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'Ali's Virtues in Boyhood and Maturity

Virtues are sometimes acquired for a person due to deeds and their consequences and at other times it has no relation with his deeds. What is discussed in this chapter concerns 'Ali's acquired virtues as mentioned by the narrators. These acquired virtues are sometimes related to 'Ali's spiritual aspect and personality or it is related to his physical aspect.

وَأَنَّ مَرِيَمَ بِنِتَ عِمرَانَ هَزَّتِ النَّخْلةَ الْيَابِسَةَ بِيدِهَا حَتَّى أَكَلَتْ مِنْهَا رُطَباً جَنِيًا؛ وَأَنِّي دَخَلتُ بَيتَ اللهِ الحَرامَ فَأَكَلْتُ مِنْ مِنْ بِمارِ الْجَنَّةِ وَأُرزَاقِهَا. فَلَمَّا أَرَدْتُ أَنْ أَخْرُجَ هَتفَ بي هَاتِفٌ: يَا فَاطِمَةُ، سَمِّيهِ عَليَّاً، فَهوَ عَلِيٍّ، وَاللهُ العَلِيُّ الأَعْلَى مِن ثِمارِ الْجَنَّةِ وَأُرزَاقِهَا. فَلَمَّ أَرَدْتُ أَنْ أَخْرُجَ هَتفَ بي هَاتِفٌ: يَا فَاطِمَةُ، سَمِّيهِ عَليَّا، فَهوَ عَلِيٍّ، وَاللهُ العَلِيُّ الأَعْلَى يَقولُ: إنّي شَقَقتُ اسمَهُ مِن اسمي وَأَدَّبتُهُ بِأَدبي وَأَوْقَفْتُهُ عَلَى غَامِضِ عِلْمِي، وَهوَ الَّذِي يُكَسِّرُ الأَصْنَامَ فِي بَيتي، وَهوَ اللهُ العَرْمُ بَعْضَهُ وَعَصاهُ . الَّذِي يُؤَذِّنُ فَوقَ ظَهر بَيتِي وَيُقَدِّسُنِي وَيُمَجِّدُني. فَطُوبَي لِمَنْ أَحَبَّهُ وَأَطَاعَهُ، وَوَيلٌ لِمِنْ أَبغَضَهُ وَعَصاهُ

قالتْ فَوَلَدتُ عَليًا وَلِرسُولِ اللهِ صَلَّى اللهُ عَليْهِ وَآلِهِ ثَلاثونَ سَنةً. فَأَحَبَّهُ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حُبًا شَديداً وَقالَ لي: إِجْعَلي مَهدَهُ بِقُرب فِراشي. وَكانَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَلِي أَكثَرَ تَربِيَتِهِ وَكانَ يُطهِّرُ عَليَّا فِي وَقتِ غُسلِهِ وَيَجُرُّهُ اللَّبنَ عِندَ شُربِهِ وَيُحرِّكُ مَهدَهُ عندَ نَومِهِ وَيُناغِيهِ فِي يَقظَتِهِ وَيَحمِلُهُ عَلَى صَدرِهِ وَيَقولُ: هَذَا أَخي وَوَلِيِّي وَنَاحِرِي وَصَفِيِّي وَذُخْري وَكَهفِي وَصِهري وَوَصِيِّي وَزُوجُ كَرِيمَتِي وَأُمِيني عَلَى وَصِيَّتي وَخَليفَتي. وَكَان يَحملُهُ دَائماً . ويَطوفُ به جِبالَ مَكَّةَ وَشِعابَها وَأُودِيَتها . وَيَطوفُ به جِبالَ مَكَّةَ وَشِعابَها وَأُودِيَتها

: فِي الفَضائل الثَّابِتةِ لهُ حَالَ كَمالِهِ وُبُلوغِهِ

إِنَّ الفَضائِلَ إِمَّا أَنْ تَكُونَ حاصِلةً لِلشَّخْصِ بِاعتْبارِ أَفْعالِهِ وَآثارِهِ وإمَّا أَنْ لاَ تَكُونَ حاصِلةً بِهِذا الاعتبارِ بَلْ بِأسبابِ : خارِجةٍ عنهُ. فَهُنا بَابانِ

:البَابُ الأوَّلُ: فِي الفَضائِلِ المُكتَسَبَةِ مِنَ الفِعلِ وَالأَثْرِ

. هَذهِ الفَضائلُ إِمَّا أَنْ تَكونَ نَفسَانِيَّةً أَو بَدَنيَّةً

: فَهُنا مَطلَبانِ

: الْمَطلَبُ الأَوَّلُ: فِي الفَضائِلِ النَّفْسانِيَّةِ

: وَنُنظَّمُها مَباحثَ

'Ali's Spiritual Virtues

Faith

'Ali's spiritual virtues are related to faith which is above all virtues, for faith in man will lead him to the eternal blessing of paradise and divine pleasure and he will be rescued from the painful punishment of hell. On polytheism which is the opposite of faith Allah Almighty says:

"Surely, Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases." (4:16)

Therefore, Imam 'Ali (a.s) is far from associating anything with Allah and all Muslims unanimously agree that Imam 'Ali (a.s) was a pioneer in faith as compared to other companions of the Holy Prophet (S). He was the first among men who believed in Allah and his messenger. He never associated anything with Allah even for a moment nor worshipped any idol.

He is the one who toppled all the idols from Ka'bah when he put his feet on the Holy Prophet's shoulders and went up to the roof of Ka'bah. Reporting ibn Maryam on the authority of Imam 'Ali (a.s), Ahmad ibn Hanbal says: The Messenger of Allah and I went to the sacred Mosque. When we reached Ka'bah the Holy Prophet said: Sit down. I sat down. He put his feet on my shoulders so that I will raise him to the roof of Ka'bah. As a result of heaviness of prophethood, I was not able to rise up. Finding me in this position, the Holy Prophet (S) took his feet off my shoulders and sat down on the ground. This time, the Holy Prophet ordered me to mount his shoulders. I too obeyed his order. The Holy Prophet raised me in a way I could fly in sky. At that time, I set my foot on the roof of Ka'bah. I found there the statue of an idol made of copper or lead. 1

I shook it in a way it was unseated. The Holy Prophet said: Throw is down. I threw it down in a way that it shattered into pieces. Then, I came down from the roof of Ka'bah, leaving the sacred mosque hurriedly along with the Holy Prophet. When we saw the houses of Mecca, we ran more hastily lest the people of

:الإيمَانُ

وَهذهِ الفَضِيلةُ لاَ يُوازِنُها شَيِّ مِن الفَضَائلِ إِذْ بِاعتِبارِها يَحصلُ لِلمُكَلَّفُ النَّعيمُ المُخلَّدُ وَالخَلاصُ مِن العَذابِ السَّرِمدِ كَمَا قَالَ تَعالَى: ?إِنَّ اللَّهُ لاَ يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ. ؟ وَقَدْ أَجمَعَ المُسْلِمونَ كَافَةً عَلَى أَنَ أُميرَ المُؤمنينَ عَلَيْهِ السَّلامُ سَبقَ إِلَى الإسلامِ قَبلَ كُلِّ أَحَد وَلمْ يُشرِكْ باللهِ تَعالَى طَرفَةَ عَيْنِ وَلَم يَسجُدْ لِصنَمٍ بَلْ هُو الَّذِي تَوَلَّى تَكسيرَ الأصنامِ لَمَّا صَعَدَ عَلَى كَتِفِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. رَوَى أَحمَدُ بنُ حَنبل فِي مُسنَدهِ عَن أَبِي مَريمَ عَن عَلِي عَلَيْهِ السَّلامُ قَالَ: إنطلقتُ أَنَا والنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى أَتَيْنا الكَعبَة. فَقَال لي رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَنِي ضَعَفاً فَنَزلَ. وَجَلسَ مَلِي اللهُ عَلَيْهِ وَآلِهِ وَآلِهِ وَقَالَ: إصْعَدْ عَلَى مَنكِبي. فَصَعدْتُ عَلَى منْكَبيهِ. قَالَ: فَنهَضَ. قَالَ: فَإِنَّهُ تُخْيِّلُ إِلَيْ إِنِي لَو صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَالَ: إصْعَدْ عَلَى مَنكِبي. فَصَعدْتُ عَلَى منْكَبيهِ. قَالَ: فَنهَضَ. قَالَ: فَإِنَّهُ تُخْيِّلُ إِلَيْ إِنِي لَو صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَالَ: إصْعَدْ عَلَى مَنكِبي. فَصَعدْتُ عَلَى منْكَبيهِ. قَالَ: فَنهَضَ. قَالَ: فَإِنَّهُ تُخْيِّلُ إِلَيْ إِنِي لَو مُعَلِّى اللهُ عَلَيْهِ وَالِهِ وَالْهِ يَعْدَفْتُ أَرُاولُهُ عَن يَمينِهِ وَشِمالِهِ وَمَنْ بَينِ يَدِيْهِ وَخَلْفِهِ حَتِّى إِذَا استَمْكُنْتُ مِنهُ قَالَ لي رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِقْذِفْ بهِ. فَقَذَفْتُ بهِ فَتَكَسَّرُ كَما وَمُنْ الْقُوارِيرُ. ثُمَّ نَزَلتُ وَانطَلَقْتُ أَنَا وَرسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَسَتَبِقُ حَتّى تَوارَيْنا بِالْبُوتِ خَشْيَةَ أَنْ يَلقَانا وَرسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَسْتَبِقُ حَتّى تَوارَيْنا بِالْبُوتِ خَشْيَةَ أَنْ وَرسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَسْتَبِقُ حَتّى تَوارَيْنا بِالْبُوتِ خَشْيَةَ أَنْ وَرسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَسْتَبِقُ حَتّى تَوارَيْنا بِالْمُوتِ خَشْيَةَ أَنْ وَرسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَسْتُ عَلَى عَلْكُونَ عَا

Al-Tabari, the author of Khasa'is has quoted the prophet (S) as saying: The angels sent greeting on me and 'Ali for seven years in heaven, for during this period of time no voice except that of 'Ali and me was raised to heaven by saying: There is no god but Allah. In the book, Yawaqit, Abi- Umar Zahid has quoted Layla Ghifar on the authority of the Holy Prophet (S) as saying: Actually, 'Ali ibn Abi-Talib is the first person among people who believed in Islam and the first person whom I will see on the Day of Judgment, the last person to whom I say farewell and trust my last will and testament at deathbed.

Ibn Abbas has been quoted by Ahmad ibn Hanbal in his book Musnad as saying: The first person who worshipped God with the Holy Prophet after Khadijah was 'Ali (a.s).4

Salman Farsi has been quoted by Abu'l–Mu'ayyad as saying: I heard from the Messenger of Allah saying: the first person whom I see at the pond is the first man of faith and Islam, 'Ali ibn Abi–Talib (a.s). 5 Amr ibn Maymun has been quoted by Ahmad ibn Hanbal as saying: I was in the presence of Ibn Abbas when nine groups joined our gathering. They said: We wish to talk to you privately. Either rise up and come along with us or make this gathering private. He said: I will come along with you. This happened when Ibn Abbas had not lost his sight.

When Ibn Abbas attended their gathering, they started speaking to him.

The narrator says: I and those who were in the presence of Ibn Abbas did not hear their discussion but we saw that Ibn Abbas who was angry while rising up and putting the dust off his clothes said: Woe to the people who speak ill of a person who has ten marks of distinction among the companions of the Holy Prophet.

Then he said: These people blame a person about whom the Messenger of Allah in Khaybar battle said: I will soon assign to fight them a person who loves God and His messenger and God and His messenger too love him. It was at this time that everyone was curious as to whom this honor would be given. But it was a wishful thinking for all, for the Holy Prophet asked: Where is 'Ali?

وَرَوى الطَّبَرِيُّ صَاحِبُ (الخَصائِصِ) عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: صَلَّتِ المَلائكَةُ عَلَيَّ وَعلَى عَلِي سَبعَ سِنينَ. وَذلكَ لأَنَّهُ لَم تَرتَفعْ شَهادَةُ أَنْ لاَ إِلهَ إِلاَّ اللهُ إِلَى السَّماءِ إِلاَّ منِي وَمنْهُ. وَمنْ كِتابِ (اليَواقيت) لأبِي عُمَرَ الزَّاهدِ: عَن لَيلى الغِفاريّةِ عَن رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّ عَليَّ بنَ أَبِي طالبِ أُوّلُ النَّاسِ إِيمَاناً وَأُوّلُ النَّاسِ لِقاءً بي عَن لَيلى الغِفاريّةِ عَن رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّ عَليَّ بنَ أَبِي طالبِ أُوّلُ النَّاسِ إِيمَاناً وَأُوّلُ النَّاسِ لِقاءً بي يَومَ القِيامَةِ وَآخِرُ النَّاسِ بي عَهداً عِندَ المَوتِ. وَمِن كِتابِ مُسْند أُحمَدَ: عَن ابن عَبَّاسٍ قَالَ: أُوّلُ مَنْ صَلّى معَ النَّبِيِّ يَومَ القِيامَةِ وَآخِرُ النَّاسِ بي عَهداً عِندَ المَوتِ. وَمِن كِتابِ مُسْند أُحمَدَ: عَن ابن عَبَّاسٍ قَالَ: أُوّلُ مَنْ صَلّى معَ النَّبِيِّ .

وَرَوى أَبُو الْمُؤَيَّدِ عَن سَلَمَانَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَوَّلُ النَّاسِ وُروداً عَلَيُّ الحَوضَ يَوْمَ القِيامَةِ أَوَّلُهِمْ إِسْلاماً وَهُوَ عَلِيُّ بنُ أَبِي طالب. وَمنْ كِتابِ مُسنَد أحمدَ بنِ حَنبَل: عَن عَمْرِو بنِ مَيْمونَ قَالَ إنِّي لَجَالِسٌ إِلَى ابْنِ عَبَّاسٍ إِذْ أَتَاهُ تِسعَةُ رَهِطٍ. فَقَالُواً: يَا ابنَ عَبَّاسٍ إِمَّا أَنْ تَقُومَ مَعَنا وإِمَّا أَنْ تَخلُو بِنا عَنْ هَوْلاءِ. قَالَ: فَقَالَ ابنُ عَبَّاسٍ إِمَّا أَنْ تَقُومَ مَعَنا وإِمَّا أَنْ تَخلُو بِنا عَنْ هَوْلاءِ. قَالَ: فَقَالَ ابنُ عَبَّاسٍ: بَلَ أَقُومُ مَعَكُمْ. قَالَ: وَهُو يَومَئِذ صَحِيحُ لَم يَعْمَ. قَالَ: فَانطَلَقُوا فَتَحدَّثُوا فَلا نَدري مَا قالُوا. قَالَ: فَجاءَ يَنفِضُ ثَوبَهُ وَهُو يَقُولُ: أُفَّ وَتُفَّ! وَقَعُوا فِي رَجُلُ قَالَ لهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لأَبْعَثَنَّ رَجُلاً لاَ يُخرِيهِ اللهُ أَبِداً، يَنفِضُ ثَوبَهُ وَهُو يَقُولُ: أُفَّ وَتُفَّ! وَقَعُوا فِي رَجُلُ قَالَ لهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لأَبْعَثَنَّ رَجُلاً لاَ يُخريهِ اللهُ أَبِداً، يَنفِضُ ثَوبَهُ وَهُو يَقُولُ: أَفَ وَتُفَّ! وَقَعُوا فِي رَجُلُ قَالَ لهُ اللهُ وَرسُولُهُ. قَالَ فَاستَشْرَفَ لَهَا مَن استَشْرُفَ. قَالَ: قَالَ: قَالَ عَلَيْهِ وَآلِهِ: لَا لَهُ عَنْ اللهُ عَنْ اللهُ عَلَيْهِ وَآلِهِ: لأَبْعَثَنَ رَجُلاً لاَ يُغْتَلَ اللهُ وَرسُولُهُ . قَالَ فَاستَشْرَفَ لَهَا مَن استَشْرُفَ. قَالَ: قَلْنَ قَلْهُ وَلُولُ اللهُ وَرسُولُهُ . قَالَ فَاستَشْرَفَ لَهَا مَن استَشْرُفَ. قَالَ:

They said: He is in the place of the grinding, busy with grinding so as to prepare food for the strugglers. The Holy Prophet (S) said: Was there no one else to do this job? At any rate, 'Ali was informed that the Holy Prophet had sent for him. 'Ali came to the Holy Prophet with eyesore in a way he could not see before his feet. The Holy Prophet rubbed his saliva on 'Ali's eyes which cured him immediately. Hoisting the banner of Islam for three times, the Holy Prophet then gave it to 'Ali and told him to go ahead. 'Ali conquered Khaybar Fort in no time and brought Safiyyah, the daughter of Huyay as a captive to the presence of the Holy Prophet.

When the Holy Prophet (S) sent so-and-so (i.e. Abu-Bakr) to read Surah of Bara'ah, he sent 'Ali after him to take the mission from him. The Holy Prophet (S) said: This mission is carried out by none except me or one who is from me. The Holy Prophet (S) asked his cousins: Which one of you in this world and the hereafter will be my follower? They all answered in negative except 'Ali who was present in the gathering but silent. All of a sudden, he rose up and said: I will be a follower of you in this world and the hereafter! The Messenger of Allah said: Yes, indeed you will be my friend in this world and the hereafter.

'Ali was the first to embrace Islam after Khadijah.

The Messenger of Allah spread his cloak on 'Ali, Fatimah, Hasan and Husayn and quoted the following holy verse:

"Allah only desires to keep away uncleanness from you, O people of the House, and to purify

you, a thorough purifying." (33:33)

'Ali sacrificed his life for the Messenger of Allah by putting on his clothes and lying in his bed at that night, which is called Laylat al-Mabit when the Holy Prophet left Mecca for Medina secretly away from the eyes of the people of Quraysh. The polytheists were throwing stones at 'Ali's body thinking that it was the Holy Prophet. Abu-Bakr too came and called for the Messenger of Allah. 'Ali quietly said: The Holy Prophet is not here. He is heading for Bi'r Maymun. If you hurry, you will reach him. The polytheists kept on throwing stones at 'Ali but he wrapped his garment over his head till morning when the polytheists found out that they were throwing stones at a wrong target. They swore at him saying: Whatever stones we threw at him, he did not say anything but was raising his voice. Hence, it was strange for us as to whether it was Muhammad or someone else lying in his bed.

قَالُوا: هُو فِي الرَّحَى يَطْحَنُ. قَالَ: وَمَا كَانَ أَحَدُكُمْ يَطَحَنُ عَنهُ. قَالَ: فَجَاءَ وَهُوَ أَرْمَدُ لاَ يَكَادُ أَنْ يُبصِرَ. فَتَفَلَ فِي عَينَيْهِ ثُمَّ هَزّ الرَّايةَ ثَلاثاً فَاعْطاها إِيَّاهُ. فَجَاءَ بِصَفِيَّةَ بِنتِ حُييٍّ. قَالَ: ثُمّ بَعْثَ فُلاناً بِسورَةِ التَّوبَةِ فَبعثَ عَلِيًا خَلفَهُ فَأَخَذَها ثُمَّ هَزّ الرَّايةَ ثَلاثاً فِالْحَرِةِ؟ قَالَ: وَعَلِيًّ جَالِسٌ مِنهُ. قَالَ: لاَ يَذْهَبُ بِهَا إلاَّ رَجُلٌ مِنِّي وَأَنَا مِنهُ. قَالَ: وَقَالَ لِبَنِي عَمِّهِ: أَيُّكُم يُوالينِي فِي الدُّنيا وَالآخِرةِ؟ قَالَ: وَعَلِيٍّ جَالِسٌ . مَعَهُمْ فَأَبُوا. فَقَالَ عَلِيًّ : أَنا أُوالِيكَ فِي الدُّنيا وَالآخِرةِ. فَقَالَ: أَنْتَ وَلِيّى فِي الدُّنيا والآخِرةِ

قَالَ: وَكَانَ أُوَّلَ مَنْ أَسَلَمَ مِنِ النَّاسِ بَعدَ خَديجَةَ. قَالَ وَأَخَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثَوبَهُ فَوَضَعَهُ عَلَى عَلِيٍّ وَفَاطِمَةَ وَحَسَنِ وَحُسَيْنِ فَقَالَ: ?إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرِكُمْ تَطْهِيرًا.? قَالَ: وَشرَى عَلِيُّ وَفَاطِمَةَ وَحَسَنِ وَحُسَيْنِ فَقَالَ: ?إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرِكُمْ تَطْهِيرًا.? قَالَ: وَشرَى عَلِيُّ نَفْسَهُ وَاللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ نامَ مَكَانَهُ. قَالَ وَكَانَ الْمُشْرِكُونَ يُريدونَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ نامَ مَكَانَهُ. قَالَ وَكَانَ الْمُشْرِكُونَ يُريدونَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قُمَّالًا لَهُ عَلَيْهِ وَآلِهِ قُمْ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قُمْ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قُمْ اللهُ عَلَيْهِ وَآلِهِ قُمْ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قُمْ اللهُ عَلَيْهِ وَآلِهِ قُمْ اللهُ عَلَيْهِ وَآلِهِ قُمْ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قُمْ اللهُ عَلَيْهُ وَآلِهِ قُمْ اللهُ عَلَيْهِ وَآلِهِ قُمْ اللهِ صَلَّى اللهُ عَلَيْهُ وَآلِهِ لَهُ اللهُ عَلَيْهُ وَآلِهِ قُمْ اللهُ عَلَيْهِ وَآلِهِ قُمْ اللهُ عَلَيْهُ وَاللّهُ عَلَيْهِ وَآلِهِ اللهِ صَلَّى اللهُ اللهُ عَلَيْهُ وَاللّهُ عَلَيْهِ وَاللّهِ اللّهُ عَلَيْهُ وَاللّهَ اللّهُ عَلَيْهُ وَاللّهَ اللّهُ اللّهُ عَلَيْهِ وَاللّهَ اللّهُ اللّهِ عَلْمُ اللّهِ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللّهِ اللّهُ اللهِ اللهِ اللّهِ اللهُ اللهُ اللّهِ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهِ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُولُ الللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللهُ

In the battle of Tabuk when the Holy Prophet's companions were along with him, 'Ali said: Will you give me permission to take part in this battle with you? The Holy Prophet (S) said, "No." 'Ali was greatly impressed by the Holy Prophet's unusual answer and started weeping. The Holy Prophet (S) said: Are you not happy that you are to me like Aaron to Moses, except that you are not a prophet? I do not like to pass away from this world unless you will succeed me.

The Holy Prophet (S), on another occasion, said to 'Ali, "You are the leader of every believer after me." The Messenger of Allah, on the order of Allah, closed all the doors opening to Masjid al-Nabi. The door of 'Ali's house was the only one which remained open. He sometimes entered the mosque while he was in a state of ceremonial impurity, for there was no other way for going and coming.

The Holy Prophet (S) said: Whomever I am a master, 'Ali is his master. Ibn Abbas says: Allah Almighty made us known in the Holy Qur'an that He is pleased with the companions who swore allegiance under that Tree, for "He was Aware of their in depth faith." Does anyone have any Hadith at hand to the contrary?

Afif Kindi has been quoted by Ahmad ibn Hanbal as saying: I was a merchant who once went to Abbas ibn Abd al-Muttalib who was a merchant too to buy goods from him on my way to Hajj. When we were in Mina, a man came out of the camp next to ours looking at the sun. When he saw that the sun was moving towards the west and had passed by the middle of the sky, rose up to perform his prayer. Then I saw a woman coming out of the same camp following the man in his prayer. A young boy came out of the camp and performed prayer with him. Since this scene was strange to me, I asked Abbas who that man is.

He said: It is Muhammad ibn Abdullah ibn Abd al-Muttalib, my nephew. I asked who that woman was. He said: His wife, Khadijah, the daughter of Khuwaylid. I asked who that young boy was. He said: 'Ali ibn Abi-Talib, his cousin. I asked what that act was. He said: He is praying and believes he is a prophet but no one follows him except this woman and this young boy. He believes he will soon possess the treasures of Caesar and Khosrow and will conquer their territories!

قَالَ: وسَدُّوا أَبْوابَ الْمَسجِدِ غَيْرَ بَابِ عَلِيٍّ فَيدخُلُ الْمَسجِدَ جُنُباً وَهوَ طَرِيقُهُ لَيسَ لهُ طَريقٌ غَيرُهُ. قَالَ: وقالَ: مَنْ . كُنْتُ مَوْلاهُ فَعَلِيٍّ مَولاهُ

قَالَ: وَأَخبَرَنا اللهُ عَزَّ وَجلَّ فِي القُرْآن إِنَّهُ قدْ رَضِيَ عَن أَصنْحابِ الشَّجَرَةِ (فَعَلِمَ مَا فِي قُلُوبِهِمْ) هَل حَدَّتَنا أَحَدٌ أَنَّهُ سَخِطَ عَلَيهمْ بَعدُ؟

وَمِن كِتابِ مُسنَد أَحْمَدَ: عَن عَفيف الكِندِيِّ قَالَ: كُنتُ تاجِراً فَقَدِمْتُ الحَجَّ فَأَتيتُ العَبَّاسَ بنَ عَبدِالمُطَّلِبِ لأَبْتاعَ مِنهُ بَعضَ التِّجارَةِ وَكَانَ تاجِراً فَوَاللهِ إِنِّي لَعِندَهُ بِمِنىً إِذ خَرَجَ رَجُلٌّ مِن خَباءٍ قَريب مِنهُ فَنَظرَ إِلَى الشَّمْسِ فَلَمَّا رَآها قَد مالَتْ قامَ يُصلِّي. قَالَ: ثُمَّ خَرَجَ مِنهُ ذلكَ الرَّجُلُ فَقامَتْ خَلفَهُ تُصلِّي. ثُمَّ خَرجَ عَلَيْ قَامَتُ فَقَامَ مِنْ ذلكَ الخَباءِ فَقامَ مَعَهُ يُصلِّي. قَالَ: فَقُلْتُ لِلْعَبَّاسِ: مَنْ هَذَا يَا عَبَّاسُ؟ قَالَ: هَذَا مُحَمَّدُ بنُ عَبداللهِ ابْنُ أَخِي. فَقُلْتُ مِنْ ذلكَ الخَباءِ فَقامَ مَعَهُ يُصلِّي. قَالَ: هَذَا لِعَبَّاسِ: مَنْ هَذَا يَا عَبَّاسُ؟ قَالَ: هَذَا مُحَمَّدُ بنُ عَبداللهِ ابْنُ أَخِي. فَقُلْتُ مَنْ هذهِ المَرْأَةُ؟ قَالَ: هَذِهِ إِمْرَأَتُهُ خَديَجةُ بِنتُ خُويلِدٍ. فَقُلتُ: مَن هَذَا الفَتى؟ فقالَ: هَذَا عَلِيُ بَن طَالِبٍ ابنُ عَمِّهِ. فَقُلْتُ عَلَى أَمْرِهِ إِلاَّ امرَأَتُهُ خَديَجةُ بِنتُ خُويلِدٍ. فَقُلتُ نَبِيٍّ، وَلَمْ يَتَبِعْهُ عَلَى أَمْرِهِ إِلاَّ امرَأَتُهُ بَن يَعْمُ اللهِ ابْنُ أَبِي طالِبٍ ابنُ عَمِّهِ. فَقُلْتُ عَمْ اهَذَا الَّذِي يَصْنَعُ؟ قَالَ: يُصَلِّي، وَهُو يَرْعُمُ أَنَّهُ نَبِيٍّ، وَلَمْ يَتَبِعْهُ عَلَى أَمْرِهِ إِلاَّ امرَأَتُهُ وَلَيْمُ أَنَّهُ نَبِيٍّ، وَلَمْ مُقَدُ عَلَيْهِ كُنُوزُ كِسرَى وقيصَرَ

Ibn'Afif, the cousin of Ash'ath ibn Qays, embraced Islam after some time. He used to regretfully say: If I were a Muslim on that day, I would be the second man, after 'Ali, who had embraced Islam and I would enjoy the virtue of being a pioneer in Islam. 6 Zayd ibn Arqam has been quoted as saying: the first person who performed prayer with the Messenger of Allah was 'Ali ibn Abi–Talib. 7 Ahmad ibn Hanbal has related that the Holy Prophet (S) said to his daughter, Fatimah: My daughter! I gave you in marriage to one who is a pioneer in Islam among the Ummah, his knowledge is above others and his forbearance is great in hardships. Are you not pleased with this marriage?8

Tha'labi in his commentary on the holy verse,

"And as for the foremost, the first of the Muhajirs and the Ansar (9:100)"

says: Scholars have unanimously believed that the first person who believed in Islam after Khadijah was 'Ali ibn Abi–Talib.9 Abu–Dharr and Salman have been reported as saying: The Messenger of Allah took 'Ali's hand in his hand saying: This is the first person who believed in me. He is a distinguisher between justice and injustice among the Ummah, the leader of the believers, and the first person who will shake hand with me on the Day of Judgment. He is the greater accepter of Islam. 10

Abbas ibn Abd al-Muttalib has been quoted as saying: I heard from Umar ibn Khattab saying to those who blamed 'Ali ibn Abi-Talib: Be silent and do not speak ill of 'Ali, for I heard from the Messenger of Allah saying: There are three qualities in 'Ali and I wish one of them was in me, while one of those qualities alone is more beloved to me that what the sun shines on. The Holy Prophet said this when I, Abu-Bakr, Abu-'Ubaydah Jarrah and a number of the companions were present. Then, the Messenger of Allah put his hand on 'Ali's shoulders and spoke of those three qualities by saying: O 'Ali, you are the foremost to Islam and the foremost to faith. Your station to me is like that of Aaron to Moses (a.s). Then he added: O 'Ali! One who claims that he loves me but he is your enemy is telling a lie, for love for you is love for me and enmity with you is enmity with me. 11

قَالَ: فَكَانَ عَفيفٌ، وَهِوَ ابْنُ عَمِّ الأَشْعِثِ، يَقُولُ بَعِدَ ذلكَ، وَقَدْ أَسْلَمَ: لَوْ كَانَ اللهُ رَزَقَنِيَ الإسْلاَمَ يَوْمَئِذِ فَأَكُونَ ثَالِثاً مَعَ عَلِيٍّ عَلَيْهِ السَّلامُ. وَمِنْ كِتابِ الْمَناقِبِ: عَنْ زَيدِ بنِ أَرقَمَ قَالَ: أَوَّلُ مَنْ صَلِّى مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلِيُّ بنُ .أَبى طالب عَلَيْهِ السَّلامُ

وَمِنْ مُسنَدِ أَحْمَدَ: إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لِفَاطِمَةَ عَلَيها السَّلامُ: أَوْمَا تَرْضَيْنَ أَنِّي زَوَّجْتُكِ أَقْدَمَ أُمَّتِي سِلْماً وَأَكْثَرَهُمْ عِلماً وَأَعْظَمَهَمْ حِلْماً. وَقَالَ التَّعلِبيُّ فِي تَفْسيرِ قَوْلِهِ تَعالَى: ?وَالسَّابِقُونَ الأَوَّلُونَ مِنْ الْمُهَاجِرِينَ وَالأَنصَارِ؟ وَأَكْثَرَهُمْ عِلماً وَأَعْظَمَهُمْ حِلْماً. وَقَالَ التَّعلِبيُّ فِي تَفْسيرِ قَوْلِهِ تَعالَى: ?وَالسَّابِقُونَ الأَوَّلُونَ مِنْ الْمُهَاجِرِينَ وَالأَنصَارِ؟ إِتَّفَقَت العُلَماءُ عَلَيْهِ وَآلِهِ عَلِي بُنُ أَبِي طَالِبٍ عَلَيْهِ اللّهُ عَلَيْهِ وَآلِهِ عَلِي بُنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. وَمِنْ كِتابِ الخَصائِصِ لِلطَّبرِيِّ: عَنْ أَبِي ذَرِّ وَسَلْمانَ قالا: أَخَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِيدِ عَلِي السَّلامُ. وَمِنْ كِتابِ الخَصائِصِ لِلطَّبرِيِّ: عَنْ أَبِي ذَرِّ وَسَلْمانَ قالا: أَخَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِيدِ عَلِيّ السَّلامُ. وَمِنْ كِتابِ الخَصائِصِ لِلطَّبرِيِّ: عَنْ أَبِي ذَرِّ وَسَلْمانَ قالا: أَخَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِيدِ عَلِيّ فَقَالَ: إِنَّ هَذَا أُوّلُ مَنْ آمَنَ بِي، وَهذا فاروقُ هَذهِ الأُمَّةِ، وَهَذا يَعْسُوبُ المُؤْمنينَ، وَأُوّلُ مَنْ يُصافِحُني يَومَ القِيامَةِ، وَهَذا يَعْسُوبُ المُؤْمنينَ، وَأُوّلُ مَنْ يُصافِحُني يَومَ القِيامَةِ. وَهَذا يَعْسُوبُ المُؤْمنينَ، وَأُوّلُ مَنْ يُصافِحُني يَومَ القِيلَةِ لَاكُبُرُ

وَفيهِ: عَنِ العَبَّاسِ بِنِ عَبدِالمُطَّلِبِ قَالَ: سَمِعتُ عُمَرَ بِنَ الْخَطَّابِ وَهُوَ يَقولُ: كُفُّوا عَنْ ذِكْرِ عَلِيّ بِنِ أَبِي طالِب فَإِنِّي سَمِعتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ فِي عَلِيّ ثَلاثَ خِصالٍ وَدِدْتُ أَنَّ لِي واحِدَةً مِنهُنَّ؛ فَواحِدَةٌ مِنهُنَّ أَحَبُّ اللهُ عَلَيْهِ الشَّمسُ. كُنتُ أَنَا وَأَبو بَكرٍ وأبو عُبَيدَةَ بِنُ الجَرَّاحِ وَنَفَرٌ مِن أَصِّحابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ إِلَيَّ مِمَّا طَلَعَت عَلَيْهِ الشَّمسُ. كُنتُ أَنَا وَأَبو بَكرٍ وأبو عُلِيّ بِنِ أَبِي طالِب عَلَيْهِ السَّلامُ فَقالَ: يَا عَلِيُّ أَنْتَ أَوَّلُ المُسْلِمينَ وَلَيهِ السَّلامُ وَآلَهُ يُحِبُنِي وَيُبْغِضُكُ . إسْلاماً وَأَنْتً أَوَّلُ المُسْلِمينَ إيماناً وَأَنْتً مِنْ يَعِمنَ لِمَنْزِلَةِ هارونَ مِنْ مُوسَى. كَذِبَ يَا عَلِيُّ مَنْ زَعَمَ أَنَّهُ يُحِبُنِي وَيُبْغِضَكُ

When the Qur'anic verse

"And warn your nearest relations" (26:214)

was revealed, the Holy Prophet (S) gathered Abd al-Muttalib's sons numbering forty altogether in Abu-Talib's house and had a meal of a leg of mutton, one Kilo of wheat and some milk prepared for them whereas the meal of each one of them at one meal was four-year camel and sixteen pounds of milk. This group of people ate from that little food and felt full. This was nothing but a miracle becoming manifest in that gathering.

