Sharḥ al-Akhbār fī Faḍāʾil al-Aʾimma al-Aṭhār, by Qāḍī Abū Ḥanīfa al-Nuʿmān ibn Muḥammad al-Tamīmī al-Maghribī, who died in the year 363 AH

Part Nine

In the name of God,
the Compassionate,
the Merciful

I have mentioned in one of the chapters of this book what was revealed of revelation and the Qurʾān concerning ʿAlī, peace be upon him, and the walāya of the Imams from his progeny, peace be upon them. I have also mentioned throughout the remainder of the book much of what was revealed concerning him, peace be upon him, together with what was mentioned concerning others. I thought it appropriate to devote this chapter to mentioning the remainder of that material which has been transmitted specifically concerning this matter. And with God is success.

[Al-Duʿashī, with his chain of transmission, from] Abū [ʿAbd Allāh al-Judali], who said:

I came to ʿĀʾisha and said: "O Mother of the Believers, concerning what was this verse revealed: **'God only desires to remove impurity from you, O People of the House, and to purify you completely'** [1]?"

She said: "Go to Umm Salama and ask her about that, for this verse was revealed in her house."

So I went to Umm Salama and informed her of my coming to ʿĀʾisha and of what I had asked her, and she referred me to her.

Umm Salama said:

"Indeed, had she wished to inform you, she would have told you concerning what this verse was revealed. But I shall tell you. The Messenger of God, may God bless him and his family and grant them peace, came to me and said: 'If only I had someone whom I could send to ʿAlī, Fāṭima, al-Ḥasan, and al-Ḥusayn, for there is no one besides me.' So I summoned them. He seated al-Ḥasan on his right, al-Ḥusayn on his left, Fāṭima before him, and ʿAlī at his head. Then he took a Khaybarī cloak and covered them with it. Then he said: 'O God, these are my ʿitra (progeny) and my People of the House; [keep them] toward You and not toward the Fire. O God, remove impurity from them and purify them completely.'"

Umm Salama said: "I said: 'O Prophet of God, include me among them.' He said: 'No one shall enter except one who is from me and I am from him. You are among my righteous wives, and you are toward goodness.'"

[Abū Ghassān Mālik ibn Ismāʿīl, with his chain of transmission, from ʿAṭiyya, from Abū Saʿīd, from Umm Salama, who said:]

“When this verse was revealed **‘in my house’: ‘God only desires to remove impurity from you, O People of the House, and to purify you completely,’** concerning ʿAlī, Fāṭima, al-Ḥasan, and al-Ḥusayn, peace be upon them,

I said: ‘O Messenger of God, am I not among the People of the House?’ He said: ‘You are upon goodness; you are among the wives of the Prophet, while I, ʿAlī, Fāṭima, al-Ḥasan, and al-Ḥusayn are the People of the House.’”

] 679 [Abū Nuʿaym al-Faḍl ibn Dukayn, with his chain of transmission, from Abū Saʿīd al-Khudrī, who said:

This verse was revealed: **“God only desires to remove impurity from you, O People of the House, and to purify you completely,”** concerning ʿAlī, Fāṭima, al-Ḥasan, and al-Ḥusayn, peace be upon them. The Prophet, may God bless him and his family and grant them peace, placed his cloak over him and over them, then said: “O God, these are my People of the House; remove impurity from them and purify them completely.”

He said: “Umm Salama was at the door, and she said: ‘And me, O Prophet of God?’ He said: ‘You are in goodness,’ or ‘You are upon goodness.’”

ʿAmr ibn Baḥr al-Qattād, with his chain of transmission, from ʿAbd Allāh ibn ʿAbbās, who said:

A delegation of Najrān came to the Messenger of God, may God bless him and his family and grant them peace. Among them were al-Sayyid, al-ʿĀqib, and Abū al-Ḥārith—namely ʿAbd al-Masīḥ ibn Thawbān, the bishop of Najrān—and at that time they were the leaders of the people of Najrān.

They said: “O Muḥammad, why have you not mentioned our companion?”

He said: “And who is your companion?”

They said: “ʿĪsā ibn Maryam. You claim that he is a servant of God?”

He said: “Yes, he is a servant of God.”

They said: “Then show us one whom God created as a servant like him. We have never seen or heard [of such a thing].”

The Prophet of God, may God bless him and his family and grant them peace, turned away from them. Then Gabriel, peace be upon him, descended and [the verse] was revealed:

“Indeed, the likeness of ʿĪsā before God is as the likeness of Adam: He created him from dust, then said to him, ‘Be,’ and he is.” [2]

—the verse.

He recited this to them.

They said: “It is not as you say.”

He said to them: “Indeed, God, Mighty and Glorious, says:

‘And whoever disputes with you concerning him after the knowledge that has come to you, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves; then let us invoke the curse of God upon the liars.’” [3]

They said: “We shall invoke the curse.”

The Messenger of God went out to them, having taken ʿAlī, peace be upon him, by the hand, with Fāṭima, al-Ḥasan, and al-Ḥusayn accompanying them. The Messenger of God, may God bless him and his family and grant them peace, said: “These are our sons, our women, and our selves.”

They were about to invoke the curse upon him. Then al-Sayyid said to Abū al-Ḥārith and al-ʿĀqib: “What will you do by invoking the curse upon this man? If he is a liar, our invoking the curse upon him will accomplish nothing; but if he is truthful, we shall certainly perish.”

So they made peace upon the payment of the jizya.

The Messenger of God, may God bless him and his family and grant them peace, said: “By Him in whose hand is my soul, had they invoked the curse upon me, the year would not have passed while a single human being among them remained in their presence; God would have destroyed the wrongdoers.”

] 681 [ʿAbd Allāh ibn Ṣāliḥ al-Baṣrī, with his chain of transmission, from al-Ḥasan al-Baṣrī, who said:

The two bishops of Najrān came to the Messenger of God, may God bless him and his family and grant them peace, and he presented Islam to them. They said: “We had already submitted before you.”

The Messenger of God said to them: “Three things distance you from Islam: worship of the cross, eating the flesh of swine, and your saying that God, Mighty and Glorious, has a son.”

One of them said to him: “Then who is the father of ʿĪsā?”

The Messenger of God remained silent. He did not hasten until his Lord, Mighty and Glorious, was the one who commanded him. Then God, Mighty and Glorious, revealed:

“Indeed, the likeness of ʿĪsā before God is as the likeness of Adam: He created him from dust, then said to him, ‘Be,’ and he is. The truth is from your Lord, so do not be among those who doubt. And whoever disputes with you concerning him after the knowledge that has come to you, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves; then let us invoke the curse of God upon the liars.” [4]

The Messenger of God invited the two of them to a mutual invocation of curses, and took ʿAlī, Fāṭima, al-Ḥasan, and al-Ḥusayn, blessings of God upon them all, by the hand.

One of the two said to the other: “The man has dealt fairly with you. If you challenge him, you will incur the curse.”

They said: “We shall not challenge you.”

They accepted the jizya and disliked Islam.

] 682 [Muḥammad ibn ʿAlī ibn Shāfiʿ, raising it [to the Prophet], said:

Al-ʿAbbās ibn ʿAbd al-Muṭṭalib said: “I am the one responsible for providing water to the pilgrims,” boasting of this. The Banū Shayba said: “And we are the custodians of the House.”

This was among what they said to ʿAlī, peace be upon him, intending thereby to boast over him.

ʿAlī, peace be upon him, said: “I am the first to believe in God and to strive in the way of God.”

Then God, Mighty and Glorious, revealed:

“Have you made the giving of water to the pilgrims and the maintenance of the Sacred Mosque equal to [the deeds of] one who believes in God and the Last Day and strives in the way of God? They are not equal in the sight of God.” [5]

—the verse.

] 683 [[Another report states] that al-Walīd ibn ʿUqba ibn Abī Muʿayṭ [i] disputed with ʿAlī concerning something that had occurred between them. Al-Walīd ibn ʿUqba ibn Abī Muʿayṭ said to him: “I am braver than you.”

Then God, Mighty and Glorious, revealed concerning the two of them:

“Is one who is a believer like one who is a transgressor?” [6]

I have mentioned his report in full elsewhere in this book.

ʿAbd al-Wahhāb, with his chain of transmission, from Abū Dharr, who swore by God, Mighty and Glorious, that this verse was revealed concerning ʿAlī, Ḥamza, and ʿUbayda, and concerning al-Walīd, Shayba, and ʿUtba, when they fought in single combat on the day of Badr:

“These are two adversaries who disputed concerning their Lord.” [7]

Mūsā ibn Salama, with his chain of transmission:

When God, Mighty and Glorious, revealed:

“Is he who stands upon a clear proof from his Lord, and a witness from Him follows him …” [8]

the Messenger of God, may God bless him and his family and grant them peace, said: “ʿAlī is from me and I am from him.”

[Mibdār, with his chain of transmission, from ʿAbd Allāh ibn ʿAbbās, who said concerning the word of God, Mighty and Glorious:]

“O you who believe, fear God and be with the truthful.” [9]

He said: “Be with ʿAlī and the companions of ʿAlī, peace be upon him.”

al-Aṣbagh ibn Nubāta, with his chain of transmission, said:

] I was sitting with the Commander of the Believers, [when Ibn al-Kawwāʾ rose and said to ʿAlī, peace be upon him:]

“O Commander of the Believers, inform me concerning the word of God, Mighty and Glorious:

‘Righteousness is not that you approach houses from their backs, but righteousness is [the righteousness] of one who is God-fearing; and approach the houses by their doors.’” [10]

He, peace be upon him, said:

“O Ibn al-Kawwāʾ, [ii] woe unto you! We are the Door of God through which He is approached. Whoever pledges allegiance to us and acknowledges our walāya has approached the houses through their doors; and whoever opposes us and prefers another over us has approached the houses from their backs.”

[(al-Burhān)]

Isrāʾīl, from Jābir, from Abū Jaʿfar Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī, peace be upon them all, concerning the word of God, Mighty and Glorious:

“Ask the People of the Reminder if you do not know.” [11]

He said: “We are the People of the Reminder.”

Sulaymān al-Ḥakīm ibn Sulaymān, with his chain of transmission, from Muḥammad ibn al-Ḥanafiyya, who said:

“By God, seventy verses from the Book of God, Mighty and Glorious, were revealed concerning ʿAlī, peace be upon him; all of them obligated Paradise for him and gave him precedence over the community.”

ʿAbbād ibn Yaʿqūb, with his chain of transmission, from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, who said concerning the word of God, Mighty and Glorious, **“Yā Sīn”**:

“He says: ‘O Muḥammad.’”

And concerning His word:

“Peace be upon the family of Yāsīn.” [12]

He said: “They are the family of Muḥammad, peace be upon him, his People of the House.”

[Another report] from ʿAlī, peace be upon him, who said:

“Concerning us was revealed this verse:

‘And We desired to show favor to those who were oppressed in the earth, and to make them Imams, and to make them the inheritors.’” [13]

[Another report] from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, who said concerning the word of God, Mighty and Glorious:

“And those who strive for Our sake, We shall surely guide them to Our paths; and indeed God is with the doers of good.” [14]

He said: “This verse was revealed concerning us.”

[Another report] from him, peace be upon him, concerning the word of God, Mighty and Glorious:

“Thus We have made you a middle community, that you may be witnesses over mankind and that the Messenger may be a witness over you.” [15]

He said:

“He intended us by this. Among us there is a witness over the people of every age. And ‘middle’ means just.”

Aḥmad ibn ʿAbd al-Raḥmān, with his chain of transmission, from al-Suddī, who said concerning the word of God, Mighty and Glorious:

“And among mankind is he who sells himself, seeking the pleasure of God; and God is Gentle with His servants.” [16]

He said:

“It was revealed concerning ʿAlī ibn Abī Ṭālib, peace be upon him, when he slept upon the bed of the Messenger of God, may God bless him and his family and grant them peace, on the night on which the polytheists had agreed to come to him and kill him.”

[Another report] from Mujāhid, who said concerning the word of God, Mighty and Glorious:

“And he who brought the truth and he who affirmed it as true—those are the God-fearing.” [17]

He said: “The one who brought the truth is Muḥammad, may God bless him and his family and grant them peace; and the one who affirmed it as true is ʿAlī ibn Abī Ṭālib, peace be upon him.”

ʿAbd al-Razzāq, with his chain of transmission, from ʿAbd Allāh ibn ʿAbbās, who said concerning the word of God, Mighty and Glorious:

“Those who spend their wealth by night and by day, secretly and openly …” [18]

He said:

“It was revealed concerning ʿAlī, peace be upon him. He had four dīnārs, and he gave one of them in charity by day, one by night, one secretly, and one openly.”

] 697 [ʿAbd al-Wahhāb, with his chain of transmission, from ʿUmar ibn al-Khaṭṭāb, who said:

“I took from my wealth a charity to be given on my behalf while I was bowing” [four] “and twenty times, hoping that something like what was revealed concerning ʿAlī might be revealed concerning me, but nothing was revealed concerning anything.”

And similarly what was revealed concerning ʿAlī, peace be upon him, when he gave charity while bowing, as has already been mentioned in connection with the word of God, Mighty and Glorious:

“Your only walī is God, His Messenger, and those who believe, those who establish prayer and give alms while bowing.” [19]

ʿUmar desired to have the walāya of the believers, but this belongs only to one whom God, Mighty and Glorious, had singled out for it.

] 698 [ʿAbd Allāh Abū Muḥammad, with his chain of transmission, from ʿAbd Allāh ibn ʿAṭāʾ, who said:

I was sitting with Abū Jaʿfar Muḥammad ibn ʿAlī ibn al-Ḥusayn, peace be upon him, when ʿAbd Allāh ibn Salām passed by us. I said to Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him:

“This is the son of the one who possesses knowledge of the Book.”

He said:] “No. [The one who possesses knowledge of the Book is ʿAlī ibn Abī Ṭālib, peace be upon him. Four verses were revealed concerning him, this verse,

and His word:

“You are only a warner, and for every people there is a guide.” [20]

The Messenger of God, may God bless him and his family and grant them peace, said to ʿAlī, peace be upon him:

“O ʿAlī, you shall guide the rightly guided after me.”

And there was revealed concerning him:

“Is he who stands upon a clear proof from his Lord, and a witness from Him follows him …” [21]

The Messenger of God, may God bless him and his family and grant them peace, said to him: “You are from me and I am from you.”

And His word:

“O Messenger, convey what has been sent down to you from your Lord; and if you do not do so, then you have not conveyed His message. God will protect you from mankind.” [22]

When it was revealed, the Messenger of God, may God bless him and his family and grant them peace, took ʿAlī, peace be upon him, by the hand and said:

“Whosoever has me as his *mawlā*, then ʿAlī is his *mawlā*. O God, befriend whoever befriends him and oppose whoever opposes him.”

Muḥammad ibn Faḍl, with his chain of transmission, from Ibn ʿAbbās, who said concerning the word of God, Mighty and Glorious:

“Your only walī is God, His Messenger, and those who believe, those who establish prayer and give alms while bowing.” [23]

ʿAbd Allāh ibn Salām and a group of the People of the Book came to the Messenger of God, may God bless him and his family and grant them peace, at noon. They said:

“O Messenger of God, our houses are far away] from the mosque [(from *al-Nūr al-Mushtaʿil*), and we find no one to converse with except at this mosque. When our people saw that we had affirmed God and His Messenger as true and abandoned them and their religion, they displayed hostility toward us and swore that they would neither associate with us nor sit with us nor speak to us. This has caused us hardship] and we are unable to sit with your companions because of the distance of our homes [.”

While they were complaining of this to the Messenger of God, may God bless him and his family and grant them peace, the verse was revealed:

“Your only walī is God, His Messenger, and those who believe, those who establish prayer and give alms while bowing.”

