

Chapter 3: Life of the Commander of the faithful Imām `Alī (a.s.) – The Third Infallible

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1. The Felicitous birth of Imām `Alī (a.s.)

It is renowned that Imām `Alī (a.s.) was born on Friday, the thirteenth of the month of Rajab, thirty years after the "Year of the Elephant" (Ām al Fil) in the Sacred Ka'bah. His father was Abū Ṭālib, the son of `Abdul Muṭṭalib, while he and `Abdullāh, the father of the Messenger of Allāh (s.a.w.a.), were real brothers. His mother was Fāṭemah bint Asad bin Hāshim bin `Abd Manāf, while he (a.s.) and his brothers were first among the Hāshimīs, whose both parents belonged to the Banī Hāshim.

Numerous reports have been mentioned regarding the event leading to his blessed birth, and that which is quoted through numerous chain of transmitters is that one day `Abbās bin `Abdul Muṭṭalib was seated facing the Ka'bah along with Yazīd bin Ka'nab and a group of people from the Banī Hāshim and the clan of Banī al`Uzzā. Suddenly Fāṭemah bint Asad entered the Masjid (al Ḥarām), while she was pregnant with Amīrul Mu'minīn (a.s.) for nine months and pains of labor had started for her. She stood facing the Ka'bah, raised her head towards the heavens and said, "O Lord! I have believed in You and upon each Apostle and Messenger sent by You, as also upon each book revealed by You, and acknowledged the words of my grandfather Ibrāhīm al Khalīl (a.s.), who is the constructor of the Ka'bah. Then I request you by the right of this house (Ka'bah), and by the right of the one who constructed it, and by the right of the child who lies inside my womb; and who speaks to me and has been my confidante due to it, while I believe that he is one of the Signs of Your Glory and Grandeur, then make easy the delivery for me".

`Abbās and Yazīd bin Ka'nab say, that when Fāṭemah completed this prayer, we saw that the rear wall of the Ka'bah split open and she entered into it and disappeared from our sight. The wall joined back by the permission of the Lord and we tried to open the door, but as much as we tried, it did not open. We therefore realized that this matter was from Allāh (s.w.t.). Fāṭemah remained in the Ka'bah for three days, the inhabitants of Makkah talked about this incident in the streets and markets, while the women did so in their houses, and all of them were astonished. On the fourth day, the wall of the Ka'bah reopened, from the similar spot where it had opened before. Fāṭemah stepped out of it carrying her son, the Invincible Lion of Allāh (s.w.t.), `Alī bin Abī Ṭālib (a.s.). She called out, "O people! Verily Allāh (s.w.t.) has chosen me among His creations and exalted me upon the chosen women who preceded me. Allāh (s.w.t.) chose Āsīyah bint

Muzāḥim, while she worshipped Him in secrecy at a place where worship was not worthy, except during necessity, and that was the house of Fir'aun. Allāh (s.w.t.) chose Maryam bint 'Imrān and made the birth of 'Īsā (a.s.) easy upon her, she shook a dry palm-tree in the desert, while fresh dates fell for her from it.¹ While Allāh (s.w.t.) gave me abundance upon both of them, as also upon all the women of the universe preceding me, since I delivered a child in His Chosen House and remained in that Honourable House for three days and consumed from the fruits and dishes of Paradise. Then when I desired to step out of it, carrying my chosen son in my hands, a caller called out to me from the unseen, saying: O Fāṭemah! Name this eminent child 'Alī, verily I am the Most Exalted, and I have created him with My Power, Might and Glory. I have offered him a complete part of My justice; I have derived his name from My Own Sacred Name; I have trained him with My Own Auspicious Etiquettes; I have entrusted him My affairs; and I have revealed My Hidden Knowledge to him. He has been born in My Esteemed House (Ka'bah) and he shall be the first one to call out for the Prayers (Aḍān) from on top of My House; and break the idols (from it) and throw them down from upon the Ka'bah. He shall remember Me with Grandeur, Glory, Eminence and Unity. He shall be the Leader (Imām) and the Chief after My beloved and chosen upon all creations, Muḥammad (s.a.w.a.), who is My Messenger, while he shall be his Vicegerent. Blessed is he who befriends him and defends him; and woe be upon him who does not obey his command, does not defend him and refuses his rights”.

It is related in some reports that when Amīrul Mu'minīn (a.s.) was born, Abū Ṭālib pressed him to his chest and taking hold of the hand of Fāṭemah bint Asad, came to Abṭaḥ and recited these verses in a loud voice, "O my Lord! O Possessor of the dark night, and the shining and radiant moon! Please make it clear to us Your definite ruling regarding the name of his infant"! Suddenly, something similar to a cloud, manifested upon the earth and came near Abū Ṭālib. He pressed it to his chest along with Imām 'Alī (a.s.) and returned back home. When it dawned, he saw that it was a green tablet on which was written, "I have particularised both of you (Abū Ṭālib and Fāṭemah bint Asad) with the virtuous,

¹ Refer to the Qur'ānic verse (Āyah), "**Then (a voice) called out unto her from beneath her: grieve not you, verily your Lord has caused from beneath you, (to flow) a stream. And shake towards you the trunk of the palm-tree, it will drop on you fresh dates (and) ripe. Then eat and drink and refresh the eye**" (Holy Qur'ān; Sūrat Maryam: 24-25) (translator)

chaste, chosen and pleased child. Thus his name is lofty and it is 'Alī. 'Alī is derived from Al 'Alī (One of the Mighty Names of Allāh)". Therefore Abū Ṭālib named him 'Alī and hung that tablet upon the right corner of the Ka'bah, it remained there until the rule of Hishām bin 'Abdul Malik, who brought it down from there and it disappeared from sight.

Numerous reports are related regarding the birth of Imām 'Alī (a.s.) and circumstances relating to it, while the scope of this book does not permit to quote more than this. This merit is among the specialties of Imām (a.s.) that the most honorable among Shrines is the Sanctuary of Makkah, and the most honorable spot in the Sanctuary is the Masjid (al Ḥarām), while the most honorable spot (of the Masjid) is the Ka'bah; while none other than Amīrul Mu'minīn (a.s.) was ever born in that place. A child born on the master of days (Sayyidul Ayyām) Friday, in the sanctified month of Rajab, in the Sanctified House is (none other than) Amīrul Mu'minīn (a.s.), the father of the Noble A'immah (a.s.), thousands of benedictions upon him and his progeny!

It is quoted in the book Ḥadīqatul Ḥaqīqah (of Ḥakīm al Sinā'ī al Gaznawī): "This is from one of his nobility and based on this, you can estimate his other virtues and greatness too"!

While Al Ḥimyarī has appropriately said, "She gave birth to him in the Sanctuary of Allāh and its security, and the Holy House which has the courtyard and a Masjid. She was adorned in white noble robes, she was pure and pure was the new born and the birth too. In the night in which bad omened stars disappeared, and it appeared along with the radiant moon of good fortune. Such a covering never occurred in the supernatural events of the tribes, except in the case of the birth of the son of Āminah, who was the Prophet Muḥammad (s.a.w.a.)".

2. Excellences of Amīrul Mu'minīn (a.s.)

It is not hidden upon the learned ones that the excellences of Amīrul Mu'minīn 'Alī (a.s.) cannot be computed through description or the tongue, nor can they be compressed in a chapter or a book; rather the Heavenly Angels are incompetent to comprehend his status.¹ In reality, computing the excellences of Imām (a.s.) is similar to measuring the water of the river by means of an ewer. It is related in Aḥādith that, "We are the Words of Allāh, whose excellences cannot be computed".² Someone has said rightly, "The ocean is insufficient for the book of your excellence, that I may dip my finger into it to turn its pages (to read it)".

And due to this reason, this humble most one (the Author) lacked the strength to lift up the pen and write down something in this context, but since Amīrul Mu'minīn (a.s.) is a mine of mercy and magnanimity, it is sincerely expected that he may favor me and accept this humble most service (from me). **"On Him (Allāh, alone) do I rely, and unto Him (alone) do I turn".³**

It should be noted that excellences are either spiritual or physical, while Amīrul Mu'minīn (a.s.) was the most perfect and the most superior among all men, immediately after the Messenger of Allāh (s.a.w.a.), in both these types of excellences due to numerous aspects. While we suffice to quote herein below fourteen aspects (of his excellences) and seek prosperity through this honorable

¹ The Messenger of Allāh (s.a.w.a.) said, "If all the trees of the world are turned into pens, and the oceans into ink, the men and genie as scribes, they would fail to compute the excellences of 'Alī bin Abī Ṭālib (a.s.)". (Quoted with slight textual variations by Sulaymān al Qandūzī, "Yanābī'ul Mawaddah"; Ḥāfidh al Ganjī al Shafe'ī, "Kifāyatul Ṭālib"; Shaikhul Islām al Ḥamwīnī, "Farā'idul Simṭayn"; Ibn Ḥajar al 'Asqalanī, "Lisānul Mīzān" and "Fathul Bārī"; Shamsuddīn al Ḍahabī, "Mīzānul I'atidāl"; Ibn 'Abdul Birr, "Al Istī'āb"; Ibn Ḥajar al Haythamī, "Al Ṣawā'iqul Muḥriqah"; Jalāluddīn al Suyūṭī, "Tafsīr Durrul Manthūr"; Al Ḥākim al Naysābūrī, "Mustadrak 'alal Ṣaḥīḥayn"; etc. (translator)

² Yaḥyā bin Aktham asked Imām 'Alī al Hādī (a.s.) regarding the statement of Allāh **"And if it were that all the trees in the earth be pens, and the sea added to seven (more) seas (be ink), (yet) will exhaust not the words of Allāh, verily Allāh is All-Mighty, All-Wise"**. (Holy Qur'ān; Sūrat Luqmān: 27) Imām al Hādī (a.s.) replied, "We are the Words of Allāh, our excellences cannot be apprehended or computed. (Shaikh al Ṭabarsī, "Al Ihtijāj"; Ibn Shu'bah al Ḥarrānī, "Tuḥfal 'Uqūl 'an Ālal Rasūl"; Ibn Shahr Āshūb, "Al Manāqib Āl Abī Ṭālib"; etc.) (translator)

³ Holy Qur'ān, Sūrat Hūd: 88

number (equaling the Fourteen Infallibles).

First aspect: His struggle (Jihād) in the way of Allāh (s.w.t.) was the greatest and his trial the most than all in the battles of the Messenger of Allāh (s.a.w.a.), while none could be his equal in this matter. Thus in the battle of Badr, that was the first battle, in which the believers were put to trial; Amīrul Mu'minīn (a.s.) dispatched the valorous ones among the polytheists to the lowest pit of hell, including Walīd (bin 'Utbah), Shaybah (bin 'Abd Shams), 'Āṣ (bin Sa'īd), Ḥanzalah (bin Abū Sufyān), Ṭu'aymah (bin 'Adīyy) and Nawfal (bin Khuwaylid). He fought continuously until half of those killed among the polytheists, fell at his hands, while the other half were killed by other Muslims, along with three thousand well-equipped Angels. Secondly in the battle of Uḥud when the people fled away, he remained steadfast and repulsed the enemy's armies from the Messenger of Allāh (s.a.w.a.) and killed them until he (a.s.) was inflicted with mortal wounds upon his sacred body. In spite of all these sufferings and hardships, he (a.s.) was not frightful. He constantly put to sword the valorous among men until the voice of Jibra'īl was heard in between the heavens and the earth that, "There is no (efficacious) sword except Ḍulfiqār, and no (valorous) youth except 'Alī".

In the battle of Aḥzāb (Khandaq), Amīrul Mu'minīn (a.s.) killed 'Amrū bin 'Abd Wudd, while victory fell into his hands and the Messenger of Allāh (s.a.w.a.) said regarding him, "A stroke of 'Alī on the day of Khandaq is better than the worship of the entire genie and men until Qiyāmah." During the battle of Khaybar, Marḥab the Jew, was killed at his hands, then he uprooted the door of their fortress with his miraculous hands with prowess and threw it forty feet far away. Later forty men among the companions tried to move it, but failed. When the Messenger of Allāh (s.a.w.a.) left for the battle of Ḥunayn, accompanied by ten thousand men among the Muslims, Abū Bakr fell into astonishment due to the vast number of their army. Later all of them took to flight (due to his evil eye), and none remained with the Messenger of Allāh (s.a.w.a.), except a few, at the head of whom was Amīrul Mu'minīn (a.s.). Then he (a.s.) killed Abū Jarwal and the polytheists were disheartened and took to flight, while those Muslims who had fled, returned back. Apart from the above, numerous other battles took place, while the biographers and historians have quoted in their books regarding them. The abundant struggle (Jihād) and valor of Imām 'Alī (a.s.) in these

battles, and his great trials, are manifest upon the researchers among them.¹

Second aspect: Amīrul Mu'minīn (a.s.) was the most knowledgeable and the most intelligent among men, while his knowledgeable status is evident through the following angles. First, that he was positioned upon extremity of sagacity, power of perception and intensity of intelligence. He remained in constant service of the Messenger of Allāh (s.a.w.a.), benefitted from him and acquired (knowledge) from the Divine Light of his Apostleship. While this is a clear evidence of his (greatest) knowledgeable status after that of the Apostle (s.a.w.a.). At the time of his death, the Messenger of Allāh (s.a.w.a.) opened a thousand doors of knowledge for him, and another thousand doors opened (for him) from each one of them. Thus one can understand from the reliable reports, rather consecutively quoted reports, related by the Shī'ah as well as the Ahlul Sunnah, that the Apostle of Allāh (s.a.w.a.) said regarding him, "I am the city of knowledge and 'Alī is its gate".²

Ḥakīm al Firdawsī further elucidates it saying, "What said the Lord of Descention and Revelation; the Lord of enjoining (good) and the Lord of forbidding (evil); that I am the city of knowledge, and 'Alī is the gate; certainly these are the words of the Prophet (s.a.w.a.); I bear witness that this statement is from him; you say that my ears listen to his words".

¹ Verily Allāh (s.w.t.) refers to this invincible valor of Amīrul Mu'minīn (a.s.) in several verses (Āyāh) of the Qur'an, one of them being, **"O you who believe! Whoever of you turns away from his Religion, soon will Allāh bring (forward) a people, whom He loves and they love Him, (they are) lowly before the believers, mighty against the infidels, striving hard in Allāh's way, and they fear not the censure of any censurer; this is the Grace of Allāh, he gives to whomsoever He desires, verily Allāh is Ample-Giving, All-knowing"**. (Holy Qur'an; Sūratul Mā'idah: 54) The Shī'ah and Ahlul Sunnah Exegetes write in their respective books that this verse (Āyah) was revealed for 'Alī bin Abī Ṭālib (a.s.) (Al Tha'labī, "Al Tafīr"; Fakhrudīn al Rāzī, "Tafīr al Kabīr"; etc. (translator)

² This Ḥadīth is unanimously agreed upon by the Shī'ah and Ahlul Sunnah Scholars and can be easily found in numerous books, and requires no further proofs, but we state here just one report. Khaṭīb al Bagdādī relates through his chain of transmitters from Jābir bin 'Abdullāh (al Anṣārī) that on the day of (the peace treaty at) Ḥudaybiyyah, I heard from the Messenger of Allāh (s.a.w.a.), while he had caught hold of the hand of 'Alī, that, "This is the leader of the creations and shall uproot the debauchees. The one who assists him shall be given assistance (by Allāh), while the one who considers him to be lowly and degraded shall be humiliated". Then he (s.a.w.a.) proclaimed in a loud voice, "I am the city of knowledge and 'Alī is its gate. The one who desires to enter this city, should enter through its gate". (Khaṭīb al Bagdādī, "Tārīkh Bagdād") (translator)

Second, the Divine Doctrines became obscure for the companions (of the Apostle) several times, while some of them even issued faulty verdicts, but when they referred the matter to him (a.s.) he guided them to the right. While he (a.s.) never referred to them in any matter, and this is a potent proof of his (greatest) knowledge. Incidents of the companion's errors and their reference to him (a.s.) are quite manifest and documented for the proficient informed one.¹

Third, in context of the Ḥadīth (of the Messenger of Allāh) that, "The best judge among you is 'Alī", it requires one to be the most knowledgeable, since fair judgment necessitates knowledge.²

Fourth, the learned ones and Scholars of every science consider him (a.s.) to be the original source. Ibn Abil Ḥadīd al Mu'tazilī says that, it is known to everyone that the superior most knowledge is the knowledge of the recognition of Allāh (s.w.t.), while the masters of this science are all students of 'Alī bin Abī Ṭālib (a.s.). As for the Shī'ah and Imāmiyyah it is quite apparent and requires no mention (that Imām is the most knowledgeable in Divine recognition); while among the commoners (Ahlul Sunnah), Abul Ḥasan al Ash'arī is considered a master in this science, who in turn is the student of Abū 'Alī al Jabbā'ī, one of the chiefs of the Mu'tazilah school of thought.³ While the master of the Mu'tazilah is

¹ There are several incidents in which the companions, including Abū Bakr and 'Umar, made wrong decisions and issued verdicts based on their erroneous assumptions and later referred the matter to Imām 'Alī (a.s.), who corrected them. It was due to this reason that time and again 'Umar was seen declaring, "Had it not been for 'Alī, 'Umar would have perished"! Or even saying, "O Abal Ḥasan! I seek refuge of Allāh from residing in a community among whom you are not present". He also said, "O Allāh! Send down on me no calamity when there is no 'Alī with me". (Muḥibuddīn al Ṭabarī, "Al Riyādḥul Nadharah"; Ibn Ḥajar al 'Asqalānī, "Al Iṣṣabah fī Tamyīzīl Ṣaḥābah"; Ibn Sa'ad, "Ṭabaqātul Kubrā"; Ibn Athīr al Jazarī, "Asadul Gābah"; 'Alī al Muttaqī al Hindī, "Kanzul 'Ummāl"; Al Ḥākim al Naysābūrī, "Mustadrak 'alal Ṣaḥīḥayn"; etc. (translator)

² It is related that 'Umar bin al Khaṭṭāb said, "Amongst us the best judge is 'Alī" (Muslim, "Al Ṣaḥīḥ"; Ibn Mājah, "Al Sunan"; Aḥmad bin Ḥanbal, "Musnad"; Al Muttaqī al Hindī, "Kanzul 'Ummāl"; Al Manāwī, "Kunūzul Ḥaḥqā'iq"; etc. (translator)

³ Mu'tazilah comes from the word 'Itizāl that means to separate oneself or withdraw from. The name is derived from its founder Wāṣil bin 'Aṭā's withdrawal from the study circle of Ḥasan al Baṣrī over a theological disagreement. Mu'tazilīs base the analysis of all religious texts and doctrines to be analysed by the sane mind and solid logic, and if there is a discrepancy between them, then the texts or doctrines should be rejected. This part alone made them the enemy of the orthodox Muslims who conservatively follow the Ḥadīth and Tafsīr. They are also known for their denying the status of the Qur'ān as uncreated and co-eternal with Allāh (s.w.t.) asserting that if

Wāṣil bin 'Atā', who is a student of Abū Hāshim 'Abdullāh bin Muḥammad al Ḥanafīyyah (bin Imām 'Alī), who is the student of his father (Muḥammad ibnul Ḥanafīyyah), who in turn is the student of his father Amīrul Mu'minīn (a.s.). Among various sciences, is the science of the Exegesis (Tafsīr) of the Qur'ān, while 'Alī (a.s.) is altogether its original source.¹ ('Abdullāh) Ibn 'Abbās, who is

the Qur'ān is Allāh (s.w.t.)'s word, logically Allāh (s.w.t.) must have preceded his own speech (translator)

¹ Dr. Maurice Bucaille, a French Medical Doctor, Physician and Author writes in his book *The Bible, The Qur'an and Science*: Many of the companions have written the Qur'ān exactly during the lifetime of the Prophet. One of those was Imām 'Alī's copy. He, because of his close relation with the Prophet, his long companionship, didn't only collect the dispersed scrolls of the Qur'ān, but he rather could accompany it with a remarkable Tafsīr (Exegesis), mentioning the occasion of each verse's descension (Sha'n Nuzūl), and was regarded the first Tafsīr of Qur'ān since the beginning of the Islāmic mission. Ibn Abil Ḥadīd says, "All the scholars agree that Imām 'Alī is the first one who collected the Qur'ān". (see *Sharḥ Nahjul Balāghah*: 271). Another one, Al Kittānī says that, "Imām 'Alī could arrange the Qur'ān according to each Sūrah's order of descension (Tanzīl)". (see *Strategic Administration*: 461). Ibn Sirīn Tābe'ī (al Kalbī) relates from 'Ikrimah, who said that, "Imām 'Alī could collect the Qur'ān in a manner, that if all mankind and jinn gathered to do that, they could not do it at all". (see *Al Itqān fi 'Umūlil Qur'ān [of Jalāluddīn al Suyūṭī]* 1157-58). Ibn Jizzī al Kalbī also narrates, "If only we could have the Qur'ān which was collected by 'Alī then we could gain a lot of knowledge". (see *Al Tas-hīl li 'Ulūmil Tanzīl*: 114). That was only a brief note about the benefits of Imām 'Alī's Muṣḥaf, as Ibn Sirīn had declared, "I searched so long for Imām 'Alī's Muṣḥaf (copy) and I corresponded with (people of) Madīnah, but all my efforts gone in vain". (see *Al Itqān fi 'Umūlil Qur'ān [of Jalāluddīn al Suyūṭī]*: 1/58; *Al Ṭabaqātul Kubrā* of Ibn Sa'ad: 2/338). Thus; it becomes certain that Qur'ān had been collected by Imām 'Alī without simple difference between it and other known copies, except in the notes mentioned by him which renders it as the most excellent copy ever been known. Unfortunately, the inconvenient political conditions emerged after the demise of the Prophet, (i.e after the wicked issue of Saqīfah) were a main obstacle to get benefits from that remarkable copy of the Qur'ān. (End of what quoted by Dr. Bucaille)

Glory be to Allāh (s.w.t.) that such fair words emerge from the tongue of a non-Muslim scholar, while the Muslims (past and present) did not consider this excellence of Imām 'Alī (a.s.), rather ignored it. It is also related from Sulaym bin Qays al Hilālī that when Imām 'Alī (a.s.) witnessed the deceit and disloyalty of the people after the death of the Messenger of Allāh (s.a.w.a.), he retired to his home and remained engrossed in compiling and arranging the verses of the Qur'ān. When Abū Bakr sent him a message to come and swear allegiance (Bay'ah) to him, he excused himself for the above reason. After granting him some respite, they again sent him message, he (a.s.) came to them with his compiled Qur'ān and said, "O people! From the time the Messenger of Allāh (s.a.w.a.) passed away, I have been engrossed in many tasks, first in the burial of the Prophet (s.a.w.a.) and thereafter in compiling the Qur'ān. I arranged the entire Qur'ān that now

considered one of the Scholars and Master Exegetes, was a student of Amīrul Mu'minīn (a.s.).

Among the other sciences is Grammar (Al Naḥw), while it is known to all that the one who invented this science was Imām 'Alī (a.s.). Abul Aswad al Du'alī, the master of this science, compiled it under instructions from him (a.s.).¹ It is also evident that all the Jurists (Fuqahā') attribute themselves to him (a.s.) and derive benefits from his judgments and decrees. The people of the science of Gnosticism (Ṭarīqat) also attribute their methodologies to him (a.s.) and all of them are inclined towards the Master; while their coarse gown, which is their slogan, they relate it to him (a.s.) with their continuous chains along with their belief upon it.

Fifth, he (a.s.) himself informed regarding his abundance knowledge on numerous occasions. Thus he says, "Then ask me regarding the paths of the heavens, for verily I know it better than that of the earth". And he would always say, "Question me before you lose me". While the people would continuously question him regarding the difficult meanings and obscure knowledge and obtain his reply. It is also interesting to note that whoever uttered this statement (question me before you lose me), claiming to know everything, was utterly disgraced with humiliation and wretchedness.² This fact came to light in the

lies in this bag. I have recorded each and every verse that descended upon the Prophet (s.a.w.a.). There is no verse in the Qur'ān, except that the Prophet (s.a.w.a.) read out to me, and I in turn wrote them down. He also revealed its concealed interpretations to me. This declaration is addressed to those who may not say tomorrow that we were not aware of this compilation (of 'Alī) and on the day of Qiyāmah you may not say that I did not invite you to assist me or remind you about my rights. Nor did I invite you towards the Book of Allāh, from the beginning until the end". Hearing this, 'Umar ibnul Khaṭṭāb said, "The Qur'ān with us makes us independent of the one compiled by you". (Shaikh 'Abbās al Qummī, "Baytul Aḥzān") (translator)

¹ Abul Aswad al Du'alī relates that I called on 'Alī (a.s.) and found him lost in deep thought, his head hanging on one side. He said, "In this town I have seen people speaking the language incorrectly. I should do a book on grammar of it". Three days later, I paid him a visit again, and he put into my hands a booklet in which was raised the structure of syntax and conjugation, and other parts of speech, saying, "Here is the foundation on which you can build up the structure". (Muḥibuddīn al Ṭabarī, "Al Riyādḥul Nadharah") (translator)

² Ibn Abil Ḥadīd says that, "All the people unanimously agree that none among the companions (of the Prophet of Allāh) or scholars said: Question me before you lose me, except 'Alī bin Abī Ṭālib (a.s.)". (Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah") (translator)

incidents relating to Ibnul Jawzī¹, Maqātil bin Sulaymān² and Wā'iz al Bagdādī during the period of Nāṣir al 'Abbāsī. While the incidents of their disgrace, after claiming this statement, are quoted in the biographical and historical books. And this is a potent proof of what we intend and it is quoted that he (a.s.) himself informed regarding this saying that, "No one shall claim this after me, except an imposter, a liar". It is also said that some times Amīrul Mu'minīn (a.s.) would place his hand upon his sacred breast and say, "By Allāh (s.w.t.)! Here lies abundant knowledge, would that there were some to (comprehend and) transmit it". While at times he (a.s.) would say, "By Allāh (s.w.t.)! If a cushion is spread for me, I would judge between the people of the Torah (Tawrāt) with the Torah".³

As regards the incident of Wā'iz al Bagdādī, it is related that during the days of

¹ The incident of Ibnul Jawzī need not be quoted here (Author). But we (the translator) would like to quote the incident for the benefit of the readers. 'Allāmah al Majlisī quotes that one day Ibnul Jawzī announced from upon the pulpit (Minbar), "Question me before you lose me". A woman, from beneath the pulpit, arose and asked, "It is related that 'Alī (a.s.) travelled in one night from Madīnah until Madā'in and attended to the bathing, shrouding and burying Salmān, who had passed away therein; then he returned back the same night". Ibnul Jawzī said, "Yes, this has been reported". Then the woman asked, "When 'Uthmān (bin 'Affān) was killed, he lay in the dumping ground for three days, while 'Alī (a.s.) was very much present". Ibnul Jawzī replied in the affirmative. Then she continued, "Thus certainly one of the two ('Alī or 'Uthmān) would be at fault". Hearing this, Ibnul Jawzī said, "If you have left your house without the permission of your husband, may Allāh (s.w.t.)'s curse be upon you; and if you have come with his permission, Allāh (s.w.t.)'s curse be upon him". The woman then said, "When 'Ā'ishah came out to fight against 'Alī, did she come with the permission of the Messenger of Allāh (s.a.w.a.) or without his permission"? Subsequently the speech of Ibnul Jawzī interrupted, he bowed his head down in shame and said, "Verily, none except 'Alī (a.s.) has the right to say: Question me before you lose me". Saying this, he alighted from the pulpit full of embarrassment. (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") (translator)

² Ibrāhīm al Ḥarbī says that once Maqātil bin Sulaymān sat down and announced, "Question me regarding all that is beneath the Throne (of Allāh), also the food and dishes hidden in our houses". A man asked him, "Then tell me when Ādam (a.s.) performed the Ḥajj Pilgrimage, who shaved his head"? Maqātil replied, "This question is not from you. Rather Allāh (s.w.t.) desired to subject me to inefficacy and disgrace by your question because of my self-conceit". (Ibn 'Asākir, "Tārīkh Dimashq; Ibn Khalīkan, "Al Tārīkh") (translator)

³ The entire saying being, "If a carpet is spread for me and I sit on it, I shall decide the cases of the Jews according to their book the Tawrāt (Torah), of the Christians according to their book the Injīl (Evangel) and of the Muslims according to their Qur'ān, in such a way that each one of these books will cry out: 'Alī has spoken the truth" (Nahjul Balāghah) (translator)

Nāṣir lī Dīnillāh al 'Abbāsi, there was an orator (Wā'iz) renowned for his knowledge of Al Rijāl¹ and Ḥadīth. A large crowd among the scholars and commoners would gather below his pulpit. He would abuse the Theosophists, students of Rational Sciences and people of the science of Scholastic Theology (Kalām) and above all he would revile the Shī'ah the most. The elders among the Shī'ah decided that they should appoint a person, and when the orator would mount the pulpit (Minbar) and revile the Shī'ah and praise himself, the person should put forward complex issues and difficult matters to embarrass him and disgrace him in front of the people. They chose a person named Aḥmad bin 'Abdul 'Azīz, who was a Shī'ah and a knowledgeable person with regards to Scholastic Theology ('Ilmul Kalām), information regarding the Mu'tazilah and Literary issues.

One day when the orator mounted the pulpit, while numerous people had gathered, he started to relate regarding the attributes of the Omnipotent Lord (s.w.t.). In the midst of his sermon, Aḥmad bin 'Abdul 'Azīz arose and asked him questions regarding some rational issues based on the laws of the Scholastic Theologians of the Mu'tazilah. The orator could not reply to any of those questions, therefore he started fabricating statements and rhymed words for augmenting and debating. At the end, he said these words, "The eyes of the Mu'tazilah are squint; and my sound similar to a drum are ineffective to their ears; my statement does the work of arrows in their hearts; O one who treads upon the path of the separated ones (Mu'tazilah), woe be to you, how much do you revolve and flaunt around the one who is intellectually incapable of understanding it; and who says in understanding it: I say, I say; leave this crap". When the people heard these unrhymed phrases and glib words from the orator, they realized his flaw and called out to Aḥmad saying, "Remain silent". Seeing this, the orator was overjoyed and started to boast and repeatedly say, "Ask me before you lose me". Hearing this, Aḥmad arose again and said, "O Shaikh! What statement do you utter, none has spoken these words except 'Alī bin Abī Ṭālib (a.s.), while it is known that he also said, No one shall claim this after me except an imposter, a liar".

