Sharḥ al-Akhbār fī Faḍāʾil al-Aʾimmah al-Aṭhār

Part Eight

In the Name of God, the Most Merciful, the Compassionate

What Has Been Related Concerning the Command to Obey ʿAlī ibn Abī Ṭālib, Peace Be upon Him, to Follow Him, and to Remain with Him

Al-Daʿshī, through his chain of transmission, from ʿImrān ibn Ḥuṣayn, that the Messenger of God, peace and blessings of God be upon him and his progeny, said:

"ʿAlī is the *walī* of every believer after me."

And through another chain, from Abū Isḥāq, that he said:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

"For whomever I am his *mawlā*, ʿAlī is his *mawlā*."

And through another [chain], from ʿAbd Allāh ibn ʿAbbās, that he said:

"ʿAlī is the *walī* of every believer."

And through another [chain], from ʿAbd Allāh ibn al-Musaḥḥar, that the Messenger of God, peace and blessings of God be upon him and his progeny, said:

"ʿAlī has greater claim to the believers than the believers have to one another after me."

And through another [chain], from al-Barāʾ ibn ʿĀzib [i], that the Messenger of God, peace and blessings of God be upon him and his progeny, established ʿAlī, peace be upon him, before the people and said:

"This is your *walī* after me."

ʿUmar said:

"May it be agreeable to you, O ʿAlī! You have become"—or he said—"you have entered the evening while being the *walī* of every believer."

[556] And through another [chain], from Abū Isḥāq, that he said:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

"For whomever I am his *walī*, ʿAlī is his *walī*."

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[557] Abū Qatādah, through his chain of transmission, from Abū Isḥāq, from my grandfather al-ʿĀmirī, who said:

When ʿAlī, peace be upon him, went out against the people of the Battle of the Camel, I wanted to go out with him, but I felt hesitation within myself.

So I rode to Medina and went to the house of Maymūnah, the wife of the Messenger of God, peace and blessings of God be upon him and his progeny.

I asked permission to enter, and she gave me permission.

She said:

“Who are you?”

I said:

“From Banū ʿĀmir.”

She said:

“What do you need?”

I said:

“ʿAlī has gone out for the matter you know about. I wanted to go out with him, but I felt hesitation about it, and I have come to ask you.”

She said:

“Go out with him, for he will neither go astray nor cause [you] to go astray.”

Abū Isḥāq said:

“No one doubts ʿAlī except a wicked person.”

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[558] Muḥammad ibn Makhlad, through his chain of transmission, from Salmān al-Fārisī, that he said:

When the people pledged allegiance to Abū Bakr, Salmān stood among them.

He praised God, exalted be He, and glorified Him, then said:

“O people! Listen to a report from me and understand it. For I have been given much knowledge, and I will not relate to you except what I know.

You have trials coming upon you, followed by deaths, and with ʿAlī, peace be upon him, is knowledge of that and its information.

So follow him and ask him.”

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[559] Ziyād ibn al-Mundhir al-Hamdānī, from Abū Sukhaylah al-Baṣrī, who said:

I performed the pilgrimage with Sulaymān ibn Rabīʿah.

We passed by Abū Dharr al-Ghifārī at al-Rabadhah [ii].

I went to him and said:

“O Abū Dharr, advise me with something from which I may benefit, for I see that an affair has arisen and disagreement among the people has occurred.”

He said:

“I advise you to follow the Book of God, exalted be He, and ʿAlī ibn Abī Ṭālib, peace be upon him.

For I testify concerning the Messenger of God, peace and blessings of God be upon him and his progeny, that I saw him and heard him say:

‘ʿAlī is the first to believe in me and the first to shake my hand on the Day of Resurrection.

He is the *Yaʿsūb* of the believers.

He is al-Ṣiddīq al-Akbar, the Greatest Truthful One.

He is al-Fārūq, who distinguishes between truth and falsehood.’”

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[560] Ḥasan ibn ʿAṭiyyah al-ʿAwfī, from his father, from ʿImrān ibn Ḥuṣayn, who said:

ʿAlī, peace be upon him, became ill during the lifetime of the Messenger of God, peace and blessings of God be upon him and his progeny.

The Messenger of God visited him, and we visited him along with him. ʿUmar was with us.

The Messenger of God sat at ʿAlī’s head, while ʿUmar sat at his feet.

ʿUmar said:

“O Messenger of God, ʿAlī is suffering only from what has afflicted him.”

The Messenger of God, peace and blessings of God be upon him and his progeny, said to him:

“By Him in whose hand is my soul, O ʿUmar, he will not die until he fills [people] with rage, gives ample grounds for excuse, and is taken after me while patient.”

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[561] Al-Zuhrī, from Ḥumayd ibn ʿAbd al-Raḥmān, who said:

I was with ʿUmar when I was a boy.

I saw him withdraw with a man from the Anṣār, with no one else besides me.

He said:

“We speak of reports and dislike having them spread on our behalf.”

I realized that he was alluding to me, so I said:

“As for me, by God, I do not sit with anyone…”

ʿUmar said:

“Neither this nor that. Adopt the beautiful middle course.”

He meant:

“Do not cease sitting with them, but do not spread the secret.”

Then he turned toward the Anṣārī and said:

“Whom do you think will be appointed after me?”

The Anṣārī said:

“The people think that so-and-so, so-and-so…”

and he named several men, but did not mention ʿAlī, peace be upon him.

[I suppose he omitted him because of what he knew ʿUmar held in his heart.]

ʿUmar said:

“What about ʿAlī?”

The Anṣārī remained silent.

ʿUmar said:

“By God, I indeed think that if he were put in charge of any of your affairs, he would lead you upon the truth.”

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[562] Al-Sarī ibn ʿAbd Allāh, through his chain of transmission, from ʿImrān ibn Ḥuṣayn al-Khuzāʿī [iii], that Buraydah came to him [in his house] after the people had pledged allegiance to Abū Bakr.

He said:

“O ʿImrān, do you think that these people have forgotten what they heard from the Messenger of God, peace and blessings of God be upon him and his progeny, in the garden of such-and-such clan of the Anṣār, when the Messenger of God was there with ʿAlī ibn Abī Ṭālib, peace be upon him?

Whenever someone entered to greet him, he returned the greeting and then said to him:

‘Greet the Commander of the Believers, ʿAlī ibn Abī Ṭālib.’”

No one replied to the Messenger of God except ʿUmar, who said:

“Is that by God's command or by the Messenger of God's command?”

The Messenger of God said to him:

“By the command of God and the command of His Messenger.”

ʿImrān said to him:

“Yes, by God! I remember that, and I know it. I do not think they have forgotten it.”

Buraydah said to him:

“Then will you not go with me to Abū Bakr so that we may ask him about this matter?

If he possesses a directive from the Messenger of God that he gave to him after what occurred concerning ʿAlī, then he would not lie about the Messenger of God.”

ʿImrān said:

So we went until we entered upon Abū Bakr.

We mentioned this matter to him and said:

“You yourself were present on that day among those who greeted ʿAlī, peace be upon him, as Commander of the Believers. Do you remember that, or have you forgotten it?”

Abū Bakr said:

“Rather, I remember it. I have not forgotten it.”

Buraydah said to him:

“Then is it permissible for anyone among the Muslims to exercise authority over the Commander of the Believers?

Or do you possess, after that, a directive from the Messenger of God that he entrusted to you and commanded you to follow?

If so, let us know of it, for we know that you would not attribute anything to the Messenger of God except what he told you and entrusted to you.”

Abū Bakr said:

“No, by God. I have no directive from the Messenger of God, nor any command he gave me.

Rather, the Muslims formed an opinion, and I followed them in their opinion.”

Buraydah said to him:

“By God, that is not yours or the Muslims’ right—to oppose the Messenger of God.”

Abū Bakr said:

“Send for ʿUmar. Perhaps he has some knowledge of this.”

So they sent for ʿUmar, and he came.

Abū Bakr said to him:

“These two have asked me about a matter of which you were a witness, as I was. ”

He related the story to him.

ʿUmar said:

“I heard that, and I have an answer for it.”

He was asked:

“What is it?”

He said:

“Prophethood and the imamate do not come together in one household.”

Buraydah [iv] was a man eloquent and bold in speech.

He said:

“O ʿUmar! God has rejected this notion concerning you. Have you not heard Him say in His Book:

‘Or do they envy the people for what God has given them of His bounty? We gave the family of Abraham the Book and wisdom, and We gave them a great kingdom.’” [1]

Thus, God, exalted be He, joined prophethood and kingship for them.

He said:

ʿUmar became angry, until I saw his eyes blazing.

He said:

“I see no reason why the two of you have come except to divide the unity of this community and scatter its affairs.”

We left, and we continued to see the anger on his face until he died.

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[563] Sulaymān ibn Abī al-Ward, through his chain of transmission, from ʿAbd al-Raḥmān ibn Abī Laylā, who said:

I said to ʿAlī, peace be upon him:

“O Commander of the Believers, I ask you—not in order to burden you, but because I have waited for you to say something concerning your affair, and you have not said it.

Will you not tell me about this matter of yours?

Was there some mention of it during the lifetime of the Messenger of God, peace and blessings of God be upon him and his progeny?

Or did he make some undertaking with you concerning it?

Or is it something that you yourself came to see?

For we have heard many things said about you, and the most firmly established of them is what we have heard from you.

We say: if the matter had belonged to you after the Messenger of God, no one would have disputed it with you.

But if these two men were more entitled to what they assumed than you were, then we accept what has passed from their actions and give you only as much as you have reached.

By God, I do not know what I should say if I am asked:

Should I claim that they are more entitled than you to what they held, despite what the Messenger of God established you for at the Farewell Pilgrimage, when he said:

‘For whomever I am his *mawlā*, ʿAlī is his *mawlā*. O God, befriend whoever befriends him and oppose whoever opposes him’?

And if you are more entitled than they are to what they held, then why should we acknowledge them?

If this is a matter about which an answer and questioning are permissible, then answer me.

But if that is not permissible, then what is most disliked by us is for it to be such a matter.”

ʿAlī, peace be upon him, said:

“By God, the Prophet of God was taken in death, and when he was taken in death I was the first of all people with the people—[this] while I was wearing this very shirt of mine.

And there had been an undertaking from the Messenger of God to me: if they had led me away by my nose, I would have submitted, hearing and obeying.

O ʿAbd al-Raḥmān [v], the first thing by which they diminished our right was the annulment of our right to the fifth [*khums*].

Then the shepherds of the small livestock of Quraysh became covetous toward us.

I had a right over the people which, had they returned it to me willingly, I would have accepted it and undertaken it.

It was like a man who had a right owed to him by a people: if they hastened to repay it, he would take it and praise them for it; and if they delayed it, he would take it while they were commended for having fulfilled it.

But I was a man who used to take the easy course, while to the people it had become difficult.

Guidance is only recognized through lights, and I do not feel estranged on the path of guidance because of the few people I find upon it.

So when I remain silent, excuse me.

For if a matter arose concerning which you needed an answer, I would answer you concerning it.

Refrain from me to the extent that I refrain from you.”

ʿAbd al-Raḥmān said:

“O Commander of the Believers, your situation here is as the first one said:

‘By my life, you have awakened the one who was sleeping,
and made heard [the truth] to one who had ears.’”

The explanation says:

“*Janabūnī* means ‘they led me away’; *janībah* is an animal that is led.

Al-ruʿyān means ‘shepherds,’ *al-bahm* means ‘young sheep,’ and *aḥzan* means ‘he entered rugged terrain.’”

And through another chain, from ʿAbd Allāh ibn ʿAbbās, that he said:

The Messenger of God, peace and blessings of God be upon him and his progeny, said to ʿAlī, peace be upon him:

“What do the people object to in you, O ʿAlī?”

He said:

“They object to nothing about me except that I am from you, O Messenger of God.”

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“O people! You are servants of God and are in His grasp, and I am His messenger to you.

So when I tell you something, listen to me and obey me.”

Anger could be seen upon his face, and those present were frightened by it.

They said:

“O Messenger of God, we seek refuge in God from His anger and from your anger!”

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“O people! Do not disobey ʿAlī, for whoever disobeys him has disobeyed me, and whoever disobeys me has disobeyed God.”

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[565] Saʿīd ibn Jubayr, from Ibn ʿAbbās, that he said:

The Messenger of God, peace and blessings of God be upon him and his progeny, admonished us and said:

“O people! You will be gathered on the Day of Resurrection naked.”

God, exalted be He, said:

“As We began the first creation, We shall repeat it. It is a promise binding upon Us. Indeed, We are doers of it.” [2]

And on the Day of Resurrection some men from among my Companions will be brought, and they will be taken toward the left.

I will say:

“My Companions! My Companions!”

It will be said to me:

“O Muḥammad, you do not know what they introduced after you.”

I will say as the righteous servant said:

“I was a witness over them as long as I remained among them. But when You took me in death, You Yourself were the Watcher over them, and You are Witness over everything.

If You punish them, then they are Your servants; and if You forgive them, then indeed You are the Mighty, the Wise.” [3]

It will be said:

“O Muḥammad, they apostatized after you when you departed from them, turning back on their heels.”

And God, exalted be He, said:

“Would you, then, if he dies or is killed, turn back on your heels? Whoever turns back on his heels will never harm God in the least, and God will reward the grateful.” [4]

Ibn Jubayr said:

Then Ibn ʿAbbās said to me:

“O Saʿīd ibn Jubayr! By ‘the grateful’ he means your companion, ʿAlī ibn Abī Ṭālib, peace be upon him; and by those who turn back on their heels are meant those who apostatized from him.”

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[566] Jaʿfar ibn Muḥammad, from his father, peace be upon them both, that a man asked him:

“O son of the Messenger of God, by what was ʿAlī, peace be upon him, given superiority over the people?”

He said:

“The Messenger of God says:

‘For whomever I am his *mawlā*, ʿAlī is his *mawlā*. O God, befriend whoever befriends him and oppose whoever opposes him.’”

The man said:

“This is a well-known report among the people; the elite and the common people know it. Is that all?”

Abū Jaʿfar, peace be upon him, said to him:

“Woe to you! Do you know what this statement encompasses and what it entails?

God, exalted be He, has thereby given him over the community the same right of hearing and obedience that He gave the Messenger of God, peace and blessings of God be upon him and his progeny, over it.”

[567] Al-Aʿmash, from Abū Sukhaylah, who said:

Abū Dharr said:

“O Abū Sukhaylah! There will only be a tribulation that does not resemble this one in which we are now living.

If you live to see it, then hold fast to ʿAlī ibn Abī Ṭālib.

For I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say—while taking ʿAlī, peace be upon him, by the hand:

‘This is the first to believe in me and affirm me.

He is the first to shake my hand on the Day of Resurrection.

He is al-Ṣiddīq al-Akbar, the Greatest Truthful One.

He is al-Fārūq who distinguishes between truth and falsehood.

This one is the ally of God, and this one is the enemy of God.

This is the one who protects against tribulation.

This is the *Yaʿsūb* of the believers, while wealth is the *Yaʿsūb* of the oppressors.

And he has failed who fabricates [falsehood].’

Then he said to him:

‘O ʿAlī! Paradise has gates and paths, and Hell has paths and gates.

There will be a tribulation and misguidance.

You are the path to Paradise, the banner of guidance, the standard of truth, the imam of whoever believes in me, the *walī* of whoever accepts me as *walī*, and the light of whoever obeys me.

O ʿAlī! Through you God removes rancor and heals the breasts of believing people.

You are the straight course: if they seek guidance by you, they will not go astray, and if they follow you, they will not perish.’

Then he said:

‘O people! Follow him, affirm him, support him, be lenient with him, do not envy him, and do not deny him.

For Jibrīl, peace be upon him, commanded me to say to you what I have said.’”

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[568] Abū ʿAlī al-Kalbī, from ʿAbd al-Wahhāb, from Mujāhid, [from Ibn ʿUmar] [the bracketed words are as in *Manāqib Ibn al-Maghāzilī*], who said:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

"Whoever separates from ʿAlī has separated from me, and whoever separates from me has separated from God, exalted be He."

And through another chain, from Salmān al-Fārisī, who said:

I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say to ʿAlī, peace be upon him:

"O ʿAlī! In you there is the likeness of *Qul Huwa Allāhu Aḥad* [Sūrat al-Ikhlāṣ].

Whoever recites it once has the reward of one who has recited one-third of the Qurʾān.

