

**Virtues of Imam Ali**  
His Knowledge, Generosity, Courage  
Worship, Eloquence, Battles and Other Issues



# **VIRTUES OF IMAM ALI**

*His Knowledge, Generosity, Courage, Worship, Eloquence, Battles  
and Other Issues*

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## **Introduction**

*In the Name of Allah the Most Merciful, the Most Gracious*

All praise is due to Allah. Best blessings be upon the Divinely chosen one and the seal of the prophets, and upon his blessed household and guiding companions.

Talking about the Holy Prophet's household (i.e. the Ahl al-Bayt) can be simple and easy but at the same time difficult and intricate. It can be easy for those who only want to narrate what is uninterruptedly transmitted from ancestors to successors and recorded in books dedicated to virtues and distinctive qualities of the personalities of Islam, but it is very difficult for those who attempt to reveal the secrets and treasures hidden in these book and narrations, for the sublime purposes and excellent points they had carried, because discussing all these virtues, or even some of them requires a previous acquaintance with a great amount of true knowledge and noble morality.

Unfortunately, many authors who wrote about the Ahl al-Bayt (‘a) have nothing more than love and loyalty to them. By instinct, love is something while loyalty is something else. Generally, love for the Holy Prophet is not enough to write about his biography nor are all those who believe in the Holy Quran qualified enough to interpret it since they may not have adequate knowledge about it.

Certainly, there is a big variety of knowledge and sciences and incalculable treasures of secrets and wisdoms contained by the heritage of the Ahl al-Bayt (‘a) generally and the Commander of the Faithful (Imam Ali) particularly. Even the partisans (i.e. Shi’a) of the Ahl al-Bayt do not have any part of these treasures except their jurisprudential issues; so, with greater

reason, the other sects must have nothing at all.

Regarding the other branches of knowledge of the Ahl al-Bayt than jurisprudence and religious laws, I believe that their secrets have not yet been unveiled.

Strangely, since the time of the master scholar Sheikh al-Mufid, the Shi'a authors who wrote about the Ahl al-Bayt ('a) are still repeating what he said hundreds of years ago in both words and meanings, following the same method of arrangement and chaptering, without taking into consideration the changes that occurred to the way of thinking, culture and inclinations of people, and without exerting any efforts to study and analyze these issues in the light of the time changes and developments.

Presently, writing about great personalities is no longer mere narrations of events and mentioning their virtues; rather, it has turning into deducing morals and lessons from their lives, attracting the readers' attentions and directing them towards these personalities, and inciting them into following these personalities consciously or unconsciously.

If the non-Shi'ah people had the likes of Ali and his sons<sup>1</sup>, they would most surely fill in the entire universe with their feats and glories. Not long ago, we have read a huge book written by al-Hafnawi about fake merits ascribed to Abu-Sufyan the Umayyad chief, for no other reason than that the Holy Prophet was reported to have said on the day of the Conquest of Mecca, "... and whoever enters the house of Abu-Sufyan is safe."

Before that, Sheikh Al-Khudhari had written in his book *al-Muhadharat*: "The Prophet's words: '*whoever enters the house of Abu-Sufyan is safe*' imparts such a great honor to Abu-Sufyan the like of which has never been imparted to anybody!" It is worth mentioning that on the same day, the Holy

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1- I mean that if the non-Shia people followed Ali as the Shia do... In fact, Ali is for everybody.

Prophet also declared, “*Whoever enters the house of Hakeem ibn (i.e. son of) Huzam is safe. Whoever sheathes his sword is safe... etc.*” These words clearly meant that all those who would not unsheathe a sword against Muslims would be safe, too. Nevertheless, al-Hafnawi and al-Khudhari still believe that these words imparted such an unmatched honor to Abu-Sufyan the like of which had never been won by any Muslims, including the past and the present, including Imam Ali whom the Holy Prophet ordered to go up his shoulders and smash the idols that had been deified and worshiped by Abu-Sufyan!

At any rate, I do not claim that I have such a big expanse of studying the heritage of the Ahl al-Bayt (‘a) that I should not keep it secret; rather, my follow-up of their heritage drove me to assume that full acquaintance with their heritage is not accessible to everyone except those who are members of the Prophet’s household from whom God removed all impurity and whom He purified with thorough purification,<sup>1</sup> or attained such a supreme rank of faith and knowledge like that attained by Salman about whom the Holy Prophet said, “*Salman is one of us—the Ahl al-Bayt.*”

However, my continuous progression and my dedication to studying their heritage for thirty years or more has transported me to the shore of safety; so, I scooped up a palmful that I wrote on these pages. Yet, I take this oath: No human being, no matter how experienced he is, tries to understand the words of the Holy Prophet’s family members as they should be understood or ponder over their meanings but that these words shall imprint in his mentality a torch of God’s light whence he does or does not sense it.

In this book, I concentrated with a great attention on Imam Ali’s battles during the Holy Prophet's lifetime and thereafter and then displayed them as

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1- This is an indication of God’s saying in the Holy Quran: “*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.* [Surah al-Ahzab 33, verse 33]”

briefly and clearly as possible. This is because the majority of readers are excited to know the reality of these battles but they find it difficult to refer to the voluminous books to find their callings and find it intolerable to go through the classic style of these books. Besides, Imam Ali's battles gloss over his personality in its most manifest images and give a bright idea about his incomparable virtues. They also express his infinite trust in God, self-confidence, abstinence from worldly pleasures, modesty, patience, steadfastness in the face of misfortunes and hardships, love for goodness and peace, sympathy, and clemency towards even his bitterest enemies. Furthermore, these battles stand in for the best and fairest demonstrations of the fact that he fought for no other sake than applying to reality and raising high the slogan of Islam; namely, ***There is no god save Allah, and Muhammad is the messenger of Allah***, as well as for the sake of defending the poor and removing the passions of the destitute.

In addition, one of the major objectives of writing the current book is to prove that there are many strong and unbreakable bonds between Shiah and Sunni Muslims and anyone who attempts to break any of these bonds is only devising to present Islam and Muslims as victims of one's evil purposes and inclinations.

The clearest evidence on this fact is that the Quranic verses and Prophetic traditions the Shiah Muslims used as evidence to prove the sanctity of the Ahl al-Bayt ('a) are the same ones used by Sunni Muslims to prove the same fact as though they copied from one another or, more precisely, they took from the same source. This is the very certitude required.

To cut a long story short, the following lines are only examples of Imam Ali's virtues, since it is impossible to mention them all or to calculate them, especially when take into account the Holy Prophet's words: "*Verily, God has granted my brother, Ali ibn Abi-Talib, excellent virtues that are too numerous to count. If one mentions one of these virtues having faith in it,*

*God will forgive all of his past and recent sins. And if one writes one of his virtues, the angels will seek forgiveness for him as long as that written text continues to exist. And if one listens to one of his virtues, God will forgive all the sins that he committed using his ears. And if one reads a book about his virtues, God will forgive all of the sins that he committed using his eyes.”<sup>1</sup>*

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(1) This Prophetic tradition is quoted by al-Khawarizmi. Proving the authenticity of this Prophetic tradition, Sheikh al-Muzhaffar provided demonstrations and texts written in Sunni reference books of traditions. See al-Muzhaffar, *Dala'il al-Sidq*, vol. 2, pp. 320 and on.

## WHY WE SHOULD BE LOYAL TO THE PROPHET'S PROGENY

### The legal and illegal to say about the Prophet's Progeny

Imam Ja'far al-Sadiq says: *"Whatsoever, which is possible for the creatures to hold, is reported to you about us, but you have had no previous idea about it or you have not been able to understand it, then you must not deny it; rather, you must refer it to us. However, if what is reported to you about us is impossible for the creatures to hold, then you must deny it and you must not refer it to us."*

Since old times, people used to ascribe supernatural miracles — they had not witnessed or known about before — to their great personalities. They might sometimes exceed all limits and ascribe to them what is impossible for them to have or do. An example of such baseless issues is the story that Imam Ali rode a horse and ascended to the sky while his companions were watching.

Despite the fact that the greatness of the Ahl al-Bayt (‘a) does not stop at the standard familiar to people, it does not exceed the characteristics of human beings or the limits and levels of humanity. For that reason, Imam al-Sadiq (‘a) warned people against considering the Ahl al-Bayt (‘a) to be above human limits or ascribing to them whatever may smell exaggerated.

Speaking of exaggeration (termed as *ghuluw*), transmitters of narrations reported to us many texts of a big variety of styles holding the Ahl al-Bayt's warning against exaggeration. For instance, the Imam (‘a) is reported to have instructed: *"Always warn your youths against listening to the exaggerators; lest, they may corrupt their beliefs. Verily, exaggerators are the most evil creatures of God; they belittle God and ascribe Godhead to His creatures."*

How is it reasonable to ascribe divinity to human beings who because great figures only because they worshipped God more devotionally than the others did, were the most obedient to Him, the most pious, and the most knowledgeable of God's majesty and omnipotence?

## **Belief of the Shiah**

Considering the aforementioned narration, Imam al-Sadiq (‘a) restricted the authenticity of the virtues ascribed to the Ahl al-Bayt (‘a) to the limit that the authentic narrations are only those who introduce the Ahl al-Bayt (‘a) to be holding human characteristics that are below the characteristics of the Creator. Thereby, the Imam (‘a) clearly discriminated between the true and the false, and the valid and the invalid, words said about them. Following this discrimination, we can easily realize the true belief of the Imamiyyah Shiah<sup>1</sup> about their Imams, thus discovering that the Shiah belief flawlessly and undoubtedly that God has no partner in creation, nor in providing His creatures with sustenance, nor in knowing the unseen. They also believe indubitably that God the All-majestic and All-high neither incarnates in any person or creation nor does He unite with anyone. They further believe that there shall be no prophet to come after the Holy Prophet Muhammad (s) nor shall there to come down any Divine revelation to any person after the Prophet (s). Finally, they believe that recognition of the Holy Imams (‘a) is useless unless the obligatory devotional acts as well as the acts of obedience to God are carried out.

## **The Shiah and the Ahl al-Bayt**

Beyond doubt, the Shiah Muslims worship Allah the One and Only God and they do not associate with Him any other deity. At the same time, they live and die loyal to the Ahl al-Bayt (‘a), not only because they are the best worshippers of God and the most abstinent from worldly pleasures, and not only because the Ahl al-Bayt (‘a) are the most knowledgeable with what is deemed legal and what is deemed the otherwise by God the Almighty, and not only because they love and bid the good and hate and forbid the evil, and not only because they served the religion of Islam and sacrificed their souls

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1- The Imamiyyah Shia are those who believe in the Divinely commissioned religious and political leadership of the twelve Holy Imams and believe in the duty of showing loyalty to them doctrinally and practically. Those twelve Imams are respectively [1] Ali ibn Abi-Talib, [2] al-Hasan ibn Ali, [3] al-Hussein ibn Ali, [4] Ali ibn al-Hussein, [5] Muhammad ibn Ali, [6] Ja‘far ibn Muhammad, [7] Musa ibn Ja‘far, [8] Ali ibn Musa, [9] Muhammad ibn Ali, [10] Ali ibn Muhammad, [11] al-Hasan ibn Ali, and [12] the Awaited Imam al-Mahdi, peace of God be upon all of them.

for its sake; rather, the Shiah Muslims are loyal to the Ahl al-Bayt (‘a) because they represent a perfect image of the Holy Prophet’s soul, knowledge, faith, and manners. Verily, Ali’s self is the same as the Prophet’s self as is ordained in verse 61 of Surah (i.e. Quranic chapter) 'Al-'Imran (no. 3), famously known as *Ayat al-Mubalah*. In this Quranic verse, Ali is expressed as the self of the Holy Prophet. Details of this fact and incident will be mentioned in the coming chapter of this book.

Hereinafter, I shall present one of many demonstrations of the fact that the Ahl al-Bayt (‘a) are images of the Holy Prophet:

Aisha is authentically reported to have said: “*I have not seen any person more similar in speech and words to the Apostle of God than [his daughter] Fatima.*”

Narrators and historians also wrote: “One day, Fatima came to Abu-Bakr demanding with Fadak. Her gait was identical to the gait of the Prophet and so was her way of speech. Once Muslims saw her, they remembered her father (the Holy Prophet) and wept heavily. That day turned to be the same as the day on which the Prophet (s) passed away. No other days than these two days witnessed such huge numbers of weeping men and women.”

A paragraph of the famous and renowned sermon of Lady Fatima (‘a) reads: “*We are the means of God amongst His creatures and we are His elites and the positions of His holiness; and we are His arguments in His unseen aspects; and we are the heirs of His prophets.*”

Is it possible that there is a Muslim who, after realizing these words and the secrets lying behind them, would not dedicatedly obey and love the Holy Prophet’s family? They are the elite of God; therefore, whoever turns away from them has indeed turned away from God. They are also the way taking to God; so, whoever denies their rights will never reach God. They are the arguments of God against His creatures; hence, whoever derives from other sources than them has in fact sought to follow another one than God. Hence, the obedience to them is the same obedience to the Prophet as is openly

declared in the famous Prophetic tradition known as *Hadith al-Thaqalayn*.<sup>1</sup> Of course, obedience to the Holy Prophet is obedience to God, as is declared by verse 79 of Surah al-Nisa' (no. 4): “*Whoever obeys the Apostle has indeed obeyed Allah.*”

For these reasons and no other reason, the Shiah Muslims loved the Holy Prophet Muhammad (s) and his family members more than they loved anyone else including themselves, their fathers, mothers, and children. They founded their faith on ultimate loyalty to them, being at peace with those who are at peace with them and at war against those who are at war with them. In so doing, the Shiah Muslims were indifferent to and they never cared for the assaults of the stubborn enemies and the false accusations of the fabricators, since the Shiah have always been confident in their faith and convinced with their holding fast to the Holy Quran and the traditions of the Holy Prophet.

### **What can Fadak do to Ali?**

In this regard, a question imposes itself looking for a convincing answer: Why did Lady Fatima, the chief role-model of all women, take such a big interest in Fadak<sup>2</sup> while she belonged to the family that never cared for any worldly issue?

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1- As unanimously agreed upon by all Muslims, the Holy Prophet (s) declared: “Verily, I am leaving among you two precious things [*thaqalayn*]; the Book of God and my progeny [*'itrah*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Divine Pond.”

2- Fadak was a green fertile village near Medina. It had belonged to the Jews; and in the year 7 AH, its ownership went from them to the Prophet under the terms of a settlement for peace. It was therefore the Prophet's personal property to which no one else had any title. The Prophet had in his lifetime given this land Fadak to Fatima as a gift. Yet, When Abu-Bakr assumed power, he turned out Fatima from Fadak and took it from her possession. Fatima raised a voice against it. Protesting to Abu-Bakr, she said “You have taken over possession of Fadak although the Prophet had gifted it to me during his lifetime.” On this, Abu-Bakr asked her to produce witness of the gift. Consequently, the Commander of the Faithful, Imam Ali and Ummu-Ayman gave evidence in her favor. But this evidence was held inadmissible by Abu-Bakr and Fatima's claim was rejected as being based on false statement. Although there was no possibility of denying that Fadak was the personal property of the Prophet and that he had completed its gifting to her daughter by handing over possession in his lifetime, Abu-Bakr took over its possession and dislodged her from it.

The Commander of the Faithful (‘a) said: *“What shall I do with Fadak or without Fadak, while tomorrow this body is to go into the grave in whose darkness its traces will be destroyed and even news of it will disappear.”*

Verily, the Ahl al-Bayt (‘a) work for nothing but to avoid the darkness and loneliness in grave and to gain God’s pleasure and mercy. If so, then why Lady Fatima the mother of al-Hassan and al-Hussein moved heaven and earth for the sake of Fadak?

To answer, Lady Fatima (‘a) meant to arouse issues very much important that Fadak. She, the chief of the women of the world, chose the issue of Fadak to stir up the issue of those who deprived the right to leadership of its true people and those who confiscated the entitlement of the Holy Prophet’s family. More clearly, she wanted these people to understand that they violated the Prophet’s orders, broke their covenants with him, and deviated from his path and approach.

Point to this fact, Lady Fatima (‘a) said in her famous sermon: **“How quickly you have changed the traditions and how hurriedly you have achieved your own intents. The Apostle has just passed away and you hurried to annihilate his religion... His death was such a great misfortune that the Book of God had informed of it even before his death and had told you about even before his passing away, saying: ‘And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back on your heels? And whoever turns back on his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.’”**

It may however be argued that this Quranic verse was revealed about the Battle of Uhud as God addressed the Muslims who fled from the Prophet when the rumors of his death were spread. Hence, the words of the verse frankly indicate what they mean. Now, how can this verse be provided as

evidence on depriving Imam Ali of his right to leadership and direct succession to the Holy Prophet?

In reply to this argument, we may say: It is true that the verse was revealed about those who ran away in the Battle of Uhud and its context and purport refer to this meaning openly, especially that the verse preceding it reads, *“If a wound afflicts you, a like wound has already afflicted those people,”* which holds a clear-cut indicative of the Muslims’ victory over the polytheists in the Battle of Badr. Yet, firstly, the occasion of a text does not necessarily restrict its meaning to the occasion exclusively; and this is a general rule applying to all texts. Secondly, the same persons who fled from the Battle of Uhud confiscated the land of Fadak and deprived Lady Fatima of her right and inheritance. It was these same persons whom were addressed by God Who judged that their belief was conditional upon the presence of the Holy Prophet amongst them; therefore, their belief is there as long as the Holy Prophet is there amongst them and would fade away as soon as the Holy Prophet would pass away. If they were true Muslims, they should have fought to death in defense of him, especially when the rumors had it that the Holy Prophet was killed, and they should never have absconded and left the battlefield, thus turning back on their heels as losers.

In this connection, Imam al-Baqir (‘a) said:

**“In the Battle of Uhud, Ali was exposed to sixty wounds. After the battle, the Prophet ordered some women to medicate these wounds, but they complained, ‘O Allah’s Apostle! Whenever we treated one wound, another would leak out.’ So, the Prophet came to Ali and started wiping the wounds with his hand while saying, ‘Verily, one who suffered all this for sake of God has done well and is no longer blamed.’ Once a wound was touched by the Holy Prophet, it would immediately be healed. Imam Ali expressed, ‘All praise be to God, for I have neither escaped nor turned away on my heels.’ This is exactly what is meant by God’s**

**saying at the end of the verse involved: ‘*And soon shall Allah reward the grateful.*’”**

Is there any better reward for such pure wounds than loyalty and obedience, and veneration and sanctity? How can such pure wounds that were suffered purely for the sake of God be rewarded except by loyalty and love?

Why did Imam Ali expose himself to dangers and perils? Was it for reputation, money or power? Of course not. Imam Ali wanted one thing only; he wanted millions of people to repeat the profession of Islam: “*There is no god save Allah and Muhammad is the messenger of Allah,*” everywhere and every time from on minarets and pulpits and in all prayers and gatherings. This, and nothing else, was the wish of Imam Ali. For making this wish come true, he fought and killed the polytheists, the enemies of the Prophet and the religion. For the sake of it too, he received sixty wounds in one battle he was martyred while offering a prayer in the prayer-niche while standing before his Lord and his sons were martyred either by poison or by swords, hoping for no reward and no word of gratitude except that God should be worshipped and the slogan of “*there is no god save Allah*” should be revived.

In his fight and struggle for the sake of God, Ali is like the Holy Prophet who steadfastly proclaimed, “**Even if they put the sun in my right hand and the moon in the left, I shall never stop crying that there is no god save Allah and that Muhammad is His messenger until I either accomplish this mission or die trying.**”

The inevitable and logical result of all this is the fact that whoever takes loyalty to Imam Ali for a faith has in fact taken the two professions of Islam for a faith; whoever fulfills his commitments to Imam Ali has in fact fulfilled his commitments to the religion of Islam, but whoever opposes and wages war against Imam Ali has in fact opposed and waged war against God and

the Holy Prophet. These two issues are inseparable and equal as they correlate positively and inversely.

In this regard, a poet composed these verses, as meaning:

*The Prophet's family members are in essence the Prophet himself, but it was the reception of the Divine Revelation that is the one and only point of difference between them.*

*Imamate is never befitting anyone except them, for the divine mission suits Imamate more than anything else.*

### **Others worship God on their conditions**

One of the notable Arabs is reported to have asked the Holy Prophet who had invited him to Islam, "What I gain if I join Islam?"

The Prophet (s) answered, "**You will have to commit to whatever all Muslims commit themselves to and will undergo whatever they may undergo.**"

The man objected, "While I fight in your line and I will then have no booty. How is that? If so, then will you nominate me as your successor?"

Thus were the majority of the Arabs and thus are they now. They worship God for their personal interests and according to their own conditions. They work on no other basis than nearby financial profits. I swear this by God: Had it not been for Muhammad, his family members, and those who patterned after them, the Arabs would have had neither history nor mention.

## Sons of the Prophet

Muhibb al-Din al-Tabari wrote in his book *al-Riyadh al-Nadhirah*, vol. 2, p. 268, print of 1953:

In *Sharaf al-Nubuwwah*, Abu-Sa'id reported that the Apostle of Allah (s) said to Ali ('a): **“You have been endued with three features that none else, including me, has gained: You have been given a father-in-law like me while I do not have a father-in-law like yours. You have been given a veracious and truthful wife like my daughter while I do not have a wife like yours. You have been given al-Hassan and al-Hussein from your blood while I do not have children from my blood like them. However, you all are part of me and I am part of you all.”**

According to another narration, the Holy Prophet said to Imam Ali ('a): **“You have been endued with four features... the fourth is that had it not been for you, true believers would never be recognized.”**

This is of course in an indicative of the Holy Prophet's famous word: **“Whoever has taken me for master, must now take Ali for master.”**

According to Shiah reference books of Prophetic traditions, Muhammad ibn Ali ibn Shahr'ashub wrote in his famous book: *Manaqib Aali Abi-Talib*:

The Holy Prophet said to Imam Ali ('a): **“O Ali, you enjoy some privileges that even I do not have. You have a wife like Fatima while I do not have the like of her as wife; you have two sons you are their direct father while I do not have such sons; you have Khadija as your mother-in-law while I do not have the like of her as my mother-in-law; you have a father-in-law like me while I do not have a father-in-law like me; you have a full brother like Ja'far while I do not have such a full brother; and you have Fatima bint (i.e. daughter of) Asad, the Hashemite woman paternally and maternally and the emigrant for the sake of God, as your mother while and I do not the like of her as mother.”**<sup>1</sup>

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1- Whilst browsing the books dedicated to the virtues of the great personalities of Islam, I noticed that

It is natural that the Holy Prophet did not have a wife like Lady Fatima (‘a) whose father is Muhammad the chief and seal (the last) of prophets. And it is natural that he (s) did not have children like Imam al-Hassan and Imam al-Hussein as Prophet Abraham and other prophets had. What is the secret that the Holy Prophet did not have children of his own?

It is true that the Holy Prophet did not have sons of his own, but he was not deprived of posterity and descendants. Imam al-Hassan and Imam al-Hussein are the sons of the Holy Prophet—a fact declared by the Holy Quran. Both Shiah and Sunni Muslims agree that the Quranic expression ‘*ourselves*’ mentioned in verse 61 of Surah Aal-’Imran, famously known as *Ayat al-Mubahalah* (or Verse of Mutual Imprecation) refers to the Holy Prophet and Imam Ali, the expression ‘*our women*’ refers to Lady Fatima, and the expression ‘*your sons*’ refers to al-Hassan and al-Hussein. The verse thus reads: “*If any one disputes in this matter with you now after full knowledge has come to you, then say: Come! Let us gather together our sons and your sons, our women and your women, and ourselves and yourselves. Then, let us earnestly pray and invoke the curse of Allah on those who lie!*”

In his famous book of Quranic exegesis entitled: *al-Tafsir al-Kabir*, al-Razi wrote: “The holy Quranic verse indicates clearly that al-Hassan and al-Hussein were the sons of the Holy Prophet. As he promised to gather his sons, the Holy Prophet brought with him al-Hassan and al-Hussein. It is therefore inevitable that these two are the Holy Prophet’s sons.”

It is uninterruptedly reported that the Holy Prophet stated: “**These two sons of mine are Imams (i.e. leaders) whether or not they actually assume (the office of) Imamate.**”

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there is the like of each and every virtue of the Ahl al-Bayt (‘a) written in Shia reference books is actually found in similar books written by Sunni scholars and historians. If there would be a slight difference between each couple of virtues, it would be exactly like the slight difference between the aforecited two narrations.

Referring to Imam al-Hasan and Imam al-Hussein (‘a), the Holy Prophet also declared: **“These two are my two flowers that I got from this world.”**

Ahmed ibn Hanbal is reported to have quoted the Holy Prophet as saying: **“All children are loyal to their fathers except the sons of Fatima, for they are paternally loyal to me and I am their father.”**

Imam Ali (‘a) is reported to have said about his son Muhammad ibn al-Hanafīyah: **“He is my son, while al-Hassan and al-Hussein are the sons of the Prophet.”**

People were and are still referring to Imam Ali, Lady Fatima, al-Hassan and al-Hussein as the Holy Prophet’s family members, God’s Apostle’s relative, and the people of the Prophetic household.

In this regard too, Sayyid al-Murtadha wrote: *“The Ayat al-Mubahalah indicates flawlessly that the children of one’s daughter are truly one’s own children.”*

Whether or not the holy verse involved indicates this fact, it still stands in for a clear statement that Imam al-Hassan and Imam al-Hussein are sons of the Holy Prophet even if the children of one’s daughter are not regarded as one’s children in comparison to other people than the Holy Prophet. In conclusion, this is one of the special qualities of the Holy Prophet that no one else shares him in, since this fact is clearly stated by the Holy Quran, the Prophetic traditions, and the custom of people.

However, it may be asked as to what the logic for considering the Holy Prophet as a real father of the children of his daughter is, while no other person can be expressed so.

Giving an obvious answer to this question requires the following introduction:

The Holy Prophet married Lady Khadija at the age of twenty-five and he lived with her for twenty-four years and a few months. After the passing away of Lady Khadija, the Holy Prophet married Sawdah bint Zam'ah. He then married Aisha whose father, Abu-Bakr, had given her in marriage to the Holy Prophet while she was only six years old, but the Holy Prophet consummated his marriage to her at Medina when she became nine years old. When the Holy Prophet passed away, Aisha was eighteen years old and she died at the age of seventy during the reign of Mu'awiyah. The Holy Prophet also married Ummu-Salamah, the daughter of his paternal aunt 'Atikah bint Abd al-Muttalib. He also married Hafsah the daughter of Umar, Zaynab bint Jahsh who was the daughter of his paternal aunt Umaymah bint Abd al-Muttalib, Juwayriyah bint al-Harith, Ummu-Habibah the daughter of Abu-Sufyan, Safiyyah bint Huyay ibn Ahtab, Maymunah bint al-Harith Abdullah ibn Abbas's maternal aunt, Maria al-Qubtiyyah (the Coptic), Rayhana bint Zaid, and Takana bint Amr. None of these wives were previously married except for Aisha who was the only virgin amongst them. Besides, the Holy Prophet married other women but he divorced them before he had consummated his marriage with them.

Khadija gave birth to two male babies; namely, al-Qasim and Abdullah, whose nicknames are respectively al-Tayyib and al-Tahir and also gave birth to four daughters; namely, Zainab, Ruqayyah, Ummu-Kulthum and Fatima. Maria gave birth to one male baby whose name was Ibrahim. Yet, all these sons of the Holy Prophet died at early ages. Concerning the Holy Prophet's daughters, Zainab was given in marriage to Abu'l-Aas ibn al-Rabi' before the advent of Islam and she gave birth to a girl named Umama whom she was then married by Imam Ali (a) according to the will of Lady Fatima (a). Yet, she did not give birth to any child. Ruqayyah was given in marriage to Utbah the son of Abu-Lahab the Holy Prophet's paternal uncle, while Ummu-Kulthum was married to Utaib, Utbah's brother. After the advent of Islam, the Holy Prophet divorced these two daughters from their husbands.

Later, Othman ibn Affan married Ruqayyah and she gave birth named Abdullah who died at the age of six. Othman then married her sister Ummu-Kulthum and she had no children. Zainab, Ruqayyah and Ummu-Kulthum all died during the Holy Prophet's lifetime and no children were left for him except Lady Fatima. Hence, the Holy Prophet did not have any descendant except the children of his daughter Fatima (a).

As the Holy Prophet did not have children, grandchildren, descendants, or offspring except the children of his daughter Fatima. it was inevitable—as is necessitated by human nature and aside for the Quranic verses and the Prophetic traditions—that his fatherly passion should be confined to al-Hassan and al-Hussein and that he should take special care of them with regarding to educating, teaching, and proffering whatever would make them happy. In other words, if the Holy Prophet had had other children than al-Hassan and al-Hussein, he would most surely have distributed his fatherly passion amongst these children or, with greater reason, the children of his own would certainly have had the lion's share of his love and sympathy.

In brief, since the Holy Prophet had no children nor posterity except al-Hassan and al-Hussein, his sympathy would naturally be confined to them as is necessitated by the reality and they would naturally be regarded as his real sons. The Holy Prophet therefore declared his fatherhood to these two grandsons of him through innumerable statements, like **“they are my two sons,” “my two children,” “my two flowers,”** and **“I am part of them and they are part of me,”** in addition to many other similar expressions.

There must be a paternal affection toward one's children, be he a prophet or not, but if one has no children of his own, this paternal affection will naturally be transferred to one's grandchildren; that is, the children of one's son or daughter, as is the case with the Holy Prophet Muhammad (s).

However, the feelings of fatherhood, although being natural, may sometimes deteriorate and fade and even turn into feelings of hatred and abhorrence in such cases with sons came to be the opposites of their fathers in manners and morality. History records such cases of fathers fighting against their sons for the sake of religion or ideology. For examples, many followers of the Holy Prophet fought their fathers, brothers and son for the sake of Islam. Likewise, many are those who act loyally and sacrifice their souls in defense of their friends with whom they do not meet in kindred or nationality or anything else except manners and principles. In the light of this fact, the Holy Prophet said about Salman, **“He is one of us, the Ahl al-Bayt,”** although this Salman was Persian. In this connection, Imam al-Sadiq used to name Salman as Salman of Muhammad’s family.

On the tongue of Prophet Abraham, God the Almighty says in the Holy Quran [Surah Ibrahim, verse 36], **“So, whoever follows me belongs to me indeed.”**

Verse 45 of Surah Hud also reads: **“Said he: O Noah! Indeed, he is not of your family. Indeed, he is personification of unrighteous conduct.”**

Also, verse 101 of Surah al-Mu'minin reads: **“When the Trumpet is blown, there will be no family ties between them on that day.”**

In Surah al-Zukhruf, verse 67, we read: **“Friend will be one another’s enemies, except for the God-wary.”**

In this connection too, Imam Ali the Commander of the Faithful said: **“You may find a brother of you whom was not born by your mother.”**

**“The closest to you is the one whose manners brought him close to you.”**

Hence, morality is the true criterion of relationships, neither lineage nor any other consideration.

Beyond doubt, the morals, characteristics, and conduct of al-Hassan and al-Hussein were the best and strongest expression of the Holy Prophet's morality, characteristics and conduct. They carried out all his instructions, followed all his instructions and teachings, paved the way of good behavior for his nation, and fought for the sake of his religion and principles. They thus had the lion's share of his knowledge, forbearance, courage, generosity, asceticism and steadfastness like no other person except their father Imam Ali. That is why the Holy Prophet commanded people to hold fast to them as same as they should do with the Holy Quran. He also decreed that they should be taken for Imams (leaders) through many clear-cut statements that he declared, such as: **“These two sons of me are Imams, whether they assume the office of Imamate or not.”**

He, too, introduced them as God's arguments against all human beings. Consequently, if we are true Muslims, we must listen to and obey them, be loyal to them exclusively, believe truthfully in their religious and mundane God-commissioned leadership, and always and incessantly remember that the any sort of animosity that is incurred against al-Hasan and al-Hussein and any kind of disloyalty to them are the same enmity to and denial of the the Holy Prophet's Divine message and teachings.

## **ALI AND FATIMAH**

### **Birth of Lady Fatima**

Although they agree unanimously that Lady Fatima was the youngest of the Holy Prophet's children, historians have different opinions about the very year of her birth. Yet, Imam Muhammad al-Baqir is reported to have said that Lady Fatima was born five years after the start of the prophethood of the Holy Prophet Muhammad (s), while Imam Ali was born fifteen years before that.

### **The attributes of Ali and Fatima**

Lady Fatima was as bright as the sun when it shines after clouding, while Imam Ali was like a lion; the organs of a lion that are tough were tough in Ali's physical body and the same organs of a lion that are soft were soft in his body.

Lady Fatima was the most similar of all people to her father the Holy Prophet (s) with regard to morality, character, and language style. Imam Ali was the gate to knowledge of the Holy Prophet and was his brother sacrificed his soul for him, resembled him in all merits and qualities, and inherited his wisdom and sagacity.

Lady Fatima was brought up and she grew up in the house of the Prophet, and so was Imam Ali brought up and grew up in the house of the Prophet. Fatima bint Asad, Imam Ali's mother, treated the Holy Prophet as her own son and acted as his mother. Likewise, Khadija bint Khuwailid, the Holy Prophet's wife, treated Imam Ali as her son and acted as his mother while she was, at the same time, the mother of Lady Fatima.

### **Woman and man**

One day, the Holy Prophet asked his daughter Fatima, "**What is the best**

**thing for a woman?”**

She answered, **“The best thing for her is that she does not see a man nor allow a man to see her.”**

Upon hearing this reply, the Holy Prophet embraced her to his chest and quoted this Quranic verse: **“Offspring, one from the other.”**<sup>1</sup>

What is most understood from the answer of Lady Fatima the chief of all women of the world, is that it holds a clear-cut indication of her immunity against erring and her chastity. In fact, nothing maintains a woman’s honor and brings her all goodness except seeing a man like Ali ibn Abi-Talib and giving birth to such leaders like al-Hasan al-Hussein to serve humanity in the best way of serving.

### **Suitability**

In his book *Dhakha'ir al-'Uqba*, page 30, print of AH 1356, Muhibb al-Din al-Tabari (a Sunni master scholar) wrote that Abu-Bakr asked the Holy Prophet to give him Lady Fatima in marriage, but the Holy Prophet apologized, **“I have not received any Divine revelation in this regard.”** Umar then did the same thing, but the Holy Prophet gave him the same answer. Then, many celebrities of the Quraysh clan asked for Fatima’s hand but the Holy Prophet rejected them all for the same reason.

Sayyid Muhsin al-Ameen, a Shiah master scholar, in vol. 2 of his famous book *A'yan al-Shi'ah*, quotes the same narration from Ahmed ibn Hanbal’s *Kitab al-Fadha'il* and al-Waqidi’s *al-Tabaqat*, vol. 8.

Yet, when Imam Ali asked for Fatima's hand, the Holy Prophet, expressing approval and joy, said, **“You are very welcome. O Ali, the Archangel**

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1- The Holy Prophet’s quoting this Quranic verse is a clear-cut indicative of his admiration of his daughter’s answer, which reflected that she was a copy of him, since this answer was the very one he was waiting for. [Translator]

**Gabriel is now here to inform me that God has given Fatima in marriage to you.”**

Shiah transmitters of Prophetic traditions also narrated the Holy Prophet to have said, **“If God had not created Ali, there would not have been any other man to be a suitable competent of her.”**

Scholars of Muslim jurisprudence agree unanimously that man, whatever his social class or status should be, is allowed to marry a woman of a lower status. Yet, they disagree about women marrying men of lower status. In other words, Muslim jurisprudents agree that competence is not a condition of women being marriageable but they disagree about competence being a condition of men’s marriage ability.

Scholars of the Hanafiyyah, Hanbaliyyah, and Shafi’iyyah schools of Muslim jurisprudence decide competence to be a condition, while scholars of the Malikiyyah and the Imamiyyah (Shiah) schools disagree with them on this point.

It may however be argued that this verdict (decided by the Shiah jurisprudents) that competence is not a condition of marriageability is in violation of their narrations that the Holy Prophet (s) said, **“If God had not created Ali, there would not have been any other man to be a suitable competent of her,”** and is not compatible with God’s saying in the Holy Quran, **“Indeed, the noblest of you in the sight of Allah is the most God-wary amongst you, [49:13]”** and with the Holy Prophet’s famous words: **“There is no priority for Arabs over non-Arabs except in terms of piety.”**

To answer, with regard to competence being a condition of marriage, the Imamiyyah Shiah meant competence in lineage, financial capacity, and profession, while with regard to Ali’s being the one and only man competent to Fatima, they meant competence in greatness, virtues, and equality in the sight of God and on the Judgment Day.

It goes without saying that Lady Fatima was the chief of the women of her time and one of the four chief ladies of Paradise.

In this regard the authors of *al-Isti'ab* (i.e. Ibn Abd al-Barr) and *al-Mustadrak 'ala al-Sahihayn* (i.e. al-Hakim al-Nayshaburi), two Sunni master scholars, quoted the Holy Prophet (s) to have said that the four foremost ladies of Heaven are respectively Maryam the daughter of Imran, Fatima the daughter of Muhammad, Khadija the daughter of Khuwaylid, and Asiya the daughter of Muzahim and the wife of Pharaoh. It is also recorded in *Sahih al-Bukhari*, *Sahih Muslim*, and *Sunan al-Tirmidhi* that the Holy Prophet said: **“Amongst men, there are many who attained self-perfection, but amongst women there are only four ladies who attained such. They are namely, Mary, Asiya, Khadija and Fatima.”**<sup>1</sup>

Considering that Lady Fatima is the chief all women of the world, there is no one to be a suitable husband of her except the Commander of the Faithful Imam Ali, for he is the chief of all men and women after the Holy Prophet. Writing the biography of Imam Ali (a), Ibn Abd al-Barr in his book *al-Isti'ab* quoted the Holy Prophet (s) to have said to his daughter Lady Fatima: **“I gave you in marriage to a chief in this world and in the Hereafter. He is the foremost of all of my companions to have embraced Islam and he is the most knowledgeable of them all and the most forbearing of them all.”**

The Holy Prophet (s) is also reported to have said to Imam Ali: Many men of Quraysh had blamed me about the marriage of Fatima, saying, **‘We had asked for Fatima’s hand but you refused. Then, you gave her in marriage to Ali.’** I replied, **‘It was not me who refused you and accepted Ali; rather, it was Allah Who did so.’**”

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<sup>1</sup> Muhsin al-Amin, *A'yan al-Shiah*, vol. 2, p. 545, 3rd reprint.

In conclusion, Imam Ali being the only man who could be a suitable husband of Fatima is not only in terms of lineage and morality but it is also something related to their equality in divinity and religion, since both of them are correspondingly equivalent of the Holy Quran as same as both of them are equal in their inheriting the affairs of prophethood in addition to wisdom, right guidance and mercy and they are equal in the point that it is obligatory upon all people to obey and to be loyal to them.

### **Fatima's trousseau**

This chapter aims to describe the furniture that was in the house of Fatima and her trousseau, while the aforesaid discussion was only an introduction. I wish I had such a wonderful style so that I would express the true sublimity and greatness that lied behind Lady Fatima's having had such a simple trousseau and I wish I had a paintbrush of a creative painter so that it would help me portray and capture that wonderful scene.

However, I will hereinafter write down the items of Lady Fatima's trousseau as it was uninterruptedly reported by transmitters of narration and written in the books of trustworthy narrators:

- One garment,
- one veil used for covering the head,
- one fluffy dress,
- one white short cloak,
- one towel,
- two beds; one made of fibers and the other of wool,
- one pillow made of fiber,
- four cushions made of stuffed with plants,
- one bed made of palm branches,
- one rug made of ram's skin,
- one straw mat,
- one curtain made of wool,
- one cup of wood,

- one quern used for crushing wheat,
- one copper receptacle used for kneading and washing,
- two canteens (big and small),
- one asphalted vessel made of palm leaves,
- one green jar and two pottery mugs, and
- one sieve.

Imam Ali covered the floor of the house with fine sand and set up a piece of wood from one side to the other side of the room for hanging the clothes thereon, because there were no cupboards or boxes for the wedding clothes.

Had the Holy Prophet accepted to give his daughter Fatima in marriage to one of the celebrated Arabs who had asked for her hand, her trousseau would have been the best of its kind at that time at least and she would have had silk instead of sand, ebony and ivory instead of the piece of wood to hang clothes on, gold and silver potteries instead of the palm fronds, and mansions and servants instead of the black-skin canteen that she used to fill in with water until her chest became black and instead of the hand-mill she used until her hands were swollen.

Yet, do happiness, mercy and calmness lie in stately mansions or does it lie where Ali ibn Abi-Talib the Commander of the Faithful and the father of the Holy Imams is?

It is said that value of a place is defined by those who inhabit therein. Also, a poet, speaking to his beloved, said: "Any place wherein you live is my place."

In this very place and humble house, most of whose furniture was made of pottery, the Holy Prophet found pleasure and happiness and enjoyed calmness, contentment, and bliss. His parental love and compassion flew over his daughter Fatima, his two flowers in this life al-Hasan and al-Hussein, and Ali his brother, son-in-law, inheritor of his knowledge and wisdom, and partner in all distinctive features except prophethood.

In this house that contained the Holy Prophet's household and where al-Hasan and al-Hussein grew up, the Holy Prophet Muhammad used to sit, enjoying watching his family and children, to cast away from his shoulders all fatigues, tiredness, and pains that he had to suffer pains for the sake of disseminating his mission perfectly.

In this house too, Muhammad the paterfamilias used to sit with his family; Imam Ali would be sitting to his right side, Fatima to his left, and al-Hasan and al-Hussein in his lap and he would distribute his kisses between them, spread his blessings and prayers on them, and beseeching to God to remove all impurity from them and to purify them with thorough purification.

This house was always the last station of the Holy Prophet before he would go on a journey and the first place he would visit after returning from a journey.

In this house, the Trustworthy Archangel Gabriel would come down from God to reveal the Divine revelations to the heart of the Holy Prophet Muhammad. In this house too, the angels used to serve the grandsons of the Holy Prophet.

The light of true guidance and Islam beamed from this humble house to cover all peoples throughout generations.

On the other hand, the stately palaces were the foundations of immorality and debauchery.

In this poor house, Lady Fatima and her husband and children used to glorify God in morns and eves. Anas, the servant of the Holy Prophet, reported: One day, the Prophet read this Quranic verse: "***In houses Allah has allowed to be raised and wherein His Name is celebrated. He is glorified therein in morns and eves.***"

So, someone stood up and asked, **“O Allah’s Apostle! Which houses are these?”** He (s) answered, **“These are the houses of the prophets.”**

Abu-Bakr, who was present, stood up, pointed to the house of Ali and Fatima, and asked, **“O Allah’s Apostle! Is this house one of them?”**

The Prophet replied, **“Yes, it is. It is even one of the best of these houses.”**

On another day, the Holy Prophet, as usual, entered the house of Ali and Fatima and found the two grinding. He asked them, **“Which one of you is more tired than the other?”** Ali answered, **“O Allah’s Apostle! Fatima is.”** The Holy Prophet thus asked her, **“O beloved daughter! Step aside.”** Complying with her father’s order, she stepped aside and the Prophet took her place in grinding with Ali.

I swear by God: If I had been given the right to choose between a single atom of that flour and the whole world, I would most surely have preferred an atom of that flour over the entire universe along with whatever therein.

Now, where do you think poverty and destitution lie? Does it lie in that house of prophethood and Divine revelation where the Holy Prophet, Fatima and Ali used to quern wheat and where there was a pottery mug from which the Holy Prophet and his household drank water and the angles and Trustworthy Spirit used to come down from Heaven, or in the mansions of the rich people and kings where adultery, forbidden beverages and moral corruption lied?

Lady Fatima accepted to live with Ali while he had nothing but his heart and sword, and knowledge and faith. He lived in such a humble house where Lady Fatima used to grind barley until her hand swelled, fill in skins with water until her chest turned black, sweep the floor of the house until her clothes became dusty. Asiya bint Muzahim lived with Pharaoh who owned River Nile and the pyramids, surrounded by servants who would never delay

carrying out any of her orders. Yet, which one of them (i.e. Lady Fatima and Lady Asiya) had calmer heart, comfort, and happier life in this world?

If the quern, skin of water, broom were to be found, all the inhabitants of the east and west of the globe, be they Muslims or non-Muslims, would come to visit them, and one part of these things would be equal to thousand rivers like the Nile and thousands pyramids like those of Egypt.

For this reason, the Holy Prophet Muhammad declared, **“This worldly life is never for Muhammad nor for Muhammad’s family.”**

What do Muhammad and his family do with this world? They were created for achieving such goals like spreading decency amongst people and acting as sources of mercy and everlasting dignity. They were created for guiding people to God, to the true religion, and to notability and intercession for those who loved them and those whom they loved on the Resurrection Day.

#### IMAM ALI’S COURAGE

Indeed, talking about Imam Ali’s courage, whether elaborately or briefly is exactly as same as talking about sunlight. If one attempts to thrash out this topic, one fails to find suitable worlds to use in describing the courage of the Commander of the Faithful about whom both the Trustworthy Spirit (the Archangel Gabriel) and the chief of God’s prophets (the Holy Prophet Muhammad) declared: **“There is no true sword except Dhu’l-Faqar (i.e. Imam Ali’s sword) and there is no true champion except Ali.”**

Imam Ali himself, expressing his courage, said **“Even if all Arabs gathered to fight me, I would not run away.”**

He also said, **“Most surely, the most honorable death is to be killed in fight. I swear by Him Who has the life of the son of Abu-Talib is in His Hand; a thousand strikes (with swords) for sake of God is very much**

**easier than to die on deathbed.”**

Everyone knows for sure that Imam Ali's words and expressions are perfect applications of his deeds.

All those who wrote or talked about Imam Ali's courage had to confess this truth: “He never ran away from any war, nor did he ever fear any army. He did not combat anyone but that he either killed, captured, or bestowed upon him with freedom after having been able to kill him. He never stroke any warrior with his sword and needed to strike him again. So, his strokes were always single and never doubled. Whenever he was higher in position than the foe, he would cut him into two pieces vertically; and whenever he faced a foe, he would cut him into two pieces horizontally. When he hit Amr ibn Abd-Wudd on the legs, he cut them off although Amr's legs were covered with heavy armor and iron coverings. When he stroke Marhab on the head, he ripped his head along with the iron helmet he was putting on his head and the piece of stone that he had put over that helmet and had pierced it to look like an egg. Imam Ali's strike even reached Marhab's teeth.

Speaking of Imam Ali's self-sacrifice astounded the inhabitants of the skies and the earth. He accepted to spend that night in the bed on which the Holy Prophet used to sleep in order to grant the Holy Prophet the opportunity to leave Mecca towards Medina after the polytheists of Quraysh gathered to assassinate him on his bed.

One day, Aisha took pride in her father for he was one of two persons (i.e. the Holy Prophet and he) in the cave. Yet, one of the Holy Prophet's companions said frustrated her, saying, “There is a big difference between one to whom it was said, ‘***Do not grieve, for indeed Allah is with us,***’ and one (i.e. Imam Ali) who sacrificed his soul for the Prophet and accepted to replace him in his bed, expecting to be killed at any moment. For this situation of him, God revealed in the Quran: ‘***And among men is he who***

*sells himself to seek the pleasure of Allah.”*

In the Battle of Badr, Imam Ali killed half of the enemies while all other Muslims killed the other half. Some of those whom Imam Ali killed were seen as equal to one thousand warriors.

In the Battle of Uhud, Imam Ali killed eighteen of the enemies while the other Muslims killed only ten.

In the Battle of Hunayn, he killed the commander-in-chief Abu-Jarwal along with other thirty nine knights from the army of the enemies.

In the Battle of Siffin, he killed in one day five hundred and he did the same in the battles of al-Jamal and al-Nahrawan.

He was once asked, “Why you do not buy a fast horse?” to which he answered, **“I do not need it because I do not run away from any attacker nor do I ever attack any runner-away.”**

Speaking of Imam Ali's courage, it is said, “All heroes in the history won some battles and lost others, except Ali in Abi-Talib; he won all his battles and combats.”

This is in fact one of his distinctive features that is supported by the fact that the Arabs used to take pride in the issue that their tribesman was killed by the sword of Imam Ali to prove that their tribesman was so brave that he stood in the face of Imam Ali and challenged him in a combat.

One of the stories that revealed his courage since babyhood is that when he was a baby, his mother Fatima bint Asad used to wrap him with a swaddle, but he always tore that swaddle. She then doubled the swaddle, but Ali tore the two swaddles again. Then, she had to use three untearable swaddles made of leather and silk, but Imam Ali tore them all. So, she had to leave him without a swaddle.

As for his father Abu-Talib, he always gathered his sons and nephews to wrestle with Imam Ali, who always opened his arms and defeated them, both the adult and the young.

One day, he was walking with a friend who was one year older than him. Suddenly, he felt that his friend fell in a well. Ali hurried and caught him from the legs and pulled him out of the well and saved his life.

Naturally, men of such unequalled courage and physical strength are supposed to be haughtily proud of themselves, seeing themselves higher than the others, and to bring to themselves and their sons all pleasures and personal interests, for man, as is necessitated by his innateness and selfishness, is driven to seek desires and personal benefits as much as he can or, at least, does not accept to live the life of the poor and the destitute. Applying this natural instinct to Imam Ali, we should ask: Did he seek after or achieve any of these goals necessitated by man's nature?

The answer is definitely no. All this unrivaled courage, along with its greatness, was strongly matched and combined with a greater faith held by Imam Ali. Faith was the dominant ruler and the only controller on all of Ali's moves and actions. With regard to knowledge, bravery, modesty, prestige and power, as well as all other similar affair—they all were worthless in the sight of Imam Ali unless they are used as means for establishing the truth and repelling falsity. For this reason, Imam Ali used to say: **“The most dominant of all people is he who has a hold over his personal whims.”**

Those who are submissive to their personal whims and desires are truly losers and coward, although the cowards are still better than such people. This is so because unless a brave man fears God, he may turn his courage into a tool of thievery and a means that helps him to commit all crimes and sins.

Imam Ali was truly courageous, but he did not direct his courage to be a means of gaining interests for his children or himself; rather, it was completely directed towards supporting Islam and raising its word. His courage was power for the weak, support for the poor, achieving fairness for the oppressed against the oppressors, and bringing prosperity for all people.

The first courage-related situation of Imam Ali was his defending the Holy Prophet and repelling all agonies from him. Likewise, the first manifestation of his bravery and valor was his sacrificing his soul for Islam and for the Prophet of Islam. The people of Quraysh conspired against the Holy Prophet and were determined to assassinate him after he had announced publicly his invitation to the truth. Under these conditions, he did not find any helper to support him except Ali and Ali's father. When groups were gathered to fight him in the battles of Badr, Uhud, and al-Ahzab, Ali was the sword of God unsheathed against his enemies. Had Ali not been there, no one would have uttered the profession of Islam: There is no god save Allah.

We, the Shiah Muslims, believe that the Holy Prophet Muhammad did take out people from darkness of doubts to the lights of conviction, from idol-worshipping to the worship of the All-beneficent God, and from ignorance to knowledge. At the same time, we believe that Imam Ali was his supporter, sword, shield, and means through which the Holy Prophet achieved all accomplishments that he achieved without exception. Best evidence we provide for proving this fact is the following statement of the Holy Prophet: **“Ali is my self, my brother, my minister, and my successor. He is the heir of my knowledge. Obedience to Ali is obedience to me, while disobedience to him is disobedience to me. Whoever loves Ali has indeed loved me, but whoever hates him has indeed hated me. He is the chief of Muslims, the leader of the pious, the principal of the white-forehead and marked believers. He is also the commander of the faithful and the slayer of the mischievous.”**

Addressing his daughter Lady Fatima, the Holy Prophet said: **“Verily, God the Almighty took a look at the inhabitants of the earth and elected from amongst them two men; namely, your father and your husband.”**

He also said:

**“Whoever would like to see Adam in his knowledge, Noah in his piety, Abraham in his forbearance, Moses in his solemnity, and Jesus in his devotion, may look at Ali ibn Abi-Talib.”<sup>1</sup>**

If we set aside the Quranic verses and Prophetic traditions and refer only to the history, we will discover that the history of Imam Ali is inseparably connected with the history of the Holy Prophet and his fight with the fight of the Holy Prophet since the first and up to the last day of his lifetime.

Whenever you refer to the Holy Prophet Muhammad’s early life, you must mention the house of Abu-Talib and Fatima bint Asad (the parents of Imam Ali). Whenever you come across the Holy Prophet’s divine mission and invitation to Islam, you must remark on Ali and his father and their defense of the Holy Prophet and must mention Ali’s precedence of all others to accepting Islam and his following the Holy Prophet in the first prayer he performed.

Whenever you read a chapter about the siege laid by the polytheists of Quraysh on the Holy Prophet in Abu-Talib’s valley, you must touch on Imam Ali’s guarding the Holy Prophet continuously day and night.

When you touch on the Holy Prophet’s emigration, you must refer to Imam Ali’s having spent that night in the house of the Holy Prophet in order to make the assassins believe that the Holy Prophet was still there.

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1- Al-Hakim al-Nayshaburi, *al-Mustadrak ‘ala al-Sahihayn*; Ibn Abd al-Barr, *al-Isti‘ab*; al-Nassa’i, *Khasa’is Ali ibn Abi-Talib*; Ahmed ibn Hanbal, *al-Manaqib*; and Ibn al-Sabbagh al-Maliki, *al-Fusul al-Muhimmah*. See also Muhsin al-Amin’s *A’yan al-Shiah*, vol. 3, part I, where he cited all these Sunni reference books in addition to many others.

If you allude to all the wars and military campaigns led by the Holy Prophet, you must talk about Imam Ali's roles in each one of them, including the Battle of Tabuk in which the Holy Prophet appointed Imam Ali as his representative in Medina. About this incident, the Holy Prophet declared: **“Your position to me is the same as Aaron's position to Moses...”**

If you want to refer to the Holy Prophet's family members and progeny, you must name Imam Ali, Lady Fatima, Imam al-Hassan, and Imam al-Hussein.

Finally, when you relate the story of the Holy Prophet's passing away, you must confess that he departed towards his Lord while his head was in the lap of Imam Ali who, then, undertook the mission of washing his holy body, preparing the body for burial, and offering the Deceased Prayer thereon.

Based on all these facts, the fair-minded scholars stated: “Ali was the partner of Muhammad in all the achievements he made to Islam, including victories over the unbelievers and deniers of the truth and spreading Islam in the west and east of the earth.

One of the strangest false claims is the charge launched by the ignorant haters who try to say the Shiah Muslims go on pilgrimage to the tomb of Ali ibn Abi-Talib, while this act is considered as polytheism!

In reply, we say that the Shiah Muslims deem forbidden to go on pilgrimage to any other place than the House of God in Mecca, but they visit the tomb of Imam Ali as same as they do with the tomb of the Holy Prophet, because both of them (i.e. the Holy Prophet and Imam Ali) dedicated their souls to God and fought for the sake of making firm His religion and spreading it around the globe. For this reason, visiting the tomb of Imam Ali is a sort of sanctification of Islam, respect for the religion and paying tribute to the Holy Prophet Muhammad. Yet, if visiting the tomb of Imam Ali is intended for honoring and glorifying the very tomb, then this act is deemed forbidden and heretical. The same is applied to visiting the tomb of the Holy Prophet with this very intent.

