

# the Battle of the Camel

## When Muslims Killed Muslims for the First Time and the killing goes on...

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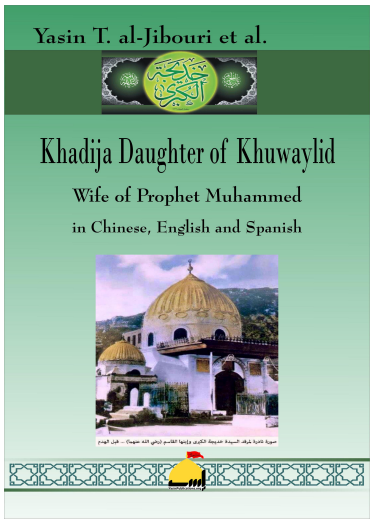






*In the Name of Allāh, the most Gracious, the most Merciful*

# PUBLISHER'S PREFACE




Yasin Publications is pleased to introduce the kind reader to this book which is extracted from our book titled Khadija Daughter of Khuwaylid رضي الله عنها: Wife of Prophet Muhammed ﷺ. Two editions of this book are already in print: a full color edition and a black-and-white one. ISBNs of the color edition are: ISBN-10: 1534730729; ISBN-13: 978-1534730724. ISBNs of the black-and-white edition: **ISBN-10:** 153478621X; and **ISBN-13:** 978-1534786219.

We decided to publish this book separately from Khadija Daughter of Khuwaylid simply to make it easy for readers to acquire it, especially those with limited incomes. Amazon imposes its own pricing on the books it markets. It is selling the color edition of the previous title for $64

and the black-and-white edition for $16.99. Notice the difference…

It is likely some readers of this book are not familiar with its author; therefore, we would like to introduce him to you all:

Yasin T. al-Jibouri, who was born in Baghdad, Iraq, in 1946, earned his graduate degree from (then) Atlanta University (now it is called Clark Atlanta after a merger with Clark College) in 1978, and he has been writing, editing and translating religious literature since 1974 when he started in Atlanta, Georgia, U.S.A., the publication and circulation of *Islamic Affairs* bimonthly newsletter. Up to now, he has as many as 81 titles to his credit some of which are being marketed globally by Amazon (www.amazon.com). If you wish to receive their list in PDF format, just send an email to "Yasin Publications" at this address:



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His name is mentioned by most books written about Islam and Muslims in America. The most important of such books is one authored by Prof. Larry Poston titled *Islamic Da`wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (Oxford University Press, 1992, ISBN 0-19-507227-8). A report issued by Harvard University's Pluralism Project titled "Islam in America", which chronicles the presence of Islam and

Muslims in America from cir. 1300 A.D. to 2012, refers to Yasin al-Jibouri two times. You can review this report and his comment on it if you request it by sending an email to the same address above or by clicking on this Internet Link:

http://www.pluralism.org/religion/islam/timeline/america.

The author's photo on the book's back cover shows him wearing his Arabian tribal outfit, being a member of the populous Jibour or Jibouri tribe. According to tribal traditions, each member of the tribe must be able to identify his lineage up to seven generations; therefore, this is the full name of the author of this book: Yasin ibn (son of) Tu'mah ibn Abbas ibn Muhammad-Ali ibn Dawood ibn Salim ibn Hassan ibn Salman ibn Ni'mah Albu Tu'mah al-Ghazali al-Jibouri. He tells us that his family more than one hundred and fifty years ago used to follow the Hanafi Sunni School of Muslim Law, but an incident took place in al-Kadhimiyya, northwestern Baghdad, that prompted the "Albu Tu`mah al-Ghazali al-Jibouri" branch of the mother tribe to embrace the faith of the Shi`a Ja`fari Ithna-`Ashari faith at the hands of Abul-Hassan al-Asterbadi. The author published his Memoirs when he was in the United States which covered the period from his birth up to his departure from Atlanta, Georgia, to Hyattsville, Maryland, in 1979. The details of that conversion incident are provided here for the kind reader as the author recorded it in his Memoirs and in his own words:

> If there is anything I can forget, it can never be one dialogue I had with my grandmother, may Allāh have mercy on her soul. That dialogue took place when I was

a child. I asked her once, "Why did you name my father `Tu'mah'?" I thought that such a name sounded funny and uncommon. I do not mean to be disrespectful to my father, Allāh rest his soul in peace, whom I regard with respect the extent of which is known only to the Almighty; indeed, I was closer to him than any of his children, but it was the name I was inquiring about, since there were not many people at all in the area where I grew up with a similar name. I had no idea that my grandmother's answer would make such a deep impression on my mind as a child or on my behavior as an adult. My grandmother told me that she had chosen that name for my father in honor of one particular Tu'mah who was the very first person to accept the Shi'a School of Muslim Law in our al-Jibouri tribe; at least this is what she knew, and believe me she was quite knowledgeable of the tribes of her time and even before her time. "Who was he, and what was his story?" asked I. This is the story my grandmother told me:

"Tu'mah was the chieftain of his al-Ghazali branch of the populous Jibour tribe. The al-Ghazali al-Jibouris were then residing mostly in Haweeja, a town in Kirkuk, north Iraq, and it was many, many years ago when Baghdad was, as it is today, the bride of the Valley of the Two Rivers. Harvest season was coming close, and the knives, sickles and shears had to be sharpened, and new knives were needed, too. It was suggested that the best place to sharpen the old tools and buy new ones was not Mosul but Baghdad. Tu'mah had been there before, and he loved to go there one more time, and this is what he decided to do; being the chieftain, his decision was always final. Everyone very much loved to go there, but none besides Tu'mah was privileged to have the final word. Anyway, Tu'mah took the old tools

and a good amount of money and went to Baghdad. He was told that in Kadhimiyya there were good blacksmiths, so to Kadhimiyya, a holy Shi'a town in north Baghdad, he headed. Of course he had to wait for a couple of days before all the tools he had brought with him would be sharpened, since there was a lot of demand at that time to sharpen such tools, and he had to stay there till his mission was accomplished. One afternoon he strolled to enjoy the sight of the Tigris. A boat bridge linked Baghdad's al-Rusafa section with its Karkh. Boats had been tied to one another and a bridge was made out of them. Kadhimiyya falls within al-Karkh. Women were washing their laundry and kitchen utensils at the river bank, fishermen were fishing, some were swimming, and a lot of children were playing, splashing water on one another and laughing. The mothers of those kids preferred to take them there rather than let someone baby-sit for them. A couple of policemen on horse-back came from al-Rusafa, crossed the bridge, and reached the place where children were playing. Each policeman grabbed a little child, took his knife out, severed his head from his body, then threw both pieces in the Tigris without saying one word. Women screamed and beat their faces and chests, men yelled, children panicked, and there was a lot of commotion, but not one word was spoken to any of those policemen who took their time to ride their horses and stroll back as slowly as they did when they came there the first time, as if they were surveying their fields. Tu'mah was shocked, so much so that his tongue was tied, and he had to sit down because his feet could no longer carry him. His eyes remained widely open; the shock had taken its toll on him, and he lingered there for a while. Being a stranger in the town, he had no choice except to go back to his *khan* (inn or hotel). The next

day he was still trying very hard to get over that scene, and he could not eat anything at all the whole day. He had never seen anything like that; it was simply too much for him. After two or three days, he was able to speak, and he started to inquire about what happened to those policemen, whether they were penalized, or whether the families of those innocent children were compensated, but nobody could give him any satisfactory answer. Many were too afraid to talk about it. Finally, an idea came to him: why not go to the most prominent dignitary in Kadhimiyya and ask him if he knew anything about that incident? And so he did. The man he met was the official representative in Kadhimiyya of the Supreme Ayatullah at al-Najaf al-Ashraf. "Why do you wonder about this incident, and why do you expect justice to be affected on behalf of two Shi'a children? After all, they are only Shi'as...," the representative said to him. "And what makes Shi'as so different from Sunnis that the latter allow themselves to slaughter them like that?" asked Tu'mah. The answer to this question came in installments. Tu'mah kept going to the *majlis* of that dignitary for a few days to hear more about the lengthy history of the persecution of Shi'as, the philosophical and ideological differences between both Schools of Muslim Law, a narration of the early history of Islam..., and a host of other issues. Tu'mah found himself in a state of mind which was almost similar to the one he felt when he saw those policemen commit their most heinous crime, and he felt then that he had to make a decision. It took him one whole day to think about all what he had seen and heard, as he himself later on narrated when he went back to Haweeja. The next day, he went one more time to the house of that representative of the Supreme Ayatullah and expressed his desire to embrace the faith of those

persecuted, expressing his desire to learn how to say his prayers properly. He also asked that sage about the name of the person whom he should contact if he needed an answer for a religious question or the solution for a theological problem. A few more days were needed to learn and digest all of that. Meanwhile, Tu'mah's family at Haweeja and the whole tribe became very worried about him, and a man was dispatched to Kadhimiyya to inquire about him. Unfortunately, that man was not a dignitary like Tu'mah; therefore, not many remembered what his name was, but he, too, embraced Shi'a Islam there and then after a few days at the end of which they both went back home where hundreds of men and women were waiting for them, anxious to know what had happened to them. When they narrated their story as indicated above, their families and a small number of others immediately accepted Shi'a Islam, and the number of those who gradually accepted it started increasing as time went by till word spread that something "wrong" was going on at Haweeja. The chiefs of other tribes had to speak to the head (shaikh) of the al-Jibour tribe. After those talks, the latter went in person to Haweeja and ordered Tu'mah and all those who embraced Shi'a Islam out of Haweeja. Their number then must not have exceeded sixty. They were banished from Haweeja because of accepting Shi'a Islam. Moreover, those chiefs of tribes who had convinced the chief of the al-Jibour tribe to banish Tu'mah and all other Shi'as from Haweeja went ahead and took another step: they ordered all the hundreds of thousands of their loyalists who happened to live in the area stretching from Mosul to Samarra not to deal with those banished, not to sell them or buy anything from them, nor to marry their daughters, nor let their sons marry theirs. It was a total boycott. Thus, the banished party

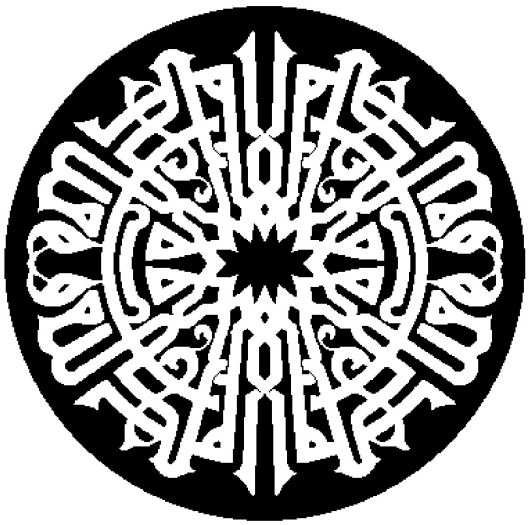
> kept for many years roaming the area extending from Mosul to Samarra till Sabah, son of former Iraqi Prime Minister Nouri al-Sa'eed, the last Prime Minister of Iraq's monarchy, intervened on their behalf with the Iraqi government, requesting it to settle them in Baghdad and help them lead a normal life. A law was issued according to which the only nomads to remain unsettled were those working for the government to patrol the country's borders."

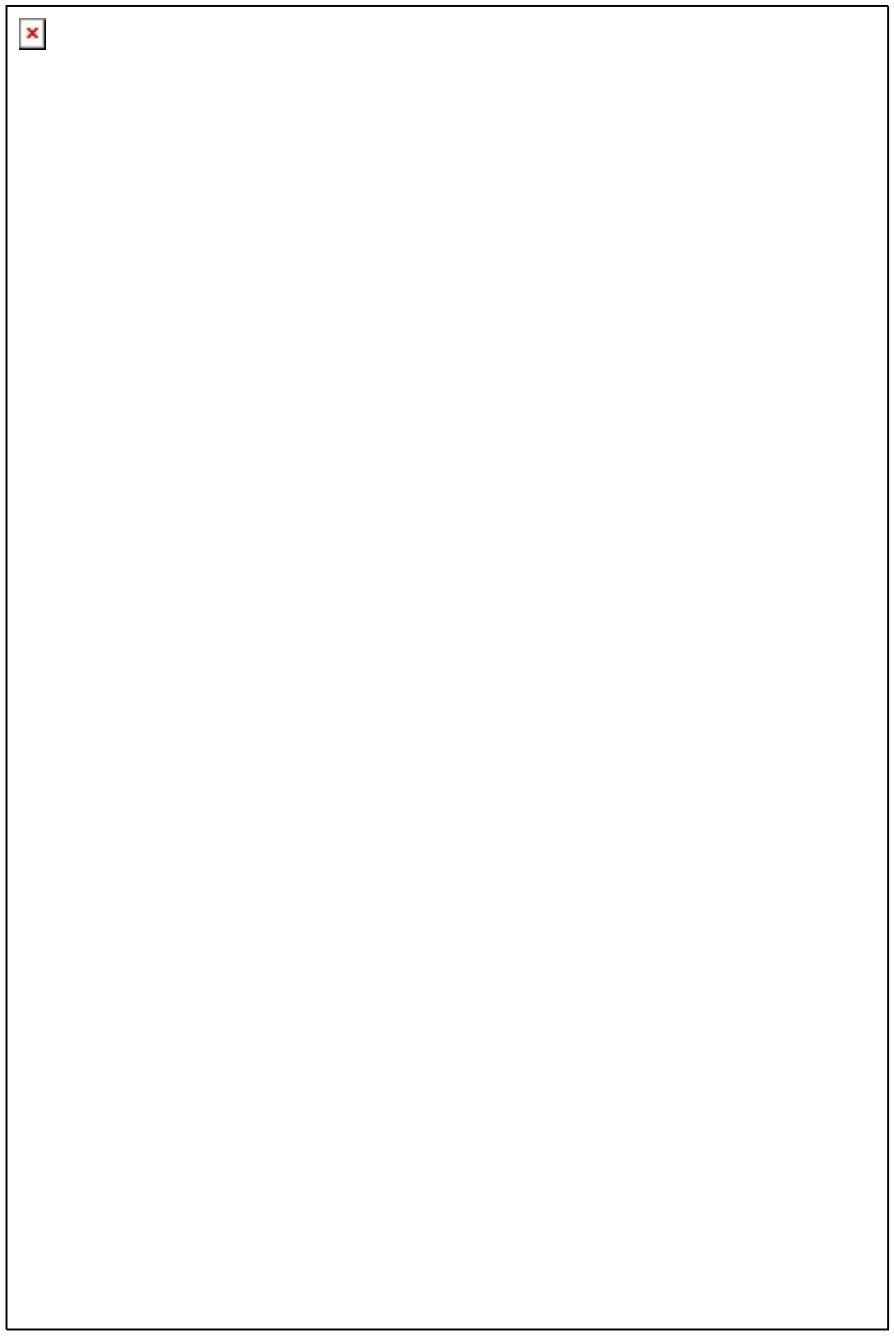
This is how my tribesmen ended up in Baghdad, their new home, and this is why my grandmother chose the name "Tu'mah" for my father. It was, I think, a very good choice. With so many sour memories of the persecution to which my extended family was subjected, my grandmother made sure that none of her sons or grandsons would be given a name indicative of the fact that they are followers of the Progeny of the Messenger of Allāh (pbuh) such as "Abdul-Zahra," "Abdul-Baqir," "Abdul-Sadiq," etc. My family could not trace our ancestors beyond Ni'ma, as indicated above, but I do not think that there is a big gap between Ni'ma and Tu'mah al-Ghazali. My grandmother named her younger son, my uncle, Ni'ma, who was instrumental in tracing the roots of our family tree. The area of Iraq where Ni'ma, my ancestor, lived was traced to Dhiloo'iyyah, near the town of Balad, Samarra, on the Balad-Mosul highway, now part of the Salahuddin Governorate. This proves that my ancestors did not go beyond Samarra as they were deliberately kept roaming the area extending from Mosul to Samarra. If one day I am able somehow to fill this gap with the names of my other ancestors, I will regard myself as one of the happiest people alive. The task of filling such a gap is almost impossible. I think my family did an excellent job tracing its roots so far back. Having such deep roots in the renown Arab tribe of al-Jibour also makes me feel good about my deep and pure Arab blood. I feel honored and privileged to

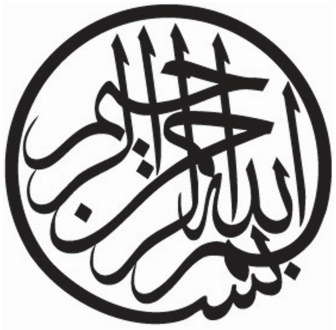
belong to the nation that speaks the language of the Holy Qur'ān and that produced a man like Muhammad ibn [son of] Abdullah, the last Prophet and Messenger of Allāh, peace and blessings of Allāh be upon him, his progeny, his companions, those who followed in the footsteps of his companions, and those who follow the latter till the Day of Resurrection...

We hope you have found the above interesting. The author returned home on September 3, 2003 after having spent the years from 1972 – 2003 in the United States. He remarried the next year (2004) and he now has two daughters: Zahrā' زهراء, 10, and Maryam مريم, 9, and since he is now 70, he has no intention to get married again…!

***Yasin Publications***







*In the Name of Allāh, the most Gracious, the most Merciful*

# INTRODUCTION

The day before yesterday (August 14, 2016), I started my 70th birthday and I thanked the Almighty for letting me live that long and produce many books read throughout the world. Like all other books, this book has a story behind it.

First of all, notice this book's Date of Publication: September 3, 2016. This is the date when one guy named Yasin T. al-Jibouri returned home thirty-two years after leaving his country of birth, Iraq. I asked my brothers with "Yasin Publication" to choose this date of publication in order to commemorate my year of returning home.. Now let me tell you why I chose my photo on the back of this book wearing my tribal outfit, in case it is not obvious to you: Since this book deals with many tribes and incidents involving them, and since I happen to belong to one of Iraq's main tribes, I thought this photo would be appropriate. I had to borrow its items from my maternal cousin, Shakir Muhsin Alwan al-Shammari; only the white gown is mine! My father belonged to the Jibour tribe and mother belonged to the Shammar tribe; her father is my

and Shakir's grandfather. Arabian outfits are expensive, but they look nice. Jews always slander their cousins, the Arabs, making fun of their Arabian outfits, calling them "camel jockeys", but this shows you how stupid and shallow-minded they are, not to mention outright racist. Jews are the money making people; they have always been so and will always remain so. There is nothing wrong with that so long as they make money through legitimate ways. One leading American industrialist can tell you how "legitimate" the Jews' ways are for making money. He is Henry Ford I (1863 – 1947), founder of the Ford Motor Company. Read his book titled *The International Jew*, that is, if you succeed in finding this book which the Jews have been fighting since it came out. I read it, and I remember what he said about the difference between a non-Jew (Gentile or Goy) and a Jew: The first *makes* money, while the other *takes* it. Usury is their invention, and so is the "compounded interest **الفائدة المركبة**" which turns a little into a lot. And they invented the "credit cards", so much so that they became accepted, even preferred, identification cards. What do you know about these cards?

In order to detail the way whereby the Jews have been rewarding their Christian benefactors throughout Europe in general and in the U.S. in particular, one will never run out of material. Such material reflects the very fact that while good-hearted Christians earn their living with the sweat of their forehead and send their tax money to the Jews in "Israel," American Jewish financiers are getting more and more rich due to the economic system in the West the architects of which are none other these same Jews, the system based on usury which takes the form of

high interest rates as well as the credit card system which is based on a form of usury known as “compounded interest.” Consider the interest rate, and calculate the compounded interest, which is one of the Jewish inventions in the monetary world, on any given amount of money, and see how much one has to pay for interest which ranges from five to twenty-three percent. One may end up paying three times as much as he would have paid for anything he buys in cash. Since not many people can afford these days to pay for what they need in cash, they have to borrow money today in order to pay it back tomorrow, and when tomorrow comes, they will lose their house because they can no longer afford to pay its mortgage installment, or their credit card payment, and we will not talk here about loan sharks and pawn shops. Thus, money-hungry dealers in usury will end up owning a piece of property as much as one hundred times more in value than what they had lent its prospective owners.

After writing my previous book on Khadija daughter of Khuwaylid رضي الله عنها, the first and best wife of the Prophet of Islam ﷺ, I decided to extract the part about the battle of the camel from it and publish it as a separate book. Many readers wrote me saying that they could not read my books because the size of print is too small, apparently they are old like myself, so I decided to let the size of the text of this book be 14 instead of the standard 12.

Since I do not know how many years Allāh will permit to live, I wanted to share some of my life's memories with the kind reader, perhaps he/she will consider making a documentary or a movie about it!

Let me start from the time I returned home to Iraq in 2003. In June of that year, I was still in the U.S., in Annandale, Virginia, to be exact, when my family in Iraq told me that my mother was approaching her end and that she wanted to see me before her death, especially since the last time I saw her was in 1971, so I decided to sell my belongings, including my favorite toy, a gold Mercedes, and donate my books to an Islamic center which unfortunately happened to be the Dar al-Salam Center in the same town, Annandale. I say "unfortunately" for two reasons: One is the fact that this center could not live long, it passed away because its organizers could no longer manage its financial burdens. The other is the fact that the center's Sunni librarian decided to throw away more than a fourth of the books I donated to its library because, apparently, they were "too Shi`ite" for him. Those precious books were thrown in the center's dumpster… This is how some, perhaps most, of our Sunni "brethren" deal with Shi`ite literature which does not agree with their way of thinking. I think this indicates a genuine lack of self-confidence.

At the end of June of 2003, I flew for the United Kingdom where I stayed for five weeks in the coastal tourist city of Bournemouth on the North Sea, about one and a half hour south of London, a very beautiful town, waiting for the Iraqi Airways to open a London-Baghdad route. There was a lot of talk about that at the time. When I lost patience that this would materialize, I decided to take another carrier which happened to be the Jordanian airliner to Amman, Jordan. My flight took place on the first of September of 2003. On the second of September, some

Iraqis in Amman managed to get me a taxi driver to take me the next day to Baghdad. The route was not fully secure, the enemies of Iraq, especially some of its neighbors, were not happy to see criminal Saddam toppled and a democratic government taking over, so they started their mischief as early as that year and kept intensifying it, accelerating it till it reached its peak in 2006, the bloodiest year in Iraq's modern history when almost every garbage collection site had bodies thrown on it.

I asked the taxi driver to let me know when we entered the Iraqi border via the al-Waleed border crossing point. When he did, I could not control my emotions, and I cried like a child whose toy was snatched away from him and kept crying till I had no more tears to shed. This was followed by a long period of silence during which I thanked the Almighty for keeping the driver silent rather than interrupting my thoughts.

My thoughts did not go back to the years from 1972 – 2003 which I spent in the U.S.; rather, my memories took me back to my life in my home country to which I have now returned after such a long period of time in exile. I remembered my early childhood, the place where I was born, which was in the midst of orange and date tree groves and orchards. Al-Fahhama **ناحية الفحّامة**, a district under the administration of al-Adhamiyya County **قضاء الأعظمية** in Baghdad's Rusafa flank, was my birthplace. It is said that a coal mine used to be there, so people gave it that name. My great grandfather, Hajji Jassim, and his cousin, Ali al-Salim, bought a large tract of line which they cultivated after having settled there many years

before my birth. Each bought a water pumping machines: a good British one wasbought by the first and an antique Turkish one, which always broke down, was bought by the other. Two irrigation canals were made which served as "borderlines" between the descendants of each branch of the family.

Our portion of the orchard was so spacious, I remember how it used to take me more than three quarters of an hour just to cross it from one end to the other. Both ends had gates. Not only oranges and date trees but also all types of fruits were planted there. A wall was shared by both families in order to protect the orchards from intruders, thieves and wild animals, and there were times when that wall did not suffice, so some men armed with rifles and handguns had to guard the property when the fruit trees were tempting. Beyond the orchard, we also had tracts of land which were used either to grow rice, wheat and barley or summer vegetables. None of my brothers had anything to do with planting anything, we always hired farmers and paid them, and my old brother, Sāmi (or Sammy), acted as our orchard's bookkeeper, and he kept good records. We shared the orchard with six other relative families.

My family and relatives, the descendants of Hajji Jassim and Ali al-Salim, often leased their orchard according to an agreement between both parties, a win-win situation. It so happened once that a wealthy Iraqi Jew named Moshe leased the orchard belonging to the descendants of Ali al-Salim. He came to meet the dignitaries there who brought a high chair made of palm branches for him to sit on. I and other children, boys and girls, stood at the door curiously

watching. A moment after Moshe seated himself on that high chair he broke wind. Hamdiyya daughter of Nassir, one of the girls, screamed her head off: **ضرط موشي! ضرط موشي!** "Moshe farted! Moshe farted!" Her father jumped to shut her up, but she left the meeting room and kept running like a wild animal in the whole area with her shout, spreading the good news as her father tried his best to catch up with her, but he could not.

Sleeping on rooftops was nice during the summer. I may have been six or seven when we started hearing songs as we were getting ready to sleep on rooftops. The Ali al-Salim relatives bought a battery-operated radio which they took to their rooftop to show off or to let others enjoy the songs of Zuhoor Hussain, Sadeeqa al-Mullaya and others. The Iraqi radio station was fairly new, and it transmitted its programs twice a day with several hours of interval, once in the morning and once in the evening, perhaps because of the heat that affected transmission. The folks who bought the set knew when the transmission started and when it ended, so they would turn it on or off, making sure the aerial is planted in the ground, perhaps in the hope it would grow and bear fruit…! That was their way of grounding the aerial. The transmission started with the pre-taped chirping of a mechanical nightingale followed by a recitation of the Holy Qur'ān then the playing of the royal anthem. The first aired item wass a news summary. Their water pumping machine was used to charge the radio's battery.

Our area was and still is so picturesque, a number of films and songs were taped there. During the spring, it looked

like a piece of heaven, of Paradise, and the aroma filled our lungs as the blue sky intensified its color and the whether was just perfect.

Did I give you my year of birth? I remember telling you that I started my 70th year, but in all official records, my year of birth is indicated as 1945 which is not correct. When I was six, my father, Allāh rest his soul in peace, wanted to register me at the district's only elementary school, but he was told by the headmaster that the registration age then was 8, not 6, so he changed my year of birth to 1945 instead of 1946 and took me back to register. The headmaster reminded my father that I should be 8 before I could be registered at the school. My father happened to car pool the headmaster and some school teachers, so he told the headmaster that if he refused to register me, he would have to look for another person to car pool him and his staff. This threat worked, and I was admitted.

I was very thin and weak at that age, actually during most of my life, and the way to the school was so long, my older brother, Sāmi, always urged me to walk, saying امشي...، امشي "imshi," "imshi", that is, "Walk! Walk!" He meant I had to walk faster, but how could I do it with such small and tender legs? I will never forget it. In 1954, Baghdad and many parts of Iraq suffered from a great flood that ruined many homes and lands and almost caused a famine in Iraq. When I went back home with my brother at the end of the classes, I noticed how snakes were moving fast in the water, and that scared the hell out of me, causing me to hold on to my brother for fear they would attack me.

Luckily, he always carried a stick, a club, in order to keep the dogs away or to use it in any fight with other boys, a sort of weapon, so I would once look at him and once at the stick in order to tell myself that I was in safe hands. Helicopters dropped loaves of bread for us in order to keep us alive. They were loaves baked for army soldiers and they were tough but nourishing. We liked them; something different. When the flood receded a little bit, army trucks came to distribute better loaves for us. Each family got loaves according to the number of its members under the supervision of the **مختار** *mukhtār*, district mayor.

Our home was shared by both my grandmothers (my grandfather, Abbas, married two wives) and my paternal aunt, Maryam. Wansa, my older grandmother, kept a dark room in our old home on the right side of the earthen dam inside our orchard where she raised silk worms. During the spring, I used to collect fresh and tender berry tree leaves for the worms. She kept a wheel which she called *jarjeer* **جرجير** to weave the silk threads which she sold. I still do not know what kind of word it is! At the time, my only paternal uncle, Ni`mah, did not have a house but a room where the whole family lived. His wife, whom I very much respected and everyone liked, always gave me watermelons from the ones my uncle brought home as he drove his truck loaded with water melons all the way from Mosul to Baghdad. Mosul is famous for its excellent water melons.

We had a wedding once. Three singing girls sang in unison and danced. Many of my tribal relatives fired their guns, rifles and machineguns in jubilation according to our

custom. This went on at night when the temperature was good. Lamps were hung in the rectangular area. I sat watching. Our neighbors to the right and to the left were invited to the wedding party. Suddenly, Jabbār son of distant Uncle Dāwūd, one of my relatives who was few years older than me, felt that his younger brother, Hassan, who was about my age, slept in his lap. After a while, Jabbār apparently felt that his right hand was heavy, so he lifted it just to see it covered with blood. He screamed, "My brother has been shot!" Nobody heard the shot. A gun equipped with a silencer was used for the crime. I sat not far from both Jabbār and Hassan. The singing and music stopped suddenly and everyone took his weapon out and started firing. Some people fled to the right of our area, apparently the culprit was among them, so they were chased and fired on by my relatives, but the trees were so thick and so was the dark, it was useless. The wedding turned into a mourning, a funeral. Since the victim's family could not identify the culprit, there was no sense in filing a complaint at the police station which housed the quarters of few policemen on horsebacks, stables for their horses and a jail; no vehicle was there. The grief was too much for Jabbār who, after few time, wanted to marry one of his cousins, but he was rejected. He thus suffered another shock. Both shocks ended his life as he was still in the prime of his youth. His father was left with his only daughter, Saleema. Whenever I remember Hassan, I cannot help controlling my tears.

After the flood, Iraq built a number of huge water dams to control both the Tigris and the Euphrates. Another less fierce flood came two years later. By then, our homes in

the old area behind the earthen dam, which has always been used as an unpaved highway (now it is paved), were abandoned and new homes were built on its other side much closer to the Tigris, since there was no longer any fear of a flood. But now our homes were in real danger of the flood, so everyone had to be busy piling sand bags to protect our area. My uncle, Ni`mah, stretched his body horizontally in the water so the sand bags could be piled up behind it. I watched him doing so. But another mission, a more important one, was waiting for him: On the other side of the river, in the Taji area, came out shouts warning us about a wild pig, boar, that was loose in the water. My uncle waited for the boar to get close. Using his pistol, he shot it a single time in the head and its body was later found floating near the bridge that linked al-Adhamiyya to al-Kadhimiyya. Boats were tied together so cars and pedestrians could pass over them but no heavy trucks. The iron Sarrafiyya Bridge, which was built in the 1940s, allowed trucks and later double-decker buses to cross it in both directions, and there was a rail track for the train, too, on it. This truck was blown up in 2007 by terrorists paid by our neighbors, the Wahhabi Al Saud rulers of Hijaz and Najd, the worst and most corrupt rulers on Planet Earth. A policeman stood at each end of the boat bridge. A whistle was the means of communication between both policemen in order to let the traffic flow in one direction. I remember riding in buses on that bridge and how scared I was when the weight of the speeding bus would cause the boats to sink in the Tigris. Every moment I thought the boats would split and that the bus and everyone on it would drown. I had not learned how to swim yet. By the way, those buses are interesting: They were basically pick-ups the load

areas of which were replaced by structures made of wood in which people could squeeze themselves and sit without cushions. They were very uncomfortable, but this is what you would get for just 10 fils, less than a pittance! There were other such buses built in Najaf for large trucks, so they were large buses, equally uncomfortable but made by Iraqi hands. Only smaller buses were allowed on the boat bridge. One large bus once toured Europe just to show people there what Iraqis could do! They can do better than that if they have the right leadership.

My older brother thought it was time I learned how to swim, and I was receptive to the idea. As I was learning, I remember myself standing alone once on the river bed looking as tiny fish surrounded me, perhaps feeling pity for the kid. The water's color seemed yellow to my eyes. I did not realize that I drowned, and I do not know how long it lasted before feeling a movement around me, so I held on to that swimmer who caused that movement and who was terrified when he felt that someone in the water took hold of his feet without seeing anyone. Fright gave him more strength, so he pulled me out of the water, saving me from death by drowning. His family, that of Ibrahim al-Hassan al-Jibouri, resided on the other side of the water canal in the Ali al-Salim area. The family's house faced ours, and his father, may Allāh rest his soul in peace, had married my paternal aunt, Maryam, who could not conceive, so he divorced her and married the good-hearted lady, Mahiyya, who gave birth to sons and daughters. We have always been so close to that family some of whose sons carried our names: Ni`mah, Tu`mah and Sa`eed (after my oldest brother, Sa`di). The name of their son who

saved me from drowning is Sa`eed, who passed away this year in Beirut, Lebanon, may the Almighty fill his grave with noor, luminance, celestial light, and reward him on my behalf not only for that incident in the Tigris but for a more important role that he played in my life and which will be mentioned to you later.

Aunt Maryam once performed the pilgrimage to Mecca, and I think she was the only one in both our groups to do so. She was a successful seamstress, so she asked me before starting her trip what present I wanted her to bring me from the holy land. I asked her for a copy of the Holy Qur'ān which became my only solace whenever I was sad or felt mistreated, a frequent occurrence, I should admit. Whenever I read its verses, I feel that I am taken on a trip outside this world. She took the bus to Aqaba, Jordan, where she boarded a ship to Jidda. She told us how huge the ship was, how it looked like a "city" where people were not allowed to smoke except in a special area in the lowest dark deck. She also told us how the Jordanian soldiers, the Hajjana, welcomed Iraqi pilgrims at the Iraq-Jordan border, gave them water and asked them to pray for their monarch, then King Hussain, a cousin of our King Faysal II. Hussain was crowned when he was 16, but our king insisted on receiving the crown at the age of 18, so Iraq remained for many years without a king following what I and many other Iraqis believe was an assassination plot of Faysal's father, the popular King Ghazi, staged by the British. The incident took place in the Harthiyya area south of Baghdad. Adolf Hitler was aware of Faysal's passion for fast cars, so he ordered a special Mercedes built for him, and it is likely the British did not appreciate

the king receiving a gift from Hitler. Iraq actually prides itself in being the first country in the Middle East to declare Nazi Germany an enemy state. I heard that a number of vintage cars gifted to King Faysal II were smuggled to Jordan in 1958 in order to protect them.

An incident happened to Aunt Maryam which lingers in my memory. My uncle's house was adjacent to ours, so she used to go to visit him, her younger brother, from time to time so he would not feel left out. She always told us that whenever she went there, she could not wait to return since the atmosphere there was always charged with my uncle's hot temper. In the afternoon that day, we heard screams of shouting, wailing and lamenting, the same we would hear when someone died, so we rushed to see what happened. We were told that Aunt Maryam died. There was so much crying and wailing, we all loved her and could not take the shock of her death easily. A man climbed a date tree and cut some branches in order to make a simple stretcher to carry her to her grave. I watched them making the palm branch stretcher. When it was ready to take her to bury her, two women entered with the stretcher to put my aunt on it. At that very moment, my aunt came back to life, looked at everyone and asked what the crying and wailing were for. We told her that we thought she was dead. Then we asked her to tell us what happened to her.

My aunt said that she heard two voices, one at each end of her body, talking to each other and arguing, disputing about her identity. One was saying that she was while the other was saying that she was not. After a while, both voices could no longer be heard, then they returned. This

time both voices agreed that she was not the one, apparently bringing life back to her. This is what some people in the States call a "near death experience". The next day, some distant neighbors came to borrow our large cooking pots used for weddings, circumcision festivities or religious occasions when a large number of people were to be fed. I think people in Iraq now do not hold festivities on the occasion of a circumcision because they can get their sons circumcised at birth at hospitals. We asked the borrowers whether they needed our pots for any of those occasions, and they denied it, saying that a woman died yesterday and only now they could take her to bury her and to prepare to cook for the mourner as was our custom. When we asked them about the name of that woman, they said she was "Maryam".

By the time I finished my fourth year at the Fahhama Elementary School, my father was already making preparations for us to move from the country to the city. My oldest brother was then dreaming of becoming a doctor, a physician, so some of his friends told him to catch a frog and to operate an autopsy on it with the use of a razor blade. We thought it was disgusting and inhumane, but he did it anyway, using no anesthetic for the poor frog. He left our home and had to finish his studies while staying at the house of his maternal grandfather, Alwan al-Shammari, father of Hussain, Allāh rest their souls in peace, in al-Kadhimiyya near the Nawab market. When my father built two rooms on that plot, he let his mother, Jassouma or Jasmiyya, look after him, renting the other room out to a bread baker who set up her oven on the stairs. When my oldest brother graduated from his high

school, he wanted to join the Military Academy, not knowing that it was not easy to get admission there without a very high recommendation from a VIP, so his application was turned down. He, therefore, took courses that qualified him to teach that same year at the same elementary school from which he and both his brothers had studied in Fahhama, but this time he went to teach from our house, not from that of our maternal grandfather. He had to go from al-Kadhimiyya in the Karkh flank to Fahhama on the other side of the river, the Rusafa flank, a quite lengthy distance by any standard, riding a bicycle for two reasons: One is the cost of commuting was prohibitive taking into consideration the very small salary he was receiving as an elementary school teacher which did not exceed in those days 25 dinars. Now the smallest currency in Iraq is 250 dinars! The other reason is the fact that there were only very few cars that would take the earthen dam route to Fahhama, and when it rained, cars, humans and animals sank in the mud, and so did my brother's bicycle. There was no way to continue working like that, so my brother told my uncle about his application to join the Military Academy having been turned down. Our uncle told him that he should have consulted with him before applying. My uncle had many friends in Baghdad. He approached some of them to help his nephew get admitted to the Military Academy; therefore, my brother quit his job as a teacher and found himself a cadet at that Academy, thanks to our uncle.

Meanwhile, we were still living in Fahhama, and we had to pack our belongings which were transported by my uncle's truck to our new home. Next to the driver, my

uncle, sat my father, myself and one of my sisters, Sahira. During the whole trip, the brothers did not speak one word to each other, so I and my sister exchanged looks saying, "What is wrong with these guys?!" My uncle was always very serious and easy to irritate, a hot tempered man, but I loved him nevertheless and was able to always have a good relationship with him; after all, he was my only uncle. He was tall and very handsome, and he used to always dance the folkloric *chobi* **جوبي**, or *dabka*, dance at weddings or circumcision celebrations. My maternal grandfather, Alwan, used to go on foot from Baghdad to Diyala just to dance… This is not to say that my father is less handsome, on the contrary he was 100% blonde, something rare in Arabia, so much so that I used to tease his mother, my grandmother Jassouma, by asking her, "Grandmother! Did you by any chance go to Habbaniyya where a British officer invited you to his place and you had fun?!" She would frown at me, giving me no answer. My father was almost half my mother's height, and our mother told us how embarrassed she felt while walking beside him. The British at that time kept a military base in Habbaniyya with many planes floating on its lake. This is the same grandmother who told me the story of our family having more than 150 years ago embraced the Shi`a faith. Uncle Ni`mah would lead the dancing troupe, carrying the handkerchief so the rest of dancers would follow his steps. My father never learned to dance, and neither did I! Alas! How boring!

Grandma Jassouma or Jasmiyya was the second wife of my grandfather, Abbas. The other wife, Wansa, which means "the cheerful lady", was older than her. She was

sister of Ali al-Hajji, her husband's cousin. I do not know why he used to be called "al-hajji" although he never performed the hajj. For some reason, both cousins had a fight once, whereupon, Grandmother Wansa tied a knot in her brother's *kaffiyya*, urging him to kill his cousin, her husband Abbas, which he did, following which he fled for Diyala where he eloped with the daughter of the same family that sheltered him... I do not know the details or the outcomes of his elopement, and I do not care.

After that incident, my grandmother, Jassouma, decided not to marry her son, Tu`mah, my father, to any woman from the Jibouri tribe, so she went to the tribe's ally, the Shammar tribe, seeking a wife for him. Her feet led her to al-Khalis city where a meeting was held at the meeting place of the sheikh of a Shammar clan to discuss the request of this Jibouri woman. A man said he would marry his oldest daughter off to my father but she was young. This did not stop my grandmother who welcomed his offer. My mother told us about her childhood, saying that she enjoyed horse riding and charging as fast as she could, as if she was in a horse race. But my family had no horse in Fahhama for my mother to ride. I never learned to ride a donkey, much less a horse, nor did my father! But my oldest brother was one of the cavaliers of the Military Academy, so it is likely my mother found a way to teach him how to ride. She told us about her childhood and marriage to our father, saying that she most likely was 12 when she got married and our father 14 which was not uncommon in those days. The then bride-to-be, my mother, was told by her family that they were going to visit some of their relatives. She asked if she could bring

her toys with her, and the answer was affirmative. This is how the wedding took place. She later told us that she had given birth to a total of fourteen children of whom ten survived, six daughters and four sons. I told you that my father was a full-time husband, didn't I?! We know the name of only one of our siblings that died, and I doubt the others were given names because they died at infancy. Infancy mortality in those days was high. The name of my sister who died and who did have a name was Fawziyya. She lived long enough for the family to register her birth and get an identification card for her. After she had died, the family thought that it would be a waste if her ID card would be discarded, so it was kept. The next year, my oldest sister was born. She was named Sa`diyya, and instead of registering her birth at the proper government offices, the family decided to give her Fawziyya's ID card! Thus, like me, in public records, her age is one year older than in reality. At least the public records have my right name!

One memorable year brought us a bumper crop. It also happened that there was an uncontrolled break in the water canal serving our orchard and the lands beyond it where crops were grown that year, so the area was flooded, becoming muddy and unsuitable for trucks. There were two trucks in our area, one owned by my uncle, Ni`mah, and the other was owned by Abdullah in the Ali al-Salim group. Our families kept debating how to bring all that precious grain to our homes in order to bag it and send it to the market. Finally, they decided to hire Bedouins to transport it on their camels. More than ten Bedouin families in all their members and camels were involved in

transporting the crop. That was my first and last experience being so close to camels and Bedouins, and I remember how each cameleer would call on his camel or she-camel which would recognize his voice and come running. I thought that was very interesting: animals responding to human voice. Each camel or she-camel had a name.

My father had by then bought a plot of land in the Ugailat عكيلات section of al-Kadhimiyya. People told him that the plot he bought was so far from urban areas, one who reaches it ran the risk of being robbed and disrobed then left with only the underwear. They called such robbers سلّابة *sallāba*, but he told them that urban development would sooner or later reach it, and he was quite right. Now it is considered to be in northern Baghdad.

In 1956, we were still living in Ugailat, al-Kadhimiyya, when I returned home one day to tell everyone about the new miraculous set called "television", the first in the Arab world. It was in black and white. Later on, some people put a piece of electronic box on the set in order to put some color in its pictures which you could hardly be noticed, a poor attempt. Cafés bought this set in order to attract customers. I used to get ten fils from my mother to go to a nearby café to sip some tea and watch cartoons and episodes of an intelligent dog called Lassie and an equally intelligent horse called Fury which I enjoyed.

My family was thrilled about being able to visit al-Kadhimiyya's Grand Shrine after being deprived of so doing for so long. At the Qibla Gate, rug dealers from

various countries spread their precious items for all to see and started the auction with the help of an interpreter who seemed to know many languages and who always received some money for his service. At the Shrine's Gates, there were two rows of females completely covered up in black chadors stretching their hands or cans begging. Some of them were actually children who just wanted to get some free cash! In later years, the police would chase them because the government decided that this distorted the image of the Shrine and gave a bad impression to people. If you entered the Shrine from the Bab al-Qibla Gate, and if you happened to look westward inside the Shrine, you would find cooking pots and firewood. Some visitors of the Shrine would cook there, something which came to an end in later years. Some of the dead were buried in the Shrine's courtyard, but this came to an end later. During the Muharram commemoratives, a tent would cover the courtyards of the Shrine to be set ablaze on the 10th of Muharram (Āshūra) in order to remind people of the barbaric Umayyads burning the tents that sheltered Imām al-Hussain's women and children as well as those of his few supporters who stood beside him up to the end. I thought that was dangerous, and I noticed that this, too, was later banned.

When it was the first day of the month of Muharram, the mayor of the city would come for a parade flanked on his right and left by the top government officials, including the chiefs of the city's police force, in order to mark the start of the activities commemorating the martyrdom of Imām al-Hussain عليه السلام. This tradition was later abandoned…

When I was in the States, I heard about Saddam's rotten government banning all commemorative activities of the martyrdom of Imām al-Hussain عليه السلام, including the traditional marches from various parts of Iraq to Kerbala and Najaf. A group of die-hard zealots decided not to be hindered by Saddam's ban, so it came up with a plan: It brought a car, as light as possible, which the group members started pushing on the highway. Whenever the police stopped them, the group members would tell the police that the car broke down and that they were pushing it to get it repaired. Imagine pushing a car for one hundred and eighty miles, the distance from al-Kadhimiyya to al-Najaf…! This is called true dedication, true love.

I had to finish the fourth grade (class) at a school on Nawab Street in al-Kadhimiyya where a sad incident happened: A boy's foot slid, landing him inside the toilet. The headmaster came out to plead for a volunteer to get him out and to hose him off. One pupil volunteered as we kept our noses closed… That incident caused me to never use the school's toilet. Then I was transferred to "Al-Huda Elementary School" near our house, few yards from it and from what used to be the fruit and vegetable wholesale market. That market no longer exists. After that, I was transferred to Al-Kumait Elementary School, perhaps the best in the whole country. When I was in the fifth grade, we were told that our monarch, King Faysal II, was going to visit our school accompanied by his fiancé, Princess Fadhila. The year was 1958. The ministry of education had to pay extra attention to our school in order to give the king and future queen the best impression; therefore, many

committees were set up for sports, greeting of the flag and playing the royal anthem, carpentry, farming, and the theatre. We had a make-shift stage on which some performances were presented. A play once was performed on it. One of our teachers was taken in a helicopter to drop leaflets about that play, inviting everyone to go to the school to enjoy it free of charge. Our music teacher was Shu`ayb Ibrahim who, despite his hearing problem, produced very nice music and taped many songs for the radio. He is one of few musicians in all of Iraq who knew how to play on the جوزة *joza*, an instrument with one string and a circular base that reminded me of the Bedouins' *rabāba*.

Only few yards from our house was the Queen Alia Park, which no longer exists, then a nicely maintained park where I used to carry my books and study. It was guarded by a very tough guard who had to deal with unruly boys. Queen Alia was the mother of King Faysal II. Next to the park stood the two-storey Orphanage for boys and girls which included dormitories; now it is used as women's jail…

During those few years, our orchard had to be sold because the government was broke and needed cash badly, so it imposed a heavy tax on our property which could not be paid. It was not easy for us to suffer that loss, but with the money received from that sale, my father and uncle teamed up to purchase three houses and six shops near our home, renting them out. At that point, my uncle had to move out of Fahhama. Having no house anywhere, he and his family lived in the two front rooms in our house for a

number of months. He never expressed his thanks because this was something a brother was expected to do for his brother; such is the Iraqi mentality… He had an extra cash for which he bought a Scania truck. He opened a butcher shop whereas my father opened a grocery store, and both brothers kept changing jobs. My father, Allāh rest his soul in peace, always worked and was never lazy all his life and so was my uncle. Later on, my uncle bought in the nearby Dabbash area a house built by architect Abbas, son of our paternal aunt, Tādhi. My oldest brother wanted to marry his sister to whom he was engaged for some time, but a vile scheme by her maternal aunt in Fahhama terminated the engagement.

My oldest brother was still a cadet at the Military Academy. One day he came home for the weekend, sat and took off his hat, whereupon we noticed that his head was shaven. My mother, Allāh rest her soul in peace, inquired about it. He told us that one of his fellows misbehaved during an exercise, so the whole class was punished by having their heads shaven. He asked for a handkerchief to tie his head before going out.

Living in the holy city of al-Kadhimiyya was the family's dream for years, and we were thrilled to live there. We could always go to the Grand Shrine for Ziyara which we really enjoyed so much, it was so hard for us to leave the Shrine and return home. I would take my mother and some of my sisters and go there on foot or hire a carriage called رَبَلْ *rabal* pulled by two horses; the Shrine was not far from our house. During those years, I had no friend; my older brother, Sāmi, was busy with his studies, so I gradually

developed a liking to solitude. My father used to give me an allowance, telling me to buy some nourishing food because people told him that he was not feeding me enough. Instead of buying nourishing food, I used to put the small change aside until I had enough cash to buy a used book. The novels of Egyptian writer Mustafa Lutfil al-Munfaluti appealed to me very much, so I used to devour them: *Al-Abarāt, Al-Nadharāt, Magedoline* and many others. His somber writing style echoed the somber mood of my life.

One of my classmates noticed my interest in reading, so he gave me a pocket size book as a present, one of the best presents I received all my life. That book contained brief adages of Commander of the Faithful Ali ibn Abu Talib عليه السلام . I used to take that book and walk to the shore of the Tigris near the boat bridge and see the progress with building the modern Imāms Bridge just few yards from the ancient one. I would sit near the water and read until it was dark. This book had a great deal of impact on my psychology, making me quiet, contemplative and very serious, so much so that one of my teachers used to call me " philosopher". Often, I did not understand the full meaning of some of the statements of one of the greatest philosophers of mankind, so I would ask my teacher about the meaning of this word or that, and the teacher always appreciated and admired my questions. Sometimes even he could not provide me with an answer without consulting some Arabic-Arabic lexicons available at the school. It also developed my interest in Arabic and improved my composition style. I think every Muslim and even non-Muslim should read this great book. I am honored to be

the translator of this great book.

The period cadets spend at the Military Academy is three years, and my oldest brother was about to graduate as a second lieutenant, so he thought that we should live in a better house more suitable for a military officer. My father could hardly turn down any request of his spoiled oldest son, so he sold our house and bought another in what used to be called "Al-Hadi City" which was named after Abdul-Hadi al-Chalabi, one of the wealthiest men in Iraq and father of the late Dr. Ahmad al-Chalabi who played a significant role in toppling Saddam's dictatorship. My father paid 1,600 dinars for it which now buys a large bottle of Pepsi-Cola and some chewing gum! Now the suburb is called "Freedom (Hurriyya) City" and it was at the time a nice area; now it is a slum. I enjoyed the nursery there which at the time was quite vast, colorful and very nicely kept. I would take my books to study there among the trees and flowers. Now this nursery is gone and its grounds were used to build houses. Time brings change, and often the change is not good. Abdul-Hadi al-Chalabi was a member of Iraq's parliament during the monarchy when the government was broke, so he gave it a loan. Being unable to repay him, the government exchanged the payment for a spacious tract of land which al-Chalabi divided it into three sections the most coveted of which was the first, selling small plots. This is where our house was near a water canal serving the once celebrated nursery there. When I returned to the area in 2003, I found out that the canal was replaced by a large underground water pipe.

In 1958, we were still residing in al-Kadhimiyya. The July

14 Revolution broke out and was welcomed by people who filled the streets in Hurriyya and Kadhimiyya and everywhere else in Baghdad to celebrate the end of slavery to the British and the independence of the new Iraq. People extemporally (without a prior preparation; this is a dictionary word though not all dictionaries have it) composed poetic lines for their songs celebrating the revolution and its leaders. The people loved their young king, Faysal II, but they knew that he had no say in running the politics of the country which were controlled by prime minister Nouri al-Sa`eed and the king's uncle, Abdul-Ilāh. Some writers, including British authors, write his name as "Abdullah," but this is wrong. Both Nouri and Abdul-Ilāh were seized, killed and their bodies were first dragged by cars on Baghdad's streets then cut to pieces which the citizens used as trophies. This is barbaric and un-Islamic, but it gives you an idea about how angry Iraqis were with both men. I happened to go out one day soon after July 14, perhaps the next day or the day after, to Hurriyya City where I noticed a group of people assembling at the yard of the large flour mill that belonged to the Chalabi family. I was attracted there by my curiosity. The body, or part of the body, of Nouri al-Sa`eed was brought there and burnt. Since the man was fat, his body fat made a sizzling sound when fire touched it. I will never forget that sound or sight. Someone stood to take snapshots.

My schooling as we lived in Hurriyya City stumbled, and I had a great deal of psychological pain and setbacks to my self esteem. Those were sad years for me, so sad that the only moments of rest I felt were when my father sat after

work hours to recite the Holy Qur'ān as I listened attentively. So did my mother. We asked her once, "Do you understand anything out of our father's recitation?" "Not a word," she answered. But she felt that it was the Word of the Almighty, so listening to it should heal the soul, and she was right. Unlike our father, she did not know how to read or write. Our father was taught the Qur'ān at the Ottoman *katateeb*, Qur'ānic study circles, and his handwriting was great. The closest family to my heart in all of Baghdad was that of the late Ibrahim al-Qazzas (Abu Khalīl), a friend of our family. That family treated me as one of its members, and I will never forget that. Both Abu (father of) and Umm (mother of) Khalīl looked for opportunities to do good deeds and always found them. They did not wait for people to go to them to seek help, they went to them. This great family is not among our blood relatives, it was the closest of the family's friends. I cannot praise it enough… One of its sons, Muhammed, may Allāh have mercy on his soul, was my bosom friend.

In November of 1963, a military coup took place in Iraq. I was in the company of Muhammed Ibrahim al-Qazzaz, my friend from the family of Abu Khalil mentioned above, at a movie theatre (cinema) in al-Bab al-Sharqi south of Baghdad when the military coup took place. People ran frantically here and there. Muhammed said that he had an uncle who lived nearby, so we had to walk the whole distance since everyone was fleeing the streets and running for cover as military vehicles, tanks, personnel carriers kept the streets busy, telling people to clear the streets. We both reached the house of Muhammed's uncle, namely the famous Iraqi dignitary and late Muhammed Salih al-

Qazzaz, a leading member of the Iraqi labor union movement. We stayed there for three days after which I wanted to try my luck and go home. The kind family told me that they did not mind my staying longer, but I told them that our tribal customs say that nobody should remain a guest for more than three days. Muhammed thought I was out of my mind to try to return, so I took the street alone and walked till I reached the Jumhuriyya (republic) Bridge in my attempt to cross from Rusafa to al-Karkh where my family lived. Hurriyya City falls beyond the rail tracks that separate it from al-Kadhimiyya. I found tanks blocking the bridge. One soldier told me that most bridges connecting al-Karkh with al-Rusafa were blocked; nonobody could pass over them. I left and walked until I reached a place in al-Bab al-Sharqi where I took a bus to the Bab al-Muadham area. This is the area where Iraq's defense ministry was headquartered at the Maydan Square. "Maydan" was named after a horse race track which used to witness a great deal of activity during the monarchy. Sabah, son of then Prime Minister Nouri al-Sa`eed, used to award the cup to the race winner. The race track was replaced by a residential area, and the defense ministry stood near the Tigris. There, I stood with many others watching a gun battle between Iraqi soldiers and insurgents sheltering themselves inside a building near the ministry. The buses that would carry passengers from that area were only few yards beyond, on the other side of the park. But the park was full of military activity and nobody dared to get close. I checked my pocket and found only 10 fils in it, my bus fare for a single phase. I kept thinking for a while as bullets were being exchanged between the army and the insurgents. I said to myself that perhaps the

Almighty now wanted to have mercy on me and take me back to Him, thus ending my life of misery. The thought appealed to me, so I decided to take the risk and cross that area to the other side where the buses would take me back home. I pronounced the Shahada (Kalima), expressed my regret for all my sins and started quietly crossing as people kept shouting at crazy me saying that I was killing myself.

I will never forget it. A soldier stood there, one of many, firing his machinegun at insurgents in that building exchanging fire. He was firing his 9mm Sterling submachine gun which was popular at the time, and I noticed how his hands and right shoulder were shaking, vibrating, as the shooting went on. My oldest brother kept one at the house for our protection. I told myself that my end was near. I quietly walked behind that soldier, looking down, slowly but steadily, surrending myself to fate… I managed to cross the Maydan despite all the shooting. Perhaps the Almighty decided at the last minute to postpone my end. When I got there, everyone looked at me and said that I just came out of death's teeth. My sad face answered them, not my tongue.

We lived in al-Hurriyya City for a number of years during which I finished my intermediate then high school classes. My oldest brother was always promoted in military rank and position, so much so that even he was only first lieutenant, he was commander of the Khalid Tank Battalion **كتيبة دبابات خالد**. He gradually became dissatisfied with our house and wanted us to leave that city again, so my father had to sell it and rent a house on Nawab Street where we stayed for a short period because our spoiled

brother again grumbled, so our father decided to move again to a larger and better house. The three-storey house we then rented was very, very nice, so large it had seven balconies and so many bedrooms, we could not fill all of them despite our large family. Its architectural design was Ottoman, and I thought it should be preserved as a jewel of our national heritage. That house was finally to my brother's liking. Whenever my oldest brother talked to his friends over the phone—yes, by then we had a phone, a luxury item in those days, actually we had it when we rented the other house before it on Nawab Street—who wanted to visit him, he used to say, "Come to Nawab Street and find the highest and the best looking house, that will be ours." Imagine someone bragging about a house which is not even his! I and my sisters thought that it was silly to brag about a rented house. When I returned home in 2003, I found out that it was demolished and replaced by a new commercial building, and I thought that our people do not appreciate any heritage.

During that time, my oldest brother was again a cadet but this time at the prestigious Military Staffs Academy **كلية الأركان** which qualifies officers for leadership positions. He needed my help to translate some English references for his thesis about Rudolf Hess, the No. 3 man in the then German Reich. His thesis collected a great deal of data from various references which all proved that the number of all Jews not just in Germany but in all of Europe did not exceed two million. In those years, the Zionists were circulating the lie that Hitler's holocaust consumed two millions of their folks, without telling you why, claiming that the only reason was Hitler's racist attitude, which is

not true; Hitler noticed the Jews' control over the economy of his country, so he feared them. This does not justify his most heinous crime. Jews are humans and must be protected rather than exterminated, although they do not regard themselves as being human; rather, they think of themselves as being the "super race", which is bull… This proves that they are more racist than Hitler, and their racist policies in dealing with the Palestinian proves my point. Those in the West who back them are equally racist. In their Jewish dictionary, the word for a non-Jew is "goy" which means "animal"; they believe that the Almighty first created them then created the rest as animals in human form so it would be easy for them to communicate with them, to ride them and steer them in the direction they want as they have been doing to some rulers of the Arab countries and to many others. Such is their rotten philosophy and way of thinking. This is why the Holy Qur'ān condemns them so strongly. One third of the text of the Holy Qur'ān condemns them explicitly or implicitly. Read their Talmud, as I did once, and see how they claim that their god, Yaheweh, rewards them when they cheat or harm non-Jews… I read their Talmud in English when I was once in Washington, D.C., U.S.A., at the Library of Congress.

There are always two sides to the truth, and the Jews hide the other side they do not like or when it indicts them. Zionist Jews of the world have always been increasing the figure of their holocaust victims as time passes by. Now the figure has reached six million and in the near future it will jump to eight then to ten then to…! They are professional liars, and the problem is that people,

especially in the West, buy their lies because of their ignorance and because they have no time to research and find out the truth for themselves. Fortunately, there are some Jews, such as those of the Nutri Karta, who have been fighting Zionism for years. Some Jews are truly very nice people and have no prejudice towards others, and I came across such Jews when I lived once in Atlanta, Georgia, U.S.A., and had a great deal of respect for them. So, Jews are not all the same. Remember that the Holy Qur'ān tells us that some Jews are God-fearing; read the following:



Some of the people of Moses guide and do justice in the light of the truth.

Qur'ān, 7:159

This verse refers to the Jews as "the people of Moses", that is, the followers of the true Moses, not the one to whom some Jewish books, such as the Talmud, refer.

The year was 1969 when I graduated from the English Department, College of Arts, Baghdad University, having enjoyed all the four years of my studies. Our department was the most lively and colorful in all of Baghdad University. There were more females than males, all from affluent families, and I had a lot of fun. Among my classmates were three persons worthy of mention here. Yousuf al-Wardi, a cousin of Iraq's famous sociologist, Dr. Ali al-Wardi, two of whose books I translated into English,

was not just a classmate but also a friend, and our Kadhimiyya houses were not distant from each other. Another name is Sa`doun al-Zubaidi whom I liked and respected and who once hosted me at his al-Adhamiyya area. When I was living in the U.S., I came to know that he became Saddam's interpreter. The other classmate was Naji Sabri al-Hadithi who later became Iraq's foreign minister. He had a large build and always carried a briefcase in order to give him an air of importance, and I honestly liked the man because he never bullied me into becoming a member of the rotten Baath Party. Naji presided over the college's Student Union which was under the control of the Baathists, so I did not join it. He was always calm and quiet during the classes, sitting at the end near the wall. One of our American professors once said to him, "Would you like to go out and play?" He answered, "I do not play." She did not know that she jeopardized her job and perhaps her life as well by talking like that to that guy who later became editor of the English speaking *Baghdad Observer* newspaper although he never excelled in English, and we all knew it.

The department took us for trips and picnics, and we had lots of fun. One of my classmates during the second year was one Muhammed Noor, an Eritrean student who took four years in the first and second classes, so he was expelled. He was then studying at the expense of the Eritrean Liberation Front. I invited him once to show him our city, al-Kadhimiyya, after which we had lunch at my house.

Our graduation party was memorable. One of the

graduates was a cousin of Salih Mahdi Ammash, then interior minister and later deputy prime minister. Salih's family also lived in Fahhama and both he and my oldest brother were close friends. Salih had the army's bagpipe band play during the graduation party. I am surprised he did not send the honor guards! A very funny comedy was performed at the college's stage, musical bands played music and there were many speeches and medals for the graduates, and I am glad I got mine, being one of the best students. I have no idea what happened to my medal, though! This happens when you leave your medal in Iraq and go to America! I will not do it again!

What happened after my graduation? Hell broke out loose and the darkest misery came out. Since my grades at the College of Arts were good, I had the option to choose which part of Iraq I liked to go to teach, and my older brother, Sāmi, suggested I should choose Hilla, metropolis of Babylon, because of its proximity to Baghdad, which I did. I wanted to go on a tour to visit some of my former classmates in their home cities, so in 1970, I started my trip first with Diwaniyya where my best friend, Kadhim Doshi al-Nasiri, lived in the town of al-Hamza al-Sharqi. He, too, studied at the College of Arts. There were so many of my tribal cousins there, I received numerous invitations for lunch and dinner at their houses, so much so that I thought my stomach would explode, and I did not know how to run away from there except by telling my host not to let anyone there know that I would be leaving the next day. I stealthily took the train from Diwaniyya to Nasiriyya where I had a friend to visit. While being in Nasiriyya, it came to my knowledge that there was an

announcement on the radio that those who submitted their applications to teach should immediately go to the ministry of education to get their administrative orders, so I had to interrupt my tour and return home. I was appointed as English teacher at a mixed (boys and girls) high school in a suburb of Hilla, namely al-Kifl, where there is a shrine deal for Prophet Thul-Kifl عليه السلام, who is mentioned in the Holy Qur'ān, which the Jews revere a great. Of course I was happy, but my happiness did not last long.

I never lived outside Baghdad before that year, 1970, the year I started my career as a high school teacher. The monthly salary I received was about 42 dinars before taxes, pension and other deductions were extracted from it. My oldest brother issued a decree that I should pay 15 dinars of it to the family every month. From Baghdad to Hilla I had to take the bus. At Hilla, I had to pay for a hotel room which I shared with two others and meals at restaurants. Another bus would take me from Hilla to al-Kifl. Going back and forth from al-Kifl to Hilla was often difficult because sometimes we could not get a bus to get us back to our Hilla hotel rooms, so we had to wait and wait. A taxi-cab driver lived in al-Kifl. He drove a Mercedes equipped with a cassette player for our entertainment; Umm Kulthoom song tapes were always played for the broke teachers, especially myself. Whenever this driver noticed our ordeal, he would come and offer to get us back to Hilla for a high fare, being the only taxi driver there, and this really depleted our funds. I told my family that I was starving, that the 15 dinars cut from my salary was just too much, but do you think anyone

listened? None of my fellow teachers gave his family one dinar because he simply did not have enough to spend from that meager salary. We tried to rent a house or rooms in al-Kifl in order to spare the commuting fare and the hotel room rent, but nobody in that small district agreed to rent us anything.

The straw that split the camel's back came when the husband of my oldest sister asked me for a loan in the sum of ten dinars so he could buy a rug for his room. Foolish me, I agreed and immediately told my mother about it, asking her to speak to my oldest "brother" to tell him that the cut this month would be five instead of fifteen dinars, that as soon as my brother-in-law paid me back, I would give them the ten dinars. The answer came loud and clear: "Yasin must either pay the fifteen dinars or get out." This was said in the spirit of "family solidarity"… I heard the sentence, so I packed my belongings, which were not much, in a suitcase and left for Hilla where I put it under my hotel bed. Its contents were basically used clothes, so it did not tempt anyone. On Fridays, when my fellow teachers went home to their families, I had no family to return to, so I would roam the streets around the hotel area aimlessly and curse my luck.

When the summer vacation came, I had to go to the house of two of my six sisters who happened to be married. While living at the house of my oldest sister, my parents came and asked me to return home. I asked them if they would call it home when despite my being an earning member of the family, my oldest brother had no respect for me. Then I asked them if they ever disciplined their first

born child, whether they even shouted at him, let alone slapping or beating him so he would know that he had to listen to them, to respect them. "You spoiled him, and now I have to pay for it." I refused to return.

My relatives in Fahhama would welcome me but not for an extended period of time; after all, I had three months to spend there before the school would re-open. My aunt, Hameeda, lived there with her husband, Uncle Alwan, and she always welcomed my stay when I was still at school. I preferred to spend the summer vacation there although they at the time had neither running water nor electricity (now they do), but I had peace of mind and many relatives, a great compensation. She lived in the Ali al-Salim group. Whenever I returned from Fahhama after those vacations, my complexion would be dark because of the sun and hot air, but I would still look healthier.

I stayed with my aunt for some time, I do not remember exactly how long. She apparently felt embarrassed while accommodating homeless me. One of the family's friends, a successful business man named Salman al-Ubaidi, kept touring Fahhama looking for me and finally found me. I do not know for sure how he came to know about my ordeal or why he volunteered to reunite me with my family. Seeing me, he told me how he had been frantically looking for me all over the district, asking everyone about the "Hajji Jassim group". He pleaded to me to accompany him back home. I was quite reluctant, but I felt I should not disappoint him, so I took my suitcase and got in his new Russian-made Volga.

I returned home, making sure not to speak one word to my oldest brother who happened to be there, completely ignoring him, as if he did not exist. I am sure he got my message. This lasted for many years.

A short period passed before returning to my job at al-Kifl during which I was determined to find a way to get out of the country even if I had to sell as many of my body organs as necessary. I knew that one of the requirements for leaving the country was to have either an exemption or a postponement from the military service, so I acted quickly and visited one of my tribal cousins from the Ali al-Salim group who worked at a bank in order to borrow the sum of two hundred dinars (which then equaled six hundred dollars, now they are worth less than 20 cents) in order to be granted a postponement from the military service. I told him I would teach in Saudi Arabia and pay him back in just few months. Thank Allāh, he obliged. It hurt me to thus turn to him since my father was still alive and well, a bread earner, and both my brothers were working, one as a school teacher and the other in the military. In all reality, my family was never poor in the correct sense of the word.

That was the first step; I got my postponement from performing the military service. The second step was to get a passport. My determination was so strong, I felt that nothing would stop me from getting the hell out of Iraq. Here comes the role of my brother-in-law Sa`eed, may Allāh fill his grave with *noor*, celestial light, and reward him on my behalf. I told cousin and brother-in-law Sa`eed that I was going to teach in Saudi Arabia and needed a

passport, so he told me that there was no way I could leave the country because I was a school teacher and that I would need the permission of the minister of education, but this did not dissuade me. Sa`eed was a military officer who had served in Jordan where he bought his black Mercedes. It was an old car without air conditioning, but this did not matter; all I wanted was a precious passport. He took me from one office to the other. You have no idea how complicated it was in those days to get a passport. He kept sweating and suffering, and I kept telling him that I would never forget his favor. Do you know why I asked him to help me? Government offices then would pass the paperwork of an applicant when they saw a uniformed military officer behind him. Most of those offices were manned by policemen of various ranks who had to salute Sa`eed the moment he stepped in.

I returned to work in Hilla and kept commuting between it and Baghdad in order to complete my passport process and to apply for a teaching job in Saudi Arabia through its embassy. I had to be absent from my job because of those processes, and I did not mind it, telling myself that desperate ends require desperate measures. Of course I was running out of cash because of this commuting, so I sent a letter once from my hotel room with one of my roommates who worked in Alexandria, south of Baghdad, and whose boss happened to be one of my engineer tribal cousins from the Ali al-Salim group whose mother, Aunt Kameela, was foster sister of my father but were of different ages; he now holds a Ph.D., so I can call him Dr. Khdhayyir Jassim al-Jibouri, pleading for help, asking him to send me some cash with the carrier of that letter. Instead

of sending cash, he came personally to see me at the hotel, and I told him what kind of miserable life I was leading there and how I was so squeezed by the expenses of living and teaching at al-Kifl. He understood my ordeal and gave me some money.

All went well, and I found myself in 1971 preparing to leave Iraq for Saudi Arabia. My oldest brother had by then gotten married, and I remember the send-off at the international train station where he boarded the train for Basra to spend his honeymoon. It was not easy for me to participate in that send-off, and I am sure you understand why… His mother-in-law, Zakiyya (Umm Ali) was the daughter of our paternal aunt Tādhi. She came to mediate between us. She did not want to see me going abroad without reconciling with my brother and husband of her daughter, but I refused, telling her, as he overheard, how I never felt that he was my brother and never will, that if I died in a plane crash or anywhere abroad, I did not want him to be present for my funeral.

The next day, I flew for Saudi Arabia on board a Saudi DC-9 jet, a small craft. The crew stood at the door to welcome us; most of us were teachers. Approaching Dhahran International Airport, I looked through the window expecting to see deserts, camels and tents, but none of those were there but nicely paved streets, high rising buildings and very well organized traffic. I was really surprised.

My older brother, Sāmi, had taught in Medina, Saudi Arabia, before me. I wish he had given me some advice

about what to expect upon reaching the kingdom. By now, you realize how financially squeezed I was, so all the cash I had in my pocket was the equivalent of six Iraqi dinars which I changed at a bank for Saudi riyals. At the Airport, I inquired about how to go to Huffuf City, metropolis of the Ahsa (or al-Hassa) area of the kingdom's Eastern Province, and I was told that the only way was to take a taxi-cab. That news shocked me because I knew that my money would not get me there. I had to think of a way out of that situation. I inquired about anyone besides myself who would be going to Huffuf, and I was told that one female teacher accompanied by her much younger brother, her *mahram*, escort, were the only other travelers, so I decided to act. I spoke to the young escort alone and asked him to request his sister on my behalf to agree to my company. He said he would. He brought me the answer back soon, telling me that my request was rejected. Hearing this, I could hardly hide my shock, so I had to earnestly repeat my request saying that it would be a long trip and that his sister should be better in the company of an older man than her very young escort, that I really would appreciate her accepting my request. I kept watching them from a distance feeling very nervous. He returned, and this time he brought me the answer I solicited, so I accompanied both of them. When we reached Huffuf, it was time for me to pay for my share of the taxi cost, which was a lot more than I had in my pocket. I again took the young escort aside and admitted to him that I really did not have enough money and this was the real reason why I requested their company in the first place, promising to pay them as soon as I got paid. After all, we will be teaching at the same city. His sister had no

choice but to consent. Now you can imagine how I felt, how deeply sad I felt though relieved to let Iraq and my family behind.

I had to stay at a hotel until I could rent an apartment. The Sudanese manager of the hotel asked me if I had anything precious so he would keep it in the hotel's safe, and thank Allāh I did not burst laughing… He let me share a room with another Iraqi teacher, Shukr al-Qaisi, who noticed after some time that I did not go to the hotel's restaurant to eat. It was then that I had to tell Shukr about my ordeal, my misery. He asked me how much money I needed, and I told him I had no idea how much I should borrow from him since I never handled the Saudi currency before and had no knowledge of the price of meals or of anything else. He gave me what he thought would be enough for the time being, assuring me that it would be one or two days before we received the housing allowance, i.e. two months' salary, in advance.

I and Shukr, a Sunni from Diyala, started looking for an apartment and found one after we had already been given the housing allowance. Rent everywhere has to be paid in advance. It so happened that his school was adjacent to mine, so we always rode the same bus. The school where I taught was more than a school; it was a three-year vocational institute the graduates of which received diplomas and some of them would be sent to Germany to continue their studies and earn a high diploma, one degree less than a B.A., bachelor of arts. There were two headmasters of that institute and four sections where a team of 62 teachers for the theoretical part and foremen for

the practical laboratory part who taught and trained the students. These were: mechanics, minerals, automobiles and electrical. The English curriculum fitted the institute's teaching and training programs. Why did it have two headmasters? A Saudi headmaster presided over the theoretical division, while a German headmaster presided over the practical one. Most foremen were German.

Of course I reached the Saudi institute late that year. It meant I got paid less. My roommate and I had to buy a refrigerator, beds and kitchen utensils, and that was an additional financial burden. I did well as a teacher to the extent the Saudi headmaster was bragging about me saying that I was the best English teacher his school ever had. I put together an English teaching tool for the students in many pages, a sort of manual beautified with photos, graphics and decorative items to make it appeal to them. I sued it during both years when I taught there. When I left Saudi Arabia in 1972, that manual was circulated by the Saudi ministry of education to all other vocational institutes in Dammam, Riyadh and Medina which were later upgraded to colleges awarding full B.A. degrees.

We were told that the Saudis did not tolerate two types of discussion tp[ocs: religion and politics, and I was aware of the hatred the Wahhabis harbored towards the Shi`a branch of Islam, so I had to resort to the *taqiyya*, praying like them. At home, I prayed our way.

While on the job, I received a telegram from my family in Baghdad giving me the address of the Dammam highway intersection where I would meet my father, so I and my

roommate went there but missed him. Shortly after that, another telegram came to me on the school address in which my father gave me his and his group's location in Mecca and the name of the person in charge of their pilgrimage plan, namely Abdul-Ameer al-Jibouri, so I showed the telegram to the Saudi headmaster who gave me a vacation to perform the pilgrimage in the company of my father whom I met and together we performed the rituals.

During my few days in the company of my father performing the rituals of the pilgrimage, I did not let my father spend any money; I took care of all expenses, and since I was not returning with him to Iraq, I had to buy presents for the family at home. Another broke situation. Now I have to return to work, so I bade my father and maternal cousin, Zakiyya (Umm Ali), who accompanied him, and stood near one of the numerous garages in Mecca trying to get a bus to Riyadh then to Huffuf. As I stood there, I counted what remained of my cash and was shocked, actually stunned, to see how I was left with almost nothing. How would I be able to return to Huffuf? I remembered my situation at the Dhahran International Airport, and I saw how the Almighty got me out of that situation, so I pleaded to Him again saying that I was His guest and that I ran out of money and needed a miracle so I could return to Huffuf. As I stood there stunned, bewildered, confused, disappointed with myself, a man asked me about the cars that went to Riyadh. The direction of the pilgrims at the time was Medina, not Riyadh, and I was told by many persons that I would not be able to find any car or bus that would go to Riyadh from which I would be able to take another car or bus to Huffuf. I told

the man that I was not a native of Mecca, so I did not know where that garage was. Once he was gone, I told myself how stupid I was for not accompanying him since I, too, wanted to go there. I felt glued to the floor, unable to move, deeply depressed. A few minutes later the same man returned, so I rushed to ask him if he was going to Riyadh. He answered in the affirmative, so I told him that I, too, wanted to go there. He said he was the chauffer of a Palestinian lady whose sons sent her to perform the pilgrimage, and he did not know if she would agree I would accompany them. I asked him to let me talk to her myself, and he agreed, so I found myself before the Palestinian lady who was sitting in the back seat of the latest model of a luxury Volvo sedan. I greeted her and said, "I am an Iraqi teacher teaching in al-Huffuf and would very much appreciate it if you do not mind I join your company back to Riyadh because I cannot go to Medina, my vacation is over and I have to go back to my school." When the lady heard my Iraqi accent, she welcomed my company and addressed me as "son", for which I thanked Allāh. I quickly took out some Iraqi cookies and offered her and her chauffer, and they both thanked me for them. As I indicated earlier, my father was accompanied by one of his nieces, Zakiyya (Umm Ali), daughter of the same Tādhi referred to above, during that pilgrimage, who gave me those delicious cookies which we usually bake for the Eid celebration twice a year.

We reached Riyadh where the Palestinian lady was received by her engineer sons, so I pretended to get money to pay the chauffer, but she insisted I should not do that, not knowing how broke I actually was, only did not have

the guts to admit it. In Riyadh, I had to find the garage of the cars that went to Huffuf. Having found it, I took the driver aside and said to him, "I am an Iraqi teacher teaching at the 'Industrial Schhol,'" as the locals used to call it, "and I have just returned from the pilgrimage where I spent all my money on my father. Please get me to Huffuf and come with me to my apartment so I would pay you the fare." The driver was very courteous and told me that he would not insist on getting the fare from me, that the ride would be on him. When the car reached Huffuf and all passengers got out, I insisted on the driver to accompany me to my apartment. When I reached my destination, I asked myself this question, "Suppose I do not find my roommate, Shukr, there…, what will I be able to do then?" I had no answer to that question. Leaving the driver on the street, I climbed the stairs, opened the door and to my delight I found my roommate there. I asked him to give me more money. I had borrowed a good deal of cash from him before going to Mecca to meet my father, and now I am asking him again for the fair plus a tip to the kind driver. I got the cash which I gave to the driver with many, many thanks, first to Allāh then to him and to my roommate to whom by then I owed a fairly large amount of money. Shukr wrote with his pencil on my room's wall how much he had loaned me the first time, adding what he did that day and totaled everything. He kept a tally of my payments which were zeroed close to the end of the academic year. By then, I had very little cash left… At least I performed the pilgrimage in the company of my father…

The first year of my teaching in Saudi Arabia went

uneventfully. I liked everybody and everybody liked me, and I think I did a darn good job teaching, so much so that my students told me that they did not realize how fast the classes went when I taught them and how they developed an interest in English for the first time. I watched their grades improving, and the headmaster was thrilled. To add to my financial burdens, I could not resist buying from my Saudi headmaster his Agfa Optima camera which he had brought from Germany the last time he went there, but I asked him to let me pay for it in installments, and he agreed. I kept taking photos and sending them home. Do you think that anyone in my family wrote me? None of them did, so I had to stay in touch with Sajid son of Ja`far, one of our relatives. Ja`far was son of my paternal aunt Sadeeqa. I had taught Sajid English so he would pass his exam. He was studying at the intermediate school level one year before I went to Saudi Arabia, that is, in 1970. It was not easy for me to cherish the thought of not receiving any letter from my family while so many other relatives and friends kept writing me, and the mailman always came to my class to deliver a bundle of letters to me as I was teaching.

The second year, 1972, was very eventful. I was fortunate to take the TOEFL (Test Of English as a Foreign Language) at Dhahran's College of Petroleum and Minerals, and my score was very high. That was a requirement for applying to study for a graduate degree in the U.S. I, therefore, corresponded with a number of American universities and was admitted by three of them: Ohio State University in Columbus, Ohio; Atlanta University in Atlanta, Georgia; and New Mexico State

University in Las Cruses, New Mexico.

My Sunni roommate, Shukr, returned once to the apartment as I was performing my prayers and noticed how I was praying as Shi`a Muslims do, that is, placing my hands on my sides instead of crossing them under the belly button as most Sunnis do. He, therefore, shouted, "You are a Shi`a!" The next day, he spread the news throughout the city through the other Iraqis working there in various professions, and the Saudi Administration of Education came to know about it. It was then that the attitude and behavior of my Saudi headmaster towards me changed drastically. Without going into too many details, I received an order from the said Administration to go to teach at an intermediate school in the middle of the desert where I would have to draw water from a well whenever I needed water, that is, if I succeeded in getting anyone to let me rent his house… The thought was too bitter to swallow, and I had to act fast, and I did. I went to the said Administration and asked to speak to the head privately. First he was reluctant, but I told him that I had very important and serious information to reveal to him and did not want even the doorman to be there, so he told the latter to shut the door and keep it shut. I narrated to the administrator all the illegalities that went on in the vocational institute where I was teaching. When I finished, he handed me some blank legal sheets of paper and asked me to write down all what I had told him, and I did. He issued an order cancelling my transfer to that desert school, replacing it with another order transferring me to an intermediate school not far from Huffuf. This is how that academic year in Saudi Arabia came to an end.

I got my plane ticket, but I had to trade it so I would be able to go to Beirut instead of Baghdad, saying that I wanted to spend a vacation there, and this was no problem at all; the tickets were changed in minutes. In Beirut, I was approached by the Lebanese security officers who asked me if I was carrying drugs. I told them that I came from Saudi Arabia and that I was teaching there and knew nothing about drugs. I also asked them how long I could stay in Beirut, and I was told that being an Iraqi citizen, I could stay as long as I wanted. The taxi-cab took me to a cheap hotel at the Shohada (Martyrs) Square where I saw the filthiest bathroom. My and other residents' complaints were never heard by its management. It is not easy to find a hotel room in Beirut during summer time. I took a taxi to the U.S. Embassy to apply for my visa, and the driver asked me if I was happy with my hotel accommodations, so I complained to him about how filthy the bathroom there was and how I wished I knew a better hotel to go to. He said he had a spare room at his apartment which he would be glad to rent me if I wanted. The idea appealed to me, and he said he would drop by the next day at 10:00 am so I would go to his apartment to see if I liked to settle there instead of the hotel which would even be cheaper for me. I found myself settling in the driver's reception room, and his family was very kind and hospitable to me.

On August 13, 1972, one day before my birthday, I reached New York's John F. Kennedy International Airport and started a bus tour from there all the way to New Mexico, passing by Ohio, then returning to Georgia in order to see which of the three universities I would

choose. But since I wrote my Memoirs which cover the period from 1972 – 1979, the period I spent in Atlanta, Georgia, I do not wish to bother the reader with its details to which I refer him. They are posted on the Internet.

Life in Maryland was not easy for me at all. I moved from Georgia to Maryland in the fall of 1979, not knowing what to expect, the cold, the snow and the abject poverty. Living in a single room with my books, I used to have nosebleed every time I left for work. I had no sufficient cover to protect me from the cold. I lived in Hyattsville, Prince George's County, from 1979 – 1982 during which I translated two books of Martyr Muhammed-Baqir al-Sadr: *What Do You Know About The Islamic Economy?* And *The General Bases of Banking in the Muslim Society*. The latter translation was lost for good after I moved from Maryland to Arlington, Virginia. I met during that period Martyr Muhammed-Mahdi al-Hakim, son of late Grand Ayatollah Sayyid Muhsin al-Hakim, who saw what kind of life I was leading. I had met him first in Atlanta, Georgia I think in 1976 or in the following year, and I cooperated with him to spread the reports of Islamic opposition to Saddam's regime. Had he stayed alive when I returned to Iraq in 2003, I am sure he would have helped me and found a suitable employment for me. I could not meet his younger brother, the late Sayyid Abdul-Aziz al-Hakim, nor his other brother, Martyr Sayyid Muhammed-Baqir al-Hakim. *Alhamdu-Lillah*, despite that, I have survived. While living in Hyattsville, I finally received my "green card", so I could now apply for better jobs.

In Virginia, my living conditions improved due to the

improvement of my employment situation; I no longer needed a temporary work agency to send me to work for few days followed by a period of unemployment... I taught English as a Second Language at the National Graduate University in Ballston, Virginia, and my students varied from Libyan students to African ambassadors who did not know one word of English! Then I worked as a typesetter then as associate editor followed by senior editor of the luxurious *Middle East Business Magazine* which was published by MEMCO (Middle East Media Corporation) under the management of Dr. Suhail Elia, a Christian Palestinian and a ruthless man who could hardly keep anyone working for him for days or weeks, but I think I knew how to deal with him, so I continued for a record three years working for that magazine which I liked very much. After those years, Elia decided to move to Honolulu, Hawaii, offering to double my salary if I agreed to move with him. The health of my wife's mother, an aging lady, was deteriorating, so I did not want the two ladies to be separated from each other especially since the mother was nearing her death.

After leaving MEMCO and its glossy magazine, I worked for a company that published daily and weekly news reports for people involved in the construction industry. I developed a passion for programming, excelling in it beyond my and my company's expectations. The company used to have a Korean programmer who wrote many programs in the database program developed by Ashton-Tate called dBASE (database), paying him a hefty forty dollars per hour for his consultancy. After mastering this software, the company no longer needed the services of

that programmer, so I saved it a good deal of money but I felt I was never appreciated enough. No matter how good a worker in America or Europe is, as long as he is not a native, he is always looked down upon. This is a reality. Prejudice and bigotry, and now Islamophobia, are the facts of life in the Western world.

As for my Islamic activities during that period, they included bringing back to life my celebrated bimonthly newsletter, *Islamic Affairs*, which I started in Atlanta, Georgia, in 1973. When I was going to leave Atlanta, my Pakistani fellows in the Islamic Society of Georgia, Inc. assured me that they would continue the publication and distribution of this newsletter, adding that they worked with publications years before they came to know me. I learned that a braggart is like hot air in a balloon. Arlington County once contacted our organization, the International Islamic Society of Virginia, Inc., asking us about the conditions a plot of land should meet in order to qualify as an Islamic cemetery. The County wanted to set aside a cemetery for the Muslim community there, and we really appreciated the gesture and responded to the inquiry. After few years, however, I felt that the financial support I was getting for keeping *Islamic Affairs* alive and well was not sufficient at all, so I decided to call it quits. The Muslims in America face numerous challenges: lack of the sense of security with regard to their jobs and income, the glitter of the material life, the continuous demands of the wives and daughters for clothes and fashion designs and the boys for clothes and games, the insurance which took a large chunk of their paychecks, the taxes that consumed a third of their incomes… They, therefore, could not afford

to keep supporting any Islamic publication such as mine… The Khoei Center, which I helped establish, stretched its hands not help others but to solicit their financial support and backing…, so forget about the Marji`iyya… The situation here in Iraq now is not any different…!

After the 1991 Intifada, uprising, the Iraqis in the U.S. overcame their fear of publicly criticizing Saddam's policies and started organizing themselves as "opposition groups". I kept meeting with those groups, analyzing them and studying their psychology. I was not impressed by those Iraqis who kept knocking at the doors of U.S. senators and congressmen as well as think tank institutes and the news media. I said to them, "The Iranians got rid of their Shah on their own. They did not seek anyone's help other than that of the Almighty because they had a wise leader, a great sage, namely imām Khomeini who steered the country to the safe shores. Why are you humiliating yourselves like that? Why do you not leave it to the people of Iraq to offer sacrifices as did their neighbors in Iran?" Of course nobody heeded my call. As for the late revered sage, al-Khomeini, may Allāh shower him with His Grace and reward him on behalf of all the people whom he liberated from the clutches of Imperialism and Zionism, the news media in the West in general and in the U.S. in particular, which I monitored, spared no effort to assault him just as wild dogs assault a carcass, tearing him to pieces with their foul mouths and slurs, venting on him and on Shi`a Islam all the hatred they have always harbored against Islam and Muslims, and they still do it and will keep doing it up to the Judgment Day. May the Almighty condemn them and purge His earth of

their filth.

During my long period employment with the construction news service referred to above, I worked as a news reporter and learned how to analyze what people told me, reading between the lines, as it is said. Perhaps this is why those Iraqis did not impress me. Since 2003, these Iraqis have proven that they were not seeking the best interest of their country and nation but that of their own selves. Iraqis voted for them innocently, but they proved to be unworthy of the trust placed in them by good-hearted Iraqis.

The name of one particular Pakistani individual I came across has to be mentioned here. He is Kaukab Siddique, a man who hates Shi`a Muslims more than he hates Satan, that is, if he really hates Satan and not a bosom friend of his. First, I liked and respected the man when he supported the Islamic Revolution in Iran in his *New Trend* publication, so much so that the government of the Islamic Republic invited him to visit Iran and be a guest of honor there for few days at its own expense, which he obliged. Soon after returning home to Maryland, he started assaulting the Islamic Republic and everything it stood and stands for. But before all that happened, I met him in a gathering at a mosque the Egyptian imām of which was a really moderate and pious man, may the Almighty bless him. I asked him how he was doing, and he was honest with me, telling me how he and his family were suffering so much, pleading to me to help him in any way I could. I told him that I would try. At the time, I was senior editor of the Middle East Business Magazine referred to above. The next day, I spoke with Cameo, a lady from Honolulu

who was acting as office manager at my job, telling her that I would appreciate it if she could find a job for my "friend" Kaukab. She promised to do her best. I kept waiting for a package from the man containing his CV, resume, and other information about him. When the envelope came, I took it and gave it to Cameo without hiding my excitement, reminding her of her promise to help. Few days later, Kaukab was hired as managing director, a higher position than mine, and I was glad for him. Few days later, I started getting the sense that the man was digging underneath me trying to get me fired, and I was wondering why, especially since I was with the company for so long and was twice promoted. I think he worked no longer than two weeks when I was fired according to a recommendation he submitted to Dr. Sohail Elia, so I worked for the construction news service mentioned above, blaming myself for assisting a born ingrate.

Few days after my firing, I received a call from Elia in which he asked me to return to work, telling me that he realized the mean nature of that Kaukab Siddique whom he had already fired. I told him I would not return except if he met three conditions. One of my conditions was a hefty raise in my salary. Another was my working in the evening writing and/or typesetting the magazine's articles, I simply did not want to lose my new job because of him. The third condition was to resume my responsibility with full credits as the magazine's senior editor. Elia accepted all my conditions. I continued to work for the construction news service during the day and, after 5:00 pm, my wife would come to me, I would then give her a ride back home

nearby then go to McLean where I would work as needed. I had to punch my time card which determined my hourly compensation.

After Kaukab had turned his back to the Islamic Revolution, he started using his publication to attack this and that, and I had my share of his attacks. In an edition of his New Trend publication, he attacked Imām al-Hassan son of Commander of the Faithful Ali ibn Abu Talib and Imām al-Mahdi عليهما السلام, ridiculing and disrespecting both of them and assaulting the Shi`as who believed in these Imāms, so I put out an 8-page rebuttal defending both Infallible Imāms, using the tabloid paper size. In the introduction to my rebuttal, I exposed Kaukab for what he really was and reminded him of his habit of stabbing those who helped him, an indirect reference to my help which he rewarded in an ungrateful way. I was glad he was fired, and I told myself that such men do not deserve any help.

Kaukab does not still attack Shi`a beliefs, he keeps assaulting one of the most respectful scholars of Pakistan, namely Abul `Alaa al-Maududi, author of the celebrated *Tafhim al-Qur'ān*, an explanation of the Holy Qur'ān, and of many other scholarly written books. First, he was an ardent supporter of Maududi, then, being a turncoat, he turned against him and started to attack him and the millions of his students and supporters. Maududi was born in Hyderabad, India, on September 25, 1903 and died in September 22, 1979 in Buffalo, New York, U.S.A., and he was a journalist, scholar, theologian and political leader. Kaukab can criticize the ideology of Marhoom Maududi and that of anyone else, but what gives him the right to

attack it? Islam teaches us to respect the opinions of all others and not hurt their feelings, but this man seems to have no iota of Islamic ethics.

Presently, Kaukab Siddique has been praising the "victories" of the terrorists of the so-called "Islamic State", i.e. Daesh or ISIL or ISIS. He has been doing that for more than two years only because this terrorist organization slaughters the Shi`as, his main enemies. The question that forces itself here is: Since the American government always keeps an eye on terrorists, prospective terrorists and supporters as well as promoters of terrorism, why is it silent as it watches Kaukab praising ISIS terrorists? Let me answer this question for you: My 31-year stay in the U.S. let me learn a great deal about the foreign and domestic policy of the U.S. government which listens to the "advice" of only the Zionists and the British policy makers, turning a deaf ear to all others. For this reason, there is no government in the world that despises and is hostile to the Shi`as of the world like that of the U.S. Why so? The Israelis are the Number One enemies of the Islamic Republic of Iran since the latter kicked out the cadre manning the Israeli Embassy in Tehran during the Shah's time. This is on the one hand. On the other hand, the Americans will never forget how the Iranians held the cadre of the U.S. Embassy in Tehran hostage for 444 days after storming their Embassy on November 4, 1979, and there will never be any change in the attitude of the American or Israeli decision makers. The news media in the U.S. is totally under the control of Zionist Jews even before Zionist Australian billionaire Keith Rupert Murdoch (1931 - ), whose wealth is estimated at $6.3

billion, bought in 1994 the main American media outlets: ABC, NBC and CBS for $3 billion after the U.S. Congress had approved the deal after a heated congressional debate. The Americans are unaware of this man's Zionist creed and will care the least if they did. They actually do not even know the meaning and implications of the word "Zionist". So that you may have a better idea about how much control this man has over the public's opinion, let me give you a list of the networks of media, entertainment and publishing industries he owns:

21st Century Fox which includes the following: Cable: Fox News (Fox News Sunday, Fox News Edge, Fox News Radio Network), Fox Business Network, FSN – Fox Sports Net Inc. (National Sports Programming, Yankees Entertainment, Fox Sports Go), Fox Sports 1, Fox Sports 2; Fox College Sports, Fox Soccer Plus, Big Ten Network, FX (and FXnow online), FXX, FXM, National Geographic U.S., FIC (Fox International Channels) (including Fox Channel, Fox Life, Fox Crime, FOX Traveller, Voyage Channel, STAR World, STAR Movies and Chinese channels, National Geographic HD, National Geographic Adventure Channel, National Geographic Wild, National Geographic Music, NGC Network International, Elite Sports Limited, Baby TV, Fox Sports Latin America, MundoFox Broadcasting, Eredivisie Media and Marketing, Channel V Thailand, CJ E&M Korea, Fox Sports Japan), STAR India (International Cricket Council matches, Asianet Communications, Vijay Television Private Limited, Balaji Telefilms Limited), Rotana (operates in the Middle East [including Egypt]), Moby Group Holdings, Fox Sports Asia, Phoenix Satellite Television Holdings

(operates in China), PT Visi Media Asia (operates in Indonesia).

Television networks he owns: Fox Television stations (WNYW, WWOR, KTTV, KCOP, WFLD, WPWR, WTXF, KDFW, KDFI, WFXT, WTTG, WDCA, WAGA, KRIV, KTXH, WJBK, KSAZ, KUTP, WTVT, KMSP, WFTC, WOFL, WRBW, WJZY, WMYT, KTBC, WHBQ, WOGX), FOX Broadcasting Company, MyNetworkTV distribution service.

His control over the Film Industry includes his ownership of the following filmmakers: Twentieth Century Fox Film (Fox 2000, Fox Searchlight Pictures, Twentieth Century Fox Animation, Fox International Pictures, Twentieth Century Fox Home Entertainment), Twentieth Century Fox Television productions, Fox 21 Inc., Twentieth Television, FtvS (Fox Television Studios), Shine Limited and All films in the Fox Library.

The Broadcasting stations he owns include: Sky Italia, Sky Deutchland, BSkyB (U.K.), Hulu (30% stake), Tata Sky (of India), Bona Film Group, CMC-News, AsiaVice Holding (Vice News).

The News and Information as well as business outlets he owns include: Dow Jones (Wall Street Journal, CIO Journal, CFO Journal, CMO Journal and international WSJ editions, Wall Street Journal Digital Network, Factiva, DJ Risk & Compliance, Dow Jones Newswires, Barrons, MarketWatch, Dow Jones Private Market, DJX) News Corp Australia (The Australian, The Daily Telegraph,

Herald Sun, The Courier Mail, The Advertiser, taste.com, CareerOne.com, Busienss Spectator, Eureka Reports, carguide.com, FOX SPORTS PULSE, and local dailies), News UK (The Sun, The Times), New York Post, News America Marketing (SmartSource inserts), Storyful, Fox Sports Australia, Digital Real Estate Services, REA Group (digital advertising, international versions of Real-estate.com, Realcommercial.com, myfun.com, At-Home.com, Atoffice.com).

As for his share of the Book Publishing industry, it includes his ownership of the following: HarperCollins and *Digital Education*.

For more information, which is posted on the Internet as public information free for all by *U.S.A. Today*, click on this Internet Link:

http://www.usatoday.com/story/money/business/2015/06/11/what-rupert-murdoch-owns/71089066/

With all such a clout, how can anyone have any significant impact on the American public mind? Mistaken are all those who think that one day, the American decision makers will be friends of or sympathizers with Muslims. This will never happen; the Jews will never allow it.

There is a lot that took place in my life while living in Virginia, but this Introduction has turned into a book, so let me conclude by telling you a little bit about my life after I returned home on the third of September of 2003.

One letter was my guide to be re-united with my family when I reached Baghdad on September 3, 2003. An address and a phone number were written on its outside. It was the last letter I received from one of my sisters (I have six of them). The taxi driver read the address and promised to get me there. He was the one I hired from Amman, Jordan. Coming to a real estate office, he inquired if they had a telephone set, and the answer was affirmative, so he asked the realtor to let me contact my family. When I stretched my hand to the phone to dial the number of my older brother, Sāmi, the realtor rudely pushed it aside saying he would make the call himself. He dialed the number and asked if they had a son who now is coming back from America, and he was told that they did. He told them where his office was and that they should come to meet me. Sāmi came, and there were kisses, hugs and many tears. Sāmi came in his big Malibu car, gave me a ride to one of our sisters' homes, the one who wrote me. There were many women clad in black, mourning, so I thought they had a commemorative service of the martyrdom of Imām al-Hussain عليه السلام. I kept asking for my mother, and I was always given excuses: She went to perform the Ziyara in al-Najaf; she is visiting with some of her relatives in Diyala…, etc. Finally the husband of my oldest sister broke the bad news to me. My mother died on the first of September and was buried on the second. You can now imagine how I felt and how I reacted…

Sāmi took me later to his house in the Dora area where Iraq used to have the largest oil refinery; he is now a retired oil engineer in the rank of expert. After few days, he suggested I should take a tour of the homes of my other

five sisters then choose which family I wanted to stay with. You see, my father never forgot that he had two sons abroad, myself in the U.S. and my younger brother, Basil, in the U.K., so he left a house for us, this way we would share it or one of us settles in it after reaching an agreement with the other. The house was sold by the family and the money distributed to the heirs… My share was 1.25 million dinars which would not buy me one square meter of land. One thousand and two hundred and twenty-five dinars presently equal one dollar. In the good old days, a dinar equaled three dollars and 33 cents. I made the tour feeling sad about returning home without having a home. It is not easy to swallow. I had in my pocket no more than $2,200 two thousand of which was a wedding gift from the good Shirazi folks in Virginia whom I supported when I lived there. Allāh knows where my money went, how much of it I spent on promoting His Deen. I spent money during the five weeks I stayed in the U.K., and airplane tickets were costly.

I finally approached my brother-in-law Sa`eed, the one who saved me from drowning then helped me get my first Iraqi passport. He welcomed the idea and so did his sons, Ahmed, Muhammed and Ali, may the Almighty bless them all. I stayed few days before I was told that someone at the door wanted to see me, a scary thought in those days when there was an absence of security. I came out and saw my old Kurdish friend, Abu Hameed, whom I hugged and told that I was really pleased to see him. Abu Hameed had established a branch for the "Iraqi National Front" in Annandale, Virginia, for which I worked as the office administrator, translator and interpreter, and there was

mutual respect between us. He asked me to manage a business office he opened in Zakho, Kurdistan, and we agreed he would come again to take me there. In Zakho, Dohuk, near the Iraq-Turkey border, I found myself doing public relations work in preparation for business activities, but soon I realized that the environment was not friendly towards me at all, so I decided after a little bit more than two months to call it quits. I returned in a car hired to get me to Baghdad. Before reaching Baghdad, the highway was blocked for security reasons, and the Kurdish driver wanted to leave me there and return… I threatened him that I would report him not only to the Iraqi authorities but also for the American authorities if he did that, and he heeded my threat.

