَحْرِيمَهُ وَ قَدْ قَالَ ع لَوْ لَا التَّقْيُّ لَكُنْتُ أَذَى الْعَرَبِ.

And rather his^{asws} enemies had said, 'There was no view for him^{asws} because he^{asws} was led by the Law. He^{asws} neither view any different from it nor did he^{asws} act with what would break the religion of its Prohibition. And he^{asws} had said: 'Had it not been for the piety, I^{asws} would have been the most cunning of the Arabs'.

وَ عَزِيْزُهُ مِنَ الْخُلَفَاءِ كَانَ يَعْمَلُ بِمُقْتَضَى مَا يَسْتَصْلِحُهُ وَ يَسْتَوْفِقُهُ سَوَاءً كَانَ مُطَابِقًا لِلشَّرْعِ أَوْ لَمْ يَكُنْ وَ لَا رَيْبَ أَنَّ مَنْ يَعْمَلُ بِمَا يُؤَدِّي إِلَيْهِ اجْتِهَادُهُ وَ لَا يَقِفُ مَعَ ضَوَائِطِ وَ فُيُودٍ يَمْتَنِعُ لِأَجْلِهَا بِمَا يَرَى الصَّلَاحَ فِيهِ تَكُونُ أَحْوَالُهُ الدُّنْيَاوِيَّةُ إِلَى الْإِنْتِظَامِ أَقْرَبَ وَ مَنْ كَانَ بِخِلَافِ ذَلِكَ يَكُونُ أَحْوَالُهُ الدُّنْيَاوِيَّةُ إِلَى الْإِنْتِشَارِ أَقْرَبَ.

And others from the caliphs were acting with disrupting whatever he^{asws} had corrected and stopping him^{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^{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.

وَ أَنَا السِّيَاسَةُ فَإِنَّهُ كَانَ شَدِيدَ السِّيَاسَةِ حَشِينًا فِي ذَاتِ اللَّهِ لَمْ يُرَاقِبْ ابْنُ عَمِّهِ فِي عَمَلٍ كَانَ وَلَاهُ إِثْمًا وَ لَا رَاقِبَ أَخَاهُ غَقِيلًا فِي كَلَامٍ جَبَّهُ بِهِ وَ أَخْرَقَ قَوْمًا بِالنَّارِ وَ نَقَضَ دَارَ مُصَنَّفَةِ بَنِي هُبَيْرَةَ وَ دَارَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ وَ قَطَعَ جَمَاعَةً وَ صَلَبَ آخَرِينَ

And as for the politics, he^{asws} was of severe politics, being rough for the Sake of Allah^{azwj}. He^{asws} did not watch out for his cousin regarding office work he^{asws} had placed him to be in charge of it, nor watched out for his^{asws} brother Aqeel in a speech he had confronted him^{asws} with, and he^{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^{asws} cut (the hands) of a group and crucified others.

وَ مِنْ جُمْلَةِ سِيَاسَتِهِ حُرُوبُهُ فِي أَيَّامِ خِلَافَتِهِ بِالْجَمَلِ وَ صِفِّينَ وَ النَّهْرَوَانَ وَ فِي أَقْلٍ الْقَلِيلِ مِنْهَا مُقْتَنَعٌ فَإِنَّ كُلَّ سَائِسٍ فِي الدُّنْيَا لَمْ يَنْلُغْ فَتْكُهُ وَ بَطْشُهُ وَ انْتِقَامُهُ مَبْلَغَ الْعُسْرِ بِمَا فَعَلَ عَلَيْهِ السَّلَامُ فِي هَذِهِ الْحُرُوبِ بِيَدِهِ وَ أَعْوَانِهِ

And from a summary of his politics are his^{asws} wars during the days of his^{asws} caliphate, with the (battles of) the camel, and Siffeen, and Al-Nahrwan. And in the least of the least from it is his^{asws} having a low profile, for every ruler in the world has not reached his^{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.

فَهَذِهِ هِيَ خَصَائِصُ الْبَشَرِ وَ مَزَائِجُهُمْ قَدْ أَوْصَحْنَا أَنَّهُ فِيهَا الْإِمَامُ الْمُتَّبَعُ فَعَلُهُ وَ الرَّئِيسُ الْمُقْتَنَى أَثَرُهُ

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.

وَ مَا أَقُولُ فِي رَجُلٍ يُجِبُّهُ أَهْلُ الدِّمَةِ عَلَى تَكْذِيبِهِمْ بِالْبُيُوتِ وَ تُعْظِمُهُ الْفَلَاسِفَةُ عَلَى مُعَانَدَتِهِمْ لِأَهْلِ الْعِلْمَةِ وَ تَصَوَّرَ مُلُوكُ الْفَرَنْجِ وَ الرُّومِ صُورَتَهُ فِي بَيْعِهَا وَ بُيُوتِ عِبَادَاتِهَا حَامِلًا سَيْفَهُ مُشْتَرًّا لِحَرْبِهِ

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.

وَ تَصَوَّرَ مُلُوكُ التُّرْكِ وَ الدَّيْلَمِ صُورَتَهُ عَلَى أَسْيَافِهَا كَانَ عَلَى سَيْفِ عُضْدِ الدَّوْلَةِ بَنِي بُيُوتِهِ وَ سَيْفِ أَبِيهِ رُكْنِ الدَّوْلَةِ وَ كَانَ عَلَى سَيْفِ الْأَرْسَلَانِ وَ ابْنِهِ مَلِكُشَاهِ صُورَتَهُ كَأَنَّهُمْ يَتَفَاءَلُونَ بِهِ النَّصْرَ وَ الظَّفَرَ

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.

وَ مَا أَقُولُ فِي رَجُلٍ أَحَبَّ كُلُّ أَحَدٍ أَنْ يَتَكَبَّرَ بِهِ وَ وَدَّ كُلُّ أَحَدٍ [أَنْ] يَتَجَمَّلَ وَ يَتَحَسَّنَ بِالْإِتِّسَابِ إِلَيْهِ حَتَّى الْقُوَّةُ الَّتِي أَحْسَنَ مَا قِيلَ فِي حَدِيثِهَا أَنَّ لَا تَسْتَحْسِنَ مِنْ نَفْسِكَ مَا تَسْتَفْهِحُهُ مِنْ غَيْرِكَ

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’.

فَإِنَّ أَرْبَابَهَا نَسَبُوا أَنْفُسَهُمْ إِلَيْهِ وَ صَنَعُوا فِي ذَلِكَ كُتُبًا وَ جَعَلُوا لِذَلِكَ إِسْنَادًا أَكْثَرَهُ إِلَيْهِ وَ قَصَرُوهُ عَلَيْهِ وَ سَمَّوْهُ سَيِّدَ الْفُتَيَانِ وَ عَضَدُوا مَذَاهِبَهُمْ بِالْبَيْتِ الْمَشْهُورِ الْمَرْوِيِّ أَنَّهُ سَمِعَ مِنَ السَّمَاءِ يَوْمَ أُحُدٍ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

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}’.

وَ مَا أَقُولُ فِي رَجُلٍ أَبُوهُ أَبُو طَالِبٍ سَيِّدُ الْبَطْحَاءِ وَ شَيْخُ فُرَيْشٍ وَ رَئِيسُ مَكَّةَ قَالُوا قَلَّ أَنْ يَسُودَ فَقِيرٌ وَ سَادَ أَبُو طَالِبٍ وَ هُوَ فَقِيرٌ لَا مَالَ لَهُ وَ كَانَتْ فُرَيْشٌ تُسَمِّيهِ السَّيِّحَ

And what can I say regarding a man^{asws} whose father^{as} is Abu Talib^{asws}, chief of Al-Bat'ha, and sheykh of Quraysh, and chief of Makkah? They said, 'Say that the poor one has prevailed, and Abu Talib^{asws} had prevailed while he^{asws} is poor, there is no wealth for him^{asws}'. And the Quraysh were naming him^{asws} as 'Sheykh'.

و فِي حَدِيثٍ غَفِيفٍ الْكَنْدِيِّ لَمَّا رَأَى النَّبِيَّ صَلَّى فِي مَبْدَأِ الدَّعْوَةِ وَمَعَهُ غُلَامٌ وَ امْرَأَةٌ قَالَ فَعُلْتُ لِلْعَبَّاسِ أَيُّ شَيْءٍ هَذَا قَالَ هَذَا ابْنُ أَخِي يَزْعُمُ أَنَّهُ رَسُولٌ مِنَ اللَّهِ إِلَى النَّاسِ وَلَمْ يَتَّبِعْهُ عَلَى قَوْلِهِ إِلَّا هَذَا الْغُلَامُ وَ هُوَ ابْنُ أَخِي أَيْضاً وَ هَذِهِ الْامْرَأَةُ وَ هِيَ زَوْجَتُهُ

And in a Hadeeth of Afeef Al-Kindy when he saw the Prophet^{saww} praying Salat in the beginning of the call (to Al-Islam), and with him^{saww} was a boy^{asws} and a woman^{as}, 'I said to Al-Abbas, 'Which this is this?' He said, 'This is the son^{saww} of my brother^{as}. He^{saww} claims that he^{saww} is a Rasool^{saww} from Allah^{azwj} to the people, and no one is following him^{saww} upon his^{saww} word except this boy^{asws}, and he^{asws} is the son^{asws} of his^{saww} brother^{as} as well, and this woman^{as} is his^{saww} wife^{as}'.

قَالَ فَعُلْتُ فَمَا الَّذِي تَقُولُونَ أَنْتُمْ قَالَ نَنْتَظِرُ مَا يَفْعَلُ الشَّيْخُ قَالَ يَغْنِي أَبَا طَالِبٍ وَ هُوَ الَّذِي كَفَلَ رَسُولَ اللَّهِ ص صَغِيرًا وَ حَمَاهُ وَ خَاطَهُ كَبِيرًا وَ مَنَعَهُ مِنْ مُشْرِكِي قُرَيْشٍ وَ لَقِيَ لِأَجْلِ عَنَاءٍ عَظِيمًا وَ قَاسَى بَلَاءً شَدِيدًا وَ صَبَرَ عَلَى نَصْرِهِ وَ الْقِيَامِ بِأَمْرِهِ

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 Talib^{asws}, and he^{as} is the one who sufficed Rasool-Allah^{saww} when young, and protected him^{saww}, and enclosed him^{saww} when he^{saww} was older and defended him^{saww} from the Polytheists of Quraysh, and due to it he^{as} faced a mighty torment and experienced severe afflictions, and he^{as} was patient upon helping him^{saww} and the standing with his^{saww} matter.

وَ جَاءَ فِي الْحَبَرِ أَنَّهُ لَمَّا تُؤْتِي أَبُو طَالِبٍ أُوحِيَ إِلَيْهِ وَ قِيلَ لَهُ اخْرُجْ مِنْهَا فَقَدْ مَاتَ نَاصِرُكَ وَ لَهُ مَعَ شَرَفِ هَذِهِ الْأَبْوَةِ أَنَّ ابْنَ عَمِّهِ مُحَمَّدٌ ص سَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَحَاهُ جَعْفَرٌ ذُو الْجَنَاحَيْنِ الَّذِي قَالَ لَهُ رَسُولُ اللَّهِ ص أَشْهَيْتَ خَلْقِي وَ خَلَقِي

And it has come in the Hadeeth that when Abu Talib^{asws} passed away, it was Revealed to him^{saww} and Said to him^{saww}: "Get out from it (Makkah) for your^{saww} helper has died!" And for him^{saww} along with nobility is the paternity that the son^{saww} of his^{as} uncle^{as} Muhammad^{saww} is chief of the former ones and the latter ones, and his^{saww} brother^{as} Ja'far^{asws} is with the two wings, the one^{as} for whom Rasool-Allah^{saww} had said: 'He^{as} resembles my^{as} physique and my^{saww} manners'.

وَ زَوْجَتُهُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ ابْنَتُهُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَأَبَاؤُهُ رَسُولُ اللَّهِ وَ أُمُّهُائِهِ أُمُّهُاتُ رَسُولِ اللَّهِ ص

And his^{asws} wife is chieftess of women of the worlds, and his^{asws} two sons^{asws} are both chiefs of the youths of Paradise. So, his^{asws} forefathers^{as} are forefathers^{as} of Rasool-Allah^{saww}, and his^{asws} foremothers^{as} are foremothers^{as} of Rasool-Allah^{saww}.

وَ هُوَ مَسْطُوطٌ بِلَحْمِهِ وَ دَمِهِ لَمْ يُفَارِقْهُ مِنْذُ خَلَقَ اللَّهُ آدَمَ إِلَى أَنْ مَارَ عَبْدُ الْمُطَّلِبِ بَيْنَ الْأَخَوَيْنِ عَبْدِ اللَّهِ وَ أَبِي طَالِبٍ وَ أُمُّهُمَا وَاحِدَةٌ فَكَانَ مِنْهُمَا سَيِّدُ النَّاسِ هَذَا الْأَوَّلُ وَ هَذَا الثَّانِي وَ هَذَا الْمُنْدَرُ وَ هَذَا الْهَادِي.

And he^{asws} is mingled with his^{saww} flesh and his^{saww} blood. He^{asws} did not separate from him^{saww} since Allah^{azwj} Created Adam^{as} until Abdul Muttalib^{as} passed away between the two brothers

Abdullah^{asws} and Abu Talib^{asws}. And their^{asws} mother^{as} is one. From them^{as} is the chief of the people, the first, and this one^{asws} is the second, and this is the warner, and this is the guide.

وَمَا أَقُولُ فِي رَجُلٍ سَبَقَ النَّاسَ إِلَى الْهُدَى وَآمَنَ بِاللَّهِ وَعَبَدَهُ وَكُلُّ مَنْ فِي الْأَرْضِ يَعْْبُدُ الْحَجَرَ وَيَجْعَلُ الْحَالِقَ لَمْ يَسْبِقْهُ أَحَدٌ إِلَى التَّوْحِيدِ إِلَّا السَّابِقُ إِلَى كُلِّ خَيْرٍ مُحَمَّدٌ رَسُولُ اللَّهِ ص

And what can I say regarding a man^{asws} who preceded the people to the guidance and believed in Allah^{azwj} and worshipped Him^{azwj} while everyone in the earth was worshipping the stones and had rejected the Creator. No one had preceded him^{asws} to the Tawheed except the one preceding to all good, Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}.

ذَهَبَ أَكْثَرُ أَهْلِ الْحَدِيثِ إِلَى أَنَّهُ أَوَّلُ النَّاسِ اتِّبَاعاً لِرَسُولِ اللَّهِ وَ إِيْمَاناً بِهِ وَ لَمْ يَخْتَلِفْ فِي ذَلِكَ إِلَّا الْأَقَلُّونَ وَ قَدْ قَالَ هُوَ ع أَنَا الصِّدِّيقُ الْأَكْبَرُ وَ أَنَا الْفَارُوقُ الْأَوَّلُ أَسْلَمْتُ قَبْلَ إِسْلَامِ النَّاسِ وَ صَلَّيْتُ قَبْلَ صَلَاتِهِمْ.

Most of the people of Hadeeth have gone to say, ‘He is the first of the people in following Rasool-Allah^{saww} and no one has differed in that except the few. And he^{asws} had said: ‘I^{asws} am the greatest truthful, and I^{asws} am the distinguisher, the first one to be a Muslim before Islam of the people, and I^{asws} had prayed Salat before their praying Salat’.

وَ مَنْ وَقَفَ عَلَى كُتُبِ أَصْحَابِ الْأَحَادِيثِ تَحَقَّقَ وَ عِلْمُهُ وَاضِحاً وَ إِلَيْهِ ذَهَبَ الْوَقَائِدُ وَ ابْنُ جَرِيرٍ الطَّبْرِيُّ وَ هُوَ الْقَوْلُ الَّذِي رَجَّحَهُ وَ نَصَرَهُ صَاحِبُ كِتَابِ الْإِسْتِيعَابِ وَ بِاللَّهِ التَّوْفِيقُ.

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 Allah^{azwj} is the inclination”²⁹⁷.

46- نَحْجُ، نَحْجُ الْبَلَاغَةِ مِنْ حُطْبَةٍ لَهُ ع خُطْبَتِهَا بِصِفَتَيْنِ أَمَّا بَعْدُ فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ لِي عَلَيْكُمْ حَقّاً بِوَلَايَةِ أَفْرَكُمْ وَ لَكُمْ عَلَيَّ مِنَ الْحَقِّ مِثْلُ الَّذِي لِي عَلَيْكُمْ

(The book) ‘Nahj Al Balagah’ –

From a sermon of his^{asws} he^{asws} addressed at Siffeen: ‘As for after, Allah^{azwj} the Glorious has Made rights upon you to be for me^{asws} with governing your affairs, and for you all there are rights upon me^{asws} similar to those which are for me^{asws} upon you all!

فَالْحَقُّ أَوْسَعُ الْأَشْيَاءِ فِي التَّوَاصُفِ وَ أَضْيَقُهَا فِي التَّنَاصُفِ لَا يَجْرِي لِأَحَدٍ إِلَّا جَرَى عَلَيْهِ وَ لَا يَجْرِي عَلَيْهِ إِلَّا جَرَى لَهُ وَ لَوْ كَانَ لِأَحَدٍ أَنْ يَجْرِيَ لَهُ وَ لَا يَجْرِيَ عَلَيْهِ لَكَانَ ذَلِكَ خَالِصاً لِلَّهِ سُبْحَانَهُ دُونَ خَلْقِهِ لِغُدْرَتِهِ عَلَى عِبَادِهِ وَ لِعَدْلِهِ فِي كُلِّ مَا جَرَتْ عَلَيْهِ صُرُوفُ قَضَائِهِ

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 Allah^{azwj} the Glorious besides His^{azwj} creatures, due to His^{azwj} Power over

²⁹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 45 / 23

His^{azwj} servants and due to His^{azwj} Justice regarding all what flows upon it the incurrance of His^{azwj} Judgments.

وَلَكِنَّهُ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ وَ جَعَلَ جَزَاءَهُمْ عَلَيْهِ مُضَاعَفَةَ الثَّوَابِ تَفَضُّلاً مِنْهُ وَ تَوْسَعاً بِمَا هُوَ مِنَ الْمَزِيدِ أَفْضَلُهُ

But He^{azwj} Made His^{azwj} Rights upon the servants that they should obey Him^{azwj} and He^{azwj} Made their Recompense upon it to be manifold Rewards, being a Grace from Him^{azwj} and the Capacity with what He^{azwj} is additionally rightful of.

ثُمَّ جَعَلَ سُبْحَانَهُ مِنْ خُفُوفِهِ خُفُوقاً افْتَرَضَهَا لِبَعْضِ النَّاسِ عَلَى بَعْضٍ فَجَعَلَهَا تَنَكَّافاً فِي وُجُوهِهَا وَ يُوجِبُ بَعْضُهَا بَعْضاً وَ لَا يَسْتَوْجِبُ بَعْضُهَا إِلَّا بِبَعْضٍ

Then He^{azwj} Made certain rights from His^{azwj} rights, Obligatory for some of the people upon others. He^{azwj} made these to be sufficing in their perspectives, and Obligating some of it with others, and He^{azwj} did not Obligate some of these except with others.

وَ أَعْظَمَ مَا افْتَرَضَ اللَّهُ سُبْحَانَهُ مِنْ تِلْكَ الْحُقُوقِ حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ وَ حَقُّ الرَّعِيَّةِ عَلَى الْوَالِي فَرِيضَةٌ فَرَضَهَا اللَّهُ سُبْحَانَهُ لِكُلِّ عَلَى كُلِّ فَجَعَلَهَا نِظَاماً لِأَلْفَتِهِمْ وَ عِزّاً لِدِينِهِمْ

And the mightiest of what Allah^{azwj} 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^{azwj} the Glorious has Obligated upon all. He^{azwj} Made these to be a system for their affection and an honour for their religion.

فَلَيْسَتْ تَصْلُحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوَلَاةِ وَ لَا تَصْلُحُ الْوَلَاةُ إِلَّا بِاسْتِقَامَةِ الرَّعِيَّةِ فَإِذَا أَدَّتِ الرَّعِيَّةُ إِلَى الْوَالِي حَقَّهُ وَ أَدَّى الْوَالِي إِلَيْهَا حَقَّهَا عَزَّ الْحَقُّ بَيْنَهُمْ وَ قَامَتْ مَنَاهِجُ الدِّينِ وَ اعْتَدَلَتْ مَعَالِمُ الْعَدْلِ وَ جَرَتْ عَلَى إِذْلَالِهَا السُّنَنُ

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.

فَصَلَحَ بِذَلِكَ الزَّمَانُ وَ طُمِعَ فِي بَقَاءِ الدَّوْلَةِ وَ يَمَسَّتْ مَطَامِعُ الْأَعْدَاءِ وَ إِذَا غَلَبَتِ الرَّعِيَّةُ وَ لَيْسَتْ أَوْ أَجْحَفَتِ الْوَالِي بِرِعَايَةِ اخْتَلَفَتْ هُنَالِكَ الْكَلِمَةُ وَ ظَهَرَتْ مَعَالِمُ الْجَوْرِ وَ كَثُرَ الْإِدْغَالُ فِي الدِّينِ وَ تَرَكَّتْ حَوَاجِ السُّنَنِ فَعَمِلَ بِالْهَوَى وَ غَطَلَتْ الْأَحْكَامُ وَ كَثُرَتْ عِلَلُ النُّفُوسِ

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.

فَلَا يُسْتَوْحَشُ لِعَظِيمٍ حَتَّى غُطِّلَ وَ لَا لِعَظِيمٍ بِاطِلٍ فَعَلِ فَهَنَالِكَ تَذِلُّ الْأَبْرَارُ وَ تَعُزُّ الْأَشْرَارُ وَ تَعْظُمُ تَبَعَاتُ اللَّهِ سُبْحَانَهُ عِنْدَ الْعِبَادِ

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 Allah^{azwj} the Glorious with the servants.

فَعَلَيْكُمْ بِالتَّائَصِحِّ فِي ذَلِكَ وَ حَسَنَ التَّعَاوُنِ عَلَيْهِ فَلَيْسَ أَحَدٌ وَ إِنِ اشْتَدَّ عَلَى رِضَا اللَّهِ حِرْصُهُ وَ طَالَ فِي الْعَمَلِ اجْتِهَادُهُ يَتَأَلَّفُ حَقِيقَةً مَا اللَّهُ سُبْحَانَهُ أَهْلُهُ مِنْ الطَّاعَةِ لَهُ وَ لَكِنْ مِنْ وَاجِبِ حَقُوقِ اللَّهِ سُبْحَانَهُ عَلَى الْعِبَادِ النَّصِيحَةُ بِمَبْلَغِ جُهِدِهِمْ وَ التَّعَاوُنُ عَلَى إِقَامَةِ الْحَقِّ بَيْنَهُمْ

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 Allah^{azwj} and prolongs his striving in the deeds, can ever reach the reality of what Allah^{azwj} the Glorious is rightful of the obedience to Him^{azwj}. But, from the Obligatory rights of Allah^{azwj} 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.

وَ لَيْسَ أَمْرٌ وَ إِنِ عَظُمَتْ فِي الْحَقِّ مَنَزِلَتُهُ وَ تَقَدَّمَ فِي الدِّينِ فَضِيلَتُهُ بِمُقَوِّقِ أَنْ يُعَانَ عَلَى مَا حَمَلَهُ اللَّهُ مِنْ حَقِّهِ وَ لَا أَمْرٌ وَ إِنِ صَغُرَتْ النَّفْسُ وَ افْتَحَمَتْهُ الْعُيُونُ بِدُونِ أَنْ يُعِينَ عَلَى ذَلِكَ أَوْ يُعَانَ عَلَيْهِ

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 Allah^{azwj} has Loaded upon him of His^{azwj} 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'.

فَأَجَابَهُ رَجُلٌ مِنْ أَصْحَابِهِ بِكَلَامٍ طَوِيلٍ يُكْثِرُ فِيهِ الثَّنَاءَ عَلَيْهِ وَ يَذْكُرُ سَمْعَهُ وَ طَاعَتَهُ لَهُ

A man from his^{asws} companions answered him^{asws} with a long speech, frequenting the praise upon him^{asws} and mentioning listening to him^{asws} and being obedient to him^{asws}.

فَقَالَ عَ إِنَّ مِنْ حَقِّ مَنْ عَظُمَ جَلَالُ اللَّهِ سُبْحَانَهُ فِي نَفْسِهِ وَ جَلَّ مَوْضِعُهُ مِنْ قَلْبِهِ أَنْ يَصْغُرَ عِنْدَهُ لِعِظَمِ ذَلِكَ كُلِّ مَا سِوَاهُ وَ إِنَّ أَحَقَّ مَنْ كَانَ كَذَلِكَ لَمَنْ عَظُمَتْ نِعْمَةُ اللَّهِ سُبْحَانَهُ عَلَيْهِ وَ لَطَفَ إِحْسَانُهُ إِلَيْهِ فَإِنَّهُ لَمْ تَعْظُمْ نِعْمَةُ اللَّهِ عَلَى أَحَدٍ إِلَّا أَرْزَادَ حَقِّ اللَّهِ عَلَيْهِ عِظَمًا

He^{asws} said: 'It is from the rights of the one who reveres the Majesty of Allah^{azwj} the Glorious within himself and considers His^{azwj} Position as being Majestic from his heart, that he should belittle all other mighty things in his presence, all what is beside Him^{azwj}. And the one who was like that would be more rightful to the one Allah^{azwj} the Glorious has Bestowed mighty Favours on him, and Kindness of His^{azwj} Favours to him, for surely Allah^{azwj} will not Bestow mighty Favours upon anyone except the rights of Allah^{azwj} would be increased upon him in might.

وَ إِنَّ مِنْ أَسْخَفِ خَالَاتِ الْوُلَاةِ عِنْدَ صَالِحِي النَّاسِ أَنْ يُظَنَّ بِهِمْ حُبَّ الْفَخْرِ وَ يُوضَعَ أَمْرُهُمْ عَلَى الْكِبَرِ وَ قَدْ كَرِهَتْ أَنْ يَكُونَ جَلَالٌ فِي ظَنِّكُمْ أَنِّي أُحِبُّ الْإِطْرَاءَ وَ اسْتِمَاعَ الثَّنَاءِ وَ لَسْتُ بِحَمْدِ اللَّهِ كَذَلِكَ وَ لَوْ كُنْتُ أُحِبُّ أَنْ يُقَالَ ذَلِكَ لَكَرِهْتُهِ احْطَاطًا لِلَّهِ سُبْحَانَهُ عَنْ تَنَاوُلِ مَا هُوَ أَحَقُّ بِهِ مِنَ الْعَظَمَةِ وَ الْكِبَرِيَاءِ

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 I^{asws} have disliked being in your thoughts that I^{asws} love the great praises and listening to the praises. And I^{asws} am not like that, by the Praise of

Allah^{azwj}. And had I^{asws} loved for that to be said, I^{asws} would have left it to be inclusive of Allah^{azwj} the Glorious for getting what He^{azwj} is more rightful with, from the Magnificence and the Greatness.

وَرُبَّمَا اسْتَحْلَى النَّاسُ الثَّنَاءَ بَعْدَ الْبَلَاءِ فَلَا تُثْنُوا عَلَيَّ بِحَمِيلِ ثَنَاءٍ لِإِخْرَاجِي نَفْسِي إِلَى اللَّهِ سُبْحَانَهُ وَإِلَيْكُمْ مِنَ الْبَقِيَّةِ فِي حُقُوقِ لَمْ أَفْرُغْ مِنْ أَدَائِهَا وَفَرَائِضَ لَا بُدَّ مِنْ إِفْضَائِهَا

And sometimes the people find the praises to be sweet after the afflictions, but do not praise upon me^{asws} with beautiful praises due to my^{asws} having extracted my^{asws} self to Allah^{azwj} the Glorious and to you all, from the rest of the rights which I^{asws} am not yet free from fulfilling these, and Obligation there is no escape from implementing these.

فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُ بِهِ الْجَبَّارُ وَلَا تَتَحَفَّظُوا مِنِّي بِمَا يَتَحَفَّظُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ وَلَا تُخَالِطُونِي بِالْمُصَانَعَةِ وَلَا تَطْنُونَا بِي اسْتِغْفَالًا فِي حَقِّ قِيلَ لِي وَلَا التَّمَّاسَ إِعْظَامٍ لِنَفْسِي فَإِنَّهُ مَنْ اسْتَقْفَلَ الْحَقَّ أَنْ يُقَالَ لَهُ أَوْ الْعَدْلَ أَنْ يُعْرَضَ عَلَيْهِ كَانَ الْعَمَلُ بِهِمَا أَثْقَلَ عَلَيْهِ

So, do not be speaking to me^{asws} with what the tyrants are being spoken to/with, nor be protective from me^{asws} with what you are being protective in the presence of the people of initiative, nor mingle me^{asws} with the dealing, nor think with me^{asws} as being sluggish regarding a right being said to me^{asws}, nor do I^{asws} seek the greatness for myself^{asws}. 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.

فَلَا تَكْفُوا عَنْ مَقَالَةٍ بِحَقِّ أَوْ مَشُورَةٍ بِعَدْلٍ فَإِنِّي لَسْتُ فِي نَفْسِي بِفَوْقٍ أَنْ أُخْطِئَ وَلَا آمَنُ ذَاكَ مِنْ فِعْلِي إِلَّا أَنْ يَكْفِيَ اللَّهُ مِنْ نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي

So, do not pause from speaking with any right or consultation with justice, for I^{asws} am not within myself^{asws}, above from making mistakes, nor man I^{asws} safe from that in my^{asws} deeds, except if Allah^{azwj} Suffices from myself^{asws} what He^{azwj} is more in control with it than I^{asws} am.

فَإِنَّمَا أَنَا وَأَنْتُمْ عِبِيدٌ مَمْلُوكُونَ لِرَبِّ لَا رَبَّ غَيْرُهُ يَمْلِكُ مِنَّا مَا لَا تَمْلِكُ مِنْ أَنْفُسِنَا وَأَخْرَجَنَا مِمَّا كُنَّا فِيهِ إِلَى مَا صَلَحْنَا عَلَيْهِ فَأَبْدَلَنَا بَعْدَ الضَّلَالَةِ بِالْهُدَى وَ أَعْطَانَا الْبَصِيرَةَ بَعْدَ الْعَمَى .

So, rather, I^{asws} and you all are slaves, owned by a Lord^{azwj}, there is no Lord^{azwj} other than Him^{azwj}. He^{azwj} Owns from us what we do not own from ourselves, and He^{azwj} Extracted us from what we were into what we are better off upon it. So, He^{azwj} Replaced for us after the straying with the Guidance and Gave us the insight after the blindness”.²⁹⁸

47- نَحْج، نَحْجِ الْبَلَاغَةِ مِنْ كَلَامِهِ لَهُ عَ كَلَّمَ بِهِ عَبْدَ اللَّهِ بْنِ زُرْعَةَ وَ هُوَ مِنْ شِيعَتِهِ وَ ذَلِكَ أَنَّهُ قَدِمَ عَلَيْهِ فِي خِلَافَتِهِ فَطَلَبَ مِنْهُ مَا لَا

(The book) ‘Nahj Al Balagah’ –

²⁹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 46

'From a speech of his^{asws} he^{asws} spoke with Abdullah Bin Zam'a, and he was from his^{asws} Shias, and that is because he had arrived to him^{asws} during his^{asws} caliphate and sought some wealth from him^{asws}.

فَقَالَ ع إِنَّ هَذَا الْمَالَ لَيْسَ لِي وَلَا لَكَ وَإِنَّمَا هُوَ فِيءُ الْمُسْلِمِينَ وَجَلَبَ أَسْيَافُهُمْ فَإِنْ شَرَكْتَهُمْ فِي حَرْبِهِمْ كَانَ لَكَ مِثْلُ حَظِّهِمْ وَإِلَّا فَجَنَاحُ أَيْدِيهِمْ لَا تَكُونُ لِعَيْرٍ أَفْوَاهِهِمْ.

He^{asws} said: 'This wealth is neither for me^{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'.²⁹⁹

48- نَحْج، نَحْجِ الْبَلَاغَةِ رُوِيَ أَنَّ شُرَيْحَ بْنَ الْحَارِثِ قَاضِي أَمِيرِ الْمُؤْمِنِينَ ع اشْتَرَى عَلَى عَهْدِهِ دَاراً بِثَمَانِينَ دِينَراً قَبْلَهُ ذَلِكَ وَ اسْتَدْعَاهُ وَ قَالَ لَهُ بَلِّغْنِي أَنَّكَ ابْتَعْتَ دَاراً بِثَمَانِينَ دِينَراً وَ كَتَبْتَ كِتَاباً وَ أَشْهَدْتُ فِيهِ شُھُوداً فَقَالَ لَهُ شُرَيْحٌ قَدْ كَانَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Nahj Al Balagah' –

'It is reported that Shureyh Bin Al-Haris, a judge of Amir Al-Momineen^{asws} had bought a house in his^{asws} era for eighty Dinars. That reached him^{asws} and he^{asws} summoned him and said to him: 'It has reached me^{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^{asws}, 'That has happened, O Amir Al-Momineen^{asws}!'

قَالَ فَتَنْظُرْ إِلَيْهِ نَظَرٌ مُغْضَبٍ ثُمَّ قَالَ يَا شُرَيْحُ أَمَا إِنَّهُ سَيَأْتِيكَ مَنْ لَا يَنْظُرُ فِي كِتَابِكَ وَ لَا يَسْأَلُكَ عَنْ بَيْتِكَ حَتَّى يُخْرِجَكَ مِنْهَا شَاخِصاً وَ يُسَلِّمَكَ إِلَى قَبْرِكَ خَالِصاً

He^{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.

فَانْظُرْ يَا شُرَيْحُ- لَا تَكُونُ ابْتَعْتَ هَذِهِ الدَّارَ مِنْ غَيْرِ مَالِكَ أَوْ نَقَدْتَ الثَّمَنَ مِنْ غَيْرِ حَالِلِكَ فَإِذَا [فَإِذَا] أَنْتَ قَدْ خَسِرْتَ دَارَ الدُّنْيَا وَ دَارَ الْآخِرَةِ

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.

أَمَا إِنَّكَ لَوْ كُنْتَ أَتَيْتَنِي عِنْدَ شِرَائِكَ مَا اشْتَرَيْتَ لَكِنْتُ لَكَ كِتَاباً عَلَى هَذِهِ النُّسْخَةِ فَلَمْ تَزَعْجْ فِي شِرَاءِ هَذِهِ الدَّارِ بِدِرْهَمٍ فَمَا قُوْفُهُ وَ النُّسْخَةُ هَذِهِ

As for you, if you had come to me^{asws} regarding your acquisition, I^{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: -

²⁹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 47

هَذَا مَا اشْتَرَى عَبْدٌ ذَلِيلٌ مِنْ مَيِّتٍ قَدْ أُزْعِجَ لِلرَّحِيلِ اشْتَرَى مِنْهُ دَاراً مِنْ دَارِ الْغُرُورِ مِنْ جَانِبِ الْفَانِينَ وَ خِطَّةِ الْهَالِكِينَ وَ يَجْمَعُ هَذِهِ الدَّارَ خُدُودَ أَرْبَعَةٍ
الْحَدُّ الْأَوَّلُ يَنْتَهِي إِلَى دَوَاعِي الْأَفَاتِ وَ الْحَدُّ الثَّانِي يَنْتَهِي إِلَى دَوَاعِي الْمُصِيبَاتِ وَ الْحَدُّ الثَّلَاثُ يَنْتَهِي إِلَى الْهُوَى الْمُرْدِي وَ الْحَدُّ الرَّابِعُ يَنْتَهِي إِلَى الشَّيْطَانِ
الْمُعْوِي وَ فِيهِ يُشْرَعُ بَابُ هَذِهِ الدَّارِ

‘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^{la}, and in it begins the door of this house.

اشْتَرَى هَذَا الْمُعْتَرُ بِالْأَمَلِ مِنْ هَذَا الْمُرْعَجِ بِالْأَجَلِ هَذِهِ الدَّارَ بِالْمُخْرُجِ مِنْ عِزِّ الْقَنَاعَةِ وَ الدُّخُولِ فِي ذُلِّ الطَّلَبِ وَ الضَّرَاعَةِ-

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.

فَمَا أَذْرَكَ هَذَا الْمُشْتَرِي فِيمَا اشْتَرَى مِنْ ذَرَكٍ فَعَلَى مُتَبَلِّلِ أَجْسَامِ الْمُلُوكِ وَ سَالِبِ نُفُوسِ الْجَبَابِرَةِ وَ مُزِيلِ مُلْكِ الْفَرَاعِنَةِ مِثْلِ كِسْرَى وَ قَيْصَرَ وَ ثُبَّعَ وَ حَمِيرَ وَ مَنْ جَمَعَ الْمَالَ عَلَى الْمَالِ فَأَكْثَرَ وَ مَنْ بَنَى وَ شَيْدَ وَ رَحَرَ وَ نَجَدَ وَ ادَّخَرَ

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^{la} 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.

وَ اعْتَقَدَ وَ نَظَرَ بِرِغْمِهِ لِلْوَلَدِ إِشْخَاصَهُمْ جَمِيعاً إِلَى مَوْقِفِ الْغُرُوضِ وَ الْحِسَابِ وَ مَوْضِعِ الثَّوَابِ وَ الْعِقَابِ إِذَا وَقَعَ الْأَمْرُ بِفَضْلِ الْقَضَاءِ وَ خَيْرِ هُنَالِكَ
الْمُبْطِلُونَ

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.

شَهِدَ عَلَى ذَلِكَ الْعَقْلُ إِذَا خَرَجَ مِنْ أَسْرِ الْهُوَى وَ سَلِمَ مِنْ عِلَاقِي الدُّنْيَا.

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 world³⁰⁰.

49- كَا، الكافي العدة عن البرقي عن أبيه عن بعض أصحابه عن أيوب بن الحر عن محمد بن علي الحلبي قال: سألت أبا عبد الله ع عن الطعام فقال عليك بالحلل و الزيت فإنه مريء و إن علياً ع كان يُكْثِرُ أَكْلَهُ وَ إِنِّي أَكْثِرُ أَكْلَهُ وَ إِنَّهُ مَرِيءٌ.

(The book) ‘Al Kafi’ – The number, from Al Barqy, from his father, from one of his companions, from Ayoub Bin Al Hurr, from Muhammad Bin Ali Al Halby who said,

³⁰⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 48

'I asked Abu Abdullah^{asws} about the food. He^{asws} said: 'Upon you is to be with the vinegar and the oil, for it is wholesome, and Ali^{asws} used to frequently eat it, and I^{asws} frequently eat it, and it is wholesome (healthy)'.³⁰¹

50- كَأ، الكافي العدة عَنْ سَهْلٍ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَأْكُلُ الْحَلَّ وَالزَّيْتِ وَ يَجْعَلُ نَفَقَتَهُ تَحْتَ طُفْسَتِهِ.

(The book) 'Al Kafi' – The number, from Sahl, from Ali Bin Asbat, from Yaquob Bin Salim who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws} used to eat the vinegar and the oil, and he^{asws} used to keep its expenditure (money) beneath his^{asws} mat'.³⁰²

51- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَنَانَ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ عَنْ فَاطِمَةَ بِنْتِ عَلِيٍّ عَنْ أُمَامَةَ بِنْتِ أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَأُمِّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ص قَالَتْ أَتَانِي أَمِيرُ الْمُؤْمِنِينَ ع فِي شَهْرِ رَمَضَانَ فَأُتِيَ بِعِشَاءٍ وَ تَمْرٍ وَ كَمَأٍ فَأَكَلَ ع وَ كَانَ يُحِبُّ الْكَمَاءَ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Bin Usman, from Abu Baseer, from Fatima Bint Ali, from Umamah Bint Abu Al Aas Bin Al Rabie,

'And from her mother Zainab^{as} daughter^{as} of Rasool-Allah^{saww}: 'Amir Al-Momineen^{asws} came to me^{as} during a month of Ramazan, so I^{as} came with dinner, and dates, and truffles. He^{asws} ate and used to love the truffles'.³⁰³

52- كَأ، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حَبِيبَةَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيًّا كَانَ عِنْدَكُمْ فَأَتَى بَنِي دِيوَانَ فَاشْتَرَى ثَلَاثَةَ أَتَوَابٍ بِدِينَارٍ الْقَمِيصُ إِلَى فَوْقِ الْكَعْبِ وَ الْإِرَارُ إِلَى نِصْفِ السَّاقِ وَ الرِّدَاءُ مِنْ بَيْنِ يَدَيْهِ إِلَى تَدْيِيهِ وَ مِنْ خَلْفِهِ إِلَى أَلْيِهِ

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al Washa, from Ahmad Bin Aaz, from Abu Khadeeja, from Moalla Bin Khuneys,

'Abu Abdullah^{asws} said: "Ali^{asws} was among you all, so he^{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^{asws} front was up to his chest, and from behind him^{asws} was up to his^{asws} lower back.

ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ فَلَمْ يَزَلْ يَحْمَدُ اللَّهَ عَلَى مَا كَسَاهُ حَتَّى دَخَلَ مَنْزِلَهُ ثُمَّ قَالَ هَذَا اللَّبَاسُ الَّذِي يُبْنَعِي لِلْمُسْلِمِينَ أَنْ يَلْبَسُوهُ

Then he^{asws} raised his^{asws} hands towards the sky, and he^{asws} did not cease to Praise Allah^{azwj} what He^{azwj} has Clothed him^{asws} with until he^{asws} entered his^{asws} house. Then he^{asws} said: 'This is the dress which is befitting for the Muslims that they should be wearing it'.

³⁰¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 49

³⁰² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 50

³⁰³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 51

قَالَ أَبُو عَبْدِ اللَّهِ ع وَ لَكِنْ لَا يَقْدِرُونَ أَنْ يَلْبَسُوا هَذَا الْيَوْمَ وَ لَوْ فَعَلْنَا لَقَالُوا مَجْنُونٌ وَ لَقَالُوا مُرَاوٍ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ ثِيَابَكَ فَطَهِّرْ قَالَ وَ ثِيَابَكَ أَرْفَعَهَا لَا تَجَرَّهَا فَإِذَا قَامَ قَائِمُنَا كَانَ هَذَا الْيَلْبَاسُ.

Abu Abdullah^{asws} said: 'But we^{asws} are not able to wear it today, and were we^{asws} to do it, they would say, 'Insane', and they would say, 'Show-off', and Allah^{azwj} the High is Saying: **And your garments, so purify [74:4]**. He^{asws} said: 'And your clothes, raise these and do not let it flow (upon the ground), and when our^{asws} Qaim^{asws} rises, this would be the clothing'.³⁰⁴

53- كَا، الكافي العدة عَنْ سَهْلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا لَبَسَ الْقَمِيصَ مَدَّ يَدَهُ فَإِذَا طَلَعَ عَلَى أَطْرَافِ الْأَصَابِعِ قَطَعَهُ.

(The book) 'Al Kafi' – The number, from Sahl, from Ja'far Bin Muhammad Al Ash'ary,

'From Abu Abdullah^{asws} having said: 'Whenever Amir Al-Momineen^{asws} wore the shirt, extended his^{asws} hand. When it was longer than the ends of his^{asws} fingers, he^{asws} cut it'.³⁰⁵

54- كَا، الكافي العدة عَنْ الرِّقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْحَسَنِ الصَّيْقَلِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع تُرِيدُ أُرِيكَ قَمِيصَ عَلِيِّ الَّذِي ضُرِبَ فِيهِ وَ أُرِيكَ دَمَهُ قَالَ قُلْتُ نَعَمْ فَدَعَا بِهِ وَ هُوَ فِي سَفَطٍ فَأَخْرَجَهُ وَ نَشَرَهُ فَإِذَا هُوَ قَمِيصٌ كَرَابِيسَ يُشَبِّهُ السُّنْبُلَاتِي وَ إِذَا مَوْضِعُ الْجَيْبِ إِلَى الْأَرْضِ وَ إِذَا أَثَرُ دَمٍ أَبْيَضَ شَبَّهِ اللَّبَنِ شَبَّهِ شَطِيبِ السَّيْفِ

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Al-Hassan Al Sayqal who said,

'Abu Abdullah^{asws} said to me: 'Would you like me^{asws} to show you the shirt of Ali^{asws} in which he^{asws} was struck, or I^{asws} show you^{asws} his^{asws} blood?' I said, 'Yes'. So he^{asws} called for it, and it was in a basket. He^{asws} extracted it and displayed it. It was a cotton-like shirt resembling Al-Sunbulany (made in), and there was in the spot of the pocket up to the ground a stain of blood whiter than the milk, resembling a stroke of the sword.

قَالَ هَذَا قَمِيصٌ [كَرَابِيسَ] عَلِيِّ الَّذِي ضُرِبَ فِيهِ وَ هَذَا أَثَرُ دَمِهِ فَشَبَّهْتُ بَدَنَهُ فَإِذَا هُوَ ثَلَاثَةُ أَشْبَارٍ وَ شَبَّهْتُ أَسْفَلَهُ فَإِذَا هُوَ اثْنَا عَشَرَ شِبْرًا.

He^{asws} said: 'This is the shirt of Ali^{asws} in which he^{asws} was struck, and these are the traces of his^{asws} blood'. I measured its body by the open palm (*Shibr*), so it was three open-palm's width, and I measured its bottom by the open palm (*Shibr*), so it was twelve open-palm's length'.³⁰⁶

55- كَا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ: رَأَيْتُ قَمِيصَ عَلِيِّ الَّذِي قُتِلَ فِيهِ عِنْدَ أَبِي جَعْفَرٍ ع فَإِذَا أَسْفَلُهُ اثْنَا عَشَرَ شِبْرًا وَ بَدَنُهُ ثَلَاثَةُ أَشْبَارٍ وَ رَأَيْتُ فِيهِ نُصْحَ دَمٍ.

(The book) 'Al Kafi' – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hajjal, from Sa'alba Bin Maymoun, form Zurara Bin Ayn who said,

³⁰⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 52

³⁰⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 53

³⁰⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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

56- نَحَجُ الْبَلَاغَةَ وَ اللَّهُ لَقَدْ رَفَعْتُ مِدْرَعَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ رَاقِعِهَا وَ لَقَدْ قَالَ لِي قَائِلٌ أَلَا تَتَبَدُّهَا عَنْكَ فَقُلْتُ اعْزُبْ عَنِّي فَعِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السَّرَى.

(The book) 'Nahj Al-Balaghah' – 'By Allah^{azwj}! 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 me^{asws}, '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

وَ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ هَذَا الْكَلَامِ جَاءَ فِي أَخْبَارِ عَلِيٍّ عَ الَّذِي دَكَرَهَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ فِي كِتَابِ فَضَائِلِهِ وَ هُوَ رَوَاتِي عَنْ فُرَيْشِ بْنِ السُّبَيْعِ بْنِ الْمُهَنَّا الْعُلَوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْمُعَمَّرِ عَنِ الْمُبَارَكِ بْنِ عَبْدِ الْجَبَّارِ بْنِ أَحْمَدَ بْنِ الْقَاسِمِ الصَّيْرِيِّ الْمَعْرُوفِ بِابْنِ الطُّيُورِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ الْعَلَّافِ الْمُزَنِيِّ عَنْ أَبِي بَكْرٍ أَحْمَدَ بْنِ جَعْفَرِ بْنِ حَمْدَانَ بْنِ مَالِكِ الْقُطَيْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ أَبِي عَبْدِ اللَّهِ أَحْمَدَ قَالَ: قِيلَ لِعَلِيٍّ عَ يَا أَمِيرَ الْمُؤْمِنِينَ لِمَ تَرَفَعُ فَمِصْكَ قَالَ يَحْشَعُ الْقَلْبُ وَ يَفْتَدِي بِهِ الْمُؤْمِنُونَ.

And Abdul Hameed Bin Abu Al Hadeed 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 Muhanna 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 Tuyuri, from Muhammad Bin Ali Bin Muhammad Bin Yusuf Al Allaf Al Muzanny, 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

وَ رَوَى أَحْمَدُ أَنَّ عَلِيًّا عَ كَانَ يَطُوفُ الْأَسْوَاقَ مُؤْتَرِّراً بِإِزَارٍ مُتَدِيَا بِرِدَاءٍ وَ مَعَهُ الدَّرَّةُ كَأَنَّهُ أَغْرَابِيٌّ بَدَوِيٌّ فَطَافَ مَرَّةً حَتَّى بَلَغَ سُوقَ الْكَرَائِسِ فَقَالَ لِوَاحِدٍ يَأِ شَيْخٍ بَعْثِي فَمِصًّا بِثَلَاثَةِ دَرَاهِمٍ

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!'

فَلَمَّا جَاءَ أَبُو الْعَلَامِ أَخْبَرُوهُ فَأَخَذَ دِرْهَمًا ثُمَّ جَاءَ إِلَى عَلِيٍّ عَ لِيَدْفَعَهُ إِلَيْهِ فَقَالَ مَا هَذَا أَوْ قَالَ مَا شَأْنُهُ هَذَا فَقَالَ يَا مَوْلَايَ إِنَّ الْقَمِيصَ الَّذِي بَاعَكَ ابْنِي كَانَ يُسَاوِي دِرْهَمَيْنِ فَلَمْ يَأْخُذْ الدَّرْهَمَ وَ قَالَ بَاعَنِي بِرِضَائِي وَ أَخَذَ بِرِضَاهُ.

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

³⁰⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 55

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^{asws} did not take the Dirham and said: 'He sold to me^{asws} with my^{asws} agreement, and I^{asws} took it with his agreement'.³¹⁰

وَرَوَى أَحْمَدُ عَنْ أَبِي الْبَوَّارِ بَائِعِ الْحُكَّامِ بِالْكُوفَةِ قَالَ: جَاءَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع إِلَى السُّوقِ وَمَعَهُ غُلَامٌ لَهُ وَهُوَ خَلِيفَةُ فَاشْتَرَى مِنِّي قَمِيصَيْنِ وَقَالَ لِلْغُلَامِ اخْتَرْ أَيُّهُمَا شِئْتَ فَأَخَذَ أَحَدَهُمَا وَأَخَذَ عَلِيٌّ الْآخَرَ

And it is reported by Ahmad, from Abu Al Bawar, seller of garments at Al Kufa who said,

'Ali^{asws} Bin Abu Talib^{asws} came to the market and there was a slave with him^{asws}, and he^{asws} was the caliph. He^{asws} bought two shirts from me, and said to his^{asws} slave, 'Choose whichever of the two you like'. He took one of them and Ali^{asws} took the other'.

قَالَ ثُمَّ لَبِسَهُ وَمَدَّ يَدَهُ فَوَجَدَ كُمَهُ فَاضِلَةً فَقَالَ أَقْطَعِ الْفَاضِلَ فَقَطَعْتُهُ ثُمَّ كَمَّمَهُ وَدَهَبَ.

He (the narrator) said, 'Then he^{asws} wore it and extended his^{asws} hand, and he^{asws} found its sleeve to be too long. He^{asws} said: 'Cut off the extra bit'. He cut it. Then he^{asws} held it and went away'.³¹¹

وَرَوَى أَحْمَدُ عَنِ الصَّمَالِ بْنِ عَمِيرٍ قَالَ رَأَيْتُ قَمِيصَ عَلِيٍّ ع الَّذِي أَصِيبَ فِيهِ وَهُوَ كَرَابِيسُ سَنْبُلَانِي وَرَأَيْتُ دَمَهُ قَدْ سَالَ عَلَيْهِ كَالدَّرْدِيِّ.

And it is reported by Ahmad, from Al Samaal Bin Umeyr who said,

'I was a shirt of Ali^{asws} which he^{asws} had been killed in, and it was white cotton 'Sanbulany', and I saw his^{asws} blood who have flowed upon it like the (brown) residue'.³¹²

وَرَوَى أَحْمَدُ قَالَ لَمَّا أُرْسِلَ عُثْمَانُ إِلَى عَلِيٍّ وَجَدُوهُ مَدْنُورًا بِعَبَاءَةٍ مَحْتَجِزًا وَهُوَ يَنْوُدُ بِعِيرَا لَهُ.

And it is reported by Ahmad who said, When Usman sent someone to Ali^{asws}, he found him^{asws} covered in his^{asws} cloak and he^{asws} was providing a camel of his^{asws}.³¹³

57- نَحْجُ، نَحْجُ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ ع وَ اللَّهِ لَأَنْ أُبَيَّتَ عَلَى حَسَنِ السَّعْدَانِ مُسَهَّدًا وَ أُجِرَّ فِي الْأَغْلَالِ مُصَفَّدًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ وَ رَسُولَهُ يَوْمَ الْقِيَامَةِ ظَالِمًا لِبَعْضِ الْعِبَادِ وَ غَاصِبًا لِبَعْضِ الْخَطَامِ وَ كَيْفَ أَظْلِمُ أَحَدًا لِنَفْسِي يُسْرِعُ إِلَى الْبَلَى فُقُولَهَا وَ يَطُولُ فِي الثَّرَى خُلُوقَهَا

(The book) 'Nahj Al Balagah' –

'From a speech of his^{asws}: 'By Allah^{azwj}! If I were to spend a night upon the thorns of Al-Sa'dan (a thorny bush) being awake, and I^{asws} am dragged bound in shackles, it would be more beloved to me^{asws} than if I^{asws} were to meet Allah^{azwj} and His^{azwj} Rasool^{saww} on the Day of Qiyamah having been unjust to one of the servants and having usurped something from the debris (of the world). And how can I^{asws} be unjust to any soul its body is hastening to the decay and its permeation is prolonged in the soil.

³¹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 56 c

³¹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 56 d

³¹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 56 e

³¹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 56 f

وَاللّٰهُ لَقَدْ رَأَيْتَ عَقِيلاً وَقَدْ أَمْلَقَ حَتَّى اسْتَمَاحَنِي مِنْ بُرْكَمٍ صَاعاً وَرَأَيْتَ صَبِيَّاهُ شَعَتْ الْأَلْوَانُ مِنْ فَمْرِهِنَّ كَأَنَّمَا سُودَتْ وُجُوهُهُنَّ بِالْعِظْلَمِ وَعَاوَدَنِي مُؤَكِّدًا وَكَرَّرَ عَلَيَّ الْقَوْلَ مُرَدِّدًا فَأَصْغَيْتُ إِلَيْهِ سَمْعِي فَظَنُّ أُنِّي أَبِيعُهُ دِينِي وَأَتَّبِعُ قِيَادَهُ مُفَارِقاً طَرِيقِي

By Allah^{azwj}! 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.

فَأَحْمَيْتُ لَهُ حَدِيدَةً ثُمَّ أَذْنَيْتُهَا مِنْ جِسْمِهِ لِيُغْتَبَرَ بِهَا فَضَحَّ صَجِيجٌ ذِي دَنْفٍ مِنَ الْهَمِّ وَكَادَ أَنْ يَخْتَرِقَ مِنْ مِيسَمِهَا فَقُلْتُ لَهُ تَكَلَّنْتَ النَّوَكِلُ يَا عَقِيلُ أَ تَقُولُ مِنْ حَدِيدَةٍ أَحْمَاهَا إِنْسَانُهَا لِلْعَبِيهِ وَتُجْرِي إِلَى نَارٍ سَجَرَهَا جَبَّارُهَا لِعُصْبِهِ أَ تَقُولُ مِنَ الْأَذَى وَلَا أَتُرِي مِنْ لَطَى

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)?'

وَأَعْجَبُ مِنْ ذَلِكَ طَارِقُ طَرَقَنَا بِمُلُوفَةٍ فِي وَعَائِهَا وَمَعْجُونَةٍ شَبَّثْنَا كَأَنَّمَا عُجِنَتْ بِرَيْقِ حَيَّةٍ أَوْ قَتَيْتُهَا فَقُلْتُ أَمْ صَلَّةٌ أَمْ زَكَاةٌ أَمْ صَدَقَةٌ فَذَلِكَ كُلُّهُ مُحَرَّمٌ عَلَيْنَا أَهْلُ الْبَيْتِ

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'.

فَقَالَ لَا ذَا وَلَا ذَلِكَ وَلَكِنَّهَا هَدِيَّةٌ فَقُلْتُ هَبْلَتِكَ الْهُبُولُ أَعَنْ دِينَ اللَّهِ أَتَيْتَنِي لِتُخَدَعَنِي أَمْ مُحْتَبَطٌ أَمْ دُوْ جَنَّةٍ أَمْ مَحْجَرٌ وَاللَّهِ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَفْلَاقِهَا عَلَى أَنْ أُعْصِيَ اللَّهَ فِي تَمَلَّةٍ أَسْأَلُهَا جُلْبَ شَعِيرَةٍ مَا فَعَلْتُهُ وَإِنْ دُنْيَاكُمْ عِنْدِي لَأَهْوُونَ مِنْ وَرَقَةٍ فِي فَمٍ جَرَادَةٍ تَقْضُمُهَا

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.

مَا لِعَلِّي وَ نَعِيمٍ يَفْنَى وَ لَذَّةٍ لَا تَبْقَى نَعُوذُ بِاللَّهِ مِنْ سُبَاتِ الْعَقْلِ وَ فُتْحِ الرَّزْلِ وَ بِهِ نَسْتَعِينُ.

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".³¹⁴

³¹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 57

58- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن غياث بن مضع عن محمد بن حماد عن حاتم الأصم عن شقيق البلخي عن خبره من أهل العلم قال قال جابر بن عبد الله الأنصاري لقيت علي بن أبي طالب ع ذات يوم صباحاً فقلت كيف أصبحت يا أمير المؤمنين قال بنعمة من الله وفضل من رجل لم يزر أخاً ولم يدخل على مؤمن سروراً

(The book) 'Al Amaali' of the sheykh Al Tusy – A group, from Abu Al Mufazzal, from Giyas Bin Mus'ab, from Muhammad Bin Hammad, from Hatim Al Asamma, from Shaqeeq Al Blakhy, from the one who informed him, from the people of knowledge who said, 'Jabir Bin Abdullah Al Ansari said,

'I met Ali^{asws} Bin Abu Talib^{asws} one day in the morning. I said, 'How is your^{asws} morning, O Amir Al-Momineen^{asws}?' He^{asws} said: 'With Bounties from Allah^{azwj} and grace from a man who did not visit a brother and did not enter cheerfulness upon a Momin.

قلت و ما ذلك قال يفرج عنه كرباً أو يقضي عنه ديناً أو يكشف عنه فاقته

I said, 'And what is that (cheerfulness)?' He^{asws} said: 'He relieves worries from him, or pays off debts of his, or removes his destitution from him'.

قال جابر و لقيت علياً يوماً فقلت كيف أصبحت يا أمير المؤمنين قال أصبحنا و بنا من نعم الله و فضله ما لا نحصى مع كثير ما نحصى فما ندري أي نعمة نشكر أ جميل ما ينشر أم قبيح ما يستتر

Jabir said, 'And I met Ali^{asws} one day and I said, 'How is your^{asws} morning, O Amir Al-Momineen^{asws}?' He^{asws} said: 'We^{asws} have come to the morning and with us^{asws}, from the Favour of Allah^{azwj} and His^{azwj} Grace, is what we^{asws} cannot even count along with a lot of what we^{asws} do count. So, we do not know which Favour we^{asws} can thank for, is it beautiful what we^{asws} are publicising or an ugliness we^{asws} are concealing?'

قال و قال عبد الله بن جعفر دخلت على عبي علي ع صباحاً و كان مريضاً فقلت كيف أصبحت يا أمير المؤمنين قال يا بني كيف أصبح من يقى بقاءه و يستهم بدوائه و يؤتى من مأميه.

He (the narrator) said, 'And Abdullah^{asws} son of Ja'far^{asws} said, 'I entered to see my uncle^{as} one morning and he^{asws} was ill. I said, 'How are you^{asws} (this) morning, O Amir Al-Momineen^{asws}?' He^{asws} said: 'O my^{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)?'³¹⁵

³¹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 107 H 58

CHAPTER 108 – REASON OF HIS^{asws} NOT DYEING (HIS^{asws} HAIR AND BEARD)

1- ع، علل الشرائع السنيّة عن الأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي بَشْرٍ عَنِ الْحُسَيْنِ بْنِ الْهَيْثَمِ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ عَلِيِّ بْنِ غُرَابٍ عَنِ الثُّمَالِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ ثُبَاتَةَ قَالَ: قُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا مَنَعَكَ مِنَ الْخِضَابِ وَ قَدْ اخْتَضَبَ رَسُولُ اللَّهِ ص

(The book) 'Illal Al Sharaie' – 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^{asws}, 'What prevents you^{asws} from dyeing and Rasool-Allah^{saww} had been dyeing (hair and beard)?'

قَالَ أَنْتَظِرُ أَشْفَاها أَنْ يَخْضِبَ لِحْيَتِي مِنْ دَمِ رَأْسِي بِعَهْدِ مَعْهُودٍ أَخْبَرَنِي بِهِ حَبِيبِي رَسُولُ اللَّهِ ص.

He^{asws} said: 'I^{asws} am awaiting its (community's) most wretched to dye my^{asws} beard from the blood of my^{asws} head, being a pact my^{asws} beloved Rasool-Allah^{saww} has informed me^{asws} with'.³¹⁶

2- كا، الكافي عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ خَفْصِ الْأَعْوَرِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ خِضَابِ اللَّحْيَةِ وَ الرَّأْسِ أَمْ مِنَ السُّنَّةِ فَقَالَ نَعَمْ قُلْتُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمْ يَخْضِبْ قَالَ إِنَّمَا مَنَعَهُ قَوْلُ رَسُولِ اللَّهِ ص إِنَّ هَذِهِ سَخُضِبُ مِنْ هَذِهِ.

(The book) 'Al Kafi' – Ali^{asws}, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Hafs Al Awr who said,

'I asked Abu Abdullah^{asws} about dying the beard and the head, 'Is it from the Sunnah?' He^{asws} said: 'Yes'. I said, 'Amir Al-Momineen^{asws} did not dye?' He^{asws} said: 'But rather he^{asws} was prevented by the words of Rasool-Allah^{saww}: 'This (beard) would be dyed by this (blood of the head)'.³¹⁷

3- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَضَبَ النَّبِيُّ ص وَ لَمْ يَمْنَعْ عَلَيَّ ع إِلَّا قَوْلَ النَّبِيِّ ص خُضِبَ هَذِهِ مِنْ هَذِهِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Ibn Sinan,

'From Abu Abdullah^{asws} having said: 'The Prophet^{saww} dyed (hair of head and beard) and nothing prevented Ali^{asws} except words of the Prophet^{saww}: 'This (beard) would be dyed from this (blood of the head)'.³¹⁸

³¹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 108 H 1

³¹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 108 H 2

³¹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 108 H 3 a

نَهَج، نَهَجُ الْبَلَاغَةِ قِيلَ لَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ لَوْ غَيَّرْتَ شَيْئَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ الْخِصَابُ زِينَةٌ وَنَحْنُ قَوْمٌ فِي مُصِيبَةٍ يُرِيدُ بِهِ رَسُولُ اللَّهِ ص.

(The book) 'Nahj Al-Balagah' – It was said to him^{asws}, 'If you^{asws} would change your^{asws} grey-hair O Amir Al-Momineen^{asws}!' He^{asws} said: 'The dyeing is an adornment and we^{asws} are a people in calamity' – intending (expiry) of Rasool-Allah^{saww} by it'.³¹⁹

³¹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 108 H 3 b

CHAPTER 109 – RETURNING THE SUN FOR HIM^{asws} AND SPEAKING OF THE SUN WITH HIM^{asws}

1- ع، علل الشرائع القطان عن عبد الرحمن بن محمد الحسني عن فزات بن إبراهيم عن الفزاري عن محمد بن الحسين عن محمد بن إسماعيل عن أحمد بن نوح و أحمد بن هلال عن ابن أبي عمير عن حنان قال: قلت لأبي عبد الله ع ما العلة في ترك أمير المؤمنين ع صلاة العصر و هو يحب أن يجمع بين الظهر و العصر فأخبرها

(The book) 'Illal Al Sharaie' of Al Qattan, from Abdul Rahman Bin Muhammad Al Hasany, from Furat Bin Ibrahim, from Al Fazary, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Ahmad Bin Nuh, and Ahmad Bin Hilal, from Ibn Abu Umeyr, from Hanan who said,

'I said to Abu Abdullah^{asws}, 'What is the reason of Amir Al-Momineen^{asws} not reciting Salat Al-Asr and (although) he^{asws} loved to gather between Al-Zohr Al-Asr, so he^{asws} delayed it?'

قال إنه لما صلى الظهر التفت إلى جمجمة تلقاه فكلّمها أمير المؤمنين ع فقال أيتها الجمجمة من أين أنت فقالت أنا فلان بن فلان ملك بلاد آل فلان قال لها أمير المؤمنين ع قصّي علي الخبر و ما كنت و ما كان عصرك

He^{asws} said: 'When he^{asws} had prayed Al-Zohr Salat, he^{asws} turned to a skeleton facing him^{asws}. Amir Al-Momineen^{asws} spoke to it, he^{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^{asws} said to it: 'Narrated the news to me^{asws} and what you were and what happened in your time'.

فأقبلت الجمجمة تفض خبرها و ما كان في عصرها من خير و شر فاشتعل بها حتى غابت الشمس فكلّمها بثلاثة أحرف من الإنجيل لأن لا يفقه العرب كلامها قالت لا أرجع و قد أفلت

The skeleton faced narrating its news and what had happened of good and evil. He^{asws} was busy with it until the sun set. He^{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!'

فدعا الله عز و جل فبعث إليها سبعين ألف ملك بسبعين ألف سلسلة حديد فجعلوها في رقبتها و سحبوها على وجهها حتى عادت بيضاء نيفة حتى صلى أمير المؤمنين ع ثم هوت كهوي الكوكب فهذه العلة في تأخير العصر.

He^{asws} supplicated to Allah^{azwj} Mighty and Majestic, and He^{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^{asws} prayed Salat. Then it collapsed like the collapsing of the star. So, this is the reason in delaying Al-Asr (Salat)".³²⁰

³²⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 1

2- لي، الأماالي للصدوق القطان عن محمد بن صالح عن عمر بن خالد المخزومي عن ابن نباتة عن محمد بن موسى عن عمارة بن مهاجر عن أم جعفر أو أم محمد بنتي محمد بن جعفر عن أسماء بنت عميس وهي جدتها قالت خرجت مع جدتي أسماء بنت عميس وعمي عبد الله بن جعفر حتى إذا كنا بالضهية خدنتني أسماء بنت عميس - قالت يا بنية كنا مع رسول الله ص في هذا المكان فصلّى رسول الله ص الظهر ثم دعا علياً فاستعان به في بغض حاجته

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Muhammad Bin Salih, from Umar Bin Khalid Al Makhzumi, from Ibn Nubata, from Muhammad Bin Musa, from Umar Bin Muhajir, from Umm Ja'far or Umm Muhammad Bint Muhammad Bin Ja'far, from Asma Bint Umeys, and she is her grandmother, she said,

'I went out with my grandmother Asma Bint Umeys and my uncle Abdullah^{asws} son of Ja'far^{asws} until when we were at Al-Zahba, Asma Bint Umeys narrated to me. She said, 'O daughter! We were with Rasool-Allah^{saww} in this place. Rasool-Allah^{saww} prayed Salat Al-Zohr, then he^{saww} called Ali^{asws} and assisted by him^{asws} regarding one of his^{saww} needs.

ثم جاءت العصر فقام النبي ص فصلّى العصر فجاء علي ع - فمعد إلى جنب رسول الله ص فأوحى الله إلى نبيه فوضع رأسه في حجر علي ع حتى غابت الشمس لا يرى منها شيء على أرض ولا جبل

Then Al-Asr came, so the Prophet^{saww} stood up and prayed Al-Asr Salat. Ali^{asws} came and sat by the side of Rasool-Allah^{saww}. Allah^{azwj} Revealed to His^{azwj} Prophet^{saww}, so he^{saww} placed his^{saww} head in the lap of Ali^{asws} until the sun had set. Nothing from it was seen, neither upon a land nor mountain.

ثم جلس رسول الله ص فقال لعلي ع هل صليت العصر فقال لا يا رسول الله أنبت أنك لم تصل فلما وضعت رأسك في حجري لم أكن لأحركه فقال اللهم إن هذا عبدك علي احتبس نفسه على نبيك فردّ عليه شرفها

Then Rasool-Allah^{saww} sat up and said to Ali^{asws}: 'Have you^{asws} prayed Al-Asr?' He^{asws} said: 'No, O Rasool-Allah^{saww}! I^{asws} was informed that (even) you^{saww} did not pray. When you^{saww} placed your^{saww} head in my^{asws} lap, I^{asws} was going to move'. He^{saww} said: 'O Allah^{azwj}! This is Your^{azwj} servant Ali^{asws} who withheld himself^{asws} upon Your^{azwj} Prophet^{saww}, so return its east to him^{asws}!'

فطلعت الشمس فلم يبق جبل ولا أرض إلا طلعت عليه الشمس ثم قام علي ع فتوضأ وصلى ثم انكسفت.

The sun emerged and there did not remain any mountain, nor any land, except the sun emerged upon it. Then Ali^{asws} stood up, performed wud'u and prayed Salat, then it set".³²¹

ص، قصص الأنبياء عليهم السلام الصدوق عن محمد بن الفضل عن إبراهيم بن محمد بن سفيان عن علي بن سلمة عن محمد بن إسماعيل بن فديك عن محمد بن موسى بن أبي عبد الله عن عون بن محمد بن علي بن أبي طالب عن أمه أم جعفر عن جدتها أسماء بنت عميس مثله وقال بعد نقل الخبر ولعله ع صلى إيماء قبل ذلك أيضاً.

(The book) 'Qasas Al Anbiya^{as}' of Al Sadouq – From Muhammad Bin Al Fazl, from Ibrahim Bin Muhammad Bin Sufyan, from Ali Bin Salamah, from Muhammad Bin Ismail Bin Fudeyk, from Muhammad Bin Musa Bin Abu Abdullah,

³²¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 2 a

‘From Awn Bin Muhammad son of Alj^{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

3- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ ابْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْقُرَظِيِّ عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ الْقَلَابِيسِيِّ عَنْ أَبِي بَصِيرٍ عَنْ عَبْدِ الْوَّاحِدِ بْنِ الْمُخْتَارِ الْأَنْصَارِيِّ عَنْ أُمِّ الْمُقْدَامِ الثَّقَفِيَّةِ قَالَتْ قَالَ لِي جُوزَيْرَةُ بْنُ مُسْهِرٍ قَطَعْنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع جَسْرَ الصَّرَاةِ فِي وَقْتِ الْعَصْرِ فَقَالَ إِنَّ هَذِهِ أَرْضٌ مُعَذِّبَةٌ لَا يَنْبَغِي لِنَبِيِّ وَلَا وَصِيِّ نَبِيِّ أَنْ يُصَلِّيَ فِيهَا فَمَنْ أَرَادَ مِنْكُمْ أَنْ يُصَلِّيَ فَلْيُصَلِّ

Illal Sharie – My father, from Sa’ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ahmad Bin Abdullah Al Qaweeny, from Al-Husayn Bin Al Mukhtar Al Qalanasy, from Abu Baseer, from Abdul Wahid Bin Al Mukhtar Al Ansari, from Umm Al Miqdam who said,

‘Juweyria Bin Mus’hir said to me, ‘We cut across the bridge of Al-Sarrah with Amir Al-Momineen^{asws} during the time of Al-Asr. He^{asws} said: ‘This is a Punished land. It is neither appropriate for a Prophet^{saww} nor a successor^{as} of a Prophet^{as} that he^{as} prays Salat in it. So, the one from you who wants to pray Salat, let him pray!’

فَتَفَرَّقَ النَّاسُ يَمَنَةً وَ يَسْرَةً يُصَلُّونَ فَقُلْتُ أَنَا وَاللَّهِ لَا أَقْلِدَنَّ هَذَا الرَّجُلَ صَلَاتِي الْيَوْمَ وَلَا أَصَلِّيَ حَتَّى يُصَلِّيَ فَبَرْنَا وَ جَعَلَتِ الشَّمْسُ تَسْفُلُ وَ جَعَلَ يَدْخُلُنِي مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ حَتَّى وَجَبَتِ الشَّمْسُ وَ قَطَعْنَا الْأَرْضَ

The people dispersed right and left, praying. I said (to myself), ‘By Allah^{azwj}! 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.

فَقَالَ يَا جُوزَيْرَةُ أَذْنٌ فَقُلْتُ نَعْلُومُ أَذْنٌ وَ قَدْ غَابَتِ الشَّمْسُ فَقَالَ أَذْنٌ فَأَذْنْتُ ثُمَّ قَالَ لِي أَقِمِ فَأَقَمْتُ فَلَمَّا قُلْتُ قَدْ قَامَتِ الصَّلَاةُ رَأَيْتُ شَفَتَيْهِ يَتَحَرَّكَانِ وَ سَمِعْتُ كَلَامًا كَأَنَّهُ الْعِبْرَانِيَّةُ

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.

فَارْتَفَعَتِ الشَّمْسُ حَتَّى صَارَتْ فِي مِثْلِ وَقْتِهَا فِي الْعَصْرِ فَصَلَّى فَلَمَّا انْصَرَفْنَا هَوَتْ إِلَى مَكَانِهَا وَ اسْتَبَكَتِ النُّجُومُ فَقُلْتُ أَنَا أَشْهَدُ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ

ص

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^{saww}!’

فَقَالَ يَا جُوزَيْرَةُ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ فَقُلْتُ بَلَى قَالَ فَإِنِّي سَأَلْتُ اللَّهَ بِاسْمِهِ الْعَظِيمِ فَرَدَّهَا عَلَيَّ.

³²² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 2 b

He^{asws} said: 'O Juweyria! Have you not heard Allah^{azwj} Mighty and Majestic Saying: **Therefore Glorify the Name of your Lord, the Magnificent [56:96]?**' I said, 'Yes (I have)'. He^{asws} said: 'I^{asws} asked Allah^{azwj} by His^{azwj} Magnificent Name, so He^{azwj} Returned the sun unto me^{asws}'.³²³

4- ب، قرب الإسناد لمحمد بن عبد الحميد عن أبي حميلة عن أبي عبد الله ع قال: صَلَّى رَسُولُ اللَّهِ ص الْعَصْرَ فَجَاءَ عَلِيٌّ ع وَ لَمْ يَكُنْ صَلَّاهَا فَأَوْحَى اللَّهُ إِلَى رَسُولِهِ عِنْدَ ذَلِكَ فَوَضَعَ رَأْسَهُ فِي حَجَرٍ عَلِيٌّ ع

(The book) 'Qurb Al Asnad – Muhammad Bin Abdul Hameed, from Abu Jameela,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} prayed Al-Asr. Ali^{asws} came, and he^{asws} had yet to pray it. Allah^{azwj} Revealed to His^{azwj} Rasool^{saww} during that, so he^{saww} placed his^{saww} head in the lap of Ali^{asws}.

فَقَامَ رَسُولُ اللَّهِ ص عَنْ حَجَرِهِ حِينَ قَامَ وَ قَدْ غَرَبَتِ الشَّمْسُ فَقَالَ يَا عَلِيُّ أَمَا صَلَّيْتَ الْعَصْرَ فَقَالَ لَا يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِنَّ عَلِيًّا كَانَ فِي طَاعَتِكَ فَرَدَّتْ عَلَيْهِ الشَّمْسُ عِنْدَ ذَلِكَ.

Rasool-Allah^{saww} stood up from his^{saww} lap after a while and the sun had already set. He^{saww} said: 'O Ali^{asws}! Have you^{asws} not prayed Al-Asr Salat?' He^{asws} said: 'No, O Rasool-Allah^{saww}!' Rasool-Allah^{saww} said: 'O Allah^{azwj}! Ali^{asws} was in Your^{azwj} obedience'. So, the sun was return to him^{asws} during that'.³²⁴

5- شف، كشف اليقين موفق بن أحمد المكي عن شهر دار عن عبدوس عن أبي الفرج بن سهل عن أحمد بن إبراهيم عن زكريا العلالي عن الحسن بن موسى عن عبد الرحمن بن القاسم عن أبي حازم محمد بن محمد عن الحسن بن علي بن محمد بن علي بن موسى عن أبيه عن جده محمد بن علي بن موسى بن جعفر عن آبائه صلوات الله عليهم عن النبي ص أنه قال لعلي بن أبي طالب ع - يا أبا الحسن كلم الشمس فإنها تكلمك

(The book) 'Kashf Al Yaqeen' – Muwaffiq Bin Ahmad Al Makky, from Shahr dar, from Ubdous, from Abu Al Faraj Bin Sahl, from Ahmad Bin Ibrahim, from Zakariya al Alaie, from Al-Hassan Bin Musa, from Abdul Rahman Bin Al Qasim, from Abu Hazim, Muhammad Bin Muhammad,

'From Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}, from the Prophet^{saww} having said to Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! Speak to the sun, for it will speak to you^{asws}!'

قَالَ عَلِيٌّ ع السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الْمُطِيعُ لِلَّهِ فَقَالَتِ الشَّمْسُ وَ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِمَامَ الْمُتَّقِينَ وَ قَائِدَ الْعُرَى الْمُحَجَّلِينَ يَا عَلِيُّ أَنْتَ وَ شَيْعَتُكَ فِي الْجَنَّةِ يَا عَلِيُّ أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْأَرْضُ مُحَمَّدٌ ثُمَّ أَنْتَ وَ أَوَّلُ مَنْ يُكْسَى مُحَمَّدٌ ثُمَّ أَنْتَ

Ali^{asws} said: 'The greetings be unto you, O the obedient servant of Allah^{azwj}!' The sun said, 'And upon you^{asws} be the greetings, O Amir Al-Momineen^{asws}, and Imam^{asws} of the pious, and guide of the resplendent! O Ali^{asws}! You^{asws} and your^{asws} Shias will be in the Paradise. O Ali^{asws}! The first one the ground would be cleft asunder from is Muhammad^{saww}, then you^{asws}, and the

³²³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 3

³²⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 4

first one to be revived would be Muhammad^{saww}, then you^{asws}, and the first one to be clothed would be Muhammad^{saww}, then you^{asws}!

ثُمَّ انْكَبَّ عَلَيَّ سَاجِدًا وَ عَيْنَاهُ تَذْرِفَانِ بِالدُّمُوعِ فَأَنْكَبْتُ عَلَيْهِ النَّبِيُّ ص فَقَالَ يَا أَخِي وَ حَبِيبِي اذْفَعْ رَأْسَكَ فَقَدْ بَاهَى اللَّهُ بِكَ أَهْلَ سَبْعِ سَمَاوَاتٍ.

Then Ali^{asws} went into (performing) Sajdah and his^{asws} eyes were flowing with the tears. Then Prophet^{saww} devoted to him^{asws} and said: 'O my^{saww} brother^{asws} and my^{saww} beloved! Raise your^{asws} head, for Allah^{azwj} has been Boasting with you^{asws} to the inhabitants of the seven skies'.³²⁵

6- **يج، الخرائج و الجرائح** مِنْ مُعْجَزَاتِهِ ص أَنَّ عَلِيًّا ع بَعَثَهُ رَسُولُ اللَّهِ ص فِي بَعْضِ الْأُمُورِ بَعْدَ صَلَاةِ الظُّهْرِ وَ انْصَرَفَ مِنْ جِهَتِهِ تِلْكَ وَ قَدْ صَلَّى رَسُولُ اللَّهِ ص الْعَصْرَ بِالنَّاسِ فَلَمَّا دَخَلَ عَلَيَّ ع جَعَلَ يُقْصُّ عَلَيْهِ مَا كَانَ قَدْ نَقَضَ فِيهِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'From his^{asws} miracles – Ali^{asws}, Rasool-Allah^{saww} had sent him^{asws} regarding one of the affairs, after Salat Al-Zohr, and he^{asws} left from that direction of his^{asws} and Rasool-Allah^{saww} had already prayed Al-Asr Salat with the people. When Ali^{asws} entered he^{asws} went on to narrate to him^{saww} of what he^{asws} had observed during it.

فَنَزَلَ الْوَحْيُ عَلَيْهِ فِي تِلْكَ السَّاعَةِ فَوَضَعَ رَأْسَهُ فِي حَجْرِ عَلِيٍّ ع وَ كَانَا كَذَلِكَ حَتَّى إِذَا غَرَبَتْ فَسُرِّيَ عَنْ رَسُولِ اللَّهِ ص فِي وَقْتِ الْغُرُوبِ فَقَالَ لِعَلِّي هَلْ صَلَّيْتُ الْعَصْرَ قَالَ لَا فَإِنِّي كَرِهْتُ أَنْ أُزِيلَ رَأْسَكَ وَ رَأَيْتُ جُلُوسِي تَحْتَ رَأْسِكَ وَ أَنْتَ فِي تِلْكَ الْحَالِ أَفْضَلُ مِنْ صَلَاتِي

The Revelation descended unto him^{asws} in that time, so he^{saww} placed his^{saww} head in the lap of Ali^{asws}, and he^{saww} was like that until when (the sun had) set, there was awakening of Rasool-Allah^{saww} during its setting. He^{saww} said to Ali^{asws}: 'Have you^{asws} prayed Salat Al-Asr?' He^{asws} said: 'No, for I^{asws} disliked moving your^{saww} head and I^{asws} viewed my^{asws} sitting beneath your^{saww} head while you^{saww} were in that state, to be superior to my^{asws} Salat'.

فَقَامَ رَسُولُ اللَّهِ ص فَاسْتَقْبَلَ الْقِبْلَةَ فَقَالَ اللَّهُمَّ إِنْ كَانَ عَلِيٌّ فِي طَاعَتِكَ وَ حَاجَةً رَسُولِكَ ص فَارْزُدْ عَلَيْهِ الشَّمْسُ لِيَصَلِّيَ صَلَاتَهُ فَرَجَعَتِ الشَّمْسُ حَتَّى صَارَتْ فِي مَوْضِعِ أَوَّلِ الْعَصْرِ فَصَلَّى عَلِيٌّ ع ثُمَّ انْقَضَتِ الشَّمْسُ لِلْغُرُوبِ مِثْلَ انْقِضَاضِ الْكَوَاكِبِ

Rasool-Allah^{saww} stood up and faced the Qiblah and said: 'O Allah^{azwj}! Ali^{asws} was in Your^{azwj} obedience and a need of Your^{azwj} Rasool^{saww}, return the sun for him^{asws} to pray his^{asws} Salat!' The sun returned until it came to be in a place of the beginning of Al-Asr (late afternoon). Ali^{asws} prayed Salat, then the sun swooped like the swooping of the stars'.

وَ رُوي أَنَّ النَّبِيَّ ص قَالَ يَا عَلِيُّ إِنَّ الشَّمْسَ مُطِيعَةٌ لَكَ فَادْعُ فَادْعَا فَرَجَعَتْ وَ كَانَ قَدْ صَلَّاهَا بِالْإِشَارَةِ.

And it is reported that the Prophet^{saww} said: 'O Ali^{asws}! The sun is obedient to you^{asws}, so supplicate!' He^{asws} supplicated, and it returned; and he^{asws} had prayed with the indications (before that)'.³²⁶

³²⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 5

³²⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 6

7- يج، الخراج و الجرائع روي عن زاذان عن ابن عباس قال: لما فتح النبي ص مكة و رفع الهجرة بقوله لا هجرة بعد الفتح قال لعلي ع إذا كان الغد كلم الشمس حتى تعرف كرامتك على الله

(The book) 'Al Kharaij Wa Al Jaraih' – 'It is reported from Zazan, from Ibn Abbas who said,

'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'.

فلما أصبحنا قمنا فجااء علي إلى الشمس حين طلعت فقال السلام عليك أيتها المطيعة لربها

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}!'

فقال الشمس و عليك السلام يا أبا رسول الله و وصيه أبتشر فإن رب العزة يقرئك السلام و يقول لك أبتشر فإن لك و لمحبيك و لشيعةك - ما لا عين رأت و لا أذن سمعت و لا خطر على قلب بشر

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!"

فخر ع ساجداً فقال رسول الله ص ارفع رأسك حبيبي فقد باهى الله بك الملائكة.

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'.³²⁷

8- شا، الإرشاد بما أظهره الله تعالى من الأعلام الباهرة على يد أمير المؤمنين علي بن أبي طالب ع ما استفاضت به الأخبار و رواه علماء السير و الآثار و نظمت فيه الشعراء الأشعار رجوع الشمس له ع مرتين في حياة النبي ص مرة و بعد وفاته أخرى

(The book) 'Al Irshad' –

'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.

و كان من حديث مجموعها عليه المرة الأولى ما رواه أسماء بنت عميس و أم سلمة زوجة النبي ص و جابر بن عبد الله الأنصاري و أبو سعيد الخدري في جماعة من الصحابة

³²⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 7

And it was from the Hadeeth of its return the first time, that is what is reported by Asma Bint Umeys and Umm Salama^{ra}, wife of the Prophet^{saww}, and Jabir Bin Abdullah Al-Ansari, and Abu Saeed Al-Khudri, among a group of companions.

أَنَّ النَّبِيَّ ص كَانَ ذَاتَ يَوْمٍ فِي مَنْزِلِهِ وَ عَلِيٌّ ع يَبْنَ يَدَيْهِ إِذْ جَاءَهُ جِبْرِائِيلُ ع يُبَاجِيهِ عَنِ اللَّهِ سُبْحَانَهُ فَلَمَّا تَعَشَّاهُ الْوَحْيُ تَوَسَّدَ فَجَدَّ أَمِيرُ الْمُؤْمِنِينَ ع - فَلَمْ يَرْفَعْ رَأْسَهُ عَنْهُ حَتَّى غَرَبَتِ الشَّمْسُ

One day the Prophet^{saww} was in his^{saww} house and Ali^{asws} was in front of him^{saww}, when Jibraeel^{as} came whispering to him^{saww} on behalf of Allah^{azwj} the Glorious. When the Revelation overcame him^{saww}, he^{saww} made a thigh of Amir Al-Momineen^{asws} as a pillow. He^{saww} did not raise his^{saww} head from it until the sun had set.

فَاصْطَبَرَ أَمِيرُ الْمُؤْمِنِينَ ع لِدَلِيلِكَ إِلَى صَلَاةِ الْعَصْرِ فَصَلَّى أَمِيرُ الْمُؤْمِنِينَ ع جَالِسًا يُومِي بِرُكُوعِهِ وَ سُجُودِهِ إِيمَاءً فَلَمَّا أَفَاقَ مِنْ عَشِيَّتِهِ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع أَ فَاتَتْكَ صَلَاةُ الْعَصْرِ

Amir Al-Momineen became restless due to that, to pray Salat Al-Asr, so Amir Al-Momineen^{asws} prayed while seated gesturing with his^{asws} performance of Ruk'u and gesturing with his^{asws} Sajdah. When he^{saww} awoke from his^{saww} unconsciousness, he^{saww} said to Amir Al-Momineen^{asws}: 'Did you^{asws} miss Al-Asr Salat?'

قَالَ لَمْ أَصْطَبِرْ أَنْ أَصَلِّيَهَا قَائِمًا لِمَكَانِكَ يَا رَسُولَ اللَّهِ وَ الْحَالُ الَّذِي كُنْتُ عَلَيْهَا فِي اسْتِمَاعِ الْوَحْيِ فَقَالَ لَهُ ادْعُ اللَّهَ حَتَّى يَرُدَّ عَلَيْكَ الشَّمْسُ لِتُصَلِّيَهَا قَائِمًا فِي وَفَّيْتَهَا كَمَا فَاتَتْكَ فَإِنَّ اللَّهَ تَعَالَى يُجِيبُكَ لِطَاعَتِكَ لِلَّهِ وَ رَسُولِهِ

He^{asws} said: 'I^{asws} was not able to pray it standing due to your^{saww} position, O Rasool-Allah^{saww} and the state which you^{saww} were upon it in listening to the Revelation'. He^{saww} said to him^{asws}: 'Supplicate to Allah^{azwj} until He^{azwj} Returns the sun to you^{asws} for you to pray it standing during its timing which you^{asws} missed, for Allah^{azwj} the Exalted Loves you^{asws} due to your^{asws} obedience to Allah^{azwj} and His^{azwj} Rasool^{saww}'.

فَسَأَلَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهَ فِي رَدِّ الشَّمْسِ فَرُدَّتْ حَتَّى صَارَتْ فِي مَوْضِعِهَا مِنَ السَّمَاءِ وَقْتُ صَلَاةِ الْعَصْرِ فَصَلَّى أَمِيرُ الْمُؤْمِنِينَ ع صَلَاةَ الْعَصْرِ فِي وَفَّيْتَهَا ثُمَّ غَرَبَتْ

Amir Al-Momineen^{asws} asked Allah^{azwj} for returning the sun, so He^{azwj} Returned it until it came to be in its place from the sky at the timing of Salat Al-Asr. Amir Al-Momineen^{asws} prayed Salat Al-Asr in its timing, then it set'.

فَقَالَتْ أَسْمَاءُ أُمُّ وَ اللَّهِ لَقَدْ سَمِعْنَا هَا عِنْدَ غُرُوبِهَا صَرِيرًا كَصَرِيرِ الْمِنْشَارِ فِي الْخَشَبِ

Asma said, 'Or by Allah^{azwj}, we had heard a grinding for it during its setting like the grinding of a saw in the wood'.

وَ كَانَ رُجُوعُهَا بَعْدَ النَّبِيِّ ص أَنَّهُ لَمَّا أَرَادَ أَنْ يَغْبِرَ الْفَرَاتُ بِبَابِلَ اسْتَعْلَ كَثِيرٌ مِنْ أَصْحَابِهِ بِتَغْيِيرِ دَوَائِمِهِمْ وَ رِحَالِهِمْ فَصَلَّى ع بِنَفْسِهِ فِي طَائِفَةٍ مَعَهُ الْعَصْرَ فَلَمْ يَفْرُغِ النَّاسُ مِنْ غُيُوبِهِمْ حَتَّى غَرَبَتِ الشَّمْسُ وَ فَاتَتِ الصَّلَاةُ كَثِيرًا مِنْهُمْ وَ فَاتَ الْجُمُهُورَ فَضَّلَ الْاجْتِمَاعَ 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}.

فَتَكَلَّمُوا فِي ذَلِكَ فَلَمَّا سَمِعَ كَلَامَهُمْ فِيهِ سَأَلَ اللَّهُ تَعَالَى أَنْ يَرُدَّ الشَّمْسَ عَلَيْهِ لِيَجْتَمَعَ كَافَّةُ أَصْحَابِهِ عَلَى صَلَاةِ الْعَصْرِ فِي وَقْتِهَا فَأَجَابَهُ اللَّهُ تَعَالَى فِي رَدِّهَا عَلَيْهِ وَكَانَتْ فِي الْأَفُقِ عَلَى الْحَالِ الَّتِي تَكُونُ عَلَيْهِ وَقْتُ الْعَصْرِ

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.

فَلَمَّا سَلَّمَ الْقَوْمُ غَابَتِ الشَّمْسُ فُسْمِعَ لَهَا وَجِيبٌ شَدِيدٌ هَالِ النَّاسِ ذَلِكَ فَأَكْثَرُوا مِنَ التَّسْبِيحِ وَ التَّهْلِيلِ وَ الإِسْتِعْفَارِ وَ الْحَمْدِ لِلَّهِ عَلَى النِّعْمَةِ الَّتِي ظَهَرَتْ فِيهِمْ

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.

وَ سَارَ خَبْرُ ذَلِكَ فِي الْأَفَاقِ وَ انْتَشَرَ ذِكْرُهُ فِي النَّاسِ وَ فِي ذَلِكَ يَقُولُ السَّيِّدُ بْنُ مُحَمَّدٍ الْحِمَيْرِيُّ

رُؤِدَتْ عَلَيْهِ الشَّمْسُ

إِلَى آخِرِ مَا سَيَأْتِي مِنَ الْأَبْيَاتِ.

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)’³²⁸

9- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: دَخَلَ عَلَيَّ ع عَلَى رَسُولِ اللَّهِ ص فِي مَرَضِهِ وَ قَدْ أَعْمِيَ عَلَيْهِ وَ رَأْسُهُ فِي حَجَرٍ جَبْرَيْلُ وَ جَبْرَيْلُ فِي صُورَةِ دَحْيَةَ الْكَلْبِيِّ

Tafseer Al Ayyashi – From Abdullah Bin Sinan,

‘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.

فَلَمَّا دَخَلَ عَلَيَّ ع قَالَ لَهُ جَبْرَيْلُ دُونَكَ رَأْسَ ابْنِ عَمِّكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي لِأَنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

³²⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 8

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 عَلَيَّ عَ وَ أَخَذَ رَأْسَ رَسُولِ اللَّهِ ص فَوَضَعَهُ فِي حَجْرِهِ فَلَمْ يَزَلْ رَأْسُ رَسُولِ اللَّهِ ص فِي حَجْرِهِ حَتَّى غَابَتِ الشَّمْسُ وَ إِنَّ رَسُولَ اللَّهِ ص أَفَاقَ فَرَجَ رَأْسَهُ فَنَظَرَ إِلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ أَيْنَ جَبْرِئِيلُ

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}! Where is Jibraeel^{as}?’

فَقَالَ يَا رَسُولَ اللَّهِ مَا رَأَيْتُ إِلَّا دِحْيَةَ الْكَلْبِيِّ دَفَعَ إِلَيَّ رَأْسَكَ قَالَ يَا عَلِيُّ دُونَكَ رَأْسُ ابْنِ عَمِّكَ فَأَنْتَ أَحَقُّ لَهُ مِنِّي لِأَنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فَجَلَسْتُ وَ أَخَذْتُ رَأْسَكَ فَلَمْ يَزَلْ فِي حَجْرِي حَتَّى غَابَتِ الشَّمْسُ

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 اللَّهِ ص أَ فَضَلَّيْتُ الْعَصْرَ فَقَالَ لَا قَالَ فَمَا مَنَعَكَ أَنْ تُصَلِّيَ فَقَالَ قَدْ أُعْمِيَ عَلَيْكَ فَكَانَ رَأْسُكَ فِي حَجْرِي فَكَرِهْتُ أَنْ أَشُقَّ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ كَرِهْتُ أَنْ أَقُومَ وَ أَصَلِّي وَ أَضَعُ رَأْسَكَ

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 رَسُولُ اللَّهِ ص اللَّهُمَّ إِنَّ عَلِيًّا كَانَ فِي طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ حَتَّى فَاتَتْهُ صَلَاةُ الْعَصْرِ اللَّهُمَّ فَرُدَّ عَلَيْهِ الشَّمْسَ حَتَّى يُصَلِّيَ الْعَصْرَ فِي وَقْتِهَا

Rasool-Allah^{saww} said: ‘O Allah^{azwj}! Since Ali^{asws} was in Your^{azwj} obedience and obedience of Your^{azwj} Rasool^{saww} 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!’

قَالَ فَطَلَعَتِ الشَّمْسُ فَصَارَتْ فِي وَقْتِ الْعَصْرِ بَيْضَاءَ نَقِيَّةً وَ نَظَرَ إِلَيْهَا أَهْلُ الْمَدِينَةِ وَ إِنَّ عَلِيًّا قَامَ وَ صَلَّى فَلَمَّا انْصَرَفَ غَابَتِ الشَّمْسُ وَ صَلَّوْا الْمَغْرِبَ.

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’.³²⁹

³²⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 9

10- قب، المناقب لابن شهر آشوب روى أبو بكر بن مردويه في المناقب و أبو إسحاق التلعكبري في تفسيره و أبو عبد الله بن منذة في المعرفة و أبو عبد الله الطنيزي في الخصائص و الخطيب في الأربعين و أبو أحمد الجرجاني في تاريخ جرجان ردد الشمس لعلبي ع و لأبي بكر الوراق كتاب طري من روى ردد الشمس و لأبي عبد الله الجعل مصنف في جواز ردد الشمس و لأبي القاسم الحسكاني مسألة في تصحيح ردد الشمس و ترغيم النواصب الشمس و لأبي الحسن شاذان كتاب بيان ردد الشمس على أمير المؤمنين ع و ذكر أبو بكر الشيرازي في كتابه بالإسناد عن شعبة عن قتادة عن الحسن البصري عن أم هانئ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by Abu Bakr Bin Mardawayh in 'Al Manaqib', and Abu Is'haq Al Sa'alby in his Tafseer, and Abdu Abdullah Bin Mandah in 'Al Ma'rifa', and Abu Abdullah Al Natanzy in 'Al Khasaais', and Al Khateeb in 'Al Arbaeen', and Abu Ahmad Al Jurjany in 'Tareekh Jurjan Radd Al Sham Li Ali^{asws}', and Abu Bakr Al Waraq in ways of the ones reporting the return of the sun, and of Abu Abdullah Al Ju'al, compiler of 'Fi Jawaz Radd Al Shams', and of Abu Al Qasim Al Haskany, 'Mas'ala Fi Tasheeh Radd Al Shams and 'Targheeb Al Nawasib Al Shams, and of Abu Al-Hassan Shazan in 'Kitab Bayan Radd Al Shams to Amir Al-Momineen^{asws}, and it is mentioned by Abu Bakr Al Shirazi in his book with the chains from Shu'ba, from Qatadah, from Al-Hassan Al Basry, from Umm Hany,

هَذَا الْحَدِيثُ مُسْتَوْفٍ ثُمَّ قَالَ قَالَ الْحُسَيْنُ عَقِيبَ هَذَا الْحَبَرِ وَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ آيَتَيْنِ فِي ذَلِكَ قَوْلُهُ تَعَالَى وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكُورًا يَعْنِي هَذَا خِلْفُ هَذَا لِمَنْ أَرَادَ أَنْ يَذْكُرَ فَرَضًا نَسِيَهُ أَوْ نَامَ عَلَيْهِ أَوْ أَرَادَ شُكُورًا

'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.

وَ أَنْزَلَ أَيْضًا يَكُونُ اللَّيْلُ عَلَى النَّهَارِ وَ يَكُونُ النَّهَارُ عَلَى اللَّيْلِ وَ ذَكَرَ أَنَّ الشَّمْسَ رُدَّتْ عَلَيْهِ مَرَارًا الَّذِي رَوَاهُ سَلْمَانُ وَ يَوْمَ الْبَسَاطِ وَ يَوْمَ الْخُنْدِ وَ يَوْمَ حُنَيْنٍ وَ يَوْمَ خَيْبَرَ وَ يَوْمَ قَرْبِيسِنَا [قَرْبِيسِيَاءَ] وَ يَوْمَ بَرَاثَا [بَرَاثَا] وَ يَوْمَ الْعَاضِرِيَّةِ وَ يَوْمَ التَّهْرَوَانِ وَ يَوْمَ بَيْعَةِ الرِّضْوَانِ وَ يَوْمَ صِفِّينَ وَ فِي النَّجْفِ وَ فِي بَنِي مَازِرٍ وَ بِوَادِي الْعَقِيقِ وَ بَعْدَ أُحُدٍ

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^{asws} 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.

وَ رَوَى الْكُتَيْبِيُّ فِي الْكَافِي أَنَّهَا رَجَعَتْ بِمَسْجِدِ الْفُضَيْحِ مِنَ الْمَدِينَةِ وَ أَنَّ الْمَعْرُوفَ فَمَرَّتَانِ فِي حَيَاةِ النَّبِيِّ ص بِكُرَاعِ الْعَمِيمِ وَ بَعْدَ وَفَاتِهِ بِبَابِلَ

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.

فَأَمَّا فِي حَالِ حَيَاتِهِ ص فَمَا رَوَاهُ ثُمَّ سَلَمَةَ وَ أَسْمَاءُ بِنْتُ عُمَيْسٍ وَ جَابِرُ الْأَنْصَارِيِّ وَ أَبُو دَرٍّ وَ ابْنُ عَبَّاسٍ وَ الْحُدْرِيُّ وَ أَبُو هُرَيْرَةَ وَ الصَّادِقُ ع أَنَّ رَسُولَ اللَّهِ ص صَلَّى بِكُرَاعِ الْعَمِيمِ فَلَمَّا نَزَلَ عَلَيْهِ الْوَحْيُ وَ جَاءَ عَلِيُّ ع وَ هُوَ عَلَى ذَلِكَ الْحَالِ

As for during the state of his^{saww} lifetime, it is what is reported by Umm Salama^{ra} and Asma Bint Umeys, and Jabir Al-Ansari, and Abu Zarr^{ra}, and Ibn Abbas, and Al-Khudri, and Abu Hureyra, and Al-Sadiq^{asws} that Rasool-Allah^{saww} had prayed at Kara'a Al-Ghameem. When he^{saww} performed Salat, the Revelation descended unto him^{saww}, and Ali^{asws} came while he^{saww} was upon that state.

فَأَسْنَدَهُ إِلَى ظَهْرِهِ فَلَمْ يَزَلْ عَلَى تِلْكَ الْحَالِ حَتَّى غَابَتِ الشَّمْسُ وَ الْقُرْآنُ يَنْزِلُ عَلَى النَّبِيِّ ص فَلَمَّا تَمَّ الْوَحْيُ قَالَ يَا عَلِيُّ صَلَّيْتُ قَالَ لَا وَ قَصَّ عَلَيْهِ فَقَالَ ادْعُ لِرُؤْدِ اللَّهِ عَلَيْكَ الشَّمْسُ فَسَأَلَ اللَّهُ فَرُدَّتْ عَلَيْهِ الشَّمْسُ بَيَضَاءً نَقِيَّةً.

He^{asws} rested him^{saww} to his^{asws} back, and he^{saww} did not cease to be upon that state until the sun had set, and the Quran was being Revealed unto the Prophet^{saww}. When the Revelation was completed, he^{saww} said: 'O Ali^{asws}! Have you^{asws} prayed?' He^{asws} said: 'No', and he^{asws} narrated the story to him^{saww}. He^{saww} said: 'Supplicate for Allah^{azwj} to Return the sun to you^{asws}'. So, he^{asws} asked Allah^{azwj} and the sun returned to him^{asws}, bright, pure".³³⁰

و فِي رِوَايَةِ أَبِي جَعْفَرٍ الطَّحَاوِيِّ أَنَّ النَّبِيَّ ص قَالَ اللَّهُمَّ إِنَّ عَلِيًّا كَانَ فِي طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ فَارْدُدْ عَلَيْهِ الشَّمْسَ فَرُدَّتْ فَقَامَ وَ صَلَّى عَلَيَّ ع فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ وَقَعَتِ الشَّمْسُ وَ بَدَتْ الْكَوَاكِبُ.

And in a report of Abu Ja'far Al Tahawy,

'The Prophet^{saww} said: 'O Allah^{azwj}! Ali^{asws} was in Your^{azwj} obedience and obedience of Your^{azwj} Rasool^{saww}, so return the sun to him^{asws}'. It returned. He^{saww} stood up and Ali^{asws} prayed Salat. When he^{asws} was free from his^{asws} Salat, the sun fell (set) and the stars appeared".³³¹

و فِي رِوَايَةِ أَبِي بَكْرٍ مَهْرُوبٍ قَالَتْ أَسْمَاءُ أُمُّ وَ اللَّهِ لَقَدْ سَمِعْنَا هَذَا عِنْدَ غُرُوبِنَا صَرِيحاً كَصَرِيرِ الْمِنْشَارِ فِي الْحَشَبِ قَالَ وَ ذَلِكَ بِالصَّهْبَاءِ فِي غَزَاةِ خَيْبَرَ وَ رَوَى أَنَّهُ صَلَّى لِمَاءٍ فَلَمَّا رُدَّتِ الشَّمْسُ أَعَادَ الصَّلَاةَ بِأَمْرِ رَسُولِ اللَّهِ ص.

And in a report of Abu Bakr Mahrawiya,

'Asma said, 'Or by Allah^{azwj}! 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 he^{asws} prayed Salat by gesturing. When the sun had returned, he^{asws} fulfilled the Salat by the instruction of Rasool-Allah^{saww}'.³³²

وَ أَنَا بَعْدَ وَفَاتِهِ ع مَا رَوَى جَوْوَرِيَّةُ بِنْتُ مُسْهِرٍ وَ أَبُو رَافِعٍ وَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا عَبَرَ الْفُرَاتَ بِبَابِلَ صَلَّى بِنَفْسِهِ فِي طَائِفَةٍ مَعَهُ الْعَصْرَ ثُمَّ لَمْ يَفْرِغِ النَّاسُ مِنْ غُيُوبِهِمْ حَتَّى غَرَبَتِ الشَّمْسُ وَ قَامَتِ صَلَاةُ الْعَصْرِ الْجُمُهورَ فَتَكَلَّمُوا فِي ذَلِكَ

And after his^{saww} expiry is what is reported by Juweyria Bin Mus'hir, and Abu Rafie,

And Al-Husayn^{asws} Bin Ali^{asws}: 'When Amir Al-Momineen^{asws} had crossed the Euphrates at Babel, he^{asws} prayed Al-Asr Salat by himself^{asws} among a group with him^{asws}. Then the people

³³⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 10 a

³³¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 10 b

³³² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, 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.

فَسَأَلَ اللَّهُ تَعَالَى رَدَّ الشَّمْسِ عَلَيْهِ فَرَدَّهَا عَلَيْهِ فَكَانَتْ فِي الْأَفُقِ فَلَمَّا سَلَّمَ الْقَوْمُ غَابَتْ فَسَمِعَ لَهَا وَجِيبٌ شَدِيدٌ هَالِ النَّاسِ ذَلِكَ وَ أَكْثَرُوا التَّهْلِيلَ وَ التَّسْبِيحَ وَ التَّكْبِيرَ وَ مَسْجِدَ الشَّمْسِ بِالصَّبَاعِدِيَّةِ مِنْ أَرْضِ بَابِلَ شَائِعٌ ذَائِعٌ.

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

وَ عَنْ ابْنِ عَبَّاسٍ بِطَرُقٍ كَثِيرَةٍ أَنَّهُ لَمْ تُرَدِّ الشَّمْسُ إِلَّا لِسُلَيْمَانَ وَصِيِّ دَاوُدَ وَ لِيُوشَعَ وَصِيِّ مُوسَى وَ لِغُلِيِّ بْنِ أَبِي طَالِبٍ وَصِيِّ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ -.

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^{saww}, may the Salawaat of Allah^{azwj} be upon them^{as} all".³³⁴

مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَنْ جَابِرٍ قَالَ: كَلَّمَتِ الشَّمْسُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ سَبْعَ مَرَّاتٍ فَأَوَّلُ مَرَّةٍ قَالَ لَهُ يَا إِمَامَ الْمُسْلِمِينَ اشْفَعْ لِي إِلَى رَبِّي أَنْ لَا يُعَذِّبَنِي وَ الثَّانِيَةَ قَالَتْ مُرْنِي أُحْرِقْ مُبْغِضِيكَ فَإِنِّي أَعْرِفُهُمْ بِسِيمَاهُمْ

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'.

وَ الثَّالِثَةَ بِبَابِلَ وَ قَدْ فَاتَتْهُ الْعَصْرُ فَكَلَّمَهَا وَ قَالَ لَهَا ارْجِعِي إِلَى مَوْضِعِكَ فَأَجَابَتْهُ بِالتَّلْبِيَةِ وَ الرَّابِعَةَ قَالَ يَا أَيُّهَا الشَّمْسُ هَلْ تَعْرِفِينَ لِي خَطِيئَةً قَالَتْ وَ عَزَّةَ رَبِّي لَوْ خَلَقَ اللَّهُ الْخَلْقَ مِثْلَكَ لَمْ يَخْلُقِ النَّارَ

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!'

وَ الْخَامِسَةَ فَإِنَّهُمْ اخْتَلَفُوا فِي الصَّلَاةِ فِي خِلَافَةِ أَبِي بَكْرٍ فَخَالَفُوا عَلِيًّا فَتَكَلَّمَتِ الشَّمْسُ ظَاهِرَةً فَقَالَتْ الْحَقُّ لَهُ وَ يَدِيهِ وَ مَعَهُ سَمِعْتُهُ قُرَيْشٌ وَ مَنْ حَضَرَهُ

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.

وَالسَّادِسَةُ حِينَ دَعَاها فَأَتَتْهُ بِسَطَلٍ مِنْ مَاءِ الْحَيَاةِ فَتَوَضَّأَ لِلصَّلَاةِ فَقَالَ لَهَا مَنْ أَنْتِ فَقَالَتْ أَنَا الشَّمْسُ الْمُضِيئَةُ وَالسَّابِعَةُ عِنْدَ وَقَاتِهِ حِينَ جَاءَتْ وَ سَلَّمَتْ عَلَيْهِ وَ عَهْدَ إِلَيْهَا وَ عَهْدَتْ إِلَيْهِ.

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}'.³³⁵

وَ حَدَّثَنِي شَيْرَوْنَةُ الدَّيْلَمِي وَ عُبدُوسُ الهمداني وَ الحطيبُ الخوارزمي مِنْ كُتُبِهِمْ وَ أَجَازَنِي جَدِّي الْكِنَا شَهْرَاشُوبَ وَ مُحَمَّدُ الْفُتَالُ مِنْ كُتُبِ أَصْحَابِنَا نَحْوُ ابْنِ فُلولويه وَ الْكَشِي وَ الْعَبْدُكِي وَ عَنْ سَلْمَانَ وَ أَبِي دَرٍّ وَ ابْنِ عَبَّاسٍ وَ عَلِيٍّ بَنِ أَبِي طَالِبٍ ع أَنَّهُ لَمَّا فَتَحَ مَكَّةَ وَ انْتَهَى إِلَى هَوَازِنَ قَالَ النَّبِيُّ ص فَمَ يَا عَلِيٍّ وَ انْظُرْ كَرَامَتَكَ عَلَى اللَّهِ كَلِمَ الشَّمْسِ إِذَا طَلَعَتْ

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 Qawlawayi, 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!'

فَقَامَ عَلِيٌّ ع وَ قَالَ السَّلَامَ عَلَيْكَ أَيُّهَا الْعَبْدُ الدَّائِبُ فِي طَاعَةِ اللَّهِ رَبِّهِ فَأَجَابَتْهُ الشَّمْسُ وَ هِيَ تَقُولُ وَ عَلَيْكَ السَّلَامُ يَا أَخَا رَسُولِ اللَّهِ وَ وَصِيَّهُ وَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

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^{azwj} Creatures'.

فَانْكَبَّ عَلَيَّ سَاجِدًا شُكْرًا لِلَّهِ تَعَالَى فَأَخَذَ رَسُولُ اللَّهِ ص يُقِيمُهُ وَ يَمْسَحُ وَجْهَهُ وَ يَقُولُ فَمَ حَبِيبِي فَقَدْ أَبْكَيتَ أَهْلَ السَّمَاءِ مِنْ بُكَائِكَ وَ بَاكَى اللَّهُ بِكَ حَمَلَةَ عَرْشِهِ

Ali^{asws} performed Sajdah of thanks to Allah^{azwj} the Exalted, and Rasool-Allah^{saww} took to standing him^{asws} up and wiped his^{asws} face, and he^{asws} said: 'Stand, my^{saww} beloved! The inhabitants of the sky are crying from your^{asws} crying and Allah^{azwj} is Boasting with you^{asws} to the bearers of His^{azwj} Throne'.

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنِي عَلَى سَائِرِ الْأَنْبِيَاءِ وَ أَيْدَنِي بِوَصِيَّةِ سَيِّدِ الْأَوْصِيَاءِ ثُمَّ قَرَأَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا الْآيَةَ.

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^{as}'. Then he^{saww}

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***".³³⁶

11- جاء المجالس للمفيد المَرْزُبَانِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى الْمَكِّيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ قَالَ أَخْبَرْتُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَرِيكِ عَنْ أَبِيهِ عَنْ عُرْوَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَشِيرٍ الْجُعْفِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَهِيَ عَجُوزٌ كَبِيرَةٌ وَفِي عُنُقِهَا خَزْرٌ وَفِي يَدَيْهَا مَسَكَّتَانِ فَقَالَتْ يُكْرَهُ لِلنِّسَاءِ أَنْ يَتَشَبَّهْنَ بِالرِّجَالِ

(The book) 'Al Majaalis' of Al Mufeed – 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^{as} 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'.

ثُمَّ قَالَتْ حَدَّثَنِي أَسْمَاءُ بِنْتُ عُمَيْسٍ قَالَتْ أَوْحَى اللَّهُ إِلَى نَبِيِّهِ مُحَمَّدٍ ص فَتَعَسَّاهُ الْوَحْيُ فَسَرَّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ بِغُوبِهِ حَتَّى غَابَتِ الشَّمْسُ فَلَمَّا سَرِّي عَنْهُ ع قَالَ يَا عَلِيُّ مَا صَلَّيْتَ الْعَصْرَ

Then she said, 'Asma Bint Umeys narrated to me saying, 'Allah^{azwj} Revealed to His^{azwj} 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?'

قَالَ يَا رَسُولَ اللَّهِ اسْتَعْلَتْ عَنْهَا فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ ارْزُدِ الشَّمْسَ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ قَدْ كَانَتْ غَابَتْ فَرَجَعَتْ حَتَّى بَلَغَتِ الشَّمْسُ خُجْرَتِي وَ نَصَفَ الْمَسْجِدَ.

He^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} 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".³³⁷

12- لي، الأمايلي للصدوق القطان عن القاسم بن العباس عن أحمد بن يحيى الكوفي عن أبي قتادة عن جعفر بن برقان عن ميمون بن مهران عن زاذان عن ابن عباس قال: لما فتح الله عز وجل مكة خرجنا ونحن ثمانية آلاف رجل فلما أمسينا صرنا عشرة آلاف من المسلمين فرفع رسول الله ص الهجرة فقال لا هجرة بعد فتح مكة

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Al Qasim Bin Al Abbas, from Ahmad Bin Yahya Al Kufy, from Abu Qatadah, 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'.

³³⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 10 g

³³⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 11

قَالَ ثُمَّ انْتَهَيْنَا إِلَى هَوَازِنَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ بْنَ أَبِي طَالِبٍ ع يَا عَلِيُّ قُمْ فَانْظُرْ كَرَامَتَكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ كَلِمَ الشَّمْسِ إِذَا طَلَعَتْ

He (the narrator) said, 'Then we ended to Hawazin. The Prophet^{saww} 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!'

قَالَ ابْنُ عَبَّاسٍ وَاللَّهِ مَا حَسَدْتُ أَحَدًا إِلَّا عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِي ذَلِكَ الْيَوْمِ وَ قُلْتُ لِلْفَضْلِ قُمْ نَنْظُرْ كَيْفَ يُكَلِّمُ عَلِيٌّ بْنَ أَبِي طَالِبٍ ع الشَّمْسَ فَلَمَّا طَلَعَتِ الشَّمْسُ قَامَ عَلِيٌّ بْنَ أَبِي طَالِبٍ ع- فَقَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ الدَّائِبُ فِي طَاعَةِ اللَّهِ رَبِّهِ

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}!'

فَأَجَابَتْهُ الشَّمْسُ وَ هِيَ تَقُولُ وَ عَلَيْكَ السَّلَامُ يَا أَخَا رَسُولِ اللَّهِ ص وَ وَصِيَّهُ وَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

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^{azwj} creatures!'

قَالَ فَانْكَبْتُ عَلَيَّ ع سَاجِدًا شُكْرًا لِلَّهِ عَزَّ وَ جَلَّ قَالَ قَوَّ اللَّهُ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص قَامَ فَأَخَذَ بِرَأْسِ عَلِيٍّ ع يُقِيمُهُ وَ يَمْسُحُ وَجْهَهُ وَ يَقُولُ قُمْ حَبِيبِي فَقَدْ أَتَيْتُ أَهْلَ السَّمَاءِ مِنْ بُكَائِكَ وَ بَاهَى اللَّهُ عَزَّ وَ جَلَّ بِكَ حَمَلَةَ عَرْشِهِ.

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^{azwj} Throne".³³⁸

13- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن عبد الله بن بحر عن ابن مسكان عن أبي بصير عن أبي المقدام عن جويرية بن مشير قال: أقبلنا مع أمير المؤمنين ع من قتل الخوارج حتى إذا قطعنا في أرض بابل حضرت صلاة العصر قال فنزل أمير المؤمنين ع ونزل الناس

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Bin Muskan, from Abu Baseer, from Abu Al Miqdam, from Juweyria Bin Mus'har who said,

'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.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا أَيُّهَا النَّاسُ إِنَّ هَذِهِ الْأَرْضَ مَلْعُونَةٌ وَ قَدْ عُذِّبَتْ مِنَ الدَّهْرِ ثَلَاثَ مَرَّاتٍ وَ هِيَ إِحْدَى الْمُؤْتَفِكَاتِ- وَ هِيَ أَوَّلُ أَرْضٍ غِيَدَ فِيهَا وَثَنٌ

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.

إِنَّهُ لَا يَحِلُّ لِنَبِيٍّ وَلَا وَصِيِّ نَبِيٍّ أَنْ يُصَلِّيَ فِيهَا فَأَمَرَ النَّاسَ فَمَالُوا عَنْ جَنْبِي الطَّرِيقِ يُصَلُّونَ وَ رَكِبَ بَعْلَةَ رَسُولِ اللَّهِ فَمَضَى عَلَيْهَا

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^{saww} and went towards it.

قَالَ جُوَيْرِيَةُ قُلْتُ وَاللَّهِ لَأَتَّبِعَنَّ أَمِيرَ الْمُؤْمِنِينَ وَ لَأَقْلِدَنَّهُ صَلَاتِي الْيَوْمَ قَالَ فَمَضَيْتُ خَلْفَهُ فَوَ اللَّهُ مَا جُزْنَا جِسْرَ سُرَّاءَ حَتَّى غَابَتِ الشَّمْسُ قَالَ فَسَبَّيْتُهُ أَوْ هَمَمْتُ أَنْ أُسَبَّهُ

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}.

قَالَ فَقَالَ يَا جُوَيْرِيَةُ أَذْنُ قَالَ فَقُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَتَرَلْ نَاجِيَةً فَتَوَضَّأْتُ ثُمَّ قَامَ فَتَطَقَ بِكَلَامٍ لَا أَحْسَبُهُ إِلَّا بِالْعِبْرَانِيَّةِ

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.

ثُمَّ نَادَى بِالصَّلَاةِ فَتَنَظَّرْتُ وَاللَّهِ إِلَى الشَّمْسِ قَدْ خَرَجَتْ مِنْ بَيْنِ جَبَلَيْنِ لَهَا صَرِيرٌ فَصَلَّى الْعَصْرَ وَ صَلَّيْتُ مَعَهُ

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}.