He recited it to them, and they said: “We are content with God, His Messenger, and the believers as walī [for us].”

Bilāl called the noon prayer. The Messenger of God, may God bless him and his family and grant them peace, hastened to the mosque, while the people were praying—some bowing, some prostrating, some sitting—and a beggar was asking.

The Messenger of God said to him: “Did anyone give you anything?”

He said: “Yes.”

He said: “What did he give you?”

He said: “A silver ring.”

He said: “Who gave it to you?”

He said: “That man who is standing,” and he pointed to ʿAlī, peace be upon him.

He said: “In what condition did he give it to you?”

He said:] “He gave it to me [while he was bowing.”

The Messenger of God magnified God and informed ʿAlī of what had been revealed concerning him.

ʿAbd Allāh ibn Ḥakīm ibn Jubayr, from ʿAlī, peace be upon him, who said to the Messenger of God, may God bless him and his family and grant them peace:

“O Messenger of God, shall we be able to see you in Paradise whenever we wish?”

The Messenger of God said:

“Every prophet has a companion, and he is the first of his community to believe in him. You are the first to believe in me, so you are my companion in Paradise.”

Then God, Mighty and Glorious, revealed:

“Those are with those upon whom God has bestowed favor: the prophets, the truthful, the martyrs, and the righteous; and excellent are those as companions.” [24]

The Messenger of God said to ʿAlī, peace be upon him:

“O ʿAlī, God has revealed the answer to what you asked, and has made you my companion in Paradise. You are al-Ṣiddīq al-Akbar, for you were the first to submit.”

Aḥmad ibn Muḥammad ibn Ziyād Ibn al-Aʿrābī, with his chain of transmission, from Ibn ʿAbbās, who said:

When **“You are only a warner, and for every people there is a guide”** [25] was revealed, the Messenger of God, may God bless him and his family and grant them peace, said:

“I am the warner, and ʿAlī is the guide. Through you, O ʿAlī, those who are rightly guided shall be guided.”

[Another report] from Ibn ʿAbbās as well, who said concerning the word of God, Mighty and Glorious:

“The forerunners, the forerunners; those are the ones brought near.” [26]

He said: “The foremost of this community is ʿAlī ibn Abī Ṭālib.”

Muḥammad ibn Sinān, from Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, who said concerning the word of God, Mighty and Glorious:

“And your Lord creates whatever He wills and chooses.” [27]

He said: “He chose Muḥammad, may God bless him and his family and grant them peace, and his People of the House.”

And he said concerning the word of God, Mighty and Glorious:

“And God will surely make known those who believe” [28]

—that is, through the walāya of ʿAlī, peace be upon him—

“and He will surely make known the hypocrites”

—that is, those who rejected his walāya.

And among this is the saying of the Messenger of God, may God bless him and his family and grant them peace, to ʿAlī, peace be upon him:

“None loves you except a believer, and none hates you except a hypocrite.”

And the saying of some of his Companions:

“We did not know the hypocrites in the time of the Messenger of God, may God bless him and his family and grant them peace, except by their hatred of ʿAlī, peace be upon him.”

He was asked concerning the word of God, Mighty and Glorious:

“That is because they followed what angered God and hated His pleasure, so He nullified their deeds.” [29]

And His word:

“That is because they said to those who hated what God sent down: ‘We shall obey you in some matters’; and God knows their secrets.” [30]

He said:

“The Messenger of God, may God bless him and his family and grant them peace, took covenants from them twice concerning the Commander of the Believers, ʿAlī, peace be upon him.

He said: ‘Do you know who your *walī* will be after me?’

They said: ‘God and His Messenger know best.’

He said: ‘Indeed, God, Mighty and Glorious, says:

“And if you two support one another against him, then surely God is his *mawlā*, and Gabriel and the righteous among the believers,” [31]

and he pointed to ʿAlī, peace be upon him—‘so he is your *walī* after me.’

“The second time was when he made them testify against themselves on the day of Ghadīr Khumm.

They had been saying: ‘If [Muḥammad]—meaning Muḥammad, the Messenger of God—dies, we shall not return the matter to the family of Muḥammad, nor shall we give them the khums.’

God, Mighty and Glorious, informed His Prophet, may God bless him and his family and grant them peace, of their affair, and revealed to him:

‘Or have they devised a matter? Then We too are devising a matter. Or do they reckon that We do not hear their secret and their private discourse? Indeed, Our messengers are with them recording.’ [32]

And He revealed to him:

‘Then, if you turn away, might you perhaps cause corruption in the earth and sever your ties of kinship? Those are they whom God has cursed, so He made them deaf and blinded their sight. Will they not contemplate the Qurʾān, or are there locks upon their hearts? Indeed, those who turned back upon their heels after guidance had become clear to them—Satan made it seem fair to them and prolonged hope for them.’ [33]

And he said concerning the word of God, Mighty and Glorious:

‘And that those who believe may increase’ [34]

their faith in Muḥammad,

‘in faith’

through the walāya of ʿAlī, peace be upon him.

He was asked concerning the word of God, Mighty and Glorious:

“Say: I possess no power for you over harm or right guidance. Say: I shall never find protection from God if I disobey Him in what He has commanded me, nor shall I find any refuge apart from Him, except [to convey] a proclamation from God and His messages. And whoever disobeys God and His Messenger”

—concerning the walāya of ʿAlī—

“for him is the Fire of Hell, abiding therein forever.” [35]

He said:

“The Messenger of God, may God bless him and his family and grant them peace, said to them: ‘That which you disliked concerning the walāya of ʿAlī is neither from me nor according to my command. It is something God, Mighty and Glorious, commanded me to do, and I shall not disobey Him. Had I disobeyed Him, He would have punished me, just as He has threatened me.’”

And from him, peace be upon him:

“There was revealed concerning ʿAlī, peace be upon him, from the Sūrat *Hal Atā ʿalā al-Insān*, His saying:

‘Indeed, the righteous shall drink from a cup whose mixture is camphor’

up to His saying:

‘Indeed, this is a recompense for you, and your striving is appreciated.’” [36]

He, peace be upon him, said:

“Whoever wishes to know what God, Mighty and Glorious, revealed concerning us and what He revealed concerning our enemies, let him read the Sūrat **‘Those who disbelieved and hindered’** [37], for one verse was revealed concerning them and one verse concerning us.”

al-Ḥasan ibn Wāsim, with his chain of transmission, from Ṭāwūs, who said:

“Seventy verses from the Book of God, Mighty and Glorious, were revealed concerning ʿAlī, peace be upon him, in which no one among mankind shares with him.”

Saʿd ibn Ṭarīf, from al-Aṣbagh ibn Nubāta, from ʿAlī, peace be upon him, who said:

“The Qurʾān was revealed in quarters: a quarter concerning us, a quarter concerning our enemies, a quarter consisting of narratives and parables, and a quarter consisting of obligations and legal rulings. And for us are the noble portions of the Qurʾān.”

This suffices in place of excessive length and elaboration. One concerning whom a quarter of the Qurʾān was revealed, and who possesses its noble portions, together with what we have mentioned—that we explicitly named him therein—after having omitted mention of what we saw that the general populace has not transmitted, and which we disliked mentioning lest they expose it to denial because of it, since among what we have mentioned are things that no one who hears them can deny the merit of the one concerning whom they were revealed, nor can he compare another with him. In this there is sufficient provision and an adequate message for those possessed of understanding.

[The marriage of Fāṭima to ʿAlī] and the merits, illustrious deeds, and virtues of ʿAlī, peace be upon him, from various perspectives

Muḥammad ibn Muslim Abū ʿAbd Allāh al-Rāzī, with his chain of transmission, from ʿAbd Allāh ibn ʿAbbās, who said:

Fāṭima, peace be upon her, was mentioned to the Messenger of God, may God bless him and his family and grant them peace. He would turn away from anyone who mentioned her, until they despaired of her.

Saʿd ibn Muʿādh al-Anṣārī [iii] met ʿAlī, peace be upon him, and said to him:

“By God, I do not think that the Prophet, may God bless him and his family and grant them peace, desires anyone other than you for her.”

ʿAlī, peace be upon him, said:

“Do you think so? By God, I am neither one of the two sorts of men: I am not a man of worldly wealth, seeking from me what I possess of it. He knows that I have neither gold nor silver; nor am I the unbeliever whom one might treat gently for the sake of his religion and whose heart one might seek to win. I was the first to submit.”

He said: “I adjure you to relieve me of this matter, for I have a means of relief.”

He said: “What shall I say?”

He said: “Say: ‘I have come seeking in marriage, from God and His Messenger, Fāṭima, the daughter of the Messenger of God, may God bless him and his family and grant them peace.’”

ʿAlī went until he came to the Messenger of God, may God bless him and his family and grant them peace. He wanted to speak, but his speech failed him out of shyness and reverence for the Messenger of God.

When he saw this, he said:

“It seems, O ʿAlī, that you have a need. Speak of what you desire!”

He said:

“Yes. I have come seeking in marriage, from God and His Messenger, Fāṭima, the daughter of Muḥammad, may God bless him and his family and grant them peace.”

The Prophet said to him: “Welcome,” a faint word.

ʿAlī, peace be upon him, became shy and returned to Saʿd.

Saʿd said to him: “What did you do?”

He said: “I did what you instructed me, but he did no more than welcome me and utter a faint word.”

Saʿd said:

“He has married her to you, by Him who sent him as a prophet! For there is no breaking of a promise with him and no falsehood. I adjure you to go to him and say: ‘When will you take me to my family, O Messenger of God?’”

ʿAlī, peace be upon him, said:

“This is more difficult than the first. Shall I speak of my need to the Messenger of God, may God bless him and his family and grant them peace?”

Saʿd said: “Say as I instructed you.”

ʿAlī went until he came to the Messenger of God, may God bless him and his family and grant them peace, and said:

“When will you take me to my family, O Messenger of God?”

He said: “Tonight, if God wills.”] Then he departed. [

Then he summoned Bilāl and said:

“O Bilāl, I have married my daughter to my cousin, and I desire that it be among my customary practice to feed people at marriage. Go and take for us a sheep’s leg and four *amudd*—or he said five *amudd*—and prepare for me a large bowl upon which I may gather the Emigrants and the Helpers. When it is finished, inform me of it.”

Bilāl went and did as he had commanded him. Then he brought the bowl and placed it before him. The Messenger of God, may God bless him and his family and grant them peace, struck his hand into its contents at the top. Then he said:

“Let the people enter in groups, one group after another, and do not leave anyone behind.”

Thus the people kept coming. Whenever one group had finished, another entered, until the people had all finished and departed from it, while it remained as it was.

Then the Messenger of God, may God bless him and his family and grant them peace, went to it, spat into it, and blessed it. Then he said:

“O Bilāl, carry it to my mothers and tell them to feed from it the women who attend them and to eat from it themselves.”

They did so and ate.

Then the Messenger of God, may God bless him and his family and grant them peace, rose and went to the women and said to them:

“I have married my daughter to my cousin. You know her position with me, and I am now handing her over to him, God willing. Here is your daughter.”

The women rose to her and adorned her with perfume and placed some of their jewelry upon her.

Then the Prophet, may God bless him and his family and grant them peace, stood, with a curtain between him and the women. When they saw him, they rose, but Asmāʾ bint ʿUmays remained behind.

The Messenger of God said to her:

“Who are you? Take your time.”

She said:

“I am Asmāʾ. I am guarding your daughter Fāṭima. For a young woman, on the night she is taken to her husband, must have a woman near her, so that if some need arises for her or she wants something, she may disclose it to her.”

The Messenger of God, may God bless him and his family and grant them peace, said to her:

“I ask my Lord to guard you before you and behind you, to your right and to your left, and above you and beneath you, from Satan the accursed.”

Then he went out with Fāṭima, peace be upon her. She approached, and when she saw ʿAlī, peace be upon him, sitting beside the Prophet, may God bless him and his family and grant them peace, she became overwhelmed and wept.

The Prophet feared that her weeping was because ʿAlī, peace be upon him, possessed no wealth.

He said to her:

“What makes you weep? I have not failed you, nor myself, and I have chosen for you the best of my family. By God, I have married you to one who shall be happy in this world, and who in the Hereafter is among the righteous.”

Then he said:

“O Asmāʾ, fill a basin with water for me and bring it to me.”

She filled it and brought it to him. The Messenger of God took some of it and blew into it, then washed his face and his feet with it. He called Fāṭima, peace be upon her, took a handful of that water, and sprinkled it upon her chest. He took a second handful and sprinkled it upon her back] then ordered her to drink the remainder of the water. [

Then he called ʿAlī, peace be upon him, and did the same with him.

Then he said:

“O God, they are from me and I am from them. Just as You have removed impurity from me and purified me, remove it from them and purify them.”

Then he said:

“Go to your house. May God unite you, bless your course, and set your affairs aright.”

Then the Messenger of God, may God bless him and his family and grant them peace, rose and closed the door of their house with his own hand.

Ibn ʿAbbās said:

Asmāʾ bint ʿUmays told me that he continued praying for the two of them, including no one else in his supplication, until he disappeared into his chamber, may God bless him and his family and grant them peace.

Abū Ghassān, with his chain of transmission, from the Messenger of God, may God bless him and his family and grant them peace:

He entered upon Fāṭima, peace be upon her, several days after ʿAlī, peace be upon him, had consummated the marriage with her. She prepared food for him as a young woman does when she sees one of her family, and presented it to him, weeping.

He said:

“What makes you weep] O daughter [, when I have married you to the best man I know?”

Ismāʿīl ibn Abān, with his chain of transmission, from ʿAlī, peace be upon him, who said:

Abū Bakr sought Fāṭima, peace be upon her, in marriage from the Messenger of God, may God bless him and his family and grant them peace, but he turned away from him. ʿUmar sought her in marriage, and he turned away from him as well.

ʿUmar said to me:

“You are the one for her, O ʿAlī.”

I said:

“By God, I possess nothing except my armor, my sword, and my riding animal.”

He said:

“Then the Messenger of God asked me afterward: ‘What do you possess?’”

I said:

“That.”

So he married me to Fāṭima, peace be upon her.

ʿUmar ibn Ḥammād, with his chain of transmission, from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him:

The Messenger of God, may God bless him and his family and grant them peace, sent a collector of alms to a people. They attacked him and killed him. He sent ʿAlī, peace be upon him, to them, and he killed the fighters and took the offspring captive, then returned.

The news of this reached the Messenger of God, may God bless him and his family and grant them peace. He went out to meet him beyond Medina. When he met him, he embraced him and kissed him between his eyes and said:

“May my father and mother be his ransom, through whom God strengthened my arm, just as He strengthened the arm of Moses through Aaron, peace be upon them.”

Saʿd ibn Ṭarīf, from al-Aṣbagh ibn Nubāta, who said:

The Commander of the Believers, ʿAlī ibn Abī Ṭālib, peace be upon him, distributed the treasury until he left nothing in it. Then he said:

“O Qanbar, bring the sheep in.”

He said:

“O Commander of the Believers, what do you want with the sheep?”

The Commander of the Believers said:

“They shall testify for me on the Day of Resurrection that they found nothing therein to chew.”

Then he said:

“Let this spot testify for me on the Day of Resurrection that I have rendered to every possessor of a right his right.”

Then he said:

“O red one, become red; O yellow one, become yellow; O white one, become white; and go away, go away.”

Then he recited as a proverbial verse:

“This is my harvest, and its choicest portion is therein;
for every reaper puts his hand to his mouth.”

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[1] Sūrat al-Aḥzāb 33.

[2] Āl ʿImrān: 59.

[3] Āl ʿImrān: 61.

[4] Āl ʿImrān: 59–61.

[5] al-Tawba: 19.

[6] al-Sajda: 18.

[7] al-Ḥajj: 19.

[8] Hūd: 17.

[9] al-Tawba: 119.

[10] al-Baqara: 189.

