Sharh al-Akhbar fi Fada'il al-A'immah al-Athar

An Explanation of Reports on the Virtues of the Pure Imams

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In the name of Allah, the Most Gracious, the Most Merciful

The Tragedy of Amir al-Mu'minin (The Commander of the Faithful)

- [771] Bakr ibn Abd al-Wahhab reported, via his chain of narration, from Abu Ja'far Muhammad ibn Ali [Imam al-Baqir], peace be upon him:
  He was asked about the age of Ali, peace be upon him, on the day he was struck down. How old was he?
  He replied: "He was struck down on the day he was sixty-three years old."
  It was said to him: "What was his physical description?"
  He said: "He was brownish-skinned (*Adam*), strongly dark in complexion, heavy-eyed, with large eyes, a prominent stomach, and he was bald."
  It was asked: "Was he tall or short?"
  He replied: "He was closer to being short."
  It was said to him: "What was his kunya (honorific title)?"
  He said: "Abu al-Hasan."
  It was asked: "Where was he buried?"
  He said: "In Kufa, during the night, and his grave was kept hidden."

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- [772] Isma'il ibn Aban reported, via his chain of narration, from Muhammad ibn al-Hanafiyyah, that he was asked about the description of Ali, prayers of Allah be upon him.
  He said: "He had a large head, broad shoulders, large joints, a large stomach, and slender shins. It was as if his bones, if broken, would heal so strong that if a lion were to seize him, he would tear the lion apart."
- [773] Yahya ibn al-Hasan reported, via his chain of narration, from Ja'far ibn Muhammad [Imam al-Sadiq], from his father, prayers of Allah be upon both of them, that he was asked about the characteristics of Ali, prayers of Allah be upon him.
  He said: "He had a large head, broad shoulders, and when he walked, he did not rush, yet his companions could hardly keep up with him. He had a wreath of hair [around his baldness], a hairy body, a white head and beard, a large stomach, and he was rougher than a rock for the sake of Allah, the Almighty and Sublime."
- [774] Through another chain, from al-Mughirah, who said: "Whatever part of Ali, peace be upon him, was thick, it was very thick, and whatever part was slender, it was very slender. Such is the physical description of a lion." Al-Mughirah added: "And such is the description of the strongest of men."

- [775] Through another chain, from al-Sha'bi, who said: "I saw Ali, peace be upon him, and he had a broad beard that filled the space between his shoulders, and on his head were a few fine hairs."
- [776] Through another chain, from Zayd ibn Wahb, who said: "A group of people from the inhabitants of Basra came to Ali, peace be upon him. Among them was a man called al-Ja'd ibn Na'jah, who noticed a roughness in Ali's clothing and spoke to him about it..."

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"...in regard to his clothing, and spoke to him about it.
Ali said: 'What is it to you? This clothing keeps me humble in my prayers, and it is most fitting that the Muslims should follow my example after I am gone.'
The man said to him: 'Fear Allah, O Amir al-Mu'minin, for your own safety, and do not put yourself at risk, for you are going to die.'
Ali, peace be upon him, said to him: 'No, rather I will be killed by a strike that will dye this'—and he grabbed his beard—'with the blood from this'—and he pointed to his head. 'It is a pledged covenant and an ordained decree, and he who invents lies will surely fail.'"

- [777] Through another chain, from Ayyub ibn Khalid, who said: "The Messenger of Allah, peace and blessings of Allah be upon him and his family, said to Ali, peace be upon him: 'Who is the most wretched of the first generations? And who is the most wretched of the latter generations?'
  Ali said: 'Allah and His Messenger know best.'
  The Prophet, peace and blessings of Allah be upon him and his family, said: 'The most wretched of the first was the one who hamstrung the she-camel [of Prophet Salih], and the most wretched of the latter generations is your killer.'"
- [778] Through another chain, from al-Hakam ibn Sa'd, who said: "Ali, peace be upon him, mentioned to us that he would be killed. We said: 'If we knew who your killer was, we would wipe out his lineage!'
  He replied: 'Stop! That would be injustice—taking a life for a life. Rather, deal with my killer exactly as is done with the killer of a prophet or the executor of a prophet: he is to be executed, and then his body burned with fire.'"
- [779] Through another chain, from Abu Rafi', who said: "I was with Ali, peace be upon him, in Kufa, and he was walking near the house of al-Zubayr ibn al-Awwam, while a crowd of people followed him until they crowded closely at his heels..."

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"...so he turned toward them and said: 'O Allah, relieve me of them, and separate me and them. O Allah, replace them for me with those who are better than them, and replace me for them with someone who is worse for them than me.'
The narrator said: 'Only a few days passed before he was killed, prayers of Allah be upon him.'"

- [880] Through another chain, from al-Husayn, peace be upon him, who said: "Amir al-Mu'minin, peace be upon him, said: 'Last night, I saw my beloved, the Messenger of Allah, peace and blessings of Allah be upon him and his family, in a dream. I

complained to him about the hardships and hostility I have faced from the people of Iraq after him. He said to me: "Be comforted, for you will soon be granted relief from them."'"
The narrator said: "Only the following Friday passed before he was killed, prayers of Allah be upon him."

- [781] Through another chain, from Uthman ibn al-Mughirah, who said: "When the month of Ramadan began, Ali, peace be upon him, would have dinner one night with al-Hasan, one night with al-Husayn, and one night with Abdallah ibn Abbas. He would eat no more than three mouthfuls. When asked about this, he would say: 'The decree of Allah, the Almighty and Sublime, is close at hand, and I prefer to meet Him on an empty stomach.' It was only a few nights later that he was killed."

[The Night of Martyrdom]

- [782] Through another chain, from al-Hasan, who said: "Ali, peace be upon him, stayed awake the entire night preceding the morning in which he was killed, praying his usual night prayers. His daughter, Umm Kulthum, said to him: 'What is this sleeplessness that I see in you tonight?' He replied: 'If I am to be killed, it will be...'"

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"...in this upcoming morning.'
The narrator said: 'Then the mu'adhin (prayer caller) came to call him for the prayer, and left.
Umm Kulthum said to her father: "Order Ja'dah to lead the people in prayer instead."
He replied: "There is no escaping the appointed time of death."
Then he stood up, went out, and passed by his companion [Ibn Muljam] who had stayed awake all night waiting for him. Ibn Muljam's eyes had overcome him and he was sleeping, so Ali nudged him with his foot and said to him: "The prayer!"
When Ibn Muljam stood up, he struck him.

- [783] Through another chain, from al-Hasan ibn Kathir, from his father, who said: 'Amir al-Mu'minin, Ali ibn Abi Talib, peace be upon him, went out on the night he was killed heading to the dawn prayer. He was met by some geese in the courtyard of his house, and they began cackling loudly. We tried to drive them away, but he said: "Leave them, for they are raising laments." Then he went out and was struck, prayers of Allah be upon him.'"

[Deal with My Killer Gently]

- [784] Through another chain, from Ja'far ibn Muhammad, from his father, that he said: "Amir al-Mu'minin, peace be upon him, went out to the dawn prayer carrying a whip in his hand to wake up the sleeping people in the mosque. He found Ibn Muljam sleeping on his stomach, so he nudged him with the whip and said to him: 'Stand up for the prayer.'
The man stood up, struck him, and was captured and brought to him.
Ali said: 'Feed him, give him drink, and treat his captivity gently. If I live, I will decide whether to forgive or take retribution; and if I die, then execute him.'"

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- [785] Through another chain, from al-Hasan, who said: "Amir al-Mu'minin, peace be upon him, ordered that al-Muradi (Ibn Muljam) be bound tightly, and said: 'Restrain him. If I live, I will deal with my own right, and if I die, then the decision is yours.'"

[The Vileness of the Killer]

- [786] Through another chain, from Abi Abdallah al-Salmi, who said: "I spoke with al-Hasan ibn Ali, peace be upon him, regarding a man from my tribe who was among the supporters of Amir al-Mu'minin, peace be upon him. Habib ibn Malik had been sent to gather information, and he told me: 'Go tomorrow, and you will find your book completed and finished.'
  When the next morning came, I left my family. As I reached the house of al-Rahman, people met me saying: 'Amir al-Mu'minin has been killed!'
  I said to my servant: 'Hurry!' We entered the palace, and found al-Hasan ibn Ali, peace be upon him, in a room. I approached him, and found Amir al-Mu'minin reclining on a cushion. I greeted him, and he returned my greeting while the people were talking.
  He said: 'O my son! I spent last night waking up my family for the prayer—and it was the night of Friday, the morning after the battle of Badr, when ten nights of Ramadan had passed. My eyes overcame me while I was sitting, and the Messenger of Allah, peace and blessings of Allah be upon him and his family, appeared to me. I said: "O Messenger of Allah! What hardships and division I have faced from your nation after you!" He said to me: "Pray to Allah against them." So I said: "O Allah, replace them for me with those who are better than them, and replace me for them with someone who is worse for them than me."'"

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"He continued: 'Then Ibn al-Nabbar came to call for the prayer, so I went out to pray, and this man met me and struck me.'
The narrator said: 'Then Ibn Muljam was brought before Ali, peace be upon him.
Umm Kulthum said to him: "O enemy of Allah, you have killed the Amir al-Mu'minin!"
He replied: "No, but I have killed your father!"
She said: "I hope that no harm will come to him (that he will survive)."
Ibn Muljam said: "Are you crying for him then? By Allah, I poisoned my sword for forty nights. If this blow fails to kill him, may Allah cast him far away and destroy him!"
She said: "By Allah, you shall surely be killed."
He said: "By Allah, if your father dies, there is no harm in that."
She said: "By Allah, his strike was such that if it were distributed among all the people of the earth, they would not survive it."

- [787] Through another chain, from Umar ibn Dinar, who said: "When Abdallah ibn Muljam struck Ali, peace be upon him, and was captured, the people said to him: 'Praise be to Allah Who has disgraced you, O enemy of Allah, and saved Amir al-Mu'minin.'
  He replied: 'Then for whom is Ruqayyah crying?'—meaning the daughter of Ali, peace be upon him, who was..."

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"...the maternal sister of Umar ibn Abi Talib.
Then he said: 'By Allah, I poisoned my sword for a month. If it fails to kill him, may Allah cast him far away and destroy him!'"

- [788] Through another chain, from al-Hasan ibn Imran, from his father, who said: "I saw the people when they captured Ibn Muljam. They surrounded him, biting at him with their teeth, saying: 'O enemy of Allah, you have killed the best of mankind! O enemy of Allah, you have destroyed the nation!' While he remained silent, not answering anyone."

[The Final Moments]

- [789] Through another chain, from Umar ibn Dharr, who said: "When Ali, peace be upon him, was struck, I entered upon him while his head was bound with a bandage. I said: 'O Amir al-Mu'minin, show me the wound so I can unbind the bandage.' I looked at it and said: 'It is nothing major, O Amir al-Mu'minin, it is merely a scratch.'
  Ali, peace be upon him, said: 'I am leaving you, I am leaving you'—repeating it twice.
  Umm Kulthum wept from behind the curtain.
  He said to her: 'Be quiet; if you could see what I see, you would not weep.'
  I asked: 'O Amir al-Mu'minin, what do you see?'
  He said: 'These are the angels and the prophets standing here. And this is Muhammad, peace and blessings of Allah be upon him and his family, saying: "O Ali, rejoice, for what you are departing to is better than what you are currently in."'"

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- [790] Through another chain, from al-Asbagh ibn Nubatah, who said: "We used to stay up late with Ali, peace be upon him, chatting. A small group of people would stay with him every night until the governance of the state shifted. On the eve of Friday, the nineteenth night of the month of Ramadan, we stayed with him for a few hours of the night, and then we returned to our homes. He did not miss the dawn prayer with us.
  He said: 'I went out at dawn to pray with him, and the lamps were lit. Suddenly, the people were shouting: "Amir al-Mu'minin has been killed!"
  I rushed forward until I reached him. We carried him back to his home, and we stayed there through the night of the twenty-first of Ramadan. We greeted him and prayed for him, and a group of people entered upon him, greeted him, and said: "By Allah, O Amir al-Mu'minin, I love you."
  He said: "Allah, besides whom there is no god, is witness."
  And I swore an oath as well.
  He said: "As for me, by the One Who sent down the Torah to Moses, the Gospel to Jesus, and the Qur'an to Muhammad, the Chosen One, peace and blessings of Allah be upon him and his family: I was struck on the very night that Joshua ibn Nun passed away, and my soul will be taken on the very night that Jesus, the son of Mary, peace be upon him, was raised to heaven."'"
  Al-Asbagh added: "And that was the night of the twenty-first of Ramadan."
- [791] Through another chain, from Suwayd ibn Ghaflah, who said: "Ali, Amir al-Mu'minin, was killed..."

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- (1) This title is from copy "Waw" [Manuscript W].

- (2) *Al-Admah* is a skin color tinged with blackness.

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- (1) He is the son of Amir al-Mu'minin from his wife Khawlah. He was born in the year 21 AH and died in Medina in the year 81 AH. The author will discuss him further in the fourteenth volume.
- (2) He is Amir ibn Sharahil ibn Abd. His lineage traces back to Sha'b, a branch of the Hamdan tribe. He was born and raised in Kufa. He became close with Abd al-Malik ibn Marwan, serving as his close companion, conversationalist, and emissary to the Emperor of Rome. He died in the year 110 AH.
- (3) *Al-Zaghab*: The very first hair that grows [on the body/head].
- (4) One of the leaders of the Kharijites.

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- (1) In *Al-Gharat* (1/108): "This keeps pride away from me, and it is more fitting that a Muslim should follow my example."
- (2) Thus we have corrected it, and in the original text it was: *bn Sa'id*.
- (3) In *Tarikh Dimashq* (293/3): *li-abina* [for our father].
- (4) Thus it appears in both copies, and I do not know of a house for al-Zubayr in Kufa.
- (5) In a variant copy: *wa 'aynahu* [and his eye]. And *al-aqib* (with a kasrah under the qaf): the back part of the foot (*Mukhtar al-Sihah* / 443).

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- (1) In a variant copy: "and in sleep."
- (2) The text between the brackets is from *Manaqib al-Khwarazmi*, p. 283; it is also found in *Bihar al-Anwar* from Ja'far.
- (3) The text between the brackets is from *Kanz al-Ummal* (6/411).
- (4) The text between the brackets is an addition from *Bihar al-Anwar* (42/226), Hadith 38.

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- (1) Ja'dah ibn Hubayrah ibn Abi Wahb al-Makhzumi. He is the son of the sister of Amir al-Mu'minin, prayers of Allah be upon him.
- (2) In a variant copy: "from al-Husayn ibn Kathir."
- (3) *Khaffahu*: meaning he struck him.

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- (1) In *Tarikh Dimashq* (296/3): Habib ibn Murrah.
- (2) In a variant copy: "O Companions of the Time."
- (3) In the original text: "so we entered the palace."

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- (1) Thus we have corrected it, and in the original text it was: *Ibn al-Sabah*.
- (2) Meaning: "By Allah, yes."
- (3) Al-Farazdaq said:

There is no wonder for the noble-born if they achieve victory,
For the spearheads of non-Arabs have quenched the thirst of the fate of Hamza ibn Muljam.

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- (1) [This footnote completes the sentence at the top of the page: "the maternal sister of..."] *Umar ibn Ali li-ummihi* [Umar ibn Ali from his mother's side].
- (2) Then he said: "By Allah, I poisoned my sword for a month. If it fails to kill him, may Allah cast him far away and destroy him!"
- (3) Thus it is written in the original manuscript and in variant copy "Waw". However, the most likely probability is that this narration is omitted from the available reference sources at hand.
- (4) Thus it is written in variant copy "Waw". In the original text: "al-Hasan ibn Umar."
- (5) In *Bihar al-Anwar* (223/42): from Amr ibn al-Hamiq.

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- (1) He is the executor/successor of Prophet Moses, Joshua ibn Nun, peace be upon him.
- (2) He is Suwayd ibn Ghaflah (with a fathah on both the ghayn and the fa) ibn 'Awsajah ibn Amir al-Ju'fi. He was born in the Year of the Elephant.

...peace be upon him, in the month of Ramadan, in the year forty [AH], on the first night of the last ten nights. His son, al-Hasan, prayed over him and recited the *takbeer* five times.

- [792] Through another chain, from Hubayrah bin Maryam [Footnote 1: The editor notes that this is most likely Hubayrah bin Yarim al-Kharifi al-Shibami, who died in 66 AH. Al-Barqi mentions him as one of the loyal companions of Amir al-Mu'minin, describing him as a highly respected, knowledgeable, and devout jurist who passed away in Kufa in 81 AH], who said:

When Amir al-Mu'minin Ali ibn Abi Talib, peace be upon him, was buried, al-Hasan bin Ali, peace be upon both of them, ascended the pulpit. He praised Allah, extolled Him, and sent blessings upon the Prophet and his family.

Then he said: *"To proceed: O people, tonight a man has been struck down whom the first generations did not surpass, and whom the later generations will never catch up to. He has left behind nothing of 'the white or the yellow' (wealth)* [Footnote 2: A classical Arabic idiom for silver and gold] *except seven hundred dirhams remaining from his allowance, with which he intended to purchase a servant for his family. The Messenger of Allah, peace and blessings of Allah be upon him and his family, used to send him on expeditions where Gabriel would protect him on his right, and Michael on his left. He would never turn back until Allah granted victory through his hands. His soul ascended to heaven on the very night that the soul of Jesus, the son of Mary, was raised, the night Joshua ibn Nun passed away, and the night the soul of Yahya ibn Zakariya (John the Baptist), peace be upon him, ascended."* [Footnote 3: The editor notes that alternate versions of the testament text specify this as the exact night Jesus was raised]

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[The Plot for the Crime]

- [793] Musa bin Abd al-Hamid bin Masruq reported, via his chain of narration, from Isma'il bin Rashid, that he mentioned the account of the assassination of Ali, peace be upon him, saying:

It began with the plot of Ibn Muljam, may Allah curse him, and his co-conspirators. Abd al-Rahman bin Muljam, al-Harith bin Ubaydullah [Footnote 1: Cited in *Kifayat al-Talib*, p. 460, his name is recorded as al-Burak bin Abdallah al-Tamimi], and Amr bin Bakr al-Tamimi met with a group of Kharijites in Mecca. They discussed the state of affairs and lamented the loss of their comrades killed at the Battle of Nahrawan, praying for them.

They said: *"By Allah, there is no goodness left in living after them. They were the ones who truly called the Muslims to worship their Lord, fearing no blame for the sake of Allah. What if we sell our souls to Allah, seek out the leaders of misguidance, assassinate them, rid the lands of them, and avenge our fallen brothers?"*

Ibn Muljam, may Allah curse him, said: *"I will take care of Ali bin Abi Talib for you."* —and he was from among the residents of Egypt [Footnote 2: The editor clarifies this meant he was currently residing among the population of Kufa].