قَالَ فَلَمَّا فَرَعْنَا مِنَ الصَّلَاةِ عَادَ اللَّيْلُ كَمَا كَانَ فَالْتَفَتْتُ إِلَيْهِ فَقَالَ يَا جُوَيْرِيَةُ بِنُ مُسْهَرٍ إِنَّ اللَّهَ يَقُولُ فَسَبَّحَ بِاسْمِ رَبِّكَ الْعَظِيمِ فَإِنِّي سَأَلْتُ اللَّهَ بِاسْمِهِ الْعَظِيمِ فَرَدَّ عَلَيَّ الشَّمْسُ.

He (the narrator) said, 'So when he^{asws} had finished his^{asws} 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]**. I^{asws} asked Allah^{azwj} by His^{azwj} Magnificent Name, so He^{azwj} Returned the sun for me^{asws}'.³³⁹

14- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ جُوَيْرِيَةَ يَقُولُ أُسْرَى عَلَيَّ بِنَا مِنْ كَرْبَلَاءَ إِلَى الْفُرَاتِ فَلَمَّا صِرْنَا بِبَابِلَ قَالَ لِي أَيُّ مَوْضِعٍ يُسَمَّى هَذَا يَا جُوَيْرِيَةُ قُلْتُ هَذِهِ بَابِلُ يَا أَمِيرَ الْمُؤْمِنِينَ - قَالَ أَمَا إِنَّهُ لَا يَحِلُّ لِنَبِيٍّ وَلَا وَصِيِّ نَبِيٍّ أَنْ يُصَلِّيَ بِأَرْضٍ قَدْ عَذِّبَتْ مَرَّتَيْنِ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Abdullah Bin Jabala, from Abu Al Jaroud who said, 'I heard Juweyria saying,

'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'.

قَالَ قُلْتُ هَذِهِ الْعَصْرُ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَدْ وَجَبَتِ الصَّلَاةُ يَا أَمِيرَ الْمُؤْمِنِينَ

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}'.

قَالَ قَدْ أَخْبَرْتُكَ أَنَّهُ لَا يَحِلُّ لَنَبِيِّ وَلَا وَصِيِّ نَبِيِّ أَنْ يُصَلِّيَ بِأَرْضٍ قَدْ عُدِّبَتْ مَرَّتَيْنِ وَ هِيَ تَتَوَقَّعُ الثَّالِثَةَ إِذَا طَلَعَ كَوْكَبُ الذَّنَبِ وَ عُقِدَ جَسْرُ بَابِلَ قَتَلُوا عَلَيْهِ مِائَةَ أَلْفٍ تَخُوضُهُ الْخَيْلُ إِلَى السَّنَابِكِ

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'.

قَالَ جَوَيْرِيَةُ وَ اللَّهُ لأَقْلِدَنَّ صَلَاتِي الْيَوْمَ أَمِيرَ الْمُؤْمِنِينَ ع وَ عَطَفَ عَلَيَّ ع بِرَأْسِ بَغْلَةٍ رَسُولُ اللَّهِ ص الدُّلْدُلُ حَتَّى جَاَزَ سَوَاءً قَالَ لِي أَذِنَ بِالْعَصْرِ يَا جَوَيْرِيَةُ فَأَذْنْتُ وَ خَلَا عَلَى نَاحِيَةٍ

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.

فَتَكَلَّمْتُ بِكَلَامٍ لَهُ سُرِّيَّاتٍ أَوْ عِبْرَاتٍ فَرَأَيْتُ لِلشَّمْسِ صَرِيرًا وَ انْقِضَاضًا حَتَّى عَادَتْ بَيْضَاءَ نَقِيَّةً قَالَ قُلْتُ قَالَ أَقَامَ فَأَقَمْتُ ثُمَّ صَلَّى بِنَا فَصَلَّيْنَا مَعَهُ فَلَمَّا سَلَّمَ اشْتَبَكَتِ النُّجُومُ فَقُلْتُ وَصِي نَبِيِّ وَ رَبِّ الْكَعْبَةِ.

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^{azwj} of the Kabah!'³⁴⁰

15- يج، الخرائج و الجرائح رُوِيَ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ إِنَّ عَلِيًّا بَعَثَهُ رَسُولُ اللَّهِ ص فِي حَاجَةٍ فِي غَزْوَةِ حُنَيْنٍ وَ قَدْ صَلَّى النَّبِيُّ ص الْعَصْرَ وَ لَمْ يُصَلِّهَا عَلَيَّ ع- فَلَمَّا رَجَعَ وَضَعَ رَسُولُ اللَّهِ ص رَأْسَهُ فِي حَجَرٍ عَلَيَّ وَ رَفَعَهُ وَ إِنَّ رَسُولَ اللَّهِ ص قَدْ أُوجِيَ إِلَيْهِ فَجَلَّلَهُ بِتَوْبِهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Asma Bint Umeys who said,

'Ali^{asws}, Rasool-Allah^{saww} sent him^{asws} regarding a need in the battle of Hunayn, and the Prophet^{saww} had prayed Al-Asr and Ali^{asws} had not prayed it yet. When he^{asws} returned, Rasool-

³⁴⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 14

Allah^{saww} placed his^{saww} head in the lap of Ali^{asws} and raised it, and that Rasool-Allah^{saww} had been Revealed to. So, he^{asws} covered him^{saww} with his^{asws} cloth.

فَلَمْ يَزَلْ كَذَلِكَ حَتَّى كَادَتْ الشَّمْسُ تَغِيبُ ثُمَّ إِنَّهُ سَرَى عَنِ النَّبِيِّ ص فَقَالَ أَصَلَّيْتَ يَا عَلِيُّ قَالَ لَا قَالَ النَّبِيُّ ص اللَّهُمَّ رُدَّ عَلَى عَلِيٍّ الشَّمْسَ فَرَجَعَتْ حَتَّى بَلَغَتْ نِصْفَ الْمَسْجِدِ قَالَتْ أَسْمَاءُ وَ ذَلِكَ بِالصَّهْبَاءِ مَوْضِعِ طُلُوعِ.

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'.³⁴¹

16- مِنْ عِيُونِ الْمُعْجَزَاتِ الْمُنْسُوبِ إِلَى السَّيِّدِ الْمُتَرَضِّى رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ الْجَوْهَرِيُّ عَنْ أَبِي طَالِبٍ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدٍ الْأَنْبَارِ عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ يَزِيدَ الشَّيْبَانِيِّ عَنْ أَبِي سَمِينَةَ مُحَمَّدِ بْنِ عَلِيٍّ الصَّبْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَمَرَ الْيَمَانِيِّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أَدَيْنَةَ عَنْ أَنَانَ بْنِ أَبِي عِيَّانٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ سَمِعْتُ أَبَا ذَرٍّ جُنْدَبَ بْنَ جُنَادَةَ الْغِفَارِيَّ قَالَ: رَأَيْتُ السَّيِّدَ مُحَمَّدًا ص وَ قَدْ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع دَات لَيْلَةٍ إِذَا كَانَ عَدَاً أَقْصَدَ إِلَى جِبَالِ الْبَقِيعِ وَ قَفَّ عَلَى نَشْرِ مِنَ الْأَرْضِ فَإِذَا بَرَعَتِ الشَّمْسُ فَسَلَّمَ عَلَيْهَا فَإِنَّ اللَّهَ تَعَالَى قَدْ أَمَرَهَا أَنْ تُجِيبَكَ بِمَا فِيكَ

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^{ra} saying, 'I^{ra} 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}'.

فَلَمَّا كَانَ مِنَ الْعَدَا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع وَ مَعَهُ أَبُو بَكْرٍ وَ عُمَرُ وَ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ حَتَّى وَاقَى الْبَقِيعَ وَ وَقَفَ عَلَى نَشْرِ مِنَ الْأَرْضِ فَلَمَّا طَلَعَتِ الشَّمْسُ قَالَ ع السَّلَامُ عَلَيْكَ يَا خَلْقَ اللَّهِ الْجَدِيدِ الْمَطِيعِ لَهُ

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^{asws} came to Al-Baqie and stood upon a high place from the ground. When the sun emerged, he^{asws} said: 'The greetings be unto you^{asws}, O creature of Allah^{azwj}, the new, the obedient to Him^{azwj}!'

فَسَمِعُوا دَوِيًّا مِنَ السَّمَاءِ وَ جَوَابَ قَائِلٍ يَقُولُ وَ عَلَيْكَ السَّلَامُ يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا بَاطِنُ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

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!'

فَلَمَّا سَمِعَ أَبُو بَكْرٍ وَ عُمَرُ وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ كَلَامَ الشَّمْسِ صَعِقُوا ثُمَّ أَقَافُوا بَعْدَ سَاعَاتِهِمْ وَ قَدْ انْصَرَفَ أَمِيرُ الْمُؤْمِنِينَ عَنِ الْمَكَانِ فَوَافُوا رَسُولَ اللَّهِ ص مَعَ الْجَمَاعَةِ وَ قَالُوا أَنْتَ تَقُولُ إِنَّ عَلَيْنَا بَشَرٌ مِثْلُنَا وَ قَدْ خَاطَبَتُهُ الشَّمْسُ بِمَا خَاطَبَ بِهِ الْبَارِئُ نَفْسَهُ

³⁴¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 15

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 Creator^{azwj} (Allah^{azwj}) is Himself^{azwj} addressed by?'

فَقَالَ النَّبِيُّ ص وَ مَا سَمِعْتُمُوهُ مِنْهَا فَقَالُوا سَمِعْنَاهَا تَقُولُ السَّلَامُ عَلَيْكَ يَا أَوَّلَ قَالَ صَدَقْتَ هُوَ أَوَّلَ مَنْ آمَنَ بِي

The Prophet^{saww} said: 'And what did you all hear from it?' They said, 'We heard it say, 'Peace be upon you^{asws}, O the first!' He^{saww} said: 'It spoke the truth, he^{asws} is the first one to believe in me^{saww}'.

فَقَالُوا سَمِعْنَاهَا تَقُولُ يَا آخِرُ قَالَ صَدَقْتَ هُوَ آخِرُ النَّاسِ عَهْدًا بِي يُعَسِّلَنِي وَ يُكَفِّئَنِي وَ يُدْخِلُنِي قَبْرِي

They said, 'We heard it saying, 'O last!' He^{saww} said: 'It spoke the truth. He^{asws} will be last of the people having a pact with me^{saww}, washing me^{saww}, and inserting me^{saww} in my^{saww} grave'.

فَقَالُوا سَمِعْنَاهَا تَقُولُ يَا ظَاهِرُ قَالَ صَدَقْتَ بَطْنُ سِرِّي كُلِّهِ لَهُ

They said, 'We heard it saying, 'O apparent!' He^{saww} said: 'It spoke the truth. The Esoteric of all my^{saww} secrets are for him^{asws}'.

فَقَالُوا سَمِعْنَاهَا تَقُولُ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ قَالَ صَدَقْتَ هُوَ الْعَالِمُ بِالْحَلَالِ وَ الْحَرَامِ وَ الْفَرَائِضِ وَ السُّنَنِ وَ مَا شَاكَلَ ذَلِكَ

They said, 'We heard it saying, 'O one who is a knower of all things!' He^{saww} 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'.

فَقَامُوا كُلُّهُمْ وَ قَالُوا لَقَدْ أَوْقَعَنَا مُحَمَّدٌ ص فِي طَحْيَاءٍ وَ خَرَجُوا مِنْ بَابِ الْمَسْجِدِ وَ قَالَ فِي ذَلِكَ أَبُو مُحَمَّدٍ الْعَوْنِيُّ

فَهَلْ لِكَلِيمِ الشَّمْسِ فِي الْقَوْمِ مِنْ مِثْلٍ

إِمَامِي كَلِيمُ الشَّمْسِ رَاجِعُ نُورِهَا

They stood up, all of them, and said, 'Muhammad^{saww} 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

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ سَهْلِ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي زُرْعَةَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْكَرِيمِ عَنْ قَبِيصَةَ بْنِ عُقْبَةَ عَنْ سُفْيَانَ بْنِ يَحْيَى عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَقِيتُ عَمَّاراً فِي بَعْضِ سِكَكِ الْمَدِينَةِ فَسَأَلْتُهُ عَنِ النَّبِيِّ ص فَأَخْبَرَ أَنَّهُ فِي مَسْجِدِهِ فِي مَلَأٍ مِنْ قَوْمِهِ وَ أَنَّهُ لَمَّا صَلَّى الْعَدَاةَ أَقْبَلَ عَلَيْنَا

³⁴² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 16

(The book) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Sahl Al Attar, from Ahmad Bin Muhammad, from Abu Zur'ah Abdullah Bin Abdul Kareem, from Qabeysa Bin Uqba, from Sufyan Bin yahya, from Jabir Bin Abdullah who said,

'I met Ammar^{ra} in one of the markets of Al-Medina, so I asked him^{ra} about the Prophet^{saww}. He^{ra} informed that he^{saww} was in his^{saww} Masjid among an assembly of his^{saww} people, and when he^{saww} has prayed the morning Salat, he^{saww} will be coming to us'.

فَبَيْنَا نَحْنُ كَذَلِكَ وَ قَدْ بَرَّغَتِ الشَّمْسُ إِذْ أَقْبَلَ عَلَيَّ بَنُ أَبِي طَالِبٍ ع فَقَامَ إِلَيْهِ النَّبِيُّ ص فَقَبَّلَ بَيْنَ عَيْنَيْهِ وَ أَجْلَسَهُ إِلَى جَنْبِهِ حَتَّى مَسَّتْ رُكْبَتَاهُ رُكْبَتَيْهِ ثُمَّ قَالَ يَا عَلِيُّ قُمْ لِلشَّمْسِ فَكَلِّمْهَا فَإِنَّهَا تُكَلِّمُكَ

While we were like that, and the sun had risen, when Ali^{asws} Bin Abu Talib^{asws} came. The Prophet^{saww} stood to him^{asws} and kissed between his^{asws} eyes and made him^{asws} to be seated to his^{saww} side until his^{saww} knees touched his^{asws} knees, then he^{saww} said: 'O Ali^{asws}! Stand to the sun and speak to it, for it will speak to you^{asws}'.

فَقَامَ أَهْلُ الْمَسْجِدِ وَ قَالُوا أَ تَرَى عَيْنَ الشَّمْسِ تُكَلِّمُ عَلِيًّا وَ قَالَ بَعْضُ لَا زَالَ يَرْفَعُ حَسْبِسَةَ ابْنِ عَمِّهِ وَ يُنَوِّهُ بِاسْمِهِ

The people of the Masjid stood up and said, 'Do you see that the eye of the sun would speak to Ali^{asws}?'. And some said, 'He^{saww} has not ceased to raise the position of the son^{asws} of his^{saww} uncle^{as} and raising his^{asws} voice to be louder'.

إِذْ خَرَجَ عَلَيَّ ع فَقَالَ لِلشَّمْسِ كَيْفَ أَصْبَحْتَ يَا خَلْقَ اللَّهِ فَقَالَتْ بِخَيْرٍ يَا أَخَا رَسُولِ اللَّهِ يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا بَاطِنُ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Then Ali^{asws} came out and said to the sun: 'How are you, O creature of Allah^{azwj}?'. It said, 'With goodness, O brother^{asws} of Rasool-Allah^{saww}! O first! O last! O apparent! O esoteric! O one who is a knower of all things!'

فَرَجَعَ عَلَيَّ ع إِلَى النَّبِيِّ فَتَبَسَّمَ النَّبِيُّ ص فَقَالَ يَا عَلِيُّ تُخْبِرُنِي أَوْ أُخْبِرُكَ فَقَالَ مِنْكَ أَحْسَنُ يَا رَسُولَ اللَّهِ

Ali^{asws} returned to the Prophet^{saww}. The Prophet^{saww} smiled and said: 'Will you^{asws} inform me^{saww} or shall I^{saww} inform you^{asws}?'. He^{asws} said: 'It is better from you^{saww}, O Rasool-Allah^{saww}!'

فَقَالَ النَّبِيُّ ص أَمَّا قَوْلُكَ لَكَ يَا أَوَّلُ فَأَنْتَ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ قَوْلُكَ يَا آخِرُ فَأَنْتَ آخِرُ مَنْ يُعَابِدُنِي عَلَى مَعْسَلِي وَ قَوْلُكَ يَا ظَاهِرُ فَأَنْتَ آخِرُ مَنْ يَظْهَرُ عَلَى خُزُونِ سِرِّي وَ قَوْلُكَ يَا بَاطِنُ فَأَنْتَ الْمُسْتَبْطَنُ لِعِلْمِي

The Prophet^{saww} said: 'As for its words to you^{asws}, 'O first!' So, you^{asws} were the first one to believe in Allah^{azwj}. And its words, 'O last!' So, you^{asws} will be the last one to assist me^{saww} upon washing me^{asws}. And its words, 'O apparent!' So, you^{asws} will be the last one to reveal upon my^{saww} hidden secrets'. And its words, 'O esoteric!' You^{asws} are the esoteric of my^{saww} knowledge.

وَ أَمَّا الْعَلِيمُ بِكُلِّ شَيْءٍ فَمَا أَنْزَلَ اللَّهُ تَعَالَى عِلْمًا مِنَ الْحَلَالِ وَ الْحَرَامِ وَ الْفَرَائِضِ وَ الْأَحْكَامِ التَّنْزِيلِ وَ التَّأْوِيلِ وَ النَّاسِخِ وَ الْمُنْسُوخِ وَ الْمُحْكَمِ وَ الْمُنْتَابِهِ وَ الْمُشْكِلِ إِلَّا وَ أَنْتَ بِهِ عَلِيمٌ

And as for, ‘the knower of all things’, Allah^{azwj} 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 you^{asws} are a knower with it.

فَلَوْ لَا أَنَّ تَقُولُ فِيكَ طَائِفَةٌ مِنْ أَقْبَى مَا قَالَتِ النَّصَارَى فِي عِيسَى لَقُلْتُ فِيكَ مَقَالًا لَا تَمُرُّ بِمَالٍ إِلَّا أَخَذُوا الثَّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَسْتَشْفُونَ بِهِ

Had it not been that a group from my^{saww} community would be saying regarding you^{asws} what the Christian said regarding Isa^{as}, I^{saww} would say such words regarding you^{asws} that you^{asws} would not have passed by any assembly, except and they would have taken the soil from beneath your^{asws} feet to be healed by it’.

قَالَ جَابِرٌ فَلَمَّا فَرَّغَ عَمَّارٌ مِنْ حَدِيثِهِ أَقْبَلَ سَلْمَانَ فَقَالَ عَمَّارٌ وَ هَذَا سَلْمَانُ كَانَ مَعَنَا فَحَدَّثَنِي سَلْمَانُ كَمَا حَدَّثَنِي عَمَّارٌ.

Jabir said, ‘When Ammar^{ra} was free from his^{ra} Hadeeth, Salman^{ra} came, so Ammar^{ra} said, ‘And this is Salman^{ra} who was with us’. So, Salman^{ra} narrated to me like what Ammar^{ra} had narrated to me’.³⁴³

18- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ عَلِيِّ بْنِ حَكِيمٍ عَنِ الرَّبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ حَسَنِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ صَلَّى اللَّهُ عَلَيْهِمَا قَالَ: بَيْنَمَا النَّبِيُّ ص دَات يَوْمَ وَ رَأْسُهُ فِي حَجَرٍ عَلِيٍّ ع إِذْ نَامَ رَسُولُ اللَّهِ ص وَ لَمْ يَكُنْ عَلِيٌّ ع صَلَّى الْعَصْرَ فَقَامَتِ الشَّمْسُ تَغْرُبُ فَانْتَبَهَ رَسُولُ اللَّهِ فَذَكَرَ لَهُ عَلِيٌّ ع شَأْنَ صَلَاتِهِ فَدَعَا اللَّهُ فَدَعَا عَلَيْهِ الشَّمْسُ كَهَيْئَتِهَا فِي وَقْتِ الْعَصْرِ

(The books) ‘Kanz Jamie Al Fawaid’, and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ali Bin Hakeem, from Al Rabie Bin Abdullah, from Abdullah Bin Hassan,

‘From Abu Ja’far Muhammad^{asws} Bin Ali^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws} both, said: ‘One day while the Prophet^{saww} had his^{saww} head in the lap of Ali^{asws}, when Rasool-Allah^{saww} fell asleep, and Ali^{asws} did not happen to pray Al-Asr. The sun stood to set, and Rasool-Allah^{saww} woke up, so Ali^{asws} mentioned to him^{saww} the concern of his^{asws} Salat. He^{saww} supplicated to Allah^{azwj} and the sun returned to him^{asws} like its appearance during the time of Al-Asr Salat’.

وَ ذَكَرَ حَدِيثَ رَدِّ الشَّمْسِ فَقَالَ يَا عَلِيُّ قُمْ فَسَلِّمْ عَلَى الشَّمْسِ وَ كَلِّمَهَا فَإِنَّهَا سَتُكَلِّمُكَ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ كَيْفَ أُسَلِّمُ عَلَيْهَا قَالَ قُلِ السَّلَامُ عَلَيْكَ يَا خَلْقَ اللَّهِ

And he^{asws} mentioned the Hadeeth of the return of the sun: ‘He^{saww} said: ‘O Ali^{asws}! Stand and greet the sun and speak to it, for it will speak to you^{asws}’. He^{asws} said to him^{saww}: ‘O Rasool-Allah^{saww}! How shall I^{asws} greet unto it?’ He^{saww} said: ‘Say: ‘The greetings be unto you, O creature of Allah^{azwj}’.

فَقَالَتْ وَ عَلَيْكَ السَّلَامُ يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا بَاطِنُ يَا مَنْ يُنْجِي مُحِبِّهِ وَ يُؤْبِقُ مُبْغِضِيهِ

³⁴³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 17

(He^{asws} did so), and it said, 'And upon you^{asws} be the greetings, O first! O last! O apparent! O esoteric! O one who rescues one who loves him^{asws} and destroys his^{asws} haters!'

فَقَالَ لَهُ النَّبِيُّ ص مَا رَدَّتْ عَلَيْكَ الشَّمْسُ وَكَانَ عَلَيَّ كَاتِمًا عَنْهُ فَقَالَ لَهُ النَّبِيُّ ص قُلْ مَا قَالَتْ لَكَ الشَّمْسُ فَقَالَ لَهُ مَا قَالَتْ

The Prophet^{saww} said to him^{asws}: 'What did the sun respond to you^{asws} with?' And Ali^{asws} was concealing it from him^{saww}. The Prophet^{saww} said to him^{asws}: 'Speak what the sun said to you^{asws}!' He^{asws} said to him^{saww} what it had said.

فَقَالَ النَّبِيُّ ص إِنَّ الشَّمْسَ قَدْ صَدَقَتْ وَ عَنْ أَمْرِ اللَّهِ نَطَقْتُ أَنْتَ أَوَّلُ الْمُؤْمِنِينَ إِيْمَانًا وَأَنْتَ آخِرُ الْوَصِيِّينَ لَيْسَ بَعْدِي نَبِيٌّ وَلَا بَعْدَكَ وَصِيٌّ

The Prophet^{saww} said: 'The sun has spoken the truth and from the Command of Allah^{azwj}! You^{asws} were the first of the Momineen in Eman, and you^{asws} are last of the successors^{as}. There is neither any Prophet^{as} after me^{saww} nor any successor^{as} after you^{asws}.

وَأَنْتَ الظَّاهِرُ عَلَى أَعْدَائِكَ وَأَنْتَ الْبَاطِنُ فِي الْعِلْمِ الظَّاهِرِ عَلَيْهِ وَلَا فَوْقَكَ فِيهِ أَحَدٌ أَنْتَ عَيْنُهُ عِلْمِي وَخِزَانَتُهُ وَحْيِي رَبِّي وَأَوْلَادُكَ خَيْرُ الْأَوْلَادِ وَشِيعَتُكَ هُمْ التُّجَبَاءُ يَوْمَ الْقِيَامَةِ.

And you^{asws} are the apparent (prevailing) upon your^{asws} enemies, and you^{asws} are the esoteric regarding the knowledge, being apparent (prevailing) upon it, and there is no one above you^{asws} regarding it. You^{asws} are a receptacle of my^{saww} knowledge, and treasurer of the Revelation of my^{saww} Lord^{azwj}, and your^{asws} children are best of the children, and your^{asws} Shias, they will be the excellent ones on the Day of Qiyamah".³⁴⁴

19- كا، الكافي العدة عَنْ سَهْلٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ صَدَقَةَ عَنْ عَمْرِو بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ: دَخَلْتُ أَنَا وَ أَبُو عَبْدِ اللَّهِ ع مَسْجِدَ الْفُضَيْحِ فَقَالَ يَا عَمَّارُ تَرَى هَذِهِ الْوَهْدَةَ فُلْتُ نَعَمْ قَالَ كَانَتْ امْرَأَةً جَعْفَرٍ الَّتِي خَلَفَ عَلَيْهَا أَمِيرُ الْمُؤْمِنِينَ قَاعِدَةً فِي هَذَا الْمَوْضِعِ وَمَعَهَا ابْنَاهَا مِنْ جَعْفَرٍ فَبَكَتْ فَقَالَا لَهَا ابْنَاهَا مَا يُبْكِيكِ يَا أُمِّ

(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,

'Abu Abdullah^{asws} and I went over to Masjid Al-Fazeekh, so he^{asws} said: 'O Ammar! Do you see this lowland?' I said, 'Yes' He^{asws} said: 'It was so that the wife of Ja'far^{as} (Asma Bint Umeys) who looked after Amir Al-Momineen^{asws} used to sit in this place, and with her were her two sons from Ja'far^{as}, and she would wail. Her sons said to her, 'What makes you weep, O mother?'

قَالَتْ بَكَيتُ لِأَمِيرِ الْمُؤْمِنِينَ ع فَقَالَا لَهَا تَبْكِينَ لِأَمِيرِ الْمُؤْمِنِينَ وَ لَا تَبْكِينَ لِأَيِّنَا قَالَتْ لَيْسَ هَذَا هَذَا وَلَكِنْ ذَكَرْتُ حَدِيثًا حَدَّثَنِي بِهِ أَمِيرُ الْمُؤْمِنِينَ ع فِي هَذَا الْمَوْضِعِ فَأَبْكَانِي قَالَا وَ مَا هُوَ

She said, 'I cry for Amir Al-Momineen^{asws}'. They both said to her, 'You are crying for Amir Al-Momineen^{asws} and you are not crying for our father^{as}?' She said, 'This is not like this, but I

³⁴⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, 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?'

قَالَتْ كُنْتُ وَ أَمِيرُ الْمُؤْمِنِينَ فِي هَذَا الْمَسْجِدِ فَقَالَ لِي تَرَى هَذِهِ الْوَهْدَةَ فُلْتُ نَعَمْ قَالَ كُنْتُ أَنَا وَ رَسُولُ اللَّهِ ص قَاعِدَيْنِ فِيهَا إِذْ وَضَعَ رَأْسَهُ فِي حَجْرِي ثُمَّ خَفَقَ حَتَّى غَطَّ وَ حَضَرَتْ صَلَاةُ الْعَصْرِ فَكْرِهْتُ أَنْ أَحْزِكَ رَأْسَهُ عَنْ فِخْذِي فَأَكُونُ قَدْ آذَيْتُ رَسُولَ اللَّهِ ص حَتَّى ذَهَبَ الْوَقْتُ وَ فَاتَتْ الصَّلَاةُ

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^{asws} 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.

فَأَنْتَبَهَ رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ صَلَّيْتُ فُلْتُ لَا فَقَالَ وَ لَمْ ذَاكَ فُلْتُ كْرِهْتُ أَنْ أُؤْذِيكَ قَالَ فَقَامَ وَ اسْتَقْبَلَ الْقِبْلَةَ وَ مَدَّ يَدَيْهِ كِلْتَيْهِمَا وَ قَالَ اللَّهُمَّ رُدِّ الشَّمْسَ إِلَى وَقْتِهَا حَتَّى يُصَلِّيَ عَلَيَّ - فَرَجَعَتِ الشَّمْسُ إِلَى وَقْتِ الصَّلَاةِ حَتَّى صَلَّيْتُ الْعَصْرَ ثُمَّ انْقَضَتْ انْقِصَاصَ الْكَوْكَبِ.

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^{azwj}! 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

20- ماء، الأماالي للشيخ الطوسي ابنُ عُبدُونٍ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ الرُّبَيْزِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقٍ الْعُمَشَانِيِّ عَنْ يَحْيَى بْنِ الْعَلَاءِ الرَّازِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَمَّا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى التَّهْرَوَانِ وَ طَعَنُوا فِي أَوَّلِ أَرْضِ بَابِلَ حِينَ دَخَلَ وَقْتُ الْعَصْرِ فَلَمْ يَفْطَعُوهَا حَتَّى غَابَتِ الشَّمْسُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Uboudoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Ghumshany, from Yahya Bin Al A'ala Al Razy who said,

'I heard Abu Ja'far^{asws} saying: 'When Amir Al-Momineen^{asws} went out to Al-Nahrwan and they clashed in the beginning of the land of Babel, when the time of Salat Al-Asr entered, by they could not cut across it until the sun had set.

فَنَزَلَ النَّاسُ يَمِينًا وَ شِمَالًا يُصَلُّونَ إِلَّا الْأَشْطَرَ وَحْدَهُ فَإِنَّهُ قَالَ أَصَلِّيَ حَتَّى أَرَى أَمِيرَ الْمُؤْمِنِينَ قَدْ نَزَلَ يُصَلِّي قَالَ فَلَمَّا نَزَلَ قَالَ يَا مَالِكُ إِنَّ هَذِهِ أَرْضٌ سَبِيحَةٌ وَ لَا تَحِلُّ الصَّلَاةُ فِيهَا فَمَنْ كَانَ صَلَّى فَلْيُعِدِ الصَّلَاةَ

The people descended right and left praying Salat except for Al-Ashtar alone, for he said, 'I will only pray after I see Amir Al-Momineen^{asws} to have descended to pray Salat'. When he^{asws} did descend, he^{asws} said: 'O Malik! This land is marshland and the Salat is not Permissible in it. So, the one who has already prayed, let him repeat the Salat (elsewhere)'.³⁴⁵

ثُمَّ قَالَ اسْتَقْبِلِ الْقِبْلَةَ فَتَكَلَّمْ بِثَلَاثِ كَلِمَاتٍ مَا هُنَّ بِالْعَرَبِيَّةِ وَ لَا بِالْفَارِسِيَّةِ فَإِذَا هُوَ بِالشَّمْسِ بَيضاءَ نَقِيَّةً حَتَّى إِذَا صَلَّى بِنَا سَمِعْنَا لَهَا حِينَ انْقَضَتْ خَرِيرًا كَخَرِيرِ الْمِنْشَارِ.

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

21- كِتَابُ الصِّفِّينِ لِنَصْرِ بْنِ مُزَاهِمٍ، عَنْ عَمْرِو بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَعْلَى بْنِ مُرَّةٍ عَنْ أَبِيهِ عَنْ عَبْدِ خَيْرٍ قَالَ: كُنْتُ مَعَ عَلِيٍّ عَ أُسِيرٌ فِي أَرْضِ بَابِلَ قَالَ وَ حَضَرَتِ الصَّلَاةُ صَلَاةَ الْعَصْرِ قَالَ فَجَعَلْنَا لَا نَأْيِي مَكَانًا إِلَّا رَأَيْنَاهُ أَفْبَحَ مِنَ الْآخِرِ قَالَ حَتَّى أَتَيْنَا عَلَى مَكَانٍ أَحْسَنَ مَا رَأَيْنَا وَ قَدْ كَادَتِ الشَّمْسُ أَنْ تَغِيبَ فَتَنَزَّلَ عَلَيَّ ع وَ نَزَلْتُ مَعَهُ قَالَ فَدَعَا لِلَّهِ فَرَجَعَتِ الشَّمْسُ كَمِقْدَارِهَا مِنْ صَلَاةِ الْعَصْرِ قَالَ فَصَلَّيْنَا الْعَصَرَ ثُمَّ غَابَتِ الشَّمْسُ.

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 measurement from Al-Asr Salat. So, we prayed Al-Asr, then the sun set”.³⁴⁷

22- يَف، الطرائف رَوَى ابْنُ الْمَغَازِلِيِّ فِي كِتَابِ الْمَنَاقِبِ بِإِسْنَادِهِ أَنَّ خَبَرَ رَدِّ الشَّمْسِ أَنَّ النَّبِيَّ ص كَانَ يُوحَى إِلَيْهِ وَ رَأْسُهُ فِي حَجَرٍ عَلَيَّ ع فَلَمْ يُصَلِّ الْعَصَرَ حَتَّى قَات وَفُتِ الْفُضَيْلَةُ وَ قِيلَ حَتَّى غَرَبَتِ الشَّمْسُ

(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^{asws} could not pray Al-Asr until the preferred timing had been missed. And it is said, ‘Until the sun had set’.

فَقَالَ رَسُولُ اللَّهِ ص يَا رَبِّ إِنَّ عَلِيًّا ع كَانَ عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ فَارْزُدْ عَلَيْهِ الشَّمْسَ فَرَأَيْنَاهَا غَرَبَتْ ثُمَّ رَأَيْنَاهَا قَدْ طَلَعَتْ بَعْدَ مَا غَابَتْ.

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

وَ فِي ابْنِ الْمَغَازِلِيِّ أَيْضًا عَنْ أَبِي رَافِعٍ قَالَ: فَرَدَّتِ الشَّمْسُ عَلَى عَلِيٍّ بَعْدَ مَا غَابَتْ حَتَّى رَجَعَتْ صَلَاةُ الْعَصْرِ فِي الْوَقْتِ فَقَامَ عَلِيٌّ ع فَصَلَّى الْعَصَرَ فَلَمَّا قَضَى صَلَاةَ الْعَصْرِ غَابَتِ الشَّمْسُ.

And Ibn Maghazily as well, from Abu Rafie who said,

³⁴⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 20

³⁴⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 21

³⁴⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 22 a

‘The sun returned unto Ali^{asws} after having had set, until Al-Asr Salat returned to be in the timing. Ali^{asws} stood up and prayed Al-Asr. When he^{asws} had fulfilled Al-Asr Salat, the sun set’’.³⁴⁹

³⁴⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 22 b

باب 110 استجابة دعواته صلوات الله عليه في إحياء الموتى وشفاء المرضى وابتلاء الأعداء بالبلايا ونحو ذلك

CHAPTER 110 – ANSWERING OF HIS^{asws} SUPPLICATION IN REVIVING THE DEAD, AND HEALING THE SICK, AND INFLECTING THE ENEMIES WITH THE AFFLICTIONS, AND APPROXIMATE TO THAT

1- يج، الخرائج و الجرائح روي أنه اختصم رجل و امرأة إليه فعلا صوت الرجل على المرأة فقال له علي ع احسنا و كان خارجياً فإذا رأسه رأس الكلب فقال رجل يا أمير المؤمنين صحت بهذا الخارجي فصار رأسه رأس كلب فما بمنعك عن معاوية

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that a man and a woman brought their dispute to him^{asws}, and the voice of the man was louder over the woman. Ali^{asws} said to him: 'Speak quietly! And he was a Kharijite. And there, his head was the head of the dog. A man said, 'O Amir Al-Momineen^{asws}! You^{asws} shouted at this Kharijite and his head became the head of a dog, so what prevents you^{asws} from Muawiya?'

قَالَ وَجُحَكَ لَوْ أَشَاءَ أَنْ آتِي مُعَاوِيَةَ إِلَى هَاهُنَا عَلَى سَرِيرِهِ لَدَعَوْتُ اللَّهَ حَتَّى فَعَلَ وَ لَكِنَّا لِلَّهِ حُزَانٌ لَا عَلَى ذَهَبٍ وَ لَا عَلَى فِضَّةٍ وَ لَا إِنْكَاراً بَلْ عَلَى أَسْرَارٍ تَذِيرِ اللَّهِ أَمَا تَقْرَأُ بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِ يَعْمَلُونَ

He^{asws} said: 'Woe be to you! If I^{asws} so desire, I^{asws} can bring Muawiya to be over here seated upon his throne, supplicating to Allah^{azwj} until He^{azwj} Does so. But there are treasurers for Allah^{azwj}, neither upon gold nor upon silver, and there is no denial, but upon the secrets of the Management of Allah^{azwj}. Are you nor reciting: **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]**'.

و فِي رَوَايَةٍ قَالَ إِنَّمَا أَدْعُوهُمْ لِبُتُوتِ الْحُجَّةِ وَ كَمَالِ الْمِحْنَةِ وَ لَوْ أُذِنَ لِي فِي الدُّعَاءِ يَهْلِكُ مُعَاوِيَةُ لَمَّا تَأَخَّرَ.

And in a report, he^{asws} said: 'But rather I^{asws} am calling them in order to prove the argument and perfect the trial and had there been Permission for me^{asws} in the supplicating for the destruction of Muawiya, I^{asws} would not delay'.³⁵⁰

2- يج، الخرائج و الجرائح روي عن الصادق ع قال: كَانَ قَوْمٌ مِنْ بَنِي تَخْزُومٍ هُمْ خُثُولَةٌ مِنْ عَلِيٍّ ع فَأَنَّهُ شَابَ مِنْهُمْ يَوْمًا فَقَالَ يَا خَالٍ مَاتَ تَرْبٌ لِي فَحَزَنْتُ عَلَيْهِ حُزْنًا شَدِيداً

(The book) 'Al Kharaij Wa Al Jaraih' –

³⁵⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 1

It is reported from Al-Sadiq^{asws} having said: 'There was a group from the clan of Makhzum, for them was admiration of Ali^{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 فَتُحِبُّ أَنْ تَرَاهُ قَالَ نَعَمْ فَأَنْطَلِقْ بِنَا إِلَى قَبْرِهِ فَدَعَا اللَّهَ وَ قَالَ قُمْ يَا فُلَانُ يَا فُلَانُ اللَّهُ فَإِذَا الْمَيِّتُ جَالِسٌ عَلَى رَأْسِ الْقَبْرِ وَ هُوَ يَقُولُ وَبِهِ وَبِهِ سَأَلَا مَعْنَاهُ
لَبَّيْكَ لَبَّيْكَ سَيِّدَنَا

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}!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا هَذَا اللَّسَانُ أَمْ تَمُتُ وَأَنْتَ رَجُلٌ مِنَ الْعَرَبِ قَالَ نَعَمْ وَ لَكِنِّي مِتُّ عَلَى وَلَايَةِ فُلَانٍ وَ فُلَانٍ فَأَنْقَلَبَ لِسَانِي عَلَى أَلْسِنَةِ أَهْلِ النَّارِ.

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'.³⁵¹

3- يج، الخرائج و الجرائع رُوِيَ عَنِ الْبَاقِرِ ع أَنَّ عَلِيًّا مَرَّ يَوْمًا فِي أَرْقَةِ الْكُوفَةِ فَأَنْتَهَى إِلَى رَجُلٍ قَدْ حَمَلَ جَرِيْفًا فَقَالَ انْظُرُوا إِلَى هَذَا قَدْ حَمَلَ إِسْرَائِيلِيًّا فَأَنْكَرَ الرَّجُلُ وَ قَالَ مَتَى صَارَ الْجَرِيْفُ إِسْرَائِيلِيًّا

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported from Al-Baqir^{asws}: 'One day Ali^{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?'

فَقَالَ عَلِيٌّ ع أَمَا إِنَّهُ إِذَا كَانَ يَوْمُ الْخَامِسِ ارْتَفَعَ هَذَا الرَّجُلُ مِنْ صُدْغِهِ دُخَانٌ فَيَمُوتُ مَكَانَهُ فَأَصَابَهُ فِي الْيَوْمِ الْخَامِسِ ذَلِكَ فَمَاتَ فَحُمِلَ إِلَى قَبْرِهِ

Ali^{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.

فَلَمَّا دُفِنَ جَاءَ أَمِيرُ الْمُؤْمِنِينَ ع مَعَ جَمَاعَةٍ إِلَى قَبْرِهِ فَدَعَا اللَّهَ ثُمَّ رَفَسَهُ بِرِجْلِهِ فَإِذَا الرَّجُلُ قَائِمٌ بَيْنَ يَدَيْهِ يَقُولُ الرَّأْدُ عَلَى عَلِيٍّ كَالرَّادِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ فَقَالَ عُذُّ فِي قَبْرِكَ فَعَادَ فِيهِ فَأَنْطَبَقَ الْقَبْرُ عَلَيْهِ.

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 Ali^{asws} is like the rejection upon Allah^{azwj} and upon

³⁵¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 2

His^{azwj} Rasool^{saww}. He^{asws} said: 'Return to be in your grave!' He returned to be in it, and the grave layered upon him".³⁵²

4- يج، الخراج و الجرائع روي عن علي بن حمزة عن علي بن الحسين عن أبيه ع قال: كان علي ع ينادي من كان له عند رسول الله ص عِدَّةٌ أَوْ دَيْنٌ فليأتني فكان كل من أتاه يطلب ديناً أَوْ عِدَّةً يرفع مُصَلَّاهُ فيجد ذلك كذلك تحته فيدفعه إليه

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Hamza,

'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.

فَقَالَ الثَّانِي لِلأَوَّلِ ذَهَبَ هَذَا بِشَرَفِ الدُّنْيَا فِي هَذَا دُونَنَا فَمَا الْحِيلَةُ فَقَالَ لَعَلَّكَ لَوْ نَادَيْتَ كَمَا نَادَى هُوَ كُنْتَ تَجِدُ ذَلِكَ كَمَا يَجِدُ هُوَ وَ إِذَا كَانَ إِنَّمَا تَقْضِي عَنْ رَسُولِ اللَّهِ

The second (Umar) said to the first Abu Bakr, 'This one is with nobility of the world in this (deed) besides us, so what is the means?' He said, 'Perhaps if we were to call out like what he^{asws} has called out, you would (also) find that (nobility) like he^{asws} has found, and when that does happen, you will be paying off on behalf of Rasool-Allah^{saww} (it would be a debt)'.

فَنَادَى أَبُو بَكْرٍ كَذَلِكَ فَعَرَفَ أَمِيرُ الْمُؤْمِنِينَ ع الْحَالُ فَقَالَ أَمَا إِنَّهُ سَيَنْدَمُ عَلَى مَا فَعَلَ

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'.

فَلَمَّا كَانَ مِنَ الْغَدِ أَتَاهُ أَغْرَابٌ وَ هُوَ جَالِسٌ فِي جَمَاعَةٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقَالَ أَيُّكُمْ وَصِي رَسُولِ اللَّهِ- فَأَشِيرَ إِلَى أَبِي بَكْرٍ فَقَالَ أَنْتَ وَصِي رَسُولِ اللَّهِ وَ خَلِيفَتُهُ قَالَ نَعَمْ فَمَا تَشَاءُ قَالَ فَهَلُمَّ الثَّمَانِينَ النَّاقَةَ الَّتِي ضَمِنَ لِي رَسُولُ اللَّهِ- قَالَ وَ مَا هَذِهِ التُّوفَّى قَالَ ضَمِنَ لِي رَسُولُ اللَّهِ ص ثَمَانِينَ نَاقَةً خُمْرَاءَ كُحْلِ الْغُيُونِ

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'.

فَقَالَ لِعُمَرَ كَيْفَ نَصْنَعُ الْآنَ قَالَ إِنَّ الْأَغْرَابَ جُهَالٌ فَاسْأَلْهُ أَلَاكَ شُهُودٌ بِمَا تَقُولُ فَطَلَبَهُمْ مِنْهُ قَالَ وَ مِثْلِي يُطَلَّبُ الشُّهُودُ عَلَى رَسُولِ اللَّهِ ص بِمَا يَتَضَمَّنُهُ وَ اللَّهُ مَا أَنْتَ بِوَصِيِّ رَسُولِ اللَّهِ وَ خَلِيفَتِهِ

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

³⁵² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 3

what he^{saww} had guaranteed? By Allah^{azwj}! You are not the successor of Rasool-Allah^{azwj} and his^{saww} caliph’.

فَقَامَ إِلَيْهِ سَلْمَانُ وَ قَالَ يَا أَعْرَابِي اتَّبِعْنِي أَذْكَكَ عَلَى وَصِيِّ رَسُولِ اللَّهِ ص فَتَبِعَهُ الْأَعْرَابِيُّ حَتَّى انْتَهَى إِلَى عَلِيٍّ ع فَقَالَ أَنْتَ وَصِيُّ رَسُولِ اللَّهِ قَالَ نَعَمْ فَمَا تَشَاءُ قَالَ إِنَّ رَسُولَ اللَّهِ ص ضَمِنَ لِي ثَمَانِينَ نَاقَةً خُمْرَاءَ كُحْلٍ الْعُيُونِ فَهَلُمَّهَا

Salman^{ra} stood up to him and said, ‘O Bedouin! Follow me^{ra}, I^{ra} shall point you upon the successor^{asws} of Rasool-Allah^{saww}. The Bedouin followed him^{ra} to Ali^{asws}. He said, ‘Are you^{asws} the successor^{asws} of Rasool-Allah^{saww}?’ He^{asws} said: ‘Yes, so what is your desire?’ He said, ‘Rasool-Allah^{saww} had guaranteed eighty red camels with black eyes to be for me, so give them to me’.

فَقَالَ لَهُ عَلِيٌّ ع أَسَلَّمْتَ أَنْتَ وَ أَهْلُ بَيْتِكَ فَإِنْ كَبَّ الْأَعْرَابِيُّ عَلَى يَدَيْهِ يَقْبَلُهَا وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ ص وَ خَلِيفَتُهُ فَبِهَذَا وَقَعَ الشَّرْطُ بَيْنِي وَ بَيْنَهُ وَ قَدْ أَسَلَّمْنَا جَمِيعًا

Ali^{asws} said to him: ‘And will you and your family members become Muslims?’ The Bedouin devoted to his^{asws} hands, kissing them, and he was saying, ‘I testify that there is no god except Allah^{azwj} and you^{asws} are the successor^{asws} of Rasool-Allah^{saww} and his^{saww} caliph. It was with this that the condition was stipulated between me and him^{saww}, and we had all become Muslims’.

فَقَالَ عَلِيٌّ ع يَا حَسَنُ انْطَلِقْ أَنْتَ وَ سَلْمَانُ مَعَ هَذَا الْأَعْرَابِيِّ إِلَى وَادِي فَلَانٍ فَتَادِ يَا صَالِحُ يَا صَالِحُ فَإِذَا أَجَابَكَ فَقُلْ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ هَلُمَّ الثَّمَانِينَ النَّاقَةَ الَّتِي ضَمِنَهَا رَسُولُ اللَّهِ ص لِهَذَا الْأَعْرَابِيِّ

Ali^{asws} said: ‘O Hassan^{asws}! You^{asws} and Salman^{ra} go with this Bedouin to the valley of so and so and call out: ‘O Salih^{as}! O Salih^{as}!’ When he^{as} answers you, then say: ‘Amir Al-Momineen^{asws} conveys the greetings to you^{as} and says to you^{as}: ‘Give the eighty camels which Rasool-Allah^{saww} had guaranteed for this Bedouin!’

قَالَ سَلْمَانُ فَمَضَيْنَا إِلَى الْوَادِي فَتَادَى الْحَسَنُ - فَأَجَابَهُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ فَأَدَّى إِلَيْهِ رَسُولُ اللَّهِ أَمِيرَ الْمُؤْمِنِينَ ع - فَقَالَ السَّمْعُ وَ الطَّاعَةُ

Salman^{ra} said, ‘We went to the valley, and Al-Hassan^{asws} called out, and he^{asws} was answered: ‘At your^{asws} service, O son^{asws} of Rasool-Allah^{saww}!’ He^{asws} delivered the message of Amir Al-Momineen^{asws} to him^{as}. He^{as} said: ‘The listening and the obeying!’

فَلَمْ يَلْبَثْ إِذَا خَرَجَ إِلَيْنَا زِمَامٌ نَاقَةٍ مِنَ الْأَرْضِ فَأَخَذَ الْحَسَنُ ع الزِّمَامَ فَتَنَاوَلَهُ الْأَعْرَابِيُّ فَقَالَ خُذْ وَ جَعَلَتِ الثُّوفُ يَخْرُجُ حَتَّى تَمَّ الثَّمَانُونَ عَلَى الصِّفَةِ.

It was not long when reins of the camels came out to us from the ground. Al-Hassan^{asws} grabbed the reins and gave them to the Bedouin. He^{asws} said: ‘Take!’ And the camels kept on emerging until these were completed eighty, being upon the description”.³⁵³

5- يج، الخرائج و الجرائح روي عن عيسى الهريري عن أبي عبد الله ع قال: إِنَّ فُلَانًا وَ فُلَانًا وَ ابْنَ عَوْفٍ أَتَوْا النَّبِيَّ ص لِيُعْتَبِوهُ فَقَالَ الْأَوَّلُ لَخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا فَمَاذَا صَنَعَ بِكَ رَبُّكَ

³⁵³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 4

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Isa Al Harhury,

'From Abu Abdullah^{asws} having said: 'So and so (Abu Bakr) and so and so (Umar), and Ibn Awf came to the Prophet^{saww} to fault him^{saww}. The first (Abu Bakr) said, 'Allah^{azwj} Took Ibrahim^{as} as a friend, so what is that which your^{saww} Lord^{azwj} has Done with you^{saww}?'

وَقَالَ الثَّانِي كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا فَمَا صَنَعَ بِكَ رَبُّكَ وَ قَالَ ابْنُ عَوْفٍ عَيْسَى ابْنُ مَرْيَمَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ فَمَا صَنَعَ بِكَ رَبُّكَ

And the second (Umar) said, 'Allah^{azwj} Spoke to Musa^{as} in a conversation, so what has your^{saww} Lord^{azwj} Done with you^{saww}?' And Ibn Awf said, 'Isa^{as} Bin Maryam^{as} revived the dead by the Permission of Allah^{azwj}, so what has your^{saww} Lord^{azwj} Done with you^{saww}?'

فَقَالَ لِلْأَوَّلِ اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا وَ اتَّخَذَنِي حَبِيبًا وَ قَالَ لِلثَّانِي كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا مِنْ وَرَاءِ حِجَابٍ وَ قَدْ رَأَيْتُ عَرْشَ رَبِّي وَ كَلَّمَنِي وَ قَالَ لِلثَّلَاثِ عَيْسَى ابْنُ مَرْيَمَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَ أَنَا إِنِ شِئْتُمْ أَحْيِيكُمْ مَوْتَاكُمْ

He^{saww} said to the first (Abu Bakr): 'Allah^{azwj} Took Ibrahim^{as} as a friend and He^{azwj} Took me^{saww} as a Beloved'. And he^{saww} said to the second: 'Allah^{azwj} Spoke to Musa^{as} in a conversation from behind a veil, while I^{saww} have seen the Throne of my^{saww} Lord^{azwj} and He^{azwj} Spoke to me^{saww}'. And he^{saww} said to the second (Umar): 'Isa^{as} Bin Maryam^{as} had revived the dead by the Permission of Allah^{saww}, and if you so desire, I^{saww} can revive your deceased'.

قَالُوا قَدْ شِئْنَا وَ عَلَى ذَلِكَ دَاوُوا فَأَرْسَلَ النَّبِيُّ ص إِلَى عَلِيٍّ ع فَدَعَاهُ فَأَتَاهُ فَقَالَ لَهُ أَقْدِمُهُمْ عَلَى الْقُبُورِ ثُمَّ قَالَ لَهُمْ اتَّبِعُوهُ

They said, 'We have desired so', and they rotated upon that. The Prophet^{saww} sent a message to Ali^{asws} and called him^{asws}. He^{asws} came to him^{saww}. He^{saww} said to him^{asws}: 'Go ahead of them to the graves'. Then he^{saww} said to them: 'Follow him^{asws}!'

فَلَمَّا تَوَسَّطَ الْجَبَانَةُ تَكَلَّمَ بِكَلِمَةٍ فَاضْطَرَبَتْ وَ ارْتَجَّتْ فُلُوبُهُمْ وَ دَخَلُهُمْ مِنَ الدُّعْرِ مَا شَاءَ اللَّهُ وَ انْتَفَعَتِ الْوَاهُتُ وَ لَمْ تَقْبَلْ ذَلِكَ فُلُوبُهُمْ فَقَالُوا يَا أَبَا الْحَسَنِ أَقْلُنَا عَثْرَاتِنَا قَالَ إِنَّمَا رَدَّكُمْ عَلَى اللَّهِ ثُمَّ إِنَّ النَّبِيَّ ص بَعَثَ إِلَى عَلِيٍّ ع فَدَعَاهُ.

When he^{asws} was in the midst of the graves, he^{asws} spoke with a phrase, and they trembled, and their hearts were throbbing, and the fear entered them what Allah^{azwj} so Desired, and their complexions paled, and their hearts could not accept that. They said, 'O Abu Al-Hassan^{asws}! Forgive our stumbles'. He^{asws} said: 'But rather, you had rejected unto Allah^{azwj}'. Then the Prophet^{saww} sent a message to Ali^{asws}, calling him^{asws} (back)".³⁵⁴

أَقُولُ رَوَاهُ السَّيِّدُ الْمُرْتَضَى رَضِيَ اللَّهُ عَنْهُ فِي عُيُونِ الْمُعْجَزَاتِ عَنْ أَحْمَدَ بْنِ زَيْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَيُّوبَ بِإِسْنَادِهِ مِثْلَهُ وَ فِيهِ فَقَالُوا حَسْبُكَ يَا أَبَا الْحَسَنِ أَقْلُنَا أَقَالَكَ اللَّهُ فَأَمْسَكَ عَنْ اسْتِثْمَامِ كَلَامِهِ وَ دُعَائِهِ وَ رَجَعَ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا لَهُ أَقْلُنَا فَقَالَ لَهُمْ إِنَّمَا رَدَّكُمْ عَلَى اللَّهِ لَا أَقَالَكُمْ اللَّهُ يَوْمَ الْقِيَامَةِ.

I (Majlisi) am said, 'It is reported by the Seyyid Al Murtaza in (the book) 'Uyoon Al Mo'jizaat', from Ahmad Bin Zayd, from Ahmad Bin Muhammad Bin Ayoub by his chain, similar to it and in it,

'They said, 'It suffices you^{asws}, O Abu Al-Hassan^{asws}! Forgive us, may Allah^{azwj} Forgive you^{asws}!' He^{asws} withheld from completing his^{asws} phrases and his^{asws} supplication, and they returned to

³⁵⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 5 a

Rasool-Allah^{saww} and said to him^{saww}, 'Forgive us'. He^{saww} said to them: 'But rather you had rejected upon Allah^{azwj}. May Allah^{azwj} not Forgive you on the Day of Qiyamah''³⁵⁵

6- يج، الخرائج و الجرائع روي عن سعد الخفاف عن زاذان أبي عمرو قلت له يا زاذان إنك لتقرأ القرآن فتُحسِنُ قِرَاءَتَهُ فَعَلَى مَنْ قَرَأَتْ

(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?'

قَالَ فَتَبَسَّمْ ثُمَّ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ مَرَّ بِي وَأَنَا أَنْشِدُ الشَّعْرَ وَكَانَ لِي خُلُقٌ حَسَنٌ فَأَعْجَبَنِي صَوْتِي فَقَالَ يَا زَاذَانَ فَهَلَّا بِالْقُرْآنِ قُلْتَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لِي بِالْقُرْآنِ فَوَ اللَّهِ مَا أَقْرَأُ مِنْهُ إِلَّا بِقَدْرِ مَا أُصَلِّي بِهِ

He (the narrator) said, 'He smiled, then said, 'Amir Al-Momineen^{asws} had passed by me and I was prosing the poem, and there were goodly mannerisms for me, and my voice fascinated him^{asws}. He^{asws} said: 'O Zazan! Why not the Quran?' I said, 'O Amir Al-Momineen^{asws}! And how can it be with me with reciting the Quran? By Allah^{azwj}! I do not recite from it except in accordance with what I pray Salat with it'.

قَالَ فَادْنُ مِنِّي فَدَنَوْتُ مِنْهُ فَتَكَلَّمَ بِي أَذُنِي بِكَلَامٍ مَا عَرَفْتُهُ وَلَا عَلِمْتُ مَا يَقُولُ ثُمَّ قَالَ افْتَحْ فَانْصَرَفْتُ فِيَّ فَوَ اللَّهِ مَا زَالَتْ قَدَمِي مِنْ عِنْدِهِ حَتَّى حَفِظْتُ الْقُرْآنَ بِإِعْرَابِهِ وَ هَمْزِهِ وَ مَا اخْتَجْتُ أَنْ أَسْأَلَ عَنْهُ أَحَدًا بَعْدَ مَوْفَافِي ذَلِكَ

He^{asws} said: 'Come near me^{asws}'. I went near him^{asws}. He^{asws} spoke with a phrase in my ear, I neither recognised it nor did I know what he^{asws} was saying. Then he^{asws} said: 'Open your mouth!' He^{asws} applied saliva in me. By Allah^{azwj}! My feet had not even moved from his^{asws} 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'.

قَالَ سَعْدٌ فَقَصَصْتُ قِصَّةَ زَاذَانَ عَلَى أَبِي جَعْفَرٍ ع- قَالَ صَدَقَ زَاذَانُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَدَا لِرَاذَانَ بِالْأَسْمِ الْأَعْظَمِ الَّذِي لَا يُرَدُّ.

Sa'ad said, 'I narrated the story of Zazan to Abu Ja'far^{asws}. He^{asws} said: 'Zazan spoke the truth. Amir Al-Momineen^{asws} had supplicated for Zazan with the Magnificent Name which cannot be returned (unanswered by Allah^{azwj})''³⁵⁶

7- يج، الخرائج و الجرائع روي عن عمر بن أذينة عن أبي عبد الله ع قال: دخل الأشتار على علي ع فسلم فأجابه ثم قال ما أدخلك علي في هذه الساعة قال حُبُّكَ يَا أَمِيرَ الْمُؤْمِنِينَ-

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Umar Bin Uzina,

'From Abu Abdullah^{asws} having said: 'Al-Ashtar entered to see Ali^{asws}. He greeted, and he^{asws} responded to him. Then he^{asws} said, 'What made you enter to see me^{asws} at this time?' He said, 'Your^{asws} love, O Amir Al-Momineen^{asws}!'

³⁵⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 5 b

³⁵⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 6

قَالَ عَ فَهَلْ رَأَيْتَ بَيْنِي أَحَدًا قَالَ نَعَمْ أَرْبَعَةٌ نَفَرٌ فَخَرَجَ الْأَشْطَرُ مَعَهُ فَإِذَا بِالْبَابِ أَكْمَهُ وَ مَكْمُوفٌ وَ مُقْعَدٌ وَ أَبْرَصٌ فَقَالَ عَ مَا تَصْنَعُونَ هَاهُنَا قَالُوا جِئْنَاكَ لِمَا بِنَا

He^{asws} said: 'Did you see anyone at my^{asws} door?' He said, 'Yes, four persons'. Al-Ashtar went out with him^{asws} and there was one blind from birth, and one having lost his sight, and a cripple, and a leper. He^{asws} said: 'What are you all doing over here?' They said, 'We have come to you^{asws} due to what is with us'.

فَرَجَعَ فَفَتَحَ حَقًّا لَهُ فَأَخْرَجَ رَقًّا صَفْرَاءَ فَقَرَأَ عَلَيْهِمْ فَقَامُوا كُلُّهُمْ مِنْ غَيْرِ عِلَّةٍ.

He^{asws} returned and opened a container of his^{asws} and extracted a yellow paper and read it to them. All of them got up from without having any illness (anymore)".³⁵⁷

8- ير، بصائر الدرجات سلمة بن الخطاب عن عبد الله بن محمد عن عبد الله بن القاسم عن عيسى شلقان قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع كَانَتْ لَهُ خُفُولَةٌ فِي بَنِي خُزُومٍ وَ إِنَّ شَابًا مِنْهُمْ أَتَاهُ فَقَالَ يَا خَالِي إِنَّ أَخِي وَ ابْنَ أَبِي مَاتَ وَ قَدْ حَزِنْتُ عَلَيْهِ حَزْنًا شَدِيدًا قَالَ فَتَشْتَهِي أَنْ تَرَاهُ قَالَ نَعَمْ قَالَ فَأَرِنِي قَبْرَهُ

(The book) 'Basaair Al Darajaat' - Salama Bin Khattab, from Abdullah Bin Al Qasim, from isa Bin Shalqan who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen Ali^{asws}, there was a maternal aunt for him^{asws} in the clan of Makhzum, and a youth from them came to him^{asws} and said, 'O my maternal uncle^{asws}! My brother, and son of my father, has died, and I have grieved upon him with severe grief'. He^{asws} said: 'Would you like to see him?' He said, 'Yes'. He^{asws} said: 'Show me his grave'.

فَخَرَجَ وَ مَعَهُ بُرْدُ رَسُولِ اللَّهِ ص السَّحَابُ فَلَمَّا انْتَهَى إِلَى الْقَبْرِ تَمَلَّكَتْ شَفَتَاهُ ثُمَّ رَكَضَهُ بِرِجْلِهِ فَخَرَجَ مِنْ قَبْرِهِ وَ هُوَ يَقُولُ رَمِيكَ بِلِسَانِ الْفَارِسِ فَقَالَ لَهُ ع أَلَمْ تَمُتْ وَ أَنْتَ رَجُلٌ مِنَ الْعَرَبِ قَالَ بَلَى وَ لَكِنَّا مِتْنَا عَلَى سُنَّةِ فَلَانٍ وَ فَلَانٍ فَانْقَلَبْتُ أَلَسِنَتَنَا.

He^{asws} went out and with him^{asws} was a cloak of Rasool-Allah^{saww}, the Answered. When he^{asws} ended up to the grave, he^{asws} moved his^{asws} lips, then prodded it with his^{asws} leg, and he came out from his grave, and he was speaking fluently in Persian. Ali^{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

9- بج، الخرائج و الجرائع زوي عن الرضا عن آتائه ع أَنَّ عُلَامًا يَهُودِيًّا قَدِمَ عَلَى أَبِي بَكْرٍ فِي خِلَافَتِهِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ فَوُجِئَ عَنْهُ وَ قِيلَ لَهُ لِمَ لَا تُسَلِّمُ عَلَيْهِ بِاخِلَافَةِ

(The book) 'Al Kharaij Wa Al Jaraih' –

³⁵⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 7

³⁵⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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?'

ثُمَّ قَالَ لَهُ أَبُو بَكْرٍ مَا حَاجْتُكَ قَالَ مَاتَ أَبِي يَهُودِيًّا وَخَلَفَ كُنُوزًا وَأَمْوَالًا فَإِنْ أَنْتَ أَطَهَرْتَهَا وَأَخْرَجْتَهَا لِي أَسَلَمْتُ عَلَى يَدَيْكَ وَكُنْتُ مَوْلَاكَ وَجَعَلْتُ لَكَ ثُلُثَ ذَلِكَ الْمَالِ وَثُلُثًا لِلْمُهَاجِرِينَ وَالثُّلَاثَ وَثُلُثًا لِي

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 it (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'.

فَقَالَ أَبُو بَكْرٍ يَا حَبِيبُ وَهَلْ يَعْلَمُ الْغَيْبُ إِلَّا اللَّهُ وَتَخَصَّ أَبُو بَكْرٍ ثُمَّ انْتَهَى الْيَهُودِيُّ إِلَى عُمَرَ فَسَلَّمَ عَلَيْهِ وَ قَالَ إِنِّي أَتَيْتُ أَبَا بَكْرٍ أَسْأَلُهُ عَنْ مَسْأَلَةٍ فَأُوجِعْتُ ضَرْبًا وَأَنَا أَسْأَلُكَ عَنِ الْمَسْأَلَةِ وَحَكِي قِصَّتُهُ قَالَ وَهَلْ يَعْلَمُ الْغَيْبُ إِلَّا اللَّهُ

Abu Bakr said, 'O wicked! And does anyone know the hidden matters except Allah^{azwj}?' And Abu Bakr got up. Then the Jew ended up to Umar. He greeted unto him and said, 'I went to Abu Bakr to ask him about an issue, but he pained me with hitting (on my neck), and I am asking you about the issue', and he narrated his story. He said, 'And does anyone know the hidden matters except Allah^{azwj}?'

ثُمَّ خَرَجَ الْيَهُودِيُّ إِلَى عَلِيٍّ ع وَهُوَ فِي الْمَسْجِدِ فَسَلَّمَ عَلَيْهِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ قَدْ سَمِعْتُ أَبَا بَكْرٍ وَ عُمَرَ فَوَكَّرُوهُ وَ قَالُوا يَا حَبِيبُ هَلَّا سَلَّمْتَ عَلَى الْأَوَّلِ كَمَا سَلَّمْتَ عَلَى عَلِيٍّ وَ الْخَلِيفَةُ أَبُو بَكْرٍ

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?'

فَقَالَ الْيَهُودِيُّ وَ اللَّهُ مَا سَمَّيْتُهُ بِهَذَا الْإِسْمِ حَتَّى وَجَدْتُ ذَلِكَ فِي كُتُبِ آبَائِي وَ أَجْدَادِي فِي التَّوْرَةِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ تَفِي بِمَا تَقُولُ قَالَ نَعَمْ وَ أَشْهَدُ اللَّهَ وَ مَلَائِكَتَهُ وَ جَمِيعَ مَنْ يَحْضُرُنِي قَالَ نَعَمْ

The Jew said, 'By Allah^{azwj}! 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 Allah^{azwj}, and His^{azwj} Angels, and entirety of the ones present to me as witnesses?'

فَدَعَا بَرَقٍ أَبْيَضَ فَكَتَبَ عَلَيْهِ كِتَابًا ثُمَّ قَالَ تُحْسِنُ أَنْ تُكْتَبَ قَالَ نَعَمْ قَالَ خُذْ مَعَكَ أَلْوَحًا وَ صِرْ إِلَى بِلَادِ الْيَمَنِ وَ سَلِّ عَنْ وَادِي بَرْهُوتَ بِحَضْرَمَوْتَ فَإِذَا صِرْتَ بِطَرْفِ الْوَادِي عِنْدَ غُرُوبِ الشَّمْسِ فَاقْعُدْ هُنَاكَ فَإِنَّهُ سَيَأْتِيكَ غَرَابِيبُ سُودَ مَنَاقِبِهَا وَ هِيَ تَنْعَبُ

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’.

فَإِذَا نَعَبَتْ هِيَ فَاهْتِفْ بِاسْمِ أَبِيكَ وَ قُلْ يَا فَلَانُ أَنَا رَسُولُ وَصِيِّ مُحَمَّدٍ ص فَكَلِّمْنِي فَإِنَّهُ سَيُجِيبُكَ أَبُوكَ وَ لَا تَقِرْ [تَفْتُرْ] عَنْ سُؤَالِهِ عَنِ الْكُنُوزِ الَّتِي خَلَّفَهَا فَكُلْ مَا أَجَابَكَ بِهِ فِي ذَلِكَ الْوَقْتِ وَ تِلْكَ السَّاعَةِ فَاتَّكِبْ فِي الْوَالِحِ فَإِذَا انْصَرَفَتْ إِلَى بِلَادِكَ بِلَادِ خَيْبَرَ فَتَتَّبِعْ مَا فِي الْوَالِحِ وَ اعْمَلْ بِمَا فِيهَا

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’.

فَمَضَى الْيَهُودِيُّ حَتَّى انْتَهَى إِلَى وَادِي الْيَمَنِ وَ قَعَدَ هُنَاكَ كَمَا أَمَرَهُ فَإِذَا هُوَ بِالْغَرَابِيبِ السُّودِ قَدْ أَقْبَلَتْ تَنْعَبُ فَهَتَفَ الْيَهُودِيُّ فَأَجَابَهُ أَبُوهُ وَ قَالَ وَ تِلْكَ مَا جَاءَ بِكَ فِي هَذَا الْوَقْتِ إِلَى هَذَا الْمَوْطِنِ وَ هُوَ مِنْ مَوَاطِنِ أَهْلِ النَّارِ

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?’

قَالَ جِئْتُكَ أَسْأَلُكَ عَنْ كُنُوزِكَ أَتَيْنَ خَلَفْتَهَا قَالَ فِي جِدَارِ كَذَا فِي مَوْضِعِ كَذَا فِي حِيطَانِ كَذَا فَكَتَبَ الْعُلَامُ ذَلِكَ ثُمَّ قَالَ وَ تِلْكَ اتَّبِعْ دِينَ مُحَمَّدٍ وَ انْصَرَفَتْ الْغَرَابِيبُ وَ رَجَعَ الْيَهُودِيُّ إِلَى بِلَادِ خَيْبَرَ وَ خَرَجَ بِعِلْمَانِهِ وَ فَعَلَيْهِ وَ إِبْلِ وَ جَوَالِقٍ وَ تَتَّبِعْ مَا فِي الْوَالِحِ

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.

فَأَخْرَجَ كَنْزاً مِنْ أَوَانِي الْفِضَّةِ وَ كَنْزاً مِنْ أَوَانِي الذَّهَبِ ثُمَّ أَوْفَرَ عَيْراً وَ جَاءَ حَتَّى دَخَلَ عَلَى عَلِيٍّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ وَصِيُّ مُحَمَّدٍ وَ أَخُوهُ وَ أَمِيرَ الْمُؤْمِنِينَ حَقًّا كَمَا سُمِّيَتْ وَ هَذِهِ عَيْرٌ ذَرَاهِمُ وَ دَنَانِيرُ فَاصْرِفْهَا حَيْثُ أَمَرَكَ اللَّهُ وَ رَسُولُهُ

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^{asws} 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’.

وَ اجْتَمَعَ النَّاسُ فَقَالُوا لِعَلِيٍّ كَيْفَ عَلِمْتَ هَذَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص وَ إِنَّ شَيْئًا خَبَرْتُكُمْ بِمَا هُوَ أَصْعَبُ مِنْ هَذَا قَالُوا فَافْعَلْ

And the people gathered and said to Ali^{asws}, ‘How did you^{asws} know this?’ He^{asws} said: ‘I^{asws} heard Rasool-Allah^{saww}, and if I^{asws} so desire I^{asws} can inform you all with what is even more difficult than this’. They said, ‘Do so!’

قَالَ كُنْتُ ذَاتَ يَوْمٍ تَحْتَ سَقِيْفَةٍ مَعَ رَسُولِ اللَّهِ ص وَ إِنِّي لأُحْصِي سِتًّا وَ سِتِّينَ وَطَاءَةً كُلِّ مَلَائِكَةٍ أَعْرِفُهُمْ بِلُغَاتِهِمْ وَ صِفَاتِهِمْ وَ أَسْمَائِهِمْ وَ وَطِئِهِمْ.

He^{asws} said: 'One day I^{asws} was beneath a canopy with Rasool-Allah^{saww} 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'.³⁵⁹

10- يج، الخراج و الجرائح رُوِيَ أَنَّ قَوْمًا مِنَ النَّصَارَى كَانُوا دَخَلُوا عَلَى النَّبِيِّ ص وَ قَالُوا نَخْرِجُ وَ نَحْيِي بِأَهْلِينَا وَ قَوْمَنَا فَإِنْ أَنْتَ أَخْرَجْتَ لَنَا مِائَةَ نَاقَةٍ مِنَ الْحَجَرِ سَوْدَاءَ مِنْ كُلِّ وَاحِدَةٍ فَصِيلٌ آمَنَّا فَضَمِنَ ذَلِكَ رَسُولُ اللَّهِ ص وَ انْصَرَفُوا إِلَى بِلَادِهِمْ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that a group of Christians had entered to see the Prophet^{saww} 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^{saww} guaranteed that and they left to go to their city.

فَلَمَّا كَانَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ص رَجَعُوا فَدَخَلُوا الْمَدِينَةَ فَسَأَلُوا عَنِ النَّبِيِّ ص فَقِيلَ لَهُمْ تُوِيَّ ص فَقَالُوا نَحْدُ فِي كُتُبِنَا أَنَّهُ لَا يَخْرُجُ مِنَ الدُّنْيَا نَبِيٌّ إِلَّا وَ يَكُونُ لَهُ وَصِيٌّ فَمَنْ كَانَ وَصِيُّ نَبِيِّكَ مُحَمَّدٍ

When it was after the expiry of Rasool-Allah^{saww}, they returned and entered Al-Medina. They asked about the Prophet^{saww}. It was said to them he^{saww} 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^{saww} Muhammad^{saww}?'

فَدَلُّوا عَلَى أَبِي بَكْرٍ فَدَخَلُوا عَلَيْهِ وَ قَالُوا لَنَا دَيْنٌ عَلَى مُحَمَّدٍ قَالَ وَ مَا هُوَ قَالُوا مِائَةُ نَاقَةٍ مَعَ كُلِّ نَاقَةٍ فَصِيلٌ وَ كُلُّهَا سَوْدٌ

They pointed to Abu Bakr. They entered to see him and said, 'There is a debt for us upon Muhammad^{saww}'. 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'.

فَقَالَ مَا تَرَكَ رَسُولُ اللَّهِ ص تَرَكَتَنِي بِذَلِكَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ بِلِسَانِهِمْ مَا كَانَ أَمْرُ مُحَمَّدٍ إِلَّا بَاطِلًا وَ كَانَ سَلْمَانُ حَاضِرًا وَ كَانَ يَعْرِفُ لُغَتَهُمْ فَقَالَ لَهُمْ أَنَا أَذْلكُمْ عَلَى وَصِيِّ مُحَمَّدٍ فَإِذَا بَعَلِي قَدْ دَخَلَ الْمَسْجِدَ

He said, 'Rasool-Allah^{saww} has not left behind what could suffice with that'. They said to each other in their language, 'The matter of Muhammad^{saww} 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^{saww}'. And Ali^{asws} had just entered the Masjid.

فَنَهَضُوا إِلَيْهِ وَ حَنَوْا بَيْنَ يَدَيْهِ فَقَالُوا لَنَا عَلَى نَبِيِّكُمْ دَيْنٌ مِائَةُ نَاقَةٍ دَيْنًا بِصِفَاتٍ مَخْصُوصَةٍ قَالَ عَلِيٌّ ع وَ تُسَلِّمُونَ جِيئَنِي قَالُوا نَعَمْ فَوَاعَدَهُمْ إِلَى الْعَدِ

They got up to go to him^{asws} and they knelt in front of him^{asws}. They said, 'There is a debt for us upon your Prophet^{saww} of one hundred camels with a particular description'. Ali^{asws} said:

³⁵⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 9

‘And did you (promise) to be Muslims on that day?’ They said, ‘Yes’. He^{asws} promised them to the next morning.

ثُمَّ خَرَجَ بِهِمْ إِلَى الْجُبَانَةِ وَالْمُنَافِقُونَ يَزْعُمُونَ أَنَّهُ يَفْتَضِخُ فَلَمَّا وَصَلَ إِلَيْهِمْ صَلَّى رَكَعَتَيْنِ وَ دَعَا خَفِيًّا ثُمَّ ضَرَبَ بِقَضِيبِ رَسُولِ اللَّهِ عَلَى الْحَجَرِ

Then he^{asws} went out with them to the underground chamber, and the hypocrites were claiming that he^{asws} would be exposed (shamed). When he^{asws} arrived to them, he^{asws} prayed two Cycles Salat and supplicated in a low voice. Then he^{asws} struck with the cane of Rasool-Allah^{saww} unto the stone.

فَسَمِعَ مِنْهُ أُنَيْنٌ يَكُونُ لِلثُّوقِ عِنْدَ مَخَاضِهَا فَبَيْنَمَا كَذَلِكَ إِذَا انشَقَّ الْحَجَرُ وَ خَرَجَ مِنْهُ رَأْسُ نَاقَةٍ وَ قَدْ تَعَلَّقَ مِنْهُ رَأْسُ الرِّمَامِ فَقَالَ ع لَا إِلَهَ إِلَّا اللَّهُ الْحَسَنُ لَحْدُهُ فَخَرَجَ مِنْهُ مِائَةُ نَاقَةٍ مَعَ كُلِّ وَاحِدَةٍ فَصِيلٌ كُلُّهَا سُودُ الْأَلْوَانِ

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^{asws} said to his^{asws} son^{asws} Al-Hassan^{asws}: ‘Take it’. He^{asws} brought out one hundred camels from it, with each one being a young (baby camel), all of them being black of colour.

فَأَسْلَمَ النَّصَارَى كُلُّهُمْ ثُمَّ قَالُوا كَانَتْ نَاقَةُ صَالِحِ النَّبِيِّ وَاحِدَةً وَ كَانَ بِسَبَبِهَا هَلَاكُ قَوْمٍ كَثِيرٍ فَادْعُ يَا أَمِيرَ الْمُؤْمِنِينَ حَتَّى تَدْخُلَ الثُّوقُ وَ فَصَالُهَا فِي الْحَجَرِ لِقَلَّا يَكُونُ شَيْءٌ مِنْهَا سَبَبَ هَلَاكِ أُمَّةٍ مُحَمَّدٍ فَدَعَا فَدَخَلَتْ كَمَا خَرَجَتْ.

The Christians, all of them became Muslims. Then they said, ‘The camel of the Prophet^{as} Salih^{as} was only one, and due to its reason, a lot of people were destroyed, so supplicate, O Amir Al-Momineen^{asws} until you^{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^{saww}’. He^{asws} supplicated, and they entered like what they had emerged”.³⁶⁰

11- يج، الخرائج و الجرائع رَوَى جُمَيْعُ بْنُ عُمَيْرٍ قَالَ: أَتَمَّ عَلِيٌّ ع رَجُلًا يُقَالُ لَهُ الْغَيْرَارُ يَرْفَعُ أَخْبَارَهُ إِلَى مُعَاوِيَةَ فَأَنْكَرَ ذَلِكَ وَ جَحَدَهُ فَقَالَ ع أَ تَخْلِفُ بِاللَّهِ أَنَّكَ مَا فَعَلْتَ ذَلِكَ قَالَ نَعَمْ وَ بَدَرَ فَخَلَفَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنْ كُنْتَ كَاذِبًا فَأَعْمَى اللَّهُ بَصْرَكَ فَمَا دَارَتْ الْجُمُعَةُ حَتَّى أُخْرِجَ أَعْمَى يُقَادُ قَدْ أَذْهَبَ اللَّهُ بَصْرَهُ.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported by Jumie Bin Umeyr who said,

‘Ali^{asws} accused a man called Al-Ghayrar for having raised his^{asws} news to Muawiya. He denied that and rejected it. He^{asws} said: ‘Are you swearing with Allah^{azwj} that you have not done that?’ He said, ‘Yes’, and he rushed to swear an oath. Amir Al-Momineen^{asws} said to him: ‘If you were lying, then may Allah^{azwj} Blind your sight!’ The Friday had not come around until he came out blind. Allah^{azwj} had almost Taken away his sight”.³⁶¹

12- يج، الخرائج و الجرائع رَوَى عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنَّا نَمْشِي خَلْفَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ مَعَنَا رَجُلٌ مِنْ قُرَيْشٍ فَقَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع قَدْ قَتَلْتُ الرِّجَالَ وَ أَتَيْتُمُ الْأَوْلَادَ وَ فَعَلْتُ مَا فَعَلْتُ

³⁶⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 10

³⁶¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 11

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Asbagh Bin Nubata who said,

'We were walking behind Ali^{asws} Bin Abu Talib^{asws} and with us was a man from Quraysh. He said to Amir Al-Momineen^{asws}, 'You^{asws} have killed the men and orphaned the children and you^{asws} did what you^{asws} did!'

فَالْتَفَتَ إِلَيْهِ ع وَ قَالَ احْسَبًا فَإِذَا هُوَ كَلْبٌ أَسْوَدُ فَجَعَلَ يَلُودُهُ بِهِ وَ يَتَبَصَّبُ فَوَافَاهُ بِرَحْمَةٍ حَتَّى حَرَكَ شَفَتَيْهِ فَإِذَا هُوَ رَجُلٌ كَمَا كَانَ

He^{asws} turned towards him and said: 'Be despised!' And there, he (had become) a black dog. He went on to seek shelter with him^{asws} and pleading. He^{asws} looked at him with mercy until he^{asws} moved his^{asws} lips, and there he was a man like what he had been.

فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ تَقْدِرُ عَلَى مِثْلِ هَذَا وَ يُنَاوِيكَ مُعَاوِيَةُ فَقَالَ نَحْنُ عِبَادُ اللَّهِ مُكْرَمُونَ لَا نَسْبِقُهُ بِالْقَوْلِ وَ نَحْنُ بِأَمْرِهِ عَامِلُونَ.

A man from the group said to him^{asws}, 'O Amir Al-Momineen^{asws}! You^{asws} are able upon the like of this, and Muawiya is shunning you^{asws}? He^{asws} said: 'We^{asws} are honourable servants of Allah^{azwj}. We^{asws} do not precede Him^{azwj} with the words, and we^{asws} are working by His^{azwj} Commands''³⁶².

13- يج، الخراج و الجرائع روي عن سليمان الأعمش عن سمرة بن عطية عن سلمان الفارسي قال: إِنَّ أَمْرًا مِنَ الْأَنْصَارِ يُقَالُ لَهَا أُمُّ قُرَوَّةٍ تَحْضُ عَلَى نَكْثِ بَيْعَةِ أَبِي بَكْرٍ وَ تَحْضُ عَلَى بَيْعَةِ عَلِيٍّ ع- فَبَلَغَ أَبَا بَكْرٍ فَأَحْضَرَهَا وَ اسْتَأْجَبَهَا فَأَبَتْ عَلَيْهِ فَقَالَ يَا عَدُوَّةَ اللَّهِ أَ تَحْضِينَ عَلَى فُرْقَةِ جَمَاعَةٍ اجْتَمَعَ عَلَيْهَا الْمُسْلِمُونَ فَمَا قَوْلُكَ فِي إِمَامَتِي

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Suleyman Al Amsh, from Sumrah Bin Atiyya,

From Salman Al-Farsi^{ra} who said, 'A woman from the Helpers called Umm Farwa urged upon breaking the allegiance of Abu Bakr and she urged upon allegiance of Ali^{asws}. It reached Abu Bakr and he presented her and told her to repent, but she refused to him. He said, 'O enemy of Allah^{azwj}! Are you urging upon separating a community the Muslims are united upon? So, what is your word regarding my imamate?'

قَالَتْ مَا أَنْتَ بِإِمَامٍ قَالَ فَمَنْ أَنَا قَالَتْ أَمِيرُ قَوْمِكَ وَ وَلَّوكَ فَإِذَا أَكْرَمْتُوكَ فَالْإِمَامُ الْمَخْصُوصُ مِنَ اللَّهِ وَ رَسُولُهُ لَا يَجُوزُ عَلَيْهِ الْجُورُ وَ عَلَى الْأَمِيرِ

She said, 'You are not an Imam^{asws}!' 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 Imam^{asws} is the one Specialised from Allah^{azwj} and His^{azwj} Rasool^{saww}. The tyranny is not allowed upon him^{asws} and upon the Emir.

وَ الْإِمَامُ الْمَخْصُوصُ أَنْ يَعْلَمَ مَا فِي الظَّاهِرِ وَ الْبَاطِنِ وَ مَا يَخْدُثُ فِي الْمَشْرِقِ وَ الْمَغْرِبِ مِنَ الْخَيْرِ وَ الشَّرِّ فَإِذَا قَامَ فِي شَمْسٍ أَوْ قَمَرٍ فَلَا يَنْبَغُ لَهُ وَ لَا يَجُوزُ الْإِمَامَةُ لِعَابِدٍ وَثَنٍ وَ لَا لِمَنْ كَفَرَ ثُمَّ أَسْلَمَ فَمِنْ أَتَيْهَا أَنْتَ يَا ابْنَ أَبِي قُحَافَةَ

And the Imam^{asws} 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

³⁶² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 12

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?’

قَالَ أَنَا مِنَ الْأَئِمَّةِ الَّذِينَ اخْتَارَهُمُ اللَّهُ لِعِبَادِهِ فَقَالَتْ كَذَبْتَ عَلَى اللَّهِ وَ لَوْ كُنْتُ مِمَّنِ اخْتَارَكَ اللَّهُ لَذَكَرَكَ فِي كِتَابِهِ كَمَا ذَكَرَ غَيْرَكَ فَقَالَ عَزَّ وَ جَلَّ وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بِآيَاتِنَا يُوَفِّقُونَ

I am from the Imams^{asws} those Allah^{azwj} has Chosen for His^{azwj} servants’. She said, ‘You are lying upon Allah^{azwj}! And if you were from the ones Allah^{azwj} has Chosen, your mention would have been in His^{azwj} Book, like what He^{azwj} has Mentioned others. The Mighty and Majestic Said: **And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24].**

وَبَلَدِكَ إِن كُنْتُ إِمَامًا حَقًّا فَمَا اسْمُ سَمَاءِ الدُّنْيَا وَ الثَّانِيَةِ وَ الثَّالِثَةِ وَ الرَّابِعَةِ وَ الْخَامِسَةِ وَ السَّادِسَةِ وَ السَّابِعَةِ

Woe be unto you! If you were an Imam^{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?’

فَبَقِيَ أَبُو بَكْرٍ لَا يُجِيرُ جَوَابًا ثُمَّ قَالَ اسْمُهَا عِنْدَ اللَّهِ الَّذِي خَلَقَهَا قَالَتْ لَوْ جَازَ لِلنِّسَاءِ أَنْ يَعْلَمْنَ [الرِّجَالِ] عِلْمُكَ فَقَالَ يَا عَدُوَّةَ اللَّهِ لَتَذَكَّرَنَّ اسْمَ سَمَاءِ وَ سَمَاءٍ [و] إِلَّا قَتَلْتُكَ

Abu Bakr remained not responding an answer. Then he said, ‘Their names are with Allah^{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^{azwj}! Either you will name and sky and a sky or else I will kill you!’

قَالَتْ أ بِالْقَتْلِ تُهَذِّبُنِي وَ اللَّهُ مَا أَنَالِي أَنْ يَجْرِيَ قَتْلِي عَلَى يَدِ مِثْلِكَ وَ لَكِنِّي أُخْبِرُكَ أَمَّا السَّمَاءُ الدُّنْيَا أُتْلُو وَ الثَّانِيَةُ رِبْعُول وَ الثَّالِثَةُ سَحْقُوم وَ الرَّابِعَةُ ذَيْلُول وَ الْخَامِسَةُ مَاين وَ السَّادِسَةُ مَاجير وَ السَّابِعَةُ أَيُوث

She said, ‘Is it with the killing that you are threatening me? By Allah^{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’.

فَبَقِيَ أَبُو بَكْرٍ وَ مَنْ مَعَهُ مُتَحَرِّينَ فَقَالُوا لَهَا مَا تَقُولِينَ فِي عَلَيٍّ قَالَتْ وَ مَا عَسَى أَنْ أَقُولَ فِي إِمَامِ الْأَئِمَّةِ وَ وَصِيِّ الْأَوْصِيَاءِ مَنْ أَشْرَقَ بِنُورِهِ الْأَرْضُ وَ السَّمَاءُ وَ مَنْ لَا يَنْبَغُ التَّوْحِيدُ إِلَّا بِحَقِيقَةِ مَعْرِفَتِهِ وَ لَكِنَّكَ نَكُثْتَ وَ اسْتَبَدَلْتَ وَ بَعَثَ دِينَكَ

Abu Bakr and the ones with him remained dumbfounded. They said to her, ‘What are you saying regarding Ali^{asws}?’ She said, ‘And what else can I be saying regarding an Imam^{asws} of the Imams^{asws}, and successor^{asws} of the successors^{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^{asws} recognition. But you broke (the allegiance) and replaced and sold your religion’.

قَالَ أَبُو بَكْرٍ اقْتُلُوهَا فَقَدْ ارْتَدَّتْ فَقُتِلَتْ وَ كَانَ عَلِيٌّ ع فِي ضَيْعَةٍ لَهُ بِوَادِي الْقُرَى فَلَمَّا قَدِمَ وَ بَلَغَهُ قَتْلُ أُمِّ قُرَّةَ فَخَرَجَ إِلَى قَبْرِهَا وَ إِذَا عِنْدَ قَبْرِهَا أَرْبَعَةُ طُيُورٍ بَيْضٍ مَنَاقِيرُهَا حُمْرٌ فِي مَنْقَارِ كُلِّ وَاحِدٍ حَبَّةُ زُرْمَانٍ وَ هِيَ تَدْخُلُ فِي فُرْجَةٍ فِي الْقَبْرِ

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.

فَلَمَّا نَظَرَ الطُّيُورُ إِلَى عَلِيٍّ عَ رَفَرْنَ وَ قَرَقَرْنَ فَأَجَابَهُنَّ بِكَلَامٍ يُشَبِّهُ كَلَامَهُنَّ قَالَ أَفْعَلُ إِنْ شَاءَ اللَّهُ وَ وَقَفَ عِنْدَ قَبْرِهَا وَ مَدَّ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ يَا مُحْيِي النُّفُوسِ بَعْدَ الْمَوْتِ وَ يَا مُنْشِئَ الْعِظَامِ الدَّارِسَاتِ أَحْيِ لَنَا أُمَّ قُرُوءَ وَ اجْعَلْهَا عِبْرَةً لِمَنْ عَصَاكَ

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^{asws} 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^{azwj}!'

فَإِذَا يَخَانِفُ امْضِ لِأَمْرِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ خَرَجَتْ أُمُّ قُرُوءَ مُتَلَحِّفَةً بِرِيطَةِ خَضِرَاءَ مِنَ السُّنْدُسِ الْأَخْضَرِ وَ قَالَتْ يَا مَوْلَايَ أَرَادَ ابْنُ أَبِي فُحَّافَةَ أَنْ يُطْفِئَ نُورَكَ فَأَبَى اللَّهُ لِنُورِكَ إِلَّا ضِيَاءً

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'.

وَ بَلَغَ أَبَا بَكْرٍ وَ عُمَرَ ذَلِكَ فَبَقِيَا مُتَعَجِّبَيْنِ فَقَالَ لَهُمَا سَلْمَانُ لَوْ أَقْسَمَ أَبُو الْحَسَنِ عَلَى اللَّهِ أَنْ يُحْيِيَ الْأَوَّلِينَ وَ الْآخِرِينَ لَأَخْيَاهُمْ وَ رَدَّهَا أَمِيرُ الْمُؤْمِنِينَ عَ إِلَى زَوْجِهَا وَ وَلَدَتْ غُلَامَيْنِ لَهُ وَ عَاشَتْ بَعْدَ عَلِيٍّ سِتَّةَ أَشْهُرٍ.

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".³⁶³

14- يج، الخرائج و الجرائح رَوَى الرِّضَا عَ بِإِسْنَادِهِ عَنْ عَلِيٍّ عَ أَنَّهُ كَانَ فِي مَجْلِسِهِ وَ النَّاسُ حَوْلَهُ إِذَا وَاقَى رَجُلًا مِنَ الْعَرَبِ فَسَلَّمَ عَلَيْهِ وَ قَالَ لِي عَلَى رَسُولِ اللَّهِ وَعْدٌ وَ قَدْ سَأَلْتُ عَنْ مُنْجَرٍ وَعْدِهِ فَأَرَشِدْتُ إِلَيْكَ أ هُوَ حَاصِلٌ لِي

(The book) 'Al Kharaij Wa Al Jaraih' –

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^{saww}, and I have asked about fulfilment of his^{saww} promise and I was guided to you^{asws}. Can it be achieved for me?'

قَالَ عَ مَا هُوَ قَالَ مِائَةَ نَاقَةٍ حُمْرَاءَ قَالَ لِي إِنْ أَنَا فُبِضْتُ فَأَتِ قَاضِي دَنِي وَ خَلِيفَتِي مِنْ بَعْدِي فَإِنَّهُ يَدْفَعُهَا إِلَيْكَ وَ مَا كَذَبَنِي فَإِنْ يَكُنْ مَا ادَّعَيْتَهُ حَقًّا فَعَجَّلَانِ

³⁶³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 13

He^{asws} said: 'What is it?' He said, 'One hundred red camels. He^{saww} had said to me: 'If I^{saww} were to pass away, then go to the payer of my^{saww} debts and my^{saww} caliph from after me^{saww}, for he^{asws} will hand these over to you'. And he^{saww} did not lie to me. So, if there happens to be a right of what I have been promised, then hasten'.

فَقَالَ عَلِيٌّ ع لِأَبْنَيْهِ الْحُسَيْنِ قُمْ يَا حَسَنُ فَتَهَضَّ إِلَيْهِ فَقَالَ لَهُ أَذْهَبَ فَخُذْ قَضِيبَ رَسُولِ اللَّهِ ص الْفَلَانِي وَ صِرْ إِلَى الْبَقِيعِ فَأَفْرِغْ بِهِ الصَّخْرَةَ الْفَلَانِيَّةَ ثَلَاثَ قَرَعَاتٍ وَ انْظُرْ مَا يَخْرُجُ مِنْهَا فَادْفَعْهُ إِلَى الرَّجُلِ وَ ثَلَّ لَهُ يَكْتُمُ مَا يَرَى

Ali^{asws} said to his^{asws} son^{asws} Al-Hassan^{asws}: 'Arise, O Hassan^{asws}!' He^{asws} got up to him^{asws}. He^{asws} said: 'Go, take such and such cane of Rasool-Allah^{saww} 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'.

فَصَارَ الْحَسَنُ ع إِلَى الْمَوْضِعِ وَ الْقَضِيبُ مَعَهُ فَفَعَلَ مَا أُمِرَ بِهِ فَطَلَعَ مِنَ الصَّخْرَةِ رَأْسُ نَاقَةٍ بِرِوَامِهَا فَجَذَبَ مِائَةَ نَاقَةٍ ثُمَّ انْضَمَّتِ الصَّخْرَةُ فَدَفَعَ التُّوقَ إِلَى الرَّجُلِ وَ أَمَرَهُ بِكَتْمَانِ مَا يَرَى فَقَالَ الْأَعْرَابِيُّ صَدَقَ رَسُولُ اللَّهِ وَ صَدَقَ أَبُوكَ.

Al-Hassan^{asws} came to the place and the cane was with him^{asws}. He^{asws} did what he^{asws} had instructed him^{asws} with. A head of a camel emerged from the rock with its reins. He^{asws} pulled out one hundred camels, then the rock joined up. He^{asws} handed the camels to the man and instructed him to conceal what he had seen. The Bedouin said, 'Rasool-Allah^{saww} spoke the truth, and your^{asws} father^{asws} spoke the truth'.³⁶⁴

15- يج، الخراج و الجرائح روي أن أسوداً دخل على علي ع فقال يا أمير المؤمنين إني سرقْتُ فطهرني فقال لعلك سرقْتَ مِنْ غَيْرِ جِرْزٍ وَ نَحَى رَأْسَهُ عَنْهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَرَقْتُ مِنْ جِرْزٍ فَطَهَّرْنِي فَقَالَ ع لَعَلَّكَ سَرَقْتَ غَيْرَ نَصَابٍ وَ نَحَى رَأْسَهُ عَنْهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَرَقْتُ نَصَاباً

(The book) 'Al Kharaij Wa Al Jaraih' –

'A black man entered to see Ali^{asws}. He said, 'O Amir Al-Momineen^{asws}! I have stolen so purify me!' He^{asws} said: 'Perhaps you stole from without it being protected', and he^{asws} turned his^{asws} face away from him. He said, 'O Amir Al-Momineen^{asws}, 'I stole from a protected (place), so purify me'. He^{asws} said: 'Perhaps you stole without swindling (deception)' and turned his^{asws} face away from him. He said, 'O Amir Al-Momineen^{asws}! I stole swindling'

فَلَمَّا أَقَرَّ ثَلَاثَ مَرَّاتٍ قَطَعَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَذَهَبَ وَ جَعَلَ يَقُولُ فِي الطَّرِيقِ قَطَعَنِي أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ يَعْسُوبُ الدِّينِ وَ سَيِّدُ الْوَصِيِّينَ وَ جَعَلَ يَمْدَحُهُ

When he had acknowledged three times, Amir Al-Momineen^{asws} cut him. He went away and kept saying in the road, 'I have been cut by Emir of the Momineen^{asws}, and Imam^{asws} of the pious, and guide of the resplendent, and leader of the religion, and chief of the successors^{as}', and kept on praising him^{asws}.

فَسَمِعَ ذَلِكَ مِنْهُ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ قَدْ اسْتَقْبَلَاهُ فَدَخَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ رَأَيْنَا أَسْوَدًا يَمْدُحُكَ فِي الطَّرِيقِ فَبَعَثَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَعَادَهُ إِلَى عِنْدِهِ فَقَالَ ع قَطَعْتُكَ وَ أَنْتَ تَمْدَحُنِي

³⁶⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 14

Al-Hassan^{asws} and Al-Husayn^{asws} heard that from him, and they received him and entered to see Amir Al-Momineen^{asws} and said: 'We^{asws} saw a black man praising you^{asws} in the street'. Amir Al-Momineen^{asws} sent a message to return him to his^{asws} presence. He^{asws} said: 'I^{asws} cut you and you are praising me^{asws}?'

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ طَهَّرْتَنِي وَإِنَّ حُبَّكَ قَدْ خَالَطَ لَحْمِي وَ عَظْمِي فَلَوْ قَطَعْتَنِي إِزْبًا إِزْبًا لَمَا ذَهَبَ حُبُّكَ مِنْ قَلْبِي فِدَعَا لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ وَضَعَ الْمَقْطُوعَ إِلَى مَوْضِعِهِ فَصَحَّ وَ صَلَحَ كَمَا كَانَ.

He said, 'O Amir Al-Momineen^{asws}! You^{asws} purified me and your^{asws} loved has been mingled with my flesh and my bones. Even if you^{asws} had cut me into pieces and pieces, your^{asws} love will not go away from my heart'. Amir Al-Momineen^{asws} supplicated for him and placed the cut (part of the hand) to its place, and it became healthy like what it had been".³⁶⁵

16- يج، الخرائج و الجرائح رُوِيَ عَنْ سَعْدِ بْنِ خَالِدٍ الْبَاهِلِيِّ أَنَّ رَسُولَ اللَّهِ ص اشْتَكَى وَ كَانَ مَحْمُومًا فَدَخَلْنَا عَلَيْهِ مَعَ عَلِيِّ ع فَقَالَ رَسُولُ اللَّهِ ص أَلَمْتُ بِى أُمِّ مِلْدَمٍ فَحَسَرَ عَلِيٌّ يَدَهُ الْيُمْنَى وَ حَسَرَ رَسُولُ اللَّهِ ص يَدَهُ الْيُمْنَى فَوَضَعَهَا عَلِيٌّ عَلَى صَدْرِ رَسُولِ اللَّهِ ص وَ قَالَ يَا أُمِّ مِلْدَمٍ اخْرُجِي فَإِنَّهُ عَبْدُ اللَّهِ وَ رَسُولُهُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Sa'ad Bin Khalid Al Bahily,

'Rasool-Allah^{saww} complained (of pain) and he^{saww} had fever. We entered to see him^{saww} with Ali^{asws}. Rasool-Allah^{saww} said: 'Umm Mildam has pained me^{saww}'. Ali^{asws} bared his^{asws} right hand, and Rasool-Allah^{saww} bared his^{saww} right hand, and Ali^{asws} placed them upon the chest of Rasool-Allah^{saww} and said: 'O Umm Mildam! Come out, for he^{saww} is a servant of Allah^{azwj} and is His^{azwj} Rasool^{saww}!'

قَالَ قَرَأْتُ رَسُولَ اللَّهِ اسْتَوَى جَالِسًا ثُمَّ طَرَحَ عَنْهُ الْإِزَارَ وَ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ فَضَّلَكَ بِخَصَالٍ وَ بِمَا فَضَّلَكَ بِهِ أَنْ جَعَلَ الْأَوْجَاعَ مُطِيعَةً لَكَ فَلَيْسَ مِنْ شَيْءٍ تَرْجُرُهُ إِلَّا أَنْتَ جَرَّ بِإِذْنِ اللَّهِ.

He (the narrator) said, 'I saw Rasool-Allah^{saww} sit up evenly, then he^{saww} changed his^{saww} clothes and said: 'O Ali^{asws}! Allah^{azwj} has Preferred you^{asws} with qualities, and from what He^{azwj} has Preferred you^{asws} with is that He^{azwj} made the pains to be obedient to you^{asws}. So, there isn't anything you^{asws} will be rebuking it except it would be restrained by the Permission of Allah^{azwj}'.³⁶⁶

17- يج، الخرائج و الجرائح رُوِيَ أَنَّ خَارِجِيًّا اخْتَصَمَ مَعَ آخَرَ إِلَى عَلِيٍّ ع فَحَكَمَ بَيْنَهُمَا فَقَالَ الْخَارِجِيُّ لَا عَدْلَتْ فِي الْقَضِيَّةِ فَقَالَ ع احْسَأْ يَا عَدُوَّ اللَّهِ فَاسْتَحَالَ كَلْبًا وَ طَارَ ثِيَابُهُ فِي الْهَوَاءِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'A Kharijite disputed with another to Ali^{asws}. He^{asws} judged between them. The Kharijite said, 'You^{asws} have not done justice in the judgment'. He^{asws} said: 'Be despised, O enemy of Allah^{azwj}! He transformed into a dog and his clothes flew away in the air.

³⁶⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 15

³⁶⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 16

فَجَعَلَ يَبْصُرُ وَ قَدْ دَمَعَتْ عَيْنَاهُ فَرَّقَ لَهُ عَلِيٌّ وَ دَعَا فَأَعَادَهُ اللَّهُ إِلَى حَالِ الْإِنْسَانِيَّةِ وَ تَرَاجَعَتْ ثِيَابُهُ مِنَ الْهَوَاءِ إِلَيْهِ

He went on to pleased and his eyes were flowing tears. Ali^{asws} felt pity for him and supplicated, and Allah^{azwj} Returned him to the state of the human being and his clothes returned to him from the air.

فَقَالَ عَلِيٌّ ع إِنَّ أَصْفَ وَصِيَّ سُلَيْمَانَ فَقَصَّ اللَّهُ عَنْهُ بِقَوْلِهِ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ أَيُّهُمَا أَكْرَمُ عَلَى اللَّهِ نَبِيُّكُمْ أَمْ سُلَيْمَانُ

Ali^{asws} said: ‘Asif^{as}, successor^{as} of Suleyman^{as}, Allah^{azwj} has Narrated about him^{as} with His^{azwj} 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^{azwj}, your Prophet^{saww} or Suleyman^{as}?’

فَقِيلَ مَا حَاجَتُكَ فِي قِتَالِ مُعَاوِيَةَ إِلَى الْأَنْصَارِ قَالَ إِنَّمَا أَذْعُو عَلَى هَؤُلَاءِ بِثُبُوتِ الْحُجَّةِ وَ كَمَالِ الْمُحَنَّةِ وَ لَوْ أُذِنَ لِي فِي الدُّعَاءِ بِهَلَاكِهِ لَمَّا تَأَخَّرَ.

It was said, ‘What is your^{asws} need to the Helpers in fighting against Muawiya?’ He^{asws} said: ‘But rather, I^{asws} am calling unto them with proving the argument and perfection the Trial and had there been Permission for me^{asws} in supplicating with his destruction, I^{asws} would not delay”.³⁶⁷

18- **بيج، الخراج و الجرائع روي** أَنَّ قَصَابًا كَانَ يَبِيعُ اللَّحْمَ مِنْ جَارِيَةِ إِنْسَانٍ وَ كَانَ يَحِيفُ عَلَيْهَا فَبَكَتْ وَ خَرَجَتْ فَرَأَتْ عَلِيًّا ع فَشَكَتْهُ إِلَيْهِ فَمَشَى مَعَهَا نَحْوَهُ وَ دَعَاهُ إِلَى الْإِنْصَافِ فِي حَقِّهَا وَ يَعْطُهَا وَ يَقُولُ لَهُ يَنْبَغِي أَنْ يَكُونَ الضَّعِيفُ عِنْدَكَ بِمَنْزِلَةِ الْقَوِيِّ فَلَا تَظْلِمِ الْجَارِيَةَ

(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^{asws} and complained to him^{asws}. He^{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’.

وَلَمْ يَكُنِ الْقَصَابُ يَعْرِفُ عَلِيًّا فَرَفَعَ يَدَهُ وَ قَالَ اخْرُجْ أَيُّهَا الرَّجُلُ فَأَنْصَرَفَ ع وَ لَمْ يَتَكَلَّمْ بِشَيْءٍ فَقِيلَ لِلْقَصَابِ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَقَطَعَ يَدَهُ وَ أَخَذَهَا وَ خَرَجَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع مُعْتَذِرًا فَدَعَا لَهُ ع فَصَلَحَتْ يَدُهُ.

And the butcher did not happen to have recognised Ali^{asws}, so he raised his hand and said, ‘Get out, O you man!’ He^{asws} left and did not say anything. It was said to the butcher, ‘This is Ali^{asws} Bin Abu Talib^{asws}!’ He cut his own hand and took it and went to Amir Al-Momineen^{asws} apologising. He^{asws} supplicated for him and his hand became healthy”.³⁶⁸

19- **قب، المناقب لابن شهر آشوب** شاء، الإرشاد روى الوليد بن الحارث و غيره عن رجالهم أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا بَلَغَهُ مَا فَعَلَ بُسْرُ بْنُ أَرْطَاةَ بِالْيَمَنِ قَالَ اللَّهُمَّ إِنَّ بُسْرًا قَدْ بَاعَ دِينَهُ بِالْأُتُنَا فَاسْتَبْهُ عَقْلَهُ وَ لَا تُبْقِ مِنْ دِينِهِ مَا يَسْتَوْجِبُ بِهِ عَلَيْكَ رَحْمَتَكَ

³⁶⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 17

³⁶⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 18

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and), 'Al Irshad' – It is reported by Al Waleed Bin Al Haris and others from their men,

'Amir Al-Momineen^{asws}, when it reached him what Busr Bin Artah had done at Al-Yemen, he^{asws} said: 'O Allah^{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^{azwj} being Merciful upon him'.

فَبَقِيَ بُسْرٌ حَتَّى احْتَلَطَ وَكَانَ يَدْعُو بِالسَّيْفِ فَاتَّخَذَ لَهُ سَيْفٌ مِنْ حَشَبٍ وَكَانَ يَضْرِبُ بِهِ حَتَّى يُعْشَى عَلَيْهِ فَإِذَا أَفَاقَ قَالَ السَّيْفَ السَّيْفَ فَيُدْفَعُ إِلَيْهِ فَيَضْرِبُ بِهِ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى مَاتَ.

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".³⁶⁹

20- شاء، الإرشاد إسماعيل بن عُمَيْرٍ عَنْ مِسْعَرٍ بْنِ كِدَامٍ عَنْ طَلْحَةَ بْنِ عَمِيرَةَ قَالَ: نَشَدَ عَلِيٌّ ع فِي قَوْلِ النَّبِيِّ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَشَهِدَ اثْنَا عَشَرَ رَجُلًا مِنَ الْأَنْصَارِ وَ أَنْسَ بْنَ مَالِكٍ فِي الْقَوْمِ لَمْ يَشْهَدْ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع يَا أَنَسُ قَالَ لَبَّيْكَ قَالَ مَا يَمْنَعُكَ أَنْ تَشْهَدَ وَ قَدْ سَمِعْتَ مَا سَمِعُوا

(The book) 'Al-Irshad' – Ismail Bin Umeyr, from Mi'sar Bin Kidam, from Talha Bin Ameyra who said,

'Ali^{asws} adjured regarding the words of the Prophet^{saww}: 'One whose Master I^{saww} was, so Ali^{asws} is his Master!' Twelve men from the Helpers testified, and Anas Bin Malik was among the people. He did not testify. Amir Al-Momineen^{asws} said to him: 'O Anas!' He said, 'Here I am!' He^{asws} said: 'What prevented you from testifying and you had heard what they had heard?'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كِبَرْتُ وَ نَسِيتُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُمَّ إِنْ كَانَ كَاذِبًا فَاصْرِفْهُ بَيَاضٍ أَوْ يَوْضَحٍ لَا تُؤَارِيهِ الْعِمَامَةُ قَالَ طَلْحَةُ فَأَشْهَدُ بِاللَّهِ لَقَدْ رَأَيْتُهَا بَيَاضًا [بَيَاضًا] بَيْنَ عَيْنَيْهِ.

He said, 'O Amir Al-Momineen^{asws}! I have become old and I forgot'. Amir Al-Momineen^{asws} said: 'O Allah^{azwj}! If he was a liar, then Strike him with a whiteness (spot) or clearness (in the skin of the forehead), the turban cannot cover it!' Talha said, 'I testify with Allah^{azwj}! I had seen him with whiteness between his eyes'.³⁷⁰

21- شاء، الإرشاد رَوَى أَبُو إِسْرَائِيلَ عَنِ الْحَكَمِ بْنِ أَبِي سَلْمَانَ الْمُؤَدِّبِ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: نَشَدَ عَلِيٌّ ع فِي الْمَسْجِدِ فَقَالَ أَنْشُدُ اللَّهَ رَجُلًا سَمِعَ النَّبِيَّ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

(The book) 'Al Irshad' – It is reported by Abu Israil, from Al Hakam Bin Abu Salman Al Muwazzin, from Zayd Bin Arqam who said,

³⁶⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 19

³⁷⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 20

'Ali^{asws} adjured in the Masjid. He^{asws} said: 'I^{asws} hereby adjure Allah^{azwj}! Is there any man who heard the Prophet^{saww} saying: 'One whose Master I^{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 اثْنَا عَشَرَ بَدْرِيًّا سِتَّةً مِنَ الْجَانِبِ الْأَمْنِ وَ سِتَّةً مِنَ الْجَانِبِ الْأَيْسَرِ فَشَهِدُوا بِذَلِكَ

Twelve men, participants of Badr, stood up from the right side, and six from the left side. They testified with that.

فَقَالَ زَيْدُ بْنُ أَرْقَمَ وَ كُنْتُ أَنَا فِيمَنْ سَمِعَ ذَلِكَ فَكَتَمْتُهُ فَذَهَبَ اللَّهُ بِبَصَرِي وَ كَانَ يَنْدُمُ عَلَى مَا فَاتَهُ مِنَ الشَّهَادَةِ وَ يَسْتَغْفِرُ اللَّهَ.

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}'.³⁷¹

22- شاء، الإرشاد زُوي عن ابن مُحَسِّنٍ مُسْنَهَرٍ عَنِ الْأَعْمَشِ عَنْ مُوسَى بْنِ طَرِيفٍ عَنْ عَبَّادَةَ بْنِ مُوسَى بْنِ أَكْثِلٍ التُّمَيْرِيِّ عَنْ عِمْرَانَ بْنِ مِثْمٍ عَنْ عَبَّادَةَ وَ مُوسَى الْوَجِيهِيِّ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَ عُثْمَانَ بْنِ سَعِيدٍ وَ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ حَكِيمِ بْنِ جُبَيْرٍ قَالَ: شَهِدْنَا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ عَ عَلَى الْمِنْبَرِ يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ ص وَ وَرِثْتُ نَبِيَّ الرَّحْمَةِ وَ نَكَحْتُ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ وَ أَنَا سَيِّدُ الْوَصِيِّينَ وَ آخِرُ أَوْصِيَاءِ النَّبِيِّينَ لَا يَدْعِي ذَلِكَ غَيْرِي إِلَّا أَصَابَهُ اللَّهُ بِشَوْءٍ

(The book) 'Al Irshad' – It is reported from Ibn Muhassin Mus'hir, from Al Amsh, from Muhammad Bin Tareyf, from Abaya Bin Musa Bin Ukeyl Al Numeiry, from Imran Bin Meesam, from Abaya, and Musa Al Mjeyhi, 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, 'I^{asws} am a servant of Allah^{azwj} and brother^{asws} of Rasool-Allah^{saww}, and inheritor of the Prophet^{saww} of mercy, and I^{asws} married chieftess of the women of the inhabitants of the Paradise, and I^{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 مِنْ غُبَسِي كَانَ جَالِسًا بَيْنَ الْقَوْمِ مَنْ لَا يُحْسِنُ أَنْ يَقُولَ هَذَا أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ فَلَمْ يَرَحْ مِنْ مَكَانِهِ حَتَّى تَخَبَّطَهُ الشَّيْطَانُ فَجَرَّ بِرِجْلَيْهِ إِلَى بَابِ الْمَسْجِدِ فَسَأَلْنَا قَوْمَهُ هَلْ تَعْرِفُونَ بِهِ عَارِضًا قَبْلَ هَذَا قَالُوا اللَّهُمَّ لَا.

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!'³⁷²

قَب، المناقب لابن شهر آشوب الْأَعْمَشُ عَنْ رُوَاتِهِ عَنْ حَكِيمِ بْنِ جُبَيْرٍ وَ عَنْ عُقْبَةَ الْهَجَرِيِّ عَنْ عَمَّتِهِ وَ عَنْ أَبِي يَحْيَى قَالَ: شَهِدْتُ عَلِيًّا عَ إِلَى آخِرِ مَا مَرَّ.

³⁷¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 21

³⁷² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 22 a

(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^{asws} – up to the end of what has passed"³⁷³.

23- قب، المناقب لابن شهر آشوب عبد الله بن مسعود قال: لا تتعرضوا لدعوة عليٍّ فإنها لا ترد.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abdullah Bin Masoud said,

'Do not expose yourselves to a supplication of Ali^{asws} for it will not be rejected (by Allah^{azwj})!³⁷⁴

الْأَعْتَمُ فِي الْفُتُوحِ إِنَّ عَلِيًّا عَزَّ وَجَلَّ يَرْفَعُ يَدَهُ إِلَى السَّمَاءِ وَهُوَ يَقُولُ اللَّهُمَّ إِنَّ طَلْحَةَ بْنَ عَبْدِ اللَّهِ أَعْطَانِي صَفْقَةً بَيْنَهُ طَائِعاً ثُمَّ نَكَثَ بَيْعَتِي اللَّهُمَّ فَعَاجِلْهُ وَلَا تُهْلِهِ اللَّهُمَّ وَإِنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ قَطَعَ قَرَابَتِي وَنَكَثَ عَهْدِي وَظَاهَرَ عَدُوِّي وَهُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ لِي فَاتَّكِنِيهِ كَيْفَ شِئْتَ وَأَنْتَ شِئْتَ.

Al A'sam in (the book) 'Al Futooh' –

'Ali^{asws} raised his^{asws} hands towards the sky and he^{asws} was saying: 'O Allah^{azwj}! Talha Bin Abdullah had come to me clasping his right hand willingly. Then he broke my^{asws} allegiance. O Allah^{azwj}! Hasten him and do not Respite him. O Allah^{azwj}! And Al-Zubeyr Bin Al-Awwam cut off my^{asws} kinship and broke my^{asws} pact, and supported by enemies, and he knows that he is being unjust to me^{asws}, so Enshroud him howsoever You^{azwj} Desire and I^{asws} desire"³⁷⁵.

تَارِيخُ الطَّبَرِيِّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ مِنَ الْعَجَبِ انْقِيَادُهَا لِأَبِي بَكْرٍ وَ عُمَرُ وَ خِلَافُهُمَا عَلَيٍّ وَ اللَّهُ إِهْمَا يَعْلَمَانِ أَنِّي لَسْتُ بِذُوِّ رَجُلٍ مِمَّنْ قَدْ مَضَى اللَّهُمَّ فَاحْلُلْ مَا عَقَدَا وَ لَا تُزِمَ مَا أَحْكَمَا فِي أَنْفُسِهِمَا وَ أَرْهَمَا الْمَسَاءَةَ فِيمَا قَدْ عَمِلَا.

Tareekh Al Tabari –

'Amir Al-Momineen^{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^{asws}. By Allah^{azwj}. They both know that I^{asws} am not below any man from the ones who have passed. O Allah^{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!"³⁷⁶

فَضَائِلُ الْعَشْرَةِ وَ أَرْبَعِينَ الْخَطِيبِ رَوَى زَادَانُ أَنَّهُ كَذَبَهُ رَجُلٌ فِي حَدِيثِهِ فَقَالَ ع أَدْعُو عَلَيْكَ إِنْ كُنْتَ كَذَبْتَنِي أَنْ يُعِمِّيَ اللَّهُ بَصْرَكَ قَالَ نَعَمْ فَدَعَا عَلَيْهِ فَلَمْ يَنْصَرِفْ حَتَّى دَهَبَ بَصَرُهُ.

(The books) 'Fazaail Al Ashra', and 'Al Arbaeen' of Al Khateeb – It is reported by Zazan,

'A man belied him^{asws} in his^{asws} Hadeeth. He^{asws} said: 'Shall I^{asws} supplicate against you that if you were belying me^{asws}, Allah^{azwj} should Blind your sight?' He said, 'Yes'. He^{asws} supplicated against him. He had not left until his sight was gone"³⁷⁷.

³⁷³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 22 b

³⁷⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 a

³⁷⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 b

³⁷⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 c

³⁷⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 d

تَارِيخُ الْبَلَادُرِيِّ وَ حَلِيَّةُ الْأَوْلِيَاءِ وَ كُتِبَ أَصْحَابُنَا عَنْ جَابِرِ الْأَنْصَارِيِّ أَنَّهُ اسْتَشْهَدَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَسُ بْنُ مَالِكٍ وَ الْبَرَاءُ بْنُ عَازِبٍ وَ الْأَشْعَثُ وَ خَالِدُ بْنُ يَزِيدَ قَوْلَ النَّبِيِّ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ فَكُنْتُمَا

(The books) 'Tareekh al Balazuri' and 'Holyat Al Awliya', and books of our companions, from Jabir Al Ansari,

'Amir Al-Momineen^{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^{saww}: 'One whose Master I^{saww} was, so Ali^{asws} is his Master'. They concealed.

فَقَالَ لِأَنَسٍ لَا أَمَاتَكَ اللَّهُ حَتَّى يَبْتَلِيَكَ بِرَضٍ لَا تُعْطِيَهُ الْعِمَامَةُ

He^{asws} said to Anas: 'May Allah^{azwj} not Cause you to die until He^{azwj} Afflicts you with vitiligo the turban cannot cover'.

وَ قَالَ لِالْأَشْعَثِ لَا أَمَاتَكَ اللَّهُ حَتَّى يَذْهَبَ بِكَرْمَتِكَ

And he^{asws} said to Al-Ash'as: 'May Allah^{azwj} not Cause you to die until He^{azwj} Takes away your eyesight'.

وَ قَالَ لِكHALIDٍ لَا أَمَاتَكَ اللَّهُ إِلَّا مِيتَةَ الْجَاهِلِيَّةِ

And he^{asws} said to Khalid: 'May Allah^{azwj} not Cause you to die except the death of the pre-Islamic period'.

وَ قَالَ لِلْبَرَاءِ لَا أَمَاتَكَ اللَّهُ إِلَّا حَيْثُ هَاجَرْتَ

And he^{asws} said to Al-Bara'a: 'May Allah^{azwj} not Cause you to die except where you have emigrated from'.