After eating the food, the Holy Prophet (S) addressing the gathering and declaring his divine mission, said: let it be known to you that God has sent me to you, sons of Abd al–Muttalib in particular and to other people in general, for He says: "And warn your nearest relations." I hereby invite you to two formulas which are light on the tongue but heavy and meaningful in action. By uttering these two formulas, you will soon wield the control of affairs of the Arab and non–Arab and various nations will be subdued to you. You will be redeemed from the fire of hell and enter paradise. Those two formulas are bearing witness to the unity of God Almighty and bearing witness to my mission and prophethood.

Anyone of you, who will respond positively and assist me in my mission, will be my brother, my heir and successor after me. From that gathering, even a single person did not give a positive answer. 'Ali relates: I who was the youngest in the gathering, rose up saying: O Messenger of Allah, give me the honor of this mission. The Holy Prophet (S) said: Take your seat and let me see what the others say. The Holy Prophet (S) repeated his words for the second time but there was still silence.

Once again I rose up expressing my positive response. The Holy Prophet (S) again ordered me to sit down. He then repeated his words for the third time. This time too. All kept silent and there was no response. I rose up and expressed my readiness. The Holy Prophet (S) said: O 'Ali, remain in your place. Verily, you are my heir, successor, brother and vizier. When the Holy Prophet (S) completed his words, those in the gathering rose up and addressing Abu–Talib mockingly said: Congratulation to you that if you accept the religion of your nephew, your son, 'Ali, will be your leader and chief. 12

وَلَمَّا نَزَلَ قَولُهُ تَعَالَى: ?وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ? جَمَعَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَني عَبدِالمُطَّلِبِ فِي دارِ أَبِي طالِبٍ وَهُمْ أَرْبَعُونَ رَجُلاً وَأَمَرَ أَنْ يُصنْعَ لَهُمْ فَخِذُ شَاةٍ مَعَ مُدِّ مِنْ طَعَامِ اللَّرِّ وَيُعَدُّ لَهُمْ صَاعاً مِنَ اللَّبَنِ وَكَانَ الرَّجُلُ طالِبٍ وَهُمْ أَرْبَعُونَ رَجُلاً وَأَمَرَ أَنْ يُصنْعَ لَهُمْ فَخِذُ شَاةٍ مَعَ مُدِّ مِنْ طَعَامِ اللَّرِ وَيُعَدُّ لَهُمْ صَاعاً مِنَ اللَّبَنِ وَكَانَ الرَّجُلُ الرَّبُ الرَّقُ مِنَ الشَّرَابِ. فَأَكُلُوا مِنَ اليَسِيرِ مَا كَفَاهُمْ إظْهاراً لِمُعْجزَتِهِ

ثُمَّ قَالَ لَهُمْ: يَا بَني عَبدِالمُطَّلِبِ إِنَّ اللهَ تَعالَى بَعَتَني إِلَى الخَلْقِ كَافَّةً وَيَعَتَني إلَيكُمْ خاصَّةً فَقالَ: ?وأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ? وَأَنا أَدْعوكُم إِلَى كَلِمَتَيْنِ خَفيفَتَيْنِ عَلَى اللِّسَانِ ثَقيلَتَيْنِ فِي الميزانِ تَمْلِكُونَ بِهِما العَرَبَ وَالعَجَمَ وَتَنْقادُ لَكُمْ بِهِما الجَنَّةَ وَتَنْجَوْنَ بِهِما مِنَ النَّارِ: شَهادَةَ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّي رَسُولُ اللهِ. فَمَنْ يُجِيبُني إِلَى هَذَا بِهَا الْأُمَّمُ وَتَدْخُلُونَ بِهِما الجَنَّةَ وَتَنْجَوْنَ بِهِما مِنَ النَّارِ: شَهادَةَ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّي رَسُولُ اللهِ. فَمَنْ يُجِيبُني إلَى هَذَا بِهِا الْأُمْمُ وَتَدْخُلُونَ بِهِما الجَنَّة وَتَنْجَوْنَ بِهِما مِنَ النَّارِ: شَهادَةَ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّي رَسُولُ اللهِ. فَمَنْ يُجِيبُني إلَى هَذَا

فَلَمْ يُجِبْهُ أَحَدٌ مِنْهُمْ. فَقَالَ أَمِيرُ المُؤمِنِينَ عَلَيْهِ السَّلامُ: فَقُمْتُ بَيْنَ يَدَيْهِ وَأَنا إِذْ ذَاكَ أَصِغْرُهُمْ سِنَّا فَقُلْتُ: أَنَا يَا رَسولَ اللهِ أُؤَاذِرُكَ عَلَى هَذَا الأمرِ. فَقَالَ: إِجْلِسْ. ثُمَّ أَعادَ عَلَى القَوْمِ القَوْمِ القَوْلَ ثانِيَةً فَصَمَتُوا، وَقُمْتُ فَقُلْتُ مَقْلَتَ مِثْلَ مَقَالَتِي الأولى. فَقَالَ: إِجْلِسْ. ثُمَّ أَعادَ عَلَى القَومِ مَقَالَتَهُ ثالِثَةً فَلَمْ يَنْطِقْ أَحَدٌ مِنْهُمْ بِحَرْف. فَقُمْتُ وَقُلْتُ: أَنَا يَا رَسولَ اللهِ! أَنَا أُؤَازِرُكَ عَلَى هَذَا الأَمْرِ. فَقَالَ: إِجْلِسْ فَأَنْتَ أَخِي وَوَصِيبِي وَوَزيري وَوارِثِي وَخَلِيفَتِي مِنْ بَعدِي. فَنَهَضَ القَومُ وَهُمْ يَقُولُونَ لأبِي عَلَى هَذَا الأَمْرِ. فَقَالَ: إِجْلِسْ فَأَنْتَ أَخِي وَوَصِيبِي وَوَزيري وَوارِثِي وَخَلِيفَتِي مِنْ بَعدِي. فَنَهَضَ القَومُ وَهُمْ يَقُولُونَ لأبِي عَلَى هَذَا الأَمْرِ. فَقَالَ: إِجْلِسْ فَأَنْتَ أَخِي وَوَصِيبِي وَوَزيري وَوارِثِي وَخَليفَتِي مِنْ بَعدِي. فَنَهَضَ القَومُ وَهُمْ يَقُولُونَ لأبِي

.والأخْبارُ فِي ذَلِكَ كَثيرَةٌ لاَ تُحْصى

Knowledge

It is unanimously believed that 'Ali was the wisest among the people of his time. All people resorted to him learning from his rational and transmitted science. There are proofs testifying to what we have said:

First: 'Ali ibn Abi–Talib was extremely clever and intelligent, having a hunger for knowledge. He was a constant company of the Holy Prophet, from childhood to the day the Messenger of Allah departed from this world, benefiting from the ocean of his knowledge. Evidently, the Holy Prophet (S) was superior to all human beings and his knowledge was above all. Naturally such an intelligent and clever student who accompanied such a perfect man and was hungry for knowledge on the one hand and the student's interest in learning from childhood till the end of his life had made 'Ali a student of high capacity who was walking in a path leading to the zenith of perfection on the other 13

Second: 'Ali's superiority over the people of his time is that God Almighty has said of him:

"... and the retaining ear might retain it" (69:12)

. Tha'labi, a Sunni commentator, in interpreting the verse says: The Messenger of Allah said to 'Ali: I called on God Almighty to make you a true example of this verse.

Abu-Nasir Hafi, the Shafi'ite, has related: The Messenger of Allah said to 'Ali: God Almighty has ordered me to call you and teach you the knowledge so that you will retain it. The above mentioned verse was revealed on the same occasion. O 'Ali, you have the hearing ear and are the retainer of knowledge.14

Third: 'Ali's superior knowledge is that the Messenger of Allah said, "'Ali is the most competent among you in relation to judgment." Evidently, passing a fair judgment requires an in-depth knowledge and full

faith. Since 'Ali was the most competent and qualified, his knowledge too was certainly above all. 15
Bayhaqi quoted 'Ali as having said: The Holy Prophet (S) gave me the mission to set out to Yemen for passing judgment among them. Being surprised by the order and its referring to me, I said: O
Messenger of Allah! Do you assign me a judge while I am still too young not knowing

:العِلْمُ

وَقَدْ أَجْمَعَ النَّاسُ كَافَّةً عَلَى أَنَّ عَلِيَّ بِنَ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ كَانَ أَعْلَمَ أَهْلِ زَمانِهِ وَمِنْهُ اسْتَفَادَ النَّاسُ جَميعَ العُلومِ العَقْلِيَّةِ وَالنَّقْلِيَّةِ، وَيَدُلُّ عَلَى ذَلِكَ وُجُوهٌ: الأُوّلُ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ كَانَ فِي غَايَةِ الذَّكَاءِ وَالفِطْنَةِ شَديدَ العَقْلِيَّةِ وَالنَّقْلِيَّةِ، وَيَدُلُ عَلَى ذَلِكَ وُجُوهُ: الأُوّلُ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ كَانَ فِي غَايَةِ الذَّكَاءِ وَالفِطْنَةِ شَديدَ الحَرْصِ عَلَى التَّعَلِّمِ عَظيمَ المُلازِمَةِ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَيْلاً وَنَهاراً مِنْ صِغْرِ سِنِّهِ إِلَى حينَ مُفَارَقَتِهِ وَهُو أَكْمَلُ أَشْخَاصِ البَشَرِ عِلْماً وَفَضْلاً. وَمِنَ المَعْلومِ بِالضَّرورَةِ أَنَّ مِثْلَ هَذَا التَّلْميذِ المُلازِمِ لِهَذِهِ المُلازِمَةِ لِهَذَا المُعَلِّمِ أَكْمَلُ أَشْخَاصِ البَشَر عِلْما وَفَضْلاً. وَمِنَ المَعْلُومِ بِالضَّرورَةِ أَنَّ مِثْلَ هَذَا التَّلْميذِ المُلازِمِ لِهَذِهِ المُلازِمَةِ لِهَذَا المُعَلِّمِ اللهُ عَلَيْهِ الفَضْلُ وَنِها لَهُ اللّهُ عَلَيْهِ الفَضْلُ وَنِها لَهُ اللّهُ عَلَيْهِ الفَضْلُ وَلَهُ اللّهُ عَلَيْهِ المُعلَمِ وَحِرْصِ المُتَعَلِّمِ علَى التَّعَلُمِ فَإِنَّ التِّلْمِيذَ فِي غَايَةِ الكَمَالِ وَنِهايَةِ الفَضْلُ . وَالعِلْمِ مَعَ شِدَّةٍ حِرْصِ المُعَلِمِ عَلَى التَّعَلَمِ عَلَى التَّعَلَمِ عَلَى التَّعَلُمِ عَلَيْهِ المَعْلِمِ عَلَى التَعْلَمِ وَالْ اللهِ عَلَى التَّعْلِمِ عَلَى التَّعْلِمِ عَلَى التَّعْلِمِ عَلَى التَعْلِمُ عَلَى التَعْلَمِ عَلَى التَعْلَمِ عَلَى التَّعْلَمِ عَلَيْهِ الْمَعَلِمِ عَلَى التَعْلُمِ الْعَلْمِ الْمَلَى وَلِهُ عَلَيْهِ الْمَعْلِمِ عَلَى الْتَعْلِمِ عَلَى التَّهِ الْمَعْلِمِ عَلَى التَعْلِمُ الْعَلَمُ الْمُعَلِمِ عَلَيْهِ المَالَولُومُ اللْمَعَلَى المَعْلِمِ المَعْلِمِ الْمَالِ وَلِي المَلْولِ اللْمَلِهُ الْمُعَلِمُ الْمِ

. وَهَذَا بُرهَانٌ قَطْعِيٌّ لاَ خِلافَ فيهِ

الثَّاني: قَالَ اللهُ تَعالَى فِي حَقِّهِ: ?وَتَعِيهَا أُذُنَّ وَاعِيَةٌ؟. رَوَى الثَّعلَبِيُّ فِي تَفسيرِهِ قَالَ: قَالَ رَسولُ اللهِ صلَّى اللهُ عَلَيْهِ وَآلِهِ سَأَلْتُ اللهَ عَنَّ وَجلَّ أَنْ يَجْعَلَها أُذُنَكَ يَا عَلِيُّ. وَرَوى أَبُو نَعِيمِ الْحَافِظُ الشَّافِعِيُّ بإسْنادِهِ قَالَ: قَالَ رَسولُ اللهِ صلَّى وَآلِهِ سَأَلْتُ اللهَ عَنَّ وَجلَّ أَمْرَنِي أَنْ أُدْنِيكَ وَأُعَلِّمَكَ فَأُنْزِلَتْ هَذِهِ الآيَةُ ؟وَتَعِيهَا أُذُنٌ وَاعِيَةٌ? فَأَنْتَ أُذُنٌ اللهُ عَلَيْهِ وَآلِهِ: أَقْضاكُمْ عَلِيٌّ . واعِيَةٌ لِعِلْمِي. التَّالثُ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَقْضاكُمْ عَلِيٌّ

وَالقَضَاءُ يَسْتَلْزِمُ العِلْمَ وَالدِّينَ. فَإِذَا كَانَ أَقْضَى مِنْ غَيْرِهِ وَجَبَ أَنْ يَكُونَ أَعْلَمَ مِنهُ. وَرَوى البَيهَقيُّ عَنْ عَلِيِّ عَلَيْهِ وَالقَضَاءُ يَسْتَلْزِمُ العِلْمَ وَالدِّينَ. فَإِذَا كَانَ أَقْضَى بَيْنَهُمْ وَلا أَدْرِي مَا السَّلامُ قَالَ: بَعَثْتَنِي وَأَنا شَابٌ أَقْضَى بَيْنَهُمْ وَلا أَدْرِي مَا السَّلامُ قَالَ: بَعَثْتَنِي وَأَنا شَابٌ أَقْضَى بَيْنَهُمْ وَلا أَدْرِي مَا السَّلامُ قَالَ: بَعَثَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى اليَمَنِ فَقُلْتُ: بَعَثْتَنِي وَأَنا شَابٌ أَقْضَى بَيْنَهُمْ وَلا أَدْرِي مَا السَّلامُ قَالَ: القَضَاءُ . فَضَرَبَ فِي صَدْري

the principles of judgment! The Holy Prophet (S) put his hand on my chest, prayed for me and said: O Lord! Guide his hear, make his tongue steadfast in telling the truth. 'Ali said: By the God who cleaves a grain in the earth, after this prayer, I did not pass any judgment between two persons in which there was a bit of doubt. 16

Nasa'i, in his book of Sahih, and Ahmad ibn Hanbal, in Musnad, have reported 'Ali as saying: When the Messenger of Allah sent me to Yemen for judgment among people and I was very young, I said to the Messenger of Allah: You are sending me to people among whom there are many differences and hostilities in relation to legal problems and I do not have experience in passing legal judgment. The Holy Prophet (S) said: God Almighty will guide you tongue in telling the truth and will keep your heart

steadfast so that you will judge among people without having any doubt. 17 Fourth: Salman Farsi reports: the Holy Prophet (S) has said: The most knowledgeable among my Ummah after me will be 'Ali ibn Abi-Talib. 18

Fifth: The eloquent of Khawarizm and Abdullah ibn Mas'ud have reported the Holy Prophet (S) as saying: Wisdom has been divided into ten parts, none parts of which have been given to 'Ali and the people have been given just one part of it. 19 Sixth: Tirmidhi has quoted the Holy Prophet as saying: I am the city of knowledge and 'Ali is its gate. 20 Baghawi, in Sihah, has reported the Holy Prophet (S) as saying: I am a collection of wisdom and 'Ali is the gate of it. 21 Ibn Abbas has quoted the Holy Prophet (S) as saying: I am the city of knowledge and 'Ali the gate thereof. Therefore, anyone who wishes to enter it should go through its gate. 22

Khawarizmi has quoted Ibn Abbas on the authority of the Holy Prophet: I am the city of wisdom and 'Ali is the gate thereof. Therefore, whoever longs for wisdom should enter the city through its gate.23

Seventh: Baghawi, in Sihah, has quoted Abil-Hamra' on the authority of the Holy Prophet as saying: Whoever wishes to understand about the knowledge of Adam, the perception of Noah, the piety of John, and the power of Moses, should look at 'Ali, for he has all the virtues of these men altogether.

وَقَالَ: اللَّهُمَّ إِهْدِ قَلْبَهُ وَثَبِّتْ لِسَانَهُ. قَالَ: فَوَالَّذِي فَلَقَ الْحَبَّةَ مَا شَكَكْتُ بَعْدَها فِي قَضاءٍ بَيْنَ اثْنَيْنِ. وَرَوى النَّسائِيُّ فِي صَحيحِهِ وَأَحمَدُ بِنُ حَنْبِل فِي مُسْنَدهِ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: بَعَثَني رَسُولُ اللهِ صَلّى اللهُ عَلَيْهِ وَآلِهِ إِلَى اليَمَنِ وَأَنا حَديثُ السِّنِّ. قَالَ: قَالَ: إِنَّ اللهَ سَيَهْدي حَديثُ السِّنِّ. قَالَ: قُلتُ: يَا رَسُولَ اللهِ تَبْعَثُني إِلَى قُومٍ يَكُونُ بَيْنَهُمْ أَحْداثٌ وَلا عِلْمَ لي بِالقَصْنَاءِ. قَالَ: إِنَّ اللهَ سَيَهْدي حَديثُ السِّنِّ. فَما شَكَكْتُ في قَضَاءٍ بَيْنَ اثنَين بَعْدُهُ

الرَّابِعُ: رَوَى سَلْمانُ الفارِسِيُّ قَالَ: قَالَ رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَعْلَمُ أُمَّتي بَعْدي عَلِيُّ بنُ أَبِي طالِبِ. الخَامسُ: رَوَى أَخْطَبُ خَوارِزِمَ عَنْ عَبْدِ اللهِ بنِ مَسْعودِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: قُسِّمَتِ الحِكْمَةُ الخَامسُ: رَوَى أَخْطَبُ خَوارِزِمَ عَنْ عَبْدِ اللهِ بنِ مَسْعودِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: قُسِّمَتِ الحِكْمَةُ وَالنَّاسُ جُزءاً واحِداً .

السَّادِسُ: رَوَى التِّرمِذِيُّ فِي صَحِيحِهِ أَنَّ رَسولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: أَنَا مَدينَةُ العِلْمِ وَعَلِيُّ بابُها. وَذَكَرَ البَغَويُّ فِي الصِّحاحِ أَنَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: أَنَا دارُ الحِكْمَةِ وَعَلِيٌّ بابُها

وعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا مَدينَةُ العِلْمِ وَعَلِيٌّ بابُها. فَمَنْ أُرادَ العِلْمَ فَلْيأْتِ البَابَ. وَرَوى الخَوارِزِمِيُّ عنِ ابنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا مَدينَةُ الحِكْمَةِ وَعَلِيٌّ بابُها. فَمَنْ أُرادَ وَرَوى الخَوارِزِمِيُّ عنِ ابنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا مَدينَةُ الحِكْمَةِ وَعَلِيٌّ بابُها. فَمَنْ أُرادَ البابَ البابَ

السَّابِعُ: رَوَى البَغَويُّ فِي الصِّحاحِ عَنْ أَبِي الحَمْراءِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ أَرادَ أَنْ يَنْظُرَ إِلَى

آدَمَ فِي عِلْمِهِ وَإلى نوحٍ فِي فَهْمِهِ وإلى يَحيى بنِ زَكَرِيًّا فِي زُهْدِهِ وَإلى مُوسى بنِ عِمْرانَ فِي بَطْشِهِ فَلْيَنْظُرْ إلَى عَلِيِّ بنِ أَبِي طالِبِ.

Bayhaqi has reported that the Holy Prophet (S) said: Whoever wishes to find out about Adam's knowledge, Noah's piety, Abraham's friendliness, Moses' power and Jesus' worship, should look at 'Ali, for he has all these virtues.24

In the book of al-Manaqib, the following is recorded: Harith Awar Hamdani has reported that the Holy Prophet who was among his companions says: I will soon show you Adam in his knowledge, Noah in his insight and Abraham in his friendliness. At this time, 'Ali joined the Holy Prophet's companions. Abu-Bakr who was present said: O Messenger of Allah! You have compared a man with three prophets, happy will be this man. Now let us know who this man is. The Holy Prophet (S) said: Do you not know him? Abu-Bakr said: No, messenger of Allah, for His messenger knows better. The Holy Prophet (S) said: That man is 'Ali ibn Abi-Talib. Turning approvingly to 'Ali, Abu-Bakr said: May you enjoy these virtues. O Abul-Hasan, is there anyone like you who has such a high position?25

'Ali has also been quoted as saying: By God, no single verse of the Qur'an was revealed whose occasion and place of revelation I did not know. Virtually, God Almighty has blessed me with an intelligent and knowing heart, and a guidance–seeking and asking tongue. 26 Abd al–Rahman Salmi has been reported as saying: By God, in the Quraysh tribe, I did not find anyone as knowledgeable as 'Ali in relation to the Holy Qur'an.27

Abul-Bukhtari has also been reported as saying: I saw 'Ali having the Holy Prophet's woolen garment on, his turban on the head, his sword fasten to his side, wearing his ring and sitting on the pulpit of Kufah.

Exposing his chest, 'Ali said: Pose your questions to me before I depart from among you, for there is much knowledge within my chest. Then he emphatically said: This chest is the storage of knowledge and what I say to you is the knowledge I have derived from the mouth of the Holy Prophet (S). This knowledge is one which was revealed to the Holy Prophet who fed it to me because of his interest in me, that is to say I enjoyed from that special consciousness without seeing the angel of revelation. If I were given the position of judgment, I would issue religious decrees for the followers of Torah, Gospel, and the Psalms according to their own books in a way that with God's power, these books would be able to speak to you saying 'Ali is speaking truthfully about what we contained and made you aware of. Then, each of those books would blame its followers, saying: Why do you not ponder on and adhere to what you are reading?28

وَرَوى البَيهَقيُّ بإسْنادِهِ إِلَى رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ أَرادَ أَنْ يَنْظُرُ إِلَى آدَمَ فِي عِلْمِهِ وَإِلى نُوحٍ فِي . تَقْواهُ وإلى إبْراهيمَ فِي حِلْمِهِ وإلى مُوسى فِي هَيْبَتِهِ وإلى عِيسى فِي عِبادَتِهِ فَلْيَنْظُرْ إِلَى عَلِيِّ بنِ أَبِي طالِبٍ

وَمِنْ كِتابِ الْمَناقِبِ: عَنِ الحارِثِ الأَعْوَرِ صاحِبِ رايةِ عَلِيِّ بنِ أَبِي طَالِبٍ قَالَ: بَلَغَنا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ
كانَ فِي جَمْعٍ مِنْ أَصْحَابِهِ فَقَالَ: أُريكُمْ آدَمَ فِي عِلْمِهِ وَنوحاً فِي فَهْمِهِ وَإِبراهِيمَ فِي حِكْمَتِهِ. فَلَمْ يَكُنْ بِأَسْرَعَ مِنْ أَنْ كَانَ فِي جَمْعٍ مِنْ الرَّسُل؟! بَخ بَخ لِهَذا الرَّجُلِ. طَلَعَ عَلِيُّ بنُ أَبِي طَالِبِ عَلَيْهِ السَّلامُ. فَقَالَ أَبُو بَكْرِ: يَا رَسُولَ اللهِ أَقِسْتَ رَجُلاً بِثَلاثَةٍ مِنَ الرُّسُل؟! بَخ بَخ لِهَذا الرَّجُلِ. مَنْ هُوَ يَا رَسُولَ اللهِ وَرَسُولُهُ أَعْلَمُ. قَالَ النَّبِيُّ: هُو أَبُو مَنْ هُو اللهِ عَلَيْهِ وَآلِهِ: أَلا تَعْرِفُهُ يَا أَبا بَكْرٍ؟ قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ النَّبِيُّ: هُو أَبُو

وَمِنْهُ: عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: وَاللهِ مَا نَزَلَتْ آيَةٌ إِلاَّ وَقَدْ عَلِمْتُ فِيمَ أُنْزِلَتْ وَأَينَ أُنْزِلَتْ. وَإِنَّ رَبِّي وَهَبَ لي قَلْباً عَقولاً وَلساناً سَؤُولاً.

وَمِنْهُ: عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ قَالَ: وَاللهِ مَا رَأَيْتُ قِرَشِيًّا أَقْراً لِكِتابِ اللهِ عَزَّ وَجلَّ مِنْ عَلِيًّ، وَمِنْهُ: عَنْ أَبِي اللهُ عَلَيْهِ وَآلِهِ مُتَقَلِّداً اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُتَعَمِّماً بِعِمامَةِ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِي إصْبِعِهِ خَاتَمُ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِي إصْبِعِهِ خَاتَمُ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُتَعَمِّماً بِعِمامَةِ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِي إصْبِعِهِ خَاتَمُ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَيْ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَعَدَ عَلَى المنْبَرِ وَكَشَفَ عَنْ بَطْنِهِ فَقَالَ: سَلوني قَبْلَ أَنْ تَفْقِدوني، فَإِنَّما بَينَ الجَوانِحِ مِنِي عِلْمٌ جَمِّ. هَذَا سَفْطُ العِلْمِ. هَذَا لُعابُ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. هَذَا مَا زَقْنِي رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ زَقًا مِنْ عَيْرٍ وَحْيٍ إِلَيْ. فَواللهِ لَوْ تُنِيَتْ لِي الوسادَةُ فَجَلَسْتُ عَلَيْها لأَفْتَيْتُ لأَهْلِ التَّوْراةِ بِتَوْراتِهِمْ وَلأَهْلِ الإِنْجِيلِ بِإِنْجِيلِهِمْ وَلأَهْلِ الإِنْجِيلِ بِإِنْجِيلِهِمْ وَلأَهْلِ الزَّبُورِ فِي مِرْبَورِهِمْ حَتَّى يُنْطِقَ اللهُ التَّوْراةَ وَالإنجِيلَ وَالزَبُورَ فَيَقُولُ: صَدَقَ عَلِيٌّ. قَدْ أَفْتَاكُمْ بِما أَنْزَلَ اللهُ فِيَّ وَأَنْتُمْ وَلاَهُ لِللهَ التَّوْراتِهِمْ حَتَّى يُنْطِقَ اللهُ التَّوْراة وَالإنجيلَ وَالزَبُورَ فَيَقُولُ: صَدَقَ عَلِيٍّ. قَدْ أَفْتَاكُمْ بِما أَنْزَلَ اللهُ فَيَّ وَأَنْتُمْ

On another day, 'Ali attended the gathering of people saying: Pose your questions to me before you lose the opportunity when I am not among you. Ask the ways of heavens, for I know them better than those of the earth.29

Ahmad ibn Hanbal quoting the Messenger of Allah as saying to Fatimah: My daughter! Are you not pleased 30 for giving you in marriage to the most pioneer among my Ummah, the most knowledgeable of religion and the greatest of them in forbearance? 31 lbn Abbas has quoted the Holy Prophet (S) as saying: Actually nine tenth of knowledge has been bestowed upon 'Ali and by God 'Ali shares the other one tenth of knowledge with all the people. 32

A'ishah has been quoted as saying: 'Ali was the most knowledgeable in relation to the Holy Prophet's tradition. 33 Ibn Abbas has been quoted as saying: In one of his sermons Umar said: 'Ali is the most knowledgeable of us in judgment and his insight is above us. 34 Abu'l–Mu'ayyad, in his book of Manaqib, has reported on the authority of Ibn Abbas that Umar, once, delivered a speech in which he said, "'Ali is the most versed of all of us in judicature."

Eighth: 'Ali's scientific supremacy is based on the fact that the fundamentals of all sciences go back to him, for he laid the foundations of religion, expressed the principle rules of Shari'ah and established the rational and transmitted sciences. As for jurisprudence, obviously the very fundamentals of Figh are attributed to him, for all the jurisprudents refer to him in problems related to Figh. As for attribution of

Imamiyyah to 'Ali, there is no room for argument, for the scholars and jurisprudents of Imamiyyah have derived their knowledge from 'Ali and his infallible progeny. As for Hanafiyyah whose leader is Abu–Yusuf and Muhammad, they have derived their jurisprudence from Abu–Hanifah who is the student of Imam Sadiq who was the student of his father, Imam Baqir who was the student of Imam Sajjad who learnt his knowledge from his father, Imam Husayn and he too from his father, Amir al–Mu'minin.