The orator was still in a joyous mood and desired to boast to Aḥmad that he understood the science of Al Rijāl accurately, and hence said, "Which 'Alī bin Abī

¹ Al Rijāl or a science dealing with a critical study of the biographies of the transmitters of Aḥādīth (translator)

Ṭālib? Do you mean 'Alī bin Abī Ṭālib bin Al Mubārak al Naysābūrī or 'Alī bin Abī Ṭālib bin Ishāq al Marūzī or Ibn 'Uthmān al Qayrawānī or Ibn Sulaymān al Rāzī"? Saying this he named seven or eight persons by the name of 'Alī bin Abī Ṭālib among the narrators of Aḥādīth. Again Aḥmad bin 'Abdul 'Azīz arose, while two other men on his right and left too arose to defend him, ready to die. Thus Aḥmad said, "O Shaikh! Wait. The speaker is none another than 'Alī bin Abī Ṭālib (a.s.), the husband of Fāṭemah (s.a.), the Mistress of the ladies of the universe. And if you still do not recognize him, we shall reveal more clearly to you. The one who uttered this statement is the one that when Muḥammad bin 'Abdullāh (s.a.w.a.) established brotherhood among his companions, he declared him his own brother and confirmed it saying, 'Alī is my equal. Then haven't you heard about his position and his status? And don't you know his sublime status and his inaccessible dominance"? Hearing this, the Orator wished to reply to Aḥmad, when the one on his right called out, "O Shaikh! Remain silent. There are numerous ones by the name of Muḥammad bin 'Abdullāh (also), but this (Muḥammad [s.a.w.a.]) is different, regarding whom Allāh (s.w.t.) says: **Errs not your companion (the Apostle) nor is he led astray; and nor he speaks of (his own) inclination; it (the wording) is naught but a revelation revealed (unto him).**¹ Similarly there are numerous ones by the name of 'Alī bin Abī Ṭālib, but he is different, regarding whom the Master of the Sharī'ah (s.a.w.a.) said: You are to me in the same position as Hārūn was to Mūsā, except that there shall be no Apostle after me. Behold O Shaikh! Know, that there are numerous names and agnomens (Kunīyyah), but each one should be recognized by their own status".

The orator turned towards him to reply, when the one on the left of Aḥmad called out, "Do not speak much absurd, you shall turn ignorant; and if you do not recognize 'Alī bin Abī Ṭālib (a.s.), excuse yourself". Then he recited the following verses, "The moth does not desire the arrival of the sun. The boom of the plaza of the sun does not lessen (due to it)".

At that moment, the gathering turned restless, while the commoners (Ahlul Sunnah) were confused and started to blow each other's heads; the heads were bared and clothes torn. Seeing this, the orator jumped off the pulpit in fear, he was escorted home and the door was locked upon him. This news reached the court of Caliph and he dispatched his servants to curb the agitation. In the next

¹ Holy Qur'ān, Sūratul Najm: 2-4

Prayers, Al Nāṣir lī Dīnillāh issued orders to imprison Aḥmad and his two associates, after the sedition cooled down, they were released.¹

And whatever has been quoted from him regarding the Principles of Knowledge, wisdom and various judgments, is not quoted for anyone else. Today we observe that the philosophers such as Ibn Sīnā, Naṣīruddīn Muḥaqqiq al Ṭūsī, Ibn Maytham and others; while also the Learned Scholars and the Honorable Jurists such as 'Allāmah (al Ḥillī), Muḥaqqiq (al Ḥillī), Shahīd (al Awwal) and others, seek assistance from one another in interpreting and elaborating his words, deriving benefit from his words and judgments in numerous sciences.

Third aspect: The third aspect that evidences his excellence and superiority can be understood from the verse of Purification (Tathīr) and the verse of Divine Imprecation (Mubāhilah); while it is quoted at its appropriate place and this short book does not have the capacity (to quote it). Rather, the statement of Fakhruddīn al Rāzī regarding the verse of Mubāhilah is appropriate to be quoted here. Fakhr bin Al Khaṭīb (al Bagdādī) says, that the Shī'ah draw inference from this verse (of Mubāhilah) that 'Alī bin Abī Ṭālib is superior to all Apostles (a.s.), except the Last Apostle (s.a.w.a.), and also all the companions (of the Messenger of Allāh). Since Allāh (s.w.t.) refers saying, ourselves and your selves,² while here the self does not refer to the Messenger of Allāh (s.a.w.a.) since the order is to invite someone else and a person does not call himself. Therefore the one intended is someone else, while it is unanimous that the one referred to ourselves is none other than 'Alī bin Abī Ṭālib, apart from our women and our sons. It should be known that Allāh (s.w.t.) considers the self of 'Alī to be the self of Muḥammad (s.a.w.a.); and since actual unification of two selves is impossible, it may be a figure of speech. While it is acknowledged in the science of principles that a word should be connected to the nearest figures of speech rather than the farthest ones; and the nearest figure of speech is that 'Alī is the partner of the Messenger of Allāh (s.a.w.a.) in all affairs and his better half in all

¹ Although this incident is quoted by the Esteemed Author in his annotations, we have included it in the actual text of the book for brevity's sake in the notes (translator)

² Refer to the Qur'ānic Verse: **"And unto him who disputes with you therein after the knowledge has come unto you, say (O Our Prophet) (unto them): come you, let us summon our sons, and (you summon) your sons, and (we summon) our women and (you) your women, and (we summon) ourselves and (you) your selves and then let us invoke and lay the curse of Allāh on the liars".** (Holy Qur'ān; Sūrat Āl 'Imrān: 61) (translator)

the excellences, except those that fall out of evidence, such as Apostleship that falls out of consensus. While `Alī is not his partner in it (Apostleship), but is his partner in all other excellences, among them the superiority of the Messenger of Allāh (s.a.w.a.) upon all other Apostles, all the companions and all other people; thus `Alī should also be the superior (among them all). Here ends the statement of Fakhruddīn al Rāzī.

Ibn Ḥammād has appropriately said, "The Lord of the Mighty Throne has named him in the Reminder (Qur'ān) as the self of the Prophet (s.a.w.a.). This is sufficient for you if only you are a person well informed. The Prophet (s.a.w.a.) informed the people that he (`Alī) is my vicegerent and my successor, and he is the one through whom the Lord of the Universe has strengthened my back. `Alī is like a button upon my shirt, that indicates that the shirt is not needless of the button".

In all the above three verses, Ibn Ḥammād has pointed towards one among the various excellences of Amīrul Mu'minīn (a.s.). In the first line he refers to the verse of Mubāhilah, in the second to the Ḥadīth of Gadir in which the Messenger of Allāh (s.a.w.a.) declared him his Vicegerent. In the third line, he points out to the Prophetic Tradition addressed to Amīrul Mu'minīn (a.s.), that, "You are a button for my shirt", as related by Ibn Shahr Āshūb. Ibn Ḥammād says in the above verse that as a button is necessary for a shirt, that is dependent upon it; similarly the Messenger of Allāh (s.a.w.a.) needs `Alī (a.s.) and is not independent of him.

Fourth aspect: The abundant munificence and generosity of Amīrul Mu'minīn (a.s.). This is quite renowned and does not need to be quoted that he would fast during the days and pass the nights in hunger after giving away his own sustenance to others. The Chapter of Hal Atā (Sūratul Dahr)¹ was revealed for

¹ The verse being, "**And (while needing it for themselves) they give away food, out of love for Him, to the poor and the orphan and the captive; (saying): we feed you only for Allāh's sake, we intend not of you any recompense, nor (even) thanks (thereof)**". (Holy Qur'ān; Sūratul Dahr: 8-9) Numerous Shī'ah and Ahlul Sunnah Scholars and Exegetes have quoted in their books that the entire Chapter of Al Dahr was revealed in praise of Ahlulbait (a.s.). While the gist of the episode is that once Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) fell ill, while the Messenger of Allāh (s.a.w.a.) suggested to Amīrul Mu'minīn (a.s.) to make a vow to Allāh (s.w.t.) for their recovery. Amīrul Mu'minīn (a.s.) made a vow to fast for three consecutive days, as also Sayyidah Fāṭimah (s.a.) and her maid Fidhdhah. When they gained recovery, the Ahlulbait (a.s.) decided to fulfill the vow and Imām `Alī (a.s.) took some wheat from a Jew as loan and

his excessive generosity, as also the verse, **“Those who spend their wealth by night and (by) day, secretly and openly, for them shall be their reward with their Lord, fear shall not be on them nor shall they grieve”**.¹ He labored during the days, gave away his wages as alms and tied a stone upon his belly due to extreme hunger. The witness of Mu'āwiyah, who was his staunchest enemy, is sufficient for his generosity, for it is said, “Excellence is that which is acknowledged by the enemies”. He (Mu'āwiyah) said regarding Imām 'Alī (a.s.) that, “If 'Alī possessed a house full of gold and another full of hay, he would give more gold in alms until nothing remained from it”. And when he (a.s.) left this world, he did not leave behind anything except some dirhams, that he had kept for purchasing a slave for his family.² While he referred to the

Fāṭemah (s.a.) ground it and made bread. When it was time to break the fast, a destitute knocked at the door and asked for something to eat, while all of them gave away their bread. The second day also when the time for breaking the fast arrived, an orphan asked for something and they gave their share to him. Similarly, on the third day, all of them gave their share to the traveler and spent three continuous days in hunger and thirst. On the fourth day their state deteriorated to such an extent that Imām 'Alī (a.s.), Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) were trembling due to excessive hunger, as also Sayyidah Fāṭemah (s.a.) and her maid Fidhdhah, while they could not even walk due to weakness. The Messenger of Allāh (s.a.w.a.) was greatly aggrieved at their state and Jibra'īl descended with the verses of the Sūrah. This episode has been quoted by Ahlul Sunnah Scholars such as, Ḥāfidh al Ḥaskānī in his Shawāhidul Tanzīl, Sibṭ Ibnul Jawzī in his Taḍkirah Khawāṣh Ummah, Al Khatīb al Bagdādī in his Al Manāqib, Al Qādhī al Baydhāwī in his Anwārul Tanzīl wa Asrārul Ta'wīl, Muḥiyuddīn Ibnul 'Arabī in his Tafsīr al Qur'ān al Karīm, Jalāluddīn al Suyūṭī in his Durrul Manthūr, etc. (translator)

¹ Holy Qur'ān, Sūratul Baqarah: 273. Al Baydhāwī writes in his Anwārul Tanzīl, that this verse was revealed for 'Alī. Once he did not possess except four Dirham, he gave away one dirham at night as alms, the second during the day, the third in secret and the fourth in open. This view is accepted by other Ahlul Sunnah Scholars such as, Ibn Kathīr al Dimashqī in his Tafsīr al Qur'ān al 'Aẓīm, Al Ganjī al Shāfē'ī in his Kifāyatul Ṭālib, Al Muḥibb al Ṭabarī in his Ḍakhā'irul 'Uqbā fī Manāqib Ḍawil Qurbā and Al Riyādhul Nadharah, Fakhruddīn al Rāzī in Tafsīr al Kabīr, Ibn Ṣabbāg al Mālikī in his Al Fuṣūlul Muḥimmah, Ibn Ḥajar al Haythamī in his Al Ṣawā'iqul Muḥriqah, etc. (translator)

² Ibn Abil Ḥadīd writes the following: “Everyone knows that in Madīnah, Yanbū' and Suwayqah, 'Alī bin Abī Ṭālib (a.s.) had dug up several springs and brought under cultivation many barren and uncultivable lands. Yet, he gave up his rights of their possession, declaring them as trusts for the Muslims. When he left the world, nothing remained behind him as his property” (Ibn Abil Ḥadīd al Mu'tazilī, “Sharḥ Nahjul Balāghah”) Also note Imām 'Alī (a.s.)'s words, “Now look to your Imām (he meant himself). In this world he has satisfied himself with two old, torn and coarse garments and two pieces of bread (one in the morning and one in the evening)”. (Nahjul Balāghah: Letter 45).

Contrary to him, we find those companions, who are considered pious and honorable in the eyes of the Muslims, and who were considered so pious that they were the “ten men” to whom Messenger of Allāh (s.a.w.a.) could give his personal word during their lifetime that they would get into paradise because of their zeal for Islām (through a forged Ḥadīth), leaving behind enormous wealth upon their deaths.

When ‘Uthmān bin ‘Affān died, he left thirty five million Dirhams, one hundred and fifty thousand Dīnārs, three thousand camels, and many horses. He built himself a palace in Madīnah with marble and teakwood and had a thousand slaves. (Ibn Sa‘ad, “Al Ṭabaqātul Kubrā”; D. S. Margoliouth, “Mohammed and the Rise of Islam”) He built himself a stone house in Madīnah with doors of precious wood and acquired much real estate in that city, including gardens and water sources. He had a large income from his fruit plantations in Wadī al Qurā’, Ḥunayn and other places, valued at a hundred thousand Dīnārs, besides large herds of horses and camels on these estates. The day he died, his personal treasury contained a hundred and fifty thousand Dīnārs and one million Dirhams. Multiplying his riches at the expense of the Muslim treasury, ‘Uthmān also gave free use of the latter to some of the closest companions of Muḥammad (s.a.w.a.), attempting to justify his illegal actions by associating these most authoritative veteran Muslims with his own depredations. The “companions” applauded him for his generosity and magnanimity, no doubt for solid reasons of self-interest. Such acquisitiveness was widespread among the companions of the Prophet (s.a.w.a.) and ‘Uthmān’s entourage. (E. A. Belyaev, “Arabs, Islam and the Arab Caliphate in the Early Middle Ages”) When ‘Uthmān became caliph, he not only lifted the ban placed by ‘Umar upon the companions to go to the other countries, but also gave them rich presents from the public treasury. He gave Zubayr six hundred thousand Dirhams in one day and Ṭalḥah a hundred thousand Dirhams in one day, enabling them to buy lands, property and slaves in other countries. (Ṭāhā Ḥusain, “Al Fitnatul Kubrā”; Bernard Lewis, “Islam in History”)

Zubayr Ibn ‘Awwām left behind eleven houses in Madīnah, two in Baṣrah, one in Kūfah and one in Egypt. He had four wives. They inherited one-eighth of his property and every one of them got one million and two hundred thousand. Thus the entire property left by him amounted to fifty nine million and eight hundred thousand. (Al Bukhārī, “Al Ṣaḥīḥ”). Here only the number has been stated; it has not been specified whether they were Dirhams (silver coins) or Dīnārs (gold coins), but it has been stated in Tārīkh of Ibn Kathīr that they were Dirhams. Apart from this, he left behind, on his death, one thousand horses, one thousand slaves and slave-girls and many palaces and lands. (Al Mas‘ūdī, “Murawwajul Ḍahab”).

Ṭalḥah bin ‘Ubaydullāh left behind himself one hundred ox-skins full of gold. Sibṭ Ibn Jawzī says that he left behind himself gold which could be loaded on three hundred camels. (Ibn Sa‘ad, “Al Ṭabaqātul Kubrā”; Al Mas‘ūdī, “Murawwajul Ḍahab”; Ibn ‘Abd Rabbuh al Andalūsī, “Al ‘Iqḍul Farīd”) He built a large tenement house in Kūfah and acquired estates in Arāk, which brought in a daily one thousand Dīnārs; he also built a luxurious house of brick and precious wood in Madīnah. (E.A.Belyaev, “Arabs, Islam and the Arab Caliphate in the Early Middle Ages”)

‘Abdul Raḥmān ibn ‘Awf built himself a rich and spacious dwelling; his stables contained a hundred horses and his pastures a thousand camels and ten thousand sheep, and one quarter of the inheritance he left after his death was valued at eighty four thousand dīnārs. (E.A.Belyaev,

worldly wealth as, "O white one and O yellow one! Deceive some other person other than me".¹ He swept the public treasury (Baytul Māl) after donating all the wealth contained in it and offered Prayers (of thanks) in it, as is quoted in the Ahlul Sunnah al Shī'ah books.

Shaikh al Mufīd relates from Sa'īd bin Kalthūm that once I was in the presence of Imām Ja'far al Ṣādiq (a.s.) when he remembered Amīrul Mu'minīn `Alī (a.s.). He praised him (a.s.) abundantly, until he said, "By Allāh (s.w.t.)! Amīrul Mu'minīn (a.s.) never consumed anything unlawful in this world until his death. He never encountered any two matters containing Allāh (s.w.t.)'s pleasure, except that he chose the most difficult and severest among the two. No difficulty or important task would come upon the Messenger of Allāh (s.a.w.a.), except that he would call `Alī (a.s.) to solve it, while none among the nation had the strength to accomplish the task of the Messenger of Allāh (s.a.w.a.), except `Alī (a.s.). His action was similar to the action of the one confronting Paradise and hell, possessing desire of reward and fear of punishment. He purchased a thousand slaves and manumitted them in the way of Allāh (s.w.t.) from his hard earned

"Arabs, Islam and the Arab Caliphate in the Early Middle Ages") When in after years he used to fare sumptuously on fine bread and every variety of meat, would weep while looking at his richly furnished table and thinking of the Prophet (s.a.w.a.)'s straitened fare. The love that `Abdul Raḥmān bore for his late master, Muḥammad (s.a.w.a.), was "deeply moving". His wives and concubines prepared delicacies of many colors and tastes for him. When he sat down to eat, recollection came to him of the Spartan times of the Apostle. He "missed" him and he "missed" those times, shed many a tear, and then gobbled up everything on the table. (Sir William Muir, "The Life of Mohammed")

Sa'ad bin Abī Waqqāṣ built his house in Al `Aqīq. He made it high and spacious, and put balconies around the upper part. Sa'īd bin al Musayyib said that when Zayd bin Thābit died, he left ingots of gold and silver, that were broken up with axes, in addition to property and estates to the value of a hundred thousand Dīnārs. (Bernard Lewis, "Islam in History") Allāh (s.w.t.) says in the Qur'ān regarding such people, **"To those who accumulate gold and silver, and do not spend in the way of Allāh, announce the news of painful punishment. On the day We shall heat up (their gold) on the fire of Hell and brand their foreheads, sides and backs (and say to them): It is this you stored up for yourselves; so now taste of what you had stored!"** (Holy Qur'ān; Sūratul Barā'ah: 34-35) (translator)

¹ His entire statement being, "Get away from me! Why do you present yourself to me? Or are you eager for me? You may not get that opportunity to impress me. Deceive some other person. I have no concern with you. I have divorced you thrice after which there is no restitution. Your life is short, your importance is little and your liking is humble. Alas! The provision is little, the way is long, the journey is far and the goal is hard to reach". (Nahjul Balāghah) (translator)

wealth. His food in the house was oil, vinegar and 'Ajwah Dates, and his dress did not exceed that of denim. Whenever he wore a dress that had lengthy sleeves, he would call for scissors and cut the excess cloth from it. Among his Ahl al-bait (a.s.) none was similar to him with regards to dress and jurisprudence, except 'Alī bin Ḥusain (Imām Zainul 'Ābidīn)".

Fifth aspect: His abundant abstinence (Zuhd), while there is not an atom's weight of doubt, that after the Messenger of Allāh (s.a.w.a.), the most abstinent personality was Amīrul Mu'minīn (a.s.). All the abstentious ones look upon him while he was the Master among them all. He never ate until satiated and his food and attire was the coarsest than all. He ate bits of dry barely bread and sealed the bag containing his bread fearing lest his children might mix oil or ghee into it through kindness. He seldom had stew with the bread and whenever he did so, it would be salt or vinegar.

As shall be quoted in the episode of his Martyrdom, that on the night of the nineteenth of Ramadhān, he was a guest at the house of Umm Kulthūm (his daughter) for breaking the fast. Umm Kulthūm (s.a.) brought a tray of dish for him and placed in front of him containing two loaves of barley-bread, a glass of milk and some salt. When his sight fell upon it, he wept and said, "O daughter! You have brought two stews for me in a tray. Do you not know that I imitate (the action of) my brother and cousin, the Messenger of Allāh (s.a.w.a.)"? Then he continued, "By Allāh (s.w.t.)! I shall not eat until you take one of the two things". Umm Kulthūm took the glass of milk and he (a.s.) ate some bread with salt, then praised and glorified Allāh (s.w.t.) and arose for worship.

In his letter addressed to 'Uthmān bin Ḥunayf¹, he wrote, "Realize that your Imām is satisfied with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal". He (a.s.) also wrote, "Had I wished, I could have taken the way leading to (worldly pleasures like) pure honey, fine wheat and silk clothes, but it cannot be that my passions lead me and greed takes me to choosing good meals, while in Ḥijāz or in Yamāmah there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie down with a satiated belly, while around me there may be hungry bellies and thirsty

¹ One of his eminent companions, appointed as the governor of Baṣrah by him. He (a.s.) sent him a letter when he came to know that the people of Baṣrah had invited 'Uthmān to a lavish banquet which he attended, while the entire letter is quoted in Nahjul Balāghah and is replete with beneficial exhortations (translator)

livers? Or shall I be similar to whom poet addresses: It is enough for you to have a disease that you lie with your belly full, while around you people may be badly yearning for dried leather...? Shall I be content with being called Amīrul Mu'minīn (Commander of the faithful), although I do not share with the people the hardships of the world? Or shall I be an example for them in the distresses of life? I have not been created to keep myself busy eating good foods like a tied animal whose only worry is his fodder or like a loose animal whose activity is to swallow". Altogether, if one studies his sermons and statements, shall certainly realize the extent of his abstinence and heedlessness towards the world.¹

Shaikh al Mufid relates that while proceeding towards Baṣrah to face the people of Jamal, Amīrul Mu'minīn (a.s.) halted at Rabaḍah. The pilgrims from Makkah had also encamped there and gathered near his tent to hear his words and benefit from them, while he was in his own tent. ('Abdullāh) Ibn 'Abbās relates that I entered the tent of Amīrul Mu'minīn (a.s.) to apprise him of the gathering and bring him outside. When I entered therein, I found him stitching his shoes and mending them with patches. I said, "We are in need your opinion for the welfare more than that you patch these torn shoes". He (a.s.) did not reply to me until he had completed stitching the shoes. Then he (a.s.) kept it besides its other pair and told me, "Quote me the price of my pair of shoes". I replied that there was no price for them since they were extremely torn and worn-out. Then he (a.s.) asked, "Even then, what will they cost me"? I replied that perhaps one Dirham or a part of it. He (a.s.) said, "By Allāh (s.w.t.)! This pair of shoes is

¹ Aḥnaf bin Qays relates that once I went to see Mu'āwiyah and he presented me different types of dishes, spicy and cold, sweet and sour, such that I was very much surprised (since I had not seen anything similar to it before). Then he presented to me a colorful dish that I did not recognize and I asked him what it was. He replied, "These are intestines of duck stuffed with brain, fried in pistachio oil and sprinkled with sugar". Hearing this, I wept and he asked me the reason for weeping. I replied, "I remembered 'Alī (a.s.). Once I was in his presence when the time of food and breaking fast arrived and he told me to stay back. A leather bag was brought for him, whose mouth was sealed. I asked him what it contained and he replied that it contained barley flour. I asked whether he (a.s.) had sealed it fearing that it would be robbed, or he acted stingy in this regard. He (a.s.) replied that it was none of the two reasons, rather he feared lest Ḥasan (a.s.) or Ḥusain (a.s.) may mix oil or ghee in it. I asked whether it was forbidden to do so and he said that it is necessary for the righteous leaders to count themselves among the lowest of men so that the poverty of indigent may not force them to rebel". Hearing this, Mu'āwiyah said, "You have narrated his excellence which cannot be denied". (Sulaymān al Ḥanafī al Qandūzī, "Yanābī'ul Mawaddah"; Maṣṣūr bin Ḥusain al Ābī, "Nathrul Durr"; etc.) (translator)

better and beloved in my eyes than your sovereignty and caliphate, except that I could establish and justify the Divine truth or defend against falsehood (through it)".

Among all, are his words addressed to ('Abdullāh) Ibn 'Abbās, that are worthy to be written down in gold, "Let it be known to you that sometimes a man gets pleased with securing a thing which he was not going to miss at all, and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure with regard to your next life, and your grief for what you miss in respect thereof. Do not be very much pleased with what you secure from this world, nor be extremely grieved over what you miss of it. Your worry should be about what is to come after death".

After reading this statement, Ibn 'Abbās said, "Apart from the Prophet (s.a.w.a.)'s statements, I did not derive a greater benefit from any other statement than this." Ponderance upon these words is sufficient for every intellectual person, desirous of abstinence in the world.

Sixth aspect: He (a.s.) was the greatest worshipper among men, rather was the Master of Worshippers (Sayyidul 'Ābidīn) and the lantern of those who remained awake at nights for worship (Miṣbāḥul Mutahajjidīn). His Prayers exceeded those of anyone else and likewise his fasts, the slaves of Allāh (s.w.t.) had learnt the nightly prayers (Ṣalātul Layl) and daily attendance to supererogatory Prayers (Nawāfil)¹ from him (a.s.) and enlightened the candle of belief in the path of Religion from his beacon of light. His luminous forehead had developed calluses due to excess prostrations (Sajdah). His persistence in offering supererogatory Prayers (Nawāfil) was to such an extent, that on the night of Laylatul Harīr² in Ṣiffīn, a leather mat was spread for him in between the

¹ One of the numerous daily recommended (Mustahab) Prayers carrying great reward and numbering thirty-four units (Rak'ah). Eight units before Ṣuḥr Prayers, eight units before 'Aṣr Prayers, four units after Magrib Prayers, one unit (standing) or two units (sitting) after 'Ishā' Prayers, eleven units Nightly Prayers (Ṣalātul Layl) and two units before Fajr Prayers. All these to be recited in pairs of two Rak'at, while recitation of Sūratul Ḥamd in all these units is sufficient and no need for another Sūrah. (translator)

² Laylatul Harīr or the night of growling, it is one of the nights in the battle of Ṣiffīn in which thousands were killed, while great valour was displayed by Amīrul Mu'mīnīn (a.s.) and his companions. Al Harīr usually refers to the growling of the dog, without barking, due to its lack of patience against extreme cold. The reason for naming it so is due to the excessive voice of people for fighting during that night and the unrest of Mu'āwiyah and his panic, similar to a dog, due to

two ranks, while he was praying upon it. Arrows past him from the left and right and fell upon the earth, while he was never ever shaken by it and remained engrossed in prayers.

It is said that once an arrow pierced his leg, and people desired to remove it out by means of a painless method. They waited until he became engrossed in prayers and then easily removed it, since his entirety was in the Audience of Allāh (s.w.t.) and was never attentive of anything except Him (s.w.t.). It is evidenced that he (a.s.) recited one thousand units (Rak'ah) of Prayers every night, while sometimes he fell unconscious due to fear of Allāh (s.w.t.).

Imām `Alī bin al Ḥusain (Zainul `Ābidīn), who was bestowed the titles of Ḍul Thafīnāt¹ and Zainul `Ābidīn (the embellishment of the worshippers) due to his excessive worship and prayers, says, "Who possesses the capacity to perform worship similar to `Alī bin Abī Ṭālib (a.s.)"?

Seventh aspect: Amīrul Mu'minīn (a.s.) was the most forbearing and the greatest forgiver among men towards him who dealt with him with evil. This can be proven from his dealing with his enemies such as Marwān Ibn al Ḥakam, `Abdullāh bin Zubayr and Sa'īd bin al `Āṣ, on whom he gained victory in the battle of Jamal and they were arrested and brought to him (a.s.). Imām (a.s.) released all of them, refrained from exposing them and did not seek revenge from them. In addition, when he gained victory upon `Ā'ishah, he dealt with her with compassion and grace.² The people of Baṣrah drew their swords upon him and

the severity of battle and the victory of the people of `Irāq. Or even that the army of Mu'āwiyah growled, similar to dogs, due to excessive cold. Another reason stated is that during that night no voice was heard, except the sound of the swords. Whenever Imām `Alī (a.s.) killed a valorous man, he would call out "Allāhu Akbar", while the total Takbīr that night amounted to five hundred twenty three! (Shaikh Ja'far al Naqdī, "Al Anwāru'l `Alawīyyah wal Asrārul Murtadhawīyyah") (translator)

¹ Or the possessor of calluses. It is related from Imām Muḥammad al Bāqir (a.s.) that he was named Ḍul Thafīnāt since he had developed calluses on the spots of prostration due to excessive prostrations and worship, and they had to be peeled off every year. He would gather them and had willed that they should be buried along with him. We did as he had commanded. (Muḥammad Bāqir al Majlisī, "Ḥulyatul Awliyā") (translator)

² After the conclusion of the battle of Jamal, when Amīrul Mu'minīn (a.s.) resolved to return back to Kūfah, he even ordered `Ā'ishah to be returned back to Madīnah. When she prepared to move, he (a.s.) dispatched forty women, wearing turbans and hats and carrying swords, to accompany her with orders to safeguard `Ā'ishah and take her in their midst from all sides (so that none could

his children and uttered blasphemous words, yet when he gained control upon them, he held back the sword from them, gave them security and did not allow their wealth and children to be looted.

This truth can also be perceived from the incident in the battle of Şiffin with Mu'āwiyah, when the accomplices of Mu'āwiyah took possession of the water (of Euphrates) and did not allow his (a.s.)'s companions to partake from it. Later Imām (a.s.) took the water under his control and moved them back into the water-less desert. His companions told him, "You too stop them from partaking water, so that they may perish of thirst and there would be no need for quarrel and dispute". He (a.s.) replied, "By Allāh (s.w.t.)! I shall not do what they did, while the sword is heedless to this". Then he ordered them to move on one side so that the army of Mu'āwiyah may also partake the water.¹

A large group of Ahlul Sunnah Scholars quote in their respective books that one of their reliable personalities related, that once I saw 'Alī bin Abī Ṭālib (a.s.) in a dream and asked him, "O Amīral Mu'minīn (a.s.)! When you gained control upon Makkah, you made Abū Sufyān's house a haven for the people and declared that whoever entered his house, his life would be secure. You favoured Abū Sufyān to such an extent, while in lieu of this his son (Yazīd) retaliated to your son Ḥusain (a.s.) in Karbalā' and killed him and did what he did"? Imām (a.s.)

hurt her). When 'Ā'ishah saw this, she complained the entire journey saying, "O Lord! Deal with 'Alī bin Abī Ṭālib as he dealt with me, he dispatched men with me and did not consider the sanctity of the Messenger of Allāh (s.a.w.a.)". But when the caravan reached Madīnah, they removed their turbans and swords and accompanied her therein. When 'Ā'ishah saw this, she repented for cursing and criticizing Amīral Mu'minīn (a.s.) and said, "O Lord! Bestow a good reward upon the son of Abī Ṭālib, since he considered the sanctity of the Messenger of Allāh (s.a.w.a.) in my matter". (Ibn Qutaybah al Daynūrī, "Al Imāmah wal Siyāсах"; Al Mas'ūdī, "Murawwajul Ḍahab"; Al Ṭabarī, "Tārīkh al Rusul wal Mulūk"; etc.). To this, Sir Washington Irving also says, "'Ā'ishah might have looked for cruel treatment at the hands of 'Alī, having been his vindictive and persevering enemy, but he was too magnanimous to triumph over a fallen foe". (Washington Irving, "Life of Mahomet and *His Successors*") (translator)

¹ According to another report, he (a.s.) said, "I shall not do so, since water is something that Allāh (s.w.t.) has created (commonly) for the Muslims and non-Muslims, while this deed is far away from nobility, chivalry and manliness. They did that, but you do not repeat it. 'Alī does not desire victory at the cost of an unmanly deed. Then lift your hands off it". It is said that there was consternation and panic in the camp of Mu'āwiyah, who conjured up the specter of death in the desert by thirst. But Amrū bin al Āṣ assured him that 'Alī would never deny water to anyone. (translator)

replied, "Didn't you hear the verses of Ibnul Şayfī in this regard"? I replied in the negative and he (a.s.) continued, "Take your reply from him". When I arose, I hastened to the house of Ibnul Şayfī, renowned as Ḥayş wa Bayş, and related my dream to him. Hearing this, he gave a cry and wept profusely and said, "By Allāh (s.w.t.)! I compiled the verses on that very night when Amīrul Mu'minīn (a.s.) informed you, they have neither yet come out from my mouth nor did I write it down for anyone". Saying this, he recited the verses for me, "When we were the rulers, pardon was our trait. However, when you became the rulers, the valleys began to flow with the blood. You considered the blood of the captives as permissible and you killed them, while when it come to us, we would pardon and condone the captives. The differences between us is a sufficient proof for you , for every vessel would only spill out what is in it".