How did I find Iraq upon my return? I found people relieved, happy, elated for having gotten rid of Saddam and his dictatorship, but they were not happy at all with the presence of the American troops. There was so much garbage piled up everywhere, you just have to walk on it wherever you went and tolerate the stink. Hill-like garbage piles were everywhere.

The Iraqi radio and television service wanted to hire me, so I went to al-Salihiyya for the interview. I was interviewed by two ladies, an Iraqi and an American. When I asked the American lady how much the salary would be, she told me that it would be five hundred dollars per month, so I declined the offer and regretted wasting my time on those interviews.

While staying at my sister's house, a terrible incident

happened just few yards away. An American tank made a U-turn on the nearby street where a filling station served the public gasoline and oil, crushing a small car carrying an entire family. Helicopters came and kept hovering around the area for a long time up to midnight.

I also noticed that the trees in the medians of the long Zakho-Baghdad highway were cut off, so I inquired about it. I was told that the Americans cut them claiming they obstructed their troops' vision…! Now, almost thirteen years after my return, I can tell you that the Iraqis regretted their first welcome of the American troops because of all the mischief the latter committed in Iraq. When the country was under the danger of Wahhabi terrorists first of al-Qaeda then of Daesh, the Americans did very, very little fighting those terrorists. They never put themselves in any risky situation, being reluctant to do any real fighting; therefore, the Iraqis were the ones who decided to take matters in their hands. The best example I can give you for that is the crushing of the terrorists who used for inhabit and inhibit an area north of Babylon called Jurf al-Sakhr. Various Islamist militias, which the Americans and Israelis loathe and fear like the plague, attacked that area and killed all the terrorists who had for years been hiding there and whom the Americans could not eradicate. Once that victory was complete, others followed.

Abdul-Khaliq son of Salman al-Jibouri, one of my tribal cousins from Fahhama's Ali al-Salim group, was driving his pickup truck back from downtown al-Adhamiyya one evening returning home. He and I went to the same elementary school and graduated as high school teachers.

He also enjoyed farming in the area beyond the orchard of the Ali al-Salim group. Apparently, the fuel with which he filled his truck's gas tank was of a low quality, so his truck kept backfiring the whole distance from there to Fahhama. The American army had already set up a small camp in Fahhama. When Abdul-Khaliq's truck came close to their camp, the American soldiers heard that noise, so they thought he was firing at them. They, therefore, showered him with bullets, blowing up his pickup truck's fuel tank and killing him instantly. His family members said they would not dirty their hands with the money the American army would pay them. Now tell me how you would grade the "intelligence" of soldiers who cannot tell the difference between the sound of bullets and that of a car or truck backfiring…

Another relative of mine one day solicited my advice, knowing that I had been to the U.S. where I stayed for many years. His older brother, Khdhayyir, married my oldest sister, and his family and ours were relatives by marriage. He was a used car dealer, and he was carrying a large sum of cash in his pockets when he was stopped by two American soldiers in the Sraidat area which is part of the Fahhama District. He was searched and the cash was found, so the soldiers took it. With his little knowledge of English, he understood both of them debating whether they should kill him or not. Luckily, his life was spared. I advised him to submit a complaint, but he said he had no witnesses, so he thought his case was hopeless. His name is Muhammed Abbas al-Shammari, and he is still alive and well if you wish to interview him. He has his reason for hating the Americans so much. Do you blame him? Now

the vast majority of the people of Iraq dislike or hate anything American.

Speaking of paying for Iraqi victims of the American army, I happened once to be at one of the gates leading to the Green (International) Zone when an Iraqi villager handed me a sheet of paper in English and asked me to let him know what it said. I was on my way to translate for the Baghdad branch of the United States Institute of Peace (USIP) which is headquartered in the American capital, Washington. I read the sheet of paper carefully and explained to him that it was a payable claim in compensation for the death at the hands of the American army of so-and-so who happened to be his son. Do you know how much the amount of the compensation was? It was three thousand dollars. Ask any American family if it would be satisfied with three thousand dollars as compensation if one of its sons is killed accidentally by an Iraqi soldier…

When Mosul was over-run two years ago, Iraqis kept wondering what the Americans were doing. How could they not notice the influx of the terrorists' vehicles entering Iraq by the hundreds and why did they not intercept them? We concluded that the Americans welcomed the presence of terrorists in Iraq in order to keep the Iraqis busy fighting them and not bothering anyone else, such as their Zionist buddies who have always been the main beneficiaries of those terrorists. The Americans have for years been using one of their spy satellites hovering over Iraq, covering the entire country, monitoring every movement, so they knew exactly when those hundreds of terrorists' cars entered Iraq

from Turkey. Turkey is another country that has been playing a dirty role in our country's politics especially in the sale of oil which the terrorists stole from Iraq and Syria with help from the Kurds. Many leaders of those terrorists have been and continue to be hospitalized in Turkey which has its eyes set on Mosul, plotting to annex it one day with help from the U.S. American policy makers, especially Joe Biden, have been working very hard to divide Iraq into three small "countries" in order to weaken it. Nothing scares them more than the unity of nations. Their motto has always been "Divide and rule" which they learned from the British. They have been encouraging Iraq's Kurdish separatists under the leadership of Mas`ud Barzani to seek independence in order to form another "Israel" in the Middle East… Apparently, one mischievous puppet "state" is not enough to carry out their evil schemes.

The *fatwa* (binding religious edict) of *jihad* issued by our main religious leader, Grand Ayatollah Sayyid Ali al-Sistani, which he issued on June 13, 2014, turned the dreams of the enemies of Iraq into nightmares. Now you know why Imperialists and Zionist as well as their Wahhabi followers hate Shi`a Muslims: These Shi`as have leaders whom neither the Imperialists nor the Zionists nor the Wahhabis can buy. Al-Azhar of Cairo once received $3 billion for issuing a statement against the Iraqi mobilization forces, so the conscience of its imām is always for sale to the highest bidder. Some Iraqis managed to contact by phone the office of al-Azhar's rector, the most prestigious post in Sunni Islam, and told him how much money he had received as the price of his fatwa…

Al-Azhar's rector remains to be the highest religious authority in Sunni Islam; so, if it accepts bribes, what would you say about others?!

There was a period during which weapons search in Baghdad was intensified. Shortly after it had been started, rumors flew throughout the capital that the American soldiers, who conducted the search in the company of Iraqi soldiers, would seize the opportunity to loot any precious items they found in the houses they search. Thus, Baghdadi families hid their precious belongings, such as cash and jewelry, as soon as they heard of an imminent search of their areas. One of my relative families in the Dāwūdi area of the capital, whose brother married my youngest sister, Ameera, had a bad neighbor who fabricated a report against him which reached the American troops in Iraq. Soon, American tanks and other military machinery stormed his house and dug up his front yard in search of weapons. Finding nothing, they started the search inside his house where they found a good amount of cash which he had set aside for the funeral of his aging and ailing father. The American soldiers were not satisfied with that theft, they confiscated all the official identification papers, including passports, of that family, leaving none. It is a very laborious and time consuming process to get any Iraqi identification card. I know that because I had to do it myself when I returned home in 2003. The report about that family was apparently false, the search turned out nothing, so the family hoped the cash and the official identifications would be returned, but it never happened. Americans do not return what they take.

My family wanted me to get married. It is never too late, and please do not ask me how many times I had gotten married before because I will not tell you! I chose my wife and started looking for a place to live in. My oldest brother instructed his firstborn son to let me live with them in Yarmuk, but I did not like the idea. My older brother, Sāmi, told me to ask that same nephew if he would mind I lived in an abandoned and run-down house attachment, and the nephew welcomed the idea wholeheartedly saying that this would save that attachment from being occupied by strangers. Such occupying was rampant throughout Iraq those days in the absence of the government's control over people's affairs and the weakness of its grip on law and order; there was neither law nor order. The situation now is better, that is, after the Iraqis took matters in their own hands and there were no longer Americans to tell them what to do. People then just grabbed any unoccupied house, broke in and settled, and they had weapons to defend their new settlement, the same thing the Jews did in Palestine with help from the British first then from the Americans. I went to see the attachment and found the glass of its main door broken, glass fragments littering the house, the windows' glass also broken, so dogs and cats were coming in and going out freely and comfortably. There was so much garbage in the house, animal poop and broken pieces of this and that everywhere. Broken glass was also upstairs; the attachment has two floors. I did not mind the broken glass, so I hired a builder to do all the necessary repairs and to install a water heater. Then I bought some furniture for as cheaply as I could afford and was ready to get married.

I had to apply for a marriage license. I did not have a single official document proving my Iraqi citizenship. I had to hire a lady attorney who asked me, "How can I get you the license since you do not have a single document proving that you are Iraqi?" I said to her, "Why do you think I need your assistance for?! Just tell the judge that I have just returned home from abroad after a 32-year absence and now I want to get married." She was skeptical, and I simply had to try my luck. *Alhamdu-Lillah*, the judge agreed and I got the license after going through the whole routine, including passing a medical test and analysis that would have identified any sexually transmitted disease. That was the first Iraqi official document I obtained. I had then to turn to my older brother, Sāmi, for help so I would be able to get other identification cards, and he gave me photocopies of his own documents which all helped me get my own. Whenever I applied for a document, I indicated that I am the younger brother of Sāmi Tu`mah Abbas al-Jibouri and that I was returning home like many Iraqis abroad. Now I and all members of my family members, including, of course, both my daughters Zahrā' زهراء and Maryam مـريم, have all the documents and IDs we need.

As my daughters grew up, so did violence and the lack of security throughout Iraq in general and in Baghdad in particular, more so in Shi`ite areas where there are Shrines, such as my home town, al-Kadhimiyya, Samarra, where in 2006 Wahhabi terrorists blew up its magnificent Shrine, Kerbala, which till now receives attacks, or Najaf. Our city, al-Kadhimiyya kept being hit by missiles and mortar shells, suicide bombers were always sent to it as well as

car bombs, and all those terrorists were Sunnis whose conscience was bought by the Saudi government after its Wahhabi and Salafi preachers brainwashed them with this rotten way of thinking which permitted a Muslim to kill his Muslim brother just as the followers of `Ā'isha justified the killing of other Muslims. History repeats itself... Those attacks came from areas inhabited mostly by Sunnis: From the right side, the attacks, suicide bombers and car bombs came from al-Adhamiyya. From the north, they came from al-Mishahda, Tarmiyya and Taji. Explosions and the exchange of gunfire was a daily occurrence especially in 2006 and 2007, so much so that I had to comfort my little girls by telling them that there was a wedding and that people were firing in the air in jubilation or that the Iraqi football team won. When explosions shook our house, I told them that the Iraqi army was conducting exercises with live ammunition... Those explosions cracked the glass of some of the house's windows, a house I have been renting since 2004. Once, a car explosion took place on 60th Street in al-Kadhimiyya not far from my residence. The car was raised by the explosion in the air a number of meters before falling down. The Almighty protected the precious lives of our people, so none was hurt. A suicide bomber blew himself up once just outside the Bab al-Qibla Gate of the Kadhimiyya Grand Shrine, killing and wounding many innocent people. He shouted "Allaho Akbar!" before detonating his bombs, yet his shout did not land him anywhere but in the deepest depth of hell. To some people, religion is a commodity often offered for sale...

Even now, in 2016, I cannot repair so many cracked glass

windows fearing future explosions that will crack them again...

In 2004, My distant cousin and brother-in-law, Sa`eed, took my sister, Sajida, and went for the pilgrimage. Every day I was at his house I felt embarrassed, so I did not wait for both of them to return for my wedding which took place on January 24, 2004 before curfew hours. One day before, my wife helped clean the "house" which we made home. Imagine! Since 2003, she has had two B.Sc. degrees, one in computer science and one in mathematics, yet she could never get a job, nor could I despite my expertise and graduate degree from a respectable university which is one of the top ten American universities in library science, simply because neither of us belongs to a political party or bloc, thanks to the Iraqis who, with help from the Americans, toppled Saddam's regime and divided it among themselves, their relatives and friends… Since my return to Iraq, I have been doing freelance work, and believe me if I tell you that it is not easy. I would work for few days and be out of work for many. Iraqi politicians are among the most selfish people on Planet Earth, giving jobs to only their relatives, friends and members of their party or bloc. My friends had by now died, killed, jailed or disappeared abroad. My graduate degree did not help me find any regular job in my home country, nor did all the books I wrote, edited or translated, nor did all the anti-Saddam publicity on which I spent so much of my time, effort and money; all was forgotten by even the folks with whom I worked against tyrant Saddam or those to whose "opposition groups" I donated money. All was forgotten. Nevertheless, the

Almighty has never forgotten me; He never forgets anyone, not even those who forget Him.

On February 12, 2005, my oldest daughter, Zahrā' زهراء, was born. Her mother took her directly from the delivery room at a Baghdad hospital to her grandmother's home in the Adl Quarter, and I was left alone. Security was on everyone's mind and weapons were everywhere, so I had to buy a Russian-made Kalashnikov machinegun to protect myself against intruders. I really liked it especially after test firing it. Whenever I slept, my loaded machinegun was standing next to my bid, near my head, supporting itself on the wall so I could grab it any minute I felt endangered. Few months later, al-Kadhimiyya was declared weapon-free and people had to hand over their weapons to the joint Iraqi and American troops that roamed its quarters, so I lost my weapon. Al-Kadhimiyya is predominantly Shi`ite, so it was declared weapon-free; al-Adhamiyya is predominantly Sunni, so no government official dared or will ever dare to disarm its residents. This is how stupid Iraq's politics are. Al-Kadhimiyya falls under al-Mishahda, al-Tarmiyya and al-Taji, all are predominantly Sunni areas infested with terrorists, so neither I nor anyone else in al-Kadhimiyya felt safe after the disarmament. It will always be written in history books that Iraq's Sunnis were the ones who invited the terrorists to come to Iraq, opened their doors to them, encouraged their sons to enlist in their mischief making, acted as their road guides and provided them with all the intelligence they needed about the movements of the Iraqi security and military as well as police forces… One tribal sheikh used to receive as much as thirty thousand dollars per month for his cooperation

with the terrorists most of whom had come from Saudi Arabia backed by the latter's Wahhabi regime. That sheikh presided over a populous tribe and had a tremendous clout, so the terrorists apparently got their money's worth out of him. Iraqi Sunni clerics preached in support first of al-Qaeda then of Daesh (ISIL or ISIS), thus brainwashing many youths and getting them to end their lives in suicide attacks or killed by Iraqi forces or hanged at Iraqi jails. Serves them right. To hell with them and with their backers. In the end, Iraq's Sunnis realized, just when it was too late, that those terrorists did not target only Shi`as, as the Wahhabis wanted and paid them to do, but more Sunnis were actually killed or displaced than Shi`as. If you now visit the camps of Iraqi IDPs (internally displaced persons), and if you ask them where they had come from, that is, their original localities, they will give you the names of predominantly Sunni areas. Some of these IDPs have been provided accommodation by the Shi`ite religious establishments in Najaf and Kerbala. How long will it take them to forget how these Shi`ites once made them feel at home? I do not think that it will be too long before they will forget it…

The next year, on August 6, 2006, my younger daughter, Maryam, was born, so I was again left to stay by myself at the house, this time without any weapon to protect me as sectarianism in Iraq was reaching its peak, but the Almighty protected me from evil people as He always has. Maryam seems to have the language gift, so I have been encouraging her by all means to control English and to expand her vocabulary, telling her that she should become Iraq's Number One translator and interpreter, reminding

her of the axiom that says, "The duck's chick swims," that is, like father, like daughter!

How do you think life in Iraq even now is, thirteen years after the so-called "liberation" from Saddam's clutches? It is intolerable by all standards, but where can an old man like myself go? I cannot afford to go anywhere else. Electricity has always been the main problem. It cuts off every day so many times, my computer system keeps malfunctioning because of that, so much so that even the UPS (uninterruptible power supply) I bought for it could not handle the numerous daily power interruptions…, so I abandoned it even after replacing its batteries; nothing could make it work again. Water is the other major problem. Sometimes I have to wake up in the middle of the night just to turn on my power-operated water pump that gets tab water to reach the tank on the house's rooftop. These days it is so hot, water evaporates quickly, and my plants are dying one after another.

I think by now you have had an idea about my life, so I should stop crying on your shoulders; after all, people do not like such crying! Despite everything, Allāh has enabled me to write, edit and translate so many books, they are now being marketed in 76 countries, but I still feel sad whenever I remember how my folks have never really appreciated all the good work I have done in two areas: in exposing Saddam's dictatorship and the people who brought him to power and kept him in power, and in spreading the truth about Islam, defending it against the attacks of rubbish people throughout the world who are brainwashed by the enemies of Islam and Muslims.

You may tell yourself that Yasin T. al-Jibouri is earning so much money from the sale of his books which are being read now in most parts of the world. What a joke! Neilson Bookscan company keeps me updated about the sale of my books, providing me, through Amazon, with a diagram showing me the rise and fall of such sale. "Yasin Publications", which publishes my books in the U.S., was not founded by me but by my brother-in-Iman Mateen whom I never met and who so named it because most of the books it has published carry my name as the author, editor or translator. It pays the expenses involved in publishing my books. When a book is published, CreateSpace prints it then sends the information relevant to it to Amazon for global marketing. Both of these publishing and marketing outlets split the revenues earned from the sale of my books, giving "Yasin Publications" a next-to-nothing percentage, just the crumbs, while I get absolutely nothing. I do not mind that at all because my goal is to serve our religion and spread the word about our faith, especially the teachings of the closest people to the Prophet of Islam, namely his Ahlul-Bayt عليهم السلام who are ignored by our Sunni brethren who focus on Aisha and Abu Hurayra.

In conclusion, some of my readers world-wide have been asking me this question: How can you produce so many books especially since most of them contain hundreds of pages? The answer is simple: I avoid talkative people and those who do not respect the value of time. In the U.S., my telephone answering machine forewarned me of this person or that, so I returned the messages of those who

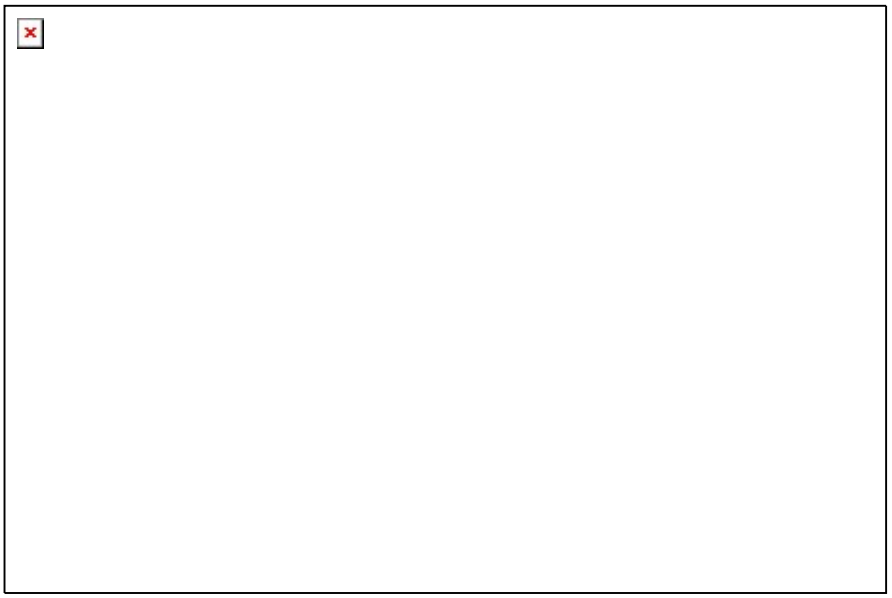
talk less and do more. Nobody visited me without first calling me, unlike the situation here in Iraq where the culture is different. In Iraq, where being talkative and time wasting is quite common, I do not have a single friend other than the book, the best of all friends. This is one reason. Another reason is that I have always had a keen interest in mastering desktop publishing as well as cover design software packages. I do not claim that I master the latter as well as I wish, but I have accumulated a great deal of expertise in both. I very much enjoy designing the covers of my books, and I think you can notice that.

*Alhamdu-Lillah* (praise is due to Allāh), as of August of 2016, my books are being marketed in 76 countries with the possibility of Pakistan numbering 77. Arranged alphabetically, these countries are: Albania, Australia, Belarus, Belgium, Brazil, Burundi, Canada, Czech Republic, China, Colombia, Denmark, Estonia, European Union, France, Gabon, Germany, Gibraltar, Greece, Greenland, Grenada, Guyana, Hong Kong, Hungary, Iceland, India, Indonesia, Iran, Isle of Man, Latvia, Israel (Occupied Palestine), Italy, Japan, Jersey, Jordan, Kazakhstan, Kenya, Korea, Lao People's Democratic Republic, Laos, Lebanon, Libya, Liechtenstein, Lithuania, Luxembourg, Micronesia, Mali, Malta, Mexico, Moldova, Mongolia, Netherlands, New Zealand, Norway, Philippines, Poland, Portugal, Romania, Singapore, Somalia, South Africa, South Georgia and the South Sandwich Islands, Spain, Sri Lanka, St. Helena, St. Pierre and Miquelon, Sweden, Taiwan, Tajikistan, Tuvalu, United Kingdom, United States, Venezuela, Virgin Islands (British), Wallis and Futuna Islands and Western Samoa.

PDF files are available for each web site that markets my books or posts electronic editions of them for free downloading in each of these countries.

May the Almighty grant the Muslims of the world the upper hand over their enemies, wherever they may be, and may He fulfill His promise to let Islam predominate and its followers rule the world, *Allāhomma Aameen, Wassalamo Alaikom*.

***Yasin T. al-Jibouri***





*In the Name of Allāh, the most Gracious, the most Merciful*

# THE BATTLE OF THE CAMEL

I have added this chapter so the reader may compare the personality of the Prophet's first wife, Khadīja رضي الله عنها, with that of another wife, `Ā'isha daughter of first caliph Abū Bakr who is put on a very high pedestal by Sunni Muslims who go as far as claiming that the Prophet ﷺ told the Muslims to learn half of their faith from her. Of course they can learn the other half from Abū Hurayra… The truth, no matter how better, must be told, and ignorance is one of the plagues consuming the mentality of our Muslim communities throughout the world. One facet of this ignorance is the lack of accurate knowledge of the Islamic history. This is another reason why this book makes a reference to the Harra Incident when "Muslims", not "Mu'mins", attacked the holiest holies of Islam, i.e. the Ka`ba towards which they face when they pray at least five times a day, demolishing one of its corners. And we are not surprised at all if we find some weaklings who dare to justify this terrible incident...

This chapter will be published separately as a full book in the near future, *Inshā-Allāh*.

## THE NEED FOR A SUCCESSOR FOR THE PROPHET ﷺ, THE METHOD OF HIS APPOINTMENT

After the demise of the Prophet ﷺ of Islam, the presence of a successor for him was inevitable, one who would stop the community form disintegration and guard the religious canon against alteration, distortion and interference by those who wanted to twist it to suit their own desires and worldly ambitions for power, wealth and prestige. If this need is denied, there is no sense in attaching so much importance to the succession of the Prophet ﷺ such as that discussed by those who assembled at the *saqīfa* (shed) of Banū Sā`ida **سقيفة بني ساعدة** and who considered such an assembling to be more important than burying the Prophet ﷺ who had just passed away and remained unburied for three days. If this need is recognized, the question is whether or not the Prophet ﷺ, too, realized it. If it is held that he could not attend to it and appreciate its need or absence of need, it would have been the greatest proof for regarding the Prophet's mind to be blank about considering means for stopping the evildoers from committing innovations and apostasy in spite of his warnings. If it is said that he did realize it but had to leave it unresolved on account of another preference, then instead of keeping it hidden, the preference should have been clearly indicated; otherwise, silence without purpose would constitute delinquency in fulfilling the obligations of his Prophetic mission, and surely he is above that. Had there been some impediment, it should have been disclosed; otherwise, we should agree that just as the Prophet ﷺ did not leave any item related to the creed incomplete, he did not leave this matter either and did

propose such a course of action for it, that if it was acted on religion, it would have remained safe against others' interferences.

The question now is: What was that course of action? If it is taken to be the consensus of opinion of the community, then it cannot truly take place as in such consensus in which the acquiescence of every individual is necessary. But taking into account the difference in human temperaments, it seems impossible that they would all agree on any single point. Nor is there any example where on such matters, there has been no single voice of dissent. How, then, can such a fundamental need be rendered depending on the occurrence of such an impossible event at which the future of Islam and the good of the Muslims converge? Therefore, reason is not prepared to accept this criterion. Nor is tradition in harmony with it, as judge Abud Adud ad-Dīn al-`Iji has written in *Sharh al-Mawāqif*: "You should know that caliphate cannot depend on unanimity of election because no logical or traditional argument can be produced for it."

In fact, when the advocates of unanimous election found out that unanimity of votes was difficult, they adopted the agreement of the majority as a substitute for unanimity, ignoring their differences with the minority. Also, in such a case, it often happens that the force of what is fair or foul would correct or not correct ways that steer the tide of the majority opinion in the direction where there is neither individual distinction nor personal merit as a result of which competent persons would remain hidden, while those of incompetent individuals would rise. When

abilities remain so cubed and personal ends stand in the way like hurdles, how can there be expectation for electing the right person? Even if it is assumed that all voters have independent and unbiased views, that no one has his own objective in mind, and that none has any other consideration…, it is not necessary that every verdict of the majority should be correct and that it cannot stray. Experience shows that after experiments, the majority has deemed its own verdict as wrong. If every verdict of the majority is correct, then its first verdict should be wrong because the verdict, which holds it wrong, is also that of the majority. In this circumstance, if the election of the caliph goes wrong, who would be responsible for the mistake and who should face the blame for the ruination of the Islamic polity? Similarly, on whom would be the liability for the bloodshed and slaughter following the turmoil and activity of the elections? When it has been seen that even those who sat in the audience of the Holy Prophet ﷺ, i.e. the *sahāba*, could not be free of mutual quarrel and strife, how can others avoid it?

If, with a view to avoid mischief, it is left to the people of authority to choose anyone they like, then here, too, the same friction and conflict would prevail because here, again, convergence of human temperaments on one point are not viewed as being necessary, nor can they be assumed to rise above personal ends. In fact, here the chances of conflict and collision could be stronger because if not all, at least most of them would see themselves as candidates for that status, and they would not spare any effort to defeat their opponent, creating impediments in his way as best as they possibly can. The inevitable

consequence would be mutual struggles and mischief-mongering. Thus, it would not be possible to ward off the mischief for which this device was adopted. Instead of finding a suitable individual, the community would just become an instrument for the achievement of personal benefits for others. Again, what would be the criterion for these people in authority? The same as has usually been, that is, whoever collects a few supporters and is able to create commotion in any meeting through the use of forceful words would count among the people of authority. Or would abilities also be judged? If the mode of judging the abilities is again subjected to common voting, then the same complications and conflicts would arise here, too. If there is some other criterion, then instead of judging the voter's competency, why not judge the person who is considered suitable for the status in view? Furthermore, how many persons in authority would be enough to issue a final verdict? Apparently, once accepted, a verdict would set a precedent for good, and the number of those who would give this verdict would become the criterion for the future. Judge Adud al-Dīn al-`Iji writes the following: "Rather, the nomination of one or two individuals by the people in authority is enough because we know that the companions who were strict in religion deemed it enough as is the case with the nomination of Abū Bakr by `Omar and of Othmān by Abd al-Rahmān [ibn `Awf]" as we read on p. 351 of *Sharh al-Mawāqif*, a viewpoint with which we strongly disagree.

## WAS THE SAQĪFA INCIDENT "ELECTION"?

This is the account of the unanimous election in the "hall or shed of Banū Sā`ida" and the activity of the

"consultative assembly"; that is, one man's deed has been given the name of "unanimous election", one individual's deed is given the label of "consultative assembly". Abū Bakr had well understood this reality: Election means the vote of one person or two only which is then to be passed on to simple common people. That is why he ignored the requirement of a unanimous vote, a majority vote, or a method of choosing through an electoral assembly, appointing `Omar through his own personal nomination. `Ā'isha also considered leaving the question of caliphate to the vote of a few particular individuals as inviting mischief and trouble. `Ā'isha sent a word to `Omar ibn al-Khattāb on his death saying:

"Do not leave the Islamic community without a chief. Nominate a caliph for it and do not leave it without an authority; otherwise, I foresee mischief and trouble."

When the "election" by those in authority proved to be futile, it was given up, and only "might is right" became the criterion, that is, whoever subdues others and binds them under his sway and control is accepted as the successor of the Prophet ﷺ and caliph. These are the self-adopted principles in the face of which all the Prophet's ahādīth uttered in the "Feast of the *`ashīra*, tribal relatives," on the night of *hijra*, at the Battle of Tabūk, on the occasion of conveying the Qur'ānic chapter Bara'a (Tawba, Ch. 9) and at Ghadīr Khumm… were all ignored. The strange thing is that when each of the first three caliphates was based on one individual's choice, how can this same right to thus choose be denied to the Prophet ﷺ himself, particularly when this was the only way to end all

dissensions? The Prophet ﷺ should have himself settled it and saved the community from future disturbances, sparing it the trouble of leaving this decision to the people who themselves were seeking personal interests and objects. This is the correct procedure which stands to reason and which also has the support of the Prophet's definite statements.

Hayyān ibn al-Samīn al-Hanafi of Yamāma was the chief of the tribe of Banū Hanīfah and the commander of its fortress and army. Jābir is the name of his younger brother, while al-A`shā **الأعشى**, whose real name was Maymūn ibn Qays ibn Jandal, enjoyed the status of being his bosom friend, and he led a decent, happy life due to his wealth. In one verse of poetry, he compares his current life with the previous one, that is, the days when he roamed about in search of livelihood and those when he led a happy life in Hayyān's company. Generally, Amīr al-Mu'minīn's quoting of this verse in one of his sermons has been taken to compare this troubled period with the peaceful days that were passed under the care and protection of the Prophet ﷺ, i.e. when he was free from all sorts of troubles and enjoyed peace of mind. But taking into account the occasion for making this comparison and the subject-matter of the verse, it would not be far-fetched if it is taken to indicate the difference between the unimportant status of those in power during the Prophet's lifetime and the authority and power which they enjoyed after him. That is, during the days of the Prophet ﷺ, no heed was paid to them because of Ali's overwhelming personality and prestige, but now times have changed, so the same people suddenly became masters of the affairs of the Muslim

world.

## HOW OTHMĀN WAS "ELECTED"

When `Omar ibn al-Khattāb was wounded by Abū Lu'lu'ah and saw that it would be unlikely for him to survive due to his deep wounds, he formed a "consultative committee," nominating Ali ibn Abū Tālib عليه السلام, Othmān ibn `Affān, `Abd al-Rahmān ibn `Awf, al-Zubayr ibn al-`Awwām, Sa`d ibn Abū Waqqās and Talhah ibn `Ubaydullāh. Then he bound them with this condition: After three days of his death, they should select one of them to be the caliph, while during those three days, Suhayb al-Rūmi[1] (born c. 587 A.D.) should act as the

[1]There is disagreement among scholars about the true identity of this Suhayb. Ibn al-Athīr details his biography on pp. 433-36, Vol. 2 of the most recently published edition of his *Usd al-Ghāba* encyclopedia (Beirut, Lebanon: Dār al-Fikr, 1419 A.H./1998 A.D.), which is in my humble personal collection of references, citing historian al-Wāqidi as saying that the man's full name is: Suhayb ibn Sinān ibn Khālid ibn Abd `Amr ibn Tufayl. He adds saying that he is also known as "al-Rumi" because the [Eastern] Romans had taken him into captivity when he was a child, and that both his father and uncle were governors appointed during the rule of Kisra of Persia, and that they had homes built on the Tigris near Mosul, though some say they were on the Euphrates in the Jazeera (the upper delta area between the Tigris and the Euphrates rivers in today's northern Iraq). He was bought by Abdullāh ibn Jud`an al-Taymi of Mecca who set him free and brought him to Hijāz. Ibn al-Athīr indicates that Suhayb died in Shawwal of 38 A.H./March 659 A.D. at the age of 70 or 73 (which would put his date of birth at around 586 or 589 A.D.) and was buried in Medīna. He is said as having participated in the battles of Badr,

caliph. On receipt of these instructions, some members of the said "committee" requested him to indicate what ideas he had about each of them in order to enable him to proceed further in that light. `Omar, therefore, disclosed his own view about each individual. He said that Sa`d was harsh-tempered and hot-headed; `Abd al-Rahmān was the Pharaoh of the community; if pleased, al-Zubayr would be a true believer, but if displeased, he would turn unbeliever, *kāfir* (!); Talhah was the embodiment of arrogance and haughtiness, and if he was made caliph, he would put the ring of the caliphate on his wife's finger (!), while Othmān did not see beyond his kinsmen (i.e. favoritism). As regarding Ali عليه السلام, he is "enamored" by the caliphate "… although I know that he alone can keep it on the right course." Nevertheless, despite such admissions, `Omar thought it necessary to form the consultative committee. In selecting its members and laying down the working procedures, he made sure that the caliphate would take the direction in which he wished to turn it. Thus, any man of ordinary prudence can draw the conclusion that all the factors for Othmān's success were present there and then. If we look at the members of this "committee", we can see that one of the them, namely `Abd al-Rahmān ibn `Awf, was the husband of Othmān's sister; Sa`d ibn Abū Waqqās was harboring malice towards Ali عليه السلام and is a relative and kinsman of Abd al-Rahmān. Neither of these men could be expected to go against Othmān's word. Prof. Muhammed Abdoh writes the following about the third candidate, namely Talhah ibn `Ubaydullāh, in this annotation to his

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Uhud, al-Khadaq and all other battles in the company of the Prophet of Islam صلى الله عليه وآله وسلم, and surely Allāh knows best.

famous commentary on *Nahjul-Balāgha:*

"Talhah was inclined towards Othmān. The reason for it was no less than the fact that he was against Ali عليه السلام: Talhah belonged to the Taym tribe, and Abū Bakr's accession to the caliphate had created bad blood between Banū Taym and Banū Hāshim."

As regarding al-Zubayr, even if he had voted for Ali, what could his single vote achieve? According to al-Tabari's statement in his *Tārīkh*, Talhah was not present in Medīna at that time, but his absence did not stand in the way of Othmān's succession. Rather, even if he were present and had attended the meeting (of the committee), he was regarded as being a supporter of Ali عليه السلام. Still, there could be no doubt about Othmān's succession because `Omar's plotting mind had set the working procedure to be as follows:

If two members agree about one (candidate) and the other two about another, Abdullāh bin `Omar should then act as the arbitrator. The group over which he presides should choose the caliph from among its members. If they do not accept Abdullāh ibn `Omar's verdict, support should be given to the group which includes `Abd al-Rahmān ibn `Awf. But if the others do not agree, they should be beheaded for opposing this verdict…![1]

Here, the disagreement with the verdict of Abdullāh ibn

[1]al-Tabari, *Tārīkh*, Vol. 1 pp. 2779-80; Ibn al-Athīr, *Isāba*, Vol. 3, p. 67.

`Omar makes no sense since he was instructed to support the group which included among its members `Abd al-Rahmān ibn `Awf. `Omar had already ordered both his sons, Abdullāh and Suhayb, thus:

"If the people differ, you should side with the majority. But if three of them are on one side and the other three are on the other, you should side with the group that includes `Abd al-Rahmān ibn `Awf," as we can see in the *Tārīkh* of al-Tabari, Vol. 1, pp. 2725, 2789, and in *Al-Kamil fil Tārīkh* of Ibn al-Athīr, Vol. 3, pp. 51, 67.

In this instruction, the agreement with the majority also means support for `Abd al-Rahmān ibn `Awf because the majority could not be on any other side since fifty blood-thirsty swords had been placed at the heads of the opposition group with orders to fall on their heads as soon as `Abd al-Rahmān ibn `Awf gave the order…! Such "elections"! Amīr al-Mu'minīn's eyes had foreseen it at that very moment, that is, the caliphate was going to Othmān. This appears from his following words which he spoke to his cousin Abbās ibn Abdul-Muttalib: "The caliphate has been turned away from us." Al-Abbās asked him how he could know it. He replied, "Othmān has also been coupled with me, and it has been laid down that the majority should be supported. But if two (members) agree on one (candidate) and two on the other, support should then be given to the group which includes `Abd al-Rahmān ibn `Awf." Now Sa`d will support his cousin `Abd al-Rahmān ibn `Awf who, of course, is the husband of Othmān's sister according to the same reference cited above.

## AFTER THE KILLING OF OTHMĀN

However, after `Omar's death, this meeting took place in the room of `Ā'isha. At its door stood Abū Talhah al-Ansāri with fifty men having drawn swords in their hands. Talhah started the proceedings and, inviting all others to bear witness, he said that he gave his right of vote to Othmān. This touched on al-Zubayr's sense of honor because his mother, Safiyya daughter of Abdul-Muttalib, was the sister of the Prophet's father (i.e. she was paternal aunt of the Prophet ﷺ, and her poetic verse on the occasion of the Prophet's wedding are cited in this book). So, he gave his right of vote to Ali. Thereafter, Sa`d ibn Abū Waqqās cast his vote in favor of `Abd al-Rahmān ibn `Awf. This left three members of the consultative committee out of whom `Abd al-Rahmān ibn `Awf said that he was willing to give up his own right of vote only if Ali عليه السلام and Othmān gave him the right to choose one of them, or if one of these men should acquire this right by the other withdrawing. This was a trap in which Ali had been entangled from all sides: Either he should abandon his own right, or else he should allow `Abd al-Rahmān ibn `Awf to do as he pleased. The first scenario was not possible for him; that is, to give up his own right and elect Othmān or Abd al-Rahmān. So, he upheld his right, while Abd al-Rahmān ibn `Awf, separating himself from it, assumed this power and said to Amīr al-Mu'minīn عليه السلام, "I swear the oath of allegiance to you on these conditions 1) You must follow the Book of Allāh, 2) you must abide by the Sunnah (teachings) of the Prophet ﷺ, and 3) you must emulate the conduct of the two Shaikhs (Abū Bakr and `Omar)." Ali عليه السلام replied, "Rather, on following the

Book of Allāh, the Sunnah of the Prophet ﷺ and my own judgment (*ijtihād*)." When Abd al-Rahmān got the same reply even after repeating the question three times, he turned to Othmān and said, "Do you accept these conditions?" Othmān had no reason to refuse, so he agreed to the three conditions and allegiance was sworn to him. When Amīr al-Mu'minīn عليه السلام saw his rights being trampled on, he said, "This is not the first day when you thus behave against us (we Ahl al-Bayt عليهم السلام). I have only to maintain my patience. Allāh is the Helper against whatever you say. By Allāh, you have not made Othmān caliph but in hope that he would give back the caliphate to you." And this is exactly what happened as history tells us.

After recording the events of the *shūra* (the so-called consultative committee), Ibn Abul-Hadīd has written that when allegiance had been sworn to Othmān, Ali عليه السلام addressed Othmān and `Abd al-Rahmān ibn `Awf thus: "May Allāh sow the seed of dissension among you," and so it happened: Each of those men turned a bitter enemy of the other, and after that `Abd al-Rahmān ibn `Awf did not ever speak to Othmān till the latter was killed by angry Muslims who were fed-up with his favoritism and misappropriation of public funds. Even on his deathbed, Othmān turned his face away from him…

On seeing these events, the question arises about whether the principle of *shūra* (consultative committee) means confining the matter to six persons, thereafter to three and finally to only one! Also, was the condition of following the conduct of the two Shaikhs, Abū Bakr and `Omar, for running the government was put by `Omar, or was it just a

hurdle placed by `Abd al-Rahmān ibn `Awf between Ali عليه السلام and the caliphate? The first caliph did not put forth this condition when he nominated his successor, the second caliph, `Omar, so that he should follow in his footsteps. What then, was the occasion for this condition?

Anyway, Amīr al-Mu'minīn Ali عليه السلام had agreed to participate in it in order to avoid mischief and to put an end to arguing, so that others should be silenced and should not be able to claim that they would have voted in his favor and that he, himself, evaded the consultative committee and did not give them an opportunity to select him.

**HOW DID OTHMĀN RULE?**

About the reign of the third caliph, Othmān ibn `Affān, Amīr al-Mu'minīn Ali عليه السلام says that soon on Othmān's coming to power, Banū Umayyah got firm grounds and began plundering *baytul-māl*, the state treasury, the equivalent now of the state budget, just like cattle upon seeing green grass after a drought had trampled them: They recklessly fell on Allāh's money and devoured it. At last, this self-indulgence and nepotism brought Othmān to the stage when people besieged his opulent mansion, put him to the sword and made him vomit all that he had swallowed.

The misadministration that took place during Othmān's period was such that no Muslim could remain silent, unaffected, unmoved on seeing how companions, *sahāba*, of the Prophet صلى الله عليه وآله وسلم of a very high status were starving without anyone to care for them, stricken with poverty and

surrounded by bankruptcy while control over *baytul-māl* was the lot of Banū Umayyah. Government posts were distributed to their young and inexperienced sons, valuable Muslim properties and real estate items were confiscated by them, meadows provided grazing but only to their cattle, opulent mansions were built but by them and orchards were planted. If any compassionate person spoke about those excesses, his ribs were broken by the authorities. If someone agitated about their hoarding silver and gold, he was banished out of the city. One can observe the uses to which *zakāt* and charities, which were intended by Islam for the poor and the less fortunate, and the public funds which were the common property of the Muslims… from the following few illustrations:

1) Al-Hakam ibn Abul-`Ās, who had been condemned and expelled from Medīna by the Prophet ﷺ for his sins, was allowed back in the city, not only against the Prophet's Sunnah (teachings) but also against the conduct of the first two caliphs as well. He was paid three hundred thousand dirhams (silver pieces) from the public funds as we read in a famous and highly respected Sunni reference, namely *Ansāb al-Ashrāf* (lineages or family trees of men of distinction), Vol. 5, pp. 27, 28, 125.

2) Al-Walīd ibn `Uqbah ibn Abū Mu`eet, who is condemned and called *fāsiq* **فاسق**, an open sinner, in verse 6, Chapter 49 (Sūrat Al-Hujurāt, the Chambers) of the Holy Qur'ān, was paid one hundred thousand dirhams from the Muslims' public funds as we read in another great Sunni reference, namely: Ibn Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 3, p. 94. By the way, some ignorant

Muslims praise this Walīd, call him a "great *sahābi*" and go as far as invoking the Almighty's blessings for him! And thus do some people do…

3) Caliph Othmān married off his daughter, Umm Aban, to his cousin Marwān ibn al-Hakam, paying him one hundred thousand dirhams from the public funds as we read in *Sharh Nahjul-Balāgha* of the Mu`tazilite scholar Ibn Abul-Hadīd, Vol. 1, pp. 198-199.

4) Othmān married off his daughter `Ā'isha to al-Hārith ibn al-Hakam with a grant of one hundred thousand dirhams from the public funds (*Ibid*.).

5) Abdullāh ibn Khālid was paid four hundred dirhams1 as we read on p. 84 of *Al-Ma`ārif* of Ibn Qutaybah.

6) He allowed the *khums* (one-fifth religious tax) from Africa which amounted to five hundred thousand dinars to Marwān ibn al-Hakam, according to the same reference.

7) Fadak, which was confiscated from the angelic daughter of the Prophet ﷺ on the ground of being a public charity, was given as a royal favor to Marwān ibn al-Hakam. See the same reference cited above.

8) Mahzūr, a place in Medīna's commercial area, which

[1]I think the correct figure is four hundred thousand dirhams, although four hundred dirhams (silver pieces) constituted no small fortune in those days, but Othmān's men would not consider four hundred dirhams as being worthy of entering history books!

had been declared "public trust" by the Prophet ﷺ, was gifted to al-Hārith ibn al-Hakam, according to the same reference.

9) In the meadows around Medīna, no camels except those of Banū Umayyah were allowed to graze, as we read in the *Sharh* of Ibn Abul-Hadīd, Vol. 1, p. 199.

10) After his (Othmān's) death, one hundred and fifty thousand dinars (gold coins) and one million dirhams (silver coins) were found in his house.[1] There was no limit to tax-free lands and to the total value of the real estate which Othmān owned. Only in Wadi al-Qura and Hunain, the value of his real estate properties was estimated at one hundred thousand dinars. There were countless camels and horses that were owned by the caliph, according to al-Mas`ūdi's *Murūj al-Thahab*, Vol. 1, p.435.

11) The caliph's relatives ruled all major cities, metropolises. Thus, in Kūfa, al-Walīd ibn `Uqbah was the governor, but when he was intoxicated after having drunk wine, he used to lead the morning prayer service performing four instead of two *rak`as*… This went on for so long till people were agitated and demanded his removal, so the caliph put in his place a hypocrite named Sa`īd ibn al-`Ās. In Egypt, Abdullāh ibn Sa`d ibn Abū Sarh, in Syria Mu`āwiyah ibn Abū Sufyān and in Basra Abdullāh ibn Amīr were the governors, all appointed by Othmān (*Ibid*).

[1]In classic Arabic sources, the word "million" does not exist. Arabs use instead the phrase "a thousand thousands".

al-Zubayr, who was son of the paternal aunt of both of the Prophet ﷺ and of Imām Ali عليه السلام, was also husband of `Ā'isha `s sister, Asmā' أسماء. His son, Abdullāh, played a major role in forming the front of those who reneged on their oath of allegiance to the newly elected Imām Ali عليه السلام then joined the mutiny of Talhah and `Ā'isha, thus igniting the fire of the war, the Battle of the Camel. Add to this the great animosity `Ā'isha had always harboured against Ali. All this helped form a leading trio of herself, Talhah and al-Zubayr, the trio of evil that permitted Muslims to shed each other's blood.., a "sunna" which "Islamic terrorists" nowadays carry out throughout the world, killing Muslims and non-Muslims alike.

## HATRED OF `Ā'ISHA TOWARDS OTHMĀN

We do not wish to discuss the reasons that prompted Mother of the Believers `Ā'isha to hate Othmān ibn `Affān so much, but she was not the only one, and you can read the details of how such hatred and animosity led to Othmān being murdered by a group of attackers who came from various parts of the Islamic world, even from as far as North Africa, to voice their grievances to aging Othmān who brushed them aside. They laid a siege to his mansion for a number of days during which no water or food was allowed to enter, so much so that Ali ibn Abū Tālib عليه السلام used to get both his sons, al-Hassan and al-Hussain عليهما السلام, to smuggle food and water to Othmān's mansion stealthily,



from one house to another under the cover of the night. When the mob attacked Othmān, al-Hassan, Imām Ali's older son عليهما السلام, suffered a wound to his forehead which almost killed him. Yet some habitual liars dared to accuse Ali عليه السلام of plotting against Othmān… This is how far some people can go in their falsehood… Anyway, read what Dr. Taha Hussain, the famous Egyptian scholar, wrote about all the details of the events that led to this great tragedy, to Muslims killing their own caliph, in his famous book **الفتنة الكبرى** *The Great Sedition* (cover image on previous page).

The oath of allegiance to Ali عليه السلام as the Commander of the Faithful was sworn in the month of Thul-Hijja of 35 A.H./May 656 A.D. following the Muslims' insistence and despite his reluctance. It was the consensus of the Ansār and the Muhājirūn that he should succeed Othmān as the caliph.

Each of Talhah and al-Zubayr during that period hoped to be the caliph as we read in two sermons in *Nahjul-Balāgha* delivered by Imām Ali عليه السلام. They both hoped to be at least provincial governors of some Islamic countries. According to historian Ibn Qutaybah, "Al-Zubayr and Talhah went to Ali after the oath swearing ceremony and said, 'Do you know on what condition have we sworn the oath of allegiance to you, O Commander of the Faithful?' Ali said, 'Yes, on listening to me and obeying me…' They said, 'No, we have sworn it to be your partners in the matter.' Ali said, 'No, but you are partners in making statements, straightforwardness and assistance.' Al-Zubayr did not doubt that he would be awarded the post of provincial governor of Iraq and Talha of Yemen. When it became

obvious to them that Ali عليه السلام would not appoint them as governors, they manifested their complaints against him."[1]

When Talhah and al-Zubayr came to know, four months after Othmān's murder, about the hostile attitude of `Ā'isha and her people, they caught up with her and pledged to assist each other against Commander of the Faithful Ali عليه السلام. Both men sought Ali's permission to go to perform the *`umra*. He said, **الله يعلم أنهما أرادا الغَدرة** "Allāh knows that they have *ghadra* (treachery, not *`umra*) on mind."[2]

Having finished the *`umra* rituals, `Ā'isha was on her way back to Medīna when, at Saraf, she met Abdullāh ibn Umm Kilab, of Banu Salamah. She asked him in her Hijāzi accent, **مَهيم؟** "Are you wandering about?" He said, "They killed Othmān then stayed for eight days…" She interrupted his statement to ask him, "What did they do after that?" He said, **أخذها أهل المدينة بالاجتماع، فجازت بهم الأمور إلى خير مجاز؛ اجتمعوا على علي بن أبي طالب (عليه السلام).** "The matter was settled through consensus by the people of Medīna who concluded it very well; they were unanimous on electing Ali عليه السلام." Hearing this statement, `Ā'isha said, **والله ليت أن هذه (السماء) انطبقت على هذه (الأرض) إن تم الأمر لصاحبك!! ردوني ردوني. فانصرفت إلى مكة، وهي تقول: قُتِل والله عُثمان مظلوما، والله لأطلُبنَّ بدمه.** "By Allāh! I wish this sky fell on this earth if the matter is thus completed for your fellow!! Take me back! Take me back!" She went to Mecca repeating

[1]Ibn Qutaybah, *`Uyūn al-Akhbār*, Vol. 1, pp. 51-52; al-Tabari, *Tārīkh*, Vol. 4, pp. 429, 438.

[2]Al-Balāthiri, *Kitāb Futūh al-Buldān*, Vol. 2, p. 158; al-Tabari, *Tārīkh*, Vol. 4, p. 429; al-Mufīd, *Al-Amali*, Vol. 1, pp. 525-434.

this statement, "Othmān, by Allāh, has been wrongly killed; by Allāh, I shall avenge his killing." The man could not help saying this to her, **ولِمَ؟! فوَاللهِ إن أوَّلَ من أَمالَ حَرفَه لَأنتِ، ولقد كُنتِ تقولين: (اقتلوا نعثلاً فقد كَفَرْ).** "Why?! By Allāh, the first person to charge him of derailing the course was you, and you used to say, 'Kill Na`thal, for he has committed apostasy.'" She said, **إنهم استتابوه ثم قتلوه، وقد قلت وقالوا، وقولي الأخير خير من قولي الأول** "They let him repent, then they killed him. I have said it, and they have said, and my last statement is better than my first." He, thereupon instantly composed these verses of poetry:

**فمنكِ البَداءُ ومنكِ الغِيَرْ ومنكِ الرياحُ ومنكِ المَطَرْ**

**وأنتِ أمرتِ بقتلِ الإمامِ وقُلتِ لنا إنهُ قَد كَفَرْ**

**فهَبنا أطعناكِ في قتلِه وقاتلُهُ عِندنا مَن أَمَرْ**

**ولم يسقُط السقفُ من فوقِنا ولم يَنكَسفُ شمسُنا والقمرْ**

**وقد بايعَ الناسُ ذا تَدَرٍ يُزيل الشَبا ويُقيم الصَعَرْ**

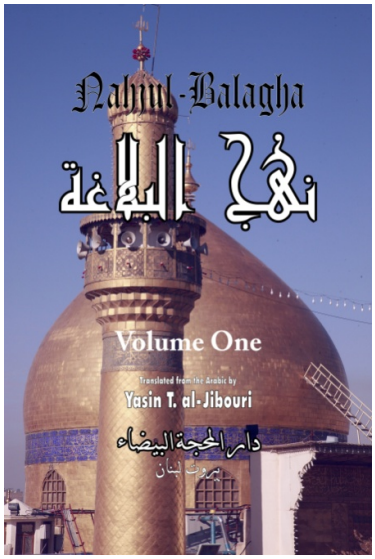
**ويَلبسُ للحربِ أثوابَها وما مَنْ وَفى مثلُ مَنْ قَد غَدَرْ**

*You started it, then you changed your mind,*
*From you did the wind blow and the rain fall,*
*You ordered the leader to be killed,*
*Telling us that he became* kāfir*,*
*So we obeyed you and killed him,*
*While his killer is among us:*
*The one who ordered it.*
*The ceiling over us did not fall,*

*Nor did our sun and the moon eclipse,*
*People have sworn fealty to a generous man,*
*One who removes impurities and straightens what falls,*
*One who wears for the war its outfits,*
*One who is loyal, not like one who betrays.*[1]

## HATRED OF `Ā'ISHA TOWARDS ALI عليه السلام

Let us stop here for a moment to address the issue of the hatred which `Ā'isha felt towards the Prophet's cousin, husband of the best woman of mankind, namely Fatima عليها السلام, and now the elected caliph of the Muslims.




Ali himself analyzed the hostile attitude of `Ā'isha towards him, rendering it to the following:

1) The Messenger of Allāh صلى الله عليه وآله وسلم always preferred Ali over her father, Abū Bakr, on account of his countless merits. In this regard, we read in Ahmed's *Musnad*, where al-Nu`man ibn Basheer is quoted, how Abū Bakr once sought permission to meet the Prophet صلى الله عليه وآله وسلم. When he entered, he heard `Ā'isha loudly saying, **والله لقد عرفت أن علياً أحبُّ إليك من أبي ومني مرتين أو ثلاثاً..** "By Allāh, I have come to know twice or thrice that you love Ali more than you love my father and

[1] Al-Mas`ūdi, *Murūj al-Thahab* **مروج الذهب** Vol. 1, p. 651. Of course, the reader understands that this reference indicates these Arabic verses of poetry and the whole story behind them.

myself;"[1]

2) When the Prophet established brotherhood between the Ansār and the Muhājirūn in Medīna, he chose Ali rather than anyone else, including Abū Bakr, to be his own Brother,

3) When the Almighty ordered the Prophet to close down all doors of his Mosque, which were affiliated with the *sahāba*, only that of Ali was kept open, thus granting him access all the time, anytime,

4) During the Battle of Khaybar, which took place in 628 A.D., the Prophet ﷺ gave Ali the banner after having given it to others who proved to be unable to open the gate of its formidable Jewish fortress. He said, **لأعطين الراية غدا رجلاً يحب الله ورسوله ويحبه الله ورسوله، كراراً غير فرار، لا يرجع حتى يفتح الله على يديه** "I shall give the banner tomorrow to a man who loves Allāh and His Messenger and who is loved by Allāh and His Messenger, a man who charges and does not flee; he shall not return before Allāh enables him to score victory."[2]

Ali عليه السلام was fully aware of the hatred of `Ā'isha towards him. In one of his sermons, he implicated her in this statement: **أما فُلانَة، فقد أدركها ضعفُ رأي النساء ، وضغنٌ غلا في صَدرِها كمرجل القين. ولو دُعيت لتنالِ من غيري ما أتت إلي، لم تفعل"**

[1]Ahmed ibn Hanbal, *Musnad*, Vol. 4, p. 275; al-Nisā'i, *Khasā'is*, p. 28; al-Hāfiz al-Haithami, *Majma` al-Zawā'id*, Vol. 9, p. 126.

[2]Al-Mufīd, p. 24.

"As for that woman, she is overcome by women's feeble opinion and by hatred boiling in her chest like a furnace. If she is called on to harm others as much as she has harmed me, she will never do it."[1]

`Ā'isha was not hostile only towards Ali; she was hostile towards many other men. She was vehemently hostile towards Othmān ibn Affān as well. Ibn Abul-Hadīd[2], the Mu`tazilite scholar, points out to this intense hostility saying,

**«قال كلُّ مَن صَنَّفَ في السِيَر والأخبار أن عائشة كانت من أشدّ الناس على عثمان، حتى إنّها أخرجت ثوباً من ثياب رسول الله (ص)، فنصبته في منزلها، وكانت تقول للداخلين إليها: هذا ثوب رسول الله (ص) لم يبلّ، وعثمان قد أبلى سُنَّتَه».**

Everyone who wrote biographies and chronicles has said

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[1]Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 2, pp. 546-460; *Muntakhab Sharh Nahjul-Balāgha*, Vol. 6, pp. 315-331.

[2]His name is `Izz al-Dīn `Abū Hamīd `Abd al-Hamīd son of Hibat-Allāh ibn Abi al-Hadīd al-Mutazilī al-Madā'ini **ابو حامد عز الدين عبدالحميد بن ابى الحُسين هبة الله بن محمد بن محمد بن الحُسين بن ابى الحَدِيد المَدائنى المعتزلى.** He was born on Sunday, the first of Thul-Hijja, 586 A.H./December 30, 1190 in Ctesiphon, or al-Madā'in, now called Salmān Pak, sacred Salmān, a reference to Salmān al-Farisi who is buried in a shrine there. Al-Madā'in is located south of Baghdad, Iraq. He died in June of 1258. He was a renown Shafi'i Mu`tazili scholar of his time and a recognized writer who studied under the tutelage of Abul-Khayr Musaddiq ibn Sabib al-Wāsiti (d. 605 A.H.). He is known for his commentary on *Nahjul-Balāgha* which he titled *Sharh Nahjul-Balāgha* **شرح نهج البلاغة**.

that `Ā'isha was the most hostile person towards Othmān, so much so that she took out one of the garments of the Messenger of Allāh ﷺ which she set up at her house. She used to say to everyone who entered her house, 'This is the garment of the Messenger of Allāh ﷺ; it is yet to wear out, whereas Othmān has already worn out his Sunnah."[1] She used to do and say the same as she walked in Medīna's markets, carrying the shirt, as we are told on p. 22, Vol. 20 of *Sharh Nahjul-Balāgha*. Also, historians tell us that she used to say, **أُقتلوا نعثلاً فقد كفر** "Kill Na`thal for he has committed apostasy," thus likening Othmān to a Jew from Yemen who was famous for his shabby appearance, long and uncouth beard. This statement by `Ā'isha is recorded on p. 477, Vol. 3, of al-Tabari's *Tārīkh* and in many other references such as: on p. 206, Vol. 3, of *Al-Kamil fil Tārīkh* of Ibn al-Athīr and p. 421, Vol. 2, of *Kitāb al-Futūh* of "Abū Muhammed" Ahmed ibn A`tham al-Kūfi (926-927 A.D. – 320 A.H.) and others. While performing the *`umra* rituals in Mecca, `Ā'isha kept repeating this slogan, instigating people against Othmān.

**HATRED OF `Ā'ISHA TOWARDS ABU HURAYRA**

Our Sunni brethren venerate Abū Hurayra, the man of the kitten, imploring the Almighty's mercy on him whenever they mention his name either not knowing or deliberately hiding the fact that this man was a professional forger of hadith who would custom design hadith just for a meal.

Before we tell the reader about the hatred towards him harbored by Ā'isha, we would like to introduce him to this

[1]Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, p. 215.

man who has scored the lion's share in distorting the Sunnah of the Messenger of Allāh ﷺ:

In the year 7 A.H./629 A.D., a young and very poor man from the Daws tribe of southern Arabia (Yemen) named Abū Hurayra met the Prophet immediately after the battle of Khaybar and embraced Islam. He is well known in history as "Abū Hurayra", fellow of the kitten, after a kitten to which he was very much attached. His name shone neither during the lifetime of the Prophet ﷺ nor of the four "righteous caliphs" but during the un-Islamic reign of terror of the Umayyads which lasted from 661 to 750 A.D. It was then that the Islamic world witnessed an astronomical number of "traditions" which were attributed, through this same Abū Hurayra, to the Prophet of Islam ﷺ. Since these traditions, known collectively as *hadīth,* constitute one of the two sources of the Islamic legislative system, the *Sharī`a*, it is very important to shed light on the life and character of this man.

Abū Hurayra is supposed to have quoted the Prophet as saying, "Allāh has trusted three persons for His revelation: Myself, Gabriel and Mu`āwiyah." Notice the order! We wonder what Allāh was doing for the revelation when Mu`āwiyah was in the camp of the infidels. This quotation is cited by Ibn `Asākir, Ibn `Uday, Muhammed ibn `Ā'ith, Muhammed ibn Abd al-Samarqandi, Muhammed ibn Mubarak al-Suri and al-Khateeb al-Baghdadi[1]. They all

[1]I wrote a paper once, which became quite popular, about al-Khateeb al-Baghdadi and his famous work, *Tārīkh Baghdad* (history of Baghdad). It is posted on my page on this web site: www.academia.edu. It has been read by a large number of

quote Abū Hurayra as saying,

**سمعتُ رسولَ الله يقول: ان اللهَ ائتمنَ على وَحيِهِ ثلاثة: أنا و جبرائيل و معاوية**

Imagine! He even puts his name before that of archangel Gabriel! *Astaghfirullāh!*

According to al-Khateeb al-Baghdadi, Abū Hurayra claimed,

**ناول النبيُّ معاوية سهما فقال: خذ هذا السهم حتى تلقاني به في الجنة**

"The Prophet ﷺ gave Mu`āwiyah an arrow then said to him, 'Take this arrow until we meet in Paradise.'" What a lucky arrow to enter Paradise! Let us stop here to discuss this man, Abū Hurayra, who may have had the lion's share in distorting the Prophet's Sunnah especially when we come to know that he was quoted by a host of *tabi'īn* who in turn are quoted by hundreds others who in turn are quoted by thousands others..., and so on. This is why his name is in the forefront of narrators of *hadīth*.

It is of utmost importance to expose the facts relevant to Abū Hurayra so that Muslims may be cautious whenever they come across a tradition narrated by him or attributed to him which, all in all, reached the astronomical figure of 5,374 "traditions, " that is, more "traditions" narrated by anyone in Islamic history... This figure is questioned not

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university professors, graduate students, researchers, writers, authors and others.

only due to the short period during which he saw the Prophet ﷺ but also due to the fact that Abū Hurayra did not know how to read and write, and although he spent no more than three years in the company of the Prophet ﷺ, that is to say, on and off, whenever such company did not involve any danger to his life. This fact is supported by the renown compiler al-Bukhari, the most famous compiler of *hadīth,* who endorses no more than 93 of these thousands of *ahadith*! Muslim, another compiler of *ahādīth*, endorses only 89 of Abū Hurayra's alleged *ahādīth*. The reader can easily conclude that this figure of 5,374 "traditions" is quite unrealistic when he comes to know that Abū Bakr, friend of the Prophet ﷺ since childhood and one of the earliest converts to Islam, narrated no more than 142 traditions. Omar ibn al-Khattāb narrated no more than 537 traditions. `Othmān ibn `Affān narrated no more than 146 traditions. And Ali عليه السلام, the man who was raised by the Prophet ﷺ and who was always with him, following him like his shadow for 32 years, and whose memory and integrity nobody at all can question, narrated no more than 586 traditions. All these men, especially Ali عليه السلام and Abū Bakr, spent many years of their lives in the company of the Prophet ﷺ and did not hide when their lives were in jeopardy, as is the case with Abū Hurayra, yet they did not narrate except a tiny fraction of the number of "traditions, " many of which cannot be accepted by logic and commonsense, narrated by or attributed to Abū Hurayra.

These facts and figures are stated in the famous classic reference titled *Siyar A`lām an-Nubalā'* **سِيَرْ أعلام النُبلاء** by al-Thahbi. This is why it is so important to discuss this man and expose the factories of falsification of *hadīth*

established by his benefactors, the Umayyads, descendants and supporters of Abū Sufyān, then his son Mu`āwiyah, then his son Yazīd, all of whom were outright hypocrites and had absolutely nothing to do with Islam.

There is no agreement about what Abū Hurayra's name was, nor when he was born or when he died. Yet his name is said to be `Omayr ibn `Āmir ibn Abd Thish-Sharī ibn Tareef, of the Yemenite tribe of Daws ibn `Adnān1. His mother's name is Umaima daughter of Safeeh ibn al-Hārith ibn Shabi ibn Abū Sa`b, also of the Daws tribe. His date of birth is unknown, but he is said to have died in 57, 58, or 59 A.H. which correspond to 676, 677 and 678 A.D., and that he had lived to be 78. This would put the date of his birth at 677, 678 or 679 A.D. Some say that his name was Abdul-Rahmān ibn Sakhr al-Azdi. He accepted Islam in 7 A.H./628-9 A.D. immediately after the Battle of Khaybar, and he was then more than thirty years old. He was one of those indigent Muslims who had no house to live in, so they were lodged at the Suffa, a row of rooms adjacent to

[1]According to al-*Munjid fil lugha wal a`lam* **المنجد في اللغة و الأعلام**, however, Abū Hurayra's name is recorded as Abd al-Rahmān ibn Sakhr al-Azdi, and that he died in 59 A.H./678 A.D. The same reference indicates that this man spent "a long time" in the company of the Prophet, which is not true at all; he accompanied the Prophet from time to time for less than three years. The Publisher of this *Munjid*, namely Dar al-Mashriq of Beirut, Lebanon, is sponsored by the Catholic Press of Beirut. Undoubtedly, the information about Abū Hurayra in this Arabic-Arabic dictionary must have been furnished by Sunnis who try their best to elevate the status of Abū Hurayra even at the risk of sacrificing historical facts.

the Prophet's Mosque in Medīna. These residents used to receive the charity doled out to them by other Muslims. He used to see the Prophet ﷺ mostly when it was time to eat. He missed most of the battles in defense of Islam waged after that date although he was young and healthy and capable of serving in the army.

What is the meaning of his *kunya* "Abū Hurayra", man of the kitten? Ibn Qutaybah al-Dainūri quotes Abū Hurayra on p. 93 of his book titled *Al-Ma'ārif* **المعارف** as saying,

**و كُنّيتُ بأبي هريرة بهِرَّةٍ صغيرةٍ كنتُ ألعَبُ بها…**

"… and I was called `Abū Hurayra' because of a small kitten I used to play with." In his *Tabaqāt* book, Ibn Sa`d quotes Abū Hurayra as saying,

**كنتُ أرعى غنماً و كانت لي هرة صغيرة، فكنتُ اذا كان الليل وضعتُها في شجرة، فاذا أصبحتُ أخذتُها فلعبتُ بها، فكنّوني أبا هريرة**

"I used to tend to a herd, and I had a small kitten. When it was night time, I would place her on a tree. When it was morning, I would take her and play with her, so I was called `Abū Hurayra' [man of the kitten]."

The Umayyads found in Abū Hurayra the right man to fabricate as many "traditions" as they needed to support their un-Islamic practices then attribute them to the Prophet ﷺ, hence the existence of such a huge number of traditions filling the books of the Sunnah. The Umayyads rewarded Abū Hurayra very generously. When he came from Yemen to Hijāz, Abū Hurayra had only one single

piece of striped cloth to cover his private parts. When Mu`āwiyah employed Abū Hurayra to work in the factories producing custom-designed “traditions, " he rewarded him by appointing him as the governor of Medīna. He also married him off to a lady of prestige for whom Abū Hurayra used to work as a servant and built him Al-Aqeeq Mansion. Who was that lady?

She was Bisra daughter of Ghazwān ibn Jābir ibn Wahab of Banū Māzin, sister of emir (provincial governor) Utbah ibn Ghazwān, an ally of Banū Abd Shams, the man who was appointed by Omar ibn al-Khattāb as governor of Basra. Utbah ibn Ghazwān **عتبه بن غزوان** was a famous *sahābi* and a hero of Islam, and he died during the time of Omar ibn al-Khattāb. Then Mu`āwiyah married Abū Hurayra off to Utbah’s sister, Bisra, a number of years after the death of her famous brother. Abū Hurayra used to work for Bisra as a servant. Ibn Hajar al-Asqalāni mentions Bisra in the first section of his famous work *Al-Isāba fi Akhbār al-Sahāba* **الاصابة في أخبار الصحابة** which is one of my library's references. Al-Asqalāni says the following about her,

**و كانت قد استأجرتهُ في العهد النبوي ثم تزوجها بعد ذلك لما كان مروان يستخلفه في امرة المدينة على عهد معاوية**

“She used to let him work for her during the time of the Prophet, then he married her after that when Marwān [ibn al-Hakam] used to let him be in charge of Medīna during the time of Mu`āwiyah.” In his *Tabaqāt*, Ibn Sa`d quotes Abū Hurayra as saying the following about his wife, Bisra,

**أكريتُ نفسي من ابنةِ غزوان على طعامِ بطني و عقبة رجلي... فكانت تكلفني أن أركب قائما، و أورد حافيا؛ فلما كان بعد ذلك زوجنيها الله، فكلفتُها أن تركب قائمة و أن تورد حافية!!**

"I placed myself at the service of the daughter of Ghazwān in exchange for food for my stomach and for something to wear on my feet… She used to order me to ride while serving her (on foot) and to approach her barefoot in order to serve her. After that, Allāh made her my wife, so I ordered her to ride as she served me and to approach me barefoot!!" Thus, Abū Hurayra "got even" with the unfortunate lady!

Abū Hurayra found himself during the Umayyads' reign of terror and oppression a man of wealth and influence, owning slaves and having servants. Prior to that, Omar ibn al-Khattāb appointed him as governor of Bahrain for about two years during which Abū Hurayra amassed a huge wealth, so much so that people complained about him to Omar who called him to account for it. Finding his excuse too petty to accept, Omar deposed him. Omar also questioned him about the unrealistically abundant traditions which he was attributing to the Prophet ﷺ, hitting him with his cane, reprimanding him for forging traditions and even threatening to expel him from the Muslim lands. All these details and more can be reviewed in famous references such as: *Al-Riyādh al-Nadhira* **الرياض النَضِرَة** by al-Tabari, in Vol. 4 of the original Arabic text of al-Bukhari's *Sahīh,* where the author quotes Abū Hurayra talking about himself, in *Abū Hurayra* book by the Egyptian scholar Mahmoud Abū Rayyah, in **سِيَر أعلام النبلاء** *Siyar A'lām an-Nubalā'* by al-Thahbi, in **شرح نهج البلاغة**

*Sharh Nahjul-Balāgha* by Ibn Abul-Hadeed, in **البدايـة و النـهاية** *Al-Bidāya wal Nihāya* by Ibn Katheer, in **طبقات الفقهاء** *Tabaqāt al-Fuqahā'* by Ibn Sa`d (also famous as *Tabaqāt Ibn Sa'd*), in **تأريخ الأمم و الملوك** *Tārīkh al-Umam wal Muluk* by al-Tabari, in **تـاريخ الخلفـاء** *Tārīkh al-Khulafa* by al-Sayyūti, in **فتح الباري** *Fath al-Bari* by Ibn Hajar al-Asqalāni, in **المـستدرك** *Al-Mustadrak* by al-Hākim, and in numerous other references. Yet some Muslims label Abū Hurayra as "Islam's narrator, " propagating for his fabrications without first studying them in the light of the Qur'ān and going as far as invoking the Almighty to be pleased with him....

Abdullāh ibn Omar (ibn al-Khattāb) claimed that the Prophet ﷺ said, "You will see greed after me and things with which you will disagree." People, he went on, asked, "O Messenger of Allāh! What do you order us to do then?" The Prophet, Abdullāh continued, said, "Give the governor what is his and plead to Allāh for yours." Islam, true Islam, never condones toleration of unjust rulers, that would be slavery. Another fabricated tradition is also narrated by Abdullāh ibn Omar who quotes the Prophet ﷺ supposedly saying, "Put up with whatever conduct you do not like of your rulers because if you abandon the **جماعة** *Jamā`a* (group) even the distance of one foot then die, you will die as unbelievers." Surely many despots ruling the Muslim world nowadays can appreciate such "traditions" and will not hesitate to publicize for them and be generous to those who promote them; they would give them generous salaries and build them mansions, appointing them as judges and officials in charge of issuing binding religious verdicts... Such fabricated "traditions" are not

only in total contrast with the Qur'ān and the true Sunnah as well as with other verified traditions, they invite the Muslims to be the slaves of their rulers. This is exactly what Mu`āwiyah wanted, and this is exactly what so-called "Muslim" rulers like him want in our day and time... Unfortunately for the Muslims and fortunately for their enemies, there are many "Muslim" rulers like this Mu`āwiyah, the Wahhabi rulers of Saudi Arabia are one example. This is why there is poverty, ignorance, dictatorship, injustice, oppression and subjugation to the enemies of Islam throughout the Muslim world nowadays.

When Abū Hurayra came to the Prophet ﷺ, he was young and healthy and, hence, capable of enlisting in the Prophet's army. But he preferred to be lodged together with the Muslim destitute at the Suffa referred to above. Most of the time which Abū Hurayra spent with the Prophet ﷺ was during the lunches or dinners the Prophet ﷺ hosted for those destitute. Abū Hurayra himself admitted more than once that he remained close to the Prophet ﷺ so he could get a free meal. Another person who used to shower the destitute of the Suffa with his generosity was Ja`far ibn Abū Tālib (588 - 629 A.D.), the Prophet's cousin and a brother of Ali ibn Abū Tālib عليه السلام. He was, for this reason, called "Abul Masakeen", father of the destitute. This is why Abū Hurayra used to regard Ja`far as the most generous person next only to the Prophet ﷺ. When the Prophet ﷺ mandated military service for all able men in the Mu'ta expedition, Ja`far ibn Abū Tālib did not hesitate to respond to the Prophet's call, but Abū Hurayra, who considered Ja`far as his patron, preferred not to participate, thus going against the order of the Prophet

ﷺ. History records the names of those who did likewise.

In 21 A.H./642 A.D., during the caliphate of Omar ibn al-Khattāb, Abū Hurayra was made governor of Bahrain. After two years, he was deposed because of a scandal related to his amassing a huge wealth. The details of that scandal are recorded in the books of Ibn Abd Rabbih, the Mu`tazilite writer, and in Ibn al-Atheer's famous classic book *Al-`Iqd al-Fareed*. A summary of that incident runs as follows:

When Abū Hurayra was brought to him, Omar said to him: "I have come to know that when I made you governor of Bahrain, you did not even have shoes to wear, but I am now told that you have purchased horses for one thousand and six hundred dinars." Abū Hurayra said, "I had horses which have multiplied, and I received some as gifts." Omar then said, "I would give you only your salary. This (amount) is a lot more than that (more than your salary for both years). Pay the balance back to *baytul-māl* (the Muslim state treasury)!" Abū Hurayra said, "This money is not yours." Omar said, "By Allāh! I would bruise your back!" Saying this, Omar whipped Abū Hurayra till the latter bled. Then Omar thundered: "Now bring the money back!" Abū Hurayra replied: "I am to account for it before Allāh." Omar said, "This could be so only if you had taken it rightfully and had paid it back obediently. I shall throw you back to your mother as though you were dung so that she would use you to graze donkeys." Some sources say that Omar ibn al-Khattāb was able to extract ten thousand gold dinar pieces from Abū Hurayra which were deposited back at *baytul-māl*.

Even before becoming caliph, Omar ibn al-Khattāb was fully aware of what type of person Abū Hurayra was, and he knew that the man did not enjoy any respect among the Prophet's *sahāba*. In his *Musnad*, Musaddad narrates through Khālid ibn Yahya who quotes his father quoting Abū Hurayra himself as saying that Omar once reprimanded him on hearing that he was narrating incredibly too many traditions and attributing them to the Prophet ﷺ. He rebuked him once and said,

**لتترُكَنَّ الحديث عن رسولِ الله أو لألحقَنَّكَ بأرضِ دَوْس أو بأرضِ القِرَدَة**

"You shall have to leave alone quoting the Messenger of Allāh or else I shall send you back to the Daws land or to the land of apes." This same quotation is cited by Ibn Asākir and is *hadīth* No. 4885, p. 239, Vol. 5 of *Kanzul-Ummal* of al-Muttaqi al-Hindi. The reader ought to remember that even before becoming caliph, Omar ibn al-Khattāb was a man of power and prestige, let alone being the Prophet's father-in-law; so, his word carried weight even then. Omar had little or no toleration for people who abused the Prophet's *hadīth*, so much so that on p. 34, Vol. 1, of his *Sahīh* book, Muslim tells us that Omar once hit Abū Hurayra during the lifetime of the Prophet ﷺ so hard, causing the man to fall on his rear end. Here are Muslim's exact words as they exist in his famous *Sahīh* book which is one of the main 6 books of traditions:

**انه (عمر) ضربه على عهد النبي ضربة خر بها لأسته**

As for Ali ibn Abū Tālib عليه السلام, he came to know that Abū

Hurayra used to say, “My friend (meaning the Messenger of Allāh) talked to me, " or “I saw my friend, " so he said to him, “ **متى كان النبي خليلُك يا أبا هريرة؟** When did the Prophet ever be your friend, O Abū Hurayra?!” as we read on p. 52 of Ibn Qutaybah’s work **تأويـل مختلـف الأحاديـث** *Ta’weel Mukhtalaf al-Ahādīth*.

According to the sequence employed by Ibn Sa`d in his *Tabaqat*, Abū Hurayra ranks in the ninth or tenth class of narrators of *hadīth*. He came to the Messenger of Allāh ﷺ near the end of the seventh Hijri year. Hence, historians say that he accompanied the Prophet ﷺ for no more than three years1 according to the best estimates, while other historians say it was no more than two years if we take into consideration the fact that the Prophet ﷺ sent him to accompany Ibn al-Hadhrami to Bahrain, then the Messenger of Allāh ﷺ died while the man was still in Bahrain.[1]

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[1]Al-Bukhari, *Sahīh*, Vol. 4, p. 175, where the author quotes Abū Hurayra talking about himself in a chapter dealing with the characteristics of Prophethood.

[1]I have excerpted some paragraphs for this text from my own translation of Mu¦ammed al-Tijani al-Samawi's book *Shi`as are the Ahl al-Sunnah* (New York: Vantage Press, 1996), pp. 207-215. This book has recently been published by Authorhouse of Bloomington, Indiana, U.S.A. and carries these ISBNs: ISBN 978-1-4918-4368-0 (sc) (soft cover edition); ISBN 978-1-4918-4366-6 (hc) (hard cover edition) and ISBN: 978-1-4918-4367-3 (e) (electronic edition) and you can order your copy of it online directly from its Publisher: www.authorhouse.com or from its global marketer: www.amazon.com.

Abū Hurayra was not known for his *jihad* or valor, nor was he among those who were regarded as brilliant thinkers, nor among the jurists who knew the Qur'ān by heart, nor did he even know how to read and write... Yet the man of the kitten became famous for the abundance of *ahādīth* which he used to narrate about the Messenger of Allāh ﷺ. This fact attracted the attention of verifiers of *hadīth,* especially since he had not remained in the company of the Prophet for any length of time and to the fact that he narrated traditions regarding battles in which he never participated.

Some verifiers of *hadīth* gathered all what was narrated by the "righteous caliphs" as well as by the ten men given the glad tidings of going to Paradise, according to Sunnis, in addition to what the Mothers of the Faithful and the purified Ahl al-Bayt عليهم السلام, and they did not total one tenth of what Abū Hurayra had narrated all alone.

Then fingers were pointed at Abū Hurayra charging him of telling lies, fabricating ***and forging hadīth***. Some went as far as labeling him as the first narrator in the history of Islam thus charged. Although he is thus labeled by some Muslim narrators, he is surrounded with a great deal of respect. Sunnis totally rely on him, even go as far as saying "*Radhiya Allhu `anhu"*, Allāh is pleased with him, whenever they mention his name. Some of them may even regard him as being more knowledgeable than Ali عليه السلام due to one particular tradition which he narrates about himself. In it, he says, "I said, `O Messenger of Allāh! I hear a great deal of your *hadīth* which I have been forgetting!' The Prophet said, `Stretch your mantle! I had created the

heavens, the earth, and all creation in seven days.'" When Omar heard about it, he called him in and asked him to repeat that *hadīth*. Having heard him repeating it, Omar beat him then said to him, "How so when Allāh Himself says it was created in six days, while you yourself now say it was done in seven?!" Abū Hurayra said, "Maybe I heard it from Ka`b al-Ahbar **كعب الأحبار**..." Omar said, "Since you cannot distinguish between the Prophet's *ahādīth* and what Ka`b al-Ahbar says, you must not narrate anything at all."[1]

The oath of allegiance to Ali عليه السلام as the Commander of the Faithful was sworn in the month of Thul-Hijja of 35 A.H./May 656 A.D. following the Muslims' insistence and despite his reluctance. It was the consensus of the Ansār and the Muhājirūn that he should succeed Othmān as the caliph.

Each of Talhah and al-Zubayr during that period hoped to be the caliph as we read in two sermons in *Nahjul-Balāgha* delivered by Imām Ali عليه السلام. They both hoped to be at least provincial governors of some Islamic countries. According to historian Ibn Qutaybah, "Al-Zubayr and Talhah went to Ali after the oath swearing ceremony and said, 'Do you know on what condition have we sworn the oath of allegiance to you, O Commander of the Faithful?' Ali said, 'Yes, on listening to me and obeying me…' They said, 'No, we have sworn it to be your partners in the matter.' Ali said, 'No, but you are partners in making statements, straightforwardness and assistance.' Al-Zubayr did not

[1]Refer to the book titled *Abū Hurayra* by the Egyptian author Mahmoud Abū Rayyah.

doubt that he would be awarded the post of provincial governor of Iraq and Talha of Yemen. When it became obvious to them that Ali عليه السلام would not appoint them as governors, they manifested their complaints against him."[1]

## HATRED OF `Ā'ISHA TOWARDS ABŪ HURAYRA

`Ā'isha testified to Abū Hurayra being a liar several times in reference to many *ahādīth* which he used to attribute to the Messenger of Allāh ﷺ. For example, she resented something which he had once, so she asked him,

**ما هذه الأحاديث التي تبلغنا أنك تحدث بها عن النبي؟ هل سمعت الا ما سمعنا و رأيت الا ما رأينا؟**

"What are all these *ahādīth* which reach us and which you tell people that the Prophet said them? Have you heard anything which we did not hear, or have you seen anything which we did not see?" In a rude and impolite way, Abū Hurayra answered her with these words:

**يا أماه! انه كان يشغلك عن رسول الله المرآة و المكحلة**

"Mother! The mirror and the kohl diverted you from the *hadīth* of the Messenger of Allāh." This text is stated on p. 509, Vol. 3 of al-Hakim's *Sahīh al-Mustadrak*, and al-Thahbi testified to its authenticity, adding that `Ā'isha did not accept Abū Hurayra's excuse by the token she boycotted him till she died. Marwān ibn al-Hakam, her cousin, interfered and took on himself to verify one *hadīth*

[1]Ibn Qutaybah, *`Uyūn al-Akhbār*, Vol. 1, pp. 51-52; al-Tabari, *Tārīkh*, Vol. 4, pp. 429, 438.

the authenticity of which `Ā'isha questioned. It was then that Abū Hurayra admitted, "I did not hear it from the Messenger of Allāh; rather, I heard it from al-Fadhl ibn al-`Abbās (ibn Abdul-Muttalib)," as we are told on p. 232, Vol. 2 of al-Bukhari's *Sahīh* in a chapter dealing with a fasting person who wakes up finding himself in the state of *janāba*, and also on p. 272, Vol. 1, of Mālik's *Mawta'*. It is because of this particular narration that Ibn Qutaybah charged him with lying saying, "Abū Hurayra claimed that al-Fadhl ibn al-`Abbās, *who had by then died*, testified to the authenticity of that tradition which he attributed to him in order to mislead people into thinking that he had heard it from him."[1]

We, followers of the Sunnah of the Prophet ﷺ as reported by the closest people to him, i.e. his Ahlul-Bayt عليهم السلام , refuse to take half of our religion from `Ā'isha or Abū Hurayra or anyone else other than the saints from among the Prophet's immediate family, those who were fought, slaughtered, jailed and poisoned by the same Umayyads to whom `Ā'isha belonged…

[1]This is stated in al-Thahbi's book *Siyar A`lām al-Nubalā*'.

## ABŪ HURAYRA LAMENTS THE LOSS OF HIS PURSE, EULOGIZES THE KILLING OF OTHMĀN

During those days, when a companion of the Prophet ﷺ was besieged by the Muslims, Niyar ibn Iyad wanted to talk to Othmān. He went to his mansion. When he peeped through a door opening, he shouted, "O Othmān! For the sake of Allāh give up this caliphate and save the Muslims from this bloodshed." While he was thus engaged, one of Othmān's men killed him with an arrow, whereupon people were infuriated and shouted that Niyar's killer should be handed over to them. Othmān said it was not possible that he should hand over his own supporters to them. This stubbornness worked like a fan on fire. In the height of fury, people set fire to his mansion's gate and started advancing. When Marwān ibn al-Hakam, Sa`īd ibn al-`Ās and al-Mughīrah ibn al-Akhnas together with their contingents pounced on the besiegers, the killing and bloodshed started at that gate. People wanted to enter, but they were kept at bay. In the meantime, `Amr ibn Hazm al-Ansāri, whose house was adjacent to Othmān's mansion, opened his door and shouted for the assailants to advance from that side. Thus, through his house, the besiegers climbed on the roof of Othmān's mansion and descended down from there, drawing their swords. Only a few scuffles had taken place when all but the people inside Othmān's mansion, his well-wishers and Banū Umayyah, ran away in the streets of Medīna. A few men hid in the house of Umm Habība daughter of Abū Sufyān, sister of Mu`āwiyah. The rest were killed with Othmān as the latter kept defending himself to the last breath. In order to verify the accuracy and authenticity of this rather lengthy account, the reader is referred to these well-known

sources: Ibn Sa`d, *Al-Tabaqāt*, Vol. 3, Part 1, pp. 50-58; al-Tabari, *Tārīkh*, Vol. 1, pp. 2998-3025; Ibn al-Athīr, *Al-Kāmil*, Vol. 3, pp. 167-180 and Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha,* Vol. 2, pp. 144-161.

At Othmān's killing, several poets composed eulogies. One of them, a beneficiary of the Umayyads, was Abū Hurayra. A couplet from the elegy composed by Abū Hurayra is summed up thus:

*Today people have only one grief, but I have two:*
*Loss of my* ***money purse*** *and the killing of Othmān, too.*

See in what order of importance Abū Hurayra lists his losses!

After observing these events, the status of Amīr al-Mu'minīn عليه السلام became clear, that is, he was neither supporting the group that was instigating Othmān's killing nor could he be included among those who stood to support him. Some sources, such as Taha Hussain's famous book *Al-Fitna Al-Kubra* (the greater sedition), indicate that Commander of the Faithful Ali عليه السلام sent both of his sons, al-Hassan and al-Hussain عليه السلام, to defend Othmān as he was under siege, and that in the melee, al-Hassan عليه السلام received a wound on his forehead inflicted by a sword's blow. Also, Ali عليه السلام instructed his Banū Hāshim relatives to smuggle water and food to Othmān because none of these rations was allowed to enter Othmān's opulent mansion. Rather, when he saw that what was said was not acted on, he kept himself aloof.

From among the people who had raised their hands from supporting Othmān, `Ā'isha was one. According to the popular versions (which are not right), the then living persons out of the "al-`ashra al-mubashara **العشرة المبشرة**," the ten persons who allegedly were pre-informed by the Prophet ﷺ that they would be admitted into Paradise, those who took part in the *shūra* (consultative committee formed for the purpose of getting Othmān selected for the office of caliph), there were the Ansār, original Muhājirūn, people who took part in the battle of Badr and other conspicuous and dignified individuals. On the side (in support of Othmān), there were only a few slaves of the caliph and some individuals from Banū Umayyah. If people like Marwān and Sa`īd ibn al-`Ās cannot be given precedence over the original Muhājirūn, their deeds, too, cannot be given precedence over the deeds of the latter. Again, if *ijma`* (consensus) is not meant for particular occasions. . ., it is only then that it will be difficult to question this overwhelming unanimity of the companions' opinion (against Othmān and his policies).

## FORMING THE EVIL COALITION

When Talhah and al-Zubayr came to know, four months after Othmān's murder, about the hostile attitude of `Ā'isha and her people, they caught up with her and pledged to assist each other against Commander of the Faithful Ali عليه السلام. Both men sought Ali's permission to go to perform the *`umra*. He said, **الله يعلم أنهما أرادا الغَدْرَة** "Allāh knows that they have *ghadra* (treachery, not *`umra*) on mind."[1]

[1]Al-Balāthiri, *Kitāb Futūh al-Buldān*, Vol. 2, p. 158; al-Tabari, *Tārīkh*, Vol. 4, p. 429; al-Mufīd, *Al-Āmāli*, Vol. 1, pp. 525-434.

Having finished the *`umra* rituals, `Ā'isha was on her way back to Medīna when, at Saraf, she met Abdullāh ibn Umm Kilab of Banu Salamah. She asked him in her Hijāzi accent, **مَهيم؟** "Are you wandering about?" He said, "They killed Othmān then stayed for eight days…" She interrupted his statement to ask him, "What did they do after that?" He said, **أخذها أهلُ المدينة بالاجتماع، فجازت بهم الأمور إلى خير مَجاز؛ اجتمعوا على علي بن أبي طالب (عليه السلام).** "The matter was settled through consensus by the people of Medīna who concluded it very well; they were unanimous on electing Ali عليه السلام." Hearing this statement, `Ā'isha said, **والله ليت أن هذه (السماء) انطبقت على هذه (الأرض) إن تم الأمر لصاحبك!! ردوني ردوني. فانصرفت إلى مكة، وهي تقول: قُتِل والله عُثمان مظلوما، والله لأطلُبنَّ بدمه.** "By Allāh! I wish this sky fell on this earth if the matter is thus completed for your fellow!! Take me back! Take me back!" She went to Mecca repeating this statement, "Othmān, by Allāh, has been wrongly killed; by Allāh, I shall avenge his killing." The man could not help saying this to her, **ولِمَ؟! فوَاللهِ إن أوَّلَ من أَمالَ حَرفَه لَأنتِ، ولقد كُنتِ تقولين: (اقتلوا نعثلاً فقد كَفَرْ).** "Why?! By Allāh, the first person to charge him of derailing the course was you, and you used to say, 'Kill Na`thal, for he has committed apostasy.'" She said, **إنهم استتابوه ثم قتلوه، وقد قلت وقالوا، وقولي الأخير خير من قولي الأول** "They let him repent, then they killed him. I have said it, and they have said, and my last statement is better than my first." He, thereupon instantly composed these verses of poetry:

**فمنكِ البَداءُ ومِنكِ الغِيَرْ ومنكِ الرياحُ و منكِ المَطَرْ**

**وأنتِ أمرتِ بقتلِ الإمامِ وقُلتِ لنا إنهُ قَد كَفَرْ**

فهَبنا أطعناكِ في قتلِه وقاتلُهُ عِندنا مَن أَمَرْ

ولم يسقُط السقفُ من فوقِنا ولم يَنكَسفُ شمسُنا و القمرْ

وقد بايعَ الناسُ ذا تَدَرٍ يُزيل الشَبا ويُقيم الصَعَرْ

ويَلبسُ للحربِ أثوابَها وما مَنْ وَفى مثلُ مَنْ قَد غَدَرْ

*You started it, then you changed your mind,*
*From you did the wind blow and the rain fall,*
*You ordered the leader to be killed,*
*Telling us that he became* kāfir*,*
*So we obeyed you and killed him,*
*While his killer is among us:*
*The one who ordered it.*
*The ceiling over us did not fall,*
*Nor did our sun and moon eclipse,*
*People have sworn fealty to a generous man,*
*One who removes impurities and straightens what falls,*
*One who wears for the war its outfits,*
*One who is loyal, not like one who betrays.*[1]

## TALHAH AND AL-ZUBAYR RENEGE ON THEIR OATH OF ALLEGIANCE TO IMĀM ALI عليه السلام

After the Commander of the Faithful عليه السلام had permitted Talhah and al-Zubayr to travel to Mecca to join `Ā'isha, who had gone there in the pretext of performing the *`umra*

[1]Al-Mas`ūdi, *Murūj al-Thahab* **مروج الذهب** Vol. 1, p. 651. Of course, the reader understands that this reference indicates these Arabic verses of poetry and the whole story behind them.

prior to the killing of Othmān, as indicated above, both men sent her a message asking for her support based on a demand for retribution on his killers who, according to their claim, were still with Ali, so she consented.[1]

In order to justify their mutiny against the authority of the newly elected caliph, Ali عليه السلام, the rebels started dissociating themselves from their oath of allegiance to him. Whenever they met someone on their way to Mecca, they used to say that they were not obligated to any oath of allegiance to Ali عليه السلام; rather, they swore it against their will, as they claimed.[2]

Talhah and al-Zubayr reached Mecca, whereupon the latter sent his son, Abdullāh ibn al-Zubayr, to `Ā'isha asking her to march to Basra to seek revenge for Othmān. `Ā'isha thought of going to Umm Salamah who was in Mecca under the pretext of seeking her advice, but in reality it was an attempt by `Ā'isha to convince the pious lady to join her evil camp and take part in fighting the newly appointed caliph, Imām Ali عليه السلام. She also convinced Hafsa daughter of second caliph Omar to march with her, but Hafsa's brother, the nation's scholar and narrator of traditions, Abdullāh ibn Omar, prevented her.

## `Ā'ISHA FAILS TO RECRUIT UMM SALAMAH رضي الله عنها

When `Ā'isha met Umm Salamah, the first expressed her grief over Othmān saying that he was killed unjustly. Here

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[1]Al-Balāthiri, Vol. 2, p. 159; al-Daynūri, Vol. 1, p. 144; Ibn A`tham al-Kūfi, Vol. 2, p. 452.

[2]Al-Balāthiri, Vol. 2, p. 158; al-Tabari, *Tārīkh*, Vol. 4, p. 435.

is what historian al-Tabari narrates on p. 486, Vol. 6, of the Arabic edition of his *Tārīkh*:

**صَرَخت أُمُّ سَلَمَة صرخة وهي متعجّبة من كلام عائشة، وقالت: ياعائشة، بالأمس كُنتِ تشهدين عليه بالكفر، وهو اليوم أمير المؤمنين وقُتلَ مظلوماً؟! ثمّ إنّ عائشة ذكرت لأُمّ سلمة عزمها على الخروج إلى البصرة للطلب بدم عثمان ، وطلبت منها أن ترافقها وتشاركها في تلك النهضة، فجعلت أُمّ سلمة تعاتب عائشة على تحريض الناس بقتل عثمان ثمّ الطلب بدمه ، مع العلم أنّ عثمان من بني عبد مَناف، وعائشة امرأة من تَيم بن مُرّة، وليس بينهما قرابة. ثمّ ذكرت أُمُّ سلمة شيئاً من فضائل علي (عليه السلام) وأنّه لا ينبغي لأحد أن يحارب علياً ووعظتها ، وذَكَّرتها بما سمعت من رسول الله (صلى الله عليه وآله) في فضل علي (عليه السلام)، وذكّرتها بحديث النبي يوم قال: أيَّتُكُنَّ صاحبة الجمل الأدبب، تنبحها كلاب الحوأب؟ فتذكّرت عائشة كلّ ذلك وقنعت بكلام أُمّ سَلمة، غير أنّ التأثير كان مؤقتاً ، ثمّ عزمت على السفر إلى البصرة. أمّا يعلي بن أُمَيَّة، فقد اشترى أربعمائة بعير ونادى : أيّها الناس ، مَن خرج للطلب بدم عثمان فعليَّ جهازُه. ووصل الخبر إلى أُمّ سلمة فقالت لعائشة : لقد وعّظتك فلم تتّعظي... ثمّ حذّرتها من تلك الفِكرة ، وذكرت لها بأنّها تهتك حرمة رسول الله (صلى الله عليه وآله) ، لأنّها زوجته وعرضه... إلى آخر الكلام.**

Umm Salamah screamed in amazement on account of what `Ā'isha had said. She said to her, "O `Ā'isha! In the past, you used to testify that he (Othmān) was *kāfir* (apostate, heretic), and now he is commander of the faithful and was killed unfairly?!

`Ā'isha told Umm Salamah about her resolve to march to Basra to avenge the killing of Othmān, asking her to accompany her and to take part in that rising. Umm Salamah kept remonstrating with `Ā'isha for instigating people to kill Othmān then seeking revenge for him, with the knowledge that Othmān belonged to Banu Abd Manaf, while `Ā'isha was a woman from Taym ibn Murrah, and there was no kinship between them. Then

> Umm Salamah mentioned some virtues of Ali عليه السلام and that nobody should fight him. She admonished her, reminding her how she had heard the Messenger of Allāh ﷺ praising the merits of Ali عليه السلام. She also reminded her of the time when the Prophet ﷺ asked his wives, "Which one of you is the fellow of the large camel, the one who will be barked at by the dogs of Haw'ab?" `Ā'isha remembered all of this and was convinced of what Umm Salamah said to her, but apparently the impact did not last long, for she was determined to go to Basra. As regarding Ya`li ibn Umayyah, he bought four hundred camels and called out, "O people! I shall pay all preparations' expenses of anyone who goes out to demand revenge for the killing of Othmān." The news reached Umm Salamah who said to `Ā'isha, "I admonished you, but you did not heed it," then she warned her against that idea and stated to her that she was violating the sanctity of the Messenger of Allāh because she was his wife and honor…, etc.

`Ā'isha marched out with the army towards Basra. On the way, they reached the Haw'ab well where dogs barked at her. She over-heard someone saying, "How many the dogs of Haw'ab are and how hard they bark!" It was then that `Ā'isha held her camel's rein and creamed, "We belong to Allāh and to Him shall we return. I am the one… I heard the Messenger of Allāh ﷺ say this in the presence of his wives: 'I wonder which of you is the fellow of the huge camel, the one who goes out (marching), whereupon the dogs of the Haw'ab will bark at her. Many will be killed on her right and left. She will barely survive after almost being killed.' Take me back! Take me back!" A group of men from her army came and swore to her that that was not the Haw'ab well, so `Ā'isha continued her march

towards Basra. That was the first mass false oath in Islamic history. `Ā'isha was surprised to see how the Prophet's prediction regarding Haw'ab came true…

## `Ā'ISHA SOLICITS SUPPORT

In Basra, `Ā'isha wrote a letter to al-Ahnaf ibn Qais and to dignitaries in other cities. She wrote the people of Kūfa ordering them to discourage people from obeying Imām Ali's authority, that is, that they should observe civil disobedience, urging them to pursue the killers of Othmān. She wrote letters in the same meaning to the people of Yamāma and of Medīna. She wrote a letter to Zaid ibn Sawhan saying, **من عائشة بنت أبي بكر أُمّ المؤمنين حبيبة رسول الله (صلى الله عليه وآله) إلى ابنها الخالص زيد بن صوحان ، أمّا بعد: فإذا أتاك كتابي هذا فأقدم ، فانصرنا على أمرنا هذا؛ فإن لم تفعل فخذّل الناس عن علي** "From `Ā'isha daughter of Abū Bakr, Mother of the Faithful and the one loved by the Messenger of Allāh ﷺ to her sincere son, Zaid ibn Sawhan. When you receive this letter, come to us and support us in our affair. If you do not, discourage people from obeying Ali."

What did Zaid do? He wrote her back saying, **من زيد بن صوحان إلى عائشة بنت أبي بكر، أمّا بعد ، فان ابنك الخالص يقول: إن اعتزلتِ هذا الأمر ، ورجعتِ إلى بيتِك ، وإلاّ فأنا أوّل من نابذك** "From Zaid ibn Sawhan to `Ā'isha daughter of Abū Bakr. Your sincere son says that you should leave this matter and return home; otherwise, he will be the first to stand in your way."