وَقَالَ يَوماً: إِسْأَلُونِي مِنْ قَبْلِ أَنْ تَفْقِدُونِي. سَلُونِي عَنْ طُرُقِ السَّماءِ فَإِنِّي أَعْرَفُ بِهِا مِنْ طُرُقِ الأَرْضِ وَمِنْ مُسْنَدِ أَحَمَدَ بِنِ حَنْبِلِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لِفَاطِمَةَ: أَوْما تَرْضَيْنَ أَنِّي زَوَّجْتُكِ أَقْدَمَ أُمَّتِي سِلْماً وَأَكْثَرَهُمْ عِلماً وَأَعْظَمَهُمْ حِلماً. وَرَوى عَنِ ابنِ عَبَّاسٍ قَالَ: لَقَدْ أُعْطِيَ عَلِيُّ بنُ أَبِي طَالِب تِسْعَةَ أَعْشَارِ العِلْمِ. وَأَيْمُ اللهِ لَقَدْ شَارَكَهُمْ فَالَعْرِ العِلْمِ. وَعَنْ عَائِشَةَ قَالَتْ: عَلِيٌّ عَلَيْهِ السَّلامُ أَعْلَمُ النَّاسِ بِالسُّنَّةِ. وَمِنْ مَناقِب أَبِي المُؤيَّد: عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَنا عُمَرُ فَقَالَ: عَلِيٌّ أَقْضَانا. الثَّامِنُ: إِنَّ مَبادِئَ العُلُومِ مُسْتَنِدَةٌ إلَيْهِ وَهُوَ الَّذِي مَهَّدَ قَواعِدَ الدِّينِ وَيَيَّنَ أَحْكَامَ قَالَ: خَطَبَنا عُمَرُ فَقَالَ: عَلِيٌّ أَقْضَانا. الثَّامِنُ: إِنَّ مَبادِئَ العُلُومِ مُسْتَنِدَةٌ إلَيْهِ وَهُوَ الَّذِي مَهَّدَ قَواعِدَ الدِّينِ وَيَيَّنَ أَحْكَامَ النَّاسِ عِلْسُالِكُ أَعْلَمُ اللّهَ لِعَقْ وَقَرَّرَ مَطَالِبَ العُلُومِ العَقْلِيَّةِ وَالنَّقْلِيَّةِ وَالنَّقْلِيَّةِ وَالنَّقْلِيَّةِ وَالنَّقْلِيَّةِ وَالنَّقْلِيَّةِ وَالنَّقْلِيَّةِ وَالنَّقْلِيَّةِ وَالنَّقْلِيَّةِ وَالنَّقْلِيَةِ وَالْتَقْلِيَّةِ وَالْوَلَابُ لَكُومِ الْمُؤْمِدِ مُسْتَنِدَةً وَقَرَّرَ مَطَالِبَ العُلُومِ الْعَلْمِ الْعَلْيَةِ وَالنَقْلِيَّةِ وَالنَقْلِيَّةِ وَالنَّقْلِيَّةِ وَالنَّقْلِيَّةِ وَالْمَاسِ اللهِ الْعَلْومِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِةُ وَقَرَّرَ مَطَالِبَ العُلُومِ الْمَقْلِقَةِ وَالنَّقْلِيَةِ وَالْسَلَالِ اللّهُ اللّهُ الْمَالِلْ الْعَلْومِ الْمَالِيَ الْمِلْمُ الْمُؤْمِ الْمُؤْمِ الْمِنْ الْمَالِي الْمُؤْمِ الْمَالِي الْمُؤْمِ الْمُؤْمِ الْمَالِي الْمُؤْمِ الْمَالِي الْمُؤْمِ الْمَلْمُ الْهِ الْمُؤْمِ الْمِلْمُ الْمَالِمِ الْمَلْمُ الْمَالِي الْمُؤْمِ الْمَلْ الْمَالِمُ الْمُؤْمِ الْمَلْمُ اللّهُ الْمُؤْمِ الْمَلْ الْمَالِمُ اللّهُ الْمُؤْمِ الْمَلْمُ الْمَلْمُ الْمُؤْمِ الْمُومُ الْمُؤْمِ اللّهُ الْمُؤْمِ اللّهُ اللّهِ الْمُؤْمِ الْمَلْمُ الْمُؤْمُ اللّهِ الْمُؤْمِ اللّهُ اللّهِ اللْمُؤْمِ اللّهُ اللّه

أمَّا الفِقْهُ: فَالفُقَهَاءُ كُلُّهُمْ يَرْجِعُونَ إِلَيْهِ فِيهِ. وَأَمَّا الإِمامِيَّةُ فَانْتِسابُهُمْ إِلَيْهِ مَعْلُومٌ وَمِنْهُ أَخَذُوا عُلُومَهُمْ. وَأَحْكامُهُمْ كُلُّها مُسْتَنِدَةٌ إِلَيْهِ وَإِلَى أَوْلادِهِ الْمَعْصُومِينَ عَلَيْهِمُ السَّلامُ. وَأَمَّا الحَنَفِيَّةُ: فَإِنَّ أَصِحْابَ أَبِي حَنيفَةَ كَأْبِي يوسُفَ وَمُحَمَّدِ وَزُفَرَ فَإِنَّهُمْ أَخَذُوا عَنْ أَبِي حَنيفَةَ وَهُوَ تِلْمِيذُ الصَّادِقِ عَلَيْهِ السَّلامُ وَالصَّادِقُ تِلْمِيذُ الباقِرِ وَالباقِرُ تِلْمِيذُ زَيْنِ العابِدِينَ وَزُفْرَ فَإِنَّهُمْ أَلْخَدُوا عَنْ أَبِيهِ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَعَلَيْهِمُ السَّلامُ قَرَأً عَلَى الحُسَيْنِ وَالحُسَيْنُ عَلَيْهِ وَعَلَيْهِمُ السَّلامُ قَرَأً عَلَى أَبِيهِ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَالْحَسَيْنُ عَلَيْهِ السَّلامُ قَرَأً عَلَى أَبِيهِ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ اللسَّلامُ قَرَأً عَلَى أَبِيهِ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ اللهَ

As for Shafi'ites, they have derived their jurisprudence from Shafi'i and he from Muhammad ibn Hasan, the student of Abu–Hanifah and Malik. Therefore, the knowledge and sect of Shafi'i are attributed to these two persons. As for Ahmad ibn Hanbal, the founder of Hanbaliyyah sect, he derived his knowledge from al–Shafi'i. Malik, the founder of the Malikiyyah, benefited from Rabi'at–al–Ra'y who was the student of Ikrimah and Ikrimah from Ibn Abbas who was the student of Amir al–Mu'minin.35

As for Khawarij, we should say that their leaders were the student of Imam 'Ali. The founder of syntax is Imam 'Ali, too. In this relation, Imam 'Ali said to Abu'l–Aswad Du"Ali: All words are classified as three things: a noun, a verb or a preposition. The Imam then elaborated on their inflection. As for the interpretation of the Qur'an (Tafsir), it is unquestionably attributed to Imam 'Ali, because Ibn Abbas was a student of Imam 'Ali.36 Ibn Abbas reported: Amir al–Mu'minin kept on speaking to me about the exegesis of the letter "b" in "Bismillah al–Rahman al–Rahim" from early night till morning; yet, the interpretation of the letter did not come to an end.

As for theology, beyond doubt 'Ali is the founder of this science on which he has elaborated. 'Ali used to speak about theology in his sermons delivered to people who, in turn, benefited from it. Scholars too referred to him for solving their scientific problems. Those who tried to learn this science were four groups; namely: Mu'tazilah, Ash'ariyyah, Shi'ah and Khawarij. The attribution of Shi'ism to 'Ali is obvious and requires no explanation.

As for Khawarii, their scholars used to refer to Imam 'Ali who was an authority for them.

. وَأُمَّا الشَّافِعِيَّةُ: فَأَخَذوا عَن الشَّافِعِيّ وَهُوَ قَرَأً عَلَى مُحَمَّد بن الحَسَن تِلْميذ أَبي حَنيفَةَ وَعَلَى مَالِكِ فَرَجَعَ فِقْهُهُ إِلَيْهما

. وَأُمَّا أَحْمَدُ بِنُ حَنْبَلِ: فَقَرَأً عَلَى الشَّافِعِيِّ فَرَجَعَ فِقْهُهُ إِلَيْهِ

وَأُمَّا مَالِكٌ: فَقَرَأً عَلَى رَبِيعَةَ الرَّأْيِ وَقَرَأً رَبِيعَةُ عَلَى عِكْرِمَةَ وَقَرَأً عِكْرِمَةُ عَلَى عَبْدِ اللهِ بْنِ عَبَّاسٍ وَعَبْدُ اللهِ بنُ عَبَّاسٍ وَعَبْدُ اللهِ بنُ عَبَّاسٍ وَعَبْدُ اللهِ بنُ عَبَّاسٍ وَعَبْدُ اللهِ بنُ عَبَّاسٍ السَّلامُ .

وَأُمَّا الخَوارِجُ: فَأَكابِرُهُمْ وَرُوَّساوُّهُمْ تَلامِذَةٌ لَهُ. وَأُمَّا النَّحوُ: فَهُوَ وَاضِعُهُ. قَالَ لأبي الأَسْوَدِ الدُّوَّليِّ: الكَلامُ كُلُّهُ تَلاقَةُ . أَشْياءٍ: اسْمٌ وَفِعْلٌ وَحَرْفٌ. وَبَيَّنَ لَهُ وُجُوهَ الإعْرابِ.

وَأُمَّا عِلْمُ التَّفْسيرِ فَإِنَّهُ مُسْتَنِدٌ إِلَيْهِ لأَنَّ ابْنَ عَبَّاسٍ كانَ تِلْميذَ عَلِيِّ عَلَيْهِ السَّلامُ فِيهِ. وَقالَ: حَدَّثَني أميرِ المُؤْمِنينَ عَلَيْهِ وَأُمَّا عِلْمُ اللهِ الرَّحْمَنِ الرَّحيم) مِنْ أُوَّلِ اللَّيْل إِلَى آخِرِهِ .

وَأُمَّا عِلْمُ الكَلامِ: فَهُوَ الَّذِي قَرَّرَ قَواعِدَهُ وَأُوضَحَ بَراهينَهُ وَمِنْ خُطَبِهِ اسْتَفادَ النَّاسُ كَافَّةً وَمَرْجِعُهُمْ كُلُّهُمْ إِلَيْهِ فَإِنَّ القَيِّمَ بعِلْم الكَلام أَرْبَعَةٌ: المُعْتَزِلَةُ وَالأشاعِرَةُ وَالشّيعَةُ وَالضّوارِجُ. أَمَّا الشّيعَةُ: فَانْتِسابُهُمْ إِلَيْهِ مَعْلُومٌ

. وَأُمَّا الخَوارِجُ: فَإِنَّ فُضَلاءَهُمْ رَجَعوا إِلَيْهِ وَأَخَذوا العِلْمَ عَنْهُ

As for Mu'tazilah, this group is scientifically related to their master, Wasil ibn Ata, who was the student of Abu–Hashim Abdullah ibn Muhammad ibn al–Hanafiyyah. Abu–Hashim was the student of his father and his father was the student of his dignified father, Imam 'Ali. As for Ashariyyah, they were the students of Abu'l–Hasan 'Ali ibn Abi–Bishr al–Ashari who was the student of Abu–'Ali Al–Jiba'i who was one of the great leaders of Mu'tazilah.37

As for the spiritual path and intuition, all Sufis who have taken this path, attribute the Khirqah and other tools of this science to 'Ali saying. So do the followers of futuwwah.38

The valorous men of the time too have learnt the lesson of courage from 'Ali to whom they are indebted, for on the day of battle of Uhud, Archangel Gabriel descended from the heavens crying out: There is no man (fata) more valorous than 'Ali and no sword sharper than Dhu'l-Fiqar.39

Moreover, one day, the Holy Prophet came out with happy mien and said to his companions: I am a valorous man, the son and brother of valorous men. The reason for my being valorous is that I am the master and leader of the Arabs. As for being the son of a valorous father, I am the son of Abraham (a.s),

the friend of God, a prophet about whom God has said:

"... a young man making mention of them, and he was called Abraham" (21:60).

As for being the brother of a valorous man, I am the brother of 'Ali about whom Gabriel said: There is no man more valorous than 'Ali.40

As for eloquence, its founder was 'Ali, for he had reached the zenith of this technique. It has been rightly said that 'Ali's words are above the words of all creatures and beneath those of the Creator. All orators have learnt eloquence from him. 41 Ninth: The Holy Prophet's companions learnt the principles of religion from 'Ali alone, often referred to him for religious decrees and if they were faced with problems they would seek the solution from him alone.

'Ali used to correct wrong judgments passed by Umar. One example is when Umar ordered a pregnant woman who had committed adultery to be stoned, but Imam 'Ali told him not to execute the sentence. When Umar asked him for the reason, Imam 'Ali said, "If this woman's sin has been proven and she has to be stoned to death, what is the sin of the infant she has in her womb?

وَأُمَّا المُعْتَزِلَةُ: فَإِنَّهُمْ انْتَسَبوا إِلَى واصِلِ بْنِ عَطاءٍ وَهُوَ كَبيرُهُمْ وَكانَ تِلْميذَ أَبِي هاشِمٍ عَبدِ اللهِ بْنِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، وَأُمَّا الأشاعِرَةُ: فَإِنَّهُمْ تَلامِذَةُ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي بِشْرٍ وَأُمَّا الأشاعِرَةُ: فَإِنَّهُمْ تَلامِذَةُ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي بِشْرٍ وَأُمَّا الأشاعِرَةُ: فَإِنَّهُمْ تَلامِذَةُ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي بِشْرٍ وَأُلُو مُثَانِلَةٍ المُعْتَزِلَةِ لَهُ وَهُوَ مِنْ مَشَائِحُ المُعْتَزِلَةِ

وَأُمَّا عِلْمُ الطَّرِيقَةِ: فَإِنَّ جَمِيعَ الصُّوفِيَّةِ يُسْنِدونَ الخِرْقَةَ إلَيْهِ وَأُصْحابُ الفُتُوَّةِ يَرْجِعونَ إلَيْهِ لأَنَّ جِبريلَ عَلَيْهِ السَّلامُ نَزَلَ يَوْمَ أُحُدٍ مِنَ السَّماءِ وَهُوَ يَقولُ: لاَ سَيْفَ إلاَّ ذو الفِقارِ وَلا فَتى إلاَّ عَلِيٌّ. وَخَرَجَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوماً فَرِحاً مَسروراً وَقالَ: أَنَا الفَتى ابْنُ الفَتى ابْنُ الفَتى أَخو الفَتى

أَمَّا إِنَّهُ الفَتَى فَلأَنَّهُ سَيِّدُ العَرَبِ. وَأَمَّا ابْنُ الفَتَى فَلأَنَّهُ ابْنُ إبراهيمَ خَليلِ الرَّحْمَنِ الَّذِي نَزَلَ فِي حَقِّهِ ?فَتَى يَذْكُرُهُمْ يُقَالُ لَهُ الفَتَى فَلأَنَّهُ أَخُو عَلِيٍّ عَلَيْهِ السَّلامُ الَّذِي قَالَ جَبريلُ عَنْهُ: لاَ فَتَى إلاَّ عَلِيٍّ. وَأَمَّا عِلْمُ الْفَي كَلامِ بِأَنَّهُ فَوْقَ كَلامِ المَخْلوقِ وَدونَ كَلامِ الفَصَاحَةِ: فَهُوَ مَنْبَعُهُ وَأَصِلُهُ قَدْ بَلَغَ فِيهِ الغَايَةَ وَتَجاوَزَ النِّهايَةَ حَتَّى قيلَ فِي كَلامِ بِأَنَّهُ فَوْقَ كَلامِ المَخْلوقِ وَدونَ كَلامِ الفَتاوَى مِنْهُ الخَليةِ. وَكُلُّ الخُطَباءِ تَعَلَّموا مِنْهُ. التَّاسِعُ: إنَّ جَميعَ الصَّحَابَةِ كَانُوا يَرجِعُونَ إلَيْهِ فِي الأَحْكامِ وَيَتَعَلَّمونَ الفَتاوَى مِنْهُ الخَلقِ. وَكُلُّ الخُطَباءِ تَعَلَّموا مِنْهُ. التَّاسِعُ: إنَّ جَميعَ الصَّحَابَةِ كَانُوا يَرجِعُونَ إلَيْهِ فِي الأَحْكامِ وَيَتَعَلَّمونَ الفَتاوَى مِنْهُ الخَلْوِ. وَكُلُّ الخُطَباءِ تَعَلَّموا مِنْهُ. التَّاسِعُ: إنَّ جَميعَ الصَّحَابَةِ كَانُوا يَرجِعُونَ إلَيْهِ فِي الأَحْكامِ وَيَتَعَلَّمُونَ الفَتَوى وَلِي

وَرَدَّ عَلِيٌّ عُمَرَ فِي قَضايا كَثيرَةٍ؛ فَإِنَّهُ أَمَرَ بِرَجْمِ امْرَأَةٍ حامِلِ كانَتْ قَدْ زَنَتْ فَنَهاهُ عَلِيٌّ عَلَيْهِ السَّلامُ وَقالَ لَهُ: إنْ كانَ لَكَ عَلَيْها سَبيلٌ فَلَيْسَ لَكَ عَلَى مَا فِي بَطْنِها سَبيلٌ. أَمْهلْه

Therefore, give her respite and delay her punishments, as to give birth to child. Punish this woman when the nursing period comes to an end." Umar complied with 'Ali's order saying: If 'Ali were not here, Umar

would perish!42

A woman, no more than six month pregnant was brought to Umar. He ordered the woman to be stoned to death because of the sin she had committed. 'Ali was informed of the affair and stopped his order. Umar asked for the reason. 'Ali said: God Almighty has said:

"The bearing of him and the weaning of him was thirty months" (46:15)

God Almighty has also said:

"And the mothers should suckle their children for two whole years" (2:233).

Therefore, if we deduct 24 months which is the period of suckling from thirty months, the remaining six months is the period of bearing. Umar let that woman go saying: If 'Ali were not here, Umar would be perished.43

An insane woman who was pregnant, charged with adultery was brought to Umar. He immediately ordered to stone her to death! 'Ali was informed of the issue. He stopped Umar saying: Have you not heard what the Messenger of Allah has ordered on this case? Umar said: What is the order of the Messenger of Allah? 'Ali said: The Messenger of Allah said: Several groups of people are exempt from duty; one who is insane till he becomes mentally healthy, another is a child until he reaches maturity, and the last one is one who is asleep until he wakes up. Hearing this, Umar let the woman go and did not punish her.44

One day Umar in his sermon said: Anyone who sets his daughter's marriage portion more than what is normal, the excess will be returned to the public treasury! A woman from among those present rose up and objected to this, saying: Why do you deprive us of the blessing God has bestowed on us in the Holy Qur'an? God Almighty has said:

"... and you have given one of them a heap of gold, then take not from if anything" (4:20).

Umar expressed regret for what he had uttered, saying: All people are wiser and more familiar with the religious precepts than Umar, even the women behind the curtain.45

A woman charged with adultery was brought to Umar. He immediately ordered the woman to be stoned to death! 'Ali who was present in that place before the execution of the order, said: Stop the order so that the crime will be investigated. Then, he turned to Umar and said: Is this woman to be stoned to death on your order? Umar said: Yes. Then, he recounted the woman's admission of adultery. 'Ali said: Perhaps you have been furious to her or you have intimidated her? Umar said: Yes, the case is so.

'Ali said: Have you not heard from the Messenger of Allah saying: Confession with torture is not valid and no punishment is carried out on a person who confesses in this way. Getting confession by intimidation, putting someone in prison, or chaining a person is not valid either. Umar let that woman go

immediately saying: No mother is able to give birth to a person like 'Ali. Verily if 'Ali were not here, Umar would be perished.46

إلَى أَنْ تَضعَ وَتُرْضعَ.

فَامْتَثَلَ عُمَرُ وَقَالَ: لَوْلاَ عَلِيُّ لَهَلَكَ عُمَرُ. وَأُبِيَ عُمَرُ بِامْرَأَةٍ كَانَتْ قَدْ وَضَعَتْ لِسِتَّةِ أَشْهُرٍ فَأَمَرَ بِرَجْمِها فَنَهاهُ عَلِيٌّ صَلَّى اللهُ عَلَيْهِ عَنْ ذَلِكَ فَسَأَلَهُ السَّبَبَ. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: اللهُ تَعالَى يَقُولُ: ?وَحَمْلُهُ وَفِصَالُهُ ثَلاثُونَ شَهْراً؟. ثُمَّ قَالَ: اللهُ عليهِ عَنْ ذَلِكَ فَسَأَلَهُ السَّبَبَ. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: اللهُ تَعالَى يَقُولُ: ؟وَحَمْلُهُ وَفِصَالُهُ ثَلاثُونَ شَهْراً؟. ثُمَّ قَالَ: وَلَا عَلِيٌّ لَهَلَكَ ؟وَلَوْلِاكَ مُنْ عَنْها وَقَالَ: لَوْلا عَلِيٌّ لَهَلَكَ ؟وَلُولُولِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ. ؟ فَبَقِيَ مُدَّةُ الحَمْلِ سِتَّةَ أَشْهُرٍ. فَخَلَى عُمَرُ عَنْها وَقَالَ: لَوْلا عَلِيٌّ لَهَلَكَ . عُمْرُ

وَأُتِيَ عُمَرُ بِامْرَأَةٍ مَجْنونَةٍ حُبْلى قَدْ زَنَتْ فَأَمَرَ بِرَجْمِها. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: أَمَا سَمِعْتَ مَا قَالَ رَسولُ اللهِ صَلَّى وَأُتِيَ عُمَرُ بِامْرَأَةٍ مَجْنونَةٍ حُبْلى قَدْ زَنَتْ فَأَمَرَ بِرَجْمِها. فَقالَ لَهُ عَلِيهٌ عَلَيْهِ وَالِهِ؟ قَالَ: وَما قَالَ؟

قَالَ: قَدْ قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: رُفِعَ القَلَمُ عَنْ ثَلاثَةٍ؛ عَنِ المَجْنونِ حَتَّى يَبْرَأَ وَعَنِ الغُلامِ حَتَّى يُدْرِكَ وَعَنِ النَّائِمِ حَتَّى يَسْتَنْقِظَ. قَالَ: فَخَلِّى عَنْها وَقالَ: لَوْلا عَلِيٌّ لَهَلَكَ عُمَرُ. وَخَطَبَ عُمَرُ يَوماً فَقالَ: مَنْ غَالى فِي مَهْرِ ابْنَتِهِ وَعَنِ النَّائِمِ حَتَّى يَسْتَنْقِظَ. قَالَ: فَخَلِّى عَنْها وَقالَتْ: كَيْفَ تَمْنَعُنا مَا مَنْحَنا اللهُ تَعالَى بِهِ فِي كِتابِهِ فِي قَوْلِهِ تَعالَى: فَقَدْ جَعَلْتُهُ فِي بَيْتِ المَالِ. فَقَامَتِ امْرَأَةٌ إلَيْهِ وَقَالَتْ: كَيْفَ تَمْنَعُنا مَا مَنْحَنا اللهُ تَعالَى بِهِ فِي كِتابِهِ فِي قَوْلِهِ تَعالَى: . ؟ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلاَ تَأْخُذُوا مِنْهُ شَيْئًا؟؟ فَقالَ: كُلُّ النَّاسِ أَفْقَهُ مِنْ عُمَرَ حَتَّى المُخَدَّراتِ فِي البُيُوتِ

وَأُتِيَ عُمَرُ أَيْضاً بِامْرَأَةٍ نُسِبَ إِلَيْها الزِّنا فَأَمَرَ بِرَجْمِهَا، فَلَقِيَها عَلِيٍّ عَلَيْهِ السَّلامُ فَقالَ: مَا بَالُ هَذهِ؟ فَقالوا: أُمِرَ بِها أَنْ تُوْجَمَ. فَرَدَّها عَلِيٍّ عَلَيْهِ السَّلامُ فَقالَ: فَلَعَلَّكَ انْتَهَرْتَها تُرْجَمَ. فَرَدَّها عَلِيٍّ عَلَيْهِ السَّلامُ فَقالَ: فَلَعَلَّكَ انْتَهَرْتَها تُرْجَمَ. فَرَدَّها عَلِيٌّ عَلَيْهِ وَآلِهِ يَقولُ: لاَ حَدَّ عَلَى أَوْ أَخَفْتَها أَوْ تَهَدَّدْتَها؟ فَقالَ: قَدْ كَانَ ذاكَ. فَقالَ: أَوَما سَمِعْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: لاَ حَدَّ عَلَى أَوْ أَخُفْتَها أَوْ تَهَدَّدَتْ فَلا إقْرارَ لَها . مُعْتَرِفٍ بَعْدَ بَلاءٍ؟ إِنَّهُ مَنْ قِيدَتْ أَوْ حُبِسَتْ أَوْ تُهُدَّدَتْ فَلا إقْرارَ لَها

Abu'l-Mu'ayyad has reported that one day when Umar was speaking to people, said: What will you do if we will persuade you from good to evil? He repeated this three times but received no answer. At that moment, 'Ali rose up from among people, saying: In that case we will make you repent and restore justice. In other words, we will make you take back what you have said. Should you accept it, it will be better. Umar said: And if I do not repent? 'Ali said: We will then behead you with the sword of law. Umar said: Thanks God, He has set a person among the Ummah who will rightfully guide us from deviations and will show us the right path.47

Said ibn al-Musayyab has reported Umar as having said: O Lord! Do not spare my life in relation to a complicated problem for whose solution 'Ali is not alongside me so as to guide me to its solution, for among this Ummah there is no one except 'Ali who can solve problems. 48 Jabir has quoted Umar as saying: There were eighteen merits for the Holy Prophet's companions altogether and thirteen of them

belonged solely to 'Ali and he shared the other five with us.49

Ibn Abbas has been reported as saying: Knowledge has been divided into six parts. Five parts have been allocated to 'Ali and he shares the other part with us too. Nevertheless, he is wiser than all of us in the remaining one part. 50 There are many narrations on 'Ali's superior knowledge which cannot be counted.

فَخَلِّى عُمَرُ سَبِيلَهَا ثُمَّ قَالَ: عَجِزَتِ النِّسَاءُ أَنْ تَلِدَ مِثْلَ عَلِيِّ بِنِ أَبِي طَالِبٍ. لَوْلا عَلِيٌّ لَهَلَكَ عُمَرُ. وَمِنْ مَناقِبِ أَبِي الْمُؤَيَّدِ: إِنَّ عُمَرَ خَطَبَ النَّاسَ فَقَالَ: لَوْ صَرَفْناكُمْ عَمَّا تَعْرِفُونَ إِلَى مَا تُنْكِرُونَ مَا كُنْتُمْ صانِعِينَ؟ فَسَكَتُوا. قَالَ ذَلِكَ الْمُؤَيَّدِ: إِنَّ عُمَرَ خَطَبَ النَّاسَ فَقَالَ: لَوْ صَرَفْناكُمْ عَمَّا تَعْرِفُونَ إِلَى مَا تُنْكِرُونَ مَا كُنْتُمْ صانِعِينَ؟ فَسَكَتُوا. قَالَ ذَلِكَ تَلاثاً. فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: إِذاً كُنَّا نَسْتَتِيبُكَ فَإِنْ تُبْتَ قَبِلْناكَ. قَالَ فَإِنْ لَمْ أَتُبْدِ؟ قَالَ: إِذاً نَصْرِبُ الَّذِي فِيهِ عَيناكَ. فَقَالَ لَهُ عَلِي جَعَلَ فِي هَذِهِ الأُمَّةِ مَنْ إِذَا اعْوَجَجْنا أَقَامَ أَوَدَنا .

وَقَالَ سَعِيدُ بنُ المُسَيَّبِ: سَمِعْتُ عُمَرَ يَقُول: اللَّهُمَّ لاَ تُبْقِنِي لِمُعْضِلَةٍ لَيْسَ لَهَا عَلِيُّ بنُ أَبِي طالِب حَيَّاً. وَعَنْ جابِرٍ قَالَ: قَالَ عُمَرُ: كَانَتْ لأَصْحَابِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثَمانِي عَشْرَةَ سَابِقَةً فَخُصَّ عَلِيٌّ مِنْهَا بِثَلاَثَ عَشْرَةَ وَشَرَكَنَا فِي الْخَمْسِ. وَقَالَ ابنُ عَبَّاسٍ: العِلْمُ سِتُّةُ أَسْداسٍ؛ لِعَلِيِّ بْنِ أَبِي طالِب مِنْ ذَلِكَ خَمْسَةُ أَسْداسٍ وَلِلنَّاسِ سُدُسٌ، وَلَقَدْ الْخَمْسِ. وَقَالَ ابنُ عَبَّاسٍ: العِلْمُ سِتُّةُ أَسْداسٍ وَلِلنَّاسِ سَدُسٌ حَتَّى لَهُوَ أَعْلَمُ بِهِ مَنَّا. وَالأَخْبارُ فِي ذَلِكَ أَكْثَرُ مِنْ أَنْ تُحْصى . شَاركنا فِي السُّدُسِ حَتَّى لَهُوَ أَعْلَمُ بِهِ مَنَّا. وَالأَخْبارُ فِي ذَلِكَ أَكْثَرُ مِنْ أَنْ تُحْصى

Tenth: Imam 'Ali endeavored to collect the Qur'anic verses more than anyone else after the departure of the Holy Prophet (S).

Abul-Mu'ayyad has reported 'Ali as saying, "After the departure of the Holy Prophet, I made a vow not to put on my cloak unless I will collect all the Qur'anic verses. As a result, I did not do anything except after doing so due to the great task I had undertaken." 'Ali taught the interpretation of the Holy Qur'an to people and Ibn Abbas was distinguished among all for learning the interpretation of the Holy Qur'an.

Eleventh: Imam 'Ali had amazing merits and scientific perfection. One of the stories told is that two men who were co-travelers came to him. One of them had five loaves of bread and the other had three. They chose a place to sit down, test and have a meal. At this time, a third person came along and ate with them.

After having the food, he gave eight Dirhams to them for the food he had eaten and left. The one who had five loaves of bread took five of the eight Dirhams and gave the rest to his co-traveler, but the latter considered this division as unjust and refused to take the three Dirhams. So they started quarreling. Therefore, they came to 'Ali and informed him of the issue.

Turning to one who had three loaves of bread, Amir al-Mu'minin said: Your co-traveler has been fair to you and has given you more than what you deserve. But the man insisted that he had not been given his due share, saying that the money should be divided equally between them. 'Ali said: Now that you do not accept your co-traveler's share, you must know that what is due to you is not more than one Dirham.

The man being surprised said: Why? 'Ali said: Each of you have eaten 22/3 of a loaf of bread from the eight loaves. Therefore, out of three loaves of bread belonging to you has been eaten by the third person and out of the five loaves of bread belonging to your co-traveler, 21/3 of the bread has been eaten by the third person. Therefore, the price of one third of the bread belonging to you eaten by the third person is no more than one Dirham. Hence what is due to you is only one Dirham.51

Another judgment passed by 'Ali is about a woman who was riding on the back of another woman. A third woman arrived and prodded the woman who was giving the ride, spurring her to move more quickly. At this time, the woman on the top fell down on the ground and lost her life.