Eighth aspect: His excellent character and cheerfulness. This trait was such apparent in him that his enemies considered it a flaw in him (a.s.). 'Amrū bin al Āş would say, "Alī is very vivacious". 'Amrū quoted this from 'Umar ibnul Khaṭṭāb, who used this as an excuse to keep him away from the caliphate, considering it a flaw in him.¹ Şa'sa'ah bin Şawḥān and others praised him (a.s.) saying, "When he (a.s.) was along with us, he remained as if he was one of us; he would come to whatever place we told him; and would listen to whatever we told him; would sit wherever we told him to. In spite of all this, we were in such awe of him, similar to a hand-cuffed captive, who fears a person who stands at his head with an unsheathed sword ready to cut off his head".

It is related that once Mu'āwiyah told Qays bin Sa'ad, "May Allāh shower His

¹ *Ibnul Mukhramah al Kindī relates that Umar ibnul Khaṭṭāb once arrived at an assembly where 'Alī bin Abī Ṭālib (a.s.), 'Uthmān, 'Abdul Raḥmān, Ṭalḥah and Zubayr were present. So 'Umar said, "Does everyone of you aspire to becoming a leader after I have gone"? Zubayr replied, "Everyone of us aspires, and believes to be fit for it. What is that you disapprove"? 'Umar said, "May I not tell you what I think about you"? They remained silent. (Again) 'Umar said, "May I not tell you about yourselves"? They kept silent. Then Zubayr said, "Say, despite our silence". So he ('Umar) said, "As far as you, O Zubayr, are concerned, you are at your best when pleased and content, and you are at your worst when offended and angry. There is a day when you are a devil, and a day when you are a man. Tell me, who will be the Caliph on the day you turn to be a devil? And you, O Ṭalḥah, by Allāh, the Prophet (s.a.w.a.), left this world displeased with you. And you, O 'Alī, you are a man of inactivity and frivolity. And you, O 'Abdul Raḥmān, you are best qualified for it if the position ever comes to you. But surely among you there is a man whose faith encompasses the faith of the multitude, and he is 'Uthmān". (Shaikh al Mufid, "Al Amālī") (translator)*

Mercy upon Abul Ḥasan (Imām 'Alī), that he laughed abundantly and possessed a mild temperament and was vivacious". Qays said, "Yes, he was such. The Messenger of Allāh (s.a.w.a.) was also vivacious with his companions and laughed. O Mu'āwiyah! You apparently seem to praise him, but actually, you intend to vilify him. By Allāh (s.w.t.)! Even after his (a.s.) vivaciousness and laughter, his awe was greater than anyone else, and this awe was due to the piety that he possessed. And it was not similar to the awe that you hold upon the thugs and lewd ones of Shām"!

Ninth aspect: Amīrul Mu'minīn (a.s.)'s precedence, among all men, in believing in Allāh (s.w.t.) and the Messenger (s.a.w.a.). The Shī'ah and Ahlul Sunnah acknowledge this excellence, while his enemies cannot deny this fact. Amīrul Mu'minīn (a.s.) himself declared this excellence upon the pulpit (Minbar), while none refuted it.

It is related from Salmān that the Messenger of Allāh (s.a.w.a.) said, "The first one among you to reach me at the fountain (of Kawthar) and the first one among you in Islām, is 'Alī bin Abī Ṭālib (a.s.)". Also he (s.a.w.a.) told Fāṭimah (s.a.), "I have married you to the one who is the foremost among them in Islām and the most knowledgeable among them".

Anās (bin Mālik) relates that Allāh (s.w.t.) appointed the Messenger (s.a.w.a.) on Monday and 'Alī (a.s.) accepted Islām on Tuesday.

Khuzaymah bin Thābit al Anṣārī recited verses in this regard, "I cannot even imagine that the affair (of Caliphate) would be kept away from the children of Hāshim and that too from Abul Ḥasan ('Alī). Was he not the first one to pray in the direction of their Qiblah? Was he not the one most acquainted with the teachings and customs of the Prophet (s.a.w.a.)? Was he not the one who was with the Prophet (s.a.w.a.) during his last moments? Was he not the one whom Jibra'īl assisted in the bathing and the shrouding of the Prophet (s.a.w.a.)"?

Shaikh al Mufid relates from Yaḥyā bin 'Aff, who says that his father told him that one day I was sitting along with 'Abbās bin 'Abdul Muṭṭalib in Makkah, when a youth entered Masjid al Ḥarām and looked up at the sky, while it was the time of Zawāl. Then he stood facing the Ka'bah and started to pray. Suddenly I saw a child who came and stood on his right side and started to pray. Just then, a woman came and stood behind them to pray. The youth bowed (Ruku') and the child and woman followed him in doing so. Then he lifted up his head from

bowing and went into prostration (Sajdah) and both of them followed suit. I was astonished and asked 'Abbās, "Their matter is great". He replied, "Yes. Then do you know who they are? The youth is Muḥammad bin 'Abdullāh bin 'Abdul Muṭṭalib (s.a.w.a.), son of my brother; the child is 'Alī bin Abī Ṭālib, son of my other brother; while the woman is Khadījah bint Khuwaylid. Indeed know, that the son of my brother, Muḥammad bin 'Abdullāh (s.a.w.a.), has informed me that he has a Lord (s.w.t.), Creator of the heavens and earth. He (s.w.t.) has commanded him upon the Religion that they now follow. By the Lord! There is none upon the face of this earth on this Religion, except these three".

Tenth aspect: He (a.s.) was the most eloquent among men, while this aspect was such evident that even Mu'āwiyah acknowledged it and said, "By Allāh (s.w.t.)! None opened the doors of eloquence and fluency upon the Quraysh except 'Alī (a.s.), and none taught the laws of rhetoric except him". The eloquent ones, while describing his speech say that, "It was below the statement of the Creator and above the statement of the creation".¹ In this regards the book Nahjul Balāghah² is the most potent proof, while only Allāh (s.w.t.) and His Messenger (s.a.w.a.) knew the extent of eloquence and the profundity of wisdom in his speech, and none ever desired, or even thought, to contrive the similarity of his sermons or words.³

¹ It means that his words and statements were just next to the words of Allāh (s.w.t.) in excellence, while none among His creations' words could be compared to them (translator)

² Ibn Abil Ḥadīd, one of the Scholars of Ahlul Sunnah and one the who compiled an interpretation upon the Nahjul Balāghah (Sharḥ Nahjul Balāghah) in twenty volumes, writes that, "If the literati and orators presided to study this book, on one hand they would praise it, and on the other acknowledge their inability to describe it and reach its objective and profundity. Yet they would aggrandize it and consider it a fountainhead of eloquence and rhetoric and even lift veils off it. Ultimately they would witness exquisite glimpses from it with every new glance and strike productive sips through it". (Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah") (translator)

³ Numerous Scholars of both sects have authored Interpretations (Sharḥ) upon Nahjul Balāghah. Shaikh Ḥusain Jum'ah al 'Ameli, a Scholar from South Lebanon, has authored a book in 'Arabic named Shurūḥ Nahjul Balāghah in which he quotes names and details of two hundred and ten Interpretations on Nahjul Balāghah authored throughout the centuries. Names of some important ones being, Bahjul Ṣabāghah fī Sharḥ Nahjul Balāghah by Sayyid Muḥammad Taqī al Tustarī published in fourteen volumes; Nafaḥātul Wilāyah by Shaikh Nāṣir Makārim al Shīrāzī published in ten volumes; Minhājul Barā'ah fī Sharḥ Nahjul Balāghah by Mīrẓā Ḥabībullāh al Khūrī published in twenty one volumes; Fī Zīlāl Nahjul Balāghah by Shaikh Muḥammad Jawād al Magnīyyah published in six volumes; Tamām Nahjul Balāghah by Sayyid Ṣādiq al Mūsawī published in seven volumes;

And if some of the Ahlul Sunnah scholars refuse to accept that the sermon (Khuṭbah) of Al Shaqshaqīyyah belonged to him and attribute it to Sayyid al Radhī, the compiler of Nahjul Balāghah, they have a precise meaning and aim (hidden) in it; while the absurdity of their statement is not hidden from the literati and experienced ones. Since the scholars have reported that they found this sermon in the books of the predecessors before the birth of Sayyid al Radhī.¹ While Shaikh al Mufīd, whose birth took place twenty one years before Sayyid al Radhī, has quoted this sermon in his book Al Irshād and says that a group of reporters, through different chains of transmitters, relate from (ʿAbdullāh) Ibn ʿAbbās that, “Amīrul Muʿminīn (a.s.) delivered this sermon at Raḥbah, while I too was present besides him (a.s.)”. Ibn Abil Ḥadīd, the eloquent ones among the ʿArabs and literati unanimously agree that Sayyid al Radhī or anyone else, did not possess the capability to pronounce such (eloquent) words.

Eleventh aspect: His (a.s.)’s marvellous miracles. The meaning of miracle is that a marvellous act, which is beyond the capacity of humans, manifests at the hands of someone, while other people are incapable of doing something similar to it. But it is not necessary that miracles may manifest continuously from its possessor or whenever someone look at him, his miracles too may manifest from him. Rather if the possessor of miracles challenges someone, or a claimant asks for a miracle from him, he accepts it and displays something supernatural. But in the case of Amīrul Muʿminīn (a.s.), numerous of his miracles continuously manifested in his person, while his friend and foe would see them and none could refuse them, and they are such abundant that cannot be quoted here.

Among them his extraordinary valour and physical prowess, while according to the acknowledgement of his friend and foe, he was a valorous assaulter (Karrār), not one who escaped cowardly (Gayr Farrār) and predominant (Gālib) upon all

Nahjul Saʿādah fī Mustadrak Nahjul Balāghah by Shaikh Muḥammad Bāqir al Maḥmūdī published in eight volumes; Tawdhīḥ Nahjul Balāghah by Sayyid Muḥammad al Shīrāzī published in four volumes; Sharḥ Nahjul Balāghah by Shaikh Maytham al Baḥrānī published in five volumes; Sharḥ Nahjul Balāghah by Sayyid ʿAbbās al Mūsawī published in five volumes; Miftāḥul Saʿādah fī Sharḥ Nahjul Balāghah by Sayyid Muḥammad Taqī al Naqvi published in eighteen volumes; Nukhbatul Sharḥayn fī Sharḥ Nahjul Balāghah by Sayyid ʿAbdullāh Shubbar; Sharḥ Nahjul Balāghah by Ibn Abil Ḥadīd al Muʿtazilī (Ahlul Sunnah Scholar) published in twenty volumes; etc. (translator)

¹ Sayyid Muḥammad Maḥdī al Jaʿfar in his book Partūwī az Nahjul Balāghah mentions twenty two sources of the sermon, eight of them preceding Sayyid al Radhī, five by his contemporaries and nine following him (translator)

the dominant ones. While this fact is evidenced and observed in his battles such as Badr and Uḥud, and the battles of Baṣrah (Jamal) and Ṣiffīn and others. On the night of Al Harīr (in Ṣiffīn) he put to sword more than five hundred people, or nine hundred according to a report, and pronounced Allāhu Akbar (Allāh is the Greatest) with each stroke. It is also known that the stroke of his sword would enter the iron armours and steel helmets, while his sword would cut through iron and steel and kill a man. Can any other person do so or even think of doing so? He (a.s.) did not wish to reveal supernatural acts in these battles, but this valour and strength was a part of his natural self.

Ibn Shahr Āshūb relates numerous incidents of his (a.s.)'s physical strength such as tearing off the swaddle in his infancy,¹ killing a snake with his hands by squeezing its neck in his infancy while lying in the cradle, while his mother named him Ḥaydarah (a male lion).² Some of his other miracles being, the mark of his fingers in a pillar in Kūfah; impression of his palm in Tikrīt, Muṣul, etc; dent of his sword upon a rock at the mountain of Thawr in Makkah; the dent of his lance at one of the mountains of Bādīyyah (in Shām); the dent of his lance upon a stone near the fort of Khaybar; etc. all are quite renowned.

One of the incidents of his physical strength, which is quite renowned, is that he (a.s.) bent the handle of a hand-mill and fastened it as a collar in the neck of Khālid bin Walīd.³ He pressed the neck of Khalīd in between his middle and index

¹ It is related from his mother Fāṭimah bint Asad that when 'Alī (a.s.) was born, he was wrapped in a swaddle and I fastened it firmly. 'Alī (a.s.) stretched himself with vigour and tore it. Then I wrapped him in two and then three swaddles and he tore them too. This kept on happening until I wrapped him firmly in six swaddles, some of which were of silk and some leather, but he tore them also and then said, "O mother! Do not fasten my hands for I desire to supplicate to Allāh (s.w.t.) with my fingers (Author)

² 'Umar Ibnul Khaṭṭāb relates that once a snake crawled towards 'Alī (a.s.), when he was lying in his cradle with his hands fastened firmly. Suddenly he stretched himself, removed his hands, caught the neck of the snake with his right hand and squeezed such that his fingers entered its flesh until it died. When his mother saw this, she raised an alarm and called people for help, while a large crowd gathered. Then when she saw him, she said, "It is as if you are a male lion (Ḥaydarah)" (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") (translator)

³ It is related that once Khālid met Imām 'Alī (a.s.) at his own property along his companions and intended to boast of his daringness. Imām (a.s.) pulled him down from his horse and dragged him to the mill of Ḥārith bin Kaldah. He pulled out the iron bar from the rock of the hand-mill (bent it) and fastened it in Khālid's neck similar to a collar. Seeing this, the companions of Khālid turned frightful and he himself pleaded with him to release him. Imām (a.s.) released him, but that the

fingers such that it was near that he would die. He yelled out loudly and soiled his clothes.¹ He (a.s.) lifted up a large rock from upon the mouth of a stream, while on way to Şiffin, and threw it many cubits far away, such that later a group of people could not lift it up.² While the incident of uprooting the gate of the fort at Khaybar and killing Marḥab is quite renowned to be quoted here, while we have pointed out to it in the chapter dealing with the life of the Messenger of Allāh (s.a.w.a.).

Ibn Shahr Āshūb states, the gist of which is that, among the wonders and miracles of Amīrul Mu'minīn (a.s.) is that during the numerous years when he (a.s.) remained in the audience of the Messenger of Allāh (s.a.w.a.) and continuously fought battles; as also during his age of caliphate, when he fought against the Nakithīn, Qasiṭīn and Mariqīn³, he never took to flight, nor was he

iron bar remained around his neck similar to a neck-lace. He ran to Abū Bakr and he ordered a blacksmith to remove the bar from Khālid's neck, but it was of no avail. The blacksmith said that it was not possible to remove it except by heating it with fire, but Khālid would not be able to bear the fire and may even perish. The bar remained entangled in the neck of Khālid and when people's sight fell upon him, they would laugh at him (in mockery). When Amīrul Mu'minīn (a.s.) returned back from the journey, they pleaded for Khālid. Imām (a.s.) agreed and crushed the bar into pieces with his hands, similar to a dough, and scattered them upon the earth. (Author)

¹ The episode is that once Khālid bin Walīd was ordered to kill Amīrul Mu'minīn (a.s.) while praying. He entered the Masjid carrying a sword and stood near Imām (a.s.) to pray and intended to kill him after Abū Bakr recited the salutations (Salām). Abū Bakr started to wonder regarding its consequences in the Tashahhud and continuously repeated its wordings until it was near that the sun would rise. Thus he said before the salutations (Salām), "Khālid, do not do what you have been commanded", and then ended the Prayers. After the Prayers, Imām (a.s.) asked Khālid, "What were you ordered to do"? And he replied, "To strike off your head". Imām (a.s.) asked him, "Would you have done so"? He replied, "Yes, by Allāh (s.w.t.), had I not been stopped". Hearing this, Imām (a.s.) caught him and threw him upon the earth; while according to another report, he then pressed his neck in between his middle finger and fore-finger, such that Khālid soiled his clothes and it was near he would have perished. Imām (a.s.) then released him at the intercession of his uncle 'Abbās bin 'Abdul Muṭṭalib. (Author)

² This incident is quite detailed and can be found in the book Al Irshād of Shaikh al Mufīd, etc. (translator)

³ Nakithīn or the violators of oath, referred to by Imām 'Alī (a.s) to the group who fought against him at Jamal, derived from the Qur'ānic verse **"So whoever violates his oath (nakatha), does violate it only to the injury of his (own) self"** (Holy Qur'ān; Suratul Fath: 10). Qāsiṭīn or the deviators, referred to by Imām 'Alī (a.s) to the group who fought against him at Şiffin, again derived from the Qur'ānic verse **"And as for the deviators (Qāsiṭūn), they shall be a fuel for the hell"** (Holy Qur'ān; Suratul Jinn: 15). Mariqīn or those who have gone out of the

ever inflicted with a severe wound. He never fought with an opponent, except that he gained victory upon him and no opponent ever escaped from him. He never fought under any standard, except that he subdued and disgraced the enemies and never feared the large number of army and continuously pounced upon them. As has been related that during the battle of Khandaq, when he went to face `Amrū bin `Abd Wudd, he jumped forty cubits (on top of the trench), while this is paranormal. Secondly, he severed the legs of `Amrū, even though he was wearing thick clothes and weapons. He split the body of Marḥab, the Jew, into two, from the crown of his head until his feet, even when his entire body was covered in iron and steel.

Secondly his (a.s.)'s eloquence and lucidity, regarding which the `Arab eloquent ones and scholars of literature unanimous agree, that it is above the word of the creations and below the word of the Creator (s.w.t.), and we have already stated regarding this.

Then his (a.s.)'s knowledge and wisdom, whose extent cannot be perceived by anyone except Allāh (s.w.t.) and His Messenger (s.a.w.a.), while none can interpret it. And we have already quoted some examples before. Therefore, the one who scales such heights with regards to knowledge and wisdom, without studying under a scholar or a teacher, while no other creature ever desires to reach that status, this in itself is a manifest miracle.

His (a.s.)'s generosity and munificence was to such an extent that whatever reached his hands, he distributed it as alms. Then he fasted continuously for three days, along with Fāṭemah (s.a.) and Ḥasanayn (a.s.), and gave their food to the orphan, destitute and the prisoner. As also he gave away his precious ring in the state of bowing (Rukū').¹ While Allāh (s.w.t.) revealed Sūratul Dahr and the following verse (Āyah) for him and his Ahlulbait (a.s.), **"And (while**

faith, referred to by Imām `Alī (a.s) to the group of Khārijīs who fought against him at Nahrawān, derived from a Prophetic Ḥadīth addressed to him saying, "You will fight after me those who are the violators of oath, deviators from the truth and those who have gone out of the faith." (Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"; Ibn `Abdul Birr, "Al Istī'āb"; Jalāluddīn al Suyūṭī, "Tafsīr Durrul Manthūr"; Al Ḥākim al Naysābūrī, "Mustadrak `alal Ṣaḥīḥayn"; Ibn Athīr al Jazarī, "Asadul Gābah"; `Alī al Muttaqī al Hindī, "Kanzul `Ummāl"; etc.) (translator)

¹ Allāh (s.w.t.) revealed the following verse (as unanimously acknowledged by the Shī'ah and Ahlul Sunnah exegetes), **"Verily your guardian is (none else but) Allāh and His Apostle and those who believe, those who establish Prayer and pay the poor-rate, while they be (even) bowing down (in Prayer)"** (Holy Qur'ān; Sūratul Mā'idah: 55) (translator)

needing it for themselves) they give away food, out of love for Him, to the poor and the orphan and the captive; (saying): we feed you only for Allāh’s sake, we intend not of you any recompense, nor (even) thanks (thereof)".¹ He (a.s.) manumitted a thousand slaves with the income of his hardly earned and laboured money, as is related earlier.

His (a.s.)’s worship and abstinence, that is incomparable according to the unanimous acceptance of the scholars. All throughout his life he contented himself upon barley bread, never desired anything else in gravy except salt and vinegar. In spite of this ordinary food, he possessed such physical strength. We have quoted some of them earlier, and is nothing but miracle, since it crosses the limitations of a human.

Similarly his (a.s.) pardon, knowledge and mercy; his vehemence and indignation; his honour; and his humility, all these have been expressed as "a collection of opposites" and "composition of smithereens"; while these too being among his (a.s.)’s paranormal habits and his honourable excellences.

Thus Sayyid al Radhī, points out to this fact in the preface of Nahjul Balāghah and says, "Of ‘Alī’s wonderful qualities, which exclusively belong to him, none sharing them with him, is that when one reflects upon his discourses regarding abstinence (Zuhd), and his exhortations concerning spiritual awareness, for a while one totally forgets that the speaker of these words was a person of the highest social and political caliber, one who ruled over vast regions during his time, and his word was an order for all. Even for a moment, the thought does not enter the reader’s mind that the speaker of these words might have been inclined to anything except piety and seclusion, anything except devotion and worship, having selected a quiet corner of his house or a cave in some mountain valley where he heard no voice except his own and knew nobody except himself, being totally oblivious of the world and its hustle and bustle. It is unbelievable that those sublime discourses on asceticism, detachment and abstinence and those spiritual exhortations came from somebody who pierced the enemy’s ranks and went fighting to the very heart of their forces, with a sword in his hand, poised to sever the enemy heads, and who threw many a mighty warrior down from his steed, causing him to roll into blood and dust. Blood drips from the edge of his sword and yet he is the most pious of saints

¹ Holy Qur’ān; Sūratul Dahr: 8-9

and the most devoted of sages". While these being among his (a.s.)'s wondrous excellences and gracious specialities that have collected in his antithetical attributes.

Şafī al Ḥillī appropriately says, "Your personality has embraced opposite traits, hence there are no likes of you. You are absentitious yet a ruler, a forbearing person yet a brave one, a warrior yet an ardent worshipper, poor yet generous. These (opposing) traits have never combined together in one person nor can the servants of Allāh possess them. Such a good conduct that even the subtle fresh air is put to shame, yet such valour that stones melt from it".

Summing it up, Imām `Alī (a.s.) was the superiormost with regards to all attributes among all the creations, except his paternal cousin (s.a.w.a.). Therefore, his blessed existence encompasses the possibilities in the creation and is the greatest miracle, and there is no place for refusal by anyone. May my parents be sacrificed upon you, O the Grand Sign of Allāh (s.w.t.)¹ and the Naba'ul `Āzīm!²

The miracles that sometimes manifested through him (a.s.) are quite numerous and cannot be limited or computed, while this wretched one (author) shall quote them here briefly so that it may act as a reference for the researchers.

One type of Amīrul Mu'minīn (a.s.)'s miracles relate to submission of animals and genie to him, among them, the incident of a Lion and Juwayrah bin Mus-hir;³ his

¹ Shaikh al Muḥīd, Shahīdul Awwāl and Sayyid Ibn Ṭāwūs relate in Al Iqbāl, that Ja'far al Şādiq (a.s.) referred to Amīrul Mu'minīn (a.s.) in these salutations, "Peace be upon you O the Grand Sign of Allāh (Ayātullāh al `Uzmā) (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār"; Shaikh `Abbās al Qummī, "Mafātīḥul Jinān (his salutations on the day of the birth of Prophet (s.a.w.a.)". (translator)

² Naba'ul `Āzīm or "The Great News". Refer to the Qur'ānic Verse, **"Of what ask they one another? Of the Great News. That which they therein differ. Verily! they shall soon come to know. Verily, verily! they shall soon come to know"**. (Holy Qur'ān; Sūratul Nabā': 1-4) Abū Nu'aym al Iṣfahānī writes in his book Ḥuḍyatul Awliyā' that the Holy Prophet (s.a.w.a.) said that by "Naba'ul `Āzīm" is meant `Alī bin Abī Ṭālib and his succession of Apostolic office as the First Imām or the Divinely Chosen Guide. Alqamah relates that on the day of the battle of Şiffin, a man fully armed came out of the army of Mu'āwiyah reciting this Sūrah. Imām `Alī went to him and asked him, "Do you know the meaning of Naba'ul `Āzīm"? He replied in the negative and Imām (a.s.) said, "Know you, I am the Naba'ul `Āzīm. It was about my position as the First Divinely Chosen Successor to the Last Prophet (s.a.w.a.) that you doubted". (Fatḥullāh al Kāshānī, "Tafsīr Manhajul Şādiqīn") (translator)

³ The incident as quoted by Imām Muḥammad al Bāqir (a.s.) is that once Juwayrah intended to

discussion with a snake upon the pulpit (Minbar) in Masjid al Kūfah;¹ his talking with birds, a wolf and a fish; the fishes from the Euphrates salute him as the Commander of faithful; a crow picks up his shoe and flies away, while a snake slips out of it;² the incident of a man from Āḍarbayjān and his stubborn camel;³

undertake a journey. Amīrul Mu'minīn (a.s.) went to meet him and said, "O Juwayrah! You shall encounter a Lion on your journey". He asked, "O Amīral Mu'minīn (a.s.)! In what way should I keep myself safe from it"? Imām (a.s.) replied, "Convey my salutations to him and say: Amīrul Mu'minīn (a.s.) has given me security from your harm". Thus Juwayrah left for the journey, and as Amīrul Mu'minīn (a.s.) had told him, he encountered a Lion on the way. He conveyed the salutations to him and informed him of Imām 'Alī (a.s.)'s security for him. Hearing this, the Lion leapt, roared loudly and left. When Juwayrah returned from the journey, he related the entire incident to Imām 'Alī (a.s.) and he told him, "The Lion told you: Convey my salutations to the Vicegerent of Muḥammad (s.a.w.a.)", saying this he saluted five times. (Author)

¹ The incident is that once Amīrul Mu'minīn (a.s.) was seated upon the pulpit (Minbar) in Masjid al Kūfah delivering a sermon (Khuṭbah). Suddenly a python appeared near the pulpit and climbed up towards him (a.s.). Seeing this, the people were frightened and wanted to ward it off, when Amīrul Mu'minīn (a.s.) signalled them to remain in their places. The python neared Amīrul Mu'minīn (a.s.) and he turned his head towards it. The python neared his mouth to the ears of Imām (a.s.) and hissed, while Imām (a.s.) moved his lips and it listened carefully. Then it alighted down and disappeared from sight as if the earth had swallowed it, while the people were silent and astonished. Amīrul Mu'minīn (a.s.) continued his sermon and after concluding it, alighted from the pulpit. People came up to him and inquired regarding the python and he (a.s.) replied, "He was a ruler among the rulers of genie and doubted in a particular matter, he came to me and inquired from me, and I explained the matter for him. He prayed and returned back. (Author) Even today the door from where the python entered Masjid al Kūfah is present and is named as Bāb al Thu'bān (the gate of the python) (translator)

² The author of Al Agānī (Abul Faraj al Iṣfahānī) quotes from Al Madā'eni, that one day Sayyid al Ḥimyarī was seated upon his horse at Kunāsah in Kūfah calling out, "Anyone who narrates an excellence of Amīrul Mu'minīn (a.s.) for which I have not composed any verse, I shall give him this horse along with all that I possess". Hearing this, the traditionists started to narrate Aḥādīth in excellence of Imām 'Alī (a.s.), while Sayyid recited verses that he had (already) composed upon them. Then a man came up to him and related a Ḥadīth from Abul Zagl al Murādī, who said that once I was in the presence of Amīrul Mu'minīn (a.s.) and he was purifying himself for Prayers. He removed his boots and a snake entered into it. When he wanted to wear the boots, a crow suddenly appeared and took the boot and flew, then threw it upon the earth and the snake sneaked out of it. When Sayyid al Ḥimyarī heard this, he fulfilled his promise and then composed verses upon it, saying, "Behold! O People! How very astonishing! The shoes of Abul Ḥasan (Imām 'Alī) and the blisters". (Author)

³ It is related that one day a man from Āḍarbayjān came to the presence of Amīrul Mu'minīn (a.s.) and said that he had a camel that was stubborn and did not submit to him in any way. Imām

an incident where a Jewish man loses his wealth and is brought back by the genie to him (a.s.);¹ he (a.s.) claims allegiance (Bay'ah) from the genie in the valley of Al 'Atīq; etc.

Another type of his (a.s.)'s miracles are associated with inanimate objects and plants, such as the sun returns back after setting for him during the lifetime of the Messenger of Allāh (s.a.w.a.) and even after his (s.a.w.a.)'s death at Bābil (in 'Irāq), while some scholars have even authored books on this topic and attributed numerous incidents to him (a.s.) when the sun returned back.² The

(a.s.) said, "When you return back, go to that very spot where the camel turns obstinate to you and recite the following supplication (Du'ā'): Allāhumma innī Atawajjahu Ilayka bi Nabbīyika Nabīyil Raḥmati wa Ahli Bayteḥī, allaḍina Akhtartahum 'alā 'Ilmin 'alal 'Ālamīn. Allāhumma fa Ḍallalī Ṣu'ubataḥā wa Ḥuzūnataḥā, wakfenī Sharraḥā, fa Innakal Kāfiyul Mu'āfi wal Gālibul Qāhir". (O Allāh! I turn to You by Your Apostle, the Apostle of Mercy and his Ahlilbait, who are chosen for the knowledge of the worlds. O Allāh! Then humble her obstinacy and her grief, and ward off her evil, thus You are Sufficient, Recuperative and Predominant, Subduer). The man returned back and tamed the animal with the supplication. The next year, he sat upon it and came to the presence of Amīrul Mu'minīn (a.s.). Before he could say anything, Amīrul Mu'minīn (a.s.) related the entire incident of taming the animal, hearing which, he said, "It seems as though you were present there and witnessed everything". (Author)

¹ The incident is related by Abū Ishāq al Sībī and Ḥārith al A'awar that one day we saw an old man weeping in the street of Kūfah and calling out, "I lived for a hundred years but did not witness fairness, except for an hour". We asked him how and he said that, I am Ḥujr al Ḥimyarī and followed the Jewish religion. I came to Kūfah for buying food and when I reached Qubbah (a place in Kūfah), all my wealth disappeared. I went to Mālik al Ashtar and related my grief to him. He in turn took me to Amīrul Mu'minīn (a.s.), and as soon as his sight fell upon me, he said, "O brother jew! The knowledge of death and misfortune ('Ilm Manāyā wal Balāyā), and past and future, is with us. Should I inform you why you have come to me or you will tell me"? I told him to say and he said, "The genie stole away your wealth at Qubbah, then what do you desire now"? I replied, "I shall become a Muslim if you favour me and return my wealth back to me". Then he (a.s.) he took me along with him to Qubbah, recited two units (Rak'ah) of Prayers, supplicated and said, "**On you two shall be sent the flames of fire and molten brass, then you shall not be able to protect yourselves**" (Holy Qur'ān; Sūratul Raḥmān: 35) Then he (a.s.) said, "O people of genie! You have sworn allegiance (Bay'ah) to me and took an oath. Then what a reproachful act you have committed". Suddenly I saw my wealth emerged from nowhere. Seeing this, I recited the Kalimah and embraced the faith. Now when I came to Kūfah, he (a.s.) has been martyred, and I weep due to it". Ibn 'Uqdah says that the man was from Madīnah. (Author)

² Refer to the following books, Kashful Rams 'an Ḥadīthi Raddul Shams by Shaikh Muḥammad Bāqir al Maḥmūdī, Raddul Shams by Muḥammad Sa'īd al Ṭurayḥī, Mash-had Raddul Shams lil Imām 'Alī bin Abī Ṭālib (a.s.) fil Ḥillah by Dr. 'Abdul 'Azīm 'Abbās al Jawḍarī, Raddul Shams li 'Alī (a.s.) by

sun speaks to him (a.s.) at numerous occasions; the earth comes to halt at his command after her quake, while this occasion took place during the rule of Abū Bakr when Madīnah was hit by earth-quake and it did not halt until Imām (a.s.) commanded her; the stones speaks upon his blessed hands; Imām (a.s.) reached Madā'in in a wink of an eye to accomplish the funeral rites of Salmān; he despatches Abū Hurayrah, in the wink of an eye, to his home, when he complained of his eagerness to see his family and children; etc.

