



In the name of Allah, the Most Beneficent, the Most Merciful.

NO ONE RESEMBLES THE JURISPRUDENCE OF IMAM ALI MORE THAN IMAM ZEIN AL-ABIDIEN

Of the purified Imams whom Allah, the most Exalted, wished "to remove uncleanness from" (33:33) is Imam Ali Bin Al-Hussein Zein Al-Ibi-dien (a.s.) whose death anniversary is today, the 25th of Muharram.

Assajad: Openness to dialogue. Assajad, who lived a life of pains, and a life of continuous Jihad... the Imam (a.s.) who developed the Islamic sciences in his age and provided a material that the following ages can build on ...

He is an Imam who was so spiritual that he was called Zein Al-Abidien (The Best worshipper) and Sayyed Al-Sadajgiden (The Master of those who pray)... Thus Imam whose supplication provided to those who read them an elevating spirituality, a deep love of Allah, the most Exalted...a set of morals that are so divine and humanistic at the sardine... an openness on God, man and humanity...

Rising above pains and grudges

Despite all the pains he endured, the Imam used to deal in the best of morals with others. He tried not to hold a grudge against anyone who had hurt him, and forgive him. He even was merciful towards those enemies who created the tragedy of Karbala.

The Imam was in Medina when there was a conspiracy against the Ummayds. Marwan bin Al-Hakam one of their senior notables happened to be in Medina too. He wanted to flee but his family of children and grandchildren were about 400 people... Meaning that no fleeing could be arranged in a swift manner. He went around in Medina trying to provide shelter for them, but no one agreed accept Imam Ali Bin Al-Hussein who provided them with shelter and said to Marwan let your family join mine.

One of the rulers of Media was particularly hateful of Imam Ali Bin al-Hussein and used to treat him and his family in a very harmful manner. This same ruler was ousted and punished by being sent to the streets to be beaten and insulted by those whom he wronged. The ruler was especially fearful of those he had hurt the most. The Imam (a.s.) gathered his family members and told them not only not to hurt the man, but to see to his needs and to pass by him respectfully and smiling. Seeing this man had to say: God only knows where to leave his message.

One of the Imam's relatives used to speak harshly and even curse the Imam (a.s.), but all the Imam did was to go his house and say: You have said something about me that if it were true I ask God to forgive me, but if it were not I ask God to forgive you. This shock changed the man into a totally different person.

This was who the Imam (a.s.) was: a role model in facing hatred and aggression, for like all Messengers and Imams, he did not think about himself as a person but as a carrier of a message who wanted to teach how to discard hatred and embrace love. His nephew, the son of Fatima bint-Al Hussein says: whenever I sat with my uncle, I used to benefit from him, either by fearing God when I see how much he fears God, or by increasing by knowledge learning from he tells me. The Imam believed that the learned leaders should spread their knowledge to the unlearned, just as their spirituality should fill the hearts of those who come to them.

How to love Ahl-EI-Beit

The Imam (a.s.) used to preach his followers concerning the type of love we should love they should show to the Members of the House. Should we love them as individual persons in a subjective manner or should we love them the love of Islam, so that our love to them would not be separated from what we are supposed to believe in as Muslims? We love them because they were the embodiment of the Message who was always truthful and righteous. We should not exaggerate our love into the extent that "it will turn against us".

Some of the companions of Imam Al-Sadiq (a.s) relate how the Imam used to compare between Imam Ali (a.s.) and his grandson Imam Ali bin Al-Hussein. Sai'd bin Kaltoum says: I was at Imam Sadiq's (a.s.). He talked about Imam Ali (a.s) and praised him for what he was worth, and added: Imam Ali (a.s.) has never taken or eaten from anything unlawful, and whenever he asked to choose between two things that please God, he would choose the tougher, and whenever a difficulty faced the Messenger, he would send for Ali (a.s.), and nobody else, to relieve him.

HUBB WA'SALAM

N E W S L E T T E R



Moreover, Ali, who loves Allah, the most Exalted, and His Messenger(p.) and who is loved by Allah, the most Exalted, and His Messenger (p.), used to think about hell and heaven when he did any action seeking the reward of Heaven and fearing the punishment of hell.

He was a man who used to feed his family with oil, vinegar and dates and wear the roughest of clothes... No one resembled Imam Ali (a.s.); according to Imam Al-Sadiq (a.s.); in his clothing and his jurisprudence more than Imam Ali (a.s.) bin Hussein.