العَاشرُ: إِنَّهُ اشْتَغَلَ بِجَمْعِ القُرْآنِ بَعْدَ مَوْتِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَبْلَ كُلِّ أَحَد. رَوَى أَبُو المُؤَيَّدِ بِإِسْنادِهِ إِلَى عَلِيِّ عَلَيْهِ وَآلِهِ قَبْلَ كُلِّ أَحَد. رَوَى أَبُو المُؤَيَّدِ بِإِسْنادِهِ إِلَى عَلِيِّ عَلَيْهِ وَآلِهِ أَقْسَمْتُ لاَ أَضَعُ رِدَائِي عَنْ ظَهْرِي حَتَّى أَجْمَعَ مَا بَينَ اللهُ عَلَيْهِ وَآلِهِ أَقْسَمْتُ لاَ أَضَعُ رِدَائِي عَنْ ظَهْرِي حَتَّى جَمَعْتُ القُرْآنَ. وَعَلَّمَ النَّاسَ تَفْسيرَهُ وَكَانَ أَخَصَّهُمْ بِهِ فِي ذَلِكَ ابْنُ اللَّوْحَيْنِ. فَما وَضَعْتُ رِدائِي عَنْ ظَهْرِي حَتَّى جَمَعْتُ القُرْآنَ. وَعَلَّمَ النَّاسَ تَفْسيرَهُ وَكَانَ أَخَصَّهُمْ بِهِ فِي ذَلِكَ ابْنُ . عَبَّاس

الحَادِي عَشَرَ: قَضَاياه العَجِيبَةُ الدَّالَّةُ عَلَى كَمالِ عِلْمِهِ وَغَزارَةٍ فَضْلِهِ. مِنْها: أَنَّهُ جاءَهُ شَخْصانِ كانا سائِريْنِ فِي طَريقٍ مَعَ أَحَدِهِما خَمْسَةُ أَرْغِفَةٍ وَمَعَ الآخَرِ ثَلاثَةٌ. فَجَلَسا يَأْكُلانِ فَقَدِمَ عَلَيْهِما ثالِثٌ فَأَكَلَ مَعَهُما فَلَمَّا فَرِغوا رَمى طَريقٍ مَعَ أَحَدِهِما خَمْسَةُ أَرْغِفَةٍ وَمَعَ الآخَرِ ثَلاثَةٌ. فَجَلَسا يَأْكُلانِ فَقَدَمَ عَلَيْهِ صاحِبُ الأَقْلَ. فَتَرافَعا إلَى عَلِيِّ عَلَيْهِ لَهُما ثَمَانِيَةَ دَراهِمَ عِوَضاً عَنْ أَكْلِهِ. فَطَلَبَ صاحِبُ الأَكْثِرِ خَمْسَةُ فَامْتَنَعَ عَلَيْهِ صاحِبُ الأَقْلِ. فَتَرافَعا إلَى عَلِيِّ عَلَيْهِ السَّلامُ. فَقَالَ لِصاحِبِ الأَقَلِّ: قَدْ أَنْصَفَكَ. فَقَالَ لَهُ: مَا آخُذُ إلاَّ حَقِي وَهُو أَكْثَرُ مِنْ ثَلاثَةٍ وَأَنا أُريدُ أَمْرَ الحَقِّ. فَقَالَ لَهُ عَلَيْهِ السَّلامُ: إِذَا كَانَ كَذَلِكَ فَلَكَ دِرْهَمٌ واحِدٌ؛ كُلُّ واحِدٍ مِنْكُمْ قَدْ أَكَلَ رَغيفَيْنِ وَثُلُثَى مَعْهُما فَلَكَ دِرْهَمٌ واحِدٌ؛ كُلُّ واحِدٍ مِنْكُمْ قَدْ أَكَلَ رَغيفَيْنِ وَثُلُثَى مَعْهُمَا فَلَكَ دِرْهَمٌ وَاحِدٌ؛ كُلُّ واحِدٍ مِنْكُمْ قَدْ أَكَلَ رَغيفَيْنِ وَثُلُثَ رَغيفٍ فَبَقِيَ لَكَ مِنْ خُبْزِكَ ماحِبِكَ رَغيفَيْنِ وَتُلْثَ رَغيفٍ، فَلِكُلٌ ثُلُثُ دُرْهَمٍ وَأَكُلُ ثُلُثُ دُرْهُمٍ وَاحْدُلُونَ وَلُكُلُ ثُلُثُ وَلَاثُ وَلَاكُلُ مَنْ خُبْزِ صاحِبِكَ رَغيفَيْنِ وَتُلْثُ مَ وَغيفٍ فَلِكُلٌ ثُلُثُ دُرْهُمٍ

وَمِنْها: أَنَّ امْرَأَةً رَكِبَتْ أُخْرى فَجاءَتْ ثالِثَةٌ فَنَخَسَتِ المَرْكوبَةَ فَوَقَعَتِ الرَّاكِبَةُ فَمَاتَتْ. فَقَضى بِثُلُثَيْ دِيَتِها عَلَى النَّاخِسَةِ وَالمَرْكوبَةِ لأَنَّ التَّلَفَ وَقَعَ مِنْهُمًا وَأَسْقَطَ التُّلُثَ لِرُكوبِه عَبَثاً

'Ali's judgment was that two thirds of blood money had to be paid by the woman who was giving ride and the woman who had prodded her, for the woman's death was because of their acts and annulled one third of blood money, for the woman killed had done a futile attempt and there was no compensation for it. This judgment passed at the time of the Holy Prophet (S) was approved by him.52

One of the other judgments passed by 'Ali was about a slave girl jointly owned by two persons who had sexual intercourse with her during the period of purity. The slave girl became pregnant, so the case became dubious for them. As for the child, 'Ali drew lot between them. This judgment too was approved by the Holy Prophet (S) who raised his hands in prayer, saying: Thanks God who has set among us Ahl al–Bayt a person acting according to the tradition of Prophet David. By David's tradition, the Holy Prophet (S) meant divine inspiration.53

Another example of judgment passed by 'Ali was when a cow had killed an ass. The owners of the two

animals went to Abu-Bakr for judgment informing him of the case. Abu-Bakr said: An animal has killed another animal. So the owner of the killer animal does not have to pay anything! The two persons referred the case to Umar who passed a judgment similar to that of Abu-Bakr.

Then, they informed the case to 'Ali who said: If the cow has gone to the place of the ass and has killed it, the owner of the cow has to pay the price of the ass to its owner and if the ass has gone to the place of the cow and it has killed the ass, the owner of the cow does not have to be compensated. Hearing this, the Holy Prophet said: Actually, 'Ali ibn Abi–Talib has passed judgment among you based on God's decree and there is no doubt about this judgment.54

One of the other judgments passed by 'Ali is about two women who had a dispute over a child each claiming that the child belonged to her. They came to 'Ali to offer a solution. 'Ali first advised each of them to give up her baseless claim but they both insisted on what they said believing the other party's claim to be false. To resolve this problem, 'Ali ordered Qanbar to bring his sword. The two women said: What is the sword for? 'Ali said: I will cut the child into two parts and give a half to each of you. At this point, one of the two women cried out saying: O Amir al–Mu'minin! If you are supposed to cut the child into two parts, I will give up my claim. Give the child to this woman. 'Ali found that the child belonged to her and the other woman's claim was false. Therefore, he gave the child to his true mother and the other woman whose claim was false, took back her word and confessed the truth.55

فَصَوَّبَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. وَمِنْها: أَنَّهُ كَانَتْ جَارِيَةٌ بَيْنَ اثْنَيْنِ وَطَآها فِي طُهْرٍ وَاحِدٍ فَحَمَلَتْ. فَأَشْكَلَ الْحالُ . فَتَرافَعا إِلَيْهِ فَحَكَمَ عَلَيْهِ السَّلامُ بِالقُرْعَةِ. فَصَوَّبَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقالَ: الحَمْدُ للهِ الَّذِي جَعَلَ فينا أَهْلَ البَيْتِ مَنْ يَقْضي عَلَى سُنَنِ دَاوُدَ عَلَيْهِ السَّلامُ، يَعنِي بِهِ: القَضاءَ بِالإِلْهامِ

وَمِنْها: أَنَّ بَقَرَةً قَتَلَتْ حِماراً، فَتَرافَعَ المَالِكانِ إِلَى أَبِي بَكْرٍ. فَقالَ: بَهِيمَةٌ قَتَلَتْ بَهِيمَةٌ، لاَ شَيْءَ عَلَى رَبِّها. ثُمَّ مَضَيا إِلَى عَلِيِّ عَلَيْهِ السَّلامُ فَقالَ: إِنْ كَانَتِ البَقَرَةُ دَخَلَتِ الحِمَارَ فِي مَنامِهِ فَعَلَى عُمَرَ فَقَضَى بِما قَضى صاحِبُهُ. ثُمَّ مَضَيا إِلَى عَلِيِّ عَلَيْهِ السَّلامُ فَقالَ: إِنْ كَانَتِ البَقَرَةُ دَخَلَتِ الحِمَارِ فِي مَنامِهِ فَعَلَى مَا مِهِ فَعَلَى مَا مِهِ فَعَلَى مَا مِها فَقَتَلَتْهُ فَلا غُرْمَ عَلَى صاحِبِها .

فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَقَدْ قَضى عَلِيُّ بْنُ أَبِي طالِب بَيْنَكُما بِقَضاءِ اللهِ عَزَّ وَجلَّ. وَمِنْها: أَنَّ امْرَأَتَيْنِ جَاءَتا إِلَيْهِ وَمَعَهُما طِفْلٌ ادَّعَتْهُ كُلِّ مِنْهُمْا. فَوَعَظَهُما فَلَمْ تَرْجَعا. فَقالَ: يَا قَنْبَرُ الْتِنِي بِالسَّيْفِ. فَقالَتا لَهُ: مَا تَصنْنَعُ بِهِ؟ فَقالَ: أَشُقُّهُ نِصنْفَيْنِ وَأُعْطِي كُلَّ واحِدَةٍ مِنْكُما نِصنْفَهُ. فَرَضِيَتْ إِحْداهُما وَصاحَتِ الأُخْرى وَقالَتْ: يَا أَميرَ الْمُؤْمِنِينَ إِنْ كُنْتَ لا

One of the other judgments passed by 'Ali is when a building collapsed on a group of people but two young boys survived and each of them claimed that the other was his slave. There was no witness in this relation either. To settle the dispute, they went to 'Ali to find a solution for their problem. To discover the truth, 'Ali ordered the two young boys to put their heads out of a window. Then he said to Qanbar:

cut off the head of the slave. One of the two young boys pulled his head out of the window starting to run away but the other one remained in the same place. The one who had pulled his head out of the window confessed that he was the slave and the other was the master.56

Another example of the judgments passed by 'Ali is about a man who had drunk wine at the time of Abu–Bakr. The man was brought to Abu–Bakr and admitted that he had drunken wine but he said he did not know that drinking wine was forbidden and it was unlawful, for he said he was living among people for whom drinking wine was lawful. Hearing this, Abu–Bakr was at a loss, not knowing how to carry out the punishment, for the problem was of an unknown nature to him. So he had to inform the problem to 'Ali so as to find a solution for it.

'Ali said: Send with him two trustworthy men to the group of Muhajir and Ansar making them swear by God if there is anyone to whom the verse on the prohibition of drinking wine had been recited or had reported the Holy Prophet as having said anything about this issue or not. Should anyone bear witness that the wine–drinker knew about the unlawful nature of wine–drinking, give him punishment for wine drinking, otherwise make him repent and let him go, for he has not been aware of the unlawful nature of wine–drinking. Abu–Bakr carried out 'Ali's instruction. When inquiry was made, it was found out that the verse on the prohibition of drinking wine had not been recited to him. Therefore, they made him repent and let him go.57

بُدَّ فاعِلاً فَأَعْطِها إِيَّاهُ. فَعُرِفَ أَنَّهُ وَلَدُها وَلا شَيَءَ لِلرَّاضِيَةِ. فَسَلَّمَهُ إِلَيْها فَرَجَعَتْ مُدَّعِيَةُ البَاطِلِ إِلَى الحَقِّ. وَمِنْها: أَنَّهُ وَقَعَتْ دارٌ عَلَى قَومٍ وَخَرَجَ مِنْها صَبِيَّانِ إِدَّعَى كُلُّ واحِد مِنْهُما أَنَّهُ مالِكُ الآخَرِ. فَأَمَرَ بإخْراج رَأْسَيْهِما مِنْ رَوْزَنَةٍ ثُمَّ قَالَ: يَا قَنْبَرُ إِخْرِدِ السَّيْفَ. وَأَشارَ إِلَيْهِ لاَ تَفْعَلْ إِلاَّ مَا آمُرُكَ. ثُمَّ قَالَ: يَا قَنْبَرُ إِخْرِبْ رَقَبَةَ العَبْدِ. فَهَرَبَ أَحَدُهُما وَبَقِيَ قَالَ: يَا قَنْبَرُ إِخْرِ السَّيْفَ. وَأَشارَ إِلَيْهِ لاَ تَفْعَلْ إِلاَّ مَا آمُرُكَ. ثُمَّ قَالَ: يَا قَنْبَرُ إِضْرِبْ رَقَبَةَ العَبْدِ. فَهَرَبَ أَحَدُهُما وَبَقِيَ الآخَرُ. وَرَجَعَ الهَارِبُ إِلَى الحَقِّ وَاعتَرَفَ بِأَنَّهُ العَبْدُ. وَمِنْها: أَنَّ رَجُلاً رُفِعَ إِلَى أَبِي بَكْرٍ وَقَدْ شَرِبَ الخَمْرَ فَأَرادَ أَنْ يُقيمَ عَلَيْهِ الحَدَّ. فَقَالَ لَهُ: إِنَّنِي شَرِبْتُها وَلا عِلْمَ لِي بِتَحْرِيمَها لأَنِّي نَشَأْتُ بَيْنَ قَوْمٍ يَسْتَحِلُونَها. فَارْتَجَّ بِأَبِي بَكْرٍ الأَمْرُ بِالحُكْمِ عَلَيْهِ الحَدَّ. فَقَالَ لَهُ: إِنَّنِي شَرِبْتُها وَلا عِلْمَ لِي بِتَحْرِيمَها لأَنِّي نَشَأْتُ بَيْنَ قَوْمٍ يَسْتَحِلُونَها. فَارْتَجَ بِأَبِي بَكْرٍ الأَمْرُ بِالحُكْمِ عَلَيْهِ الحَدَّ. فَقَالَ لَهُ: إِنَّنِي شَرِبْتُها وَلا عِلْمَ لِي بِتَحْرِيمَها لأَنِي نَشَأْتُ بَيْنَ قَوْمٍ يَسْتَحِلُونَها. فَارْتَجَ بِأَبِي بَكْرٍ الأَمْرُ بِالحُكْمِ

فَاسْتَخْبُرَ عَلِيًّا عَلَيْهِ السَّلامُ عَنِ الحُكْمِ فِي ذَلِكَ. فَقَالَ: إِبْعَتْ ثِقَتَيْنِ مِنْ رِجالِ المُسْلِمينَ يَطوفانِ عَلَى مَجالِسِ المُهاجِرِينَ وَالأَنْصارِ وَيُناشِدانِهِمْ: هَلْ فِيهِمْ أَحَدٌ تَلا عَلَيْهِ آيَةَ التَّحْرِيمِ أَنْ أَخْبَراهُ بِذَلِكَ عَنْ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَاللهِ عَلَيْهِ وَآلِهِ؟ فَإِنْ شَهِدَ بِذَلِكَ فَاسْتَتِبْهُ وَخَلِّ سَبِيلَهُ. فَفَعَلَ ذَلِكَ أَبُو بَكْرٍ وَآلِهِ؟ فَإِنْ شَهِدَ بِذَلِكَ رَجُلانِ مِنْهُمْ فَأَقِمِ الحَدَّ عَلَيْهِ. وَإِنْ لَمْ يَشْهَدْ أَحَدٌ بِذَلِكَ فَاسْتَتِبْهُ وَخَلِّ سَبِيلَهُ. فَفَعَلَ ذَلِكَ أَبُو بَكْرٍ فَالْمُهاجِرِينَ وَالأَنصَارِ أَنَّهُ تَلا آيَةَ التَّحْرِيمِ عَلَيْهِ وَلا أَخْبَرَهُ عَنْ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَلَا أَحُدُ مِنَ المُهاجِرِينَ وَالأَنصَارِ أَنَّهُ تَلا آيَةَ التَّحْرِيمِ عَلَيْهِ وَلا أَخْبَرَهُ عَنْ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ،

One of the other reasons for 'Ali's superiority over other companions of the Holy Prophet is that Abu–Bakr was asked a question about the meaning of the word "abban" in

"And fruits and herbage" (80:31).

He helplessly said: If I say I do know what I really do not know of the book of Allah, which sky shall cast

its shade on me and which earth shall give accommodation to me? As a matter of fact, I know the meaning of fakiha (fruits) but I have no idea of what the word "abban" means.

Being informed of what Abu–Bakr had said, 'Ali said: Glory be to Allah. He is free from all defects. Did Abu–Bakr not know that the meaning of "abban" was herbage? The reason God has brought this word in His book is to remind His servants that not only He has prepared a provision for men and for cattle but the cattle enjoy a vital material too so that in this way the human life in eating fruits and his physical power in eating the meat of some of the animals are strengthened.58

Another story about 'Ali's supreme position is when Abu–Bakr was asked a question about the meaning of kalalah to which he said: I will express my opinion about it. If my feeling is near to the truth, it would be from divine grace and if I make a mistake, it would be from me and Satan. Being informed of this, Amir al–Mu'minin said: there is no room here for expressing one's feeling. Is he not sure that kalalah is a term sometimes used for a full blood brother and at other times for half–brother?59

Another story based on 'Ali's superiority over the other companions of the Holy Prophet (S) is that a Jewish scholar came to Abu-Bakr, saying: Are you the caliph who succeeded the prophet of this nation? Abu-Bakr said: Yes! The Jewish scholar said: In Torah, we have it that the successors of the prophets are above their followers. Now, considering that you are the successor of the prophet of this Ummah, tell me where is God, in heaven or on earth? Abu-Bakr said: God is in heaven, placed on the throne. The Jewish scholar said: Therefore, He is not on the earth. In other words, He is in one place and is not in the other place.

Being helpless in answer, Abu-Bakr began to talk roughly to him saying: This saying of yours is that of an atheist. Get away from me or I will have you killed! Being astonished and making fun of Islam, the Jewish scholar left the place. Meeting him on the way, 'Ali said: I was informed of what passed between you and Abu-Bakr. The answer to your question is this: We believe that God Almighty is the determiner of all times and places. He is too powerful to be in one place and not in another place or in one time and not in another time. He exists in every place but not in the scope of proximity and His knowledge encompasses all objects. There is nothing outside His prudence and there is no being outside His domination or deprived from His Grace.

وَمِنْها: أَنَّ أَبِا بَكْرٍ سُئِلَ عَنْ قَوْلِهِ تَعالَى ? وَفَاكِهَةً وَأَبَّا? مَا مَعْنى الأَبِّ؟ فَقالَ: أَيُّ سَمَاءٍ تُظِلُّني أَمْ أَيُّ أَرْضٍ تُقِلُني إِنْ قُلْتُ فِي كِتابِ اللهِ بِما لاَ أَعْلَمُ. أَمَّا الفاكِهَةُ فَنَعْرِفُها، وَأَمَّا الأَبُّ فَاللهُ أَعْلَمُ بِهِ. فَبَلَغَ أَمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مَقالَتَهُ قَلْتُ فِي كِتابِ اللهِ بِما لاَ أَعْلَمُ الفاكِهَةُ فَنَعْرِفُها، وَأَمَّا الأَبُّ فَاللهُ أَعْلَمُ بِهِ. فَبَلَغَ أَمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مَقالَتَهُ فَقَالَ عَلَيْهِ السَّلامُ: يَا سُبُحانَ اللهِ! أَمَا عَلِمَ أَنَّ الأَبَّ هُوَ الكَلأُ وَالمَرْعى؟ وَأَنَّ اللهَ تَعالَى ذَكَرَ ذَلِكَ تَعْرِيفاً لِعِبادِهِ مَا أَنْعَمَ فَقَالَ عَلَيْهِ السَّلامُ عَلَيْهِ مَمَّا تَحْيا بِهِ أَنْفُسُهُمْ وَتَقُومُ بِهِ أَجْسادُهُمْ

وَمِنْها: أَنَّ أَبا بَكْرٍ سُئِلَ عَنِ الكَلالَةِ فَقالَ: أَقولُ فِيهَا بِرَأْيي. فإن أَصَبْتُ فَمِنَ اللهِ، وَإِنْ أَخْطَأْتُ فَمِنّي وَمِنَ الشَّيْطانِ. فَبَلَغَ أَميرَ المُوَّمِنِينَ عَلَيْهِ السَّلامُ ذَلِكَ فَقالَ: مَا أَعْناهُ عَن الرَّأْيِ فِي هَذَا المَكان. أَمَا عَلِمَ أَنَّ الكَلالَةَ هُمُ الإِخْوَةُ

وَالْأَخُواتُ مِنْ قِبَلِ الْأُمِّ وَالْأَبِ وَمِنْ قِبَلِ الْأَبِ عَلَى انْفِرادهِ وَمِنْ قِبَلِ الْأُمِّ أيضاً عَلى انْفِرادهَا؟

وَمِنْها: أَنَّ رَجُلاً مِنْ أَحْبارِ اليَهودِ جاءَ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ: أَنْتَ خَلِيفَةُ نَبِيِّ هَذِهِ الأُمَّةِ؟ قَالَ: نَعَمْ. قَالَ: إِنَّا نَجِدُ فِي التَّوْراةِ أَنَّ خُلُفاءَ الأَنْبِياءِ أَعْلَمُ أُمَمِهِمْ. فَأَحْبِرْني عَنِ اللهِ أَيْنَ هُوَ؛ أَفي السَّماءِ أَمْ فِي الأَرْضِ؟ فَقَالَ أَبُو بَكْرٍ: هُوَ فِي التَّوْراةِ أَنَّ خُلُفاءَ القَوْلِ فِي مَكانٍ دونَ مَكانٍ. فَقَالَ لَهُ أَبُو السَّماءِ عَلَى هَذَا القَوْلِ فِي مَكانٍ دونَ مَكانٍ. فَقَالَ لَهُ أَبُو السَّماءِ عَلَى العَرْشِ. فَقَالَ اليَهودِيُّ: فَأَرَى الأَرْضَ خَالِيَةً مِنْهُ وَأَراهُ عَلَى هَذَا القَوْلِ فِي مَكانٍ دونَ مَكانٍ. فَقَالَ لَهُ أَبُو السَّماءِ عَلَى هَذَا القَوْلِ فِي مَكانٍ دونَ مَكانٍ. فَقَالَ لَهُ أَبُو

I will now inform you of what, one of your books, accepts as truth. Now that you are getting to know the truth, will you accept and believe it? The Jewish scholar said: Yes. 'Ali said: Is it not in one of your books that one day when Moses (a.s) was sitting, suddenly an angel appeared to him from the east. Moses (a.s) said: Where do you come from? The angel said: I came from the presence of the Lord of universe.

Then another angel came from the west and when Moses (a.s) asked: Where do you come from? The angel said: I came from god Almighty. Another angel came. Again Moses asked his: Where do you come from? He said: From the seventh heaven and from the presence of God Almighty. The fourth angel who came to the presence of Moses (a.s) said: I come from the seventh layer of the earth and from the presence of God Almighty.

At this time, Moses (a.s) said: Glory be to God Almighty, for no place is depleting from His existence and no place is nearer to Him than another place. The Jewish scholar confirmed what he heard, saying: What you say is right and there is no doubt in it. I testify that being caliph and successor to the Holy Prophet is your indisputable right but another person has usurped it.60

During Umar's caliphate, Qudamah ibn Maun had drunken wine. When the issue was proved, Umar decided to punish him. In defense of himself, Qudamah said: It is not fair to punish me, for God Almighty says:

"On those who believe and do good, there is no blame for what they eat, when they are careful of their duty and believe and do good deed" (5:93).

Therefore, I am not to be punished for the sin I have committed, for I am careful of my duty and a believer. Umar gave up punishing him and let him go. Being informed of this affair, 'Ali went to Umar immediately, saying: this verse does not apply to Qudamah, for a man who is careful of his duty does not consider as lawful what is unlawful. If he believed in this verse, he would never commit such an act and would not consider it as a lawful act. Turning to Umar, 'Ali said: Send for him immediately and make him repent so as not to repeat it. If he repented, punish him, for punishment is not annulled with repentance. However, if he insisted on his words, kill him, for in this case he is not a Muslim anymore because of taking distance from the Islamic Ummah.

بالإسْلامِ. فَاسْتَقْبُلَهُ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقَالَ: يَا يَهودِيُّ، قَدْ عَرَفْتُ مَا سَأَلْتَ عَنْهُ وَما أُجِبْتَ بِهِ وَإِنَّا نَقولُ: إِنَّ اللّهَ جَلَّ جَلالُهُ أَيَّنَ الأَيْنَ فَلا أَيْنَ لَهُ، وَجَلَّ عَنْ أَنْ يَحْوِيهُ مَكَانٌ وَهُوَ فِي كُلِّ مَكان بِغَيْرِ مَماسَّةٍ وَلا مُجاورَةٍ، يُحيطُ عِلماً بِما فِيها وَلا يَخْلو شَيْءٌ مِنْ تَدْبيرِهِ تَعالَى، وَإِنِي مُخْبِرُكَ بِما جاءَ فِي كِتابٍ مِنْ كُتُبِكُمْ يُصَدِّقُ مَا ذَكَرْتُهُ لَكَ، فَإِنْ عَرَفْتهُ أَتُوْمِنُ بِهِ؟ قَالَ اليَهودِيُّ: نَعَمْ. قَالَ عَلَيْهِ السَّلامُ: تَجِدونَ فِي بَعْضِ كُتُبِكُمْ أَنَّ مُوسَى بْنَ عِمْرانَ عَلَيْهِ السَّلامُ كَانَ ذات يَوْمٍ جَالِساً إِذْ جاءَهُ مَلَكٌ مِنَ المَشْرِقِ فَقَالَ لَهُ مُوسَى عَلَيْهِ السَّلامُ: مِنْ أَيْنَ أَقْبَلْت؟ فَقَالَ: مِنْ عِنْدِ اللهِ عَزَّ وَجلَّ. ثُمَّ جَاءَهُ مَلَكٌ مِنَ المَعْرِبِ فَقَالَ لَهُ: مِنْ أَيْنَ جَبِّتَ؟ فَقَالَ: مِنْ عِنْدِ اللهِ عَزَّ وَجلَّ. ثُمَّ جَاءَهُ مَلَكٌ مِنَ المَعْرِبِ فَقَالَ لَهُ: مِنْ أَيْنَ جَبِّتَ؟ فَقَالَ: مِنْ عِنْدِ اللهِ عَزَّ وَجلَّ. ثُمَّ جَاءَهُ مَلَكٌ آخَرُ فَقَالَ لَهُ: مِنْ أَيْنَ جَبِّتَ؟ فَقَالَ: قَدْ جِبِّتُكَ مِنَ السَّابِعَةِ مِنْ عِنْدِ اللهِ تَعَالَى. ثُمَّ جَاءَهُ مَلَكٌ آخَرُ فَقَالَ: قَدْ جِبِّتُكَ مِنَ السَّماءِ السَّابِعَةِ مِنْ عِنْدِ اللهِ تَعالَى. ثُمَّ جَاءَهُ مَلَكٌ آخَرُ فَقَالَ: قَدْ جِبِّتُكَ مِنَ السَّماءِ السَّابِعَةِ مِنْ عِنْدِ اللهِ تَعَالَى. ثُمَّ مَاكَ آخَرُ فَقَالَ: قَدْ جِبِّتُكَ مِنَ السَّماءِ السَّابِعَةِ مِنْ عِنْدِ اللهِ عَنَى وَلَا يَكُونُ إِلَى مَكانٍ إِلَيْ مَكانٍ أَقُولَ المَعْرِبِ فَقَالَ مَكَانٍ أَقُولَ الْمَوْمِي السَّقْلَى عَلْهُ مَا لَكُ أَحَقُ بِمَقَامَ نَبِيِّكَ مِمَّ السَّوْلَى عَلَيْهِ السَّابِعَةِ مِنْ عِنْدِ اللهِ عَزَّ وَجلًا. فَوَ الْمَقْ مَا المَقْ مَا السَّولَ إِلَى مَكانٍ أَلَى مَكانٍ أَلَى مَكانٍ إِلَى مَكانٍ إِلَى مَكانٍ أَلَى مَكَانٍ أَلَكَ أَحَقُ بِمَقَامَ نَبِيِكَ مِمَّ السَّوَلَ عَلَيْهِ السَّلَا اللهِ عَزَّ وَجلًا.

وَمِنْها: أَنَّ قُدامَةَ بْنَ مَظْعونِ شَرِبَ الخَمْرَ فَأَرادَ عُمَرُ أَنْ يَحِدَّهُ. فَقالَ لَهُ قُدامَةُ: لاَ يَجِبُ عَلَيَّ الحَدُّ لِقَوْلِهِ تَعالَى: ?لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ. فَدَراً عُمَرُ عَنْهُ الحَدَّ. عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ. فَدَراً عُمَرُ عَنْهُ الحَدَّ. فَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ. فَدَراً عُمَرُ عَنْهُ الحَدَّ. فَلَى اللَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ. فَدَراً عُمَرُ عَنْهُ الحَدَّ. فَلَى المُؤْمِنِينَ

Being informed of 'Ali's judgment, Umar decided to carry out the punishment but did not know the extent of punishment. 'Ali said: One who drinks wine receives eighty lashes. Commenting on the philosophy behind this issue, 'Ali said: One who drinks wine becomes drunk, will say something unfair, and slanders God and the messenger of God. Therefore, he has to be punished. So Umar gave Qudamah eighty lashes making him give a pledge not to repeat it again.61

One of the other fair judgments passed by 'Ali was when Umar was informed that a woman had attended a gathering of strange men flirting with them. So he sent a group to her house to find the fact. Entering the woman's house, the fact-finding group conveyed Umar's message to her. The woman who was shaking with fear left her house along with the caliph's agents.

On the way, she went into labor and aborted the fetus she had in her womb as a result of which it lost its life after a few moments. Umar called the Holy Prophet's companions asking about the fate of the dead infant. They unanimously said: As you decided to punish the woman for the wrong she had done, no responsibility is on you!