## IMAM ALI'S GENEROSITY

The talk about Imam Ali's generosity can be recognized from the talk about his asceticism and refrainment from this worldly life and its pleasures. Generally, he who is sure of the effects can easily anticipate the causes. The kind of a fruit always lies in the nature of its seed.

Nevertheless, I will hereinafter quote some examples of Imam Ali's words and deeds concerning generosity.

He is thus reported to have said:

- **Parsimony contains all defects, and it is a rein that leads to all vices.**
- **Generosity is more sympathetic than family ties.**
- **He who is convinced of compensation will give generously.**
- **Stinginess and true faith never rest in the same heart.**
- **Ruinous acts are three: adopted stinginess, obeyed mania, and self-esteem.**
- **Parsimony is shame, cowardice is defect, poverty prevents the shrewd from providing their arguments, and the destitute is alien in his own hometown.**
- **The miserly is like a pig. No one get benefit from him before his death, when its dead body turns into food for dogs and beasts.**
- **Having seen feces in garbage, Imam Ali expressed, "This is the result of the parsimony of the stingy."**

In fact, Imam Ali who considered money to be as worthless as bodily waste and carrions in garbage is too exalted and sublime to be described as generous and magnanimous in the familiar meanings of these two features.

One who accepted to replace the Holy Prophet at that night in order to grant him a golden opportunity to leave safely and survive the assassination of the polytheists while he would receive the swords of the assassins instead of him and sacrifice himself for the Holy Prophet cannot be described as merely generous. He must at least be described as an angel who did not care for anything except God the Almighty and did not devote himself to serving anyone except Him.

He even attained such an extraordinary rank of magnanimity that while he was combating one of the polytheist enemies, the enemy asked him for his sword, and immediately Imam Ali gave him his sword! “How strange this is!” the polytheist expressed. “Are you ready to give your sword even under such a condition?” The Imam simply answered, “**You asked for it, and I never deny a request.**”

Al-Shi’bi, a famous Arab man-of-letters, wrote, “Ali was the most generous of all people, for he never said no to a beggar.”

Abu’l-Tufayl, a contemporary of Imam Ali, is reported to have said: I saw Ali inviting the orphans and feeding them honey so compassionately that one of the companions expressed, “I wish I were an orphan!”

Imam Ali endowed all of his properties to the poor and destitute. The annual yield of these properties was forty thousand Dinars (i.e. golden coin). He worked as irrigator of date palm trees in a ranch owned by a Jew for a very cheap wage. Having received the wage, Imam Ali would then give it as alms to the needy.

Al-Razi, a master scholar and exegete of the Holy Quran, quoted—in his book entitled *al-Tafsir al-Kabir*—Abdullah ibn Abbas to have said: The Holy Quran reads: “**Those who give their wealth by night and day, secretly and openly.** [2:274]” This verse was revealed in praise of Imam Ali, for he gave alms at night, on day, secretly, and openly.

This very narration is quoted by the author of *Dala'il al-Sidq*<sup>1</sup> who, in turn, quoted it from al-Wahidi's *Asbab al-Nuzul*<sup>2</sup> and al-Suyuti's *al-Durr al-Manthur*.<sup>3</sup>

As for the occasion of the revelation of Surah al-Insan (no. 67) generally and these verses particularly, "***They give food, for the love of Him, to the needy, the orphan, and the prisoner... etc.***," the story of the revelation of this Quranic chapter and verses in praise of Imam Ali, Lady Fatima, Imam al-Hassan, and Imam al-Hussein is too famous to be cited here.<sup>4</sup> Thus, nothing should be said after the words of praise that came from God the Almighty.

Amongst the points provided by the Imamiyyah Shiah Muslims as evidence on Imam Ali's being the most virtuous and the best of all other Muslims was his most generosity and magnanimity after the Holy Prophet of God. His generosity was so famous that even his bitterest enemy Mu'awiyah had to confess this quality of the Imam, saying in public, "Even if Ali had two houses, one made of gold and the other of straw, he would most surely donate his golden house before the other house."

Generally, after believing in God the Almighty, there is no feat better than generosity. It is narrated that the Holy Prophet had been determined to slay one of the polytheists, but he immediately received a Divine instruction commanding him to pardon him, because that polytheist was a generous man who used to provide food to people. Once the polytheist knew about that, he embraced Islam and declared the two professions thereof.

This incident suggests that generosity is one of the qualities liked by God the

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1- Sheikh Muhammad Hasan al-Muzhaffar.

2- A famous reference book dealing with the occasions of the revelations of Quranic verses.

3- A famous reference book on the exegesis of the Holy Quran.

4- See the books of Quranic exegesis written by al-Baydhawi, al-Nayshaburi, al-Baghawi, and al-Tha'labi. See also al-Suyuti's *al-Durr al-Manthur* and al-Razi's *al-Tafsir al-Kabir* where the incident is quoted from al-Wahidi's *Asbab al-Nuzul*.

Almighty even if it is practiced by a denier of Him or a polytheist.

It is also narrated that Hatim<sup>1</sup> would not be allowed into Paradise because he did not believe in the Holy Prophet but would not be tormented in Hellfire because he was generous.

Imam Ali ibn Musa al-Rida, the eighth of the Twelve Holy Imams, said: **“The generous is close to Heaven, close to God, and close to people; but the miser is far from Heaven, far from God, and far people.”**

In conclusion, when we talk about Imam Ali's generosity, courage, asceticism and knowledge, we do not add any description to another like adding one to one in order to be two; rather, we only intend to highlight the attributes of his greatness and the features of his personality, since his personality is the first and foremost source of all virtues and noble traits. In other words, if we intend to collect all virtues in one word, we must mention the name of Ali ibn Abi-Talib, because he represents all virtues, just like the sun whose mention makes it unnecessary to mention light, because it is the light.

## IMAM ALI'S LIFESTYLE

### **His dress**

The costume of Imam Ali consisted of three pieces: [1] a shirt that reaches above the heel, [2] a wrapper to the half of the leg, and [3] and a woolen garment. The price of all these pieces was only one golden coin.

Imam Ali declared: **“I swear by God; I have been putting patches in my shirts so frequently that now I feel shy of the patcher. Someone asked, ‘Would you not get rid of it?’ but I answered, ‘Get away from me. Only in the morning do people realize the advantage of and speak highly of the night journey.’”**

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1- Hatim al-Ta'i, an Arab personality known for his generosity.

His son Imam al-Hasan is said to have been that patcher. The Imam used to patch it with a piece of leather sometimes and other times with fibers.

Imam Ali's shoe was made of fiber and he used to repair with his own hands.

It was once said to him, "Change your dress," and he replied, "**Which dress can be better than this in covering my private parts?**"

On another occasion, the same words were addressed at him, but he answered, "**This dress keeps me away far from arrogance and it best makes Muslims imitate me in my dress.**"

Al-Ghazali, a famous Muslim scholar, wrote in his book: *Ihya' 'Ulum al-Din* that Ali ibn Abi-Talib never took anything from the public treasury for himself to the degree that he would sell his sword but would never borrow from the public treasury. Throughout his lifetime, he possessed only one dress; and when he washed it, he would not find any other dress to wear instead. One day, he wanted to sell his sword; so, he shouted in the marketplace, "**Who buys my sword? I swear by Him Who split the grain; so often did I, using this very sword, repel dangers and agonies from the face of the Apostle of God. By God, if I have money enough to buy a wrapper with, I would not sell it.**"

Addressing the people of Basra, Imam Ali once said, "**What wrong have you ever found with me?**" Pointing to his shirt, he added, "**My family spin this for me.**"

Imam al-Baqir is reported to have narrated: **One day, Imam Ali the Commander of the Faithful went with his servant Qanbar to the mercers' market and asked one of them for two dresses. The man said, "Yes, O commander of the faithful, I have your request." Immediately, Imam Ali left him and went to another, because he realizes that the man knew him and feared lest the man would sell him with a lower price. So,**

he went to another shop where there was a young man selling. The Imam bought two dresses, one with three dirhams (i.e. silver coin) and the other with two. After the young man had received the price, his father came and knew Imam Ali. So, he said, “Sorry sir. My son did not know who you are. These are the two dirham he had taken from you; I give them back to you.” The Imam answered, “I would never accept to take them back. I had already discussed the matter with your son and we accepted the prices from him.”

Imam Ali gave the three-dirham shirt to his servant Qanbar and kept the other for himself. Qanbar said, “You need this shirt more than I do, for you always go up pulpits and deliver sermons to people.” Yet, Imam Ali said, “No, you are still young and you must have the desire the youths usually have. I am too shy of my Lord to behave as if I have superiority over you. I did hear God’s Apostle instruct: Give them (i.e. your servants) the same kind of dresses you usually wear and give them the same kind of food you eat.”

Amongst his golden words, Imam Ali said “**Behold! Your leader has contented himself with two shabby pieces of cloth out of the comforts of the world and two loaves for his meal.**”

He was described as such: “He liked only coarse clothes and only rough food.”

O My God! Ali, the leader of the Muslims of Iraq, Persia, Hejaz, Yemen and Egypt, had to sell his sword in order to buy a garment with two dirhams! That was while the whole world was in his hand and he could do whatever he liked and whenever he liked with it. Yet, he contented himself with two shabby pieces of cloth and two loaves of bread as his meal!

However, he never contented himself with any amount of virtues and high moral standards until he took them all and took the most perfect of them for

himself. That shabby piece of cloth covered Ali ibn Abi-Talib, the partner of the Divine Revelation, the store of the true interpretation of the Quran, the distributor of Heaven and Hell, the chief of the two worlds, and the argument of God against His creatures after the Holy Prophet.

Imam Ali never cared for what to wear and he was totally indifferent to fashion. It was he who declared it openly, **“The worth of a man lies in what he does excellently.”**

Have modish clothes ever expressed greatness and sanctity?

Describing the way Prophet Moses and Prophet Aaron entered to Pharaoh, inviting him to God, Imam Ali said:

**“When Moses son of Imran went to Pharaoh along with his brother Aaron wearing coarse shirts of wool and holding sticks in their hands, they guaranteed him retention of his country and continuity of his honor if he submitted; but he said (arrogantly), ‘Do you not wonder at these two men guaranteeing me the continuity of my honor and the retention of my country although you see their poverty and lowliness? Otherwise, why do they not have gold bangles on their wrists?’ He said so feeling proud of his gold and collected possessions and considering wool and its cloth as nothing.”**

Such is the language of those obsessed by Satan who became their associate. He derided virtues and its people and gave value to the owners of money and worldly prestige.

Once, a wealthy man in clean clothes came to the Holy Prophet and sat down near him. Thereafter, a poor man in not so clean clothes came and sat next to the wealthy man who then pulled his clothes away from underneath the thighs of the poor man. The Holy Prophet asked the wealthy man, **‘Did you fear his poverty might stick to you?’** The man said, ‘No, that was not the

reason.’ The Prophet asked, ‘**Did you fear that something from your wealth might go to him?**’ He said, ‘No, that was not the reason.’ The Prophet said, ‘**Did you fear that your clothes may get dirty?**’ He said, ‘No, that was not the reason.’ The Prophet asked, ‘**What then was the reason?**’ The man said, ‘O God’s Apostle! I have an associate who makes every evil thing attractive to me and vice versa in every good thing. I have decided to give half of my wealth to him (the poor man).’ The Prophet asked the poor man, ‘**Do you accept it?**’ but he said, ‘No, I do not accept it.’ The wealthy man asked the poor man, ‘Why do you not accept my offer?’ The poor man said, ‘I am afraid lest I begin to feel the way your associate makes you feel.’

### **Imam Ali’s food**

Once, Imam Ali was visited by one of his companions who found in front of him a dish full of yogurt diffusing a strong smell of sourness, while there was a piece of barley bread on whose surface there was peels of barley in the Imam’s hand who was trying to break it and put its small pieces in the yogurt. Inviting the man, Imam Ali said, “**Come and eat from our food.**” The man refused and then spoke to Fidda, Imam Ali’s she-servant, “Do not you fear God concerning this old man? Why did you not sift this food?” She answered, “It was he who ordered us not to sift his food.”

Imam al-Sadiq narrated: One day, a big dish of sweet was gifted to the Commander of the Faithful whom was surrounded by some of his friends. He asked them to eat from that dish, but once they did, Imam Ali pulled his hand. They asked, “You ordered us to eat with you, but we pulled your hand after you had extended it to the dish with us. Why is that?” He explained, “**It came to my mind that the Prophet of God never ate this type of food; therefore, and I did not want to eat it.**”

Quoting Abu'l-Hasan al-Bakri's book *Misbah al-Anwar*, item: *k-b-d*, Sheikh al-Qummi, in his book *Safinat al-Bihar*, recorded that Imam Ali once desired for a grilled goat's liver in a soft piece of bread. Once he knew his father's desire, Imam al-Hassan hurried to roast a goat's liver for his father who was fasting. Yet, when Imam Ali wanted to break his fast with that meal, a beggar knocked the door asking for food; so, he without hesitation asked his son to give that meal to the beggar.

If such an act of altruism was done by any other man than Imam Ali, it would be surprising and its reasons would be an object of research. Yet, since it was done by Imam Ali whose faith outweighs the seven heavens and seven layers of the earth,<sup>1</sup> it is never wonder; rather, what is surprising is that Imam Ali does the otherwise.

As the ignorant and deviant people compete with each other on gaining food and drinks, rush madly to win worldly prestige and money, race to the acquisition of modern cars and building huge buildings, the true saints and elites of God compete with each other on gaining God's pleasure and rewards, following the examples of the holy prophets Moses, Jesus, and Muhammad.

In one of his sermons recorded in *Nahj al-Balaghah*, Imam Ali preached: **“Certainly, there was in the Prophet of God a sufficient example for you... because its sides had been constrained for him, while its flanks had been spread for others... If you was, I will, as a second example, relate to you concerning Moses the Interlocutor of God when he said: ‘O my Lord! I need whatever good You may grant me,’ while he, I swear it by God, asked Him only for bread to eat, because he was used to eating the herbs of the earth ... If you further wish, I can give you a third example**

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1- Muhibb al-Din al-Tabari, a Sunni master scholar, in his book *al-Riyadh al-Nadhirah*, vol. 2, p. 300, print of 1953, recorded that Umar ibn al-Khattab is reported to have said: “I bear witness that I heard the Apostle of God say: If the seven heavens and the seven layers of the earth are put in one pan of a scales and the faith of Ali is put in the other, Ali's faith will most surely preponderate.”

**of David, the holder of Psalms and the reciter of the people of Paradise. He used to prepare baskets of date palm leaves with his own hand and would say to his companions: ‘Which one of you can help me purchase it?’ He used to eat barely bread bought out of its prices. If you wish, I will tell you about Jesus the son of Mary. He used a stone as his pillow, put on coarse clothes, and ate rough food. His condiment was hunger. His lamp at night was the moon. His shade during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only what grows from the earth to the cattle. He had no wife to allure him, nor any son to give grief, nor wealth to distract, nor greed to disgrace him. His two feet were his conveyance and his two hands his servant.”**

Imam Ali followed the examples of the holy prophets Moses, Jesus, and Muhammad, because he belonged to the household of mercy and the tree of prophethood.

On the other hand, the seekers of this-worldly pleasures followed the example of Amr ibn al-Aas who sold his religion for the governance of Egypt whose fortunes were distributed exclusively amongst those who paid homage, followed, and lined up with Satan.

Expressing his view of this world, Imam Ali said: **“This worldly life is like a carcass; so, whoever wants to gain a share of it must endure associating with dogs.”**

That is why Imam Ali threw away this-worldly gains like throwing away a nucleus from the mouth. He looked at this worldly life to be less valueless than his shoes and less insignificant than a leaf in a locust’s mouth.

On the last pages of his book *Abqariyyat al-Imam Ali*, the contemporary Egyptian man-of-letters Abbas al-Akkad wrote: “The lifestyle Imam Ali chose to live amongst his wives and children was characterized by

asceticism and minimum subsistence. The briefest description of his lifestyle is that he used to grind for himself, eat the dry bread that he used to break using his hands and knees, put on soft clothes that could not save him from cold weather. Thus, when he passed away, he did not leave anything more than any of the ordinary subjects who lived under his government would leave, while he was the ruler and the *caliph* of all Muslims.”

### **Imam Ali’s House**

Having built that mosque in Medina, the Holy Prophet built ten houses around it; nine for his wives and one for Ali and Fatima, which was situated in the middle of these houses. Ali lived in that house throughout his stay in Medina. The same house was then lived in by his sons and grandsons; but when Abd al-Malik ibn Marwan, the Umayyad ruler, came to power, the existence of that house upset him very much; therefore, he was determined to demolish it under the false pretext of increasing the area of the Holy Prophet’s mosque.

Al-Hassan ibn al-Hassan ibn Ali ibn Abi-Talib was living in it at that time. When they ordered him to leave the house, he refused and said, “I neither leave it, nor allow you to demolish it.” Yet, the ruling authorities whipped heavily and forced him to leave the house. In this way only was the house demolished and its area added to the mosque.

When Imam Ali was paid homage as the caliph, he left Medina to Kufa, but he refused to live in the white palace known as *Qasr al-Imarah* (Palace of Leadership), preferring to live in the humble houses like the poor. He never put a brick on another nor did he add an adobe to another.”<sup>1</sup>

Imam Ali never wanted to live in a white palace or any other palace, because the Holy Prophet had already foretold him, “**O Ali! You shall live with me**

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1- Abbas al-Akkad, *Abqariyyat al-Imam Ali*; Ibn al-Athir, *Usd al-Ghabah*.

**in my palace in Paradise,”** an authentic Prophetic tradition that was quoted by Ahmed ibn Hanbal in his book *al-Manaqib* and by Muhib al-Din al-Tabari in his book *al-Riyadh al-Nadira*, vol. 2, p. 77. On the same page, al-Tabari wrote: The Holy Prophet also said: **“Heaven longs for three men: Ali, Ammar and Salman.”**

On page 279, he wrote: The Holy Prophet said: **“Verily, God has taken me for a friend of Him as same as He did with Abraham. My and Abraham’s palaces are opposite to one another in Paradise, while Ali ibn Abi-Talib’s palace lies between these two palaces; i.e. my palace and Abraham’s.”** Now, imagine how a beloved person Ali is, for he lives between two persons most beloved by God.

On page 280 of the same book, it is written: The Holy Prophet, addressing Ali, also said: **“O Ali! On the Resurrection Day, you shall be holding one of the Paradisiacal staffs in your hand, using it for driving the hypocrites away from the Divine Pond.”**

Al-Tabari then commented: This Prophetic tradition is quoted by al-Tabarani, too.

### **The Public Treasury**

Ibn Abd al-Barr, in his book *al-Isti’ab*, wrote: Imam Ali used to distribute all the money that would be in the public treasury among Muslims and he would then order the house of the public treasury to be swept. He would then offer a prayer in that clean place, hoping that it would testify to his faithfulness on the Resurrection Day. One day, he received a sum of money from Isfahan, which he immediately divided it into seven parts. Then, he found a loaf of bread left; so, he divided it into seven parts and added one part to each of these seven parts of money.

Abu-Na’eem, in his book *Hilyat al-Awliya’*, recorded that Ibn al-Nabbaj

once said to Imam Ali, “O Commander of the Faithful, the house of the public treasury is now full of gold and silver that came from abroad.” Imam Ali, expressing joy, shouted, **“God is the Most Great!”** He then ordered people to come to him. Once they gathered, he distributed all the golden and silver coins amongst them, repeating, **“O yellow (golden) and white (silver) coins! Find someone else to deceive, but not me!”**

Thus, Imam Ali always gave out all the money that would come to the public treasury without leaving even one piece therein. He would then carry a spade and go to the land to work there, digging wells and dedicating them to public use for the sake of God. One day, some money of charity reached him at night; so, he immediately asked the officials to distribute it at once, but they apologized, “It is now nighttime. Give us respite until tomorrow morning.” Yet, he answered, **“Do you guarantee that I will live until tomorrow morning?”**

Some people suggested to him to give the money of the public treasury to those who were expected to leave him camp and join Mu’awiyah’s camp, but he refused and said, **“Do you suggested to me that I should seek victory by means of prejudice?”**

The story of Imam Ali with his daughter Ummu-Kulthum, who asked him to lend her a bracelet to wear on a feast day, is too famous to be written down here, for it was mentioned by Sunni and Shi’ah historians.

Reviewing Imam Ali’s acts with regard to ruling proves manifestly that he had a special view about the missions of rulers and rule. He believed that a ruler’s mission is not only restricted to protecting the frontiers, establishing order in the state, imposing discipline on the subjects, safeguarding the religion and the law, and establishing the obligatory religious devotional acts, but there also is another responsibility to be undertaken by the ruler. This responsibility stands for caring for meeting the needs of the needy and

providing the deprived with what they want. Then, if a ruler fails to meet these needs properly because of the current conditions of the state, then he is required to choose to live the same life of the poorest person of his subjects so that every miserable and needy person should feel responsibility towards the ruler who, in so doing, proves to the subjects that he is responsible before God and before all people for the suppressions and passions of the people and they have the right to hold him responsible if he lives a better life than theirs or if he has the ability to improve their conditions but he did not. This is similar to the responsibility of a paterfamilias towards his dependents. A Prophetic tradition reads: “Verily, a just ruler is as same as a merciful father.”

Imam Ali the Commander of the Faithful clearly clarified this meaning by word and deed. A part from his letter to Uthman ibn Hunayf, the governor of Basra, reads: **“If I wish, I could have taken the way leading towards worldly pleasure like pure honey, fine wheat and silk clothes but I cannot be that my passions lead me and greed take me to choosing good meals while in Hejaz or Yamama, there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie with a satiated belly while around me there may be hungry bellies and thirsty livers? Or shall be as the poet said:**

*It is enough for you to have a disease that you lie with your belly full  
while around you people may be badly yearning for dried leather.*

**Shall I be content with being called *amir al-mu'minin* (Commander of the Faithful) although I do not share with people of hardship of the world?”**

If the ruler fails to equalize himself with the poorest of his subjects, he is then considered to have exceeded the limits and failed to do mission properly. Then, his people are no longer responsible for keeping the homage

they paid to him and they have the right to mutiny and revolt against him power.

Modern scholars of politics decide that the government is responsible for providing the subjects with the minimum level of living, using all means possible and cooperating with all corporations and bodies that can help it do this mission. It goes without saying that science during the era of Imam Ali was not as advanced as it is in the present day to make him try to put into practice this idea. Therefore, the only means left during that era was distributing the public treasury equally amongst the subjects and the ruler choosing for himself to live the same lifestyle of the poorest of the subjects.

Amongst the manifestation of Imam Ali's justice and clemency to his subjects was that he used to impose taxes on professionals according to their professions; so, he used to take needles, for examples, from needle-makers, ropes from rope-makers, and so on.

In brief, the principle of Imam Ali in rule was based on the grounds of the ruler's responsibility towards his subjects, be they employees or employers, traders or consumers, and rich or poor. This principle is idiosyncratically and purely Islamic that is by no means connected to any of the familiar systems of rule, like capitalism, communism, or socialism.

## IMAM ALI'S PRAYER

In fact, our prayer is a collection of words and movements from which we aim for nothing more than carrying out a religious duty. Hence, since the Holy Prophet ordered us to recite certain recitation, to bow down and to prostrate, we did as exactly as he ordered us to do, thus raising our hands while uttering, "*allahu-akbar*" as a sign of the commencement of our prayer and sitting down while uttering other statements as a sign of the end of our prayers; and that is all.

There is really a great difference between our prayer and the prayer of him who worships God under the light of candles. Some of us may be submissive in prayer and may dedicate it purely to God the Almighty, but none of us, while praying, feels that he is standing before and in the presence of God, having the same feeling of one who can see with his own eyes and touch with his own hands, since this feeling is restricted to the Holy Imams exclusively and to the elites of their followers who, while being in prayer, recognize the One before Whom they are standing without there being between them and Him any screen or veil.

One day, Aban ibn Taglib, a companion of Imam al-Sadiq, said to the Imam, "I noticed that whenever Ali ibn al-Hussein wanted to start a prayer, the color of his face would change."

Justifying, Imam al-Sadiq answered, "**Yes, it is so. I swear it by God. Ali ibn al-Hussein had full recognition of the One before Whom he would stand while praying.**"

Naturally, once any human being sees a great figure, he will immediately be filled in with awe and amazement and will be seized by fear and panic.

A Bedouin (i.e. an Arab of the desert) is reported to have been shaken uncontrollably when he saw the Holy Prophet who, upon seeing his

condition, alleviated him by saying, **“Take it easy! I am only a son of a woman who used to eat jerked meat.”**

The author of *Safinat al-Najah*, under item: *h-y-b*, wrote: Fatima the daughter of the Holy Prophet narrated: **“One day, I visited my father but I could not talk to him because of the awe I felt upon seeing him.”**

As for Imam Ali, he narrated: “One day, I visited the Holy Prophet, but when I sat before him, silence overcame me because of the dignity and majesty he enjoyed; I could not find any word to say.”

Albeit that he was exceptionally courageous and bravery, Imam Ali who was the closest person to the Holy Prophet and who enjoyed such a distinctive status in his sight that no one else had ever had the like of it, feared the Holy Prophet.<sup>1</sup> Likewise, Lady Fatima feared her father although she was his daughter and she used to receive his remarkable kindness and sympathy. That was because of nothing but the majesty of prophethood and dignity of carrying the mission of God.

That was not strange, because some narrators reported that a pregnant woman aborted her child out of fear of Umar ibn al-Khattab.

The only reason for that fear is the fearful person’s recognition of the greatness of the person he fears out of reverence. Defining fear, an author writes, **“Fear is the very knowledge and the real vision. So, a servant (of God) who is granted the reality of knowledge and the true certitude is expressed as fearful.”**

Indisputably, no human being recognized God the Almighty more than

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1- Within his famous sermon known as *al-Qasi'ah*, Imam Ali expressed: “Certainly, you know my position of close kinship and special relationship with the Prophet of God. When I was only a child, he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his smell. He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act.”

Imam Ali the Commander of the Faithful did. Expressing this exceptional recognition, Imam Ali expressed, **“Even if the unseen is uncovered before me, my current certitude shall not be enhanced.”**

On another occasion, he instructed, **“You should worship God as if you can see Him before you.”**

“Have you seen your Lord?” he was asked, to which he answered, “I will never worship a *lord* that I cannot see.”

Now that we came to know that fear is the equivalent of recognition, or at least inseparable from it as is openly declared in verse no. 28 of Surah Fatir (no. 35) that reads, **“Only those of God’s servants having knowledge fear him,”** we realize the authenticity of the reports that Imam Ali, whilst performing some devotional acts and talking confidentially with God the Almighty, fainted so deeply that some people believed him to have passed away. Of course, this state of deep fainting is not inconsistent with his famous words that he addressed at God the Almighty: **“O Lord! I have not worshipped You out of fear of Your hell or hankering after Your paradise; rather, I found You the Worthiest to be worshipped; so, I worshipped You.”**

His worship is not based on his fear of God’s punishment; rather, it is based on his recognition of God, submission to His all-majesty, acknowledgment of His greatness, and showing gratitude to His infinite graces.

A tradition has it that whenever the Holy Prophet stood up for performing a prayer, his face would turn ashen for fear of God and buzzing like the buzzing of boiler would be heard from his chest.

Another tradition has it that whenever he was about to pray, he would turn like a shabby piece of cloth out of fear of God.

A third tradition reads that Aishah said: **“The Apostle of Allah would exchange talks with us normally, but when the time of a prayer came, he would change totally as if we did not know us nor did we know him.”**

Imam Ali’s recognition of God is the same as the Holy Prophet’s without any difference. For this reason, their statuses in pray were identical.

Uninterruptedly reported narrations confirm that the Holy Prophet, Imam Ali, and Lady Khadijah were the first to have performed prayers in Islam.

In this regard, Abu-Na’eem, in his book *Hilyat al-Awliya'*, wrote: “With regard to God’s saying in the Holy Quran: ‘**Keep up prayer, pay the welfare tax, and worship along with those who bow their heads**, [2:43]’ the portion ‘**those who bow their heads**’ is an indicative of the Apostle of God and Ali ibn Abi-Talib, for they were the first to have performed prayers and bowed down therein.”

According to *Sunan Ibn Majah* and al-Tha’labi’s *Tafsir*, Imam Ali prayed with the Holy Prophet secretly for seven years and some months.

Al-Tabari, too, in his book *Tarikh al-Umam wa’l-Muluk*, quoted Imam Ali to have said: **“I am verily a servant of God and the brother of God’s Apostle. I am also the greatest veracious one. No one else claims so but a notorious liar. I prayed with the Prophet for seven years.”**<sup>1</sup>

In his famous book *al-Riyadh al-Nadhirah*, vol. 2, pp. 208 and on, print of 1953, Muhibb al-Din al-Tabari wrote:

Ibn Abbas said: Ali enjoys four distinctive features that no one else ever had the like thereof... He was the first of all Arabs and non-Arabs to have prayed with the Apostle of God...

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1- Refer to *Manaqib Aali Abi-Talib*, pp. 247 and on [print of Iran], by Muhammad ibn Shahr’ashub who died in AH 588 (and was buried in the skirts of Aleppo). The author of this book quoted a big number of such narrations from books compiled by Sunni writers.

'Afif al-Kindi narrated: Before the advent of Islam, I once came to Mecca to purchase some clothes and perfumes for my wife. I thus came to al-'Abbas ibn 'Abd al-Muttalib, who was a merchant, and sat with him while my eyes were focused on the Ka 'bah. It was midday when a young man came, raised his sight towards the sky, and stood up facing the Ka 'bah. Before long, a boy came and stood to the young man's right side. Then, a woman came and stood behind them. When the young man bowed, the boy and the woman bowed. When he raised his head, the boy and the woman did. When he prostrated, they also prostrated. Surprisingly, I said, "'Abbas! This is a marvelous thing. Is it not?"

Al-'Abbas, agreeing to my opinion, said, "Yes, it is. It is indeed a marvelous thing. Do you know this young man?"

As I answered negatively, al-'Abbas said, "This is Muhammad the son of 'Abdullah. He is my nephew. Do you know the boy? He is 'Ali, my nephew. Do you know the woman? She is Khadijah the daughter of Khuwaylid, the young man's wife."

'Afif used to say after he had converted to Islam, "If God had conferred Islam upon me on that day, I would certainly have been the third Muslim after 'Ali ibn Abi-Talib [and Lady Khadijah]."<sup>1</sup>

Two chubby she-camels were gifted to the Holy Prophet who declared amongst his companions: "**Any one of you who can offer a two-unit prayer without being absent-minded at all and without being preoccupied by any worldly affair while offering them will be gifted one of these ones.**" Yet, no one of the companions dared to accept the offer except Imam Ali who declared, "**O Prophet of God! I can do it.**" So, the

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1- This narration, either with the same order and style abovementioned or with other order and style, is cited by al-Tabari in *Tarikh al-Umam wa'l-Muluk*, al-Tha'labi in *Tafsir*, Abu-Ya'la al-Mawsili in *Musnad Abu-Ya'la*, Ibn al-Athir in *Usd al-Ghabah*, al-Nassa'i in *Khasa'is Ali ibn Abi-Talib*, al-Hakim al-Nayshaburi in *al-Mustadrak ala al-Sahihayn*, and Ibn Abd al-Barr in *al-Isti'ab*, as well as many other master scholars of Prophetic traditions.

Prophet asked, “**Stand up now and start your prayer.**” Imam Ali did, but at the last part of the prayer, he thought that he should choose the better she-camel so that he would give it as alms for God’s sake. When he finished the prayer, he informed the Prophet about that, but the Prophet answered, “**Your thinking was dedicated to seeking God’s pleasure and not for any worldly or personal affair.**” The two she-camels were given to Imam Ali who, as he had already been determined, butchered them and distributed their meat amongst the needy seeking God’s pleasure.

In his famous book *Nahj al-Haqq*, Allamah (i.e. the well-versed scholar) al-Hilli wrote:

“Imam Ali, while performing devotional acts, reached such a high degree of concentration that arrows were pulled out of his body because he would not even feel the pains on account of his devotion to God.

Our leader Imam Zain al-Abidin used to offer a thousand units of prayer each day and night, but when he read in a paper about the worship of his grandfather Imam Ali ibn Abi-Talib, he would throw the paper away and declare, “**How can I worship God as Ali used to do?**”

Imam al-Kadhim said: ‘The descriptions mentioned in this Quranic verse were revealed exclusively about the Commander of the Faithful: ***You see them bowing and prostrating [in worship], seeking God’s grace and [His] pleasure. Their marks is [visible] on their faces, from the effect of prostration.***’

In the Battle of Siffin, while Imam Ali was totally pensive in fighting, he was at the same time watching the sun to know the time of prayer. Ibn Abbas, having noticed so, said to him, ‘This is not the suitable time for prayer, we are very busy fighting.’ Yet, Imam Ali said, ‘**Then, what for are we fighting? We are fighting for the prayer and nothing else.**’”

Imam Ali was martyred at the dawn of a Friday while he was standing up in prayer before God at Kufah Mosque. Thus, the last moment of his life was a copy of the first moment of it: He was born on Friday and was martyred on Friday. He received life in the Holy Ka'bah where his mother gave birth to him and he fell to the ground prostrating; and he departed life because of Ibn Muljim's strike while he was prostrating before God in the mosque, which is a house of God too. This distinctive virtue never happened to anyone before him and shall never happen to anyone after him.

Documenting this fact, a poet composed:

*He was born in the sanctuary and refuge of God, where there was God's house, courtyard, and mosque.*

*His mother was whitely pure, clean-clothed, and gentlelady.*

*Immaculate was she and so was her baby and the place of the birth.*

*No child has ever been like him except the Prophet Muhammad.*

## IMAM ALI'S SCIENTIFIC PREDICTIONS

On various pages of this book, I have cited many narrations and evidences on Imam Ali's opulent knowledge as required by the topics, and I wrote elaborately on this topic in my independent book, which I entitled *Ali wa'l-Quran* (Ali and the Quran) under a private chapter, which I entitled: *Imam Ali's Predictions*. That's why I am not determined to discuss this feature of Imam Ali's knowledge in an independent chapter of the current book. Yet, when I started printing the book, I saw necessary to write the current chapter, because Imam Ali foretold many issues that need to be justifiably explained.

Although historians and biographers quoted many of Imam Ali's predictions, they failed to classify them according to their reasons and categories, thus presenting all of them under the same title and aspect, confusing between Imam Ali's knowledge that he derived from the Holy Quran and the Holy Prophet—since no intellect, no matter how transcendent it may be, can realize them on account of their being unfamiliar to human intellects and being not connected to any natural feature except the Divine Revelation and the Unseen World— and the other predictions that are related to Imam Ali's great knowledge and pure intellectuality that preceded the age of scientific advancement and matched well our civilization as well as all manmade civilizations for thousand years.

Imam Ali had confidence in man after he looked at him through temporal and accidental dispositions and realized the good powers lying in man's nature as well as his instincts that qualify him to make subservient and submissive the entire universe.

Defining man's power, Imam Ali expressed, "**Man is the partner of the seven skies,**" meaning that man's talents are very much beyond the boundaries he is naturally in, since man exceed these boundaries to transcend to what is very much more sublime and superior, making him as high as the moon, March, Venus, and all other planets.

That was not all; rather, Imam Ali gave examples that point towards man's advancement and progression. His grandson Imam Ja'far al-Sadiq reported him to have said: **"I see coming that people shall live in a time when the people of the east of the earth are able to hear and see those living in the west of it."** This is a clear-cut indicative of the intention of radio and television.

Referring to the scientific advancements in the field of agriculture, Imam Ali foretold, **"Man shall be able to eat the summer fruits in winter, a tree shall be fruiting twice a year, and one measure of seeds shall produce a hundred measures."**

About means of transport, Imam Ali said, **"A year shall be as short as a month, a month as short as a week, a week as short as a day, and a day as short as an hour."**

He also foretold, **"Some scientists shall put their science in the hands of the rich and the powerful."**

Unfortunately, this prediction has come true in the present day that witness some scholars and scientists who accepted to be enslaved by the owners of warfare corporations and monopolistic companies until they turned into parts of these institutions.

He also foretold, **"Welfares shall be as obtainable as dust until all people will have the same livelihood and everybody will be excellently wealthy, living in the best conditions and in such peace and security that no one will need to wrong the other, nothing will fear any other thing, and no drop of blood will be shed."**<sup>1</sup>

This is not strange at all as long as it reflects wish and expectation of all

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1- In my book *Ali wa'l-Qur'an*, I discussed this prediction richly and mentioned the reference of books that quoted it, some of which are now hundreds or even a thousand years old.

people. Moreover, many victories of the truth, freedom, peace, and scientific advancement have already been achieved, which entails that scientists will be released from the authority of politicians and warlords and Imam Ali's prediction of peaceful life, security, safety and luxury for all people shall inevitably come true, because all his predictions came true. Of course, one who is right in causes must be right in effects, too.

The greatness of Imam Ali manifest itself unmistakably in various aspects, such as his asceticism, self-sacrifice, steadfastness in religion and faith, courage, heroism, patience, self-control, and in his sciences and knowledge. This greatness also manifested itself meaningfully in his confidence in man and, in plainer words, in his confidence in man's scope of knowledge. This is so because without knowledge, man would have been like moving sand without there being any different between beasts and him.

Within his many maxims about the significance of knowledge, Imam Ali says, **“It is an enough honor for knowledge that even those who do not master it claim the opposite and those who do not have any share of it feel happy when they are introduced as knowledgeable. It is enough disgrace for ignorance that even those who are into it disavow themselves from it and they feel angry when they are introduced as ignorant.”**

He also said, **“Knowledge is too limitless to be counted. No one can ever master the entire knowledge even if one practices it for a thousand years.”**

He also declared, **“The most knowledgeable of all people is the one who adds the knowledges of the others to his knowledge.”**

Many centuries after the departure of Imam Ali from this world, scientists realized this fact, started exchanging data and information, and entered into cultural pacts.

Imam Ali also said, **“Even if the entire world is put in one morsel and then presented to a knowledge-seeker, it will still less than what he deserves actually.”**

For this reason, we notice that advanced peoples single out scientists and prefer them to all other classes of the society, while, the opposite, the peoples of the underdeveloped countries pay respect to the ignorant people for no other reason than their having fortunes and descending from certain pedigrees.

It is absolutely impossible for everyone to find this deep feeling of the significance of knowledge except one who **“held uncountable quantity of knowledge in his chest,”** one for whom **“one thousand doors of knowledge about what took place in the past and what would come to pass in the future”** were opened wide before him, and one who **“possessed the most truthful of knowledges and the most decisive of all issues;”** namely, Imam Ali ibn Abi-Talib.

The indication of Imam Ali’s miraculous greatness is that he appreciated knowledge in such an excellent way and he foretold the fruits and outcomes thereof that would come to be hundreds years after his existence on the globe while he lived in an age that was the remotest from recognition and science—an age that had nothing except paganism and nomadism.

Describing the earth, Imam Ali said, **“When God created the earth, He held it without effort, fixed it without foundation, made it stand erect without pillars, and raised it without supports.”** Imam Ali said so while people believed that the earth was fixed on a horn of an ax! Hence, hundreds years thereafter, they realized the truth Imam Ali had foretold.”

Recently, I have read a new booklet entitled *Practical Activity* whose author celebrated the empirical method, considering it the one and only way to

scientific progress and to man's ongoing on the way of test and fruitful work. This is so because when a new idea jumps to the mind and people proves its accuracy by means of experiment, another totally new idea is generated from that experiment. Likewise, when the new idea is tested, another idea comes to surface, and so on.

Briefing this idea, Imam Ali had already declared, "**Experiments generate resuming sciences.**" This means that experiment is not only a reason for obtaining knowledge but it also moves its discoverers from one field of knowledge into another ceaselessly. As Empiricists restricted the causes of knowledge to experiment, Imam Ali had in fact created a link between modern theories and experiments—a fact that has recently proven by sense and observation.

Consequently, there is no other source of these ideas than Imam Ali's bright intellectuality that beat his environment and surroundings and there is not any other effect to act as a factor that generated these ideas than the Imam's essence and greatness that surpassed all limits of time and place.

In fact, Imam Ali ibn Abi-Talib did not only precede his era but he even preceded our era. The era foretold by Imam Ali is that in which production becomes as obtainable as water and air and it is the era of justice where there are no colonialism, feudalism, hunger, illiteracy nor there is anything that may disturb life neither in the east nor the west of the globe.

## **HAMZAH; THE LION OF GOD AND OF GOD'S PROPHET**

### **Before Islam**

After he had been forty years old, the Divine Revelation was sent down to the Holy Prophet Muhammad (peace upon him and his family). Before that, he had spent his life among polytheists who used to worship idols and practice manners and customs of the ignorant pre-Islamic era. Yet, by nature and instinct, Muhammad refused to submit to these false deities since early years. Through his sublime moral standards and virtuous customs, he beat their lowly ethos and customs. He even declared publicly his despise and alienation from their false idols, especially Lat and Uzza. In this regard, a polytheist once said to him, "I adjure you by Lat and Uzza to answer my question," but he answered challengingly, "Never mention Lat and Uzza before me, for, I swear it by Allah, I have never hated anything more than I hated these two."

On another occasion, there was a dispute between him and another man who asked him to swear by Lat and Uzza, but Muhammad the Holy Prophet replied, "I have never sworn by Lat and Uzza and I do turn away from them."

Despite his stern attitude to their false deities, the polytheists left the Holy Prophet alone and never bothered him in this regard. They did not ask him to prostrate before an idol, to offer any sacrifice for it, or to present himself in their pagan celebrations. In fact, they respected, honored, called him truthful and trustworthy, and even asked him to be the judge in their disputes.

Yet, once he received the Divine Revelations, they turned against, opposed, and even fought him. That was because he did not leave them alone as they did; rather, he started cursing their fathers, false deities, and them. He also described them as deaf and dumb, addressing at them with these words,

“You and whatever false deities you are worshipping are nothing but firewood of Hell.”

However, it may be asked why the Holy Prophet did not leave the polytheists alone as they did, and how it was possible for him to call them deviant and misleading and present himself as the only righteous one amongst them when he had already known their big numbers and power while he was poor and unarmed.

To answer, the Holy Prophet Muhammad bears a Divine message and humanitarian principles that he is determined to put into practice at any cost. For he is duty-bound by God to save people from deviation, guide them to the path of orthodoxy, make them follow truth and justice, and purify them from ignorance and corruption. If he had kept silent and left them with what they worship, he would not have been different than ordinary worshipers.

The Holy Prophet called them to follow the truth although he was sure that they would be angry and surge, trying to put an end to his life by all means possible. Yet, he did not care for that because he fully believed in what he was doing.

It is true that his call for Islam sparked wars and shed much blood, causing him to lose his uncle Hamza and his cousin Ja'far as well as hundreds of his loyal companions. Nevertheless, the religion of Muhammad is the religion of mercy, peace, and security. He called them to God with the most excellent form of calling but they insisted on going astray. They, in turn, called him to stop his call for Islam but he insisted on going on. Hence, as they failed to convince him and to make him surrender, they waged wars against him.

Why should he close his eyes to falsehood? Should he do so for love of peace and for preventing bloodshed? Is there any good expected from keeping peace with injustice and wrongdoers and with corruption and its sources? Is peace always desirable even if it leads to the continuity of

tyranny the violation of the others' inviolabilities?

No doubt, very much good lies in the prevention of bloodshed provided that it does not lead to worse and more harmful matters.

The polytheists demanded the Holy Prophet to keep silent so that they would keep silent too. Nevertheless, the Holy Prophet's silence would be a sort of reconciliation with devil and tyranny; therefore, he insisted on calling to the truth without waging war against them and unsheathing swords in their faces. Yet, they waged war against him and unsheathed their swords in his face, but he had to face them with patience and steadfastness, which bothered them very much and achieved victory over them eventually.

### **After Prophethood**

The polytheists could not take the life of the Holy Prophet as long as his uncle Abu-Talib was there defending and protecting him; so, they planned to hurt him and prevent him from carrying out his mission by all means possible except murdering. For example, one day while the Holy Prophet was offering a prayer in the Holy Precinct, two men stood to his right side whistling and two others to his left side clapping. On another occasion, some of them cast upon him blood and excretion. On a third occasion, they encouraged their children and foolish people to throw stones at him while he was passing. Thereafter, Ali would accompany him to protect him and prevent those foolish polytheists from hurting him.

Funnily, Abu-Jahl, one of the bitterest enemies of the Holy Prophet, saw him offering a prayer near Abraham's Station—a place adjacent to the Holy Ka'bah, and threatened him, saying, "I have very often warned you against doing such things." In every age and time, there are always such people who, carrying the same principle of Abu-Jahl, believe their warnings and commands to be worthier to be followed than God's warnings and commands.

In this connection, Abu-Jahl had many such situations with the Holy Prophet. In fact, he was intensely fond of molesting him. For example, Abu-Jahl one day met the Holy Prophet who was sitting at Hillock Safa. He immediately addressed swearwords at him, but the Holy Prophet's reaction was nothing than he only left the place without answering back with even a single word. At that time, the Holy Prophet's uncle Hamza ibn Abd al-Muttalib was on a hunting journey. Once he came back home girding himself with a sword, a woman met him and complained against Abu-Jahl, saying, "Had you been here to see what Abu-Jahl did with your nephew!" Having been angered by these words, Hamza went on looking for Abu-Jahl and found him sitting amongst some of his tribesmen. Immediately, Hamza stopped near him, hit him with his bow on his head causing him a big wound, and challenged, "Pay back if you can." Yet, Abu-Jahl could not do anything and had to receive that strike submissively.

Muhammad H. Haikal, a famous modern Egyptian man-of-letters, commenting on Hamza's reaction, wrote in his book *Manzil al-Wahy*, p. 563, 2<sup>nd</sup> edition:

"It is absolutely unfair to claim that what made Hamza react in this way was tribalism or Arab pride; rather, it was only his deep faith that filled his soul. Was there anyone like Hamza who, out of his bravery and indifference to death, said to Abu-Jahl who enjoyed such a high standing amongst his people, 'How dare you revile at Muhammad while I follow his religion and believe in whatever he says?' That was after Hamza came to know that Abu-Jahl had reviled at the Holy Prophet; so, Hamza split the head of Abu-Jahl and said these words in his face challengingly. Without any doubt, Hamza must have been full of true faith and so obedient to God and to His commands that He revealed to the Holy Prophet Muhammad to the degree that he could never stand any insult that was launched at the Holy Prophet. Since that day, Hamza dedicated his life to God and to defending the religion, because he believed that this religion represented the highest idealism for which self-sacrifice must be done."

Through Abu-Talib the chief of Quraysh, Ali the sword of God, and Hamza the lion of God and the lion of God's Apostle did God save His Prophet from the trickeries and conspiratorial plots of they polytheists in Mecca. Thus, paganism was defeated and Islam was the victorious.

In fact, the strangest thing to behold is that although all Sunni scholars confessed that no one helped, supported, and defended the Holy Prophet during that early period of his call to Islam—as well as all other stages of spreading Islam—except Ali, his father, and his uncle Hamza, some *Muslim* historians came to claim falsely that Abu-Talib died as unbeliever and that some other *figures* were better than Ali and Hamza!!

However, only those who hold true knowledge and piety can appreciate the struggle for God's sake, while there must be a screen between the truth and the ignorant and obsessed people.

Some narrow-minded people may claim that the situations that were taken by Abu-Talib, his son Ali, and his brother Hamza during that period of the Holy Prophet's lifetime were of no significance. On the other hand, the fair and knowledgeable people appreciate situations as they should be appreciated, and once they regard their outcomes and results, they realize that the situations and attitudes of Abu-Talib, his son Ali, and his brother Hamza to the Holy Prophet at that very stage represented the cornerstone of Islam's structure, survival, and spread. Generally, things cannot be measured according to the very moments of their happening; rather, they must be appreciated according to their results from the beginning to the end. Thus, the outcomes of Abu-Talib's protection and defense of the Holy Prophet's life and mission extend along with the extension of Islam and survive as long as Islam is existence up to the Judgment Day when everybody shall come to know that there is no other deity than Allah the Almighty.

### **Who is Hamza?**

After Abd al-Muttalib had redeemed his son Abdullah for one hundred camels, he decided to give him a woman in marriage. At that time, Abd al-Muttalib was seventy years old. He took his son Abdullah with him until they arrived at the Banu-Zuhrah quarter and asked Amina bint Wahab's father to give her in marriage to his son Abdullah and, at the same time, he asked the hand of her cousin Hala for himself. The two marriages were consummated and Amina bint Wahab gave birth to Muhammad while Hala gave birth to Hamza, both of whom were breastfed by the same wet nurse. Hamza was thus the Holy Prophet's paternal uncle and foster-brother. Muhammad grew up and God had prepared him to be His messenger and prophet, while Hamza grew up carrying such noble features as chivalrous, courteous, strong, handsome, and macho, fond of hunting. He thus used to wander the deserts looking for games to hunt; and when he returned home, he would first go to the Holy Ka'bah to circumambulate before he would go home. He would stop at all gatherings to greet and speak to their peoples. For this reason, all people of Quraysh loved and feared him, for he was the mightiest and most courageous of them all.<sup>1</sup>

One of the earliest days of Islam, the Holy Prophet was sitting at one of the houses with Muslims amongst whom Hamza was there, when the door of the house was knocked and one of the Muslims went to open it. He then came back saying, "Umar ibn al-Khattab is at the door girding himself with a sword." Umar had not yet joined Islam at that time. Hamza declared, "Let him in. If he has come with something good, we will give it to him, but if he has come with an evil, we will kill him with his own sword."

After the Holy Prophet's migration to Medina, he held fraternal ties between each couple of his companions that he chose; one from the Emigrants and the other from the Helpers. He thus held a fraternal tie between his uncle Hamza and his foster-son Zaid ibn Harithah.

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<sup>1</sup> Muhammad. H. Haikal, *Manzil al-Wayh*.

According to Muhibb al-Din al-Tabari's *Dhakha'ir al-'Uqba*, p. 176, print of AH 1356 AH, the Holy Prophet declared: **"I swear by Him Who holds my soul in His grasp: It is written in the seventh sky with God the Almighty and All-majestic that Hamza ibn Abd al-Muttalib is the lion of God and the lion of God's Apostle."**

The Holy Prophet, on another occasion, also declared, **"Hamza is the best of all of my paternal uncles,"** and, **"My uncle Hamza shall be the chief of all martyrs on the Resurrection Day."**

Hamza was the first to have been appointed by the the Holy Prophet as the commander-of-chief of the first group of Muslims who fought against the polytheist of Quraysh. On this occasion, the Holy Prophet gave him the standard to lead thirty horsemen of the Emigrants.

In the Battle of Badr, Utbah ibn Rabee'ah the polytheist advanced for duel walking between his brother Shaybah and his son al-Waleed. On the other front, Hamza, Imam Ali, and Ubaidah ibn al-Harith (Hamza's another nephew) came out to fight them in duels. So, Hamza could kill Shaybah and Imam Ali killed al-Waleed. They then helped Ubaydah to kill Utbah. In that battle too, Hamza rushed into the heart of the enemy's army, breaking the wings of that army, beheading their fighters, and killing whomever would stand in his face.

In the Battle of Uhud, Hamza, fighting as bravely as he did in the Battle of Badr, used two swords; one in his right hand and the other in his left. He killed many of the heroes of the polytheists, including Saba' ibn Abd al-Uzza and Artah ibn Shurahbil. While he was killing the unbelievers, he stumbled and fell to his back and the armor moved from his body uncovering his belly. Wahshi, seizing this opportunity, threw at him a spear that fell on his belly and killed him.

After his martyrdom, Hind the mother of Mu'awiyah and the grandmother of Yazid, came to the dead body of Hamza, cut his nose and ears, split his belly, and took out his liver, and chewed it, as revenge. She wanted to swallow the liver, but she could not. Her husband Abu-Sufyan came and hit the two sides of Hamza's mouth with a spear.

Imitating his grandfather, Yazid did the same with the head of Imam al-Hussein when it was put before him after it had been split from the Imam's body.

The great poet, Poles Salamah, did excellently when he described this shameful situation of Abu-Sufyan and Hind in a number of poetic verses, meaning as follows:

*The she-wolf Hind pierced the liver of the lion Hamza, hoping she would quench her thirst for retaliation.*

*But the chaste liver escaped that whorish mouth, like a virgin running from a rapist so as to keep her virginity.*

*O Hind, leave the liver for the worms to eat, for even these worms are purer than you, and leave what you are trying to eat.*

*Your husband, the wolf, is never higher than you in lowliness. Thus, the lowly and despicable man always inclines towards the lowly and despicable woman.*

*He passed by the martyr's dead body, gloating at his martyrdom and as mirthful as a drunken bridegroom.*

*He then stabbed the mouth of the slain martyr, smashing it so cruelly.*

*So, cats fear even the foam around a living lion's mouth; but when the*

*lion dies, cats arrogantly start snapping at the dead lion's body.*

*This very wolf was Yazid's grandfather; so, he bequeathed him these savage traits.*

In fact, this ferocious trait was common to Abu-Sufyan, Hind, and Yazid their grandson. It thus sheds thorough light on the lowly spirit, nature, and intents of the family of Umayyah. There must have been Arab thieves, murders, and slayers, but there had never been amongst them people holding the same lowliness, despicability, contemptibility, and cruelty that were held by the family of Umayyah and their followers.

Now, how could those who praised, and are still praising, the family of Umayyah and their Arabism and glory be inattentive to this abjectness, rascality, rancor, and unimaginable hatred held by the family and descendants of Umayyah?

Why are such people still justifying and even taking pride in the villainous crimes of these evil and malevolent beasts?

And why do they not study the history and treat with the facts mentioned therein without favoritism? It is impossible for our views about explaining history to be true if we have already believed in the trueness of our views before research and investigation. This is the very thing done by such writers like al-Hafnawi, Muhibb al-Din al-Khatib, al-Jabhan and their likes.

As for us, on the other hand, we are different because as we studied the Holy Quran and Prophetic traditions and read the books carefully, we believed understandably and reasonably that when Abu-Sufyan stabbed Hamza the martyr and the lion of God and His Apostle, he in reality stabbed Islam, while Abu-Talib's protection of the Holy Prophet was in reality a protection

of Islam. Consequently, whoever followed Abu-Sufyan and introduced him as Muslim and antagonized Abu-Talib and accused him of unbelief in Islam is in fact an enemy of God, His Apostle, all God's prophets and messengers, and all archangels.<sup>1</sup>

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1- Hamzah had two sons; namely, Imarah and Ya'li. Imarah did not have children, while Ya'li had five sons all of whom died without leaving any child behind them. This information is mentioned by Muhibb al-Din al-Tabari in *Dhakha'ir al-'Uqba*. According to al-Majlisi in *Bihar al-Anwar*, vol. 6, the Holy Prophet had nine paternal uncles; namely, al-Harth, al-Zubayr, Abu-Talib, al-Hamzah, al-Ghaydaq, Dhirar, al-Muqawwim, Abu-Lahab, and al-Abbas. Only four of them left descendants; namely, al-Harth, Abu-Talib, al-Abbas, and Abu-Lahab. It is most probably that the descendants of al-Harth, al-Abbas, and Abu-Lahab claimed sonship of al-Hasan and al-Hussein in order to gain the honor of being a descendant of the Holy Prophet; and that's why the descendants of these uncles of the Holy Prophets are not existent. It is therefore never improbable that they mixed themselves with the big numbers of *sayyids* (i.e. descendants of the Holy Prophet) all of whom claim descendancy of the Holy Prophet.