[11] al-Naḥl: 43.

[12] al-Ṣāffāt: 130.

[13] al-Qaṣaṣ: 5.

[14] al-ʿAnkabūt: 69.

[15] al-Baqara: 143.

[16] al-Baqara: 207.

[17] al-Zumar: 33.

[18] al-Baqara: 274.

[19] al-Māʾida: 55.

[20] al-Raʿd: 7.

[21] Hūd: 17.

[22] al-Māʾida: 67.

[23] al-Māʾida: 55.

[24] al-Nisāʾ: 69.

[25] al-Raʿd: 7.

[26] al-Wāqiʿa: 11.

[27] al-Qaṣaṣ: 68.

[28] al-ʿAnkabūt: 11.

[29] Muḥammad: 28.

[30] Muḥammad: 26.

[31] al-Taḥrīm: 4.

[32] al-Zukhruf: 79–80.

[33] Muḥammad: 22–25.

[34] al-Mudaththir: 31.

[35] al-Jinn: 21–23.

[36] al-Insān: 5–22.

[37] Sūrat Muḥammad.

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[i] Abū Wahb, the maternal half-brother of ʿUthmān ibn ʿAffān. ʿUthmān appointed him governor of Kūfa. He led the dawn prayer there while intoxicated. He incited Muʿāwiya to fight. He died at al-Raqqa in 61 AH.

[ii] He is ʿAbd Allāh ibn ʿAmr of Banū Yashkur, the genealogist. Maskīn al-Dārimī says concerning him: "Come to the Banū al-Kawwāʾ, and you will have judgment concerning the genealogies of men." He was one of the Khārijites and frequently questioned the Commander of the Believers, often questioning him provocatively. al-Fayrūzābādī says: *al-kawwāʾ*, like *shaddād*, means "the wicked reviler"; and Abū al-Kawwāʾ is one of their *kunyas*. The wicked reviler was called *al-kawwāʾ* because he brands with his tongue as with a branding iron.

[iii] Saʿd ibn Muʿādh ibn al-Nuʿmān ibn Imruʾ al-Qays al-Awsī, of the people of Medina, the chief of al-Aws and bearer of their standard at Badr and Uḥud. At the Battle of the Trench he was struck by an arrow that led to his death in 5 AH. He was buried at al-Baqīʿ, at an age approaching thirty-seven years, and the Messenger of God, may God bless him and his family and grant them peace, grieved for him.

Abū Nuʿaym, through his chain of transmission, from ʿAbd al-Raḥmān al-Khawlānī, from his paternal aunt, who was married to ʿAqīl ibn Abī Ṭālib, said: I entered upon the Commander of the Faithful, ʿAlī ibn Abī Ṭālib, peace be upon him, in Kūfa, and found him sitting upon a bare saddlecloth [*barādhah*], patched. Then I entered upon one of his wives from Banū Sulaym and found in her house a great deal of property. I reproached her and said to her: "In your house is property such as this, while the Commander of the Faithful, peace be upon him, is sitting upon a patched saddlecloth?" She said: "Do not blame me, for we do not bring out to him any garment that he would regard as objectionable without his sending it to the treasury and placing it there."

Abū Nuʿaym, through his chain of transmission, from ʿAlī, peace be upon him, that he used to take the *jizya* from the protected people, from every craftsman according to what he made: from the maker of needles, needles; and from the possessor of wealth, wealth. Then, when he distributed what was in the treasury, he would distribute that, and they would say: "We have no need of it." He would say: "You have taken its best part and leave its worst to me. No, by God, you must take it."

ʿUmar ibn ʿAbd al-Karīm, through his chain of transmission, from Mālik ibn Anas, who said: I asked al-Zuhrī: "Who was the most ascetic of people with respect to this world?" He said: "ʿAlī ibn Abī Ṭālib, peace be upon him. He would distribute everything in the treasury, then sweep it, sprinkle it with water, and pray in it. He would spread out a felt mat and then sleep upon it, saying: 'Now the place of midday rest in you has become pleasant; there is no fear of a thief or a piercer.' Then he would say: '[O] white one, become white; [O] yellow one, become yellow; and deceive whomever you wish. By God, I shall take nothing from you except the contemptible and the little.'"

He said: It has reached us that he desired a roasted liver upon a loaf of *labīna* bread, and he remained desiring it for a year. Then one day he mentioned it to al-Ḥasan, peace be upon him, while he was fasting. So he prepared it for him. When he wished to break his fast, he brought it near him, and a beggar stood at the door. He said: "My son, carry it to him, lest tomorrow our record be read: 'You squandered your good things in your worldly life and enjoyed them.'" [1]

Abū Ghassān, through his chain of transmission, from al-Ḥasan al-Baṣrī, that he mentioned ʿAlī, peace be upon him, one day and said: "May God's mercy, forgiveness, and good pleasure be upon you, O Abū al-Ḥasan. You gathered the world, and when it had been gathered before you, you prodded it with your rod and then said: 'O world, deceive someone other than me.'"

Abū Nuʿaym, through his chain of transmission, that ʿAlī, peace be upon him, gathered the wealth in al-Raḥba between a white and a black *jūlaq* [sack], a white and a black *qaṭīfa* [velvet covering], a *qūṣara* [basket], and a hide. Then he would say: "This is my harvest, and its choice is therein, for every harvester puts his hand to his mouth." Then he summoned the commanders of the *asbāʿ*, the officials, and the combatants and said: "This is your wealth; carry it to your mosques and divide it among yourselves." [i]

And through another chain: ʿAlī, peace be upon him, appointed Saʿd ibn ʿUmar al-Anṣārī, and some of the land tax remained due from him. So he tied him to a pillar in the mosque until he had paid it.

Al-Daʿshī, through his chain of transmission, said: ʿAlī, peace be upon him, bought a shirt in Kūfa for seven dirhams. When he put it on, its sleeve extended beyond his hand, so he ordered that which extended beyond his fingertips to be cut off.

He had bought it from a young slave, while his master was absent. The master of the young slave then came and was informed of this. He caught up with ʿAlī, peace be upon him, and said: "O Commander of the Faithful, this shirt belongs to me, and it is worth six dirhams. My slave told me that he sold it to you for seven dirhams. Here is the dirham by which you paid extra." He said: "I shall not take it. We bought it for the price upon which we agreed."

And through another chain: ʿAlī, peace be upon him, used to come out from the palace in Kūfa wearing a shirt reaching halfway down his shin, an *izār*, and a cloak close to it, carrying a whip with which he walked through the markets, commanding them to fear God and to conduct their sales well. He would say: "Give full measure and weight; do not cheat, and do not inflate the meat."

And through another chain from him, peace be upon him, that he appointed a tax collector over ʿUkbarā [ii]. Then he said to him: "Before the people over whom you have authority, collect from them what is due from them, and let them find no weakness in you." Then he said to him: "Come to me at noon." So he came to him.

The tax collector said: I entered upon him and found before him a cup and a pitcher containing water, and a sealed leather bag. He looked at the seal and examined it closely, then opened it. I said to myself: "There is money or a jewel in it that he wishes to show me." He took out some *wasīq* [dried provisions], put some of it into the cup, poured water over it, and drank, and gave me to drink. Then he sealed the bag.

I said: “O Commander of the Faithful, food in Iraq is too abundant for it to need to be sealed.” He said: “I am not more careful about anything than what you see me being careful about, for I fear that something may be placed in it that I have not placed there, and thus I would put unlawful property into my stomach.”

Then he said to me: “I was unable to tell you in the presence of the people anything beyond what I told you. Once you have gone to them—and there is no strength except through God—deal with them according to what I command you. If you disobey me, may God hold you accountable for it rather than me; and if news reaches me that you have acted contrary to what I commanded you, I shall dismiss you.

“When you arrive among them, do not sell them winter clothing during winter, nor summer clothing during summer, nor an animal upon which they work; do not make any one of them stand on his feet, and do not strike him with a whip for a dirham. ‘We have only been commanded’ to take from them what is surplus.”

I said: “O Commander of the Faithful, shall I return to you as I departed from you?” He said: “Even if you return in the same condition.”

The tax collector said: So I departed on my mission, and when I arrived, not a single dirham remained due from them except that they paid it.

Muḥammad ibn ʿAbd al-Nūr al-Muṣmaʿī, through his chain of transmission, from ʿUmar ibn al-Khaṭṭāb, that he mentioned ʿAlī, peace be upon him, and said: “That is the son-in-law of the Messenger of God, may peace and blessings of God be upon him and his progeny. Gabriel, peace be upon him, descended upon the Prophet, may peace and blessings of God be upon him and his progeny, and said: ‘O Muḥammad, marry ʿAlī to Fāṭima.’ So he married her to him by revelation from God, Mighty and Glorious.”

ʿAlī ibn Hāshim, through his chain of transmission, from Salmān al-Fārisī, that he said: I was with the Messenger of God, may peace and blessings of God be upon him and his progeny, among a group of his Companions. He called me, so I came to him. He said: “O Salmān, bear witness that ʿAlī ibn Abī Ṭālib is the best of them and the most excellent of them.”

And through another chain from him, that he said: I entered upon the Messenger of God, may peace and blessings of God be upon him and his progeny, on the day on which he died, while he was in the throes of death. He regained consciousness for a moment and said: “ʿAlī ibn Abī Ṭālib is the most excellent of those whom I leave behind me.”

Abū al-Zubayr, through his chain of transmission, from ʿAlī, peace be upon him: When he marched toward Muʿāwiya ibn Abī Sufyān and reached al-Balīkh on the bank of the Euphrates, in the land of al-Jazīra [iii], he halted with his companions near a monastery in which there was a monk called Shamʿūn ibn al-Ṣafā ibn Yaḥyā. When he saw him, he came down to him, greeted him, and said: “O Commander of the Faithful, we possess a book said to be one of the books of the disciples of Jesus son of Mary. If you wish, I shall bring it to you and read it.” He said: “I wish that.”

So he brought him a book in which he found this report written beside a saddle, and God knows best; I did not hear it from anyone:

“In the name of God, who decreed what He decreed and inscribed in the Books that He inscribed: He shall send among the unlettered a messenger from among them, who shall recite to them His verses, purify them, teach them the Book and wisdom, and guide them to the path of Paradise. He is neither harsh nor coarse, nor loud in the marketplaces; he does not repay evil with evil, but rather pardons and overlooks. His community are those who praise, praising God at every descent and upon every elevation and ascent. He makes their tongues submissive through the *tahlīl* and *takbīr*. Through them He shall prevail over whoever opposes him.

“When God takes him to Himself, his community will differ, then unite, then differ. At that time a man will arise who is foremost among people in religion and kinship, and foremost among people with respect to the people, until he comes down to this place”—and he described him as one who “commands what is right, forbids what is wrong, judges with truth, and does not obscure the judgment. He advises for the sake of God openly and fears Him secretly. He does not fear, for the sake of God, the blame of any blamer. The world is less significant to him than ashes scattered by the wind, and death in the cause of God is sweeter to him than drinking cold water while thirsty. Whoever reaches that time, let him believe in that Messenger, follow this righteous servant, and fight alongside him, for being killed alongside him is martyrdom.”

Then Shamʿūn said: “I heard the Prophet, may peace and blessings of God be upon him and his progeny, and believed in him and affirmed him. I lived until I encountered you and saw your description and what you are upon, and I came down to you. I am not one who shall part from you until what befalls you befalls me.”

ʿAlī, peace be upon him, wept, and those around him wept because of his weeping. He said: “Praise be to God who did not make me forgotten. Praise be to God who mentioned me in the books of the righteous with Him.”

Ḥabba al-ʿArabī [iv] said: That monk was my companion. Whenever the Commander of the Faithful, peace be upon him, had lunch, he would have lunch with him, and whenever he had dinner, he would have dinner with him. Then, when the Night of the Rattle occurred, the people arose in the morning seeking their slain. The Commander of the Faithful, peace be upon him, went out and found Shamʿūn ibn Yaḥyā the monk among the slain, having been killed. He prayed over him, buried him, and invoked mercy upon him, saying: “This man is one of us, the People of the House.”

ʿAbbād ibn Yaʿqūb [al-Rawājinī], from al-Ḥārith ibn al-Khazraj al-Anṣārī [v], said: I heard the Messenger of God, may peace and blessings of God be upon him and his progeny, say to ʿAlī, peace be upon him: “Whoever advances ahead of you is an unbeliever”—meaning, in the matter which they introduced and the innovation which they instituted—“and the inhabitants of the heavens call you Commander of the Faithful.”

Abū Mikhnaf, through his chain of transmission, from Kumayl ibn Ziyād [vi], who said: The Commander of the Faithful, ʿAlī ibn Abī Ṭālib, peace and blessings be upon him, took me by the hand and went with me toward the cemetery. When he came into the open country, he breathed a deep sigh, then said:

“O Kumayl, these hearts are vessels, and the best of them is the one that contains the most. Preserve from me what I say to you: People are of three kinds: a learned man who is divinely formed; a learner upon the path of salvation; and the rabble of the common herd, followers of every caller, inclining with every wind, who have not been illumined by the light of guidance and have not taken refuge in a firm support.

“O Kumayl ibn Ziyād, knowledge is better than wealth. Knowledge guards you, whereas you guard wealth. Knowledge is a judge, while wealth is judged over. Wealth diminishes through expenditure, whereas knowledge grows through expenditure.

“O Kumayl, love of knowledge is a religion by which God is worshipped. Through it one gains obedience during his life and a good reputation after his death. The benefit of wealth vanishes with its vanishing, whereas the benefit of knowledge remains as long as its bearer remains.

“O Kumayl, the hoarders of wealth have died while they are alive, whereas the scholars remain as long as time remains. Their persons have disappeared, but their likenesses remain present in the hearts.”

Then he said:

“Ah! Here there is”—and he pointed to his breast—“abundant knowledge. If only I could find bearers for it! Indeed, I have found one: an intelligent man whom one can trust, who employs the instrument of religion for the sake of this world, using the proofs of God against His friends and His blessings for his acts of disobedience; or one who is trustworthy, receptive, and obedient to the totality of truth, yet has no insight, so that doubt strikes his heart at the first appearance of ambiguity. Neither this one nor that one. Or a man immersed in pleasure, easily led by desire, enamored of hoarding. Such men are not callers to religion; rather, they most closely resemble grazing cattle. Thus knowledge dies with the death of its bearers.

“O God, the earth is never without one who stands for God with a proof, either manifest and present, or fearful and concealed, lest Your proof and Your clear signs become void. [Indeed, those who are few in number] are the greatest in rank. Through them God, Mighty and Glorious, preserves His proofs until they entrust them to their counterparts and sow them in the hearts of their likenesses. Knowledge has burst upon them until they have recognized the realities of things; they have directly experienced the spirit of certainty and found easy that which the affluent find difficult. They have become intimate with that from which the ignorant recoil. They accompany the world with their bodies, while their spirits are suspended from the Exalted Assembly.

“Those are the friends of God among His creation and the callers to His religion. Ah, how I long for them! I seek God’s forgiveness for myself and for you. Depart, if you wish.”

Al-Aʿmash [vii], through his chain of transmission, from the Messenger of God, may peace and blessings of God be upon him and his progeny, that he said to Jābir ibn ʿAbd Allāh: “O Jābir, what do you say of a tree of which I am the root, ʿAlī is its branch, and al-Ḥasan and al-Ḥusayn are its fruits? Whoever clings to anything thereof, it will bring him to Paradise.”

Sulaymān al-Aʿmash said: Abū al-Dawānīq [viii] sent for me in the middle of the night. I said to myself: “By God, he has sent for me at this hour only to ask me about the virtues of ʿAlī ibn Abī Ṭālib, peace be upon him. If I tell him the truth, he will kill me; and if I conceal it and deny it, I shall have departed from my religion. By God, to die upon the truth is better for me than to live upon falsehood.”