Nevertheless, Umar was not satisfied with their judgment, turned to 'Ali asking: O Abul-Hasan, what is your judgment in this relation? 'Ali answered: If this group have expressed their opinion without pondering to make you pleased they have undoubtedly misled you having passed a wrong judgment and if they have pondered on it, they have not thought of the truth of the problem. Now, listen carefully to me to make the case clear to you. The aborted infant has blood money which is on your charge, for it was because of your mistake that the woman aborted her child. Umar said: By God, among these people, it was you who have passed a fair judgment. Now, do not leave this place before you divide this blood money among Banu-Adi (Umar's tribe) and give it to the heirs of the infant. 'Ali divided the blood money among Umar's tribe and gave it to the next of kin.62

عَلَيْهِ السَّلامُ، فَمَشَى إِلَى عُمَرَ وَأَنْكَرَ عَلَيْهِ فِي تَرْكِ إِقامَةِ الْحَدِّ، فَاعْتَذَرَ بِالآيَةِ. فَقالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: لَيْسَ قُدامَةُ مِنْ أَهْلِ هَذِهِ الآيَةِ، إِنَّ الَّذِينَ آمَنوا وَعَمِلوا الصَّالِحاتِ لاَ يَسْتَحِلُّونَ حَراماً. فَارْدُدْهُ وَاسْتَتِبْهُ مِمَّا قَالَ. فَإِنْ تَابَ قُدْمُ مَنْ أَهْلِ هَذِهِ الآيَةِ، إِنَّ الَّذِينَ آمَنوا وَعَمِلوا الصَّالِحاتِ لاَ يَسْتَحِلُّونَ حَراماً. فَارْدُدْهُ وَاسْتَتِبْهُ مِمَّا قَالَ. فَإِنْ تَابَ

فَاسْتَيْقَظَ عُمَرُ وَلَمْ يَدْرِ كَمْ يَحِدُّهُ. فَقالَ لأَميرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: عَرِّفْنِي الحَدَّ؟ فَقالَ: حَدُّهُ ثَمَانُونَ. إِنَّ شارِبَ الخَمْرِ إِذَا شَرَبَها سَكَرَ وَإِذَا سَكَرَ هَذِيَ وَإِذَا هَذِيَ افْتَرى. فَحَدَّهُ عُمَرُ تَمانِينَ

وَمِنْها: أَنَّ عُمَرَ اسْتَدْعى امْرَأَةً كَانَتْ تَتَحَدَّتُ الرِّجِالُ عَنْها. فَلَمَّا جَاءَها رَسولُهُ فَزِعَتْ وَخَافَتْ فَأَسْقَطَتْ فَوَقَعَ وَلَدُها إِلَى الأَرْضِ مُسْتَهلاً ثُمَّ ماتَ. فَجَمَعَ الصَّحابَةَ وَسَأَلَهُمْ عَنِ الحُكْمِ. فَقالُوا لَهُ: نَراكَ مُؤَدِّباً وَلا شَيْءَ عَلَيْك. فَقالَ لأميرِ المُؤْمِنِين عَلَيْهِ السَّلامُ: إنْ كَانَ القَوْمُ قارَبوكَ فَقَدْ غَشُوكَ، وَإِنْ كَانُوا المُؤْمِنِين عَلَيْهِ السَّلامُ: مَا عِنْدَكَ يَا أَبا الحَسَنِ؟ فَقالَ عَلَيْهِ السَّلامُ: إنْ كَانَ القَوْمُ قارَبوكَ فَقَدْ غَشُوكَ، وَإِنْ كَانُوا ارْتَأُوا فَقَدْ قَصَّروا. وَالدِّيَةُ عَلَى عَاقِلَتِكَ لأَنَّ قَتْلَ الصَّبِيِّ خَطَأً تَعَلَّقَ بِكَ. فَقالَ: أَنْتَ وَاللهِ نَصَحْتَنِي مِنْ بَيْنِهِمْ، وَاللهِ لا أَبْرَحُ حَتَّى تُجَزِّيً

Another example of the judgments passed by 'Ali was that an old man married a woman and after some time the woman became pregnant but the man claimed he had not had any intercourse with her saying: This is not my child. This happened under the caliphate of Uthman. Not knowing how to find the truth, the caliph started to investigate the issue asking the woman: Have you been to bed with your husband and has he deflowered you?

The woman said: No. Uthman ordered to give punishment to the woman. Being informed of this, 'Ali denounced the judgment, pursued the case with further precision and said: Perhaps the man has reached her without ingress and his semen has reached her. Therefore, 'Ali asked: How was your intercourse? The man said: I came before defloration and my semen reached her vulva. 'Ali said: This child belongs to the old man. My judgment is to punish this man for his denial.63

One of the other hard cases on which 'Ali passed a fair judgment is as follows: A woman gave birth to a son having two heads, two bodies but one flank. This was a quite strange issue for the Holy Prophet's companions, for they did not know whether this was one man or two men. To remove any ambiguity, they referred to 'Ali for the answer. 'Ali said: Take his sleeping and awakening into consideration. Wake him up after sleeping. If the two wake up at the same moment, they are one but if one is asleep and the other awake, they are two, hence two shares of inheritance must be given to them.64

Another story of 'Ali's judgment concerns a hermaphrodite. To distinguish the sex, 'Ali ordered to count the hermaphrodite's right and left ribs. In this way, 'Ali passed a judgment and determined the sex of the creature, saying: It is a male not a female. 65 One of the other merits of 'Ali is his injunctions on rebels and outlaws. The Shafi'ite Imam says: I learnt the injunctions concerning the atheists from the Messenger of Allah and those concerning the rebels and outlaws from 'Ali ibn Abi–Talib Abu–Talib. 66

وَمِنْها: أَنَّ امْرَأَةً نَكَحَها شَيخٌ كَبيرٌ فَزَعَمَ الشَّيْخُ أَنَّهُ لَمْ يَصِلْ إِلَيْها وَأَنْكَرَ حَمْلَها فِي خِلافَةِ عُثْمانَ. فَاشْتَبَهُ الحُكْمَ وَسأَلَ المَرْأَةَ: هَلْ افْتَضَّكِ الشَّيْخُ؟ وَكانَتْ بِكْراً، فَقَالَتْ: لاَ. فَأَمَرَ عُثْمانُ بِإِقامَةِ الحَدِّ عَلَيْها. فَأَنْكَرَ أُميرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ لَلمَاء وَقَالَ: كُنْتُ أُنْزِلُ المَاء وَقَالَ: كُنْتُ أُنْزِلُ المَاء فِي قِبَلِها مِنْ غَيْرِ افْتِضاضٍ. فَقالَ: كُنْتُ أُنْزِلُ المَاء فِي قِبَلِها مِنْ غَيْرِ المُؤمِنِينَ عَلَيْهِ السَّلامُ: الحَمْلُ لَهُ وَالوَلَدُ وَلَدُهُ، وَأَرَى عُقُوبَتَهُ فِي قِبَلِها مِنْ غَيْرِ وُصولٍ إِلَيْها بِالافْتِضاضِ. فَقالَ أُمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: الحَمْلُ لَهُ وَالوَلَدُ وَلَدُهُ، وَأَرَى عُقُوبَتَهُ عَلَيْهِ السَّلامُ: عَلَيْهِ السَّلامُ: المَاء وَلَكُوبَ عَلَيْهِ السَّلامُ: المَاء وَلَكُ مَا إِلاَقْتِضاضِ. عَلَيْهِ المَاء وَلَدُهُ وَالوَلَدُ وَلَدُهُ، وَأَرَى عُقُوبَتَهُ عَلَيْهِ السَّلامُ: المَاء وَلَولَدُ وَلَدُهُ وَالولَدُ وَلَدُهُ وَالولَدُ وَلَدُهُ وَلَا الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: المَّامِنُ المَاء وَلَا الْكَارِ وَلَهُ اللَّالَامُ اللَّهُ وَالولَدُ وَلَدُهُ وَلَالَ الْمَاء وَلَا الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: الصَّالَ لَهُ وَالولَدُ وَلَدُهُ وَالولَدُ وَلَدُهُ وَالولَدُ وَلَا الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: المَاء وَلَولَا أَلَامُ وَالولَدُ وَلَالَ أَلَّالَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ اللَّالَّةُ وَالولَلُهُ وَالولَدُ وَلَولَالَ الْمَاء وَلَولَتُ الْمُؤْمِنِينَ عَلَيْهِ السَّالِ الْمُؤْمِنِينَ عَلَى الْمُؤْمِنِينَ عَلَيْهِ الللْمُؤْمِنِينَ الْمُؤْمِنِينَ وَلَولَالُولَالَةُ وَلَولَالَالَامُ الْمُؤْمِنِينَ عَلَيْهِ اللْعَلْمِ الْمَالَالَ الْمُؤْمِنِينَ عَلَى الْمُؤْمِنِينَ عَلَالَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ عَالَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمَاء وَالْمَامِلُولُولَالَ الْمُؤْمِنُونَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ اللْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينِ الْمُؤْمِنِينَ الْمُؤْمِنِينَ ا

وَمِنْها: أَنَّ امْرَأَةً وَلَدَتْ وَلَداً لَهُ رَأْسَانِ وَبَدَنانِ عَلَى حَقْوٍ وَاحِدٍ. فَالْتَبَسَ الأَمْرُ عَلَيْهِمْ. فَالتَجَأُوا إِلَى أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ. فَقَالَ: إعْتَبِرُوهُ إِذَا نَامَ ثُمَّ أَنْبِهوا أَحَدَ البَدَنَيْنِ وَالرَّأْسَيْنِ. فَإِنِ انْتَبَها جَمِيعاً مَعاً فِي حالَةٍ واحِدَةٍ فَهُما إنْسانٌ . وَاحِدٌ. وَإِن اسْتَيْقَظَ أَحَدُهُما وَالآخَرُ نَائِمٌ فَهُما اثْنانِ وَحَقُّهُما مِنَ المِيرَاث حَقُّ اثْنَيْن

وَمِنْها: إِسْتِخْراجُ حُكْمِ ذِي الفَرْجَيْنِ بِعَدِّ الأَضْلاعِ. وَمِنْها: أَحْكامُ البُغاةِ. قَالَ الشَّافِعِيُّ: عَرَفْنا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَحْكامَ البُغاةِ. وَالقُضَايا الغَريبَةُ كَثيرَةٌ لاَ اللهُ عَلَيْهِ وَآلِهِ أَحْكامَ البُغاةِ. وَالقُضَايا الغَريبَةُ كَثيرَةٌ لاَ اللهُ عَلَيْهِ وَآلِهِ أَحْكامَ البُغاةِ. وَالقُضَايا الغَريبَةُ كَثيرَةٌ لاَ . وَاللهُ عَلَيْهِ السَّلامُ أَحْكامَ البُغاةِ. وَالقُضَايا الغَريبَةُ كَثيرَةٌ لاَ . وَالقُضَايا الغَريبَةُ كَثيرَةٌ لاَ . وَالْمُ

Twelfth: Imam 'Ali's superiority over other people is that he challenged the scholars of his time, revealing his superior knowledge asking them to pose to him questions nobody but he could answer. On various occasions, he used to say: Pose to me your questions and receive the answers before I will depart from among you.

Addressing Kumayl ibn Ziyad sorrowfully and pointing with the finger to his chest, 'Ali would say: I have stored a great amount of knowledge here. I wish I could find those worthy of receiving this knowledge so that I would make them familiar with these divine mysteries and blessings. This is because I am a proof of God on the earth for people. The earth is never deplete of a leader who propagate divine guidelines among people whether he is seen openly by people in society or he is in hiding out of fear of the oppressors' tyranny. This appointment of Imam is an indisputable divine tradition, to prevent the evident proofs of God from being put into oblivion.

In his sermons, Imam 'Ali used to admonish people by saying: it is incumbent on you to get to know the person about whose knowledge you are sure. The knowledge which was with Adam on his descent and after him, all prophets and the seal of them, prophet Muhammad were blessed with it, gathered in the household of the Messenger of Allah. You people who are not independent of knowledge have to resort to the progeny of the Messenger of Allah and not the others.67

'Ali's Prescience

One of the spiritual merits and superiorities of 'Ali was his prescience which has not been related in the history of Islam for the Ummah of the Holy Prophet (S).

An example of 'Ali's prescience was that he used to say: Pose your questions to me before I will depart from among you. By God, if you ask me about a hundred deviated groups or a hundred guided groups, I will inform you of their leaders throughout the time till the Day of Judgment. Amid this, a man rose up and mockingly said: If your knowledge is to that extent, tell me how many hairs are there on my face and head.

'Ali said: By God, my friend and my beloved, the Messenger of Allah informed me of this question of yours. I can privately tell you that for each hair on your head, there is an angel who will curse you and for each hair on your face there is a Satan who whispers into your heart to do evil. Let it be known to you that in your house, there is a kid (son) who will kill the son of the Messenger of Allah in a not too far future. I would bring up the main reason behind your question if answer to this question did not create a problem. Yet, the reason I will not say more about your question is the same information I gave about you and your cursed son.

.التَّاني عَشَر: أنَّهُ عَلَيْهِ السَّلامُ تَحَدّى العُلَماءَ فِي زَمانِهِ وَأُمَرَهُمْ بِسُؤالِهِ. فَقالَ فِي غَيْرِ مَوْطِنِ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي

وَقَالَ لِكُمَيْلِ بْنِ زِيادٍ مُتَأَوِّهاً: آهٍ إِنَّ هُنا لَعِلْماً جَمَّاً، وَأَشَارَ بِيَدِهِ إِلَى صَدْرِهِ، لَوْ أَصَبْتُ لَهُ حَمَلَةً. بَلَى لاَ تَخْلُو الأَرْضُ مِنْ قَائِم للهِ بِحُجَّةٍ عَلَى عِبادِهِ؛ إِمَّا ظَاهِرٌ مَشْهُورٌ أَوْ خَائِفٌ مَغْمُورٌ، لِئَلاَّ تَبْطِلَ حُجَجُ اللهِ وَبَيِّناتُهُ. وَقَالَ فِي بَعْضِ مِنْ قَائِم للهِ بِحُجَّةٍ عَلَى عِبادِهِ؛ إِمَّا ظَاهِرٌ مَشْهُورٌ أَوْ خَائِفٌ مَغْمُورٌ، لِئَلاَّ تَبْطِلَ حُجَجُ اللهِ وَبَيِّناتُهُ. وَقَالَ فِي بَعْضِ خِطَبِهِ: أَيُّهَا النَّاسُ عَلَيْكُم بِالطَّاعَةِ وَالمَعْرِفَةِ لِمَنْ لاَ تُعْذَرُونَ بِجَهالَتِهِ. فَإِنَّ العِلْمَ الَّذِي هَبَطَ بِهِ آدَمُ وَجَمِيعَ مَا فُضِيِّلَتْ بِهِ خَطَبِهِ: أَيُّهَا النَّاسُ عَلَيْكُم بِالطَّاعَةِ وَالْمَعْرِفَةِ لِمَنْ لاَ تُعْذَرُونَ بِجَهالَتِهِ. فَإِنَّ العِلْمَ اللهُ عَلَيْهِ وَآلِهِ. فَأَيْنَ يُتَاهُ بِكُمْ؟ بَلْ أَيْنَ تَذْهَبُونَ؟ النَّيِيُّونَ إِلَى مُحَمَّدٍ خَاتَم النَّبِيِّينَ فِي عِثْرَةٍ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَأَيْنَ يُتَاهُ بِكُمْ؟ بَلْ أَيْنَ تَذْهَبُونَ؟

:الإِخْبارُ بِالغَيْبِ

. وَكَانَ مِنْ جُمْلَةِ فَضائِلِهِ النَّفْسانِيَّةِ إِخْبارُهُ بالمُغَيَّبات وَلَمْ يَحْصَلُ لأَحَدِ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ذَلِكَ

فَمِنْ ذَلِكَ أَنَّهُ عَلَيْهِ السَّلامُ خَطَبَ يَوْماً فَقالَ فِي خِطْبَتِهِ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي؛ فَوَاللهِ لاَ تَسْأَلُوني عَنْ فِئَةٍ تُضِلُّ مِائَةً وَتَهْدِي مِائَةً إِلاَّ أَنْبَأْتُكُمْ بِناعِقِها وَسائِقِها إِلَى يَوْمِ القِيَامَةِ. فَقامَ إِلَيْهِ رَجُلٌ فَقالَ: أَخْبِرْني كَمْ عَلَى رَأْسِي وَلِحْيَتي مِنْ طاقَةِ شَعْرِ؟ فَقالَ عَلَيْهِ السَّلامُ: وَاللهِ لَقَدْ حَدَّثَنى خَلِيلى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِما سَأَلْتَ

At the time the man posed this question, his son was no more than a small child but it was not long before the child became the same commander of the army of Yazid in the events of Karbala' who killed Imam Husayn. 68

One of the other examples of 'Ali's prescience was his words about Talhah and Zubayr when they went to him to get permission to go on the minor Hajj! Reacting to this, 'Ali said: By God, you two are not leaving here for performing minor Hajj! In fact, you have not intended to do so. Your main destination is Basrah. But let it be known to you that God will foil their plot and will return their trick to themselves. I will soon gain victory over them. The situation later turned out to be what 'Ali had foreseen.69

Another example of 'Ali's prescience is when he was holding a session to receive allegiance from people. In that session he said: A thousand–strong crowd (no more, no less) will come to you from Kufah. Ibn Abbas who was a devoted student and kept everything under watch reports:

To speak about the fixed number of a thousand made my heart beat anxiously, saying to myself: If the crowd will turn out to be less or more than a thousand, the blind-hearted hypocrites will start mocking and denying him. For this reason, I started counting newcomers one by one till it came to be 999. The fact that the number of those attending the session was not a thousand brought sadness to me, saying to myself: Can a true leader like 'Ali say something wrong. Amid this, I saw a person coming from afar. When he came near, I found out that he was Uways Qarani whose presence made the number perfect.70

Another example of 'Ali's prescience was the prophecy of the killing of Dhu'l-Thadyah, the Kharijite to people in the battle of Nahrawan.

عَنْهُ. وَإِنَّ عَلَى كُلِّ طَاقَةِ شَعْرٍ مِنْ رَأْسِكَ مَلَكاً يَلْعَنُكَ، وَإِنَّ عَلَى كُلِّ طَاقَةِ شَعْرٍ مِنْ لِحْيَتِكَ شَيْطَاناً يَسْتَفِرُّكَ، وَإِنَّ فِي بَيْتِكَ لَسَخْلاً يَقْتُلُ ابْنَ رَسُولِ اللهِ. وَلَوْلا أَنَّ الَّذِي سَأَلْتَ عَنْهُ يَعْسُرُ بُرْهَانُهُ لأَخْبَرْتُ، وَلَكِنْ آيَةُ ذَلِكَ مَا نَبَّأَتُكَ بِهِ مِنْ .نَفْسِكَ وَسَخْلِكَ الْمَلْعُونِ

وَكَانَ ابْنُهُ فِي ذَلِكَ الوَقْتِ صَبِيًّا صَغيراً. فَلَمَّا كَانَ مِن أَمْرِ الحُسَيْنِ عَلَيْهِ السَّلامُ مَا كَانَ تَوَلِّى ابْنُهُ قَتْلُهُ. وَمِنْ ذَلِكَ: قَوْلُهُ لِطَلْحَةَ وَالزُّبَيْرِ لَمَّا اسْتَأْذَناهُ فِي الخُروجِ لِلْعُمْرَةِ: لاَ وَاللهِ، مَا يُريدانِ العُمْرَةَ إِنَّما يُريدانِ البَصْرَةَ، وَأَنَّ اللهَ تَعالَى سَيَرُدُّ كَيْدَهُما وَيُظْفِرُنِي بِهِما. وَكَانَ الأَمْرُ كَما قَالَ

وَمِنْ ذَلِكَ قَوْلُهُ عَلَيْهِ السَّلامُ وَقَدْ جَلَسَ لأَخْذِ البَيْعَةِ: يَأْتِيكُمْ مِنْ قِبَلِ الكُوفَةِ أَلْفُ رَجُلِ لاَ يَزيدونَ واحِداً وَلا يَنْقُصونَ وَمِنْ ذَلِكَ قَرْلُهُ عَلَيْهِ السَّلامُ وَقَدْ جَلَسَ لاَّخْذِ البَيْعَةِ: يَأْتِيكُمْ مِنْ قِبَلِ الكُوفَةِ أَلْفُ رَجُل لاَ يَزيدونَ عَلَيْهِ، فَلَمْ واحِداً يُبايِعوني عَلَى الْمَوْتِ. قَالَ ابن عَبَّاسٍ: فَجَزِعْتُ لِذَلِكَ وَخَشِيتُ أَنْ يَنْقُصَ القَوْمُ عَنِ العَدَد أَوْ يَزيدوا عَلَيْهِ، فَلَمْ أَزَلْ مَهْموماً فَجَعَلْتُ أُحْصيهِمْ فَاسْتَوْفَيْتُ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعينَ رَجُلاً ثُمَّ انْقَطَعَ مَجِيءُ القَوْمِ. فَبَيْنا مُفَكِّرٌ فِي . ذَلِكَ إِذْ رَأَيْتُ شَخْصاً قَدْ أَقْبَلَ فَإِذا هُوَ أُويُسٌ الوَرَنَى تَمامَ العَدَد

: وَمِنْ ذَلِكَ إِخْبارُهُ بِقَتْل ذي التَّدْيَةِ مِنَ الخَوارِجِ. فَلَمَّا قُتِلَ جَعَلَ يَطْلُبُهُ فِي القَتْلي وَيَقولُ

Searching for Dhu'l-Thadyah's body after the battle among those killed, 'Ali said: By God, I am not

telling lie, for he has been killed. Soon, he was found killed among the dead. To assure others, 'Ali tore Dhu'l-Thadyah's shirt on the top exposing swelling on his shoulder looking like a woman breast with a few hairs on it. If this swelling were pulled his shoulder blade would be pulled too and if it were set free, his shoulder blade would go back to its place.71

About 'Ali's prescience, Jandab ibn Abdullah Azdi reports: A horse rider who informed 'Ali of the situation in the front, coming to 'Ali said: the Khawarij have crossed Nahrawan river. 'Ali said: They have not crossed the river yet. The man said: By God, they have crossed it. 'Ali said: They have never crossed the river. A second man came, reporting what the first man had said, adding: I saw them crossing the river. Again 'Ali said: By God, they have not crossed the river, for all of them except a few will be killed here while referring to their killing place.

Jandab reports: I took an oath in my heart to be the first one to fight 'Ali if what the reporters say is true and to be among 'Ali's army if they are wrong. We then went to the front with 'Ali to discover the truth. It was there that I found out what 'Ali had said was true, for they had not crossed the river and eventually all of them except a few were killed there. 72 Another example of 'Ali's knowledge about things before they happen, is his own martyrdom, saying: By God, this will be dyed, pointing to his beard which was dyed with the blood running from his head. 73

One of the other examples of 'Ali's prescience was when he said: Juwayriyah ibn Ma'shar would be hanged after amputation of his hands and legs. A short time after this, under the rule of Mu'awiyah, Ziyad ibn Abi– amputated his hands and legs and then hanged him. 74 Foreseeing the martyrdom of Maytham Tammar, 'Ali said: He would be the tenth person killed with a dagger in his side at the door of the house of Amr ibn Harith and then hanged by a palm tree, pointing the tree to Maytham. Thence, he would come to the tree, performed prayer, to Amr: As I will be your neighbor, you have to observe good neighborly relations. Soon afterwards, Ubaydullah ibn Ziyad hanged him by the same tree and had him stricken in his side which led to his martyrdom.75

وَاللهِ مَا كَذَبْتُ وَلا كُذَّبْتُ. حَتَّى وَجَدَهُ فِي القَوْمِ فَشَقَّ قَميصَهُ وَكانَ عَلَى كَتِفِهِ سَلْعَةٌ كَثَدْيِ المَرْأَةِ عَلَيْها شَعراتٌ إِذَا جُذِبَتْ انْجَذَبَتْ كَتِفُهُ مَعَها وَإِذا تُرِكَتْ رَجَعَتْ كَتِفُهُ إِلَى مَوْضِعِها.

ومن ذَلِكَ: مَا رَواهُ جُنْدُبُ بنُ عُبَيْدِ اللهِ الأزدِيُّ قَالَ: جاءَ فارِسٌ إِلَى أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقَالَ: إِنَّ القَوْمَ قَدْ عَبَروا النَّهَرَ. فَقَالَ: كلاّ مَا فَعَلوا. فَعَلوا. فَعَلوا. فَعَلوا. فَعَلوا. فَعَلوا. فَعَلوا. فَعَلوا. فَعَلوا وَأَنَّهُ لَمَصْرَعُهُمْ. فَحَلَفْتُ فِي نَفْسي إِنْ كَانَ جِئْتُ حَتَّى رَأَيْتُ الرَّاياتِ فِي ذَلِكَ الجانِبِ وَالأَنْقَالَ. فَقَالَ: وَاللهِ مَا فَعَلوا وَأَنَّهُ لَمَصْرَعُهُمْ. فَحَلَفْتُ فِي نَفْسي إِنْ كَانَ جَنِّى رَأَيْتُ الرَّياتِ فِي ذَلِكَ الجانِبِ وَالأَنْقَالَ. فَقَالَ: وَاللهِ مَا فَعَلوا وَأَنَّهُ لَمَصْرَعُهُمْ. فَحَلَفْتُ فِي نَفْسي إِنْ كَانَ المُمْرِكُمُ الْحَبْرَ أُولِئِكَ لَأَكُونَنَّ أُوّل مَنْ يُقَاتِلُهُ وَإِنْ لَمْ يَكُنْ بَقِيتُ عَلَى المُحارَبَةِ مَعَهُ. ثُمَّ مَضَيْتُ مَعَهُ إِلَى الصَّفُوفِ فَاللهُ السَّلامُ لَامُ كَما أَخْبَرَ أُولِئِكَ لَأَكُونَنَّ أُوّل مَنْ يُقاتِلُهُ وَإِنْ لَمْ يَكُنْ بَقِيتُ عَلَى المُحارَبَةِ مَعَهُ. ثُمَّ مَضَيْتُ مَعَهُ إِلَى الصَّفُوفِ . فَوَجَدْتُ الأَمْرُ كَما أَخْبَرَ أُولِئِكَ لَأَكُونَنَّ أُولًا مَنْ يُقاتِلُهُ وَإِنْ لَمْ يَكُنْ بَقِيتُ عَلَى المُحارِبَةِ مَعَهُ. ثُمَّ مَضَيْتُ مَعَهُ إِلَى السَّلامُ

ومن ذَلِكَ: إِخْبارُهُ عَنْ قَتْلِ نَفْسِهِ فَقَالَ: وَاللهِ لَتُخَضَّبُنَّ هَذِهِ مِنْ هَذَا، وَوَضَعَ يَدَهُ عَلَى رَأْسِهِ وَلِحْيَتِهِ. ومن ذَلِكَ: إخْبارُهُ

بِصَلْبِ جُوَيْرِيَةَ بْنِ مُسْهِرٍ بَعْدَ قَطْعِ يَدَيْهِ وَرِجْلَيْهِ. فَقَطَعَ زِيادٌ فِي أَيَّامٍ مُعاوِيَةَ يَدَيْهِ وَرِجْلَيْهِ وَصَلَبَهُ. ومن ذَلِكَ: إِخْبارُهُ بِصَلْبِ جُوَيْرِيَةَ بْنِ مُسْهِرٍ بَعْدَ قَطْعِ يَدَيْهِ وَرِجْلَيْهِ. فَقَطَعَ زِيادٌ فِي أَيَّامٍ مُعاوِيةَ يَدُولُهُ النَّخْلَةَ الَّتِي يُصْلَبُهُ عَلَى جِذْعِها، بِصَلْبِ مَيْثَمُ التَّمَّارِ وَطَعْنِهِ بِحَرْيَةٍ عاشِرَ عَشَرَةٍ عَلَى بابِ دارِ عَمْرِو بْنِ حُريَتٍ إِنِّي مُجاوِرُكَ فَأَحْسِنْ جِوارِي. فَصَلَبَهُ عُبَيْدُ اللهِ بْنُ زِيادٍ فِي فَكَانَ مَيْثَمُ يَأْتِيها وَيُصَلِّي عِنْدَها وَيَقُولُ لِعَمْرِو بْنِ حُريَتٍ إِنِّي مُجاوِرُكَ فَأَحْسِنْ جِوارِي. فَصَلَبَهُ عُبَيْدُ اللهِ بْنُ زِيادٍ فِي . ذَلِكَ الْمَوْضِع وَطَعَنَهُ بِحَرْبَةٍ

Imam 'Ali also foresaw amputation of hands and legs of Rashid Hejri as well as his hanging.76

Another example of Imam 'Ali's prescience was foreseeing the martyrdom of his faithful aide, Kumayl ibn Ziyad by Hajjaj ibn Yusuf, the cruel. After not long time since the martyrdom of 'Ali, Hajjaj martyred Kumayl and 'Ali's prediction came true.77

On another occasion, Imam 'Ali foresaw the martyrdom of Qanbar at Hajjaj's hands, for he had heard these predictions from the Messenger of Allah and he had to inform people of it at a proper time. One day when Hajjaj was sitting among his treacherous collaborators he said: I would like to kill one of the aides of Abu–Turab to get near to God, introduce one to me. They said: One who has been long with Abu–Turab is Qanbar. So he immediately summoned him saying: Give up the faith of Abu–Turab!

Qanbar said: Do you know any better faith than that of 'Ali? Being helpless to give an answer, Hajjaj said: I have decided to kill you. It is up to you to choose its kind! Qanbar said: I will give you the option. Hajjaj said: Why? Qanbar said: I will kill you the same way you will kill me, for my master, Amir al—Mu'minin had informed me that I would be martyred by a blood—thirsty like you! The blood—sucking Hajjaj immediately ordered to behead Qanbar and the executioner beheaded him. In this way Qanbar went to heaven.78

Another example of 'Ali's prescience was that a man came to him saying: I passed by Wadi al-Qira, saw Khalid ibn Arfatah passing away and buried there. O Amir al-Mu'minin, seek forgiveness for him. 'Ali said: He has not died and will not die till he will lead the deviated group whose standard bearer is Habib ibn Hammar. At this time, a man sitting there said: O Amir al-Mu'minin, I am a Shi'ite following you.

'Ali said: Who are you? He said: Habib ibn Hammar! 'Ali said: Beware not to be the standard bearer of that group but I am sure, you will be! You will enter the mosque through this gate, pointing to the gate called Bab al–Fil. When 'Ali was martyred, Imam Hasan was poisoned and passed away, when Imam Husayn's uprising came about and Karbala' event happened, and Umar ibn Sa'd was appointed as commander of the army by Ubaydullah ibn Ziyad and equipped Kufah's army to fight Imam Husayn, he entrusted the army command to Khalid ibn Arfatah and made Habib ibn Hammar its standard bearer. The latter entered the mosque from the same gate, i.e., Bab al–Fil, and thence went to Karbala', taking part in the fight against the son of the Holy Prophet (S).79

ومن ذَلِكَ: إِخْبارُهُ بِقَطْعِ يَدَيْ رَشيدٍ الهَجْرِيِّ وَرِجْلَيْهِ وَصَلْبِهِ، فَفُعِلَ بِهِ ذَلِكَ. ومن ذَلِكَ: إِخْبارُهُ بِأَنَّ الحَجَّاجَ يَقْتُلُ كُمَيلَ بن زياد، وَكانَ الأَمْرُ كَذَلِكَ. ومن ذَلِكَ: إِخْبارُهُ بِقَتْلِ قَنْبَر. وَكانَ الحَجَّاجُ قَالَ يَوْماً: أُحِبُّ أَنْ أُصيبَ رَجُلاً مِنْ أَصِحابِ أَبِي تُرابٍ فَأَتَقَرَّبُ إِلَى اللهِ تَعالَى بِدَمِهِ. فَقيلَ لَهُ: مَا نَعْلَمُ أَحَداً كَانَ أَطْوَلَ صَحْبَةً لأبي تُرابٍ مِنْ قَنْبَرٍ مَوْلاهُ. فَأَحْضَرَهُ وَقالَ: إِبْرَأْ مِنْ دينهِ. قَالَ: فَقَالَ: إِبْرَأْ مِنْ دينهِ قَدُلُتُ عَلَى دين غَيْرِهِ أَفْضَلَ مِنْهُ؟ قَالَ: إِنِّي قاتِلُكَ فَاخْتَرْ أَيَّ قَتْلَةٍ أُحِبُّ إِلَيْكَ. قَالَ: قَدْ صَيَّرْتُ ذَلِكَ فَإِذَا بَرِئْتُ مِنْ دينهِ تَدُلُّني عَلَى دين غَيْرِهِ أَفْضَلَ مِنْهُ؟ قَالَ: إِنِّي قاتِلُكَ فَاخْتَرْ أَيَّ قَتْلَةٍ أُحِبُ إِلَيْكَ. قَالَ: قَدْ صَيَّرْتُ ذَلِكَ إِلَيْكَ. قَالَ: وَلِمَ لَا لَهُ مُنِينَ عَلَيْهِ السَّلامُ إِنَّ مَنِيَّتِي تَكُونُ إِلَيْكَ. قَالَ: فَرْجَا ظُلُما بِغَيْرِ حَقّ. فَأَمَرَ بِهِ فَذُبِحَ . ذَبِحا ظُلُما بِغَيْرِ حَقّ. فَأَمَرَ بِهِ فَذُبِحَ

ومن ذَلِكَ: أَنَّ رَجُلاً جاءً إِلَى أَمِير المُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقالَ: يَا أَمِير المُؤْمِنِينَ إِنِّي مَرَرْتُ بِوادِي القِرى فَرَأَيْتُ خالِدَ بْنَ عَرْفَطَةَ قَدْ ماتَ بِها فَاسْتَغْفِرْ لَهُ. فَقَالَ أَمِير المُؤْمِنِينَ عَلَيْهِ السَّلامُ: إِنَّهُ لَمْ يَمُتْ وَلا يَموتُ حَتَّى يَقودَ جَيْشَ ضَلالَةٍ، صَاحِبُ لِوائِهِ حَبِيبُ بْنُ حَمَّادٍ. فَقَامَ رَجُلُ مِنْ تَحْتِ المِنْبَرِ فَقالَ: يَا أَمِيرِ المُؤْمِنِينَ، إنِّي لَكَ شيعةٌ وَإِنِّي لَكَ مُحِبِّ. فَقَالَ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا حَبِيبُ بْنُ حَمَّادٍ. قَالَ: إِيَّاكَ أَنْ تَحْمِلُها، وَلَتَحْمِلُنَّها فَتَدْخُلُ بِها هَذَا البابَ. وَأُوماً بِيَدِهِ إِلَى بابِ الفيلِ. فَلَمَّا مَضَى أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَمضى الحَسَنُ بْنُ عَلِي عَلَيْهِما السَّلامُ مِنْ بَعْدِهِ، وَكَانَ مِنْ أَمْرِ المُشَيْنَ عَلَيْهِ السَّلامُ وَجَعَلَ خالِدَ بْنَ المَسْرُ مَا اللَّهُ مَنْ عَلَيْهِ السَّلامُ وَجَعَلَ خالِدَ بْنَ

Another occasion which shows Imam 'Ali's prescience was when addressing Bara ibn Azib. 'Ali said: My son, Husayn will be killed while you are alive but you do not help him. After martyrdom of the master of the martyrs, Bara said: By God, 'Ali informed me of Husayn's martyrdom. Yes, he was martyred but I did not help him. He expressed regret as long as he lived following the events of Karbala' for not having helped Imam Husayn.80

One of the other examples of 'Ali's prescience is a Hadith reported by Juwayriyah ibn Ma'shar Abdi on the authority of 'Ali about Imam Husayn. He has reported: When I was accompanying 'Ali on the way to Siffin, when we reached the high lands of Karbala', 'Ali stood in a corner of the army camp, looking right and left, he started weeping.