## PERFIDY

### Fondness of power

Despite their disagreements and breaking up in different sects and denominations, all Muslims agree unanimously on the principle of following the Holy Quran and following whatever is proven to have been said or done by the Holy Prophet, deciding the Holy Quran and the authentically reported traditions of the Holy Prophet to be the most decisive arguments. Thus, any scholar, whatever his scientific rank might be, cannot be considered as evidence; rather, he is required to provide evidence on whatever he says, since all his words are no more than claims that require evidence. On the other hand, the Holy Quran and Prophetic traditions are clear-cut proofs by themselves without need for any further factor.

Today, some Shiite and Sunni personalities are attempting to restrict the differences between them to the different views in explaining a word—or a group of words—in a sacred text or in deciding a chain of authority to be authentic or the otherwise. In fact, such different views can be found with scholars of the Shafi'iyah, Hanafiyyah, Malikiyyah, and Hanbaliyyah schools and with Shiite scholars amongst themselves. Accordingly, this sort of difference should be considered accidental and never essential—a difference in secondary, but not primary, issues.

This claim may be true if all these differences belonged to the same sort of difference amongst Muslims on the interpretation of verse 61 of Surah al-Ma'idah that reads: “...*wash your faces and your hands up to elbows, and wipe a part of your heads and your feet up to the ankles.*” According to their understandings, Shi'ah scholars deemed obligatory to wipe the feet in the ritual ablutions, because the word *feet* is grammatically coupled to heads, while Sunni scholars deemed obligatory to wash the feet instead of wiping them, because the word *feet* was coupled to *hands* but not *heads*.

Yet, if the difference is of another kind; namely, the kind of difference in interpreting the Holy Prophet's authentically and uninterrupted reported words: "**Whoever has taken me for a leader must now take Ali for a leader,**" since Sunni scholars claim that the word *mawla* that the Holy Prophet used in this declaration means nothing more than *friend and beloved*, while Shiah scholars confirmed that the same word meant *leader and commander*—if the difference is of this kind, then it must be essential and never accidental and it must be concerning the core of the religion and is never related to a secondary issue.

What is most important, however, is that we must investigate and search for the reasons and motives that made *these ones* interpret the word *mawla* into friend and beloved but not as leader and commander; and made *them* interpret the word *wassiy* (successor) mentioned by the Holy Prophet in his famous words that he addressed at Ali, "**You are truly my successor**" into *a figurative successor to his knowledge and guidance or one who prepares the funeral ceremonies of the Prophet's dead body and leads the ritual Deceased Prayer after his passing away*, but not into a practical successor to him; and made them interpret the Holy Prophet's word *khalifah* (next-in-line) that he said to Imam Ali in his famous words: "**You are truly my next-in-line,**" into Imam Ali's being the fourth, but not the first, next-in-line after the passing away of the Holy Prophet; and made them interpret the Holy Prophet's clear-cut words to Ali: "**Your position to me is the same position of Moses to Aaron,**" into just words of alleviation and relief and nothing more...

A fair and careful researcher easily and effortlessly comes to know that the one and only reason for such misinterpretation, overstatement, and inaccuracy in explanation is traced back to their resolute determination to act unfairly and unjustly towards the true Commander of the Faithful, Imam Ali. For, if they had only intended to be fair with him and to choose the explicit and unequivocal meanings of the Holy Prophet's words, all Muslims would

most surely have become and remained as one nation as they were during the Holy Prophet's lifetime up to the Resurrection Day. Yet, they willingly and deliberately wanted to distort the words of God and the words of God's Apostle for no other reason than wronging Imam Ali and trespassing his right to leadership. On account of this deliberate distortion, they sowed dissension amongst Muslims and turned them into different, disputing and quarreling, groups and sects.

Almighty God said in the Holy Quran, Surah al-Shura (no. 42), verse 13: ***“They did not divide into sects except after the knowledge had come to them, out of envy among themselves; and were it not for a prior decree of your Lord [granting them reprieve] until a specified time, decision would have been made between them.”***

Commenting on this Quranic verse, al-Razi wrote in his famous book *al-Tafsir al-Kabir* (an exegesis of the Holy Quran): “This verse means that they divided into different groups amongst themselves only after they had come to know that division would be deviation and steering from the right path, but they did it out of injustice and seeking power.”

We all know that those who sought power and authority did actually come to power and authority, while Imam Ali upon seeing so kept silent because he feared lest the problem would be greater and would collapse the fresh religion.

More details of this issue can be found in my other book: *al-Shi'ah wa'l-Hakimun*. Imam Ali's history and conduct indicated manifestly that the entire world for Imam Ali was even less worthless than a piece of leave of a tree in the mouth of locust chewing it and less valueless than ashes, which the wind whips around on a stormy day. For this very reason did God and God's Apostle choose Ali to be the successor. Besides, nature selected him for this position, because, naturally, one who is expected to guard the rights

and shares of people in this life should be too elevated to seek for worldly purposes and pleasures and should even be too infallible to commit any sin or offense; and no one held such qualities at that time except Ali ibn Abi-Talib.

On the other hand, those who usurped this Godly and natural right were those who rushed madly upon power, preferred it to obedience to God and His Prophet, tore Muslims into countless pieces for gaining this worldly position, and left them suffer the consequences of such divisions up to the present day and up to the last day on earth.

Bertrand Russel, a famous contemporary English philosopher, says, “We won’t be accurate in interpreting history, both the ancient and the modern, unless we realize that the reason lying behind all the important activities in the issues of society is nothing but love for power.”

For their love for power, they betrayed Imam Ali; and as a result of their betrayal, the most crucial issues of the Islamic world came into being.

Al-Hakim al-Nayshaburi, in his famous book: *al-Mustadrak ala al-Sahihayn*, wrote that the Holy Prophet foretold Imam Ali, “**This nation shall betray you.**” On another occasion, he also foretold him, “**After my departure, you shall face very much suffering.**”<sup>1</sup>

The Holy Quran stated that the reason for the division of Muslims is injustice and transgression. Explaining transgression, Prophetic traditions mentioned that it means the people’s betrayal to Imam Ali. Thus, the ultimate ultimate result concluded therefrom is that betray to Imam Imam Ali was the reason for the disunity and division of Muslims into sects and groups.

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1- See al-Muzhaffar, *Dala'il al-Sidq*, vol. 3, p. 48 and Amin, *A'yan al-Shi'ah*, vol. 3, part 1, page 106, 3rd reprint. Both these books quote these Prophetic traditions from reference books written by Sunni scholars.

### **Warning against consequences**

Having realized, declared openly, and warned against the bad consequences of this fact, Ammar ibn Yasir, the noble companion of the Holy Prophet, said when Uthman ibn Affan was paid homage as the leader of Muslims, “O people of Quraysh! If you wish that Muslims would not enter into disagreements, you must choose Ali as the leader... **O people of Quraysh! If you divert the issue of leadership from the family members of your Prophet and turn it to this and that side, I cannot ensure that God will not take it away from you and give it to other people, as you have taken it away from its people and given it to others who do not deserve it.**”<sup>1</sup>

Before long, the prophecy of Ammar ibn Yasir came true and Muslims starting fighting among themselves; therefore, they failed and lost their might and power. Then, the Turks and Daylam took leadership from the people of Quraysh, while the French took it from the Turks and Daylam thereafter and Muslims became a humble nation. The one and only reason for that was that they usurped the right to leadership from its people and gave it to others who were not worthy of it.

It is now suitable to quote a dialogue that took place between al-Miqdad ibn al-Aswad al-Kindi and Abdullah bin Rabee’ah on the very day of paying homage to Uthman as the leader of Muslims. In fact, the details of this dialogue sheds thorough light on the fact under discussion. Al-Miqdad ibn al-Aswad al-Kindi, addressing the people of Quraysh, said, “If you pay homage to Ali, we will accept and obey, but if you pay homage to Uthman, we will neither accept nor obey.”

In reply, Abdullah said, “If you pay homage to Uthman, we will accept and obey, but if you pay homage to Ali, we will neither accept nor obey.”

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1- Ibn Abd-Rabbih al-Andalusi, *al-Iqd al-Farid*, vol. 5, p. 29, print of 1952; Sayyid Haydar al-Amuli, *al-Kashkul*, p. 168.

This dialogue indicates clearly that the conflict between the people of Quraysh and Imam Ali was in its reality a conflict between the aristocratic interests represented by Uthman and the interests of the people represented by Imam Ali. In other words, it was a conflict between the people of Quraysh who sought power in order to protect their personal interests and prerogatives and the interests of Muslims who demanded for right and justice. The people of Quraysh could not find in the morality of Imam Ali any justification for keeping him away from the position of leadership, because he was fully qualified for leadership. As a result, the people of Quraysh frequently declared openly their antagonism to Imam Ali. On one occasion, Hisham ibn al-Maghirah said to Ammar ibn Yasir who called people to pay homage to Imam Ali as their leader, “You have nothing to do with the revenges of Quraysh for themselves.”<sup>1</sup>

On another occasion, Umar ibn al-Khattab spoke to Abdullah ibn Abbas, saying, **“I believe that your acquaintance (i.e. Imam Ali) was wronged.”**

**“What makes you turn away from giving him his right?”** Ibn Abbas asked.

Umar answered, **“Those people only saw that he was too young to be the leader.”**

Ibn Abbas replied, **“But God did not see him too young when he ordered him to take Surah Bara'ah from Abu-Bakr and announce it instead of him!”**

Umar had to confess, **“In fact, the people of Quraysh hate Ali.”**

Ibn Abbas said, **“Why are the people of Quraysh so angry? Are they angry because God ordered His Prophet to fight them? Or are they angry because the Prophet ordered Ali to fight them? Or are they angry**

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1- Sayyid Haydar al-Amuli, *al-Kashkul*, p. 168.

**because Ali just obeyed God and His Prophet?”**

Having found no answer, Umar only turned his face away from Ibn Abbas and left.<sup>1</sup>

Although he confessed that the people of Quraysh hated Imam Ali, Umar did not mention the reason. Yet, Ibn Abbas spoke out frankly to the second caliphate, telling that the people of Quraysh hated Imam Ali because he fought them for sake of Islam as same as they hated the Holy Prophet because he fought them by the command of God for the sake of Islam. In other words, they hated Imam Ali for no other reason than that he wanted to spread the truth, justice, and public prosperity amongst them, while they wanted him to approve of their greed, confiscations, and corruption.

Highlighting this fact, Imam Ali said, as is in *Nahj al-Balaghah*, **“I do seek you for God’s sake but you seek me for your own benefits. O people! Support me despite your hearts’ desires. By God, I will take revenge for the oppressed from the oppressor and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it.”**

The Holy Prophet had already stated, **“Ali is the leader of the believers, while money is the leader of the wrongdoers.”**

Beyond doubt, Mu’awiyah is the most manifest example of wrongdoers, because he bought the faith and consciences of men in order to reinforce his power and pave the way to the rule of his licentious son Yazid.

In this regard, al-Hakim al-Nayshaburi, in his book *al-Mustadrak ala al-Sahihayn*, quoted Abu-Qays al-Awdi to have said: “In my lifetime, I saw people divide into three categories; one category represented the religious people who loved Ali, another category represented worldly pleasures-

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1- *Ibid.* p. 171.

seekers who loved Mu'awiyah, and a third category represented the apostates; namely, Khawarij.”

Up to the present day, the religious and Godly people love Imam Ali and hate Mu'awiyah.

Thus, Imam Ali shall forever remain as the archetype of sacredness and glorification while Mu'awiyah shall always be an example of despise and disgrace.

### **Arch of Salvation**

According to many narrations, the Holy Prophet had already foretold Imam Ali of what he would have to face after his passing away. So, Imam Ali asked, **“O God’s Apostle! Please pray to God to take my soul,”** but the Holy Prophet answered, **“O Ali! Do you ask me to pray to God concerning something predestined?”**

Innumerable traditions that are uninterruptedly reported by both Sunni and Shiite transmitters of Prophetic traditions had it that the Holy Prophet did foretell Imam Ali of whatever would come to pass in details, especially the misfortunes that would befall his family members. He also stated that the Prophetic family represent the arch of salvation for the Muslim nation and the only signs that distinguishes right from wrong, truth from falsity, and the party of God from the party of Satan.

On page 238 of the second volume of his book *Dala'il al-Sidq*, Sheikh al-Muzhaffar quoted reference books of Sunni authors to have written that the Holy Prophet said to Imam Ali, **“There shall come to pass a seditious issue. Whoever lives to that time must hold fast to the Quran and to Ali ibn Abi-Talib. For Ali is the first to have believed in me and the first to shake hands with me on the Resurrection Day. He is also the distinguisher between truth and falsity if this nation and the leader of**

**the true believers while money is the leader of the wrongdoers. He is the greater veracious person and he shall be my vicegerent after my departure.”**

Al-Amin, in his book *A'yan al-Shi'ah*, vol. 3, part 2, page 106, 3<sup>rd</sup> print, quoted al-Hakim al-Nayshaburi in his book *al-Mustadrak ala al-Sahihayn* and al-Suyuti in *al-Durr al-Manthur* to have written: “Concerning this Quranic verse: ‘**You are only a warner and there is a guide for every people,**’ the Holy Prophet put his hand on Ali’s chest and declared, ‘**I am the warner; and you are the guide. O Ali, through you only shall those who find the path to true guidance be guided to it after my departure.**’”

That was not all; the Holy Prophet even foretold all the events and misfortunes to which his family members would be exposed after his passing away in details. Meanwhile, he highlighted that his family members would be on the right under all conditions while those who antagonize and transgress against them would be on the wrong and would be sinful and wrongdoers.

For instance, the Holy Prophet foretold al-Zubayr: “**You shall most surely fight against Ali while you shall be wronging him.**”

He also warned A'ishah against revolting against Imam Ali and foretold her that she would ride on a red camel and the dogs of a region called Haw'ab would bark in her face while she would be going to fight Imam Ali.

Foretelling the insurgences of the renegades, the transgressors, and the apostates, the Holy Prophet declared, “**Any war waged against Ali is a war waged against me and any peace with him is peace with me.**”

Defining Mu'awiyah and his companions, the Holy Prophet described them

as the transgressing faction.

He had already known that Mu'awiyah, the son of the liver-eater Hind, would curse Imam Ali; so, he declared, **“Whoever curses Ali has in fact cursed me; and whoever curses me, has in fact blasphemed and cursed God.”**

Moreover, the Holy Prophet established for a universal rule and an all-active principle when he declared, **“O Ali! He who loves you is a true believer, while he who hates you is nothing but a hypocrite.”** Thus, the Holy Prophet decided love for Imam Ali as the criterion of true faith and hatred towards him as the criterion of hypocrisy.

According to another tradition, the Holy Prophet said, **“Ali is always with the truth and the truth is always with Ali... Ali is always with the Quran and the Quran is always with Ali... Ali is part of me and I am part of him. He is the leader of all believers after me.”**

Besides, there are innumerable Prophetic traditions in this regard, all of which are proven authentic, indisputably true, and acceptably approved of by both Sunni and Shiite scholars.

It is extremely strange and astoundingly funny to find some people claim that Mu'awiyah— having sowed dissension amongst Muslims, revolted against the Commander of the Faithful Imam Ali, and issued orders of cursing him from all pulpits of Muslims—did all that on account of a personal conclusion after he had exerted legal efforts to deduce a religious law seeking the interest of Islam and Muslims!!

To refute this false claim, firstly Mu'awiyah employed his purely personal opinion that was in notorious violation of clear-cut traditions of the Holy Prophet. Undoubtedly, the Holy Prophet declared on many occasions:

**“The truth is always with Ali; it follows him wherever he goes.”**

**“O Ali! No one hates you but a hypocrite.”**

**“To wage war against Ali is to wage war against me.”**

All these traditions, and many others, are never arguable or interpretable, for their purports are too clear to be discussed. They all manifestly indicate that disagreeing with Imam Ali is uninterpretable hypocrisy and corruption; therefore, there is no way at all to depend on anyone’s personal opinion in any attempt to explain these clear-cut statements.

Besides, did Mu’awiyah depend on his *legal* personal deductions too when he foisted poison into honey and killed Imam al-Hasan, Malik al-Ashtar and Abd al-Rahman ibn Khalid? Did he do the same when he decided Ziyad as the son of Abu-Sufyan, thus violating the Holy Prophet’s law: stoning is the share of prostitutes? In this connection, scholars of Muslim jurisprudence averred that Ziyad was the first bastard in Islam.

Did Mu’awiyah use his *legal right* to deducing personal laws when he cheated Abdullah ibn Salam and deprived him of his wife?

Did he use that right when he gave Egypt and its people to Amr ibn al-Aas as a gift for his cunningness?

Did he used that right when he bought the faiths and consciences of people so that they would pay homage to his son Yazid the notorious corrupt?

If the answer is yes, then we must consider Abu-Jahl, Abu-Lahab, and the other polytheists who fought the Holy Prophet in the battles of Badr, Uhud, and al-Ahzab to have used the same right to employing personal deductions.

Secondly, the same those who have tried to justify Mu’awiyah’s evildoings declared in their books on Muslim jurisprudence that it is never allowed to revolt against the unjust ruler; rather, it is obligatory to be tolerate the

injustices of such rulers in order to save bloodshed. Nevertheless, they deemed lawful for Mu'awiyah to revolt against the just ruler Imam Ali, causing seventy thousand people, or even more, to lose their souls in the Battle of Siffin, since Mu'awiyah alone must have been responsible for these massacres and bloodshed.

Abd al-Rahman ibn al-Jawzi wrote on page 385 of his book *Sayd al-Khatir*: "Scholars agree unanimously that whenever Ali fight anyone, he would be on the right, because the Holy Prophet declared: **O Allah! Make the truth turn with Ali wherever he turns.**"

Let us conclude this chapter with this word, which I found in some reference books: Imam Ali said, "Once a community falls into disagreements after the prophet, the wrong party of it will most surely overcome the right party, except for a few situations following the will of God."

If you ask me as to what the secret behind and logic for the evildoers' overcoming the good-doers, I will not have any specific answer to say except that God knows best, since I believe absolutely that the Creator is All-wise. Similarly, if you see a person in whose good reason and management you believe demolish a house that he has just built perfectly, you do not have the right to accuse him of insanity while you do not know the reason for his deed. Generally, the wise person never plays although we may not be able to realize the logic for his deed.

## **Nahj al-Balaghah**

The enemies of the Holy Prophet Muhammad and those who denied his prophethood and divine mission claim that the Quran was composed by him and it was never a divine revelation.

Similarly, the enemies of Imam Ali who denied his Imamate and divinely commissioned religious and political leadership (termed as *wilayah*) claim that the book of *Nahj al-Balaghah*, or at least part of it, was composed by Sharif al-Radhi and it never comprised the sermons, letters, and maxims of Imam Ali.

To answer, unlike other books whose authors first define their topics and then start writing them, *Nahj al-Balaghah* is a selection of Imam Ali's speeches, letters, and aphorisms that he delivered and wrote on different occasions according to the conditions involved. Some of the contents of the book comprised answers to certain questions, others comprised Imam Ali's addresses that he delivered at the people of Iraq who supported him in fighting the renegades, the transgressors, and the apostates, others described the greatness of Islam and its Prophet, others represented a set of recommendations that he said to his companions and family members, others contained descriptions of Heaven and Hell, others comprised expressions of his feelings of sorrow, and so on.<sup>1</sup>

Did Sharif al-Radhi follow up all these events and occasions and count them one by one in order to compose a speech that suited each one of them? How could he transmigrate Imam Ali's soul although it is impossible for any one to imitate or follow his soul, since it is the very soul of the Holy Prophet?

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1- At the last part of his introduction to *Nahj al-Balaghah* within his commentaries on the book, Muhammad Abduh wrote: "The current book is a compilation of all purposes that can jump to the mind of a writer and a speaker. Hence, the book comprised arousal of desires towards prosperity, warnings against evildoings, sketches of policy, argumentations, laws, principles of civilization, rules of justice, advices, and precepts. Thus, whatever is sought by anyone can be found therein in its most excellent form and whatever idea that may jump to one's mind can be found in this book in the most perfect form."

How could Sharif al-Radhi harmonize with Imam Ali's spirit along with all his feelings and emotions, sketch his personality and greatness both closely and casually? How could he play the role of Imam Ali who is the door to the Holy Prophet's knowledge and the *Great News* that preoccupied and shall still preoccupy the mentalities of all generations ceaselessly?

Every single word of *Nahj al-Balaghah* reflects clearly the spirit, knowledge, faith-related greatness, and all qualities of perfection and majesty of Imam Ali. Even if *Nahj al-Balaghah* had not held the name of Imam Ali and then one who had enough acquaintance with Imam Ali's personality and conduct read it, one would never have hesitated to declare that these are really the words of Imam Ali.<sup>1</sup>

Those who claimed falsely that some parts or all of the contents of *Nahj al-Balaghah* were falsely ascribed to Imam Ali or invented. Their justification for their claim was that the book comprised some philosophical and theological terms and meanings that were not yet used at that time, since philosophy was not known by Muslims of that time.

To refute, the Holy Quran comprises scientific, philosophical, and legislative rules and issues that were not yet known by the Arabs of that time. Within their argumentations, theologians and philosophers provided some Quranic verses and Prophetic traditions to prove the soundness of certain theologian issues. Does this fact involve that some texts were falsely ascribed to the Holy Quran or fabricated against it? Besides, is it necessary that one of two opinions that happen to be concurring must be the source of the other? Non-Muslim scholars of the east and west of the globe proved that the Holy Quran and the Prophetic traditions were the basic source of the Islamic

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1- On page 200 of his book *Ma'a al-Imam 'Ali*, al-Hindawi wrote: "Rarely can we find any book comprising a great variety of topics all of which are gathered in one string of the same personality and style, but this thing can easily and obviously be noticed in *Nahj al-Balaghah*. Consequently, I repeat and testify that the contents of *Nahj al-Balaghah* must have been said by one person who puffed his one soul therein."

civilization, culture, sciences, and philosophy, not to mention that everyone bears witness that Imam Ali was the partner, student, and recipient of the special knowledge of the Holy Prophet and he was also the peer of the Quran if not the speaking Quran, since the texts lying between the two covers of each copy of the Holy Quran are only silent texts the spokesman of which was Imam Ali ibn Abi-Talib.<sup>1</sup>

On the other hand, all those deniers did not deem strange the words of Ibn Khaldoun about sociology, although he wrote them before the advent of sociology as a field of knowledge at the hands of Rousseau and Montesquieu. Hence, they described Ibn Khaldoun's words as *sudden influx*, *mystical intuition*, and *subconscious perception!* Yet, they deemed strange that Imam Ali, for example, describes peacock and says about God the Almighty: "He created space; therefore, it is illogic to ask where He is. He fashioned methods; therefore, it is illogic to ask how He is." They also deemed strange for Imam Ali to describe God the Creator with attributes that suit His all-majesty, while he was the most knowledgeable with God after the Holy Prophet Muhammad.

Besides, Imam Ali mentioned natural facts that neither the Greeks nor did any other nation know. For example, he decided that fetuses can live at the age of six, seven, and nine months but they cannot live at the age of eight months.<sup>2</sup>

He also declared, "**Intellect lies in brain, laughter in liver, clemency in spleen, and voice in the lungs.**"

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1- Having investigated this issue thoroughly, I could not find any reason for doubting *Nahj al-Balaghah* to be the words of Imam Ali except one reason; namely, the compiler of *Nahj al-Balaghah* was Shiite, while the others do not depend on the narrations reported by Shiite scholars. In this regard, Ibn 'Asakir decided some narrations to be inauthentic for no other reason than that their transmitters were "*unreliable Rafidah*," as he expressed. Likewise, Ibn 'Adi rejected other narrations only because their transmitters were "*burning Shiites*." In his book *Tahdhir al-'Abqari*, vol. 2, pp. 62 and 112, al-Tabbani wrote: "Al-Radhi was *Rafidi*, *Imami*, and *Mu'tazili*."

2- Al-Qummi, *Safinat al-Bihar*, vol. 1, p. 47.

Likewise, he referred to many other natural facts that were discovered many centuries after his passing away.<sup>1</sup>

However, if *Nahj al-Balaghah* had been ascribed to Mu'awiyah ibn Abi-Sufyan, no one would have dared to doubt it, all of them would have decided this claim as true and accurate, and they all would have introduced Mu'awiyah the father of Yazid as the founder of Islamic philosophy and civilization. The problem in their sights is that this book was ascribed to Imam Ali ibn Abi-Talib, the leader of the true pious, the beloved of the true believers, and the enemy of the hypocrites. For this reason and nothing else, they roused doubts about the book.

Sayyid Muhsin Al-Amin, in vol. 1 of his book *A'yan al-Shi'ah*, and Sheikh Hadi Kashif al-Ghita, in *al-Mustadrak*, proved through the Sunni book and reports that all the sermons compiled in *Nahj al-Balaghah* had already been written in various books and memorized by people before the birth of Sharif al-Radhi. Al-Mas'udi, in his book *Muruj al-Dhahab*, vol. 2, p. 431, 2<sup>nd</sup> edition, wrote: "The number of Imam Ali's sermons that he delivered on various occasions and people memorized is more than four hundred and eighty sermons, all of which he delivered extemporaneously and people memorized verbally and practically."

Al-Mas'udi died in AH 346, more than ten years before the birth of Sharif al-Radhi who died in AH 46 at the age of 47.

One more fact; philosophy was written and translated into Arabic during the Abbasid era—a fact that by no means indicates that Muslims did not have any acquaintance with the knowledge, arts, and sciences of the other nations, because the Islamic expansions and mixture with the other nations started since the reign of Umar ibn al-Khattab when Muslims overcame the Romans and Persians and communicated with the Syrians, Lebanese and Egyptians.

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<sup>1</sup> Ibn Abd-Rabbih al-Andalusi, *al-Iqd al-Farid*, vol. 2, p. 90, print of 1953.

The school of Alexandria was the global headquarter of mental heritage and teaching at that school lasted up to the reign of Umar ibn Abd al-Aziz before it was moved to the school of Antioch.

At that time too, Byzantium was well-known for theological and doctrinal debates, since there was noticeable contact between the people of this city and Muslims.

In conclusion, to claim that Muslims did not have any idea about theology during the reigns of the Orthodox Caliphs is baseless. In fact, the movement of translating philosophical issues during the Abbasid era was a demanding result of a previous ideological life that started at the earliest period of Islam, although it did not spread during the reigns of the Holy Prophet's companions as it did during the Abbasid era. This is completely similar to the issues of writing down the Prophetic traditions and the Quranic exegesis, since both the Holy Quran and the Prophetic traditions were known before the age of writing. Besides, the logic of evolution of events necessitated this sort of graduation and proved this truth, since spontaneous evolution is proven impossible.

This does not mean that I want to say that Imam Ali received these knowledges from the Persians or the Roman; rather, I just intend to correct the common mistake that Muslims in general had no knowledge of philosophy during the lifetimes of the Holy Prophet's companions and the next generation. In fact, the Holy Prophet poured in the ears of Imam Ali all the religious and natural knowledges he had, as he declared openly, "**I am the city of knowledge and Ali is the door to it.**" Thus, people learnt from Imam Ali who learnt these knowledges from no one but the Holy Prophet who received them from Almighty God.

Now, let's check and contemplate on some parts of *Nahj al-Balaghah*.

### **Managing the Muslims' affairs**

When people decided to choose Uthman ibn Affan for leadership, Imam Ali said: **“You have certainly known that I am the most rightful of all others to leadership. Yet, by Allah, so long as the affairs of Muslims remain intact and there is no oppression in it save on myself, I shall be keeping aloof from its attractions and allurements for which you aspire.”**

In the sight of Imam Ali, rule and power are only means to establish the truth and stabilize justice, but they are never personal purposes. Once a ruler divests himself of personal fancies and desires, works for achieving the public interests, and regains the rights of the oppressed after they were violated by the oppressors, Imam Ali was ready to submit to him and close his eyes to his rights to leadership. He was also ready to undergo the injustices imposed on him personally as long the others are saved from such injustices. Thus, the Imam was indifferent to prestige and money on which people used to compete with one another. In fact, thus was his conduct before and after he came to power.

The first day people insisted on Imam Ali to be their leader, al-Khirrit ibn Rashid opposed him and declared, “As for me, I shall never take you for a leader, follow you in a congregational prayer, or carry out any of your orders. Besides, you shall never have any authority over me.”

In reply, the Imam said, **“I allow you to do all that and I will not decrease any amount of your salary on condition that you will not transgress any person; otherwise, I will punish you as you deserve.”**

When fight started between Mu'awiyah and him, some people whom were known for their memorization of the Quran retired themselves and did not support any party. Yet, the Imam never force them to stand by him.

Although he was informed that some of his subjects left him and join Mu'awiyah, the Imam did not take any action; rather, he left them along and

warned his followers against bringing them back by force. He commented, **“These are seekers of worldly pleasures. They therefore went there seeking for what they wanted.”**

This is the big difference between the principled people and the opportunists. The principled always raise the slogan of philanthropy for good will, keep themselves aloof from evil for evil is bad, work for achieving the public interests, and sacrifice their souls and possessions for achieving this goal. While, on the other hand, the opportunists have no other purpose than personal benefits. They are ready to sacrifice individuals and groups for having these benefits and they never like good unless they should have the lion’s share thereof and they always intend for evil except in case they should be harmed by it. Such were the enemies of Imam Ali; they never blessed any faith or principle unless they would benefit materially therefrom and they never worshipped God unless this would bring them an interest.

Imam Ali put into practice his words: **“I shall be at peace as long as the affairs of Muslims are kept safe and as long as partiality is imposed on me exclusively and not on Muslims.”** Imam Ali’s one and only aim is to achieve the public interest; hence, he blessed it wherever he found it, even if it would be found with the bitterest enemy and vehement opponent.<sup>1</sup> Whenever he kept himself at peace, he did so for the sake of maintaining the public interest; and whenever he fought, he had to do so for the same purpose.

He used to say, **“In the company of the Holy Prophet, we used to fight our parents, sons, brothers and uncles, and this increased us nothing but deeper faith and submission to God. I swear by God, if we, at that time, had done what you are doing now, no support of the religion would have remained undemolished and no sign of Islam would have survived.”**

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1- One of Imam Ali’s maxims that is quoted in *Nahj al-Balaghah*, he declared, “Wisdom is the target of a true Muslim. So, take wisdom even if you find it with hypocrites.”

Ibn Tawus, a famous Muslim scholar, declared, “**A just non-Muslim is better than an unjust Muslim.**” It is not improbable that Ibn Tawus derived this word from Imam Ali’s famous declaration, “I shall keep at peace as long as the affairs of Muslims are untouched.”

### **Pangs of sigh**

In his lengthy sermon known as *Gharra'* in which he describes man in the last sparks of life, Imam Ali said: “**Fatal illness overtook him while he was still in his enjoyments and perplexed him. He passed the night in wakefulness in the hardships of grief and pricking of pains and ailments in the presence of real brother, loving father, wailing mother, crying sister, while he himself was under maddening uneasiness, serious senselessness, fearful cries, suffocating pains, anguish of suffocating sufferings and the pangs of death. Thereafter, he was clad in the shroud while he remained quiet and thoroughly submissive to others. Then he was placed on planks in such a state that he had been down-trodden by hardships and thinned by ailments. The crowd of young men and helping brothers carried him to his house of loneliness where all connections of visitors are severed. Thereafter those who accompanied him went away and those who were wailing for him returned and then he was made to sit in his grave for terrifying questioning and slippery examination. The great calamity of that place is the hot water and entry into Hell, flames of eternal Fire and intensity of blazes. There is no resting period, no gap for ease, no power to intervene, no death to bring about solace and no sleep to make him forget pain. He rather lies under several kinds of deaths and moment-to-moment punishment. We seek refuge with God.**”

This is a true depiction that speaks the end of man. Man spends his lifetime watching and touching this end with others until his turn comes and death comes upon him to turn him into a lesson for others.

The speech reflects man's last hour in this worldly life and first hour in the next life and promised day that shall be witnessed by all human beings when they leave their tombs barefooted and naked to walk towards their Lord for judgment and interrogation when there shall be no other ruler than God the Almighty; there shall be no other witnesses than man's own legs, hands, eyes, and ears; there shall be no other intercessor than man's own good doings; there shall be no other refuge than God's Alone; and there shall be no other penalty for evildoers than blazing fire at the hands of stern and tough angles.

One of most wonderful coincidences—and too many are the wonderful coincidences—is that one day before I wrote these lines, I had paid a patient a visit along with a group of my friends. We found him suffering a very bad condition. I knew this patient for about forty years. He was a poor young man who lived with his wife in a room in one of the villages of Jabal Amil. Like a hut, his room's roof and ground were made of clay without windows except a small low door for entrance. The contents of the room were as simple as its structure. One man could carry all these contents on his back. In the beginning of his life, he worked in Beirut as a porter who carried the luggage of people for a very low price. Later on, he opened a small shop in the village and advanced in trade step by step. Due to his experience, skillfulness, and management, he succeeded in trade remarkably and his conditions improved amazingly. He therefore moved to city of Sur where profits were rained on him and he could buy such a handsome building in the capital Beirut and a big orchard in Sur, thus becoming one of the wealthiest people in Lebanon. Although he was so closefisted that he would rarely spend a penny, he observed the rights of people and carried out the religious duties completely.

Suddenly, he fell bedridden and was preyed by cancer. When I visited him, I was such a difficult image that no words could describe. That tall, handsome, macho, and active man turned into a lifeless thing because of that disease

that caused him such unbearable pains that he sometimes bit the bed and his hands weeping and shouting out, “I wish I die... It has been ten months since last I slept and ate something other than juice.” He would then turn his face towards his son and say in a very sad tone, “Please, save me. I do not want money or real estate any longer. I wish I was blind, crippled, eating from the grass and naked like animal instead of suffering suffer such pain...”

These pictures are still in my mind; they touched me so deeply and I I do not think they will leave my mind as long as I am alive. They are the best applications of Imam Ali’s golden words: **“Lear lessons, take them from others, take warnings into account.”**

### **Seeing and hearing**

Imam Ali said: **“Whatever of this world is heard is still greater than what is seen, and whatever of the Hereafter is seen is still greater than what is heard... Be it known to you that whatever decreases a this-worldly gain and increased an otherworldly gain is very much better than the otherwise.”**

If you hear any word that praises or describes any part of the worldly life with the best description, this means that you can stumble on it by experiment and eye-witnessing on condition that you enjoy the faculty of realizing things as they really are. This is an unavoidable result necessitated by the nature of this life that is defined by extinction and sufferance, since it goes without saying whenever you find sweet a part of this world, you will most surely find bitter other parts. The pleasures of this world, despite their greatness, are transient. Contrariwise, whenever you hear any description of the rewards or punishments of the otherworldly life, you will find, see, and experience these rewards and punishment very much greater than how they were described. This is so because as long as you are in this worldly life, you cannot realize any of the otherworldly things unless you compare them to what is found in this worldly life. The Divine Revelation told us that an atom’s amount of the otherworldly punishment cannot be compared to all the

sorts of punishment faced in this worldly life, while the most insignificant reward of the otherworldly life surpasses the entire bliss of this worldly life from its beginning to its end.

A truly rational person must then make his worldly life a means for winning the otherworldly life and gaining its bliss. Thus, he must decrease this-worldly pleasures in order to increase the otherworldly pleasures. As growth in our worldly lives depends on efforts and hard work, so too does salvation in the otherworldly life depend on the amount of our obedience to God and our sacrifices for the sake of prosperity and public interests.

### **Abu-Dharr and the truth**

In my conception, Uthman's caliphate was the most misfortunate event that ever happened in the history of Muslims, because it left behind the worst effects on the lives of Muslims since that day and up to the last day of the earth.<sup>1</sup> Uthman paved the way to the Umayyads, his relatives from his father's side, to play with the religion like children playing in a ball and the killing of Uthman was the ultimate result for this recklessness as the wars and disorder that occurred as a result for his killing.

Every one who has acquaintance with Uthman and his history before and after coming to power might ask these questions:

Why did Uthman, upon coming to power punished the elite companions of the Holy Prophet, such as Abdullah ibn Mas'ud, Ammar ibn Yasir, and Abu-Dharr?<sup>2</sup>

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1- An author wrote: "If Ali had come to power immediately after Umar, all the affairs of Muslims would most certainly have been aright and they would have avoided all these horrible events." The author then held Umar responsible for all the misfortunes and catastrophic event that happened during Uthman's caliphate. See Khalil al-Hindawi, *Ma'a al-Imam 'Ali*, pp. 30 and on.

2- As for Abdullah ibn Mas'ud, he objected to al-Waleed ibn 'Uqbah, one of Uthman's senior officials, for having violated the religious laws and consumed illegal beverages publicly. So, Uthman ordered of beating Abdullah ibn Mas'ud so harshly that two of his ribs were broken and he then deprived him of the salary he used to receive as his right from the public treasury.

As for Abu-Dharr, Uthman ibn Affan exiled him for no reason except that Abu-Dharr advised Uthman to follow the truth.

Uthman and these personalities were in the same line and front fighting the enemies of the Holy Prophet. Why did Uthman punish them then?

Did they compete with Uthman on collecting money and demanding authority?

How could Uthman ignore the precedence of Abu-Dharr, the torments he had to suffer for the sake of God, and the high status he enjoyed in the sight of the Holy Prophet, who declared, **“The green skies have never shaded and the dusty lands have never carried one more truthful than Abu-Dharr?”**

How could Uthman ignore the precedence of Ammar and his parents to Islam and the tortures to death that they had to suffer for the sake of God on the day when there was none to support and help Islam?

Was it Ammar, Abdullah ibn Mas‘ud and Abu-Dharr who changed their situations or was it Uthman who did so?

The answers to all these questions can obviously be seen in Imam Ali’s words to Abu-Dharr: **“O Abu-Dharr! You showed anger for the sake of God...The people were afraid of you in the matter of their pleasure of this world while you feared them for your faith... If you had accepted their worldly attractions, they would have loved you...”**

As Abu-Dharr saw many changes in the teachings and traditions of the Holy Prophet many heresies innovated, he extremely angrily demanded with return to the Holy Quran and the Prophetic traditions, but Uthman, in the beginning and in order to absorb Abu-Dharr’s anger for the truth, attempted to attract him with money. Yet, Abu-Dharr refused and insisted on his demands because he believed that religion is never purchasable; rather, souls

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As for Ammar ibn Yasir, Uthman cursed him in the presence of people and ordered his constables to push him from the back until he was sent out of Uthman’s court and even tried to exile him only because Ammar invoked God’s mercy on Abu-Dharr when he heard the news of his passing away.

must be sacrificed for its endurance, especially when it is embraced by hearts like that of Abu-Dharr and contained by chests like his.

With full heart, mind, and feelings, Abu-Dharr believed in what was revealed to the Holy Prophet. His faith was harder than iron. In fact, iron may be softened by fire, while true faithful believer can never be softened or turned away from his faith even if he is cut into pieces.

Other people than Abu-Dharr converted to Islam under very very difficult circumstances when they failed to achieve any of their aspirations and personal inclinations. Such being the case, their conversion to Islam was based on their desire for achieving personal purposes and caprices, because they were too failing to achieving any of their lowly goals during the lifetime of the Holy Prophet and they could not make sure that they would achieve what they sought for in the future after they would claim embracing Islam. Yet, when the Holy Prophet departed from this world and they became able to achieve their lowly goals, they preferred their personal aspirations to the religion. At this very stage can only true faith be distinguished from false faith and the true nature can show itself clearly. Generally, when a lamb chooses peace, his choice is never based on clemency; and when the evildoer stops doing evil, this is never a sign of virtue as long as the evildoer had no other choice than approval.

During the Holy Prophet's lifetime, it was never possible for Uthman to honor and flatter his cousin Abu-Sufyan the bitterest enemy of Islam nor was it ever possible for him to return his uncle al-Hakam to Medina after he had been banished therefrom by the Holy Prophet, nor was it ever possible for him to appoint his wicked and licentious brother al-Waleed as the ruler of an Islamic province, nor was it ever possible for him to punish Abdullah ibn Mas'ud, Ammar ibn Yasir, and Abu-Dharr. Hence, when it became possible for him to do all these hideous deeds, he did them at once and even committed more hideous deeds. He therefore honored Abu-Sufyan and made

him sit with him on the chair of power although he had heard Abu-Sufyan say: “O sons and descendants of Umayyah! Keep power amongst themselves and hand it over one to another as same as boys hand a ball over from one hand to another, for, I swear, there shall be neither Paradise nor Hellfire.”

Uthman also made al-Waleed ibn Uqbah as the ruler of the province of Kufa, filled the pockets of his relatives with the money of Muslims, banished Abu-Dharr, whipped Abdullah ibn Mas’ud, insulted Ammar ibn Yasir, paying no attention to the Holy Prophet’s words, “**Ammar occupies the same status of the flesh that is between my eyes,**” and “Whoever is an enemy of Ammar is and enemy of God and whoever hates Ammar has in fact hated God.”

Before Uthman banished Abu-Dharr to al-Rabadhah, he had banished him to Levant, which was ruled by Mu’awiyah. When Abu-Dharr came to him, Mu’awiyah welcomed him warmly, asked him to sit close to him, and ordered food to be brought to him. When the dining table was stretched carrying various colors of food, Mu’awiyah asked Abu-Dharr to eat, but Abu-Dharr refused and said, “You, the rulers, have changed and altered all things. Unlike past times, barley is sifted for you now. You also started to bake the flour and eat two dishes in one meal. Now, you come wearing a dress and leave wearing another.”

These harsh words made Mu’awiyah send Abu-Dharr back to Uthman who decided to banish him to a village called al-Rabadhah.

Consoling him, Imam Ali said to Abu-Dharr, “**Nothing should entertain you but the right and nothing should irk you except the wrong.**” Upon receiving these words, Abu-Dharr looked at Imam Ali kindly and mercifully, and said, “**May God shower His mercy upon you, O family of the Holy Prophet. Whenever I see your two sons and you, O Abu’l-Hasan, I remember the Apostle of God.**”

Here lies the secret: Abu-Dharr sees that the personality of the Holy Prophet is represented by Imam Ali and his two sons al-Hasan and al-Hussein. How could he then save himself from banishment and harm? While he believed and submitted to the Divinely commissioned leadership of Imam Ali, how could Uthman, Mu'awiyah and Marwan leave Abu-Dharr alone, experiencing safety and freedom?

Yet, Abu-Dharr never feared death or punishment, for he cared for nothing except the right on which the Holy Prophet was—the right that was mentioned and encouraged by the Holy Quran and practiced by Imam Ali. Abu-Dharr wished for nothing but that the right and justice should prevail and the wealth should be distributed amongst people equally so that no one should remain poor on this globe, for this was the principle of Imam Ali who declared enthusiastically, **“If poverty were a man, I would most surely kill him,”** and said, **“If this money were mine, I would surely distribute it equally among them people. I would most surely care for distributing it equally since it is God’s, not mine.”**

For this reason alone did Abu-Dharr revolt and die as homeless stranger.

### **Self-searching**

Imam Ali said: **“All acts of obedience to God come with unpleasantness, but all acts of disobedience to him come with enjoyment. May God have mercy on him who deprives himself of his lusts and suppresses his personal caprices. For the human self is the most aloof from ability to deprive itself of things as it always inclines towards committing acts of disobedience to God through desire.”**

He also encouraged: **“Blessed be he who humbles himself by himself, whose livelihood is pure, whose heart is chaste, whose habits are virtuous, who spends his savings for the sake of God, who prevents his tongue from speaking nonsense, who keeps people safe from evil, who is**

**pleased with the Prophetic traditions, and who is unconnected with innovation in religion.”**

Inside each and every man, there is an enemy of him. This enemy makes alluring the will for evil, seduces him into seeking desires, and throws him into perditions. This enemy is namely his own self that is prone to committing acts of disobedience to God. Danger, all danger, lies in this very point; while you think that your self is sincerely loyal to you, it gives you up to sins and offenses. It pleases you for a moment in order to displease you for the rest of your lifetime. As long as man's bitterest enemy is man's own self, then why does man refrains from criticizing and settling account with it as same as he does with other enemies? Why does man close his eyes to his own self and justify its deeds, inadvertent to its criminal tendencies and devilish caprices?

A Prophetic tradition tells that a man who worshipped God for forty years noticed that his offering was no accepted despite his devotion. He thus blamed himself, saying, “This is because of you, only you!” So, God revealed to him, saying, “Your blaming yourself is better in My sight than your forty-year worship.”

In this regard, Imam al-Sadiq is reported to have said: **“There is no screen that stops between a servant and God greater and more unpassable than man's own caprices.”**

In fact, all words that are said in this regard are still less important if compared to Imam Ali's golden words, describing the true pious and righteous person: **“His own self is in distress because of him, while people are in ease from him. He puts himself in hardship for the sake of the next life and makes people feel safe from him.”**

A true pious man tires himself because he always judges and observes all of its deeds, refusing to respond to any of its caprices and desires, exactly like

fathers who work hard for educating his children without overlooking any of their slips or responding to any of their desires that harm their education and raising.

The true pious man also tries to make people feel safe from him, because his being preoccupied by his own makes him diverts him from following up the others' faults, unlike the evil and mischievous one who engages himself in following up the others' faults and forgets his own.

“Introduce to us the evilest of all people,” the Holy Prophet was asked, to which he answered, **“The evilest of all people is he whose evils are expected.”**

According to another narration, the Holy Prophet said, **“The evilest of all people is he who hates people and whom is hated by them.”**

According to a third narration, the Holy Prophet said, **“The best of all people is he settles account with himself and works for what comes after his death, while the worst of all people is he who follows his personal desires and wishes too much from his Lord.”**

“What is the method of settling account with oneself?” Imam Ali was asked, to which he answered, **“When night comes upon man after a long day, man should retire to himself and say, ‘O my self! This is a day that has passed and will never come back. God shall ask you how you spent your day. Now, what have you done in this day? Have you remembered God? Have you met the need of a brother-in-faith towards whom you have a duty? Have you helped him get rid of an agony? Have you respected him in his absence?’”**

### **The foolish**

Imam Ali says: **“Verily, the true foolish is he who sees himself know what he actually does not know, who satisfies himself with his own view, who**

**always keeps himself away from scholars, who scorns them, who deems wrong those who do not agree with him on an issue, and who misleads others with regard to things that he is not aware of; so, he denies and gives the lie to what he does not know, saying foolishly: I do not know that and I do not think it has been so or it will come to be so.”**

He, defining the foolish, also says: **“The foolish is characterized by these four features: [1] he is always angry with those who do not care for him, [2] he sits with those who disrespect him, [3] he pretends neediness before those whom are never expected to give him anything, and [4] he interferes in subjects that do not concern him.”**

In this regard, the Holy Prophet said, **“The foolish; when you accompany him, he makes you suffer; when you leave him, , he curses you; when he does you a favor, he reminds you of it all the time; when you give him, he denies it, when you tell him a secret, he disgraces you; when he tells you a secret, he accuses you of revealing his secret; when he becomes rich, he acts arrogantly, rudely, and foully; when he falls poor, he acts ungratefully and shamelessly; when he is happy, he acts extravagantly and lavishly; when he is at sorrow, he gives up hope; when he laughs, he giggle; when he weeps; he shouts loudly; he always defames the pious people; he never feels shy of God nor remembers Him; when you please him, he praises you and ascribes to you good traits that are not within your traits; but when he is displeased with you, he accuses you of bad qualities that are not found in you.”**

### **Mischievous time**

Imam Ali said: **“At a time when mischief is the distinctive feature of of people, then having good idea about anyone is a sort of seduction.”**

This maxim is not only a warning and an advice but it also an expression of a scientific fact. Modern science has proven that man is in a continuous

interaction with the society in which he lives, for man is part of whatever customs and ethics that characterize his society. This means that an individual represents compatibility with the surroundings except for the genius individuals who reject their environment. Yet, such geniuses can rarely be found among the members of a society. As long as individuals are members of the structure of the mischievous community, it is never accurate to think of them righteous.

Based on this fact, scholars always repeat: “Sound reason lies in sound body and in a sound community.” In other words, as long as the community’s reason is ailed, there is no way to find a sound-reasoned individual although his body is sound.

In this way, all the advices and precepts of the Holy Prophet’s family members (i.e. the Ahl al-Bayt) are founded on scientific pillars that reveal the truth about man as well as man’s instincts and depths.

I will now stop at this amount of Imam Ali’s wisdoms, although I will mention more within a coming chapter about the Holy Imams’ sayings and maxims.

## **OUR MOSQUES; FULL ON STRUCTURAL DESIGNS, EMPTY OF TRUE GUIDANCE**

An investigation of the ancient monuments, excavations and written history shows that the religious rituals have been going side by side with the existence of man on this globe, starting with the caves of worship in the stone ages, to the temples of Egypt, China and Babylon, the Greek's divinity, Solomon's Temple, to the Holy Ka'bah and the Holy Prophet's tomb, and ending with the holy shrines in Iraq and Iran and the religious art and construction everywhere.

When the Holy Prophet emigrated from Mecca to Median, the first thing he did was building a mosque in whose building he himself participated along with Imam Ali and Ammar ibn Yasir. While working, Imam Ali was repeating these poetic verses:

*Never equal is he who builds mosques,*

*standing and sitting persistently,*

*to him who believes that dust can protect him!*

Quoting these poetic verses, Ammar started repeating them while working. As though some of the Holy Prophet's companions were bothered by these words, they decided to make Ammar work beyond his ability. Complaining to the Holy Prophet about that, Ammar said, "O Prophet of God! These people are trying to make me carry what is beyond my ability and what they themselves cannot carry." The Holy Prophet shook off dust from Ammar's head and declared, **"Mercy be upon the son of Sumayyah! It is not they who will kill you; rather, it is the transgressing party that shall kill you. What is their problem with Ammar. He is inviting them into Paradise while they invite him into Hellfire."**

Matching the construction of mosques to the belief in Him and in the Last Day, God praised those who build mosques, stating: “**Only do those who believe in God and in the Last Day, perform the prayers, give out alms, and fear none but God build the mosques of God.** [9:18]”

Yet, the construction of mosques can be considered part of belief in God and the Last Day only when religious rituals are celebrated therein for the sake of the religion exclusively, when the Name of God is mentioned therein for the sake of God exclusively, and when the truth is promulgated for the sake of supporting the truth, but when mosques are built for ostentation, or for proving that this country’s mosque is more handsome than that country’s mosque or temple, or for the purpose of showing off and competition without taking into consideration the need for such mosques, then the nonexistence and demolition of such mosques become better than constructing it, such as the case with that mosque, which was built to cause harm, infidelity, and disunion among Muslims.<sup>1</sup>

Imam Ali foresaw: “**A time will come when nothing will remain of the Quran except its writing and nothing of Islam except its name. The mosques in those days will be busy with regards to construction but desolate with regard to guidance. Those staying in them and those visiting them will be the worst of all on earth. From them mischief will spring up and towards them all wrong will turn. If anyone isolates himself from it mischief they will fling him back to it and if anyone steps back from it they will push him towards it.**”

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1- This is an indication of a mosque that was built for the purpose of ostentation and sowing dissension amongst Muslim. In brief, some companions of the Holy Prophet built a mosque, famously known as *Masjid Quba*, and asked the Holy Prophet to perform a prayer therein so that blessings would encompass it. The Holy Prophet responded to them and performed a prayer in their mosque. Out of envy, a group of hypocrites built another mosque and asked the Holy Prophet to perform a prayer therein. Yet, this Quranic verse was revealed, exposing their ill intention: “*There are those who put up a mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against God and His Messenger aforetime. They will indeed swear that their intention is nothing but good, but God declares that they are certainly liars.* [9:107]” Thus, the Holy Prophet ordered a group of people to demolish and then burn that mosque, turning it into a junkyard. This is the law of Islam concerning any mosque that is built for the purpose of sectarianism and creating disunion among Muslims.

This is a true image of the majority of mosques in the present day; they are full of arts, decorations, magnificence, and handsomeness, but empty of guidance, faith, piety, and righteousness. No congregational Friday Prayers are held there; no right is bidden, no wrong is forbidden, no sessions of religious teachings are held and no one to lead the prayers therein. This truth, which we unfortunately see with our own eyes in mosques, is the best witness that Imam Ali foretold unseen things and future events after he had received them from the Holy Prophet who, in turn, received from the Archangel Gabriel who brought them from God the Almighty.

On these days when people competed with each other on remembering and worshipping God, studying the Islamic jurisprudence, Quranic exegesis, and Prophetic traditions, mosques were small and simple. Now that mosques are many and big, the number of the attendants is very little. Unfortunately, the bigger the mosques the fewer the number of the attendants. It is very strange to see that there is a handsomely big mosque in a very little village while the other projects that cover the basic requirements of the people of such a village are completely disregarded and neglected.

Mosques are not fortresses or mansions built for boasting; rather, they are places of worship, submission to God, and devotional acts. A mosque is considered great only when it is full of remembrance of God and prayers and when it is the center of useful knowledge and orthodox guidance. Tall domes, fine-looking posts, and lofty minarets have never been indications of mosques in their capacity as places of worship. In fact, the Holy Prophet's mosque in Medina was built of palm tree leaves and it was as high as an ordinary man's tallness. When it was raining, the raindrops would fall on the heads of the people who gathered there for prayer. Yet, one unit of prayer in that mosque is equal to ten thousand units offered in other places. Thus, the mosque's simplicity never underestimated its status nor did the beauty and decorations of other mosques raised their value. It is an enough honor for the Holy Prophet's Mosque that the Holy Prophet and his elite companions used to pray therein.

Noticeably, a big number of rich people are in the present day competing with each other on building mosques in perfect constructions, turning them into marvels of beauty and art. Yet, these mosques are still away from creating feelings of magnificence and spread in mentalities; rather, they only express—if they only may express something—that ostentation and false pretense have advanced in the present age of atom and has finally been molded in shapes of beautiful arts.

With the greatest reason, those who spend money on building such decorated domes and lofty minarets should have spent their money on providing food to the hungry people, building ordinary mosque in places where there is no mosque, on establishing orphanages, hospitals, infirmaries, or schools, or any other utility that provides public services.

Yet, those who build a mosque beside another while he knows that the earlier mosque complains to God about people's alienation or the fewness of those presenting themselves there for performing a prayer<sup>1</sup> must not blame those who doubt their intentions and mistrust them, seeing them as good examples of Imam Ali's expression: **“The constructors of such mosques are the evilest constructors on the earth.”**

Let us seal this chapter with these golden words of Imam al-Sadiq: **“Whoever earns money illegally, will spend them worthlessly on building, mud, and water.”**

The best demonstration on this fact is the skyscrapers built in this age.