Al-Harith said: *"I will take care of Mu'awiyah."*

Amr bin Bakr said: *"I will take care of Amr bin al-Aas."*

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They swore an oath and pledged to one another never to back down from their companions [Footnote 1: Meaning they bound themselves not to retreat or desert each other] until they either succeeded in killing their targets or died trying. They took their weapons [Footnote 2: Text added from alternate manuscripts], poisoned their swords, and agreed on a specific deadline: the nineteenth night of the month of Ramadan, ensuring each would strike his target on that exact night [Footnote 3: Text added from alternate manuscripts].

Each conspirator set out toward his destination. Abd al-Rahman bin Muljam traveled to Kufa, where he met with the remaining [Footnote 3: The manuscripts use the archaic form *Laki* for *Laqiya*] Kharijites. He kept his specific mission strictly hidden from them, out of dislike that any details of his plot might be exposed.

This continued until one day he encountered a group of women from the Taym al-Ribab tribe. They were mourning their relatives killed at Nahrawan. Among them, he saw a stunningly beautiful woman named Qatam [Footnote 4: Historically identified as the daughter of al-Asbagh al-Tamimi, though *Al-Imama wal-Siyasa*, p. 159, states she was the daughter of Alqama]. Amir al-Mu'minin, peace be upon him, had killed her father and brother at Nahrawan. When Ibn Muljam saw her, she completely captured his heart, and he immediately proposed to her.

She replied: *"I will not marry you until you heal my heart."*
He asked: *"And what will heal your heart?"*
She said: *"The killing of Ali bin Abi Talib."* [Footnote 5: The editor notes the famous classical lines of poetry by al-Farazdaq regarding her blood-dowry: 'Never have I seen a dowry given by a noble bride like the dowry of Qatam, whether from the settled towns or the wilderness...']
He said: *"By Allah, you have requested the very thing that brought me to this city! Consider your demand met."*

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She asked him: *"If that is the case, do you have anyone to assist you?"*
He replied: *"Yes, Wardan."* Wardan was a man from her own tribe.
She then approached Wardan and informed him of the plan. She spoke to him, reminding him of the losses their tribe suffered, and he agreed to help.

Following this, Ibn Muljam met with a man from the Nakha' tribe named Shabib [Footnote 2: He is historically identified as Shabib bin Najrah]. Ibn Muljam [Footnote 1: Brackets outline text verified across standard manuscripts] brought him into the plot, explaining the objective and asking for his assistance. Shabib initially hesitated, recognizing Ali's immense status, saying: *"Woe to you, Abd al-Rahman! You know the great precedence of Ali in Islam, his companionship, and his closeness to the Messenger of Allah, peace and blessings of Allah be upon him and his family, as well as his fierce bravery."*

Ibn Muljam argued back: *"Do you not know that he killed our brothers at Nahrawan? We are simply taking retribution. We will ambush him when he least expects it."* He did not stop persuading Shabib until he finally agreed.

The three conspirators met with Qatam at the Great Mosque of Kufa, where she was staying in spiritual seclusion (*i'tikaf*). They laid out their final strategy.

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Qatam told them: *"I have found the best opportunity. Hide near the doors of the mosque before the dawn prayer. When he comes out in the darkness of the early morning dawn (al-Ghalas)* *[Footnote 1: Al-Ghalas refers to the thick darkness of the night just before the first light of dawn]* *to enter the mosque, strike him all at once."*

They armed themselves with their poisoned swords and waited inside the mosque through the night. When dawn arrived, Amir al-Mu'minin, peace be upon him, came out to lead the prayer. As he passed through the entrance, Shabib rushed forward and struck at him with his sword, but the blow missed and hit the wooden doorframe instead.

Immediately after, Abd al-Rahman bin Muljam, may Allah curse him, struck him directly on the crown of his head. Wardan panicked and fled into the crowd.

As for Shabib [Footnote 2: Identified in alternate copies as Wardan, who was killed inside his home by a relative who discovered his crime, whereas Shabib bin Najrah al-Ashja'i al-Khariji—Footnote 3—was the one who fled towards the gates of Kunda], he broke away into the dark streets. A man from the Hadramawt tribe pursued him, wrestled him to the ground, and took his sword. However, as a crowd began to gather, Shabib managed to slip away into the thick of the confusion and his trace disappeared entirely [Footnote 4].

Meanwhile, the crowd swarmed Abd al-Rahman bin Muljam. A man from the Hamdan tribe tackled him, pinned him down, and secured him.

With the prayer time active and the Imam wounded, Ja'dah bin Hubayrah moved forward to lead the people in the dawn prayer.

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Ja'dah bin Hubayrah al-Makhzumi led the people in the morning prayer, while Amir al-Mu'minin was carefully carried back to the palace.

Abd al-Rahman bin Muljam, the enemy of Allah, was brought into his presence. Ali, peace be upon him, looked at him and asked: *"O enemy of Allah, did I not treat you well and show you kindness?"*
He replied: *"Yes, you did."*
Ali asked: *"Then what drove you to commit this act?"*
Ibn Muljam lowered his head in silence.

Ali, peace be upon him, said: *"I see you only as one who is to be executed, and destined for the Fire because of the evil you have wrought against the creation of Allah."* [Footnote 1: The page concludes with a preserved historical poem attributed to Bakr bin Hammad al-Taherti, lamenting the tragedy: 'Say to Ibn Muljam, the wretched... You have killed the best of all who ever walked the earth...']

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...where the strike occurred. When Amir al-Mu'minin, peace be upon him, was struck in the mosque, many residents of Kufa were inside praying. As he fell, he was heard crying out clearly: *"I have won, by the Lord of the Kaaba!"*

He then said: *"Do not let the killer escape, but do not mutilate him. A life for a life; if I die, execute him as a killer is executed."*

Al-Hasan entered the room, and alongside him was his sister Umm Kulthum, who was weeping bitterly. She faced Ibn Muljam, cursing him and saying: *"O enemy of Allah, there is no ultimate harm to my father, but Allah will surely disgrace you!"*
The enemy of Allah replied: *"Why do you cry then? By Allah, I purchased this sword for a thousand dirhams, and spent another thousand to poison it. If this single blow were distributed across the entire population of Kufa, not a soul among them would survive."*

At that moment, Jundab bin Abdallah [Footnote 1: The editor identifies him as Jundab bin Sufyan al-Bajali al-Alqi, also known as Jundab bin Amr or Jundab al-Khayr, a companion who passed away around 61 AH], may Allah be pleased with him, entered to see Amir al-Mu'minin.

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Jundab asked: *"O Amir al-Mu'minin, if we should lose you—though we pray Allah protects us from that—should we pledge our allegiance to al-Hasan after you?"*
Ali replied: *"I do not command you to do so, nor do I forbid you. You are best equipped to see your own affairs."*

Then he called for al-Hasan and al-Husayn, peace be upon them, and gave them his final testament: *"I advise you both to fear Allah, and not to chase after the material world even if it chases after you. Do not grieve over anything of it that is kept from you. Speak the truth, act in hope of reward, be an opponent to the oppressor, and a helper to the oppressed. Act upon what is in the Book of Allah, and let no blame from any blamer sway you for the sake of Allah."*

Then he turned to his son Muhammad ibn al-Hanafiyyah and said: *"I advise you to fear Allah, and to honor your two brothers, recognizing their immense right over you. Follow their guidance."*

Then he turned back to al-Hasan and said: *"I advise you, my son, to fear Allah within yourself, to establish the prayer at its proper times, to deliver the zakat to those who deserve it, and to perfect your wudu, for there is no valid prayer without purity. Do not accept the prayer of*

those who withhold zakat. I advise you to forgive sins **[Footnote 1: A variation in the text reads 'al-dhunub' (sins) instead of 'al-dhanb' (the sin)]**, *to restrain anger, to maintain family ties, to show forbearance toward the ignorant, to deeply understand the religion, to remain firm in your actions, to commit to the Qur'an, to be a good neighbor, to enjoin what is good, and to forbid what is evil."*

Finally, he said: *"May Allah protect you all as a household, and protect the message of your Prophet through you. I entrust you to Allah, and send my peace upon you."*

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[The Departure of Abu al-Hasan]

- [795] Through another chain, from al-Waqidi, who said: Amir al-Mu'minin, peace be upon him, passed away on the night of Friday, when twenty-one nights of the month of Ramadan had passed, in the year forty [AH]. He was washed by al-Hasan, al-Husayn, and Abdallah bin Ja'far [Footnote 1: *Al-Bihar* (42/254) adds that he was embalmed using the remaining heavenly camphor (*hanut*) of the Prophet]. He was shrouded in three garments, none of which was a shirt, and al-Hasan led the funeral prayer, reciting seven *takbeers*.

[Prophetic Traditions Concerning the Assassin]

- [796] Isma'il bin Aban reported, via his chain of narration, from Jabir bin Samurah [Footnote 2: The editor corrects this name to Abu Khalid Jabir bin Samurah bin Amr bin Jundab al-Suwa'i, a companion who passed away in Kufa around 74 AH during the governorship of Bishr bin Marwan], who said:

The Messenger of Allah, peace and blessings of Allah be upon him and his family, asked Ali: *"O Ali, who is the most wretched of the first generations?"*
Ali replied: *"The one who hamstrung the she-camel [of Prophet Salih]."* [Footnote 3: As referenced in Surah ash-Shams, verse 12]
The Prophet then asked: *"And who is the most wretched of the latter generations?"*
Ali [Footnote 4: Text addition verified by the author] replied: *"Allah and His Messenger know best."*
The Prophet, peace and blessings of Allah be upon him and his family, said: *"The most wretched of the latter generations is your killer, O Ali."*

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- [797] Yahya bin Salam reported, via his chain of narration, from Abu al-Tufayl [Footnote 1: His full name is Amir bin Wathilah bin Abdallah bin Amr al-Laythi al-Kinani al-Qurashi. He was born on the day of the Battle of Uhud in 3 AH. He carried the banner of Ali, peace be upon him, in some of his battles, and died in Mecca in 100 AH. He is historically recognized as the very last of the companions of the Prophet to pass away], who said:

Ali, peace be upon him, called the people to give their pledge of allegiance. Abd al-Rahman bin Muljam came forward, but Ali rejected him twice. On his third attempt, Ali accepted his pledge, and then said to him: *"What keeps the most wretched of them from fulfilling his task? By the One in Whose hand is my soul, this (pointing to his beard) will surely be dyed with blood from this (pointing to his head)."*

- [798] Through another chain from him [Abu al-Tufayl], that Ali, peace be upon him, was distributing some wealth. Ibn Muljam came to him, and Ali gave him his share, reciting:

"I desire his life ***[Footnote 2: Some alternate historical sources read 'his protection/modesty' instead of 'his life']****, yet he desires my death;*
Accept the excuses of your close friend from the tribe of Murad."

- [799] Abdallah bin Salih reported, via his chain of narration, from Zayd bin Aslam [Footnote 3: Identified as Abu Abdallah or Abu Usama Zayd bin Aslam al-Adawi al-Umari, a prominent jurist and Quran commentator from the people of Medina who died in 136 AH], from Abu Sinan al-Duwali [Footnote 4: This chain structure is verified in *Tarikh Dimashq* (3/276), Hadith 1363], who said:

Ali, peace be upon him, fell ill, so we entered upon him to visit him. He said to us: *"I have no fear of dying from this illness, because I heard the truthful and verified one—meaning the Messenger of Allah, peace and blessings of Allah be upon him and his family—saying to me: 'O Ali, you will be struck with a blow right here'—and he pointed to his head—'causing its blood to flow down until it dyes your beard. The one who carries out that strike will be the most wretched person of this nation, just as the one who hamstrung the she-camel was the most wretched of Thamud.'"*

- [800] Isma'il bin Aban reported, via his chain of narration, from Tha'labah bin Yazid, who said: Ali, peace be upon him, said: *"By the One in Whose hand is my soul, this will surely be dyed from this"*—and he pointed with his hand to his beard, then pointed with his hand to his head.

...and when he was subsequently struck and his beard became dyed with blood, he looked at them and said: *"Did I not tell you that it would be dyed?"*

- [801] Abu Ghassan reported, via his chain of narration, from Ali, peace be upon him, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, said to me: *"Indeed, this nation will betray you after I am gone."*

[Your Love, O Amir al-Mu'minin]

- [802] Al-Daghshi reported, via his chain of narration, from al-Asbagh bin Nubatah [Footnote 1: His full name is Al-Asbagh bin Nubatah bin al-Harith bin Amr bin Fatik bin Amir bin Mujashi' bin Darim al-Tamimi al-Hanzali al-Mujashi'i], who said:

When Ali, peace be upon him, was struck with the blow from which he died, we were sitting near him one night when he fainted. When he regained consciousness, he looked at us and asked: *"What keeps you sitting here?"*
We replied: *"Our love for you, O Amir al-Mu'minin."*
He said: *"As for me, by the One Who sent down the Torah to Moses, the Gospel to Jesus, the Psalms to David, and the Furqan (Qur'an) to Muhammad, peace and blessings of Allah be upon him and his family: no servant truly loves me except that he will see me in a state that gladdens him, and no servant hates me except that he will see me in a state that displeases him. The Messenger of Allah, peace and blessings of Allah be upon him and his family, informed me that I would be struck on the nineteenth night of the month of Ramadan—the same night on which Moses, peace be upon him, died (or he said: the night the successor of*

Moses died)—and that I would pass away on the twenty-one night of the month of Ramadan, the same night that Jesus, peace be upon him, was raised to heaven."
Al-Asbagh said: He then passed away on that exact night.

- [803] Isma'il bin Aban reported, via his chain of narration, from Muhammad bin Abd al-Rahman, who said: Abd al-Malik bin Marwan [Footnote 2: He was the fifth Umayyad Caliph, born in Medina in 26 AH, and died in Damascus in 86 AH. He took control of governance in 65 AH] said to al-Zuhri: *"Which one are you? Can you inform me of the sign..."*

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...of the day on which Ali, peace be upon him, was killed?"
Al-Zuhri replied to him: *"Yes, I was informed that on that day, no stone was lifted in the vicinity of the Holy House (Jerusalem) except that fresh, flowing blood was discovered beneath it."*
Abd al-Malik bin Marwan then said to him: *"Indeed, you and I are unique in knowing this narration."* [Footnote 1: As cross-referenced in *Manaqib al-Khwarazmi*, p. 281, Abd al-Malik uses the phrase 'We are two strangers to this narration'] —meaning that no one else besides the two of them had transmitted it.

[Another Version of the Final Testament]

- [804] Through another chain, Muhammad bin Humayd al-Asbahi reported, via his chain of narration, from Abu Ja'far Muhammad bin Ali, peace be upon him, who said: Ali, peace be upon him, gave his final testament to al-Hasan, and wrote his will down, which included the following:

"In the name of Allah, the Most Gracious, the Most Merciful.
This is what Ali ibn Abi Talib testates:
He testates that there is no god but Allah, alone without any partner, and that Muhammad is His servant and His Messenger, whom He sent with guidance and the religion of truth to make it prevail over all religions, even if the polytheists detest it. Surely, my prayer, my sacrifice, my living, and my dying are all for Allah, Lord of the worlds, Who has no partner. With this I have been commanded, and I am of the Muslims.

Furthermore, I advise you, O Hasan, as well as all my family, my children, and whomever this document of mine reaches, to fear Allah your Lord, and do not die except in a state of submission as Muslims. And hold fast to the rope of Allah all together and do not become divided [Footnote 2: Citing Surah Ali 'Imran, verse 103]. For I heard..."

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...the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying: 'Reconciling differences between people is better than general prayers and fasting, and indeed, malice and discord are what strip away the religion. There is no power or strength except by Allah.'

Be mindful of Allah, my children, regarding your relatives; maintain your ties with them, for maintaining family ties eases the accounting before Allah, the Almighty and Sublime.

Be mindful of Allah regarding orphans; do not let them starve, and do not let them be neglected or lost while you are present to care for them. [Footnote 1: The text in *Bihar al-Anwar* adds: 'For I heard the Messenger of Allah saying: Whoever sustains an orphan until he

becomes independent, Allah makes Paradise mandatory for him, just as He made the Fire mandatory for whoever consumes the wealth of an orphan']

*Be mindful of Allah regarding your neighbors; for they were the testament of your Prophet, peace and blessings of Allah be upon him and his family. He continued to recommend them to us until we thought he would include them in our inheritance. *[Footnote 2: Variant manuscripts replace 'recommend them' with 'concerning his offspring'] **

Be mindful of Allah regarding the Qur'an; let no one surpass you in acting upon it.

Be mindful of Allah regarding the prayer; for it is the pillar of your religion.

Be mindful of Allah regarding the zakat; for it extinguishes the wrath of your Lord.

Be mindful of Allah regarding the fasting of the month of Ramadan; for its fasting is a protective shield against the Fire.

Be mindful of Allah regarding your household; do not let it become empty of you as long as you remain alive, so that you are not left neglected.

Be mindful of Allah regarding jihad in the path of Allah with your wealth, your souls, and your tongues.

Be mindful of Allah regarding the protection and covenant of your Prophet; do not let them be oppressed while you are among them.

*Be mindful of Allah regarding the companions of your Prophet, peace and blessings of Allah be upon him and his family, for the Messenger of Allah, peace and blessings of Allah be upon him and his family, gave his final wills concerning them. *[Footnote 3: Variant manuscripts read 'boasted of them' instead of 'gave his final wills'] **

Be mindful of Allah regarding the poor and the destitute; share your livelihood with them.

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Be mindful of Allah regarding what your right hands possess (servants/workers), for that was the very last testament spoken by your Prophet.

Ali, peace be upon him, then said: I advise you concerning the weak: women, and what your right hands possess, and remember the prayer, the prayer.

Look to your affairs, my children, and do not let the blame of any blamer sway you for the sake of Allah. If anyone seeks to harm you or transgresses against you, respond in a beautiful manner [Footnote 1: Clarified in Bihar al-Anwar as meaning 'respond in a way that deters them from harming you']*, as Allah has commanded you. Do not abandon enjoining what is good and forbidding what is evil; otherwise, the most wicked among you will be given authority over your affairs, and then you will supplicate to Allah, the Almighty and Sublime, but your prayers will not be answered.*

You must maintain close bonds, mutual giving, and compassion among yourselves, my children. Beware of turning away from each other, envying each other, fracturing ties, and harboring mutual hatred. Cooperate with one another in righteousness and piety, and do not cooperate in sin and aggression. Fear Allah, for indeed, Allah is severe in punishment.

May Allah protect you as a household, and may He preserve the legacy of your Prophet within you. I entrust you to the care of Allah, and send upon you my peace, along with the mercy of Allah and His blessings."

After completing this testament, he did not speak of any worldly matter except *'La ilaha illa Allah'* (There is no god but Allah) until his soul was taken on the first night of the last ten nights of the month of Ramadan [Footnote 2: Extended details in *Bihar al-Anwar* (42/250) specify that his strike occurred on the eve of Friday, the 19th of Ramadan, in the year 40 AH, and his martyrdom concluded on the 21st night].

[His Deep Concern for the Future of the Ummah]

- [805] Sa'id bin Sulayman reported, via his chain of narration, from al-Asbagh bin Nubatah, who said: I heard Ali, peace be upon him, speaking from the pulpit, saying:

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"...from right here, the sons of Abd al-Muttalib will be betrayed, so let them turn to me." The people immediately crowded toward him.

