

فصل نذكر فيه شيئاً من غريب كلامه المحتاج إلى التفسير

Section wherein we have included selections from wonderful sayings of Amīr al-mu'minīn, peace be upon him, which require explanation.

أ. في حديثه (عليه السلام): فَإِذَا كَانَ ذَلِكَ ضَرْبَ يَعْسُوبِ الدِّينِ بَدَنَبِهِ، فَيَجْتَمِعُونَ إِلَيْهِ كَمَا يَجْتَمِعُ قَزَعُ الْخَرِيفِ.

I. A tradition related from Amīr al-mu'minīn, peace be upon him, says: When the situation is like this, then the head of the religion will rise and people will gather around him as pieces of rainless cloud collect during autumn.

قال السيد الرضي: اليعسوب: السيد العظيم المالك لأموار الناس يومئذ، والقزع: قطع الغيم التي لا ماء فيها.

as-Sayyid ar-Raḍī says: “ya'sūb” [1] is the great chief who is in charge of the people's affairs, and “quza” means the pieces of cloud which have no rain.

Footnote :

[1] “ya'sūb” is the name given to the queen bee, and the saying of Amīr al-mu'minīn is: “fa idhā kāna dhālika ḍaraba ya'sūbu'd-dīn bi dhanabihī”. The word “ḍarab” means to beat, strike, hit, etc.; “ya'sūbu'd-dīn” means “the head of religion and the sharī'ah”, and “dhanab” means tail, end, adherent or flower. In this sentence “ya'sūbu'd-dīn” stands for the present Imām (al-Imām al-Mahdī). Although this title was given by the Holy Prophet to Amīr al-mu'minīn specially, as he said : O 'Alī, you are the ya'sūb (head) of the believers while wealth is the ya'sūb of the hypocrites. (al-Istī'āb, vol. 4, p. 1744; Usd al-ghābah, vol. 5, p. 287; al-Iṣābah, vol. 4, p. 171; ar-Riyāḍ an-naḍirah, vol. 2, p. 155; Majma' az-zawā'id, vol. 9, p. 102; Ibn Abi'l-Ḥadīd, vol. 1, p. 12; vol. 19, p. 224).

Also the Holy Prophet said to 'Alī : You are the ya'sūb of the religion. (ar-Riyāḍ an-naḍirah, vol. 2, p. 177; Tāj al-'arūs, vol. 1, p. 381; Ibn Abi'l-Ḥadīd, vol. 1, p. 12; vol. 19, p. 224)

Also the Holy Prophet said to 'Alī : You are the ya'sūb of the Muslims (Yanābi' al-mawaddah, al-Qundūzī, p. 62)

Again the Holy Prophet said : You are the ya'sūb of the Quraysh (al-Maqāṣid al-ḥasanah, as-Sakhāwī, p. 94).

Therefore, the reason for giving the Imām this name is that just as the queen bee is pure alone and in the society of other bees, and she collects her nectar from the blossoms and flowers keeping away from pollution, in the same way the present Imām is free from all pollutions and is perfectly clean and pure. This saying has been interpreted in several ways:

Firstly, it means that “when the present Imām settles at his seat after his tour and rotation round the world people will gather around him.”

Secondly, it means that “when the Imām moves about on the earth along with his friends and associates . . .” In this case the word “ḍaraba” would mean moving about and the word “dhanab” would mean helpers and associates.

Thirdly, it means that “when the Imām rises with a sword in hand . . .” In this case the word “dhanab” would mean stinging by the bee.

Fourthly, it means that “when the Imām rises for the propagation of true faith with full fervour . . .” In this case the sentence is suggestive of the state of anger and the posture for attack.