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1- According to a Prophetic tradition, “Three shall complain to God about their states: [1] a mosque whose builders do not perform prayers therein, [2] a knowledgeable person who lost his value amongst the ignorant, and [3] a roofed copy of the Quran that no one reads therein.”

## **NEITHER SOCIALISM NOR CAPITALISM IN ISLAM**

In my other book: *Ma'a al-Shi'ah al-Imamiyyah*, I wrote a chapter which I entitled: “*Was Abu-Dharr Socialist?*” and in my other book: *al-Islam ma'a al-Hayah*, 2<sup>nd</sup> edition, I wrote two more chapters which I entitled: “*Land is God's and its planters*” and “*Socialism in Islam; a moral principle.*”

In these chapters, I clarified that Islam has its own independent economical system, which is neither socialist nor capitalist, since these two principles were the prevailing in this age. Then, I had never thought of re-writing about these topics until some virtuous personalities, having known that I was about to write a book on the virtues of Imam Ali, encouraged me to write again on this topic in order to note down the opinion of Imam Ali—the chief of the universe after the Holy Prophet—about this topic.

Obviously, Imam Ali's opinions are completely identical to what was revealed in the Holy Quran and proved to have been said by the Holy Prophet. So, I re-investigated this topic without depending on my previous knowledge, hoping that I would discover new horizons therein. Yet, I concluded nothing but stronger faith that there is neither socialism nor capitalism in Islam; rather, there is the principle of cooperation and collaboration.

Islam is not a socialist system, because it allows private ownership and denies the dictatorship of labors. It does not deem inevitable the individuals' incomes being equal to their professions or equal to the others' incomes. Besides, during the lifetime of the Holy Prophet, there did not exist such a thing as thousands of workers work in one factory for one man or for a certain group as it is now; therefore, there was not any need for establishing a system like socialism. At these ages, one would hire one or more persons for building a house or planting a farm in a few days. Then, workers, after finishing their jobs, left. Of course, such routine did not necessitate the

establishment of a socialist system to insure the lives of the worker and to decide pension for them.

Likewise, Islam is not a capitalist system because it does not approve of freedom of possession without conditions and stipulations, which has recently been expressed “Let him work,” in order to exploit his talents as the employer wishes. Nor does Islam approve of authority of employers and the rich on people. In fact, it warns against the privileged economical entities and forbids monopoly in public projects.

Everything considered, the following question needs to be answered: If we deny both socialism and capitalism, then what is left: Is there a third option left?

To answer, people, except for ruling authorities and governmental employees, have always been of three categories: farmers, professionals, and merchants. The first category; i.e. farmers, plant food and other things and give it to the second category; i.e. the professionals, who in turn manufacture clothes and tools and give them back to the first category. The third category; i.e. merchants, represents the interface and the tool of delivery and receipt. Considering that happiness of all the classes of the society and the establishment of security and order cannot be achieved without sound cooperation of all these categories, Islam defined the concept of this cooperation—that entails that no category overbeats another and no individual overcomes another—through a text of the Holy Quran; namely, verse 28 of Surah al-Nisa' that reads:

***“O you who believe! Do not squander your wealth among yourselves in vanity except it be a trade by mutual consent.”***

Reinforcing this principle, the Holy Prophet is reported to have said, “It is not legal to use the others’ money unless their consent is obtained in advance.”

There is no doubt that consent and mutual agreement of the both parties is the essence of cooperation, since man naturally does not approve of other thing than justice and equality.

However, Islam has excluded from such consent all types of usurious dealings, monopoly, and body-partnership<sup>1</sup> and decided them as forbidden, since they entail exploitation of a certain party.

Here are two questions to be answered:

First question: What is the ruling from the viewpoint of Islamic Law concerning the accumulated money that is calculated to be hundreds of millions and controlled by individuals? Is it lawful in Islam to hoard such great amounts of money?

The answer: Many experts state that such big fortunes grant their owners an illegal authority over people and lead to curbing their rights of freedom. To explain, the possession of large areas of lands and great fortunes is in reality a control over the others' freedoms; consequently, it is illegal for individuals to possess such fortunes.

Second question: Imam Ali is famously reported to have said: **“No poor man feels hungry unless there is a rich man denying and violating that poor man’s right.”** What do these words mean?

The answer: More precisely, Imam Ali said: **“Verily, God commanded that the livelihoods of the poor must be met from the fortunes of the rich. Hence, No poor man feels hungry unless there is a rich man denying and violating that poor man’s right.”**

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1- Body-partnership is a forbidden deal entailing that two parties agree on distributing among themselves what they earn practically. Scholars of Imamiyyah jurisprudence decided in this regard that such a kind of partnership is illegal under all circumstances, because each party must be independent and the utilities he gains follow his own efforts. So, if two parties engage themselves in such a sort of partnership, one of them will inevitably take part of the other's party undeservingly.

Imam Ali meant to say that the reason for the hunger of any poor man is that the rich refrained from defraying the rates imposed on them. So, if the rich men had given out the rates and taxes as God commanded and imposed, there would not have been even single poor man on the globe. Another tradition came in this form.

Like the verses of the Holy Quran, the words of the Holy Prophet and his family explain one another. Thus, Imam Ali's previously mentioned words support the theory stating that the existence of poverty beside richness compulsorily necessitates that there must be wrongdoing and injustice.

This theory is also indicated more obviously and frankly by Imam Ali's other word: "Whenever I saw a luxurious fortune, I saw there a violated right beside it."

At any rate, what is most important in this regard is cooperation. So, whatever comes to be the result of cooperation is legal be it the possession of a real estate, a factory, or trade in free market; while, on the other hand, whatever is in violation of cooperation is illegal and forbidden, no matter what form or shape it may take.

Assuming that there is a type of socialism that achieves a better life for humanity with the maintenance of cooperation and respect of the others' rights, Islam will certainly endorse it, because, generally, Islam allows whatever brings about prosperity to humanity in all fields of life.

In this regard, Imam al-Sadiq is reported to have been asked about the amount of the zakat tax in money, to which he answered, "**Apparently, you should pay twenty-five per a thousand dirhams, but zakat in its reality means that you should never keep for yourself what is needed by your brother-in-faith.**"

In conclusion, we support those who claim that there is a socialistic trend in Islam but we object to those who claim that Islam is a form of a socialistic or capitalistic system.

## WARS OF IMAM ALI

### 1. The Battle of Badr

Badr is the name of a spring that was possessed by a man holding this name. It is situated in an area between the two cities of Mecca and Medina, approximately about 160 kilometers away from Medina. At this very place, the battle of Badr took place on the nineteen of Ramadan, the second year of Hegira (i.e. the Holy Prophet's migration to Medina).

#### Number of the Muslim warriors

Muslims who participated in this battle were three hundred and thirteen men, some of whom were horsemen. There were also seventy camels; therefore, each camel was by turn ridden by two or three men. The Holy Prophet, Imam Ali, and man named Mirthad used to ride on one camel, possessed by Mirthad, by turn. Although Mirthad and Imam Ali suggested to the Holy Prophet that he should ride on the camel and they would walk, he refused, saying, "You are not stronger than me in walking nor am I less hopeful than you are to gain the reward of walking."

On the other hand, the polytheists were nine hundred and fifty men, coming on two hundred horses and seven hundred camels.

#### The fight

Before the fight was started, God the Almighty revealed this verse to His Prophet: "*And if they incline towards peace, then you [too] incline towards it.* [Surah al-Anfal 8, verse 62]"

Upon receiving this Divine text, the Holy Prophet sent a message to the polytheists: "**You may go back! It would be dearer to me that other people should fight me than you.**" Responding to the Holy Prophet's proposal of ceasefire, 'Utbah warned his people against fighting and said,

“Victory shall never be the share of those who reject such a proposal... O people of Quraysh! Muhammad is your cousin; so, leave him to the other Arabs. If he is truthful, then your status will be raised amongst them; and if he is not, and if he was not, then the other Arabs will save you from him.”

Yet, Abu-Jahl refused and insisted on fighting.

The Holy Prophet gave his flag, named al-Uqab,<sup>1</sup> to Imam Ali who was then only twenty-five years old and that was the first war to participate in, since the Battle of Badr was the first battle led by the Holy Prophet.

Representing the polytheists' army, Utbah and Shaybah the sons of Rabee'ah and al-Waleed ibn Utbah advanced to the battlefield for combat, while Hamzah ibn Abd al-Muttalib and his nephews Ali ibn Abi-Talib and Ubaydah ibn al-Harith, from the Muslims' army advanced to challenge them. Ubaydah, who was seventy years old, attacked Utbah and hit him on the head, but Utbah hit Ubaydah's leg and cut it off and both of them fell to the ground. Ali ibn Abi-Talib faced al-Waleed, the youngest fighters, and hit him on the shoulder until his sword went out from the armpit. Hamzah attacked Shaybah<sup>2</sup> and stroke each other with swords so heavily that they swords were broken. Then, they wrestled whil Hamzah was taller; so, Ali said to his uncle Hamzah, “Bow down your head.” So, Hamzah put his head on Shaybah's chest and Ali hit Shaybah on the head and cut it off. Then, Ali and Hamzah attacked Utbah and killed him. They then carried Ubaydah the wounded and put him in front of his cousin the Holy Prophet. Shortly after that, Ubaydah died of his injuries.

The two armies then clashed and a vehement fight took place. The battle caused seventy casualties and seventy prisoners from the polytheists' army,

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1- According to some Arab lexicographers, there is a difference between *rayah* and *liwa'*, since the earlier stands for the flag, while the latter stands for the flag's color. Hence, the *rayah* was carried by Imam Ali during that battle, while the Holy Prophet distributed a number of *liwa'* amongst the Emigrants and the Helpers.

2- Other historians, however, said that Hamzah combatted Utbah while Ubaydah combatted Shaybah.

while the others ran away. As for the casualties of the Muslims' army, fourteen were martyred. About this battle, God the Almighty, addressing the Muslims, revealed: "***Verily, God had given you victory at Badr when you were contemptible. So, observe your duties to God in order that you may be thankful.*** [2:123]"

### ***Those killed by Imam Ali in the Battle of Badr***

Sheikh al-Mufid quoted that the Commander of the Faithful Imam Ali killed thirty-five soldiers of the polytheists' army in the battle of Badr and participated in killing many others. Amongst those whom he killed were:

1. Hanzhalah ibn Abi-Sufyan, Mu'awiyah's brother,
2. Al-Aas ibn Sa'eed ibn al-Aas from the Umayyad family,
3. Uqbah ibn Abi-Ma'eet, another member of the Umayyad family,
4. al-Waleed ibn Utbah, also a member of the Umayyad family, the brother of Hind and the maternal uncle of Mu'awiyah, and
5. Abu-Qays ibn al-Waleed, the brother of Khalid ibn al-Waleed.

Imam Ali also shared in slaying Utbah, Mu'awiyah's maternal grandfather.

Within his words that he addressed at Mu'awiyah, Imam Ali said, "I still have with me the very sword that I grafted in the bodies of your brother, your maternal uncle, and your grandmother in the battle of Badr."

### ***High ideal standards***

The battle of Badr, which I have reviewed a summary of its events, witnessed such a big number of ideal situations and attitudes that were shown by the Muslim warriors, all of which demonstrated their high morality, sincerity, and readiness for fighting for the sake of Islam.

For example, some warriors fought against their fathers and brothers. Abu-Bakr fought in the line of the Muslim army while his son Abd al-Rahman was one of the soldiers of the polytheists' army. Utbah, the first to have fought against Muslims, had his son Abu-Hudhayfah with the Muslims' army. When the dead body of Utbah was dragged to be buried in the pit dug for burying the dead polytheists, Abu-Hudhayfah's face looked pale. Having noticed so, the Holy Prophet said to him, "**Perhaps, you are upset for what had happened to your father.**" Yet, Abu-Hudhayfah answered, "No at all, O Prophet of God! I swear it by God. I never felt upset for what had happened to my father or for his being killed; rather, I am only sad because he died as polytheist."

Hamzah was fighting in defense of the Holy Prophet, while his brother al-Abbas was with the polytheists' army. Similarly, Nawfal ibn al-Harith was with the polytheists' army while his brother Ubaydah was with the Holy Prophet and he was the first to have been martyred in that battle. Aqeel ibn Abi-Talib was with the polytheists while his brother Ali was with the Holy Prophet.<sup>1</sup>

Another situation is that when the polytheists marched to fight, the Holy Prophet said to his companions, "**Go forward and fight in order that you shall win heaven that is as wide as the earth and the skies.**"

Upon hearing these words, Umayr ibn al-Himam al-Ansari asked, "O Prophet of God! Is it really as wide as the earth and the skies?"

"**Yes, it really is,**" the Holy Prophet confirmed.

Umayr, expressing joy, said, "Congratulations!"

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1- Al-Abbas, Aqeel, and Nawfal had already been Muslims, but they did not migrate to Medina. So, the polytheists forced them to participate in that battle. Sayyid Muhsin al-Ameen, in his book *A'yan al-Shi'ah*, vol. 2, p. 203, 2nd edition, wrote: "Al-Abbas said to the Holy Prophet, 'O Apostle of God! I have already been Muslim, but they forced me to accompany them in this war.' In reply, the Holy Prophet said, 'God knows best about your manner. Yet, you were seemingly against us.'"

**“What for have you said so?”** the Holy Prophet asked, and Umayr replied, “I only hope that I shall be one of its dwellers.”

The Holy Prophet confirmed, **“You are really one of its dwellers.”**

Once he heard the Holy Prophet giving him this good tidings, Umayr threw away some dates that were eating and shouted, “If I wait until I finish eating these dates, then this will be too long.”

He thus advanced to fight bravely, chanting these poetic words:

*I have run towards God without provisions,  
except piety and acts of winning on the Promised Day.  
as well as steadfastness on fight for the sake of God.  
All provisions will eventually expire,  
except for piety, righteousness, and orthodoxy.*

He then fought ceaselessly until he was martyred.

A third situation is that Harithah ibn Suraqah, a warrior in the army of the Holy Prophet, was martyred. His mother then came and asked, “O Apostle of God! Please tell about the fate of my son Suraqah. If he has won Paradise, then I will act patiently; otherwise, God shall see how extremely I mourn him.”

The Holy Prophet answered, **“Mercy be upon you! Do not lost your mind. There are eight gardens of Paradise, and your son is now enjoying the highest of them all.”**

These words satisfied her and covered her with tranquility.

Another situation: Abd al-Rahman ibn Awf related: I was standing in the line during the battle of Badr and there were two young men standing beside me, one on the right and the other on the left. Each one of them whispered to me without letting the other hear him, "O uncle! Please show me Abu-Jahl." I asked, "What are you determined to do if you see him?" They said, "I promised God that I shall kill Abu-Jahl as soon as I see him unless I die before that."

So, I showed them Abu-Jahl and they attacked him directly and left him neither dead nor alive. Yet, the polytheists attacked them and could kill them.

After the battle, the Holy Prophet stood on their dead bodies, prayed for them, and praised them for what they did.

Another situation: After the battle, Imam Ali saw his brother Aqeel among the prisoners, but he turned his face away from him as though he had not seen him. Aqeel shouted, "O son of my mother, you have seen me and left. Why is that?" Nevertheless, Imam Ali left him without paying any attention to his words. Aqeel was Imam Ali's full brother.

Another situation: Mu'adh ibn Umar was one of the soldiers in the army of Muslims. In the battle of Badr, a polytheist hit him on his hand and cut it, but a small piece of skin was still linking the hand to the body. Mu'adh then walked pulling his cut hand with him. When pains overtook him, he put the hand on the ground, put his foot on it, and dragged his body up so strongly until the piece of skin was cut off.

By means of such indescribable self-denial and indifference to life, the few group of Muslims defeated the huge group of polytheists. Thus, Islam overcame to spread to the east and west of the globe. This spread was not the result of meaningless speeches, articles in mass media, and chatting in salons; rather, it was the result of resolution, willpower, and self-sacrifices.

## **2. The Battle of Uhud**

Uhud is the name of a mountain about three miles away from the city of Medina. In the month of Shawwal of the third year of Hegira, the battle of Uhud took place.

### **Number of the Army**

After the polytheists had received a great defeat in the battle of Badr, they started preparations for revenge, forming a 3000-fighter army. They then marched under the commandship of Abu-Sufiyan to settle down near Mount Uhud, bringing with them 200 horses and 3000 camels. Khalid ibn al-Waleed, Amr ibn Aas, and his wife Reetah were among the polytheists' army. Abu-Sufiyan also ordered woman to accompany the army, encouraging men on fight. As he led men to fight against the Holy Prophet, so too did his wife Hind, Mu'awiyah's mother, led the women.

Leading 1000 men, the Holy Prophet advanced to repel the polytheists' raid. Yet, on their way to face the polytheists, Abdullah ibn Ubay, notoriously known as the head of hypocrisy, halted in the middle of the army and shouted, "What for are we exposing our souls to death? O people, go back!" Tricked by him, 300 men went back with him, while only 700 remained with the Holy Prophet. Abdullah bin Amr, Jabir's father, tried to make the absconders change their mind so that they might return to fight in defense of the Holy Prophet. Within his many words, he said to them, "**O people, I adjure you by God not to let down your Prophet and your people.**" Yet, they did not respond to his calls.

### **The fight**

According to his war plan, the Holy Prophet ordered fifty archers to position on Mount Uhud behind the Muslims' camp under the commandship of Abdullah ibn Jubayr. He ordered, "Protect our backs and do not leave your location. If you see us defeated, do not support us; and if you see us collecting booties, do not participate with us."

The standard of the polytheists' army was carried by Talhah ibn Abi-Talhah, whom was known as *kabsh al-katibah*; meaning: leader of the battalion. In return, the Holy Prophet gave the standard of his army to Mus'ab ibn Amr who, too, belonged to the Banu-Abd al-Dar tribe. When Mus'ab was martyred, the Holy Prophet ordered the standard to be carried by Ali ibn Abi-Talib.

Talhah advanced, shouting, "Who can combat me?" Ali, challenging him, advanced. "Who are you?" Talhah asked, and Ali answered, "I am Ali ibn Abi-Talib." "I have already known that no one would dare to combat me except you." They combated, and Ali hit him with his sword on his thighs and cut off both of them, causing Talhah to fall down on the ground. When Ali wanted to cut his head, Talhah adjured him by Allah and by the family relation between them. However, according to some historians, Talhah uncovered his buttock and Imam Ali left him because he would not kill one who tried to have his soul saved in a shameful manner. Yet, Talhah finally died.

The author of *A'yan al-Shi'ah*, vol. 2, p. 232, 3<sup>rd</sup> edition, wrote: "Al-Tabari, the famous historian, wrote that when Ali ibn Abi-Talib killed all the bearers of the standards of the polytheists' army, the Holy Prophet saw a group of polytheists marching; so, he shouted, 'O Ali! Attack these.' Immediately, Ali attacked them and forced them to take flight. He also killed Amr ibn Abdullah al-Jahmi. Having seen another group, the Holy Prophet shouted, 'O Ali! Attack these too.' Imam Ali did, forced them to take flight, and killed Shaybah ibn Malik. The Archangel Gabriel, upon seeing Imam Ali's act, said, 'O Prophet of God! This is the true self-sacrifice.' The Holy Prophet replied, '**He (Ali) is part of me and I am part of him.**' The Archangel commented, '**And I am part of both of you.**' Then, the people who were present there heard a voice shouting, 'There is no sword but Dhu'l-Faqar and there is no champion but Ali.'"

According to Sheikh al-Mufid in his book: *al-Irshad*, those who carried the standard of the polytheists' army were nine all of whom were killed by Imam Ali, causing the polytheists to take flight.

At this point of the war, the polytheists were defeated and they ran away. Their groups were broken by the swords of Imam Ali and his uncle Hamzah, the lion of God and the lion of God's Prophet. Followed by her companions, Hind turned her back on shouting in grief and woe. Al-Waqidi wrote, "No Prophet had ever been granted victory like that granted to the Holy Prophet Muhammad in the battle of Uhud."

Yet, the archers defied the Holy Prophet's instructions and left their places wherein he had ordered them to stay, because they saw the polytheists run away and their Muslim brothers collecting spoils of war. Although their commander Abdullah ibn Jubayr tried to stop them, saying, "Obey God and His Prophet!" they refused to listen to him, saying to one another, "Why should we stay here while the enemy was defeated and our brothers are collecting the spoils of war?" So, they left their positions and went down and none of them remained on the mountain except their commander along with ten persons. When Khalid ibn al-Waleed saw that the backside of the Muslims' army was clear, he, along with his two hundreds horsemen, attacked Abdullah ibn Jubayr and those who remained with him in their positions and annihilated them all. The polytheists gathered again and surrounded the Muslims who were busy collecting the spoils of war. They thus attacked them from all sides, forcing them to freeze between the two jaws.

Thus, Muslims ran away leaving the Holy Prophet alone, except from a few people, including Abu-Dujanah, Suhayl bin Hunayf, and Ali ibn Abi-Talib, who fought bravely in defense of the Holy Prophet.

According to al-Tabari, Umar ibn al-Khattab and Uthman ibn Affan were among those who ran away. The Holy Prophet fought vehemently, throwing arrows, and combatting with his sword, while the polytheists were gathering around him and trying to kill him in any way possible. A stone was thrown at him, causing his nose to be broken and his lower lip to be torn. Another strike hit his forehead, causing blood to flow on his face, as a result of which he was fainted. When he regained consciousness and opened his eyes, he looked at Imam Ali who never left him. So, he asked, **“O Ali! What did our people do?”** He answered, **“They violated their covenant and ran away.”** **“O Ali,”** the Holy Prophet ordered, **“Protect me from those who are attacking me.”** Obeying, Imam Ali attacked them forcing them to run away. Yet, they came back from another side. **“Protect me against them,”** the Holy Prophet asked, and Imam Ali attacked them so intensely that they ran again. In this manner, whenever the polytheists attacked the Holy Prophet, Imam Ali, like a falcon, would stop their raids and defeat them. For this reason, Imam Ali is nicknamed, besides many other nicknames, *“kashif al-Kurubat,”* meaning: the one who removed all ordeals to which the Holy Prophet was exposed, because the Holy Prophet always shouted, “O Ali!” whenever he was exposed to a hard situation. Imitating the Holy Prophet, the Shi’ah Muslims are always shouting, “O Ali!” whenever a hardship would attack them.

When the polytheists despaired of killing the Holy Prophet, despite all their attempts, their determination slackened off and they left him after they had killed seventy Muslims, the same number of the polytheists that were killed in the Battle of Badr.<sup>1</sup>

Upon the Holy Prophet’s return to Medina, his daughter Lady Fatimah received him a big vessel of water with which he washed his face, followed by Imam Ali who also washed his hand, which was covered with blood from

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1- I have not related the story of Hamzah’s martyrdom in this battle, because I have already discussed this issue in an independent chapter of the book.

palm to shoulder. He then handed his sword Dhu'l-Faqar to Lady Fatimah, saying, **“Take this sword. It has really been honest with me today.”** Commenting, the Holy Prophet said, **“O Fatimah, take the sword, for it had carried out its duty fully.”** Thus, God the Almighty killed the bravest warriors of the polytheists of Quraysh with that sword.

Disregarding all the false claims and spurious arguments about the results of the Battle of Uhud, let's concentrate on two Quranic verses of Surah Aal-Imran (no. 3) that were revealed on the occasion of the Battle of Uhud and make a comparison between them.

All exegetes of the Holy Quran agree unanimously that this Quranic verse was revealed as a result of the Battle of Uhud: **“*Muhammad is no more than a messenger: many were the messenger that passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to God, for God will swiftly reward those who serve Him with gratitude.* [3:144]”**

Commenting on this Quranic verse, exegetes of the Holy Quran and biographers wrote: [During the Battle of Uhud,] Muslims heard a very loud voice shouting, “Muhammad has been killed!” So, most of them while others had their faith shaken, saying, “Would Abdullah ibn Ubay [the head of hypocrisy] intercede for us with Abu-Sufyan to save our lives!” Others doubtfully said, “Had Muhammad been a true prophet, he would not have been killed!” Reproaching them, God the Almighty revealed this verse to confirm that these *Muslims* did turn back on their heels and did renounce their faith.

In fact, their running away and giving up the Holy Prophet, by leaving him alone to face three thousand horsemen who laid him under siege, is sufficient evidence on their having doubted the Holy Prophet's prophethood; and their absconding is the biggest reproach to be said to anybody.

The second verse reads: “***How many a prophet there has been with whom multitude of godly men fought. They did not falter for what befell them in the way of God, nor they weaken, nor did they abase themselves. And God loves the steadfast.***”

Al-Razi, the famous scholar who belonged to the Ash‘ariyyah Islamic school of thought, commented in his book on Quranic exegesis; entitled, *al-Tafsir al-Kabir*: “Be it known to you that the most humiliating disciplines to which those Muslims who fled in the Battle of Uhud were exposed is God’s saying: ‘You should have learned lessons and taken good example for the past prophets and their followers. As long as steadfastness in fight and not even thinking of absconding were amongst the distinctive features of the past prophets and their followers, how should it be for you to abscond and accept defeat?’”

About those who remained steadfast and did not allow themselves to be defeated, al-Razi said: “The author of *Tafsir al-Kashshaf* [namely, al-Zamakhshari] wrote: “These ones never *faltered* when they heard the rumors of the Holy Prophet’s killing; they never *weakened* to continue fighting after him; and they never *abased themselves* before the enemy. In fact, this is a sign of reproaching the others who absconded and brought about to themselves weakness and abasement when they collapsed upon hearing the rumors of the Holy Prophet’s having been killed, weakened to fight against the polytheists, and abased themselves before the unbelievers so disgracefully that they even resorted to and wished that Abdullah ibn Ubay the hypocrite would intercede for them with Abu-Sufyan to save their lives.”

Al-Razi added: “With regard to God’s saying, ‘*And God loves the steadfast,*’ it means that whoever acts steadfastly and bear patiently all hardship for the sake of God, without showing panic, weakness, and dread, God loves him. God’s love of a servant of Him is an indicative of God’s determination to impart honor, dignity, and respect to that servant of Him as well as God’s

deciding rewards and Paradise for him. This is of course the ultimate sought-after goal.”

Although they have had different sayings about the number of those who kept steadfast with the Holy Prophet, exegetes and biographers agreed unanimously that Imam Ali ibn Abi-Talib was the closest to the Holy Prophet in that hardship, defending him so bravely and casting himself in perdition for the sake of him. In conclusion, no one deserves God’s love, honoring, dignity, and respect as Ali does.

### **Apostasy after the Holy Prophet’s departure**

There is a phenomenon that attracts attentions and requires questioning. It is namely that those who contended with, incurred the animosity of, and antagonized Imam Ali, depriving him of his right to leadership, after the passing away of the Holy Prophet were the same persons whom were reproached and scolded by the aforesaid holy Quranic verse; namely, “... *If he dies or is slain, will you then turn back on your heels?*”

Did those people really break their covenants and renounce their faith after the Holy Prophet’s passing away as same as they did in the Battle of Uhud?

At any rate, al-Hamidi, in his famous book: *al-Jam’ Bayna al-Sahihayn*—a voluminous book concerned with bringing to agreement the narrations that were recorded in the two famous books: *Sahih al-Bukhari* and *Sahih Muslim*—quoted the following: The Holy Prophet is reported to have said: “**On the Resurrection Day, some men who had accompanied me shall join me on the Divine Pond. But once they raise their heads to see me, they shall be taken and sent away. I shall say: ‘O my Lord! These are my companions,’ but I shall receive this answer: ‘You do not know what innovations they invented after you!’**”

This Prophetic tradition, which is decided by scholar as authentic, states openly that some of the so-called *sahabah* (i.e. companions of the Holy Prophet) would renounce their faith after the Holy Prophet's passing away.

If we attach this authentically reported tradition of the Holy Prophet to the other famous Prophetic tradition known as *hadith al-thaqalayn*, which reads: **“I shall leave behind amongst you the two weighty things; namely, the Book of God and my progeny—my family members,”** a tradition that is quoted by Ahmad ibn Hanbal in his book *Musnad* and by Muslim in his book *Sahih Muslim*; and to the other Prophetic tradition: *“Ali is always with the truth and the truth is always with Ali,”* which is quoted by al-Tirmidhi in his book *Sunan al-Tirmidhi*, which is considered by Sunnis as one of the six most reliable sources of Prophetic traditions; and to the other Prophetic tradition: **“Whoever obeys Ali has indeed obeyed me, but whoever disobeys him has in fact disobeyed me,”** which is quoted by al-Hakim al-Nayshaburi in his famous book *al-Mustadrak 'ala al-Sahihayn*—if we attached all these Prophetic traditions to one another, we will most surely come out with one inevitable fact and result; that is, those who stuck to their faith after the passing away of the Holy Prophet were Imam Ali and those who obeyed him and kept acting loyally to him, while those who turned on their heels and renounced their faith were those who disobeyed and antagonized Imam Ali.

### **Lessons and admonitions**

For the sake of learning lessons from the Battle of Uhud, it seems proper to quote some of the events that took place therein as same as we did upon discussing some events of the Battle of Badr.

#### **Anas ibn al-Nadr**

Having seen some Muslims abscond and leave the Holy Prophet alone, Anas ibn al-Nadr shouted out, “How will your lives benefit you after the death of your Prophet? Return and die on the same principles of the Prophet. If it is

true that Muhammad has been killed, then the Lord of Muhammad has not been killed.” He then decided to face death; so, he kept on fighting until he was martyred. May God’s mercy be showered on him!

### **Abu-Dujanah al-Ansari**

According to al-Majlisi’s *Bihar al-Anwar*, vol. 6, after the Muslims’ defeat in the Battle of Uhud, the Holy Prophet said to Abu-Dujanah, “**You may leave now, for I release you from responsibility towards me.**” Yet, Abu-Dujanah wept, raised his head towards the sky, and expressed: “No, by God. I shall never leave you. Where should I go? Should I go to my wife who will sooner or later die? Or to my son who will someday leave? Or to my house that will finally be demolished? Or to my money that will eventually expire? Or to a term of lifetime that will finally come to an end?” Thus, Abu-Dujanah kept on fighting on one side and Imam Ali on the other. When wounds overtook him, he fell to his face. So, Imam Ali carried and put him aside.

### **Sa’d ibn al-Rabi’**

After the end of the battle of Uhud, the Holy Prophet asked his companions, “**Let one of you search for Sa’d ibn al-Rabi’ to see whether he died or he is still alive.**” Responding to him, one of the Helpers undertook this mission. He thus went searching for Sa’d. He found him heavily injured and thrown amongst the martyrs at the point of death. “The Holy Prophet ordered me to search for you to see whether you are still alive or you have died,” the man said to Sa’d who, in reply said, “I am among the dead. Convey my greetings to the Holy Prophet and say to him: Sa’d ibn al-Rabi’ says: May Allah reward you with the best reward He ever gives to any prophet on behalf of his community. Also convey my greetings to my people and say to them: Sa’d says to you: You shall never be excused by God if any harm touches your Prophet while one of you is still alive.” Sa’d then sighed, bled heavily, and passed away.

The man returned to the Holy Prophet and told him of the whole story. Praying for Sa'd, the Holy Prophet said: **“May God have mercy on Sa'd ibn al-Rabi', for he supported us during his life and ordered his people to support us after his death.”**

In fact, the manner of Sa'd is similar to the manner of Muslim ibn 'Awsajah, the loyal companion of Imam al-Hussein ibn Ali. While breathing his last breath, he said to Habib ibn Muzhahir, “My will to you is that you should defend this man,” pointing to Imam al-Hussein, “until you die in defense of him.”

#### **Hamnah, the daughter of the Holy Prophet's paternal aunt**

When the Holy Prophet returned to Medina, Hamnah the daughter of his maternal aunt Umaymah bint Abd al-Muttalib and the sister of Zaynab bint Jahsh the Holy Prophet's wife, received him. He, conveying bad news to her, said, **“Ready yourself for receiving this news?”** She answered, “Who was martyred?” **“Your brother Abdullah,”** the Holy Prophet replied. Yet, she acted patiently and expressed, “We are God's and to Him shall we be returned. May Allah forgive my brother Abdullah! Congratulations to him for his martyrdom.”

The Holy Prophet, once more, said to her, **“Ready yourself for receiving this news, too.”** **“Who was martyred?”** she asked, and he told, **“Your maternal uncle Hamzah ibn Abd al-Muttalib was martyred, too.”** She, again acted patiently and expressed, “We are God's and to Him shall we be returned. May Allah forgive my brother Abdullah! Congratulations to him for his martyrdom.”

For the third time, the Holy Prophet said to her, **“Ready yourself for receiving this news, too.”** “Who was martyred?” she asked, and the Holy Prophet said, **“Your husband Mus'ab ibn Umayr was martyred.”** Yet, this time she could not control herself and she went on mourning and expressing deep grief with loud voice.

Commenting, the Holy Prophet said, **“Yes, a woman’s husband occupies such a distinctive position in her sight that no one else occupies the like of it.”**

### **Nasibah al-Maziniyyah**

According to *Bihar al-Anwar*, vol. 6, Nasibah bint Ka’b al-Maziniyyah used to participate in the military campaigns led by the Holy Prophet to medicate the wounded. In the battle of Uhud, her son wanted to run away with the absconders, but she prevented him, saying, “Son, where to are you going to flee from God and His Apostle?” As she succeeded to prevent him, her son was attacked by one of the polytheists who martyred him. She took her son’s sword and hit the man who had killed her son on his thighs and killed him. **“May God bless you, Nasibah,”** the Holy Prophet encouraged her. She also used her chest as shield for protecting the Holy Prophet until she was injured heavily.

### **Safiyyah, the Holy Prophet’s paternal aunt**

Safiya, the daughter of Abd al-Muttalib, was Hamzah’s full sister. After the battle of Uhud, she came to the battlefield to see her brother’s body, but the Holy Prophet ordered her son al-Zubayr to take her back so that she would not see what the polytheists did to the body of her brother. As her son conveyed the Holy Prophet’s instructions to her, she asked, “Why is that? I have already been told that the body of my brother was mutilated. This is still nothing for him to offer for the sake of God. We are fully satisfied with that. I shall most surely be patient and expect the rewards of God.”

Such heroic reaction cannot come from any person except those from whom God removed all impurity and whom He purified with thorough purification.

Unfortunately, when one of us hear a simple bad word said about the truth, he complains, cries out, feels that he did God a favor, and people may call him the champion of all champions... etc.

### **A woman of the Banu-Dinar clan**

Al-Amin, in *A'yan al-Shi'ah*, quoted al-Tabari to have narrated: The husband, brother and father of a woman of the Banu-Dinar clan were martyred in the battle of Uhud in defense of the Holy Prophet. When she was told about their martyrdom, she only asked, “What happened to Holy Prophet?” “He is as good as you want him to be,” they answered. “May I see him?” she asked. When she saw the Holy Prophet, she expressed, “O Apostle of Allah! All misfortunes are easily tolerable as long as you are safe.”

### **The washed by angles**

Hanzhalah, a man of the Khazraj tribe, was in the line of the Holy Prophet while his father, Abu-Amir, was in the other line of Abu-Sufyan. It happened that Hanzhalah married at the night before the battle of Uhud. When he asked the Holy Prophet to permit him to stay with his wife, this Quranic verse was revealed: “*Those who seek you permission are indeed those who have faith in God and his Apostle. So, when they seek your permission for some works of theirs, give permission to whomever of them you wish.* [24:63]” Thus, the Holy Prophet permitted him to stay with his wife. In the morning, Hanzhalah heard the calls to war; so, he left his wife and hurried to the battlefield while he was still ceremonially impure. Before going out, his wife tried to stop him, but when she failed, she asked four men of the Helpers to bear witness that Hanzhalah had consummated his marriage with her that night. When she was then asked as to why she did so, she answered, “Last night, I saw in dream that the sky was opened wide and Hanzhalah entered therein and then the sky was closed. So, I realized that he would be martyred. That’s why I asked some persons to bear witness that he had consummated his marriage with me.” At that night, Hanzhalah impregnated his wife.

Thus, Hanzhalah went to the battlefield, fought bravely, and won martyrdom. Thereafter, the Holy Prophet told: **“I saw angles washing Hanzhalah’s body between the earth and the sky with rainwater that was put in golden vessels.”**

### **3. The Battle of al-Ahzab**

This third battle, that took place in the month of Dhu’l-Qad’ah of the fifth year after the Holy Prophet’s migration to Medina, is called *al-Ahzab* (i.e. the allies) because the polytheists’ army was composed of the polytheists of Quraysh, the other Arab tribes and clans despite their animosity towards one another, the non-Arabs, and the Jews. Under the commandship of Abu-Sufyan the father of Mu’awiyah and the grandfather of Yazid, the polytheists’ army mounted to ten thousand fighters. Abu-Sufyan thought that with this massive army he would be able to make the deathblow to the Holy Prophet and finish him and his companions.

#### **Battle of al-Khandaq**

The same invasion is also called the Battle of al-Khandaq, or the ditch, because when the Holy Prophet knew about this massive army, he informed his companions and consulted with them about what to do. They were overcome by confusion and none of them could reach at a solution, since they knew that face-to-face fight would not guarantee victory. Salman the Persian, through his wisdom and sagacity, saved the situation. He said, “O Apostle of God! In Persia, when an enemy laid us under a siege, we would dig a ditch around ourselves.” This idea admired the Muslims who expressed joy. So, the Emigrants claimed, “Salman belongs to us,” and Helpers claimed the same. Yet, the Holy Prophet announced, **“Salman belongs to us, the Prophetic household.”** In six days only, the ditch was dug and the Holy Prophet himself participated by carrying sand with his own hands.

### **Muslims' panic**

Describing the fear of Muslims from the polytheist and the allies, the Holy Quran reads: “*And the eyes rolled with fear and the hearts leapt to the throats, and you entertained misgiving about God.* [33:10]”

The hypocrites, mocking, said: “Muhammad promised us to gain the treasures of Khosrow [the king of Persia] and Caesar [the king of Rome] while we are today not safe to go even to our bathroom.”

Having noticed the intense hardship, weak-heartedness, and infirmity of Muslims, the Holy Prophet tried to dissuade the Banu-Ghatafan tribe, one of the allies of Abu-Sufyan, by giving them one third of the fruits of Medina. Yet, the chiefs of the Aws and Khazraj Muslim tribes refused, saying, “These people and we were polytheists and idol-worshippers alike, but they never dreamt of eating even a single date of our trees unless we would give them so as alms or sell it to them. Now that God honored us by Islam and granted us strength through you and Him, we will never give them our properties. No, by God. They shall have nothing from us except sword; and God shall judge between them and us.” Having heard their answer, the Holy Prophet agreed and said, “You are given what you ask for.”

### **The fight**

For more than twenty days, the polytheists and their allies laid siege on the Muslims, and no actual fight took place except for some attempts of throwing arrows and stone. Then, five horsemen of Quraysh—namely, Amr ibn Abd-Wudd, Ikrimah ibn Abi-Jahl, Nawfal ibn Abdullah, Ibn al-Maghirah, and Hubayrah ibn Abi-Lahab—crossed the trench from its narrowest place.

Amr fixed his spear in the ground and started wandering around while chanting a poem by which he was challenging the Muslims to combat him. Imam Ali stood up and said, “I shall combat him, O Apostle of God!” but the Holy Prophet ordered him to sit.

Amr repeated his challenging words and kept on mocking the Muslims, saying, “Where is your *Paradise*? You claim that any one of you shall be allowed into that *Paradise* when killed!”

Imam Ali stood up again, but the Holy Prophet once more ordered him to sit.

For the third time, Amr repeated his challenging words, but this time the Holy Prophet allowed Imam Ali to advance and combat him.

Before advancing, the Holy Prophet asked Imam Ali to come closer to him. As he did, the Holy Prophet turbaned him with his own eyes and prayed to God for him, saying, “**O God! Please guard him from his right and left sides and from his back and front.**”

When Imam Ali marched to combat Amr, the Holy Prophet declared, “**The entire faith has marched to combat the entire polytheism.**”

“Who are you?” Amr asked.

“**I am Ali the son of Abu-Talib,**” Imam Ali replied.

Arrogantly, Amr expressed, “Your father was a friend and a companion of mine; so, I hate to kill you.”<sup>1</sup>

“Yet,” Imam Ali expressed. “**I never hesitate to kill you. I swear it by God.**”

Imam Ali then offered some suggestions to Amr, saying, “**O Amr! You have taken upon yourself that whenever one invites you to respond to one of three things, you will do.**”

Amr answered, “This is true.”

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1- Abu'l-Khayr, a master scholar and the mentor of Ibn Abi'l-Hadid, said: “I swear this by God: Amr asked Imam Ali to go back only because he feared him. Amr had already known that Imam Ali was the killer of all those polytheists hero in the battles of Badr and Uhud. He was sure that Imam Ali would kill him, too; therefore, he felt shy to withdraw and show failure. For this reason, Amr invented his false claim; and he was notoriously lying.”

Imam Ali said, **“So, I invite you to bear witness that there is no god but Allah and that Muhammad is the messenger of Allah.”**

Yet, Amr refused and said, “Forget it. What is your second offer?”

Giving Amr another suggestion, Imam Ali said, **“You may go back home. If Muhammad is truthful, then you will be the happiest of all people; and if he the otherwise, then you will gain what you want.”**

Amr, refusing, said, “If I do so, then the women of Quraysh will gossip that I was too coward to face you and I will disappoint those people who chose me as their head! What is your third offer?”

The third offer Imam Ali made was that he said to Amr, **“So, I challenge you in combat.”**

Amr said, “Well, this is an offer that I never thought that any Arab man would frighten me by it.”

Imam Ali said: “How should I fight you while you are riding and I am not?”

Immediately, Amr rode off, hamstringing his horse, unsheathed his sword as swiftly as a torch, and struck Imam Ali on the head so heavily that his strike cut lengthwise the Imam’s leather head-shield and the sword could hit the Imam’s head and cleave it. In turn, Imam Ali struck Amr so heavily that he cut off his both legs and the man fell to the ground stained with his blood. Then Imam Ali beheaded him and returned carrying the head to present it before the Holy Prophet. He came to the Holy Prophet while blood was covering his face because of Amr’s strike. Meanwhile, Imam Ali’s face was bright with happiness.

Muslims cheered for this victory and fascinating scene. Their hearts, having reached their throats out of fear, applauded Imam Ali who returned tranquility to their minds after they had had misgivings about God and His Apostle.

When he was present before the Holy Prophet, Imam Ali threw Amr's head; so, Abu-Bakr and Umar stood up and kissed Imam Ali on the head. Umar said, "You could have taken his armor, for none of the Arabs has the like of it." Yet, Imam Ali answered, "**I would not like to uncover his private parts.**"

The killing of their chief startled the polytheists very much and they were afflicted by the same horror that had afflicted the Muslims in the beginning. They then offered to give ten thousand dirhams to the Holy Prophet if he would allow them to take Amr's dead body. "Take it for free," the Holy Prophet said. "**For we do not take money for dead bodies.**"

Then, at a cold night of winter, God sent a strong wind that damaged the enemies' tents and turned over their pots. Before the darkest hour of that night, Abu-Sufyan asked his army to leave, saying, "O people of Quraysh! If we are now fighting the inhabitants of the sky as Muhammad claims, then we are not able enough to fight them." Having informed of their departure, the Holy Prophet announced, "**Now, we can raid on them and they shall never be able to raid on us.**"

#### **"God spared the believers the trouble of fighting"**

Muhammad Hasan al-Muzhaffar, in his book *Dala'il al-Sidq*, vol. 2, page 174, quoted al-Suyuti to have written in his book *al-Durr al-Manthur*: Abdullah ibn Mas'ud, while reading the Quranic verses along with their interpretations, used to read this verse: "**God spared the believers the trouble of fighting**" and say thereafter: "*through Ali ibn Abi-Talib.*"

Of course, we neglect this addition to the verse although it indicated one of the distinctive virtues of Imam Ali that is reported by Sunni scholars. We, the Shiah Muslims, believe undeniably that there are neither addition nor omission in the Holy Quran as is necessitated by our religion and decided unanimously by all Muslims. At one go, we believe that the failure of the

polytheists in the Battle of al-Ahzab and the Muslims' dispensing with fighting is traced back to a number of reasons, but not to one reason only. Amongst these reasons are the Holy Prophet's earnest prayer to God the All-glorified to repel harm from Islam and Muslims, Imam Ali's killing Amr ibn Abd-Wudd, Salman's plan of digging a ditch, the stormy wind... etc.

Yet, Imam Ali's killing Amr was not only one of the reasons but also the most important of all these reasons. That is because Imam Ali's killing Amr who was the head and the main pillar of the polytheists' army threw panic in the hearts of the enemies, humiliated them, and outweighed the scale of Muslims over that of the polytheists after all symptoms had indicated that the polytheists would win that battle. Besides, Imam Ali's heroic act created confidence and tranquility in the Muslims' mentalities; therefore, they expected victory after they had despaired of it.

Imam Ali's strike in the Battle of al-Ahzab turned upside down the entire situation, turning the weak into strong and vice versa. Based on this fact, the Holy Prophet declared, **"Verily, Ali's strike on that day of the Battle of the Ditch is better than the devotional acts of all human beings and jinn."**<sup>1</sup>

Al-Hakim al-Nayshaburi, in *al-Mustadrak 'ala al-Sahihayn, Ch. al-Maghazi* (military campaigns), vol. 3, p. 34, wrote: Yahya ibn Adam said: "I could not find anything to liken Ali's striking Amr on that day of the Battle of al-Ahzab except God's saying: ***'So, they put them to flight by God's permission and David slew Goliath.'***"

There is still very much discourse to say about Imam Ali's striking Amr in the Battle of al-Ahzab, but I shall dedicate an independent chapter to this issue in my other book: *Ali wa'l-Qur'an*.

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1- See al-Ijji, *al-Mawaqif*, vol. 8, p. 371, edition of 1907.

### **Salman the Persian**

Instead of *al-Farisi* (i.e. the Persian), Imam al-Sadiq used to call Salman as *Salman al-Muhammadi* (i.e. *Salman of Muhammad's family*).

Aishah is reported to have said that the Holy Prophet allocated a special session to Salman in which he used to talk to him confidentially.

Imam al-Sadiq is reported as saying: **Salman liked the poor, knowledge, and the scholars.**

Ibn Abi'l-Hadid expressed: Salman was from Persia. Yet, he is counted with the manumitted servants of the Holy Prophet. His nickname was Abu-Abdullah and whenever he was asked about his father, he would answer, "I am the son of Islam. I am one of the descendants of Adam" When he held fraternity bonds between each couple of his companions, the Holy Prophet fraternized Salman with Abu-Dharr.

After the Holy Prophet's departure, Salman was appointed as the ruler of al-Mada'in. Nevertheless, he used to work with his own hands and eat from that work. He never took anything from the public treasury for himself. His salary was five thousand dirhams, but whenever he was paid his salary as same as all Muslims were, he would take it and give it as alms to the needy and he would then cover his needs from the money that he earned by himself.

After the Holy Prophet's passing away, he delivered a speech, saying, "**O people! Listen to my words and try to understand them. Behold! If I convey to you all that I know about the distinctive virtues of Ali ibn Abi-Talib, some of you will certainly accuse me of insanity and others will pray to God to forgive the one who would volunteer to kill me. Behold! All of you shall meet death at certain times and shall come across events. The knowledge of all these death times and events are with Ali ibn Abi-Talib, who is also full aware of the laws of inheritance and wills and the most decisive wording.**"

## **Battle of Khaybar**

Khaybar is the name of a big city with forts, towers, farms and many palm trees. It is situated in Hejaz Province, about four night-journey away from Medina, and inhabited by Jews. The Battle of Khaybar took place in the month of Jumada I, seven years after the Holy Prophet's migration to Medina.

## **Number of the army**

After the defeat of the polytheists and their allies in that Battle of the Ditch, Muslims authority in the Arabian Peninsula became stronger and the Arabs and Jews feared the Holy Prophet and his companions very much. Having feared for themselves, the Jews of Khaybar started contacting with some tribes and Bedouins to form a front against Muslims. Having been fully aware of this conspiracy, the Holy Prophet formed a 1400-soldier army and attacked the Jews of Khaybar on their own ground.

## **Fight**

Muslims arrived in Khaybar and the Jews garrisoned themselves and started defending from behind walls. After a more than ten day siege, the Holy Prophet was determined to conquer their garrisons in any way possible.

Let us now listen to what Mr. Abd al-Rahman al-Sharqawi<sup>1</sup> wrote about the Battle of Khaybar in Egypt-issued *al-Masa' Bulletin*, issue no. 27, May, 1961:

“Muhammad decided to gather all his striking forces for conquering the garrison of Khaybar, since as long as the Jews were gathering behind that garrison, they would still more powerful than the Muslims and they would be able to defeat them. He thus mobilized his army and commanded them to conquer that garrison, handing over the standard of war to Abu-Bakr [i.e. appointing him as the commander]. Yet, Abu-Bakr failed to do the mission.

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1- One of the pioneering thinkers and men-of-letters of Egypt, Abd al-Rahman al-Sharqawi enjoys a wide fame in all Arab countries.

The next day, the Holy Prophet appointed Umar ibn al-Khattab as the commander. Umar advanced and fought all the day, but he failed to conquer the garrison. Although the gates of the garrison started fainting, the Jews positioned themselves firmly in that invulnerable place, shooting their arrows at the Muslims without need to advance even one man to fight in the bare plain.

Then, Muhammad called Ali ibn Abi-Talib to come to him and said, **“Take this standard, for God may conquer that garrison at your hands.”**

Ali decided to force the Jews to go out to the open land. He took off the armor so that his motion would be faster and ordered his men to do the same for the same reason. He advanced bearing in his mind the instructions of the commander Muhammad who had directed, **‘Go forward gradually until you reside in their field. Then, invite them to accept Islam. If they defy, then fight them. By God, if God guides only one man of them to Islam at your hands, this shall be more beneficial to you than possessing the best kind of camels.’** Ali was thus determined to invite them to accept Islam, hoping they would respond.

He advanced and called them to accept Islam, but they made fun of him. He then demanded them to fight man to man and to bring the bravest of them to fight him face to face. Al-Harith, one of their best fighters, marched to combat Ali, but Ali killed him. Another fighter came out, and Ali killed him too. At that moment, Muslims’ shouts of cheer became so loud while they were mocking at the fake strength of the Jew fighters. Then, Ali asked the Jews to send him the strongest man they have so that he may stand firm in the battle; so, Marhab, the true chief of the horsemen of Khaybar, came out to fight.

Marhad came out walking smugly, full of pride and self-confidence, holding in his hand a frightening three-pronged spear and all his tall and chubby

body was covered with coat of mail and the armor covered his head up to his legs; so, there was no gap for Ali's sword to pass through.

Ali, on the other hand, marched with his moderate body without putting on any armor except that he carried a sword in his hand. Having seen this scene, all Muslims and Jews expected that it was Ali's end. Making use of his light weight as a result of having already put off the armor and the shield, Ali gave way to Marhab to advance along with all of his shields, armors and spear. When the spearhead was about to touch Ali's body, he suddenly stepped backward and then jumped in the air to avoid Marhab's strike. He then, with all power possible, fell on Marhab's head, split the iron of Marhab's helmet, and hit his head with his sword so fiercely that the sword reached Marhab's skull and split it into two halves. So, Marhab fell to the ground while the Jews were watching in fear and astonishment and the shouts of victory were clearly and loudly heard from the Muslims' camp.

Leading his men, Ali rushed into the gate of the garrison and destroyed with all their powers until they could break into the garrison, leaving the Jews, whom had already been shocked and astounded by the killing of Marhab, running away into another garrison. Yet, they could not resist for long; so, they had to declare their readiness for surrender.”

### **Gate of Khaybar**

People have talked very much about Imam Ali's uprooting the great gate of the Khaybar garrison and some of their talks were similar to legends and fiction. For example, some said that he uprooted the gate with his right hand only and made it a bridge on which the army crossed, while the Jews had appointed twenty-two men to only open and close that gate because of its heavy weight and immense size.

Others said that Imam Ali uprooted the gate and threw it in air to fly for tens of meters.

Furthermore, others said that Imam Ali, having uprooted the great gate, used it as a shield to protect himself from the strikes and arrows.

Thus, many narrations were told about this issue due to which Imam Ali has been given the title: *qali' al-bab* “the gate uprooter” and this title has been used in many discourses and poetic verses, such as:

*O He who pulled up the gate,  
while forty-four fists had failed to even shake.*

However, all the above mentioned narrations prove the courage and his bodily wonderful powers.

Apart from all such narrations, let us pore over what was mentioned in Sunni reference books of narrations and history Imam Ali and the gate of Khaybar. Al-Tabari wrote: “When Ali came near the garrison, those stationed behind it had to come out and Ali fought them. A Jewish man hit Ali, dropping his shield from his hand; so, Ali lifted a gate that was near the garrison and used it as a shield. That gate remained in Ali’s hand while he kept on fighting until God granted him victory. When he finished fighting, Ali threw the gate. Eight men tried hard to only turn over that gate, but they failed.”

As for Ibn Hisham, in *al-Sirah al-Nabawiyyah*, he wrote: “Ali threw the gate behind him for eighty spans.” According to another narration, “When he came up to the gate of the garrison, he uprooted it and threw it on the ground. When he left, seventy men gathered to move it and restore it to its place.<sup>1</sup>

Al-Sharqawi, as we have seen, did not make any reference to the gate or to Imam Ali’s uprooting it; rather, his fascinating description of the combat between Imam Ali and Marhab clearly suggests—as same as these tales and

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1- Al-Amin, *A'yan al-Shi'ah*, vol. 2, p. 316, print of 1950.

narrations do—Imam Ali’s supernatural power. However, Imam Ali’s uprooting that great gate and using it as bridge on the trench is not more astounding and more amazing than his great jump in the air and his deadly hit on Marhab’s head that was fully covered with iron to split it into two halves.

**“Always attacker and never absconder!”**

Allamah al-Hilli, in his book *Nahj al-Haqq*, wrote:

“Through many chains of authority, Ahmad ibn Hanbal in his famous book *Musnad Ahmad*; and al-Bukhari and Muslim in their books *al-Sahih*—through several chains of authority too—and the author of *al-Jam’ Bayn al-Sihah al-Sittah*; all those quoted Abdullah ibn Buraydah to have said: I heard my father narrating: We besieged Khaybar and the commandership of our army was entrusted to Abu-Bakr who raised the standard and tried to conquer the garrison, but he failed and returned defeated. The next day, Umar took the standard and marched to conquer the garrison, but he, again, returned defeated. Noticing that people were afflicted by hardships and fatigue, the Apostle of God declared, **“Tomorrow, I am going to give the standard to a man who is loved by God and His Apostle and who loves God and His Apostle. He will not return unless God will grant him victory.”** That night, we all became delighted and sure that victory would be granted on the next day. In the morning, the Apostle of God led us in the congregational Morning Prayer and, upon accomplishing his prayer, stood up, ordered that the standard should be brought to him while people were standing in their lines, and then called upon Ali who was sore-eyed. The Prophet applied his saliva in Ali’s eyes, gave him the standard, and Ali (‘a) achieved victory.”

Commenting on the words of Allamah al-Hilli, al-Fadhl ibn Ruzbehan, a Sunni master scholar, wrote: “The report of Khaybar is authentic, reflecting only one of the Commander of the Faithful’s distinctive virtues that none has the like of it. In fact, many are such distinctive virtues of Imam Ali.”