He looked at them and said: *"I remind you by Allah not to kill anyone after my passing except my actual killer. And do not raise your swords tomorrow across your shoulders, striking wildly among the people, causing them to cry out: 'The Amir al-Mu'minin has been killed!'"*

The narrator said: Only a few days passed after that sermon before he was killed, prayers of Allah be upon him.

- [806] Ahmad bin Salih al-Basri reported, via his chain of narration, from Ubaydah, who said: I heard Ali, peace be upon him, speaking from the pulpit, saying:

"O Allah, indeed I have grown weary of them and they have grown weary of me; I am disgusted by them and they are disgusted by me. Therefore, relieve them of me, and grant me relief from them. What keeps the most wretched of them from dying my beard with the blood of my head?" —and he placed his hand on his beard, then placed his hand on his head.

[Returning to the Narrations]

- [807] Ubaydullah bin Umayyah reported, who said: Juwayriyah [Footnote 1: The editor corrects this name from the manuscript's original spelling 'Huwayrith'. He was Juwayriyah bin Musahir al-Abdi al-Kufi, a highly devoted companion of Amir al-Mu'minin whose shrine is located in Khuzestan. His martyrdom occurred because Mu'awiyah systematically pursued the close companions of Ali; Juwayriyah was arrested by Ziyad bin Abih, who accused him of being deeply immersed in the blood of Muslims and devoted to Ali. Ziyad ordered his hands and feet cut off, and he was crucified on a palm trunk until he achieved martyrdom] bin Musahir entered upon Amir al-Mu'minin, peace be upon him, while he was sleeping. He called out to him: *"O sleeper, wake up! By the One in Whose hand is my soul, you will surely receive a strike on your head that will dye your beard from its blood! This is a verified covenant that I heard from the Messenger of Allah, peace and blessings of Allah be upon him and his family."*

Ali woke up at his voice, looked at him, and said: *"Sit down, Juwayriyah, so that I may tell you your own story..."*

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"...concerning your own self. By the One in Whose hand is my soul, you will be dragged forcefully to the arrogant, coarse tyrant [Footnote 1: Referring to Al-Atal al-Zanim, an idiom

for a cruel, illegitimate oppressor], *who will order your hands and feet to be severed, and then you will be crucified beneath a rough palm trunk."*

The narrator noted that Juwayriyah was later captured by Ubaydullah bin Ziyad, who carried out those exact actions, cutting off his hands and feet, and crucifying him on a wooden beam next to the gate of Ibn Ma'kar. His crucifixion took place on a beam longer than the one next to it, exactly as Juwayriyah had been told.

- [808] Ali bin Kathir reported, from Abi Salih, who said: I heard Ali, peace be upon him, speaking from the pulpit, saying: *"Where is my wretched executioner? By Allah, he will surely strike me right here"*—meaning his head—*"until it dyes this"*—meaning his beard.
- [809] Abdallah bin Muhammad bin Aqil reported, from Ali bin Abi Talib, peace be upon him, that he said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, said to me: *"O Ali, who was the most wretched of Thamud?"*
  I replied: *"The one who hamstrung the she-camel."*
  He asked: *"Then who is the most wretched of this nation?"*
  I replied: *"Allah and His Messenger know best."*
  He said: *"Your killer."*
- [810] Abu al-Jahhaf reported, via his chain of narration, from Abu Abd al-Rahman al-Sulami, who said:

Ali, peace be upon him, used to go out into the dark streets of Kufa. I had a paternal cousin who was a dark-complexioned man. I said to al-Hasan, peace be upon him: *"I would love for you to inform Amir al-Mu'minin, peace be upon him, to allow my cousin to accompany him until he finishes his nightly rounds, ensuring his safety."* Al-Hasan promised to do so.

When the next morning arrived, I went to check on the matter, only to discover that Amir al-Mu'minin had already been struck down. I found al-Hasan present in the crowd, and I heard him saying: *"Last night was the anniversary of the Battle of Badr, and it was the night in which Amir al-Mu'minin..."*

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"...was waking his family for the prayer. When it was time for the morning dawn, his eyes briefly closed, and he startled awake. He called out: 'O Hasan!'
I replied: 'Here I am at your service.'
He said: 'Last night, I saw the Messenger of Allah, peace and blessings of Allah be upon him and his family, in my dream, and I complained to him about the deep hardships **[Footnote 1: The original text reads 'al-La'wa' meaning severe hardship, distress, and internal strife]** *and intense hostility* **[Footnote 2: 'Al-Ladad' refers to harsh, unyielding adversarial opposition]** *that I have endured from his nation. He said to me: "Pray to Allah against them." So I supplicated: O Allah, replace them for me with those who are better for me than them, and replace me for them with someone who is worse for them than me.'*
Shortly after that, he went out to the mosque, and the event that occurred took place."

- [811] Isma'il al-Bazzaz reported, from Umm Musa [Footnote 3: Historical biographers note her name is recorded as Quflah or Qusaylah Habiba, as cited in *A'yan al-Shi'ah* (3/488)], the wet-nurse or servant of Ali bin Abi Talib, peace be upon him, who said:

Ali, peace be upon him, came home one day to his daughter Umm Kulthum, and she was crying. He asked her: *"O my daughter, what makes you cry? I see nothing but goodness surrounding you."*
She said: *"O my father, why shouldn't I cry? I saw the Messenger of Allah, peace and blessings of Allah be upon him and his family, in my dream tonight, and he was wiping the dust away from your face, saying: 'O Ali, you have completed your duty.'"*
Ali replied to her: *"Do not weep, for only a few days remain until I am killed, prayers of Allah be upon him."*

- [812] Fitr bin Khalifah [Footnote 4: He is al-Qurashi al-Makhzumi, who passed away in the year 153 AH], reported via his chain of narration, from Ali, peace be upon him, that he said: *"By Allah, it is a verified covenant from the Prophet, peace and blessings of Allah be upon him and his family, that this nation will surely betray me."*

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[A Third Copy of the Final Testament]

- [813] Bishr bin al-Walid reported, that Ali, peace be upon him, testated while he was in Yanbu, writing:

"In the name of Allah, the Most Gracious, the Most Merciful.
This is what the servant of Allah, Ali bin Abi Talib, testates regarding his properties: He dedicates his estate in Yanbu to charity, seeking thereby the pleasure of Allah, the Almighty and Sublime, so that He may admit him into Paradise, safeguard him from the Fire, and turn the Fire away from him on the Day of Judgment. This estate is to be spent in the path of Allah, utilized for the needs of travellers, relatives close and distant. It is not to be sold, gifted, or inherited.

The entire estate in Yanbu is dedicated, except that if any sudden event occurs to his family [Footnote 1: This opening phrasing tracks historical records of the event compiled by Ibn Abi al-Dunya], they may use its revenue to sustain themselves, and they are free to do so [Footnote 2: Cross-referenced with alternative texts in Bihar al-Anwar (42/40)]. This revenue may be spent on their maintenance and upkeep for five years. If they become independent of it, its yield returns to the poor.

This is the decree for my properties in Yanbu, along with what I possess in the valley of al-Qura, including the springs of Wadi al-Qura [Footnote 3: 'Wadi al-Qura' refers to a series of historic agricultural valleys situated seven stages away from the city of Medina, containing approximately 170 natural springs—Umdat al-Akhbar, p. 439], as well as the properties of al-Adhniyah and its people [Footnote 4: Al-Adhniyah refers to extensive agricultural projects established between Medina and Sham]. My property called Zariqa is also included, matching what I wrote for Abu Niyzar, Rabah, and Jawbar. The properties in the valley of al-Qura and al-Adhniyah are to be managed as a unified estate [Footnote 5: Reconstructed from variant texts which read 'managed properly' instead of 'unified'], with all their yields spent strictly for the sake of Allah."

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...for the sake of Allah and for His countenance, on the Day when some faces will turn black and other faces will turn white. This property shall not be sold, gifted, or inherited, until Allah,

the Almighty and Sublime, inherits it, for He is the best of inheritors. By this, I have settled the covenant that stands between me and Allah, to remain active for as long as I am living or after I have died.

This is the decree enacted by Ali bin Abi Talib regarding his wealth and properties. It is to be managed and overseen by al-Hasan bin Ali for as long as he remains living. If al-Hasan should pass away, it shall be overseen by al-Husayn bin Ali for as long as he remains living. If al-Husayn should pass away, then the responsibility shifts to the eldest of his children, then to the most righteous and qualified from among his descendants, passing from one generation to the next. The manager must act with complete justice, use the revenue to feed people in a commendable manner, and look after the properties properly. None of the properties located in these villages [Footnote 1: The editor notes that in the compilation *Maqtal Amir al-Mu'minin* by Ibn Abi al-Dunya, the manuscript variant reads: 'And none of the palm trees or offspring of these villages shall be sold'] may be sold. The labor and crop yields belong to the believers, from the first of them to the last of them. Whosoever assumes charge over this estate is reminded to execute their role with utmost diligence, sincere counsel, preservation, and trustworthiness.

This document is the physical writing of Ali bin Abi Talib, penned by his own hand. This charitable endowment is a binding and noble obligation. Its revenues must be distributed across all paths of necessity, for the cause of Allah, for His countenance, for the close kin, the poor, the destitute, and the wayfarer. It is to be managed by the eldest of the children of Fatima, peace be upon her, from among those who possess trustworthiness and righteousness. The manager is to preserve the estate, ensure its proper development, plant crops, cultivate the land, act with sincerity, and exert their full effort. It is not permissible for any ruler or authority to pass independent judgment over it, nor is it permissible for anyone to act contrary to my established covenant.

Ali bin Abi Talib wrote this with his own hand when ten nights had passed from the month of Jumada al-Ula, in the year thirty-nine [AH].

This was witnessed by Ubaydullah bin Abi Rafi' [Footnote 2: A variant manuscript records the witness name as Abdallah bin Abi Rafi'].

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...and Hayyaj bin [Abi] Hayyaj [Footnote 1: The editor references *Bihar al-Anwar* (42/42), which notes that the legal document was formally witnessed by Abu Samar bin Abraha, Sa'sa'ah bin Sawhan, Yazid bin Qays, and Hayyaj bin Abi Hayyaj].

Ubaydullah stated: The duration between the drafting of this written testament and his assassination was exactly four months and thirteen nights **[Footnote 2: The bottom of the page transitions into elegies and laments. The editor provides the structural text of the lamentation recited by his son, Imam al-Hasan, peace be upon him, mourning his father:

'My tears flow heavily in weeping for Ali,
For your heart, out of profound grief, is breaking.
By Allah, whenever the dark night descends upon us,
I find myself weakened and shaking in the center of the sanctuary.
Through him, major distress was dispelled, yet now
The pillars of strength have leaned toward failure and collapse.'

Following this, the page compiles historic elegies by other major figures:

An anonymous poet wrote:

'A catastrophic blow has shattered my support network,
And the eye has tasted no sweet sleep since the tragedy occurred.
I have been cast into the depths of endless time, a hostage to grief,
And the prolonged memory of him keeps me awake through the night.'

The famous companion Sa'sa'ah bin Sawhan lamented:

'To whom shall I turn for comfort after your departure, O my brother?
And from whom can I seek solace for what has befallen me?
The continuous afflictions of time have completely enveloped you,
*Therefore, the widespread tragedies have unleashed their full force...'] ***

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'...If your forces were deployed against the decrees of death, they would have warded them off,
I weep for you, O Ali, because of a burning pain that lacerates my sight.
The intense grief over your burial is completely sufficient for me,
And my tears fail to offer any real relief against your loss.
Your life was filled with deep reminders and profound lessons for me,
And today, your silent presence provides a more powerful sermon than any living speech.'

Another poet declared:

'They called upon you, O Ali, but you did not answer me,
And a severe distress has descended heavily upon us.
With your death, all worldly pleasures have permanently died for me,
And life was only truly alive when you were living.'
[The editor notes that this poem is alternatively attributed to Abu al-Aswad al-Duwali, or to Umm al-Haytham bint al-Uryan al-Nakha'iyyah]

[The Elegy of the Pure Daughter, Umm Kulthum]

'O my eyes, pour forth your tears and assist us,
Should we not weep for the Commander of the Faithful?
Umm Kulthum weeps over him with flowing tears,
Having witnessed the absolute certainty of the tragedy.
May the Kharijites never find comfort or joy,
For they have deeply broken our hearts with this strike.
Did they assassinate the best of mankind in the month of fasting?
The one who read the verses of the Quran and established the faith?'

[The Elegy of Sayyid Haydar al-Hilli, may Allah have mercy on him]

'Rise and ask Islam about the magnitude of its tragedy,
Has the light of guidance been extinguished, or has death taken its champion?
Indeed, the soul of the Chosen Prophet has departed,
Struck down by the sword of the most wretched of creation.
They spilled his blood on the Night of Destiny,
A night when the angels descend in profound grief.

He was left covered in blood within his prayer niche,
In the very mosque where he was known as the Father of Dust (Abu Turab).'

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[Continuing the Classical Elegies for the Commander of the Faithful]

'The countenance of the religion has turned pale with sorrow,
And the true faith has dyed its garments with his blood.
They claim they sought to draw close to Allah through his murder,
Yet they have brought down the very pillar of justice and truth.
The prayer niche itself weeps over his absence,
And Gabriel laments his martyrdom in the highest heavens.
O book of Allah, you have been left neglected after him,
And the path of truth has become obscured for the seekers.
How can the world continue to shine after his departure?
The columns of guidance have been entirely demolished today.'

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[The Masterpiece Elegy by Sayyid Ja'far al-Hilli Aal Kamal al-Din]

'Islam has clothed itself in the garments of deep mourning,
On the night when the sword of the son of Murad struck the Imam.
The beacons of righteousness and reform have been lowered,
And the flags of corruption and division have been raised high.
They targeted the explicit proof of Allah over all creation,
The one who prostrated in sincere fear of the Day of Return.
He was killed in his prayer niche while facing the Creator,
And his pure blood flowed down to stain his beard.
Ask the dark night if it has ever witnessed his equal,
Or ask the stars if they ever saw him sleep on his cushion.
He spent his nights in continuous prayer and supplication,
Until his soul ascended to the highest stations of peace.'

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Can anyone truly claim or possess what was exclusively granted to him? The Messenger of Allah, peace and blessings of Allah be upon him and his family, chose him exclusively for his deepest secrets. He informed him of the hidden knowledge of what would transpire after him, including the battles he would have to fight against his adversaries. The Prophet gave him glad tidings of the massive spiritual rewards that Allah, the Almighty and Sublime, had prepared for him, and foretold who his killer would be and the manner of his martyrdom.

He was uniquely selected by the Messenger of Allah, who appointed him to his specific status after him, authorized him to perform jihad in the path of Allah as commanded, and permitted him to inform the people of future events. He made him aware of everything that would occur up until the Day of Resurrection. His historic sermons delivered from the pulpit, in front of crowds of companions and others, are clear proof of this. In those speeches, he explicitly warned that a group would reject the truth when the Day of Resurrection approaches,

identifying their deceptive callers and leaders. Furthermore, he possessed complete comprehension of the knowledge contained between the two covers of the Divine Book—meaning the Holy Book of Allah, the Almighty and Sublime. Allah informed His Prophet about all these matters, and the Messenger of Allah subsequently informed Ali. This book, *Sharh al-Akhbar*, compiles these widely recognized and famously transmitted traditions, which are related by both elite scholars and the general public.

Indeed, within the Book of Allah, the Almighty and Sublime, are the vital reports of what has passed, and the essential news of what is yet to come.

'He was the champion of the prayer niche and the master of war,
A brother in arms who strove with immense sincerity and dedication.
He sacrificed his pure soul for the sake of his Creator,
Standing firm like a solid mountain in times of severe hardship.
The columns of guidance have been shattered today,
And the pillars of the true faith have collapsed after him.'

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Therefore, since these profound realities cannot be fully grasped through outer appearances alone, it is only understood by those whom Allah, the Almighty and Sublime, has established as His close guardians. As He states in His Majestic Book: *"And none knows its hidden interpretation except Allah and those who are firmly grounded in knowledge."* [Footnote 1: Citing Surah Ali 'Imran, verse 7].

This directly aligns with the famous public declaration made by Ali, peace be upon him, from the pulpit: *"Ask me before you lose me, for you will never find anyone more knowledgeable of the text between the two covers than me."* If the true essence of the Quran could be understood merely by its outward surface, the dense crowds of the Muslim nation would have mastered its depth easily without misinterpreting a single letter. However, Ali, peace be upon him, stood uniquely as the ultimate authority, to whom the masses turned to learn what they did not know. No other figure could ever match his status or claim his level of knowledge; if anyone else attempted to claim it, his deficiency would instantly be exposed in front of the people.

Thus, this historical record provides a clear explanation of his unparalleled status. He was the formal executor (*Wasi*) appointed by the Prophet. Through him, the line of guidance from the previous prophets was preserved. The executors who succeeded him guarded their secrets, informed the community of upcoming events, and taught them the true depths of knowledge and wisdom that Allah had revealed. This guidance established the continuous Sunnah of Allah among His servants: *"That which has already passed forward from before, and you will never find any alteration in the Sunnah of Allah."* [Footnote 2: Citing Surah al-Fath, verse 23].

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[The Testimony of the Messenger of Allah Regarding Ali's Guaranteed Place in Paradise and His High Station in the Afterlife]

- **** Al-Daghshi reported, via his chain of narration, from Ibn al-Zubayr, who said: I was sitting alongside Ibn Abbas inside the Holy Mosque when a man who was

completely cloaked and masked entered upon us. He walked over and sat down directly in our circle.

We asked him: *"Who are you?"*
He pulled back his face-covering and said: *"If you grant me safety, I shall speak."*
We replied: *"You are granted complete safety."*

He then unveiled his head, and we saw that he was Abu Dharr al-Ghifari, may Allah have mercy upon him [Footnote 1: The editor provides a comprehensive biographical footnote for this prominent companion: His full name is Jundab bin Junadah al-Sahabi al-Muhajiri, a highly wealthy and pious figure who passed away in exile at al-Rabadha in 32 AH. The Caliph Uthman bin Affan had exiled him from Medina to al-Rabadha due to his unyielding criticisms. When his wife and son passed away during his exile, he was left entirely alone. Before his death, a caravan of Muslims traveling from Iraq toward Medina arrived, including prominent figures like al-Ashtar, Hujr bin Adi, and Abdallah bin Mas'ud. They took charge of washing his body, shrouding him, performing his funeral prayers, and burying his remains, exactly as the Holy Prophet had foretold. They then took his surviving daughter with them back to Medina to be cared for by the Commander of the Faithful, Ali, peace be upon him].

Abu Dharr stated: *"Uthman bin Affan has exiled me from Medina to al-Rabadha. Because of my deep love for Ali, peace be upon him, and my transmission of his unmatched virtues, I have been targeted. I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, state clearly regarding Ali: 'He is the truest speaking tongue among the general public and the elite. The green sky has never shaded, nor has the dusty earth ever carried, any individual with a more truthful tongue than Abu Dharr. And know that Ali is even more truthful than him.'"*

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"...and I suspect that the people of Medina are currently monitoring my movements, waiting to see what I will do."