Later, Zaid used to say, **رَحِم اللهُ أُمّ المؤمنين! أُمِرَتْ أن تَلزِمَ بيتَها ، وأُمرتنا أن نقاتل ، فترَكَتْ ما أُمِرَتْ به وأمرتنا به ، وصنعت ما أُمرنا به ونهتنا عنه!** "May Allāh have mercy on the Mother of the

Faithful! She was ordered (by the Almighty) to stay at home while ordering us to fight; so, she did not do what she was ordered (by Allāh) while ordering us to do it. We did what we were ordered whereas she prohibited us from doing it!"

## WHAT HAPPENED ON THE WAY?

Historian Ibn Qutaybah says that when `Ā'isha and her army reached Awtas in the outskirts of Khaybar, Sa`eed ibn al-`Ās went to them accompanied by al-Mughirah ibn Shu`bah. Sa`eed alighted from his she-camel and went straight to `Ā'isha. This is their talk as Ibn Qutaybah records it:

**نـزل سـعيد عـن راحلتـه وأتـى عائـشة وقـال لهـا : أيـن تريـدين يـا أُمّ المؤمنين؟ فقالت : أُريد البصرة. فقال لها : وما تصنعين بها ؟ قالت : أطلب بدم عثمان. قال : هؤلاء قتلة عثمان معك (يقصد طلحة والزبير). والتفتَ إلى مروان بن الحكم وأعاد عليه نفس السؤال الذي وجّهه إلى عائشة ، وقال له : إنّ قَتَلة عثمان معكم ؛ والله ما قتله إلاّ طلحة والزبير وهما يريدان الأمر لأنفسهما. والتفت المغيرة بن شعبة إلى الناس وقال : إن كنتم خرجتم مع أُمّكم فارجعوا بها خيرٌ لكم ، وإن كنتم غضبتم لعثمان فرؤساؤكم قتلوا عثمان ، وإن كنتم نقمتم على علي بن أبي طالب شيئاً فبيّنوا ما نقمتم عليه. وقال سعيد بن العاص لهم: أنّ عبدالله بن عامر قد دعاكم إلى البصرة وقد فرّ منها فرار العبد الآبق، وأهلها في طاعة عثمان بن عفّان ، والآن يريد أن يقاتل بهم علياً وهم في طاعته، وقد خرج من بينهم أميراً ويعود الآن إليهم طريداً ، وقد وعدكم الرجال والأموال ؛ أمّا الأموال فعنده ما وعدكم به، أمّا الرجال فلا رجل عنده. وقال مروان بن الحكم لطلحة والزبير : أيّها الشيخان، ما يمنعكما أن تدعوا الناس إلى بيعة مثل بيعة علي بن أبي طالب؟ فإن أجابوكما عارضتماه بيعة مثل بيعته ، وإن لم يستجيبوا عرفتم ما لكما عند الناس. فقال له طلحة: يمنعنا أنّ الناس بايعوا علياً بيعة عامّة، فبم ننقضها؟ وقال الزبير: ويمنعنا مع ذلك تثاقلنا عن نصرة عثمان وخفّتنا إلى بيعة علي بن أبي طالب. فقال له الوليد : إن كنتما أسأتما فلقد أحسنتما ، وإن كنتما أخطأتما فلقد أصبتُما اليوم ، وأنتُما اليوم خير منكما بالأمس. وقال مروان : أمّا أنا فهواي**

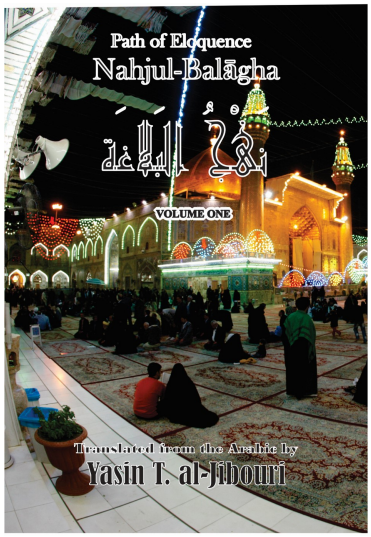
الشام وهواكما البصرة، وأنا معكما وإن كانت الهَلَكَة.

Sa`eed alighted from his she-camel, went to `Ā'isha and asked her, "Where are you going, O Mother of the Faithful?" She said, "I am going to Basra." He said, "What will you be doing there?" She said, "I will seek to avenge the killing of Othmān." He said, "Here are the killers of Othmān in your company (referring to Talhah and al-Zubayr)." He added saying, "Othmān's killers are with you. By Allāh, nobody killed him other than Talhah and al-Zubayr, and they both want the matter (the position of caliph) for their own selves." Then al-Mughirah ibn Shu`bah turned to people and said, "If you came out with your Mother, it will be better for you to take her back. If you are angry because of Othmān, your chiefs were the ones who killed Othmān. If there is something that you have against Ali ibn Abū Tālib, make it clear what you are angry about." Sa`eed ibn al-`Ās said to them, "Abdullāh ibn `Āmir had invited you to Basra from which he fled away like a guilty slave. Its people are still loyal to Othmān ibn Affān. Now he (Abdullāh ibn `Āmir) wants to use them to kill Ali, and they are obedient to him. He left them as governor and will return to them as a fugitive. He promised you men and money. As for the money, it is with him as he promised. Regarding men, he does not have a single man." Marwān ibn al-Hakam said to Talhah and al-Zubayr, "You, Shaikhs, what prevents you from inviting people to an oath of allegiance similarly to that of Ali ibn Abū Tālib? If they respond favorably to you, then you will oppose him (Ali عليه السلام) with an allegiance similar to his. But if they do not respond to you, in that case you will come to know that you have no support among the people." Talhah said to him, "What prevents us is that the people swore the oath of allegiance to Ali en mass;

so, with what can we revoke it?" Al-Zubayr said, "What prevents us, besides that, is our reluctance to support Othmān (when his mansion was besieged by angry crowds), rushing to swear the oath of allegiance to Ali ibn Abū Tālib." Al-Walīd said to him, "If you both did something wrong, you actually did what was right. But if you erred then, you are now on the right track, and you today are better than what you used to be in the past." Marwān said, "As for me, I am inclined to go to the Levant (where Mu`awiyah was), and I am with you even though I may perish in the end."

## `AISHA OFFERS A BOUNTY FOR ALI'S HEAD

Ibn Qutaybah further tells us the following:




**في معركة الجمل كانت عائشة تُخْرِج يدَها من الهودج تحمل بدرة من الدنانير وتصيح بأعلى صوتها : من يأتيني برأس بينما عائشة هي علي وله هذه البدرة؟ التي روت حديث أشقى الآخرين في قاتل وقال علي ، ورغم ذلك أرادت قتله. . . عبدالملك بن مروان : لولا أنّ أبي أخبرني بأنّه قد قتل طلحة ما تركتُ تيمياً إلاّ قتلتُه بعثمان**"During the Battle of the Camel, `Ā'isha used to stick her hand out of the howdah to show a handful of (gold) dinars, then she would shout as loudly as she could: "Who brings me the (severed) head of Ali so I may give him this (cash)?" `Ā'isha was the one who reported the Prophet's hadith regarding the meanest wretch being the one who would kill Ali; despite that, she wanted to kill him…[1] Abdul-

[1] *Tathkirat al-Khawass*, p. 172; *Bihār al-Anwār*, Vol. 42, p.

> Mālik ibn Marwān said, 'Had my father not told me that he killed Talhah, I would not have spared one man from Taym without killing him for killing Othmān."[1]

## THE BATTLE OF THE CAMEL IN IMĀM ALI'S WORDS

More widely read than *The Great Sedition* book, reference to which is made above, is *Nahjul-Balāgha* which I had the honor of translating in three Volumes together with the original Arabic text. So far, it was published by Dar al-Mamoon of the Iraqi Ministry of Culture, then I published it on my own through Authorhouse of Bloomington, Indiana, U.S.A., then I published it again in full color through CreateSpace as you can see on the previous page. Dar al-Mahajja al-Baydhā' **دار المحجة البيضاء** published it in Beirut, Lebanon, in black-and-white. Moreover, as this book is being sent to the press, Tahrike-Tarsile-Qur'ān, Inc. of New York is gearing to publish it in the United States in black-and-white.

Let us review in this chapter some of the speeches and sermons which Commander of the Faithful عليه السلام delivered with reference to `Ā'isha, Talhah, al-Zubayr and the fellows of the Camel.

Ali never desired caliphate for himself, never coerced

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197; Al-Isti`ab, Vol. 3, p. 60; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 9, p. 117; *Shawahid al-Tanzil*; al-Hasakani, Vol. 2, p. 436; *Tārīkh Dimashq*, Vol. 42, p. 546; *Manaqib Ali ibn Abi Tālib*; Ibn al-Dimashqi, Vol. 2, p. 86; *Subul al-Huda*; al-Shami, Vol. 11, p. 305.

[1]Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 9, p. 114.

others or pressured or bribed them to choose him as their ruler. Let us read the following in this regard, in his own words:

**من خطبة له عليه السلام المعروفة بالشِّقْشِقِيَّة وتشتمل على الشكوى من أمر الخلافة، ثم ترجيح صبره عنها، ثم مبايعة الناس له:**

**أَمَا وَاللَّهِ لَقَدْ تَقَمَّصَهَا فُلَانٌ، وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَى، يَنْحَدِرُ عَنِّي السَّيْلُ وَلَا يَرْقَى إِلَيَّ الطَّيْرُ، فَسَدَلْتُ دُونَهَا ثَوْباً وَطَوَيْتُ عَنْهَا كَشْحاً، وَطَفِقْتُ أَرْتَئِي بَيْنَ أَنْ أَصُولَ بِيَدٍ جَذَّاءَ أَوْ أَصْبِرَ عَلَى طَخْيَةٍ عَمْيَاءَ يَهْرَمُ فِيهَا الْكَبِيرُ وَيَشِيبُ فِيهَا الصَّغِيرُ وَيَكْدَحُ فِيهَا مُؤْمِنٌ حَتَّى يَلْقَى رَبَّهُ.**

**ترجيح الصبر**
**فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحْجَى فَصَبَرْتُ وَفِي الْعَيْنِ قَذًى وَفِي الْحَلْقِ شَجًا أَرَى تُرَاثِي نَهْباً حَتَّى مَضَى الْأَوَّلُ لِسَبِيلِهِ فَأَدْلَى بِهَا إِلَى فُلَانٍ بَعْدَهُ ـ ثُمَّ تَمَثَّلَ بِقَوْلِ الْأَعْشَى -:**

**شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا * وَيَوْمُ حَيَّانَ أَخِي جَابِرِ**

**فَيَا عَجَباً بَيْنَا هُوَ يَسْتَقِيلُهَا فِي حَيَاتِهِ إِذْ عَقَدَهَا لِآخَرَ بَعْدَ وَفَاتِهِ لَشَدَّ مَا تَشَطَّرَا ضَرْعَيْهَا فَصَيَّرَهَا فِي حَوْزَةِ خَشْنَاءَ يَغْلُظُ كَلْمُهَا وَيَخْشُنُ مَسُّهَا وَيَكْثُرُ الْعِثَارُ فِيهَا وَالِاعْتِذَارُ مِنْهَا فَصَاحِبُهَا كَرَاكِبِ الصَّعْبَةِ إِنْ أَشْنَقَ لَهَا خَرَمَ وَإِنْ أَسْلَسَ لَهَا تَقَحَّمَ فَمُنِيَ النَّاسُ لَعَمْرُ اللَّهِ بِخَبْطٍ وَشِمَاسٍ وَتَلَوُّنٍ وَاعْتِرَاضٍ فَصَبَرْتُ عَلَى طُولِ الْمُدَّةِ وَشِدَّةِ الْمِحْنَةِ حَتَّى إِذَا مَضَى لِسَبِيلِهِ جَعَلَهَا فِي جَمَاعَةٍ زَعَمَ أَنِّي أَحَدُهُمْ فَيَا لَلَّهِ وَلِلشُّورَى مَتَى اعْتَرَضَ الرَّيْبُ فِيَّ مَعَ الْأَوَّلِ مِنْهُمْ حَتَّى صِرْتُ أُقْرَنُ إِلَى هَذِهِ النَّظَائِرِ لَكِنِّي أَسْفَفْتُ إِذْ أَسَفُّوا وَطِرْتُ إِذْ طَارُوا فَصَغَا رَجُلٌ مِنْهُمْ لِضِغْنِهِ وَمَالَ الْآخَرُ لِصِهْرِهِ مَعَ هَنٍ وَهَنٍ إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِجاً حِضْنَيْهِ بَيْنَ نَثِيلِهِ وَمُعْتَلَفِهِ وَقَامَ مَعَهُ بَنُو أَبِيهِ يَخْضَمُونَ مَالَ اللَّهِ خِضْمَةَ الْإِبِلِ نِبْتَةَ الرَّبِيعِ إِلَى أَنِ انْتَكَثَ عَلَيْهِ فَتْلُهُ وَأَجْهَزَ عَلَيْهِ عَمَلُهُ وَكَبَتْ بِهِ بِطْنَتُهُ.**

**مبايعة علي**

فَمَا رَاعَنِي إِلَّا وَالنَّاسُ كَعُرْفِ الضَّبُعِ إِلَيَّ يَنْثَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ حَتَّى لَقَدْ وُطِئَ الْحَسَنَانِ وَشُقَّ عِطْفَايَ مُجْتَمِعِينَ حَوْلِي كَرَبِيضَةِ الْغَنَمِ فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكَثَتْ طَائِفَةٌ وَمَرَقَتْ أُخْرَى وَقَسَطَ آخَرُونَ كَأَنَّهُمْ لَمْ يَسْمَعُوا اللَّهَ سُبْحَانَهُ يَقُولُ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُها لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلا فَساداً وَالْعاقِبَةُ لِلْمُتَّقِينَ بَلَى وَاللَّهِ لَقَدْ سَمِعُوهَا وَوَعَوْهَا وَلَكِنَّهُمْ حَلِيَتِ الدُّنْيَا فِي أَعْيُنِهِمْ وَرَاقَهُمْ زِبْرِجُهَا أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَوْ لَا حُضُورُ الْحَاضِرِ وَقِيَامُ الْحُجَّةِ بِوُجُودِ النَّاصِرِ وَمَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ أَلَّا يُقَارُّوا عَلَى كِظَّةِ ظَالِمٍ وَلَا سَغَبِ مَظْلُومٍ لَأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا وَلَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوَّلِهَا وَلَأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ أَزْهَدَ عِنْدِي مِنْ عَفْطَةِ عَنْزٍ.

قَالُوا وَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ السَّوَادِ عِنْدَ بُلُوغِهِ إِلَى هَذَا الْمَوْضِعِ مِنْ خُطْبَتِهِ فَنَاوَلَهُ كِتَاباً قِيلَ إِنَّ فِيهِ مَسَائِلَ كَانَ يُرِيدُ الْإِجَابَةَ عَنْهَا فَأَقْبَلَ يَنْظُرُ فِيهِ [فَلَمَّا فَرَغَ مِنْ قِرَاءَتِهِ] قَالَ لَهُ ابْنُ عَبَّاسٍ: يَا أَمِيرَ الْمُؤْمِنِينَ لَوِ اطَّرَدَتْ خُطْبَتُكَ مِنْ حَيْثُ أَفْضَيْتَ.

فَقَالَ: هَيْهَاتَ يَا ابْنَ عَبَّاسٍ! تِلْكَ شِقْشِقَةٌ هَدَرَتْ ثُمَّ قَرَّتْ.
قَالَ ابْنُ عَبَّاسٍ: فَوَاللَّهِ مَا أَسَفْتُ عَلَى كَلَامٍ قَطُّ كَأَسَفِي عَلَى هَذَا الْكَلَامِ أَلَّا يَكُونَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بَلَغَ مِنْهُ حَيْثُ أَرَادَ.

**Sermon 3**

**An excerpt of one of his sermons عليه السلام known as the Shaqshaqiyya, and it includes his complaint about the caliphate issue, why he was patient and did not demand it for himself, then how people swore the oath of allegiance to him**

"By Allāh, the son of Abū Quhāfah (Abū Bakr) outfitted himself with it (caliphate) while fully knowing that my status in relationship to it is the same as that of the axis in relationship to the stone mill. Flood (of knowledge) flows down from me; a bird does not rise higher than me. I put a curtain against the caliphate and kept myself detached

from it. Then I began to think about whether I should assault or calmly endure the blinding darkness of tribulations wherein the grown-ups grow feeble and the youngsters grow old, a true believer acts under strain till he meets Allāh (upon his death). I found endurance thereon to be wiser. So I adopted patience although there was pricking in the eye and suffocation in the throat. I watched the plundering of my inheritance till the first one (Abū Bakr) went his way, handing the caliphate over to (Omar) ibn al-Khattāb after him."

He quoted a verse of poetry by al-A`shā and went on to say:

"My days are now passed on the camel's back (in hardship), while there were days (of ease) when I enjoyed the company of Jābir's brother, Hayyān.

"It is odd how during his lifetime, he (Abū Bakr) wished to be released from the caliphate burden, but he secured it for the other (Omar) after his death. There is no doubt these two men shared its udders strictly among themselves. This one put the caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were many as well as the excuses for them. One in contact with it was like the rider of an unruly camel. If he pulled up its rein, the very nostril would be slit. But if he let it loose, he would be thrown. Consequently, by Allāh, people got involved in recklessness, wickedness, unsteadiness and deviation.

"Nevertheless, I remained patient despite a length of

period and the hardship of the trial, until when he went his way (i.e. died), he placed the matter (of caliphate) before a group, regarding myself to be one of its (*shūra*'s) members. But good Heavens! What had I to do with his "consultation"? Was there any doubt about me with regard to the first of them that I was now considered akin to these men? Yet I remained low when they were low and flew high when they flew high. One of them turned against me because of his hatred, and the other was inclined the other way due to his in-law relationship, and this thing and that thing, till the third man of these people stood up with a heaving chest between his dung and fodder. With him his offspring by the grandfather (Umayyah) also stood up, swallowing up Allāh's wealth like a camel devouring the spring foliage till its rope broke down, its deeds finished him, its gluttony brought him down on its knees.

"At that moment, nothing took me by surprise except how the crowd of people rushed to me. They advanced towards me from every direction like the mane of a hyena, so much so that Hassan and Hussain were crushed, and both ends of my shoulder garment were torn. They gathered around me like a herd of sheep and goats. When I took up the reins of the government, one party broke away and another turned disobedient, while the rest began acting wrongfully, as if they had not heard the word of Allāh saying:

**﴿ تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلا فَسَادًا، وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾**

*That abode is in the hereafter, We assign it for those who do not want to exult themselves on earth, nor (to make)*

*mischief, and the end is (best) for the pious.* (Holy Qur'ān 28:83)

"Yes, by Allāh, they had heard it and understood it, but life in this world appeared glittering in their eyes and its embellishments seduced them. Behold, by Him Who split the grain (to grow) and created living beings! If people had not come to me and supporters had not exhausted the argument, and if there had been no pledge of Allāh with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed…, I would have cast the rope of caliphate on its own shoulders and given the last the same treatment as to the first. Then you would have seen that in my view, this world of yours is not better than a goat's sneeze."

It is said that when Amīr al-Mu'minīn عليه السلام reached this point in his sermon, a man from Iraq stood up and handed him something in writing. Amīr al-Mu'minīn عليه السلام began looking at it, whereupon Ibn Abbās said, "O Amīr al-Mu'minīn! I wish you resumed your sermon from where you stopped it." Thereupon, he replied, "O Ibn Abbās! It was like the foam of a camel which gushed out but subsided." Ibn Abbās said that he never grieved over any utterance as he did over this one because Amīr al-Mu'minīn عليه السلام could not finish it as he wished.

Ash-Sharīf al-Radhi says the following:"The phrases in this sermon such as 'like the rider of a camel' are intended to convey that when a camel's rider is stiff in drawing up therein, in this scuffle, the nostril gets bruised. But if he lets it loose in spite of the camel's unruliness, it would

throw him somewhere and would get out of control." *Ash-shaqshaqah* is used when the rider holds up therein and raises the camel's head upwards. In the same sense, the phrase *shanaqa an-naqah* is used. Ibn al-Sikkit (the renown linguist) has mentioned this in his book titled *Islāh al-Mantiq*. Amīr al-Mu'minīn عليه السلام has said, "Ashnaqa laha" instead of "aslasa laha" and harmony could be retained only by using both in the same form. Thus, Amīr al-Mu'minīn عليه السلام has used "ashnaq laha" as though in place of "in rafa`a laha ra'saha", that is, "If he stops it by holding up the reins, etc."

1. This sermon is known as the *Shaqshaqiyya* and is counted among the most famous sermons of Amīr al-Mu'minīn. It was delivered at Al-Rahbah area (in Kūfa, Iraq). Although some people do not accept it as being Amīr al-Mu'minīn's utterance and, by attributing it to Sayyid al-Radhi (or ash-Sharīf al-Radhi), they laid blame on the integrity of his acknowledge. Yet truth-loving scholars have rejected this argument's veracity. Nor can there be any ground for this denial because Ali's difference of view in the matter of caliphate is not a secret, so that such hints should be regarded as something alien. And, the events which have been alluded to in this sermon are preserved in the annals of history which testifies to them word by word and sentence by sentence. If the same events, which are related by history, are recounted by Amīr al-Mu'minīn عليه السلام, then what are the grounds for denying them? If the memory of a discouraging circumstance faced by him soon after the death of the Prophet صلى الله عليه وآله وسلم appeared unpalatable to him, it should not surprise anyone. Undoubtedly, this sermon hits at the

prestige of certain personalities and causes a setback to their faith and belief. But this cannot be sustained by denying the sermon to be Amīr al-Mu'minīn's utterance unless the true events are analyzed and the truth is unveiled; otherwise, just denying it as Amīr al-Mu'minīn's utterance, because it contains disagreement by certain individuals, carries no weight, especially when other historians have related similar criticism as well. Thus (Abū Othmān) `Amr ibn Bahr al-Jāhiz has recorded the following words of a sermon by Amīr al-Mu'minīn عليه السلام and they are not less weighty than the criticism in the Sermon of ash-Shaqshaqiyya:

"Those two men (Abū Bakr and Omar) who passed away and the third (Othmān) rose like the crow the courage of which is confined to its belly. It would have been better if both its wings had been cut off and head severed."

Consequently, the idea that it is the production of Sayyid al-Radhi is far from the truth, the result of partisanship and partiality. Or else if it is the result of some research, it should be bought out; otherwise, remaining in such a wishful illusion does not alter the truth, nor can the force of decisive arguments be curbed down by mere disagreement and displeasure.

Now, we set forth the testimony of those scholars and traditionists who have clearly held it to be Amīr al-Mu'minīn's production, so that its historical importance should become known. Among these scholars, some are those who preceded Sayyid al-Radhi's time period, some are his contemporaries and some others are came after

him, but they all related it through their own chain of authority:

1) Ibn Abul-Hadīd al-Mu`tazili[1] writes that his master, Abul-Khayr Musaddiq ibn Shabīb al-`Āsasiti (d. 605 A.H./1209 A.D.), states that he heard this sermon from Shaikh Abū Muhammed Abdullāh ibn Amad al-Baghdādi (d. 567 A.H./1172 A.D.), who was known as "Ibn al-Khashshāb," and when he reached where Ibn Abbās expressed sorrow for this sermon having remained incomplete, Ibn al-Khashshāb said to him that if he had heard the expression of sorrow from Ibn `Abbās, he would have certainly asked him if there had remained with his cousin any further unsatisfied desire. This is so because with the exception of the Prophet ﷺ, he had already spared neither predecessors nor followers and had uttered all that he wished. Therefore, why should there be any sorrow that he could not say what he wished to say? Musaddiq says that Ibn al-Khashshāb was a man of a big heart and a decent taste. I inquired from him whether he also regarded the sermon as being a fabrication. He replied saying, "By Allāh, I believe it to be Amīr al-Mu'minīn's words as I believe you to be Musaddiq ibn Shabīb." I said that some people regard it to be Sayyid al-Radhi's production. He replied saying, "How can al-Radhi have such guts or such style of writing?! I have seen Sayyid al-

[1]His full name is Izz al-Dīn "Abū Hamīd" Abd al-Hamīd bin Hibatullāh ibn Abul-Hadīd al-Mu`tazili al-Madā'ini. He was an eminent Shāfi`i Mu`tazili (or Mu`tazilite) scholar of his era and a writer, and he is famous mostly for his commentary on Nahjul-Balāgha titled *Sharh Nahjul-Balāgha.* His exact date of birth is unknown, but he died in 656 A.H./1258 A.D.

Radhi's writings and I know his style of composition. Nowhere does his writing match this one, and I have already seen it in books written two hundred years before the birth of Sayyid al-Radhi. I have seen it in familiar writings about which I know by which scholars or men of letters they were compiled. At that time, not only al-Radhi, but even his father Abū Ahmed an-Naqīb had not yet been born."

2) Thereafter, Ibn Abul-Hadīd writes that he saw this sermon in the compilations of his master, Abul-Qāsim (Abdullāh ibn Ahmed) al-Balkhi (d. 317 A.H. /929 A.D.). He was the Imām of the Mu`tazilites during the reign of al-Muqtadir Billāh, whereas al-Muqtadir's period was far earlier than that of the birth of Sayyid al-Radhi.

3) He further writes that he saw this sermon in the book of Abū Ja`far (Muhammed ibn Abd al-Rahmān), and in Ibn Qibāh's book, *Al-Insāf*. He was the student of Abul-Qāsim al-Balkhi and a theologian of the Imāmiyya (Shī`ite) sect. See the *Sharh* of Ibn Abul-Hadīd, Vol. 1, pp. 205-206.

4) Ibn Maytham al-Bahrāni (d. 679 A.H. /1280 A.D.) writes in his commentary that he had seen one such copy of this sermon which bore the writing of al-Muqtadir Billāh's minister, Abul Hassan Ali ibn Muhammed ibn al-Furāt (d. 312 A.H. /924 A.D.) (*Sharh Nahjul-Balāgha,* Vol. 1l, pp. 252 - 253).

5) `Allāma Muhammed Bāqir al-Majlisi has related the following chain of authorities about this sermon from Shaikh Qutbud-Dīn al-Rawandi's compilation of *Minhāj*

*al-Bard'ah fi Sharh Nahjul-Balāgha:*

6) In the context, *`allāma* al-Majlisi has written that the Imām's sermon is also included in the compilations of Abū Ali (Muhammed ibn Abdul-Wahhāb) al-Jubā'i **الجُبائي** (d. 303 A.H. /916 A.D.).

7) In connection with this authenticity issue, *`allāma* al-Majlisi writes the following:

"Al-Qadhi (Judge) Abdul-Jabbār ibn Ahmed al-Assad-Abādi (d. 415 A.H. /1024 A.D.), who was a strict Mu`tazilite, explains some expressions of this sermon in his book *Al-Mughni* and tries to prove that it does not hit at any preceding caliph, but he does not deny that it was Amīr al-Mu'minīn's composition (*Ibid*. p. 161).

8) Abū Ja`far Muhammed ibn Ali, Ibn Bābawayh (d. 381 A.H. /991 A.D.) writes the following:

"Muhammed ibn Ibrāhīm ibn Ishāq at-Talaqāni told us that Abdul-Azīz ibn Yahya al-Jallūdi (d. 332 A.H. /944 A.D.) told him that Abū Abdullāh Ahmed ibn `Ammār ibn Khālid told him that Yahya ibn Abdul-Hamīd al-Himmāni (d. 228 A.H. /843 A.D.) told him that Isa ibn Rashad reported this sermon from Ali ibn Huthayfah and he from `Ikrimah and he from Ibn Abbās" (*`Ilal al-Sharā'i`*, Vol. 1, pp. 122, 144; *Ma`āni al-Akhbār*, pp. 360-361).

9) Ibn Babawayh records the following chain of authorities: "Muhammed ibn Ali Majilawayh has related this sermon to us, and he took it from his uncle,

Muhammed ibn Abul-Qāsim, and he form Ahmed ibn Abū Abdullāh (Muhammed ibn Khālid) al-Barqi, and he from his father, and he from (Muhammed) ibn Abū Umayr, and he from Aban ibn Othmān, and he from Abān ibn Taghlib, and he from `Ikrimah, and he from Ibn Abbās" (*`Ilal al-Sharā'i`*, Vol. 1, pp. 122, 146; *Ma`ani al-Akhbār*, pp. 22, 361).

10) Abū Ahmed al-Hassan ibn Abdullāh ibn Sa`īd al-`Askari (d; 382 A.H. /992 A.D.), who is counted among great Sunni scholars, has written a commentary and an explanation of this sermon that has been recorded by Ibn Babawayh in *`Ilal al-Sharā'i`* and *Ma`ani al-Akhbār*.

11) As-Sayyid Ni`matullāh al-Jazā'iri **نعمة الله الجزائري** writes the following: "The author of *Kitāb al-Gharz*, namely Abū Ishāq' Ibrāhīm ibn Muhammed al-Thaqafi al-Kūfi (d. 283 A.H. /896 A.D.), has related this sermon through his own chain of authorities. The date of completion of writing this book is Tuesday the 13th of Shawwāl 255 A.H. (June 26, 869 A.D.). In the same year, Murtadha al-Mūsawi was born. He was older than his brother Sayyid al-Radhi" (*Al-Anwār al-Nu'māniyya,* p. 37).

12) Sayyid Radi al-Dīn "Abul-Qāsim" Ali ibn Mūsa ibn Tāwūs al-Hussaini al-Hilli (d. 664 A.H. /1266 A.D.) has related this sermon from *Kitāb al-Gharz* with the following chain of authorities:

"This sermon was related to us by Muhammed ibn Yūsuf who related it from al-Hassan ibn Ali ibn `Abdul-Karīm

az-Za`far Sa`īd form Muhammed ibn Zakariyyah al-Ghallābi from Ya`qūb ibn Ja`far ibn Sulaymān from his father from his grandfather and he from Ibn `Abbās" (translation of *Al-Tarā'if* **الطرائف**, p. 202).

13) Shaikh (mentor of) al-Tā'ifa (the sect), namely Muhammed ibn al-Hassan at-Tūsi (d. 460 A.H. /1068 A.D.), writes the following:

"(Abul-Fath Hilāl ibn Muhammed ibn Ja`far) al-Haffār related this sermon to us. He related it from "Abul-Qāsim" Isma'il ibn Ali, and he from his father from his brother Du`bal (ibn Ali al-Khuzā`i) from Muhammed ibn Salamah al-Ashami from Zurārah ibn A`yan from Abū Ja`far Muhammed ibn Ali (Shaikh al-Sadūq) from Ibn Abbās" (*Al-Āmāli*, p. 237).

14) Shaikh al-Mufīd (Muhammed ibn Muhammed ibn an-Nu`mān, (d. 413 A.H. /1022 A.D.), who taught Sayyid al-Radhi, writes about the chain of authorities of this sermon. A number of narrators of traditions have related this sermon form Ibn Abbās through numerous chains (*Al-Irshād*, p. 135).

15) *A`lām al-Huda* (flag-posts of guidance): Sayyid al-Murtadha, older brother of Sayyid al-Radhi, has recorded it on pp. 203-204 of his book *Al-Shafi*.

16) "Abū Mansūr" at-Tibrisi writes the following:"A number of narrators have related an account of this sermon from Ibn Abbās through various chains. Ibn Abbās said that he was in the audience of Amīr al-Mu'minīn عليه السلام at

Al-Rahba (a place in Kūfa which still bears this name) when conversation turned to caliphate and to those who had preceded him as caliphs when Amīr al-Mu'minīn عليه السلام made a sign and delivered this sermon.[1]

17)"Abul-Muzaffar" Yūsuf ibn Abdullāh and Sibt ibn al-Jawzi al-Hanafi (d. 654 A.H. /1256 A.D.) write the following:

"Our Shaikh Abul Qāsim an-Nafis al-Anbāri related this sermon to us through his chain of authorities that ends with Ibn Abbās who said that after allegiance had been sworn to Amīr al-Mu'minīn عليه السلام as caliph, he was sitting on the pulpit when a man from among the audience inquired why he had remained quiet till then, whereupon Amīr al-Mu'minīn عليه السلام delivered this sermon ex-tempore. (*Tathkirat Khawass al-Umma*, p. 73)

18) Judge Ahmed ibn Muhammed ash-Shihab al-Khafaji (d. 1069 A.H. /1659 A.D.) writes the following with regard to its authenticity:

"It is indicated by Amīr al-Mu'minīn Ali عليه السلام that 'It is strange during his lifetime how he (Abū Bakr) wanted to give up the caliphate, but he strengthened its foundation for the other one (Omar) after his death'" (*Sharh Durrat al-Ghawwas*, p. 17).

19) Shaikh Ala ad-Dawla al-Simnani writes the following:"The Commander of the Faithful and the master

[1]At-Tibrisi, *Al-Ihtijāj*, p. 101.

of people of knowledge, Ali عليه السلام, has stated this in one of his brilliant sermons: ‘This is the Shaqshaqah that burst forth’ as we read in *Al-Urwah li ahl al-khalwa wal-jalwa*, p. 3, a manuscript at the Nāsiriyya Library, Lucknow, India."

20) Abul-Fadhl Ahmed ibn Muhammed al-Maydani (d. 518 A.H. /1124 A.D.) has written the following in connection with the word "Shaqshaqa":

"It is a sermon of Amīr al-Mu’minīn عليه السلام Ali and is known as *Khutbat ash-Shaqshaqiyya* (sermon of the camel’s foam)" (*Majma` al-Amthal*, Vol. 1, p 369).

21) In fifteen places in *Al-Nihāya*, while the author explains the sermon’s diction, Abus-Sa`āda, namely Mubārak ibn Muahmmed ibn al-Athīr al-Jazri (d. 606 A.H. /1210 A.D.) has acknowledged it to be Amīr al-Mu’minīn’s statement.

22) While explaining the same words in *Majma` Bihār al-Anwār*, Shaikh Muhammed Tahir Patni testifies that this sermon belongs to Amīr al-Mu’minīn عليه السلام saying, "Ali عليه السلام says so."

23) Abul-Fadhl ibn Manzūr (d. 711 A.H./1311 A.D.) has acknowledged it as Amīr al-Mu’minīn’s speech in his lexicon titled *Lisān al-`Arab*, on p. 54 of Vol. 12, saying, "Accoring to statements of Ali in one of his sermons, ‘It is the camel’s foam that burst forth then subsided.’"

24) Mujaddid al-Dīn, namely al-Firūz Abādi (d. 816/817

A.H./1413 A.D.), has recorded it under the word "Shaqshaqa" in his lexicon *Al-Qāmūs*, Vol. 3, p. 251.

The "Shaqshaqiyya sermon" is by Ali عليه السلام; it is named so because when Ibn Abbās asked him to resume it where he had left it, he said, "O Ibn Abbās! It was the foam of a camel that burst forth then subsided."

25) The compiler of *Muntahal-Adab* writes the following:

"The Shaqshaqiyya (sermon) is attributed to Ali (may Allāh honor his face)."

26) Shaikh Muhammed `Abdoh, Egypt's *mufti*, recognizes it as Amīr al-Mu'minīn's speech and has explained it.

27) Muhammed Muhyid-Dīn `Abdul-Hamīd, professor of Arabic at Al-Azhar University, has written annotations for Nahjul-Balāgha, adding a Foreword in the beginning wherein he recognizes all such sermons which contain disparaging remarks as the utterances of Amīr al-Mu'minīn عليه السلام.

In the face of these evidences and undeniable proofs, is there any scope to hold that it is not Amīr al-Mu'minīn's production, and that Sayyid al-Radhi himself had produced it?!

28) Amīr al-Mu'minīn عليه السلام has referred to Abū Bakr's ascension to the caliphate metaphorically as having outfitted himself with it. This was a common metaphor of the time. Thus, when Othmān was advised to abdicate, he

replied, "I shall not put off this shirt with which Allāh has clothed me." Undoubtedly, Amīr al-Mu'minīn عليه السلام has not attributed this clothing with the caliphate to Allāh but to Abū Bakr himself. He knew that this "outfit" had been "stitched" for his own body, and that his status with relationship to the caliphate was that of the axis to the hand-mill: It cannot retain its central status without it, nor can it otherwise be of any use. Similarly, he held that "I was the central pivot of the caliphate. Had I not been elected, its entire system would have strayed from the pivot. It was I who acted as a guard for its organization and order, guiding it through all difficulties. Currents of learning flowed from my bosom and watered it on all sides. My status was high beyond imagination but lust for this world by the seekers of governance became like a stone tumbling on me, and I had to confine myself to seclusion. Blinding darkness prevailed all, around and there was intense gloom everywhere. The young grew old and the old departed for the graves, but this patience-breaking period would not end. I kept watching with my eyes the plundering of my own inheritance and saw the passing of caliphate from one hand to the other but remained patient as I could not stop their high-handedness because of lack of means."

This is an excerpt of Sermon 4 (sermon numbers of this great book vary from one edition to another) where the Imām comments after both culprits, Talhah and al-Zubayr, were killed during the same battle:

**خطبة هي من أفصح كلامه عليه السلام، و فيها يعظ الناس و يهديهم من ضلالتهم، و يقال إنه خطبها بعد قتل طلحة و الزبير**

**بِنَا اهْتَدَيْتُمْ فِي الظَّلْمَاءِ وَتَسَنَّمْتُمْ ذُرْوَةَ الْعَلْيَاءِ وَبِنَا أَفْجَرْتُمْ عَنِ السِّرَارِ وُقِرَ سَمْعٌ لَمْ يَفْقَهِ الْوَاعِيَةَ وَكَيْفَ يُرَاعِي النَّبْأَةَ مَنْ أَصَمَّتْهُ الصَّيْحَةُ رُبِطَ جَنَانٌ لَمْ يُفَارِقْهُ الْخَفَقَانُ مَا زِلْتُ أَنْتَظِرُ بِكُمْ عَوَاقِبَ الْغَدْرِ وَأَتَوَسَّمُكُمْ بِحِلْيَةِ الْمُغْتَرِّينَ حَتَّى سَتَرَنِي عَنْكُمْ جِلْبَابُ الدِّينِ وَبَصَّرَنِيكُمْ صِدْقُ النِّيَّةِ أَقَمْتُ لَكُمْ عَلَى سَنَنِ الْحَقِّ فِي جَوَادِّ الْمَضَلَّةِ حَيْثُ تَلْتَقُونَ وَلَا دَلِيلَ وَتَحْتَفِرُونَ وَلَا تُمِيهُونَ الْيَوْمَ أَنْطِقُ لَكُمُ الْعَجْمَاءَ ذَاتَ الْبَيَانِ عَزَبَ رَأْيُ امْرِئٍ تَخَلَّفَ عَنِّي مَا شَكَكْتُ فِي الْحَقِّ مُذْ أُرِيتُهُ لَمْ يُوجِسْ مُوسَى (عليه السلام) خِيفَةً عَلَى نَفْسِهِ بَلْ أَشْفَقَ مِنْ غَلَبَةِ الْجُهَّالِ وَدُوَلِ الضُّلَّالِ الْيَوْمَ تَوَاقَفْنَا عَلَى سَبِيلِ الْحَقِّ وَالْبَاطِلِ مَنْ وَثِقَ بِمَاءٍ لَمْ يَظْمَأْ.**

**Sermon 4**

**A sermon of Amīr al-Mu'minīn عليه السلام in which he admonishes people, leading them out of their misguidance. It is said that he delivered it after Talhah and al-Zubayr had been killed.**

"Through us (we, Ahl al-Bayt عليهم السلام) did you receive guidance in the darkness, securing a high status. And through us did you get out of the gloomy nights. May the ears that do not listen to the cries become deaf. How can one who remained deaf to the loud cries (of the Holy Qur'ān and the Prophet صلى الله عليه وآله وسلم) listen to (my) feeble voice? May the heart that ever palpitates (with fear of Allāh) be at peace.

"I always expected from you the consequences of treachery, and I had seen you outfitted in the garb of deceit. The curtain of the religion had kept me hidden from you, but the truth of my intentions unveiled you to me. I stood for you on the path of the truth among misleading tracks where you met each other, but there was no leader,

yet you dug up, but you got no water.

"Today, I am making these dumb things speak to you (i.e. my suggested ideas and deep musing, etc.) which are full of descriptive power. May the opinion of the person who abandons me miss the mark. I have never doubted the truth since it was shown to me. Mūsa (Moses)[1] did not entertain fear for his own life. Rather, he feared the mastery of the ignorant and the path towards deviation. Nowadays, we stand on the crossroads of truth and falsehood. One who is sure of getting water feels no thirst."

Amīr al-Mu'minīn عليه السلام says that the ground for Moses' fear was not because he saw ropes and sticks moving, so he perhaps entertained fear for his life, but the cause of his fear was lest people should be impressed with this sorcery and thus stray, and thus untruth might prevail on account of this trick. That is why Moses was not consoled by saying that his life was safe but by saying that he would prove to be superior and that his claim would be upheld. Since his fear was for the defeat of the truth and the victory of falsehood, not for his own life, the assurance

[1]This is a reference to Moses when sorcerers were sent to confront him, and they demonstrated their sorcery by throwing ropes and sticks on the ground and Moses seemingly felt afraid. Thus, the Holy Qur'ān records:

﴿ قَالَ بَلْ أَلْقُوا، فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى ۞ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى ۞ قُلْنَا لا تَخَفْ إِنَّكَ أَنتَ الأَعْلَى ﴾

"It seemed to him (Moses), by their sorcery, as if they were running. Then Moses felt within himself apprhension. We said: Fear not! Verily, you are the uppermost" (Qur'ān, 20:66-68).

was given to him that the truth would win, not that his life would be protected from those seemingly snakes.

Amīr al-Mu'minīn عليه السلام also means that he too, had the same fear, meaning that the people should not be caught in the trap of these individuals (Talhah, al-Zubayr, etc.) and thus fall into misguidance by straying from the paths of the true faith; other than that, he himself never feared for his own life.

Here are other sermons on the same theme:

**من كلام له عليه السلام لمّا أشير عليه بألاّ يتبع طلحةَ والزبيرَ ولا يُرصدَ لهما القتال، وفيه يبين عن صفته بأنه (عليه السلام) لا يخدع**

**وَاللَّهِ لَا أَكُونُ كَالضَّبُعِ تَنَامُ عَلَى طُولِ اللَّدْمِ حَتَّى يَصِلَ إِلَيْهَا طَالِبُهَا وَيَخْتِلَهَا رَاصِدُهَا، وَلَكِنِّي أَضْرِبُ بِالْمُقْبِلِ إِلَى الْحَقِّ الْمُدْبِرَ عَنْهُ، وَبِالسَّامِعِ الْمُطِيعِ الْعَاصِيَ الْمُرِيبَ أَبَداً حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي؛ فَوَاللَّهِ مَا زِلْتُ مَدْفُوعاً عَنْ حَقِّي مُسْتَأْثَراً عَلَيَّ مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يَوْمِ النَّاسِ هَذَا.**

## Sermon 6
## Delivered on being advised not to persuade Talhah ibn Ubaydullāh and al-Zubayr ibn al-`Awwām or to fight[1]

[1]When Amīr al-Mu'minīn عليه السلام demonstrated his intention to chase Talhah and az-Zubayr, he was advised to leave them on their own lest he should receive some harm from them. Amīr al-Mu'minīn عليه السلام uttered these words in his reply, the sum total whereof is: "For how long can I be mere a spectator as my right is being snatched away, keeping quiet about it? Now, so long as I have the breath of life, I shall fight them and make them suffer the consequences of their conduct. They should not think that I can be easily over-powered like the badger." Its

**them, explaining that he is not to be deceived by anyone.**

"By Allāh, I shall not be like the badger that feigns sleep on the continuous (sound of) stone-throwing till he who is in search of it finds it, or he who is on the lookout for it overpowers it. Rather, I shall always strike the deviators from the truth with the help of those who advance towards it. And I shall pursue the sinners and the doubters with the help of those who listen to me and obey till my day (of death) comes. By Allāh, I have been continually deprived of my right from the day the Prophet ﷺ died until today."



**من خطبة له عليه السلام يذم فيها أتباع الشيطان**

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nicknames are: “Umm Amīr” and “Umm Tāriq”. It is also called “the glutton” because it swallows everything and eats up whatever it gets as if several bellies were contained in one and it does not have its fill. It is also called Na`thal. It is a very simple and silly animal. Its slyness is apparent from the way it is easily caught. It is said that the hunter surrounds its den and strikes it with his foot or a stick and calls out softly, “Bow your head, Umm Tāriq, conceal yourself, Umm Amīr.” On repeating this sentence, while patting the ground, it conceals itself in a corner of the den. Then, the hunter says, “Umm Amīr is not in its den; it is sleeping.” On hearing this, it stretches its limbs and pretends to be asleep. The hunter then puts the knot in its feet and drags it out; it falls like a coward into his hands without resistance.

**اتَّخَذُوا الشَّيْطَانَ لِأَمْرِهِمْ مِلَاكاً وَاتَّخَذَهُمْ لَهُ أَشْرَاكاً فَبَاضَ وَفَرَّخَ فِي صُدُورِهِمْ وَدَبَّ وَدَرَجَ فِي حُجُورِهِمْ فَنَظَرَ بِأَعْيُنِهِمْ وَنَطَقَ بِأَلْسِنَتِهِمْ فَرَكِبَ بِهِمُ الزَّلَلَ وَزَيَّنَ لَهُمُ الْخَطَلَ فِعْلَ مَنْ قَدْ شَرِكَهُ الشَّيْطَانُ فِي سُلْطَانِهِ وَنَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ.**

## Sermon 7
## One of his sermons in which he عليه السلام condemns followers of Satan

"They[1] have undertaken Satan as the master of their affairs,

[1]Amīr al-Mu'minīn عليه السلام says about the hypocrites (i.e. those who opposed him before and during his caliphate) that they are partners in Satan's actions, helpers and supporters of Satan. Satan has befriended them, too, so much so that he has made his abode with them, residing on their bosoms, laying eggs and hatching its young through them, while these young jump and play in their laps without demur. He means that Satan's evil ideas take birth in their bosoms and grow and thrive there. There is no restraint on them, nor is there a restriction of any kind. He has permeated their blood and mingled with their spirits so that both have become a completely united unit. Now, the eyes are theirs but the sight is his, the tongue is theirs but the words are his. The Prophet صلى الله عليه وآله وسلم has said, "Verily, Satan permeates the progeny of Adam like blood." That is, just as the circulation of blood does not stop, the same way, the quick succession of Satan's evil ideas knows no halt, and he draws man towards evil when he is asleep or awake, in every posture, rising or sitting... He thus paints them with his dye so that their words and actions reflect an exact portrait of his words and actions. Those whose bosoms shine with the glory of faith prevent such evil ideas, but some people are already ready to welcome those evils, and these are the persons who, outfitted in

so he has taken them as partners, laying eggs and hatching them in their bosoms. He creeps and crawls in their laps. He sees through their eyes and speaks with their tongues. In this way, he has led them to sin, and adorning for them foul things like the deeds of one whom Satan has made partner in his domain, speaking falsehood through his tongue."



**من كلام له عليه السلام**

**يعني به الزبير في حال اقتضت ذلك ويدعوه للدخول في البيعة ثانية**

**يَزْعُمُ أَنَّهُ قَدْ بَايَعَ بِيَدِهِ وَلَمْ يُبَايِعْ بِقَلْبِهِ فَقَدْ أَقَرَّ بِالْبَيْعَةِ وَادَّعَى الْوَلِيجَةَ فَلْيَأْتِ عَلَيْهَا بِأَمْرٍ يُعْرَفُ وَإِلَّا فَلْيَدْخُلْ فِيمَا خَرَجَ مِنْهُ.**

## Sermon 8
## About al-Zubayr at a time when this statement was needed, inviting him to join the allegiance again

"He claims that he swore allegiance to me with his hand, not with his heart.[1] So he does admit having sworn

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the garb of Islam, seek to promote heresy.

[1]After swearing allegiance to Amīr al-Mu'minīn عليه السلام, al-Zubayr ibn al-`Awwam violated his oath of allegiance. Then sometimes he would put forth the excuse that he was forced to swear the oath of allegiance, and that his involuntary allegiance is actually no allegiance at all. Some other times, he would say that his allegiance was only a pretense and that his heart was

allegiance, entering into what others entered. So, let him come forward with a clear argument for it; otherwise, he should return to wherever he came from."[1]



**من كلام له عليه السلام في صفته وصفة خصومه، ويقال إنّها في أصحاب الجمل**

**وقَدْ أَرْعَدُوا وَأَبْرَقُو، وَمَعَ هذَيْنِ الأَمْرَيْنِ الفَشَلُ، وَلَسْنَا نُرْعِدُ حَتَّى نُوقِعَ، وَلا نُسِيلُ حَتَّى نُمْطِرَ.**

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not with it. It is as though he admitted with his tongue the duplicity of his outer appearance versus inner self. This excuse is like that of the one who reverts to apostasy after adopting Islam in order to avoid the penalty, saying that he had accepted Islam only with his tongue, not with his heart. Obviously, such an excuse cannot be heeded, nor can he escape the punishment. If al-Zubayr suspected that Othmān was slain at the insistence of Amīr al-Mu'minīn عليه السلام, this suspicion should have existed when he was taking the oath for obedience and stretching his hand for allegiance, not now that his expectations were being frustrated and hopes had started dwindling.

[1]Amīr al-Mu'minīn عليه السلام forfeited his claim for the short term. Thus, when this man admits that he had sworn allegiance, then he, according to him, had a justification for breaking it, he should stick to such a claim. According to him, however, his heart was not in agreement with it. Here, he should produce anoother proof for it. Since proof about the state of heart cannot be produced, how can he bring such proof? How can he be assertive without proof?

**Sermon 9**
**Characterizing himself and his opponents; it is said that it refers to the fellows of the Camel.**

"They[1] thundered like clouds and shone like lightening, yet despite that, they exhibited cowardice while we do not thunder till we pounce on the foe, nor do we show flow (of words) until we have virtually rained."



**من خطبة له عليه السلام يريد الشيطان أو يكني به عن قوم**

**أَلَا وَإِنَّ الشَّيْطَانَ قَدْ جَمَعَ حِزْبَـهُ وَاسْتَجْلَبَ خَيْلَـهُ وَرَجِلَـهُ وَإِنَّ مَعِي لَبَصِيرَتِي**

[1]About the people of Jamal (i.e. the enemy in the Battle of Jamal, a battle that was led by Mother of the Believers `Ā'isha supported by her cousins, as-Zubayr and Talhah, against the newly elected Caliph Ali عليه السلام), Amīr al-Mu'minīn عليه السلام says that they rose thundering, shouting and stampeding, but when encounter took place, they were seen flying like straw in the wind. At one time, they made loud claims that they would do this and that, and now they demonstrated such cowardice as to flee from the battlefield. About himself, Amīr al-Mu'minīn عليه السلام says, "We do not threaten the enemy before the battle, nor are we boastful, nor do we terrorize the enemy by raising unnecessary cries because it is not the way of the brave to use the tongue instead of the might." That is why on this occasion, he said to his comrades, "Beware of excessive talk as it is (a sign of) cowardice."

**مَا لَبَّسْتُ عَلَى نَفْسِي وَلَا لُبِّسَ عَلَيَّ وَايْمُ اللَّهِ لَأُفْرِطَنَّ لَهُمْ حَوْضاً أَنَا مَاتِحُهُ لَا يَصْدُرُونَ عَنْهُ وَلَا يَعُودُونَ إِلَيْهِ.**

## Sermon 10
## A sermon in which he talks about Satan or uses him to describe certain people[1]

"Beware! Satan has collected his party, assembling his cavalry and infantry. Surely, with me there is sagacity. I have neither deceived myself, nor have I ever been deceived. By Allāh, I shall fill for them a cistern from which I alone will draw water. They can neither turn away from, nor can they return to it."



**من كلام له عليه السلام لابنه محمّد بن الحنفية لمّا أعطاه الراية يوم الجمل**

**تَزُولُ الجِبَالُ وَلاَ تَزُلْ! عَضَّ عَلَى نَاجِذِكَ، أَعِرِ اللهَ جُمجُمَتَكَ، تِدْ فِي الأَرْضِ قَدَمَكَ، ارْمِ بِبَصَرِكَ أَقْصَى القَوْمِ، وَغُضَّ بَصَرَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مِنْ عِنْدِ**

[1]When Talhah and al-Zubayr broke away by violating their oath of allegiance, setting out for Basra in the company of `Ā'isha, Amīr al-Mu'minīn عليه السلام spoke these words which are part of a long speech. Ibn Abul-Hadīd has written that in this sermon, Satan is meant to denote himself as well as a reference to Mu`āwiyah: Mu`āwiyah was secretly conspiring with both Talhah and az-Zubayr, instigating them to fight against Amīr al-Mu'minīn عليه السلام. Yet reference to the real Satan is more appropriate according to the then prevailing situations and circumstances.

اللهِ سُبْحَانَهُ.

**Sermon 11**
**Delivered during the Battle of the Jamal when Amīr al-Mu'minīn عليه السلام gave the standard to his son Muhammed ibn al-Hanafiyya**

"Mountains may move from their positions, but you should not move from yours. Grit your teeth. Lend to Allāh your head (i.e. while fighting for Allāh, give yourself wholly to Allāh). Plant your feet firmly on the ground. Set your eyes on the remotest foe and close your eyes (to their numerical majority). And be sure that succor is only from Allāh, the most Glorified One."

Muhammed ibn al-Hanafiyya was Amīr al-Mu'minīn's son but is called Ibn (son of) Hanafiyya after his mother. His mother's name was Khawla daughter of Ja`far. She was known as Hanafiyya after her tribe Banū Hanīfah. When people of Yamāma were declared "apostates" for having refused to pay the *zakāt* (religious tax) and were killed, their women were brought to Medīna as war captives to be turned slaves according to the customs of the time. This particular lady was also brought to Medīna with them. When her tribesmen came to know about it, they approached Amīr al-Mu'minīn عليه السلام and requested him to save her from the blemish of slavery and protect her family's honor and prestige. Consequently, Amīr al-Mu'minīn عليه السلام bought her, set her free and married her. Thus, his son Muhammed was born.

Most historians have written his *kunya*, surname, as "Abul-

Qāsim," father of al-Qāsim, echoing the title of the Messenger of Allāh ﷺ. Thus, the author of *Al-Isti'ab* on pp. 1366-1368, 1370-1372 of Vol. 3. has narrated the opinion of Abū Rashīd ibn Hafs az-Zuhri who said that from among the sons of the companions (of the Prophet ﷺ), he came across four individuals every one of whom was named "Muhammed" and surnamed "Abul-Qāsim." They were: (1) Muhammed ibn al-Hanafiyya, (2) Muhammed ibn Abū Bakr, (3) Muhammed ibn Talhah and (4) Muhammed ibn Sa`d. After this, he writes saying that Muhammed ibn Talhah's name and surname were given by the Prophet ﷺ himself. Al-Wāqidi, the renown biographer of the Prophet ﷺ, says that the surname of Muhammed ibn Abū Bakr was suggested by `Ā'isha. Apparently, the Holy Prophet giving the name of "Muhammed" to the son of Talhah seems to be quite inaccurate since, from some traditions, it appears that the Prophet ﷺ had reserved it for a son of Amīr al-Mu'minīn علیہ السلام, namely Muhammed ibn al-Hanafiyya.

As regarding his surname, it is said that the Prophet ﷺ had told Ali علیہ السلام that a son would be born to him after his demise, and that "I have given him my name and surname; after that, it is not permissible for anyone in my nation to have this name and surname together."

With this viewpoint before us, how can it be correct to claim that the Prophet ﷺ had given this very name and surname to anyone else since he particularly stated that no one else should share it? Moreover, some people have recorded the surname of Ibn Talhah as "Abū Sulaymān" rather than "Abul-Qāsim," and this further confirms our

viewpoint. Similarly, if the surname of "Muhammed" ibn (son of caliph) Abū Bakr was on the ground that his son's name was Qāsim, one of the theologians of Medīna, then what is the sense in `Ā'isha having suggested it? If she had suggested it along with the name, how could Muhammed ibn Abū Bakr tolerate it later since, having been brought up under the care of Amīr al-Mu'minīn عليه السلام, what the Prophet صلى الله عليه وآله وسلم had said about both name and surname could not have been concealed from his knowledge? Moreover, most people have recorded his surname as being "Abū Abd al-Rahmān," which weakens the viewpoint held by Abū Rashīd.

Although ibn Khallikān (in his work titled *Wafiyyāt al-A`yān* [death incidents of prominent figures], p. 170, Vol. 4) has recorded that among the sons of Amīr al-Mu'minīn عليه السلام for whom the Prophet صلى الله عليه وآله وسلم had particularly chosen this surname was Muhammed ibn al-Hanafiyya. Yet *`allāma* al-Maqmaqāni (in *Tanqīh al-Maqāl*, p. 112, Part 1, Vol. 3) writes the following:

In applying this tradition to Muhammed ibn al-Hanafiyya, Ibn Khallikān has proven to be confused: The son of Amīr al-Mu'minīn عليه السلام to whom the Prophet صلى الله عليه وآله وسلم had gifted both his name and surname, something which is not permissible to be given to anyone else, is the Awaited last Imām (may our lives be his ransom), not to Muhammed ibn al-Hanafiyya, nor is the surname 'Abul-Qāsim' established for him." Rather, being ignorant of the real intention of the Prophet صلى الله عليه وآله وسلم, some Sunnis have taken this to refer to Ibn al-Hanafiyya. However, Muhammed ibn al-Hanafiyya was prominent in righteousness and piety, sublime in

renouncing this world, lofty in knowledge and achievements, and the heir of his father in his bravery. His performance in the Battles of Jamal and Siffīn had created such an impression among the Arabs that even seasoned warriors trembled at the mere mention of his name. Amīr al-Mu'minīn عليه السلام, too, was proud of his courage and valor. He always placed him in the vanguard of all encounters. Shaikh al-Baha'i has written in his work titled *Al-Kashkūl* saying that Ali ibn Abū Tālib عليه السلام kept him [his son] abreast in the battles and did not allow Hassan and Hussain to go instead. He used to say, "He is my son, while these two (al-Hassan and al-Hussain) are the sons of the Prophet of Allāh صلى الله عليه وآله وسلم." When a Khārijite said to Ibn al-Hanafiyya that Ali thrust him into the flames of war, saving Hassan and Hussain عليهما السلام, he replied that he himself was like the right hand (of his father), while Hassan and Hussain عليهما السلام were like Ali's two eyes, that Ali عليه السلام protected his eyes with his right hand. But `allāma al-Maqmaqāni has written in *Tanqīh al-Maqāl* saying that this was not the reply given by Ibn al-Hanafiyya but by Amīr al-Mu'minīn عليه السلام himself. During the battle of Siffīn, Muhammed mentioned this matter to his father, Amīr al-Mu'minīn Ali عليه السلام, in a complaining tone. The Commander of the Faithful عليه السلام replied thus:"You are my right hand, whereas they are my eyes, and the hand should protect the eyes."

Apparently, it seems that first Amīr al-Mu'minīn عليه السلام must have given this reply and thereafter someone might have mentioned it to Muhammed ibn al-Hanafiyya. The latter must have repeated the same as there could be no reply more eloquent than this. Its eloquence confirms the

opinion that it was originally the product of the eloquent tongue of Amīr al-Mu'minīn عليه السلام and was later appropriated by Muhammed al-Hanafiyya. Consequently, both these views can be regarded as being correct; there is no incongruity between them. However, he was born in the reign of the second caliph and died at the age of sixty-five during the reign of Abdul-Mālik ibn Marwān. Some writers have recorded the year of his death as 80 A.H. /699 A.D., others at one year later. There is a disagreement about the place of his death as well. Some have put it as Medīna, others at Ayla, and some others at Tā'if.

2. During the Battle of Jamal, Amīr al-Mu'minīn عليه السلام sent Muhammed ibn al-Hanafiyya to the battle field, telling him that he should fix himself before the enemy like the mountain of determination and resolution so that the onslaught of the army should not be able to displace him, that he should charge at the enemy with closed teeth because, by pressing teeth over teeth, tension occurs in the nerves of the skull. As a result, the stroke of the sword would miss the target, as he said somewhere else:"Press your teeth together. It causes the edge of the sword to miss." Then he said, "Son! Lend your head to Allāh so that you may be able to achieve eternal life in place of this one because when one lends an article, he has the right to get it back. Therefore, you should fight as one who is heedless of his life; otherwise, also if your mind clings to life, you will hesitate to advance towards deadly encounters, and that would fall on your reputation of bravery. Look, do not let your steps falter because the enemy is emboldened by faltering steps. Such faltering steps hasten the enemy's feet. Keep the last lines of the enemy as your aim so that

the enemy may be overawed with the loftiness of your intentions, and you may feel at ease while tearing through their lines, and their movements should not remain concealed from you. Look, do not heed their numerical superiority; otherwise, your valor and courage will suffer." This statement can also mean that one should open his eyes wide to be dazzled by the shining of weapons, and the enemy may make attack in order to take advantage of the situation. Also, always keep in mind that victory is from Allāh. "If Allāh helps you, no one can overpower you." Therefore, instead of relying on material means, seek His support and succor.

Remember, O Believers! **إِن يَنصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمْ** *If Allāh supports you, none shall overcome you* (Qur'ān, 3: 160).



**من كلام له عليه السلام لمّا أظفره الله تعالى بأصحاب الجمل:**

**وَقَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ وَدِدْتُ أَنَّ أَخِي فُلَاناً كَانَ شَاهِدَنَا لِيَرَى مَا نَصَرَكَ اللَّهُ بِهِ عَلَى أَعْدَائِكَ فَقَالَ لَهُ (عليه السلام) أَهَوَى أَخِيكَ مَعَنَا فَقَالَ نَعَمْ قَالَ فَقَدْ شَهِدَنَا وَلَقَدْ شَهِدَنَا فِي عَسْكَرِنَا هَذَا أَقْوَامٌ فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ سَيَرْعَفُ بِهِمُ الزَّمَانُ وَيَقْوَى بِهِمُ الْإِيمَانُ.**

**Sermon 12**
**When Allāh granted Amīr al-Mu'minīn عليه السلام victory over his enemies in the Battle of Jamal, he made this statement.**

One of his comrades said the following to him on that occasion:"I wish my so-and-so brother had been present so that he, too, could have seen what success and victory Allāh has given you." It was then that Amīr al-Mu'minīn عليه السلام asked him, "Did your brother hold me as a friend?" The comrade said, "Yes." Amīr al-Mu'minīn عليه السلام said, "In that case, he was with us, even in this army of ours. Even those persons who are still in the loins of men and in the wombs of women were also present. Shortly, time will bring them out and faith will gain strength through them."

If a person falls short in his deeds, despite might and means, this will be indicative of the weakness of his will. But if an impediment in the way of deed or life comes to an end, resulting in his deed still remaining inadequate, in this case, Allāh will not deprive him of the reward on the basis that his deeds are judged according to his intentions. Since his intention in any case was to carry out a good deed, he deserves rewards to some extent.

In the case of an action, there may be absence of rewards because deeds can involve making a show, a pretense, etc. The intention is hidden in the depths of one's heart. A good deed may have no jot of show or affectation. The intention will remain at the same level of honesty, frankness, truth, perfection and correctness where it is, even though there may be no deed due to some impediments. Even if there is no occasion for forming an intention, but there is passion and zeal in the heart, a man will deserve rewards on the basis of his heart's feelings. This is to what Amīr al-Mu'minīn عليه السلام has alluded in this sermon, that is, "If your brother loved me, he will share the

rewards with those who secured martyrdom for having supported us."



**في ذم أهل البصرة**

**كُنْتُمْ جُنْدَ الْمَرْأَةِ وَأَتْبَاعَ الْبَهِيمَةِ رَغَا فَأَجَبْتُمْ وَعُقِرَ فَهَرَبْتُمْ أَخْلَاقُكُمْ دِقَاقٌ وَعَهْدُكُمْ شِقَاقٌ وَدِينُكُمْ نِفَاقٌ وَمَاؤُكُمْ زُعَاقٌ وَالْمُقِيمُ بَيْنَ أَظْهُرِكُمْ مُرْتَهَنٌ بِذَنْبِهِ وَالشَّاخِصُ عَنْكُمْ مُتَدَارَكٌ بِرَحْمَةٍ مِنْ رَبِّهِ كَأَنِّي بِمَسْجِدِكُمْ كَجُؤْجُؤِ سَفِينَةٍ قَدْ بَعَثَ اللَّهُ عَلَيْهَا الْعَذَابَ مِنْ فَوْقِهَا وَمِنْ تَحْتِهَا وَغَرِقَ مَنْ فِي ضِمْنِهَا. وَفِي رِوَايَةٍ وَايْمُ اللَّهِ لَتَغْرَقَنَّ بَلْدَتُكُمْ حَتَّى كَأَنِّي أَنْظُرُ إِلَى مَسْجِدِهَا كَجُؤْجُؤِ سَفِينَةٍ أَوْ نَعَامَةٍ جَاثِمَةٍ وَفِي رِوَايَةٍ كَجُؤْجُؤِ طَيْرٍ فِي لُجَّةِ بَحْرٍ وَفِي رِوَايَةٍ أُخْرَى بِلَادُكُمْ أَنْتَنُ بِلَادِ اللَّهِ تُرْبَةً أَقْرَبُهَا مِنَ الْمَاءِ وَأَبْعَدُهَا مِنَ السَّمَاءِ وَبِهَا تِسْعَةُ أَعْشَارِ الشَّرِّ الْمُحْتَبَسُ فِيهَا بِذَنْبِهِ وَالْخَارِجُ بِعَفْوِ اللَّهِ كَأَنِّي أَنْظُرُ إِلَى قَرْيَتِكُمْ هَذِهِ قَدْ طَبَّقَهَا الْمَاءُ حَتَّى مَا يُرَى مِنْهَا إِلَّا شُرَفُ الْمَسْجِدِ كَأَنَّهُ جُؤْجُؤُ طَيْرٍ فِي لُجَّةِ بَحْرٍ.**

## Sermon 13
## Chiding the People of Basra

"You were the army of a woman (a reference to `Ā'isha) and in the command of a quadruped (animal, namely `Askar, the huge camel `Ā'isha was riding). When it grumbled, you responded, and when it was wounded (hamstrung), you fled away. Your character is low and your pledge is broken. Your faith is hypocritical. Your water is brackish. He who stays with you is laden with sins, and he who forsakes you secures Allāh’s mercy. As though I see your mosque high, prominent, resembling the surface of a boat, while Allāh has sent chastisement from above and from below it and everyone who is on it is

drowned."

**Another version of the same sermon:**

"By Allāh! Your city will certainly be drowned, so much so that as though I see its mosque like the upper part of a boat or a sitting ostrich (or, in another version of his statement) like the bosom of a bird in the deep sea."

**Still Another Version States the Following:**

"Your city is the most stinking of all cities as regarding its clay, the nearest to water and remotest from the sky. It contains nine tenths of evil. He who enters it is surrounded with his sins. and he who is out of it enjoys Allāh's forgiveness. It seems as though I look at this habitation of yours with water having engulfed it, so much so that nothing can be seen of it except the highest part of the mosque appearing like the bosom of a bird in the deep sea."

Ibn Maytham writes that when the Battle of Jamal ended, three days thereafter, Amīr al-Mu'minīn عليه السلام said the morning prayers in the central mosque of Basra. Having finished it, he stood on the right side of the prayer place. Reclining against the wall, he delivered this sermon wherein he described the lowness of character of the people of Basra and their slyness, how they were inflamed at others' instigation without anyone of their own, handing their command over to a woman clung to a camel. They broke away after swearing allegiance and exhibited their low character and evil nature by being double-faced. In

this sermon, the woman referred to is `Ā'isha, and the "quadruped" implies the camel (Jamal), Askar, after which this battle has been named, the Battle of the Jamal.

**Sermon 14**
**Also condemning the people of Basra following the Battle of the Camel**

"Your grounds are close to the water and distant from the sky. Your wits have become light and minds are full of folly. You are a target of the archer, a morsel for the eater and an easy prey for the hunter."

**من خطبة له عليه السلام حين بلغه خبر الناكثين ببيعته، وفيها يذم عملهم، و يلزمهم دم عثمان، ويتهددهم بالحرب**

**ذم الناكثين**
**أَلَا وَإِنَّ الشَّيْطَانَ قَدْ ذَمَّرَ حِزْبَهُ وَاسْتَجْلَبَ جَلَبَهُ لِيَعُودَ الْجَوْرُ إِلَى أَوْطَانِهِ وَيَرْجِعَ الْبَاطِلُ إِلَى نِصَابِهِ وَاللَّهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَراً وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نَصِفاً.**

**دم عثمان**
**وَإِنَّهُمْ لَيَطْلُبُونَ حَقّاً هُمْ تَرَكُوهُ وَدَماً هُمْ سَفَكُوهُ فَلَئِنْ كُنْتُ شَرِيكَهُمْ فِيهِ فَإِنَّ لَهُمْ لَنَصِيبَهُمْ مِنْهُ وَلَئِنْ كَانُوا وَلُوهُ دُونِي فَمَا التَّبِعَةُ إِلَّا عِنْدَهُمْ وَإِنَّ أَعْظَمَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ يَرْتَضِعُونَ أُمّاً قَدْ فُطِمَتْ وَيُحْيُونَ بِدْعَةً قَدْ أُمِيتَتْ يَا خَيْبَةَ الدَّاعِي مَنْ دَعَا وَإِلَامَ أُجِيبَ وَإِنِّي لَرَاضٍ بِحُجَّةِ اللَّهِ عَلَيْهِمْ وَعِلْمِهِ فِيهِمْ.**

**التهديد بالحرب**
**فَإِنْ أَبَوْا أَعْطَيْتُهُمْ حَدَّ السَّيْفِ وَكَفَى بِهِ شَافِياً مِنَ الْبَاطِلِ وَنَاصِراً لِلْحَقِّ وَمِنَ الْعَجَبِ بَعْثُهُمْ إِلَيَّ أَنْ أَبْرُزَ لِلطِّعَانِ وَأَنْ أَصْبِرَ لِلْجِلَادِ هَبِلَتْهُمُ الْهَبُولُ لَقَدْ كُنْتُ وَمَا أُهَدَّدُ بِالْحَرْبِ وَلَا أُرْهَبُ بِالضَّرْبِ وَإِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي وَغَيْرِ شُبْهَةٍ**

مِنْ دِينِي.

**Sermon 22**

**From a sermon of the Imām عليه السلام which he delivered when reports reached him about those who reneged on their oath of allegiance to him. In it, he condemns what they did, holding them accountable for killing Othmān and threatening to wage a war against them.**

"Beware! Satan has certainly started mobilizing his forces and has collected his hosts so that oppression may reach its extreme ends and what is wrong may come back to where it belongs. By Allāh, they have not put a correct blame on me, nor have they done justice between me and themselves.

"They are demanding of me a right which they themselves have abandoned and a blood which they themselves have shed. Had I been a partner with them in it, then they, too, have their share of it. But if they did it without me, they alone have to face the consequences. Their biggest argument (against me) is really against their own selves. They are suckling from a mother who is already dry and bringing into life innovation which is already dead. How disappointing is this challenger to battle? Who is this challenger and for what is he responding to? I am happy that the reasoning of Allāh has been exhausted before them and He knows (all) about them. If they refuse (to obey), I will offer them the edge of the sword which suffices for a cure for wrongdoing and for supporting what is right.

"It is strange that they send me word to proceed to them for spear-fighting and to be ready to fight with the sword.

May the mourning women mourn them. I have never been frightened of a fight, nor of being threatened with a confrontation. I enjoy full certainty of belief from my Lord and have no doubt in my faith."

When Amīr al-Mu'minīn عليه السلام was accused of having assassinated Othmān ibn `Affān, he delivered this sermon to refute the allegation. In it, he says this about those who blamed him of it: "These seekers of vengeance cannot say that I alone am the assassin and that no one else took part in it. Nor can they falsify witnessed events by saying that they were unconcerned about it. Why, then, have they put me foremost for this avenging? With me, they should include themselves, too. If I am free of this blame, they cannot set themselves free from it. How can they detach themselves from this punishment? The truth of the matter is that by accusing me of this charge, their aim is that I should behave with them in the same manner to which they are accustomed. But they should not expect me to revive the innovations of the (three) past regimes. As for fighting, neither was I ever afraid of it, nor am I so now. Allāh knows my intention and He also knows that those who stand to make this an excuse for seeking revenge [for having killed some of their *kāfir* ancestors] are themselves his assassins. Thus, history corroborates that the people who managed his (Othmān's) assassination by agitation and had even prevented his burial in Muslims' graveyard by hurling stones at his coffin bearers were the same who rose for avenging his blood. In this connection, the names of Talhah ibn Ubaydullāh, al-Zubayr ibn al-`Awwām and `Ā'isha stand at the top of the list. On both occasions, their efforts come to sigh with conspicuity." Thus, Ibn Abul-

Hadīd writes that: "Those who have recorded events relevant to the assassination of Othmān indicate that on the day when he was killed, Talhah's condition was this: In order to obscure himself from the eyes of the public, he kept covering his face as he was shooting arrows at Othmān's mansion."

In this regard, i.e. about al-Zubayr, he writes the following: "Historians have also stated that al-Zubayr used to say, 'Kill Othmān. He has altered your faith.'[1] People

[1]Al-Zubayr here is echoing his cousin, Mother of the Faithful `Ā'isha, who always kept saying, "*Uqtulu Na`thalan faqad kafar* **أقتلوا نعثلاً فقد كفر**" ("Kill Na`thal, for he has committed apostasy"). Who was this Na`thal? Some renown authors, including Ibn Manzour, tell us that he was a man in Egypt famous for his very long beard. Other authors say that he was a Jew from Yemen who had a long and coarse beard. I carefully looked for this word in Ibn Manzour's famous lexicon, *Lisān al-`Arab*, which is one of the treasures in my library, and I found it explained in detail on p. 214 of its 6th Vol., that is, the 1997 first edition published by Dār Sādir of Beirut, Lebanon. According to this lexicon, the word means, among others, "the foolish old man." The question that may jump to the heads of some readers, especially those who have recently embraced the Islamic faith and who may count caliph Othmān as one of Islam's saints, is this: How can the Mother of the Faithful `Ā'isha call the third "righteous caliph" *kāfir*, apostate, a very serious charge? Did she really say that? In order to answer this question, one can refer to one or more very famous and highly respected classic Sunni references for verification. First of all, this statement by `Ā'isha is recorded by al-Tabari in his *Tārīkh al-Umam wal Mulūk* (famous as *Tārīkh*), Vol. 4, p. 407, where the author details this man, Na`thal, on p. 477 of Vol. 3 of the

said, ‘Your son is standing at his door guarding him!" He replied saying, "May even my son be lost, but Othmān must be killed. Othmān will be lying like a carcass on the road tomorrow’" (*Sharh Nahjul-Balāgha,* Vol. 9, pp. 35-36). About `Ā'isha, Ibn Abd Rabbih writes the following: "Al-Mughīrah ibn Shu`bah came to `Ā'isha once. She said to him, ‘O Abū Abdullāh, I wish you have been with me on the Day of the Jamal, how arrows were piercing through my *howdah* **هودج** (camel litter) till some of them hit my body.’ Al-Mughīrah said, ‘I wish one of them had killed you.’ She said, ‘May Allāh have pity on you! Why so?!’ He replied, ‘So it would have been an atonement for what you had done against Othmān,’" according to *Al-`Iqd al-Farīd*, Vol. 4, p. 294, a highly respected Sunni classic work of Ibn Abd Rabbih.

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same reference which is also available in my personal library. The following references also quote it: Ibn al-Athīr, *Al-Kāmil fil Tārīkh* (famous as *Al-Kāmil*), Vol. 3, p. 206; Ibn al-Jawzi, *Tathkirat Khawāss al-Umma fi Khasā’is al-A’imma* (famous as *Tathkirat al-Khawāss*), pp. 61, 64; Ibn Qutaybah, *Al-Imāma wal Siyāsa*, Vol. 1, p. 49; Ibn Manzour al-Misri, *Lisān al-`Arab* (lexicon), Vol. 14, p. 193 (old edition); al-Fayrooz Abādi, *Taj al-`Arūs min Jawāhir al-Qāmūs* (famous as *Taj al-`Arūs*), Vol. 8, p. 141 and Ibn Abd Rabbih al-Andalusi, *Al-`Iqd al-Farīd*, Vol. 4, p. 290. Remember that the numbers of Vol.s and pages apply to these sources’ original Arabic texts. I have done my part, dear reader, now it is your turn!



**من كلام له عليه السلام**

**في معنى قتل عثمان، و هو حكم لـه علـى عثمـان و عليـه و علـى النـاس بمـا فعلوا و براءة له من دمه**

**لَوْ أَمَرْتُ بِـهِ لَكُنْـتُ قَـاتِلًا أَوْ نَـهَيْتُ عَنْـهُ لَكُنْـتُ نَاصِراً، غَيْرَ أَنَّ مَنْ نَـصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ خَذَلَـهُ مَنْ أَنَـا خَيْرٌ مِنْـهُ، وَمَـنْ خَذَلَـهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي، وَأَنَا جَامِعٌ لَكُمْ أَمْرَهُ: اسْتَأْثَرَ فَأَسَاءَ الْأَثَرَةَ، وَجَزِعْتُمْ فَأَسَأْتُمُ الْجَزَعَ، وَلِلَّهِ حُكْمٌ وَاقِعٌ فِي الْمُسْتَأْثِرِ وَالْجَازِعِ.**

**Sermon 30**
**From a statement which the Commander of the Faithful عليه السلام made explaining the gist of the assassination of Othmān in which he passes his judgment on Othmān, on himself and on people because of what the latter had done, clearing himself of the accusation of being responsible for the said assassination:**

"Had I ordered his assassination (as you claim), I should have been his killer, but if I had restrained others from killing him, I would have been his helper.

"The status is that he who helped him cannot now say that he is better than the one who deserted him, while he who deserted him cannot say that he is better than the one who helped him. I am putting before you his case thus: He

appropriated (wealth) and did it badly (distributing it to his family and relatives). You protested against it and committed excesses. With Allāh lies the real verdict between the one who appropriates and that who protests."

Othmān (574 - 656 A. D., although many other dates are suggested) is the first Umayyad caliph in Islam's history. He ascended to the caliphate on the first of Muharram, 24 A.H. (Sunday, November 10, 644 A.D. according to the Gregorian calendar or the 7th of the same month and year according to the Julian calendar) at the age of seventy. After having wielded full control and authority over the affairs of the Muslims for twelve years, he was killed at their own hands on the 18th of Thul-Hijja, 35 A.H. (Friday, June 20 according to the Gregorian calendar or the 17th according to the Julian calendar of the year 656 A.D.) and was buried in Medīna at night at Hashsh Kawkab, a Jewish cemetery, with neither funeral prayers performed for him nor the ceremonial bath…

One fact cannot be denied: The tragedy of Othmān's killing was the result of his own weaknesses and the vices of the officials whom he appointed; otherwise, there is no reason that Muslims, some of whom went to Medīna from as far as North Africa, should unanimously agree on killing their caliph, while no one, except a few of his own relatives, stood to support and defend him. Muslims will have certainly given consideration to his age, seniority, prestige and the distinction of being a companion (*sahābi*) of the Prophet ﷺ. But his ways and deeds had so much marred the atmosphere that no one seemed prepared to sympathize and side with him. The oppression and

excesses perpetrated by some high-ranking companions of the Prophet ﷺ had stirred a wave of grief and anger among various Arab tribes throughout the Islamic world at the time. Everyone was infuriated. Muslims looked at his haughtiness and wrongdoings with disdain and anger. Thus, due to Othmān disgracing the great *sahābi* Abū Tharr al-Ghifāri رضي الله عنه, whom he dishonored and banished to the arid Rabatha Desert where he died, to the resentment this created among the tribesmen of populous Banū Ghifār, Abū Tharr's tribe, as well as among their associates and allies from other tribes, to the merciless beating of Banū Huthayl at the hands of Abdullāh ibn Mas`ūd, the breaking of the ribs of the great *sahābi* `Ammār ibn Yāssir, the mistreatment of Banū Makhzūm and their associates, Banū Zuhrah, the plot to kill Muhammed ibn Abū Bakr…, and the list goes on and on. Banū Taym and all these other tribes were hurled into a storm of outrage which they felt in their hearts against Othmān and his government. The Muslims of other Islamic cities also had many complaints and grievances against him and his officers. Some of those officers were under the intoxication of wealth and the effects of luxury, doing whatever they wanted without restrictions, crushing whoever stood in their way. They had fear of neither the punishment of the government's center nor the apprehension of any enquiry into their wrongdoings. People were fluttering to get out of their talons of oppression, but no one was ready to listen to their cries of pain and restlessness. Feelings of hatred were rising, but nobody cared to quell hem. The companions of the Prophet ﷺ were also sick of him as they saw that peace was destroyed, the administration was topsy-turvy and Islam's features were being metamorphosed. The poor

and the starving were craving for dried bread crumbs, while Banū Umayyah were rolling in wealth. The caliphate had become a means for belly filling and wealth amassing. Consequently, they, too, did not lag behind in preparing the grounds for getting rid of him. Rather, their letters and messages to each other and to the government indicated the resentment of people from Kūfa, Basra and Egypt, that these people would pour into Medīna to force some change. Observing this behavior of the people of Medīna, Othmān wrote Mu`āwiyah saying, "So now, certainly the people of Medīna have turned *heretics*, have replaced allegiance with disobedience, thus breaking their oath. Send me the warriors of Syria mounted on brisk and sturdy horses."

On receipt of this letter, Mu`āwiyah adopted a policy of focusing the light on the conditions of the Prophet's companions in particular. Al-Tabari, the famous historian, writes the following after this: "When this letter reached Mu`āwiyah, he pondered over it. He regarded it as a bad judgment to openly oppose the companions of the Prophet ﷺ since he was aware of their unanimity (against Othmān)."

In view of these circumstances regarding killing Othmān as a consequence of timely enthusiasm and temporary sentiments, and in order to hurl it at some insurgents, it was, in his view, an attempt to veil the fact: All factors of Othmān's opposition existed within Medīna itself, while those coming from abroad had assembled to seek redress of their grievances. Their aim was only to improve the status, not to kill or shed anyone's blood. Had their

complaints been heard, an occasion avoiding all this bloodshed would have risen. What exactly happened? Having been disgusted with the oppression and excesses of Abdullāh ibn Sa`d ibn Abū Sarh عبد الله بن سعد بن أبي سَرْح Othmān's foster brother, the people of Egypt proceeded towards Medīna and camped in the valley of Dhakhushub near the city. They sent a man with a letter to Othmān demanding the caliph stop the oppression, that the existing ways should be changed and that repentance should be offered for future policies. But instead of giving a reply, Othmān turned these men out of his mansion, considering their demands unworthy of any attention.

People entered the city to raise their voice against this arrogance and haughtiness. They complained to the Medīna people about this behavior as well as about many other excesses. On the other side, many people from Kūfa and Basra had also arrived with their complaints. After joining ranks, they together proceeded with additional backing from the people of Medīna. They confined Othmān within the walls of his mansion, although there was no restriction on his going out and coming from the Mosque. But in his sermon on that Friday, he severely and with a total lack of sensitivity rebuked all those people and even cursed them, whereupon people became infuriated. They pelted him with stones even without letting him finish his sermon. As a result, he lost control and fell from the pulpit. Few days later, he was banned by the angry crowds that surrounded his residence from going anywhere.

When Othmān saw matters deteriorating to this extent, he

implored Amīr al-Mu'minīn عليه السلام very submissively to find some way out for him, to rescue him from the siege and to disperse the crowds in whatever way he could. Amīr al-Mu'minīn عليه السلام said to him, "On what terms can I ask them to leave since their demands are justified?" Othmān said, "I authorize you to take care of this matter. Whatever terms you will settle with them, I will be bound by them." So, Amīr al-Mu'minīn عليه السلام went out, met the Egyptians and talked to them. They consented to return on the condition that all the tyrannies should come to an end, and that Muhammed ibn Abū Bakr should be made their governor after the removal of the present governor, Ibn Abū Sarh. Amīr al-Mu'minīn عليه السلام came back and put their demands before Othmān who accepted them without any hesitation. He said that in order to eliminate existing excesses and unfair policies, time was needed. Amīr al-Mu'minīn عليه السلام pointed out that for matters concerning Medīna, delay did not make any sense. However, for other Islamic lands, time could be allowed so that the caliph's message could reach them. Othmān insisted that three days were also needed for Medīna itself. After holding discussions with the Egyptians, Amīr al-Mu'minīn عليه السلام agreed to it and took all the responsibility thereof. Then they dispersed at his suggestion. Some of them returned to Egypt in the company of Muhammed ibn Abū Bakr, while some others went to the Valley of Dhakhushub and stayed there until this whole matter would come to an end.

The next day, Marwān ibn al-Hakam (cousin of Othmān and bearer of his seal) said to Othmān, "It is good that these people have gone. But in order to stop people from other cities from coming, you should issue an order that

they should not come but should sit quietly at home." That is, a statement should be issued stating that some people assembled in Medīna after hearing some irresponsible rumors. But when they came to know that whatever they had heard was wrong, they were satisfied and have now gone back. Othmān did not want to make such an obvious lie, but Marwān pressured him, so he relented. Speaking at the Holy Prophet's Mosque, Othmān said, "These Egyptians had received some reports about their caliph, and when they became satisfied that what they had heard was baseless and wrong, they went back to their cities."

No sooner had he said this when a great deal of mourning at the Mosque was heard, and people began to shout at Othmān saying: "Repent! Fear Allāh! What is this lie you are uttering?!" Othmān was confused in the midst of this new commotion and had to express his repentance. Consequently, he turned to the Ka`ba, moaned then returned home.

After this incident, Amīr al-Mu'minīn عليه السلام advised Othmān saying, "You should openly offer repentance about your past misdeeds so that these uprisings would subside for good. Otherwise, if tomorrow the people of some other places come here, you will again cling to my neck to rid you of them." Consequently, Othmān delivered a speech at the Prophet's Mosque wherein he admitted his mistakes, offering repentance and swearing to remain careful in future. He told the people, as he was stepping down the pulpit, that their representatives should meet him, and that he would remove their grievances and meet their demands. On this, people acclaimed his deed and

washed their ill-feelings away with abundant tears.

When Othmān reached his mansion, Marwān sought permission to say something, but Othmān's wife, Nā'ila daughter of al-Qarafisah نائلـة بنـت القرافـصة, intervened. Turning to Marwān, she pleaded, "For Allāh's sake, you should keep quiet. You will surely say only such a thing as will bring nothing but death to him." Marwān felt offended and retorted, "You have no right to interfere in these matters. You are the daughter of that very person who did not know till his death how to perform his ablution." Nā'ila replied with fury, "You are wrong and are laying a false blame. Before uttering anything about my father, you should have cast a glance at the features of your own father. Had it not been for my consideration for that old man, I would have spoken things at which people will have shuddered. And I will prove every word." When Othmān saw how the conversation between his cousin and wife was getting prolonged and becoming nastier, he stopped them both and asked Marwān to tell him what he wanted. Marwān said, "What is it with you saying at the Mosque what you said, and what repentance have you offered?! In my view, sticking to the sin was a thousand times better than such repentance because no matter how great the sins might have been, they may multiply there, and there is always room for repentance still, but repentance by force is no repentance at all. You have said what you have, but now see the consequences of this open announcement: The crowds of people are now at your doorsteps. Now go ahead and meet their demands." Othmān then said, "Well, I have said what I have. Now you must deal with these people. It is not in my power to

deal with them." Consequently, finding out his implied consent, Marwān came out. Addressing the angry people, he spoke out thus: "Why have you assembled here? Do you intend to attack or to ransack? Remember, you cannot easily snatch away power from our hands, take that idea out of your minds that you will subdue us. We are not to be subdued by anyone. Take away your black faces from here. May Allāh disgrace and dishonor all of you."

When people noticed this changed attitude and altered government stance, they rose from there angrily and went straight to Amīr al-Mu'minīn عليه السلام to whom they related their complaints. On hearing them, Amīr al-Mu'minīn عليه السلام was infuriated and immediately went to Othmān to whom he said, "Good Heavens! How badly you have behaved with the Muslims! You have forsaken faith for the sake of a man who has neither faith nor personality (referring, of course, to Marwān ibn al-Hakam) and have lost all wisdom. At least you should have some regard and consideration for your own word. What is this that at Marwān's beckoning you set off with your eyes folded? Remember this: He will throw you in such a dark depth from which you will never be able to come out. You have become like a beast of burden for Marwān, so he can now ride on you as he pleases and put you on whatever wrong way he wishes. In the future, I shall never intervene, nor shall I tell people anything. Now you should manage your affairs on your own."

Saying all this, Amīr al-Mu'minīn عليه السلام went home. When Nā'ila had her opportunity, she said to Othmān, "Did I not tell you to get rid of Marwān or else he would put such a

stain on you that it will not be removed despite all your efforts? Well, what is the good in following the words of one for whom people have no respect at all and is held as being lowly in their eyes? Come to agreeable terms with Ali; otherwise, remember that restoring the disturbed state of affairs is neither within your power nor in that of Marwān." Othmān was impressed by this statement, so he sent a man after Amīr al-Mu'minīn عليه السلام, but the Imām عليه السلام refused to meet with Othmān. There was now a siege around Othmān's mansion, but those who laid it were deterred from staging an assault. With what face could Othmān come out? There was no way out even if he sought it. Consequently, he managed to come out quietly in the darkness of the night. Reaching Amīr al-Mu'minīn's residence, he mourned his helplessness and loneliness, offered excuses and assured him of keeping promises now, but Amīr al-Mu'minīn عليه السلام said, "You make a promise in the Prophet's Mosque standing before all the people, yet you fulfill it this way. When people go to you, they are rebuked, and even abuses are hurled at them. When this is the state of your undertakings which the world has seen, then how and on what grounds can I trust any word of yours in the future? Do not have any expectation from me now. I am not prepared to accept any responsibility on your behalf. The tracks are open before you. Adopt whichever course you like and tread whatever track you choose." After this talk, Othmān came back and began blaming Amīr al-Mu'minīn عليه السلام, saying that all the disturbances were rising at his instance and that he was not doing anything despite being able to do everything.

Now let us see the other side. Having crossed into Hijāz,

Muhammed ibn Abū Bakr reached a place called Ayla[1] on the coast of the Red Sea. People caught sight of a camel rider who was making his camel run so fast as though an enemy was chasing him. Those people had some misgivings about him; therefore, they called him and inquired as to who he was. He told them that he was a slave of Othmān. They inquired as to where he was bound. He said, "Egypt." They inquired to whom he was going. He replied, "To the Governor of Egypt." People said that the Governor of Egypt was with them. To whom was he going, then? He said that he was to go to Ibn Abū Sarh. People asked him if any letter was with him. He denied. They asked for what purpose he was going. He said that he did not know. One of those people thought that his clothes should be searched. The search was made, but nothing was found on him. Kinanah ibn Bishr at-Tujibi said, "Search his water-skin," but people said, "Leave him, how can there be a letter in the water?!" Kinanah said, "You do not know what tricks these people play." Consequently, the water-skin was opened and searched. There was a lead pipe in it in which a letter was hidden. When it was opened and read, the caliph's order in it read the following: "When Muhammed ibn Abū Bakr and his party reach you, from among them kill so-and-so, arrest so-and-so, and jail so-and-so. But you must remain at your post." On reading this, all were stunned and began to look at one another in astonishment. As a Persian axiom says, "Mind was just

[1]I looked up the location of this Āyla آيلة and found out that it is the first Islamic town outside the Arabian Peninsula. It was established on the present location of the Aqaba south of Jordan. Some of its ruins are still seen in Aqaba's northwest area.

burst in astonishment as to what wonder it was!"

Those who were proceeding forward were riding into the mouth of death. Consequently, they returned to Medīna, taking that slave with them. Arriving there, they placed that letter before a number of the companions of the Prophet ﷺ. Whoever heard this incident remained stunned with astonishment, and everyone was now verbally and openly abusing Othmān. Afterwards, a few companions went to Othmān along with these people and asked whose seal on the letter was. He replied that it was his own. They inquired whose writing it was. He said it was his secretary's (a reference, again, to Marwān ibn al-Hakam). They inquired whose slave that man was. Othmān replied that he was his. They inquired whose camel it was. He replied that it was that of the government. They inquired who had sent it. He said he had no knowledge of it. People then said, "Good Heavens! Everything is yours, but you do not know who had sent it?! If you are so helpless, you must leave this caliphate and get away from it so that this man would come to administer the affairs of the Muslims (instead)." He replied, "It is not possible that I should put off the outfit of caliphate which Allāh has vested on me. Of course, I will offer repentance." People said, "Why should you speak of repentance which has already been flouted on the day when Marwān was representing you at your doorstep, and whatever was missing has been compensated by this letter? Now we are not going to be fooled into these bluffs. Leave the caliphate, and if our brethren stand in our way, we will hold them up; but if they prepare for fighting, we, too, will fight. Neither our hands are stiff, nor our swords

are blunt. If you regard all Muslims as being equal, if you uphold justice, hand over Marwān to us and let us inquire from him on whose strength and support he wanted to play with the Muslims' precious lives by writing this letter." But Othmān rejected this demand, refusing to hand over Marwān to them, whereupon people said that the letter, then, must have been written at his own behest.

Improving conditions, however, again deteriorated, and they ought to have deteriorated because despite the lapse of the required time, everything was just as it had been, and there was not one jot of difference that had occurred. Consequently, the people who had stayed behind in the valley of Dhakhushub waiting for the result of the "repentance" again advanced like a flood and spread over the streets of Medīna, closing the borders from every side and surrounding his mansion, laying a siege to it.



**من كلام له عليه السلام لما أنفذ عبد الله بن عباس إلى الزبير يستفيئه إلى طاعته قبل حرب الجمل:**

**لَا تَلْقَيَنَّ طَلْحَةَ فَإِنَّكَ إِنْ تَلْقَهُ تَجِدْهُ كَالثَّوْرِ عَاقِصاً قَرْنَهُ يَرْكَبُ الصَّعْبَ وَيَقُولُ هُوَ الذَّلُولُ، وَلَكِنِ الْقَ الزُّبَيْرَ فَإِنَّهُ أَلْيَنُ عَرِيكَةً، فَقُلْ لَهُ يَقُولُ لَكَ ابْنُ خَالِكَ: عَرَفْتَنِي بِالْحِجَازِ وَأَنْكَرْتَنِي بِالْعِرَاقِ، فَمَا عَدَا مِمَّا بَدَا ؟**

**قال السيد الشريف: و هو (عليه السلام) أول من سُمعت منه هذه الكلمة، أعني"فما عدا مما بدا".**

**Sermon 31**

**From a statement which the Commander of the Faithful عليه السلام made prior to the Battle of the Camel when he dispatched Abdullāh ibn Abbās to al-Zubayr ibn al-`Awwām to invite the latter to obey the Imām and caliph عليه السلام:**

"Do not meet Talhah (ibn Ubaydullāh). If you meet him, you will find him like an unruly bull the horns of which are turned towards its ears. He rides a ferocious beast and says it has been tamed. Instead, meet with al-Zubayr because he is soft-tempered. Tell him that your maternal cousin [Ali عليه السلام] says, '(It looks as if) in the Hijāz, you knew me (accepted me), but (on coming here to) Iraq, you do not know me (do not accept my authority). So, what has dissuaded you from what was shown (by you previously)?'"

Sayyid al-Radhi says the following: "The last sentence of this sermon, i.e. *fama `ada mimma bada*, has been heard articulated only by Amīr al-Mu'minīn عليه السلام."



**من خطبة له عليه السلام عند خروجه لقتال أهل البصرة و فيها حكمة مبعث الرسل، ثم يذكر فضله و يذم الخارجين:**

**قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عليه السلام بِذِي قَارٍ وَهُوَ يَخْصِفُ نَعْلَهُ، فَقَالَ لِي: مَا قِيمَةُ هَذَا النَّعْلِ؟ فَقُلْتُ: لَا قِيمَةَ لَهَا، فَقَالَ عليه السلام: وَاللَّهِ لَهِيَ أَحَبُّ إِلَيَّ مِنْ إِمْرَتِكُمْ إِلَّا أَنْ أُقِيمَ حَقّاً أَوْ أَدْفَعَ بَاطِلًا؛ ثُمَّ**

**خَرَجَ فَخَطَبَ بِالنَّاسَ فَقَالَ: إِنَّ اللَّهَ بَعَثَ مُحَمَّداً صلى الله عليه وآله وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَاباً وَلَا يَدَّعِي نُبُوَّةً، فَسَاقَ النَّاسَ حَتَّى بَوَّأَهُمْ مَحَلَّتَهُمْ، وَبَلَّغَهُمْ مَنْجَاتَهُمْ، فَاسْتَقَامَتْ قَنَاتُهُمْ وَاطْمَأَنَّتْ صَفَاتُهُمْ. أَمَا وَاللَّهِ إِنْ كُنْتُ لَفِي سَاقَتِهَا حَتَّى تَوَلَّتْ بِحَذَافِيرِهَا؛ مَا عَجَزْتُ وَلَا جَبُنْتُ، وَإِنَّ مَسِيرِي هَذَا لِمِثْلِهَا، فَلَأَنْقُبَنَّ الْبَاطِلَ حَتَّى يَخْرُجَ الْحَقُّ مِنْ جَنْبِهِ. مَا لِي وَلِقُرَيْشٍ؟ وَاللَّهِ لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ وَلَأُقَاتِلَنَّهُمْ مَفْتُونِينَ، وَإِنِّي لَصَاحِبُهُمْ بِالْأَمْسِ كَمَا أَنَا صَاحِبُهُمُ الْيَوْمَ؛ وَاللَّهِ مَا تَنْقِمُ مِنَّا قُرَيْشٌ إِلَّا أَنَّ اللَّهَ اخْتَارَنَا عَلَيْهِمْ، فَأَدْخَلْنَاهُمْ فِي حَيِّزِنَا فَكَانُوا كَمَا قَالَ الْأَوَّلُ:**

**أَدَمْتَ لَعَمْرِي شُرْبَكَ الْمَحْضَ صَابِحاً وَأَكْلَكَ بِالزُّبْدِ الْمُقَشَّرَةَ الْبُجْرَا**

**وَنَحْنُ وَهَبْنَاكَ الْعَلَاءَ وَلَمْ تَكُنْ عَلِيّاً وَحُطْنَا حَوْلَكَ الْجُرْدَ وَالسُّمْرَا**

**Sermon 33**

**An excerpt from one of the sermons of the Commander of the Faithful عليه السلام when he marched out to fight the people of Basra (during the Battle of the Camel). In it, he explains the wisdom of the deputation of messengers عليهم السلام, then he mentions his distinction and denounces renegades:**

Abdullāh ibn Abbās (ibn Abdul-Muttalib, a cousin of the Prophet صلى الله عليه وآله and the Islamic nation's scribe of hadith) has said, "I visited Commander of the Faithful Ali, peace with him, in Thi-Qar and found him mending his sandal. He looked at me and asked, 'What is the value of this sandal?' I said, 'It is worthless.' He said, 'By Allāh! It is dearer to me than ruling over you except when I establish right and ward off wrong." Then the Imām عليه السلام came out and spoke thus:

"Verily, Allāh sent Muhammed صلى الله عليه وآله وسلم when none among the

Arabs read a book or claimed Prophetic mission. He guided the people till he took them to their (correct) course and salvation. Their spears (i.e. officers) became straight, and their conditions settled down.

"By Allāh, surely I was in their lead till it took shape with its walls. I did not show weakness or cowardice. My existing march is also like that. I shall certainly pierce the wrong till right comes out of its side.