فَقَالَ جَابِرٌ وَ اللَّهُ لَقَدْ رَأَيْتُ أَنَسًا وَ قَدْ ابْتُلِيَ بِرَضٍ يُعْطِيهِ بِالْعِمَامَةِ فَمَا تَسْتُرُهُ

Jabir said, 'By Allah^{azwj}! I saw Anas and he had been afflicted with vitiligo covering it with his turban, and he could not cover it.

وَ رَأَيْتُ الْأَشْعَثَ وَ قَدْ ذَهَبَتْ كَرْمَتَاهُ وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ دُعَاءَ أَمِيرِ الْمُؤْمِنِينَ عَلَيَّ بِالْعَمَى فِي الدُّنْيَا وَ لَمْ يَدْعُ عَلَيَّ فِي الْآخِرَةِ فَأَعَذَّبَ

And I saw Al-Ash'as and his eyesight had gone, and he was saying, 'The Praise is for Allah^{azwj} Who Made the supplication of Amir Al-Momineen^{asws} against me with the blindness to be in the world, and Ali^{asws} did not supplicate regarding the Hereafter, so I would have been Punished'.

وَ أَنَا خَالِدٌ فَإِنَّهُ لَمَّا مَاتَ دَفَنُوهُ فِي مَنْزِلِهِ فَسَمِعْتُ بِذَلِكَ كِنْدَةَ فَجَاءَتْ بِالْحَيْلِ وَ الْإِبِلِ فَعَقَرَتْهَا عَلَى بَابِ مَنْزِلِهِ فَمَاتَ مِيتَةَ الْجَاهِلِيَّةِ

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.

وَأَمَّا الْبَرَاءُ فَإِنَّهُ أُوتِيَ مِنْ جِهَةِ مُعَاوِيَةَ بِالْيَمَنِ فَمَاتَ بِهَا وَ مِنْهَا كَانَ هَاجَرَ وَ هِيَ السَّرَاةُ

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.

وَدَعَا عَلَى رَجُلٍ فِي غَزَاةِ بَنِي زُبَيْدٍ وَكَانَ فِي وَجْهِهِ خَالٌ فَتَغَشَّى فِي وَجْهِهِ حَتَّى اسْوَدَّ لَهَا وَجْهُهُ كُلُّهُ

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.

وَقَوْلُهُ ع لِرَجُلٍ إِنْ كُنْتَ كَاذِبًا فَسَلِّطَ اللَّهُ عَلَيْكَ غُلَامٌ ثَقِيفٌ قَالُوا وَ مَا غُلَامٌ ثَقِيفٌ قَالَ غُلَامٌ لَا يَدْعُ لِلَّهِ حُرْمَةً إِلَّا أَنْتَهَكَهَا وَ أَذْرَكَ الرَّجُلَ الْحَجَّاجَ فَقَتَلَهُ

And his^{asws} words to a man: 'If you were lying, may Allah^{azwj} Cause a boy of Saqeed to overcome you'. They said, 'And which boy of Saqee?' He^{asws} said: 'A boy who will not leave any Sanctity of Allah^{azwj} except he will violate it'. And the man came across Al-Hajjaj and he killed him.

وَ حَكَمَ ع بِكُمْ فَقَالَ الْمَخْكُومُ عَلَيْهِ ظَلَمْتُ وَ اللَّهُ يَا عَلِيُّ فَقَالَ إِنْ كُنْتَ كَاذِبًا فَغَيَّرَ اللَّهُ صُورَتَكَ فَصَارَ رَأْسُهُ رَأْسَ خَنْزِيرٍ.

And he^{asws} judged with a judgment. The one he^{asws} had judged against, said, 'By Allah^{azwj}! You^{asws} have been unjust, O Ali^{asws}!' He^{asws} said: 'If you were lying, may Allah^{azwj} Change your face'. His head became the head of a pig".³⁷⁸

وَ ذَكَرَ الصَّاحِبُ فِي رِسَالَةِ الْفَرَا [الْعَرَاءِ] عَنْ أَبِي الْعَيْنَاءِ أَنَّهُ لَقِيَ جَدَّ أَبِي الْعَيْنَاءِ الْأَكْبَرُ أَمِيرَ الْمُؤْمِنِينَ ع- فَأَسَاءَ لِمُخَاطَبَتِهِ فَدَعَا عَلَيْهِ وَ عَلَى أَوْلَادِهِ بِالْعَمَى فَكُلُّ مَنْ عَمِيَ مِنْ أَوْلَادِهِ فَهُوَ صَحِيحُ النَّسَبِ.

And the author mentioned in (the book) 'Al Ghara'a, from Abu Al Ayna'a,

'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".³⁷⁹

وَ يُقَالُ إِنَّهُ ع دَعَا عَلَى وَابِصَةَ بِنِ مَعْبِدِ الْجُهَنِيِّ وَكَانَ مِنْ أَهْلِ الصُّفَّةِ بِالرَّقَّةِ لَمَّا قَالَ لَهُ فَتَنَّتْ أَهْلَ الْعِرَاقِ وَ جِئْتُ تَفْتِي أَهْلَ الشَّامِ بِالْعَمَى وَ الْحَرَسِ وَ الصَّمَمِ وَ دَاءِ السَّوَةِ فَأَصَابَهُ فِي الْحَالِ وَ النَّاسُ إِلَى الْيَوْمِ يَرْجُمُونَ الْمَنَارَةَ الَّتِي كَانَ يُؤَدِّنُ عَلَيْهَا.

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".³⁸⁰

³⁷⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 e

³⁷⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 f

³⁸⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 g

أَبُو هَاشِمٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ الْحَنَفِيَّةِ أَنَّ عَلِيًّا ع دَعَا عَلَى وَلَدِ الْعَبَّاسِ بِالشَّتَاتِ فَلَمْ يَرَوْا بَنِي أُمِّ أُبَيْدٍ قُبُوراً مِنْهُمْ فَعَبَدَ اللَّهُ بِالْمَشْرِقِ وَ مَعْبُدٌ بِالْمَغْرِبِ

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’’.³⁸¹

فَضَائِلُ الْعَشْرَةِ وَ خَصَائِصُ الْعُلُوِّيَّةِ قَالَ ابْنُ مَسْكِينٍ مَرَرْتُ أَنَا وَ خَالِي أَبُو أُمَيَّةَ عَلَى دَارٍ فِي دُورٍ حَيٍّ مِنْ مُرَادٍ فَقَالَ أَرَى هَذِهِ الدَّارَ قُلْتُ نَعَمْ قَالَ فَإِنَّ عَلِيًّا ع مَرَّ بِهَا وَ هُمْ يَبْنُونَهَا فَسَقَطَتْ عَلَيْهِ قِطْعَةٌ فَشَجَّتْهُ فَدَعَا أَنْ لَا يَمَّ بِنَاؤُهَا فَمَا وَضِعَتْ عَلَيْهَا لَبَنَةٌ قَالَ فَكُنْتُ تَمُرُّ عَلَيْهَا لَا تُشَبِّهُ الدُّوْرَ.

(The books) ‘Fazaail Al Ashra’, and ‘Khasaais Al Alawiya’ – Ibn Miskeen,

‘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’’.³⁸²

وَ فِي حَدِيثِ الطَّرِمَاحِ بْنِ عَبْدِ وَ صَعَصَعَةَ بْنِ صُوحَانَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع اخْتَصَمَ إِلَيْهِ خَصْمَانِ فَحَكَمَ لِأَحَدِهِمَا عَلَى الْآخَرِ فَقَالَ الْمَحْكُومُ عَلَيْهِ مَا حَكَمْتَ بِالسُّوِّيَّةِ وَ لَا عَدَلْتَ فِي الرَّعِيَّةِ وَ لَا قَضَيْتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع احْسَأْ يَا كَلْبُ فَجَعَلَ فِي الْحَالِ يَغْوِي

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^{azwj}’. Amir Al-Momineen^{asws} said: ‘Be despised, O dog!’ He went on howling in the state.

وَ لَمَّا قَالَ أَلَا وَ إِنِّي أَخُو رَسُولِ اللَّهِ وَ ابْنُ عَمِّهِ وَ وَارِثُ عِلْمِهِ وَ مَعْدِنُ سِرِّهِ وَ عَتَبَةُ دُخْرِهِ مَا يُفُوتُنِي مَا عَمِلَهُ رَسُولُ اللَّهِ ص وَ لَا مَا طَلَبَ وَ لَا يَغْرُبُ عَلَيَّ مَا دَبَّ وَ دَرَجَ وَ مَا هَبَطَ وَ مَا عَرَجَ وَ مَا عَسَقَ وَ انْفَرَجَ وَ كُلُّ ذَلِكَ مَشْرُوحٌ لِمَنْ سَأَلَ مَكْشُوفٌ لِمَنْ وَعَى

And when he^{asws} said: ‘Indeed! And I^{asws} am brother^{asws} of Rasool-Allah^{saww}, and son^{asws} of his^{saww} uncle^{as}, 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’.

قَالَ هَلَالُ بْنُ نَوْفَلٍ الْكِنْدِيُّ فِي ذَلِكَ وَ تَعَمَّقَ إِلَى أَنَّ قَالَ فَكُنْ يَا ابْنَ أَبِي طَالِبٍ بِحَيْثُ الْحَقَائِقِ وَ اخْذَرْ خُلُولَ الْبَوَائِقِ

³⁸¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 h

³⁸² Bihar Al Anwaar – 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^{asws}, you^{asws} should be with the facts (realities), and be careful of the permeation of evil'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَبْ إِلَى سَقَرٍ فَوَ اللَّهُ مَا تَمَّ كَلَامُهُ حَتَّى صَارَ فِي صُورَةِ الْغُرَابِ الْأَبْغَضِ يَعْنِي الْأَبْرَصَ وَ أَصَابَ دُعَاؤُهُ ع عَلَى جَمَاعَةٍ مِنْهُمْ زَيْدُ بْنُ أَرْقَمَ فَإِنَّهُ قَدْ عَمِيَ وَ بَلَغَاءُ بْنُ قَيْسٍ فَإِنَّهُ بَرَصٌ.

Amir Al-Momineen^{asws} said: 'Go to Saqar (Hell)! By Allah^{azwj}! His^{asws} speech had not even completed until he became in the image of the spotted crow, meaning the vitiligo. And his^{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'.³⁸³

عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ سَمِعْتُهُ يَقُولُ اللَّهُمَّ ارْحِنِي مِنْهُمْ فَفَرَّقَ اللَّهُ بَيْنِي وَ بَيْنَكُمْ أَبْدَلَنِي اللَّهُ بِحِمٍّ خَيْرًا مِنْهُمْ وَ أَبْدَلَهُمْ شَرًّا مِنِّي - فَمَا كَانَ إِلَّا يَوْمُهُ حَتَّى قُتِلَ.

Abdullah Bin Abu Rafie –

'I heard him^{asws} saying: 'O Allah^{azwj}! Give me^{asws} rest from them. May Allah^{azwj} Cause separation to be between me^{asws} and you all! May Allah^{azwj} Replace for me^{asws}, better than them, and Replace for them someone eviler than me^{asws}!' It was not except his^{asws} day (that), until he^{asws} was killed'.³⁸⁴

وَ فِي رِوَايَةِ اللَّهِمَّ إِنِّي قَدْ كَرِهْتُهُمْ وَ كَرِهُونِي وَ مَلَأْتُهُمْ وَ مَلَأُونِي فَأَرْخِنِي وَ أَرْخُهُمْ فَمَاتَ تِلْكَ اللَّيْلَةَ

And in a report –

'O Allah^{azwj}! I^{asws} am abhorrent to them and they are abhorrent to me^{asws}, and I^{asws} am fed of them and they are fed up with me^{asws}, so Give me^{asws} rest and Give them rest'. He^{asws} passed away that night.

وَ بَيْنَ دَعَا لَهُ ع أُمُّ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَتْ مَرَزْتُ بِعَلِيِّ وَ أَنَا حُبْلَى فَدَعَانِي فَمَسَحَ عَلَيَّ بَطْنِي وَ قَالَ اللَّهُمَّ اجْعَلْهُ ذَكَرًا مَيْمُونًا مُبَارَكًا فَوَلَدَتْ غُلَامًا.

And from the ones he^{asws} had supplicated for was Umm Abdullah Bin Ja'far. She said, 'I passed by Ali^{asws} while I was pregnant. He^{asws} called me and wiped upon my belly and said: 'O Allah^{azwj}! Make him to be a male, auspicious, Blessed'. She gave birth to a boy'.³⁸⁵

انْتَبَاهَ الْخَرْكُوشِي، أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع سَمِعَ فِي لَيْلَةِ الْإِحْرَامِ مُنَادِيًا بَاكِيًا فَأَمَرَ الْحُسَيْنَ ع بِطَلْبِهِ فَلَمَّا أَنَاهُ وَجَدَ شَاتِبًا يَبْسُ نِصْفُ بَدَنِهِ فَأَخْضَرَهُ فَسَأَلَهُ عَلِيُّ ع عَنْ حَالِهِ

Al Khargoush noticed –

'Amir Al-Momineen^{asws} was heard someone calling out crying, so he^{asws} instructed Ali-Husayn^{asws} with seeking him. When he^{asws} brought him, he^{asws} found him being a youth, half of his body had dried up. Ali^{asws} presented him and asked him about his state.

³⁸³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 j

³⁸⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 k

³⁸⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 l

فَقَالَ كُنْتُ رَجُلًا ذَا بَطَرٍ وَكَانَ أَبِي يَنْصَحُنِي فَكَانَ يَوْمًا فِي نَصْحِهِ إِذْ ضَرَبْتُهُ فَدَعَا عَلَيَّ بِهَذَا الْمَوْضِعِ وَ أَنْشَأَ شِعْرًا فَلَمَّا تَمَّ كَلَامُهُ يَسَّ نِصْفِي فَنَدِمْتُ وَ ثُبْتُ وَ طَيَّبْتُ قَلْبَهُ فَكَرَبَ عَلَى بَعِيرٍ لِيَأْتِيَ بِي إِلَى هَاهُنَا وَ يَدْعُو لِي فَلَمَّا انْتَصَفَ الْبَادِيَةَ نَفَرَ الْبَعِيرُ مِنْ طَيْرَانٍ طَائِرٍ وَ مَاتَ وَالِدِي

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'.

فَصَلَّى عَلَيَّ عَ أَرْبَعًا ثُمَّ قَالَ قُمْ سَلِيمًا فَقَامَ صَحِيحًا فَقَالَ صَدَقْتَ لَوْ لَمْ يَرْضَ عَنْكَ لَمَا سَمِعْتُ

Ali^{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)'.

وَ سَمِعَ ضَرِيرَ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ ع- اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَبَّ الْأَرْوَاحِ الْفَانِيَةِ وَ رَبَّ الْأَجْسَادِ الْبَالِيَةِ أَسْأَلُكَ بِطَاعَةِ الْأَرْوَاحِ الرَّاجِعَةِ إِلَى أَجْسَادِهَا وَ بِطَاعَةِ الْأَجْسَادِ الْمُتَمَتِّعَةِ إِلَى أَعْضَائِهَا وَ بِانْتِشَاقِ الْقُبُورِ عَنْ أَهْلِهَا وَ بِدَعْوَتِكَ الصَّادِقَةِ فِيهِمْ وَ أَخَذِكَ بِالْحَقِّ بَيْنَهُمْ إِذَا بَرَزَ الْخَلَائِقُ يَنْتَظِرُونَ قَضَاءَكَ

And Zareer heard a supplication of Amir Al-Momineen^{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.

وَ يَرَوْنَ سُلْطَانَكَ وَ يَخَافُونَ بَطْشَكَ وَ يَرْجُونَ رَحْمَتَكَ يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَ لَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

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].**

أَسْأَلُكَ يَا رَحْمَنُ أَنْ تَجْعَلَ النُّورَ فِي بَصَرِي وَ الْبَقِيَّةَ فِي قَلْبِي وَ دُحْرَكَ بِاللَّيْلِ وَ النَّهَارِ عَلَى لِسَانِي أَبَدًا مَا أَبْقَيْتَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ-

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!

قَالَ فَسَمِعَهَا الْأَعْمَى وَ حَفِظَهَا وَ رَجَعَ إِلَى بَيْتِهِ الَّذِي بَأْوِيهِ فَتَطَهَّرَ لِلصَّلَاةِ وَ صَلَّى ثُمَّ دَعَا بِهَا فَلَمَّا بَلَغَ إِلَى قَوْلِهِ أَنْ تَجْعَلَ النُّورَ فِي بَصَرِي ارْتَدَّ الْأَعْمَى بَصِيرًا بِإِذْنِ اللَّهِ.

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^{asws} reached to his^{asws} words: ‘Make the Noor to be in my^{asws} sight’, the blindness returned to sight by the Permission of Allah^{azwj}’.³⁸⁶

عَفَدُ الْمَغْرِبِي أَنَّ عُمَرَ أَرَادَ قَتْلَ الْهُرْمُزَانَ فَاسْتَسْقَى فَأَيَّ بَقْدَحٍ فَجَعَلَ يُرْعِدُ يَدُهُ فَقَالَ لَهُ فِي ذَلِكَ فَقَالَ إِنِّي خَائِفٌ أَنْ تَقْتُلَنِي قَبْلَ أَنْ أَشْرَبَهُ فَقَالَ اشْرَبْ وَ لَا بَأْسَ عَلَيْكَ فَرَمَى الْقَدَحَ مِنْ يَدِهِ فَكَسَرَهُ فَقَالَ مَا كُنْتُ لِأَشْرَبَهُ أَبَدًا وَ قَدْ آمَنْتَنِي فَقَالَ قَاتَلَكُ اللَّهُ لَقَدْ أَخَذْتَ أَمَانًا وَ لَمْ أَشْعُرْ بِهِ

(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 Allah^{azwj} Fight you! You have taken amnesty from me and I am not even aware of it!’

وَ فِي رَوَايَاتِنَا أَنَّهُ شَكََا ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَدَعَا اللَّهَ تَعَالَى فَصَارَ الْقَدَحُ صَحِيحًا مَمْلُوءًا مِنَ الْمَاءِ فَلَمَّا رَأَى الْهُرْمُزَانُ الْمُعْجَزَ أَسْلَمَ.

And in our reports, he complained of that to Amir Al-Momineen^{asws}. He^{asws} supplicated to Allah^{azwj} the Exalted and the cup became unbroken again full of water. When Al-Hurmuzan saw the miracle, he became a Muslim”.³⁸⁷

24- قب، المناقب لابن شهر آشوب الباقر ع مَرَضَ رَسُولُ اللَّهِ ص مَرَضُهُ فَدَخَلَ عَلَيَّ ع الْمَسْجِدَ فَإِذَا جَمَاعَةٌ مِنَ الْأَنْصَارِ فَقَالَ لَهُمْ أَ يَسُرُّكُمْ أَنْ تَدْخُلُوا عَلَى رَسُولِ اللَّهِ ص قَالُوا نَعَمْ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Baqir^{asws}: ‘Rasool-Allah^{saww} became ill with his^{saww} illness. Ali^{asws} entered the Masjid and there was a group of the Helpers. He^{asws} said to me: ‘Would it cheer you if I^{asws} were to let you enter to see Rasool-Allah^{saww}?’ They said, ‘Yes’.

فَاسْتَأْذَنَ لَهُمْ فَدَخَلُوا فَجَاءَ عَلِيٌّ ع وَ جَلَسَ عِنْدَ رَأْسِ رَسُولِ اللَّهِ ص فَأَخْرَجَ يَدَهُ مِنَ الْخِافِ وَ بَيَّنَّ صَدْرُ رَسُولِ اللَّهِ ص إِذَا الْحُمَّى تَنْفُضُهُ نَفْضًا شَدِيدًا

He^{asws} sought permission for them and they entered. Ali^{asws} went and sat down by the head of Rasool-Allah^{saww}. He^{saww} brought out his^{saww} hand from the quilt and the chest of Rasool-Allah^{saww} was revealed. The fever made him^{saww} shiver with severe shivering.

فَقَالَ يَا أُمَّ مِلْدَمِ اخْرُجِي عَنْ رَسُولِ اللَّهِ ص وَ انْتَهَرَهَا فَجَلَسَ رَسُولُ اللَّهِ ص وَ لَيْسَ بِهِ بَأْسٌ فَقَالَ يَا ابْنَ أَبِي طَالِبٍ لَقَدْ أُعْطِيتَ مِنْ خِصَالِ الْحَيِّ حَتَّى إِنَّ الْحُمَّى لَتَفْرَغُ مِنْكَ.

He^{asws} said: ‘O Umm Mildam (spiritual illness)! Get out from Rasool-Allah^{saww}!’ And he^{asws} rebuked it. Rasool-Allah^{saww} sat up and there wasn’t any problem with him^{saww}. He^{saww} said:

³⁸⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 m

³⁸⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 23 n

'O Ibn Abu Talib^{asws}! You^{asws} have been Given from the good qualities to the extent that the fever panics from you^{asws}'.³⁸⁸

الْحَاتِمِيُّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ دَخَلَ أَسْوَدٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ أَقَرَّ أَنَّهُ سَرَقَ فَسَأَلَهُ ثَلَاثَ مَرَّاتٍ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ طَهِّرْنِي فَإِنِّي سَرَقْتُ فَأَمَرَ ع بِقَطْعِ يَدِهِ فَاسْتَقْبَلَهُ ابْنُ الْكَوَّاءِ فَقَالَ مَنْ قَطَعَ يَدَكَ

Al Hatimi, by his chain from Ibn Abbas,

'A black man entered to see Amir Al-Momineen^{asws} and acknowledged that he had stolen. He^{asws} asked him three time. He said, 'O Amir Al-Momineen^{asws}! Purify me for I have stolen'. He^{asws} ordered with cutting his hand. Ibn Al-Kawa met him. He said, 'Who cut your hand?'

فَقَالَ لَيْتُ الْحِجَازَ وَ كَبِشَ الْعِرَاقَ وَ مُصَادِمُ الْأَبْطَالِ الْمُتَنَقِمُ مِنَ الْجَهَّالِ كَرِيمُ الْأَصْلِ شَرِيفُ الْفَضْلِ مُحِلُّ الْحَرَمَيْنِ وَارِثُ الْمَشْعَرَيْنِ أَبُو السَّبْطَيْنِ أَوَّلُ السَّابِقِينَ وَ آخِرُ الْوَصِيِّينَ مِنْ آلِ يَاسِينَ - الْمُؤَيَّدُ بِجَبْرَائِيلَ الْمَنْصُورُ بِمِيكَائِيلَ - الْحَبْلُ الْمَتِينُ الْمَحْفُوظُ بِجُنْدِ السَّمَاءِ أَجْمَعِينَ ذَلِكَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ عَلَى رَغَمِ الرَّاغِبِينَ فِي كَلَامِهِ لَهُ

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^{asws} of the two chiefs, first of the preceding ones, and last of the successors^{as} from the family of Yaseen, the one assisted by Jibraeel^{as}, and one helped by Mikaeel^{as}, the strong mountain, the one protected by an army of the sky, the collection of that, by Allah^{azwj} is Amir Al-Momineen^{asws}!' Upon a rubbing of the noses in a speech of his.

قَالَ ابْنُ كَوَّاءٍ قَطَعَ يَدَكَ وَ تُنْفِي عَلَيْهِ قَالَ لَوْ قَطَعَنِي إِرْبًا إِرْبًا مَا اِزْدَدْتُ لَهُ إِلَّا حُبًّا

Ibn Kawa said, 'He^{asws} cuts your hand and you are praising upon him^{asws}!' He said, 'Even if he^{asws} had cut me into pieces and pieces, I would not increase for him^{asws} except love'.

فَدَخَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ أَخْبَرَهُ بِقِصَّةِ الْأَسْوَدِ فَقَالَ يَا ابْنَ كَوَّاءِ إِنَّ مُحِبِّينَا لَوْ قَطَعْنَاهُمْ إِرْبًا إِرْبًا مَا اِزْدَادُوا لَنَا إِلَّا حُبًّا وَ إِنَّ فِي أَعْدَائِنَا مَنْ لَوْ أَلْعَنَاهُمْ السَّمَنُ وَ الْعُسَلَا اِزْدَادُوا مِنَّا إِلَّا بُغْضًا

He entered to see Amir Al-Momineen^{asws} and informed him the story of the black man. He^{asws} said: 'O Ibn Kawa! One who loves us^{asws}, even if we^{asws} were to cut him into pieces and pieces, he would not increase for us^{asws}, except love, and among our enemies are ones, even if we^{asws} were to make them lick the butter and the honey, they would not increase from us^{asws} except hatred'.

وَ قَالَ لِلْحَسَنِ ع عَلَيْكَ بِعَيْنِكَ الْأَسْوَدُ فَأَخْضَرَ الْحَسَنُ ع الْأَسْوَدَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَخَذَ يَدَهُ وَ نَصَبَهَا فِي مَوْضِعِهَا وَ تَغَطَّى بِرِدَائِهِ وَ تَكَلَّمَ بِكَلِمَاتٍ يُخْفِيهَا فَاسْتَوَتْ يَدُهُ وَ صَارَ يُقَاتِلُ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى أَنْ اسْتَشْهَدَ بِالتَّهْرُونَ وَ يُقَالُ كَانَ اسْمُ هَذَا الْأَسْوَدِ أَفْلَحَ - .

And he^{asws} said to Al-Hassan^{asws}: 'Upon you^{asws} is to come with your^{asws} uncle, the black man'. Al-Hassan^{asws} presented the black man to Amir Al-Momineen^{asws}. He^{asws} took his (cut) hand and installed it in its place and covered it by his^{asws} cloak and spoke with phrases in a low

³⁸⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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 Aflah.

وَأَبِينِ إِحْدَى يَدَيْ هِشَامِ بْنِ عَدِيٍّ الْهُمْدَانِيَّ فِي حَرْبِ صَيْقِنَ فَأَخَذَ عَلِيٌّ ع يَدَهُ وَفَرَأَ شَيْئاً وَالْصَّقْفُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا قَرَأْتَ قَالَ فَاتِحَةُ الْكِتَابِ قَالَ فَاتِحَةُ الْكِتَابِ كَأَنَّهُ اسْتَقْلَهَا فَأَنْفَصَلَتْ يَدُهُ بَصْفَيْنِ فَتَرَكَهُ عَلِيٌّ ع وَ مَضَى.

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

وَرَوَى ابْنُ بَابُوَيْهِ فِي كِتَابِهِ الْمَعْرُوفِ بِالْفَضَائِلِ وَكِتَابِ عِلَلِ الشَّرَائِعِ أَيْضاً عَنْ حَنَانِ بْنِ سَدِيرٍ عَنِ الصَّادِقِ ع فِي حَبْرٍ وَ قَدْ سُئِلَ لِمَ أَخَّرَ أَمِيرُ الْمُؤْمِنِينَ ع الْعَصْرَ فِي بَابِلَ

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 إِنَّهُ لَمَّا صَلَّى الظُّهْرَ التُّفَّتْ إِلَى جُمُجْمَةٍ مُلْقَاةٍ فَكَلَّمَهَا أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا أَيُّهَا الْجُمُجْمَةُ مَنْ أَنْتِ فَقَالَتْ أَنَا فُلَانٌ بِنْتُ فُلَانٍ مَلِكٌ بَلَدِ آلِ فُلَانٍ قَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ ع فَقُصِّي عَلَيَّ الْحَبْرَ وَ مَا كُنْتُ وَ مَا كَانَ فِي عَصْرِكَ

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'.

فَأَقْبَلَتْ الْجُمُجْمَةُ تُفْصِلُ خَبَرَهَا وَ مَا كَانَ فِي عَصْرِهَا مِنْ شَرٍّ فَاشْتَغَلَّ بِهَا حَتَّى غَابَتِ الشَّمْسُ فَكَلَّمَهَا بِثَلَاثَةِ أَحْرُفٍ مِنَ الْإِنْجِيلِ لِقَالِ تَقَعَّ الْعَرَبُ كَلَامَهُ الْقِصَّةَ

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'.

وَقَالَتْ الْعُلَاةُ نَادَى ع الْجُمُجْمَةُ ثُمَّ قَالَ يَا جُلَنْدَى بِنْتُ كِرْكِرَ أَنْتِ الشَّرِيعَةُ فَقَالَ هَاهُنَا فَبَنَى هُنَاكَ مَسْجِداً وَ سَمَّى مَسْجِدَ الْجُمُجْمَةِ وَ جُلَنْدَى هَذَا مَلِكُ الْحَبَشَةِ صَاحِبِ الْفِيلِ الْهَادِمِ لِلْبَيْتِ أَمْرَهُ

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

³⁸⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 24 b

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’.

وَقَالَتْ أَيْضاً إِنَّهُ ع نادى لِسَمَكَةٍ يَا مَيْمُونَةُ أَيْنَ الشَّرِيعَةُ فَأُطْلِعَتْ رَأْسَهَا مِنَ الْفُرَاتِ وَ قَالَتْ مَنْ عَرَفَ اسْمِي فِي الْمَاءِ لَا تُخْفَى عَلَيْهِ الشَّرِيعَةُ.

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^{asws}’.³⁹⁰

أَمَّا الشَّيْبَانِيُّ قَالَ رُشَيْدُ الْهَجَرِيِّ كُنْتُ فِي بَعْضِ الطَّرِيقِ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِذَا التُّنْتُ فَقَالَ يَا رُشَيْدُ أَرَأَيْتَ مَا أَرَى قُلْتُ لَا يَا أَمِيرَ الْمُؤْمِنِينَ - وَ إِنَّهُ لَيَكْشِفُ لَكَ مِنَ الْغَطَاءِ مَا لَا يُكْشِفُ لِعَيْنِكَ قَالَ إِنِّي أَرَى رَجُلًا فِي نَجْحٍ مِنْ نَارٍ يَقُولُ يَا عَلِيُّ اسْتَغْفِرْ لِي لَا غَفَرَ اللَّهُ لَهُ.

(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^{azwj} not Forgive (his sins) for him’.³⁹¹

25- قب، المناقب لابن شهر آشوب كتاب العلوي البصري أَنَّ جَمَاعَةً مِنَ الْيَمَنِ أَتَوْا النَّبِيَّ ص فَقَالُوا نَحْنُ مِنْ بَقَايَا الْمَلِكِ الْمُتَقَدِّمَةِ مِنْ آلِ نُوحٍ وَ كَانَ لَنَبِيِّنَا وَصِيٌّ اسْمُهُ سَامٌ وَ أَخْبَرَ فِي كِتَابِهِ أَنَّ لِكُلِّ نَبِيٍّ مُعْجِزَةً وَ لَهُ وَصِيٌّ يَقُومُ مَقَامَهُ فَمَنْ وَصِيُّكَ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) the book of Al Alaqr Al Basry –

‘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^{asws}?’

فَأَشَارَ ص بِيَدِهِ نَحْوَ عَلِيٍّ ع فَقَالُوا يَا مُحَمَّدُ إِنْ سَأَلْنَاهُ أَنْ يُرِينَا سَامَ بْنِ نُوحٍ فَيَفْعَلْ فَقَالَ ص نَعَمْ بِإِذْنِ اللَّهِ وَ قَالَ يَا عَلِيُّ قُمْ مَعَهُمْ إِلَى دَاخِلِ الْمَسْجِدِ وَ اضْرِبْ بِرِجْلِكَ الْأَرْضَ عِنْدَ الْمِحْرَابِ

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^{azwj}’. 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’.

فَدَهَبَ عَلِيٌّ ع وَ بِأَيْدِيهِمْ صُحُفٌ إِلَى أَنْ دَخَلَ إِلَى مِحْرَابِ رَسُولِ اللَّهِ ص دَاخِلِ الْمَسْجِدِ فَصَلَّى رُكْعَتَيْنِ ثُمَّ قَامَ وَ ضَرَبَ بِرِجْلِهِ الْأَرْضَ فَانْشَقَّتِ الْأَرْضُ وَ ظَهَرَ حُفٌّ وَ تَابُوتٌ مِمَّنِ التَّابُوتِ شَيْخٌ بَتْلَالٌ وَ وَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةُ الْبَدْرِ وَ يَنْفُضُ التُّرَابَ مِنْ رَأْسِهِ وَ لَهُ حِجَّةٌ إِلَى سُرَّتِهِ

³⁹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 24 c

³⁹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 24 d

Ali^{asws} went and in their hands were books, until he^{asws} entered to the prayer niche of Rasool-Allah^{saww}. He^{asws} prayed two Cycles Salat, then stood up and struck the ground with his^{asws} leg. The ground split up and there appeared a grave and a coffin. An old man stood up from the coffin, his^{as} face was radiant like the moon on the night of the full moon, and he^{as} was shaking the soil from his^{as} head, and there was a beard for him^{as} up to his^{as} navel.

وَصَلَّى عَلَى عَلِيٍّ عَ وَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ سَيِّدُ الْمُرْسَلِينَ وَ أَنَّكَ عَلِيُّ وَصِيُّ مُحَمَّدٍ سَيِّدِ الْوَصِيِّينَ وَ أَنَا سَامُ بْنُ نُوحٍ

And he^{as} sent Salawaat upon Ali^{asws} and said: 'I^{as} testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{saww}, chief of the Messengers^{as}, and you^{asws} Ali^{asws} the successor^{asws} of Muhammad^{saww} are chief of the successors^{as}, and I^{as} am Saam Bin Noah^{as}'.

فَنَشَرُوا أُولَئِكَ صُحُفَهُمْ فَوَجَدُوهُ كَمَا وَصَفُوهُ فِي الصُّحُفِ ثُمَّ قَالُوا نُرِيدُ أَنْ تَقْرَأَ مِنْ صُحُفِهِ سُورَةً فَأَخَذَ فِي قِرَائَتِهِ حَتَّى تَمَّ السُّورَةَ ثُمَّ سَلَّمَ عَلَى عَلِيٍّ عَ وَ نَامَ كَمَا كَانَ

They opened their books and found him^{as} to be like what his^{as} description was in the books. Then they said, 'We want him^{as} to recited from his book'. He^{as} took in his recital until he^{as} completed the Chapter. Then he^{as} greeted unto Ali^{asws} and slept like what he^{as} had been.

فَانْضَمَّتِ الْأَرْضُ وَ قَالُوا بِأَسْرِهِمْ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَ آمَنُوا وَ أَنْزَلَ اللَّهُ أَمَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ هُوَ الْوَلِيُّ وَ هُوَ يُحْيِي الْمَوْتَى إِلَى قَوْلِهِ أُتِيبَ.

The ground joined up and they said along with their families, 'Surely the religion in the Presence of Allah^{azwj} is Al-Islam', and they believed. And Allah^{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^{azwj} Words: I turn to Him [42:10]'**.³⁹²

26- كَشَّ، رَجَالُ الْكَاشِي عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ عَنِ الْمِنْهَالِيِّ بْنِ عَمْرٍو عَنْ زَيْرِ بْنِ حُبَيْشٍ قَالَ: خَرَجَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ مِنْ الْقَصْرِ فَاسْتَقْبَلَهُ رُكْبَانٌ مُتَقَلِّدُونَ بِالسُّيُوفِ عَلَيْهِمُ الْعِمَائِمُ فَقَالُوا السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا مَوْلَانَا

(The book) 'Rijal' of Al Kashy – Abdullah Bin Ibrahim, from Abu Maryam Al Ansari, from Al Minhal Bin Amro, from Zirr Bin Hubeysh who said,

'Ali^{asws} Bin Abu Talib^{asws} went out from the government building and some riders faced him^{asws} having been collared with the swords and having turbans upon them. They said, 'The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings! The Greetings be unto you^{asws} O our Master^{asws}!'

فَقَالَ عَلِيُّ عَ مَنْ هَآؤُنَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَقَامَ خَالِدُ بْنُ زَيْدٍ أَبُو أَيُّوبَ وَ خُزَيْمَةُ بْنُ ثَابِتٍ ذُو الشَّهَادَتَيْنِ وَ قَيْسُ بْنُ سَعْدٍ بْنُ عُبَادَةَ وَ عَبْدُ اللَّهِ بْنُ بُدَيْلٍ بْنُ وَرْقَاءَ فَشَهِدُوا جَمِيعاً أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ غَدِيرِ حَمٍ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

Ali^{asws} said: 'Who from the companions of Rasool-Allah^{saww} are over here?' Khalid Bin Zayd Abu Ayoub, and Khuzeyman Bin Sabit 'One with the two testimonies', and Qays Bin Sa'ad Bin Ubada, and Abdullah Bin Budeyl Bin Warqa stood up, and they all testified that they had heard

³⁹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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!'

فَقَالَ عَلِيٌّ ع لِأَنَسِ بْنِ مَالِكٍ وَ الْبَرَاءِ بْنِ عَازِبٍ مَا مَنَعَكُمَا أَنْ تَقُومَا فَتَشْهَدَا فَقَدْ سَمِعْتُمَا كَمَا سَمِعَ الْقَوْمُ

Ali^{asws} said to Anas Bin Malik and Al-Bara'a Bin Aazib: 'What prevented you two from standing and testifying that you had heard like what the people had heard?'

ثُمَّ قَالَ اللَّهُمَّ إِنْ كَانَا كَتَمَاهَا مُعَانِدَةً فَابْتَلِهِمَا فَعَمِيَ الْبَرَاءُ بْنُ عَازِبٍ وَ بَرَصَ قَدَمَا أَنَسِ بْنِ مَالِكٍ فَأَمَّا أَنَسٌ فَحَلَفَ أَنْ لَا يَكُونُ مَنَقِبَةً لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع- وَ لَا فَضْلاً أَبَداً

Then he^{asws} said: 'O Allah^{azwj}! 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!

وَ أَمَّا الْبَرَاءُ بْنُ عَازِبٍ فَكَانَ يُسْأَلُ عَنْ مَنْزِلِهِ فَيَقُولُ هُوَ فِي مَوْضِعٍ كَذَا وَ كَذَا فَيَقُولُ كَيْفَ يَرِثُهُ مَنْ أَصَابَتْهُ الدَّعْوَةُ.

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"³⁹³.

27- بل، الفضائل لابن شاذان عن أبي الأحوص عن أبيه عن عمارة الساباطي قال: قديم أمير المؤمنين ع المداين فنزل بإيوان كسرى وكان معه دلف بن مجير فلما صلى قام وقال لدلف قم معي وكان معه جماعة من أهل ساباط فما زال يطوف منار كسرى ويقول لدلف- كان لكسرى في هذا المكان كذا وكذا ويقول دلف هو والله كذلك

(The book) 'Al Fazaail' of Ibn Shazaan, from Abu Al Ahows, from his father, from Ammar Al Sabaty who said,

'Amir Al-Momineen^{asws} arrived at Al-Madain and he^{asws} descended in a building of Chosroe, and with him^{asws} was Dulaf Bin Mujeer. When he^{asws} had prayed Salat he^{asws} stood and said to Dulaf: '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'.

فَمَا زَالَ كَذَلِكَ حَتَّى طَافَ الْمَوَاضِعَ بِمَجْمَعٍ مَنْ كَانَ عِنْدَهُ وَ دُلْفٌ يَقُولُ يَا سَيِّدِي وَ مَوْلَايَ كَأَنَّكَ وَضَعْتَ هَذِهِ الْأَشْيَاءَ فِي هَذِهِ الْمَسَاكِينِ ثُمَّ نَظَرَ ع إِلَى جُمُوعَةٍ نَحْرَةٍ فَقَالَ لِبَعْضِ أَصْحَابِهِ خُذْ هَذِهِ الْجُمُوعَةَ

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!'

ثُمَّ جَاءَ ع إِلَى الْإِيوَانِ وَ جَلَسَ فِيهِ وَ دَعَا بِطَشْتٍ فِيهِ مَاءً فَقَالَ لِلرَّجُلِ دَعْ هَذِهِ الْجُمُوعَةَ فِي الطَّشْتِ ثُمَّ قَالَ أَقْسَمْتُ عَلَيْكَ يَا جُمُوعَةُ لَتُخْرِينِي مِنْ أُنَا وَ مَنْ أَنْتِ فَقَالَتِ الْجُمُوعَةُ بِلِسَانٍ فَصِيحٍ أَمَا أَنْتَ فَأَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ إِمَامُ الْمُتَّقِينَ وَ أَمَّا أَنَا فَعَبْدُ اللَّهِ وَ ابْنُ أَمَةِ اللَّهِ كَسْرَى أَنْوَشِيرَوَانُ

³⁹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 26

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!' I^{asws} hereby swear upon you, O skull, you will inform me who I^{asws} am and who you are'. The skull said in an eloquent tongue, 'As for you^{asws}, you^{asws} 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'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع كَيْفَ حَالُكَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي كُنْتُ مَلِكًا عَادِلًا شَفِيقًا عَلَى الرِّعَايَا رَحِيمًا لَا أَرْضَى بِظُلْمٍ وَ لَكِنْ كُنْتُ عَلَى دِينِ الْمَجُوسِ وَ قَدْ وُلِدَ مُحَمَّدٌ ص فِي زَمَانٍ مُلْكِي فَسَقَطَ مِنْ شُرَفَاتِ قَصْرِي ثَلَاثٌ وَ عِشْرُونَ شُرْفَةً لَيْلَةً وَ لِدَ

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.

فَهَمَمْتُ أَنْ أُؤْمِنَ بِهِ مِنْ كَثَرَةِ مَا سَمِعْتُ مِنَ الزِّيَادَةِ مِنْ أَنْوَاعِ شَرَفِهِ وَ فَضْلِهِ وَ مَرْتَبَتِهِ وَ عِزِّهِ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مِنْ شَرَفِ أَهْلِ بَيْتِهِ وَ لَكِنِّي تَعَاثَلْتُ عَنْ ذَلِكَ وَ تَشَاعَلْتُ عَنْهُ فِي الْمُلْكِ فَيَا هَا مِنْ نِعْمَةٍ وَ مَنَزِلَةٍ ذَهَبَتْ مِنِّي حَيْثُ لَمْ أُؤْمِنْ

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!

فَأَنَا مَحْرُومٌ مِنَ الْجَنَّةِ بِعَدَمِ إِيْمَانِي بِهِ وَ لَكِنِّي مَعَ هَذَا الْكُفْرِ حُلَّصْتُ بِاللَّهِ تَعَالَى مِنْ عَذَابِ النَّارِ بِرِكَتِهِ عَذَلِي وَ إِنْصَافِي بَيْنَ الرَّعِيَّةِ وَ أَنَا فِي النَّارِ وَ النَّارُ مُحَرَّمَةٌ عَلَيَّ فَوَا حَسْرَتِي لَوْ أَمَنْتُ لَكُنْتُ مَعَكَ يَا سَيِّدَ أَهْلِ بَيْتِ مُحَمَّدٍ ص وَ يَا أَمِيرَ أُمَّتِهِ

Thus, I am deprived from the Paradise due to my not believing in him^{saww}. But, along with this Kufr, Allah^{azwj} 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 Household of Muhammad^{saww}, and O Emir of his^{saww} community'.

قَالَ فَبَكَى النَّاسُ وَ انْصَرَفَ الْقَوْمُ الَّذِينَ كَانُوا مِنْ أَهْلِ سَابَاطَ إِلَى أَهْلِهِمْ وَ أَخْبَرُوهُمْ بِمَا كَانَ وَ بِمَا جَرَى فَاضْطَرُّوا وَ اخْتَلَفُوا فِي مَعْنَى أَمِيرِ الْمُؤْمِنِينَ

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}.

فَقَالَ الْمُخْلِصُونَ مِنْهُمْ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع عَبْدُ اللَّهِ وَ وَلِيُّهُ وَ وَصِيُّ رَسُولِ اللَّهِ ص وَ قَالَ بَعْضُهُمْ بَلْ هُوَ النَّبِيُّ ص - وَ قَالَ بَعْضُهُمْ بَلْ هُوَ الرَّبُّ وَ هُوَ عَبْدُ اللَّهِ بَلْ سَيِّدٌ وَ أَصْحَابُهُ وَ قَالُوا لَوْ لَا أَنَّهُ الرَّبُّ كَيْفَ يُجِيبِي الْمَوْتَى

The sincere ones from them said, 'Amir Al-Momineen^{asws} is a servant of Allah^{azwj} and His^{azwj} 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^{azwj} and he^{asws} is a servant of Allah^{azwj},

son of Saba'a and his companions'. And they said, 'Had he^{asws} not been the Lord^{azwj}, then how did he^{asws} revive the dead?'

قَالَ فَسَمِعَ بِذَلِكَ أَمِيرُ الْمُؤْمِنِينَ وَصَاقَ صَدْرُهُ وَ أَحْضَرَهُمْ وَقَالَ يَا قَوْمَ غَلَبَ عَلَيْكُمُ الشَّيْطَانُ إِنَّ أَنَا إِلَّا عَبْدُ اللَّهِ أَنْعَمَ عَلَيَّ بِإِمَامَتِهِ وَ وَلَايَتِهِ وَ وَصِيَّتِهِ رَسُولِهِ ص فَارْجِعُوا عَنِ الْكُفْرِ فَأَنَا عَبْدُ اللَّهِ وَ ابْنُ عَبْدِ اللَّهِ وَ مُحَمَّدٌ ص خَيْرٌ مِنِّي وَ هُوَ أَيْضاً عَبْدُ اللَّهِ وَ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ

He (the narrator) said, 'Amir Al-Momineen^{asws} heard that and his^{asws} chest was straitened, and he^{asws} presented them and said: 'O people! The Satan^{la} has overcome upon you all! I^{asws} am only a servant of Allah^{azwj}. He^{azwj} has Favoured upon me^{asws} with His^{azwj} Imamate, and His^{azwj} Wilayah, and successorship of His^{azwj} Rasool^{saww}, therefore retract from the Kufr, for I^{asws} am a servant of Allah^{azwj} and a son^{asws} of His^{azwj} servant, and Muhammad^{saww} is better than me^{asws}, and he^{saww} as well is a servant of Allah^{azwj}, and we^{asws} are not except human beings like you all!'

فَخَرَجَ بَعْضُهُمْ مِنَ الْكُفْرِ وَ بَقِيَ قَوْمٌ عَلَى الْكُفْرِ مَا رَجَعُوا فَأَلَحَّ عَلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ ع بِالرَّجُوعِ فَمَا رَجَعُوا فَأَحْرَقَهُمْ بِالنَّارِ وَ تَفَرَّقَ مِنْهُمْ قَوْمٌ فِي الْبِلَادِ وَ قَالُوا لَوْ لَا أَنَّ فِيهِ الرُّبُوبِيَّةَ مَا كَانُوا أَحْرَقَنَا فِي النَّارِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الْخِذْلَانِ.

Some of them came out from the Kufr and a group remained upon the Kufr, they did not retract. Amir Al-Momineen^{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^{asws}, he^{asws} would not be incinerating us in the fire, so we seek Refuge with Allah^{azwj} from the abandonment'³⁹⁴.

28- بل، الفضائل لابن شاذان رَوَى أَبُو رَوَاحَةَ الْأَنْصَارِيُّ عَنِ الْمَغْرِبِيِّ قَالَ: كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ أَرَادَ حَرْبَ مُعَاوِيَةَ فَتَنَظَّرَ إِلَى جُمُحَةٍ فِي جَانِبِ الْفُرَاتِ وَ قَدْ أَتَتْ عَلَيْهَا الْأُزْمَةُ فَمَرَّ عَلَيْهَا أَمِيرُ الْمُؤْمِنِينَ ع فَدَعَاَهَا فَأَجَابَتْهُ بِالتَّلْبِيَةِ وَ تَدَخَّرَتْ بَيْنَ يَدَيْهِ وَ تَكَلَّمَتْ بِكَلَامٍ فَصِيحٍ فَأَمَرَهَا بِالرَّجُوعِ فَرَجَعَتْ إِلَى مَكَانِهَا

(The book) 'Al Fazaail' of Ibn Shazan – It is reported by Abu Rawaha Al Ansari, from Al Maghribi who said,

'I was with Amir Al-Momineen^{asws} and he^{asws} had intended to battle against Muawiya. He^{asws} looked at a skull by the side of Euphrates, and (a lot of) time had passed upon it. Amir Al-Momineen^{asws} ordered to it and called it. It answered with the Talbiyya (Here I am), and it rolled to be in front of it and spoke in an eloquent speech. He^{asws} ordered it with returning, so it returned to its place.

فَلَمَّا فَرَغَ مِنْ حَرْبِ النَّهْرَوَانِ أَبْصَرْنَا جُمُحَةً نَحْرَةً بَالِيَةً فَقَالَ هَاتُوَهَا فَحَرَّكَهَا بِسَوْطِهِ فَقَالَ أَخْبِرْنِي مَنْ أَنْتِ فَقِيرٌ أَمْ غَنِيٌّ شَقِيٌّ أَمْ سَعِيدٌ مَلِكٌ أَمْ رَعِيَّةٌ

When he^{asws} was free from the battle of Al-Nahrwan, we saw a decayed old skull. He^{asws} said: 'Bring it!' But it moved by itself to his^{asws} voice. He^{asws} said: 'Inform me^{asws}! Who are you, poor or rich, wretched or fortunate, king or citizen?'

فَقَالَتْ بِلِسَانٍ فَصِيحٍ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا كُنْتُ مَلِكاً ظَالِماً وَ أَنَا دَوِيزُ بَنِي هُرْمَزَ مَلِكِ الْمُلُوكِ فَمَلِكْتُ مَشَارِقَهَا وَ مَغَارِبَهَا سَهْلَهَا وَ جَبَلَهَا بَرَهَا وَ بَحْرَهَا أَنَا الَّذِي أَخَذْتُ أَلْفَ مَدِينَةٍ فِي الدُّنْيَا وَ قَتَلْتُ أَلْفَ مَلِكٍ مِنْ مُلُوكِهَا

³⁹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 27

It said with an eloquent tongue, 'Greetings be unto you^{asws}, O Amir Al-Momineen^{asws}! 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.

يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا الَّذِي بَنَيْتُ مَدِينَةً وَافْتَضَضْتُ خَمْسَمِائَةَ أَلْفٍ جَارِيَةً بَكَرًا وَاشْتَرَيْتُ أَلْفَ عَبْدٍ تُرْكِيِّ وَ أَلْفَ أَرْمَنِيٍّ وَ أَلْفَ رُومِيٍّ وَ أَلْفَ رَنْجِيٍّ وَ تَزَوَّجْتُ بِسَبْعِينَ مِنْ بَنَاتِ الْمُلُوكِ وَ مَا مَلِكٌ فِي الْأَرْضِ إِلَّا عَلَبْتُهُ وَ ظَلَمْتُ أَهْلَهُ

O Amir Al-Momineen^{asws}! 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.

فَلَمَّا جَاءَنِي مَلَكُ الْمَوْتِ قَالَ لِي يَا ظَالِمُ يَا طَاغِي خَالَفْتَ الْحَقَّ فَتَزَلَّزَلْتُ أَغْضَائِي وَ ارْتَعَدْتُ فَرَائِصِي وَ عَرِضَ عَلَيَّ أَهْلُ حَبْسِي فَإِذَا هُمْ سَبْعُونَ أَلْفًا مِنْ أَوْلَادِ الْمُلُوكِ قَدْ شَفُّوا مِنْ حَبْسِي

When the Angel of death came to me, he^{as} 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.

فَلَمَّا رَفَعَ مَلَكُ الْمَوْتِ رُوحِي سَكَنَ أَهْلُ الْأَرْضِ مِنْ ظُلْمِي فَأَنَا مُعَذَّبٌ فِي النَّارِ أَبَدَ الْأَبَدِينَ فَوَكَّلَ اللَّهُ بِي سَبْعِينَ أَلْفًا مِنَ الرِّبَانِيَّةِ فِي يَدِ كُلِّ مِنْهُمْ مِرْبَاطَةٌ مِنْ نَارٍ لَوْ ضُرِبَتْ بِهَا جِبَالُ الْأَرْضِ لَاحْتَرَقَتِ الْجِبَالُ فَتَدَكَّدَكَتْ وَ كُلَّمَا صَرَبَنِي الْمَلِكُ بِوَاحِدَةٍ مِنْ تِلْكَ الْمَرَاذِبِ اشْتَعَلَ بِي النَّارُ وَ أَحْتَرَقُ

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^{azwj} 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.

فَيُخَيِّنِي اللَّهُ تَعَالَى وَ يُعَذِّبُنِي بِظُلْمِي عَلَى عِبَادِهِ أَبَدَ الْأَبَدِينَ وَ كَذَلِكَ وَكَّلَ اللَّهُ تَعَالَى بِعَدَدِ كُلِّ شَعْرَةٍ فِي بَدَنِي حَيَّةً تَلْسَعُنِي وَ عَقْرَبًا تَلْدَعُنِي فَتَقُولُ لِي الْحَيَّاتُ وَ الْعَقْرَبُ هَذَا جَزَاءُ ظُلْمِكَ عَلَى عِبَادِهِ

So, Allah^{azwj} the Exalted Revives me and Punishes me due to my injustices over His^{azwj} servants, forever and ever! And like that, Allah^{azwj} 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^{azwj} servants'.

ثُمَّ سَكَتَتِ الْجُمُحُومُ فَبَكَى جَمِيعُ عَسْكَرِ أَمِيرِ الْمُؤْمِنِينَ ع وَ صَرَبُوا عَلَى رُءُوسِهِمْ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ جَهَلْنَا حَقَّكَ بَعْدَ مَا أَعْلَمْنَا رَسُولُ اللَّهِ ص وَ إِنَّمَا خَسِرْنَا حَقَّنَا وَ نَصِيبُنَا فَيْكَ وَ إِلَّا أَنْتَ مَا يَنْقُصُ مِنْكَ شَيْءٌ فَاجْعَلْنَا فِي جِلٍّ مِمَّا فَرَّطْنَا فِيكَ وَ رَضِينَا بِعَيْزِكَ عَلَى مُقَامِكَ فَإِنَّا نَادِمُونَ

Then the skull was silent and the entirety of the soldiers of Amir Al-Momineen^{asws} wept and they struck upon their own heads and said, 'O Amir Al-Momineen^{asws}! We were ignorant of your^{asws} rights after Rasool-Allah^{sawww} had taught us, and rather we have lost our rights and we

were hostile regarding you^{asws} and although you^{asws} are such, nothing has been reduced from you^{asws}. So, make us to be in release from what we have exceeded regarding you^{asws} and had been pleased with others upon your^{asws} position, for we are remorseful’.

فَأَمَرَ عِ بِتَعْطِيةِ الْجُمُوعَةِ فَعِنْدَ ذَلِكَ وَقَفَ مَاءُ النَّهْرَوَانِ مِنَ الْجَزْيِ وَصَعِدَ عَلَى وَجْهِ الْمَاءِ كُلُّ سَمَكٍ وَحَيَّوَانٍ كَانَ فِي النَّهْرِ فَتَنَكَّلَمَ كُلُّ وَاحِدٍ مِنْهُمْ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع وَدَعَا لَهُ وَشَهِدَ لَهُ بِإِمَامَتِهِ.

He^{asws} ordered with burying the skull. During that, the water of Al-Nahrwan 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-Momineen^{asws} and supplicated for him^{asws} and testified for him^{asws} with his^{asws} Imamate”.³⁹⁵

29- يل، الفضائل لابن شاذان رَوَى أَنَّهُ ع كَانَ يَطْلُبُ قَوْمًا مِنَ الْخَوَارِجِ فَلَمَّا بَلَغَ الْمَوْضِعَ الْمَعْرُوفَ الْيَوْمَ بِسَابَاتٍ أَتَاهُ رَجُلٌ مِنْ شِيعَتِهِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا مِنْ شِيعَتِكَ وَ كَانَ لِي أَخٌ وَ كُنْتُ شَفِيقًا عَلَيْهِ فَبَعَثَهُ عُمَرُ فِي جُنُودِ سَعْدِ بْنِ أَبِي وَقَّاصٍ إِلَى قِتَالِ أَهْلِ الْمَدَائِنِ فَقُتِلَ هُنَالِكَ فَأَرِنِي قَبْرَهُ وَ مَقْتَلَهُ

(The book) ‘Al Fazaail’ of Ibn Shazan –

‘It is reported that he^{asws} was seeking a group of Kharijites. When he^{asws} reached the placed well known today as Sabaat, and man from his^{asws} Shias came to him^{asws} and said, ‘O Amir Al-Momineen^{asws}! I am from your^{asws} 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 Waqaas to fight the people of Al-Madain, and he was killed over there. Show me his grave and his place of being slain’.

فَأَرَاهُ إِيَّاهُ فَمَدَّ الرُّمْحَ وَ هُوَ رَاكِبٌ بَعْلَتُهُ الشَّهْبَاءَ فَرَكَزَ الْقَبْرَ بِأَسْفَلِ الرُّمْحِ فَخَرَجَ رَجُلٌ أَسْمَرٌ طَوِيلٌ يَتَكَلَّمُ بِالْعَجَمِيَّةِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لِمَ تَتَكَلَّمُ بِالْعَجَمِيَّةِ وَ أَنْتَ رَجُلٌ مِنَ الْعَرَبِ

He^{asws} showed it to him. He^{asws} extended his^{asws} spear, and he^{asws} was riding his^{asws} mule (called) Al-Shahba’a. He^{asws} shook the grave with the base of the spear and a tall brown man came out speaking in non-Arabic. Amir Al-Momineen^{asws} said to him: ‘Why did you speak in non-Arabic and you are a man from the Arabs?’

قَالَ إِنِّي كُنْتُ أُبْغِضُكَ وَ أُولَايَ أَعْدَاءُكَ فَأَنْقَلَبَ لِسَانِي فِي النَّارِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ رُدُّهُ مِنْ حَيْثُ جَاءَ فَلَا حَاجَةَ لَنَا فِيهِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع ازْجِعْ فَرَجْعَ إِلَى الْقَبْرِ فَانْطَبَقَ عَلَيْهِ.

He said, ‘I used to hate you^{asws} and befriend your^{asws} enemies, so my language was overturned in the Fire’. He said, ‘O Amir Al-Momineen^{asws}! Return him to wherever he has come from for there is no need for us regarding him’. Amir Al-Momineen^{asws} said to him: ‘Return!’ He returned to the grave and it was layered upon him”.³⁹⁶

30- يل، الفضائل لابن شاذان قِيلَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَعِدَ الْمِنْبَرَ يَوْمًا فِي الْبَصْرَةِ بَعْدَ الظُّفْرِ بِأَهْلِهَا وَ قَالَ أَقُولُ قَوْلًا لَا يَقُولُهُ أَحَدٌ غَيْرِي إِلَّا كَانَ كَافِرًا أَنَا أَلْحُو نَبِيَّ الرَّحْمَةِ وَ ابْنُ عَمَّتِهِ وَ رَوْحُ ابْنَتِهِ وَ أَبُو سِبْطَانِهِ

³⁹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 28

³⁹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 29

(The book) 'Al Fazaail' of Ibn Shazan –

'It is said that Amir Al-Momineen^{asws} ascended the pulpit one day in Al-Basra, after having been victorious with its people, and said: 'I^{asws} am saying a word no one other than me^{asws} will say it unless he was a Kafir! I^{asws} am brother^{asws} of the Prophet^{saww} of the Beneficent, and son^{asws} of his^{saww} uncle^{as}, and husband of his^{saww} daughter, and father^{asws} of his^{saww} grandsons'.

فَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ وَقَالَ أَنَا أَقُولُ مِثْلَ قَوْلِكَ هَذَا أَنَا أَخُو الرَّسُولِ وَابْنُ عَمِّهِ ثُمَّ لَمْ يُبَيِّنْ كَلَامَهُ حَتَّى إِذَا أَخَذَتْهُ الرَّجْفَةُ فَمَا زَالَ يَرْجُفُ حَتَّى سَقَطَ مَيِّتاً لَعَنَهُ اللَّهُ.

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^{saww} and son of his^{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^{azwj} Curse him^{la''}.³⁹⁷

31- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإِسْنَادِ يُرْفَعُهُ إِلَى ابْنِ أَبِي جَعْدَةَ قَالَ: حَضَرْتُ مَجْلِسَ أَنَسِ بْنِ مَالِكٍ بِالْبَصْرَةِ وَهُوَ يُحَدِّثُ فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْقَوْمِ وَقَالَ يَا صَاحِبَ رَسُولِ اللَّهِ ص مَا هَذِهِ الشَّيْئَةُ الَّتِي أَرَاهَا بِكَ فَأَنَا حَدَّثْتُ أَبِي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ الْبَرَصُ وَالْجُدَامُ لَا يُبْلِي اللَّهُ بِهِ مُؤْمِناً

(The books) 'Kitab Al Rawza', (and) 'Al Fazaail' of Ibn Shehr Ashub, raising it to Ibn Abu Ja'dah who said,

'I attended a gathering of Anas Bin Malik at Al-Basra and he was narrating. A man from the group stood up to him and said, 'O companion of Rasool-Allah^{saww}! What is this mole which I see to be with you, for my father narrated to me from Rasool-Allah^{saww} having said: 'The leprosy and the vitiligo, Allah^{azwj} does not Afflict a Momin with it'?

قَالَ فَعِنْدَ ذَلِكَ أَطْرَقَ أَنَسُ بْنُ مَالِكٍ إِلَى الْأَرْضِ وَعَيْنَاهُ تَذْرِفَانِ بِالْدمُوعِ ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ دَعَا عَبْدُ الصَّالِحِ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَدْتُ فِي

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^{asws} Bin Abu Talib^{asws} having been implemented in me'.

قَالَ فَعِنْدَ ذَلِكَ قَامَ النَّاسُ حَوْلَهُ وَقَصَدُوهُ وَقَالُوا يَا أَنَسُ حَدِّثْنَا مَا كَانَ السَّبَبُ فَقَالَ لَهُمْ انْتَهَوْا عَنْ هَذَا فَقَالُوا لَا بُدَّ مِنْ أَنْ نُخْبِرَكَ بِذَلِكَ

He (the narrator) said, 'During that, the people stood up around him and they aimed to him and said, 'O Anas! Narrated to us what the cause was'. He said to them, 'Desist from this'. They said, 'There is no escape from you informing us with that'.

فَقَالَ اقْعُدُوا مَوَاضِعَكُمْ وَاسْمَعُوا مِنِّي حَدِيثًا كَانَ هُوَ السَّبَبُ لِدَعْوَةِ عَلِيٍّ اَعْلَمُوا أَنَّ النَّبِيَّ ص كَانَ قَدْ أَهْلِي لَهُ بِسَاطٍ شَعْرٍ مِنْ قَرْنَةٍ كَذَا وَكَذَا مِنْ قُرَى الْمَشْرِقِ يُقَالُ لَهَا عِنْدَ فَارَسَلَنِي رَسُولُ اللَّهِ ص إِلَى أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَسَعِيدٌ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الزُّهْرِيُّ فَأَتَيْتُهُ بِهِمْ وَعِنْدَهُ ابْنُ عَمِّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He said, 'Be seated in your places and listen to a Hadeeth from me which was the cause for the supplication of Ali^{asws}. Know that the Prophet^{saww}, there had been gifted to him^{saww} a rug

³⁹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 30

of fur from such and such town from the eastern towns called Andaf. Rasool-Allah^{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 him^{saww} with them and in his^{saww} presence was the son^{asws} of his^{saww} uncle^{as} Ali^{asws} Bin Abu Talib^{asws}.

فَقَالَ لِي يَا أَنَسُ ابْسُطِ الْبِسَاطَ وَ اجْلِسْ عَلَيْهِ ثُمَّ قَالَ يَا أَنَسُ اجْلِسْ حَتَّى تُخْبِرَنِي بِمَا يَكُونُ مِنْهُمْ ثُمَّ قَالَ قُلْ يَا عَلِيُّ يَا رِيحُ احْمِلِينَا فَإِذَا نَحْنُ فِي الْهَوَاءِ
فَقَالَ سِيرُوا عَلَى بَرَكَاتِ اللَّهِ

He^{saww} said: 'O Anas! Spread out the rug and have them to be seated upon it. Then he^{saww} said: 'O Anas! Be seated (on it) until you inform me^{saww} with what happens from them'. Then he^{saww} said: 'Say, O Ali^{asws}: 'O wind! Carry us'. And there, we were in the air. He^{saww} said: 'Travel upon the Blessings of Allah^{azwj}'.

قَالَ فَمَسَرْنَا مَا شَاءَ اللَّهُ ثُمَّ قَالَ يَا رِيحُ ضَعِينَا فَوَضَعْتَنَا فَقَالَ أَ تَدْرُونَ أَيَّنَ أَنْتُمْ فَلَنَا اللَّهُ وَ رَسُولُهُ وَ عَلِيُّ أَغْلَمَ فَقَالَ هَؤُلَاءِ أَصْحَابُ الْكَهْفِ وَ الرَّقِيمِ كَانُوا مِنْ آيَاتِ اللَّهِ عَجَبًا فَوُودُوا يَا أَصْحَابَ رَسُولِ اللَّهِ حَتَّى تُسَلِّمُوا عَلَيْهِمْ

He said, 'We travelled for as long as Allah^{azwj} so Desired. Then he^{asws} said: 'O wind! Place us down!' It placed us. He^{asws} said: 'Do you know where you are?' We said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} and (His^{azwj} Guardian) Ali^{asws} are more knowing'. He^{asws} said: 'They are companions of the cave and the Inscription. They were from the wondrous Signs of Allah^{azwj}. Arise, O companions of Rasool-Allah^{saww}, until you greet unto them!'

فَعِنْدَ ذَلِكَ قَامَ أَبُو بَكْرٍ وَ عُمَرُ فَقَالَا السَّلَامُ عَلَيْكُمْ يَا أَصْحَابَ الْكَهْفِ وَ الرَّقِيمِ قَالَ فَلَمْ يُجِبْنَاهُمَا أَحَدٌ قَالَ فَقُضِنَا أَنَا وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ فَلَنَا السَّلَامُ عَلَيْكُمْ يَا أَصْحَابَ الْكَهْفِ أَنَا خَادِمُ رَسُولِ اللَّهِ ص فَلَمْ يُجِبْنَا أَحَدٌ

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-Allah^{saww}'. But no one answered us.

فَعِنْدَ ذَلِكَ قَامَ الْإِمَامُ ع وَ قَالَ السَّلَامُ عَلَيْكُمْ يَا أَصْحَابَ الْكَهْفِ وَ الرَّقِيمِ - الَّذِينَ كَانُوا مِنْ آيَاتِ اللَّهِ عَجَبًا فَقَالُوا وَ عَلَيْكَ السَّلَامُ يَا وَصِيَّ رَسُولِ اللَّهِ ص - وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

During that the Imam^{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 Allah^{azwj}!' The said, 'And upon you^{asws} be the greetings, O successor^{asws} of Rasool-Allah^{saww}, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.

فَقَالَ يَا أَصْحَابَ الْكَهْفِ أَلَا رَدَدْتُمْ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ص قَالُوا يَا خَلِيفَةَ رَسُولِ اللَّهِ إِنَّا فَتِنَةٌ آمَنُوا بِرَبِّهِمْ وَ زَادَهُمُ اللَّهُ هُدًى وَ لَيْسَ مَعَنَا إِذْنٌ بِرَدِّ السَّلَامِ إِلَّا بِإِذْنِ نَبِيِّ أَوْ وَصِيِّ نَبِيٍّ وَ أَنْتَ وَصِيٌّ خَاتِمُ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ أَنْتَ خَاتِمُ الْأَوْصِيَاءِ

He^{asws} said: 'O companions of the cave! Why didn't you respond to the companions of Rasool-Allah^{saww}? They said, 'O caliph of Rasool-Allah^{saww}! We are a group who believing in their Lord^{azwj} and Allah^{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 Prophet^{saww} or a successor^{as} of a

Prophet^{as}, and you^{asws} are a successor^{asws} of last of the Prophets^{as} and the Messengers^{as}, and you^{asws} are last of the successors^{as}.

ثُمَّ قَالَ أَسْمِعْتُمْ يَا أَصْحَابَ رَسُولِ اللَّهِ قَالُوا نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَأَقْعُدُوا فِي مَوَاضِعِكُمْ فَقَعَدْنَا فِي مَجَالِسِنَا ثُمَّ قَالَ يَا رِيحُ احْمِلِينَا فَمَسَرَّنَا مَا شَاءَ اللَّهُ إِلَى أَنْ غَرَبَتِ الشَّمْسُ ثُمَّ قَالَ يَا رِيحُ ضَعِينَا فَإِذَا نَحْنُ عَلَى أَرْضٍ كَأَنَّهَا الرَّعْفَرَانُ لَيْسَ فِيهَا حَسِيسٌ وَلَا أَنْيْسٌ نَبَاتُهَا الشَّيْخُ وَلَا نَيْسٌ فِيهَا مَاءٌ

Then he^{asws} said: 'O companions of Rasool-Allah^{saww}! Did you all hear?' They said, 'Yes, O Amir Al-Momineen^{asws}!' He^{asws} said: 'Then be seated in your places'. We sat down in our seats. Then he^{asws} said: 'O wind! Carry us'. So, we travelled for as long as Allah^{azwj} so Desired, until the sun had set. Then he^{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.

فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ دَنَتِ الصَّلَاةُ وَلَا نَيْسَ مَعَنَا مَاءٌ نَتَوَضَّأُ بِهِ فَقَامَ وَ جَاءَ إِلَى مَوْضِعٍ مِنْ تِلْكَ الْأَرْضِ فَرَفَسَهُ بِرِجْلِهِ فَنَبَعَتْ عَيْنٌ مَاءٍ فَقَالَ دُونَكُمْ وَمَا طَلَبْتُمْ وَ لَوْ لَا طَلَبْتُمْ لَجَاءَنَا جِبْرَائِيلُ بِمَاءٍ مِنَ الْجَنَّةِ

We said, 'O Amir Al-Momineen^{asws}! The Salat has approached and there isn't any water with us to perform wud'u with'. He^{asws} stood up and came to a place from that land and kicked it with his^{asws} left, and a spring of water flowed. He^{asws} said: 'It is below you what you are seeking, and had you not sought, Jibraeel^{as} would have come to us with water from the Paradise'.

قَالَ فَتَوَضَّأْنَا وَ صَلَّيْنَا إِلَى أَنْ انْتَصَفَ اللَّيْلُ ثُمَّ قَالَ لِحُدُودِ مَوَاضِعِكُمْ سَنُذَرِكُونَ الصَّلَاةَ مَعَ رَسُولِ اللَّهِ ص أَوْ بَعْضَهَا ثُمَّ قَالَ يَا رِيحُ احْمِلِينَا فَإِذَا نَحْنُ بِرَسُولِ اللَّهِ ص وَ قَدْ صَلَّيْنَا مِنَ الْعَدَاةِ رَكْعَةً وَاحِدَةً فَقَضَيْنَاهَا وَ كَانَ قَدْ سَبَقَنَا بِهَا رَسُولُ اللَّهِ ص فَالْتَفَتَ إِلَيْنَا وَ قَالَ يَا أَنَسُ تُحَدِّثُنِي أَوْ أُحَدِّثُكَ فَقُلْتُ بَلْ مِنْ فَيْكِ أَحَلَّى يَا رَسُولَ اللَّهِ

He (Anas) said, 'We performed wud'u and prayed until midnight. Then he^{asws} said: 'Take your places, you will be achieving the Salat with Rasool-Allah^{saww}, or at least part of it'. Then he^{asws} said: 'O wind, carry us!' And there, we were with Rasool-Allah^{saww}, and he^{saww} had already prayed from the morning (Salat), one Cycle. We fulfilled it, and Rasool-Allah^{saww} had preceded us with it. He^{saww} turned towards us and said: 'O Anas! Will you narrated to me^{saww} or shall I^{saww} narrate to you?' I said, 'But, it would be sweeter from your^{saww} mouth, O Rasool-Allah^{saww}!'

قَالَ فَأَبْتَدَأَ بِالْحَدِيثِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ كَأَنَّهُ كَانَ مَعَنَا ثُمَّ قَالَ يَا أَنَسُ تَشْهَدُ لِأَبْنِ عَمِّي بِمَا إِذَا اسْتَشْهَدَكَ فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ

He (Anas) said, 'He^{saww} began with the narration from its beginning to its end as if he^{saww} had been with us. Then he^{saww} said: 'O Anas! Will you testify for the son^{asws} of my^{saww} uncle^{as} when he^{asws} calls you to testify?' I said, 'Yes, O Rasool-Allah^{saww}!'

فَلَمَّا وَلى أَبُو بَكْرٍ الْخِلَافَةَ أَتَى عَلِيٌّ ع وَ كُنْتُ حَاضِرًا عِنْدَ أَبِي بَكْرٍ وَ النَّاسُ حَوْلَهُ وَ قَالَ لِي يَا أَنَسُ أَلَسْتَ تَشْهَدُ لِي بِفَضِيلَةِ الْإِسَاطِ وَ يَوْمَ عَيْنِ الْمَاءِ وَ يَوْمَ الْجَنَّةِ

When Abu Bakr was in charge of the caliphate, Ali^{asws} came, and I was present in the presence of Abu Bakr, and the people were around him, and he^{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)?'

فَقُلْتُ لَهُ يَا عَلِيُّ نَسِيتُ مِنْ كَبِيرِي فَعِنْدَهَا قَالَ لِي يَا أَنَسُ إِنَّ كُنْتُ كَتَمْتُهُ مُدَاهِنَةً بَعْدَ وَصِيَّةِ رَسُولِ اللَّهِ ص فَرَمَاكَ اللَّهُ بِنِيبَاضٍ فِي وَجْهِكَ وَ لَطْفَى فِي جَوْفِكَ وَ عَمَى فِي عَيْنَيْكَ

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'.

فَمَا قُمْتُ مِنْ مَقَامِي حَتَّى بَرَصْتُ وَ عَمِيتُ وَ الْآنَ لَا أَقْدِرُ عَلَى الصَّيَامِ فِي شَهْرِ رَمَضَانَ وَ لَا غَيْرِهِ مِنَ الْأَيَّامِ لِأَنَّ الْبَرْدَ لَا يَبْقَى فِي جَوْفِي وَ لَمْ يَزَلْ أَنَسٌ عَلَى تِلْكَ الْحَالِ حَتَّى مَاتَ بِالْبَصْرَةِ.

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".³⁹⁸

32- بَشَاءُ، بَشَارَةُ الْمُصْطَفَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِيَّازَ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ خَيْرَانَ عَنْ أَحْمَدَ بْنِ عِيسَى السُّدِّيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْمَالِكِيِّ عَنْ عَبْدِ الرَّحْمَنِ الْأَزْدِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ زَيْدٍ قَالَ: خَرَجْتُ إِلَى مَكَّةَ فَبَيْنَمَا أَنَا أُطَوِّفُ فَإِذَا أَنَا بِجَارِيَةٍ لُحْمَاسِيَّةٍ وَ هِيَ مُتَعَلِّقَةٌ بِسِتَارَةِ الْكَعْبَةِ وَ هِيَ تُخَاطِبُ جَارِيَةً مِثْلَهَا وَ هِيَ تَقُولُ لَا وَ حَقِّي الْمُنْتَجَبِ بِالْوَصِيَّةِ الْحَاكِمِ بِالسَّوِيَّةِ الصَّحِيحِ الْبَيِّنَةِ زَوْجِ فَاطِمَةَ الْمَرْصُومَةِ مَا كَانَ كَذَا وَ كَذَا

(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'.

فَقُلْتُ لَهَا يَا جَارِيَةُ مَنْ صَاحِبُ هَذِهِ الصِّفَةِ قَالَتْ ذَلِكَ وَ اللَّهُ عَلمُ الْأَعْلَامِ وَ بَابُ الْأَحْكَامِ وَ قَسِيمُ الْجَنَّةِ وَ النَّارِ وَ رَبَّائِي هَذِهِ الْأُمَّةِ وَ رَأْسُ الْأَيْمَةِ أَخُو النَّبِيِّ وَ وَصِيُّهُ وَ خَلِيفَتُهُ فِي أُمَّتِهِ ذَلِكَ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع-

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}'.

³⁹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 31

فَقُلْتُ لَهَا يَا جَارِيَّةُ بِمَا يَسْتَحِقُّ عَلَيَّ مِنْكَ هَذِهِ الصِّفَةُ قَالَتْ كَانَ أَبِي وَاللَّهِ مَوْلَاهُ فَقُتِلَ بَيْنَ يَدَيْهِ يَوْمَ صِفِّينَ وَ لَقَدْ دَخَلَ يَوْمًا عَلَى أُمِّي وَ هِيَ فِي خِبَائِهَا وَ قَدْ ارْتَكَبْتَنِي وَ أَخَا لِي مِنَ الْجَدْرِ مَا ذَهَبَ بِهِ أَبْصَارُنَا

I said to her, 'O girl! Due to what has Ali^{asws} been deserving from you of this description?' She said, 'By Allah^{azwj}! My father, his^{asws} friend, was killed in front of him^{asws} 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.

فَلَمَّا رَأَانَا تَأَوَّهَ وَ أَنْشَأَ يَقُولُ

مَا إِنْ تَأَوَّهْتَ مِنْ شَيْءٍ زُرَيْتُ بِهِ
كَمَا تَأَوَّهْتَ لِلْأَطْفَالِ فِي الصَّغَرِ
قَدْ مَاتَ وَالِدُهُمْ مَنْ كَانَ يَكْفُلُهُمْ
فِي النَّاتِيَاتِ وَ فِي الْأَسْفَارِ وَ الْحَضَرِ

When he^{asws} saw us, he^{asws} sighed and prosed saying: '*I^{asws} have not sighed from anything I^{asws} had settled with like I^{asws} sighed for 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*'.

ثُمَّ أَدْنَانَا إِلَيْهِ ثُمَّ أَمَرَ يَدَهُ الْمُبَارَكَةَ عَلَى عَيْنَيَّ وَ عَيْنَيَّ أَخِي ثُمَّ دَعَا بِدَعَاوَاتٍ ثُمَّ شَالَ يَدَهُ فَهَا أَنَا بِأَيْ أُنْتُ وَ اللَّهُ أَنْظَرُ إِلَى الْجَمَلِ عَلَى فَرَسٍ كُلِّ ذَلِكَ بِرَحْمَتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ

Then he^{asws} drew us nearer to him^{asws}. Then he^{asws} passed his^{asws} Blessed hand upon my eyes and the eyes of my brother, and he^{asws} supplication with supplications. Then he^{asws} raised his hand and there I was, by my father, by Allah^{azwj}, looking at the camel upon a (distance of) a Farsakh. All that was due to his^{asws} Blessings, may the Salawaat of Allah^{azwj}.

فَحَلَلْتُ خَرِيطَتِي فَدَفَعْتُ إِلَيْهَا دِينَارَيْنِ بَقِيَّةَ نَفَقَةٍ كَانَتْ مَعِيَ فَتَبَسَّمتُ فِي وَجْهِهِ وَ قَالَتْ مَهْ خَلْفَانَا أَكْرَمَ سَلَفٍ عَلَى خَيْرٍ خَلَفٍ فَنَحْنُ الْيَوْمَ فِي كِفَالَةِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع

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^{asws} Bin Ali^{asws}'.

ثُمَّ قَالَتْ أَعْجِبْ عَلَيَّاهُ قُلْتُ أَجَلٌ قَالَتْ أَتُبَشِّرُ فَقَدْ اسْتَمْسَكَتِ بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا

Then she asked, 'Do you love Ali^{asws}?' I said, 'Yes'. She said, 'Receive glad tidings, for you have adhered with the firmest handhold which there is no crack for it'.³⁹⁹

33- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى بِحَدِيثٍ الْأَسَانِيدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ هُوَ خَارِجٌ مِنَ الْكُوفَةِ فَتَبِعْتُهُ مِنْ وَرَائِهِ حَتَّى إِذَا صَارَ إِلَى جَبَانَةِ الْيَهُودِ فَوَقَفَ فِي وَسْطِهَا وَ نَادَى يَا يَهُودُ يَا يَهُودُ فَأَجَابُوهُ فِي جَوْفِ الْقَمْرِ لَبَّيْكَ لَبَّيْكَ مَطْلَايْخَ يَغْنُونُ بِذَلِكَ يَا سَيِّدَنَا

³⁹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 32

(The book) 'Kanz Al Fawaid' and Taweel Al Ayaat Al Zaahira' – It is reported by the deleted chains, from Jabir Bin Abdullah, may Allah^{azwj} be Pleased with him, who said,

'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!'

فَقَالَ كَيْفَ تَرَوْنَ الْعَذَابَ فَقَالُوا بِعِصْيَانِنَا لَكَ كَهَارُونَ فَتَحْنُ وَ مِنْ عَصَاكَ فِي الْعَذَابِ إِلَى يَوْمِ الْقِيَامَةِ

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'.

ثُمَّ صَاحَ صَيْحَةً كَادَتْ السَّمَاوَاتُ يَنْقَلِبْنَ فَوْقَهُ مَعْثِيًا عَلَى وَجْهِهِ مِنْ هَوْلٍ مَا رَأَيْتُ فَلَمَّا أَفْقَتْ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع- عَلَى سَرِيرٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ عَلَى رَأْسِهِ إِكْلِيلٌ مِنَ الْجَوْهَرِ وَ عَلَيْهِ خُلٌّ خُضْرٌ وَ صُفْرٌ وَ وَجْهُهُ كَدَائِرَةِ الْقَمَرِ

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.

فَقُلْتُ يَا سَيِّدِي هَذَا مُلْكٌ عَظِيمٌ قَالَ نَعَمْ يَا جَابِرُ إِنَّ مُلْكَنَا أَعْظَمُ مِنْ مُلْكِ سُلَيْمَانَ بْنِ دَاوُدَ- وَ سُلْطَانَتَنَا أَعْظَمُ مِنْ سُلْطَانِهِ

I said, 'O my Master^{asws}! 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'.

ثُمَّ رَجَعَ وَ دَخَلْنَا الْكُوفَةَ وَ دَخَلْتُ خَلْفَهُ إِلَى الْمَسْجِدِ فَجَعَلَ يَخْطُو خُطُواتٍ وَ هُوَ يَقُولُ لَا وَ اللَّهُ لَا فَعَلْتُ لَا وَ اللَّهُ لَا كَانَ ذَلِكَ أَبَدًا فَقُلْتُ يَا مَوْلَايَ بِمَنْ تُكَلِّمُ وَ مَنْ تُخَاطِبُ وَ لَيْسَ أَرَى أَحَدًا

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^{asws}! Who are you^{asws} talking with, and whom are you^{asws} addressing, and I cannot see anyone?'

فَقَالَ يَا جَابِرُ كُشِفَ لِي بَرَهُوتٌ فَرَأَيْتُ الْأَوَّلَ وَ الثَّانِيَّ يُعَذَّبَانِ فِي جُوفِ تَابُوتٍ فِي بَرَهُوتٍ فَتَدَايَانِي يَا أَبَا الْحَسَنِ يَا أَمِيرَ الْمُؤْمِنِينَ رُدُّنَا إِلَى الدُّنْيَا نُقَرِّ بِفَضْلِكَ وَ نُقَرِّ بِالْوَلَايَةِ لَكَ فَقُلْتُ لَا وَ اللَّهُ لَا فَعَلْتُ لَا وَ اللَّهُ لَا كَانَ ذَلِكَ أَبَدًا

He^{asws} said: 'O Jabir! (The valley of) Barhoot was uncovered for me^{asws} and I^{asws} 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!'

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ لَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ يَا جَابِرُ وَمَا مِنْ أَحَدٍ خَالَفَ وَصِيَّ نَبِيِّ إِلَّا حَشَرَهُ اللَّهُ أَعْمَى يَتَكَبَّكِبُ فِي عَرَصَاتِ الْقِيَامَةِ.

Then he^{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^{as} of a Prophet^{as} except Allah^{azwj} would Resurrect him blind. He will be groping around in the plains of Qiyamah”.⁴⁰⁰

34- عُيُونُ الْمُعْجَزَاتِ، حَدَّثَ مُحَمَّدُ بْنُ هَمَّامِ الْقَطَّانُ عَنِ الْحَسَنِ بْنِ الْحَلِيمِ عَنْ عَبَّادِ بْنِ صُهَيْبٍ عَنِ الْأَعْمَشِ قَالَ: نَظَرْتُ ذَاتَ يَوْمٍ وَأَنَا فِي الْمَسْجِدِ الْحَرَامِ إِلَى رَجُلٍ كَانَ يُصَلِّي فَأَطَالَ وَ جَلَسَ يَدْعُو بِدُعَاءٍ حَسَنٍ إِلَى أَنْ قَالَ يَا رَبِّ إِنَّ ذَنْبِي عَظِيمٌ وَأَنْتَ أَعْظَمُ مِنْهُ وَلَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلَّا أَنْتَ يَا عَظِيمُ ثُمَّ انْكَبَّ عَلَى الْأَرْضِ يَسْتَغْفِرُ وَيَبْكِي وَيَشْهَقُ فِي بُكَائِهِ

(The book) 'Uyoon Al Mo'jizaat' – It is narrated by Muhammad Bin Hammam Al Qattan, from Al-Hassan Bin Al Haleem, from Abbad Bin Suheyb, from Al Amsh who said,

‘One day I was in the Sacred Masjid and I looked at a man who was praying Salat. He prolonged and sat supplicating with an excellent supplication until he said, ‘O Lord^{azwj}! My sin is great (major) and You^{azwj} are Greater than it, and no one can Forgive the major sin except You^{azwj}, O Almighty!’ Then he devoted to the ground seeking Forgiveness and crying, and he sobbed in his crying.

وَأَنَا أَسْمَعُ وَأُرِيدُ أَنْ يُتِمَّمَ سُجُودُهُ وَيَرْفَعَ رَأْسَهُ وَأُقَابِلُهُ وَأَسْأَلُهُ عَنْ ذَنْبِهِ الْعَظِيمِ فَلَمَّا رَفَعَ رَأْسَهُ أَدْرْتُ إِلَيْهِ وَجْهِي وَ نَظَرْتُ فِي وَجْهِهِ فَإِذَا وَجْهُهُ وَجْهُ كُلِّ وَ [وَبَرُّهُ] وَبَرُّ كُلِّ وَ بَدَنُهُ بَدَنُ إِنْسَانٍ

And I was listening and wanted him to complete his^{asws} Sajdah and raise his head and his words, so I could ask him about his major sin. When he did raise his head, I turned my face towards him and looked into his face, and there, his face was the like face of a dog, his skin was the skin of a dog, and his body was the body of a human being.

فَقُلْتُ لَهُ يَا عَبْدَ اللَّهِ مَا ذَنْبُكَ الَّذِي اسْتَوْجِبْتَ بِهِ أَنْ يُشَوِّهَ اللَّهُ خُلُقَكَ فَقَالَ يَا هَذَا إِنَّ ذَنْبِي عَظِيمٌ وَمَا أَحِبُّ أَنْ يَسْمَعَ بِهِ أَحَدٌ فَمَا زِلْتُ بِهِ إِلَى أَنْ قَالَ كُنْتُ رَجُلًا نَاصِيئًا أُبْغِضُ عَلَيَّ بَنَ أَبِي طَالِبٍ ع وَأُطْهَرُ ذَلِكَ وَلَا أَكْتُمُهُ

I said to him, ‘O servant of Allah^{azwj}! What is your sin by which was obligated that Allah^{azwj} would Transform your physique?’ He said, ‘O you! My sin is big, and I do not like anyone to hear of it’. I did not cease with him until he said, ‘I was a hostile man hating Ali^{asws} Bin Abu Talib^{asws}, and I revealed that and did not conceal it.

فَاجْتَنَزَ بِي ذَاتَ يَوْمٍ رَجُلٌ وَأَنَا أَذْكُرُ أَمِيرَ الْمُؤْمِنِينَ ع بِغَيْرِ الْوَاجِبِ فَقَالَ مَا لَكَ إِنَّ كُنْتُ كَاذِبًا فَلَا أَخْرِجَكَ اللَّهُ مِنَ الدُّنْيَا حَتَّى يُشَوِّهَ بِخُلُقِكَ فَتَكُونَ شُهْرَةً فِي الدُّنْيَا قَبْلَ الْآخِرَةِ

One day a man passed by me and I was mentioning Amir Al-Momineen^{asws} without the obligatory mention. He said, ‘What is the matter with you? If you were a liar, then may Allah^{azwj} not Exit you from the world until He^{azwj} Transforms your physique so you will become renowned (as transformed) in the world before the Hereafter’.

⁴⁰⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 33

فَبِتْ مُعَاثٍ وَ قَدْ حَوَّلَ اللَّهُ وَجْهَ كُلِّبٍ فَنَدِمْتُ عَلَى مَا كَانَ مِنِّي وَ تَبْتُ إِلَى اللَّهِ بِمَا كُنْتُ عَلَيْهِ وَ أَسْأَلُ اللَّهَ الْإِقَالََةَ وَ الْمَغْفِرَةَ

I spent the night healthy, and Allah^{azwj} had Transformed my face as being the face of a dog. I regretted upon what had happened from me, and I am repenting to Allah^{azwj} from what I was upon, and I asked Allah^{azwj} for the Dismissal and the Forgiveness”.

قَالَ الْأَعْمَشُ فَبَيَّتُ مُتَحَيِّرًا أَتَفَكَّرُ فِيهِ وَ فِي كَلَامِهِ وَ كُنْتُ أُحَدِّثُ النَّاسَ بِمَا رَأَيْتُهُ فَكَانَ الْمُصَدِّقُ أَقَلَّ مِنَ الْمُكَذِّبِ.

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

35- كَأ، الكافي علي بن محمد عن علي بن الحسين عن الحسين بن راشد عن المزيعل بن معمر عن دريح المحاربي عن عباية الأسدي عن حبة العري قال: خرجت مع أمير المؤمنين ع إلى الظهر فوقف بوادي السلام كأنه مخاطب لأقوام فقمتم بقيامه حتى أعينتم ثم جلسنا حتى مللنا ثم قمنا حتى نالني مثل ما نالني أولاً ثم جلسنا حتى مللنا

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Ali Bin Al-Hassan, from Al-Husayn Bin Rashid, from Al Murtaajil Bin Moammar, from Zareeh Al Muhariby, from Abaya Al Asady, from Habbat Al Urny who said,

‘I went out with Amir Al-Momineen^{asws} to the backyard (of Al-Kufa) and paused at the valley of peace graveyard. It is as if he^{asws} was addressing a people’. So, I paused at his^{asws} 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.

ثُمَّ قُمْتُ وَ جَمَعْتُ رِدَائِي فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ أَشَقَقْتُ عَلَيْكَ مِنْ طُولِ الْقِيَامِ فَرَأَيْتُ سَاعَةً ثُمَّ طَرَحْتُ الرِّدَاءَ لِيَجْلِسَ عَلَيْهِ فَقَالَ يَا حَبَّةُ إِنَّ هُوَ إِلَّا مُحَادَثَةُ مُؤْمِنٍ أَوْ مُؤَانَسَتُهُ

Then I stood up and gathered by cloak and said, ‘O Amir Al-Momineen^{asws}! I have pitied upon you^{asws} from the prolonged standing, so rest for a while’. Then I dropped the cloak for him^{asws} to be seated upon it. He^{asws} said: ‘O Habbat! It is only a discussion of a Momin or his sympathy’.

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنَّهُمْ لَكَذَلِكَ قَالَ نَعَمْ وَ لَوْ كُشِفَ لَكَ لَرَأَيْتَهُمْ حَلَقًا حَلَقًا مُحْتَبِينَ يَتَحَادَثُونَ فَقُلْتُ أَجْسَامٌ أَمْ أَرْوَاحٌ فَقَالَ أَرْوَاحٌ وَ مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ الْحَقِّي بُوَادِي السَّلَامِ وَ إِنَّهَا لِبُقْعَةٍ مِنْ جَنَّةِ عَدْنٍ.

He (the narrator) said, ‘I said, ‘O Amir Al-Momineen^{asws}! And they are like that?’ He^{asws} 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?’ He^{asws} 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

36- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَجِّ الْبَلَاغَةِ رَوَى عُثْمَانُ بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ حَكِيمِ بْنِ جَبْرِ قَالَ: حَظَبَ عَلِيٌّ ع فَقَالَ فِي حُطْبَتِهِ- أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ لَا يَقُولُهَا أَحَدٌ قَبْلِي وَ لَا بَعْدِي إِلَّا كَذَبَ وَرَثَتِي نَبِيِّ الرَّحْمَةِ وَ نَكَحْتُ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ وَ أَنَا خَاتَمُ الْوَصِيِّينَ

⁴⁰¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 34

⁴⁰² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 35

I (Majlisi) am saying, 'Ibn Abu Al Hadeed said in the commentary of (the book) 'Nahj Al Balagh', '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^{azwj} 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}'.

فَقَالَ رَجُلٌ مِنْ عَبَسَ مَنْ لَا يُحْسِنُ أَنْ يَقُولَ مِثْلَ هَذَا فَلَمْ يَرْجِعْ إِلَى أَهْلِهِ حَتَّى جُنَّ وَ صُرِعَ فَسَأَلُوهُمْ هَلْ رَأَيْتُمْ بِهِ عَرْضاً قَبْلَ هَذَا قَالُوا وَ مَا رَأَيْنَا بِهِ قَبْلَ هَذَا عَرْضاً.

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

37- مهج، مهج الدعوات رُوِيَ عَنْ جَمَاعَةٍ يُسْنِدُونَ الْحَدِيثَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: كُنْتُ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي الطَّوَافِ فِي لَيْلَةٍ دُخِيَ حَقْلَةُ النَّوْرِ وَ قَدْ خَلَا الطَّوَافُ وَ نَامَ الرُّؤَاةُ وَ هَدَّاتِ الْعُيُونُ إِذْ سَمِعَ مُسْتَغِيثاً مُسْتَجِيراً مُتَرَجِّماً بِصَوْتِ حَزِينٍ مِنْ قَلْبٍ مُوجِعٍ وَ هُوَ يَقُولُ

(The book) 'Mahj Al Dawaat' –

It is reported from a group attributing the Hadeeth to Al-Husayn^{asws} Bin Ali^{asws} having said: 'I^{asws} was with Ali^{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),

يَا مَنْ يُجِيبُ دَعَا الْمُضْطَرِّ فِي الظُّلَمِ	يَا كَاشِفَ الضُّرِّ وَ الْبَلَاءِ مَعَ السَّعَمِ
قَدْ نَامَ وَفُذِكَ حَوْلَ الْبَيْتِ وَ انْتَبَهُوا	يَدْعُو وَ عَيْنُكَ يَا قَيُّوْمُ لَمْ تَنَمْ
هَبْ لِي بِخُودِكَ فَضْلَ الْعَفْوِ عَنْ جُرْمِي	يَا مَنْ أَشَارَ إِلَيْهِ الْخَلْقُ فِي الْحَرَمِ
إِنْ كَانَ عَفْوُكَ لَا يَلْقَاهُ دُو سَرَفٍ	فَمَنْ يَجُودُ عَلَى الْعَاصِيْنَ بِالنِّعَمِ

'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})?'

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقَالَ لِي أَبِي يَا أَبَا عَبْدِ اللَّهِ أَسَمِعْتَ الْمُنَادِيَ لِدُنْيَاهِ الْمُسْتَغِيثِ رَبُّهُ فَقُلْتُ نَعَمْ قَدْ سَمِعْتُهُ

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'.

⁴⁰³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 36

فَقَالَ اعْتَبِرْهُ عَسَى أَنْ تَرَاهُ فَمَا زِلْتُ أَخْتَبِطُ فِي طَحْيَاءِ الظَّلَامِ وَ أَتَخَلَّلُ بَيْنَ النَّيَامِ فَلَمَّا صِرْتُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ بَدَا لِي شَخْصٌ مُتَّصِبٌ فَتَأَمَّلْتُهُ فَإِذَا هُوَ قَائِمٌ فَقُلْتُ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الْمُؤْمَرُ الْمُسْتَقِيلُ الْمُسْتَعْفِرُ الْمُسْتَجِيرُ أَحَبُّ إِلَيَّ ابْنُ عَمِّ رَسُولِ اللَّهِ ص

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-Maqam, 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 Allah^{azwj}, the son^{asws} of an uncle^{as} of Rasool-Allah^{saww}!'

فَأَسْرَعَ فِي سُجُودِهِ وَ قُعودِهِ وَ سَلَّمَ فَلَمْ يَتَكَلَّمْ حَتَّى أَشَارَ بِيَدِهِ بِأَنْ تَقْدَمَنِي فَتَقَدَّمْتُهُ فَأَتَيْتُ بِهِ أَمِيرَ الْمُؤْمِنِينَ فَقُلْتُ دُونَكَ هَا هُوَ فَتَنَظَّرَ إِلَيْهِ فَإِذَا هُوَ شَابٌّ حَسَنُ الْوَجْهِ نَقِيُّ الْبَيَاطِ-

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-Momineen^{asws}. I said, 'Here he is!' He^{asws} looked at him and there he was a youth, handsome of face, clean of clothes.

فَقَالَ لَهُ مَنِ الرَّجُلُ فَقَالَ لَهُ مِنْ بَعْضِ الْعَرَبِ فَقَالَ لَهُ مَا خَالُكَ وَمِمَّ بَكَوُوكَ وَ اسْتِغَاثَتُكَ فَقَالَ مَا خَالٌ مَنْ أَخَذَ بِالْعُقُوقِ فَهُوَ فِي ضَيْقٍ أَرْهَنَهُ الْمُصَابُ وَ عَمَرَهُ الْاِثْتِثَابُ فَإِنْ تَابَ فِدَعَاؤُهُ لَا يُسْتَجَابُ

He^{asws} said to him: 'Where is the man from?' He said to him^{asws}, 'From one of the Arabs'. He^{asws} 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'.

فَقَالَ لَهُ عَلِيٌّ ع وَ لَمْ دَاكَ فَقَالَ إِنِّي كُنْتُ مُلْتَهِيًّا فِي الْعَرَبِ بِاللَّغَبِ وَ الطَّرَبِ أُدِيمُ الْعِصْيَانَ فِي رَجَبٍ وَ شَعْبَانَ وَ مَا أُرَاقِبُ الرَّحْمَنَ وَ كَانَ لِي وَالِدٌ شَفِيقٌ رَفِيقٌ يُحَذِّرُنِي مَصَارِعَ الْحَدَثَانِ وَ يُخَوِّفُنِي الْعِقَابَ بِالْبَيْرَانِ وَ يَقُولُ كَمْ ضَحَّ مِنْكَ النَّهَارُ وَ الظَّلَامُ وَ اللَّيَالِي وَ الْأَيَّامُ وَ الشُّهُورُ وَ الْأَعْوَامُ وَ الْمَلَائِكَةُ الْكَرَامُ

Ali^{asws} 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'.

وَ كَانَ إِذَا أَلَحَّ عَلَيَّ بِالْوَعْظِ زَجَرْتُهُ وَ انْتَهَرْتُهُ وَ وَثَبْتُ عَلَيْهِ وَ ضَرَبْتُهُ فَعَمَدْتُ يَوْمًا إِلَى شَيْءٍ مِنَ الْوَرَقِ وَ كَانَتْ فِي الْحَيَاءِ فَدَهَبْتُ لِاحْتِدَاها وَ أَصْرَفْتُهَا فِيمَا كُنْتُ عَلَيْهِ فَمَآعَنِي عَنْ أَحَدِهَا فَأَوْجَعْتُهُ ضَرْبًا وَ لَوِثْتُ يَدَهُ وَ أَخَذْتُهَا وَ مَضَيْتُ فَأَوْمَأَ بِيَدِهِ إِلَى رُكْبَتِي يُرِيدُ النُّهُوضَ مِنْ مَكَانِهِ ذَلِكَ فَلَمْ يُطِيقْ يُحَرِّكُهَا مِنْ شِدَّةِ الْوَجَعِ وَ الْأَلَمِ

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.

ثُمَّ خَلَفَ بِاللَّهِ لِيَقْدَمَ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَيَسْتَغْدِي اللَّهَ عَلَيَّ فَصَامَ أَسَابِيعَ وَ صَلَّى رَكَعَاتٍ وَ دَعَا وَ خَرَجَ مُتَوَجِّهًا عَلَى عِيْرَانِهِ يَنْقَطِعُ بِالسَّيْرِ عَرْضَ الْفَلَاحِ وَ يَطْوِي الْأَوْدِيَةَ وَ يَغْلُو الْجِبَالَ حَتَّى قَدِمَ مَكَّةَ يَوْمَ الْحَجِّ الْأَكْبَرِ فَتَزَلَّ عَنْ رَاحِلَتِهِ وَ أَقْبَلَ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَسَعَى وَ طَافَ بِهِ وَ تَعَلَّقَ بِأَسْتَارِهِ وَ ابْتَهَلَ بِدُعَائِهِ

Then he swore by Allah^{azwj} that he would go to the Sacred House of Allah^{azwj} and Prepare Allah^{azwj} 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 Allah^{azwj}, and performed Sae'e and Tawaaf with it, and he held the curtains and pleaded with his supplication.

قَالَ فَوَ الَّذِي سَمَكَ السَّمَاءَ وَ أَنْتَبَعَ الْمَاءَ مَا اسْتَنْتَمَ دُعَاؤُهُ حَتَّى نَزَلَ بِي مَا تَرَى ثُمَّ كَشَفَ عَنْ يَمِينِهِ فَإِذَا بِجَانِبِهِ قَدْ شَلَّ فَأَنَا مُنْذُ ثَلَاثِ سِنِينَ أَطْلُبُ إِلَيْهِ أَنْ يَدْعُو لِي فِي الْمَوْضِعِ الَّذِي دَعَا بِهِ عَلَيَّ فَلَمْ يُجِبْنِي حَتَّى إِذَا كَانَ الْعَامُ أَنْعَمَ عَلَيَّ

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.

فَخَرَجْتُ بِهِ عَلَى نَاقَةٍ عُشْرَاءُ أَجْدُ السَّيْرِ حَتَّى إِذَا كُنَّا عَلَى الْأَرَاكِ وَ حَطَمَةَ وَادِي السَّبْيَاكِ نَفَرَ طَائِرٌ فِي اللَّيْلِ فَتَفَرَّتْ مِنْهَا النَّاقَةُ الَّتِي كَانَ عَلَيْهَا فَأَلْقَتْهُ إِلَى قَرَارِ الْوَادِي فَارْقَضَ بَيْنَ الْحَجَرَيْنِ فَقَبِرْتُهُ هُنَاكَ وَ أَعْظَمُ مِنْ ذَلِكَ أَنِّي لَا أَعْرِفُ إِلَّا الْمَأْخُودَ بِدَعْوَةِ أَبِيهِ

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'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَتَاكَ الْعَوْتُ أَتَاكَ الْعَوْتُ أَمْ لَا أَعْلَمُكَ دُعَاءَ عَلَمَنِيهِ رَسُولُ اللَّهِ ص وَ فِيهِ اسْمُ اللَّهِ الْأَكْبَرِ الْأَعْظَمِ الْأَكْرَمِ الَّذِي يُجِيبُ بِهِ مَنْ دَعَاهُ وَ يُعْطِي بِهِ مَنْ سَأَلَهُ وَ يُفَرِّجُ بِهِ الْهَمَّ وَ يَكْشِفُ بِهِ الْكَرْبَ وَ يَذْهَبُ بِهِ الْعَمَمُ وَ يَبْرِئُ بِهِ السُّعْمَ وَ يَجْبِرُ بِهِ الْكَسِيرَ وَ يُغْنِي بِهِ الْفَقِيرَ وَ يَقْضِي بِهِ الدَّيْنَ وَ يَرُدُّ بِهِ الْعَيْنَ وَ يَغْفِرُ بِهِ الذُّنُوبَ وَ يَسْتُرُ بِهِ الْعُيُوبَ إِلَى آخِرِ مَا ذَكَرَهُ ع فِي فَضْلِهِ

Amir Al-Momineen^{asws} said: 'The relief will come to you! The relief will come to you! Shall I teach you a supplication Rasool-Allah^{saww} had taught me^{asws}, and in it is the Greatest Name, the Magnificent, the Benevolent which He^{azwj} 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.

قَالَ الْحُسَيْنُ ع فَكَانَ سُؤْرِي بِفَائِدَةِ الدُّعَاءِ أَشَدَّ مِنْ سُؤْرِ الرَّجُلِ بِعَافِيَتِهِ

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’.

ثُمَّ ذَكَرَ الدُّعَاءَ عَلَى مَا سَيَأْتِي فِي كِتَابِهِ

Then he^{asws} mentioned the supplication upon what I (Majlisi) shall be coming with it in its book (of supplications).

ثُمَّ قَالَ لَلْفَتَى إِذَا كَانَتِ اللَّيْلَةُ الْعَاشِرَةُ فَادْعُ وَ اثْبِتِي مِنْ غَدٍ بِالْخَيْرِ

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’.

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ أَخَذَ الْفَتَى الْكِتَابَ وَ مَضَى فَلَمَّا كَانَ مِنْ غَدٍ مَا أَصْبَحْنَا حَسَنًا حَتَّى أَتَى الْفَتَى إِلَيْنَا سَلِيمًا مُعَافًى وَ الْكِتَابُ بِيَدِهِ وَ هُوَ يَقُولُ هَذَا وَ اللَّهُ الْأَسْمُ الْأَعْظَمُ اسْتَجِيبَ لِي وَ رَبِّ الْكَعْبَةِ

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!’

قَالَ لَهُ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ حَدَّثَنِي قَالَ لَمَّا هَدَّاتِ الْعُيُونُ بِالرُّقَادِ وَ اسْتَخْلَكَ جَلْبَابُ اللَّيْلِ رَفَعْتُ يَدَيَّ بِالْكِتَابِ وَ دَعَوْتُ اللَّهَ بِحَقِّهِ مَرَارًا فَأُجِبْتُ فِي الثَّانِيَةِ حَسْبُكَ فَقَدْ دَعَوْتُ اللَّهَ بِاسْمِهِ الْأَعْظَمِ

Ali^{asws} said to him: ‘Narrated to me^{asws}!’ 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’.

ثُمَّ اضْطَجَعْتُ فَرَأَيْتُ رَسُولَ اللَّهِ ص فِي مَنَامِي وَ قَدْ مَسَحَ يَدَهُ الشَّرِيفَةَ عَلَيَّ وَ هُوَ يَقُولُ احْتَفِظْ بِاللَّهِ الْعَظِيمِ فَإِنَّكَ عَلَى خَيْرٍ فَأَنْتَبَهُتُ مُعَافًى كَمَا تَرَى فَجَزَاكَ اللَّهُ خَيْرًا.

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”.⁴⁰⁴

⁴⁰⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 37

38- ختص، الإختصاص خص، منتخب البصائر من كتاب البصائر لسعد بن عبد الله عن عباد بن سليمان عن أبيه عن عثمة بن أسلم عن معاوية بن عمار قال: دخل أبو بكر على أمير المؤمنين ع فقال له إن رسول الله ص لم يحدث إلينا في أمرك شيئاً - بعد أيام الولاية في الغدير - وأنا أشهد أنك مؤلفي مقرب بذلك وقد سلمت عليك على عهد رسول الله ص بإمرة المؤمنين

(The book) 'Al Ikhtisas', (and) 'Muntakhab Al Basaair', from the book 'Al Basaair' of Sa'ad Bin Abdullah, from Abbad Bin Suleyman, from his father, from Aysam Bin Aslam, from Muawiya Bin Ammar who said,

'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',

و أخبرنا رسول الله ص أنك وصيه و وارثه و خليفته في أهله و نسائه و أنك وارثه و ميراثه قد صار إليك و لم يُخبرنا أنك خليفته في أمته من بعده و لا جرم لي فيما بيني و بينك و لا ذنب لنا فيما بيننا و بين الله تعالى

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'.

فقال له علي ع إن أرى أنك رسول الله ص حتى يُخبرك بأبي أولى بالأمر الذي أنت فيه منك و أنك إن لم تغزل نفسك عنه فقد خالفت الله و رسوله ص فقال إن أرى نبي حتى يُخبرني بعض هذا اكتفيت به

Ali^{asws} said to him: 'If I^{asws} were to show you Rasool-Allah^{azwj} until he^{saww} 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^{azwj} Rasool?' He said, 'If I were to see him^{saww} until he^{saww} informs me with part of this, I shall suffice with it'.

فقال ع فتلقاني إذا صليت المغرب حتى أرىك قال فرجع إليه بعد المغرب فأخذ بيده و أخرجه إلى مسجد قباء فإذا هو برسول الله ص جالس في القبلة

He^{asws} said: 'Meet me when you have prayed Al-Maghrib Salat until I^{asws} show him^{saww} (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.

فقال له يا فلان وثبت على مولاي علي ع و جلست مجلسه و هو مجلس النبوة لا يستحقه غيره لأنه وصي و خليفتي فبذت أمري و خالفت ما فُتنت لك و تعرضت لسخط الله و سخطي فانزع هذا البزبال الذي تسربلته بغير حق و لا أنت من أهله و إلا فمؤعدك النار

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!'

قَالَ فَخَرَجَ مَدْعُورًا لِيَسْلِمَ الْأَمْرَ إِلَيْهِ وَ انْطَلَقَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ

He (the narrator) said, 'He went out fearful, to submit the command to him^{asws}, and Amir Al-Momineen^{asws} went.

فَحَدَّثَ سَلْمَانَ بِمَا كَانَ جَرَى فَقَالَ لَهُ سَلْمَانُ لِيُبَيِّنَ هَذَا الْحَدِيثَ لِصَاحِبِهِ وَ لِيُبَيِّرَهُ بِالْحَقِّ فَضَحِكَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ أَمَا إِنَّهُ سَيُخْبِرُهُ وَ لَيَمْنَعُهُ إِنْ هُمْ بِأَنْ يَفْعَلَ

Salman^{ra} narrated with what had happened (and) flowed. Salman^{ra} said to him^{asws}, 'He will manifest this Hadeeth to his companion (Umar) and inform him with the news'. Amir Al-Momineen^{asws} laughed and said: 'But if he does inform him, and he (Umar) will prevent him if he thinks of doing it'.

ثُمَّ قَالَ لَا وَ اللَّهُ لَا يَذْكُرَانِ ذَلِكَ أَبَدًا حَتَّى يَمُوتَا

Then he^{asws} said: 'No, by Allah^{azwj}! These two will not be mentioning it, ever until they are dead'.

قَالَ فَلَقِيَ صَاحِبَهُ فَحَدَّثَهُ بِالْحَدِيثِ كُلِّهِ فَقَالَ لَهُ مَا أَضْعَفَ رَأْيَكَ وَ أَخْوَزَ قَلْبَكَ أَمَا تَعْلَمُ أَنَّ ذَلِكَ مِنْ بَعْضِ سِحْرِ ابْنِ أَبِي كَبْشَةَ أَوْ نَسِيتَ سِحْرَ بَنِي هَاشِمٍ فَأَقِمَّ عَلَى مَا أَنْتَ عَلَيْهِ.

He (Salman^{ra}) 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^{saww})! Have you forgotten the sorcery of the Clan of Hashim^{as}? Stay put on what you are upon!'”⁴⁰⁵

39- ختص، الإختصاص أحمد بن محمد بن عيسى عن علي بن الحكم عن خالد بن ماذي القلانيسي و محمد بن حماد عن محمد بن خالد الطيالسي عن أبيه عن أبي عبد الله ع قال: لَمَّا اسْتَخْلَفَ أَبُو بَكْرٍ أَقْبَلَ عُمَرُ عَلَى عَلِيٍّ ع فَقَالَ لَهُ أَمَا عَلِمْتَ أَنَّ أَبَا بَكْرٍ قَدْ اسْتَخْلَفَ فَقَالَ لَهُ عَلِيٌّ ع فَمَنْ جَعَلَهُ كَذَلِكَ قَالَ الْمُسْلِمُونَ رَضُوا بِذَلِكَ

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Khalid Bin Maddi Al Qalanasy, and Muhammad Bin Hammad, from Muhammad Bin Khalid Al Tayalasy, from his father,

'From Abu Abdullah^{asws} having said: 'When Abu Bakr became caliph, Umar came to Ali^{asws} and said to him^{asws}, 'Don't you^{asws} know that Abu Bakr has become caliph?' Ali^{asws} said to him: 'Who made him to be like that?' He said, 'The Muslims agreed with that'.

فَقَالَ لَهُ عَلِيٌّ ع وَ اللَّهُ لَا أَسْرِعَ مَا خَالَفُوا رَسُولَ اللَّهِ ص وَ نَقَضُوا عَهْدَهُ وَ لَقَدْ سَمَّوْهُ بِغَيْرِ اسْمِهِ وَ اللَّهُ مَا اسْتَخْلَفَهُ رَسُولُ اللَّهِ ص

Ali^{asws} said to him: 'By Allah^{azwj}! How quickly they have opposed Rasool-Allah^{saww} and have broken his^{saww} pact, and they have named him (Abu Bakr) with other than his name (Emir of the Momineen). By Allah^{azwj}! Rasool-Allah^{saww} did not make him to be the caliph!'

⁴⁰⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 38

فَقَالَ عُمَرُ مَا تَزَالُ تُكَذِّبُ عَلَى رَسُولِ اللَّهِ ص فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ فَقَالَ لَهُ انْطَلِقْ بِنَا يَا عُمَرُ لَتَعْلَمَ أَتَيْنَا الْكَذَّابَ عَلَى رَسُولِ اللَّهِ ص فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ

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'.

فَانْطَلَقَ مَعَهُ حَتَّى أَتَى الْقَبْرَ إِذَا كَفَّ فِيهَا مَكْتُوبٌ أَكْفَرْتَ يَا عُمَرُ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْقَةٍ ثُمَّ سَوَّاكَ رَجُلًا

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?'

فَقَالَ لَهُ عَلِيُّ ع أَرْضَيْتَ وَ اللَّهُ لَقَدْ فَضَحَكَ اللَّهُ فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ.

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

⁴⁰⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 110 H 39

باب 111 ما ظهر من معجزاته في استنطاق الحيوانات و انقيادها له صلوات الله عليه

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

1- ص، قصص الأنبياء عليهم السلام الصدوق عن الحسن بن محمد بن سعيد عن فُرَاتِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ فَطْرُبِ بْنِ عَلِيٍّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ ذَاتَ يَوْمٍ عِنْدَ النَّبِيِّ ص إِذْ أَقْبَلَ أَعْرَابِيٌّ عَلَى نَاقَةٍ لَهُ فَسَلَّمَ ثُمَّ قَالَ أُبْكُمُ مُحَمَّدًا فَأَوْمَى إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَمَّا فِي بَطْنِ نَاقَتِي حَتَّى أَعْلَمَ أَنَّ الَّذِي جِئْتُ بِهِ حَقٌّ وَ أَوْمِنَ بِإِلَهِكَ وَ أَتَّبِعَكَ

(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^{ra} having said, 'One day I^{ra} was in the presence of the Prophet^{saww} when a Bedouin came upon a she-camel of his. He greeted, then said, 'Which one of you is Muhammad^{saww}? So, I gestured towards Rasool-Allah^{saww}. He said, 'O Muhammad^{saww}! Inform me about what is in the belly of my camel until I know that which you^{saww} have come with is true and I can believe in your^{saww} God^{azwj} and follow you^{saww}'.

فَالْتَفَتَ النَّبِيُّ ص فَقَالَ حَبِيبِي عَلَيَّ يَدُكَ فَأَخَذَ عَلَيَّ بِحِطَامِ النَّاقَةِ ثُمَّ مَسَحَ يَدَهُ عَلَى نَحْرِهَا ثُمَّ رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ بِإِسْمَائِكَ الْحُسْنَى وَ بِكَلِمَاتِكَ التَّامَّاتِ لَمَّا أَنْطَقْتَ هَذِهِ النَّاقَةَ حَتَّى تُخْبِرَنَا بِمَا فِي بَطْنِهَا-

The Prophet^{saww} turned and said, 'My^{saww} beloved Ali^{asws} will point you (upon it)'. Ali^{asws} grabbed a rein of the she-camel, then caressed upon its throat, then raised his^{asws} eyes towards the sky and said: 'O Allah^{azwj}! I^{asws} ask You^{azwj} by the right of Muhammad^{saww} and People^{asws} of his^{saww} Household, and by Your^{azwj} Beautiful Name, and by Your^{azwj} Complete Word, Cause the she-camel to speak until it informs us with what is in its belly!'

فَإِذَا النَّاقَةُ قَدِ التَّفَتَتْ إِلَى عَلِيٍّ ع وَ هِيَ تَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ رَكِبَنِي يَوْمًا وَ هُوَ يُرِيدُ زِيَارَةَ ابْنِ عَمِّ لَهُ وَ وَقَعَنِي فَأَنَا حَامِلٌ مِنْهُ

The she-camel had turned towards Ali^{asws} and it was saying, 'O Amir Al-Momineen^{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'.

فَقَالَ الْأَعْرَابِيُّ وَجَّحَكُمْ النَّبِيُّ هَذَا أَمْ هَذَا فَقِيلَ هَذَا النَّبِيُّ وَ هَذَا أَخُوهُ وَ ابْنُ عَمِّهِ

The Bedouin said, 'Woe be unto you all! Is this one the Prophet^{saww} of this one?' It was said, 'This is the Prophet^{saww} and this is his^{saww} brother^{asws} and son^{asws} of his^{saww} uncle^{as}'.

فَقَالَ الْأَعْرَابِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ سَأَلَ النَّبِيَّ ص أَنْ يَسْأَلَ اللَّهَ تَعَالَى عَزَّ وَ عَلَا أَنْ يَكْفِيَهُ مَا فِي بَطْنِ نَاقَتِهِ فَكَفَاهُ وَ حَسَنَ إِسْلَامُهُ.

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

قال الراوندي ليس في العادة أن تحمل الناقة من الإنسان و لكن الله جل ثناؤه قلب العادة في ذلك دلالة لنبيه ص على أنه يجوز أن يكون نطفة الرجل على هيأتها في بطن الناقة حينئذ و لم تصر علقه بعد و إنما أنطقها الله تعالى عز و علا ليعلم به صدق رسول الله ص.

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'.

2- يج، الخرائج و الجرائح رُوِيَ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ ع يَخْطُبُ بِالْكُوفَةِ عَلَى الْمِنْبَرِ إِذْ نَظَرَ إِلَى زَاوِيَةِ الْمَسْجِدِ فَقَالَ يَا قَنْبَرُ اثْنِي بِنَا فِي ذَلِكَ الْجُحْرِ فَإِذَا هُوَ بِأَرْقَطٍ حَيَّةٍ بِأَحْسَنِ مَا يَكُونُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Haris Al Awr who said,

'While Amir Al-Momineen^{asws} was addressing at Al-Kufa upon the pulpit when he^{asws} looked at a corner of the Masjid. He^{asws} said: 'O Qanbar! Come to me^{asws} with whatever is in that hole'. There he was with the most spotted of snakes as beautiful what could be.

فَأَقْبَلَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَجَعَلَ يُسَارُهُ ثُمَّ انْصَرَفَ إِلَى الْجُحْرِ فَتَعَجَّبَ النَّاسُ قَالُوا وَ مَا لَنَا لَا نَعَجِبُ قَالَ تَرَوْنَ هَذِهِ الْحَيَّةَ بَايَعَتْ رَسُولَ اللَّهِ ص عَلَى السَّمْعِ وَ الطَّاعَةِ فَمِنْكُمْ مَنْ يَسْمَعُ وَ مِنْكُمْ مَنْ لَا يَسْمَعُ وَ لَا يُطِيعُ

It came to Amir Al-Momineen^{asws} and went on to hold a secret conversation with him^{asws}, then it left to go to the hole. The people were astounded. They said, 'And why should we not be surprised?' He^{asws} said: 'Do you see this snake? It had pledged allegiance to Rasool-Allah^{saww} upon the listening and obeying. From you all there is one who listens and from you there is one who does not listen and does not obey'.

قَالَ الْحَارِثُ فَكُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فِي كُنَاسَةٍ إِذْ أَقْبَلَ أَسَدٌ تَهْوِي مِنَ الْبَرِّ فَتَقَضَّضْنَا مِنْ حَوْلِهِ وَ جَاءَ الْأَسَدُ حَتَّى قَامَ بَيْنَ يَدَيْهِ وَ وَضَعَ يَدَيْهِ عَلَى بَيْنِ أُذُنَيْهِ فَقَالَ لَهُ عَلِيُّ ع انْجِعْ بِإِذْنِ اللَّهِ وَ لَا تَدْخُلِ الْمَجْرَةَ بَعْدَ الْيَوْمِ وَ أْبْلِغِ السَّبَاعَ عَنِّي.

Al-Haris said, 'We were with Amir Al-Momineen^{asws} in Kunasah (a place) when a lion came and inclined towards the wheat. We trembled from its terror, and the lion came until it stood in front of him^{asws} and placed its hand upon between his^{asws} ears. Ali^{asws} said to it: 'Return, by the Permission Allah^{azwj}, and do not enter the chamber after today, and deliver to the lions on my^{asws} behalf".⁴⁰⁸

⁴⁰⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 1

⁴⁰⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 2

3- يج، الخرائج و الجرائح رُوِيَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ بَعْضِ الْكُوفِيِّينَ قَالَ: دَخَلَ أَسَدُ الْكُوفَةِ فَقَالَ دُلُّونِي عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَدَهَبُوا مَعَهُ فَدَلُّوهُ عَلَيْهِ فَلَمَّا نَظَرَ إِلَيْهِ الْأَسَدُ مَضَى نَحْوَهُ يَلُودُ بِهِ وَ يَتَبَصَّبُ إِلَيْهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ahmad Bin Abu Abdullah Al Barqy, from one of the people of Al Kufa who said,

'A lion entered Al-Kufa. It said, 'Point me to Amir Al-Momineen^{asws}'. They went with it and pointed to him^{asws}. When it looked at him^{asws}, the lion went towards him seeking shelter with him^{asws} and pleading to him^{asws}.

فَمَسَحَ عَلَى ظَهْرِهِ ثُمَّ قَالَ لَهُ الْخُرْجُ فَنَكَسَ الْأَسَدُ رَأْسَهُ وَ نَبَذَ ذَنْبَهُ عَلَى الْأَرْضِ وَ لَا يَلْتَفِتُ يَمِينًا وَ لَا شِمَالًا حَتَّى خَرَجَ مِنْهَا.

He^{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".⁴⁰⁹

4- ب، قرب الإسناد مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَعَ عَلِيٌّ ع حُفَّهُ بِلَيْلٍ لِيَتَوَضَّأَ فَبَعَثَ اللَّهُ طَائِرًا فَأَخَذَ أَحَدَ الْحُفَّيْنِ فَجَعَلَ عَلِيٌّ ع يَتَّبِعُ الطَّيْرَ وَ هُوَ يَطِيرُ حَتَّى أَضَاءَ لَهُ الصُّبْحُ ثُمَّ أَلْقَى الْحُفَّ فَإِذَا حَيَّةٌ سَوْدَاءُ تَنْسَابُ مِنَ الْحُفِّ.

(The book) 'Qurb Al Asnaad' – Muhammad Bin Abdul Hameed, from Abu Jameela,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} took off his^{asws} shoes at night to perform wud'u. Allah^{azwj} Sent a bird and it seized one of the two shoes. Ali^{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".⁴¹⁰

5- شف، كشف اليقين مِنْ كِتَابِ الْأَرْبَعِينَ لِمُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي الْقَوَارِسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّطِيفِ بِشِيرَازَ عَنِ الْكِيَادَارِ بْنِ يُوسُفَ الدَّيْلَمِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ النَّبْرِيزِيِّ عَنْ دَانِيَالِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي الرَّايَاتِ بْنِ أَحْمَدَ الْبَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ السَّيْرَاوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْمَهْرُوفَانِيِّ الْمُؤَدَّبِ عَنْ سَبِيبِ بْنِ سُلَيْمَانَ الْعَنْوِيِّ عَنِ الْعَامُونِ بْنِ مُحَمَّدٍ الصَّبِيِّ عَنْ مُسْلِمٍ بْنِ أَحْمَدَ عَنِ ابْنِ أَبِي مُسْلِمٍ السَّمَّانِ عَنْ حَبَّةَ بِنْتِ زُرَيْقٍ مِنْ بَعْضِ حَشَمِ الْحُفَيْيَةِ قَالَتْ حَدَّثَنِي زَوْجِي مُنْقِدُ بْنُ الْأُبَيْعِ الْأَسَدِيُّ أَخَذَ حَوَاصِ عَلِيٍّ ع قَالَ: كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْبَيْتِ مِنْ شَعْبَانَ وَ هُوَ يُرِيدُ مَوْضِعًا لَهُ كَانَ يَأْوِي فِيهِ بِاللَّيْلِ وَ أَنَا مَعَهُ حَتَّى أَتَى الْمَوْضِعَ فَتَرَّلَ عَنْ بَعْضِهِ وَ رَفَعَتْ عَنْ أُذُنَيْهَا وَ جَذَبَنِي

(The book) 'Kashf Al Yaqeen', from the book 'Al Arbaeen' of Muhammad Bin Muslim Bin Abu Al Fawaris, from Muhammad Bin Abdul Lateef at Shiraz, from Al Kaydar Bin Yusuf Al Daylami, from Mahmoud Bin Al Tabrezi, from Daniel Bin Ibrahim, from Abu Al Rayyalt Bin Ahmad Al Bazzaz, from Abu Abdullah Al Sayrafi, from Abu Abdullah Al Mahroufani Al Mowrid, from Sabeeb Bin Suleyman Al Ghanawy, from Al Amount Bin Muhammad Al Sayni, from Muslim Bin Ahmad, from Ibn Abu Muslim Al Samman, from Habbah Bint Zureyq, from Al Hafiyah she said, 'It is narrated to me by my husband Munqid Bin Al Abqa'a Al Asady,

'One of the special ones of Ali^{asws} said, 'I was with Amir Al-Momineen^{asws} in the middle of Shaban and he^{asws} was intending a place of his^{asws} he^{asws} used to shelter in it for the night, and I was with him^{asws} until he^{asws} came to the place. He^{asws} descended from his^{asws} mule and brayed and it pulled me.

⁴⁰⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 3

⁴¹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 4

فَحَسَّ بِذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ مَا وَرَاءَكَ فَقُلْتُ فِدَاكَ أَبِي وَ أُمِّي الْبَعْلَةُ تَنْظُرُ شَيْئاً وَ قَدْ شَخَصَتْ إِلَيْهِ وَ تُحْمِجُمُ وَ لَا أَدْرِي مَاذَا دَهَاها

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'.

فَنَظَرَ أَمِيرُ الْمُؤْمِنِينَ إِلَى سَوَادٍ فَقَالَ سُبُعٌ وَ رَبِّ الْكَعْبَةِ فَقَامَ مِنْ مَحْرَابِهِ مُتَقَلِّداً سَيْفَهُ فَجَعَلَ يَخْطُو ثُمَّ قَالَ صَاحَ بِهِ قِفَ فَخَفَّ السَّبُعُ وَ وَقَفَ فَعِنْدَهَا اسْتَقَرَّتِ الْبَعْلَةُ

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.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا لَيْثُ أَمَا عَلِمْتَ أَنِّي اللَّيْثُ وَ أَنِّي الصِّرْعَامُ وَ الْقُسُورُ وَ الْحَيْدَرُ ثُمَّ قَالَ مَا جَاءَ بِكَ أَيُّهَا اللَّيْثُ ثُمَّ قَالَ اللَّهُمَّ أَنْطِقْ لِسَانَهُ

Amir Al-Momineen^{asws} said: 'O lion! Don't you know that I^{asws} am 'Al-Lays' (The rigid lion), and I^{asws} am 'Al-Zirgham' (The powerful lion), and 'Al-Qaswara' (The ferocious lion), and 'Al-Haydar' (The piercing lion)?' Then he^{asws} said: 'What have you come for, O lion?' Then he^{asws} said: 'O Allah^{azwj}! Cause its tongue to speak!'

فَقَالَ السَّبُعُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ يَا خَيْرَ الْوَصِيِّينَ وَ يَا وَارِثَ عِلْمِ النَّبِيِّينَ وَ يَا مُفَرِّقَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ مَا افْتَرَسْتُ مِنْذُ سَبْعِ شَيْئاً وَ قَدْ أَضَرَ بِي الْجُوعُ وَ رَأَيْتُكُمْ مِنْ مَسَافَةٍ فَرَسَخَيْنِ فَدَنَوْتُ مِنْكُمْ وَ قُلْتُ أَذْهَبُ وَ أَنْظُرُ مَا هَؤُلَاءِ الْقَوْمُ وَ مَنْ هُمْ فَإِنْ كَانَ بِيهِمْ لِي مَقْدَرَةٌ وَ يَكُونُ لِي فِيهِمْ فَرِيْسَةٌ

The lion said, 'O Amir Al-Momineen^{asws}! And O best of the successors^{as}! And O inheritor of knowledge of the Prophets^{as}! 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'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مُجِيباً لَهُ أَيُّهَا اللَّيْثُ أَمَا عَلِمْتَ أَنِّي عَلِيٌّ أَبُو الْأَشْبَابِ [الْأَشْبَالِ] الْأَحَدَ الْعَشَرَ بَرَاتِنِي أَمَلْتُ مِنْ مَخَالِيكَ وَ إِنْ أَخْبَيْتَ أَرَيْتُكَ ثُمَّ امْتَدَّ السَّبُعُ بَيْنَ يَدَيْهِ وَ جَعَلَ يَمْسَحُ يَدَهُ عَلَى هَامَتِهِ وَ يَقُولُ مَا جَاءَ بِكَ يَا لَيْثُ أَنْتَ كُلُّبُ اللَّهِ فِي أَرْضِهِ

Amir Al-Momineen^{asws} said answering to it: 'O you lion! Don't you know that I^{asws} am Ali^{asws}, father^{asws} of the eleven cubs (Imams^{asws})? My^{asws} claws are better than yours, and I^{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^{azwj} earth'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ الْجُوعُ الْجُوعُ قَالَ فَقَالَ اللَّهُمَّ إِنَّهُ يُرْزَقُ بِقَدْرِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

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!'

قَالَ فَالْتَمَعْتُ فَإِذَا بِالْأَسَدِ يَأْكُلُ شَيْئاً كَهَيْئَةِ الْجَمَلِ حَتَّى أَتَى عَلَيْهِ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ مَا نَأْكُلُ نَحْنُ مَعَاشِرَ السَّبَاعِ رَجُلًا يُحِبُّكَ وَ يُحِبُّ عِزَّتَكَ فَإِنَّ خَالِي أَكَلَ فَلَانًا وَ نَحْنُ أَهْلُ بَيْتٍ نَنْتَحِلُ مَحَبَّةَ الْهَاشِمِيِّ وَ عِزَّتِهِ

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-Momineen^{asws}! By Allah^{azwj}! We, the community of lions, will not eat any man who loves you^{asws} and loves your^{asws} family^{asws}, for my maternal uncle had eaten so and so, and we are a family which claims the love of the Hashemites and their families'.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا السَّبُعُ أَينَ تَأْوِي وَ أَينَ تَكُونُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي مُسَلِّطٌ عَلَى كِلَابِ أَهْلِ الشَّامِ وَ كَذَلِكَ أَهْلُ بَيْتِي وَ هُمْ فَرِسْتُنَا وَ نَحْنُ نَأْوِي الْبَيْلَ

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.

قَالَ فَمَا جَاءَ بِكَ إِلَى الْكُوفَةِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَتَيْتُ الْحِجَازَ فَلَمْ أَصَادِفْ شَيْئاً وَ أَنَا فِي هَذِهِ الْبَرِّيَّةِ وَ الْغَيَافِ الَّتِي لَا مَاءَ فِيهَا وَ لَا خَيْرٌ مَوْضِعِي هَذَا وَ إِنِّي لَمُنْصَرِفٌ مِنْ لَيْلَتِي هَذِهِ إِلَى رَجُلٍ يُقَالُ لَهُ سِنَانُ بْنُ وَابِلٍ فَيَمَنْ أَفَلَتُ مِنْ حَرْبٍ صَغِيرٍ يَنْزِلُ الْقَادِسِيَّةَ وَ هُوَ رِزْقِي فِي لَيْلَتِي هَذِهِ وَ إِنَّهُ مِنْ أَهْلِ الشَّامِ وَ أَنَا إِلَيْهِ مُتَوَجِّهٌ

He^{asws} 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'.

ثُمَّ قَامَ مِنْ بَيْنِ يَدَيِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لِي مِمَّ تَعَجَّبْتَ هَذَا أَعَجَبَ مِنْ [أَمْ] الشَّمْسُ أَمْ الْعَيْنُ أَمْ الْكَوَاكِبُ أَمْ سَائِرُ ذَلِكَ فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ أَحْبَبْتُ أَنْ أُرَى النَّاسَ مِمَّا عَلَّمَنِي رَسُولُ اللَّهِ ص مِنَ الْآيَاتِ وَ الْعَجَائِبِ لَكَانُوا يَرْجِعُونَ كُفَّارًا

Then it stood from being in front of Amir Al-Momineen^{asws}. He^{asws} 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 One^{azwj} Who Split the seed and Formed the person! If I^{asws} love to show the people, from what Rasool-Allah^{saww} has taught me^{asws}, from the Signs and the miracles and the wonders, they would be returning to be Kafirs'.

ثُمَّ رَجَعَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مُسْتَقَرِّهِ وَ وَجَّهَنِي إِلَى الْقَادِسِيَّةِ فَكَبَيْتُ مِنْ لَيْلَتِي فَوَافَيْتُ الْقَادِسِيَّةَ قَبْلَ أَنْ يُقِيمَ الْمُؤَدُّنُ الْإِقَامَةَ فَسَمِعْتُ النَّاسَ يَقُولُونَ افْتَرَسَ سِنَانُ السَّبُعِ فَأَتَيْتُهُ فَيَمَنْ أَنَاهُ يَنْظُرُ إِلَيْهِ - فَمَا تَرَكَ الْأَسَدُ إِلَّا رَأْسَهُ وَ بَعْضَ أَعْضَائِهِ مِثْلَ أَطْرَافِ الْأَصَابِعِ وَ إِنِّي عَلَى بَابِهِ تَحْمِلُ رَأْسَهُ إِلَى الْكُوفَةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

Then Amir Al-Momineen^{asws} returned to his^{asws} 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^{asws}.

فَبَقِيَثُ مُتَعَجِّبًا فَحَدَّثْتُ النَّاسَ مَا كَانَ مِنْ حَدِيثِ أَمِيرِ الْمُؤْمِنِينَ ع وَ السَّبْعِ فَجَعَلَ النَّاسُ يَتَبَرَّكُونَ بِرَأْبِ تَحْتِ قَدَمَيِ أَمِيرِ الْمُؤْمِنِينَ وَ يَسْتَشْفُونَ بِهِ

I remained astounded. The people narrated what had happened from the Hadeeth of Amir Al-Momineen^{asws} and the lion. The people went on to take the soil from under the feet of Amir Al-Momineen^{asws} to be Blessed and to be healed by it.

فَقَامَ خَطِيبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ مَا أَحَبَّنَا رَجُلٌ فَدَخَلَ النَّارَ وَ مَا أَبْغَضَنَا رَجُلٌ فَدَخَلَ الْجَنَّةَ وَ أَنَا قَسِيمُ الْجَنَّةِ وَ النَّارِ أَقْسِمُ بَيْنَ الْجَنَّةِ وَ النَّارِ هَذِهِ إِلَى الْجَنَّةِ يَمِينًا وَ هَذِهِ إِلَى النَّارِ شِمَالًا

He^{asws} stood to address. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘O community of people! No man will love us^{asws} and (end up to) enter the Fire, and no man will hate us^{asws} and (end up to) enter the Paradise, and I^{asws} am distributor of the Paradise and the Fire. I^{asws} shall apportion between the Paradise and the Fire, this one right to the Paradise, and this one left to the Fire.

أَقُولُ لِحُجَّتِهِمْ يَوْمَ الْقِيَامَةِ هَذَا لِي وَ هَذَا لَكَ حَتَّى تَجُوزَ شِيعَتِي عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ وَ الرَّاعِدِ الْعَاصِفِ وَ كَالْجَوَادِ السَّابِقِ

I^{asws} shall say to Hell on the Day of Qiyamah: ‘This is for me^{asws} and this one is for you’, until my^{asws} Shias cross over the Bridge like the bolt of lightning and the stormy thunder, and like the quick bird, and like the winning horse!’

فَقَامَ النَّاسُ إِلَيْهِ بِأَجْمَعِهِمْ غُثًّا وَاحِدًا وَ هُمْ يَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَكَ عَلَى كَثِيرٍ مِنْ خَلْقِهِ

The people stood up to him^{asws} in their entirety as one neck, and they were saying, ‘The Praise is for Allah^{azwj} Who Graced you^{asws} over most of His^{azwj} creatures’.

قَالَ ثُمَّ تَلَا أَمِيرُ الْمُؤْمِنِينَ ع هَذِهِ آيَةُ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوَانَهُ اللَّهُ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ.

He (the narrator) said, ‘Then Amir Al-Momineen^{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]**’.⁴¹¹

6- شف، كشف اليقين من كتاب الأربعة عن علي بن أحمد البغدادي عن أبي الفضل بن محمد بن علي عن أبي نصر بن إسفنديار عن داود بن سليمان العسقلاني عن محمد بن الحسن الصفار عن علي بن محمد بن جمهور عن أبيه عن جعفر بن بشير عن أبيه عن موسى بن جعفر الكاظم ع قال:

⁴¹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 5

إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ يَسْعَى عَلَى الصَّفَا بِمَكَّةَ فَإِذَا هُوَ بِدُرَّاجٍ يَنْدَرُجُ عَلَى وَجْهِ الْأَرْضِ فَوَقَعَ بِإِزَاءِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الدَّرَّاجُ فَقَالَ الدَّرَّاجُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Kashf Al Yaqeen', from the book 'Al Arbaeen', from Ali Bin Ahmad Al Baghdadi, from Abu Al Fazl Bin Muhammad Bin Ali, from Abu Nasr Bin Isfandar, from Dawood Bin Suleyman Al Asqalani, from Muhammad Bin Al-Hassan Al Saffar, from Ali Bin Muhammad Bin Jamhour, from his father, from Ja'far Bin Bashir, from his father,

'From Musa^{asws} Bin Ja'far^{asws} Al-Kazim^{asws} having said: 'Amir Al-Momineen^{asws} was performing Sa'ee upon Al-Safa at Makkah, and there he^{asws} saw a hedgehog creeping upon the surface of the earth. It fell facing Amir Al-Momineen^{asws}. He^{asws} said: 'The greetings be unto you, O hedgehog!' The hedgehog said, 'And upon you^{asws} be the greetings, and Mercy of Allah^{azwj} and His^{azwj} Blessings, O Amir Al-Momineen^{asws}!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا الدَّرَّاجُ مَا تَصْنَعُ فِي هَذَا الْمَكَانِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي فِي هَذَا الْمَكَانِ مُذْ كَذَا وَ كَذَا عَامٍ أَسْبَحُ اللَّهَ وَ أَقْدِسُهُ وَ أُحْمَدُهُ وَ أَغْبُدُهُ حَقَّ عِبَادَتِهِ

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^{azwj} and extol His^{azwj} Holiness, and I praise Him^{asws} and worship Him^{azwj} as is the right of worshipping Him^{azwj}'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا الدَّرَّاجُ إِنَّهُ لَصَفَا نَقِيٌّ لَا مَطْعَمَ فِيهِ وَ لَا مَشْرَبَ فَمِنْ أَيْنَ لَكَ الْمَطْعَمُ وَ الْمَشْرَبُ

Amir Al Amir Al-Momineen^{asws} said: 'O hedgehog! It is (Al) Safa, pure (bare), there is neither any food in it nor any drink. So, from where is the food and the drink (coming) to you?'

فَأَجَابَهُ الدَّرَّاجُ وَ هُوَ يَقُولُ وَ قَرَأْتَكَ مِنْ رَسُولِ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي كُلَّمَا جَعْتُ دَعَوْتُ اللَّهَ لِشَيْعَتِكَ وَ مُحِبِّكَ فَأَشْبَعُ وَ إِذَا عَطِشْتُ دَعَوْتُ اللَّهَ عَلَى مُبْغِضِكَ وَ مُنْتَقِصِكَ فَأَرْوَى.

The hedgehog replied and it said, 'By your^{asws} kinship from Rasool-Allah^{saww}, O Amir Al-Momineen^{asws}! Every time I come to supplicate to Allah^{azwj} for your^{asws} Shias and the ones who love you^{asws}, I get satiated, and when I am thirsty, I supplicate to Allah^{azwj} against your^{asws} haters and ones derogating you^{asws}, so I get saturated".⁴¹²

7- شف، كشف اليقين من كتاب الأربعين عن إبراهيم بن علي العلوي عن أحمد بن طاهر السروي عن الحسن بن عبد الوهاب عن علي بن محمد بن إبراهيم عن الأشعث بن مرة عن الليثي عن سعيد بن هلال بن كيسان عن الطيب القواصيري عن عبد الله بن سلمة المُنْتَجِي عن سفارة بن اصميد البغدادي عن ابن خزيمة عن أبي الفتح المعازلي عن عمارة بن ياسر قال: كُنْتُ بَيْنَ يَدَيِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع وَ إِذَا بَصَوْتُ قَدْ أَخَذَ جَامِعَ الْكُوفَةِ فَقَالَ يَا عَمَّارُ أَتَيْتَ الْفَقَّارَ الْبَاتِرَ لِلْأَعْمَارِ فَجِئْتُهُ بِذِي الْفَقَّارِ فَقَالَ اخْرُجْ يَا عَمَّارُ وَ امْنَعِ الرَّجُلَ عَنْ ظُلَامَةِ هَذِهِ الْمَرْأَةِ فَإِنَّهَا أَنْتَهَى وَ إِلَّا مَنَعْتُهُ بِذِي الْفَقَّارِ

(The book) 'Kashf Al Yaqeen', from the book 'Al Arbaeen' – From Ibrahim Bin Ali Al Alaqqy, from Ahmad Bin Tahir Al Sowry, from Al-Hassan Bin Abdul Wahhab, from Ali Bin Muhammad Bin Ibrahim, from Al Ash'as Bin Muraah, from Al Laysi, from Saeed, from Hilal Bin Kaysan, from Al Tayyib Al Qawasiry, from Abdullah Bin Salamah Al Muntajy, from Safara Bin Asmeed Al Baghdadi, from Ibn Hareez, from Abu Al Fat'h Al Maghazily,

⁴¹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 6

'From Ammar Bin Yasser^{ra} having said, 'I was in front of our Master^{asws} Amir Al-Momineen^{asws}, and there was a voice which had seized the central Masjid of Al-Kufa. He^{asws} said: 'O Ammar^{ra}! Bring Zulfiqar (sword), the terminator of the lifespan(s)!' I came to him^{asws} with Zulfiqar. He^{asws} said: 'Go out, O Ammar^{ra}, and prevent the man from oppressing this woman. Either he desists or else prevent him with Zulfiqar!'

قَالَ فَخَرَجْتُ وَإِذَا أَنَا بِرَجُلٍ وَامْرَأَةٍ قَدْ تَعَلَّقُوا بِرِمَامِ جَمَلٍ وَ الْمَرْأَةُ تَقُولُ الْجَمَلُ لِي وَ الرَّجُلُ يَقُولُ الْجَمَلُ لِي

He (Ammar^{ra}) said, 'I^{ra} 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!'

فَقُلْتُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَنْهَاكَ عَنْ ظُلْمِ هَذِهِ الْمَرْأَةِ فَقَالَ يَشْتَغِلُ عَلَيٌّ بِشُغْلِهِ وَ يَغْسِلُ يَدَهُ مِنْ دِمَاءِ الْمُسْلِمِينَ الَّذِينَ قَتَلَهُمْ بِالْبُصْرَةِ وَ يُرِيدُ أَنْ يَأْخُذَ جَمَلِي وَ يَدْفَعَهُ إِلَى هَذِهِ الْمَرْأَةِ الْكَاذِبَةِ

I said, 'Amir Al-Momineen^{asws} forbids you from oppressing this woman!' He said, 'He^{asws} is pre-occupying with me with his^{asws} pre-occupation while he^{asws} washes his^{asws} hands from the blood of the Muslims, those he^{asws} killed at Al-Basra, and he^{asws} wants to take my camel and hand it to this lying woman?'

فَقَالَ عَمَّارٌ رَضِيَ اللَّهُ عَنْهُ فَرَجَعْتُ لِأَخِيهِ مَوْلَايَ فَإِذَا بِهِ قَدْ خَرَجَ وَ لَاحَ الْعَصَبُ فِي وَجْهِهِ وَ قَالَ وَبِكَ خَلِيَ جَمَلُ الْمَرْأَةِ فَقَالَ هُوَ لِي فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَذَبْتَ يَا لَعِينُ

Ammar^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, 'I returned to inform my^{ra} Master, and he^{asws} had already come out and the appearance of anger was in his^{asws} face, and he^{asws} said: 'Woe be unto you! Free the camel of the woman'. He said, 'It is mine'. Amir Al-Momineen^{asws} said: 'You are lying, O accursed!'

قَالَ فَمَنْ يَشْهَدُ أَنَّهُ لِلْمَرْأَةِ يَا عَلِيُّ فَقَالَ الشَّاهِدُ الَّذِي لَا يُكَذِّبُهُ أَحَدٌ مِنَ الْكُوفَةِ فَقَالَ الرَّجُلُ إِذَا شَهِدَ شَاهِدٌ وَ كَانَ صَادِقًا سَلَّمْتُهِ إِلَى الْمَرْأَةِ

He said, 'So, who will testify for the woman, O Ali^{asws}? He^{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'.

فَقَالَ عَلِيُّ ع تَكَلَّمْ أَتَيْهَا الْجَمَلُ لِمَنْ أَنْتَ فَقَالَ بِلِسَانٍ فَصِيحٍ يَا أَمِيرَ الْمُؤْمِنِينَ وَ خَيْرَ الْوَصِيِّينَ أَنَا لَهُدِهِ الْمَرْأَةُ مُنْذُ بَضْعِ عَشْرٍ سَنَةً فَقَالَ عَلِيُّ ع خُذِي جَمَلُكَ وَ عَارِضَ الرَّجُلِ بِضْرَةً قَسَمَهُ نِصْفَيْنِ.

Ali^{asws} said: 'Speak, O you camel! Who do you belong to?' It said in an eloquent tongue, 'O Amir Al-Momineen^{asws} and best of the successors^{as}! I have belonged to this woman for some ten years'. Ali^{asws} said (to the woman): 'Take your camel', and he^{asws} hit the man with a strike dividing him in two halves".⁴¹³

8- شف، كشف اليقين من كتاب الشَّريف أبي يَعْلَى مُحَمَّد بن شَرِيف أبي الْقَاسِمِ حَسَنِ الْأَقْسَاسِيِّ عَنْ مُحَمَّد بن جَعْفَرِ الْمُحَمَّدِيِّ عَنْ مُحَمَّد بن وَهْبَانَ الْهَثَلِيِّ عَنْ أَحْمَد بن أَبِي دُجَانَةَ عَنْ الْحَسَنِ بن عَلِيٍّ الرُّعْفَرِيِّ عَنْ أَحْمَد بن أَبِي عَبْدِ اللَّهِ عَنْ أَبِي سُمَيْنَةَ عَنْ عَلِيٍّ بن عَبْدِ اللَّهِ الْحِطَّاطِ عَنْ الْحَسَنِ بن عَلِيٍّ

⁴¹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 7

الْأَسَدِيُّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَدَّ الْفُرَاتُ عِنْدَكُمْ عَلَى عَهْدِ عَلِيٍّ ع فَأَقْبَلَ إِلَيْهِ النَّاسُ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ نَخَافُ الْعَرَقَ لِأَنَّ فِي الْفُرَاتِ قَدْ جَاءَ مِنَ الْمَاءِ مَا لَمْ يَرِ مِثْلُهُ وَ قَدْ امْتَلَأَتْ جَنْبَتَاهُ فَاللَّهُ اللَّهُ

(The book) 'Kashf Al Yaqeen', from the book 'Al Shareef' – Abu Ya'la Muhammad Bin Shareef Abu Al Qasim Hassan Al Aqsasy, from Muhammad Bin Muhammad Bin Ja'far Al Muhammadi, from Muhammad Bin Wahab Al Hanany, from Ahmad Bin Abu Dujanah, from Al-Hassan Bin Ali Al Zafrany, from Ahmad Bin Abu Abdullah, from Abu Sumeynah, from Ali Bin Abdullah Al Khayyat, from Al-Hassan Bin Ali Al Asadi, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The Euphrates had overflowed with you all in the era of Ali^{asws}. Then people came to him^{asws} and they said, 'O Amir Al-Momineen^{asws}! 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 Allah^{azwj}, Allah^{azwj}!'

فَرَكِبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ النَّاسُ مَعَهُ وَ حَوْلَهُ يَمِيناً وَ شِمَالاً فَمَرَّ بِمَسْجِدِ سَقِيفٍ فَعَمَزَهُ بَعْضُ شُبَّانِهِمْ فَأَلْتَمَتَ إِلَيْهِ مُعْضَباً فَقَالَ صَعَارُ الْحُدُودِ لَقَامَ الْحُدُودِ بَقِيَّةُ تَمُودَ مَنْ يَشْتَرِي مِنِّي هَؤُلَاءِ الْأَعْبَدَ

Amir Al-Momineen^{asws} rode, and the people were with him^{asws} and around him^{asws} right and left. He^{asws} passed by Masjid Saqeef, and one of their youths winked at him^{asws}. He^{asws} turned angrily towards him and said: 'Sideways inclination of the cheeks would be blamed the new spot of Samood! Who will buy from me^{asws} these servants?' (a metaphor)

فَقَامَ إِلَيْهِ مَشَاخِئُهُمْ فَقَالُوا لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَؤُلَاءِ شُبَّانٌ لَا يَعْقِلُونَ مَا هُمْ فِيهِ فَلَا تُؤَاخِذْنَا بِهِمْ فَوَ اللَّهُ إِنْ كُنَّا لِهَذَا لَكَارِهِينَ وَ مَا مِنَّا أَحَدٌ يَرْضَى هَذَا الْكَلَامَ لَكَ فَاعْفُ عَنَّا عَفَا اللَّهُ عَنْكَ

Their elders stood up to him^{asws} and they said to him^{asws}, 'O Amir Al-Momineen^{asws}! 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 you^{asws}). So, pardon us, may Allah^{azwj} Pardon you^{asws}'.

قَالَ فَكَأَنَّهُ اسْتَحْيَا فَقَالَ لَسْتُ أُعْفُو عَنْكُمْ إِلَّا عَلَى أَنْ لَا أُزْجَعَ حَتَّى تَهْدِمُوا مَجْلِسَكُمْ وَ كُلَّ كُوَّةٍ وَ مِيزَابٍ وَ بِالْوَعْدِ إِلَى طَرِيقِ الْمُسْلِمِينَ فَإِنَّ هَذَا أَدَى لِلْمُسْلِمِينَ

He^{asws} said as if he^{asws} was embarrassed. He^{asws} said: 'I^{asws} will not pardon you all except upon a condition that I^{asws} will not return except I^{asws} will demolish your gatherings and every niche, gutter, and cesspool to the path of the Muslims, for this is harmful to the Muslims'.

فَقَالُوا نَحْنُ نَفْعَلُ ذَلِكَ فَمَضَى وَ تَرَكَهُمْ فَكَسَرُوا مَجْلِسَهُمْ وَ جَمِيعَ مَا أَمَرَ بِهِ حَتَّى انْتَهَى إِلَى الْفُرَاتِ وَ هُوَ يَزْحَرُ بِأَمْوَاجِهِ فَوَقَفَ وَ النَّاسُ يَنْظُرُونَ فَتَكَلَّمَ بِالْعِبْرَانِيَّةِ كَلَاماً فَتَقَصَّ الْفُرَاتُ ذِرَاعاً فَقَالَ حَسْبُكُمْ قَالُوا رِذَاً

They said, 'We shall do that'. He^{asws} went and left them. They broke their gatherings and entirety of what he^{asws} had ordered with until he^{asws} ended up to Euphrates and it was turbulent with its waves. He^{asws} paused and the people were awaiting. He^{asws} spoke a phrase in Hebrew. The Euphrates reduced by a cubit. He^{asws} said: 'Does it suffice you all?' They said, 'Increase for us'.

فَضَرَبَهُ بِقَضِيبٍ كَانَ مَعَهُ إِذَا بِالْحَيَاتَانِ فَاغْرَةً أَفْوَاهَهَا فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ غُرِصَتْ وَلَا يَثُوكَ عَلَيْنَا فَقَبِلْنَاهَا مَا خَلَا الْجُرِيِّ وَ الْمَارَهايَ وَ الرِّمَارَ

He^{asws} struck it with a stick which was with him^{asws}, and there was a whale which had opened its mouth and it said, 'O Amir Al-Momineen^{asws}! Your^{asws} Wilayah was presented to us and we accepted it apart from the catfish, and the sturgeon, and the cornet fish'.

فَقَالَ عِ بْنِ إِسْرَائِيلَ لَمَّا تَفَرَّقُوا مِنَ الْمَائِدَةِ فَمَنْ كَانَ أَخَذَ مِنْهُمْ بَرَاكَانَ مِنْهُمْ الْقَرْدَةُ وَ الْحَنَازِيرُ وَ مَنْ أَخَذَ مِنْهُمْ بَحْرَاكَانَ الْجَرِيَّ وَ الْمَاَزَاهِي وَ الزَّمَارَ

He^{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'.

ثُمَّ أَقْبَلَ النَّاسُ عَلَيْهِ فَقَالُوا هَذِهِ زُيْنَةُ مَا رَأَيْنَا مِثْلَهَا قَطُّ جَاءَ بِهَا الْمَاءُ وَ قَدْ أُخْبِسَتْ الْجِسْرُ مِنْ عَظَمِهَا وَ كِبَرِهَا فَقَالَ هَذِهِ زُيْنَةُ مِنْ زُيْنَةِ الْجَنَّةِ

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^{asws} said: 'This is a pomegranate from the pomegranates of the Paradise'.

فَدَعَا بِالرِّجَالِ بِالْحَبَالِ فَأَخْرَجُوهَا فَمَا بَقِيَ بَيْتٌ بِالْكُوفَةِ إِلَّا دَخَلَهُ مِنْهَا شَيْءٌ.

He^{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".⁴¹⁴

9- شف، كشف اليقين من الكتاب المتقدم عن محمد بن جعفر عن الحسن بن جعفر القرشي عن علي بن محمد بن المغيرة عن الحسن بن سنان عن يوسف بن حمدان عن محمد بن حميد عن حكام بن سلم عن شعبة عن قتادة عن الحسن بن عمار بن ياسر قال: تبعث أمير المؤمنين ع في بعض طرقات المدينة فإذا أنا بذئب أذرع أزب قد أقبل يهرول حتى أتى المكان الذي فيه أمير المؤمنين و ولده الحسن و الحسين ع

(The book) 'Kashf Al Yaqeen', from the preceding book, from Muhammad Bin Ja'far, from Al-Hassan Bin Ja'far al Qurshy, from Ali Bin Muhammad Bin Al Mugheira, from Al-Hassan Bin Sinan, from Yusuf Bin Hamdan, from Muhammad Bin Humeyd, from Hukkam Bin Salam, from Shu'ba, from Qatadah, from Al-Hassan,

'From Ammar Bin Yasser^{ra} having said, 'I followed Amir Al-Momineen^{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^{asws} and his^{asws} sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}.

فَجَعَلَ الذِّئْبُ يَغْفِرُ بِخَدَّيْهِ عَلَى الْأَرْضِ وَ يُومِي بِيَدِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ عَلِيٌّ ع اللَّهُمَّ أَطْلِقْ لِسَانَ الذِّئْبِ فَيُكَلِّمَنِي فَأُطْلِقَ اللَّهُ لِسَانَ الذِّئْبِ

The wolf went on to places its cheeks on the ground and gesturing with its hands to Amir Al-Momineen^{asws}. Ali^{asws} said: 'O Allah^{azwj}! Free the tongue of the wolf so it can speak to me^{asws}'. So, Allah^{azwj} Freed the tongue of the wolf.

فَإِذَا الذِّئْبُ يَقُولُ بِلسَانٍ طَلِقَ دَلِّي السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ وَ عَلَيْكَ السَّلَامُ مِنْ أَتَيْنَ أَقْبَلْتُ قَالَ مِنْ بَلَدِ الْفَجَارِ الْكَفَرَةِ قَالَ وَ أَتَيْنَ تُرِيدُ قَالَ بَلَدَ الْأَنْبِيَاءِ الْبَرَّةِ قَالَ وَ فِيمَا ذَا قَالَ لِأَدْخُلْ فِي بَيْعَتِكَ مَرَّةً أُخْرَى

⁴¹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 8

Then the wolf spoke saying by a free eloquent tongue, 'The greeting be unto you^{asws}, O Amir Al-Momineen^{asws}!' He^{asws} said: 'And upon you be the greeting! Where are you from?' It said, 'From a city of immoral Kafirs'. He^{asws} said: 'And where are you intending (to go to)?' It said, 'City of the righteous of Prophet^{as}'. He^{asws} said: 'And what is that regarding?' It said, 'To enter into your^{asws} allegiance once again'.

قَالَ كَأَنَّكُمْ قَدْ بَايَعْتُمُونَا قَالَ صَاحِبُ بَنِي صَائِحٍ مِنَ السَّمَاءِ أَنْ اجْتَمِعُوا فَاجْتَمَعْنَا إِلَى ثِيَابَةٍ مِنْ بَنِي إِسْرَائِيلَ فَنَشِيرُ فِيهَا أَعْلَامَ يَهُوذَا وَرَأَيْتُ خُضْرَ وَ نُصِبَ فِيهَا مِنْبَرٌ مِنْ ذَهَبٍ أَحْمَرٍ وَ عَلَا عَلَيْهِ جِبْرَائِيلُ ع فَحَطَبَ حُطْبَةً بَلِيغَةً وَجَلَّ مِنْهَا الْقُلُوبُ وَ أَبْكَى مِنْهَا الْعُيُونُ

He^{asws} said: 'It is as if you had pledged allegiance to us^{asws}'. 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 Jibraeel^{as} went on top of it. He^{as} addressed a far-reaching sermon and the hearts were fearful from it and the eyes cried from it.

ثُمَّ قَالَ يَا مَعْشَرَ الْوُحُوشِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ دَعَا مُحَمَّدًا فَأَجَابَهُ وَ اسْتَخْلَفَ عَلَى عِبَادِهِ مِنْ بَعْدِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ أَمَرَكُمْ أَنْ تُبَايِعُوهُ فَقَالُوا سَمِعْنَا وَ أَطَعْنَا مَا خَلَا الذَّنْبَ فَإِنَّهُ جَحَدَ حَقَّكَ وَ أَنْكَرَ مَعْرِفَتَكَ

Then he^{as} (Jibraeel^{as}) said: 'O community of beasts! Allah^{azwj} Mighty and Majestic Called Muhammad^{saww} so he^{saww} answered Him^{azwj} and appointed Ali^{asws} Bin Abu Talib^{asws} upon His^{azwj} servants from after him^{saww} and ordered you all to follow him^{saww}!' They said, 'We hear, and we obey', apart from the wolf, for it rejected your^{asws} right and denied your^{asws} recognition'.

فَقَالَ عَلِيٌّ ع وَنَحْكُ أَهْلُهَا الذَّنْبَ كَأَنَّكَ مِنَ الْجِنِّ فَقَالَ مَا أَنَا مِنَ الْجِنِّ وَ لَا مِنَ الْإِنْسِ أَنَا ذُنُوبٌ شَرِيفٌ قَالَ وَ كَيْفَ تَكُونُ شَرِيفًا وَ أَنْتَ ذُنُوبٌ قَالَ شَرِيفٌ لِأَنِّي مِنْ شَيْعَتِكَ وَ أَخْبَرَنِي أَبِي أَنِّي مِنْ وَلَدِ ذَلِكَ الذَّنْبِ الَّذِي اصْطَادَهُ أَوْلَادُ يَعْقُوبَ فَقَالُوا هَذَا أَكَلْنَا بِالْأُفْسِ وَ إِنَّهُ مَتَّهَمٌ.

Ali^{asws} 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'. He^{asws} said: 'And how can you happen to be noble and you are a wolf?' It said, 'Noble before I am from your^{asws} Shias, and my father informed me that I am from the children of that wolf who preyed upon the children of Yaqoub^{as}. They had said, 'This one devoured our brother^{as}, and it is to blame''.⁴¹⁵

10- يج، الخرائج و الجرائع ذكر الرضي في كتاب خصائص الأئمة بإسناده عن ابن عباس قال: كان رجل على عهد عمر و له إبل بناحية أذربيجان قد استصعبت عليه فشكا إليه ما ناله و أن معاشه كان منها فقال له اذهب فاستعيت بالله تعالى فقال الرجل ما زلت أدعو الله و أتوسل إليه و كلما قرئت منها حملت علي

(The book) 'Al Kharaij Wa Al Jaraih' – Al Razy mentioned in the book 'Khasaa'is', by his chain from Ibn Abbas having said,

'There was a man in the era of Umar there was a camel for him in an area of Azarbaijan which had been difficult upon him. He complained to him of what he had faced and his livelihood from it. He said to him, 'Go and cry for help to Allah^{azwj} the Exalted'. The man said, 'I did not

⁴¹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 9

cease to supplicate to Allah^{azwj} and the means to Him^{azwj}, and every time I went near it, it attacked upon me.

فَكُنْتُ لَهُ عُمَرُ رُفْعَةً فِيهَا مِنْ عُمَرَ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَرَدَةِ الْجِنِّ وَالشَّيَاطِينِ أَنْ يُذِلُّوا هَذِهِ الْمَوَاشِي لَهُ فَأَخَذَ الرَّجُلُ الرُّفْعَةَ وَ مَضَى فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَأَعْتَمَمْتُ شَدِيداً فَلَقِيتُ عَلِيّاً ع فَأَخْبَرْتُهُ بِمَا كَانَ فَقَالَ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لِيَعُودَنَّ بِالْحَبَّةِ

Umar wrote out a note for him wherein was, 'From Umar, commander of the faithful to the rebellion Jinn and Satans^{la}. Subdue the beast to him'. The man took the note and went. Abdullah Bin Abbas said, 'I was saddened severely, so I met Ali^{asws} and informed him^{asws} of what had happened. He^{asws} said: 'By the One^{azwj} Who Split the seed and Formed the person! He will be returning with the disappointment'.

فَهَذَا مَا بِي وَ طَالَتْ عَلَيَّ شُقِّي وَ جَعَلْتُ أَزُوقُ كُلَّ مَنْ جَاءَ مِنْ أَهْلِ الْجِبَالِ فَإِذَا أَنَا بِالرَّجُلِ قَدْ وَاقَى وَ بِي جَبْهَتِهِ شَجَّةٌ تَكَادُ الْيَدُ تَدْخُلُ فِيهَا فَلَمَّا رَأَيْتُهُ بَادَزْتُ إِلَيْهِ فَقُلْتُ مَا وَرَاكَ

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?'

فَقَالَ إِنِّي صِرْتُ إِلَى الْمَوْضِعِ وَ رَمَيْتُ بِالرُّفْعَةِ فَحَمَلَ عَلَيَّ عَدَدٌ مِنْهَا فَهَالِكِي أَمْرُهَا وَ لَمْ يَكُنْ لِي قُوَّةٌ فَجَلَسْتُ فَتَحَنَّنِي أَحَدُهَا بِي وَجْهِي فَقُلْتُ اللَّهُمَّ اكْفِنِيهَا وَ كُلَّهَا تَشُدُّ عَلَيَّ وَ تُرِيدُ قَتْلِي فَأَنْصَرَفْتُ عَنِّي فَسَقَطْتُ فَجَاءَ أَخِي فَحَمَلَنِي وَ لَسْتُ أَغْفُلُ فَلَمْ أَزَلْ أَنْعَاجٌ حَتَّى صَلَحْتُ وَ هَذَا الْأَثَرُ بِي وَجْهِي

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 Allah^{azwj}! 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'.

فَقُلْتُ لَهُ صِرْ إِلَى عُمَرَ وَ أَعْلِمْهُ فَصَارَ إِلَيْهِ وَ عِنْدَهُ نَقَرٌ فَأَخْبَرَهُ بِمَا كَانَ فَزَبَرَهُ فَقَالَ لَهُ كَذَبْتَ لَمْ تَذْهَبْ بِكِتَابِي فَحَلَفَ الرَّجُلُ لَقَدْ فَعَلْتُ فَأَخْرَجَهُ عَنْهُ

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.

قَالَ ابْنُ عَبَّاسٍ فَمَضَيْتُ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع- فَتَبَسَّمَ ثُمَّ قَالَ أَمْ أَقُلُّ لَكَ ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ لَهُ إِذَا انْصَرَفْتَ إِلَى الْمَوْضِعِ الَّذِي هِيَ فِيهِ فَقُلِ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ أَهْلِ بَيْتِهِ الَّذِينَ اخْتَرْتَهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ اللَّهُمَّ ذَلِّلْ لِي صُعُوبَتَهَا وَ اكْفِنِي شَرَّهَا فَإِنَّكَ الْكَافِي الْمُعَايِي وَ الْغَالِبُ الْقَاهِرُ-

Ibn Abbas said, 'I went with him to Amir Al-Momineen^{asws}. He^{asws} smiled, then said: 'Did I^{asws} not tell you?' Then he^{asws} turned to the man and said to him: 'When you go to the place which it is in, then say, 'O Allah^{azwj}! I divert to You^{azwj} by Your^{azwj} Prophet^{saww}, Prophet^{saww} of Mercy, and People^{asws} of the Household, those You^{azwj} have Chosen based upon knowledge, over the

worlds. O Allah^{azwj}! Subdue to me its difficulty and Suffice me from its evil, for You^{azwj} are the Sufficer, the Pardoner, the Overcomer, the Subduer!’

قَالَ فَانصَرَفَ الرَّجُلُ رَاجِعاً فَلَمَّا كَانَ مِنْ قَابِلِ قَدِيمِ الرَّجُلِ وَ مَعَهُ جُمْلَةٌ مِنَ الْمَالِ قَدْ حَمَلَهَا مِنْ أَمَانِهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ صَارَ إِلَيْهِ وَ أَنَا مَعَهُ فَقَالَ ع تُخْبِرُنِي أَوْ أَخْبِرْكَ فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ بَلْ تُخْبِرُنِي

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-Momineen^{asws}, and came to him^{asws} and I was with him^{asws}. He^{asws} said: ‘Will you inform me^{asws} or shall I^{asws} inform you?’ The man said, ‘O Amir Al-Momineen^{asws}! But you^{asws} inform me’.

قَالَ كَأَنِّي بِكَ وَ قَدْ صِرْتُ إِلَيْهَا فَجَاءَتْكَ وَ لَأَدْتَ بِكَ حَاضِعَةً ذَلِيلَةً فَأَخَذَتْ بِنَوَاصِيهَا وَاحِدَةً وَاحِدَةً

He^{asws} said: ‘It is as if I^{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’.

فَقَالَ الرَّجُلُ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ كَأَنَّكَ كُنْتَ مَعِيَ هَكَذَا كَانَ فَتَقَبَّلَ بِقَبُولٍ مَا جِئْتَكَ بِهِ فَقَالَ امْضِ رَاشِداً بَارَكَ اللَّهُ لَكَ

The man said, ‘You^{asws} speak the truth, O Amir Al-Momineen^{asws}! It is as if you^{asws} were with me. This is how it had happened, so please go ahead and accept what I have come to you^{asws} with’. He^{asws} said: ‘Continue in righteous guidance, may Allah^{azwj} Bless you!’

وَ بَلَغَ الْحَبْرُ عُمَرَ فَعَمَّهُ ذَلِكَ وَ انصَرَفَ الرَّجُلُ وَ كَانَ يَحُجُّ كُلَّ سَنَةٍ وَ قَدْ أَمَى اللَّهُ مَالَهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ مَنْ اسْتَصْعَبَ عَلَيْهِ شَيْءٌ مِنْ مَالٍ أَوْ أَهْلٍ أَوْ وَلَدٍ أَوْ أَمْرٍ فَلْيَبْتَهِلْ إِلَى اللَّهِ بِهَذَا الدُّعَاءِ فَإِنَّهُ يُكْفَى بِمَا يَخَافُ اللَّهُ إِنْ شَاءَ اللَّهُ.

And the news reached Umar, and that saddened him, and the man left, and he used to perform Hajj every year and Allah^{azwj} had Multiplied his wealth. Amir Al-Momineen^{asws} said: ‘Everyone something is difficult upon him, from either wealth, or family, or children, or any (other matter), then let him beseech to Allah^{azwj} with this supplication, for he would be Suffice by Allah^{azwj} from what he fears, if Allah^{azwj} so Desires’.⁴¹⁶

قب، المناقب لابن شهر آشوب أبو العزیز کادش العکبری بإسناده مثله و في آخره قبورك الرجل في ماله حتى ضاق عليه رحاب بلده.

(The book) ‘Al Manaqib of Ibn Shehr Ashub – Abu Al Azeir 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’.⁴¹⁷

11- يج، الخرائج و الجرائح الصفار عن أبي بصير عن جده عن أبي نصر البرقي عن محمد بن خالد عن محمد بن سنان عن أبي بصير عن أبي عبد الله ع قال: بَيْنَمَا عَلِيٌّ ع بِالْكُوفَةِ إِذْ أَحَاطَتْ بِهِ الْيَهُودُ فَقَالُوا أَنْتَ الَّذِي نَزَعْنَا مِنَ الْجَزِيِّ مَنَّا مَعْشَرَ الْيَهُودِ ثُمَّ مُسِحَ

(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,

⁴¹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 10 a

⁴¹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 10 b

'From Abu Abdullah^{asws} having said: 'While Ali^{asws} was at Al-Kufa when the Jews surrounded him^{asws} and they said, 'You^{asws} are the one who claimed that the eel is from us, community of Jews then (when) we were morphed!'

فَقَالَ لَهُمْ نَعَمْ ثُمَّ صَرَبَ يَدَهُ إِلَى الْأَرْضِ فَتَنَاولَ مِنْهَا عُوداً فَشَقَّهُ بِإِثْنَيْنِ وَ تَكَلَّمَ عَلَيْهِ بِكَلَامٍ وَ ثَقُلَ عَلَيْهِ ثُمَّ رَمَى بِهِ فِي الْفُرَاتِ فَإِذَا الْجَرِي يُزَاكِبُ بَعْضُهُ عَلَى بَعْضٍ يَقُولُونَ بِصَوْتٍ عَالٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع نَحْنُ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ غُرِضَتْ عَلَيْنَا وَلَا يُتَكُّمُ فَأَبَيْنَا أَنْ نَقْبَلَهَا فَمَسَحَنَا اللَّهُ جَرِيًّا.

He^{asws} said to them: 'Yes'. Then he^{asws} struck with his^{asws} 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 he^{asws} threw it in the Euphrates, and there the eels were climbing upon each other saying in a loud voice to Amir Al-Momineen^{asws}, 'We are the group from the children of Israel. Your^{asws} Wilayah was presented to us, but we had refused to accept it, so Allah^{azwj} Morphed us as eels".⁴¹⁸

12- قب، المناقب لابن شهر آشوب عُمَرُ بْنُ حَمَزَةَ الْعَلَوِيُّ فِي فَصَائِلِ الْكُوفَةِ أَنَّهُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع دَاتَ يَوْمٍ فِي مِحْرَابِ جَامِعِ الْكُوفَةِ إِذْ قَامَ بَيْنَ يَدَيْهِ رَجُلٌ لِلْوُضُوءِ فَمَضَى نَحْوَ رَحْبَةِ الْكُوفَةِ يَتَوَضَّأُ فَإِذَا بِأَفْعَى قَدْ لَقِيَهِ فِي طَرِيقِهِ لِيَلْتَقِمَهُ فَهَرَبَ مِنْ بَيْنِ يَدَيْهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَحَدَّثَهُ بِمَا لَحِقَهُ فِي طَرِيقِهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Umar Bin Hamza Al Alawy in (the book) 'Fazaail Al-Kufa' –

'One day Amir Al-Momineen^{asws} 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-Momineen^{asws} and narrated to him^{asws} with what had faced him in his path.

فَنَهَضَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى وَقَفَ عَلَى بَابِ الثَّقَبِ الَّذِي فِيهِ الْأَفْعَى فَأَخَذَ سَيْفَهُ وَ تَرَكَهُ فِي بَابِ الثَّقَبِ وَ قَالَ إِنْ كُنْتُ مُعْجِزَةً مِثْلَ عَصَا مُوسَى فَأُخْرِجَ الْأَفْعَى فَمَا كَانَ إِلَّا سَاعَةً حَتَّى خَرَجَ يُسَارُهُ ثُمَّ رَفَعَ رَأْسَهُ إِلَى الْأَعْرَابِيِّ وَ قَالَ إِنَّكَ ظَنَنْتَ أَنِّي رَابِعُ أَرْبَعَةٍ لَمَّا قُمْتَ بَيْنَ يَدَيَّ فَقَالَ هُوَ صَحِيحٌ ثُمَّ لَطَمَ عَلَى رَأْسِهِ وَ أَسْلَمَ.

Amir Al-Momineen^{asws} got up until he^{asws} stood at the door of Al-Saqeef wherein was the serpent. He^{asws} grabbed his^{asws} sword and left it at the door of Al-Saqeef and said: 'If you only were a miracle like the staff of Musa'. The serpent went out and it was not except a moment until it came out holding a secret conversation with him^{asws}, then raised its head towards the Bedouin and said, 'You think I am fourth of the fourth when you stood in front of me?' He^{asws} said: 'It is correct'. Then he^{asws} tapped upon its head and greeted".⁴¹⁹

فِي الْإِمْتِحَانِ، عَمَّارُ بْنُ يَاسِرٍ وَ جَابِرُ الْأَنْصَارِيِّ كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْبَرِّيَّةِ فَرَأَيْتُهُ قَدْ عَدَلَ عَنِ الطَّرِيقِ فَتَبِعْتُهُ فَرَأَيْتُهُ يَنْظُرُ إِلَى السَّمَاءِ ثُمَّ تَبَسَّمَ ضَاحِكًا فَقَالَ أَحْسَنْتُ أَيُّهَا الطَّيْرُ إِذْ صَفَرْتَ بِفَضْلِهِ

In (the book) 'Al Imtihan' –

'Ammar Bin Yasser^{ra} and Jabir Al-Ansari, 'I was with Amir Al-Momineen^{asws} in the desert and I saw him^{asws} to have diverted away from the road. So, I followed him^{asws} and saw him^{asws}

⁴¹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 11

⁴¹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 12 a

looking at the sky, then smiled laughing. He^{asws} said: ‘You have done well, O you bird when you travelled by His^{azwj} Grace!’

فَقُلْتُ لَهُ يَا مَوْلَايَ أَيُّ الطَّيْرِ فَقَالَ فِي الْهَوَاءِ أَجُحِبُّ أَنْ تَرَاهُ وَ تَسْمَعَ كَلَامَهُ فَقُلْتُ نَعَمْ يَا مَوْلَايَ فَنَظَرَ إِلَى السَّمَاءِ وَ دَعَا بِدَعَاءٍ خَفِيِّ فَإِذَا الطَّيْرُ يَهْوِي إِلَى الْأَرْضِ فَسَقَطَ عَلَى يَدِ أَمِيرِ الْمُؤْمِنِينَ عَ فَمَسَحَ يَدَهُ عَلَى ظَهْرِهِ فَقَالَ انْطِقْ بِإِذْنِ اللَّهِ وَ أَنَا عَلَيُّ بْنُ أَبِي طَالِبٍ

I said to him^{asws}, ‘O my Master^{asws}, which bird?’ He^{asws} said: ‘In the air. Would you like to see it and listen to its speech?’ I said, ‘Yes, my Master^{asws}!’ He^{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^{asws}. He^{asws} caressed his^{asws} hand upon its back and said: ‘Speak, by the Permission of Allah^{azwj}, and I^{asws} am Ali^{asws} Bin Abu Talib^{asws}!’

فَأَنْطَقَ اللَّهُ الطَّيْرَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَرَدَّ عَلَيْهِ وَ قَالَ لَهُ مِنْ أَيْنَ مَطْعَمُكَ وَ مَشْرَبُكَ فِي هَذِهِ الْفَلَاةِ الْفَقْرَاءِ الَّتِي لَا نَبَاتَ فِيهَا وَ لَا مَاءَ

Allah^{azwj} Caused the bird to speak in a clear Arabic language. It said, ‘The greeting be unto you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings’. He^{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?’

فَقَالَ يَا مَوْلَايَ إِذَا جُعْتُ ذَكَرْتُ وَلَا يَتَكُنُّ أَهْلَ الْبَيْتِ فَأَشْبَعُ وَ إِذَا عَطِشْتُ فَأَتَبَرَأُ مِنْ أَعْدَائِكُمْ فَأَرَوَى

It said, ‘O my Master^{asws}! Whenever I am hungry, I mention your^{asws} Wilayah of People^{asws} of the House, so I get satiated. And when I am thirsty, I disavow from your^{asws} enemies, and I get saturated’.

فَقَالَ بُورِكَ فِيكَ فَطَارَتْ وَ هَذَا مِثْلُ قَوْلِهِ تَعَالَى يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ.

He^{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]’**.⁴²⁰

مُحَمَّدُ بْنُ وَهْبَانَ الْأَزْدِيُّ الدُّبَيْلِيُّ فِي مُعْجَزَاتِ النَّبِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ فِي حَدِيثٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ أَنَّهُ عَبَّرَ فِي السَّمَاءِ خَيْطٌ مِنَ الْإِوَرِ طَائِرًا عَلَى رَأْسِ أَمِيرِ الْمُؤْمِنِينَ عَ فَصَرَصَرَ وَ صَرَخَنَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لِلْقَنْبَرِ قَدْ سَلَّمَنَ عَلَيَّ وَ عَلَيْكُمْ

Muhammad Bin Wahban Al Azdy Al Dubeyli in (the book) ‘Mo’jizaat Al Nabuwwah’ – From Al Bara’a Bin Aazib,

‘In a Hadeeth from Amir Al-Momineen^{asws}, ‘A flock of geese passed by in the sky flying over the head of Amir Al-Momineen^{asws}. They quacked and shouted. Amir Al-Momineen^{asws} said to Qanbar: ‘They have greeted unto me^{asws} and you all!’

فَتَعَامَرَ أَهْلُ الْبَقَاعِ بَيْنَهُمْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ نَادٍ بِأَعْلَى صَوْتِكَ أَيُّهَا الْإِوَرُ أَجِيبُوا أَمِيرَ الْمُؤْمِنِينَ وَ أَخَا رَسُولِ رَبِّ الْعَالَمِينَ

⁴²⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 12 b

The people of hypocrisy winked at each other between them. Amir Al-Momineen^{asws} said: 'Call out at the top of your voice, 'O you goose! Do you love Amir Al-Momineen^{asws} and brother^{asws} of Rasool^{saww} of Lord^{azwj} of the world?'

فَنَادَى فَنَبْرَ بِذَلِكَ فَإِذَا الطَّيْرُ تُرْفِرُ عَلَى رَأْسِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ قُلْ لَهَا انْزِلْنَ فَلَمَّا قَالَ لَهَا رَأَيْتِ الْإِوَرَ وَ قَدْ صَرَبَتْ بِصُدُورِهَا إِلَى الْأَرْضِ حَتَّى صَارَتْ فِي صَحْنِ الْمَسْجِدِ عَلَى أَرْضٍ وَاحِدَةٍ فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع يُخَاطِبُهَا بِلُغَةٍ لَا تَعْرِفُهَا وَ هُنَّ يَلْزُزْنَ بِأَعْنَاقِهِنَّ إِلَيْهِ وَ يُصَرِّصْنَ

Qanbar called out with that, and there, the birds fluttered over the head of Amir Al-Momineen^{asws}. He^{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^{asws} went on to address them in a language we did not understand, and they were listening to him^{asws} with their necks towards him^{asws} and quacking.

ثُمَّ قَالَ لَهُمْ انْطِشْنَ بِإِذْنِ اللَّهِ الْعَزِيزِ الْجَبَّارِ قَالَ فَإِذَا هُنَّ يَنْطِشْنَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ خَلِيفَةَ رَبِّ الْعَالَمِينَ الْحَبَرُ وَ هَذَا كَقَوْلِهِ تَعَالَى يَا جِبَالُ أَوِّبِي مَعَهُ وَ الطَّيْرُ.

Then he^{asws} said to them: 'Speak, by the Permission of Allah^{azwj} the Mighty, the Subduer!' And there, there were talking in clear Arabic tongue, 'The greetings be unto you^{asws}, O Amir Al-Momineen^{asws} and caliph of Lord^{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]⁴²¹.

ابْنُ وَهْبَانَ وَ الْفَتَّاكُ فَمَضَيْنَا بَعَابَةً فَإِذَا بِأَسَدٍ بَارِكَ فِي الطَّرِيقِ وَ أَشْبَاهُهُ خَلْفَهُ فَلَوَيْتُ بِدَائِي لِأَرْجِعَ فَقَالَ ع إِلَى أَيْنَ أَقْدِمُ يَا جُوَيْرِيَّةُ بِنْتُ مُسْهِرٍ إِنَّمَا هُوَ كَلْبُ اللَّهِ

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^{asws} said: 'To where are you heading, O Juweyria Bin Mus'har! But rather it is a beast of Allah^{azwj}'.

ثُمَّ قَالَ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا الْآيَةُ فَإِذَا بِالْأَسَدِ قَدْ أَقْبَلَ نَحْوَهُ يُبْصِصُ بِذَنَبِهِ وَ هُوَ يَقُولُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ

Then he^{asws} said: **'There is none from an animal except He Seizes it by its forelock. [11:56]** – the Verse, and there, the lion went near him^{asws} wagging with its tail and it was saying, 'The greeting be unto you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings, O son^{asws} of uncle^{as} of Rasool-Allah^{saww}!'

فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا أَبَا الْحَارِثِ مَا تَسْبِيحُكَ فَقَالَ أَقُولُ سُبْحَانَ مَنْ أَلْبَسَنِي الْمَهَابَةَ وَ قَذَفَ فِي قُلُوبِ عِبَادِهِ مِنِّي الْمَخَافَةَ

He^{asws} said: 'And upon you be the greetings, O Abu Al-Haris! What is your glorification (of Allah^{azwj})?' It said, 'I tend to say, 'Glorious is the one who Clothed me with the awe and Cast the fear of me into the hearts of His^{azwj} servants'.

⁴²¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 12 c

وَرَأَى أَسَدًا أَقْبَلَ نَحْوَهُ يُهْمِمُهُمْ وَ يَمْسَحُ بِرَأْسِهِ الْأَرْضَ فَتَكَلَّمَ مَعَهُ بِشَيْءٍ فَسُئِلَ عَنْهُ ع فَقَالَ إِنَّهُ يَشْكُو الْحَبْلَ وَ دَعَا لِي وَ قَالَ لَا سَلَطَ اللَّهُ أَحَدًا مِنَّا عَلَى أَوْلِيَانِكَ

And I saw a lion coming towards him rumbling, and it wiped the ground with its head. He^{asws} spoke to it with something. He^{asws} was asked about it. He^{asws} said: 'It complained of the rope and supplicated for me^{asws} and said, 'May Allah^{azwj} not Cause anyone from us upon your^{asws} friends''.

وَ حَكِي عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ انْقِضَاضَ غُرَابٍ عَلَى حُفِّهِ وَ قَدْ نَزَعَهُ لِيَتَوَضَّأَ وَضُوءَ الصَّلَاةِ فَانْسَابَ فِيهِ أَسْوَدُ فَحَمَلَهُ الْغُرَابُ حَتَّى صَارَ بِهِ فِي الْجَوِّ ثُمَّ أَلْقَاهُ فَوَقَعَ مِنْهُ الْأَسْوَدُ وَ وَقَاهُ اللَّهُ مِنْ ذَلِكَ.

And it is narrated from Muhammad Bin Al-Hanafiya swooping of a crow upon his shoe, and he^{asws} had removed it to perform wud'u for the Salat. A black snake was hidden in 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^{azwj} Saved him^{asws} from that".⁴²²

وَ فِي الْأَغَاثِي، أَنَّهُ قَالَ الْمَدَائِنِيُّ إِنَّ السَّيِّدَ الْحِمَيْرِيَّ وَقَفَ بِالْكُنَاسِ وَ قَالَ مَنْ جَاءَ بِفَضِيلَةٍ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع- لَمْ أَقُلْ فِيهَا شَيْعراً فَلَهُ فَرَسِي هَذَا وَ مَا عَلَيَّ

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 Ali^{asws} Bin Abu Talib^{asws} I have yet to say a poem regarding it, for him would be this horse of mine, and whatever is upon me!'

فَجَعَلُوا يُحَدِّثُونَهُ وَ يُنْشِدُهُمْ فِيهِ حَتَّى رَوَى رَجُلٌ عَنْ أَبِي الرَّغَلِ الْمُرَادِيِّ أَنَّهُ قَدِمَ أَمِيرُ الْمُؤْمِنِينَ ع فَتَطَهَّرَ لِلصَّلَاةِ فَتَنَزَعَ حُفَّهُ فَانْسَابَ فِيهِ أَفْعَى فَلَمَّا دَعَا لِيَلْبَسَهُ انْقَضَتْ غُرَابٌ فَخَلَقَتْ ثُمَّ أَلْقَاهَا فَخَرَجَتْ الْأَفْعَى مِنْهُ قَالَ فَأَعْطَاهُ السَّيِّدُ مَا وَعَدَهُ وَ أَنْشَأَ

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^{asws} had gone ahead and cleansed for the Salat. He^{asws} removed his^{asws} shoe and the snake hid in it. When he^{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".⁴²³

13- قب، المناقب لابن شهر آشوب حَدَّثَنِي أَبُو مَنْصُورٍ بِإِسْنَادِهِ وَ الْأَصْفَهَانِيُّ بِإِسْنَادِهِ إِلَى رَجُلٍ قَالَ: كُنْتُ أَنَا وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِصُعَيْنَ فَرَأَيْتُ بَعيراً مِنْ إِبِلِ الشَّامِ جَاءَ وَ عَلَيْهِ رَاكِبُهُ وَ ثَقْلُهُ فَأَلْقَى مَا عَلَيْهِ وَ جَعَلَ يَنْحَلُّ الصُّفُوفَ حَتَّى انْتَهَى إِلَى عَلِيٍّ ع

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is narrated to me by Abu Mansour by his chain, and Al Asfahany, by his chain to a man who said,

⁴²² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 12 d

⁴²³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 12 e

'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}.

فَوَضَعَ مَشْقَرَهُ مَا بَيْنَ رَأْسِ عَلِيٍّ وَ مَنْكِبِهِ وَ جَعَلَ يُحَرِّكُهَا بِجِرَانِهِ فَقَالَ عَلِيٌّ ع وَ اللَّهُ إِنَّهَا لَعَلَامَةٌ بَيْنِي وَ بَيْنَ رَسُولِ اللَّهِ ص

It placed its lips upon what was between the head of Ali^{asws} and his^{asws} 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}'.

قَالَ فَجَدَّ النَّاسُ فِي ذَلِكَ الْيَوْمِ وَ اشْتَدَّ قِتَالُهُمْ.

He (the narrator) said, 'The people strived during that day and intensified their battle'.⁴²⁴

تَفْسِيرُ أَبِي مُحَمَّدٍ الْحَسَنِ الْعَسْكَرِيِّ ع لَمَّا نَظَرَتْ الْيَهُودُ عَلِيًّا ع فِي النَّبُوءَةِ نَادَى جَمَالَ الْيَهُودِ أَتَيْتُهَا الْجِمَالُ اشْهَدِي لِمُحَمَّدٍ وَ وَصِيهِ فَتَطَلَّتْ جِهَاهُمْ وَ تَبَاجُثُمْ كُلُّهَا صَدَقْتَ يَا عَلِيُّ إِنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِنَّكَ يَا عَلِيُّ حَقًّا وَصِيَّهُ

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^{saww} successor^{asws}!' 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^{saww} successor^{asws}!'

فَأَمَّنَ بَعْضُهُمْ وَ خَرَى آخَرُونَ فَتَزَلَّ الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ الْكِتَابُ أَمِيرُ الْمُؤْمِنِينَ وَ الْمُتَّقِينَ شَيْعَتُهُ.

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^{asws} Shias'.⁴²⁵

أَبُو بَكْرٍ الشَّيرَازِيُّ فِي نُزُولِ الْقُرْآنِ فِي شَأْنِ عَلِيٍّ ع بِالْإِسْنَادِ عَنْ مُقَاتِلٍ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِهِ تَعَالَى إِنَّا عَرَضْنَا الْأَمَانَةَ - عَرَضَ اللَّهُ أَمَانَتِي عَلَى السَّمَاوَاتِ السَّبْعِ بِالْقَوَابِ فَمَلُنَ رَبَّنَا لَا نُحْمِلُهَا بِالْقَوَابِ وَ الْعِقَابِ وَ لَكِنْ نُحْمِلُهَا بِلَا ثَوَابٍ وَ لَا عِقَابٍ

Abu Bakr Al Shirazi in (the book) 'Nuzool Al Quran Fi Sha'n Ali^{asws}' – By the than from Muhammad Bin Ali 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'.

وَ إِنَّ اللَّهَ عَرَضَ أَمَانَتِي وَ وَلَاتِي عَلَى الطُّيُورِ فَأَوَّلُ مَنْ آمَنَ بِهَا الْبُرَّاءَةُ الْبَيْضُ وَ الْقَنَابِرُ وَ أَوَّلُ مَنْ جَحَدَهَا الْبُومُ وَ الْعَنْقَاءُ فَلَعَنَهُمَا اللَّهُ تَعَالَى مِنْ بَيْنِ الطُّيُورِ فَأَمَّا الْبُومُ فَلَا تَقْدِيرُ أَنْ تَظْهَرَ بِالنَّهَارِ لِبَعْضِ الطُّيُورِ لَهَا وَ أَمَّا الْعَنْقَاءُ فَعَابَتْ فِي الْبَحَارِ لَا تُرَى

⁴²⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 13 a

⁴²⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 13 b

Allah^{azwj} Presented my^{asws} entrustment and my^{asws} 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 Allah^{azwj} 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.

وَإِنَّ اللَّهَ عَرَضَ أَمَانِي عَلَى الْأَرْضِينَ فَكُلُّ بُقْعَةٍ آمَنَتْ بَوْلَاتِي جَعَلَهَا طَيِّبَةً رَكيَّةً وَ جَعَلَ نَبَاتَهَا وَ ثَمَرَهَا حُلُوءاً عَذْباً وَ جَعَلَ مَاءَهَا زُلَالاً وَ كُلُّ بُقْعَةٍ جَحَدَتْ أَمَانِي وَ أَنْكَرَتْ وَلَاتِي جَعَلَهَا سَبِيحاً وَ جَعَلَ نَبَاتَهَا مُراً عَلَقِماً وَ جَعَلَ ثَمَرَهَا الْعُوسَجَ وَ الْحَنْظَلَ وَ جَعَلَ مَاءَهَا مِلْحاً أَجَاجاً

And Allah^{azwj} Presented my^{asws} entrustment to the lands, so every spot which believed in my^{asws} Wilayah, He^{azwj} 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 my^{asws} entrustment and denied my^{asws} Wilayah, He^{azwj} 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.

ثُمَّ قَالَ وَ حَمَلَهَا الْإِنْسَانُ يَعْنِي أُمَّتَكَ يَا مُحَمَّدُ وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ ع وَ إِمَامَتَهُ بِمَا فِيهَا مِنَ الثَّوَابِ وَ الْعِقَابِ إِنَّهُ كَانَ ظَلُوماً لِنَفْسِهِ جَهُولاً لِأَمْرِ دِينِهِ مَنْ لَمْ يُؤَدِّهَا بِحَقِّهَا فَهُوَ ظَلُومٌ غَشُومٌ.

Then He^{azwj} Said: **and the human being bore it; [33:72]** – Meaning, your^{saww} community O Muhammad^{saww}, (to bear) the Wilayah of Amir Al-Momineen and his^{asws} 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 tyrant⁴²⁶.

14- عم، إعلام الوری من معجزاتِ أمير المؤمنين ع ما رواه عمرو بن شمر عن جابر عن أبي جعفر الباقر ع من قوله ع لجویریة بن مسهر وقد عزم على الخروج أما إنه سيعرض لك في طريقك الأسد قال فما الحيلة له قال تفرقه مني السلام و تحبزه أتي أعطيتك منه الأمان

(The book) 'I'lam Al Wara' – From the Miracles of Amir Al-Momineen^{asws} is what is reported by Amro Bin Shimir, from jabir,

'From Abu Ja'far Al-Baqir^{asws}, from his^{asws} words of Juweyria Bin Mus'hir, and he had determined upon going out: 'The lion will be presenting to you in your path'. He said, 'So what is the means?' He^{asws} said: 'Convey to it the greetings from me^{asws} and inform it than I^{asws} have granted you the safety from it'.

فخرج جویریة فبینا هو یسیر علی دابة إذ أقبل نحوه أسد لا یزید غیره فقال له جویریة یا أبا الحارث- إن أمير المؤمنين علی بن أبي طالب ع یقرئك السلام و إنه قد آمنی منك

Juweyria went out. While he was travelling upon an animal when a lion came towards him, not intending anyone else. Juweyria said to it, 'O Abu Al-Haris! Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} conveys the greetings to you, and he^{asws} has granted me safety from you'.

⁴²⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 13 c

قَالَ قَوْلَ اللَّيْثِ عَنْهُ مُطَرِّقاً بِرَأْسِهِ يُهْمُّهُمْ حَتَّى غَابَ فِي الْأَجْمَةِ فَهَمَّهُمْ خَمْساً ثُمَّ غَابَ وَ مَضَى جُوَيْرِيَةُ فِي حَاجَتِهِ فَلَمَّا انْصَرَفَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَسَلَّمُ عَلَيْهِ وَ قَالَ كَانَ مِنَ الْأَمْرِ كَذَا وَ كَذَا

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'.

فَقَالَ مَا قُلْتَ لِلَّيْثِ وَ مَا قَالَ لَكَ فَقَالَ جُوَيْرِيَةُ قُلْتُ لَهُ مَا أَمَرْتَنِي بِهِ وَ بِذَلِكَ انْصَرَفَ عَنِّي فَأَمَّا مَا قَالَ اللَّيْثُ فَاللَّهُ وَ رَسُولُهُ وَ وَصِيِّ رَسُولِ اللَّهِ أَغْلَمُ

He^{asws} said: 'What did you say to the lion and what did it say to you?' Juweyria said, 'I said to it what you^{asws} had instructed me with, and with that, it turned away from me. As for what the lion said, so Allah^{azwj} and His^{azwj} Rasool^{saww} and successor^{asws} of Rasool-Allah^{saww} are more knowing'.

قَالَ إِنَّهُ وَلَّى عَنْكَ يُهْمُّهُمْ فَأَخْصَيْتَ لَهُ خَمْسَ هَمِّمَاتٍ ثُمَّ انْصَرَفَ عَنْكَ قَالَ جُوَيْرِيَةُ صَدَقْتَ وَ اللَّهُ يَا أَمِيرِ الْمُؤْمِنِينَ هَكَذَا هُوَ فَقَالَ عَ إِنَّهُ قَالَ لَكَ فَأَقْرِئْ وَصِيَّ مُحَمَّدٍ مِِّي السَّلَامَ وَ عَقَدَ بِيَدِهِ خَمْساً.

He^{asws} said: 'It turned away from you roaring, and I^{asws} counted for it having five roars, then it turned away from you'. Juweyria said, 'You^{asws} speak the truth, by Allah^{azwj}, O Amir Al-Momineen^{asws}! That is how it was'. He^{asws} said: 'It said to you, 'Convey the greetings to the successor^{asws} of Muhammad^{saww}, from me', and he^{asws} indicated five with his^{asws} hand''⁴²⁷

15- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يَرْفَعُهُ إِلَى أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: صَلَّيْنَا الْغَدَاةَ مَعَ رَسُولِ اللَّهِ ص- ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ الْكَرِيمِ وَ أَخَذَ مَعَنَا فِي الْحَدِيثِ فَأَتَاهُ رَجُلٌ مِنَ الْأَنْصَارِ وَ قَالَ يَا رَسُولَ اللَّهِ كَلَبُ فُلَانٍ الذِّمِّيِّ خَرَقَ ثَوْبِي وَ خَدَشَ سَاقِي فَمَنْعَتْ مِنِ الصَّلَاةِ مَعَكَ

(The books) 'Al Fazaail' of Ibn Shazan, (and) 'Kitab al Rawza', by the chain, raising it to Abu Hureyra having said,

'We prayed the morning Salat with Rasool-Allah^{saww}, then he^{saww} turned to us with his^{saww} honourable face, and he^{saww} took to narrating the Hadeeth. A man from the Helpers came to him^{saww} and said, 'O Rasool-Allah^{saww}! 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 you^{saww}'.

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّانِي أَتَاهُ رَجُلٌ آخَرُ مِنَ الصَّحَابَةِ وَ قَالَ يَا رَسُولَ اللَّهِ كَلَبُ فُلَانٍ الذِّمِّيِّ خَرَقَ ثَوْبِي وَ خَدَشَ سَاقِي فَمَنْعَنِي مِنَ الصَّلَاةِ مَعَكَ

When it was during the second day, another man from the companions came and said, 'O Rasool-Allah^{saww}! A dog of so and so 'Zimmi' has torn my clothes and scratched my leg, so it prevented me from performing Salat with you^{saww}'.

فَقَالَ صَ إِذَا كَانَ الْكَلَبُ عَقُوراً وَجِبَ قَتْلُهُ ثُمَّ قَامَ صَ وَ قُمْنَا مَعَهُ حَتَّى أَتَى مَنْزِلَ الرَّجُلِ فَبَادَرَ أَنْسَ فَدَقَّ الْبَابَ فَقَالَ مَنْ بِالْبَابِ فَقَالَ أَنْسَ النَّبِيُّ صَ بِبَابِكُمْ

⁴²⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 14

He^{saww} said: 'When the dog has become mordacious, it obligates killing it'. Then he^{saww} stood up and we stood up with him^{saww} he^{saww} came to the house of the man. Anas rushed and knocked the door. He said, 'Who is at the door?' Anas said, 'The Prophet^{saww} is at your door'.

قَالَ فَأَقْبَلَ الرَّجُلُ مُبَادِرًا فَفَتَحَ بَابَهُ وَ خَرَجَ إِلَى النَّبِيِّ ص وَ قَالَ يَا بَنِي أُمِّتٍ يَا رَسُولَ اللَّهِ مَا الَّذِي جَاءَ بِكَ إِلَيَّ وَ لَسْتُ عَلَى دِينِكَ إِلَّا كُنْتُ وَجَّهْتُ
إِلَيْكَ كُنْتُ أُجِيبُكَ

He (the narrator) said, 'The man came rushing and opened the door and came out to the Prophet^{saww} and said, 'May my father and my mother be (sacrificed for) you^{saww}, O Rasool-Allah^{saww}! What is that which you^{saww} have come for to me, and I am not upon your^{saww} religion. Indeed! If you^{saww} had sent for me, I would have answered you^{saww}'.

قَالَ النَّبِيُّ ص لِحَاجَةٍ إِلَيْنَا أَخْرَجَ كَلْبُكَ فَإِنَّهُ عَقُورٌ وَ قَدْ وَجَبَ قَتْلُهُ فَقَدْ خَرَقَ ثِيَابَ فُلَانٍ وَ حَدَشَ سَفَاةً وَ كَذَا فَعَلَ الْيَوْمَ بِفُلَانٍ فَبَادَرَ الرَّجُلُ إِلَى كَلْبِهِ وَ
طَرَحَ فِي عُنُقِهِ خَبَلًا وَ جَزَّهُ إِلَيْهِ وَ أَوْفَقَهُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص

The Prophet^{saww} 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^{saww} and paused it in front of Rasool-Allah^{saww}.

فَلَمَّا نَظَرَ الْكَلْبُ إِلَى رَسُولِ اللَّهِ ص قَالَ بِلِسَانٍ فَصِيحٍ بِإِذْنِ اللَّهِ تَعَالَى السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مَا الَّذِي جَاءَ بِكَ وَ لِمَ تُرِيدُ قَتْلِي قَالَ خَرَقْتَ ثِيَابَ
فُلَانٍ وَ فُلَانٍ وَ حَدَشْتَ سَاقَيْهِمَا

When the dog looked at Rasool-Allah^{saww}, it said in an eloquent tongue by the Permission of Allah^{azwj} the Exalted, 'The greetings be unto you^{saww}, O Rasool-Allah^{saww}! What is that which you^{saww} have come for, and why are you intending to kill me?' He^{saww} said: 'You have torn the clothes of so and so, and so and so, and scratched their legs'.

قَالَ يَا رَسُولَ اللَّهِ إِنَّ الْقَوْمَ الَّذِينَ ذَكَرْتَهُمْ مُنَافِقُونَ نَوَاصِبٌ يُبَغِضُونَ ابْنَ عَمِّكَ عَلِيٍّ بَنَ أَبِي طَالِبٍ - وَ لَوْ لَا أَنَّهُمْ كَذَلِكَ مَا تَعَرَّضْتُ لَهُمْ وَ لَكِنَّهُمْ جَاؤُوا
بِرَفْضُونَ عَلِيًّا وَ يَسُبُّونَهُ فَأَخَذَنِي الْحَمِيَّةُ الْأَيْبَةُ وَ النَّخْوَةُ الْعَرَبِيَّةُ فَفَعَلْتُ بِهِمْ

It said, 'O Rasool-Allah^{saww}! The people you are mentioning are hypocrites, hostile. They are hating the son^{asws} of your^{saww} uncle Ali^{asws} Bin Abu Talib^{asws}, and had they not been like that, I would not have been opposed to them, but they exceeded in rejecting Ali^{asws} and reviling him^{asws}. So, I was seized by the fatherly protection and the Arabian vehemence, and I did with them (what I did)'.

قَالَ فَلَمَّا سَمِعَ النَّبِيُّ ص ذَلِكَ مِنَ الْكَلْبِ أَمَرَ صَاحِبَهُ بِالْإِتِّفَاتِ إِلَيْهِ وَ أَوْصَاهُ بِهِ ثُمَّ قَامَ لِيَخْرُجَ وَ إِذَا صَاحِبُ الْكَلْبِ الدَّيْمِيُّ قَدْ قَامَ عَلَى قَدَمَيْهِ وَ قَالَ أ
تَخْرُجُ يَا رَسُولَ اللَّهِ وَ قَدْ شَهِدَ كُلِّي بِأَنَّكَ رَسُولُ اللَّهِ وَ أَنَّ ابْنَ عَمِّكَ عَلِيًّا وَلِيُّ اللَّهِ

He (the narrator) said, 'When the Prophet^{saww} heard that from the dog, he^{saww} instructed his^{saww} companion with being kind to it and bequeathed with it. Then he^{saww} stood up to go out, and then the owner of the dog, the Zimmi had stood up upon his feet and said, 'Are you going out, O Rasool-Allah^{saww}, and my^{saww} dog has testified that you^{saww} are a Rasool^{saww} of Allah^{azwj}, and that the son^{asws} of your^{saww} uncle^{as}, Ali^{asws} is guardian^{asws} of Allah^{azwj}!'

ثُمَّ أَسْلَمَ وَ أَسْلَمَ جَمِيعُ مَنْ كَانَ فِي دَارِهِ.

Then he became a Muslim, and so did entirety of the ones who were in his house”.⁴²⁸

⁴²⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 111 H 15

CHAPTER 112 – WHAT WERE REVEALED FROM HIS^{asws} MIRACLES REGARDING THE INANIMATE OBJECTS AND THE VEGETATION

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ عَنْ أَبِي الْجَارُودِ عَنْ الْقَاسِمِ بْنِ وَلِيدٍ النَّهْدِيِّ عَنِ الْحَارِثِ قَالَ: خَرَجْنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع حَتَّى انْتَهَيْنَا إِلَى الْعَاقُولِ فَإِذَا هُوَ بِأَصْلِ شَجَرَةٍ قَدْ وَقَعَ لِحَاؤُهَا وَبَقِيَ عَمُودُهَا فَضَرَبَهَا بِيَدِهِ ثُمَّ قَالَ ارْجِعِي يَا ذُنَّ اللَّهِ خَضِرَاءَ مُثْمِرَةً

(The book) 'Basaair Al Darajaat' - Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Abdullah, from Abu Al Jaroud, from Al Qasim Bin Al Waleed Al Nahdy, from Al Hars who said,

'We went out with Amir Al-Momineen^{asws} until he^{asws} ended up to the river, and there he^{asws} was at the base of a tree which had collapsed and there remained its trunk. He^{asws} struck it by his^{asws} hand, then said: 'Return, by the Permission of Allah^{azwj}, to be green, fruit-laden!'

فَإِذَا هِيَ تَهْتَرُ بِأَغْصَانِهَا الْكُثْمَرَى - فَمَقَطَعْنَا وَ أَكَلْنَا وَ حَمَلْنَا مَعَنَا فَلَمَّا كَانَ مِنَ الْغَدِ عَدَوْنَا فَإِذَا نَحْنُ بِهَا خَضِرَاءَ فِيهَا الْكُثْمَرَى.

And there it was with its branches bearing pears. We cut these and ate, and we carried (some) with us. When it was the next morning, we went, and we were with it being green having pears in it".⁴²⁹

2- يج، الخرائج و الجرائح عَنِ السُّمَالِيِّ عَنْ رُمَيْلَةَ وَ كَانَ مِنْ صَحْبِ عَلِيٍّ ع قَالَ: صَارَ إِلَيْهِ نَقَرٌ مِنْ أَصْحَابِهِ فَقَالُوا إِنَّ وَصِيَّ مُوسَى كَانَ يُرِيهِمُ الدَّلَائِلَ وَ الْعَلَامَاتِ وَ الْبَرَاهِينَ وَ الْمُعْجَزَاتِ وَ كَانَ وَصِيَّ عِيسَى يُرِيهِمْ كَذَلِكَ فَلَوْ أَرَيْنَا شَيْئاً تَطْمَئِنُّ إِلَيْهِ قُلُوبُنَا

(The book) 'Al Kharaij Wa Al Jaraih – From Al Sumali, from Rumeyla, and he was from the companions of Ali^{asws}, said,

'A number of his^{asws} companions came to him^{asws}. They said, 'The successor^{as} of Musa^{asws} was showing them the evidence and the signs, and the proofs, and the miracles; and the successor^{as} of Ibrahim^{as} was showing them like that. If you^{asws} could show us something our hearts can be contented with'.

فَقَالَ إِنَّكُمْ لَا تَحْتَمِلُونَ عِلْمَ الْعَالِمِ وَ لَا تَقُولُونَ عَلَى بَرَاهِينِهِ وَ آيَاتِهِ وَ أَحَلُّوا عَلَيْهِ فَخْرَجَ بِهِمْ نَحْوُ أُنْبِيَاءِ الْهَجْرَيْنِ حَتَّى أَشْرَفَ بِهِمْ عَلَى السَّبْحَةِ فَدَعَا خَفِيئاً ثُمَّ قَالَ اكْشِفِي غِطَاءَكَ فَإِذَا بِجَنَّاتٍ وَ أَنْهَارٍ فِي جَانِبٍ وَ إِذَا بِسَعِيرٍ وَ نِيرَانٍ مِنْ جَانِبٍ

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.

⁴²⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 1

فَقَالَ جَمَاعَةٌ سِحْرٌ وَ نَبَتْ آخَرُونَ عَلَى التَّصْدِيقِ وَ لَمْ يُنْكِرُوا مِثْلَهُ وَ قَالُوا لَقَدْ قَالَ النَّبِيُّ ص - الْقَبْرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ.

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^{saww} had said: 'The grave is a garden from the gardens of the Paradise, or a pit from the pits of fires''.⁴³⁰

3- بيج، الخرائج و الجرائح رُوِيَ عَنِ الْبَاقِرِ ع قَالَ: قَدْ شَكَا أَهْلُ الْكُوفَةِ إِلَى عَلِيِّ زِيَادَةَ الْفُرَاتِ فَكَرَبَ هُوَ وَ الْحُسَيْنُ وَ الْحَسَنُ ع فَوَقَفَ عَلَى الْفُرَاتِ وَ قَدْ اِرْتَفَعَ الْمَاءُ عَلَى جَانِبَيْهِ فَضْرَبَهُ بِقَضِيبِ رَسُولِ اللَّهِ ص فَتَقَصَّ ذِرَاعٌ وَ ضْرَبَهُ أُخْرَى فَتَقَصَّ ذِرَاعَانِ

(The book) 'Kharaij Wa Al Jaraih' –

'It is reported from Al-Baqir^{asws} having said: 'The people of Al-Kufa complained to Ali^{asws} of the increase in (water level of) Euphrates, so he^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} rode and paused at the Euphrates, and the water had risen over its sides. He^{asws} struck it with a cane of Rasool-Allah^{saww} and it reduced by a cubit, and he^{asws} hit it again, and it reduced by two cubits.

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ زِدْتَنَا فَقَالَ إِنِّي سَأَلْتُ اللَّهَ فَأَعْطَانِي مَا رَأَيْتُمْ وَ أَكْرَهُ أَنْ أَكُونَ عَبْدًا مُلْحًا.

They said, 'O Amir Al-Momineen^{asws}! If you^{asws} could increase (the miracle) for us'. He^{asws} said: 'I^{asws} asked Allah^{azwj}, so He^{azwj} Granted me^{asws} what you saw, and I^{asws} dislike it that I^{asws} should become an insisting servant''.⁴³¹

4- بيج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع قَالَ: كُنَّا نَعُودُ ذَاتَ يَوْمٍ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع وَ هُنَاكَ شَجَرَةٌ رُمَانٍ يَابِسَةٌ إِذْ دَخَلَ عَلَيْهِ نَفَرٌ مِنْ مُبْعِضِيهِ وَ عِنْدَهُ قَوْمٌ مِنْ مُحِبِّيهِ فَسَلَّمُوا فَأَمَرَهُمْ بِالْجُلُوسِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported from Abu Ja'far^{asws}, from his^{asws} forefathers^{asws} that Al-Husayn^{asws} Bin Ali^{asws} said: 'One day we were seated in the presence of Amir Al-Momineen^{asws} and there was a dried up tree over there, when a number of his^{asws} haters came, and there was a group of ones who loved him^{asws} in his^{asws} presence. They greeted, so he^{asws} instructed them with being seated.

فَقَالَ عَلِيُّ ع إِنِّي أُرِيكُمْ الْيَوْمَ آيَةً تَكُونُ فِيكُمْ كَمِثْلِ الْمَائِدَةِ فِي بَنِي إِسْرَائِيلَ إِذْ يَقُولُ اللَّهُ إِنِّي مَنَزَلْتُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

Ali^{asws} said: 'I^{asws} 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].**

ثُمَّ قَالَ انْظُرُوا إِلَى الشَّجَرَةِ وَ كَانَتْ يَابِسَةً فَإِذَا هِيَ قَدْ جَرَى الْمَاءُ فِي عُودِهَا ثُمَّ احْضَرْتُ وَ أَوْقَعْتُ وَ عَقَدْتُ وَ تَدَلَّى حُمْلُهَا عَلَى رُؤُوسِنَا ثُمَّ التَفَّتْ إِلَيْنَا فَقَالَ لِلَّذِينَ هُمْ مُحِبُّوهُ مُدُّوا أَيْدِيَكُمْ وَ تَنَاوَلُوا وَ كُلُوا فَعَلْنَا بِسَمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ تَنَاوَلْنَا وَ أَكَلْنَا رَمَانًا لَمْ نَأْكُلْ قَطُّ شَيْئًا أَعَذَّبَ مِنْهُ وَ أَطِيبَ

⁴³⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 2

⁴³¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 3

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.

ثُمَّ قَالَ لِلنَّفَرِ الَّذِينَ هُمْ يُبْعِضُوهُ مَدُّوا أَيْدِيَكُمْ وَتَنَاوَلُوا فَمَدُّوا أَيْدِيَهُمْ فَارْتَفَعَتْ فُكُلًا مَدَّ رَجُلٌ مِنْهُمْ يَدَهُ إِلَى رُمَانَةٍ ارْتَفَعَتْ فَلَمْ يَتَنَاوَلُوا شَيْئًا

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.

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَالُ إِخْوَانِنَا مَدُّوا أَيْدِيَهُمْ وَتَنَاوَلُوا وَ أَكَلُوا وَ مَدَدْنَا أَيْدِيَنَا فَلَمْ نَتَلَّ فَقَالَ ع وَكَذَلِكَ الْجَنَّةُ لَا يَنَالُهَا إِلَّا أَوْلِيَاؤُنَا وَ مُحِبُّونَا وَ لَا يُبْعَدُ مِنْهَا إِلَّا أَعْدَاؤُنَا وَ مُبْغِضُونَا

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}'.

فَلَمَّا خَرَجُوا قَالُوا هَذَا مِنْ سِحْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ سَلَمَانٌ مَاذَا تَقُولُونَ أَمْ فَيَسْخَرُ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ.

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]'.⁴³²

5- **بيج، الخرائج و الجرائع رَوَى أَنَّهُ ع أَبِي بَاسِرٍ فِي عَهْدِ عُمَرَ فَعَرَضَ عَلَيْهِ الْإِسْلَامَ فَأَبَى فَأَمَرَ بِقَتْلِهِ قَالَ لَا تَقْتُلُونِي وَ أَنَا عَطْشَانُ فَجَاءُوا بِقَدَحٍ مَلَأَنَ فَقَالَ لِي الْأَمَانُ إِلَى أَنْ أَشْرَبَ قَالَ عُمَرُ نَعَمْ فَأَرَاكَ الْمَاءَ عَلَى الْأَرْضِ فَتَشَفَّفْتَهُ قَالَ عُمَرُ اقْتُلُوهُ فَإِنَّهُ اخْتَالَ**

(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!'

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَا يَجُوزُ قَتْلُهُ فَقَدْ آمَنْتُهُ فَقَالَ مَا أَفْعَلُ بِهِ قَالَ يَجْعَلُهُ لِرَجُلٍ مِنَ الْمُسْلِمِينَ بِقِيَمَةِ عَبْدٍ قَالَ وَ مَنْ يَرْغَبُ فِيهِ قَالَ أَنَا قَالَ هُوَ لَكَ

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

⁴³² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 4

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}'.

فَأَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْقَدَحُ بِكَفِّهِ فَدَعَا فَإِذَا ذَلِكَ الْمَاءُ اجْتَمَعَ فِي الْقَدَحِ فَأَسْلَمَ لِذَلِكَ فَأَعْتَقَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَلَزِمَ الْمَسْجِدَ وَ التَّعَبَّدَ.

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

6- يج، الخرائج و الجرائع رُوي أَنَّ الْفُرَاتِ مَدَّتْ عَلَى عَهْدِ عَلِيٍّ ع فَقَالَ النَّاسُ نَحَافُ الْعَرَقَ فَرَكِبَ وَ صَلَّى عَلَى الْفُرَاتِ فَمَرَّ بِمَجْلِسٍ ثَقِيفٍ فَعَمَزَ عَلَيْهِ بَعْضُ شَبَابِهِمْ فَالْتَفَتَ إِلَيْهِمْ وَ قَالَ يَا بَقِيَّةَ نُمُودَ يَا صَعَارَ الْحُدُودِ هَلْ أَنْتُمْ إِلَّا طَعَامٌ لِقَامٍ مَنْ لِي بِهَؤُلَاءِ الْأَعْبِدِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that the Euphrates burst its banks in the era of Ali^{asws}. The people said, 'We fear the drowning'. So, he^{asws} rode and prayed Salat at Euphrates. Then, he^{asws} passed by a gathering of (clan of) Saqeef, and one of their youths winked at him^{asws}. He^{asws} turned to them and said, 'O remainder of (people of) Samood! O twister of the cheeks! Are you anything but ordinary people? Who is there for me with them for the servitude?'

فَقَالَ مَشَايِخُ مِنْهُمْ إِنَّ هَؤُلَاءِ شَبَابٌ جَهَالٌ فَلَا تَأْخُذْنَا بِهِمْ وَ اغْفُ عَنَّا قَالَ لَا أَعْفُو عَنْكُمْ إِلَّا عَلَى أَنْ أَرْجِعَ وَ قَدْ هَدَمْتُمْ هَذِهِ الْمَجَالِسَ وَ سَدَدْتُمْ كُلَّ كَوَّةٍ وَ قَلَعْتُمْ كُلَّ مِيزَابٍ وَ طَمَسْتُمْ كُلَّ بِالْوَعَةِ عَلَى الطَّرِيقِ فَإِنَّ هَذَا كُلَّهُ فِي طَرِيقِ الْمُسْلِمِينَ وَ فِيهِ أَذَى لَهُمْ

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'.

فَقَالُوا نَفْعَلُ وَ مَضَى وَ تَرَكَهُمْ فَفَعَلُوا ذَلِكَ كُلَّهُ فَلَمَّا صَارَ إِلَى الْفُرَاتِ دَعَا ثُمَّ قَرَعَ الْفُرَاتَ قَرَعَةً فَتَقَصَّ ذِرَاعٌ

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.

فَقَالَ يَا أَمِيرُ الْمُؤْمِنِينَ هَذِهِ رُمانةٌ قَدْ جَاءَ بِهَا الْمَاءُ وَ قَدْ اخْتُبِسَتْ عَلَى الْجِسْرِ مِنْ كِبَرِهَا وَ عَظَمِهَا فَاحْتَمَلَهَا وَ قَالَ هَذِهِ رُمانةٌ مِنْ رُمانِ الْجَنَّةِ وَ لَا يَأْكُلُ ثَمَارَ الْجَنَّةِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ وَ لَوْ لَا ذَلِكَ لَفَسَمْتُهَا بَيْنَكُمْ.

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

⁴³³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 5

of Paradise except either a Prophet^{saww} or a successor^{as} of a Prophet^{as}, and had it not been for that, I^{asws} would have divided it between you all”.⁴³⁴

7- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي هَاشِمٍ الْجُعْفَرِيِّ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع وَ قَالَ: لَمَّا فَرَعَ عَلِيٌّ ع مِنْ وَقْعَةِ صِفِّينَ وَقَفَ عَلَى شَاطِئِ الْفُرَاتِ وَ قَالَ أَيُّهَا الْوَادِي مَنْ أَنَا فَاضْطَرَبَ وَ تَشَقَّقَتْ أَمْوَاجُهُ وَ قَدْ حَضَرَ النَّاسُ وَ قَدْ سَمِعُوا مِنَ الْفُرَاتِ أَصْوَاتًا- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّ عَلِيًّا وَليُّ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Hashim Al Ja’fari, from his father,

‘From Al Sadiq^{asws} having said: ‘When Ali^{asws} was free from the event of Siffeen, he^{asws} paused at the banks of Euphrates and said: ‘O you valley! Who am I^{asws}?’ 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 Allah^{azwj}, and I testify that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and that Ali^{asws} is Guardian^{asws} of Allah^{azwj}, Emir (Amir) of the Momineen, Divine Authority of Allah^{azwj} upon His^{azwj} creatures’’.⁴³⁵

8- يج، الخرائج و الجرائح رُوِيَ عَنْ عُبيدٍ عَنِ السَّكْسَكِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع أَنَّ عَلِيًّا ع لَمَّا قَدِمَ مِنْ صِفِّينَ وَقَفَ عَلَى شَاطِئِ الْفُرَاتِ ثُمَّ انْتَزَعَ مِنْ كِنَانَتِهِ سِهَامًا ثُمَّ أَخْرَجَ مِنْهَا قَضِيبًا أَصْفَرَ فَضَرَبَ بِهِ الْفُرَاتَ وَ قَالَ ع انْفَجَرِي

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Ubeyd, from Al Saksaky,

‘From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: ‘When he^{asws} came back from Siffeen, he^{asws} stopped at the banks of Euphrates, then he^{asws} removed an arrow from his^{asws} quiver. Then he^{asws} extracted a yellow stick and struck the Euphrates with it and said: ‘Burst (springs)!’

فَانْفَجَرَتْ اثْنَا عَشْرَةَ عَيْنًا كُلُّ عَيْنٍ كَالطُّودِ وَ النَّاسُ يُنْظَرُونَ إِلَيْهِ ثُمَّ تَكَلَّمَ بِكَلَامٍ لَمْ يَفْهَمُوهُ فَأَقْبَلَتِ الْحَيْثَانُ رَافِعَةً رُءُوسَهَا بِالتَّهْلِيلِ وَ التَّكْبِيرَةِ وَ قَالَتِ السَّلَامَ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ يَا عَيْنَ اللَّهِ فِي عِبَادِهِ خَذَلْكَ قَوْمُكَ بِصِفِّينَ كَمَا خَذَلَ هَارُونُ بْنُ عِمْرَانَ قَوْمَهُ

Twelve springs burst forth, each spring being like the hill and the people were looking at it. Then he^{asws} spoke with a speech they did not understand. The fish came upon raising their heads extolling the Holiness (of Allah^{azwj}, and the exclamation of Takbeer, and said, ‘The greetings be unto you^{asws}, O divine Authority of Allah^{azwj} in His^{azwj} earth, and O Eye of Allah^{azwj} among His^{azwj} servants! Your^{asws} people abandoned you at Siffeen like what Haroun Bin Imran^{as} had been abandoned by his people’.

فَقَالَ لَهُمْ أَسَمِعْتُمْ قَالُوا نَعَمْ قَالَ فَهَذِهِ آيَةٌ لِي عَلَيْكُمْ وَ قَدْ أَشْهَدُكُمْ عَلَيْهِ.

He^{asws} said to them: ‘Did you hear?’ They said, ‘Yes’. He^{asws} said: ‘So, this is a Sign for me^{asws} upon you all, and I^{asws} keep you all as witnessed upon it’’.⁴³⁶

⁴³⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 6

⁴³⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 7

⁴³⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 8

9- ما، الأماالي للشيخ الطوسي الفخام عن عمه عمر بن يحيى عن محمد بن سليمان بن عاصم عن أحمد بن محمد العبدى عن علي بن الحسن الأموي عن العباس بن عبد الله عن ابن طريف عن ابن ثباتة عن أبي مرزوم عن سلمان قال: كنا جلوساً عند النبي ص إذ أقبل علي بن أبي طالب ع فتأوله حصاة فما استقرت الحصاة في كف علي ع حتى نطقت وهي تقول لا إله إلا الله محمد رسول الله ص رضيت بالله رباً ومحمد ص نبياً وعلي بن أبي طالب ع ولياً

(The book) 'Al Amaali' of Al Tusi – Al Fahham, from his uncle Umar Bin Yahya, from Muhammad Bin Suleyman Bin Aasim, from Ahmad Bin Muhammad Al Abdy, from Ali Bin Al-Hassan Al Amawy, from Al Abbas Bin Abdullah, from Ibn Tareyf, from Ibn Nubata, from Abu Maryam,

'From Salman^{ra} having said, 'We were seated in the presence of the Prophet^{saww} when Ali^{asws} Bin Abu Talib^{asws}. He^{saww} gave him^{asws} a pebble. The pebble had not settled in the palm of Ali^{asws} until it spoke and said, 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}! I am pleased with Allah^{azwj} as Lord^{azwj}, and with Muhammad^{saww} as Prophet^{saww}, and with Ali^{asws} Bin Abu Talib^{asws} as Guardian^{asws}'.

ثم قال النبي ص من أصبح منكم راضياً بالله وبولاية علي بن أبي طالب فقد أمن خوف الله وعقابه.

Then the Prophet^{saww} said: 'The one from you who becomes pleased with Allah^{azwj} and with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, so he would be Granted amnesty by Allah^{azwj} from fear and His^{azwj} Punishment'.⁴³⁷

10- يج، الخراج و الجرائع روي عن أنس أن النبي ص أخذ كفاً من الحصى فسبحن في يده ثم صبهن في يد علي ع فسبحن في يده حتى سمعنا التسبيح في أيديهما ثم صبهن في أيدينا فما سبحت.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Anas (well-known fabricator)

'The Prophet^{saww} took a handful of pebbles and these glorified (Allah^{azwj}) in his^{saww} hand. Then these came to be in the hand of Ali^{asws}. They glorified in his^{asws} hand until we heard the glorifications in both their^{asws} hands. Then these came to be in our hands, and they did not glorify'.⁴³⁸

11- خص، منتخب البصائر أبو يوسف يعقوب بن إبراهيم عن أبي حنيفة عن عبد الرحمن السلماني عن حبيب بن المفضل عن علي بن أبي طالب ع قال: دعاني رسول الله ص فوجهني إلى اليمن لأصلح بينهم فقلت يا رسول الله إنهم قوم كثير ولهم سن وأنا شاب حدث فقال يا علي إذا صرت بأعلى عقبة أفيق فتاد بأعلى صوتك يا شجر يا مدر يا نرى محمد رسول الله ص يقرئكم السلام

(The book) 'Muntakhab Al Basaair' – Abu Yusuf Yaqoub Bin Ibrahim, from Abu Haneefa, from Abdul Rahman Al Salmany, from Hubeysh Bin Al Mo'tamar,

'From Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} called me^{asws} and diverted me^{asws} to Al-Yemen in order to reconcile between them. I^{asws} said to him^{saww}: 'O Rasool-Allah^{saww}! They are a lot of people and I^{asws} am a young man^{asws}'. He^{saww} said to me^{asws}: 'O Ali^{asws}! When you^{asws} come to the top of mount Feyq, then call out at the top of your^{asws} voice: 'O tree! O mud! O soil! Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} conveys the greetings to you all!'

⁴³⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 9

⁴³⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 10

قَالَ فَدَهَبْتُ فَلَمَّا صِرْتُ بِأَعْلَى الْعَقْبَةِ أَشْرَفْتُ عَلَى أَهْلِ الْيَمَنِ فَإِذَا هُمْ بِأَسْرِهِمْ مُقْبِلُونَ نَحْوِي مُشْرِعُونَ رِمَاحُهُمْ مُسْتَوُونَ أَسْنَنُهُمْ مُتَنَكِّبُونَ قِسِيَهُمْ شَاهِرُونَ سِلَاحَهُمْ فَتَادَيْتُ بِأَعْلَى صَوْتِي يَا شَجَرُ يَا مَدْرُ يَا تَرَى مُحَمَّدٌ رَسُولُ اللَّهِ ص يُفَرِّقُكُمُ السَّلَامَ

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^{asws} voice: 'O tree! O mud! O soil! Muhammad^{saww} conveys the greetings to you all!'

قَالَ فَلَمْ تَبَقْ شَجَرَةٌ وَ لَا مَدْرَةٌ وَ لَا تَرَى إِلَّا ارْتَجَّتْ بِصَوْتِ وَاحِدٍ وَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ عَلَيْكَ السَّلَامُ فَاضْطَرَبَتْ قَوَائِمُ الْقَوْمِ وَ ارْتَعَدَتْ رُكْبَتُهُمْ وَ وَقَعَ السِّلَاحُ مِنْ أَيْدِيهِمْ وَ أَقْبَلُوا إِلَيَّ مُسْرِعِينَ فَأَصْلَحْتُ بَيْنَهُمْ وَ انْصَرَفْتُ.

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 I^{asws} reconciled between them and left".⁴³⁹

12- خصص، الاختصاص ابنُ أَبَانٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ كَتَبَهُ لِي بِحُطَّه بِحَضْرَةِ أَبِي الْحَسَنِ بْنِ أَبَانٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي عَمْرٍاءَ عَنْ رُمَيْلَةَ وَ كَانَ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ نَفَرًا مِنْ أَصْحَابِهِ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ - إِنَّ وَصِيَّ مُوسَى ع كَانَ يُرِيهِمُ الْعَلَامَاتِ بَعْدَ مُوسَى وَ إِنَّ وَصِيَّ عِيسَى ع كَانَ يُرِيهِمُ الْعَلَامَاتِ بَعْدَ عِيسَى فَلَوْ أَرَيْنَا

(The book) 'Al Khasaais' – Ibn Aban, from Al-Husayn Bin Saeed, and he wrote it for me in his handwriting in the presence of Abu Al-Hassan Bin Aban, from Muhammad Bin Isnan, from Hammad Al Bateekhy, from Rumeyla,

'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'.

فَقَالَ لَا تُقْرَؤُنَ فَأَلْحُوا عَلَيْهِ فَأَخَذَ بِيَدِ تِسْعَةٍ مِنْهُمْ وَ خَرَجَ بِهِمْ قَبْلَ أَتِيَابِ الْمُحَرَّرِينَ حَتَّى أَشْرَفَ عَلَى السَّبْخَةِ فَتَكَلَّمَ بِكَلَامٍ خَفِيٍّ ثُمَّ قَالَ بِيَدِهِ أَكْثَفِي غِطَاءَكَ

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!'

فَإِذَا كُلُّ مَا وَصَفَ اللَّهُ فِي الْجَنَّةِ نُصِبَ أَعْيُنُهُمْ مَعَ رُوحِهَا وَ زَهْرَتِهَا فَرَجَعَ مِنْهُمْ أَرْبَعَةٌ يَقُولُونَ سِحْرًا سِحْرًا وَ ثَبَتَ رَجُلٌ مِنْهُمْ بِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ جَلَسَ مَجْلِسًا فَتَقَالَ مِنْهُ شَيْئًا مِنَ الْكَلَامِ فِي ذَلِكَ

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.

⁴³⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 11

فَتَعَلَّفُوا بِهِ فَجَاءُوا بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ اقْتُلْهُ وَ لَا تُدَاهِنِ فِي دِينِ اللَّهِ قَالَ وَ مَا لَهُ قَالُوا سَمِعْنَاهُ يَقُولُ كَذَا وَ كَذَا

They came with him to Amir Al-Momineen^{asws} and said: 'O Amir Al-Momineen^{asws}! Kill him, and we will not argue regarding the religion of Allah^{azwj}'. He^{asws} said: 'And what is the matter with him?' They said, 'We heard him saying such and such'.

فَقَالَ لَهُ مَنْ سَمِعْتَ هَذَا الْكَلَامَ قَالَ سَمِعْتُهُ مِنْ فُلَانِ بْنِ فُلَانٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع رَجُلٌ سَمِعَ مِنْ غَيْرِهِ شَيْئاً فَأَدَّاهُ لَا سَبِيلَ عَلَى هَذَا فَقَالُوا دَاهَنْتَ فِي دِينِ اللَّهِ وَ اللَّهُ لَنَقُتِلَنَّهٗ فَقَالَ وَ اللَّهُ لَا يَقْتُلُهُ مِنْكُمْ رَجُلٌ إِلَّا أَبْرَثَ عِزَّتَهُ.

He^{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^{asws}: 'A man hears something from others and fulfils it, there is no way upon this'. They said, 'You^{asws} are arguing in the religion of Allah^{azwj}. By Allah^{azwj}! We will kill him'. He^{asws} said: 'By Allah^{azwj}! No man from you will kill him except his family would be destroyed'.⁴⁴⁰

13- ع، علل الشرائع العطَّار عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ يَحْيَى بْنِ مُحَمَّدٍ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنِ ابْنِ سِنَانٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ جَابِرٍ قَالَ حَدَّثَنِي تَمِيمُ بْنُ جَدِيمٍ قَالَ: كُنَّا مَعَ عَلِيٍّ ع حَيْثُ تَوَجَّهْنَا إِلَى الْبَصْرَةِ قَالَ فَبَيْنَمَا نَحْنُ نَزُولٌ إِذَا اضْطَرَبَتِ الْأَرْضُ فَضْرَبَهَا عَلِيٌّ ع بِيَدِهِ ثُمَّ قَالَ لَهَا مَا لَكَ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ ثُمَّ قَالَ لَنَا أَمَّا إِذَا لَوْ كَانَتِ الزَّلْزَلَةُ الَّتِي ذَكَرَهَا اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ لِأَجَابَتْنِي وَ لَكِنَّهَا لَيْسَتْ بِتِلْكَ.

(The book) 'Al Illal Al Sharaie' – Al Attar, from his father, from Al Ash'ary, from Yayha Bin Muhammad Bin Ayoub, from Ali Bin Mahziyar, from Ibn Sinan, from Yahya Al Halby, from Umar Bin Aban, from Jabir who said, 'It is narrated to me by Tameem Bin Jazeym who said,

'We were with Ali^{asws} when he headed us to Al-Basra. While we were encamped when the ground trembled. So, Ali^{asws} struck it with his^{asws} hand, then said to her: 'What is the matter with you?' Then he^{asws} turned to us with his^{asws} face, then said to us: 'But if it was the earthquake which Allah^{azwj} Mighty and Majestic has Mentioned in His^{azwj} Book, it would have answered me^{asws}, but it isn't that one'.⁴⁴¹

14- ع، علل الشرائع العطَّار عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْبَزْزَنْطِيِّ عَنْ رَوْحِ بْنِ صَالِحٍ عَنْ هَارُونَ بْنِ خَارِجَةَ رَفَعَهُ عَنْ فَاطِمَةَ ع قَالَتْ أَصَابَ النَّاسَ زَلْزَلَةٌ عَلَى عَهْدِ أَبِي بَكْرٍ فَفَزِعَ النَّاسُ إِلَى أَبِي بَكْرٍ وَ عُمَرَ فَوَجَدُوهُمَا قَدْ خَرَجَا فَرَعَيْنِ إِلَى عَلِيٍّ ع فَتَبِعَهُمَا النَّاسُ إِلَى أَنْ انْتَهَوْا إِلَى بَابِ عَلِيٍّ ع

(The book) 'Illal Al Sharaie' – Al Attar, from his father, from Al Ashary, from Abu Abdullah Al Razy, from Al Bazanty, from Rawh Bin Salih, from Haroun Bin Kharjah, raising it,

'From (Syeda) Fatima^{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^{asws}. The people followed them until they ended up to the door of Ali^{asws}.

⁴⁴⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 12

⁴⁴¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 13

فَخَرَجَ إِلَيْهِمْ عَلِيٌّ عَ غَيْرِ مُكْتَرِبٍ لِمَا هُمْ فِيهِ فَمَضَى وَ اتَّبَعَهُ النَّاسُ حَتَّى انْتَهَى إِلَى تَلْعَةٍ فَقَعَدَ عَلَيْهَا وَ قَعَدُوا حَوْلَهُ وَ هُمْ يَنْظُرُونَ إِلَى حِيطَانِ الْمَدِينَةِ تَرْتَجُّ جَانِبَهُ وَ دَاهِبَةً فَقَالَ هُمْ عَلِيٌّ عَ كَأَنَّكُمْ قَدْ هَالَكُم مَّا تَرَوْنَ قَالُوا كَيْفَ لَا يَهُولُنَا وَ لَمْ نَرِ مِثْلَهَا قَطُّ

Ali^{asws} came out to them without a care to what they were in. He^{asws} went, and the people followed him^{asws} until he^{asws} ended to a hill. He^{asws} sat upon it and they sat around him^{asws}, and they were looked at the walls of Al-Medina trembling, coming and going. Ali^{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!'

قَالَتْ فَحَرَكْتُ شَفَتَيْهِ ثُمَّ صَرَبْتُ الْأَرْضَ بِيَدِهِ ثُمَّ قَالَ مَا لِكَ اسْكُنِي فَسَكَنْتُ فَعَجِبُوا مِنْ ذَلِكَ أَكْثَرَ مِنْ تَعَجُّبِهِمْ أَوَّلًا حَيْثُ خَرَجَ إِلَيْهِمْ قَالَ هُمْ فَإِنَّكُمْ قَدْ عَجِبْتُمْ مِنْ صَنِيعِي قَالُوا نَعَمْ

(Syeda) She^{asws} said: 'So, he^{asws} moved his^{asws} lips, then struck the ground with his^{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^{asws} had come out to them. He^{asws} said to them: 'So, you have been astonished from my^{asws} doing?' They said, 'Yes'.

فَقَالَ أَنَا الرَّجُلُ الَّذِي قَالَ اللَّهُ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَ أُخْرِجَتِ الْأَرْضُ أَنْفَالُهَا وَ قَالَ الْإِنْسَانُ مَا لَهَا فَأَنَا الْإِنْسَانُ الَّذِي يَقُولُ لَهَا مَا لَكَ

He^{asws} said: 'I^{asws} am a man for whom Allah^{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^{asws} am that man who would be saying to it: 'What is the matter with you?'

يَوْمَئِذٍ تُخْبِرُ أَخْبَارَهَا إِنْ يَأْتِي تَحْدِثُ.

On that day she shall tell her news [99:4], it is to me^{asws} it would be narrating its news".⁴⁴²

15- ير، بصائر الدرجات علي بن يزيد عن علي بن الثمالي عن بعض من حدثه عن أمير المؤمنين ع أنه كان مع أصحابه في مسجد الكوفة فقال له رجل يا أبي أنت و أمي إني لأتعجب من هذه الدنيا التي في أيدي هؤلاء القوم و ليست عندكم فقال يا فلان أ ترى أنما نريد الدنيا فلا نعطاها

(The book) 'Basaair Al Darajaat' - Ali Bin Yazeed, from Ali Bin Al Sumali, from someone who narrated it,

'From Amir Al-Momineen^{asws}, (when) he^{asws} was with his^{asws} companions in Masjid Al-Kufa, a man said to him^{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^{asws} possession'. He^{asws} said: 'O so and so! Do you see us^{asws} as wanting the world and would not be Given it?'