He said: So I bathed, put on clean garments, perfumed myself with the perfume used for the dead, and went with the messenger. He brought me before him. I greeted him, and he returned my greeting, brought me near to his seat, and ordered me to sit. He detected the smell of the perfume and said to me: “O Sulaymān, what is this smell?” I said: “Shall I tell you the truth?” He said: “Yes.” I said: “When your messenger came to me at this hour, I said to myself: ‘He has sent for me only to ask me about the virtues of ʿAlī. If I tell him the truth, he will kill me.’ So I bathed, shrouded myself, and perfumed myself, having prepared myself for that.”

He said to me: “O Sulaymān, how many traditions concerning the virtues of ʿAlī, peace be upon him, have you transmitted?” I said: “More than thirty-six thousand virtues.”

He said to me: “O Sulaymān, I shall tell you a virtue that I do not think you have transmitted among what you have transmitted.” I said: “Tell me.”

He said: “I was fleeing from the Marwānids in the outskirts of the land, concealed among the people, supporting myself by what I had transmitted of the virtues of ʿAlī, peace be upon him. I was in Ḥulwān, and one day I passed by one of its mosques. I entered to pray, intending to ask the people for food by which I might sustain myself. When the imam completed his prayer, he turned his back to the qibla and turned toward us, [2] and suddenly two boys entered through the door of the mosque. I had never seen anyone more beautiful than they were. The imam sprang from his place, kissed them between their eyes, and said: ‘Welcome to you both, and to your names.’ A young man was sitting beside me.

“I said: ‘Who are these two boys in relation to the old man?’ He said: ‘They are the sons of his daughter’s daughter, and there is no one in this city who follows the Shīʿa except him and one other person.’ I said: ‘What names did he give them?’ He said: ‘Al-Ḥasan and al-Ḥusayn.’

“I turned to the old man and said: ‘Would you like a tradition that will gladden your eye?’ He said: ‘If you gladden my eye, I shall gladden your eye.’ I said: ‘My father told me, from my grandfather—’

“He said: ‘While I was sitting in the assembly of the Prophet, suddenly Fāṭima, peace be upon her, came forward and said: “O Messenger of God, al-Ḥasan and al-Ḥusayn have left me, and they have been absent from me for some time, and I do not know where they are.”

“The Prophet, may peace and blessings of God be upon him and his progeny, said: “O Fāṭima, God is more compassionate toward them than you and I.” Then he raised his hands toward heaven and said: “O God, guard them with Your eye that never sleeps, wherever they are and wherever they may be.”

“Then Gabriel, peace be upon him, descended and said: “O Muḥammad, God conveys peace to you and says to you: O Muḥammad, do not grieve for them, for they are in My protection.

They are sleeping in the enclosure of Banū al-Najjār, and I have appointed two angels over them to guard them."

"The Messenger of God, may peace and blessings of God be upon him and his progeny, arose, and we arose with him until he came to the enclosure. He found them sleeping. He bent over them and kissed each of them between the eyes until they awoke. He carried them upon his shoulders and hastened in his walk, saying: 'How excellent is your mount, and how excellent are the two riders upon it; and your father is better than you both.'" Then he entered the mosque with them.

"Then he said: 'By God, today I shall honor you as God, Mighty and Glorious, has honored you.'

"Then he turned toward a group of his Companions and said: 'O people, shall I not tell you who has the best father and mother?' They said: 'Yes, O Messenger of God.' He said: 'These two, al-Ḥasan and al-Ḥusayn. Their father is ʿAlī ibn Abī Ṭālib, and their mother is Fāṭima al-Zahrāʾ, the mistress of the women of the worlds.'

"'Shall I not tell you who has the best grandfather and grandmother?' They said: 'Yes, O Messenger of God.' He said: 'These two, al-Ḥasan and al-Ḥusayn. Their grandfather is the Messenger of God, and their grandmother is Khadīja, the first to believe in God and His Messenger.'

"'Shall I not tell you who has the best paternal uncle and paternal aunt?' They said: 'Yes, O Messenger of God.' He, may peace and blessings of God be upon him and his progeny, said: 'These two, al-Ḥasan and al-Ḥusayn. Their paternal uncle is Jaʿfar, the possessor of the two wings, and their paternal aunt is Umm Hānī daughter of Abū Ṭālib; she did not associate anything with God even for the blink of an eye.'

"'Shall I not tell you who has the best maternal uncle and maternal aunt?' They said: 'Yes, O Messenger of God.' He said: 'These two, al-Ḥasan and al-Ḥusayn. Their maternal uncle is Qāsim, the son of the Messenger of God, and their maternal aunt is Zaynab, [daughter] of the Messenger of God.'

"He, may peace and blessings of God be upon him and his progeny, said: 'God, Mighty and Glorious, knows that their father, their mother, their grandfather, their grandmother, their maternal uncle, their paternal uncle, and their paternal aunt are in Paradise.'"

He said: When the old man heard this tradition from me, he looked at me and said: "Where are you from, young man?" I said: "From the land of Kūfa." He said: "Are you an Arab or a *mawlā*?" I said: "An Arab."

He said: "You know speech such as this and yet you are in such a condition?" He removed a robe from himself and clothed me in it, mounted me upon a mule, and gave me money. Then he said to me: "In this city of ours there is a brother of yours. When you leave by this road before you, you will see him sitting upon his platform. Go to him and relate to him some of the virtues of ʿAlī, peace be upon him, for he will make you independent of all people."

I mounted the mule. When I came out by the road he had described to me, I saw the man as he had described him. I went to him, dismounted, and greeted him. He said to me: "I recognize the mule, and I recognize the robe and what you have been clothed and provided with. None who loves the People of the House of the Messenger of God, may peace and blessings of God be upon him and his progeny, would have given you these things except because you love them." I said: "Indeed." He said: "Tell us what he told you."

I said: "My father told me, from my grandfather, that he said: 'While we were sitting with the Messenger of God, may peace and blessings of God be upon him and his progeny, Fāṭima, peace be upon her, entered and said, while weeping: "O Messenger of God, the women of Quraysh say to me that your father has married you to a poor man who possesses nothing, while the great men of Quraysh had proposed to you."

"The Prophet said to her: 'O Fāṭima, by Him who sent your father with the truth and chose him for the Messengership, I did not marry you to ʿAlī until God married you to him from above His Throne.

"Know, O Fāṭima, that when God, Mighty and Glorious, desired to marry you to ʿAlī, He revealed to Gabriel: "Call out in the seven heavens." So Gabriel, peace be upon him, called out, and the angels gathered in the fourth heaven opposite the Frequented House. Then He commanded Gabriel to erect a pulpit of light from His Throne and commanded him to deliver the address and marry you to ʿAlī. Thus the suitor was Gabriel, peace be upon him; the guardian was God; and the witnesses were the angels.

"Then, Glorious is His praise, He revealed to Riḍwān, keeper of the Gardens, that he adorn the Gardens and beautify the *ḥūr*. And God, Mighty and Glorious, commanded the tree of Ṭūbā: "Carry [the adornments]," and it carried them. He commanded it to scatter upon the *ḥūr* the wonders of what had been scattered upon them. Thus, every *ḥūrī* who was created thereafter had the one created before her boast over her on account of what she possessed of the scattered gifts of your angels.

"'O Fāṭima, God, Mighty and Glorious, looked upon the earth with a look and chose ʿAlī from it, making him your husband. O Fāṭima, ʿAlī and his Shīʿa are the successful.'"

He said: When the man heard this tradition, he said to me: "Of whom are you?" I said: "A man from the people of Kūfa."

He said: "Are you an Arab or a *mawlā*?" I said: "An Arab." He gave me one thousand dirhams and twenty garments and said to me: "Young man, your due has become incumbent upon me. I see that you love ʿAlī, peace be upon him, and are among his Shīʿa. I shall acquaint you with something that you may relate concerning his virtue, in which there is a lesson for whoever hears it."

I said: "What is it?" He said: "Tomorrow morning, go to the mosque of such-and-such people, and you will see something the like of which you have neither seen nor heard. By God, that night did not come to an end, and it seemed long to me."

When I came to the mosque, I found the imam establishing the prayer. A man looked at me as though he recognized me. He took me by the hand and advanced with me to the first row, pushing me between two men.

When we had prayed, he took me by the hand and by the hand of one of the two men and led us to a corner of the mosque. The people dispersed. I looked at the man beside whom I had prayed, and he was veiled so that only his eyes were visible.

The man said to him: "This is the man whom so-and-so sent to you." He came toward me, greeted me, welcomed me, and spoke with me until I felt at ease with him. Then he lifted the veil from his face. I looked at his face and it was the face of a pig; I had no doubt that it was so. What I saw frightened me.

He said to me: "My son, I shall tell you what I was sent to tell you. I was among the most handsome of people in face and the finest of them in form, and I held the view of the Khārijites. I went to excess in that. Whenever I called the prayer, I would curse ʿAlī, peace be upon him, and revile him between my call to prayer and my commencement of the prayer one hundred times. Then, on a Friday, I cursed him five hundred times, and then I prayed.

"When I completed the prayer, I returned to my home, lay down, and slept. In my dream I saw a green, adorned garden in which were a number of people such as I had never seen more beautiful. With them were two young men, in whose hands were a ewer and a silver cup, and a man who, as it appeared, was the finest of the group and the most beautiful in face and appearance. He said to the two young men: 'Give me to drink.' They gave him to drink.

"Then he said: 'Give your father to drink.' They gave a man beside him to drink.

"Then he said: 'Give your father's paternal uncle Ḥamza to drink.' They gave another man to drink.

"Then he said: 'Give your paternal uncle Jaʿfar to drink.' They gave another man to drink.

"It was as though thirst had overcome me. I asked the man to command them to give me to drink. He said to them: 'Give this man to drink.'

"They said: 'No, O Messenger of God. He curses our father one hundred times every day, and today he cursed him five hundred times.'

"He said: 'Yes, do not give him to drink. May God not give him to drink. Rather, may He curse him with a thousand curses for every curse.' Then he said: 'O God, disfigure his form in this world and make him a sign for whoever sees him among Your servants.'

"I awoke from my sleep and no longer recognized myself. I put my hand to my face and found it as you see it. From that time onward, I have invoked mercy upon ʿAlī, peace be upon him, and invoke blessings upon him many times more than I used to curse him. Perhaps God will expiate from me what has passed."

Al-Aʿmash said: Then Abū Jaʿfar said to me: “Have you heard this tradition, O Sulaymān?” I said: “No.” He then continued telling me traditions concerning the virtues of ʿAlī, peace be upon him, and questioning me, while I related them to him, until morning came.

ʿAlī ibn Ibrāhīm ibn al-Hāshim, through his chain of transmission, from Saʿīd ibn Jubayr, from Abū al-Ḥamrāʾ, the servant of the Messenger of God, may peace and blessings of God be upon him and his progeny, said: I heard the Messenger of God, may peace and blessings of God be upon him and his progeny, say: “On the night on which I was taken on the Night Journey, I saw written upon the Throne: ‘There is no god but I alone. I created the Garden of Eden with My own hand. Muḥammad is My chosen one from My creation; I strengthened him with ʿAlī.’”

Isḥāq ibn Aḥmad al-Bukhārī, through his chain of transmission, from Anas ibn Mālik, that he said: The Messenger of God, may peace and blessings of God be upon him and his progeny, looked at ʿAlī, peace be upon him, and said: “A master in this world and a master in the Hereafter. O ʿAlī, your beloved is my beloved, and my beloved is the beloved of God; your enemy is my enemy, and my enemy is the enemy of God.”

“[Blessed, then, is whoever loves you after me.]” (The words between square brackets are an addition found in *Bashārat al-Muṣṭafā*.)

Muḥammad ibn al-Ḥusayn, through his chain of transmission, from Abū ʿAlqama, said: The Messenger of God, may peace and blessings of God be upon him and his progeny, led us in the dawn prayer one day. When he had finished, he turned toward us and said: “Shall I not tell you of a vision I saw last night in my sleep?” We said: “Yes, O Messenger of God.”

He said: “I saw my uncle Ḥamza and my cousin Jaʿfar, and before them was a dish containing *sidr* fruit. They ate of it abundantly; then the *sidr* became grapes, and they ate of them abundantly; then the grapes became fresh dates, and they ate of them abundantly.

“I said to them: ‘May my father and mother be your ransom. You have passed to the Hereafter and acted. Which deeds in this world are best? Tell me which you found to be the best.’

“They said: ‘May our fathers and mothers be your ransom. We found the best of deeds to be invoking blessings upon you, giving water to the thirsty, and loving ʿAlī ibn Abī Ṭālib, peace be upon him.’”

And through another chain, from ʿAbd Allāh ibn Abān, through his chain of transmission, from Anas ibn Mālik, who said: I heard the Messenger of God, may peace and blessings of God be upon him and his progeny, say: “Looking at ʿAlī ibn Abī Ṭālib is worship.”

Sufyān al-Thawrī, through his chain of transmission, from the Messenger of God, may peace and blessings of God be upon him and his progeny, that he said: “A caller called out from heaven on the Day of Uḥud: ‘There is no youth but ʿAlī, and no sword but Dhū al-Fiqār.’”

Ismāʿīl ibn Muḥammad al-Kūfī, through his chain of transmission, from Jābir ibn ʿAbd Allāh al-Anṣārī [ix], that he said: When ʿAlī, peace be upon him, came to the Messenger of God, may

peace and blessings of God be upon him and his progeny, bearing the conquest of Khaybar, he said:

"[O ʿAlī,] were it not that a group of my community might say concerning you what the Christians said concerning Jesus, I would say of you today words such that you would not pass by any assembly of people without their taking dust from beneath your feet and the remnants of your ablution-water to seek healing through them. But it is sufficient for you that you are to me in the position that Aaron was to Moses, except that there is no prophet after me; and that you shall discharge my obligation and fight according to my Sunnah; and that tomorrow in the Hereafter you shall be with me, the closest of people to me; and that you are my successor at the Pool; and that you shall be the first to come to the Pool, for you were the first to believe in me; and that you shall be the first to be clothed with me; and that you shall be the first of my community to enter Paradise.

"Your Shīʿa shall be upon pulpits of light, their faces whitened [around me]. I shall intercede for them until they are in Paradise as my neighbors. Your war is my war, and your peace is my peace; the secret within your breast is as the secret within my breast; your offspring are my offspring; you shall fulfill my promises; and the truth is upon your tongue, in your heart, and before [you and before] your eyes. (The words between square brackets are from *Manāqib Ibn al-Maghāzilī*.) Faith mingles with your flesh and blood as it mingled with my flesh and blood. One who hates you shall never come to my Pool, and one who loves you shall never be absent from it until he reaches it with you."

He said: ʿAlī, peace be upon him, fell prostrate and said: "Praise be to God who has bestowed Islam upon me, taught me the Qurʾān, and caused me to love the best of creation, the Seal of the Prophets and the Master of the Messengers, as a favor from Him to me and a grace upon me."

The Messenger of God, may peace and blessings of God be upon him and his progeny, said to him: "Were it not for you, O ʿAlī, the believer would not be known after me."

Abū Jaʿfar al-Iṣfahānī, through his chain of transmission, from ʿAlī, peace be upon him: A man said to him: "Admonish me, O Commander of the Faithful." He, peace be upon him, said to him: "Abandon, for the sake of what you shall retain, whatever you desire forever. It is sufficient nobility for one who refrains from what he desires."

ʿAbd al-Karīm al-Hushaym, through his chain of transmission, from ʿAlī, peace be upon him, said: When the Messenger of God, may peace and blessings of God be upon him and his progeny, was commanded to present himself to the Arab tribes, whenever the season arrived he would go out for that purpose. He ordered me to go, so I went with him, and Abū Bakr went with him. He was a genealogist. We came upon a people, and Abū Bakr stopped before them and greeted them. They returned the greeting.