"What (cause of conflict) is there between the tribesmen of Quraish and myself? By Allāh, I fought them when they were unbelievers, and I shall fight them when they are misled. I shall be the same for them today as I was yesterday.

"By Allāh, the tribesmen of Quraish seek revenge against us only because Allāh has given us (i.e. the Holy Prophet ﷺ and his progeny) preference over them. So, we have allowed them into our domain, whereupon they have become as the former poet says:

*By my life, you continued to drink fresh milk every morning, and (continued to) eat fine stoned dates with butter. We have given you the nobility which you did not possess before and surrounded (protected) you with thoroughbred horses and tawny colored (strong) spears.*

The fact is that the poet's aim here is to say that the condition of the addressee's life, from the moral and material point of view, had been worse in the past and that the poet and his tribe had given him the best means of

leading their lives. But as a result of this improved condition, the addressee has completely lost himself and forgotten his past condition, thinking that he had led this kind of life before.

Now, Amīr al-Mu'minīn عليه السلام wants to convey the same idea to the tribesmen of Quraish as Fātima عليها السلام, the holy daughter of the Holy Prophet صلى الله عليه وآله وسلم, said in her speech about Fadak:

"**وَكُنتُمْ عَلَىَ شَفَا حُفْرَةٍ مِّنَ النَّارِ**" (O People!) *You were on the brink of the pit of (Hell) Fire* (Qur'ān, 3: 103). You were as worthless as the mouth of a water skin. You were of a minority like a greedy handful, a spark of the hasty. You were as downtrodden as the dust under your feet. You drank dirty water. You ate untanned skin. You were abased and condemned. But Allāh has rescued you through my father, Muhammed صلى الله عليه وآله وسلم."

"By Allāh! It would have been dearer to me than ruling over you except for the fact that I establish right and ward off wrong." Then the Imām عليه السلام came out and spoke thus:



**من كلام له عليه السلام**

**كَلَّمَ به طلحة و الزبير بعد بيعته بالخلافة، وقد عتبا عليه من ترك مشورتهما والاستعانة في الأمور بهما:**

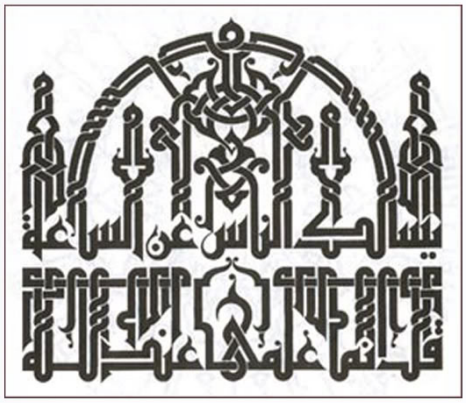
**لقدْ نقِمْتُما يسِيراً وأرْجأْتُما كثِيراً؛ ألا تُخْبِرانِي أيُّ شيْءٍ كان لكُما فِيهِ حقٌّ دفعْتُكُما عنْهُ، أمْ أيُّ قسْمٍ اسْتأثَرْتُ عليْكُما بِهِ، أمْ أيُّ حقٍّ رفعهُ إلِيّ أحدٌ مِن**

**الْمُسْلِمِين ضعُفْتُ عنْهُ أمْ جهِلْتُهُ أمْ أخْطأْتُ بابهُ؟ واللهِ ما كانتْ لِي فِي الْخِلافةِ رغْبةٌ ولا فِي الْولايةِ إرْبةٌ، ولكِنّكُمْ دعوْتُمُونِي إلِيْها وحملْتُمُونِي علِيْها، فلمّا أفْضتْ إلِيّ نظرْتُ إلى كِتابِ اللهِ وما وضع لنا وأمرنا بِالْحُكْمِ بِهِ فاتّبعْتُهُ، وما اسْتنّ النّبِيُّ (صلى الله عليه وآله) فاقْتديْتُهُ، فلمْ أحْتجْ فِي ذلِك إلى رأْيِكُما ولا رأْيِ غيْرِكُما، ولا وقع حُكْمٌ جهِلْتُهُ فأسْتشِيركُما وإخْوانِي مِن الْمُسْلِمِين، ولوْ كان ذلِك لمْ أرْغبْ عنْكُما ولا عنْ غيْرِكُما. وأمّا ما ذكرْتُما مِنْ أمْرِ الْأُسْوةِ، فإنّ ذلِك أمْرٌ لمْ أحْكُمْ أنا فِيهِ بِرأْيِي ولا ولِيتُهُ هوًى مِنّي، بلْ وجدْتُ أنا وأنْتُما ما جاء بِهِ رسُولُ اللهِ (صلى الله عليه وآله) قدْ فُرِغ مِنْهُ فلمْ أحْتجْ إلِيْكُما فِيما قدْ فرغ اللهُ مِنْ قسْمِهِ وأمْضى فِيهِ حُكْمهُ؛ فلِيْس لكُما واللهِ عِنْدِي ولا لِغيْرِكُما فِي هذا عُتْبى. أخذ اللهُ بِقُلُوبِنا وقُلُوبِكُمْ إلى الْحقِّ وألْهمنا وإيّاكُمُ الصّبْر.**

**ثم قال (عليه السلام): رَحِمَ اللهُ رجُلًا رأى حقّاً فأعان علِيْهِ، أوْ رأى جوْراً فردّهُ وكان عوْناً بِالْحقِّ على صاحِبِهِ.**

**Sermon 203**

**A statement of Imām Ali ibn Abū Tālib عليه السلام to both Talhah and al-Zubayr who complained to him, after the oath of allegiance had been sworn to him, about not consulting with them or seeking their "advice" in the affairs (of the state):**



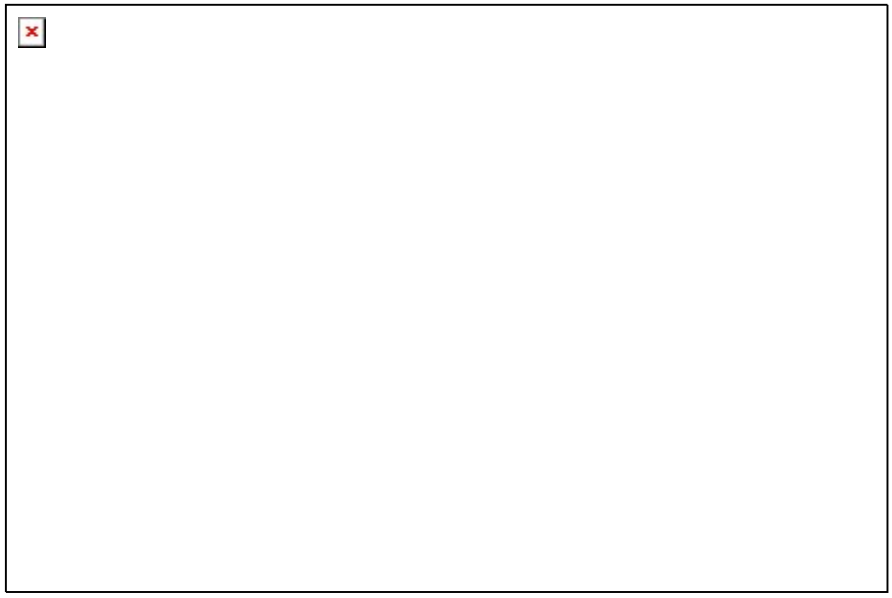
يسألك الناس عن الساعة قل انما علمها عند الله

"You both frown on a small issue and leave aside many big ones. Can you tell me of anything wherein you have a right of which I have deprived you, or a share which was due to you and which I have held away from you, or any

Muslim who has laid any claim before me and I have been unable to decide it or have been ignorant of it, or committed a mistake about it?

"By Allāh, I had no liking for the caliphate, nor have I had any interest in the government, but you yourselves invited me to it and prepared me for it. When the caliphate came to me, I kept the Book of Allāh in my view and all that Allāh had put the restrictions for us, all of that according to what He has commanded us to decide. I followed it and also acted on whatever the Prophet ﷺ had laid down as his Sunnah. In this matter, I needed neither your advice nor that of anyone else, nor has there been any order of which I was ignorant so that I ought to have consulted you or my Muslim brethren. If it were so, I would not have turned away from you or from others. As regarding your reference to the question of equality (in the distribution of shares from the Muslim public funds), this is a matter in which I have not taken a decision according to my own personal opinion, nor have I done it by my caprice. But I found, and you, too, (must have) found, that whatever the Prophet ﷺ brought had been finalized. Therefore, I felt no need to turn towards you about a share which had been determined by Allāh and in which His verdict is passed. By Allāh, in this matter, therefore, neither you both nor anyone else can have favors from me. May Allāh keep our hearts and yours in righteousness, and may He grant us and your own selves endurance." Imām Ali ibn Abū Tālib علیہ السلام added, "May Allāh have mercy on the person who, when he sees the truth, supports it, when he sees falsehood, he rejects it, and he supports the truth against anyone who is wrong."It is hoped that these sermons have

given the discreet reader a clear idea about what took place before, during and after the Battle of the Camel which, according to some sources, started in Jumada I, while some other sources provide the date of Wednesday, Jumada II 15, 36 A.H. The latter date coincided with December 9, 656 A.D. It was the first fought by Imām Ali during his caliphate. These sermons clearly show you how those folks who started the "sunna" of Muslims killing Muslims established the roots of what is now going on: Muslims at each other's throats.





**هل سمّى النبي (صلى الله عليه وآله) لعائشة اسم جملها ؟**

**لمّا عزمت عائشة على الخروج إلى البصرة، طلبوا لها بعيراً أيّداً يحمل هودجها ، فجاءهم يعلى بن أُميّة ببعيره المسمّى عَسْكراً؛ وكان عظيم الخلق شديداً، فلمّا رأته أعجبها، وأنشأ الجمّال يحدّثها بقوّته وشدّته، ويقول في أثناء كلامه : عسكر. فلمّا سمعت هذه اللفظة استرجعت وقالت : رُدّوه، لا حاجة لي فيه، وذكرت حيث سُئلت أنّ رسول الله (صلى الله عليه وآله) ذكر لها هذا الاسم، ونهاها عن ركوبه، وأمرت أن يُطلب لها غيره، فلم يوجد لها ما يشبهه، فغُيّر لها بجِلال وقيل لها: قد أصبنا لك أعظم منه خلقاً، وأشدّ قوّة، وأتيت به فرضيت؛ ولم يَخْفَ على عائشة الداهية أنّ الجمل نفسه لم**

**يبدّلوه، لكنّها لم تَعْتَنْ بالأوامر النبوية. وكان النبي (صلى الله عليه وآلـه) قد سمّى لعائشة اسم جملها عسكر ونبح كلاب الحوأب لها.**

## DID THE PROPHET ﷺ NAME THE CAMEL TO `Ā'ISHA ?

When ``Ā'isha decided to march to Basra, they sought a strong camel to carry her howdah. Ya`li son of Umayyah brought his camel named Askar, and it was huge and very strong. When she saw it, she liked it, and the cameleer started talking to her about its strength and toughness, repeating the word "Askar" often. When she heard this word, she said, **انّـا للهِ و انّـا اليـه راجعون**" We belong to Allāh and to Him is our return," adding, "Take it back, I do not need it." When asked about the reason, she said that the Messenger of Allāh ﷺ had mentioned this name to her, forbidding her from riding it. She ordered to have another camel brought to her in its place, but there was none like it; therefore, its litter was changed and it was said to her, "We have found for you a greater one than it and stronger." It was brought to her, and she agreed. Surely genius ``Ā'isha could not thus be fooled; she knew that it was the same camel which they did not replace, but she did not care much about Prophetic commands. The Prophet ﷺ had named the camel, Askar, to her, telling her that the dogs of Haw'ab **حَوأب** will bark at her.[1]

## THE BARKING OF THE DOGS OF HAW'AB AT `Ā'ISHA PROVES THAT HER CONDUCT WAS UNLAWFUL

[1]Al-Majlisi, *Bihār al-Anwār*, Vol. 16, pp. 32, 112 and 138. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, p. 224.

We read in *Al-Imāma wal Siyasa* **الامامـة و السياسة**, page 59, in a Chapter titled "Thikr al-Jamal", the mention of the camel, with regard to `Ā'isha that:

"When she began her opposition to Ali, she and her supporters began to make their way to Basra. On their way, the dogs of Haw'ab began to bark at them. `Ā'isha asked Muhammad bin Talha "Which place is this?" He said "It is Haw'ab" to which `Ā'isha replied, "Take me back for on one occasion, the Messenger of Allāh said, 'Amongst you (wives) is one at whom the dogs of Haw'ab shall bark.' He said to me specifically, 'Be careful, in case it is you'." Muhammad bin Talha said 'Leave these things and proceed'. Abdullāh bin Zubayr then swore in the name of Allāh that they had left Haw'ab (behind them) during the first part of the night; he brought some men who testified likewise. The `ulema of Islam have declared the event of Haw'ab to have been the first false testimony in Islam". Imām Ahmed (ibn Hanbal) records:

> Qays (ibn Sulaym) has said, 'When `Ā'isha reached Bani `Āmir's well at night, some dogs barked at her. She asked: 'What is the name of this well?' They replied: 'This is Haw'ab's well'. She replied: 'I have to return'. Some of those who were with her said, 'Nay you shall go forward so that the Muslims shall see you and Allāh makes peace'. She replied: 'Allāh's messenger ﷺ once said, 'Then what would you (the wives of the Prophet ﷺ) do when you hear the barking of Al-Haw'ab dogs?'[1]

[1]Ahmed bin Hanbal, *Musnad*, Vol. 6, p. 52, Tradition 24299.

This tradition also can be found in: *Musannaf* of Ibn Abi Shayba, Vol. 8, p. 708; *Musnad* of Ibn Rahweh, Vol. 2, p. 32; *Musannaf* of Abdul-Razzāq, Vol. 11, p. 365; the *Sahīh* of Ibn Haban, Vol. 15, p. 126; the *Musnad* of Abū Y`ali, Vol. 8, p. 282.

We read the following tradition in *Kanzul `Ummāl* which has been declared as *sahih*, authentic, by Mulla al-Muttaqi al-Hindi:

> Tāwūs narrates that Allāh's Messenger said to his wives: "Who amongst you shall have the dogs of Haw'ab bark at her? O Humayrā'![1] Will it be you?", as we read on p. 334, Vol. 11, Tradition 31671 of al-Muttaqi al-Hindi's *Kanzul `Ummāl*, Vol. 11, p. 334, Tradition 31671.

Imām Abū Bakr al-Haythami records the following:

> **عن ابن عباس قال : قال رسول الله صلى الله عليه و سلم لنسائه : ليت شعري أيتُكُنَّ صاحبة الجمل الأدبب، تخرج فتنبحها كلاب حوأب، يقتل عن يمينها وعن يسارها قتلى كثير ثم تنجو بعد ما كادت؟**

Ibn Abbās narrates that Allāh's messenger ﷺ said to his wives: "Who amongst shall be the rider of the camel who, when marching, shall have the dogs of Haw'ab bark at her? Thereafter many people shall be killed on her left and right; she will subsequently barely survive?,"

[1] "Humayrā' **حُمَيراء**, the reddish one, is the title the Prophet gave to `Ā'isha on account of her reddish complexion which is quite rare in Arabia. It may even mean "blonde". The Prophet ﷺ married `Ā'isha on the insistence of her father, Abu Bakr.

as recorded in *Majma` al-Zawā'id*, Vol. 7, p. 474, Tradition 12026.

Al-Haythami has said, "The narrators of this tradition are all reliable (*thuqāt*)".

The last and the decisive statement of the Prophet ﷺ conveys the message that `Ā'isha would create a problem and many people would be killed on account of her actions, but she will barely survive. It means that she will neither be killed nor tried for the misery that she had inflicted on the Ummah.

Ibn Jarir al-Tabari records the following in his history book, *Tārīkh*, on pp. 49-50:

> Al-`Urayni (a member of the `Uraynah **عُرَيـنَـة** tribe), owner of the camel on which `Ā'isha rode, has said, "I was traveling on my camel one day when a rider appeared in front of me. 'Owner of the camel,' he asked, 'Will you sell your camel?' 'Yes,' I replied. 'For how much?' 'One thousand dirhams.' 'You must be mad,' he responded, 'Can a camel cost a thousand Dirhams?' 'Yes, this camel of mine can.' 'How so?' 'I have never gone after anyone on him,' I replied, 'without catching up with him, and no one has ever come after me when I was on his back without over-running him.' 'If you knew for whom we wanted him,' he replied, 'you would have given us a better deal.' 'So, whom do you need him for?' I asked. 'It will be for your mother.' 'But I left my mother sitting in her tent not desiring to go anywhere.' 'I want him for the Mother of the Faithful, `Ā'isha, that's who.' 'He is yours, then. Take him for nothing.' 'No, no! Come with us to where we are camped,' he replied, 'and

> we will give you a Mahriya[1] she-camel and some dirhams.' So I went back and they gave me a Mahriya she-camel and 400 or 600 dirhams. He then asked me, 'Brother of Uraynah, can you be our road guide?' 'Certainly better than most,' I replied. 'Come with us, then.' So I went with them. Every time I passed by a valley or a watering place, people would ask me about it, until we came one evening to the water of al-Haw'ab where the dogs barked at us. 'What water is this?' they (the accompanying troops) asked. 'It is the water of al-Haw'ab,' I replied. It was then that `Ā'isha screamed at the top of her voice and kept hitting the upper foreleg of her camel's litter, howdah, trying to make the camel kneel down. 'By Allāh,' she said, 'I am the one the dogs of al-Haw'ab have barked at! Take me back!' She repeated it three times.

Thus, the "mother of the faithful" led a male movement motivated by a desire to create *fitna*, sedition, according to the prediction of the Holy Prophet ﷺ.

Ibn Jarir al-Tabari has also quoted al-Zuhri as saying the following:

> I was told that when Talha and al-Zubayr heard that Ali had camped at Thi Qar, they left for al-Basra and took the road to al-Munkadir. `Ā'isha then heard the dogs barking and asked: ‘What water is this?’ ‘Al-Haw'ab’ they replied. "We belong to Allāh, and to him we return" she exclaimed. "I am she. I heard Messenger of Allāh say in the presence of his wives ‘ I wish I knew at which

[1]A Mahriya she-camel is one famous for her unsurpassed speed.

of you the dogs of al-Haw'ab will bark!'" and she wanted to turn back. Abdullāh bin al-Zubayr came up to her, and it is said that he said to her, "Whoever said that this was al-Haw'ab was lying." Then she persisted with her until she set off.[1]

Imām Ibn Hajar al-Asqalani records the following in his book *Fath al-Bāri*, Vol. 13 p. 55:

**عن بن عباس أن رسول الله ﷺ قال لنسائه: أيتكن صاحبة الجمل الأدبب (بهمزة مفتوحة ودال ساكنة ثم موحدتين الأولى مفتوحة) تخرج حتى تنبحها كلاب الحوأب، يُقتل عن يمينها وعن شمالها قتلى كثيرة، وتنجو من بعد ما كادت؟ وهذا رواه البزار، ورجاله ثقات**

Ibn Abbās narrated that Allāh's messenger ﷺ asked his wives once: "Who amongst you will be the rider of the camel? She will march until the dogs of Haw'ab bark at her. Many people shall be killed to her right and. She will barely survive." This is narrated by al-Bazzār whose narrators are reliable (*thuqāt*).

We read the following on p. 109, Vol. 2 of *Al-`Iqd Al-Farīd*:

**وقد كان النبي ﷺ قال لها: يا حُميراء، كأني بك تَنْبحك كِلابُ الحُوّب. تقاتلين علياً وأنت له ظالمة .**

Messenger of Allāh had told her: "Oh Humayrā'! The dogs of Haw'ab shall bark at you. You shall fight Ali and you shall be the oppressor."

[1]Al-Tabari, *History of al-Tabari*, translated English edition, Vol. 16, p. 68.

Let us present the comments of the Salafi scholar Hassan bin Farhan al-Māliki who writes the following on p. 75 of his book titled *Naho Enqad al-Tārīkh* **نَحْوَ انقاذ التاريخ** (towards saving history):

> **هذا الحديث يتضمن تخطئة أم المؤمنين عائشة رضي الله عنها في الخروج ، وقد اعترفت بخطئها وأن الأولى هو بقاؤها في بيتها، وكانت تبكي إذا تذكرت مسيرها إلى البصرة .**
>
> This hadith refers to the fact that the Mother of Believers `Ā'isha was mistaken when she conducted her (military) march, and she acknowledged this mistake. She was supposed to remain at home, and she always wept whenever she recalled her march to Basra.

Our opponents advance lame excuses in their defense of the rebellion of `Ā'isha et al. as echoed by the imām of the Salafis, namely Nasiruddin al-Albāni, which we shall entertain after citing the next prediction of the Holy Prophet ﷺ about `Ā'isha et al being on the side of falsehood in her rebellion against Ali bin Abi Tālib عليه السلام. We should also not forget the sheer cunning exhibited by the accomplices of `Ā'isha who happened to be respected *sahāba*. If, as they claim, *all* the *sahāba* are just and truthful, should we say the same about those who shouldered a false oath that enabled the subsequent killing of thousands of Muslims at the Battle of the Jamal? Yaqut al-Hamawi records the following on p. 314, Vol. 2 of his book *Mu`jam al-Buldān*:

**وهَمَّت بالرجوع فغالطوها وحلفوا لها أنه ليس بالحوأب**

She decided to return, but they tricked her and swore to her that it was not Haw'ab.

We read the following on p. 286 of *Al-Ansāb* by al-Sam`āni:

**وعزمت على الرجوع، فدخل عليها إبن أختها إبن الزبير وقال : ليس هذا ماء الحوأب، حتى قيل إنه حلف على ذلك وكَفَّرَ عن يَمينه – والله أعلم**

She decided to return but her sister's son, Abdullāh ibn al-Zubayr, approached her and said, "This is not Haw'ab's well." He also swore an oath to it which he subsequently repented. Allāh knows best.

Al-Balāthiri records the following on p. 286, Vol. 1 of *Ansāb al-Ashraf*:

**وعَزَمَت على الرجوع، فأتاها عبد الله بن الزبير فقال : كذب من زعم أن هذا لَماء الحوأب ، وجاء بخمسين من بني عامر فشهدوا وحلفوا على صدق عبد الله**

She (`Ā'isha) decided to return but Abdullāh ibn al-Zubayr approached her and said, "Whoever claims that this is Haw'ab's well is lying." He then brought fifty members of the Banu `Āmir tribe who provided a sworn testimony that Abdullāh (ibn al-Zubayr) was telling the truth.

When the Prophet ﷺ predicted that one of his wives would have the dogs of Haw'ab bark at her, and that her conduct would result in the loss of many lives, he specifically warned `Ā'isha not be that wife. This negates any defense suggesting that her conduct was well intentioned, noble and sanctioned by the Islamic law.

The Messenger of Allāh ﷺ certainly did not state that his wife would be well intentioned and would set out on a noble quest as was her legal right! He ﷺ made it clear that such a norm of conduct was unacceptable and would lead to bloodshed.

**THUS DID THE BATTLE START**

During Othmān's lifetime, `Ā'isha used to vehemently oppose him. She left for Mecca, leaving him and his family under the siege of angry crowds. As such, she had a share in his assassination. But on her return from Mecca to Medīna, she heard from Abdullāh ibn Salamah that allegiance had been sworn to Ali as the succeeding caliph. She suddenly exclaimed, "If allegiance has been sworn to Ali, I wish the sky had burst on the earth. Let me go back to Mecca." Consequently, she decided to return to Mecca where she started saying, "By Allāh, Othmān has been wrongfully killed. I shall certainly avenge his blood."

Certainly people have sworn allegiance to one who can ward off the enemy with power and grandeur, who does not allow swords to come near him and who loosens the twist of the rope, that is, subdues his enemy. He is always fully armed for combat and the faithful is never akin to the traitor.

When she reached Mecca with a passion for vengeance, she began instigating people to avenge Othmān’s blood by circulating stories of his having been victimized. The first to respond to this call was Abdullāh ibn `Āmir al-Hadhrami, who had been governor of Mecca during

Othmān's reign, supported by Marwān ibn al-Hakam, Sa`īd ibn al-`Ās and other Umayyads. These men rose to support her. On the other side, Talhah ibn Ubaydullāh and al-Zubayr ibn al-`Awwām, her cousins, also reached Mecca from Medīna to join the rebels. From Yemen, Ya`li ibn Munabbih, who had been governor there during Othmān's caliphate and formerly governor of Basra and who amassed a huge wealth while being in office, Abdullāh ibn `Āmir ibn Kurayz also reached there. Joining ranks, they began making preparations for their schemes. They were all determined to start the battle, but their discussions revolved round the venue of confrontation. `Ā'isha's opinion was to make Medīna the stage of the battle, but some people opposed her notion and held that it was difficult to deal with the Medenites, that some other place should be chosen for the battlefield. At last, after many discussions, it was decided to march towards Basra where there was no shortage of men to support "the cause". Consequently, on the strength of Abdullāh ibn Amīr's huge wealth and offer of six hundred thousand dirhams and six hundred camels supplied by Ya`li ibn Munabbih, they prepared an army of three thousand strong, then they set off to Basra.

There was an incident on the way because of which `Ā'isha refused to advance any further. What happened was that at a particular place, she heard the barking of dogs. When she inquired from the camel driver about the name of that place, he told her that it was called Haw'ab **حَوأب**. On hearing this name, she recalled the Prophet's admonition; he ﷺ had said this to his wives: "I wonder which of you the dogs of Haw'ab will bark at…" So, when

she realized that she herself was the one, she kept patting her camel's howdah, expressing her intention to abandon the march and "the cause". But the device of her companions saved the critically deteriorating situation: Abdullāh ibn al-Zubayr swore an oath that it was not Haw'ab in order to assure her[1], with Talhah seconding him. In order to further assure her, he also sent for fifty persons from among the "brave troops" of Banu `Āmir whom he required to pronounce the same solemn oath to her. When all people were on one side, what could a single woman do by opposing them? Eventually, they were successful, and `Ā'isha resumed her advance with the same enthusiasm.

When this army reached Basra, people were first amazed to see the camel `Ā'isha was riding because of its unusual size. Jariyah ibn Qudāmah came forward and said, "O, Mother of the Faithful! The assassination of Othmān was one great tragedy, but the greater tragedy is that you have come out on this cursed camel and ruined your honor and esteem. It is better that you should go back." But since neither the incident at Haw'ab could deter her nor the Qur'ānic injunction: ﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾ "Stay in your houses (33:33)" could stop her, what effect could these words

[1]In his famous work, *Tārīkh*, al-Tabari starts detailing the incident at Haw'ab, where Islam recorded the first mass false oath, of the Askar camel, which was bought for one thousand dirhams, a huge sum of money at the time, on p. 185 of Vol. 3 among the incidents that took place during the year 36 A.H./657 A.D. The Arabic edition I have used for this and other books is dated 1426 A.H./2005 A.D. It is published by Dār al-Amīra of Beirut, Lebanon.

produce? Consequently, she disregarded all such calls.

## APPROACHING BASRA

When the army tried to enter the city, Othmān ibn Hunayf, the then governor of Basra, came forward to stop them. When the two parties stood face-to-face, they unsheathed their swords and pounced on each other. When a good number had been killed from either side, `Ā'isha intervened on the basis of her influence, and the two groups agreed that until the arrival of Amīr al-Mu'minīn عليه السلام, the existing administration should continue and that Othmān ibn Hunayf should remain in his post. But only two days had elapsed when they made a nightly attack on Othmān ibn Hunayf, killing forty innocent persons, beat Othmān ibn Hunayf, plucked every hair of his beard, took him in their custody and jailed him.

Then they attacked the public treasury. While ransacking the Muslims' money house, they killed twenty persons on the spot and beheaded fifty more after arresting them. That was the first time in Islamic history when a Muslim severed the head of another Muslim, and this "sunna" which `Ā'isha started is still alive and well... Then they attacked the city's grain silo, whereupon an elderly noble man of Basra, namely Hukaym ibn Jabalah, could not control himself. Arriving there with his men, he said to Abdullāh ibn al-Zubayr, "Spare some of this grain for the city's residents. After all, there should be a limit to your oppression. You have spread killing and destruction all around and put Othmān ibn Hunayf in confinement. For Allāh's sake, keep off these ruining activities and release Othmān ibn Hunayf. Is there no fear of Allāh in your

heart?" Al-Zubayr, a cousin of `Ā'isha, said, "This is vengeance for Othmān's blood." Hukaym ibn Jabalah retorted, "Were these whom you have killed Othmān's assassins? By Allāh, if I had supporters and followers, I should have certainly avenged the blood of these Muslims whom you have killed without reason." Al-Zubayr replied, "We shall not give anything out of this grain, nor will Othmān ibn Hunayf be released." At last, the battle raged between these two parties, but how could a few individuals deal with such a large force? The result was that Hukaym ibn Jabalah, his son al-Ashraf ibn Hukaym ibn Jabalah, his brother al-Ri'l ibn Jabalah and seventy persons of his tribe were all killed. In short, killing and looting prevailed. Neither anyone's life was secure, nor was there anyone or any way to save one' honor or property.

When Amīr al-Mu'minīn عليه السلام was informed of the march to Basra, he set out to stop it with a force which consisted of seventy of those who had taken part in the Battle of Badr, which took place in 624 A.D., and four hundred out of those companions who had the honor of being present at the Allegiance of al-Ridwān **بَيعَة الرِضوان** (the allegiance of the Divine Pleasure), and those who are participated in the Hudaybiya Treaty to which reference is made in 48:18, Sūrat al-Fath, Chapter of Victory, of the Holy Qur'ān. When Imām Ali عليه السلام halted at the Khaqar stage, he sent his son al-Hassan عليه السلام together with `Ammār ibn Yāssir to Kūfa to invite its people to participate in fighting the dissidents and mutineers. Consequently, despite the interference of Abū Mūsa al-Ash`ari, seven thousand combatants from there joined Amīr al-Mu'minīn's army. Ali عليه السلام left that stage after placing the army divisions

under various commanders. Eye witnesses state that when his force came near Basra, first of all a contingent of the Ansār appeared in its vanguard. Its standard bearer was the great *sahābi* Abū Ayyūb al-Ansāri. After it appeared, another contingent of one thousand strong was commanded by Khuzaymah ibn Thābit al-Ansāri, another great *sahābi*. Then another contingent came in sight; its standard bearer was Abū Qatādah ibn al-Rabī`. Then a crowd of a thousand old and young persons was seen. They had signs of prostration on their faces and signs of fear of Allāh. It seemed as if they were standing before the Divine Glory on the Day of Judgment. Their commander rode a dark horse. He was dressed in white, had a black turban on his head and was reciting the Holy Qur'ān loudly. This was `Ammār ibn Yāssir, one of the greatest of the Prophet's *sahāba*. Then another contingent appeared. Its standard was in the hands of Qays ibn Sa`d ibn Abādah, the son of another great Ansāri *sahābi*, namely Sa`d ibn Abādah. Then an army came in sight. Its leader was putting on a white outfit and a black turban. He was so handsome that all eyes were fixed on him. This was Abdullāh ibn Abbās, a cousin of the Prophet ﷺ, Islam's scribe and recorder of the Sunnah. Then followed a contingent of the companions, *sahāba,* of the Prophet ﷺ. Their standard bearer was Othmān ibn Abbās. After a few contingents had passed by, a big crowd was seen wherein there was such a large number of spears that they were overlapping and flags of numerous colors were flying. Among them, a big and lofty standard was seen with a distinctive status. Behind it a rider was seen guarded by sublimity and greatness. His sinews were well-developed and his eyes were cast downwards. His awe and dignity

were as such that no one could look at him in the eyes. This was the ever victorious Lion of Allāh, none other than Ali ibn Abū Tālib عليه السلام himself. On his right and left were Hassan and Hussain (peace with them) respectively. In front of him, his son Muhammed ibn al-Hanafiyya walked in slow steps carrying the banner of victory and glory. On the back, there were young men from Banū Hāshim, the people of Badr, and Abdullāh ibn Ja`far ibn Abū Tālib. When this army reached a place called al-Zawiya, Amīr al-Mu'minīn عليه السلام alighted from his horse. After performing a four-*rak'at* prayer, he put his cheeks on the ground. When he lifted his head, the ground was drenched with tears, and he was heard uttering these words:

> *O Sustainer of the earth, the heavens and the high firmaments! This is Basra. Fill our lap with its goodness and protect us from its evil.*

Proceeding forward, he got down on the battlefield. That was the site of the Battle of the Jamal (camel) where the enemy was already camping. First of all, Amīr al-Mu'minīn عليه السلام announced to his army that no one should attack another nor take the initiative. Having said so, he came in front of the opposite army and said to Talhah and al-Zubayr, "Ask `Ā'isha to swear by the Name of Allāh and His Prophet صلى الله عليه وآله وسلم whether or not I am free of the blame of Othmān's blood, whether I used the same words for him which you used to say (to people), whether I pressured you to swear the oath of allegiance (to me) or whether you swore it on your own free will." Talhah became exasperated at these words, but al-Zubayr relented. Neither of these men dared to accept the Imām's challenge. Amīr

al-Mu’minīn ﷺ turned back after that. Giving a copy of the Holy Qur’ān to Muslim, a young man from the tribe of Abd Qays, Amīr al-Mu’minīn ﷺ sent a letter to his opponents to pronounce the verdict of the Holy Qur’ān. But people took the young messenger within aim and showered him with their arrows. Then `Ammār ibn Yāssir went to canvass to convince them and to caution them about the consequences of their war, but his words were also answered with arrows.

Until now, Amīr al-Mu’minīn ﷺ did not allow an attack as a result of which the enemy continued to feel encouraged and went on raining arrows. At last, due to the death of a number of valiant combatants, consternation was created within Amīr al-Mu’minīn’s ranks. Some people came with a few killed bodies before him and said, "O Commander of the Faithful! You are not allowing us to fight while they are showering us with arrows. For how long can we let them make our bosoms the target of their arrows and keep our hands folded for their excesses?" At this, Amīr al-Mu’minīn ﷺ did show anger but, acting with restraint and endurance, he went back to the enemy in the same outfit without wearing armor or carrying a weapon. He shouted, "Where is al-Zubayr?!" At first, al-Zubayr hesitated to come forward, but he noticed that Amīr al-Mu’minīn ﷺ was unarmed, so he came out. Amīr al-Mu’minīn ﷺ said to him, "O al-Zubayr! You must remember how one day the Prophet ﷺ told you that you will fight me, how wrongs and excesses will be on your side." Al-Zubayr replied that the Prophet ﷺ had said so. Then Amīr al-Mu’minīn ﷺ inquired, "Why, then, have you come out like that?" He replied that his memory

had missed it and if he had recollected it earlier, he would not have marched out. Amīr al-Mu'minīn عليه السلام said, "Well now you have remembered it." "Yes," he said. Having said this, al-Zubayr went straight to `Ā'isha and told her that he was leaving the camp. She asked him about the reason. He replied, "Ali has reminded me of a forgotten matter. I had gone astray, but now I have come back to the right path and will not fight Ali ibn Abū Tālib at any cost." `Ā'isha said, "You have been caught by the fear of the swords of the sons of `Abdul-Muttalib." He said, "No." Saying this, he turned the reins of his horse away. However, it is gratifying that some consideration was accorded to the Prophet's saying, for at Haw'ab, even after recollecting the Prophet's words, no more than a transient effect was taken by `Ā'isha of it. On returning after this dialogue, Amīr al-Mu'minīn عليه السلام noticed that the enemy had attacked the right and left flanks of his army. Noticing this, Amīr al-Mu'minīn عليه السلام said, "Now the plea has been exhausted. Call my son Muhammed (ibn al-Hanafiyya)."

Muhammed ibn al-Hanafiyya came. Amīr al-Mu'minīn عليه السلام said to him, "Son! Attack them now." Muhammed bowed his head and, taking the standard, he proceeded to the battlefield. But arrows were falling in such a force, he had to halt. When Amīr al-Mu'minīn عليه السلام saw this, he called out at him, "Muhammed! Why do you not advance?" He said, "Father, in this shower of arrows, there is no way to proceed. I will wait till the violence of arrows subsides." The Imām عليه السلام said, "No, thrust yourself in the arrows and spears and attack." Muhammed ibn al-Hanafiyya advanced a little, but the archers surrounded him, so much so that he had to hold his steps. On seeing

this, a frown appeared on Amīr al-Mu'minīn's face and he said, "This is the effect of your mother's veins." The Imām عليه السلام took the standard, folded up his sleeves and made such an attack that a tumult was created in the enemy' ranks from one end to the other. To whichever row he turned, it became clear, and to whatever side he directed himself, bodies were seen falling and heads rolling under the hoofs of his combatants' horses. After confusing the ranks, he returned to his station and said to his son, Muhammed ibn al-Hanafiyya, "Look, my son! Battles are fought like this." Saying this, he gave the standard to him and ordered him to proceed. Muhammed advanced towards the enemy with an Ansār contingent. The enemy troops also came out moving and balancing their spears. But the brave son of the valiant father convulsed rows over rows while the other warriors left behind heaps of dead bodies.

## FAITH OF THE FOLLOWERS OF `Ā'ISHA

From the other side, there was a full demonstration of the spirit of sacrifice. Dead bodies were falling one over the other, yet they continued sacrificing their lives devotedly around the camel. Particularly, the condition of Banū Dhabbah **بنو ضَبَّه** was that although their hands were being severed from the elbows for holding the reins of the camel and their bosoms were being pierced with spears, they had the following battle song on their tongues:

*To us, compared to honey, death is sweeter.*
*We are Banū Dhabbah, each is a camel breeder.*
*We are sons of death when death rages.*
*We announce Othmān's death on spears' edges.*
*Give us back our chief,*

*It will be from it a relief.*

The low character and ignorance of the faith of these Banū Dhabbah can be well understood by one particular incident which al-Madā'ini[1] narrates. He writes that in Basra there was a man with a mutilated ear. He was asked about the reason behind its mutilation. He said, "I was watching the sight of dead bodies on the battlefield during the Battle of the Jamal when I saw a wounded man who sometimes raised his head and sometimes dashed it back on the ground. I approached him. The following verses of poetry were on his lips:

*Our mother (`Ā'isha) pushed us into death's deep waters,*
*She did not get us back before we drunk of it.*
*By misfortune did we obey Banū Taym*
*Who are but many a slave and a slave's dame.*

"I told him that it was not the time to recite poetry, that he should rather remember Allāh and recite the *kalima*, the *shahāda* (the testimony of the Islamic creed). On my saying this, he gave me an angry look and uttered a severely abusing language. He said, 'Are you really asking me to recite the *kalima*, get frightened at the last moment and show impatience?' I was astonished to hear this and decided to return without saying anything more. When he

[1]He is "Abul-Hassan" Ali ibn Muhammed ibn Abdullāh ibn Abū Saif al-Madā'ini (135 – 225 A.H./752 – 839 A.D.). According to Yāqūt al-Hamawi, al-Madā'ini, who was born in Basra but lived in al-Madā'in, Ctesephon, wrote more than 239 history and biography books. Al-Tabari and al-Mas`ūdi quote him and rely on his authority.

saw me returning, he said, ‘Wait, for your sake I am prepared to recite it, ***but teach me how***.’ I approached him in order to teach him how to pronounce the *kalima* when he asked me to get even closer. When I got closer, he caught my ear with his teeth and did not leave it till he tore it from the root. I did not think that it was appropriate to assault a dying man, and I was about to reciprocate the abuse and curse him when he asked me to listen to one more thing. I agreed to listen to his last wish. He said that when I got to my mother, and she would inquire who had bitten my ear, I should say that it was done by `Umayr ibn al-Ahlab ad-Dhabbi who had been deceived by a woman aspiring to become the commander of the faithful (head of state)."

Anyway, when the dazzling lightning of swords finished the lives of thousands of persons, hundreds of Banū Azd and Banū Dhabbah were killed. Amīr al-Mu’minīn عليه السلام ordered: "Kill the camel, for it is Satan." Saying this, he made such a fierce attack that the pleading cries of "Peace!" and "Protection!" were heard everywhere. When the Imām عليه السلام reached the camel, he ordered Bujayr ibn Buljah to kill it at once. Consequently, Bujayr hit it with such force that the camel fell agonizing on its chest. No sooner than the camel fell, the opposite army took to heels and the carrier, the howdah, in which `Ā'isha was borne was abandoned, unguarded. The companions of Amīr al-Mu’minīn took control of the carrier and, under orders of Amīr al-Mu’minīn عليه السلام, Muhammed ibn Abū Bakr, brother of `Ā'isha, escorted his rebellious sister to the house where Safiyya daughter of al-Hārith was staying.

This encounter commenced on the 10th of Jumāda II, 36 A.H. which coincided at the time with Sunday, December 4, 656 A.D. in the afternoon. It came to an end in the same evening. From the camp of Amīr al-Mu'minīn's army of twenty-two thousand strong, seventy or, according to some accounts, five hundred, men were martyred. From the army of thirty thousand led by `Ā'isha, seventeen thousand persons were killed. That was the very first time when Muslims killed Muslims, and it has been going on ever since, and it seems there will be no end to it… The Prophet's statement: "The people who assign their affairs (of state) to a woman will never prosper" was fully corroborated. For more details, refer to these and other references: Ibn Qutaybah, *Al-Imāma wal-Siyāsa*; al-Mas`ūdi, *Murūj al-Thahab*; Ibn Abd Rabbih, *Al-`Iqd al-Farīd* and al-Tabari's *Tārīkh*.

Ibn Abul-Hadīd has written saying that as predicted by Amīr al-Mu'minīn عليه السلام, Basra got under the floods twice: once during the days of al-Qādir Billāh, and once during the reign of al-Qā'im bi Amrillāh. The condition of flooding was such that the whole city was submerged, but the top ends of its grand mosque were seen above the level of water and looked like a bird encroaching on its bosom's side; that was the place where Amīr al-Mu'minīn Ali عليه السلام had prayed during the Battle of the Camel...



Qur’ān, 33:33

# CHRONOLOGY OF THE BATTLE

Commander of the Faithful Ali ibn Abū Tālib عليه السلام received the oath of allegiance as the new caliph in 35 A.H./656 A.D. after the insistence of both Muhājirūn and Ansār and with the consensus of the people of Medīna. When Talhah and al-Zubayr caught up with `Ā'isha, as indicated above, they formed the leading trio of the opposition to Ali's rule. What strengthened their front was Abdullāh ibn `Āmir ibn Kurayz and Ya`li ibn Umayyah joining them from Yemen, providing them with plenty of wealth which, according to some accounts, included 600 camels and six thousand gold dinars. The plotters met at the house of `Ā'isha.

After consultations, it was decided to accept the request of

Abdullāh ibn `Āmir to go to Basra. `Ā'isha's suggestion to go to Medīna was rejected. Al-Tabari and other historians referred to this saying,

> **لما اجتمع إلى مكة بنو أمية وطلحه والزبير، ائتمروا أمرهم، فأمرتهم عائشة بالخروج إلى المدينة، واجتمع القوم على البصرة وردوها – أي عائشة- عن رأيها، وقال لها طلحه والزبير: «إنا نأتي أرضا قد أضيعت وصارت إلى علي (ع)، وقد أجبرنا علي (ع) على بيعته، وهم – يعني أهل المدينة- محتجون علينا بذلك وتاركوا أمرنا. . . فنادى المنادى: إنّ عائشة تريد البصرة، فخرجت عائشة ومعها طلحة والزبير بجيش قوامه ثلاثة آلاف مقاتل تسعمائة منهم من أهل المدينة.**
>
> "When Banu Umayyah, Talhah and al-Zubayr met in Mecca and consulted with each other, `Ā'isha ordered them to march to Medīna. The consensus of the folks was to go to Basra instead, so they rejected her opinion. Talhah and al-Zubayr said to her, 'We go to a land that has been lost, becoming Ali's, and Ali forced us to swear the oath of allegiance to him and they—meaning the people of Medīna—use this as an argument against us and thus do not support our effort.' A caller shouted out that `Ā'isha wanted to go to Basra. `Ā'isha, accompanied by Talhah and al-Zubayr, led an army of thirty thousand fighters nine hundred of whom were from among the people of Medīna."[1]

## `Ā'ISHA IN BASRA

Meanwhile, `Ā'isha sent letters to the tribal shaikhs of Basra which Abdullāh ibn Amir carried to them. She asked the latter to go to those who used to be under his authority as governor of Basra appointed by Othmān ibn Affān. She

[1]Al-Balāthiri, *Kitāb Futūh al-Buldān*, Vol. 2, p. 160; al-Tabari, *Tārīkh*, Vol. 4, p. 461.

wrote al-Ahnaf ibn Qais, Sabrah ibn Shiman and their likes. She kept marching until she reached al-Hafir (or al-Hafr) of Abū Musa (in the outskirts of Basra) where she waited for answers to her letters.

When reports of their approaching Basra reached Othmān ibn Hunaif, Basra's governor, Omran ibn Hasin and Abū al-Aswad al-Du'ali were dispatched to `Ā'isha with this instruction:

**انطلِقا إلى هذه المرأة فأعلما علمَها وعلمَ من معها، فخرجا، فانتهيا إليها وإلى الناس، فاستأذنا فأذنت لهما، فسلّما وقالا: إنّ أميرنا بعثنا إليك نسألك عن مسيرك، فهل أنت مخبرتنا؟ فقالت:**

**«إنّ الغوغاء من أهل الأمصار ونزاع القبائل غزوا حَرَمَ رسولِ الله (ص)، وأحدثوا فيه الأحداث، وآووا فيه المُحْدِثين مع ما نالوا من قتلِ إمامِ المسلمين بلا تره ولا عذر، فاستحلّوا الدم الحرام فسفكوه، وانتهبوا المال الحرام، وأحلّوا البلد الحرام، والشهر الحرام، ومزقوا الأعراض و الجلود. . . . فهذا شأننا إلى معروف نأمركم به، و نحضكم عليه، ومنكر ننهاكم عنه، ونحثكم على تغييره».**

**فقالا لها: «إن الله أمرَكِ أنتِ وسائر زوجاتِ النبي (ص) في قوله تعالى (وَقَرْنَ فِي بُيُوتِكُنَّ)». أما طلحة والزبير فقد تذرعا بالطلب بدم عثمان، وأنّهما بايعا علياً مُكرَهَين.**

"Set out to this woman and get to know what she knows and what those with her know." They came out, reached her and her folks and sought permission to see her. She granted them permission. They greeted her then said, "Our governor has dispatched us to you to ask you about the purpose of your marching; are you going to tell us why?" She said, "The mobs from among the residents of [Islamic] countries and trouble-makers from among the tribes have raided the women of the Messenger of Allāh

ﷺ, committing atrocities, permitting sinners to shelter themselves there besides the mischief they wrought of killing the imām of the Muslims (referring to Othmān) *without* a justification or an excuse. So they shed the forbidden blood, looted the forbidden money, violated the sanctity of the Haram land and of the Haram month, tearing sanctities and skins… This is why we came here to enjoin you to do what is right and to forbid what is wrong, urging you to change it."

Both men said to her, "Allāh commanded you and all other wives of the Prophet ﷺ to do as this verse says: ***Stay in your houses. . ."*** (Qur'ān**,** 33:33).

As for Talhah and al-Zubayr, they produced their excuse of seeking revenge for the shedding of Othmān's blood, adding that they had sworn the oath of allegiance to Ali against their will.[1]

## ALI REACHES THE RABATHA[2]

When the newly elected caliph, Ali, came to know that `Ā'isha, Talhah and al-Zubayr were marching towards Basra, he mobilized the people of Medīna, coming out in the hope he would meet and desist the rebels from carrying1 out their mischievous scheme. He was accompanied by seven hundred cavaliers, including four hundred from among the Muhājirūn and Ansār, seventy of

[1] *Ibid*.

[2] The Rabatha is a historic archelogical town, now mostly a desert, located 170 kms east of Medīna. It used to be one of the rest stations for trade caravans undertaking the Zubaida highway which extends from Mecca to Iraq.

those who had fought during the Battle of Badr and the rest were revered *sahāba*, companions of the Prophet of Islam ﷺ. He left Sahl ibn Hunaif al-Ansāri as his deputy over Medīna. He returned when he missed the rebels as they marched towards Basra, southern Iraq.

A group from among the Ansārs of Medīna supported Ali. These included Khuzaymah ibn Thābit, who is famous as **ذو الشهادتين** "the man with the two *shahādas* (testimonies of faith, conviction)", in addition to six hundred cavaliers from the Tay tribe. Accompanied by his supporters, Ali marched until he reached Thi-Qar in southern Iraq, site of a famous historic battle that took place once shortly before the advent of Islam, in the early 7th Century A.D., between some Arab tribes in Iraq and the Persians of now Iran when the area was at the time known as Sumer. He sent his elder son, al-Hassan, with the revered *sahābi* Ammār ibn Yāssir to Kūfa to mobilize its people. They left Kūfa in the company of five thousand and sixty-five men, including the revered sahābi Mālik al-Ashtar.

When Ali reached Basra, he sent letters to the rebels, pleading to them in the Name of Allāh to desist, but they insisted on fighting him.1 He organized his troops and handed over banners for the following:

a banner for the tribesmen of Himyar and Hamadān over whom he appointed Sa`eed ibn Ziyad ibn al-Nadhar al-

[1]Al-Balāthiri, Vol. 2, p. 158; al-Tabari, Vol. 4, pp. 477-479; al-Mas`ūdi, Vol. 3, pp. 103-105, Khalifah ibn Khayyāt, Vol. 1, p. 110.

Hamadāni,
a banner for the tribes of Mathhaj and for the Ash`aris over whom he appointed Ziyad ibn al-Nadhar al-Harithi,
a banner for the Tay tribe over whom he appointed Adiy son of Hatim al-Tayi, the man legendary for his hospitality and generosity,
a banner for the tribes of Qais, Abas and Thubyan over whom he appointed Sa`d ibn Mas`ud al-Thaqafi, uncle of al-Mukhtar ibn Abū Ubayd al-Thaqafi (who in later years avenged the killing of Imām al-Hussain عليه السلام),
a banner for the tribes of Kindah, Hadhramaut, Quḍā`ah and Mahra over whom he appointed the revered *sahābi* Hijr ibn Adiy al-Kindi,
a banner for the tribes of Azd, Bujailah, Khath`am and Khuzā`ah over whom he appointed Makhnaf ibn Saleem al-Azdi,
a banner for the tribes of Bakr, Taghlib and Rabī`ah over whom he appointed Muhdūj al-Thuhli, and
a banner for all the rest of the Quraish tribe as well as the Ansār tribes and others from among the people of Hijāz over whom he appointed the revered *sahābi* and traditionist Abdullāh ibn Abbās who is famous as "Ibn Abbās".

Over the infantry, Ali عليه السلام put in charge Jundab ibn Zuhair al-Azdi. Al-Ahnaf ibn Qais reinforced Ali's troops with six thousand archers. He said to the Imām عليه السلام, "If you wish, I shall fight with you or, if you prefer, I can desist ten thousand swordsmen from fighting you." Ali said to him, "Desist ten thousand swordsmen from fighting us."

Some tribesmen from Qais, Azd, Hanzalah, Imran,

Tamim, Dhabbah and Riyab opted to support the fellows of the camel, while many preferred to support neither camp.[1] Some reports say that Ali's army numbered nineteen or twenty thousand, while that of his opponents numbered thirty thousand or more, but historians' reports vary in this regard.[2]

## THE FIGHT STARTS

When Imām Ali came to Basra, he entered it from the area next to the Taff, marching with his army until they reached a place called al-Zawiya (the angle), whereas Talhah, al-Zubayr and `Ā'isha marched from the Fardha area.[3] `Ā'isha came out of her house and settled at the Masjid al-Hathan in the Azd area. It was there that the fighting took place.[4]

Commander of the Faithful Ali ibn Abū Tālib was quite reluctant to wage that war, so he stayed for three days sending letters to those folks in the hope they would go back to their senses and return to their loyalty to him like all other people.[5] He maintained his stance of avoiding the shedding of the Muslims' blood up to the last moments. On

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[1]Al-Balāthiri, Vol. 2, p. 186; al-Tabari, Vol. 4, pp. 500-505; al-Daynūri, Vol. 1, pp. 145-146; Ibn A`tham al-Kūfi, Vol. 2, p. 463; al-Mas`ūdi, Vol. 3, p. 117.

[2]Al-Tabari, Vol. 4, pp. 505-506; Ibn A`tham al-Kūfi, Vol. 2, p. 461.

[3]Al-Tabari, Vol. 4, pp. 500-501; al-Mas`ūdi, Vol. 3, pp. 104-106; Khalifah ibn Khayyāt, Vol. 1, p. 111.

[4]Al-Tabari, Vol. 4, p. 503.

[5]Al-Daynūri, Vol. 1, p. 147; al-Tabari, Vol. 4, p. 501; al-Mas`ūdi, Vol. 3, p. 106; al-Mufīd, Vol. 1, p. 334.

the day the battle started, he allowed a great deal of space and time for dialogue and goodwill efforts up to the middle of that day. Al-Daynūri has pointed out to this matter saying,

**أقام علي رضي الله عنه ثلاثة أيام يبعث رسله إلى أهل البصرة، فيدعوهم إلى الرجوع إلى الطاعة والدخول في الجماعة، فلم يجد عند القوم إجابة، فزحف نحوهم. . . ثم سار نحو القوم حتى دنا بصفوفه من صفوفهم، فواقفهم – وأمهلهم- من صلاة الغداة إلى صلاة الظهر، يدعوهم ويناشدهم، وأهل البصرة وقوف تحت رايتهم، وعائشة في هودجها أمام القوم.**

"Ali, may Allāh be pleased with him, kept for three days sending his messengers to the people of Basra, inviting them to return to obedience to him and to join the masses, but he found no response from the folks, so he marched towards them. He advanced towards the folks until his ranks were near theirs, so he stopped. He granted them a respite from the noon prayers up to the afternoon prayers, calling on them and pleading with them, while the people of Basra kept standing under the shade of their banner and `Ā'isha in her camel litter before the folks."[1]

## ALI SEEKS RECONCILIATION

Imām Ali wrote Talhah and al-Zubayr a letter saying, "You know that I did not want [to take charge of] the people until they wanted me, and they did not swear the oath of allegiance except after they forced me [to accept the post of caliph], and you both were among those who wanted to swear the oath of allegiance to him. You did not swear it to a ruler who took charge through force, nor for a

[1]Al-Daynūri, Vol. 1, p. 147.

present objective. So, if you swore it against your will, you thus indict your own selves by pretending to be obedient while concealing disobedience. As regarding your claim that I killed Othmān ibn Affān, between myself and your own selves are those who can swear on my behalf and on yours from among the people of Medīna then holds to account every individual regarding what he can bear. Here are the offspring of Othmān ibn Affān; let them recognize their obedience to me than submit to me their complaint against those who killed their father. Having said so, what do you both have to do with Othmān being wrongly killed? As you yourselves say, you are two men from among the Muhājirūn, and you swore the oath of allegiance to me then you violated it and brought your mother out of her house which Allāh Almighty to stay in it, and Allāh suffices you…, *Wassalām*."

To `Ā'isha, he wrote saying,

"You came out of your house in disobedience of Allāh Almighty and of His Messenger, Muhammed, seeking a matter which used to be none of your concerns, then you claim you seek reform among the Muslims. Tell me: What do women have to do with fueling hosts and reforming the people so you would seek, as you claim, revenge for Othmān? Othmān is a man from Banu Umayyah while you are a woman from Banu Taym ibn Murrah. By my life, what has exposed you to affliction and caused you to commit disobedience is a greater sin than that of those who killed Othmān. You did not become angry until you caused others to be angry, and you were not agitated until you agitated others; so, fear Allāh, O `Ā'isha, go back to

your house and draw down the veil on yourself, *Wassalām*."

As regarding Talhah and al-Zubayr, they did not answer Ali's letters but sent him a message saying, "O father of al-Hassan [rather than addressing him as Commander of the Faithful!], you have marched where there is no return, and you shall not return while there was still inside you a desire, and you will not be pleased unless we submit to you in obedience, and we shall never obey you, so issue your decree as you please, *Wassalām*."

His son, Abdullāh ibn al-Zubayr, leaped and said,

**«أيها الناس! إنّ علياً بن أبي طالب هو الذي قتل الخليفة عثمان بن عفان، ثم إنّه الآن قد جاءكم ليبين لكم أمركم، فاغضبوا لخليفتكم، وامنعوا حريمكم، وقاتلوا على أحسابكم. . . ».**

"O people! Ali son of Abū Tālib is the one who killed caliph Othmān ibn Affān, and he now has come you to explain your matter to you; so, be angry on account of your [murdered] caliph, defend your women and fight for the prestige of your lineage…"

Al-Hassan عليه السلام, Imām Ali's oldest son, leaped, praised and lauded the Almighty then said,

**«أيها الناس! إنه قد بلغنا مقالة عبد الله بن الزبير، فأما زعمه أن عليا قتل عثمان فقد علم المهاجرون والأنصار بأن أباه الزبير بن العوام لم يزل يجتني عليه الذنوب، ويرميه بفضيحات العيوب، وطلحة بن عبيد الله راكز رايته على باب بيت ماله وهو حيّ، وأما شتيمته لعلي فهذا ما لا يضيق به الحلقوم لمن أراده، ولو أردنا أن نقول لفعلنا، وأما قوله إن علياً أبتر الناس أمورهم، فإن أعظم حجة أبيه الزبير أنه زعم أنه بايعه بيده دون قلبه، فهذا إقرار بالبيعة، وأما تورّد أهل الكوفة على**

**أهل البصرة فما يعجب من أهل حق وردوا على أهل باطل، ولعمري ما نقاتل أنصار عثمان، ولعلي (ع) أن يقاتل أتباع الجمل- والسلام».**

"O people! We have come to know what Abdullāh ibn al-Zubayr has said. As regarding his claim that Ali killed Othmān, both the Muhājirūn and the Ansār have come to know that his father, al-Zubayr ibn al-Awwam, keeps charging him with sins, accusing him of what exposes the faults. Talhah ibn Ubaydullah is planting his banner at the door to *baytul-māl* while he is still alive. As regarding his taunting Ali, this is what one's mouth of anyone who attempts it cannot stand, and if we want, we could do [i.e. taunt him likewise]. As regarding his statement that Ali severed people's affairs, the greatest excuse of his father, al-Zubayr, is that he swore allegiance to him with his hand rather than with his heart, for this is an admission that he did swear the oath of allegiance. As regarding the people of Kūfa marching against the people of Basra, there is nothing unusual when the people of righteousness march towards the people of falsehood. By my life, we do not fight the supporters of Othmān, while Ali has the right to fight the folks of the camel, *Wassalām*."[1]

[1]Ibn Qutaybah, Vol. 1, pp. 70-71; Ibn A`tham al-Kūfi, Vol. 2, pp. 465-467.

The Commander of the Faithful عليه السلام dispatched to the folks the revered *sahābi* Sa`sa`ah ibn Suhān and after him the revered *sahābi* Abdullāh ibn Abbās. Sa`sa`ah ibn Suhān went to Talhah, al-Zubayr and `Ā'isha to magnify to them Islam's sanctity, to forewarn them of the evil which they were harboring and to remind them of the ugly acts they committed of killing Muslims. Sa`sa`ah said,

**«فقدمتُ عليهم فبدأتُ بطلحة فأعطيته الكتاب: وأديت إليه الرسالة. فقال: الآن حين عضت ابن أبي طالب (ع) الحرب يرفق لنا. ثم جئت إلى الزبير فوجدته ألين من طلحة. ثم جئت إلى عائشة فوجدتها أسرع الناس إلى الشرّ، فقالت: نعم، قد خرجت للطلب بدم عثمان والله لأفعلن وأفعلن».**

"I went to them and started with Talhah whom I gave the letter, whereupon he said, 'Now when the war has bitten the son of Abū Tālib, he shows kindness to us!' Then I went to al-Zubayr whom I found to be more lenient than Talhah. Then I went to `Ā'isha whom I found the fastest of all people to evil. She said, 'Yes, I came out seeking to avenge the killing of Othmān and, by Allāh, I shall do it, I shall do it."[1]

When the messengers dispatched by the Commander of the Faithful returned from Talhah, al-Zubayr and `Ā'isha reporting the latter's insistence to oppose him and consensus on reneging on their oath of allegiance to him, doing the contrary of what he wished them to do and laboring to fight him and shed the blood of his supporters, that they would not listen to any admonishment, nor would

[1]Al-Mufīd, Vol. 1, pp. 313-317; Ibn A`tham al-Kūfi, Vol. 2, p. 467.

they desist from committing wrongdoings even when forewarned, he set up the ranks of his brigades and organized the armies. The same was done by the fellows of the camel who prepared their ranks with `Ā'isha riding her huge camel, Askar, advancing before them.[1] Al-Balāthiri tells us that the Imām was keen about following high fighting ethics, ordering his supporters not to fight until they are provoked, not to kill any wounded person, not to mutilate any corpse, not to enter any house without permission, not to taunt anyone, not to scare any woman and not to take anything other than what is in their camps.[2]

## IMĀM ADMONISHES HIS FOES

Up to the last moment did the Imām maintain his way of admonishing his enemies. Historians tell us that when both armies faced each other, Ali came out to Talhah and al-Zubayr, came close to them to the extent the necks of their animals were on opposite directions. He said,

**«لعمري لقد أعددتما سلاحا وخيلا ورجالا إن كنتم أعددتما عند الله عُذراً فاتَّقيا الله ولا تكونا كالتي نقضت غزلها من بعد قوة أنكاثا. . . » فقال طلحة: «ألَّبتَ الناس على عثمان». قال علي (ع): «يومئذ يُوفِّيهمُ اللهُ دينهم الحقُّ ويعلمون أن الله هو الحقُّ المبين. يا طلحة، تطلب بدم عثمان؟ فلعن الله قتلة عثمان. يا زبير أتذكر يوم مررت بي مع رسول الله (ص) ؟ فقال لك رسول الله (ص): لتُقاتلنَّه، وأنت له ظالم!»، فقال: «اللهمَّ نعم، ولو تذكَّرت ما سرتُ مسيري هذا - والله - لا أقاتلك أبدا». فانصرف علي (ع) إلى أصحابه فقال: «أما الزبير فقد أعطى الله عهدا ألاَّ يقاتلكم». ورجع الزبير إلى عائشة فقال لها: «ما كنتُ في موطن منذ عقِلت إلا وأنا أعرف فيه أمري غير موطني هذا». فقالت: «فماذا تريد أن**

[1]Al-Balāthiri, Vol. 2, p. 170; al-Daynūri, Vol. 1, p. 149; al-Tabari, Vol. 4, p. 507.

[2]Al-Balāthiri, Vol. 2, p. 170.

**تصنع؟» فقال: «أريد أن أدعهم وأذهب». فقال لـه ابنـه عبد الله: «جمعت هـذين الجيـشين حتـى إذا حـدَّد بعضهم لـبعض أردت أن تتـركهم وتـذهب؟ أحسستَ رايات ابن أبـي طالـب، وعلمت أنهـا تحملهـا فتيـة أنجـاد؟» قـال: «إنـي قد حلفت أن لا أقاتلـه». فقـال لـه: «كفِّر عن يمينـك وقاتـل». فـدعا غلاماً له يقال له مكحول، فأعتقه.**

"By my life, you have prepared weapons, steed and men. If you have prepared an excuse with Allāh, fear Him and do not be like a woman who exerted herself in weaving something then tearing it apart…" Talhah said, "You mobilized people against Othmān." Ali said, **يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ** "On that Day, Allāh will pay them back (all) their just dues, and they will realize that Allāh is the (very) truth that makes all things manifest" **(Qur'ān, 24:25).** O Talhah! Do you seek revenge against those who killed Othmān? May Allāh curse Othmān's killers. O Zubayr! Do you remember the day when you passed by as I was in the company of the Messenger of Allāh who said to you, 'You shall fight him, and you shall be the wrongdoer'?" al-Zubayr said, "Yes, I do. Had I remembered it [before], I would not have thus marched out. By Allāh! I shall never fight you." Ali returned to his fellows and said, "As for al-Zubayr, he has pledged to Allāh not to fight you." Al-Zubayr returned to `Ā'isha to whom she said, "Since I became an adult, I have always known my position with the exception of my present one." She said, "So, what are you going to do?" He said, "I want to leave them and go [home]." His son, Abdullāh, thereupon, said to him, "You have gathered both of these armies until, when some of them drew the line for the other, you now leave them and go? You have sensed the flags of the son of Abū Tālib, so have you now come to know that they are carried by young gallant men?" He said, "I have sworn never to fight

him." Abdullāh said to him, "Offer an atonement for your oath and fight." Al-Zubayr, therefore, called his slave Makhool **مكحـول** whom he emancipated [as atonement].[1]

## CALL TO UNITY

The Imām then ordered a man from Abd Qais to raise a copy of the Holy Qur'ān, which he did and stood between both armies. The man said, "I invite you to what it has. I invite you to abandon disunity, to remember Allāh's blessing on you in bringing your hearts together and to be united." He was shot with arrows until he was killed. A man from `Ā'isha 's camp shot a man from among the followers of Imām Ali, killing him instantly. Ali said, **اللهـم اشـهد** "O Allāh! Do testify!" Another man shot an arrow that killed Abdullāh ibn Budayl ibn Warqā al-Khuzā`i. His brother, Abdul-Rahmān, carried his corpse, so Ali said, **اللهم اشـهد** "O Allāh! Do testify!" Then Ali said, **هذا وقت الضراب** "Now is the time to fight."[2]

## MORE OF ALI'S COMMENTS ON THE BATTLE

Besides Nahjul-Balāgha, there are many references that quote for us the following statement by Imām Ali عليه السلام commenting on this battle, the first of its kind and the forerunner of countless incidents in which the Muslims killed each other and they still do to the delight of their enemies:

**قال الإمام علي (عليه السلام) في معركة الجمل:**

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[1]Al-Balāthiri, Vol. 3, p. 513.

[2]Al-Balāthiri, Vol. 2, pp. 170-171; al-Ya`qubi, Vol. 2, p. 182; al-Tabari, Vol. 4, p. 509.

لمّا اجتمع عليَّ ملأُكُم ، نظرتُ فلم يسعني ردّكم حيث اجتمعتم ؛ فبايعتموني مختارين ؛ وبايعني في أوّلكم طلحة والزبير طائعين غير مُكرَهين ، وأنا أعرف الغدر في وجهيهما ، والنكث في عينيهما. ثمّ ما لبثا أن استأذنا في العمرة فأعلمتهما أن ليس العمرة يريدان ، والله يعلم أنّهما أرادا الغدرة، فجدّدت عليهما العهد في الطاعة ، وأن لا يبغيا للأُمّة الغوائل ؛ فعاهداني ثمّ لم يفيا لي ، ونكثا بيعتي ، ونقضا عهدي ، فسارا إلى مكّة ، واستخفّا عائشة وخدعاها ؛ وشَخَص معهما أبناءُ الطلقاء ، فقدِما البصرة ، وقد اجتمع أهلُها على طاعة الله وبيعتي ، فدعواهم إلى معصية الله وخلافي ؛ فمن أطاعهما منهم فتنوه ، ومن عصاهما قتلوه، فياعجباً لاستقامتهما لأبي بكر وعمر وبغيهما عليَّ. والله إنّهما ليعلمان أنّي لست بدون أحد الرجلين، ولو شئتُ أن أقولَ لقلت : اللهم اغضب عليهما بما صنعا في حقّي ، وظفّرني بهما. وقد كان من قتلهم حكيم بن جبلة ما بلغكم وقتلهم السبابجة ، وفعلهم بعثمان بن حُنيف ؛ ما لم يخف عليكم. والله إنّي منيت بأربعة لم يمن بمثلهنّ أحد بعد النبي (صلى الله عليه وآله: مُنيتُ بأدهى الناس وأسخاهم، طلحة بن عبيدالله ، وأشجع الناس، الزبير بن العوام ،وأطوع الناس في الناس، عائشة بنت أبي بكر، وأسرع الناس إلى فتنة، يعلي بن أُميّة. والله ما أنكروا عليَّ منكراً ، ولا جعلوا بيني وبينه نصفاً ، ولا استأثرتُ بمال ، ولا ملت بهوى ،وإنّهم ليطلبون حقّاً هم تركوه ، ودماً هم سفكوه ؛ فإن كنت شريكهم فيه ، كما يزعمون، فإنّ لهم لنصيبهم منه ؛ ولئن كانوا أولوه دوني ، فما التبعة إلاّ قِبلهم ، وما الطلبة إلاّ قتلهم، وإنّ أعظم حجّتهم لعلى أنفسهم ، وإنّ أوّل عدلهم للحكم على أنفسهم، ولقد كان معاوية كتب إليهما من الشام كتاباً يخدعهما فيه ، فكتماه عنّي ، وخرجا يُوهمان الطغام والأعراب أنّهما يطلبان بدم عثمان ؛ وإنّ دم عثمان لمعصوبٌ بهما ، ومطلوبٌ منهما، والله إنّهما لعلى ضلالة صمّاء ، وجهالة عمياء. وا عجباً لطلحة! ألّبَ الناسَ على ابن عفّان ، حتّى إذا قتل أعطاني صفقة يمينه طائعاً ، ثمّ نكث بيعتي وطفق ينعى ابن عفّان ظالماً ، وجاء يطلبن يزعم بدمه!والله ما استعجل متجرّداً للطلب بدم عثمان إلاّ خوفاً من أن يطالب بدمه ؛ لأنّه مظنّته ، ولم يكن في القوم أحرص عليه منه ، فأراد أن يغالط بما أجلب فيه ، ليلتبس الأمر، ويقع الشكّ. والله ما صنع في أمر عثمان واحدة من ثلاث: لئن كان ابن عفّان ظالماً ، كما كان يزعم حين حصره وألّب عليه ، لقد كان ينبغي له أن يوازر قاتليه ، وأن ينابذ ناصريه. ولئن كان في تلك الحال مظلوماً ، لقد كان ينبغي له أن يكون من المنهنهين عنه ، المعذِّرين فيه. ولئن كان في شكّ من الخصلتين ، لقد كان ينبغي له أن يعتزله

**ويركد جانباً ، ويدع الناس معه. فما فعل واحدة من الثلاث ؛ وجاء بأمر لم يعرف بابه ، ولم تسلم معاذيره.**

**أيّها الناس؛ إنّ الله عزّوجلّ افترض الجهاد فعظّمه ، وجعله نصرته وناصره. والله ما صلحت الدنيا قطّ ، ولا الدين إلاّ به. ألا وإنّ الشيطان قد جمع حزبه ، واستجلب خيله ورجله ومن أطاعه ، ليعود له دينه وسنّته ؛ وحثّ زينته في ذلك وخدعه وغروره ، وينظر ما يأتيه، وقد رأيت أُموراً قد تحصحصت.**

**أيّها الناس ؛ إنّ عائشة سارت إلى البصرة ومعها طلحة والزبير ، و كُلٌّ واحدٍ منهما يرجو الأمرَ لَه ، ويعطفه عليه دون صاحبه. أمّا طلحة فابن عمّها ، وأمّا الزبير فختنها. لا يمتّان إلى الله بحبل ، ولا يمدّان إليه بسبب. كلّ واحد منهما حامل ضبّ لصاحبه ؛ وعمّا قليل يكشف قناعه به. والله لئن أصابوا الذي يريدان ، ولن ينالوا ذلك أبداً ، لينتزعنّ هذا نفس هذا ، وليأتين هذا على هذا. والله لقد علمت أنّ راكبة الجمل الأحمر ما تقطع عقبة ، ولا تحلّ عقدة ، ولا تنزل منزلا ، إلاّ في معصية الله وسخطه ، حتّى تورد نفسها ومن معها موارد الهلكة. إي ، والله ، ليقتلنّ ثُلثهم ، وليهربنّ ثلثهم ، وليتوبنّ ثلثهم. وإنّها ، والله ، التي تنبحها كلاب الحوأب. فهل يعتبر معتبر ، ويتفكّر متفكّر؟! ألا قد قامت الفتنة وفيه الفئة الباغية. فأين المحتسبون ؟أين المؤمنون ؟فقد سُنّت لهم السنن ، وقدّم لهم الخير، ولكلّ ضلّة عِلّة ، ولكلّ ناكثٍ شُبهة ، وإنّما سمّيت الشبهة شُبهة لأنّها تشبه الحقّ.**

When your decision makers met with me, I looked and could not go against your consensus, so you swore the oath of allegiance to me willingly. The first from among you who swore it were Talhah and al-Zubayr, and they did so willingly, not being coerced, and I knew treachery on their faces and reneging in their eyes. Then they soon sought my permission to go to perform the `umra, so I told them that they did not seek the performing of the `umra, and Allāh knows that they had set their mind on treachery, so I renewed their pledge of obedience and that they should not seek to cause the nation to fall into catastrophes. They, thereupon, gave

me their pledge but they did not fulfill it. They reneged on their oath of allegiance to me, violating their promise to me. They went to Mecca and fooled `Ā'isha, deceiving her. The sons of the *taleeqs* الطُّلَقاء supported them. They went to Basra whose people were on the consensus to obey Allāh and to swear the oath of allegiance to me. They both invited them to disobey Allāh and to disobey me. They brought into sedition anyone who obeyed them, killing anyone who disobeyed. So, how amazing their straightforwardness to both Abū Bakr and Omar and their injustice to me! By Allāh, they both know that I am not less than either men (Abū Bakr and Omar), and had I willed, I would have said, O Allāh! Let Your wrath descend on them both on account of what they have committed against me and enable me to win the upper hand over them. You have heard how they killed Hakim ibn Jiblah and also their killing the (four hundred) guards of State coffers, and what they did to Othmān ibn Hunaif. All these are not hidden from your knowledge. By Allāh! I have been afflicted by four by the like of whom nobody was afflicted after the demise of the Prophet ﷺ: I have been afflicted by the most cunning of all people and the most generous, namely Talhah ibn (son of) Ubaydullah, with the most brave of people, namely al-Zubayr ibn al-Awwam, with the one who is the fastest of all people to harm people, namely `Ā'isha daughter of Abū Bakr, and with the man who was the fastest of all people to sedition, namely Ya`li ibn Umayyah. By Allāh! They did not find me doing anything abominable to charge me with, nor did they require my requital on its account, nor did I hoard money for myself, nor did I let my desire take control of myself. They demand something which they themselves had abandoned and blood which they themselves had shed. So, had I been their partner in it,

as they claim, they have their own share of it, and they were ahead of me to do it. The burden is on none but their own selves, and what is needed is killing them. Their greatest argument is against their own selves. The first act of justice is that you must indict their own selves. Mu`awiyah had written them from the Levant a letter to deceive them, but they hid it from me, and they marched out misleading the fools and the Bedouins with the claim that they were avenging the killing of Othmān while Othmān's blood is round their heads and is sought from them. By Allāh! They are following a solid misguidance and a blind ignorance. How amazing it is when Talhah instigated people against the son (Othmān) ibn Affān, until he was killed, then he willingly shook hands with me then reneged on his oath of allegiance to me and kept unjustly mourning Othmān ibn Affān and came to me claiming to demand retribution! By Allāh! He did not rush to avenge the killing of Othmān except due to his fear of being held responsible for shedding Othmān's blood because he always thought ill of him (of Othmān), and nobody among the people was more hostile towards him. He, therefore, wanted to deceive regarding the matter in which he put himself so he could confuse the matter and to let suspicion settle. By Allāh! He (Mu`awiyah) did not do, with regard to Othmān, one of three (options): 1) If Othmān was unjust, as he used to claim when he facilitated his siege (prohibiting anyone from getting water and food from reaching his mansion), instigating people against him, he was supposed to support his killers and to shun his supporters. 2) Had he (Othmān) been in that conditions oppressed, he (Mu`awiyah) should have kept people at by from Othmān, finding excuses for him. 3) If he was in doubt regarding both matters (options), he should have stayed away from him, leaving him alone and

letting people to deal with him. He did not do any of the three. He (instead) approached a matter the entrance to which he did not know, nor did he have justifiable excuses.

O people! Allāh, the most Exalted One, the most Great, mandated *jihad*, magnifying it, making it a way to support Him. By Allāh! Life is never good without it nor religion. Indeed, Satan has assembled his hosts, bringing his cavalry and his infantry and all those who obeyed him in order to restore the creed to himself and to his way, utilizing in so doing his trickery and deception, waiting to see what he would accomplish, and I have seen many matters which have materialized.

O people! `Ā'isha marched to Basra accompanied by Talhah and al-Zubayr each of whom wishes the matter (caliphate) to be his, steering it in his direction rather than in that of his fellow. As for Talhah, he is her cousin. As for al-Zubayr, he is her in-law. They do not extend a rope to Allāh, nor do they find means to reach Him. Each of them harbors an evil intention towards his fellow, and they will never achieve their objective. This individual will take out the life of that, and each will turn against the other. By Allāh! I know that the woman who rides the red camel will not cross an obstacle, nor will she untie a knot, nor will she carry out an undertaking except in disobedience of Allāh and in causing His wrath until she brings herself and those with her to perdition. Yes, by Allāh, a third of them will be killed, and a third of them will flee, and a third of them will repent. She, by Allāh, is the one at whom the dogs of Haw'ab will bark. So, will there be anyone who will receive admonishment? Will there be anyone who will consider?

> Indeed, sedition has risen and the oppressive group is in its midst; so, where are those who remember the Judgment (Day)? Where are the faithful? Ways have been coined for them and goodness has (now) been presented to them. For every misguidance there is a cause, and for everyone who reneges casts vagueness **شُبهة**, and it is known to be vague because it looks like **تشبه** the truth.[1]

Historians differ among themselves about when the battle took place. Some say that it started on a Thursday in the middle of Jumada al-Ākhira of 36 A.H., and there are those who say that it took place on the 10th of Jumada al-Ākhir of 36 A.H., while still others say that it took place on the 10th of Jumada I of 36 A.H. in the Khurayba area in the outskirts of Basra.[2]

Over the right wing of the Imām stood Mālik al-Ashtar, and over the left was Ammār ibn Yāssir, and the banner with Imām Ali's son, Muhammed ibn al-Hanafiyya.[3] Al-

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[1]Al-Tabari, *Tārīkh al-Umam wal Muluk* **تاريخ الأمم و الملوك**, Vol. 3, p. 492; al-Hakim al-Naisabūri (or Naishapūri), *Al-Mustadrak `ala Al-Sahīhain* **المستدرك على الصحيحين**, Vol. 3, pp. 412, 5573-75; *Al-Riyadh Al-Nadhira* **الرياض النضرة**, Vol. 4, p. 249; al-Mas`ūdi, *Murūj al-Thahab* **مروج الذهب**, Vol. 2, p. 380; al-Bayhaqi, *Dala'il Al-Nubuwwa* **دلائل النبوّة**, Vol. 6, p. 415; Ali ibn Burhan ad-Din al-Halabi **علي بن برهان الدين الحلبي**, *Al-Seera Al-Halabiyya* **السيرة الحلبية**, Vol. 3, p. 287.

[2]Al-Balāthiri, Vol. 2, p. 174; Yaqut al-Hamawi, *Mu`jam al-Buldān*, in a footnote about the word **خُرَيْبَة** Khurayba.

[3]Al-Mufīd, *Al-Jamal*, p. 179.

Hassan was in the right wing, al-Hussain عليه السلام was in the left.

**BATTLE'S OUTCOME**

Only few hours after its start, signs clearly pointed to the defeat of the fellows of the camel. In the evening, Talhah and Marwān ibn al-Hakam as well as those who fought with them were all rounded up. When Marwān saw people fleeing, he said, **"والله لا أطلب ثأري بعثمان بعد اليوم أبداً** By Allāh, I shall never seek revenge for Othmān after this day." He shot Talhah with an arrow, wounding his leg, then he turned to Aban ibn Othmān to whom he said, **قد كفيتك أحد قتلة أبيك** "I have spared you [the trouble of] one of your father's killers." A slave of Talhah brought a mule whom the latter rode. The slave said to his master, "Will there be a place for us to alight?" He answered, "No, the folks have already exhausted you enough." He was provided accommodation at one of the homes of Banu Sa`d in Basra where he died.[1]

Some sources have indicated that al-Zubayr regretted what he had done and withdrew from the battle before it started.[2] According to another report, al-Zubayr withdrew from the battle and headed to Medīna after noticing signs of the defeat of the fellows of the camel.[3]

After al-Zubayr's withdrawal from the battlefield, he was followed by Amr ibn Jarmooz with a group of his

[1]Al-Daynūri, Vol. 1, p. 171.

[2]Ibn A`tham al-Kūfi, Vol. 2, pp. 470-471.

[3]Al-Balāthiri, Vol. 2, p. 181.

followers, killing him in an area called **وادي السباع** Wadi al-Sibā` (Lions' Valley)[1], then he severed his head from his body and brought it to Ali ibn Abū Tālib عليه السلام, telling him what he had done to al-Zubayr. Ali عليه السلام took al-Zubayr's sword and kept turning it as he said, "It is a sword that quite often kept harm away from the face of the Messenger of Allāh, but this is destiny and fate."[2]

## WHAT HAPPENED TO `Ā'ISHA

After the battle had come to an end, they took `Ā'isha out of her camel litter and set up a tent for her. The Imām said to her, **ألم يأمركِ أن تقرّي في بيتك؟ والله ما أنصفك الذين أخرجوك إذ صانوا عقائلهم وأبرزوك»** "Did he not order you to remain at home? By Allāh, those who took you out were not fair to you, safeguarding their wives while exposing you to danger." He ordered her brother Muhammed to accommodate her at the house of Safiyya daughter of al-Harith ibn Talhah al-Abdi where she stayed for several days following which the Imām sent Abdullāh ibn Abbās to her ordering her to get out and return to Medīna. She said, **أبيت ما قلت وخالفت ما وصفت** "I refuse what you have said and oppose what you have described," whereupon Ibn Abbās informed Ali عليه السلام of her refusal to cooperate. Ali عليه السلام sent him back to her. Ibn Abbās said to her, **إن أمير المؤمنين (ع) يعزم عليكِ أن ترجعي** "The Commander of the Faithful orders you to return." `Ā'isha, therefore, came out of Basra. Ali عليه السلام sent with her brother Abdul-Rahman or Muhammed son of Abū Bakr with a group of women known for their piety from the tribes of Abd Qais,

[1]Al-Tabari, Vol. 4, p. 511.

[2]Ibn A`tham al-Kūfi, Vol. 2, pp. 471-472.

Hamadān and others, outfitting them with turbans and arming them with swords. `Ā'isha was thus returned home dignified, honored.[1]

It is said that `Ā'isha entered Medīna and went home feeling regretful for what she had done. Whenever the Battle of the Camel was mentioned in her presence, she would weep profusely then say, **يا ليتني لم أشهد ذلك المشهد!** "How I wish I never saw that scene!" And if she recited the verse saying «**وَقَرْنَ فِي بُيُوتِكُنَّ**» "Stay in your houses (33:33)", she would weep until the veil on her face would be drenched.[2]

**BATTLE'S TOLL**

Historians differ among themselves about the number of those who were killed during the Battle of the Camel. According to Abū Khaythamah, who quotes Wahab ibn Jareer who, in turn, quotes his father quoting Muhammed ibn Abū Ya`qub, two thousands and five hundred from among the people of Basra were killed.[3] Other reports say that the number of those killed from among the fellows of the camel ranged between six to twenty-five thousand.[4] As regarding those who were martyred from the army of Ali ibn Abū Tālib, they ranged, according to various reports,

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[1]Al-Mas`ūdi, Vol. 3, pp. 113-114.

[2]Ibn A`tham al-Kūfi, Vol. 2, p. 487.

[3]Al-Balāthiri, Vol. 2, p. 187.

[4]Khalifah ibn Khayyāt, Vol. 1, p. 112; al-Tabari, Vol. 4, p. 539; Ibn A`tham al-Kūfi, Vol. 2, pp. 487-488; al-Mas`ūdi, Vol. 3, pp. 95-96.

from four to five thousand.[1]

## SOME PROMINENT SAHĀBIS WHO SUPPORTED IMĀM ALI عليه السلام DURING THE BATTLE

Among prominent individuals who participated in the Battle of the Camel on the side of Imām Ali عليه السلام were: the renown *sahābi* Abū Ayyub al-Ansāri, Abul-Haitham ibn al-Tayhan, Khazimah ibn Thabit, Abdullāh ibn Budail, scholar of the nation Abdullāh ibn Abbās (famous as Ibn Abbās, the narrator of *hadith*), Othmān ibn Hunaif, `Adiy ibn Hatim al-Tā'i (son of Hatim al-Tā'i whose generosity is proverbial), the renown sahābi Ammār ibn Yāssir, `Amr ibn al-Hamq, Omar ibn Abū Salamah, Hāshim ibn `Utbah, Uways al-Qarni, Jāriyah ibn Qadāmah, the *sahābi* Hijr ibn `Adiy (whose grave in Syria was dug up by Saudi-backed Wahhabi terrorists claiming to be Muslims and who found has body as fresh as if it was buried only the day before; men of the Almighty were able to recover it and re-bury it), Zaid ibn Sawhan, Sihan ibn Sawhan, Sa`sa`ah ibn Sawhan (one of the earliest converts to Islam from Bahrain), Mālik al-Ashtar (who became commander of the Islamic troops during the time of Imām Ali عليه السلام), Shuraih ibn Hani, Muhammed ibn Abū Bakr (son of first caliph Abū Bakr), Muhammed ibn al-Hanafiyya (son of Imām Ali عليه السلام) and Ibn Maslamah, as we are told in these references: al-Tūsi, Āmāli, pp. 726, 1527; *Sharh al-Akhbār*, Vol. 1, pp. 350, 401; al-Mas`ūdi, *Murūj al-Thahab*, Vol. 2, p. 367; al-Thahbi, *Tārīkh al-Islam*, Vol. 3, p. 484; Khalifah ibn Khayyat, *Tārīkh*, Vol. 3, p. 484; Ibn

[1]Khalifah ibn Khayyāt, Vol. 1, p. 112; Ibn A`tham al-Kūfi, Vol. 2, p. 487; al-Mas`ūdi, Vol. 3, p. 96.

Abd Rabbih, *Al-Iqd Al-Farid*, Vol. 3, p. 314; Imām Abū Hanifah (al-Nu`man ibn Muhammed, founder of the main Sunni sect), *Sharh al-Akhbār*, Vol. 2, pp. 9, 393 where it is indicated that as many as nine hundred sahābis from among the Ansār participated in the Battle of the Camel on the side of Imām Ali عليه السلام. Imām Abū Hanifah further says that when al-Zubayr came to know that Ammār ibn Yāssir was with Ali عليه السلام, he had some second thoughts about the whole battle.

**QUR'ĀN REBUKES `ĀISHA AND HAFAS**

The first verses of Sūrat al-Tahrīm (Tahreem), i.e. Ch. 66 of the Holy Qur'ān, have a story behind them. These verses are as follows:

٣. وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا، فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ، فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ: مَنْ أَنبَأَكَ هَٰذَا ؟ قَالَ : نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ۞

3. When the Prophet disclosed a matter in confidence to one of his consorts and she then divulged it (to another) and Allāh made it known to him, he confirmed part of it and repudiated a part. Then when he told her about it, she said, "Who told you this?" He said, "He told me Who knows and is well-acquainted (with all things)."

٤. إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا
وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ
وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ
وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ۞

4. If both of you turn in repentance to Him, your hearts are indeed so inclined; but if you back each other up against him, truly Allāh is his Protector and Gabriel and the righteous among those who believe and the angels too.

٥. عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا
خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ
تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ
وَأَبْكَارًا ۞

5. It may be, if he divorced you (all), that Allāh will grant him consorts better than you in exchange, who submit (their wills), who believe, who are devout, who turn to Allāh in repentance, who worship (in humility), who travel (for faith) and fast, previously married or virgins.

These verses refer to two of the Prophet's wives, namely `Ā'isha daughter of Abū Bakr and Hafsa daughter of Omar ibn al-Khattāb. Details of a scheme carried out by both of these women that hurt the feelings of the Prophet of Islam ﷺ are provided in “The Book of Divorce” in al-Bukhari's

*Sahīh*, one of the six books held by Sunni Muslims as the most reliable sources of the Prophetic Sunnah. Let us read what al-Bukhari has stated so the reader may become more familiar with the personalities of both of these women:

**قال البخاري في (كتاب الطلاق) عن عائشة قالت: كان رسول الله صلى الله عليه وسلم يحب الحلوى والعسل، وكان إذا انصرف من العصر دخل على نسائه فيدنو من إحداهن، فدخل على حفصة بنت عمر فاحتبس أكثر ما كان يحتبس، فغرت، فسألت عن ذلك فقيل لي أهدت لها امرأة من قومها عكة عسل، فسقت النبي صلى الله عليه وسلم منه شربة، فقلت: أما والله لنحتالنَّ له، فقلت لسودة بنت زمعة: إنه سيدنو منك، فإذا دنا فقولي: أكلت مغافير، فإنه سيقول لا، فقولي له: ما هذه الريح التي أجد؟ سيقول لك سقتني حفصة شربة عسل، فقولي: جرست نحله العرفط وسأقول ذلك، وقولي له أنت يا صفية ذلك، قالت، تقول سودة: فوالله ما هو إلا أن قام على الباب، فأردت أن أناديه بما أمرتني فرقاً منك، فلما دنا منها، قالت له سودة: يا رسول الله أكلت مغافير؟ قال: (لا)، قالت: فما هذه الريح التي أجد منك؟ قال: (سقتني حفصة شربة عسل)، قالت: جرست نحلة العرفط، فلما دار إليّ، قلت نحو ذلك، فلما دار إلى صفية قالت له مثل ذلك، فلما دار إلى حفصة قالت له: يا رسول الله ألا أسقيك منه؟ قال: (لا حاجة لي فيه)، قالت: تقول سودة والله لقد حرمناه، قلت لها: اسكتي. هذا لفظ البخاري ولمسلم، قالت: وكان رسول الله صلى الله عليه وسلم يشتد عليه أن يوجد منه الريح، يعني الريح الخبيثة، ولهذا قلن له أكلت مغافير لأن ريحها فيه شي.**

**ومما يدل على أن عائشة وحفصة رضي الله عنهما هما المتظاهرتان الحديث الذي رواه الإمام أحمد عن ابن عباس قال: لم أزل حريصاً على أن أسأل عمر عن المرأتين من أزواج النبي صلى الله عليه وسلم اللتين قال الله تعالى: {إن تتوبا إلى الله فقد صغت قلوبكما} حتى حج عمر وحججت معه، فلما كان ببعض الطريق عدل عمر، وعدلت معه بالإداوة، فتبرز ثم أتاني، فسكبت على يديه فتوضأ، فقلت: يا أمير المؤمنين: من المرأتان من أزواج النبي صلى الله عليه وسلم اللتان قال الله تعالى: }إن تتوبا إلى الله فقد صغت قلوبكما{؟ فقال عمر: واعجباً لك يا ابن عباس، قال الزهري: كره والله ما سأله عنه ولم يكتمه، قال:هي عائشة وحفصة.**

In his "Book of Divorce", al-Bukhari (in his *Sahīh*) quotes `Ā'isha as saying, "The Messenger of Allāh used to like sweets and honey. Once he finished his afternoon prayer, he would go to visit one of his wives with whom he would be intimate. He once entered the chamber of Hafsa daughter of Omar (ibn al-Khattāb) where he stayed longer than he used to. I, therefore, felt jealous and inquired about it. I was told that one of Hafsa's folks had gifted her a small jar of honey, so she served the Prophet a sweet drink of it. I said to myself, 'By Allāh, I shall scheme a trick for him.' I said to Sawdah daughter of Zam`ah, 'He will get close to you; when he does, say this to him: 'You have eaten (honey extracted by) Maghafeer (bees),' and he will deny it, whereupon you should say to him, 'What is this (foul) smell I find?' He will say, 'Hafsa served me a honey drink.' You should then say, 'The Arfat bee did it,' and I will say the same. You, too, Safiyya, must say the same.' She went on to quote Sawdah as saying, 'By Allāh, he was at the door when I wanted to call on him as you ordered me out of fear of you.' When he came close to her, Sawdah said to him, 'O Messenger of Allāh! Have you eaten Maghafeer?' He answered in the negative, so she asked him, 'What is this foul I find coming out of you?' He said, 'Hafsa served me a honey drink.' She said, 'The Arfat bee did its thing.' When he turned to me, I said something like that. When he turned to Safiyya (daughter of Huyayy ibn al-Akhtab), she said similarly. But when he turned to Hafsa, she said to him, 'O Messenger of Allāh! Shall I give you a drink of it?' He said, 'I have no need for it.' She went on to quote Sawda as saying, 'By Allāh, we have deprived him,' whereupon I said to her, 'Keep silent.'" All this is

quoted verbally by al-Bukhari and Muslim (in their respective Sahīh books). `Ā'isha added saying that the Messenger of Allāh could not tolerate any bad smell coming out of him. This is why those wives told him that he had eaten the Maghafeer because they cause a bad smell.

What proves that `Ā'isha and Hafsa were the ones who thus schemed is a tradition narrated by imām Ahmed (ibn Hanbal) who quotes Ibn Abbās as saying, "I was keenly waiting for the opportunity to ask Omar (ibn al-Khattāb) about the two wives of the Prophet, peace and blessings of Allāh with him, about whom Allāh Almighty said, ' If both of you turn in repentance to Him, your hearts are indeed so inclined' until Omar went to perform the pilgrimage which I performed with him. At one point, he swerved from the road and I did the same with him. He relieved himself then came to me. I poured water on his hands for his ablution, then I said, 'O Commander of the Faithful! Who are the two wives of the Prophet, peace of Allāh with him and His blessing, about whom Allāh Almighty said, ' If both of you turn in repentance to Him, your hearts are indeed so inclined'? Omar said, 'You are amazing, O son of Abbās!' Al-Zuhri has said, 'By Allāh, he (Omar) hated the question, but he did not hide the answer. He said, 'They are `Ā'isha and Hafsa.'"

## `ĀISHA RUDE TO OTHER WIVES OF THE PROPHET

Rebellious `Ā'isha was rude to almost everyone around her, the spoiled young woman that she was, the one who

was married to the Prophet of Islam on her father's insistence rather than due to the Prophet's own desire and wish.

Here is text for the reader that testifies to this fact. It is stated on p. 175, Vol. 3 of al-Bukhari's *Sahīh* in a chapter about women's jealousy:

**كما اتفق هذه مع أم المؤمنين صَفية بنت حُيَي ، إذ دخل عليها النبي صلى الله عليه وآله وهي تبكي فقال لها صلى الله عليه وآله : ما يبكيك ؟ قالت : بلغني أن عائشة وحفصة تنالان مني ، وتقولان نحن خير من صَفية ، قال صلى الله عليه وآله : ألا قُلتِ لهن: كيف تكن خيرا مني وأبي هارون وعمي موسى وزوجي محمد؟**

"This (narrative) agrees with her conduct with Mother of the Faithful Safiyya daughter of Huyayy (ibn al-Akhtab). The Prophet, peace and blessings of Allāh with him and with his Progeny, entered her chamber once and found her crying. He, peace and blessings of Allāh with him and with his Progeny, asked her, 'What causes you to cry?' She said, 'It has come to my knowledge that both `Ā'isha and Hafsa belittle me and say that they are better than Safiyya.' He, peace and blessings of Allāh with him and with his Progeny, said to her, 'Why did you not ask them how they could be better than you since my father is Aaron, my uncle is Moses and my husband is Muhammed'?"

**وروي في تفسير القمي : كانت عائشة وحفصة تؤذيان صفية زوجة النبي صلى الله عليه وآله ، وتقولان لها : يا بنت اليهودية ، فشكت ذلك إلى رسول الله صلى الله عليه وآله فقال لها : ألا تجيبينهما ؟ قالت : بماذا يا رسول الله؟ قال : قولي إن أبي هارون نبي الله ، وعمي موسى كليم الله ، وزوجي محمد رسول الله ، فما تُنكرانِ مني؟ فقالت لهما ، فقالتا : هذا علمك رسول الله ،**

**فأنزل الله في ذلك : ( يا أيها الذين آمنوا لا يسخرُ قومٌ من قومٍ عسى أن يكونوا خيراً منهم) . . .**

In al-Qummi's *Tafsīr*, it is narrated that both `Ā'isha and Hafsa used to hurt the feelings of Safiyya (daughter of Huyayy ibn al-Akhtab), wife of the Prophet, peace and blessings of Allāh with him and with his Progeny, addressing her with "Daughter of the Jewish woman," so she complained about it to the Messenger of Allāh ﷺ who asked her, "Why do you not respond to them?" She asked him, "O Messenger of Allāh! What shall I say to them?" He said, "Say this to them: 'My father, Aaron, was a messenger of Allāh, my uncle, Moses, was the one who spoke to Allāh, and my husband is Muhammed, the Messenger of Allāh; so, what fault would you find in me?'" Safiyya said to both women what the Prophet, peace and blessings of Allāh with him and with his Progeny, suggested to her, whereupon they both said to her, "This is something which the Messenger of Allāh taught you to say." It was then that this verse was revealed in defense of Safiyya:

١١ . يَا أَيُّهَا الَّذِينَ آمَنُوا لا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ
عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ، وَلا نِسَاء مِّن
نِّسَاء عَسَى أَن يَكُنَّ خَيْرًا مِّنْهُنَّ، وَلا تَلْمِزُوا
أَنفُسَكُمْ، وَلا تَنَابَزُوا بِالأَلْقَابِ؛ بِئْسَ
الِاسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ، وَمَن لَّمْ يَتُبْ

11. O you who believe! Do not let some men among you ridicule others: It may be that the (latter) are better than the (former): Nor should you let some women ridicule others: It may be that the (latter) are better than

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

the (former): Nor should you defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: A name connoting wickedness is ill-seeming (when used by one) after having believed, and those who do not desist are (indeed) wrongdoers.

## `Ā'ISHA SLAPPED, CAUSED TO BLEED

Al-Muttaqi al-Hindi, author of *Kanzul-`Ummāl* **كنزُ العُمّال** as well as many other historians, chroniclers and biographers, all narrate to us how one day `Ā'isha complained to her father, Abū Bakr, about her husband, the Messenger of Allāh, peace and blessings of Allāh with him and with his Progeny, and went as far as saying to the Prophet, **أَقْصِدْ**, i.e. be fair, whereupon her father slapped her on the face so hard that her blood stained her clothes.[1] Even more rude than that, the same sources tell us, is her statement to the Prophet ﷺ when she was angry with him once in which she very rudely addressed him saying, **أنت الذي تَزْعُم أنَّكَ نبي** "You are the one who *claims to be* a

[1]Al-Muttaqi al-Hindi, *Kanzul-`Ummal* **كنز العمال**, Hadith No. 1020; Abū Hamid al-Ghazāli, *Ihyā' al-`Ulūm* **احياء علوم الدين**, in the 3rd chapter of "Kitāb Adab al-Nikah," a chapter about the etiquettes of Islamic marriage; al-Ghazali, Vol. 2, p. 35; al-Ghazāli, **مكاشفة القلوب المُقَرّب الى علاّم الغُيوب** *Mukāshafat al-Qulūb al-Muqarrib ila `Allām al-Ghuyūb*, p. 238.

prophet." Let us provide you with more details:

Her rude statement addressing the Prophet ﷺ was:

**ألستَ تزعُم أنكَ رسولُ الله؟ أفهَلاّ عَدِلْت؟**

"Do you not *claim* that you are the Messenger of Allāh? Will you then be fair?" It is recorded by **أبو القاسم محمود بن عمرو بن أحمد الزمخشري** "Abul-Qasim" Mahmūd ibn `Amr ibn Ahmed al-Zamakhshari (d. 538 A.H./1144 A.D.) in his book titled **الكشاف عن حقائق غوامض التنزيل** *Al-Kashaf `an Haqā'iq Ghawāmiz al-Tanzīl* which was published in two volumes in 1419 A.H./1998 A.D. by **دار الكتب العلمية** Dar al-Kutub al-`Ilmiyya of Beirut, Lebanon. This derogatory statement by `Ā'isha and all the details involving the incident in which she pronounced it are provided by the author on p. 415, Vol. One of this book which is edited by Muhammed Basil Uyoon al-Sood. I am not going to provide you with more references to this incident because the above source does it for you. There are numerous other incidents testifying to the rudeness of `Ā'isha which would fill an entire book, especially her rudeness to Fatima عليها السلام, daughter of the Messenger of Allāh ﷺ, all documented in reliable Sunni sources, but we think this much should suffice the discreet reader. Sunnis claim that the Prophet advised them to learn half of their religion from `Ā'isha, and we think they have learned the other half from Abū Hurayra with whom `Ā'isha once clashe

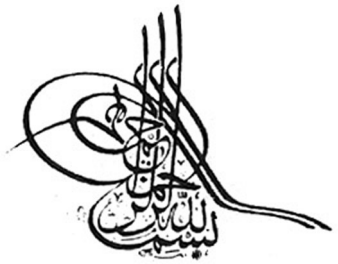
## CONCLUSION

This book will not change many minds about some individuals who are held with very high esteem by some

Muslims. It is not easy to uproot a very deeply rooted tree that has been in existence for more than fourteen centuries. For sure, many people will cast doubt about this fact and that, for casting doubt is one of the weapons to which helpless people resort, those who find themselves unable to rebut or refute. It is now the responsibility of the reader to conduct a research of his own into what this book contains, perhaps he will see things differently from the way he has been raised to think… Perhaps. Miracles still happen!