ثُمَّ قَبَضَ قَبْضَةً مِنَ الْخَصَى فَإِذَا هِيَ جَوَاهِرُ فَقَالَ مَا هَذَا فَقُلْتُ هَذَا مِنْ أَجْوَدِ الْجَوَاهِرِ فَقَالَ لَوْ أَرَدْنَا لَكَانَ وَ لَكِنْ لَا نُرِيدُهُ ثُمَّ رَمَى بِالْخَصَى فَعَادَتْ كَمَا كَانَتْ.

⁴⁴² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 14

Then he^{asws} grabbed a handful of pebbles, and there, these (had transformed into) jewels. He^{asws} said: 'If we^{asws} were to want it, it would happen, but we do not want it'. Then he^{asws} threw the pebbles and these returned to be what they had been".⁴⁴³

16- ختص، الإختصاص ير، بصائر الدرجات علي بن إبراهيم الجعفي عن أبي العباس عن محمد بن سليمان الحذاء البصري عن رجل عن الحسن بن أبي الحسن البصري قال: لما فتح أمير المؤمنين ع البصرة قال من يدنا على دار ربيع بن حكيم فقال له الحسن بن أبي الحسن أنا يا أمير المؤمنين

(The book) 'Al Ikhtisas', (and) 'Basaair Al Darajaat' – Ali Bin Ibrahim Al Ja'fari, from Abu Al Abbas, from Muhammad Bin Suleyman Al Haza'a Al Basry, from a man from Al-Hassan Abu Al-Hassan Al Basri who said,

'When Amir Al-Momineen^{asws} was victorious at Al-Basra, he^{asws} 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^{asws}!'

قَالَ وَكُنْتُ يَوْمَئِذٍ غُلَامًا قَدْ أَتَيْتُ قَدْ دَخَلَ مَنْزِلَهُ وَ الْحَدِيثُ طَوِيلٌ ثُمَّ خَرَجَ وَ تَبِعَهُ النَّاسُ فَلَمَّا جَازَ إِلَى الْجَبَانَةِ وَ اكْتَنَفَهُ النَّاسُ فَحَطَّ بِسَوْطِهِ خَطَّةً فَأَخْرَجَ دِينَارًا ثُمَّ حَطَّ خَطَّةً أُخْرَى فَأَخْرَجَ دِينَارًا حَتَّى أَخْرَجَ ثَلَاثِينَ دِينَارًا

He (the narrator) said, 'And on that day I was a boy having had reached adolescence. He^{asws} entered his house – and the Hadeeth is lengthy. Then he^{asws} came out and the people followed him^{asws}. When he^{asws} crossed over to the cemetery, the people surrounded him^{asws}. He^{asws} drew a line (in the ground) with his^{asws} whip and extracted a Dinar. Then he^{asws} drew another line and brought out a Dinar, to the extent that he^{asws} brought out thirty Dinars.

فَقَلَّبَهَا فِي يَدِهِ حَتَّى أَبْصَرَهُ النَّاسُ ثُمَّ رَكَعَا وَ عَرَسَهَا بِإِصْبَاحِهِ ثُمَّ قَالَ لِبَنَاتِكَ بَغْدِي مُحْسِنٌ أَوْ مُسِيءٌ ثُمَّ رَكِبَ بَعْلَةَ رَسُولِ اللَّهِ وَ انْصَرَفَ إِلَى مَنْزِلِهِ وَ أَخَذْنَا الْعَلَامَةَ فِي مَوْضِعٍ فَحَفَرْنَا حَتَّى بَلَّغْنَا الرُّسْخَ فَلَمْ نُصِبْ شَيْئًا

He^{asws} turned it in his^{asws} hand until the people saw it, then returned it and planted it with his^{asws} thumb. Then he^{asws} said: 'There will be coming to you after me^{asws}, a good-doer or an evil-doer'. Then he^{asws} rode the mule of Rasool-Allah^{saww} and left to go to his^{asws} house, and we^{asws} made note of the marking in the place. We went out until we reached Al-Raskha but could not attain anything.

فَقِيلَ لِلْحَسَنِ يَا بَا سَعِيدٍ مَا تَرَى ذَلِكَ مِنْ أَمِيرِ الْمُؤْمِنِينَ فَقَالَ أَمَّا أَنَا فَلَا أَذْرِي أَنَّ كُنُوزَ الْأَرْضِ تُسَنَرُ إِلَّا بِمِثْلِهِ.

It was said to Al-Hassan, 'O Abu Saeed! Did you not see that from Amir Al-Momineen^{asws}? He said, 'As for I, so I didn't know that the treasures of the earth were travelling, except with similar to it".⁴⁴⁴

17- بيع، الخرائج و الجرائع روي عن سلمان أن علياً ع بلغه عن عمر ذكر شيعته فاستقبله في بعض طرقات بساطين المدينة و في يد علي ع قوس غريبة فقال يا عمر بلغني عنك ذكرك لشيعة فقال اربع على ظلعك

(The book) 'Al Kharaij Wa Al Jaraih' –

⁴⁴³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 15

⁴⁴⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 16

'It is reported from Salman^{ra}, 'It reached Ali^{asws}, from Umar having mentioned his^{asws} Shias, so he^{asws} faced him in one of the paths of the orchards of Al-Medina, and in the hand of Ali^{asws} was an Arabian bow. He^{asws} said: 'O Umar! It has reached me^{asws} from you having mentioned my^{asws} Shias'. He said, 'Do not overlook your^{asws} own faults'.

فَقَالَ عِ إِنَّكَ لَهَا هُنَا ثُمَّ رَمَى بِالْفَوْسِ عَلَى الْأَرْضِ فَإِذَا هِيَ تُعْبَانُ كَالْبَعِيرِ فَأَغْرَقَهُ وَ قَدْ أَقْبَلَ نَحْوَ عُمَرَ لِيَتَبَلَّغَهُ فَصَاحَ عُمَرُ اللَّهُ اللَّهُ يَا أَبَا الْحُسَيْنِ لَا عُذَّتْ بَعْدَهَا فِي شَيْءٍ وَ جَعَلَ يَنْصَرِعُ إِلَيْهِ فَضْرَبَ يَدَهُ إِلَى التُّعْبَانِ فَعَادَتِ الْفَوْسُ كَمَا كَانَتْ فَمَرَّ عُمَرُ إِلَى بَيْتِهِ مَرْغُوبًا

He^{asws} said: 'You stay right here!' Then he^{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^{azwj}! Allah^{azwj}, O Abu Al-Hassan^{asws}! I will not repeat after it regarding anything', and he went on beseeching to him^{asws}. He^{asws} struck his^{asws} hand to the serpent and it returned to be the bow, like what it had been. Umar went to his house frightened.

قَالَ سَلْمَانٌ فَلَمَّا كَانَ فِي اللَّيْلِ دَعَانِي عَلِيٌّ ع فَقَالَ صَبِرْ إِلَى عُمَرَ فَإِنَّهُ حُمِلَ إِلَيْهِ مَالٌ مِنْ نَاحِيَةِ الْمَشْرِقِ وَ لَمْ يَعْلَمْ بِهِ أَحَدٌ وَ قَدْ عَزَمَ أَنْ يَحْتَسِبَهُ فَقُلْتُ لَهُ يَقُولُ لَكَ عَلِيٌّ أَخْرَجَ إِلَيْكَ مَالٌ مِنْ نَاحِيَةِ الْمَشْرِقِ فَمَرَّقَهُ عَلَى مَنْ جُعِلَ لَهُمْ وَ لَا تَحْسِبُهُ فَأَفْضَحَكَ

Salman^{ra} said, 'When it was during the night, Ali^{asws} called me^{ra}. He^{asws} said: 'Go to Umar for some wealth has been carried over to him^{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^{asws} is telling you to bring it out to you^{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^{asws} will expose you!'

قَالَ سَلْمَانٌ فَأَدْبَيْتُ إِلَيْهِ الرِّسَالَةَ فَقَالَ حَبَّرَنِي أَمْرٌ صَاحِبِكَ مِنْ أَيْنَ عِلْمٌ بِهِ فَقُلْتُ وَ هَلْ يَخْفَى عَلَيْهِ مِثْلُ هَذَا

Salman^{ra} said, 'I^{ra} delivered the message to him. He said, 'The matter of your companion confuses me. From where did he^{asws} come to know of it?' I^{ra} said, 'And can the like of this be hidden unto him^{asws}?'

فَقَالَ لِسَلْمَانَ أَقْبَلَ مِنِّي مَا أَقُولُ لَكَ مَا عَلَيَّ إِلَّا سَاحِرٌ وَ إِنِّي لَمُشْفِقٌ عَلَيْكَ مِنْهُ وَ الصَّوَابُ أَنْ تُفَارِقَهُ وَ تَصِيرَ فِي جُمْلَتِنَا

He said to Salman^{ra}, 'Accept from me what I am saying to you^{ra}. Ali^{asws} is nothing but a sorcerer and I am pitying upon you^{ra} from him^{asws}, and the correct thing to do is you^{ra} should separate from him^{asws} and come to be among our community'.

قُلْتُ بَلَى مَا قُلْتُ لَكِنَّ عَلِيًّا وَرَثَ مِنْ أَسْرَارِ النُّبُوَّةِ مَا قَدْ رَأَيْتُ مِنْهُ وَ مَا هُوَ أَكْبَرُ مِنْهُ- قَالَ ارْجِعْ إِلَيْهِ فَقُلْ لَهُ السَّمْعَ وَ الطَّاعَةَ لِأَمْرِكَ

I^{ra} said, 'Evil is what you are saying. But Ali^{asws} has inherited from the secrets of the Prophet^{saww} what I^{ra} have seen from him^{asws}, and what is greater than it'. He said, 'Return to him^{asws} tell him^{asws}, 'The hearing and the obedience is to your^{asws} orders'.

فَرَجَعْتُ إِلَى عَلِيٍّ ع فَقَالَ أَحَدَّثْتُكَ بِمَا جَرَى بَيْنَكُمَا فَقُلْتُ أَنْتَ أَعْلَمُ بِهِ مِنِّي فَتَكَلَّمَ بِكُلِّ مَا جَرَى بِهِ بَيْنَنَا ثُمَّ قَالَ إِنَّ رُعْبَ التُّعْبَانِ فِي قَلْبِهِ إِلَى أَنْ يَمُوتَ.

I^{ra} returned to Ali^{asws}. He^{asws} said: 'Shall I^{asws} narrated to you^{ra} with what has flowed between you two?' I^{ra} said, 'You^{asws} are more knowing with it than I^{asws} am'. So, he^{asws} spoke with all

what had flowed between us. Then he^{asws} said: 'The fear of the serpent will be in his heart until he dies!'"⁴⁴⁵

18- شف، كشف اليقين من كتاب الأتبعين لمحمد بن مسلم بن أبي الفوارس عن أحمد بن محمد بن محمود عن القاضي شرف الدين أبي بكر عن الحسن بن أبي الحسن العلوي عن جبير بن الرضا عن عبد بن مسهر عن سلمة بن الأصهب عن كيسان بن أبي عاصم عن مرة بن سعد عن محمد بن جعديان عن القائل أبي نصر بن منصور التستري عن أبي عبد الله المهبطي عن أبي القاسم الفوارس عن سليم النجار عن حميد بن سعيد عن خالص بن ثعلبة عن عبد الله بن خالد بن سعيد بن العاصي قال:

(The book) 'Kashf al Yaqeen', from the book 'Al Arbabeen' of Muhammad Bin Muslim Bin Abu Al Fawaris, from Ahmad Bin Muhammad Bin Mahmoud, from the judge Sharaf Al Deen Abu Bakr, from Al-Hassan Bin Abu Al-Hassan Al Alawy, from Jubeyr Bin Al Reza, from Abd Bin Mus'hir, from Salamah Bin Al As'hab, from Kaysan Bin Abu Aasim, from Murrah Bin Sa'ad, from Muhammad Bin Ja'dayan, from Al Qaid Abu Nasr Bin Mansour Al Tustary, from Abu Abdullah Al Mahaty, from Abu Al Qasim Al Qawasy, from Saleem Al Najar, from Hamid Bin Saeed, from Khalis Bin Sa'alba, from Abdullah Bin Khalid Bin Saeed Bin Al Aas who said,

كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ خَرَجَ مِنَ الْكُوفَةِ إِذْ عَبَّرَ بِالصَّعِيدِ الَّتِي يُقَالُ لَهَا النَّحْلَةُ عَلَى فَرْسَخَيْنِ مِنَ الْكُوفَةِ فَخَرَجَ مِنْهَا خَمْسُونَ رَجُلًا مِنَ الْيَهُودِ وَ قَالُوا أَنْتَ عَلِيُّ بْنُ أَبِي طَالِبٍ الْإِمَامُ فَقَالَ أَنَا ذَا

'I was with Amir Al-Momineen^{asws} and he^{asws} had gone out from Al-Kufa, when he^{asws} crossed the plateau which is called Al-Nakhla being at two Farsakhs from Al-Kufa. Fifty men from the Jews came out from it and they said, 'Are you Ali^{asws} Bin Abu Talib^{asws}, the Imam^{asws}? He^{asws} said: 'I^{asws} am that'.

فَقَالُوا لَنَا صَخْرَةٌ مَذْكُورَةٌ فِي كُتُبِنَا عَلَيْهَا اسْمُ سِتَّةٍ مِنَ الْأَنْبِيَاءِ وَ هُوَ ذَا تَطْلُبُ الصَّخْرَةَ فَلَا نَجِدُهَا فَإِنْ كُنْتَ إِمَامًا أَوْجِدْنَا الصَّخْرَةَ فَقَالَ عَلِيُّ ع أَنَبْعُونِي

They said to us, 'There is a rock mentioned in our Books, upon it are the names of six of the Prophets^{as}, and it is that we are seeking the rock, but we cannot find it. If you^{asws} were an Imam^{asws}, find the rock for us'. Ali^{asws} said: 'Follow me^{asws}!'

قَالَ عَبْدُ اللَّهِ بْنُ خَالِدٍ فَسَارَ الْقَوْمُ خَلْفَ أَمِيرِ الْمُؤْمِنِينَ ع - إِلَى أَنْ اسْتَبَطَنَ فِيهِمُ الْبَرَّ وَ إِذَا بِجَبَلٍ مِنْ رَمْلٍ عَظِيمٍ فَقَالَ ع أَيُّهَا الرِّيحُ انْسِفِي الرَّمْلَ عَنِ الصَّخْرَةِ بِحَقِّ اسْمِ اللَّهِ الْأَعْظَمِ

Abdullah Bin Khalid (the narrator) said, 'The group travelled behind Amir Al-Momineen^{asws} until he^{asws} penetrated the wilderness among them, and there was a large sand dune' He^{asws} said: 'O you wind! Clear away the sand from the rock, by the right of the Magnificent Name of Allah^{azwj}!'

فَمَا كَانَ إِلَّا سَاعَةً حَتَّى نُسِفَتِ الرَّمْلُ وَ ظَهَرَتِ الصَّخْرَةُ فَقَالَ عَلِيُّ ع هَذِهِ صَخْرَتُكُمْ فَقَالُوا عَلَيْهَا اسْمُ سِتَّةٍ مِنَ الْأَنْبِيَاءِ عَلَى مَا سَمِعْنَا وَ قَرَأْنَا فِي كُتُبِنَا وَ لَسْنَا نَرَى عَلَيْهَا فَقَالَ ع الْأَسْمَاءُ الَّتِي عَلَيْهَا فَهِيَ فِي وَجْهِهَا الَّذِي عَلَى الْأَرْضِ فَاقْلِبُوهَا

It wasn't except a moment until the sand was cleared and the rock appeared. Ali^{asws} said: 'This is your rock'. They said, 'Are the names of six of the Prophets^{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^{asws}

⁴⁴⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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!'

فَاعْصَوْصَبَ عَلَيْهَا أَلْفُ رَجُلٍ خَضَرُوا فِي هَذَا الْمَكَانِ فَمَا قَدَرُوا عَلَى قَلْبِهَا فَقَالَ ع تَنَحَّوْا عَنْهَا فَمَدَّ يَدَهُ إِلَيْهَا فَقَلَّبَهَا فَوَجَدُوا عَلَيْهَا اسْمَ سَيِّدٍ مِنَ الْأَنْبِيَاءِ ع أَصْحَابِ الشَّرَائِعِ آدَمَ وَ نُوحَ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ

A thousand men present in that place heaved upon it, but they were not able upon overturning it. He^{asws} said: 'Move away from it'. He^{asws} extended his^{asws} hand towards it and overturned it. They found upon it the names of six of the Prophets^{as}, owners of the Laws – Adam^{as}, and Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as}, and Muhammad^{saww}, upon them^{as} be the Salawaat and the greetings.

فَقَالَ النَّفَرُ الْيَهُودُ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ حُجَّةُ اللَّهِ فِي أَرْضِهِ مَنْ عَرَفَكَ سَعِدَ وَ نَجَا وَ مَنْ خَالَفَكَ ضَلَّ وَ غَوَى وَ إِلَى الْحَمِيمِ هَوَى جَلَسْتُ مَنَاقِبِكَ عَنِ التَّحْدِيدِ وَ كَثُرَتْ آثَارُ نِعَمِكَ عَنِ التَّعْدِيدِ.

A number of Jews said, 'We testify that there is no god except Allah^{azwj} and Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and you^{asws} are Emir of the Momineen, and Chief of the successors^{as}, and Divine Authority of Allah^{azwj} in His^{azwj} earth. One who recognises you^{asws} is fortunate and attains salvation, and one who opposes you^{asws} strays and deviates and collapses to the boiling water. Your^{asws} virtues are pulled away from the limitations, and the abundance of the impacts of your^{asws} attributes are beyond counting".⁴⁴⁶

19- شف، كشف اليقين جعفر بن الحسين بن جعفر عن أبيه قال حدثني الرباعي بالبصرة عن شيوخه قال: إن أمير المؤمنين ع دخل يوماً إلى منزله فالتمس شيئاً من الطعام فأجابته الزهراء فاطمة ع فقالت ما عندنا شيء و إنني منذ يومين أعلل الحسن و الحسين -

(The book) 'Kashaf Al Yaqeen' – Ja'far Bin Al-Husayn Bin Ja'far, from his father who said, 'It is narrated to me by Al Rayhan at Al Basra, from his elders who said,

'One day Amir Al-Momineen^{asws} entered into his^{asws} house and sought something from the food. Al-Zahra Fatima^{asws} answered him^{asws}, she^{asws} said: 'There is nothing with us^{asws}, and since two days I^{asws} have been pre-occupied with Al-Hassan^{asws} and Al-Husayn^{asws} (taking their^{asws} minds off food)'.
فَقَالَ أَغْطُونَا مِرْطاً نَضَعُهُ عِنْدَ بَعْضِ النَّاسِ عَلَى شَيْءٍ فَأَعْطِنِي فَخَرَجَ بِهِ إِلَى يَهُودِيٍّ كَانَ فِي جِوَارِهِ فَقَالَ لَهُ أَخَا تُبَّعِ الْيَهُودِ أَعْطِنَا عَلَى هَذَا الْمِرْطِ صَاعاً مِنْ شَعِيرٍ

He^{asws} said: 'Give us^{asws} a woollen sheet we^{asws} can place it with one of the people upon something (to eat), so I^{asws} came with it'. He^{asws} went out with it to a Jew who was in his^{asws} neighbourhood. He^{asws} said: 'Brother of Tubba the Jew! Give us^{asws}, based upon this garment, a Sa'a of barley'.

فَأَخْرَجَ إِلَيْهِ الْيَهُودِيُّ الشَّعِيرَ فَطَرَحَهُ فِي كُمِهِ وَ مَشَى ع حَطُوبَاتٍ فَنَادَاهُ الْيَهُودِيُّ أَقْسَمْتُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ إِلَّا وَقَفْتُ لِأُشَافِيكَ فَجَلَسَ وَ لَحِقَهُ الْيَهُودِيُّ

⁴⁴⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 18

The Jew brought out the barley to him^{asws} in his sleeve, and he^{asws} walked some steps. The Jew called out to him^{asws}, 'I swear upon you^{asws}, O Amir Al-Momineen^{asws}, if you^{asws} could pause so I can converse with you^{asws}'. He^{asws} sat down and the Jew joined with him^{asws}.

فَقَالَ لَهُ إِنَّ ابْنَ عَمِّكَ يَزْعُمُ أَنَّ حَبِيبَ اللَّهِ وَ خَاصَّتُهُ وَ خَالِصَتُهُ وَ أَنَّهُ أَشْرَفُ الرُّسُلِ عَلَى اللَّهِ تَعَالَى فَأَلَّا سَأَلَ اللَّهُ تَعَالَى أَنْ يُعِينَكُمْ عَنْ هَذِهِ الْفَاقَةِ الَّتِي أَنْتُمْ عَلَيْهَا

He said to him^{asws}, 'The son^{saww} of your^{asws} uncle claims that he^{saww} is Beloved of Allah^{azwj} and his^{saww} special one, and he^{saww} is the noblest of the people to Allah^{azwj} the Exalted, so why does he^{saww} not ask Allah^{azwj} the Exalted to Make you^{asws} needless from this destitution which you (Muslims) are upon?'

فَأَمْسَكَكَ عَ سَاعَةً وَ نَكَتَ بِإِصْبَعِهِ الْأَرْضَ وَ قَالَ لَهُ يَا أَخَا تُبَّعِ الْيَهُودِ وَ اللَّهُ إِنَّ لِلَّهِ عِبَادًا لَوْ أَقْسَمُوا عَلَيْهِ أَنْ يُحَوِّلَ هَذَا الْجِدَارَ ذَهَبًا لَفَعَلَ

He^{asws} was silent for a while notching with his^{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^{asws} were to swear upon Him^{azwj} to Transform this wall into gold He^{azwj} would Do so!'

قَالَ فَاتَّقَدَّ الْجِدَارُ ذَهَبًا فَقَالَ لَهُ عَ مَا أَغْنَيْكَ إِنَّمَا صَرْنْتُكَ مَثَلًا فَاسْلَمْ الْيَهُودِي.

He (the narrator) said, 'The wall turned to gold. He^{asws} said to him: 'I^{asws} do not mean you, but rather I^{asws} have only struck an example'. The Jew became a Muslim''⁴⁴⁷

20- بيع، الخرائج و الجرائح عَنْ أَبِي جَعْفَرٍ بْنِ بَابَوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ عِيسَى عَنْ الْأَهْوَازِيِّ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ فَضَائِلِ الرَّسَّانِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَصْحَابُ عَلِيٍّ ع يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَرَيْنَا مَا تَطْمَعُونَ إِلَيْهِ بِمَا أَتَى إِلَيْكَ رَسُولُ اللَّهِ ص

(The book) 'Al Kharaij Wa Al Jaraih' – From Abu Ja'far Bin Babuwayh, from his father, from Sa'ad, from Ibn Isa, from Al Ahwazy, from Ibn Abu Najran, from Aasim Bin Humeyd, from Fuzeyl Al Rasan,

'From Abu Ja'far^{asws} having said: 'The companions of Ali^{asws} said: 'O Amir Al-Momineen^{asws}! If you^{asws} could show us what we are wishing for, what has ended to you^{asws} from Rasool-Allah^{saww}'.

قَالَ لَوْ رَأَيْتُمْ عَجِيبَةً مِنْ عَجَائِبِي لَكَفَرْتُمْ وَ قُلْتُمْ سَاحِرٌ كَذَّابٌ وَ كَاهِنٌ وَ هُوَ مِنْ أَحْسَنِ قَوْلِكُمْ

He^{asws} said: 'If I^{asws} were to show you a wonder from my^{asws} wonders, you will disbelieve and say, 'He^{asws} is a lying sorcerer, and a soothsayer', and it would be from the one best in words'.

قَالُوا مَا مِنَّا أَحَدٌ إِلَّا وَ هُوَ يَعْلَمُ أَنَّكَ وَرِثْتَ رَسُولَ اللَّهِ ص وَ صَارَ إِلَيْكَ عِلْمُهُ قَالَ عِلْمُ الْعَالَمِ شَدِيدٌ وَ لَا يَحْتَمِلُهُ إِلَّا مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ أَيْدَهُ رُوحٌ مِنْهُ

They said, 'There is no one from us except and he knows you^{asws} have inherited Rasool-Allah^{saww} and his^{saww} knowledge has come to you^{asws}'. He^{asws} said: 'Knowledge of the scholar

⁴⁴⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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^{azwj}.

ثُمَّ قَالَ أَمَّا إِذَا أَبَيْتُمْ الْآنَ أُرِيكُمْ بَعْضَ عَجَائِبِي وَ مَا آتَانِي اللَّهُ مِنَ الْعِلْمِ فَاتَّبِعُوا سَبْعُونَ رَجُلًا كَانُوا فِي أَنْفُسِهِمْ خِيَارُ النَّاسِ مِنْ شِيعَتِهِ

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.

فَقَالَ لَهُمْ عَلِيٌّ ع إِنِّي لَسْتُ أُرِيكُمْ شَيْئًا حَتَّى آخُذَ عَلَيْكُمْ عَهْدَ اللَّهِ وَ مِيثَاقَهُ أَلَّا تُكْفَرُوا بِي وَ لَا تَرْمُونِي بِعُضْلَةٍ فَوَ اللَّهُ مَا أُرِيكُمْ إِلَّا مَا عَلَّمَنِي رَسُولُ اللَّهِ ص فَأَخَذَ عَلَيْهِمُ الْعَهْدَ وَ الْمِيثَاقَ أَشَدَّ مَا أَخَذَهُ اللَّهُ عَلَى رُسُلِهِ

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^{saww} 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^{azwj} Rasool^{saww}.

ثُمَّ قَالَ حَوِّلُوا وُجُوهَكُمْ عَنِّي حَتَّى أَدْعُو بِمَا أُرِيدُ فَسَمِعُوهُ يَدْعُو بِدَعَوَاتٍ لَمْ يَسْمَعُوا بِمِثْلِهَا ثُمَّ قَالَ حَوِّلُوا وُجُوهَكُمْ فَحَوَّلُوهَا فَإِذَا جَنَّاتٌ وَ أَنْهَارٌ وَ قُصُورٌ مِنْ جَانِبٍ وَ السَّعِيرُ تَتَلَطَّى مِنْ جَانِبٍ حَتَّى أَتَهُمْ لَمْ يَشْكُوا فِي مُعَايِنَةِ الْجَنَّةِ وَ النَّارِ

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.

فَقَالَ أَحْسَنُهُمْ قَوْلًا إِنَّ هَذَا لَسِحْرٌ عَظِيمٌ وَ رَجَعُوا كُفْرًا إِلَّا رَجُلَيْنِ فَلَمَّا رَجَعَ مَعَ الرَّجُلَيْنِ قَالَ لَهُمَا قَدْ سَمِعْتُمْ مَقَالَتَهُمْ وَ أَخَذِي عَلَيْهِمُ الْعُهُودَ وَ الْمَوَاقِيقَ وَ رُجِعْتُمْ بِكُفْرَتِهِمْ أَمَّا وَ اللَّهُ إِنَّهَا لَخَجَّتِي عَلَيْهِمْ عَذَابٌ عِنْدَ اللَّهِ

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 Allah^{azwj}.

فَإِنَّ اللَّهَ لَيَعْلَمُ أَنِّي لَسْتُ بِكَاهِنٍ وَ لَا سَاحِرٍ وَ لَا يُعْرِفُ ذَلِكَ لِي وَ لَا لِأَبَائِي وَ لَكِنَّهُ عَلِمَ اللَّهُ وَ عَلِمَ رَسُولُهُ أَنََّّهُ اللَّهُ إِلَى رَسُولِهِ وَ أَنََّّهُ رَسُولُ اللَّهِ ص إِنِّي وَ أَهْبَيْتُهُ إِلَيْكُمْ فَإِذَا رَدَدْتُمْ عَلَيَّ رَدَدْتُمْ عَلَى اللَّهِ

Surely Allah^{azwj} Knows I^{asws} neither a soothsayer, nor a sorcerer, nor is that recognised to be for me^{asws}, nor for my^{asws} forefathers^{as}, but it is a Teaching of Allah^{azwj} and teaching Rasool^{saww}. Allah^{azwj} had Transmitted to His^{azwj} Rasool^{saww}, and Rasool-Allah^{saww} 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 Allah^{azwj}.

حَتَّى إِذَا صَارَ إِلَى مَسْجِدِ الْكُوفَةِ دَعَا بِدَعَوَاتٍ فَإِذَا خَصَى الْمَسْجِدَ دُرٌّ وَ يَافُوتٌ فَقَالَ لَهَا مَا الَّذِي تَرَيَانِ قَالَا هَذَا دُرٌّ وَ يَافُوتٌ فَقَالَ لَوْ أَقْسَمْتُ عَلَى رَبِّي فِيمَا هُوَ أَعْظَمُ مِنْ هَذَا لَأَبْرَ قَسَمِي

Until when he^{asws} came to the Masjid, he^{asws} supplicated with supplications, and there, the pebbles of the Masjid were jewels and rubies. He^{asws} said to them: ‘What is that which you two are seeing?’ They said, ‘These are jewels and rubies’. He^{asws} said: ‘If I^{asws} were to swear upon my^{asws} Lord^{azwj} regarding what He^{azwj} is more Magnificent than this, He^{azwj} would Fulfil my^{asws} vow’.

فَرَجَعَ أَخَذَهَا كَافِرًا وَ أَمَّا الْآخَرُ فَبَقِيَ فَقَالَ عَ لَهُ إِنَّ أَخَذْتُ شَيْئًا نَدِمْتُ وَ إِن تَرَكْتُ نَدِمْتُ فَلَمْ يَدَعْهُ حِرْصُهُ حَتَّى أَخَذَ دُرَّةً فَصَبَّرَهَا فِي كُمِهِ حَتَّى إِذَا أَصْبَحَ نَظَرَ إِلَيْهَا فَإِذَا هِيَ دُرَّةٌ بَيَاضَةٌ لَمْ يَنْظُرِ النَّاسُ إِلَى مِثْلِهَا

One of them returned to be a Kafir, and as for the other, he was steadfast. He^{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.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَخَذْتُ مِنْ ذَلِكَ الدَّرِّ وَاجِدَةً قَالَتْ مَا دَعَاكَ إِلَى ذَلِكَ قَالَ أَحْبَبْتُ أَنْ أَعْلَمَ أَ حَقٌّ هُوَ أَمْ بَاطِلٌ قَالَ إِنَّكَ إِن رَدَدْتَهَا إِلَى الْمَوْضِعِ الَّذِي أَخَذْتَهَا مِنْهُ عَوَّضَكَ اللَّهُ الْجَنَّةَ وَ إِن أَنْتَ لَمْ تَرُدَّهَا عَوَّضَكَ اللَّهُ النَّارَ فَقَامَ الرَّجُلُ فَرَدَّهَا إِلَى مَوْضِعِهَا الَّذِي أَخَذَهَا مِنْهُ فَحَوَّلَهَا اللَّهُ حَصَاةً كَمَا كَانَ

He said, ‘O Amir Al-Momineen^{asws}! I have taken one jewel from that’. He^{asws} said: ‘And what call you to (doing) that?’ He said, ‘I loved to know, is it true or is it false?’ He^{asws} said: ‘You, if you were to return it to the place which you have taken it from, Allah^{azwj} would Replace you with Paradise instead, and if you do not return it, Allah^{azwj} would Replace it with Fire’. The man stood up and returned it to its place which he had taken it from. Allah^{azwj} Transformed it into a pebble like what it had been.

فَبَعْضُهُمْ قَالَ كَانَ هَذَا مَيْتَمَ التَّمَارِ وَ قَالَ بَعْضُهُمْ بَلْ كَانَ عَمْرُو بْنُ الْحَقِيقِ الْخَزَاعِي.

Some of them said, ‘This (man) was Meesam Al-Tammar’, and some of them said, ‘But it was Amro Bin Al-Hamqi Al-Khuzai’a’.⁴⁴⁸

21- عم، إعلام الوری شا، الإرشاد من معجزات أمير المؤمنين ع ما رواه أهل السيرة و اشتهر به الخبر في العامة و الخاصة حتى نظمته الشعراء و خطب به البلغاء و رواه الفهماء و العلماء من حديث الرأيب بأرض كربلاء و الصخرة و شهرته تغني عن تكلف إيراد الإسناد له و ذلك أن الجماعة روت أن أمير المؤمنين ع لما توجه إلى صيفين لحق أصحابه عطش شديد و نعد ما كان عندهم من الماء فأخذوا يميناً و يميناً يلتئمسون الماء فلم يجدوا له أثراً فعدل بهم أمير المؤمنين ع عن الجادة و سار قليلاً و لاح لهم دبر في وسط البرية

(The books) ‘I’lam Al Wara’, (and) ‘Al Irshad’ – From the Miracles of Amir Al-Momineen^{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

⁴⁴⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 20

the fame makes it needles from encumbering the rejection of the chains of it, and that is because the community has reported,

‘When Amir Al-Momineen^{asws} headed to Siffeen, his^{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^{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.

فَسَارَ بِهِمْ نَحْوَهُ حَتَّى إِذَا صَارَ فِي فَنَائِهِ أَمْرٌ مِنْ نَادَى سَاكِنُهُ بِالْإِطْلَاعِ إِلَيْهِمْ فَنَادَوْهُ فَأُطْلِعَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَلْ قُرْبَ قَائِمِكَ هَذَا مِنْ مَاءٍ يَنْعَوْتُ بِهِ هَؤُلَاءِ الْقَوْمُ

He^{asws} travelled with them towards it until when he^{asws} came to be in its courtyard, he^{asws} instructed someone to call out to its dweller with emerging to them. He called out to him, so he emerged. Amir Al-Momineen^{asws} said to him: ‘Is there any water near this dwelling of yours these people can get relief with it?’

فَقَالَ هِيَاهُ بَيْتِي وَ بَيْنَ الْمَاءِ أَكْثَرُ مِنْ فَرَسَخَيْنِ وَ مَا بِالْقُرْبِ مِنِّي شَيْءٌ مِنَ الْمَاءِ وَ لَوْ لَا أَنِّي أُوتِيَتْ بِمَاءٍ يَكْفِينِي كُلَّ شَهْرٍ عَلَى التَّغْيِيرِ لَتَلَقَيْتُ عَطْشًا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَسَمِعْتُمْ مَا قَالَ الرَّاهِبُ قَالُوا نَعَمْ أَ فَتَأْمُرُنَا بِالْمَسِيرِ إِلَى حَيْثُ أَوْمَأَ إِلَيْهِ لَعَلَّنَا أَنْ نُنْذِرَكَ الْمَاءَ وَ بِنَا قُوَّةً

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^{asws} said: ‘Did you hear what the monk said?’ They said, ‘Yes, so what are you^{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 أَمِيرُ الْمُؤْمِنِينَ ع لَا حَاجَةَ لَكُمْ إِلَى ذَلِكَ وَ لَوْى عَنْقُ بَعْلَتِي نَحْوَ الْقِبْلَةِ وَ أَشَارَ بِهِمْ إِلَى مَكَانٍ يَقْرُبُ مِنَ الدَّيْرِ فَقَالَ اكْثِفُوا الْأَرْضَ فِي هَذَا الْمَكَانِ فَعَدَلَ مِنْهُمْ جَمَاعَةٌ إِلَى الْمَوْضِعِ فَكَشَفُوهُ بِالْمَسَاحِي فَظَهَرَتْ لَهُمْ صَخْرَةٌ عَظِيمَةٌ تَلْمَعُ

Amir Al-Momineen^{asws} said: ‘There is no need for you all to do that’. And he^{asws} turned the neck of his^{asws} mule towards the Qiblah and indicated with them to a place (which was) nearby from the monastery. He^{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.

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ هَاهُنَا صَخْرَةٌ لَا تَعْمَلُ فِيهَا الْمَسَاحِي فَقَالَ لَهُمْ إِنَّ هَذِهِ الصَّخْرَةَ عَلَى الْمَاءِ فَإِنْ زَالَتْ عَنْ مَوْضِعِهَا وَجَدْتُمْ الْمَاءَ فَاجْتَمَعُوا فِي قَلْعِهَا فَاجْتَمَعُوا الْقَوْمُ وَ رَأَوْا تَحْرِيكَهَا فَلَمْ يَجِدُوا إِلَى ذَلِكَ سَبِيلًا وَ اسْتَصْعَبَتْ عَلَيْهِمْ

They said, ‘O Amir Al-Momineen^{asws}! There is a rock over here, the shovels are not working in it’. He^{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.

فَلَمَّا رَأَوْهُمْ ع قَدِ اجْتَمَعُوا وَ بَدَّلُوا الْجُهْدَ فِي قَلْعِ الصَّخْرَةِ وَ اسْتَصْعَبَتْ عَلَيْهِمْ لَوْى رِجْلُهُ عَنْ سَرِّجِهِ حَتَّى صَارَ عَلَى الْأَرْضِ ثُمَّ حَسَرَ عَنْ ذِرَاعِيهِ وَ وَضَعَ أَصَابِعَهُ تَحْتَ جَانِبِ الصَّخْرَةِ فَحَرَّكَهَا ثُمَّ قَلَعَهَا بِيَدِهِ وَ دَحَا بِهَا أَدْرَعًا كَثِيرَةً

When he^{asws} saw them gathering and exerting the striving in uprooting the rock, and it was being too difficult upon them, he^{asws} twisted his^{asws} leg away from the saddle until he^{asws} came to the ground. Then he^{asws} rolled up (the sleeve) from his^{asws} arms and placed his^{asws} fingers beneath a side of the rock and moved it. Then he^{asws} uprooted it by his^{asws} hands and threw it to many cubits.

فَلَمَّا زَالَتْ مِنْ مَكَانِهَا ظَهَرَ لَهُمْ بَيَاضُ الْمَاءِ فَبَادَرُوا إِلَيْهِ فَشَرِبُوا مِنْهُ فَكَانَ أَعَذَبَ مَاءٍ شَرِبُوا مِنْهُ فِي سَفَرِهِمْ وَ أَبْرَدَهُ وَ أَصْفَاهُ فَقَالَ لَهُمْ تَزَوَّدُوا وَ ارْتَوُوا فَفَعَلُوا ذَلِكَ ثُمَّ جَاءَ إِلَى الصَّخْرَةِ فَتَنَاوَلَهَا بِيَدِهِ وَ وَضَعَهَا حَيْثُ كَانَتْ فَأَمَرَ أَنْ يُعْفَى أَتْرُجَهَا بِالرَّأْبِ وَ الرَّاهِبُ يَنْظُرُ مِنْ فَوْقِ دَيْرِهِ

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^{asws} said to them: 'Provide and saturate (the animals)!' They did that. Then he^{asws} came to the rock and grabbed it by his^{asws} hand and placed it where it used to be. He^{asws} instructed with deleting its traces with the soil while the monk was looking from above his monastery.

فَلَمَّا اسْتَوْفَى عِلْمَ مَا جَرَى نَادَى أَيُّهَا النَّاسُ أَنْزِلُونِي أَنْزِلُونِي فَاحْتَالُوا فِي إِنْزَالِهِ فَوَقَفَ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا هَذَا أَنْتَ نَبِيٌّ مُرْسَلٌ قَالَ لَا قَالَ فَمَلَكٌ مُقَرَّبٌ قَالَ لَا قَالَ فَمَنْ أَنْتَ

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^{asws}. He said to him^{asws}, 'O you^{asws}! Are you^{asws} a Messenger^{as} Prophet^{as}'. He^{asws} said: 'No'. He said, 'An Angel of Proximity?' He^{asws} said: 'No'. He said, 'So, who are you^{asws}?'

قَالَ أَنَا وَصِيُّ رَسُولِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ ص قَالَ ابْسُطْ يَدَكَ أَسْلِمَ إِلَهُ تَبَارَكَ وَ تَعَالَى عَلَى يَدَيْكَ فَبَسَطَ أَمِيرُ الْمُؤْمِنِينَ ع يَدَهُ وَ قَالَ لَهُ أَشْهَدُ الشَّهَادَتَيْنِ

He said, 'I^{asws} am a successor^{asws} of Rasool-Allah^{saww}, Muhammad^{saww} Bin Abdullah^{asws}, last of the Prophets^{as}'. He said, 'Extend your^{asws} hand, I shall become a Muslim for the Sake of Allah^{azwj} Blessed and Exalted upon your^{asws} hands'. He^{asws} said to him: 'Testify the two testimonies'.

فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَشْهَدُ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ ص وَ أَحَقُّ النَّاسِ بِالْأَمْرِ مِنْ بَعْدِهِ

He said, 'I testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and I testify that you^{asws} are the successor^{asws} of Rasool-Allah^{saww}, and the most rightful of the people with the command from after him^{saww}'.

فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْهِ شَرَايِطَ الْإِسْلَامِ ثُمَّ قَالَ لَهُ مَا الَّذِي دَعَاكَ الْآنَ إِلَى الْإِسْلَامِ بَعْدَ طَوَّلِ مُقَامِكَ فِي هَذَا الدَّيْرِ عَلَى الْخِلَافِ

Amir Al-Momineen^{asws} 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?'

قَالَ أُخْبِرْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ هَذَا الدَّيْرَ بُنِيَ عَلَى طَلَبِ قَالِعِ هَذِهِ الصَّخْرَةِ وَخُرْجِ الْمَاءِ مِنْ تَحْتِهَا وَ قَدْ مَضَى عَالَمٌ قَبْلِي فَلَمْ يُدْرِكُوا ذَلِكَ وَ قَدْ رَزَقْنِيهِ اللَّهُ عَزَّ وَ جَلَّ إِنَّا نَجِدُ فِي كِتَابٍ مِنْ كُتُبِنَا وَ نَأْتِي عَنْ عُلَمَائِنَا أَنَّ فِي هَذَا الصُّفْعِ عَيْنًا عَلَيْهَا صَخْرَةٌ لَا يَعْرِفُ مَكَانَهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ

He said, 'I shall inform you^{asws}, O Amir Al-Momineen^{asws}! 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^{azwj} 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^{as}, or a successor^{as} of a Prophet^{as}.

وَ أَنَّهُ لَا بُدَّ مِنْ وَلِيٍّ لِلَّهِ يَدْعُو إِلَى الْحَقِّ آيَتُهُ مَعْرِفَةُ مَكَانِ هَذِهِ الصَّخْرَةِ وَ قُدْرَتُهُ عَلَى قَلْعِهَا وَ إِنِّي لَمَّا رَأَيْتُكَ قَدْ فَعَلْتَ ذَلِكَ تَحَقَّقْتُ مَا كُنَّا نَنْتَظِرُهُ وَ بَلَغْتُ الْأُمِّيَّةَ مِنْهُ فَأَنَا الْيَوْمَ مُسْلِمٌ عَلَى يَدَيْكَ وَ مُؤْمِنٌ بِحَقِّكَ وَ مَوْلَاكَ

And surely there is no escape from a friend of Allah^{azwj} calling to the truth, to be Given the recognition of the place of this rock, and his^{as} power upon uprooting it. And when I saw you^{asws} 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^{asws} hands and a believer in your^{asws} right and your^{asws} friend'.

فَلَمَّا سَمِعَ أَمِيرُ الْمُؤْمِنِينَ عَ بَكَى حَتَّى اخْضَلَّتْ لِحْيَتُهُ مِنَ الدُّمُوعِ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كُنْتُ فِي كُتُبِهِ مَذْكُورًا

When Amir Al-Momineen^{asws} heard it, he^{asws} wept until his^{asws} beard was damp from the tears. And he^{asws} said: 'The Praise is for Allah^{azwj} Who has Mentioned me^{asws} in His^{azwj} Mentioned Books'.

ثُمَّ دَعَا النَّاسَ فَقَالَ اسْمِعُوا مَا يَقُولُ أَحِبُّكُمْ الْمُسْلِمُ فَسَمِعُوا مَقَالَهُ وَ كَثُرَ حَمْدُهُمْ لِلَّهِ وَ شَكَرُهُمْ عَلَى النِّعَمَةِ الَّتِي أَنْعَمَ بِهَا عَلَيْهِمْ فِي مَعْرِفَتِهِمْ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ ع

Then he^{asws} called the people and said: 'Listen to what your Muslim brother is saying!' They heard his words, and they frequented their praising Allah^{azwj} and their thanking upon the Favour which He^{azwj} had Favoured with upon them in their having recognised the right of Amir Al-Momineen^{asws}.

ثُمَّ سَارُوا وَ الرَّاهِبُ بَيْنَ يَدَيْهِ فِي جُمْلَةِ أَصْحَابِهِ حَتَّى لَقِيَ أَهْلَ الشَّامِ وَ كَانَ الرَّاهِبُ فِي جُمْلَةٍ مِنَ اسْتَشْهَادٍ مَعَهُ فَتَوَلَّى عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ عَلَيْهِ وَ دَفَنَهُ وَ أَكْثَرَ مِنَ الْإِسْتِغْفَارِ لَهُ وَ كَانَ إِذَا ذَكَرَهُ يَقُولُ ذَلِكَ مَوْلَايَ.

Then they travelled and the monk was in front of them among the totality of his^{asws} companions until he^{asws} met the people of Syria (in battle), and the monk was among the ones who were martyred with him^{asws}. He^{asws}, may the Salawaat and the greeting be upon him^{asws}, took charge of the Salat upon him, and buried him, and frequented seeking the Forgiveness for him, and it was so that whenever he^{asws} mentioned him, said: 'That is my friend!'”⁴⁴⁹

⁴⁴⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 21

أَبَا عَبْدِ اللَّهِ الْبَرْقِيِّ رَوَى عَنْ شُيُوخِهِ عَمَّنْ خَبَرَهُمْ قَالَ: خَرَجْنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع نُرَيْدُ صِيفِينَ فَمَرَرْنَا بِكَرْبَلَاءَ فَقَالَ ع أَتَدْرُونَ أَيْنَ هَاهُنَا وَ اللَّهُ مَصَارِعُ الْحُسَيْنِ وَ أَصْحَابِهِ

Abu Abdullah Al Barqi reported from his elders, from the one who informed them, said,

‘We went out with Amir Al-Momineen^{asws} intending Siffeen, and we passed by Karbala. He^{asws} said: ‘Are you knowing where this place is? By Allah^{azwj}! It is the killing place of Al-Husayn^{asws} and his^{asws} companions’.

ثُمَّ سِرْنَا يَسِيرًا فَانْتَهَيْنَا إِلَى رَاهِبٍ فِي صُومَعَةٍ وَ قَدْ تَقَطَّعَ النَّاسُ مِنَ الْعَطَشِ فَشَكُّوا ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ ذَلِكَ أَنَّهُ أَخَذَ طَرِيقَ الْبَرِّ وَ تَرَكَ الْفُرَاتَ عَيْنَانَا فَدَنَا مِنَ الرَّاهِبِ وَ هَتَفَ بِهِ فَأَشْرَفَ مِنْ صُومَعَتِهِ فَقَالَ يَا رَاهِبُ هَلْ قُرْبَ قَائِمِكَ مَاءٌ فَقَالَ لَا

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^{asws}, and that is because he^{asws} had taken the path of wilderness and left the Euphrates deliberately. We went near the monk and called out to him. He overlooked from his monastery. He^{asws} said: ‘O Monk! Is there any water near your dwelling?’ He said, ‘No’.

فَسَارَ قَلِيلًا ثُمَّ نَزَلَ بِمَوْضِعٍ فِيهِ زَمْلٌ فَأَمَرَ النَّاسَ فَنَزَلُوا وَ أَمَرَهُمْ أَنْ يَبْحَثُوا ذَلِكَ الزَّمْلَ فَأَصَابُوا تَحْتَهُ صَخْرَةً بَيْضَاءَ فَأَقْتَلَعَهَا أَمِيرُ الْمُؤْمِنِينَ ع بِيَدِهِ وَ دَخَاهَا وَ إِذَا تَحْتَهَا مَاءٌ أَرَقُّ مِنَ الزَّلَالِ وَ أَعَذَّبَ مِنْ كُلِّ مَاءٍ فَشَرِبُوا وَ ارْتَوَوْا وَ حَمَلُوا مِنْهُ وَ رَدَّ الصَّخْرَةَ وَ الزَّمْلَ كَمَا كَانَ

He^{asws} travelled a little, then descended in a place wherein was sand. He^{asws} ordered the people, and they descended, and he^{asws} instructed them to move that sand. They found a white rock under it. Amir Al-Momineen^{asws} uprooted it by his^{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^{asws} returned the rock and the sand like what had been.

قَالَ فِسِرْنَا قَلِيلًا وَ قَدْ عَلِمَ كُلُّ وَاحِدٍ مِنَ النَّاسِ مَكَانَ الْعَيْنِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع بِحَقِّي عَلَيْكُمْ إِلَّا رَجَعْتُمْ إِلَى مَوْضِعِ الْعَيْنِ فَتَنْظُرْتُمْ هَلْ تَقْدِرُونَ عَلَيْهَا فَرَجَعَ النَّاسُ يَقْفُونَ الْأَثَرَ إِلَى مَوْضِعِ الزَّمْلِ فَبَحَثُوا ذَلِكَ الزَّمْلَ فَلَمْ يُصِيبُوا الْعَيْنَ

He (the narrator) said, ‘We travelled a little and each one from the people had known the place of the spring. Amir Al-Momineen^{asws} said: ‘By my^{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.

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ لَا وَ اللَّهُ مَا أَصَبْنَاهَا وَ لَا نَدْرِي أَيْنَ هِيَ

They said, ‘O Amir Al-Momineen^{asws}! No, by Allah^{azwj}, we neither came across it nor do we know where it is!’

قَالَ فَأَقْبَلَ الرَّاهِبُ فَقَالَ أَشْهَدُ يَا أَمِيرَ الْمُؤْمِنِينَ - أَنَّ أَبِي أَخْبَرَنِي عَنْ جَدِّي وَ كَانَ مِنْ حَوَارِيِّ عِيسَى ع أَنَّهُ قَالَ إِنَّ تَحْتَ هَذَا الزَّمْلِ عَيْنًا مِنْ مَاءٍ أَبْيَضَ مِنَ الثَّلْجِ وَ أَعَذَّبَ مِنْ كُلِّ مَاءٍ عَذَبٍ لَا يَقَعُ عَلَيْهِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ

He (the narrator) said, 'The monk came and said, 'I testify, O Amir Al-Momineen^{asws}! My father informed me from my grandfather, and he was from the disciples of Isa^{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^{as} or a successor^{as} of a Prophet^{as}.

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّكَ وَصِيَّ رَسُولِ اللَّهِ ص وَخَلِيفَتُهُ وَ الْمُؤَدِّي عَنْهُ وَقَدْ رَأَيْتُ أَنْ أَصْحَبَكَ فِي سَفَرِكَ هَذَا فَيُصِيبَنِي مَا أَصَابَكَ مِنْ خَيْرٍ وَ شَرٍّ

And I testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and you^{asws} are the successor^{asws} of Rasool-Allah^{saww}, and his^{saww} caliph, and the deliverer on his^{saww} behalf, and I shall accompany you^{asws} and your^{asws} companion in this journey of yours^{asws}, so it would affect me what affects you^{asws}, from good and evil'.

فَقَالَ لَهُ خَيْرًا وَ دَعَا لَهُ بِخَيْرٍ وَ قَالَ ع يَا زَاهِبَ الرِّغْبَى وَ كُنْ قَرِيبًا مِنِّي فَفَعَلَ فَلَمَّا كَانَ لَيْلَةُ الْهَرِيرِ وَ التَّقَى الْجَمْعَانِ وَ اضْطَرَبَ النَّاسُ فِيمَا بَيْنَهُمْ قُتِلَ الرَّاهِبُ

He^{asws} said to him: 'Good', and he^{asws} supplicated for him with goodness and said: 'O Monk! remain with me^{asws} and stay close to me^{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.

فَلَمَّا أَصْبَحَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ لِأَصْحَابِهِ اأُخْضُوا بَنًا فَادْفِنُوا قَتْلَكُمْ وَ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع يَطْلُبُ الرَّاهِبَ حَتَّى وَجَدَهُ فَصَلَّى عَلَيْهِ وَ دَفَنَهُ بِيَدِهِ فِي حُدَيْهِ ثُمَّ قَالَ وَ اللَّهُ لَكَأَنِّي أَنْظُرُ إِلَيْهِ وَ إِلَى مَنْزِلِهِ وَ زَوْجَتِهِ الَّتِي أَكْرَمَهُ اللَّهُ بِهَا.

When it was morning, Amir Al-Momineen^{asws} said to his^{asws} companions: 'Get up with us^{asws} and let us bury our slain!' And Amir Al-Momineen^{asws} came seeking the Monk until he^{asws} found him. He^{asws} prayed Salat upon him and buried him with his^{asws} own hands in his grave. Then he^{asws} said: 'By Allah^{azwj}! It is as if I^{asws} am looking at him and to his house and his wife whom Allah^{azwj} had Honoured him with her''⁴⁵⁰

22- قب، المناقب لابن شهر آشوب روى عن الصادق عن أبيه ع قال: عرض لعلبي بن أبي طالب حصة فجلس في أصل جدار فقال رجل يا أمير المؤمنين الجدار يقع

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'It is reported from Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'A dispute was presented to Ali^{asws} Bin Abu Talib^{asws}, so he^{asws} sat (in judgment) at the base of a wall. A man said, 'O Amir Al-Momineen^{asws}. the wall will fall!'

فَقَالَ لَهُ عَلِيُّ ع امْضِ كَفَى اللَّهُ حَارِسًا فَقَضَى بَيْنَ الرَّجُلَيْنِ وَ قَامَ وَ سَقَطَ الْجِدَارُ

Ali^{asws} said to him: 'Run along! Allah^{azwj} Suffices as a Protector'. He^{asws} judged between the two men and stood up, and the wall fell down.

⁴⁵⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 22

وَجَدَ عَ مُؤْمِنًا لَازِمَهُ مُنَافِقٌ بِالدِّينِ فَقَالَ اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ لَمَّا قَضَيْتَ عَنْ عَبْدِكَ هَذَا الدَّيْنَ

And he^{asws} found a Momin whom a hypocrite was sticking to him (demanding) the debt. He^{asws} said: 'O Allah^{azwj}! By the right of Muhammad^{saww} and his^{saww} pure family^{asws}, Pay off this debt on behalf of Your^{azwj} servant!'

ثُمَّ أَمَرَهُ بِتَنَاوُلِ حَجَرٍ وَ مَدَرٍ فَأَنْقَلَبَتْ لَهُ ذَهَبًا أَحْمَرُ فَقَضَى دَيْنَهُ وَ كَانَ الَّذِي بَقِيَ أَكْثَرَ مِنْ مِائَةِ أَلْفٍ دِرْهَمٍ.

Then he^{asws} instructed him to grab a stone and some mud, and he^{asws} transformed for him into red gold. He paid off his debt, and that which had remained was more than one hundred thousand Dirhams".⁴⁵¹

وَرَوَى جَمَاعَةٌ عَنْ خَالِدِ بْنِ الْوَلِيدِ أَنَّهُ قَالَ: رَأَيْتُ عَلِيًّا يَسْرُدُ خَلْقَاتِ دِرْعِهِ بِيَدِهِ وَ يُصْلِحُهَا فَعُلْتُ هَذَا كَانَ لِذَاوُدَ عَ فَقَالَ يَا خَالِدُ بِنَا أَلَا إِنَّ اللَّهَ الْحَدِيدَ لِذَاوُدَ فَكَيْفَ لَنَا.

And it is reported by a group, from Khalid Bin Al Waleed having said,

'I saw Ali^{asws} counting the rings of his^{asws} armour by his^{asws} hand and repairing them. I said, 'This was for Dawood^{as}? He^{asws} said: 'O Khalid! Allah^{azwj} had Softened the iron for Dawood^{as}, so how (why not) for us^{asws}?''⁴⁵²

جَابِرُ بْنُ عَبْدِ اللَّهِ وَ حَدِيثُهُ بْنُ الْيَمَانِ وَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ وَ أَبُو هَارُونَ الْعَبْدِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ وَ حَمْدَانَ بْنِ الْمُعَاذِيِّ عَنِ الرِّضَا عَ وَ مُحَمَّدُ بْنُ صَدَقَةَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَ وَ لَقَدْ أَنْبَأَنِي أَيْضًا شَيْرَوَيْهِ الدِّلَمِيُّ بِإِسْنَادِهِ إِلَى مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ كُنَّا مَعَ النَّبِيِّ صَ فِي طُرُقَاتِ الْمَدِينَةِ إِذَا جَعَلَ خَمْسَهُ فِي خَمْسِ أَمِيرِ الْمُؤْمِنِينَ عَ فَوَ اللَّهُ مَا رَأَيْنَا خَمْسِينَ أَحْسَنَ مِنْهُمَا

Jabir Bin Abdullah, and Huzeyfa Bin Al Yaman, and Abdullah Bin Al Abbas, and Abu Haroun Al Abdy, from Abdullah Bin Usman, and Hamdan Bin Al Muafy, from Al-Reza^{asws}, and Muhammad Bin Sadaqah, from Musa^{asws} Bin Ja'far^{asws}, and Sheyrawiya Al Daylami had informed me as well by his chain to,

'Musa^{as} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws}: 'Amir Al-Momineen^{asws} said: 'We were with the Prophet^{saww} in the streets of Al-Medina when he^{saww} placed his^{saww} hand in a hand of Amir Al-Momineen^{asws}. By Allah^{azwj}! We had not seen two hands better than these.

إِذْ مَرَرْنَا عَلَى نَخْلِ الْمَدِينَةِ فَصَاحَتْ نَخْلَةٌ أُخْتَهَا هَذَا مُحَمَّدٌ الْمُصْطَفَى وَ هَذَا عَلِيٌّ الْمُرْتَضَى فَاجْتَزَيْنَاهُمَا فَصَاحَتْ ثَانِيَةٌ بِأَلْتِهَ هَذَا نُوحُ النَّبِيِّ وَ هَذَا إِبْرَاهِيمُ الْحَلِيلُ

'When we passed by the palm trees of Al-Medina. A palm tree shouted to its sister (another palm tree), 'This is Muhammad Al-Mustafa^{saww}, and this is Ali Al-Murtaza^{asws}! We went past them, so a second one shouted at a third, 'This is the Prophet^{as} Noah^{as}, and this is Ibrahim^{as} the Friend'.

فَاجْتَزَيْنَاهُمَا فَصَاحَتْ ثَالِثَةٌ بِرَابِعَةٍ هَذَا مُوسَى وَ أَخُوهُ هَارُونُ فَاجْتَزَيْنَاهُمَا فَصَاحَتْ رَابِعَةٌ بِخَامِسَةٍ هَذَا مُحَمَّدٌ سَيِّدُ النَّبِيِّينَ وَ هَذَا عَلِيٌّ سَيِّدُ الْوَصِيِّينَ

⁴⁵¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 23 a

⁴⁵² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 23 b

We went past them, so a third one shouted with a fourth, 'This is Musa^{as} and his^{as} brother^{as} Haroun^{as}!' We went past them, so a fourth one shouted to a fifth, 'This is Muhammad^{saww}, Chief of the Prophets^{as}, and this is Ali^{asws}, Chief of the successors^{as}!'

فَتَبَسَّمَ النَّبِيُّ ص ثُمَّ قَالَ يَا عَلِيُّ سَمَّ نَحْلَ الْمَدِينَةِ صَبَحَانِيَا فَقَدْ صَاحَتْ بِفَضْلِي وَ بِفَضْلِكَ وَ أَرَوَى كَانَ الْبُسْتَانُ لِعَامِرِ بْنِ سَعْدٍ بِعَقِيقِ السُّفْلَى

The Prophet^{saww} smiled, then said: 'O Ali^{asws}! The palm trees of Al-Medina have shouted names. They shouted with my^{saww} merits and your^{asws} merits'. And it is reported that the orchard belonged to Aamir Bin Sa'ad at the low ground at Aqeeq.

وَ رَأَى عَ أَنْصَارِيًّا يَأْكُلُ فُشُورَ الْفَاكِهَةِ وَ قَدْ أَخَذَهَا مِنَ الْمَرْبَلَةِ فَأَعْرَضَ عَنْهُ لِقَالَا يَحْجَلُ مِنْهُ فَأَتَى مَنْزِلَهُ وَ أَتَى إِلَيْهِ بِفُرْصِي شَعِيرٍ مِنْ فُطُورِهِ وَ قَالَ أَصِيبَ مِنْ هَذَا كُلَّمَا جُعْتُ فَإِنَّ اللَّهَ يَجْعَلُ فِيهِ الْبَرَكَهَ

And he^{asws} saw a Helper eating the skin of the fruit, and he had taken it from the rubbish dump, so he^{asws} turned away from him lest he be ashamed from him^{asws}. He^{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^{azwj} has Made the Blessings to be in it'.

فَأَمْتَحَنَ ذَلِكَ فَوَجَدَ فِيهِ لَحْمًا وَ شَحْمًا وَ خُلُوعًا وَ رُطْبًا وَ بَطِيخًا وَ فَوَاكِهَ الشِّتَاءِ وَ فَوَاكِهَ الصَّيْفِ فَأَرْتَعَدَتْ فَرَائِصُ الرَّجُلِ وَ سَقَطَ لَوْجُهُ فَأَقَامَهُ عَلِيُّ ع وَ قَالَ مَا شَأْنُكَ

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^{asws} stood him up and said: 'What is your concern?'

قَالَ كُنْتُ مُنَافِقًا شَاكًا فِيمَا يَقُولُهُ مُحَمَّدٌ ص وَ فِيمَا يَقُولُهُ أَنْتَ فَكَشَفَ اللَّهُ لِي عَنِ السَّمَاوَاتِ وَ الْحُجُبِ - فَأَبْصَرْتُ كُلَّ مَا نَعِدَانِ بِهِ وَ تُوَاعِدَانِ بِهِ فَرَزَالَ عَنِّي الشَّكُّ

He said, 'I was a hypocrite, doubting in whatever Muhammad^{saww} was saying and in whatever you^{asws} were saying. Allah^{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'.

وَ أَخَذَ الْعَدَوِيُّ مِنْ بَيْتِ الْمَالِ أَلْفَ دِينَارٍ فَجَاءَ سَلَمَانَ عَلَى لِسَانِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ رُدَّ الْمَالَ إِلَى بَيْتِ الْمَالِ فَقَدْ قَالَ اللَّهُ تَعَالَى وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

And Al-Adwy took a thousand Dinars from the public treasury, so Salman^{ra} came based upon the tongue of Amir Al-Momineen^{asws} and said, 'Return the wealth to the public treasury, for Allah^{azwj} the Exalted Said: **and the one who embezzles will bring what he had embezzled with him on the Day of Qiyamah; [3:161]**'.

فَقَالَ الْعَدَوِيُّ مَا أَكْثَرَ سِحْرًا أَوْلَادَ عَبْدِ الْمُطَّلِبِ مَا عَرَفَ هَذَا قَطُّ أَحَدٌ وَ أَعْجَبُ مِنْ هَذَا أَنِّي رَأَيْتُهُ يَوْمًا وَ فِي يَدِهِ قَوْسٌ مُحَمَّدٍ فَسَجَرْتُ مِنْهُ فَرَمَاهَا مِنْ يَدِهِ وَ قَالَ خُذْ عَدُوَّ اللَّهِ فَإِذَا هِيَ تُعْبَانُ مَبِينٌ يَقْصِدُ إِلَيَّ فَحَلَفْتُهِ حَتَّى أَخَذَهَا وَ صَارَتْ قَوْسًا

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^{saww}. 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'.

وَأَنَّكَ أَمِيرُ الْمُؤْمِنِينَ عَمِيئَةَ التَّمَارِ فِي أَمْرِ فَوْقَكَ عَلَى بَابِ دُكَّانِهِ فَأَتَى رَجُلٌ يَشْتَرِي التَّمَرَ فَأَمَرَهُ بِوَضْعِ الدِّرْهَمِ وَ رَفَعَ التَّمَرَ فَلَمَّا انْصَرَفَ مِيئَمٌ وَجَدَ الدِّرْهَمَ جُجْرًا فَقَالَ فِي ذَلِكَ فَقَالَ إِذَا الْتَمَرُ مُرًّا فَإِذَا هُوَ بِالْمُسْتَرِي رَجَعَ وَ قَالَ هَذَا التَّمَرُ مُرٌّ

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'.

وَ اسْتَفْضَا بَيْنَ الْخَاصِّ وَ الْعَامِّ أَنَّ أَهْلَ الْكُوفَةِ فَرَعُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ مِنَ الْعَرَقِ لَمَّا زَادَتْ الْفَرَاتُ فَاسْبَغَ الْوُضُوءَ وَ صَلَّى مُتَفَرِّدًا ثُمَّ دَعَا اللَّهَ ثُمَّ تَقَدَّمَ إِلَى الْفَرَاتِ مُتَوَكِّمًا عَلَى قَضِيبٍ يَبْدُو حَتَّى ضَرَبَ بِهِ صَفْحَةَ الْمَاءِ وَ قَالَ انْقُصْ بِإِذْنِ اللَّهِ وَ مَشِيتُهُ

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!'

فَعَاضَ الْمَاءِ حَتَّى بَدَتْ الْحَيْثَانُ فَتَنَطَّقَ كَثِيرٌ مِنْهَا بِالسَّلَامِ عَلَيْهِ بِإِذْنِ الْمُؤْمِنِينَ وَ لَمْ يَنْطِقْ مِنْهَا أَصْنَافٌ مِنَ السَّمَكِ وَ هِيَ الْجَرِي وَ الْمَارْمَاهِي وَ الزَّيْمَارُ

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, a these are the eels, and the catfish, and the cornet-fish.

فَتَعَجَّبَ النَّاسُ لِذَلِكَ وَ سَأَلُوهُ عَنْ عَلَّةٍ مَا نَطَقَ وَ صُمُوتٍ مَا صَمَتَ فَقَالَ أَنْطَقَ اللَّهُ لِي مَا طَهَّرَ مِنَ السُّمُوكِ وَ أَصَمَّتْ عَنِّي مَا حَرَّمَ وَ نَجَسَهُ وَ أَبْعَدَهُ.

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)'.⁴⁵³

وَ فِي رَوَايَةٍ أَبِي مُحَمَّدٍ قَيْسِ بْنِ أَحْمَدَ الْبَغْدَادِيِّ وَ أَحْمَدَ بْنِ الْحُسَيْنِ الْقُطَيْبِيِّ عَنِ الْحُسَيْنِ بْنِ ذَكَرَانَ الْفَارِسِيِّ الْكِنْدِيِّ أَنَّهُ ضَرَبَ بِالْقَضِيبِ فَقَالَ اسْكُنْ يَا أَبَا خَالِدٍ فَتَقَصَّ ذِرَاعًا فَقَالَ أَسْتَبْكُكُمْ قَالُوا زِدْنَا فَبَسَطَ وَطْأَهُ وَ صَلَّى رُكْعَتَيْنِ وَ ضَرَبَ الْمَاءَ ضَرْبَةً ثَانِيَةً فَتَقَصَّ الْمَاءُ ذِرَاعًا فَقَالُوا حَسْبُنَا يَا أَمِيرَ الْمُؤْمِنِينَ

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,

⁴⁵³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 23 c

‘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}!’

فَقَالَ وَاللَّهِ لَوْ شِئْتُ لَأُظْهِرْتُ لَكُمْ الْخَصَى وَ ذَلِكَ كَخَيْنِ الْجُدْعِ وَ كَلَامِ الدُّبِّ لِلنَّبِيِّ ص.

He^{asws} said: ‘By Allah^{azwj}! 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}’.⁴⁵⁴

23- يل، الفضائل لابن شاذان فض، كتاب الروضة عن عَمَّارِ بْنِ يَاسِرٍ قَالَ: أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لِي ثَلَاثَةُ أَيَّامٍ أَصُومُ وَ أَطُوي وَ مَا أَمْلِكُ مَا أَقْتَاتُ بِهِ وَ يَوْمِي هَذَا هُوَ الرَّابِعُ فَقَالَ ع أَتَعْنِي يَا عَمَّارُ

(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 I^{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}!’

فَطَلَعَ مَوْلَايَ إِلَى الصَّخْرَاءِ وَ أَنَا خَلْفُهُ إِذْ وَقَفَ بِمَوْضِعٍ وَ احْتَفَرَ فَظَهَرَ حُبٌّ مَمْلُوءٌ دَرَاهِمَ فَأَخَذَ مِنْ تِلْكَ الدَّرَاهِمِ دِرْهَمَيْنِ فَنَآوَلَنِي مِنْهُ دِرْهَمًا وَاحِدًا وَ أَخَذَ هُوَ الْآخَرَ

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’.

فَقَالَ لَهُ عَمَّارُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَخَذْتَ مِنْ ذَلِكَ مَا تَسْتَعْنِي وَ تَتَصَدَّقُ مِنْهُ مَا كَانَ ذَلِكَ مِنْ بَأْسٍ فَقَالَ يَا عَمَّارُ هَذَا يَكْفِينَا هَذَا الْيَوْمَ ثُمَّ عَطَاهُ وَ رَدَّمَهُ وَ انْصَرَفَا

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.

ثُمَّ انْفَصَلَ عَنْهُ عَمَّارُ وَ غَابَ مَلِيًّا ثُمَّ عَادَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا عَمَّارُ كَأَنِّي بِكَ وَ قَدْ مَضَيْتُ إِلَى الْكَثْرِ تَطْلُبُهُ فَقَالَ وَاللَّهِ يَا مَوْلَايَ قَصَدْتُ الْمَوْضِعَ لِأَخَذِ مِنَ الْكَثْرِ شَيْئًا فَلَمْ أَرَ لَهُ أَثَرًا

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 I^{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

فَقَالَ لَهُ يَا عَمَّارُ لِمَا عَلِمَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى أَنْ لَا رَغْبَةَ لَنَا فِي الدُّنْيَا أَظْهَرَهَا لَنَا وَ لَمَّا عَلِمَ جَلَّ جَلَالُهُ أَنَّ لَكُمْ إِلَيْهَا رَغْبَةً أَبْعَدَهَا عَنْكُمْ.

He^{asws} said to him^{ra}: ‘O Ammar^{ra}! When Allah^{azwj}, Glorious and Exalted, Knows that there is no desire for us regarding the world, He^{azwj} Reveals it to us, and when He^{azwj}, Majestic is His^{azwj} Majestic, that there is a desire for you all to it, He^{azwj} Distances it from you’’.⁴⁵⁵

24- فض، كتاب الروضة بالإِسْنَادِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَدِمَ عَلَى رَسُولِ اللَّهِ ص حَبْرٌ مِنَ أَحْبَارِ الْيَهُودِ وَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَرْسَلُونِي إِلَيْكَ قَوْمِي أَنْ عَاهِدَ إِلَيْنَا نَبِيًّا مُوسَى أَنَّهُ يَبْعَثُ بَعْدِي نَبِيًّا اسْمُهُ أَحْمَدُ وَ هُوَ عَرَبِيٌّ فَأَمَضُوا إِلَيْهِ وَ اسْأَلُوهُ أَنْ يُخْرِجَ لَكُمْ مِنْ جَبَلٍ هُنَاكَ سَبْعَ نُوقٍ خُمْرٍ الْوَبَرِ سَوْدَ الْحَدَقِ

(The book) ‘Kitab Al Rowza’ –

‘By the chain to Ali^{asws} Bin Abu Talib^{asws}: ‘When a Rabbi from the Jewish Rabbis arrived to Rasool-Allah^{saww} and said, ‘O Rasool-Allah^{saww}! My people have sent me to you^{saww} that our Prophet^{as} Musa^{as} had made a pact to us: ‘A Prophet^{saww} would be Sent after me^{as}, his^{saww} name is ‘Ahmad’, and he^{asws} would be an Arab. So, go to him^{saww} and asked him^{saww} to extract for you all from a mountain over there, seven camels of red skin, black eyes.

فَإِنْ أَخْرَجَهَا لَكُمْ فَسَلِّمُوا عَلَيْهِ وَ آمِنُوا بِهِ وَ اتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ وَصِيًّا فَهُوَ سَيِّدُ الْأَنْبِيَاءِ وَ وَصِيُّهُ سَيِّدُ الْأَوْصِيَاءِ وَ هُوَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

If he^{saww} does extract these for you, then submit to him^{asws} and believe in him^{saww} and follow the Noor which has descended with him^{asws}, a successor^{asws}. He^{saww} is Chief of the Prophets^{as} and his^{saww} successor^{asws} is Chief of the successors^{as}, and he^{asws} is at the status of Haroun^{as} from Musa^{as}’.

فَعِنْدَ ذَلِكَ قَالَ اللَّهُ أَكْبَرُ ثُمَّ بَنَّا يَا أَحَا الْيَهُودِ قَالَ فَخَرَجَ النَّبِيُّ ص وَ الْمُسْلِمُونَ حَوْلَهُ إِلَى ظَاهِرِ الْمَدِينَةِ وَ جَاءَ إِلَى جَبَلٍ فَبَسَطَ الْبُرْدَةَ وَ صَلَّى رَجْعَتَيْنِ وَ تَكَلَّمَ بِكَلَامٍ خَفِيِّ وَ إِذَا الْجَبَلُ يَصِيرُ صَرِيرًا عَظِيمًا وَ انْشَقَّ وَ سَمِعَ النَّاسُ خَبِيرَ النَّوَى

At that, he^{saww} said: ‘Allah^{azwj} is the Greatest! Arise with us, O brother Jew!’ The Prophet^{saww} went out and the Muslims were around him^{saww}, to the outback of Al-Medina, and he^{saww} came to a mountain. He^{saww} spread his^{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.

فَقَالَ الْيَهُودِيُّ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ أَنَّ جَمِيعَ مَا جِئْتَ بِهِ صِدْقٌ وَ عَدْلٌ يَا رَسُولَ اللَّهِ أَمْهَلْنِي حَتَّى أَمْضِيَ إِلَى قَوْمِي وَ أَجِيءَ بِهِمْ لِيَقْضُوا عِدَّتَهُمْ مِنْكَ وَ يُؤْمِنُوا بِكَ

The Jew said, ‘I hereby testify that there is no god except Allah^{azwj}, and you^{saww} are a Rasool^{saww} of Allah^{azwj}, and that the entirety of what you^{saww} have come with is true and just. O Rasool-Allah^{saww}! Respite me until I go back to my people and come with them. Let them fulfil their promises from you^{saww} and believe in you^{saww}’.

⁴⁵⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 23 e

فَمَضَى الْحِزْبُ إِلَى قَوْمِهِ فَأَخْبَرَهُمْ بِذَلِكَ فَتَجَهَّزُوا بِأَجْمَعِهِمْ لِلْمَسِيرِ يَطْلُبُونَ الْمَدِينَةَ فَلَمَّا دَخَلُوهَا وَجَدُوهَا مُظْلِمَةً لِفَقْدِ رَسُولِ اللَّهِ ص وَ قَدْ انْقَطَعَ الْوَحْيُ مِنَ السَّمَاءِ وَ جَلَسَ مَكَانَهُ أَبُو بَكْرٍ

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^{saww}, and the Revelation from the sky had been terminated, and Abu Bakr was sitting in his^{saww} place.

فَدَخَلُوا عَلَيْهِ وَ قَالُوا أَنْتَ خَلِيفَةُ رَسُولِ اللَّهِ قَالَ نَعَمْ قَالُوا أَعْطَيْنَا عِدَّتَنَا مِنْ رَسُولِ اللَّهِ قَالَ وَ مَا عِدَّتُكُمْ قَالُوا أَنْتَ أَعْلَمُ بِعِدَّتِنَا إِنْ كُنْتَ خَلِيفَتَهُ حَقًّا وَ إِنْ كُنْتَ لَمْ تَعْلَمْ شَيْئًا مَا أَنْتَ خَلِيفَتُهُ فَكَيْفَ جَلَسْتَ مَجْلِسَ نَبِيِّكَ بِغَيْرِ حَقٍّ وَ لَسْتَ لَهُ أَهْلًا

Then entered to see him and said, 'Are you caliph of Rasool-Allah^{saww}?' He said, 'Yes'. They said, 'Give us our promise from Rasool-Allah^{saww}'. He said, 'And what had he^{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^{saww} caliph, so how come you are sitting in the seat of your Prophet^{saww} without any right and you aren't rightful for it?'

قَالَ فَقَامَ وَ قَعَدَ وَ تَحَيَّرَ فِي أَمْرِهِ وَ لَمْ يَعْلَمْ مَاذَا يَصْنَعُ وَ إِذَا بِرَجُلٍ مِنَ الْمُسْلِمِينَ فَقَالَ اتَّبِعُونِي حَتَّى أَذْلكُمْ عَلَى خَلِيفَةِ رَسُولِ اللَّهِ

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^{saww}!'

قَالَ فَخَرَجُوا مِنْ بَيْنِ يَدَيْ أَبِي بَكْرٍ وَ تَبِعُوا الرَّجُلَ حَتَّى أَتَوْا مَنْزِلَ الرَّهْزَاءِ ع وَ طَرَفُوا الْبَابَ وَ إِذَا بِالْبَابِ قَدْ فُتِحَ فَإِذَا بِعَلِيٍّ ع قَدْ خَرَجَ وَ هُوَ شَدِيدُ الْحُزْنِ عَلَى رَسُولِ اللَّهِ ص

He (the narrator) said, 'They went out from being in front of Abu Bakr and they followed the man until they came to the house of Al-Zahra^{asws}, and they knocked on the door, and there, the door was open and Ali^{asws} had just come out, and he^{asws} was severely in grief upon Rasool-Allah^{saww}.

فَلَمَّا رَأَوْهُمْ قَالَ أَيْهَا الْيَهُودُ تُرِيدُونَ عِدَّتَكُمْ مِنْ رَسُولِ اللَّهِ قَالُوا نَعَمْ فَخَرَجَ مَعَهُمْ وَ سَارُوا إِلَى ظَاهِرِ الْمَدِينَةِ إِلَى الْجَبَلِ الَّذِي صَلَّى عَنْهُ رَسُولُ اللَّهِ ص فَلَمَّا رَأَى مَكَانَهُ تَنَفَّسَ الصُّعْدَاءَ وَ قَالَ يَا بِي وَ أُمِّي مَنْ كَانَ بِهَذَا الْجَبَلِ هُنَّيْنَةَ

When he^{asws} saw them he^{asws} said: 'O you Jews! Are you wanting your promise from Rasool-Allah^{saww}?' They said, 'Yes'. He^{asws} went out with them and they came to the outback of Al-Medina, to the mountain at which Rasool-Allah^{saww} had prayed Salat. When he^{asws} saw its place, he breathed a sigh and said: 'By my^{asws} father^{as} and my^{asws} mother^{as} for the one^{saww} who was at this mountain!'

ثُمَّ صَلَّى رَكْعَتَيْنِ وَ إِذَا بِالْجَبَلِ قَدْ انشَقَّ وَ خَرَجَتْ النُّوقُ مِنْهُ وَ هِيَ سَبْعُ نُوقٍ

Then he^{asws} prayed two Cycles Salat, and there, the mountain had split, and the camels came out from it, and these were seven camels.

فَلَمَّا رَأَوْا ذَلِكَ قَالُوا بِلِسَانٍ وَاحِدٍ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّكَ الْخَلِيفَةُ مِنْ بَعْدِهِ وَ أَنَّ مَا جَاءَ بِهِ مِنْ عِنْدِ رَبِّنَا هُوَ الْحَقُّ وَ أَنَّكَ خَلِيفَتُهُ حَقًّا وَ وَصِيُّهُ وَ وَارِثُ عِلْمِهِ فَجَزَاكَ اللَّهُ وَ جَزَاهُ عَنِ الْإِسْلَامِ خَيْرًا ثُمَّ رَجَعُوا إِلَى بِلَادِهِمْ مُسْلِمِينَ مُوَحِّدِينَ.

When they saw that, they said with one voice, ‘We testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and you^{asws} are the caliph from after him^{saww}, and that whatever he^{saww} had come with from the Presence of our Lord^{azwj}, it is the truth, and you^{asws} are his^{saww} caliph truly, and his^{saww} successor^{asws}, and inheritor of his^{saww} knowledge. So, may Allah^{azwj} Recompense him^{saww} goodly about Al-Islam!’ Then they returned to their city as Muslim, Unitarians”⁴⁵⁶

25- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الصَّبَّاحِ الْمُرِّيِّ عَنِ الْأَصْبَغِ قَالَ: خَرَجْنَا مَعَ عَلِيِّ ع وَ هُوَ يَطُوفُ فِي السُّوقِ فَيَأْتُمُهُمْ بِوَفَاءِ الْكَتِيلِ وَ الْوُزْنِ حَتَّى إِذَا انْتَهَى إِلَى بَابِ الْقَصْرِ رَكَرَ الْأَرْضَ بِرِجْلِهِ فَتَزَلَّزَتْ فَقَالَ هِيَ الْآنَ مَا لَكَ اسْكُنِي أَمَا وَ اللَّهُ إِنِّي أَنَا الْإِنْسَانُ الَّذِي تُنْبِئُهُ الْأَرْضُ أَخْبَارَهَا أَوْ رَجُلٌ مِنِّي.

(The books) ‘Kanz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Al Sabbah Al Muzanny, from Al Asbagh who said,

‘We went out with Ali^{asws} and he^{asws} was going around in the markets. He^{asws} instructed them to be with loyalty of the measurement and the weight, until when he^{asws} ended at the door of the castle, he^{asws} kicked the ground with his^{asws} leg, and it trembled. He^{asws} said: ‘Here! Here! What is the matter with you now? Calm down. But, by Allah^{azwj}, surely, I^{asws} am the human being to whom the earth will give its news to, or it would be to a man^{asws} from me^{asws} (Al-Qaim^{asws})!’⁴⁵⁷

و رُوِيَ أَيْضاً عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ سَلَيْمَانَ النَّخَعِيِّ عَنْ مُحَمَّدِ بْنِ الْحُرَّاسِيِّ عَنْ فَضْلِ بْنِ الرُّبَيْرِ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ جَالِساً فِي الرَّحْبَةِ فَتَزَلَّزَتْ الْأَرْضُ فَضَرَبَهَا عَ يَدَيْهِ ثُمَّ قَالَ لَهَا قَرِي إِنَّهُ مَا هُوَ قِيَامٌ وَ لَوْ كَانَ ذَلِكَ لِأَخْبَرْتَنِي وَ إِنِّي أَنَا الَّذِي تُخَدِّثُهُ الْأَرْضُ أَخْبَارَهَا ثُمَّ قَرَأَ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا أَمَا تَرَوْنَ أَنَّهَا تُخَدِّثُ عَنْ رَبِّهَا.

And it is reported as well from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafi, from Ubeydullah Bin Suleyman Al Nakhaie, from Muhammad Al Khurasani, from Fuzeyl Bin Al Zubeyr who said,

‘Amir Al-Momineen^{asws} was seated in Al-Rahba, and the earth trembled. He^{asws} struck it with his^{asws} hand, then said to it: ‘Settled down! Surely it is not the rising (of Al-Qaim^{asws})! And had it been that it would have informed me^{asws}, and I^{asws} am the one to whom the earth would be narrating its news’. Then he^{asws} recited: **When the earth is shaken with its earthquake [99:1].** Are you not seeing that it would be narrating on behalf of its Lord^{azwj}?⁴⁵⁸

26- يف، الطرائف ذكر شيخ المحدثين ببغداد بإسناده عن أسماء بنت وائلة قالت سمعت أسماء بنت عميس تقول سمعت سیدی فاطمة ع تقول لیلة دخل بی علی ع أفزعني فی فراشی قلت بما ذا أفزعك یا سیدی نساء العالمین

⁴⁵⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 24

⁴⁵⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 25 a

⁴⁵⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 25 b

(The book) 'Al Taraif' – It is mentioned by sheykh Al Muhaddiseen at Baghdad, by his chain from Asman Bint Wasilah who said,

'I heard Asma Bint Umeys saying, 'I heard my Chieftess (Syeda) Fatima^{asws} saying: 'On the night Ali^{asws} entered to be with me^{asws} (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?'

قَالَتْ سَمِعْتُ الْأَرْضَ تُحَدِّثُهُ وَ يُحَدِّثُهَا فَأَصْبَحْتُ وَ أَنَا فَرْعَةٌ فَأَخْبَرْتُ وَالِدِي ص فَسَجَدَ سَجْدَةً طَوِيلَةً ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ يَا فَاطِمَةُ أَبْشِرِي بِطَيْبِ النَّسْلِ فَإِنَّ اللَّهَ فَضَّلَ بَعْلَكَ عَلَى سَائِرِ خَلْقِهِ وَ أَمَرَ بِهِ الْأَرْضَ أَنْ تُحَدِّثَهُ بِأَخْبَارِهَا وَ مَا يَجْرِي عَلَى وَجْهِهَا مِنْ شَرْفِهَا إِلَى غَرْبِهَا.

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^{azwj} creatures and has Commanded the earth that it narrates its news, and whatever had flowed upon its surface, from its east to its west''⁴⁵⁹

27- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة الحسن بن محمد بن جمهور العتيبي عن الحسن بن عبد الرحيم التماري قال: انصرفت من مجلس بغض الفقهاء فمررت بسلمان الشاذكوني فقال لي من أين جئت فقلت جئت من مجلس فلان فقال لي ما ذا جرى فيه قلت شيء من فضائل أمير المؤمنين علي بن أبي طالب ع

(The books) 'Kanz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Al-Hassan Bin Muhammad Bin Jamhour Al Ammy, from Al-Hassan Bin Abdul Raheem Al Tammar who said,

'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}'.

فَقَالَ وَ اللَّهُ أَحَدُكَ بِفَضِيلَةٍ حَدَّثَنِي بِهَا قُرَيْشِي عَنْ قُرَيْشِي إِلَى أَنْ بَلَغَ سِتَّةَ نَفَرٍ مِنْهُمْ ثُمَّ قَالَ رَجَعْتُ فُبُورَ الْبَقِيعِ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ فَضَجَّ أَهْلُ الْمَدِينَةِ مِنْ ذَلِكَ فَخَرَجَ عُمَرُ وَ أَصْحَابُ رَسُولِ اللَّهِ ص يَدْعُونَ لِنَسْكَنَ الرَّجْفَةَ فَمَا زَالَتْ تَزِيدُ إِلَى أَنْ تَعْدَى ذَلِكَ إِلَى حِيطَانِ الْمَدِينَةِ وَ عَزَمَ أَهْلُهَا عَلَى الْخُرُوجِ عَنْهَا

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.

فَعِنْدَ ذَلِكَ قَالَ عُمَرُ عَلَيَّ يَا أَيُّيَ الْحَسَنِ عَلَيَّ بْنَ أَبِي طَالِبٍ فَحَضَرَ فَقَالَ يَا أَبَا الْحَسَنِ أَلَا تَرَى إِلَى فُبُورِ الْبَقِيعِ وَ رَجْفِهَا حَتَّى تَعْدَى ذَلِكَ إِلَى حِيطَانِ الْمَدِينَةِ وَ قَدْ هَمَّ أَهْلُهَا بِالْخُلَّةِ عَنْهَا

⁴⁵⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 26

During that Umar said, 'To me with Abu Al-Hassan Ali^{asws} Bin Abu Talib^{asws}!' He^{asws} presented. He said, 'O Abu Al-Hassan^{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?'

فَقَالَ عَلِيٌّ عَ عَلَيَّ يَمَانَةُ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص الْبَدْرِيِّينَ فَاخْتَارَ مِنَ الْمَائَةِ عَشْرَةً فَجَعَلَهُمْ خَلْفَهُ وَ جَعَلَ التَّسْعِينَ مِنْ وَرَائِهِمْ وَ لَمْ يَبْقَ بِالْمَدِينَةِ سِوَى هَؤُلَاءِ إِلَّا حَضَرَ حَتَّى لَمْ يَبْقَ بِالْمَدِينَةِ نَيْبٌ وَ عَاتِقٌ إِلَّا حُرِّجَتْ

Ali^{asws} said: 'To me^{asws} with one hundred men from the companions of Rasool-Allah^{saww}, the participants of Badr!' He^{asws} chose ten from the hundred and made them to be behind him^{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.

ثُمَّ دَعَا بِأَبِي ذَرٍّ وَ سَلْمَانَ وَ مِقْدَادٍ وَ عَمَّارٍ فَقَالَ لَهُمْ كُونُوا بَيْنَ يَدَيَّ حَتَّى تَوَسَّطَ الْبَيْعَ وَ النَّاسُ مُحْدِقُونَ بِهِ فَضَرَبَ الْأَرْضَ بِرِجْلِهِ ثُمَّ قَالَ مَا لَكَ ثَلَاثًا فَسَكَتَتْ

Then he^{asws} called Abu Zarr^{ra}, and Salman^{ra}, and Miqdad^{ra}, and Ammar^{ra}. He^{asws} said to them^{ra}: 'Be in front of me^{asws} until you^{ra} are in the middle of Al-Baqie, and the people were staring at him^{asws}. He^{asws} struck the ground with his^{asws} leg, then said: 'What is the matter with you?' – thrice. It settled down.

فَقَالَ صَدَقَ اللَّهُ وَ صَدَقَ رَسُولُهُ لَقَدْ أَنْبَأَنِي بِهَذَا الْخَبَرِ وَ هَذَا الْيَوْمَ وَ هَذِهِ السَّاعَةِ وَ بِإِحْتِمَاعِ النَّاسِ لَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَ أُخْرِجَتِ الْأَرْضُ أَنْقَالَهَا وَ قَالَ الْإِنْسَانُ مَا لَهَا

He^{asws} said: 'Allah^{azwj} Spoke the truth and His^{azwj} Rasool^{saww} spoke the truth! He^{saww} had informed me^{asws} with this news, and this day, and this time, and the gathering of the people to it. Allah^{azwj} Mighty and Majestic is Saying in His^{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].**

أَمَّا لَوْ كَانَتْ هِيَ لَقَالَتْ مَا لَهَا وَ أُخْرِجَتْ لِي أَنْقَالَهَا ثُمَّ انْصَرَفَ وَ انْصَرَفَ النَّاسُ مَعَهُ وَ قَدْ سَكَتَ الرَّجْفَةُ.

But had it been that one, it would have said what the matter is with it, and it would have brought to me^{asws}, its burdens'. Then he^{asws} left, and the people left with him^{asws}, and the tremors had settled".⁴⁶⁰

28- خُتِصَ، الْإِخْتِصَاصُ صَفْوَانُ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ زَعَمَ أَنَّ أَبَا سَعِيدٍ عَقِيصًا حَدَّثَهُ أَنَّهُ سَارَ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع نَحْوَ كَرْبَلَاءَ وَ أَنَّهُ أَصَابَنَا عَطَشٌ شَدِيدٌ وَ أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ نَزَلَ فِي الْبَرِّيَّةِ فَحَسَرَ عَنْ يَدَيْهِ ثُمَّ أَحَدَ يَحْتُو الثُّرَابَ وَ يَكْشِفُ عَنْهُ حَتَّى بَرَزَ لَهُ حَجَرٌ أَسْوَدٌ

(The book) 'Al Ikhtisas' – Safwan, from Abu Al Sabbah Al Kinany who claimed that Abu Saeed Aqeysa narrated it,

'He had travelled with Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} towards Karbala, and severe thirst had hit us, and Ali^{asws} descended in the wilderness. He^{asws} rolled up (his^{asws} sleeves) from

⁴⁶⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 27

his^{asws} hands, then he^{asws} took to clearing the sand and removing from it until a black (white) rock appeared to him^{asws}.

فَحَمَلَهُ وَوَضَعَهُ جَانِبًا وَ إِذَا تَحْتَهُ عَيْنٌ مِنْ مَاءٍ مِنْ أَغْدَبَ مَا طَعِمْتُهُ وَ أَشَدَّهُ بَيَاضًا فَشَرِبَ وَ شَرِبْنَا ثُمَّ سَقَيْنَا دَوَابَّنَا ثُمَّ سَوَّاهُ ثُمَّ سَارَ مِنْهُ سَاعَةً ثُمَّ وَقَفَ ثُمَّ قَالَ عَزَمْتُ عَلَيْكُمْ لَمَّا رَجَعْتُمْ طَلَبْتُمُوهُ

He^{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^{asws} drank and we drank. Then we quenched our animals. Then he^{asws} evened (covered) it. Then he^{asws} travelled from it for a while. Then he^{asws} stopped, then said, 'I^{asws} have determine upon you all to return and seek it'.

فَطَلَبَهُ النَّاسُ حَتَّى مَلُّوا فَلَمْ يَقْدِرُوا عَلَيْهِ فَرَجَعُوا إِلَيْهِ فَقَالُوا مَا قَدَرْنَا عَلَى شَيْءٍ.

The people sought it until they were fed up, but they were not able upon it. They returned to him^{asws} and said, 'We were not able upon anything'.⁴⁶¹

29- الرُّبَيْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَجُلًا قَدِمَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَاسْتَضَافَهُ فَاسْتَدْعَا قُرْصَةً مِنْ شَعِيرٍ يَابِسَةٍ وَ قَعْبًا فِيهِ مَاءٌ ثُمَّ كَسَرَ قِطْعَةً وَ أَلْقَاهَا فِي الْمَاءِ ثُمَّ قَالَ لِلرَّجُلِ تَنَاوَلْهَا فَأَخْرَجَهَا فَإِذَا هِيَ قِطْعَةٌ مِنَ الْخُلُوعِ

Al Bursy in (the book) 'Mashariq Al Anwar, from Ibn Abbas who said,

'A man arrived to Amir Al-Momineen^{asws}. He^{asws} hosted him and prepared a disc (bread) of dry barley, and a cup wherein was water. Then he^{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^{asws} cast another for him. He^{asws} said: 'Take it!' He extracted it, and there is was a piece of sweet.

فَقَالَ الرَّجُلُ يَا مَوْلَايَ تَضَعُ لِي كِسْرًا يَابِسَةً فَأَجِدُهَا أَنْوَاعَ الطَّعَامِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع نَعَمْ هَذَا الظَّاهِرُ وَ ذَلِكَ الْبَاطِنُ وَ إِنَّ أَمْرَنَا هَكَذَا وَ اللَّهُ.

The man said, 'O my Master^{asws}! You^{asws} placed for me a piece of dry bread and I found it to be a variety of foods!' Amir Al-Momineen^{asws} said: 'And that is the esoteric, and our^{asws} matter is like that, by Allah^{azwj}!'⁴⁶²

وَ رُوِيَ لَمَّا جَاءَتْ فَضَّةٌ إِلَى بَيْتِ الرَّهْرَاءِ ع- لَمْ يَجِدْ هُنَاكَ إِلَّا السِّيفَ وَ الدِّزْنَ وَ الرَّحَى وَ كَانَتْ بِنْتُ مَلِكِ الْهِنْدِ وَ كَانَتْ عِنْدَهَا دَخِيرَةٌ مِنَ الْإِكْسِيرِ فَأَخَذَتْ قِطْعَةً مِنَ النُّحَاسِ وَ أَلَانَتْهَا وَ جَعَلَتْهَا عَلَى هَيْئَةِ سَبِيكَةٍ وَ أَلْقَتْ عَلَيْهَا الدَّوَاءَ وَ صَنَعَتْهَا ذَهَبًا

And it is reported, 'When Fizza^{as} came to be in the house of (Syeda) Al-Zahra^{asws}, she^{as} did not find anything there except the sword, and the armour, and the grinding mill, and she^{as} was a daughter of a king of India, and in her^{as} possession was a hoard from the elixir. She^{as} took a piece of brass and softened it and made it to be upon a shape of an ingot, and she^{as} cast the treatment upon it and made it into gold.

فَلَمَّا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَضَعَتْهَا بَيْنَ يَدَيْهِ فَلَمَّا رَأَاهَا قَالَ أَحْسَنْتِ يَا فَضَّةُ لَكِنْ لَوْ أَذْبَتِ الْجَسَدَ لَكَانَ الصَّبْعُ أَعْلَى وَ الْقِيَمَةُ أَعْلَى

⁴⁶¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 28

⁴⁶² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 112 H 29 a

When she^{as} came to Amir Al-Momineen^{asws}, she^{as} placed it in front of him^{asws}. When he^{asws} saw it, he^{asws} said: ‘You^{as} have done well, O Fizza^{as}, but had you melted the body (brass), the dye would be at the top and the value would have been higher’.

فَقَالَتْ يَا سَيِّدِي نَعْرِفُ هَذَا الْعِلْمَ قَالَ نَعَمْ وَ هَذَا الطِّفْلُ يَعْرِفُهُ وَ أَشَارَ إِلَى الْحُسَيْنِ عَ فَجَاءَ وَ قَالَ كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ

She^{as} said, ‘O my^{as} 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 الْمُؤْمِنِينَ عَ نَحْنُ نَعْرِفُ أَكْثَرَ مِنْ هَذَا ثُمَّ أَوْمَأَ بِيَدِهِ فَإِذَا عُنُقٌ مِنْ ذَهَبٍ وَ كُنُوزُ الْأَرْضِ سَائِرَةٌ ثُمَّ قَالَ ضَعِيبَهَا مَعَ أَخَوَاتِهَا فَوَضَعَتْهَا 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^{as} 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

باب 113 قوته و شوكته صلوات الله عليه في صغره وكبره و تحمله للمشاق و ما يتعلق من الإعجاز ببذنه الشريف

CHAPTER 113 – HIS^{asws} STRENGTH, AND HIS^{asws} PROWESS DURING HIS^{asws} CHILDHOOD AND HIS^{asws} ADULthood, AND HIS^{asws} ENDURANCE OF THE HARDSHIP, AND WHAT IS LIKE FROM THE MIRACLES OF HIS^{asws} NOBLE BODY

1- قب، المناقب لابن شهر آشوب شُعبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنِ الصَّادِقِ ع فِي حَبْرٍ قَالَتْ فَاطِمَةُ بِنْتُ أَسَدٍ فَشَدَّدَتْهُ وَ قَمَطَتْهُ بِقِمَاطٍ فَتَرَ الْقِمَاطُ ثُمَّ جَعَلَتْهُ قِمَاطَيْنِ فَتَرَهُمَا ثُمَّ جَعَلَتْهُ ثَلَاثَةً وَ أَرْبَعَةً وَ خَمْسَةً وَ سِتَّةً مِنْهَا أُدِيمٌ وَ حَرِيرٌ فَجَعَلَ يَنْتَرِهَا

(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^{asws} in a Hadeeth: '(Syeda) Fatima^{asws} Bint Asad^{as} said: 'I^{as} tied him^{asws} (Ali^{asws} as a baby) and wrapped him^{asws} in his^{asws} swaddle cloth, but he^{asws} tore it. Then I^{as} made him^{asws} to be in two swaddle clothes, but he^{asws} tore them. Then I^{as} made him^{asws} to be it to be three, and four, and five, and six, from these being one of skin, and silk, but he^{asws} kept on tearing these.

ثُمَّ قَالَ يَا أُمَّاهُ لَا تَشْدِي يَدَيَّ فَإِنِّي أحتاجُ أَنْ أَبْصِصَ لِرَبِّي بِإِصْبَعِي.

Then he^{asws} said: 'O mother^{as}! Do not tie my^{asws} hands for I^{asws} am needy to plead (pray) to my^{asws} Lord^{azwj} with my^{asws} fingers".⁴⁶⁴

أَنَسٌ عَنْ عُمَرَ الْخَطَّابِ أَنَّ عَلِيًّا ع رَأَى حَيَّةً تَقْصِدُهُ وَ هُوَ فِي مَهْدِهِ وَ قَدْ شَدَّتْ يَدَاهُ فِي خَالِ صِغَرِهِ فَخَوَّلَ نَفْسَهُ فَأَخْرَجَ يَدَهُ وَ أَخَذَ يَمِينَهُ عَنْقُهَا وَ عَمَزَهَا عَمَزَةً حَتَّى أَذْخَلَ أَصَابِعَهُ فِيهَا وَ أَمْسَكَهَا حَتَّى مَاتَتْ فَلَمَّا رَأَتْ ذَلِكَ أَهْمَتْ نَادَتْ وَ اسْتَعَاثَتْ فَاجْتَمَعَ الْحَشَمُ ثُمَّ قَالَتْ كَأَنَّكَ حَيْدَرَةٌ.

Anas (well-known fabricator) from Umar Al Khattab,

'Ali^{asws} saw a snake aiming to him^{asws} while he^{asws} was in his^{asws} cradle, and his^{asws} hands were tied in the state of childhood. He^{asws} overturned himself and brought out his^{asws} hand and grabbed its neck by his^{asws} right hand and pressed it by a pressing until his^{asws} fingers entered into it and held it until it died. When his^{asws} mother^{as} saw that, she^{as} called out and cried for help. The Hashemites gathered, then she^{as} said: 'It is as if you^{asws} are 'Haider' (the lioness when she is angered before her cubs are hurt)".⁴⁶⁵

جَابِرُ الْجُعْفِيِّ قَالَ: كَانَ ظُهُرُهُ عَلَيَّ ع الَّتِي أَرْضَعْتُهُ امْرَأَةً مِنْ بَنِي هَلَالٍ خَلَقْتُهُ فِي خَبَائِهَا مَعَ أَخٍ لَهُ مِنَ الرِّضَاعَةِ وَ كَانَ أَكْبَرَ مِنْهُ سِنًا بِسَنَةٍ وَ كَانَ عِنْدَ الْحَيَاءِ قَلْبٌ فَمَرَّ الصَّبِيُّ نَحْوَ الْقَلْبِ وَ نَكَسَ رَأْسَهُ فِيهِ فَتَعَلَّقَ بِفَرْدِ قَدَمَيْهِ وَ فَرَدَّ يَدَيْهِ أَمَّا الْبَيْدُ فَقَبِي قَبِيهِ وَ أَمَّا الرَّجُلُ فَقَبِي يَدَيْهِ

Jabir Al-Jufi said,

⁴⁶⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 1 a

⁴⁶⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 1 b

'The carer lady of Ali^{asws} who used to feed him^{asws} was a woman from the clan of Hilal. She had left him^{asws} behind in her tent with a brother of his^{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^{asws} mouth, and as for the leg, it was in his^{asws} hand.

فَجَاءَتْ أُمُّهُ فَأَذَرَتْهُ فَنَادَتْ فِي الْحَيِّ يَا لَلْحَيِّ مِنْ غُلَامٍ مَيِّمُونَ أَمْسَكَ عَلَى وَلَدِي فَمَسَكُوا الْوَلَدَ مِنْ رَأْسِ الْقَلْبِ وَ هُمْ يَعْجَبُونَ مِنْ قُوَّتِهِ وَ فِطْنَتِهِ
فَسَمَّيْنَاهُ أُمُّهُ مُبَارَكًا وَ كَانَ الْغُلَامُ مِنْ بَنِي هِلَالٍ يُعْرِفُ بِمَعْلَقٍ مَيِّمُونَ وَ وُلْدُهُ إِلَى الْيَوْمِ

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^{asws} strength and his^{asws} discernment. His^{asws} mother^{as} named him^{asws} 'Blessed', and the (other) boy from the clan of Hilal and his children are known as auspicious until today.

وَ كَانَ أَبُو طَالِبٍ يَجْمَعُ وَلْدَهُ وَ وُلْدَ إِخْوَتِهِ ثُمَّ يَأْمُرُهُمْ بِالصَّرَاحِ وَ ذَلِكَ لِحُلُقٍ فِي الْعَرَبِ فَكَانَ عَلِيُّ عَ يَحْسِرُ عَنْ ذِرَاعَيْهِ وَ هُوَ طِفْلٌ وَ يُصَارِعُ كِبَارَ إِخْوَتِهِ وَ صِغَارُهُمْ وَ كِبَارَ بَنِي عَمِّهِ وَ صِغَارُهُمْ فَيَصْرَعُهُمْ فَيَقُولُ أَبُوهُ ظَهَرَ عَلِيُّ فَسَمَّاهُ ظَهِيْرًا

And Abu Talib^{asws} gathered his^{as} sons and the sons of his^{as} brothers, then he^{as} instructed them with the wrestling, and that was a mannerism among the Arabs. Ali^{asws} turned up his^{asws} sleeved from his^{asws} arm, and he^{asws} was a child, and he^{asws} wrestled his^{asws} elder brothers and their young ones, and elders of the clan of his^{asws} uncle, and their young ones, and brought them all down. His^{asws} father^{as} said: 'Ali^{asws} has prevailed (Zaheer) and named him^{asws} as 'Zaheera'.

فَلَمَّا تَرَعَرَ عَ كَانَ يُصَارِعُ الرَّجُلَ الشَّدِيدَ فَيَصْرَعُهُ وَ يُعَلِّقُ بِالْجُبَارِ يَدَيْهِ وَ يَجِدُّهُ فَيَقْتُلُهُ وَ رُبَّمَا قَبَضَ عَلَى مَرَاقِ بَطْنِهِ وَ رَفَعَهُ إِلَى الْهَوَاءِ وَ رُبَّمَا يَلْحَقُ الْحِصَانَ الْجَارِيَّ فَيَصْنُدُهُ فَيَرُدُّهُ عَلَى عَقْبَيْهِ.

When he^{asws} grew up, he^{asws} used to wrestle the strong man and bring him down, and he^{asws} clung to the strong man with his^{asws} hand and pulled him down and killed him. And sometimes he^{asws} grabbed his stomach and raise him into the air, and sometimes he^{asws} would catch up with a bolting horse and halt it and return it upon its heels".⁴⁶⁶ (This is not a Hadith)

2 - قَب، المناقب لابن شهر آشوب وَ كَانَ عَ يَأْخُذُ مِنْ رَأْسِ الْجُبَلِ حَجْرًا وَ يَحْمِلُهُ بِقَرْدٍ يَدِهِ ثُمَّ يَضَعُهُ بَيْنَ يَدَيِ النَّاسِ فَلَا يَقْدِرُ الرَّجُلُ وَ الرَّجُلَانِ وَ الثَّلَاثَةُ عَلَى تَحْرِيكِهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'And he^{asws} had taken a rock from the top of the mountain and carried it with one of his^{asws} hand, then placed it in front of the people. Neither one man, nor two men, nor three were able upon moving it.

وَ إِنَّهُ عَ لَمْ يُمَسِّكْ بِذِرَاعِ رَجُلٍ قَطُّ إِلَّا مَسَكَ بِنَفْسِهِ فَلَمْ يَسْتَطِعْ يَنْتَفِسْ

⁴⁶⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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.

وَمِنْهُ مَا ظَهَرَ بَعْدَ النَّبِيِّ ص قَطَعَ الْأَمْتَالَ وَحَمَلَهَا إِلَى الطَّرِيقِ سَبْعَةَ عَشَرَ مِيلًا تَحْتَاجُ إِلَى أَقْوِيَاءَ حَتَّى تُحْرِكَ مِيلًا مِنْهَا قَطَعَهَا وَخَذَهُ وَ نَقَلَهَا وَ نَصَبَهَا وَ كَتَبَ عَلَيْهَا هَذَا مِيلٌ عَلَيَّ

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 Ali^{asws}’.

وَيُقَالُ لَهُ إِنَّهُ كَانَ يَتَأَبَّطُ بِأَنْتَيْنِ وَ يُدِيرُ وَاحِدًا بِرِجْلِهِ وَ كَانَ مِنْهُ فِي ضَرْبِ يَدِهِ فِي الْأُسْطُوَانَةِ حَتَّى دَخَلَ إِهْمَامُهُ فِي الْحَجَرِ وَ هُوَ بَاقٍ فِي الْكُوفَةِ وَ كَذَلِكَ مَشْهُدُ الْكَفِّ فِي تَكْرِيتِ وَ الْمَوْصِلِ وَ قَطِيعَةُ الدَّقِيقِ وَ غَيْرَ ذَلِكَ وَ مِنْهُ أَثَرُ سَيْفِهِ فِي صَخْرَةِ جَبَلِ ثَوْرٍ عِنْدَ غَارِ النَّبِيِّ ص وَ أَثَرُ رُمْحِهِ فِي جَبَلٍ مِنْ جِبَالِ الْبَادِيَةِ وَ فِي صَخْرَةٍ عِنْدَ قَلْعَةِ جَعْبَرٍ.

And it is said to him^{asws} that he^{asws} would carry two (men) and rotate them by one of his^{asws} legs. And from him^{asws} was that he^{asws} struck his^{asws} hand in one of the pillars until his^{asws} 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^{asws} sword in a rock of the mount Sowr by the cave of the Prophet^{saww}, and impact of his^{asws} spear in a mountain from the mountains of the desert, and in a rock by the fort of Ja’bar”.⁴⁶⁷

3- قب، المناقب لابن شهر آشوب وَ مِنْهُ خَتَمُ الْخَصَا قَالَ ابْنُ عَبَّاسٍ صَاحِبُ الْخَصَاةِ ثَلَاثَةٌ أُمُّ سَلِيمٍ وَارْتُهُ الْكُتُبِ طَبَعَ فِي خَصَاةِهَا النَّبِيُّ وَ الْوَصِيُّ ع ثُمَّ أُمُّ النَّدَى حَبَابَةُ بِنْتُ جَعْفَرٍ الْوَالِيَّةُ الْأَسَدِيَّةُ- ثُمَّ أُمُّ غَانِمٍ الْأَعْرَابِيَّةُ الْيَمَانِيَّةُ وَ خَتَمَ فِي خَصَاةِهَا أَمِيرُ الْمُؤْمِنِينَ ع

(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 ذَلِكَ مِثْلُ مَا رُوِيَ أَنَّ سُلَيْمَانَ ع كَانَ يُخَيِّمُ عَلَى النُّحَاسِ لِلشَّيَاطِينِ وَ عَلَى الْحَدِيدِ لِلْجِنِّ فَكَانَ كُلُّ مَنْ رَأَى بَرَقَهُ أَطَاعَهُ.

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”.⁴⁶⁸

أَبُو سَعِيدٍ الْخُدْرِيُّ وَ جَابِرُ الْأَنْصَارِيِّ وَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فِي خَبَرٍ طَوِيلٍ أَنَّهُ قَالَ خَالِدُ بْنُ الْوَلِيدِ آتَى الْأَصْلَعَ يَغْنِي عَلِيًّا ع عِنْدَ مُنْصَرَفِي مِنْ قِتَالِ أَهْلِ الرِّدَّةِ فِي عَسْكَرِي وَ هُوَ فِي أَرْضٍ لَهُ وَ قَدْ أَزْدَحَمَ الْكَلَامَ فِي خَلْقِهِ كَهَمَّهَمَةِ الْأَسَدِ وَ قَعَقَعَةِ الرِّغْدِ

Abu Saeed Al Khudry and Jabir Al Ansari, and Abdullah Bin Abbas in a lengthy Hadeeth,

⁴⁶⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 2

⁴⁶⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 3 a

'Khalid Bin Al-Waleed (a well-known enemy of Amir Al-Momineen^{asws}) said, 'The baldie is coming' (Nouzobillah) – meaning Ali^{asws} – during my leaving from fighting the renegade people in my army, and he^{asws} was in his^{asws} land, and the talk had clamoured among his^{asws} circle like roaring of the lion and rumbling of the thunder (i.e., in referring to him^{asws} as 'baldie')

فَقَالَ لِي وَتِلْكَ أَكُنْتُ فَأَعْلًا فُكُلْتُ أَجَلَ فَاحْمَرَّتْ عَيْنَاهُ وَ قَالَ يَا ابْنَ الْخَنَاءِ أَ مِثْلَكَ يَقْدُمُ عَلَى مِثْلِي أَوْ يَحْسُرُ أَنْ يُدِيرَ اسْمِي فِي كُؤَاتِهِ فِي كَلَامٍ لَهُ

He^{asws} said to me: 'Woe be unto you! Did you do it?' I said, 'Yes'. His^{asws} eyes reddened and he^{asws} said: 'O Ibn Al-Khana'a! Is the like of you advancing upon the like of me^{asws}, or is being audacious in rotating my^{asws} name in his amusements in a speech of his?'

ثُمَّ قَالَ فَتَنَكَّسَنِي وَاللَّهِ عَنْ فَرَسِي وَ لَا تُحْكِنِي الْإِمْتِنَاعُ مِنْهُ فَجَعَلَ يَسُوفُنِي إِلَى رَحَى لِلْحَارِثِ بْنِ كَلْدَةَ ثُمَّ عَمَدَ إِلَى فُطْبِ الرَّحَى الْحَدِيدِ الْغَلِيظِ الَّذِي عَلَيْهِ مَذَارُ الرَّحَى فَمَدَّهُ بِيَدِي [بِكِلْتَا] يَدَيْهِ وَ لَوَاهُ فِي عُنُقِي كَمَا يُنْقَلُ الْأَدِيمُ وَ أَصْحَابِي كَانَهُمْ نَظَرُوا إِلَى مَلِكِ الْمَوْتِ

Then he^{asws} said: 'By Allah^{azwj}! It overturned me^{asws} from my^{asws} horse and I^{asws} was not able to prevent him from it'. Then he^{asws} went ushering me to a mill of Haris Bin Kaladah. Then he^{asws} deliberated to a thick spiral iron pole of the mill upon which was mud of the mill. He^{asws} extended it with both his^{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.

فَأَقْسَمْتُ عَلَيْهِ بِحَقِّ اللَّهِ وَ رَسُولِهِ فَاسْتَحْيَا وَ حَلَّى سَبِيلِي قَالُوا قَدَعَا أَبُو بَكْرٍ جَمَاعَةَ الْحَدَّادِينَ فَقَالُوا إِنَّ فَتْحَ هَذَا الْفُطْبِ لَا يُحْكِنُنَا إِلَّا أَنْ نُحْمِيَهُ بِالنَّارِ فَبَقِيَ فِي ذَلِكَ أَيَّامًا وَ النَّاسُ يَضْحَكُونَ مِنْهُ

I (Khalid) vowed to him^{asws} by the Right of Allah^{azwj} and His^{azwj} Rasool^{saww}, so he^{asws} was embarrassed and freed my way. Abu Bakr called a group of ironmongers, and they said, 'To open up this pole, we are not able except if we were to heat it with the fire'. So, he remained in that state for days, and the people were laughing at him.

فَقِيلَ إِنَّ عَلِيًّا عَجَزَ مِنْ سَفَرِهِ فَأَتَى بِهِ أَبُو بَكْرٍ إِلَى عَلِيٍّ عَ يَشْفَعُ إِلَيْهِ فِي فَكِّهِ فَقَالَ عَلِيٌّ عَ إِنَّهُ لَمَّا رَأَى تَكَاثُفَ جُنُودِهِ وَ كَثْرَةَ جُمُوعِهِ أَرَادَ أَنْ يَضَعَ مِثِّي فِي مَوْضِعِي فَوَضَعَتْ مِنْهُ عِنْدَ مَنْ خَطَرَ بِنَالِهِ وَ هَمَّتْ بِهِ نَفْسُهُ

It is said that Ali^{asws} came from his^{asws} journey, and Abu Bakr came with him to Ali^{asws}, interceding for him in freeing him. Ali^{asws} said: 'When he saw the intensiveness of his army and the large numbers of his crowd, he wanted to drop my^{asws} position. So, I^{asws} dropped him (instead) in the presence of the one it had occurred in his mind and considered with it (insulting Amir Al-Momineen^{asws}) himself'.

ثُمَّ قَالَ وَ أَمَّا الْحَدِيدُ الَّذِي فِي عُنُقِهِ فَلَعَلَّهُ لَا يُحْكِنُنِي فِي هَذَا الْوَقْتِ فَكُهُ فَتَهَضُّوا بِأَجْمَعِهِمْ فَأَقْسَمُوا عَلَيْهِ فَمَقْبَضَ عَلَى رَأْسِ الْحَدِيدِ مِنَ الْفُطْبِ فَجَعَلَ يَفْتِلُ مِنْهُ يَمْنَةً شِبْرًا شِبْرًا فَيَرْمِي بِهِ وَ هَذَا كَقَوْلِهِ تَعَالَى وَ أَلَّنَّا لَهُ الْحَدِيدَ أَنْ أَعْمَلَ سَابِغَاتٍ وَ قَدَّرَ فِي السَّرْدِ.

Then he^{asws} said: 'And as for the iron which is in his neck, perhaps it is not possible for me^{asws} to free it at this time'. They got up in their entirety and vowed to him^{asws}. So, he^{asws} grabbed an end of the iron pole, and he^{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]”**.⁴⁶⁹ (This is not Hadith)

ابن عباس و سُفْيَانُ بْنُ عُيَيْنَةَ وَ الْحَسَنُ بْنُ صَالِحٍ وَ وَكِيعُ بْنُ الْجَرَّاحِ وَ عُبَيْدَةُ بْنُ يَعْقُوبَ الْأَسَدِيُّ وَ فِي حَدِيثٍ غَيْرِهِمْ لَا يَفْعَلُ خَالِدٌ مَا أَمَرْتُهُ.

Ibn Abbas, and Sufyan Bin Uyayna, and Al-Hassan Bin Salih, and Wakie Bin Al Jarrah, and Ubeyda Bin Yaquoub Al Asady, and in a Hadeeth of others,

‘Khalid did not do what I^{asws} had instructed him to’.⁴⁷⁰

وَ فِي حَدِيثٍ أُخْرٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَخَذَ بِإِصْبَعِهِ السَّبَّابَةَ وَ الْوُسْطَى فَعَصَرَهُ عَصْرَةً فَصَاحَ خَالِدٌ صَبْحَةً مُنْكَرَةً وَ أَخَذَتْ فِي ثِيَابِهِ وَ جَعَلَ يَضْرِبُ بِرِجْلَيْهِ.

And in a Hadeeth of Abu Zarr^{ra}, ‘Amir Al-Momineen^{asws} took by his^{asws} 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’.⁴⁷¹

وَ زُوِيَ فِي كِتَابِ الْبَلَاءِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَخَذَهُ بِإِصْبَعِهِ السَّبَّابَةَ وَ الْوُسْطَى فِي حَلْقِهِ وَ شَامَلَهُ بِحِمَا وَ هُوَ كَالْبَعِيرِ عَظْمًا فَضْرَبَ بِهِ الْأَرْضَ فَدَقَّ عَصَصَهُ وَ أَخَذَتْ مَكَانَهُ.