Then, he said: By God, this is their landing place where they are killed. Someone asked: O Amir al–Mu'minin, what is the name of this land? 'Ali said: This is the land of Karbala' and the place of martyrdom of a group who will go to paradise without reckoning. People did not understand what he meant till Imam Husayn and his companions were martyred there.81

The last example of 'Ali's prescience is about the building of the city of Baghdad, Abbasid rule, their performance for five hundred and odd years, name of each of them and their fall by Hulagu Khan.

Allamah Hilli says: My father has related this news and has a few words as to why Mongol did not invade the cities of Hillah and Kufah nor the two holy cities of Najaf and Karbala', for Mongol did not invade any city without having ruined it and killed its inhabitants. It was for this reason that when Hulagu besieged Baghdad, looting by Mongols had intimidated everyone though Baghdad had not collapsed yet.

When the news of Mongols reached the people of Hillah, they all left their homes for deserts out of fear and a few of them including my late father, Sayyid Majd al-Din ibn Tawus and the great jurisprudent, ibn Abi'l-Izz who remained in the city. These people gathered in a place, exchanged views on how to save

themselves and the residents of Hillah and finally decided to write a letter to Hulagu expressing their allegiance to him and assuring him that they would not confront him but were obeying his instructions. They sent the letter to Hulagu through a Persian–speaking man. Having received the letter, Hulagu ordered two men by the names of Tekolm and Aladdin to go to the city of Hillah and convey to the inhabitants of the city the message to the effect that if you obey the sultan, you must rush to meet him.

عَرْفَطَةَ عَلَى مُقَدِّمَتِهِ وَحَبِيبَ بْنَ حَمَّارٍ صاحِبَ رايَتِهِ. فَسارَ بِها حَتَّى دَخَلَ المَسْجِدَ مِنْ بابِ الفيلِ. ومن ذَلِكَ: قَوْلُهُ لِلبَراءِ بْنِ عازِبِ: يُقْتَلُ ابْني الْحُسَيْنُ وَأَنْتَ حَيُّ لاَ تَنْصُرُهُ. فَلَمَّا قُتِلَ الحُسَيْنُ عَلَيْهِ السَّلامُ وَلَمْ أَنْصُرُهُ. ثُمَّ أَظْهَرَ الحْسَرَةَ وَالنَّدَمَ وَاللّهِ، عَلِيُّ بْنُ أَبِي طالِبِ عَلَيْهِ السَّلامُ بِقَتْلِ الحُسَيْنِ عَلَيْهِ السَّلامُ وَلَمْ أَنْصُرُهُ. ثُمَّ أَظْهَرَ الحْسَرَةَ وَالنَّدَمَ

ومن ذَلِكَ: مَا رَواهُ جُويْرِيَّةُ بْنُ مُسْهِرِ العَبْدِيُّ قَالَ: لَمَّا تَوَجَّهْنا إِلَى صِفِيّنَ مَعَ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ فَبَلَغْنا طُفُوفَ كَرْبَلاءَ وَقَفَ عَلَيْهِ السَّلامُ ناحِيَةً مِنَ العَسْكَرِ ثُمَّ نَظَرَ يِمِيناً وَشِمالاً وَاسْتَعْبَرَ، ثُمَّ قَالَ: هَذَا وَاللهِ مَناخُ رِكابِهِمْ وَمَوْضِعُ مَنِيَّتِهِمْ. فَقِيلَ لَهُ: يَا أَمِيرَ المُؤْمِنِينَ، مَا هَذَا المَوْضِعُ؟ فَقالَ: هَذَا كَرْبَلاءُ، يُقْتَلُ فِيهِ قَوْمٌ يَدْخُلُونَ الجَنَّةَ بِغَيْرِ وَمَوْضِعُ مَنِيَّتِهِمْ. حَسابٍ ثُمَّ سارَ وَكانَ النَّاسُ لاَ يَعْلَمونَ تَأْويلَ مَا قَالَ حَتَّى كَانَ مِنْ أَمْرِ الحُسَيْنِ عَلَيْهِ السَّلامُ مَا كَانَ

وَمِنْ ذَلِكَ: إِخْبارُهُ بِعِمارَةِ بَغْدادَ وَمُلْكِ بَني العَبَّاسِ وَذِكْرِ أَحْوالِهِمْ وَأَخْذِ المَغُولِ المُلْكَ مِنْهُمْ. رَواهُ والِدِي رَحِمَهُ اللهُ تَعالَى. وَكَانَ ذَلِكَ سَبَبَ سَلامَةِ أَهْلِ الحِلَّةِ وَالكُوفَةِ وَالْمَشْهَدَيْنِ الشَّريفَيْنِ مِنَ القَتْلِ، لأَنَّهُ لَمَّا وَصَلَ السُّلُطانُ هولاكو تَعالَى. وَكَانَ ذَلِكَ سَبَبَ سَلامَةِ أَهْلِ الحِلَّةِ وَالْمَشْهَدَيْنِ الشَّريفَيْنِ مِنَ القَتْلِ، لأَنَّهُ لَمَّا وَصَلَ السُّلُطانُ هولاكو إلَى بغْدادَ وَقَبْلَ أَنْ يَفْتَحَها هَرَبَ أَكْتُرُ أَهْلِ الحِلَّةِ إلَى البَطائِحِ إلاَّ القَليلَ. فَكَانَ مِنْ جُمْلَةِ القَليلِ والِدِي رَحِمَهُ اللهُ وَالدِي رَحِمَهُ اللهُ وَالدِي رَحِمَهُ اللهُ وَالدِي مَحْدُ الدِي رَحِمَهُ اللهُ وَالدِي وَقَبْلَ أَنْ يَفْتَحَها هَرَبَ أَكْبُهُمْ عَلَى مُكَاتَبةِ وَالشَّالِ وَالدِي رَحِمَهُ اللهُ وَالْفَقِيهُ ابْنُ أَبِي الْعِزِّ. فَأَجْمَعَ رَأَيْهُمْ عَلَى مُكاتَبةِ

The two men came to the city of Hillah informing people of Sultan's order but no one dared to take any action or go to Hulagu with them, for they did not know what would finally happen. My father said: If I go to Hulagu by myself and brief him on the affair, there will be no need for the presence of others. Sayyid ibn Tawus and ibn Abi'l–Izz too approved his decision, saying: You go to Hulagu along with these two agents and convey to him the decision of others. It is well to mention that my father went to meet Hulagu before the conquest of Baghdad and the killing of the last Abbasid caliph.

Receiving my father, Hulagu said: How did you decide to come to me when the end of affairs is not clear, when Caliph's problem with me is still unresolved, when he may decide to make peace with me and I may leave him to himself and leave this place? My father said: What we have done is based on a narration from our master, Amir al–Mu'minin who has spoken of Baghdad in this way: Al–Zawra and what will make you comprehend what Al–Zawra is?

It is a land abounding in Manna trees. Sky-touching buildings will be made there and people turn to it from everywhere.

There are abundant treasures in the depth of it persuading its inhabitant to suffer a lot in order to gain it. The sons of Abbas will turn it into the seat of their rule. They will also turn it into a place of debauchery,

oppression, injustice and violation of the rights of the deprived people. The leaders of this city are a group of adulterers, lewd scientists, and treacherous viziers.

Their employees are the sons of Persia and Rome. If there is any praiseworthy act, no one will do it and if there is any blameworthy act, they will not forsake it. In that city, men have inclination towards men and women have intercourse with women. Amid this tumult, people of this city will be afflicted with murder and looting by the dominating Turks.

Long-lasting moaning and cries will be raised among the residents of this city. What will make you comprehend what the Turks are? They are people with slant eyes, shield-like faces who are iron-clad with no hair on their faces. Their commander is a man with loud voice whose authority is all-encompassing with a great ambition. He will not pass by any city without conquering it. No banner is raised against him without being toppled. Woe to one who is hostile to him. He keeps on seizing all the cities till he conquers everywhere and brings them under his control.

السُّلْطانِ بِأَنَّهُمْ مُطِيعونَ داخِلونَ تَحْتَ الأيلِيَّةِ. وَأَنْفَذوا بِهِ شَخْصاً أَعْجَمِيًّاً. فَأَنْفَذَ السُّلْطانُ إِلَيْهِمْ فَرَماناً مَعَ شَخْصَيْن: . أَحَدُهُما يُقَال لَهُ: تَكْلَمُ. وَالآخَرُ يُقالُ لَهُ: عَلاءُ الدِّين. وَقالَ لَهُما إِنْ كَانَتْ قُلُوبُهُمْ كَما وَرَدَتْ بِهِ كُتُبُهُمْ فَيَحْضُرونَ إلَيْنا

فَجاءَ الأميرانِ فَخَافوا لِعَدَمِ مَعْرِفَتِهِمْ بِما يَنْتَهِي الحَالُ إلَيْهِ. فَقالَ وَالِدِي رَحِمَهُ اللهُ: إنْ جِئْتُ وَحْدي كَفَى؟ فَقالا: نَعَمْ. فَصَعَدَ مَعَهُما. فَلَمَّا حَضَرَ بَيْنَ يَدَيْهِ وَكَانَ ذَلِكَ قَبْلَ فَتْحِ بَعْدادَ وَقَبْلَ قَتْلِ الخَليفَةِ قَالَ لَهُ: كَيْفَ أَقْدَمْتُمْ مُكاتَبَتِي فَصَعَدَ مَعَهُما. فَلَمَّا لَهُ: كَيْفَ أَقْدَمْتُمْ مُكاتَبَتِي وَلَحُضُورَ عِنْدي قَبْلَ أَنْ تَعْلَموا مَا يَنْتَهِى إلَيْهِ أَمْرِي وَأَمْرُ صاحِبكُمْ؟ وَكَيْفَ تَأْمَنُونَ أَنْ صالَحَنِي وَرَحَلْتُ عَنْهُ؟

فَقَالَ لَهُ والِدِي: إِنَّمَا أَقْدَمْنَا عَلَى ذَلِكَ لأَنَّا رُوينَا عَنْ إِمَامِنَا عَلِيّ بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ فِي بَعْضِ خُطَبِهِ:
الزَّوُراءُ وَمَا أَدْرِكَ مَا الزَّوْراءُ؟ أَرْضٌ ذَاتُ أَثْل يَشْتَدُّ فِيهَا الْبُنْيَانُ وَيَكُثُرُ فِيهَا السُّكَّانُ وَيَكُونُ فِيهَا قَهَازِمُ وَخُزَّانٌ.

يَتَّخِذُها وِلْدُ العَبَّاسِ مَوطِناً وَلِزُخْرُفِهِمْ مَسْكِناً. تُكُونُ لَهُمْ دَارُ لَهْوِ وَلَعِب يَكُونُ بِهَا الْجَوْرُ الْجَائِرُ وَالْخَوْفُ الْمُخيفُ
وَالأَئِمَّةُ الْفَجَرَةُ وَالْقُرَّاءُ الفَسَقَةُ وَالْوُزَراءُ الْخَوَنَةُ. يَخْدِمُهُمْ أَبْنَاءُ فَارِسٍ وَالرُّومِ. لاَ يَأْتَمِرُونُ بِمَعْروف إِذَا عَرَفُوهُ وَلا يَتَاهَوْنَ عَنْ مُنْكَرٍ إِذَا أَنْكُرُوهُ. يَكْتَفِي الرِّجَالُ وَالنِّسَاءُ بِالنِّسَاءِ. فَعِنْدَ ذَلِكَ الغَمُّ الغَميمُ وَالبُكَاءُ الطَّويلُ لأَهْلِ

When we heard, read about and saw all these features about you, we found out that you have all these features in you, so we set our hope on you and decided to come to you. Hearing this, Hulagu became extremely pleased and happy. So, he wrote a decree in the name of my father in which he gave amnesty to the residents of Hillah and the nearby cities and never invaded them.82

'Ali's Courage in Battlefields

Muslims unanimously believe that 'Ali was the most courageous man after the Holy Prophet (S) in the

battlefields. 'Ali attacked the enemy in such a way that surprised the angels in heaven!

Speaking about fighting between Amr ibn Abd–Wudd Amiri and 'Ali who eventually killed him, the Holy Prophet (S) said: The killing of Amr by 'Ali is better that the worship of Jinn and human beings. 83 In the battle of Badr in which many atheists of Quraysh were killed by 'Ali, Gabriel was present. All the Muslims heard him saying with a loud voice: There is no man more valorous than 'Ali and there is no sword sharper than Dhu'l–Fiqar.84

Ahmad ibn Hanbal has written: Following martyrdom of his father, Hasan ibn 'Ali made a speech in which he said: O people, yesterday an honorable man departed from among you and rushed to the hereafter who was unrivaled among the former nations, and the future generations too will fail to comprehend him, for anytime the Holy Prophet (S) sent him to a battle, he was accompanied by Gabriel on the right side and by Michael on the left side and he would not return from battlefield until he achieved victory.85

Khawarizmi has reported: Abdullah ibn A'ishah quoted his father as saying: Anytime the polytheists looked at 'Ali in the battlefield, they would make their last will and testament, for they could see death before their eyes.86

الزَّوْراءِ مِنْ سَطَواتِ التُّرْكِ وَمَا هُمُ التُّرُكُ؟ قَوْمٌ صِغارُ الحُدُقِ وُجُوهُهُمْ كَالْمِجانِّ المُطْرَقَةِ، لِباسُهُمُ الحَديدُ، جُرْدٌ مُرْدٌ، يَقْدِمُهُمْ مَلِكٌ يَأْتِي مِنْ حَيْثُ بَدَأً مُلْكُهُمْ جَهْوَرِيُّ الصَّوْتِ قَوِيُّ الصَّوْلَةِ عالِي الهِمَّةِ، لاَ يَمُرُّ بِمَدينَةٍ إِلاَّ فَتَحَها وَلا تُرْفَعُ لَهُ رَايَةٌ إِلاَّ نَكُسُها. الوَيْلُ الوَيْلُ لِمَنْ نَاوَأَهُ. فَلا يَزالُ كَذَلِكَ حَتَّى يَظْفُرَ. فَلَمَّا وُصِفَ لَنا ذَلِكَ وَوَجَدْنا الصِّفاتِ فِيكُمْ رَجَوْناكَ فَقَصَدْناكَ. فَطَيَّبَ قُلُوبَهُمْ وَكَتَبَ لَهُمْ فَرَماناً بِاسْم وَالِدي رَحِمَهُ اللهُ يُطَيِّبُ فِيهِ قُلُوبَ أَهْلِ الحِلَّةِ وَأَعْمَالِها . رَجَوْناكَ فَقَصَدْناكَ. فَطَيَّبَ قُلُوبَ أَهْلِ الحِلَّةِ وَأَعْمَالِها

:فِي الشَّجاعَةِ

وَلا خِلافَ بَيْنَ الأُمَّةِ أَنَّ عَلِيًّا عَلَيْهِ السَّلامُ كَانَ أَشْجَعَ النَّاسِ بَعْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَآلِهِ وَأَعْظَمَهُمْ بَلاءً فِي الحُروب، تَتَعَجَّبُ مِنْ حَمْلاتِهِ مَلائِكَةُ السَّماءِ. وَجَعَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: قَتْلُهُ لِعَمْرِو بْنِ عَبْدِ وُدِّ الحُروب، تَتَعَجَّبُ مِنْ عَبادَةِ الثَّقَلَيْنِ. وَنَزَلَ جَبْرَئيلُ فِي يَوْمِ أُحُدٍ وَهُوَ يَقولُ وَيَسْمَعُهُ المُسْلِمونَ كَافَّةٍ: لاَ سَيْفَ إلاَّ ذو العَامِرِيِّ أَفْضَلُ مِنْ عِبادَةِ الثَّقَلَيْنِ. وَنَزَلَ جَبْرَئيلُ فِي يَوْمِ أُحُدٍ وَهُوَ يَقولُ وَيَسْمَعُهُ المُسْلِمونَ كَافَّةٍ: لاَ سَيْفَ إلاَّ ذو العَلَيْ

وَنَقَلَ أَحْمَدُ بْنُ حَنْبَلِ فِي مُسْنَدِهِ قَالَ خَطَبَ الحَسَنُ عَلَيْهِ السَّلامُ فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِالأَمْسِ لَمْ يَسْبِقْهُ الأَوَّلُونَ بِعِلْمٍ وَلا يُدْرِكُهُ الآخِرونَ. كَانَ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَبْعَثُهُ بِالرَّايَةِ، جِبْرِيلُ عَنْ يَمينِهِ وَميكَائيلُ عَنْ شِمالِهِ، لاَ يَنْصَرِفُ حَتَّى يُفْتَحُ لَهُ. وَرَوى الخَوارِزْمِيُّ قَالَ: حَدَّثَنا عُبَيْدُ اللهِ بْنُ عائِشَةَ عَنْ أَبِيهِ قَالَ: كَانَ المُشْرِكُونَ إِذَا أَبْصَرُوا . عَنْ أَبِيهِ قَالَ: كَانَ المُشْرِكُونَ إِذَا أَبْصَرُوا . عَلِيَّا فِي الحَرْبِ عَهِدَ بَعْضَهُمْ إِلَى بَعْض

Imam 'Ali's situations in this field are too many to be counted. Only through his sword did the religion of

Islam raise and achieve maintenance and the wrong diminish and fade away.

In the coming chapter about jihad, we will refer to some of his campaigns.

'Ali's Piety

It was unanimously believed that 'Ali was the most pious man after the Holy Prophet (S). He was detached from the world which he had divorced three times. The Holy Prophet (S) has been quoted by Ammar ibn Yasir as saying: O 'Ali, God Almighty has adorned you with an ornament which was extremely praiseworthy with Him whereas He has not adorned anyone of His servants with such an adornment.

This divine ornament has three stages which are all rooted in you: He detached you from the world; made the world look disgusting to you; and placed the love for the poor in your heart to the extent that they are pleased with your leadership and you are pleased to be followed by them.

Happy is one who has the love for you, he is steadfast in following you and practically approves your instructions. Woe is to your enemy and one who denies you. As for your friends and followers, they are your brothers in faith and they will abide in paradise with you. As for your enemies and those who have denied you, God Almighty should place them in the abode of liars.87

Abdullah ibn Abi- al-Hudhayl reports: I saw 'Ali wearing a Razi shirt which was such that, if stretched, it would reach the nail of his finger and if let loose, it could hardly reach the elbow.88Umar ibn Abd al-Aziz reports: Among this Ummah we do not know anyone more pious than 'Ali after the Holy Prophet (S).89 Qubaysah ibn Jabir reports: I have not found anyone more pious than 'Ali ibn Abi-Talib.90

Suwayd ibn Ghaflah reports: I went to see Imam 'Ali while he was in Caliphate's seat. Before the Imam, there was a bowl of sour yoghourt the smell of which I could feel. A loaf of bread of barley the husk of which I could see was in his hands. The Imam was breaking the dry bread with his hand and when the bread is too hard to be broken by his hand, the Imam would break it with his knee and then throw it in the yoghurt. He then asked me to approach him and share him in eating that food. "I am observing fasting," I apologized. The Imam said, "I heard the Messenger of Allah saying: He whom is prevented by fasting from eating from food that he desired, it will be incumbent upon Allah to feed him from the food of Paradise and serve him from its drink."

وَمَقاماتُهُ فِي الغَزَواتِ مَشْهورَةٌ، وَبِسِينْفِهِ قامَ الدِّينُ وَاعْتَدَلَ، وَاضْمَحَلَّ الكُفْرُ وَبَطَلَ. وَسَيَأْتِي فِي بابِ الجِهادِ نُبَدُّ مِنْ :غَزَواتِهِ صَلَّى اللهُ عَلَيْهِ. فِي الوَرَعِ وَالزُّهْدِ

وَقَدْ أَجْمَعَ النَّاسُ كَافَّةً عَلَى أَنَّهُ أَزْهَدُ النَّاسِ فِي الدُّنْيَا بَعْدَ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَكْثَرَهُمْ تَرْكاً لَهَا، وَقَدْ طَلَّقَ الدُّنْيَا ثَلاثاً. رَوَى الخَوارِزْمِيُّ فِي مَنَاقِبِهِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: سَمِعْتُ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: يَا عَلِيُّ

إِنَّ اللهَ تَعالَى زَيَّنَكَ بِزِينَةٍ لَمْ يُزَيِّنِ العِبادَ بِزِينَةٍ أَحَبَّ إِلَيْهِ مِنْهَا: زَهَّدَكَ فِيهَا وَبَغَّضَهَا إِلَيْكَ وَحَبَّبَ إِلَيْكَ الفُقَراءَ فَرَضِيتَ بِهِمْ أَتْباعاً وَرَضُوا بِكَ إِمَاماً. يَا عَلِيُّ طُوبَى لِمَنْ أَحَبَّكَ وَصَدَّقَ بِكَ، وَالْوَيْلُ لِمَنْ أَبْغَضَكَ وَكَذَّبَ عَلَيْك. أَمَّا مَنْ أَحَبَّكَ وَصَدَّقَ بِكَ فَالْوَيْلُ لِمَنْ أَبْغَضَكَ وَكَذَّبَ عَلَيْك فَحَقيقٌ عَلَى اللهِ تَعالَى أَنْ يُقيمَهُ يَوْمَ وَصَدَّقَ بِكَ فَإِخْوانُكَ فِي دِينِكَ وَشُركَاؤكَ جَنَّتَكَ، وَأَمَّا مَنْ أَبْغَضَكَ وَكَذَّبَ عَلَيْك فَحَقيقٌ عَلَى اللهِ تَعالَى أَنْ يُقيمَهُ يَوْمَ وَصَدَّقَ بِكَ فَإِخْوانُكَ فِي دِينِكَ وَشُركَاؤكَ جَنَّتَكَ، وَأَمَّا مَنْ أَبْغَضَكَ وَكَذَّبَ عَلَيْك فَحَقيقٌ عَلَى اللهِ تَعالَى أَنْ يُقيمَهُ يَوْمَ الكذَّابِينَ . القيَامَة مَقَامَ الكذَّابِينَ

قَالَ عَبْدُ اللهِ بْنُ أَبِي الْهُذَيْلِ: رَأَيْتُ عَلَى عَلِيٍّ عَلَيْهِ السَّلامُ قَميصاً زَريَّاً إِذَا مَدَّهُ بَلَغَ الظُّفُرَ وَإِذَا أَرْسَلَهُ كَانَ مَعَ نِصْفِ . الذِّراعِ . الذِّراعِ

وَقَالَ عُمَرُ بْنُ عَبْدِ العَزيزِ: مَا عَلِمْنا أَنَّ أَحَداً كَانَ فِي هَذِهِ الْأُمَّةِ بَعْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَزْهَدَ مِنْ عَلِيِّ بْنِ أَبِي . طَالِب عَلَيْهِ السَّلامُ

وَقالَ قُبَيْصَةُ بْنُ جَابِرِ: مَا رَأَيْت فِي الدُّنْيَا أَزْهَدَ مِنْ عَلِيّ بْنِ أَبِي طَالِبٍ. وَقَالَ سُوَيْدُ بْنُ غَفْلَةَ: دَخَلْتُ عَلَى عَلِيّ بْنِ أَبِي طَالِبٍ. وَقَالَ سُوَيْدُ بْنُ غَفْلَةَ: دَخَلْتُ عَلَى عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ فَوَجَدْتُهُ جَالِساً بَيْنَ يَدَيْهِ صَحَيفَةٌ فِيهَا لَبَنٌ أَجِدُ ريحَهُ مِنْ شِدَّةٍ حُموضَتِهِ وَفِي يَدِهِ رَغيفٌ أَرَى طَالِبٍ عَلَيْهِ السَّلامُ فَوَجَدْتُهُ جَالِساً بَيْنَ يَدَيْهِ صَحَيفَةٌ فِيهَا لَبَنٌ أَجِدُ ريحَهُ مِنْ شِدَّةٍ حُموضَتِهِ وَفِي يَدِهِ رَغيفٌ أَرَى آثَارَ قِشَارِ

At this time, I said to Fiddah, his slave-girl who was standing by him: Don't you fear Allah for treating this old man as such? Fiddah said: He has asked me not to sieve the flour. 'Ali asked: What are you talking about? I told him the story. At this time 'Ali said: May my parents be ransom for the one for whom the flour was not sieved, nor did he eat fill bread of wheat for three straight says until he passed away.91

One day Imam 'Ali (a.s) went to the market, bought a shirt for three Dirhams and wore it. The sleeve of the shirt was not long enough to cover his wrist completely and the shirt itself was not long enough to cover the legs properly. Raising his hand in prayer while wearing it, Imam 'Ali said: O Lord, thank you for blessing me with a shirt which both covers my body and gives me splendor among people.92

Imam 'Ali (a.s) used to say: O yellow gold and white silver! Deceive someone else and set the trap on the way of others. 93 One day, Imam 'Ali who had prepared his special sword for selling went to the market, saying: Who will buy this sword? By God who makes the grain grow in the earth, this sword has long served the Messenger of Allah, removing the dust of sorrow from his holy face. If I could afford to buy one piece of clothes, I would never sell it.94

One day, Imam 'Ali who was wearing a garment with patches attended a gathering. An ignorant man started blaming him. Imam 'Ali said: Wearing this shirt for a leader like me is not blameworthy, for it makes my heart humble on the one hand, and a believer who sees me wearing it will follow me on the other.95

One day, Imam 'Ali went to the market buying two coarse shirts. He said to Qanbar, his servant: Choose

between the two. He chose one and put it on. Putting on the other one, 'Ali found that the sleeves were too long, so he cut it short and wore it.96

الشَّعيرِ فِي وَجْهِهِ وَهُوَ يَكْسِرُهُ بِيَدِهِ أَحْياناً أَعْيَى عَلَيْهِ كَسَرَهُ بِرُكْبَتِهِ وَطَرَحَهُ فِي اللَّبَنِ. فَقالَ: أُدْنُ فَأَصِبْ مِنْ طَعامِنا هَذَا. فَقُلْتُ: إِنِّي صَائِمٌ. فَقَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: مَنْ مَنَعَهُ الصِيّامُ مِنْ طَعامٍ يَشْتَهِيهِ كَانَ هَذَا. فَقُلْتُ: إِنِّي صَائِمٌ. فَقَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: مَنْ مَنَعَهُ الصِيّامُ مِنْ طَعامٍ يَشْتَهِيهِ كَانَ .