*In the Name of Allāh, the most Gracious, the most Merciful*

# APPENDIX I

## SELECTED SHORT STATEMENTS OF THE PROPHET ﷺ IN PRAISE OF ALI IBN ABŪ TĀLIB عليه السلام FROM AUTHENTIC SUNNI REFERENCES

**قال رسول الله صلى الله عليه واله:**
**The Messenger of Allāh, peace and blessings of Allāh with him and his Progeny, has said:**

**١ـ أشقى الآخرين الذي يطعنك يا علي.**
The worst wretch, O Ali, is one who stabs you.[1]

**٢ـ اعلم أمتي من بعدي علي.**
The most knowledgeable person in my nation, after me, is Ali.[2]

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[1]Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 3, p. 35.

[2]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 97; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawadda*.

**٣- اللهم لا تمتني حتى تريني علي.**
O Allāh! Do not let me die before seeing Ali![1]

**٤- إن الله أمرني أن أزوج فاطمة من علي.**
Allāh commanded me to marry Fatima off to Ali.[2]

**٥- إن الله جعل ذرية محمد من صلب علي.**
Allāh has placed Muhammed's progeny in Ali's loins.[3]

**٦- إن أول أهل الجنة دخولا اليها علي.**
The first to enter Paradise is Ali.[4]

**٧- ان اول من صلى معي علي.**
The first person who prayed with me is Ali.[5]

**٨- ان على السراط لعقبة لايجوزها احد الا بجواز من علي.**
Ali is an obstacle on the Sirat which nobody can pass by except through a pass from Ali.[6]

**٩- اوصي من امن بي وصدقني بولاية علي.**

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[1]Ibn al-Athir, *Usd al-Ghāba*, Vol. 4, p. 26; Ibn Asākir, *Tārkīh*, Vol. 2, p. 258; Ibn Kathir, *Al-Bidāya wal Nihāya*, Vol. 7, p. 357; Muhib al-D¢n al-Tabari, *Thakhā'ir al-`Uqba*.

[2]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, p. 606.

[3]Ibn al-Maghāzili, *Al-Manāqib*, p. 49; al-Zamakhshari, *Yanābee` al-Mawaddah*.

[4]Al-Nanafi, *Arjah al-Matālib*, p. 661.

[5]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 245; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[6]al-Khatīb al-Baghdādi, *Tārkīh Baghdād*, Vol. 1, p. 357.

I commend everyone who believes in me and who holds me as truthful to accept the mastership of Ali.[1]

**١٠ـ اول ثلمة في الاسلام مخالفة علي.**

The first crack in Islam is disobeying Ali.[2]

**١١ـ اولكم وارد علي الحوض اولكم إسلاما علي.**

The first of you who meets me at the Pool (of Kawthar) is the one who was the first to accept Islam: Ali.[3]

**١٢ـ زينوا مجالسكم بذكر علي.**

Decorate your gathering places by mentioning Ali.[4]

**١٣ـ سدوا أبواب المسجد كلها الا باب علي.**

Shut down all mosque doors save that of Ali.[5]

**١٤ـعنوان صحيفة المؤمن حب علي.**

The label of a believer's record of deeds is love for Ali.[1]

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[1]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 291; *Majma` al-Zawā'id*; Ibn al-Maghāzli, *Al-Manāqib*.

[2]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 257; al-Kashfi al-Tirmidhi, *Al-Manāqib Al-Murtadawiyya*.

[3]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 257; al-Kashfi al-Tirmidhi, *Al-Manāqib Al-Murtadawiyya*.

[4]Ibn al-Maghāzli, *Al-Manāqib*, p. 211.

[5]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p 208.

**١٥-لاسيف الا ذو الفقار ولافتى الا علي.**
There is no sword like Thul-Fiqar, and there is no youth like Ali.[2]

**١٦- لايبلغ عني الا انا أوعلي.**
Nobody speaks on my behalf save I or Ali.[3]

**١٧- لايدخل الجنة الا من جاء بجواز من علي.**
Nobody enters Paradise save one who brings a pass from Ali.[4]

**١٨- لايقضي ديني غيري او علي.**
Nobody pays off my debt save I or Ali.[5]

**١٩- لكل نبي خليل وان خليلي واخي علي.**
Every prophet has a close friend, and my close friend and brother is Ali.[6]

**٢٠- لكل نبيي صاحب، وصاحب سري علي.**

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[1]Al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 4, p. 410; Ibn Asākir, *Tahtheeb Tārīkh Dimashq*; Ibn al-Maghāzli, *Al-Manāqib*.

[2]al-Tabari, *Tārīkh*, Vol. 2, p. 197; Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*.

[3]Abul-Na`eem, *Tārīkh Isfahān*, Vol. 1, p. 253.

[4]Ibn al-Maghāzli, *Al-Manāqib*, p. 119.

[5]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 613.

[6]*Ibid.*, Vol. 11, p. 634.

Every prophet has a companion, and my confidant/companion is Ali.[1]

**٢١- لكل نبي وصي ووارث، وان وصيي و وارثي علي.**
Every prophet has a *wasi* and an heir, and my *wasi* and heir is Ali.[2]

**٢٢- من سره ان ينظر ال سيد شباب العرب فلينظر الى علي.**
If one is pleased by looking at the master of the youths of the Arabs, let him look at Ali.[3]

**٢٣- من كنت مولاه فان مولاه علي.**
Whoever accept me as his master, Ali is his master.[4]

**٢٤- يايها الناس اوصيكم بحب علي.**
O People! I commend you to love Ali.[5]

**٢٥- يفتخريوم القيامة آدم بابنه شيث، وأفتخرأنا بعلي.**
On the Judgment Day, Adam will be proud of his son Seth, and I will be proud of Ali.[6]

**٢٦-علي أخي في الدنيا والآخرة.**

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[1]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 235.

[2]Ibn al-Maghāzli, *Al-Manāqib*, p. 214.

[3]*Ibid*., p. 214.

[4]Al-Hākim, *Al-Mustadrak*, Vol. 3, p. 134.

[5]Ibn `Asākir, *Tārīkh*, Vol. 2, p. 207.

[6]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 232.

Ali is my brother in the life of this world and in the Hereafter.[1]

**٢٧- علي بن أبي طالب أعلم الناس بالله.**

Ali ibn Abu Talib is the most knowledgeable of all people of Allāh.[2]

**٢٨-علي إمام البررة مقاتل الفجرة.**

Ali is the Imām of the righteous, the fighter of the licentious.[3]

**٢٩- على أميرالمؤمنين وسيد المسلمين.**

Ali is the Commander of the Faithful and the master of the Muslims.[4]

**٣٠- ياعلي، أنت أول من آمن بي وصدقني.**

O Ali! You are the first to believe in me and to hold me as truthful.[5]

**٣١- علي بن أبي طالب باب حطة.**

Ali ibn Abu Talib is the Gate of Hitta.[6]

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[1]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 602; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[2]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 614.

[3]*Ibid*., vol. 11, p. 602.

[4]Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*, p. 168; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*.

[5]Ibn Asākir, *Mukhtasar Tārīkh Dimashq*, Vol. 1, p. 63

[6]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 603.

**٣٢- علي باب علمي ومبين لأمتي ما أرسلت به من بعدي.**

Ali is the gate of my knowledge and the one who, after my demise, explains to my nation the message I was sent to convey.[1]

**٣٣-علي خير البشر؛ فمن أبى فقد كفر.**

Ali is the best of humans; one who rejects it commits apostasy.[2]

**٣٤-علي راية الهدى ومنار الإيمان.**

Ali is the flag of guidance and the lighthouse of belief.[3]

**٣٥-علي طاعته طاعتي ومعصيته معصيتي.**

Obeying Ali is obeying me, and disobeying him disobeying me.[4]

**٣٦- علي على بينة من ربه، وأنا الشاهد منه.**

Ali is on the right guidance of His Lord, and I am the witness from Him to it.[5]

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[1]*Ibid*., Vol. 11, p. 614; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[2]Ibn Asākir, *Tārīkh*, Vol. 2, p. 445; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*.

[3]al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 14, p. 99.

[4]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 179.

[5]Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*, p. 235.

**٣٧- علي قسيم الجنة والنار.**
Ali is the one who assigns Paradise and Hell.[1]

**٣٨- علي مع الحق، والحق مع علي.**
Ali is with the truth, and the truth is with Ali.[2]

**٣٩- علي مع القرآن، والقرآن مع علي.**
Ali is with the Qur'ān, and the Qur'ān is with Ali.[3]

**٤٠- على ملئ إيماناً الى مشاشِه.**
Ali is full of *iman* (conviction) up to his bones.[4]

**٤١- علي مني بمنزلة رأسي من بدني.**
Ali's position to me is my head to my body.[5]

**٤٢-علي مني بمنزلة هارون من موسى.**
Ali's status with me is like that of Aaron to Moses.[6]

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[1]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 180.

[2]al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 14, p. 321; Ibn `Asākir, *Tārīkh*.

[3]al-Hākim, *Al-Mustadrak*, Vol. 3, p. 124; Ibn Hajar al-Haithami, *Majma` al-Zawā'id*; al-Hāfiz Jalalud-Dīn al-Sayyūti, *Tārīkh al-Khulafā'*.

[4]Muhammed ibn Abdul-Rauf al-Mannāwi, Kinūz al-Haqā'iq, p. 98; Yanābee` al-Mawaddah.

[5]al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 7, p. 12; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[6]Ibn Asākir, *Mukhtasar Tārīkh Dimashq*; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*.

**٤٣- علي منى، وأنا من علي.**
Ali is of me, and I am of Ali.[1]

**٤٤- علي مني وأنا منه، وهو ولي كل مؤمن بعدي.**
Ali of me, and I am of him; and he is the master of every believer after me.[2]

**٤٥- علي مولا من كنت مولاه.**
Ali is the master of everyone whose master is I.[3]

**٤٦- علي هو نفسي، وأنا نفسه.**
Ali is my soul, and I am his soul.[4]

**٤٧-علي وشيعته هم الفائزون.**
Ali and his supporters are the winners.[5]

**٤٨-علي يزهر لاهل الجنة.**
Ali shines to the people of Paradise.[1]

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[1]Imām Ahmed ibn Hanbal, *Musnad*; Ibn Asākir; *Tārīkh Isfahān*; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*.

[2]Ibn Asākir, *Tārīkh*, Vol. 1, p. 379; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*; Ibn al-Maghāzli, *Al-Manāqib*.

[3]Ibn Asākir, *Tārīkh*, Vol. 1, p. 366; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[4]al-Muwaffaq ibn Ahmed al-Makki al-Bakri al-Khawārizmi, *Al-Manāqib*, p. 90.

[5]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, pp. 180, 237.

**٤٩ـعلي يعسوب المؤمنين.**
Ali is the chief of the faithful.[2]

**٥٠ـ علي يقضي ديني وينجزموعدي.**
Ali pays off my debt and fulfills my pledge.[3]



[1]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 295; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*; al-Muttaqi al-Handi, *Kanzul-`Ummāl*.

[2]Ibn Asākir, *Tārīkh*, Vol. 2, p. 260; Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[3]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 60.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

# APPENDIX II

## Selected Sayings and Sermons of Imām Ali ibn Abū Tālib عليه السلام, Including His Replies to Questions as well as Maxims Made for Various Purposes

**١ ـ قال (عليه السلام): كُنْ فِي الْفِتْنَةِ كابْنِ اللَّبُونِ: لا ظَهْرٌ فيُرْكب، ولا ضرْعٌ فيُحْلب.**

1. Imām Ali ibn Abū Tālib عليه السلام said the following: "During sedition (civil disturbance), be like an adolescent camel that has neither a back strong enough to ride nor udders to milk."



"Labūn" [which exists in the original Arabic text] means a "milch camel" and "ibnul-labūn" means its two-year old young. In this age, the young is neither suitable for riding nor does it have udders which can be milked. It is called "ibnul-labūn" because during this two years period, its mother

bears other young ones, and it begins yielding milk again.

The idea is that during a civil disturbance or trouble, a man should behave in such a manner that he may be regarded of no consequence and is thus ignored. No need should be felt for his participation in either contending party. This is so because during mischief making, only dissociation can save one from being targeted. Of course, when the clash is between right and wrong, it is not permissible to keep aloof, nor can it be called civil disturbance. But on such occasions, it is obligatory to rise up to support what is right and suppress what is wrong. For example, during the battles of Jamal and Siffīn, it was obligatory to support what is right and to fight against wrongdoing.

**٢ـ وقال (عليه السلام): أزْرى بِنفْسِهِ من اسْتشْعر الطّمع، ورضِي بِالذُّلِّ منْ كشف عنْ ضُرِّهِ، وهانتْ عليْهِ نفْسُهُ منْ أمّر عليْها لِسانهُ.**

2. Imām Ali ibn Abū Tālib عليه السلام said the following: "Whoever adopts greed as a habit demeans himself; whoever discloses his hardship agrees to be humiliated, and whoever allows his tongue to overpower his soul delittles the soul."

**٣ـ وقال (عليه السلام): الْبُخْلُ عارٌ، والْجُبْنُ منْقصةٌ والْفقْرُ يُخْرِسُ الْفطِن عنْ حُجّتِهِ والْمُقِلُّ غرِيبٌ فِي بلْدتِهِ.**

3. Imām Ali ibn Abū Tālib عليه السلام said the following: "Miserliness is a shame; cowardice is a defect; poverty disables an intelligent man from arguing his case, and a destitute person is a stranger in his own home town."

**٤ـ وقال (عليه السلام): الْعجْزُ آفةٌ، والصّبْرُ شجاعةٌ، والزُّهْدُ ثرْوةٌ، والْورعُ جُنّةٌ، ونِعْم الْقرِينُ الرِّضى.**

4. Imām Ali ibn Abū Tālib عليه السلام said the following: "Incapability is a catastrophe; endurance is bravery; abstinence is wealth; self-restraint is a shield (against sinning), and the best company is submission (to Allāh's will)."

**٥ـ وقال (عليه السلام): الْعِلْمُ وِراثةٌ كرِيمةٌ، والْآدابُ حُللٌ مُجدّدةٌ، والْفِكْرُ مِرْآةٌ صافِيةٌ.**

5. Imām Ali ibn Abū Tālib عليه السلام said the following: "Knowledge is a venerable inheritance; good manners are ever-new outfits, and an intellect is a clear mirror."

**٦ـ وقال (عليه السلام): صدْرُ الْعاقِلِ صُنْدُوقُ سِرِّهِ، والْبشاشةُ حِبالةُ الْمودّةِ والِاحْتِمالُ قبْرُ الْعُيُوبِ.**

**ورُوِي أنّهُ قال فِي الْعِبارةِ عنْ هذا الْمعْنى أيْضاً: الْمسْألةُ خِباءُ الْعُيُوبِ ومنْ رضِي عنْ نفْسِهِ كثُر السّاخِطُ عليْهِ.**

6. Imām Ali ibn Abū Tālib عليه السلام said the following: "The wise man's bosom is his secrets' safe; cheerfulness is the bond of friendship, and forbearance is the graveyard of shortcomings."

It is narrated that Imām Ali ibn Abū Tālib عليه السلام said the following in order to explain the same thought: "A plea is the hiding place of shortcomings; whoever admires his own self increases the numer of those who condemn

him."[1]

**٧ـ وقال (عليه السلام): الصّدقةُ دواءٌ مُنْجِحٌ، وأعْمالُ الْعِبادِ فِي عاجِلِهِمْ نُصْبُ أعْيُنِهِمْ فِي آجالِهِمْ.**

7. Imām Ali ibn Abū Tālib عليه السلام said the following: "Charity is an effective cure; people's actions in their present life will stand before their eyes in the next."

This saying incorporates two phrases:

The first sentence relates to charity. Imām Ali ibn Abū Tālib عليه السلام describes it as an effective cure, medicine, balsam. This is so because when a man helps the poor and the destitute with his wealth by way of charity, they pray for his health from the depths of their hearts; therefore, their prayer is granted by the Almighty, so it brings him a cure from whatever ails him. In this regard, there is this saying of the Holy Prophet صلى الله عليه وآله وسلم: "Cure your sick with charity."

The second sentence relates to the disclosure of actions on the Day of Judgment: Good and bad actions which a

[1]In the last phrase, Imām Ali ibn Abū Tālib عليه السلام describes the consequences and effects that result from self-admiration, conceit, arrogance, etc.: It brings about others' hatred and contempt. Thus, the man who demonstrates his "greatness" through every pretext, in order to make himself conspicuous, is never regarded with esteem. People despise him because of his seeking self-elevation. They are not prepared to accord him the esteem which he claims to have. They regard him much less than what he regards himself.

person performs in this world cannot be perceived by human senses because of the veil of material elements. But on the Day of Judgment, when the curtains will be lifted, they will appear before one's eyes, in forms, in shapes, in sizes, etc., so much so that there will be no possibility of any denial. Allāh has said the following:

**﴿ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۞ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۞ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾**

*On that Day, people shall come out (of their graves) in (scattered) groups in order to be shown their own actions: Whoever has done an atom's weight of goodness shall see it, and whoever has done an atom's weight of evil shall see it (too)* (Qur'ān, 99:6-8).

**٨- وقال (عليه السلام): اعْجَبُوا لِهذا الْإِنْسانِ ينْظُرُ بِشحْمٍ ويتكلّمُ بِلحْمٍ ويسْمعُ بِعظْمٍ ويتنفّسُ مِنْ خرْمٍ**

8. Imām Ali ibn Abū Tālib عليه السلام said the following: "I wonder about this human being: He speaks with (a piece of) fat, talks with a piece of flesh, hears with a bone and breathes through a hole!"

**٩- وقال (عليه السلام): إذا أقْبلتِ الدُّنْيا على أحدٍ أعارتْهُ محاسِن غيْرِهِ وإذا أدْبرتْ عنْهُ سلبتْهُ محاسِن نفْسِهِ.**

9. Imām Ali ibn Abū Tālib عليه السلام said the following: "When this world advances towards anyone (with its riches), it attributes to him the good of others, and when it turns

away from him, it deprives him of his own good."[1]

They are friends of him whom the world favors, and they are foes of him whom the world hits.

**١٠- وقال (عليه السلام): خالِطُوا النّاس مُخالطةً إنْ مِتُّمْ معها بكوْا عليْكُمْ وإنْ عِشْتُمْ حنُّوا إليْكُمْ.**

10.Imām Ali ibn Abū Tālib عليه السلام said the following: "Deal with people in such a manner that if you die, they weep over you, and if you live they long for (miss) you."[2]

**١١- وقال (عليه السلام): إذا قدرْت على عدُوّك فاجْعلِ الْعفْو عنْهُ شُكْراً لِلْقُدْرةِ عليْهِ.**

11.Imām Ali ibn Abū Tālib عليه السلام said the following: "When you gain the upper hand over your adversary, pardon him as your way of expressing thanks [to Allāh] for being able

[1]The meaning is that when a man's fortune helps him and the world is favorable to him, people will describe his performances with exaggeration and give credit to him for others' actions. But if a man loses the favor of the world and the clouds of ill-luck and misfortune engulf him, people ignore his virtues and do not at all tolerate even to recall his name.

[2]To the person who behaves with others with benignity and good manners, people extend their hand of cooperation. They honor and respect him and shed tears when he dies. Therefore, a person should lead such an agreeable life that no one should have any complaint against him, nor should he cause anyone harm so that during his life-time, he will attract others, and after his death, too, he will be well remembered.

to overpower him."[1]

**١٢ـ وقال (عليه السلام): أعْجزُ النّاسِ منْ عجز عنِ اكْتِسابِ الْإِخْوانِ وأعْجزُ مِنْهُ منْ ضيّع منْ ظفِر بِهِ مِنْهُمْ.**

**١٣ـ وقال (عليه السلام): إذا وصلتْ إليْكُمْ أطْرافُ النِّعمِ فلا تُنفِّرُوا أقْصاها بِقِلّةِ الشُّكْرِ.**

12. Imām Ali ibn Abū Tālib عليه السلام said the following: "When you get (only) small blessings, do not push their greatest away by being ungrateful."

13. Imām Ali ibn Abū Tālib عليه السلام said: "The most helpless of all men is one who cannot find a few brothers during his lifetime, but still more helpless is whoever finds such a brother but loses him."[2]

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[1]The occasion for pardoning and forgiving is when there is the ability to avenge. But when there is no such ability, pardon is just the result of helplessness for which there is no credit. However, to practice pardon despite having power and ability to avenge is the essence of human distinction and an expression of thanks to Allāh for bestowing such power. The feeling of gratefulness necessitates it. It is then that man should bow down to Allāh in humbleness and humility by which the delicate feeling of pity and kindness will rise in his heart. The rising flames of rage and anger will cool down. Thereafter, there will be no urge to take revenge under the effect of which one will use his strength and ability to satisfy his anger instead of using it properly.

[2]It is not difficult to attract others with good manners and cheerfulness and to befriend them by sweet talk because no physical exertion or mental worry is required for this. Having

**١٣ـ وقال (عليه السلام): إذا وصلتْ إليْكُمْ أطْرافُ النِّعمِ فلا تُنفِّرُوا أقْصاها بِقِلّةِ الشُّكْرِ.**

14. Imām Ali ibn Abū Tālib عليه السلام said the following: "When you get (only) small blessings, do not push their greatest away by being ungrateful."

**١٤ـ وقال (عليه السلام): منْ ضيّعهُ الْأقْربُ أُتِيح لهُ الْأبْعدُ.**

15. Imām Ali ibn Abū Tālib عليه السلام said the following: "Whoever is abandoned by near ones is dear to distant ones."

**١٥ـ وقال (عليه السلام): ما كُلُّ مفْتُونٍ يُعاتبُ.**

16. Imām Ali ibn Abū Tālib عليه السلام said the following: "Not everyone who suffers from sedition is to be reproved."[1]

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made friends, it is still easier to maintain the friendship and good relationship. For making real friends, some effort is needed, while for maintaining friendship, no difficulty is unsurmount-able. Therefore, no one can be more wretched than one who cannot even retain a thing which could be retained just by keeping away from frowning. The idea here is that a man should meet everyone with good manners and cheerfulness so that people may like to associate with him and extend a hand of friendship to him.

[1]Imām Ali ibn Abū Tālib عليه السلام uttered this sentence when Sa`d ibn Abū Waqqās, Muhammed ibn Maslamah and Abdullāh ibn `Omar refused to support him against the people of the Jamal. He means to say that these people are so much against him that neither his words nor any evidence suffices to reproof, rebuke

**١٦ـ وقال (عليه السلام): تذِلُّ الْأُمُورُ لِلْمقادِيرِ حتّى يكُون الْحتْفُ فِي التّدْبِيرِ.**

16. Imām Ali ibn Abū Tālib عليه السلام said the following: "All matters are subject to destiny, so much so that sometimes death results from effort."

**١٧ـ وسُئِل (عليه السلام) عنْ قوْلِ الرّسُولِ (صلى الله عليه وآله): غيّرُوا الشّيْب ولا تشبّهُوا بِالْيهُودِ، فقال (عليه السلام): إنّما قال (صلى الله عليه وآله) ذلِك والدِّينُ قُلٌّ فأمّا الْآن وقدِ اتّسع نِطاقُهُ وضرب بِجِرانِهِ فامْرُؤٌ وما اخْتار.**

17. Imām Ali ibn Abū Tālib عليه السلام was asked once to explain this saying of the Messenger of Allāh: "Change your gray hair (with dye) and do not acquire resemblance to the Jews." Imām Ali ibn Abū Tālib عليه السلام replied: "The Prophet صلى الله عليه وآله وسلم said this at a time when the religion was confined to only a few, but now since its expanse has widened and it is firmly settled, everyone is free to choose."[1]

**١٨ـ وقال (عليه السلام): فِي الّذِين اعْتزلُوا الْقِتال معهُ: خذلُوا الْحقّ ولمْ ينْصُرُوا الْباطِل.**

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or correct them.

[1]The idea here is that since in the dawn of Islam the number of Muslims was limited, it was necessary to keep them distinct from the Jews in order to maintain their collective entity. The Prophet صلى الله عليه وآله وسلم, therefore, ordered the use of hair-dye which was not in use among the Jews. Besides, it was also the aim that when facing the enemy, people should not look old and weak.

18. Imām Ali ibn Abū Tālib عليه السلام said the following about those who avoided fighting on his side: “They abandoned righteousness but did not support wrong.”[1]

**١٩ـ وقال (عليه السلام): منْ جرى فِي عِنان أملِهِ عثر بِأجلِهِ.**

19. Imām Ali ibn Abū Tālib عليه السلام said the following: “Whoever gallops with a loose rein stumbles on death.”

**٢٠ـ وقال (عليه السلام): أقِيلُوا ذوِي الْمُرُوءاتِ عثراتِهِمْ فما يعْثُرُ مِنْهُمْ عاثِرٌ إِلّا ويدُ اللهِ بِيدِهِ يرْفعُهُ.**

20. Imām Ali ibn Abū Tālib عليه السلام said the following: “Forgive the shortcomings of people of esteem because when they fall into error, Allāh lifts them.”

**٢١ـ وقال (عليه السلام): قُرِنتِ الْهيْبةُ بِالْخيْبةِ والْحياءُ بِالْحِرْمانِ والْفُرْصةُ تمُرُّ مرّ السّحابِ، فانْتهِزُوا فُرص الْخيْرِ.**

21. Imām Ali ibn Abū Tālib عليه السلام said the following: “The consequence of fear is disappointment and of bashfulness is frustration. Opportunity passes away like a cloud; therefore, make use of good opportunities.”[2]

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[1]This saying is about those who claimed to be neutral, such as Abdullāh ibn `Omar, Sa`d ibn Abū Waqqās, Abū Mūsa al-Ash`ari, al-Ahnaf ibn Qays, Muhammed ibn Maslamah, Usamah ibn Zaid and Anas ibn Mālik. Undoubtedly, these people did not openly support wrong but did not support right, either. Such a conduct is also a kind of support for wrong. Therefore, they will be counted among the opponents of what is right.

[2]However bad a thing may be regarded among people, and

**٢٢ـ وقال (عليه السلام): لنا حقٌّ فإنْ أُعْطِيناهُ وإلّا ركِبْنا أعْجاز الْإبِلِ وإنْ طال السُّرى.**

**قال الرضي: و هذا من لطيف الكلام و فصيحه و معناه أنا إن لم نعط حقنا كنا أذلاء و ذلك أن الرديف يركب عجز البعير كالعبد و الأسير و من يجري مجراهما.**

22. Imām Ali ibn Abū Tālib عليه السلام said the fol-lowing: "We have a right. If it is granted to us, that is good; otherwise, we will ride on the hind of the camel even though the night

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however it may be looked down on, if it is not really bad, then to feel bashful about it is quite foolish because it will often cause deprivation from things which are the source of success and achievements in this as well as in the next world. For example, if a man fears lest people should regard him as being ignorant, he feels bashful in asking about an important and a necessary issue, then this misplaced bashfulness will result in his being deprived of knowledge. Hence, no sane person should feel bashful about making enquiries. Thus, an old man who was learning despite his old age was asked once whether he did not feel ashamed of learning in his old age. He replied in the following words: "I do not feel any shame for being ignorant in my old age. How can I feel shame for learning in old age? Of course, to feel shame in doing things which are really bad and mischievous is the essence of humanity and nobility. For instance, there are immoral deeds which are bad according to religion, intelligence and ethics. In any case, the first kind of bashfulness is bad and the second is good." In this regard, the Holy Prophet's saying is this: "Bashfulness is of two kinds: bashfulness of intelligence and bashfulness of foolishness. The bashfulness of intelligence is knowledge, whereas the bashfulness of foolishness is ignorance."

journey may be long."

Sayyid al-Radhi says the following: "This is a very fine and eloquent expression. It means that if we are not allowed to enjoy our right, we will be regarded as weak. This meaning comes out of this expression because on the rear part of the camel only servants, prisoners or other people of this type used to ride."[1]

**٢٣- وقال (عليه السلام): منْ أبْطأ بِهِ عملُهُ لمْ يُسْرِعْ بِهِ نسبُهُ.**

23. Imām Ali ibn Abū Tālib عليه السلام said the following: "If the actions of someone accord (him) a back status, he cannot

[1]The interpretation written by Sayyid al-Radhi is that Imām Ali ibn Abū Tālib عليه السلام intends to say that if our right, it lies with others in our status, as with the Imām whom it is obligatory to obey, is acknowledged and we are given the chance of worldly rule, it is well and good; otherwise, we will have to bear all sorts of hardships and ignominies, and we shall be compelled to live the life of ignominy and humiliation for some time to come. Some commentators have adopted a different meaning than this, namely that: "If our status is belittled and put aside while others are awarded precedence over us, we shall bear it patiently and agree to remain behind, and this is what is meant by riding on the hind part of the camel because the person who rides on the hind part is on the rear while the person who sits on its back is in the fore." Some people take it to mean:If we are allowed our right, we will accept it, but if it is not given to us, we shall not behave like the rider who gives over the rein of his animal to someone else who is free to take him wherever he likes, but we shall stick to our right even though a long time may elapse, rather than surrender to the usurpers.

be given a front status simply on account of his lineage."

**٢٤ـ وقال (عليه السلام): مِنْ كفّاراتِ الذُّنُوبِ الْعِظامِ إغاثةُ الْملْهُوفِ والتّنْفِيسُ عنِ الْمكْرُوبِ.**

24. Imām Ali ibn Abū Tālib عليه السلام said the following: "To render relief to the grief-stricken and to provide comfort in hardship is the atonement of great sins."

**٢٥ـ وقال (عليه السلام): يا ابْن آدم إذا رأيْت ربّك سُبْحانهُ يُتابِعُ عليْك نِعمهُ وأنْت تعْصِيهِ فاحْذَرْهُ.**

25. Imām Ali ibn Abū Tālib عليه السلام said the following: "O son of Adam! When you see that your Lord, the Glorified One, bestows His favors on you while you are disobeying Him, you should fear Him."[1]

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[1]When a person goes on receiving favors despite his accumulated sins, he develops a misconception that Allāh is pleased with him, and that this is the result of His pleasure because the increase in favors arises out of gratefulness. In the event of ungratefulness, the bestowal of favors stops. In this sense, Allāh says the following:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ، وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾

"Your Lord declared: 'If you are grateful, I will increase (My favors) on you, and if you are ungrateful, verily, My torment is indeed severe" (Qur'ān, 14:7). Nevertheless, the continuous bestowal of favors, despite disobedience and ungratefulness, cannot be the result of Allāh's pleasure, nor can it be said that in this way Allāh has put him under the misconception that he should regard this exuberance of favors as the result of Allāh's pleasure because when he knows that he is a sinner and disobedient, fully recognizing his sins and vices, then there are

**٢٦ـ وقال (عليه السلام): ما أضْمر أحدٌ شيْئاً إلّا ظهر فِي فلتاتِ لِسانِهِ وصفحاتِ وجْهِهِ.**

26. Imām Ali ibn Abū Tālib عليه السلام said the following: "Whenever a person conceals a thing in his heart, it manifests itself through his unintentional words and (in the form of) expressions on his face."[1]

**٢٧ـ وقال (عليه السلام): امْشِ بِدائِك ما مشى بِك.**

27. Imām Ali ibn Abū Tālib عليه السلام said the following: "Keep

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no grounds for misconception on his part when assuming Allāh's pleasure and consent. He should rather think that this is a sort of trial and a respite. When his sinfulness and high-handedness reaches its zenith, he will be caught at once. Therefore, in such a case, he should keep waiting as to when Allāh's favors are taken away from him and he is punished with deprivation.

[1]The things which a man wants to conceal from others do, indeed, come out on his tongue one time or another, and his effort at concealment is unsuccessful. This is so because although the far-sighted mind desires to keep them concealed, sometimes it gets entangled in some more important matters and becomes careless on this score when the concealed thing comes out in articulated words. When the mind becomes attentive, it is not possible to undo the matter just as an arrow cannot be recalled after being shot. Even if this is not the case and the mind is fully cautious and attentive, the thing cannot remain concealed because the lines of the face are indicative of mental feelings and reflect the heart's emotions; consequently, redness of the face can easily point out to the sense of shame.

walking in your sickness as long as it carries you."[1]

**٢٨ـ وقال (عليه السلام): أَفْضلُ الزُّهْدِ إِخْفاءُ الزُّهْدِ.**

28. Imām Ali ibn Abū Tālib عليه السلام said the following: "The best kind of asceticism is concealing it."

**٢٩ـ وقال (عليه السلام): إذا كُنْت فِي إدْبارٍ والْموْتُ فِي إقْبالٍ، فما أسْرع الْمُلْتقى.**

29. Imām Ali ibn Abū Tālib عليه السلام said the following: "When you are running away from the world and death is approaching you, there is no question of delay in the encounter.

"Endurance, again, has four aspects: eagerness, apprehension, abstention (from the allurements of the world) and anticipation (of death). So, whoever is eager for Paradise will ignore his passions; whoever fears the Fire (of Hell) will refrain from committing prohibited actions; whoever abstains from the world takes hardships lightly, and whoever anticipates death will hasten towards good deeds.

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[1]The idea here is that as long as sickness does not become serious, do not give it importance because by giving it importance, the feelings get affected and the illness intensifies. Therefore, continue your activity and regard yourself as being well. This will dispel your sickness and also prevent the power of resistance from getting weak. It keeps up its psychological power, while the psychological power curbs small ailments by itself, provided it is not forced to give up resistance by surrendering the imagination to the ailment.

**٣٠- وقال (عليه السلام): الْحذر الْحذر، فواللهِ لقدْ ستر حتّى كأنّهُ قدْ غفر.**

30. Imām Ali ibn Abū Tālib عليه السلام said the following: "Beware! Beware! By Allāh, He has hidden your sins, so much so that it is as though He has forgiven them!"

## Faith, Unbelief, Doubt and Their Pillars

**٣١- وسُئل (عليه السلام) عنِ الْإيمانِ فقال: الْإيمانُ على أرْبعِ دعائِم: على الصّبْرِ والْيقِينِ والْعدْلِ والْجِهادِ؛ والصّبْرُ مِنْها على أرْبعِ شُعبٍ: على الشّوْقِ والشّفقِ والزُّهْدِ والتّرقُّبِ. فمنِ اشْتاق إلى الْجنّةِ سلا عنِ الشّهواتِ، ومنْ أشْفق مِن النّارِ اجْتنب الْمُحرّماتِ، ومنْ زهِد فِي الدُّنْيا اسْتهان بِالْمُصِيباتِ، ومنِ ارْتقب الْموْت سارع إلى الْخيْراتِ والْيقِينُ مِنْها على أرْبعِ شُعبٍ: على تبْصِرةِ الْفِطْنةِ وتأوُّلِ الْحِكْمةِ وموْعِظةِ الْعِبْرةِ وسُنّةِ الْأوّلِين؛ فمنْ تبصّر فِي الْفِطْنةِ تبيّنتْ لهُ الْحِكْمةُ، ومنْ تبيّنتْ لهُ الْحِكْمةُ عرف الْعِبْرة، ومنْ عرف الْعِبْرة فكأنّما كان فِي الْأوّلِين. والْعدْلُ مِنْها على أرْبعِ شُعبٍ: على غائِصِ الْفهْمِ وغوْرِ الْعِلْمِ وزُهْرةِ الْحُكْمِ ورساخةِ الْحِلْمِ؛ فمنْ فهِم علِم غوْر الْعِلْمِ، ومنْ علِم غوْر الْعِلْمِ صدر عنْ شرائِعِ الْحُكْمِ، ومنْ حلُم لمْ يُفرِّطْ فِي أمْرِهِ وعاش فِي النّاسِ حمِيداً. والْجِهادُ مِنْها على أرْبعِ شُعبٍ: على الْأمْرِ بِالْمعْرُوفِ والنّهْيِ عنِ الْمُنْكرِ والصّدْقِ فِي الْمواطِنِ وشنآنِ الْفاسِقِين؛ فمنْ أمر بِالْمعْرُوفِ شدّ ظُهُور الْمُؤْمِنِين، ومنْ نهى عنِ الْمُنْكرِ أرْغم أُنُوف الْكافِرِين، ومنْ صدق فِي الْمواطِنِ قضى ما علِيْهِ، ومنْ شنِئ الْفاسِقِين وغضِب لِلّهِ غضِب اللهُ لهُ وأرْضاهُ يوْم الْقِيامةِ. والْكُفْرُ على أرْبعِ دعائِم: على التّعمُّقِ والتّنازُعِ والزّيْغِ والشّقاقِ؛ فمنْ تعمّق لمْ يُنِبْ إلى الْحقّ، ومنْ كثُر نِزاعُهُ بِالْجهْلِ دام عماهُ عنِ الْحقّ، ومنْ زاغ ساءتْ عِنْدهُ الْحسنةُ وحسُنتْ عِنْدهُ السّيِّئةُ وسكِر سُكْر الضّلالةِ، ومنْ شاقّ وعُرتْ علِيْهِ طُرُقُهُ وأعْضل علِيْهِ أمْرُهُ وضاق علِيْهِ مخْرجُهُ. والشّكُّ على أرْبعِ شُعبٍ: على التّمارِي والْهوْلِ والتّردُّدِ والِاسْتِسْلامِ؛ فمنْ جعل الْمِراء دِيْدناً لمْ يُصْبِحْ لِيْلُهُ، ومنْ هالهُ ما بيْن يدِيْهِ نكص على عقِبيْهِ، ومنْ تردّد فِي الرّيْبِ وطِئتْهُ سنابِكُ الشّياطِينِ، ومنِ اسْتسْلم لِهلكةِ الدُّنْيا والْآخِرةِ هلك فِيهِما.**

**قال الرضي: و بعد هذا كلام تركنا ذكره خوف الإطالة و الخروج عن الغرض المقصود في هذا الكتاب.**

31. Imām Ali ibn Abū Tālib عليه السلام, was asked once about faith. He said the following: "Faith stands on four pillars: endurance, conviction, justice and *jihād*.

"Conviction also has four aspects: prudent perception, intelligence and understanding, drawing lessons from instructive things and following the precedents of past people. So, whoever perceives with prudence, wise knowledge will be manifested to him. To whomsoever wise knowledge becomes manifest appreciates instructive objectives. Whoever appreciates instructive objectives is just like past people.

"Justice also has four aspects: keen understanding, deep knowledge, a good power of decision and firm forbearance. Therefore, whoever understands comes to acquire the depth of knowledge; whoever acquires the depth of knowledge drinks from the spring of judgment, and whoever exercises forbearance never commits evil actions in his affairs and leads a praiseworthy life among the people.

*"Jihād*, also, has four aspects: enjoining others to do good deeds, keeping others away from doing evil, fighting (in the way of Allāh) sincerely and firmly on all occasions and detesting anyone who is vicious. So, whoever commends others to do good deeds provides strength to the believers; whoever dissuades others from committing evil humiliates the unbelievers; whoever fights sincerely on all occasions

carries out all his obligations, and whoever detests the vicious folks and becomes angry for the sake of Allāh, then Allāh will be angry in favor of him and will keep him pleased on the Day of Judgment.

"Unbelief stands on four pillars: hankering after whims, quarreling with others, deviating from the truth and dissenting. So, whoever hankers after whims does not incline towards righteousness; whoever quarrels much on account of ignorance remains permanently blinded from what is right; whoever deviates from the truth, for him good becomes evil and evil becomes good:He remains intoxicated with misguidance. Whoever makes a breach (with Allāh and His Messenger), his path becomes difficult, his affairs become complicated and his way of escape becomes narrow.

"Doubt has also four aspects: irrationality, fear, wavering and undue surrender to everything. So, whoever adopts irrationality as his way of life, for him there is no dawn after the night; whoever is afraid of what befalls him has to run on his heels; whoever wavers in doubt, the demons trample on him with their feet, and whoever surrenders to the destruction of all of this, his Hereafter succumbs to it."

Sayyid al-Radhi adds the following: "We have left out the remaining portion of this statement for fear of being too lengthy and for being outside the scope of this chapter."

**٣٢- وقال (عليه السلام): فاعِلُ الْخيْرِ خيْرٌ مِنْهُ، وفاعِلُ الشّرِّ شرٌّ مِنْهُ.**

32. Imām Ali ibn Abū Tālib عليه السلام said: "The doer of goodness

is better than goodness itself, and the doer of evil is worse than evil itself."

**٣٣- وقال (عليه السلام): كُنْ سمْحاً ولا تكُنْ مُبذِّراً، وكُنْ مُقدِّراً ولا تكُنْ مُقتِّراً.**

33.Imām Ali ibn Abū Tālib عليه السلام said the following: "Be generous but not extravagant; be thrifty but not stingy."

**٣٤- وقال (عليه السلام): أشْرفُ الْغِنى ترْكُ الْمُنى.**

34.Imām Ali ibn Abū Tālib عليه السلام said the following: "The best of riches is the abandonment of desires."

**٣٥- وقال (عليه السلام): منْ أسْرع إلى النّاسِ بِما يكْرهُون قالُوا فِيهِ بِما لا يعْلمُون.**

35.Imām Ali ibn Abū Tālib عليه السلام said the following: "If someone is quick in saying about people what they dislike, they will speak about him that with which they have no knowledge."

**٣٦- وقال (عليه السلام): منْ أطال الْأمل أساء الْعمل.**

36.Imām Ali ibn Abū Tālib عليه السلام said the following: "Whoever prolongs his desire ruins his actions."

**٣٧- وقال (عليه السلام): وقدْ لقِيهُ عِنْد مسِيرِهِ إلى الشّامِ دهاقِينُ الْأنْبارِ، فترجّلُوا لهُ واشْتدُّوا بيْن يديْهِ فقال: ما هذا الَّذِي صنعْتُمُوهُ؟ فقالُوا: خُلُقٌ مِنّا نُعظِّمُ بِهِ أُمراءنا. فقال: واللهِ ما ينْتفِعُ بِهذا أُمراؤُكُمْ، وإِنّكُمْ لتشُقُّون على أنْفُسِكُمْ فِي دُنْياكُمْ وتشْقوْن بِهِ فِي آخِرتِكُمْ، وما أخْسر الْمشقّة وراءها الْعِقابُ وأرْبح الدّعة معها الْأمانُ مِن النّارِ.**

37. Once Imām Ali ibn Abū Tālib عليه السلام was proceeding to Syria when the Anbār[1] countrymen met him. Seeing him, they began to walk on foot then ran in front of him. He inquired why they were doing so. They replied that this was the way they expressed respect for their chiefs. He عليه السلام said the following: "By Allāh, this does not benefit your chiefs. You are belaboring yourselves in this world and earning misery for the next by thus behaving. How harmful the labor in the wake of which there is punishment, and how profitable the case with which there is deliverance from the Fire (of Hell) is!"

**٣٨ـ وقال (عليه السلام): لِابْنِهِ الْحسنِ (عليه السلام): يا بُنَيّ! احْفظْ عنّي أرْبعاً وأرْبعاً لا يضُرُّك ما عمِلْت معهُنّ: إنّ أغْنى الْغِنى الْعقْلُ، وأكْبر الْفقْرِ الْحُمْقُ، وأوْحش الْوحْشةِ الْعُجْبُ، وأكْرم الْحسبِ حُسْنُ الْخُلُقِ. يا بُنَيّ، إيّاك ومُصادقة الْأحْمقِ فإنّهُ يُرِيدُ أنْ ينْفعك فيضُرّك، وإيّاك ومُصادقة الْبخِيلِ فإنّهُ يقْعُدُ عنْك أحْوج ما تكُونُ إلَيْهِ، وإيّاك ومُصادقة الْفاجِرِ فإنّهُ يبِيعُك بِالتّافِهِ، وإيّاك ومُصادقة الْكذّابِ فإنّهُ كالسّرابِ: يُقرِّبُ عليْك الْبعِيد ويُبعِّدُ عليْك الْقرِيب.**

**The Imām admonishing his son:**

38. Imām Ali ibn Abū Tālib عليه السلام said the following to his son al-Hassan عليه السلام: "O son! Learn four things and (a further) four things from me:Nothing will harm you if you practice

[1]The vast Anbār area is now the largest western governorate in Iraq, about one third of the entire country with the exclusion of northern Iraq (Kurdistan), and its population—mostly tribal—is predominantly Sunni. Its metropolis is Ramadi City, 110 km west of Baghdad.

them. The richest of all riches is intelligence; the biggest destitution is foolishness; the most wild of the wild is vanity, and the best achievement is goodness of the moral character.

"O my son! You should avoid making friends with a fool because if he intends to benefit you, he harms you. You should avoid making friends with a miser because he will run away from you when you need him the most. You should avoid making friends with a sinful person because he will sell you for naught. And you should avoid making friends with a liar because he is like a mirage, making you see far things as near and near things as far."

**٣٩- وقال (عليه السلام): لا قُرْبة بِالنّوافِلِ إذا أضرّتْ بِالْفرائِضِ.**

39. Imām Ali ibn Abū Tālib عليه السلام said the following: "Supererogatory worship cannot bring about nearness to Allāh if it hampers what is obligatory."

**٤٠- وقال (عليه السلام): لِسانُ الْعاقِلِ وراء قلْبِهِ، وقلْبُ الْأحْمقِ وراء لِسانِهِ.**

**قال الرضي: و هذا من المعاني العجيبة الشريفة، و المراد به أن العاقل لا يطلق لسانه إلا بعد مشاورة الروية و مؤامرة الفكرة، و الأحمق تسبق حذفات لسانه و فلتات كلامه مراجعة فكره و مماخضة رأيه، فكأن لسان العاقل تابع لقلبه، و كأن قلب الأحمق تابع للسانه.**

40. Imām Ali ibn Abū Tālib عليه السلام said the following: "The tongue of the wise man is behind his heart, while the heart of the fool is behind his tongue."

Sayyid al-Radhi says the following: “This sentence has an unusual and beautiful meaning. It means that the wise man does not speak with his tongue except after consulting his mind and exercising his imagination, but the fool quickly utters whatever comes to his tongue without pondering on it. In this way, the tongue of the wise man follows his heart while the heart of the fool follows his tongue.”

**٤١-و قد روي عنه (عليه السلام) هذا المعنى بلفظ آخر و هو قوله: قَلْبُ الْأَحْمقِ فِي فِيهِ، ولِسانُ الْعاقِلِ فِي قَلْبِهِ. ومعناهما واحد.**

41. This very thought has been related from Imām Ali ibn Abū Tālib عليه السلام in a different way thus: “The heart of a fool is in his mouth, while the tongue of the wise man is in his heart.” The meaning of both sayings (40 and 41) is the same.

**٤٢-وقال (عليه السلام): لِبعْضِ أصْحابِهِ فِي عِلّةٍ اعْتلّها: جعل اللهُ ما كان مِنْ شكْواك حطّاً لِسيِّئاتِك، فإنّ الْمرض لا أجْر فِيهِ، ولكِنّهُ يحُطُّ السّيِّئاتِ ويحُتُّها حتّ الْأوْراقِ، وإنّما الْأجْرُ فِي الْقوْلِ بِاللِّسانِ والْعملِ بِالْأيْدِي والْأقْدامِ، وإنّ الله سُبْحانهُ يُدْخِلُ بِصِدْقِ النِّيّةِ والسّرِيرةِ الصّالِحةِ مَنْ يشاءُ مِنْ عِبادِهِ الْجنّة.**

**قال الرضي: و أقول صدق (عليه السلام) إن المرض لا أجر فيه لأنه ليس من قبيل ما يستحق عليه العوض لأن العوض يستحق على ما كان في مقابلة فعل الله تعالى بالعبد من الآلام و الأمراض و ما يجري مجرى ذلك و الأجر و الثواب يستحقان على ما كان في مقابلة فعل العبد فبينهما فرق قد بينه (عليه السلام) كما يقتضيه علمه الثاقب و رأيه الصائب.**

42. Imām Ali ibn Abū Tālib عليه السلام said the following to one of his companions during the latter’s sickness: “May Allāh make your illness a means for wiping out your sins

because there is no reward for sickness except that it obliterates sins and makes them fall like (dried) leaves. Reward lies in saying by the tongue and doing something with the limbs. Certainly, Allāh, the Glorified One, admits into Paradise, by virtue of truthfulness of intention and purity of the heart, whomsoever He pleases from among His servants."

Sayyid al-Radhi says the following: "Imām Ali ibn Abū Tālib عليه السلام is right in saying that there is no reward for sickness as such because compensation is admissible with regard to how Allāh, the Sublime One, deals with His creatures such as causing them grief, illness and the like. However, reward and recompense become admissible with regard to the actions of a creature. This is the difference between the two. Imām Ali ibn Abū Tālib عليه السلام has clarified it through his lustrous knowledge and sound view."

**٤٣ ـ وقال (عليه السلام): فِي ذِكْرِ خبّابِ بْنِ الْأرتِّ: يرْحمُ اللهُ خبّاب بْن الْأرتِّ، فلقدْ أسْلم راغِباً وهاجر طائِعاً وقنِع بِالْكفافِ ورضِي عنِ اللهِ وعاش مُجاهِداً.**

43. Imām Ali ibn Abū Tālib عليه السلام said the following about Khabbab ibn al-`Aratt: "May Allāh have mercy on Khabbāb ibn al-`Arātt, for he accepted Islam willingly, immigrated (from Mecca) obediently, remained content with what sufficed him, was pleased with Allāh and lived the life of a *mujāhid*."

Khabbāb ibn al-`Arātt (586 – 659 A.D.) was a distinguished companion of the Holy Prophet صلى الله عليه وآله وسلم and an early Muhājir. He suffered various sorts of hardships at the

hands of the tribesmen of Quraish. He was made to stand in the scorching sun and to lie down on burning pieces of timber, but he did not at all abandon his support for the Holy Prophet ﷺ. He accompanied the Holy Prophet ﷺ in Badr and other battles. He supported Imām Ali ibn Abū Tālib عليه السلام in Siffīn and Nahrawān. He left Medīna and settled in Kūfa. Thus, he died there in 39 A.H./659 A.D. at the age of 73. Imām Ali ibn Abū Tālib عليه السلام led his funeral prayer service, and he was buried outside Kūfa. Imām Ali ibn Abū Tālib عليه السلام uttered these mercy-invoking words above as he stood at his grave."

**٤٤ـ وقال (عليه السلام): طُوبى لِمنْ ذكر الْمعاد وعمِل لِلْحِسابِ وقنِع بِالْكفافِ ورضِي عنِ اللهِ.**

44. Imām Ali ibn Abū Tālib عليه السلام said the following: "Blessed is the person who keeps the next life in mind, acts so as to be able to render his account, remains contented with what suffices him and remains pleased with Allāh."

**٤٥ـ وقال (عليه السلام): لوْ ضربْتُ خيْشُوم الْمُؤْمِنِ بِسيْفِي هذا على أنْ يُبْغِضنِي ما أبْغضنِي ولوْ صببْتُ الدُّنْيا بِجمّاتِها على الْمُنافِقِ على أنْ يُحِبّنِي ما أحبّنِي وذلِك أنّهُ قُضِي فانْقضى على لِسانِ النّبِيِّ الْأُمِّيِّ (صلى الله عليه وآله) أنّهُ قال يا علِيُّ لا يُبْغِضُك مُؤْمِنٌ ولا يُحِبُّك مُنافِقٌ.**

45. Imām Ali ibn Abū Tālib عليه السلام said the following: "Even if I strike the nose of a believer with my sword, so he may hate me, he will not hate me, and even if I pile all the wealth of the world before a hypocrite (Muslim) so he may love me, he will not love me. This is so because it is a verdict pronounced by the tongue of the revered Prophet ﷺ who said the following:'O Ali! A believer will never

hate you and a hypocrite (Muslim) will never love you.'"[1]

[1]This is one of the authentic traditions (ahādīth) of the Holy Prophet ﷺ the authenticity of which scholars of traditions have never doubted. It was narrated by certain companions of the Holy Prophet ﷺ such as Abdullāh ibn Abbās, `Imrān ibn al-Haseen, Umm al-Mu'minīn (mother of the faithful) Umm Salamah and others such as Imām Ali ibn Abū Tālib عليه السلام himself who also narrated saying: "By the One Who split the seed and created the soul, verily the Messenger of Allāh ﷺ and his progeny gave me a promise that no one but a true believer will love me, and none but a hypocrite will hate me." For references, refer to these sources:Muslim, *Sahīh*, Vol. 1, p. 60; [Muslim, in his book, regards the love of Ali as the sign of dissemblance]; al-Bukhāri, *Al-Jāmi` al-Sahīh* (better known as simply *Sahīh* or *Sahīh al-Bukhāri*), Vol. 5, pp. 635, 643; Ibn Mājah, *Al-Sunan*, Vol. 1, p. 55; al-Nisā'i, *Al-Sunan*, Vol. 8, pp. 115 - 116, 117; imām Ahmed ibn Hanbal, *Al-Musnad*, Vol. 1, pp. 84, 95, 128; Vol. 6, p. 292; Abū Hātim, *`Ilal al-Hadīth*, Vol. 2, p. 400; Abū Nu`aym, *Hilyat al-Awliyā'*, Vol. 4, p. 185; Ibn al-Athīr, *Jāmi` al-Usūl,* Vol. 9, p. 473; Ali ibn Abū Bakr al-Haithami, *Majma` az-Zawā'id*, Vol. 9, p. 133; Ibn al-Maghāzili, *Manāqib Ali ibn Abū Tālib*, pp. 190 - 195; Ibn Abd al-Barr, *Al-Istī`āb*, Vol. 3, p. 1100; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 4, p. 26; Ibn Hajar al-`Asqalāni, *Al-Isāba fi Akhbār al-Sahāba*, Vol. 2, p. 509; al-Khatīb al-Baghdādi, *Tārīkh Baghdad*, Vol. 2, p. 255; Vol. 8, p. 417 and Vol. 14, p. 426; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 354, to cite just few. It was in this way that the revered *Sahāba*, companions of the Holy Prophet ﷺ, used to test the faith (*īmān*) or hypocrisy (*nifaq*) of the Muslims through their love or hatred towards Imām Ali ibn Abū Tālib عليه السلام, as is related by Abū Dharr al-Ghifāri, Abū Sa`īd al-Khudri, Abdullāh ibn Mas`ūd and Jābir ibn Abdullāh [al-Ansāri] that: "We (companions of the Holy Prophet ﷺ)

**٤٦ـ وقال (عليه السلام): سيِّئَةٌ تسُوءُك خيْرٌ عِنْد اللهِ مِنْ حسنةٍ تُعْجِبُك.**

46.Imām Ali ibn Abū Tālib عليه السلام said the following: "The sin that displeases you is better in the view of Allāh than the virtue that makes you proud."[1]

**٤٧ـ وقال (عليه السلام): قدْرُ الرّجُلِ على قدْرِ هِمّتِهِ، وصِدْقُهُ على قدْرِ مُرُوءتِهِ، وشجاعتُهُ على قدْرِ أنفتِهِ، وعِفّتُهُ على قدْرِ غيْرتِهِ.**

47. Imām Ali ibn Abū Tālib عليه السلام said the following: "The worth of a man is according to his courage, his truthfulness is according to his balance of temper, his valor is according to his self-respect and his chastity is

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used to distinguish the hypocrites by their hatred towards Ali ibn Abū Tālib," as we read in the following classic references:al-Tirmidhi, *Sunan*, Vol. 5, p. 635; *Al-Mustadrak*, Vol. 3, p. 129; *Hilyat al-Awliyā'*, Vol. 6, p. 294; *Majma` az-Zawā'id*, Vol. 9, pp. 132 - 133; *Jāmi` al-Usūl*, Vol. 9, p. 473; *Al-Durr al-Manthūr*, Vol. 6, pp. 66 - 67; *Tārīkh Baghdād*, Vol. 13, p. 153; *Ar-Riyād an-Nadira*, Vol. 2, pp. 214 - 15; *Al-Istī`āb*, Vol. 3, p. 1110; *Usd al-Ghāba*, Vol. 4, pp. 29-30).

[1]The person who feels ashamed and repentant after committing a sin and offers repentance before Allāh remains safe from the penalty of that sin and deserves the reward of repentance. But the person who, having done a virtuous deed, begins to feel his "superiority" over others and becomes proud of his virtues thinks that he has no apprehension whatever. Thus, he destroys his virtue and remains deprived of the reward of that virtuous deed. Obviously, whoever has erased the shame of his sin by repentance will be better than one who ruins his action by being proud of it without having repented.

according to his sense of shame."

**٤٨ـ وقال (عليه السلام): الظَّفرُ بِالْحزْمِ، والْحزْمُ بِإجالةِ الرّأْيِ، والرّأْيُ بِتحْصِينِ الْأَسْرارِ.**

48. Imām Ali ibn Abū Tālib عليه السلام said the following: "Victory is (won) with determination; deter-mination is pondering over thoughts and thoughts are formed by guarding secrets."

**٤٩ـ وقال (عليه السلام): احْذرُوا صوْلة الْكرِيمِ إذا جاع واللّئِيمِ إذا شبِع.**

49. Imām Ali ibn Abū Tālib عليه السلام said the following: "Beware of the might of a noble person when he is hungry and of an ignoble one when his belly is full."[1]

**٥٠ـ وقال (عليه السلام): قُلُوبُ الرِّجالِ وحْشِيّةٌ، فمنْ تأَلّفها أقْبلتْ عليْهِ.**

50. Imām Ali ibn Abū Tālib عليه السلام said the following: "People's hearts are like wild beasts. If someone tries to tame them, they will pounce back on him."[2]

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[1]The meaning is that a man of prestige and esteem never tolerates humiliation or disgrace. If his honor is assailed, he will leap like a hungry lion and break away the shackles of humiliation. If a low and narrow minded person is raised in status above what he deserves, he will not be able to contain himself but, regarding himself very high, he will assail the status of others.

[2]This statement confirms the theory that by nature, human hearts love wildness and that the feeling of love and affection in them is an acquired attribute. Consequently, when elements and causes of love and affection crop up, they are tamed. But when these elements disappear, or when the feelings of hatred

**٥١- وقال (عليه السلام): عيْبُك مسْتُورٌ ما أسْعدك جدُّك.**

51. Imām Ali ibn Abū Tālib عليه السلام said the following: "So long as your status is good, your defects will remain covered."

**٥٢- وقال (عليه السلام): أوْلى النّاسِ بِالْعفْوِ أقْدرُهُمْ على الْعُقُوبةِ.**

52. Imām Ali ibn Abū Tālib عليه السلام said: "The most capable of pardoning is one who is the ablest to punish."

**٥٣- وقال (عليه السلام): السّخاءُ ما كان ابْتِداءً فأمّا ما كان عنْ مسْألةٍ فحياءٌ وتذمُّمٌ.**

53. Imām Ali ibn Abū Tālib عليه السلام said: "Generosity is that which is by one's own initiative because giving on being asked is either due to one's esteem or to avoid rebuke."

**٥٤- وقال (عليه السلام): لا غِنى كالْعقْلِ ولا فقْر كالْجهْلِ ولا مِيراث كالْأدبِ ولا ظهِير كالْمُشاورةِ.**

54. Imām Ali ibn Abū Tālib عليه السلام said: "There is no wealth like wisdom, no destitution like ignorance, no inheritance like refinement and no support like

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are created against them, people return to wildness and thereafter return to the path of love and affection but with a great deal of difficulty. Do not tease the heart because it is a wild bird. If once it flies away, it will come down with a great deal of difficulty, if at all.

consultation."

**٥٥- وقال (عليه السلام): الصّبْرُ صبْرانِ: صبْرٌ على ما تكْرهُ وصبْرٌ عمّا تُحِبُّ.**

55. Imām Ali ibn Abū Tālib عليه السلام said: "Patience is of two kinds:patience over what pains you, and patience regarding what you covet."

**٥٦- وقال (عليه السلام): الْغِنى فِي الْغُرْبةِ وطنٌ والْفقْرُ فِي الْوطنِ غُرْبةٌ.**

56. Imām Ali ibn Abū Tālib عليه السلام said: "With wealth, a strange land is a homeland, while with destitution, even a homeland is a strange land.[1] With destitution, one is a stranger even in his own homeland."

**٥٧- وقال (عليه السلام): الْقناعةُ مالٌ لا ينْفدُ.**

**قال الرضي: و قد روي هذا الكلام عن النبي (صلى الله عليه وآله).**

57. Imām Ali ibn Abū Tālib عليه السلام said: "Contentment is wealth that never diminishes."[2]

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[1] A person who has wealth and riches will get friends and acquaintances wherever he may be. He, therefore, will not feel strange in any foreign land. But if he is poor and destitute, he will have no friends even in his homeland because people do not like to make friends with the poor and the destitute, nor do they establish relationships with them. He is, therefore, a stranger even at home and has no friends or well-wishers.

*One who has no worldly successor remains unknown.*

[2] Contentment means that a man should remain satisfied with

Sayyid al-Radhi says, “This saying has also been related from the Prophet ﷺ.”

**٥٨- وقال (عليه السلام): الْمالُ مادّةُ الشّهواتِ.**

58. Imām Ali ibn Abū Tālib عليه السلام said: “Wealth is the substance of passions.”

**٥٩- وقال (عليه السلام): منْ حذّرك كمنْ بشّرك.**

59. Imām Ali ibn Abū Tālib عليه السلام said: “One who warns you is like one who gives you glad tidings (of safety).”

**٦٠- وقال (عليه السلام): اللِّسانُ سبُعٌ؛ إنْ خُلِّي عنْهُ، عقر.**

60. Imām Ali ibn Abū Tālib عليه السلام said: “The tongue is a beast; when it is let loose, it devours.”

**٦١- وقال (عليه السلام): الْمرْأةُ عقْربٌ حُلْوةُ اللَّسْبةِ.**

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what he gets and should not complain if he gets less. If he is not so contented, he will try to satisfy his greed by committing social crimes such as misappropria-tion, cheating and deceiving others because greed compels one to satisfy one’s needs by any means whatever. Then the satisfaction of one’s need opens the gate for another need, and so on. As a man’s needs get satisfied, his craving increases, and he can never get rid of his needs or dissatisfaction. The increasing dissatisfaction can be stopped only by contentment which makes a man carefree from all wants except the most essential ones. Such is everlasting wealth that gives satisfaction for good.

61. Imām Ali ibn Abū Tālib عليه السلام said: "Woman is a scorpion whose touch is pleasant."

**٦٢- وقال (عليه السلام): إذا حُيِّيت بِتحِيّةٍ فحيِّ بِأحْسن مِنْها، وإذا أُسْدِيتْ إلَيْك يدٌ فكافِئْها بِما يُرْبِي عليْها، والْفضْلُ مع ذلِك لِلْبادِئ.**

62. Imām Ali ibn Abū Tālib عليه السلام said: "If you are met with a greeting, give a better greeting in return. If a helping hand is extended to you, do a better favor in return, although the credit will remain with the one who was the first.

**٦٣- وقال (عليه السلام): الشّفِيعُ جناحُ الطّالِبِ.**

63. Imām Ali ibn Abū Tālib عليه السلام said: "One who intercedes is the wing of one who seeks."

**٦٤- وقال (عليه السلام): أهْلُ الدُّنْيا كركْبٍ يُسارُ بِهِمْ وهُمْ نِيامٌ.**

64. Imām Ali ibn Abū Tālib عليه السلام said: "The people of the world are like travelers who are being carried away as they asleep."

**٦٥- وقال (عليه السلام): فقْدُ الْأحِبّةِ غُرْبةٌ.**

65. Imām Ali ibn Abū Tālib عليه السلام said: "The loss of friends is estrangement."

**٦٦- وقال (عليه السلام): فوْتُ الْحاجةِ أهْونُ مِنْ طلبِها إلى غيْرِ أهْلِها.**

66. Imām Ali ibn Abū Tālib عليه السلام said: "To miss what one

needs is easier than to beg the wrong person."[1]

**٦٧- وقال (عليه السلام): لا تستحِ مِنْ إعْطاءِ الْقلِيلِ، فإنّ الْحِرْمان أقلُّ مِنْهُ.**

67. Imām Ali ibn Abū Tālib عليه السلام said: "Do not feel ashamed of giving little because refusal is even less than that."

**٦٨- وقال (عليه السلام): الْعفافُ زِينةُ الْفقْرِ، والشُّكْرُ زِينةُ الْغِنى.**

68. Imām Ali ibn Abū Tālib عليه السلام said: "Charity is the adornment of destitution, while gratefulness (to Allāh) is the adornment of riches."

**٦٩- وقال (عليه السلام): إذا لمْ يكُنْ ما تُرِيدُ فلا تُبلْ ما كُنْت.**

69. Imām Ali ibn Abū Tālib عليه السلام said: "If what you aim at does not come about, then do not worry as to what you were."

**٧٠- وقال (عليه السلام): لا ترى الْجاهِل إلّا مُفْرِطاً أوْ مُفرِّطاً.**

70. Imām Ali ibn Abū Tālib عليه السلام said: "You will not find an ignorant person but at one extreme: exaggerating or

[1]The shame that is felt in putting a request before an inappropriate person gives more mental pain than the grief in not obtaining its fulfillment. That is why non-fulfillment of a request can be tolerated, but the obligation of a low and humble person is intolerable. Every self-respecting person will, therefore, prefer deprivation to being under obligation to an inappropriate man and will not tolerate placing his request before a low and mean person.

neglecting."

**٧١- وقال (عليه السلام): إذا تمّ الْعقْلُ، نقص الْكلامُ.**

71. Imām Ali ibn Abū Tālib عليه السلام said: "As intelligence increases, speech decreases."[1]

**٧٢- وقال (عليه السلام): الدّهْرُ يُخْلِقُ الْأبْدان ويُجدِّدُ الْآمال ويُقرِّبُ الْمنِيّة ويُباعِدُ الْأُمْنِيّة منْ ظفِر بِهِ نصِب ومنْ فاتهُ تعِب.**

72. Imām Ali ibn Abū Tālib عليه السلام said: "Time wears out bodies, renews desires, brings death nearer and takes away aspirations. Whoever is successful with it encounters grief, and whoever misses its favors also undergoes hardships."

**٧٣- وقال (عليه السلام): منْ نصب نفْسهُ لِلنّاسِ إماماً فلْيبْدأْ بِتعْلِيمِ نفْسِهِ قبْل تعْلِيمِ غيْرِهِ، ولْيكُنْ تأْدِيبُهُ بِسِيرتِهِ قبْل تأْدِيبِهِ بِلِسانِهِ، ومُعلِّمُ نفْسِهِ ومُؤدِّبُها أحقُّ بِالْإِجْلالِ مِنْ مُعلِّمِ النّاسِ ومُؤدِّبِهِمْ.**

73. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever places himself as a leader of the people should commence with educating his own self before educating others, and his teaching should be by his own conduct before teaching by

[1]Being talkative is an indication of a diffused thinking, while diffusion of thought is the result of immaturity. When wisdom attains perfection and understanding ripens, one's mind and thoughts are balanced. Wisdom acquires power and control over the tongue. As over other parts of the body, the tongue does not need any thinking or anything outside the dictates of wisdom. Obviously, uttering after thinking is short and free from extras. As a man's intelligence increases, his speech decreases and he does not speak save at the opportune moment.

the tongue. The person who teaches and instructs his own self is more entitled to esteem than whoever teaches and instructs others."

**٧٤- وقال (عليه السلام): نفسُ الْمرْءِ خُطاهُ إلى أجلِهِ.**

74. Imām Ali ibn Abū Tālib عليه السلام said: "Each breath taken by a man is a step towards his death."[1]

**٧٥- وقال (عليه السلام): كُلُّ معْدُودٍ مُنْقضٍ، وكُلُّ مُتوقّعٍ آتٍ.**

75. Imām Ali ibn Abū Tālib عليه السلام said: "Every countable thing is to pass away; every expected thing must come about."

**٧٦- وقال (عليه السلام): إنّ الْأُمُور إذا اشْتبهتْ اعْتُبِر آخِرُها بِأوّلِها.**

76. Imām Ali ibn Abū Tālib عليه السلام said: "If matters get mixed up, the last ones should be appreciated compared to the previous ones."[2]

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[1] That is just as each step makes way for the other, and this exercise by steps is the means of nearing the goal. Similarly, every breath of life serves as a death-knell for the previous one and carries life towards death, as if the breath the motion of which is regarded as a sign of life is, in fact, the sign of the passing away of one moment of life and a means of nearing death because each breath is death for the previous one, and life is the name of those very death-carrying breaths. Every breath is a dead body of the life that passed by. Life is the name of living by facing successive deaths.

[2] By looking at a seed, a cultivator can say what plant will come out of it, what fruits, flowers or leaves it will bring about, and what its expanse will be. Likewise, a guess can be made

**٧٧- ومِنْ خبرِ ضِرارِ بْنِ حمْزة الضّبائِيّ عِنْد دُخُولِهِ على مُعاوِيـة ومسْألتِهِ لـهُ عنْ أمِيرِ الْمُـؤْمِنِين (عليـه السلام) وقـال: فأشْـهدُ لقـدْ رأيْتُـهُ فِـي بعْضِ مواقِفِهِ وقدْ أرْخى اللّيْلُ سُدُولهُ وهُو قـائِمٌ فِـي مِحْرابِـهِ قـابِضٌ على لِحْيتِـهِ، يتملْمـلُ تملْمُل السّلِيمِ ويبْكِي بُكاء الْحزِينِ ويقُولُ: يا دُنْيا يا دُنْيـا إلِيْكِ عنّـي، أ بِي تعرّضْتِ أمْ إلِيّ تشوّقْتِ؟ لا حان حِينُكِ؛ هيْهات غُرّي غيْرِي، لا حاجة لِـي فِيكِ، قدْ طلّقْتُكِ ثلاثاً لا رجْعة فِيها، فعيْشُكِ قصِيرٌ وخطرُكِ يسِيرٌ وأملُكِ حقِيرٌ. آهِ مِنْ قِلّةِ الزّادِ وطُولِ الطّرِيقِ وبُعْدِ السّفرِ وعظِيمِ الْمورِدِ.**

77. It is related that when Dirār ibn Hamzah (the correct is "Damrah") ad-Dibabi (or as-Suda'i[1]) went to Mu`āwiyah,

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about the success of a student by looking at his endeavor and effort. The same applies to the failure of some other student by looking at his leisureliness and idleness. This is so because the beginning is indicative of the end and the premises of the conclusion. Therefore, if the end of any matter is not visible, its beginning should be looked at. If its beginning is bad, the end, too, will be bad, and if the beginning is good, the end, too, will be good. An auspicious river begins from the very spring.

[1]Dirār ibn Damrah was one of the companions of Imām Ali ibn Abū Tālib عليه السلام. After the death of Imām Ali ibn Abū Tālib عليه السلام, he went to Syria where he met Mu`āwiyah. The latter said to him, "Describe Ali to me." He replied, "Will you please excuse me from answering?" But Mu`āwiyah insisted, "You must describe him," whereupon Dirār said the following: "If there is no alternative, then you should know that Ali عليه السلام was a man whose personality knew no limits, terrific in power, his speech was decisive, his judgments based on justice, his knowledge spread out in all directions and wisdom manifested itself on all his behavior. Among the food he liked the most was the coarse kind, and among the clothes, the short (and humble) ones. By Allāh, he was among us like one of us. He used to respond to our questions and fulfill all our requests. By

and the latter inquired from him about Imām Ali ibn Abū Tālib عليه السلام, he said the following: "I testify that I have seen him on several occasions when night had spread and he was standing in the niche (of the mosque) holding his beard, groaning like a man bitten by a snake and weeping as a grieved man, saying:O world, O world! Get away from me! Why do you present yourself tome?! Or are you eager for me?! You may not get that opportunity to impress me. Deceive some other person. I have no concern with you. I have divorced you thrice after which there is no restitution. Your life is short, your importance is little and your liking is humble. Alas! The provision is little, the

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Allāh, although he used to let us get close to him and he himself was close to us, we did not dare address him due to our feeling of awe towards him, nor did we dare to speak first due to his greatness in our hearts. His smile displayed a row of pearls. He used to honor the pious. He liked to be kind to the needy, to feed the orphans, the near of kin or the needy in the day of hunger, clothe bare ones and help the vulnerable person. He used to detest the world and its flowering. I testify to all of this." So far, the testimony is as quoted above by Sayyid al-Radhi. When Mu`āwiyah heard this from Dirār, his eyes became full of tears and he said: "May Allāh have mercy on Abul-Hassan. He really was so." Then, turning to Dirār, he said: "How do you feel in his absence, O Dirār?" Dirār replied, "My grief is like that of a woman whose only child is butchered in her own arms," as we read in these references:*Al-Istī`āb*, Vol. 3, pp. 1107 - 1108; *Hilyat al-Awliyā'*, Vol. 2, p. 84; *Sifatul-Safwah*, Ibn al-Jawzi, Vol. 1, p. 121; *Al-Amāli*, Abū Ali al-Qāli, Vol. 2, p. 147; *Zahr al-Adab*, al-Husari, Vol. 1, pp. 40 - 41; *Murūj al-Dhahab*, Vol. 2, p. 421; *Ar-Riyād al-Nadira*, Al-Muhibb al-Tabari, Vol. 2, p. 212; Ibn Abul-Hadīd, Vol. 18, pp. 225 - 26).

way is long, the journey is far and the goal is hard to reach."

## On the Topic of Predestination

**٧٨- ومِنْ كلامٍ لهُ (عليه السلام) لِلسّائِلِ الشّامِيّ لمّا سألهُ: أ كان مسيرُنا إلى الشّامِ بِقضاءٍ مِن اللهِ وقدرٍ؟ بعْد كلامٍ طويلٍ هذا مُخْتارُهُ: ويْحك! لعلّك ظننْت قضاءً لازِماً وقدراً حاتِماً؟ لوْ كان ذلِك كذلِك لبطل الثّوابُ والْعِقابُ وسقط الْوعْدُ والْوعِيدُ. إنّ اللهَ سُبْحانهُ أمر عِبادهُ تخْيِيراً ونهاهُمْ تحْذِيراً وكلّف يسِيراً ولمْ يُكلِّفْ عسِيراً وأعْطى على الْقلِيلِ كثِيراً ولمْ يُعْص مغْلُوباً ولمْ يُطعْ مُكْرِهاً ولمْ يُرْسِلِ الْأنْبِياء لعِباً ولمْ يُنْزِلِ الْكُتُب لِلْعِبادِ عبثاً ولا خلق السّماواتِ والْأرْض وما بيْنهُما باطِلًا، ذلِك ظنُّ الّذِين كفرُوا، فويْلٌ لِلّذِين كفرُوا مِن النّارِ.**

78.A man inquired from Imām Ali ibn Abū Tālib ﷺ saying, "Was our going to fight the Syrians destin-ed by Allāh?" Imām Ali ibn Abū Tālib ﷺ detailed his reply, a selec-tion from which is here:

Woe to you! You take it as a final and un-avoidable destiny[1] (according to which we are bound to act). If it were so, there will have been no question of reward or chastisement, and there will have been no sense in Allāh's

[1]The end of this story is that after this encounter, the man inquired, "What kind of destiny it was by which we had to go?" Imām Ali ibn Abū Tālib ﷺ said, "**قضاء** (destiny) means the command of Allāh." For example, He has said: **وقضى ربك أن لا تعبدوا الا اياه** *wa qada rabbuka alla ta'budu illa iyyah* (And your Lord commanded that you shall worship none but Him [Qur'ān, 17:23]). Here, the Arabic word **قضاء** *qadā'* (in the original text) stands for destiny, fate, Divine command.

promises or warnings. (On the other hand) Allāh, the Glori-fied One, has ordered His ser-vants to act according to their free will and has cautioned them and protected them (from evil). He has placed easy obligations on them and has not put heavy obligations. He gives them much (reward) in return for little action. He is disobeyed, not because He is overpowered. He is obeyed but not by force. He did not send prophets just for fun. He did not send down the Book for the people without a purpose. He did not create the heavens, the earth and all that is in between them in vain. That is the imagination of those who disbelieve: **فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ** ... *then woe to those who disbelieve because of the Fire* (Qur'ān, 38:27)."

**٧٩- وقال (عليه السلام): خُذِ الْحِكْمة أنّى كانتْ، فإنّ الْحِكْمة تكُونُ فِي صدْرِ الْمُنافِقِ فتلجْلجُ فِي صدْرِهِ حتّى تخْرُج فتسْكُن إلى صواحِبِها فِي صدْرِ الْمُؤْمِنِ.**

79. Imām Ali ibn Abū Tālib عليه السلام said: "Take wisdom from wherever it may be because if a wise saying is in the bosom of a hypocrite, it flutters in his bosom till it comes out and settles with others of its own category: in the bosom of the believer."

**٨٠- وقال (عليه السلام): الْحِكْمةُ ضالّةُ الْمُؤْمِنِ، فخُذِ الْحِكْمة ولوْ مِنْ أهْلِ النِّفاقِ.**

79. Imām Ali ibn Abū Tālib عليه السلام said: "Wisdom is the believer's pursuit; therefore, attain wisdom even if it may be from the people of hypocrisy."



**٨١- وقال (عليه السلام): قِيمةُ كُلِّ امْرِئٍ ما يُحْسِنُهُ.**

**قال الرضي: و هي الكلمة التي لا تصاب لها قيمة و لا توزن بها حكمة و لا تقرن إليها كلمة.**

81. Imām Ali ibn Abū Tālib عليه السلام said: "The worth of every man lies in his accomplishments."[1]

[1]The real value of a person is his knowledge (and perfection of attainment). His worth and status will be in accordance with the status of knowledge and attainment which he holds. Eyes that are conscious of real values do not look at the face, features, tallness of stature, size or worldly pomp and status. Rather, they look at the attainments of a person and assess his worth according to these attainments. The conclusion is that a man

Sayyid al-Radhi says that this is the statement the value of which is too precious to assess, one compared to which no wise saying can be weighed and with which no other sentence can be matched.

**٨٢- وقال (عليه السلام): أُوصِيكُمْ بِخَمْسٍ لَوْ ضربْتُمْ إِلَيْها آباط الْإِبِلِ لكانتْ لِذلِك أَهْلًا: لا يرْجُونّ أحدٌ مِنْكُمْ إِلّا ربّهُ، ولا يخافنّ إِلّا ذَنْبهُ، ولا يسْتحِينّ أحدٌ مِنْكُمْ إِذا سُئِل عمّا لا يعْلمُ أَنْ يقُول لا أَعْلمُ، ولا يسْتحِينّ أحدٌ إِذا لمْ يعْلمِ الشّيْء أَنْ يتعلّمهُ، وعلَيْكُمْ بِالصّبْرِ فإِنّ الصّبْر مِن الْإِيمانِ كالرّأْسِ مِن الْجسدِ، ولا خيْر فِي جسدٍ لا رأْس معهُ، ولا فِي إِيمانٍ لا صبْر معهُ.**

82. Imām Ali ibn Abū Tālib عليه السلام said: "I impart to you five things which, if you ride your camels fast in search of them, you will find them worth the effort:None of you should rest his hope save on his Lord (Allāh); none of you should fear anything save his sin; none of you should feel ashamed of saying, 'I do not know' when asked about a matter which he does not know; none of you should feel ashamed of learning a thing that he does not know and you should practice endurance because endurance is for belief what the head is for the body:Just as there is no good in a body without the head, there is no good in belief without endurance.

**٨٣- وقال (عليه السلام) لِرجُلٍ أفْرط فِي الثّناءِ عليْهِ، وكان لهُ مُتّهِماً: أنا دُون ما تقُولُ وفوْق ما فِي نفْسِك.**

83. Imām Ali ibn Abū Tālib عليه السلام said the following about a

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should strive to acquire distinction and be admonished. The worth of every person is according to the extent of his knowledge.

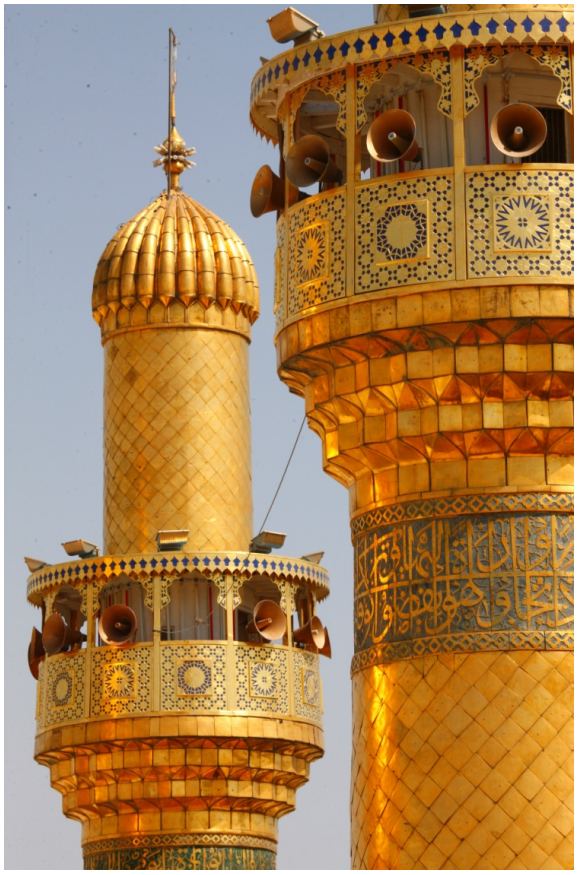
man who praised him much, although he did not admire him: “I am below what you express and above what you feel in your heart.”

**٨٤- وقال (عليه السلام): بقِيّةُ السّيْفِ أبْقى عدداً وأكْثرُ ولداً.**

84. Imām Ali ibn Abū Tālib عليه السلام said: “The survivors of the sword are large in number and have many offspring.”

**٨٥- وقال (عليه السلام): منْ ترك قوْل لا أدْرِي أُصِيبتْ مقاتِلُهُ.**

85. Imām Ali ibn Abū Tālib عليه السلام said: “Whoever abandons saying, ‘I do not know’ meets his destruction.”



**٨٦- وقال (عليه السلام): رأْيُ الشّيْخِ أحبُّ إليّ مِنْ جلدِ الْغُلامِ؛ ورُوِي "مِنْ مشْهدِ الْغُلامِ".**

86. Imām Ali ibn Abū Tālib عليه السلام said: “I love the opinion of an old man more than the determination of a young man: (or according to another version: more than the martyrdom of a

young man).

**٨٧- وقال (عليه السلام): عجِبْتُ لِمنْ يقْنطُ ومعهُ الِاسْتِغْفارُ.**

87. Imām Ali ibn Abū Tālib عليه السلام said: "I wonder about one who loses hope despite his ability to seek forgiveness."

**٨٨- وحكِي عنْهُ أبُو جعْفرٍ مُحمّدُ بْنُ علِيّ الْباقِرُ (عليه السلام) أنّهُ قال: كان فِي الْأرْضِ أمانانِ مِنْ عذابِ اللهِ، وقدْ رُفِع أحدُهُما، فدُونكُمُ الْآخر فتمسّكُوا بِهِ: أمّا الْأمانُ الّذِي رُفِع، فهُو رسُولُ اللهِ (صلى الله عليه وآله)، وأمّا الْأمانُ الْباقِي فالِاسْتِغْفارُ. قال اللهُ تعالى: وما كان اللهُ لِيُعذِّبهُمْ وأنْت فِيهِمْ، وما كان اللهُ مُعذِّبهُمْ وهُمْ يسْتغْفِرُون.**

**قال الرضي: و هذا من محاسن الاستخراج و لطائف الاستنباط.**

88. (Imām) "Abū Ja`far" Muhammed ibn Ali al-Bāqir عليه السلام has related from Imām Ali ibn Abū Tālib عليه السلام that the Imām had said: "There are two sources of deliverance from the punishment of Allāh:one of them has been raised up, while the other is before you. You should, therefore, adhere to it. The source of deliverance, which has been raised up is the Messenger of Allāh Muhammed ﷺ, while the source of deliverance that remains is the seeking of forgiveness. Allāh, the Glorified One, has said the following:*And Allāh is not to chastise them while you are among them, nor is Allāh to chastise them while yet they seek [His] forgiveness* (Qur'ān, 8:33)."

Sayyid al-Radhi says that this is one of the most beautiful ways of deriving the meaning and a most delicate manner of an interpretation.

**٨٩- وقال (عليه السلام): منْ أصْلح ما بيْنهُ وبيْن اللهِ أصْلح اللهُ ما بيْنهُ وبيْن النّاسِ، ومنْ أصْلح أمْر آخِرتِهِ أصْلح اللهُ لهُ أمْر دُنْياهُ، ومنْ كان لهُ مِنْ نفْسِهِ واعِظٌ كان عليْهِ مِن اللهِ حافِظٌ.**

89. Imām Ali ibn Abū Tālib عليه السلام said: "If a man behaves properly in matters between himself and Allāh, then Allāh will keep proper the matters between him and others. And if a man keeps proper the affairs of his next life, Allāh will keep proper for him the affairs of this world. Whoever admonishes himself is protected by Allāh."

**٩٠- وقال (عليه السلام): الْفقِيهُ كُلُّ الْفقِيهِ منْ لمْ يُقنِّطِ النّاس مِنْ رحْمةِ اللهِ ولمْ يُؤْيِسْهُمْ مِنْ روْحِ اللهِ ولمْ يُؤْمِنْهُمْ مِنْ مكْرِ اللهِ.**

90. Imām Ali ibn Abū Tālib عليه السلام said: "The perfect jurist of Islam is whoever does not let people lose hope of the mercy of Allāh, does not make him despondent of Allāh's kindness and does not make them feel safe from Allāh's punishment."

**٩١- وقال (عليه السلام): إنّ هذِهِ الْقُلُوب تملُّ كما تملُّ الْأبْدانُ، فابْتغُوا لها طرائِف الْحِكمِ.**

91. Imām Ali ibn Abū Tālib عليه السلام said: "The hearts become bored as bodies become bored; so look for beautiful wise sayings for them."

**٩٢- وقال (عليه السلام): أوْضعُ الْعِلْمِ ما وُقِف على اللِّسانِ وأرْفعُهُ ما ظهر فِي الْجوارِحِ والْأرْكانِ.**

92. Imām Ali ibn Abū Tālib عليه السلام said: "The most humble knowledge is that which remains on the tongue, and the

most honorable one is that which manifests itself through (the action of) the limbs and the organs of the body."

**٩٣- وقال (عليه السلام): لا يقُولنّ أحدُكُمْ اللّهُمّ إنّي أعُوذُ بِك مِن الْفِتْنةِ لِأنّـهُ لَيْس أحدٌ إلّا وهُو مُشْتمِلٌ على فِتْنةٍ، ولكِنْ من اسْتعاذ فلْيسْتعِذْ مِنْ مُضِلّاتِ الْفِتنِ، فإنّ الله سُبْحانهُ يقُولُ: واعْلمُوا أنّما أمْوالُكُمْ وأوْلادُكُمْ فِتْنةٌ؛ ومعْنى ذلِك أنّهُ يخْتبِرُهُمْ بِالْأمْوالِ والْأوْلادِ لِيتبيّن السّاخِط لِرِزْقِهِ والرّاضِي بِقِسْمِهِ، وإنْ كان سُبْحانهُ أعْلم بِهِمْ مِنْ أنْفُسِهِمْ، ولكِنْ لِتظْهر الْأفْعالُ الّتِي بِها يُسْتحقُّ الثّوابُ والْعِقابُ، لِأنّ بعْضهُمْ يُحِبُّ الذُّكُور ويكْرهُ الْإِناث، وبعْضهُمْ يُحِبُّ تثْمِير الْمالِ ويكْرهُ انْثِلام الْحالِ.**

**قال الرضي: و هذا من غريب ما سمع منه في التفسير.**

93. Imām Ali ibn Abū Tālib عليه السلام said: "None of you should say, 'O Allāh! I seek Your protection against affliction' because there is none who is not afflicted. But whoever seeks Allāh's protection should seek it from misguiding troubles because Allāh, the Glorified One, says the following:*And be admonished that your wealth and children are a trial* (Qur'ān, 8:28). It means that He tries people with wealth and progeny in order to distinguish one who is displeased with his livelihood from one who is happy with what he has been given. Even though Allāh, the Glorified One, knows them more than they know themselves, He does so in order to let them perform actions with which they earn rewards or penalties. This is so because some of them like to have male (children) and dislike to have females, whereas some like to amass wealth and dislike adversity."

Sayyid al-Radhi says that this is a wonderful interpretation related from the Imām عليه السلام.

**٩٤- وسُئِل عنِ الْخيْرِ ما هُو، فقال: ليْس الْخيْرُ أنْ يكْثُر مالُك وولدُك، ولكِنّ الْخيْر أنْ يكْثُر عِلْمُك وأنْ يعْظُم حِلْمُك وأنْ تُباهِي النّاس بِعِبادةِ ربِّك، فإنْ أحْسنْت حمِدْت الله، وإنْ أسأْت اسْتغْفرْت الله، ولا خيْر فِي الدُّنْيا إلّا لِرجُلَيْنِ: رجُلٍ أذْنب ذُنُوباً فهُو يتداركُها بِالتّوْبةِ، ورجُلٍ يُسارِعُ فِي الْخيْراتِ.**

94. Imām Ali ibn Abū Tālib عليه السلام was asked what goodness is. He replied thus:" Goodness is not that your wealth and progeny should be much, but goodness is that your knowledge should be much, your forbearance should be great and that you should vie with other people in worshipping Allāh. If you do good deeds, you should thank Allāh, but if you commit evil, you should seek forgiveness of Allāh. In this world, goodness is for two persons only:the man who commits sins but rectifies them by repentance, and the man who hastens towards good deeds."

**٩٥- وقال (عليه السلام): لا يقِلُّ عملٌ مع التّقْوى، وكيْف يقِلُّ ما يُتقبّلُ؟!**

95. Imām Ali ibn Abū Tālib عليه السلام said: "Action accompanied by fear for Allāh does not fail; how can a thing fail that has been accepted?!"[1]

**٩٦- وقال (عليه السلام): إنّ أوْلى النّاسِ بِالْأنْبياءِ أعْلمُهُمْ بِما جاءُوا بِهِ، ثُمّ تلا: إنّ أوْلى النّاسِ بِإبْراهِيم للّذِين اتّبعُوهُ وهذا النّبِيُّ والّذِين آمنُوا – الْآيةِ، ثُمّ قال: إنّ ولِيّ مُحمّدٍ منْ أطاع الله وإنْ بعُدتْ لُحْمتُهُ، وإنّ عدُوّ مُحمّدٍ منْ عصى الله وإنْ قرُبتْ قرابتُهُ.**

[1]Allāh says the following: **إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ** "Verily, Allāh does accept (an offering only) from those who guard (themselves against evil)" (Holy Qur'ān, 5:27).

96. Imām Ali ibn Abū Tālib عليه السلام said: "The persons who are attracted to the prophets the most are those who know the most what the prophets have brought." Then Imām Ali ibn Abū Tālib عليه السلام recited this verse: *Verily, of men, the nearest to Abraham are surely those who followed him and this (Our) Prophet (Muhammed) and those who believe* (Qur'ān, 3:68). Then he said the following: "The friend of Muhammed صلى الله عليه وآله وسلم is whoever obeys Allāh, even though he may have no blood relationship [with him], and the enemy of Muhammed صلى الله عليه وآله وسلم is whoever disobeys Allāh even though he may have near kinship [with the Prophet صلى الله عليه وآله وسلم]."

**٩٧- وسمِع (عليه السلام) رجُلًا مِن الْحرُورِيّةِ يتهجّدُ ويقْرأُ فقال: نـوْمٌ على يقِينٍ خيْرٌ مِنْ صلاةٍ فِي شكٍّ.**

97. Imām Ali ibn Abū Tālib عليه السلام heard a Khārijite performing mid-night prayers and reciting the Qur'ān, so he said: "Sleeping in a state of firm belief is better than praying in a state of doubt."

**٩٨- وقال (عليه السلام): اعْقِلُوا الْخبر إذا سمِعْتُمُوهُ عقْل رِعايـةٍ، لا عقْل رِوايةٍ، فإنّ رُواة الْعِلْمِ كثِيرٌ، ورُعاتهُ قلِيلٌ.**

98. Imām Ali ibn Abū Tālib عليه السلام said: "When you hear a tradition, test it according to the criterion of intel-ligence, not to that of mere hearsay, because those who relate knowledge are numerous, but those who safe-guard it are few."

**٩٩- وسمِع رجُلًا يقُولُ: "إنّا لِلّهِ وإنّا إليْهِ راجِعُون"، فقال: إنّ قوْلنا "إنّا لِلّه" إقْرارٌ على أنْفُسِنا بِالْمُلْكِ، وقوْلنا "وإنّا إليْهِ راجِعُون" إقْرارٌ على أنْفُسِنا بِالْهُلْكِ.**

99. Imām Ali ibn Abū Tālib عليه السلام heard a man reciting the following: "Verily, we are Allāh's, and verily to Him shall we return" (Qur'ān, 2:156). The Imām عليه السلام said, "Our saying, *Inna lillah* (Verily we are Allāh's) is an admission of His majesty over us, while our saying, *Wa inna ilayhi raji`un* (and verily to Him shall we return) is an admission of our being mortal."

**١٠٠- وقال (عليه السلام) ومدحهُ قوْمٌ فِي وجْهِهِ فقال: اللّهُمّ إنّك أعْلمُ بِي مِنْ نفْسِي، وأنا أعْلمُ بِنفْسِي مِنْهُمْ؛ اللّهُمّ اجْعلْنا خيْراً مِمّا يظُنُّون واغْفِرْ لنا ما لا يعْلمُون.**

100. Some people praised Imām Ali ibn Abū Tālib عليه السلام in his presence. The Imām عليه السلام said: "O Lord! You know me better than I know myself, and I know myself better than they know. O Lord! Make us better people than what they think and forgive what they do not know."

**١٠١- وقال (عليه السلام): لا يسْتقِيمُ قضاءُ الْحوائِجِ إلّا بِثلاثٍ بِاسْتِصْغارِها لِتعْظُم وبِاسْتِكْتامِها لِتظْهر وبِتعْجِيلِها لِتهْنُؤ.**

101. Imām Ali ibn Abū Tālib عليه السلام said: "The fulfillment of (others') needs becomes a lasting virtue in three ways:regarding it as small, so that it attains greatness, concealing it so that it may manifest itself, and doing it quickly so that it may please them."

**١٠٢ـ وقال (عليه السلام): يأْتِي على النّاسِ زمانٌ لا يُقرّبُ فِيهِ إلّا الْماحِلُ ولا يُظرّفُ فِيهِ إلّا الْفاجِرُ ولا يُضعّفُ فِيهِ إلّا الْمُنْصِفُ، يعُدُّون الصّدقة فِيهِ غُرْماً، وصِلة الرّحِمِ مَنّاً، والْعِبادة اسْتِطالةً على النّاسِ؛ فعِنْد ذلِك يكُونُ السُّلْطانُ بِمشُورةِ النِّساءِ وإمارةِ الصِّبْيانِ وتدْبِيرِ الْخِصْيانِ.**

102. Imām Ali ibn Abū Tālib عليه السلام said: "Shortly, a period of time will come for people when high [government] posts will be given only to those who defame others, when vicious people will be regarded as witty, whereas the fair ones will be regarded as weak. People will regard charity as a loss, consider kinship as a burden and worship as grounds for gaining prestige among others. At such a time, authority will be exercised through the counsel of women, and there will be posting of young boys in high places, and the administration will be run by eunuchs."

**١٠٣ـ ورُئِي علَيْهِ إزارٌ خلِقٌ مرْقُوعٌ، فقِيل لهُ فِي ذلِك، فقال: يخْشعُ لهُ الْقلْبُ وتذِلُّ بِهِ النّفْسُ ويقْتدِي بِهِ الْمُؤْمِنُون؛ إنّ الدُّنْيا والْآخِرة عدُوّانِ مُتفاوِتانِ وسبِيلانِ مُخْتلِفانِ، فمنْ أحبّ الدُّنْيا وتولّاها أبْغض الْآخِرة وعاداها، وهُما بِمنْزِلةِ الْمشْرِقِ والْمغْرِبِ، وماشٍ بيْنهُما كُلّما قرُب مِنْ واحِدٍ بعُد مِن الْآخرِ، وهُما بعْدُ ضرّتانِ.**

103. Imām Ali ibn Abū Tālib عليه السلام was publicly seen waring worn-out clothes with patches. When it was pointed out to him, he said, "With it [such shabbiness of dressing] the heart fears, the mind feels humble and the believers emulate. Certainly this world and the next are enemies of each other, two paths in opposite directions. Whoever likes this world and loves it hates the next and is its enemy. These two are like the East and the West. If the walker between them gets close to one, he gets farther from the other. After all, they are like two fellow-wives."

**١٠٤ـ وعنْ نـوْفٍ الْبكـالِيّ، قـال: رأيْتُ أمِير الْمُـوْمِنِين (عليـه السلام) ذات ليْلةٍ وقدْ خرج مِنْ فِراشِهِ فنظر فِي النُّجُومِ، فقال لِـي: يـا نـوْفُ أ راقِدٌ أنْـت أمْ رامِقٌ؟ فقُلْتُ بلْ رامِقٌ، قال: يا نوْفُ، طُوبى لِلزّاهِدِين فِي الدُّنْيا الرّاغِبِين فِـي الْآخِـرةِ، أُولئِـك قـوْمٌ اتّخـذُوا الْأرْض بِـساطاً وتُرابهـا فِراشـاً وماءهـا طِيبـاً والْقُرْآن شِعاراً والدُّعاء دِثاراً، ثُمّ قرضُوا الدُّنْيا قرْضـاً علـى مِنْهـاجِ الْمسِيحِ. يا نوْفُ! إنّ داوُد (عليه السلام) قام فِي مِثْلِ هذِهِ السّاعةِ مِن اللّيْلِ فقـال إنّهـا لـساعةٌ لا يـدْعُو فِيهـا عبْـدٌ إلّا اسْـتُجِيب لـهُ إلّا أنْ يكُـون عشّـاراً أوْ عرِيفـاً أوْ شُرْطِيّاً أوْ صاحِب عرْطبةٍ ـ وهِي الطُّنْبُورُ ـ أوْ صاحِب كوْبـةٍ ـ وهِـي الطّبْلُ، (وقدْ قِيل أيْضاً إنّ الْعرْطبة الطّبْلُ والْكوْبة الطُّنْبُور) .**

104. It is related by Nawf al-Bikali that: "One night, I saw Imām Ali ibn Abū Tālib عليه السلام coming out of his bed and looking at the stars. Then he said to me:'O Nawf! Are you awake or asleep?' I said: 'I am awake, O Imām Ali ibn Abū Tālib عليه السلام!' whereupon the Imām عليه السلام said the following:'O Nawf! Blessed be those who abstain from this world and are eager for the next. They are the people who regard this earth as the floor, its dust as their mattress and its water as their perfume. They recite the Holy Qur'ān in low tones and supplicate in high tones, then they are cut off from the world as Īsa (Jesus) used to be."