And it is reported in the book of Al-Balazuri, ‘Amir Al-Momineen^{asws} took it with his index and middle fingers in his neck, and held it with these, and he (Khalid) was like the large camel, and he^{asws} struck the ground with him. He^{asws} cracked his stick and he urinated in his place’.⁴⁷²

4- قب، المناقب لابن شهر آشوب أهل السير عن حبيب بن الجهم و أبي سعيد التميمي و التطنيزي في الخصائص و الأعنم في الفتوح و الطبري في كتاب الولاية بإسناد له عن محمد بن القاسم الهمداني و أبو عبد الله البرقي عن شيوخه عن جماعة من أصحاب علي ع أنه نزل أمير المؤمنين ع بالعسكر عند وقعة صفين عند قرية صندوديا فقال مالك الأشتر ينزل الناس على غير ماء

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – The people of Seerah, from Habeeb Bin Al Jahm, and Abu Saeed Al Tameemi, and Al Natanzy in (the book) ‘Al Khasaais’, and Al A’asam in (the book) ‘Al Futooh’, and Al Tabari in ‘Kitab Al Walayah’, by a chain of his, from Muhammad Bin Al Qasim al Hamdany, and Abu Abdullah Al Barqy, from his elders, from a group,

‘From companions of Ali^{asws}, ‘Amir Al-Momineen^{asws} encamped with the army during the event of Siffeen by the town of Sandudiya. Malik Al-Ashtar said, ‘The people are encamping at (a place) without water’.

فَقَالَ يَا مَالِكُ إِنَّ اللَّهَ سَيَسْقِينَا فِي هَذَا الْمَكَانِ احْتَفِرْ أَنْتَ وَ أَصْحَابُكَ فَاحْتَفَرُوا فَإِذَا هُمْ بِصَخْرَةٍ سَوْدَاءَ عَظِيمَةٍ فِيهَا خَلْفَةٌ لُجَيْنٍ فَعَجَزُوا عَنْ قَلْعِهَا وَ هُمْ مِائَةٌ رَجُلٍ فَرَفَعَ أَمِيرُ الْمُؤْمِنِينَ ع يَدَهُ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ طَابَ طَابَ يَا عَالَمُ يَا طَيْبُو ثَابُوثَةُ شَمِيا كُوبَا جَانُوثَا تُوْدِيثَا بَرَجُوثَا أَمِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ يَا رَبَّ مُوسَى وَ هَارُونَ

⁴⁶⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 3 b

⁴⁷⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 3 c

⁴⁷¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 3 d

⁴⁷² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, 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}!*'

ثُمَّ اجْتَدَبَهَا فَرَمَاهَا عَنِ الْعَيْنِ أَرْبَعِينَ ذِرَاعًا فَظَهَرَ مَاءٌ أَغْدَبَ مِنَ الشَّهْدِ وَأُبْرَدَ مِنَ التَّلْجِ وَأَصْفَى مِنَ الْيَاقُوتِ فَشَرِبْنَا وَ سَقَيْنَا ثُمَّ رَدَّ الصَّخْرَةَ وَ أَمَرْنَا أَنْ نَحْنُو عَلَيْهَا التُّرَابَ

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.

فَلَمَّا سِرْنَا غَيْرَ بَعِيدٍ قَالَ مَنْ مِنْكُمْ يَعْرِفُ مَوْضِعَ الْعَيْنِ فَلَنَّا كُلُّنَا فَرَجَعْنَا فَخَفِيَ مَكَانُهَا عَلَيْنَا فَإِذَا رَاهِبٌ مُسْتَقْبِلٌ مِنْ صَوْمَعَتِهِ فَلَمَّا بَصُرَ بِهِ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ سَمِعُونُ قَالَ نَعَمْ هَذَا اسْمُ سَمْتَنِي بِهِ أُمِّي مَا أَطْلَعَ عَلَيْهِ إِلَّا اللَّهُ ثُمَّ أَنْتَ

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)'.

قَالَ وَ مَا تَشَاءُ يَا سَمْعُونُ قَالَ هَذَا الْعَيْنُ وَ اسْمُهُ قَالَ هَذَا عَيْنُ زَاخُومَا وَ فِي نُسَخَةٍ رَاجُوه وَ هُوَ مِنَ الْجَنَّةِ شَرِبَ مِنْهَا ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ وَصِيًّا وَ أَنَا آخِرُ الْوَصِيِّينَ شَرِبْتُ مِنْهُ

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'.

قَالَ هَكَذَا وَجَدْتُ فِي جَمِيعِ كُتُبِ الْإِنْجِيلِ وَ هَذَا الدَّيْرُ بُنِيَ عَلَى طَلَبِ قَالِيعِ هَذِهِ الصَّخْرَةِ وَ تُخْرَجُ الْمَاءُ مِنْ تَحْتِهَا وَ لَمْ يُدْرِكْهُ عَالَمٌ قَبْلِي غَيْرِي وَ قَدْ رَزَقَنِيهِ اللَّهُ وَ أَسْلَمَ وَ فِي رِوَايَةٍ أَنَّهُ جُبَّ شُعَيْبٍ

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}'.

ثُمَّ رَحَلَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الرَّاهِبُ يَقْدُمُهُ حَتَّى نَزَلَ صِغِيرٍ فَلَمَّا التَّقَى الصَّفَّانِ كَانَ أَوَّلَ مَنْ أَصَابَتْهُ الشَّهَادَةُ فَتَزَلَّ أَمِيرُ الْمُؤْمِنِينَ ع وَ عَيْنَاهُ تَهْمَلَانِ وَ هُوَ يَقُولُ الْمَرْءُ مَعَ مَنْ أَحَبَّ الرَّاهِبُ مَعَنَا يَوْمَ الْقِيَامَةِ.

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^{asws} descended (from his^{asws} animal) and his^{asws} eyes were filled (with tears), and he^{asws} said: 'The person would be with the one he loves. The monk will be with us^{asws} on the Day of Qiyamah'.⁴⁷³

و فِي رَوَايَةِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ حَدَّثَنَا أَبُو مُحَمَّدٍ حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي سَعِيدٍ النَّبَيْي قَالَ: فَبَسَرْنَا فَعَطَشْنَا فَقَالَ بَعْضُ الْقَوْمِ لَوْ رَجَعْنَا فَشَرَبْنَا قَالَ فَرَجَعَ أَكْثَرُ وَكُنْتُ فِيْهِمْ رَجَعَ قَالَ فَالْتَمَسْنَا فَلَمْ نَقْدِرْ عَلَى شَيْءٍ

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.

فَأَتَيْنَا الرَّاهِبَ قَالَ فُلْنَا أَيْنَ الْعَيْنُ الَّتِي هَاهُنَا قَالَ أَيُّهُ عَيْنٌ فُلْنَا الَّتِي شَرَبْنَا مِنْهَا وَاسْتَقَيْنَا وَ سَقَيْنَا فَالْتَمَسْنَاهَا فَلَمَّا فُلْنَا قَالَ الرَّاهِبُ لَا يَسْتَخْرِجُهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ.

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^{as} or a successor^{as}'.⁴⁷⁴

و مِنْهُ قُلْعُ بَابِ خَيْبَرَ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ مَشِيخَتِهِ عَنْ جَابِرِ الْأَنْصَارِيِّ أَنَّ النَّبِيَّ صَلَّى عَلَى عِ بِي يَوْمَ خَيْبَرَ بَعْدَ أَنْ دَعَا لَهُ فَجَعَلَ يُسْرِعُ السَّيْرَ وَ أَصْحَابُهُ يَقُولُونَ لَهُ انْزِعْ حَتَّى انْتَهَى إِلَى الْحِصْنِ فَاجْتَذَبَ بَابَهُ فَأَلْقَاهُ عَلَى الْأَرْضِ ثُمَّ اجْتَمَعَ مِنْهُمْ سَبْعُونَ رَجُلًا وَ كَانَ جُهْدُهُمْ أَنْ أَعَادُوا الْبَابَ.

And from it is uprooting the door of Khyber. It is reported by Ahmad Bin Hanbal, from his elders, from Jabir Al Ansari,

'The Prophet^{saww} handed the flag to Ali^{asws} during the day of Khyber, after having supplicated for him^{asws}. He^{asws} was quick in the going, and his^{asws} companions said to him^{asws}, 'Slow down until we end up to the fortress!' He^{asws} pulled its door and uprooted it from the ground. Then seventy men from us gathered, and they struggled to return the door".⁴⁷⁵

أَبُو عَبْدِ اللَّهِ الْخَافِظُ بِإِسْنَادِهِ إِلَى أَبِي رَافِعٍ فَلَمَّا دَنَا عَلِيٌّ مِنَ الْقُمْصِ أَقْبَلُوا يَرْمُونَهُ بِالنَّبْلِ وَ الْحِجَارَةِ فَحَمَلَ حَتَّى دَنَا مِنَ الْبَابِ فَاقْتَلَعَهُ ثُمَّ رَمَى بِهِ خَلْفَ ظَهْرِهِ أَرْبَعِينَ ذِرَاعًا وَ لَقَدْ تَكَلَّفَ حَمْلَهُ أَرْبَعُونَ رَجُلًا فَمَا أَطَافُوهُ.

Abu Abdullah Al Hafiz, by his chain to Abu Rafie,

'When Ali^{asws} was near from the fortress, they came to shoot at him^{asws} with the arrows and the stones. He^{asws} attacked until he^{asws} was close from the door. He^{asws} uprooted it, then threw

⁴⁷³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 a

⁴⁷⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 b

⁴⁷⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 c

it behind his^{asws} back to forty cubits, and forty men were encumbered with carrying it, but they could not endure it”.⁴⁷⁶

أَبُو الْقَاسِمِ مَحْفُوظُ الْبُسْتِيِّ فِي كِتَابِ الدَّرَجَاتِ أَنَّهُ حَلَّ بَعْدَ قَتْلِ مَرْحَبٍ عَلَيْهِمْ فَأَهْرَمُوا إِلَى الْحِصْنِ فَتَقَدَّمَ إِلَى بَابِ الْحِصْنِ وَصَبَطَ حَلْقَتَهُ وَكَانَ وَزْنُهَا أَرْبَعِينَ مَنًّا وَهَزَّ الْبَابَ فَارْتَعَدَ الْحِصْنُ بِاجْتَمَاعِهِ حَتَّى ظَنُّوا زَلْزَلَةً ثُمَّ هَزَّهُ أُخْرَى فَقَلَعَهُ وَدَخَا بِهِ فِي الْهَوَاءِ أَرْبَعِينَ ذِرَاعًا.

Abu Al Qasim Mahfouz Al Bustie in ‘Kitab Al Darajaat’ –

‘He^{asws} attacked upon them after killing Marhab, and they were defeated (retreated) to the fortress. He^{asws} went ahead to the door of the fortress and grabbed its knocker, and its weight was of forty Mann (1493 kg.), and he^{asws} shook the door. The fortress trembled in its entirety until they thought it was an earthquake. Then he^{asws} shook it again and uprooted it and threw it in the air to forty cubits”.⁴⁷⁷

أَبُو سَعِيدٍ الْخُدْرِيُّ وَهَزَّ حِصْنَ خَيْبَرَ حَتَّى قَالَتْ صَفِيَّةُ قَدْ كُنْتُ جَلَسْتُ عَلَى طَاقٍ كَمَا يَجْلِسُ الْعُرْسُ فَوَقَعْتُ عَلَى وَجْهِي فَظَنَنْتُ الزَّلْزَلَةَ فَقِيلَ هَذَا عَلَيَّ هَزُّ الْحِصْنِ يُرِيدُ أَنْ يَقْلَعَ الْبَابَ.

Abu Saeed al Khudri, ‘And he^{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^{asws} Bin Abu Talib^{asws} shaking the fortress intending to uproot the door”.⁴⁷⁸

وَفِي حَدِيثِ أَبَانَ عَنْ زُرَّارَةَ عَنِ الْبَاقِرِ عَ فَاجْتَذَبَهُ اجْتِدَابًا وَتَرَسَّ بِهِ ثُمَّ حَمَلَهُ عَلَى ظَهْرِهِ وَافْتَحَمَ الْحِصْنَ افْتِحَامًا وَافْتَحَمَتِ الْمُسْلِمُونَ وَالْبَابُ عَلَى ظَهْرِهِ.

And in a Hadeeth of Aban, from Zurara,

‘From Al-Baqir^{asws}: ‘He^{asws} pulled with a pulling and used it as a barricade, then carried it upon his^{asws} back and stormed the fortress with a storming, and the Muslims stormed, and the door was upon his^{asws} back”.⁴⁷⁹

وَفِي الْإِرْشَادِ قَالَ جَابِرٌ إِنَّ عَلِيًّا عَ حَمَلَ الْبَابَ يَوْمَ خَيْبَرَ حَتَّى صَعِدَ الْمُسْلِمُونَ عَلَيْهِ فَفَتَحُوهَا وَاجْتَمَعَ حَرَبُهُ بَعْدَ ذَلِكَ فَلَمْ يَحْمِلُوهُ أَرْبَعُونَ رَجُلًا.

And in (the book) ‘Al Irshad’ –

‘Jabir said, ‘Ali^{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”.⁴⁸⁰

رَوَاهُ أَبُو الْحَسَنِ الْوَرَّاقُ الْمَعْرُوفُ بِغَلَامِ الْمِصْرِيِّ عَنِ ابْنِ جَرِيرٍ الطَّبْرِيِّ التَّارِخِيِّ وَفِي رِوَايَةٍ جَمَاعَةٍ خَمْسُونَ رَجُلًا.

⁴⁷⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 d

⁴⁷⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 e

⁴⁷⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 f

⁴⁷⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 g

⁴⁸⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 h

And it is reported by Abu Al-Hassan Al-Warraaq, well-known as Ghulam Al-Misry, from Ibn Jareer Al-Tabari, and in a report of a group – ‘(It was) fifty men’’.⁴⁸¹

و فِي رِوَايَةِ أَحْمَدَ بْنِ حَنْبَلٍ سَبْعُونَ رَجُلًا.

And in a report of Ahmad Bin Hanbal – ‘(It was) ‘Seventy men’’.⁴⁸²

ابْنُ جَرِيرٍ الطَّبْرِيُّ صَاحِبُ الْمُسْتَرْشِدِ أَنَّهُ حَمَلَهُ بِشِمَالِهِ وَ هُوَ أَرْبَعَةُ أَذْرُعٍ فِي خَمْسَةِ أَشْبَارٍ فِي أَرْبَعِ أَصَابِعٍ عُقْمًا حَجَرًا أَصْلَدَ دُونَ يَمِينِهِ فَأَثَرَتْ فِيهِ أَصَابِعُهُ وَ حَمَلَهُ بَعِيرٍ مَقْبُوضٍ ثُمَّ تَتَرَسَ بِهِ فَضَارَبَ الْأَقْرَانَ حَتَّى هَجَمَ عَلَيْهِمْ ثُمَّ رَجَعَهُ مِنْ وَزَائِهِ أَرْبَعِينَ ذِرَاعًا.

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’’.⁴⁸³

و فِي رَامِشٍ أَفْزَايَ كَانَ طُولُ الْبَابِ ثَمَانِيَةَ عَشَرَ ذِرَاعًا وَ عَرْضُ الْخَنْدَقِ عِشْرُونَ فَوْضَعَ جَانِبًا عَلَى طَرَفِ الْخَنْدَقِ وَ ضَبَطَ جَانِبًا بِيَدِهِ حَتَّى عَبَّرَ عَلَيْهِ الْعُسُكُ وَ كَانُوا ثَمَانِيَةَ أَلْفٍ [أَلْفٍ] وَ سَبْعُمِائَةٍ رَجُلٍ وَ فِيهِمْ مَنْ كَانَ يَتَرَدَّدُ وَ يَخْشَى عَلَيْهِ.

And in (the book) ‘Ramish Afzaie’ –

‘The length of the door was eighteen cubits, and the width of the ditch 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’’.⁴⁸⁴

أَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ قَالَ لَهُ عُمَرُ لَقَدْ حَمَلْتَ مِنْهُ ثِقْلًا فَقَالَ مَا كَانَ إِلَّا مِثْلُ جُنَّتِي الَّتِي فِي يَدِي.

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’’.⁴⁸⁵

و فِي رِوَايَةِ أَبَانَ فَوَ اللَّهُ مَا لَقِيَ عَلَيَّ مِنَ النَّاسِ تَحْتَ الْبَابِ أَشَدَّ مَا لَقِيَ مِنْ قُلْعِ الْبَابِ.

And in a report of Aban, ‘By Allah^{azwj}! Ali^{asws} did not face any problems beneath the door severer than what he^{asws} faced from uprooting the door’’.⁴⁸⁶

الْإِرْشَادُ لَمَّا انْصَرَفُوا مِنَ الْخُصُونِ أَخَذَهُ عَلِيٌّ بِيَمِينِهِ فَدَخَا بِهِ أَذْرَعًا مِنَ الْأَرْضِ وَ كَانَ الْبَابُ يُغْلِقُهُ عِشْرُونَ رَجُلًا مِنْهُمْ.

⁴⁸¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 i

⁴⁸² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 j

⁴⁸³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 k

⁴⁸⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 l

⁴⁸⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 m

⁴⁸⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 n

(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)'.⁴⁸⁷

عَلَيْ بْنِ الْجَعْدِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنِ ابْنِ عَبَّاسٍ فِي حَبْرٍ طَوِيلٍ وَكَانَ لَا يَقْدِرُ عَلَى فَتْحِهِ إِلَّا أَرْبَعُونَ رَجُلًا.

Ali Bin Al Ja'ad, from Sho'ba, from Qatadah, from Al-Hassan, from Ibn Abbas in a lengthy Hadeeth,

'And they were not able upon opening it (door) except forty men'.⁴⁸⁸

تَارِيخُ الطَّبَرِيِّ قَالَ أَبُو رَافِعٍ سَقَطَ مِنْ شِمَالِهِ ثُرْسُهُ فَقَلَعَ بَعْضُ أَبْوَابِهِ وَتَرَسَ بِهَا فَلَمَّا فَرَعَ عَجَزَ خَلْقٌ كَثِيرٌ عَنْ تَحْرِيكِهَا.

Tareek Al-Tabari – 'Abu Rafie said, 'And his^{asws} shield fell down from his^{asws} left hand, so he^{asws} uprooted one of its doors and used it as a barricade. When he^{asws} was free, a lot of men were unable from moving it'.⁴⁸⁹

رَوْضُ الْجَنَانِ قَالَ بَعْضُ الصَّحَابَةِ مَا عَجَبْنَا يَا رَسُولَ اللَّهِ مِنْ قُوَّتِهِ فِي حَمَلِهِ وَرَمِيهِ وَاتِّرَاسِهِ وَ إِنَّمَا عَجَبْنَا مِنْ إِجْسَادِهِ وَ إِحْدَى طَرَفَيْهِ عَلَى يَدِهِ

(The book) 'Rowzat Al Jinan' – 'One of the companions said,

'We are not surprised, O Rasool-Allah^{saww}, from his^{asws} strength in his^{asws} attacking, and his^{asws} throwing, and his^{asws} using it as a barricade, and rather we are marvelling at one of its ends being upon his^{asws} hands'.

فَقَالَ النَّبِيُّ ص كَلَامًا مَعْنَاهُ يَا هَذَا نَظَرْتُ إِلَى يَدِهِ فَأَنْظُرْ إِلَى رِجْلَيْهِ قَالَ فَتَنْظُرْتُ إِلَى رِجْلَيْهِ فَوَجَدْتُهِمَا مُعَلَّقَيْنِ فَقُلْتُ هَذَا أَعْجَبُ رِجْلَاهُ عَلَى الْهَوَاءِ فَقَالَ ص لَيْسَتْ عَلَى الْهَوَاءِ وَ إِنَّمَا هُمَا عَلَى جَنَاحِي جِبْرِئِيلَ

The Prophet^{saww} said: 'Talk meaningfully, O you! You looked at his^{asws} hands, so look at his^{asws} legs (instead)'. I looked at his^{asws} legs and found them to be suspended (in the air). I said, 'This is even stranger, his^{asws} legs being in the air!' He^{asws} said: 'They are not in the air, and rather they are upon the wings of Jibraeel^{as}'.⁴⁹⁰

5- عم، إعلام الوری زوی عن عبد الرحمن بن أبي ليلى أن الناس قالوا له قد أنكرنا من أمير المؤمنين أنه يخرج في البرد في الثوبين الخفيفين وفي الصيف في الثوب الثقيل والمحمشو فهل سمعت أباك يذكر أنه سمع من أمير المؤمنين في ذلك شيئاً قال لا

(The book) 'I'lam Al Wara – 'It is reported from Abdul Rahman Bin Abu Layli,

'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'.

⁴⁸⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 o

⁴⁸⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 p

⁴⁸⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 q

⁴⁹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 4 r

قَالَ وَكَانَ أَبِي يَسْمُرُ مَعَ عَلِيٍّ بِاللَّيْلِ فَسَأَلْتُهُ قَالَ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ النَّاسَ قَدْ أَنْكَرُوا وَ أَخْبَرَهُ بِالَّذِي قَالُوا قَالَ أَوْ مَا كُنْتُ مَعَنَا خَيْرٌ قَالَ بَلَى

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'.

قَالَ فَإِنَّ رَسُولَ اللَّهِ ص بَعَثَ أَبَا بَكْرٍ وَ عَقَدَ لَهُ لَوَاءً فَرَجَعَ وَ قَدْ أَهْرَمَ هُوَ وَ أَصْحَابُهُ ثُمَّ عَقَدَ لِعُمَرَ فَرَجَعَ مِنْهُمْ بِالنَّاسِ

He^{asws} said: 'Rasool-Allah^{saww} had sent Abu Bakr and tied a flag for him. He returned and had been defeated, he and his companions. Then he^{saww} tied for Umar, and he returned with the people, defeated.

فَقَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ لَيْسَ بِفَرَارٍ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ

Rasool-Allah^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! I^{saww} shall be giving the flag (tomorrow morning) to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}. He^{asws} isn't a fleer. Allah^{azwj} will grant victory upon his^{asws} hands'.

فَأَرْسَلَ إِلَيَّ وَ أَنَا أَرْمَدُ فَتَقَلَّ فِي عَيْنَيَّ وَ قَالَ اللَّهُمَّ اكْفِهِ أَدَى الْحَرِّ وَ الْبَرْدِ فَمَا وَجَدْتُ حَرًّا بَعْدَهُ وَ لَا بَرْدًا

He^{saww} sent for me^{asws} and I^{asws} had sore eyes. He^{saww} applied saliva in my^{asws} 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'.

وَ فِي رِوَايَةٍ أُخْرَى فَنَفَثَ فِي عَيْنَيَّ فَمَا اشْتَكَيْتُهَا بَعْدَ وَ هَرَّ لِيَ الرَّايَةَ فَدَفَعَهَا إِلَيَّ فَأَنْطَلَقْتُ فَفَتَحَ لِي وَ دَعَا لِي أَنْ لَا يَضْرِبَنِي حَرٌّ وَ لَا قَرٌّ.

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

وَ رَوَى حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ أَبِي الْجَعْدِ مَوْلَى سُؤَيْدِ بْنِ عَقْلَةَ عَنْ سُؤَيْدِ بْنِ عَقْلَةَ قَالَ: لَقِينَا عَلِيًّا فِي ثَوْبَيْنِ فِي شِدَّةِ الْبَرِّ فَقُلْنَا لَهُ لَا تَعْتَرِ بِأَرْضِنَا هَذِهِ فَإِنَّمَا أَرْضٌ مُقَرَّةٌ لَيْسَتْ بِمِثْلِ أَرْضِكَ قَالَ أَمَا إِنِّي قَدْ كُنْتُ مَقْرُورًا فَلَمَّا بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى خَيْبَرَ قُلْتُ لَهُ إِنِّي أَرْمَدُ فَتَقَلَّ فِي عَيْنَيَّ وَ دَعَا لِي فَمَا وَجَدْتُ بَرْدًا وَ لَا حَرًّا بَعْدَ وَ لَا زَمَدَتْ عَيْنَايَ.

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^{asws} 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

⁴⁹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 113 H 5 b

باب 114 معجزات كلامه من إخباره بالغائبات و علمه باللغات و بلاغته و فصاحته صلوات الله عليه

CHAPTER 114 – MIRACLES OF HIS^{asws} SPEECH FROM HIS^{asws} INFORMING OF THE HIDDEN MATTERS, AND HIS^{asws} KNOWLEDGE OF THE LANGUAGES, AND HIS^{asws} ELOQUENCE AND HIS^{asws} FLUENCY, MAY THE SALAWAAT OF ALLAH^{azwj} BE UPON HIM^{asws}

1- يج، الخراج و الجرائع روى جابر الجعفي عن الباقر ع قال: خرج علي ع بأصحابه إلى ظهر الكوفة قال أ رأيتكم إن قلت لكم لا تذهب الأيام حتى يُفقر هاهنا هَرَجَ يَجْري فيه الماء أَكُنْتُمْ مُصَدِّقِي فيما قلتُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Jabir Al Jufy,

'From Al-Baqir^{asws} having said: 'Ali^{asws} went out with his^{asws} companions to the outback of Al-Kufa. He^{asws} said: 'What is your view that if I^{asws} were to say to you: 'Do not go for days as a river would be flowing wherein will be water', will you be ratifying me^{asws} in what I^{asws} say?'

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ وَ يَكُونُ هَذَا قَالَ إِي وَ اللَّهِ لَكَأَيِّ أَنْظُرُ إِلَى هَرَجٍ فِي هَذَا الْمَوْضِعِ وَ قَدْ جَرَى فِيهِ الْمَاءُ وَ السُّنُنُ وَ انْتَفَعُ بِهِ فُكَانَ كَمَا قَالَ.

They said, 'O Amir Al-Momineen^{asws}! And can this happen?' He^{asws} said: 'Yes, by Allah^{azwj}! It is as if I^{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^{asws} had said".⁴⁹³

2- شاء، الإرشاد قال أمير المؤمنين ع وَ هُوَ مُتَوَجِّهٌ إِلَى قَتْلِ الْخَوَارِجِ لَوْ لَا أَنِّي أَخَافُ أَنْ تَتَكَلَّمُوا وَ تَتْرَكُوا الْعَمَلَ لِأَخْبَرْتُكُمْ بِمَا قَضَاهُ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ عَلَيْهِ وَ آلِهِ السَّلَامُ فَيَمُنَ قَاتِلَ هَؤُلَاءِ الْقَوْمِ مُسْتَبْصِرًا بِضَلَالَتِهِمْ

(The book) 'Al Irshad' –

'Amir Al-Momineen^{asws} said, and he^{asws} was heading to kill (fight) the Khawarijites: 'Had I^{asws} not feared that you might be neglecting the deeds, I^{asws} would have informed you all with what Allah^{azwj} has Decreed upon the tongue of His^{azwj} Prophet^{saww}, the greetings be upon him^{saww} and his^{saww} Progeny^{asws} regarding the ones who fight against the group (Khawarijites), being insightful of their (Khawarijites) straying.

وَ إِنَّ فِيهِمْ لَرَجُلًا يُقَالُ لَهُ ذُو الثَّدْيَةِ لَهُ ثَدْيٌ كَتَدْيِ الْمَرْأَةِ وَ هُمْ شَرُّ الْخَلْقِ وَ الْخَلِيقَةِ وَ قَاتِلُهُمْ أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ وَ سِيلَةُ

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^{azwj} of a means!'

⁴⁹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 1

وَلَمْ يَكُنِ الْمُخْدَجُ مَعْرُوفًا فِي الْقَوْمِ فَلَمَّا قُتِلُوا جَعَلَ عَ يَطْلُبُهُ فِي الْقَتْلِ وَيَقُولُ وَاللَّهِ مَا كَذَبْتُ وَلَا كَذَبْتُ حَتَّى وُجِدَ فِي الْقَوْمِ وَ شَقَّ قَمِيصَهُ وَ كَانَ عَلَى كَتِفِهِ سِلْعَةٌ كُنْدِي الْمَرْأَةِ عَلَيْهَا شَعْرَاتٌ إِذَا جُذِبَتْ انْجَذَبَتْ كَتِفُهُ مَعَهَا وَ إِذَا تُرِكَت رَجَعَ كَتِفُهُ إِلَى مَوْضِعِهِ

And Al-Mukhdaj did not happen to be well-known among the people. When they were killed, he^{asws} went to seek him among the slain, and he^{asws} said: 'By Allah^{azwj}! Neither did I^{asws} lie nor was I^{asws} lied to', until he was found among the people, and he^{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.

فَلَمَّا وَجَدَهُ كَبَّرَ وَ قَالَ إِنَّ فِي هَذَا عِبْرَةً لِمَنِ اسْتَبَصَرَ.

When he^{asws} found him, he^{asws} exclaimed Takbeer and said: 'In this there is a lesson for the one who has insight'.⁴⁹⁴

3- شَاءَ، الْإِرْشَادَ رَوَى أَصْحَابُ السِّيَرَةِ فِي حَدِيثِهِمْ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ قَالَ: شَهِدْتُ مَعَ عَلِيٍّ عَ الْجَمَلِ وَ صَفَيْنَ لَا أَشْكُ فِي قِتَالِ مَنْ قَاتَلَهُ حَتَّى نَزَلْتُ النَّهْرَوَانَ فَدَاخَلَنِي شَكٌّ فِي قِتَالِ الْقَوْمِ وَ قُلْتُ قُرْأُونَا وَ حَيَاؤُنَا نَقْتُلُهُمْ إِنَّ هَذَا الْأَمْرَ عَظِيمٌ

(The book) '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^{asws}. I did not doubt in fighting against the ones he^{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'.

فَخَرَجْتُ غُدُوَّةَ أُمَشِي وَ مَعِيَ إِدَاوَةٌ مَاءٍ حَتَّى بَرَزْتُ مِنَ الصُّفُوفِ فَكَرَّزْتُ رُحْيَ وَ وَضَعْتُ ثُرَيْسِي إِلَيْهِ وَ اسْتَنْتَرْتُ مِنَ الشَّمْسِ فَإِنِّي لَجَالِسٌ حَتَّى وَرَدَ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ عَ فَقَالَ يَا أَخَا الْأَزْدِ أَمَعَكَ طَهُورٌ فَلْتُ نَعْمَ فَنَاوِلْنَاهُ الْإِدَاوَةَ

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^{asws} arrived. He^{asws} said: 'O brother of Al-Azd! Is there cleanser (water for wud'u) with you?' I said, 'Yes'. I gave the container to him^{asws}.

فَمَضَى حَتَّى لَمْ أَرَهُ ثُمَّ أَقْبَلَ وَ قَدْ تَطَهَّرَ فَجَلَسَ فِي ظِلِّ الثُّرَيْسِ فَإِذَا فَارِسٌ يَسْأَلُ عَنْهُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا فَارِسٌ يُرِيدُكَ

He^{asws} went until I could not see him^{asws}, then he^{asws} came back, and he^{asws} had cleansed. He^{asws} sat in the shade of the shield, and there came a horseman asking about him^{asws}. I said, 'O Amir Al-Momineen^{asws}! This is horseman intends you^{asws}'.

قَالَ فَأَشِيرْ إِلَيْهِ فَأَشَرْتُ إِلَيْهِ فَجَاءَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ عَبَرَ الْقَوْمُ إِلَيْهِمْ وَ قَدْ قَطَعُوا النَّهَرَ فَقَالَ كَلَّا مَا عَبَرُوا فَقَالَ بَلَى وَ اللَّهُ لَقَدْ فَعَلُوا قَالَ كَلَّا مَا فَعَلُوا

He^{asws} said: 'Indicate to him!' So, I indicated to him. He came and said, 'O Amir Al-Momineen^{asws}! The people have crossed to them and they have cut across the river!' He^{asws}

⁴⁹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 2

said: 'Never! They have not crossed over'. He said, 'Yes, by Allah^{azwj}, they have done so!' He^{asws} said: 'Never! They have not done so'.

قَالَ وَ إِنَّهُ كَذَلِكَ إِذْ جَاءَ آخِرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ عَبَرُوا الْقَوْمَ قَالَ كَلَّا مَا عَبَرُوا قَالَ وَ اللَّهُ مَا جِئْتُكَ حَتَّى رَأَيْتُ الرَّايَاتِ فِي ذَلِكَ الْجَانِبِ وَ الْأَنْتَقَالَ
قَالَ وَ اللَّهُ مَا فَعَلُوا وَ إِنَّهُ لَمَصْرَعُهُمْ وَ مُهْرَاقُ دِمَائِهِمْ

He (the narrator) said, 'And he^{asws} was like that when another one came and said, 'O Amir Al-Momineen^{asws}! The people have crossed over!' He^{asws} said: 'Never! They have not crossed'. He said, 'By Allah^{azwj}! I did not come to you until I saw the flags and the loads on that side!' He^{asws} said: 'By Allah^{azwj}! They have not done so, and it would be their dying places and spilling of their bloods!'

ثُمَّ تَهَضَّ وَ تَهَضَّتْ مَعَهُ وَ قُلْتُ فِي نَفْسِي الْحَمْدُ لِلَّهِ الَّذِي بَصَّرَنِي هَذَا الرَّجُلَ وَ عَرَّفَنِي أَمْرَهُ هَذَا أَحَدُ الرَّجُلَيْنِ إِمَّا رَجُلٌ كَذَّابٌ جَرِيءٌ أَوْ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ
وَ عَهْدٍ مِنْ نَبِيِّهِ

Then he^{asws} got up and I got up with him^{asws}, and I said within myself, 'The Praise is for Allah^{azwj} Who Made me see this man^{asws} and Made me recognise his^{asws} matter. This is one of the two men, either a lying man, audacious, or he^{asws} is upon a Proof from his^{asws} Lord^{azwj} and a pact from his Prophet^{saww}.

اللَّهُمَّ إِنِّي أُعْطِيكَ عَهْدًا تَسْأَلُنِي عَنْهُ يَوْمَ الْقِيَامَةِ إِنْ أَنَا وَجَدْتُ الْقَوْمَ قَدْ عَبَرُوا أَنْ أَكُونَ أَوَّلَ مَنْ يُقَاتِلُهُ وَ أَوَّلَ مَنْ يَطْعُنُ بِالرُّمَحِ فِي عَيْنَيْهِ وَ إِنْ كَانَ الْقَوْمُ
لَمْ يَعْبُرُوا أَنْ أَتَمَّ عَلَى الْمُنَاجَزَةِ وَ الْقِتَالِ

O Allah^{azwj}! I give You^{azwj} a pact You^{azwj} 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^{asws} and the first one to stab the spear in his^{asws} eyes, and if the people have not crossed, that I will go to them upon the struggle and the fighting!'

فَدَفَعْنَا إِلَى الصُّفُوفِ فَوَجَدْنَا الرَّايَاتِ وَ الْأَنْتَقَالَ كَمَا هُوَ قَالَ فَأَخَذَ بِقَعَايَ وَ دَعَّيْنِي ثُمَّ قَالَ يَا أَخَا الْأَزْدِ أَ تَبَيَّنَ لَكَ الْأَمْرُ قُلْتُ أَجَلْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ
شَأْنُكَ بِعَدْوِكَ

We went to the rows (of soldiers) and we found the flag and the loads like what these had been. He^{asws} 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^{asws}! Your concern is to be with your enemies'.

فَقَتَلْتُ رَجُلًا مِنَ الْقَوْمِ ثُمَّ قَتَلْتُ آخَرَ ثُمَّ اخْتَلَفْتُ أَنَا وَ رَجُلٌ آخَرُ أَضْرِبُهُ وَ يَضْرِبُنِي فَوَقَعْنَا جَمِيعًا فَاحْتَمَلَنِي أَصْحَابِي وَ أَقْفْتُ حِينَ أَقْفْتُ وَ قَدْ فَرَعَ مِنَ
الْقَوْمِ.

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^{asws} was free from (dealing) with the people".⁴⁹⁵

⁴⁹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 3

4- شاء، الإرشاد قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا أَيُّهَا النَّاسُ إِنِّي دَعَوْتُكُمْ إِلَى الْحَقِّ فَتَوَلَّيْتُمْ عَنِّي وَ صَرَّيْتُكُمْ بِاللَّيْثَةِ فَأَعْيَيْتُمُونِي أَمَا إِنَّهُ سَيَلِيْكُم مِّنْ بَعْدِي وَلَا تَلَا يَرْضَوْنَ مِنْكُمْ هَذَا حَتَّى يُعَذِّبُوكُم بِالسَّيَاطِ وَالْحَدِيدِ

(The book) 'Al Irshad' –

'Amir Al-Momineen^{asws} said: 'O you people! I^{asws} call you all to the truth, but you turn around from me^{asws}, and I^{asws} strike you with the whip, but you tire me^{asws}. But there will be ruling (governments) you from after me^{asws}, rulers who will not be pleased from you with this until they punish you with the whips and the iron!

إِنَّهُ مَن عَذَّبَ النَّاسَ فِي الدُّنْيَا عَذَّبَهُ اللَّهُ فِي الْآخِرَةِ وَ آيَةُ ذَلِكَ أَنَّ يَأْتِيَكُمْ صَاحِبُ الْيَمَنِ حَتَّى يَحُلَّ بَيْنَ أَظْهُرِكُمْ فَيَأْخُذَ الْعُمَّالَ وَ عُمَّالَ الْعُمَّالِ رَجُلٌ يُقَالُ لَهُ يُوسُفُ بْنُ عُمَرَ وَ كَانَ الْأَمْرُ فِي ذَلِكَ كَمَا قَالَ ع.

Surely the one who punishes the people in the world, Allah^{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^{asws} had said".⁴⁹⁶

5- شاء، الإرشاد رَوَى عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَبِي الْعَالِيَةِ قَالَ حَدَّثَنِي مُزَرَّعُ بْنُ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ لَيُقْبَلَنَّ جَيْشٌ حَتَّى إِذَا كَانَ بِالْبَيْدَاءِ حُصِفَ بِهِمْ فَقُلْتُ لَهُ إِنَّكَ لَتُحَدِّثُنِي بِالْغَيْبِ

(The book) 'Al Irshad' – It is reported by Abdul Aziz Bin Suheyb, from Abu Al Aaliya who said, 'It is narrated to me by Muzarra Bin Abdullah who said,

'I heard Amir Al-Momineen^{asws} saying: 'You will be facing an army until when they are at Al-Bayda'a, there would be a submergence with them'. I said to him, 'You are narrating to me with the hidden matters'.

قَالَ اخْضَعْ مَا أَقُولُ لَكَ وَ اللَّهُ لَيَكُونَنَّ مَا أَخْبَرَنِي بِهِ أَمِيرُ الْمُؤْمِنِينَ وَ لَيُؤْخَذَنَّ رَجُلٌ فَلَيُقْتَلَ وَ لَيُصَلَّبَنَّ بَيْنَ شُرُفَتَيْنِ مِّنْ شَرْفِ هَذَا الْمَسْجِدِ قُلْتُ إِنَّكَ لَتُحَدِّثُنِي بِالْغَيْبِ قَالَ حَدَّثَنِي الثَّقَةُ الْمَأْمُونُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع-

He said: 'Memorise what I said to you. By Allah^{azwj}! It will be happening what Amir Al-Momineen^{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^{asws} Bin Abu Talib^{asws}'.

قَالَ أَبُو الْعَالِيَةِ فَمَا أَنْتَ عَلَيْنَا جُمُعَةٌ حَتَّى أَخَذَ مُزَرَّعٌ قُتْلًا وَ صُلِبَ بَيْنَ الشُّرُفَتَيْنِ قَالَ وَ قَدْ كَانَ حَدَّثَنِي بِإِلَاقَةِ فَتَسِيْهَا.

⁴⁹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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'.⁴⁹⁷

6- شاء، الإرشاد روى عثمان بن قيس العامري عن جابر بن الحُر عن جويرية بن مُسهر العبدي قال: لما توجهنا مع أمير المؤمنين ع إلى صِفِّين قبلنا طُفوفَ كربلاء وقف ناجية من المعسكر ثم نظر يمينا وشمالا واستعبر ثم قال هذا والله منأخ ركايم وموضع منبتهم

(The book) 'Al Irshad' – It is reported by Usman Bin Qays Al Aamiry, from Jaber Bin Al Hurr, from Juweiryia Bin Mus'hir Al Abdy who said,

'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'.

فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْمَوْضِعُ فَقَالَ هَذَا كَرْبَلَاءُ يُقْتَلُ فِيهِ قَوْمٌ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ

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'.

ثُمَّ سَارَ وَكَانَ النَّاسُ لَا يَعْرِفُونَ تَأْوِيلَ مَا قَالَ حَتَّى كَانَ مِنْ أَمْرِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَأَصْحَابِهِ بِالطَّغْيِ مَا كَانَ.

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 Ali^{asws}, may the Salawaat of Allah^{azwj} been upon them^{asws} and his^{asws} companions due to the lethality of what happened".⁴⁹⁸

7- ل، الخصال ابن مسرور عن ابن عامر عن المعلّى عن بسطام بن مِرَّة عن إسحاق بن حسان عن الهيثم بن واقد عن علي بن الحسن العبدي عن سعد بن طريف عن الأصمعي بن نُبَّاتة قال قال: أمرنا أمير المؤمنين ع بالمسير إلى المدائن من الكوفة فسيرنا يوم الأحد وتخلّف عمرو بن حُرَيْث في سبعة نفر فخرجوا إلى مكان بالحيرة يسمى الحورنق فقالوا ننتزه فإذا كان يوم الأربعاء خرجنا فلحقنا علياً ع قبل أن يجتمع

(The book) 'Al Khisaal' – Ibn Masrour, from Ibn Aamir, from Al Moalla, from Bistan Bin Murrah, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al-Hassan Al Abdy, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{asws} ordered us with the travelling to Al-Madain from Al-Kufa. We travelled on the day of Sunday, and Amro Bin Hureys stayed behind among seven men. They went out to a place at Al-Hira called Al-Kharnouq. They said, 'We shall walk around. So, when it will be the day of Wednesday, we shall go out and join up with Ali^{asws} before he^{asws} has gathered (for Friday Salat).

فَبَيْنَمَا هُمْ يَتَعَدَّونَ إِذْ خَرَجَ عَلَيْهِمْ صَبَّ فَصَادُوهُ فَأَخَذَهُ عَمْرُو بْنُ حُرَيْثٍ فَصَبَّ كَفَّهُ وَ قَالَ بَايعُوا هَذَا أَمِيرَ الْمُؤْمِنِينَ فَبَايَعَهُ السَّبْعَةُ وَ عَمْرُو تَامِنُهُمْ فَارْتَحَلُوا لَيْلَةَ الْأَرْبَعَاءِ - فَقَدِمُوا الْمَدَائِنَ يَوْمَ الْجُمُعَةِ وَ أَمِيرُ الْمُؤْمِنِينَ ع يَحْطُبُ وَ لَمْ يُفَارِقْ بَعْضُهُمْ بَعْضًا فَكَانُوا جَمِيعًا حَتَّى نَزَلُوا عَلَى بَابِ الْمَسْجِدِ

While they were having lunch when a lizard came out to them. They hunted it and Amro Bin Hureys seized it. He extended its hand and said, 'Pledge to this (as) 'Amir Al-Momineen". The

⁴⁹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 5

⁴⁹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 6

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^{asws} was addressing, and they did not separate from each other. They were together when they descended at the door of the Masjid.

فَلَمَّا دَخَلُوا نَظَرَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ أُسِّرَ إِلَيَّ أَلْفَ حَدِيثٍ لِكُلِّ حَدِيثٍ أَلْفُ بَابٍ لِكُلِّ بَابٍ أَلْفُ مِفْتَاحٍ وَإِنِّي سَمِعْتُ اللَّهَ جَلَّ جَلَالُهُ يَقُولُ يَوْمَ نَدْعُوا كُلَّ أَنْاسٍ بِإِمَامِهِمْ

When they entered, Amir Al-Momineen^{asws} looked at them and said: ‘O you people! Rasool-Allah^{saww} had divulged secrets to me^{asws} of a thousand Ahadeeth, for each Hadeeth there being a thousand doors, for each door there being a thousand keys, and I^{asws} heard Allah^{azwj}, Majestic is His^{azwj} Majestic Saying: ***On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71].***

وَإِنِّي أُقْسِمُ لَكُمْ بِاللَّهِ لَيُبْعَثَنَّ يَوْمَ الْقِيَامَةِ ثَمَانِيَةٌ نَفَرٍ يُدْعَوْنَ بِإِمَامِهِمْ وَهُوَ صَبٌّ وَ لَوْ شِئْتُ أَنْ أُسَمِّيَهُمْ لَفَعَلْتُ

And I^{asws} swear to you all by Allah^{azwj}! Eight persons will be Resurrected on the Day of Qiyamah being called with their imam, and it is a lizard, and if I^{asws} so desire to name them, I^{asws} can do so!’

قَالَ فَلَقَدْ رَأَيْتُ عَمْرَو بْنَ حُرَيْثٍ قَدْ سَقَطَ كَمَا يَسْقُطُ السَّعْفَةُ حَيًّا وَ لَوْمًا [جُنْبًا وَ فَرَقًا].

He (the narrator) said, ‘I saw Amro Bin Hureys to have fallen like the falling of the accused person out of shame and blame’⁴⁹⁹.

8- قب، المناقب لابن شهر آشوب إسحاق بن حسان بإسناده عن الأصمعي مثله وفيه فبايعته الثمانية ثم أفلتوه و ارتحلوا و قالوا إن علي بن أبي طالب ع يزعم أنه يعلم الغيب فقد خلعه و بايعنا مكانه صببا فقدموا المدائن.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Is’haq Bin Hassan, by his chain from Al Asbagh

– Similar to it, and in it, ‘The eight (persons) pledged allegiance (to the lizard), then killed it, and they departed, and they said, ‘Ali^{asws} Bin Abu Talib^{asws} claims that he^{asws} knows the hidden matters, so we have hereby vacated him^{asws} and we have pledged to a lizard in his^{asws} placed’. They arrived at Al-Madain’⁵⁰⁰.

9- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه عن أمير المؤمنين صلوات الله عليهم أنه قال: كائني بالقصور قد شيدت حول قبر الحسين و كائني بالمخامل يخرج من الكوفة إلى قبر الحسين - و لا تذهب الليالي و الأيام حتى يسار إلي من الآفان و ذلك عند انقطاع ملك بني مروان.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}, by the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}, he^{asws} said: ‘It is as if I^{asws} with the castles having been constructed around the grave of Al-Husayn^{asws}, and it is as if I^{asws} am with the carriages going out from Al-Kufa to the grave of Al-

⁴⁹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 7

⁵⁰⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 8

Husayn^{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".⁵⁰¹

10- ير، بصائر الدرجات إبراهيم بن هاشم عن عثمان بن عيسى عن داود القطان عن إبراهيم رفعه إلى أمير المؤمنين ع قال: لو وجدت رجلاً ثقةً لبعثت معه المال إلى المدائن إلى شيعة فقال رجل من أصحابه في نفسه لا تين أمير المؤمنين ولا قول له أنا أذهب به فهو يتق بي فإذا أنا أخذته أخذت طريق الكرخة

(The book) 'Basaair Al Darajaat' - Ibrahim Bin Hashim, from Usman Bin Isa, from Dawood Al Qattan, from Ibrahim, raising it to,

'Amir Al-Momineen^{asws} having said: 'If I^{asws} could find a trustworthy man, I^{asws} would send this wealth with him to Al-Madain to the Shias'. A man from his^{asws} companions said within himself, 'I shall come to Amir Al-Momineen^{asws} and say to him that I will go with it, for he^{asws} is trusting with me, then I shall take the road of Al-Karkh'.

فقال يا أمير المؤمنين أنا أذهب بهذا المال إلى المدائن قال فرجع إلي رأسه ثم قال إليك عني حتى تأخذ طريق الكرخة.

He said, 'O Amir Al-Momineen^{asws}! I shall go with this wealth to Al-Madain'. He^{asws} raised his^{asws} head towards me, then said: 'It is for you to be away from me, until you take the road of Al-Karkh'.⁵⁰²

11- ير، بصائر الدرجات أحمد بن محمد بن عمرو بن عبد العزيز عن بكار بن كردم عن أبي عبد الله ع أن جويرية بن عمر العبدية خاصة رجل في فرس أننى فادعياً جميعاً فرس فقال أمير المؤمنين ع لواجد منكمما البينة فقالا لا

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Bakkar Bin Karram,

'From Abu Abdullah^{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^{asws} said: 'Is there proof for any one of you?' They said, 'No'.

فقال لجويرية أعطه فرس فقال له يا أمير المؤمنين ع بلا بينة فقال له و الله لانا أعلم بك منك بنفسك أ تنسى صبيعتك بالجاهلية الجهلاء فأخبره بذلك.

He^{asws} said to Juweyria, 'Give him the horse!' He said to him^{asws}, 'O Amir Al-Momineen^{asws}! Without any proof?' He^{asws} said to him: 'By Allah^{azwj}! I^{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^{asws} informed him of that".⁵⁰³

12- تختص، الإختصاص ير، بصائر الدرجات عبد الله بن محمد بن عمار بن محبوب عن أبي حمزة عن سويد بن علفة قال: أنا عند أمير المؤمنين إذ أتاه رجل فقال يا أمير المؤمنين جئت من وادي القرى وقد مات خالد بن عرفة فقال له أمير المؤمنين ع إنه لم يمت فأعادها عليه فقال له علي ع لم يمت و الذي نفسي بيده لا يموت فأعادها عليه الثالثة

⁵⁰¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 9

⁵⁰² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 10

⁵⁰³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 11

(The book) 'Al Ikhtisas', (and) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibn Mahboub, from Abu Hamza, from Suweyd Bin Gafala who said,

“While I was in the presence of Amir Al-Momineen^{asws}, when a man came to him^{asws} and said, ‘O Amir Al-Momineen^{asws}! I have come to you^{asws} from Al-Qurra valley, and Khalid Bin Arfatah has died’. Amir Al-Momineen^{asws} said: ‘He has not died’. He reiterated to him^{asws}. Ali^{asws} said to him: ‘He^{asws} did not die, by the One^{azwj} in Whose Hand is my^{asws} soul! Their guided has not died’. He reiterated to him^{asws} for the third time.

فَقَالَ سُبْحَانَ اللَّهِ أُخْبِرَكَ أَنَّهُ مَاتَ وَ تَقُولُ لَمْ يَمُتْ فَقَالَ لَهُ عَلِيُّ ع لَمْ يَمُتْ وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَمُوتُ حَتَّى يَفُودَ جَيْشٌ ضَلَالَةٌ يَحْمِلُ رَايَتَهُ حَبِيبُ بْنُ جَمَّازٍ

He said, ‘Glory be to Allah^{azwj}! I am informing you^{asws} that he has died, and you^{asws} are saying he did not die?’ Ali^{asws} said to him: ‘He did not die. By the One^{azwj} in Whose Hand is my^{asws} soul, he will not be dying until he guides an army of stray ones, its flag being carried by Habeeb Bin Jammaz’.

قَالَ فَسَمِعَ بِذَلِكَ حَبِيبٌ فَأَتَى أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ لَهُ أَنَا بِيَدِكَ وَإِنِّي لَكَ شَيْعَةٌ وَ قَدْ ذَكَرْتَنِي بِأَمْرِ لَا وَ اللَّهِ مَا أَعْرِفُهُ مِنْ نَفْسِي

He (the narrator) said, ‘That was heard by Habeeb, so he came to Amir Al-Momineen^{asws} and said, ‘I adjure you^{asws} regarding me, and I am a Shia of yours^{asws}, and you^{asws} have mentioned me with a matter. No, by Allah^{azwj}, I do not recognise it from myself’.

فَقَالَ لَهُ عَلِيُّ ع إِنْ كُنْتَ حَبِيبُ بْنُ جَمَّازٍ لَتَحْمِلَنَّهَا فَوَلَّى حَبِيبُ بْنُ جَمَّازٍ وَ قَالَ إِنْ كُنْتُ حَبِيبُ بْنُ جَمَّازٍ لَتَحْمِلَنَّهَا

Ali^{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^{asws} said: ‘If you were Habeeb Bin Jammaz, you will be carrying it’.

قَالَ أَبُو حَازِمَةَ فَوَ اللَّهِ مَا مَاتَ حَتَّى بُعِثَ عُمَرُ بْنُ سَعْدٍ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ جَعَلَ خَالِدُ بْنُ عَرْفُطَةَ عَلَى مُقَدِّمَتِهِ وَ حَبِيبٌ صَاحِبُ رَايَتِهِ.

Abu Hamza said, ‘By Allah^{azwj}! He did not die until Umar Bin Sa’ad sent (an army) against Al-Husayn^{asws} Bin Ali^{asws}, and made Khalid Bin Arfatah (in charge) of its front men, and Habeeb was the bearer of the flag’.⁵⁰⁴

13- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ الْكَرْخِيِّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ الْكَرْخِيِّ وَ كَانَ رَجُلًا خَيْرًا كَاتِبًا كَانَ لِإِسْحَاقَ بْنِ عَمَّارٍ ثُمَّ تَابَ مِنْ ذَلِكَ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا إِبْرَاهِيمُ أَيْنَ تَنْزِلُ مِنَ الْكَرْخِ فَلْتُ مِنْ مَوْضِعٍ يُقَالُ لَهُ شَادِرَوَان

(The book) 'Basaair Al Darajaat' - Abdullah Bin Ja'far, from Ahmad Bin Muhammad Bin is'haq Al Karkhy, from his uncle Muhammad Bin Abdullah Bin Jabir Al Karkhy, and he was a good man, a scribe of Is'haq Bin Ammar, then repented from that from Ibrahim Al Karkhy who said,

⁵⁰⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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'.

قَالَ فَقَالَ لِي تَعْرِفُ قَطُفْتَا قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع حِينَ أَتَى أَهْلَ النَّهْرَوَانِ نَزَلَ قَطُفْتَا فَاجْتَمَعَ إِلَيْهِ أَهْلُ بَادُورِيَا فَشَكَّوْا إِلَيْهِ ثَقُلَ خَرَجُهُمْ وَكَلَمُوهُ بِالْبَطْنِيَّةِ
وَأَنَّ لَهُمْ حَيْرَانًا أَوْسَعَ أَرْضًا وَ أَقَلَّ خَرَجًا

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.

فَأَجَابَهُم بِالْبَطْنِيَّةِ رَعْرَعًا وَرَضًا مِنْ عَوْدِيَا قَالَ فَمَعْنَاهُ رُبَّ رَجُلٍ صَغِيرٍ خَيْرٌ مِنْ رَجُلٍ كَبِيرٍ.

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.

14- تختص، الإختصاص ير، بصائر الدرجات إبراهيم بن هاشم عن عمرو بن عثمان عن إبراهيم بن أيوب عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي مَسْجِدِ الْكُوفَةِ إِذْ جَاءَتْ امْرَأَةٌ تَسْتَعْدِي عَلَى زَوْجِهَا فَقَضَى لَزُوجِهَا عَلَيْهَا فَعَضِبَتْ فَقَالَتْ وَ اللَّهُ مَا الْحَقُّ فِيمَا قَضَيْتَ وَ مَا تَقْضِي بِالسُّوِيَّةِ وَ لَا تَعْدِلُ فِي الرَّعِيَّةِ وَ لَا قَضَيْتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

(The book) 'Al Ikhtisas', (and) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Amro Bin usman, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

'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 إِلَيْهَا مَلِيًّا ثُمَّ قَالَ لَهَا كَذَبْتَ يَا جَرِيئَةً يَا بَذِيئَةً أَيَا سَلَسَعُ أَيِ الْيَاسَةِ لَا تَحْبِلُ مِنْ حَيْثُ تَحْبِلُ الْبَسَاءُ قَالَ فَوَلَّتِ الْمَرْأَةُ هَارِبَةً تَوَلُّوْلًا وَ تَقُولُ وَيْلِي وَيْلِي
لَقَدْ هَتَكْتُ يَا ابْنَ أَبِي طَالِبٍ سِرًّا كَانَ مَسْتُورًا

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^{asws} of Abu Talib^{asws}! You^{asws} have violated a secret which was hidden'.

قَالَ فَلَجَعَهَا عَمْرُو بْنُ حَرْبٍ فَقَالَ لَهَا يَا أَمَةَ اللَّهِ لَقَدْ اسْتَقْبَلْتَ عَلِيًّا بِكَلَامٍ سَرَرْتَنِي - ثُمَّ إِنَّهُ نَزَعَكَ بِكَلِمَةٍ فَوَلَّيْتَ عَنْهُ هَارِبَةً تَوَلُّوْلِينَ قَالَتْ إِنَّ عَلِيًّا ع وَ اللَّهُ أَخْبَرَنِي بِالْحَقِّ وَ بِمَا أَكْتُمُهُ مِنْ زَوْجِي مُنْذُ وَلِي عَصَمَتِي وَ مِنْ أَبَوَيْ

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

⁵⁰⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 13

the truth and with what I had concealed from my husband since he was in charge of my chastity, and from my father’.

فَرَجَعَ عَمْرُو إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَخْبَرَهُ بِمَا قَالَتْ لَهُ الْمَرْأَةُ وَقَالَ لَهُ فِيمَا يَقُولُ مَا نَعْرِفُكَ بِالْكِهَانَةِ قَالَ لَهُ يَا عَمْرُو وَتِلْكَ إِهْمَا لَيْسَتْ بِالْكِهَانَةِ وَلَكِنَّ اللَّهَ خَلَقَ الْأَزْوَاجَ قَبْلَ الْأَبْدَانِ بِالْقُلُوبِ فَلَمَّا رَكِبَ الْأَزْوَاجَ فِي أَبْدَانِهِا كَتَبَ بَيْنَ أَغْيُنِهِمْ مُؤْمِنٌ أَمْ كَافِرٌ وَمَا هُمْ بِهِ مُبْتَلُونَ وَمَا هُمْ عَلَيْهِ مِنْ شَرِّ أَعْمَالِهِمْ وَحُسْنِهِمْ فِي قَدْرِ أُذُنِ الْفَارَةِ

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’.

ثُمَّ أُنْزِلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ وَكَانَ رَسُولُ اللَّهِ هُوَ الْمُتَوَسِّمُ ثُمَّ أَنَا مِنْ بَعْدِهِ وَالْأَيُّمَةُ مِنْ دُرَّتِي مِنْ بَعْدِي هُمُ الْمُتَوَسِّمُونَ فَلَمَّا تَأَمَّلْتُهَا عَرَفْتُ مَا هِيَ عَلَيْهَا بِسِيمَاهَا.

Then He^{azwj} Revealed Quran with that upon His^{azwj} 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^{asws} am from after him^{asws}, 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 of her marking”.⁵⁰⁶

15- ختنص، الإختصاص ير، بصائر الدرجات الحسين بن عليّ الديلمي عن محمد بن الحسين عن إبراهيم بن غياث عن عمرو بن ثابت عن ابن أبي حبيب عن الحارث الأعور قال: كُنْتُ ذَاتَ يَوْمٍ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فِي مَجْلِسِ الْقَضَاءِ إِذْ أَقْبَلَتْ امْرَأَةٌ مُسْتَعْدِيَةٌ عَلَى زَوْجِهَا فَتَكَلَّمَتْ بِحُجَّتِهَا فَتَكَلَّمَ الزَّوْجُ بِحُجَّتِهِ فَوَجَبَ الْقَضَاءُ عَلَيْهَا فَغَضِبَتْ غَضَبًا شَدِيدًا ثُمَّ قَالَتْ وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ حَكَمْتَ عَلَيَّ بِالْجَوْرِ وَمَا يَهْدَا أَمْرُكَ اللَّهُ تَعَالَى

(The book) 'Al Ikhtisas', (and) 'Basaair Al Darajaat' – Al-Husayn Bin Ali Al Deynawary, from Muhammad Bin Al-Husayn who said, 'It is narrated to me by Ibrahim Bin Gayas, from Amro Bin Sabit, from Ibn Abu Habeeb, from Al Hars Al Awr who said,

'One day I was with Amir Al-Momineen^{asws} in a gather of the judgments, when a woman came having antagonised upon her husband. She spoke with her arguments and the husband spoke with his arguments. The judgment was obliged against her. So, she got angered with severe anger, then said, 'By Allah^{azwj}! You^{asws} have judged against me with the tyranny, and this is not what Allah^{azwj} the Exalted has Commanded you^{asws} with’.

فَقَالَ لَهَا يَا سَلْفُعُ يَا مَهْبُجُ يَا قَزْدُغُ بَلْ حَكَمْتُ عَلَيْكَ بِالْحَقِّ الَّذِي عَلِمْتُهُ فَلَمَّا سَمِعْتُ مِنْهُ هَذَا الْكَلَامَ وَلَّتْ هَارِبَةً وَلَمْ تَرُدَّ عَلَيْهِ جَوَابًا

He^{asws} said to her: 'O non-menstruating, O dormant, O audacious! But, I^{asws} have judged upon you with the truth which you know of'. When she heard this talk from him^{asws}, she turned around fleeing and did not respond an answer to him^{asws}.

⁵⁰⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 14

فَاتَّبَعَهَا عَمْرُو بْنُ حُرَيْثٍ - فَقَالَ لَهَا وَ اللَّهُ يَا أَمَةَ اللَّهِ لَقَدْ سَمِعْتُ مِنْكَ الْيَوْمَ عَجَباً وَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ قَالَ لَكَ قَوْلًا فَقُمْتُ مِنْ عِنْدِهِ هَارِئَةً مَا رَدَدْتُ عَلَيْهِ خُزْفاً فَأَخْبَرَنِي عَافَاكَ اللَّهُ مَا الَّذِي قَالَ لَكَ حَتَّى لَمْ تُقْدِرِي أَنْ تَرُدِّي عَلَيْهِ خُزْفاً

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}?'

قَالَتْ يَا عَبْدَ اللَّهِ لَقَدْ أَخْبَرَنِي بِأَمْرِ مَا يَطَّلِعُ عَلَيْهِ إِلَّا اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أَنَا وَ مَا قُمْتُ مِنْ عِنْدِهِ إِلَّا خُفَافَةً أَنْ يُخْبِرَنِي بِأَعْظَمَ مِمَّا رَمَانِي بِهِ فَصَبِرْتُ عَلَى وَاحِدَةٍ كَانَ أَجْمَلُ مِنْ أَنْ أَصْبِرَ عَلَى وَاحِدَةٍ بَعْدَهَا أُخْرَى

She said, 'O servant of Allah^{azwj}! He^{asws} informed me of a matter no one had be notified upon except Allah^{azwj} 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'.

فَقَالَ لَهَا عَمْرُو فَأَخْبَرَنِي عَافَاكَ اللَّهُ مَا الَّذِي قَالَ لَكَ قَالَتْ يَا عَبْدَ اللَّهِ إِنَّهُ قَالَ لِي مَا أَكْرَهُ وَ بَعْدَ فَإِنَّهُ قَبِيحٌ أَنْ يَعْلَمَ الرَّجُلُ مَا فِي النِّسَاءِ مِنَ الْغُيُوبِ فَقَالَ لَهَا وَ اللَّهُ مَا تَعْرِفَنِي وَ لَا أَعْرِفُكَ لَعَلَّكَ لَا تَرَانِي وَ لَا أَزَاكَ بَعْدَ يَوْمِي هَذَا

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'.

فَقَالَ عَمْرُو فَلَمَّا رَأَيْتَنِي قَدْ أَخْحُتُ عَلَيْهَا قَالَتْ أَمَّا قَوْلُهُ بِي يَا سَلْفُ فَوَ اللَّهُ مَا كَذَبَ عَلَيَّ إِنِّي لَا أَحِيضُ مِنْ حَيْثُ تَحِيضُ النِّسَاءُ وَ أَمَّا قَوْلُهُ يَا مَهْيَعُ فَإِنِّي وَ اللَّهُ صَاحِبَةُ النِّسَاءِ وَ مَا أَنَا بِصَاحِبَةِ الرِّجَالِ وَ أَمَّا قَوْلُهُ يَا قَرْدَغُ فَإِنِّي الْمُخْرَبَةُ بَيْتَ زَوْجِي وَ مَا أَبْقِي عَلَيْهِ

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^{azwj} 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'.

فَقَالَ لَهَا وَيَخْلِكَ مَا عِلْمُهُ بِهَذَا [أ] تَرَاهُ سَاحِراً أَوْ كَاهِناً أَوْ مَخْدُوماً أَخْبَرَكَ بِمَا فِيكَ وَ هَذَا عِلْمٌ كَثِيرٌ

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'.

فَقَالَتْ لَهُ يَفْسٌ مَا قُلْتَ لَهُ يَا عَبْدَ اللَّهِ لَيْسَ هُوَ بِسَاحِرٍ وَ لَا كَاهِنٍ وَ لَا مَخْدُومٍ وَ لَكِنَّهُ مِنْ أَهْلِ بَيْتِ النَّبُوَّةِ وَ هُوَ وَصِيُّ رَسُولِ اللَّهِ ص وَ وَارِثُهُ وَ هُوَ يُخْبِرُ النَّاسَ بِمَا أُلْفِيَ إِلَيْهِ رَسُولُ اللَّهِ ص وَ لَكِنَّهُ حُجَّةُ اللَّهِ عَلَى هَذَا الْخَلْقِ بَعْدَ نَبِيِّنَا

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^{saww} 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}'.

قَالَ وَ أَقْبَلَ عَمْرُو بْنُ حُرَيْثٍ إِلَى مَجْلِسِهِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ يَا عَمْرُو بِمَا اسْتَحْلَك [اسْتَحْلَلْتُ] أَنْ تَرْمِيَنِي بِمَا رَمَيْتَنِي بِهِ قَالَ أَمَا وَاللَّهِ لَقَدْ كَانَتْ الْمَرْأَةُ أَحْسَنَ قَوْلًا فِيَّ مِنْكَ وَ لَا أَقِفَنَّ أَنَا وَ أَنْتَ مِنَ اللَّهِ مَوْفِقًا فَأَنْظُرْ كَيْفَ تَخْلُصُ مِنَ اللَّهِ

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^{asws} and you would be pausing in front of Allah^{azwj} with a pausing, so consider how you would be finished off from Allah^{azwj}'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ع أَنَا تَائِبٌ إِلَى اللَّهِ وَ إِلَيْكَ بِمَا كَانَ فَأَعْفِرْ لِي عَفَرَ اللَّهُ لَكَ فَقَالَ لَا وَاللَّهِ لَا أَعْفِرُ لَكَ هَذَا الذَّنْبَ أَبَدًا حَتَّى أَقِفَ أَنَا وَ أَنْتَ بَيْنَ يَدَيَّ مِنْ لَا يَطْلُمُكَ شَيْئًا.

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}! I^{asws} will no forgive you this sin, ever, until I^{asws} and you are paused in front of the One^{azwj} Who will not be unjust to you of anything'.⁵⁰⁷

16- ختص، الإختصاص ير، بصائر الدرجات أحمد بن محمد بن محمد بن عبد العزيز عن غير واحد منهم بكار بن كردم و عيسى بن سليمان عن أبي عبد الله ع قَالَ سَمِعْنَاهُ وَ هُوَ يَقُولُ جَاءَتْ امْرَأَةٌ شَنِيعَةً إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ عَلَى الْمِنْبَرِ وَ قَدْ قَتَلَ أَبَاهَا وَ أَخَاهَا فَقَالَتْ هَذَا قَاتِلُ الْأَجِيَّةِ

(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!'

فَنَظَرَ إِلَيْهَا فَقَالَ لَهَا يَا سَلْفُ يَا جَرِيَّةُ يَا بَذِيئَةَ يَا أَلْيَ لَا تَحِيضُ كَمَا تَحِيضُ النِّسَاءُ يَا أَلْيَ عَلَى هَذَا شَيْءٍ بَيْنَ مُدْلَى

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!'

قَالَ فَمَضَتْ وَ تَبِعَهَا عَمْرُو بْنُ حُرَيْثٍ لَعَنَهُ اللَّهُ وَ كَانَ عُثْمَانِيًّا فَقَالَ لَهَا أَيُّنْهَا الْمَرْأَةُ مَا تَزَالُ [يَزَالُ] يُسَمِعُنَا ابْنُ أَبِي طَالِبٍ ع الْعَجَائِبَ فَمَا نَدْرِي حَقَّهَا مِنْ بَاطِلِهَا وَ هَذِهِ دَارِي فَأَدْخِلِي فَإِنَّ لِي أُمَّهَاتٍ حَتَّى يَنْظُرْنَ حَقًّا أَمْ بَاطِلًا وَ أَهَبَ لَكَ شَيْئًا

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

⁵⁰⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 15

ceased to hear wonders from the son^{asws} of Abu Talib^{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’.

قَالَ فَدَخَلْتُ فَأَمَرَ أُمَّهَاتِ أَوْلَادِهِ فَظَهَرَ فَإِذَا شَيْءٌ عَلَى رَکْبِهَا مُدَلٍّ فَقَالَتْ يَا وَيْلَهَا أَطَّلَعَ مِنْهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى شَيْءٍ لَمْ يَطَّلِعْ عَلَيْهِ إِلَّا أُمِّي وَ قَابِلَتِي قَالَ فَوَهَبَ لَهَا عَمْرُو بْنُ حُرَيْثٍ شَيْئاً.

He (Abu Abdullah^{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^{asws} Bin Abu Talib^{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^{azwj} Curse him^{la} gifted her something’.⁵⁰⁸

17- تختص، الإختصاص ير، بصائر الدرجات عبَّادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ سَعْدِ الْخُفَّافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ يَوْمًا جَالِسٌ فِي الْمَسْجِدِ وَ أَصْحَابُهُ حَوْلَهُ فَأَتَاهُ رَجُلٌ مِنْ شِيعَتِهِ فَقَالَ يَا أَمِيرُ الْمُؤْمِنِينَ - إِنَّ اللَّهَ يَعْلَمُ أَنِّي أُدِينُهُ بِحُبِّكَ فِي السِّرِّ كَمَا أُدِينُهُ بِحُبِّكَ فِي الْعَلَانِيَةِ وَ أَتَوَلَّاكَ فِي السِّرِّ كَمَا أَتَوَلَّاكَ فِي الْعَلَانِيَةِ

(The book) ‘Al Ikhtisas’, (and) ‘Basaair Al Darajaat’ – Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father Suleyman Al Daylami, from Haroun Bin Al Jahm, from Sa’ad Al Khaffaf,

‘From Abu Ja’far^{asws} having said: ‘While Amir Al-Momineen^{asws} was seated in the Masjid one day, and his^{asws} companions were around him^{asws}, a man from his^{asws} Shias came and said, ‘O Amir Al-Momineen^{asws}! Surely, Allah^{azwj} Knows that I make it a religion with having your^{asws} love in the secret just as I make it a religion with having your^{asws} love in the public, and I^{asws} befriend you^{asws} in the secret just as I befriend you^{asws} in the public’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَدَقْتَ أَمَا فَاتَّخِذْ لِلْفَقْرِ جُلْبَاباً فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَى شِيعَتِنَا مِنَ السَّبِيلِ إِلَى قَرَارِ الْوَادِي

Amir Al-Momineen^{asws} said: ‘You speak the truth. But, take a robe for the poverty, for the poverty is quicker to our^{asws} Shias than the torrent is to the bottom of the valley’.

قَالَ قَوْلِي الرَّجُلُ وَ هُوَ يَبْكِي فَرِحاً لِقَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع صَدَقْتَ

He (Abu Ja’far^{asws}) said: ‘The man turned around and he was crying out of happiness due to the words of Amir Al-Momineen^{asws}: ‘You speak the truth’.

قَالَ رَجُلٌ مِنَ الْخَوَارِجِ يُحَدِّثُ صَاحِباً لَهُ قَرِيباً مِنْ أَمِيرِ الْمُؤْمِنِينَ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ تَاللهِ إِنْ رَأَيْتُ كَالْيَوْمِ قَطُّ إِنَّهُ أَتَاهُ رَجُلٌ فَقَالَ لَهُ إِنِّي لَأُحِبُّكَ فَقَالَ لَهُ صَدَقْتَ

A man from the Kharijites said, narrating to a companion of his near from Amir Al-Momineen^{asws} said, ‘By Allah^{azwj}! I have not seen a day like today. A man came to him^{asws} and said to him^{asws}, ‘I love you^{asws}, and he^{asws} said to him: ‘You speak the truth’.

⁵⁰⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 16

فَقَالَ لَهُ الْآخَرُ أَنَا مَا أَنْكَرْتُ مِنْ ذَلِكَ لَمْ يَجِدْ بَدًّا مِنْ أَنَّهُ إِذَا قِيلَ لَهُ إِنِّي لأُحِبُّكَ أَنْ يَقُولَ لَهُ صَدَقْتَ تَعْلَمُ إِنِّي لأُحِبُّهُ

The other one said to him, 'What can I deny from that? There is no escape from that when he said to him^{asws}, 'I love you^{asws}', and he^{asws} said to him: 'You speak the truth', you know that he does love him^{asws}'.

[قَالَ لَا] قَالَ فَأَنَا أَقُولُ لَهُ مِثْلَ مَقَالَةِ الرَّجُلِ فَيَرُدُّ عَلَيَّ مِثْلَ مَا رَدَّ عَلَيْهِ قَالَ نَعَمْ فَقَامَ الرَّجُلُ فَقَالَ لَهُ مِثْلَ مَقَالَةِ الْأَوَّلِ [الْأَوَّلُ] فَنَظَرَ إِلَيْهِ مَلِيًّا ثُمَّ قَالَ لَهُ كَذَبْتَ لَا وَاللَّهِ مَا يُحِبُّنِي وَلَا أُحِبُّكَ

He said, 'No. I shall stand and say to him^{asws} similar to the words of the man, so he^{asws} can respond to me similar to what he^{asws} had responded to him'. He said, 'Yes'. So, the man stood up and said to him^{asws} similar to the words of the first one. He^{asws} looked at him for a while, then said to him: 'You are lying! No, by Allah^{azwj}, you do not love me^{asws} nor do I^{asws} love you!'

قَالَ فَبَكَى الْخَارِجِيُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَسْتُ تَقْبَلُنِي بِهَذَا وَ قَدْ عَلِمَ اللَّهُ خِلَافَهُ ابْسُطْ يَدَكَ أَتَابِعُكَ قَالَ عَلَى مَاذَا قَالَ عَلَى مَا عَمِلَ رَزِيقُ [رُزِيقٌ] وَ حَبِيرٌ

He (the narrator) said, 'The Kharijite cried and said, 'O Amir Al-Momineen^{asws}! You^{asws} are receiving me with this, and Allah^{azwj} Knows it is opposite? Extend your^{asws} hand, I will pledge allegiance to you^{asws}'. He^{asws} said: 'What is that (based) upon'. He said, '(It is based) upon what Zureyq (Abu Bakr) and Hibter (Umar) have done'.

قَالَ فَمَدَّ يَدَهُ وَ قَالَ لَهُ اصْفِقْ لَعَنَ اللَّهُ الْإِثْنَيْنِ وَ اللَّهُ لَكَائِي بِكَ قَدْ قُتِلْتَ عَلَى ضَلَالٍ وَ وَطَقْتَ وَجْهَكَ دَوَابُّ الْعِرَاقِ فَلَا تَعْرِتُكَ قُوتُكَ

He (Abu Ja'far^{asws}) said, 'He^{asws} extended his^{asws} hand and said to him: 'May Allah^{azwj} Curse the two (Abu Bakr and Umar). By Allah^{azwj}! It is as if I^{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'.

قَالَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْهِ أَهْلُ النَّهْرَوَانِ وَ خَرَجَ الرَّحِيمِ [الرَّجُلُ] مَعَهُمْ فَقُتِلَ.

He (Abu Ja'far^{asws}) said: 'It was not long before the people of Al-Naharwan came out against him^{asws}, and the accursed (man) came out with them and was killed"⁵⁰⁹

18- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: مَرَّ عَلَيَّ ع بِكَرْبَلَاءَ فَقَالَ لَمَّا مَرَّ بِهِ أَصْحَابُهُ وَ قَدْ اغْرَوْرَقَتْ عَيْنَاهُ يَبْكِي وَ يَقُولُ هَذَا مُنَاحٌ وَ كَاهِنٌ وَ هَذَا مُلْقَى رَحَالِهِمْ هَاهُنَا مُرَاقٌ دِمَائِهِمْ طُوبَى لَكَ مِنْ تُرْبَةٍ عَلَيْهَا تُرَاقُ دِمَاءُ الْأَجَبَةِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported from Abu Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} passed by Karbala. He^{asws} said when his^{asws} companions passed by it, and his^{asws} eyes had overflowed crying, and he^{asws} said: 'This is a resting place of their riding animals, and this is the casting place of their

⁵⁰⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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”.

وَقَالَ الْبَاقِرُ ع خَرَجَ عَلَيَّ يَسِيرُ بِالنَّاسِ حَتَّى إِذَا كَانَ بِكَرْبَلَاءَ عَلَى مِيلَيْنِ أَوْ مِيلٍ تَقَدَّمَ بَيْنَ أَيْدِيهِمْ حَتَّى طَافَ بِمَكَانٍ يُقَالُ لَهَا الْمَقْدَفَانِ فَقَالَ قَتِلَ فِيهَا مِائَتَا نَبِيٍّ وَ مِائَتَا سَبْطٍ كُلُّهُمْ شُهَدَاءُ وَ مُنَاحُ رِكَابٍ وَ مَصَارِعُ عُشَاقٍ شُهَدَاءُ لَا يَسْبِقُهُمْ مَنْ كَانَ قَبْلَهُمْ وَ لَا يَلْحَقُهُمْ مَنْ بَعْدَهُمْ.

And Al-Baqir^{asws} said: ‘Ali^{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-Maqdafan. 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)

19- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَمَعَ أَمِيرُ الْمُؤْمِنِينَ ع بَنِيهِ وَ هُمُ اثْنَا عَشَرَ ذَكَرًا فَقَالَ لَهُمْ إِنَّ اللَّهَ أَحَبُّ أَنْ يَجْعَلَ فِي سُنَّةٍ مِنْ يَعْقُوبَ إِذْ جَمَعَ بَنِيهِ وَ هُمُ اثْنَا عَشَرَ ذَكَرًا فَقَالَ لَهُمْ إِنِّي أُوصِي إِلَى يُوسُفَ فَاسْتَمِعُوا لَهُ وَ أَطِيعُوا وَ أَنَا أُوصِي إِلَى الْحُسَيْنِ وَ الْحُسَيْنِ فَاسْتَمِعُوا لَهُمَا وَ أَطِيعُوا

(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^{azwj} Loved to Make a Sunnah of Yaqoub in me^{asws} when he^{as} gathered his^{as} 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 I^{asws} am bequeathing to Al-Hassan^{asws} and Al-Husayn^{asws}, so listen to them^{asws} and obey’.

فَقَالَ لَهُ عَبْدُ اللَّهِ ابْنُهُ دُونَ مُحَمَّدِ بْنِ عَلِيٍّ يَغْنِي مُحَمَّدُ بْنُ الْحَنَفِيَّةِ فَقَالَ لَهُ أَعْزَاةٌ عَلَيَّ فِي حَيَاتِي كَأَنِّي بِكَ قَدْ وَجَدْتُ مَذْبُوحًا فِي فُسْطَاطِكَ لَا يُدْرَى مَنْ قَتَلَكَ

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 I^{asws} am with you and you have been found slaughtered in your tent, it is not known who killed you’.

فَلَمَّا كَانَ فِي زَمَانِ الْمُخْتَارِ أَتَاهُ فَقَالَ لَسْتُ هُنَاكَ فَعَصَبَ قَدَحَهُ إِلَى مُصْعَبِ بْنِ الزُّبَيْرِ وَ هُوَ بِالْبَصْرَةِ فَقَالَ وَلَيْ قَتَلَ أَهْلَ الْكُوفَةِ

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’.

فَكَانَ عَلَى مُقَدِّمَةِ مُصْعَبٍ فَالتَقُوا بِحُرُورَاءَ فَلَمَّا حَبَرَ اللَّيْلُ بَيْنَهُمْ أَصْبَحُوا وَ قَدْ وَجَدُوهُ مَذْبُوحًا فِي فُسْطَاطِهِ لَا يُدْرَى مَنْ قَتَلَهُ.

⁵¹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 18

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

20- يج، الخرائج و الجرائح رُوِيَ عَنْ عَبْدِ الْحَمِيدِ الْأَوْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ جُبَيْرَ الْخَابُورِ كَانَ صَاحِبَ بَيْتِ مَالٍ مُعَاوِيَةَ وَ كَانَتْ لَهُ أُمُّ عَجُوزٍ بِالْكُوفَةِ كَبِيرَةً فَقَالَ لِمُعَاوِيَةَ إِنَّ لِي أُمًّا بِالْكُوفَةِ عَجُوزًا اسْتَشَفْتُ إِلَيْهَا فَأَذِنَ لِي حَتَّى آتِيَهَا فَأَقْضِيَ مِنْ حَقِّهَا عَلَيَّ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abdul Hameed Al Awdy,

'From Abu Abdullah^{asws} having said: 'Jubeyr Al-Khabour was in charge of the public treasurer of Muawiya, and he had an old, aged mother at Al-Kufa. He said to Muawiya, 'There is an old mother for me 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'.

فَقَالَ مُعَاوِيَةُ مَا تَصْنَعُ بِالْكُوفَةِ فَإِنَّ فِيهَا رَجُلًا سَاحِرًا كَاهِنًا يُقَالُ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ - وَ مَا آمَنْ أَنْ يَفْتِنَكَ فَقَالَ جُبَيْرٌ مَا لِي وَ لِعَلِّي وَ إِنَّمَا آتَى أُمِّي وَ أَزْوَجَهَا وَ أَقْضِيَ مِنْ حَقِّهَا مَا يَجِبُ عَلَيَّ

Muawiya said, 'What will you do at Al-Kufa, for there is a man over there who is a sorcerer, a soothsayer called Ali^{asws} Bin Abu Talib^{asws} (Nouzobillah), and there is not safety from him^{asws} bewitching you'. Jubeyr said, 'What is it to do with me and Ali^{asws}, and rather I shall go to my mother and visit her and fulfil from her rights what are obligated upon me'.

فَقَالَ مُعَاوِيَةُ مَا تَصْنَعُ بِالْكُوفَةِ فَأَذِنَ لَهُ فَقَدِمَ جُبَيْرُ الْخَابُورِ فَقَالَ ع لَهُ أُمًّا إِنَّكَ كُنْتَ مِنْ كُنُوزِ اللَّهِ زَعَمَ لَكَ مُعَاوِيَةُ أَنِّي كَاهِنٌ سَاحِرٌ قَالَ إِي وَ اللَّهُ قَالَ ذَلِكَ مُعَاوِيَةُ

Muawiya said, 'What will you do at Al-Kufa?' But he gave permission to him. Jubeyr Al-Khabour arrived. He^{asws} said to him: 'But you are a treasure from the treasures of Allah^{azwj}. Muawiya alleged to you that I^{asws} am a soothsayer, a sorcerer?' He said, 'Yes, by Allah^{azwj}!' He^{asws} said: 'That is (typical of) Muawiya'.

ثُمَّ قَالَ وَ مَعَكَ مَالٌ قَدْ دَفَنْتَ بَعْضَهُ فِي عَيْنِ التَّمْرِ - قَالَ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ كَانَ كَذَلِكَ قَالَ عَلِيُّ يَا حَسَنُ ضُمَّهُ إِلَيْكَ فَأَنْزَلَهُ وَ أَحْسَنَ إِلَيْهِ

Then he^{asws} 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^{asws}! That has been like that'. Ali^{asws} said: 'O Hassan^{asws}! Take his responsibility to you^{asws}'. So, he^{asws} lodged him and was good to him.

فَلَمَّا كَانَ مِنَ الْغَدِ دَعَاهُ ثُمَّ قَالَ لِأَصْحَابِهِ إِنَّ هَذَا يَكُونُ فِي جَبَلِ الْأَهْوَازِ فِي أَرْبَعَةِ آلَافٍ مَدَجَجِينَ فِي السِّلَاحِ فَيَكُونُونَ مَعَهُ حَتَّى يَفُومَ قَائِمُنَا أَهْلَ الْبَيْتِ فَيَقَاتِلُ مَعَهُ.

When it was the next morning, he^{asws} called him, then said to his^{asws} companions: 'This one will happen to be in a mountain of Al-Ahwaz among four thousand clad in the weapons. They

⁵¹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 19

would happen to be with him until our^{asws} Qaim^{asws} of People^{asws} of the Household rises, and he would fight with him^{asws}”⁵¹²

21- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي طَبِيَّةٍ قَالَ: جَمَعَ عَلِيٌّ عَ الْعُرَفَاءَ ثُمَّ أَشْرَفَ عَلَيْهِمْ فَقَالَ افْعَلُوا كَذَلِكَ قَالُوا لَا نَفْعُ قَالَ عَ أَمَا وَ اللَّهُ لَيْسَتْغَمَلَنَّ عَلَيْكُمُ الْيَهُودُ وَ الْمَجُوسُ ثُمَّ لَا تُتْعَوْنَ فَكَانَ ذَلِكَ كَذَلِكَ.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Zabya who said,

‘Ali^{asws} gathered the facilitators, then overlooked upon them. He^{asws} said: ‘Do like that’. They said, ‘We will not do so’. He^{asws} said: ‘By Allah^{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”⁵¹³

22- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَ قَالَ: أَرَادَ قَوْمٌ بِنَاءَ مَسْجِدٍ بِسَاحِلِ عَدَنٍ فَكَلَّمَا بَنُوهُ سَقَطَ فَأَتَوْا أَبَا بَكْرٍ فَقَالَ اسْتَأْنِفُوا مِنَ الْبِنَاءِ وَ افْعَلُوا فَفَعَلُوا وَ أَحْكُمُوا فَسَقَطَ فَعَادُوا فَخَطَبَ النَّاسَ وَ نَاشَدَهُمْ إِنْ كَانَ لِوَاحِدٍ مِنْكُمْ بِهِ عِلْمٌ فَلْيُتْلُ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Baseer,

‘From one of the two (5th or 6th Imam^{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!’

فَقَالَ عَلِيٌّ عَ احْفَظُوا فِي مَيْمَنَةِ الْقِبْلَةِ وَ مَيْسَرَتِهَا فَإِنَّهُ يَظْهَرُ لَكُمْ قَبْرَانِ عَلَيْهِمَا كُوبَةٌ مَكْتُوبٌ عَلَيْهَا أَنَا رَضْوَى وَ أُخْتِي حَيَّا ابْنَتَا تُبَيْعٍ لَا تُشْرِكُ بِاللَّهِ شَيْئاً فَاعْسِلُوهُمَا وَ كَفِّنُوهُمَا وَ صَلُّوا عَلَيْهِمَا وَ ادْفِنُوهُمَا ثُمَّ ابْنُوا مَسْجِدَكُمْ فَإِنَّهُ يَثُومُ بِنَاؤُهُ فَفَعَلُوا فَكَانَ كَذَا فَقَامَ الْبِنَاءُ.

Ali^{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^{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”⁵¹⁴

23- يج، الخرائج و الجرائح رُوِيَ أَنَّ عَلِيّاً عَ قَالَ يَوْمَ لَوْ وَجَدْتُ رَجُلًا ثِقَةً لَبَعَثْتُ مَعَهُ بِمَالٍ إِلَى الْمَدَائِنِ إِلَى شِيعَتِي فَقَالَ رَجُلٌ فِي نَفْسِهِ لَا تَيْبَنَهُ وَ لَا قَوْلَ لِي أَنَا أَذْهَبُ بِالْمَالِ فَهُوَ يَتَّقِي بِي فَإِذَا أَنَا أَخَذْتُهُ أَخَذْتُ طَرِيقَ الشَّامِ إِلَى مُعَاوِيَةَ

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported that Ali^{asws} said one day: ‘If I^{asws} could find a reliable man, I^{asws} would send some wealth with him to Al-Madain to my^{asws} Shias’. A man said within himself, ‘I shall go to him^{asws} and said that I will go with the wealth, for he^{asws} trusts me. When I have taken it, I shall take the road of Syria to Muawiya’.

⁵¹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 20

⁵¹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 21

⁵¹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 22

فَجَاءَ إِلَى عَلِيٍّ ع فَقَالَ أَنَا أَذْهَبُ بِالْمَالِ فَرَفَعَ رَأْسَهُ فَقَالَ إِنَّكَ عَنِّي تَأْخُذُ طَرِيقَ الشَّامِ إِلَى مُعَاوِيَةَ.

He came to Ali^{asws} and said, 'I shall go with the wealth'. He^{asws} raised his^{asws} head and said: "It is for you to be away from me! You will be taking the road of Syria to Muawiya."⁵¹⁵

24- بيج، الخرائج و الجرائع رَوَى دَاوُدُ الْعَطَّارُ قَالَ: قَالَ رَجُلٌ سَأَلَنِي رَجُلٌ عَنْ خَاصَّةِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لِي انْطَلِقْ حَتَّى تُسَلِّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ وَ كُنْتُ لَا أَحِبُّ ذَلِكَ فَلَمْ يَزَلْ بِي حَتَّى أَتَيْتُ مَعَهُ فَسَلَّمْنَا عَلَيْهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Dawood Al Attar who said,

'A man said, 'A man from the special ones of Amir Al-Momineen^{asws} asked me. He said to me, 'Let us go until we greet unto Amir Al-Momineen^{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^{asws}.

فَرَفَعَ أَمِيرُ الْمُؤْمِنِينَ الدِّرَّةَ فَضْرَبَ بِهَا سَاقِي فَتَزَوْتُ فَقَالَ أ تَرَى أَنَّكَ مُكْرَهُ إِنَّكَ مَيْسَرَةٌ ثُمَّ دَهَبْتُ فَقِيلَ لِي صَنَعَ بِكَ أَمِيرُ الْمُؤْمِنِينَ مَا لَمْ يَصْنَعْ إِلَى أَحَدٍ

Amir Al-Momineen^{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^{asws} has done with you what he^{asws} did not do to anyone'.

قَالَ إِنِّي كُنْتُ مَمْلُوكًا لِأَلِ فُلَانٍ وَ كَانَ اسْمِي مَيْسَرَةً فَفَارَقْتُهُمْ وَ ادَّعَيْتُ إِلَى مَنْ لَسْتُ أَنَا مِنْهُ فَسَمَّيَنِي أَمِيرُ الْمُؤْمِنِينَ بِاسْمِي.

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^{asws} named me with my (real) name"⁵¹⁶.

25- بيج، الخرائج و الجرائع رَوَى مُعَاوِيَةُ بْنُ جَرِيرٍ الْخَضْرَمِيُّ قَالَ: عُرِضَ الْخَيْلُ عَلَى عَلِيٍّ ع فَجَاءَ ابْنُ مُلْجَمٍ إِلَيْهِ فَسَأَلَهُ عَنْ اسْمِهِ وَ نَسَبِهِ فَأَنْتَهَى إِلَى غَيْرِ أَبِيهِ قَالَ كَذَبْتُ حَتَّى انْتَهَى إِلَى أَبِيهِ قَالَ صَدَقْتُ.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Muawiya Bin Jareer Al Hazramy who said,

'The (military) horses were presented to Ali^{asws}. Ibn Muljim^{la} came to him^{asws}. He^{asws} asked him about his name and his lineage. He ended to other than his father. He^{asws} said: 'You are lying!', until he did end to his father. He^{asws} said: 'You speak the truth"⁵¹⁷.

26- بيج، الخرائج و الجرائع رَوَى عَنْ أَبِي الصَّبْرِ عَنْ رَجُلٍ مِنْ مُرَادٍ قَالَ: كُنْتُ وَاقِفًا عَلَى رَأْسِ أَمِيرِ الْمُؤْمِنِينَ ع يَوْمَ الْبَصْرَةِ إِذَا أَنَا ابْنُ عَبَّاسٍ بَعْدَ الْقِتَالِ فَقَالَ إِنَّ لِي حَاجَةً فَقَالَ ع مَا أَعْرِفُنِي بِالْحَاجَةِ الَّتِي جِئْتَ فِيهَا تَطْلُبُ الْأَمَانَ لِابْنِ الْحَكَمِ قَالَ نَعَمْ أُرِيدُ أَنْ تُؤْمِنَهُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Al Sayrafi, from a man from (clan of) Murad who said,

'I was standing by the head of Amir Al-Momineen^{asws} on the day of (battle of) Basra when Ibn Abbas came to him^{asws} after the battle. He said, 'There is a need for me'. He^{asws} said: 'What

⁵¹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 23

⁵¹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 24

⁵¹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 25

will you tell me^{asws} of the need which you have come regarding, seeking the amnesty for Ibn Al-Hakam'. He said, 'Yes, I want you^{asws} to grant him amnesty'.

قَالَ آمَنْتُهُ وَ لَكِنْ اَذْهَبْ وَ جُنِّي بِهِ وَ لَا تَجُنِّي بِهِ إِلَّا زِدِيْفًا فَإِنَّهُ أَدَل [أَدُل] لَهُ فَجَاءَ بِهِ ابْنُ عَبَّاسٍ رَدْفًا خَلْفَهُ كَأَنَّهُ قَرَدٌ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أُتْبَاعِي قَالَ نَعَمْ وَ فِي النَّفْسِ مَا فِيهَا قَالَ اللَّهُ أَعْلَمُ بِمَا فِي الْقُلُوبِ

He^{asws} said, 'I^{asws} grant him amnesty, but go and come to me^{asws} with him and do not come to me^{asws} with him except as riding behind him, for it would be a disgrace for him'. Ibn Abbas came with him, riding behind him, as if he was a monkey. He^{asws} said: 'Will you pledge allegiance?' He said, 'Yes, and is the soul is what there is'. He^{asws} said: 'Allah^{azwj} is more Knowing of what is in the hearts.

فَلَمَّا بَسَطَ يَدَهُ لِيُبَايِعَهُ أَخَذَ كَفَّهُ عَنْ كَفِّ مَرْوَانَ فَتَنَزَّهَا فَقَالَ لَا حَاجَةَ لِي فِيهَا إِنَّمَا كَفْتُ يَهُودِيَّةً لَوْ بَايَعَنِي يَدِيهِ عِشْرِينَ مَرَّةً لَنَكُتُ بِأَسْتِهِ

When he extended his hand for the allegiance, he^{asws} retracted his^{asws} palm from the palm of Marwan and pulled it away. He^{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^{asws} twenty times, he will break it with (turning to) his backside'.

ثُمَّ قَالَ هَيْه يَا ابْنَ الْحَكَمِ خُفْتُ عَلَى رَأْسِكَ أَنْ تَقَعَ فِي هَذِهِ الْمَعْمَعَةِ كَلًّا وَ اللَّهُ حَتَّى يَخْرُجَ مِنْ صُلْبِكَ فَلَانٌ وَ فَلَانٌ يَسُومُونَ هَذِهِ الْأُمَّةَ حَسَفًا وَ يَسْتَوْفُونَ كَأْسًا مُصَبَّرَةً.

Then he^{asws} said: 'Impossible, O Ibn Al-Hakam! I^{asws} fear upon your head that you will fall into this turmoil. Never, by Allah^{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)'.⁵¹⁸

27- بيج، الخراج و الجرائع عَنْ مَيْنَا قَالَ: سَمِعَ عَلِيٌّ ع ضَوْضَاءَ فِي عَسْكَرِهِ فَقَالَ مَا هَذَا قَالُوا هَلَكَ مُعَاوِيَةُ قَالَ كَلًّا وَ الَّذِي نَفْسِي بِيَدِهِ لَنْ يَهْلِكَ حَتَّى يَجْتَمِعَ عَلَيْهِ هَذِهِ الْأُمَّةُ قَالُوا فِيمَ تُقَاتِلُهُ قَالَ أَلْتَمِسُ الْعُدْرَ فِيمَا بَيْنِي وَ بَيْنَ اللَّهِ تَعَالَى.

(The book) 'Al Kharaij Wa Al Jaraih' – From Meyna who said,

'Ali^{asws} heard clamour among his soldiers. He^{asws} said: 'What is this (noise)?' They said, 'Muawiya has died'. He^{asws} said: 'Never! By the One^{azwj} in Whose Hand is my^{asws} soul! He will never die until this community unites to him'. They said, 'Then why are you^{asws} fighting him?' He^{asws} said: 'I^{asws} am seeking the excuse regarding what is between me^{asws} and Allah^{azwj} the Exalted'.⁵¹⁹

28- بيج، الخراج و الجرائع مِنْ مُعْجَزَاتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ الْأَشْعَثَ بْنَ قَيْسٍ اسْتَأْذَنَ عَلَى عَلِيٍّ ع فَرَدَّهُ قَنِرًا [قَنِيرٌ] فَأَذْمَى أَنْفَهُ فَخَرَجَ عَلِيٌّ ع فَقَالَ مَا لِي وَ لَكَ يَا أَشْعَثُ أَمَا وَ اللَّهُ لَوْ يَعْبُدُ تَقِيْفٌ تَمَرَسَتْ لَا فُشِعَرَتْ شُعَيْرَاتُ اسْتِكَ

(The book) 'Al Kharaij Wa Al Jaraih' –

⁵¹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 26

⁵¹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 27

'From his^{asws} miracles, may the Salawaat of Allah^{azwj} be upon him^{asws} is that Al-Ash'as Bin Qays sought permission to see Ali^{asws}, but Qanbar returned him and bloodied his nose. Ali^{asws} came out and said: 'What is it to me^{asws} and you, O Ash'as? But, by Allah^{azwj}! If you are with a slave of Saaqef, you will practice shedding the hair of your backside! (metaphor)'.

قَالَ وَمَنْ غُلَامٌ تَقِيفُ قَالَ غُلَامٌ تَلِيهِمْ لَا يُبْقِي مِنَ الْعَرَبِ إِلَّا أَذْخَلَهُمُ الدَّلُّ قَالَ كَمْ يَلِي قَالَ عِشْرِينَ إِنْ بَلَغَهَا.

He said, 'And who is the slave of Saaqef?' He^{asws} said: 'He (Al-Hajaj). There will not be remaining any Arab except the disgrace would enter them'. He said, 'How long will he rule for?' He^{asws} said: 'Twenty (years) if he can reach it'.⁵²⁰

29- بَج، الخراج و الجرائع و مِنْهَا مَا انْتَشَرَتْ بِهِ الْأَثَارُ عَنْهُ ع مِنْ قَوْلِهِ قَبْلَ قِتَالِهِ الْفِرْقِ الثَّلَاثَةِ بَعْدَ بَيْعَتِهِ أُمِرْتُ بِقِتَالِ النَّكَثِيِّينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ يَغْنِي الْجَمَلَ وَ صَيِّقِينَ وَ النَّهْرَوَانَ فَقَاتَلَهُمْ وَ كَانَ الْأَمْرُ فِيمَا خَبَّرَ بِهِ عَلَى مَا

(The book) 'Al Kharaij Wa Al Jaraih' –

'And from it is what the Ahadeeth have publicised with about him^{asws}, from his^{asws} words before his^{asws} battling the three sects after having pledged allegiance to him^{asws}: 'I^{asws} am Commanded with fighting the allegiance-breakers, and the deviants, and the renegades' – meaning the (battles of) the camel, and Siffeen, and Al-Nahrwan. So, I^{asws} fought them'. And the matter transpired upon what he^{asws} had said, regarding what he^{asws} had informed with.

قَالَ وَ قَالَ ع لَطْلَحَةَ وَ الزُّبَيْرِ حِينَ اسْتَأْذَنَاهُ فِي الْخُرُوجِ إِلَى الْعُمْرَةِ لَا وَ اللَّهُ مَا تُرِيدَانِ الْعُمْرَةَ وَ لَكِنْ تُرِيدَانِ الْبَصْرَةَ فَكَانَ كَمَا قَالَ

He (the narrator) said, 'And he^{asws} said to Talha and Al-Zubeyr when they had sought permission from him^{asws} regarding the going out to perform the Umrah: 'No, by Allah^{azwj}! You are not intending the Umrah, but you are intending Al-Basra'. It happened what he^{asws} had said.

وَ قَالَ ع لِابْنِ عَبَّاسٍ وَ يُحْبِرُهُ بِهِ عَنْ اسْتِئْذَانِهِمَا فِي الْعُمْرَةِ إِنِّي أَذِنْتُ لَكُمَا مَعَ عَلَمِي بِمَا انْطَوَى عَلَيْهِ مِنَ الْعَدْرِ فَاسْتَظْهَرْتُ بِاللَّهِ عَلَيْهِمَا وَ إِنَّ اللَّهَ سَرِيدٌ كَيْدُهُمَا وَ يُظْفِرُنِي بِهِمَا وَ كَانَ كَمَا قَالَ

And he^{asws} said to Ibn Abbas and informed him about their having sought permission regarding the Umrah: 'I^{asws} permitted to them along with my^{asws} knowledge with what they were intending upon with the treachery. So, I^{asws} made it apparent with Allah^{azwj} being upon them both, and that Allah^{azwj} will be Returning their plots and will Grant me^{asws} victory with them'. And it happened like what he^{asws} had said.

وَ قَالَ بِذِي قَارٍ وَ هُوَ جَالِسٌ لِأَخْذِ الْبَيْعَةِ يَأْتِيكُمْ مِنْ قِبَلِ الْكُوفَةِ أَلْفُ رَجُلٍ لَا يَزِيدُونَ رَجُلًا وَ لَا يَنْقُصُونَ رَجُلًا يُبَايِعُونِي عَلَى الْمَوْتِ

And he^{asws} said at Ziqar, and he^{asws} had sat to take the allegiances: 'There will be coming to you all, from the direction of Al-Kufa, a thousand men, neither exceeding by a man nor reducing by a man. They will be pledging allegiance to me^{asws} upon the death'.

⁵²⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 28

قَالَ ابْنُ عَبَّاسٍ فَجَزَعْتُ لِذَلِكَ وَخِفْتُ أَنْ يَنْقُصَ الْقَوْمُ مِنَ الْعَدَدِ أَوْ يَزِيدُوا عَلَيْهِ فَيُفْسِدُوا الْأَمْرَ عَلَيْنَا وَ إِنِّي أُحْصِي الْقَوْمَ فَاسْتَوْفَيْتُ عَدَدَهُمْ تِسْعِمِائَةً رَجُلًا وَ تِسْعَةً وَ تِسْعِينَ رَجُلًا ثُمَّ انْقَطَعَ حَيِّي الْقَوْمَ فَقُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَاذَا حَمَلَهُ عَلَيَّ مَا قَالَ

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 Allah^{azwj} and we are returning to Him^{azwj}. What carried him^{asws} upon what he^{asws} said?'

فَبَيْنَمَا أَنَا مُفَكِّرٌ فِي ذَلِكَ إِذَا رَأَيْتُ شَخْصًا قَدْ أَقْبَلَ حَتَّى دَنَا وَ هُوَ رَجُلٌ عَلَيْهِ قَبَاءٌ صُوفٍ وَ مَعَهُ سَيْفٌ وَ تُرْسٌ وَ إِدَاوَةٌ فَقَرَّبَ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ أَمُودُ يَدَيْكَ لِأَبَايَعَكَ

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-Momineen^{asws} and said, 'Extend your^{asws} hand! I shall pledge allegiance to you^{asws}'.

قَالَ عَلِيٌّ ع وَ عَلَى مَا تُبَايِعُنِي قَالَ عَلَى السَّمْعِ وَ الطَّاعَةِ وَ الْقِتَالِ بَيْنَ يَدَيْكَ أَوْ يَفْتَحَ اللَّهُ عَلَيْكَ فَقَالَ مَا اسْمُكَ قَالَ أُوَيْسُ الْقَرْنِيُّ

He^{asws} said: 'Upon what will you pledge allegiance to me^{asws}? He said, 'Upon the listening and the obedience, and the fighting in front of you^{asws} or Allah^{azwj} Grants victory to you^{asws}'. He^{asws} said: 'What is your name?' He said, 'Oweys Al-Qarny'.

قَالَ نَعَمْ اللَّهُ أَكْبَرُ فَإِنَّهُ أَخْبَرَنِي حَبِيبِي رَسُولُ اللَّهِ ص أَنِّي أَذْرُكَ رَجُلًا مِنْ أُمَّتِهِ يُقَالُ لَهُ أُوَيْسُ الْقَرْنِيُّ يَكُونُ مِنْ جِزْبِ اللَّهِ يَمُوتُ عَلَى الشَّهَادَةِ يَدْخُلُ فِي شَفَاعَتِهِ مِثْلُ رِبْعَةٍ وَ مُضَرَّ قَالَ ابْنُ عَبَّاسٍ فَمُسِيَّ عَنَّا.

He^{asws} said: 'Yes, Allah^{azwj} is the Greatest! My^{asws} beloved Rasool-Allah^{saww} had informed me^{asws} that I^{asws} shall be meeting a man from his^{saww} community called Oweys Al-Qarny. He would happen to be from the party of Allah^{azwj}. 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'.⁵²¹

30- بيج، الخراج و الجرائح زوي أن يهوديًا قال لعلبي ع إن محمدًا ص قال إن في كل زمانة حبة من الجنة و أنا كسرت واحدة و أكلتها كلها فقال ع صدق رسول الله ص و ضرب يده على لحيته فوقعت حبة زمان فتناولها ع و أكلها و قال لم تأكلها الكافر و الحمد لله.

(The book) 'Al Kharaij Wa Al Jaraih' –

'A Jew said to Ali^{asws}, 'Muhammad^{saww} said: 'In every pomegranate there is a seed from the Paradise, and I^{asws} broke one and ate all of it'. He^{asws} said: 'Rasool-Allah^{saww} spoke the truth', and he^{asws} struck his^{asws} hand upon his beard and a seed of a pomegranate fell down. Ali^{asws} grabbed it and ate it and said: 'The Kafir will not eat it, and the Praise is for Allah^{azwj}'.⁵²²

⁵²¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 29

⁵²² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 30

(The book) 'Al Kharaij Wa Al Jaraih' –

'From his^{asws} miracles, may the Salawaat of Allah^{azwj} be upon him^{asws}, is what the reports have frequented with from his^{asws} giving the news of his^{asws} own death, before his^{asws} death, that he^{asws} would be exiting from the world as a martyr, from his^{asws} words: 'By Allah^{azwj}! It (beard) would be dyed from its above' – gesturing to his^{asws} head what he^{asws} could hold – 'Its most wretched one would dye it with blood'.

وَقَوْلُهُ عَ أَتَاكُمْ شَهْرُ رَمَضَانَ وَفِيهِ تَدُورُ رَحَى السُّلْطَانِ أَلَا وَ إِنَّكُمْ خَاجُوا الْعَامَ صَفَاءً وَاحِدًا وَ آيَةُ ذَلِكَ أَنِّي كَسَنْتُ فِيكُمْ

And his^{asws} words: 'A month of Ramazan would come to you and in it the mill of Satan^{la} would grind. Indeed! And you will be performing Hajj in one row, and a sign of that is I^{asws} will not be among you all'.

وَ كَانَ يُفْطِرُ فِي هَذَا الشَّهْرِ لَيْلَةً عِنْدَ الْحُسَيْنِ وَ لَيْلَةً عِنْدَ الْحُسَيْنِ - وَ لَيْلَةً عِنْدَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ زَوْجِ زَيْنَبَ بِنْتِهِ لِاجْلِهَا لَا يَزِيدُ عَلَى ثَلَاثِ لَعَمٍ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ يَا بُنَيَّ أَمَرَ اللَّهُ وَ أَنَا خَمِصٌ

And he^{asws} was breaking his^{asws} Fast in this month, one night in the presence of Al-Hassan^{asws}, and a night in the presence of Al-Husayn^{asws}, and a night in the presence of Abdullah^{asws} son of Ja'far^{asws}, husband of his^{asws} daughter^{asws} Zainab^{asws}, for its reason, not increasing upon three morsels. It was said to him^{asws} regarding that. He^{asws} said: 'The Command of Allah^{azwj} will come while I^{asws} am hungry'.

إِنَّمَا هِيَ لَيْلَةٌ أَوْ لَيْلَتَانِ فَأَصِيبَ مِنَ اللَّيْلِ وَ قَدْ تَوَجَّهَ إِلَى الْمَسْجِدِ فِي اللَّيْلَةِ الَّتِي ضَرَبَهُ السَّقِيُّ فِي آخِرِهَا فَصَاحَ الْإِوَرُ فِي وَجْهِهِ وَ طَرَدَهُنَّ النَّاسُ فَقَالَ دَعُوهُنَّ فَإِنَّهُنَّ نَوَائِحُ

But rather it was one night, or two night, and he^{asws} was hit at night. And he^{asws} had headed to the Masjid during the night in which the wretched one struck him^{asws}, at the end of it. The geese shouted (honked) in his^{asws} face and the people repelled them. He^{asws} said: 'Leave them, for they are lamenting'.

وَ مِنْهَا أَنَّهُ لَمَّا بَلَغَهُ مَا صَنَعَ بُسْرُ بْنُ أَرْطَاةَ بِالْيَمَنِ قَالَ عَ اللَّهُمَّ إِنَّ بُسْرًا بَاعَ دِينَهُ بِالدُّنْيَا فَاسْلُبْهُ عَقْلَهُ فَبَقِيَ بُسْرٌ حَتَّى اخْتَلَطَ فَأُخِذَ لَهُ سَيْفٌ مِنْ خَشَبٍ يَلْعَبُ بِهِ حَتَّى مَاتَ

And from it is that when it reached him^{asws} what Busr Bin Al-Artah had done (embezzlement) at Al-Yemen, he^{asws} said: 'O Allah^{azwj}! 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).

وَ مِنْهَا مَا اسْتَفَاضَ عَنْهُ عَ مِنْ قَوْلِهِ إِنَّكُمْ سَتُغْرَضُونَ مِنْ بَعْدِي عَلَى سَيِّئِ فُسُوقِي فَإِنْ غُرِضَ عَلَيْكُمْ الْبَرَاءَةُ مِنِّي فَلَا تَتَّبِعُوا مِنِّي وَ كَانَ كَمَا

And from these is what is explained from him^{asws}, from his^{asws} words: 'After me^{asws}, you will be presented upon reviling me^{asws}, so you can revile me^{asws}. But, if they presented to you all upon the disavowing from me^{asws}, then do not disavow from me^{asws}'. And it happened like what he^{asws} had said.

قَالَ وَ مِنْهَا قَوْلُهُ ع لَجُورِيَّةَ بْنِ مُسْهِرٍ لَتُغْتَلَّنَّ إِلَى الْعُتْلَى الرَّزِيمِ وَ لَيَقُطَعَنَّ يَدَكَ وَ رِجْلَكَ ثُمَّ لَيَصْلِبَنَّكَ ثُمَّ مَضَى دَهْرٌ حَتَّى وُلِيَ زِيَادٌ فِي أَيَّامٍ مُعَاوِيَةَ فَقَطَعَ يَدَهُ وَ رِجْلَهُ ثُمَّ صَلَبَهُ.

He (the narrator) said, 'And from it are his^{asws} 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 Muawiya. He cut off his hand and his leg, then crucified him".⁵²³

32- يج، الخرائج و الجرائح رُوِيَ عَنْ ابْنِ مَسْعُودٍ قَالَ: كُنْتُ قَاعِدًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فِي مَسْجِدِ رَسُولِ اللَّهِ ص إِذْ نَادَى رَجُلٌ مَنْ يَدُلُّنِي عَلَى مَنْ أَخَذَ مِنْهُ عِلْمًا وَ مَرَّ فَقُلْتُ يَا هَذَا هَلْ سَمِعْتَ قَوْلَ النَّبِيِّ ص أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَقَالَ نَعَمْ قُلْتُ وَ أَتَيْنَ تَذَهَّبُ وَ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ-

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ibn Masoud who said,

'I was seated in the Masjid of Rasool-Allah^{saww} when a man called out, 'Who will point me to the one who I can take knowledge from him?' I said, 'O you! Have you heard words of the Prophet^{saww}: 'I^{saww} am the city of knowledge and Ali^{asws} is its door?' He said, 'Yes'. So, where are you going and here is Ali^{asws} Bin Abu Talib^{asws}'.

فَانْصَرَفَ الرَّجُلُ وَ جِئْنَا بَيْنَ يَدَيْهِ فَقَالَ ع مَنْ أَبِي الْبِلَادِ أَنْتَ قَالَ مِنْ أَصْفَهَانَ قَالَ لَهُ أَكْتُبْ أَمْلَى عَلَيَّ بِنُ أَبِي طَالِبٍ ع- أَنَّ أَهْلَ أَصْفَهَانَ لَا يَكُونُ فِيهِمْ خَمْسُ خِصَالٍ السَّخَاوَةُ وَ الشَّجَاعَةُ وَ الْأَمَانَةُ وَ الْعِزَّةُ وَ حُبُّنَا أَهْلَ الْبَيْتِ

The man turned, and we (also) came in front of him^{asws}. He^{asws} said: 'Which city are you coming from?' He said, 'From Isfahan'. He^{asws} said: 'Write, 'Ali^{asws} Bin Abu Talib^{asws} dictates that the people of Isfahan cannot have five characteristics among them – the generosity, and the bravery, and the trustworthiness, and the self-respect, and our^{asws} love of People^{asws} of the Household'.

قَالَ زِدْنِي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ بِلِسَانِ الْأَصْفَهَانِ أَرُوتَ أَيْنَ وَسْ أَيُّ الْيَوْمِ حَسْبُكَ هَذَا.

He said, 'Increase for me, O Amir Al-Momineen^{asws}!' He^{asws} said in the language of Isfahan: 'Arout Ayn Was' – i.e. 'This suffices you for today'.

بيان كان أهل أصفهان في ذلك الزمان إلى أول استيلاء الدولة القاهرة الصفوية أدام الله بركاتهم من أشد النواصب و الحمد لله الذي جعلهم أشد الناس حبا لأهل البيت ع و أطوعهم لأمرهم و أوعاهم لعلمهم و أشدهم انتظارا لفرجهم حتى أنه لا يكاد يوجد من يتهم بالخلاف في البلد و لا في شيء من قراه القريبة أو البعيدة و ببركة ذلك تبدلت الخصال الأربع أيضا فيهم

Explanation – 'The people of Isfahan during that time first ones to take the government forcefully, the Safavids. Allah^{azwj} had Blocked their Blessings due to the severity of the hostility (towards People^{asws} of the Household), and the Praise is for Allah^{azwj} Who Made them the most intense of the people in love for People^{asws} of the Household, and their most obedient to their^{asws} instructions, and their most retaining of their^{asws} knowledge, and their most intense in awaiting for their^{asws} relief (Al-Qaim^{asws}), to the extent that one can almost not find anyone who can be accused of the opposite in the city, nor regarding anything from its nearby

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 أهل هذه البلاد نصر قائم آل محمد ص و الشهادة تحت لوائه و حشرنا معهم في الدنيا و الآخرة.

May Allah^{azwj} Grace us and rest of these cities, help of Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww}, and the martyrdom beneath his^{asws} flag, and Resurrect us with them in the world and the Hereafter”.⁵²⁴

33- يج، الخرائج و الجرائح روي أن علياً ع أتى الحسن البصري يتوضأ في ساقية فقال أسبغ طهورك يا لقي قال لقد قتلت بالأمس رجالاً كانوا يستيعون الوضوء قال و إنك لحزين عليهم قال نعم قال فأطال الله حزنك

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported that Ali^{asws} came to Al-Hassan Al-Basry (and) he was performing wud’u in a water wheel. He^{asws} said: ‘Perfect your cleansing, O youth!’ He said, ‘Only yesterday you^{asws} had killed men who were perfecting wud’u (at Al-Nahrwan)’. He^{asws} said: ‘And you are grieving upon them?’ He said, ‘Yes’. He^{asws} said: ‘May Allah^{azwj} Prolong your grief’.

قال أيوب السجستاني فما رأينا الحسن قط إلا حزينا كأنه يرجع عن دفن حميم أو خرندج ضل جماره فقلت له في ذلك فقال عمل في دعوة الرجل الصالح و لقي بالببطية شيطان

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 man^{asws}, and the youths at Nabatea are Satans^{la}’.

و كانت أمه سمته بذلك و دعته في صغره فلم يعرف ذلك أحد حتى دعاه به علي ع.

And his mother had named him with that, and called him as such during his childhood, but no one realised that until Ali^{asws} called him with it”.⁵²⁵

34- يج، الخرائج و الجرائح روى سعد بن طريف عن الأصمعي بن ثبابة قال: كان أمير المؤمنين ع إذا وقف الرجل بين يديه قال له يا فلان استعد و أعد لنفسك ما تريد فإنك تمرض في يوم كذا في شهر كذا في ساعة كذا فيكون كما قال

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported by Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘It so happened that Amir Al-Momineen^{asws}, whenever the man stood in front of him^{asws}, said to him: ‘O 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 he^{asws} had said.

⁵²⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 32

⁵²⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 33

قَالَ سَعْدٌ فَقُلْتُ هَذَا الْكَلَامَ لِأَبِي جَعْفَرٍ ع فَقَالَ قَدْ كَانَ كَذَلِكَ فَقُلْتُ لَا تُخْبِرُنَا أَنْتَ أَيْضاً فَتَسْتَعِدُّ لَهُ قَالَ هَذَا بَابٌ أَغْلَقَ فِيهِ الْجَوَابُ عَلَيَّ بْنُ الْحُسَيْنِ ع- حَتَّى يَقُومَ قَائِمُنَا.

Sa'ad said, 'I said this speech to Abu Ja'far^{asws}. He^{asws} said: 'That had happened like that'. I said, '(How come) you^{asws} are not informing us as well, so we can prepare for it?' He^{asws} said: 'This is a closed door, in it is the answer of Ali^{asws} Bin Al-Husayn^{asws}, until our^{asws} Qaim^{asws} rises'.⁵²⁶

35- يج، الخراج و الجرائع رُوِيَ أَنَّهُ لَمَّا قَعَدَ أَبُو بَكْرٍ بِالْأَمْرِ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي حَنِيفَةَ لِيَأْخُذَ زَكَاةَ أَمْوَالِهِمْ فَقَالُوا لَخَالِدٍ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَبْعَثُ كُلَّ سَنَةٍ رَجُلًا يَأْخُذُ صَدَقَاتِنَا مِنَ الْأَغْنِيَاءِ مِنْ جُمْلَتِنَا وَ يُفْرِقُهَا فِي فَقْرَانَا فَأَفْعَلْنَا أَنْتَ كَذَلِكَ

(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^{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'.

فَانْصَرَفَ خَالِدٌ إِلَى الْمَدِينَةِ فَقَالَ لِأَبِي بَكْرٍ إِنَّهُمْ مَنَعُونَا مِنَ الزَّكَاةِ فَبَعَثَ مَعَهُ عَشْرًا فَرَجَعَ خَالِدٌ وَ أَتَى بَنِي حَنِيفَةَ وَ قَتَلَ رَئِيسَهُمْ وَ أَخَذَ زَوْجَتَهُ وَ وَطَنَهَا فِي الْحَالِ وَ سَبَى نِسْوَتَهُمْ وَ رَجَعَ بِهِنَّ إِلَى الْمَدِينَةِ وَ كَانَ ذَلِكَ الرَّئِيسُ صَدِيقًا لِعُمَرَ فِي الْجَاهِلِيَّةِ

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.