He said: "From which people are you?" They said: "From Rabīʿa." He said: "From its summit or its flanks?" They said: "From its greatest summit."

He said: "And which of its greatest summit are you?" They said: "Dhul al-Akbar."

He said: “Is ʿAwf among you, of whom it was said, ‘There is no free man in the valley of ʿAwf’?” They said: “No.”

He said: “Is Basṭām ibn Qays, possessor of the banner and culmination of the clans [x], among you?” They said: “No.”

He said: “Is Ḥassās ibn Murra, defender of honor and protector of the waters, among you?” They said: “No.”

He said: “Is al-Ḥawfadan, killer of kings and the one who strips them of their lives, among you?” They said: “No.”

He said: “Is al-Muzdalif, possessor of the solitary turban, among you?” They said: “No.”

He said: “Are the maternal uncles of the kings from Kinda among you?” They said: “No.”

He said: “Are you the in-laws of the kings from Lakhm?” They said: “No.”

He said: “Then you are not Dhul al-Akbar; rather, you are Dhul al-Aṣghar.”

A young man from Shaybān, whose face was covered with youthful down, stood before him. He was called Daghfal. He said: “Our questioner must be questioned by us, and the burden we do not know must be borne by you. O man, you have questioned us and we have not concealed anything from you; we shall question you, so do not conceal anything from us.

“Of whom is the man?” He said: “From Quraysh.”

He said: “Bravo! The people of nobility and leadership. From which branch of Quraysh are you?” He said: “From Taym ibn Murra” [xi].

He said: “By God, you have given me a grip upon the smooth surface of the neck. Is Quṣayy ibn Kilāb ibn Murra among you, he who gathered the tribes from Fihr and was called the Gatherer?” He said: “No.”

He said: “Is Hāshim among you, he who crushed the bread and fed the pilgrims?” He said: “No.”

He said: “Is Shayba al-Ḥamd among you, the feeder of the birds of the sky, whose face was like a moon illuminating the night of deepest darkness?” He said: “No.”

He said: “Are you among those who pour water for the people?” He said: “No.”

He said: “Are you among the people of the council-house?” He said: “No.”

He said: “Are you among the people of hospitality?” He said: “No.”

He said: “Are you among the people of the custodianship [of the Kaʿba]?” He said: “No.”

He said: “Are you among the people of giving water to pilgrims?” He said: “No.”

Abū Bakr pulled the reins of his camel and returned to the Messenger of God, may peace and blessings of God be upon him and his progeny. Daghfal said: “By God, if you had remained, I would have told you whether you were a Zamaʿān of Quraysh or not, for am I not Daghfal?”

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[1] Sūrat al-Aḥqāf, 46:20.

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[i] *Al-jūlaq*: a container. *Al-qaṭīfa*: a velvet covering. *Al-qūṣara*: a container for dates, and, by extension, the dates themselves.

[ii] Al-Yāqūtī said: “ʿUkbarā is the name of a small town in the region of al-Dujayl, near Ṣarīfīn, ten *farsakhs* from Baghdad; the nisba to it is ʿUkbarī.”

[iii] *Al-Balīkh*: a river in al-Jazīra. Its plural is *Balīkh*, with the ḍamma, as in *al-Qāmūs*. *Al-Jazīra* is now called al-Mawṣil (Nineveh Governorate), Iraq.

[iv] He is Ḥabba ibn Juwayn (Juwayr) al-ʿUranī; Ḥabba’s *kunya* was Abū Qudāma. It is also said that he was Ibn Jarīr al-ʿUranī, one of the companions of ʿAlī, peace be upon him, from Yemen. Ibn Dāwūd attributed to al-Kashshī that he is praised and belongs to the first category. (*Muʿjam Rijāl al-Ḥadīth* of al-Sayyid al-Khūʾī, vol. 4, p. 214, no. 2546.)

[v] Bearer of the banner of the Anṣār with the Messenger of God, may peace and blessings of God be upon him and his progeny.

[vi] Kumayl ibn Ziyād ibn Nahīk al-Nakhaʿī was born in 12 AH. He was one of the companions of the Commander of the Faithful and was a nobleman obeyed among his people. He witnessed Ṣiffīn with ʿAlī, peace be upon him, and resided in Kūfa. The tyrant al-Ḥajjāj ibn Yūsuf al-Thaqafī killed him by execution.

[vii] He is Abū Muḥammad Sulaymān ibn Mihrān al-Asadī, known as al-Aʿmash. He was born in 61 AH; his origin was in the land of al-Rayy, while he was raised and died in Kūfa in 148 AH.

[viii] He is Abū Jaʿfar ʿAbd Allāh ibn Muḥammad ibn ʿAlī ibn al-ʿAbbās al-Manṣūr, the second of the ʿAbbāsid caliphs. He was born at al-Ḥumayma in the land of al-Sharāt near Maʿān in 95 AH. He assumed the caliphate after his brother al-Saffāḥ in 136 AH. He founded Baghdad in 145 AH and made it his seat of government in place of al-Hāshimiyya. He was known for miserliness and bloodshed. He died in Mecca and was buried at al-Ḥajūn in 158 AH.

[ix] Ibn ʿAbd Allāh ibn ʿAmr ibn Ḥizām al-Khazrajī al-Sulamī al-Anṣārī. He died in 78 AH.

[x] Abū al-Ṣahbāʾ, a poet and one of the most famous horsemen of the pre-Islamic Arabs. He was the chief of Shaybān and his valor became proverbial. He was Basṭām ibn Qays ibn Masʿūd al-Shaybānī. He was killed by ʿĀṣim ibn Khalīfa al-Ḍabbī on the Day of al-Shaqīqa, ten years before the Hijra.

[xi] He is Taym ibn Murra ibn Kaʿb ibn Luʾayy of Quraysh, an ancestor from the pre-Islamic period, from whose descendants came Abū Bakr and Ṭalḥa.

ʿAlī, ʿalayhi al-salām, said: When the Messenger of God heard that, he smiled. I said to Abū Bakr: “You have indeed encountered a man of remarkable penetration among the Arabs.” He said: “Indeed, O Abū al-Ḥasan. Every calamity has someone appointed over it, and misfortune is entrusted to speech.”

Then we proceeded to another assembly, upon which were dignity and solemnity. Abū Bakr stepped forward and greeted them, and they returned the greeting, ʿalayhi al-salām.

He said: “From whom are these people?”

They said to him: “From Shaybān ibn Rabīʿa.”

Abū Bakr turned to the Messenger of God, ṣallā Allāhu ʿalayhi, and said to him: “May my father and mother be your ransom! There is no greater honor among these people within their tribe than these.”

Among them were Mafrūq ibn ʿAmr, Hānī ibn Qabīṣa, al-Muthannā ibn Ḥāritha, and al-Nuʿmān ibn Sharīk. Mafrūq ibn ʿAmr surpassed them in beauty and eloquence. He had two long locks of hair that fell upon his chest, and he was the one among them whose seat was nearest to Abū Bakr.

Abū Bakr said to him: “How many are you in number?”

He replied: “We exceed a thousand, and a thousand are not overcome by reason of their small number.”

He said: “And how is your defensive strength?”

He replied: “We exert every effort, and every people has its utmost exertion.”

He said: “And how is warfare between you and your enemy?”

He replied: “We are at our fiercest when we become angry, and we are at our fiercest in anger when we meet [the enemy]. We prefer our fine horses to our sons, and weapons to the milch-camels. Victory from God, the Mighty and Glorious, is a substitute for us and a substitute against us. Perhaps you are the brother of Quraysh.”

He said: “If the matter of the Messenger of God, ṣallā Allāhu ʿalayhi, has reached you, then this is he”—and he pointed to the Messenger of God, ṣallā Allāhu ʿalayhi.

He said: “We have heard that he says this.” Then he turned toward the Messenger of God, ṣallā Allāhu ʿalayhi, and said: “What do you call us to, O brother of Quraysh?”

The Messenger of God, ṣallā Allāhu ʿalayhi, said: “I call you to bear witness that there is no god but God and that I am Muḥammad, the Messenger of God; that you shelter me and support me. For Quraysh has united against the command of God, the Mighty and Glorious, and has called His Messenger a liar, and has preferred falsehood to truth, except for those

whom God, the Mighty and Glorious, has preserved from it and guided to His religion. And God is Self-Sufficient, Praiseworthy."

He said: "And to what else do you call us?"

The Messenger of God, ṣallā Allāhu ʿalayhi, recited to them: "Say: Come, I shall recite what your Lord has forbidden you: that you associate nothing with Him, and [that you show] kindness to parents …" until His saying: "That is what He has enjoined upon you" [1].

He said: "And to what else do you call us?"

He recited to them: "Indeed, God commands justice and excellence and giving to relatives, and He forbids indecency, wrongdoing, and transgression. He admonishes you so that you may take heed" [2].

Mafrūq ibn ʿAmr said: "By God, you have called to noble character and excellent deeds. Indeed, a people have acted falsely who have united against you and called you a liar"—and it was as though he wished Hānī ibn Qabīṣa to participate with him in the speech—"and this is Hānī ibn Qabīṣa, our elder and the possessor of our religion."

Hānī ibn Qabīṣa spoke and said: "O brother of Quraysh, we have heard your statement. We see that abandoning our religion and transferring to your religion in an assembly in which we sit, without having considered your affair and without having deliberated over the consequence of what you call to, would be an error in judgment or haste in consideration. Error accompanies haste. Moreover, behind us are people who dislike our making a covenant binding upon them. Rather, let us return, and you return; you consider, and we consider." And it was as though he wished al-Muthannā ibn Ḥāritha to participate with him in the speech.

He said: "And this is al-Muthannā ibn Ḥāritha, our elder, our chief, and our man of war."

Al-Muthannā ibn Ḥāritha spoke and said: "O brother of Quraysh, I have heard your statement. As for the answer concerning our abandoning our religion and following you in your religion, that is the answer of Hānī. As for the answer concerning our sheltering you and supporting you, we have settled between two expanses: al-Yamāma [i] and al-Samāwa [ii]."

His statement, "between two expanses": *al-ṣayr* in the speech of the Arabs means a cleft. In the ḥadīth: "Whoever looks through the *ṣayr* of a door"—that is, through the cleft of a door—and his eye is put out, there is no retaliation due. *Al-ṣayr* also occurs in their speech in *ṣayr al-baqar*: a bounded place resembling an enclosure made of branches of trees, stones, and the like. When it is made for sheep, it is called a *zarība*. The *ṣayr* of everything is its destination.

The Messenger of God, ṣallā Allāhu ʿalayhi, said to him: "What are these two expanses?"

He said: "The waters of the Arabs and the rivers of Kisrā. As for whatever lies toward the waters of the Arabs, the offense of its possessor is forgiven and his excuse accepted; and as for whatever lies toward the rivers of Kisrā, the offense of its possessor is forgiven and his excuse accepted. We settled there only under a covenant that Kisrā imposed upon us: that we introduce no innovation and shelter no innovator. We are not secure from the possibility that

this matter to which you call may be among those things that kings dislike. If you wish us to shelter and support you on the side of the Arab waters, we shall shelter and support you."

The Messenger of God, ṣallā Allāhu ʿalayhi, said: "You have not done badly in your reply, since you have spoken the truth. None can uphold the religion of God, the Mighty and Glorious, except one who encompasses it from all its sides. Do you see that, if you remain only a little while, God, the Mighty and Glorious, will grant you their wealth, make you heirs to their lands, and spread their women before you? Will you then glorify and sanctify God Most High?"

Al-Nuʿmān ibn Sharīk said: "O God, grant us that."

Then he recited to them: "O Prophet, indeed We have sent you as a witness, a bearer of good tidings, a warner, a caller to God by His permission, and an illuminating lamp" [3].

The Messenger of God, ṣallā Allāhu ʿalayhi, sprang up, took my hand, and said to me: "O ʿAlī, what intelligence there was in the Age of Ignorance by which God, the Mighty and Glorious, turned the force of some of them away from others and by which they restrained one another in this world!"

Some of those people later embraced Islam, came as delegations to the Messenger of God, ṣallā Allāhu ʿalayhi, and attained the kingdom of Kisrā that the Messenger of God, ṣallā Allāhu ʿalayhi, had promised them, and they supported ʿAlī, ʿalayhi al-salām, in his battles.

In this report there is an indication of the merit of ʿAlī, ʿalayhi al-salām: the Messenger of God's keeping him as his companion, despite his young age at that time, when he presented himself together with him to the Arabs; his turning to him and informing him about their circumstances; and his relying upon him in their presence in order to show them his special standing with him and his position in relation to him, despite his young age and the shortness of the time that had passed since his coming of age.

Those among them who followed him and supported him benefited from this. This was while he retained the report and refrained from objecting to what others had objected to, and while he advanced before the Messenger of God, ṣallā Allāhu ʿalayhi, whereas God, Glorious and Exalted, says: "O you who believe, do not put yourselves forward before God and His Messenger; and fear God. Indeed, God is Hearing, Knowing" [4].

Ismāʿīl ibn ʿAbd Allāh, from Muḥammad ibn Yaḥyā, through his chain of transmission from Muḥammad ibn Ghassān al-Kindī, said:

Muʿāwiya ibn Abī Sufyān said to Ḍirār al-Nahshalī: "O Ḍirār, describe ʿAlī ibn Abī Ṭālib to me."

He said: "Will you not excuse me from that?"

He said: "I adjure you to do it."

Ḍirār said: "Since you insist, then yes. By God, he was mighty in strength, far-reaching in aim; knowledge flowed from his sides, and wisdom spoke upon his tongue. He found the world

and its pleasures alien and was at home with the night and its solitude. By God, he shed abundant tears and was long in thought; he would turn his palms over and speak to himself.

By God, among us he was like one of us: he answered us when we called him and drew near to us when we came to him. Yet, despite his nearness, we did not initiate speech with him because of his greatness, nor did we address him because of the awe he inspired. When he smiled, it was like pearls strung together. He gave precedence to the people of religion and favored the poor. The powerful did not hope to prevail through his injustice, nor did the weak despair of his justice.

By God, I saw him in some of his states, when the night had lowered its curtains and its stars had disappeared. He stood in his prayer niche, grasping his beard, trembling like one afflicted and weeping like a bereaved and sorrowful man, saying amid his weeping:

'O world! Is it to me that you present yourself? Is it toward me that you yearn? Far, far from it! Your time has not yet come. I have cut you off three times, with no return. Your life is contemptible, your duration short, and your danger slight. Ah! Ah! The remoteness of the journey, the scarcity of provisions, and the desolation of the road!'"

He said: Muʿāwiya's tears streamed down his cheek until he wiped them with his sleeve, and everyone present was overcome and choked with weeping.

Muʿāwiya said: "May God have mercy upon Abū al-Ḥasan. He was indeed as you have described. And how was your grief over him, O Ḍirār?"

He said: "The grief of one whose child has been slaughtered [1] in her lap, so that her burning anguish does not subside and her tears do not cease."

Muʿāwiya said: "But if my companions were to ask about me after my death, they would not report of me anything of this sort."

Ismāʿīl, through his chain of transmission, from ʿAbd Allāh ibn ʿAbbās:

While he was circumambulating the Sacred House, he saw a young man who had raised his hands so that the whiteness of his armpits was visible, saying: "O God, I disassociate myself before You from ʿAlī ibn Abī Ṭālib and from whatever he introduced into Islam."

Ibn ʿAbbās said to some of those around him: "Do not let the man escape you." So they seized him and brought him to him.

ʿAbd Allāh ibn ʿAbbās said to him: "From what people are you?"

He said: "From the people of Syria."

He said: "What is your name?"

He said: "Rabīʿa ibn Khārija al-Khārijī."

He said: "And what, O Rabīʿa, did ʿAlī ibn Abī Ṭālib, ʿalayhi al-salām, introduce into Islam?"