Sheikh Muhammad Hasan al-Muzhaffar in his book *Dala'il al-Sidq* also commented: "The same narration quoted by Allamah al-Hilli from *Sahih al-Bukhari*, *Sahih Muslim*, *al-Jam' Bayna al-Sihah*, and *Musnad Ahmad* is also quoted by al-Hakim al-Nayshaburi in his book *al-Mustadrak 'ala al-Sahihayn*, Ch. *Campaigns*, vol. 5, p. 358, al-Muttaqi al-Hindi in *Kanz al-Ummal*, vol. 6, p. 394, al-Tabari in *Tarikh al-Umam*, vol. 3, p. 93, and Ibn al-Athir in *al-Kamil fi'l-Tarikh*, vol. 2, p. 195.

This quotation involves the most evidential proof on the Imamiyyah Shiah's very much efforts in quoting narrations and whatever is related to their creeds.

### **Dala'il al-Sidq**

In this connection, it seems appropriate to mention the story of Sheikh Muhammad Hasan al-Muzhaffar's writing his famous book *Dala'il al-Sidq*, the like of which cannot be found in the library of Islamic books.

Allamah al-Hili wrote a book he entitled *Nahj al-Haqq wa-Kashf al-Sidq*, in which he proved by irrefutable evidences the accuracy of the creeds of the Imamiyyah Shi'ah, defending these creeds through what was mentioned in books of Sunni scholars exclusively. Then, al-Fadhl ibn bin Ruzbahan, a master scholar belonging to the Ash'ariyyah Islamic school of thought, trying to disprove Allamah al-Hilli's book, wrote a book that he entitled *Ibtal al-Batil*.

Sheikh al-Muzhaffar combined these two book in one book, refuting the false claims of al-Fadhl and defending Allamah al-Hilli's. Moreover, he even added many details and points of evidence to what was mentioned by Allamah al-Hilli, including the titles of books from which he had quoted what he wrote, numbers of pages, and further particulars, entitling his book as *Dala'il al-Sidq*, which falls in about 1300 pages distributed in three volumes. The book was typed on white big-size paper and printed in the most modern printing press.

In fact, this book suffices from all old and recent books that were written on this topic, because its author is one of the greatest Shi'ah master scholars of this century. Although he is a recent scholar, his knowledge surpassed the knowledge of the ancients. So, he comprehended the knowledge of the ancients and added to it all that is possible to be added.

I pray to God the Almighty to shower His pleasure and mercy upon Sheikh al-Muzhaffar, to approve of his painstaking, fruitful, and useful efforts, and to award him Paradise and the same reward He has decided to His veracious saints.

## **5. Battle of Hunayn**

Three-night journey away from Mecca, Hunayn is a valley near the city of Ta'if. The battle of Hunayn took place in the month of Shawwal, eight years after the Holy Prophet's migration to Medina. One month before that; i.e. the month of Ramadhan, Mecca was conquered by Muslims.

### **Number of the army**

When, by the aid of God, the Holy Prophet conquered Mecca, the Hawazin and Thaqeef tribes feared for themselves; so, they mobilized about 30.000 fighters to fight the Holy Prophet. Having been informed of this, the Holy Prophet prepared 12.000 fighters for repelling that raid; 10.000 were his companions with whom he had conquered Mecca and 2.000 of the polytheists of Mecca who had to embrace Islam after the Holy Prophet had captured and then released them out of his nobility; therefore, they are known as *tulaqa'* or the released ones, amongst whom were Abu-Sufyan and his son Mu'awiyah.

### **Fight**

The Holy Prophet led his army to the quarter of the Hawazin tribe, passing by Valley Hunayn, which was such a narrow and sloping path that Muslims, while covering it, were as though falling into an abyss. The enemies had

already reached there, occupying all of its straits and ambushing the Muslims. Once the Muslim army arrived in the valley, the enemies received them with dense arrow-throwing that most of them ran away leaving the Holy Prophet alone. The first to have absconded were the “released ones” like Abu-Sufyan who, having seen what happened to the Muslims, expressed great joy and gloated at the Muslims’ defeat, saying, “Muslims, upon this defeat, will not stop before the sea.”

Those who remained steadfastly with the Holy Prophet were only Ali ibn Abi-Talib who was the standard-bearer, al-Abbas ibn Abd al-Muttalib who was catching the bridle of mule on which the Holy Prophet was riding, al-Fadhl ibn al-Abbas who was to the right side of the Holy Prophet, and al-Maghirah ibn al-Harith ibn Abd al-Muttalib who was to his left side.

Having felt the defeat of the Muslims, the polytheists left their positions in the narrow passages of the valley and came out unsheathing their swords and directing towards the Holy Prophet.

Upon this situation, the Holy Prophet asked his uncle al-Abbas who was of orotund voice, “Call at our people and remind them of the covenants they had made with me.” Responding, al-Abbas shouted with the highest tone of his voice, “O people of the Tree Homage! O people of Surah al-Baqarah! Where are you fleeing to? Remember your covenant to the Apostle of God!”

When the Helpers heard al-Abbas’s call, they turned back, broke the sheaths of their sword, and responded, “Here we are! Here we are!”

The Holy Prophet led them to face the enemies and the two parties fought as fiercely as fighting could be.

The standard-bearer and vanguard of the polytheists’ army, whose name was Abu-Jarwal, attacked the Muslims and could kill a big number of them. So, Imam Ali confronted him and could kill him.

Once Abu-Jarwal was killed, the Holy Prophet and the believers with him achieved victory.

When the “released ones” and their fellows were sure of the Holy Prophet’s victory and the very much booty gained from the battle, they returned to join the Holy Prophet.

### **Al-Mu'allafatu-Qulubuhum**

Muhammad al-Ghazali, the famous scholar and author and currently the Secretary of Awqaf in Cairo, wrote in his book *Fiqh al-Sirah*, pp. 297 and on:

“When the Holy Prophet started distributing the spoils of war, the first category he had given were the *al-Mu'allafatu-Qulubuhum*, or ‘those whose hearts are to be reconciled’<sup>1</sup> who, moreover, won the best and most affluent shares. Abu-Sufyan thus received one hundred camels and forty silver ounces. He greedily then asked, ‘What about my son Mu’awiyah?’ So, the like of what he won was given to his son Mu’awiyah. ‘What about my son Yazid?’ Abu-Sufyan further asked. So, the same was given to his son Yazid.

It is surprising that those who fled and ran away at the time of hardship formed the greater number at the time of greediness.

The Holy Prophet willed to be kind with them and close his eyes to their black past out of his nobility and desire to bring them to him. What else could he do? This world is full of such people whom can be driven to the truth by means of their stomachs only, but not by means of their intellects. Just as animals are driven to their ways through a bundle of clover so that they find the way to their stables, so too are these people, who are never different than animals, who require arts of seduction so that they may entertain faith and incline to it.”

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1- Those are a category of fresh Muslims who had to convert to Islam; therefore, God decided a share of the alms for them in order to make them accept Islam cordially.

However, although Abu-Sufyan ate the clover, he did not enter the stable nor did he entertain Islam or support support it. Along with his son Mu'awiyah and his grandson Yazid, Abu-Sufyan kept on plotting against Islam, the Prophet of Islam, and the Prophet's family members and never stopped working towards sowing dissension among Muslims and breaking up their union and power.

### **Ummu-Sulaym**

A lady named Ummu-Sulaym participated in the battle of Hunayn. Abu-Talhah, one of the Holy Prophet's companions, saw her carrying a dagger and asked her, "What is this, Ummu-Sulaym?" She answered, "It is a dagger with which I shall dint the stomach of any polytheist that may pass by me." "Have you heard what Ummu-Sulaym has just said," Abu-Talhah said to the Holy Prophet who smiled. So, Ummu-Sulaym, addressing him, suggested, "O Apostle of God! Allow me to kill with this dagger of mine those 'released ones' who fled and left you alone." The Holy Prophet answered, "God has sufficed us and done us excellently, O Ummu-Sulaym."

### **The Bedouin**

The Holy Prophet was distributing the loots, a Bedouin came to him, pulled him from his dress so fiercely, and said, "Give me some of God's money that is you have." The Holy Prophet turned his face towards him, smiled, and then ordered that something should be given to that Bedouin."

### **Dhu'l-Khuwaysirah**

While the Holy Prophet was distributing the spoils of the battle of Hunayn, Dhu'l-Khuwaysirah—a tall man with a mark between his eyes indicating his very much prostration—came and said to the Holy Prophet, "I have seen what you did with these spoils." "**What do you think of what you saw?**" the Holy Prophet asked, and Dhu'l-Khuwaysirah answered, "I saw that you were not fair!" This word enraged the Holy Prophet who said angrily, "**Woe betide you! If I do not act fairly, who else can?**"

Muslims suggested, “Let us kill him,” but the Holy Prophet disagreed and said, **“No, leave him alone. This man shall gather fellows who denounce the religion as swiftly as an arrow slips from a bow. God shall annihilate them at the hands of the most beloved of His creatures to Him after me.”**

Thus, Imam Ali killed Dhu’l-Khuwaysirah amongst the apostates he killed in the battle of al-Nahrawan.

May God protect me and you, the gentle reader, from the evils of these black-foreheaded ones, and may He ward off their crimes, ignorance, and ostentation from me and you!

### **The Holy Prophet and the Helpers**

Having distributed the spoils of the battle of Hunayn, the Holy Prophet gave the lion’s shares to the people of Quraysh and gave the *al-Mu'allafatu-Qulubuhim*, such as Abu-Sufyan and his likes, so generously that a group of the Helpers became angry and said, “Once he met his people and tribesmen, the Prophet favored and preferred them to the others!”

When he was informed of these complaints, the Holy Prophet summoned the Helpers and held a meeting that was attended by the Helpers only except the Holy Prophet himself and Imam Ali.

He spoke to them, **“I would like to ask you about something; so, please answer me truthfully.”**

“O Apostle of God! Ask your questions,” they agreed.

He thus said, **“Is it not that you were straying off, but God guided you aright through me? Is it not that you were at the verge of a pit of fire, but God saved you therefrom through me? Is it not that you were few in number, but God increased your numbers through me? Is it not that you were poor but God made you rich through me? Is it not that you were enemies of one another, but God brought your hearts into agreement through me?”**

“Yes, this is true,” they all said. “We swear it by God. In this, we are grateful and indebted to God and His Apostle.”

Yet, the Holy Prophet asked, “**Why do you not answer me with the words that you should say?**”

“What words should we say? We readily sacrifice our fathers and mothers for you,” they probed.

The Holy Prophet said, “**If you wish, you could have said—and you would be utterly true—that you came to us after your people had denied and given the lie to you, but we believed in you; and after they had disappointed you, but we supported you; and after they had expelled you, but we sheltered you; and after you had been afraid, but we granted you security; and after you had been deprived, but we gave you half of what we had.**”

Upon hearing these touching words, the Helpers could not stand weeping as loudly as they could and some of them hurried to kiss the hands and feet of the Holy Prophet as an expression of their remorse. They then apologetically said, “We are totally pleased with God and with God’s Apostle. These are our moneys. You may now take them and give to whomever you wish. You may distribute them amongst your tribesmen.”

Praying to them, the Holy Prophet said, “**O God! Please forgive the Helpers, the children of the Helpers, and the grandchildren of the Helpers.**”

Then, addressing them, the Holy Prophet said, “**O groups of Helpers! Does it not please you that the others return with sheep and camels as gains while you return with your shares plus the Apostle of God?**”

They all cheerfully declared, “Yes, it indeed does.”

Appreciating their attitude to him, the Holy Prophet then declared, **“The Helpers are my big family and trustees. If people take a valley and the Helpers take other passages, I shall most surely take the passages of the Helpers.”**

Personally, I know some people who theoretically believed that Abu-Sufyan was unbeliever, but they practically pattern after him. They hide themselves from the fields of struggle and fight in defense of the truth, avoid saying one word of support of the people of truth and avoid supporting them even cordially, and incur hostility towards them, cheering and gloating at any misfortune that may afflict the front of the truth as same as Abu-Sufyan did when he gloated at the Holy Prophet and Muslims’ defeat in the battle of Hunayn, but they stretch their necks and hands towards gains whenever there is an opportunity to take and wherever such gains should be. Thus, they are with *“sheep and camels”* and never with the Holy Prophet and his immaculate family members, although they may mention them appreciatively and claim fellowship to them. They are exactly as Sheikh al-Ghazali expressed, “They are driven from their stomachs and bellies, but not from minds and faith.”

### **Other military campaigns**

Besides, the aforementioned battles and campaigns in which Imam Ali participated under the leadership of the Holy Prophet, there are others that witnessed the participation of Imam Ali who, in these battles, slew some leading warriors of the polytheists. Amongst these battles were the incursion on the quarter of the Banu’l-Nadhir Jewish tribe, the incursion on the quarter of the Banu’l-Mustalaq tribe, the Wadi al-Qira incursion, and the al-Ta’if incursion. In all of these incursions, Muslims did not face any remarkable resistance, because their enemies were too weak to fight back and they used to surrender from the first round.

In the al-Ta'if incursion, Imam Ali was the commander of the army and as soon as he killed the first horseman of the enemies, all the others surrendered. He thus conquered their city and smashed the idols, following the directions of the Holy Prophet.

The same is applicable to the other incursions when as soon as Muslims killed some of the polytheists, the others would surrender and the battle would come to an end.

The wars to which Imam Ali was drawn after the passing away of the Holy Prophet were three in number; namely the War of the Camel, the War of Siffin, and the War of al-Nahrawan in which the Imam fought against the renegades (*nakithun*), the transgressors (*qasitun*), and the apostates (*mariqun*) respectively.

### **The War of the Camel**

The War of the Camel took its name from the fact that the she-commander of army; i.e. Aishah the Holy Prophet's widow, rode a camel to lead the mutiny against Imam Ali. She preferred to ride a camel rather than a horse, a mule, or a donkey. About this battle, the German orientalist Carl Brockelmann wrote on p. 139 of vol. 1 of his book *History Of Islamic The Peoples*: "The battle took place in front of a camel that was ridden by Aishah who went on encouraging the Arab fighters on fighting while she was riding on that camel, thus following the ancient Arab tradition (i.e. a tradition of the pre-Islamic era). Only after hamstringing that camel did Ali achieve victory. Thus, the war took the name of that camel.

After the war, that took place on the fourth of December, 646 AD, Aishah offered to declare support for Ali, but he, the victorious, refused."

However, al-Waqidi and al-Mas'udi reported that the war took place On Thursday, the tenth of Jumada II, 36 AH.<sup>1</sup>

### **The rider of the camel**

Riding on that camel, Aishah covered a long journey moving from one area to another, making speeches in loud voice, writing letters to all regions signed by her name before which she added the title: *mother of the believers*,<sup>2</sup> and kindling the fire of war, thus sowing dissension amongst Muslims and dividing them into many parties and sects killing one another.

While the Holy Prophet had ordered Muslims to enter into fraternity bonds amongst themselves and brought their hearts into harmony, Aishah acted extremely horribly when she sowed enmity and dissension amongst the Holy Prophet's companions and followers who had responded to his call and fought under his standard for the sake of raising the word of Islam.

While God and His Prophet commanded women to stay at their houses, Aishah stood as a banner for the army and violated all the screens and inviolabilities of the Holy Prophet.

Ummu-Salamah, the Holy Prophet's other widow, scolding Aishah, said, **"I swear this by God: If I do what you are determined to do and I will then be allowed into Paradise, I shall most surely be too shy to meet the Holy Prophet after I would have torn out a curtain that he cast on me. Now, confine yourself to your house and make your veil grave so that you shall meet the Holy Prophet while you are the most obedient to God as long as you confine yourself to your house and the most supportive to the religion as long as you keep sitting therein."**

As for Imam Ali, he, commenting on this issue, said: **"By God! She who**

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1- Al-Tabari, *Tarikh*, vol. 5, pp. 183-4.

2- Ibn al-Athir, *al-Kamil fi'l-Tarikh*, vol. 3, p. 109, Chapter: Events of 26 AH; al-Amin, *A'yan al-Shi'ah* as quoted from al-Tabari's *Tarikh*.

**rode on the red camel is keeping herself in a state of disobedience to God and in His wrath whenever she passed a road and intruded in solving any problem until she will drive herself and those following her to perdition.”**

As for Jariyah ibn Qudamah al-Sa'di, a companion of Imam Ali, he, advising, said to Aishah, “O *mother of the believers!*<sup>1</sup> By God I swear this: the assassination of Uthman very much easier than your leaving your house and riding this accursed camel, exposing yourself to arms. Verily, you enjoy screen and inviolability due to your relationship with the Apostle of God; yet, you violated this inviolability and exposed yourself to unveiling. Those who deemed lawful to fight against you also deem lawful to kill you.”<sup>2</sup>

#### **The murdered demands revenge!**

When Uthman was assassinated, Aishah was living in Mecca, but as soon as she was informed of this news, she immediately expressed joy and said, “May God keep him aloof! That was because of what his hands sent on ahead.”

She then hurried to Medina while she was undoubtedly confident that leadership must have already been given to her cousin Talhah and also because she knew that he was the main reason killing Uthman.

While she was on her way to Medina, Ubayd ibn Ummu-Kilab, whom she met on her way, told her that people paid homage to Ali and selected him for caliphate. Totally ironically, her attitude to Uthman turned upside down and she shouted out, “**Uthman was killed wrongfully and I, by God, shall demand for his revenge.**”

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1- The Holy Quran reads: “*The Prophet is closer to the believers than their own selves, and his wives are their mothers.* [33:6]” Making use of this Quranic verse, Muslims used to call the Holy Prophet’s wives as *mothers of the believers*, although this issue is so controversial that it needs very much explanation.  
[Translator]

2- Ibn al-Athir, *al-Kamil fi'l-Tarikh*, vol. 3, p. 109, Chapter: Events of 26 AH.

Astonished, Ubayd asked, “Why is that? By God I swear this: It was you and none else the first to have accused him of deviation. You very frequently used to say: Kill Na‘thal, for he became unbeliever!”<sup>1</sup>

However, some defenders may claim that Aishah had concluded something but she changed her mind thereafter. She, first, concluded that Uthman deserved to be killed, but she, depending on her right to conclusion from the available evidences, then reached to the other conclusion that he was assassinated wrongfully. So, she was right in both of her attitudes to Uthman!

This false claim is refuted through the following points:

1. First of all, she for a considerable time kept on rallying against Uthman and accusing him of renouncing his faith, shouting, “Kill Na‘thal, for he became unbeliever.”
2. She demanded for revenge from another one than the killer and she cooperated with Talhah, calling people to pay homage to him although he was the bitterest enemy of Uthman and it was he who led a revolution against him. Marwan ibn al-Hakam later on killed Talhah to revenge the killing of Uthman.
3. Aishah was neither Uthman’s legal heir to have the right to demanding with revenge nor was she the formal caliph who is the only one to execute the penal laws. Besides, Islam never gave women the right to set aright the affairs of Muslims.<sup>2</sup>
4. Although she is claimed to be the best retainer of the Holy Prophet’s traditions, Aishah forgot—or more precisely pretended to have forgotten—Imam Ali’s fraternal relationship with the Holy Prophet as well as the the

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1- *Ibid.*

2- See *Dala'il al-Sidq*, vol. 3, p. 132 and Murtadha al-Askari’s *Ahadith Ummi'l-Mu'minin 'A'ishah*, p. 166.

Holy Prophet's famous declarations that he addressed at Imam Ali, like: **"Whoever is at peace with you is at peace at me; and whoever is at war with you is at war with me," "Ali is always with the truth," "Ali is part of me and I am part of him,"** and **"No one hates Ali except he who denounces one's faith,"** as well as tens of similar traditions with which books of Prophetic traditions are suffocated.

5. Supposing that change of mind is of the features of human nature, it must still be based on special circumstances and reasonable effects beyond willpower and choice. It is therefore impossible for opinions to be turned upside down while the conditions and reasons are still the same. It is impossible for any human being to judge the same affair to be both right and wrong in the same situation and in the same discourse unless a certain change occurs to that affair. Therefore, such change of mind under the same condition is a sort of contrast, irony, illogicality, and submission to personal desires.

Speaking to Aishah and those who followed her, al-Mundhir ibn al-Jarud said, "Uthman was present before all of you, but you disappointed him. Now, when did you deduce this information and decide on this opinion?"

All historians have unanimously concluded that Aishah was hoping that Talhah would be the next caliph; so, when she declared, **"May God keep Uthman aloof! What happened to him was only the result of what his own hands sent on ahead,"** this was only because she was sure that people must have already paid homage to Talhah as the next caliph. But once she was informed of what happened (i.e. the people's having elected Imam Ali for leadership), she introduced Uthman to have been killed wrongfully although she had very shortly declared Uthman to have been an oppressor. Similarly, when Imam Ali achieved victory over her, she changed her opinion upside down and had to confess that Imam Ali was on the right and she hurried to offer her support to him after she had led armies to wage war against him.

In general, those whose opinions and views are turned upside down, thus engaging themselves in contradictory and inconsistent decisions, are required to present more forceful excuses and more overwhelming arguments to justify for the change in their opinions. It is strange that Aishah, *the mother of the believers*, who is claimed to have been smart and shrewd missed this fact. I could not find any excuse for her to justify her shifting from her invoking God to do away with Uthman into her declaration that he was assassinated wrongfully! However, the only justification is that she was the Holy Prophet's widow! God is All-truthful as He says in the Holy Quran: "***God has struck a similitude for the unbelievers the wife of Noah and the wife of Lot. For they were under two of Our righteous servants but they betrayed them; so, they availed them nothing whatsoever against God. Then, it was said to them: Enter, you two, Hellfire with those who enter.*** [66:10]"

### **Talhah and al-Zubayr**

Talhah ibn Abdullah al-Taymi was a relative of the first caliph Abu-Bakr, Aishah's father, while al-Zubayr ibn al-Awwam ibn Khywaylid ibn Asad was the son of Safiyyah bint Abd al-Muttalib, the Holy Prophet's paternal aunt. Hence, al-Zubayr was the son of the Holy Prophet's paternal aunt, the nephew of Lady Khadijah the Holy Prophet's first wife and the true mother of the believers, and the husband of Asma' bint Abi-Bakr, Aishah's sister. As same as all other people did, Talhah and al-Zubayr paid homage to Imam Ali but they then asked him to give them leading offices in his government, giving the earlier the government of Kufa and the latter the government of Basra. Yet, Imam Ali refused their requests. Moreover, when Imam Ali distributed the salaries, he gave them as same as he gave to the non-Arab Muslims; hence, each one of them received only three dinars (i.e. golden coins). So, Talhah, expressing dissatisfaction with this method of distribution, declared, "We shall not gain from this issue except something as slight as a dog's licking its own nose!"<sup>1</sup>

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1- This word of Talhah is quoted by Sayyid Murtadha al-Askari in his book *Ahadith Ummi'l-Mu'minin 'A'ishah*, p. 122 who quoted it from al-Ya'qubi, al-Tabari, and Ibn Abi'l-Hadid.

George Jordac, in his famous book *al-Imam 'Ali*, vol. 4, p. 926, wrote: “In fact, the majority of people of Quraysh hated Ali, on top of whom were Talhah and al-Zubayr. Yet, they could not find any other way than paying homage to him, because the public opinion in the Arab group and the open countries, especially Egypt, did not permit to elect any one for caliphate except Ali ibn Abi-Talib. That was because the qualities of Ali ibn Abi-Talib were the very qualities sought after by the social revolution to be found in the caliph. The revolution aimed at establishing justice in all regions, acting compassionately towards the weak people, nationalizing the public treasury, prohibiting monopoly in the public utilities, turning the office of rule into a guiding authority, and putting into practice all concepts of justice. So, no one had such qualities and was able to achieve these goals except Ali ibn Abi-Talib.

The most competing rivals of Ali on the position of caliphate for no other reason than meeting their excessive greediness were Talhah and al-Zubayr. These two were never characterized by any of the qualities that were sought by the revolutionists. In fact, they only coveted for authority, money, and reputation.”

### **Numbers of the armies**

Imam Ali's army consisted of 20.000 soldiers while Aishah's 30.000.

Al-Mas'udi, the famous historian, in vol. 2 of his book *Muruj al-Dhahab*, gives a remarkable description of Imam Ali's army, which he quoted from al-Mundhir ibn al-Jarud. The summary of this description is as follows:

“Al-Mundhir narrated: When Ali came to Basra, I went out to see him. At the beginning, a parade of 1000 horsemen advanced, in the front of whom there was a horseman riding on a gray horse, wearing white helmet and clothes, girding himself with a sword, and carrying a standard. The majority of the parade soldiers wore helmets white or yellow and their bodies were

heavily covered with iron and arms. I asked, “Who is this?” “He is Abu-Ayyub al-Ansari the companion of the Holy Prophet and those with him are the Helpers,” I was answered.

Then, another horseman advanced, wearing a yellow turban and white clothes, girding himself with a sword and a lance, riding on a gray horse, and leading about 1000 horsemen. “Who is this?” I asked, and people answered, “This is Khuzaymah ibn Thabit al-Ansari, Dhu’l-Shahadatayn (man of two testimonies).”<sup>1</sup>

Then, another horseman arrived riding on a gray horse and wearing white clothes and black turban that he let down before and behind him. He was very brown with calmness and gravity, raising his voice with the Quran while there are old and young people around him as though they were made stand up for judgment. The marks of very much prostration affected their foreheads. “Who is this?” I asked, and I was answered, “This is Ammar ibn Yasir with a group of the Holy Prophet’s companions, including the Emigrants, the Helpers, and their sons.”

The parades continued until a parade with a big number of people arrived covered with arms, carrying various standards, and led by a man with strong forearms, looking down to earth more than looking above. To his right, left, and front sides there were three beautiful-faced men. “Who is this?” I asked, and I was told, “This is Ali ibn Abi-Talib. These are his two sons al-Hasan and al-Hussein to his right and left sides and that one is his other son Muhammad ibn al-Hanafiyah walking ahead of them and carrying the biggest standard. Those walking behind him are Abdullah ibn Ja’far, the sons of his brother Aqil, and other heroes of Quraysh. Those old men around him are the veterans of the Battle of Badr, including the Emigrants and the Helpers.”

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1- He was nicknamed Dhu’l-Shahadatayn because the Holy Prophet decided his testimony to be equal to a two-man testimony.

### **Calls for peace**

Giving his orders, Imam Ali said to his companions: **“Do not start fighting... Talk to them with nicest language. When you have to fight them, do not finish the wounded. When you defeat them, do not run after the absconders, do not uncover their private parts, and do not maim the bodies of the killed. When you reach at their luggage, do not expose any screen, do not enter any house, do not take any of their money... and do not agitate any woman harmfully even if they revile at your women or curse your commanders and the righteous people among you.”**

Imam Ali then took in his hand a copy of the Holy Quran and said, **“Which one of you is ready to carry this copy of the Quran, go to them, and invite them to follow what is written therein? Yet, know that whoever does so shall be killed by them.”** A young man of the people of Kufa volunteered, saying, “I am,” but the Imam turned away from him and repeated his same words. Once more, the same young man stood up and said, “I am ready to do this mission.” So, the Imam handed the copy of the Quran to the young man who advanced, invited them to act upon what is in the Quran, but they cut off his right hand. He took the copy in his left hand and repeated his invitation, but they, too, cut it off. He then fixed the copy of the Quran on his chest and said his words once more, but they killed him this time.

Ammar ibn Yasir then advanced, stood between the two armies, and called them for peace and avoiding war. Approaching Aishah, Ammar asked, **“What do you exactly ask for?”** She answered, **“I demand with retaliating those who shed Uthman’s blood.”** Ammar replied, **“May God kill the transgressor and the one who demands with something that he has no right to demand on this very day!”**

He then said these poetic verses:

*It was you the source of weeping and the source of crying.*

*And wind was agitated by you and so was rain.*

*It was you who ordered the leader to be killed.*

*In our view, the one who ordered of killing him is the true killer of him.*

Yet, the companions of Aishah threw arrows at him, forcing him to step backwards. Meeting Imam Ali, Ammar said, “What are you waiting for, O Commander of the Faithful? You will have nothing with these people except war.”

### **The fight**

The companions of the camel started throwing arrows heavily at the camp of Imam Ali until three or more were killed. Here, the soldiers of Imam Ali hurried to him shouting, “Their arrows have hamstrung us! These are the victims of their arrows before you.” At this time, Imam Ali expressed grief and said, “**Indeed, we belong to God and indeed to Him shall we return.**” He then prayed, “**O God! Witness this.**”

He then put on the shield of the Holy Prophet, called *That al-Fudhul*, girded himself with his sword, called *Dhu'l-Faqar*, and handed the Holy Prophet’s black standard, called *al-Uqab*, over to his son Muhammad ibn al-Hanafiyah. He then said to his sons al-Hasan and al-Hussein, “**I gave the standard to your brother but not to any of you, because I wanted to regard your distinctive position in the sight of the Holy Prophet.**”

When the two armies lined up for fighting, Aishah ordered, “**Give me a handful of pebbles.**” When they did, she threw it in the direction of the faces of Imam Ali’s soldiers and shouted as loudly as she could, “**May your faces be deformed!**” By this act, she tried to imitate the Holy Prophet in what he did on the day of the Battle of Badr. Yet, a man from Imam Ali’s camp shouted at her, “It was not you who threw what you have just thrown;

rather, it was Satan who did.”

Al-Zubayr withdrew himself from the fight after Imam Ali had reminded him of the Holy Prophet’s foretelling words that he had addressed at him, **“Al-Zubayr! By God, you shall one day fight against Ali while you shall be the wrongdoing party.”**

Finally, Ibn Jurmuz followed al-Zubayr and assassinated him.

As for Talhah, Imam Ali reproached him saying, **“You have driven the wife of God’s Apostle to fight me through her while you have hidden your wife at home. I adjure you by God to tell the truth: Did you not hear the Apostle of God saying: ‘Whoever has taken me for a leader, must now take Ali for a leader. O God! Support him who supports Ali and disappoint him who disappoints Ali.’ Did you not hear that?”**

Unable to deny, Talhah confessed, “Yes I did. But I have come now demanding retaliation upon those who shed Uthman’s blood.”

During the battle and as soon as Marwan ibn al-Hakam had a chance, he threw an arrow at Talhah and killed him. He then shouted, “I swear by God that the one to be retaliated for killing Uthman is this very one; i.e. Talhah.”

When the two armies collided into each other, Imam Ali asked his son Muhammad to advance and fix the standard in the eye of the camel. Muhammad did but arrows were poured down on him like raindrops; so, he stopped waiting for a good chance. His father shouted, **“Attack them,”** but he said, “You can see how arrows are coming down like raindrop.” Imam Ali pushed his son, took the standard, shook it, and advanced, saying, **“You must have inherited something from your mother. Advance and stab like your father so that you will be worth praise. War is worthless unless it is heated.”** He attacked the enemies violently, causing the wings of the enemy’s army to shake and their men to run before him like goats running

from a wolf. The blood of the killed flew on the ground and the Imam's sword was bent out of violent striking. He therefore had to return to his camp to fix his sword by putting it between his knees. Giving the standard again to his son Muhammad, the son led such heavy raids that the enemies left their positions.

Praising Muhammad's attacks, some of Imam Ali's companions said, "Had these raids been led by any other one than Muhammad, he would have failed shamefully." The Helpers also said, "O Commander of the Faithful! Had al-Hasan and al-Hussein not been there, we would not have preferred any other Arab man over Muhammad." The Imam answered, "**Do not compare stars with the sun and the moon.**"

Men gathered around the camel; whenever their number was reduced, others of a greater number would come defending it. Imam Ali, roaring like a lion, was fighting so vehemently and attacking them ceaselessly that his companions anticipated that they would lose him. So, they said, "If you are hit, the religion will go away. You may stop and we will do it instead of you." Yet, he answered, "**By God I swear it: I, by this fighting, intend for nothing but seeking God's pleasure and the Otherworldly Abode.**"

The number of the casualties raised excessively; so, the Imam ordered, "**Target the camel with your arrows. Try to hamstring it; otherwise, all Arabs will be killed today. Swords will be kept unsheathed until this camel fall to the ground.**"

They could cut off the camel's legs, but people of Basra stopped under it and lifted it on their shoulders.

Seeing that death was now stationed near the camel, Imam Ali, he put his sword on his shoulder and advanced towards it, followed by his companions, amongst whom was Malik al-Ashtar. The fight reached its fiercest climax their and the soldiers from the Banu-Dhabbah tribe sacrificed their souls in

defense of the camel until a very big number of them were killed. Finally, Imam Ali, followed by a group of his soldiers, could reach the camel. He ordered one of them to strike the camel. Once the backside of the camel was hit with the sword, it fell to the ground, issuing a very strange sound that none had ever heard any sound louder than it. At that point, the enemies ran away like locust spreading in air. Then, Aishah, kept in her howdah,<sup>1</sup> was taken and carried to one of the houses in Basra.

The war was over and Imam Ali was the victorious. He asked one of followers to declare amnesty for everyone who would disarm himself, including Marwan ibn al-Hakam and Abdullah ibn al-Zubayr, the bitterest enemies of the Holy Prophet's family and relatives in general and Imam Ali in particular.

Once Imam Ali conquered the city of Basra, he headed for the house of public treasury and distributed all that was there among people. Hence, each man's share was 500 dirhams (i.e. silver coin). Like all others, Imam Ali took 500 dirhams for himself. Someone, who did not participate in the event, came to Imam Ali and begged, "O Commander of the Faithful! Although I was not present with you, my heart was with you. So, please give me something." Immediately, Imam Ali gave him the 500 dirhams that he had allocated for himself like all others.

Imam Ali then ordered his followers to take Aishah home and to make sure that she would enter her house safe—the house that God the Almighty had commanded her to stay in. He sent her brother Abd al-Rahman to escort her, furnished her journey back with the best furniture, and gave her 12,000 dirhams as expenditure.

### **Number of the casualties**

Al-Mas'udi, in *Muruj al-Dhahab*, vol. 2, p. 360, according to print of 1948, wrote:

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1- Howdah is a seat with a canopy carried on a camel's back.

“13.000 of Aishah’s army were killed, while 5.000 of Imam Ali’s army were martyred. The war lasted for one day only.”

### **Effects of the dissension**

As much as I know, no researcher or thinker has yet investigated the War of the Camel seriously or perused it depending upon its bad consequences. I have always wished that an opportunity would be granted to any writer to study this event as objectively as it should be so that one might reveal the distinctive features and profound effects thereof in the long run.

Of course, there must be unavoidable and inseparable effects for each and every event, be it natural or manmade, including events that take place by the will and choice of man.

Now, we have to ask what the effects left behind by the War of the Camel were.

Although a well-versed and experienced writer can write an independent book about the answer to this question, I will stop at mentioning the following conclusion:

Had it not been for the War of the Camel, the other wars of Siffin and al-Nahrawan would not have come to happen nor would the massacre of Karbala have taken place. Likewise, if the War of the Camel had not happened, the massacre of al-Harra would not have happened, the Holy Kabah would not have been bombarded several times, the wars between the followers of Abdullah ibn al-Zubayr and the Umayyad ruling authorities would not have taken place, the wars between the Umayyads against the Abbasid would not have happened. Moreover, the War of the Camel also resulted in the disunity of Muslims into Sunnis and Shi’ah, in the existence of spies and mercenary among Muslims to sow dissension amongst them, and in the Islamic caliphate turning into royalty inherited by sons from their fathers and overpowered by boyish kings, women, and servants.

In fact, the War of the Camel combined all vices and faults, because it was the one and only reason for the Muslims' being exposed to weakness, submission, enslavement, and usurpation of their lands. It was the first dissension that divided Muslims among themselves by fighting each other after they had been one power against their enemies. In addition, it paved the way for the dissensions that followed it and for internal wars that destroyed totally the entity and unity of Muslims gave a vast space for Turks, Dailams, and Crusaders to rule over Muslims. In brief, had it not been for the War of the Camel, all peoples of the earth would have been gathered on Islam whose mercy included all human beings, as the Holy Quran stated: "***And We have not sent you but as a mercy to the worlds.***"

The Holy Prophet also declared, "**I am only mercy gifted to humanity.**"

Those who waged the War of the Camel against Imam Ali did so under the false pretext that they were demanding with retaliation upon those who shed Uthman's blood.

Even if we condescendingly assume that Uthman was killed wrongfully and those people were true in their claim, we must ask what the result was. They demanded with retaliation for the killing of one man, but they killed thousands of innocent people without being able to kill those who killed Uthman. They brought about crises, woes, and dilemmas to Islam. Up to this day, Muslims are still suffering from the effects of that dissension and they will keep on suffering until the last day of time.

Imam Ali was put aside from caliphate while he as well as all people knew for sure that his "position in relation to leadership was the same as the position of an axis in relation to a hand-mill," as he himself expressed. Nevertheless, he kept silent when homage was paid to the first caliph and did the same with the second and the third. He did not take any action for no other reason than that he wanted to save Islam and Muslims from the very

same risks and effects that were then caused by the War of the Camel. Now, why did Talhah, al-Zubayr and Aishah not do the same and keep silent for the sake of saving Islam?

Abdullah bin Umar,<sup>1</sup> Hassaan ibn Thabit and Usamah ibn Zayd refrained from paying homage to Imam Ali. As they retired themselves from people, Imam Ali left them without taking any action against them. When some people suggested to him that he should have at least called them to pay homage to him, he answered, **“We do not need those who do not want us.”** Now, Talhah and al-Zubayr could have at least isolated themselves from people as same Abdullah ibn Umar did. But, they seduced Aishah to ride on that camel and wander from one region to another, while they left their wives at home.

Aishah, as well as Talhah and al-Zubayr, did see how the Emigrants and the Helpers and their sons gather around Imam Ali, unsheathing their swords and determined to fight and defend themselves against any raid that would be launched against them. Having seen so, why did the defenders of the camel insist on fighting, shoot Imam Ali’s camp with arrows like rain, and kill more than one Muslim while they were not determined to hear even a single word from the other party?

Why did they renounce Imam Ali’s calls for acting upon the Book of God and the Holy Prophet’s traditions and then insist on fighting?

Why did they choose war and why did they refused to prefer the interest of Islam over their personal interests and desires?

Is it enough for anyone to claim being Muslim and at the same time shuns acting anything for the sake of Islam and shuns being sincere to Islam and Muslims?

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1- Ibn Abd al-Barr, in *al-Isti’ab*, wrote: “Abdullah ibn Umar, at the last moment of his life, regretted extremely remorsefully his having failed to pay homage to Ali.” As for al-Mas’udi, he wrote: “Abdullah ibn Umar refused to pay homage to Ali, but he later on had to pay homage to Yazid ibn Mu’awiyah and to al-Hajjaj ibn Yusuf during the reign of Abd al-Malik ibn Marwan.

How could Aishah, the *mother of the believers* and the *smart and shrewd* lady miss the fact that the sedition of the camel, along with all of its ruinous consequences, was not in fact targeted at Imam Ali; rather, it was a war waged against Islam and the Prophet?

No doubt, Aishah was smart enough and she retained a good number of the Holy Prophet's sayings and statements. Likewise, Talhah and al-Zubayr were companions of the Holy Prophet and they participated with him in some of his campaigns. Yet, can virtue and greatness be conditional upon smartness, companionship, or retaining of sayings only without taking any other factors into consideration?

Is it logical that we must honor the clever and those who retain sayings whatever they do and commit? Of course, nothing can be more dangerous and more harmful than over-trusting.

Everything considered, it is never accurate to define any one's value according to one of his acts or qualities; rather, evaluation must be defined according to one's set of deeds and qualities as one inseparable and indivisible unit, just as the beauty of the body is measured by the beauty of all parts together.

We have seen many people pretend to be polite and modest while their goals are purely devilish and many others contribute to charitable activities while their main intent is to gain more commercial profits.

At any rate, we do not claim that Talhah, al-Zubayr and Aishah pretended to be Muslims during the Holy Prophet's lifetime in order to achieve personal gains, but we have to say that we must not consider their companionship with the Holy Prophet and ignore their stirring of the dissension of the camel along with the bad consequences this dissension caused to Islam and Muslims, since it is said that situations are decided according to their ends.

God the All-great is All-truthful as He, quoting the regret of the mischievous, states in the Holy Quran: “*They shall say: ‘Woe to us! What kind of record is this that has missed nothing small or great?’ They will find whatever they have done right before their very eyes. Your Lord is not unjust to any one.* [18:50]”

### **7. Battle of Siffin**

Defining Siffin, Yaqut al-Hamawi, a famous Arab geographer, wrote in his book *Mu'jam al-Buldan*: “Siffin is a region situated near al-Raqqah on the west side of the bank of River Euphrates bank.”

Currently, Siffin is part of the Iraqi lands near the Syrian borders.

Mu'awiyah, leading his army, arrived first in Siffin, occupied it and the banks of River Euphrates, and entrench it with men and horsemen in the aim of preventing Imam Ali and his army from reaching water. When Imam Ali reached there and saw what Mu'awiyah did, he sent him a messenger asking him to allow his army to have a path to the water, but Mu'awiyah refused. Amr ibn al-Aas, Mu'awiyah's consultant, advised Mu'awiyah to make a way for Imam Ali's army to reach the water, saying, “Ali will never suffer thirst and leave you enjoy water,” but Mu'awiyah did not accept that from Amr.

Imam Ali and his army attacked Mu'awiyah's troops who were positioned on the river's bank and defeated them, taking their positions. So, Mu'awiyah asked Amr, “Do you think that Ali will prevent us from having water, as we did with him?” Amr answered, “Ali never treats you like you did with him.”

Imam Ali then sent a messenger to Mu'awiyah to inform him, “We never treat you an eye for an eye. You can go and have water, for water we and you have the same right in water.”

It is never strange from Mu'awiyah to prevented Imam Ali from water and it is never strange from Imam Ali to allow Mu'awiyah to have water for

himself and troops. Here, with Imam Ali, lie the true leadership and the all-inclusive mercy; and there, with Mu'awiyah lie opportunism and hatred.

Commenting on this incident, George Jordac wrote: "If there were any amount of this noble character with Mu'awiyah's troops, they would certainly understand that, while supporting Mu'awiyah against Ali, supporting opportunism against a prophet."<sup>1</sup>

Imam Ali arrived in Siffin in the month of Dhu'l-Qa'dah, and the war began on the first day of the next month; namely, Dhu'l-Hijjah, AH 36. The truce took place in the month of Muharram Ah 37, but the fight was resumed on the first day of Safar and it was ceased on the thirteenth of the same month.

### **Mu'awiyah and Uthman**

Mu'awiyah and Uthman were cousins, both of whom were descendants of Umayyah ibn Abd-Shams. After he was nominated to caliphate, Uthman appointed Mu'awiyah as the ruler for Levant (of Sham). When people laid siege on Uthman, he asked the help of his cousin Mu'awiyah who let him down and refused to help. George Jordac and many others confirmed that the reason for Mu'awiyah having deliberately refused to help Uthman was nothing but that he aspired to be the next caliph.

In my conception, however, Mu'awiyah did not want nor did he even think of caliphate before the dissension of the camel; rather, he only started to aspire to it thereafter. That was because he knew himself well and he was sure of his lowly position that would never qualify him for caliphate, since he was one of the "released ones" and son of the "released one," while there were amongst Muslims personalities whom were the foremost and closest to Islam. Besides, he must have heard Umar ibn al-Khattab declaring, "Caliphate is forbidden to the released ones."

Based on these facts, I believe that the one and only reason for Mu'awiyah's

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1- *Al-Imam 'Ali*, vol. 4, p. 973.

having failed to support Uthman was that he realized the power of the other party led by such *companions* like Talhah and al-Zubayr and that he saw that the public opinion supported those who revolted against Uthman; so, he anticipated that once he would support Uthman, his turn would come and people would overthrow him as same as they did with Uthman, causing him to lose everything, including his position as the ruler of Levant. So, he stopped watching and waiting for any opportunity he would seize, like any other professional politician who does not care for anyone nor holds any faith or principles; rather, he works only according to personal benefits.

The same thing is applicable to Marwan ibn al-Hakam; if he were not wanted by the revolutionists, he would immediately let down his cousin Uthman and join the revolutionists, or at least do like Mu'awiyah who only watched the events. In fact, this is the very situation of all wicked politicians at all times and places, needless to mention examples and numbers.

After Uthman was killed and people paid homage to Imam Ali as their leader, Mu'awiyah was shocked and bewildered. He knew for sure that Imam Ali would not keep him in his position and would apply to him the justice that he would apply to all people, since according to Imam Ali's principles, all people are equal before the law and no privilege would even be given to any person over another.

Unfortunately, the dissension of the camel did not delay in granting Mu'awiyah the best solution to this problem. He thus used as pretext the fake claim of demanding retaliation over the killers of Uthman and adopted the issue of Uthman after he had let him down during his lifetime, thus imitating exactly what those people who led the camel to a war did. Although they had exerted all efforts to kill Uthman, they accused Imam Ali of having plotted for killing him. Ibn Sirin said: "I never heard anyone accusing Ali of killing Uthman until Ali was paid homage as the caliph. Only then did people start accusing him of killing Uthman."

### **Mu'awiyah's haggling**

Narrators say: Al-Mughirah ibn Shu'bah suggested to Imam Ali that he should keep Mu'awiyah in his position for several days and then decide about him, but Imam Ali refused and declared, **“No, by God! I never flatter in any issue that touches my faith and I never resort to ostentation in my affairs.”**

Al-Mughirah thus left Imam Ali for a while and then returned to say, “I contemplated on the issue and concluded that you were absolutely right concerning dismissing Mu'awiyah from the office.”

Narrators also said that Abdullah ibn Abbas, commenting on al-Mughirah's attitude, said to Imam Ali, “The man gave you good advice in the first time but he tried to deceive you in the second.”

These words of Ibn Abbas became so acceptably famous and many researchers, both the ancient and the recent, adopted this idea and based thereon their false opinion that Imam Ali had no experience in politics!

We believe those narrators in what they narrated about al-Mughirah but we suspect, and we must suspect, what they narrated from Ibn Abbas, for these two reasons:

Firstly, their narration holds offense to Imam Ali's political experience. Generally, any narration that suggests, explicitly or implicitly, any inexperience of Imam Ali must undoubtedly have been fabricated by the Umayyad authorities and the rivals of Imam Ali.

Secondly, al-Mughirah's one and only goal was to spy for Mu'awiyah to know Imam Ali's actual attitude to him. Hence, when al-Mughirah left, he anticipated that his scheme would be uncovered and he would be recognized as a spy working for Mu'awiyah; therefore, he return to say what he is reported to have said.

I must now pose this question to those who claimed al-Mughirah's suggestion to have been absolutely correct and decisive when he proposed that Imam Ali should keep Mu'awiyah in his position for some time:

Supposing that Imam Ali intended that Mu'awiyah might keep his office for several days and then be dismissed, would Mu'awiyah not know about that? Or would he accept this without conditions? In other words, would Mu'awiyah accept Imam Ali's words of keeping him in his office without taking any precautionary procedures and without asking the Imam for promises and covenants?

Amr ibn al-Aas paid homage to Mu'awiyah only after the latter wrote an official document that he would appoint him as the ruler of Egypt and would allow him to take for himself all the fortunes thereof. Likewise, Mu'awiyah would never pay homage to Imam Ali or feel secure of him before the latter would write an official decree of granting him the rule and fortunes of not only Levant but also Egypt as long as he would be alive. This was what Mu'awiyah exactly said to Jarir, Imam Ali's messenger: "Write a letter to your man and tell him that he should write an official decree entailing that I should be the person in charge of collecting and having for myself the tributes of Levant and Egypt."<sup>1</sup>

In conclusion, those who pedantically claimed Imam Ali's lack of experience in politics should have studied history carefully to come upon this fact and look at Mu'awiyah as same as they did with Amr ibn al-Aas, because both were of the same kind and held the same lowly principle; namely, the principle of running behind personal interests by all means possible, haggling, and committing all crimes and offenses for the sake of coming to power. Osborne, an orientalist, wrote: "Mu'awiyah was swindler, sly, and merciless. This Umayyad never feared committing any murder for

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1- Murtadha al-Askari, *Ahadith Ummi'l-Mu'minin 'A'ishah*, as quoted from Ibn Abi'l-Hadid's *Sharh Nahj al-Balaghah* and al-Amin's *A'yan al-Shiah*, where the narration is quoted from Nasr ibn Muzahim's *Waq'at Siffin*.

the purpose of safeguarding his office.”<sup>1</sup>

On the other hand, Imam Ali the Commander of the Faithful was such a principled person that he very frequently declared, **“By God, this world in my sight is even less valuable than a leaf in a mouth of locust chewing it. Ali is the most aloof from bliss that eventually expires and enjoyment that sooner or later vanishes.”**

### **Numbers of the armies**

About 90.000 soldiers were with Imam Ali while there were 85.000 with Mu’awiyah.<sup>2</sup>

In the camp of Imam Ali, there were 900 soldiers from the Helpers and 800 of the Emigrants, all of whom were veterans who had participated in the military campaigns led by the Holy Prophet. The total number of the Companions was 2800, some of whom were amongst those Muslims who swore pledge to the Holy Prophet under the tree; a pledge that is historically known as Pledge of Pleasure (or *Bay’at al-Ridhwan*).

The army of Mu’awiyah included the descendants of Umayyah and the hypocrites who had fought against the Holy Prophet with Abu-Sufyan and his son Mu’awiyah.

### **Call for peace**

According to al-Mas’udi and other historians, Imam Ali sent many letters to Mu’awiyah calling him to regard the unity of Muslims and observe the laws of Islam. The correspondence took very long time until Imam Ali, finally, said to the people of Levant, **“I have very frequently advanced the Book of God as argument against you and I called you to follow it, but you ignored it. I now throw back your covenant to you on terms of equality, for God never loves the treacherous.”**

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1- Sayyid Mir Ali, *Ruh al-Islam*, p. 205.

2- Al-Mas’udi, *Muruj al-Dhahab*, vol. 2.

Yet, they had no other reply than their shouting, “You have nothing with us except sword until the less powerful will face perdition.”

### **The fight**

Instructing his troops, Imam Ali said, **“Do not start any fight until they attack you, for, thanks to God, you have already had argument against them. When you leave them until they start fighting, this will be another argument against them. If you have to fight and then defeat them, do not follow the absconders, do not finish the wounded, do not uncover their private parts, and do not main the dead bodies.”**

On the first day of the month of Safar of the year 36 AH, the two armies lined up for fight. Malik al-Ashtar with a group of Imam Ali’s troops marched to fight, and Habib ibn Maslamah al-Fihri lead a group of Mu’awiyah’s troops ahead. They fought each other so heavily for a whole daytime and then returned to their positions. The battle witnessed casualties from both parties without any party having achieved clear victory over the other.

On the second day, Hashim al-Mirqal, from Imam Ali’s army, marched to face Abu’l-A’war al-Salami from the other army, and each one was accompanied by foot-soldiers and horsemen. They started fighting and the horsemen of each party attacked the other party’s horsemen and the foot-soldiers attacked the other party’s foot-soldiers, but both of the two groups returned leaving behind them a big number of casualties without there having been a clear victory of one party over the other.

On the third day, Ammar ibn Yasir, leading a number of the Helpers and Emigrants, marched to face Amr ibn al-Aas who had led a group of people of Levant. Ammar fought so bravely that he defeated Amr and his group and forced them to retreat to their camp. While fighting, Ammar was shouting, **“O Muslims! Do you wish to see the one who antagonized God and His**

**Apostle, fought against them, transgressed against the Muslims, supported the polytheists, and then had to pretend being Muslim against his will? Behold! He is namely Mu'awiyah ibn Abi-Sufyan.**" On that day, the army of Imam Ali won the battle.

On the fourth day, Muhammad ibn al-Hanafīyyah led a group of soldiers ahead and he was faced by Ubaydullah ibn Umar. Although Imam Ali's army won that battle, Ubaydullah ibn Umar could flee safe.

On the fifth day, Imam Ali commanded his cousin Abdullah ibn Abbas to march, while Mu'awiyah commanded his relative al-Walid ibn Uqbah to face him. Abdullah won that battle.

On that day too, a group of people, amongst whom related to the famous tribes of Levant, left the camp of Mu'awiyah and joined the camp of Imam Ali. This matter disturbed Mu'awiyah and weakened him, but Amr ibn al-Aas, trying to relieve him, said **"You are trying to make the people of Levant fight against a man who has the closest relationship with Muhammad, who enjoys precedence to Islam, and who is well-known for his war skills that no one of Muhammad's companions had ever had the like of it. He marched to face you bringing with him the honored companions of Muhammad, their horsemen, most celebrated personalities, and the foremost to Islam. Of course, they cast awe in the mentalities. Nevertheless, even if you forget all these points, you must not forget that you are on the wrong."**

On the sixth day, the fighters of Iraq, under the commandership of Saeed ibn Qays al-Hamdani fought the fighters of Levant whom were under the commandership of Dhu'l-Kila'. Once again, both armies returned at the last hour of daytime without achieving clear victory.

On the seventh and eighth days, the two armies fought one another and returned at evening without achieving victory.

On the ninth day, Imam Ali himself marched to the battlefield and Mu'awiyah did the same. The fight was very intense. Abu'l-Yaqzhan Ammar ibn Yasir fought so heroically while shouting, **“Is there any one wishing to meet God? Verily, Paradise is won under spearheads. By God I swear this: Even if they beat us until they force us to reach the boundaries of Hajar, we are still sure that we are on the right while they are on the wrong.”**

Ammar became very thirsty; so, he went back to the camp and asked for water. A woman offered him a cup of milk. He drank it and, expressing joy, shouted, **“God is the Greatest! God is the Greatest! Today shall I meet my most beloved ones! I shall meet Muhammad and his companions. The truthful Prophet did say the truth. He foretold me. This is the day I was promised.”** By these words, Ammar referred to the Holy Prophet's prediction: **“O Ammar! The last drink you shall have in your lifetime is a cup of milk; and the transgressing party shall kill you.”**

Two men of the enemies—namely, Abu'l-Adiyah al-Fazari and Ibn Jawn al-Saksaki—attacked Ammar, who was 93 years old, after injuries had weakened him. The first man stabbed him and the other man cut off his head.

The martyrdom of Ammar saddened and enraged Imam Ali very much; so, he instructed al-Ashtar, **“Attack their left wing and I attack their right.”** Thus, they both attacked so fiercely that al-Ashtar went on slaying them like a wolf in the middle of a herd until he met with Amr, who ran away. Both armies clashed and fought with swords and. On this day, Hashim al-Mirqal, the standard-bearer of Imam Ali's army was martyred and Dhu'l-Kila', the standard-bearer of Mu'awiyah's army was killed.

Al-Mas'udi wrote, **“When Hashim al-Mirqal fell down to the ground, there was still some breath in him. So, he raised his head and saw Ubaydullah ibn**

Umar wounded near him. He crawled towards him and when he became close enough, he bit him on the chest. Finally, Hashim al-Mirqal was found dead on the body of Ubaydullah.