فَقَالَ عُمَرُ لِأَبِي بَكْرٍ أَقْتُلْ خَالِدًا بِهِ بَعْدَ أَنْ تَجْلِدَهُ الْحَدَّ لِمَا فَعَلَ بِامْرَأَتِهِ فَقَالَ لَهُ أَبُو بَكْرٍ إِنَّ خَالِدًا نَاصِرُنَا تَعَاوَلْ وَ ادْخُلِ السَّبَايَا فِي الْمَسْجِدِ وَ فِيهِنَّ حَوَلَةٌ فَجَاءَتْ إِلَى قَبْرِ رَسُولِ اللَّهِ ص وَ التَّجَأَتْ بِهِ وَ بَكَتْ وَ قَالَتْ يَا رَسُولَ اللَّهِ أَشْكُو إِلَيْكَ أَفْعَالَ هَؤُلَاءِ الْقَوْمِ سَبَوْنَا مِنْ غَيْرِ ذَنْبٍ وَ نَحْنُ مُسْلِمُونَ

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^{saww} and sought refuge with it, and she cried and said, 'O Rasool-Allah^{saww}! I complain to you^{saww}. Deal with these people who have captured us from without a sin and we are Muslims'.

ثُمَّ قَالَتْ أَيُّهَا النَّاسُ لِمَ سَبَيْتُمُونَا وَ نَحْنُ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص فَقَالَ أَبُو بَكْرٍ مَنَعْتُمُ الزَّكَاةَ فَقَالَتْ الْأَمْرُ لَيْسَ عَلَيَّ مَا زَعَمْتَ إِنَّمَا كَانَ كَذًا وَ كَذًا وَ هَبِ الرِّجَالَ مَنَعُوكُمُ فَمَا بَالُ النِّسْوَانِ الْمُسْلِمَاتِ يُسَبِّحْنَ

Then she said, 'O you people! Why have you captured us, and we are testifying that there is no god except Allah^{azwj}, and Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}?'. Abu Bakr said, 'You refused the Zakaat'. She said, 'The matter isn't upon what you are claiming. But rather it was

⁵²⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 34

such and such, and suppose the men have prevented you, so what is the matter of the womenfolk of the Muslims being made captives?’

وَ اخْتَارَ كُلُّ رَجُلٍ مِنْهُمْ وَاحِدَةً مِنَ السَّبَايَا وَ جَاءَ طَلْحَةُ وَ خَالِدُ بْنُ عَنَّانٍ وَ رَمَيَا بِقَوْبَيْنِ إِلَى خَوْلَةَ فَأَرَادَا كُلُّ وَاحِدٍ مِنْهُمَا أَنْ يَأْخُذَهَا مِنَ السَّبْيِ فَقَالَتْ لَا يَكُونُ هَذَا أَبَدًا وَ لَا يَمْلِكُنِي إِلَّا مَنْ خَبَّرَنِي بِالْكَلامِ الَّذِي قُلْتُهُ سَاعَةَ وُلْدَتِ

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’.

قَالَ أَبُو بَكْرٍ قَدْ فَرَعْتَ مِنَ الْقَوْمِ وَ كَانَتْ لَمْ تَرَ مِثْلَ ذَلِكَ قَبْلَهُ فَتَكَلَّمَ بِمَا لَا تَحْصِيْلَ لَهُ فَقَالَتْ وَ اللَّهُ إِنِّي صَادِقَةٌ

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 Allah^{azwj}! I speak the truth’.

إِذْ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ فَوَقَفَ وَ نَظَرَ إِلَيْهِمْ وَ إِلَيْهَا وَ قَالَ عَ اصْبِرُوا حَتَّى أَسْأَلَهَا عَنْ خَالِهَا ثُمَّ نَادَاهَا يَا خَوْلَةُ اسْمِعِي الْكَلَامَ

Then Ali^{asws} Bin Abu Talib^{asws} came and paused, and looked at them, and to her, and he^{asws} said: ‘Be patient until I^{asws} ask her about her state’. Then he^{asws} called at her: ‘O Khowlah, listen to my^{asws} talk!’

ثُمَّ قَالَ لَمَّا كَانَتْ أُمُّكَ حَامِلًا بِكَ وَ ضَرَبَهَا الطَّلُقُ وَ اشْتَدَّ بِهَا الْأَمْرُ نَادَتْ اللَّهُمَّ سَلِّمْنِي مِنْ هَذَا الْمُؤْلُودِ فَسَبَقَتْ تِلْكَ الدَّعْوَةَ بِالنَّجَاةِ فَلَمَّا وَضَعَتْكَ نَادَيْتِ مِنْ تَحْتِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَ عَمَّا قَلِيلٍ سَيَمْلِكُنِي سَيِّدٌ سَيَكُونُ لَهُ مِنِّي وَلَدٌ

Then he^{asws} said: ‘When your mother was pregnant with you and the pangs struck her, and the matter became severe with her, she called out, ‘O Allah^{azwj}! 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 Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}. After a little while, a chief will be owning me, a son will happen to be for him, from me’.

فَكَتَبَتْ أُمُّكَ ذَلِكَ الْكَلَامَ فِي لَوْحٍ نَحَاسٍ فَدَفَنْتُهُ فِي الْمَوْضِعِ الَّذِي سَقَطَ فِيهِ فَلَمَّا كَانَتْ فِي اللَّيْلَةِ الَّتِي قُبِضَتْ أُمُّكَ فِيهَا وَصَّتْ إِلَيْكَ بِذَلِكَ فَلَمَّا كَانَ فِي وَقْتِ سَبْيِكُمْ لَمْ يَكُنْ لَكَ هِمَّةٌ إِلَّا أَخَذَ ذَلِكَ اللَّوْحَ فَأَخَذْتِيهِ وَ شَدَّدْتِيهِ عَلَى عَضْدِكَ الْأَيْمَنِ هَاتِي اللَّوْحَ فَأَنَا صَاحِبُ ذَلِكَ اللَّوْحِ وَ أَنَا أَمِيرُ الْمُؤْمِنِينَ وَ أَنَا أَبُو ذَلِكَ الْعَلَامِ الْمَيْمُونِ وَ اسْمُهُ مُحَمَّدٌ

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 me^{asws} the tablet, for I^{asws} am the owner of that tabled, and I^{asws} am Emir of the Momineen, and I^{asws} am the father^{asws} of that auspicious son, and his son is Muhammad’.

قَالَ فَرَأَيْنَاهَا وَ قَدْ اسْتَقْبَلَتِ الْقَبْلَةَ وَ قَالَتْ اللَّهُمَّ أَنْتَ الْمُتَفَضِّلُ الْمَنَّانُ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ لَمْ تُعْطِهَا لِأَحَدٍ إِلَّا وَ أَتَمَمْتَهَا عَلَيَّ اللَّهُمَّ بِصَاحِبِ هَذِهِ الثَّرْتَةِ وَ النَّاطِقِ الْمُنْبِيِّ بِمَا هُوَ كَائِنٌ إِلَّا أَتَمَمْتَ فَضْلَكَ عَلَيَّ

He (the narrator) said, 'We saw her, and she was facing the Qiblah, and she said, 'O Allah^{azwj}! You^{azwj} are the Gracious, the Bestower! Grant me the opportunity to thank for Your^{azwj} Favour which You^{azwj} have Favoured upon me, and did not Give it to anyone, except and I completed upon it. O Allah^{azwj}! By the occupant of this soil, and the speaker, the informant with what is to happen, Complete Your^{azwj} Grace upon me!'

ثُمَّ أَخْرَجَتْ اللَّوْحَ وَ رَمَتْ بِهِ إِلَيْهِ فَأَخَذَهُ أَبُو بَكْرٍ وَ قَرَأَهُ عُمَانُ فَإِنَّهُ كَانَ أَجْوَدَ الْقَوْمِ قِرَاءَةً وَ مَا أَزْدَادَ مَا فِي اللَّوْحِ عَلَى مَا قَالَ عَلِيٌّ ع وَ لَا نَقَصَ فَقَالَ أَبُو بَكْرٍ لَحْظَهَا يَا أَبَا الْحَسَنِ

Then she brought out the tablet and threw it towards him^{asws}. 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 Ali^{asws} had said, nor any less. Abu Bakr said, 'Take her, O Abu Al-Hassan^{asws}!'

فَبَعَثَ بِهَا عَلِيٌّ ع إِلَى بَيْتِ أَسْمَاءِ بِنْتِ عُمَيْسٍ فَلَمَّا دَخَلَ أَخُوهَا تَزَوَّجَ بِهَا وَ عَلِقَ بِمُحَمَّدٍ وَ وَلَدَتْهُ.

Ali^{asws} sent her to the house of Asma Bint Umeys. When her brother entered, he got her married her to him^{asws}, and she got pregnant with Muhammad, and gave birth to him".⁵²⁷

36- يج، الخرائج و الجرائع رُوِيَ أَنَّ الصَّخَابَةَ قَالُوا يَوْمًا لَيْسَ مِنْ حُرُوفِ الْمُعْجَمِ حَرْفٌ أَكْثَرَ دَوْرَانًا فِي الْكَلَامِ مِنَ الْأَلِفِ

(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 أَمِيرُ الْمُؤْمِنِينَ ع وَ خَطَبَ حُطْبَةً عَلَى الْبَيْهَةِ طَوِيلَةً تَشْتَمِلُ عَلَى الثَّنَاءِ عَلَى اللَّهِ تَعَالَى وَ الصَّلَاةِ عَلَى نَبِيِّهِ مُحَمَّدٍ وَ آلِهِ- وَ فِيهَا الْوَعْدُ وَ الْوَعْدُ وَ وَصَفُ الْجَنَّةِ وَ النَّارِ وَ الْمَوَاعِظُ وَ الزَّوَاجِرُ وَ النَّصِيحَةُ لِلْخَلْقِ وَ غَيْرِ ذَلِكَ وَ لَيْسَ فِيهَا أَلِفٌ وَ هِيَ مَعْرُوفَةٌ.

Amir Al-Momineen^{asws} got up and addressed a long sermon spontaneously inclusive upon the Praise upon Allah^{azwj} the Exalted, and the Salawaat upon His^{azwj} Prophet^{saww} Muhammad^{saww} and his^{saww} Progeny^{asws}, 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

37- قب، المناقب لابن شهر آشوب فِي حَدِيثٍ ثَابِتٍ بِنِ الْأَفْلَحِ قَالَ: ضَلَّكَ لِي فَرَسٌ نِصْفَ اللَّيْلِ فَأَتَيْتُ بَابَ أَمِيرِ الْمُؤْمِنِينَ ع فَلَمَّا وَصَلْتُ الْبَابَ خَرَجَ إِلَيَّ قَنْبَرٌ وَ قَالَ لِي يَا ابْنَ الْأَفْلَحِ الْحَقُّ فَرَسَكَ فَخُذْهُ مِنْ عَوْفِ بْنِ طَلْحَةَ السَّعْدِيِّ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub in a Hadeeth of Sabit Bin Al Aflaj who said,

⁵²⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 35

⁵²⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 36

'I lost a horse of mine in the middle of the night, so I went to the door of Amir Al-Momineen^{asws}. When I arrived at the door, Qanbar came out to me and said, 'O Ibn Al-Aflaj! Join with your horse! Take it from Awf Bin Talha Al-Sa'ady'.⁵²⁹

عَرِيبُ الْحَدِيثِ وَ الْفَائِقِ إِنَّ عَلِيّاً ع قَالَ: أَكْثَرُوا الطَّوَافَ بِهَذَا الْبَيْتِ فَكَأَنِّي بِرَجُلٍ مِنَ الْحَبَشَةِ أَصْلَعَ أَصَمَّعَ جَالِسٌ عَلَيْهِ وَ هُوَ يَهْدِمُ.

(The books) 'Ghareeb Al Hadeeth', and 'Al Fa'iq' –

'Ali^{asws} said: 'Frequent (performance of) the Tawaaf. It is as if I^{asws} am with a man from Ethiopia, bald, deaf, seated upon it and he is demolishing'.⁵³⁰

صَاحِبُ الْحِلْيَةِ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ سَمِعْتُ عَلِيّاً ع يَقُولُ ع حُجُّوا قَبْلَ أَنْ لَا تَحُجُّوا فَكَأَنِّي أَنْظُرُ إِلَى حَبَشِيٍّ أَصَمَّعَ أَقْرَعَ يَدُهُ مَعُولٌ يَهْدِمُهَا حَجَرًا حَجَرًا.

Author of (the book) 'Al Hilyah', from Al Haris Bin Suweyd who said,

'I heard Ali^{asws} saying: 'Perform Hajj before you can no longer perform Hajj! It is as if I^{asws} am looking at a deaf Ethiopian, knocking the shovel by his hand, demolishing it stone by stone'.⁵³¹

النَّضْرُ بْنُ شُمَيْلٍ عَنْ عَوْفٍ عَنْ مَرْوَانَ الْأَصْفَرِ قَالَ: قَدِمَ رَاكِبٌ مِنَ الشَّامِ وَ عَلِيٌّ ع بِالْكُوفَةِ فَتَعَى مُعَاوِيَةَ فَأَدْخَلَ عَلَى عَلِيٍّ ع فَقَالَ لَهُ عَلِيٌّ ع أَنْتَ شَهِدْتَ مَوْتَهُ قَالَ نَعَمْ وَ حَقُّوْتُ عَلَيْهِ قَالَ إِنَّهُ كَاذِبٌ

Al Nazar Bin Shumeyl, from Awf, from Marwan Al Asfar who said,

'A rider arrived from Syria and Ali^{asws} was at Al-Kufa. He gave the news of death of Muawiya. He entered to see Ali^{asws}. Ali^{asws} said to him: 'Did you witness his death?' He said, 'Yes, and placed the soil upon him'. He^{asws} said: 'You are lying'.

قِيلَ وَ مَا يُدْرِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّهُ كَاذِبٌ قَالَ إِنَّهُ لَا يَمُوتُ حَتَّى يَعْمَلَ كَذَا وَ كَذَا أَعْمَالًا [أَعْمَالًا] عَمَلَهَا فِي سُلْطَانِهِ فَقِيلَ لَهُ فَلِمَ تُقَاتِلُهُ وَ أَنْتَ تَعْلَمُ هَذَا قَالَ لِلْحَقِّ.

It was said, 'And what makes you^{asws} know, O Amir Al-Momineen^{asws}, that he is lying?' He^{asws} said: 'He will not be dying until he does such and such, done by the office bearers in his authority'. It was said to him^{asws}, 'Why are you^{asws} fighting him, and you^{asws} know this?' He^{asws} said: 'For the argument'.⁵³²

38- قب، المناقب لابن شهر آشوب المُخَاضِرَاتِ عَنِ الرَّاعِبِ أَنَّهُ قَالَ ع لَا يَمُوتُ ابْنُ هِنْدٍ حَتَّى يُعَلِّقَ الصَّلِيبَ فِي عُنُقِهِ.

(The book) 'Al Manaqib of Ibn Shehr Ashub – The lectured from Al Raghib,

⁵²⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 37 a

⁵³⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 37 b

⁵³¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 37 c

⁵³² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 37 d

‘Ali^{asws} said: ‘The son of Hind (Muawiya) will not be dying until he hangs a crucifix in his (Muawiya’s) neck’.⁵³³

وَقَدْ رَوَاهُ الْأَخْنَفُ بْنُ قَيْسٍ وَ ابْنُ شِهَابٍ الزُّهْرِيُّ وَ الْأَعْنَمُ الْكُوفِيُّ وَ أَبُو حَيَّانَ التَّوْحِيدِيُّ وَ أَبُو الثَّلَاجِ فِي جَمَاعَةٍ فَكَانَ كَمَا قَالَ ع.

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^{asws} had said’.⁵³⁴

عَمَّارٌ وَ ابْنُ عَبَّاسٍ أَنَّهُ لَمَّا صَعِدَ عَلِيٌّ ع الْمِنْبَرِ قَالَ لَنَا قَوْمُوا فَتَحَلَّلُوا الصُّفُوفَ وَ نَادُوا هَلْ مِنْ مَكَارِهِ [كَارِهِ] فَتَصَارَحَ النَّاسُ مِنْ كُلِّ جَانِبٍ اللَّهُمَّ قَدْ رَضِينَا وَ أَسْلَمْنَا وَ أَطَعْنَا رَسُولَكَ وَ ابْنَ عَمِّهِ

Ammar^{ra} and Ibn Abbas,

‘When Ali^{asws} ascended the pulpit, he^{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^{azwj}! We are pleased and submit and are obedient to Your^{azwj} and son^{asws} of his^{saww} uncle^{as}’.

فَقَالَ يَا عَمَّارُ ثُمَّ إِلَى بَيْتِ الْمَالِ فَأَعْطَى النَّاسَ ثَلَاثَةَ دِينَارٍ لِكُلِّ إِنْسَانٍ وَ ادْفَعْ لِي ثَلَاثَةَ دِينَارٍ فَمَضَى عَمَّارٌ وَ أَبُو الْهَيْثَمِ مَعَ جَمَاعَةٍ مِنَ الْمُسْلِمِينَ إِلَى بَيْتِ الْمَالِ وَ مَضَى أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مَسْجِدِ قُبَا يُصَلِّي فِيهِ فَوَجَدُوا فِيهِ ثَلَاثَ مِائَةِ أَلْفٍ دِينَارٍ وَ وَجَدُوا النَّاسَ مِائَةَ أَلْفٍ

He^{asws} said: ‘O Ammar^{ra}! Arise to go to the public treasure and give the people three Dinars to each person, and hand over three Dinars to me^{asws}’. Ammar^{ra} and Abu Al-Haysam went with a group of the Muslims to the public treasury, and Amir Al-Momineen^{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 عَمَّارُ جَاءَ وَاللَّهِ الْحَقُّ مِنْ رَبِّكُمْ وَ اللَّهُ مَا عَلِمَ بِالْمَالِ وَ لَا بِالنَّاسِ وَ إِنَّ هَذِهِ الْآيَةُ وَجَبَتْ عَلَيْكُمْ بِهَا طَاعَةُ هَذَا الرَّجُلِ فَأَتَى طَلْحَةَ وَ الزُّبَيْرَ وَ عَقِيلَ أَنْ يَقْبَلُوهَا الْقِصَّةَ.

Ammar^{ra} said, ‘By Allah^{azwj}! The truth has come from your Lord^{azwj}. By Allah^{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^{asws}’. But Talha and Al-Zubeyr and Aqeel refused to accept it’ – the story’.⁵³⁵

الْأَصْبَغُ قَالَ: صَلَّيْنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع الْعِدَّةَ فَإِذَا رَجُلٌ عَلَيْهِ ثِيَابُ السَّفَرِ قَدْ أَقْبَلَ فَقَالَ مَنْ أَنْ قَالَ مِنَ الشَّامِ قَالَ مَا أَقْدَمَكَ قَالَ لِي حَاجَةٌ قَالَ أَخْبِرْنِي وَ إِلَّا أَخْبَرْتُكَ بِقَضِيَّتِكَ قَالَ أَخْبِرْنِي بِمَا يَا أَمِيرَ الْمُؤْمِنِينَ-

Al-Asbagh said, ‘We prayed the morning Salat with Amir Al-Momineen^{asws}, and there was a man having travel clothes upon him who had come. He^{asws} said: ‘From where?’ He said, ‘From Syria’. He^{asws} said: ‘What made you come?’ He said, ‘There is a need for me’. He^{asws} said: ‘Will

⁵³³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 38 a

⁵³⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 38 b

⁵³⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 38 c

you inform me^{asws} or else I^{asws} can inform you^{asws} with your story'. He said, 'Inform me with it, O Amir Al-Momineen^{asws}!'

قَالَ نَادَى مُعَاوِيَةَ يَوْمَ كَذَا وَكَذَا مِنْ شَهْرِ كَذَا وَكَذَا مِنْ سَنَةِ كَذَا مَنْ يَقْتُلُ عَلِيًّا فَلَهُ عَشْرَةُ آلَافٍ دِينَارٍ فَوَثَبَ فُلَانٌ وَ قَالَ أَنَا قَالَ أَنْتَ فَلَمَّا انْصَرَفَ إِلَى مَنْزِلِهِ نَدِمَ وَ قَالَ أَسِيرُ إِلَى ابْنِ عَمِّ رَسُولِ اللَّهِ ص وَ أَبِي وَلَدَيْهِ فَأَقْتُلُهُ

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}?'

ثُمَّ نَادَى مُنَادِيهِ الْيَوْمَ الثَّانِي مَنْ يَقْتُلُ عَلِيًّا فَلَهُ عَشْرُونَ آلْفَ دِينَارٍ فَوَثَبَ آخَرُ فَقَالَ أَنَا فَقَالَ أَنْتَ ثُمَّ إِنَّهُ نَدِمَ وَ اسْتَقَالَ مُعَاوِيَةَ فَأَقَالَهُ ثُمَّ نَادَى مُنَادِيهِ الْيَوْمَ الثَّالِثَ مَنْ يَقْتُلُ عَلِيًّا فَلَهُ ثَلَاثُونَ آلْفَ دِينَارٍ فَوَثَبَتْ أَنْتَ وَ أَنْتَ رَجُلٌ مِنْ جَمِيرٍ

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.

قَالَ صَدَقْتَ قَالَ فَمَا زَأْبِكَ تَمْضِي إِلَى مَا أُمِرْتُ بِهِ أَوْ مَاذَا قَالَ لَا وَ لَكِنْ أَنْصَرَفُ قَالَ يَا قَنْبَرُ أَصْلَحَ لَهُ رَاحِلَتُهُ وَ هَبِي لَهُ زَادَهُ وَ أَعْطِهِ نَفَقَتَهُ.

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'.⁵³⁶

و رُوِيَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع فِي حَبَرٍ أَنَّ الْأَشْعَثَ بْنَ الْقَيْسِ الْكِنْدِيِّ بَنَى فِي دَارِهِ مِدْنَةً فَكَانَ يَرْقَى إِلَيْهَا إِذَا سَمِعَ الْأَذَانَ فِي أَوْقَاتِ الصَّلَاةِ فِي مَسْجِدِ جَامِعِ الْكُوفَةِ فَيَصِيحُ مِنْ أَعْلَى مِدْنَتِهِ يَا رَجُلُ إِنَّكَ لَكَذَّابٌ سَاحِرٌ وَ كَانَ أَبِي يُسَمِّيهِ عُنُقَ النَّارِ وَ فِي رِوَايَةٍ غُرِفَ النَّارِ

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'.

فَيَسْأَلُ عَنْ ذَلِكَ فَقَالَ إِنَّ الْأَشْعَثَ إِذَا حَضَرَتْهُ الْوَفَاةُ دَخَلَ عَلَيْهِ عُنُقُ مِنَ النَّارِ مَمْدُودَةٌ مِنَ السَّمَاءِ فَتُحْرِقُهُ فَلَا يُدْفَنُ إِلَّا وَ هُوَ فَحْمَةٌ سَوْدَاءُ

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'.

فَلَمَّا تَوَوَّجَ نَظَرَ سَائِرَ مَنْ حَضَرَ إِلَى النَّارِ وَ قَدْ دَخَلَتْ عَلَيْهِ كَالْعُنُقِ الْمَمْدُودِ حَتَّى أَحْرَقَتْهُ وَ هُوَ يَصِيحُ وَ يَدْعُو بِالْوَيْلِ وَ التَّبَوُّرِ.

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”.⁵³⁷

39- قب، المناقب لابن شهر آشوب ابن بطّة في الإبانة و أبو داود في السنن عن أبي مخلد في خبر أنّه قال ع في الخوارج مخاطباً لأصحابه و الله لا يقتل منكم عشرة و ينقل منهم عشرة و في رواية و لا ينقل منهم عشرة و لا يهلك منّا عشرة

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ibn Battah in (the book) ‘Al Ibanah’, and Abu Dawood in ‘Al Sunan’, from Abu Makhlad in a Hadeeth,

‘He^{asws} said to his^{asws} companions regarding the Kharijites: ‘By Allah^{azwj}! 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)’.

فَقُتِلَ مِنْ أَصْحَابِهِ تِسْعَةٌ وَ انْقَلَتْ مِنْهُمْ تِسْعَةُ اثْنَانِ إِلَى سِجِسْتَانَ وَ اثْنَانِ إِلَى عُمَانَ وَ اثْنَانِ إِلَى بِلَادِ الْجَزِيرَةِ وَ اثْنَانِ إِلَى الْيَمَنِ وَ وَاحِدٌ إِلَى تَلِّ مَوْزَنٍ وَ الْخَوَارِجُ فِي هَذِهِ الْمَوَاضِعِ مِنْهُمْ.

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

وَ قَالَ الْأَعْنَمُ الْمُقْتُولُونَ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع رُوَيْبَةُ بْنُ وَبَرٍ الْعَجَلِيُّ وَ سَعْدُ بْنُ خَالِدٍ السَّبْعِيُّ وَ عَبْدُ اللَّهِ بْنُ حَمَادٍ الْأَرْحَبِيُّ وَ الْقَيْصُ بْنُ خَلِيلٍ الْأَزْدِيُّ وَ كَيْسُومُ بْنُ سَلَمَةَ الْجَهَنِّيُّ وَ عُبَيْدُ بْنُ عُبَيْدٍ الْخَوْلَانِيُّ وَ جُمَيْعُ بْنُ حَسَمٍ الْكِنْدِيُّ وَ صَبُّ بْنُ عَاصِمٍ الْأَسَدِيُّ.

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 Khaleel Al Azdy, and Kaysoum Bin Salamah Al Juhnny, and Ubeyd Bin Ubeyd Al Khalany, and Jumie Bin Hasham Al Kindy, and Zabb Bin Aasim Al Asady’.⁵³⁹

قَالَ أَبُو الْخَوَارِجِ الْكَاتِبُ حَدَّثَنَا عَلِيُّ بْنُ عُثْمَانَ قَالَ حَدَّثَنِي الْمُظَفَّرُ بْنُ الْحَسَنِ الْوَاسِطِيُّ السَّلَالُ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ ذَكَرْدَانَ وَ كَانَ ابْنُ ثَلَاثِيئَةٍ وَ خَمْسٍ وَ عَشْرِينَ سَنَةً قَالَ: رَأَيْتُ عَلِيًّا ع فِي النَّوْمِ وَ أَنَا فِي بَلَدِي فَخَرَجْتُ إِلَيْهِ إِلَى الْمَدِينَةِ فَأَسْلَمْتُ عَلَى يَدِهِ وَ سَمَّيَنِي الْحَسَنَ وَ سَمِعْتُ مِنْهُ أَحَادِيثَ كَثِيرَةً وَ شَهِدْتُ مَعَهُ مَشَاهِدَهُ كُلَّهَا

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} to Al-Medina and became a Muslim upon his^{asws} 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.

⁵³⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 38 e

⁵³⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 a

⁵³⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 b

فَقُلْتُ لَهُ يَوْمًا مِنَ الْأَيَّامِ يَا أَمِيرَ الْمُؤْمِنِينَ ادْعُ اللَّهَ لِي فَقَالَ يَا فَارِسِي إِنَّكَ سَتَعْمُرُ وَ تُحْمَلُ إِلَى مَدِينَةٍ يُبْنِيهَا رَجُلٌ مِنْ بَنِي عَمِّي الْعَبَّاسِ تُسَمَّى فِي ذَلِكَ الزَّمَانِ بَغْدَادَ وَ لَا تَصِلُ إِلَيْهَا تَمُوتُ بِمَوْضِعٍ يُقَالُ لَهُ الْمَدَائِنُ فَكَانَ كَمَا قَالَ عَ لَيْلَةً دَخَلَ الْمَدَائِنُ مَاتَ.

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} had said. One the night he entered Al-Madain, he died".⁵⁴⁰

مُسْعِدَةُ بْنُ الْبَيْسَعِ عَنِ الصَّادِقِ ع فِي خَيْرٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع مَرَّ بِأَرْضِ بَغْدَادَ قَالَ مَا تُدْعَى هَذِهِ الْأَرْضُ قَالُوا بَغْدَادَ قَالَ نَعَمْ بُنِيَ هَاهُنَا مَدِينَةٌ وَ ذَكَرَ وَصَفَهَا وَ يُقَالُ إِنَّهُ وَقَعَ مِنْ يَدِهِ سَوْطٌ فَسَأَلَ عَنْ أَرْضِهَا فَقَالُوا بَغْدَادُ فَأَخْبَرَ أَنَّهُ يُبْنَى ثُمَّ مَسَجِدُ يُقَالُ لَهُ مَسْجِدُ السَّوْطِ.

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".⁵⁴¹

زَادَانُ عَنْ سَلْمَانَ الْفَارِسِيِّ فِي خَيْرٍ طَوِيلٍ أَنَّ جَائِلِيًّا جَاءَ فِي نَفَرٍ مِنَ النَّصَارَى إِلَى أَبِي بَكْرٍ وَ سَأَلَهُ مَسَائِلَ عَجَزَ عَنْهَا أَبُو بَكْرٍ فَقَالَ عُمَرُ كُفَّ أَيْهَا النَّصْرَانِي عَنْ هَذَا الْعَنْتِ وَ إِلَّا أَجَحْنَا دَمَكَ

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!'

فَقَالَ الْجَائِلِيُّ يَا هَذَا اغْدِلْ عَلَيَّ مَنْ جَاءَ مُسْتَشِيرًا طَالِبًا دُلُونِي عَلَى مَنْ أَسْأَلُهُ عَمَّا أَسْأَلُ إِلَيْهِ فَجَاءَ عَلِيٌّ ع وَ اسْتَسْأَلَهُ فَقَالَ النَّصْرَانِي أَسْأَلُكَ عَمَّا سَأَلْتُ عَنْهُ هَذَا الشَّيْخُ خَيْرِي أَمْ مُؤْمِنٌ أَنْتَ عِنْدَ اللَّهِ أَمْ عِنْدَ نَفْسِكَ

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?'

فَقَالَ ع أَنَا مُؤْمِنٌ عِنْدَ اللَّهِ كَمَا أَنَا مُؤْمِنٌ فِي عَقِيدَتِي

He^{asws} said: 'I^{asws} am a believer in the Presence of Allah^{azwj}, like I^{asws} am a believer in my^{asws} beliefs'.

⁵⁴⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 c

⁵⁴¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 d

قَالَ خَبِّرْنِي عَنْ مَنْزِلَتِكَ فِي الْجَنَّةِ مَا هِيَ

He said, 'Inform me about your^{asws} status in the Paradise, what is it?'

قَالَ مَنْزِلَتِي مَعَ النَّبِيِّ الْأُمِّيِّ فِي الْفِرْدَوْسِ الْأَعْلَى لَا أَزَنَابُ بِذَلِكَ وَلَا أَشْكُ فِي الْوَعْدِ بِهِ مِنْ رَبِّي

He^{asws} said: 'My^{asws} status is with the Ummayy Prophet^{saww} in the lofty Al-Firdows. I^{asws} have no suspicious with that nor do I doubt in the promised from my^{asws} Lord^{azwj} with me^{asws}'.

قَالَ فِيمَاذَا عَرَفْتَ الْوَعْدَ لَكَ بِالْمَنْزِلَةِ الَّتِي ذَكَرْتَهَا

He said, 'Due to what do you^{asws} recognise the promise to you^{asws} being with the status which you^{asws} are mentioning?'

قَالَ بِالْكِتَابِ الْمُنَزَّلِ وَصِدْقِ النَّبِيِّ الْمُرْسَلِ

He^{asws} said: 'With the Revealed Book and truthfulness of the Messenger Prophet^{saww}'.

قَالَ فِيمَا عَرَفْتَ صِدْقَ نَبِيِّكَ

He said, 'Due to what do you^{asws} recognise the truthfulness of your^{asws} Prophet^{saww}?'

قَالَ بِالْآيَاتِ الْبَاهِرَاتِ وَالْمُعْجَزَاتِ الْبَيِّنَاتِ

He^{asws} said: 'By the dazzling Signs and the miracles, the proofs'.

قَالَ فَخَبِّرْنِي عَنِ اللَّهِ تَعَالَى أَيْنَ هُوَ

He said, 'Inform me about Allah^{azwj} the Exalted, where is He^{azwj}?'

قَالَ إِنَّ اللَّهَ تَعَالَى يَجِلُّ عَنِ الْإِنِّ وَيَتَعَالَى عَنِ الْمَكَانِ كَانَ فِيمَا لَمْ يَزَلْ وَلَا مَكَانَ وَهُوَ الْيَوْمَ كَذَلِكَ وَلَمْ يَتَغَيَّرْ مِنْ خَالٍ إِلَى خَالٍ

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'.

قَالَ فَخَبِّرْنِي عَنْهُ تَعَالَى أَمْ تُدْرِكُ بِالْحَوَاسِّ فَيْسَلِكُ الْمُسْتَرْشِدُ فِي طَلَبِهِ الْحَوَاسَّ أَمْ كَيْفَ طَرِيقُ الْمَعْرِفَةِ بِهِ إِنْ لَمْ يَكُنِ الْأَمْرُ كَذَلِكَ

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?'

قَالَ تَعَالَى الْمَلِكُ الْجَبَّارُ أَنْ يُوصَفَ بِعَقْدَارٍ أَوْ تُدْرِكُهُ الْحَوَاسُّ أَوْ يُقَاسَ بِالنَّاسِ وَالطَّرِيقُ إِلَى مَعْرِفَتِهِ صَنَائِعُهُ الْبَاهِرَةُ لِلْعُقُولِ الدَّالَّةُ لِدَوِيِّ الْإِعْتِبَارِ بِمَا هُوَ مِنْهَا مَشْهُورٌ وَمَعْقُولٌ

He^{asws} said: 'The King, the Subduer is too Exalted to be described by any measurement, or for the senses to realise Him^{azwj}, or to be compared with the people, and the path to recognising Him^{azwj} is His^{azwj} Making, the dazzling to the intellects, the evidence for the one with the consideration with what He^{azwj} is well-known from these and understood'.

قَالَ فَخَبِّرْنِي عَمَّا قَالَ يُبَيِّنُكُمْ فِي الْمَسِيحِ إِنَّهُ خُلِقَ

He said, 'Inform me about what your^{asws} Prophet^{saww} has said regarding the Messiah^{as}. Is he^{asws} a Created being?'

فَقَالَ أُثْبِتَ لَهُ الْخَلْقُ بِاللَّذِيرِ الَّذِي لَزِمَهُ وَ التَّصَوُّيرِ وَ التَّعْيِيرِ مِنْ خَالٍ إِلَى خَالٍ وَ الرِّيَادَةِ الَّتِي لَمْ يَنْفَكْ مِنْهَا وَ التَّقْصَانِ وَ لَمْ أَنْفِ عَنْهُ النُّبُوَّةَ وَ لَا أَخْرَجَتْهُ مِنَ الْعِصْمَةِ وَ الْكَمَالِ وَ التَّائِيدِ

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 فِيمَا بَنَتْ أَهْلُ الْعَالَمِ مِنَ الرَّعِيَّةِ النَّاقِصَةِ عَنْكَ قَالَ بِمَا أَخْبَرْتُكَ بِهِ مِنْ عِلْمِي بِمَا كَانَ وَ مَا يَكُونُ

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 I^{asws} am informing you with, from my^{asws} knowledge of what has happened and what will be happening'.

قَالَ فَهَلُمَّ شَيْئاً مِنْ ذَلِكَ أَتَحَقِّقْ بِهِ دَعْوَاكَ

He said, 'So, is there anything from that your^{asws} claim can be verified with?'

قَالَ عَ خَرَجْتَ أَهْلُهَا النَّصْرَانِيُّ مِنْ مُسْتَقَرِّكَ مُسْتَنْكَراً لِمَنْ قَصَدَتْ بِسْؤَالِكَ لَهُ مُضْمِراً خِلَافَ مَا أَظْهَرْتَ مِنَ الطَّلَبِ وَ الْإِسْتِزَادِ فَأُثِرَتْ فِي مَمَامِكَ مَقَامِي وَ خُدَّتْ فِيهِ بِكَلَامِي وَ خُدِرَتْ فِيهِ مِنْ خِلَافِي وَ أُمِرْتُ فِيهِ بِإِتْيَاعِي

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 صَدَقْتُ وَ اللَّهُ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ وَ أَحَقُّ النَّاسِ بِمَقَامِهِ وَ أَسْلَمَ الَّذِينَ كَانُوا مَعَهُ

He said, 'You^{asws} speak the truth, by Allah^{azwj}! And I hereby testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and you^{asws} are successor^{asws} of Rasool-Allah^{saww} and most rightful of the people with his^{asws} position'. And the ones who were with him became Muslims''⁵⁴²

⁵⁴² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 e

فَقَالَ عُمَرُ الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ أَتَيْهَا الرَّجُلُ غَيْرَ أَنَّهُ يَجِبُ أَنْ تَعْلَمَ أَنَّ عِلْمَ النَّبُوءِ فِي أَهْلِ بَيْتِ صَاحِبِهَا وَ الْأَمْرُ مِنْ بَعْدِهِ لِمَنْ خَاطَبْتَهُ أَوَّلًا بِرِضَا الْأُمَّةِ

Umar said, 'The Praise is for Allah^{azwj} Who Guided you, O man, besides, it is obligatory that you should know that the knowledge of Prophet-hood in among People^{asws} of the Household, its Master^{asws}, while the command from after him^{saww} is for the one who addressed it first by the agreement of the community'.

قَالَ قَدْ عَرَفْتُ مَا قُلْتَ وَ أَنَا عَلَى يَقِينٍ مِنْ أَمْرِي.

He said, 'I understand what you are saying, and I am upon certainty from my matter'⁵⁴³

الْأَصْبَغُ بْنُ نُبَاتَةَ قَالَ: أَتَى رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ إِنِّي أُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ

Al Asbagh Bin Nubata who said,

'A man came to Amir Al-Momineen^{asws} and said, 'I love you^{asws} in the secret like what I love you in public'.

قَالَ فَتَنَكَّتْ أَمِيرُ الْمُؤْمِنِينَ ع بِعُودٍ كَانَ فِي يَدِهِ فِي الْأَرْضِ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ كَذَبْتَ وَ اللَّهُ

He (Asbagh) said, 'Amir Al-Momineen^{asws} tapped in the ground with a stick which was in his^{asws} hand, for a while. Then he^{asws} raised his^{asws} hand and said, 'By Allah^{azwj}! You are lying'.

ثُمَّ أَتَاهُ رَجُلٌ آخَرُ فَقَالَ إِنِّي أُحِبُّكَ فَتَنَكَّتْ بِعُودٍ فِي الْأَرْضِ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ صَدَقْتَ إِنَّ طِبْنَتَنَا طِبْنَةً مَرْخُومَةً أَخَذَ اللَّهُ مِيثَاقَهَا يَوْمَ أَخَذَ الْمِيثَاقَ فَلَا يَشِيدُ مِنْهَا شَادٌّ وَ لَا يَدْخُلُ فِيهَا دَاخِلٌ إِلَى يَوْمِ الْقِيَامَةِ.

Then another man came and said, 'I love you^{asws}!' He^{asws} tapped with a stick in the ground for a long time, then raised his^{asws} head and said: 'You speak the truth! Our^{asws} essence is a Mercied essence. Allah^{azwj} had Taken our^{asws} Covenant on the day He^{azwj} 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'⁵⁴⁴

عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ قَالَ: حَضَرْتُ أَمِيرَ الْمُؤْمِنِينَ ع وَ قَدْ وَجَّهَ أَبَا مُوسَى الْأَشْعَرِيَّ فَقَالَ لَهُ احْكُمْ بِكِتَابِ اللَّهِ وَ لَا تُجَاوِزُهُ

Abdullah Bin Abu Rafie who said,

'I was present with Amir Al-Momineen^{asws}, and he^{asws} had sent ahead Abu Musa Al-Ashari (for arbitration). He^{asws} said to him: 'Judge by the Book of Allah^{azwj} and do not exceed it'.

فَلَمَّا أَذْبَرَ قَالَ كَأَنِّي بِهِ وَ قَدْ حُدِّعَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ فَلِمَ تُوجِّهُهُ وَ أَنْتَ تَعْلَمُ أَنَّهُ مُخْدُوعٌ

⁵⁴³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 f

⁵⁴⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 g

When he had turned around, he^{asws} said: 'It is as if I^{asws} am with him and is being deceived'. I said, 'O Amir Al-Momineen^{asws}! Why did you^{asws} send him while you^{asws} know that he will be deceived?'

فَقَالَ يَا بُنَيَّ لَوْ عَمِلَ اللَّهُ فِي خَلْقِهِ بَعْلَمِهِ مَا احْتَجَّ عَلَيْهِمُ بِالرُّسُلِ.

He^{asws} said: 'O my^{asws} son! Had Allah^{azwj} Worked among His^{azwj} creatures with His^{azwj} Knowledge, He^{azwj} would not be Arguing upon them with the Messengers^{as}'.⁵⁴⁵

مُسْنَدُ الْعَشْرَةِ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ أَنَّهُ قَالَ أَبُو الْوَضِيِّ غَيَاثًا كُنَّا عَامِدِينَ إِلَى الْكُوفَةِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَلَمَّا بَلَغْنَا مَسِيرَةَ لَيْلَتَيْنِ أَوْ ثَلَاثٍ مِنْ خُرُورَاءَ شَدَّ مِنَّا أَنْاسٌ كَثِيرٌ فَذَكَّرْنَا ذَلِكَ لِأَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَا يَهْوِلَنَّكُمْ أَمْرُهُمْ فَإِنَّهُمْ سَيَرْجِعُونَ فَكَانَ كَمَا قَالَ ع

(The book) 'Musnad Al Ashra' – From Ahmad Bin Hanbal, 'Abu Al Wazie Giyas said,

'We were deliberating to Al-Kufa with Ali^{asws} Bin Abu Talib^{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^{asws}. He^{asws} said: 'Do not let their affair terrify you all for they will be returning'. It happened like what he^{asws} had said.

وَقَالَ ع لِبَطْنِهَا وَ الرُّبَيْرِ وَ قَدْ اسْتَأْذَنَاهُ فِي الْخُرُوجِ إِلَى الْعُمْرَةِ وَ اللَّهُ مَا تُرِيدَانِ الْعُمْرَةَ وَ إِنَّمَا تُرِيدَانِ الْبَصْرَةَ

And he^{asws} said to Talha and Al-Zubeyr, and they had come to seek permission regarding the going out to perform the Umrah: 'By Allah^{azwj}! You are not intending the Umrah, and rather you are intending Al-Basra!'

و فِي رِوَايَةٍ إِنَّمَا تُرِيدَانِ الْفِتْنَةَ وَ قَالَ ع لَقَدْ دَخَلَا بِوَجْهِ فَاجِرٍ وَ خَرَجَا بِوَجْهِ غَادِرٍ وَ لَا أَلْفَاهُمَا إِلَّا فِي كَيْبِيَّةٍ وَ أَخْلَقُ بِهِمَا أَنْ يُفْتَنَّا.

And in a report: 'But rather you are intending the Fitna'. And he^{asws} said: 'They had both entered with an aspect of mischief and went out with an aspect of betrayal, and I^{asws} would not have cast them except in a battalion, and (now) it is more appropriate for them that they are killed'.⁵⁴⁶

و فِي رِوَايَةِ أَبِي الْمَيْثَمِ بْنِ التَّيْهَانِ وَ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ وَ لَقَدْ أُنْبِئْتُ بِأَمْرِكُمَا وَ أُرِيتُ مَصَارِعَكُمَا فَاَنْطَلَقَا وَ هُوَ يَقُولُ وَ هُمَا يَسْمَعَانِ فَمَنْ نَكْتُ فَإِنَّمَا يَنْكُتُ عَلَى نَفْسِهِ

And in a report of Abu Al Haysam Bin Al Tayham, and Abdullah Bin Abu Rafie,

'And I^{asws} am informed with your affair and I^{asws} have seen your killing places'. They went and he^{asws} said while they were both listening: **So the one who breaks, is rather breaking against himself, [48:10]**.

و قَالَ صَفِيَّةُ بِنْتُ الْحَارِثِ التَّقْفِيَّةُ زَوْجَةُ عَبْدِ اللَّهِ بْنِ خَلْفٍ الْحِزَاعِيِّ لِعَلِيٍّ ع يَوْمَ الْجَمَلِ بَعْدَ الْوُقْعَةِ يَا قَاتِلَ الْأَحَبَّةِ يَا مُفْرِقَ الْجَمَاعَةِ

⁵⁴⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 h

⁵⁴⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 i

And Safiya Bint Haris Al-Saqafiya, wife of Abdullah Bin Khalaf Al-Khuzai, 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!'

فَقَالَ عِإِّي لَا أَلُومُكَ أَنْ تُبْغِضَنِي يَا صَفِيَّةُ وَ قَدْ قَتَلْتُ جَدَّكَ يَوْمَ بَدْرٍ وَ عَمَّكَ يَوْمَ أُحُدٍ وَ رَوْحَكَ الْآنَ وَ لَوْ كُنْتُ قَاتِلَ الْأَحِبَّةِ لَقَتَلْتُ مَنْ فِي هَذِهِ الْبُيُوتِ فَقَتَلْتُ فِيهَا مَرْوَانَ وَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ.

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'.⁵⁴⁷

الْأَعْمَشُ بِرِوَايَتِهِ عَنْ رَجُلٍ مِنْ هَمْدَانَ قَالَ: كُنَّا مَعَ عَلِيٍّ عِ بِصَفَيْنَ فَهَزَمَ أَهْلُ الشَّامِ مَيْمَنَةَ الْعِرَاقِ فَهَتَفَ بِهِمُ الْأَشْتُرُ لِيَتَرَجِعُوا فَبَجَلِ أَمِيرِ الْمُؤْمِنِينَ عِ يَقُولُ لِأَهْلِ الشَّامِ يَا أَبَا مُسْلِمٍ خُذْهُمْ ثَلَاثَ مَرَّاتٍ

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.

فَقَالَ الْأَشْتُرُ أَوْ لَيْسَ أَبُو مُسْلِمٍ مَعَهُمْ قَالَ لَسْتُ أُرِيدُ الْخَوْلَانِيَّ وَ إِنَّمَا أُرِيدُ رَجُلًا يَخْرُجُ فِي آخِرِ الزَّمَانِ مِنَ الْمَشْرِقِ وَ يُهْلِكُ اللَّهُ بِهِ أَهْلَ الشَّامِ وَ يَسْلُبُ عَنْ بَنِي أُمَيَّةَ مُلْكَهُمْ.

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^{azwj} will Destroy the people of Syrian by him, and Confiscate from the clan of Umayya, their kingdom'.⁵⁴⁸

وَ فِي تَارِيخِ بَغْدَادَ، أَنَّهُ قَالَ الْمُفِيدُ أَبُو بَكْرٍ الْجُرْجَانِيُّ إِنَّهُ قَالَ: وَلِدَ أَبُو الدُّنْيَا فِي أَتَامِ أَبِي بَكْرٍ وَ إِنَّهُ قَالَ إِنِّي خَرَجْتُ مَعَ أَبِي إِلَى لِقَاءِ أَمِيرِ الْمُؤْمِنِينَ عِ- فَلَمَّا صِرْنَا قَرِيبًا مِنَ الْكُوفَةِ عَطِشْنَا عَطَشًا شَدِيدًا فَقُلْتُ لَوَالِدِي اجْلِسْ حَتَّى أُرَوِّدَ لَكَ الصَّخْرَاءَ فَلَعَلِّي أَقْدِرُ عَلَى مَاءٍ

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'.

فَقَصَدْتُ إِلَيْهِ فَإِذَا أَنَا بِبَيْتٍ شَبَّهِ الرَّكِيَّةِ أَوْ الْوَادِي فَأَعْتَسَلْتُ مِنْهُ وَ شَرِبْتُ مِنْهُ حَتَّى رَوَيْتُ ثُمَّ جِئْتُ إِلَى أَبِي فَقُلْتُ ثُمَّ فَقَدْ فَجَّحَ اللَّهُ عَنَّا وَ هَذِهِ عَيْنُ مَاءٍ قَرِيبٍ مِنَّا وَ مَضَيْنَا فَلَمْ نَرِ شَيْئًا فَلَمْ يَزَلْ يَضْطَرِبُ حَتَّى مَاتَ وَ دَفِنْتُهُ

⁵⁴⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 j

⁵⁴⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 k

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 Allah^{azwj} 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.

وَ جِئْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ خَارِجٌ إِلَى صِفِّينَ وَ قَدْ أُخْرِجَ لَهُ الْبُعْلَةُ فَجِئْتُ وَ أَمْسَكْتُ لَهُ بِالرِّكَابِ فَالْتَفَتَ إِلَيَّ فَانْكَبْتُ أَقْبَلَ الرِّكَابَ فَشَجَّتُ بِي وَجْهِي شَجَّةً

And I came to Amir Al-Momineen^{asws} and he^{asws} was going out to Siffeen, and the mule had been brought out for him^{asws}. I went and withheld the rein for him^{asws}. He^{asws} turned to me, so I devoted to kissing the saddle. He^{asws} was stern in my face sternly'.

قَالَ أَبُو بَكْرٍ الْمُفِيدُ وَ رَأَيْتُ الشَّجَّةَ فِي وَجْهِهِ وَاضِحَةً ثُمَّ سَأَلَنِي عَنْ خَبْرِي فَأَخْبَرْتُهُ بِقَصَّتِي فَقَالَ عَيْنٌ لَمْ يَشْرَبْ مِنْهَا أَحَدٌ إِلَّا وَ عَمَرَ عُمرًا طَوِيلًا فَأَبَشَّرَ فَإِنَّكَ سَتَعْمُرُ وَ سَكَانِي بِالْمُعَمَّرِ وَ هُوَ الَّذِي يُدْعَى بِالْأَشَجِّ

Abu Bakr Al-Mufeed said, 'And I saw the sternness clearly in his^{asws} face. Then he^{asws} asked me about my news. I informed him^{asws} with my story. He^{asws} 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 he^{asws} named me as 'Al-Muammar' (One with long-life). And it is (a name) which Al-Ashja'a was called with.

وَ ذَكَرَ الْحَطِيبُ أَنَّهُ قَدِيمٌ بَعْدَادَ فِي سَنَةِ ثَلَاثِمِائَةٍ بِهَا وَ كَانَ مَعَهُ شُبُوحٌ مِنْ بَلَدِهِ وَ سَأَلُوا عَنْهُ فَقَالُوا هُوَ مَشْهُورٌ عِنْدَنَا بِطُولِ الْعُمَرِ وَ قَدْ بَلَغَنِي أَنَّهُ مَاتَ فِي سَنَةِ سَبْعٍ وَ عَشْرِينَ وَ ثَلَاثِمِائَةٍ وَ نَحْوِ ذَلِكَ ذَكَرَ شَيْخُنَا فِي الْأَمَالِي وَفَاتَهُ

And Al-Khateeb 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.

وَ قَالَ لَهُ ع حَدِيثُهُ بُنُ الْيَمَانِ فِي زَمَنِ عُثْمَانَ إِنِّي وَ اللَّهُ مَا فَهِمْتُ قَوْلَكَ وَ لَا عَرَفْتُ تَأْوِيلَهُ حَتَّى بَلَغْتَ لَيْلِي أَتَذَكِّرُ مَا قُلْتَ لِي بِالْحَزَرَةِ وَ إِنِّي مُقْبِلٌ كَيْفَ أَنْتَ يَا حَدِيثُهُ إِذَا ظَلَمَتِ الْعُيُونُ الْعَيْنَ وَ النَّجَى ص بَيْنَ أَظْهُرِنَا

And Huzeyfa Bin Al-Yamani said to him^{asws} during the era of Usman, 'By Allah^{azwj}! I have not understood your^{asws} words nor do I^{asws} recognise its interpretation until I reached my night. Shall I recall what you^{asws} 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 Prophet^{saww} was in our midst.

وَ لَمْ أَعْرِفْ تَأْوِيلَ كَلَامِكَ إِلَّا الْبَارِحَةَ رَأَيْتُ عَتِيقًا ثُمَّ عَمَرَ تَقْدَمًا عَلَيْكَ وَ أَوَّلَ اسْمَيْهِمَا عَيْنٌ فَقَالَ يَا حَدِيثُهُ نَسِيتَ عَبْدَ الرَّحْمَنِ حَيْثُ مَالَ بِهَا إِلَى عُثْمَانَ

And I did not understand the interpretation of your^{asws} speech until yesterday when I saw Ateeq (Abu Bakr), then Umar, both going ahead of you^{asws} (regarding the caliphate), and the first one of their names is 'Spy'. He^{asws} said: 'O Huzeyfa! You have forgotten Abdul Rahman when he inclined with it (caliphate) to Usman'.

وَ فِي رَوَايَةٍ وَ سَيُضَمُّ إِلَيْهِمْ عَمْرُو بْنُ الْعَاصِ مَعَ مُعَاوِيَةَ ابْنِ أَكِلَةَ الْأَكْبَادِ فَهَؤُلَاءِ الْعُيُونُ الْمُجْتَمِعَةُ عَلَى ظُلْمِي.

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^{asws}'.⁵⁴⁹

وَرَوَى زَيْدٌ وَصَغْبَةُ ابْنَا صُوحَانَ وَ الْبَرَاءُ بْنُ سَبْرَةَ وَ الْأَصْبَغُ بْنُ نُبَاتَةَ وَ جَابِرُ بْنُ شَرِجِيلٍ وَ مُحَمَّدُ بْنُ الْكَوَّاءِ أَنَّهُ ذَكَرَ بِدَيْرِ الدَّيْلَمِ مِنْ أَرْضِ فَارِسَ لِأَسْفَفٍ قَدْ أَتَتْ عَلَيْهِ عِشْرُونَ وَ مِائَةُ سَنَةٍ أَنَّ رَجُلًا قَدْ فَسَّرَ النَّاقُوسَ يَغْنُونُ عَلِيًّا ع- فَقَالَ سِيرُوا بِي إِلَيْهِ فَإِنِّي أَجِدُهُ أَنْزَعًا بَطِينًا

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 Ali^{asws}. He said, 'Travel with me to him^{asws}, for I find him to be 'Anza Al-Bateen' (Filled with knowledge).'

فَلَمَّا وَاقَى أَمِيرَ الْمُؤْمِنِينَ ع قَالَ قَدْ عَرَفْتُ صِفَتَهُ فِي الْإِنْجِيلِ وَ أَنَا أَشْهَدُ أَنَّهُ وَصِيُّ ابْنِ عَمِّهِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع جِئْتَ لِتُؤْمِنَ أَرِيدُكَ رَغْبَةً فِي إِيمَانِكَ قَالَ نَعَمْ

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^{asws} of his^{saww} uncle^{as}'. Amir Al-Momineen^{asws} said to him: 'You have come to a believer. Shall I^{asws} increase for you the desire in your belief?' He said, 'Yes'.

قَالَ ع أَنْزِعْ مَدْرَعَتَكَ فَأَرَى أَصْحَابَكَ الشَّامَةَ الَّتِي بَيْنَ كَتِفَيْكَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ شَهِقَ شَهْقَةً فَمَاتَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَاشَ فِي الْإِسْلَامِ قَلِيلًا وَ نَعِمَ فِي جَوَارِ اللَّهِ كَثِيرًا.

He^{asws} 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^{azwj} servant and His^{azwj} 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!''⁵⁵⁰

ابْنُ عَبَّاسٍ أَنَّهُ قَالَ ع يَوْمَ الْجَمَلِ لَتَظْهَرَ عَلَى هَذِهِ الْفِرْقَةِ وَ لَتُقْتَلَ هَذَيْنِ الرَّجُلَيْنِ

Ibn Abbas –

'He^{asws} 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)'.
و فِي رِوَايَةٍ لَنَفْتَحِ الْبَصْرَةَ وَ لَيَأْتِيَنَّكُمُ الْيَوْمَ مِنَ الْكُوفَةِ ثَمَانِيَةُ آلَافٍ رَجُلٍ وَ بَضْعُ وَ ثَلَاثُونَ رَجُلًا فَكَانَ كَمَا قَالَ ع وَ فِي رِوَايَةٍ سِتَّةُ آلَافٍ وَ خَمْسَةٌ وَ سِتُّونَ.

⁵⁴⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 I

⁵⁵⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 m

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^{asws} had said. And in a report: 'Six thousand and sixty-five'.⁵⁵¹

أَصْحَابُ السَّيْرِ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ لَمَّا نَزَلَ أَمِيرُ الْمُؤْمِنِينَ ع النَّهْرَوَانَ فَانْتَهَبْنَا إِلَى عَسْكَرِ الْقَوْمِ فَإِذَا هُمْ دَوِيٌّ كَدَوِيٍّ النَّحْلِ مِنْ قِرَاءَةِ الْقُرْآنِ وَ فِيهِمْ أَصْحَابُ الْبَرَانِسِ فَلَمَّا أَنْ رَأَيْتُهُمْ دَخَلَنِي مِنْ ذَلِكَ فَتَنَحَّيْتُ وَ قُئْتُ أَصْلِي وَ أَنَا أَقُولُ اللَّهُمَّ إِنْ كَانَ قِتَالُ هَؤُلَاءِ الْقَوْمِ لَكَ طَاعَةٌ فَأَذَنْ فِيهِ وَ إِنْ كَانَ ذَلِكَ مَعْصِيَةً فَأَرِنِي ذَلِكَ

Companions of the Seerah, from Jundab Bin Abdullah al Azdy,

'When Amir Al-Momineen^{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^{azwj}! If fighting against these people was an act of obedience to You^{azwj}, then Permit me, and if that was an act of disobedience, then show me that'.

فَأَنَا فِي ذَلِكَ إِذْ أَقْبَلَ عَلَيَّ ع فَلَمَّا حَاذَانِي قَالَ نَعُوذُ بِاللَّهِ يَا جُنْدَبُ مِنَ الشَّكِّ ثُمَّ نَزَلَ يُصَلِّي إِذْ جَاءَهُ فَارِسٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ عَبَرَ الْقَوْمُ وَ قَطَعُوا النَّهْرَ فَقَالَ ع كَلَّا مَا عَبَرُوا

While I was in that when Ali^{asws} came. When he^{asws} faced me, he^{asws} said: 'We seek Refuge with Allah^{azwj}, O Jundab, from the doubt'. Then he^{asws} descended and prayed Salat. Then a horse rider came to him^{asws} and said, 'O Amir Al-Momineen^{asws}! The people have crossed and cut across the river!' He^{asws} said: 'Never! They have not crossed'.

فَجَاءَ آخَرُ فَقَالَ قَدْ عَبَرَ الْقَوْمُ فَقَالَ كَلَّا مَا فَعَلُوا قَالَ وَ اللَّهُ مَا جِئْتُ حَتَّى رَأَيْتُ الرِّايَاتِ فِي ذَلِكَ الْجَانِبِ وَ الْأَنْتَقَالَ فَقَالَ ع وَ اللَّهُ مَا فَعَلُوا وَ إِنَّهُ لَمَصْرَعُهُمْ وَ مُهْرَأُ دِمَائِهِمْ

Then another one came. He said, 'The people have crossed'. He^{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^{asws} said: 'By Allah^{azwj}! They have not done so, and it is their killing places and the spilling of their bloods'.

وَ فِي رِوَايَةٍ لَا يَبْلُغُونَ إِلَى قَصْرِ بُورَى بِنْتِ كِسْرَى فَدَفَعْنَا إِلَى الصُّفُوفِ فَوَجَدْنَا الرِّايَاتِ وَ الْأَنْتَقَالَ كَمَا هِيَ قَالَ فَأَخَذَ بِمَقَامِي وَ دَفَعَنِي ثُمَّ قَالَ يَا أَخَا الْأَزْدِ مَا تَبَيَّنَ لَكَ الْأَمْرُ فَقُلْتُ أَجَلٌ يَا أَمِيرَ الْمُؤْمِنِينَ.

And in a report: 'They will not be reaching to the castle of Bowra daughter of Chosroe!' So, we pushed to the rows and found the flags and the loads like what these had been. He^{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^{asws}!'⁵⁵²

⁵⁵¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 n

⁵⁵² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 o

الأصبغ بن نباتة قال: كَانَ أَمِيرُ الْمُؤْمِنِينَ إِذَا وَقَفَ الرَّجُلُ بَيْنَ يَدَيْهِ قَالَ يَا فُلَانُ اسْتَعِدَّ وَ أَعِدَّ لِنَفْسِكَ مَا تُرِيدُ فَإِنَّكَ تَمْرُضُ فِي يَوْمٍ كَذَا وَ كَذَا فِي شَهْرٍ كَذَا وَ كَذَا فِي سَاعَةٍ كَذَا وَ كَذَا فَيَكُونُ كَمَا قَالَ

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.

وَ كَانَ عَ قَدْ عَلَّمَ رُشَيْدَ الْحَجَرِيِّ مِنْ ذَلِكَ فَكَانُوا يُلَقِّبُونَهُ رُشَيْدَ الْبَلَايَا وَ أَخْبَرَ عَ عَنْ قَتْلِ الْحُسَيْنِ عَ.

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}’⁵⁵³

فَضْلُ بْنُ الرَّبِيعِ عَنْ أَبِي الْحَكَمِ عَنْ مَشِيخَتِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَ قَالَ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي قَالَ رَجُلٌ أَخْبَرَنِي كَمْ فِي رَأْسِي وَ لِحْيَتِي مِنْ طَاقَةِ شَعْرِ

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?’

قَالَ عَ إِنَّ عَلَى كُلِّ طَاقَةٍ فِي رَأْسِكَ مَلَكٌ يَلْعَنُكَ وَ عَلَى كُلِّ طَاقَةٍ مِنْ لِحْيَتِكَ شَيْطَانٌ يَسْتَفْزِكُكَ وَ إِنَّ فِي بَيْتِكَ لَسَخْلًا يَقْتُلُ ابْنَ رَسُولِ اللَّهِ صَ - وَ آيَةُ ذَلِكَ مِصْدَاقُ مَا خَبَرْتُكَ بِهِ وَ لَوْ لَا أَنَّ الَّذِي سَأَلْتَ يَغْسِرُ بُرْهَانَهُ لِأَخْبَرْتُكَ بِهِ

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^{la} provoking you, and in your house, there is a despicable one who will kill a son^{asws} of Rasool-Allah^{saww}; and a sign of that is verification of what I^{asws} am informing you with, and had it not been for what which you have asked, the demonstration of which is difficult, I^{asws} would have informed you with it’.

وَ كَانَ ابْنُهُ عُمَرُ يَوْمَئِذٍ جَائِيًّا وَ كَانَ قَتْلُ الْحُسَيْنِ عَ عَلَى يَدِهِ.

And on that day his son Umar was crawling, and Al-Husayn^{asws} was killed upon his hands’’⁵⁵⁴

وَ مُسْتَفِيزٌ فِي أَهْلِ الْعِلْمِ عَنِ الْأَعْمَشِ وَ ابْنِ مَحْبُوبٍ عَنِ الثُّمَالِيِّ وَ السَّبَّيْعِيِّ كُلُّهُمْ عَنْ سُوَيْدِ بْنِ عَفْلَةَ وَ قَدْ ذَكَرَهُ أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ فِي أَخْبَارِ الْحُسَيْنِ أَنَّهُ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَ عَنْ خَالِدِ بْنِ عَرْفُطَةَ قَدْ مَاتَ فَقَالَ عَ إِنَّهُ لَمْ يَمُتْ وَ لَا يَمُوتُ حَتَّى يَقُودَ جَيْشَ ضَلَالَةٍ صَاحِبِ لُؤَائِهِ حَبِيبُ بْنُ جَمَّازٍ

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,

⁵⁵³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 p

⁵⁵⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 q

‘It was said to Amir Al-Momineen^{asws} about Khalid Bin Uruftah, ‘He has died’. He^{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’.

فَقَامَ رَجُلٌ مِنْ تَحْتِ الْمَنْبَرِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَاللَّهِ إِنِّي لَكَ شَيْعَةٌ وَإِنِّي لَكَ لَمُحِبٌّ وَأَنَا حَبِيبُ بَنِي جَمَّازٍ قَالَ إِنَّكَ أَنْ تَحْمِلَهَا وَتَحْمِلْنَهَا فَتَدْخُلَ بِهَا مِنْ هَذَا الْبَابِ وَأَوْمَأَ يَدِهِ إِلَى بَابِ الْفِيلِ -

A man from beneath the pulpit stood up and said, ‘O Amir Al-Momineen^{asws}! By Allah^{azwj}! I am a Shia of yours^{asws}, and I love you^{asws}, and I am Habeeb Bin Jammaz’. He^{asws} said: ‘Beware of carrying it (the army flag), and you will be carrying it and enter with it from this door’ – and he^{asws} gestured by his^{asws} hand towards Al Feel door.

فَلَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ ع - مَا كَانَ تَوَجَّهَ عُمَرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ إِلَى قَتَالِهِ وَكَانَ خَالِدُ بْنُ عُرْفُطَةَ عَلَى مُقَدِّمَتِهِ وَحَبِيبُ بْنُ جَمَّازٍ صَاحِبُ رَايَتِهِ فَسَارَ بِهَا حَتَّى دَخَلَ الْمَسْجِدَ مِنْ بَابِ الْفِيلِ.

When it was from the matter of Al-Husayn^{asws}, what happened, Umar Bin Sa’ad Bin Abu Al-Waqqas headed to fight him^{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”.⁵⁵⁵

أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدٍ الرَّيَّانِيُّ فِي خَبَرٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لِلْمُسَيَّبِ بْنِ نَجِيَّةٍ - يَأْتِيكُمْ رَاكِبٌ الدَّغِيلَةَ يَشُدُّ حَقْوَهَا بِوَضِيئِهَا لَمْ يَقْضِ تَفْعًا مِنْ خَبَرٍ وَلَا عُمَرُ فَيَقْتُلُوهُ يُرِيدُ بِذَلِكَ الْحُسَيْنَ ع.

Abu Hafs Umar Bin Muhammad Al Zayyat, in a Hadeeth,

‘Amir Al-Momineen^{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^{asws}’ – intending by that, Al-Husayn^{asws}”.⁵⁵⁶

40- قب، المناقب لابن شهر آشوب و قَالَ ع يُخَاطَبُ أَهْلَ الْكُوفَةِ كَيْفَ أَنْتُمْ إِذَا نَزَلَ بِكُمْ دُرِّيَّةُ نَبِيِّكُمْ فَعَمَدْتُمْ إِلَيْهِ فَقَتَلْتُمُوهُ قَالُوا مَعَادَ اللَّهِ لَيْنَ أَتَانَا اللَّهُ فِي ذَلِكَ لَنَبْلُغَنَّ عُذْرًا

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘And he^{asws} said addressing the people of Al-Kufa: ‘You, when the offspring of your Prophet^{saww} descends with you, you will be deliberating to him^{asws} and killing him^{asws}’. They said, ‘Allah^{azwj} Forbid! If Allah^{azwj} were to Try us regarding that we will have no excuse’.

فَقَالَ ع

أَرَادُوا نَجَاةً لَا نَجَاةَ وَلَا عُذْرَ

هُمْ أَوْرَدُوهُ فِي الْغُرُورِ وَ غُرَرَا

⁵⁵⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 r

⁵⁵⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 39 s

He^{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'.⁵⁵⁷

إِسْمَاعِيلُ بْنُ صَبِيحٍ عَنْ يَحْيَى بْنِ مُسَاوِرٍ الْعَابِدِ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ قَالَ: إِنَّ عَلِيًّا ع قَالَ لِلْبَرَاءِ بْنِ عَازِبٍ يَا بَرَاءُ يُقْتَلُ ابْنِي الْحُسَيْنُ ع وَ أَنْتَ حَيٌّ لَا تَنْصُرُهُ فَلَمَّا قُتِلَ الْحُسَيْنُ ع كَانَ الْبَرَاءُ يَقُولُ صَدَقَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ جَعَلَ يَتَلَهَّفُ.

Ismail Bin Sabeeh, from Yahya Bin Musawir Al Aabid, from Ismail Bin Ziyad who said,

'Ali^{asws} said to Al-Bara'a Bin Aazib: 'O Bara'a! My^{asws} son^{asws} Al-Husayn^{asws} would be killed while you are still alive (and) you will not be helping him^{asws}'. When Al-Husayn^{asws} was killed, Bara'a said, 'By Allah^{azwj}! Amir Al-Momineen^{asws} spoke the truth!' And he went on to sigh".⁵⁵⁸

مُسْنَدُ الْمُؤَصِّلِي، رَوَى عَبْدُ اللَّهِ بْنُ يَحْيَى عَنْ أَبِيهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا حَازَى نَبَوَى وَ هُوَ مُنْطَلِقٌ إِلَى صَفِيِّنَ نَادَى اصْبِرْ أَبَا عَبْدِ اللَّهِ بِسَطِّ الْقُرَاتِ فَقُلْتُ وَ مَاذَا فَذَكَرَ مَصْرَعَ الْحُسَيْنِ ع بِالطَّفِّ.

(The book) 'Musnad' of Al Mowsily – It is reported by Abdullah Bin Yahya, from his father,

'When Amir Al-Momineen^{asws} was at the border of Nainawa, and he^{asws} was going to Siffeen, called out: 'Be patient, O Abu Abdullah^{asws}, at the banks of the Euphrates!' I said, 'And what is that?' So, he^{asws} mentioned: 'The killing place of Al-Husayn^{asws} at Al-Taff (Karbala)'.⁵⁵⁹

جَوَازِيَةُ بْنُ مُسَهَّرٍ الْعَبْدِيِّ لَمَّا دَخَلَ عَلِيٌّ ع إِلَى صَفِيِّنَ وَقَفَ بِطُفُوفِ كَرْبَلَاءَ وَ نَظَرَ بَيْنًا وَ شِمَالًا وَ اسْتَعْبَرَ ثُمَّ قَالَ وَ اللَّهُ يَنْزِلُونَ هَاهُنَا فَلَمْ يَعْرِفُوا تَأْوِيلَهُ إِلَّا وَقْتُ قَتْلِ الْحُسَيْنِ ع

Juweyria Bin Mus'hir Al Abdy,

'When Ali^{asws} entered to Siffeen, he^{asws} paused by the land of Karbala, and he^{asws} looked right and left, and wept. Then he^{asws} said: 'By Allah^{azwj}! They will be descending over here'. But they did not understand its interpretation except at the time Al-Husayn^{asws} was killed'.

الشَّافِي فِي الْأَنْسَابِ، قَالَ بَعْضُ أَصْحَابِهِ فَطَلَبْتُ مَا أَعْلَمُ بِهِ الْمَوْضِعَ فَمَا وَجَدْتُ غَيْرَ عَظِيمٍ جَمَلٍ قَالَ فَرَمَيْتُهُ فِي الْمَوْضِعِ فَلَمَّا قُتِلَ الْحُسَيْنُ ع وَجَدْتُ الْعَظْمَ فِي مَصَارِعِ أَصْحَابِهِ وَ أَخْبَرَ ع بِقَتْلِ نَفْسِهِ.

Al-Shafi in (the book) 'Al-Ansaab' – 'One of his^{asws} companions said, 'I sought the place what he^{asws} had let us know with, but I could not find apart from the bones of camels. So, I^{asws} accused him^{asws} regarding the place. When Al-Husayn^{asws} was killed, I found the bones of his^{asws} companions in the plains of battlefield. And he^{asws} had informed with his^{asws} own death (as well)".⁵⁶⁰

رَوَى الشَّاذُكُوْنِيُّ عَنْ حَمَّادٍ عَنْ يَحْيَى عَنْ ابْنِ عَتِيْقٍ عَنْ ابْنِ سِيرِينَ قَالَ: إِنْ كَانَ أَحَدٌ عَرَفَ أَجَلَهُ فَعَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

⁵⁵⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 a

⁵⁵⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 b

⁵⁵⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 c

⁵⁶⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 d

It is reported by Al Zamakhshari, from Hammad, from Yahya, from Ibn Ateeq, from Ibn Sirreen who said,

‘If there was anyone who knew of his own death, it was Ali^{asws} Bin Abu Talib^{asws}’.⁵⁶¹

الصَّادِقُ ع إِنَّ عَلِيًّا ع أَمَرَ أَنْ يُكْتَبَ لَهُ مَنْ يَدْخُلُ الْكُوفَةَ فُكِّبَ لَهُ أَنَسٌ وَ رُفِعَتْ أَسْمَاؤُهُمْ فِي صَحِيفَةٍ فَقَرَأَهَا فَلَمَّا مَرَّ عَلَى اسْمِ ابْنِ مُلْجِمٍ وَضَعَ إصْبَعَهُ عَلَى اسْمِهِ ثُمَّ قَالَ قَاتَلَكَ اللَّهُ قَاتَلَكَ اللَّهُ

Al-Sadiq^{asws}: ‘Ali^{asws} ordered that it should be written down for him^{asws}, the ones who enter Al-Kufa. Anas wrote for him^{asws} and raised their names in a book. He^{asws} read it. When he^{asws} passed by the name of Ibn Muljim^{la}, he^{asws} paced his^{asws} finger upon his^{la} name, then said: ‘May Allah^{azwj} Fight/Kill you^{la}! May Allah^{azwj} Fight you^{la}!’

وَلَمَّا قِيلَ لَهُ فَإِذَا عَلِمْتَ أَنَّكَ يَفْتُلُكَ فَلَمْ لَا تَقْتُلْهُ فَيَقُولُ إِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ الْعَبْدَ حَتَّى يَنْقُصَ مِنْهُ الْمَعْصِيَةُ وَ نَارُهُ تَقُولُ فَمَنْ يَقْتُلُنِي.

And when it was said to him^{asws}, ‘So, when you^{asws} do know that he^{la} will be killing you^{asws}, why are you^{asws} not killing him^{la}?’ He^{asws} said: ‘Allah^{azwj} the Exalted does not Punish the servant until the act of disobedience does occur from him’. And once he^{asws} said: ‘So who (else) would kill me^{asws}?’⁵⁶²

الْأَصْبَغُ بْنُ بُنَابَةَ أَنَّهُ خَطَبَ ع فِي الشَّهْرِ الَّذِي قُتِلَ فِيهِ فَقَالَ أَتَاكُمْ شَهْرُ رَمَضَانَ وَ هُوَ سَيِّدُ الشُّهُورِ وَ أَوَّلُ السَّنَةِ وَ فِيهِ تَدُورُ رَحَى الشَّيْطَانِ أَلَا وَ إِنَّكُمْ حَاجُوا الْعَامَ صَفًّا وَاحِدًا وَ آيَةُ ذَلِكَ أَنِّي لَسْتُ فِيكُمْ.

Al Asbagh Bin Nubata,

‘He^{asws} addressed in the month in which he^{asws} was killed. He^{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^{la} would grind. Indeed! And you will be performing Hajj in the year in one row, and a sign of that is, I^{asws} will not be among you’.⁵⁶³

الصَّفْوَانِيُّ فِي الْإِخْنِ وَ الْمَحْنِ قَالَ الْأَصْبَغُ سَمِعْتُ عَلِيًّا ع قَبْلَ أَنْ يُقْتَلَ بِجُمُعَةٍ يَقُولُ أَلَا مَنْ كَانَ هَاهُنَا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَلْيَدْنُ مِنِّي لَا تَقْتُلُوا غَيْرَ قَاتِلِي أَلَا لَا أَلْفَيْنَكُمْ غَدًا تُحِيطُونَ النَّاسَ بِأَسْبَافِكُمْ تَقُولُونَ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ.

Al Safwani in (the book) ‘Al Ihan Wa Al Mihan’ – Al Asbagh said,

‘I heard Ali^{asws} on Friday before he^{asws} was killed, saying: ‘Indeed! The ones from the sons of Abdul Muttalib^{as} who were over here, let him come near me^{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^{asws} has been killed!’⁵⁶⁴

عُثْمَانُ بْنُ الْمُغِيرَةِ أَنَّهُ لَمَّا دَخَلَ شَهْرُ رَمَضَانَ كَانَ ع يَتَعَشَّى لَيْلَةَ عِنْدَ الْحَسَنِ - وَ لَيْلَةَ عِنْدَ الْحُسَيْنِ وَ لَيْلَةَ عِنْدَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ الْأَصْحَحُ عِنْدَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ فَكَانَ لَا يَزِيدُ عَلَى ثَلَاثٍ لَقِمٍ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ يَا بَنِي أُمِّ رِبِّي وَ أَنَا حَيِّصٌ إِنَّمَا هِيَ لَيْلَةٌ أَوْ لَيْلَتَانِ فَأَصِيبُ فِي تِلْكَ اللَّيْلَةِ

⁵⁶¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 e

⁵⁶² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 f

⁵⁶³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 g

⁵⁶⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 h

Usman Bin Al Mugheira –

‘When the month of Ramazan entered, he^{asws} was having dinner with Al-Hassan^{asws} 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^{asw}. He^{asws} would not exceed three morsels. It was said to him^{asws} regarding that. He^{asws} said: ‘The Command of my^{asws} Lord^{azwj} will come to me^{asws} while I^{asws} am hungry’. But rather it was one or two nights before he^{asws} was hit during that night.

وَكَذَلِكَ أَخْبَرَ عَ بِقَتْلِ جَمَاعَةٍ مِنْهُمْ حُجْرُ بْنُ عَدِيٍّ وَرُشَيْدُ الْحَجَرِيِّ وَكَمَيْلُ بْنُ زِيَادٍ وَمَيْمَنُ التَّمَارِ وَ مُحَمَّدُ بْنُ أَكْثَمَ وَ خَالِدُ بْنُ مَسْعُودٍ وَ حَبِيبُ بْنُ الْمُطَاهِرِ وَ جُوَيْرِيَةُ وَ عَمْرُو بْنُ الْحَمِقِ وَ قَنْبَرُ وَ مِزْرَعُ وَ غَيْرُهُمْ وَ وَصَفَ قَاتِلِيهِمْ وَ كَيْفِيَّةَ قَتْلِهِمْ عَلَى مَا يَحْيَى بَيَانُهُ إِنْ شَاءَ اللَّهُ.

And like that he^{asws} 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 Juweyria, and Amro Bin Al-Hamiqi, and Qanbar, and Mizra’a and others, and he^{asws} (also) described their killers, and how they would be killed – its explanation will come, if Allah^{azwj} so desires”.⁵⁶⁵

عَبْدُ الْعَزِيزِ وَ صُهَيْبُ بْنُ أَبِي الْعَالِيَةِ قَالَ حَدَّثَنِي مُزْرَعُ بْنُ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ أَمْ وَاللَّهِ لَيُقْبَلَنَّ جَيْشٌ حَتَّى إِذَا كَانَ بِالْبَيْدَاءِ حَسِيفَ بِهِمْ فَقُلْتُ هَذَا غَيْبٌ

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^{asws} say: ‘But, by Allah^{azwj}! 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’.

قَالَ وَاللَّهِ لَيَكُونَنَّ مَا خَبَّرَنِي بِهِ أَمِيرُ الْمُؤْمِنِينَ وَ لَيُؤْخَذَنَّ رَجُلٌ فَلَيُقْتَلَنَّ وَ لَيُصَلَّبَنَّ بَيْنَ شُرَفَتَيْنِ مِنْ شُرَفِ هَذَا الْمَسْجِدِ فَقُلْتُ هَذَا ثَانِي قَالَ حَدَّثَنِي النَّقَّاشُ الْمَأْمُونُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع-

He said, ‘By Allah^{azwj}! It will be happening, what Amir Al-Momineen^{asws} 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^{asws} Bin Abu Talib^{asws}’

قَالَ أَبُو الْعَالِيَةِ فَمَا أَنْتَ عَلَيْنَا جُمُعَةً حَتَّى أُخَذَ مُزْرَعُ وَ صُلِبَ بَيْنَ الشُّرَفَتَيْنِ.

Abu Aaliya said, ‘A Friday did not come upon us until Muzra’a was seized and crucified between the two terraces”.⁵⁶⁶

الْمَعْرِفَةُ وَ النَّارِخُ عَنِ النَّسَوِيِّ قَالَ زَيْدُ الْفَارَقِيِّ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ يَا أَهْلَ الْعِرَاقِ سَيُقْتَلُ مِنْكُمْ سَبْعَةٌ نَفَرٍ بَعْدَئِهِمْ كَمَثَلِ أَصْحَابِ الْأُخْدُودِ فَقُتِلَ حُجْرٌ وَ أَصْحَابُهُ.

⁵⁶⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 i

⁵⁶⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 j

(The book) 'Al Ma'rifa Wa Al Tareekh' – From Al Nasawy. Razeyn Al Fafiqy said,

'I heard Ali^{asws} Bin Abu Talib^{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".⁵⁶⁷

41- قب، المناقب لابن شهر آشوب و ذكر ع من بعدي الفتن خطب ع بالكوفة لما رأى عجزهم فقال مع أي إمام بعدي تُقاتلون و أي دار بعدي داركم تمنعون أما إنكم ستلقون بعدي ذلاً شاملاً و سيفاً قاطعاً و أثره فيحبه يتخذها الظالمون عليكم سنة

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'And he^{asws} mentioned the Fitna to transpire after him^{asws}. He^{asws} was addressing at Al-Kufa when he^{asws} saw their frustrations. He^{asws} said: 'With which Imam^{asws} after me^{asws} will you be fighting with, and which house after your house are you wishing for? But you will be facing after me^{asws} all-inclusive disgrace, and a cutting sword, and ugly impacts (which) the oppressors would be taking upon you as a way (normality)'.

و قال لأهل الكوفة أما إنهم سيظهر عليكم رجل رخب البلعوم مندح البطن يأكل ما يجد و يطلب ما لا يجد فاقتلوه و لن تقتلوه ألا و إنهم سيأفركم بسبي و البراءة مني فأما السب فسبوني و أما البراءة مني فلا تنبروا مني فإنني ولدت على الفطرة و سبقت إلى الإسلام و الهجرة يعني معاوية

And he^{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^{asws} and the disavowing from me^{asws}. As for the reviling, so you can revile me^{asws}, and as for the disavowing from me^{asws}, so do not disavow from me^{asws}, for I^{asws} am born upon the nature (Islam), and I^{asws} preceded to Al-Islam and the Emigration' – meaning Muawiya (by that person with big belly and big mouth).

و قال ع لأهل البصرة إن كنت قد أدت لكم الأمانة و نصحت لكم بالغيب و أهتمموني فكذبتموني فسخط الله عليكم فتي ثقيف

And he^{asws} said to the people of Al-Basra: 'And even though I^{asws} have fulfilled the entrustment to you, and have advised you with the hidden matters, and you are (still) accusing me^{asws} and belying me^{asws}. So, Allah^{azwj} Cause a youth of Saaqef to overcome upon you all!'

قالوا و ما فتي ثقيف قال رجل لا يدع لله حرمة إلا انتهكها يعني الحجاج و أخبر ع بخروج الترك و الزنج.

They said, 'And what youth of Saaqef?' He^{asws} said: 'A man who will not leave any sanctity of Allah^{azwj} except he would violate it' – meaning Al-Hajjaj. And he^{asws} informed with the advent of the Turks and the Zanj".⁵⁶⁸

رواه الرضي في تهج البلاغة و ذكر محمود في الفائق قوله ع إن من ورائكم أمورا متماحلة رذحا و بلاء مبلحا.

It is narrated by Al Razy in (the book) 'Nahj A Balagah', and mentioned by Mahmoud in (the book) 'Al Faiq',

⁵⁶⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 40 k

⁵⁶⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 41 a

‘His^{asws} words: ‘In your pursuit there are abhorrent affairs for a long time, and maddening afflictions’⁵⁶⁹.

بَيَّانٌ قَالَ الْجَزْرِيُّ فِي النَّهْيَةِ فِي حَدِيثِ عَلِيِّ ع إِنَّ مِنْ وَزَائِكُمْ فِتْنًا وَ بَلَاءً مُكْلِحًا مُبْلِحًا.

Explanation – Al Jazry said in (the book) ‘Al Nihaya’ –

In a Hadeeth of Ali^{asws}: ‘In your pursuit there is Fitna and torturing afflictions for a long period’⁵⁷⁰.

قَالَ وَ مِنْهُ حَدِيثُ عَلِيِّ ع إِنَّ مِنْ وَزَائِكُمْ أُمُورًا مُتَمَاحِلَةً دُحًا.

He said, ‘And from him is a Hadeeth of Ali^{asws}: ‘In your pursuit there are abhorrent affairs, heavy’⁵⁷¹.

42- قَب، المناقب لابن شهر آشوب وَ ذَكَرَ ع فِي حُطْبَتِهِ اللَّوْلُؤِيَّةِ أَلَا وَ إِنِّي ظَاعِنٌ عَنْ قَرِيبٍ وَ مُنْطَلِقٌ لِلْمَغِيبِ فَارْهَبُوا الْفِتْنَ الْأُمُويَّةَ وَ الْمَمْلَكَةَ الْكُسْرَوِيَّةَ وَ مِنْهَا فَكَمْ مِنْ مَلَاحِمٍ وَ بَلَاءٍ مُتَرَاكِمٍ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘And he^{asws} mentioned in his^{asws} sermon ‘Al-Luluie’: ‘Indeed! I^{asws} 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.

تَقْتَلُ [تَفْتَلُ] مَمْلَكَةَ بَنِي الْعَبَّاسِ بِالرُّوْعِ وَ الْيَأْسِ وَ تُبْنَى لَهُمْ مَدِينَةٌ يُقَالُ لَهَا الزَّوْرَاءُ بَيْنَ دِجْلَةَ وَ دُجَيْلٍ ثُمَّ وَصَفَهَا

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 he^{asws} described it.

ثُمَّ قَالَ فَتَوَالَتْ فِيهَا مُلُوكُ بَنِي شَيْبَانَ أَرْبَعَةٌ وَ عِشْرُونَ مَلِكًا عَلَى عَدَدِ سِنِي الْكَدِيدِ فَأُولَٰهُمُ السَّفَّاحُ وَ الْمِقْلَاصُ وَ الْجُمُوحُ وَ الْمَجْرُوحُ وَ فِي رِوَايَةٍ الْمَخْدُوعُ وَ الْمُظْفَرُ وَ الْمُؤَنَّثُ وَ النَّظَارُ وَ الْكَبْشُ وَ الْمُتَهَوِّرُ وَ الْمُسْتَظْلَمُ وَ الْمُسْتَضْعَفُ - وَ فِي رِوَايَةٍ الْمُسْتَضْعَفُ -

Then he^{asws} said: ‘There shall rule during it, kings of the clan of Shaysaban, twenty-four kings being upon the number of my^{asws} harsh years. The first of them is Al-Saffah, and Al-Miqlass, 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.

وَ الْعَلَامُ وَ الْمُخْتَطَفُ وَ الْعَلَامُ الرَّوَائِدِيُّ وَ الْمُتَرَفُّ وَ الْكَدِيدُ وَ الْأَكْدَرُ - وَ فِي رِوَايَةٍ وَ الْأَكْتَبُ وَ الْأَكْلَبُ وَ الْمَشْرِفُ وَ الْوَشِيمُ وَ الصَّلَامُ وَ الْعُثُونُ وَ فِي رِوَايَةٍ وَ الرِّكَازُ وَ الْعَيْنُونُ ثُمَّ الْفِتْنَةُ الْحَمْرَاءُ وَ الْقِلَادَةُ الْعَبْرَاءُ فِي عَقِبِهَا قَائِمُ الْحَقِّ

⁵⁶⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 41 b

⁵⁷⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 41 c

⁵⁷¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 41 d

And Al-Allam, and Al-Mukhtif, and Al-Ghulam Al-Zawaidy, 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 Qaim^{asws} of the truth'.

وَقَوْلُهُ ع فِي الْحُطْبَةِ الْعَرَاءِ وَيَلْ لِأَهْلِ الْأَرْضِ إِذَا دُعِيَ عَلَى مَنَابِرِهِمْ بِاسْمِ الْمُتَلَجِّي وَ الْمُسْتَكْفِي وَ لَمْ يُعْرِفِ الْمُتَلَجِّي فِي الْقَائِمِ وَ لَكِنْ لَمَّا بَيَّنَّا صِفَتَهُمْ وَجَدْنَا الْمُتَلَقَّبَ بِالْمُتَقِّي الَّذِي تَجَأَ إِلَى بَنِي حَمْدَانَ

And his^{asws} words in the sermon 'Al-Ghurra': 'Woe will be for the inhabitants of the earth when it is called upon their pulpits with the name of supplicant and the sufficer', and the supplication was not recognised in their titles, but when their description was explained, we found the titled as being the pious pleading to the clan of Hamdan.

ثُمَّ يَذْكُرُ الرَّجُلَ مِنْ رِبْعَةِ الَّذِي قَالَ فِي أَوَّلِ اسْمِهِ سَيْنٌ وَ مِيمٌ وَ يَعْقُبُ بِرَجُلٍ فِي اسْمِهِ دَالٌ وَ قَافٌ ثُمَّ يَذْكُرُ صِفَتَهُ وَ صِفَةَ مُلْكِهِ

Then he^{asws} 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 he^{asws} mentioned his description and description of his kingdom.

وَقَوْلُهُ ع وَ إِنَّ مِنْهُمْ الْغَلَامَ الْأَصْفَرَ السَّاقِينَ اسْمُهُ أَحْمَدُ

And his^{asws} words: 'From them is the young boy of pale legs, his name is Ahmad'.

وَقَوْلُهُ ع وَ يُنَادِي مُنَادِي الْجُرْحَى عَلَى الْقَتْلِ وَ دَفْنِ الرِّجَالِ وَ غَلَبَةِ الْهِنْدِ عَلَى السِّنْدِ وَ غَلَبَةِ الْقُفْصِ عَلَى السَّعِيرِ وَ غَلَبَةِ الْقُبُطِ عَلَى أَطْرَافِ مِصْرَ وَ غَلَبَةِ الْأَنْدَلُسِ عَلَى أَطْرَافِ إفْرِيقِيَّةَ وَ غَلَبَةِ الْحَبَشَةِ عَلَى الْيَمَنِ وَ غَلَبَةِ التُّرُكِ عَلَى خُرَاسَانَ وَ غَلَبَةِ الرُّومِ عَلَى الشَّامِ وَ غَلَبَةِ أَهْلِ إِرْمِينِيَّةَ عَلَى إِرْمِينِيَّةَ وَ صَرَخَ الصَّارِخُ بِالْعِرَاقِ هُبْنَكَ الْحِجَابِ وَ افْتَضَّتْ الْعَدْرَاءُ وَ ظَهَرَ عِلْمُ اللَّعِينِ الدَّجَالِ ثُمَّ ذَكَرَ خُرُوجَ الْقَائِمِ ع.

And his^{asws} 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-Dajjal^a will appear'. Then he^{asws} mentioned the rising of Al-Qaim^{asws}'.⁵⁷²

43- قَب، المناقب لابن شهر آشوب وَ ذَكَرَ فِي حُطْبَتِهِ الْأَقَالِيمَ فَوَصَفَ مَا يَجْرِي فِي كُلِّ إِقْلِيمٍ ثُمَّ وَصَفَ مَا يَجْرِي بَعْدَ كُلِّ عَشْرِ سِنِينَ مِنْ مَوْتِ النَّبِيِّ ص إِلَى تَمَامِ ثَلَاثِمِائَةٍ وَ عَشْرِ سِنِينَ مِنْ فَتْحِ قُسْطَنْطِينِيَّةَ وَ الصَّقَالِيَّةَ وَ الْأَنْدَلُسِ وَ الْحَبَشَةِ وَ التُّوْبَةِ وَ التُّرُكِ وَ الْكُرُكِ وَ مِلٍّ وَ حَسَلٍ وَ تَاوِيلَ وَ تَارِسَ وَ الصَّبِينَ وَ أَقَاصِي مَدُنِ الدُّنْيَا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'And he^{asws} mentioned in his^{asws} sermon 'Al-Aqaleem' (the provinces), and he^{asws} described what would be flowing in every province. Then he^{asws} described what would flow after every

⁵⁷² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 42

ten years from the passing away of the Prophet^{saww} 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 river 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”.⁵⁷³

44- قَب، المناقب لابن شهر آشوب وَ قَوْلُهُ ع فِي الْخُطْبَةِ الْقَصِيَّةِ مِنْ قَوْلِهِ الْعَجَبُ كُلُّ الْعَجَبِ بَيْنَ الْجُمَادَى وَ رَجَبٍ

(The book) ‘Manaqib’ of Ibn Shehr Ashub –

‘And his^{asws} words in the sermon ‘Al-Qasiyah’, from his^{asws} words: ‘The wonder of all wonders between (the months of) the two Jumadis and Rajab’.

وَ قَوْلُهُ وَ أَيُّ عَجَبٍ أَعْجَبُ مِنْ أَمْوَاتٍ يَضْرِبُونَ هَامَاتِ الْأَحْيَاءِ

And his^{asws} words: ‘And which wonder is more wondrous than the dead will be striking the skulls of the living?’

وَ قَوْلُهُ ع فِي خُطْبَةِ الْمَلَاهِمِ الْمَعْرُوفَةِ بِالزَّهْرَاءِ وَ إِنَّ مِنَ السِّتِينَ سَنُونَ [سِنِينَ] جَوَادِعَ تُخَدِّعُ فِيهَا أَلْفَ عَطَارِفَةٍ وَ هَرَاقِلَةَ يُقْتَلُ فِيهَا رِجَالٌ وَ تُسَبَى فِيهَا نِسَاءٌ وَ يُسَلَبُ فِيهَا قَوْمٌ أَمْوَالُهُمْ وَ أَدْيَانُهُمْ وَ تُخْرَبُ وَ تُخَرَّبُ دُورُهُمْ وَ قُصُورُهُمْ وَ تَمْلِكُ عَلَيْهِمْ عِبِيدُهُمْ وَ أَرَادِلُهُمْ وَ أَبْنَاءُ إِمَائِهِمْ يَذْهَبُ فِيهَا مُلْكُ مُلُوكِ الظُّلْمَةِ وَ الْفُضَاةِ الْخَوْنَةِ ثُمَّ قَالَ بَعْدَ كَلَامٍ تِلْكَ سِنُونَ عَشْرٌ كَوَامِلٌ

And his^{asws} 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^{asws} said after a speech: ‘These would be complete thirty years’.

ثُمَّ قَوْلُهُ إِنَّ مُلْكَ وَلَدِ الْعَبَّاسِ مِنْ خُرَاسَانَ يُقْبَلُ وَ مِنْ خُرَاسَانَ يَذْهَبُ

Then his^{asws} words: ‘The kingdom of the sons of Al-Abbas would come from Khurasan and go (away) to Khurasan’.

وَ قَوْلُهُ ع فِي الْمُعْتَصِمِ يُدْعَى لَهُ عَلَى الْمَنَابِرِ بِالْمِيمِ وَ الْعَيْنِ وَ الصَّادِ فَذَلِكَ رَجُلٌ صَاحِبُ فُتُوحٍ وَ نَصْرِ وَ ظَفَرٍ وَ هُوَ الَّذِي تَخَفِقُ رَايَاتُهُ بِأَرْضِ الرُّومِ وَ سَيَفْتَحُ الْخَصِيئَةَ مِنْ مَدِينَتِهَا

And his^{asws} 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.

⁵⁷³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 43

وَيَعْلُو الْعِقَابَ الْحُسَيْنِ مِنْ عِقَابِهَا يَعْقِبُ هَارُونَ وَ جَعْفَرٍ وَ يَتَّخِذُ الْمُؤْتَفِكَ بَيْتاً وَ دَاراً وَ يُبْطِلُ الْعَرَبَ وَ تَتَّخِذُ [يَتَّخِذُ] الْعَجَمُ التُّرْكَ أَوْلِيَاءَ وَ وَزَرَءَ

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'.

وَقَوْلُهُ ع وَ يُبْطِلُ خُدُودَ مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ- عَلَى نَبِيِّهِ مُحَمَّدٍ ص وَ يُقَالُ رَأَى فُلَانٌ وَ زَعَمَ فُلَانٌ يَعْنِي أَبَا حَنِيفَةَ وَ الشَّافِعِيَّ وَ غَيْرَهُمَا وَ يَتَّخِذُ الْأَرَاءَ وَ الْقِيَاسَ وَ يَنْبِذُ الْأَثَارَ وَ الْقُرْآنَ وَرَاءَ الظُّهُورِ

And his^{asws} words: 'And he would invalidate the legal penalties what Allah^{azwj} has Revealed in His^{azwj} Books unto His^{azwj} Prophet^{saww} Muhammad^{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.

فَعِنْدَ ذَلِكَ تُشْرَبُ الْخُمُورُ وَ تُسَمَّى بِغَيْرِ اسْمِهَا وَ يُضْرَبُ عَلَيْهَا بِالْعُرْطَةِ وَ الْكُوتَةِ وَ الْقَيْنَاتِ وَ الْمَعَازِفِ وَ تَتَّخِذُ آتِيَةُ الدَّهَبِ وَ الْفِضَّةِ وَ قَوْلُهُ ع يُشِيدُونَ الْقُصُورَ وَ الدُّورَ وَ يُلبَسُ الدِّيَابِجُ وَ الْحَرِيرُ وَ تُسَفَّرُ الْعِلْمَانُ فَيَشْنُقُوهُمْ وَ يُفَرِّطُوهُمْ وَ يُنْطِفُوهُمْ.

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".⁵⁷⁴

45- قب، المناقب لابن شهر آشوب و قَوْلُهُ ع فَيَأْخُذُ الرُّومَ مَا أَخَذَ مِنْهَا وَ تَزْدَادُ يَعْنِي السَّاحِلَ وَ نَحْوَهَا وَ تَأْخُذُ التُّرْكَ مَا أَخَذَ مِنْهَا يَعْنِي كَاشْقَرُ وَ مَا وَرَاءَ النَّهْرِ- وَ يَأْخُذُ الْفُقُصُ مَا أَخَذَ مِنْهَا يَعْنِي تَقْلِيسَ وَ نَحْوَهَا وَ يَأْخُذُ الْقَلْقَلُ مَا أَخَذَ مِنْهَا

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'And his^{asws} words: 'And Rome will take back whatever was taken from it and more, meaning the coast and around it, and the Turks will take back whatever was taken from it, meaning (city of) Kashqar and what is behind the river, and Al-Qufs would take back whatever it was taken from it, meaning Taflees (Tiblisi) and around it, and Al-Qalqal would take back whatever was taken from it.

ثُمَّ يُورَدُ فِيهَا مِنَ الْعَجَائِبِ وَ يُسَمَّى مَدِينَةً وَ يُلْعَزُ بِبَعْضٍ وَ يُصْرَخُ بِبَعْضٍ حَتَّى يَقُولَ الْوَيْلُ لِأَهْلِ الْبَصْرَةِ إِذَا كَانَ كَذَا وَ كَذَا الْوَيْلُ لِأَهْلِ الْجِبَالِ إِذَا كَانَ كَذَا وَ كَذَا وَ الْوَيْلُ لِأَهْلِ الدِّيَّوَرِ وَ الْوَيْلُ لِأَهْلِ أَصْفَهَانَ مِنْ جَالُوتِ عَبْدِ اللَّهِ الْحَجَّامِ وَ الْوَيْلُ لِأَهْلِ الْعِرَاقِ الْوَيْلُ لِأَهْلِ الشَّامِ الْوَيْلُ لِأَهْلِ مِصْرَ الْوَيْلُ لِأَهْلِ فُلَانَةَ

Then, during it, the wonders will turn, and a city would be named, and it would be puzzling with part and shouted with a part' - until he^{asws} said: 'Woe be to the people of Al-Basra when such and such happens! Then, woe would be for the people of the mountains when such and such happens! And the woe be to the people of Deynawar! And the woe be to the people of Asfahan from the Goliath Abdullah Al-Hajjam! And the woe be to the people of Al-Iraq! And

⁵⁷⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{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!’

ثُمَّ يَقُولُ مِنْ فِرَاعِنَةِ الْجِبَالِ فَلَانٌ فَإِذَا أَلْفَرَ قَالَ فِي اسْمِهِ حَرْفٌ كَذَا حَتَّى ذَكَرَ الْعَسَاكِرَ الَّتِي تُقَاتِلُ بَيْنَ خُلُوَانَ وَ الدَّيْنَوَرِ وَ الْعَسَاكِرَ الَّتِي تُقَاتِلُ بَيْنَ أَبْهَرٍ وَ زَنْجَانَ وَ يَذْكُرُ النَّازِرَ مِنَ الدَّيْلَمِ وَ طَبْرِسْتَانَ

Then he^{asws} said: ‘From the pharaohs of the mountains is so and so’. It is obscure. He^{asws} said: ‘In his name is such and such letter’, until he^{asws} mentioned the armies which will be fighting between Halwan and Al-Deynawar, and the armies which will be fighting between Ab’har and Zanzan. And he^{asws} mentioned the revolution from Al-Daylam, and Al-Tabristan.

وَ رَوَى ابْنُ الْأَحْنَفِ عَنْ مُلُوكِ بَنِي أُمَيَّةَ فَسَمَّاهُمْ خُمْسَةَ عَشَرَ

And it is reported by Ibn Al-Ahnaf about the kingdoms of the clan of Umayya, ‘He^{asws} named fifteen’.

وَ مِنْ خُطْبَةٍ لَهُ عَ وَبَلْ هَذِهِ الْأُمَّةِ مِنْ رِجَالِهِمُ الشَّجَرَةُ الْمَلْعُونَةُ الَّتِي ذَكَرَهَا رَبُّكُمْ تَعَالَى أُولَهُمْ خَضْرَاءُ وَ آخِرُهُمْ هَزْمَاءُ ثُمَّ يَلِي بَعْدَهُمْ أَمْرُ أُمَّةٍ مُحَمَّدٍ رَجَالٌ أُولَهُمْ أَرْأَفُهُمْ وَ ثَانِيهِمْ أَفْطَكُهُمْ وَ خَامِسُهُمْ كَبِشُهُمْ وَ سَابِعُهُمْ أَعْلَمُهُمْ وَ عَاشِرُهُمْ أَكْفَرُهُمْ يَقْتُلُهُ أَخْصُهُمْ بِهِ

And from a sermon of his^{asws}: ‘Woe be unto this community from their men of the accursed tree (clan of Umayya) which their Lord^{azwj} 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^{saww}, 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.

وَ خَامِسَ عَشْرَتُهُمْ كَثِيرُ الْعَنَاءِ قَلِيلُ الْغَنَاءِ سَادِسَ عَشْرَتُهُمْ أَقْصَاهُمْ لِلدِّمَمِ وَ أَوْصَلُهُمْ لِلرَّحِمِ كَأَنِّي أَرَى ثَامِنَ عَشْرَتُهُمْ تَفْحَصُ رِجْلَاهُ فِي دَمِهِ بَعْدَ أَنْ يَأْخُذَ جُنْدُهُ بِكَطْمِهِ مِنْ وُلْدِهِ ثَلَاثَ رِجَالٍ سِيرَتُهُمْ سِيرَةُ الضَّلَالِ الثَّانِي وَ الْعِشْرُونَ مِنْهُمْ الشَّيْخُ الْحَرِمُ تَطُولُ أَعْوَامُهُ وَ تُوَافِقُ الرَّعِيَّةَ أَيَّامُهُ

And their fifteenth would be of a lot of trouble and of little riches. Their sixteenth would be their most decreeing and their most connecting to the relatives. It is as if I^{asws} can see their eighteenth 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.

السَّادِسُ وَ الْعِشْرُونَ مِنْهُمْ يُشْرَدُ الْمَلِكُ مِنْهُ شُرُودُ التَّفَنُّقِ وَ يَعْضُدُهُ الْهَزْرَةُ الْمُتَمَقِّهِقُ لَكَأَنِّي أَرَاهُ عَلَى جِسْرِ الزَّوْرَاءِ قَتِيلًا ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَ أَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ

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 I^{asws} 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].**

وَمِنْهَا سِيحَرَبُ الْعِرَاقِ بَيْنَ رَجُلَيْنِ يَكْثُرُ بَيْنَهُمَا الْجُرَيْحُ وَالْقَتِيلُ يَغْنِي طَرِيكَ وَالدُّوَيْلِمُ لَكَأَنِّي أَشَاهِدُ بِهِ دِمَاءَ ذَوَاتِ الْفُرُوجِ بِدِمَاءِ أَصْحَابِ السُّرُوجِ وَإِلَّا لِأَهْلِ الزَّوْرَاءِ مِنْ بَنِي قَنْطُورَةَ وَمِنْهَا لَكَأَنِّي أَرَى مَنْبِتَ الشَّيْحِ عَلَى ظَاهِرِ أَهْلِ الْحِصَّةِ قَدْ وَقَعَتْ بِهِ وَقَعَتَانِ يَحْسُرُ فِيهَا الْفَرِيقَانِ يَغْنِي وَقْعَةُ الْمُؤَصِّلِ حَتَّى سُبِّي بَابُ الْأَذَانِ

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-Duweylam. It is as if I^{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 I^{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-Azaan.

وَإِلَّا لِلطَّيْنِ مِنْ مُلَابَسَةِ الْأَشْرَاكِ وَوَإِلَّا لِلْعَرَبِ مِنْ مُخَالَطَةِ الْأَنْثَرَاكِ وَإِلَّا لِأُمَّةٍ مُحَمَّدٍ إِذَا لَمْ تُحْمِلْ أَهْلَهَا الْبُلْدَانُ وَعَبَّرَ بَنُو قَنْطُورَةَ نَهْرَ جَيْحَانَ وَ شَرَبُوا مَاءَ دِجْلَةَ هُمَا يَقْصِدُ الْبَصْرَةَ وَالْأَيْلَةَ وَ أَيْمَ اللَّهُ لَتَعْرِفَنَّ بِلَدَّتْكُمْ حَتَّى كَأَنِّي أَنْظُرُ إِلَى جَامِعِهَا كَجَوْجُو سَفِينَةٍ أَوْ نَعَامَةٍ جَائِمَةٍ.

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^{saww} 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 I^{asws} swear by Allah^{azwj}! Your cities would be divided to the extent as if I^{asws} am looking its community like the helm of a ship, or like a perched ostrich".⁵⁷⁵

46- قب، المناقب لابن شهر آشوب و أخبر ع عن خراب البلدان- روى قتادة عن سعيد بن المسيب أنه سئل أمير المؤمنين ع عن قوله تعالى و إن من قرية إلا نحن مهلكوها قبل يوم القيامة أو معدبوها

(The book) 'Al Manaqib' of Ibn Shehr Ashub – And he^{asws} informed about the ruination of cities. It is reported by Qatadah, from Saeed Bin Al Musayyab,

'Amir Al-Momineen^{asws} was asked about Words of the Exalted: **And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. [17:58].**

فَقَالَ ع فِي خَيْرِ طَوِيلٍ ائْتَحَبْنَا مِنْهُ مُحَرَّبٌ سَمَقَنْدُ وَ حَاخٌ وَ حَوَارِزٌ وَ أَصْفَهَانٌ وَ الْكُوفَةُ مِنَ التُّرْكِ وَ هَمْدَانٌ وَ الرَّيُّ وَ الدَّيْلَمُ وَ الطَّبْرِئَةُ وَ الْمَدِينَةُ وَ فَارِسٌ بِالْقَحْطِ وَ الْجُوعِ وَ مَكَّةُ مِنَ الْحَبَشَةِ وَ الْبَصْرَةُ وَ الْبَلْخُ بِالْعَرَقِ وَ السِّندُ مِنَ الْهِنْدِ وَ الْهِنْدُ مِنَ تَبَّتْ وَ تَبَّتْ مِنَ الصِّينِ وَ يَدِشْجَانُ وَ صَاغَانِي وَ كِرْمَانٌ وَ بَعْضُ الشَّامِ بِسَنَابِكِ الْخَيْلِ وَ الْقَتْلِ

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 Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 45

وَالْيَمَنُ مِنَ الْجَرَادِ وَالشُّطَّانِ وَ سِجِسْتَانَ وَ بَعْضَ الشَّامِ بِالرَّيْحِ وَ شَامَانَ بِالطَّاعُونِ وَ مَرْوُ بِالزَّمَلِ وَ هَرَاةَ بِالْحَيَّاتِ وَ نَيْسَابُورَ مِنْ قِبَلِ انْقِطَاعِ النَّيْلِ وَ أَذْرَبِيجَانَ بِسَنَابِكِ الْخَيْلِ وَ الصَّوَاعِقِ وَ مُجَارَا بِالْعَرَقِ وَ الْجُوعِ وَ حِلْمٌ وَ بَغْدَادُ يَصِيرُ عَالِيَهَا سَافِلَهَا.

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”.⁵⁷⁶

47- قب، المناقب لابن شهر آشوب و قيل للباقر ع قد رضي أبوك إمامتهما لما استحل من سننهما

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘And it was said to Al-Baqir^{asws}, ‘Your^{asws} father^{asws} had been pleased with both their (Abu Bakr and Umar’s) imamate (leadership) when he^{asws} was released from their captivity’.

فَأَشَارَ ع إِلَى جَابِرِ الْأَنْصَارِيِّ فَقَالَ جَابِرٌ رَأَيْتُ الْحَنْفِيَّةَ عَدَلَتْ إِلَى ثُرَيَّةِ رَسُولِ اللَّهِ ص فَزَعَتْ وَ زَفَرَتْ ثُمَّ نَادَتْ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ عَلَى أَهْلِ بَيْتِكَ مِنْ بَعْدِكَ هَذِهِ أُمَّتُكَ سَبَّتَا سَيِّئِ الْكُفَّارِ وَ مَا كَانَ لَنَا ذَنْبٌ إِلَّا الْمَيْلُ إِلَى أَهْلِ بَيْتِكَ

He^{asws} gestured towards Jabir Al-Ansari. Jabir said, ‘I saw Al-Hanafiyya (Khowla) go to the soil of Rasool-Allah^{saww} (grave). She sighed and exhaled, then called out, ‘The greetings be unto you^{saww}, O Rasool-Allah^{saww}, and upon the People^{asws} of your^{saww} Household from after you^{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^{asws} of your^{saww} Household!’

ثُمَّ قَالَتْ أَيُّهَا النَّاسُ لِمَ سَبَّيْتُمُونَا وَ قَدْ أَقْرَرْنَا بِالشَّهَادَتَيْنِ فَقَالَ الرَّبِيرُ لِحَقِّ اللَّهِ فِي أَيْدِيكُمْ مَنَعْتُمُونَاهُ فَقَالَتْ هَبِ الرِّجَالَ مَنَعُوكُمْ فَمَا بَالُ النِّسْوَانِ

Then she said, ‘O you people! Why are you making us captives and we have already acknowledge with the two testimonies?’ Al-Zubeyr said, ‘Due to the rights of Allah^{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?’

فَطَرَحَ طَلْحَةُ عَلَيْهَا ثَوْبًا وَ خَالِدٌ ثَوْبًا فَقَالَتْ يَا أَيُّهَا النَّاسُ لَسْتُ بِعُزَيَّانَةٍ فَتَكْسُونِي وَ لَا سَائِلَةٌ فَتُصَدِّقُونِ عَلَيَّ فَقَالَ الرَّبِيرُ إِنَّهُمَا يُرِيدَانِكَ فَقَالَتْ لَا يَكُونَانِ لِي بِنْعَالٍ إِلَّا مَنْ خَبَّرَنِي بِالْكَلَامِ الَّذِي قُلْتُهُ سَاعَةَ خَرَجْتُ مِنْ بَطْنِ أُمِّي

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-Zubeyr 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!’

فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ ع وَ نَادَاهَا يَا حَوْلَةَ اسْمِعِي الْكَلَامَ وَ عِي الْخُطَابَ لَمَّا كَانَتْ أُمُّكِ حَامِلَةً بِكِ وَ ضَرَبَهَا الطَّلُقُ وَ اشْتَدَّ بِهَا الْأَمْرُ نَادَتْ اللَّهُمَّ سَلِّمْنِي مِنْ هَذَا الْمَوْلُودِ سَالِمًا فَسَبَقَتْ الدَّعْوَةَ لَكَ بِالنَّجَاةِ

⁵⁷⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 46

Amir Al-Momineen^{asws} came and called out to her: 'O Khawla! 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^{azwj}! Keep me safe from this birth'. So, the supplication preceded for you with the rescue.

فَلَمَّا وَضَعَتْكَ نَادَيْتِ مَنْ تَحْتَهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ يَا أُمَّاهُ لِمَ تَدْعِينَ عَلَيَّ وَ عَمَّا قَلِيلٍ سَيَمْلِكُنِي سَيِّدٌ يَكُونُ لِي مِنْهُ وَلَدٌ فَكَتَبْتَ ذَلِكَ الْكَلَامَ فِي لَوْحٍ خُحَاسٍ فَدَفَنْتَهُ فِي الْمَوْضِعِ الَّذِي سَقَطَ فِيهِ

When she placed you, you called out from beneath her, 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{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.

فَلَمَّا كَانَتْ فِي اللَّيْلَةِ الَّتِي قُبِضَتْ أُمُّكَ فِيهَا أَوْصَتْ إِلَيْكَ بِذَلِكَ فَلَمَّا كَانَ وَقْتُ سَبِيكَ لَمْ يَكُنْ لَكَ هِمَّةٌ إِلَّا أَخَذَ ذَلِكَ اللَّوْحَ فَأَخَذْتِيهِ وَ شَدَذْتِيهِ عَلَى عَضْدِكَ هَاتِي اللَّوْحَ فَأَنَا صَاحِبُ ذَلِكَ اللَّوْحِ وَ أَنَا أَمِيرُ الْمُؤْمِنِينَ وَ أَنَا أَبُو ذَلِكَ الْغُلَامِ الْمَيْمُونِ وَ اسْمُهُ مُحَمَّدٌ

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^{asws} the tablet, for I^{asws} am the owner of that tablet, and I^{asws} am Emir of the Momineen, and I^{asws} am the father^{asws} of that auspicious boy to be born, and his name is Muhammad'.

فَدَفَعَتِ اللَّوْحَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَرَأَهُ عُثْمَانُ لِأَبِي بَكْرٍ فَوَلَّى اللَّهُ مَا زَادَ عَلَيَّ فِي اللَّوْحِ حَرْفًا وَاحِدًا وَ لَا نَقَصَ فَقَالُوا بِأَجْمَعِهِمْ صَدَقَ اللَّهُ وَ رَسُولُهُ إِذْ قَالَ أَنَا مَدِينَةُ الْعِلْمِ وَ عَلَيٌّ بَابُهَا

She handed over the tablet to Amir Al-Momineen^{asws}. Usman read it out to Abu Bakr. By Allah^{azwj}! Ali^{asws} had not exceeded by one letter in the tablet, nor reduced. They all said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth when he^{saww} said: 'I^{saww} and the city of knowledge and Ali^{asws} is its door'!

فَقَالَ أَبُو بَكْرٍ لِحَدَّثَا يَا أَبَا الْحَسَنِ بَارَكَ اللَّهُ لَكَ فِيهَا فَأَنْقَذَهَا عَلَيٌّ ع إِلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ - فَقَالَ حُدَيِّ هَذِهِ الْمَرْأَةُ فَأَكْرَمِي مَتَوَاهَا وَ احْفَظِيهَا فَلَمْ تَزَلْ عِنْدَهَا إِلَى أَنْ قَدِمَ أَخُوها فَتَزَوَّجَهَا مِنْهُ وَ أَمَهَرَهَا أَمِيرُ الْمُؤْمِنِينَ ع وَ تَزَوَّجَهَا نِكَاحًا.

Abu Bakr said, 'Take her, O Abu Al-Hassan^{asws}! May Allah^{azwj} Bless for you^{asws} in her'. Ali^{asws} took her to Asma Bint Umeys. He^{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^{asws}, and Amir Al-Momineen^{asws} gave her a dowry and married her in a permanent marriage".⁵⁷⁷

أَمَّا أَلِيٌّ عَبْدُ اللَّهِ أَنْتَنِي عَلَيْهِ رَجُلٌ مِنْهُمْ فَقَالَ ع أَنَا دُونَ مَا تَقُولُ وَ فَوْقَ مَا تَقُولُ فِي نَفْسِكَ.

⁵⁷⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 47 a

In a parable of Abu Abdullah^{asws}, a man from them had praised him^{asws}, so he^{asws} said: 'I^{asws} am below what you are saying and above what you are thinking within yourself'.⁵⁷⁸

48- عم، إعلام الوری مِنْ مُعْجَزَاتِهِ مَا اَشْتَهَرَتْ بِهِ الرَّوَايَةُ أَنَّهُ عَ حُطِبَ فَقَالَ فِي حُطْبَتِهِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ مَا تَسْأَلُونِي عَنْ فِتْنَةٍ تُضِلُّ مِائَةَ أَوْ مِائَتَيْ مِائَةٍ إِلَّا أَنْبَأْتُكُمْ بِنَاقِعِهَا وَ سَاقِهَا إِلَى يَوْمِ الْقِيَامَةِ

(The book) 'I'lam Al Wara –

From his^{asws} miracles what the reports have publicised with is that he^{asws} said in his^{asws} sermon: 'Ask me^{asws} before you lose me^{asws}! By Allah^{azwj}! You will not ask me^{asws} about any group straying a hundred or guiding a hundred up to the Day of Qiyamah, except I^{asws} shall inform you with its caller, and its usher'.

فَقَالَ لِإِيَّاهُ رَجُلٌ فَقَالَ أَخْبِرْنِي كَمْ فِي رَأْسِي وَ لِحْيَتِي مِنْ طَافَةِ شَعْرٍ

A man stood up to him^{asws} and said, 'Inform me! How many bunches of hair are there in my head and my beard?'

فَقَالَ عَ لَقَدْ حَدَّثَنِي خَلِيلِي رَسُولُ اللَّهِ صَ بِمَا سَأَلْتَ عَنْهُ وَ أَنَّ عَلَى كُلِّ طَافَةٍ شَعْرٍ فِي رَأْسِكَ مَلَكٌ يَلْعَنُكَ وَ عَلَى كُلِّ طَافَةٍ شَعْرٍ فِي لِحْيَتِكَ شَيْطَانٌ يَسْتَفْزِئُكَ وَ إِنَّ فِي بَيْتِكَ لَسَخْلًا يَقْتُلُ ابْنَ رَسُولِ اللَّهِ صَ وَ آيَةُ ذَلِكَ مُصَدِّقٌ مَا خَبَرْتُكَ بِهِ وَ لَوْ لَا أَنَّ الَّذِي سَأَلْتَ عَنْهُ يَعْسُرُ بُرْهَانَهُ لَأَخْبَرْتُ بِهِ وَ لَكِنَّ آيَةَ ذَلِكَ مَا نَبَّأْتُهِ مِنْ سَخْلِكَ الْمَلْعُونِ

He^{asws} said: 'My^{asws} friend Rasool-Allah^{saww} had informed me^{asws} 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 Satan^{la} provoking you, and in your house, there is one who will be killing a son^{asws} of Rasool-Allah^{saww}, and a sign of that is verification of what I^{asws} am informing you with, and had it not been for that which you are asking about, difficult to demonstrate, I^{asws} would have informed you with it. But a sign of that is what I^{asws} am informing you of your accursed son'.