فَقُلْتُ لِجَارِيَتِهِ وَهِيَ قائِمَةٌ بِقُرْبِ مِنْهُ: وَيْحَكِ يَا فِضَّةُ أَلاَ تَتَّقِينَ اللهَ فِي هَذَا الشَّيْخِ؟ أَلا تَنْخُلِينَ لَهُ طَعاماً مِمَّا أَرَى فِيهِ مِنْ النُّخالَةِ؟ فَقَالَتْ: لَقَدْ تَقَدَّمَ إِلَيْناً لاَ نَنْخُلُ لَهُ طَعاماً. قَالَ لي: مَا قُلْتُ لَهَا؟ فَأَخْبُرْتُهُ. فَقَالَ: بِأَبِي وَأُمِّي مَنْ لَمْ يُنْخَلْ لَهُ مِنْ النُّخالَةِ؟ فَقَالَتْ: لَقَدْ تَقَدَّمَ إِلَيْناً لاَ نَنْخُلُ لَهُ طَعاماً. قَالَ لي: مَا قُلْتُ لَهُ عَنْ مِنْ خُبْزِ البُرِّ ثَلاثَةَ أَيَّام حَتَّى قَبَضَهُ اللهُ عَزَّ وَجلَّ

وَاجْتازَ يَوماً فِي السُّوقِ فَاشْتَرى قَميصاً بِثَلاثَةِ دَراهِم وَلَبِسَهُ مَا بَيْنَ الرِّسْغَيْنِ إِلَى الكَعْبَيْنِ وَقالَ حينَ لَبِسَهُ: الحَمْدُ للهِ النَّاسَ. وَقالَ عَلَيْهِ السَّلامُ: يَا صَفْراءُ غُرِّي غَيْرِي. يَا بَيْضَاءُ غُرِّي غَيْرِي. وَخَرَجَ عَلَيْهِ السَّلامُ: يَا صَفْراءُ غُرِّي غَيْرِي. يَا بَيْضَاءُ غُرِّي غَيْرِي. وَخَرَجَ عَلَيْهِ السَّلامُ يَوْماً إِلَى السُّوقِ وَمَعَهُ سَيْفُهُ لِيَبِيعَهُ فَقالَ: مَنْ يَشْتَرِي مِنِّي هَذَا السَّيْفَ؟ فَوَالَّذِي فَلَقَ الحَبَّةَ لَطالَما كَشَفْتُ بِهِ الكُرَبَ عَنْ وَجْهِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَلَوْ كَانَ عِنْدي مِنْ إِزارٍ لَما بِعْتُهُ. وَخَرَجَ عَلَيْهِ السَّلامُ يَوْماً وَعَلَيْهِ بِهِ الكُرَبَ عَنْ وَجْهِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَلَوْ كَانَ عِنْدي مِنْ إِزارٍ لَما بِعْتُهُ. وَخَرَجَ عَلَيْهِ السَّلامُ يَوْماً وَعَلَيْهِ اللّهَ عَلَيْهِ اللّهَ عَلَيْهِ وَآلِهِ، وَلَوْ كَانَ عِنْدي مِنْ إِزارٍ لَمَا بِعْتُهُ. وَخَرَجَ عَلَيْهِ السَّلامُ يَوْماً وَعَلَيْهِ اللّهُ عَلَيْهِ السَّلامُ يَوْماً وَعَلَيْهِ وَآلِهِ، وَلَوْ كَانَ عِنْدي مِنْ إِزارٍ لَمَا بِعْتُهُ. وَخَرَجَ عَلَيْهِ السَّلامُ يَوْمَا وَعَلَيْهِ وَآلِهِ، وَلَوْ كَانَ عِنْدي مِنْ إِزارٍ لَمَا بِلْبُسِهِ وَيَقْتَدي بِهِ المُؤْمِنُ إِذَارٍ لَيْهِ وَلَوْ كَانَ عَنْدي بِلْبُسِهِ وَيَقْتَدي بِهِ المُؤْمِنُ إِذَارٍ مَا مُعْرَبِ اللهَالِهِ صَلَى اللهَاهُ عَلَيْهِ وَآلِهِ، وَلَوْ كَانَ عَنْدي بِهُ المُؤْمِنُ إِذَا لَا لَعَلْ مَنْ الْتَرْبِ لَهُ عَلَيْهِ السَّيْفَ الْفَلْدُ بُولِهُ الْعَلْمُ لَا لَا لَا لَهُ مُنْ إِذَا لَهُ عَلَى الْعَلْمُ لِللّهِ عَلَيْهِ اللهُ عَلَيْهِ وَآلِهِ الْعَلْمُ لَا اللهِ عَلَى الْوَالِمُ الْعَلْمُ الْعَرْبُ الْعَلْمِ السَّلَاقُ الْمُؤْمِنُ إِنْ إِلَاهُ لَكُولُوا اللهِ عَلَى الْعَلْمُ الْعَلْمُ اللّهُ الْعَلْمُ اللهِ الْعَلْمُ اللهُ عَلَى الْعَلَامُ الْعَلْمُ اللهُ عَلَى اللّهُ السَلَّامُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللّهُ اللهُ اللهُ

.وَاشْتَرَى يَوْماً تَوْيَيْنِ غَليظَيْنِ فَخَيَّرَ قَنْبَراً فِيهِما فَأَخَذَ واحِداً وَلَبِسَ هُوَ الآخَرَ فَرَأَى فِي كُمِّهِ طُولاً عَنْ أَصَابِعِهِ فَقَطَعَهُ

Imam 'Ali appointed a man from the tribe of Thaqif as governor of the city of Akbar, saying to him: Come to me tomorrow after the Noon Prayer. I have a business with you. The man reports: I went to see him the next day. Contrary to what is usual with rulers, I did not find any doorkeeper to stop me at the time of appointment. So I went to the Imam and found him sitting with a clay bowl and a jug of water only.

At this time, the Imam ordered to bring him a sealed package. I said to myself: The Imam considers me as trustworthy, so he wants to show me a precious Jewel he has kept hidden from others. Soon, he removed the seal from the package and opened it. Suddenly, my eyes fell on some soft flour of barley and wheat.

He poured it into a bowl, added some water to it, ate a little of it and offered the rest to me. To see this scene made me lose my patience, so I said: O Amir al-Mu'minin, it is strange that you are living in a country like Iraq which abounds with so many blessings yet you are living a hard life.

The Imam said: By God, the seal I have put on this package is not because of meanness so that no one will eat with me rather I wish to use it to the extent of my need. I am also afraid that one of my kinsmen may take away some of it and add some delicious food to it and as a result of it add some non-pure food which I do not like. The Imam then warned me against eating a food about which I was doubtful. He

وَكَانَ عَلَيْهِ السَّلامُ قَدْ وَلَّى عَلَى عَكْبُرَ رَجُلاً مِنْ ثَقيفِ فَقَالَ لَهُ عَلَيْهِ السَّلامُ: إِنَا صَلَيْتَ الظُّهْرَ غَداً فَعُدْ إِلَيَّ. قَالَ: فَعُدْتُ إِلَيْهِ فَلَمْ أَجِدْ عَنْهُ حَاجِباً يَحْجُبُنِي دُونَهُ، فَوَجَدْتُهُ جَالِساً وَعِنْدَهُ قَدَحٌ وَكُوزُ مَاءٍ، فَدَعا بوِعاءٍ مَسْدود مَخْتُومٍ. فَعُدْتُ إِلَيْ فَلُدْتُ فِي تَفْسِي: لَقَدْ أَمِنَنِي حَتَّى يُخْرِجَ إِلَيَّ جَواهِرَ، فَكَسَرَ الخَتْمَ وَحَلَّهُ فَإِذَا فِيهِ سُويْقٌ، فَأَخْرَجَ مِنْهُ قَبْضَةً فِي القَدَحِ وَصَبَّ مَاءً فَشَرِبَ وَسَقَانِي. فَلَمْ أَصْبِرْ فَقُلْتُ: يَا أَمِيرَ المُؤْمِنِينَ، أَتَصْنَعُ هَذَا فِي العِرَاقِ وَطَعَامُهُ كَمَا تَرَى فِي كَثْرَتِهِ؟ وَصَبَّ مَاءً فَشَرِبَ وَسَقَانِي. فَلَمْ أَصْبِرْ فَقُلْتُ: يَا أَمِيرَ المُؤْمِنِينَ، أَتَصْنَعُ هَذَا فِي العِرَاقِ وَطَعَامُهُ كَمَا تَرَى فِي كَثْرَتِهِ؟ فَقَالَ عَلَيْهِ السَّلامُ: أَمَا وَاللهِ مَا أَخْتِمُ عَلَيْهِ بُخْلًا بِهِ وَلَكِنِي أَبْتَاعُ قَدْرَ مَا يَكْفِينِي فَأَخَافُ أَنْ يَنْفَصَّ فَيُوضَعَعُ فِيهِ مِنْ غَيْرِهِ فَقَالَ عَلَيْهِ السَّلامُ: أَمَا وَاللهِ مَا أَخْتِمُ عَلَيْهِ بُخْلً بِهِ وَلَكِنِي أَبْتَاعُ قَدْرَ مَا يَكْفِينِي فَأَخَافُ أَنْ يُنْفَصَّ فَيُوضَعُ فِيهِ مِنْ غَيْرِهِ .

'Ali's Generosity and Magnanimity

Beyond doubt, Imam 'Ali was the most generous and the most honest man after the Holy Prophet (S) for the highest degree of generosity is to offer one's life and 'Ali, by lying in the bed of the Holy Prophet at Laylat al-Mabit, sacrificed his life for the sake of the Messenger of Allah. Ibn Athir reports:

The Qur'anic verse:

"And among men is he who sells himself to seek the pleasure of Allah" (2:207)

was revealed about Imam 'Ali when the Holy Prophet (S) left Mecca for Medina, ordering 'Ali to lie in his bed and to transfer people's trust to them the next day. This was at a time when the atheists of Quraysh had brotherhood between you, making the life of one of you longer. Does anyone of you prefers his brother to himself and accepts his shorter life?

فِي السَّخَاءِ وَالكَرَمِ: لاَ خِلافَ فِي أَنَّ أُمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ أَسْخَى النَّاسِ بَعْدَ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ . وَأَكْرَمُهُمْ وَأَشْرَفُهُمْ

جَادَ بِنَفْسِهِ حِينَ بَاتَ عَلَى فِرَاشِ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. قَالَ ابْنُ الأَثْيرِ: إِنَّ قَوْلَهُ تَعَالَى: ?وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ? نَزَلَ فِي عَلِيِّ عَلَيْهِ السَّلامُ. ذَلِكَ لأَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا هَاجَرَ وَتَرَكَ عَلِيًّا يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ? نَزَلَ فِي عَلِيِّ عَلَيْهِ السَّلامُ. ذَلِكَ لأَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا هَاجَرَ وَتَرَكَ عَلِيًّا عَلَيْهِ السَّلامُ فِي بَيْتِهِ بِمَكَّةَ وَأَمَرَهُ أَنْ يَنامُ عَلَى فِراشِهِ لِيُوصِلَ إِذَا أَصْبَحَ وَدائِعَ النَّاسِ إِلَيْهِمْ. فَقَالَ اللهُ عَزَّ وَجلَّ عَلَيْ وَالشِهِ لِيُوصِلَ إِذَا أَصْبَحَ وَدائِعَ النَّاسِ إِلَيْهِمْ. فَقَالَ اللهُ عَزَّ وَجلًا للهُ عَمْرَ الْجَبْرَئِيلَ وَمِيكَائِيلَ: إِنِّي قَدْ آخَيْتُ بَيْنَكُمَا وَجَعَلْتُ عُمُرَ أَحَدِكُمَا أَطْوَلَ مِنْ عُمْرِ الآخَرِ، فَأَيُّكُمَا يُؤْثِرُ أَخَاهُ؟

They both opted for the longer life and showed no self-sacrifice. At that time, God Almighty by sending a revelation asked: Why are you not like 'Ali who, by making a contract of brotherhood between Muhammad and 'Ali, lay in his bed and sacrificed his life for him, preferring Muhammad's life.

I now give you a mission to go down to the earth and safeguard him from the harms of the enemy. Gabriel and Michael, to fulfill the divine order, came down to the earth. Gabriel stood at the head and Michael at the foot of 'Ali safeguarding him from the harms of the enemies. Addressing 'Ali, Gabriel said: Hail to you, O son of Abu-Talib! Is there anyone like you while God prides Himself on your position to angels?98

'Ali's property which was four Dirhams on the whole, was given as charity, one by night, one by day, the third secretly, and the fourth openly. God Almighty revealed the verse:

"As for those who spend their property by night and by day, secretly and openly, they have their reward from their Lord and they shall have no fear, nor shall they grieve. (2:274)"

On the same occasion like some of the other verses, this verse is not applied to anyone but 'Ali. Hence, the revelation of this verse about 'Ali is one of his special merits. Most of the commentators of the Holy Qur'an believe that the verse was revealed in relation to the purified 'Ali.99

Tha'labi and some other commentators in their interpretations on the occasion of revelation of Surah Hal-Ata (Surah al-Dahr or al-Insan No. 76) have written: Hasan and Husayn fell sick. Their grandfather, the Messenger of Allah went to 'Ali's house to visit them. All the people who had gathered in 'Ali's house called on him to make a vow for the healing of Holy Prophet's young sons, a vow entailing some sort of undertaking.

'Ali agreed to this suggestion, saying: If my sons are healed, I will fast for three days as a sign of thanks to please Allah. Lady Fatimah too said: If my sons are healed, I will fast for three days to thank Allah. Fiddah, the female servant too said: If my masters are healed, I will fast three days to thank this blessing. God healed Hasan and Husayn, so 'Ali, Fatimah, and Fiddah prepared themselves to fast. But there was nothing in 'Ali's house for eating. So 'Ali went to Simon, the Jew, and borrowed three kilos of barley from him. Lady Fatimah personally rose up to bake the bread so she grinded the barley baking five loaves of bread.

فَاخْتَارَ كُلٌّ مِنْهُمْا الحَيَاةَ. فَأَوْحَى اللهُ تَعالَى إِلَيْهِما: أَلاَ كُنتُمَا مِثْلَ عَلِيّ؟ آخَيْتُ بَيْنَهُ وَبَيْنَ مُحَمَّد فَبَاتَ عَلَى فِرَاشِهِ يُفَدِّيهِ بِنَفْسِهِ وَيُؤْثِرُهُ بِالحَيَاةِ؟ إِهْبِطَا إِلَيْهِ فَاحْفَظَاهُ مِنْ عَدُوّهِ. فَنَزَلا إِلَيْهِ فَحَفِظَاهُ؛ جِبْرِيلُ عِنْدَ رَأَسِهِ وَمِيكائِيلُ عِنْدَ رِجْلَيْهِ، وَجَبْرِيلُ يَقولُ: بَخِ بَخِ يَا بْنَ أَبِي طَالِبٍ. مَنْ مِثْلُكَ وَقَدْ بَاهَى اللهُ بِكَ المَلائِكَةَ

وَكَانَ عِنْدَ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ أَرْبَعَةُ دَراهِمَ لَمْ يَمْلِكْ سِوَاها، فَتَصَدَّقَ بِدِرْهَمٍ لَيْلاً وَبِدِرْهَمٍ نَهَاراً وَبِدِرْهَمٍ سِرَّا وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ وَبِدِرْهَمٍ عِلْاَيْيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ وَبِدِرْهَمٍ عِلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ وَبِدِرْهَمٍ عَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ وَبَاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خُوفْ وَلاَ خَوْفُ وَلاَ خَوْفُ وَلاَ خَوْفُ وَلاَ خَوْفُ وَلاَ خَوْفُ وَلاَ خَوْفَ اللَّهُ مَا يَحْزَنُونَ وَاللَّهُمْ وَلاَ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

وَمِنْ تَفْسيرِ الثَّعْلَبِيِّ وَغَيْرِهِ مِنَ المُفَسِّرِينَ أَنَّ الحَسَنَ وَالحُسيْنَ عَلَيْهِمَا السَّلامُ مَرِضَا فَعادَهُمَا جَدُّهُمَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمَعَهُ أَبُو بَكْرٍ وَعُمَّرُ، وَعَادَهُما عَامَّةُ العَرَبِ. فَقَالُوا: يَا أَبَا الْحَسَنِ، لَوْ نَذَرْتَ عَلَى وَلَدَيْكَ نَذْراً، وَمَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ، وَعَادَهُما عَامَّةُ العَرَبِ. فَقَالُوا: يَا أَبَا الْحَسَنِ، لَوْ نَذَرْتَ عَلَى وَلَدَيْكَ نَذْراً، وَعَلَيْسَ بِشَيْءٍ .

فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: إِنْ بَرِئَ وَلَدَايَ مِمَّا بِهِمَا صُمْتُ للهِ ثَلاثَةَ أَيَّامٍ شُكْراً. وَقَالَتْ فَاطِمَةُ عَلَيْها السَّلامُ: إِنْ بَرِئَ وَقَالَتْ جَارِيَتُهُمَا فِضَّةُ: إِنْ بَرِئَ سَيِّدايَ مِمَّا بِهِمَا صُمْتُ للهِ ثَلاثَةَ أَيَّامٍ وَلَدَايَ مِمَّا بِهِمَا صُمْتُ للهِ ثَلاثَةَ أَيَّامٍ وَلَدَايَ مِمَّا بِهِمَا صُمْتُ للهِ ثَلاثَةَ أَيَّامٍ وَلَدَايَ مِمَّا بِهِمَا صُمْتُ للهِ ثَلاثَةَ أَيَّامٍ شُكْراً.

فَأُلْبِسَ الغُلامَانِ الْعَافِيَةَ وَلَيْسَ عِنْدَ آلِ مُحَمَّدِ قَليلٌ وَلا كَثيرٌ. فَانْطَلَقَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ إِلَى شَمْعونَ بْنِ حابا الخَيْبَرِيِّ وَكَانَ يَهودِيًّا فَاقْتَرَضَ مِنْهُ ثَلاَثَةَ أَصْوُعٍ مِنْ شَعيرٍ. فَقَامَتْ فَاطِمَةُ عَلَيْها السَّلامُ إِلَى صاعٍ فَطَحَنَتْهُ وَاخْتَبَزَتْ الخَيْبَرِيِّ وَكَانَ يَهودِيًّا فَاقْتَرَضَ مِنْهُ ثَلاَثَةَ أَصْوُعٍ مِنْ شَعيرٍ. فَقَامَتْ فَاطِمَةُ عَلَيْها السَّلامُ إِلَى صاعٍ فَطَحَنَتْهُ وَاخْتَبَزَتْ الخَيْبَرِيِّ وَكَانَ يَهودِيًّا فَاقْتَرَضَ مِنْهُ ثَلاثَةَ أَصْرُوعٍ مِنْ شَعيرٍ. فَقَامَتْ فَاطِمَةُ عَلَيْها السَّلامُ إلى صاع فَطَحَنَتْهُ وَاخْتَبَرَتْ

The first day all were fasting, 'Ali went to the mosque to perform his evening prayer behind the Messenger of Allah. Having completed his prayer, 'Ali came home to break his fast. The tablecloth was spread with five loaves of bread on it. Before they start eating, a poor man stood at the door, saying: Greeting to you the Ahl al-Bayt of Muhammad.

I am a poor man among Muslims seeking refuge to your house. Give some food to me. May God feed you with heavenly food. Hearing this, 'Ali said: Give my share of food to this man! Fatimah said: I will do the same. Hence, there was nothing but water for them to break their fast with. The second day, Fatimah grinded another kilo of barley baking five loaves of bread for five persons.

In the evening, again 'Ali went to the mosque for performing evening prayer and returned home after completing his prayer. When the tablecloth was spread, immediately an orphan came to the door, saying: Hail to you, the Ahl al-Bayt of Muhammad. I am an orphan of the immigrants. My father was martyred on the day of 'Aqabah. I am starving. Give me some food. May God feed you with heavenly food. Giving their food to the orphan, 'Ali and Fatimah broke their fast with plain water again.

In the third night too, the same thing happened. Fatimah grinded one more Kilo of barley baking five loaves of bread again. Having performed his evening prayer in the mosque, 'Ali returned home. This time, a captive came to the door, saying: Greeting to you Ahl al-Bayt of the Messenger of Allah. Is it right to make me a captive but not feed me? I am a captive of Muhammad. Give some food to me. May God feed you with heavenly food. Hearing this, 'Ali gave his own food and that of others to the captive. Hence, they had nothing but water instead of food for three straight nights.

On the fourth day, when they were completing the vow, 'Ali took the hand of Hasan in his right hand and the hand of Husayn in his left hand heading for the Holy Prophet (S) while they were shivering from hunger. As soon as the Holy Prophet saw them, he said: This scene has greatly saddened me. So they decided to go and visit Fatimah. At this time, Lady Fatimah was engaged in prayer in the altar. Her eyes were sunken and her belly stuck to her back because of hunger! This scene was so heavy to the Messenger of Allah that he raised his hands in prayer immediately, saying: O Lord! I seek refuge in you and ask help from you.

مِنْهُمْ قُرْصٌ. وَصَلَّى أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ المَغْرِبَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ أَتَى المَنْزِلَ فَوُضِعَ الطَّعامُ بَيْنَ يَدَيْه إِذْ أَتَاهُمْ مسْكينٌ منْ مَساكين المُسْلمينَ فَوَقَفَ بِالبَابِ وَقالَ: السَّلامُ عَلَيْكُمْ يَا أَهْلَ بَيْت مُحَمَّد؛ مسْكينٌ منْ مَسَاكين المُسْلمينَ، أَطْعمُوني أَطْعَمَكُمُ اللهُ منْ مَوائد الجَنَّة. فَسَمعَهُ عَليٌّ عَلَيْه السَّلامُ فَقالَ: أَعْطُوهُ حِصَّتي. فَقَالَتْ فَاطِمَةُ عَلَيْها السَّلامُ وَالبَاقُونَ كَذَلكَ. فَأَعْطَوْهُ الطَّعامَ وَمَكَثوا يَوْمَهُمْ وَلَيْلَتَهُمْ لَمْ يَذُوقوا إلاَّ المَاءَ القُراحَ. فَلَمَّا كَانَ اليَوْمُ التَّاني طَحَنَتْ فَاطِمَةُ عَلَيْها السَّلامُ صاعاً وَاخْتَبَزَتْهُ وَأَتي أَمِيرُ المُؤْمِنِينَ عَلَيْه السَّلامُ مِنْ صَلاة المَغْرِبِ مَعَ رَسُولِ الله صَلَّى اللهُ عَلَيْه وَآله وَوُضِعَ الطَّعامُ بَيْنَ يَدَيْه إِذْ أَتَاهُمْ يَتِيمٌ فَقَالَ: السَّلامُ عَلَيْكُمْ أَهْلَ بَيْت مُحَمَّد؛ يَتِيمٌ مِنْ أَوْلاد المُهاجِرِينَ، إسْتُشْهِدَ وَالدى يَوْمَ العَقَبَة، أَطْعِمُونِي أَطْعَمَكُمُ اللهُ مِنْ مَوَائِد الجَنَّة. فَسَمِعَهُ عَليٌّ وَفاطمَةُ عَلَيْها السَّلامُ وَالبَاقُونَ فَأَعْطَوْهُ الطَّعامَ وَمَكَثوا يَوْمَيْن وَلَيْلَتَيْن لَمْ يَذوقوا إِلاَّ المَاءَ القُراحَ. فَلَمَّا كَانَ اليَوْمُ الثَّالِثُ قَامَتْ فَاطِمَة عَلَيْهِا السَّلامُ إِلَى الصَّاعِ البَاقي فَطَحَنَتْهُ وَاخْتَبَزَتْهُ وَصنَلّي عَلِيٌّ عَلَيْهِ السَّلامُ مِعَ النَّبيّ صنَّلَى اللهُ عَلَيْه وَآله المَغْرِبَ ثُمَّ أَتَى المَنْزِلَ فَوُضِعَ الطَّعامُ بَيْنَ يَدَيْه إِذْ أَتَاهُمْ أَسيرٌ فَوَقَفَ عَلَى البَابِ فَقالَ: السَّلامُ عَلَيْكُمْ أَهْلَ بَيْت مُحَمَّد؛ تَأْسِرُونَنا وَلا تُطْعِمونَنا، أَطْعِمُونِي فَإِنِّي أُسِيرُ مُحَمَّد أَطْعَمَكُمُ اللهُ مِنْ مَوائِد الجَنَّةِ. فَسَمِعَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَآثَرَهُ وَآثَرُوهُ مَعَهُ وَمَكَثُوا ثَلاثَةَ أَيَّام بِلَيالِيها لَمْ يَذُوقوا سِوَى المَاءِ القُراح. فَلَمَّا كَانَ اليَوْمُ الرَّابِعُ وَقَدْ قَضَوا نَذْرَهُمْ أَخَذَ عَلِيٌّ الحَسَنَ بِيَدِهِ اليُمْنِي وَالحُسَيْنَ بِاليُسْرِي وَأَقْبَلَ نَحْوَ رَسُولِ الله صَلَّى اللهُ عَلَيْهِ وَآلِه وَهُما يَرْتَعِشان كالفِراخ مِنْ شِدَّةِ الجُوعِ. فَلَمَّا بَصِرُ بِهِمُ النَّبِيُّ صِلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: يَا أَبًا الحَسَنِ مَا أَشَدَّ مَا يَسُوءُنِي مِمَّا أَرَى بكُمْ. إنْطَلِقْ إلَى ابْنَتِي فَاطِمَةَ. فَانْطَلَقوا إلَيْها وَهِيَ فِي مِحْرابِها قَدْ لَصِقَ بَطْنُها بِظَهْرِها مِنْ شِدَّةِ الجُوعِ وَغَارَتْ عَيْناها. فَلَمَّا رَآه

Turning to Ahl al-Bayt, he said: I do not think there is anything left of your life as a result of hunger, for you may soon depart from this world! At this time, Gabriel came down saying: O Muhammad! Take this divine blessing. The Holy Prophet (S) said: What is it? Gabriel recited to him the verse "Hal Ata." 100

Tha'labi has quoted Abayah ibn Rab'i as saying: Once Abdullah Ibn Abbas was sitting among a group of people near ZamZam relating Hadiths from the Holy Prophet (S), a man who had covered his head and face with a turban joined them and began to relate Hadiths from the Holy Prophet (S) like Ibn Abbas.

Being surprised, Ibn Abbas said: For the sake of God, tell us who you are. He removed his turban and said: Whoever knows me has recognized me, and whoever has not recognized me, I am Jundub ibn Janadah, Abu–Dharr Ghifari. I heard the Messenger of Allah, with my two ears and if I am lying, may I be deprived of my hearing, and saw with these two eyes, if I am lying, may I be deprived of seeing, as saying: 'Ali is the leader of benefactors and the slayer of the atheists. Whoever helps him, will be helped by God and whoever refuses to help him will be deprived of God's help forever.

Tha'labi further said: Let it be known to you that one day I performed noon prayer with the Messenger of Allah in the mosque. Amid this, a needy man rose up to ask for help but no one responded. The needy man raised his hands towards the sky, saying: O Lord, you are witnessing that I asked for help but no one took heed of my request. At that time 'Ali who was bowing in his prayer pointed with the small finger of his right hand to the needy man. He went to 'Ali and took the ring. The Messenger of Allah was looking this scene from near.

After completing his prayer, the Messenger of Allah raising his hand towards the sky, said:

"O Lord! Expand my breast for me, and make my affair easy to me, and loose the knot from my tongue, that they may understand my word and give to me an aide from my family: Harun, my brother" (20:24–31)

and You revealed the verse

"We will strengthen your arm with your brother and we will give you both an authority, so that they shall not reach you; go with our signs" (28:35).

O Lord! I am your chosen prophet. Expand my breast for me, and make my affair easy to me, and set 'Ali who is from my family my vizier so that he will support me. 101

النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: وَاغَوْتَاهُ! يَا للهِ! أَهْلَ بَيْتِ مُحَمَّد تَمُوتُونَ جُوعاً! فَهَبَطَ جِبْرِيلُ عَلَيْهِ السَّلامُ وَقَالَ: يَا إِنْسَان جُدُمُ مَدَّدُ خُذُها هَنَّأَكَ اللهُ فِي أَهْل بَيْتِكَ. قَالَ: وَمَاذا آخُذُ يَا جِبْرِيلُ؟ فَأَقْرَأَهُ ?هَلْ أَتَى عَلَى الإِنْسَان

وَمِنْ تَفْسِيرِ النَّعْلَبِيّ: عَنْ غبايَة بْنِ الرَّبْعِيِّ قَالَ: بَيْنا عَبْدُاللهِ بْنُ عَبَّاسٍ جَالِسٌ عَلَى شَفِيرِ زَمْزَمَ يَعُولُ قَالَ رَسُولُ اللهِ مَلَّى اللهُ عَلَيْهِ وَآلِهِ، إِذْ أَقْبُلَ رَجُلٌ مُتَكْمِمٌ بِعِمامَةٍ. فَجَعَلَ ابْنُ عَبَّاسٍ لاَ يَقُول قَالَ رَسُولُ اللهِ عَلَيْهِ وَقَالَ: يَا أَيُّهَا النَّاسُ مَنْ رَسُولُ اللهِ عَلَيْهِ وَمَنْ لَمْ يَعْرُفْنِي فَأَنا أُعَرِفُهُ بِنَفْسِي. أَنَا جُنُدُبُ بْنُ جَنادَةَ الْبَدْرِيُّ أَبُو ذَرِّ الغِفارِيُّ، سَمِعْتُ رَسُولَ اللهِ عَلَيْهِ وَآلِهِ بِهِاتَيْنِ وَإِلاَّ فَصَمْتًا، وَرَأَيْتُهُ بِهاتَيْنِ وَإِلاَّ فَعَمِيتا يَقُولُ: عَلِيٌّ قَائِدُ البَرَرَةِ وَقَاتِلُ الكَفَرَةِ، مَنْصورٌ مَنْ مَنْ خَذَلَكُ. أَمَا إِنِي صَلَّيْتُ مُع رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوماً مِنَ الْأَيَّامِ صَلَاقً الظَّهْرِ، فَسَأَلَ لَمَتُ مَعْرَفِهِ السَّالِمُ مَلَى اللهُ عَلَيْهِ وَآلِهِ يَوماً مِنَ الْأَيَّامِ صَلَاقً الظَّهْرِ، فَسَأَلَ السَّالِ فِي المَسْجِدِ فَلَمْ يُعْطِهِ أَحَدٌ شَيْئاً. وَكَانَ عَلِيٍّ عَلَيْهِ السَّلامُ رَاكِعاً فَأَوْماً إِلَيْهِ بِخُنْصُرِهِ اليُمْنَى وَكَانَ يَتَحْتَم فِيها، فَأَقْبُلَ السَّائِلُ يَرَهُ إِلَيْهِ بِخُنْصُرِهِ اليُمْنَى وَكَانَ يَتَحْتَم فِيها، فَأَقْبُلَ السَّائِلُ مَا اللهُ عَلَيْهِ وَآلِهِ بِغُنْ النَّيِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوما مَنْ مَلْ لِيَاهُ مِنْ لِسَانِي. يَفْقَهُوا وَقَالَ: اللّهُمَّ إِنْ مُوسَى سَأَلُكَ فَقَالَ: ﴿ عَلَيْ السَّمَاءِ وَقَالَ: اللَّهُمَّ إِنَّهُ مِنْ السَّمَاءِ وَقَالَ: اللَّهُمَّ إِنَّ مُوسَى سَأَلُكَ فَقَالَ: عَلَيْ لِيَالِمُ الْمَاءِ وَقَالَ: اللَّهُمَّ وَأَنَا مُحَمَّدُ نَبِيلُكَ وَصَافِي عَلَيْهُ وَآلَى السَّمَاءِ وَقَالَ: اللَّهُمَّ وَأَنَا مُصَعْدِ وَيَولِهُ فَي أَمْرِي. وَيَرَا مُنْ أَمْلِي عَلَيْكُ وَصَوْيلُكَ فَالْمُ لَي عَلَيْهُ وَآلَى السَّمَاءِ وَقَالَ: وَلَلْهُ عَلَيْهُ وَلَوى السَّدُدُ فَي أَنْونَرَقِي وَالْمُ لَي وَرِيرًا مِنْ أَهُلِي عَلَيْكَ وَصَافِيلُكَ عَلَيْكُولُ إِلَى الْمُعْرَاقِي الْمُعْرَاقِلَ عَلَيْكُ وَالْمُولِكَ عَلْمَا اللهُ عَلَيْكُ فَلَيْلُ إِلَى وَرَيرًا مِنْ أَهُلِي عَلَيْكُ وَالْعَلَامُ عَلَيْكُ وَالْمَائُنُ الْمُلْكُونُ وَلَكُونَ الْم

Abu-Dharr reports: The Messenger of Allah had hardly finished this when Gabriel came down, saying: O Muhammad, Read! He said: What shall I read? Gabriel said:

"Only Allah is your Wali and His Apostle and who believe, those who keep up prayers and pay the poor-rate while they bow" (5:55).

In Tha'labi's commentary (Tafsir), we read that this verse has been mentioned in the six most reliable Sunni reference books of Hadith. 102 Mujahid reports: God Almighty prohibited consulting the Holy Prophet without giving charity. Following the revelation of this verse, no one consulted him except 'Ali ibn Abi–Talib who did so after giving one Dinar in charity. Then the verse was abrogated and the permission

Imam 'Ali (a.s) has said: There is a verse in the Holy Qur'an that no one but me has acted on it;104

"O you who believe! When you consult the Apostle, then offer something in charity before your consultation." (58: 12).

Amir al–Mu'minin said: God Almighty discharged this Ummah of a duty because of me, for if I did not act according to that verse, it would remain valid forever while no one could act to it, that is to offer charity he wished to consult the Messenger of Allah. Therefore, it was I who removed the heavy burden from the shoulder of this Ummah. I am the true proof of this verse which is not applicable to anyone before or after me. 105

Abdullah Umar has said: 'Ali ibn Abi-Talib had three features and if I had just one of them, it was more valuable than having red-haired camels! The first is marriage with Lady Fatimah, second is having the honor of standard bearing on the day of Khaybar and the third is the verse "Najwa" which is applicable to no one but 'Ali. 106

'Ali used to plant trees and irrigate orchards with his own holy and powerful hands. He made orchards one after the other giving them in the path of Allah and never saved the money for himself and his family. 107

'Ali's Religiosity, Piety and Prayer

There is no doubt that 'Ali was steadfast in religion, and strenuous in piety making him peerless. The truth of religion was firm in his pure heart. Due to these two powers of religiosity and piety, his prayer was always answered. It is for the same reason that the Messenger of Allah resorted to him on the day of mutual curse (Mubahalah), for no companion could match him.