Also the incident of the carpet, when he sat a group of his companions upon it and flew them to the cave of the Aṣḥāb Kahf (the follows of the cave) and saluted them, but they did not reply to anyone else except him (a.s.) and even spoke to him; a lump of earth turned into gold for an indebted person;¹ he commanded a wall not to fall, when it was about to do so, while he was sitting under its shade; iron of armor melted in his hands as related by Khālid bin Walīd, who says that, "I saw him (a.s.) mending the rings of his armor with his bare hands and then told me: O Khālid! Allāh softened the iron in the hands of Dāwūd (a.s.) through our medium and our blessings."² Also the palm trees of Madīnah bore witness of his (a.s.)'s excellences and that of his cousin and brother, the Messenger of Allāh (s.a.w.a.). The Prophet (s.a.w.a.) told him, "O 'Alī! Name the palm trees of Madīnah as Al Ṣayaḥānī (the shrieking ones), for they revealed my excellence and yours". His (a.s.)'s other miracles being, the tree of pears turned

Sayyid Ja'far Murtadhā al 'Amelī, Radde Shams by Muḥammad Ṣādiq al Anṣārī (Fārsī), Mas'alah fi Taṣḥīḥ Raddul Shams wa Targībul Nawāṣibul Shums by Ḥākim al Ḥaskānī (Ahlul Sunnah), etc. (translator)

- ¹ The incident is that once a believer borrowed some money from a hypocrite and he asked to return it back to him (but he could not do so). Amīrul Mu'minīn (a.s.) prayed for him and then told him to get some pebbles and a lump of earth for him. Then he placed it into his blessed hands and it turned into yellow gold. He then handed it over to the believer, who paid off his debt and yet a hundred thousand Dirhams remained with him. (Author)
- ² Refer to the Qur'ānic verse, "**And indeed gave We unto Dāwūd from Us a boon saying: O mountains! Sing you the praise of Allāh along with him, and (you) birds (too), and made We soft for him the iron**" (Holy Qur'ān; Sūrat Sabā: 10). Nabī Dāwūd (a.s.) had been gifted with an enchanting melodious voice and whenever he sang the glory of Allāh (s.w.t.), the mountains around, would echo the praise and birds sang along with him in chorus, and iron, which is one of the hardest metal, was made soft in his hands. For without heating the metal, Dāwūd would make it pliant enough for making armor. It is said that he was the first one to manufacture coats of mail and the mail armor. (S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

ripe; a bow turned into a serpent; while there are numerous others that cannot be computed; also the trees and stones saluted him (a.s.) at Yemen (Yaman) and the water of Euphrates (Furāt) reduced by his command when it was flooded; etc.

Next of his (a.s.)'s miracle relate to curing the sick and reviving the dead. Examples of this type being, fixing the amputated arm of Hishām bin 'Adīyy al Hamdānī, that was cut off in the battle of Şiffin; re-fixing the hand of a black-man, whose arm cut off through his (a.s.) command when he had stolen; speaking of the skulls at Bābil with him when they had already decayed, while later a Masjid was erected at that spot, also today that Masjid is renowned close to Masjid Raddul Shams (returning of the sun) in the area of Ḥillah (in 'Irāq), while I have also pointed out to both these Masājids, viz. Masjid Raddul Shams and Masjid Jumjumah¹ in our books Tahīyyatul Zā'ir and Hadīyyatul Zā'ir. Also his

¹ Masjid Raddul Shams is located in southern Ḥillah and since the residents of Ḥillah have mostly been Imāmīyyah and the sincere followers of Ahlalibait (a.s.), they have always built and inhabited the Masjid. Contrary to it is the Masjid Jumjumah (Masjid of the skulls), that lies in a corner and is far away from the passage of the Shī'ah, and therefore lies in an abandoned and forelone state. Its remembrance slowly lessened, while a group of Eminent Scholars, such as Ibn Shahr Āshūb, Quṭubuddīn al Rāwandī, Ibn Ḥamzah al Ṭūsī and others have pointed out to it in the miracles and excellences of Amīrul Mu'minīn (a.s.). Our teacher, Mīrzā Ḥusain al Nūrī, during his last days, visited Ḥillah to discover this Honourable Masjid. After great pains, he discovered this Masjid in the village of Jumjumah, near Ḥillah, and there lies the tomb of 'Imrān bin Amīrul Mu'minīn, in a garden at the end of the village on its eastern side. The old men of the village related from their predecessors that they had witnessed a dome of this Masjid. It is an established fact among the residents that if anyone took a brick from the base of the dome and fixed it in his house or well, both would be ruined. Therefore no one had the courage to lift up any of the bricks, while the foundations of the Masjid were discovered when the earth was lifted up from it. But until now no one has taken the initiative to rebuild it and it is hoped that some of the wealthy people, who are constantly active in propagating the Religion and strengthening the foundations of the Sharīah, their ardent blood and Religious fervour may come into motion. They would take steps to enliven this abandoned House of Allāh (s.w.t.), the Prayer-Niche of Amīrul Mu'minīn (a.s.) and make his miracle permanent, personally or through assistance of others. Resultingly they would make the Shīah proud and dignified. Thus they would secure their hereafter in context of this Qur'ānic verse, **"Only he shall maintain the Masjids of Allāh who believes in Allāh and the last day, and establishes Prayer and gives away the poor-rate and fears not (anyone) but Allāh; so these, it may be that they are of the rightly guided ones"** (Holy Qur'ān; Sūratul Barā'ah: 18). They would make their names eternal for years to come and enliven themselves. (Author)

bringing back to life Sām bin (Nabī) Nūḥ, as also the Aṣḥāb Kahf (fellows of the cave), as pointed out in the incident of the carpet.

It is related from Imām Muḥammad al Bāqir (a.s.) that once the Messenger of Allāh (s.a.w.a.) fell ill. Amīrul Mu'minīn (a.s.) met a group of Anṣār in the Masjid and asked them, "Do you befriend to go to the presence of the Messenger of Allāh (s.a.w.a.)"? They replied in the affirmative and he (a.s.) brought them to the door of his (s.a.w.a.)'s house and sought permission for them to enter. When they entered therein, he (a.s.) sat at the head of the Messenger of Allāh (s.a.w.a.) and placed his hand upon his blessed chest and said, "O fever! Come out from the body of the Messenger of Allāh (s.a.w.a.)". Immediately his fever subsided and he (s.a.w.a.) sat up and said, "O son of Abū Ṭālib! Allāh (s.w.t.) has gifted you such excellent qualities that (even) the fever retreats from you".

While Maqṣūrah al 'Abadī (Sufyān bin Muṣ'ab) has rightly said, "One who removed the fever from the pure one (Prophet). One for whom the sun returned after being set. One who crossed the water with his army and was neither afraid of humidity nor wetness".

Ibn Shahr Āshūb relates from 'Abdul Wāḥid bin Zayd that once I was busy in circumambulating (Tawāf) the Ka'bah, I heard a girl request (Allāh) by Amīrul Mu'minīn (a.s.) for her sister's health in these words, "Nay! I swear by the right of the one who was chosen to be the successor of the Prophet (s.a.w.a.), the one who rules righteously, the one who is just in his judgements, the lofty one in his proofs, and the husband of Fāṭimah, the one with whom the Lord is pleased". I was astonished as to how a girl of such tender age could praise Amīrul Mu'minīn (a.s.) in these words. I went to her and asked, "Do you recognize Amīrul Mu'minīn (a.s.) that you remember him with such glorification"? She replied, "How could I not recognize the one in whose defense my father fell a Martyr in the battle of Ṣiffīn? After we turned orphans, one day he (a.s.) came to our house and told my mother: How is your state O mother of the orphans? And my mother replied that we were well. Then she brought me and my sister, who is present here, to him (a.s.), while I had lost my eyesight due to smallpox. When his (a.s.)'s sight fell upon me, he sighed and uttered these verses, "I have not moaned and grieved for any one as I have grieved for the children who lose their father in their infancy, who would take care of their difficulties in times of journey and at home". Then he drew his blessed hand upon my face and lo, my eye-sight returned back by the blessings of his miraculous hand, such that now I

can see a running camel from a far distance even in the darkness of the night”.

Then there are miracles of Amīrul Mu'minīn (a.s.) related to punishment and perdition of a group who bore hostility and enmity towards him (a.s.). Examples such as, a man who abused him gets crushed under the camel's hooves; the blindness of Abū 'Abdullāh, the traditionist, who refused to accept his eminence; an orator of Dimashq turns into a dog; another person turns into a pig; blackening of the face of a man; a cow emerges from the sea-shore; murder of an orator who abused him in Wāsiṭ (in 'Irāq); strangling of the neck in a dream of a person who abused him; the urine of another abusing man turns into tar; as also death of a group of people in dreams who uttered filth for him (a.s.) such as Aḥmad bin Ḥamdūn al Muṣulī'; slaughtering of a neighbour of Muḥammad bin 'Ubbād al Baṣrāwī; and a group of people who tasted Divine Punishment in this world due to their abusing him (a.s.). A man turns blind who belied him (a.s.); also punishment of Ḥārith bin Nu'mān al Fihri,¹ who turned arrogant in accepting

¹ Al Tha'labī relates that Sufyān bin 'Aynīyyah was questioned regarding the interpretation of the words of Allāh (s.w.t.), **“Demanded a demander, the chastisement inevitable; for, the disbelievers against it, there is no repeller”** (Holy Qur'ān; Sūratul Ma'ārij: 1-2). He replied that you have asked me a question that none before you has asked. My father informed to me from Imām Ja'far al Ṣādiq (a.s.), who related from his father (a.s.), that when the Messenger of Allāh (s.a.w.a.) reached Gadīr Khumm, he called out to people. When all the people gathered, he (s.a.w.a.) held the hand of 'Alī bin Abī Tālib (a.s.) and said, “Of whomsoever I am Master, this 'Alī is his Master”. This news spread far and wide into cities and when Ḥārith bin Nu'mān al Fihri heard this, he sat upon his camel and came up to the presence of the Messenger of Allāh (s.a.w.a.) at Abṭaḥ. He alighted from his camel, tied it behind and came to him (s.a.w.a.), when he was seated in the midst of his companions. Then he said, “O Muḥammad (s.a.w.a.)! You commanded us to bear witness of the Unity of Allāh (Tawḥīd) and your Messenger ship, we accepted it from you; you ordered us to pray five times and we agreed; you commanded us to pay the Zakāh, we did so; you instructed us to perform the Ḥajj Pilgrimage, we consented to it. Were you not satisfied and please with all this until you lifted your paternal cousin with his two arms and exalted him upon us and said: Of whomsoever I am Master, this 'Alī is his Master? Is this order from your ownself or from Allāh (s.w.t.)”? The Messenger of Allāh (s.a.w.a.) replied, “I swear by Allāh (s.w.t.) besides Whom there is no other Deity, that this order of the superiority of 'Alī upon you is from Allāh (s.w.t.)”. Hearing this, Ḥārith returned back to his camel saying, “O Allāh (s.w.t.)! If what Muḥammad (s.a.w.a.) says is truth, then rain stone upon us from the heavens or engulf us in a severe punishment”. He had still not reached his mount, when Allāh (s.w.t.) sent a stone, that entered the crown of his head and came out from his rear end, killing him. Then Allāh (s.w.t.) revealed the above verse (Āyah). Several Ahlul Sunnah scholars have quoted this incident in this books, while Al Jīkānī also quotes it from Ḥuḍayfah bin al Yamān.

the authority of Amīrul Mu'minīn (a.s.) and displayed severe disdain. While this destitute (the author) has referred to this incident from Al Tha'labī and other Ahlul Sunnah scholars in my book Faydhul Qadīr. I have also refuted the objections of Ibn Taymīyah al Ḥarrānī upon this honourable Ḥadīth and despatched his prejudices to the dust scattered in air.

Still other types of his miracles took place after his death including those that manifested through his sacred tomb. Yet other type include his informing regarding the unseen (gayb), that we shall quote hereunder, by the Will of Allāh (s.w.t.).

To sum it up, Amīrul Mu'minīn (a.s.)'s miracles are such obvious and apparent, that no one finds an opportunity to refuse them. O Abal Ḥasan! O Amīral Mu'minīn! May my parents be ransom upon you! You are the one whose enemies constantly endeavoured to put off the flame of your excellence, while your friends did not possess the courage to recite your excellent qualities, and had to conceal your excellences due to fear and dissimulation. In spite of all this, your miracles and excellences prevailed upon men, such that they engulfed the east

While Abṭaḥ in this incident does not refer to Abṭaḥ in Makkah, but an expanse valley containing minute pebbles and therefore Abṭaḥ in Makkah is referred to as Baṭḥā' and Abṭaḥ, not because of individual information, while the grammarians have explained this meaning. Apart from this, the 'Arab scholars and poets have used Abṭaḥ in general application of the word (and not a place of Makkah). While the verses of Ibnul Ṣayfī quoted in the eighth aspect (above), is an evidence to it. Therefore there is no ground for the objection of Ibn Taymīyah and all his other superstitions in refutation of this report, that Sūratul Ma'ārij was revealed in Makkah. The reply to it is the repetition of its revelation as the Ahlul Sunnah scholars quote in various places. Jalāluddīn al Suyūṭī writes in his Al Itqān fi 'Ulūmil Qur'ān that, "A group of the ancient and later scholars have explained that numerous verses (Āyāt) in the Qur'ān were repeatedly revealed". Then he goes on to quote numerous examples from Ibnul Ḥiṣṣān that numerous chapters (Sūrah) and verses (Āyah) of the Qur'ān were repeated. And as for the inference of Ibn Taymīyah refuting the punishment of Ḥarīth, through the following verse of the Qur'ān, **"And Allāh is not to chastise them while you are among them"** (Holy Qur'ān; Sūratul Anfāl: 33), while what is meant here is not negating punishment absolutely, rather Allāh says in the verse following it that, **"And what plea have they that Allāh should not chastise them"** (Holy Qur'ān; Suratul Anfāl: 34). Fakhruddīn al Rāzī says in its interpretation that, "The meaning is that Allāh would punish them when the Messenger (s.a.w.a.) would go away from their midst, then they would be engulfed in the punishment. While some say that this punishment was promised to them on the day of (the battle of) Badr or the victory of Makkah". While more details and replies to Ibn Taymīyah's book Minhājul Sunnah are quoted in our book Faydhul Qadīr. (Author)

and west of the entire universe, while your friends and enemies were forced and fascinated to relate your praises and virtues. Verses: "People have borne witness to his greatness to the extent that even his enemies have done so. Indeed greatness is what the enemies also bear witness too"

Ibn Shahr Āshūb relates that once a nomad woman was seen in Masjid al Kūfah saying, "O the one renowned in the heavens, renowned in the earth, renowned in this world and renowned in the hereafter. The unjust and tyrannical rulers of the age took charge to extinguish your light, but Allāh (s.w.t.) did not wish so and He increased it (your light)". People asked her as to whom she referred to in these words and she replied, "Amīrul Mu'minīn (a.s.)", saying this, she disappeared from sight.

It is related from Al Sha'bī in numerous reports that he said that, "I continuously heard the orators of Banī Umayyah cursing Amīrul Mu'minīn (a.s.) upon the pulpits and speaking ill of him. Yet, it is as if someone took his (a.s.)'s hand and exalted him upon the heavens and revealed his eminence and lofty status. Also we have heard them (Banī Umayyah) continuously praising and eulogizing their ancestors and predecessors, but it was as if they had laid a corpse in front of the people; meaning that as much as they praised their predecessors and revealed their goodness, the more their evil and rottenness manifested. While this is also extra-ordinary and an apparent miracle. If not, under such circumstances his (a.s.)'s virtues should not be revealed and his light would be extinguished. Rather, instead of his excellences, his shortcomings would spread, not that his excellences and virtues would fill the east and west in the universe, while his friends and enemies from the groups of men would be forced to utter his praise.

Intend they to put out the Light of Allah with their mouths, but Allah will perfect His Light, though averse may be the disbelievers".¹

Similarly, his abundant progeny and children. The unjust, hostile and oppressive rulers of the age took audacity to destroy them from their roots and efface their name and signs. Consequently numerous among his progeny were put to death and engulfed in various severities. They killed some of them by means of swords and some by hunger and thirst. Numerous among them were buried alive in pillars, walls and below buildings, as also severely punished and detained in prisons.² While some who saved their lives from their clutches, migrated and ran

¹ Holy Qur'ān; Sūratul Şaff: 8

² Sayyid Muḥammad al Ashraf, the author of the book Fadhā'elul Sādāt writes that when Imām al

away from their homeland in fear of their lives and scattered in remote places and wilderness, far away from settlements and habitations. The people also distanced themselves away from them in fear of their lives or to gain proximity to the tyrants in their age. Even under such circumstances, all Praise be to Allāh, they exist in such large amount in all places, every city and village, every gathering and congregation, that cannot be computed. While they exist in numbers more than the progenies of all Prophets (a.s.), Friends of Allāh (s.w.t.) and the righteous, rather than all the people. While this too is extraordinary and an apparent miracle.

Twelfth aspect: His (a.s.)'s informing regarding the unseen (gayb), while these incidents are such abundant that cannot be computed, while this degraded one (author) suffices to quote some below. He (a.s.) repeatedly informed that, "(ʿAbdul Raḥmān) Ibn Muljim shall split up the crown of my head with his sword and dye my beard with its blood". He informed regarding the martyrdom of Imām al Ḥasan (a.s.) by poisoning and also several times announced the martyrdom of his son Imām al Ḥusain (a.s.). When passing through the plains of Karbalā', he pointed out the spot of the martyrdom of the companions (of Imām al Ḥusain), the place of the (tents of the) women and the spot of the camels. He (a.s.) also revealed to Burā' bin 'Āzib that he would witness the age of the martyrdom of Imām al Ḥusain (a.s.) and yet refrain from assisting him. He also informed regarding the reigns of Ḥajjāj bin Yūsuf al Thaqaḥī and Yūsuf bin 'Amrū and bloodshed at their hands.

Ḥusain (a.s.) was martyred, there were twelve thousand infants of the Banī Umayyah, whose cradles were of gold and silver. And Ḥusain (a.s.) did not possess any one child except his son 'Alī (Zainul 'Ābidīn). Then now there does not exist any town or village, whether populated or no, except that there exists a large number from the progeny of Ḥusain (a.s.). While none exists from the Banī Umayyah except a negligible amount. This Allāh (s.w.t.)'s refutation to 'Amrū bin al 'Āṣ, **"Verily your enemy shall be the one cut off (in his progeny)"** (Holy Qur'ān; Sūratul Kawthar: 3). Sibṭ Ibnul Jawzī writes in his Taḍkirah Khawāṣul Ummah from Al Wāqīdī that Maṣū' al 'Abbāsī imprisoned twenty people from among the progeny of Imām al Ḥusain (a.s.) in a dungeon below the earth that was always engulfed in darkness, while day and night was not known therein. There was no well or lavatory to answer nature's call. These people would relieve themselves at the same place and its stench would be hard upon them. Their feet would continuously swell and they lead a very hard life therein. And if anyone among them would die, they could not be buried, while those who were alive would see them and weep upon them, until all of them died. Al Ṭabarī is of the opinion that they died due to intense thirst. (Author)

Some other predictions being, the revolt of the Khawārij in Nahrawān and their inability to pass by the stream and their deaths; the death of Ḍul Thadiyyah,¹ the chief of the Khawārij; the conclusion of a group of his (a.s.)'s companions and how they would be martyred, such as severing of the arms and legs of Juwayrah bin Musahhir and Rushayd al Hajari and their hanging upon the gallows; how Mītham al Tammār would be killed and his hanging upon the gallows made from the wood of a date-palm shown by him, near the house of 'Amrū bin Ḥurays; the martyrdom of Qanbar, Kumayl bin Ziyād, Ḥujr bin 'Adī, etc. His prediction that Khālid bin 'Arṭafah would not be killed and he would head an army of misguidance;² his (a.s.)'s confronting the Nākithīn, Qāsiṭīn and Māriqīn.³ He

¹ His name was Ḥarqūsh bin Zuhayr al Bajalī, among the chiefs of the Khawārij, who was killed during the battle of Nahrawān by the stroke of lightning from the sky, so there was no need to kill him by the sword. The Holy Prophet (s.a.w.a.) had predicted the way he would die. Therefore, after the annihilation of the Khārijīs at Nahrawān, Imām 'Alī (a.s.) came out in his pursuit but could not find his body anywhere. In the meantime, a person saw forty to fifty bodies in a pit on the bank of the Nahrawan canal. When they were taken out [to be identified], the body of Ḍul Thadiyyah was found among them. He was called Ḍul Thadiyyah because of a mass of flesh on his shoulder, which looked like a small breast, while Thadiyyah means breast. When Imām 'Alī (a.s.) saw the man's body, he said, "Alāh is the Greatest! Neither I spoke a lie nor was I told a lie" (Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"; Al Ṭabarī, "Tārīkh al Rusul wal Mulūk"; Ibn Athīr al Jazarī, "Al Kāmil fil Tārīkh"; etc.) (translator)

² Suwayd bin Gafflah relates that a man came to Amīrul Mu'minīn (a.s.) and said, "O Amīral Mu'minīn! I passed through Wādī al Qarnī and I saw that Khālid bin 'Arṭafah had died there. I asked forgiveness for him". Hearing this, Amīrul Mu'minīn (a.s.) said, "He has not died and he will not die until he leads an army of misguidance, whose standard-bearer will be Ḥabīb b. Ḥimāz". A man from below the pulpit (Minbar) said, "O Amīral Mu'minīn (a.s.)! I belong to your Shī'ah and I am one who loves you". Imām (a.s.) asked him who he was and he replied, "I am Ḥabīb b. Ḥimāz". Imām (a.s.) continued, "You will carry (that standard). Indeed you will carry it and you will enter from this gate". Saying this, he pointed with his hand to the gate of elephant (Bāb al Fil). After the death of Amīrul Mu'minīn (a.s.) and Ḥasan (a.s.), after that, and the events concerning Ḥusain (a.s.) and his revolt, Ibn Ziyād sent 'Umar bin Sa'ad against Ḥusain (a.s.). He put Khālid bin 'Arṭafah in command of the vanguard and he made Ḥabīb b. Ḥimāz the standard-bearer. He went there until he entered the Masjid through the gate of elephant (Shaikh al Mufīd, "Al Irshād") (translator)

³ Nākithīn or the violators of oath, referred to by Imām 'Alī (a.s.) to the group who fought against him at Jamal, derived from the Qur'ānic verse **"So whoever violates his oath (nakatha), does violate it only to the injury of his (own) self"** (Holy Qur'ān; Sūratul Fath: 10). Qāsiṭīn or the deviators, referred to by Imām 'Alī (a.s.) to the group who fought against him at Shiffin, derived from the Qur'ānic verse **"And as for the deviators (Qāsiṭūn), they shall be a fuel**

revealed the intentions of Ṭalḥah and Zubayr when they said that they intended to go to Makkah to perform the lesser pilgrimage (‘Umrah), but actually, they intended to break his allegiance and prepare for battle with him. And he informed his companions that they would henceforth meet Ṭalḥah and Zubayr with a huge army. He informed regarding the death of Salmān in Madā’in, also the reign of Banī Umayyah and Banī ‘Abbās. He also revealed the renowned descriptions and characteristics, such as the clemency of Ṣaffāh, bloodshed of Manṣūr, the vastness of Al Rashīd (Hārūn)’s empire, knowledge of Ma’mūn, abundant deception and obstinacy of Mutawakkil and his murder at the hands of his son (Muntaṣir), excessive hardships and difficulties to be faced by Mu’tamad due to his battle with Ṣāhib Zanj¹; the favours of Mu’tadhid towards the ‘Alawīs; the murder of Muqtadir and the seizure of the caliphate by his three sons Rādihī, Muttaqī and Muṭī’; etc. that are not hidden from the historians and biographers.

All these predictions are found in his (a.s.)’s following sermon, when he says, “Woe upon this community at the hands of the men from the accursed tree (Banī Umayyah), regarding whom your Lord had mentioned (in the Qur’ān).² The first

for the hell” (Holy Qur’ān; Sūratul Jinn: 15). Māriqīn or those who missed the religion, referred to by Imām ‘Alī (a.s.) to the group of Khārijīs who fought against him at Nahrawān, derived from a Prophetic Ḥadīth that he (s.a.w.a.) said, “You will fight after me with the violators of oath (Nākithīn), the deviators (Qāsītīn) and those who missed the Religion (Māriqīn)”. (Jalāluddīn al Suyūṭī, “Tārīkhul Khulafā’”; Ḥākim al Naysāpūrī, “Al Mustadrak ‘alal Ṣaḥīḥayn”; Ibn ‘Abdul Birr, “Al Istī‘āb; Ibn Athīr al Jazarī, “Asadul Gābah”; ‘Alī al Muttaqī al Hindī, “Kanzul ‘Ummāl”; etc.) (translator)

¹ His name is wrongly mentioned as ‘Alī bin Muḥammad bin Aḥmad bin ‘Alī bin ‘Īsā bin Zayd bin ‘Alī Zainul ‘Ābidīn, who started an uprising against the ‘Abbāsī rule of Mu’tamad Billāh. Since the rebellion included a large amount of black slaves (Zanj), it was referred to as the “War of Zanj” and ‘Alī bin Muḥammad as Ṣāhib al Zanj. Imām ‘Alī (a.s.)’s prediction is addressed to Aḥnaf bin Qays, “O Aḥnaf! It is as though I see him advancing with an army which has neither dust nor noise, nor rustling of reins, nor neighing of horses. They are trampling the ground with their feet as if they are the feet of ostriches”. (Nahjul Balābah) And although he claimed to be from the progeny of Imām Zainul ‘Ābidīn (a.s.) to justify his actions and selfish motives, yet it is refuted by a Ḥadīth of Imām Ḥasan al ‘Askarī (a.s.) that, “Ṣāhib al Zanj is not from among the Ahlulbait (a.s.)”. (translator)

² Refer to the Qur’ānic Verse (Āyah), **“And (recollect O Our Apostle) when said We unto you: Verily your Lord encompasses the people, and We caused not the vision which We showed you save as a trial for the people, and (similarly) the accursed tree in the Qur’ān, and We cause them to fear, but it adds not to them but their grievous transgression”** (Holy Qur’ān; Sūrat Banī Isrā’īl: 60) It is agreed that the “accursed tree” referred

among them is the most thriving one¹ and the last among them a fugitive². After them, the reigns of the community will go into the hands of a group of men (Banī 'Abbās), the first one is the most gracious among them,³ and their second one the most blood-shedder among them,⁴ their fifth one is a ram (chief),⁵ their seventh one the most learned (among them),⁶ their tenth one is a greatest infidel and shall be killed by the one most near to him in relation,⁷ their fifteenth one is most exerted and less rejoicing,⁸ their sixteenth one is a fulfiller of promises and considerer of blood relations,⁹ it is as if I see their eighteenth one

to in this verse (Āyah) are the Banī Umayyah. Refer to Jalāluddīn al Suyūṭī, "Tafsīr Durrul Manthūr"; Abul Fidā', "Tārīkh"; Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"; Al Ḥākīm al Naysābūrī, "Mustadrak 'alal Ṣaḥīḥayn"; Al Haythamī, "Majma'ul Zawā'id"; Abū Nu'aym al Aṣbahānī, "Dalā'ilul Nubūwwah"; Al Ṭabarānī, "Al Mu'jamul Kabīr"; Al Ḍahabī, "Mizānul I'tidāl"; etc. (translator)

- 1 Reference to Mu'āwiyah who had gained total control by hook or by crook and hence mentioned as "the most thriving one" due to the power of their (Banī Umayyah) reign and their vigorous lifestyle (during his rule) (translator)
- 2 Marwān bin Muḥammad al Ḥimār (or the donkey), the last Umayyah ruler who was vanquished and killed (translator)
- 3 Abul 'Abbās Ṣaffāḥ was the most gracious and merciful among them (translator)
- 4 Abu Ja'far al Maṣūūr, who spilled the most blood, committed most atrocities and killed most people with deception and perfidy. He was a staunch enemy of the Ahlulbait (a.s.) and killed numerous among them along with their families in the most cruel manner. He possessed a palace named Ḥamrā', whenever he sat in it, he declared it a day of slaughter and beheading (translator)
- 5 Hārūn al 'Abbāsī, whose reign was firmly-rooted and lasted for twenty three years and some months (translator)
- 6 'Abdullāh bin Hārūn, renowned as Al Ma'mūn. He loved knowledge and learning, had understanding in Philosophy and Astronomy. He held gatherings in which he invited people of different Religions and Schools of thought for debate and discussion (translator)
- 7 Ja'far bin Muḥammad bin Hārūn, renowned as Mutawakkil, who was a personification of evil and immorality. He dealt with such oppression towards the Banī Hāshim and Āl 'Alī (a.s.) that none of his predecessors did so. He left no efforts to destroy and desecrate the sacred tomb of Imām al Ḥusain (a.s.) at Karbalā' and punish his pilgrims in the worst manner. He was killed by his own son Muntaṣir (translator)
- 8 Mu'tamad (Aḥmad bin Mutawakkil), although his reign lasted for twenty-three years, yet mostly he remained entangled in battles against Ṣāḥib al Zanj and others (translator)
- 9 Mu'tadhid (Aḥmad bin Ṭalḥah bin Mutawakkil) who saw a man in a dream who came up to the Dijlah (Tigris river) and signaled towards the water. All the water gathered into his hands and then he opened his palm and water sprung forth from it. He asked Mu'tadhid whether he recognized him and he replied in the negative. The person said, "I am 'Alī bin Abī Ṭālib (a.s.). Then when you sit upon the throne, favour my progeny". Thus when the kingdom passed on to

rubbing his feet in his own blood after being killed by his own army.¹ He shall be succeeded by three men (sons), whose lives shall be the lives of the astray ones.² Their twenty-second one would be an old man whose reign shall be lengthy and spent in harmony to the subjects.³ The kingdom will be snatched away from their twenty-sixth one, while a foolish and talkative person shall be his companion. But it is as if I see him killed upon the bridge of Zawrā' (in Bagdād).⁴ **This is for what sent before your two hands, and that (verily) Allāh is not unjust to His servants”.**⁵

Imām 'Alī (a.s.) also foretold regarding the occurrence of seditions in Kūfah and the killing or engulfing in severe calamities of the leaders of oppression, who pitched the standards of oppression and injustice therein. Thus he (a.s.) said, "O Kufah! It is as though I see you being drawn like the tanned leather of 'Ukāz⁶ in the market. You are being scraped by calamities and being ridden by severe troubles. I certainly know that if any tyrant intends evil for you, Allāh

him, he loved the 'Alawīs and favored them, thus Imām (a.s.) describes him as "the fulfiller of promises and considerer of blood relations" (translator)

¹ Ja'far bin Aḥmad, entitled Muqtadir billāh. Mu'annas al Khādim gathered an army and came to Moṣūl and gained control upon it, thereafter he came to confront Muqtadir at Bagdād, and the latter's army fled away. Muqtadir was beheaded in the battle and his head was placed upon the lance (translator)

² Muqtadir was succeeded by three sons, viz. Al Rādhī billāh Muḥammad, Al Muttaqī billāh Ibrāhīm and Al Muṭī' billāh Fadhl, who ruled one after the other, all of them were astray ones (translator)

³ 'Allamah al Majlisi writes in his Biḥārul Anwār that the narrators have wrongly quoted the number twenty-second, rather it is twenty-fifth or twenty sixth. Since the twenty-second one was Muktafi billāh 'Abdullāh who assumed the kingdom when he had passed forty one years of age. While the twenty-fifth one was Aḥmad bin Iṣḥāq, renowned as Qādir billāh, whose age was eighty six years and ruled for forty one years. Or even twenty-sixth one who was Qā'im billāh, who was eighty five years and his rule lasted for forty four years (translator)

⁴ Abū Aḥmad Mustā'ṣim, who was inefficient and handed the affairs of his reign to his minister Mu'ayyiduddīn al 'Alqamī, a foolish and talkative person and himself remained engrossed in pigeon-fighting and other games. He was killed in the way described, while he was the last one among them (the Banī 'Abbās) (translator)

⁵ Holy Qur'ān; Sūratul Ḥajj: 10

⁶ During pre-Islāmic days, a market would be organized every year near Makkah. Its name was 'Ukāz where mostly hides were traded and as a result, leather was attributed to it. Besides the sales and purchases, literary meetings were also arranged and 'Arabs used to attract admiration by reciting their works. After Islām, this market diminished due to a better congregation in the form of Ḥajj (translator)

(s.w.t.) will afflict him with worry and fling him with a killer (set someone on him to kill him)". And this prediction of Imām 'Alī (a.s.) proved true, when people such as Ziyād bin Abīh, Yusūf bin 'Amrū and Ḥajjāj (bin Yūsuf) al Thaqafī spread corruption and oppression in Kūfah, they were engulfed in calamities, killed and murdered in the worst manner, and this has been quoted at its appropriate place.