He said: “His killing of the monotheists on the day of Ṣiffīn, the day of al-Nahrawān, the day of the Camel, and the day of al-Nukhayla.”

He said to him: “Woe to you! ʿAlī only killed those who opposed the religion and stabbed at Islam, and the Messenger of God, ṣallā Allāhu ʿalayhi, commanded him to fight them. Will you then reject God and His Messenger? Woe to you, O Rabīʿa! ʿAlī, ʿalayhi al-salām, has four precedences, any one of which, if divided among all creation, would suffice them.”

He said: “And what are they, O Ibn ʿAbbās?”

He said: “He was the first to believe in God and His Messenger, ṣallā Allāhu ʿalayhi; he prayed with the Prophet facing both qiblas; he made the two migrations; and he gave the two pledges. He never worshipped an idol and never drank wine.

God revealed to His Prophet, ṣallā Allāhu ʿalayhi, that he should marry ʿAlī, ʿalayhi al-salām, to Fāṭima, ʿalayhi al-salām. ‘For I have married her to him.’ God commanded a tree in Paradise called Ṭūbā: ‘Carry!’ So it carried. Then He said to it: ‘Bear fruit!’ and it bore fruit. Then He said: ‘Scatter!’ and it scattered pearls like jars. The *ḥūr al-ʿīn* gathered them, and they boast of them in Paradise until the Day of Resurrection, saying: ‘These are the scattered pearls of Fāṭima, daughter of Muḥammad, ʿalayhi al-salām.’

He used to hear the sound of Gabriel’s wings, ʿalayhi al-salām, upon the roof when he descended with revelation to the Messenger of God, ṣallā Allāhu ʿalayhi.

The idol of Khuzāʿa was raised above the Kaʿba. The Prophet, ṣallā Allāhu ʿalayhi, said: ‘Come, let us cast this idol down from the House.’ So they went at night. He said to him: ‘O Abū al-Ḥasan, climb upon my back.’ The height of the Kaʿba was forty cubits. He said to him: ‘O Messenger of God, rather, climb upon my back, for I am more suited and more entitled to carry you.’

He said: ‘O ʿAlī, you will not be able to do that.’

He replied: ‘Even if the community were to gather together to lift one limb of mine, it would not be able, because of the faith that is in my heart.’

The Messenger of God, ṣallā Allāhu ʿalayhi, carried him. When he was firmly upon him, the Messenger of God, ṣallā Allāhu ʿalayhi, said to him: ‘Have you reached [the top], O ʿAlī?’

He said: ‘By Him who sent you with the truth, if I intended to touch the heaven with my hand, I would touch it.’

He took hold of the idol and struck it against the ground, and it was shattered into pieces. Then ʿAlī, ʿalayhi al-salām, clung to the rainspout and withdrew from the Messenger of God, ṣallā Allāhu ʿalayhi, out of honor and veneration for him. Then he released himself toward the ground, and when he fell he laughed.

The Messenger of God, ṣallā Allāhu ʿalayhi, said to him: ‘What makes you laugh, O ʿAlī? May God make your teeth smile.’

He said: ‘I laughed, O Messenger of God, in amazement that I threw myself from the top of the House to the ground, yet I was not hurt and no pain befell me.’

The Prophet, ṣallā Allāhu ʿalayhi, said to him: ‘And how could you be hurt, O Abū al-Ḥasan, or pain befall you, when Muḥammad lifted you and Gabriel brought you down?’

Ḥasan ibn Maḥbūb, through his chain of transmission from ʿAlī, ʿalayhi al-salām, said:

The Messenger of God, ṣallā Allāhu ʿalayhi, said to me:

“O ʿAlī, blessed is he who loves you and believes you, and woe to him who hates you and calls you a liar.

O ʿAlī, you are the learned one of this community. Whoever loves you succeeds, and whoever hates you perishes.

O ʿAlī, I am the city and you are the gate. Is a city entered except through its gate?

O ʿAlī, every one of those devoted to you is one who continually turns to God and is watchful, and every possessor of worn garments who were to swear an oath by God, God would fulfill his oath. I am content with the weak as followers, and they are content with you as an Imam. Your brothers are every fasting, purified, striving person who loves for your sake and hates for your sake, and who is regarded as insignificant among creation while possessing immense rank with God.

O ʿAlī, those who love you are God’s neighbors in the Abode of [Firdaws]; they do not grieve over what they left behind in this world.

[O ʿAlī, I am the protector of the one whose protector you are, and I am the enemy of the one who is your enemy] (the words in square brackets are from *Biḥār al-Anwār*).

O ʿAlī, whoever loves you loves me, and whoever hates you hates me.

O ʿAlī, your brothers rejoice in three places: when their souls depart, while you and I are witnesses over them;

at the questioning in their graves;

and at the presentation upon the Ṣirāṭ, when creation is questioned about their faith [and they do not answer].

O ʿAlī, your war is my war and your peace is my peace. Whoever wars against you wars against me, and whoever makes peace with you makes peace with me; and whoever makes peace with me makes peace with God.

O ʿAlī, give your brothers the good news: God is pleased with them, since He has made you their leader and they are pleased with you as their *walī*.

O ʿAlī, you are Commander of the Believers and the leader of those whose faces and limbs shine.

O ʿAlī, your Shiʿa are the chosen ones. Were it not for you and your Shiʿa, God's religion would not stand; and were it not for those among you on earth, the sky would never have poured down its rain.

O ʿAlī, you and your Shiʿa are those who uphold justice and the chosen ones of God from His creation.

O ʿAlī, you and your Shiʿa are beneath the Throne, speaking until God finishes the reckoning.

O ʿAlī, you and your Shiʿa are at the Pool: you give drink to those whom you love and withhold it from those whom you dislike. You are secure on the Day of the Greatest Terror, beneath the Throne. People are terrified, but you are not terrified; people grieve, but you do not grieve.

O ʿAlī, you and your Shiʿa are sought at the [Place of Standing], while you are enjoying yourselves in the Gardens. Concerning you was revealed: 'And they will say: Why do we not see men whom we used to count among the wicked? Did we take them in mockery, or have our eyes turned away from them?' [5]

O ʿAlī, the angels and the keepers of Paradise yearn for you, and the Bearers of the Throne love you. They ask God, the Mighty and Glorious, to forgive you and grant you Paradise, and they rejoice at whoever among you comes to them just as the family of one absent rejoices at the arrival of their absent one after a long absence.

O ʿAlī, your Shiʿa fear God in secret and are mindful of Him openly.

O ʿAlī, your Shiʿa compete with one another in ranks, because they meet God, the Mighty and Glorious, without any sin upon them.

O ʿAlī, the deeds of your Shiʿa are presented to me every [Friday], so rejoice in the good that they have done and seek forgiveness for their evil deeds.

O ʿAlī, your mention is in the Torah, and the mention of your Shiʿa was [there] before they were created, as something good. Likewise, your mention and theirs is in the Gospel. God has given you knowledge of the Book. The people of the Gospel magnify ʿAlī and his Shiʿa, although they do not know them, and you and your Shiʿa are mentioned in their books.

O ʿAlī, inform your companions that their mention in heaven is better and greater than their mention on earth, so that they may rejoice and increase in striving. The souls of your Shiʿa ascend to heaven during their sleep and at their death, and the angels gaze upon them as people gaze upon the crescent moon, out of longing for them and because of the rank they see them possess with God.

O ʿAlī, tell those of your companions who know you to refrain from evil deeds, for there is no day or night except that God's mercy encompasses them. Let them avoid impurity.

O ʿAlī, God's anger is severe against him who hates you and hates them [1], disassociates himself from you and them, replaces you and them with others, inclines toward someone other than you, abandons you and your Shiʿa, chooses misguidance, wages war against you

and your Shiʿa, hates us, the Ahl al-Bayt, and hates whoever takes us as his *walī*. But God's mercy is immense for him who loves you, supports you, chooses you, and gives his life and his wealth for our sake.

O ʿAlī, convey my salām to those of them whom I have not seen and who have not seen me, and to those whom I have seen and who have seen me. Inform them that they are my brothers, those for whom I yearn. Command them to strive in works, for we do not lead them from guidance into misguidance. Tell them that God is pleased with them, that He boasts of them before His angels, looks upon them with His mercy every Friday, and commands the angels to seek forgiveness for them.

O ʿAlī, do not turn away from a people who learned that I love you, so they loved you because of my love for you; who devoted themselves to God, the Mighty and Glorious, through their love for you; who gave you the purity of their affection; who preferred you to fathers, mothers, sons, and sisters; who followed your path; who endured the hardships they bore for our sake; who came to support us; and who gave their lives for our sake despite the harm and evil speech they encounter and the bitterness of that.

So be merciful toward them and be content with them, for God, in His knowledge, chose them for us from among creation. He made them of our clay, entrusted them with our secret, made the knowledge of our right binding upon their hearts, and made them hold fast to our cord. They do not prefer over us one who opposes us, despite what has been withheld from them of this world, their being afflicted with what they dislike, and their destruction. God has strengthened them through piety and led them along the path of guidance.

As for your enemies, O ʿAlī, they are in the midst of misguidance, bewildered; they have become blind to the clear path [and to what has come from God], and they rise and retire in His displeasure.

But your Shiʿa are upon the path of truth and uprightness; they rise and retire in the pleasure of God, the Mighty and Glorious. They are not made lonely by the multitude of those who oppose them. [They are not of the world, nor is the world of them.] Those are the lamps of darkness"—he said this three times.

Yaḥyā, through his chain of transmission, from Abū Saʿīd al-Khudrī, said:

One morning ʿAlī, ʿalayhi al-salām, said to Fāṭima, ʿalayhi al-salām: "O Fāṭima, do you have anything with which to feed me?" [1]

She said: "By Him who honored my father with prophethood, I have nothing this morning with which to feed you. For two days I have had nothing except what I used to prefer for you over myself and over these two"—meaning al-Ḥasan and al-Ḥusayn, ʿalayhi al-salām.

He said: "Why did you not tell me, so that I might seek something for you?"

She said: "I am ashamed before God to burden you with something you cannot afford or cannot find."

ʿAlī, ʿalayhi al-salām, left her, placing his trust in God and thinking well of Him. He went to one of the Companions and borrowed a dīnār from him. He went to purchase with it what would suffice his family, but he encountered al-Miqdād ibn al-Aswad [iii] on a day of intense heat. The sun had scorched him from above and tormented him from beneath. When ʿAlī, ʿalayhi al-salām, saw him, he found his condition strange.

He said: "O Miqdād, what has driven you from your family at this hour?"

He said: "O Abū al-Ḥasan, leave me alone and do not ask me about what lies behind me."

He said: "My brother, it is not fitting that you pass me by until I know your situation."

He said: "O Abū al-Ḥasan, for God's sake and yours, leave me alone and do not uncover my condition."

He said to him: "My brother, it is not permissible for you to conceal your condition from me."

He said: "O Abū al-Ḥasan, since you insist, then by Him who honored Muḥammad with prophethood and honored you with the *waṣiyya*, nothing drove me from my family except hardship. I left my family convulsing with hunger.

When I heard their condition and the weeping of the children, the earth could no longer contain me, so I went out grief-stricken and bewildered. This is my affair and my condition."

ʿAlī's, ʿalayhi al-salām, eyes overflowed with tears until his tears wet his beard. He said to him: "I swear by Him by whom you swore that nothing drove me from my family or caused me to leave them except what drove you from your family and caused you to leave them. But I have borrowed a dīnār, so take it; I have preferred you to myself with it."

He handed the dīnār to him and went to the mosque. He prayed there the noon, afternoon, and evening prayers. When the Messenger of God, ṣallā Allāhu ʿalayhi, had completed the prayer, he passed by ʿAlī, ʿalayhi al-salām, while he was praying. He nudged him [with his foot], so ʿAlī shortened his prayer, then caught up with the Messenger of God, ṣallā Allāhu ʿalayhi, at the door of the mosque.

He said: "O Abū al-Ḥasan, do you have anything with which we might have supper, so that we may go?"

ʿAlī, ʿalayhi al-salām, lowered his head for a while and made no answer, out of shyness before the Messenger of God, ṣallā Allāhu ʿalayhi. Gabriel, ʿalayhi al-salām, had descended upon the Prophet, ṣallā Allāhu ʿalayhi, and said: "O Muḥammad, God, the Mighty and Glorious, commands you to have supper tonight at ʿAlī's, ʿalayhi al-salām."

When the Messenger of God, ṣallā Allāhu ʿalayhi, saw ʿAlī's silence, he said: "O Abū al-Ḥasan, why do you say nothing? Shall you say yes and I shall accompany you, or shall I depart?"

He replied, out of shyness before the Messenger of God, ṣallā Allāhu ʿalayhi: "Yes, let us go, O Messenger of God."

They went and entered upon Fāṭima, ʿalayhi al-salām. She was in her prayer-place, having completed her prayer, and behind her in the house was a large bowl from which smoke was rising.

When she sensed the Prophet and ʿAlī, ʿalayhimā al-salām, she rose immediately to the Messenger of God, ṣallā Allāhu ʿalayhi. She was among the people most beloved to him. She greeted him, and he returned the greeting, ʿalayhi al-salām. He passed his hand over her head and said: "O my daughter, how have you passed the evening? May God have mercy upon you."

The Messenger of God, ṣallā Allāhu ʿalayhi, sat down, as did ʿAlī, ʿalayhi al-salām, and Fāṭima, al-Ḥasan, and al-Ḥusayn, ʿalayhim al-salām, according to the manner in which they would sit at food. ʿAlī, ʿalayhi al-salām, thought that the food was something Fāṭima, ʿalayhi al-salām, had prepared, while she thought that he had brought it with the Messenger of God, ṣallā Allāhu ʿalayhi, as he often did.

She uncovered the bowl, and there was *tharīd* boiling with steam and abundant meat. They began to eat, while ʿAlī, ʿalayhi al-salām, looked suspiciously at Fāṭima, ʿalayhi al-salām.

She said: "O Abū al-Ḥasan, why do I see that you are eating little? Since the beginning of the day you asked for lunch, then I did not see you, and yet I see you looking at me suspiciously, as though you bear something against me."

ʿAlī, ʿalayhi al-salām, said: "How could it not be so? I nearly turned the Messenger of God, ṣallā Allāhu ʿalayhi, away when he asked me to have supper with him, while I did not know that you had anything, according to what you had said. Where did this food come from?"

She said: "By Him who sent him with the truth as a prophet"—and she pointed toward the Messenger of God, ṣallā Allāhu ʿalayhi—"I have no knowledge of it, nor did I suppose anything except that it was something you had brought from the Messenger of God, ṣallā Allāhu ʿalayhi."

She stopped eating, and the Messenger of God, ṣallā Allāhu ʿalayhi, stopped eating.

Revelation enveloped the Messenger of God, ṣallā Allāhu ʿalayhi. He nudged ʿAlī, ʿalayhi al-salām, between the shoulders and then said: "Eat, O ʿAlī; eat, O Fāṭima." He placed his hand and ate, saying:

"This is from God, O ʿAlī. This is in recompense for your dīnār. This is in recompense for your preferring [another] to yourself. This is an honor from God, the Mighty and Glorious, to us, the Ahl al-Bayt."

God, the Mighty and Glorious, then revealed concerning him: "They give preference [to others] over themselves, even though they are in poverty; and whoever is protected from the avarice of his own soul—it is those who are successful" [6].

The Messenger of God, ṣallā Allāhu ʿalayhi, wept and said: "Praise be to God who has bestowed upon you both what He bestowed upon Zakariyyā and Maryam, daughter of ʿImrān, when 'Whenever Zakariyyā entered upon her in the prayer chamber, he found

provision with her. He said: O Maryam, from where is this for you? She said: It is from God; God provides for whomsoever He wills without measure'" [7].