Ibn al-Zubayr [Footnote 1: Identified as Abdallah bin al-Zubayr bin al-Awwam, born in 1 AH and killed by al-Hajjaj in 73 AH] said: I immediately began asking Abu Dharr about various narrations, and our conversation turned to the profound virtues of Ali, peace be upon him.

I said to him: *"O Abu Dharr, a man may deeply love another man, yet find himself falling short in matching his deeds."* My comment caused Ibn Abbas to look visibly annoyed.

Abu Dharr turned to me and said: *"O Ibn al-Zubayr, I adjure you by Allah to answer me truthfully concerning a right that we share: did Ali ever narrate to you any of his virtues?"*
I replied: *"No."*
Abu Dharr then said: *"Then I shall inform you of our verified rights! I was present with the Messenger of Allah, peace and blessings of Allah be upon him and his family, when Ali came to him while we were at the valley of al-Safa near the house of Hamza bin Abd al-Muttalib. The Prophet called him forward, and when Ali approached, the Prophet looked at him affectionately and said: 'O Ali, I love that you should be my close companion and partner in this journey of mine.'"*

Ali asked: *"O Messenger of Allah, and what journey is that?"*
The Prophet replied: *"The journey to the land of Yathrib (Medina). For indeed, an angel from the heavens has appeared to me, commanding me to journey there, so follow me closely."*

Abu Dharr continued: The Prophet remained there for two nights, then set out toward the cave of Hira [Footnote 2: The editor clarifies this refers to the famous cave of Hira, the initial site of Divine revelation situated among the mountains of Mecca]. He spent time there before moving forward. Ali remained completely steadfast alongside him, tracking his path. The Messenger of Allah, peace and blessings of Allah be upon him and his family, stated that Ali's material support and deep devotion had significantly eased his path. On the crucial night when the Prophet left his home to migrate, Ali took his place, lying down directly in his bed to protect him, knowing full well the dangers involved, and acting as a secure trust for him.

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...deposited with him [Footnote 1: Ibn Hisham notes in *al-Sira* (2/93): 'The Messenger of Allah had no one in Mecca holding valuable items that were feared for except that he deposited them with Ali, because of what he knew of his absolute honesty and trustworthiness'], and to settle certain affairs [Footnote 2: In variant manuscript 'Waw': 'the specific things/items'] that he had entrusted to him regarding his family, after which Ali was to follow him. Ali executed all of those duties perfectly. When he completed the tasks and wished to catch up with the Messenger of Allah, he went to his mother, Fatima bint Asad, under the cover of night and knocked on her door.

She called out: *"Who is this?"*
He replied: *"I am Ali."*
She said: *"Indeed, al-Lat and al-Uzza (the pagan idols) are completely disassociated from you!"*
Ali said to her: *"Lower your voice, do not awaken those who are sleeping, and honor your guest. As for al-Lat and al-Uzza, they are indeed disassociated from me just as you mentioned, and I am permanently free from them."*

She then opened the door for him, and he sat down. He asked her: *"Do you have anything for me to eat?"*
She felt great pity for his exhausted state and said: *"Lift the cloak over there, for beneath it is a loaf of bread and some dates."*
He took the food, and then began speaking gently to her until she fell fast asleep. At that point, he leaped over the wall of the courtyard, traveling continuously through his night and day until he arrived by evening at al-Rawha' [Footnote 3: Al-Rawha' is spelled with a fathah, then sukun, followed by the unpointed ha. The most common historical opinion regarding the distance between this station and Medina is thirty-six miles—*Khulasat al-Wafa*, p. 558].

Meanwhile, the Messenger of Allah found Ali's arrival to be delayed, and a deep, visible grief for Ali appeared upon him. When he was questioned about his sorrow, he replied: *"Why should I not grieve when I have left behind my closest companion, the son of Abu Talib, in Mecca? I ordered him to catch up with me once he fulfilled what I entrusted to him, and I do not know what Allah has done with him. Yet indeed, Allah, the Almighty and Sublime, has granted me three honors concerning him in this world, and three..."*

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*"...honors in the Afterlife.

He granted me concerning him in this world: that he is the formal bearer of my banner, he is the one who will cover my body and bury me, and he is the ultimate authority over the

judicial council after I am gone; therefore, I have no fear that he will pass away during my lifetime.

As for the three honors He granted me concerning him in the Afterlife: he is the bearer of my banner—the Banner of Praise—preceding me with it into Paradise; he is my direct assistant over the keys to the treasuries of Paradise; and he is the master in charge of my Basin (*Hawd*) on the Day of Resurrection. Thus, I am completely secure that he would ever apostatize into disbelief after Allah has guided him, but I fear for him the ignorance and animosity of the Quraysh."* The narrator then noted the remainder of the tradition.

[Grudges in the Breasts of the People]

- **** Through another chain, from Anas bin Malik [Footnote 1: Anas bin Malik bin al-Nadr bin Damdam al-Najjari al-Khazraji al-Ansari, Abu Thumama or Abu Hamza. He was born in Medina ten years before the Migration and served the Prophet continuously until his passing. He later relocated to Damascus, and then to Basra, where he died in 93 AH. He is historically recognized as the very last of the companions of the Prophet to pass away in Basra], who said:

The Messenger of Allah went out, and Ali was with him, and I accompanied them both. As we walked through the orchards of Medina, we passed by a particular garden. Ali looked around and said to the Messenger of Allah: *"How beautiful is this garden, O Messenger of Allah!"*
The Messenger of Allah turned to him and said: *"Your garden in Paradise, O Ali, is far more beautiful than it."*
They continued walking until they had passed seven different gardens, and every single time, the Messenger of Allah repeated the exact same statement to him. Then, the Messenger of Allah suddenly wept, and Ali asked him:

"What makes you weep, O Messenger of Allah?"
The Prophet replied: *"What makes me weep is that I remembered the deep-seated grudges against you held within the breasts of a people who will choose not to reveal them to you until they have lost me."* [Footnote 1: Ibn Asakir adds a crucial text variation in *Tarikh Dimashq* (2/325), Hadith 830, noting that Ali then asked: 'What should I do then, O Messenger of Allah?' The Prophet said: 'Be patient.' Ali asked: 'And if I am unable?' He said: 'Meet it beautifully.' Ali asked: 'And will my religion remain safe for me?' He said: 'And your religion will remain safe for you'].

- **** Through another chain from him [Anas], that he said: The Messenger of Allah said: *"Paradise intensely longs for three individuals: Ali ibn Abi Talib, Ammar, and Salman."*

[The Best of Creation on the Day of Resurrection]

- **** Through another chain, when Ali, peace be upon him, finished fighting the people of Basra, he stood at the intersections of three main streets. He addressed the crowd, saying: *"Shall I not inform you of who the best of creation will be on the Day of Resurrection?"*
  They replied: *"Yes, O Commander of the Faithful! Inform us, who are they?"*
  He said: *"They are seven from the descendants of Abd al-Muttalib."*
  Hearing this, Salman bin Rabi'ah stood up and said: *"Inform us of their specific names,*

O Commander of the Faithful."
Ali replied: *"I did not speak of this to you except that I fully intended to inform you of them: the first of them is the Messenger of Allah, followed by his executor (Wasi) and family—your companion—and Hamza, Ja'far, al-Hasan, al-Husayn, and the Mahdi from among us, the Ahl al-Bayt, prayers of Allah be upon them all."*

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- **** Waki' reported, from al-Hakam bin Abd al-Rahman bin al-Akhnas, who said: Al-Mughirah bin Shu'bah delivered a public sermon to us in which he spoke maliciously [Footnote 1: A variant manuscript reads: 'and spoke against'] of Ali, peace be upon him. Upon hearing this, Saad bin Zayd [Footnote 2: Al-Amili notes in *A'yan al-Shi'ah* (7/222) that the classical scholar Sheikh al-Tusi records him within his *Rijal* as a respected companion of the Messenger of Allah] stood up to confront him, declaring: *"Indeed, I heard the Messenger of Allah state clearly: 'Ali is in Paradise, and he is the best of creation (Khayr al-Bariyyah).'"*

[The One Who Most Resembles the Messiah]

- **** Through another chain, from Salman al-Farsi [Footnote 3: Abu Abdallah Salman al-Farsi, the prominent companion, passed away in al-Madain in Iraq in the year 36 AH, and his shrine is heavily visited and known as 'Salman Pak'. Al-Kashshi narrates via his chain from Asbat bin Salim, from Musa bin Ja'far: 'On the Day of Resurrection, a caller will cry out: Where are the disciples of Muhammad bin Abdallah who never broke their covenant and passed away firmly upon it? Thereupon, Salman, al-Miqdad, and Abu Dharr will stand up'], who said:

When the Messenger of Allah returned from the Expedition of Bani al-Mustaliq, he advanced at the very front of the people and ordered Ali to remain in their rearguard (*saqah*) [Footnote 4: *Saqat al-Jaysh* refers to the specialized rearguard of an army tasked with protection] to protect them. When the Messenger of Allah arrived back in Medina, he went directly to the entrance of the mosque and sat down waiting for Ali, refusing to enter his own home first. I watched him as he wiped the sweat from his face.

Then he addressed us, saying: *"There will emerge to you right now from this mountain pass"*—and he pointed with his hand toward one of the valleys—*"a man who most resembles the Messiah among all people. He is the best of mankind after me on the Day of Resurrection, and the very first person to enter Paradise."*

We all turned our eyes toward the pass, watching closely. The very first person to emerge from it was Ali ibn Abi Talib. When he arrived...

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...before the Messenger of Allah, the Prophet stood up immediately for him, embraced him warmly, kissed him between his eyes, and they both entered together.

Seeing this, a group of hypocrites sneered, saying: *"He is comparing his cousin to the Messiah and equating him with him! Are our own gods that we used to worship better, or is Ali?"*

Thereupon, Allah, the Almighty and Sublime, revealed concerning their statements: *'And when the son of Mary was presented as an example, immediately your people laughed aloud at it. And they said, "Are our gods better, or is he?" They did not present the comparison to*

you except for argument; rather, they are a quarrelsome people.' [Footnote 1: Citing Surah az-Zukhruf, verses 57-58].

[The Best of the Ummah in Both Abodes]

- **** Al-Hakam bin Suleiman reported, via his chain of narration, from Abu Rafe', who said: The Messenger of Allah said to Ali, prayers of Allah be upon him: *"You are the best of my nation in this world and the Afterlife, your wife is the best of the women of my nation in this world and the Afterlife, and your two sons are the two leaders of my nation in this world and the Afterlife."*
- **** Abdallah bin Muhammad bin Aqil reported, from Jabir bin Abdallah, who said: We were sitting one day with the Prophet when he announced: *"Right now, a man from the people of Paradise will enter upon you."* He then began praying aloud: *"O Allah, if You will, let it be Ali."* A moment later, Ali approached and entered the gathering.
- **** Al-Ash'ath reported, from al-Hasan al-Basri [Footnote 2: Abu Sa'id, born in Medina in 21 AH, and passed away in Basra in the year 110 AH], that he heard a man defaming and speaking ill of Ali, peace be upon him. Al-Hasan turned to the man and rebuked him, saying: *"Know that you have just defamed a man who is the true brother of the Messenger of Allah in this world [Footnote 3: In variant manuscript 'Waw': 'in the religion'] and his brother in the Afterlife!"*

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- **** Sulayman bin Ja'far reported, from Ja'far bin Muhammad bin Ali bin al-Husayn [Imam al-Sadiq], peace be upon him, who said:

"When the Day of Resurrection arrives, Allah, the Almighty and Sublime, will gather all of creation barefoot and naked. They will be made to stand at the Great Gathering Place until they sweat intensely and their breathing becomes severely restricted. They will remain trapped in that terrifying state for the measure of fifty years. That is the meaning behind the statement of Allah, the Almighty and Sublime: 'And voices will be humbled before the Most Merciful, so you will hear not but a whisper.' [Footnote 1: Citing Surah Taha, verse 108; 'hamsa' denotes a low, faint, or muffled sound].

*The Imam continued: 'Then a herald will cry out: "Where is the Prophet of Mercy, Muhammad bin Abdallah, the unlettered Prophet?" The Messenger of Allah will step forward, with the entirety of humanity following behind him, until he reaches a Basin whose vast length spans from Ayla [Footnote 2: Ayla is the historic geographic location situated at the northernmost point of the Gulf of Aqaba] to Sanaa [Footnote 3: Sanaa is the capital city located in Yemen]. He will take his stand beside it, and call out for your companion—meaning Ali, peace be upon him. Ali will step forward in front of all the nations, and you—meaning the Shia of the Family of Muhammad—will be right alongside him.

Then humanity will be permitted to pass across; some will arrive safely to drink, while others will be forcefully driven away. When the Messenger of Allah sees those of our lovers who are being turned away from it, he will weep and cry out: "O Lord, the Shia of Ali!"

Thereupon, Allah, the Almighty and Sublime, will send an angel to him, who will ask: "What makes you weep?" The Messenger of Allah will say: "I weep for a people from the Shia of Ali

whom I see being driven away toward the companions of the Fire, and prevented from reaching the Basin."

The angel will then say to him: "Indeed, Allah, the Almighty and Sublime, declares to you: I have gifted them to you, joined them with you, pardoned their sins, placed them alongside those whose leadership they followed in life, and granted them access to your Basin."'

Abu Ja'far [Imam al-Baqir] added: 'How many weeping men and weeping women will cry out on that Day:"*

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'..."Ali is the leader of the radiant ones to the Gardens of Bliss, O Muhammad!" When they witness that glorious scene, none shall remain from among those who followed our authority and disassociated from our enemies except that they will be within our domain and alongside us.' [Footnote 1: This event is cross-referenced in *Amali al-Mufid*, p. 179: 'Except that he was in our area and with us'].

- **** Abu Bakr bin Abi Dawud al-Baghdadi reported, from Abdallah bin Abbas [Footnote 2: The editor expands on his lineage: He is the prominent companion Abdallah bin Abbas bin Abd al-Muttalib bin Hashim bin Abd Manaf bin Qusay, heavily revered as the 'Scholar of the Ummah' and the 'Interpreter of the Quran'. He was born in Mecca three years before the Migration, spent his final years afflicted with blindness, and passed away in Taif in 68 AH. Al-Allama notes in *Al-Khulasah*: 'He was deeply devoted to the Messenger of Allah and to Ali, acting as a student, companion, and loyal defender of the family'], who said: The Messenger of Allah said:

"There will come a time upon humanity on the Day of Resurrection when there will be no riders among us except four."
It was asked: *"Who are they, O Messenger of Allah?"*
He said: *"I will be riding upon al-Buraq; my brother Salih [Footnote 3: The Prophet Salih, whom Allah sent to the tribe of Thamud, as mentioned throughout the Quran] will be on his she-camel which his people hamstrung; my uncle Hamza will be on my she-camel al-Adba; and my brother Ali will be on a specialized she-camel from the she-camels of Paradise. He will be wearing two green robes and on his head will be a magnificent crown, crying out: 'There is no god but Allah, Muhammad is the Messenger of Allah.'

The creation will look on in awe and ask: 'Who is this? Is he a sent Prophet, or a close angel?' A herald will cry out to them: 'He is neither a sent Prophet nor a close angel; this is the Leader of the Pious and the Commander of the Radiant Ones to the Gardens of Bliss.'"*

- **** Abu al-Abbas Ahmad reported, via his chain of narration, from Ali, peace be upon him, who said: The Messenger of Allah said: *"O Ali, are you not pleased that when Allah, the Almighty and Sublime, gathers..."*

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*"...the creation upon a single flat plain [Footnote 1: *Al-Sa'id* refers to a completely level, open earth upon which no obstructions or plants grow], naked, barefoot, and walking, with their throats completely parched from intense thirst—the very first person to be called forward will be Abraham, peace be upon him. He will be clothed in two white garments and positioned to the right of the Throne.

Following this, a channel will be opened for me leading directly to the Basin [Footnote 2: Cross-referenced in *Bisharat al-Mustafa*, p. 248: 'Then a channel will be opened for me to the Basin'], whose vast size spans the distance between Busra [Footnote 3: Busra is a historic trading town located within the Hauran region of Damascus, serving as a regional capital during certain administrative eras] and Sanaa. Beside it are silver cups matching the exact number of the stars in the sky. I will scoop water from it, perform my wudu, and then be clothed in two white garments, after which I will stand to the right of the Throne—and the Throne has two right sides.

Then you will stand up, drink from it, perform your wudu, and be clothed in two white garments. You will stand alongside me, and I will not be called forward to receive any honor or reward except that you will be called alongside me to receive it."*

[The Master in this World and the Afterlife]

- **** Ishaq bin Ahmad al-Bahrani reported, via his chain of narration, from Anas bin Malik, who said: *"Whenever the Messenger of Allah looked at Ali, peace be upon him, he would frequently say: 'He is a master in this world, and a master in the Afterlife.'"*
- **** Ahmad bin Yahya al-Azdi reported, from Abdallah bin Abbas, who said: The Messenger of Allah said: *"There will come a time upon humanity on the Day of Resurrection when there will be no riders except four."*
  Al-Abbas asked him: *"May my father and mother be sacrificed for you, who are these four?"*
  He said: *"I am on al-Buraq, my brother Salih is on the she-camel of Allah which..."*

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*"...his people hamstrung; my uncle Hamza, the Lion of Allah and the Lion of His Messenger, is on my she-camel al-Adba; and my brother Ali ibn Abi Talib is on a she-camel from the she-camels of Paradise that is heavy-laden and sturdy [Footnote 1: *Al-Dalaj* indicates a powerful, muscular build capable of carrying heavy loads easily] on both sides. He will be wearing two green robes from the clothing of the All-Merciful, and on his head will be a crown of light. Within that crown are seventy pillars, and upon each pillar is a radiant red ruby, illuminating a journey of three days for a swift rider.

In his hand will be the Banner of Praise, and he will cry out: 'There is no god but Allah, Muhammad is the Messenger of Allah.' The creation will look upon him and ask: 'Who is this? Is he a close angel, a sent Prophet, or a bearer of the Throne?'

A herald will cry out to them from the very depths of the Throne: 'He is neither a close angel, nor a sent Prophet, nor a bearer of the Throne. This is Ali ibn Abi Talib, the executor of the Messenger of Allah, the Leader of the Pious, and the Commander of the Radiant Ones to the Gardens of Bliss.'"*

[The Well-Pleased and Well-Pleasing Soul]

- **** Ahmad bin Yahya al-Azdi reported, via his chain of narration, from Abu Sa'id al-Khudri, who said: The Messenger of Allah said:

"When I was taken on the Night Journey to heaven, Gabriel, peace be upon him, took my hand, entered me into Paradise, and seated me upon a luxurious, thick carpet [Footnote 2: Al-Darnuk refers to a type of fine, heavy woven carpet used in palaces] from among the carpets of Paradise. Thereupon, a fair maiden of Paradise (Hawra') [Footnote 3: The editor adds a

cross-reference from Al-Riyad al-Nadirah (2/211): 'A maiden emerged whose beauty I have never seen anything superior to'] came out to greet me. She said: 'Peace be upon you, O Muhammad! Peace be upon you, O Ahmad! Peace be upon you, O Messenger of Allah!' I replied: 'And upon you be peace, who are you, may Allah have mercy on you?'"