He (a.s.) also informed people that Mu'āwiyah would compel them to abuse him (a.s.); he revealed to ('Abdullāh) Ibn 'Abbās at Dī Qār that an army would arrive from Kūfah numbering a thousand men, not less or more, to swear allegiance (Bay'ah) at his hands;¹ the events to occur upon the people of Baṣrah; regarding the Ṣāhib Zanj in words addressed to Aḥnaf bin Qays, that shall be quoted in the section dealing with the children of Imām 'Alī Zainul 'Ābidīn (a.s.); the emergence of the army of Hulākū (Khān) and his sedition; in his sermon delivered at Baṣrah during the battle of Jamal, he (a.s.) pointed towards the murder of the people of Baṣrah at the hands of the Negros; his prediction regarding Dajjāl and the occurrences in the world. He (a.s.) also informed regarding the submerging of Baṣrah (under water), and thus said, "By Allāh! Your city would certainly be drowned so much so that as though I see its Masjid like the upper part of a boat or a sitting ostrich (or, in another version of his statement) like the bosom of a bird in the deep sea".

Also he (a.s.) foretold regarding the foundation of the city of Bagdād and his prediction regarding the end of 'Abdullāh bin Zubayr, in words, "Disappointed be the youth, who desires to accomplish things that he shall not achieve; he considers the Religion to be livestock for his worldly cravings; and he shall be crucified by the Quraysh".²

¹ 'Abdullāh Ibn 'Abbās relates that I was disturbed at that and was afraid that if the number of the people was less or more, the matter would bring failure on us. The anxiety to count them continued to trouble me so that when the first of them came, I began to count them. Their number reached nine hundred and ninety-nine and then the people stopped coming. I said, "Verily we are Allāh's and verily unto Him shall be our return. What is the interpretation of what he said"? As I was thinking that, I saw a person coming towards us. He was a man wearing a woolen cloak and he had a sword with him, a shield and (other) weapons. He went up to Amīrul Mu'minīn (a.s.) and said, "Stretch out your hand so that I may pledge allegiance to you". (Shaikh al Mufīd, "Al Irshād") (translator)

² 'Abdullāh was the son of Zubayr bin al 'Awwām and his mother was Asmā', the daughter of Abū Bakr and sister of 'Ā'ishah. He was one of the staunchest enemies of Imām 'Alī (a.s.) and his

His prediction regarding the revolt of the Sādāt of Banī Hāshim, such as Nāṣir, Al Dāī, etc. saying, "Verily for Āl Muḥammad (a.s.) lies a treasure at Ṭālqān, that Allāh (s.w.t.) shall emerge when He wills, they shall arise by the will of Allāh (s.w.t.) and invite towards the Religion of Allāh (s.w.t.)."

His words regarding the murder of Nafsul Zakīyyah Muḥammad bin 'Abdullāh al Maḥadh at Aḥjār al Zayt in Madīnah, "He shall be killed near Aḥjār al Zayt". As also regarding the martyrdom of his brother Ibrāhīm at Bā Khamrā, a place in

Ahlal-bait (a.s.) and spared no efforts to vilify and oppress them. His dislike was to such an extent that he was able to change the opinion of his father, Zubayr, for battle against Imām 'Alī (a.s.) at Jamal, although the latter was the son of his father's aunt. That is why Imām 'Alī (a.s.) said regarding him, "Zubayr remained a man from our house till his wretched son 'Abdullāh came forth". (Nahjul Balāghah; Ibn 'Abdul Birr, "Al Istī'āb"; Ibn Athīr al Jazarī, "Asadul Gābah"; Ibn 'Asākir, "Tārīkh Dimashq"; Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"). He was one of the instigators of the battle of Jamal. Thus, Ibn Abil Ḥadīd writes the following, "It was 'Abdullāh who urged Zubayr to fight (in the battle of Jamal), and made the march to Baṣrah seem attractive to 'Ā'ishah". (Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"). 'Ā'ishah loved her nephew 'Abdullāh very much. To her, he was like the only child of a mother, and none in those days was more beloved to her than he was. (Abul Faraj al Iṣfahānī, "Al Agānī"; Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"; Ibn Kathīr al Dimashqī, "Al Siratul Nabawīyyah"). Hishām bin 'Urwah relates that, "I have not heard her ('Ā'ishah) praying for anyone as much as she would pray for him ('Abdullāh). She gave ten thousand Dirhams (as a gift) to the one who informed her of 'Abdullāh's safety from getting killed (by Mālik al Ashtar in the fight of the battle of Jamal), and prostrated to Allāh in thanks-giving for his safety" (Ibn 'Asākir, "Tārīkh Dimashq"; Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"). This was the reason for 'Abdullāh's authority upon her and his complete command over her affairs. He was the one who directed and guided her in the direction that he wished. However, 'Abdullāh's hatred towards the Banī Hāshim had reached such a stage that according to the narrations of a group of historians, during his reign (in Makkah), he did not send blessings on the Messenger of Allāh (s.a.w.a.) in his Friday prayer sermon (Khuṭbah) for forty Fridays. He would say, "Nothing prevents me from mentioning the Prophet (s.a.w.a.)'s name, except that there are certain men (the Banī Hāshim) who become proud (when his name is mentioned)". In another narration, he said, "Nothing prevents me from mentioning the Prophet (s.a.w.a.)'s name, except that the Prophet has a bad household (Allāh's refuge) who will shake their heads on the mention of his name". (Abul Faraj al Iṣfahānī, "Maqātilul Ṭālibiyīn"; Al Mas'ūdī, "Murawwajul Ḍahab"; Al Ya'qūbī, "Al Tārīkh"; Ibn 'Abd Rabbuh al Andalūsī, "Al 'Iqdu Farīd"; Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"). He established his self-proclaimed caliphate in Makkah and did not even hesitate to risk Ka'bah upon his own life from the siege of Yazīd. He was ultimately killed at the instance of 'Abdul Malik bin Marwān, his head dispatched to him at Shām and his body was crucified for one year at Makkah. This is what Imām 'Alī (a.s.) predicted regarding his fateful end. (translator)

between Wāsiṭ and Kūfah, saying, "He shall be killed at Bā Khamrā after arising, and subdued after having subdued". Also he (a.s.) said regarding the latter, "An arrow shall be shot at him, whose shooter will not be known; it shall kill him, perdition shall befall its shooter, may his hands perfidy and his shoulders weaken". Also regarding martyrdom of the people of Fakhkh¹; the reign of the 'Alawīs in Magrib (Morocco) and the Ismā'īlyyah rulers, in words, "Then shall emerge the person of Qayrawān²", "From among the progeny of Ẹil Badā' and Musajjī bil Ridā'³". Also his words regarding the emergence of rulers of Āl Buwayh, "And shall emerge from Daylamān the sons of fishermen, who shall reach the ruler ship. Their affairs shall scale heights such that they shall conquer Zawrā' (Bagdād) and banish the rulers". Someone asked him, "O Amīral Mu'minīn (a.s.)! How many years shall they rule"? He (a.s.) replied, "Hundred years or more or less".

He (a.s.) also predicted regarding the Banī 'Abbās rulers and addressed 'Alī bin 'Abdullāh bin 'Abbās, the grandfather of the 'Abbāsīs, as Abal Mulūk (father of the kings). During the battle of Şiffīn, there were exchange of numerous letters and correspondences between Imām (a.s.) and Mu'āwīyah. In one such letter, Imām (a.s.) informed him regarding numerous future events and in its conclusion wrote that, "The Messenger of Allāh (s.a.w.a.) informed me that very soon the hair of my beard shall be dyed with the blood of my head and I shall attain Martyrdom. After my death, you shall take the reins of the nation into your hands and you shall kill my son Ḥasan with treachery and deception by means of a saturated poison. After you, your son Yazīd, with the assistance of the son of an illegitimate one ('Ubaydullāh) Ibn Ziyād, shall martyr my son Ḥusain. Thereafter seven people from the progeny of Abūl 'Āş and Marwān bin Ḥakam and five from his (Marwān's) progeny, shall take over the reins, numbering

¹ He is Ḥusain bin 'Alī (al'Ābid) bin Ḥasan al Muthannā bin (Imām) al Ḥasan bin 'Alī bin Abī Ṭālib, who revolted against the 'Abbāsī rule in 169 Hijrah at Fakhkh, near Makkah. He was ultimately martyred along with some of his relatives and companions and was buried therein. (translator)

² Referring to 'Ubaydullāh bin Muḥammad bin 'Abdullāh bin Aḥmad bin Muḥammad bin Ismā'īl bin (Imām) Ja'far al Şādiq, renowned as Al Mahdī, who established the Ismā'īlyyah Fāṭimide dynasty in Northern Africa (translator)

³ Referring to Ismā'īl bin Imām Ja'far al Şādiq (a.s.), from whose progeny was 'Ubaydullāh al Mahdī. He is referred to as Musajjī bil Ridā', since when he passed away, his father (a.s.) wrapped him in his cloak (translator)

twelve.¹ Thus the Messenger of Allāh (s.a.w.a.) was informed in a dream and saw them, in the form of monkeys, jumping upon his pulpit (Minbar) and they shall drive away the nation from the Shari'ah. Thereafter, a group, whose symbol would be black standards and flags (Banī 'Abbās), shall snatch away the caliphate and reigns from them. And when they lay their hands of anyone among them (Banī Umayyah), they shall be killed and slaughtered with complete humiliation and abjection".

Thereafter Imām (a.s.) foretold regarding numerous future events such as the Dajjāl, emergence of Imām al Mahdī (a.t.f.s.), and in its conclusion, wrote, "Certainly, I know that this letter shall not serve any benefit or profit to you, and you shall not take delight through it, except that you shall be happy by my informing to you regarding your reign and that of your son. The reason for addressing my letter to you is that, while writing it, I advised my scribe to make copies of it, perhaps my Shi'ah and companions may derive benefit from it, or anyone near you may read it and turn away from misguidance and return to the path of guidance. While this letter is a completion of my proof towards you".

We (the Author) say that each of these predictions shall be explained in this blessed book and its supplement (Tatimmah)² at its appropriate place, Allāh willing.

Thirteenth aspect: It relates to the fulfilment of prayers of Imām 'Alī (a.s.). As is evidenced through numerous reliable authorities that he imprecated upon Busr bin Arṭāh for insanity and Allāh (s.w.t.) fulfilled it. His imprecation upon a man who spied upon him (a.s.) and passed on his reports to Mu'ā'wiyah, ultimately he

¹ The Umayyah rulers being, Mu'āwiyah bin Abū Sufyān, Yazīd bin Mu'āwiyah, Mu'āwiyah bin Yazīd, Marwān ibn al Ḥakam, 'Abdul Malik bin Marwān, Walīd bin 'Abdul Malik, Sulayman bin 'Abdul Malik, 'Umar bin 'Abdul 'Aziz, Yazīd bin 'Abdul Malik, Hishām bin 'Abdul Malik, Walīd bin Yazīd bin 'Abdul Malik, Yazīd bin Walīd 'Abdul Malik, Ibrāhīm bin Walīd 'Abdul Malik and Marwān bin Muḥammad bin Marwān, numbering fourteen. But if we remove Mu'āwiyah bin Yazīd and 'Umar bin 'Abdul 'Aziz, since both of them desisted from oppressing the Ahl al-bait (a.s.), there remains twelve oppressive rulers among the Banī Umayyah, as predicted by Amīr al Mu'minīn (a.s.). And Allāh (s.w.t.) is the Best Knower (translator)

² The Eminent Author Shaikh 'Abbās al Qummī wrote a supplement to Munatahal Āmāl, especially dealing with the "caliphs" after the Messenger of Allāh (s.a.w.a.) and named it Tatimmatul Muntahā fī Waqā'ye' Ayyām al Khulafā'. In this book he discusses lives of the Banī Umayyah and Banī 'Abbās rulers, as also important events taken place from the first Century Hijrah until the thirteenth Century Hijrah (translator)

turned blind. He invoked Divine curse upon Ṭalḥah and Zubayr, resultantly they will killed with utter humiliation and abhorrence. Zubayr was killed at the hands of 'Amrū bin Jurmūz by the strike of a sword, while he was asleep, and later buried. As regards Ṭalḥah, Marwān bin Ḥakam shot an arrow towards him that opened a vein in the center of his arm. He lay in the blazing hot desert, while blood flowed from his body continuously until he died. Ṭalḥah himself said, "No one among the Quraysh's blood wasted similar to mine".

It is proven from Ahlul Sunnah sources that Amīrul Mu'minīn (a.s.) asked a group of companions (of the Messenger of Allāh) to bear witness upon Ḥadīth al Gadīr, while all of them swore that the Messenger of Allāh (s.a.w.a.) pronounced at Gadīr Khumm that, "Of whomsoever I am Master, this 'Alī is his Master too", except a few, who concealed it. Imām (a.s.) imprecated upon them and they became engulfed in punishment due to his prayers. Ultimately, some turned blind, while others were inflicted leprosy, tasting Divine punishment in the world, such as Anas bin Mālik,¹ Zayd bin Arqam,² 'Abdul Raḥmān bin Madlaj and Yazīd bin Wadī'ah. This has been quoted in Ahlul Sunnah books such as, Asadul Gābah of Ibn Athīr al Jazarī, Tārīkh of Ibn Kathīr, Insānul 'Uyūn of 'Alī bin Ibrāhīm al Ḥalabī, Manāqib of Ibnul Magāzili, Shawāhidul Nubūwwah of 'Abdul Raḥmān Jāmī, Ansābul Ashrāf of Al Balāḍurī, Ḥilyatul Awliyā' of Abū Nu'aym al Iṣfahānī, etc. While I have also related regarding them in my book Faydhul Qadīr and also nullified the claim of Ibn Rūzbahān that this report (Gadīr) is from among the

¹ Ṭalḥah b. 'Umayrah relates that 'Alī (a.s.) recited the words of the Prophet (s.a.w.a.) to the people, "Of whosoever I am Master, this 'Alī is his Master". Twelve men from the Anṣār testified to that but Anas bin Mālik was among the people who did not give testimony to it. Amīrul Mu'minīn (a.s.) said to him, "O Anas! What stopped you from testifying? You have heard what they heard (from the Prophet)". He replied, "O Amīral Mu'minīn (a.s.)! I have grown old and I have forgotten". Imām (a.s.) prayerd, "O Allāh! If he is a liar, strike him with leprosy" Ṭalḥah reports that I testify before Allāh, I saw a whiteness (of leprosy) between his eyes". (Shaikh al Mufīd, "Al Irshād") (translator)

² Ḥakam bin Abī Salmān relates from Zayd b. Arqam, who said that 'Alī (a.s.) recited before the people in the Masjid and said, "Of whosoever I am Master, this 'Alī is his Master. O Allāh! Befriend the one who befriends him ('Alī), and bear enmity with the one who bears enmity with him". Twelve men, who fought at Badr, stood up, six on the right and six on the left, and they testified to that. I (Zayd) was among those who heard that but I kept it hidden. Then Allāh took away my sight. He (Zayd bin Arqam) would regret failing to give testimony and he used to seek forgiveness from Allāh (Shaikh al Mufīd, "Al Irshād") (translator)

(fabricated) versions by the Rawāfidh.¹

Fourteenth aspect: His distinguished quality of rendering assistance and aid to the Messenger of Allāh (s.a.w.a.), as proclaimed by Allāh (s.w.t.), **“If you two turn (in repentance) unto Him, then indeed your hearts are inclined (to this) but if you two back up each other against him, then verily Allāh is it Who is his Protector, and Jibra’īl, and the (most) Virtuous one among the believers, and the Angels thereafter will back (him) up”**² The word “Maulā” here means a helper or protector, while the exegetes unanimously acknowledge that “Ṣāliḥul Mu’minīn” (most virtuous one) refers to Amīrul Mu’minīn ‘Alī (a.s.).³ Apart from this, he is also distinguished for holding brotherly relations with the Messenger of Allāh (s.a.w.a.), placing his feet upon his (s.a.w.a.)’s blessed shoulders to break the idols, as also the bearer of Ḥadīth al Ṭā’ir⁴, Ḥadīth al Manzilah, Ḥadīth al Rāyah, Ḥadīth al Gadīr, etc.⁵

In conclusion, Amīrul Mu’minīn (a.s.) excelled all others with regards to intellectual, physical and external perfections. His intellectual perfections such as knowledge, forbearance, asceticism, valour, magnanimity, excellent character, modesty, etc. scaled such heights, that none could even acquire a tenth part of it. His enemies acknowledged these perfections and none could refuse them. While his (a.s.)’s valour and altruism reached such heights that he (fearlessly) slept upon the bed of the Messenger of Allāh (s.a.w.a.) and bought the unsheathed swords of the infidels of Quraysh upon himself instead of him

¹ lit. refuseniks, a slack word used for the Shī’ah for their refusal to accept the Religious Authority of the “three caliphs” (translator)

² Holy Qur’ān, Sūratul Taḥrīm: 4

³ Refer to Jalāluddīn al Suyūṭī, “Tafsir al Durrul Manthūr”; Abū Nu’aym al Iṣfahānī, “Ḥulyatul Awliyā”; etc. (translator)

⁴ Or Ḥadīth of the bird. It is related that a woman from Madīnah sent two roasted birds, sandwiched between two breads as a gift for the Messenger of Allāh (s.a.w.a.). The Messenger of Allāh (s.a.w.a.) said, “O Allāh (s.w.t.)! Send for me a person who is dearest to You among Your creatures and (dearest) to Your Prophet, to eat along with me”. Just then Imām ‘Alī (a.s.) came in and ate along with him. This Ḥadīth has been unanimously quoted by the Shī’ah and non-Shī’ah sources. The contemporary Scholar Sayyid ‘Alī al Mīlānī in his work Ḥadīth al Ṭayr quotes names of twelve companions of the Messenger of Allāh (s.a.w.a.) who have related this Ḥadīth and forty eight other masters of Aḥādīth in their various books, apart from other Ahlul Sunnah traditionists and scholars. (translator)

⁵ Hereafter, the Respected Author quotes some verses in Fārsī in praise of Amīrul Mu’minīn (a.s.), that we forgo (translator)

(s.a.w.a.).¹ Such manliness and prowess manifested through him in the battle of Uḥud, that a voice was heard from the Higher Heavens that, "There is no (valorous) youth except 'Alī and no (efficacious) sword except Ḍulfiqār".

As regards the physical perfections of Amīrul Mu'minīn (a.s.), everyone knows that he (a.s.) was peerless; while his strength and power was a byword in the universe and none possessed the similarity of his strength. It is unanimously acknowledged that he pulled out the door of Khaybar with his miraculous bare hand and later a group could not even move it; also he easily lifted a large rock from the mouth of a stream that the army could not move. His valour erased the names of the valorous ones preceding him and did not spare the names of those following him. His resolute stand in the battles is quite renowned, while his battles themselves are famed and remembered until the day of Qiyāmah. He was a valorous person who never fled, did not fear any army; while no opponent who faced him could escape him except, when he accepted faith. He never dealt a blow that required a second one, and if he killed any valorous one, his community would take pride that he had been killed at the hands of Amīrul Mu'minīn (a.s.). Therefore we find the sister of 'Amrū bin 'Abd Wudd reciting elegies for her brother, its contents being, "If 'Amrū's killer would have been some other person, then I would have cried for him till the end of time; however, his killer is one who does not have any defects and whose father was held in high esteem in his community". Anyone who by chance got an opportunity to stand in front of him (a.s.) (in battle), always took pride in it and boasted of his bravery. The infidel kings carved his image in their places of worship, while a group of Turkish and Āl Buwayh rulers inscribed his image upon their swords as auspiciousness and blessings to gain victory and defence against the enemies and preserved it with them. In spite of his sustenance consisting of mere barley-bread, his valour and strength were of such height. He ate the least food, while his food and dress was coarsest among all, and he always remained in the state of fasting, nightly vigils (in Prayers) and worship.

Regarding his external perfections is his honourable lineage, when his father Abū Ṭālib was the master of Baḥḥah, the chief of Quraysh and the leader in Makkah.

¹ This incident has been quoted in details in the events of life of the Messenger of Allāh (s.a.w.a.). Allāh (s.w.t.) revealed the following verse (Āyah) in the Qur'ān for Amīrul Mu'minīn (a.s.), "**And among men there is one who sells his self seeking the pleasure of Allāh, and verily, Allāh is affectionate unto His servants**". (Holy Qur'ān; Sūratul Baqarah: 207) (translator)

He (Abū Ṭālib) took charge of safeguarding the Messenger of Allāh (s.a.w.a.) from his infancy until his youth. He protected and guarded him (s.a.w.a.) from the polytheists and infidels, and the Prophet (s.a.w.a.) did not require to migrate and live a life of an expatriate until he was alive. When Abū Ṭāib passed away, he (s.a.w.a.) was left lonely and devoid of supporter and was compelled to migrate to Madīnah from Makkah. The mother of Amīrul Mu'minīn (a.s.) was Fāṭemah bint Asad bin Hāshim, whom the Prophet (s.a.w.a.) wrapped in his own shirt as shroud. His paternal cousin was none other than the Master of the first and last, Muḥammad bin 'Abdullāh (s.a.w.a.), the Seal of the Prophets (a.s.). While his brother was Ja'far al Ṭayyār (the flier), the possessor of two wings (in Paradise); and paternal uncle Ḥamzah, the chief of the martyrs.

To sum it up, his (fore) fathers were the (fore) fathers of the Messenger of Allāh (s.a.w.a.), and his (fore) mothers, his (fore) mothers. While his flesh and blood were coupled with his (s.a.w.a.)'s flesh and blood; and the light of his spirit, connected and amalgamated with his (s.a.w.a.)'s light before the creation of Ādam (a.s.) until it reached the loins of 'Abdul Muṭṭalib and thereafter it separated from each other, one into the loins of 'Abdullāh and another into the loins of Abū Ṭālib; ultimately both of them gained the mastership of the universe, the former being a Warner (Munḍir) and the latter a Guide (Hād).¹

Another of his external perfections is his affinity to the Messenger of Allāh (s.a.w.a.), who married his daughter Fāṭemah (s.a.) to him (a.s.), while she was the most superior among his (s.a.w.a.)'s daughters and the mistress of the women-folk of the worlds. While the Messenger of Allāh (s.a.w.a.) befriended her to such an extent that he welcomed her (s.a.) with humility, arose from his place (to greet her), kissed, and smelt her.² While this love of the Messenger of Allāh (s.a.w.a.) towards Fāṭemah (s.a.) was not because she was his daughter,

¹ Refer to the Qur'ānic Verse, **"Verily you are a warner and a guide unto every people"** (Holy Qur'ān; Sūratul Ra'ad: 7) Numerous non-Shī'ah sources acknowledge that the "Guide" referred to in this verse is 'Alī bin Abī Ṭāib (a.s.). Refer Jalāluddīn al Suyūṭī, "Tafsir al Durrul Manthūr"; Abū Nu'aym al Iṣfahānī, "Ḥulyatul Awliyā"; Fakhruddīn al Rāzī, "Tafsīrul Kabīr"; Ibn Mardawayh, "Al Tafsīr"; Al Ṭabarānī, "Al Mu'jamul Ṣagīr"; Aḥmad Ibn Ḥanbal, "Al Musnad"; etc. (translator)

² It is related that whenever the Prophet (s.a.w.a.) desired to smell the sweet fragrance of Paradise, he would go to Fāṭemah (s.a.) and smell the sweet fragrance of paradise and that of the tree of Ṭūbā. The Prophet (s.a.w.a.) would often kiss his daughter, and this was disliked by some of his wives due to their ignorance of the esteemed position of Sayyidah Zahrā' (s.a.). (Shaikh 'Abbās al Qummī, "Baitul Aḥzān") (translator)

rather due to her abundant honor and her likeness in the eyes of Allāh (s.w.t.). Someone has rightly said, "These loves are different from loves; the love of Allāh's beloved one is in fact love for Allāh". While the Prophet (s.a.w.a.) repeatedly proclaimed that, "Fāṭemah (s.a.) is a part of me, her harm is my harm, her pleasure my pleasure and her displeasure my displeasure".

Yet among his external perfections is the exemplum of his progeny, while none obtained this excellence concerning nobility of children other than him. Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), his two sons, were both Imāms and the Chiefs of the youths of Paradise, while the love of the Messenger of Allāh (s.a.w.a.) towards them both (a.s.) was to such an extent that is not concealed from anyone. His other children being Abul Fadhlil `Abbās (a.s.), Muḥammad (Ibnul Ḥanafīyyah), Zaynab (s.a.), Umm Kulthūm (s.a.) and others, whose nobility and lofty position cannot be put into words. While both, Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), were blessed with children, who reached the pinnacle of honour.

As regards Imām al Ḥasan (a.s.), among his children are Qāsim; `Abdullāh; Ḥasan al Muthannā; Ḥasan al Muthallath; `Abdullāh al Maḥadh; Muḥammad Nafsul Zakīyyah; Ibrāhīm, the one murdered at Bā Khamrā; `Alī al `Ābid; Ḥusain bin `Alī bin Ḥasan, the one killed at Fakhkh; Idrīs bin `Abdullāh, `Abdul `Azīm al Ḥasanī; the Sādāt of Al Baṭḥānī, Al Shajarī, Gulistānah and Āl Ṭāwūs; Ismā'īl bin Ibrāhīm bin Ḥasan bin Ḥasan bin `Alī, renowned as Al Ṭabāṭabā; etc. And we shall point out to them in the chapter relating to the children of Imām al Ḥasan (a.s.).

And as for the progeny of Imām al Ḥusain (a.s.), are the Eminent A'immah (a.s.), viz. Imām `Alī Zainul `Ābidīn (a.s.), Imām Muḥammad al Bāqir (a.s.), Imām Ja'far al Ṣādiq (a.s.), Imām Mūsā al Kāzīm (a.s.), Imām `Alī al Ridhā (a.s.), Imām Muḥammad al Jawād (a.s.), Imām `Alī al Hādī (a.s.), Imām Ḥasan al `Askarī (a.s.) and Imām al Mahdī (a.t.f.s.). Praise be to Allāh (s.w.t.), Who has included us among the adherents to the Authority of Amīrul Mu'minīn (a.s.) and A'immah (a.s.).

"The bounties conferred by Allāh upon me has far exceeded my hopes, and my words and my actions have not been able to reach them. However, the noblest and greatest bounty of Allāh upon me is my love and acceptance of the Mastership of the Commander of the faithful `Alī (a.s.)".

At the conclusion, we (the Eminent Author) would like to quote some lines from the verses compiled by the deceased and forgiven one, resident of Paradise, the perfect scholar, eminent personality, author of lucid books, Mullā Muḥammad Ṭāhir al Qummī, who lies buried in the Cemetery of Shaykhāne Qum, near the Mausoleum of Zakarīyyā bin Ādam. He has compiled this verse in praise of Amīrul Mu'minīn (a.s.), renowned as Mūnisul Abrār, in which he has pointed out to numerous his excellences, and it is appropriate that we quote some of the lines in this blessed book as blessings and conclude the chapter with it.¹

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¹ Thereafter the Eminent Author quotes verses in Fārsī, that are quite lengthy but appealing, while we do not quote them (translator)

3. Relating to the Martyrdom of Amīrul Mu`minīn (a.s.)

As is renowned among the Shī'ah scholars that on the nineteenth of the blessed month of Ramadhān nearing sunrise, Imām `Alī (a.s.) was struck by the sword of the most wretched one in the nation, (`Abdul Raḥmān) Ibn Muljim. And when one third of the night had passed of the twenty first in the same month, his sacred soul departed to paradise, while his blessed age was sixty three years. He (a.s.) was ten years old when the Messenger of Allāh (s.a.w.a.) declared his Prophet hood and he believed in him. After the declaration (Bi'that), he accompanied the Prophet (s.a.w.a.) for thirteen years in Makkah and ten years in Madīnah after his (s.a.w.a.) migration (Hijrah) thereat. Thereafter he (a.s.) was engulfed in the grief of the death of the Messenger of Allāh (s.a.w.a.). He then remained alive for another thirty years, two years and four months during the rule of Abū Bakr, eleven years during `Umar's reign and twelve years under the rule of `Uthmān. His apparent caliphate stretched for around five years, most of it spent in battle and disputes with the hypocrites. After the death of the Messenger of Allāh (s.a.w.a.), he constantly remained oppressed and declared it repeatedly. He was heavy-hearted due to the extreme disobedience and hypocrisy of the people and desired death from Allāh (s.w.t.).¹ He repeatedly informed regarding his martyrdom at the hands of (`Abdul Raḥmān) Ibn Muljim and would sometimes say, "What stops the most degraded one among the nation to dye my beard with the blood of my head"?²

¹ When Amīrul Mu`minīn (a.s.) received news that Mu`āwiyah's men were occupying cities and his officers retreated to him, he (a.s.) was very much disturbed by their slackness and disobedience. Thus he (a.s.) delivered this sermon, "I have been informed that Busr has overpowered Yaman (Yemen). By Allāh, I have begun thinking about these people that they would shortly snatch away the whole country through their unity on their wrong and your disunity (from your own right) and separation, your disobedience of your Imām in matters of right and their obedience to their leader in matters of wrong, their fulfillment of the trust in favor of their master and your betrayal, their good work in their cities and your mischief. Even if I give you charge of a wooden bowl I fear you would run away with its handle. O Lord! They are disgusted of me and I am disgusted of them. They are weary of me and I am weary of them. Change them for me with better ones and change me for them with a worse one. O my Allāh melt their hearts as salt melts in water". (Nahjul Balāghah) (translator)

² The Messenger of Allāh (s.a.w.a.) said, "The most degraded one, from among the first and the last, shall kill `Alī" (Ḥākīm al Naysābūrī, Al Mustadrak `alal Ṣaḥīḥayn"; Aḥmad bin Ḥanbal, "Al Musnad"; Al Muttaqī al Hindī, "Kanzul `Ummāl";etc.) (translator)

In the same month of Ramadhān in which he met with Martyrdom, he informed his companions from among the pulpit (Minbar) saying, "This year you shall go for the Ḥajj Pilgrimage, while I will not be among you". In this month of Ramadhān, he would break his fast one day at the house of Imām al Ḥasan (a.s.); one day with Imām al Ḥusain and one day at Zaynab, his daughter, who was married to 'Abdullāh bin Ja'far. But he would not partake more than three morsels of food and when he (a.s.) was questioned, he replied, "The command (my death) of Allāh (s.w.t.) has neared. I desire to meet Allāh (s.w.t.) with my stomach empty of food".