Aḥmad ibn Shuʿayb [al-Nasāʾī], through his chain of transmission from [Hilāl from ʿAwār] (the words in square brackets are from *Khaṣāʾiṣ al-Nasāʾī*), said:

I said to ʿAbd Allāh ibn ʿUmar: "Tell me about ʿAlī, ʿalayhi al-salām, and ʿUthmān, and the position of each of them."

He said: "As for ʿAlī, ʿalayhi al-salām, this is his position, and this is the position of the Messenger of God, ṣallā Allāhu ʿalayhi. I shall not tell you more than this.

As for ʿUthmān, he committed a grave sin. He was among those who turned away on the day the two armies met—that is, the day of Uḥud—so God forgave him for that among those whom He forgave. And he committed a [minor] sin among you, so you killed him."

And in another report from ʿAlī, ʿalayhi al-salām, he said: The Messenger of God, ṣallā Allāhu ʿalayhi, said to me:

"O ʿAlī, an excessive lover and an excessive hater will perish concerning you. Your likeness is like that of the Messiah, concerning whom the Christians went to excess and claimed that he was the son of God, while the Jews went to excess concerning him and claimed that he was illegitimate; [and a people took the middle course and were saved]" (the words in square brackets are from *Biḥār al-Anwār*).

Yaḥyā ibn Musāwir, through his chain of transmission, from the Messenger of God, ṣallā Allāhu ʿalayhi, said that one day, while a group of his Companions were with him, he said:

"Pure of heart, pure of soul, speaking what is right and walking uprightly; mountains may move, but he does not move. He is from me and I am from him."

They said: "O Messenger of God, who is this?"

He said: "ʿAlī ibn Abī Ṭālib, the light of God between his eyes."

And in another report from Abū Mūsā al-Ashʿarī: When he and ʿAmr ibn al-ʿĀṣ were negotiating concerning arbitration, he said to him:

"Woe to you, O ʿAmr! What prompts you to make the caliphate belong to ʿAlī ibn Abī Ṭālib, ʿalayhi al-salām? Have you not heard the Messenger of God, ṣallā Allāhu ʿalayhi, say: 'The likeness of my Ahl al-Bayt among you is like the likeness of the Ark of Noah: whoever boards it is saved, and whoever remains behind it drowns'?

Do you not remember the day when we were at the door of the Messenger of God, ṣallā Allāhu ʿalayhi, and he came out to us and said: 'Indeed, Abraham is the intimate friend of God, Moses is the one to whom God spoke, Jesus is the Spirit of God, and I am the beloved of God; and ʿAlī ibn Abī Ṭālib is my trust with God'?

Or do you not remember when we were traveling with the Messenger of God, ṣallā Allāhu ʿalayhi, and he approached walking on his feet? The Messenger of God, ṣallā Allāhu ʿalayhi,

said: ‘By Him in whose hand is my soul, if you wish I shall show you which person is most like Abraham, the intimate friend of the Merciful, in appearance and speech, ʿalayhi al-salām.’”

They said: “Who is he, O Messenger of God?”

He said: “This approaching one, ʿAlī ibn Abī Ṭālib, the light of God between his eyes.”

They raised their eyes, and behold, the face of ʿAlī, ʿalayhi al-salām, was shining like the sun.

Saʿīd ibn Nūḥ al-ʿAjalī, through his chain of transmission from Anas ibn Mālik, said:

I was the servant of the Messenger of God, ṣallā Allāhu ʿalayhi, and I heard him say: “Today a man shall enter upon me in the house who is the best of the legatees, the master of the martyrs, and the one nearest to me in position on the Day of Resurrection.”

Anas ibn Mālik said: “I said: O God, make him a man from the Anṣār.”

Then ʿAlī, ʿalayhi al-salām, entered that day.

The Messenger of God, ṣallā Allāhu ʿalayhi, said: “Why should I not say this of you, when you discharge my obligation and preserve my bequest?”

Ḥasan ibn Ḥurayth ibn ʿUmāra, through his chain of transmission from Jābir ibn ʿAbd Allāh, said that he was asked about ʿAlī, ʿalayhi al-salām, and he said:

“That is the best of creation. Whoever is afflicted by doubt concerning him has disbelieved.”

The Statement of the Angels Concerning ʿAlī, ʿAlayhi al-Salām, Their Assistance to Him, and What Has Been Related from Them Concerning Him

Saʿd ibn Ṭarīf, through his chain of transmission from Abū Jaʿfar Muḥammad ibn ʿAlī, ʿalayhi al-salām, said:

The angels visited the Messenger of God, ṣallā Allāhu ʿalayhi. ʿUmar came wishing to enter upon him while ʿAlī, ʿalayhi al-salām, was at the door.

ʿUmar said to him: “Will you give me permission?”

He replied: “The Messenger of God, ṣallā Allāhu ʿalayhi, is occupied with a matter.”

ʿAlī, ʿalayhi al-salām, was wiping the sweat from his face and counting with his hand. ʿUmar departed.

Then he returned, and ʿAlī said to him: “The Messenger of God, ṣallā Allāhu ʿalayhi, is occupied with a matter.”

Then he came a third time and said: “O ʿUmar, the Messenger of God, ṣallā Allāhu ʿalayhi, was visited today by three hundred and sixty angels. He is occupied with them, rather than with you or anyone else.”

So ʿUmar departed.

When he had prayed the noon prayer, he went to the Messenger of God, ṣallā Allāhu ʿalayhi, and said: “O Messenger of God, I came to you several times today, and ʿAlī turned me away, claiming that three hundred and sixty angels had visited you today.”

The Messenger of God, ṣallā Allāhu ʿalayhi, summoned ʿAlī, ʿalayhi al-salām, and said to him: “O ʿAlī, what informed you that three hundred and sixty angels visited me today?”

He said: “O Messenger of God, I counted their greetings to you.”

The Messenger of God, ṣallā Allāhu ʿalayhi, said: “By Him in whose hand is my soul, you neither added nor subtracted the amount of a fingernail clipping. Indeed, you counted their number.”

Muḥammad ibn ʿĪsā al-Nakhaʿī, through his chain of transmission from Abū Jaʿfar Muḥammad ibn ʿAlī, ʿalayhi al-salām, said:

When God, the Mighty and Glorious, commanded His Prophet, ṣallā Allāhu ʿalayhi, to migrate, and informed him of what the polytheists had arranged: that they would attack him in order to kill him, He commanded ʿAlī, ʿalayhi al-salām, to lie in his bed, and he did so.

Then God, the Mighty and Glorious, revealed to Gabriel and Michael, ʿalayhimā al-salām:

“I have made you brothers to one another, and I am taking the soul of one of you. Choose which of you I shall take.”

Both of them loved life and disliked death.

Then God, the Mighty and Glorious, revealed to them:

“You are not, in your mutual self-sacrifice, like the self-sacrifice of ʿAlī for Muḥammad. Go and protect him from every harm from My enemy and his enemy until morning.”

So they descended. One of them sat at his head and the other at his feet, and the two said:

“Bravo, bravo to you, O ʿAlī, the beloved one who has offered himself in self-sacrifice.”

Notes

[1] al-Anʿām: 151.

[2] al-Naḥl: 90.

[3] al-Aḥzāb: 46.

[4] al-Ḥujurāt: 1.

[5] Ṣād: 62–63.

[6] al-Ḥashr: 9.

[7] Āl ʿImrān: 37.

Endnotes

[i] Lands in the central Arabian Peninsula, among the districts of Najd.

[ii] A town in central Iraq, in al-Muthannā Governorate.

[iii] Abū Muʿīd al-Miqdād ibn ʿAmr, known as Ibn al-Aswad al-Kindī al-Bahrānī al-Ḥaḍramī, the eminent Companion. He resided in Medina and died near it; he was carried there and buried there in 33 AH.

Abū ʿUthmān, the judge of Mosul, through his chain of transmission from Abū Ayyūb al-Anṣārī [i], said:

I heard the Messenger of God, ṣallā Allāhu ʿalayhi, say: "I prayed, together with ʿAlī ibn Abī Ṭālib, for seven years. This was because no man before him had believed." This is the saying of God, the Mighty and Glorious: "Those who bear the Throne and those around it glorify their Lord with praise, believe in Him, and seek forgiveness" [1] "for those who are upon the earth." This was for me, for ʿAlī, and for Khadīja bint Khuwaylid, and thereafter for those who believed.

Muḥammad ibn Mālik, through his chain of transmission from Jābir ibn ʿAbd Allāh, said:

ʿAlī, ʿalayhi al-salām, went out carrying a waist-wrapper. He sold it for six dirhams in the market of Medina and proceeded to purchase food with them for the family of the Messenger of God, ṣallā Allāhu ʿalayhi.

He encountered a beggar, who said: "O Abū al-Ḥasan, your noble custom!"

So he gave him the six dirhams and proceeded with nothing.

When he had gone some distance, he encountered a Bedouin who had a she-camel with him.

The Bedouin said to him: "Will you buy this she-camel from me?"

He said: "I have no price with me."

He said: "I will wait for you."

The Commander of the Believers said: "For how much is it?"

The Bedouin said: "For one hundred dirhams."

The Commander of the Believers said: "I have taken it."

He said: So he handed it over to him, and ʿAlī, ʿalayhi al-salām, took it from him.

Then another Bedouin stopped them and said to ʿAlī, ʿalayhi al-salām: “Will you sell the she-camel?”

He said: “Yes.”

The Bedouin said: “For how much?”

He said: “I took it from this man for one hundred dirhams, with payment deferred. Give whatever you wish.”

He said: “I will give you one hundred and sixty dirhams in cash.”

The Commander of the Believers said: “It is yours.”

The man weighed out the dirhams and gave the seller his one hundred.

He brought ʿAlī, ʿalayhi al-salām, the sixty dirhams, and he placed them before the Prophet, ṣallā Allāhu ʿalayhi.

The Messenger of God, ṣallā Allāhu ʿalayhi, laughed and said: “Excellent is the seller and excellent is the buyer! O ʿAlī, as for the seller from whom you bought, it was Gabriel; and as for the buyer from you, it was Michael. You gave six, and you were given sixty. Had you increased, He would have increased for you; and had you reduced, He would have reduced for you. Indeed, God, the Mighty and Glorious, chose you and guided you.”

Muḥammad ibn Ismāʿīl, through his chain of transmission from ʿAbd Allāh ibn ʿAbbās, said:

ʿAlī, ʿalayhi al-salām, returned from one of his blessed expeditions. The Prophet, ṣallā Allāhu ʿalayhi, said to him: “O ʿAlī, Gabriel conveys his salām to you and has informed me that he is pleased with you.”

ʿAlī, ʿalayhi al-salām, wept.

The Prophet, ṣallā Allāhu ʿalayhi, said to him: “Are you weeping out of joy, O ʿAlī?”

He said: “How could I not rejoice, O Messenger of God, when you inform me of Gabriel’s pleasure with me?”

He said: “O ʿAlī, God, the Mighty and Glorious, His angels, and His Messenger are pleased with you. Had I not feared that people would say of you what the Christians said of Jesus son of Mary, ʿalayhi al-salām, I would say of you today something such that you would not pass by any gathering of my community without their taking dust from beneath your feet, seeking thereby blessing and mercy.”

Isḥāq ibn Wahb ibn Ziyād, through his chain of transmission from Jābir ibn ʿAbd Allāh, said:

When the Commander of the Believers, ʿAlī ibn Abī Ṭālib, ʿalayhi al-salām, came to the Messenger of God, ṣallā Allāhu ʿalayhi, with the conquest of Khaybar, the Messenger of God, ṣallā Allāhu ʿalayhi, said to him:

“O ʿAlī, I have been informed of your affair, and I have attained my desire through you, and I am pleased with you.”

ʿAlī’s eyes filled with tears.

The Messenger of God, ṣallā Allāhu ʿalayhi, said to him: “Do not weep, for God, His angels, His messengers, Gabriel, Michael, and Isrāfīl are pleased with you. Were it not that my community might say of you what the Christians said concerning the Messiah, I would say of you today words such that you would not pass any gathering of people, few or many, without their taking dust from beneath your feet and the remainder of your ablution, seeking blessing through it and seeking healing through it.

But it is sufficient for you that you are to me in the position of Aaron to Moses, except that there is no prophet after me; and that you inherit from me and I inherit from you; and that your offspring are my offspring; your war is my war and your peace is my peace; what is secret in you is secret in me and what is manifest in you is manifest in me; and that the innermost state of your breast is like the innermost state of my breast.

Faith has indeed mingled with your flesh and blood as it has mingled with my flesh and blood. You fulfill my promises and fight according to my Sunnah. You are the first of those who will come to me at the Pool, and you are my successor at the Pool. Truth is between your eyes, in your heart, and upon your tongue.

You shall be clothed when I am clothed, adorned when I am adorned, and given when I am given. Your Shiʿa on the Day of Resurrection shall be upon pulpits of light, their faces whitened, around me. I shall intercede for them, and they shall be my neighbors in Paradise. Every person who hates you and your Ahl al-Bayt shall be driven away from my Pool.”

ʿAlī, ʿalayhi al-salām, fell prostrate. Then he raised his head toward heaven and said: “Praise be to God.”

Muḥammad ibn Thābit, through his chain of transmission from ʿAbd Allāh ibn Masʿūd, said:

We were with the Messenger of God, ṣallā Allāhu ʿalayhi, on one of his expeditions. He halted at a place, and the Muslims halted with him beside a body of water, while the polytheists were beside water belonging to them.

The Prophet, ṣallā Allāhu ʿalayhi, became thirsty and said: “Who will give me a drink of water, and Paradise will be his?” There was no water with anyone.

ʿAlī, ʿalayhi al-salām, sprang up, took the waterskin, and, after the sun had set, went walking toward the water where the polytheists were. He reached it by night and filled the waterskin.

When he lifted it [and departed, a wind came], causing him to fall and spill the water. He filled it a second time, and the same thing happened to him. Then a third time, and the same thing happened to him. He then filled it and brought it to the Messenger of God, ṣallā Allāhu ʿalayhi, full.

He said: “O ʿAlī, did you fall three times?”

He said: “Yes, by Him who sent you with the truth, O Messenger of God. That did happen to me. Who informed you?”

He said: “Gabriel came with a company of angels and informed me that they had come to you and greeted you, and the wind from their wings struck you, causing you to fall.

Then Michael came to me and informed me that he had come to you with a company of angels and greeted you, and the wind from their wings struck you, causing you to fall.

Then Isrāfīl came to me and informed me that he had come to you with a company of angels and greeted you, and the same thing happened to you. They came to you only to protect you.”

Muḥammad ibn ʿAmr, through his chain of transmission from Jābir ibn ʿAbd Allāh, said:

The Messenger of God, ṣallā Allāhu ʿalayhi, said: “Whenever a people of the polytheists disobeyed me, I shot at them with the arrow of God.”

It was said: “And what is the arrow of God, O Messenger of God?”

He said: “ʿAlī ibn Abī Ṭālib. I never sent him on a military expedition nor brought him forth for single combat without seeing Gabriel on his right, Michael on his left, and the Angel of Death before him, with a cloud shading him, until God granted him the best of victory and triumph.”

ʿAbd al-Raḥmān ibn Ṣāliḥ, through his chain of transmission from al-Layth, said:

ʿAlī, ʿalayhi al-salām, had three thousand merits and three [extraordinary] merits in a single night. The Messenger of God, ṣallā Allāhu ʿalayhi, sent him to bring him water. While he was at the well, a fierce wind blew, so that he held fast to the well. Then a second wind passed, and likewise a third.

He came to the Prophet, ṣallā Allāhu ʿalayhi, and related that to him.

He said to him: “O Abū al-Ḥasan, as for the first wind, it was Gabriel passing by you with a thousand angels. He greeted you and they greeted you.