Whoever recites it twice has the reward of one who has recited two-thirds of the Qurʾān.

Whoever recites it three times has the reward of one who has recited the entire Qurʾān.

Likewise, O ʿAlī:

Whoever loves you in his heart has the reward of one-third of Islam.

Whoever loves you in his heart and praises you with his tongue has the reward of two-thirds of Islam.

Whoever loves you in his heart, praises you with his tongue, and assists you with his hand has the reward of the whole of Islam."

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[570] Muḥammad ibn ʿAlī al-ʿAnbarī, through his chain of transmission, from the Messenger of God, peace and blessings of God be upon him and his progeny:

While he was in the mosque with a group of his Companions, among whom was ʿAlī ibn Abī Ṭālib, peace be upon him, a Bedouin stopped before them.

He said:

"Which of you is the Messenger of God?"

They gestured toward him, so he greeted him.

Then he said:

“O Messenger of God, I have come to ask you about a letter [a passage] I heard from the Book of God, exalted be He.”

He said:

“Ask, O Bedouin.”

He said:

“God, exalted be He, says:

‘And hold fast, all together, to the rope of God, and do not be divided.’” [5]

“What is the rope of God to which He commanded us to hold fast?”

The Messenger of God, peace and blessings of God be upon him and his progeny, took the Bedouin’s hand and placed it upon ʿAlī’s shoulder.

He said:

“O Bedouin, this is the rope of God. Hold fast to it.”

The Bedouin went around behind ʿAlī, peace be upon him, embraced him, and said:

“O God, I call You to witness that I have held fast to Your rope.”

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“Whoever wishes to look upon a man from the people of Paradise, let him look at this Bedouin.”

It is astonishing that someone who heard this from the Messenger of God would fail to do what this Bedouin did and say what he said, thereby becoming among the people of Paradise.

But it is envy, which is the root of every sin, as has come from the Messenger of God, peace and blessings of God be upon him and his progeny.

Yaḥyā ibn Zakariyyā ibn Abī Zāʾidah, through his chain of transmission, from Masrūq, who said:

Ṣafiyyah bint Ḥuyayy [vi] said to the Messenger of God, peace and blessings of God be upon him and his progeny:

“O Messenger of God, you have expelled Banū al-Naḍīr. If an affair [of succession] arises, then to whom does it belong?”

He said:

“To ʿAlī ibn Abī Ṭālib.”

[572] Al-Aʿmash, through his chain of transmission, from ʿAbd Allāh ibn ʿAbbās, who said:

There will be a tribulation.

Whoever among you encounters it should hold fast to two things:

“The Book of God and ʿAlī ibn Abī Ṭālib.”

For I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say concerning ʿAlī, peace be upon him, while holding his hand:

“This is the first to believe in me and the first to shake my hand on the Day of Resurrection.

He is al-Ṣiddīq al-Akbar, the Greatest Truthful One.

He is the *Fārūq* of this community, distinguishing between truth and falsehood.

He is the *Yaʿsūb* of the believers, while wealth is the *Yaʿsūb* of the oppressors.

He is, by my father, the one through whom [the matter] was given.

He is my successor after me.”

[The words between square brackets in the Arabic are from *Tārīkh Dimashq*.]

And through another chain, from Zayd ibn Arqam, that the Messenger of God, peace and blessings of God be upon him and his progeny, said one day to a group of his Companions, with ʿAlī ibn Abī Ṭālib, peace be upon him, present:

“Shall I not direct you to one whom, if you follow him, you will not go astray, and if you accept from him, you will not perish?”

They said:

“Yes, O Messenger of God.”

He said:

“This one”—and he gestured toward ʿAlī, peace be upon him.

Then he said:

“Support him, sincerely advise him, and affirm him, for Jibrīl, peace be upon him, commanded me to tell you this.”

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[574] Yūnus ibn ʿUbayd, from al-Ḥasan al-Baṣrī [vii], who said:

The Messenger of God, peace and blessings of God be upon him and his progeny, said one day to his Companions:

“Shall I not inform you of the summit of Islam, its highest peak, and its pillar?”

They said:

“Yes, O Messenger of God.”

He struck his hand upon ʿAlī’s shoulder, peace be upon him, and said:

“Here he is.

Whoever obeys him enters Paradise, and whoever disobeys him enters Hell.”

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[575] Sufyān, from his father, from Zayd ibn Arqam, and from Abū Dharr:

I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say:

“Whoever denies the merit of ʿAlī ibn Abī Ṭālib and rejects his *walāyah* has removed the bond of Islam from his neck.

O people! Give the family of Muḥammad among you the position of the head in relation to the body, and the position of the two eyes in relation to the head.

Their likeness among you is like the Ark of Noah, peace be upon him: whoever boards it is saved, and whoever stays behind from it perishes.”

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[576] Mūsā ibn Dāwūd, through his chain of transmission, from Zayd ibn Arqam, who said:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“Whoever wishes to hold fast to the red ruby staff that God planted with His right hand for His Prophet in the everlasting Paradise, let him hold fast to ʿAlī ibn Abī Ṭālib, peace be upon him.”

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[577] ʿAbd Allāh ibn Mūsā said:

Two men disputed.

One of them said:

“Abū Bakr has greater right to authority than ʿAlī.”

The other said:

"ʿAlī, peace be upon him, has greater right to it than he does."

ʿAbd Allāh ibn Mūsā said:

They agreed to accept the judgment of Sharīk ibn ʿAbd Allāh [viii].

They went to him, asked permission to enter, and he came out to them.

He stood between the two doors and placed his hand upon the two doorposts.

They informed him about what they had disputed.

Sharīk said:

"I will inform you about this.

Al-Aʿmash narrated to me from Shaqīq ibn Salamah, from Ḥudhayfah ibn al-Yamān:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

'God, exalted be He, created ʿAlī as a staff in Paradise. Whoever holds fast to it is among the people of Paradise.'"

The man regarded this as extraordinary.

Sharīk struck the door in his face and went inside.

The man said to his companion:

"This is a report we have never heard. Would you be willing to go to Nūḥ ibn Dirāj [ix]?"

They went to him and told him what had happened and what Sharīk had said to them.

Nūḥ said:

"Are you surprised by this?

Al-Aʿmash narrated to me from Abū Hārūn al-ʿAbdī, from Abū Saʿīd al-Khudrī:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

'God, exalted be He, created a staff of light and suspended it at the center of His Throne. None reaches it except ʿAlī and whoever takes him as *walī* among his Shīʿah.

So why are you surprised?"

The man said to his companion:

"This is the sister of that one [i.e. essentially the same sort of report].

Will you come with me to Wakīʿ ibn al-Jarrāḥ [x]?”

They went to him and informed him of their dispute and of what Sharīk and Nūḥ had said.

Wakīʿ said to them:

“Are you surprised by this?

Al-Aʿmash narrated to me from Abū Ṣāliḥ, from Abū Saʿīd al-Khudrī:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

‘The pillars of the Throne cannot be reached except by ʿAlī and whoever takes him as *walī* among his Shīʿah.’”

He said:

The man did not leave until he acknowledged the *walāyah* of ʿAlī, peace be upon him, and accepted him as *walī*.

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[578] Sulaymān ibn ʿAbd Allāh ibn Sinān, from Jaʿfar ibn Muḥammad, from his father, peace be upon him, that he said:

“Whoever withholds from us his affection and *walāyah*, takes our enemy as *walī*, and draws near to him, has departed from the *walāyah* of God, exalted be He, into the *walāyah* of Satan.

It is incumbent upon God that He gather him into Hell.

God, exalted be He, named those who did not follow the Messenger of God, peace and blessings of God be upon him and his progeny, in the *walāyah* of ʿAlī as hypocrites.

And He made the one who rejects the imamate of the Messenger’s successor like the one who rejects Muḥammad’s prophethood.

Thus God, exalted be He, revealed:

‘When the hypocrites come to you…’ [6]

Meaning: those who denied the *walāyah* of the successor.

‘They said: We testify that you are indeed the Messenger of God; and God knows that you are indeed His Messenger, and God bears witness that the hypocrites are surely liars’—

because of their denial of the *walāyah* of ʿAlī, peace be upon him.

‘They have taken their oaths as a shield and turned away from the path of God’—

[the path being] the successor of His Messenger.

‘Evil indeed is what they used to do’—

because of their hostility toward his *walāyah*.

‘That is because they believed’—

meaning, in your messengership, O Muḥammad—

‘then they disbelieved’—

in the *walāyah* of your successor—

‘so their hearts were sealed, and they do not understand.” [6]

ʿAmr ibn Maymūn, from Jābir, from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, who said:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“Jibrīl came to me and said:

‘O Muḥammad, tell your community:

Whoever is pleased to be with God and God with him, let him take ʿAlī ibn Abī Ṭālib as *walī*, disassociate himself from his enemy, submit to his merit, and follow his command.’”

Muḥammad ibn Ziyād al-Aʿrābī, through his chain of transmission, from ʿAṭāʾ ibn al-Sāʾib, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, that he said:

When the verse was revealed:

“You are only a warner, and for every people there is a guide,” [7]

the Prophet, peace and blessings of God be upon him and his progeny, said:

“I am the warner, and you, O ʿAlī, are the guide.

Through you, O ʿAlī, those who seek guidance are guided.”

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[581] Jābir, from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, who said:

While the Messenger of God, peace and blessings of God be upon him and his progeny, and ʿAlī, peace be upon him, were walking outside Medina, a poorly dressed funeral procession with few people accompanying it passed before them.

The Prophet said to those carrying it:

“Who is this deceased person whom you have with you?”

They said:

“O Messenger of God, so-and-so, a servant belonging to Banū Riyāḥ. He was excessive against himself [i.e. sinful], so the people shunned him, and therefore few followed his funeral.”

He said:

“Did you pray over him?”

They said:

“No.”

He said:

“Proceed.”

The Messenger of God went with them until they reached an open area.

He ordered them to place the body there, and he prayed over it.

Then he went with them to his grave, buried him, and leveled the earth over him.

Then the people dispersed.

The Messenger of God, peace and blessings of God be upon him and his progeny, said to ʿAlī, peace be upon him:

“O Abū al-Ḥasan, did you hear what these people said about this deceased man?”

He said:

“Yes, O Messenger of God. May my father and mother be your ransom. I know him, and I have a story concerning him which I will tell you.”

He said:

“Tell me, O ʿAlī.”

He said:

“By God, whenever he encountered me, he would say:

‘By God, I love you and I take you as my *walī*.’”

The Prophet, peace and blessings of God be upon him and his progeny, said:

“By that, by God, he attained what he attained.

I saw, O Abū al-Ḥasan, a host of angels with him, accompanying his funeral, until they prayed over him and buried him.”

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[582] Abū al-Jārūd [xi] said:

I was with Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, together with a group of his companions.

One of them said to him:

“O son of the Messenger of God, al-Ḥasan al-Baṣrī related to us that the Messenger of God, peace and blessings of God be upon him and his progeny, said:

‘God sent me with a message and I found it difficult to bear.

He threatened me that if I did not convey it, He would punish me.’”

Then he stopped the report.

We asked him to complete it and to tell us what the message was, but he kept avoiding the matter.

Abū Jaʿfar, peace be upon him, said:

“What is the matter with al-Ḥasan? May God punish al-Ḥasan!

By God, had he wished to inform you, he would have informed you.

But I will inform you.

God, exalted be He, sent Muḥammad, peace and blessings of God be upon him and his progeny, as a messenger with the testimony that there is no god but God and that Muḥammad is the Messenger of God, and with establishing prayer.

The Muslims testified to the two testimonies and prayed, doing little and doing much.

Then Jibrīl, peace be upon him, came to the Prophet and said:

‘O Muḥammad, teach the people their prayer, its rules, its times, and its number.’

So the Messenger of God gathered the people and said:

‘O people, God has prescribed prayer for you at dawn, such-and-such number of units; at noon, such-and-such number of units…’”

He continued specifying the times until he had covered the five prayers.

Then Abū Jaʿfar, peace be upon him, said:

“Do you find this explained in the Qurʾān?”

They said:

“No.”

He said:

“Then God, exalted be He, revealed:

‘And give the zakāh.’

The Muslims gave zakāh according to what they understood:

this one gave some of his dirhams, this one some of his dinars, this one some of his dates, and this one some of his crops.

Then Jibrīl came to him and said:

‘O Muḥammad, teach the people about their zakāh as you taught them about their prayer.’

So the Messenger of God gathered the people and said:

‘God has made zakāh obligatory upon you concerning gold at such-and-such amount, and concerning silver at such-and-such amount…’

And he specified everything upon which zakāh is due and what is due from it.

Then Abū Jaʿfar, peace be upon him, said:

‘Do you find this in the Book of God?’

They said:

‘No.’

He said:

‘Then God, exalted be He, revealed the obligation of pilgrimage, saying:

“And pilgrimage to the House is a duty owed to God by the people, for whoever is able to find a way to it.”’ [8]

This does not explain how they should circumambulate, nor how they should perform the *saʿy*.

Then Jibrīl came and said:

‘O Muḥammad, teach the people about their pilgrimage as you taught them about their prayer and zakāh.’

So the Messenger of God gathered the people and said:

‘O people, God, exalted be He, has made pilgrimage obligatory upon you.’

And he instructed them concerning the rites of pilgrimage and its landmarks, step by step.

Then Abū Jaʿfar, peace be upon him, said:

‘Do you find that explained in the Book of God?’

They said:

‘No.’

He said:

‘Then God, exalted be He, revealed the obligation of fasting.

The Messenger of God had only been fasting on the day of ʿĀshūrāʾ.

Then Jibrīl came and said:

‘O Muḥammad, teach the people about their fasting as you taught them about their prayer, zakāh, and pilgrimage.’

So the Messenger of God gathered the people and said:

‘O people, God, exalted be He, has made the fasting of the month of Ramaḍān obligatory upon you.’

Then he taught them what they should avoid in their fasting and what they should do and refrain from doing.

Then Abū Jaʿfar, peace be upon him, said:

‘Do you find this in the Book of God, exalted be He?’

They said:

‘No.’

He said:

‘Then God, exalted be He, revealed the obligation of jihād.

They did not know how to perform jihād.

Then Jibrīl came and said:

‘O Muḥammad, teach the people about their jihād as you taught them about their prayer, zakāh, fasting, and pilgrimage.’

So the Messenger of God gathered the people and said:

‘O people, God, exalted be He, has made jihād in His path obligatory upon you with your wealth and your selves.’

And he explained its limits to them and clarified its conditions.

Then God, exalted be He, revealed the *walāyah*, saying:

‘Your *walī* is only God, His Messenger, and those who believe—those who establish prayer and give zakāh while bowing.’” [9]

The Muslims said:

“This is for us: some of us are *awliyāʾ* of others.”

Then Jibrīl came and said:

“O Muḥammad, teach the people concerning their *walāyah* as you taught them concerning their prayer, zakāh, fasting, pilgrimage, and jihād.”

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“O Jibrīl, my community is newly removed from the age of ignorance, and I fear that they will apostatize.”

Then God, exalted be He, revealed:

“O Messenger, convey what has been sent down to you from your Lord. If you do not do so, you will not have conveyed His message. And God will protect you from the people.” [10]

The Messenger of God, peace and blessings of God be upon him and his progeny, therefore found no alternative but to go out to the people.

He said:

“O people! God, exalted be He, sent me with His message, and I found it difficult to bear it. I feared that the people would deny me, and He threatened me that if I did not convey it, He would punish me.”

Then he took the hand of ʿAlī ibn Abī Ṭālib, peace be upon him, and said:

“O people! Do you not know that God is my *mawlā*, that I am the *mawlā* and *walī* of the believers, and that I have greater claim over you than you have over yourselves?”

They said:

“Yes.”

He said:

“For whomever I am his *mawlā*, ʿAlī is his *mawlā*.

O God, befriend whoever befriends him, oppose whoever opposes him, support whoever supports him, forsake whoever forsakes him, and make the truth turn with him wherever he turns.”

Abū Jaʿfar, peace be upon him, said:

“Thus the *walāyah* of ʿAlī, peace be upon him, became obligatory upon every Muslim.”

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[583] ʿAbbād ibn Yaʿqūb, through his chain of transmission, from Yaʿlā ibn Murrah, who said:

We were sitting with the Prophet, peace and blessings of God be upon him and his progeny, when ʿAlī ibn Abī Ṭālib, peace be upon him, entered.