"'O Nawf! Prophet Dāwūd (David) عليه السلام rose up at a similar hour one night and said:This is the hour when whatever a person pleads, his plea is granted unless he is a tax-collector, an intelligence collector, a policeman, a lute player or a drummer.'"

Sayyid al-Radhi says the following: "It is also said that 'artabah' means **طبل** (drum) and 'kubah' means lute."

**١٠٥ـ وقال (عليه السلام): إنّ الله افْترض عليْكُمْ فرائِض فلا تُضيّعُوها، وحدّ لكُمْ حُدُوداً فلا تعْتدُوها، ونهاكُمْ عنْ أشْياء فلا تنْتهِكُوها، وسكت لكُمْ عنْ أشْياء ولمْ يدعْها نِسْياناً، فلا تتكلّفُوها.**

105. Imām Ali ibn Abū Tālib عليه السلام said: "Allāh has placed on you some obligations which you should not ignore, has laid down for you limits which you should not transgress, has prohibited you from certain things which you should not violate and has kept quiet about certain things, but He has not left them out by mistake so that you should not find them."

**١٠٦ـ وقال (عليه السلام): لا يتْرُكُ النّاسُ شيْئاً مِنْ أمْرِ دِينِهِمْ لِاسْتِصْلاحِ دُنْياهُمْ إلّا فتح اللهُ عليْهِمْ ما هُو أضرُّ مِنْهُ.**

106. Imām Ali ibn Abū Tālib عليه السلام said: "If people abandon the doing of something related to the creed for the benefit of their worldly affairs, Allāh will inflict on them something more harmful than it."

**١٠٧ـ وقال (عليه السلام): رُبّ عالِمٍ قدْ قتلهُ جهْلُهُ وعِلْمُهُ معهُ لا ينْفعُهُ.**

107. Imām Ali ibn Abū Tālib عليه السلام said: "Often, the ignorance of a learned man ruins him, while the knowledge he has does not avail him."

**١٠٨ـ وقال (عليه السلام): لقدْ عُلّق بِنِياطِ هذا الْإِنْسانِ بضْعةٌ هِي أعْجبُ ما فِيهِ وذلِك الْقلْبُ، وذلِك أنّ لهُ موادّ مِن الْحِكْمةِ وأضْداداً مِنْ خِلافِها، فإنْ سنح لهُ الرّجاءُ أذلّهُ الطّمعُ، وإنْ هاج بِهِ الطّمعُ أهْلكهُ الْحِرْصُ، وإنْ ملكهُ الْيأْسُ قتلهُ الْأسفُ، وإنْ عرض لهُ الْغضبُ اشْتدّ بِهِ الْغيْظُ، وإنْ أسْعدهُ الرّضى نسِي التّحفُّظ، وإنْ غالهُ الْخوْفُ شغلهُ الْحذرُ، وإنِ اتّسع لهُ الْأمْرُ اسْتلبتْهُ الْغِرّةُ، وإنْ أفاد مالًا أطْغاهُ الْغِنى، وإنْ أصابتْهُ مُصِيبةٌ فضحهُ**

**الْجزعُ، وإنْ عضّتْهُ الْفاقةُ شغلهُ الْبلاءُ، وإنْ جهدهُ الْجُوعُ قعد بِهِ الضّعْفُ، وإنْ أفْرط بِهِ الشِّبعُ كظّتْهُ الْبِطْنةُ... فكُلُّ تقْصِيرٍ بِهِ مُضِرٌّ، وكُلُّ إفْراطٍ لهُ مُفْسِدٌ.**

108. Imām Ali ibn Abū Tālib عليه السلام said: "In man, there is a piece of flesh attached to him which is the most amazing thing in him. It is the heart. It has a store of wisdom and things contrary to wisdom. If it sees a ray of hope, eagerness humiliates it, and when eagerness intensifies, greed ruins it. If disappointment overtakes it, grief kills it. If anger rises in it, a serious rage develops. If it is blessed with pleasure, it forgets to be cautious. If it is apprehensive, it becomes heedless. If peace extends all around it, it becomes neglectful. If it earns wealth, freedom from care places it in the wrong. If trouble befalls it, impatience makes it humble. If it faces starvation, distress overtakes it. If hunger attacks it, weakness seats it. If its food increases, heaviness of stomach pains it. Thus, every diminution harms it, and every excess is harmful."

**١٠٩ـ وقال (عليه السلام): نحْنُ النُّمْرُقةُ الْوُسْطى، بِها يلْحقُ التّالِي، وإلَيْها يرْجِعُ الْغالِي.**

109. Imām Ali ibn Abū Tālib عليه السلام said: "We (members of the Prophet's family عليهم السلام) are like the pillow in the middle: Whoever lags behind has to come forward to meet it, while whoever exceeds the bounds has to return to it."

**١١٠ـ وقال (عليه السلام): لا يُقِيمُ أمْر اللهِ سُبْحانهُ إلّا منْ لا يُصانِعُ ولا يُضارِعُ ولا يتّبِعُ الْمطامِع.**

110. Imām Ali ibn Abū Tālib عليه السلام said: "None can establish the rule of Allāh, the Glorified One, except whoever shows no relenting (in the matter of what is right), who does not behave like wrong doers and who does not run to satisfy his greed."

**١١١ـ وقال (عليه السلام): وقدْ تُوُفِّي سهْلُ بْنُ حُنيْفٍ الْأنْصارِيُّ بِالْكُوفةِ بعْد مرْجِعِهِ معهُ مِنْ صِفِّين، وكان أحبّ النّاسِ إليْهِ: لوْ أحبّنِي جبلٌ لتهافت.**

**معنى ذلك أن المحنة تغلظ عليه فتسرع المصائب إليه و لا يفعل ذلك إلا بالأتقياء الأبرار و المصطفين الأخيار، و هذا مثل قوله (عليه السلام):**

111. Sahl ibn Hunayf al-Ansāri died in Kūfa after his return from the battle of Siffīn, and he was very much loved by Imām Ali ibn Abū Tālib عليه السلام. On this occasion, Imām Ali ibn Abū Tālib عليه السلام said: "Even if a mountain had loved me, it will have now crumbled."

Sayyid al-Radhi says that the meaning of this statement is that since the trial of the man who loves Imām Ali ibn Abū Tālib عليه السلام will be so, severe troubles will leap towards him, and this is not the case except with the Allāh-fearing, the virtuous and the select good ones." He adds saying that there is another similar saying of Imām Ali ibn Abū Tālib about certain individuals, and it is cited below:

**١١٢ـ منْ أحبّنا أهْل الْبيْتِ فلْيسْتعِدّ لِلْفقْرِ جِلْباباً.**

**وقد يؤول ذلك على معنى آخر ليس هذا موضع ذكره.**

112. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever loves us, we members of the Household (of the Prophet صلى الله عليه وآله وسلم), should

be prepared to face destitution."

Sayyid al-Radhi says that this has been interpreted in a different way as well, but on this occasion, it is not fit to mention here.[1]

**١١٣ـ وقال (عليه السلام): لا مال أعْودُ مِن الْعقْلِ، ولا وحْدة أوْحشُ مِن الْعُجْبِ، ولا عقْل كالتّدْبِيرِ، ولا كرم كالتّقْوى، ولا قَرِين كحُسْنِ الْخُلُقِ، ولا مِيراث كالْأدبِ، ولا قائِد كالتّوْفِيقِ، ولا تِجارة كالْعملِ الصّالِحِ، ولا رِبْح كالثّوابِ، ولا ورع كالْوُقُوفِ عِنْد الشُّبْهةِ، ولا زُهْد كالزُّهْدِ فِي الْحرامِ، ولا عِلْم كالتّفكُّرِ، ولا عِبادة كأداءِ الْفرائِضِ، ولا إيمان كالْحياءِ والصّبْرِ، ولا حسب كالتّواضُعِ، ولا شرف كالْعِلْمِ، ولا عِزّ كالْحِلْمِ، ولا مُظاهرة أوْثقُ مِن الْمُشاورةِ.**

113. Imām Ali ibn Abū Tālib عليه السلام said: "No wealth is more profitable than wisdom; no loneliness is more estranging than vanity; no wisdom is as good as tact; no honor is like fearing Allāh; no companion is like the goodness of moral character; no inheritance is like civility; no guide is like promptitude; no trade is like the doing of deeds of virtue; no profit is like a Divine reward; no self-control is like inaction in time of doubt; no abstention is like that from prohibitions; no knowledge is like thinking; no worship is like the carrying out of obligations; no belief is like modesty and endurance; no attainment is like humility; no honor is like knowledge; no power is like forbearance and no support is more reliable than a good piece of advice."

[1]Perhaps the other meaning of this saying is this: "Whoever loves us should not hanker after worldly matters even though in consequence he may have to face destitution and poverty. He should rather remain content and avoid seeking worldly benefits."

**١١٤ـ وقال (عليه السلام): إذا اسْتوْلى الصّلاحُ على الزّمانِ وأهْلِهِ، ثُمّ أساء رجُلٌ الظّنّ بِرجُلٍ لمْ تظْهرْ مِنْهُ حوْبةٌ، فقدْ ظلم؛ وإذا اسْتوْلى الْفسادُ على الزّمانِ وأهْلِهِ، فأحْسن رجُلٌ الظّنّ بِرجُلٍ، فقدْ غرّر.**

114. Imām Ali ibn Abū Tālib عليه السلام said: "At a time when virtue is in vogue in the world and among people, if a person entertains an evil suspicion about another person from whom nothing evil has ever been seen, he becomes unjust. And at a time when vice is in vogue in the world and among people, if a man entertains a good impression about another person, he hurls himself into peril."

**١١٥ـ وقِيل لهُ (عليه السلام): كيْف نجِدُك يا أمِير الْمُؤْمِنِين؟ فقال (عليه السلام): كيْف يكُونُ حالُ منْ يفْنى بِبقائِهِ ويسْقمُ بِصِحّتِهِ ويُؤْتى مِنْ مأْمنِهِ؟**

115. It was said to Imām Ali ibn Abū Tālib عليه السلام: "How are you, O Imām Ali ibn Abū Tālib عليه السلام?" He replied: How can he be well whom life is driving towards death, whose state of health can change into sickness any moment and who is to be caught (by death) from his place of safety?"

**١١٦ـ وقال (عليه السلام): كمْ مِنْ مُسْتدْرجٍ بِالْإِحْسانِ إلِيْهِ ومغْرُورٍ بِالسّتْرِ عليْهِ ومفْتُونٍ بِحُسْنِ الْقوْلِ فِيهِ، وما ابْتلى اللّهُ أحداً بِمِثْلِ الْإِمْلاءِ لهُ.**

116. Imām Ali ibn Abū Tālib عليه السلام said: "There are many people who are given time (by Allāh) through good treatment towards them. Many are deceived because their sinful activities are veiled. There are many who are impressed by good talk about themselves. And Allāh does not try anyone as seriously as He tries one whom He allows time (to remain sinful)."

**١١٧ـ وقال (عليه السلام): هلك فِيّ رجُلانِ: مُحِبٌّ غالٍ ومُبْغِضٌ قالٍ.**

117. Imām Ali ibn Abū Tālib عليه السلام said: "Two categories of persons will face ruin on my account: one who exaggerates in loving me and one who hates me intensely."

**١١٨ـ وقال (عليه السلام): إضاعةُ الْفُرْصةِ غُصّةٌ.**

118. Imām Ali ibn Abū Tālib عليه السلام said: "To miss an opportunity is to be choked by grief."

**١١٩ـ وقال (عليه السلام): مثلُ الدُّنْيا كمثلِ الْحيّةِ: لِيّنٌ مسُّها والسّمُّ النّاقِعُ فِي جوْفِها، يهْوِي إليْها الْغِرُّ الْجاهِلُ، ويحْذرُها ذُو اللُّبِّ الْعاقِلُ.**

119. Imām Ali ibn Abū Tālib عليه السلام said: "The example of the world is like a snake: It is soft in touch but its inside is full of venom. An ignorant person who has fallen into deceit is attracted to it, but a wise and intelligent man stays on guard against it."

**١٢٠ـ وسُئِل (عليه السلام) عنْ قُريْشٍ فقال: أمّا بنُو مخْزُومٍ فريْحانةُ قُريْشٍ، نُحبُّ حدِيث رِجالِهِمْ والنِّكاح فِي نِسائِهِمْ؛ وأمّا بنُو عبْدِ شمْسٍ فأبْعدُها رأْياً وأمْنعُها لِما وراء ظُهُورِها؛ وأمّا نحْنُ فأبْذلُ لِما فِي أيْدِينا وأسْمحُ عِنْد الْموْتِ بِنُفُوسِنا، وهُمْ أكْثرُ وأمْكرُ وأنْكرُ، ونحْنُ أفْصحُ وأنْصحُ وأصْبحُ.**

120. Imām Ali ibn Abū Tālib عليه السلام was asked about the tribesmen of Quraish. He replied as follows: "As for Banū Makhzūm, they are the blossoms of the tribesmen of Quraish. It is delightful to talk to their men and to marry their women. As for Banū Abd Shams, they are far-sighted

and cautious about all that is hidden from them. As for ourselves (Banū Hāshim), we spend whatever we get and are very generous in offering ourselves to death. Consequently, those (other) people are more numerous, more contriving and more ugly, while we are most eloquent, well-wishing and handsome!"

**١٢١ـ وقال (عليه السلام): شتّان ما بيْن عمليْنِ: عملٍ تذْهبُ لذّتُهُ وتبْقى تبِعتُهُ، وعملٍ تذْهبُ مئُونتُهُ ويبْقى أجْرُهُ.**

121. Imām Ali ibn Abū Tālib عليه السلام said: "What a difference there is between two kinds of actions:an action the pleasure of which passes away but its (ill) consequence remains, and an action the hardship of which passes away but its reward stays."

**١٢٢ـ وتبِع جِنازةً فسمِع رجُلًا يضْحكُ فقال كأنّ الْموْت فِيها على غيْرِنا كُتِب وكأنّ الْحقّ فِيها على غيْرِنا وجب وكأنّ الّذِي نرى مِن الْأمْواتِ سفْرٌ عمّا قلِيلٍ إِليْنا راجِعُون نُبوِّئُهُمْ أجْداثهُمْ ونأْكُلُ تُراثهُمْ كأنّا مُخلّدُون بعْدهُمْ ثُمّ قدْ نسِينا كُلّ واعِظٍ وواعِظةٍ ورُمِينا بِكُلّ فادِحٍ وجائِحةٍ.**

122. Imām Ali ibn Abū Tālib عليه السلام was walking once behind a borne coffin when he heard someone laughing. He, therefore, said: "Is it that death has been ordained only for others? Is it that right is obligatory only on others? Is it that those whom we see departing on their death journey will come back to us? We place them in their graves then enjoy their estate (as if we will live for good after them). We have ignored every preacher, man or woman, exposing ourselves to every type of catastrophe."

**١٢٣ـ وقال (عليه السلام): طُوبى لِمنْ ذلّ فِي نفْسِهِ وطاب كسْبُهُ وصلحتْ سرِيرتُهُ وحسُنتْ خلِيقتُهُ وأنْفق الْفضْل مِنْ مالِهِ وأمْسك الْفضْل مِنْ لِسانِهِ وعزل عنِ النّاسِ شرّهُ ووسِعتْهُ السُّنّةُ ولمْ يُنْسبْ إلى الْبِدْعةِ.**

**قال الرضي: أقول و من الناس من ينسب هذا الكلام إلى رسول الله (صلى الله عليه وآله) و كذلك الذي قبله.**

123. Imām Ali ibn Abū Tālib عليه السلام said: "Blessed be whoever humbles himself, whose livelihood is pure, whose heart is pure, whose habits are virtuous, who spends his savings (in the cause of Allāh), who prevents his tongue from speaking nonsense, who keeps people safe from his evil, who is pleased with the (Prophet's) Sunnah and who is unconnected with innovation (in religion)."

Sayyid al-Radhi says that some people attribute this and the previous saying to the Messenger of Allāh ﷺ.

**١٢٤ـ وقال (عليه السلام): غيْرةُ الْمرْأةِ كُفْرٌ وغيْرةُ الرّجُلِ إيمانٌ.**

124. Imām Ali ibn Abū Tālib عليه السلام said: "The jealousy of a woman (with regard to fellow-wives) is heresy, while the jealousy of a man is part of his faith."

**١٢٥ـ وقال (عليه السلام): لأنْسُبنّ الْإِسْلام نِسْبةً لمْ ينْسُبْها أحدٌ قبْلِي: الْإِسْلامُ هُو التّسْلِيمُ، والتّسْلِيمُ هُو الْيقِينُ، والْيقِينُ هُو التّصْدِيقُ، والتّصْدِيقُ هُو الْإِقْرارُ، والْإِقْرارُ هُو الْأداءُ والْأداءُ هُو الْعملُ.**

125. Imām Ali ibn Abū Tālib عليه السلام said: "I am defining Islam as none has defined it before:Islam is submission, submission is conviction, conviction is affirmation, affirmation is acknowledgment, acknowledgment is

carrying out (obligations) and carrying out obligations is action."

**١٢٦ـ وقال (عليه السلام): عجِبْتُ لِلْبخِيلِ يسْتعْجِلُ الْفقْر الّذِي مِنْهُ هرب ويفُوتُهُ الْغِنى الّذِي إيّاهُ طلب، فيعِيشُ فِي الدُّنْيا عيْش الْفُقراءِ ويُحاسبُ فِي الْآخِرةِ حِساب الْأغْنِياءِ. وعجِبْتُ لِلْمُتكبِّرِ الّذِي كان بِالْأمْسِ نُطْفةً ويكُونُ غداً جِيفةً. وعجِبْتُ لِمنْ شكّ فِي اللهِ وهُو يرى خلْق اللهِ. وعجِبْتُ لِمنْ نسِي الْموْت وهُو يرى الْموْتى. وعجِبْتُ لِمنْ أنْكر النّشْأة الْأُخْرى وهُو يرى النّشْأة الْأُولى. وعجِبْتُ لِعامِرٍ دار الْفناءِ وتارِكٍ دار الْبقاءِ.**

126. Imām Ali ibn Abū Tālib عليه السلام said: "I wonder about a miser who hastens towards the very destitution from which he wants to run away, missing the very ease of life which he covets. Consequently, he passes his life in this world like the destitute but will have to render an account (of it) in the Hereafter like the rich.

I wonder about a proud man who was just a drop of semen the other day and will turn into a corpse tomorrow. I wonder about a man who doubts Allāh although He sees what He has created. I wonder about one who has forgotten death although he sees people dying. I wonder about one who denies the second life although he has seen the first. I wonder about one who inhabits this transient abode but ignores the everlasting one."

**١٢٧ـ وقال (عليه السلام): منْ قصّر فِي الْعملِ ابْتُلِي بِالْهمِّ، ولا حاجة لِلّهِ فِيمنْ ليْس لِلّهِ فِي مالِهِ ونفْسِهِ نصِيبٌ.**

127. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever falls short of good deeds falls into grief, and Allāh has nothing to do with one who sets aside nothing of his wealth for the sake

of Allāh."

**١٢٨ـ وقال (عليه السلام): توقّوا الْبرْد فِي أوّلِهِ وتلقّوْهُ فِي آخِرِهِ، فإنّهُ يفْعلُ فِي الْأبْدانِ كفِعْلِهِ فِي الْأشْجارِ: أوّلُهُ يُحْرِقُ وآخِرُهُ يُورِقُ.**

128. Imām Ali ibn Abū Tālib عليه السلام said: "Protect yourselves from cold in its (season's) beginning and welcome it towards its end because it affects bodies in the same way as it affects plants: In the beginning, it destroys them, but in the end it gives them fresh leaves."

During autumn (fall), protection from cold is necessary because with the change of weather, the body's temperature also changes and ailments such as flu, catarrh, cough, etc. take place. This is so because bodies are accustomed to warm weather. When suddenly cold comes, the tissue becomes contracted, and cold dryness increases in the body. Thus, bathing with cold water soon after bathing with hot water is harmful for this very reason. With hot water, the tissues expand, so they at once admit the effect of cold water and, in consequence, the natural heat of the body is affected. On the other hand, there is no need for protection from cold during spring season, nor is it harmful for the health because the body is already accustomed to cold prior to that. Thus, the cold temperate of the spring is not unpleasant to the body. Rather, with the decline of cold, there is an increase of heat and dampness in the body as a result of which growth is stimulated, natural heat rises, the body cells multiply, the temperaments feel pleasant and the spirit is joyful. Similarly, there is the same effect in the plant world. Thus, during autumn, due to the prevalence of coldness and

dryness, leaves wither, the vegetative power decreases, the freshness of the plants fades and there is a death-like effect on the green areas. Spring brings the message of life for them. Then with the blowing of healthy winds, blossoms begin to sprout, plants become fresh and healthy, and forests and wildernesses are all painted green.

**١٢٩ـ وقال (عليه السلام): عِظمُ الْخالِقِ عِنْدك يُصغِّرُ الْمخْلُوق فِي عيْنِك.**

129. Imām Ali ibn Abū Tālib عليه السلام said: "The Greatness of the Creator appreciated by you will belittle the creatures in your view."

**١٣٠ـ وقال (عليه السلام): وقدْ رجع مِنْ صِفّين فأشْرف على الْقُبُورِ بِظاهِرِ الْكُوفةِ: يا أهْل الدِّيارِ الْمُوحِشةِ والْمحالِّ الْمُقْفِرةِ والْقُبُورِ الْمُظْلِمةِ! يا أهْل التُّرْبةِ! يا أهْل الْغُرْبةِ! يا أهْل الْوحْدةِ! يا أهْل الْوحْشةِ! أنْتُمْ لنا فرطٌ سابِقٌ، ونحْنُ لكُمْ تبعٌ لاحِقٌ؛ أمّا الدُّورُ فقدْ سُكِنتْ، وأمّا الْأزْواجُ فقدْ نُكِحتْ، وأمّا الْأمْوالُ فقدْ قُسِمتْ. هذا خبرُ ما عِنْدنا، فما خبرُ ما عِنْدكُمْ؟ ثُمّ الْتفت إِلى أصْحابِهِ فقال: أما لوْ أُذِن لهُمْ فِي الْكلامِ لأخْبرُوكُمْ أنّ خيْر الزّادِ التّقْوى.**

130. When Imām Ali ibn Abū Tālib عليه السلام returned from (the battle of) Siffīn and noticed the graves outside Kūfa, he said: "O residents of houses which give a sense of loneliness, of areas depopulated, of gloomy graves! O people of the dust! O victims of strangeness! O people of loneliness and O people of desolation! You have gone ahead and preceded us while we are following you and will join you. The houses (you left) have been inhabited by others; the wives (you left) have been married by others; the properties (you left) have been distributed (among heirs).

"This is the news about those around us; what is the news about things around you?!"

Imām Ali ibn Abū Tālib ﷺ then turned to his companions and said: "Beware! If they were allowed to speak, they will inform you that: *Verily, the best provision is fear of Allāh* (Qur'ān, 2:197)."

**About those who unfairly blame life in this world:**

**١٣١ـ وقال (عليه السلام) وقَدْ سمِع رجُلًا يذُمُّ الدُّنْيا: أيُّها الذّامُّ لِلدُّنْيا الْمُغْتَرُّ بِغُرُورِها الْمخْدُوعُ بِأباطِيلِها، أ تغْتَرُّ بِالدُّنْيا ثُمّ تذُمُّها؟! أنْت الْمُتجرّمُ عليْها أمْ هِي الْمُتجرّمةُ عليْك؟! متى اسْتهْوتْك أمْ متى غرّتْك؟! أ بِمصارِعِ آبائِك مِن الْبِلى أمْ بِمضاجِعِ أُمّهاتِك تحْت الثّرى؟! كمْ علّلْت بِكفّيْك وكمْ مرّضْت بِيديْك؟! تبْتغِي لهُمُ الشِّفاء وتسْتوْصفُ لهُمُ الْأطِبّاء غداة لا يُغْنِي عنْهُمْ دواؤُك ولا يُجْدِي علَيْهِمْ بُكاؤُك؟! لمْ ينْفعْ أحدهُمْ إِشْفاقُك ولمْ تُسْعفْ فِيهِ بِطِلِبتِك ولمْ تدْفعْ عنْهُ بِقُوّتِك، وقدْ مثّلتْ لك بِهِ الدُّنْيا نفْسك وبِمصْرعِهِ مصْرعك. إنّ الدُّنْيا دارُ صِدْقٍ لِمنْ صدقها ودارُ عافِيةٍ لِمنْ فهِم عنْها ودارُ غِنًى لِمنْ تزوّد مِنْها ودارُ موْعِظةٍ لِمنِ اتّعظ بِها، مسْجِدُ أحِبّاءِ اللهِ ومُصلّى ملائِكةِ اللهِ ومهْبِطُ وحْيِ اللهِ ومتْجرُ أوْلِياءِ اللهِ، اكْتسبُوا فِيها الرّحْمة وربِحُوا فِيها الْجنّة؛ فمنْ ذا يذُمُّها وقدْ آذنتْ بِبيْنِها ونادتْ بِفِراقِها ونعتْ نفْسها وأهْلها فمثّلتْ لهُمْ بِبلائِها الْبلاء وشوّقتْهُمْ بِسُرُورِها إِلى السُّرُورِ؟! راحتْ بِعافِيةٍ وابْتكرتْ بِفجِيعةٍ ترْغِيباً وترْهِيباً وتخْوِيفاً وتحْذِيراً، فذمّها رِجالٌ غداة النّدامةِ وحمِدها آخرُون يوْم الْقِيامةِ، ذكّرتْهُمُ الدُّنْيا فتذكّرُوا، وحدّثتْهُمْ فصدّقُوا، ووعظتْهُمْ فاتّعظُوا.**

131. Imām Ali ibn Abū Tālib ﷺ heard a man speaking ill of life in this world, so he said to him: "O you, the man who abuses the world! O you who has been deceived by it and is cheated by its wrongs! Do you thus covet the world then abuse it?! Do you accuse it or should it accuse you?! When did it bewilder you or deceive you, whether by the decay

and fall of your forefathers, or by the sleeping places of your mothers deep under the ground? How much did you look after them in their illness and nursed them during sickness, desiring them to be cured and consulting physicians for them in the morning when your medicine did not avail them and your wailing for them did not benefit them? Your mourning over them did not prove useful to them, and you could not achieve your aim. You could not ward off (death) from them with all your power. In fact, through the dying man, the world presented an illustration for you by the example of his falling down how you, too, will fall.

"Certainly, this world is a house of truth for whoever appreciates it, a place of safety for whoever understands it, a house of riches for whoever gathers provision from it (for the Hereafter), and a house of instructions for whoever draws instruction from it. It is the place of worship for those who love Allāh, the place of praying for the angels of Allāh, the place where the revelation of Allāh descends, and the trading place for those devoted to Allāh. Herein, they earned mercy and herein they acquired Paradise by way of profit.

"Therefore, who can abuse it when it has announced its departure, calling out that it will leave?! It had given news of its own destruction and the death of its own people. By its hardship, it set an example of their hardships. By its pleasures, it created eagerness for the pleasures (of the Hereafter). It brings ease in the evening and grief in the morning by way of persuading, dissuading, alarming and warning. People abuse it on the morning of their

repentance, but there are others who will praise it on the Day of Judgment. The world recalled to them the next life and they bore it in mind. It related to them (things of the next life) and they acknowledged them. It preached to them and they derived lessons from them.[1]

**١٣٢ـ وقال (عليه السلام): إنّ لِلّهِ ملكاً يُنادِي فِي كُلِّ يوْمٍ: لِدُوا لِلْموْتِ، واجْمعُوا لِلْفناءِ، وابْنُوا لِلْخرابِ.**

132. Imām Ali ibn Abū Tālib عليه السلام said: "There is an angel of Allāh who calls out every day: "Beget children for death! Gather wealth for destruction and raise construction for ruin!"

**١٣٣ـ وقال (عليه السلام): الدُّنْيا دارُ ممرٍّ لا دارُ مقرٍّ، والنّاسُ فِيها رجُلانِ: رجُلٌ باع فِيها نفْسهُ فأوْبقها، ورجُلٌ ابْتاع نفْسهُ فأعْتقها.**

133. Imām Ali ibn Abū Tālib عليه السلام said: "This world is a

[1]Every speaker and preacher manifests the force of his speech in subjects in which he is well-versed. If he has to change the subject, neither will his mind move, nor will his tongue be able to speak out. But anyone's intellect has the capability of adaptation:His mind has the power of imagination. It can turn around his utterances in whatever manner he likes and can show the excellence of speech on whatever subject he desires. Consequently, when the tongue, which had for so long been abūsing the world and unveiling its deceitfulness, starts praising the world, it shows the same mastery of speech and power of argument, something which has always been its main distinction. Then, the use of commendatory words does not alter the principle. Although the ways are different, the objective remains one and the same.

transient place, not a place of stay. The people herein are of two types: One is a man who sold away his soul (to his passions) and thus ruined it, and the other is a man who purchased his soul (by controlling his desires) and freed it."

**١٣٤ـ وقال (عليه السلام): لا يكُونُ الصّدِيقُ صدِيقاً حتّى يحْفظ أخاهُ فِي ثلاثٍ: فِي نكْبتِهِ وغيْبتِهِ ووفاتِهِ.**

134. Imām Ali ibn Abū Tālib عليه السلام said: "A friend is not a friend unless he affords protection to his comrade on three occasions: in his adversity, in his absence and at the time of his death."

**١٣٥ـ وقال (عليه السلام): مِنْ أُعْطِي أرْبعاً لمْ يُحْرمْ أرْبعاً: مِنْ أُعْطِي الدُّعاء لمْ يُحْرمِ الْإِجابة، ومِنْ أُعْطِي التّوْبة لمْ يُحْرمِ الْقبُول، ومِنْ أُعْطِي الِاسْتِغْفار لمْ يُحْرمِ الْمغْفِرة، ومِنْ أُعْطِي الشُّكْر لمْ يُحْرمِ الزِّيادة.**

**قال الرضي: و تصديق ذلك كتاب الله: قال الله في الدعاء: ﴿ادْعُونِي أسْتجِبْ لكُمْ﴾، و قال في الاستغفار: ﴿ومنْ يعْملْ سُوءاً أوْ يظْلِمْ نفْسهُ ثُمّ يسْتغْفِرِ الله يجِدِ الله غفُوراً رحِيماً﴾، و قال في الشكر: ﴿لئِنْ شكرْتُمْ لأزِيدنّكُمْ﴾، و قال في التوبة: ﴿إنّما التّوْبةُ على اللهِ لِلّذِين يعْملُون السُّوء بِجهالةٍ ثُمّ يتُوبُون مِنْ قرِيبٍ، فأُولئِك يتُوبُ اللهُ عليْهِمْ، وكان اللهُ علِيماً حكِيماً﴾.**

135. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever is bestowed four things is not disallowed four things:Whoever is allowed to pray is not deprived of the response; whoever is allowed to offer repentance is not deprived of acceptance; whoever is allowed to seek forgiveness is not deprived of forgiveness, and whoever is allowed to be grateful is not deprived of furtherance of favors."

Sayyid al-Radhi says that this is confirmed by the Book of Allāh. About praying, Allāh says, "Call to Me, I will answer you" (Qur'ān, 4:60). About forgiveness Allāh says, "And whoever does evil, or wrongs his own self and thereafter seeks Allāh's forgiveness shall find Allāh oft-Forgiving, most Merciful" (Qur'ān, 4:110). About gratefulness He says, "If you show gratitude, I will increase (my favors) to you" (Qur'ān, 14:7). About repentance He says, "Verily, repentance (acceptable) with Allāh is only for those who do evil out of ignorance then turn (to Allāh) soon (thereafter); to these, Allāh will turn mercifully, and Allāh is all-Knowing, all-Wise" (Qur'ān, 4:17).

**١٣٦ـ وقال (عليه السلام): الصّلاةُ قُرْبانُ كُلّ تقِيّ، والْحجُّ جِهادُ كُلّ ضعِيفٍ، ولِكُلّ شيْءٍ زكاةٌ، وزكاةُ الْبدنِ الصِّيامُ، وجِهادُ الْمرْأةِ حُسْنُ التّبعُّلِ.**

136. Imām Ali ibn Abū Tālib عليه السلام said: "For the Allāh-fearing, prayers is a means of seeking nearness to Allāh, and for the weak, the *hajj* is as good as *jihād*. For everything there is a tax, and the tax of the body is fasting. The *jihād* of a woman is to afford pleasant company to her husband."

**١٣٧ـ وقال (عليه السلام): اسْتنْزِلُوا الرِّزْق بِالصّدقةِ.**

137. Imām Ali ibn Abū Tālib عليه السلام said: "Seek livelihood by giving charity."

**١٣٨ـ وقال (عليه السلام): منْ أيْقن بِالْخلفِ جاد بِالْعطِيّةِ.**

138. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever is sure of a

good return is generous in giving."

**١٣٩ـ وقال (عليه السلام): تنْزِلُ الْمعُونـةُ على قدْرِ الْمئُونـةِ.**

139. Imām Ali ibn Abū Tālib عليه السلام said: "Assistance is allowed according to (one's) need."

**١٤٠ـ وقال (عليه السلام): ما عال منِ اقْتصد.**

140. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever is moderate does not become a destitute."

**١٤١ـ وقال (عليه السلام): قِلّـةُ الْعِيالِ أحدُ الْيساريْنِ.**

141. Imām Ali ibn Abū Tālib عليه السلام said: "A small family is one of the ways of (securing) ease."

**١٤٢ـ وقال (عليه السلام): التّودُّدُ نِصْفُ الْعقْلِ.**

142. Imām Ali ibn Abū Tālib عليه السلام said: "Loving one another is half the measure of wisdom."

**١٤٣ـ وقال (عليه السلام): الْهمُّ نِصْفُ الْهرمِ.**

143. Imām Ali ibn Abū Tālib عليه السلام said: "Grief is half the old age."[1]

**١٤٤ـ وقال (عليه السلام): ينْزِلُ الصّبْرُ على قدْرِ الْمُصِيبـةِ، ومنْ ضرب يدهُ على فخِذِهِ عِنْد مُصِيبتِهِ حبِط عمـلُهُ.**

[1] I think the other half is sickness.

144. Imām Ali ibn Abū Tālib عليه السلام said: “Endurance comes according to affliction. Whoever beats his hand on the thigh in his affliction ruins all his good deeds.”

**١٤٥ـ وقال (عليه السلام): كَمْ مِنْ صائِمٍ لَيْس لَهُ مِنْ صِيامِهِ إلّا الْجُوعُ والظّمأُ، وكَمْ مِنْ قائِمٍ لَيْس لَهُ مِنْ قِيامِهِ إلّا السّهرُ والْعناءُ؟ حبّذا نَوْمُ الْأكْياسِ وإفْطارُهُمْ.**

145. Imām Ali ibn Abū Tālib عليه السلام said: “There are many who fast but whose fast is nothing more than hunger and thirst. There are many who pray and whose prayer is not better than wakefulness and hardship:The sleep as well as the eating and drinking of the intelligent (Allāh-fearing) individual is far better.”

**١٤٦ـ وقال (عليه السلام): سُوسُوا إيمانَكُمْ بِالصّدقةِ، وحَصِّنُوا أمْوالَكُمْ بِالزّكاةِ، وادْفَعُوا أمْواجَ الْبلاءِ بِالدُّعاءِ.**

146. Imām Ali ibn Abū Tālib عليه السلام said: “Protect your belief through charity; guard your wealth by paying Allāh’s share thereof, and repel the waves of calamity with supplication.”

## Imām Ali ibn Abū Tālib’s dialogue with Kumayl ibn Ziyād al-Nakh`i

**People are of three kinds**:

**١٤٧ـ ومِنْ كلامٍ لَهُ (عليه السلام) لِكُمَيْلِ بْنِ زِيادٍ النّخَعِيّ: قال كُمَيْلُ بْنُ زِيادٍ: أخذ بِيدِي أمِيرُ الْمُؤْمِنِين عَلِيُّ بْنُ أبِي طالِبٍ (عليه السلام) فأخْرجنِي إلى الْجبّانِ، فلمّا أصْحر تنفّس الصُّعداء ثُمّ قال: يا كُمَيْل بْن زِيادٍ! إنّ هذِهِ الْقُلُوب أوْعِيةٌ، فخيْرُها أوْعاها، فاحْفظْ عنّي ما أقُولُ لك: النّاسُ ثلاثةٌ: فعالِمٌ**

**ربّانِيٌّ، ومُتعلِّمٌ على سبيلِ نجاةٍ، وهمجٌ رعاعٌ أتْباعُ كُلِّ ناعِقٍ، يميلُون مع كُلِّ رِيحٍ، لمْ يسْتضيئُوا بِنُورِ الْعِلْمِ ولمْ يلْجئُوا إلى رُكْنٍ وثِيقٍ. يا كُميْلُ! الْعِلْمُ خيْرٌ مِن الْمالِ؛ الْعِلْمُ يحْرُسُك وأنْت تحْرُسُ الْمال، والْمالُ تنْقُصُهُ النّفقةُ والْعِلْمُ يزْكُوا على الْإِنْفاقِ، وصنِيعُ الْمالِ يزُولُ بِزوالِهِ. يا كُميْل بْن زِيادٍ! معْرِفةُ الْعِلْمِ دِينٌ يُدانُ بِهِ، بِهِ يكْسِبُ الْإِنْسانُ الطّاعة فِي حياتِهِ وجمِيل الْأُحْدُوثةِ بعْد وفاتِهِ، والْعِلْمُ حاكِمٌ والْمالُ محْكُومٌ علَيْهِ. يا كُميْلُ! هلك خُزّانُ الْأمْوالِ وهُمْ أحْياءٌ والْعُلماءُ باقُون ما بقِي الدّهْرُ، أعْيانُهُمْ مفْقُودةٌ وأمْثالُهُمْ فِي الْقُلُوبِ موْجُودةٌ؛ ها إنّ هاهُنا لعِلْماً جمّاً -- وأشار بِيدِهِ إلى صدْرِهِ -- لوْ أصبْتُ لهُ حملةً؛ بلى أصبْتُ لقِناً غيْر مأْمُونٍ علَيْهِ مُسْتعْمِلًا آلة الدِّينِ لِلدُّنْيا ومُسْتظْهِراً بِنِعمِ اللهِ على عِبادِهِ وبِحُججِهِ على أوْلِيائِهِ، أوْ مُنْقاداً لِحملةِ الْحقِّ، لا بصِيرة لهُ فِي أحْنائِهِ، ينْقدِحُ الشّكُّ فِي قلْبِهِ لِأوّلِ عارِضٍ مِنْ شُبْهةٍ؛ ألا لا ذا ولا ذاك، أوْ منْهُوماً بِاللّذّةِ سلِس الْقِيادِ لِلشّهْوةِ أوْ مُغْرماً بِالْجمْعِ والِادِّخارِ ليْسا مِنْ رُعاةِ الدِّينِ فِي شيْءٍ أقْربُ شيْءٍ شبهاً بِهِما الْأنْعامُ السّائِمةُ، كذلِك يمُوتُ الْعِلْمُ بِموْتِ حامِلِيهِ. اللّهُمّ بلى لا تخْلُو الْأرْضُ مِنْ قائِمٍ لِلّهِ بِحُجّةٍ، إمّا ظاهِراً مشْهُوراً وإمّا خائِفاً مغْمُوراً، لِئلّا تبْطُل حُججُ اللهِ وبيِّناتُهُ؛ وكمْ ذا وأيْن أُولئِك؟ أُولئِك واللهِ الْأقلُّون عدداً والْأعْظمُون عِنْد اللهِ قدْراً، يحْفظُ اللهُ بِهِمْ حُججهُ وبيِّناتِهِ حتّى يُودِعُوها نُظراءهُمْ ويزْرعُوها فِي قُلُوبِ أشْباهِهِمْ، هجم بِهِمُ الْعِلْمُ على حقِيقةِ الْبصِيرةِ وباشرُوا رُوح الْيقِينِ واسْتلانُوا ما اسْتوْعرهُ الْمُتْرفُون وأنِسُوا بِما اسْتوْحش مِنْهُ الْجاهِلُون، وصحِبُوا الدُّنْيا بِأبْدانٍ أرْواحُها مُعلّقةٌ بِالْمحلِّ الْأعْلى؛ أُولئِك خُلفاءُ اللهِ فِي أرْضِهِ والدُّعاةُ إلى دِينِهِ... آهِ آهِ شوْقاً إلى رُؤْيتِهِمْ...! انْصرِفْ يا كُميْلُ إذا شِئْت...**

147. Kumayl ibn Ziyād[1] has related saying that Imām Ali ibn

[1]Famous for "Du`a Kumayl," Kumayl's Supplication, Kumayl ibn Ziyād an-Nakh`i was the holder of the secrets of the Imāmate and one of the most prominent companions of Imām Ali ibn Abū Tālib عليه السلام. He held a great status in knowledge and attainment, occupying a sublime position due to abstinence and Allāhliness. He was Imām Ali ibn Abū Tālib's governor of Hīt (a city 190 km northwest of Baghdad, Iraq) for some time. He was killed by blood-thirsty al-Hajjāj ibn Yousuf al-Thaqafi in 83 A.H./702 A.D. although he was ninety years old.... He was

Abū Tālib عليه السلام caught hold of his hand and took him to a graveyard. When the Imām عليه السلام had passed through the graveyard, leaving the city (Kūfa) behind, he let a deep sigh and said the following:

"O Kumayl! These hearts are containers:The best of them is that which preserves (its contents); so, preserve what I say to you:

"People are of three types:One is the scholar and the Divine. Another is the seeker of knowledge who is also on the way to deliverance. The third is the common rot that runs after every caller and bends in the direction of every wind, seeking no light from the glory of knowledge taking no protection from any reliable support.

"O Kumayl! Knowledge is better than wealth. Knowledge guards you, while you have to guard wealth. Wealth decreases by spending, while knowledge multiplies through dissemination, and the results of wealth die as wealth decays.

"O Kumayl! Knowledge is belief which is acted on. With it, man acquires obedience during his life and a good name after his death. Knowledge rules whereas wealth is ruled.

"O Kumayl! Those who amass wealth are dead even though they may be living, while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts.

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buried in Kūfa's outskirts.

Look, here is a heap of knowledge (Imām Ali ibn Abū Tālib عليه السلام then pointed to his bosom). I wish I could get someone to bear it. Yes, I did find (such a person): He either is one on whom nobody can rely, or he is one who exploits religion for worldly gains. By virtue of Allāh's favors on him, he will dominate the people, and through Allāh's pleas he will master His devotees. Or he is one who obeys those who listen to the truth while having no intelligence in his bosom. At the first appearance of doubt, he will entertain misgivings in his heart.

"So, neither this nor that is good enough. Either man is eager for pleasures, easily led away by passions, or he covets and hoards wealth. Neither of them has any regard for religion in any matter. The nearest similitude to these (categories of men) is loose cattle. This is the way knowledge dies as those who bear it die.

"O Lord! Yes! The earth is never without those who maintain Allāh's plea either openly and reputedly or, being afraid, discreetly so that Allāh's pleas and proofs will not be rebutted. How many are they and where are they? By Allāh, they are few in number, but they are great in esteem before Allāh. Through them, Allāh guards His pleas and proofs till they are entrusted to others like themselves who sow the seeds thereof in the hearts of those who are like them (receptive to them).

"Knowledge has led them to a real understanding, so they have associated themselves with the spirit of conviction. They take easy what the easygoing regard as hard. They endear what the ignorant take as strange. They live in this

world with their bodies here but with their spirits resting in the high above. They are the vicegerents of Allāh on His earth and the advocates of His creed. O, how I yearn to see them!

"Go away, O Kumayl, if you please!"

**١٤٨ـ وقال (عليه السلام): الْمرْءُ مخْبُوءٌ تحْت لِسانِهِ.**

148. Imām Ali ibn Abū Tālib عليه السلام said: "Man is hidden under his tongue[1]. You cannot know his worth and value (unless he speaks)."

**١٤٩ـ وقال (عليه السلام): هلك امْرُؤٌ لمْ يعْرِفْ قدْرَهُ.**

149. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever does not know his own worth is ruined."

## On Preaching

**١٥٠ـ وقال (عليه السلام) لِرجُلٍ سألهُ أنْ يعِظهُ: لا تكُنْ مِمّنْ يرْجُو الْآخِرة بِغيْرِ عملٍ، ويُرجِّي التّوْبة بِطُولِ الْأملِ؛ يقُولُ فِي الدُّنْيا بِقوْلِ الزّاهِدِين ويعْملُ فِيها بِعملِ الرّاغِبِين. إنْ أُعْطِي مِنْها لمْ يشْبعْ، وإنْ مُنِع مِنْها لمْ يقْنعْ؛ يعْجِزُ عنْ شُكْرِ ما أُوتِي ويبْتغِي الزِّيادة فِيما بقِي؛ ينْهى ولا ينْتهِي، ويأْمُرُ بِما لا**

[1]The meaning is that a man's worth can be known by his speech because the speech of every person is indicative of his mind and mannerism. By virtue of it, his feelings and temperament can be very easily assessed. Therefore, so long as he is silent, his weaknesses, as well as attainments, are concealed, but when he speaks, his real self manifests itself.

*Man is hidden under his tongue... unless he speaks.*

**يأْتِي؛ يُحِبُّ الصّالِحِين ولا يعْملُ عملهُمْ، ويُبْغِضُ الْمُذْنِبِين وهُو أحدُهُمْ؛ يكْرهُ الْموْت لِكثْرةِ ذُنُوبِهِ ويُقِيمُ علىٰ ما يكْرهُ الْموْت مِنْ أجْلِهِ. إِنْ سقِم ظلّ نادِماً، وإِنْ صحّ أمِن لاهِياً، يُعْجبُ بِنفْسِهِ إِذا عُوفِي ويقْنطُ إِذا ابْتُلِي. إِنْ أصابهُ بلاءٌ دعا مُضْطرّاً، وإِنْ نالهُ رخاءٌ أعْرض مُغْترّاً، تغْلِبُهُ نفْسُهُ علىٰ ما يظُنُّ ولا يغْلِبُها علىٰ ما يسْتيْقِنُ، يخافُ علىٰ غيْرِهِ بِأدْنىٰ مِنْ ذنْبِهِ ويرْجُو لِنفْسِهِ بِأكْثر مِنْ عملِهِ. إِنِ اسْتغْنىٰ بطِر وفُتِن، وإِنِ افْتقر قنِط ووهن؛ يُقصِّرُ إِذا عمِل ويُبالِغُ إِذا سأل. إِنْ عرضتْ لهُ شهْوةٌ أسْلف الْمعْصِية وسوّف التّوْبة، وإِنْ عرتْهُ مِحْنةٌ انْفرج عنْ شرائِطِ الْملّةِ، يصِفُ الْعِبْرة ولا يعْتبِرُ، ويُبالِغُ فِي الْموْعِظةِ ولا يتّعِظُ، فهُو بِالْقوْلِ مُدِلٌّ ومِن الْعملِ مُقِلٌّ، يُنافِسُ فِيما يفْنىٰ ويُسامِحُ فِيما يبْقىٰ، يرىٰ الْغُنْم مغْرماً والْغُرْم مغْنماً، يخْشى الْموْت ولا يُبادِرُ الْفوْت، يسْتعْظِمُ مِنْ معْصِيةِ غيْرِهِ ما يسْتقِلُّ أكْثر مِنْهُ مِنْ نفْسِهِ، ويسْتكْثِرُ مِنْ طاعتِهِ ما يحْقِرُهُ مِنْ طاعةِ غيْرِهِ، فهُو علىٰ النّاسِ طاعِنٌ ولِنفْسِهِ مُداهِنٌ، اللّهْوُ مع الْأغْنِياءِ أحبُّ إِليْهِ مِن الذِّكْرِ مع الْفُقراءِ، يحْكُمُ علىٰ غيْرِهِ لِنفْسِهِ ولا يحْكُمُ علىٰ نفْسِهِ لِغيْرِهِ، يُرْشِدُ غيْرهُ ويُغْوِي نفْسهُ، فهُو يُطاعُ ويعْصِي ويسْتوْفِي ولا يُوفِي، ويخْشى الْخلْق فِي غيْرِ ربِّهِ ولا يخْشى ربّهُ فِي خلْقِهِ.**

**قال الرضي: و لو لم يكن في هذا الكتاب إلا هذا الكلام لكفى به موعظة ناجعة و حكمة بالغة و بصيرة لمبصر و عبرة لناظر مفكر.**

150. Imām Ali ibn Abū Tālib عليه السلام said the following to a man who had requested him to preach: “Do not be like one who hopes for (bliss in) the next life without action and delays repentance by prolonging his desires, who utters words like ascetics in this world but whose actions are like those who are eager for it. If he is granted something of it, he does not feel satisfied. If he is denied, he is not content. He is not grateful for what he gets and covets an increase in whatever remains with him. He curbs others (from wrongdoing) but not his own self. He commands others for what he himself does not do. He loves the virtuous but does not behave like them. He hates the vicious but he himself is one of them. He dislikes death because of the

excess of his sins but adheres to that because of which he is afraid of death.

“If he falls ill, he feels ashamed:If he is healthy, he feels secure and indulges in amusements. When he recovers from illness, he feels vain about himself. When he is afflicted, he loses hope. If distress befalls him, he prays like a bewildered man. When he finds ease of life, he falls into deceit and turns his face away. His heart overpowers him by means of imaginary things while he cannot control his heart by his conviction. For others, he is afraid of minor sins, but for himself, he expects more rewards than his performance. If he becomes wealthy, he becomes self-conscious and falls into vice. If he is impoverished, he despairs and becomes weak. He is brief when he is doing a good thing but goes too far when he is begging. When passion overtakes him, he is quick in committing sin but delays repentance. If hardship befalls him, he goes beyond the canons of the (Islamic) community. He describes instructive events but does not take instruction himself. He preaches at length but does not accept any preaching for himself. He is tall on speech but short on action. He aspires for things that will perish and ignores things that will last for good. He regards profit as loss and loss as profit. He fears death but does nothing while expecting it.

“He regards the sins of others as big but considers the same things for himself as small. If he does something in obedience to Allāh, he considers it much, but if others do the same, he considers it small. He, therefore, rebukes others but flatters himself. Entertainment in the company of the wealthy is dearer to him than remembrance (of

Allāh) in the company of the poor. He passes verdicts against others for his own interests and does not do so against himself for others' interests. He guides others but misguides himself. He is obeyed by others but he himself disobeys (Allāh). He seeks the fulfillment of obligations (to himself) but does not fulfill his own obligations (towards others). He fears people (and actions) for others besides his Lord (Allāh) and does not fear his Lord as he deals with the public."

Sayyid al-Radhi says that if this book had contained nothing save this short statement, it will have sufficed as a successful piece of preaching, a specimen of high philosophy, an objective of wisdom for the onlooker and a source of instruction for the meditative onlooker.

**١٥١ـ وقال (عليه السلام): لِكُلِّ امْرِئٍ عاقِبةٌ حُلْوةٌ أوْ مُرّةٌ**

151. Imām Ali ibn Abū Tālib عليه السلام said: "Every human being has to meet the end, sweet or sour."

**١٥٢ـ وقال (عليه السلام): لِكُلِّ مُقْبِلٍ إدْبارٌ، وما أدْبر كأنْ لمْ يكُنْ**

152. Imām Ali ibn Abū Tālib عليه السلام said: "Whatever approaches departs, and if anything departs, it is as though it never existed."

**١٥٣ـ وقال (عليه السلام): لا يعْدمُ الصّبُورُ الظّفر وإنْ طال بِهِ الزّمانُ**

153. Imām Ali ibn Abū Tālib عليه السلام said: "The one who endures does not miss success although it may take a long time."

**١٥٤ـ وقال (عليه السلام): الرّاضِي بِفِعْلِ قَوْمٍ كالدّاخِلِ فِيهِ معهُمْ، وعلى كُلِّ داخِلٍ فِي باطِلٍ إثْمانِ: إثْمُ الْعملِ بِهِ، وإثْمُ الرِّضى بِهِ**

154. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever agrees with the action of some people is as though he participates with them in it. And anyone who joins others in a wrongdoing commits two sins: one for committing the wrongdoing and the other for accepting it."

**١٥٥ـ وقال (عليه السلام): اعْتصِمُوا بِالذِّممِ فِي أوْتادِها**

155. Imām Ali ibn Abū Tālib عليه السلام said: "Adhere to your covenants, entrusting their fulfillment to steadfast persons."

**١٥٦ـ وقال (عليه السلام): علَيْكُمْ بِطاعةِ منْ لا تُعْذرُون بِجهالتِهِ**

156. Imām Ali ibn Abū Tālib عليه السلام said: "On you lies (the obligation of) obedience to the person about whom you cannot plead the excuse of ignorance."[1]

[1]Just as Allāh sent prophets as a token of His justice and mercy to guide and direct us towards a perfect life and even a better hereafter, likewise, He has laid down the system of the Imāmate to protect the creed from alteration, so that every Imām may save the Divine teachings from the onslaught of personal desires and give directions about the correct principles of Islam. And just as it is obligatory to know the pioneer of the faith (i.e. the Prophet صلى الله عليه وآله وسلم), it is necessary to know its protector. Whoever remains ignorant of him cannot be excused. This is so because the issue of Imāmate is supported by so many proofs and testimonies that no intelligent person can find any way to deny it. Thus, the Holy Prophet صلى الله عليه وآله وسلم has said, "Whoever dies

**١٥٧ـ وقال (عليه السلام): قَدْ بُصِّرْتُمْ إنْ أبْصرْتُمْ وقدْ هُدِيتُمْ إنِ اهْتديْتُمْ وأُسْمِعْتُمْ إنِ اسْتمعْتُمْ.**

157. Imām Ali ibn Abū Tālib عليه السلام said: "Your minds are opened when you see. You are guided when you receive guidance, and you are made to hear when you do hear."

**١٥٨ـ وقال (عليه السلام): عاتِبْ أخاك بِالْإِحْسانِ إلَيْهِ، وارْدُدْ شرّهُ بِالْإِنْعامِ عليْهِ.**

158. Imām Ali ibn Abū Tālib عليه السلام said: "Remonstrate with your brother by being kind to him, and respond to his evil by being generous to him."

**١٥٩ـ وقال (عليه السلام): منْ وضع نفْسهُ مواضِع التُّهمةِ فلا يلُومنّ منْ أساء بِهِ الظّنّ.**

159. Imām Ali ibn Abū Tālib عليه السلام said: "If one places himself where he may be charged, let him not blame those who may think ill of him."

**١٦٠ـ وقال (عليه السلام): منْ ملك اسْتأْثر.**

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without knowing the Imām of his times dies the death of *jāhiliyya* (the pre-Islamic period of ignorance and oppression)." One's life-span is limited, but the punishment for oppression is perpetual Hell. Its most fearful aspect is that life there will last forever, without an end, and there will be no death for one to be spared its punishment. This is why, if an oppressor kills someone, with such killing, the oppression terminates, and there is no further scope for any further oppression on the same person.

160. Imām Ali ibn Abū Tālib عليه السلام said: “One who possesses (riches) prefers himself over others.”

**١٦١ـ وقال (عليه السلام): مِنِ اسْتبدّ بِرأْيِهِ هلك، ومنْ شاور الرِّجال شاركها فِي عُقُولِها.**

161.Imām Ali ibn Abū Tālib عليه السلام said: “One who follows only his view perishes, and one who consults with others shares their wisdom.”

**١٦٢ـ وقال (عليه السلام): منْ كتم سِرّهُ كانتِ الْخِيرةُ بِيدِهِ.**

162. Imām Ali ibn Abū Tālib عليه السلام said: “One who hides his secret holds his own option.”

**١٦٣ـ وقال (عليه السلام): الْفقْرُ الْموْتُ الْأكْبرُ.**

163. Imām Ali ibn Abū Tālib عليه السلام said: “Poverty is the greatest death.”

**١٦٤ـ وقال (عليه السلام): منْ قضى حقّ منْ لا يقْضِي حقّهُ فقدْ عبدهُ.**

164. Imām Ali ibn Abū Tālib عليه السلام said: “If one is fair to another person who is not fair to him, it is as though he worships him.”

**١٦٥ـ وقال (عليه السلام): لا طاعة لِمخْلُوقٍ فِي معْصِيةِ الْخالِقِ.**

165. Imām Ali ibn Abū Tālib عليه السلام said: “No creature should be obeyed if such obedience means disobeying the Creator.”

**١٦٦ـ وقال (عليه السلام): لا يُعابُ الْمرْءُ بِتأْخِيرِ حقِّهِ، إنّما يُعابُ منْ أخذ ما ليْس لهُ.**

166. Imām Ali ibn Abū Tālib عليه السلام said: "No blame should be placed on one in delaying taking what belongs to him; blame should be on the one who takes what does not belong to him."

**١٦٧ـ وقال (عليه السلام): الْإِعْجابُ يمْنعُ الِازْدِياد.**

167. Imām Ali ibn Abū Tālib عليه السلام said: "Conceit stops one from pursuing perfection."

**١٦٨ـ وقال (عليه السلام): الْأمْرُ قرِيبٌ والِاصْطِحابُ قلِيلٌ.**

168. Imām Ali ibn Abū Tālib عليه السلام said: "The undertaking is near, but the company is not."

**١٦٩ـ وقال (عليه السلام): قدْ أضاء الصُّبْحُ لِذِي عيْنيْنِ.**

169. Imām Ali ibn Abū Tālib عليه السلام said: "The morning surely shines for those who have vision."

**١٧٠ـ وقال (عليه السلام): ترْكُ الذّنْبِ أهْونُ مِنْ طلبِ الْمعُونةِ.**

170. Imām Ali ibn Abū Tālib عليه السلام said: "Abandoning a sin is easier than seeking help (thereafter)."

**١٧١ـ وقال (عليه السلام): كمْ مِنْ أكْلةٍ منعتْ أكلاتٍ.**

171. Imām Ali ibn Abū Tālib عليه السلام said: "How often one meal

blocks many!"

**١٧٢ـ وقال (عليه السلام): النّاسُ أعْداءُ ما جهِلُوا.**

172. Imām Ali ibn Abū Tālib عليه السلام said: "People are enemies of what they do not know."

**١٧٣ـ وقال (عليه السلام): منِ اسْتقْبل وُجُوه الْآراءِ عرف مواقِع الْخطإِ.**

173. One who welcomes various views gets to know where error lies."

**١٧٤ـ وقال (عليه السلام): منْ أحدّ سِنان الْغضبِ لِلّهِ قوِي علـى قتْلِ أشِدّاءِ الْباطِلِ.**

174. Imām Ali ibn Abū Tālib عليه السلام said: "One who sharpens his weapon seeking revenge against those who incur the Wrath of Allāh will be strong enough to kill those who are strong in committing falsehood."

**١٧٥ـ وقال (عليه السلام): إذا هِبْت أمْراً فقعْ فِيهِ، فإِنّ شِدّة توقِّيهِ أعْظمُ مِمّا تخافُ مِنْهُ.**

175. Imām Ali ibn Abū Tālib عليه السلام said: "If you fear doing something, then do it, because your fear (itself) is greater than actually doing it!"

**١٧٦ـ وقال (عليه السلام): آلةُ الرِّياسةِ سعةُ الصّدْرِ.**

176. Imām Ali ibn Abū Tālib عليه السلام said: "The mechanism whereby one earns mastership is forbearance."

**١٧٧ـ وقال (عليه السلام): ازْجُرِ الْمُسِيء بِثوابِ الْمُحْسِنِ.**

177. Imām Ali ibn Abū Tālib عليه السلام said: “Reprimand the evil doer by rewarding the doer of righteousness.”

**١٧٨ـ وقال (عليه السلام): احْصُدِ الشّرّ مِنْ صدْرِ غيْرِك بِقلْعِهِ مِنْ صدْرِك.**

178. Imām Ali ibn Abū Tālib عليه السلام said: “Remove evil from the chest of others by eradicating it from your own.

**١٧٩ـ وقال (عليه السلام): اللّجاجةُ تسُلُّ الرّأْي.**

179. Imām Ali ibn Abū Tālib عليه السلام said: “Fanatically insisting on disagreeing poisons one’s opinion.”

**١٨٠ـ وقال (عليه السلام): الطّمعُ رِقٌّ مُؤبّدٌ.**

180. Imām Ali ibn Abū Tālib عليه السلام said: “Greed is perpetual bondage.”

**١٨١ـ وقال (عليه السلام): ثمرةُ التّفْرِيطِ النّدامةُ، وثمرةُ الْحزْمِ السّلامةُ.**

181. Imām Ali ibn Abū Tālib عليه السلام said: “The fruit of carelessness is regret, whereas the fruit of resolve is safety.”

**١٨٢ـ وقال (عليه السلام): لا خيْر فِي الصّمْتِ عنِ الْحُكْمِ، كما أنّهُ لا خيْر فِي الْقوْلِ بِالْجهْلِ.**

182. Imām Ali ibn Abū Tālib عليه السلام said: “Preferring silence over articulating wisdom produces nothing good; similarly is to speak out of ignorance.”

**١٨٣ـ وقال (عليه السلام): ما اخْتلفتْ دعْوتانِ إلّا كانتْ إحْداهُما ضلالةً.**

183. Imām Ali ibn Abū Tālib عليه السلام said: "No two cases vary from each other except that one of them is falsehood."

**١٨٤ـ وقال (عليه السلام): ما شككْتُ فِي الْحقِّ مُذْ أُرِيتُهُ.**

184. Imām Ali ibn Abū Tālib عليه السلام said: "Never have I ever doubted the truth whenever I witnessed it."

**١٨٥ـ وقال (عليه السلام): ما كذبْتُ ولا كُذِّبْتُ، ولا ضللْتُ ولا ضُلّ بِي.**

185. Imām Ali ibn Abū Tālib عليه السلام said: "Never have I told a lie, nor was I ever called a liar. Never did I ever stray, nor could anyone use me to cause others to stray."

**١٨٦ـ وقال (عليه السلام): لِلظّالِمِ الْبادِي غداً بِكفِّهِ عضّةٌ.**

186. Imām Ali ibn Abū Tālib عليه السلام said: "The oppressor who starts oppressing will tomorrow bite his hand (in regret)."

**١٨٧ـ وقال (عليه السلام): الرّحِيلُ وشِيكٌ.**

187. Imām Ali ibn Abū Tālib عليه السلام said: "Departure (from this world) is nigh."

**١٨٨ـ وقال (عليه السلام): منْ أبْدى صفْحتهُ لِلْحقِّ هلك.**

188. Imām Ali ibn Abū Tālib عليه السلام said: "One who openly opposes what is right perishes."

**١٨٩ـ وقال (عليه السلام): منْ لمْ يُنْجِهِ الصّبْرُ أهْلكهُ الْجزعُ.**

189. Imām Ali ibn Abū Tālib عليه السلام said: "One who is not saved by patience will be finished by impatience.

**١٩٠ـ وقال (عليه السلام): وا عجباهْ! أ تكُونُ الْخِلافةُ بِالصّحابةِ والْقرابةِ؟!**

**قال الرضي: و روي له شعر في هذا المعنى:**

**فإن كنت بالشورى ملكت أمورهم * فكيف بهذا و المشيرون غيبُ؟**
**و إن كنت بالقربى حججت خصيمهم * فغيرك أولى بالنبي و أقربُ**

190. Imām Ali ibn Abū Tālib عليه السلام said: "How strange! Should caliphate (government authority) be obtained through friends and relatives?!"

Al-Sharīf al-Radhi says that it is narrated that Imām Ali ibn Abū Tālib عليه السلام composed two verses of poetry in this same meaning the rough translation of which is as follows:

*If you through shūra took charge of them,*
*How so since those whose advice is sought were absent?!*
*And if you through kinsfolk argued with the opponent,*
*Others are more worthy of and nearer*
*To the Prophet than you.*

**١٩١ـ وقال (عليه السلام): إنّما الْمرْءُ فِي الدُّنْيا غرضٌ تنْتضِلُ فِيهِ الْمنايا ونهْبٌ تُبادِرُهُ الْمصائِبُ، ومع كُلِّ جُرْعةٍ شرقٌ، وفِي كُلِّ أكْلةٍ غصصٌ، ولا ينالُ الْعبْدُ نِعْمةً إلّا بِفِراقِ أُخْرى، ولا يسْتقْبِلُ يوْماً مِنْ عُمُرِهِ إلّا بِفِراقِ آخر مِنْ أجلِهِ؛ فنحْنُ أعْوانُ الْمنُونِ وأنْفُسُنا نصْبُ الْحُتُوفِ، فمِنْ أيْن نرْجُو الْبقاء وهذا اللّيْلُ والنّهارُ لمْ يرْفعا مِنْ شيْءٍ شرفاً إلّا أسْرعا الْكرّة فِي هدْمِ ما بنيا وتفْرِيقِ ما جمعا؟**

191. Imām Ali ibn Abū Tālib عليه السلام said: “One in this life is a target of death; he is looted by calamities. With every sip there is hardship, with every morsel there is pain. Whenever a servant of Allāh receives a blessing, he bids another farewell. Whenever he welcomes a new day, he bids another farewell for its sake. This is so because we assist the fates: Every breath we draw is a target of death; so, how can we hope to last since this night and this day never raise anything in honor except that they are more swift in destroying what they build and disperse what they gather?”

**١٩٢ـ وقال (عليه السلام): يا ابْن آدم، ما كسبْت فوْق قُوتِك فأنْت فِيهِ خازِنٌ لِغيْرِك.**

192. Imām Ali ibn Abū Tālib عليه السلام said: “O son of Adam! Anything you earn beyond your need is stored for others.”

**١٩٣ـ وقال (عليه السلام): إنّ لِلْقُلُوبِ شهْوةً وإقْبالًا وإدْباراً فأْتُوها مِنْ قِبلِ شهْوتِها وإقْبالِها فإنّ الْقلْب إذا أُكْرِه عمِي.**

193. Imām Ali ibn Abū Tālib عليه السلام said: “Hearts have desires, coming or going; so, approach your hearts according to their desires and approaches, for if you force the heart, you will blind it.”

**١٩٤ـ وكان (عليه السلام) يقُولُ: متى أشْفِي غيْظِي إذا غضِبْتُ؟ أ حِين أعْجِزُ عنِ الِانْتِقامِ فيُقالُ لِي لوْ صبرْت، أمْ حِين أقْدِرُ علَيْهِ فيُقالُ لِي لوْ عفوْت؟**

194. Imām Ali ibn Abū Tālib عليه السلام said: “What shall I satisfy my anger when I am outraged? Is it when I am unable to

seek revenge, so it will be said to me: 'Why did you not have patience?' Or should I do it when I am able, so it will be said to me: 'Why did you not forgive'?"

**١٩٥ـ وقال (عليه السلام) وقدْ مرّ بِقذرٍ على مزْبلةٍ: هذا ما بخِل بِهِ الْباخِلُون.**

**ورُوِي فِي خبرٍ آخر أنّهُ قال: هذا ما كُنْتُمْ تتنافسُون فِيهِ بِالْأمْسِ.**

195. Passing by a pile of garbage, Imām Ali ibn Abū Tālib عليه السلام said: "This is what you, people, were too miser to give to others."

In another narrative, he is reported as having said, "This is what you used to compete with each other for!"

**١٩٦ـ وقال (عليه السلام): لمْ يذْهبْ مِنْ مالِك ما وعظك.**

196. Imām Ali ibn Abū Tālib عليه السلام said: "None of your wealth is wasted so long as it provides you with admonishment."

**١٩٧ـ وقال (عليه السلام): إنّ هذِهِ الْقُلُوب تملُّ كما تملُّ الْأبْدانُ، فابْتغُوا لها طرائِف الْحِكْمةِ.**

197. Imām Ali ibn Abū Tālib عليه السلام said: "These hearts wear out just as bodies do; so, seek for them beautiful pieces of wisdom."

**١٩٨ـ وقال (عليه السلام) لمّا سمِع قوْل الْخوارِجِ لا حُكْم إلّا لِلّهِ: كلِمةُ حقٍّ يُرادُ بِها باطِلٌ.**

198. Imām Ali ibn Abū Tālib عليه السلام heard the Khārijites say,

"There is no government except Allāh's." He عليه السلام, therefore, said: "A true statement intended to reap falsehood."

**١٩٩ـ وقال (عليه السلام) فِي صِفةِ الْغوْغاءِ: هُمُ الّذِين إذا اجْتمعُوا غلبُوا وإذا تفرّقُوا لمْ يُعْرفُوا.**

**وقِيل بلْ قال (عليه السلام): هُمُ الّذِين إذا اجْتمعُوا ضرُّوا، وإذا تفرّقُوا نفعُوا. فقِيل: قدْ عرفْنا مضرّة اجْتِماعِهِمْ، فما منْفعةُ افْتِراقِهِمْ؟ فقال: يرْجِعُ أصْحابُ الْمِهنِ إلى مِهْنتِهِمْ فينْتفِعُ النّاسُ بِهِمْ كرُجُوعِ الْبنّاءِ إلى بِنائِهِ والنّسّاجِ إلى منْسجِهِ والْخبّازِ إلى مخْبزِهِ...**

199. Describing mobs, Imām Ali ibn Abū Tālib عليه السلام said: "They are the ones who overwhelm when they gather and are known when they disperse."

It is said that he عليه السلام rather said, "They are the ones who do harm when they gather and do good when they disperse." The Imām عليه السلام was asked, "We understand their mischief when they gather, but what benefit is there if they disperse?" The Imām عليه السلام said, "Each one of them returns to his profession, so people benefit from them, such as the builder returns to build, the weaver returns to his craft, the baker returns to his bakery, and so on."

**٢٠٠ـ وأُتِي بِجانٍ ومعهُ غوْغاءُ فقال (عليه السلام): لا مرْحباً بِوُجُوهٍ لا تُرى إلّا عِنْد كُلِّ سوْأةٍ.**

200. Imām Ali ibn Abū Tālib عليه السلام said the following when a criminal was brought to him escorted by mobs: "There is no welcome for you here, O faces that are not seen except when something bad is committed!"

**٢٠١ـ وقال (عليه السلام): إنّ مع كُلِّ إنْسانٍ ملكيْنِ يحْفظانِهِ، فإذا جاء الْقدرُ خلّيا بيْنهُ وبيْنهُ، وإنّ الْأجل جُنّةٌ حصِينةٌ.**

201. Imām Ali ibn Abū Tālib عليه السلام said: "With every human being, there are two guardian angels. When (the angel of) death approaches, they make room for him; fate is a secure protection."

**٢٠٢ـ وقال (عليه السلام) وقدْ قال لهُ طلْحةُ والزُّبيْرُ "نُبايِعُك على أنّا شُركاؤُك فِي هذا الْأمْرِ": لا، ولكِنّكُما شرِيكانِ فِي الْقُوّةِ والِاسْتِعانةِ وعوْنانِ على الْعجْزِ والْأودِ.**

202. Talhah and az-Zubair said to the Imām عليه السلام, "We shall swear the oath of allegiance to you if we become your prtners in this matter (caliphate)." Imām Ali ibn Abū Tālib عليه السلام said: "No, you both are partners when strength and aid is sought, and you both are aides against inability and exertion."

**٢٠٣ـ وقال (عليه السلام): أيُّها النّاسُ اتّقُوا الله الّذِي إنْ قُلْتُمْ سمِع وإنْ أضْمرْتُمْ علِم، وبادِرُوا الْموْت الّذِي إنْ هربْتُمْ مِنْهُ أدْركُمْ، وإنْ أقمْتُمْ أخذكُمْ، وإنْ نسِيتُمُوهُ ذكركُمْ.**

203. Imām Ali ibn Abū Tālib عليه السلام said: "O people! "Fear Allāh Who hears you when you speak, Who knows what you hide in your chests, and be more swift than death which catches up with you when you flee, which takes you away when you stay, and which remembers you when you forget about it."

**٢٠٤ـ وقال (عليه السلام): لا يُزهِدنّك فِي الْمعْرُوفِ منْ لا يشْكُرُهُ لك، فقدْ يشْكُرُك عليْهِ منْ لا يسْتمْتعُ بِشيْءٍ مِنْهُ، وقدْ تُدْرِكُ مِنْ شُكْرِ الشّاكِرِ أكْثر مِمّا أضاع الْكافِرُ، واللهُ يُحِبُّ الْمُحْسِنِين.**

204. Imām Ali ibn Abū Tālib عليه السلام said: "Do not be discouraged by ingrates from doing good deeds, for you may be thanked by those who do not benefit from your good deed and who still are grateful to you for it. You may obtain gratitude from a grateful person much more than what someone who hides it has wasted... *and Allāh loves the doers of goodness*."

**٢٠٥ـ وقال (عليه السلام): كُلُّ وِعاءٍ يضِيقُ بِما جُعِل فِيهِ إلّا وِعاء الْعِلْمِ فإنّهُ يتّسِعُ بِهِ.**

205 Imām Ali ibn Abū Tālib عليه السلام said: "Every container becomes straitened by what is put in it except the container of knowledge: It expands."

**٢٠٦ـ وقال (عليه السلام): أوّلُ عِوضِ الْحلِيمِ مِنْ حِلْمِهِ أنّ النّاس أنْصارُهُ على الْجاهِلِ.**

206. Imām Ali ibn Abū Tālib عليه السلام said: "The first compensation for a clement person for his clemency is that people are his supporters against the ignorant ones."

**٢٠٧ـ وقال (عليه السلام): إنْ لمْ تكُنْ حلِيماً فتحلّمْ، فإنّهُ قلّ منْ تشبّه بِقوْمٍ إلّا أوْشك أنْ يكُون مِنْهُمْ.**

207. Imām Ali ibn Abū Tālib عليه السلام said: "If you are not clement, then put on the garb of clemency, for many are those who imitate others and who become almost like

them."

**٢٠٨ـ وقال (عليه السلام): منْ حاسب نفْسهُ ربِح ومنْ غفل عنْها خسِر ومنْ خاف أمِن ومنِ اعْتبر أبْصر ومنْ أبْصر فهِم ومنْ فهِم علِم.**

208. Imām Ali ibn Abū Tālib عليه السلام said: "One who holds himself to account succeeds while one who overlooks it loses. One who is cautious earns security. One who receives admonishment expands his vision. One who expands his vision gains understanding, and one who gains understanding earns knowledge."

**٢٠٩ـ وقال (عليه السلام): لتعْطِفنّ الدُّنْيا علينْا بعْد شِماسِها عطْف الضّرُوسِ على ولدِها. وتلا عقِيب ذلِك: ﴿ونُرِيدُ أنْ نمُنّ على الّذِين اسْتُضْعِفُوا فِي الْأرْضِ ونجْعلهُمْ أئِمّةً ونجْعلهُمُ الْوارِثِين﴾.**

209. Imām Ali ibn Abū Tālib عليه السلام said: "The life of this world shall be kind to us after being cruel to us just as a she-camel that rejects those who milk it but turns with affection to its newborn."

Having said so, the Imām عليه السلام recited the following verse: "And We wished to be gracious to those who were being oppressed in the land to make them *the* leaders and to make them *the* heirs" (Qur'ān, 28:5).

**٢١٠ـ وقال (عليه السلام): اتّقُوا الله تقِيّة منْ شمّر تجْرِيداً وجدّ تشْمِيراً وكمّش فِي مهلٍ وبادر عنْ وجلٍ ونظر فِي كرّةِ الْموْئِلِ وعاقِبةِ الْمصْدرِ ومغبّةِ الْمرْجِعِ.**

210. Imām Ali ibn Abū Tālib عليه السلام said: "Fear Allāh like one who is willing to risk everything [just to please Allāh],

who urges himself to walk towards Allāh, who starts in awe, who looks into the outcomes of matters, into the penalty of anything forbidden, one who is apprehensive of the final end."

**211- وقال (عليه السلام): الْجُودُ حارِسُ الْأعْراضِ والْحِلْمُ فِدامُ السّفِيهِ والْعفْوُ زكاةُ الظّفرِ والسُّلُوُّ عِوضُك مِمّنْ غدر والِاسْتِشارةُ عيْنُ الْهِدايةِ، وقدْ خاطر مِنِ اسْتغْنى بِرأْيِهِ، والصّبْرُ يُناضِلُ الْحدْثان والْجزعُ مِنْ أعْوانِ الزّمانِ، وأشْرفُ الْغِنى تركُ الْمُنى؛ وكمْ مِنْ عقْلٍ أسِيرٍ تحْت هوى أمِيرٍ؟ ومِن التّوْفِيقِ حِفْظُ التّجْرِبةِ، والْمودّةُ قرابةٌ مُسْتفادةٌ، ولا تأْمنّ ملُولًا.**

211. Imām Ali ibn Abū Tālib عليه السلام said: "Generosity is the guard of honors. Clemency is ship's restrainer. Forgiveness is the *zakāt* of victory. Solace is your compensation for one who betrayed you. Consultation is the same as guidance. One who sticks only to his own view takes a risk. Patience struggles against calamities. Impatience aids against time's fluctuations. The best of wealth is to abandon high hopes. How many the minds that are subdued by aggressive desires are! A sign of success is to remember experience. Affection is a useful kinship. And do not place your trust in someone who has no patience."

**٢١٢- وقال (عليه السلام): عُجْبُ الْمرْءِ بِنفْسِهِ أحدُ حُسّادِ عقْلِهِ.**

212. Imām Ali ibn Abū Tālib عليه السلام said: "One's self-conceit is one of the envies of his own mind."

**٢١٣- وقال (عليه السلام): أغْضِ على الْقذى والْألمِ ترْض أبداً.**

213. Imām Ali ibn Abū Tālib عليه السلام said: "Overlook

imperfections and pains, and you will always be pleased."

**٢١٤ـ وقال (عليه السلام): منْ لان عُودُهُ كثُفتْ أغْصانُهُ.**

214. Imām Ali ibn Abū Tālib عليه السلام said: "One whose stem is lean, his leaves will be thick." (That is, one who is kind to others will grow up like a healthy stem with twigs.)

**٢١٥ـ وقال (عليه السلام): الْخِلافُ يهْدِمُ الرّأْي.**

215. Imām Ali ibn Abū Tālib عليه السلام said: "Disputes destroy views."

**٢١٦ـ وقال (عليه السلام): منْ نال اسْتطال.**

216. Imām Ali ibn Abū Tālib عليه السلام said: "One who wins becomes greater."

**٢١٧ـ وقال (عليه السلام): فِي تقلُّبِ الْأحْوالِ عِلْمُ جواهِرِ الرِّجالِ.**

217. Imām Ali ibn Abū Tālib عليه السلام said: "In the alterations of conditions lies the knowledge of the gems of men."

**٢١٨ـ وقال (عليه السلام): حسدُ الصّدِيقِ مِنْ سُقْمِ الْمودّةِ.**

218. Imām Ali ibn Abū Tālib عليه السلام said: "Envying a friend is a sign of fault in one's friendship."

**٢١٩ـ وقال (عليه السلام): أكْثرُ مصارِعِ الْعُقُولِ تحْت بُرُوقِ الْمطامِعِ.**

219. Imām Ali ibn Abū Tālib عليه السلام said: "Most places where minds are conquered fall under the glitter of high hopes."

**٢٢٠ـ وقال (عليه السلام): لَيْس مِن الْعدْلِ الْقضاءُ على الثِّقةِ بِالظّنّ.**

220. Imām Ali ibn Abū Tālib عليه السلام said: "It is not fair to put an end to trust by entertaining doubt."

**٢٢١ـ وقال (عليه السلام): بِئْس الزّادُ إلى الْمعادِ الْعُدْوانُ على الْعِبادِ.**

221. Imām Ali ibn Abū Tālib عليه السلام said: "How miserable the ration of a servant of Allāh to the Hereafter is if he oppresses Allāh's servants!"

**٢٢٢ـ وقال (عليه السلام): مِنْ أشْرفِ أعْمالِ الْكرِيمِ غفْلتُهُ عمّا يعْلمُ.**

222. Imām Ali ibn Abū Tālib عليه السلام said: "The very best of a generous man's acts of generosity is that he is mindless of what he knows (of people's faults)."

**٢٢٣ـ وقال (عليه السلام): منْ كساهُ الْحياءُ ثوْبهُ لمْ ير النّاسُ عيْبهُ.**

223. Imām Ali ibn Abū Tālib عليه السلام said: "If one who is attired with the outfit of modesty, people never see his shortcoming."

**٢٢٤ـ وقال (عليه السلام): بِكثْرةِ الصّمْتِ تكُونُ الْهيْبةُ، وبِالنّصفةِ يكْثُرُ الْمُواصِلُون، وبِالْإفْضالِ تعْظُمُ الْأقْدارُ، وبِالتّواضُعِ تتِمُّ النّعْمةُ، وبِاحْتِمالِ الْمُؤنِ يجِبُ السُّؤْدُدُ، وبِالسّيرةِ الْعادِلةِ يُقْهرُ الْمُناوِئُ، وبِالْحِلْمِ عنِ السّفِيهِ تكْثُرُ الْأنْصارُ علَيْهِ.**

224. Imām Ali ibn Abū Tālib عليه السلام said: "Through abundance of silence does one earn respect. Through fairness does one win admirers. Through acts of favors does one's value

become greater. Through humility does one's blessing become complete. Through bearing hardships, loftiness is earned. Through fair dealing, an opponent is subdued. And through clemency with regard to a shallow-minded person does one earn supporters."

**٢٢٥ـ وقال (عليه السلام): الْعجبُ لِغفْلةِ الْحُسّادِ عنْ سلامةِ الْأَجْسادِ.**

225. Imām Ali ibn Abū Tālib عليه السلام said: "How strange it is that the envious ones overlook the soundness of their own bodies!"

**٢٢٦ـ وقال (عليه السلام): الطّامِعُ فِي وِثاقِ الذُّلِّ.**

226. Imām Ali ibn Abū Tālib عليه السلام said: "A covetous person is tied with the ropes of humiliation."

**٢٢٧ـ وسُئِل عنِ الْإِيمانِ فقال: الْإِيمانُ معْرِفةٌ بِالْقلْبِ وإِقْرارٌ بِاللِّسانِ وعملٌ بِالْأَرْكانِ.**

227. Imām Ali ibn Abū Tālib عليه السلام was asked about *īmān*. He said: "*Īmān* is knowledge with the heart, an admission with the tongue, and an action according to the [Islamic] injunctions."

**٢٢٨ـ وقال (عليه السلام): منْ أصْبح على الدُّنْيا حزِيناً فقدْ أصْبح لِقضاءِ اللهِ ساخِطاً، ومنْ أصْبح يشْكُو مُصيبةً نزلتْ بِهِ فقدْ أصْبح يشْكُو ربّهُ، ومنْ أتى غنِيّاً فتواضع لهُ لِغِناهُ ذهب ثُلُثا دِينِهِ، ومنْ قرأ الْقُرْآن فمات فدخل النّار فهُو مِمّنْ كان يتّخِذُ آياتِ اللهِ هُزُواً، ومنْ لهِج قلْبُهُ بِحُبِّ الدُّنْيا الْتاط قلْبُهُ مِنْها بِثلاثٍ: همٍّ لا يُغِبُّهُ وحِرْصٍ لا يتْرُكُهُ وأملٍ لا يُدْرِكُهُ.**

228. Imām Ali ibn Abū Tālib عليه السلام said: "If one becomes sad

about this world, he becomes angry with what Allāh decrees. One who complains about a calamity that befell him complains against his Lord. And one who goes to a wealthy man and humbles himself to him on account of his wealth wipes out two-thirds of his creed. If one recites the Qur'ān, and when he dies he goes to hell, he is one of those who used to mock the Signs of Allāh. If one keeps talking about his love for this world, his heart will be burnt by it in three instances:worry which he never overcomes, miserliness which never abandons him, and hope which he never realizes."

**٢٢٩ـ وقال (عليه السلام): كفى بِالْقناعةِ مُلْكاً وبِحُسْنِ الْخُلُقِ نعِيماً. وسُئِل (عليه السلام) عنْ قوْلِهِ تعالى ﴿فلنُحْيِينّهُ حياةً طيِّبةً﴾ فقال: هِي الْقناعةُ.**

229. Imām Ali ibn Abū Tālib عليه السلام said: "Satisfaction suffices for wealth and good manners for a bliss." He عليه السلام was asked about the meaning of this verse: "... We shall let him lead a good life." He عليه السلام said, "It (good life) is contentment."

**٢٣٠ـ وقال (عليه السلام): شارِكُوا الّذِي قدْ أقْبل علَيْهِ الرِّزْقُ، فإنّهُ أخْلقُ لِلْغِنى وأجْدرُ بِإقْبالِ الْحظِّ علَيْهِ.**

230. Imām Ali ibn Abū Tālib عليه السلام said: "Be partners of one to whom sustenance goes, for this is the best means for acquiring wealth and the most worthy of earning a good fortune."

**٢٣١ـ وقال (عليه السلام): فِي قوْلِهِ تعالى ﴿إنّ الله يأْمُرُ بِالْعدْلِ والْإِحْسانِ﴾: الْعدْلُ الْإِنْصافُ، والْإِحْسانُ التّفضُّلُ.**

231. Imām Ali ibn Abū Tālib عليه السلام said the following in explanation of the verse saying, “Allāh enjoins you to abide by justice and kindness”: “By *justice*, equity is meant, while *kindness* is doing others favors.”

**٢٣٢ـ وقال (عليه السلام): منْ يُعْطِ بِالْيدِ الْقصِيرةِ يُعْط بِالْيدِ الطّوِيلةِ.**

**قال الرضي: و معنى ذلك أن ما ينفقه المرء من ماله في سبيل الخير و البر و إن كان يسيرا، فإن الله تعالى يجعل الجزاء عليه عظيما كثيرا، و "اليدان" هاهنا عبارة عن النعمتين، ففرق (عليه السلام) بين نعمة العبد و نعمة الرب تعالى، ذكره بالقصيرة و الطويلة، فجعل تلك قصيرة و هذه طويلة، لأن نعم الله أبدا تضعف على نعم المخلوق أضعافا كثيرة، إذ كانت نعم الله أصل النعم كلها، فكل نعمة إليها ترجع و منها تنزع.**

232. Imām Ali ibn Abū Tālib عليه السلام said: “If one gives with the short hand, he will be given with the long one.”

Al-Radi has said, “The meaning of this statement is: If one spends out of his wealth in the way of goodness and kindness, though it may be little, Allāh Almighty will make its reward great. The short hand here is a reference to that of the servant of Allāh, whereas the long one is a connotation of that of the Lord, the most Exalted One, Who is never weakened by giving and Who rewards with a lot for what is little.”

**٢٣٣ـ وقال (عليه السلام) لِابْنِهِ الْحسنِ (عليه السلام) : لا تدْعُونّ إلى مُبارزةٍ؛ وإنْ دُعِيت إلَيْها فأجِبْ، فإنّ الدّاعِي إلَيْها باغٍ والْباغِي مصْرُوعٌ.**

233. Imām Ali ibn Abū Tālib عليه السلام said: “Do not invite anyone to a duel, but if you are challenged to duel, respond, because one who calls to a duel is an oppressor, and the

oppressor is always defeated."

**٢٣٤ـ وقال (عليه السلام): خِيارُ خِصالِ النِّساءِ شِرارُ خِصالِ الرِّجالِ: الزّهْوُ والْجُبْنُ والْبُخْلُ؛ فإذا كانتِ الْمرْأةُ مزْهُوّةً لمْ تُمكِّنْ مِنْ نفْسِها، وإذا كانتْ بخِيلةً حفِظتْ مالها ومال بعْلِها، وإذا كانتْ جبانةً فرِقتْ مِنْ كُلِّ شيْءٍ يعْرِضُ لها.**

234. Imām Ali ibn Abū Tālib عليه السلام said: "The best of women's attributes are the men's worst:self-conceit, cowardice and miserliness. So if a woman is self-conceited, she will not let one approach her (in bed). If she is miser, she safeguards her wealth and that of her husband. And if she is a coward, she is scared of anything that appears before her."

**٢٣٥ـ وقِيل لهُ: صِفْ لنا الْعاقِل، فقال (عليه السلام): هُو الّذِي يضعُ الشّيْء مواضِعهُ. فقِيل: فصِفْ لنا الْجاهِل، فقال: قدْ فعلْتُ.**

**قال الرضي: يعني أن الجاهل هو الذي لا يضع الشيء مواضعه، فكأن ترك صفته صفة له، إذ كان بخلاف وصف العاقل.**

235. Imām Ali ibn Abū Tālib عليه السلام was asked, "Describe to us the wise person." He عليه السلام said: "He is the one who puts everything in its right place." He عليه السلام was then asked to describe the ignorant person, so he said, "I have just done so!" Al-Radi has said, "He means to say that the ignorant person is the one who does not put things in their right places. He simply is the antithesis of the wise person."

**٢٣٦ـ وقال (عليه السلام): واللهِ لدُنْياكُمْ هذِهِ أهْونُ فِي عيْنِي مِنْ عِراقِ خِنْزِيرٍ فِي يدِ مجْذُومٍ.**

236. Imām Ali ibn Abū Tālib عليه السلام said: "By Allāh! Your world is cheaper in my eyes than the intestines of a pig in the hands of a leper."

**٢٣٧ـ وقال (عليه السلام): إنّ قوْماً عبدُوا الله رغْبةً فتِلْك عِبادةُ التُّجّارِ، وإنّ قوْماً عبدُوا الله رهْبةً فتِلْك عِبادةُ الْعبِيدِ، وإنّ قوْماً عبدُوا الله شُكْراً فتِلْك عِبادةُ الْأحْرارِ.**

237. Imām Ali ibn Abū Tālib عليه السلام said: "Some people worship Allāh out of their desire (for what He has). Such is the worship of traders. Some people worship Allāh out of fear of Him; such is the worship of slaves. And some people worship Allāh in order to thank Him; such is the worship of the free."

**٢٣٨ـ وقال (عليه السلام): منْ أطاع التّوانِي ضيّع الْحُقُوق، ومنْ أطاع الْواشِي ضيّع الصّدِيق.**

238. Imām Ali ibn Abū Tālib عليه السلام said: "One who procrastinates loses track of what is right. One who obeys a tale-teller loses friends."

**٢٣٩ـ وقال (عليه السلام): الْحجرُ الْغصِيبُ فِي الدّارِ رهْنٌ على خرابِها.**

**قال الرضي: و يروى هذا الكلام عن النبي (صلى الله عليه وآله)، و لا عجب أن يشتبه الكلامان لأن مستقاهما من قليب و مفرغهما من ذنوب.**

239. Imām Ali ibn Abū Tālib عليه السلام said: "A brick taken by force in order to build a house is a pawn for its destruction."

Al-Radhi says, "This statement is also narrated from the

Prophe ﷺ. It is not strange that both statements are similar since their source is the same fountainhead, and they aim at obliterating one's sins."

**٢٤٠ـ وقال (عليه السلام): يوْمُ الْمظْلُومِ على الظّالِمِ أشدُّ مِنْ يوْمِ الظّالِمِ على الْمظْلُومِ.**

240. Imām Ali ibn Abū Tālib عليه السلام said: "The oppressed one's Day (of Judgment) is to the oppressor much harder than the day of the oppressor against the oppressed."

**٢٤١ـ وقال (عليه السلام): اتّقِ الله بعْض التُّقى وإنْ قلّ، واجْعلْ بيْنك وبيْن اللهِ سِتْراً وإنْ رقّ.**

241. Imām Ali ibn Abū Tālib عليه السلام said: "Fear Allāh to some degree (even) though it may be little, and set a curtain between you and Allāh (even) though it may be thin."

**٢٤٢ـ وقال (عليه السلام): إنّ لِلّهِ فِي كُلِّ نِعْمةٍ حقّاً؛ فمنْ أدّاهُ زادهُ مِنْها، ومنْ قصّر فِيهِ خاطر بِزوالِ نِعْمتِهِ.**

242. Imām Ali ibn Abū Tālib عليه السلام said: "Surely in every blessing there is a right of Allāh. If one carries out that right, Allāh increases the blessing, and if one falls short of doing so, he risks losing the blessing."

**٢٤٣ـ وقال (عليه السلام): احْذرُوا نِفار النِّعمِ، فما كُلُّ شارِدٍ بِمرْدُودٍ.**

243. Imām Ali ibn Abū Tālib عليه السلام said: "Beware of blessings fleeing away from you, for not everything that flees returns."

**٢٤٤ـ وقال (عليه السلام): الْكرمُ أعْطفُ مِن الرّحِمِ.**

244. Imām Ali ibn Abū Tālib عليه السلام said: "Generosity is more prompting to goodness than regard for kinship."

**٢٤٥ـ وقال (عليه السلام): أفْضلُ الْأعْمالِ ما أكْرهْت نفْسك عليْهِ.**

245. Imām Ali ibn Abū Tālib عليه السلام said: "The best deed is that which you have to force yourself to do."

**٢٤٦ـ وَقَالَ (عليه السلام): عَرَفْتُ اللَّهَ سُبْحَانَهُ بِفَسْخِ الْعَزَائِمِ وَحَلِّ الْعُقُودِ وَنَقْضِ الْهِمَمِ.**

246. Imām Ali ibn Abū Tālib عليه السلام said: "I came to know Allāh, the Glorified One, through breaking determinations, a change of intentions and the loss of courage."[1]

**٢٤٧ـ وقال (عليه السلام): فرض اللهُ الْإيمان تطْهيراً مِن الشِّرْكِ والصّلاة تنْزيهاً عنِ الْكِبْرِ والزّكاة تسْبِيباً لِلرِّزْقِ والصِّيام ابْتِلاءً لِإخْلاصِ الْخلْقِ**

[1]The breaking of determination and the loss of courage can be argued to prove the existence of Allāh in this way that, for example, a man determines to do a thing but before the determination is transformed into action, it changes and some other idea takes its place. This alteration of ideas and determinations and the emergence of change therein is a proof that there is some higher controlling power over us which has the capability to bring them from nonexistence into existence and again from existence into non-existence, and this is beyond human power. Therefore, it is necessary to acknowledge a super authority which affects change and alteration in determination.

**والْحجّ تقْربةً لِلدّينِ والْجِهاد عِزّاً لِلْإِسْلامِ والْأَمْر بِالْمعْرُوفِ مصْلحةً لِلْعوامِّ والنّهْي عنِ الْمُنْكرِ ردْعاً لِلسُّفهاءِ وصِلة الرّحِمِ منْماةً لِلْعددِ والْقِصاص حقْناً لِلدِّماءِ وإِقامة الْحُدُودِ إِعْظاماً لِلْمحارِمِ وترْك شُرْبِ الْخمْرِ تحْصِيناً لِلْعقْلِ ومُجانبة السّرِقةِ إِيجاباً لِلْعِفّةِ وترْك الزِّنى تحْصِيناً لِلنّسبِ وترْك اللِّواطِ تكْثِيراً لِلنّسْلِ والشّهاداتِ اسْتِظْهاراً على الْمُجاحداتِ وترْك الْكذِبِ تشْرِيفاً لِلصِّدْقِ والسّلام أماناً مِن الْمخاوِفِ والْأمانة نِظاماً لِلْأُمّةِ والطّاعة تعْظِيماً لِلْإِمامةِ.**

247. Imām Ali ibn Abū Tālib عليه السلام said: "Allāh has laid down *īmān* (conviction) for purification from polytheism; *salāt* (prayer) for purification from vanity; *zakāt* as a means of livelihood; *siyam* (fasting) as a trial of the people; *hajj* for the honor of Islam; persuasion for doing good deeds (*al-amr bil-ma`rūf*) for the goodness of the common people; dissuasion from evil (*an-nahi 'anil-munkar*) for controlling the mischievous; regard for kinship for increase of number (of family members); retribution for stopping bloodshed, the award of penalties for the realization of importance of the prohibitions; the abstinence from drinking wine for the protection of one's wits; the avoidance of theft for inculcating chastity; the abstinence from adultery for safeguarding lineage; the abstinence from sodomy for increasing the progeny; tendering testimony for furnishing proof against contentions; abstinence from telling lies for increasing the esteem of the truth; the maintenance of peace (*salām*) for protection from danger; Imāmate (Divine Leadership) for the orderliness of the community and obedience (to Imāms) as a mark of respect for Imāmate."

Before describing some of the aims and objectives of the Sharī`a commands, Imām Ali ibn Abū Tālib عليه السلام begins

with the aims and objectives of conviction (*īmān*) because *īmān* serves as the basis for religious commands. Without it, no need is felt for any religious code or jurisprudence. *Īmān* is acknowledging the existence of the Creator and the admission of His Oneness. When this *īmān* takes root in a man's heart, such man does not agree to bow before any being, nor is he over-awed, affected or impressed by any other power or authority. Rather, getting mentally freed of all ties, he regards himself as a devotee of Allāh. The result of this adherence to this unity, *tawhīd*, is that he is saved from the pollution of polytheism.

Prayer (*salāt*) is the most important of all forms of worship. It consists of standing, sitting, bending and prostrating, and these postures are a successful way of destroying the feeling of vanity and pride, erasing self-conceit and egotism and creating humility and submissiveness. This is so because the actions and movements of a vain person produce pride and haughtiness, while humble actions engender in the mind the qualities of submissiveness and humbleness. With the exercise of these actions, a man, by and by, acquires a humble temperament. This is how the Arabs, who were so vain that if their whip fell off during riding, they would not bend down to pick it up, or if the strap of the shoe gave way, they thought it would be insulting to bend down to mend it..., began to rub their faces on the dust during prostrations in their prayers and place their foreheads facing others' feet (of those who pray in front of them in the rows) during congregational prayers. This way, they acquired the true spirit of Islam after abandoning the pre-Islamic vanity and arrogance.

*Zakāt:*When a person who is financially able pays annually out of his money or property a fixed share for those who are either destitute or do not have means of livelihood for a year, does so in order to fulfill one of Islam's obligatory commands. The purpose behind it is that no individual in the community should remain poor, and they should all remain safe from the evils that result from want and poverty. Besides, another objective is served: Wealth should keep rotating from one individual to another; it must not be centered in the possession of just few individuals.

*Siyām* (fasting) is a form of worship in which there is not an iota of show, of pretension, and no motive is active in it except that of a pure intention and a sincere desire to perform another obligation. As a result, even in seclusion, when hunger perturbs a man or thirst makes him uneasy, he does not extend his hand for eating, nor does he long for water. The lack of neither food nor water makes him lose his self-control. The purity of one's conscience prevents his self-will from deflecting. This is the greatest advantage of fasting:It practically engenders the purity of self-will.

The purpose of *hajj* is that Muslims from all corners of the globe should assemble at one place so that this world assembly may prove to be an occasion for the manifestation of Islam's greatness, the renewal of the passion for worship and the creation of global bonds of mutual brotherhood.

The purpose of *jihād* is to fight with all possible might and means those forces that oppose Islam, so that Islam may achieve stability and progress. Although there are dangers for life in this course, and difficulties crop up at every step, the tidings for eternal ease and everlasting life produce the courage to bear all these hardships.