Some relate, that one day he looked towards his son Imām al Ḥasan (a.s.) from the pulpit and asked, "O Abā Muḥammad! How many days have passed of this month of Ramadhān"? He (a.s.) replied that thirteen days had already passed. Then he turned to Imām al Ḥusain (a.s.) and asked, "O Abā 'Abdillāh! How many days are left of this month of Ramadhān"? He (a.s.) replied that seventeen days were left. Hearing this, he (a.s.) placed his hand upon his blessed beard, that had turned white, and said, "By Allāh (s.w.t.)! The most wretched one among the nation shall dye this (my beard) with its (my head) blood". Then he (a.s.) recited these verses, "I desire his life while he seeks my death. May someone bring an excuse for your friend from the tribe of Murād".

A group of eminent scholars quote regarding his martyrdom, that a group of Khawārij, among them 'Abdul Raḥmān bin Muljim, gathered at Makkah after the battle of Nahrawān. They would hold meetings daily and weep upon those killed at Nahrawān. One day in the midst of the discussion, they said, "Both 'Alī and Mu'āwiyah have troubled the nation, then if we kill both of them, we shall save the nation from their evil". A person from the clan of Banī Ashja' lifted up his head and said, "By Allāh (s.w.t.)! 'Amrū bin al 'Āṣ is no less than them, rather he is the origin of corruption and the root of sedition". Ultimately, they agreed to kill all three of them. ('Abdul Raḥmān) Ibn Muljim took upon himself to kill Imām 'Alī (a.s.); while Ḥajjāj bin 'Abdullāh renowned as Burk, agreed to kill Mu'āwiyah and 'Amrū bin Bakr al Tamīmī, renowned as Dādwīyyah, took the responsibility to put to sword 'Amrū bin al 'Āṣ. When they had taken this oath, they decided among themselves that all three of them should be killed on the same day, rather same time. Thus they decided to accomplish this task on the nineteenth of the month of Ramadhān during morning Prayers, when all three of them would be present in the Masjid.

They bade farewell to one another, Burk (Ḥajjāj bin `Abdullāh) left for Shām, `Amrū bin Bakr left for Egypt and Ibn Muljim towards Kūfah. All three of them poisoned their swords, concealed their intentions and waited for the appointed day until the night of the nineteenth of Ramadhān arrived.

On the morning of the nineteenth, Ḥajjāj (Burk) entered the Masjid with his poisoned sword and stood behind Mu`āwiyah, along with others. When Mu`āwiyah went into bowing (Rukū'), or prostration (Sajdah), he unsheathed his sword and struck at the thigh of Mu`āwiyah with it. Mu`āwiyah raised a cry and fell down in the Prayer-Niche (Mihrāb), while the people gathered and arrested Burk. They took Mu`āwiyah to his palace and called for a proficient physician. When he saw the wound, the physician said, "This wound is inflicted by a poisoned sword, while the vein of potency has been hurt. If you wish to be cured of it and your progeny may not be severed, we will have to scorch the wound with red-hot iron and then treat it. But if you do not mind to discontinue your progeny, we will need to treat you with some antidotes". Hearing this, Mu`āwiyah said, "I do not have the strength to bear the hot iron,¹ while my two sons, Yazīd and `Abdullāh, are sufficient for me". Thus he was treated with liquid drugs until he was cured, but he turned impotent. When he recovered, he ordered a closet to be made for him in the Masjid and patrols be appointed to guard him.

Bukr (Ḥajjāj) was brought to him and he ordered to sever his head. He shouted, "O security! O good news"! Mu`āwiyah asked him, "And what is the good news"? He replied, "My companion has left to kill `Alī, then imprison me until the news reaches you. Then if he succeeds in killing `Alī (a.s.), do as you desire with me; if not, then release me until I leave and kill `Alī. I swear that I shall return back after fulfilling this task, then you may do as you desire with me". According to a report Mu`āwiyah ordered him to be imprisoned until the news of the Martyrdom of Imām `Alī (a.s.) reached him, then he released him as

¹ He did not possess the strength to bear the fire of this world, how then will he endure the hell-fire for all the evil actions and heinous crimes committed by him? **"But for those who disbelieved, shall be cut off for them garments of fire, (and) shall be poured over their heads boiling water. With it shall be melted what is in their bellies and (their) skins (as well). And for them are maces of iron. Every time they will intend to go forth from it, from the very anguish, back shall they be turned into it; and (it will be said unto them): Taste you the torment of the burning (fire)".** (Holy Qur`ān; Sūratul Ḥajj: 19-22) (translator)

a thanksgiving.¹

As for 'Amrū bin Bakr, he entered Egypt and waited until the nineteenth of the month of Ramadhān. He entered the Masjid with a poisoned sword and waited for 'Amrū bin al 'Āṣ. By chance 'Amrū bin al 'Āṣ suffered from colic that night and could not come to the Masjid. He sent Khārijah bin Abī Ḥabībah, the chief justice of Egypt, in his stead. Khārijah arose to lead the Prayers and 'Amrū assumed that he was 'Amrū bin al 'Āṣ, he unsheathed his sword and struck at the miserable Khārijah. Khārijah rolled in his own blood and 'Amrū tried to flee, but the people arrested him and brought him to 'Amrū bin al 'Āṣ. 'Amrū ordered him to be put to death when he started weeping and wailing. They asked him, "Why this weeping at the time of death, then didn't you know that the punishment of this crime is death"? He replied, "No, by Allāh (s.w.t.)! I do not weep in fear of death. Rather I weep that I was unsuccessful in killing 'Amrū, while I am grievous that Burk and Ibn Muljim have reached their goals and put 'Alī and Mu'āwiyah to their swords". 'Amrū ordered to behead him and next day went to meet Khārijah. Some life was yet left in him, when he turned to 'Amrū and said, "O Abā 'Abdillāh! Certainly this man did not desire anything except your death". 'Amrū replied, "But Allāh (s.w.t.) desired (the death of) Kharījah".

As regards 'Abdul Raḥmān bin Muljim, he entered Kūfah with the intention of killing Amīrul Mu'minīn (a.s.) and took residence at the area of Banī Kindah, where the chiefs of the Khawārij resided, but did not reveal his intentions to them, lest it may be circulated around. During those days when he waited to kill Amīrul Mu'minīn (a.s.), one day he went to meet one of his companions and met Qaṭām bint Akhdhar al Taymīyah there. She was extremely beautiful and possessed pretty hair, while her father and brother, who were also among the Khawārij, were killed by Amīrul Mu'minīn (a.s.) in the battle of Nahrawān and

¹ Not only was Mu'āwiyah pleased on the martyrdom of Amīrul Mu'minīn (a.s.), even 'Ā'ishah could not control her happiness. It is related that when she received news of the murder of 'Alī (a.s.), she fell down in prostration (of thanksgiving) (Abul Faraj al Iṣfahānī, "Maqātilul Ṭālibīyyīn", Ṭabarī, "Tārīkh"; Ibn Athīr al Jazarī, "Al Kāmil fil Tārīkh"; Ibnul Dimashqī, "Jawāhirul Maṭālib"; Ibn Sa'ad, "Ṭabqātul Kubrā") In contrary to the actions of these so called Muslims, the non-Muslims were rather aggrieved by his death. It is written that 'Alī was so popular even among the non-Muslims that when he died, all the Christians, Jews and Zoroastrians of Kūfah, particularly their women and children, who were personally looked after by 'Alī, lamented his death and wept as one does for one's father. Mourning was observed even in Jerusalem and the Lord Bishop also could not restrain his tears. (Prof. M.G.Reynold, "Book on Islām") (translator)

hence she bore extreme hostility towards him (a.s.). As soon as his sight fell upon her extreme beauty, he fell in love with her and therefore proposed to her. Qaṭām asked, "What dower shall you give me"? He replied that whatever she wished. She said, "My dower shall be three thousand dirhams, a female slave, a male slave and the death of `Alī bin Abī Ṭālib (a.s.)". Hearing this, Ibn Muljīm replied, "All this is possible except the murder of `Alī, for how can I accomplish this"? Qaṭām replied, "When you find `Alī (a.s.) engrossed in some task and unaware of you, strike at him with your sword and kill him with deceit. Then if you kill him, you will soothe my heart and felicitate your life with me. But if you die, then you shall attain in the hereafter that what is better than you receive in this world with regards to better rewards".

Hearing this, Ibn Muljīm concluded that she too shared his belief and therefore said, "By Allāh (s.w.t.)! I have not come to this city, except with this very intention". Qaṭām said, "I shall send a group of people from my clan to assist you in this task". She despatched someone to call Wardān bin Mujāllid, who was from her own clan, to assist Ibn Muljīm. Ibn Muljīm, who was determined to accomplish this task, one day met Shabīb bin Bajrah, who was also among the Khawārij and from the clan of Banī Ashja', and told him, "O Shabīb! Are you capable to accomplish a task in which lies honour of this world and the hereafter"? He asked what it was and he said, "Assist me in killing `Alī". Hearing this, Shabīb said, "O son of Muljīm! May your mother mourn you! You have frightened my thoughts. How can this desire be accomplished"? Ibn Muljīm replied, "Neither fear nor lose hope. We shall lay in ambush in the Masjid and attack him in the morning Prayers. We shall complete his task with our swords and soothe our hearts and avenge our blood". They discussed with one another until he succeeded in strengthening the heart of Shabīb and making him his accomplice. He took him to Qaṭām, who had settled in the Masjid, while a dome and tent had been erected for her therein, while she was in E'atikāf.¹

Ibn Muljīm informed her of Shabīb's agreement with him and she said,

¹ Lit. Retreating or taking residence in a Masjid with an intention of worshipping Allāh (s.w.t.). This act carries great reward and is highly recommended (Mustahabb). The best time for it is during the month of Ramadhān, especially during the last ten days. This residence should not be less than three days, while the maximum is not limited. It is better to perform E'atikāf in any of the four Masājid, viz. Masjidul Ḥarām, Masjidul Nabī (s.a.w.a.), Masjid Kūfah or Masjid al Baṣrah; but can also be performed in any of the congregational (Jāme'ah) Masājids around the world. (translator)

“Whenever you intend to kill him, come to me here”. Ultimately, the two accursed ones stepped out of the Masjid and days passed by until Thursday, the night of the nineteenth of Ramadhān approached. Ibn Muljim, accompanied by Shabīb and Wardān came to meet Qatām in the Masjid. She called for some silken cloth, tied it firmly upon their chests and handed them poisoned swords until they fastened it. Then she said, “Grasp the opportunity like real men and when you get a chance do not let it go off your hands”.

The three accursed ones left her and sat at the door from which Amīrul Mu’minīn (a.s.) entered the Masjid, waiting for him. During those days, when they had intended to put their thoughts to action, they met Ash’ath bin Qays and apprised him of their intentions. He too agreed to assist them and came to them on the night of the nineteenth of Ramadhān to fulfil his promise. Ḥujr bin ‘Adī, who was among the Shī’ah notables, was spending the night in the Masjid, when he heard Ash’ath say, “O son of Muljim! Hasten to accomplish your deed and put it to success, lest it may dawn and you be ashamed”. Ḥujr realized their intentions and told Ash’ath, “O one-eyed one! Do you intend to kill ‘Alī (a.s.)”? Saying this, he immediately ran towards the house of Amīrul Mu’minīn (a.s.) to inform him, but as destined, Imām (a.s.) had already left for the Masjid from the other way. When Ḥujr went to his (a.s.)’s house and returned back, they had accomplished their task, and when he reached the Masjid, he heard people talking about the Martyrdom of Amīrul Mu’minīn (a.s.).

Now we shall relate the circumstances leading to his (a.s.)’s martyrdom at that night. Umm Kulthūm (s.a.) relates that on the night of the nineteenth of Ramadhān, my father (a.s.) entered the house and remained engrossed in Prayers. I brought a tray, consisting two loaves of barley-bread, a bowl of milk and powdered salt for him to break his fast. He (a.s.) completed his Prayers and when his sight fell upon the tray, he wept and said, “O daughter! You have brought two dishes for me in a tray? Don’t you know that I am imitating the example of my brother and cousin, the Messenger of Allāh (s.a.w.a.)? O daughter! The one whose food and dress is better in this world, he shall have to stand for a lengthy time in Qiyāmah facing Allāh (s.w.t.). O daughter! There is accountability in the lawful of this world and punishment in its unlawful”. Then he related some qualities of asceticism of the Messenger of Allāh (s.a.w.a.) and said, “By Allāh (s.w.t.)! I shall not break my fast until you take one of these two

dishes". Thus I took away the bowl of milk¹ and he (a.s.) ate some barley-bread along with salt and then praised and glorified Allāh (s.w.t.). Then he (a.s.) arose and became engrossed in offering Prayers, bowing and prostrating constantly, weeping and supplicating in the Audience of the Creator (s.w.t.).

It is also narrated that during that night, Amīrul Mu'minīn (a.s.) constantly came out of his house and entered therein. He looked towards the heavens, became disturbed and wept. He recited Sūrat Yāsīn and said, "O Lord (s.w.t.)! Bestow abundance to me in death". He (a.s.) recited abundantly, "Verily we are Allāh's and verily unto Him shall be our return" and also "And there is no might and no power except with Allah, the Most High, the Most Great". He also sent abundant blessings upon Muḥammad (s.a.w.a.) and his Progeny (a.s.) and sought pardon from Allāh (s.w.t.).

Ibn Shahr Āshūb and others relate, that during that night, Amīrul Mu'minīn (a.s.) remained awake the entire night and did not step out of his house to recite the "Nightly Prayers" as was his daily custom.

Umm Kulthūm (s.a.) asked him (a.s.), "O father! Why this vigil and unrest tonight"? Imām (a.s.) replied, "I shall be martyred at the dawn of this night". She said, "Then tell Ju'dah bin Hubayrah² to go to the Masjid and lead the people in Prayers". Imām (a.s.) ordered him to do so and then immediately said, "One cannot run away from the destiny of Allāh (s.w.t.)", saying this, he himself left for the Masjid.

It is related that Amīrul Mu'minīn (a.s.) remained awake that night and stepped out frequently, looked at the heavens and said, "By Allāh (s.w.t.)! I do not speak a lie nor have I been spoken a lie. This is the night for which I have been promised Martyrdom". Then he returned back to his residence. When it was time for the dawn Prayers, his Prayer-caller (Mu'aḍḍin) Ibn Nabbāḥ proceeded further and gave the Aḍān, hearing this, Imām (a.s.) arose and left for the Masjid. When he (a.s.) reached the courtyard of his house, ducks, that were in his house, came up to him unusually and started to flap their wings and quake loudly. Someone tried to hush them away, when Imām (a.s.) said, "Leave them. For

¹ In numerous books it is stated that Amīrul Mu'minīn (a.s.) himself ordered her to take away the bowl of milk. ('Abdul Ridhā Ma'āsh, "Maqatalal Amīrul Mu'minīn") (translator)

² Imām 'Alī (a.s.)'s nephew, through his sister Umm Hānī, also a companion of the Messenger of Allāh (s.a.w.a.) (translator)

they are now screaming and later shall wail". According to a report, Umm Kulthūm (s.a.) or Imām al Ḥasan (a.s.) told him, "O father! Why do you utter ill-omen"? Imām (a.s.) replied, "This is not ill-omen, rather the heart bears witness that I shall be martyred". It is related that he said, "This is the truth that came out of my tongue". Thereafter he (a.s.) instructed Umm Kulthūm regards the ducks, saying, "O my daughter! By the right that I hold upon you, release them, since such creatures have been imprisoned that do not possess tongue and cannot speak. Feed them whenever they are hungry or thirsty, if not, then release them, so that they may go and eat of the vegetation". When he (a.s.) reached the door, the hook of the door entangled into his waist-belt and it opened. He (a.s.) tied back the waist-belt firmly and composed verses as below.

The historian Al Mas'ūdī writes, that the door of Imām 'Alī (a.s.)'s house was made of (the wood of) palm-tree and when he tried to go out, it did not open. He (a.s.) uprooted that door and kept it aside, while his loin-cloth opened and he tied it back firmly, and then recited these two verses, "Fasten your belt for death, for certainly it will meet you. And do not aggrieve upon death when it enters the house. Let not time deceive you, for surely when it is for you, it will make you laugh, and when it is against you it, will make you cry". Then he (a.s.) said, "O Lord! Make death auspicious for me and Your meeting pleasant upon me".

When Umm Kulthūm (s.a.) heard these words, she called out, "O father! O aide"! Imām al Ḥasan (a.s.) followed Amīrul Mu'minīn (a.s.), reached him and said, "I desire to come alongwith you". Imām (a.s.) said, "I command you due to the right that I hold upon you, return back". Imām al Ḥasan (a.s.) returned back home and sat in a sad and grievous state, alongwith Umm Kulthūm (s.a.), and wept upon the expressions and words they heard from their father (a.s.).

Thus Amīrul Mu'minīn (a.s.) entered the Masjid, while the lamps were still off. Imām (a.s.) recited some units (Rak'ah) of Prayers in the dark and then became engrossed in supplications. Then he mounted the roof of the Masjid, entered his blessed fingers into his ears and called out for Prayers. And when he gave the call of Prayers (Aḍān), there was no house in Kūfah, except that his voice reached therein. Then he alighted from the minaret, praised and glorified Allāh (s.w.t.), sent salutations (upon Muḥammad [s.a.w.a.] and his progeny). Then he dismounted from the roof and recited these verses, "Leave the way for the believer who was a warrior in the way of Allāh. He was a writer and a soldier for

Allāh. He did not worship anyone except the Lord and he would summon the people towards the Masjid (for Allāh's worship)".

Imām (a.s.) then came into the courtyard of the Masjid and called out continuously, "the Prayers, the Prayers", awaking the sleeping ones. Ibn Muljim remained awake the entire night, thinking about the great task he desired to accomplish. When Amīrul Mu'minīn (a.s.) was awaking the sleeping ones, he (ibn Muljim) also was sleeping among them, upside down, hiding the poisoned sword under his garment. When Imām (a.s.) passed by him, he (a.s.) said, "Arise for the Prayers and do not sleep like this, since this is the way of the shayāṭīn. Then sleep upon your right hand side, for this is the sleep of the believers; or sleep upon your left hand, for it is the sleep of the wisemen; or then sleep straight upon your back, for this is the sleep of the Apostles (a.s.)". Then he (a.s.) said, "You intend to perform a task by which the heavens shall collapse, the earth shall split up and the mountains shall crumble. If you desire, I can inform you what you hide underneath your garment". Then he (a.s.) passed by him and entered the Prayer-niche (Miḥrāb) and stood for Prayers.

Here (ʿAbdul Raḥmān) Ibn Muljim, although hearing several times that the most wretched one would kill Amīrul Mu'minīn (a.s.), he would tell Qaṭām that, "I fear lest I be that most wretched one and also I may not reach my goal". He remained engrossed in this thought all throughout the night until dawn, but finally the floods of his wretchedness destroyed these thoughts in a tempest, similar to straw and fragments. Ultimately he made up his mind to kill Amīrul Mu'minīn (a.s.) and sat near the pillar, that was close to the Prayer-niche, while Wardān and Shabīb too hid in a corner. When Amīrul Mu'minīn (a.s.) lifted his sacred head from the second prostration (Sajdah) of the first unit (Rak'ah), Shabīb bin Bajrah intended to kill him first and shouted, "The command is Allāh (s.w.t.)'s, not yours' or your companions". Saying this, he unsheathed his sword, but his stroke landed upon the arch and went waste. Immediately Ibn Muljim swirled his sword and pronouncing the above words, dealt a blow upon the crown of Amīrul Mu'minīn (a.s.). As destined, the stroke landed upon the place where `Amrū bin `Abd Wudd had wounded him (in the battle of Khandaq) and split it until the spot of prostration (Sajdah). Amīrul Mu'minīn (a.s.) called out, "In the Name of Allāh, and by Allāh, and upon the nation of the Messenger of Allāh (s.a.w.a.). I have succeeded, by the Lord of the Ka'bah"! His (a.s.)'s voice arose, "The son of the Jewish woman, Ibn Muljim, has killed me; then arrest

him”.¹

When those, who were present in the Masjid, heard these words from Amīrul Mu’minīn (a.s.), they ran to fetch the accursed one. People were perplexed, ran towards the Prayer-niche and found him (a.s.) fallen into it with split up crown, while he was gathering dust and entering into the wound while reciting the following verses, **“From it (the earth) We created you, and into it will We return you, and out of it will We bring you forth for a second time”**.² Then he (a.s.) said, “Verily the command of Allāh (s.w.t.) has arrived, while the words of the Messenger of Allāh (s.a.w.a.) have proved true”. People saw the blood of his head flow upon his blessed face and beard, while it (the beard) was dyed with it. He (a.s.) was saying, “This is what Allāh (s.w.t.) and His Messenger (s.a.w.a.) promised us”.

It is related that when Amīrul Mu’minīn (a.s.) was struck at by Ibn Muljim, the earth trembled, tempest arose in the rivers, the heavens shook, the doors of the Masjid collided with one another, the clamour of the heavenly Angels were heard and a black wind started to blow that blacked the entire world. Jibra’īl raised a cry, in between the heavens and earth, that was heard by people, “By Allāh! The pillars of guidance have crumbled! And the standards of piety have disappeared! And the firm handle has broken! The son of Muṣṭafā (s.a.w.a.)’s uncle has been killed! The chosen vicegerent has been killed! ‘Alī, the pleased one, has been killed! The most accursed among the accursed has killed him!”.

¹ According to the narration of Shaikh al Mufid and Al Mas’ūdī, Ibn Muljim, Shabīb and Mujāshe’ bin Wardān took their swords and sat in ambush for Amīrul Mu’minīn (a.s.) at the door of Suddah. When he entered the Masjid and his pleasant voice arose, “O people! The Prayers”, they lifted their swords and pounced upon him, saying, “The command is Allāh (s.w.t.)’s, not yours”. The stroke of Shabīb, the accursed, went waste, but the sword of Ibn Muljim landed upon his crown and it split open, while Ibn Wardān fled away. Seeing this, Amīrul Mu’minīn (a.s.) said, “The man should not get away from you”. People pounced upon Ibn Muljim, pelted him with stones and called out to arrest him. A man from the clan of Hamadān struck at his thigh, while Mugayrah bin Nawfal bin Ḥārith bin ‘Abdul Muṭṭalib hit upon his face and he fell down. He was arrested and brought to Imām al Ḥasan (a.s.). Shabīb hid himself among the people so none could recognize him, saved himself and ran away to his home. ‘Abdullāh bin Bajrah, who was his brother from his father’s side, entered there and found Shabīb a in frightful state. Upon asking him, he related the entire episode to him. Hearing this, ‘Abdullāh went to his house, brought a sword and struck upon Shabīb, killing him. According to this report, the Prayer in which Amīrul Mu’minīn (a.s.) was wounded was the Nāfilah Prayers of Fajr. (Author)

² Holy Qur’ān, Sūrat Ṭāhā: 55

When Umm Kulthūm heard these words, she slapped her face, tore off her collar and raised a cry of, "O father! O `Alī! O Muḥammad (s.a.w.a.)!" Then Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) ran towards the Masjid, while they saw the people weeping and wailing, saying, "O Imām! O Amīral Mu`minīn! By Allāh (s.w.t.)! The devout and combatant Imām has been martyred, the one who never prostrated to an idol or deity and resembled the Messenger of Allāh (s.a.w.a.) most". When they (a.s.) entered the Masjid, they raised a cry saying, "O father! O `Alī!" Then they said, "We wish we had died and not witnessed this day". When they (a.s.) neared the Prayer-niche, they saw their eminent father (a.s.) fallen into it. Abū Ja`dah and a group of his companions were present and all of them tried to make him (a.s.) stand up so as to lead the Prayers, but he did not possess the strength to do so. Then Amīrul Mu`minīn (a.s.) ordered Imām al Ḥasan (a.s.) to take his place in leading the Prayers, while he (a.s.) recited his Prayers in a sitting position. He was swaying towards the right and left due to the extreme effect of poison and the severity of the wound.

When Imām al Ḥasan (a.s.) concluded the Prayers, he placed his head in his lap and said, "O father! You have broken our back. How can we bear to see you in this state"? Amīrul Mu`minīn (a.s.) opened his eyes and said, "O son! After today there will remain no affliction or pain for your father. Here are present your grandfather Muḥammad al Muṣṭafā (s.a.w.a.), your grandmother Khadijah (s.a.), your mother Fāṭemah (s.a.), and the houries of Paradise. They await your father, then rejoice and stop weeping, since your weeping makes the heavenly Angels weep".

People tied the wound of Amīrul Mu`minīn (a.s.) firmly with his cloak and brought him in the middle of the Masjid from the Prayer-niche (Miḥrāb). From then, the news of the Martyrdom of Amīrul Mu`minīn (a.s.) spread in Kūfah, while the men and women ran towards the Masjid and they saw the head of Amīrul Mu`minīn (a.s.) in the lap of Imām al Ḥasan (a.s.). In spite of tying the place of the wound firmly, blood still flowed from it and his blessed countenance changed colour from yellow to pale white. He (a.s.) looked towards the heavens, while his sacred lips were engrossed in praising and glorifying Allāh (s.w.t.), and he was saying, "O my Lord (s.w.t.)! I desire from You the companionship of the Apostles (a.s.) and the Vicegerents (a.s.) and the Higher Grades and Heavenly Abode".

Saying this, he fell unconscious for some time and Imām al Ḥasan (a.s.) wept, such that his tears fell upon his cheeks, he opened his eyes and said, "O son!

Why do you weep? And why do you wail? For certainly, after I am gone, you shall be martyred with the fatal poison, while your brother Ḥusain with a sword. Both of you shall unite with your grandfather (s.a.w.a.), father (a.s.) and mother (s.a.)". Imām al Ḥasan (a.s.) then questioned his father regarding his killer and he (a.s.) replied, "The son of a Jewish woman, 'Abdul Raḥmān bin Muljim, struck at me, and now he shall be brought into the Masjid". Saying this, he (a.s.) pointed towards the gate of Kindah, while the poison of the sword continuously spread into his sacred body and made him unconscious. The people were looking towards the gate of Kindah and weeping upon Amīrul Mu'minīn (a.s.), when suddenly an uproar arose near the door of the Masjid. Ibn Muljim was entered into the Masjid with fastened hands, while people were biting his ears and neck with their teeth, slapping his face and spitting at his face, while saying, "Woe be to you! What made you kill Amīrul Mu'minīn (a.s.) and shatter the pillar of Islām"? He was silent and did not utter a word, while people turned all the more enraged and each one desired to tear him to pieces with their teeth.

Ḥuẓayfah al Nakhaī was dragging him (Ibn Muljim) with unsheathed sword in hand and moving the people, until he brought him to Imām al Ḥasan (a.s.). When Imām (a.s.)'s sight fell upon him, he said, "O accursed one! You killed Amīrul Mu'minīn (a.s.) and the Imām of the pious ones, even though he offered you security, preferred you upon others and bestowed gifts upon you? Was he an evil Imām? Is this the reward of his favours upon you"?

Ibn Muljim had still bowed his head and did not utter a word, while the sound of weeping and wailing arose from the people. Imām al Ḥasan (a.s.) then asked the person, who had captured Ibn Muljim, as to where he got him. The man related the circumstances of his capture, hearing which Imām al Ḥasan (a.s.) said, "Praise and thanks is due to Allāh (s.w.t.), Who assisted His friend and betrayed and captured His enemy". After sometime Amīrul Mu'minīn (a.s.) opened his eyes and uttered these words, "Deal with me with leniency O Angels of my Lord (s.w.t.)"!

Then Imām al Ḥasan (a.s.) told him (a.s.), "This is the enemy of Allāh (s.w.t.) and His Messenger (s.a.w.a.), and your enemy, Ibn Muljim; Allāh (s.w.t.) granted you victory upon him and brought him (captivated) to you". Amīrul Mu'minīn (a.s.) turned his gaze towards the accursed and said in a weak voice, "O son of Muljim! You have committed a great task! Was I an evil Imām upon you that you rewarded me such? Didn't I show mercy towards you and preferred

you upon others? Didn't I favour you and bestow abundant gifts upon you?¹ Even though I knew that you would kill me. But I desired to complete the proof upon you and Allāh (s.w.t.) may seek my revenge from you. I desired that you shun this (evil) belief and probably turn your face away from the path of misguidance. But wretchedness overpowered you until you killed me. O the most wretched one among all"! Hearing this, Ibn Muljim wept and said, "Can you save the one who is destined for hell fire"?

Then Amīrul Mu'minīn (a.s.) instructed to Imām al Ḥasan (a.s.) on his behalf saying, "O son! Show sympathy towards your captive and deal with him with compassion and mercy. Don't you see his eyes rolling around due to fear? While his heart is disturbed"? Hearing this, Imām al Ḥasan (a.s.) said, "This accursed one has killed you and pained our hearts, in spite of this you command us to show sympathy towards him"? He (a.s.) replied, "O son! We are the Ahl al-bait (a.s.) of mercy and forgiveness. Feed him the food that you yourself eat and give him to consume that you drink. Then if I leave this world, seek retribution from him and kill him. But neither burn his corpse, nor amputate his hands, feet, ears, nose or other physical parts; since I have heard your grandfather, the Messenger of Allāh (s.a.w.a.) say that: Do not amputate, even though it is a nipping dog. And if I survive, I am wiser to decide how to deal with him, while I am worthier to forgive. Since we are the Ahl al-bait (a.s.), and we do not deal with those who sinned against us, except with forgiveness and mercy".

At that moment, Amīrul Mu'minīn (a.s.) was lifted from the Masjid and taken towards his house in a state of extreme weakness and fatigue, while Ibn Muljim was imprisoned in a house, with his hands tied to his neck. People started to weep and wail surrounding his house and it was near that they would succumb due to it. While Imām al Ḥasan (a.s.), in the state of weeping, wailing and uneasiness, told his father, "O father! Who remains for us after you? Your sorrow today is similar to the sorrow of the Messenger of Allāh (s.a.w.a.), as if we have learnt weeping for your sorrow only". When Amīrul Mu'minīn (a.s.)

¹ Al Mu'allā bin Ziyād relates that once 'Abdul Raḥmān bin Muljim came to Amīrul Mu'minīn (a.s.) to ask to be provided with a horse. Amīrul Mu'minīn (a.s.) turned toward him and asked, "You are 'Abdul Raḥmān bin Muljim al Murādī"? He replied in the affirmative. Then Imām (a.s.) said, "O Ghazwān! Provide him with the roan". That man came with a roan horse and Ibn Muljim mounted it and took its reins. When he had gone away, he (a.s.) said, "I want his friendship and he wants my death. The one who makes excuses to you is one of your bosom friends from (the tribe of) Murād". (Shaikh al Mufīd, "Al Irshād") (translator)

heard these words, he called the light of his eyes to himself and saw that his eyes were hurt due to excessive weeping. He wiped the tears from the eyes of Imām al Ḥasan (a.s.) with his blessed hands and placed it upon his chest and said, "O son! May the Lord of the worlds (s.w.t.) pacify your heart with patience and may He (s.w.t.) increase your reward, and that of your brothers, in my sorrow. May Allāh (s.w.t.) rest your anxiety and the current of tears from your eyes. Verily Allāh (s.w.t.) shall reward you according to the extent of your sorrow".