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“The one who claims that he takes me as his *walī* and loves me while being hostile toward this man and hating him is lying.

By God, no one hates him or is hostile toward him except an unbeliever, a hypocrite, or one born of fornication.”

And through another chain, from al-Ḥasan ibn Ghālib, from Abū Hārūn al-ʿAbdī, who said:

I used to hold the view of the Khārijites.

One day I sat with Abū Saʿīd al-Khudrī while he was relating a report.

He said:

“Islam was built upon five [things]. The people took four of them and abandoned one.”

I said:

“O Abū Saʿīd, what are the four that they took?”

He said:

“Prayer, zakāh, fasting, and pilgrimage.”

Footnotes

[1] al-Nisāʾ: 54.

[2] al-Anbiyāʾ: 104.

[3] al-Māʾidah: 117–118.

[4] Āl ʿImrān: 144.

[5] Āl ʿImrān: 103.

[6] al-Munāfiqūn: 1–3.

[7] al-Raʿd: 7.

[8] Āl ʿImrān: 97.

[9] al-Māʾidah: 55.

[10] al-Māʾidah: 67.

Endnotes

[i] Abū ʿĀmir al-Barāʾ ibn ʿĀzib ibn ʿAdī ibn Jashm al-Awsī al-Anṣārī al-Khazrajī. He was born ten years before the Hijrah. He was among the Companions of the Messenger of God, peace and blessings of God be upon him, and among the close companions of the Commander of the Believers [ʿAlī] (peace be upon him). (*Rijāl al-Khūʾī*, 3/275). He settled in Kufa and died there during the time of Muṣʿab ibn al-Zubayr in 72 AH, at approximately eighty-two years of age. He was the maternal brother of Anas ibn Mālik.

[ii] With the *dhāl* vowelled and distinguished [i.e. *al-Rabadhah*]: a village among the villages of Medina, three days' journey away. (ʿ*Umdat al-Akhbār*, p. 322).

[iii] Abū Najīd ʿImrān ibn Ḥuṣayn ibn ʿUbayd al-Khuzāʿī. He accepted Islam in the year of Khaybar and carried the banner of Khuzāʿah. Ziyād appointed him judge of Basra. He died there in 52 AH.

[iv] He was Buraydah ibn al-Ḥuṣayb ibn ʿAbd Allāh ibn al-Ḥārith ibn al-Aʿraj al-Aslamī. It is also said that his name was ʿĀmir and his title was Buraydah. He lived in Marw and died there in 63 AH.

[v] ʿAbd al-Raḥmān ibn Abī Laylā. His name was Yasār, and it is also said [that it was] Dāwūd, the Kūfan al-Anṣārī, father of Muḥammad and ʿĪsā. He died in 82 AH. It is also said that he drowned in al-Dujayl.

[vi] She was among the captives of Khaybar. She accepted Islam, so the Prophet freed her and married her. She died in Medina in 50 AH.

[vii] Abū Saʿīd. He was born in 21 AH in Medina. He held a position in Sufism. He settled in Basra and died there in 110 AH.

[viii] He was Abū ʿAbd Allāh, born in 95 AH: Sharīk ibn ʿAbd Allāh ibn al-Ḥārith al-Nakhaʿī al-Kūfī. Al-Manṣūr appointed him over Kufa in 153 AH. He died in Kufa in 177 AH.

[ix] He was Abū Muḥammad al-Nakhaʿī, a judge and one of the companions of Abū Ḥanīfah. His father was a weaver from among the Nabataeans. Nūḥ was appointed judge in Kufa. His two eyes were afflicted, so he judged while blind, and he continued for three years without anyone knowing that he was blind. He died in 182 AH.

[x] He was Abū Sufyān Wakīʿ ibn al-Jarrāḥ ibn Malīḥ al-Ruʾāsī. He was born in Kufa in 129 AH. Aḥmad ibn Ḥanbal said: "I have not seen anyone with a greater capacity for retaining [knowledge] or a stronger memory than him." He died in 197 AH.

[xi] He was Abū Jārūd the blind, the Kūfan, Ziyād ibn al-Mundhir.

I said: "And what is the one thing that they left?" He said:

"The walāyah of ʿAlī ibn Abī Ṭālib, peace be upon him."

I said: "Consider what you are saying. Is it obligatory?"

He said: "Yes, by God, it is indeed obligatory."

[585]

ʿAbd al-Raḥmān ibn Ṣāliḥ, through his chain of transmission, from al-Barāʾ ibn ʿĀzib, who said:

I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say:

"Charity is not lawful for me, nor for the people of my household. May God curse whoever claims affiliation to other than his father, and may He curse whoever claims affiliation to his mawālī. The child belongs to the owner of the bed, and for the adulterer there is the stone. No heir has a bequest [to him], except that you have heard from me and seen me. Whoever deliberately lies about me, let him take his seat in the Fire.

"Indeed, I shall precede you at the Pond, and I shall boast of your numbers before the nations on the Day of Resurrection. So do not disgrace me. Indeed, I shall rescue men from the Fire, and others will be rescued from me.

"I shall say: 'My Lord, my companions?'

"And it will be said to me: 'You do not know what they introduced after you.'

"Indeed, God is my walī, and I am the walī of every believer. Whoever I am his mawla, then ʿAlī is his mawla."

[586]

Saʿīd ibn Khaytham, through his chain of transmission:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“There was never a community except that they had a person of knowledge by whom they recognized obedience to God from disobedience to Him.

“God tested a people and said: ‘Do not eat the fish on Saturday.’ [1]

“And He tested a people with a she-camel and said: ‘Do not hamstring it.’

“And He tested a people with a river and said: ‘Whoever drinks from it is not of me.’ [1]

“And He made the Ark of Noah such that whoever boarded it was saved, while whoever stayed behind it drowned. And He made the gate of Ḥiṭṭah such that whoever entered it prostrating was forgiven.

“And indeed, God, Blessed and Exalted, did not leave this community until He appointed for it a person of knowledge by whom it would recognize obedience to Him from disobedience to Him. And he is ʿAlī ibn Abī Ṭālib. Whoever accepts his walāyah has accepted the walāyah of God and His Messenger, and whoever disobeys him has disobeyed God and His Messenger.”

[587]

ʿAbd al-Raḥmān ibn Muḥammad, through his chain of transmission, from Abū Rāfiʿ, who said:

ʿUthmān exiled Abū Dharr to al-Rabdhah. I went to him to greet him, and when I intended to depart, he said to me:

“There will be a tribulation, and I do not know whether I shall encounter it. Perhaps you will encounter it. If you encounter it, then adhere to the old man ʿAlī ibn Abī Ṭālib, for I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say to him:

‘You are the first to believe in me, and you will be the first to shake my hand on the Day of Resurrection. You are the al-Ṣiddīq al-Akbar, and you are the al-Fārūq who distinguishes between truth and falsehood. You are the leader of the believers, while wealth is the leader of the unbelievers.’”

[588]

ʿAlī ibn ʿĀbis, through his chain of transmission, from Abū Maʿshar, who said:

I entered al-Raḥbah, and there was ʿAlī, peace be upon him, with wealth piled before him. He was saying:

“By Him who split the grain and created the living being, no servant dies while loving me except that I and he shall come on the Day of Resurrection like these two”—

and he joined his two index fingers—

“and if I wished, I would say like these two”—

and he joined his index finger and middle finger—

“and this is superior to this.

“I am the leader of the believers, while this”—

and he pointed with his hand to the wealth—

“is the leader of the hypocrites. Through me the believers seek refuge, and through this the hypocrites seek refuge.”

[589]

Muḥammad ibn ʿAbd al-Ḥamīd al-Sahmī, through his chain of transmission, from ʿAbd Allāh ibn Masʿūd [i], who said:

I was with the Messenger of God, peace and blessings of God be upon him and his progeny, when he sighed deeply.

I said: “What is the matter with you, O Prophet of God?”

He said: “I have been informed of my own death.”

I said: “Will you not appoint a successor over us, O Messenger of God?”

He said: “Who?”

I mentioned Abū Bakr, ʿUmar, ʿUthmān, Ṭalḥah, and al-Zubayr. Each time, he said nothing, until I mentioned ʿAlī ibn Abī Ṭālib, peace be upon him.

He raised his head, looked at me, and said:

“By Him in whose hand is my soul, O Ibn Masʿūd, if they listen to him and obey him, all of them, without exception, shall enter Paradise.”

[590]

Jaʿfar ibn Sulaymān al-Hāshimī, through his chain of transmission, from ʿUmar ibn al-Khaṭṭāb, that he said:

“The Islam of a believer is not complete until he accepts the walāyah of ʿAlī ibn Abī Ṭālib.”

There are many reports like this which we have mentioned a portion of earlier in this book, and we shall mention many more of them in what remains of it, God willing.

As for the one whom the Messenger of God, peace and blessings of God be upon him and his progeny, commanded [people] to obey, how could it be permissible for anyone to set himself up over him and make obedience to himself obligatory while placing himself below him?

Obedience is only for those vested with authority, just as God, Mighty and Glorious, made it obligatory for them in His Book, joining their obedience to obedience to Him and obedience to His Messenger, peace and blessings of God be upon him and his progeny, when He said:

“Obey God, and obey the Messenger and those vested with authority among you.” [2]

Thus He made these obediences connected and joined together: some of them do not suffice without the others, and some cannot stand without the others.

Just as obedience to God, Mighty and Glorious, cannot stand or operate together with disobedience to His Messenger, peace and blessings of God be upon him and his progeny, likewise obedience to God and obedience to His Messenger, peace and blessings of God be upon him and his progeny, do not suffice together with disobedience to those vested with authority whom God, Mighty and Glorious, made their obedience obligatory.

For in disobedience to those vested with authority there is disobedience to God and disobedience to His Messenger, peace and blessings of God be upon him and his progeny, since God, Mighty and Glorious, made their obedience obligatory in His Book and upon the tongue of His Messenger, peace and blessings of God be upon him and his progeny.

Thus, one who disobeys them has not obeyed God, since He made obedience to them obligatory.

Likewise, one who disobeys any one of them will not have obeyed the Messenger of God, peace and blessings of God be upon him and his progeny, since he commanded, by the command of God, Mighty and Glorious, that they be obeyed.

The Messenger of God, peace and blessings of God be upon him and his progeny, explicitly designated, as we have mentioned among the reports transmitted from him, the obedience of ʿAlī, peace be upon him. He encouraged this, mentioned his excellence and its reward, prohibited disobedience to him, warned against it, and mentioned the punishment from his Lord that it entails.

He further emphasized his walāyah, and appointed him for the community in his own place. He did not say any of this frivolously, artificially, or on his own initiative, nor did he intend for what he said to pass unnoticed by those who heard it from him and received it from him.

For he was not among those who fabricate speech, as God, Mighty and Glorious, described him in His Book, nor was he one of those concerning whom He said:

“He does not speak from his own desire.” [3]

Nor does he follow anything except, as God, Mighty and Glorious, described it:

“It is nothing but revelation that is revealed to him.” [3]

So what explanation could be more complete than this explanation? And what designation could be clearer than this designation by the Messenger of God, peace and blessings of God be upon him and his progeny, concerning the imamate of ʿAlī, peace be upon him?

Along with this, he confirms his statement concerning him by saying that he speaks it from God, Mighty and Glorious, and that by His command he commands them with what He commanded them concerning his obedience, his walāyah, and his affection.

May God have mercy upon a person who heard that, understood it, believed in it, and acted upon it, and did not pass over it heedlessly as many of those who heard it did.

“And God guides whom He wills,” [4]
“to a straight path,”

as He, Glorious is He, said; and He misguides, as He informed us, the wrongdoers.

This is what the Messenger of God, peace and blessings of God be upon him and his progeny, commanded and entrusted to ʿAlī, peace be upon him.

[591]

Abū Nuʿaym al-Faḍl ibn Dukayn, through his chain of transmission, from Salmān al-Fārisī:

He was sitting with a group around him, speaking with them, when ʿAlī, peace be upon him, passed by.

Salmān said to those around him:

“Will you not rise to him”—meaning ʿAlī, peace be upon him—“and take hold of his waist-band, [and ask him]? By God, no one other than him will tell you the secret of your Prophet.”

And he is indeed the learned man of the earth and its rabbānī [divinely learned one], and to him [the earth] finds repose. If you were to lose him, you would lose knowledge and fail to recognize the people.

[The material between brackets is from *Amālī al-Ṣadūq*.]

Ismāʿīl ibn Abān, through his chain of transmission, from Jābir ibn ʿAbd Allāh, who said:

The Messenger of God, peace and blessings of God be upon him and his progeny, privately conversed with ʿAlī, peace be upon him, in his chamber while he was besieging al-Ṭāʾif. The private conversation lasted a long time, while the people looked at the two of them.

Abū Bakr and ʿUmar came forward and said:

“O Messenger of God, your private conversation with ʿAlī, peace be upon him, has been going on for a long time today.”

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“It is not I who privately conversed with him; rather, God privately conversed with him.”

Abū Ghassān, through his chain of transmission, from ʿAlī, peace be upon him, who said:

When God, Mighty and Glorious, revealed:

“O you who believe, when you privately converse with the Messenger, offer a charity before your private conversation,” [4]

I had a dinar, so I exchanged it for ten dirhams. Whenever I wanted to privately converse with the Messenger of God, peace and blessings of God be upon him and his progeny, I gave one dirham in charity, until it was exhausted.

No one among the Muslims did this except me.

Then God, Mighty and Glorious, revealed:

“Do you fear offering charities before your private conversations? Since you did not do so, and God has relented toward you, then establish prayer and give zakāh.” [5]

No one acted upon the verse concerning private conversation except me.

[594]

Abū Ghassān, through his chain of transmission, from Umm Salamah, the wife of the Prophet, peace and blessings of God be upon him and his progeny, who said:

“ʿAlī, peace be upon him, was the closest of all people to the Messenger of God, peace and blessings of God be upon him and his progeny, in covenant.”

We visited the Messenger of God, peace and blessings of God be upon him and his progeny, on the day he died, in the house of ʿĀʾishah. He repeatedly began saying:

“Has ʿAlī come?”

Fāṭimah, peace be upon her, said:

“He sent him on an errand.”

Then we thought that he had some need of him, so we left the room and sat behind the door.

She said:

“I was the closest of them to the door. ʿAlī, peace be upon him, leaned over him and continued speaking privately with him. Then he died that very day, and [ʿAlī] was the closest of all people to him in covenant.”

[595]

Ismāʿīl ibn Abān, through his chain of transmission, from ʿAlī ibn al-Ḥusayn, peace be upon him, who said:

The Messenger of God, peace and blessings of God be upon him and his progeny, said during the illness in which he died:

“Call my brother to me.”

ʿĀʾishah said:

“Call Abū Bakr; perhaps he will entrust him with some instruction.”

Abū Bakr came, and when the Messenger of God, peace and blessings of God be upon him and his progeny, saw him, he remained silent and said nothing.

Then he said:

“Call my brother.”

Ḥafṣah [ii] sent for her father, ʿUmar. When he came, the Messenger of God, peace and blessings of God be upon him and his progeny, said nothing to him.

Then he said:

“Call my brother.”

Fāṭimah sent for ʿAlī, peace be upon him.

He came, and when the Messenger of God, peace and blessings of God be upon him and his progeny, saw him, he said:

“Come closer to me.”

He came closer.

He said:

“Sit me up.”

So he sat him up.

Then he said:

“Embrace me.”

So he embraced him.

He said:

“Support me against your chest.”

So he supported him.

ʿAlī, peace be upon him, said:

“The Messenger of God, peace and blessings of God be upon him and his progeny, continued speaking privately with me and telling me things. I could feel the coolness of his lips and tongue in my ear until he died, peace and blessings of God be upon him and his progeny.”

He said:

“The last thing he entrusted to me was when he said: ‘Prayer, prayer, and those whom your right hands possess.’”

ʿAlī, peace be upon him, said:

“And this is the final counsel of the prophets, peace be upon them.”

[Yahya ibn Ḥabīb, through his chain of transmission, from ʿAbd Allāh ibn ʿUmar, who said:

We were with the Messenger of God, peace and blessings of God be upon him and his progeny. He called ʿAlī, peace be upon him, brought him close, and spoke privately with him at length. Then ʿAlī, peace be upon him, rose and departed.