The persuasion for doing what is good and the dissuasion from committing evil are affective ways of showing others the correct path and preventing them from committing wrongdoing. If a community's members do not perform these duties, nothing can save it from ruin, and it falls to an extreme depth morally and socially. That is why Islam has laid a great emphasis on it, regarding it as an unpardonable sin.

Doing good for kinship means that a man should do favors to his relatives. He at least should not stop mutual accosting and speaking with them so that attitudes may become clean and family ties may develop. Dispersed individuals may render strength to one another.

Seeking restitution is a right given to the survivors of a killed person. They can demand a life for a life so that, for fear of punishment, none will dare kill anyone. At the same time, the survivor's passion for revenge should not result in the killing of more than one single person. No doubt, forgiveness or pardon does carry weight in its own place, but where it means trampling of an individual's right or endangering world peace, it cannot be regarded as favorable. Rather, on such occasions, restitution, or the payment of the blood money (*diyya*), becomes the sole

way of stopping bloodshed and safeguarding human lives. Thus, Allāh says:

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴾

*And for you, there is (security of) restitution (qisās), O men of understanding, so that you may guard yourselves (against evil).* (Qur'ān, 2:179)

The purpose behind the awarding of penalties is to make the offender appreciate the seriousness of violating the prohibitions of Allāh so that he may keep his distance from prohibitions for fear of being punished.

Wine causes diffusion of thinking, dispersion of senses and weakness of comprehension. As a result, a man commits such actions which will not be expected of him when he is sober. When intoxicated, one's senses become weak. Besides, it ruins health and renders the body liable to catch infectious diseases, while sleeplessness, nervous weakness and rheumatism are its main side effects. This is why the Sharī`a has prohibited intoxicants, including beer.

Theft, that is, taking what someone else owns, is an evil which is produced by the sway of greed and evil motivations. Since bringing down evil passions from the status of excess to the bounds of moderation means chastity, the abstinence from theft is produced by curbing greed and evil passions.

Adultery and sodomy have been prohibited so that one's lineage may be regulated and the human race may

continue and prosper. The children born out of adultery are not regarded as legitimate.

Consequently, they are not entitled to inheritance, while there is no question about children born too legally married couples. Besides, as a consequence of evil practices such as adultery, venereal diseases can cause the ruination of life in addition to discontinuing reproduction.

The law of testimony is needed because if one party denies the right of that of another, the latter may establish it through testimony and thereby secure it.

Abstention from lies and falsehood has been enjoined so that the standing and importance of its antithesis, namely the truth, may become prominent. In observing the advantages of being truthful, the moral weakness of falsehood can be avoided.

“Salām” means peace and love for peace. It is obvious that a peaceful attitude is a successful way of protecting one from dangers and of preventing war and fighting. Generally, commentators have taken the word “salam” to mean “mutual greetings and well-wishing”, but both context and fact that it has been mentioned in a series of obligations do not support this interpretation. *Salām* is a means of securing safety from dangers. It is regarded as a path for peace and for loving peace. When two Muslims
“Salām” means peace and love for peace. It is obvious that a peaceful attitude is a successful way of protecting one from dangers and of preventing war and fighting. Generally, commentators have taken the word “salam” to mean “mutual greetings and well-wishing”, but both



context and fact that it has been mentioned in a series of obligations do not support this interpretation. *Salām* is a means of securing safety from dangers. It is regarded as a path for peace and for loving peace. When two Muslims meet each other, they greet each other with the greeting of *salām*, of peace. It means that they announce the mutual wishes of peace and well-being. Afterwards, each feels safe with the other.

Imāmate (*imāma*): This word has appeared in the same context in authentic editions of Nahjul-Balāgha as well as in its commentaries such as that of Ibn Abul-Hadīd, Vol.

19, p. 90; Ibn Maytham, Vol. 5, pp. 367378; *Minhāj al-Barā'ah*, Vol. 21, p. 318, and other sources besides Nahjul-Balāgha, such as *Nihāyat al-'Arab* by an-Nuwayri ash-Shāfi`i, Vol. 8, p. 183 and *Bihār al-Anwār* by al-Majlisi, Vol. 6, p. 111.In fact, this word, *imāma*, has been distorted to "amāna" (trust) or "amānāt" (trusts) in some copies such as those printed in Egypt. It is very surprising to note that the word has appeared as *amāna* in the text of Nahjul-Balāgha printed with a commentary by Ibn Abul-Hadīd in Egypt in the first edition, Vol. 4, p. 350 as well as in the second edition edited by Muhammed Abul-Fadhl Ibrāhīm, Vol. 19, p. 86, while he himself (Ibn Abul-Hadīd) based his commentary on its correct reading, namely *imāma*, as did other commentators. However, in explanation of this sentence, "Imāmate for the orderliness of the community," as the theological scholars say: Whoever has known dark experiences and examined political principles necessarily knows that whenever men have among them a chief and a guide whom they obey, one who restrains the oppressor from his oppression and the unjust man from his injustice, avenging the oppressed…, leads them to rational principles and religious duties. He restrains them from the corruption which causes the destruction of order in their worldly affairs and from evils that result in wretchedness in the Hereafter, so that every individual might fear that punishment. As a result of all of this, these community members will draw closer to soundness and depart from corruption.

The institution of Imāmate is intended to cater to the unification of the nation and to protect the commandments

of Islam from alteration and distortion. In the absence of a head for the nation, a protector for the religion, the order of the nation cannot be maintained, nor can the commandments of Islam remain safe from tampering. This objective can be achieved only when obedience to him is obligatory. This is so because if he is not obeyed and followed by obligation, he will neither be able to maintain justice and equity, nor will he secure the rights of the oppressed from the oppressors, nor will he be able to issue and enforce the laws of the Sharī`a. The outcome of these inabilities is that the extinction of evil and mischief from the land cannot be expected.

**٢٤٨ـ وكان (عليه السلام) يقُولُ أحْلِفُوا الظّالِم إذا أرَدْتُمْ يمِينهُ بِأنّهُ برِيءٌ مِنْ حوْلِ اللهِ وقُوّتِهِ، فإنّهُ إذا حلف بِها كاذِباً عُوجِل الْعُقُوبة، وإذا حلف بِاللهِ الّذِي لا إله إلّا هُو لمْ يُعاجلْ لِأنّهُ قدْ وحّد الله تعالى.**

248. Imām Ali ibn Abū Tālib عليه السلام used to say: If you want an oppressor to take an oath, ask him to swear like this: that he is out of reach of Allāh's might and power. If he swears falsely this way, he will be swiftly punished, whereas if he swears by Allāh Who is such that there is no Allāh but He, he will not be quickly punished since he is acknowledging the Unity of Allāh, the Sublime."[1]

[1]It is narrated that someone levied some charges against Imām Ja`far as-Sādiq عليه السلام before the `Abbāside caliph Abdullāh ibn Muhammed al-Mansūr. Al-Mansūr sent for the Imām عليه السلام and told him that so-and-so had told him such-and-such about him. The Imām said it was all wrong and there was not an iota of truth in it. He desired the man to be sent for and questioned before him. Consequently, he was sent for and questioned. The man said that whatever he had said was true and correct. The

Imām said to him, “If you are speaking the truth, then you swear as I ask you to swear.” The Imām عليه السلام made him swear by saying, “I am out of reach of Allāh’s might and power, and I rely on my own might and power.” Soon after swearing like this, the man was hit with paralysis, and he became motionless. The Imām, returned with full honor and prestige, as we read in the following references:*Al-Kāfi* of al-Kulayni, Vol. 6, pp. 445 - 446; *Bihār al-Anwār* of al-Majlisi, Vol. 47, pp. 164 - 165, 172 - 175, 203 - 204; *Al-Fusūl al-Muhimmah* of Ibn as-Sabbagh al-māliki, pp. 225 - 226; *As-Sawā`iq al-Muhriqah* of Ibn Hajar ash-Shāfi`i al-`Asqalāni, p. 120 and *Jāmi‘ Karamat al-Awliyā’* of an-Nabhani ash-Shāfi`i, Vol. 2, p. 4. This incident took place during the reign of Hārūn ar-Rashīd (149 – 193 A.H./766 – 809 A.D.), grandson of Abū Ja`far al-Mansūr al-Dawaniqi, when the well-known enemy of Ahl al-Bayt عليه السلام of the Holy Prophet, namely Abdullāh ibn Mus`ab, grandson of Abdullāh ibn az-Zubayr, slandered Yahya ibn AbdAllāh ibn al-Hassan ibn Imām al-Hassan ibn Ali ibn Abū Tālib عليه السلام before Hārūn ar-Rashīd by saying that he was plotting a rebellion against him (against Hārūn). Then Yahya made Abdullāh swear before Hārūn in the same manner as the Imām had demanded. When Abdullāh ibn Mus`ab swore as he was required, the symptom of leprosy soon appeared in him in the presence of Hārūn ar-Rashīd. He died three days later. Every part of his flesh cracked open and all the hair of his body fell out. After this documented incident, Hārūn used to say, “How soon Allāh took revenge on Abdullāh for Yahya!” For more information about this incident and similar ones, refer to these references:*Maqatil at-Tālibiyyin* of Abul-Faraj al-Isfahāni, pp. 472 - 478; *Murūj al-Dhahab* of al-Mas`ūdi, Vol. 3, pp. 340 - 342; *Tārīkh Baghdad* of al-Khatīb al-Baghdādi, Vol. 14, pp. 110 - 112; *Sharh Nahjul-Balāgha* of Ibn Abul-Hadīd al-Mu`tazili, Vol. 19, pp. 91 - 94; *Tārīkh* of Ibn Kathīr, Vol. 10, pp. 167 – 168 and *Tārīkh al-Khulafā’* of al-Sayyūti, p. 287.

**٢٤٩ـ وَقَالَ (عليه السلام): يَا ابْنَ آدَمَ كُنْ وَصِيَّ نَفْسِكَ فِي مَالِكَ، وَاعْمَلْ فِيهِ مَا تُؤْثِرُ أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ.**

249. Imām Ali ibn Abū Tālib عليه السلام said: "O son of Adam! Be your own representative in the matter of your property, and do about it whatever you want to be done after your death,[1] since after you, it will be out of your control."

**٢٥٠ـ وَقَالَ (عليه السلام): الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ لِأَنَّ صَاحِبَهَا يَنْدَمُ فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكِمٌ.**

250. Imām Ali ibn Abū Tālib عليه السلام said: "Anger is a sort of madness: Its victim repents afterwards. If he does not repent, his madness is confirmed."

**٢٥١ـ وَقَالَ (عليه السلام): صِحَّةُ الْجَسَدِ مِنْ قِلَّةِ الْحَسَدِ.**

251. Imām Ali ibn Abū Tālib عليه السلام said: "Body's health comes from paucity of envy."[2]

**٢٥٢ـ وقال (عليه السلام): إِذا أَمْلَقْتُمْ، فتاجِرُوا الله بِالصّدقةِ.**

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[1]The meaning is that if a person desires that after his death a portion of his property should be spent on charity, he should not wait till the time of his death but should spend it whenever he desires during his lifetime. It is possible that after his death, his successors may not act on his will, or he may not get an opportunity to leave a will.

[2]Envy produces such a poisonous matter in the body which destroys its natural heat. As a result, the body weakens and the spirit withers. This is why an envious person never prospers and melts away in the heat of envy.

252. Imām Ali ibn Abū Tālib عليه السلام said: “If you are impoverished, trade with Allāh through charity.”

**٢٥٣ـ وَقَالَ (عليه السلام) لِكُمَيْلِ بْنِ زِيَادٍ النَّخَعِيِّ: يَا كُمَيْلُ! مُرْ أَهْلَكَ أَنْ يَرُوحُوا فِي كَسْبِ الْمَكَارِمِ وَيُدْلِجُوا فِي حَاجَةِ مَنْ هُوَ نَائِمٌ، فَوَالَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ، مَا مِنْ أَحَدٍ أَوْدَعَ قَلْباً سُرُوراً إِلَّا وَخَلَقَ اللَّهُ لَهُ مِنْ ذَلِكَ السُّرُورِ لُطْفاً؛ فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌ، جَرَى إِلَيْهَا كَالْمَاءِ فِي انْحِدَارِهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تُطْرَدُ غَرِيبَةُ الْإِبِلِ.**

253. Imām Ali ibn Abū Tālib عليه السلام said the following to Kumayl ibn Ziyād an-Nakha`i: “O Kumayl! Direct your people to go out in the day to achieve noble traits and to go out in the night to meet the needs of those who might be sleeping. I swear by the One Whose hearing extends to all voices, if someone pleases another’s heart, Allāh will create a special thing out of this pleasing so that whenever any hardship befalls him, it will come running like flowing water and drive away the hardship as wild camels are driven away.”

**٢٥٤ـ وقال (عليه السلام): الْوفاءُ لِأَهْلِ الْغَدْرِ غَدْرٌ عِنْد اللهِ، والْغَدْرُ بِأَهْلِ الْغَدْرِ وفاءٌ عِنْد اللهِ.**

254. Imām Ali ibn Abū Tālib عليه السلام said: “Faithfulness with faithless people is faithlessness with Allāh, while faithlessness with faithless people is faithfulness with Allāh.”

**٢٥٥ـ وقال (عليه السلام): كمْ مِنْ مُسْتدْرجٍ بِالْإِحْسانِ إِلَيْهِ ومغْرُورٍ بِالسّتْرِ عليْهِ ومفْتُونٍ بِحُسْنِ الْقوْلِ فِيهِ وما ابْتلى اللهُ سُبْحانهُ أَحداً بِمِثْلِ الْإِمْلاءِ لهُ.**

**قال الرضي: و قد مضى هذا الكلام فيما تقدم إلا أن فيه هاهنا زيادة جيدة مفيدة.**

255. Imām Ali ibn Abū Tālib عليه السلام said: "Many men are gradually brought to punishment due to good treatment (of those who do not deserve it). Many men remain in deceit because their evil deeds are covered. Many men are in illusion because of people speak well fo them, while there is no greater ordeal by Allāh, the Glorified One, than giving all of these men a respite (which they may not deserve)."

Sayyid al-Radhi says: "This saying has appeared earlier as well, but here it contains a beautiful and useful addition."

**٢٥٦ـ وقال (عليه السلام): يا ابْن آدم! لا تحْمِلْ همّ يوْمِك الّذِي لمْ يأْتِك على يوْمِك الّذِي قدْ أتاك، فإنّهُ إنْ يكُ مِنْ عُمُرِك يأْتِ اللهُ فِيهِ بِرِزْقِك.**

256. Imām Ali ibn Abū Tālib عليه السلام said: "O son of Adam! Do not inflict the worry of the Day that has not yet come but has already approached, because if that Day is in your life, Allāh will also bestow its livelihood."

**٢٥٧ـ وقال (عليه السلام): النّاسُ فِي الدُّنْيا عامِلانِ: عامِلٌ عمِل فِي الدُّنْيا لِلدُّنْيا، قدْ شغلتْهُ دُنْياهُ عنْ آخِرتِهِ، يخْشى على منْ يخْلُفُهُ الْفقْر، ويأْمنُهُ على نفْسِهِ فيُفْنِي عُمُرهُ فِي منْفعةِ غيْرِهِ، وعامِلٌ عمِل فِي الدُّنْيا لِما بعْدها فجاءهُ الّذِي لهُ مِن الدُّنْيا بِغيْرِ عملٍ فأحْرز الْحظّيْنِ معاً وملك الدّاريْنِ جمِيعاً، فأصْبح وجِيهاً عِنْد اللهِ لا يسْألُ اللهَ حاجةً فيمْنعُهُ.**

257. Imām Ali ibn Abū Tālib عليه السلام said: "There are two kinds of workers in the world: One is a person who labors in this world for this world; his labor for this world keeps him

unmindful of the next. He is afraid of destitution for those whom he will leave behind but feels safe about it. So, he spends his life seeking the good of others. The other is one who labors in this world for what is to come hereafter, securing his share of this world without an effort. Thus, he gets the benefits of both, becoming the owner of both homes. This way, he is prestigious before Allāh. If he asks Allāh anything, He does not deny him."

**٢٥٨ ـ ورُوِي أنّهُ ذُكِر عِنْد عُمر بْنِ الْخطّابِ فِي أيّامِهِ حلْيُ الْكعْبةِ وكثْرتُهُ فقال قوْمٌ لوْ أخذْتهُ فجهّزْت بِهِ جُيُوش الْمُسْلِمِين كان أعْظم لِلْأجْرِ وما تصْنعُ الْكعْبةُ بِالْحلْيِ فهمّ عُمرُ بِذلِك وسأل عنْهُ أمِير الْمُؤْمِنِين (عليه السلام) فقال (عليه السلام):**

**إنّ هذا الْقُرْآن أُنْزِل على النّبِيّ (صلى الله عليه وآله) والْأمْوالُ أرْبعةٌ أمْوالُ الْمُسْلِمِين فقسّمها بيْن الْورثةِ فِي الْفرائِضِ والْفيْءُ فقسّمهُ على مُسْتحِقّيهِ والْخُمُسُ فوضعهُ اللهُ حيْثُ وضعهُ والصّدقاتُ فجعلها اللهُ حيْثُ جعلها وكان حلْيُ الْكعْبةِ فِيها يوْمئِذٍ فتركهُ اللهُ على حالِهِ ولمْ يتْرُكْهُ نِسْياناً ولمْ يخْف علْيْهِ مكاناً فأقِرّهُ حيْثُ أقرّهُ اللهُ ورسُولُهُ فقال لهُ عُمرُ لوْلاك لافْتضحْنا وترك الْحلْي بِحالِهِ.**

258. It is related that during the days of (caliph) `Omar ibn al-Khattāb, the question of the excess of ornaments of the Ka`ba was mentioned to him and some people suggested the following: "If you raise by it an army of Muslims, you will earn great rewards; after all, what would the Ka`ba do with ornaments?" `Omar considered doing so but asked Imām Ali ibn Abū Tālib عليه السلام what he thought. The Imām said the following:

"When the Qur'ān was revealed to the Prophet صلى الله عليه وآله وسلم, there were four kinds of property. One is the property of a

Muslim which he distributed among the successors according to fixed shares. Second is the tax (*fay'* **فيء**) which he distributed to those for whom it was meant. Third, the one-fifth (*khums* **خُمس**) for which Allāh had fixed ways to distribute. Fourth is charity (sadaqat) the disposal of which is also fixed by Allāh. The ornaments of the Ka`ba did exist in those days, but Allāh left them as they were. He did not leave them by omission, nor were they unknown to Him. Therefore, you should keep them where Allāh and His Prophet placed them."

`Omar ibn al-Khattāb at that moment said, "If you had not been here, we would have been humiliated." He left the ornaments as they were.

Among the first three caliphs, `Omar ibn al-Khattāb often used to call on Imām Ali ibn Abū Tālib عليه السلام to help him solve many intricate problems, so as to benefit from his vast knowledge. But Abū Bakr, due to the short period of his caliphate, as well as `Othmān, due to the special circumstances of the latter's caliphate and entourage, seldom used to call on Imām Ali ibn Abū Tālib عليه السلام and benefit from his advice. `Omar used to praise Imām Ali ibn Abū Tālib عليه السلام very much for his vast knowledge, saying, "The most knowledgeable person among us in jurisprudence and judgment is Ali," as we read in these classic references:al-Bukhāri, *Sahīh,* Vol. 6, p. 23; Ahmad ibn Hanbal, *Al-Musnad,* Vol. 5, p. 113; al-Hākim, *Al-Mustadrak*, Vol. 3, p. 305; Ibn Sa`d, *Tabaqāt*, Vol. 2, part 2, p. 102; Ibn Abd al-Barr, *Al-Istī`āb*, Vol. 3, p. 1102 and others.

Certainly, there is no need for a testimony from `Omar or from others in this regard. `Omar himself and a group of the companions admit that the Holy Prophet ﷺ used to often say, "Ali is the most knowledgeable in jurisprudence and judgment among my *umma* (Muslim nation)," according to *Akhbār al-Qudāt* of al-Wakī`, Vol. 1, p. 78; *Masābīh as-Sunnah* of al-Baghawi, Vol. 2, p. 203; *Al-Istī`āb* of Ibn Abd al-Barr, Vol. 1, pp. 16 - 17; Vol. 3, p. 1102; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 108 and *Al-Sunan* of Ibn Mājah, Vol. 1, p. 55. In this regard, imām Ahmad ibn Hanbal narrates from Abū Hazm that a certain man approached Mu`āwiyah and put to him some theological questions. Mu`āwiyah said, "Refer these questions to Ali who possesses better knowledge." The man said, "But I prefer to have your own reply rather than that of Ali." Mu`āwiyah silenced him and said, "This is the worst thing that I have ever heard from you! You have expressed hatred towards the person whom the Messenger of Allāh used to coach and tutor as a mother bird feeds a nestling by putting grain after grain into the mouth of the nestling with its beak and to whom the Messenger of Allāh said: 'You hold the same status in relation to me as Hārūn (Aaron) held in relation to Mūsa (Moses) except that there shall, in all certainty, be no prophet after me', and to whom `Omar used to turn for the solution of unsolved problems," as we read in:*Fayd al-Qadir* of al-Munawi[1],

[1]His full name is **محمد عبد الرءوف بن تاج العارفين بن علي بن زين العابدين الحدادي المناوي القاهري** Muhammed ibn Abd al-Ra'ūf ibn Tāj al-`Ārifīn ibn Ali ibn Zain al-`Abidīn al-Haddādi al-Munawi. He was a senior scholar, a man of knowledge in both religion and arts. He dedicated his life to research and authorship. He used to eart very little and sleep very little, too,

Vol. 3, p. 46; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 195; *As-Sawā`iq al-Muhriqah* of Ibn Hajar al-`Asqalāni, p. 107, and *Fath al-Bāri*, Vol. 17, p. 105 by the same author.

Also, `Omar used to say the following quite frequently: "Women lack the ability to give birth to the like of Ali ibn Abū Tālib. Had it not been for Ali, `Omar would have perished **لولا علي لهلك عمر**", according to the following sources:*Ta'wīl Mukhtalaf al-Hadīth* of Ibn Qutaybah, p. 202; Al-Istī`āb of Ibn Abd al-Barr, Vol. 3, p. 1103; Qudāt al-Andalus of al-Māliqi, p. 73; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 194; *Al-Manāqib* of al-Khawārizmi, p. 39; *Yanābī` al-Mawaddah* of al-Zamakhshari, p. 75, 373; and *Fayd al-Qadīr* of al-Munawi, Vol. 4, p. 356).

He also used to say, "I seek the protection of Allāh from the problems for the solution of which Abul-Hassan (Ali) is not present," as we read in:*Al-Istī`āb*, Vol. 3, pp. 1102 - 1103; *At-Tabaqāt*, Vol. 2, part 2, p. 102; *Sifatus-Safwah*, Ibn al-Jawzi, Vol. 1, p. 121; *Usd al-Ghābah*, Vol. 4, pp. 22 - 23; *Al-Isāba*, Vol. 2, p. 509 and in the *Tārīkh* book of Ibn Kathīr, Vol. 7, p. 360.

`Omar used to often address Imām Ali ibn Abū Tālib عليه السلام thus: "O Abul-Hassan! I seek the protection of Allāh from

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so he fell sick and his limbs weakened. His son, Tāj al-Dīn Muhammed, used to write what his father dicated to him. He wrote as many as eighty works. He was born in Cairo, Egypt, in 952 A.H./1545 A.D. where he lived and died in 1031 A.H./1622 A.D.

being in a community among whom you are not found," according to *Al-Mustadrak*, Vol. 1, pp. 457 - 58; *At-Tafsīr*, Fakhr al-Dīn ar-Rāzi, Vol. 32, p.10; *Ad-Durr al-Manthūr*; al-Sayyūti, Vol. 3, p. 144; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 197; *Fayd al-Qadir* of al-Munawi, Vol. 3, p. 46; Vol. 4, p. 356 and *As-Sawa'iq al-Muhriqah*, p. 107).

Above all, this admission is the acknowledgment by the Holy Prophet of Imām Ali ibn Abū Tālib عليه السلام as narrated by `Omar ibn al-Khattāb himself, Abū Sa`īd al-Khudri and Mu`ath ibn Jabal. These dignitaries report saying that the Holy Prophet said: "O Ali! I have exceeded you in Prophethood, for there will be no prophet after me, and you exceed others in seven noble qualities. You are:i) the first [among all contemporary males] to believe in Allāh, ii) the best to fulfill your promise to Allāh, iii) the best to adhere to the commandments of Allāh, iv) the most equitable distributor among people, v) the best dispenser of justice (or the most clement) to the (Muslim) subjects, vi) the one who has the best insight into controversial issues (or the most learned in judgment), and vii) the most conspicuous in virtue and honor before Allāh," according to *Hilyat al-Awliyā'*, Vol. 1, pp. 65, 66; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 198; *Al-Manāqib*, al-Khawārizmi, p. 61; *Kanz al-`Ummāl*, Vol. 12, p. 214 and Ibn Abul-Hadīd, Vol. 13, p. 230.

It is also narrated by Imām Ali ibn Abū Tālib, Abū Ayyūb al-Ansāri, Ma`qil ibn Yasar and Buraydah ibn Husayb that the Messenger of Allāh صلى الله عليه وآله وسلم said to Fātima عليها السلام, "Are you not satisfied that surely I have married you to the one who

is the foremost of my *umma* in believing in Islam, the most knowledgeable among them and the superior to them all in clemency?" This is recorded in these sources:*Al-Musnad*, Ahmad ibn Hanbal, Vol. 5, p. 26; *Al-Musannaf*, as-Sam`āni, Vol. 5, p. 490; *Al-Istī`āb*, Vol. 3, p. 1099; *Usd al-Ghābah*, Vol. 5, p. 520; *Kanz al-`Ummāl*, Vol. 12, p. 205; Vol. 15, p. 99; *Majma` az-Zawā'id*, Vol. 9, pp. 101, 114 and *As-Sīrah al-Halabiyya*, Vol. 1, p. 285.

Once we read the following saying by the Holy Prophet ﷺ, we will no longer be surprised when taking note, based on the above acknowledgments, of the vast knowledge of Imām Ali ibn Abū Tālib, his efficiency in the field of jurisprudence and judgment: "I am the city of knowledge and Ali is its gate; whoever wants to acquire (my) knowledge must come through the gate," as recorded in these references:*Al-Mustadrak*, Vol. 3, pp. 126 - 27; *Al-Istī`āb*, Vol. 3, p. 1102; *Usd al-Ghābah*, Vol. 4, p. 22; *Tahdhīb at-Tahdhīb*, Vol. 6, pp. 320-321; Vol. 7, p. 337; *Majma' az-Zawā'id*, Vol. 9, p. 114 and *Kanz al-`Ummāl*, Vol. 12, pp. 201, 212; Vol. 15, pp. 129-130.

Also, the Holy Prophet ﷺ said, "I am the store-house of wisdom and Ali is its gate. Whoever wants to acquire wisdom must come through the gate," as we read in:*Al-Jāmi' as-Sahīh*, at-Tirmidhi, Vol. 5, pp. 637-638; *Hilyat al-Awliyā'*, Vol. 1, p. 64; *Masābīh as-Sunnah*, al-Baghawi, Vol. 2, p. 275; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 12, p. 193 and *Kanz al-'Ummāl* of al-Muttaqi al-Hindi, Vol. 12, p. 201).

**٢٥٩ ـ لَمَّا بَلَغَهُ (عليه السلام) إِغَارَةُ أَصْحَابِ مُعَاوِيَةَ عَلَى الْأَنْبَارِ، خَرَجَ**

**بِنَفْسِهِ مَاشِياً حَتَّى أَتَى النُّخَيْلَةَ، وَأَدْرَكَهُ النَّاسُ وَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ نَكْفِيكَهُمْ، فَقَالَ: مَا تَكْفُونَنِي أَنْفُسَكُمْ فَكَيْفَ تَكْفُونَنِي غَيْرَكُمْ؟! إِنْ كَانَتِ الرَّعَايَا قَبْلِي لَتَشْكُو حَيْفَ رُعَاتِهَا، وَإِنَّنِي الْيَوْمَ لَأَشْكُو حَيْفَ رَعِيَّتِي، كَأَنَّنِي الْمَقُودُ وَهُمُ الْقَادَةُ، أَوِ الْمَوْزُوعُ وَهُمُ الْوَزَعَةُ.**

**فلما قال (عليه السلام) هذا القول في كلام طويل قد ذكرنا مختاره في جملة الخطب، تقدم إليه رجلان من أصحابه، فقال أحدهما إني لا أملك إلا نفسي و أخي، فمر بأمرك يا أمير المؤمنين ننقد له، فقال (عليه السلام): وَأَيْنَ تَقَعَانِ مِمَّا أُرِيدُ؟!**

259. When the news of the attack of Mu`āwiyah's men on al-Anbār reached Imām Ali ibn Abū Tālib ﷺ, he himself came out walking till he reached an-Nukhaylah where people overtook him and said: "O Imām Ali ibn Abū Tālib! We are [mighty] enough for [defeating] them." He said: You cannot be enough for me against yourselves; so, how can you be enough for me against others? Before me, the people used to complain of the oppression of their rulers, but now I have to complain of the wrongful actions of my own people, as though I am led by them and they are the leaders, or that I am the subject and they are the rulers."

The narrator says: "When Imām Ali ibn Abū Tālib ﷺ uttered this during his speech, which we have included in the collection of sermons (No. 27 above), two men from among his companions advanced towards him and one of them said: "*I **I have power only over myself and my brother*** (Qur'ān, 5:25). So, order us with your command, O Imām Ali ibn Abū Tālib, and we will carry it out." Thereupon, Imām Ali ibn Abū Tālib ﷺ said: "How can you two accomplish what I aim at?"

**٢٦٠ ـ قِيلَ إِنَّ الْحَارِثَ بْنَ حَوْطٍ أَتَاهُ فَقَالَ أَ تَرَانِي أَظُنُّ أَصْحَابَ الْجَمَلِ كَانُوا عَلَى ضَلَالَةٍ؟**

**فَقَالَ (عليه السلام): يَا حَارِثُ إِنَّكَ نَظَرْتَ تَحْتَكَ وَلَمْ تَنْظُرْ فَوْقَكَ فَحِرْتَ إِنَّكَ لَمْ تَعْرِفِ الْحَقَّ فَتَعْرِفَ مَنْ أَتَاهُ وَلَمْ تَعْرِفِ الْبَاطِلَ فَتَعْرِفَ مَنْ أَتَاهُ.**

**فَقَالَ الْحَارِثُ: فَإِنِّي أَعْتَزِلُ مَعَ سَعِيدِ بْنِ مَالِكٍ وَعَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَ (عليه السلام): إِنَّ سَعِيداً وَعَبْدَ اللَّهِ بْنَ عُمَرَ لَمْ يَنْصُرَا الْحَقَّ وَلَمْ يَخْذُلَا الْبَاطِلَ.**

260. It is said that al-Hārith ibn Hawt al-Laithi came to Imām Ali ibn Abū Tālib عليه السلام and said: "Do you believe that I can ever imagine that the people of Jamal were wrong?" Imām Ali ibn Abū Tālib عليه السلام said: "O al-Hārith! You have seen below yourself, not above it; you have been confused. Certainly, you have known right, so that you can recognize the righteous. And you have not known wrong, so that you can recognize the people who are wrong!" Then al-Hārith said: "In that case, I shall withdraw along with Sa`d ibn Mālik[1] and Abdullāh ibn `Omar," whereupon Imām Ali

[1]Sa`d ibn Mālik (i.e. Sa`d ibn Abū Waqqās, father of `Omar ibn Sa`d who killed Imām al-Hussain عليه السلام) and Abdullāh ibn `Omar were among those who were keeping themselves away from Imām Ali ibn Abū Tālib's help and support. As for Sa`d ibn Abū Waqqās, after the killing of `Othmān he retired to some wilderness and passed his life there; he did not agree to swear the oath of allegiance to Imām Ali ibn Abū Tālib عليه السلام (as caliph). But after the martyrdom of Imām Ali ibn Abū Tālib عليه السلام, he used to express his repentance, saying, "I held an opinion but it was a wrong one," according to al-Hākim's *Mustadrak*, Vol. 3, p. 116. When Mu`āwiyah blamed him for not supporting him in his fight against Imām Ali ibn Abū Tālib

ibn Abū Tālib عليه السلام said: "Verily, Sa`d and `Omar have neither sided with right nor forsaken wrong."

**٢٦١ ـ وَقَالَ (عليه السلام): صَاحِبُ السُّلْطَانِ كَرَاكِبِ الْأَسَدِ: يُغْبَطُ بِمَوْقِعِهِ، وَهُوَ أَعْلَمُ بِمَوْضِعِهِ.**

261. Imām Ali ibn Abū Tālib عليه السلام said: "One who holds authority is like one who rides a lion; he is envied for his status but he well knows it."[1]

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عليه السلام, Sa`d said, "I only repent for not having fought against the rebellious group (i.e. Mu`āwiyah and his folks)," according to these references:*Ahkām al-Qur'ān* of al-Jassās al-Hanafi, Vol. 2, pp. 224 – 25 and *Al-Furū`* of Ibn Muflih al-Hanbali, Vol. 3, p. 542. As for Abdullāh ibn `Omar, although he had sworn allegiance, he refused to help Imām Ali ibn Abū Tālib عليه السلام in his battles putting forth this excuse: "I have sought seclusion in order to devote myself to worship and I do not want to involve myself in war and fighting." A Persian couplet says that intelligence regards such excuses to be worse than the offence itself. Abdullāh ibn `Omar also frequently used to express his repentance, even up to the last moments of his life, saying, "I do not find anything in myself in this world that I regret except not having fought alongside Ali ibn Abū Tālib عليه السلام against the rebellious group as Allāh, to Whom belongs Might and Majesty, had commanded me," according to *Al-Mustadrak*, Vol. 3, pp. 115 - 16; *Al-Sunan al-Kubra*, al-Bayhaqi, Vol. 8, p. 172; *Al-Tabaqāt* of Ibn Sa`d, Vol. 4, part 1, pp. 136 - 37; *Al-Istī`āb*, Vol. 3, p. 953; *Usd al-Ghābah*, Vol. 3, p. 229; Vol. 4, p. 33; *Majma` az-Zawā'id*, Vol. 3, p. 182; Vol. 7, p. 242; *Al-Furū`*, Vol. 3, p. 543; *Rūh al-Ma`āni* of al-Ālūsi, Vol. 26, p. 151.

[1]The notion here is that if a person holds a high position in, say, a royal court, people look at his rank, status, honor and

**٢٦٢ ـ وَقَالَ (عليه السلام): أَحْسِنُوا فِي عَقِبِ غَيْرِكُمْ تُحْفَظُوا فِي عَقِبِكُمْ.**

262. Imām Ali ibn Abū Tālib عليه السلام said: "Do good deeds to the bereaved ones so that good is done to your bereaved ones, too."

**٢٦٣ ـ وَقَالَ (عليه السلام): إِنَّ كَلَامَ الْحُكَمَاءِ إِذَا كَانَ صَوَاباً كَانَ دَوَاءً، وَإِذَا كَانَ خَطَأً كَانَ دَاءً.**

263. Imām Ali ibn Abū Tālib عليه السلام said: "When the utterance of the wise is to the point, it serves as a cure, but if it is wrong, it acts like an illness.[1]

**٢٦٤ـ وَسَأَلَهُ رَجُلٌ أَنْ يُعَرِّفَهُ الْإِيمَانَ فَقَالَ (عليه السلام): إِذَا كَانَ الْغَدُ فَأْتِنِي حَتَّى أُخْبِرَكَ عَلَى أَسْمَاعِ النَّاسِ، فَإِنْ نَسِيتَ مَقَالَتِي حَفِظَهَا عَلَيْكَ غَيْرُكَ، فَإِنَّ الْكَلَامَ كَالشَّارِدَةِ، يَنْقُفُهَا هَذَا وَيُخْطِئُهَا هَذَا.**

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prestige with envy. But he always fears lest the royal pleasure should turn against him and he falls in the pit of disgrace, dishonor, death and destruction. He is like the rider on a lion with whom people are awed, but he himself faces the danger lest the lion should devour him or throw him in some fatal pit.

[1]The learned and the reformers are responsible for improvement as well as deterioration because the common people are under their influence; they regard their words and actions as being correct and sound. They rely on them and act on their statements. Thus, if their teaching caters for improvement, then thousands of individuals will acquire improvement and betterment by it. But if there is evil in it, thousands of individuals will get involved in misgiving and straying. That is why it is said: "When a scholar gets into evil, the whole world gets into evil."

264. Someone asked Imām Ali ibn Abū Tālib ﷺ to define conviction for him. The Imām said, “Come to me tomorrow so that I may enlighten you in the presence of all people; thus, if you forget what I say, others might retain it. This is so because an utterance is like a fluttering prey which may be grappled by someone but missed by others.”

Sayyid al-Radhi says, “We have already stated in the earlier chapter how Imām Ali ibn Abū Tālib ﷺ replied to this man, namely his saying (No. 31): ‘Faith stands on four pillars, etc.’”

**٢٦٥ـ وَقَالَ (عليه السلام): أَحْبِبْ حَبِيبَكَ هَوْناً مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْماً مَا، وَأَبْغِضْ بَغِيضَكَ هَوْناً مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْماً مَا.**

265. Imām Ali ibn Abū Tālib ﷺ said: “Love your friend up to a limit, for it is possible that he may turn into your enemy some day. And hate your enemy up to a limit, for it is possible he may turn into your friend some day.”

**٢٦٦ـ رُوِيَ أَنَّهُ (عليه السلام) رُفِعَ إِلَيْهِ رَجُلَانِ سَرَقَا مِنْ مَالِ اللَّهِ أَحَدُهُمَا عَبْدٌ مِنْ مَالِ اللَّهِ وَالْآخَرُ مِنْ عُرُوضِ النَّاسِ. فَقَالَ (عليه السلام): أَمَّا هَذَا فَهُوَ مِنْ مَالِ اللَّهِ وَلَا حَدَّ عَلَيْهِ مَالُ اللَّهِ أَكَلَ بَعْضُهُ بَعْضاً، وَأَمَّا الْآخَرُ فَعَلَيْهِ الْحَدُّ الشَّدِيدُ، فَقَطَعَ يَدَهُ.**

266. It is related that two persons were brought to Imām Ali ibn Abū Tālib ﷺ once. They had stolen a public property. One of them was a slave purchased with public money, whereas the other had been purchased by someone from among the people. Imām Ali ibn Abū Tālib ﷺ said, “As for the one who has stolen the public funds, there is no

punishment for him, for it means one who is the property of Allāh has taken another property of Allāh. As for the other, he should be punished." Consequently, the thief's hand was cut off.

**٢٦٧ ـ وَقَالَ (عليه السلام): لَوْ قَدِ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِضِ، لَغَيَّرْتُ أَشْيَاءَ.**

267. Imām Ali ibn Abū Tālib عليه السلام said: "If my steps acquire firmness out of these slippery places, I will alter several things."[1]

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[1]It cannot be denied that after the demise of the Prophet of Islam صلى الله عليه وآله وسلم, changes came into existence in the Islamic faith. Some people who acted on their own inclinations altered the commands of the Sharī`a although none has the right to make alteration to it. This will be ignoring the clear commands of the Qur'ān and the Sunnah and enforcing, in their place, commands produced by one's own inclination or way of thinking. Thus, the Qur'ān contains this clear method of divorce: **الطَّلَاقُ مَرَّتَانِ** "(Revokable) divorce (i.e. divorce in which resumption of conjugal relations is permissible without a marriage to another man) may be done with two pronouncements" (Qur'ān, 2:229). But due to certain supposed advantages, caliph `Omar ordered three pronouncements to be required on a single occasion. Similarly, he introduced the system of *'awl* in inheritance and introduced four *takbīrs* in the funeral prayers. In the same way, caliph `Othmān added an *adhān* to the Friday prayer service, ordering the offering of full prayers in place of *qasr* (shortened) ones, allowing the sermon to precede the `Id prayer service. In fact, hundreds of commands of this type were altered or fabricated. As a result, even correct commands were somehow mixed with wrong ones, causing a loss of authenticity. For such changes to the

Imām Ali ibn Abū Tālib عليه السلام, who was the greatest scholar of the Sharī`a, used to protest against these orders and expressed his views about the changes made by some companions, *sahāba*. In this regard, the Mu`tazilite scholar Ibn Abul-Hadīd writes the following: "There is no possibility for us to deny that Imām Ali ibn Abū Tālib had views on the commands of the Sharī`a and opinions at odds with those of the companions," as we read on p. 161, Vol. 19 of his encyclopedia titled *Sharh Nahjul-Balāgha*.

When Imām Ali ibn Abū Tālib عليه السلام took charge of the formal caliphate, rebellions soon cropped up on all sides as a result of which he could not get rid of innovations inntroduced into the faith; those troubles chased him up to the last moment of his holy life. Consequently, the altered commands could not be fully corrected or eradicated. Many wrong or doubtful commands gained currency in areas far removed from the center. Nevertheless, a group of people associated with Imām Ali ibn Abū Tālib عليه السلام used to inquire about the commands of the Sharī`a from him directly, and they recorded his answers to their queries. As a result, the correct commands did not totally

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creed, see the following references: *Al-Ghadīr*, *Al-Amāni* [changes introduced by Abū Bakr], Vol. 7, pp. 74 - 236; [changes introduced by `Omar], Vol. 6, pp. 83-325; [changes introduced by `Othmān], Vol. 8, pp. 98-387; *An-Nass wal-Ijtihād*, Sharafud-Dīn [changes introduced by Abū Bakr], pp. 76 - 154; [changes introduced by `Omar], pp. 155-276 and [changes introduced by `Othmān], pp. 284 - 89. See also *Muqaddimat Mir'ātul-`Uqūl* by Murtada al-`Askari, Vol. 1 & 2.

disappear, the wrong ones did not become unanimously accepted, thanks to Allāh Who protects His creed.

**٢٦٨ ـ وَقَالَ (عليه السلام): اعْلَمُوا عِلْماً يَقِيناً أَنَّ اللَّهَ لَمْ يَجْعَلْ لِلْعَبْدِ وَإِنْ عَظُمَتْ حِيلَتُهُ وَاشْتَدَّتْ طَلِبَتُهُ وَقَوِيَتْ مَكِيدَتُهُ أَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَلَمْ يَحُلْ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَقِلَّةِ حِيلَتِهِ وَبَيْنَ أَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَالْعَارِفُ لِهَذَا الْعَامِلُ بِهِ أَعْظَمُ النَّاسِ رَاحَةً فِي مَنْفَعَةٍ، وَالتَّارِكُ لَهُ الشَّاكُّ فِيهِ أَعْظَمُ النَّاسِ شُغُلًا فِي مَضَرَّةٍ، وَرُبَّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى، وَرُبَّ مُبْتَلًى مَصْنُوعٌ لَهُ بِالْبَلْوَى، فَزِدْ أَيُّهَا الْمُسْتَنْفِعُ فِي شُكْرِكَ، وَقَصِّرْ مِنْ عَجَلَتِكَ، وَقِفْ عِنْدَ مُنْتَهَى رِزْقِكَ.**

268. Imām Ali ibn Abū Tālib عليه السلام said: "You have to know with full conviction that Allāh has not fixed for any person more livelihood than what has been ordained in the Book of Destiny, even though his means (of seeking it) may be great, his craving for it intense and his efforts for it acute. Nor does the weakness of a person or the paucity of his means stand in the way between him and what is ordained in the Book of Destiny for him. Whoever realizes it and acts on earns the best of comfort and benefit, while whoever disregards it and doubts it exceeds all men in disadvantages. Very often, a person who is granted favors is slowly driven (towards punishment) through these same favors. Quite often, an afflicted person receives goodness out of his affliction (such as a blessing disguised as a calamity). Therefore, O listener, increase your gratefulness, lessen your haste and stay within the bounds of your livelihood."

**٢٦٩ ـ وَقَالَ (عليه السلام): لَا تَجْعَلُوا عِلْمَكُمْ جَهْلًا وَيَقِينَكُمْ شَكّاً إِذَا عَلِمْتُمْ فَاعْمَلُوا، وَإِذَا تَيَقَّنْتُمْ فَأَقْدِمُوا.**

269. Imām Ali ibn Abū Tālib ﷺ said: "Do not turn your knowledge into ignorance or your conviction into doubt. When you gain knowledge act (on it), and when you acquire conviction, proceed (on its basis)."[1]

**٢٧٠ ـ وقال (عليه السلام): إِنَّ الطَّمَعَ مُورِدٌ غَيْرُ مُصْدِرٍ وَضَامِنٌ غَيْرُ وَفِيٍّ وَرُبَّمَا شَرِقَ شَارِبُ الْمَاءِ قَبْلَ رِيِّهِ وَكُلَّمَا عَظُمَ قَدْرُ الشَّيْءِ الْمُتَنَافَسِ فِيهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ وَالْأَمَانِيُّ تُعْمِي أَعْيُنَ الْبَصَائِرِ وَالْحَظُّ يَأْتِي مَنْ لَا يَأْتِيهِ.**

270. Imām Ali ibn Abū Tālib ﷺ said: "Greed (or foolishness) takes a person to the watering place but brings him back thirsty. It undertakes responsibility but does not fulfill it. Often, the drinker gets choked before he quenches his thirst. The greater the worth of a thing yearned for is, the greater is the grief for its loss. Desires blind the eyes of understanding. The destined share will reach whoever does

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[1]Knowledge and conviction demand that they should be acted on, applied, implemented, turned into action... If they are not acted on, they cannot be called knowledge and conviction. Consequently, if a man says that he knows the dangers that exist on a particular path but he adopts that very path for his journey, instead of the path that is danger-free, then who can say that this man had full certainty about the dangers of that path? This is so because the consequence of such certainty should have prevented him from going along that path. Similarly, the person who has a firm belief (i.e. *īmān*, conviction) in the resurrection and revival of life, or in chastisement and reward, cannot be overpowered by those things of this world that make a man neglectful to the extent that he disregards the next life. He should not fall short of doing good deeds for fear of chastisement and evil consequences.

not approach it."

**٢٧١ ـ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تُحَسِّنَ فِي لَامِعَةِ الْعُيُونِ عَلَانِيَتِي وَتُقَبِّحَ فِيمَا أُبْطِنُ لَكَ سَرِيرَتِي مُحَافِظاً عَلَى رِثَاءِ النَّاسِ مِنْ نَفْسِي بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّي فَأُبْدِيَ لِلنَّاسِ حُسْنَ ظَاهِرِي وَأُفْضِيَ إِلَيْكَ بِسُوءِ عَمَلِي تَقَرُّباً إِلَى عِبَادِكَ وَتَبَاعُداً مِنْ مَرْضَاتِكَ.**

271. Imām Ali ibn Abū Tālib عليه السلام said: "O Allāh! I seek Your protection from this: that I may appear to be good in the eyes of people while my inward self may be sinful before You, and that I may guard myself (from sinning) only for show before people although You are aware of everything about me. Thus, I appear before the people in good shape although my evil acts are placed before You. This means achieving nearness to Your creatures but remoteness from Your pleasure."

**٢٧٢ـ وَقَالَ (عليه السلام): لَا وَالَّذِي أَمْسَيْنَا مِنْهُ فِي غُبْرِ لَيْلَةٍ دَهْمَاءَ تَكْشِرُ عَنْ يَوْمٍ أَغَرَّ مَا كَانَ كَذَا وَكَذَا.**

272. Imām Ali ibn Abū Tālib عليه السلام said: "I swear by the One Who let us pass the dark night after which there was a bright day that such-and-such[1] did not happen."

**٢٧٣ـ وَقَالَ (عليه السلام): قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.**

273. Imām Ali ibn Abū Tālib عليه السلام said: "A small act of goodness which is continued regularly is more beneficial than a grand one carried out with grudge.

[1]Sayyid al-Radhi has not written what it was that did not happen, leaving us only with the first part of the sentence!

**٢٧٤ـ وَقَالَ (عليه السلام): إِذَا أَضَرَّتِ النَّوَافِلُ بِالْفَرَائِضِ، فَارْفُضُوهَا.**

274. Imām Ali ibn Abū Tālib عليه السلام said: "When optional deeds (of worship) stand in the way of obligatory ones, abandon them."

**٢٧٥ـ وَقَالَ (عليه السلام): مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اسْتَعَدَّ.**

275. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever keeps the distance of the journey (to the afterlife) in view remains prepared."

**٢٧٦ـ وَقَالَ (عليه السلام): لَيْسَتِ الرَّوِيَّةُ كَالْمُعَايَنَةِ مَعَ الْإِبْصَارِ فَقَدْ تَكْذِبُ الْعُيُونُ أَهْلَهَا وَلَا يَغُشُّ الْعَقْلُ مَنِ اسْتَنْصَحَهُ.**

276. Imām Ali ibn Abū Tālib عليه السلام said: "Perception by the eyes is not real observation because the eyes sometimes deceive people; but wisdom does not deceive whomsoever it counsels."

**٢٧٧ـ وَقَالَ (عليه السلام): بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْغِرَّةِ.**

277. Imām Ali ibn Abū Tālib عليه السلام said: "Between you and preaching there is a curtain of deception."

**٢٧٨ـ وَقَالَ (عليه السلام): جَاهِلُكُمْ مُزْدَادٌ وَعَالِمُكُمْ مُسَوِّفٌ.**

278. Imām Ali ibn Abū Tālib عليه السلام said: "The ignorant ones from among you get too much while the learned are just put off."

**٢٧٩ـ وَقَالَ (عليه السلام): قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ.**

279. Imām Ali ibn Abū Tālib عليه السلام said: "Knowledge dispels the excuse of those who produce excuses." Compare this statement with the wise axiom that says, "Those who excuse themselves accuse themselves."

**٢٨٠ـ وَقَالَ (عليه السلام): كُلُّ مُعَاجَلٍ يَسْأَلُ الْإِنْظَارَ وَكُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.**

280. Imām Ali ibn Abū Tālib عليه السلام said: "Anyone whom death overtakes early seeks time (respite), while the death of anyone who is deferred puts forth excuses for the postpone-ment (of doing good deeds)."

**٢٨١ـ وَقَالَ (عليه السلام): مَا قَالَ النَّاسُ لِشَيْءٍ طُوبَى لَهُ إِلَّا وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سَوْءٍ.**

281. Imām Ali ibn Abū Tālib عليه السلام said: "For every thing to which people say 'how good it is!' there is an evil hidden in this world."

**٢٨٢ـ وَسُئِلَ عَنِ الْقَدَرِ فَقَالَ طَرِيقٌ مُظْلِمٌ فَلَا تَسْلُكُوهُ وَبَحْرٌ عَمِيقٌ فَلَا تَلِجُوهُ وَسِرُّ اللَّهِ فَلَا تَتَكَلَّفُوهُ.**

282. Imām Ali ibn Abū Tālib عليه السلام was asked about destiny. He said the following: "It is a dark path; do not tread on it. It is a deep ocean; do not dive into it. And it is the secret of Allāh; do not trouble yourselves about (knowing) it (because you never will)."

**٢٨٣ـ وَقَالَ (عليه السلام): إِذَا أَرْذَلَ اللَّهُ عَبْداً حَظَرَ عَلَيْهِ الْعِلْمَ.**

283. Imām Ali ibn Abū Tālib عليه السلام said: "When Allāh intends to humiliate a person, He denies him knowledge."

**٢٨٤ ـ وَقَالَ (عليه السلام): كَانَ لِي فِيمَا مَضَى أَخٌ فِي اللَّهِ، وَكَانَ يُعْظِمُهُ فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ، وَكَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ، فَلَا يَشْتَهِي مَا لَا يَجِدُ، وَلَا يُكْثِرُ إِذَا وَجَدَ، وَكَانَ أَكْثَرَ دَهْرِهِ صَامِتاً، فَإِنْ قَالَ بَذَّ الْقَائِلِينَ وَنَقَعَ غَلِيلَ السَّائِلِينَ، وَكَانَ ضَعِيفاً مُسْتَضْعَفاً، فَإِنْ جَاءَ الْجِدُّ فَهُوَ لَيْثُ غَابٍ وَصِلُّ وَادٍ، لَا يُدْلِي بِحُجَّةٍ حَتَّى يَأْتِيَ قَاضِياً، وَكَانَ لَا يَلُومُ أَحَداً عَلَى مَا يَجِدُ الْعُذْرَ فِي مِثْلِهِ حَتَّى يَسْمَعَ اعْتِذَارَهُ، وَكَانَ لَا يَشْكُو وَجَعاً إِلَّا عِنْدَ بُرْئِهِ، وَكَانَ يَقُولُ مَا يَفْعَلُ وَلَا يَقُولُ مَا لَا يَفْعَلُ، وَكَانَ إِذَا غُلِبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ، وَكَانَ عَلَى مَا يَسْمَعُ أَحْرَصَ مِنْهُ عَلَى أَنْ يَتَكَلَّمَ، وَكَانَ إِذَا بَدَهَهُ أَمْرَانِ يَنْظُرُ أَيُّهُمَا أَقْرَبُ إِلَى الْهَوَى فَيُخَالِفُهُ؛ فَعَلَيْكُمْ بِهَذِهِ الْخَلَائِقِ فَالْزَمُوهَا وَتَنَافَسُوا فِيهَا، فَإِنْ لَمْ تَسْتَطِيعُوهَا فَاعْلَمُوا أَنَّ أَخْذَ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ.**

284. Imām Ali ibn Abū Tālib عليه السلام said: "In the past, I had a brother-in-faith[1], and he was prestigious in my view because the world was humble in his eyes, the needs of the stomach did not have a sway over him. He did not long for what he did not get. If he got a thing, he would not ask for more. He remained most of the time silent. When he spoke, he silenced the other speakers. He quenched the thirst of inquirers. He was weak and feeble, but at the time

[1]The man to whom Imām Ali ibn Abū Tālib عليه السلام refers here as his "brother" and whose qualities he has stated has been taken by some commentators to be Abū Dharr al-Ghifāri, by some as `Othmān ibn Maz`ūn al-Jamhi, and by some as al-Miqdād ibn al-Aswad al-Kindi. But it is not unlikely that no particular individual is referred to here at all because it is customary with Arabs to speak of a "brother" or a "comrade" although they have no particular individual in mind.

of fighting, he was like the lion of the forest or the serpent of the valley: He will not put forth an argument unless it was decisive.

He would not abuse anyone in an excusable matter unless he had heard the excuse. He would not speak of any trouble except after its disappearance. He spoke of what he would do, and he would not say what he would not. Even if he could be exceeded in speech, he could not be excelled in silence. He was more eager for keeping quiet than speaking, and if two things confronted him, he would see which one was more akin to the longing of the heart, and he would oppose it.

"These qualities are incumbent on you. So, you should acquire them and compete with each other in upholding them. Even if you cannot acquire them, you should know that acquiring a part is better than giving up the whole."

**٢٨٥ـ وَقَالَ (عليه السلام): لَوْ لَمْ يَتَوَعَّدِ اللَّهُ عَلَى مَعْصِيَتِهِ لَكَانَ يَجِبُ أَلَّا يُعْصَى شُكْراً لِنِعَمِهِ.**

285. Imām Ali ibn Abū Tālib عليه السلام said: "Even if Allāh had not warned of a chastisement on those who are disobedient to Him, it would be obligatory by way of gratitude for His favors that He should not be disobeyed."

**٢٨٦ـ وَقَالَ (عليه السلام) وَقَدْ عَزَّى الْأَشْعَثَ بْنَ قَيْسٍ عَنِ ابْنٍ لَهُ: يَا أَشْعَثُ! إِنْ تَحْزَنْ عَلَى ابْنِكَ فَقَدِ اسْتَحَقَّتْ مِنْكَ ذَلِكَ الرَّحِمُ، وَإِنْ تَصْبِرْ فَفِي اللَّهِ مِنْ كُلِّ مُصِيبَةٍ خَلَفٌ. يَا أَشْعَثُ! إِنْ صَبَرْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْجُورٌ، وَإِنْ جَزِعْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْزُورٌ. يَا أَشْعَثُ! ابْنُكَ سَرَّكَ، وَهُوَ بَلَاءٌ وَفِتْنَةٌ، وَحَزَنَكَ وَهُوَ ثَوَابٌ وَرَحْمَةٌ.**

286. Imām Ali ibn Abū Tālib عليه السلام said the following to express his condolences to al-Ash`ath ibn Qays about (the death of) his son: "O Ash`ath! If you grieve over your son, certainly it is the consequence of the blood relationship; but if you endure, Allāh will then provide recompense for every affliction. O Ash`ath! If you endure even then, matters will move on as ordained by Allāh. But in that case, you will deserve to be rewarded, whereas if you lose patience, matters will again move as ordained by Allāh. But in this case, you will be bearing the burden (of your sins). O Ash`ath! Your son made you happy while, at the same time, he was a trial and a hardship. (When he died,) he caused you to grieve while, at the same time, he has proved to be a source of reward and mercy for you."

**٢٨٧ـ وَقَالَ (عليه السلام) عَلَى قَبْرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) سَاعَةَ دَفْنِهِ: إِنَّ الصَّبْرَ لَجَمِيلٌ إِلَّا عَنْكَ وَإِنَّ الْجَزَعَ لَقَبِيحٌ إِلَّا عَلَيْكَ وَإِنَّ الْمُصَابَ بِكَ لَجَلِيلٌ وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ.**

287. Imām Ali ibn Abū Tālib عليه السلام said the following at the grave of the Messenger of Allāh صلى الله عليه وآله وسلم at the time of his burial: "Certainly endurance is good except in your regard, O Messenger of Allāh! Fretting is bad except over you. And the affliction about you is great while every other affliction before or after it is petty."

**٢٨٨ـ وَقَالَ (عليه السلام): لَا تَصْحَبِ الْمَائِقَ فَإِنَّهُ يُزَيِّنُ لَكَ فِعْلَهُ وَيَوَدُّ أَنْ تَكُونَ مِثْلَهُ.**

288. Imām Ali ibn Abū Tālib عليه السلام said: "Do not associate with a fool because he will beautify his actions for you and

wish that you, too, would be like him."[1]

**٢٨٩ـ وَقَدْ سُئِلَ عَنْ مَسَافَةِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فَقَالَ (عليه السلام): مَسِيرَةُ يَوْمٍ لِلشَّمْسِ.**

289. Imām Ali ibn Abū Tālib عليه السلام was asked once about the distance between the East and the West. He replied as follows: "A day's trip for the sun."

**٢٩٠ـ وَقَالَ (عليه السلام): أَصْدِقَاؤُكَ ثَلَاثَةٌ وَأَعْدَاؤُكَ: ثَلَاثَةٌ فَأَصْدِقَاؤُكَ صَدِيقُكَ وَصَدِيقُ صَدِيقِكَ وَعَدُوُّ عَدُوِّكَ؛ وَأَعْدَاؤُكَ: عَدُوُّكَ وَعَدُوُّ صَدِيقِكَ وَصَدِيقُ عَدُوِّكَ.**

290. Imām Ali ibn Abū Tālib عليه السلام said: "Your friends are three and your enemies are (also) three: Your friends are: your friend, your friend's friend and your enemy's enemy. And your enemies are: your enemy, your friend's enemy and your enemy's friend."

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[1]A fool considers his ways of action to be the most appropriate, and he wants his friend also to adopt the same ways, so that he should become as he himself is. This does not mean that he desires that his friend should become as foolish as he is. He cannot be thinking like this because he does not consider himself to be a fool. If he, in fact, considers himself to be foolish, then he will not have been as such! Rather, he considers his ways of action as being correct and desires his friend to be equally "wise". That is why he presents his view before him in an embellished way, desiring him to act on it. It is possible that his friend may be influenced by his advice, so he treads the same path. Therefore, it is better to keep away from him.

**٢٩١ـ وَقَالَ (عليه السلام) لِرَجُلٍ رَآهُ يَسْعَى عَلَى عَدُوٍّ لَهُ بِمَا فِيهِ إِضْرَارٌ بِنَفْسِهِ: إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ.**

291. Imām Ali ibn Abū Tālib عليه السلام saw a man busy scheming against his enemy with what was harmful to his own self as well, so he said to him, "You are like one who pierces a spear through himself in order to kill the person iding behind him!"

**٢٩٢ـ وَقَالَ (عليه السلام): مَا أَكْثَرَ الْعِبَرَ وَأَقَلَّ الِاعْتِبَارَ.**

292. Imām Ali ibn Abū Tālib عليه السلام said: "How many the admonishments are, yet how few those who take lessons from them!"[1]

[1]If the vicissitudes and changes of this world are observed, the circumstances and conditions of the people attended to, and their histories noted, then from every corner edifying stories can be heard. Such stories are fully capable of arousing the mind out of its forgetful slumber or providing instruction and imparting teaching and clear-mindedness. Thus, the creation and dissolution of everything in this world, the blossoming of flowers and their withering, the thriving of vegetation and its withering away and the subjugation of every atom to change provide such instructive lessons that they are enough to curb any hope of attaining eternity in this deceitful life as long as the eyes and ears are not closed to these instructive events.

A Persian couplet says:

*The world is full of stories of folk gone by,*

*But unless one lends an ear to it, feeble is its cry.*

**٢٩٣ـ وَقَالَ (عليه السلام): مَنْ بَالَغَ فِي الْخُصُومَةِ أَثِمَ وَمَنْ قَصَّرَ فِيهَا ظُلِمَ وَلَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ.**

293. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever goes too far contending, as well as that who falls short therein, becomes oppressed, and it is difficult for a contender to fear Allāh."

**٢٩٤ـ وَقَالَ (عليه السلام): مَا أَهَمَّنِي ذَنْبٌ أُمْهِلْتُ بَعْدَهُ حَتَّى أُصَلِّيَ رَكْعَتَيْنِ وَأَسْأَلَ اللَّهَ الْعَافِيَةَ.**

294. Imām Ali ibn Abū Tālib عليه السلام said: "I am not worried about a fault after which I get time to offer prayers in two units (*rek`āt*) and beg safety from the wrath of Allāh."

**٢٩٥ـ وَسُئِلَ (عليه السلام) كَيْفَ يُحَاسِبُ اللَّهُ الْخَلْقَ عَلَى كَثْرَتِهِمْ فَقَالَ (عليه السلام): كَمَا يَرْزُقُهُمْ عَلَى كَثْرَتِهِمْ فَقِيلَ كَيْفَ يُحَاسِبُهُمْ وَلَا يَرَوْنَهُ؟ فَقَالَ (عليه السلام): كَمَا يَرْزُقُهُمْ وَلَا يَرَوْنَهُ.**

295. Imām Ali ibn Abū Tālib عليه السلام was asked once: "How will Allāh conduct the accounting of all persons despite their large number?" He replied: "Just as He provides them livelihood despite their large number." Then it was said to Him: "How will He conduct their accounting without their seeing Him?" He replied: "Just as He provides them with livelihood although they do not see Him."

**٢٩٦ـ وَقَالَ (عليه السلام): رَسُولُكَ تَرْجُمَانُ عَقْلِكَ، وَكِتَابُكَ أَبْلَغُ مَا يَنْطِقُ عَنْكَ.**

296. Imām Ali ibn Abū Tālib عليه السلام said (perhaps in a letter answering someone): "Your messenger interprets your

intelligence, while your letter is more eloquent in expressing your true self."

**٢٩٧ـ وَقَالَ (عليه السلام): مَا الْمُبْتَلَى الَّذِي قَدِ اشْتَدَّ بِهِ الْبَلَاءُ بِأَحْوَجَ إِلَى الدُّعَاءِ الَّذِي لَا يَأْمَنُ الْبَلَاءَ.**

297. Imām Ali ibn Abū Tālib عليه السلام said: "The person who is afflicted with hardship is not in a greater need for praying than the one who has been spared affliction but is not immune to it."

**٢٩٨ـ وَقَالَ (عليه السلام): النَّاسُ أَبْنَاءُ الدُّنْيَا، وَلَا يُلَامُ الرَّجُلُ عَلَى حُبِّ أُمِّهِ.**

298. Imām Ali ibn Abū Tālib عليه السلام said: "People are the progeny of the world, and none can be blamed for loving his mother."

**٢٩٩ـ وَقَالَ (عليه السلام): إِنَّ الْمِسْكِينَ رَسُولُ اللَّهِ؛ فَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ، وَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ.**

299. Imām Ali ibn Abū Tālib عليه السلام said: "The destitute person is (like) a messenger of Allāh. Whoever denies him denies Allāh, and whoever gives him gives Allāh."

**٣٠٠ـ وَقَالَ (عليه السلام): مَا زَنَى غَيُورٌ قَطُّ.**

300. Imām Ali ibn Abū Tālib عليه السلام said: "A self-respecting man never commits adultery."

**٣٠١ـ وَقَالَ (عليه السلام): كَفَى بِالْأَجَلِ حَارِساً.**

301. Imām Ali ibn Abū Tālib عليه السلام said: "Suffices the fixed life term to remain ever watchful."[1]

**٣٠٢- وَقَالَ (عليه السلام): يَنَامُ الرَّجُلُ عَلَى الثُّكْلِ وَلَا يَنَامُ عَلَى الْحَرَبِ.**

**قال الرضي: و معنى ذلك أنه يصبر على قتل الأولاد و لا يصبر على سلب الأموال.**

302. Imām Ali ibn Abū Tālib عليه السلام said: "A man can sleep over the death of his child but cannot sleep over the loss of his property."

Sayyid al-Radhi says: "This statement means that a man remains patient about the death of his children but does not do so at the loss of his property."

**٣٠٣- وَقَالَ (عليه السلام): مَوَدَّةُ الْآبَاءِ قَرَابَةٌ بَيْنَ الْأَبْنَاءِ، وَالْقَرَابَةُ إِلَى الْمَوَدَّةِ أَحْوَجُ مِنَ الْمَوَدَّةِ إِلَى الْقَرَابَةِ.**

303. Imām Ali ibn Abū Tālib عليه السلام said: "Mutual affection between pa-rents creates a sound rela-tionship bet-ween sons. A relationship is more in need of affection than affection is for a relationship."

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[1]The idea here is that lightning may flash a hundred thousand times, tempests may rise, earth may quake and mountains may collide with each other. But as long as the fixed period of life has yet to run its course, no occurrence can cause any harm, nor the typhoon of death may put the flame of life out. There is a fixed hour for death, and nothing can cut it short before that time. Thus, death itself is the watchman and guardian of life. A poet has said, "What is known as death is (actually) the watchman over life."

**٣٠٤ـ وَقَالَ (عليه السلام): اتَّقُوا ظُنُونَ الْمُؤْمِنِينَ فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ.**

304. Imām Ali ibn Abū Tālib عليه السلام said: "Be afraid of the thoughts of believers because Allāh, the most Exalted One, has placed the truth on their tongues."

**٣٠٥ـ وَقَالَ (عليه السلام): لَا يَصْدُقُ إِيمَانُ عَبْدٍ حَتَّى يَكُونَ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.**

305. Imām Ali ibn Abū Tālib عليه السلام said: "The belief of a person cannot be regarded as true unless his trust in what is with Allāh is greater than his trust in what he himself has."

**٣٠٦ـ وَقَالَ (عليه السلام) لِأَنَسِ بْنِ مَالِكٍ، وَقَدْ كَانَ بَعَثَهُ إِلَى طَلْحَةَ وَالزُّبَيْرِ لَمَّا جَاءَ إِلَى الْبَصْرَةِ يُذَكِّرُهُمَا شَيْئاً مِمَّا سَمِعَهُ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي مَعْنَاهُمَا، فَلَوَى عَنْ ذَلِكَ فَرَجَعَ إِلَيْهِ فَقَالَ: إِنِّي أُنْسِيتُ ذَلِكَ الْأَمْرَ فَقَالَ (عليه السلام): إِنْ كُنْتَ كَاذِباً فَضَرَبَكَ اللَّهُ بِهَا بَيْضَاءَ لَامِعَةً لَا تُوَارِيهَا الْعِمَامَةُ.**

**قال الرضي: يعني البرص فأصاب أنسا هذا الداء فيما بعد في وجهه فكان لا يرى إلا مبرقعا.**

306. When Imām Ali ibn Abū Tālib عليه السلام came to Basra, he sent Anas ibn Mālik to Talhah and az-Zubayr to remind them of what he (Anas) himself had heard the Messenger of Allāh صلى الله عليه وآله وسلم saying concerning them both, but he avoided doing so. When he came back to Imām Ali ibn Abū Tālib عليه السلام, he said that he had forgotten that matter. Thereupon, Imām Ali ibn Abū Tālib عليه السلام said: "If you are speaking a

lie, Allāh will afflict you with white spots (leucoderm) which even a turban may not cover." And so it was.

Sayyid al-Radhi says: "White spot means leucoderma. After sometime this disease did take place to Anas's face, so much so that he was never seen with his face uncovered."[1]

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[1]The occasion and circumstances surrounding this statement, as related by Sayyid al-Radhi, were as follows: During the Battle of the Camel, Imām Ali ibn Abū Tālib عليه السلام sent Anas ibn Mālik to Talhah and az-Zubayr so that he should remind them of the Prophet's statement to the following effect: "You both will fight Ali and will commit excess in his regard." Anas ibn Mālik went back stating that he had forgotten to mention it. Imām Ali ibn Abū Tālib عليه السلام then uttered these words about him. However, it is said that Imām Ali ibn Abū Tālib عليه السلام made this statement when he wanted Anas to confim the Prophet's saying: "Whoever accepts me as his master, Ali is his master. O Allāh! Love whoever loves Ali and hate whoever hates Ali." Consequently, numerous persons have testified to this *hadīth*, but Anas kept quiet [and did not narrate it]... Then, Imām Ali ibn Abū Tālib عليه السلام said to him, "You, too, were present at Ghadīr Khumm. What is keeping you silent on this occasion?" Anas said, "I have grown old and my memory does not serve me well." Imām Ali ibn Abū Tālib عليه السلام made this statement then, as we read in these references:*Ansāb al-Ashrāf* of al-Balādhiri where the biography of Imām Ali ibn Abū Tālib عليه السلام is discussed on pp. 156 - 57; *Al-A`lāq an-Nafīsah* of Ibn Rustah, p. 221; *Latā'if al-Ma`ārif* of ath-Tha`ālibi, pp. 105 - 106; *Muhadarāt al-Udabā'* of ar-Rāghib, Vol. 3, p. 293; Ibn Abul-Hadīd, Vol. 4, p. 74; *Arjah al-Matālib* of Shaikh `Ubaydullāh al-Hanafi, pp. 578 – 80. In this regard, Ibn Qutaybah (Abdullāh ibn Muslim ad-Dainūri [231 – 276 A.D./828 – 889 A.D.]) writes the following: "People have

**٣٠٧ـ وَقَالَ (عليه السلام): إِنَّ لِلْقُلُوبِ إِقْبَالًا وَإِدْبَاراً، فَإِذَا أَقْبَلَتْ فَاحْمِلُوهَا عَلَى النَّوَافِلِ، وَإِذَا أَدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.**

307. Imām Ali ibn Abū Tālib عليه السلام said: "Sometimes the hearts advance [towards their Creator] and sometimes they retreat. When they advance, get them to perform the optional [acts of worship] (as well). But when they retreat, keep them confined to only what is obligatory."

**٣٠٨ـ وَقَالَ (عليه السلام): وَفِي الْقُرْآنِ نَبَأُ مَا قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ.**

308. Imām Ali ibn Abū Tālib عليه السلام said: "The Qur'ān contains

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related that Imām Ali ibn Abū Tālib عليه السلام asked Anas ibn Mālik about the Prophet's saying:`O Allāh! Love whoever loves Ali and hate whoever hates Ali,' and he replied, 'If you are a liar, may Allāh afflict you with white spots which even a turban may not cover,'" as recorded on p. 580 of *Al-Ma`ārif*. Ibn Abul-Hadīd has also supported this view. Denying his knowledge of the incident mentioned by Sayyid al-Radhi, he writes the following: "The incident mentioned by Sayyid al-Radhi that Imām Ali ibn Abū Tālib عليه السلام sent Anas ibn Mālik to Talhah and az-Zubayr is an unrecorded event. If Imām Ali ibn Abū Tālib عليه السلام had sent him particularly to remind them of the Prophet's saying concerning them, then he could hardly have come back and said that he had forgotten it because when he left Imām Ali ibn Abū Tālib عليه السلام and went to those two individuals, he should have admitted and remembered the saying; therefore, how could he, on his return after an hour or a day, plead that he had forgotten it and deny it? This is something which cannot happen," as stated on pp. 217 – 18, Vol. 19 of *Sharh Nahjul-Balāgha*.

news about the past, predictions about the future and commandments for the present."

**٣٠٩ـ وَقَالَ (عليه السلام): رُدُّوا الْحَجَرَ مِنْ حَيْثُ جَاءَ فَإِنَّ الشَّرَّ لَا يَدْفَعُهُ إِلَّا الشَّرُّ.**

309. Imām Ali ibn Abū Tālib عليه السلام said: "Throw a stone in return from where one comes to you because evil can be met only with evil."

**٣١٠ـ وَقَالَ (عليه السلام) لِكَاتِبِهِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ: أَلِقْ دَوَاتَكَ وَأَطِلْ جِلْفَةَ قَلَمِكَ وَفَرِّجْ بَيْنَ السُّطُورِ وَقَرْمِطْ بَيْنَ الْحُرُوفِ، فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحَةِ الْخَطِّ.**

310. Imām Ali ibn Abū Tālib عليه السلام said to his secretary `Ubaydullāh ibn Abū Rafi`: "Put a cotton flake in the ink pot, keep the nib of your pen long, leave some space between the lines and close up the letters because this is good for the beauty of the writing."

**٣١١ـ وَقَالَ (عليه السلام): أَنَا يَعْسُوبُ الْمُؤْمِنِينَ وَالْمَالُ يَعْسُوبُ الْفُجَّارِ.**

**قال الرضي: و معنى ذلك أن المؤمنين يتبعونني و الفجار يتبعون المال كما تتبع النحل يعسوبها، و هو رئيسها.**

311. Imām Ali ibn Abū Tālib عليه السلام said: "I am the *ya`sūb* (chief, head, leader, etc.) of the believers, while wealth is the leader of the wicked."

Sayyid al-Radhi says: "It means that the believers follow me while the wicked follow the path that take them to wealth and

riches just as the bees follow their *ya`sūb*, leader."[1]

**٣١٢ـ وَقَالَ لَهُ بَعْضُ الْيَهُودِ: مَا دَفَنْتُمْ نَبِيَّكُمْ حَتَّى اخْتَلَفْتُمْ فِيهِ؛ فَقَالَ (عليه السلام): لَهُ إِنَّمَا اخْتَلَفْنَا عَنْهُ لَا فِيهِ، وَلَكِنَّكُمْ مَا جَفَّتْ أَرْجُلُكُمْ مِنَ الْبَحْرِ حَتَّى قُلْتُمْ لِنَبِيِّكُمْ: اجْعَلْ لَنا إلهاً كَما لَهُمْ آلِهَةٌ، قالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ.**

312. Some Jews said to Imām Ali ibn Abū Tālib عليه السلام: "You did not even bury your Prophet when you picked up differences about him (about successorship to him)." It is then that Imām Ali ibn Abū Tālib عليه السلام replied thus: "We

[1]We have already explained the meaning of the word "ya`sūb" in the footnote of saying No. 262 above and pointed out that this title was given to Imām Ali ibn Abū Tālib عليه السلام by the Holy Prophet صلى الله عليه وآله وسلم himself. We quoted some of his different statements on this subject. Here we quote one of the traditions in which this word appears:It is narrated by Abū Layla al-Ghifāri, Abū Dharr, Salmān, Ibn Abbās and Huthayfah ibn al-Yamān. It states that the Holy Prophet used to say: "Soon after my death, there will be discord. When it occurs, uphold Ali ibn Abū Tālib since he will be the first person to see me and the first to shake hands with me on the Day of Judgment. He is the greatest man of the truth (*as-siddīq al-akbar*), and he is the one who discriminates between right and wrong (*fārūq*) from among this *umma*, and he is the *ya`sūb* (leader) of the believers while wealth is the *ya`sūb* of the hypocrites. In addition to the references given in the above-mentioned footnote, see also:*Fayd al-Qadīr*, Vol. 4, p. 358; *Kanz al-`Ummāl*, Vol. 12, p. 214; *Muntakhab al-Kanz*, Vol. 5, p. 33; Ibn Abul-Hadīd, Vol. 13, p. 228; *Tārīkh* of Ibn `Asākir (where the biography of Imām Ali ibn Abū Tālib عليه السلام is discussed), Vol. 1, pp. 74 - 78; *As-Sīrah al-Halabiyya*, Vol. 1, p. 380; *Thakhā'ir al-'Uqba*, p. 56 and *Yanābī' al-Mawadda*, p. 62, 82, 201 and 251.

did not differ about him; we differed after him (i.e. about his succession). You had not dried up your feet yet, having come out of the river, when you began asking your Prophet (Moses عليه السلام): 'Make for us a Allāh as they have Allāhs of their own.' Said he, 'Verily you are people behaving ignorantly' (Qur'ān, 7: 138)."[1]

**٣١٣- وَقِيلَ لَهُ بِأَيِّ شَيْءٍ غَلَبْتَ الْأَقْرَانَ؟ فَقَالَ (عليه السلام): مَا لَقِيتُ رَجُلًا إِلَّا أَعَانَنِي عَلَى نَفْسِهِ.**

**قال الرضي: يومئ بذلك إلى تمكن هيبته في القلوب.**

[1]The purpose behind this criticism by the Jews was to show that the Prophethood of Prophet Muhammed صلى الله عليه وآله وسلم was a controversial matter. But Imām Ali ibn Abū Tālib عليه السلام clarified the fact that the exact focus of controversy was not about Prophethood but about his succession and vicegerency. Then, commenting on the status of the Jews, he pointed out that those who were today criticizing the differences among Muslims after the Prophet were of the same kind as those who had begun to waver about belief in the Unity of Allāh even during the lifetime of Moses عليه السلام. Thus, on becoming free of the slavery of the Egyptians, they reached the other side of the river and saw the figure of a calf in a temple in the Sinai desert. It was then that they asked Moses عليه السلام to make a similar figure for them to worship, whereupon Moses rebuked them for being still as stubborn as they were in Egypt. This meant that people who were so immersed in their desire for idol-worship that even after being initiated into the belief in the Unity of Allāh, they still became restless on seeing an idol and made the request for a similar idol to be made for them. Such people had no right to criticize any differences among the Muslims.

313. Imām Ali ibn Abū Tālib عليه السلام was asked: "With what did you overpower your adversaries?" He answered: "Whenever I confronted one of them, he helped me against himself."

Sayyid al-Radhi says: "Imām Ali ibn Abū Tālib عليه السلام is pointing out his striking of awe in the hearts."[1]

**٣١٤ـ وَقَالَ (عليه السلام) لِابْنِهِ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ: يَا بُنَيَّ، إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ، فَاسْتَعِذْ بِاللَّهِ مِنْهُ، فَإِنَّ الْفَقْرَ مَنْقَصَةٌ لِلدِّينِ، مَدْهَشَةٌ لِلْعَقْلِ، دَاعِيَةٌ لِلْمَقْتِ.**

314. Imām Ali ibn Abū Tālib عليه السلام said to his son Muhammed ibn al-Hanafiyya: "O my son! I fear lest destitution overtakes you. So, you should seek Allāh's protection from it because destitution is [an indication of] a deficiency in religious beliefs, perplexity of the mind, and it is conducive to hatred of obstinate people."

**٣١٥ـ وَقَالَ (عليه السلام) لِسَائِلٍ سَأَلَهُ عَنْ مُعْضِلَةٍ: سَلْ تَفَقُّهاً وَلَا تَسْأَلْ تَعَنُّتاً، فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهٌ بِالْعَالِمِ، وَإِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهٌ بِالْجَاهِلِ الْمُتَعَنِّتِ.**

[1]The man who is over-awed by his adversary is sure to be defeated because in facing a foe, physical prowess is not enough but steadfastness of heart and strength of courage are also necessary. When the adversary loses courage and feels sure that he will be defeated, he will certainly then be defeated. This is what happened to the adversary of Imām Ali ibn Abū Tālib عليه السلام; he was so affected by his acknowledged reputation that he was sure of his own death, in consequence of which his spiritual power and self-confidence were shattered and eventually this mental state dragged him to his own death.

315. Imām Ali ibn Abū Tālib ﷺ replied to a man who had asked him a difficult question with the following: “Ask me for understanding but do not ask for confusion, because the ignorant person who tries to learn is like the learned man, but the learned man who tries to create confusion is like the ignorant.”

**٣١٦- وَقَالَ (عليه السلام) لِعَبْدِ اللهِ بْنِ الْعَبَّاسِ وَقَدْ أَشَارَ إِلَيْهِ فِي شَيْءٍ لَمْ يُوَافِقْ رَأْيَهُ: لَكَ أَنْ تُشِيرَ عَلَيَّ وَأَرَى، فَإِنْ عَصَيْتُكَ فَأَطِعْنِي.**

316. Abdullāh ibn Abbās once advised Imām Ali ibn Abū Tālib ﷺ against his views, so the Imām ﷺ said: “You have only to advise me, but then I have to see (what to do), and if I act against your advice, you have to follow me.”[1]

**٣١٧- وَرُوِيَ أَنَّهُ (عليه السلام) لَمَّا وَرَدَ الْكُوفَةَ قَادِماً مِنْ صِفِّينَ مَرَّ بِالشَّبَامِيِّينَ فَسَمِعَ بُكَاءَ النِّسَاءِ عَلَى قَتْلَى صِفِّينَ وَخَرَجَ إِلَيْهِ حَرْبُ بْنُ شُرَحْبِيلَ الشِّبَامِيّ وَكَانَ مِنْ وُجُوهِ قَوْمِهِ، فَقَالَ (عليه السلام): لَهُ أَ تَغْلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمَعُ أَ لَا تَنْهَوْنَهُنَّ عَنْ هَذَا الرَّنِينِ، وَأَقْبَلَ حَرْبٌ يَمْشِي مَعَهُ وَهُوَ (عليه السلام) رَاكِبٌ، فَقَالَ (عليه السلام): ارْجِعْ فَإِنَّ مَشْيَ مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي وَمَذَلَّةٌ لِلْمُؤْمِنِ.**

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[1]Abdullāh ibn Abbās had advised Imām Ali ibn Abū Tālib ﷺ to issue a letter of appointment to Talhah and az-Zubayr as governors of Kūfa and to retain Mu`āwiyah as governor of Syria till such time as his status became stabilized and the government gained strength. In reply, Imām Ali ibn Abū Tālib ﷺ said that he could not expose his own religion to danger for the sake of the worldly benefit of others, adding that “Instead of insisting on your own point of view, you should listen to me and obey me.”

317. When Imām Ali ibn Abū Tālib ﷺ returned to Kūfa from Siffīn, he passed by the residences of the Shibamites (who belonged to the tribe of Shibam) and heard their women mourning those killed in Siffīn. At that time, a Shibamite, namely Harb ibn Shurahbil ash-Shibami, who was one of the nobles of those people, went to meet with him. Imām Ali ibn Abū Tālib ﷺ said to him, "Do your women have control over you as regarding the weeping that I hear? Do you not desist them from such crying?" Harb began to walk with him while Imām Ali ibn Abū Tālib ﷺ was on horseback, so Imām Ali ibn Abū Tālib ﷺ said to him: "Get back because the walking of a man like you with one like me is mischief for the ruler and a disgrace for the believer."

**٣١٨ـ وَقَالَ (عليه السلام): وَقَدْ مَرَّ بِقَتْلَى الْخَوَارِجِ يَوْمَ النَّهْرَوَانِ بُؤْساً لَكُمْ لَقَدْ ضَرَّكُمْ مَنْ غَرَّكُمْ فَقِيلَ لَهُ مَنْ غَرَّهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ الشَّيْطَانُ الْمُضِلُّ وَالْأَنْفُسُ الْأَمَّارَةُ بِالسُّوءِ غَرَّتْهُمْ بِالْأَمَانِيِّ وَفَسَحَتْ لَهُمْ بِالْمَعَاصِي وَوَعَدَتْهُمُ الْإِظْهَارَ فَاقْتَحَمَتْ بِهِمُ النَّارَ.**

318. Imām Ali ibn Abū Tālib ﷺ passed by the Khārijites' dead bodies during the battle of Nahrawān and said: "Woe to you! You have been harmed by the one who deceived you." He was asked: "O Imām Ali ibn Abū Tālib ﷺ! Who deceived them?" He replied: "Satan, the deceiver, and the inner self [*nafs*] that leads one to evil, deceived them through passions. It made it easy for them to get into sins, promised them victory and eventually hurled them into the Fire."

**٣١٩ـ وَقَالَ (عليه السلام): اتَّقُوا مَعَاصِيَ اللَّهِ فِي الْخَلَوَاتِ فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.**

319. Imām Ali ibn Abū Tālib عليه السلام said: "Beware of disobeying Allāh in solitude because the Witness (of that situation) is also the Judge."

**٣٢٠- وَقَالَ (عليه السلام): لَمَّا بَلَغَهُ قَتْلُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ: إِنَّ حُزْنَنَا عَلَيْهِ عَلَى قَدْرِ سُرُورِهِمْ بِهِ، إِلَّا أَنَّهُمْ نَقَصُوا بَغِيضاً وَنَقَّصْنَا حَبِيباً.**

320. When the news of the killing of Muhammed ibn Abū Bakr reached Imām Ali ibn Abū Tālib عليه السلام, he said: "Our grief over him is as great as their (the enemy's) joy except they have lost an enemy, whereas we have lost a friend."

In the year 38 A.H./658 A.D., Mu`āwiyah sent `Amr ibn al-`Ās to Egypt with a large force. `Amr ibn al-`Ās called on Mu`āwiyah ibn Hudayj to help him. They brought together `Othmān's supporters and waged a war against Muhammed ibn Abū Bakr (son of caliph Abū Bakr), capturing him. Mu`āwiyah ibn Hudayj beheaded him. Stuffing his body in the belly of a dead ass, he burnt his corpse... Muhammed was at that time twenty-eight years old. It is reported that when the news of this tragedy reached his mother, she fell onto a great rage and indignation. His paternal sister, Mother of the Faithful `Ā'isha, took a vow that, as long as she lived, she would never eat roasted meat. Since then, she used to curse Mu`āwiyah ibn Abū Sufyān, `Amr ibn al-`Ās and Mu`āwiyah ibn Hudayj after every prayer she performed...

When Imām Ali ibn Abū Tālib عليه السلام heard the news of Muhammed's martyrdom, he became immensely sad. He wrote in a very somber language to Ibn Abbās, who was then in Basra, about the tragic death of Muhammed ibn Abū Bakr.

Hearing the news of Muhammed's martyrdom, Ibn Abbās came from Basra to Kūfa to offer his condolences to Imām Ali ibn Abū Tālib عليه السلام.

One of the official informers of Imām Ali ibn Abū Tālib عليه السلام came from Syria and said: "O Imām Ali ibn Abū Tālib عليه السلام! When the news of Muhammed's murder reached Mu`āwiyah, he went to the pulpit and praised the group that took part in killing him. The people of Syria rejoiced so much at hearing the news that I had never before seen them in such an elated mood." It was then that Imām Ali ibn Abū Tālib عليه السلام uttered the above statement. He further said that although Muhammed was his step-son, he was like his own son, as we read in the classic references written by these recognized authorities: at-Tabari, Vol. 1, pp. 3400 - 3414; Ibn al-Athīr, Vol. 3, pp. 352 - 359; Ibn Kathīr, Vol. 7, pp. 313 - 317; Abul-Fidā', Vol. 1, p. 179; Ibn Abul-Hadīd, Vol. 6, pp. 82 - 100; Ibn Khaldūn, Vol. 2, part 2, pp. 181 - 182; *Al-Istī`āb*, Vol. 3, pp. 366 - 67; Ibn Hajar, *Al-Isāba*, Vol. 3, pp. 472 - 473; *Al-Ghārāt*, ath-Thaqafi, Vol. 1, pp. 276 – 322 and the author of *Tārīkh al-Khamīs*, Vol. 2, pp. 238 - 239.

We have written before above a brief biography of Muhammed ibn Abū Bakr.

**٣٢١- وَقَالَ (عليه السلام): الْعُمُرُ الَّذِي أَعْذَرَ اللَّهُ فِيهِ إِلَى ابْنِ آدَمَ سِتُّونَ سَنَةً.**

321. Imām Ali ibn Abū Tālib عليه السلام said: "The age up to which Allāh accepts any excuse for a human being is sixty years."

**٣٢٢ـ وَقَالَ (عليه السلام): مَا ظَفِرَ مَنْ ظَفِرَ الْإِثْمُ بِهِ، وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.**

322. Imām Ali ibn Abū Tālib عليه السلام said: "One whose sin overpowers him never wins, and whoever secures victory by evil means is (in fact) vanquished."

**٣٢٣ـ وَقَالَ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مُتِّعَ بِهِ غَنِيٌّ وَاللَّهُ تَعَالَى سَائِلُهُمْ عَنْ ذَلِكَ.**

323. Imām Ali ibn Abū Tālib عليه السلام said: "Allāh, the Glorified One, has embedded the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute person remains hungry, it is because some rich person has denied (him his share). Allāh, the Sublime, will question them [the rich] about it."

**٣٢٤ـ وَقَالَ (عليه السلام): الِاسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصِّدْقِ بِهِ.**

324. Imām Ali ibn Abū Tālib عليه السلام said: "Not to be in need of putting forth an excuse is better than putting forth a true excuse."[1]

**٣٢٥ـ وَقَالَ (عليه السلام): أَقَلُّ مَا يَلْزَمُكُمْ لِلَّهِ أَلَّا تَسْتَعِينُوا بِنِعَمِهِ عَلَى مَعَاصِيهِ.**

[1]The meaning here is that obligations should be carried out so that there is no occasion for putting forth excuses. After all, in making excuses, there is a hint for shortcomings and perhaps a sense of humiliation.

325. Imām Ali ibn Abū Tālib عليه السلام said: "The least obligation of Allāh on you is that you should not make use of His favors for committing sins."[1]

**٣٢٦ـ وَقَالَ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةَ الْأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجَزَةِ.**

326. Imām Ali ibn Abū Tālib عليه السلام said: "When the disabled fall short of performing acts of obedience to Allāh, the Glorified One, it is a good opportunity given by Allāh for the intelligent people to perform such acts."

**٣٢٧ـ وَقَالَ (عليه السلام): السُّلْطَانُ وَزَعَةُ اللَّهِ فِي أَرْضِهِ.**

327. Imām Ali ibn Abū Tālib عليه السلام said: "A sovereign is the watchman of Allāh on earth."

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[1]There are a few grades of denial of favors and of ingratitude. The first is that a person may not be able to appreciate (the real significance of) a favor. For example, the vision of the eyes, the speech of the tongue, the hearing of the ears and the movements of the limbs. These are all favors bestowed by Allāh, but many people do not realize them to be favors and do not entertain feelings of gratitude, taking them for granted. The second grade is that a person may see a favor and appreciate it but may not feel grateful for it. The third grade is that a person may oppose the One Who bestows the favors, going against His will. The fourth grade is that instead of using the favors granted by Him, a person may use them in committing sins offensive to Allāh. This is the highest grade of denial of favors, i.e. of ingratitude.

**٣٢٨ـ وَقَالَ (عليه السلام): فِي صِفَةِ الْمُؤْمِنِ الْمُؤْمِنُ بِشْرُهُ فِي وَجْهِهِ وَحُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْراً وَأَذَلُّ شَيْءٍ نَفْساً يَكْرَهُ الرِّفْعَةَ وَيَشْنَأُ السُّمْعَةَ طَوِيلٌ غَمُّهُ بَعِيدٌ هَمُّهُ كَثِيرٌ صَمْتُهُ مَشْغُولٌ وَقْتُهُ شَكُورٌ صَبُورٌ مَغْمُورٌ بِفِكْرَتِهِ ضَنِينٌ بِخَلَّتِهِ سَهْلُ الْخَلِيقَةِ لَيِّنُ الْعَرِيكَةِ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَهُوَ أَذَلُّ مِنَ الْعَبْدِ.**

328. Describing a believer, Imām Ali ibn Abū Tālib عليه السلام said: "A believer has a cheerful face, a sorrowful heart, a very broad chest (very generous), and a very humble heart. He hates high status and dislikes fame. His grief is long, his courage is far-reaching, his silence is much and, his time is occupied. He is grateful, enduring, buried in his thoughts, sparing in his friendship (with others), of a bright demeanor and of a soft temperament. He is stronger than stone but more humble than a servant.

**٣٢٩ـ وَقَالَ (عليه السلام): لَوْ رَأَى الْعَبْدُ الْأَجَلَ وَمَصِيرَهُ، لَأَبْغَضَ الْأَمَلَ وَغُرُورَهُ.**

329. Imām Ali ibn Abū Tālib عليه السلام said: "If a man happens to see the end of (his) life and destiny, he will begin hating desires and their deception."

**٣٣٠ـ وَقَالَ (عليه السلام): لِكُلِّ امْرِئٍ فِي مَالِهِ شَرِيكَانِ: الْوَارِثُ وَالْحَوَادِثُ.**

330. Imām Ali ibn Abū Tālib عليه السلام said: "There are two shares in the property of every person: heirs and accidents!"

**٣٣١ـ وَقَالَ (عليه السلام): الْمَسْئُولُ حُرٌّ حَتَّى يَعِدَ.**

331. Imām Ali ibn Abū Tālib عليه السلام said: "The person who is

approached with a request is free till he makes a promise."

**٣٣٢ـ وَقَالَ (عليه السلام): الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ.**

332. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever prays but does not exert effort is like one who shoots without using a bow-string."

**٣٣٣ـ وَقَالَ (عليه السلام): الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ وَمَسْمُوعٌ، وَلَا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُنْ مَطْبُوعُ.**

333. Imām Ali ibn Abū Tālib عليه السلام said: "Knowledge is of two kinds: that which is recorded down (transcribed, printed, published, etc.) and that which is just heard. The one that is heard does not offer any benefit unless it is recorded."

**٣٣٤ـ وَقَالَ (عليه السلام): صَوَابُ الرَّأْيِ بِالدُّوَلِ، يُقْبِلُ بِإِقْبَالِهَا وَيَذْهَبُ بِذَهَابِهَا.**

334. Imām Ali ibn Abū Tālib عليه السلام said: "Correctness of decisions goes together with power. One emerges with the other's emergence and disappears when the other disappears."[1]

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[1]When anyone's star is auspicious and his luck is good, he steps automatically towards the goal in view, and his mind confronts no perplexity in determining the correct way of approach. But the person whose luck is about to ebb stumbles even in the light; his mental faculties become paralyzed. Consequently, when the downfall of the Barmakids began, ten persons from among them assembled for consultation about a matter but were not able to make a decision even after a long discussion. Seeing this, Yahya [the Barmaki] said, "By Allāh!

**٣٣٥- وَقَالَ (عليه السلام): الْعَفَافُ زِينَةُ الْفَقْرِ، وَالشُّكْرُ زِينَةُ الْغِنَى.**

335. Imām Ali ibn Abū Tālib عليه السلام said: "The beauty of destitution is chastity; the beauty of riches is gratitude."

**٣٣٦- وَقَالَ (عليه السلام): يَوْمُ الْعَدْلِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الْجَوْرِ عَلَى الْمَظْلُومِ.**

336. Imām Ali ibn Abū Tālib عليه السلام said: "The day of justice will be more severe on the oppressor than the day of oppression on the oppressed."

**٣٣٧- وَقَالَ (عليه السلام): الْغِنَى الْأَكْبَرُ الْيَأْسُ عَمَّا فِي أَيْدِي النَّاسِ.**

337. Imām Ali ibn Abū Tālib عليه السلام said: "The biggest wealth is that one should not have an eye on what others possess."

**٣٣٨- وَقَالَ (عليه السلام): الْأَقَاوِيلُ مَحْفُوظَةٌ وَالسَّرَائِرُ مَبْلُوَّةٌ، وَكُلُّ نَفْسٍ بِما كَسَبَتْ رَهِينَةٌ، وَالنَّاسُ مَنْقُوصُونَ مَدْخُولُونَ إِلَّا مَنْ عَصَمَ اللَّهُ؛ سَائِلُهُمْ مُتَعَنِّتٌ وَمُجِيبُهُمْ مُتَكَلِّفٌ، يَكَادُ أَفْضَلُهُمْ رَأْياً يَرُدُّهُ عَنْ فَضْلِ رَأْيِهِ الرِّضَى وَالسُّخْطُ، وَيَكَادُ أَصْلَبُهُمْ عُوداً تَنْكَؤُهُ اللَّحْظَةُ وَتَسْتَحِيلُهُ الْكَلِمَةُ الْوَاحِدَةُ.**

338. Imām Ali ibn Abū Tālib عليه السلام said: "Utterances are preserved and actions are tested. *Every soul, for what it earned, is pawned* (Qur'ān, 74: 38). People are to be made deficient (as regarding their bodies) and meddled with (as

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It is a forerunner of our decline and a sign of our downfall that even ten of us have not been able to settle a matter, although when we were in ascendancy, just one of us could easily solve ten problems."

regarding their minds) except those whom Allāh protects. The one who inquires from among them aims at confusing others, whereas the one who answers creates hardships. It is possible that the man who has the best views among them will be deviated from the soundness of his thinking by pleasure or displeasure, and it is possible that a single glance may affect even the man with the best wisdom from among them or a single expression may transform him."

**٣٣٩ـ وَقَالَ (عليه السلام): مَعَاشِرَ النَّاسِ اتَّقُوا اللَّهَ فَكَمْ مِنْ مُؤَمِّلٍ مَا لَا يَبْلُغُهُ وَبَانٍ مَا لَا يَسْكُنُهُ وَجَامِعٍ مَا سَوْفَ يَتْرُكُهُ وَلَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ وَمِنْ حَقٍّ مَنَعَهُ أَصَابَهُ حَرَاماً وَاحْتَمَلَ بِهِ آثَاماً فَبَاءَ بِوِزْرِهِ وَقَدِمَ عَلَى رَبِّهِ آسِفاً لَاهِفاً قَدْ خَسِرَ الدُّنْيا وَالْآخِرَةَ ذٰلِكَ هُوَ الْخُسْرانُ الْمُبِينُ.**

339. Imām Ali ibn Abū Tālib عليه السلام said: "O folks! "Fear Allāh, for there is many a man who aspires for what he does not get, many a builder of a house who does not live to occupy it, and many a gatherer of that which he shall just leave behind. Possibly he may have gathered it wrongfully or by denying one's right. He acquired it unlawfully and had to bear the weight of sins on its account. Consequently, he returned (from this world) with that weight and came before Allāh with sorrow and grief. *He lost this world and (also) the thereafter; that is a loss (which is) manifest* (Qur'ān, 22: 11)."

**٣٤٠ـ وَقَالَ (عليه السلام): مِنَ الْعِصْمَةِ تَعَذُّرُ الْمَعَاصِي.**

340. Imām Ali ibn Abū Tālib عليه السلام said: "Scarcity of (opportunities to commit) sins is a sort of protection against committing them."

**٣٤١- وَقَالَ (عليه السلام): مَاءُ وَجْهِكَ جَامِدٌ يُقْطِرُهُ السُّؤَالُ؛ فَانْظُرْ عِنْدَ مَنْ تُقْطِرُهُ.**

341. Imām Ali ibn Abū Tālib عليه السلام said: "The dignity of your countenance is solid, but begging dissolves it; therefore, look carefully before whom you dissolve it."