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She said: *"I am 'The Well-Pleased and Well-Pleasing' (al-Radiyah al-Mardiyah). The Almighty created me from three elements: my upper part from musk, my middle part from ambergris, and my lower part from camphor, and I was kneaded with the water of eternal life. Then the Almighty said to me: 'Be!'—and so I was. I was created specifically for your brother, your executor (Wasi), and your cousin, Ali bin Abi Talib, prayers of Allah be upon him."*

[The Banner of Praise]

- **** Al-Hasan reported, via his chain of narration, from Abdallah bin Abbas, who said: We surrounded the Messenger of Allah, peace and blessings of Allah be upon him and his family, inside the mosque of Medina, and we began discussing who among the inhabitants of Paradise would be the very first to enter it.

The Messenger of Allah, peace and blessings of Allah be upon him and his family, stated: *"Indeed, the very first of you to enter Paradise is Ali bin Abi Talib."*

Thereupon, Abu Dujanah al-Ansari [Footnote 1: His name is Simak bin Kharashah] stood up and said: *"May my father and mother be sacrificed for you, O Messenger of Allah! I have heard you state prior to this that Paradise is strictly forbidden for all prophets and nations until you enter it first, O Messenger of Allah."*

The Prophet replied: *"You have spoken the truth, O Abu Dujanah. Indeed, Allah, the Almighty and Sublime, possesses a banner made of light, and a pillar made from the light of His Throne. He created it a thousand years before He created the physical world. Written upon that banner is: 'There is no god but Allah, Muhammad is My servant and My Messenger to My creation, [and the Family of] [Footnote 2: Text inside the brackets is verified from Bihar al-Anwar (39/218), Hadith 11] Muhammad are the best of creation (Khayr al-Bariyyah).'"*

Then the Prophet gestured with his hand toward Ali, peace be upon him, and declared: *"This man right here is the physical bearer of that banner on the Day of Resurrection, and he is the master leading the banner of the people directly in front of them."*

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[The Prophet Kisses Ali Between His Eyes]

Upon hearing this, the people proclaimed the *takbeer* ('Allahu Akbar') all at once, and the face of Ali, peace be upon him, shone with radiant joy. He said: *"Praise be to Allah Who has honored us through His Messenger, peace and blessings of Allah be upon him and his family."*
[Footnote 1: *Bihar al-Anwar* adds: 'The Prophet, peace and blessings of Allah be upon him and his family, then said: Rejoice, O Ali! For no servant loves you and follows your path except that Allah will resurrect him alongside us on the Day of Resurrection. Then the Prophet recited this verse: "Indeed, the righteous will be among gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability." (Surah al-Qamar, verses 54-55)']

- **** Al-Layth bin Saad reported, via his chain of narration, from Abu Umamah al-Bahili [Footnote 2: His name is Suday bin Ajlan bin Wahb al-Bahili, a companion who fought alongside the Commander of the Faithful at the Battle of Siffin. He later settled in Sham and died in Homs in 81 AH], who said:

We were sitting one day with the Messenger of Allah, peace and blessings of Allah be upon him and his family, when Ali bin Abi Talib, peace be upon him, approached. The Messenger of Allah stood up to greet him, and when Ali saw him standing, he sat down. The Prophet then said to him: *"O Ali, do you know why I did not sit down?"*
Ali replied: *"O Allah, no."*
The Prophet said: *"I did so to inform you [Footnote 3: The original manuscript contains a slight copyist error using 'al-akhir' instead of 'li-ukhbirak'] that I am the seal of the prophets and you, O Ali, are the seal of the executors (Wasi). Indeed, it is a binding right upon Allah, the Almighty and Sublime, that Moses bin Imran shall not stand at his station on the Day of Resurrection except that his executor, Joshua ibn Nun, stands right beside him. And I shall stand at my station, and you shall stand beside me; I shall be questioned, and you shall be questioned alongside me, so prepare yourself to answer.*

O Ali, you are nothing less than a physical part of me; if you were to trip, I would feel it. Indeed, Allah, the Almighty and Sublime, has taken my covenant, your covenant, the covenant of those who love you, and the covenant of your Shia up until the Day of Resurrection; therefore, my intercession is guaranteed for all of you."

- **** Hammad bin Salama reported, via his chain of narration, from al-Hasan al-Basri, that he said: Thirteen men, all of whom were from among the companions of Muhammad, peace and blessings of Allah be upon him and his family, witnessed and related that they saw the Messenger of Allah, peace and blessings of Allah be upon him and his family, kiss Ali bin Abi Talib between his eyes. Then the Prophet said...

...to him: 'O son of Abu Talib, you are nothing less than a part of me; if you were to trip, I would feel it. Rejoice, O Ali! For between me and you in Paradise is a station called al-Wasila, which is the highest degree in Paradise. It has not been granted to any prophet before me, nor shall it be given to anyone after me. Its total length spans four thousand parasangs.'

Then the Prophet turned his gaze toward the gathering. He saw Abu Bakr present, and asked him: *"O Abu Bakr, is it you?"*
He replied: *"Yes."*
Abu Bakr then said: *"O Messenger of Allah, may I be sacrificed for you, you have almost caused your family to perish out of intense love for Ali."*
The Prophet replied: *"As for what I have said, I have believed in Allah, and I bear witness that he is the Messenger of Allah. And through Ali, I have recognized what the Children of Israel failed to recognize concerning Aaron; for indeed, you shall never be lost or destroyed as long as you follow him."*

Then the Prophet struck his hand upon the shoulder of Ali, peace be upon him, and said: *"O son of Abu Talib, rejoice! For there shall not emerge any group after me numbering three hundred individuals or fewer except that you are its rightful master, leader, and driver. By the One in Whose hand is the soul of Muhammad, no one will ever stand to oppose you from among your enemies except that I will stand trailing behind you, placing my palm behind your*

shoulders, until the absolute coolness of my palm reaches directly to your heart [Footnote 2: Text inside brackets is restored from variant manuscript copies]. *Thereupon, Allah will firmly plant your feet, verify your speech, and you will face no adversary from among them except that you will defeat him and cast him into the Fire."*

- **** Mujahid reported, who said: Ibn Umar [Footnote 3: Abdallah bin Umar bin al-Khattab, who migrated to Medina before his father and died in Mecca in the year 73 AH] was asked about Ali bin Abi Talib, prayers of Allah be upon him. He replied: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying:

"O Ali, indeed I have supplicated to Allah, the Almighty and Sublime, to assist me through you in seven distinct situations and circumstances: that you shall be the one to perform my ritual funeral bath, you shall manage the affairs of my family, you shall fulfill my outstanding pledges, you shall settle my debts, you shall stand alongside me at my Basin to quench the thirst of those who arrive from my nation, and I asked..."

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"...Allah, the Almighty and Sublime, to assist me through you in opening the gates of Paradise."
It was asked of him: *"O Messenger of Allah, and what are the keys to the gates of Paradise?"*
The Prophet replied: *"Bearing witness that there is no god but Allah, that Muhammad is the Messenger of Allah, and accepting the divine authority (Wilayah) of Ali bin Abi Talib after me."*

- **** Ibn Ajlan reported, via his chain of narration, from Ali, peace be upon him, who said: I complained to the Messenger of Allah, peace and blessings of Allah be upon him and his family, regarding the deep envy and resentment that the people harbor against me.

The Prophet replied: *"O Ali, are you not pleased that you are my brother, my vizier in this world and the Afterlife, and that the very first group to enter Paradise will be me, you, al-Hasan, al-Husayn, Fatima, our descendants following behind us, and our Shia surrounding us from our right and our left?*

O Ali, I am the most honored of the descendants of Adam, and I say this without any false pride. I am the very first person to be clothed in the light of the Lord's veils. And I am the first person to be granted permission to speak, and I say this without pride. And I am the first person to be permitted to prostrate, and I say this without pride. And I am the first person to be permitted to intercede on the Day of Resurrection, and I say this without pride. And I am the first person to enter Paradise, and I say this without pride. I shall be handed the Banner of Praise on the Day of Resurrection, and I shall hand it directly to you, O Ali, so that you may march with it right in front of me and lead the way into Paradise."

- **** Through another chain, from Abu Umamah al-Bahili [Footnote 1: Suday bin Ajlan bin Wahb al-Bahili], who said: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying:

"Indeed, Allah, the Almighty and Sublime, chose Joshua ibn Nun as the executor (Wasi) for Moses, peace be upon him..."

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"...and appointed him as a prophet after him. Were it not for the fact that Allah, the Almighty and Sublime, chose to seal the line of prophets through me, you, O Ali, would have been a prophet after me. However, you are my executor (Wasi) after me, and Allah, the Almighty and Sublime, has chosen you to be the guide for my nation after my departure. You are the truest of its companions, its leader, and its driver directly into Paradise by the mercy of Allah, the Almighty and Sublime."

- **** Yahya bin al-Hasan reported, via his chain of narration, from Anas bin Malik, who said: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying:

"Indeed, Ali bin Abi Talib shall shine resplendently in Paradise for the inhabitants of Paradise, just as the morning star shines for the inhabitants of the physical world."

- **** Through another chain from him [Anas], that he said: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family—while I was right in front of him serving him—saying:

"There shall enter right now through this door a man who is the best of the executors (Wasi), the master of the martyrs, and the closest of all people to the prophets at the Gathering Council on the Day of Resurrection."
Anas bin Malik said: *"O Allah, let it be a man from the Ansar."*
A moment later, Ali bin Abi Talib entered the room.

- **** Abu al-Bakhtari [Footnote 1: Spelled with a fathah on the ba, and confirmed as a narrator across standard copies] reported, from Ja'far bin Muhammad, from his father, prayers of Allah be upon them, that he said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, said to Ali: *"Your position and station alongside me in the Afterlife is exactly like the alignment of two adjacent rooms facing one another."*
- **** Malik bin Anas [Footnote 2: Abu Abdallah Malik bin Anas bin Malik al-Asbahi al-Himyari, one of the four Sunni Imams of Jurisprudence, born and deceased in Medina (93 AH – 179 AH)] reported, via his chain of narration, from Anas bin Malik, who said: When the Messenger of Allah established the formal brotherhood between his companions, Ali bin Abi Talib came to him. The Commander of the Faithful stood waiting right in front of the Messenger of Allah, and then...

...said: *"O Messenger of Allah, I see what you have done between your companions, yet you have left me out."* If that moment was a test from you for me, O Ali, then the earth has indeed become narrow for me despite its vastness.

The Messenger of Allah, peace and blessings of Allah be upon him and his family, smiled warmly at him and said: *"What is this that you are saying to me, O Ali? I did not delay you except for my own self. I have established brotherhood between everyone in pairs, granting each one his specific virtue, but I kept you for myself. You are my brother and my executor (Wasi), and you shall be with me in Paradise, inside a palace adjacent to the palace of Fatima your wife, and the Afterlife belongs to my daughter along with al-Hasan and al-Husayn, my two sons and your two sons.*

O Ali, our example is exactly like a tree: I am its root, you are its branch, Fatima is its trunk, and al-Hasan and al-Husayn are its fruits.

O Ali, your position to me is exactly like the station of Aaron to Moses, except that there is no prophet after me.

O Ali, place your hand inside my hand so that I may lead you until we enter Paradise together.

O Ali, indeed Allah, the Almighty and Sublime, shall send a herald on the Day of Resurrection from the very depths of the Throne, crying out: 'O gathering of creation! Lower your gazes and bow your heads until Fatima, the daughter of Muhammad, passes across the Path (Sirat).' Then you will pass across alongside her, completely safe and secure.

O Ali, whosoever loves you during my lifetime and after my passing shall remain safe and secure for as long as the sun rises and sets.

O Ali, whosoever hates you during my lifetime and after my passing has died the death of the days of ignorance, and his accounting shall be based on his actions in Islam.

O Ali, you are with me in Paradise.

O Ali, there is yet another virtue that Allah has prepared and stored exclusively for you."

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Ali asked: *"O Messenger of Allah, and what is it?"*
The Prophet replied: *"Indeed, the Banner of Praise shall be in my hand on the Day of Resurrection, and you shall be the one who quenches the thirst of the believers from my Basin. When we march together into Paradise, the Banner of Praise shall be carried between my hands, and you are its physical bearer."*

"O Ali, whosoever loves you has loved me, and whosoever hates you has hated me. Whosoever loves Allah, Allah will admit him into Paradise, and whosoever hates Allah, He will cast him face-first into Hell, and an evil destination it is."

- **** Abd al-Rahman bin Salih reported, via his chain of narration, from Abu Dharr, that he said: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying to Ali, peace be upon him:

"You are the very first person to believe in me, the first person to shake my hand on the Day of Resurrection, you are the Greatest Truthful One (al-Siddiq al-Akbar), you are the Discerner (al-Faruq) who separates the truth from falsehood, you are the master of the believers, and wealth is the master of the wrongdoers."

The author notes: Many narrations have already been presented in the previous chapters concerning the testimony of the Messenger of Allah, peace and blessings of Allah be upon him and his family, regarding Ali's guaranteed place in Paradise, and his unique specification with honors and high stations that are completely inappropriate for anyone else besides him. This includes his status as the formal executor (*Wasi*), his selection to lead the community after the Prophet, and his descriptions as the truest brother, the successor, and the holder of the leadership of the nation after him. These descriptions align with the instructions left by the Prophet for his community, and provide a clear explanation that no one should precede him under any circumstances, nor should anyone claim his position after the Messenger of Allah.

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[Virtues of the Ahl al-Bayt, peace be upon them]

This section compiles the summaries of the traditions delivered by the Messenger of Allah, peace and blessings of Allah be upon him and his family, regarding them collectively:

- **** Abu Ghassan reported, via his chain of narration, from Abu Dharr al-Ghifari, prayers of Allah be upon him, who said: I took hold of the circular ring of the door of the Kaaba while the people were densely gathered for the Hajj season [Footnote 1: *Al-Mawsim* refers specifically to the annual Hajj gathering season], and I turned my face toward the crowd, addressing them at the top of my voice:

"O people! Whosoever recognizes me knows who I am, and whosoever does not recognize me, then I shall identify myself to him: I am Abu Dharr al-Ghifari! I tell you nothing except what I directly heard from the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying:

'Indeed, I am leaving among you two weighty things (al-Thaqalayn): the Book of Allah, and my offspring, my household (Ahl al-Bayt). They shall never separate from one another until they return to me at the Basin. Their example among you is exactly like the Ark of Noah: whosoever boarded it was saved, and whosoever turned away from it was drowned.'" [Footnote 2: This phrasing is verified across classical references including *Bihar al-Anwar* (23/134), Hadith 74].

- **** Through another chain, from Abu Sa'id al-Khudri, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, said: *"Indeed, I am leaving among you two weighty things, one of which is greater than the other: the Book of Allah, which is a rope extended from the heavens down to the earth, and my offspring. They shall never separate..."*

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"...so hold fast to both of them, and do not let them go."
Fudayl [Footnote 1: Fudayl bin Iyad, as cited in *Bihar al-Anwar* (23/131), Hadith 64] asked: *"What does 'his offspring' mean?"*
The narrator replied: *"His household (Ahl al-Bayt)."*

The author states: This transmission is highly reliable, clear, and precise.

The master Ahmad bin Hanbal [Footnote 2: Restored from the original manuscript text referencing the lineage of the text editors] stated: The offspring of a man are his closest blood relatives from his children, their children, and his paternal cousins. Therefore, the descendants born to the Messenger of Allah, peace and blessings of Allah be upon him and his family, through Fatima, including al-Hasan, al-Husayn, and their descendants, along with the Commander of the Faithful Ali bin Abi Talib, are the absolute core of his household (*Ahl al-Bayt*).

- **** Isma'il bin Aban reported, via his chain of narration, from Ali, peace be upon him, that a man came to question him. Ali looked at him and said: *"O Commander of the Faithful, Allah, the Almighty and Sublime, states: 'Is he who stands upon a clear proof from his Lord, and a witness from him follows it...'"* [Footnote 3: Citing Surah Hud, verse 17]. *"Who is intended by this verse?"*

Ali, peace be upon him, replied: *"The Messenger of Allah, peace and blessings of Allah be upon him and his family, is the one who stands upon a clear proof from his Lord, and I am the*

physical witness from him who follows him. By the One in Whose hand is my soul, Allah, the Almighty and Sublime, did not reveal any verse inside the Book of Allah except that I know the exact mountain pass or level plain upon which it descended. My Lord has gifted me a deeply pondering heart and an eloquent, questioning tongue. However, our example among this nation is nothing less than the Ark of Noah, or the Gate of Repentance (Bab Hittah) among the Children of Israel."

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[More Traditions on the Two Weighty Things]

- [843] Abu Nu'aym reported, via his chain of narration, from Zayd bin Arqam, who said: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying on the Day of Ghadir Khumm:
  "Indeed, I am leaving among you two weighty things (al-Thaqalayn): the Book of Allah ***[Footnote 1: A variant manuscript reads: 'The Book of Allah and my offspring']****, whosoever holds fast to it will be upon true guidance, and whosoever abandons it will be upon misguidance; and my household (Ahl al-Bayt). I remind you of Allah concerning my household! I remind you of Allah concerning my household!"*

—saying it three times.

We asked him: *"Who are the members of his household, O Messenger of Allah? Are they his wives?"* [Footnote 2: Cross-referenced in *Fara'id al-Simtayn* (2/250), which records the response as: 'No, the members of his household are his close lineage and clan who were forbidden from receiving obligatory charity (*Sadaqah*) after him...']
He replied: *"The family of Ali, the family of Ja'far, the family of Aqil, and the family of al-Abbas—those who are forbidden from consuming charity."*

- [844] Abu Nu'aym reported, via his chain of narration, from Abu Sa'id al-Khudri, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, said: *"Indeed, I have left among you two weighty things, one of which is greater than the other, as a connected rope extended from the heavens down to the earth: the Book of Allah, and my offspring, my household. For indeed, the two of them shall never separate until they return to me at the Basin."*
  I asked Abu Sa'id: *"Who is meant by his offspring?"* He replied: *"His household."* [Footnote 3: Cross-referenced in *Ma'ani al-Akhbar*, p. 90].
- [845] Abu Nu'aym also reported, via his chain of narration from the Prophet, peace and blessings of Allah be upon him and his family, that he said: *"The wrath of Allah intensified against the Jews when they said: 'Ezra is the son of Allah'* ***[Footnote 4: Text inside brackets is restored from Kanz al-Ummal (1/67)]****, and the wrath of Allah intensified against the Christians when they said: 'The Messiah is the son of Allah,' and the wrath of Allah intensified against those who..."*

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"...harmed me concerning my offspring after I am gone."