When he had turned away, the Messenger of God, peace and blessings of God be upon him and his progeny, called out to him:

“O Abū al-Ḥasan!”

He said:

“At your service, O Messenger of God.”

He said:

“Do not bring him to me except as a sheep is brought to its milker.”

We did not know whom he meant. Word spread among the people, and a group of the Muhājirūn and Anṣār gathered around the Messenger of God, peace and blessings of God be upon him and his progeny.

He did not leave until ʿAlī, peace be upon him, came toward him with al-Ḥakam ibn Abī al-ʿĀṣ [iii]. He had seized him by his ear and the sides of his mouth and was dragging him until he seated him before the Messenger of God, peace and blessings of God be upon him and his progeny.

The Messenger of God, peace and blessings of God be upon him and his progeny, cursed him three times.

Then he said:

“From this man’s loins there will emerge tribulations that will reach the heavens.”

They said:

“O Messenger of God, he is too lowly and insignificant for such a thing to come from him!”

He said:

“Yes, woe to you. On that day, they will be among his followers.”

Then he ordered that he be taken away and transported to al-Dahlak.]

[Muḥammad ibn Manṣūr, through his chain of transmission, from Muḥammad ibn Bashīr, who said:

A man from Kufa came to ʿAlī and said:

“I want to ask Anas ibn Mālik something. Let us go to him.”

So I went with him to Anas. Anas had developed a white disease [i.e. depigmentation] and had lost his sight. He would not go outside except wearing a veil over his face. He came out to us in that condition.

I said to him:

“This is a man from Kufa who would like to meet you and look at you.”

Anas said:

“Yes, the people of Kufa are good people, except that they have perished concerning the man”—meaning ʿAlī, peace be upon him.

The man said to me privately:

“Let us get up and leave.”

I said:

“Why?”

He said:

“I only came to ask him about ʿAlī, peace be upon him, and now this has appeared from him. What can he possibly say after this?”

I said:

“Ask him whatever you wish, for he will not lie to you.”

He then asked him about ʿAlī, peace be upon him.

Anas said to him:

“What are you asking about concerning his affair?”

He said:

“Tell me about his rank with the Messenger of God, peace and blessings of God be upon him and his progeny.”

He said:

“Since you insist, O Kufan, I shall tell you!

“He had three distinctions from the Messenger of God, peace and blessings of God be upon him and his progeny. If I had even one of them, it would be dearer to me than everything upon which the sun has risen:

“He was the first to believe in God and His Messenger;

“he was the keeper of the Messenger of God’s secret, both what was private and what was public;

“and he was his successor after him.”]

[al-Ajlaḥ, through his chain of transmission, from ʿAbd Allāh ibn ʿAbbās:

ʿAlī, peace be upon him, addressed the people when he departed to fight the People of the Camel. He said:

“O people, what is this evil statement that has reached me from you?

“By God, Ṭalḥah and al-Zubayr will be killed, Basra will be opened, and a contingent from Kufa of six thousand five hundred and sixty will come to you.”

ʿAbd Allāh ibn ʿAbbās said:

“I thought to myself: ‘How does he know this?’ But war is deception.

“The first thing that happened was that a contingent from the people of Kufa came to us. I went out and met them and asked them about their number.

“They said: ‘Six thousand five hundred and sixty,’ exactly as he had mentioned.

“Then Ṭalḥah and al-Zubayr were killed and Basra was opened, so I knew that this was among what the Messenger of God, peace and blessings of God be upon him and his progeny, had secretly informed him.”]

[599]

It has also been related from him, peace be upon him, that [the Messenger of God] taught him a thousand words, each word of which opens up a thousand words.

[600]

Saʿīd ibn Ḥanẓalah, from ʿAlqamah, who said:

I heard ʿAlī, peace be upon him, say:

“There is no faction numbering three hundred or more that will exist until the Day of Resurrection except that I know its caller, its commander, and its driver.”

[601]

Abū Maryam al-Anṣārī, through his chain of transmission, from ʿAlī, peace be upon him, who addressed the people and said:

“O people, I struck out the eye of the tribulations with my own hand, and no one else dared to confront them.

“Had I not been among you, the People of the Camel, the people of Nahrawān, and their like would not have been fought.

“By God, were it not that you would become reliant [upon this] and abandon action, I would inform you of what God decreed upon the tongue of His Prophet, peace be upon him, concerning those among you who fight them while clearly perceiving their misguidance and knowing the guidance upon which we stand.”

Then he said:

“Ask me before you lose me, for I am going to die—or rather, I will be killed. What is preventing the most wretched of them from staining this with blood?”

—and he pointed to his beard—

“By Him in whose hand is my soul, do not ask me about anything between you and the Hour, nor about any faction that misguides one hundred and guides one hundred, except that I will tell you its caller, its commander, and its driver.”

A man stood and said:

“O Commander of the Faithful, tell us about the calamities.”

He said:

“You are in the time of that [calamity]. When a questioner asks, let him do so; and when one who is questioned is asked, let him remain firm.

“Except that there are matters behind you which, if you were to lose me, would cause many of those who ask to lower their heads, and many of those who are asked to fail.

“That will be when your war continues, when it bares its leg, and when the world becomes a burden upon you, until God opens the way for the remainder of the righteous.

“Then look to a people who were bearers of banners on the day of Badr. Do not precede them, lest the calamity grind you down.”

Then another man stood and said:

“Tell us about the tribulations, O Commander of the Faithful.”

He said:

“When the tribulations approach, they become confused; and when they recede, they become clear.

“They resemble one another when approaching, but are recognized when departing.

“Tribulations circle like winds: they strike one land and pass over another.

“Indeed, the tribulation I fear most for you is the tribulation of the Umayyads. It is a blind, dark tribulation; its trial will encompass all, while its affliction will be particular.

“The affliction will strike the one who sees within it, while the one who is blind to it will miss it.

“Its people of falsehood will prevail over its people of truth until they fill the earth with aggression and injustice.

“Indeed, the first to strip away its tyranny, break its lineage, and remove its foundations will be God, Lord of the worlds.

“By God, you will find the Umayyads to be evil masters over you after me, like a vicious she-camel that bites with its mouth, strikes with its forelegs, kicks with its hind legs, and withholds its milk.

“They will remain with you until they leave among you none except one who is useful to them or harmful [to them].

“Their affliction upon you will continue until your victory over them is like the victory of a slave over his master.”

“Indeed, your qiblah is one, your pilgrimage is one, and your ʿumrah is one, while the hearts are different like this.”

He interlaced his fingers, inserting some between the others.

A man stood and said:

“What is this, O Commander of the Faithful?”

He separated his fingers and said:

“This one kills this one, and this one kills this one.

“It is a tribulation and a severing rooted in the Jāhiliyyah. There is no rightly guided imam and no standard of righteousness in it.

“We are the People of the Household. In us is salvation, but we are not part of it.”

Another man stood and said:

“What should we do in that time, O Commander of the Faithful?”

He said:

“Look to the household of your Prophet. If they remain concealed, then remain concealed; and if they call upon you for help, then help them—you will be helped and rewarded.

“Do not precede them, lest the calamity strike you down.”

Then another man said:

“And what will happen afterward, O Commander of the Faithful?”

He said:

“God will relieve the tribulations through a man from the People of the Household, just as a hide is stretched and smoothed. He will subject them to humiliation and make them drink from a bitter cup, and he will give them nothing except the sword.

“He will place the sword upon his shoulder for eight months, making them accursed wherever they are found; they will be seized and killed with repeated killing.”

[602]

Jaʿfar ibn Sulaymān, through his chain of transmission, from Abū Saʿīd al-Khudrī, who said:

The Messenger of God, peace and blessings of God be upon him and his progeny, secretly informed ʿAlī, peace be upon him, of what he would encounter after him.

ʿAlī, peace be upon him, wept and said:

“O Messenger of God, I ask you by my kinship to you to ask God, Mighty and Glorious, to take me while you are alive.”

The Messenger of God, peace and blessings of God be upon him and his progeny, said to him:

“O ʿAlī, you are asking me to ask God for a postponed appointed term.”

ʿAlī, peace be upon him, said:

“Then over what shall I fight them, O Messenger of God?”

He said:

“Over their innovations in religion.”

[603]

Yūnus ibn Abī Yaʿqūb, through his chain of transmission, from ʿAlī, peace be upon him, who said:

“Among the things that the Messenger of God, peace and blessings of God be upon him and his progeny, entrusted to me was that I should fight the breakers of allegiance, the unjust, and the seceders.”

The breakers of allegiance were the People of the Camel, the unjust were the people of Syria, and the seceders were the Khārijites.

[604]

ʿAbd Allāh ibn Ṣāliḥ al-Juhanī, through his chain of transmission, from Saʿīd ibn Abī Sālim, from his father, who said:

“We were with ʿAlī, peace be upon him, in Kufa [iv].

“One day, while we were with him, he said:

‘I am one of the descendants of the prophets. I fight for a right of mine so that it may stand, but it will not stand, and the authority belongs to them.

“When they become numerous and begin competing with one another, God, Mighty and Glorious, will send against them people from this East, who will kill them in scattered groups and destroy them in numbers.

“By God, they will not possess authority for one year except that we will possess it for two years; nor will they possess it for two years except that we will possess it for four.

“There is no faction that will emerge until the Day of Resurrection except that, if I wished, I could name for you its driver and its caller.’”

He said:

“So I said to my companions:

“‘Why remain here when he has informed you that authority belongs to them?’

“They said:

“‘There is no point.’

“And we asked his permission to go to Egypt. He permitted whoever wished to go, while some of us remained with him.”

Al-Duʿashī, through his chain of transmission, from al-Aṣbagh ibn Nubātah [v], who said:

“When the people of Basra were defeated, a young man stood before ʿAlī, peace be upon him, and said:

‘Why is the property in the tents not being distributed?’

“ʿAlī, peace be upon him, said:

‘I have no need of the legal opinion of the learners.’

“Then another young man stood before him and said the same thing.

“He gave him the same reply as he had given the first.

“The young man said to him:

‘By God, you have not been just.’

“ʿAlī, peace be upon him, said:

‘If you are lying, may God cause you to reach the authority of the young man of Thaqīf.’

“Then ʿAlī, peace be upon him, said:

‘O God, I have become weary of them and they have become weary of me. Replace them for me with those who are better than them, and replace me for them with one who is worse for them.’

“Al-Aṣbagh ibn Nubātah said:

“That young man eventually attained the authority of al-Ḥajjāj, and he killed him.”

[And through another chain, from a man from the people of Basra, who said:

ʿAlī, peace be upon him, said on the pulpit:

“O people of Basra, if I have delivered the trust to you, advised you sincerely in secret, yet you accused me and called me a liar, then may God give authority over you to the young man of Thaqīf.”

A man stood and said to him:

“O Commander of the Faithful, what is the young man of Thaqīf?”

He said:

“A man who will leave no sanctity belonging to God without violating it. He will be afflicted with the disease that afflicts kings. Even if there were nothing but the Fire, he would enter it.”

[Yahyā ibn al-Sallam, through his chain of transmission, from Abū al-Ṭufayl, who said:

ʿAlī, peace be upon him, summoned the people to pledge allegiance to him. Among those who came to him was ʿAbd al-Raḥmān ibn Muljam, may God curse him.

ʿAlī rejected him two or three times, then accepted his pledge.

When he had taken the pledge from him, he said:

“What is holding back the most wretched of them? By Him in whose hand is my soul, this”—

and he pointed to his beard—

“will surely be dyed from this”—

and he pointed to his head.

Then he recited poetry:

“Strengthen your resolve for death
when it comes to your valley,

and do not be frightened by death,
for death will come to you.”]

[Abū Nuʿaym, through his chain of transmission, from ʿUthmān ibn al-Mughīrah:

When the month of Ramaḍān in which ʿAlī, peace be upon him, was struck began, he would break his fast one night at al-Ḥasan’s and one night at al-Ḥusayn’s, peace be upon them, [and Ibn ʿAbbās]. He would eat no more than three morsels.

They would ask him about this, and he would say:

“My sons, there are only a few nights remaining. The command of God, Exalted is He, is approaching, and I prefer to meet it with an empty stomach.”]

[609]

ʿAbd Allāh ibn Ṣāliḥ al-Baṣrī, through his chain of transmission, from Yaḥyā ibn Saʿd, who said:

ʿAlī, peace be upon him, said one day—and a man from Murād from Egypt was with him:

“It is as though I see the most wretched man of Murād dyeing this”—

and he pointed with his hand to his beard—

“from this”—

and he pointed to his head.

The Murādī man who was with him said:

“O Commander of the Faithful, do not emphasize this concerning Murād.”

He said:

“By God, I have neither lied nor been lied to.”

ʿAlī counted their tribes for him, continuing until he mentioned Sadūs or Duʾal [vi].

Then he, peace be upon him, said:

“Strengthen your resolve for death, for death will come to you. Do not be frightened by death when it comes to your valley.”

[610]

And through another chain, from Abū Sinān al-Duʾalī, who visited ʿAlī, peace be upon him, during an illness that had afflicted him, and found that he had recovered somewhat.

He said:

“O Commander of the Faithful, you have awoken this morning healed, praise be to God. We had feared for you because of this illness of yours.”

He said:

“But I did not fear it for myself, because the Messenger of God, peace and blessings of God be upon him and his progeny, said to me concerning what he entrusted to me:

‘You will be struck with a blow here’”

—and he pointed to his head—

“‘whose blood will flow until it dyes your beard. Its perpetrator will be the most wretched of them, just as the hamstringer of the she-camel was the most wretched of Thamūd.’”

[611]

Ismāʿīl ibn Abān, through his chain of transmission, from Thaʿlabah ibn Zayd al-Jamlī, who said:

ʿAlī, peace be upon him, said:

“By Him who split the grain and created the living being, this will surely be dyed from this.”

When he was struck, he began taking hold of his beard and catching the blood with it, saying:

“See whether I told you the truth.”

[612]

And through another chain, from Abū Yaḥyā, who said:

ʿAlī, peace be upon him, said:

“This will surely be dyed from this.”

We said:

“By God, no one will do that except that we will annihilate his tribe.”

He said:

“Enough! This is indeed manifest aggression. It is only one soul for one soul.”

“But do to him what was done to the killer of the Prophet: kill him, then burn him with fire.”

[The material between brackets is from *Tārīkh Dimashq*.]

[613]

Abū Ghassān, through his chain of transmission, from ʿAlī, peace be upon him, who said:

“By Him who split the grain and created the living being, the community will surely betray me concerning a covenant that the truthful Prophet, peace and blessings of God be upon him and his progeny, entrusted to me.”

These are well-known reports from ʿAlī, peace be upon him, which have been transmitted by both the elite and the general body [al-ʿāmmah]. There are many others transmitted from him which I have omitted for the sake of brevity, since my condition in this book has been that I mention of such matters only what is well-known among the general body, rather than what is transmitted exclusively by the elite.

What the Messenger of God, peace and blessings of God be upon him and his progeny, entrusted exclusively to him by the command of God, Glorious is His remembrance, and what He singled him out for of knowledge and wisdom, and what he deposited with him and secretly imparted to him of the interpretation of the Book, the profound aspects of knowledge, and the hidden wisdom, is far greater, more extensive, and more magnificent than this book could contain, or than any of it could be made public except in the breasts of people possessed of understanding.

For when the Messenger of God, peace and blessings of God be upon him and his progeny, appointed him as his successor after him and as imam of his community, he conveyed to him his secret and what God had made known to him of that which He commanded him to convey to him concerning His unseen knowledge.

He also commanded him to transmit from that knowledge to the imams among his descendants whatever He had permitted him to transmit to them.

Among this is the saying of God, Glorious and Exalted is He:

“Knower of the unseen, He does not disclose His unseen to anyone,
except to a messenger whom He has chosen;
then He makes watchers proceed before him and behind him,
so that He may know that they have conveyed the messages of their Lord.
He encompasses what is with them and has counted all things in number.” [6]

God, Glorious is His remembrance, chose Muḥammad, peace and blessings of God be upon him and his progeny, from among His messengers and made known to him whatever He willed to make known to him of His unseen knowledge, which He concealed from all His creation except the messengers.

He permitted the messengers, concerning this, to teach their successors whatever He permitted them to know of it; and He permitted the successors to deposit it with the imams and transmit to them, and for some of them to transmit to others, whatever He, Glorious is He, permitted them through revelation to His messengers, so that they might convey it from Him to those whom they had been permitted to inform.