**٣٤٢- وَقَالَ (عليه السلام): الثَّنَاءُ بِأَكْثَرَ مِنَ الِاسْتِحْقَاقِ مَلَقٌ وَالتَّقْصِيرُ عَنِ الِاسْتِحْقَاقِ عِيٌّ أَوْ حَسَدٌ.**

342. Imām Ali ibn Abū Tālib عليه السلام said: "To praise more than what is due is sycophancy; to do it less is either because of inability to speak or due to envy."

**٣٤٣- وَقَالَ (عليه السلام): أَشَدُّ الذُّنُوبِ مَا اسْتَهَانَ بِهِ صَاحِبُهُ.**

343. Imām Ali ibn Abū Tālib عليه السلام said, "Peace with one who keeps away even from minor sins and, hence, his burden is considered light."[1]

**٣٤٤- وَقَالَ (عليه السلام): مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ اشْتَغَلَ عَنْ عَيْبِ غَيْرِهِ، وَمَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ، وَمَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ، وَمَنْ كَابَدَ الْأُمُورَ عَطِبَ، وَمَنِ اقْتَحَمَ اللُّجَجَ غَرِقَ، وَمَنْ دَخَلَ مَدَاخِلَ السُّوءِ اتُّهِمَ، وَمَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَؤُهُ، وَمَنْ كَثُرَ خَطَؤُهُ قَلَّ حَيَاؤُهُ، وَمَنْ قَلَّ حَيَاؤُهُ**

[1]The result of lack of restraint and care with regard to small sins is that a man becomes rather careless in the matter of sins and, by and by, this habit produces boldness to commit larger sins. Then he begins to commit them without hesitation. Therefore, one should regard small sins as a harbinger of bigger ones and should avoid them so that the stage for committing big sins will not materialize.

**قَلَّ وَرَعُهُ، وَمَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ، وَمَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ. وَمَنْ نَظَرَ فِي عُيُوبِ النَّاسِ فَأَنْكَرَهَا ثُمَّ رَضِيَهَا لِنَفْسِهِ، فَذَلِكَ الْأَحْمَقُ بِعَيْنِهِ. وَالْقَنَاعَةُ مَالٌ لَا يَنْفَدُ، وَمَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ، وَمَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ.**

344. Imām Ali ibn Abū Tālib عليه السلام said: "One who sees his own shortcomings abstains from looking into other's shortcomings. Whoever feels happy with the livelihood with which Allāh provides him does not grieve over what he misses. Whoever draws out the sword of rebellion gets killed by it. Whoever strives without means perishes. Whoever delves into the depths gets drowned. Whoever visits places of ill-repute receives blame.

"Whoever speaks more commits more errors. Whoever commits more errors becomes shameless. Whoever is shameless will have less fear of Allāh. Anyone who decreases his fear of Allāh causes his heart to die. One whose heart dies enters the Fire. Whoever observes the shortcomings of others and disapproves of them, then he accepts them for himself, is definitely a fool. Contentment is a capital that does not dwindle. Whoever remembers death much is satisfied with small favors in this world. Whoever knows that his speech is also part of his action speaks less except where he has some purpose."

**٣٤٥ـ وَقَالَ (عليه السلام): لِلظَّالِمِ مِنَ الرِّجَالِ ثَلَاثُ عَلَامَاتٍ يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَمَنْ دُونَهُ بِالْغَلَبَةِ وَيُظَاهِرُ الْقَوْمَ الظَّلَمَةَ.**

345. Imām Ali ibn Abū Tālib عليه السلام said: "The oppressor among the people has three signs: He oppresses his superior by disobeying him, and his junior by imposing his authority

on him, thus topping other oppressors."

**٣٤٦ـ وَقَالَ (عليه السلام): عِنْدَ تَنَاهِي الشِّدَّةِ تَكُونُ الْفَرْجَةُ وَعِنْدَ تَضَايُقِ حَلَقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ.**

346. Imām Ali ibn Abū Tālib عليه السلام said: "At the extremity of hardship comes relief, and at the tightening of the series of tribulation comes ease."

**٣٤٧ـ وَقَالَ (عليه السلام) لِبَعْضِ أَصْحَابِهِ: لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ، فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ، فَإِنَّ اللَّهَ لَا يُضِيعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ، فَمَا هَمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ؟**

347. Imām Ali ibn Abū Tālib عليه السلام said the following to one of his companions: "Do not devote too much of your effort to your wife and children because if your wife and children are lovers of Allāh, then He will not leave His lovers without caring for them. And if they are enemies of Allāh, then why should you worry and keep yourself busy about the enemies of Allāh?"

**٣٤٨ـ وَقَالَ (عليه السلام): أَكْبَرُ الْعَيْبِ أَنْ تَعِيبَ مَا فِيكَ مِثْلُهُ.**

348. Imām Ali ibn Abū Tālib عليه السلام said: "The greatest defect is when you are concerned about the defect (in others) which is already present in yourself."[1]

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[1]What a worse defect can there be that a man criticizing those defects in others which exist in him? The requirement of justice is that before casting one's eye on others' defects, one should look at his own defects and realize that a defect is a defect whether it is in others or in himself. A Persian couplet says: "Looking at others' defects is neither appropriate nor is it

**٣٤٩ـ وَهَنَّأَ بِحَضْرَتِهِ رَجُلٌ رَجُلًا بِغُلَامٍ وُلِدَ لَهُ فَقَالَ لَهُ لِيَهْنِئْكَ الْفَارِسُ فَقَالَ (عليه السلام): لَا تَقُلْ ذٰلِكَ وَلٰكِنْ قُلْ شَكَرْتَ الْوَاهِبَ وَبُورِكَ لَكَ فِي الْمَوْهُوبِ وَبَلَغَ أَشُدَّهُ وَرُزِقْتَ بِرَّهُ.**

349. Someone congratulated another person in the presence of Imām Ali ibn Abū Tālib ﷺ on the birth of a son saying: "Congratulations for getting a rider of horses!" Imām Ali ibn Abū Tālib ﷺ, said: "Do not say so; but say: You have an occasion to be grateful to Allāh, the Giver, and be blessed with what you have been given. May he attain full life, and may you be blessed with his devotion."

**٣٥٠ـ وَبَنَى رَجُلٌ مِنْ عُمَّالِهِ بِنَاءً فَخْماً فَقَالَ (عليه السلام): أَطْلَعَتِ الْوَرِقُ رُءُوسَهَا! إِنَّ الْبِنَاءَ يَصِفُ لَكَ الْغِنَى.**

350. One of the officers of Imām Ali ibn Abū Tālib ﷺ built a stately house about which Imām Ali ibn Abū Tālib ﷺ said: "Silver coins have shown their heads! Certainly, this house speaks of your riches."

**٣٥١ـ وَقِيلَ لَهُ (عليه السلام): لَوْ سُدَّ عَلَى رَجُلٍ بَابُ بَيْتِهِ وَتُرِكَ فِيهِ، مِنْ أَيْنَ كَانَ يَأْتِيهِ رِزْقُهُ؟ فَقَالَ (عليه السلام): مِنْ حَيْثُ يَأْتِيهِ أَجَلُهُ.**

351. It was said to Imām Ali ibn Abū Tālib ﷺ, peace with him: "If a man is left in his house and the gate is closed, from where shall his livelihood reach him?" He replied: "From whatever way his death reaches him."[1]

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manliness. Better look at your own self since you are full of defects."

[1]If Allāh considers it appropriate to keep a man living while he

The meaning is that a man should be content in the matters of livelihood because whatever is destined for him will in any case reach him wherever he may be.

A Persian couplet says: "Like death, livelihood will reach a man even if his gate is closed, but greed keeps people (unnecessarily) anxious."

**٣٥٢ـ وَعَزَّى قَوْماً عَنْ مَيِّتٍ مَاتَ لَهُمْ فَقَالَ (عليه السلام): إِنَّ هَذَا الْأَمْرَ لَيْسَ لَكُمْ بَدَأَ وَلَا إِلَيْكُمُ انْتَهَى وَقَدْ كَانَ صَاحِبُكُمْ هَذَا يُسَافِرُ فَعُدُّوهُ فِي بَعْضِ أَسْفَارِهِ فَإِنْ قَدِمَ عَلَيْكُمْ وَإِلَّا قَدِمْتُمْ عَلَيْهِ.**

352. Offering condolences to people for the loss of a dear one, Imām Ali ibn Abū Tālib ﷺ said: "This thing (death) has not started with you nor does it end with you. This fellow of yours was used to journeying; therefore, it is better to think of him as still journeying. Either he will rejoin you or you will rejoin him."

**٣٥٣ـ وَقَالَ (عليه السلام): أَيُّهَا النَّاسُ، لِيَرَكُمُ اللَّهُ مِنَ النِّعْمَةِ وَجِلِينَ كَمَا يَرَاكُمْ مِنَ النِّقْمَةِ فَرِقِينَ؛ إِنَّهُ مَنْ وُسِّعَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اسْتِدْرَاجاً فَقَدْ أَمِنَ مَخُوفاً، وَمَنْ ضُيِّقَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اخْتِبَاراً فَقَدْ ضَيَّعَ مَأْمُولًا.**

353. Imām Ali ibn Abū Tālib ﷺ said: "O people! Let Allāh

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is confined to a closed house, then He is certainly powerful enough to provide the means of life for him. Just as a closed door cannot prevent death, in the same way, it cannot prevent the entry of livelihood because the Might of Allāh, the Almighty, is equally capable of either.

see you fearing Him at the time of happiness just as you fear Him at the time of distress. Certainly, whoever is given ease (of life) and does not consider it as a means of slow approach to tribulation (wrongly) considers himself as being safe against what is to be feared, while whoever is afflicted with straitened circumstances but does not perceive them to be a trial loses a coveted reward."

**٣٥٤ـ وَقَالَ (عليه السلام): يَا أَسْرَى الرَّغْبَةِ أَقْصِرُوا فَإِنَّ الْمُعَرِّجَ عَلَى الدُّنْيَا لَا يَرُوعُهُ مِنْهَا إِلَّا صَرِيفُ أَنْيَابِ الْحِدْثَانِ أَيُّهَا النَّاسُ تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا وَاعْدِلُوا بِهَا عَنْ ضَرَاوَةِ عَادَاتِهَا.**

354. Imām Ali ibn Abū Tālib ﷺ said: "O prisoners of desires! Cut them (your desires) short because whoever leans on the world gets nothing out of it except the pain of hardships. O people! Take on yourselves to train your own souls. Turn away from the dictates of your natural inclinations."

**٣٥٥ـ وَقَالَ (عليه السلام): لَا تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَحَدٍ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مُحْتَمَلًا.**

355. Imām Ali ibn Abū Tālib ﷺ said: "Do not regard an expression uttered by any person as being evil if you can find it capable of bearing something good."

**٣٥٦ـ وَقَالَ (عليه السلام): إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى رَسُولِهِ (صلى الله عليه وآله) ثُمَّ سَلْ حَاجَتَكَ فَإِنَّ اللَّهَ أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِيَ إِحْدَاهُمَا وَيَمْنَعَ الْأُخْرَى.**

356. Imām Ali ibn Abū Tālib ﷺ said: "If you have some need which Allāh, the Glorified One, can fulfill for you,

begin by seeking Allāh's blessing on His Messenger, may Allāh bless him and his descendants, then ask your need, because Allāh is too generous to accept one (seeking His blessing on His Messenger) of the two requests made to Him while denying the other."

**٣٥٧- وَقَالَ (عليه السلام): مَنْ ضَنَّ بِعِرْضِهِ فَلْيَدَعِ الْمِرَاءَ.**

357. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever is jealous of his esteem should abstain from quarreling."

**٣٥٨- وَقَالَ (عليه السلام): مِنَ الْخُرْقِ الْمُعَاجَلَةُ قَبْلَ الْإِمْكَانِ، وَالْأَنَاةُ بَعْدَ الْفُرْصَةِ.**

358. Imām Ali ibn Abū Tālib عليه السلام said: "It is foolishness to make haste before the proper time, or to delay after a proper opportunity. In either case, there is folly."

**٣٥٩- وَقَالَ (عليه السلام): لَا تَسْأَلْ عَمَّا لَا يَكُونُ فَفِي الَّذِي قَدْ كَانَ لَكَ شُغْلٌ.**

359. Imām Ali ibn Abū Tālib عليه السلام said: "Do not ask about things which may not happen because you have enough to worry about with what already happens."

**٣٦٠- وَقَالَ (عليه السلام): الْفِكْرُ مِرْآةٌ صَافِيَةٌ وَالِاعْتِبَارُ مُنْذِرٌ نَاصِحٌ وَكَفَى أَدَباً لِنَفْسِكَ تَجَنُّبُكَ مَا كَرِهْتَهُ لِغَيْرِكَ.**

360. Imām Ali ibn Abū Tālib عليه السلام said: "The intellect is a clear mirror, and the taking of lessons (from things around you) provides warning and counsel. It is enough for improving yourself that you should avoid what you consider to be bad in others."

**٣٦١ـ وَقَالَ (عليه السلام): الْعِلْمُ مَقْرُونٌ بِالْعَمَلِ؛ فَمَنْ عَلِمَ عَمِلَ. وَالْعِلْمُ يَهْتِفُ بِالْعَمَلِ، فَإِنْ أَجَابَهُ، وَإِلَّا ارْتَحَلَ عَنْهُ.**

361. Imām Ali ibn Abū Tālib عليه السلام said: "Knowledge is associated with action. Therefore, whoever knows should act [on it] because knowledge calls for action. If there is a response, well and good; otherwise, it (knowledge) departs from him."

**٣٦٢ـ وَقَالَ (عليه السلام): يَا أَيُّهَا النَّاسُ مَتَاعُ الدُّنْيَا حُطَامٌ مُوبِئٌ فَتَجَنَّبُوا مَرْعَاهُ قُلْعَتُهَا أَحْظَى مِنْ طُمَأْنِينَتِهَا وَبُلْغَتُهَا أَزْكَى مِنْ ثَرْوَتِهَا حُكِمَ عَلَى مُكْثِرٍ مِنْهَا بِالْفَاقَةِ وَأُعِينَ مَنْ غَنِيَ عَنْهَا بِالرَّاحَةِ مَنْ رَاقَهُ زِبْرِجُهَا أَعْقَبَتْ نَاظِرَيْهِ كَمَهاً وَمَنِ اسْتَشْعَرَ الشَّغَفَ بِهَا مَلَأَتْ ضَمِيرَهُ أَشْجَاناً لَهُنَّ رَقْصٌ عَلَى سُوَيْدَاءِ قَلْبِهِ هَمٌّ يَشْغَلُهُ وَغَمٌّ يَحْزُنُهُ كَذَلِكَ حَتَّى يُؤْخَذَ بِكَظَمِهِ فَيُلْقَى بِالْفَضَاءِ مُنْقَطِعاً أَبْهَرَاهُ هَيِّناً عَلَى اللَّهِ فَنَاؤُهُ وَعَلَى الْإِخْوَانِ إِلْقَاؤُهُ وَإِنَّمَا يَنْظُرُ الْمُؤْمِنُ إِلَى الدُّنْيَا بِعَيْنِ الِاعْتِبَارِ وَيَقْتَاتُ مِنْهَا بِبَطْنِ الِاضْطِرَارِ وَيَسْمَعُ فِيهَا بِأُذُنِ الْمَقْتِ وَالْإِبْغَاضِ إِنْ قِيلَ أَثْرَى قِيلَ أَكْدَى وَإِنْ فُرِحَ لَهُ بِالْبَقَاءِ حُزِنَ لَهُ بِالْفَنَاءِ هَذَا وَلَمْ يَأْتِهِمْ يَوْمٌ فِيهِ يُبْلِسُونَ.**

362. Imām Ali ibn Abū Tālib عليه السلام said: "O people! The wealth of this world is broken into kinds that may bring an epidemic; therefore, keep off this grazing land. Leaving it is a greater favor than peacefully staying in it. Its part which suffices for subsistence is more blissful than its riches. Destitution has been ordained for those who are rich here, while comfort has been designated for those who keep a distance from it. If a person is attracted by its dazzle, it blinds both his eyes. And if a person acquires eagerness towards it, it fills his heart with grief which keeps alternating in the dark part of his heart, some grief worrying him and another giving him pain. This goes on

till suffocating death overtakes him. He is flung in the open while both shrines of his heart are severed. It is easy for Allāh to cause him to die and for his comrades to place him in the grave.

"The believer sees the world with eyes that derive instruction and takes from it food enough for his barest needs. He hears in it with ears of hatred and enmity [towards this world]. If it is said (about someone) that he has become rich, it is also said that he has turned destitute. And if pleasure is felt on one's own living, grief is felt over his death. This is the status, although the day has not yet approached when they will be disheartened."

**٣٦٣ـ وَقَالَ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ وَضَعَ الثَّوَابَ عَلَى طَاعَتِهِ وَالْعِقَابَ عَلَى مَعْصِيَتِهِ ذِيَادَةً لِعِبَادِهِ عَنْ نِقْمَتِهِ وَحِيَاشَةً لَهُمْ إِلَى جَنَّتِهِ.**

363. Imām Ali ibn Abū Tālib عليه السلام said: "Allāh, the Glorified One, has laid down rewards for obeying Him and punishment for committing sins against Him in order to save men from His chastisement and to drive them towards His Paradise."

**٣٦٤ـ وَقَالَ (عليه السلام): يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى فِيهِمْ مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ وَمِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَمَسَاجِدُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنَ الْبِنَاءِ خَرَابٌ مِنَ الْهُدَى سُكَّانُهَا وَعُمَّارُهَا شَرُّ أَهْلِ الْأَرْضِ مِنْهُمْ تَخْرُجُ الْفِتْنَةُ وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ يَرُدُّونَ مَنْ شَذَّ عَنْهَا فِيهَا وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا يَقُولُ اللَّهُ سُبْحَانَهُ فَبِي حَلَفْتُ لَأَبْعَثَنَّ عَلَى أُولَئِكَ فِتْنَةً تَتْرُكُ الْحَلِيمَ فِيهَا حَيْرَانَ وَقَدْ فَعَلَ وَنَحْنُ نَسْتَقِيلُ اللَّهَ عَثْرَةَ الْغَفْلَةِ.**

364. Imām Ali ibn Abū Tālib عليه السلام said: "Time will come when nothing will remain of the Qur'ān except its writing

and nothing of Islam except its name. The mosques in such days will be busy with regard to construction but desolate with regard to guidance. Those staying in them and those visiting them will be the worst of all people on earth. From them, mischief will spring up and in their direction all wrong will turn. If anyone isolates himself from it (mischief), they will fling him back into it. And if anyone steps back from it, they will push him towards it. Says Allāh, the Glorified One, (in one *qudsi* hadīth): *I swear by Myself that I shall send on them an evil wherein the one who endures will be bewildered*, and He will do so. We seek Allāh's pardon against stumbling through neglect."

**٣٦٥ـ وَرُوِيَ أَنَّهُ (عليه السلام) قَلَّمَا اعْتَدَلَ بِهِ الْمِنْبَرُ إِلَّا قَالَ أَمَامَ الْخُطْبَةِ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ فَمَا خُلِقَ امْرُؤٌ عَبَثاً فَيَلْهُوَ وَلَا تُرِكَ سُدًى فَيَلْغُوَ وَمَا دُنْيَاهُ الَّتِي تَحَسَّنَتْ لَهُ بِخَلَفٍ مِنَ الْآخِرَةِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ عِنْدَهُ وَمَا الْمَغْرُورُ الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ كَالْآخَرِ الَّذِي ظَفِرَ مِنَ الْآخِرَةِ بِأَدْنَى سُهْمَتِهِ.**

365. It is related that seldom did Imām Ali ibn Abū Tālib ﷺ ascend the pulpit without uttering the following statement before starting his sermon: "O people! Fear Allāh, for man has not been created for naught so that he may waste himself, nor has he been left without anyone caring for him so that he may commit foolish acts. This world, which appears to him to be beautiful, cannot be the replacement for the next which appears in his eyes to be bad, nor is the vain person, who is successful in this world, is sure that he will prosper in the next even to a small extent."

**٣٦٦ـ وَقَالَ (عليه السلام): لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَلَا عِزَّ أَعَزُّ مِنَ التَّقْوَى وَلَا مَعْقِلَ أَحْسَنُ مِنَ الْوَرَعِ وَلَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ وَلَا كَنْزَ أَغْنَى مِنَ الْقَنَاعَةِ وَلَا مَالَ أَذْهَبُ لِلْفَاقَةِ مِنَ الرِّضَى بِالْقُوتِ وَمَنِ اقْتَصَرَ عَلَى بُلْغَةِ**

**الْكَفَافِ فَقَدِ انْتَظَمَ الرَّاحَةَ وَتَبَوَّأَ خَفْضَ الدَّعَةِ وَالرَّغْبَةُ مِفْتَاحُ النَّصَبِ وَمَطِيَّةُ التَّعَبِ وَالْحِرْصُ وَالْكِبْرُ وَالْحَسَدُ دَوَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ وَالشَّرُّ جَامِعُ مَسَاوِئِ الْعُيُوبِ.**

366. Imām Ali ibn Abū Tālib عليه السلام said: "There is no distinction higher than Islam, no honor more honorable than fear of Allāh, no asylum is better than self-restraint, no intercessor more effective than repentance, no treasure more precious than contentment, and no wealth is a bigger remover of destitution than satisfaction with mere subsistence. Whoever confines himself to what is just enough for maintenance achieves comfort and prepares his abode in ease. Desire is the key of grief and the conveyance of distress. Greed, vanity and jealousy are incentives to falling into sins and mischief-making, the collecting of all bad habits."

**٣٦٧ـ وَقَالَ (عليه السلام) لِجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ: يَا جَابِرُ، قِوَامُ الدِّينِ وَالدُّنْيَا بِأَرْبَعَةٍ عَالِمٍ مُسْتَعْمِلٍ عِلْمَهُ وَجَاهِلٍ لَا يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ وَجَوَادٍ لَا يَبْخَلُ بِمَعْرُوفِهِ وَفَقِيرٍ لَا يَبِيعُ آخِرَتَهُ بِدُنْيَاهُ فَإِذَا ضَيَّعَ الْعَالِمُ عِلْمَهُ اسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ وَإِذَا بَخِلَ الْغَنِيُّ بِمَعْرُوفِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ يَا جَابِرُ مَنْ كَثُرَتْ نِعَمُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ فَمَنْ قَامَ لِلَّهِ فِيهَا بِمَا يَجِبُ فِيهَا عَرَّضَهَا لِلدَّوَامِ وَالْبَقَاءِ وَمَنْ لَمْ يَقُمْ فِيهَا بِمَا يَجِبُ عَرَّضَهَا لِلزَّوَالِ وَالْفَنَاءِ.**

367. Imām Ali ibn Abū Tālib عليه السلام once said the following to Jābir ibn Abdullāh al-Ansāri: "O Jābir! The mainstay of religion and the world are four persons: The scholar who acts on his knowledge, the ignorant person who does not feel ashamed of learning, the generous person who is not niggardly in his favors, and the destitute who does not sell his next life for his worldly benefits. Consequently, when

the scholar wastes his knowledge, the ignorant feels too ashamed to learn, and when the generous is niggardly with his favors, the destitute sells his next life for the worldly benefits.

"O Jābir! If favors of Allāh on a person increase, people's needs toward him also increase. Therefore, whoever fulfills for Allāh all that is obligatory on him in this regard will preserve them (Allāh's favors) in continuance and perpetuity, while whoever does not fulfill those obligations will expose them to decay and diminution."

**٣٦٨- وَرَوَى ابْنُ جَرِيرٍ الطَّبَرِيُّ فِي تَارِيخِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى الْفَقِيهِ وَكَانَ مِمَّنْ خَرَجَ لِقِتَالِ الْحَجَّاجِ مَعَ ابْنِ الْأَشْعَثِ أَنَّهُ قَالَ فِيمَا كَانَ يَحُضُّ بِهِ النَّاسَ عَلَى الْجِهَادِ إِنِّي سَمِعْتُ عَلِيّاً رَفَعَ اللَّهُ دَرَجَتَهُ فِي الصَّالِحِينَ وَأَثَابَهُ ثَوَابَ الشُّهَدَاءِ وَالصِّدِّيقِينَ يَقُولُ يَوْمَ لَقِينَا أَهْلَ الشَّامِ: أَيُّهَا الْمُؤْمِنُونَ إِنَّهُ مَنْ رَأَى عُدْوَاناً يُعْمَلُ بِهِ وَمُنْكَراً يُدْعَى إِلَيْهِ فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِئَ وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ وَمَنْ أَنْكَرَهُ بِالسَّيْفِ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَكَلِمَةُ الظَّالِمِينَ هِيَ السُّفْلَى فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى وَقَامَ عَلَى الطَّرِيقِ وَنَوَّرَ فِي قَلْبِهِ الْيَقِينُ.**

368. Both Ibn Jarīr at-Tabari Ibn al-Athīr, the first on p. 1086, Vol. 2 of his *Tārīkh* book and the other on p. 478, Vol. 4 of his *Tārīkh*, relate from `Abd ar-Rahmān ibn Abū Layla, the *faqīh* (jurist), who was one of those who had risen in support of (Abd ar-Rahmān ibn Muhammed) Ibn al-Ash`ath against al-Hajjāj (ibn Yousuf ath-Thaqafi), that he (Ibn Abū Layla) was exhorting people to carry out *jihād* by recalling the following: "On the occasion of the encounter with the people of Syria, I heard Imām Ali ibn Abū Tālib عليه السلام, may Allāh exalt his rank among the righteous and may He reward him with the reward of

martyrs and men of truth, saying: ‘O believers, whoever observes excesses being committed and people being called towards evil and disapproves it with his heart is safe and free of responsibility for it, and whoever disapproves of it with his tongue will be rewarded and he is in a higher status than the former. But whoever disapproves it with his sword in order that the word of Allāh may remain superior and the word of the oppressors may remain inferior, catches hold of the path of guidance and stands on the right way, while his heart is lit with conviction.’”

**٣٦٩- وَفِي كَلَامٍ آخَرَ لَهُ يَجْرِي هَذَا الْمَجْرَى فَمِنْهُمُ الْمُنْكِرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ فَذَلِكَ الْمُسْتَكْمِلُ لِخِصَالِ الْخَيْرِ وَمِنْهُمُ الْمُنْكِرُ بِلِسَانِهِ وَقَلْبِهِ وَالتَّارِكُ بِيَدِهِ فَذَلِكَ مُتَمَسِّكٌ بِخَصْلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ وَمُضَيِّعٌ خَصْلَةً وَمِنْهُمُ الْمُنْكِرُ بِقَلْبِهِ وَالتَّارِكُ بِيَدِهِ وَلِسَانِهِ فَذَلِكَ الَّذِي ضَيَّعَ أَشْرَفَ الْخَصْلَتَيْنِ مِنَ الثَّلَاثِ وَتَمَسَّكَ بِوَاحِدَةٍ وَمِنْهُمْ تَارِكٌ لِإِنْكَارِ الْمُنْكَرِ بِلِسَانِهِ وَقَلْبِهِ وَيَدِهِ فَذَلِكَ مَيِّتُ الْأَحْيَاءِ وَمَا أَعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنْ الْمُنْكَرِ إِلَّا كَنَفْثَةٍ فِي بَحْرٍ لُجِّيٍّ وَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرِّبَانِ مِنْ أَجَلٍ وَلَا يَنْقُصَانِ مِنْ رِزْقٍ وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ.**

369. Another saying in the same strain runs as follows: “So..., among them (the Muslim community) there is one who disapproves evil with his hand, tongue and heart. This man has perfectly attained the virtuous habits. And among them there is one who disapproves evil with his tongue and heart but not with his hand. This man has attained only two virtuous habits but lacks one. And among them there is the third who disapproves evil with his heart but not with his tongue and hand. This is the one who lacks the two better qualities out of the three and holds only one. Then, among them there is also one who does not disprove

evil with his tongue, heart or hand. He is just a dead man among the living.

"All virtuous acts, including waging a war in the way of Allāh, as compared to the persuasion for good and dissuasion from evil, are just like spitting in the deep ocean [i.e. of no consequence]. The acts of persuasion for good and dissuasion from evil do not bring death nearer, nor do they lessen a lifespan. And better than all this is to utter a just expression before a tyrannical ruler."

**٣٧٠ـ وَعَنْ أَبِي جُحَيْفَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ أَوَّلُ مَا تُغْلَبُونَ عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ ثُمَّ بِأَلْسِنَتِكُمْ ثُمَّ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفاً وَلَمْ يُنْكِرْ مُنْكَراً قُلِبَ فَجُعِلَ أَعْلَاهُ أَسْفَلَهُ وَأَسْفَلُهُ أَعْلَاهُ.**

370. The following is related from Abū Juhayfah who said, "I heard Imām Ali ibn Abū Tālib عليه السلام saying: 'The first fighting with which you will be overpowered is fighting with the hands. Thereafter, you will fight with your tongues then with your hearts. Consequently, whoever does not recognize virtue with his heart or does not disprove evil will be turned upside down. Thus, his upside will be turned downwards and his low side will be turned upwards."

**٣٧١ـ وَقَالَ (عليه السلام): إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ، وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِيءٌ.**

371. Imām Ali ibn Abū Tālib عليه السلام said: "Certainly, right is weighty and wholesome while wrong is light and contagious."

**٣٧٢ـ وَقَالَ (عليه السلام): لَا تَـأْمَنَنَّ عَلَى خَيْرِ هَذِهِ الْأُمَّـةِ عَذَابَ اللَّهِ لِقَوْلِـهِ تَعَالَى: ﴿فَلا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخاسِرُونَ﴾، وَلَا تَيْأَسَنَّ لِشَرِّ هَذِهِ الْأُمَّـةِ مِنْ رَوْحِ اللَّهِ لِقَوْلِهِ تَعَالَى: ﴿إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكافِرُونَ﴾.**

372. Imām Ali ibn Abū Tālib ﷺ said: "Do not feel safe from the punishment of Allāh even about the best man in the whole community because Allāh, the Sublime, says: *But none feels secure from the plan of Allāh save the people (who are the) losers* (Qur'ān, 7: 99). Again, do not lose hope even for the worst man of the community because Allāh, the Sublime One, says: *Verily, none despair from Allāh's mercy save the disbelieving people* (Qur'ān, 12: 87)."

**٣٧٣ـ وَقَالَ (عليه السلام): الْبُخْلُ جَامِعٌ لِمَسَاوِئِ الْعُيُوبِ وَهُوَ زِمَامٌ يُقَادُ بِـهِ إِلَى كُلِّ سُوءٍ.**

373. Imām Ali ibn Abū Tālib ﷺ said: "Miserliness contains all other evil vices and is the rein with which one can be led to every type of evil."

**٣٧٤ـ وَقَـالَ (عليـه السلام): يَـا ابْـنَ آدَمَ الـرِّزْقُ رِزْقَـانِ رِزْقٌ تَطْلُبُـهُ وَرِزْقٌ يَطْلُبُكَ فَإِنْ لَمْ تَأْتِهِ أَتَاكَ فَلَا تَحْمِلْ هَمَّ سَنَتِكَ عَلَى هَمِّ يَوْمِكَ كَفَاكَ كُلُّ يَـوْمٍ عَلَـى مَا فِيهِ فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمُرِكَ فَإِنَّ اللَّهَ تَعَالَى سَيُؤْتِيكَ فِـي كُلِّ غَدٍ جَدِيدٍ مَـا قَسَمَ لَكَ وَإِنْ لَـمْ تَكُنِ السَّنَةُ مِنْ عُمُـرِكَ فَمَـا تَصْنَعُ بِـالْهَمِّ فِيمَـا لَـيْسَ لَـكَ وَلَـنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ وَلَنْ يَغْلِبَكَ عَلَيْهِ غَالِبٌ وَلَنْ يُبْطِئَ عَنْكَ مَا قَدْ قُدِّرَ لَكَ.**

**قال الرضي: و قد مضى هذا الكلام فيما تقدم من هذا الباب إلا أنه هاهنا أوضح و أشرح فلذلك كررناه على القاعدة المقررة في أول الكتاب.**

374. Imām Ali ibn Abū Tālib ﷺ said: "O son of Adam! Livelihood is of two kinds: The livelihood which you seek

and the livelihood which seeks you; if you do not reach it, it will reach you.

"Therefore, do not turn your one day's worry into a year's worry. Whatever you get every day should be enough for you for the day. If you have a whole year of your life, even then Allāh, the Sublime, will give you every next day what He has destined as your share. If you do not have a year in your life-span, then why should you worry for what is not for you? No seeker will reach your livelihood before you, nor will anyone overpower you in the matter of livelihood. Likewise, whatever has been destined as your share will not be delayed from you."

Sayyid ar-Radi says: "This statement has already appeared elsewhere in this Chapter except that here it is clearer and more detailed. This is why we have repeated it according to the principle laid down in the beginning of the book."

**٣٧٥ـ وَقَالَ (عليه السلام): رُبَّ مُسْتَقْبِلٍ يَوْماً لَيْسَ بِمُسْتَدْبِرِهِ وَمَغْبُوطٍ فِي أَوَّلِ لَيْلِهِ قَامَتْ بَوَاكِيهِ فِي آخِرِهِ.**

375. Imām Ali ibn Abū Tālib عليه السلام said: "Many a man faces a day after which he finds no day, and many a man is in an enviable status in the earlier part of the night but is mourned by wailing women in its later part."

**٣٧٦ـ وَقَالَ (عليه السلام): الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ؛ فَإِذَا تَكَلَّمْتَ بِهِ، صِرْتَ فِي وَثَاقِهِ؛ فَاخْزُنْ لِسَانَكَ كَمَا تَخْزُنُ ذَهَبَكَ وَوَرِقَكَ، فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَجَلَبَتْ نِقْمَةً.**

376. Imām Ali ibn Abū Tālib عليه السلام said: "Words are under

your control so long as you have not yet uttered them. But when you have spoken them, *you* are under their control. Therefore, guard your tongue as you guard your gold and silver, for often one expression snatches away a blessing and invites a penalty."

**٣٧٧ـ وَقَالَ (عليه السلام): لَا تَقُلْ مَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ فَإِنَّ اللَّهَ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ.**

377. Imām Ali ibn Abū Tālib عليه السلام said: "Do not say what you do not know; rather, do not say all that you know because Allāh has laid down some obligations for all your limbs by means of which He will put forth arguments against you on the Day of Judgment."

**٣٧٨ـ وَقَالَ (عليه السلام): احْذَرْ أَنْ يَرَاكَ اللَّهُ عِنْدَ مَعْصِيَتِهِ وَيَفْقِدَكَ عِنْدَ طَاعَتِهِ فَتَكُونَ مِنَ الْخَاسِرِينَ، وَإِذَا قَوِيتَ فَاقْوَ عَلَى طَاعَةِ اللَّهِ، وَإِذَا ضَعُفْتَ فَاضْعُفْ عَنْ مَعْصِيَةِ اللَّهِ.**

378. Imām Ali ibn Abū Tālib عليه السلام said: "Fear lest Allāh should see you committing sins that offend Him or misses you when it is time to obey Him and, as a result, you will become a loser. Therefore, when you are strong, be strong in obeying Allāh, and when you are weak, be too weak to commit sins against Allāh."

**٣٧٩ـ وَقَالَ (عليه السلام): الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ مِنْهَا جَهْلٌ وَالتَّقْصِيرُ فِي حُسْنِ الْعَمَلِ إِذَا وَثِقْتَ بِالثَّوَابِ عَلَيْهِ غَبْنٌ وَالطُّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الِاخْتِبَارِ لَهُ عَجْزٌ.**

379. Imām Ali ibn Abū Tālib عليه السلام said: "Leaning towards this world despite what you see of it is a folly. Lagging behind

in doing good deeds, when you are convinced of good reward for them, is an obvious loss, while trusting in everyone before testing him is a weakness."

**٣٨٠ـ وَقَالَ (عليه السلام): مِنْ هَوَانِ الدُّنْيَا عَلَى اللهِ أَنَّهُ لَا يُعْصَى إِلَّا فِيهَا وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.**

380. Imām Ali ibn Abū Tālib عليه السلام said: "It is (the proof of the) humbleness of the world before Allāh that He is disobeyed only herein and His favors cannot be achieved except by renouncing it."

**٣٨١ـ وَقَالَ (عليه السلام): مَنْ طَلَبَ شَيْئاً نَالَهُ أَوْ بَعْضَهُ.**

381. Imām Ali ibn Abū Tālib عليه السلام said: "One who searches for something will obtain it, or at least some of it."

**٣٨٢ـ وَقَالَ (عليه السلام): مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ وَمَا شَرٌّ بِشَرٍّ بَعْدَهُ الْجَنَّةُ وَكُلُّ نَعِيمٍ دُونَ الْجَنَّةِ فَهُوَ مَحْقُورٌ وَكُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.**

382. Imām Ali ibn Abū Tālib عليه السلام said: "Goodness is not good if it is followed by the Fire. Hardship is no hardship at all if followed by Paradise. Every blessing other than Paradise is minor; every calamity other than the Fire is comfort."

**٣٨٣ـ وَقَالَ (عليه السلام): أَلَا وَإِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ، وَأَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ، وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ. أَلَا وَإِنَّ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.**

383. Imām Ali ibn Abū Tālib عليه السلام said: "Beware that destitution is a calamity, but worse than destitution is the sickness of the body, while worse than bodily sickness is

the disease of the heart. Beware that plenty of wealth is a blessing, but better than plenty of wealth is the health of the body, while still better than the health of the body is the piety of the heart."

**٣٨٤ـ وَقَالَ (عليه السلام): مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.**

**وَفِي رِوَايَةٍ أُخْرَى: مَنْ فَاتَهُ حَسَبُ نَفْسِهِ لَمْ يَنْفَعْهُ حَسَبُ آبَائِهِ.**

384. Imām Ali ibn Abū Tālib عليه السلام said: "Anyone whose action keeps him behind, his lineage cannot push him forward." In another version, it is expressed thus: "Whoever misses his own personal attainments cannot gain any benefit from his forefathers' attainments."

**٣٨٥ـ وَقَالَ (عليه السلام): لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ: فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يَرُمُّ مَعَاشَهُ، وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَبَيْنَ لَذَّتِهَا فِيمَا يَحِلُّ وَيَجْمُلُ، وَلَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصاً إِلَّا فِي ثَلَاثٍ: مَرَمَّةٍ لِمَعَاشٍ، أَوْ خُطْوَةٍ فِي مَعَادٍ، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.**

385. Imām Ali ibn Abū Tālib عليه السلام said: "The believer's time has three periods: The period when he is in communion with Allāh, the period when he manages for his livelihood, and the period when he is free to enjoy what is lawful and pleasant. It does not behoove a wise person to be away (from his house) save for three matters, namely: learning, going to do something for the next life, or enjoying what is not prohibited."

**٣٨٦ـ وَقَالَ (عليه السلام): ازْهَدْ فِي الدُّنْيَا يُبَصِّرْكَ اللَّهُ عَوْرَاتِهَا وَلَا تَغْفُلْ فَلَسْتَ بِمَغْفُولٍ عَنْكَ.**

386. Imām Ali ibn Abū Tālib عليه السلام said: "Abstain from the world so Allāh may show you its real evils, and do not be neglectful because (in any case) you will never be neglected."

**٣٨٧- وَقَالَ (عليه السلام): تَكَلَّمُوا تُعْرَفُوا فَإِنَّ الْمَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ.**

387. Imām Ali ibn Abū Tālib عليه السلام said: "Speak so that you may be known, since man is hidden under his tongue."

**٣٨٨- وَقَالَ (عليه السلام): خُذْ مِنَ الدُّنْيَا مَا أَتَاكَ وَتَوَلَّ عَمَّا تَوَلَّى عَنْكَ فَإِنْ أَنْتَ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ.**

388. Imām Ali ibn Abū Tālib عليه السلام said: "Take of the favors of the world whatever comes to you; keep away from whatever is kept away from you. If you cannot do so, be moderate in your pursuits."

**٣٨٩- وَقَالَ (عليه السلام): رُبَّ قَوْلٍ أَنْفَذُ مِنْ صَوْلٍ.**

389. Imām Ali ibn Abū Tālib عليه السلام said: "Many an expression is more effective than an onslaught."

**٣٩٠- وَقَالَ (عليه السلام): كُلُّ مُقْتَصَرٍ عَلَيْهِ كَافٍ.**

390. Imām Ali ibn Abū Tālib عليه السلام said: "Every small thing with which one is contented suffices."

**٣٩١- وَقَالَ (عليه السلام): الْمَنِيَّةُ وَلَا الدَّنِيَّةُ، وَالتَّقَلُّلُ وَلَا التَّوَسُّلُ، وَمَنْ لَمْ يُعْطَ قَاعِداً لَمْ يُعْطَ قَائِماً، وَالدَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ؛ فَإِذَا كَانَ لَكَ فَلَا تَبْطَرْ، وَإِذَا كَانَ عَلَيْكَ فَاصْبِرْ.**

391. Imām Ali ibn Abū Tālib عليه السلام said: “Let it be death, but not humiliation. Let it be little, but not through others. Whoever does not get while sitting will not get by standing either. The world has two days: One is for you, and the other is against you. When the day is for you, do not feel proud, but when it is against you, endure.”

**٣٩٢ـ وَقَالَ (عليه السلام): نِعْمَ الطِّيبُ الْمِسْكُ، خَفِيفٌ مَحْمِلُهُ، عَطِرٌ رِيحُهُ.**

392. Imām Ali ibn Abū Tālib عليه السلام said: “The best fragrance is musk; its weight is light while its smell is sweet.”

**٣٩٣ـ وَقَالَ (عليه السلام): ضَعْ فَخْرَكَ، وَاحْطُطْ كِبْرَكَ، وَاذْكُرْ قَبْرَكَ.**

393. Imām Ali ibn Abū Tālib عليه السلام said: “Put off boasting, give up self-conceit and remember your grave.”

**٣٩٤ـ وَقَالَ (عليه السلام): إِنَّ لِلْوَلَدِ عَلَى الْوَالِدِ حَقّاً، وَإِنَّ لِلْوَالِدِ عَلَى الْوَلَدِ حَقّاً؛ فَحَقُّ الْوَالِدِ عَلَى الْوَلَدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ إِلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ، وَحَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ وَيُحَسِّنَ أَدَبَهُ وَيُعَلِّمَهُ الْقُرْآنَ.**

394. Imām Ali ibn Abū Tālib عليه السلام said: “The child has an obligation on the father, while the father, too, has an obligation on the child. The obligation of the father on the child is that the latter should obey the former in every matter save in committing sins against Allāh, the Glorified One, while the obligation of the child on the father is that the latter should give the first a beautiful name, provide him with good upbringing and teach him the Qur’ān.”

**٣٩٥ـ وَقَالَ (عليه السلام): الْعَيْنُ حَقٌّ وَالرُّقَى حَقٌّ وَالسِّحْرُ حَقٌّ وَالْفَأْلُ حَقٌّ وَالطِّيَرَةُ لَيْسَتْ بِحَقٍّ وَالْعَدْوَى لَيْسَتْ بِحَقٍّ وَالطِّيبُ نُشْرَةٌ وَالْعَسَلُ نُشْرَةٌ وَالرُّكُوبُ نُشْرَةٌ وَالنَّظَرُ إِلَى الْخُضْرَةِ نُشْرَةٌ.**

395. Imām Ali ibn Abū Tālib عليه السلام said: "Evil effect of sight is true, charm is true, sorcery is true, and fa'l (auguring good) is true, while *tayrah* (auguring evil)[1] is not true, and spreading of a disease from one to the other may not be true. Scent gives pleasure, honey gives pleasure, riding gives pleasure and looking at greenery gives pleasure."

Auguring well is not objectionable. For example, after the migration of the Prophet (from Mecca to Medīna), Quraysh announced that whoever apprehended the Prophet would be given one hundred camels as a reward. Thereupon, Buraydah ibn al-Husayb al-Salami set off in his search with seventy of his men. When they met at a halting place, the Prophet ﷺ asked him who he was. He said he was Buraydah ibn al-Husayb al-Salami. Buraydah later recollected saying, "The Holy Prophet ﷺ was not auguring evil. Instead, he used to augur well." On hearing this, the Prophet remarked: "*Barada amruna wa saluha*" (our affair has been cooled and is sound). Then he asked him what tribe he came from. When he replied that he was from Aslam, the Prophet ﷺ remarked: "*Salimna!*" (We are safe). Then he asked from which scion he was. When Buraydah replied that he was from Banū Sahm, the Prophet ﷺ remarked: "Kharaja sahmuka" (your arrow has

[1] "Fa'l **فأل**" means something from which one augurs well while "*tayra* **طَيْرَة**" means something from which one augurs evil. From the point of view of religious laws, auguring evil from anything has no basis; it is just the product of whims.

missed its aim). Buraydah was very impressed by this pleasing conversation and inquired from the Prophet who he was. The Prophet replied, "Muhammed ibn Abdullāh". Hearing this, he spontaneously exclaimed, "I do stand witness that you are the Messenger of Allāh!" Forsaking the prize announced by the Quraysh, he instead acquired the wealth of belief in Islam," as we read in: *Al-Istī`āb*, Vol. 1, pp. 185 – 86 and *Usd al-Ghābah*, Vol. 1, pp. 175 - 76.

**٣٩٦- وَقَالَ (عليه السلام) : مُقَارَبَةُ النَّاسِ فِي أَخْلَاقِهِمْ أَمْنٌ مِنْ غَوَائِلِهِمْ.**

396. Imām Ali ibn Abū Tālib عليه السلام said: "Nearness with people in their manners brings about safety from their evil."

**٣٩٧- وَقَالَ (عليه السلام) لِبَعْضِ مُخَاطِبِيهِ وَقَدْ تَكَلَّمَ بِكَلِمَةٍ يُسْتَصْغَرُ مِثْلُهُ عَنْ قَوْلِ مِثْلِهَا: لَقَدْ طِرْتَ شَكِيراً وَهَدَرْتَ سَقْباً.**

**قال الرضي : و الشكير هاهنا أول ما ينبت من ريش الطائر قبل أن يقوى ويستحصف، والسقب الصغير من الإبل، ولا يهدر إلا بعد أن يستفحل.**

397. Someone uttered an expression which was above his status. Imām Ali ibn Abū Tālib عليه السلام said: "You have started flying soon after growing feathers and commenced grumbling before attaining youth."

Sayyid ar-Radi says: "Here, *shākir* [in the original Arabic text] means the first feathers that grow on a bird before it is strong enough to fly. And *saqb* means the young camel that does not grumble unless it becomes mature."

**٣٩٨- وَقَالَ (عليه السلام) : مَنْ أَوْمَأَ إِلَى مُتَفَاوِتٍ خَذَلَتْهُ الْحِيَلُ.**

398. Imām Ali ibn Abū Tālib ﷺ said: “Whoever hankers after contraries obtains no means for success.”

**٣٩٩ـ وَقَالَ (عليه السلام) : وَقَدْ سُئِلَ عَنْ مَعْنَى قَوْلِهِمْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّا لَا نَمْلِكُ مَعَ اللَّهِ شَيْئاً وَلَا نَمْلِكُ إِلَّا مَا مَلَّكَنَا فَمَتَى مَلَّكَنَا مَا هُوَ أَمْلَكُ بِهِ مِنَّا كَلَّفَنَا وَمَتَى أَخَذَهُ مِنَّا وَضَعَ تَكْلِيفَهُ عَنَّا.**

399. On being asked about the meaning of the expression: *La hawla wala quwwata illa Billāh* (there is neither strength nor power except through Allāh), Imām Ali ibn Abū Tālib ﷺ said: “We are not masters of anything along with Allāh, and we are not masters of anything save what He makes us masters of. So, when He makes us masters of anything of which He is a superior Lord over us, He also assigns some duties to us. And when He takes it away, He takes away those duties as well.”[1]

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[1]What Imām Ali ibn Abū Tālib ﷺ meant is that man does not enjoy mastery over anything. Rather, such mastery is assigned/granted by Allāh. So long as this mastery lasts, the obligations of the Sharī`a also continue, whereas when the mastery is taken away, the obligations, too, are lifted, since in such a case, the laying of obligations will mean placing the responsibility beyond one’s capacity which cannot be permitted by any wise or prudent person, let alone by Allāh. This is why Allāh has placed the responsibility of performing various acts after having conferred the necessary energy in the limbs. It follows that this responsibility will remain only so long as the energy subsists. On the disappearance of energy, the responsibility for action will also disappear. For example, the obligation to pay *zakāt* applies only when there is wealth, but when Allāh takes away that wealth, He removes the liability to pay *zakāt* because in such a case, the laying of obligation is against prudence.

**٤٠٠ـ وَقَالَ (عليه السلام) : لِعَمَّارِ بْنِ يَاسِرٍ وَقَدْ سَمِعَهُ يُرَاجِعُ الْمُغِيرَةَ بْنَ شُعْبَةَ كَلَاماً دَعْهُ يَا عَمَّارُ فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إِلَّا مَا قَارَبَهُ مِنَ الدُّنْيَا وَعَلَى عَمْدٍ لَبَسَ عَلَى نَفْسِهِ لِيَجْعَلَ الشُّبُهَاتِ عَاذِراً لِسَقَطَاتِهِ.**

400. Imām Ali ibn Abū Tālib عليه السلام heard `Ammār ibn Yāsir (may Allāh have mercy on him) conversing with al-Mughīrah ibn Shu`bah. He said to him, "Leave him alone, O `Ammār, for he has entered religion only to the extent of his deriving from it a worldly advantage, and he has willfully involved himself in misgivings in order to adopt them as cover for his shortcomings."

**٤٠١ـ وَقَالَ (عليه السلام) : مَا أَحْسَنَ تَوَاضُعَ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَباً لِمَا عِنْدَ اللَّهِ، وَأَحْسَنُ مِنْهُ تِيهُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ اتِّكَالًا عَلَى اللَّهِ.**

401. Imām Ali ibn Abū Tālib عليه السلام said: "It is good for the rich to show humility before the poor through seeking the rewards of Allāh. Yet better than that is the pride of the poor towards the rich while relying on Allāh."

**٤٠٢ـ وَقَالَ (عليه السلام) : مَا اسْتَوْدَعَ اللَّهُ امْرَأً عَقْلًا إِلَّا اسْتَنْقَذَهُ بِهِ يَوْماً مَا.**

402. Imām Ali ibn Abū Tālib عليه السلام said: "Allāh does not grant wisdom to a person except that some day He will save him from ruin with its help."

**٤٠٣ـ وَقَالَ (عليه السلام) : مَنْ صَارَعَ الْحَقَّ صَرَعَهُ.**

403. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever clashes with the truth will be knocked down by it."

**٤٠٤ـ وَقَالَ (عليه السلام) : الْقَلْبُ مُصْحَفُ الْبَصَرِ.**

404. Imām Ali ibn Abū Tālib عليه السلام said: "The heart is the book of the eye."

**٤٠٥ـ وَقَالَ (عليه السلام) : التُّقَى رَئِيسُ الْأَخْلَاقِ.**

405. Imām Ali ibn Abū Tālib عليه السلام said: "Fear of Allāh is the main trait of moral character."

**٤٠٦ـ وَقَالَ (عليه السلام) : لَا تَجْعَلَنَّ ذَرَبَ لِسَانِكَ عَلَى مَنْ أَنْطَقَكَ وَبَلَاغَةَ قَوْلِكَ عَلَى مَنْ سَدَّدَكَ.**

406. Imām Ali ibn Abū Tālib عليه السلام said: "Do not steer the sharpness of your tongue against the One Who gave you the power to speak nor the eloquence of your speech against the One Who set you on the right path."

**٤٠٧ـ وَقَالَ (عليه السلام) : كَفَاكَ أَدَباً لِنَفْسِكَ اجْتِنَابُ مَا تَكْرَهُهُ مِنْ غَيْرِكَ.**

407. Imām Ali ibn Abū Tālib عليه السلام said: "It is enough for your own self-discipline that you abstain from what you dislike in others."

**٤٠٨ـ وَقَالَ (عليه السلام) : مَنْ صَبَرَ صَبْرَ الْأَحْرَارِ، وَإِلَّا سَلَا سُلُوَّ الْأَغْمَارِ.**

408. Imām Ali ibn Abū Tālib عليه السلام said: "One should endure like free people; otherwise, one should keep quiet like the ignorant."

٤٠٩ ـ فِي خَبَرٍ آخَرَ أَنَّهُ (عليه السلام) قَالَ لِلْأَشْعَثِ بْنِ قَيْسٍ مُعَزِّياً عَنِ ابْنٍ لَـهُ: إِنْ صَبَرْتَ صَبْرَ الْأَكَارِمِ، وَإِلَّا سَلَوْتَ سُلُوَّ الْبَهَائِمِ.

409. In an incident, it is related that Imām Ali ibn Abū Tālib عليه السلام said to al-Ash`ath ibn Qays, by way of offering his condolences on the death of his son, "You should either endure like great people, or else you should forget like animals."

٤١٠ ـ وَقَالَ (عليه السلام) فِي صِفَةِ الدُّنْيَا: تَغُرُّ وَتَضُرُّ وَتَمُرُّ. إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَهَا ثَوَاباً لِأَوْلِيَائِهِ وَلَا عِقَاباً لِأَعْدَائِهِ، وَإِنَّ أَهْلَ الدُّنْيَا كَرَكْبٍ بَيْنَا هُمْ حَلُّوا، إِذْ صَاحَ بِهِمْ سَائِقُهُمْ فَارْتَحَلُوا.

410. Describing life in this world, Imām Ali ibn Abū Tālib said: "It deceives, it harms and it passes away. Allāh, the Sublime, neither approved it as a reward for His lovers nor as a punishment for His enemies. In fact, the people of this world are like those riders who, as soon as they descend, the driver calls out to them and they march off."

٤١١ ـ وَقَالَ لِابْنِهِ الْحَسَنِ (عليه السلام) لَا تُخَلِّفَنَّ وَرَاءَكَ شَيْئاً مِنَ الدُّنْيَا فَإِنَّكَ تَخَلِّفُهُ لِأَحَدِ رَجُلَيْنِ إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ وَإِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ فَكُنْتَ عَوْناً لَهُ عَلَى مَعْصِيَتِهِ وَلَيْسَ أَحَدُ هَذَيْنِ حَقِيقاً أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ.

قال الرضي : وَيُرْوَى هَذَا الْكَلَامُ عَلَى وَجْهٍ آخَرَ وَهُوَ :

أَمَّا بَعْدُ، فَإِنَّ الَّذِي فِي يَدِكَ مِنَ الدُّنْيَا قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ وَهُوَ صَائِرٌ إِلَى أَهْلٍ بَعْدَكَ وَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ رَجُلٍ عَمِلَ فِيمَا جَمَعْتَهُ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ أَوْ رَجُلٍ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيتَ بِمَا جَمَعْتَ لَهُ وَلَيْسَ أَحَدُ هَذَيْنِ أَهْلًا أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ وَلَا أَنْ تَحْمِلَ لَهُ عَلَى ظَهْرِكَ فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ وَلِمَنْ بَقِيَ رِزْقَ اللَّهِ.

411. Imām Ali ibn Abū Tālib عليه السلام said to his son Imām al-Hassan عليه السلام: "O my son! Do not leave anything of this world behind you because you will be leaving it for either of two kinds of persons: a person who uses it in obeying Allāh, in this case he will acquire virtue through what was evil for you, or a person who uses it in disobeying Allāh and, in this case, he will be reaping evil with what you gathered for him; so, you will be assisting him in his sinfulness. Neither of these two deserves to be preferred by you over your own self."



Sayyid ar-Radi says: "This saying is also related in another version thus: 'Whatever of this world is now with you was with others before you, and it will pass on to some others after you. Thus, you are gathering things for either of two sorts of men: a man who uses whatever you gathered in obeying Allāh and thus acquires virtues with what is evil for you, or a man who uses it in disobeying Allāh, so you will be getting evil for what he gathers. Neither of

these two is such that you should prefer him over your own self, for you may burden yourself for his own sake. Therefore, hope for the mercy of Allāh: Divine livelihood is for whoever survives one who passes away.'"

**٤١٢ ـ وَقَالَ (عليه السلام) لِقَائِلٍ قَالَ بِحَضْرَتِهِ "أَسْتَغْفِرُ اللَّهَ": ثَكِلَتْكَ أُمُّكَ! أَ تَدْرِي مَا الِاسْتِغْفَارُ؟ الِاسْتِغْفَارُ دَرَجَةُ الْعِلِّيِّينَ، وَهُوَ اسْمٌ وَاقِعٌ عَلَى سِتَّةِ مَعَانٍ، أَوَّلُهَا النَّدَمُ عَلَى مَا مَضَى، وَالثَّانِي الْعَزْمُ عَلَى تَرْكِ الْعَوْدِ إِلَيْهِ أَبَداً، وَالثَّالِثُ أَنْ تُؤَدِّيَ إِلَى الْمَخْلُوقِينَ حُقُوقَهُمْ حَتَّى تَلْقَى اللَّهَ أَمْلَسَ لَيْسَ عَلَيْكَ تَبِعَةٌ، وَالرَّابِعُ أَنْ تَعْمِدَ إِلَى كُلِّ فَرِيضَةٍ عَلَيْكَ ضَيَّعْتَهَا فَتُؤَدِّيَ حَقَّهَا، وَالْخَامِسُ أَنْ تَعْمِدَ إِلَى اللَّحْمِ الَّذِي نَبَتَ عَلَى السُّحْتِ فَتُذِيبَهُ بِالْأَحْزَانِ حَتَّى تُلْصِقَ الْجِلْدَ بِالْعَظْمِ وَيَنْشَأَ بَيْنَهُمَا لَحْمٌ جَدِيدٌ، وَالسَّادِسُ أَنْ تُذِيقَ الْجِسْمَ أَلَمَ الطَّاعَةِ كَمَا أَذَقْتَهُ حَلَاوَةَ الْمَعْصِيَةِ، فَعِنْدَ ذَلِكَ تَقُولُ أَسْتَغْفِرُ اللَّهَ.**

412. Someone said "*Astaghfirullāh!*" (I seek Allāh's forgiveness) in the presence of Imām Ali ibn Abū Tālib ﷺ. Imām Ali ibn Abū Tālib ﷺ said: "May your mother lose you! Do you know what *istighfār* is? *Istighfār* is meant for people of a high status. It is a word that stands on six pillars: The first is to repent over what was done in the past; the second is to make a firm determination never to revert to it again; the third is to carry out all the obligations of people so that you may meet Allāh quite clean, with nothing to account for; the fourth is to fulfill every obligation which you ignored (in the past) so that you may now affect justice with it; the fifth is to aim at the flesh grown as a result of your unlawful earning, so that you may melt it down by grief (of repentance) till the skin touches the bone and new flesh grows between them; and the sixth is to make the body taste the pain of obedience as you (previously) made it taste the sweetness of disobedience. It is only on such an occasion that you may

say: *Astaghfirullāh!*"

**٤١٣ـ وَقَالَ (عليه السلام) : الْحِلْمُ عَشِيرَةٌ!**

413. Imām Ali ibn Abū Tālib عليه السلام said: "Clemency is (like winning) a whole tribe (supporting you)."

**٤١٤ـ وَقَالَ (عليه السلام) : مِسْكِينٌ ابْنُ آدَمَ: مَكْتُومُ الْأَجَلِ مَكْنُونُ الْعِلَلِ مَحْفُوظُ الْعَمَلِ؛ تُؤْلِمُهُ الْبَقَّةُ وَتَقْتُلُهُ الشَّرْقَةُ وَتُنْتِنُهُ الْعَرْقَةُ.**

414. Imām Ali ibn Abū Tālib عليه السلام said: "How wretched the son of Adam is! His death is hidden, his ailments are concealed, his actions are preserved, the bite of a mosquito pains him, choking causes his death and sweat gives him a bad smell."

**٤١٥ـ وَرُوِيَ أَنَّهُ (عليه السلام) كَانَ جَالِساً فِي أَصْحَابِهِ فَمَرَّتْ بِهِمُ امْرَأَةٌ جَمِيلَةٌ فَرَمَقَهَا الْقَوْمُ بِأَبْصَارِهِمْ فَقَالَ (عليه السلام ): إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِحُ، وَإِنَّ ذَلِكَ سَبَبُ هِبَابِهَا؛ فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ، فَلْيُلَامِسْ أَهْلَهُ، فَإِنَّمَا هِيَ امْرَأَةٌ كَامْرَأَتِهِ.**

**فَقَالَ رَجُلٌ مِنَ الْخَوَارِجِ : قَاتَلَهُ اللَّهُ، كَافِراً مَا أَفْقَهَهُ، فَوَثَبَ الْقَوْمُ لِيَقْتُلُوهُ، فَقَالَ (عليه السلام) : رُوَيْداً إِنَّمَا هُوَ سَبٌّ بِسَبٍّ، أَوْ عَفْوٌ عَنْ ذَنْبٍ.**

415. It is related that Imām Ali ibn Abū Tālib عليه السلام was sitting with his companions when a beautiful woman passed by and they began to look at her. It was then that Imām Ali ibn Abū Tālib عليه السلام said: "The eyes of these men are covetous, and such glances are the cause of their becoming covetous. Whenever anyone of you sees a woman who attracts him, he should meet his wife [for cohabitation] because she is a woman just like his wife."

One a Khārijite said: “May Allāh kill this heretic! How logical he is!” People then leaped towards him to kill him, but Imām Ali ibn Abū Tālib عليه السلام said: “Wait a little bit. There should either be abuse [for an abuse] or else pardoning the offender.”

**٤١٦ـ وَقَالَ (عليه السلام) : كَفَاكَ مِنْ عَقْلِكَ مَا أَوْضَحَ لَكَ سُبُلَ غَيِّكَ مِنْ رُشْدِكَ.**

416. Imām Ali ibn Abū Tālib عليه السلام said: “Suffices you for wisdom to be able to distinguish the ways of misguidance from those of guidance.”

**٤١٧ـ وَقَالَ (عليه السلام) : افْعَلُوا الْخَيْرَ وَلَا تَحْقِرُوا مِنْهُ شَيْئاً، فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلَهُ كَثِيرٌ وَلَا يَقُولَنَّ أَحَدُكُمْ إِنَّ أَحَداً أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونَ وَاللَّهِ كَذَلِكَ إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا فَمَهْمَا تَرَكْتُمُوهُ مِنْهُمَا كَفَاكُمُوهُ أَهْلُهُ.**

417. Imām Ali ibn Abū Tālib عليه السلام said: “Do good deeds, do not regard any part of it as small because its small is big and its little is much. None of you should say that another person is more deserving than he is in doing good deeds; otherwise, by Allāh, it will really be so. There are people of good and evil. When you leave either of the two, others will perform it.”

**٤١٨ـ وَقَالَ (عليه السلام) : مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ، وَمَنْ عَمِلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ، أَحْسَنَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ.**

418. Imām Ali ibn Abū Tālib عليه السلام said: “Whoever mends his inward self, Allāh mends his outward self for him. Whoever performs acts for the sake of his religion, Allāh

accomplishes his acts of this world for him. Anyone whose dealings between himself and Allāh are good, Allāh renders the dealings between him and other people good, too."

**٤١٩ ـ وَقَالَ (عليه السلام) : الْحِلْمُ غِطَاءٌ سَاتِرٌ وَالْعَقْلُ حُسَامٌ قَاطِعٌ فَاسْتُرْ خَلَلَ خُلُقِكَ بِحِلْمِكَ وَقَاتِلْ هَوَاكَ بِعَقْلِكَ.**

419. Imām Ali ibn Abū Tālib عليه السلام said: "Forbearance is a covering curtain, and wisdom is a sharp sword. Therefore, conceal the weaknesses in your conduct with forbearance and kill your desires with wisdom."

**٤٢٠ ـ وَقَالَ (عليه السلام) : إِنَّ لِلَّهِ عِبَاداً يَخْتَصُّهُمُ اللَّهُ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، فَيُقِرُّهَا فِي أَيْدِيهِمْ مَا بَذَلُوهَا؛ فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ ثُمَّ حَوَّلَهَا إِلَى غَيْرِهِمْ.**

420. Imām Ali ibn Abū Tālib عليه السلام said: "There are some servants of Allāh whom Allāh particularly chooses for His favors so that they may be of benefit to other people. Therefore, He keeps such favors in their hands so long as they give them out to others. But when they deny them to others, He takes away the favors from them and gives them to others."

**٤٢١ ـ وَقَالَ (عليه السلام) : لَا يَنْبَغِي لِلْعَبْدِ أَنْ يَثِقَ بِخَصْلَتَيْنِ: الْعَافِيَةِ وَالْغِنَى، بَيْنَا تَرَاهُ مُعَافًى إِذْ سَقِمَ، وَبَيْنَا تَرَاهُ غَنِيّاً إِذِ افْتَقَرَ.**

421. Imām Ali ibn Abū Tālib عليه السلام said: "It does not behoove a man to have trust in two things: health and riches, because there is many a man whom you see healthy but he soon falls, and many a man whom you see rich but soon turns destitute."

**٤٢٢ ـ وَقَالَ (عليه السلام) : مَنْ شَكَا الْحَاجَةَ إِلَى مُؤْمِنٍ فَكَأَنَّهُ شَكَاهَا إِلَى اللَّهِ وَمَنْ شَكَاهَا إِلَى كَافِرٍ فَكَأَنَّمَا شَكَا اللَّهَ.**

422. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever complains to a believer about a need, it is as though he has complained about it to Allāh. But whoever complains about it to an unbeliever, it is as though he complained about Allāh."

**٤٢٣ ـ وَقَالَ (عليه السلام) : إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبِلَ اللَّهُ صِيَامَهُ وَشَكَرَ قِيَامَهُ، وَكُلُّ يَوْمٍ لَا يُعْصَى اللَّهُ فِيهِ فَهُوَ عِيدٌ.**

423. Imām Ali ibn Abū Tālib عليه السلام said on the occasion of an `Īd: "It is an `Īd for anyone whose fast is accepted by Allāh and for whose prayers He is grateful, and (in fact) every day wherein no sin against Allāh is committed is an `Īd."[1]

424. Imām Ali ibn Abū Tālib عليه السلام said: "On the Day of Judgment, the greatest regret will be felt by the man who earned wealth through sinful ways, although it is inherited by a person who spends it in obeying Allāh, the Glorified One,

[1] If vision and conscience are alive, even the remembrance of a sin destroys one's peace of mind because tranquility and happiness are achieved only when the spirit is free from the burden of sin and one's robe is not polluted with disobedience. And this real happiness is not bound by time. Whenever one desires, he can avoid sin and enjoy this happiness. Such happiness will be the real happiness, and the harbinger of an `Īd. A Persian poet says: "Every night is the Grand Night provided you appreciate its value."

and he will be awarded with Paradise on that account while the first one will be dragged into the Fire on its account."

**٤٢٥ـ وَقَالَ (عليه السلام) : إِنَّ أَخْسَرَ النَّاسِ صَفْقَةً وَأَخْيَبَهُمْ سَعْياً رَجُلٌ أَخْلَقَ بَدَنَهُ فِي طَلَبِ مَالِهِ وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ وَقَدِمَ عَلَى الْآخِرَةِ بِتَبِعَتِهِ.**

425. Imām Ali ibn Abū Tālib عليه السلام said: "The worst in bargaining and the most unsuccessful in striving is a man who exerts himself in seeking riches although fate does not help him in his aims and, consequently, he leaves this world in a sorrowful state while in the Hereafter, too, he will face its ill consequences."[1]

**٤٢٦ـ وَقَالَ (عليه السلام) : الرِّزْقُ رِزْقَانِ طَالِبٌ وَمَطْلُوبٌ فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا وَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا.**

426. Imām Ali ibn Abū Tālib عليه السلام said: "Livelihood is of two kinds: the seeker and the sought. Therefore, whoever hankers after this world, death traces him till it turns him

[1]Despite efforts throughout life, a man does not always achieve all the successes of life. If on some occasions he succeeds, as a result of effort and of seeking, on many others he has to face defeat and give up his objectives, admitting defeat before fate. A little thinking can lead to the conclusion that when things of this world cannot be achieved despite one's effort and pursuit, how can the success of the next world be achieved without striving and pursuing? A Persian couplet says: "You hankered after the world but did not attain the objective. O Allāh! What will be the result when the good of the next world has not even been sought?"

out of it. But whoever hankers after the Hereafter, worldly ease itself seeks him till he receives his livelihood from it."

**٤٢٧ـ وَقَالَ (عليه السلام) : إِنَّ أَوْلِيَاءَ اللَّهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا إِذَا نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا وَاشْتَغَلُوا بِآجِلِهَا إِذَا اشْتَغَلَ النَّاسُ بِعَاجِلِهَا فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمِيتَهُمْ وَتَرَكُوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَتْرُكُهُمْ وَرَأَوُا اسْتِكْثَارَ غَيْرِهِمْ مِنْهَا اسْتِقْلَالًا وَدَرَكَهُمْ لَهَا فَوْتاً أَعْدَاءُ مَا سَالَمَ النَّاسُ وَسَلْمُ مَا عَادَى النَّاسُ بِهِمْ عُلِمَ الْكِتَابُ وَبِهِ عَلِمُوا وَبِهِمْ قَامَ الْكِتَابُ وَبِهِ قَامُوا لَا يَرَوْنَ مَرْجُوّاً فَوْقَ مَا يَرْجُونَ وَلَا مَخُوفاً فَوْقَ مَا يَخَافُونَ.**

427. Imām Ali ibn Abū Tālib ﷺ said: "The friends of Allāh are those who look at the inward side of the world, while the other people look at its outward side. They occupy themselves with its most remote benefits while other people occupy themselves with the immediate benefits. They kill those things which they feared will have killed them, and they abandon here in this world what they think will abandon them. They take the amassing of wealth by others as a small matter and regard it as a loss. They are enemies of those things which others love while they love things which others hate. Through them, the Qur'ān has been learned, and they have been given knowledge through the Qur'ān. With them, the Qur'ān is staying while they stand by the Qur'ān. They do not see any objective of hope above what they hope and no objective of fear above what they fear."

**٤٢٨ـ وَقَالَ (عليه السلام) : اذْكُرُوا انْقِطَاعَ اللَّذَّاتِ وَبَقَاءَ التَّبِعَاتِ.**

428. Imām Ali ibn Abū Tālib ﷺ said: "Remember that pleasures pass away while consequences linger."

**٤٢٩ـ وَقَالَ (عليه السلام) : اخْبُرْ تَقْلِهِ.**

**قال الرضي : و من الناس من يروي هذا للرسول (صلى الله عليه وآله) و مما يقوي أنه من كلام أمير المؤمنين (عليه السلام) ما حكاه ثعلب عن ابن الأعرابي قال المأمون: لو لا أن عليا (عليه السلام) قال اخبر تقله لقلت اقله تخبر.**

429. Imām Ali ibn Abū Tālib عليه السلام said: "Try (a man) and you will hate him!"

Sayyid al-Radhi says: "Some people say that this saying was articulated by the Prophet صلى الله عليه وآله, but what confirms that it is the saying of Imām Ali ibn Abū Tālib عليه السلام is the statement related by Tha`lab from Ibn al-`Arabi, that is, that (caliph) al-Ma'mūn said, 'f Ali had not said *ukhbur thiqlihi* (try a man and you will hate him), I would have said: *aqlihi takhbur* (hate a man in order to try him)."

**٤٣٠ـ وَقَالَ (عليه السلام) : مَا كَانَ اللَّهُ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الشُّكْرِ وَيُغْلِقَ عَنْهُ بَابَ الزِّيَادَةِ وَلَا لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الدُّعَاءِ وَيُغْلِقَ عَنْهُ بَابَ الْإِجَابَةِ وَلَا لِيَفْتَحَ لِعَبْدٍ بَابَ التَّوْبَةِ وَيُغْلِقَ عَنْهُ بَابَ الْمَغْفِرَةِ.**

430. Imām Ali ibn Abū Tālib عليه السلام said: "It is not that Allāh, to Whom belongs Might and Majesty, keeps the gate of gratitude open for a person and closes the gate of plenty on him, or opens the gate of prayer to a person and closes the gate of acceptance on him, or opens the gate of repentance on a person and closes the gate of forgiveness on him... (He is above doing any of these things)."

**٤٣١ـ وَقَالَ (عليه السلام) : أَوْلَى النَّاسِ بِالْكَرَمِ مَنْ عُرِفَتْ بِهِ الْكِرَامُ.**

431. Imām Ali ibn Abū Tālib عليه السلام said: "The most appropriate person for an honorable status is whoever descends from the people of honor."

**٤٣٢ـ وَقَالَ (عليه السلام) : الْعَدْلُ يَضَعُ الْأُمُورَ مَوَاضِعَهَا، وَالْجُودُ يُخْرِجُهَا مِنْ جِهَتِهَا، وَالْعَدْلُ سَائِسٌ عَامٌّ، وَالْجُودُ عَارِضٌ خَاصٌّ؛ فَالْعَدْلُ أَشْرَفُهُمَا وَأَفْضَلُهُمَا.**

432. Imām Ali ibn Abū Tālib عليه السلام was asked: "Which of the two is better: justice or generosity?" Imām Ali ibn Abū Tālib عليه السلام replied: "Justice puts things in their places, while generosity takes them out of their directions. Justice is the general caretaker, while generosity is a particular benefit. Consequently, justice is superior and more distinguished of the two."

**٤٣٣ـ وَقَالَ (عليه السلام) : النَّاسُ أَعْدَاءُ مَا جَهِلُوا.**

433. Imām Ali ibn Abū Tālib عليه السلام said: "People are enemies of what they do not know."

**٤٣٤ـ وَقَالَ (عليه السلام) : الزُّهْدُ كُلُّهُ بَيْنَ كَلِمَتَيْنِ مِنَ الْقُرْآنِ، قَالَ اللَّهُ سُبْحَانَهُ : { لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ وَلا تَفْرَحُوا بِما آتاكُمْ } وَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَلَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ.**

434. Imām Ali ibn Abū Tālib عليه السلام said: "The whole of asceticism is confined between two expressions of the Qur'ān: *Allāh, the Glorified One, says: ... lest you should distress yourselves because of what you miss and be over-joyous for what He has granted you* (Qur'ān, 57: 23). Whoever does not grieve over what he misses and does not revel over what comes to him acquires asceticism from

both its ends."

**٤٣٥ـ وَقَالَ (عليه السلام) : مَا أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ.**

435. Imām Ali ibn Abū Tālib عليه السلام said: "What a breaker sleep is for the resolutions of the day!"

**٤٣٦ـ وَقَالَ (عليه السلام) : الْوِلَايَاتُ مَضَامِيرُ الرِّجَالِ.**

436. Imām Ali ibn Abū Tālib عليه السلام said: "Governing power is the proving ground of men."

**٤٣٧ـ وَقَالَ (عليه السلام) : لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدٍ خَيْرُ الْبِلَادِ مَا حَمَلَكَ.**

437. Imām Ali ibn Abū Tālib عليه السلام said: "No town has a greater obligation on you than another. The best town for you is that which bears you."



**Sufi inscription depicting Imām Ali عليه السلام as the Lion of Allāh.**

بسم الله الرحمن الرحيم

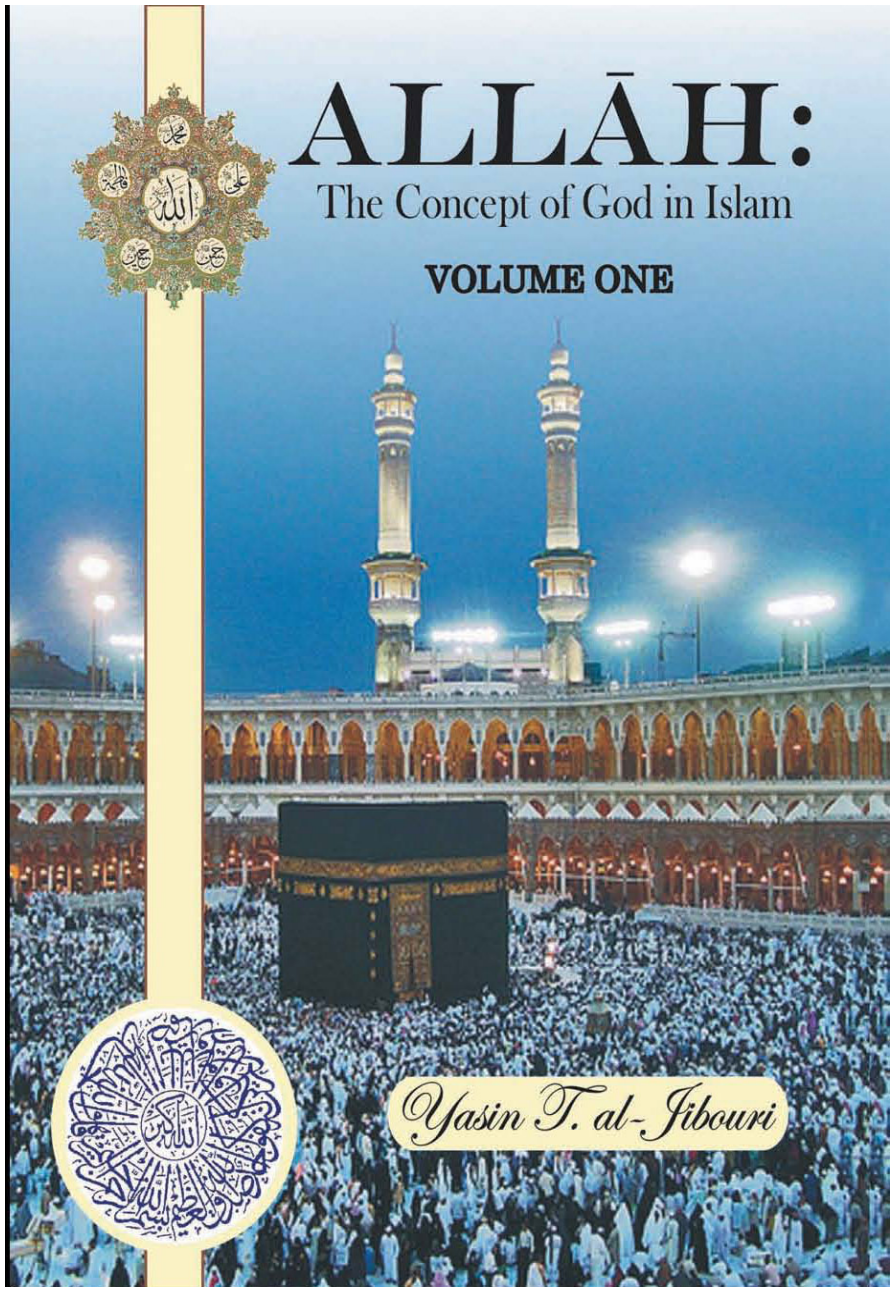
رَبَّنَا تَقَبَّلْ مِنَّا، إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ۞

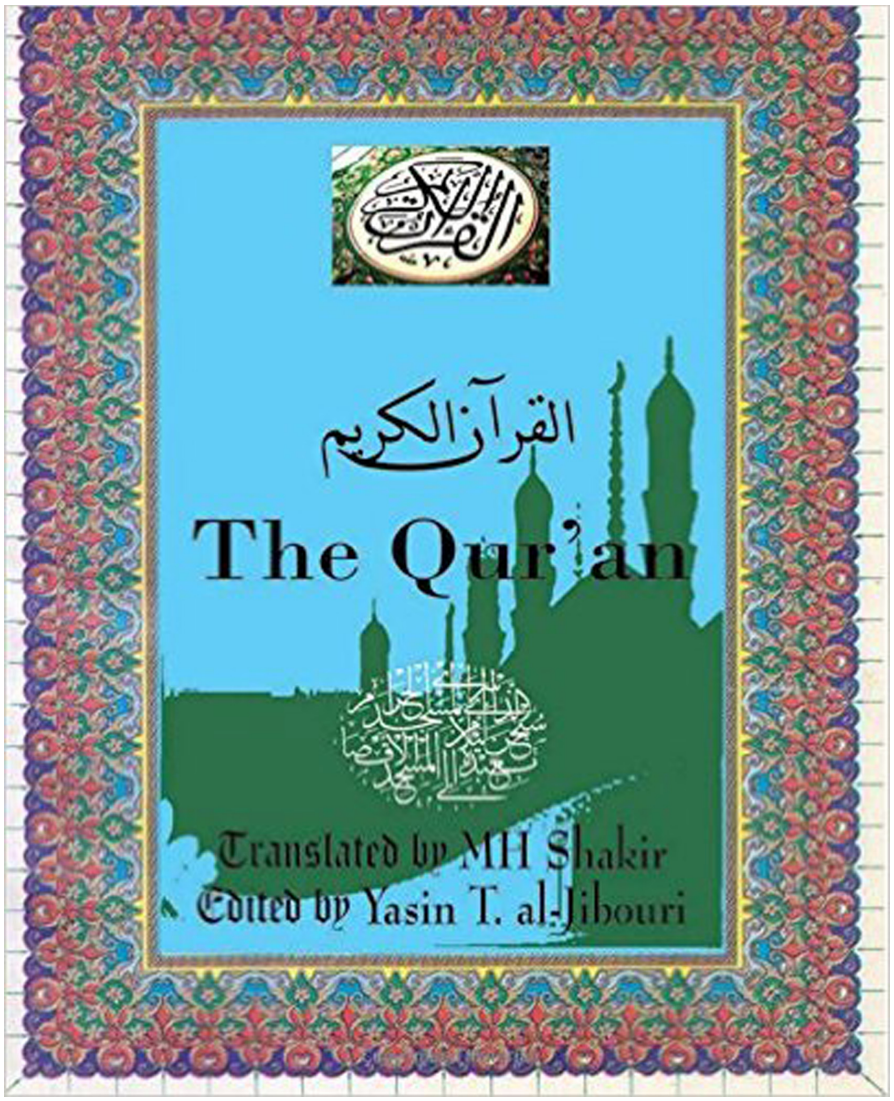
Lord! Accept (this service) from us; for You are the all-Hearing, the all-Knowing.

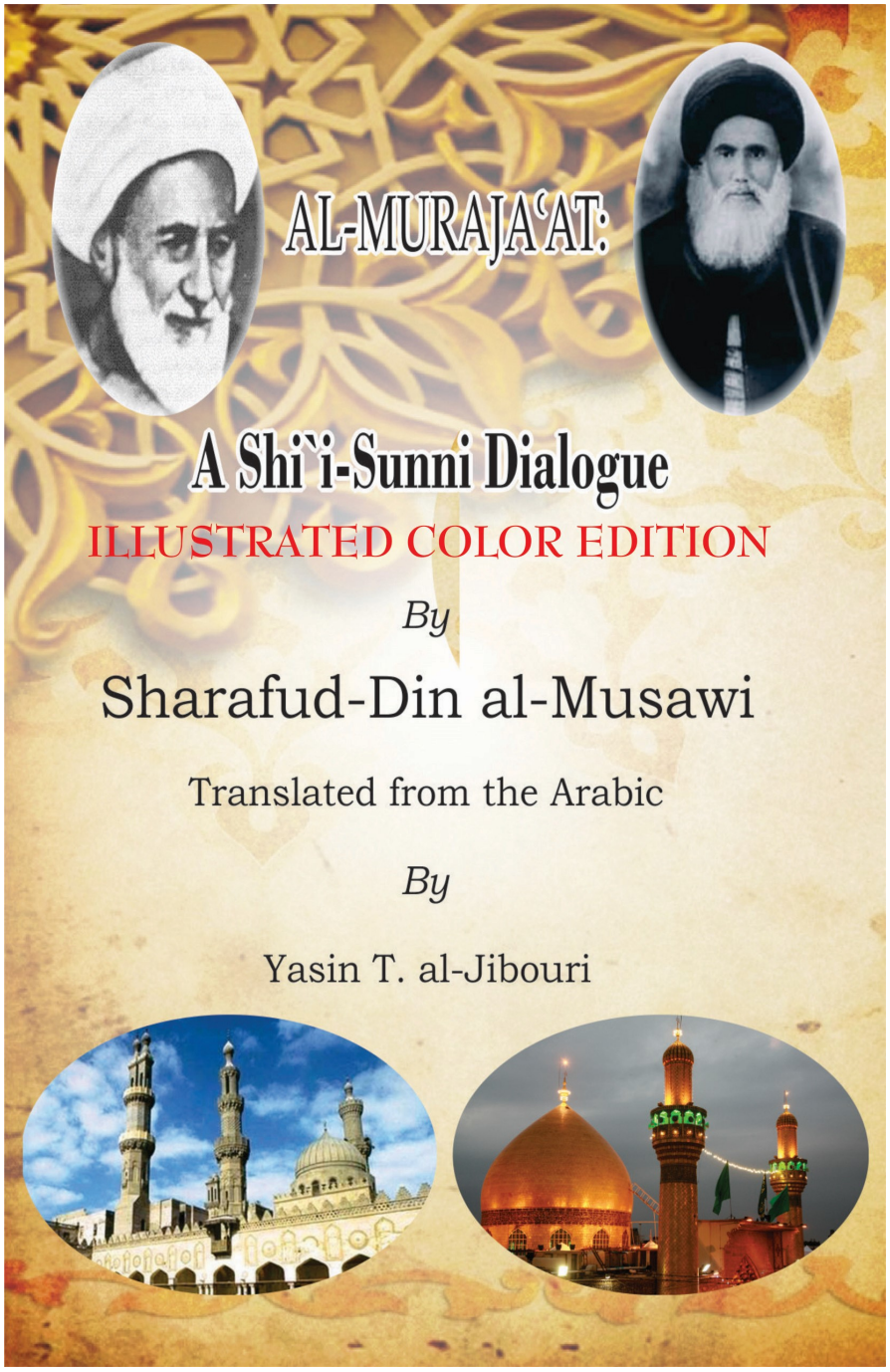
Qur'ān, 2:127



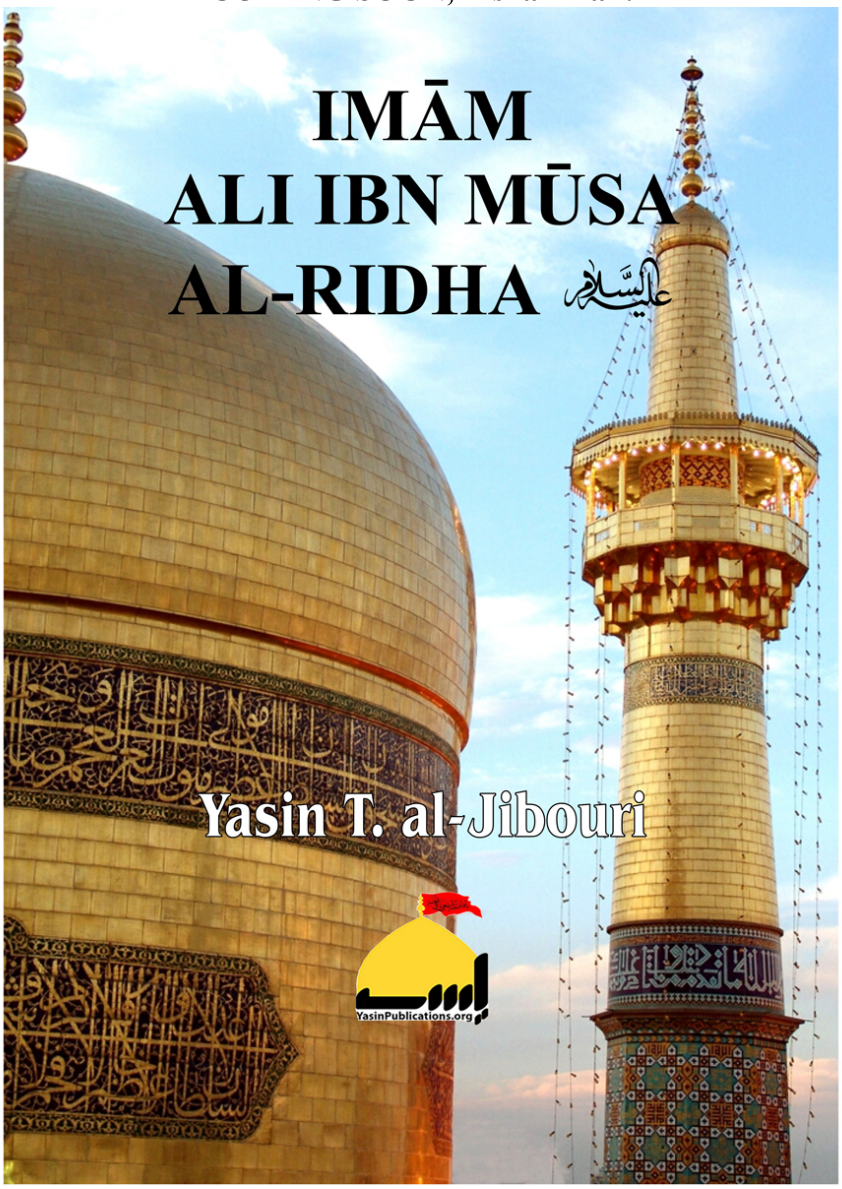
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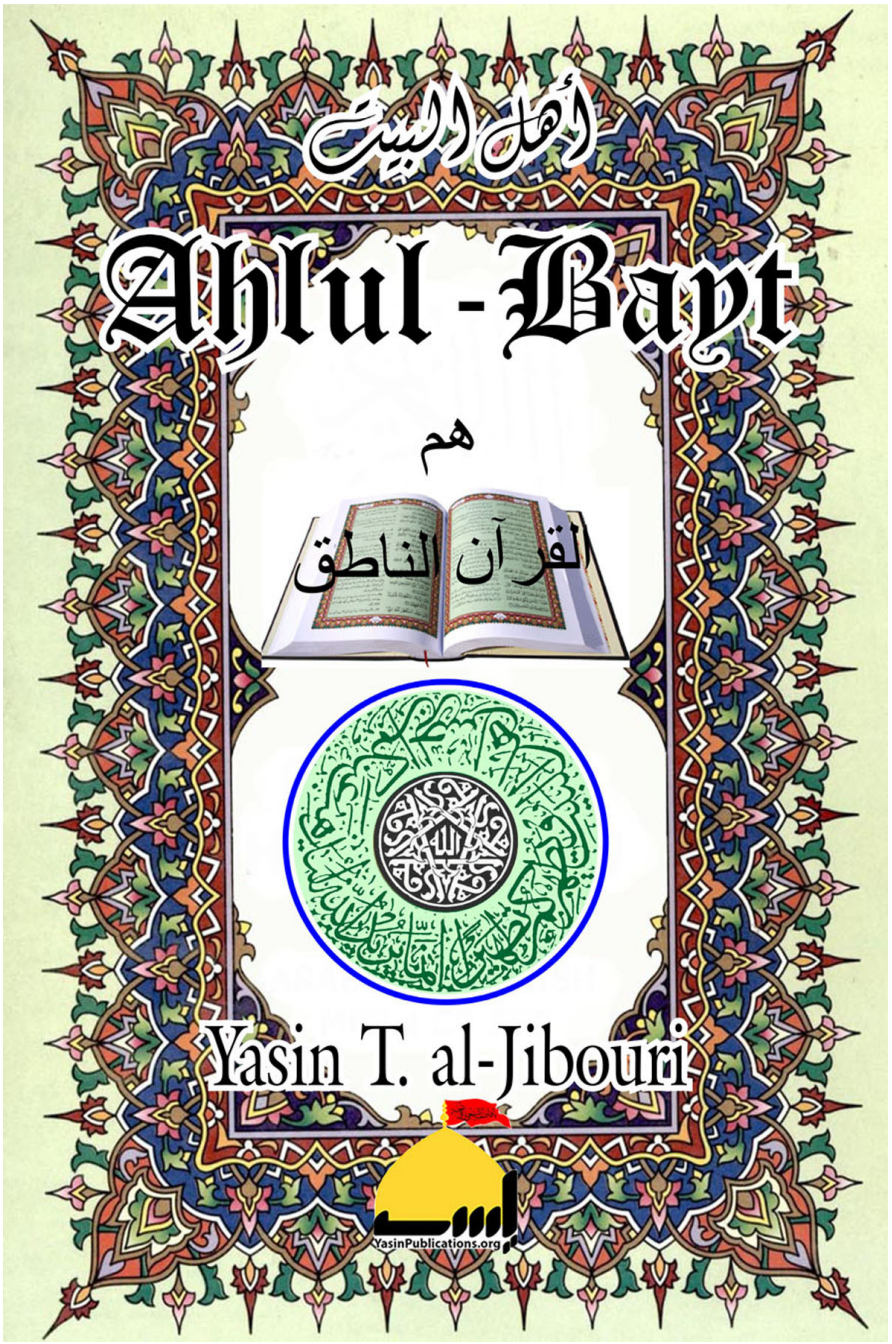


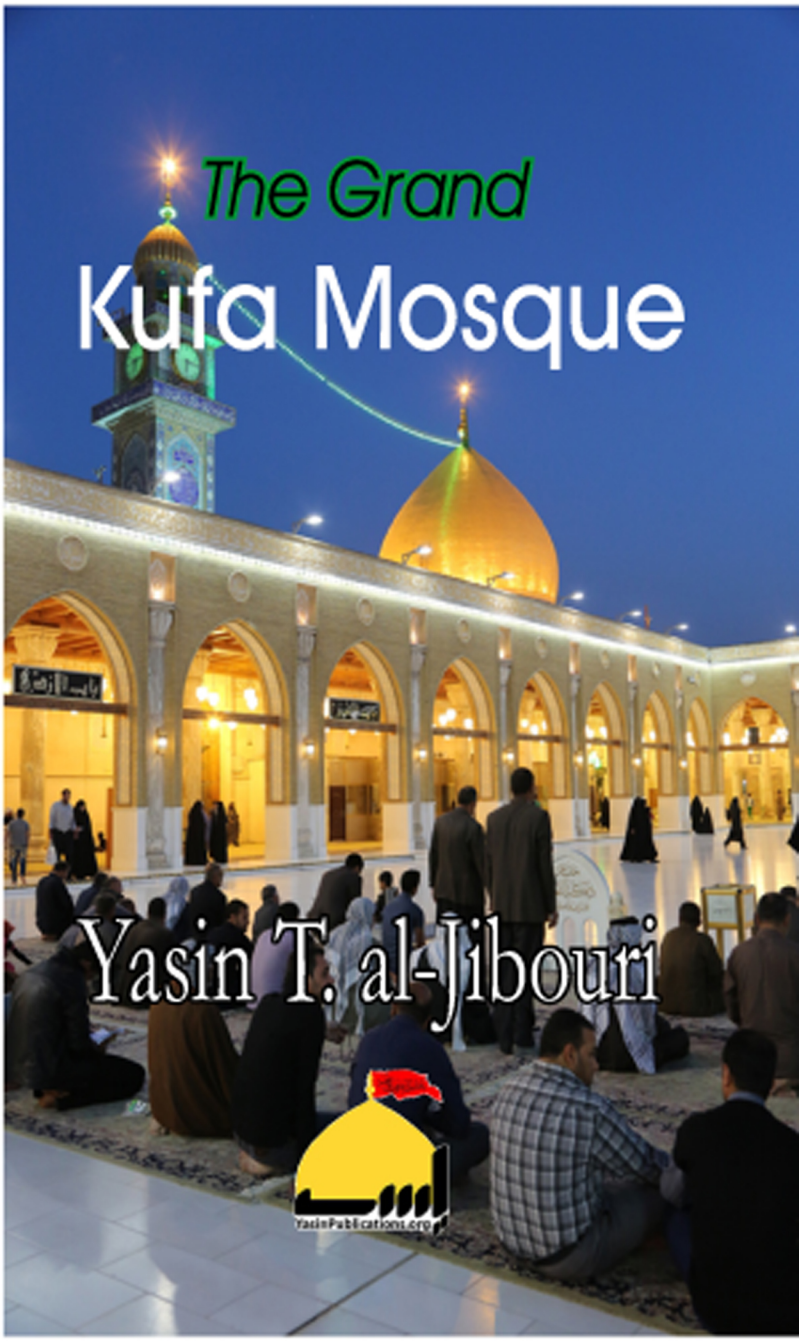

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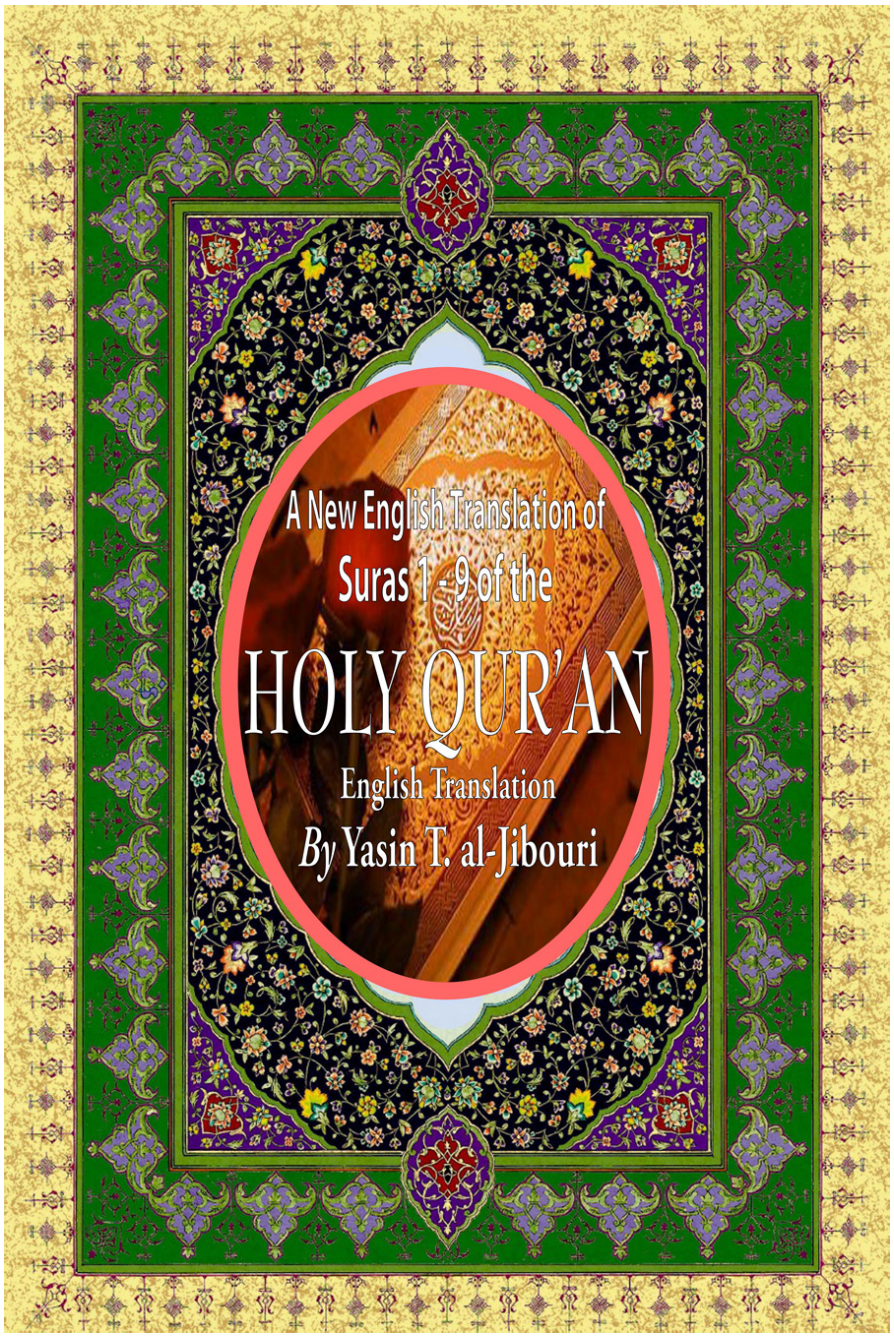

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