Furthermore, Imam Ali bin Al-Hussein used to grow pale whenever he performed Wudou in preparation for prayer. Asked about the reason he said:” Don't you know whom I am standing before. How can I not be fearful”?

A faithful relationship with God

I would like to end my talking about him with two points the first is the supplications that demonstrate his relationship to God proving that he was so faithful that he saw no one but God to talk to when he needed to ask for anything, and the second is his talk about fanaticism especially that we are a nation that is plagued with all sorts of fanaticism, beginning with familial and not ending with tribal. What is fanaticism? It is “when you see those who are bad among your tribe better than those who are good in others”. “It is not fanatic to help your people, but it is fanatic to help them wrong others”.

These are our Imams, which we ought to follow, that means we have to follow them in what we practice and not only emotionally. Did not Imam Al-Baqir say: Our Shiites (followers), are those who obey Allah, the most Exalted,; they are those who are known to be modest and pious...If you say you love Ali (a.s.) and you do not follow him, than the Messenger (p.) is better than Ali (a.s.), would it be enough to love the Messenger and not follow his Sunnah...?

Those who are with God are with us and those who are enemies of God are our enemies. To become a follower of us cannot be attained except through piety.

The Master of worshippers, the Secret Helper of the Poor

In normal human beings criteria, the one who has great spiritual manner in his religious performances such as prayer (Salat), performing Wudu, reciting Du'as, supplications, and Hajj, and even in his prostration repeats the remembrance of Allah (SWT) many times; is a loner who has spent all his life praying alone and has not thought about the material world nor paid attention to the society and social needs; whereas the life of Imam Sajjad (PBUH) proves the opposite of this exactly.

He with all those long unique prayers and supplications was never ignorant of his society and its needs, and the realities of the time. Yet he was always an ideal leader even in social and moral duties.

Muhammad Ishaq narrates: Many of the poor citizens of Medina had experienced generosity and kindness of a man at nights, yet they never realized who that person was, until Ali ibn al-Hussain (PBUH) passed away and that anonymous man never came to them. At that time they figured out that anonymous helper was Imam Zein al-'Abedin (PBUH).

Abu Hamzah al-Thomali also mentions: That Imam Zein al-'Abedin (PBUH) was carrying foods on his shoulders for the poor and needy people in the darkness of night and used to say: "Giving charity secretly will subside the anger of Allah."

Ibn Sa'ad who died around 200 A.H. writes:

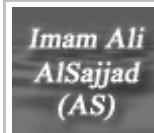
There were many poor men who came to him and before they say a thing Imam would satisfy their needs and he would say:

"Giving charity is received by Allah before it is received by the poor."

After his martyrdom when they were washing his body (giving him Ghusl), they saw the wounds on his shoulders and back. They asked about it, and found out that those are the result of carrying the food for the poor.

Taken from the book "Imam al-Sajjad
the Beauty of Worshippers,
By Ahmad Torabi

Farazdaq's poem in praise of Imam Sajjad (as)



It is reported that once Hash'sham bin Abdul Malik Marwan went for pilgrimage of Bayt-Ullah but when he wanted to perform Tawaf he could not due to deep crowd. Suddenly he saw Hazrat Ali Ibnul Hussain Imam Zayn-ul Abedeen (A.S) came to Bayt-Ullah. People made way for Imam and he (AS) after Tawaf kissed Hajre Aswad (Black Stone of the Ka'aba). They (people) were doing this in magnification of him and in exaltation of his rank. This made Hash'sham much angry. A mard-e-shaami (Syrian man) asked Hash'sham "who is he young man?" Hash'sham replied: "I don't know" lest people show inclination for him (AS).

Al-Farazdaq was there he said:

"I know him" and then composed an ode and recited it, addressing himself to Hisham. Some of these are as under:

"This is he, whose ability the valley of Makkah recognizes and whom the (sacred) house recognizes (as do) the sanctuary and the area out side the sanctuary (al-hill)

This is the son of the best of all Allah's servants

This is the pure pious man, the pure eminent man

He is such a generous who never utters "no" except in Tashahud. If there was not be the word 'La' (No) in Tashahud he would not say 'No'.

Love to them is deen (faith), enmity to them is kufr (infidelity) and nearness to them is protection and refuge.

This is Ali b. al Hussein whose parent is the Prophet

This is the son of Fatima, if you do not know who he is

Whoever knows God, knows his wali. Religion is from the house of this man."