- [846] Al-Daghshi reported, via his chain of narration, from Ali, peace be upon him, that he said: *"Indeed, there are two magnificent pearls in Paradise situated right inside the belly of the Throne; one of them is pure white, and the other is bright yellow. Within each pearl are seventy thousand chambers, whose gates and frames are*

crafted from a single piece **[Footnote 1: Cross-referenced with Umdat Ibn al-Batriq, which reads: 'its doors and windows are from a single piece'].** *The white pearl is reserved for Muhammad and his household, peace be upon them all, and the yellow pearl is reserved for Abraham and his household, peace be upon them."*
Al-Daghshi said: I asked Sa'id bin Tarif: *"What is meant by the belly of the Throne?"* He replied: *"Its exact center."*

- [847] Al-Layth bin Saad reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said: *"Indeed, I will precede you to the Basin on the Day of Resurrection, and I shall question you concerning two things: the Quran, and my offspring."*
- [848] Yahya bin Salam reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said: *"Gabriel, peace be upon him, came to me and said: 'Allah, the Almighty and Sublime, has commanded me to travel to His lands and His servants, though He is far more knowledgeable of them than I am. I examined the upper lands and the lower lands, yet I found no tribe more virtuous than the Arabs.'*
Then He sent me back to the Arabs, and I examined their upper lines and lower lines, yet I found no tribe more virtuous than the Quraysh.
Then He sent me back to the Quraysh, and I examined their upper lines and lower lines, yet I found no clan more virtuous than Bani Hashim.
Then He sent me back to Bani Hashim, and I examined their upper lines and lower lines, yet I found no clan more virtuous than Bani Abd al-Muttalib.
Then He sent me back to Bani Abd al-Muttalib, and I examined their upper lines and lower lines, yet I found no single individual..."

[The Virtues of the Chosen Lineage]

...more virtuous than you, so He chose you to be His Messenger."

- [849] Abu Ghassan reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said: *"Indeed, Allah created the creation and divided them into two groups, and He placed me in the best of the two groups. Then He divided them into tribes, and He placed me in the best of the tribes* **[Footnote 1: Cross-referenced with Dakha'ir al-Uqba, p. 10, which reads: 'in the best tribe'].** *Then He divided them into households, and He placed me in the best of their households, so I am the best of you in lineage and the best of you in household."*
- [850] Through another chain from him [Abu Ghassan], that the Messenger of Allah, peace and blessings of Allah be upon him and his family, said: *"By the One in Whose hand is my soul, true faith (Iman) will never enter the heart of any individual until he sincerely loves my household for the sake of Allah, the Almighty and Sublime, and for my sake."*
- [851] Abdallah bin Salih reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said: *"Indeed, Allah, the Almighty and Sublime, chose from among humanity the Arabs; and from among the Arabs, He chose the tribe of Kinanah; and from Kinanah, He chose the*

Quraysh; and from the Quraysh, He chose Bani Hashim; and from Bani Hashim, He chose Bani Abd al-Muttalib; and from Bani Abd al-Muttalib, He chose me."

- [852] Through another chain, from Abu Sa'id al-Khudri, who said: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying from this pulpit:
  "What is the matter with certain groups who claim that my blood ties and kinship will be of no benefit in the Afterlife? By Allah, my kinship is indeed connected in this world and the Afterlife **[Footnote 2: Cross-referenced in Musnad Ahmad bin Hanbal (3/18): 'What is the matter with men who say that the kinship of the Messenger of Allah will not benefit his people? Nay, by Allah, my kinship is connected in this world and the Afterlife'].** *There will come a time on the Day of Resurrection when a man will attempt to boast, saying: 'I am so-and-so, the son of so-and-so'* **[Footnote 3: Text in brackets verified across standard manuscript copies]**, *and another will say: 'I am so-and-so, the son of so-and-so.'*

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But I say: As for your lineages, I have recognized them, but you have turned back on your heels."

- [853] Muhammad bin Humayd al-Asbaghi reported, via his chain of narration, from al-Hasan bin Ali, peace be upon them, that he said: *"If you wish to examine us and Bani Umayyah* **[Footnote 1: Cross-referenced with Al-Burhan (4/180): 'Whosoever wishes to know our standing compared to our enemy...']**, *then read Surah al-Furqan: 'Those who disbelieved'* **[Footnote 2: Referring to the verses contrasting the path of the Prophet and his opponents]**, *for indeed, there are verses concerning us, and concerning them from its beginning to its end."*
- [854] Yahya bin Salam reported, from Hammad bin Salameh, who raised it to the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said: *"People are like mines of gold and silver; the best of them in the days of ignorance are the best of them in Islam, provided they attain deep understanding of the religion."* [Footnote 3: The editor notes a philosophical commentary on human character, nature, and moral cultivation from *Jami' al-Sa'adat* (1/24)].

[The Meeting Between the Imam and Minhal]

- [855] Abu Ghassan reported, via his chain of narration, from al-Minhal bin Amr [Footnote 4: Variant manuscript spelling: 'al-Minhad'], who said: I entered upon Ali bin al-Husayn [Imam al-Sajjad], peace be upon them, and I said to him: *"How have you entered the morning, may Allah keep you well?"*
  He looked at me and said: *"I never expected that a senior man like you would be ignorant of how we have entered the morning. Since you do not know, I shall inform you:*

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We have entered the morning in a condition exactly like the position of the Children of Israel under the tyranny of Pharaoh's people, when they slaughtered their sons and spared their women. Our master and leader—meaning Ali bin Abi Talib, peace be upon him—is cursed

from the pulpits of the state to draw close to our enemies. Meanwhile, the Quraysh boast over the rest of the Arabs because Muhammad belonged to them **[Footnote 1: Tafsir al-Qummi (2/134) adds: 'And today, our enemy receives wealth, status, and honor, while those who love us are targeted, deprived of their rights, and marginalized...'];** *and the Arabs boast over the non-Arabs (al-Ajam) because Muhammad was an Arab, and the non-Arabs acknowledge this virtue to them.*

If the Arabs were truthful in their boast over the non-Arabs, and the Quraysh were truthful in their boast over the rest of the Arabs, then we, the Household of the Prophet, possess the absolute highest right of leadership over all of them, yet they take our rights and fail to recognize them.
This is exactly how we have entered the morning."

- [856] Al-Layth bin Saad reported, via his chain of narration, from Umar bin al-Khattab, that a group of people said to him: *"You are the Commander of the Faithful, so distribute the stipends yourself."*
  Umar replied: *"No, rather start with the Messenger of Allah, peace and blessings of Allah be upon him and his family, and his family, and then place me in the lineage rank closest to them, from the closest to the next closest, until the lineage reaches Bani Adi."* [Footnote 2: Text inside the brackets is verified from *Maqtal al-Khwarazmi*, p. 94].

[The Direct Prohibition of Sadaqah for the Ahl al-Bayt]

- [857] Abu Ghassan reported, via his chain of narration, from Zayd bin Arqam, who said: The family of Muhammad are those...

...for whom obligatory charity (*Sadaqah*) is strictly forbidden; they are the family of Ali [Footnote 1: Corrected according to the original manuscript], the family of Ja'far, the family of Aqil, and the family of al-Abbas.

- [858] Yahya bin Salam reported, via his chain of narration, from Abu Hurayrah, who said: A quantity of charity dates was brought to the Messenger of Allah, peace and blessings of Allah be upon him and his family, and he began distributing them. Al-Hasan bin Ali, peace be upon them—who was a small child at the time—took one of the dates and placed it into his mouth.

The Messenger of Allah saw him, immediately went over, and removed the date from his mouth, saying: *"Kakh, kakh! (an expression used to make a child spit something out). Do you not know that the family of Muhammad do not consume charity?"*

- [859] Al-Layth bin Saad reported, via his chain of narration, from Aisha, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, sacrificed a cow during the Farewell Hajj on behalf of the family of Muhammad.
- [860] Jandal bin Walq [Footnote 2: Variant manuscript reading: 'Ibn Fa'iq'] reported, via his chain of narration, from Abu Rafi', who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, when he wished to offer his sacrifice, purchased two magnificent, heavily-horned, and fat rams. When he led the prayer, he slaughtered one of them with his own hand, saying: *"O Allah, this is on behalf of my entire nation who bear witness to Your absolute oneness and bear witness to my*

delivery of the message." Then he took the second ram, slaughtered it with his hand, and said: *"O Allah, this is on behalf of Muhammad and the family of Muhammad."* They lived for years without anyone from their household needing to offer an independent sacrifice, as the sacrifice of the Messenger of Allah was completely sufficient for them.

- [861] Al-Layth bin Saad reported, via his chain of narration, from Abdallah bin al-Harith bin Nawfal al-Hashimi [Footnote 3: The editor clarifies his biography: He was from the nobility of the Quraysh, born in Medina in 9 AH. His mother was Hind, the sister of Hind bint Utbah. He later fled to Oman and passed away there in 84 AH], who said: Rabiah bin al-Harith and al-Abbas bin Abd al-Muttalib said...

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...to Abd al-Muttalib ***[Footnote 1: The editor corrects this name based on Manaqib Ibn Shahrashub (2/108) to: 'to Abd al-Muttalib bin Rabiah and al-Fadl bin al-Abbas']*** *and to al-Fadl bin al-Abbas: "Go both of you to the Messenger of Allah, peace and blessings of Allah be upon him and his family, and say to him: 'O Messenger of Allah, we have reached the age of marriage, and we desire to wed. You are the most righteous of people to assist us. We have no wealth to pay our dowries, so appoint us as collectors over the charity funds, so that we may fulfill our duties as workers, receive our lawful share, and use it to marry.'"*

They went and spoke to Ali bin Abi Talib concerning this matter, and he said: *"By Allah, he will never appoint either of you as collectors over the charity funds."*
Rabiah bin al-Harith grew angry and said: *"This is nothing but your envy against us!"*
Ali then threw down his cloak, reclined on the ground, and said: *"I am Abu al-Hasan! By Allah, I shall not move from this spot of mine until your messengers return to you with his response."*

They set out, met the Messenger of Allah, and spoke with him as they had planned. The Prophet remained completely silent for a long hour, then raised his head and looked at them, saying: *"Indeed, charity is not permissible for any of us."*
Rabiah bin al-Harith then said: *"This is exactly what Abu al-Hasan told us."*

The Prophet then called for his family members, and they gathered. He turned to them and said: *"Indeed, this charity is nothing less than the washing and filth of the people's wealth, and it is strictly forbidden for Muhammad and for the family of Muhammad. Call for me Nawfal bin al-Harith."* He was called, and the Prophet said to him: *"Marry your son to Abd al-Muttalib."* He married him immediately.

Then he said: *"Call for me al-Abbas."* He came, and the Prophet said to him: *"Marry your daughter to al-Fadl."* He married her immediately.

Then the Prophet ordered that their dowries be fully paid from the Khums funds, and he said: *"We have spoken* ***[Footnote 4: A linguistic variation for 'We remained silent']*** *briefly, then we felt completely at ease."*

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...and he did not reject our request, and we saw Zainab peeking from behind the curtain, gesturing to us to sit down. The Messenger of Allah, peace and blessings of Allah be upon him and his family, looked at us and said: *"Sit."*

Then he said to us: *"Indeed, this charity is nothing less than the washing and filth of the people's wealth, and it is strictly forbidden for Muhammad and for the family of Muhammad. Call for me Nawfal bin al-Harith."* He was called, and the Prophet said to him: *"I desire that you marry your daughter to Abdallah."* He replied: *"I have done so, O Messenger of Allah."* [Footnote 1: Meaning: 'I wed my daughter to him'].

Then he said: *"Call for me Muhammad bin Adi bin Rabi'ah"**[Footnote 2: Retrained according to the primary source manuscript]**—a man from Bani Zayd who was appointed over the Khums funds—"Call him to me."* He was called.
The Prophet said to him: *"Marry your daughter to Abdallah."* He married her immediately, and the Prophet ordered that their marriage expenses be fulfilled from the Khums funds.

- [862] Abu Nu'aym reported, via his chain of narration, from Ali, peace be upon him, who said: *"Whosoever loves the family of Muhammad, peace be upon them, has loved the Messenger of Allah; whosoever hates them, hates him; and whosoever angers them, angers him."*
- [863] Abu Ghassan reported, via his chain of narration, from Ali, peace be upon him, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, said: *"He is not from among us who does not honor our elders, show mercy to our young ones, and recognize our rightful status."*
- [864] Through another chain, from al-Hasan bin Ali, peace be upon them, who said: *"Whosoever loves us, loves us for the sake of Allah. We shall enter on the Day of Resurrection like these two"*—and he joined his index finger and middle finger together.

...from his hand—and he said: "Even if you wish, you can say: like these two index fingers joined together. Whosoever loves us for worldly gain, the world is wide enough to encompass both the righteous and the wicked."

- [865] Al-Husayn bin Atiyyah reported, via his chain of narration, from Abu Ja'far Muhammad bin Ali [Imam al-Baqir], peace be upon them, that he said: *"Our love wipes away your sins."*
- [866] Isma'il bin Aban reported, via his chain of narration, from Jabir, who said: We were sitting with Abu Ja'far Muhammad bin Ali, peace be upon them, when he looked at a young boy who was passing by and began to weep. We asked him: *"What makes you weep, O son of the Prophet?"*
  He replied: *"By Allah, whosoever from among you loves us, Allah and His Messenger love him, and he has been chosen by Allah."*
- [867] Abu Ghassan reported, via his chain of narration, from Abu Mas'ud al-Ansari, who said: *"If I were to perform a prayer in which I did not send blessings upon Muhammad and upon the family of Muhammad, I would consider my prayer to be incomplete."* [Footnote 1: The editor includes a famous poetic cross-reference from Imam al-Shafi'i: 'O Household of the Messenger of Allah, your love is an obligation from Allah revealed in the Quran... It is sufficient proof of your immense honor that whosoever does not send blessings upon you has no valid prayer'].

- [868] Isma'il bin Musa reported, via his chain of narration, from Umm Salamah, the wife of the Prophet, peace and blessings of Allah be upon him and his family, who said: *"I prepared some food for the Messenger of Allah in my home* ***[Footnote 2: 'al-Dukkan' refers to a raised platform or designated seating area in the house]****, and placed it between his hands. He said to me: 'Call for me Ali, Fatima, al-Hasan, and al-Husayn.' I called them, and they ate alongside him. Then he stated: 'O Allah, these are the members of my household, so remove all impurity from them and purify them with a thorough purification.'"*

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[My Special Kin]

- **** Al-Muttalib reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that Ali, Fatima, al-Hasan, and al-Husayn, prayers of Allah be upon them all, came to him one day. Each of them was saying: *"I am the most beloved to the Messenger of Allah, peace and blessings of Allah be upon him and his family."*

The Prophet took hold of Fatima from her front, Ali from his back, al-Hasan on his right, and al-Husayn on his left [Footnote 1: *Amali al-Saduq*, p. 21, adds: 'and al-Hasan on his right and al-Husayn on his left']. Then he said to them: *"You are from me, and I am from you."*

[On the Night of the Ascension]

- **** Abu Muhammad al-Hamdani reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said:

"My Lord said to me on the night I was taken on the Ascension Journey: 'Whom have you left behind over your nation, O Muhammad?'
I replied: 'You, O Lord.'
He said to me: 'O Muhammad, indeed I have chosen you for My message and selected you for Myself. You are My Prophet and the best of My creation. Next is the Greatest Truthful One (al-Siddiq al-Akbar), whom I created from your clay, and I have appointed him as your vizier, your helper, and the father of your two grandsons—the two guided masters of the youth of Paradise. And his wife is the chosen elite among the women of the worlds.

O Muhammad, you are the root of the tree, Ali is its branches, Fatima is its leaves, and al-Hasan and al-Husayn ***[Footnote 2: Missing text restored from variant manuscript copies]*** *are its fruits. I created it from the clay of the highest heavens (Illiyyin), and I have made your Shia to be from you. Even if they were to be struck on their noses with swords, it would only increase them in love for you.'"*

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"I asked: 'O Lord, and who is the Greatest Truthful One?'
He replied: 'Ali ibn Abi Talib.'"

- **** Al-Hasan bin Atiyyah al-Awfi reported, via his chain of narration, from Anas bin Malik, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, used to come to the door of Ali, peace be upon him, whenever he went out for the morning prayer, and he would call out:
  "Peace be upon you, O Household of the Prophet, and the mercy of Allah and His

blessings! 'Allah intends only to remove from you the impurity, O people of the Household, and to purify you with a thorough purification.' [Footnote 1: Citing Surah al-Ahzab, verse 33]. *The prayer! The prayer!"*

- **** Salama bin Kuhayl [Footnote 2: Corrected from the original manuscript's typo 'Salama bin Haykal'], reported via his chain of narration, from Umm Salamah [Footnote 3: The editor notes her details: She is the Mother of the Believers, Hind bint Abi Umayyah. Her birth was 28 years before the Migration. She migrated with her first husband, Abu Salama, to Abyssinia, then to Medina. After his passing, the Messenger of Allah married her, and she passed away in Medina in 62 AH], the wife of the Prophet, peace and blessings of Allah be upon him and his family, who said:

The Messenger of Allah, peace and blessings of Allah be upon him and his family, sent for Ali, Fatima, al-Hasan, and al-Husayn, prayers of Allah be upon them. They came to him while he was in my house. He pulled over them a cloak that was beneath me, casting it over them, and then supplicated:
"O Allah, these are the members of my household, so remove all impurity from them and purify them with a thorough purification."

I asked him: *"O Messenger of Allah, am I with them?"*
He replied: *"You are upon goodness and toward a good end, but you belong to another group."*

- **** Isma'il bin Musa reported, via his chain of narration, from Umm Salamah, the wife of the Prophet, peace and blessings of Allah be upon him and his family, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, was in my house...

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...on a raised seating area (*al-Dukkan*). I brought him some food that I had prepared for him. He said to me: *"Call for me Ali, Fatima, al-Hasan, and al-Husayn."* I called them, and they ate with him. Then he said:
"O Allah, these are the members of my household and my special kin, so remove all impurity from them and purify them with a thorough purification."

- **** Through another chain, from al-Layth bin Saad [Footnote 1: He is Abu al-Harith al-Layth bin Saad bin Abd al-Rahman al-Fahmi, a major jurist born in Qalqashanda in 94 AH. Al-Shafi'i noted that he was more knowledgeable in jurisprudence than Malik. He passed away in Cairo in 179 AH], who said: Ali, Fatima, al-Hasan, and al-Husayn all came to the Messenger of Allah, peace and blessings of Allah be upon him and his family, and each of them was saying: *"I am the most beloved to the Messenger of Allah, peace and blessings of Allah be upon him and his family."*

The Prophet took hold of Fatima to his front, Ali to his back, al-Hasan to his right, and al-Husayn to his left, and then said to them: *"You are from me, and I am from you."*

- **** Musaddad bin Musarhad reported, via his chain of narration, from Abdallah bin Rabi'ah, who said: The descendants of Abd al-Muttalib gathered together and said: *"Let us ask the Messenger of Allah, peace and blessings of Allah be upon him and his family, to assign us roles over the collection of charity, so that we may work and earn a living through it."* They spoke to Ali, peace be upon him, regarding this matter.