Fight continued all day and night and it was a Friday night, which is called as the Hareer Night. Ibn Abbas was on the left, al-Ashtar on the right, and Imam Ali in the heart of the battle. From time to time, al-Ashtar was passing from the left to right and he encouraged the Iraqi fighters to be steadfast and to fight courageously. At that night, swords were broken, arrows used up, spears bent, and people threw dust on each other, bit each other, and even boxed with hands. The times of four obligatory prayers passed without any one having been able to prostrate to God or to perform the prayer. Nothing was heard but shouts of “*allahu-akbar* (God is the Greatest) and *la 'ilaha illa 'llahu* (There is no deity but God).

About this battle, al-Mas‘udi wrote: “During that day and night, Imam Ali killed 523 men. Whenever he killed one, he would shout loudly, ‘*allahu-akbar*.’ With every strike of him, he would kill.”

For three days and nights, fight continued on this term. When Imam Ali saw the large number of people whom were killed in the battle, he asked Mu‘awiyah, “**What for are these people being fighting each other and killed? I challenge you in a combat. The one who wins will have the authority.**”

Amr ibn al-Aas, upon hearing these words, said to Mu‘awiyah, “**The man has just said the truth fairly.**”

Mu‘awiyah angrily answered, “**Amr! It seems that you covet for leadership!**”

Amr said, “**While you act so cowardly towards Ali, you are accusing me of giving you bad advice.**”

Mu'awiyah confessed, **“I know myself very well. By Allah, no man combatted Ali but that Ali would shed his blood on earth like water.”**

Amr challenged, **“By God! I shall combat Ali even if I will die a thousand times.”**

Thus, Amr marched to combat Imam Ali, but once he became close enough, he threw himself from his horse, raised his legs, and uncovered his anus! Imam Ali, out of nobility and shyness, left him and went away, for Imam Ali would never look at the private parts of any person, and Amr knew this fact and made use of it.

Hence, Amr stood up covered with dust and using his feet for running away. When he came to Mu'awiyah, the latter mocked him saying, “Thank God and your anus!”

When the Imam Ali's army was only a few hours away from winning battle, Mu'awiyah asked Amr, “O son of al-Aas! Take out one of your tricks. Ali will soon face us with his cutting sword. And remember that you will be the ruler of Egypt.” Amr shouted at people, “O people! Whoever has with him a copy of the Quran must now raise it on spearheads.” Thus started the tragedy, known to everyone, and ended with a dissension in Imam Ali's army and brought up the farce of arbitration.

It is very easy for anyone to achieve his goals by means of trickery and criminality, but it is not easy for one, like Ali ibn Abi-Talib, to remain alive in the mentalities and consciences people and to continue as a symbol of all virtues forever. Nor is it easy that one man wins the admiration and appreciation of the civilized world although he passed away more than thirteen centuries ago. It is not easy to find a man whose words and speeches are kept followed by millions of people as same as the Holy Quran and Prophetic traditions are.

### **Numbers of victims**

Al-Mas'udi wrote: "In the battle of Siffin, 70.000 were killed; 45.000 of whom were of Mu'awiyah's army while 25.000 of Imam Ali's.

Consequently, was the trick practiced by Mu'awiyah and Amr—i.e. the trick of raising copies of the Quran—was for the benefit of Islam? Would the principles, teachings, and laws of Islam would prevail through the rule of Imam Ali or through the authority of Mu'awiyah?

The answers to these questions should be borrowed from the words of Umar ibn al-Khattab who, addressing Imam Ali, said, "**By God, if you assume their leadership, you shall most surely drive them to the clear path and the pure way.**"<sup>1</sup>

An orientalist wrote: "If Ali had been allowed to rule over them peacefully, his virtues, steadfastness on spreading justice, and high moral standards would have immortalized the old republic and its simple traditions."<sup>2</sup>

In his book *Ibtal al-Batil*, al-Fadhil ibn Ruzbehan the master scholar of the Ash'ariyyah school of thought, wrote, "Umar ibn al-Khattab declared: '**If Ali assumes their leadership, he shall most surely force them to follow the truth that they cannot do.**'"

However, if people cannot tolerate the truth, then how could they tolerate the ten-year rule of Umar?

Could people tolerate the rules of Umar and Mu'awiyah only because they can tolerate falsity but they cannot tolerate the truth?

### **Shimr and Shabath**

In the battle of Siffin, Shimr ibn Dhi'l-Jawshan was a soldier in Imam Ali's

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1- Al-Jahizh, *al-Sufyaniyyah*, as is quoted by al-Amin's *A'yan al-Shi'ah*, vol. 3, part 1, p. 332, print of 1960.

2- Sayyid Mir Ali, *Ruh al-Islam*, p. 627.

army. The author of (Safinat al-Bihar) narrated from (al-Mathalib) by Ibn al-Saeb that: Shimr's mother came near a sheep's shepherd and he had sexual intercourse with her and she became pregnant with Shimr. The author of (Safinat al-Bihar), also, said: that is why Imam al-Hussein said to Shimr at the battle of Kerbala. **(Oh, you are the sun of sheeps' shepherd).**

The author of *Safinat al-Bihar* quoted Hisham ibn al-Sa'ib to have written in his book *al-Mathalib* that Shimr's mother passed by a shepherd of a goat and he copulated with her; so, she gave birth to Shimr.

He then commented, "For this reason, Imam al-Hussein on the day of the Battle of Karbala dishonored Shimr by saying, **“O son of the shepherd of the goat!”**

He also quoted Ibn Hajar to have written in his book *al-Taqreeb* that Shabath worked as the muezzin (call to prayer) for Sijah the notorious liar who claimed prophethood. He then pretended to have converted to Islam. He then joined those who killed Uthman and participated therein. After that, he joined Imam Ali's army in the battle of Siffin but he then revolted against him and joined the Khawarij or apostates. He then left them and showed fake repentance. He then joined Ubaydullah ibn Ziyad in his war against Imam al-Hussein. Finally, he joined those who revolted demanding with punishing those who killed Imam al-Hussein!

## **8. The Battle of al-Nahrawan**

Al-Nahrawan is a region situated between Baghdad and Halwan where the battle also known as the Battle of Khawarij took place in the year 37 AH.

On Imam Ali's return from the battle of Siffin, a group of his army, about 4.000 horsemen, deviated. This group included worshippers and hermits whose foreheads were black as a mark of their very much prostration. They demanded Imam Ali to *declare repentance from the great sin of arbitration!*

In reply, Imam Ali said, **“Have I not warned you and said that the people of Levant were only deceiving you by the trick of raising copies of the Quran on spearheads, for they were fatigued by the fight. I also asked you to let me continue fighting, but you refused and insisted on accepting their false call for arbitration. Also, while I was determined to appoint my cousin Abdullah ibn Abbas as the arbitrator from our side, for they would not be able to deceive him, but you again refused and insisted on choosing Abu-Musa al-Ash’ari as the arbitrator, forcing me to respond to you against my will. Had I had other supporters than you, I would never have responded to you. My condition, which I declared in your presence, was that the two arbitrators should judge according to what God the Almighty revealed in His Book from its beginning to its end; otherwise, I would not be committed to comply with their judgments...”**

Yet, those people refused to listen to Imam Ali. They left him shouting their deceptive slogan: “There is no judgment but God’s.” They chose a man nicknamed Dhu’l-Thudayyah as their commander. This man was nicknamed so because one of his hands was like a woman’s bosom (*thady*) on which there were few hairs like a cat’s mustache.

On their way, the righteous man and virtuous companion of the Holy Prophet; namely, Abdullah ibn Khabbab along with his pregnant wife, met these apostates. So, they stopped him, while there was a copy of the Quran hanged on his neck, and asked, “What is your view about Ali ibn Abi-Talib?” He honestly answered, **“Ali is more knowledgeable with God than you are and he is more God-fearing and more discerning than you are.”** Immediately, they accused him of being misguided, laid him down, and cut off his neck. They then came to his wife who begged, “I am a woman; so, fear God!” But they did not listen to her; rather, they cut open her abdomen to death. They also killed three women from the Tay tribe.

Having committed these hideous crimes, they went to Christian landlord near them and asked him to sell them the fruits of his orchard. He offered them the fruits for free, but they refused and said, “We would never take anything before we pay its price!” The man, astonished by their contradictory acts, expressed, “How strange this is! You have just killed such a virtuous man like Abdullah ibn Khabbab and now you refuse to take these fruits for free!”

More strangely, they criticized one of them for having killed a pig; so, they accused him of spreading mischief in the land! Although they had just killed the Holy Prophet’s companion, cut open his pregnant wife’s abdomen, and killed more three innocent Muslim women.

This is a historical image of the meaning of faith held by those black-forehead men who used to refrain from doing what must be done and violating what must not be violated. They are exactly like the man who deemed lawful to slay Imam al-Hussein but deemed problematic to kill a bug!

### **Call for peace**

Imam Ali sent al-Harith ibn Murrah al-Ka’bi as his messenger to them to advise them not to enter into fight against him, but they, breaching all traditions and laws concerning messengers, killed al-Harith.

Imam Ali then sent his cousin Abdullah ibn Abbas as his messenger to speak to them. He used all means of reasonability and logic with them and proved to them that they were wrong, but they insisted on ignorance and blindness.

Finally, Imam Ali himself went to them and reminded them of their attitudes to the farce of arbitration and their insistence on accepting it. He said to them, “**You have committed an extremely big sin. You accuse us of disbelief while you are shedding the blood of Muslims.**” Yet, all these attempts failed.

## **The fight**

Those apostates refused all calls to peace and insisted on fight.

Imam Ali lined up his army and stood aside without taking any procedure. Yet, they started shooting at his camp; so, his companions said, “They are shooting us. What are you waiting for?” He answered, “Leave them now.”

They kept on shooting, but Imam Ali instructed his army to hold on. They kept on shooting until they hit one of his soldiers and shed his blood. Here, the companions brought the man’s dead body before the Imam who shouted, **“God the Greatest! Only now is it lawful to fight them.”**

Before attacking them, Imam Ali had ordered Abu-Ayyub al-Ansari to keep a standard with him and he then called, “Whoever joins this standard will be safe. Whoever leaves to al-Kufah or to al-Mada’in will be safe.”

1200 out of the 4000 fighters of the Khawarij left the battlefield, while about 2800 of them remained. Imam Ali had already foretold his companions that only less than ten would survive the fight and only less than ten soldiers of his camp would be martyred. He then ordered, “Attack them!” They all, including Imam Ali himself, attacked at once and within few hours the battle was over and what Imam Ali had foretold did take place. Nine persons of the Khawarij could run away while nine soldiers of the Imam were martyred. Their chief Dhu’l-Thudayyah was among the killed.

Al-Mas’udi, as well as other historians, wrote: “After the defeat of the Khawarij, some of Imam Ali’s companions expressed, “God has cut off these apostates to the last of time. Yet, Imam Ali said, **“No. I swear by Him Who holds my soul in His Hand, some of them are still unborn yet.”**”<sup>1</sup>

The previous lines have been a summary of the wars of Imam Ali, including

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1- The Khawarij were there in every age. In the present day, some of them live in Tripoli and Zanzibar. Their original region is Oman that is now witnessing a revolution against the British. The Khawarij wrote books on their own jurisprudence and traditions.

those in which he participated under the commandship of the Holy Prophet.

All the wars in which he participated or which he led were purely for the sake of God and for defending His religion. As for the military campaigns Imam Ali joined under the commandship of the Holy Prophet, they all were intended for defending and spreading Islam, while those they launched thereafter were intended for keeping firm the religion and defending it against the transgressors. Each of these wars was not less important than the other or they were at least part of each other.

However, the wars led by Imam Ali after the passing away of the Holy Prophet held a phenomenon that strikes sights and attentions. To explain, those who fought Imam Ali in the battles of the Camel and Siffin played vital roles in the process of assassinating Uthman or they at least betrayed or failed to support him although they were able to do. Yet, they then accused Imam Ali of killing Uthman while they were sure of his innocence. They thus waged wars against him although it was they and none else who committed the crimes of which they accused him. Similarly, the Khawarij had insisted on arbitration, but they then fought Imam Ali accusing him of accepting that arbitration.

The secret is that the wars led by Imam Ali are outwardly different than the wars led by the Holy Prophet, since the latter waged wars against polytheists, while the earlier had to fight bunches of criminals, robbers, and insurgents, such as in the battles of the Camel and Siffin, or against agnostic people who deemed unlawful to kill a pig but deemed lawful to kill pious and virtuous people and to cut open pregnant women's abdomens. Generally, a thief has nothing to use as pretext save deception, hypocrisy, and false accusation; and the agnostic has nothing to provide as argument save contradiction and inconsistency.

According to a legend, Prophet Moses son of Imran spoke to Satan, saying, **“Let me pray to God to be pleased with you on condition that you will implore His forgiveness and repent.”**

Satan replied, **“I should intercede for you with Him so that He may be pleased with you. Or it is that He should intercede with you so that I may be pleased with Him!”**

Moses asked, **“Why is that?”**

Satan explained, **“God commended me to prostrate before Adam, but I refused and said, ‘I prostrate before none except You.’ So, what wrong can you see in my speech for which I should deserve punishment?”**

This is exactly the way the followers of Satan think, the best example of whom was the group that revolted against Imam Ali.

## AL-KHUDHARI AND AL-TABBANI

### **Coincidence**

When I started to put the outlines of this book, I did not have anything in my mind about Sheikh Muhammad al-Khudhari and his offensives towards the Commander of the Faithful and his sons in his book “*al-Muhadharat*.” But it was only coincidence, which at most times has many advantages and. I express it as coincidence although I am sure that it was in fact an aid of God Almighty and His facilitation through providing means and suitable circumstances. God refuses but to spread the truth and to make it prevail and to fail the falsity and its proponents and to expose their faults and defects, even if this takes a long time. He therefore made it easy for me to read a huge book I have not heard before nor have I known anything about it. This book was the motive behind writing the current chapter of the book.

### **The story of writing this chapter**

Usually, I wake up early and start writing up to 10 am when I leave pen and I go to bookstores, searching for new books. Whenever I see a book that I have not read yet, I would immediately take it, apart from its title. The first thing I do with any book is that I first read its subjects and table of contents. Once my eyes fall on a fruitful topic from which I may get benefit or I may convey to the others, I start browsing it on the whole in order to have an idea about the writer’s view, the scope of his thinking, and the message he wants to put across. When the book seems suitable for me, I immediately buy it without hesitation and with any price and return home with it, where I resume reading or writing up to midnight or even after that, according to the nature of the book.

Yesterday, before I finished writing the previous chapter of the current book and while I was at the *Dar al-Thaqafah Bookstore*, I caught sight of a book whose writer wrote on the cover with a very clear script: “*Tahdhir al-Abqari min Muhadharat al-Khudhari: Ifadat al-Akhyar bi-Bara'at al-Abrar*.” The

next line read: *Written by the well-versed, historian, trustworthy, reliable, Sheikh Muhammad al-Arabi al-Tabbani, a lecturer at al-Falah School and the Holy Precinct of Mecca.*

I, as usual, took the book and browsed the table of contents that took about 48 pages full of titles of chapters and topics of the book.

Some topics held such titles like:

- *Al-Khudhari's fabricating lies against the Commander of the Faithful Ali ibn Abi-Talib;*
- *Yazid is a sacred caliph in the view of al-Khudhari while Ali ibn Abi-Talib is not a caliph;*
- *Al-Khudhari slanders al-Hussein and invents lies against history;*
- *Abu-Talib's unshakable determination to defending the Prophet;*
- *Fabricating forgeries, falsities, and untruths against the Prophet for purpose of raising the position of Mu'awiyah;*
- *Ali's dismissing Mu'awiyah is like Umar's dismissing Khalid;*
- *Al-Khudhari's fickleness, contradictions, and adoption of false sayings about the homage paid to Ali;*
- *Clear-cut foolish enmity against Abu'l-Hasan and his sons;*
- *Miracles shown after the martyrdom of al-Hussein as reported by master transmitters of narrations...*

In addition, there were many topics of this kind.

I, straight away, bought the book and paid the price said by the seller without the least bargaining and even before I had read the entire table of contents or

seen a single page of it. I took the book feeling as extremely happy as a deprived man receiving a big fortune from whence he has never expected. It was my furthest expectation that I should put my hand on a book comprising a Sunni scholar's refutations of the false claims of al-Khudhari through overwhelming evidences and decisively authenticated traditions of the Holy Prophet on whose authenticity both Sunni and Shi'ah Muslims agree unanimously. Likewise, my big wish, whilst writing about the distinctive virtues of Imam Ali, is to silence the stubborn rivals through clear-cut knowledge and conclusive proofs. So, I thanked God the Almighty Who always has the most overwhelming argument against all those who may deny the truth.

### **Al-Khudhari**

Sheikh al-Khudhari lived in the early twentieth century and was seen as one of the master scholars of the Al-Azhar Religious University. He was such a well-known author and instructor at this Egyptian university, just like his contemporary student Abu-Zuhrah, although the student excelled his mentor in the number of books he wrote in the scope of extremism he adopted.

Falling in two volumes, *al-Muhadharat* is one of al-Khudhari's famous books written about the history of Islam and the Umayyad and Abbasid dynasties. The book was decided as a curriculum in the Egyptian University since many professors of historiography and some other authors depended on the material written therein. That's why the book was widely circulated at that time and was reprinted seven times. Yet, the book comprises a big number of historical mistakes and a notorious fanaticism and hatred against the Holy Prophet's family. From the titles abovementioned, it is clear that al-Khudhari in his book discriminated and launched malicious campaigns against the Holy Prophet's family members and progeny and their partisans for no other reason than that these personalities were related to the Holy Prophet's household and were opponents of the Umayyad family, which means that these persons held the qualities of Muhammad ibn Abdullah but

not the bad features of Abu-Sufyan and his wife Hind. Long years passed without seeing any detailed refutation that reveals the spurious arguments and tricks of al-Khudhari until Sheikh Muhammad al-Arabi al-Tabbani undertook this mission.

### **Al-Tabbani**

Sheikh Muhammad al-Arabi al-Tabbani, of an Algerian origin, who currently lives in the holy city of Mecca, is considered one of the master scholars of Hijaz and runs a teaching session inside the Holy Precinct of Mecca. He wrote many books, one of which was *Tahdhir al-Abqari min Muhadharat al-Khudhari*, which falls in two volumes. The title of the book, which can be translated as: warning the genius against al-Khdhari's book of *Muhadharat*, indicates obviously its contents. In this book, al-Tabbani attributes the most hideous descriptions to al-Khudhari and describes the contents of the book involved as "full of fabrications, inventions, forgeries, nonsense, contradiction, fickleness, lies, false accusations, impudence, foolishness, and antagonism towards Ali ibn Abi-Talib"... etc.

Commending introductions to al-Tabbani's book were written by such master scholars of Egypt and Hijaz as:

1. Sheikh Muhammad Yahya Aman, a member of the Legal Court of Mecca;
2. Sheikh Hasan Mashshat, another member of the same Court;
3. Mr. Ishaq Azzouz, a member of the State Consultative Council in Mecca;
4. Mr. Muhammad Amin Katabi, a professor in College of Teachers;
5. Sheikh Muhammad Nur Saif, a lecturer in the Holy Mosque of Mecca;
6. Mr. Ali al-Maliki, another lecturer in the Holy Mosque of Mecca;

and

7. Mr. Yousuf Abd al-Razzaq, a scholar of the Al-Azhar Religious University and a lecturer in College of Principles of the Religion.

Some of these described al-Tabbani as “*lofty scholar, well-versed and well-experienced, famous historian, master scholar of Prophetic traditions and Quranic exegesis, master grammarian, his fame is too widespread to be mentioned... etc.*”

### **Al-Tabbani’s contradictions**

Sheikh al-Tabbani criticized Sheikh al-Khudhari for many points in some of which he was fair, supporting the truth and protecting Islam and its people, but he was not in some others when he committed many mistakes from whence he did not feel. Therefore, he was as wrong as al-Khudhari or even more:

For example, on page 100 of volume 2 of his book, he mentioned that “Abu-Bakr was the bravest of the the Holy Prophet companions,” but he did not mention even one evidence or proof of this claimed bravery. Neither he nor did any other narrator mention Abu-Bakr had killed even one polytheist although he was claimed to have participated in all the military campaigns led by the Holy Prophet.

More strangely, the same Sheikh al-Tabbani who claimed Abu-Bakr to have been the the bravest of the Holy Prophet’s companions reported: During the battle of Uhud, people heard a caller shouting out, “**There is no true sword except Dhu’l-Faqar (i.e. Imam Ali’s sword) and there is no true champion except Ali.**”

He also wrote that the Holy Prophet, for the conquest of Khaybar, gave the standard to Abu-Bakr (i.e. appointed him as the commander) but Abu-Bakr came back without being able to achieve victory; so, the Holy Prophet gave

the standard then to Umar who, like Abu-Bakr, could not achieve victory and returned defeated. Upon these defeats, the Holy Prophet declared, **‘Tomorrow, I shall give the standard to a man who loves God and His Messenger and whom is loved by God and His Messenger. He shall be always attacker and he is never absconder.’** The next day, he gave the standard to Ali who conquered the garrison and used its gate as a shield although even eight of the companions even failed to move that gate. Ali also Marhab. [vol. 1, p. 164 and vol. 2, p. 102].

Abu-Bakr failed to conquer the garrison, but Ali did. Everybody failed to defeat Marhab, but Ali did and killed him. Eight persons could not even turn over the gate, but Ali alone raised it with one hand and used it as a shield. These facts were confessed by al-Tabbani who, ironically, claimed Abu-Bakr to have been the bravest of the Holy Prophet’s companions, including Ali!

Do you know why he said so? He said it for no reason but that Abu-Bakr was the *first* caliph while Ali was the *fourth*. Therefore, according to al-Tabbani’s mentality, Abu-Bakr must have been the *first* in all other things, including bravery, knowledgeability, faith... etc.

On page 59 of volume 2 of the same book, al-Tabbani also wrote: “Ali is the best of all companions after the first three caliphs!”

This is in clear-cut violation of his other claim on page 100 of volume 2 of the same book: “Imam Ahmad ibn Hanbal, al-Nassa’i, al-Qadi Isma’il, and Abu-Ali al-Naysaburi confirmed: ‘The like of the virtues that were reported about Ali was never reported about any other one of the Prophet’s companions nor was the like of the virtues reported through reliable chains about Ali reported about any other companion of the Holy Prophet. Hence, al-Nassa’i, the master scholar of Prophetic traditions, followed up these reliable reports that were reported about Ali solely without their having been

reported from the other companions and collected a huge number of such traditions most of which were reported through authentic and reliable chains of authority and compiled them in an independent book that he entitled *Khasa'is Amir al-Mu'minin Ali ibn Abi-Talib* (Distinctive Virtues of the Commander of the Faithful, Ali ibn Abi-Talib). This book has been published is currently available.”

It also contracts his confession that the Holy Prophet declared, “**I am the city of knowledge and Ali is its gate,**” and that Umar declared, “**Had Ali not been there, Umar would most surely have perished. The most knowledgeable of judgment amongst us is Ali**”<sup>1</sup> [vol. 2, pp. 11, 16, 17, and 104]

Amongst those who testified to Imam Ali’s having been the foremost of all others to Islam and in virtue were the Holy Prophet, his companions, master scholars, compilers of the most reliable reference books of Prophetic traditions, and all specialists in religious knowledge. Nevertheless, al-Tabbani claims that Imam Ali should come in all these after the first three caliphs as if it were that Ali who said about Umar, “***Had Umar not been there, Ali would most surely have perished,***” and not the opposite.

Why is that? That is only because these three had come to power before Imam Ali; therefore, according to al-Tabbani’s weak mentality, these three must be regarded to have been prior to Imam Ali in knowledgeability, bravery, serving Islam, and all other things including eloquence and expressiveness!

Another contradiction of al-Tabbani was that he claimed that Mu’awiyah, Talhah, al-Zubayr and Aishah had the right to wage wars against Imam Ali because they only depended upon their personal deductions and they had the

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1- Al-Raghib al-Isfahani wrote in his book *Muhadharat al-Udaba'*, vol. 1, p. 96, print of 1961, “The first to have used the title, ‘*May God grant you a longer lifetime,*’ was Umar ibn Al-Khattab who said it to Ali ibn Abi-Talib.”

right to do so; therefore, they must be justified for their attitudes to and for their waging war against Ali ibn Abi-Talib!<sup>1</sup> [vol. 2, pp. 48, 51, and 74]

It is impossible to understand how al-Tabbani could bring into agreement this justification with what he himself mentioned in the same book [vol. 2, p. 234] that the Holy Prophet said to Imam Ali, **“O Ali! The transgressing faction shall fight you while you shall always be on the right. So, whoever fails to support you on that day, he does not belong to me.”**

If those who adopted a neutral attitude to that dissension were repudiated by the Holy Prophet, then with greater reason what should we say about those wages war against him? Is there any excuse to be found for those whom the Holy Prophet repudiated? How can anyone claim that those whom the Holy Prophet repudiated should be excused and given the right to act upon their personal deductions and deny God and His Messenger?

Furthermore, Sheikh al-Tabbani himself quoted the Holy Prophet to have foretold, **“Ammar shall be killed by the transgression faction. He shall invited them to Paradise while they shall invite him to Hellfire;”** **“Ammar has been filled with faith...”** **“One of you—my wives—shall ride on the doomed camel. She (i.e. Aishah) shall be barked by the dogs of al-Haw'ab. On her right and left sides, a huge number of people shall be killed...”** **“O Ali! You shall fight for sake of a true interpretation of the Quran as same as I fought for sake of its revelation....”** **“O God! Please make the truth turn with Ali wherever he turns...”** **“O Zubayr! You will fight Ali while you are wronging him...”** [vol. 1, p. 255; vol. 2, pp. 8, 9, and 45]

Although Sheikh al-Tabbani confesses of the authenticity of these Prophetic predictions and believes in them, he dares to invent excuses to those who

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1- It is worth noting that al-Khudhari deemed wrong the two parties who fought against each other in the Battle of the Camel while al-Tabbani found excuses for both of them.

fought Imam Ali in the wars of the Camel and Siffin, claiming that they only depended upon their personal deductions and, therefore, they must be justified!

In fact, to adopt one's personal view in such issues about which authentic Prophetic traditions were reported is like cancelling the religious duties of performing prayers and giving out the zakat duties although the Holy Quran frankly ordered: "***Perform the prayers and give the zakat duties.***"

It is also like deeming lawful adultery depending on personal views although the Holy Quran openly ordered, "***Do not even approach adultery.***"

Besides, the Holy Prophet's words: "**The truth turns with Ali wherever he turns,**" proves obviously that to wage war against Imam Ali is the same as waging war against the Holy Prophet. Confirming this fact, the Holy Prophet also declared, "**O Ali! To wage war against you is to wage war against me; and to be at peace with you is to be at peace with me.**"

In conclusion, to justify the deeds of those who waged wars against Imam Ali makes it lawful to justify the deeds of those who waged war against the Holy Prophet, without any difference.

In fact, no evidence on the falling of al-Tabbani in contradictions can be more overwhelming than the fact that he claims that those who waged wars against Imam Ali must be justified and excused and he, in the same book [vol. 1, p. 209], confesses that those who raised the Quranic copies in the Battle of Siffin did so as a trick after they had realized that their defeat was so close and it would bring about to them a major scandal. Thus, those who fought Imam Ali in the Battle of Siffin are the best application of God's saying in the Holy Quran: "*Only when drowning overtook him, he said: I now believe...*"

One of al-Tabbani's funniest contradiction is that he suspected the book of *Nahj al-Balaghah* to have comprised the words of Imam Ali only because the book is collected and compiled by al-Sharif al-Radhi who, according to al-Tabbani in vol. 2, p. 112, was Rafidhi,<sup>1</sup> Imami,<sup>2</sup> and Mu'tazili.<sup>3</sup> The youngest student know the big difference between the Imamiyyah and the Mu'tazilah. The Imamiyyah believe that the Holy Prophet, through innumerable sacred texts and declaration, did appoint the one who should succeed him in leadership, while the Mu'tazilah gainsay this belief.

Providing evidence on refusing the narrations reported by Imamiyyah transmitters of narrations, al-Tabbani claims that Ibn Asakir rejected certain narrators only because, "*they were Rafidhah, which means they are untrustworthy,*" and so did Ibn Adi, claiming, "*they were Shiah whose destiny is to Hellfire!*" [vol. 2, p. 62]

Providing other evidences on *Nahj al-Balaghah* having not comprised the

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1- Rafidhi, one of the Rafidhah; i.e. protestants: The partisans (or Shi'ah) of Imam Ali who protested to the coming to power of the first three *caliphs*, since Imam Ali was nominated by God and His Messenger to this position, which was conspiratorially usurped from him. In this regard, the Rafidhah provide innumerable points of evidence, one of which is the Holy Prophet's authentically and uninterruptedly reported declaration, "Ali is my vizier, vicegerent, and next-in-line." [translator]

2- Imami, one of the Imamiyyah; i.e. followers of proponents the twelve Divinely commissioned Imams, the first of whom is Ali ibn Abi-Talib and the last is al-Mahdi, the Awaited Imam.

3 Mu'tazili; a followers of the Mu'tazilah Islamic school of thought. The Mu'tazilah - literally "those who withdraw themselves"- movement is also called '*adliyyah* (justicers) and *ashab al-'adl wa'l-tawhid* (advocators of justice and monotheism). The *Hadithists* (i.e. those who claim following and acting upon the Prophetic traditions) call the Mu'tazilah *qadariyyah* (i.e. Fatalists) as insinuation so as to apply to them the famous saying, which is ascribed to the Holy Prophet, "The *qadariyyah* are the Magians of this nation." This description; i.e. *qadariyyah*, was said to the Mu'tazilah so exclusively that it was an indicative of them whenever it was said. The Mu'tazilah base their belief on five principles: monotheism (i.e. there is only One God), Divine justice (i.e. God is absolutely Just), in-between rank (i.e. man is neither compelled to do what he does nor is given absolute freedom to do what he does; rather, it is a rank between these two extremes), promise and threat (i.e. God always fulfils His promises and also His threats), and enjoining the right and forbidding the evil (i.e. it is the duty of everyone to bid the right and forbid the wrong). They also agree that the universe must have a creator who is eternal, the words of God are created and not eternal, man enjoys power to do what he does and he is the doer of his deeds, both the good and the evil, while God the Almighty does only what is good and beneficial. The Mu'tazilah have had different opinions about 'Uthm;in after the events that he did and led to assassinating him; yet, the majority of them tried to find a reasonable justification for his deeds and tried to justify his personality. For more information, refer to: al-Ash'ari, *Maqalat al-Islamiyyin* vol. 1, pp. 216-311; al-Asad'abadi, *Sharh al-Usul al-Khamsah*, p. 123, al-Shahristani, *al-Milal wa'l-Nihal* vol. 1, pp. 43-44; al-Yamani, *al-Munyah wa'l-Amal*, p. 126. [translator]

words of Imam Ali, al-Tabbani claims that some of the Imam's sermons mentioned in the book involved gives the impression that Ali was not pleased with the coming to power of the first three *caliphs*, while, as al-Tabbani justifies, their coming to power was God's act and Ali must have approved of all of God's acts; therefore, he concludes, Ali must have been pleased with the three persons' coming to power. [vol. 2, p. 123]

This evidence and this weak logic can be taken as model of the other points of evidence al-Tabbani provided in this regard!

Generally, al-Tabbani's book is full of such clear-cut contradictions and worthless, flimsy refutations, especially those he provided to disprove the faith of the Shiah. The origin of all of his insubstantial refutations was nothing but ignorance, and fanaticism that he inherited from his ancestors and blindly applied to himself. The most obvious proof is his logic and repetition that had been adopted throughout ages. We, too, had to repeat the answer of our ancestors unwillingly.

At any rate, my refutation of al-Tabbani's false claims can be realized from the outlines of the next chapter in this book and from what I have already written at the end of my other book, "*al-Shi'ah wa'l-Hakimun*," Chapter: *Kitab al-Sufyani*.

However, what concerns us more from amongst the chapters of the book, "*Tahdhir al-'Abqari*," is the Meccan Sheik al-Tabbani's refutations of the false claims of the Egyptian Sheikh al-Khudhari. If truth be told, his refutations of al-Khudhari's false claims were the most successful part of his book. The evidence we provide on this fact is nothing more than that I should refer the gentle reader to that book.

### **Ali and the Muslim community**

Al-Khudhari claimed, "The fourth caliph Ali ibn Abi-Talib could not enjoy peaceful rule and conditions because half of the community revolted against

him without having been affected by that call by which he intended to make people realize that his rule was based on the lion's share he had in the Prophetic household. There was a clash between the two opinions, but eventually power and excellent politics overcame the other view of restricting the leadership to the members of the Prophet's household. Thus, the end was that Mu'awiyah won the office of caliphate, while he was a member of Umayyah's family and not a member of Hashim's family."

Refuting al-Khudhar's nonsensical words, al-Tabbani wrote: "Al-Khudhari's claim that half of the Muslim community revolted against Ali is a notorious lie that is realized by every Muslim. In fact, the people of Levant (i.e. the supporters of Mu'awiyah) did not form even one quarter of the Muslim community whose majority paid homage to Ali as their leader." [vol. 1, p. 208]

Al-Tabbani added: "Ali's army consisted of 70.000 soldiers, amongst whom there were 90 veterans of the Battle of Badr, 700 warriors from those who swore allegiance to the Holy Prophet under the tree, which is famously known as *Bay'at al-Ridhwan* (or Pledge of Pleasure), and 400 from the Emigrants and Helpers. On the other hand, Mu'awiyah's army contained 85.000, none of whom was from the Helpers except two; namely, al-Nu'man ibn Bashir and Maslamah ibn Khalid, taking into consideration that Imam Ali did not mobilize except Iraqi soldiers, while he did not mobilize any other soldier from his other subjects of such regions like Arabian peninsula, Yemen, Hadhramaut, Oman, Egypt, and Persia. Unlike him, Mu'awiyah mobilized all the people of Levant, since he did not have authority over the others." [vol. 1, pp. 208 & 234]

Continuing, al-Tabbani wrote, "Al-Khudhari's claim that power and excellent politics overcame is impudence and gainsaying of history. This is so because history recorded that Mu'awiyah's army raised the Quranic copies only after the realized that their defeat was very imminent and they

were about to be disgracefully crushed. Also, they gave victims very much more than the victims in Ali's army... Not even a single Islamic historian has claimed that Ali's policy was bad, nor did a single Islamic historian claim that Mu'awiyah won the position of caliphate or was recognized as the Muslim's leader during the reign of Ali or as long as Ali was alive or even during the reign of Ali's son, al-Hasan. In fact, the writer of *al-Muhadharat* is never shy of keeping on telling lies and forgeries." [vol. 1, pp. 201 & 209]

Al-Khudhari also claimed falsely, "When it was Ali's turn (to leadership), a small group of the people of Medina and revolutionaries from far regions came and paid homage to him as the next caliph, while the majority of the Muslim community stopped against that."

Commenting, al-Tabbani [vol. 1, p. 228] wrote: "This claim is a lie, a fake, an oscillation, a jumble, and a tarnished animosity against Haydarah (one of Imam Ali's names). The Emigrants and the Helpers agreed unanimously on paying homage to Ali. Moreover, the entire Muslim community elected him as their leader with full pleasure, except for Mu'awiyah and his fellows. As for Sa'd ibn Abi-Waqqas, Abdullah ibn Umar, and Muhammad ibn Maslamah, they did not fail to pay homage to Ali, but they only did not want to engage themselves in an issue of fight amongst Muslims. In this regard, Sa'd and Abdullah ibn Umar were authentically reported to have regretted their failure to support Ali after the martyrdom of Ammar. Hence, Abdullah ibn Umar is reported to have sorrowfully said, 'I am not sorry for anything except that I failed to fight against that transgressing faction.' In this connection, it is worth mentioning that Abu-Bakr, Umar, and Uthman were not paid homage except by the people of Medina." [vol. 1, pp. 328 & 235; vol. 2, pp. 6, 7 & 13]

Al-Khudhari further claim: "When Ali was paid homage, the situation became unstable in all of the large Islamic countries."

Al-Tabbani refuted: "This is, too, a big lie. No Muslim historian, including those who openly incurred the hostility of the Prophet's family, has ever

claimed such insurgence in any of the Muslim regions neither before nor after the reign of Ali.” [vol. 2, p. 35]

Al-Khudhari went on falsifying, “The purpose of participating in the Battle of Siffin was not to keep firm a religious principle or to eliminate an act of wrongdoing that befell the Muslim community; rather, it was only for backing up a certain person against another. The partisans of Ali support him for no other reason than his being the Prophet’s cousin, believing that he is more entitled to leadership than others.”

In reply, al-Tabbani wrote: “This is a lie invented against history. Those who backed up did so because, firstly, he was a just leader to whose obedience and homage they were bound; therefore, it was their duty to support and defend him accordingly. Ali’s being the Prophet’s cousin and the most entitled to leadership is a secondary issue that is too clear to be discussed; therefore, in their views, Ali’s being the most entitled to leadership was an undeniable fact.” [vol. 2, p. 69]

### **Ali and followers of the Camel**

Concerning the Battle of the Camel, al-Khudhari wrote: “Ali ibn Abi-Talib did not have enough patience that would make him wait until that break would convene... As a result, both parties were responsible for the bad consequences thereof.”

Proving false this claim, al-Tabbani wrote: “Al-Khudhari’s false claim that Ali did not have enough is impudence and belying of history. Al-Khudhari, by these words, wanted Ali to sit in his house motionless and leave his subjects suffering in the midst of chaos fighting one another. He did not want him to think carefully and decide about what brings about the community’s interest, although this is one of his duties towards God. Ali did act patiently when he sent the well-experienced politician and one of the heroes of Islam; namely, al-Qa’qaa’ ibn Amr to negotiate with Talhah, al-Zubayr and Aishah. So, al-Qa’qaa’ debated so powerfully and could

convince them with proofs, explaining to them the mistake they had committed [vol. 2, p. 51]. It was proven through religious testaments that Ali was a just leader, that whoever revolts against him is a transgressor, and that the duty of all Muslims is to fight against that transgressor until he would be made submissive to the truth [vol. 2, p. 38]. The Prophet is authentically and provably reported to have said to al-Zubayr, **‘You shall fight against Ali while you are wrong.’** [vol. 2, p. 45] Ibn Hajar, the well-versed scholar, wrote: Through an authentic chain of authority, al-Bukhari quoted al-Ahnaf ibn Qays to have said: I met Talhah and al-Zubayr and said to them: ‘I am sure that Uthman will be killed. Whom do you see I should pay homage to after him?’ They both answered, ‘You should choose Ali.’ I then came to Mecca where I met Aishah and asked, ‘Whom do you see I should pay homage to?’ ‘You should choose Ali,’ she answered. Therefore, once I returned to Medina, I paid homage to Ali. Then, I left to Basra but someone came to me and told, ‘Aishah, Talhah and al-Zubayr are asking your help.’ I hurried to Aishah and reminded her of what she had said and then came to Talhah and al-Zubayr and did the same [vol. 2, p. 53].”

### **Ali and the people of Siffin**

Al-Khudhari wrote: “Amongst those who hoped for leadership and saw himself qualified enough for it was Mu’awiyah. He therefore gathered the people of Levant and declared his opposition to Ali, because the homage that was paid to Ali was illegal.”

Al-Tabbani refuted, “Al-Faruq (Umar ibn al-Khattab) whom al-Khudhari glorifies more than all other companions of the Holy Prophet, is authentically reported to have stated, “The position of caliphate is forbidden to those ‘released ones’ and their descendants. It must be held exclusively by the people of Quraysh who embraced Islam earlier than all others.” Accordingly, Mu’awiyah and his father were of the ‘released ones’... Besides, Mu’awiyah never claimed that the homage paid to Ali was illegal nor did he ever disputed with him on it.” [vol. 1, p. 229]

Al-Khudhari claimed, “In my conception, the caliphate and homage paid to Mu’awiyah did not differ at all from the caliphate and homage paid to Ali.”

Refuting this false conception, al-Tabbani wrote: “This is a corrupt view, a lie forged against history, and fraud committed against the readers... The homage that was paid to Ali was utterly legal, because it was made under the unanimous agreement of the *ahl al-hall wa’l-aqd* (literally, people of loosing and binding; those celebrated personalities who are qualified to appoint or depose a caliph on behalf of the Muslim community). Ali caliphate, or leadership, is also indicated by many Prophetic traditions, such as the Holy Prophet’s address to Ali, ‘**You shall fight the renegades, the transgressors, and the apostates,**’ and his saying to Ammar, ‘**You shall be killed by the transgressing faction.**’ In this connection, Yahya ibn Sulayman al-Ju’fi, a mentor of al-Bukhari, narrated: Abu-Muslim al-Khawalani once asked Mu’awiyah, ‘How do you dare to fight Ali in order to take caliphate from him? Have you ever thought that you might be like him?’ Mu’awiyah answered, ‘Of course not! I know for sure that Ali more knowledgeable than I am and is more entitled to this position than I am. But Uthman was killed wrongfully!’” [vol. 1, pp. 232-233]

If Mu’awiyah had been honest in this claim, he should have retaliated upon Amr ibn al-Aas and none else. Al-Tabbani [vol. 2, p. 54] quoted Ibn al-Athir and al-Tabari to have written: “When he was deposed from the position of the governor of Egypt by Uthman, Amr ibn al-Aas returned to Medina (which was the capital of the Islamic State and the center of Uthman) where he had harsh conversation with Uthman, within which he took pride in his father against Uthman’s. Thus, Amr became extremely enraged to Uthman and started rallying people against him. He then left Medina to his house in Palestine while he was sparing no efforts to instigate people against Uthman. In this regard, Amr himself related: ‘By God, I instigated everyone I met, including shepherds, against Uthman.’ Hence, when Amr was informed of the killing of Uthman, he became very glad and he expressed such bad

words that cannot be cited here.”

### **Ali’s strictness versus Mu’awiyah’s lenience**

Al-Khudhari wrote: “Mu’awiyah acted somewhat leniently towards the commanders of his army. He used to give them so generously that he made them subservient to him. On the other hand, Ali was so strict with the commanders of his army that he even interrogated them for the most trivial things although he was in urgent need for them.”

Al-Tabbani, commenting on this fallacy, wrote: “If such *generous* donations Mu’awiyah used to give were out of his own money, then Ali was still more generous than him; and if this *lenience* Mu’awiyah used to show was part of fairness, then Ali had countless situations of fairness; and if *lenience* was part of Mu’awiyah’s policy of flattering that is shown to those who are angry at night and pleased at daytime, then Ali would never treat people in this way.

When Mu’awiyah decided to assassinate Hujr ibn Adi the faithful companions of Imam Ali, Malik ibn Hubayrah al-Kindi—one of the major commanders in Mu’awiyah’s army—interfered to save his cousin Hujr, but Mu’awiyah refused. This situation angered Malik, but at that very night, Mu’awiyah sent him one thousand golden coins to please him; and Malik was satisfied. In fact, you cannot find such a thing with Ali.

If Ali settled accounts with his officials and governors, then in fact the former caliphs and the Holy Prophet had done the same things before Ali did. Thus, to criticize Ali for this specific point means necessarily that the caliphs and the Prophet must also be criticized for the same.” [pp. 137-138]

### **Abdullah ibn Abbas**

Al-Khudhari claimed: “Ibn Abbas changed his supportive attitude to Ali; so, he left Basra after he had been the ruler thereof and went to Mecca, because Ali used to settle strict accounts with his officials.”

Al-Tabbani refuted: “That is not true. In his famous book, *al-Isabah fi Tamyiz al-Sahabah*, and within the biography of Abdullah ibn Abbas, Ibn Hajar confirmed that Ibn Abbas kept his office as the governor of Basra until the martyrdom of Ali.

Likewise, Ibn Kathir in *al-Bidayah wa'l-Nihayah* wrote: “Ibn Abbas remained as the ruler for Basra until the martyrdom of Ali.” [vol. 3, p. 139]

Thus, the tale of Abdullah ibn Abbas's embezzlement of the money of Basra's public treasury that was under his disposal and running running away to Mecca is a lie made-up.

Al-Tabbani then added: “Through authentic narrations that are quoted in the most reliable books of Prophetic traditions, the Holy Prophet is reported to have prayed to God concerning Abdullah ibn Abbas, saying, **‘O God! Please make him understand the issues of the religion and teach him the true interpretation of the Quran.’**

The Emigrants once asked Umar, **‘Why do you not call our sons to attend your sessions as same as you do with Ibn Abbas?’** Umar answered, **‘Ibn Abbas is the chief of the mature men. He has a tongue that urgently asks about all things and a heart that easily understands.’**

As for Abdullah ibn Mas‘ud, he praising Abdullah ibn Abbas said: ‘If he was as old as we are, none of us would be able to compete him. Excellent interpreter of the Quran is Abdullah ibn Abbas.’

Masruq expressed: ‘Whenever I see Ibn Abbas, I say to myself: This is the most handsome of all people; whenever he spoke, I say to myself: This is the most expressive of them all; and whenever he expressed; I say to myself: This is the most knowledge of them all.’

When Ibn Abbas was appointed by Uthman as the manager of the Hajj

pilgrimage affairs, he delivered a sermon in which he interpreted Surah al-Nur (i.e. chapter 24 of the Holy Quran) so amazingly. A man, impressed by his eloquence, expressed, 'If the people of Persia and Rome hear this speech, they all will convert to Islam.'

Having participated in Muslims' conquest of Africa, Ibn Abbas spoke to the king, who, being admired by him, expressed, 'You must be the doctor of the Arabs.' Since then, Ibn Abbas is called the doctor of the Muslim nation. He is also called the interpreter of the Quran.

In his reply to the man who reviled at him, Ibn Abbas said, 'You have reviled at me while I enjoy three features: [1] Whenever I see a ruler judging fairly, I love him although I need nothing from him; [2] whenever I am informed that a region was showered with rain, I rejoice although I do not any cattle or plant therein; [3] and whenever I learn the explanation of a Quranic verse, I wish that all Muslims would learn what I have just learnt.'" [vol. 2, p. 134]

### **The Umayyads**

Al-Khudhari tries to present the Umayyad family as celebrated as the Hashemite family, thus trying to prove the existence of something nonexistent and to extinguish the light of God through falsities and through playing on words. He, among many other false claims, claimed that Abu-Talib was only the chief of his household and not the chief of Quraysh, while Abu-Sufyan was such a great and honored man in himself, because the Prophet, on the day of the conquest of Mecca, declared, '**whoever enters the Holy Mosque is safe and whoever enters Abu-Sufyan's house is safe, too.**' Thus, according to al-Khudhari's fake conclusion, the Prophet presented Abu-Sufyan as equal to the Holy Mosque! He then commented, 'this is in fact such a great honor imparted to none so far except Abu-Sufyan!'

Refuting these false claims, al-Tabbani wrote: “This is a spurious and confusing argument purposed for nothing but to raise the [lowly] status of Mu’awiyah. Abu-Talib was not only the chief of his household but also the chief of the Quraysh tribe. The most celebrated personality of the Quraysh tribe used to look at Abu-Talib as their most prominent and high-up personality although he was not one their richest people.

In this regard, Mu’awiyah, reproaching Amr ibn al-Aas, composed this poetic verse:

*Your soul was saved, because the man of the Murad tribe wetted his sword from the blood of the son of Abu-Talib, the chief of all chiefs of Quraysh.*

Abu-Talib’s repute was proven to be higher and higher in the eyes of the people of Quraysh after he had defended the Apostle of God persistently and steadfastly...”

Al-Tabbani then quoted some poetic verses composed by Abu-Talib in praise of the Holy Prophet. Some of these poetic verses read:

*I swear by the Lord of the House, you have lied when you thought that we might give up Muhammad before we fight to death and struggle in defense of him.*

*We shall never stop shielding him until we all are killed before him, losing our sons and women.*

*He is such white-faced and white-hearted man in the name of whose face God is besought to pour down rain from clouds.*

*He is the the sustainer of orphans and the shelter of widows.*

*Those of the Banu-Hashim tribe who are on the verge of perdition resort to him;*

*And so they find blessings and favors with him.*

Al-Tabbani continues: “As for al-Khudhari’s false claim that Abu-Sufyan was great man, this is totally nonsensical and meaningless claim, because greatness and honor cannot be separated from piety to God and knowledgeability with the religious issues. Concerning this Quranic verse: **‘Have you not regarded those who have changed God’s blessings with ingratitude and landed their people in the house of ruin?’** exegetes of the Holy Quran confirmed that this holy verse was revealed about the two most mischievous tribes; the Banu-Makhzum and the Banu-Umayyah (or the Umayyads). As for the Umayyads, they were granted respite to a certain time, while the Banu-Makhzum were annihilated on the day of the Battle of Badr.

Regarding the Prophet’s statement: *‘whoever enters the house of Abu-Sufyan is safe,’* it does not hold any sign of honor and high status. In fact, the Prophet also said, *‘whoever enters the house of Hakeem ibn Huzam is safe and whoever sheathed his sword is save.’* Moreover, the Prophet even ordered his soldiers not to fight anyone save those who might fight them. This is in fact an overall amnesty granted to all polytheists, be they from the Quraysh of tribe or from any other tribe, including those who would not enter their houses or any other house. Now, what honor was given to Abu-Sufyan’s house and what special feature was given to him? Besides, Abu-Sufyan was one of the category of the *al-mu’llafatu qulubuhum* (those whose hearts are to be reconciled) whom the Prophet granted gains equal to those he gave to Abu-Sufyan after the Battle of Hunayn. [vol. 2, pp. 164-180]

On page 168 of volume 2 of his book, al-Tabbani narrated: “One day, Abu-Sufyan was sitting in the Mosque speaking to himself. He said, ‘I do not know how Muhammad is overcoming us.’ Immediately, the Prophet approached, put his hand on Abu-Sufyan’s chest, and said, **‘we overcome you through God.’**”

On another occasion, Abu-Sufyan, after he had to enter Islam, spoke to himself, saying, 'I think I should fight this man once more and rally a good number of people against him.' Yet, the Prophet hit him on the chest and said, **'if you do it, God will disgrace you.'**

In his dream, the Prophet saw the Umayyads sitting on his pulpit. This dream upset him very much. So, God revealed to him Surah al-Qadr that reads: **'Indeed, We sent it down on the Night of Ordainment... The Night of Ordainment is better than a thousand months.'** The **a thousand months** mentioned in this Quranic chapter is an indicative of the Umayyad's time in power. [vol. 1, p. 244]"

Al-Tabbani [vol. 2, p. 197] wrote: "Abu-Hurayrah is quoted to have once said, 'I have with me such knowledge that if I say it, my throat will be cut.'

Commenting on these words, scholars said: 'The knowledge meant by Abu-Hurayrah includes some predictions about the evil rulers of the Umayyad dynasty who distorted the Prophet's traditions.' This commentary is supported by this narration quoted in the *Sahih* books: 'The Prophet said: **The perdition of my community shall be at the hands of some boyish rulers of the Quraysh tribe.**' Upon hearing these words from Abu-Hurayrah, Marwan angrily said, 'boyish rulers!' and Abu-Hurayrah confirmed, "I can even name them if I want.' He meant the descendants of Abu-Sufyan and the descendants of Marwan."

Al-Tabbani elaborated on the defects of Marwan and denied him to have been one of the Holy Prophet's companions. He also quoted the story of the Holy Prophet's banishing al-Hakam, Marwan's father, from Median. He also proved that Marwan invented heresies in Islam, such as when he ordered the sermon of the Eid to be delivered before the ritual prayer, while the Holy Prophet used to deliver it after the accomplishment of the prayer. Marwan did so only because he used to curse Imam Ali in his sermons while he was

standing on the pulpit; therefore, people used to leave immediately after the prayer, without waiting to hear Marwan's bad words about Imam Ali. So, Marwan changed the tradition and delivered the sermon before the prayer so that people would have to hear his swearwords and nonsensical talk. [vol. 2, p. 283]

Al-Tabbani also wrote about the massacre of Karbala, the bloody event of al-Harrah, and many of the other savage misdeeds of the Umayyad rulers. He dedicated an independent special chapter of his book to the narrations reported about dispraising and cursing Yazid ibn Mu'awiyah by master scholars.

### **The Alawites**

Al-Tabbani dedicated a chapter to Imam Ali's bravery, another to his vast knowledgeability, and a third to the distinctive virtues of Imams al-Hasan and al-Hussein and their mother the Holy Prophet's daughter.

Besides, he who browses al-Tabbani's 650-page book can stumble on many Prophetic traditions about Imam Ali's virtues in various pages of the book.

Examples of such traditions are:

- **“Whoever has taken me for a leader, must now take Ali for a leader.”**
- **“Verily, Paradise longs for three persons; namely, Ali, Ammar, and Salman.”**
- **“Verily, one of you shall fight for the sake of true interpretation of the Quran as same as I fought for its revelation.”** Abu-Bakr asked, “Is it me, O God's Apostle?” “No, it is not,” the Prophet answered. Umar then asked the same, but the Holy Prophet gave the same negative answer. He then told, **“He is the one who is now repairing my sandal.”** The Holy Prophet had already given his sandal to Imam Ali to repair.

Besides, al-Tabbani cites a big number of such Prophetic traditions, words of master scholars, master jurists, and caliphs, especially Umar ibn al-Khattab.

Al-Tabbani also mentioned in his book some of the miraculous and supernatural phenomena all of which indicate the greatness of the Holy Prophet's family and their elevated statuses in the sight of God the Almighty.

One of these events, as is quoted from Ibn Hajar's famous book: *al-Sawa'iq al-Muhriqah*, is that a Syrian man used to curse Imam Ali a thousand times every day and many thousand times at Fridays, calling his sons to imitate him in that hideous act. One night, the man saw in dream that the Holy Prophet spit on his face. Since then, the man's face was malformed into a pig's face.

Another event is that the sky rained blood on the day of Imam al-Hussein's martyrdom that the vessels of the army that participated in that crime were filled with blood instead of water. Likewise, the air turned into such murky black that continued for three successive days after which the redness that can up to now be seen in sky emerged. The lentils that was in the army's camp turned into ash and whenever they slaughtered a camel to eat its meat, the meat was found as black as tar. So, when they cooked that meat and ate, they tasted it as bitter as colocynth.

Finally, all the soldiers who joined Ibn Sa'd's camp and fought Imam al-Hussein had been inflicted by an epidemic or a handicap before they perished.

Some of the Prophetic traditions quoted by al-Tabbani concerning the virtues of his family are these:

- **“Fatimah is most surely part of me; whatever harms her harms me,**

**and whatever bothers her bothers me.”**

- **“Fatimah is the chief of the woman of Heaven save from Mary the daughter of Imran.”**

- **“Al-Hasan and al-Hussein are the chiefs of the youths of Paradise. Their father is still more preferred than they are.”**

- **“Al-Hasan and al-Hussein are my two flowers in this world.”**

- **“Whoever loves al-Hasan and al-Hussein has indeed loved me; while whoever hates them has indeed hated me.”**

- Looking at Ali, Fatimah, al-Hasan and al-Hussein, the Holy Prophet addressed, **“I am at war against those who are at war against you; and I am at peace with those who are at peace with you.”**

- About al-Hasan, the Holy Prophet said, **“This is my son. He is a chief. Perhaps, God brings into agreement two great Muslim parties through him.”**

In some of my previous books, I have proven that this *tradition*; i.e. **“God brings into agreement two great Muslim parties through al-Hasan,”** was fabricated against the Holy Prophet by the Umayyad authorities and their fellows. The purpose was that they wanted to show that Mu’awiyah and those who joined him in the Battle of Siffin were Muslims. Of course, this is a failing attempt, because the Holy Prophet is authentically reported to have said, **“Ammar shall be killed by the transgressing party. He shall call them to Paradise but they call him to Hellfire.”** According to this undeniably authentic tradition, the killers of Ammar were not Muslims. Therefore, the Umayyad authorities and their mercenaries attempted, yet uselessly, to fabricate a forged tradition against this authentic one in order to use it as evidence on their having been Muslims although they killed Ammar.