That knowledge was not confined to the messengers alone.

Among this is His saying, Glorious is He:

“Your companion is not mad”—

meaning Muḥammad, the Messenger of God, peace and blessings of God be upon him and his progeny—

“and indeed he saw him on the clear horizon,
and he is not withholding anything of the unseen.” [7]

And *al-ḍanīn* means one who is miserly or withholding.

Thus the Prophet, peace and blessings of God be upon him and his progeny, did not withhold from his successor what God had taught him of His unseen knowledge, insofar as God had assigned a portion of it to him.

Nor did the successor withhold from that knowledge what had been assigned to the imams after him and entrusted to him. Rather, he gave it to the one who succeeded him according to what had been assigned to him of it, and it passed among them, one after another.

The successor indicated some of this through signs and disclosed to the community what ought to be disclosed and symbolized for them, so that it might serve as testimony concerning his successor.

Likewise, every imam indicates and symbolizes, according to what ought to be indicated and symbolized, and discloses what came to him, so that it might serve as testimony to his imamate, just as the Messenger of God, peace and blessings of God be upon him and his progeny, disclosed to the community what testified to his prophethood.

We shall mention in this book some of what ought to be mentioned concerning this, from what has reached us from our imams, peace be upon them, God willing.

What I have mentioned in this book concerning the Prophet's secret communication to ʿAlī, peace be upon him, and his informing him of what would happen—and this is knowledge of God's unseen which He disclosed to him—is evidence and testimony for the position in which he established him, since no one other than him claimed this alongside him, nor did anyone claim it for him.

There is a transmitted report from the Messenger of God, peace and blessings of God be upon him and his progeny, narrated by both the elite and the general body, that he mentioned the Qurʾān and said:

“It contains the news of those who came before you, the information concerning those who will come after you, and the judgment concerning what is between you.”

Can anyone among the people claim—or have it claimed for him—that he knows from the Qurʾān the reports of what has happened and what will happen, and the judgment between people, except the one with whom God deposited the knowledge of its interpretation?

They are the imams of their religion, with whom He deposited that knowledge.

We do not say that they know all of the unseen. Rather, we say of this what God, Mighty and Glorious, said in the passage from His Book that we have cited: they know only what God and His Messenger taught them of that which He concealed from others and made a testimony to their imamate—something with which He singled them out to the exclusion of others.

An example of this is what we have related in this book concerning ʿAlī, peace be upon him, which has been narrated from him by both the elite and the general body, and which none of the people of knowledge rejects.

As for the rabble, ignorant people, and common folk, when they hear this concerning the friends of God, they reject it, regard it as extraordinary, and deny it.

Yet when something comparable to it comes to them from practitioners of marvels who claim soothsaying, astrological prognostication, and the like—from such conjecturers among the worst of people—they accept it from them and believe them concerning it.

The Messenger of God, peace and blessings of God be upon him and his progeny, forbade believing them, and there is a severe warning against those who accept their claims and believe them.

Reports have also come from him, peace and blessings of God be upon him and his progeny, concerning what will happen—much of what has already happened and much of what is awaited that has not yet happened. Both the elite and the general body have narrated this from him.

This was among the things that testified to his prophethood.

For this reason, he deposited some of this knowledge with the imams among the People of his Household, so that it might testify to their imamate, just as we have mentioned concerning ʿAlī, peace be upon him. We shall subsequently mention similar matters concerning the imams from his descendants, God willing.

We have explained that this was among the things by which the Prophet, peace and blessings of God be upon him and his progeny, made evident the position of ʿAlī, peace be upon him, the position in which he established him.

The prayers of the Prophet, peace and blessings of God be upon him and his progeny, for ʿAlī, peace be upon him, and what he prayed for on his behalf, also demonstrate this. We have already mentioned in preceding chapters of this book many of the prayers of the Prophet,

peace and blessings of God be upon him and his progeny, for ʿAlī, peace be upon him, among the reports in which such matters were mentioned.

We shall mention similar things later in this chapter, God willing.

Among what has been related concerning this is what al-Daghshī transmitted through his chain of transmission from Abū al-Ṭufayl:

The Messenger of God, peace and blessings of God be upon him and his progeny, prayed for ʿAlī, peace be upon him, that he would not experience heat or cold.

He said:

"He would sometimes come out to us in winter wearing only a cloak and an izār, and in summer wearing a long robe."

Footnotes

[1] *al-Baqarah*: 249.

[2] *al-Nisāʾ*: 59.

[3] *al-Najm*: 3.

[4] *al-Mujādilah*: 12.

[5] *al-Mujādilah*: 13.

[6] *al-Jinn*: 26–28.

[7] *al-Najm*: 2.

Endnotes

[i] ʿAbd Allāh ibn Masʿūd ibn Ghāfil ibn Ḥabīb al-Hudhalī, Abū ʿAbd al-Raḥmān, the Companion. He was among those who were foremost in embracing Islam and was the first to recite the Qurʾān aloud in Mecca. He was a servant of the Messenger of God, peace and blessings of God be upon him and his progeny. He was from the people of Mecca and was very short, to the extent that seated people would almost conceal him. He loved frequently applying perfume. After the Prophet, peace and blessings of God be upon him and his progeny, he was placed in charge of the treasury of Kufa. He then came to Medina during the caliphate of ʿUthmān in protest. He died there at approximately sixty years of age, in 32 AH.

[ii] Ḥafṣah bint ʿUmar ibn al-Khaṭṭāb, wife of the Prophet, peace and blessings of God be upon him and his progeny. She was born in Mecca and married Khunays ibn Ḥudhāfah al-Sahmī. She remained with him, and they both embraced Islam and migrated with him to Medina. He

died, leaving her a widow, and the Prophet, peace and blessings of God be upon him and his progeny, married her. She died in Medina in 45 AH.

[iii] al-Ḥakam ibn Abī al-ʿĀṣ ibn Umayyah ibn ʿAbd Shams al-Qurashī al-Umawī. He embraced Islam on the day of the Conquest and settled in Medina. He used to disclose the secrets of the Messenger of God, peace and blessings of God be upon him and his progeny, so the Prophet exiled him to al-Ṭāʾif. ʿUthmān ordered that he be brought back during his caliphate. He died there after losing his eyesight. He was ʿUthmān's paternal uncle and the father of Marwān, the founder/head of the Marwānid state. He died in 32 AH.

[iv] A city in Iraq on the western side of the Euphrates River. It was founded by Saʿd ibn Abī Waqqāṣ after the Battle of al-Qādisiyyah, near al-Ḥīrah. The Commander of the Faithful, peace be upon him, made it his capital and was martyred there. The Abbasids made it their capital and later moved to Baghdad. Together with Basra, it was a center of Arabic culture.

[v] al-Aṣbagh ibn Nubātah ibn al-Ḥārith ibn ʿAmr ibn Fātik ibn ʿĀmir al-Tamīmī al-Ḥanẓalī al-Majāshiʿī. He was among the close companions of the Commander of the Faithful. He participated with him at Ṣiffīn and was in charge of the *Shurṭat al-Khamīs*. He was a poet and carried the banner forward at Ṣiffīn, saying:

“Hope in despair is a hand that is cut off;
How long, O Aṣbagh, do you hope for permanence?
Do you not see the events of an emerging age?
So tan your desire, for leather is tanned.
Gentleness—what you seek through it, attain it more fully.
Today there is work; tomorrow you will not be free.”

And he fought until he moved Muʿāwiyah from his position.

[vi] *Sadūs*: meaning a tribe belonging to Bakr. *Duʾal*: meaning a tribe belonging to Kinānah.

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[615]

Muḥammad ibn Ḥanbal, through his chain of transmission, from al-Minhal ibn ʿAmr [i], said:

The people went to the mosque on a hot summer day wearing waist-wraps and cloaks, while ʿAlī, peace be upon him, went in thick clothing.

Then winter came, and the people went wearing quilted garments and trousers, while ʿAlī, peace be upon him, went wearing two linen garments. Then he called for water and drank. I began looking at him while he was upon the pulpit, sweating profusely. Then he came down to pray.

He said: I said to ʿAbd al-Raḥmān ibn Abī Laylā: “Did you see what I saw concerning the Commander of the Faithful?”

He said: “And what is it?”

I told him, and he said: “You noticed it.”

He said: Ibn Abī Laylā entered upon him and asked him about that.

ʿAlī said: “Has it not reached you what happened with the Messenger of God, peace and blessings of God be upon him and his progeny, concerning that?”

ʿAbd al-Raḥmān said: “And what was it, O Commander of the Faithful?”

He said:

“He summoned me on the day of Khaybar while I was suffering from ophthalmia. I came being led between two men. He spat into his palm and then placed it upon my eye. Then he said:

‘O God, remove from him heat, cold, and ophthalmia.’

By God, after that I never experienced heat, nor cold, nor ophthalmia, up to this hour, and I will not experience them until I die.”

Wakīʿ, through his chain of transmission, from ʿAlī, peace be upon him, that he said:

“When Abū Ṭālib died, I went to the Messenger of God, peace and blessings of God be upon him and his progeny, and said:

‘O Messenger of God, your misguided uncle has died.’

He said to me:

‘Bury him, and do not do anything until you come to me.’

So I buried him. He ordered me to bathe, then he supplicated for me with supplications for which I would not exchange anything that is upon the earth.”

ʿAlī ibn ʿAbd al-Ḥamīd, through his chain of transmission, from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, said:

ʿAlī complained to the Messenger of God, peace and blessings of God be upon him and his progeny, that the Qurʾān was slipping away from his heart.

He said to him:

“O ʿAlī, shall I not teach you words by which the Qurʾān will be firmly established in your heart? Say:

‘O God, have mercy upon me by my abandoning disobedience to You for as long as You preserve me; have mercy upon me from undertaking that which does not concern me; grant

me sound consideration of that which pleases You concerning me; bind my heart to the preservation of Your Book as You have taught me; and make me recite it in the manner that pleases You concerning me.

O God, illuminate my sight through Your Book, open my heart through it, employ my body through it, and grant me success in that. None grants me success except You.

There is no power and no strength except through God.'"

He said:

"I said this, and thereafter none of it slipped away from me."

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[618]

Aḥmad ibn Shuʿayb al-Nasāʾī, through his chain of transmission, from ʿAmr ibn Maymūn, who said:

"I was sitting with ʿAbd Allāh ibn ʿAbbās when nine men came to him and said:

'Either come with us, or let these people who are with you leave us alone, for we wish to ask you about something between us and you.'

He said: 'Rather, I will come with you.'

[He said: "At that time he was healthy, before he became blind." — the material between the brackets is found in *Khaṣāʾiṣ Amīr al-Muʾminīn*.]

He said to us: 'Talk.'

He rose and withdrew with them. I do not know what they said, except that he returned shaking his garment and saying:

'Ugh! Fie upon them! They are attacking a man who possesses ten qualities, not one of which is anything but better than the world and everything in it.'

They attacked a man concerning whom the Messenger of God, peace and blessings of God be upon him and his progeny, said:

'I shall send a man who loves God and His Messenger, and whom God and His Messenger love; God will never disgrace him.'

Those who were looking forward to that came forward. He said:

'Where is ʿAlī?'

They found him grinding [grain], something none of them would have been doing. So he was summoned while he was suffering from ophthalmia and could scarcely see. The Prophet breathed/spat into his eyes and supplicated for him. Then he took the standard, shook it

three times, and handed it to him. He returned with Ṣafiyyah bint Ḥuyayy (and took her from him).

He sent Abū Bakr with Sūrat al-Tawbah and sent ʿAlī after him, and he took it from him and said:

‘No one shall take it except a man who is from me; and ʿAlī is from me and I am from him.’

The Messenger of God, peace and blessings of God be upon him and his progeny, called ʿAlī, al-Ḥasan, al-Ḥusayn, and Fāṭimah, peace be upon them, and spread a cloak over them, saying:

‘O God, these are my Ahl al-Bayt and my special ones, so remove impurity from them and purify them completely.’

He was the first of the people to embrace Islam after Khadījah.

The Prophet, peace and blessings of God be upon him and his progeny, clothed him in his own garment on the night when Gabriel commanded him to go out to the cave. He [ʿAlī] slept on his bed, and the polytheists began throwing stones at him, thinking that he was the Prophet of God, peace be upon him. Abū Bakr came to him and said:

‘Where is the Messenger of God?’

He replied:

‘He has gone toward the Well of Maymūnah.’ [ii]

So he followed him and entered the cave with him, while the polytheists continued throwing stones at ʿAlī, peace be upon him, until morning.

The people went out during the expedition to Tabūk, and ʿAlī, peace be upon him, said:

‘May I go out with you, O Messenger of God?’

He said: ‘No.’

So he wept.

He said:

‘Are you not pleased that you should have from me the position that Aaron had from Moses, except that you are not a prophet?’

Then he said:

‘You are my successor over every believer after me.’

He closed the doors of the mosque except for the door of ʿAlī, peace be upon him. He [ʿAlī] would enter the mosque while in a state of major ritual impurity, and that was his route, with no other route for him.

And he said:

‘Whoever I am his walī, then ʿAlī is his walī.’

Ibn ʿAbbās said:

“God, Glorious and Exalted, has informed us in the Qurʾān that He was pleased with the Companions of the Tree [1], and he [ʿAlī] was among them. He has not informed us afterward that He became displeased with them.

And the Messenger of God, peace and blessings of God be upon him and his progeny, said to ʿUmar — when he said to him, ‘Permit me to strike off the head of Ḥāṭib’ [iii] [2] —:

‘And what do you know? Perhaps God looked upon the people of Badr and said: “Do whatever you wish, for I have forgiven you.”’”

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[619]

And through his chain of transmission, from ʿAlī, peace be upon him, that he said:

The Messenger of God, peace and blessings of God be upon him and his progeny, said:

“O ʿAlī, shall I not teach you words which, if you say them, you will be forgiven, even though you are already forgiven?

Say:

‘There is no god but God, the Wise, the Generous.

There is no god but God, the Most High, the Magnificent.

Glory be to God, Lord of the seven heavens and Lord of the seven earths, [and whatever is in them, between them, and beneath them] [the material between the brackets is from *Manāqib al-Khwārizmī*], and Lord of the Mighty Throne.

And praise belongs to God, Lord of the worlds.’”

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[620]

And through his chain of transmission, from ʿAlī, peace be upon him, that he said:

The Messenger of God, peace and blessings of God be upon him and his progeny, sent me to Yemen when I was a young man.

I said:

“O Messenger of God, you are sending me to [a people] [who are] to judge between them, while I have no knowledge of judging.”

He said:

“Come closer.”

So I came closer, and he struck my chest with his hand and then said:

“O God, guide his heart and make his tongue speak correctly.”

He said:

“After that I never doubted in judging between two people.”

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[621]

And through his chain of transmission, from Zayd ibn Arqam — and he mentioned the Ḥadīth of Ghadīr, which has already been mentioned — Zayd said:

“I heard the Messenger of God, peace and blessings of God be upon him and his progeny, while he had taken ʿAlī, peace be upon him, by the hand:

‘Whoever I am his mawla, O God, befriend whoever befriends him and oppose whoever opposes him.’”

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[632]

Saʿīd, through his chain of transmission, from ʿAlī, peace be upon him, that he said:

“I became ill with an illness that afflicted me severely, so I said:

‘O God, if my appointed time has arrived, then give me relief; if it has been delayed, then be gentle with me; and if this is a trial, then grant me patience.’

Then the Messenger of God, peace and blessings of God be upon him and his progeny, heard what I was saying and said:

‘How did you say it, O ʿAlī?’

I repeated to him what I had said.

He said:

‘O God, grant him health and cure him.’

[Then he said: ‘Rise.’ I rose.]

He said:

“After that, I never again complained of that pain.”

Jābir ibn Ṣabīḥ, through his chain of transmission, from Umm ʿAṭiyyah, who said:

“The Messenger of God, peace and blessings of God be upon him and his progeny, sent ʿAlī ibn Abī Ṭālib, peace be upon him, on an expedition.

She said:

‘I heard the Messenger of God, peace and blessings of God be upon him and his progeny, supplicating for him while raising his hands, saying:

“O God, do not let me die until You bring me together with ʿAlī ibn Abī Ṭālib.”’”