He replied to them: *"Indeed, Allah, the Almighty and Sublime, has chosen not to feed you [Footnote 2: Text inside brackets is verified from variant manuscript copies] from the washings and filth of the people's hands—or he said: the filth of the people."*

Abdallah bin Rabi'ah stated: My father sent me along with al-Fadl bin al-Abbas, and we went to the Messenger of Allah, peace and blessings of Allah be upon him and his family, to speak with him about it.
The Prophet said to us: *"Present what you have to say."*
We said: *"O Messenger of Allah, our fathers sent us to ask for such-and-such."*
He replied: *"Indeed, Allah, the Almighty and Sublime, has chosen not to allow His Messenger or the household of His Messenger to be fed..."*

[Faith Lies in Loving Allah and His Messenger]

...from the washings and filth of the people's hands—or he said: the filth of the people's hands."

- **** Harun bin Ma'ruf reported, via his chain of narration, from al-Muttalib bin Rabi'ah, who said: Al-Abbas came to the Messenger of Allah, peace and blessings of Allah be upon him and his family, while he was visibly angry.

The Prophet asked him: *"What has caused your anger?"*
He replied: *"O Messenger of Allah, what is the matter between us and the Quraysh?"*
The Prophet asked: *"What has occurred between you and them?"*
He said: *"Whenever they meet one another, they meet with radiant, cheerful faces, but when they meet us, they meet us with completely different expressions."* [Footnote 1: As cited in *Al-Durr al-Manthur*: 'We find that when the Quraysh talk among themselves and we arrive, they fall silent'].

The Messenger of Allah, peace and blessings of Allah be upon him and his family, became intensely angry, until the sweat visibly stood out between his eyes. When his anger subsided, he declared: *"By the One in Whose hand is the soul of Muhammad, true faith (Iman) will never enter the heart of any individual until he sincerely loves you for the sake of Allah and for the sake of His Messenger. What is the matter with men who cause me harm by targeting my kin? For indeed, a man's paternal uncle is nothing less than the peer of his own father."*

- **** Through another chain, from Abdallah bin al-Harith, who said: Umm al-Fadl [Footnote 2: She is Lubabah bint al-Harith al-Hilaliyyah, the wife of al-Abbas bin Abd al-Muttalib and the mother of al-Fadl. She was the woman who struck Abu Lahab with a tent-pole when she saw him beating a loyal Muslim slave of the Prophet. Her strike fractured his skull, and Abu Lahab died seven nights later. She accepted Islam right after Khadijah, and the Prophet used to visit her house frequently. She passed away around 30 AH] stated: I came to the Messenger of Allah, peace and blessings of Allah be upon him and his family, and he was weeping. [Footnote 3: Corrected according to the primary source text; the manuscript had a copyist inversion].

I asked him: *"What makes you weep?"*

I said: 'O Messenger of Allah, I fear for you, and I am deeply worried about what may transpire among the people after you have gone.'
He replied: 'Indeed, you are the oppressed ones after me gone.'"

[Those Cursed by Allah]

- **** Sufyan al-Thawri reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said: *"Six groups have been cursed by Allah, the Almighty and Sublime, and the curse of every sent prophet is answered against them:*
the one who adds anything to the Book of Allah; the one who denies the divine decree (Qadar) of Allah; the one who abandons my Sunnah; the tyrant who rules by brute force to elevate those whom Allah has humiliated and humiliate those whom Allah has elevated; the one who deems lawful concerning my offspring what Allah has made forbidden; and the one who deems lawful what Allah has made forbidden." [Footnote 1: This list is further expanded in *Al-Khisal*, p. 350, to include 'the one who acts arrogantly against the worship of Allah'].

[The Account of Umm Salama and the Virgin of Hamdan]

- **** Ahmad bin Salih reported, via his chain of narration, from Umm Salama, the wife of the Prophet, peace and blessings of Allah be upon him and his family, that she said [Footnote 2: Extracted from *Mushkil al-Athar* (1/336)]: A woman from the Hamdan tribe came to speak about Ali, peace be upon him, one day.

Umm Salama asked her: *"Do you love him or do you hate him?"*
She replied: *"O mother, I love him and I do not hate him."*
Umm Salama then said: *"By Allah, the Almighty and Sublime, revealed to His Messenger, peace and blessings of Allah be upon him and his family, inside my very house: 'Allah intends only to remove from you the impurity, O people of the Household...'"*

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[Acceptance of Actions Depends on Wilayah]

"'...and to purify you with a thorough purification.' [Footnote 1: Citing Surah al-Ahzab, verse 33]. *There was no one inside the house except Gabriel, peace be upon him, the Messenger of Allah, peace and blessings of Allah be upon him and his family, Ali, Fatima, al-Hasan, and al-Husayn, prayers of Allah be upon them and upon us.*

I asked: 'O Messenger of Allah, am I from the Household?'
He replied: 'You are upon a good end.' [Footnote 2: As verified in *Mushkil al-Athar*: 'Indeed, you are toward a good end'].

Therefore, O Hamdani woman, if he were more beloved to me than anything over which the sun rises and sets, it would be my ultimate desire."

[Acceptance of Actions Through Wilayah]

- **** Hasan bin Husayn reported, via his chain of narration, from Abu Ja'far Muhammad bin Ali bin al-Husayn [Imam al-Baqir], peace be upon them, that he said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, said: *"What is the matter with certain groups who, when the family of Ibrahim is mentioned to them, their hearts rejoice and their faces open up with gladness, but when the family of Muhammad is mentioned to them, their hearts shrink with aversion and their*

faces turn dark with anger? By the One in Whose hand is my soul, even if a servant were to perform the righteous actions of seventy prophets, Allah, the Almighty and Sublime, would never accept it from him unless he meets Him holding fast to your divine authority (Wilayah)." [Footnote 3: As cross-referenced in *Amali al-Mufid*, p. 75].

- **** Through another chain, from al-Ma'ruf al-Makki, who said: I asked Abu Ja'far Muhammad bin Ali, peace be upon them: *"Inform us of your specific virtue over the rest of the people."*
  He replied: *"Indeed, it is a binding obligation from Allah, the Almighty and Sublime, upon us to maintain purity, and it is a binding obligation upon us from the Messenger of Allah..."*

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...peace be upon him and his family, and our lineage. We possess our lawful shares inside the Book of Allah, and the spoils of war (al-Anfal) belong exclusively to us. Whosoever oppresses us concerning our rights, upon him is the permanent curse of Allah."

- **** Abdallah bin Abi Ya'qub reported, who said: I said to Zayd bin al-Husayn [Footnote 1: He was born in 80 AH and achieved martyrdom in 122 AH]: *"Indeed, the people have differed concerning your leadership affairs, so inform me of something from the Book of Allah, the Almighty and Sublime, that supports you."*

He said: *"Have you read in Surah Ya-Sin where Allah the Almighty states: 'When We sent to them two, but they denied them, so We strengthened them with a third'?"* [Footnote 2: Citing Surah Ya-Sin, verse 14].
I replied: *"Yes."*
He said: *"Our example among this nation is exactly like those messengers: Ali, al-Hasan, and al-Husayn, peace be upon them all, are the first three, and the fourth among them is the man who came running from the farthest end of the city, saying: 'O my people, follow the messengers.' That man refers to the Expected Mahdi from the lineage of Muhammad, who calls the people to follow them."*
I asked: *"Are you that person?"*
He said: *"If I were that person, I would be the most blissful of individuals."*

This concludes the compiled traditions concerning the lineage, and indeed, the Expected Savior is the Mahdi, prayers of Allah be upon him, and the traditions regarding his upcoming appearance are compiled in a separate, dedicated section of this book. This record serves as a comprehensive explanation for those who stand firm, and provides a clear advice left by the master Abu Ja'far Muhammad bin Ali, peace be upon him, which he delivered before his departure, warning his community against deviations, exactly as follows:

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[The Account of the Return of Imam al-Baqir and Zayd bin Ali]

...and when he recognized the true state of affairs, he acted independently based on his view. He claimed that the true Imam is only the one who steps forward openly, draws his sword, calls the people to himself, and defends his territory, rather than remaining in concealment.

He claimed this status for himself, and a group of the Shia who were ignorant of the true realities followed his path.

Upon hearing this, Abu Ja'far [Imam al-Baqir], peace be upon him, sent a man from among his close, trusted companions [Footnote 1: He is Muhammad bin al-Nu'man, heavily recognized by his honorific title 'Mu'min al-Taq' or 'Sahib al-Taq']. The Imam ordered him to enter the gathering of Zayd, observe what was occurring, and speak to him.

The man arrived, entered the gathering, and found Zayd surrounded by his supporters. Zayd turned to him and said: *"O son of the Messenger of Allah, did your father ever leave a final testament to you regarding this position, or did he advise you concerning it?"*

The companion replied: *"He did not leave any testament to me regarding any other individual besides you, and indeed, the Imam among us is the one who commands the people. If your view were correct, then your father neglected your safety and failed to protect you! For he left a testament to you, but he concealed what he knew from me, yet he used to feed me the finest marrow of the bone to look after my health, and he protected me from the heat of the fire, so how could he not look after your safety?"*

Zayd asked the man: *"How could he protect you from the heat of the fire while leaving me exposed?"*
The companion replied: *"He concealed it from you because he feared that you would reject it, step forward prematurely, and be killed, entering the Fire because of your disobedience. But he informed me because he knew I would accept it and remain safe. Therefore, your example is exactly like the example of Jacob, who concealed the dream of Joseph from his brothers, ordering him: 'O my son, do not relate your vision to your brothers, lest they contrive against you a plan.' He concealed it from them to protect them, not out of any neglect toward them."*

Hearing this response, Zayd was unable to provide any counter-argument, and he fell silent.

The text editors note that those present recognized the absolute truth of the companion's words, and the gathering dispersed [Footnote 2: The editors note that a detailed analysis of this historical debate and its text variations is presented in the third volume of the study]. This record is included here so that whosoever reads from among the virtues of the Household may find clear proof.

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...for their absolute virtue cannot be attained except through following their authority, and whosoever turns away from them is exactly like the one who turns away from the clear path. Their example among the rest of humanity is exactly like the example of the Ark of Noah, or like the son of Noah, whom Allah, the Almighty and Sublime, rejected from the family of guidance when he refused to follow, stating: *"Indeed, he is not of your family; indeed, he is a worker of unrighteous deeds."* [Footnote 1: Citing Surah Hud, verse 46].

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[We Return to the Virtues of the Household]

- **** Through another chain, from al-Miqdad [Footnote 1: The editor identifies him as al-Miqdad bin al-Aswad al-Kindi, though his biological lineage traces back to Amr bin Thalabah bin Malik. He was adopted by al-Aswad bin Abd al-Yaghuth. He is historically recognized as one of the very first seven individuals to openly declare their Islam in

Mecca. He migrated to Abyssinia, fought bravely at the Battle of Badr, and was affectionately given the title 'The beloved of the Messenger of Allah and the beloved of His Messenger'. He passed away in Medina in the year 33 AH], who said:

I attended the annual Hajj gathering season, and I watched Abu Dharr al-Ghifari as he took hold of the physical curtains of the Kaaba. He turned his face toward the crowd of people and called out at the top of his voice:

"O people! Whosoever recognizes me, then he already knows who I am, and whosoever does not recognize me, let me introduce myself: I am Jundab bin Junadah, I am Abu Dharr al-Ghifari! I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, reciting this verse: 'Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran over the worlds—descendants, some of them from others. And Allah is Hearing and Knowing.' [Footnote 2: Citing Surah Ali 'Imran, verses 33–34].

*Then Abu Dharr said: 'The Prophethood traces back to Noah; the chosen legacy belongs to Abraham; the elite selection belongs to Ishmael; and the pure, immaculate descendants are the Household of Muhammad, peace and blessings of Allah be upon him and his family.

They are to you exactly like the raised heaven, the spread earth, the shining sun, the illuminating moon, the brilliant stars, the standing mountains, the swelling oceans, and the blessed olive tree whose oil gives light even if no fire touches it, radiating its brilliance across the lands. And Ali, peace be upon him, stands at their absolute head; he is the Greatest Truthful One (*al-Siddiq al-Akbar*) and the Supreme Discerner (*al-Faruq al-A'zam*).'"*

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"O confused nation! By Allah, if you had only brought forward those whom Allah and His Messenger brought forward, and delayed those whom Allah and His Messenger delayed, and if you had left the governance of your affairs to its rightful guardians, no individual would have strayed concerning the judgments of Allah, no two people would have differed regarding the obligations of Allah, and this nation would never have suffered misguidance after the departure of its Prophet. 'And those who have wronged are going to know to what kind of return they will be returned.'" [Footnote 1: Citing Surah ash-Shu'ara, verse 227].

[The Five Pre-Existent Lights]

- **** Ahmad bin Muhammad bin Isa al-Misri reported, via his chain of narration, from Abu Hurayrah, who said: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying:

*"When Allah, the Almighty and Sublime, created Adam, peace be upon him, and breathed into him from His spirit, Adam looked toward the right side of the Throne. There, he beheld five luminous apparitions of light (*Ashbah*) in a state of bowing and prostration.

He asked: 'O Lord, did You create anyone from among humanity before me?'
Allah replied: 'No.'
Adam asked: 'Then who are these individuals whom I see matching my form, shape, and image?'
Allah replied: 'These five are from your own future descendants. Were it not for them, I would never have created you, nor would I have created Paradise, the Fire, the Throne, the Chair (*al-Kursi*), the heaven, the earth, the angels, humanity, or the jinn.

These five possess names derived directly from My own Holy Names: I am the Praiseworthy (*al-Mahmud*) and this is Muhammad; I am the Most High (*al-A'la*) and this is Ali; I am the Creator (*al-Fatir*) and this is Fatima; I am the Beneficent (*al-Muhsin*) and this is Hasan; and I am the Source of Goodness (*al-Muhsin*) and this is Husayn. I have sworn an oath by My majesty that no individual shall come to Me on the Day of Judgment holding..."*

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[The Masters of Paradise are Seven]

*"...even a mustard seed's weight of love for any of them except that I will admit him into My Paradise, and I have sworn by My majesty that no individual shall come to Me holding even a mustard seed's weight of hatred for any of them except that I will cast him directly into My Fire, and I do not care.

O Adam! These five are the elite selection among My creation. Through them, salvation is achieved, and through them, destruction is warded off.'"* [Footnote 1: The editor inserts a cross-reference from *Fara'id al-Simtayn* (1/37), adding that the Prophet stated: 'We are the Ark of Salvation; whosoever climbs aboard is saved, and whosoever turns away is destroyed. Whosoever has a need from Allah, let him ask us, the Household'].

- **** Abbad bin Ya'qub reported, via his chain of narration, from Abu Rafi'—the liberated servant of the Prophet, peace and blessings of Allah be upon him and his family—who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, said:
  "Whosoever fails to recognize the divine right of my offspring and family belongs to one of three categories: he is either a hypocrite, an illegitimate child born of transgression, or a child conceived while his mother was in an impure state without performing the required ritual purification." [Footnote 2: Preserved according to the primary manuscript's explicit phrasing].

[The Seven Masters of Paradise]

- **** Furat reported, via his chain of narration, from Anas bin Malik, who said: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying:
  "We, the seven descendants of Abd al-Muttalib, are the absolute masters of the inhabitants of Paradise: I, Ali, Ja'far, Hamza, al-Hasan, al-Husayn, and the Expected Mahdi."

[The Ark of Salvation]

- **** Abd al-Rahman bin Najran reported, via his chain of narration, from Hudhayfah bin Asad, who said: I heard Abu Dharr as he hung onto the door ring of the Kaaba, declaring: *"I am Jundab! Whosoever recognizes me, knows me; and whosoever does not, let him know that I am Abu Dharr! I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying:*

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'Indeed, the example of my household among you is exactly like the example of the Ark of Noah among the people of his time: whosoever climbed aboard it was saved from the depths of the raging sea, and whosoever abandoned it was permanently drowned.' [Footnote 1:

Cross-referenced with *Fara'id al-Simtayn* (2/246): 'whosoever stayed behind was destroyed'].
Lo! Have I delivered the message?"

[My Household are a Security for the Earth]

- **** Fadalah bin Ayyub reported, via his chain of narration, from Fudayl al-Rassan, who said: Muhammad bin Ibrahim wrote a letter to Abu Abdallah Ja'far bin Muhammad [Imam al-Sadiq], peace be upon them, saying: *"Inform me of the specific virtue of the Household."*

The Imam wrote back to him: *"You wrote asking about our virtue. Know that Allah, the Almighty and Sublime, has positioned the stars in the sky as a physical security for the inhabitants of the heaven, ensuring it does not collapse upon them; and He has placed our household as an absolute security for the inhabitants of the earth, protecting them from destruction.

This is exactly what the Prophet meant when he stated: 'The stars are a security for the inhabitants of the heaven; if the stars fade away, that which was promised to the heaven will descend upon it. And my household are a security for the inhabitants of the earth; if my household departs from the earth, that which was promised to the earth will descend upon it.'"*

[Abu Dharr at the Sacred House]

- **** Al-Hasan bin Mahbub [Footnote 2: He is Abu Ali al-Hasan bin Mahbub al-Sarrad, born in 149 AH, a highly reliable traditionalist from the people of Kufa who passed away in 224 AH], reported via his chain of narration, from Ziyan bin Umran, who said: I saw Abu Dharr standing by the curtains of the Kaaba, proclaiming:

"O people! Whosoever recognizes me, then he knows me, and whosoever does not recognize me, I am Abu Dharr al-Ghifari! I adjure you by Allah to listen to what I heard from the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying: 'The green sky has never shaded, nor has the dusty earth ever carried, an individual with a more truthful tongue or more dependable character than Abu Dharr.' Lo! Did he say that or not?"

A dense crowd of people from the gathering called out: *"O Allah, yes! We all collectively witnessed and heard that statement."*

Abu Dharr then said: *"Since you acknowledge this, listen to what I heard him state next: 'O people! Indeed, I am leaving among you two weighty things, one of which is greater than the other: the Book of Allah, and my offspring, my household. The Book of Allah is an extended rope from the heaven down to the earth; one end of it is firmly in the hand of Allah, and the other end is securely in your hands.

Therefore, protect and look to how you treat me concerning my household after I am gone, for indeed, the two of them shall never separate until they return to me at the Basin.'*

And I heard him state:
'Lo! Indeed, the example of my household among you is exactly like the Ark of Noah; whosoever climbed aboard it achieved salvation, and whosoever stayed behind was drowned. And their example is exactly like the Gate of Repentance (Bab Hittah) among the Children of Israel.'"

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[Who are the Oppressed and Weakened?]

- **** Fadalah bin Ayyub [Footnote 1: The editor identifies him as an Azdi traditionalist who settled in Ahvaz and was highly trusted, as cited by al-Najashi, p. 311], reported via his chain of narration, from Usman bin Aban, from Abu Abdallah Ja'far bin Muhammad, peace be upon them, who said:

"We read in the Book of Allah that a group from this nation will be raised in an excellent state, and we are like them, and indeed, a group from this nation is described as being in an excellent state, and we are them."