One of the proofs of the fabrication of this *tradition* against the Holy Prophet is that they inserted the description “*great*” as a desperate attempt to say Mu’awiyah’s party was as great as Imam Ali’s. Yet, all their failing efforts were disclosed and disappointed, because the Holy Prophet is authentically reported to have addressed Imam Ali, saying, “**O Ali! To wage war against you is to wage war against me; and to be at peace with you is to be at peace with me.**” This Prophetic statement discloses their fabrication and proves that those who fight against Imam Ali are as disbelievers as Abu-Jahl and his like even if they deceptively utter the professions of Islam.

This is in fact the habit of all those who are on the wrong; when they encounter a virtue of the other party who is on the right and they fail to deny, they resort to fabricating for themselves a false virtue like it to claim falsely and wrongly that they enjoy it. Whenever they find themselves too weak to touch people’s minds and whenever they fail to find any way to make people believe them in denying the virtues of their rivals or in ascribing to themselves similar virtues, they pretend to admit the rival’s virtue so that people might about them that they were fair enough to say the truth about their rival!

In this regard, al-Tabbani [vol. 2, pp. 77-78] wrote that Mu’awiyah wept when he heard about Imam Ali’s martyrdom. So, his wife Fakhitah surprisingly said, “How strange your act is! Yesterday, you were criticizing him but today you are weeping over his passing way.” Mu’awiyah answered, “**I only weep because people will miss his forbearance, knowledge, virtuousness, merits, and charity!**”

Al-Tabbani also quoted that Mu’awiyah wept and described Imam Ali as such: “**May God show mercy to Abu’l-Hasan! By God I swear this: He was as exactly as you have described him.**” Mu’awiyah is claimed to have said these *compassionate* words upon hearing Dhirar ibn Dhamarah al-Kinani praising Imam Ali in this way:

“Ali was sharp-sighted, prudent, powerful, and strong in the way of God. What he said was a criterion to distinguish between what was just and unjust. His judgments were fair. He was abounding in knowledge. Wisdom was evident in all dimensions of his character. His intuition satiated those who had a thirst for it. He feared the ornaments of the world. He was devoted to the nocturnal supplications. Pondering over the tumultuous future made him cry ceaselessly. Wearing coarse garment was pleasure for him. He loved plain food. He was not pretentious but was like one of us. If we had any question, we would pose it to him and he would immediately answer it. If we asked for any help, he would immediately help us. Although he was very intimate, he was so awesome that we would never dare to say anything in vain. He was so dignified that we would never open our eyes on his face. He honored the people of religion and pleased the poor by fondling them. No man of authority dared to misuse his power in his presence so as to get his approval for the unjust act he had done. No common person was made disappointed by his justice, thinking that since he had no power, he would be deprived of his justice. I take God as witness that in the middle of night and also when the stars were about to disappear, I saw him holding his beard in his hands, and like one bitten by a snake, he wept bitterly, saying, ‘O world, go and deceive someone else, for I am not fond of you. Nevertheless, if you are offering yourself to me, you are quite mistaken, for I have divorced you three times, giving you no chance of recourse. O world, know that your life is short, your worth little and your pleasure transient.’ Then, he heaved a sigh, saying, ‘Oh for little provision, long journey, and a path full of horror.’”

The aforesaid discussion involves what I wanted to quote, yet briefly, from Sheikh al-Tabbani’s book: *Tahdir al-‘Abqari min Muhadharat al-Khudhari*. The previously amount is fairly enough to highlight al-Khudhari’s mistakes, fanaticism, and discrimination and, at the same time, proves that some Sunnis scholars express openly what they believe in and present it to

people neutrally. So, if some people, due to such factors like their being affected by their surroundings or education, have not been acquainted with such facts, this justification may be acceptable if compared to the quantity of fanaticism and the intent of creating dissension in the Muslim community and planting disunity amongst them, which are the very purposes at which such writers like al-Jabhan, al-Hafnawi, and al-Khatib aim.

Regardless of a scholar's mistakes and passivity to the surroundings, you can find in some of his words part of the truth, since his words arise from his faith and creed. Yet, as for those who say and write what they are asked to say and write, and as for those who receive dictations from the enemies of the religion and the Muslim homeland, you can find nothing with such people except untruths, false accusations they launch at the innocent, and betrayal they practice against God and the believers.

## The Prime Example

### Individual character and social character<sup>1</sup>

One of the common mistakes committed by a big group of people is that they evaluate individuals according to the amount of money they have, offices they assume, ability to cause harm to the others, and scope of their sway on the others' entitlements. Such people usually introduce someone as great only because he is rich, minister, member of the Parliament, or manager, and they, trying to mention his qualities, express that he dismissed so-and-so and appointed another, thus violating the law without there being anyone to dare to prosecute or punish him! Following their crooked conception, such people pay respect to others on the basis of individual character and on the basis of desire and fear. Hence, they respect a person when they desire him to grant them a personal benefit or when they fear his evil. On the other hand, the principles persons who embody such high moral standards as loyalty, knowledge and justice are always put by such people in the corners of oblivion and negligence as long as they feel secured from their evils and harm and as long as such principled persons are never expected to dismiss someone and appoint another in one's office.

Unfortunately, this is the real state of affairs. However, in the best, we may describe the principled man as *good*, *excellent*, or *fair enough*, but when we have to define our attitude to him and when one of the devilish people stand against him, we hurry to support the falsehood and let down the truth, thus joining the party of the Devil. Unfortunately, this is exactly what we are accustomed to do in all affairs. In brief, we believe in principles theoretically but we deny them practically.<sup>2</sup>

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1- A lecture delivered in a ceremony of commemorating Imam Ali.

2- In fact, the most all-inclusive and most expressive word in this regard, is al-Farazdaq's word he said to Imam al-Hussein who asked him about the attitude of the people of Kufah to him. Thus, al-Farazdaq, the famous poet, expressed: "Their hearts are with you but their swords are unsheathed against you."

This is undoubtedly the very hypocrisy rejected by all religions, especially Islam and repudiated by sound reason and conscience.

Positively, the true religious and mindful people do appreciate the principled personality, for they glorify struggle for the truth, sincerity, knowledge, and justice. Whenever they respect and venerate a man, they do so in view of the fact that that person embodies these sacred principles, which are represented in his person, deeds, and all moves and stillness. Thus, these principles are turned by the principles personality into tangible and corporeal acts after they were abstract and theoretical ideas that pens write on papers and only words chewed by tongues and soon they fade away.

On the bases of principles and glorifying these principles, we are celebrating this blessed anniversary and talking about the noble morals, high ideals, and acts that produced to humanity the sweetest of all fruits. We are here to talk about the man whom is introduced by the Quran as *the Great News* about whom they are disagreeing and about whom they question each other. We are here to talk about the first man to believe in God and to give credence to the Holy Prophet, and to talk about the true Commander of the Faithful whom was honored by the Divine Revelation and glorified by the All-majestic Lord.

In fact, this man whom is introduced as the *Great News* enjoys innumerable aspects of greatness but not one aspect only. His greatness preoccupied people of the old and modern ages and will keep on preoccupying all people up to the Resurrection Day. It is therefore very difficult to choose a certain aspect to talk about.

### **Eloquence**

Shall we talk about his eloquence? In this regard, we—racking our brains for hours to find a structure and to embellish words—should speak about the person who codified eloquence for the people of Quraysh and about whose speech it was said: “His speech is above the level of the beings and beneath

the level of the Creator's speech."

We may choose this description as an all-comprehensive criterion of describing all of the other features of Imam Ali. Hence, we should say: "His power is above the power of the beings but beneath the power of the Creator, and so are his knowledge, lenience, majesty, excellence... etc.

### **Courage**

Shall we talk about his courage, while we may shake fearfully for hearing fictions and literatures about courage? If we want to talk about his courage, we should first remember his words in this regard:

**"If all Arabs gather to fight me, I shall never run away."**

**"The son of Abu-Talib never cares whether death comes upon him or he goes to receive death."**

**"Verily, a thousand strikes with a sword is very much easier for me to face than one death on deathbed."**

About his courage, it is quite enough that the Archangel Gabriel testified to his courage and called out from a point between the sky and the earth: **"There is no true sword except Dhu'l-Faqar (i.e. Imam Ali's sword) and there is no true champion except Ali."**

### **Forbearance**

Shall we talk about his forbearance while we are those whose hearts are boiling with malice and hatred towards each other and we wish to eat each other alive? When we talk about his forbearance, we should remember that we intend to talk about a man who not only allowed but also offered water to his enemies after they had prevented him from approaching its source. We talk about the man who pardoned Amr ibn al-Aas, his bitterest enemy, Busr ibn Artah, and Talhah al-Talhat after God had put their necks before his hands to do whatever he wished to do with them.

### **Asceticism**

Shall we talk about his asceticism while we are those who plot, conspire, lie, show off, and sell our faith to Satan for winning money? When we want to talk about his asceticism, we should remember his golden words: **“By God, even if I am given all the domains of the seven (stars) with all that exists under the skies in order that I may disobey God to the extent of snatching one grain of barley from an ant, I shall never do it.”**

Pointing to his worthless sandal, he expressed, **“Most surely, this sandals is dearer to me than your world unless I establish the truth and ward off falsity.”**

### **Knowledge**

Shall we talk about his knowledge while we read books and stay up at nights for retaining a single word? When talking about his knowledge, we should remember that we are talking about the one who declared from the pulpit and in the presence of all people: **“Ask me before you miss me.”** Decisively, no one can say such a word honestly except Ali, who also said, **“Behold! By God, if the pillow (i.e. seat of power) had been folded for me, I would have judged between the people of the Torah according to their Torah, judged between the people of the Gospel according to their Gospel, and judged between the people of the Quran according to their Quran.”**

About him, the second caliph said: **“May God never keep me alive to face a problem where there will not be Ali to solve it for me!”**

He many times repeated, **“Had it not been for Ali, Umar would most surely have perished.”**

Imam Ali also foretold many future events, which I mentioned in my book: *'Ali wa'l-Qur'an* with full details of the reference books that quoted these predictions. For examples, he predicted the inventions of Radio and television, saying, **“A time shall come upon people when those in the east**

**of the earth can see and hear those in the west of it.”** These predictions can be found in books written a thousand years ago and printed a hundred years ago.

### **Politics**

A pedant and ignorant writer who could not see further than the scope of his sight claimed blatantly, “Ali was unskilled in politics, because he did not keep Mu’awiyah in his office as the governor of Levant, allowed his enemies into the water source although he had full control of it, and pardoned his rivals...”

Although many refuting answers were given to this worthless claim, the best word said in this regard was the one mentioned by George Jordac in his precious book: *al-Imam ‘Ali*. His word was the most expressive of the reality. Hence, he wrote: “Those who objected to Imam Ali wanted that Ali ibn Abi-Talib should be another version of Mu’awiyah ibn Abi-Sufyan; but Ali refused to be anyone but Ali.”

### **Shakib Arslan**

The most comprehensive word in this respect was that said by the prince Shakib Arslan. The details of this word, which I myself heard directly from him, are as follows:

In 1936 or 1937—I cannot tell which year was exactly—the Islah Association held in Beirut a ceremony of a commemorating Imam Ali on the anniversary of his birth celebration in which a number of speechmakers talked, one of whom was Shakib Arslan. Introducing Arslan, the official host of the ceremony said, “Now, we introduce to you the prince Shakib Arslan who won the nickname *emir* because he is like *emir al-mu'minin* (Imam Ali) in expressiveness and eloquence!”

This attempt of likening him to the Commander of the Faithful angered Shakib Arslan very much. So, expressing his anger, he said from the stage:

“In fact, I have never been as shy as I am now since my birthday and up to the very moment I heard the official host likening me to the Commander of the Faithful Ali ibn Abi-Talib. By God I swear this: Whatever and whoever in the skies and on the earth, except for God the Almighty and His Prophet, cannot be like even the dust caused by the hoof on which Ali ibn Abi-Talib rode. After He ordered us to act in good manner and warned us against acting evilly, God created Ali as He willed and then ordered all people: This is the prime example; so, pattern after him.”

## **The Shiah vs. the Forgers**

These days, unconscious and hysterical cries are raised against the Shiah Muslims by such people like al-Jabhan in Saudi Arabia and al-Hafnawi and al-Khatib in Cairo to revile at them and accuse them of disbelief. Similar cries are raised in Damascus on the pages of *al-Tamaddun al-Islami Bulletin*.

We must wonder what the reason is. What is the reason lying behind the coalition of these persons on incurring their animosity towards a certain sect of Muslims? Did these people adopt hostility against the Shiah Muslims and agree on forging lies against them at this very time for certain goals and advanced purposes?

The answer is affirmative. There is a hidden secret firmly related to the coming of John Kennedy to the White House as the president of the USA. The Jews elected him after he had promised them to put an end to the issue Palestine and to present the holy Arab lands as palatable morsel to Israel. So, as soon as he entered the White House, Kennedy allotted a huge sum of money to those working painstakingly towards distracting the attentions of the Arabs and Muslims from Palestine, making them forget talking and even thinking of the Palestinian issue. Those people received their defined shares of this money and started implementing the pre-sketched plots of shattering the unity of Muslims and falling off their power by means of provocations and dispersion of sectarian fanatical instincts amongst them.

In order to do this conspiratorial mission perfectly, they started publishing books, distributing brochures, and saying openly and suggestively that the Shiah Muslims are more dangerous than Israel; therefore, they must be annihilated so that Israel will be kept secured.

They exerted all efforts possible and used all means possible in their malicious calls, while they are quite sure that the elimination of the Shiah

Muslims cannot be done until all Muslims are eliminated and the elimination of all Muslims is impossible unless all human beings are wiped out. No doubt they know this fact very well, but they received their wages and they see that they must do something; therefore, they are doing what they are doing.

As for al-Jabhan, I refuted his claims through an elaborative article, and as for al-Hafnawi, I too refuted his claims through a more elaborative article.

This very year, a man called Muhibb al-Din al-Khatib came out with some pages he entitled: *al-Khutout al-'Aridhah li'l-Usus Allati Qama 'Alayha al-Shi'ah al-Imamiyyah al-Ithna 'Ashariyyah*; Outlines of the foundations on which the Twelver Imamiyyah Shiah based their faith.

First of all, al-Khatib, talking about the Shiah creed, uses the expression: “*the Shiah religion*” instead of “*the Shiah Islamic sect*” in order to delude that the Shiah are not Muslims.

If the Shiah—who established and are still establishing and acting upon the Book of God along with God’s provisions and laws and establishing and upon the Holy Prophet’s traditions, teachings, and edicts; and whose efforts and sacrifices laid the foundations of Islam since the time of the Commander of the Faithful and up to the present day—were not Muslims, then this means that there is no single Muslim in the world neither in the present nor in the past nor in the future.

Al-Khatib, the Egyptian, also wrote in his *al-Khutut*: “The Shiah are disbelievers and apostates and there is nothing at all to link them to Islam. The principles of their *faith* violate all the principles of Islam. They enjoy enmity to Islam and represent fifth column in the Muslims’ fortress. Communism is their product. Al-Mufid is liar, al-Kulayni a fabricator, and Sharif al-Radhi and Sharif al-Murtadha forgers. The Shiah give their children the name *taqi* (pious) because they want to raise them on the creed

of *taqiyyah* (self-protection) and not on piety to God. On the other hand, Yazid ibn Mu'awiyah was one of the most virtuous and righteous people.”

If Yazid was one of the most virtuous and righteous people, then all the Prophet's companions, including the warriors of the Battle of Badr and the Orthodox Caliphs should be considered the vilest mischievous and faithless people and not only the Shiah and their proponents. Far are God and His closest and most intimate saints from such forgeries!

A commending introduction to al-Khatib's *al-Khutut* was written by a man named Muhammad Nassif whose words prove that he was a Wahhabi from Saudi Arabia. The costs of publishing the book were paid by Ali ibn Abdullah Al-Thani, the Qatari prince, who claimed dedicating the costs to God, as is written on the book's cover.

### **Dar al-Taqrīb**

Let's now discuss out elaborately the details of al-Khatib's *al-Khutut*:

As an exordium, the writer starts with launching a severe attack on *Dar al-Taqrīb bayna al-Madhahib al-Islamiyyah*; Forum for Proximity of the Schools of Thought in Islam, to rail at those working towards maintaining unity of the Muslim's word. The reason is clear; such unity will undeniably form power in the face of Zionism and Imperialism, while al-Khatib never approves of or allows such thing to come to pass, because it such unity of Muslims will please God and His Prophet and put an end to all lines of Zionism and Imperialism. If this happens, then who will pay al-Khatib and his likes pounds and dollars? It goes without saying that Zionists and Imperialists will stop bribing and paying if Muslims unite. For this very reason, they have exerted all efforts possible and used all means available for dissolving the Muslim unity and breaking the powers of Arabs and Muslims. Yet, thanks to God, people despise the destroyers and corruptors and do not respond to them.

No sooner did the author of *al-Khutut* finish his vehement attack on *Dar al-Taqrīb* than he started launching false accusations at the scholars of Holy Najaf, intending to stimulate seditions and sow enmity between the scholars of the al-Azhar Religious University and them. He thus invented such a notorious lie that has not even been imagined or jumped to the mind of any reasonable person. On page 6 of his *al-Khutut*, he wrote: “Scholars of Najaf published a three-volume book they entitled *al-Zahra'*, in which they swore at *the commander of the faithful*, Umar ibn al-Khattab.”

Far is every imperfection from God, His saint, doctors of His religion, and elite servants! Scholars never lead themselves to fall in such a bottomless abyss where many perished. In fact, the author only expresses his own fancy and then attempts to defend it with such a lowly style to which none resorts except those afflicted with incurable mental diseases.

The purpose of the writer of *al-Khutut* behind these words is to stir up the scholars of al-Azhar and encourage them to protest against the decision of their master scholar who issued the decision that the jurisprudence of the Ja'fariyyah Shiah should be studied in the al-Azhar Religious University, because he believed that such a decision would bring all Muslims into agreement, mutual communication, and unity, and this decision would destroy his *outlines* that aim at ruination rather than proximity and unity rather than discord.

Supposing that there is such a book entitled *al-Zahra'*, or any other title, that comprises what al-Khatib claimed, there is still no reason for ascribing such a book to all the scholars of Holy Najaf some of whom, at least, play the role of maintaining the religion and safeguarding the laws and traditions of the Holy Prophet and refrain from disobeying God in what He ordered them to do and they thus do whatever they are ordered by Him to do. Now, what is the justification for such invention and creation of confusion except his rancor towards the defender of the religion and the bearer of its standard?

On the other hand, one of the scholars of the al-Azhar Religious University; namely, Sheikh Bakheet, issued a weird verdict of stopping fasting during the month of Ramadhan and deemed legal to break the fasting. Another scholar of the same al-Azhar; namely, Sheikh Mahmud al-Sharqawi, wrote a book he entitled *al-Din wa'l-Dhamir* (i.e. *Religion and Conscience*) in which he deemed legal to forsake performing the ritual prayers, observing the obligatory fasting, and stopping going on the obligatory Hajj pilgrimage as well as all other devotional acts. Now, is it acceptable for any rational person to claim that all scholars of al-Azhar University violated the religious laws?

Likewise, Mustafa Mahmud of Egypt wrote a book in which he denied the existence of God the Almighty. Is it possible to claim that all Egyptians do not believe in God?

Not long ago, after President Gamal Abdel Nasser had issued a number of socialistic decisions, a book holding the title of *Social Justice* was published to argue that *nonexistence of the poor social class will do away with the foundations of social entity!* This means that social life is impossible to exist unless there are poverty and misery. Of course, everybody will say that this book and these crooked ideas never represent the views of President Abdel Nasser, personalities of the Egyptian Revolution, Egyptian intellectuals, and scholars of the al-Azhar University. By the same token, it is never true to claim the alleged book *al-Zahra'*, or whatever its title is, never reflects the views of the scholars of Holy Najaf, be they master scholars or the otherwise.

### **Sunni jurisprudence**

On page 7, al-Khatib wrote: “Jurisprudence that is adopted by Sunnis is not founded on indisputable principles endorsed by the two sects, since the jurisprudence-based laws decreed by the founders of the four major schools of Sunni jurisprudence is based on other principles on which Shiah jurisprudence is founded.”

First of all, I could not understand al-Khatib's point of using such terms as Sunni jurisprudence and jurisprudence-based laws that are based on other foundations than those on which Shiah jurisprudence is founded!

However, I agree with al-Khatib if he only means by Sunni jurisprudence those weird issues that every man is too shy to mention. Therefore, I, out of shy, deliberately refrained from citing these weird issues in my book on Muslim jurisprudence: *al-Fiqh 'ala al-Madhahib al-Khamsah (Laws according to the five schools of Muslim jurisprudence)*. Having made a reference to such weird issues, I wrote in my introduction to the aforesaid book: "Some laws issued by the different schools of Sunni jurisprudence actually fall in life requirements and ratify the sought-after justice, while many others must be kept secret and avoided. For this reason, I, in this book, avoided citing these issues out of my good idea about the founders of these schools."

Now that al-Khatib, in his *al-Khutut*, opened a hole in the wall of such weird issues, forcing them to appear themselves before eyes, I am compelled and against my will to mention a very few number of such unreasonable issues:

One of their unreasonable issues reads: "Scholars of the Hanafiyyah School of Jurisprudence disagree about the case of a man who puts his penis in his own back. Some of them decided that such a man should perform the ceremonial bathing whether he did or did not ejaculate, while others deemed obligatory on him to perform the ceremonial bathing only after he ejaculated!" [Ibn Abidin's book of laws, vol. 1, p. 144]

Another verdict reads: "A woman who discharges excrement must wipe that place with two fingers only, because if she wipes with one finger like men, she will have her finger entered in that place and she will find pleasure although she may not feel it, and then it will be obligatory on her to perform the ceremonial bathing!" (*Al-Durar Sharh al-Ghurar*, vol. 1, p. 43]

A third issue is this: Performing the ritual ablution with the water of a pool is preferred than it with the water of river, because the Mu'tazilah do not deem lawful to use water of ponds for performing the ablution! [Ibn Abidin's book of laws, vol. 1, p. 130]

Also: "A boy who attains maturity but his face is not that good-looking must be treated as males with regard to covering the private parts only in prayers, but if his face is good-looking, then he must be treated as females with regard to covering all body parts (except the face and the palms of hands) in prayers." [Ibn Abidin's book of law, vol. 1, p. 285]

Also: "Scholars of the Hanbaliyyah School decide that water must not be saved for black dogs even if they die out of thirst, but it is lawful to save water for dogs of other colors!" [*Al-Fiqh 'ala al-Madhahib al-Arba'ah, Chapter: Occasions for Performing Dry Ablution (Tayammum)*]

Also: "It is discommended to follow a breadless *imam* in congregational prayers." [Ibn Abidin's book of law, vol. 1, p. 394]

Also: "A woman who inserts her wet or oiled finger in her vagina or inserts a piece of wood in there until the entire piece goes into there must make up for her missed fasting, which was broken because of her act, but she is not required to undergo the ritual expiation of breaking the fast intentionally." [*Al-Fiqh 'ala al-Madhahib al-Arba'ah, Chapter: Fast-Annulling Issues.*]

Also: "The whole inheritance of a deceased whose heirs are a full brother's son and daughter goes to his full brother's son and nothing is given to the full brother's daughter—a tradition that was applied in the pre-Islamic era of ignorance.

Similarly, the whole inheritance of the deceased whose heirs are his paternal uncle and paternal aunt goes to the paternal uncle without giving any share to the paternal aunt. The same is applicable to the inheritance of the

deceased whose heirs are the paternal grandfather and the maternal grandfather; so, the whole inheritance goes to the paternal grandfather and nothing is given to the maternal grandfather. This is so because with the existence of relatives from the side of males, relatives from the side of females are given nothing. The same [*al-Mughni*, vol. 6, *Laws of Inheritance*]

The same law is unanimously agreed upon by scholars of all Sunni schools of jurisprudence. For more details, refer to my book: *al-Wassaya wa'l-Mawarith 'ala al-Madhahib al-Khamsah*.

Also: “Abu-Hanifah, the founder of the Hanafiyyah School, decided: If a man who lives in Egypt authorizes another man who lives in Andalusia to conclude a matrimonial contract on behalf of him with a woman and that woman gives birth to a child, the child is legally the son of the Egyptian man even if he never met that woman before people.” [This verdict is found in all books of laws according to the Hanafiyyah School. Yet, I quoted it from Muhammad Muhyi al-Din’s *al-Ahwal al-Shakhsiyyah*, Chapter: *Lineage*]

Also: “If a deceased person washes himself *after* his death, there is no need to wash his body ceremonially! This *very incident* happened to Sayyid Ahmad al-Badawi!!” [*Hashiyah al-Bajuri 'ala al-Ghazi 'ala Matn Abi-Shuja'*, Chapter: *Washing the Dead Body*]

The aforesaid examples suffice us, because if we go on, we will need a huge volume to cover all examples, although we could have done without these examples had it not been for al-Khatib’s spurious arguments that he raised against himself.

Generally, if the writer of *al-Khutut* meant by *Sunni jurisprudence* such issues, then we agree with him on the point that the principles of Sunni jurisprudence are undoubtedly quite different than the principles of Shiah jurisprudence. The Holy Quran states: “***And whoever desires other than***

***Islam as religion, never will it be accepted from him, and he, in the Hereafter, will be among the losers.”***

But if he meant by *Sunni jurisprudence* the very laws that are totally derived from the Holy Quran and the authentically reported Prophetic traditions, then he cannot find it elsewhere except with the Imamiyyah Shiah. Testifying to this truth are all books and writings of Shiah scholars on such topics like Muslim jurisprudence, principles of jurisprudence, Prophetic traditions, Quranic exegesis, ethics, and creeds without any exception.

### **Interpretation of the Quran**

On page 8, al-Khatib wrote: “For the Shiah, the principles of religion are completely based on the misinterpretation of the Quranic verses to make people understand these verses in a way opposite to their actual meanings. Besides, they believe that there were increment and decrement therein.”

How come that you, author, graduated from Azhar and you spent long time supervising and editing al-Azhar Magazine that graduated a big number of scholars and gave certificates of Sharia and religious fundamentals while you say such? When was the Quranic interpretation one of the religion fundamentals? How did you adopt this judgment? Have you taken it from al-Azhar master scholars, seen it in the books of the Shiah, or just imagined it? Why did not you mention the reference?

The books of the Shiah state clearly that the religion’s fundamentals are faith in God, the Prophet and the Last Day, and the branches are prayer, fasting, pilgrimage, Zakat and jihad for sake of God. So, the interpretation is neither one of the fundamentals nor the branches for the Shiah.

But Sheikh al-Khatib wanted to practice *ijtihad* and prove that the door to *ijtihad* is still open for Sunnis as well as Shiite. So, he practiced it and gave this decision.

Also, al-Azhar teaches the Quran interpretation carefully and there is no doubt that al-Khatib studied this in al-Azhar! Did one of al-Azhar sheikhs tell him that the Shiah do not rely on the Quran and distort the verses from its real meanings, or did he find such in the books of the Shiah? No, he only liked to practice ijtiḥad.

Shiah's books of Quranic exegesis are available everywhere and they interpret the Quran according to the apparent meanings of the verses and do not distort their meanings, depending on proofs taken from the Quran and the Prophetic traditions. This fact is proven through such great number of Shiah books of Quranic exegesis, such as Sheikh al-Tusi's *al-Bayan*, al-Tabrasi's *Majma' al-Bayan*, al-Balaghi's *Alaa al-Rahman*, al-Tabatabae's *al-Mizan* and others.

In addition to the books of Quranic exegesis, the Shiah dedicated long chapters in the books of Principles of Islamic jurisprudence to the proofs of the apparent meanings of the Quran and they said that the apparent meanings of the Quran are clear proofs, because it was revealed to the great Prophet in Arabic and all people understand it, contemplate on its verses, follow its rules and stop what is prevented. The best proofs are such holy verses like:

***“Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts,”***

***“This Quran is a reminder for the people and a guide and advice for the pious,”***

***“And indeed, We have eased the Qur'an in your tongue that they might be reminded.”***

In addition, the Quran challenged man in all generations to bring one chapter like it. The challenge needs to take the apparent meaning and not the hidden.

This is also proven through reliable narrations<sup>1</sup> of the Holy Prophet's household that commanded us to follow the Quran. These are the beliefs of the Shiah and more than that, but al-Khatib is very clever even in inventing untruths.

### **Shiite and Quran**

The author of *al-Khutut* said that the Shiah distort the Quran. Before we answer the Egyptian Sheikh and disprove his false saying and prove that the Shiah are innocent from this claim, we ask him this question:

Why did you arise this topic? What is the benefit of arising this subject now? What for? Is not the speech about Quran is speech about the great Prophet? Is it not that to doubt the Quran is to doubt what the Prophet deemed lawful or unlawful? When can we find the guidance if you raised the suspensions about the Nook of Allah? So, what remained for Islam?

You should fear God for those who benefit from your speech are only the enemies of Islam and those enemies cling to weakest lines and make use of each criticism and objection, even it was from the ignorant.

Then, what is the attitude of the Shiah to this embarrassment cause by this Sheikh, who put them face to face in front of this big problem? Should we be quiet and overlook in order not to open a passage to the enemies ? But our silence, according to al-Khatib and his supporters, is a confession! Or shall we defend and use the number from *Sahih Muslim* and *al-Bukhari*, *Musnad Ahmed*, *Kanz al-Ummal*, *al-Itqan*, *al-Muwafaqat*, *al-Ahkam*, and *Rouh al-Maani* to prove that we are innocent? We will prove from these books and the other Sunni books that the distortion is from Sunnis and not from the Shiah. This is the only wish for the enemies of Islam, the Zionists and the colonists. No doubt, this is the public accusation, but Sheikh al-Khatib

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1- For more information check: *Kifayat al-Usul* by al-Khurasani, *Rasa'il al-Ansar*, *al-Bayan fi Tafseer al-Koran* by al-Khoe, p. 182 and other books.

started it wrongly: “**God does not love public accusation unless one is truly wronged.** *God is All-hearing and All-knowing.*”

Shiah scholars are innocent from the false claim that they distorted the Quran—a fact that continued since the era of Sheikh al-Saduq, who died in AH 381, up to this day. All Shiah scholars stated in one word: “There are neither increase nor decrease in the Quran.” Their scholars declared this fact in their books, such as al-Saduq in *Aqa'id al-Shi'ah*, al-Murtadha in *al-Masa'il al-Tarabulsiyyah*, al-Tabrasi in *Majma al-Bayan*, Sheikh Ja'far al-Najafi in *Kashf al-Ghetaa*, Sheikh Ali al-Karaki in *Reasala*, Sayyid Muhsin al-Aaraji in *Sharh al-Wafiya*, Sayyid Muhsin al-Ameen in *Naqdh al-Washiia*, Sayyid al-Khoei in *al-Bayan*, and many other scholars.

Al-Khatib bases his false claim on a narration quoted in Sheikh al-Kulayni's *al-Kafi* that Imam Ali had a Quranic copy with increase, while, as falsely claimed by al-Khatib, al-Kulayni's books in the sights of the Shiah is as authentic as al-Bukhari's in the sights of Sunnis.

Sunnis have six most reliable books.<sup>1</sup> While the Shiah believe in only one book to be completely true from the beginning to the end; that is, the Holy Quran: the Shiah derive their their rules from it, depend on it totally, cling to it, and sacrifice their souls, children, and money for its maintenance. As for *al-Kafi*, *al-Istibsar*, *al-Tahtheeb* and *al-Faqih* as well as all other worldly books were written by humans like us and not from the Infallible Imams and those men may commit mistakes as same as they may be right. So, we are not obliged to follow these books completely, save the proved statements.

The clearest proof is that the Shiah jurists in their juristic books do not follow the traditions mentioned in these four books fully nor follow any

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1 - The Kutub al-Sittah are six (originally five) books containing collections of hadith (sayings or acts of the prophet Muhammad) compiled by six Sunni Muslim scholars in the ninth century CE. They are sometimes referred to as Al-Sihah al-Sittah, which translates as "The Authentic Six". They were first formally grouped and defined by Ibn al-Qaisarani in the 11th century, who added Sunan ibn Majah to the list. Since then, they have enjoyed near-universal acceptance as part of the official canon of Sunni Islam

other tradition fully. Even if all these books agreed upon the accuracy of a tradition, no tradition would be decided reliable unless its authenticity is proved, and this is a natural result to open the door of ijtihad and I explained that in details in my book: *Ma' al-Shi'ah al-Imamiyyah*.

When Sheikh al-Khatib says that *al-Kafi* is for the Shiah as reliable as *Sahih al-Bukhari* for Sunnis, he only desires that the Shiah should believe in what was not revealed from God. Yet, God wills that the partisans of the Ahl al-Bayt shall believe in no other book than His.

In addition, the assumed increase in the Quranic copy that is with Imam Ali is understood to be an increase in the interpretation not the revelation as is said by Sayyid al-Khoei in *al-Bayan*, p. 173. Likewise, on his commentary on *Sahih al-Bukhari*, vol. 5, p. 227, printed in AH 1377, al-Hafizh wrote: Verse 94 of Surah al-Nissa reads: '**Not equal are those believers who sit at home and receive no hurt—and Abu-Dharr is one of the believers—and those who strive and fight in the cause of Allah with their goods and their persons.**' This means that statement added (i.e. and Abu-Dharr is one of the believers) is an increase added for a clearer interpretation of the verse but it is not part of it.

### **Sunnis and the Holy Quran**

Due to the embarrassment raised by the author of *al-Khutut* and in order to defend ourselves and based on al-Khatib's claim that Sunnis consider *Sahih al-Bukhari* completely true, let us quote this passage from *Sahih al-Bukhari*, vol. 8, p. 209:

“Umar sat on the platform. When the muezzin finished, Umar stood and praised God. He then said: **I am saying these words and I have to say it and I do not know that these words are my last words. Whoever understands it, let him tell the others about it whenever he goes; and whoever does not, he is not allowed to say it wrongly. God sent**

**Muhammad with guidance and revealed the Quran for him. A part of what was revealed was *the verse of stoning* and we have read and understood it. The Prophet stoned and we stoned after his death. I am afraid that after long time, people may say that we cannot find *this verse* in the Quran. People may be misled by leaving a religious obligation. Stoning in God's book is sentenced to every one who commits adultery with proof, occurring the pregnant or confession. As part of the Quran, we were reading: *Your parents should not be avoided by you, the disbeliever is to avoid your parents.*"**

This what was said by the second caliph and mentioned in *Sahih al-Bukhari*.<sup>1</sup> It is worth to mention here that there is no verse in Holy Quran about stoning and avoiding the parents.

This is enough evident proof to stop at. If the Shiah is accused of distorting the Quran, the other sects deserve this accusation more forcefully.

For more information and details about the distortion of the Quran mentioned in Sunni reference books, you may refer to *Naqdh al-Wasiaa* by Muhsin al-Ameen, *Alaa al-Rahman* by Sheikh al-Balaghi, and *al-Bayan* by Sayyid al-Khoei who, quoting Sunni books, cited their narration that Aishah said that a Quranic verse read: ***O you that believe! Send blessings on him and salute him with all respect and those who pray in the first lines***, while such addition is not found in the Holy Quran that is with all Muslims. Aisha then added, "Abu-Bakr used to pray in the first line!"

### **The truth**

If we scrutinize the reality neutrally and get rid of the factors of al-Khatib's assaults on the Shiah and the reasons for our defense, we shall find that the

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1- Al-Bukhari mentions that many other *verses* than that of stoning were deleted from the Quran. Similar false claims can be found in *Sahih Muslim*, vol. 2, p. 107, *Musnad Ahmed*, al-Suyuti's *al-Itqan*, al-Shatibi's *al-Muwafaqat*, al-Amudi's *al-Ahkam*, Ibn Asakir's *Tarikh Dimashq*, al-Tabari's *Tafsir*, al-Muttaqi's *Kanz al-Ummal* and al-Alusi's *Ruh al-Maani*. All these Sunni reference books contain distorted narrations.

scholars from both Shiah and Sunnah and all the ancient and recent scholars agree that the Quran will not be distorted, because Almighty God said in His Book: “*We have, without doubt, sent down the Message; and We will assuredly guard it from corruption.*” The Almighty also says about the Quran: “*No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.*”

To claim that the Quran is distorted is very weak and not desirable speech and very few people from Shiite and Sunni said that the Quran was distorted. I do not know why al-Khatib tried to spread the disagreements religious fanaticism among Muslims and he became to this job from old time, perhaps because this job is profitable for him, and God only knows.

It is very strange thing from the author who graduated from al-Azhar and was the editor of the magazine to raise this conflict and some sects do not refer to any conflict about their Holy Books despite the enmity and hatred among them.

### **Return to life**

The author of the book wrote on p. 17 that the concept of return to life is one of the basic creeds of the Shiah and no single Shiite suspects it.

This is exactly just like saying that Quranic interpretation is one of the fundamentals of the Shiah! Hilariously, al-Khatib considers all such concepts like interpretation, return to life, keys to Paradise, criticizing the Prophet’s companions, self-protection (or *taqiyyah*) and *ghuluw* (exaggeration) to be within the fundamentals of the Shiah and no single Shiite suspects them! Moreover, he claims that even communism is derived from the Shiah belief, which is the genuine father of communism! He also believes that the fifth column is one of the major fundamentals of the Shiah, as he wrote on pages 17, 21 and 34.

Having read these false accusations, I said to myself: Should I answer or turn

away? I finally decided: It is dilemma whether I answered or not and the answer is less harmful and the sin is for him who was the reason and exactly the author of *al-Khutut* who wanted to corrupt the reputation of innocent sect for evil aims in his soul.

The return to life—O Sheikh—is neither a fundament nor a branch. Narrations about return is like Sunni narrations about the *imposter* as is in *Sahih Muslim*. So, whoever wants to believe, let him do it; and whoever denies, let him deny and no harm in the two cases is found, because belief in *the imposter* is neither a fundament nor a branch of the religion.

The pillars of Islam for the Imamiyyah Shiah are, as narrated from the Holy Prophet and his household: to profess that there is no god save Allah and that Muhammad is His messenger, to perform the obligatory prayers, to give out the zakat duty, to go on pilgrimage to Mecca for those who are financially able to undertake the journey, and to fast during the daytimes of the month of Ramadhan. Now, where can you find the return to life and the interpretation amongst these? It is worth mentioning that according to many narrations reported from the Ahl al-Bayt, loyalty to the Divinely commissioned leadership of the Holy Imam is an additional fundament that is derived from God's saying in the Holy Quran: "***Your master is none but God and His Messenger and those who have believed—those who establish prayer and give zakah while bowing in worship.***"

### **The companions**

The author of *al-Khutut* wrote on page 15 that the Shiah discredit Abu-Bakr, Umar and Uthman!

The Shiah narrated Imam al-Rida, the grandson of Imam al-Sadiq, to have said a statement that clearly unmasks this false accusation:

Imam al-Ridha said: "**Our rivals fabricated falsities about our virtues and they made it in three parts. The first is exaggeration, the second**

**underestimating our condition, and the third stating the faults of the other party. If people heard the exaggeration, they would exaggerate about us. If people heard the faults of the others, they would criticize us in names while God says: ‘And do not insult those they invoke other than God , lest they insult God.’”**

Imam Zain al-Abidin prayed, according to *al-Sahifah al-Sajjadiyyah*: **“O God! Send Your blessings to the prophets' companions in general and to Muhammads' companions in particular, who did their best for the sake of the religion. And send blessings to their followers from today to last day of time.”**

Where are the insults and curses?

Dr. Zaki Mubarak, in vol. 2 of *al-Tasawof al-Islami* wrote: “The prayers of Imam Zain al-Abidin were the focus of great attention for the Shiah who worked on the narrations that reported these prayers, assessed them, and wrote them with golden ink in many countries.”

As testified by this Egyptian master man-of-letters who writes for no other reason than maintaining the history, the Shiah write the invocations of God’s blessings on the Prophet, his companions, and their followers with golden ink. On the other hand, the writer of *al-Khutut* turns the facts upside down and distorts the reality for nothing but a wicked aim he holds in his mentality. We thus tell him: Those who cursed and insulted the Prophet’s companions are only those who accuse the innocent of this false accusation. What is the wrong of the Imamiyyah Shiah when someone exceeded the proper limits to exaggeration? The books of the Shiah state clearly and directly about disavowal of exaggeration and exaggerators and deem infidel anyone who ascribes the attribute of the Creator to any creature or ascribes the attributes of Prophethood to any other person than the Holy Prophet Muhammad.

### **The Shiah and Communism**

On page 34, al-Khatib wrote: “Communism that is now spreading in Iraq and Iran is the product of Shiism and the communists in these two countries are from the milieus of the Shiah, for they found in Shiism a good center for spreading fables, superstition and lies that is why they left their sects and joined communism.”

On page 21, he further wrote: “The Shiah are the fifth column.”

This accusation reminds us of Nuri al-Said<sup>1</sup> who was accusing all the policy of England and its colonialism plans of communism. Also, he reminds us of Eisenhower Doctrine, who considered the Arab nationality to be a destructive movement and everyone, even children, know that this charge is from the remaining of colonialism and the remaining inheritance of Pasha Baghdad.<sup>2</sup>

The Shiah are the fifth column! O Sheikh, and you, al-Hafnawi, and al-Jabhan and people like you are the tools of goodness and reform? Because you are working according to a plan of destroying the unity of Muslims and beating the strength of Islam.

And why do you, al-Hafnawi, and al-Jabhan race to spreading the confessional feud and disagreements, disregarding the colonialism in Palestine, Algeria, Oman, Tunisia and other Arab and Muslim Islamic countries? Is socialism in Syria, Indonesia and the Kurdish people of Iraq the product of Shiism? Was there any Shiah amongst the Arab socialists who delivered Palestine to the Jews? Who approved of the claim that the bastard Farooq ibn Nazly was a descendant of the Holy Prophet? Who introduced him as the most honorable man? Was it the scholar of Najaf or other people?

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1- Nuri Pasha al-Said (1888 – July 15, 1958) was an Iraqi politician during the British Mandate and during the Kingdom of Iraq. He served in various key cabinet positions, and served eight terms as Prime Minister of Iraq

2- The author means Nuri al-Said

Who assassinated Hasan al-Banna, the head of Muslim Brotherhood? Who punished severely the men of this group? Who blessed this massacre? Was it the scholars of Najaf or other people? Who accused the reformer Muhammad Abduh of being unbeliever?

Sheikh Muhammad Abdullah al-Saman wrote in his book *al-Islam al-Musafa*, p. 129: “The least words the scholars of al-Azhar used to say about the lowly King Faruq were that he was the good king, the supporter of Islam and the supporter of those who raised the banner of Islam.”

Those *scholars* wrote about him: “People in the world are now talking about nothing but King Faruq’s favors and bestowals knowledge and religion. As for his custody of religion and its spread, God witnesses that he revived the traditions of the righteous forefathers in going to seek knowledge and religious studies not only in Egypt but also in the entire Islamic world, as is witnessed by the Islamic world itself.”

Did any of the scholars of Holy Najaf say anything like this about the king of Iraq? No, they did not. They even called people to stop supporting the kings of Iraq and denied their deeds although these kings were a thousand times better than King Faruq and all his ancestors. Scholars of Najaf did so out of their holding fast to their belief that imposes on them to fight wrongdoing and corruption wherever they are found.

How could you, O writer of *al-Khutut*, ascribe communism in Iraq and Iraq to the Shiah, closing your eyes to the activities of the religious groups in Najaf and Qum and the religious institutes in Hamadan, and Tehran and other places? Why did you ignore the services the scholars of Najaf have been offering to Islam for tens of years? You cannot remember but what *the others* want you to remember.

The Shiah have always been the power and the first support of Islam in various aspects. They carried weapons and fought the British army to

support their religion and country, and hundreds of them were martyred in these battles.

On the day of attacking Bur Saeed, the Shiah demonstrated, protesting against the Iraqi government, which was against President Gamal. On that day, many people were killed one of whom was the son of the Supreme Religious Referential Authority in Najaf.

In all their books, the Imamiyyah Shiah always declared holy war and self-sacrifice in defense of Muslims and Islam. For hundreds of years, the Shiah pupils studied and memorized this verdict: “Jihad is obligatory when enemy attacks Muslims and when enemy forms a danger on Islam and Muslims.”

Also, The Shiah wrote tens of books on various fields of Islamic knowledge such as Quranic exegesis, Prophetic traditions, creeds, religious law, biographies, literature, history... etc. Had it not been for the Shiah, neither al-Azhar University nor would there have been any Muslim jurisprudence.

The Egyptian philosopher Abd al-Rahman Badawi in *Dirasat Islamiyyah* wrote: “The Shiah have had great favor in enriching the spiritual contents of Islam and in the spread of vital strong life that made this religion remain strong.”

As for the Shiah scholars’ writings on such fields like defending Islam and proving it to be the best code of law, the best faith and the best constitution of ethics amongst all religions and ideologies, they were one of their kind. The Shiah forewent all other peoples in this aspect. For instance, *al-Huda fi Din al-Mustafa* by al-Balaghi and *al-Din wa’l-Islam* by Kashif al-Gheta are the foundations of modern Islamic studies that we can find in the books written by al-Akkad, al-Ghazali, Sayyid Qutub and Ibn Nabi.

As for the three-volume *al-Rihlah al-Madrasiyah* written by Jawad al-Balaghi, the writer rendered such a great service to Islam that all Muslims

will not be able to thank him for it. The author discussed the non-Islamic religions on scientific bases that the reader feels the greatness of Islam and finds no mention for it. If people like al-Khatib and al-Hafnawi left the Shiah alone and did not force them to defend themselves against such false accusations, the Islamic library would have increased doubles than now in all fields of knowledge.

The false claim of the writer of *al-Khutut* that Communism is the product of Shiism is not more than an application and credit to the theory of Pasha of Baghdad and it is similar to the maxim that the existence of something is an expression of its nonexistence and death is synonymous of life.

The youngest pupils know that communists grew in the environment of poverty, misery, bad conditions, and suppression, and in countries where hypocrites and hireling *scholars* live. Shiism as a sect is based on belief in God, the Prophet and the Resurrection Day as same as it is based on fighting poverty and tyranny. History witnesses that the Shiah were always representing the party that resist the tyrannical rulers who work to make people poor and to enslave them. That is why all tyrannical powers plot against them since ages. [For further details, refer to my other book: *al-Shi'ah wa'l-Hakumun*]

The Shiah learnt this from greatest leader Imam Ali ibn Abi-Talib who declared, “**If poverty is represented in an image of human being, I will most surely kill him.**” Similarly, they learnt this principle from Imam al-Hussein the martyr of al-Taff who, declaring his slogan, said, “**I see death as happiness while life with the wrongdoers as regret.**”

Besides, the Imamiyyah Shiah are the only sect that imposed on earners to give 20% of their profits to the poor after they guarantee their one-year provisions they forbid anyone to keep what is superabundant when there is a person in need for it.

## Superstitions

As for al-Khatib's another false claim that Shiism is full of superstitions, illusions and lies, this claim should be said about those who believe that all acts of God are good and it is never incumbent on Him to do anything. This is a false conception that entails that God may allow both the murderer and the victim into Paradise while this act of Him is good! And He may send the prophets to Hell while this act of Him is still good! They also believe that God may impose on His creatures to do something beyond their capacity, my torture His creatures for things they did not do, and that He is the reason for the disbelief of disbelievers, the thefts of the thieves, the adultery of the adulterers, the wrongdoings of the wrongdoers... etc.! This claim should also be said about those who deemed lawful to fabricate a lie against the Holy Prophet for the sake of issuing a verdict?<sup>1</sup>

Superstitions and lies should be claimed against those believe that the Holy Prophet might commit trivial sins deliberately and inattentively and major sins inattentively and not deliberately<sup>2</sup> and those who ascribed to the Holy Prophet what is not suitable for him.

The abovementioned accusations should be said about those who believe in al-Jassasah as quoted in *Sahih Muslim* where it is reported from Abu-Hurayrah. The fable of al-Jassasah holds that Prophet Jesus lived in a monastery in an island and he was shackled with iron from neck to kneel. He went out of his island and visited all villages except Mecca and Medina, for whenever he tried to enter these two cities, angles holding swords would prevent him!

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1- Abu'l-Abbas al-Qotebi in *Sharh Muslim* and al-Hafidh al-Iraqi in *al-Feeta* said so as quoted from them in *Adhwaa ala al-Sunna al-Mohammadiya* by Abi Riya, p. 83, first edition, 1958.

2- Check *al-Mawaqif* and its explanations, vol. 8, pp. 263 and on. The author of *al-Khutut* distorted my speech, as usual when he spoke about the Shiah. For more information and details of the false narrations that do not fit the the prophets and their infallibility, refer to vol. 3, of *Dala'il al-Sidq*, by Muhammad Hussein al-Mudhafar.

Such accusations should also be said about those who claimed that the Angel of Death has seventy thousand legs, four thousand wings and images of the faces and eyes of each and every creature! [*Daqa'iq al-Akhbar* by Abdul Raheem al-Qadhi, chapter 5] Many such fables can be read in the six most reliable Sunni books as well as many other Sunni sources. There is no need to mention more examples although they are too many to count.

### **The truth**

The truth is that superstitions, illusions and lies exist in many books of Shiite and Sunni and it is not attributed to one sect; hence, all have agreed on the existence of false narrations in both Sunni and Shiah books. The elite people from both sects confront such superstitions and release themselves from such accusations and tens of books were written on this topic. So, no Sunni has the right to launch such charges against the Shiah, because they already know that it is false. Also, no Shiite has the right to use such claims save in self-defense.

The attitude of the Shiah in this aspect is well-known. They were and still in the defensive and not attacking, because they believe in the Islamic unity and volunteer to defend it.

### **Instigation against the Shiah**

Al-Khatib wrote on page 14: "I would like to draw the attentions of our governments that the Shiah base their faith on considering all Islamic governments as illegal. So, their *Miftah al-Jinan* insults *jibt and taghut*, i.e. all tyrants and wrongdoers, meaning the rulers."

Thus, the real intention of al-Khatib exposes itself clearly to declare that his one and only aim is to start a battle between the Islamic governments and the Shiah and at that time the *outlines (Khutut)* drawn by al-Khatib and al-Jabhan are aimed at instigating on annihilating the Shiah.

The reality is that the Shiah are too strong to be harmed. Many despotic rulers stood against them since old times and up to now, but none could hurt them. In the contrary, these assaults made them stronger and spread more widely in the world.

The Islamic governments are too busy to pay attention to al-Khatib's words. Besides, how dared al-Khatib instigate against the Shiah while this means instigation against Islam?

To answer his false claim that the Shiah consider all Islamic governments illegal, the Shiah do not judge any authority as illegal unless they check with which authority they rule, what it claims for itself, and whether the government rules according to God's decrees or according to the citizens' interests.

So, if a government claims to rule in name of God and that it was God Who chose it and gave it authority upon people willingly or against their will as the Umayyad and Abbasid dynasties did, then the Imamiyyah Shiah never admit such authority unless it was headed by a prophet who receives Divine revelations from God or whom the Holy Prophet chose for this position.

And if the government rules in its own name and not in the name of God or the name of people, then this is the real despotism.

And if the government rules according to people, then the Imamiyyah Shiah accept that government that is it chosen by people willingly to fulfill their desires and wishes.<sup>1</sup>

As for *Miftah al-Jinan*, the book from which al-Khatib quoted his claim, no

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1- In my other book: *al-Shi'ah wa'l-Hakimun*, I proved in numbers and full details that Sunnis do not allow fighting the tyrannical rulers under any circumstance. While the Shiah believe that revolution against oppression and corruption is obligatory. That is why Ahmed Amin and his proponents claim that Shiism is a good shelter for those who want to destroy Islam, because Islam, according to Ahmed Ameen and al-Khatib, is represented by the ruler and whoever stands in the ruler's face stands against Islam.!

Shiah scholar gives any importance to that book, because its compiler is anonymous. Al-Khatib should have referred to such reliable books like *al-Sahifah al-Sajjadiyyah*, Sayyid Ibn Tawus's *al-Iqbal* and the other books that comprised the prayers and invocations that are authentically reported from the Holy Imams. Still, *Miftah al-Jinan* comprised so many high moral standards and supplications, but al-Khatib left all these and held fast to *jibt and taghut!*

### **Are God and His Apostle pleased?**

Now, does God and the Holy Prophet consent that we should insult each other and discuss such ridiculous aspects? In this time, where Israel occupied our holy land and the French and British soldiers are killing our brothers in Algeria and Oman and Kennedy is sending his personal envoy to bargain and establish the borders of Israel, digging the case of the Arab refugee, was it suitable for al-Khatib to write such a book?

People have always wondered why the Araba are so retarded late and why they lost their authority, while, on the other hand, a small group of Jews won over them; and why colonialism achieved all aims in the Arab and Islamic countries; and why the youths turn away from their faith to the degree that some of them even embraced principles unrelated to Islam.

The answers are now clear after we have seen what al-Khatib and al-Hafnawi and their likes wrote.

Today, people are racing with time and concentrating on science. The advanced nations are securing the future of their new generations, while al-Hafnawi, al-Khatib and al-Jabhan are racing to distribute cursing on both the dead and the living, to spread sedition, and to create differences and religious fanaticism. May God protect us against their plays and plots against the religion!

## **Sayings of Imam Ali**

We have already quoted some of Imam Ali's sayings and now we will quote more of his as well as his sons and descendants' words.

1. **“Desperation is one of the two conveniences, little children is one of the two facilities, knowledge is one of the two lives, cordiality is one of the two kindred, the good reputation is one of the two ages, illiteracy is one of the two deaths, the good wife is one of the two rests, sadness is one of the two aged and desire is one of the two sins.”**

The second conveniences that face desperate can be achieved by achieving the targets, the second facilities is money, the second life faces science, the second kindred is kinship, the second age is the age that man lives, the second rest after the wife is the rest from marriage costs, and the second desire is ignorance, because man may lose the right when he is ignorance or in a desire in his souls

2. **“People resemble their leaders more than their parents.”**

This is because man imitates the habits and morals of the rich and authorized people.

3. **“The worst of all people is he who trusts no one out of his ill idea about people, and no one trusts him because of his bad deeds.”**

4. **True faith is to prefer honesty even if it harms to falsity even if it benefits.”**

5. **“Do not call rainbow as the bow of Quzah; rather, call it the bow of God. Besides, it is security against floods.”**

This is one of Imam Ali's sciences that beat the sciences of the people of his time.