The Prophet’s supplication for ʿAlī — that God should befriend whoever befriends him, oppose whoever opposes him, support whoever supports him, and abandon whoever abandons him — is an indication from him, peace and blessings of God be upon him and his progeny, of his designation as successor and his imamate. For support and walāyah belong only to those vested with authority, for whom God, Mighty and Glorious, has made these obligatory upon all servants, and He has prohibited them from abandoning or opposing them.

His subsequent supplication for him, peace be upon him, further demonstrates the special distinction He [the Prophet] accorded him, his position with respect to his predecessor, and his rank with him.

The Judgments of the Commander of the Faithful

The knowledge of ʿAlī, peace be upon him, and what has been related concerning his legal judgments and cases, and the Prophet’s command that disputed matters be referred back to him.

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[624]

Abū Ghassān, through his chain of transmission, from ʿAlī, peace be upon him, said:

“The Messenger of God, peace and blessings of God be upon him and his progeny, sent me to Yemen.

I said:

‘O Messenger of God, you are sending me to a people advanced in age while I am young, and I have no knowledge of judging.’

He said to me:

‘Go, for God, Exalted, will guide your heart and make your tongue firm.’

He said:

“After that I never doubted in judging between two people.”

ʿUmar ibn Ḥammād, through his chain of transmission, from ʿUbādah ibn al-Ṣāmit [iv], who said:

“Pilgrims came from Syria and found an ostrich nest containing five eggs while they were in a state of iḥrām. They roasted the eggs and ate them. Then they said:

‘It seems that we have made a mistake: we hunted game while we were in a state of iḥrām.’

They came to Medina, and this was during the time of ʿUmar ibn al-Khaṭṭāb. They went to him and related the story.

He said:

‘Look for some of the Companions of the Prophet, peace and blessings of God be upon him and his progeny, and ask them about this so that they may judge the matter.’

They went to a group of the Prophet’s Companions and asked them, but they differed concerning the judgment.

ʿUmar said:

‘When you differ, there is here a man whom we were commanded to appoint as judge whenever we differed about something.’

He sent to a woman called Umm ʿAṭiyyah and borrowed from her a female donkey. He mounted it and set out with the men accompanying him until he came to ʿAlī, peace be upon him, at Yanbuʿ, on some land of his where water was flowing, with Qanbar accompanying him.

When Qanbar saw ʿUmar, he said to ʿAlī:

‘This is ʿUmar; he has come to you.’

ʿAlī, peace be upon him, came out to meet him and then said:

‘Why did you not send word to us so that we could come to you?’

ʿUmar said to him:

‘The judge is to be approached in his house.’

He related the story to him.

ʿAlī, peace be upon him, said to ʿUmar:

‘Tell them to take five young female camels and have a male camel mate with them. When they give birth, they should offer as an expiation whatever is born from them, in compensation for what they hunted.’

ʿUmar said to him:

‘O Abū al-Ḥasan, the she-camel may miscarry.’

ʿAlī, peace be upon him, said to him:

‘And likewise, the egg may spoil.’

ʿUmar said:

‘For this reason we were commanded to ask you.’”

Lexical explanations in the text

His statement in this ḥadīth, “an ostrich nest” (*udḥiyy al-naʿāmah*): *al-udḥī* is the place in which the ostrich lays its eggs, gathering them there and then incubating them.

His statement, “five *qalāʾiṣ*”: *qalāʾiṣ* is the plural of *qalūṣ*, and a *qalūṣ* is a female camel.

His statement, “let them have the male camel mate with them”: that is, let the male camel mate with them. It is said: “*aṭraqa al-faḥl ḍirābahu*” when he lets the male camel mate with the females. A she-camel is called *ṭarūqah faḥlihā* [one available for mating with her male], and a woman is *ṭarūqah zawjihā* [one available to her husband].

As for his statement, “the she-camel may miscarry”: this means that she may expel her fetus. *Al-jahīḍ* is a miscarried fetus that has been fully formed and into which the spirit has been breathed, but which does not survive. Specifically of a she-camel, it is said: “*ajhaḍat ijhāḍan*,” and she is *mujhaḍ*; the plural is *majāhīḍ*. She is said to *tujhiḍ* when she expels her fetus.

His statement, “the egg may spoil”: that is, it may become corrupted. It is said: “*mazaqat al-bayḍah mazūqan*” when an egg becomes spoiled and turns into blood.

ʿAmr ibn Ḥammād al-Qattād, through his chain of transmission, from Anas ibn Mālik, who said:

“I was with ʿUmar at Minā when a Bedouin approached with livestock. ʿUmar said:

‘O Anas, ask him whether he is selling the livestock.’

I went to him and asked him, and he said: ‘Yes.’

ʿUmar went to him and bought fourteen camels from him. Then he said:

‘O Anas, add them to the livestock’ — meaning those that he already had.

The Bedouin said:

‘O Commander of the Faithful, strip them of their saddles and coverings.’

ʿUmar said:

‘I only bought them from you together with their saddles and packs.’

The Bedouin said:

‘O Commander of the Faithful, strip them of their saddles and packs.’

ʿUmar said:

‘I only bought them from you together with their saddles and packs.’

The Bedouin said:

‘O Commander of the Faithful, strip them. You did not sell me any saddles or packs.’

ʿUmar said:

‘Would you agree to appoint between us a man whom we were commanded to appoint as judge whenever we differed over something?’

Then ʿUmar said to me:

‘See whether we can find ʿAlī in the ravine.’

I went to the ravine and found ʿAlī, peace be upon him, standing in prayer, with the Bedouin accompanying me. I informed him.

He rose and came to ʿUmar. He related the story to him.

ʿAlī, peace be upon him, said to him:

‘Had you stipulated to him that the camels included their packs and saddles?’

ʿUmar said:

‘No, I did not stipulate that.’

He said:

‘Then strip them for him, for you have only the camels.’

Anas said:

“‘ʿUmar said to me:

‘Strip them, give their packs and saddles to the Bedouin, and add them to the livestock.’

I did so.”

[Then ʿUmar paid him the price. (*Kanz al-ʿUmmāl*)]

Muḥammad ibn Sallām, through his chain of transmission, from Ḍumayrah, who said:

“A man in iḥrām hunted ostrich eggs. He came to the Prophet, peace and blessings of God be upon him and his progeny, and asked him about it.

He said to ʿAlī, peace be upon him:

‘Judge concerning it, O ʿAlī!’

He said to the man:

‘Take female camels from your herd equal in number to the eggs. Have the male camel mate with them, and designate what is in their wombs as an offering. Whatever they produce, offer it.’

The Prophet, peace and blessings of God be upon him and his progeny, said:

‘Praise be to God, who has placed among my Ahl al-Bayt one who judges according to the judgment of David.’”

Makhūl, through his chain of transmission:

“The Messenger of God, peace and blessings of God be upon him and his progeny, summoned ʿAlī, peace be upon him, in order to send him to Yemen. He was overcome by awe.

The Messenger of God, peace and blessings of God be upon him and his progeny, said to him:

‘Come near me.’

He came near him.

He said:

‘Open your mouth.’

He did so.

The Messenger of God, peace and blessings of God be upon him and his progeny, spat into it and said:

‘O God, fill him with knowledge, and increase him in judgment and understanding.’

Then he said to him:

‘Close your mouth and do not speak to anyone until you have prayed two rakʿahs. In the first of them, recite Āyat al-Kursī, and in the second, a verse from al-Aʿrāf:

“Indeed, your Lord is God, who created the heavens …”

up to His saying:

“Lord of the worlds.”’ [1]

He did so, and thereafter he became the most knowledgeable and the most capable of judging among the community.”

Ibrāhīm ibn Muḥammad, through his chain of transmission, from ʿAlī, peace be upon him, that he said:

“The Messenger of God, peace and blessings of God be upon him and his progeny, taught me one thousand chapters of knowledge, each chapter of which opens one thousand chapters.”

Yazīd ibn Abī Khālid, through his chain of transmission, from Ṭalḥah ibn ʿUbayd Allāh, who said:

“Money was brought to ʿUmar, and he distributed it among the Muslims. A remainder was left over, so ʿUmar consulted the Companions who were present about it.

They said:

‘Take it for yourself, for if you distribute it, each one of us will receive only such a small amount that it will not even be noticed.’

He said to ʿAlī, peace be upon him:

‘What do you say, O Abū al-Ḥasan?’

He said:

‘Distribute it. Whatever reaches them, whether little or much, is equal in this matter.’

So ʿUmar distributed it. Then he turned to ʿAlī, peace be upon him, and said:

‘And a hand for you, along with favors for which I have not recompensed you.’”

Ismāʿīl ibn ʿAyyāsh, through his chain of transmission:

"ʿAlī, peace be upon him, gave a judgment during the lifetime of the Messenger of God, peace and blessings of God be upon him and his progeny, and the judgment pleased the Messenger of God.

He said:

'Praise be to God, who has placed wisdom among us, the Ahl al-Bayt.'"

Ḥamzah al-Rabāb al-Maghribī, through his chain of transmission, from al-Ḥārith al-Aʿwar, who said:

"I entered the mosque and saw the people engaging deeply in ḥadīths. I went to ʿAlī, peace be upon him, and informed him.

He said:

'Indeed, they have done it. I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say:

"There will be a tribulation."

I said: "What is the way out of it, O Messenger of God?"

He said:

"The Book of God. In it is the report of what came before you, the best concerning what comes after you, and the judgment concerning what is between you. It is the decisive criterion, not jest.

Whoever abandons it out of tyranny, God will crush him; whoever seeks guidance in other than it, God will lead him astray.

It is the firm rope of God and the Wise Reminder. It is that which desires do not cause to deviate, tongues do not confuse, and whose wonders do not come to an end.

It is that which the jinn did not disdain when they heard it:

'They said: Indeed, we have heard a wondrous Qurʾān.' [2]

Whoever speaks according to it speaks truthfully; whoever acts according to it is rewarded; whoever judges according to it judges justly; and whoever calls to it is guided to a straight path.

Take this for yourself, O one-eyed man.'"'"

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[633]

Aḥmad ibn ʿAlī, through his chain of transmission, from ʿĀʾishah, that she said:

“ʿAlī is the most knowledgeable of people concerning the Sunnah.”

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[634]

Sharīk, through his chain of transmission, from ʿAlī, peace be upon him, that he said:

“If I encounter the Christians of Banū Taghlib, I shall kill their fighting men and take their offspring captive, for I am the one who wrote the treaty between them and the Messenger of God, peace and blessings of God be upon him and his progeny. Among the conditions imposed upon them in it was that they should not Christianize their children.”

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[635]

Yaḥyā ibn Maʿīn, through his chain of transmission, from ʿAṭāʾ ibn Abī Rabāḥ [2], that he was asked:

“Do you know anyone after the Messenger of God, peace and blessings of God be upon him and his progeny, more knowledgeable than ʿAlī, peace be upon him?”

He said:

“No, by God, I do not know of anyone.”

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[636]

ʿAlī ibn Hāshim, through his chain of transmission, from Salmān al-Fārisī, who said:

“I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say:

‘ʿAlī ibn Abī Ṭālib is the most knowledgeable of my community after me.’”

Jaʿfar ibn Muḥammad, from his father, peace be upon him, said concerning the saying of God, Mighty and Glorious:

“Say: God is sufficient as a witness between me and you, and whoever possesses knowledge of the Book.” [3]

He said:

“The one who possesses knowledge of the Book is ʿAlī ibn Abī Ṭālib, peace be upon him.”

ʿAlī ibn al-Aʿrābī, through his chain of transmission, from Ibn Shubrūmah, who said:

“No one said upon the pulpit, ‘Ask me before you lose me,’ other than ʿAlī ibn Abī Ṭālib, peace be upon him.”

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[639]

ʿAlī ibn Lahīmah, through his chain of transmission, from ʿAlī, peace be upon him:

“One day, a group of the Companions of the Messenger of God, peace and blessings of God be upon him and his progeny, were with him, and the People of the Book were mentioned.

ʿAlī, peace be upon him, said:

‘If only the cushion were spread out for me and I sat upon it, I would judge between the people of the Furqān according to their Qurʾān, between the people of the Torah according to their Torah, and between the people of the Gospel according to their Gospel, with the judgment that Gabriel, peace be upon him, brought down.

There is not a man from Quraysh except that a verse has been revealed concerning him, driving him toward Paradise or leading him toward the Fire.’

Ibn ʿAbbās said:

‘What is the verse that was revealed concerning you, O Commander of the Faithful?’

He said:

‘The saying of God, Mighty and Glorious:

“Is then he who stands upon a clear proof from his Lord, and a witness from Him follows him?”’ [4]”

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[640]

Jaʿfar ibn Sulaymān, through his chain of transmission, from ʿAlī, peace be upon him:

“A group of people mentioned anthropomorphism (*tashbīh*) in his assembly. He rebuked them and forbade them from speaking about it, so they fell silent.

Then he said:

‘Praise be to God, who is hidden within the hidden realities of things, while the signs of manifestation point to Him.

He is concealed by His gentleness from the eye of inner perception. Thus no eye that does not see Him denies Him, and no heart that affirms Him perceives Him.

He preceded in loftiness, so nothing is loftier than Him; and He drew near in nearness, so nothing is nearer than Him.

His exaltedness does not distance Him from anything of His creation, nor does His nearness make Him equal to them in place.

By Him, intellects have not attained to defining His attribute, yet barriers have not concealed them from certainty of knowing Him.

He is the One whom the very existence of things bears witness to, upon the acknowledgment of the heart of one who denies.

Exalted is He far above what those who liken Him to creation and those who deny Him say — an exaltation of immense greatness.’”

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[641]

ʿAlī ibn Ziyād al-Mundhir, through his chain of transmission, from ʿAbd Allāh ibn ʿAbbās, who said:

“Knowledge was divided into six portions. ʿAlī, peace be upon him, was given five of them, and one-sixth was divided among the people.

By God, he even shared with us in our one-sixth, so that he is more knowledgeable of it than we are.”

ʿAlī ibn Mushir, through his chain of transmission, from the judge Shurayḥ [v], who said:

“Three men went on a journey. Two returned, while one remained behind.

The relatives of the missing man came to me with the two men.

They said:

‘These two went on a journey with our relative and killed him. You questioned them, but they denied it and said: “We have no knowledge of him.”’

I asked the man’s relatives to produce evidence for their claim, but they could find no evidence to testify on their behalf.

They came to ʿAlī, peace be upon him, and told him about it.

He said:

‘Had there been evidence present, they would not have killed him in their presence.’

He ordered that the two men be separated. He questioned one of them about the man’s story.

He said:

‘He went out with us and died during the journey, so we buried him.’

ʿAlī said:

‘Where did he die? On what day did he die? At what hour did he die? Where did you bury him? In what did you shroud him? Who washed him? Who prayed over him? Who lowered him into his grave?’

He asked him about these matters one by one, and the man answered each of them, until he had gone through everything he wished to ask.

Then ʿAlī, peace be upon him, said, ‘Allāhu akbar,’ and ordered those around him to say ‘Allāhu akbar.’ Their voices rose until his companion heard the takbīr and had no doubt that his companion had confessed.

Then he ordered that the man he had been questioning be taken away. The other was brought in.

He said:

‘Tell us the truth, just as your companion did.’

He said:

‘O Commander of the Faithful, we killed him and took what he had with him.’

He said:

‘And what did you two take from him?’

He mentioned it. The first man was brought back and questioned, and he confessed.

So the two were handed over to the relatives of the murdered man.

Muḥammad ibn Sīrīn said:

‘What Shurayḥ said is what a judge ought to say and do in such a case. The Imam, however, possesses matters that do not belong to the judge.’”

Sufyān ibn ʿUyaynah, through his chain of transmission, from Muḥammad ibn Yaḥyā, who said:

“A man had two wives, one an Anṣārī woman and one from Banū Hāshim.

He divorced the Anṣārī woman and then died after some time. The divorced Anṣārī woman claimed that she was still within her waiting period (ʿ*iddah*) and asserted her right to inherit from him before ʿUthmān ibn ʿAffān.

He did not know what judgment to give concerning the matter, so he referred them to ʿAlī, peace be upon him.

He said:

‘She must swear that she did not menstruate three menstrual periods after he divorced her, and she will inherit from him.’

ʿUthmān said to the Hāshimī woman:

‘This is the judgment of your cousin.’

She said:

‘I accept it. Let her swear and inherit.’