The narrator said: I asked him concerning the words of Allah, the Almighty and Sublime: *'And We desired to confer favor upon those who were oppressed and weakened in the land and make them leaders and make them inheritors.'* [Footnote 2: Citing Surah al-Qasas, verse 5].

The Imam replied: *"Those are we."*

[The Verse of Mutual Affection]

- **** Muhammad bin Khalid reported, via his chain of narration, from Abu Ja'far Muhammad bin Ali, peace be upon them, who said: He was asked concerning the words of Allah, the Almighty and Sublime: *'Say, [O Muhammad], "I do not ask you for this message any reward except mutual affection and love for my close kin.""'* [Footnote 3: Citing Surah ash-Shura, verse 23].

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[In Explanation of the Verse of Affection]

The Imam said: *"Indeed, Allah, the Almighty and Sublime, knows that a group will claim to love the Prophet while harboring deep-seated hatred and aversion for his close kin. Therefore, Allah disliked that any individual should hold a false claim in his heart; He made the love for his offspring a binding obligation, so whosoever fulfills that obligation has fulfilled what Allah made mandatory, and whosoever abandons it has abandoned what Allah made mandatory."*

- **** Hammad bin Isa reported, via his chain of narration, from Abu Abdallah Ja'far bin Muhammad, peace be upon them, who said: He was asked concerning the words of Allah, the Almighty and Sublime: *'Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds, by permission of Allah.'* [Footnote 1: Citing Surah Fatir, verse 32].

The Imam said: *"This verse was revealed specifically concerning us, the Household of the Prophet.

As for the description 'he who wrongs himself', it refers to any individual from our modern generation who fails to recognize the true status of his Imam and lives heedlessly.

As for 'he who is moderate', it refers to the individual who recognizes his Imam, protects his tongue, and remains upright in his actions.

And as for 'he who is foremost in good deeds, by permission of Allah', he is the actual living Imam of his era."*

- **** Muhammad bin Isma'il reported, via his chain of narration, from Abu Ja'far Muhammad bin Ali, peace be upon them, who said: He was asked concerning the statement of Allah, the Almighty and Sublime, relating the account of Abraham, peace be upon him: *'Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them.'* [Footnote 2: Citing Surah Ibrahim, verse 37].

The Imam looked at the gatherers and said: *"We are those descendants, and we are that chosen offspring."*

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[Be Alongside the Truthful Ones]

- **** Musa bin Ishaq reported, via his chain of narration, from Abu Abdallah Ja'far bin Muhammad, peace be upon them, who said: Concerning the words of Allah, the Almighty and Sublime: *'O you who have believed, fear Allah and be alongside the truthful ones.'* [Footnote 1: Citing Surah at-Tawbah, verse 119].

The Imam said: *"The 'truthful ones' whom Allah has commanded you to follow are Muhammad, peace and blessings of Allah be upon him and his family, and the Imams from his family after him. We are those truthful ones, and we carry that heavy trust which was placed upon us."* [Footnote 2: Reconstructed according to the primary standard manuscript copy].

[Looking at Four Things is an Act of Worship]

- **** Muhammad bin Abdallah al-Halabi reported, via his chain of narration, from Abdallah bin Mas'ud, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, said:
  "Looking directly at three things is an absolute act of spiritual worship (Ibadah): looking at the face of Ali bin Abi Talib, looking at the copy of the Holy Quran, and looking at the Kaaba. And looking at one's parents with affection is an act of worship."
- **** Muhammad bin Ubaydullah reported, via his chain of narration, from Abu Abdallah Ja'far bin Muhammad, peace be upon them, who said: Umar bin al-Khattab formally proposed to match himself with the family of Ali by asking for the hand of his daughter, Umm Kulthum.

Ali, peace be upon him, initially refused, saying: *"She is far too young for you."*
Umar countered: *"I do not seek her for the sake of worldly companionship or desire; rather, I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, stating: 'Every single line of ancestry, blood tie, and marriage alliance will be permanently cut off on the Day of Resurrection except for my ancestry, my blood ties, and my marriage alliances.' Therefore, I deeply desire to connect myself with the blood tie of the Messenger of Allah."*

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[The Account of the Marriage Alliance Request]

Umar bin al-Khattab added: *"I ask you by Allah to accept my proposal, for I seek nothing but this honor."* [Footnote 1: The editor inserts an extensive, critical historical note: The classical

scholar Ali bin Yusuf, who passed away in 352 AH, notes in his compilation *Al-Istighatha*, p. 91, that this historical narrative contains severe text discrepancies across different lines of transmissions. Many elite traditionalists and classical scholars, including Sheikh al-Mufid in *al-Masail al-Sarawiyya*, state that this account was heavily augmented by later political narrators. The historical reality is that the Commander of the Faithful disliked the proposal, and the marriage was only brought forward under immense political constraints and social pressures exerted upon the household, to the point where the family felt deeply wronged by the demands. This context is essential to understand why the narrator uses terms of severe hesitation].

Umar bin al-Khattab then left and went directly to the Mosque of the Prophet, where he ascended the pulpit. He addressed the gathering of the companions, saying: *"O assembly of Muslims! Do you find any fault in me, or do you see any deficiency?"*
They replied: *"No, you are the Commander of the Faithful. Why do you ask?"*
He said: *"I proposed to Ali for the hand of his daughter, and he rejected my request because of her youth. If he continues to refuse, I will carry out actions that will expose my anger."*

Hearing this, a group of the companions went to speak with Ali, peace be upon him. They said to him: *"O Abu al-Hasan, you know his position and his authority. Do not cause a major division among the people over this matter."*

Ali, peace be upon him, found himself facing intense social pressure from all sides. He finally relented to avoid a public trial, and he allowed the marriage arrangement to go forward. Umar bin al-Khattab subsequently married her, and she remained in his household for a brief duration until he passed away, after which she returned to her family's home.

The author notes that this historical account is preserved across the records of the *Sarwiyya* traditions to explain the external conditions surrounding the family.

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...He said to me: *"O Ja'far!"*
I said: *"At your service."*
He said: *"It does not please me that a person claims to love the Household of Muhammad, peace and blessings of Allah be upon him and his family, while every single hair on my body mentions Allah, the Almighty and Sublime, while I intensely detest them."*

[The Accounting on the Day of Resurrection]

- **** Hasan bin Husayn al-Ansari reported, via his chain of narration, from Abu Sa'id al-Khudri, who said: I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying:
  "The feet of a servant shall not move forward on the Day of Resurrection until he is fully questioned concerning four things:
  about his lifespan, how he spent it; about his physical body, how he utilized it; about his wealth, from where he earned it and upon what he spent it; and about our love—the love of the Household."
- **** Muhammad bin Abdallah reported, via his chain of narration, from Ali, peace be upon him, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, led us in the morning dawn prayer. Then he turned his face toward us, looked at us intently for a long hour, and suddenly performed six distinct prostrations (*sajadat*).
  Al-Abbas asked him: *"O Messenger of Allah, what are these prostrations?"*

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[The Glad Tidings of Gabriel]

The Prophet replied: *"Gabriel, peace be upon him, descended to me and said: 'O Muhammad, indeed you are in Paradise,' so I prostrated out of gratitude.

Then he gave me glad tidings: 'And indeed, Ali is in Paradise,' so I prostrated.

Then he gave me glad tidings: 'And indeed, Fatima is in Paradise,' so I prostrated.

Then he gave me glad tidings: 'And indeed, al-Hasan and al-Husayn are in Paradise, and they are the two leaders of its youth,' so I prostrated.

Then he gave me glad tidings: 'And indeed, my paternal uncle Hamza is in Paradise,' so I prostrated.

Then he gave me glad tidings: 'And indeed, my cousin Ja'far is flying in Paradise using two wings,' so I prostrated."*

Al-Abbas subsequently stated after witnessing this event: *"The seven of us are a distinct bounty among humanity; there are none like us. From us is the Messenger of Allah, his executor, Fatima, al-Hasan, al-Husayn, Hamza, and Ja'far the possessor of two wings. No one from this nation can ever be equated to them. Whosoever harbors animosity against us, denies our divine right, or fights us, has explicitly fought Allah and His Messenger, and has rejected what Allah, the Almighty and Sublime, revealed to His Prophet."*

[The Seven Masteries Exclusively Granted]

- **** Yahya bin Abd al-Hamid reported, via his chain of narration, from Abu Ayyub al-Ansari, who said: The Messenger of Allah, peace and blessings of Allah be upon him and his family, fell ill, so Fatima, peace be upon her, came to visit him. When she saw the intense exhaustion and physical weakness upon him, she began to weep.

The Prophet said to her: *"What makes you weep, O Fatima? Do you not know that Allah, the Almighty and Sublime, cast a divine gaze over the inhabitants of the earth, and from among them, He chose your father and appointed him as a Prophet? Then He cast a second divine gaze over them, and from among them, He chose your husband and appointed him as the formal executor (Wasi). He then revealed to me to marry you to him. O Fatima, do you not know that out of honor for your father, Allah wedded you to the greatest of them in forbearance, the foremost of them in submission, and the most abundant of them in knowledge?"*
Hearing this, Fatima, peace be upon her, felt completely at ease and rejoiced. When the Messenger of Allah saw her joy, he wished to inform her of the further divine blessings that Allah had allocated for them.

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He said to her: *"O Fatima, indeed Ali possesses four sharp teeth* ***[Footnote 1: Bihar al-Anwar (43/98) corrects this phrasing to: 'O Fatima, Ali possesses eight piercing qualities...: his unyielding faith in Allah and His Messenger, his deep wisdom, his extensive knowledge, his marriage to you, his command of the good, his forbidding of the evil, and his judgment by the Book of Allah']*** *of light: his faith, his knowledge, his wisdom, and his command of righteousness.*

O Fatima! We are a household that has been granted seven unique masteries which were never given to anyone before us, nor shall they ever be attained by anyone after us: our Prophet is the best of the prophets—and he is your father; our executor is the best of the executors—and he is your husband; our martyr is the best of the martyrs—and he is Hamza, the paternal uncle of your father; from us is the one who possesses two wings with which he flies in Paradise wherever he wills—and he is Ja'far, the cousin of your father; from us are the two grandsons of this nation—and they are your two sons, al-Hasan and al-Husayn; and from us is the Expected Mahdi [Footnote 2: Restored from variant manuscripts which add: 'and from us is the Mahdi of this nation'] *who will appear at the end of time."*

[Descendants, Some of Them From Others]

- **** Abdallah bin Bashir reported, via his chain of narration, from Abu Ja'far Muhammad bin Ali, peace be upon them, who said:

*"I marvel at the people, how they remain heedless or choose to forget the explicit declaration of the Messenger of Allah, peace and blessings of Allah be upon him and his family, on the day he was at the property of Mashrabat Umm Ibrahim. He was seated there, and the people came to visit him and greet him until the space became tightly crowded.

Then the Messenger of Allah stood up to greet them, and when he saw that they did not expand the circle, he looked at them and said: 'Draw close to me, O Ali.' Ali approached, and the Prophet seated him directly at his side, and then addressed them, saying:"*

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[Following the Standard of the Household]

"'O people! You find it easy to respect my household during my lifetime, so how will you treat them after my death?

Nay, by Allah! No individual draws close to my household except that he draws close to Allah; and no individual distances himself from my household except that I will turn away from him on the Day of Judgment.

O people! Verily, proximity, close connection, glad tidings, satisfaction, and deep love belong exclusively to whosoever loves Ali, accepts his divine authority, and follows the executors from his offspring after him. It is a binding right upon me that I shall admit them into my intercession. And it is a right upon Ali that his supplication for them be answered, because they are my true followers. Whosoever follows me is from me, exactly like the example of Abraham; for Abraham is from me, his Sunnah is my Sunnah, his path is my path, his virtue is my virtue, and I am superior to him by a manifest bounty from my Lord, verifying the words of Allah, the Almighty and Sublime: "Descendants, some of them from others. And Allah is Hearing and Knowing."'" [Footnote 1: Citing Surah Ali 'Imran, verse 34].

- **** Ahmad bin Umar reported, from Jabir bin Yazid al-Ju'fi [Footnote 2: The editor clarifies that the name 'al-Ju'fi' contains a slight typo across standard prints, and confirms he was Abu Abdallah Jabir bin Yazid bin al-Harith al-Ju'fi, a highly respected traditionalist who settled in Kufa and passed away around 128 AH], who said: He stood up inside the Great Mosque and publicly declared: *"O people! I bear witness that I am completely free from the Murji'ites, the Qadarites, the Kharijites, and those who raise swords against the Household of Muhammad."*

The people swarmed toward him, shouting: *"What is the matter with Jabir? Has he lost his mind?"*
Then Minhal bin Amr bin Ali bin al-Husayn moved through the crowd, stood right in front of him, and asked: *"O Jabir, what drove you to utter these words?"*
Jabir replied: *"I heard Ali bin al-Husayn [Imam al-Sajjad] saying: 'When the severe internal strife (al-Zalzalh) strikes Sham, and the various factions split into distinct groups, the right side of the Mosque of Kufa will collapse, and the banner of the sons of Abbas* ***[Footnote 3: Referring to the rise of the Abbasid dynasty]*** *will emerge. At that critical moment, look to remain free from the Murji'ites and the Qadarites..."*

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[The Security of the Ark]

...and the Kharijites, and do not raise your swords alongside them. Follow only what the Imams of the Household command you to do.'"

- **** Ali bin al-Huzwar reported, via his chain of narration, from Abu Dharr al-Ghifari, prayers of Allah be upon him, who said: I climbed the steps of the Kaaba, took hold of its door ring, leaned my back against it, and addressed the crowd:
  "O people! Whosoever recognizes me, then he knows me, and whosoever does not recognize me, I am Abu Dharr al-Ghifari! I heard the Messenger of Allah, peace and blessings of Allah be upon him and his family, saying:

'Whosoever fights my household in the initial internal strife (al-Ula) or targets them in the subsequent conflicts, will be resurrected in the third category among the direct supporters of the Antichrist (al-Dajjal).' ***[Footnote 1: Cross-referenced with Bihar al-Anwar (23/120), Hadith 40: 'He will be resurrected in the third tier alongside the Dajjal'].***

And I heard him saying:
'Verily, the example of my household among you is exactly like the Ark of Noah; whosoever climbed aboard it achieved salvation, and whosoever stayed behind was destroyed.'

And I heard him saying:
'Position my household in your affairs exactly like the position of the head to the body, and like the position of the eyes to the head; for indeed, a physical body cannot find true guidance except through its head, and a head cannot see its path except through its eyes. Enter where they enter, exit from where they exit, and do not seek to teach them, for they are far more knowledgeable than you.'

And I heard him saying:
'There will never leave from among my household a group that defends the truth, until they confront the army that slaughters the standard of misguidance.'"

[Loving the Household Erases Sins]

- **** Muhammad bin Hammad reported, via his chain of narration, from Ali, peace be upon him, that a man came to question him, saying: *"Inform me of a good deed that guarantees Paradise, and a bad deed that casts a person into the Fire."*
  Ali replied: *"Yes, O Commander of the Faithful.*

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I shall inform you: the good deed that admits a person into Paradise is loving us, the Household, and the bad deed that casts a person face-first into Hell is detesting us."

- **** Ahmad bin Yahya reported, via his chain of narration, from Aisha [Footnote 1: The daughter of Abu Bakr, born 9 years before the Migration, and deceased in 58 AH], who said: A newborn son was born to my brother, so he carried the child to the Messenger of Allah, peace and blessings of Allah be upon him and his family, to receive his blessings.

The Prophet asked: *"What name have you given him?"*
He replied: *"Muhammad."*
The Prophet said: *"You have named him by my name, so I shall bless him."* Then he supplicated for the child, saying: *"O Allah, bless him, grant him sustained provision, make him an upright servant, and make him an intense lover of your Prophet and the family of your Prophet."*
Aisha added: *"By Allah, I accompanied the Prophet to Basra during the conflict, and I remembered that prophetic supplication, and I deeply wished that I had remained inside my home for seven years rather than setting out."*

- **** Ali bin Hamza reported, via his chain of narration, from al-Husayn bin Ali, peace be upon them, that he said: *"Whosoever loves us for the sake of Allah, our love will benefit him even if he were a captive inside the distant lands of Rome (al-Daylam)* [Footnote 3: Al-Daylam refers historically to the rugged, mountainous regions situated north of Gilan in Persia]; *and whosoever loves us for any other reason, his actions will be of no benefit. Verily, our love causes the sins of our followers to drop away from them, just as the rough wind causes the dry leaves to drop away from the branches of a winter tree."*

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[Peace with Whomever is at Peace with You]

- **** Ali bin Hashim reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said: *"Whosoever loves this household has loved me for the sake of Allah; and whosoever loves me, Allah will benefit him through his love. Verily, I am at peace with whomever is at peace with Ali, Fatima, al-Hasan, and al-Husayn, and I am at war with whomever fights them."*
- **** Sharik bin Abdallah reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said: *"Indeed, I am leaving among you two weighty things: the Book of Allah, and my offspring, my household. Lo! The two of them shall never separate until they return to me at the Basin, so protect how you treat them after my departure."*
- **** Muhammad [Footnote 1: Restored from standard manuscript variants which read 'Muhammad bin Ibrahim'] bin Ibrahim reported, via his chain of narration, from the Messenger of Allah, peace and blessings of Allah be upon him and his family, that he said: *"There has never been a prophet sent by Allah except that he was granted a small circle of elite, noble companions. My Lord has granted me my noble companions: Ali, my two sons al-Hasan and al-Husayn, Hamza the Lion of Allah, Ja'far who flies with two wings in Paradise, Ubaydah bin al-Harith* [Footnote 3: Cross-referenced with

Manaqib al-Khwarazmi, p. 212], *Zayd bin Harithah, Bilal, Salman, Ammar, al-Miqdad, Hudhayfah, and Ibn Mas'ud, may Allah be pleased with them all."*

- **** Abdallah bin Hakim reported, via his chain of narration, from Abu Ja'far Muhammad bin Ali, peace be upon them...

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[In Conclusion of Volume Ten]

...concerning the words of Allah, the Almighty and Sublime: *'Say, [O Muhammad], "I do not ask you for this message any reward except mutual affection for my close kin."'* [Footnote 1: Citing Surah ash-Shura, verse 23].

The Imam said: *"The close kin intended by this verse refers specifically to the lineage proximity (Quraba) that stands between us and the Prophet, and the Quraysh claim that they share this proximity with us, but they are furthest from it!"*

- **** Abu Abd al-Rahman al-Mas'udi reported, via his chain of narration, from Abu Sa'id al-Khudri, who said: This verse was revealed specifically concerning five individuals: *'Allah intends only to remove from you the impurity, O people of the Household, and to purify you with a thorough purification.'* [Footnote 3: Citing Surah al-Ahzab, verse 33]. It was revealed concerning the Messenger of Allah, Ali, Fatima, al-Hasan, and al-Husayn, prayers of Allah be upon them all.

The tenth volume of *Sharh al-Akhbar fi Fada'il al-A'immah al-Athar* is successfully completed, by the praise of Allah, the Almighty, and His excellent support.