وَ كَانَ ابْنُهُ فِي ذَلِكَ الْوَقْتِ صَغِيرًا يَحْبُو فَلَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ عَ مَا كَانَ تَوَلَّى قَتْلَهُ وَ كَانَ كَمَا قَالَ.

And his son at that time, was young, crawling. When it was from the matter of Al-Husayn^{asws}, what happened, he was in charge of his^{asws} killing, and it happened like what he^{asws} had said".⁵⁷⁹

أَقُولُ رَوَى نَحْوَ ذَلِكَ ابْنُ أَبِي الْحَدِيدِ مِنْ كِتَابِ الْغَارَاتِ لِابْنِ هِلَالِ الثَّقَفِيِّ عَنْ زَكَرِيَّا بْنِ يَحْيَى الْعَطَارِ عَنْ فَضِيلِ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ وَ قَالَ فِي آخِرِهِ وَ هُوَ سِنَانُ بْنُ أَنَسٍ النَّخَعِيِّ.

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 Momineen^{asws}, Ch 114 H 47 b

⁵⁷⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 48

49- يل، الفضائل لابن شاذان فض، كتاب الروضة عني ابن عباس قال قال أمير المؤمنين ع علمني رسول الله ص ألف باب من العلم ففتح لي كل باب ألف مسألة

(The books) 'Al Fazaail' 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}'.

قال فبينما أنا معه بذي قار وقد أرسل ولده الحسن ع إلى الكوفة ليستنفر أهلها ويستعين بهم على حرب التاكثير من أهل البصرة قال لي يا ابن عباس قلت لبيك يا أمير المؤمنين

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}!'

قال سوف يأتي ولدي الحسن في هذا اليوم ومعه عشرة آلاف فارس و راجل لا ينقص واحداً ولا يزيد واحداً

He^{asws} said: 'Very soon my^{asws} son^{asws} 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'.

قال ابن عباس فلما وصل الحسن ع بالجند لم يكن لي همة إلا مسألة الكاتب كم كميته الجند قال لي عشرة آلاف فارس و راجل لا ينقص واحداً ولا يزيد واحداً فعلمت أن ذلك العلم من تلك الأبواب التي علمه بها رسول الله ص

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'.

و قال أمير المؤمنين ع لما تابعه الملعون عبد الرحمن بن ملجم لعنه الله قال له تالله إنك غير وفي يبعني ولتخضب هذه من هذا وأشار بيده إلى كريمة وكريمة

And Amir Al-Momineen^{asws} said when the accursed Abdul Rahman Bin Muljim^{la} pledged allegiance to him^{asws}, he^{asws} said to him^{la}: 'By Allah^{azwj}! You^{la} will not be loyal to my^{asws} allegiance, and you^{la} will be dyeing this from this' – and he^{asws} gestured by his^{asws} hand to his^{asws} beard and his^{asws} head.

فلما أهل شهر رمضان جعل يفطر ليلة عند الحسن و ليلة عند الحسين ع- فلما كان بعض الليالي قال كم مضي من رمضان- قالا له كذا وكذا فقال لهما ع في العشر الأخير تفقدان أيبكما [أباكما] فكان كما قال ع-

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.

وَمِنْ فَضَائِلِهِ الَّتِي خَصَّهُ اللَّهُ بِهَا أَنَّهُ وَقَدْ إِلَيْهِ الْمُغَيْرَةُ بْنُ شُعْبَةَ وَهُوَ قَائِمٌ يُصَلِّي فِي حُرَابِهِ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ السَّلَامَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَسَلَّمَ عَلَيْكَ فَلَمْ تَرُدَّ عَلَيَّ السَّلَامَ كَأَنَّكَ لَمْ تَعْرِفَنِي

And from his^{asws} merits which Allah^{azwj} had Specialised him^{asws} with – 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^{asws} but you^{asws} did not respond the greeting unto me? It is as if you^{asws} did not recognise me'.

فَقَالَ بَلَىٰ وَ اللَّهُ أَعْرِفُكَ وَ كَأَنِّي أَشَمُّ مِنْكَ رِيحَ الْعَزْلِ فَقَامَ الْمُغَيْرَةُ بِحُرَابِهِ فَقَالَ جَمَاعَةُ الْحَاضِرِينَ بَعْدَ قِيَامِهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْقَوْلُ

He^{asws} said: 'Yes, by Allah^{azwj}! I^{asws} 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 said after his standing, 'O Amir Al-Momineen^{asws}! What is this word?'

فَقَالَ نَعَمْ مَا قُلْتُ فِيهِ إِلَّا حَقًّا كَأَنِّي وَ اللَّهُ أَنْظُرُ إِلَيْهِ وَ إِلَى أَبِيهِ وَ هُمَا يَنْسِجَانِ مَارِزَ الصُّوفِ بِالْيَمَنِ فَتَعَجَّبَ النَّاسُ مِنْ كَلَامِهِ وَ لَمْ يَكُنْ أَحَدٌ يَعْرِفُهُ بِمَا خَاطَبَهُ بِهِ أَمِيرَ الْمُؤْمِنِينَ ع وَ هَذِهِ مُعْجَزَةٌ لَا يَقْدِرُ عَلَيْهَا أَحَدٌ غَيْرُهُ وَ لَا أَهْمُ بِهَا سِوَاهُ.

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}'. 580

50- نص، كفاية الأثر علي بن الحسين بن محمد بن مندة عن محمد بن الحسين الكوفي عن إسماعيل بن موسى بن إبراهيم عن سليمان بن حبيب عن شريك عن حكيم بن جبلة عن إبراهيم النخعي عن علقمة بن قيس قال: خطبنا أمير المؤمنين علي بن أبي طالب ع على منبر الكوفة خطبته اللؤلؤة فقال فيما قال في آخرها ألا وإني طاعن عن قريب و منطلق إلى المغيب فارتقبوا الفتنة الأموية و المملكة الكسروية و إمارة ما أحياء الله و إحياء ما أماته الله و اتخذوا صوامعكم بيوتكم و عضوا على مثل جمر العضا و ادكروا الله كثيرا فذكره أكبر لو كنتم تعلمون

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad Bin Mandah, from Muhammad Bin Al-Husayn Al Kufi, from Ismail Bin Musa Bin Ibrahim, from Suleyman Bin Habeeb, from Shareek, from Hakeem Bin Jubeyr, from Ibrahim Al Nakhaie, from Alqamah Bin Qays who said,

'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'.

ثُمَّ قَالَ وَ تُبْنَى مَدِينَةٌ يُقَالُ لَهَا الزَّوْرَاءُ بَيْنَ دِجْلَةَ وَ دُجَيْلٍ وَ الْفُرَاتِ فَلَوْ رَأَيْتُمْوهَا مُشِيدَةً بِالْجِصِّ وَ الْأَجْرِ مُزَخْرَفَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّازُورِدِ الْمُسْتَسْقَى وَ الْمَرْمَرِ وَ الرُّخَامِ وَ أَبْوَابِ الْعَاجِ وَ الْأَبْنُوسِ وَ الْحَيِّمِ وَ الْقَبَابِ وَ السِّتَارَاتِ وَ قَدْ غُلِيَتْ بِالسَّاجِ وَ الْعِزْرِ وَ الصَّنَوْبَرِ وَ الشَّبِّ وَ شِيدَتْ بِالْفُصُورِ

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.

وَ تَوَالَتْ عَلَيْهَا مِلْكُ بَنِي الشَّيْصَابَانِ أَرْبَعَةٌ وَ عِشْرُونَ مَلَكًا عَلَى عَدَدِ سِنِي الْمَلِكِ فِيهِمُ السَّمَاحُ وَ الْمِقْلَاصُ وَ الْجُمُوحُ وَ الْخُدُوعُ وَ الْمُظَفَّرُ وَ الْمُؤَنَّثُ وَ النَّظَارُ وَ الْكَبْشُ وَ الْمُتَهَوَّرُ وَ الْعَشَّارُ وَ الْمُصْطَلِمُ وَ الْمُسْتَنْصَعِبُ وَ الْعَلَامُ وَ الرَّهْبَانِيُّ وَ الْخَلِيعُ وَ السَّيَّارُ وَ الْمُثْرُفُ وَ الْكَدِيدُ وَ الْأَكْتَنَبُ وَ الْمُثْرَفُ وَ الْأَكْلَبُ وَ الْوَيْمُ وَ الظَّلَامُ وَ الْعَيْنُوقُ

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 Jamouh, 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.

وَ تُعْمَلُ الْقُبَّةُ الْعَبْرَاءُ ذَاتُ الْفَلَاةِ الْحُمْرَاءِ وَ فِي عَقِبِهَا قَائِمُ الْحَقِّ يُسَوِّرُ عَنْ وَجْهِهِ بَيْنَ الْأَقَالِيمِ كَالْقَمَرِ الْمُضِيِّ بَيْنَ الْكَوَاكِبِ الدَّرِّيَّةِ أَلَا وَ إِنَّ حُجُوجِهِ عِلَامَاتٌ عَشْرَةٌ أَوْهَا طُلُوعُ الْكَوْكَبِ ذِي الذَّنَبِ وَ يُقَارِبُ مِنَ الْحَادِي وَ يَقَعُ فِيهِ هَزَجٌ وَ مَرَجٌ شَعْبٌ وَ تِلْكَ عِلَامَاتُ الْخُصْبِ وَ مِنَ الْعِلَامَةِ إِلَى الْعِلَامَةِ عَجَبٌ

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.

فَإِذَا انْقَضَتِ الْعِلَامَاتُ الْعَشْرَةُ إِذْ ذَاكَ يَظْهَرُ بَنَا الْقَمَرِ الْأَزْهَرُ وَ تَمَّتْ كَلِمَةُ الْإِخْلَاصِ لِلَّهِ عَلَى التَّوْحِيدِ.

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^{azwj} upon the Tawheed”.⁵⁸¹

51- كَا، الكافي العِدَّةُ عَنْ سَهْلِ عَنْ مُوسَى بْنِ عُمَرَ الصَّنِيقْلِ عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يُطْرَفُ فِيهِ الْفَاجِرُ وَ يُقَرَّبُ فِيهِ الْمَاجِنُ وَ يُضَعَّفُ فِيهِ الْمُنْصِفُ

(The book) ‘Al Kafi’ – The number, from Sahl, from Musa Bin Umar Al Sayqal, from Abu Shuayb Al Mahamili, from Abdullah Bin Suleyman,

⁵⁸¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 50

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{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’.

قَالَ فَقِيلَ لَهُ مَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, ‘It was said to him^{asws}, ‘When would that be, O Amir-Al-Momineen^{asws}?’

فَقَالَ إِذَا تَسَلَّطَنَ النِّسَاءُ وَ سُلْطَنَ الْإِمَاءُ وَ أَمَرَ الصِّبْيَانُ.

He^{asws} said: ‘When the women become dominant, and the bondmaids would be empowered, and the young boys would assume command’.⁵⁸²

52- نَحْجُ، نَحْجُ الْبَلَاغَةِ فَيَنْقُصُ اللَّيْلُ الْمُظْلِمُ لَا تَقُومُ لَهَا قَائِمَةٌ وَ لَا تُرَدُّ لَهَا زَائِدَةٌ تَأْتِيكُمْ مَرْحُومَةٌ مَرْحُومَةٌ فَاتِّدَّهَا وَ يَجْهَدُهَا زَاكِئُهَا أَهْلُهَا قَوْمٌ شَدِيدٌ كَلْبُهُمْ قَلِيلٌ سَلْبُهُمْ يُجَاهِدُهُمْ فِي اللَّهِ قَوْمٌ أَذَلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ فِي الْأَرْضِ يَجْهَلُونَ وَ فِي السَّمَاءِ مَعْرُوفُونَ

(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^{azwj} would be humble in the presence of the arrogant in the world, unknown, and in the sky they would be famous.

فَوَيْلٌ لَكَ يَا بَصْرَةَ مِنْ جَيْشٍ مِنْ نَقَمِ اللَّهِ لَا رَهْجَ لَهُ وَ لَا حَسَّ وَ سَيَبْتَلِي أهلكَ بِالْمَوْتِ الْأَحْمَرِ وَ الْجُوعِ الْأَعْيَرِ.

Woe be to you, O Basra, from an army from a Vengeance of Allah^{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’.⁵⁸³

53- نَحْجُ، نَحْجُ الْبَلَاغَةِ فَأُقْسِمُ بِاللَّهِ يَا بَنِي أُمَيَّةَ عَمَّا قَلِيلٍ لَتَعْرِفُنَّهَا فِي أَيْدِي غَيْرِكُمْ وَ فِي دَارِ عَدُوِّكُمْ.

(The book) ‘Nahj Al Balagah’ – ‘I swear by Allah^{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!’⁵⁸⁴

54- نَحْجُ، نَحْجُ الْبَلَاغَةِ أَمَا وَ اللَّهُ لَيَسْلَطَنَّ عَلَيْكُمْ غُلَامٌ ثَقِيفٌ الذَّيَالُ الْمَيَالُ يَأْكُلُ خَضِرَتَكُمْ وَ يُذِيبُ شَحْمَتَكُمْ إِلَيْهِ أَبَا وَدَّحَةَ.

(The book) ‘Nahj Al Balagah’ – ‘But, by Allah^{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)’.⁵⁸⁵

⁵⁸² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 51

⁵⁸³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 52

⁵⁸⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 53

⁵⁸⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 54

55- **نَحَج، نَحَجِ** **البلاغة** يَا أَخْنَفُ كَأَنِّي بِهِ وَقَدْ سَارَ بِالْجَيْشِ الَّذِي لَا يَكُونُ لَهُ عُبَارٌ وَلَا جَبٌّ وَلَا قَعْقَعَةٌ لُجْمٍ وَلَا حَمَحَمَةٌ خَيْلٌ يُبِيرُونَ الْأَرْضَ بِأَقْدَامِهِمْ كَأَنَّمَا أَقْدَامُ النَّعَامِ يَوْمِي بِذَلِكَ إِلَى صَاحِبِ الرَّجْحِ

(The book) 'Nahj Al Balagah' –

'O Ahnaf! It is as if I^{asws} 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.

ثُمَّ قَالَ ع وَئِلَّ لَيْسَكُمُ الْعَامِرَةُ وَالدُّورُ الْمُزْحَرَفَةُ الَّتِي هَا أَجْنَحُهُ كَأَجْنَحَةِ النُّسُورِ وَخِرَاطِيمُ كَحِرَاطِيمِ الْفَيْلَةِ مِنْ أُولَئِكَ الَّذِينَ لَا يُنْدَبُ قَتِيلُهُمْ وَلَا يُفْقَدُ عَائِلَتُهُمْ أَنَا كَأَبُ الدُّنْيَا لَوَجْهَهَا وَقَادِرُهَا بِقُدْرَتِهَا وَنَاطِرُهَا بِعَيْنِهَا.

Then he^{asws} 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. I^{asws} have overturned the world upon its face and have measured it with its worth and looked at it with its eyes'.⁵⁸⁶

56- **نَحَج، نَحَجِ** **البلاغة** وَمِنْهُ يَوْمِي إِلَى وَصْفِ الْأَتْرَاكِ كَأَنِّي أَرَاهُمْ قَوْمًا كَأَنَّ وُجُوهَهُمْ الْمَجَانُّ الْمُطْرَقَةُ يَلْبَسُونَ السَّرَقَ وَالدِّينَاجَ وَيَعْتَقِبُونَ الْخَيْلَ الْعِتَاقَ وَ يَكُونُ هُنَاكَ اسْتِحْرَازٌ قَتْلٍ حَتَّى يَمُتِّي الْمَجْرُوحَ عَلَى الْمَقْتُولِ وَ يَكُونُ الْمُفْلِتُ أَقَلَّ مِنَ الْمَأْسُورِ

(The book) 'Nahj Al Balagah' –

'And from it he^{asws} indicated to describe the Turks: 'It is as if I^{asws} 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.

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ لَقَدْ أُعْطِيَ يَا أَمِيرَ الْمُؤْمِنِينَ عِلْمُ الْغَيْبِ

One of his companions said to him^{asws}, 'O Amir Al-Momineen^{asws}! You^{asws} been Given knowledge of the hidden matters'.

فَضَحِكَ ع وَ قَالَ لِلرَّجُلِ وَ كَانَ كَلْبِيًّا يَا أَخَا كَلْبٍ لَيْسَ هُوَ يَعْلَمُ غَيْبٍ وَ إِنَّمَا هُوَ تَعَلَّمَ مِنْ ذِي عِلْمٍ وَ إِنَّمَا عِلْمُ الْغَيْبِ عِلْمُ السَّاعَةِ وَ مَا عَدَدَهُ اللَّهُ سُبْحَانَهُ بِقَوْلِهِ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ الْآيَةُ

He^{asws} 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^{saww} with knowledge. And rather, knowledge of the hidden matters is knowledge of the Hour, and what Allah^{azwj} the Glorious has Enumerated with His^{azwj} Words: **Surely Allah, with Him is the Knowledge of the Hour, [31:34]** – the Verse.

فَيَعْلَمُ سُبْحَانَهُ مَا فِي الْأَرْحَامِ مِنْ ذَكَرٍ وَ أَنْثَى وَ قَبِيحٍ أَوْ جَمِيلٍ وَ سَخِيٍّ أَوْ بَخِيلٍ وَ شَقِيٍّ أَوْ سَعِيدٍ وَ مَنْ يَكُونُ فِي النَّارِ خَطْبًا أَوْ فِي الْجَنَّةِ لِلنَّبِيِّينَ مُرَافِقًا

⁵⁸⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 55

Thus, He^{azwj} 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 Prophets^{as}.

فَهَذَا عِلْمُ الْعَيْبِ الَّذِي لَا يَعْلَمُهُ أَحَدٌ إِلَّا اللَّهُ وَ مَا سِوَى ذَلِكَ فَعَلِمَ اللَّهُ نَبِيَّهُ فَعَلِمْنِيهِ وَ دَعَا لِي بِأَنْ يَعِيَهُ صَدْرِي وَ تَضَطَّمَ عَلَيْهِ جَوَانِحِي .

So, this is knowledge of the hidden matters which no one knows except Allah^{azwj}, and whatever is besides that, is knowledge which Allah^{azwj} had Taught His^{azwj} Prophet^{saww}. He^{saww} taught it to me^{asws} and supplicated for me that my^{asws} chest would retain it, and my^{asws} wings (shoulders) would strong upon bearing it”.⁵⁸⁷

57- وَ قَالَ الزُّبَيْرِيُّ فِي مَشَارِقِ الْأَنْوَارِ، قَالَ عَ لِلدَّهْقَانِ الْفَارِسِيِّ وَ قَدْ حَدَّثَهُ مِنَ الرُّكُوبِ وَ الْمَسِيرِ إِلَى الْخَوَارِجِ فَقَالَ لَهُ اعْلَمْ أَنَّ طَوَالِجَ النُّجُومِ قَدْ انْتَحَسَتْ فَسَعِدَ أَصْحَابُ النُّحُوسِ وَ نَحَسَ أَصْحَابُ السُّعُودِ وَ قَدْ بَدَأَ الْمَرِيخُ يَفْطَعُ فِي بُرْجِ الثَّوْرِ وَ قَدْ اخْتَلَفَ فِي بُرْجِكَ كَوْكَبَانِ وَ لَيْسَ الْحَرْبُ لَكَ بِمَكَانٍ

And Al Bursy said in (the book) ‘Mashariq Al Anwaar’ –

‘He^{asws} said to Al-Dahqan Al-Farsi, and he had cautioned him^{asws} from the riding and travelling to the Kharijites, he said to him^{asws}: ‘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 your^{asws} constellation, and the war isn’t for you^{asws} in any place’.

فَقَالَ لَهُ أَنْتَ الَّذِي تُسَيِّرُ الْجَارِيَاتِ وَ تَقْضِي عَلَى بِالْخَادِعَاتِ وَ تَنْقُلُهَا مَعَ الدَّقَائِقِ وَ السَّاعَاتِ فَمَا السَّرَارِيُّ وَ مَا الزَّرَارِيُّ وَ مَا قَدَرُ شِعَارِ الْمُدَبِّرَاتِ فَقَالَ سَأَنْظُرُ فِي الْأُسْطُرْلَابِ وَ أَخْبِرُكَ

He^{asws} said to him: ‘You are the one who runs the slave girls, and you are judging upon me^{asws} 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 you^{asws}’.

فَقَالَ لَهُ أَعَلِمَ أَنْتَ بِمَا تَمَّ الْبَارِحَةَ فِي وَجْهِ الْمِيزَانِ وَ بِأَيِّ نَجْمٍ اخْتَلَفَ بُرْجُ السَّرَطَانِ وَ أَيُّهُ أَقْبَى دَخَلَتْ عَلَى الزُّبَيْرَانَ فَقَالَ لَا أَعْلَمُ

He^{asws} 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’.

فَقَالَ أَعَلِمَ أَنْتَ إِنَّ الْمُلْكَ الْبَارِحَةَ انْتَقَلَ مِنْ بَيْتٍ إِلَى بَيْتٍ فِي الصَّيْفِ وَ انْقَلَبَ بُرْجُ مَاجِينِ وَ عَارَتْ بُحَيْرَةُ سَاوَةَ- وَ قَاصَتْ بُحَيْرَةُ حَشْرَمَةَ وَ قُطِعَتْ بَابُ الصَّخْرَةِ مِنْ سَفِينَتِهِ وَ نُكِسَ مَلِكُ الرُّومِ بِالرُّومِ وَ وَلِيَ أَحْوَهُ مَكَانَهُ وَ سَقَطَتْ شُرَفَاتُ الذَّهَبِ مِنْ قُسْطَنْطِينِيَّةِ الْكُبْرَى وَ هَبَطَ سُورُ سَرَانْدِيلَ وَ فَقَدَ دَيَّانُ الْيَهُودِ وَ هَاجَ التَّمَلُّ بِوَادِي التَّمَلِ وَ سَعِدَ سَبْعُونَ أَلْفَ عَالِمٍ وَ وُلِدَ فِي كُلِّ عَالِمٍ سَبْعُونَ أَلْفًا وَ اللَّيْلُ يَمُوتُ مِنْهُمْ فَقَالَ لَا أَعْلَمُ

He^{asws} 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

⁵⁸⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 56

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 a judge of the Jews is lost, and the ants argued in the valley of ants, seventy thousand worlds have ascended, and in each world seventy thousand have been born, and at night similar (number) of them have died?’ He said, ‘I don’t know’.

فَقَالَ أَنْتَ عَلِمَ بِالشُّهُبِ الْخَرَسِ الْأَنْجُمِ وَالشَّمْسِ ذَاتِ الدَّوَائِبِ الَّتِي تَطْلُعُ مَعَ الْأَنْوَارِ وَتَغِيبُ مَعَ الْأَسْحَارِ فَقَالَ لَا أَعْلَمُ

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’.

فَقَالَ أَعْلَمَ أَنْتَ بِطُلُوعِ النُّجُمِ الَّذِينَ مَا طَلَعَا إِلَّا عَنْ مَكِيدَةٍ وَلَا غَرَبَا إِلَّا عَنْ مُصِيبَةٍ وَأَتَمَّمَا طَلَعَا وَغَرَبَا فَتَقَتَّلَ قَابِيلُ هَابِيلَ وَلَا يَظْهَرَانِ إِلَّا بِخَرَابِ الدُّنْيَا فَقَالَ لَا أَعْلَمُ

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^{la} killed Habeel, and they do not appear except with ruination of the world?’ He said, ‘I don’t know’.

فَقَالَ إِذَا كَانَ طُرُقُ السَّمَاءِ لَا تَعْلَمُهَا فَإِنِّي أَسْأَلُكَ عَنْ قَرِيبٍ أَخْبَرَنِي مَا تَحْتَ خَافِرِ فَرَسِي الْأَيْمَنِ وَالْأَيْسَرِ مِنَ النَّافِعِ وَالضَّارِّ فَقَالَ إِنِّي فِي عِلْمِ الْأَرْضِ أَقْصَرُ مِنِّْي فِي عِلْمِ السَّمَاءِ

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’.

فَأَمَرَ أَنْ يُخَفَّرَ تَحْتَ الْخَافِرِ الْأَيْمَنِ فَخَرَجَ كَنْزٌ مِنْ ذَهَبٍ ثُمَّ أَمَرَ أَنْ يُخَفَّرَ تَحْتَ الْخَافِرِ الْأَيْسَرِ فَخَرَجَ أَفْعَى فَتَعَلَّقَ بِعُنُقِي الْحَكِيمِ فَصَاحَ يَا مَوْلَايَ الْأَمَانَ

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}!’

فَقَالَ الْأَمَانَ بِالْإِيمَانِ فَقَالَ لَأُطِيلَنَّ لَكَ الرُّكُوعَ وَالسُّجُودَ فَقَالَ سَمِعْتَ خَيْرًا فَقُلْ خَيْرًا اسْجُدْ لِلَّهِ وَاضْرَعْ بِي إِلَيْهِ

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^{azwj} and beseech to Him^{azwj} through me^{asws}’.

ثُمَّ قَالَ يَا سَمَرْسَقِيلُ نَحْنُ نُجُومُ الْقُطْبِ وَأَعْلَامُ الْفُلْكِ وَإِنَّ هَذَا الْعِلْمَ لَا يَعْلَمُهُ إِلَّا نَحْنُ وَبَيْتٌ فِي الْهِنْدِ.

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

⁵⁸⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 57

58- شَرَحَ النَّهْجُ، نَهْجُ الْبَلَاغَةِ قَالَ نَصْرُ بْنُ مُزَاهِمٍ فِي كِتَابِ صِفِّينَ حَدَّثَنَا مَنْصُورُ بْنُ سَلَامٍ التَّمِيمِيُّ قَالَ حَدَّثَنَا حَيَّانُ التَّمِيمِيُّ عَنْ أَبِي عُبَيْدَةَ عَنْ هَرِثْمَةَ بْنِ سُلَيْمٍ قَالَ: عَزَوْنَا مَعَ عَلِيٍّ عَ صِفِّينَ فَلَمَّا نَزَلَ بِكَرْبَلَاءَ صَلَّى بِنَا فَلَمَّا سَلَّمَ رَفَعَ إِلَيْهِ مِنْ تُرْبَتِهَا فَشَمَّهَا ثُمَّ قَالَ وَاهَاً لَكَ يَا تُرْبَةُ لِيَحْشَرَنَّ مِنْكَ قَوْمٌ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

The commentary of Nahj Al Balagah, (the book) 'Nahj Al Balagah' – Nasr Bin Muzahim said in the book 'Siffeen', 'It is narrated to us by Mansour Bin Sallam Al Tameemy who said, 'It is narrated to us by Hayyan Al Tameemy, from Abu Ubeyda, from Harsama Bin Suleym who said,

'We went for battle with Ali^{asws} at Siffeen. When he^{asws} descended at Karbala, he^{asws} prayed Salat (leading) with us. When he^{asws} had performed Salaam, he^{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'.

قَالَ فَلَمَّا رَجَعَ هَرِثْمَةُ مِنْ غَزَاتِهِ إِلَى امْرَأَتِهِ جُرْدَاءَ بِنْتِ سُمَيْرٍ وَكَانَتْ مِنْ شَيْعَةِ عَلِيٍّ عَ حَدَّثَتْهَا هَرِثْمَةُ فِيمَا حَدَّثَتْ فَقَالَ لَهَا أَلَا أُعْجِبُكَ مِنْ صَدِيقِكَ أَبِي حَسَنِ- قَالَ لَمَّا نَزَلْنَا كَرْبَلَاءَ وَ قَدْ أَخَذَ حَفْنَةً مِنْ تُرْبَتِهَا وَ شَمَّهَا وَ قَالَ وَاهَاً لَكَ أَيُّهَا التُّرْبَةُ لِيَحْشَرَنَّ مِنْكَ قَوْمٌ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ مَا عَلِمُهُ بِالْعَجِيبِ

He (the narrator) said, 'When Harsama returned from his battle to his wife Jarda Bint Sumeyr, and she was from the Shias of Ali^{asws}, Harsama narrated to her regarding what had happened. He said to her, 'Shall I surprise you about your friend Abu Hassan^{asws}? When we descended at Karbala, and he^{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^{asws} know with the hidden matters?'

فَقَالَتِ الْمَرْأَةُ لَهُ دَعْنَا مِنْكَ أَيُّهَا الرَّجُلُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ لَمْ يَقُلْ إِلَّا حَقًّا

The wife said to him, 'Leave us from you, O you man! Surely Amir Al-Momineen^{asws} would not be speaking except the truth'.

قَالَ فَلَمَّا بَعَثَ عَبْدُ اللَّهِ بْنُ زِيَادٍ الْبُعْثَ الَّذِي بَعَثَهُ إِلَى الْحُسَيْنِ ع- كُنْتُ فِي الْخَيْلِ الَّتِي بُعِثَ إِلَيْهِمْ فَلَمَّا انْتَهَيْتُ إِلَى الْحُسَيْنِ عَ وَ أَصْحَابِهِ عَرَفْتُ الْمَنْزِلَ الَّذِي نَزَلْنَا فِيهِ مَعَ عَلِيٍّ عَ وَ الْبُئْعَةَ الَّتِي رَفَعَ إِلَيْهِ مِنْ تُرْبَتِهَا وَ الْقَوْلَ الَّذِي قَالَهُ

He (the narrator) said, 'When Ubeydullah Bin Ziyad sent the one he sent to Al-Husayn^{asws}, I was among the cavalry which was sent to them. When I ended to Al-Husayn^{asws} and his^{asws} companions, I recognised the place which we had descended in with Ali^{asws} and the spot which he^{asws} had lifted from its oil, and the words which he^{asws} had spoken.

فَكَرِهْتُ مَسِيرِي فَأَقْبَلْتُ عَلَى فَرَسِي حَتَّى وَقَفْتُ عَلَى الْحُسَيْنِ عَ فَسَلَّمْتُ عَلَيْهِ وَ حَدَّثْتُهُ بِالَّذِي سَمِعْتُ مِنْ أَبِيهِ فِي هَذَا الْمَنْزِلِ فَقَالَ الْحُسَيْنُ عَ أَمَعَنَا أَمْ عَلَيْنَا

So, I disliked my journey, so I came back upon my horse to Al-Husayn^{asws} and greeted unto him^{asws} and narrated to him^{asws} with that which I had heard from his^{asws} father^{asws} in this place. Al-Husayn^{asws} said: 'Are with us^{asws} or against us^{asws}?'

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَا مَعَكَ وَ لَا عَلَيْكَ تَرَكْتُ وَلَدِي وَ عِيَالِي أَخَافُ عَلَيْهِمْ مِنْ ابْنِ زِيَادٍ

I said, 'O son^{asws} of Rasool-Allah^{azwj}! Neither with you^{asws} nor against you^{asws}. I have left behind my children and my dependants. I fear upon them from Ibn Ziyad'.

فَقَالَ الْحُسَيْنُ فَتَوَلَّ هَرَبًا حَتَّى لَا تَرَى مَقْتَلَنَا فَوَ الَّذِي نَفْسُ حُسَيْنٍ بِيَدِهِ لَا يَرَى الْيَوْمَ مَقْتَلَنَا أَحَدٌ ثُمَّ لَا يُعِينُنَا إِلَّا دَخَلَ النَّارَ

Al-Husayn^{asws} said: 'So turn around fleeing until you do not see us^{asws} being slain, for by the One^{azwj} in Whose Hand is the soul of Husayn^{asws}! No one will see our^{asws} battle today, then he does not assist us^{asws}, except Allah^{azwj} he would enter the Fire'.

قَالَ فَأَقْبَلْتُ فِي الْأَرْضِ أَشْتَدُّ هَرَبًا حَتَّى خَفِيَ عَلَيَّ مَقْتَلُهُمْ.

He (the narrator) said, 'I came back in the land fleeing intensely until their battle was hidden unto me'.⁵⁸⁹

قَالَ نَصْرٌ وَ حَدَّثَنَا مُصْعَبٌ قَالَ حَدَّثَنَا الْأَجْلَحُ بْنُ عَبْدِ اللَّهِ الْكِنْدِيُّ عَنْ أَبِي جَحِيْفَةَ قَالَ: جَاءَ عَزْوَةُ الْبَارِقِيُّ إِلَى سَعْدِ بْنِ وَهْبٍ فَسَأَلَهُ وَ قَالَ حَدِيثٌ حَدَّثْتَنَاهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ نَعَمْ بَعَثَنِي مُحَمَّدُ بْنُ سُلَيْمٍ إِلَى عَلِيٍّ ع عِنْدَ تَوَجُّهِهِ إِلَى صِفِّينَ فَأَتَيْتُهُ بِكَرْبَلَاءَ فَوَجَدْتُهُ يُشِيرُ بِيَدِهِ وَ يَقُولُ هَاهُنَا هَاهُنَا

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^{asws} Bin Abu Talib^{asws}'. He said, 'Yes. Mikhnaf Bin Suleym sent me to Ali^{asws} during his^{asws} heading to Siffeen. I came to him^{asws} at Karbala. I found him^{asws} indicating with his^{asws} hand and saying: 'Over here! Over here!'

فَقَالَ لَهُ رَجُلٌ وَ مَا ذَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ-

A man said to him^{asws}, 'And what is that O Amir Al-Momineen^{asws}?'

فَقَالَ ثَقُلَ لِأَلِ مُحَمَّدٍ ص يَنْزِلُ هَاهُنَا فَوَيْلٌ لَهُمْ مِنْكُمْ وَ وََيْلٌ لَكُمْ مِنْهُمْ

He^{asws} said: 'The heavy ones of the Progeny^{asws} of Muhammad^{asws} will be descending over here, so woe would be for them from you all, and woe would be for you all, from them'.

فَقَالَ لَهُ الرَّجُلُ مَا مَعْنَى هَذَا الْكَلَامِ يَا أَمِيرَ الْمُؤْمِنِينَ-

The man said to him^{asws}, 'What is the meaning of this speech, O Amir Al-Momineen^{asws}?'

قَالَ وََيْلٌ لَهُمْ مِنْكُمْ تَقْتُلُوهُمْ وَ وََيْلٌ لَكُمْ مِنْهُمْ يُدْخِلُكُمْ اللَّهُ بِقَتْلِهِمْ إِلَى النَّارِ.

⁵⁸⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, 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^{azwj} would be Entering you into the Fire due to your killing them'.⁵⁹⁰

قَالَ نَصْرٌ وَقَدْ رُويَ هَذَا الْكَلَامُ عَلَى وَجْهِ آخَرٍ أَنَّهُ ع قَالَ: فَوَيْلٌ لَكُمْ مِنْهُمْ وَ وَيْلٌ لَكُمْ عَلَيْهِمْ فَقَالَ الرَّجُلُ أَمَا وََيْلٌ لَنَا مِنْهُمْ فَقَدْ عَرَفْنَا فَوَيْلٌ لَنَا عَلَيْهِمْ مَا مَعْنَاهُ فَقَالَ تَرَوْهُمْ يُقْتَلُونَ لَا تَسْتَطِيعُونَ نَصْرَهُمْ.

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 then, 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'.⁵⁹¹

قَالَ نَصْرٌ وَ حَدَّثَنَا سَعِيدُ بْنُ حَكِيمٍ الْعَبْسِيُّ عَنِ الْحَسَنِ بْنِ كَثِيرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع أَتَى كَرْبَلَاءَ فَوَقَفَ بِهَا فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذِهِ كَرْبَلَاءُ

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'.

فَقَالَ ذَاتُ كَرْبٍ وَ بَلَاءٍ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى مَكَانٍ فَقَالَ هَاهُنَا مُرَاقُ دِمَائِهِمْ ثُمَّ مَضَى إِلَى سَابَاطٍ.

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'.⁵⁹²

59- أَقُولُ رَوَى ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَجْمِ الْبَلَاغَةِ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبْرِيِّ صَاحِبِ التَّارِيخِ أَنَّهُ قَالَ زُرْعَةُ بْنُ الْبُرْجِ الطَّائِي لِأَمِيرِ الْمُؤْمِنِينَ ع أَمَا وَ اللَّهُ لَئِنْ لَمْ تَتُبْ مِنْ تَحْكِيمِكَ الرِّجَالَ لَأَفْتُلَنَّكَ أَطْلُبُ بِذَلِكَ وَجْهَ اللَّهِ وَ رِضْوَانَهُ

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^{azwj}! 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!'

فَقَالَ لَهُ عَلِيٌّ ع بُؤْسًا لَكَ مَا أَشَقَّاكَ كَأَنِّي بِكَ قَتِيلًا تَسْفِي عَلَيْنَا الرِّيحَ فَكَانَ كَمَا قَالَ.

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'.⁵⁹³

⁵⁹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 58 b

⁵⁹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 58 c

⁵⁹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 58 d

⁵⁹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 1

وَذَكَرَ الْمَدَائِنِيُّ فِي كِتَابِ الْخَوَارِجِ قَالَ: لَمَّا خَرَجَ عَلِيٌّ عَ إِلَى أَهْلِ النَّهْرِ أَقْبَلَ رَجُلًا مِنْ أَصْحَابِهِ مِمَّنْ كَانَ عَلَى مُقَدِّمَتِهِ فَأَخْبَرَهُ بِأَنَّ الْقَوْمَ عَبَرُوا النَّهْرَ فَحَلَفَهُ ثَلَاثَ مَرَّاتٍ فِي كُلِّهَا يَقُولُ نَعَمْ

And Al Madainy has mentioned in the book 'Al Khawarij' saying,

'When Ali^{asws} went out to the people of the river (Al-Nahrwan), and man from his^{asws} companions came back from the ones who were at his^{asws} vanguard and informed him^{asws} that the people had crossed the river'. He^{asws} made him swear three times, during all of these he was saying, 'Yes (they have)'.

فَقَالَ ع وَ اللَّهُ مَا عَبَرُوهُ وَ لَنْ يُعْبَرُوهُ وَ إِنَّ مَصَارِعَهُمْ دُونَ النُّطْفَةِ فَبَجَاءَ الْفُرْسَانُ كُلُّهَا تَرْكُضُ وَ يَقُولُ فَلَمْ يَكْتَرِثْ ع بِقَوْلِهِمْ حَتَّى ظَهَرَ خِلَافُ مَا قَالُوا.

He^{asws} said: 'By Allah^{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^{asws} care about their words, until it appeared opposite to what they had been saying".⁵⁹⁴

وَ ذَكَرَ مُحَمَّدُ بْنُ يَزِيدَ الْمُبَرِّدُ فِي كِتَابِ الْكَامِلِ أَنَّهُ قَالَ عَلِيٌّ ع لِأَصْحَابِهِ يَوْمَ النَّهْرَوَانَ احْمِلُوا عَلَيْهِمْ فَوَ اللَّهُ لَا يُقْتَلُ مِنْكُمْ عَشْرَةٌ وَ لَا يَسْلَمُ مِنْهُمْ عَشْرَةٌ فَحَمَلُوا عَلَيْهِمْ فَطَحَنَهُمْ طَحْنًا قَتَلَ مِنْ أَصْحَابِهِ ع تِسْعَةً وَ أَفَلَّتْ مِنَ الْخَوَارِجِ ثَمَانِيَةٌ.

And it is mentioned by Muhammad Bin Yazeed Al Mubarrad in the book 'Al Kaamil' –

'Ali^{asws} said to his^{asws} companions on the day of (battle of) Al-Nahrwan: 'Attack upon them, for by Allah^{azwj}, not ever ten of you would be killed, nor will ten of them be safe'. He^{asws} attacked upon them and ground them with a grinding. Nine from his^{asws} companions were killed, and eight from the Kharijites escaped".⁵⁹⁵

وَ رَوَى جَمِيعُ أَهْلِ السِّيَرِ كَافَّةً أَنَّ عَلِيًّا ع لَمَّا طَحَنَ الْقَوْمَ طَلَبَ ذَا الثُّدَيَّةِ طَلَبًا شَدِيدًا وَ قَلَبَ الْقَتْلَى ظَهَرَ الْبُطْنِ فَلَمْ يَقْدِرْ عَلَيْهِ فَسَاءَهُ ذَلِكَ وَ جَعَلَ يَقُولُ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ اطْلُبُوا الرَّجُلَ وَ إِنَّهُ لَفِي الْقَوْمِ

And it is reported by entirety of the people of Seerah, all of them, that when Ali^{asws} had ground the people, he^{asws} sought Zul Saday with an intense search, and the slain were turned over to reveal the inside, but he^{asws} was not able upon (finding) him. That worsened him^{asws}, and he^{asws} went on to say: 'By Allah^{azwj}! Neither am I^{asws} lying nor have I^{asws} been lied to. Seek the man, and he is surely among the people!'

فَلَمْ يَزَلْ يَطْلُبُهُ حَتَّى وَجَدَهُ وَ هُوَ رَجُلٌ مُخَدِّجٌ الْبِدِ كَأَنَّهَا تُذِي فِي صَدْرِهِ.

And he^{asws} did not cease to search for him until he^{asws} found him, and he was a man of a deficient hand, as if it was a breast in his chest".⁵⁹⁶

⁵⁹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 2

⁵⁹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 3

⁵⁹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 4

وَرَوَى إِبْرَاهِيمُ بْنُ دَرِّزِيلَ فِي كِتَابِ صِفِّينَ عَنِ الْأَعْمَشِيِّ عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: لَمَّا شَجَرَهُمْ عَلِيُّ ع بِالرِّمَاحِ قَالَ اطْلُبُوا ذَا الْقُدَيْيَةِ فَطَلَبُوهُ طَلَبًا شَدِيدًا حَتَّى وَجَدُوهُ فِي وَهْدَةٍ مِنَ الْأَرْضِ تَحْتَ نَاسٍ مِنَ الْقَتْلَى فَأُتِيَ بِهِ وَ إِذَا رَجُلٌ عَلَى يَدَيْهِ مِثْلُ سَبَلَاتِ السِّنَوْرِ فَكَثُرَ عَلِيُّ ع وَ كَثُرَ النَّاسُ مَعَهُ سُورًا بِذَلِكَ.

And it is reported by Ibrahim Bin Dezeel in the book 'Siffeen', from Al Amsh, from Zayd Bin Wahab who said,

'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".⁵⁹⁷

وَرَوَى أَيْضًا عَنْ مُسْلِمِ بْنِ أَبِي النَّضْرِ عَنْ حَبَّةِ الْغُرَبِيِّ قَالَ: كَانَ رَجُلٌ أَسْوَدَ مُنَنِ الرِّيحِ لَهُ يَدٌ كَتَدِي الْمَرْأَةِ إِذَا مَدَّتْ كَانَ يَطُولُ الْيَدِ الْآخَرَى وَ إِذَا تَرَكَتْ اجْتَمَعَتْ وَ تَقَلَّصَتْ وَ صَارَتْ كَتَدِي الْمَرْأَةِ عَلَيْهَا شَعْرَاتٌ مِثْلُ شَوَارِبِ الْهَيَّةِ

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.

فَلَمَّا وَجَدُوهُ قَطَعُوا يَدَهُ وَ نَصَبُوهَا عَلَى رُمْحٍ ثُمَّ جَعَلَ عَلِيُّ ع يُنَادِي صَدَقَ اللَّهُ وَ بَلَغَ رَسُولُهُ لَمْ يَزَلْ يَقُولُ ذَلِكَ هُوَ وَ أَصْحَابُهُ مِنَ الْعَصْرِ إِلَى أَنْ غَرَبَتِ الشَّمْسُ أَوْ كَادَتْ.

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^{azwj} 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".⁵⁹⁸

وَرَوَى ابْنُ دَرِّزِيلَ أَيْضًا قَالَ: لَمَّا عِيلَ صَبَرَ عَلِيُّ ع فِي طَلَبِ الْمُخْدَجِ قَالَ ائْتُونِي بِبَغْلَةٍ رَسُولِ اللَّهِ ص فَرَكِبَهَا وَ اتَّبَعَهُ النَّاسُ فَرَأَى الْقَتْلَى وَ جَعَلَ يَقُولُ ااقْلُبُوا فَيَقْلِبُونَ قَتِيلًا عَنْ قَتِيلٍ حَتَّى اسْتَخْرَجَهُ فَسَجَدَ عَلِيُّ ع.

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^{saww}!' 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".⁵⁹⁹

وَرَوَى كَثِيرٌ مِنَ النَّاسِ أَنَّهُ لَمَّا دَعَا بِالْبَغْلَةِ قَالَ ائْتُونِي بِهَا فَإِنَّمَا هَادِيَةٌ فَوَقَفْتُ بِهِ عَلَى الْمُخْدَجِ فَأَخْرَجَهُ مِنْ تَحْتِ قَتْلَى كَثِيرِينَ.

⁵⁹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 5

⁵⁹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 6

⁵⁹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 7

And it is reported by a lot of people, 'When he^{asws} called for the mule, he^{asws} said: 'Come to me^{asws} with it, for it would be a guide'. They paused with it at Al-Mukhdaj (Zul Saday). He^{asws} extracted him from beneath a lot of slain".⁶⁰⁰

وَرَوَى الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ يَزِيدَ بْنِ رُوَيْمٍ قَالَ قَالَ عَلِيٌّ ع يُقْتَلُ الْيَوْمَ أَرْبَعَةُ آلَافٍ مِنَ الْخَوَارِجِ أَحَدُهُمْ ذُو الثُّدَيَّةِ فَلَمَّا طَحَنَ الْقَوْمَ وَ رَامَ اسْتِخْرَاجَ ذِي الثُّدَيَّةِ فَأَنْعَبَهُ أَمْرِي أَنْ أَقْطَعَ لَهُ أَرْبَعَةَ آلَافٍ قَصَبَةٍ فَلَمْ أَزَلْ كَذَلِكَ وَ أَنَا بَيْنَ يَدَيْهِ وَ هُوَ رَاكِبٌ خَلْفِي وَ النَّاسُ يَتَّبِعُونَهُ حَتَّى يَقْبِثَ فِي يَدِي وَاحِدَةً

And it is reported by Al Awwam Bin Howshab, from his father, from his grandfather Yazeed Bin Ruweym who said,

'Ali^{asws} said: 'Today four thousand of the Kharijites would be killed, one of them would be Zul Saday!' When the people (Kharijites) were ground and the archers extracted Zul Saday, I follow him^{asws}. He^{asws} ordered me to cut out for him^{asws} four thousand sticks. I did not cease to be like that, and I was in front of him^{asws}, and he^{asws} was riding behind me, and the people were following him^{asws}, until there only remain one (stick unused).

فَنَظَرْتُ إِلَيْهِ وَ إِذَا وَجْهُهُ أَرْبَدٌ وَ إِذَا رِجْلُهُ فِي يَدِي فَجَذَبْتُهَا وَ قُلْتُ هَذِهِ رِجْلُ إِنْسَانٍ فَنَزَلَ عَنِ الْبَعْلَةِ مُسْرِعًا فَجَذَبَ الرَّجُلَ الْأُخْرَى وَ جَرَزْنَاهُ حَتَّى صَارَ عَلَى التُّرَابِ فَإِذَا هُوَ الْمُخْدَجُ فَكَبَّرَ عَلَيَّ ع بِأَعْلَى صَوْتِهِ ثُمَّ سَجَدَ فَكَبَّرَ النَّاسُ كُلُّهُمْ.

I looked at him^{asws} (to find out what to do), and there, his^{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^{asws} descended from the mule hurriedly it. He^{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^{asws} exclaimed Takbeer at the top of his^{asws} voice. Then he^{asws} performed Sajdah, and the people exclaimed Takbeer, all of them".⁶⁰¹

وَرَوَى عُثْمَانُ بْنُ سَعِيدٍ عَنْ يَحْيَى التَّيْمِيِّ عَنِ الْأَعْمَشِيِّ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: قَامَ أَعْمَشَى بِأَهْلَةٍ وَ هُوَ يَوْمَئِذٍ غُلَامٌ حَدَّثَ إِلَى حَدِيثِ عَلِيٍّ ع وَ هُوَ يَخْطُبُ وَ يَذْكُرُ الْمَلَاحِمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَشْبَهَ هَذَا الْحَدِيثَ بِحَدِيثِ خِرَافَةٍ فَقَالَ عَلِيٌّ ع إِنَّ كُنْتُ إِنَّمَا فِيمَا قُلْتُ يَا غُلَامُ فَرَمَاكَ اللَّهُ بِغُلَامٍ تَقِيْفٍ

And it is reported by Usman Bin Saeed, from Yahya Al Tameemi, from Al Amsh, from Ismail Bin Raja'a who said,

'A'ash Bahila stood up to Ali^{asws}, and on that day he was a young boy, and he^{asws} was addressing and mentioning the epics. He said, 'O Amir Al-Momineen^{asws}! How resembling is this Hadeeth with the mythical narrations!' Ali^{asws} said: 'If you were a sinner in what you said, O boy, may Allah^{azwj} Hit you with a boy of Saaqeef!'

ثُمَّ سَكَتَ فَقَامَ رَجُلٌ فَقَالَ وَ مَنْ غُلَامٌ تَقِيْفٍ يَا أَمِيرَ الْمُؤْمِنِينَ - قَالَ غُلَامٌ يَمْلِكُ بِلَدَكُمْ هَذِهِ لَا يَزُكُّ لَكَ حُرْمَةً إِلَّا أَنْتَهَكَهَا يَضْرِبُ عَنْقَ هَذَا الْغُلَامِ بِسَيْفِهِ

Then he^{asws} was silent. A man stood up and said, 'And who is the boy of Saaqeef, O Amir Al-Momineen^{asws}? He^{asws} said: 'A boy who will rule this city of yours. He will not leave any

⁶⁰⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 8

⁶⁰¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 9

sanctity of Allah^{azwj} except he would violate it. He^{asws} will strike off the neck of this boy with his sword’.

فَقَالُوا كَمْ يَمْلِكُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ عِشْرِينَ إِنْ بَلَغَهَا قَالُوا فَيُقْتَلُ قَتْلًا أَمْ يَمُوتُ مَوْتًا قَالَ بَلْ يَمُوتُ حَتَّى أَنْفِهِ يَدَا الْبَطْنِ يُنْقَبُ سَرِيرُهُ لِكَثْرَةِ مَا يَخْرُجُ مِنْ جَوْفِهِ

They said, ‘How long will he rule for, O Amir Al-Momineen^{asws}!’ He^{asws} said: ‘Twenty (years) if he can reach it’. They said, ‘Would he be killed as slain or be dying a (natural) death?’ He^{asws} 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’.

قَالَ إِسْمَاعِيلُ بْنُ رَجَاءٍ قَوْلَ اللَّهِ لَقَدْ رَأَيْتُ بِعَيْنِي أَبَاهُ وَ قَدْ أَخْضَرَ فِي جُمْلَةِ الْأَسْرَى الَّذِينَ أُسْرُوا مِنْ جَيْشِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ بْنِ يَدِي الْحَجَّاجِ - فَفَرَعَهُ وَ وَجَّهَهُ وَ اسْتَشْشَدَهُ شِعْرَهُ الَّذِي يُخْرِضُ فِيهِ عَبْدُ الرَّحْمَنِ عَلَى الْحَرْبِ ثُمَّ صَرَبَ عُنُقَهُ فِي هَذَا الْمَجْلِسِ.

Ismail Bin Raja’a said, ‘By Allah^{azwj}! 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’.⁶⁰²

و رَوَى مُحَمَّدُ بْنُ عَلِيٍّ الصَّوَّافُ عَنِ الْحُسَيْنِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ شَيْخِهِ بْنِ سَلِيمٍ الْأَزْدِيِّ قَالَ: قَالَ عَلِيُّ ع لِعَمْرُو بْنِ الْحَقِيقِ الْخِزَاعِيِّ أَيْنَ نَزَلْتَ يَا عَمْرُو قَالَ فِي قَوْمِي قَالَ لَا تَنْزِلْ فِيهِمْ قَالَ أَفَأَنْزَلَ فِي بَنِي كِنَانَةَ حِينَئِذَا قَالَ لَا قَالَ أَفَأَنْزَلَ فِي ثَقِيفٍ قَالَ فَمَا تَصْنَعُ بِالْمَعَرَّةِ وَ الْمَجَرَّةِ قَالَ وَ مَا هُمَا

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,

‘Ali^{asws} said to Amro Bin Al Himqi Al-Kuzaie: ‘Where have you descended, O Amro?’ He said, ‘Among my people’. He^{asws} said: ‘Do not descend among them’. He said, ‘Shall I descend among the clan of Kinana, our neighbours?’ He^{asws} said: ‘No’. He said, ‘Shall I descend among Saqeef?’ He^{asws} said: ‘So, what will you do with Al-Ma’arras and Al-Majarrah?’ He said, ‘And what are these two?’

قَالَ عُمَرَانُ مِنْ نَارٍ يَخْرُجَانِ مِنْ ظَهْرِ الْكُوفَةِ يَأْتِي أَحَدُهُمَا عَلَى تَمِيمٍ وَ بَكْرِ بْنِ وَائِلٍ فَقَلَمًا يُقْلِتُ مِنْهُ أَحَدٌ وَ يَأْتِي الْعُنُقُ الْأُخْرَى فَتَأْخُذُ عَلَى الْجَانِبِ الْأُخْرَى مِنَ الْكُوفَةِ فَقَلَمٌ مَنْ يُصِيبُ مِنْهُمْ إِنَّمَا هُوَ يَدْخُلُ الدَّارَ فَتُحْرِقُ الْبَيْتَ وَ الْبَيْتَيْنِ

He^{asws} 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’.

قَالَ فَأَيْنَ أَنْزَلَ قَالَ أَنْزَلَ فِي بَنِي عَمْرِو بْنِ عَامِرٍ مِنَ الْأَزْدِ قَالَ

⁶⁰² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 10

He said, 'So, where shall I descend?' He^{asws} said: 'Descend among the clam of Amro Bin Aamir, from Al-Azd'.

فَقَامَ قَوْمٌ حَضَرُوا هَذَا الْكَلَامَ وَ قَالُوا مَا نَرَاهُ إِلَّا كَاهِنًا يَتَخَدَّثُ بِحَدِيثِ الْكَهَنَةِ

A group of people who were present at this speech, stood up and they said, 'We do not view him^{asws} except as a soothsayer narrating with a narration of the soothsaying!'

فَقَالَ يَا عَمْرُو وَ إِنَّكَ لَمَقْتُولٌ بَعْدِي وَ إِنَّ رَأْسَكَ لَمَنْقُولٌ وَ هُوَ أَوَّلُ رَأْسٍ يُنْقَلُ فِي الْإِسْلَامِ وَ الْوَيْلُ لِقَاتِلِكَ أَمَا إِنَّكَ لَا تَنْزِلُ بِقَوْمٍ إِلَّا أَسْلَمُواكَ بِرُمَّتِكَ إِلَّا هَذَا الْحَيَّ مِنْ بَنِي عَمْرُو بْنِ عَامِرٍ مِنَ الْأَزْدِ فَإِنَّهُمْ لَنْ يُسَلِّمُواكَ وَ لَنْ يُخَذِّلُوكَ

He^{asws} said: 'O Amro, and you will be killed after me^{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'.

قَالَ قَوْ اللَّهِ مَا مَضَتْ مِنَ الْأَيَّامِ حَتَّى تَنْقَلَّ عَمْرُو بْنُ الْحَمِقِ فِي خِلَافَةِ مُعَاوِيَةَ فِي أَحْيَاءِ الْعَرَبِ خَائِفًا مَدْعُورًا حَتَّى نَزَلَ فِي قَوْمِهِ مِنْ بَنِي حِزَاعَةَ فَأَسْلَمُوهُ فُقُتِلَ وَ حُمِلَ رَأْسُهُ مِنَ الْعِرَاقِ إِلَى مُعَاوِيَةَ بِالسَّامِ- وَ هُوَ أَوَّلُ رَأْسٍ حُمِلَ فِي الْإِسْلَامِ مِنْ بَلَدٍ إِلَى بَلَدٍ.

He (the narrator) said, 'By Allah^{azwj}! The days did not pass except Amro Bin Al-Hamiq transferred during the caliphate of Muawiya among the Arab tribes, frightened, terrified, until he descended among his people from the clan of Khuza'a. They yielded him (to the ruling authorities), so he was killed, and his head was carried from Al-Iraq to Muawiya at Syria, and it is the first head in Al-Islam to be carried from a city to a city'.⁶⁰³

وَ رَوَى إِبْرَاهِيمُ بْنُ مَيْمُونٍ الْأَزْدِيُّ عَنْ حَبَّةَ الْغُرَيْبِيِّ قَالَ: كَانَ جُوَيْرِيَةُ بْنُ مُسْهِرِ الْعَبْدِيِّ صَاحِبًا وَ كَانَ لِعَلِيٍّ ع صَدِيقًا وَ كَانَ عَلِيٌّ ع يُحِبُّهُ وَ نَظَرَ يَوْمًا إِلَيْهِ وَ هُوَ يَسِيرُ فَنَادَاهُ يَا جُوَيْرِيَةُ الْحَقُّ بِي فَإِنِّي إِذَا رَأَيْتُكَ هَوَيْتُكَ.

And it is reported by Ibrahim Bin Maymoun Al Azdy, from Habbat Al Urny who said,

'Juweyria Bin Mus'hir Al-Abdy was righteous, and he was a friend to Ali^{asws}, and Ali^{asws} used to love him. One day he^{asws} looked at him while he^{asws} was travelling, he^{asws} called out: 'O Juweyria! Join up with me^{asws}, and for whenever I^{asws} see you, I^{asws} love you (more)'.⁶⁰⁴

قَالَ إِسْمَاعِيلُ بْنُ أَبَانَ فَحَدَّثَنِي الصَّبَّاحُ عَنْ مُسْلِمٍ عَنْ حَبَّةَ الْغُرَيْبِيِّ قَالَ: سَرْنَا مَعَ عَلِيٍّ ع يَوْمًا فَالْتَقَيْتُ إِذَا جُوَيْرِيَةُ خَلْفَهُ بَعِيدًا فَنَادَاهُ يَا جُوَيْرِيَةُ الْحَقُّ بِي لَا أَبَا لَكَ أَلَا تَعْلَمُ أَنِّي أَهْوَاكَ وَ أُحِبُّكَ

Ismail Bin Aban said, 'It is narrated to me by Al Sabbah, from Muslim, from Habbat Al Urny who said,

⁶⁰³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 11

⁶⁰⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 12

'We travelled with Ali^{asws} one day. He^{asws} turned and there was Juweyria behind him^{asws} at a distance. He^{asws} called out to him: 'O Juweyria! Join with me^{asws}, may there not be a father for you! Don't you know I^{asws} desire you and love you?'

قَالَ فَرَكِضْ نَحْوَهُ فَقَالَ لَهُ إِنِّي مُحَدِّثُكَ بِأُمُورٍ فَأَحْفَظْهَا ثُمَّ اشْرَكَا فِي الْحَدِيثِ سِرًّا فَقَالَ لَهُ جُوَيْرِيَةُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي رَجُلٌ نَسِ [نَسِي] فَقَالَ أَنَا أُعِيدُ عَلَيْكَ الْحَدِيثَ لِتَحْفَظَهُ

He (the narrator) said, 'He sprinted towards him^{asws}. He^{asws} said to him: 'I^{asws} shall narrate to you with affairs, so memorise them'. Then they both participated in the secret discussion. Juweyria said to him^{asws}, 'O Amir Al-Momineen^{asws}! I am a forgetful person'. He^{asws} said: 'I^{asws} shall repeat the Hadeeth to you for you to memorise it'.

ثُمَّ قَالَ لَهُ فِي آخِرِ مَا حَدَّثَهُ إِنَّهُ يَا جُوَيْرِيَةُ أَحْبَبْتُ حَبِيبَنَا مَا أَحَبَّنَا فَإِذَا أَبْغَضْنَا فَأَبْغَضْهُ وَأَبْغَضْ بَعْضَنَا مَا أَبْغَضْنَا فَإِذَا أَحَبَّنَا فَأَحْبِبْهُ

Then he^{asws} said to him in the end of what he^{asws} had narrated to him: 'O Juweyria! Love the one who loves us^{asws}. So, when he hates us^{asws}, then hate him. And hate our^{asws} haters for as long as he hates us^{asws}. When he loves us^{asws}, then love him'.

قَالَ فَكَانَ نَاسٌ يَمْنَنُ بِشَيْءٍ فِي أَمْرِ عَلِيٍّ ع يَقُولُونَ أَوْ نَرَاهُ جَعَلَ جُوَيْرِيَةَ وَصِيَّهُ كَمَا يَدَّعِي هُوَ مِنْ وَصِيَّةِ رَسُولِ اللَّهِ ص

He (the narrator) said, 'Some people, from the ones who doubted in the matter of Ali^{asws}, said, 'Did we not see him^{asws} making Juweyria to be his^{asws} successor, like what he^{asws} has claimed that he^{asws} is from the successors^{asws} of Rasool-Allah^{saww}?'

قَالَ يَقُولُونَ ذَلِكَ لِشِدَّةِ اخْتِصَاصِهِ لَهُ حَتَّى دَخَلَ عَلَى عَلِيٍّ ع يَوْمًا وَهُوَ مُضْطَجِعٌ وَعِنْدَهُ قَوْمٌ مِنْ أَصْحَابِهِ فَنَادَاهُ جُوَيْرِيَةُ أَيُّهَا النَّاسُ اسْتَيْقِظْ فَلْتَضُرِبَنَّ عَلَى رَأْسِكَ ضَرْبَةً تُخَضِّبُ مِنْهَا لِحْيَتَكَ

He (the narrator) said, 'There were saying that due to the intensity of his^{asws} particularising him, until one day he (Juweyria) entered to see Ali^{asws} and he^{asws} lying down, and in his^{asws} presence was a group of his^{asws} companions. Juweyria called out to him^{asws}, 'O you sleeping one! Wake up, for you^{asws} will be struck upon your^{asws} head with a strike, your^{asws} beard would be dyed from it!'

قَالَ فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ قَالَ وَ أَخَذْتُكَ يَا جُوَيْرِيَةُ بِأَمْرِكَ أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَتُعْتَلَنَّ إِلَى الْعُتْلِ الزَّيْمِ فَلْيَقْطَعْ يَدَكَ وَ رَجْلَكَ وَ لِيَصْلُبَنَّكَ تَحْتَ جَذَعٍ كَافِرٍ

He (the narrator) said, 'Amir Al-Momineen^{asws} smiled, then said: 'And shall I^{asws} narrate to you, O Juweyria, with your affair? But, by the One^{azwj} in Whose Hand is my^{asws} 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'.

قَالَ فَوَ اللَّهُ مَا مَضَتْ الْأَيَّامُ عَلَى ذَلِكَ حَتَّى أَخَذَ زَيْنَادُ جُوَيْرِيَةَ فَقَطَعَ يَدَهُ وَ رَجْلَهُ وَ صَلَبَهُ إِلَى جَانِبِهِ [جَذَعٍ] ابْنِ مُعَكِّرٍ وَ كَانَ جَذَعًا طَوِيلًا فَصَلَبَهُ عَلَى جَذَعٍ قَصِيرٍ إِلَى جَانِبِهِ.

He said, 'By Allah^{azwj}! 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

وَرَوَى إِبْرَاهِيمُ فِي كِتَابِ الْغَارَاتِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ قَالَ: كَانَ مَيْتَمُ التَّمَارِ مَوْلَى عَلِيٍّ عَ عِنْدَ لَامِرْأَةٍ مِنْ بَنِي أَسَدٍ فَاشْتَرَاهُ عَلِيٌّ عَ وَاعْتَقَهُ وَ قَالَ لَهُ مَا اسْمُكَ قَالَ سَلَمٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص أَخْبَرَنِي أَنَّ اسْمَكَ الَّذِي سَمَّاكَ بِهِ أَبُوكَ فِي الْعَجَمِ مَيْتَمٌ

And it is reported by Ibrahim in the book 'Al Gharaat', from Ahmad Bin Al-Hassan Al Maysami who said,

'Meesam Al-Tammar was a friend of Ali^{asws}, a slave of a woman from the clan of Asad. Ali^{asws} had bought him and freed him, and he^{asws} said to him: 'What is your name?' He said, 'Saalim'. He^{asws} said: 'Rasool-Allah^{saww} said had informed me^{asws} that your name which your father had named you with among the Persians was Meesam'.

قَالَ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ صَدَقْتَ هُوَ اسْمِي قَالَ فَارْجِعْ إِلَى اسْمِكَ وَ دَعِ سَالِمًا وَ نَحْنُ نُكْنِيكَ بِهِ فَكُنَّا أَبَا سَالِمٍ

He said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth, and you^{asws} speak the truth. It is my (original) name'. He^{asws} said: 'Then return to your (original) name and leave (the name) Saalim, and we^{asws} shall teknonym you with it'. So, he^{asws} teknonymed him as Abu Salim.

قَالَ وَ قَدْ كَانَ أَطْلَعَهُ عَلِيٌّ عَ عَلَى عِلْمٍ كَثِيرٍ وَ أَسْرَارٍ خَفِيَّةٍ مِنْ أَسْرَارِ الْوَصِيَّةِ فَكَانَ مَيْتَمٌ يُحَدِّثُ بَعْضَ ذَلِكَ فَيَشْكُ فِيهِ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ وَ يَنْسُبُونَ عَلَيْهِ عَ فِي ذَلِكَ إِلَى الْمَحْرِفَةِ وَ الْإِيْهَامِ وَ التَّدْلِيْسِ حَتَّى قَالَ لَهُ يَوْمًا بِمَخْضَرٍ مِنْ خَلْقٍ كَثِيرٍ مِنْ أَصْحَابِهِ وَ فِيهِمْ الشَّاكُّ وَ الْمُخْلِصُ يَا مَيْتَمُ إِنَّكَ تُؤْخِذُ بَعْدِي وَ تُصْلَبُ

He (the narrator) said, 'Ali^{asws} 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 Ali^{asws} regarding that to the myths and delusions and fraudulent, until one day he^{asws} said to him in the presence of a lot of people from his^{asws} companions, and among them was the doubter and the sincere one: 'O Meesam! After me^{asws}, you will be seized and crucified'.

فَإِذَا كَانَ الْيَوْمَ الثَّانِي ابْتَدَرَ مِنْجَرَكَ وَ قَمَلُكَ دَمًا حَتَّى تُخْضَبَ لِحْيَتُكَ فَإِذَا كَانَ الْيَوْمَ الثَّالِثُ طُعِنْتَ بِحَرْبَةٍ فَيَقْضَى عَلَيْكَ فَانْتَظِرْ ذَلِكَ وَ الْمَوْضِعَ الَّذِي تُصْلَبُ فِيهِ عَلَى دَارِ عَمْرٍو بْنِ حُرَيْثٍ - إِنَّكَ لَعَاشِرُ عَشْرَةِ أَنْتَ أَقْصَرُهُمْ حَشَبَةً وَ أَقْرَبُهُمْ مِنَ الْمَطَهَرَةِ بَعْدِي الْأَرْضَ وَ لِأَرْنَبِكَ النَّحْلَةَ الَّتِي تُصْلَبُ عَلَى جَذْعِهَا

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'.

⁶⁰⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 13

ثُمَّ أَرَاهُ إِذَاهَا بَعْدَ ذَلِكَ بِيَوْمَيْنِ فَكَانَ مِثْمٌ يَأْتِيهَا فَيُصَلِّي عَنْدَهَا وَ يَقُولُ بُورَكْتَ مِنْ نَخْلَةٍ لَكَ خُلِفْتُ وَ لِي بِنْتُ [نَبَتْ] فَلَمْ يَزَلْ يَتَعَاهَدُهَا بَعْدَ قَتْلِ عَلِيٍّ عَ حَتَّى قُطِعَتْ فَكَانَ يَرْصُدُ جَدْعَهَا وَ يَتَعَاهَدُهَا وَ يَتَرَدَّدُ إِلَيْهِ وَ يُبْصِرُهُ

Then he^{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 Ali^{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.

وَ كَانَ يَلْقَى عَمْرُو بْنَ حُرَيْثٍ فَيَقُولُ لَهُ إِنِّي مُجَاوِزُكَ فَأَحْسِنْ جَوَارِي فَلَا يَعْلَمُ عَمْرُو مَا يُرِيدُ فَيَقُولُ لَهُ أَ تُرِيدُ أَنْ تَشْتَرِيَ دَارَ ابْنِ مَسْعُودٍ أَمْ دَارَ ابْنِ حَكِيمٍ

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?'

قَالَ وَ حَجَّ فِي السَّنَةِ الَّتِي قُتِلَ فِيهَا فَدَخَلَ عَلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَتْ لَهُ مَنْ أَنْتَ قَالَ عِرَاقِيٌّ فَاسْتَنْسَبَتْهُ فَذَكَرَ لَهَا أَنَّهُ مَوْلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَتْ أَنْتَ هَيْئَتُ قَالَ بَلَى أَنَا مِثْمٌ

He (the narrator) said, 'And he (Meesam) performed Hajj in the year in which he was killed. He entered to see Umm Salama^{ra}, may Allah^{azwj} be Pleased with her^{ra}. She^{ra} said to him, 'Who are you?' He said, 'An Iraqi'. She^{ra} lineaged him. He mentioned to her^{ra} that he was a friend of Ali Bin Abu Talib^{asws}'. She^{ra} said, 'You are Haysam'. He said, 'But, I am Meesam'.

فَقَالَتْ سُبْحَانَ اللَّهِ وَ اللَّهُ لَرُبَّمَا سَمِعْتُ رَسُولَ اللَّهِ ص يُوصِي بِكَ عَلِيًّا فِي جَوْفِ اللَّيْلِ فَسَأَلَهَا عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَتْ هُوَ فِي خَائِطٍ لَهُ قَالَ أَخْبِرِيهِ أَنِّي أَحْبَبْتُ السَّلَامَ عَلَيْهِ وَ نَحْنُ مُلْتَقُونَ عِنْدَ رَبِّ الْعَالَمِينَ إِنْ شَاءَ اللَّهُ وَ لَا أَقْدِرُ الْيَوْمَ عَلَى لِقَائِهِ وَ أُرِيدُ الرُّجُوعَ

She^{ra} said, 'Glory be to Allah^{azwj}! By Allah^{azwj}! I^{ra} have heard Rasool-Allah^{saww} bequeathing with you to Ali^{asws} in the middle of the night'. He asked her^{ra} about Al-Husayn Bin Ali^{asws}. She^{ra} said, 'He^{asws} is in a garden of his^{asws}'. He said, 'Inform him^{asws} that I loved to greet him^{asws}, and we shall be meeting in the Presence of Lord^{azwj} of the worlds, if Allah^{azwj} so Desires, and today I am not able upon meeting him^{asws}, and I intend to return'.

فَدَعَتْ طَبِيبٍ فَطَبَّيْتُ لِحَيْتِهِ فَقَالَ لَهَا أَمَا إِنَّمَا سَتُخْضَبُ بِدَمٍ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ أَنْبَأَنِي سَيِّدِي فَبَكَتْ أُمُّ سَلَمَةَ وَ قَالَتْ إِنَّهُ لَيْسَ بِسَيِّدِكَ وَحَدَّكَ هُوَ سَيِّدِي وَ سَيِّدُ الْمُسْلِمِينَ أَجْمَعِينَ ثُمَّ وَدَّعَتْهُ

She^{ra} called for perfume and had his beard perfumed. He said to her^{ra}, 'But it would be dyed with blood'. She^{ra} said, 'Who informed you of this?' He said, 'It was informed to me by my Chief'. Umm Salama^{ra} wept and said, 'He^{asws} is not your Chief alone. He^{asws} is my^{ra} Chief and Chief of the Muslims in their entirety'. Then she^{ra} bade him farewell.

فَقَدِمَ الْكُوفَةَ فَأَخَذَ وَ أُدْخِلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ- وَ قِيلَ لَهُ هَذَا كَانَ مِنْ آثَرِ النَّاسِ عِنْدَ أَبِي تُرَابٍ قَالَ وَجَّحْتُ هَذَا الْأَعْجَمِيَّ قَالُوا نَعَمْ فَقَالَ لَهُ عُبَيْدُ اللَّهِ أَيْنَ رُبُّكَ قَالَ بِالْمُرْصَادِ قَالَ قَدْ بَلَغَنِي الْخِتَصَاصُ أَبِي تُرَابٍ لَكَ

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 (Ali^{asws})'.

He said, 'Woe be unto you all! This is the Persian'. They said, 'Yes'. Ubeydullah said to him, 'Where is your Lord^{azwj}? He said, 'Lying in wait'. He said, 'It has reached me, the specialisation by Abu Turab (Ali^{asws}) to you'.

قَالَ قَدْ كَانَ بَعْضُ ذَلِكَ فَمَا تُرِيدُ قَالَ وَ إِنَّهُ لَيُقَالُ إِنَّهُ قَدْ أَخْبَرَكَ بِمَا سَيَلْقَاكَ قَالَ نَعَمْ إِنَّهُ أَخْبَرَنِي أَنَّكَ تَصِلُنِي عَاشِرَ عَشْرَةٍ وَ أَنَا أَفْصَرُهُمْ حَشَبَةً وَ أَفْرَهُمْ مِنَ الْمَطْهَرَةِ قَالَ لَأُخَالِفَنَّهُ

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 وَ يُحَكِّكَ كَيْفَ تُخَالِفُهُ إِنَّمَا أَخْبَرَ عَنْ رَسُولِ اللَّهِ ص - وَ أَخْبَرَ رَسُولُ اللَّهِ ص عَنْ جَبْرِئِيلَ وَ أَخْبَرَ جَبْرِئِيلُ عَنِ اللَّهِ فَكَيْفَ تُخَالِفُ هَؤُلَاءِ أَمَا وَ اللَّهُ لَقَدْ عَرَفْتُ الْمُؤْضِعَ الَّذِي أُصْلَبُ فِيهِ أَتَيْتُ هُوَ مِنَ الْكُوفَةِ وَ إِنِّي لَأَوَّلُ خَلْقِ اللَّهِ الْجُمُ فِي الْإِسْلَامِ يَلْجَأُ كَمَا يُلْجَأُ الْخَيْلُ

He said, 'Woe be unto you! How can you oppose him^{asws}? But rather he^{asws} had informed from Rasool-Allah^{saww}, and Rasool-Allah^{saww} had informed from Jibraeel^{as}, and Jibraeel^{as} had informed from Allah^{azwj}. So, how can you oppose them? But by Allah^{azwj}! 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 Allah^{azwj} to be reined in Al-Islam like what the horses are reined'.

فَحَبَسَهُ وَ حَبَسَ مَعَهُ الْمُخْتَارَ بْنَ أَبِي عُيَيْنَةَ التَّفَفِي - فَقَالَ مَيْمَنٌ لِلْمُخْتَارِ وَ هُمَا فِي حَبْسِ ابْنِ زِيَادٍ إِنَّكَ تُفْلِتُ وَ تَخْرُجُ نَائِرًا بِدَمِ الْحُسَيْنِ ع - فَتَقْتُلُ هَذَا الْجَبَّارَ الَّذِي نَحْنُ فِي سَجْنِهِ وَ نَطَأُ بِقَدَمِكَ هَذَا عَلَى جَبْهَتِهِ وَ حَدَّيْهِ

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'.

فَلَمَّا دَعَا عُيَيْنَةُ اللَّهِ بُنْ زِيَادٍ بِالْمُخْتَارِ لِيَقْتُلَهُ طَلَعَ الرَّيْدُ بِكِتَابِ رِيْدِ بْنِ مُعَاوِيَةَ إِلَى عُيَيْنَةَ اللَّهِ - يَأْمُرُهُ بِتَخْلِيَةِ سَبِيلِهِ وَ ذَلِكَ أَنَّ أُخْتَهُ كَانَتْ تَحْتَ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْخَطَّابِ - فَسَأَلَتْ بَعْلَهَا أَنْ يَشْفَعَ فِيهِ إِلَى رِيْدٍ فَشَفَعَ فَأَمَضَى شَفَاعَتَهُ فَكَتَبَ بِتَخْلِيَةِ سَبِيلِ الْمُخْتَارِ عَلَى الرَّيْدِ

When Ubeydullah Bin Ziyad called for Al-Mukhtar in order to kill him, the postman came with a letter of Yazeed Bin Muawiyah^{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.

فَوَاقَى الرَّيْدُ وَ قَدْ أُخْرِجَ لِيُضْرَبَ عَنْقُهُ فَأُطْلِقَ

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 مَيْمَنٌ فَأُخْرِجَ بَعْدَهُ لِيُصْلَبَ وَ قَالَ عُيَيْنَةُ اللَّهِ لَأَمْضِيَنَّ حُكْمَ أَبِي ثُرَابٍ فِيهِ فَلَقِيَهُ رَجُلٌ فَقَالَ لَهُ مَا كَانَ أَعْنَاكَ عَنْ هَذَا يَا مَيْمَنُ فَتَبَسَّمَ وَ قَالَ لَهَا لِحْلُفَتِي وَ لِي عُذْرَتِي

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'.

فَلَمَّا رُفِعَ عَلَى الْحَشْبَةِ اجْتَمَعَ النَّاسُ حَوْلَهُ عَلَى بَابِ عَمْرٍو بْنِ حُرَيْثٍ فَقَالَ عَمْرٍو لَقَدْ كَانَ يَقُولُ إِنِّي مُجَاوِرُكَ وَكَانَ يَأْمُرُ جَارِيَتَهُ كُلَّ عَشِيَّةٍ أَنْ تَكْسِسَ تَحْتَ خَشْبَتِهِ وَتُرْسَهُ وَتُجَمِّرَ بِجَمْرَةٍ تَحْتَهُ

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'.

فَجَعَلَ مَيْتَهُ يُحَدِّثُ بِفَضَائِلِ بَنِي هَاشِمٍ وَحَازِي بَنِي أُمَيَّةٍ وَهُوَ مَصْلُوبٌ عَلَى الْحَشْبَةِ فَقِيلَ لَابْنِ زِيَادٍ قَدْ فَضَحَكُمْ هَذَا الْعَبْدُ فَقَالَ الْجُمُوهُ فَأَلْجِمُوا فَكَانَ أَوَّلَ خَلْقِ اللَّهِ أَلْجِمَ فِي الْإِسْلَامِ

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.

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّانِي فَاضَتْ مِنْجَرَاهُ وَفَمُهُ دَمًا فَلَمَّا كَانَ فِي الْيَوْمِ الثَّالِثِ طُعِنَ بِحَرْبَةٍ فَمَاتَ وَكَانَ قَتْلُ مَيْتِهِ قَبْلَ قُدُومِ الْحُسَيْنِ عَ الْعِرَاقِ بِعَشْرَةِ أَيَّامٍ.

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

قَالَ إِبْرَاهِيمُ وَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْعَبَّاسِ النَّهْدِيُّ قَالَ حَدَّثَنِي مُبَارَكُ بْنُ بَجَلَةَ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ قَالَ حَدَّثَنِي الْمُجَالِدُ عَنِ الشَّعْبِيِّ عَنْ زِيَادِ بْنِ النَّصْرِ الْحَارِثِيِّ قَالَ: كُنْتُ عِنْدَ زِيَادٍ وَ قَدْ أَتَى بِرُشَيْدٍ الْهَجَرِيِّ وَ كَانَ مِنْ حَوَاصِ أَصْحَابِ عَلِيٍّ عَ فَقَالَ لَهُ زِيَادٌ مَا قَالَ لَكَ حَلِيلُكَ إِنَّمَا فَاعِلُونَ بِكَ قَالَ تَقْطَعُونَ يَدَيَّ وَ رِجْلَيَّ وَ تَصْلُبُونَنِي

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'.

فَقَالَ زِيَادٌ أَمَا وَ اللَّهِ لَا أَكْذِبُ حَدِيثَهُ خَلُّوا سَبِيلَهُ فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قَالَ رُدُّوهُ لَا نَجِدُ لَكَ شَيْئًا أَصْلَحَ مِنَّا قَالَ صَاحِبُكَ إِنَّكَ لَا تَزَالُ تَبْغِي لَنَا سُوءًا إِنْ بَقِيَ أَقْطَعُوا يَدَيْهِ وَ رِجْلَيْهِ

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

⁶⁰⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 14

companion (Ali^{asws}) had said. You will not cease to seek evil to us if you were to remain alive. Cut off his hand and his leg!’

فَقَطَّعُوا يَدَيْهِ وَ رِجْلَيْهِ وَ هُوَ يَتَكَلَّمُ فَقَالَ اصْلُبُوهُ خَيْفًا فِي عُنُقِهِ فَقَالَ رُشَيْدٌ وَ قَدْ بَقِيَ لِي عِنْدَكُمْ شَيْءٌ مَا أَرَاكُمْ فَعَلْتُمُوهُ فَقَالَ زِيَادٌ اقْطَعُوا لِسَانَهُ

They cut off his hand and his leg, and he was speaking (merits of Ali^{asws}). He (Ziyad) said, ‘Crucify 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!’

فَلَمَّا أَخْرَجُوا لِسَانَهُ قَالَ نَفْسُوا عَنِّي أَنْتَكُمُ كَلِمَةٌ وَاحِدَةٌ فَنَفَسُوا عَنْهُ فَقَالَ وَ اللَّهُ هَذَا تَصْدِيقُ خَيْرِ أَمِيرِ الْمُؤْمِنِينَ - أَخْبَرَنِي بِقَطْعِ لِسَانِي فَقَطَّعُوا لِسَانَهُ وَ صَلَبُوهُ.

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 Allah^{azwj}! This is ratification of the news of Amir Al-Momineen^{asws}. He^{asws} had informed me with the cutting of my tongue’. They cut off his tongue and crucified him”⁶⁰⁷.

وَ رَوَى أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ سُلَيْمَانَ بْنِ زُرَيْقٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ حَدَّثَنِي أَبُو الْعَالِيَةِ قَالَ حَدَّثَنِي مُزْرَعٌ صَاحِبُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: لَيْثِمَلَنْ جَيْشٌ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ حُسِفَ بِهِمْ قَالَ أَبُو الْعَالِيَةِ فَقُلْتُ لِيَنَّكَ لَتَحْدِثَنِي بِالْعَيْبِ فَقَالَ احْفَظْ مَا أَقُولُ لَكَ فَإِنَّمَا حَدَّثَنِي بِهِ الْيَقَّةُ عَلَيَّ بْنَ أَبِي طَالِبٍ ع -

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 Ali^{asws} Bin Abu Talib^{asws} 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 Ali^{asws} Bin Abu Talib^{asws}.

وَ حَدَّثَنِي أَيْضاً شَيْئاً آخَرَ لِيُوْخَذَنَّ فَلْيُقْتَلَ وَ لِيُصَلَّبَ بَيْنَ شُرَفَتَيْنِ مِنْ شُرَفِ الْمَسْجِدِ فَقُلْتُ لَهُ إِنَّكَ لَتَحْدِثَنِي بِالْعَيْبِ فَقَالَ احْفَظْ مَا أَقُولُ لَكَ

And he^{asws} 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’.

قَالَ أَبُو الْعَالِيَةِ فَوَ اللَّهُ مَا أَتَتْ عَلَيْنَا جُمُعَةٌ حَتَّى أَخَذَ مُزْرَعٌ قُتِلَ وَ صَلِبَ بَيْنَ شُرَفَتَيْنِ مِنْ شُرَفِ الْمَسْجِدِ.

Abu Al-Aaliya said, ‘By Allah^{azwj}! 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”⁶⁰⁸.

قُلْتُ حَدِيثُ الْحُسَيْنِ بِالْجَيْشِ قَدْ خَرَجَهُ الْبُخَارِيُّ وَ مُسْلِمٌ فِي الصَّحِيحَيْنِ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَعُودُ قَوْمٌ بِالْبَيْتِ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ حُسِفَ بِهِمْ

⁶⁰⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 15

⁶⁰⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 16

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 Salama^{ra}, may Allah^{azwj} be Pleased with her^{ra}. She^{ra} said, 'I heard Rasool-Allah^{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'.

فَقُلْتُ يَا رَسُولَ اللَّهِ لَعَلَّ فِيهِمُ الْمَكْرَهُ أَوْ الْكَارِهُ فَقَالَ يُحْسَفُ بِهِمْ وَ لَكِنْ قَالَ يُحْشَرُونَ أَوْ قَالَ يُبْعَثُونَ عَلَى نِيَّتِهِمْ يَوْمَ الْقِيَامَةِ

I^{ra} said, 'O Rasool-Allah^{saww}! Perhaps among them would be the ones coerced or the unwilling?' He^{saww} said: 'There would be a submergence with them, but they would be Resurrected on the Day of Qiyamah based upon their intentions'.

قَالَ فَسَيَلَّ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ أَ هِيَ بَيْدَاءُ مِنَ الْأَرْضِ فَقَالَ كَلَّا وَ اللَّهُ إِنَّهَا بَيْدَاءُ الْمَدِينَةِ

He (the narrator) said, 'Abu Ja'far Muhammad^{asws} Bin Ali^{asws} was asked, 'Is it Bayda from the land?' He said, 'He^{asws} said: 'By Allah^{azwj}! It is Bayda the city'.

أَخْرَجَ الْبُخَارِيُّ بَعْضَهُ وَ أَخْرَجَ مُسْلِمٌ الْبَاقِي.

Al-Bukhari extracted part of it, and Muslims extracted the remainder''⁶⁰⁹

وَ رَوَى مُحَمَّدُ بْنُ مُوسَى الْعَنَزِيُّ قَالَ: كَانَ مَالِكُ بْنُ زَمْرَةَ الرَّوَاسِيُّ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع وَ مَنِ اسْتَبْطَنَ مِنْ جِهَتِهِ عِلْماً كَثِيراً وَ كَانَ أَيْضاً قَدْ صَحِبَ أَبَا ذَرٍّ فَأَخَذَ مِنْ عِلْمِهِ وَ كَانَ يَقُولُ فِي أَيَّامِ بَنِي أُمَيَّةَ اللَّهُمَّ لَا تَجْعَلَنِي مِنَ الثَّلَاثَةِ

And it is reported by Muhammad Bin Musa Al Anazi who said,

'Malik Bin Zamrah Al Raousy was from the companions of Amir Al-Momineen^{asws}, and from the ones he had been confided with from lot of knowledge and had had also accompanied Abu Zarr^{ra} and had taken from his^{ra} knowledge, and he said during the days of the clan of Umayya, 'O Allah^{azwj}! Do not Make me to be from the three!'

فَيُقَالُ لَهُ وَ مَا الثَّلَاثَةُ فَيَقُولُ رَجُلٌ يُرْمَى بِهِ مِنْ فَوْقِ طَمَارٍ وَ رَجُلٌ تُقَطَّعُ يَدَاهُ وَ رِجْلَاهُ وَ يُصَلَّبُ وَ رَجُلٌ يَمُوتُ عَلَى فِرَاشِهِ فَكَانَ مِنَ النَّاسِ مَنْ يَهْزَأُ بِهِ وَ يَقُولُ هَذَا مِنْ أَكَاذِيبِ أَبِي تُرَابٍ-

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 (Ali^{asws})!'

قَالَ فَكَانَ الَّذِي رُمِيَ بِهِ فِي طَمَارٍ هَانِيئٍ بِنُ عَزْوَةٍ وَ الَّذِي قُطِعَ وَ صَلِبَ رُشَيْدُ الْهَجْرِيِّ وَ مَاتَ مَالِكُ عَلَى فِرَاشِهِ.

⁶⁰⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 17

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'.⁶¹⁰

قَالَ وَ قَالَ نَصْرُ بْنُ مُزَاهِمٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سَبَّاهٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ أَبِي النَّبِيِّ الْمَعْرُوفِ بِعَقِيصَا قَالَ: كُنَّا مَعَ عَلِيٍّ ع فِي مَسِيرِهِ إِلَى الشَّامِ حَتَّى إِذَا كُنَّا بَطْنِ الْكُوفَةِ مِنْ جَانِبِ هَذَا السَّوَادِ عَطَشَ النَّاسُ وَ احْتَاجُوا إِلَى الْمَاءِ

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^{asws} in his^{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.

فَانْطَلَقَ بَنُو عَلِيٍّ ع حَتَّى أَتَى إِلَى صَحْرَةٍ مُضَرَّسٍ فِي الْأَرْضِ كَأَنَّهَا رُبَضَةٌ عَنْزٍ فَأَمَرْنَا فَاثْتَلَعْنَاهَا فَخَرَجَ لَنَا مِنْ تَحْتِهَا مَاءٌ فَشَرِبَ النَّاسُ مِنْهُ حَتَّى ارْتَوَوْا ثُمَّ أَمَرْنَا فَأَكْثَفْنَاهَا عَلَيْهِ وَ سَارَ النَّاسُ حَتَّى إِذَا مَضَى قَلِيلًا قَالَ ع أَمِنْكُمْ أَحَدٌ يَعْلَمُ مَكَانَ هَذَا الْمَاءِ الَّذِي شَرِبْتُمْ مِنْهُ قَالُوا نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

Ali^{asws} went with us until he^{asws} came to a rock imbedded in the ground, as if it was a crouching goat. He^{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^{asws} ordered us with enshrouding (burying) upon it, and the people travelled until when they had gone a little, he^{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^{asws}!'

قَالَ فَاَنْطَلِقُوا إِلَيْهِ فَاَنْطَلَقَ مِنَّا رَجُلَانِ وَ مُشَاهَةٌ فَاقْتَصَصْنَا الطَّرِيقَ إِلَيْهِ حَتَّى انْتَهَيْنَا إِلَى الْمَكَانِ الَّذِي يُرَى أَنَّهُ فِيهِ فَطَلَبْنَاهُ فَلَمْ نَقْدِرْ عَلَى شَيْءٍ حَتَّى إِذَا عَمِلَ عَلَيْنَا انْطَلَقْنَا إِلَى دَيْرٍ قَرِيبٍ مِنَّا فَسَأَلْنَاهُمْ أَيْنَ هَذَا الْمَاءُ الَّذِي عِنْدَكُمْ

He^{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?'

قَالُوا لَيْسَ قُرْبَنَا مَاءٌ فَقُلْنَا بَلَى إِنَّا شَرِبْنَا مِنْهُ قَالُوا أَنْتُمْ شَرِبْتُمْ مِنْهُ قُلْنَا نَعَمْ فَقَالَ صَاحِبُ الدَّيْرِ وَ اللَّهُ مَا بُنِيَ هَذَا الدَّيْرُ إِلَّا بِذَلِكَ الْمَاءِ وَ مَا اسْتَخْرَجَهُ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

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^{azwj}! This monastery has not been built except due to that water, and no one will extract it except a Prophet^{as} or a successor^{as} of a Prophet^{as}'.⁶¹¹

60- نَحَج، نَحَجِ الْبَلَاغَةِ وَ قَالَ ع لَمَّا عَزَمَ عَلَى حَرْبِ الْخَوَارِجِ وَ قِيلَ لَهُ إِنَّ الْقَوْمَ قَدْ عَبَرُوا جِسْرَ التَّهْرَوَانِ مَصَارِعُهُمْ دُونَ التُّطَقَةِ وَ اللَّهُ لَا يُغْلِبُ مِنْهُمْ عَشْرَةً وَ لَا يَهْلِكُ مِنْكُمْ عَشْرَةٌ.

⁶¹⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 18

⁶¹¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 59 / 19

(The book) 'Nahj Al Balagah' –

'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".⁶¹²

61- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ حُطْبَةٍ لَهُ عَ أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَأَنَا فَعَلْتُ عَيْنَ الْفِتْنَةِ وَلَمْ يَكُنْ لِيَجْتَرِئَ عَلَيْهَا أَحَدٌ عِزِّي بَعْدَ أَنْ مَاجَ عَيْبُهَا وَاشْتَدَّ كَلْبُهَا فَاسْأَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ الَّذِي نَفْسِي بِيَدِهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَ بَيْنَ السَّاعَةِ وَلَا عَنْ فِتْنَةٍ تَهْدِي مِائَةً وَ تُضِلُّ مِائَةً إِلَّا أَنْبَأْتُكُمْ بِنَاقِعِهَا وَ قَائِدِهَا وَ سَائِقِهَا وَ مُنَاجِ رُكَايَا وَ مُحِطِ رَحَالِهَا وَ مَنْ يُقْتَلْ مِنْ أَهْلِهَا قَتْلًا وَ يَمُوتَ مِنْهُمْ مَوْتًا

(The book) 'Nahj Al Balagah' –

'From a sermon of his^{asws}: 'As for after, O you people! I^{asws} have blinded the eye of Fitna, and no one had the courage upon it apart from me^{asws}, after its absence would not go away and its dogs had intensified. So, ask me^{asws} before you lose me^{asws}! By the One^{azwj} in Whose hand is my^{asws} soul! You will not ask me about anything regarding what is between you all and the Hour (Day of Qiyamah), nor about any group guiding a hundred and straying a hundred, except I^{asws} shall inform you with its caller, and its leader, and its usher, and the resting place of their riders, and place of their luggage, and who from its people who will be killed, and who from them would be dying a (natural) death!'

وَ لَوْ قَدْ فَقَدْتُمُونِي وَ نَزَلَتْ كَرَائِيهِ الْأُمُورِ وَ حَوَازِبِ الْحُطُوبِ لِأَطْرُقَ كَثِيرٌ مِنَ السَّائِلِينَ وَ فَشِلَ كَثِيرٌ مِنَ الْمَسْئُولِينَ وَ ذَلِكَ إِذَا قَلَصَتْ حَزْبُكُمْ وَ تَمَثَّرَتْ عَنْ سَاقٍ وَ ضَاقَتْ الدُّنْيَا عَلَيْكُمْ ضَيْقًا تَسْتَطِيلُونَ أَيَّامَ الْبَلَاءِ عَلَيْكُمْ ثُمَّ يَفْتَحُ اللَّهُ لِيَتَبَيَّنَ الْأَبْرَارُ مِنْكُمْ

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 afflictions would be prolonged upon you. Then Allah^{azwj} will Grant victory to the righteous remainders from you.

إِنَّ الْفِتْنَةَ إِذَا أَقْبَلَتْ شَبَّهَتْ وَ إِذَا أَدْبَرَتْ نَبَّهَتْ يُنْكَرُزْنَ مُقْبِلَاتٍ وَ يُعْرَفْنَ مُدْبِرَاتٍ يَحْمَنُ حَوْمَ الرِّيحِ يُصِيبَنَّ بَلَدًا وَ يُحْطِئَنَّ بَلَدًا إِلَّا أَنَّ أَحْوَفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِي أُمَيَّةَ - فَإِنَّهَا فِتْنَةٌ عَمِيَاءُ مُظْلِمَةٌ عَمَّتْ حُطَّتْهَا وَ حَصَّتْ بَلِيَّتُهَا وَ أَصَابَ الْبَلَاءُ مَنْ أَبْصَرَ فِيهَا وَ أَخْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا

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.

وَ ائِمُّ اللَّهِ لَتَجِدَنَّ بَنِي أُمَيَّةَ لَكُمْ أَرْبَابَ سَوْءٍ بَعْدِي كَالنَّابِ الضَّرُّوسِ تَغْلِيْمُ بَيْنِهَا وَ تَحْطِطُ بِيَدِهَا وَ تَزِينُ بِرِجْلِهَا وَ تَمْنَعُ دَرَكَهَا لَا يَزَالُونَ بِكُمْ حَتَّى لَا يَبْرُكُوا مِنْكُمْ إِلَّا نَافِعًا هُمْ أَوْ غَيْرَ ضَائِرٍ

⁶¹² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 60

And I^{asws} swear by Allah^{azwj}! 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 unharmed.

وَلَا يَزَالُ بَلَاؤُهُمْ حَتَّى لَا يَكُونَ انْتِصَارُ أَحَدِكُمْ مِنْهُمْ إِلَّا مِثْلُ انْتِصَارِ الْعَبْدِ مِنْ رَبِّهِ وَ الصَّاحِبِ مِنْ مُسْتَصْحَبِهِ تَرُدُّ عَلَيْكُمْ فِتْنَتُهُمْ شَوْهَاءَ مَخْشِيَةٍ وَ قَطْعاً جَاهِلِيَّةً لَيْسَ فِيهَا مَنَارٌ هُدًى وَ لَا عِلْمٌ يُرَى

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.

نَحْنُ أَهْلُ الْبَيْتِ مِنْهَا بِمَنْجَاةٍ وَ لَسْنَا فِيهَا بِدُعَاةٍ ثُمَّ يُفَرِّجُهَا اللَّهُ عَنْهُمْ كَتَفْرِيجِ الْأَدِيمِ بِمَنْ يَسُومُهُمْ حَسَناً وَ يَسُوْقُهُمْ عُنْفاً وَ يَسْقِيهِمْ بِكَأْسٍ مُصَرَّةٍ لَا يُعْطِيهِمْ إِلَّا السَّيْفَ وَ لَا يُجْلِسُهُمْ إِلَّا الْخَوْفَ

We^{asws}, People^{asws} of the Household, are with the rescue from it, and we^{asws} aren't with a calling during it. Then Allah^{azwj} 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.

فَعِنْدَ ذَلِكَ تَوَدُّ قُرَيْشٌ بِالْدُّنْيَا وَ مَا فِيهَا لَوْ يَرَوْنِي مَقَاماً وَاحِداً وَ لَوْ قَدَّرَ جَزْرٌ جَزُورٍ لِاقْبَلِ مِنْهُمْ مَا أَطْلَبَ الْيَوْمَ بَعْضُهُ فَلَا يُعْطُونِي.

During that, Quraysh would love to give away the world and whatever is in it, if only they could see me^{asws} in one position, and even if it be the duration it takes to slaughter a camel, for me^{asws} to accept from them what I^{asws} am seeking today, part of it, and they are not giving it to me^{asws}.⁶¹³

هَذِهِ الْخُطْبَةُ ذَكَرَهَا جَمَاعَةٌ مِنْ أَصْحَابِ السَّيْرَةِ وَ هِيَ مُتَدَاوِلَةٌ مَتَقُولَةٌ مُسْتَفِيضَةٌ خُطِبَ بِهَا عَلِيٌّ ع بَعْدَ انْقِضَاءِ أَمْرِ النَّهْرَوَانِ وَ فِيهَا أَلْفَاظٌ لَمْ يُوْرِدْهَا الرِّضِيُّ رَحِمَهُ اللَّهُ مِنْ قَوْلِهِ ع وَ لَمْ يَكُنْ لِيَجْتَرِئَ عَلَيْهَا غَيْرِي وَ لَوْ لَمْ أَكُ فِيكُمْ مَا قُوتِلَ أَصْحَابُ الْجَمَلِ وَ النَّهْرَوَانِ

This sermon is mentioned by a group of the companions of Seerah, and it is reciprocally transmitted extensively. He^{asws} addressed with it after the termination of the matter of Al-Nahrwan, and in it are words which Al-Razy, may Allah^{azwj} be Pleased with him^{ra} has not referred to it, from his^{asws} words: 'And there did not happen to be anyone courageous upon it apart from me^{asws}, 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.

وَ اَيْمُ اللَّهِ لَوْ لَا أَنَّ تَتَكَلَّمُوا فَتَدْعُوا الْعَمَلَ لَحَدَّثْتُكُمْ بِمَا قَضَى اللَّهُ عَزَّ وَ جَلَّ عَلَى لِسَانِ نَبِيِّكُمْ ص لِمَنْ قَاتَلَهُمْ مُبْصِراً بِضَلَالَتِهِمْ عَارِفاً لِلْهُدَى الَّذِي نَحْنُ عَلَيْهِ

⁶¹³ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 61 a

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^{saww} (as Reward) to be for the one who fights them being insightful with their straying, recognising of the guidance which we are upon.

سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَإِنِّي مَيِّتٌ عَنْ قَرِيبٍ أَوْ مَقْتُولٌ بَلْ قَتَلًا مَا يَنْتَظِرُ أَشْقَاهَا أَنْ يَخْضِبَ هَذِهِ يَدِي وَ ضَرَبَ يَدِي إِلَى حَيِّتِهِ.

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”.⁶¹⁴

وَمِنْهَا فِي ذِكْرِ نَبِيِّ أُمِّيَّةٍ يَظْهَرُ أَهْلُ بَاطِلِهَا عَلَى أَهْلِ حَقِّهَا حَتَّى تُمَلَأَ الْأَرْضُ عُذْوَانًا وَ ظُلْمًا وَ يَدْعَا إِلَى أَنْ يَضَعَ اللَّهُ عِزَّ وَ جَلَّ جَبْرُوتَهَا وَ يَكْسِرَ عَمَدَهَا وَ يَنْزِعَ أَوْتَادَهَا

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.

أَلَا وَ إِنَّكُمْ مُدْرِكُوهَا فَانصُرُوا قَوْمًا كَانُوا أَصْحَابَ زَيَّاتٍ بَذَرِ وَ حُنَيْنٍ تُؤْخَرُوا وَ لَا تُمَالُوا عَلَيْهِمْ عَدُوَّهُمْ فَيَصِيرَ عَلَيْهِمْ وَ يَحِلَّ بِكُمْ النَّقِمَةُ.

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!”⁶¹⁵

وَمِنْهَا إِلَّا مِثْلَ انْتِصَارِ الْعَبْدِ مِنْ مَوْلَاهُ إِذَا رَأَاهُ أَطَاعَهُ وَ إِنْ تَوَارَى عَنْهُ شَتَمَهُ وَ إِنَّمَا اللَّهُ لَوْ فَرَّقُوكُمْ تَحْتَ كُلِّ حَجَرٍ لَجَمَعَكُمْ اللَّهُ لِيَسِّرَ يَوْمَ هُمْ.

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”.⁶¹⁶

وَمِنْهَا فَانظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَإِنْ لَبَدُوا فَالْبُدُوا وَ إِنْ اسْتَنْصَرُوكُمْ فَانصُرُوهُمْ فَلْيَفْرِجَنَّ اللَّهُ مِنَّا أَهْلَ الْبَيْتِ بِأَبِي ائِنَّ حَبْرَةَ الْإِمَاءِ لَا يُعْطِيهِمْ إِلَّا السَّيْفَ هَزْجًا هَزْجًا مَوْضُوعًا عَلَى عَاتِقِهِ ثَمَانِيَةً حَتَّى تَقُولَ قُرَيْشٌ لَوْ كَانَ هَذَا مِنْ وَلَدِ فَاطِمَةَ لَرَحِمْنَا

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^{azwj} 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!’

⁶¹⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 61 b

⁶¹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 61 c

⁶¹⁶ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 61 d

يُغْرِيهَ اللَّهُ بَنِي أُمَيَّةَ حَتَّى يَجْعَلَهُمْ حُطَاماً وَ زُفَاتاً مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَ قُتِلُوا تَفْتِيلًا سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ لَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا.

Allah^{azwj} 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

62- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع لَمَّا قُتِلَ الْحَوَارِجُ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلَكَ الْقَوْمُ بِأَجْمَعِهِمْ فَقَالَ ع كَلَّا وَ اللَّهُ إِنَّهُمْ نُطِفَتْ فِي أَصْلَابِ الرِّجَالِ وَ قَرَازِبِ النِّسَاءِ كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى يَكُونَ آخِرُهُمْ لُصُوصاً سَلَابِينَ.

(The book) 'Nahj Al Balagah' –

'He^{asws} said: 'When the Kharijites were killed, it was said, 'O Amir Al-Momineen^{asws}! The people are destroyed, in their entirety!' He^{asws} said: 'Never! By Allah^{azwj}, they are seeds in the loins of the men and wombs of the women. Every time a head (chief) from them emerges, he would be cut down, until their last ones would be thieves and robbers''.⁶¹⁸

63- نَحَج، نَحَجِ الْبَلَاغَةَ قَالُوا أُخِذَ مَرْوَانُ بْنُ الْحَكَمِ أَسِيرًا يَوْمَ الْجَمَلِ فَاسْتَشْفَعَ الْحَسَنُ وَ الْحُسَيْنُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَكَلَّمَاهُ فِيهِ فِخْلَى سَبِيلَهُ فَقَالَ لَهُ يُبَايِعُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Nahj Al Balagah' –

'They said, 'Marwan Bin Al-Hakam was captured on the day of the (battle of the) camel. He sought intercession through Al-Hassan^{asws} and Al-Husayn^{asws} to Amir Al-Momineen^{asws}. They^{asws} spoke to him^{asws} regarding him, so he^{asws} freed his way. They^{asws} said to him^{asws}: 'He will pledge allegiance to you^{asws}!'

فَقَالَ ع أَوْ لَمْ يُبَايِعْنِي بَعْدَ قَتْلِ عُثْمَانَ لَا حَاجَةَ لِي فِي بَيْعَتِهِ إِنَّمَا كَفْتُ يَهُودِيَّةً لَوْ بَايَعَنِي بِيَدِهِ لَعَذَرَنِي بِسَبَبِهِ أَمَا إِنَّ لَهُ إِمْرَةً كَلْعَقَةَ الْكَلْبِ أَنْفَهُ وَ هُوَ أَبُو الْأَكْبَشِ الْأَرْبَعَةِ وَ سَتَلَقَى الْأُمَّةُ مِنْهُ وَ مِنْ وَلَدِهِ يَوْمَ أَحْمَرَ.

He^{asws} said: 'Or did he not pledge allegiance to me after the killing of Usman? There is no need for me^{asws} regarding his allegiance. It is a Jewish palm. If he were to pledge allegiance to me^{asws} with his hand, he would betray me^{asws} by his sabbath (soon after). There is a wife for him like the lick of the dog, and he is a father of four rams (sons – Al-Waleed, and Suleyman, and Yazeed and Hisham), and the community will be facing from him and from his sons, a red day''.⁶¹⁹

64- نَحَج، نَحَجِ الْبَلَاغَةَ لَكَأَنِّي أَنْظُرُ إِلَى ضَلِيلٍ قَدْ نَعَقَ بِالشَّامِ وَ فَحَصَ بِرَأْيَاتِهِ فِي صَوَاحِي كُوفَانَ فَإِذَا فَعَرَتْ فَأَغْرَتْهُ وَ اشْتَدَّتْ شَكِيمَتُهُ وَ ثَقُلَتْ فِي الْأَرْضِ وَ طَأْنَتْهُ عَصَبَتِ الْفِتْنَةِ أَبْنَاءُهَا بِأَنْبِيَاهَا وَ مَاجَتْ الْأَرْضُ بِأَمْوَاجِهَا وَ بَدَأَ مِنَ الْأَيَّامِ كُلوْحُهَا وَ مِنَ اللَّيَالِي كُدُوْحُهَا

(The book) 'Nahj Al Balagah' –

⁶¹⁷ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 61 e

⁶¹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 62

⁶¹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 63

'It is as if I^{asws} 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 war would be in full rage, and there will appear from the days, their darkness, and from the nights, their toil.

فَإِذَا أَيْتَعَ زَرْعُهُ وَ قَامَ عَلَى يَنْعِيهِ وَ هَدَرَتْ شَقَاشِقُهُ وَ بَرَقَتْ بَوَارِقُهُ عُقِدَتْ زَانِبَاتُ الْفِتَنِ الْمُعْضِلَةِ وَ أَقْبَلْنَ كَاللَّيْلِ الْمُظْلِمِ وَ الْبَحْرِ الْمَلْتَظِمِ هَذَا وَ كَمْ يَحْرِقُ الْكُوفَةَ مِنْ قَاصِفٍ وَ يَمُرُّ عَلَيْهَا وَ عَنْ قَلِيلٍ تَلْتَفُ الْقُرُونُ بِالْقُرُونِ وَ يُخْصَدُ الْقَائِمُ وَ يُخْطَمُ الْمَحْصُودُ.

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

65- **الرُّسِّي فِي الْمَشَارِقِ**، عَنْ ابْنِ نُبَاتَةَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَوْمًا جَالِسًا فِي نَجَفِ الْكُوفَةِ فَقَالَ لِمَنْ حَوْلَهُ مَنْ يَرَى مَا أَرَى فَقَالُوا وَ مَا تَرَى يَا عَيْنَ اللَّهِ النَّاطِرَةَ فِي عِبَادِهِ فَقَالَ أَرَى بَعِيرًا يَحْمِلُ جِنَازَةً وَ رَجُلًا يَسُوقُهُ وَ رَجُلًا يَقُودُهُ وَ سَيِّئَاتِيكُمْ بَعْدَ ثَلَاثِ

Al Bursy in (the book) 'Al Mashariq', from Ibn Nubatah,

'One day Amir Al-Momineen^{asws} was seated in Najaf, Al-Kufa. He^{asws} said to the ones around him^{asws}: 'Who can see what I^{asws} am seeing?' They said, 'And what do you^{asws} see, O Eye of Allah^{azwj}, the beholder among His^{azwj} servants?' He^{asws} said: 'I^{asws} 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)'.

فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ قَدِمَ الْبَعِيرُ وَ الْجِنَازَةُ مَشْدُودَةٌ عَلَيْهِ وَ رَجُلَانِ مَعَهُ فَسَلَّمَا عَلَى الْجَمَاعَةِ فَقَالَ لُهُمَا أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ أَنْ حَيَّاهُمَا مِنْ أَنْتُمْ وَ مِنْ أَيْنَ أَقْبَلْتُمَا وَ مَنْ هَذِهِ الْجِنَازَةُ وَ لِمَاذَا قَدِمْتُمَا

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-Momineen^{asws} 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?'

فَقَالُوا نَحْنُ مِنَ الْيَمَنِ وَ أَمَّا الْمَيِّتُ فَأَبُونَا وَ إِنَّهُ عِنْدَ الْمَوْتِ أَوْصَى إِلَيْنَا فَقَالَ إِذَا عَسَلْتُمُونِي وَ كَفَنْتُمُونِي وَ صَلَّيْتُمْ عَلَيَّ فَاحْمِلُونِي عَلَى بَعِيرِي هَذَا إِلَى الْعِرَاقِ فَادْفِنُونِي هُنَاكَ بِنَجَفِ الْكُوفَةِ

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'.

فَقَالَ لُهُمَا أَمِيرُ الْمُؤْمِنِينَ ع هَلْ سَأَلْتُمَاهُ لِمَاذَا قَالَا أَجَلٌ قَدْ سَأَلْنَاهُ فَقَالَ يُدْفَنُ هُنَاكَ رَجُلٌ لَوْ شَفَعَ يَوْمَ الْقِيَامَةِ لِأَهْلِ الْمَوْقِفِ لَشَفَعَ

⁶²⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, 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 Qiyamah for (all) the people of the pausing, he would be interceded for'.

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ صَدَقَ أَنَا وَاللَّهُ ذَلِكَ الرَّجُلُ.

Amir Al-Momineen^{asws} stood up and said: 'He spoke the truth. By Allah^{azwj}! I^{asws} am that man!'⁶²¹

66- قَالَ ابْنُ أَبِي الْحَدِيدِ فِي مَوْضِعٍ آخَرَ قَالَ شَيْخُنَا أَبُو عُثْمَانَ حَدَّثَنِي ثُمَامَةُ قَالَ سَمِعْتُ جَعْفَرَ بْنَ يَحْيَى وَ كَانَ مِنْ أَبْلَغِ النَّاسِ وَ أَفْصَحِهِمْ لِلْقَوْلِ وَ الْكِتَابَةِ بَضْعَ اللَّفْظَةِ إِلَى أُخْتِهَا أَلَمْ تَسْمَعُوا قَوْلَ شَاعِرٍ لِشَاعِرٍ وَ قَدْ تَفَاخَرَا أَنَا أَشْعُرُ مِنْكَ لِأَنِّي أَقُولُ الْبَيْتَ وَ أَخَاهُ وَ أَنْتَ تَقُولُ الْبَيْتَ وَ ابْنُ عَمِّهِ

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'.

ثُمَّ قَالَ وَ نَاهِيكَ حُسْنًا يَقُولُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع هَلْ مِنْ مَنَاصٍ أَوْ خَلَاصٍ أَوْ مَعَادٍ أَوْ مَلَاذٍ أَوْ قَرَارٍ أَوْ مَحَارٍ

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 عُثْمَانَ وَ كَانَ جَعْفَرٌ يَتَعَجَّبُ أَيْضًا يَقُولُ عَلِيُّ ع أَتَيْنَ مِنْ جَدٍّ وَ اجْتَهَدَ وَ جَمَعَ وَ اخْتَشَدَ وَ بَنَى فَشَيْدَ وَ فَرَشَ فَمَهَدَ وَ زَخَرَفَ فَتَجَدَّ

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 renews?'

قَالَ أَلَا تَرَى أَنَّ كُلَّ لَفْظَةٍ مِنْهَا آخِذَةٌ بِعَلْقٍ قَرِينِهَا جاذِبَةٌ إِلَيْهَا إِلَى نَفْسِهَا دَالَّةٌ عَلَيْهَا بِدَائِمَتِهَا

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 عُثْمَانَ فَكَانَ جَعْفَرٌ يُسَمِّيهِ فَصِيحَ قُرَيْشٍ وَ اعْلَمَ أَنَّهَا لَا يَتَخَالَفُنَا الشُّكُّ فِي أَنَّ أَفْصَحَ مِنْ كُلِّ نَاطِقٍ بِلُغَةِ الْعَرَبِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ إِلَّا مَا كَانَ مِنْ كَلَامِ اللَّهِ سُبْحَانَهُ وَ كَلَامِ رَسُولِ اللَّهِ ص

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}.

⁶²¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 65

وَذَلِكَ لِأَنَّ فَضِيلَةَ الْخُطْبِ أَوْ الْكَاتِبِ فِي خُطَابِهِ وَكِتَابَتِهِ يَعْتَمِدُ عَلَى أَمْرَيْنِ هُمَا مُفْرَدَاتُ الْأَلْفَاظِ وَ مُرَكَّبَاتُهَا أَمَّا الْمُفْرَدَاتُ فَأَنْ تَكُونَ سَهْلَةً سِلْسِلَةً غَيْرَ وَخَشِيئَةٍ وَ لَا مُعَقَّدَةً وَ الْأَفَاظُ عَ كُلِّهَا كَذَلِكَ

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^{asws} words, all of them are like that.

وَأَمَّا الْمُرَكَّبَاتُ فَحُسْنُ الْمَعْنَى وَ سُرْعَةُ وُضُوحِهِ إِلَى الْأَفْهَامِ وَ اشْتِمَالُهُ عَلَى الصِّفَاتِ الَّتِي بِاِغْتِنَائِهَا فَضِيلُ بَعْضِ الْكَلَامِ عَلَى بَعْضٍ وَ تِلْكَ الصِّفَاتُ هِيَ الصَّنَاعَةُ الَّتِي سَمَّاهَا الْمُتَأَخِّرُونَ الْبَدِيعَ مِنَ الْمُقَابَلَةِ وَ الْمُطَابَقَةِ وَ حُسْنِ التَّفْسِيرِ وَ رَدِّ آخِرِ الْكَلَامِ عَلَى صَدْرِهِ وَ التَّرْصِيعِ وَ التَّسْهِيمِ وَ التَّوْشِيحِ وَ الْمُمَائِلَةِ وَ الْإِسْتِعَارَةِ وَ لَطَافَةِ اسْتِعْمَالِ الْمَجَازِ وَ الْمُوَازَنَةِ وَ التَّكَافُفِ وَ التَّسْمِيطِ وَ الْمُشَاكَلَةِ وَ لَا شُبْهَةَ أَنَّ هَذِهِ الصِّفَاتِ كُلَّهَا مَوْجُودَةٌ فِي خُطْبِهِ وَ كُتُبِهِ مَبْنُوتَةٌ مُتَفَرِّقَةٌ فِي فُرُشِ كَلَامِهِ ع

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^{asws} sermons and his^{asws} letters, reproduced separately in relaying his^{asws} speech.

وَ لَيْسَ يُوجَدُ هَذَانِ الْأَمْرَانِ فِي كَلَامٍ لِأَحَدٍ غَيْرِهِ فَإِنْ كَانَ قَدْ تَعَمَّلَهَا وَ أَفَكَّرَ فِيهَا وَ أَعْمَلَ رَوِيَّتَهُ فِي وَضْعِهَا وَ نَثَرَهَا فَلَقَدْ أَتَى بِالْعَجَبِ الْعَجَائِبِ وَ وَجِبَ أَنْ يَكُونَ إِمَامَ النَّاسِ كُلِّهِمْ فِي ذَلِكَ لِأَنَّهُ ابْتَكَرَهُ وَ لَمْ يُعْرِفْ مِنْ قَبْلَهُ

And these two matters cannot be found in the speech of anyone apart from him^{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^{asws} has come with the wonder of the wonders, and it obligates that he^{asws} would happen to be an Imam^{asws} of the people, all of them, regarding that, because he^{asws} created it, and it was no known from before him^{asws}.

وَ إِنْ كَانَ اقْتَضَتْهَا ابْتِدَاءً وَ فَاضَتْ عَلَيْهَا لِسَانُهُ مُرَجَلَةً وَ جَاشَ بِهَا طَبْعُهُ بِدِيهَةٍ مِنْ غَيْرِ رَوِيَّةٍ وَ لَا اِغْتِمَالٍ فَأَعْجَبَ وَ أَعْجَبَ عَلَى كَيْلَا الْأَمْرَيْنِ فَلَقَدْ جَاءَ مُجَلِّيًا وَ الْفَصَاحَةُ يَنْقَطِعُ أَنْفَاسُهُمْ عَلَى أَثَرِهِ

And if he^{asws} abbreviated it initially and his^{asws} tongue flowed upon it improvising, and his^{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^{asws} had come preceding, and the fluency cut off their breaths upon its impact.

وَ يَحِقُّ مَا قَالَ مُعَاوِيَةُ لِمُحَقِّقِ الصَّبِيِّ لَمَّا قَالَ لَهُ جِئْتُكَ مِنْ عِنْدِ أَعْيَا النَّاسِ يَا ابْنَ اللَّحْنَاءِ لِعَلِّي تَقُولُ هَذَا وَ هَلْ سَنَّ الْفَصَاحَةُ لِقُرَيْشٍ غَيْرَهُ

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^{asws}? And has anyone show the way of eloquence to Quraysh other than him^{asws}?’

وَاعْلَمُ أَنَّ تَكْلُفَ الْإِسْتِدْلَالِ عَلَى أَنَّ الشَّمْسَ مُضِيئَةً يُتَعَبُ وَصَاحِبُهُ مَنْسُوبٌ إِلَى السَّفَهِ وَ لَيْسَ جَاحِدُ الْأُمُورِ الْمَعْلُومَةِ عِلْماً ضَرْوَرِيّاً بِأَشَدَّ سَفَهاً مِمَّنْ رَامَ الْإِسْتِدْلَالَ بِالْأَدِلَّةِ النَّظَرِيَّةِ عَلَيْهَا.

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".⁶²²

⁶²² Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 114 H 66