Then they laid him in his house near his place of worship, while Zaynab (s.a.) and Umm Kulthūm (s.a.) arrived and sat facing him. They recited elegies upon him, wept and said, "Who shall raise the children of the Ahl al-bait (a.s.) after you? And who shall protect their elder ones? O respected father! Our grief upon you is large and eternal, while our tears shall never dry up". The sound of weeping of other people arose from outside the room. Tears flowed from his (a.s.)'s blessed eyes and he cast a glance of regret upon his children. He called Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) close to him, embraced them and kissed their faces.

Shaikh al Mufid and Shaikh al Ṭūsī relate from Aṣḥab bin Nubātah that when Amīrul Mu'minīn (a.s.) was struck with a sword and was taken to his home, I, alongwith Ḥārith al Hamdānī and Suwaid bin Gafalah, gathered at his door. When the sound of weeping arose from his home, we too started to weep and wail. Suddenly Imām al Ḥasan (a.s.) stepped out and said, "O people! Amīrul Mu'minīn (a.s.) commands you to return back to your houses" Everyone left, but I remained in my place. When the sound of weeping arose from his house, I too started to weep. Imām al Ḥasan (a.s.) stepped out again and told me, "Didn't I tell you to return back to your home"? I replied, "By Allāh, O son of the Messenger of Allāh (s.a.w.a.)! My heart does not permit me and my feet does not possess the strength to walk, I cannot go away until I have a glance at Amīrul Mu'minīn (a.s.)". Saying this, I wept bitterly and Imām al Ḥasan (a.s.) entered therein and returned back and took me inside. When I entered therein, I saw that Amīrul Mu'minīn (a.s.) reclined upon pillows, while a yellow band was fastened upon his head. His blessed countenance had turned such yellow, due to the excessive flow of blood from his head, that it was difficult for me to conclude whether the band was more yellow or his countenance. When I saw my Master in this state, I turned uneasy and threw myself upon his feet, kissed them and rubbed them with my eyes. He (a.s.) told me, "O Aṣḥab! Do not weep, for I am

on my way to Paradise". I replied, "May I be your ransom! I know that you are on your way to paradise, but I weep upon my own state and your separation".

Then he (a.s.) remained unconscious for a while due to the poison that had spread in his sacred body, similar to the Messenger of Allāh (s.a.w.a.), who sometimes fell unconscious and then regained consciousness due to the effect of poison administered to him (s.a.w.a.). When Amīrul Mu'minīn (a.s.) regained consciousness, Imām al Ḥasan (a.s.) placed a bowl of milk in his hands. He drank some and sent the rest for ('Abdul Raḥmān) Ibn Muljim. Again he (a.s.) instructed Imām al Ḥasan (a.s.) regarding the food and drink of Ibn Muljim.

It is related¹ in the book *Al Rawdhah fī Fadhā'el Amīril Mu'minīn* of Shāḍān bin Jabra'īl al Qummī that Aṣḥab bin Nubātāh said, that when Amīrul Mu'minīn (a.s.) was struck, by which he later attained Martyrdom, people gathered at the door of his house and desired to kill ('Abdul Raḥmān) Ibn Muljim. Then Imām al Ḥasan (a.s.) came out and said, "O people! My father recommended me to delay the task of Ibn Muljim until his death. Then if he (a.s.) passes away, I should put him to death (in retribution), or else my father knows better how to deal with him. Then return back, may Allāh (s.w.t.) have mercy upon you". Hearing this, people scattered away, but I remained in my place. Imām al Ḥasan (a.s.) stepped out again and told me, "O Aṣḥab! Did'nt you hear the words of Amīrul Mu'minīn (a.s.) from me"? I replied in the affirmative and said, "Since I saw his state, I wish to look at him and hear some Ḥadīth from him. Then seek permission for me, may Allāh (s.w.t.) have mercy upon you". Imām (a.s.) entered therein, and it was no longer than he returned back and told me to enter therein.

When I entered the house, I saw a yellow kerchief tied upon his head, while the yellowness of his countenance had faded the color of the kerchief. He was turning constantly due to intensity of poison and changing from one side to another. He was raising his feet, one after the other, placing them upon the earth and then said, "O Aṣḥab! Did you not hear the words of Ḥasan from me"? I replied, "Yes O Amīral Mu'minīn (a.s.)! But since I saw you in this state, I desired to glance at you and hear a Ḥadīth from you". He (a.s.) said: Come and sit near me. I do not see you hearing any other Ḥadīth from me after today. Then know O Aṣḥab! Once I went to the audience of the Messenger of Allāh (s.a.w.a.), as

¹ Although the Esteemed Author quotes this incident in the notes, we quote it in the actual text of the book to avoid lengthiness in the annotations. (translator)

you have come to my presence, and he told me, "O Abal Ḥasan! Go out and call to people for congregational Prayers (Ṣalātul Jamā'ah). Then sit upon the pulpit (Minbar), one step below from where I sit, and say to the people: Beware, the one who persecutes his parents, then may Allāh (s.w.t.)'s curse be upon him! And the one (slave) who turns away from his master, then may Allāh (s.w.t.)'s curse be upon him! And the one who does not give the employee his right, then may Allāh (s.w.t.)'s curse be upon him! I did as my beloved Messenger of Allāh (s.a.w.a.) commanded me to do, when a person from below the Masjid arose and said, "O Abal Ḥasan! You spoke three short sentences, then explain them". I did not reply to him until I went to the Messenger of Allāh (s.a.w.a.) and informed him what the man said.

Aṣḥab says, that then Imām (a.s.) took my hand and told me to open my fist. When I opened it, Imām (a.s.) caught one of my fingers and said, O Aṣḥab! As I hold your finger, the Messenger of Allāh (s.a.w.a.) too held one of my fingers and then said, "O Abal Ḥasan! You and myself are two fathers of this nation, then the one who persecutes us, then may Allāh (s.w.t.)'s curse be upon him! I and you are Masters of this nation, then the one who turns away from us, then may Allāh (s.w.t.)'s curse be upon him! While I and you are employees in this nation, then the one who withholds our rights, then may Allāh (s.w.t.)'s curse be upon him"! Then he said Āmīn and I too repeated it.

Aṣḥab says that saying this, Amīrul Mu'minīn (a.s.) became unconscious, and when he regained consciousness, he said, "O Aṣḥab! You are still seated"? I replied in the affirmative and he (a.s.) said, "Should I narrate more Ḥadīth for you"? I replied, "Yes, may Allāh (s.w.t.) increase goodness for you". He (a.s.) continued that, O Aṣḥab! The Messenger of Allāh (s.a.w.a.) met me in one of the streets of Madīnah, when I was sorrowful and it was apparent upon my face. He (s.a.w.a.) told me, "O Abal Ḥasan! I see you in a sorrowful state. Do you wish that I narrate to you a Ḥadīth, hearing which you shall never ever be sorrowful"? And I replied in the affirmative. He (s.a.w.a.) continued, "When the day of Qiyāmah comes forth, Allāh (s.w.t.) shall erect a pulpit (Minbar), that shall be quite taller than the pulpits of the other Apostles (a.s.) and Martyrs. Then Allāh (s.w.t.) shall command you to mount the pulpit and sit one step below me. Thereafter Allāh (s.w.t.) shall command two Angels to sit one step below you. Then when we shall sit upon the pulpit, there shall be none among the creations, from the beginning and the end, except that they shall be present there. Then the Angel, seated one step below you, shall call out: O people! One who knows

me, knows me. While the one who does not know me, I shall introduce myself to him. I am Ridhwān, the gatekeeper of Paradise. Now Allāh (s.w.t.) has commanded me with His Favour, Mercy, Grace and Esteem that I should hand over the keys of Paradise to Muḥammad (s.a.w.a.). While Muḥammad (s.a.w.a.) has ordered me to hands over the keys to `Ali bin Abī Ṭālib (a.s.). I make you witness in this matter. Then the Angel, seated one step below the previous one, shall call out such, that all the people shall hear, saying: O people! One who knows me, know me. While the one who does not know me, I shall introduce myself to him. I am Mālik, the gatekeeper of hell. Now Allāh (s.w.t.) has commanded me with His Favour, Mercy, Grace and Esteem that I should hand over the keys of hell to Muḥammad (s.a.w.a.). While Muḥammad (s.a.w.a.) has ordered me to hand over the keys to `Ali bin Abī Ṭālib (a.s.). Then I make you witness upon this”.

Saying this, Amīrul Mu`minīn (a.s.) continued, that then I shall take the keys of the Paradise and hell. Then the Messenger of Allāh (s.a.w.a.) said, “O `Alī! You shall grasp the upper part of my shirt, while your Ahlālbait (a.s.) shall take hold of the upper part of your shirt and your Shī`ah shall catch hold of the upper part of the shirts of your Ahlālbait (a.s.)”. Then Amīrul Mu`minīn (a.s.) said, that then I struck my hands and said, “I shall go to the Paradise O Messenger of Allāh (s.a.w.a.)”? And he (s.a.w.a.) said, “Yes, by the Lord of the Ka`bah”!

Hearing this, Aṣḥab says that I heard these two Ḥadīth from my Master (a.s.) and he passed away.

Shaikh al Mufīd and others relate, that when Ibn Muljim was taken to be imprisoned, Umm Kulthūm (s.a.) told him, “O enemy of Allāh (s.w.t.)! You killed Amīrul Mu`minīn (a.s.)”? The accursed one replied, “I did not kill Amīrul Mu`minīn (a.s.), rather I killed your father”. Umm Kulthūm said, “I desire that he be cured of this stroke and Allāh (s.w.t.) may punish you in this world as well as the hereafter”. Ibn Muljim replied, “I bought the sword for a thousand dirham and spent another thousand to poison it. Then I dealt a blow upon him such, that if it was divided among all the inhabitants of the earth, they would have perished due to it”.

Abul Faraj (al Iṣfahānī) relates that the physicians of Kūfah were gathered to treat Amīrul Mu`minīn (a.s.), while the most knowledgeable among them with regards to surgery was Athīr bin `Amrū. After inspecting the wound of Amīrul Mu`minīn (a.s.), he asked for a fresh and warm bone marrow of a sheep. When it

was brought, he removed a vein from it and entered it into the open wound, blew upon it until its sides entered the wound and kept it there for some time. Then he removed and looked at it and saw the whiteness of Imām (a.s.)'s brain in it. He told Amīrul Mu'minīn (a.s.) to testify, since the stroke of the enemy of Allāh (s.w.t.) had done its job and reached the brain, and it could not be treated.

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4. The testimonies of Amīrul Mu`minīn (a.s.), his death and burial

Muḥammad Ibnul Ḥanafīyyah relates, that when the night of the twentieth of Ramadhān came forth, poison had reached the legs of my father (a.s.) and he recited the Prayers while sitting that night. He willed and consoled us until it dawned. He (a.s.) permitted people to visit him and they thronged to him and saluted him, while he replied to their salutations and said, "O people! Ask me before you lose me. But make your questions brief for the sake of your Imām". Hearing this, people raised a cry and wept bitterly. Ḥujr bin `Adīyy arose and recited verses in grief for Amīrul Mu`minīn (a.s.). When he concluded reciting, Imām (a.s.) said, "O Ḥujr! What shall be your state when you shall be summoned and forced to disassociate yourself from me"? He replied, "By Allāh (s.w.t.)! Even if I am torn to pieces with the sword and burnt in the fire, I shall not disassociate myself from you". Imām (a.s.) replied, "May you prosper with all goodness, and may Allāh (s.w.t.) offer you an excellent reward on behalf of Āl Muḥammad (a.s.)". Then he (a.s.) called for a drink of milk, drank some and said, "This is my last sustenance in this world", hearing which the Ahl al-bait (a.s.) started to weep profusely.

It is related that someone told (ʿAbdul Raḥmān) Ibn Muljim that, "O enemy of Allāh (s.w.t.)! Do not rejoice since Amīrul Mu`minīn (a.s.) shall recover". The accursed said, "Then upon whom shall Umm Kulthūm (s.a.) weep and aggrieve, upon me or `Alī (a.s.)? By Allāh (s.w.t.)! I bought this sword for a thousand dirham and treated it with poison for another thousand dirham. I mended its flaws and dealt a blow with such a sword upon `Alī (a.s.), that if it was divided among the people in the east and west, they would all die".

When the night of the twenty first of the month of Ramadhān arrived, Imām (a.s.) gathered his children and family, and bade them farewell saying, "Allāh (s.w.t.) is my substitute upon you, He is Sufficient for me and the Best Guardian". Then he (a.s.) enjoined them upon goodness. On that night, the effect of poison was widely visible upon his sacred body and whenever any food or drink was brought for him, he (a.s.) refused. His lips constantly moved in remembrance of Allāh (s.w.t.), while beads of sweat, similar to pearls, flowed from his forehead. He cleaned it with his sacred hands and said, "I heard from the Messenger of Allāh (s.a.w.a.) that when the death of a believer nears, sweat

appears upon his forehead similar to pearls, while his weeping and wailing ceases". Then he (a.s.) called his younger and older children and said, "Allāh (s.w.t.) is my Substitute upon you and I entrust you to Him". Hearing this, all of them wept and Imām al Ḥasan (a.s.) said, "O father! You speak as if you have lost hope of your survival". He (a.s.) replied, "O dear son! One night preceding this incident, I saw your grandfather, the Messenger of Allāh (s.a.w.a.), in a dream and complained to him regarding the hardships inflicted upon me by the nation. He (s.a.w.a.) told me to imprecate upon them and I said: O Allāh (s.w.t.)! Replace me with evil people upon them and replace them with good people for me. Then the Messenger of Allāh (s.a.w.a.) told me that Allāh (s.w.t.) had accepted my Prayers and after three nights, He (s.w.t.) would bring me to his (s.a.w.a.)'s presence. And now three nights have passed. O Ḥasan! I testify you for your brother Ḥusain (a.s.), while you (two) are from me and I from you (both)". Then he (a.s.) turned to his other children, who were not from Fāṭemah (s.a.), and said, "Never disobey Ḥasan (a.s.) and Ḥusain (a.s.). May Allāh (s.w.t.) bestow a better patience upon you, for tonight I shall depart from your midst and unite with my beloved, the Messenger of Allāh (s.a.w.a.), as I have been promised".

Shaikh al Mufid and Shaikh al Ṭūsī relate from Imām al Ḥasan (a.s.) that when the end of my respected father (a.s.) neared, he testified to us¹ saying, "This is testified by 'Alī bin Abī Ṭālib, the brother, paternal cousin and companion of the Messenger of Allāh (s.a.w.a.). My first testimony is that I bear witness of the Unity of Allāh (s.w.t.), and that Muḥammad (s.a.w.a.) is the slave, Messenger and the Chosen One of Allāh (s.w.t.). Allāh (s.w.t.) chose and approved him (s.a.w.a.) for His Knowledge. And I bear witness that Allāh (s.w.t.) shall arise the dead from their graves and question the people regarding their acts. He (s.w.t.) is certainly aware of what lies concealed in people's hearts.

O my son Ḥasan! I will you, similar to what the Messenger of Allāh (s.a.w.a.) willed to me, while you are sufficient for willing. When I leave this world and the

¹ Al Mas'ūdī writes in his Murawwajul Ḍahab that, then he (a.s.) called for Ḥasan (a.s.) and Ḥusain (a.s.) and told them, "I recommend piety of Allāh (s.w.t.) to you both, the One. And do not go after this vicious world, though it may try to entice you, utter the truth, have mercy upon the orphans, assist the weak, and be hostile towards the oppressor, an aide for the oppressed and do not fear the censure of any censurer in (the way of) Allāh". Then he (a.s.) turned to (Muḥammad) Ibnu Ḥanafīyyah and said, "Did you hear what I said to your brothers"? And he replied in the affirmative. Then Imām (a.s.) said, "I recommend the same to you all too". (Author)

nation turns hostile towards you, settle in your house and weep for your hereafter. Do not consider the world to be your great aim and do not run to seek it; offer Prayers in its best time; give away the Zakāh in its time to its worthy ones; remain silent in doubtful matters; judge with fairness and prudence at times of anger and pleasure; deal kindly with your neighbours; hold the guests dear; be merciful towards those in hardships; deal kindly with the near kins; befriend the destitute and sit in their company; be humble and modest that it is the best form of worship; make short your ambitions and hopes; remember your death; abandon the world and pave the path of abstinence, since you are a hostage of death, a target of afflictions and a prey of pain and trouble.

I recommend you towards fear of Allāh (s.w.t.), the Prevalent, in open and concealment, and I forbid you to make haste in speaking or doing anything without thought or reflection. Take priority and make haste in tasks relating to the Hereafter, and delay and overlook the tasks relating to the world until you become aware of its rationality and reformation for you. Keep away from gatherings that are prone to accusations and ill feelings towards its attendees, since certainly an evil companion harms his companion.

O my son! Perform deeds for the sake of Allāh (s.w.t.); resist your tongue from vilification and immoral words; enjoin good and forbid evil; hold brotherly relations with your brothers in faith for the sake of Allāh (s.w.t.); befriend the righteous ones for their righteousness; be lenient towards the dissolute ones, so that their harm may not reach you, consider them to be your enemy from inside your heart and separate your actions from theirs' so as not to become similar to them. Do not sit upon the crossroads and paths; do not quarrel and dispute with the stupid and ignorant ones; be moderate in your livelihood; be economical in your worship, and upon you is a worship, among worships, that you can continue and have courage upon it (its performance). Choose silence to save yourself from the evils of the tongue; despatch the provisions for your Hereafter beforehand; remember goodness until you become sagacious. Remember Allāh (s.w.t.) in all circumstances; be kind towards the young ones in your family and venerate and respect their elders; do not eat any food, except after you have given similar to it as alms. I recommend the fasts upon you, since they are the Zakāh of the body and an armour against the fire of hell; struggle against (passions of) your ownself; remain cautious of your companion and refrain from (making) enemies.

And I recommend you those gathering in which Allāh (s.w.t.) is remembered, and supplicate abundantly. These are my wills and I have not acted stingy in advising you O son. Now is the time of separation. I recommend you to be kind towards your brother Muḥammad (Ibnul Ḥanafīyyah), since he is your brother and the son of your father, and you know that I befriend him. As for your brother Ḥusain (a.s.), he is the son of your mother and your real brother, and there is no need to recommend anything to you regarding him. Allāh (s.w.t.) is my Substitute upon you all and I ask Him to reconcile your states and dispel the evil of the oppressors and despots from you.

I recommend endurance to you and firmness upon it until the command of Allāh (s.w.t.) descends and your pleasure comes forth. And there is no might and no power except with Allah, the Most High, the Most Great”.

According to the previous report, when Amīrul Mu’minīn (a.s.) willed to Imām al Ḥasan (a.s.), he continued saying, “O Ḥasan! When I pass away from the world, bathe me, shroud me and anoint me with the leftover camphor of your grandfather, the Messenger of Allāh (s.a.w.a.), brought by Jibra’īl for him from Paradise. Then when you place me upon the cot (bier), do not lift it up from its front side, but do so from its rear side. Follow the cot wherever it moves, and when it stops, know that it is the spot of my grave. Then place by corpse upon the earth and you, O Ḥasan, lead Prayers upon me with seven Takbīrs (Allāhu Akbār, Allāh is the Greatest). And know, that recitation of seven Takbīrs is not lawful upon anyone, except me and the son of Ḥusain (a.s.), who shall be the Qā’im Āl Muḥammad (a.t.f.s.) and the Mahdī of this nation, and he shall set right the disturbance in the creation. Then when you complete recitation of Prayers upon me, lift my corpse from that spot and dig the earth, and you will find a readymade grave and a porous plank of wood, prepared for me by my father, Nabī Nūḥ (a.s.). Place me upon that plank and you shall find seven large made-up bricks, then cover my grave with them. Wait for some time and lift up one of the bricks, you will find me absent from the grave, since I will go and unite with your grandfather, the Messenger of Allāh (s.a.w.a.). Since, if a Prophet is buried in the east and his vicegerent in the west, Allāh (s.w.t.) unites the spirit and body of the Messenger with that of his Vicegerent. After sometime they separate from one another and return back to their respective graves. Thereafter cover my grave with the earth and conceal it from people. And when the day comes forth, place a bier upon a camel and dispatch it with someone to Madīnah, so that people may not know the actual spot of my burial”.

It is related from Imām Ja'far al Ṣādiq (a.s.) that Amīrul Mu'minīn (a.s.) advised Imām al Ḥasan (a.s.) to prepare four graves for him, first one in Masjid al Kūfah, second in between Raḥbah (in Madīnah), third in Najaful Ashraf and fourth in the house of Ju'dah bin Hubayrah.

We (the Author), say that the motive in concealing the grave was lest the accursed ones among the Khawārij and the Banī Umayyah, who bore extreme hostility towards him (a.s.), would recognize the grave and intend to exhume his sacred body from it. His sacred grave remained concealed until the time of Imām Ja'far al Ṣādiq (a.s.), and when he visited his grandfather (a.s.)'s grave, some of his companions and Shī'ah became aware of it. During the reign of (Hārūn) Al Rashīd, the sacred grave became known to everyone, while a detailed incident is quoted in books, that need not be related here.¹

Thereafter Amīrul Mu'minīn (a.s.) addressed his sons saying, "Very soon commotions shall turn towards you from all directions, while the hypocrites of this nation shall fulfil their ancient hostilities towards you and seek revenge from you. Then you should bear patiently, since the conclusion of patience is fair". Then he (a.s.) turned towards Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) and said, "Especially you shall be engulfed in abundant commotions from

¹ It is related from 'Abdullāh bin Ḥāzim, who says that one day we left along with Hārūn al 'Abbāsī for hunting out of Kūfah. When we reached Garīyy (Najaful Ashraf), we saw a group of Gazelles and sent falcons and dogs to hunt them. The Gazelles ran and took refuge upon a mound there. Surprisingly, the falcons and dogs did not climb the mound and retreated back. As soon as the Gazelles stepped down from the mound, the falcons and dogs went in their pursuit and they climbed the mound again, while they returned back. This incident repeated thrice. Seeing this, Hārūn was astonished as to what was the reason that the gazelles took shelter upon the mound, but the falcons and dogs did not have the courage to climb it. He said, "Go to Kūfah and get a man for me who is advanced in age". An old man from Banī Asad was brought to Hārūn, who asked him, "O man! What is this mound, inform us regarding it". The old man replied, "I shall relate to you if you promise me security". Hārūn consented and he continued, "My father heard it from his fore-fathers that this mound is actually the tomb of 'Alī bin Abī Ṭālib (a.s.), that Allāh (s.w.t.) has made it a sanctuary. None comes to it, except that he is in security. Whoever takes shelter in this mound is saved, therefore the Gazelles remained safe from danger in his (a.s.)'s refuge". Hearing this, Hārūn alighted from his horse and asked for water. He performed ablutions (Wudhū) and recited prayers besides the mound, recited supplications and wept. Then he ordered a Mausoleum to be erected upon it with four doors. Some of his companions from his retinue remarked saying, "We fair such with his tomb and also imprison his progeny"? (Shaikh al Mufīd, "Al Irshād"; Ḥasan bin Abil Ḥasan al Daylamī, "Irshādul Qulūb".) (translator)

different angels after I am gone. Then bear patiently until Allāh (s.w.t.) judges between you and your enemies, while He (s.w.t.) is the Best of Judge". Saying this, he turned to Imām al Ḥusain (a.s.) and said, "O Abā 'Abdillāh! This nation shall kill you, upon you is fear of Allāh (s.w.t.) and patience upon this adversity".

Saying this, he (a.s.) became unconscious for some time, and when he regained consciousness, he said, "Behold! The Messenger of Allāh (s.a.w.a.), my uncle Ḥamzah and my brother Ja'far came to me and said: Hasten, since we are desirous of you and await you". Then he (a.s.) rolled his blessed eyes and glanced at his family and said, "I entrust all of you to Allāh (s.w.t.). May Allāh (s.w.t.) keep all of you firm upon the path of righteousness and safeguard you against the evil of enemies. Allāh (s.w.t.) is my Substitute upon you and He (s.w.t.) is Sufficient for successor ship and assistance". Then he (a.s.) said, "Salutations upon you O Angels of Allāh (s.w.t.)!"

Then Amīrul Mu'minīn (a.s.) recited these verses, **"For the like of this should act every active one"**¹ and **"Verily Allāh is with those who guard (themselves against evil), and those who do good (to others)"**²

Then sweat appeared upon his sacred forehead, he closed his blessed eyes and stretched his legs towards the Qiblah and said, "I bear witness that there is no other Deity except Allāh, the Alone, no associate (is there) for Him. And I bear witness that Muḥammad (s.a.w.a.) is His Slave and Messenger"! Saying this, Amīrul Mu'minīn (a.s.) hastened towards paradise. Allāh's blessings upon him and Allāh's curse upon his murderer. While this catastrophic incident took place on the night of Friday, the twenty-first of the month of Ramadhān in the fortieth year of Hijrah.

The sound of weeping and wailing arose from the house of Amīrul Mu'minīn (a.s.) and the people of Kūfah realized that the calamity of his martyrdom had occurred. Entire Kūfah was engulfed with the voices of weeping and wailing from houses, similar to the day when the Messenger of Allāh (s.a.w.a.) departed from the world. On that night, the heavens turned inconstant, the earth trembled, the sound of praising and glorification of the Angels echoed in the atmosphere, the tribes of the genie wept and recited elegies. Then they (his sons) became engrossed in bathing his sacred body.

¹ Holy Qur'ān, Sūrāt Ṣaffāt: 61

² Holy Qur'ān, Sūratul Nahl: 128

Muḥammad Ibnul Ḥanafīyyah relates, that thereafter my brothers became engaged in bathing our father (a.s.). Imām al Ḥusain (a.s.) poured water and Imām al Ḥasan (a.s.) gave him the bath, while it was not necessary for anyone to turn his sacred body (for bath), it turned on its own from one side to another. A fragrance, better than musk and amber, emanated from his sacred body. When they completed bathing him, Imām al Ḥasan (a.s.) called out, "O sister! Bring to me the camphor of my grandfather, the Messenger of Allāh (s.a.w.a.)". Zaynab (s.a.) took the initiative and brought the leftover camphor of the Messenger of Allāh (s.a.w.a.) and Fāṭemah al Zahrā' (s.a.), that was brought my Jibra'īl from paradise. When the camphor was opened, entire Kūfah was engulfed in a best fragrance. Then he (a.s.) was shrouded in five pieces of cloth and placed in a bier. As per the command of Amīrul Mu'minīn (a.s.), the bier was lifted by Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) from its rear end, while its front was held by Jibra'īl and Mikā'il, and they proceeded towards Najaful Ashraf, behind Kūfah. Some of the people desired to accompany the funeral, but Imām al Ḥasan (a.s.) ordered them to return back. Imām al Ḥusain (a.s.) wept and said, "And there is no might and no power except with Allah, the Most High, the Most Great. O father! You have broken our backs and I have learnt weeping just for your sake".

Muḥammad Ibnul Ḥanafīyyah says that, "By Allāh (s.w.t.)! I saw that from whichever wall, building or tree the bier of Amīrul Mu'minīn (a.s.) passed by, they bent down and humbled themselves in front of it".

According to Al Amālī of Shaikh al Tūsī, when the bier of Amīrul Mu'minīn (a.s.) reached the pillars of Garīyy, that was an ancient structure and called 'Alam (a banner), similar to shaft, it bent and curved in honour of the sacred corpse; similar to the cot of Abrahah that bent in honour of 'Abdul Muṭṭalib when he went to meet him. Presently, a Masjid has been erected on that site named Masjid al Ḥannānah, that is located at a distance of around three thousand Ḍar'a in east Najaful Ashraf.

When the bier reached the spot of the grave, it stopped. It was placed upon the earth, while Imām al Ḥasan (a.s.) lead congregational Prayers upon him (a.s.) with seven Takbīrs. After concluding the Prayers, the bier was lifted up and the earth was dug. A readymade grave was found with a plank spread into it, while a tablet was found on it, upon which two lines were written in the Hebrew language, "In the Name of Allāh, the Beneficent, the Merciful. This is what is dug

by Nūḥ, the Apostle (a.s.), for 'Alī (a.s.), the Vicegerent of Muḥammad (s.a.w.a.), seven hundred years before the deluge". While according to a report, the following was written upon it, "This is what has been reserved by Nūḥ, the Apostle (a.s.), for the worthy, pure and chaste slave (of Allāh)".

When they wished to place him (a.s.) in the grave, a caller was heard announcing, "Lower him (a.s.) into the pure and chaste grave, since the Beloved (Allāh) awaits His beloved". Also a voice was heard calling, "May Allāh (s.w.t.) bestow you good patience in grief of your Master and the Proof of Allāh (Ḥujjatullāh) upon His creations".

Imām Muḥammad al Bāqir says, that Amīrul Mu'minīn (a.s.) was buried before the emergence of dawn at Garī (Najaful Ashraf), while Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), Muḥammad Ibnul Ḥanafīyyah and 'Abdullāh bin Ja'far (al Ṭayyār) entered his grave.

Before closing the grave, a brick was lifted off from near his blessed head and they looked inside, but nothing was found in it. Then a voice was heard calling, "Amīrul Mu'minīn (a.s.) was a worthy servant of Allāh (s.w.t.). While Allāh (s.w.t.) united him with his Apostle (s.a.w.a.), and Allāh (s.w.t.) does similarly with Vicegerents following the Apostles. Even if an Apostle dies (and is buried in) the east and his Vicegerent in the west, Allāh (s.w.t.) unites the Vicegerent with his Apostle.

The author of Mashāriqul Anwār (Ḥāfidh Rajab al Bursī) relates from Imām al Ḥasan (a.s.), that Amīrul Mu'minīn (a.s.) told me and my brother Ḥusain (a.s.) that, "When you place me into the grave, recite two units (Rak'at) of Prayers and then look into the grave". Thus when we laid him (a.s.) into the grave, we recited two units (Rak'at) of Prayers, looked into the grave and saw that a curtain of silk brocade was spread upon it. I (Imām al Ḥasan) lifted the part of it from the side of the head and looked inside and found the Messenger of Allāh (s.a.w.a.), Nabī Ādam (a.s.) and Nabī Ibrāhīm (a.s.) speaking to him (a.s.). And when Imām al Ḥusain (a.s.) lifted the part of it from the side of the leg, he saw Fāṭemah (s.a.), Ḥawwā, Maryam and Āsiyyah reciting elegies upon him.

When they completed the burial, Ṣa'ṣa'ah bin Ṣūḥān al Abadī proceeded further and stood at his blessed tomb. He then took a handful of earth from it and sprinkled it upon his head and said, "May my parents be ransom upon you O Amīral Mu'minīn (a.s.)! May Allāh (s.w.t.)'s munificence be pleasurable for you O

Abal Ḥasan! Verily your birth was chaste, your patience firm and your struggle (in the path of Allāh) great. You reached your desire, accomplished a beneficial transaction and reached your Lord". He said many similar words, wept bitterly and made others weep. Then he turned towards Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), Muḥammad Ibnul Ḥanafīyyah, Ja'far, 'Abbās (s.a.), Yaḥyā, 'Awn and other sons of Imām (a.s.) and consoled them and they returned back to Kūfah.