The Anṣārī woman felt scrupulous about taking the oath and relinquished the inheritance.”

Ismāʿīl ibn Mūsā, through his chain of transmission:

“A man from Syria married the daughter of a man from a *mahrīyah* woman. The father married her to him. Then he brought him another daughter of his from a slave woman, and he consummated the marriage with her. Afterwards he learned that she was the one he had actually married.

He disputed with her father before Muʿāwiyah.

Muʿāwiyah said:

‘I do not see it as anything other than one woman in place of another.’

Those around him said the same.

Then he referred the two of them to ʿAlī. They came to ʿAlī, peace be upon him, and related the story to him.

He extended his hand toward the ground, took something from it with his finger, and then said:

‘The judgment between you is easier than this.

For this woman, you owe what you gave her on account of what you lawfully enjoyed of her private parts.

Her father must equip the other with an equivalent to what he gave this one, and bring her to you after the waiting period of this woman whom you have had intercourse with has ended.

Her father is to be flogged as a punishment for what he did.'"

Sharīk ibn ʿAbd Allāh [vi], through his chain of transmission, from Ibn Abjar al-ʿAjalī, who said:

"I was with Muʿāwiyah when two men disputed before him over a garment.

One of them said:

'It is my garment,' and produced evidence.

The other said:

'It is my garment; I bought it in the market from a man whom I do not know.'

Muʿāwiyah said:

'If only ʿAlī ibn Abī Ṭālib were here.'

Ibn Abjar said:

"I said to him:

'I witnessed ʿAlī giving a judgment in a case like this.'

Muʿāwiyah said:

'And what judgment did he give?'

I said:

'He awarded the garment to the one who produced the evidence, and told the other: "Seek your seller from the man who sold it to you."'

So Muʿāwiyah gave that judgment between the two men."

ʿAbbād ibn Yaʿqūb, through his chain of transmission, from ʿAlī ibn al-Ḥusayn, peace be upon him, that he said to a group of people from Kufa:

"Among you there has been scattered the knowledge of ʿAlī, peace be upon him."

Abū Saʿīd al-Khudrī said:

“The Messenger of God, peace and blessings of God be upon him and his progeny, said:

‘The best judge among you is ʿAlī ibn Abī Ṭālib.’”

ʿAṭāʾ ibn al-Sāʾib, from Abū Ẓabyān:

“‘ʿUmar ibn al-Khaṭṭāb was brought a woman who had committed adultery and was insane.

ʿUmar ordered that she be stoned.

They passed by ʿAlī, peace be upon him, with her, and he released her and said to ʿUmar:

‘You know that the Messenger of God, peace and blessings of God be upon him and his progeny, said:

“The pen has been lifted from the sleeper until he awakens, from the insane person until he regains reason, and from the child until he reaches maturity.”

And this woman is insane.’

ʿUmar said:

‘You have spoken the truth, O Abū al-Ḥasan.’

And he released her.”

Yazīd ibn Abī Jundub, through his chain of transmission, from Abū Rāfiʿ, who said:

“The Companions of the Messenger of God, peace and blessings of God be upon him and his progeny, were discussing coitus interruptus (ʿ*azl*) one day during the time of ʿUmar ibn al-Khaṭṭāb. Among them were ʿAlī, peace be upon him, ʿUthmān, Ṭalḥah, and Muʿādh ibn Jabal.

They reached a consensus that there was no harm in it.

Then one of them leaned toward his companion and said:

‘They claim that it is the lesser form of burying alive [female infanticide].’

ʿUmar said:

‘What do you say?’

He informed him.

ʿUmar said:

‘When you disagree, while you are people of Badr, to whom do we return?’

ʿAlī, peace be upon him, said:

‘It does not become the lesser burying-alive until it passes through stages. Do you not begin as a drop of fluid, then become a clot, then a morsel, then bone, then flesh, and then become another creation?’

ʿUmar said to him:

‘You have spoken the truth, O Abū al-Ḥasan. May God preserve you for difficult problems.’”

Salmān ibn Ḥarb said:

“‘ʿUmar ibn al-Khaṭṭāb used to say to ʿAlī, peace be upon him, whenever he asked him about something and ʿAlī relieved him of it:

‘May God not let me remain after you.’”

Saʿīd ibn al-Musayyab said:

“‘ʿUmar used to say:

‘O God, do not leave me alive for a difficult problem that has no Abū al-Ḥasan to resolve it.’”

Abū Saʿīd al-Khudrī said:

“We performed the pilgrimage with ʿUmar. When he entered the circumambulation, he faced the Black Stone and kissed it.

Then he said:

‘I know that you neither harm nor benefit, but I saw the Messenger of God, peace and blessings of God be upon him and his progeny, kiss you, so I kissed you.’

ʿAlī, peace be upon him, said to him:

‘Rather, it does harm and benefit, and on the Day of Resurrection it will testify for whoever comes to it and fulfills the rite toward it.’

ʿUmar said:

‘I seek refuge in God from living among a people in whom there is no Abū al-Ḥasan.’”

And in the narration of Shuʿbah, from Qatādah, from Anas:

“When ʿUmar said:

‘I know that you are merely a stone; you neither harm nor benefit,’

ʿAlī, peace be upon him, said to him:

‘Do not say that. For the Messenger of God, peace and blessings of God be upon him and his progeny, did not perform an act nor establish a Sunnah except by the command of God, Mighty and Glorious, which indicates a wisdom and conveys a meaning.’

And he mentioned the remainder of the ḥadīth.”

Abū ʿUthmān al-Badrī said:

“A man came to ʿUmar ibn al-Khaṭṭāb and said:

‘I divorced my wife once during the time of unbelief (*shirk*) and twice during Islam. What do you say?’

ʿUmar remained silent.

The man said to him:

‘What do you say?’

He said:

‘Wait where you are until ʿAlī ibn Abī Ṭālib comes.’

ʿAlī, peace be upon him, came, and ʿUmar said to the man:

‘Tell him your story.’

ʿAlī, peace be upon him, said:

‘Islam destroyed what came before it. She is, for you, upon one [divorce].’”

Abū ʿAbd al-Raḥmān, from his father, from his grandfather, said:

“There was a man among the Companions of the Prophet, peace and blessings of God be upon him and his progeny, called al-Haytham. ʿUmar ibn al-Khaṭṭāb sent him with an army, and he was absent for a long time.

Then he returned, and his wife gave birth to a child six months after his return. He denied that the child was his and brought her before ʿUmar ibn al-Khaṭṭāb. He related her story to him.

ʿUmar said to her:

‘What do you say?’

She said:

‘By God, I did not commit adultery, and no man other than him deceived me/approached me, and it is his son.’

He ordered that she be stoned.

They took her away, dug a pit for her, and lowered her into it to be stoned.

News of her reached ʿAlī, peace be upon him. He came quickly and caught up with her before she was stoned. He took her by the hand and pulled her out of the pit.

Then he said to ʿUmar:

‘Restrain yourself! She has spoken the truth. God, Mighty and Glorious, says:

“His bearing and his weaning are thirty months.” [5]

and:

“Mothers shall breastfeed their children for two complete years.” [6]

Thus pregnancy and breastfeeding together are thirty months.’

ʿUmar said:

‘Were it not for ʿAlī, ʿUmar would have perished.’

He released her and attributed the child to the man.”

Ismāʿīl ibn Ṣāliḥ, from al-Ḥasan, who said:

“ʿUmar was informed that men were conversing with a woman. He sent for her. His messengers came to her while she was pregnant, and she miscarried a dead child.

ʿUmar asked those sitting with him.

They said:

‘O Commander of the Faithful, you are merely disciplining her, and there is nothing upon you.’

ʿAlī, peace be upon him, was present among them.

ʿUmar said to him:

‘What do you say, O Abū al-Ḥasan?’

He said:

‘They have already spoken.’

He said:

‘I insist that you state what you have.’

He said:

‘If they were merely trying to appease you, then they have deceived you; and if they exercised judgment, then they have erred. I say that you owe blood-money (*diyah*).’”

ʿAbd Allāh ibn Sulaymān al-ʿArzamī, from Jaʿfar ibn Muḥammad, from his father, peace be upon him:

“ʿUmar ibn al-Khaṭṭāb was brought a man who had been found having intercourse through his anus, and evidence had been established against him that they had seen it ‘like a needle/cosmetic stick in the kohl-container.’

ʿUmar did not know what judgment to give concerning him, so he sent for ʿAlī, peace be upon him.

He came, and the story was related to him.

He ordered that the man be beheaded. Then he ordered that reeds be brought, fire be placed in them, and the man be burned with them.

Then he said:

‘Among men are those who have wombs like the wombs of women within their bodies. Within them is a gland like the gland of a camel; it becomes agitated when they become agitated and becomes still when they become still.’

A man said to him:

‘Why, then, do they not become pregnant as women become pregnant?’

He said:

‘Because their wombs are inverted.’”

Qurʾānic references

[1] al-Aʿrāf 7:54.

[2] al-Jinn 72:1.

[3] al-Raʿd 13:43.

[4] Hūd 11:17.

[5] al-Aḥqāf 46:15.

[6] al-Baqarah 2:233.

Endnotes

[i] He is al-Minhal ibn ʿAmr al-Asadī, their *mawlā*, the Kūfan.

[ii] **The Well of Maymūnah:** It is attributed to Maymūn ibn Khālid ibn ʿĀmir al-Ḥaḍramī. He dug it in the upper part of Mecca during the Jāhiliyyah, and near it is the grave of Abū Jaʿfar al-Manṣūr. (*Muʿjam al-Buldān* 1/436.)

[iii] He is Ḥāṭib ibn Abī Baltaʿah al-Lakhmī, [born] 35 years before the Hijrah. He was the one who corresponded with the people of Mecca concerning the Prophet, peace and blessings of God be upon him and his progeny, preparing to go to them. Concerning him was revealed:

"O you who believe, do not take My enemy and your enemy …"

ʿUmar said: "Let me strike off his head."

Ḥāṭib apologized to the Prophet, peace and blessings of God be upon him and his progeny, and he accepted his excuse.

He died in Medina in 30 AH.

[iv] Abū al-Walīd ʿUbād ibn al-Ṣāmit ibn Qays al-Anṣārī, the Companion. He was born 38 years before the Hijrah. He witnessed al-ʿAqabah, then participated in the conquest of Egypt. He was the first person to hold the judgeship in Palestine. He died at al-Ramlah or in Jerusalem in 34 AH.

[v] Abū Umayyah Shurayḥ ibn al-Ḥārith ibn Qays ibn al-Jahm al-Kindī. His origin was from Yemen. He held the judgeship of Kufa for a long period, until al-Ḥajjāj asked him to relinquish it in 77 AH. He died in Kufa in 78 AH.

[vi] Abū ʿAbd Allāh Sharīk ibn ʿAbd Allāh ibn al-Ḥārith al-Nakhaʿī al-Kūfī. He was born in Bukhara in 95 AH. He held the judgeship of Kufa for a period and died in Kufa in 177 AH.

[Unnumbered Report]

Abū al-Qāsim al-Kūfī, through his chain of transmission, said:

A slave who had killed his master was brought before ʿImrān, and he ordered that he be killed. ʿAlī, peace be upon him, summoned him and said to him:

“Did you kill your master?”

He said: “Yes.”

He said to him: “And why did you kill him?”

He said: “He overpowered me regarding myself and violated me.”

Then ʿAlī, peace be upon him, said to the heirs of the slain man:

“Have you buried your man?”

They said: “Yes.”

He said: “And when did you bury him?”

They said: “Just now.”

Then ʿAlī, peace be upon him, said to ʿUmar:

“Detain this young man and do nothing to him until three days have passed.”

Then he said to the heirs of the slain man:

“When three days have passed, bring him to us.”

When three days had passed, they came. ʿAlī, peace be upon him, took ʿUmar by the hand, and they went out until they stood over the grave of the slain man.

ʿAlī, peace be upon him, said to his heirs:

“Is this the grave of your man?”

They said: “Yes.”

He said: “Dig.”

So they dug until they reached the burial niche (*laḥd*). He said:

“Take out your dead man.”

They looked into the interior of the grave and the burial niche, but did not find him. They informed him of this.

ʿAlī, peace be upon him, said:

“God is greatest! By God, I have neither lied nor been lied to. I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say:

‘Whoever among my community commits the deed of the people of Lot and then dies upon that, he is not delayed [in punishment] until he is placed in his burial niche. Once he is placed in it, he does not remain there for more than three [days] before the earth casts him out among the whole company of the people of Lot who were destroyed, and he will be resurrected with them.’”

[Unnumbered Report]

[Musqalah ibn ʿAbd Allāh], from his father [who] said:

Two men came to ʿUmar ibn al-Khaṭṭāb and asked him about the divorce of a male slave from a female slave. He proceeded with them to a circle in which the Commander of the Faithful, ʿAlī, peace be upon him, was sitting.

He said to him:

“What is the divorce of a male slave from a female slave?”

ʿAlī indicated to him with his index finger and the finger next to it.

He said to the two men:

“Two divorces.”

One of them said to him:

“Glory be to God! We came to you, while you are the Commander of the Faithful, to ask you, and you came to a man, asked him, and gave us as your answer what he gave you as his legal ruling!”

ʿUmar said:

“Woe to you! Do you know who that man is? He is ʿAlī ibn Abī Ṭālib, peace be upon him. I heard the Messenger of God, peace and blessings of God be upon him and his progeny, say:

‘If the heavens and the earth were placed on one side of a balance, and the faith of ʿAlī were placed on the other side, the faith of ʿAlī would outweigh them.’”

[Unnumbered Report]

Qays ibn al-Rabīʿ, from Jābir al-Juʿfī,[i] from Tamīm ibn Ḥizām al-Asadī, who said:

A man had two wives, and both had become pregnant by him. They gave birth in the same house, on a dark night, to a son and a daughter. The man died, and each of the two women claimed the son.

The matter was brought before ʿUmar.

He said:

“Where is Abū al-Ḥasan, the reliever of distress?”

He summoned him. The story was related to him. He called for two bottles, weighed them, and then ordered each woman to milk into a bottle. He weighed the two bottles, and one outweighed the other.

ʿAlī, peace be upon him, said:

“The son belongs to the one whose milk is heavier, and the daughter belongs to the one whose milk is lighter.”

ʿUmar said to him:

“From where did you say that, Abū al-Ḥasan?”

He replied:

“Because God, Mighty and Glorious, has allotted to the male the share of two females.”

[Unnumbered Report]

Saʿīd ibn al-Musayyab said:

A man from Syria found a man with his wife and killed them both. Muʿāwiyah ibn Abī Sufyān found the legal judgment in the matter difficult, so he wrote to Abū Mūsā al-Ashʿarī asking him to consult ʿAlī, peace be upon him, about it.

He asked him, and ʿAlī said:

“What has reminded you of this, when it is something that has not occurred in my land? I adjure you to tell me [what happened].”

So he told him.

He said:

“I am Abū al-Ḥasan: if four witnesses are not produced, then he must be surrendered in his entirety.”

[Unnumbered Report]

al-Aswad ibn Qays, from Zayd ibn Humām, said:

I heard ʿAlī, peace be upon him, say from the pulpit:

“I wish that litigants would deal fairly with me, for if I make a mistake in a judgment, it would be against my own property.”

[Unnumbered Report]

Qays ibn Abī Ḥāzim said:

A man came to ʿAlī, peace be upon him, bringing another man with him. He said:

“This man married me to his daughter, but I found her to be insane.”

The other said:

“I did not know that she was like that.”

ʿAlī, peace be upon him, said to the husband:

“And what is her insanity?”

He said:

“When I sit with her in the position of a man with a woman, her reason disappears.”

ʿAlī, peace be upon him, said to him:

“And were you suitable for her, you eunuch?”

The word **الربوخ** here is unusual; the supplied text appears to use it as an insult, apparently referring to a eunuch or sexually incapable man.

[Unnumbered Report]

ʿAmmār al-Duhnī, from Abū al-Ṣahbāʾ, said:

Ibn al-Kawwāʾ stood up before ʿAlī, peace be upon him, while he was on the pulpit and said:

“I stepped on a dead hen, and an egg came out of it. May I eat it?”

ʿAlī, peace be upon him, said:

“No.”

He said:

“What if I incubate it and chicks come out of it—may I eat them?”

He said:

“Yes.”

He said:

“How so?”