6. **“It happens that a sighted person misses the target, while the blind hits it.”**

7. **“The best supporter is the instantaneous answer.”**

Answers that are given after long deliberation and contemplation are not worthy in fact. In this regard, Amr ibn al-Aas is reported to have said: “I never feared the answer of any person except Abdullah ibn Abbas, because his answers were instantaneous.”

8. **“He whose inner self is corrupt, is like him who chokes with water, for if he chokes with any other material than water, he will be able to remove it with water.”**

9. **“Whoever seeks true faith through excessive argument will turn faithless.”**

10. **“A true faithful believer must be fearful in morns and eves, even if his acts are righteous, for he lives between two intervals; the past time that has passed while he is not sure what God shall do him about it, and an imminent death in which he does not know what perditions he shall face.”**

11. **“The least expression of denial is that you should meet the sinners with an angry face.”**

12. **“The envious is the most similar wrongdoer to the wronged. He always regretting, always absentminded, always sad, always malicious to the sinless, and always stingy with what he does not have.”**

13. **“In the last time, which is the worst of all times, there shall appear women uncovering their beauties, naked, adorned against the religious teachings, hurrying to engage themselves in seditions, inclined towards lusts, hastening to body pleasure, violating all inviolabilities, and**

**eventually sentenced to Hellfire forever.”**

This is also a prediction, since this description is a copy of some women of the present day.

14. **“This community shall be kept in prosperity as long as its members avoid wearing the foreigners’ clothes and eating their food. Once they do, God shall impose humility upon them.”**

The prophecy of Imam Ali came true. The Muslim nation is now in thorough humility because they imitated the foreigners in clothes and meals.

15. **“How wretched the son of Adam (man) is! His death is hidden, his ailments are unknown, his actions are registered, the bite of the mosquito pains him, chocking causes his death, and sweat gives him a bad smell.”**

Man has such great potentials that enable him to rule all the entire earth. He can use his powers for achieving his aims and facing all difficulties. In addition, there are weaknesses that man has and he is unable to resist simple things like mosquitos and chocking. The wisdom for such weakness beside the powers is that man should not be sure about his powers and then be tyrannical, and man should not surrender to his weakness and leave hard work. A rational man is he who fights in this life and is cautious of the surprises and hidden aspect thereof.

This deep and profound view about life cannot be taught by anyone except the All-knowing or through a Divine revelation received by an intellect Divinely protected from faults and slips.

Al-Raghib al-Asfahani in vol. 1 of *Muhadharat al-Udaba'*, print of 1961, wrote: Imam Ali the Commander of the Faithful is reported as saying:

16. **“I never did a favor to anyone nor did I ever cause harm to anyone.”**

Surprised by this word, people raised their heads. Then, the Imam read God’s saying: **“If you do good, you will do good for your own souls, and if you do evil, it shall be for them.”**

## IMAM AL-HASAN

Imam al-Hasan was born in Medina at the fifteen night of Ramadan, three years after the Holy Prophet's migration. He was the first child of Imam Ali and Lady Fatimah.

His nickname is al-Zaki (the pure) and people call him Abu-Muhammad. His grandfather, the Holy Prophet, gave him his name and nickname.

### **Physical characters**

Imam al-Hasan was of medium height and he was not short. He was white-faced black-eyed, thick-bearded, his neck was as white as silver like his father's and grandfather's, his hair was curled, and his body handsome. He used to dye his hair with black tint.

### **His children**

Imam al-Hasan had fifteen children; namely, Zaid, Ummu'l-Hasan and Ummu'l-Hussein whose mother was Ummu-Bashir the daughter of Abu-Mas'ud al-Khazrajyah. His other children were al-Hasan whose mother was Khawla bint Mansur al-Fezariya; Umar, al-Qasim, and Abdullah whose mother was a manumitted maid; al-Hussein, Talhah, and Fatima whose mother was Ummu-Ishaq bint Talhah ibn Ubaydullah al-Taymi; Ummu-Abdullah, Ummu-Slama, and Ruqayya from different wives.<sup>1</sup>

### **His passing away**

Mu'awiyah foisted poison to the Imam via his wife Ja'da bint al-Ash'at ibn Qais.<sup>2</sup> So, Imam al-Hasan was poisoned to death on the seventh of Safar, AH 50.

Al-Mas'udi wrote: Imam al-Hasan died at the age of fifty five.

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1- Al-Amin, *A'yan al-Shi'ah*, vol. 4, p. 9.

2- Imam al-Sadiq said: "Al-Ash'ath participated in killing Imam Ali, his daughter Ja'da participated in poisoning Imam al-Hasan, and his son Muhammad participated in killing Imam al-Hussein."

### **Imam al-Hasan's sayings**

Imam al-Hasan said describing his friend:

**“He used not to say what he would not do and he used to say what he would do only. If he had to choose between two things while he was not sure which one of them was dearer to God, he would choose the one that would be against his desire more. He would never blame anyone as long as there is justification for the deed.”**

God the Almighty said: *‘Great is hatred in the sight of Allah that you say what you do not do.’*”

It was said: Men are similar to trees. Some of them say but do not do, like willow that give fruitless flowers. Others say and do what they say, like apples and pomegranate which have both flowers and fruits. Some do without saying, like figs that give fruits without flowers.

One of the main attributes of the faithful is that he prefer the satisfaction of Allah upon his own desire. Almighty Allah said: (But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode) and you have seen that there are some people use religion as a cover and prefer his desires in everything. Then, he adapts religion according to his aims and say: this is my religious duty according to my opinion and my opinion is the rule of Allah.

One of the most distinctive features of a truly faithful believer is that he prefers the pleasure of God to the pleasure of his own self. God says in this regard: *“And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden-- that is the abode.”*

I have very often met some people who pretend to be religious but he at the same time prefers his personal desires to all other choices and then tries to adapt the religion according to his own desires, saying: This is my duty according to the religion. I deduced it from my own view; and whatever I see must be God's law concerning me; therefore, this is God's decree in this case of mine!"

One of the other features of true believers is that they excuse their brothers-in-faith and they never hasten up to accuse or have bad idea about them. Imam Ali said in this regard: **"Do not mistrust the speech or your Muslim brother as long as there is a way to interpret it nicely."**

Imam Al-Hasan also said: **"Intellect is the best way to win both the abodes; hence, whoever is not endued with intellect, will lose both abodes."**

The word *intellect* refers to both work and knowledge, because the Holy Imams usually express the active scholars as intellectual people. According to a Prophetic tradition, **"The intellect is divided into three parts; whoever has these three parts, will have perfect intellect; but whoever does not, will have imperfect intellect. These parts are: recognition of God, obedience to Him, and steadfastness in crises."**

Imam al-Hasan also said: **"If you want power without clan and prestige without authority, then you must move from of the ignominy of disobedience to God to the honor of obedience to Him. If you become in need of others, you should accompany only those who grant you integrity when you accompany them, who protect your dignity when you serve them, who help you when you need help, who believe you when**

**you tell something, who back you up when you proceed, who participate with you in any favor you may do, who cover you when a defect is shown from you, who praise you when you do a righteous act, who give you whenever you ask, who start conversation with you when you do not have any subject to open, who console you when you are afflicted by any misfortune, who save you from their flaws, who are always clear with you, who never disappoint you in hardships, and who prefer you to themselves in disputations.”**

## IMAM AL-HUSSEIN

Imam al-Hussein was born on the fifth of Sha'ban, four years after the Holy Prophet's migration; that is, ten months and twenty days are the birth of his brother Imam al-Hasan.

### **Physical characteristics**

It was narrated in the fourth volume of *A'yan al-Shi'ah* that there are no detail descriptions for Imam al-Hussein, but from the total narrations, we knew that he was very handsome, bright-faced, and honorable-looking. Death could not change anything of his appearance that even his enemy said: I have not seen such handsome man.

### **His children**

Imam al-Hussein had six sons and three daughters; Ali al-Akbar –the martyr of Karbala– and his mother is Layla bint Abi-Marwa ibn Urwah ibn Mas'ud al-Thaqafi; Ali al-Awsat and Ali al-Asghar (Zain al-Abidin) and their mother was Shahzanan the daughter of Khosrow; Muhammad, Ja'far who died during the life of his father, Abdullah the suckling baby who was slaughtered in his father's lap and Sukayna whose mother was al-Rabab bint Imru' al-Qais; and Fatima whose mother is Ummu-Ishaq al-Tamimiya. The progeny of Imam al-Hussein is from his son Imam Zain al-Abidin.

### **Martyrdom of Imam al-Hussein**

He was martyred in Muharam AH 61 and he was 56 years old and a few months. He lived with his grandmother the Holy Prophet for six years and with his father 36 years and with his brother Imam al-Hasan for 46 and he remained after the death of his brother about ten years.

### **His sayings**

- **One of the signs of the scholar is that he criticizes his sayings and knows the essentials of knowledge.**

The ignorant person regards himself correct and the others wrong, but the scholar is on the contrary. He accuses himself and assumes the right for the other's opinion. So, he starts to search, check and take care for all the dissents in order to have the proof for his sayings. Imam al-Sadiq said: "The opinionated stands on the edge of falling. The knowing of the essentials of knowledge is the distinction between the essentials of knowledge that prove right and eliminate wrong and between argumentative oratorical proofs that do not prove right nor remove suspicion. This is the new trend of the new philosophers that philosophy is no more than searching about the causes of knowledge.

- **The faithful does not do badly nor apologizes. While the double-faced people do badly and apologize daily.**
- **Avoiding committing sins is better than apologizing from the sin.**
- **He who likes you will prevent you from doing badly and he who hates you will encourage you to do badly.**

It is famous among the Shiah that Imam al-Hussein prayed to God on the Arafah Day in a long supplication while he was standing on his feet on the versant of the mountain. The Shiah still persist on reading this supplication at the same position. All readers who read it and thought about it carefully and about its paragraphs, their hearts will show reverence, their minds wake up and feel with great connection with God. Below some parts of the supplication:

**"If I try my best and strive throughout all ages and all times, if I live them, to thank properly only one of your favors, I will not be able to that, except through a favor of You, which also requires me to thank You for it."**<sup>1</sup>

**"O God, (please) make me fear You as if I can see you."**

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<sup>1</sup> -Man can thank the favor of other man upon him and he can double the favor and people will thank him for that. But to performing thanks for Allah is impossible, because when Allah gives a person the ability to thank Allah is a blessing and this blessing is in need for thanking too, and so on.

**“O God, make my richness in my conscience, conviction in my heart, sincerity in my deeds, light in my sight, and insight in my religion.”**

**“O God, I beseech You for my request that if You answer, anything else that You reject will not harm me and if you reject, anything else that You respond will not benefit me. I beseech you releasing me from hellfire.”<sup>1</sup>**

**“O my God, I am needy despite of my richness; so, how can I not be needy in my neediness. O my God, I am ignorant despite of my knowledge; so how can I not be ignorant in my ignorance.”<sup>2</sup>**

**“O my God, coming out of me is that which fits my lowliness; but coming from You is that which benefits Your nobleness...”**

**“O my God, whenever my lowliness suppresses my voice, your nobility encourage me to speak. Whenever my features lead me to despair (of You), Your bestowals makes me crave for You.”**

**“How can You be figured out through that those existence relies on you? Can anything other than You hold a (kind of) manifestation that you lack and thus it may act as an appearance for You? When have you even been absent so that you may need something to point to You? When have You ever been far – off so that traces may lead to You? Blind be the eye that cannot see you watching it. Losing is a servant's deal that does nor dedicate a share to the love for You.”**

**“What can one who misses You find any substitute? What can one who find You miss anything else?”**

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1- This is another principle of the principles of the prophet household. Their main aim is the satisfaction of Allah and survive in the second life. While this life (worldly life) is no more than a mean to achieve their aim in the second life.

2- Man cannot know everything in this life and however his standard in knowledge, he must miss uncountable things. Some of his knowledge might be fancies. So, he is ignorant in his knowledge, but he is excused ignorant.

Imam al-Hussein says that knowing God can be achieved by intuition and necessity not by conclusion and thinking. Because intuition is for the known and not unknown and there is nothing clearer than the existence of God.

Sufis took this meaning from Imam al-Hussein and explained it in details and explained it in many ways. One of the Sufis said: I see God with everything. another said: I saw nothing save God.

The question now is that both the ignorant and the scholar share necessity and do not denies it because it is just like saying that two is more than one. The existence of God was attacked many times and not from the ignorant only, but sometimes from scholars and philosophers.

We can find the answer of that in the speech of Imam al-Hussein when he said: “**What can one who misses You find any substitute? What can one who finds You miss anything else?**” This means that whoever cannot see God, he cannot see the reality of anything because he is ignorant about its cause. So, all knowledge that he has, in reality are no more than ignorance and illusions even necessities and intuition. I am sure that whoever denied God is far from God and whoever follow the rules of God that he will find him.

I have read in one of the books a very good passage where the author ascribed it to Ibrahim ibn Adham. Because of the importance of that saying and its great influence in the souls of those who have harsh hearts, I will quote it from *al-Akhirah wa'l-Aql*. When I started writing this topic, I checked and searched about the words of Imam al-Hussein and I found that speech among the speeches of Imam al-Hussein in al-Majlisi's *Bihar al-Anwar*, vol. 17, p. 211. So, I became sure that Ibrahim ibn Adham took that speech from Imam al-Hussein and I thanked Allah God correcting such mistake:

A man came to Imam al-Hussein and said to him: “**I am disobedient nor**

**can I prevent myself from committing sins. O son of the Holy Prophet, give me an advice.”**

The Imam said: **“Do these five things and then commit sins as you like.”**

The man asked: **“O son of the Holy Prophet, tell me what they are.”**

The Imam said: **“Do not eat the sustenance of God.”**

The man wondered: **“How is that! Where shall I eat and everything in this universe belongs to God? Give me the second advice.”**

The Imam said: **“The second is to go out of the land of God and then commit sins as you like.”**

The man said: **“This is more difficult than the earlier. Do, where shall I live? Tell me the third.”**

The Imam said: **“Look for a place where God cannot see you and then commit sins as you like.”**

The man said: **“How is that and nothing is hidden from God?”**

The Imam said: **“The fourth is that when the Angel of Death comes to you, defend yourself against him and then commit sins as you like.”**

The man was so confused that he said: **“Give me the fifth, for it may be the easiest.”**

The Imam said: **“When the Angel sends you to hell, do not enter it and then commit sins as you like.”**

The man said: **“That is enough! That is enough! I promise that I will not commit any sin.”**

## Imam Zain al-Abidin

He was born in Sha'ban in AH 38 and he passed away in AH 95 AH during the reign of Abdul Malik. He was buried in al-Baqi', near his uncle Imam al-Hasan.

His most famous nicknames are al-Sajjad and Zain al-Abidin . His mother is Shahzanan the daughter of Khosrow.<sup>1</sup> I did not find in all reference books anything about his physical characteristics save that he had clear marks in his forehead because of long prostration.

### His sons

He had fifteen children, eleven sons and four daughters. They are Muhammad al-Baqir and his mother was Fatima bint al-Hasan; al-Hussein al-Akbar, al-Hussein al-Asghar, Zaid, Amr, Abdullah, Salman, Ali, Muhammad al-Asghar, Khadija, Aliya and Ummu-Kulthum from different mothers.

### Some of his sayings:

- He was asked: **“Who is the most important person?” to which he answered, “The most important person is he who does not care about this life.”**

For God and believers, the criterion of greatness is defined by the scope of contempt of this worldly life and paying honor to the otherworldly life. While the bad people are on the contrary; they honor the worldly life and despise the otherworldly life.

- **No act is trivial as long as there is fear of God. How could it trivial while it is accepted by God?**
- **It is great victory for you when you see your enemy commits acts of disobedience to God against you.**

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1- Al-Raghib al-Asfahani said in *Muhadharat al-Udaba'*, vol. 1, p. 371: Imam Ali said to his son Imam al-Hussein: Marry this girl and she will give birth to a chief of the Arabs and non-Arabs and he will be master in this life and in the Hereafter.

- **The most hateful person for God is that who follows the speech of the Imam and does not follow his acts.**
- **There are too many people deceived by praising. There are too many deceived people by covering his sins. There are a lot of people persuaded by doing good for him.**
- **You should fear God because of His authority over you and you should feel ashamed because God is so close to you. Do not antagonize anyone, even if you thought that he hurt you. Do not underestimate the friendship of anyone, even if you thought that he is useless for you. Accept whoever apologizes for you, even if you know that he is a liar.**
- **The generous is proud of his favors and the mean is proud of what he owns.**
- **Whoever has no wise man to advise him nor sword to support him is dead.**
- **The oldest day for man is the day on which he was born. Because the life of man starts at that day. However, time passes, his days will become less and less, like one who wants to pass a distance; the more he walks, the closer the distance is. One of the wise people said: No one had ever introduced such an idea.**
- **The most difficult times are three: [1] When he meets the Angel of Death; [2] when he is resurrected from his grave, and [3] when he stands in front of God, either to heaven or to hell.**

Undoubtedly , these three times will come to pass and there is nothing more difficult than them. In vol. 4 of *Ihya' Ulum al-Din*, al-Ghazali wrote: At the time of his death, the Prophet's pains increased... The attendants started crying and wailing.

Some scholars said: "One of the funniest things is the awakening of the dying person that he wakes with great attention, with great worry, eager for his past times, wishes to be left to compensate what he lost, repents an honest repentance and he may kill himself, before the time of his death, by sorrow and regret. If a very small part of that was found at the time of

healthy life, all the required of the good work would be happen by fearing God.

As far as the second time, it was described in a Prophetic tradition: **“People will be resurrected and they are barefoot, naked and covered with sweat.”**

Imam Zain al-Abidin said: **“O son of Adam. You are dead and you will be resurrected to stand in front of God and you will be asked. So, prepare your answers.”**

#### **The Imam’s supplicatory prayers**

**“I cry for my resurrection from my grave and I am naked, low and carrying my sins on my shoulders.”**

The third time is mentioned in the Holy Quran as thus: ***“On the day when their tongues, hands, and feet will testify to what they had done.”***

***“On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.”***

The Imam also said: **“On the Resurrection Day, God will not believe a liar, nor give the lie to the honest, nor refuse the excuse of the excused, nor excuse him who has no justifiable excuse.”**

#### **Two steps, two potions, two teardrops**

The Imam narrated a Prophetic tradition from his grandfather the Holy Prophet: **“The dearest steps in the sight of God are a step taken to do a favor for the sake of God and a step taken to visit a relative.**

**The dearest potions in God’s sight are two: when the faithful respond to anger potion with patience and potion of grief that the faithful respond to it by patience.**

**The dearest teardrops in God's sight are two: teardrops for the sake of God and teardrops at the darkness of night for fear of God."**

### **Invocation**

The Imam's invocations, supplications and entreaty are of a very special kind and nothing similar to them. There is nothing of the speech of people similar to these supplicatory prayers. When we want to talk about the Imam's invocations, supplications and entreaty, we are in need for a huge book. I have talked about the invocations of the Imam in my other books: *Ma'a al-Shi'ah al-Imamiyyah*, *Ahl al-Bait*, *al-Islam wa'l-Hayah*, *al-Akhirah wa'l-Aql*, and *al-Majalis al-Hisseiniya*. So, I shall narrated the following items from his invocations:

**"And confer Your benevolence on me when I am laying motionless on the deathbed so that the beloved of my relatives surround me, and grant me Your bountifulness when I am stretched on the funeral bath so that the good-deeded of my community may wash me, and bestow Your kindred tenderness upon me when I am carried while my relatives hand over the extremities of my coffin, and award me Your generosity when I am transported and finally delivered and left alone in my grave, and have mercy on my solitary confinement in this new residence."**

What are these troubled sighs and this deep burning that flame the hearts and souls? Is this thinking and meditation on fear of punishment and torture, because the Imam saw what we could not see? This is the very worship of the righteous people or is it lessons or sermons for us?

Yes, it is the worship of the knowing people, who work for God only. At the same time, it is a lesson, but it is not ordinary lesson like literal studies nor the imaginary studies that have no connection with life. Yes, it is sermon, but it is not the kind of the sermons of the Sheikhs say it from the platforms and has no connection with life, nor it is sermons of radio and television,

which does not exceed larynx. It is practical lesson that changes this creature from devil into angel. Is there any benefit in this life without this feeling? Do these factories and plants worth anything without this feeling?

As we and the Imam have seen, when man reaches this high status, all his relations will be cut save his relation to God. The best way to this mercy is explained by the speech of Imam when he said: “He who enjoys three attributes will be in God’s side under His throne and will be survived the unbearable horror. They are: [1] **whoever gives people from himself what he is asking for himself; [2] whoever does not do any action with his hand or foot till he knows that he did it according to the rules of God and did not do it because it is religiously illegal; and [3] he should not find faults for his Muslim brother till he leaves that fault. It is enough for man to be busy for the faults of himself far from the faults of people.**”

## **Imam Muhammad al-Baqir**

Imam al-Baqir was born in Medina in Rajab, AH 57 and passed away in Medina in AH 114. He lived four years with his grandfather Imam al-Hussein, 39 years with his father and 18 years after his father's passing away. He was buried in al-Baqi' with his father Ali ibn al-Hussein and his uncle Imam al-Hasan.

His nickname is al-Baqir and people call him Abu-Ja'far. His mother is Fatima bint al-Hasan ibn Ali.

He was of medium height, soft-skinned, curly-haired, brown, and he had a mole on his cheek.

### **His sons**

He had seven sons: Imam Ja'far al-Sadiq and Abdullah and their mother is Ummu-Farwa bint al-Qasim ibn Muhammad ibn Abi-Bakr, Ibrahim and Ubaydullah and their mother is Ummu-Hakeem bint Assad ibn al-Maghirah al-Thaqafiya, Ali and Zainab and their mother was a manumitted maid and Ummu-Salama and her mother was a manumitted maid, too.

### **Part of his sayings**

- **Some people may say to their friends, "May God abase your enemy," while they have no enemy but God.**
- **The knowledge from whose knowledge people can benefit is better than seventy thousand worshippers.**
- **Man would not be scholar until he stops envying those who are higher than him and stops despising those who are lower than him.**

The Imam means that a knowledge-seeker cannot be one of the scholars of the Shiah as he mentioned the description of the true Shiah in the following item:

- **Our followers (Shiah) can be known from their fear of God and**

**their obedience to him. They are always humble, reverent, faithful, remembering God, establishing the prayers, observing fasting, filial piety, taking care of their neighbors and poor people, honest in their speech, reciting the Holy Quran and not backbiting people.**

- **No work will be accepted without knowledge and no knowledge is accepted without work. He who has knowledge, his knowledge must lead him to work and he who has no knowledge, has no work.**
- **You can know your affection in the heart of your brother by what he has in your heart.**
- **Beware of laziness and boredom, because they are the key to all evils. The lazy cannot perform and establish the right and he cannot be patient to tolerate the truth.**
- **Faith is what exists in heart and Islam is what according to which marriage and inheritance are concluded and souls are saved.**

**Our scholar researchers gave their legal opinion that whoever utters the professions of Islam will have his soul saved and he is permitted to marry and inherit even if we know that he is liar and not believer.**

- **God has blessed the auspicious men under whose auspices people live and they are like rain. Also, God has cursed the wicked with whom people cannot live. They are like locust that destroy everything they come across.**
- **Addressing his followers, the Imam said: “We avail you nothing for God save religiousness. Our partisans cannot gain anything without work. The most sorrowful person on the Resurrection Day is he who advises of good but he commits wrongdoings.**

This means that any person who claims to be Shiah but he disobeys God is not like a person who speaks, but does not do it and he gives commands but does not accept the others' commands.

- **Do not taste any plant nor smell it till you know what it is. Do not drink from any water skin till you know what it contains. Do**

**not walk with whom you do not know.**

### **Knowledge**

**The Imam said: “Seek knowledge, because learning is a good deed, reading is glorification, seeking knowledge is jihad, and teaching it is a pious act.**

**Knowledge is the heavens’ fruits, the comrade in loneliness, a companion in expatriation, a companion in privacy, an indication of joy and a support at distress.**

**Knowledge is a religion among close friends and a weapon against enemy. God raises the status of people by knowledge to make them masters in goodness, leaders for people, their acts will be imitated, their effects traced, and all on earth, sea and air will bless them.”**

The Prophet's household think that a scholar is like a prophet when people benefit of his knowledge and all on earth, sea and air will bless him. While in this age, scholars are worthless unless they build hydrogen and atomic bombs, destructive weapons for the imperial countries to frighten the safe people and enslave the weak ones; otherwise, a scholar becomes a slave of the wealthy people like Ford and Rokfler.

The Prophet's household referred to the scholars of this age, when they said: **“Some scholars employ their knowledge for the wealthy people. Such scholars are in the lowest class of Hellfire.”** According to another narration, **“Such scholars are harmful to Islam more than the army of Yazid when he fought Imam al-Hussein.”**

## **Imam Ja'far al-Sadiq**

He was born in Medina in the month of Rajab, AH 80 and passed away in AH 148. His burial place is the al-Baqi Graveyard near his father and grandfather and his uncle Imam al-Hasan.

His mother is Ummu-Farwa bint al-Qasim ibn Muhammad ibn Abi-Bakr and her mother was Asmaa bint Abd al-Rahman ibn Abi-Bakr and that is why Imam al-Sadiq is reported to have said: "I was born from Abu-Bakr twice. His nickname is Abu-Abdullah.

### **His physical characters**

The Imam was of medium height; his face was shining, his hair curly, his skin soft, and there was a black mole on his cheek.

### **His children**

He had ten children; seven boys and three girls. They are Ismail, Abdullah, Asma and Ummu-Farwa and their mother is Fatima the daughter of al-Hussein ibn Ali ibn al-Hussein; Imam Musa al-Kadhim, Muhammad who is known as al-Deebaj, Ishaq, Fatima al-Kubra and their mother is Hameeda al-Barbariya; al-Abbas, Ali, Fatima al-Saghira from different mothers.

### **Part of his words:**

- The faithful is stronger than unshakable mountains in his religion, because some parts of mountains may be destroyed. But no one can destroy the faith of the faithful because the believer is very careful and taking care of his religion.

In other Hadeeth: "The faithful is stronger because iron may change with fire. While, the faithful, if killed, then resurrected, and then killed again, his heart would not change.

- Seventy sins were forgiven for the ignorant before forgiving one sin for the knowledgeable.
- Whoever deems his sin a little, he will regard others' sins great.

Whoever exposed the others' cover, his defects will be exposed. Whoever unsheathed the oppression sword, will be killed by this sword. Whoever digs a well for his brother, will fall in it.

- Do not be sad, when informed bad news about your brother. If he was as you was informed to you, it is hasten punishment; and if it was not true, it will be good deed that you did not do it.

One of the most complicated social problems that jurists did not find any solution to it is enmity among people because of backbiting. Law has put limits for trade in alcohol and prostitution and other aspects. But law is unable to stop backbiting, because there is no way to stop it without self-restrain and we all know the social defects of backbiting. Therefore, the Holy Prophet's household were interested in explaining its defects and at the same time they encouraged those who are exposed to it to ignore, forgive and accept apology to prevent quarrels among people and spread peace and rapport among people.

Nothing is more successful than the way Imam al-Sadiq used when he was informed about backbiting. If it was right, it will erase sins, and if it was false, it will increase the good deeds.

- The favor can be completed through three aspects: hastening it, deeming it unimportant, and avoiding reminding of it.
- The most trustworthy handhold of faith is to love for God's sake, hate for God's sake, give for God's sake and stop for God's sake.
- Man is impatient when facing small problem, but his impatience may lead him to big problems.

I have seen more than one thousand witnesses of this truth. When man is afflicted with a problem and he cannot act patiently towards it, he falls in bigger problems.

- Do not consider anyone as true friend unless he has five attributes: (1) His inner self and publicity should be one, (2) he should see your good attributes as his and your bad attributes are his, (3) he should

not change by money and authority, (4) he should not stop giving you something he can give, and (5) he should not let you down at crises.

- All people are in need for three aspects: security, justice and productivity.

I have mentioned this word and explained it in my book *Mafahim Insaniyyah fi Kalam al-Imam Ja'far al-Sadiq* and I repeated the words here because it expresses the wish of all people in all times and places.

## **Imam Musa al-Kadhim**

He was born in al-Abwaa, a place between Mecca and Medina, in Safar AH 128 and was martyred in Baghdad in the prison of Harun the Abbasid ruler by poison in AH 182. His burial place was named al-Kadhimiya after his name, a place near Baghdad. His mother is Hameeda al-Barbariya. His nickname is al-Kadhim and teknonymy is Abu-Ibrahim.

### **Physical characters**

He was medium sized, very brown with thick beard.

### **His children**

The Imam had 37 children, 18 sons and 19 daughters. They are: Ali al-Ridha, Ibrahim, al-Abbas, al-Qasim, Ismail, Ja'far, Harun, al-Hasan, Ahmed, Muhammad, Hamzah, Abdullah, Ishaq, Ubaydullah, Zaid, al-Hussein, Sulayman, Fatima al-Kubra, Fatima al-Sughra, Ruqaya, Hakeema, Ummu-Abiha, Ruqayya al-Sughra, Kulthum, Ummu-Ja'far, Lubaba, Zainab, Khadija, Aliya, Amina, Hasna, Burayha, Aisha, Ummu-Salama, Maymuna and Ummu-Kulthum from different wives.

### **Part of his sayings:**

- He saw an excavated grave and said: **“When the grave is the end, the beginning should be abandoned. When the grave is the beginning, the end should be feared of.**  
**There are two lives for man and the differences between the two are like the difference between existence and nonexistence. When man is born in his first life, he will find a wide space to move, sun, moon, food, drink, father, and mother to take care of him and help him in his life and he has the right to choose. Therefore, man can do, leave or take care of certain things. While, in the other life, grave is the first thing to meet man along with its darkness and loneliness. Grave may be better than other conditions on the Resurrection Day and standing before God, where man has nothing to do for himself; neither good nor bad.”**
- **Good neighboring is not to stop harm, but it is to be patient against harm.”**
- On the Resurrection Day, the caller will call: **“Who are those deserving God’s rewards?” No one will stand save those who**

**forgave and reconciled, since their rewards will be decided by God.”**

- **Do not be yes-men, saying that you are always with people. The Prophet said: “There are two ways only: good and evil. Do not prefer the evil over the good.”**

The Imam means that God the Almighty showed you the good and evil ways and commanded you to follow the good one, even if all people shun it and to leave the evil way even if all people follow it. God forbids you from imitation and he will not accept any apology that people do, since the right is clear.

- Upon seeing a poor and ugly man, the Imam sat with, greeted him, and talked with him for a long time. He then asked, **“Do you need anything I can do for you?”**

Some people objected, **“O son of God’s Apostle! You are behaving so humbly and modestly before this man and you are asking him about what he needs. Why is that?”**

The Imam answered, **“This is a human being, a brother-in-faith, and a neighbor in this land. We share the same father, Adam, and the same religion. One day, we may need him and he sees us after ages standing humble in front of him.”**

- **The calamity is one for the patient but it is doubled for the impatient.**

The Holy Prophet's household focused on this aspect and paid it a great attention. The aim of this attention is to reduce the pain of people and to implant hope and power in souls in order that they would be able to face life with patience and solve their problems rationally.

- **The best knowledge is that which man cannot work anything save it. You are responsible for your duties.**
- **No one shall be shaded by God’s Throne except those who do favors to their brethren-in-faith, relieve their anguishes, and help them have their needs settled.**

## IMAM ALI AL-RIDHA

Imam Ali ibn Musa al-Ridha was born in Medina in the month of Dhu'l-Hijjah, AH 153 and was martyred in Safar AH 202. His burial place is in the city of Tus, Khurasan. His mother was a former maid named al-Khaizuran.

His teknonymy is Abu'l-Hasan and people used to call him al-Ridha. I did not find any descriptions of him except that he was medium sized.

### **His children**

According to Sheikh al-Mufid's *al-Irshad*, Ibn Shahr'ashub's *Manaqib*, and al-Tabarsi's *I'lam al-Wara*, Imam al-Ridha had one son only; namely, Imam Muhammad al-Jawad.

### **Part of His sayings-**

- **A Muslim's mind is imperfect before he enjoys ten characters—good is expected from him, evil is far away from him, he regards others' little good deed as great favor and regards his great favor as little, he is not disturbed by people who ask him to settle their needs, he does not feel tired of seeking knowledge all his lifetime, he prefers poverty for God's sake to richness, prefers humility with God to honor with His enemies, and prefers obscurity to fame. The tenth character! Do you know what is it? They asked, 'What is it?' It is to regard anyone as better and more pious than him. He classifies people into two kinds; either better and more pious than him or eviler and lowlier than him. If he meets one of those who are eviler and lowlier than him, he wishes the good of that man might be hidden, and this will be better for him, while his own evil is apparent, and this will be worse for him. When he meets one of those who are better and more pious than him, he behaves modestly so that he may join him. If he does so, his glory will be lofty, good deeds will be acceptable, and his reputation will be good. Besides, he will be**

**the master of people.**

It may be said that these attributes cannot be found in anyone except the Holy Imams of the Ahl al-Bayt; therefore, there is no rational person except them.

To answer, the Imam does not claim that only those who enjoy these attributes possess rationality; rather, he only says that those who do not enjoy these attributes have imperfect intellects from a certain angle. In other words, those who commit sins and refrain from acting rightly, deem unimportant the good deeds of others and at the same time deem great the same deeds when they do them—such people do not enjoy complete rationality, even if they may enjoy rationality from other angles. It goes without saying imperfection from one angle necessitates imperfection from all angles. Similarly, perfection from one angle does not necessarily entail perfection for all angles.

- Defining trust in God, the Imam said: **“It means that you should fear none save God.”**
- **People shall face an age when wellbeing is composed of ten parts, nine of which lie in withdrawal from people and one lies in silence.**
- **The best earner of livelihood among people is that who improves others’ livelihoods out of his livelihood.**

To explain, those whose existence grant the others good living and whose efforts procure the others’ security and happiness are indeed the happiest of all people, even if they may not possess worldly luxuries. In fact, this is fully applicable to the Holy Prophet and Imam Ali.

- **Whoever says only truths to people, will be hated by them.**
- **A true believer is he whose rage does not drive him to shun the truth and follow the falsity, whose satisfaction does not drive him to enter into wrongdoing, and whose authority does not drive him to take more than his entitlement.**

- **God will accept the few deeds of those who satisfy themselves with the little sustenance.**

I believe that those who wrote about *Socialism in Islam* will adopt this golden word as the foundation of Socialism that raises the slogan of “*Every one should take according to one’s work.*”

## **Imam Muhammad al-Jawad**

Imam al-Jawad was born in Medina in Ramadhan AH 195 and was martyred in Dhu'l-Hijjah AH 202 and buried with his grandfather Imam al-Kadhim near Baghdad.

His mother was a former maid whose name was Sakan.

His nickname is al-Jawad and teknonymy Abu-Ja'far.

### **His children**

According to Sheikh al-Mufid, Imam al-Jawad had four children; two sons; namely, Imam Ali al-Hadi and Musa, and two daughters; Fatima and Umama.

### **Part of his words:**

- **God revealed to one of His prophets: Your asceticism will give you comfort. Your devotion to Me will endear you to Me. But, did you antagonize My enemies and cherish My disciples?**

I have already hinted that some people believe theoretically but disbelieve practically. They may approve of the truth and deny the falsity, but they fail to support the truth and to criticize the falsity; rather, they do not declare their belief out of their fear from the other's dissatisfaction with them. If they were real believers, they would most surely act upon their faith apart from the results.

- **Whoever chooses tranquility before making good distinction, will expose himself to perdition.**
- **To be loyal to the betrayers is the clearest sign of betrayal.**
- **A favor that is not appreciated is similar to an unforgivable sin.**
- **Do not care about the anger of those whose satisfaction is tyranny.**
- **Whoever acts without knowledge will destroy more than prepare.**

- **To intend a deed for God’s sake cordially is more fruitful than tiring up organs through deeds.**
- **Whoever follows his desires, will achieve the wish of his enemy.**
- **Whoever fails to recognize the resources, will fail to find the sources.**

When I was studying in Holy Najaf, I went out for a picnic with my friends to the Najaf Cemetery on one Friday. While we were walking among thousands of graves, a simple Iraqi man asked us, “Where is my grandmother’s grave?”

It was assumed that we must answer his request in all ways; otherwise, we may hear insults from him, because in the view of this simple-minded man those who wear turbans (i.e. clergymen) must know all things. So, I answered, “This is the cemetery in front of you!”

One of my companions asked, “What did he understand from your answer?” I answered, “He will understand from the answer as I understood from his question.”

This is the situation of those who look for the source of an issue while they cannot distinguish it.

## **Imam Ali al-Hadi**

Imam al-Hadi was born in Sariyyah, one of the suburbs of Medina, in the month of Dhu'l-Hijjah AH 214 and was martyred and buried in the city of Samarra in Rajab AH 254.

His mother was a former maid named Ummu'l-Fadhl.

His tenknonymy is Abu'l-Hasan and he was brown.

### **His children**

He had four boys and one girl; Imam al-Hasan al-Askari, al-Hussein, Muhammad, Ja'far<sup>1</sup> and Aliya.

### **Part of sayings**

- **The foolish, but rightful, one is about to extinguish the illumination of his right with the blows of his foolishness.**
- **Whoever obeys the Creator will never care about the anger of the creatures.**
- **The self-contended will have many haters.**
- **The worst servant –of God- are those who are two-faced and two-tongued; they praise their present friends and backbite the absent; they envy them for obtaining graces and disappoint them when they suffer a misfortune.**
- **The most pious of all people is he who stops at suspicious matters. The best worshipper is he who performs the obligatory religious affairs duly. The most abstinent of people is he who abandons the unlawful. The most hardworking of people is he who deserts sins.**
- **To tame the ignorant and to make him who is accustomed to do evildoings stop doing them is a miracle.**
- **He whomever receives evidence from his Lord will belittle the worldly misfortunes even if he is cut into pieces.**

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<sup>1</sup> This Ja'far is known as Ja'far the liar, because he claimed Imamate after his brother Imam Hasan al-Askari.

## **Imam al-Hasan al-Askari**

Imam al-Askari was born in Rabi' al-Awwal AH 231 and martyred in AH 260. He was buried at Samarra. His mother is a former maid named Sawsan.

He was brown-faced, short, handsome, full-bodied, with honor and glory.

### **His children**

He had one son only; namely, Imam Muhammad ibn al-Hasan the awaited Mahdi.

### **Part of His Sayings**

- **\* To greet everyone you pass by and to sit in a place other than the first class of a session are signs of modesty.**
- **The hatred of the wicked towards the righteous is a good trait of the righteous.**
- **Nothing is above two characters: believing in God and benefiting the friends.**
- **He who praise one who does not deserve praise is accusing him.**
- **The weakest enemy is he who shows enmity.**
- **Whoever adopts piety as a habit and knowledge as adornment will be victorious over his enemies by means of their praise of him.**

## **Imam Muhammad ibn al-Hasan**

Al-Majlisi wrote in *Bihar al-Anwar*, vol. 13:

Imam al-Mahdi was born on the fifteenth of Sha'ban AH 255. His mother is named Narjes. When she gave birth to him, he received the ground with the organs of prostration and he was totally pure and already cleansed.

On page 115 of the same book, al-Majlisi reported that Ibrahim ibn Mahziyar met the Imam in Mecca and then described him as thus:

The color of his skin is pure. His forehead is high. His eyebrows are dipped. His cheeks are extended. His nose is even. His head is raised and his body as handsome as a fresh leaf of a tree. His neck is as radian as a shining star. There is a mole on his right cheek, like musk put on silver. His hair hanged down to the end of his ears. No eye has ever seen anyone more handsome, solemn, and shy-looking than he is.

Ibn Mahziyar also said: "Never God shall leave the earth without an argument through whom His Word is raised high and a leader whom people must follow."

Abd al-Rahman al-Jawzi, in his book *Sayd al-Khatir*, p. 56, wrote: "God would never leaves the earth without an argument of Him. This argument-man gathers both work and knowledge, knows the true laws of God, and fears Him as He should be feared. This is the pole of life. When this leader dies, God will appoint another to be in his place. Perhaps, the leader does not die before he appoints one who is well-qualified to act on his behalf in all calamities. The earth is never empty of such a leader, for he occupies the same position occupied by the prophet in his nation. The one I have described is the very one who maintain the principles of the religion and execute the provisions of God."

## **The Shiah of Ali and the fair people**

It was supposed that this book is sealed at this very point. Yet, after finishing the book, I read a precious article in *al-Jumhuriyyah* Newspaper, dated March 2, 1962, entitled: *Our Exigent Need for a New View at our Heritage* and written by Mr. Ahmed Abbas Salih, one of the master Arab journalists and men-of-letters. Although brief, the article is very important and useful, since its writer unmasked many facts that were deliberately hidden by the ancient historians, or at least distorted by them in order to satisfy the fancies of the rulers. At the same time, the recent intellectuals and writers intended to ignore these facts, because they entailed such confusing religious issues that should provoke the clergymen of al-Azhar University and many other conservatives about all ancient traditions even if they were heresies and heterodoxies.

Having read the article, I found therein that the writer's ideas and opinions agree completely with the contents of my book: *al-Shi'ah wa'l-Hakimun* published last year. In my book, I posed many wonderments about some of the Holy Prophet's companions having converted to Islam and proved by numbers and documents that the rivalry of Imam Ali and his partisan on one hand against Imam Ali's opponents and their fellows on the other was never a personal conflict aimed at coming to power and authority; rather, it was a principled conflict between the proponents of the principles of Islam and the acting upon the Book of God and the Prophet's traditions that Imam Ali and his followers called for, sacrificed their souls for, and were banished and brutally persecuted and the enemies of Islam who attempted to extinguish the light of God's Book and the Prophet's traditions so that they would not keep alive any principle of Islam except its mere name. Hence, it was a conflict between those who wanted to rule in order to be able to rob and misappropriate and have control on peoples' destinies and those who wanted for justice and social reform to be the prevalent.

I noticed that the writer of the article agrees with me in idea, feeling and aim and that is why I felt very happy and praised God for opening that path of reviewing our heritage, which is in exigent need for very much modification and correction. I praised God for that this path was opened by clear hands and these hands are far from the defects of ignorance and blind imitation and far from the influence of environment and education.

I was astonished by this article, which is full of facts and sound opinions. I was afraid that this article might be rejected by the newspaper before it would achieve its aim. I am thus determined to quote some passages that match the aim of this book and write them down with required comments and explanations. I added this chapter to the other chapters as a response to the writer of *al-Khutut al-'Aridhah*, who revealed his evil face and announced notorious challenge against the truth. I tried painstakingly to add this chapter to this book, but it was a little late for that. I wanted to add this article to the previous chapter of this book concerning Imam Ali's Shiah and the forgers without there being any interval between the two materials.

This article, beside many other indications, indicate that as same as there are bad authors like Muhibb al-Din al-Khatib, the writer of *al-Khutut al-'Aridhah*, Muhammad al-Seba'i and al-Hafnawi, the writer of *Abu Sufyan Shaykh al-Umawiyyin*,<sup>1</sup> there are also fair writers who deserve all respect like Mr. Ahmed Abbas Salih. The readers will understand the reason for choosing this very title for this chapter, which I compared it another chapter of the same book, entitled: Imam Ali vs. the Forgers in which I refuted the false claims of Muhibb al-Din al-Khatib.

Mr. Ahmed Abbas Salih wrote that the Sawt al-Arab Radio Station assigned him to write an acting program about the Holy Prophet's companion Abu-

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<sup>1</sup> -I refuted the contents of the book of al-Hafnawi, the proponent of Abu-Sufyan, in my other book: *al-Shi'ah wa'l-Hakimun*, under an independent chapter I entitled: *al-Sufyani*.

Dharr<sup>1</sup> while he knew nothing about him except that Abu-Dharr was a dignified Companion, ascetic and encouraging Muslims not to save money.

Justifying his lack of acquaintance with Abu-Dharr's biography, the writer said that the clergymen of al-Azhar suppressed very restrictively any study about the primary principles of Islam, because of which the recent scholars feared to study these principles, because if one tried to do it, like Ali Abd al-Razzaq, the clergymen of al-Azhar would conflict him causing him many troubles.<sup>2</sup>

He then added: "I read a small but greatly valued book, written by al-Akkad about the murderous acts of slaying al-Hussein ibn Ali. There was a very important point that al-Akkad deliberately but skillfully ignored. The point was about the conflict between Abu-Sufyan's clan and the Holy Prophet's clan before Islam and this conflict continued thereafter and was represented in the Umayyad coup d'état. This coup d'état gave the opportunity to Mu'awiyah to be the ruler. This critical point was explained fully in this book because it raises many suspicions about the truth about some Umayyad men's belief in Islam.<sup>3</sup> Some Umayyad members' having declared accepting Islam was nothing but a type of opportunism, since they only wanted to lead the new movement created by Islam." In other words, some members of the Umayyad family were actually disbelievers although they pretended to have accepted Islam because they coveted to rule after the Holy Prophet, just like

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1- In fact, the Radio Station did so as as promotion for the socialistic decisions issued by President Gamal.

2 -Ali Abd al-Razzaq wrote a book he entitled *al-Islam wa-Usul al-Hukm* in 1926. In this book, he wrote: "Historical facts prove with numbers that all rulers who came after the Prophet, including Abu-Bakr and Umar, had based their rule on power, terrorism, and arms. So, these rulers were always surrounded and protected by swords and spears." These words infuriated the scholars of al-Azhar to the degree that they dismissed the writer from clergy and all jobs and banished him from Egypt. The authors said: "This was the reason why al-Akkad in his book *Abu'l-Shahadah* and Taha Hussein in his book *al-Fitnah al-Kubrah* avoided mentioning these facts..

3 -On page 218 of al-Khudhari's *Usul al-Islam*, it is written: "The majority of Muslims—he means Sunnis—decided that all the companions of the Prophet were decent and they are never exposed to any question about their decency." I believe that this conception was fabricated by the Umayyad ruling authorities and their likes in order to protect themselves from criticism.

the opportunists of the present day when they pretend to support the liberation and national movements and bear their slogans, hoping to be the rulers. Once they come to power, they deny their principles and take the nationalists for their bitterest enemies.

Mr. Salih added: “The disagreement between Ali and his opponents was not a conflict on power; rather, it was a conflict on making firm the fundamentals of Islam, especially social reform... With Ali there were very good men from the companion of the Prophet. They were equal to the disciples of Jesus in religious spirit, strong faith, and firm practice in life, like Abu-Dharr, Salman the Persian and others. Books written in the Umayyad era did not mention about them save a little information or heavy criticism that was about to waste their reality and erase them from our political and religious history.”

In response, I should say to Mr. Salih that the Shiah proved the influential existence of Abu-Dharr, Salman, Ammar, al-Miqdad, Abdullah ibn Abbas and many others and the Shiah introduced them as preferred even to the disciples of Prophet Jesus. You can read the Shiah books that are published and found everywhere, like al-Majlisi's *Bihar al-Anwar*, al-Mufid's *al-Irshad*, al-Muzhaffar's *Dala'il al-Sidq*, al-Amin's *A'yan al-Shi'ah*, as well as tens of other references that wrote fairly about those personalities whom you have described as important as the disciples of Prophet Jesus. Yet, Mr. Salih and many other youths do not know anything about these reference and multi-volume books that investigated the political and religious Islamic heritage on bases of science and thus said the truth and nothing but the truth.

At any rate, Mr. Salih's testimony supports the Shiah words about the necessity of distinction between the Prophet's companions who were firm on Islam and the others who turned back, causing themselves the biggest loss.

Mr. Salih then added: “Historians who wrote our ancient history did so

during the Umayyad era and thereafter after the rule of Muslims turned from religious into civil. The attempts made for suppressing the trend led by Ali used such lowly means like corruption and turning away from the true path of Islam. Such attempts were still led skillfully to the extent that Muslims were misled from Ali's trend. This specific point has always been the most crucial one and it became forbidden to any man to discuss or study, because any study of this point would lead to denying many governments that took nothing from Islam except a few devotional acts, avoiding all other aspects, or at least most of them."

By this passage, the writer intends to say that historians in the Umayyad era and the following eras fabricated many forgeries against the Shiah while the Shiah had never even heard of them. Yet, the simple-minded Muslims believed these forgeries and false claims, because the lies and fabrications were invented skillfully and at the hands of experienced liars and fabricators. This very point, as expressed by Mr. Salih and which is the forgery of history and the fabricating of lies against the honest people is not yet discovered, because revealing this point will lead to condemning many governments that pretended to rule in the name of Islam in order to keep authority and playing with people's souls and properties.

I have proven this fact by overwhelming evidences and documents in my other book *al-Shi'ah wa'l-Hakimun*.

Finally, all praise is due to God Who guided us to the right path, made us firm on our loyalty to those to who we are commanded by God to be loyal, and employed some undeniable pens for supporting his religion. May Allah pour His blessings upon Muhammad and Muhammad's family! He, the All-glorified, alone do we beseech to include us with the group of Muhammad and Muhammad's family, for He is the Most Merciful of all those who show mercy.



## Contents

Introduction.....	5
WHY WE SHOULD BE LOYAL TO THE PROPHET’S PROGENY ....	10
The legal and illegal to say about the Prophet’s Progeny .....	10
Belief of the Shiah .....	11
The Shiah and the Ahl al-Bayt .....	11
What can Fadak do to Ali? .....	13
Others worship God on their conditions .....	17
Sons of the Prophet .....	18
ALI AND FATIMAH .....	25
Birth of Lady Fatima .....	25
The attributes of Ali and Fatima .....	25
Woman and man .....	25
Suitability .....	26
Fatima's trousseau .....	29
His dress .....	43
Imam Ali’s food.....	47
Imam Ali’s House .....	50
The Public Treasury .....	51
IMAM ALI’S PRAYER .....	55
IMAM ALI’S SCIENTIFIC PREDICTIONS .....	62
HAMZAH; THE LION OF GOD AND OF GOD’S PROPHET .....	67

Before Islam .....	67
After Prophethood .....	69
Who is Hamza? .....	72
PERFIDY .....	77
Fondness of power .....	77
Warning against consequences .....	81
Arch of Salvation .....	84
Nahj al-Balaghah .....	89
Managing the Muslims' affairs.....	94
Pangs of sigh .....	96
Seeing and hearing.....	98
Abu-Dharr and the truth.....	99
Self-searching .....	103
The foolish.....	105
Mischievous time .....	106
OUR MOSQUES; FULL ON STRUCTURAL DESIGNS, EMPTY OF TRUE GUIDANCE .....	108
NEITHER SOCIALISM NOR CAPITALISM IN ISLAM.....	112
WARS OF IMAM ALI .....	116
1. The Battle of Badr .....	116
Number of the Muslim warriors .....	116
The fight .....	116
2. The Battle of Uhud .....	122
Number of the Army .....	122
The fight .....	122

Apostasy after the Holy Prophet's departure .....	128
Lessons and admonitions .....	129
Anas ibn al-Nadr .....	129
Abu-Dujanah al-Ansari .....	130
Sa'd ibn al-Rabi' .....	130
Hamnah, the daughter of the Holy Prophet's paternal aunt.....	131
Nasibah al-Maziniyyah.....	132
Safiyyah, the Holy Prophet's paternal aunt .....	132
A woman of the Banu-Dinar clan.....	133
The washed by angles .....	133
3. The Battle of al-Ahzab .....	134
Battle of al-Khandaq.....	134
Muslims' panic .....	135
The fight .....	135
"God spared the believers the trouble of fighting".....	138
Salman the Persian.....	140
Battle of Khaybar .....	141
Number of the army .....	141
Fight .....	141
Gate of Khaybar.....	143
"Always attacker and never absconder!".....	145
Dala'il al-Sidq .....	146
5. Battle of Hunayn .....	147
Number of the army .....	147

Fight .....	147
Al-Mu'allafatu-Qulubuhum.....	149
Ummu-Sulaym .....	150
The Bedouin .....	150
Dhu'l-Khuwaysirah.....	150
The Holy Prophet and the Helpers .....	151
Other military campaigns .....	153
The War of the Camel .....	154
The rider of the camel .....	155
The murdered demands revenge! .....	156
Talhah and al-Zubayr.....	159
Numbers of the armies .....	160
Calls for peace.....	162
The fight .....	163
Number of the casualties .....	166
Effects of the dissension .....	167
7. Battle of Siffin.....	171
Mu'awiyah and Uthman .....	172
Mu'awiyah's haggling .....	174
Numbers of the armies .....	176
Call for peace.....	176
The fight .....	177
Numbers of victims .....	182
Shimr and Shabath .....	182

8. The Battle of al-Nahrawan.....	183
Call for peace.....	185
The fight .....	186
AL-KHUDHARI AND AL-TABBANI.....	189
Coincidence .....	189
The story of writing this chapter .....	189
Al-Khudhari .....	191
Al-Tabbani.....	192
Al-Tabbani's contradictions .....	193
Ali and the Muslim community .....	199
Ali and followers of the Camel.....	202
Ali and the people of Siffin.....	203
Ali's strictness versus Mu'awiyah's lenience .....	205
Abdullah ibn Abbas.....	205
The Umayyads .....	207
The Alawites .....	211
The Prime Example.....	217
Individual character and social character .....	217
Eloquence.....	218
Courage .....	219
Forbearance.....	219
Asceticism .....	220
Knowledge.....	220
Politics .....	221

Shakib Arslan .....	221
The Shiah vs. the Forgers .....	223
Dar al-Taqrib .....	225
Sunni jurisprudence.....	227
Interpretation of the Quran.....	231
Shiite and Quran .....	233
Sunnis and the Holy Quran .....	235
The truth .....	236
Return to life.....	237
The companions.....	238
The Shiah and Communism .....	240
Superstitions .....	244
The truth .....	245
Instigation against the Shiah.....	245
Are God and His Apostle pleased? .....	247
Sayings of Imam Ali.....	248
IMAM AL-HASAN .....	251
Physical characters.....	251
His children.....	251
His passing away.....	251
Imam al-Hasan's sayings .....	252
IMAM AL-HUSSEIN.....	255
Physical characteristics.....	255
His children.....	255

Martyrdom of Imam al-Hussein.....	255
His sayings.....	255
Imam Zain al-Abidin .....	260
His sons .....	260
Some of his sayings:.....	260
The Imam's supplicatory prayers .....	262
Two steps, two potions, two teardrops .....	262
Invocation.....	263
Imam Muhammad al-Baqir .....	265
His sons .....	265
Part of his sayings.....	265
Knowledge.....	267
Imam Ja'far al-Sadiq .....	268
His physical characters .....	268
His children .....	268
Part of his words: .....	268
Imam Musa al-Kadhim.....	271
Physical characters.....	271
His children .....	271
Part of his sayings:.....	271
IMAM ALI AL-RIDHA .....	273
His children .....	273
Part of His sayings-.....	273
Imam Muhammad al-Jawad .....	276

His children.....	276
Part of his words: .....	276
Imam Ali al-Hadi .....	278
His children.....	278
Part of sayings.....	278
Imam al-Hasan al-Askari .....	279
His children.....	279
Part of His Sayings .....	279
Imam Muhammad ibn al-Hasan.....	280
The Shiah of Ali and the fair people.....	281
Contents.....	287