When it dawned, a bier was taken out from the house of Amīrul Mu'minīn (a.s.) and taken outside Kūfah. Imām al Ḥusain (a.s.) prayed upon it and then it was fastened upon a Camel and dispatched to Madīnah.

It is related that 'Abdullāh bin 'Abbās recited elegies upon Amīrul Mu'minīn (a.s.) in these words, "Alī brandished his beard in Kufah and Baṣrah. A tragedy that is far too sublime for all Muslims. He said that soon it (the tragedy) will descend down from Allāh and my beard will be dyed with my own blood, at the hands of the most wretched man. He brought about his death with the sword. May his hands be paralysed. The evil omen of Qaṭām in this man Ibn Muljim. Then woe be to the strike from a loser whose efforts went astray, and prepared for him an abode in hell. Then the Commander of the faithful was indeed successful in his destiny, even though his bones were struck in one of the nights. Beware, the world is nothing but a tribulation and an examination. Its sweetness has become old by exhorting patience and bitterness."

It is related that when the news of the Martyrdom of Amīrul Mu'minīn (a.s.) reached Mu'āwiyah, he recited verses, "Surely the lion, who would spread out his forearms during the battle, has certainly passed away" and "Tell the rabbits and the deer that they can now roam around fearlessly wherever they desire".

Shaikh al Kulainī, Ibn Bābawayh and others relate through reliable chain of transmitters, that on the day of the Martyrdom of Amīrul Mu'minīn (a.s.), sound of wailing arose from the people and a great terror settled into their hearts, similar to the day when the Messenger of Allāh (s.a.w.a.) passed away. Suddenly an old man was seen weeping, hastening and saying, "Verily we are Allāh's and verily unto Him shall be our return. Today the Caliphate of Prophet hood has discontinued". Then he proceeded further and came to the door of the house of Amīrul Mu'minīn (a.s.) and narrated numerous excellences. People were silent and wept, and when he had concluded his speech, he disappeared from sight. People tried hard to find him, but failed to do so.

We (the author), say that the old man was none other than Nabī Khidhr (a.s.), while his words were similar to salutations of Amīrul Mu'minīn (a.s.) on the day of his Martyrdom. This degraded one (author) has quoted these salutations in our book Hadīyyatul Zā'ir and cannot be quoted in this brief book.

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5. Killing of the accursed Ibn Muljim at the hands of Imām al Ḥasan (a.s.)

When Imām al Ḥasan (a.s.) buried his respected father (a.s.) at Najaful Ashraf, he returned back to Kūfah. He (a.s.) mounted the pulpit (Minbar) in the midst of the Shī'ah of Imām `Alī (a.s.) and desired to deliver a sermon (Khuṭbah), but tears flowed from his eyes, he was choked and could not start the speech. Then he sat upon the pulpit until he calmed down and then arose and delivered a speech with complete eloquence and fluency, the gist of which is, that after praising and glorifying Allāh (s.w.t.), he (a.s.) said, "Praise be to Allāh (s.w.t.), that He has bestowed Caliphate upon us, the Ahlulbait, with goodness and we consider it from Allāh (s.w.t.). The calamity (of the death) of the Messenger of Allāh (s.a.w.a.) and Amīrul Mu'minīn (a.s.) has affected the universe in the east and west. By Allāh (s.w.t.)! Amīrul Mu'minīn (a.s.) did not leave behind any Dirham or Dīnār, except four hundred Dirham kept for buying a servant for his family.¹ Verily my grandfather, the Messenger of Allāh (s.a.w.a.), related to me that twelve persons, from among his Ahlulbait and his chosen ones, shall be the owners and caliphs of the nation. And there would be none among us, except that would be killed (by the sword) or poisoned".

After ending the sermon, Imām (a.s.) ordered Ibn Muljim to be brought. When he was brought, Imām (a.s.) told him, "What made you kill Amīrul Mu'minīn (a.s.) and create this great crack in the Religion"? He replied, "I had pledged to Allāh (s.w.t.) and taken responsibility upon myself to kill your father, then I have fulfilled my promise. If you wish, give me security so that I may travel to Shām, kill Mu'āwiyah and put you at ease from his evil. Then I shall return back to you and if you wish, put me to death, or else forgive me". Imām al Ḥasan (a.s.) replied, "Far be it! By Allāh (s.w.t.)! You shall not have cold water until you are dispatched to the fire of hell".

According to a narration in Farḥatul Garī (of Sayyid Giyāthuddīn Ibn Ṭāwūs), Ibn Muljim said, "I have a secret that I would like to divulge to you in your ears". Imām al Ḥasan (a.s.) refused and said, "You intend to bite off my ear from its root due to your severe hostility". He replied, "By Allāh (s.w.t.)! If he had

¹ We (the Author) shall quote this sermon in detail hereafter in the biography of Imām al Ḥasan (a.s.), in which he (a.s.) says that, "He left behind seven hundred dirhams to buy a servant for his family". (Author)

permitted me to near him, I would have bitten off his ear from its root”.

Then as per the will of Amīrul Mu’minīn (a.s.), Imām (a.s.) dispatched Ibn Muljīm to hell with one stroke of the sword. According to another report, Imām al Ḥasan (a.s.) ordered him to be beheaded. Ummul Haytham bint Aswad al Nakha’ī requested the body of Ibn Muljīm to be handed over to her. She built a fire and burnt his evil corpse into it.

We (the author) say, that it is revealed from this report that the accursed Ibn Muljīm was dispatched to the hell fire on the twenty first of the month of Ramadhān, the same day of the Martyrdom of Amīrul Mu’minīn (a.s.). Similarly there is another report with same contents from some ancient books, that the night in which Amīrul Mu’minīn (a.s.) was buried, when it dawned, Umm Kulthūm (s.a.) swore Imām al Ḥasan (a.s.) that, “I desire that you should not leave the murderer of my father (a.s.) alive for even one hour”. Therefore, it can be concluded from this report, that whatever is renowned among men that Ibn Muljīm was dispatched to the fire of hell on the twenty seventh of the month of Ramadhān, has no textual reliability.

Ibn Shahr Āshūb and others relate, that the bones of Ibn Muljīm were thrown into a pit, while people constantly heard sounds of whining and weeping from it. The incident of a Christian priest, relating to the punishment of Ibn Muljīm in this world, is renowned and quoted in reliable books.¹

¹ Quṭubuddīn al Rāwandī relates from Ḥasan bin Muḥammad, renowned as Ibn Rifā, in Kūfah, that one day I was in Masjīdul Ḥarām and saw people gathered near Maqām Ibrāhīm (a.s.), while a person was sitting there. I inquired and was told that he was a hermit who had accepted Islām. I neared him and saw an old man, wearing a woolen cloak, sitting near Maqām Ibrāhīm (a.s.). He was relating an incident saying, “I am a chief among the hermits of Sūmī’ah. One day I saw a bird, similar to an eagle, spitting out parts of a human body, one after the other, until they joined together and formed a complete man. I asked that man, “Who are you”? But he did not reply. I again asked him, “I ask you in the name of Your Creator, tell me who are you”? Hearing this, he said, “I am Ibn Muljīm al Murādī”. I again asked him, “What sin have you committed that continuously this bird throws away your bodily parts and after they join together, it takes it back”? He replied, “I am the murderer of ‘Alī bin Abī Ṭālib (a.s.). Allāh (s.w.t.) has appointed this bird to continuously do this to punish me daily”. The hermit continued that while we were yet talking, the bird reappeared and cut him into pieces and took each piece, one after the other, and flew away. I waited for the bird to return, it came back and vomited back the pieces. When they re-joined, I asked him, “Who is ‘Alī bin Abī Ṭālib (a.s.)”? He replied, “‘Alī bin Abī Ṭālib (a.s.), the paternal cousin and vicegerent of the Prophet of Islām Muḥammad (s.a.w.a.)”. (Sayyid Hāshim al Baḥrānī,

Al Mas'ūdī, the historian, relates that when Ibn Muljim was sentenced to death, `Abdullāh bin Ja'far requested to hand him over to him so that he may seek solace by it. He severed his hands and feet and scorched a nail into fire until it turned red hot and entered it into his eyes. The accursed called out, "Glory be to Allāh (s.w.t.) Who created man! You kohl the eyes of your uncle with worn out lead". Then the people caught hold of him, wrapped him into a sack, sprinkled oil upon it and set it on fire.

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6. Relating to the children and wives of Amīrul Mu'minīn (a.s.)

According to Shaikh al Mufīd, Amīrul Mu'minīn (a.s.) had twenty seven children, male and female. Among them, four being, Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), Zaynab al Kubrā (the elder) bestowed the title of Al 'Aqīlah (the Intellectual one)¹ and Zaynab al Ṣugrā (the younger) with the agnomen

¹ Sayyidah Zaynab al Kubrā (s.a.) (the elder Zaynab), the elder daughter of Imām 'Alī (a.s.) and Sayyidah Fāṭemah al Zahrā' (s.a.) was born in Madīnah during the life-time of the Noble Messenger of Allāh (s.a.w.a.). She grew up in the sacred laps of her grandfather, father and mother, along with her brothers and sister. She combined in herself the eminence of her grandfather, valour of her father, virtue of her mother and morals of her brothers. She was named Zaynab, viz. embellishment for (her) father, rather she proved to be an embellishment for Islām in particular and the entire creation in general. Zaynab al Kubrā was married to her paternal cousin 'Abdullāh, entitled Baḥrul Sakhā' (the Ocean of Munificence), the son of Ja'far at Ṭayyār. After the martyrdom of Imām al Ḥusain (a.s.) she assumed the role of preserving his name and his mission, that was to secure the permanence of Islām and unveil the ugly face of hypocrisy and despotism. She faced the worst ordeals of life with unwavering forbearance and unparalleled prowess, which would even falter the feet of the most valorous of men. Her eloquent sermons at Kūfah and Dimashq (Damascus) shook the very foundations of the throne of the Banī Umayyah, and people listened to her words dumbfounded. She spoke with such prudence that people presumed Imām 'Alī (a.s.) had risen, while Yazīd was put to eternal shame, she thus dealt a final blow to the wall of despotism. Apart from this, she was the one who was responsible for preserving the continuity of the progeny of the Messenger of Allāh (s.a.w.a.), since it is narrated that at times she saved the life of Imām 'Alī Zainul 'Abidīn (a.s.) and was prepared to sacrifice her own self in his stead. Her sublime qualities can be established by numerous titles bestowed upon her viz. 'Aqīlat Banī Hāshim, the intellectual among the Hashimites; 'Aqīlatul Quraysh, the intellectual among the Quraysh; Sharīkatul Ḥusain, the associate of Husain (in his mission); Al 'Ālimatul Ghayrul Mu'allimah, an intellectual without having being trained; Al Fahimatul Ghairul Mufahhimah, a knowledgeable who needs none to make her understand; Ṣāhibatul Muṣibatul 'Uzmā, the bearer of the grand sorrow; etc. There is difference of opinion regarding the place of her burial, some opine that she died in Madīnah and was buried there, while others say that she lies buried in Cairo. However, the most accurate, that is unanimously accepted by the Shi'ah Scholars, is that she is buried in Damascus, Syria, at a place now known as Al Zaynabīyyah. The pilgrimage to her blessed grave is highly recommended and visiting it is a desire of every true believer and a seeker of truth. Numerous books have been authored depicting her meritorious life, for further readings refer to: Khaṣā'isul Zaynabīyyah by Sayyid Nūrudīn al Jazā'eri, Zaynab Ukhtul Ḥusain by Muḥammad Ḥusain al Adīb, Zaynab al Kubrā by Shaikh Ja'far al Naqdī, 'Aqīlat Banī Hāshim by Sayyid 'Alī al Hashmī, Ma'a Baṭalat Karbalā' by Shaikh Muḥammad Jawād Maghniyyah, Ibnatul Zahrā' Baṭalatul Fidā' by Alī Ahmad al Shalabī, Fī Riḥāb al Sayyidah Zaynab

(Kunīyyah) of Umm Kulthūm; while their mother was Fāṭemah al Zahrā' (s.a.). We shall later quote regarding Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), while Zaynab (al Kubrā) was married to 'Abdullāh bin Ja'far (bin Abī Ṭālib), her paternal cousin, and bore him sons, among them Muḥammad and 'Awn, both of whom were martyred in Karbalā'.

Abul Faraj (al Iṣfahānī) writes, that Muḥammad bin 'Abdullāh bin Ja'far, who was martyred in Karbalā', his mother was Khawṣā bint Ḥaḥṣah bin Thaḳīf, and was the real brother of 'Ubaydullāh, who too was martyred in Karbalā'. As for Umm Kulthūm, her marriage with 'Umar ibnul Khaṭṭāb¹ is quoted in books, after him she was married to 'Awn bin Ja'far (bin Abī Ṭālib) and after him to Muḥammad bin Ja'far (bin Abī Ṭālib) (after the former's death).

by Sayyid Muḥammad Baḥrūl 'Ulūm, Zaynabul Kubrā minal Mahd ilal Laḥd by Sayyid Muḥammad Kāzīm al Qazwīnī, Baṭalat Karbalā' by Dr. 'Ā'ishah Bintul Shātī al Misrī (Ahlul Sunnah author) etc. (translator)

¹ Sayyidah Zaynab as Ṣugrā (the younger Zaynab), better known by her agnomen Umm Kulthūm, was the younger daughter of the Amīrul Mu'minīn Imām 'Alī (a.s.) and Sayyidah Fāṭemah al Zahrā' (s.a.). She was born during the days of her grandfather Prophet Muḥammad (s.a.w.a.), who cherished her and nurtured her in his blessed lap. Her excellent character, sublime morals, abundant virtue and unparalleled wisdom earned her great fame and she was looked upon as the inheritor of her mother's chastity, second only to her elder sister Sayyidah Zaynab al Kubrā (a.s.). She was married to her cousin Muḥammad bin Ja'far at Ṭayyār, who died leaving her a widow. She remained attached and dedicated to her brothers Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.). Umm Kulthūm (a.s.) accompanied the latter at Karbalā' and witnessed the heart-rending episode of his martyrdom and those of the other men-folk of her family. Her speeches and sermons at Kūfah and Damascus, reprimanding and condemning the oppressors for their misdeeds, bear witness to her eloquence and valiant character, the legacy of her father Imām 'Alī (a.s.). She remained steadfast and forbore patiently the worst ordeals of life, alongside her sister Sayyidah Zaynab al Kubrā, entering the ranks of the most honorable and pious women of the world. The episode quoted by non-Shī'ah sources of her alleged marriage with 'Umar ibnul Khaṭṭāb is nothing but fictitious, and is fabricated with a sole motive to demean the exalted status of Ahlulbait (a.s.) and applause their enemies. The Shī'ah Scholars have authored numerous books in refutation of this alleged claim. For further study refer to: Al Sirrul Makhtūm fī Taḥqīq 'Aqd Umm Kulthūm by Mawlawī Muḥammad Inshā'allāh al Muḥammadi al Ṣiddīqī al Ḥanafī al Badāyūnī (Ahlul Sunnah author), Afḥāmūl A'adā' wal Khuṣūm fī nahī Tazwīj Sayyidatinā Umm Kulthūm by Sayyid Nāṣir Ḥusain al Mūsawī, Kanze Maktūm fī Hall 'Aqd Umm Kulthūm by Fakhrul Ḥukamā' Sayyid 'Alī Aḥzar, Risālah fī Khabar Tazwīj Umm Kulthūm min 'Umar by Sayyid 'Alī al Milānī, etc. Umm Kulthūm (s.a.) died in Damascus and lies buried in the renowned graveyard of Bāb Ṣagīr, opposite her niece Sayyidah Sakīnah (s.a.), the daughter of Imām al Ḥusain (a.s.). (translator)

Ibn Shahr Āshūb relates from the book Kitābul Imāmah of Abū Muḥammad al Nawbakhtī, that `Umar ibnul Khaṭṭāb married Umm Kulthūm, but since she was yet a child, he did not establish physical relations with her, and before he could do so, he died.

The fifth one being Muḥammad, possessing the Agnomen (Kunīyyah) of Abul Qāsim, whose mother was Khawlah bint Ja'far bin Qays al Ḥanafīyyah. It is quoted in some reports that the Messenger of Allāh (s.a.w.a.) had given glad tidings of his birth to Amīrul Mu'minīn (a.s.) and bestowed his own name and Kunīyyah to him. Muḥammad (Ibnul Ḥanafīyyah) was born during the reign of `Umar ibnul Khaṭṭāb and died during the reign of `Abdul Malik Ibn Marwan, while his age was said to be sixty-five years. There is difference of opinion regarding the place of his death, some say that he died in Īlah, a second report says in Ṭā'if, while the third one that he died in Madīnah and was buried in Al Baqī'.¹ The sect of Al Kaysānīyyah considered him to be an Imām and referred to him as the Al Mahdī of the last age. They believed that he disappeared in the mountain of Radhwā, in Yemen, resided therein, was alive and shall arise; all Praise be to Allāh, the believers of this sect have become extinct. Muḥammad was a scholarly personality, was valorous, powerful and strong. It is related that once some armours were brought to Amīrul Mu'minīn (a.s.), one of these was lengthy with regards to stature of a man, and therefore Imām (a.s.) ordered the extra parts of the armour to be clipped off. Muḥammad caught hold of the extra part in his fist, and as one separates the tissues of a silken cloth, he tore it off from where Imām (a.s.) had marked. His incident, along with Qays (bin Sa'ad) bin `Ubadah, with the two Roman messengers sent by the Caesar, is renowned.² His intense

¹ Some are even of the opinion that he lies buried in Ṭā'if, besides the tomb of `Abdullāh bin `Abbās bin `Abdul Muṭṭalib, and Allāh (s.w.t.) is the Best Knower (translator)

² It is related that once the Caesar dispatched two men from his army to Mu'āwīyah, alleging that one was the strongest man of Rome and the second one the tallest man. He sent a message to Mu'āwīyah challenging him if he had anyone in his army stronger and taller than them. Mu'āwīyah gathered people and asked their opinion, they advised him to call either Muḥammad Ibnul Ḥanafīyyah or `Abdullāh bin Zubayr. He called Muḥammad Ibnul Ḥanafīyyah and related to him the incident. Muḥammad turned towards the Roman man and told him, "Either you sit and I try to make you stand up, or I sit and you pull my hand and try to make me stand". The Roman told him to sit. When Muḥammad sat, the Roman tried as much as he could to pull his hand and make him stand, but failed. Then the Roman man sat and Muḥammad pulled his hand and lifted him up in the air and threw him down, thus he accepted his defeat. Then Qays bin Sa'ad bin `Ubadah came and handed over his pants to the other Roman to wear. The Roman wore the pants and it

valour and chivalry manifests by his role in the battles of Jamal and Şifḥīn.

The sixth and seventh being, 'Umar and Ruqayyah al Kubrā (the elder), born twins to Umm Ḥabīb bint Rabī'ah.

Eighth, ninth, tenth and eleventh being 'Abbās (s.a.), Ja'far, 'Uthmān and 'Abdullāh al Akbar (the elder); all four of them were martyred in Karbalā' and their martyrdom shall be quoted at its appropriate place, Allāh (s.w.t.) willing. Their mother was Ummul Banīn¹ bint Ḥizām bin Khālid al Kilābī. It is related that Amīrul Mu'minīn (a.s.) told his brother 'Aqīl, "You are a genealogist among the 'Arabs, then chose for me a woman who would beget me a son, who would be virile and a knight among the 'Arabs". 'Aqīl replied, "Then marry Ummul Banīn al Kilābiyyah, while none among the 'Arabs were valorous than her forefathers". Thus Amīrul Mu'minīn (a.s.) married her and she bore him 'Abbās (s.a.) and his three brothers. It was due to this reason that Shimr bin Ḍiljawshan, who belonged to the clan of Banī Kilāb, brought a deed of security for 'Abbās and his brothers, while addressing them as his nephews and this shall be quoted later.

Twelfth and thirteenth, Muḥammad al Aşgar, by the agnomen (Kuniyyah) of Abū Bakr and 'Abdullāh. Both of these brothers also fell martyrs in Karbalā', while their mother was Laylā bint Mas'ūd al Dārmīyyah.

Fourteenth was Yaḥyā, whose mother was Asmā' bint 'Umays.

reached until his chest, while its lower part dragged upon the earth, thus he too accepted defeat. (Ibn Kathīr al Dimashqī, "Al Bidāyah wal Nihāyah", Abul 'Abbās al Mubarrad, "Al Kāmil fil Lughah wal Adab") (translator)

¹ One of the most pious and eminent women of the Islāmic world. Her name was Fāṭemah bint Ḥizām bin Khālid from the valorous clan of Banī Kilāb. Imām 'Alī (a.s.) desired from his brother 'Aqīl, who was a genealogist of the 'Arabs, to suggest a lady for marriage from a valorous clan who would give birth to valorous sons, and upon his suggestion, he married her. She bore him four sons, viz. Abul Fadhlil 'Abbās (a.s.), 'Abdullāh, Ja'far and 'Uthmān. From the day that she stepped into the house of Fāṭemah (s.a.), she proclaimed to the children of Sayyidah Fāṭemah (s.a.) that she did not come to them as their mother, rather a maid. She even trained her children not to look upon Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), Sayyidah Zaynab (s.a.) and Sayyidah Umm Kulthūm (s.a.) as their siblings, rather their masters. She served Imām 'Alī (a.s.) devotedly and after his martyrdom she remained attached to his children (a.s.). She even sacrificed all her sons at Karbalā' for Islām and Imām al Ḥusain (a.s.). This eminent lady passed away in Madīnatul Munawwarah and lies buried in the cemetery of Al Baqī'. Our scholars have written numerous books in her excellence, while this short note cannot contain her innumerable merits (translator)

Fifteenth and sixteenth, Ummul Ḥasan and Ramlah al Kubrā, while their mother was Umm Saʿīd bint ʿUrwah bin Masʿūd al Thaqaḥī. Ramlah was married to Abil Hayyāj ʿAbdullāh bin Sufyān bin Ḥārith bin ʿAbdul Muṭṭalib; while Ummul Ḥasan was married to Juʿdah bin Hubayrah, the son of her paternal aunt¹, and after him she married Jaʿfar bin ʿAqīl (bin Abī Ṭālib).

Seventeenth, eighteenth and nineteenth, Nafisah, Zaynab al Ṣugrā and Ruqayyah al Ṣugrā. Ibn Shahr Āshūb mentions that their mother was Umm Saʿīd bin ʿUrwah (bin Masʿūd al Thaqaḥī), and the mother of Ummul Ḥasan and Ramlah al Kubrā to be Umm Shuʿayb al Makhzūmiyyah. It is mentioned that Nafisah possessed the agnomen (Kunīyyah) of Umm Kulthūm al Ṣugrā, while Kathīr bin ʿAbbās bin ʿAbdul Muṭṭalib married her. Zaynab al Ṣugrā was married to Muḥammad bin ʿAqīl (bin Abī Ṭālib). Some say that Ruqayyah al Ṣugrā’s mother was Umm Ḥabībah, while she was married to Muslim bin ʿAqīl (bin Abī Ṭālib).

His remaining children, from twentieth until twenty seventh, are mentioned as follows, Umm Hānī, Ummul Kirām, Jumānah possessing the agnomen (Kunīyyah) of Umm Jaʿfar, Umāmah, Umm Salamah, Maymūnah, Khadījah and Fāṭemah.

Some attribute thirty six children to him (a.s.), eighteen sons and eighteen daughters, adding ʿAbdullāh and ʿAwn, whose mother was Asmāʾ bin ʿUmays, as related by Hishām bin Muḥammad, renowned as Ibnul Kalbī; Muḥammad al Aswaṭ (the median), whose mother was Umāmah, the daughter of Zaynab, the daughter of the Messenger of Allāh (s.a.w.a.); ʿUthmān al Aṣḡar (the younger), Jaʿfar al Aṣḡar (the younger), ʿAbbās al Aṣḡar (the younger), ʿUmar al Aṣḡar (the younger), Ramlah al Ṣugrā (the younger) and Umm Kulthūm al Ṣugrā (the younger).

Ibn Shahr Āshūb writes that Amīrul Muʿminīn (a.s.) had another daughter from Miḥyah bint Imruʿ al Qays, who died in her infancy.

Shaikh al Muḥīd writes that it is related by the Shīʿah personalities that Fāṭemah al Zahrāʾ (s.a.) bore a son to Amīrul Muʿminīn (a.s.), who was named Muḥsin by the Messenger of Allāh (s.a.w.a.), and he was aborted in her (s.a.)’s womb after his (s.a.w.a.)’s death.

We (the learned author) say that Al Masʿūdī in his Murawwajul Ḍahab, Ibn Qutaybah in his Kitāb al Maʿārif and Sayyid ʿAbbās al Mūsawī al Shāmī al Makkī in

¹ Umm Hānī bint Abī Ṭālib, the sister of Amīrul Muʿminīn (a.s.) (translator)

his Ahzār Bustānul Nāzirīn include Muḥsin among the children of Amīrul Mu'minīn (a.s.). The author of *Al Majdī*¹ writes that the Shī'ah have related regarding Muḥsin and his miscarriage, while I have found his mention in some Genealogical works, but they have not quoted regarding his miscarriage in a manner that could be relied upon.²

Among the sons of Amīrul Mu'minīn (a.s.), five possessed progeny, viz., Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), Muḥammad bin al Ḥanafīyyah, 'Abbās (s.a.) and 'Umar al Akbar (the elder). While quoting the names of his children, the names of his wives have also been mentioned along with. It is related that Amīrul Mu'minīn (a.s.) did not marry any other woman until Fāṭemah (s.a.) was alive, similar to the Messenger of Allāh (s.a.w.a.), who did not marry any other woman until Khadījah was alive. After the death of Fāṭemah (s.a.), Imām 'Alī (a.s.) married Umāmah, her niece, as per her (s.a.)'s own will. And according to a report his marriage with Umāmah took place after three nights following the death of Fāṭemah (s.a.). When Amīrul Mu'minīn (a.s.) was martyred, four of his wives and eighteen slave-girls were alive, while names of these four women being, Umāmah, Asmā' bint 'Umays, Laylā al Tamīmīyyah and Ummul Banīn.

As is related that among the children of Amīrul Mu'minīn (a.s.), five possessed progeny. As for Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), we shall quote regarding them and their progeny in the following chapters, Allāh willing; and as for the other three Muḥammad bin al Ḥanafīyyah, 'Abbās (s.a.) and 'Umar al Aṭraf, it is appropriate that we quote here regarding some of their progeny.

Relating to the progeny of Muḥammad bin al Ḥanafīyyah: He had twenty four children, among them fourteen males, while his progeny continued from two sons, 'Alī and Ja'far. Ja'far was killed in the incident of Ḥarrah, when Muṣrif bin 'Uqbah attacked Madīnah and put to death its inhabitants at the orders of Yazīd bin Mu'āwiyah. Most of his progeny reaches Ra'as al Maḍarī 'Abdullāh bin Ja'far

¹ *Al Majdī fī Ansābul Ṭālibīyyīn* by Najmuddīn Abul Ḥasan 'Alī al 'Alawī al 'Umarī al Aṭrafī, renowned as Ibnul Ṣūfī (translator)

² His statement is totally baseless, since numerous Ahlul Sunnah Scholars have mentioned in their books regarding Muḥsin and his miscarriage at the hands of the miscreants. The Eminent contemporary Scholar Sayyid Muḥammad Mahdī al Mūsawī al Khirsān in his book *Al Muḥsin al Ṣiḅṭ Mawlūd am Siqṭ* quotes statements from twenty six Ahlul Sunnah Scholars, who have mentioned in their respective books that Muḥsin was miscarried by Fāṭemah (s.a.) when the transgressors attacked her home (translator)

al Thānī bin 'Abdullāh bin Ja'far bin Muḥammad bin al Ḥanafīyyah. And among his (Ra'as al Maḍarī's) progeny is the honourable chieftain Abul Ḥasan Aḥmad bin Qāsim bin Muḥammad al 'Awīd bin 'Alī bin Ra'as al Maḍarī and his son Abū Muḥammad Ḥasan bin Aḥmad, the latter being an eminent master and successor of Sayyid Sharīf al Murtadhā upon the position of Niqābah (chieftainship)¹ of Bagdād. Among his progeny was the renowned Banī al Naqīb al Muḥammadī, the possessors of knowledge, honour, grace and narratives, but they became extinct. Also among them is Ja'far al Thālith (the third) bin Ra'as al Maḍarī, while his progeny emerged from his sons Zayd, 'Alī, Mūsa and 'Abdullāh. Among the progeny of 'Alī bin Ja'far al Thālith is Abū 'Alī al Muḥammadī in Baṣrah, who is Ḥasan bin Ḥusain bin 'Abbās bin 'Alī bin Ja'far al Thālith, Ṣiddīqul 'Umarī. It is related from Abū Naṣr al Bukhārī, that in reality the progeny of Al Muḥammadī reach three people, viz. Zayd al Ṭawīl bin Ja'far al Thālith, Ishāq bin 'Abdullāh Ra'as al Maḍarī and Muḥammad bin 'Alī bin 'Abdullāh Ra'as al Maḍarī. Among the progeny of Muḥammad bin 'Alī bin Ishāq bin Ra'as al Maḍarī is the trustworthy authority Abul 'Abbās 'Aqīl bin Ḥusain bin Muḥammad (bin 'Alī bin Ishāq bin Ra'as al Maḍarī), a Jurist and Narrator of Aḥādīth. Among his works are Kitābul Ṣalāh, Manāsikul Ḥajj and Al Amālī. Shaikh 'Abdul Raḥmān al Mufīd al Nayshābūrī studied under him and his progeny exists in the areas of Iṣfahān and Fārs (in Īrān). Among the progeny of Ra'as al Maḍarī is the learned Traditionist Qāsim bin 'Abdullāh Ra'as al Maḍarī and his son Sharīf Abū Muḥammad 'Abdullāh bin Qāsim bin 'Abdullāh Ra'as al Maḍarī.

¹ This association was officially formed by the administrative government that began in the third Century Hijrah. One person, among the children of Amīrul Mu'mīnīn (a.s.), was appointed a chief from each town, whose mission was to take charge of the overall affairs of the Ṭālibīyyīn and protect the deeds of their genealogy, while his appointment was made by the Naqībūl Nuqabā' (chief of chiefs) designated by the ruler. This position was similar to the minister ship in state agencies. During the period of 'Abbāsī reign, the one who was designated upon this position was called Naqībūl Ṭālibīyyīn or Naqībūl 'Alawīyyīn, while later also referred to as Naqībūl Ashrāf. Later, the title of "Al Sharīf" was attributed to the Ahl al Bait, among the progeny of Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), Imām 'Alī from his son Muḥammad Ibnul Ḥanafīyyah or other sons, Ja'far bin Abī Ṭālib, 'Aqīl bin Abī Ṭālib or 'Abbās bin 'Abdul Muṭṭalib. But during the rule of the Fāṭimides rulers in Egypt, they limited this prefix to the progeny of Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) only. This position remained vital throughout ages, while there was no chief, except from the elders of this community and their eminent ones. The duties and rights of the Naqīb remained until the ninth Century Hijrah as written by Abil Ḥasan al Māwardī in his Aḥkāmūl Sulṭāniyyah. (Sayyid Ḥasan al Amīn, "Dā'eratul Ma'āriful Islāmīyyah al Shī'īyyah"; Sayyid Najmuddīn al 'Alawī al 'Umarī, "Al Majdī fī Anṣābil Ṭālibīyyīn") (translator)