He said:

“Because it is living, having emerged from something dead, whereas that [egg] is dead, having emerged from something dead.”

[Unnumbered Report]

Muṭarrif said:

Rifāʿah divorced a woman, and ʿAbd al-Raḥmān ibn al-Zubayr married her. Then he divorced her, and Rifāʿah wanted to take her back.

She came to the Messenger of God, peace and blessings of God be upon him and his progeny, and mentioned this to him. She said:

“ʿAbd al-Raḥmān did not reach me [sexually]; I was with him only like the tassel of wool.”

The Messenger of God, peace and blessings of God be upon him and his progeny, smiled and said:

“No—not until you marry another husband, and he tastes your sweetness and you taste his sweetness.”

ʿAlī, peace be upon him, was approached with a similar case and said:

“She is not lawful for the first husband who divorced her unless she marries another husband who shakes her with him to one side.”

The final phrase, **يهزها به ناحية**, is textually obscure; I have translated it closely rather than imposing a specific legal interpretation.

[Unnumbered Report]

From his uncle, who said:

A man slapped me while I was in the market, so I cried out:

“Help me!”

And there was ʿAlī, peace be upon him, behind me.

He said:

“The help has come to you, so slap him as he slapped you.”

So I slapped him.

Then he ordered that the man be struck with nine lashes and said:

“This is the ruler's right, to discipline you and because of your boldness.”

[Unnumbered Report]

Jābir ibn ʿAbd Allāh [ibn Yaḥyā] said:

A man came to ʿAlī ibn Abī Ṭālib, peace be upon him, and said:

“O Commander of the Faithful, I used to practice withdrawal (ʿ*azl*) with my wife, yet she has given birth to a child.”

ʿAlī, peace be upon him, said:

“I adjure you by God: did you have intercourse with her and then return to her before she urinated?”

He said:

“Yes.”

He said:

“Then the child is yours.”

[Unnumbered Report]

Saʿd ibn Ṭarīf, from al-Aṣbagh ibn Nubātah, said:

A woman came to Shurayḥ and said:

“O Abū Umayyah, I have an adversary.”

He said:

“Bring him.”

She said:

“You are he. Clear the room for me.”

He said to those around him:

“Withdraw.”

She said:

“I am a woman who has what men have and what women have.”

He said:

“From which of the two does urine come?”

She said:

“From both of them.”

He said:

“Which one comes first?”

She said:

“Neither one comes before the other.”

He said:

“You are certainly telling something astonishing!”

She said:

“More astonishing than that is the matter for which I have come to you. My cousin married me, and I became pregnant by him and gave birth. He then gave me a female servant, and I became attracted to her, so I had intercourse with her. She became pregnant by me and gave birth to a child. I have come to you only so that you may classify me among the men, if you are a man, and separate me from my husband.”

Shurayḥ rose from his judicial seat and went to ʿAlī, peace be upon him, and informed him of the matter.

He ordered that she be brought in. She entered, and he questioned her. She told him the same account. He summoned her cousin, and he gave the same account.

ʿAlī, peace be upon him, said:

“Did you have intercourse with her after that?”

He said:

“Yes.”

He said:

“You are bolder than a lion's castrator.”

Then he summoned Dīnār the servant and two women and said to them:

“Take this woman into a house, strip her, and count the ribs on her two sides.”

[They did so.]

They said:

“We found twelve ribs on the right side and eleven on the left.”

ʿAlī said:

“God is greatest! Bring me the barber.”

They brought him.

He ordered him to remove her hair, gave her a pair of shoes and a cloak, and classified her among the men.

The husband said:

“O Commander of the Faithful, my wife—where did she acquire this?”

He said:

“From our father Adam. Eve was created from Adam's rib. Thus a man's ribs are one fewer than a woman's.”

[Unnumbered Report]

al-Faḍl ibn Mukhtār, from Abū Sukaynah, said:

A man was brought before ʿAlī ibn Abī Ṭālib, peace be upon him, who had passed by a boy on a wall who wanted to climb down from it.

The man said to him:

“Put your foot on this piece of wood”—

there was a piece of wood there.

The boy put his foot on it, but his foot slipped from it, and he fell and died.

His heirs brought a claim against him, and ʿAlī, peace be upon him, paid the boy's blood-money from the public treasury.

[Unnumbered Report]

Through the same chain of transmission:

A slave who had killed a free man was brought before ʿAlī, peace be upon him.

He said:

“Hand him over to the heirs of the slain man.”

He was handed over to them, and they pardoned him.

The people said to him:

“You killed a man and became free.”

ʿAlī, peace be upon him, said:

“No. He is returned to his masters.”

[Unnumbered Report]

Yaḥyā ibn Saʿīd, from ʿUmar ibn Dāwūd al-Raqqī, said:

Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, said:

ʿUqbah ibn ʿĀmir al-Juhanī died, leaving behind a great deal of wealth, livestock, and slaves. He had two slaves, one called Sālim and the other Maymūn. His paternal cousins inherited from him and emancipated the two slaves.

A woman came to ʿAlī, peace be upon him, claiming that she was ʿUqbah's wife, while his cousins denied her claim.

Sālim and Maymūn testified on her behalf, and they were deemed upright. The woman stated that she was pregnant.

ʿAlī, peace be upon him, said:

“Make the woman wait. If she gives birth to a child, she has no share, nor does the child have any share, of the inheritance, because the only ones who testified to her claim, based on her own statement, were two slaves belonging to him.

But if she does not give birth to a child, she receives one-quarter, because two free men testified that she was his wife, having been emancipated by the person entitled to the inheritance.”

[Unnumbered Report]

ʿAmr ibn Dāwūd, from Abū ʿAbd Allāh Jaʿfar ibn Muḥammad …

“Why does Sulayk complain about you, Faḍḍah?”

She said:

“You are the one who judges in this matter, and nothing is hidden from you. Why did he prevent me from myself?”

ʿUmar said:

“I find no concession for you.”

She said:

“O Abū Ḥafṣ, different schools of thought have carried you away. My son from another man has died, and I wanted to establish that I was free of pregnancy by waiting for one menstrual period. If I menstruated, I would know that my son had died and that he had no brother. But if I were pregnant, then the one in my womb would be his brother.”

ʿUmar said:

“A hair from the family of Abū Ṭālib is more learned in jurisprudence than ʿAdī.”

[Unnumbered Report]

Through this chain of transmission:

ʿUqbah ibn Abī ʿUqbah died, and ʿAlī, peace be upon him, attended his funeral with a group of the Companions, among them ʿUmar—and this was during ʿUmar's period [of rule].

ʿAlī, peace be upon him, said to a man who was present:

“When ʿUqbah died, your wife became forbidden to you, so beware of approaching her.”

ʿUmar said:

“All your judgments, Abū al-Ḥasan, are astonishing, and this is among the most astonishing of them. A man dies and another man's wife becomes forbidden to him?”

He said:

“Yes. This man was a slave belonging to ʿUqbah. He married a free woman who today inherits part of ʿUqbah's inheritance. Thus part of her husband has become her property, and a woman's sexual person is forbidden to her slave until she emancipates him and marries him.”

ʿUmar said:

“For matters such as this we were commanded to ask you about that over which we disagree.”

[Unnumbered Report]

al-Ḥasan ibn al-Ḥakam, through his chain of transmission from ʿAlī, peace be upon him, said:

While he was at al-Raḥbah, five men stood before him [and greeted him].[The words in brackets are from al-Nūrī's *al-Mustadrak*.]

When he saw them, he did not recognize them. He said:

“Are you from the people of Syria or from the people of al-Jazīrah?”

They said:

“From the people of Syria.”

He said:

“What do you want?”

They said:

“We have come to you so that you may judge between us. We are brothers. Our father died and left us five brothers, and this one among us”—

and they pointed to one of them—

“has a penis like a man's and a vagina like a woman's. We do not know how to give him inheritance: the share of a man or the share of a woman?”

He said:

“Why did you not ask Muʿāwiyah?”

They said:

“We asked him, but he did not know what judgment to give between us. He is the one who sent us to you so that you might judge between us.”

ʿAlī, peace be upon him, said:

“May God curse a people who accept our judgments yet attack us concerning our religion.”

Then he said to those around him:

“Among the things God Most High has done for you is that He has made your enemy need you regarding their religion. They ask you about it and take it from you.”

Then he said to the group:

“Go with your brother. When he wishes to urinate, look at his urine. If it comes from, or its coming precedes that from, his penis, then he is a man, so give him the inheritance of a man. But if it comes from, or its coming precedes that from, the vagina, then she is a woman, so give her the inheritance of a woman.”

[He urinated from his penis, so they gave him the inheritance of a man.]
[The words in brackets are from *al-Ghārāt*.]

[Unnumbered Report]

Muḥammad ibn ʿAbd Allāh ibn ʿAlī ibn Abī Rāfiʿ, from his father, from his grandfather, from ʿAlī, peace be upon him:

He gave judgment concerning four men who were looking at a lion that had fallen into a pit (*zabiyah*). One of them fell in, grabbed hold of the second, the second grabbed the third, and the third grabbed the fourth. They all fell upon the lion, which mauled them, and they died.

He judged that the first was the lion's prey, and that he was liable for one-third of the blood-money of the second; the second was liable for two-thirds of the blood-money of the third; the third was liable for the full blood-money of the fourth; and the fourth was liable for nothing, nor was anything owed to the first.

[I say:]

Few people have explained this judgment, and I do not know of anyone who has explained it.

Its explanation is that the fourth was the one who was pulled to his death, while the three who fell before him pulled him along. Thus his blood-money was divided among them in thirds.

The heirs of the first paid one-third of the blood-money to the heirs of the second. The heirs of the second paid two-thirds of the blood-money to the heirs of the third, adding from their own resources the additional one-third that the heirs of the first had paid. Thus the heirs of the third received two-thirds of the blood-money and paid a full blood-money, adding one-third from their own resources.

Consequently, the blood-money of the fourth—the one who was pulled, who had himself done nothing—became the liability of the three who had caused his death. The same principle proceeded from one to another because each was holding onto the other. Each one was liable for the person immediately after him, to whom he had held on, and the third was liable for the full blood-money of the fourth because he was the one who had held onto him.

The third therefore had the right of recourse against the second and the first for two-thirds, because they had pulled him along with them. It was as though one-third were owed by each of the three.

[676]

Aḥmad ibn Manīʿ, through his chain of transmission from [Khashsh ibn] al-Muʿtamir, that ʿAlī, peace be upon him, said:

The Messenger of God, peace and blessings of God be upon him and his progeny, sent me to Yemen. I found some people of Yemen who had dug a pit for a lion. It fell into it, and in the morning people were looking at it and crowding around the pit.

A man fell into it and caught hold of another. The second caught hold of the third, and the third of the fourth. They all fell upon the lion, which killed them.

The heirs of the three men brought a claim against the heirs of the first and said:

“Your man killed our men.”

They armed themselves and prepared for war.

I said to them:

“I will judge between you in this matter with a judgment. If you accept it, [it stands]; otherwise, go to the Messenger of God, peace and blessings of God be upon him and his progeny, and ask him.”

They said:

“What is this judgment?”

I said:

“Collect from the tribes who were present at the pit and crowded around it one-quarter of the blood-money for the heirs of the first, because he pulled three people and was the fourth of them; one-third of the blood-money for the heirs of the second, because he pulled two people and was the third of them; one-half of the blood-money for the heirs of the third, because he pulled one person and was the second of them; and the full blood-money for the heirs of the fourth, because he pulled someone and pulled no one himself.”

They refrained from fighting and went to the Prophet, peace and blessings of God be upon him and his progeny, and informed him of what had happened.

He said:

“The judgment is the judgment that ʿAlī made among you.”

This narration has therefore come as an explanation, and it has nothing to do with the first [report]. This one mentions that those who fell into the pit fell because of the crowding of those who were present with them. For this reason, ʿAlī, peace be upon him, placed the blood-money upon those who were present.

The first report, however, contains no mention of crowding; rather, it says that some of them pulled others.

What I have mentioned in this chapter concerning the knowledge of ʿAlī, peace be upon him, and the judgments of his that have been related concerning difficult cases in which none of the Companions other than him knew how to judge would, if I pursued it fully, take us beyond the limits of this book.

I have mentioned this, and similar reports from the Imams, peace be upon them, in *The Book of Agreement and Disagreement* (*Kitāb al-Ittifāq wa-l-Iftīrāq*) and in *The Book of Clarification* (*Kitāb al-Īḍāḥ*), as well as in other books of jurisprudence in which I have set out at length the statements of the Imams from the People of the House, peace be upon them, concerning what is lawful and unlawful, judicial cases, and legal rulings.

In them I have established the superiority of their knowledge, peace be upon them, over all other people, and that this knowledge is transmitted among them: they inherit it from the Messenger of God, peace and blessings of God be upon him and his progeny.

This is unlike what those common people who opposed them have undertaken, namely speaking about these matters according to their own opinions, analogical reasoning, *istiḥsān* [juristic preference], deduction, and other things for which they invented names according to their own invention.

God, Mighty and Glorious, has informed us in His Book of the elevation of the degrees of the people of knowledge above His servants. He, Exalted is He, said:

“God raises those who believe and those who have been given knowledge by degrees.”[1]

And He, Glorious and Exalted is He, said:

“Are those who know equal to those who do not know? Only those possessed of understanding take heed.”[2]

The Messenger of God, peace and blessings of God be upon him and his progeny, made clear the elevation of the rank of ʿAlī, peace be upon him, over all his community through what we have mentioned in this chapter:

His statement, peace be upon him:

“The most knowledgeable of people after me,”

and his statement:

“ʿAlī is the most capable of judging among you,”

and his command to them, peace be upon him, to ask ʿAlī about that over which they differed.

This is among the clearest evidence of his Imamate and of his installing him, after himself, in his own position with respect to his community in this matter, together with what we have

mentioned and what we shall mention in this book that supports, reinforces, clarifies, and demonstrates this.

This is in addition to what I have mentioned in this chapter and in the preceding chapter of this book, and what we shall mention concerning the Companions' acknowledgment of his merit and knowledge, as transmitted and related by those of the general body (*al-ʿāmmah*) who are associated with jurisprudence and ḥadīth, quite apart from what the special group (*al-khāṣṣah*) have transmitted and related concerning it.

For how could it be permissible—or appropriate—for an ignorant person to put himself before a learned person, or for a learned person to put himself before someone more learned than he, or for someone whom God, Mighty and Glorious, has elevated [in rank] to rise above one whom He has raised a degree above him?

This is clear to anyone who contemplates it, when God guides and grants him success.

If it were permissible for the ignorant to put themselves before the learned, and for the one of lesser merit to compete with the one of greater merit, merit itself would become void, and the rank of knowledge—which God, Mighty and Glorious, has elevated its possessors to and whose excellence, together with its excellence, He has made clear in His Book—would be diminished.

And when a person is in need, in his religion, of one whose excellence God, Mighty and Glorious, has made clear by raising his rank through knowledge, how could he put himself before him or consider himself his equal?

God, Mighty and Glorious, says—and He is the most truthful of speakers:

“Ask the people of the Reminder if you do not know.”[3]

And He, Exalted is He, said:

“Had they referred it to the Messenger and to those vested with authority among them, those among them who are able to draw conclusions from it would have known it.”[4]

The Messenger of God, peace and blessings of God be upon him and his progeny, commanded the people to refer to ʿAlī, peace be upon him, whatever they differed over, thereby making clear that he was the one vested with authority over them after him, in accordance with what God, Glorious is His remembrance, had commanded him.

Completion of Part Eight

The eighth part of the book *Sharḥ al-Akhbār fī Faḍāʾil al-Aʾimmah al-Aṭhār al-Abrār al-Akhyār* has been completed.

Authored by our master, the most eminent Qāḍī, al-Nuʿmān ibn Muḥammad—may God be pleased with him, grant him His pleasure, and make his return and abode good.

—And it is half of the book—

On the first day of Rajab al-Aṣabb, in the year 1126.

Footnotes

[1] al-Mujādilah 58:11.

[2] al-Zumar 39:9.

[3] al-Naḥl 16:43.

[4] al-Nisāʾ 4:83.

Endnote

[i] He was Abū ʿAbd Allāh Jābir ibn Yazīd ibn al-Ḥārith al-Juʿfī, a Tābiʿī and one of the jurists of the people of Kufa. Some of the authorities of ḥadīth praised him. He died in Kufa in 128 AH.