As for the second wind, it was Michael passing by you with a thousand angels. He greeted you and they greeted you.

As for the third wind, it was Isrāfīl passing by you with a thousand angels. He greeted you and they greeted you.”

Muḥammad ibn [al-Junayd], through his chain of transmission from Saʿd ibn al-Musayyab, said:

ʿAlī, ʿalayhi al-salām, was struck by sixteen blows on the day of Uḥud while he was before the Messenger of God, ṣallā Allāhu ʿalayhi, defending him. With every blow he fell to the ground, and whenever he fell, Gabriel, ʿalayhi al-salām, raised him.

Aḥmad ibn Yaḥyā al-Azdī, through his chain of transmission from Ibrāhīm al-Nakhaʿī [ii], said:

When the Messenger of God, ṣallā Allāhu ʿalayhi, was taken on the Night Journey to heaven, a voice called to him from the heavens:

“O Muḥammad, God, the Mighty and Glorious, conveys His salām to you and says to you: Convey my salām to ʿAlī ibn Abī Ṭālib.”

Yaḥyā ibn ʿAbd al-Ḥamīd, through his chain of transmission from ʿAbd Allāh ibn ʿAbbās, said:

He was asked about ʿAlī ibn Abī Ṭālib, ʿalayhi al-salām, and he said:

“What are you asking about a man who so often heard the sound of Gabriel, ʿalayhi al-salām, above the house of his Prophet?”

Saʿd ibn Ṭarīf, through his chain of transmission from Abū Jaʿfar Muḥammad ibn ʿAlī, ʿalayhi al-salām, said:

ʿAlī, ʿalayhi al-salām, entered upon Fāṭima, ʿalayhi al-salām, while the Messenger of God, ṣallā Allāhu ʿalayhi, was with her after he had returned from Uḥud. He said to her: “O Fāṭima, take the sword, the *Dhamīm*.”

The Messenger of God, ṣallā Allāhu ʿalayhi, said to him: “You fought well today, O Abū al-Ḥasan.”

He said: “God and His Messenger know best.”

He said: “Shall I not give you good news, O ʿAlī? Gabriel said—while you were fighting—‘There is no sword but Dhū al-Fiqār, and no youth but ʿAlī.’”

Al-Daʿshī, through his chain of transmission from al-Aṣbagh ibn Nubāta, said:

One day we were with ʿAlī, ʿalayhi al-salām, in the Mosque of Kufa when a man with reddish hair and two long locks approached. He was wearing two green garments. He sat beside ʿAlī, ʿalayhi al-salām, while ʿAlī was beside one of the pillars of the mosque.

When ʿAlī saw him, he stood, and the man stood with him. They left the mosque and remained away for a long while.

Some of us said to one another: “We have done nothing wise. We have left the Commander of the Believers with a man whom we do not know.”

So we rose. We met ʿAlī, ʿalayhi al-salām, returning and said to him:

“We have taken it upon ourselves, O Commander of the Believers, that we should not leave you with a man whom we do not know.”

He said: “Do you know who that man was?”

We said: “No.”

He said: “It was al-Khiḍr, ʿalayhi al-salām. He had come to me twice before this and informed me that he would return to me. He related things to me, some of which I recognized and some of which I did not.”

We said: “O Commander of the Believers, what did he tell you? If you see fit to tell us, then do so.”

He said: “Not while I am in this position. But I shall tell you some of what he said.

He mentioned Kufa and said: ‘Indeed, it is a city of clay. No tyrant intends evil toward it without God, the Mighty and Glorious, breaking him.’

Then he said to me: ‘Do you know why Kufa was called Kufa?’

I said: ‘No.’

He said: ‘A king named Kūfān split its river.’”

Ismāʿīl ibn Abān, through his chain of transmission from Umm Salama—the wife of the Prophet, ṣallā Allāhu ʿalayhi—said:

The Messenger of God, ṣallā Allāhu ʿalayhi, was with me. He went out and then said to me:

“O Umm Salama, if ʿAlī comes, tell him to bring these implements to me at the mountain; and if he is delayed and Bilāl comes, tell him to bring them to me.”

She said: ʿAlī, ʿalayhi al-salām, was delayed, and Bilāl came.

I said: “The Messenger of God, ṣallā Allāhu ʿalayhi, commands you to take these implements and bring them to him at the mountain.”

She said: When Bilāl went to take them, ʿAlī, ʿalayhi al-salām, arrived, so she informed him.

He said to Bilāl: “Come, let us follow after him.”

They went seeking the Messenger of God, ṣallā Allāhu ʿalayhi, in the mountain but did not find him. While they were in one of the mountain passes looking for him, they encountered a man leaning upon his staff, with a cloak upon his shoulder, as though he were a shepherd.

ʿAlī, ʿalayhi al-salām, said to him: “Have you seen the Messenger of God, ṣallā Allāhu ʿalayhi?”

He said: “Does God even have a messenger?”

ʿAlī, ʿalayhi al-salām, became angry, took up a stone, and threw it at him, striking him between the eyes. He cried out with a cry, and suddenly the entire earth was black with horses and men [until they surrounded him.

Then ʿAlī, ʿalayhi al-salām, approached while they were in that state.]” (the words in square brackets are from *al-Manāqib*).

Then two white birds came. One took the right side and the other the left. [They continued striking them with their wings until] that blackness disappeared and nothing of it could be seen. [Then the two birds returned and proceeded into the mountain.]

ʿAlī, ʿalayhi al-salām, said to Bilāl: “Follow these two birds with me, for I see that they know where the Messenger of God, ṣallā Allāhu ʿalayhi, is.”

They headed toward them and encountered the Messenger of God, ṣallā Allāhu ʿalayhi, coming from the mountain.

When he saw ʿAlī, ʿalayhi al-salām, he smiled at him and said: “O ʿAlī, why do I see you terrified?”

He related the story to him.

He said: “That man was the accursed Iblīs. He intended to deceive you. And the two birds were Gabriel and Michael. They were with me, and when we heard the cry, they came to you, O ʿAlī, to assist you.”

Muḥammad ibn Salām, [from ʿAlī] ibn Yasār al-Kūfī, through his chain of transmission from ʿAlī, ʿalayhi al-salām, said:

When I undertook the washing of the Messenger of God, ṣallā Allāhu ʿalayhi, I wished to remove the shirt, but I was called from the side of the house:

“Do not remove the shirt.”

So I washed him in his shirt. I was assisted in turning him, and I sensed that a hand other than mine was turning him with me.

I wished to turn him onto his face so as to wash his back, but I was called:

“Do not turn him onto his face.”

Al-Ḥalabī, through his chain of transmission from Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, ʿalayhi al-salām, said:

The Messenger of God, ṣallā Allāhu ʿalayhi, instructed ʿAlī, ʿalayhi al-salām, to wash him. He said:

“O Messenger of God, I cannot wash you by myself. Your body is heavy, and I cannot turn you by myself.”

He said: “Gabriel, ʿalayhi al-salām, will wash me with you and will hand you the remaining water.”

He also said to him: “Let al-Faḍl blindfold his eyes, for no one shall see my private parts except you without becoming blind.”

Thus al-Faḍl handed him the water, while Gabriel washed him with ʿAlī.

When he, ʿalayhi al-salām, had washed him and shrouded him, al-ʿAbbās came and said to him:

“O ʿAlī, the people have gathered to pray over the Messenger of God, ṣallā Allāhu ʿalayhi. Who will pray over him?”

ʿAlī, ʿalayhi al-salām, said: “The Messenger of God, ṣallā Allāhu ʿalayhi, was an Imam while alive and while dead.”

He said: “And where will you bury him?”

The Commander of the Believers, ʿalayhi al-salām, said: “In the place where he died.”

He said: “The decision is yours.”

ʿAlī, ʿalayhi al-salām, stood and prayed over him. Then he ordered the people to enter ten by ten and pray over him, and they did so. Then he dug his grave in the place where he had died, in the house of ʿĀʾisha, and buried him there, ṣallā Allāhu ʿalayhi.

Sufyān ibn ʿUyayna said:

We came to Jaʿfar ibn Muḥammad, ʿalayhi al-salām, to offer him condolences for his son Ismāʿīl. He spoke with us and mentioned the death of the Messenger of God, ṣallā Allāhu ʿalayhi, saying in the course of the report:

When the Messenger of God, ṣallā Allāhu ʿalayhi, died, someone came to them—meaning the household of the Messenger of God—and they heard his speech but did not see his person.

He said:

“Peace be upon you, O Ahl al-Bayt, and the mercy of God and His blessings.

‘Every soul shall taste death, and you shall only be paid your rewards in full on the Day of Resurrection. So whoever is removed far from the Fire and admitted into Paradise has indeed succeeded; and the life of this world is nothing but the enjoyment of delusion’” [2].

“Indeed, in God there is consolation for every calamity, compensation for every one who has perished, and a successor for every one who is lost. So hope in God and worship Him. Know that the afflicted one is he who is deprived of the reward.

And peace be upon you, and the mercy of God and His blessings.”

Sufyān ibn ʿUyayna said:

I said to Jaʿfar ibn Muḥammad, ʿalayhi al-salām: “Whom did you think the speaker was?”

He said: “We thought it was Gabriel, ʿalayhi al-salām.”

It is also related that among what ʿAlī, ʿalayhi al-salām, used as an argument against the five men on the day of the shūrā—and we have mentioned this previously—was that he said to them:

"I adjure you by God: Do you know of any man other than me to whom condolences came from God, when Gabriel, ʿalayhi al-salām, called out to us while we were in the house—when the Messenger of God, ṣallā Allāhu ʿalayhi, had died—and no one was there except myself, Fāṭima, al-Ḥasan, al-Ḥusayn, and the Messenger of God, ṣallā Allāhu ʿalayhi, lying shrouded among us?

He said: 'Peace be upon you and the mercy of God and His blessings. Indeed, in God there is consolation for every calamity, compensation for every loss, and a successor for every one who has perished. So trust in God, hope in Him, and know that the afflicted one is he who is deprived of the reward.'

Or is there among you anyone who heard the rustling of the angels' wings other than me?

Or is there among you anyone who fought before the Messenger of God, ṣallā Allāhu ʿalayhi, with Gabriel on his right, Michael on his left, and the Angel of Death before him, other than me?"

They said: "O God, no."

"Can anyone, then, be compared with the one whom God, the Mighty and Glorious, married to the Mistress of the Women of the Worlds from above His Throne, upon which He caused His angels to bear witness and to which He brought the *ḥūr al-ʿīn*, and for whom Ṭūbā scattered, by His command, its pearls?

God, the Mighty and Glorious, revealed concerning him those verses of the Qurʾān that He revealed, as we have mentioned. The Messenger of God, ṣallā Allāhu ʿalayhi, singled him out with the distinction that we have described.

The angels spoke to him, corresponded with him, accompanied him, assisted him, and the Messenger of God, ṣallā Allāhu ʿalayhi, informed [the community] that he was the best of mankind, the best of creation, the best of those who would succeed him after him, his successor over his community, and his *waṣī* concerning his family.

He likened him to the Messiah, Jesus son of Mary, the Spirit of God and His Word, and described him upon the tongues of his disciples and apostles. God, the Mighty and Glorious, mentioned him in the Torah, the Gospel, and the Noble Qurʾān; wrote his name upon His Throne; made him the successor of His Messenger at his Pool; distinguished truth from falsehood through him; marked the believers by their love of him and the hypocrites by their hatred of him; and made them known thereby and pointed them out through it.

The Messenger carried him upon his back when he raised him above the Kaʿba, brought him down from it, and Gabriel lowered him. God, the Mighty and Glorious, made him the appointed gate of His Messenger, other than which there is no gate, through which he is approached; and made him the *walī* of the believers, by the Messenger's testimony to that effect.

He strengthened His friends through him, killed His enemies through him, and made him the *walī* of the believers by the testimony of the Messenger.

He made him the Imam of the God-fearing and the leader of those whose faces and limbs shine, leading them to the Gardens of Bliss; the bearer of the Banner of Praise; the first to enter Paradise; made him the brother of His Messenger and placed him in relation to him as Aaron was to Moses; made him the person most resembling Abraham, His intimate friend; the first of mankind to believe in Him and His Messenger; placed him in the position of His own self; and made him His *waṣī* after him.

He made him the witness over the community who would follow him, the fighter against the hypocrites, and the combatant according to the inner interpretation. He commanded that he be asked concerning that over which they differed and that whatever they did not know be referred back to him. He entrusted him with His knowledge, singled him out for His secret, informed [the people] that he was forgiven, and caused him to inherit His heritage after him.

He made love for him obligatory upon the community, informed [them] that he was its *rabbānī* and its *ḥibr*, and the protected one among it. He entrusted him with knowledge of what would occur after him, placed the Imamate in him and in his descendants, commanded him to fight the breakers of allegiance, the unjust, and the apostates, and informed [them] that he was the nearest of all people to him.

He made him the most knowledgeable concerning his virtue, the virtue of the Imams among his descendants, the virtue of the people of his *walāya* and his Shiʿa, and concerning what God, the Mighty and Glorious, had prepared for them of reward and honor; and concerning what the Messenger of God, ṣallā Allāhu ʿalayhi, testified regarding what God, the Mighty and Glorious, brought about through his hands and caused to reach him through His favor of wisdom, knowledge, and knowledge of the lawful and unlawful, judgments and ordinances.

He informed [the community] that he was the most judicious of the community and the most knowledgeable of them concerning the Book and the Sunnah; concerning what he had commanded regarding his following and obedience; concerning the *walāya* and love of him and the love of his Ahl al-Bayt that he had made obligatory upon the community; concerning what the Book had stated about that; and concerning what the community had unanimously recognized of his virtue, chastity, asceticism, scrupulous piety, excellent conduct, governance, justice, support for the people of truth, compassion toward them, and mercy for them; and of his severity toward the people of falsehood and his sternness toward them.

No person of truth doubts his justice, nor does a person of falsehood hope for his partiality. The dearest of people to him was he who feared God, the Mighty and Glorious, most and acted in obedience to Him; and the most hated of them to him was he who transgressed His command and acted in disobedience to Him. Whoever was close to him did not hope for preferential treatment, nor did whoever was distant from him fear that his due would be diminished. The one most honored by him was he who was fair to himself, and the most insignificant in his sight was he who transgressed into what did not belong to him.

These, then, are some of the virtues, merits, qualities, and distinctive excellences of ʿAlī ibn Abī Ṭālib, ṣallā Allāhu ʿalayhi, and I have explained these in this book, together with many

others that I have not mentioned to you because of their abundance and so that the book might not become too long on account of them.

Who, then, can equate anyone with him after the Messenger of God, ṣallā Allāhu ʿalayhi, or prefer any of them over him, except one who is blind to the truth and follows the path of misguidance, or one who lays claim to knowledge while ignorance has overcome him?

May God protect us and all believing men and women from misguidance and ignorance, and grant us guidance, knowledge, and discernment through His grace, bounty, and favor.

End.

The ninth *juzʾ* is completed, by the praise of God Most High and through the favor of His chosen Prophet and his purified Imams, upon whom are the blessings of God, the Mighty, the Oft-Forgiving.

Written in the hand of Ṣāliḥ, on the ninth of the month of Shaʿbān, in the year 1116 AH.

Notes

[1] Ghāfir: 7.

[2] Āl ʿImrān: 185.

Endnotes

[i] He is Khālid ibn Zayd ibn Kaʿb ibn Thaʿlaba, from Banū al-Najjār. He died in 51 AH.

[ii] Abū ʿImrān al-Nakhaʿī, Ibrāhīm ibn Yazīd ibn Qays ibn al-Aswad. He was born in 46 AH, from Madhḥij, and was among the eminent Successors in piety. He was from the people of Kufa and died in concealment from al-Ḥajjāj in 96 AH.