قَالَ أَبُو ذر: فَما اسْتَتَمَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الكَلِمَةَ حَتَّى نَزَلَ عَلَيْهِ جِبْرِيلُ عَلَيْهِ السَّلامُ مِنْ عِنْدِ اللهِ تَعالَى فَقَالَ: يَا مُحَمَّدُ إِقْرَأْ. قَالَ: وَمَا أَقْرَأُ؟ قَالَ: إِقْرَأْ ?إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ فَقُلْ رَاكِعُونَ ؟ إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَهُمْ رَاكِعُونَ ﴿ وَلَا لَهُ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ إِللهِ تَعالَى اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ تَعالَى اللهِ عَلَيْهِ وَاللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ وَاللهِ تَعالَى اللهِ عَلَيْهِ اللهَ عَلَيْهِ اللهِ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ اللهِ عَلَيْهِ اللهِ اللهِ عَلَيْهِ اللهِ اللهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ اللهِ اللهِ عَلَيْهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللّهِ اللهِ اللهِ اللّهُ اللهِ اللهِ اللّهِ اللهِ اللهِلمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِلمَا اللهِ ا

وَمِنْ تَفْسيرِ التَّعْلَبِيِّ وَتُقِلَ فِي الجَمْعِ بَيْنَ الصِّحاحِ السِّتَّةِ نَحْوُهُ قَالَ مُجاهِدُ: نَهَى اللهُ تَعالَى عَنْ مُنَاجَاةِ النَّبِيِّ صَلَّى اللهُ عَلَيْ اللهِ عَزَّ وَجلَّ لآَيَةً مَا عَمِلَ بِهَا أَحَدٌ قَبْلي وَلا يَعْمَلُ بِهَا أَحَدٌ بَعْدي: ?يَا أَيُّهَا الَّذِينَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: إِنَّ فِي كِتابِ اللهِ عَزَّ وَجلَّ لآيَةً مَا عَمِلَ بِهَا أَحَدٌ قَبْلي وَلا يَعْمَلُ بِهَا أَحَدٌ بَعْدي: ?يَا أَيُّهَا الَّذِينَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: إِنَّ فِي كِتابِ اللهِ عَزَّ وَجلَّ لآيَةً مَا عَمِلَ بِهَا أَحَدٌ قَبْلي وَلا يَعْمَلُ بِهَا أَحَدٌ اللهُ عَرْ وَجلَا أَيُّهَا النَّذِينَ اللهُ عَرْ وَجلَالِ إِنَّا لَيْهُ اللهُ عَلَى اللهُ عَلَيْهِ السَّلامُ: إِنَّ فِي كِتابِ اللهِ عَزَّ وَجلَّ لآيَةً مَا عَمِلَ بِهَا أَحَدٌ قَبْلي وَلا يَعْمَلُ بِهَا أَحَدٌ اللهُ عَلَى اللهُ عَنْ مُولَا اللهُ عَنْ مَا عَمِلَ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ

وَقالَ أُمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: بي خَفَّفَ اللهُ عَزَّ وَجلَّ عَنْ هَذهِ الأُمَّةِ أَمْرَ هَذه الآيَةِ، فَلَمْ تَنْزلْ فِي أَحَد قَبْلي وَلَمْ

تَنْزِلْ فِي أَحَد بَعْدي. قَالَ ابْنُ عُمَرَ: كَانَ لَعَلِيّ بْنِ أَبِي طَالِب ثَلاثَةٌ، لَوْ كَانَتْ لِي وَاحِدَةٌ مِنْهُنَّ كَانَتْ أَحَبَّ إِلَيَّ مِنْ حُمُرِ الشَّرِيفَةِ النَّعَمِ: تَزْويُجُه فَاطِمَةَ صَلَّى اللهُ عَلَيْها، وَإِعْطَاوُهُ الرَّايَةَ يَوْمُ خَيْبَرٍ وَآيَةُ النَّجْوَى. وَكَانَ عَلَيْهِ السَّلامُ يَعْمُرُ بِيَدِهِ الشَّريفَةِ النَّعَمِ: تَزْويُجُه فَاطِمَةَ صَلَّى اللهُ عَلَيْها، وَإِعْطَاوُهُ الرَّايَةَ يَوْمُ خَيْبَرٍ وَآيَةُ النَّجْوَى. وَكَانَ عَلَيْهِ السَّلامُ يَعْمُرُ بِيَدِهِ الشَّريفَةِ النَّعَمِ: تَوْمِيَةً يَتَصَدَّقُ، وَلَمْ يُخَلِّفْ دينَاراً وَلا درْهَماً. فِي الْوَرَع وَالدِّين وَاسْتِجابَةِ الدُّعَاءِ

لاَ خِلافَ أَنَّ أُمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ شَديدُ الوَرَعِ عَظيمُ الدِّينِ، رَسَخَ الإيمانُ فِي قَـلْبِهِ، وَلِشِدَّةِ دينِهِ وَوَرَعِهِ كَانَ مُسْتَجَابَ الدَّعْوَةِ. تَوَسَّلَ بِهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْه

The Holy Prophet (S), threatening the rebels of Quraysh said: O rebels! Stop your hostile act, or God will raise a man whose heart he has tested with faith to fight you and to behead you for promoting faith and justice. The Messenger of Allah was asked: Is it Abu–Bakr? He said: No. they asked: Is it Umar? He said: No, he is the one who is mending sandals. 108

Khawarizmi has reported: addressing 'Ali on the day of Khaybar's conquest, the Messenger of Allah said: If I were sure a group of my Ummah did not attribute to you what the Christians attributed to Jesus, son of Mary, I would say about your high position something that wherever you passed by people they would take the dust under your feet as something holy, using the water with which you perform ablution as a cure for their pains. But for certain exigency, I will not speak of it. As for your superiority over others, it would suffice to say that you are from me and I am from you. I will inherit you and you will inherit me. Your position to me is like that of Aaron to Moses except that there is no prophet after me.

O 'Ali, you will propagate my faith, you will fight the enemies of Islam after me, you are the nearest to me on the Day of Judgment, you are my vicegerent at the Pond, which is the gathering place of the people, rejecting the hypocrites! And you are the first to meet me at the Pond and the first of my Ummah to enter paradise.

Your followers on the Day of Judgment will be quenched by the water of Kawthar; they will come to me with bright faces; I will intercede for them and will be my neighbors in paradise; your enemies on the Day of Judgment will be restless out of thirst, their faces are black and wrinkled. O 'Ali, enmity with you is enmity with me and friendship with you is friendship with me. There is no open or hidden distance between you and me. What is hidden in my breast and I am informed of it is in your breast too. Your children are truly my children. You are the gate of my knowledge and whoever seeks it must hear it from your tongue. Your flesh is my flesh and the blood running in your veins is running in my veins with no difference.

وَآلِهِ فِي الْمُباهَلَةِ، وَلَوْ كَانَ أَحَدٌ مِنْ أَصِحَابِهِ يُقارِبُهُ لأَخْرَجَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لأَنَّهُ وَقَتُ الْحَاجَةِ إِلَى الدُّعَاءِ وَالْاسْتِعانَةِ فِيهِ بِمُسْتَجَابِ الدُّعاءِ. وقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، لَتَنْتَهُنَّ يَا مَعْشَرَ قُرَيْشٍ أَوْ لَيَبْعَثُنَّ اللهُ عَلَيْكُمْ وَالْاسْتِعانَةِ فِيهِ بِمُسْتَجَابِ الدُّعاءِ. وقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، لَتَنْتَهُنَّ يَا مَعْشَرَ قُرَيْشٍ أَوْ لَيَبْعَثُنَّ اللهُ عَلَيْكُمْ وَلَيْ اللهُ عَلَيْهُ وَآلِهِ، أَهُو اللهِ، أَهُو اللهُ قَلْبَهُ بِالإِيمانِ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ. قِيلَ: يَا رَسولَ اللهِ، أَهُو اللهُ قَلْبَهُ بِالإِيمانِ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ. قِيلَ: يَا رَسولَ اللهِ، أَهُو اللهُ قَلْبَهُ بِالإِيمانِ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ. قِيلَ: يَا رَسولَ اللهِ، أَهُو اللهُ قَلْبَهُ بِالإِيمانِ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ. قِيلَ: يَا رَسولَ اللهِ، قَلْهُ خَاصِفُ النَّعْلِ اللّهِ عَلَى المُجْرَةِ فَى المُجْرَةِ .

وَمِنْ كِتابِ المَناقِبِ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوْمَ فَتْحِ خَيْبَرٍ لِعَلِيِّ: لَوْلا أَنْ تَقولَ فِيكَ طَوائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارِى فِي عِيسَى بْنِ مَرْيُمَ لَقُلْتُ فِيكَ اليَوْمَ مَقالاً لاَ تَمُرُّ عَلَى مَلاَّ مِنَ المُسْلِمِينَ إلاَّ أَخَذوا مِنْ تُرابِ نَعْلَيْكَ وَفَضلْ طَهُورِكَ يَسْتَشْفُونَ بِهِ. وَلَكِنْ حَسْبُكَ أَنْ تَكُونَ مِنِّي وَأُنا مِنْكَ تَرِثُنِي وَأُناتَ فِي الآخِرَةِ أَقْرَبُ النَّاسِ مِنِي، وَأَنْتَ غَداً عَلَى الْحَوْضِ خَلِيفَتِي تَذودُ عَنْهُ المُنافِقِينَ، وَأَنْتَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الحَوْضَ، وأَنْتَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الحَوْضَ، وأَنْتَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الحَوْضَ، وأَنْتَ أَوَّلُ مَنْ يُرِدُ عَلَيَ المَنافِقِينَ مَنْ نُورِ رُواءٌ مَرُويُّونَ مُبْيَضَّةٌ وُجُوهُهُمْ حَولِي أَشْفَعُ لَهُمْ فَيَكُونُونَ غَداً فِي الْجَنَّةِ جِيرَانِي. وَإِنَّ الْعَنْ عَدا عَداءَكَ غَداً ظِماءٌ مُظْمَئُونَ مُسُودَةٌ وُجُوهُهُمْ مُقْمَحُونَ. حَرْبُكَ حَرْبِي وَسِلْمُكَ سِلْمِي وَسِرُكَ سِرِّي وَعَلانِيَتُكَ عَلانِيَتِي وَسَلِمُكَ سَرِيرَةِ صَدْرِكَ كَسَرِيرَةٍ صَدْرِي ، وَأَنْتَ بَابُ عِلْمي وَأُنَّ ولِدِي وَلَحْمَكَ لَحْمي وَدَمَكَ لَحْمي وَدَمَكَ دَمي. وَأَنَّ الْحَقَّ مَعَكَ وَلُحَيِّ وَلَادِي وَلَحْمَكَ لَحْمي وَدَمَكَ دَمي. وَأَنَّ الْحَقَّ مَعَكَ وَلُحَمَكَ لَحْمي وَدَمَكَ دَمي وَلَاتَ وَلُلْكَ وَلِدِي وَلَحْمَكَ لَحْمي وَدَمَكَ دَمي. وَأَنَّ الْحَقَّ مَعَكَ وَلُحَمَلُ لَحْمي وَدَمَكَ دَمي. وَأَنَّ الْحَقَّ مَعَكَ وَلُحَمَلُ وَلُدِي وَلَحْمَكَ لَحْمي وَدَمَكَ دَمي. وَأَنَّ الْحَقَّ مَعَكَ وَلُحَمَلُ لَحْمَلُ وَلَاحَتَ عَلَى مَنَائِهُ مِنْ الْحَوْمَ فَلَ الْحَوْمَ فَلَ عَلَيْكِ الْعَلَى مُنْ الْمُسْتِيرَةِ صَدَرِي وَلَوْمَ مِنْ الْحَوْمِ فَيَعْتَ الْعَلَى مَا الْحَلَقُ مَا عَلَى الْحَلَقَ مَلْ مَا عُلْوَالَ مَنْ الْمَاعُونَ فَيْ وَلُولُهُ مُ مُولِي الْفَعُ لَهُمْ فَيَكُونُونَ عَالْمَا اللَّهُ عَلَى الْمَالِي قُولُ الْعَلَقُ مَا عَلَيْكَ مَا ا

Truth which is not perishable is in your tongue, heart and face. Faith is placed in the depth of your blood and flesh as it exists in me. Verily, God Almighty has ordered me to give you the good tidings that on the Day of Judgment, you and your family will enjoy all the blessings of paradise whereas the enemies of you and your family will be punished in the fire of hell. Your unhappy enemies are not seen on that day at the pond of Kawthar whereas a single friend of yours will not be absent there. At this time, 'Ali said: To thank all these blessings God Almighty has bestowed upon me, I perform prostration and praise Him. 109

Zamakhshari has been quoted by Khawarizmi as saying: Two men came to Umar asking him about the divorce of a female slave. Turning to a group of people with a man who was bald in the front part of his head, Umar said: What is your judgment on this issue? The man said: She should keep two Iddah (period during which a divorced or widowed woman may not be married to another man) whereas a free woman should keep three Iddah. So Umar said: Two Iddah. Addressing Umar, one of the two men said: You are Amir al–Mu'minin and caliph. We came here to pose our question to you but you are asking others for the answer though, by God, he did not speak to you but gave you a sign. Umar said: Woe to you. Do you know who this man is? He is 'Ali ibn Abi–Talib. I heard the Messenger of Allah saying: If heavens and the earth are put on a pan of a scale and 'Ali's faith is placed on the other, surely 'Ali's faith will be heavier.110

Ummu-Salamah has been quoted as saying: The day the Messenger of Allah was in my house, Gabriel came down speaking to him for some time. In that position, the Messenger of Allah was smiling. After the meeting, I said: O Messenger of Allah, may my parents be ransom for you, what was the reason for your smiling and rejoicing? The Holy Prophet (S) said: Gabriel informed me that when he was coming to me, he had seen 'Ali grazing his camels and lying because of tiredness and since he had gone to sleep and the cover he had put on himself had gone aside and half of his body was exposed to the sun, he had put the cover on his body and he had felt that 'Ali's strong faith had penetrated his heart. 111

عَلَى لِسَانِكَ وَفِي قَلْبِكَ وَبَيْنَ عَيْنَيْكَ وَالإِيمانُ مُخالِطٌ لَحْمَكَ وَدَمَكَ كَما خَالَطَ لَحْمِي وَدَمِي، وَأَنَّ اللهَ عَزَّ وَجلَّ أَمَرَنِي أَنْ أَبُشِّرَكَ أَنَّكَ وَعِرْزَتَكَ فِي الجَنَّةِ وَأَنَّ عَدُوَّكَ فِي النَّارِ، لاَ يَردُ عَلَىَّ الحَوْضَ مُبْفِضٌ لَكَ وَلا يَفيبُ عَنْهُ مُحِبُّ لَكَ. قَالَ

عَلِيٌّ عَلَيْهِ السَّلامُ: فَخَرَرْتُ للهِ سُبْحانَهُ سَاجِداً وَحَمَدْتُهُ عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ مِنَ الإسْلامِ وَالقُرْآنِ وَحَبَّبَنِي إلَى خَاتَمِ النَّبِيّين وَسَيّد المُرْسَلِينَ صَلَّى اللهُ عَلَيْه وَآله.

وَمِنَ الْمَناقِبِ عَنِ الزَّمَخْشَرِيِّ قَالَ: جَاءَ رَجُلانِ إِلَى عُمَرَ فَقَالاً لَهُ: مَا تَرى فِي طَلاقِ الأَّمَةِ؟ فَقَامَ إِلَى حَلَقَةٍ فِيهَا رَجُلُّ أَصْلَعُ فَقَالَ: الثَّنَانِ. فَالْدَ أَلْتَ أَمِيرُ أَصْلَعُ فَقَالَ: الثَّنَانِ. فَالْدَ أَلْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ عَنْ طَلاقِ الأَّمَةِ فَجَئْتَ رَجُلاً فَسَأَلْتَهُ فَوَاللهِ مَا كَلَّمَكَ. فَقَالَ عُمْرُ: وَيُلْكَ أَتَدْرِي مَنْ هَذَا؟ هَذَا عَلِيُّ بْنُ المُؤْمِنِينَ فَسَأَلْنَاكَ عَنْ طَلاقِ الأَمَةِ فَجَئْتَ رَجُلاً فَسَأَلْتَهُ فَوَاللهِ مَا كَلَّمَكَ. فَقَالَ عُمْرُ: وَيُلْكَ أَتَدْرِي مَنْ هَذَا؟ هَذَا عَلِيُّ بْنُ المُؤْمِنِينَ فَسَأَلْنَاكَ عَنْ طَلاقِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَوْ أَنَّ السَّمَاواتِ وَالأَرْضَ وُضِعَتْ فِي كَفَّةٍ وَوُزِنَ مَعَ أَبِي طَالِبٍ. سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَوْ أَنَّ السَّمَاواتِ وَالأَرْضَ وُضِعَتْ فِي كَفَّةٍ وَوُزِنَ مَعَ أَبِي طَالِبٍ. إلَيْمَانُ عَلِيٍّ لَرَجَحَ إِيمانُ عَلِيٍّ لَرَجَحَ إِيمانُ عَلِيٍّ لَرَجَحَ إِيمانُ عَلِيٍّ لَوَاتُ عَلَيْهِ وَآلِهِ يَقُولُ: لَوْ أَنَّ السَّمَاواتِ وَالأَرْضَ وَضِعَتْ فِي كَفَةٍ وَوُزِنَ مَعَ

وَاسْتَشْهَدَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ جَماعَةً مِنَ الْمُسْلِمِينَ فِي قَوْلِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ

'Ali (a.s) called to witness a group of Muslims about the Holy Prophet's saying "Whomever I am the master, 'Ali is his master too." This group of people among whom was Anas ibn Malik testified the truthfulness of the saying. Although Anas had heard if from the Holy Prophet (S), he refused to testify it. Amir al–Mu'minin said to him: Why did you not testify while what they heard from the Holy Prophet and testified, you have also heard. Anas said: As a result of old age, I am afflicted with oblivion. Hence I do not remember anything! 'Ali who knew Anas was lying and the reason he denied it was his close ties with the rulers, raised his hands in prayer, heaved a sigh, cursed him, saying: O Lord! If this man is lying, strike a blow on his face in a way even his turban cannot cover it. Following this prayer, Talhah ibn Umar reports: By God, I observed the spot on his forehead and cheeks which remained forever. 112

Imam 'Ali also cursed a man by the name of 'Aizar who was suspicious of being a spy and gathering information for Mu'awiyah. Addressing him, 'Ali asked: Why do you report to Mu'awiyah what is happening here? The man denied, swearing that he had not done so. 'Ali raised his hands in prayer, saying to him: If you are not truthful in what you say, and deny the truth, may God strike you blind. Soon before the following Friday, he became blind as a result of 'Ali's curse in a way they brought him to the mosque while taking his hand.

'Ali who was preaching a sermon on the pulpit, said: I am a servant of Allah and the brother of His messenger; I have the honor of marrying the Lady of paradise; I am leader of the believers and the successor of the last prophet. No one can boast of it except me and whoever has such a claim will be saddened by God Almighty. Amid this, a man from the tribe of 'Abs rose up, protested what 'Ali had said,

and mockingly said: Who is there who cannot have such a claim? I now say that I am the servant of Allah and the brother of His messenger while I am not afflicted with any distress. He had hardly finished his words when insanity afflicted him and he started trembling all over. He was then pulled out of the mosque from his feet.

Another prayer of 'Ali, answered was when he asked God to return the sun which was setting to a position he could perform his prayer. This happened twice for 'Ali, once at the time of the Holy Prophet (S) and the other after his departure from this world. 113

وَآلِهِ: مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ، فَشَهِدوا لَهُ وَأَنسُ بْنُ مَالِك حاضِرٌ لَمْ يَشْهَدْ. فَقالَ لَهُ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: مَا وَآلِهِ: مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ، فَشَهِدوا لَهُ وَأَنسُهُدَ؟ فَقَدْ سَمعْتَ مَا سَمعوا. فَقالَ: يَا أَمِيرَ المُؤْمِنِينَ، كَبُرْتُ وَبَسِيتُ

فَقالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: اللَّهُمَّ إِنْ كَانَ كاذِباً فَاضْرِبْهُ بِبَياضٍ لاَ تُوارِيهِ العِمَامَةُ. قَالَ طَلْحَةُ بْنُ عُمَرَ: فَأَشْهَدُ بِاللهِ لَقَدْ رَأَيْتُها بَيْضاءَ بَيْنَ عَيْنَيْهِ. وَدَعا عَلَى العَيْزارِ وَقَدِ إِتُّهِمَ بِرَفْعِ أَخْبارِهِ إِلَى مُعاوِيَةَ فَجَحَدَ وَأَحْلَفَ. فَقالَ: إِنْ كُنْتَ بِاللهِ لَقَدْ رَأَيْتُها بَيْضاءَ بَيْنَ عَيْنَيْهِ. وَدَعا عَلَى العَيْزارِ وَقَدِ إِتُّهِمَ بِرَفْعِ أَخْبارِهِ إِلَى مُعاوِيَةَ فَجَحَدَ وَأَحْلَفَ. فَقالَ: إِنْ كُنْتَ بِاللهِ لَقَدْ رَأَيْتُها بَيْضاءَ بَيْنَ عَيْنَيْهِ. وَدَعا عَلَى العَيْزارِ وَقَدِ إِتُّهِمَ بِرَفْعِ أَخْبارِهِ إِلَى مُعاوِيَةَ فَجَحَدَ وَأَحْلَفَ. كَانَا اللهُ بَصَرَكَ

فَما دَارَتِ الجُمُعَةُ حَتَّى خَرَجَ أَعْمَى يُقادُ قَدْ أَذْهَبَ اللهُ بَصَرَهُ. وَخَطَبَ عَلَى المِنْبَرِ فَقالَ: أَنَا عَبْدُ اللهِ وَأَخو رَسُولِهِ، وَرِثْتُ نِبِيَّ الرَّحْمَةِ وَنَكَحْتُ سَيِّدَةَ نِسَاءِ أَهْلِ الجَنَّةِ. وَأَنَا سَيِّدُ المُؤْمِنِينَ وَآخِرُ أَوْصِيَاءِ النَّبِيِّينَ. لاَ يَدَّعِي ذَلِكَ غَيْرِي إلاَّ أَصَابَهُ اللهُ بِسُوءٍ. فَقالَ رَجَلٌ مِنْ عَبْسٍ كَانَ جَالِساً بَيْنَ يَدَيِ القَوْمِ: وَمَنْ لاَ يُحْسِنُ أَنْ يَقُولُ هَذَا؟ أَنَا عَبْدُ اللهِ وَأَخُو : رَسُولِهِ! فَلَمْ يَبْرَحْ مَكَانَهُ حَتَّى تَخَبَّطَهُ الشَّيْطَانُ. فَجُرَّ بِرِجْلِهِ إلَى بَابِ المَسْجِدِ. وَدَعَا فَرُدَّتْ عَلَيْهِ الشَّمْسُ مَرَّتَيْنِ

:إحْداهُما فِي زَمَنِ الرَّسُولِ صلَّى اللهُ عَلَيْهِ وَآلِهِ

Asma bint Umays, Ummu–Salamah, Jabir ibn Abdullah Ansari, Abu–Sa'id Khidri and a group of the companions have reported: The Holy Prophet (S) was at home and 'Ali was in his presence. At this time, Gabriel came down to convey a divine message to the Holy Prophet (S). While the Holy Prophet was receiving the message, he had put his head on 'Ali's knees.

This state continued till sunset. 'Ali who had not performed afternoon prayer had to perform his prayer in a sitting position by hints, given that the Holy Prophet's head was on his knees. Following the revelation, the Holy Prophet said: O 'Ali, have you missed the afternoon prayer? 'Ali said: No, I did it by hints. The Holy Prophet said: Why? 'Ali said: Because you were receiving the revelation and I did not like any change to take place in that situation.

Considering 'Ali's courtesy and his respect for revelation and prophethood, the Holy Prophet said: O 'Ali, call on the Lord to return the sun to the Asr Prayer time so that you will perform your prayer at its proper time. Be sure, God will not delay answering your prayer for being so obedient to God and His

messenger. 'Ali did so on the order of the Holy Prophet and the sun which was setting returned immediately to the position of Asr Prayer. When 'Ali completed his prayer, the sun set in the same position. 114

As for the second time, it was after the departure of the Holy Prophet from this world. When Imam 'Ali intended to go through the Euphrates River to the land of Babylon, a large number of his aides were preparing themselves to go through the river. Only 'Ali and a few number of his army had performed their Asr prayer.

They had not gone through the river when the sun set. So some of his aides missed their prayer and thus were deprived of the virtue of congregational prayer. They spoke to Imam 'Ali expressing their regret for having defaulted their prayer and being deprived of congregational prayer. Hearing this, 'Ali raised his hands in prayer called on God to return the sun to the Asr prayer time. Imam 'Ali's prayer was answered, that is the sun returned to Asr prayer time till the Imam's companions performed their prayer. This scene made the Imam's aides rejoice and they started glorifying the Lord and asking for forgiveness. 115

رُوَتْ أَسْماءُ بِنْتُ عُمَيْسٍ وَأُمُّ سَلَمَةَ وَجَابِرُ بْنُ عَبْدِ اللهِ الأَنْصارِيُّ وَأَبو سَعِيدِ الخِدْرِيُّ وَجَماعَةٌ مِنَ الصَّحَابَةِ أَنَّ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ ذَاتَ يَوْمٍ فِي مَنْزِلِهِ وَعَلِيٌّ عَلَيْهِ السَّلامُ بَيْنَ يَدَيْهِ إِذْ جَاءَهُ جَبْرِيلُ عَلَيْهِ السَّلامُ يُناجِيهِ عَنِ اللهِ عَزَّ وَجَلَّ. فَلَمَّا تَغَشَّاهُ الوَحْيُ تَوَسَّدَ فَخِذَ أُمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ. فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى غَابَتِ الشَّمْسُ. فَاضَنْطُرُ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ لِذَلِكَ إِلَى صَلاةِ العَصْرِ جَالِساً يُومِي بُركُوعِهِ وَسُجودِهِ إِيماءً. فَلَمَّا أَفَاقَ مِنْ غُشْيَتِهِ قَالَ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ لِذَلِكَ إلَى صَلاةُ العَصْرِ جَالِساً يُومِي بُركُوعِهِ وَسُجودِهِ إِيماءً. فَلَمَّا أَفَاقَ مِنْ غُشْيَتِهِ قَالَ لَهُ مِلِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: أَفَاتَتْكَ صَلاةُ العَصْرِ ؟ قَالَ لَهُ أَلْ أَمْ أُسْتَطِعْ أَنْ أَصِلَيْهَا قَائِماً لِمَكانِكَ يَا رَسُولَ اللهِ وَالحَالَةِ السَّلامُ اللهِ وَالمَالِمُ اللهِ وَالمَالِكَ يَلْ اللهَ تَعالَى حَتَّى يَرُدَّ عَلَيْكَ الشَّمْسِ حَتَّى تُصَلِّيها قَائِماً فِي وَقْتِها كَما فَاتَتْكَ اللهَ وَلِرَسُولِهِ. فَسَأَلَ أَمِيلُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ اللهَ عَزَّ وَجلَّ فِي رَدِّ الشَّمْسِ فَرُدَّتُ عَلَيْهِ السَّلامُ اللهَ عَزَّ وَجلَّ فِي رَدِّ الشَّمْسِ فَرُدَّتُ عَلَيْهِ السَّلامُ اللهَ عَزَّ وَجلَّ فِي مَوْضِعِها مِنَ السَّماءِ وَقْتَ صَلَاةِ العَصْرُ. فَصَلَى أُمِيلُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ صَلَاةَ العَصْرُ فِي عَمْرَتَ عَلَيْهِ السَّلامُ اللهَ عَنْ وَجلًا فِي مَوْضِعِها مِنَ السَّمَاءِ وَقْتَ صَلَلَى أَمِيلُ الْمُؤْمِنِينَ عَلَيْهِ المَسُّرِ فِي مَوْضِعِها مِنَ السَّمَاءِ وَقْتَ صَلَلَى أَمِيلُ الْمَؤْمِنِينَ عَلَيْهِ السَّلامُ اللهَ عَنَّ وَجلًا فَي مَوْمُ اللهَ عَرْقُومِ الْمَاعِ السَّلَامُ اللهَ عَلَى السَّلَمُ اللهَ عَرْقُ مَلْكُى أَلْهُ مَالِكُ اللهُ عَنْ وَجلَ في مَوْضِعِها مِنَ السَّمَاءِ وَقْتَ صَمَلَى أَمْ مَلَلَى أَمْهُمُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْمَاعِمُ اللهُ عَرْسُولُهُ الْمَاعُ الْمَاعُ اللهُ

:والثَّانِيَةُ بَعْدَ النَّبِيِّ صلَّى اللهُ عَلَيْهِ وَآلِهِ

لَمَّا أَرَادَ أَنْ يَعْبُرَ الفُراتَ بِبِابِلَ اشْتَغَلَ كَثِيرٌ مِنَ الصَّحابَةِ بِتَعْبِيرِ دَوابِّهِمْ وَرِحالِهِمْ وَصَلَّى عَلَيْهِ السَّلامُ بِنَفْسِهِ فِي طَائِفَةٍ مَعَهُ العَصْرَ. فَلَمْ يَفْرُغِ النَّاسُ مِنْ عُبورِهِمْ حَتَّى غَرُبَتِ الشَّمْسُ فَفَاتَتِ الصَّلاةُ كَثِيراً مِنْهُمْ وَفَاتَ الجُمْهورُ فَضْلُ الاجْتِماعِ مَعَهُ، فَتَكَلَّموا فِي ذَلِكَ. فَلَمَّا سَمِعَ كَلامَهَمْ فِيهِ سَأَلَ اللهَ تَعالَى رَدَّ الشَّمْسِ عَلَيْهِ لِيَجْمَعَ كَاقَةَ أَصْحابِهِ عَلَى الاجْتِماعِ مَعَهُ، فَتَكَلَّموا فِي ذَلِكَ. فَلَمَّا سَمِعَ كَلامَهمْ فِيهِ سَأَلَ اللهَ تَعالَى رَدَّ الشَّمْسِ عَلَيْهِ لِيَجْمَعَ كَاقَةَ أَصْحابِهِ عَلَى صَلاةِ العَصْرِ فِي وَقْتِها. فَأَجَابَهُ اللهُ تَعالَى إلَى رَدِّها عَلَيْهِ وَكَانَتْ فِي الأَفْقِ عَلَى الحَالِ الَّتِي تَكُونُ عَلَيْها وَقْتَ العَصْرِ. فَلَا النَّاسَ ذَلِكَ وَأَكْثَرُوا مِنَ التَّسْبِيحِ وَالتَّقْديسِ وَالتَّهْلِلِ فَلَمَّا سَلَّمَ القَوْمُ عَابَتِ الشَّمْسُ فَسُمِعَ لَهَا وَجيبٌ شَدِيدٌ، فَهالَ النَّاسَ ذَلِكَ وَأَكْثَرُوا مِنَ التَسْبِيحِ وَالتَّقْديسِ وَالتَّهْلِلِ . وَالسَّتِغْفَار

. وَلَمَّا زادَ الْمَاءُ فِي الكُوفَةِ وَخافَ أَهْلُها مِنَ الغَرَقِ فَزعوا إِلَى أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ

When the river Euphrates overflew and the city of Kufah was exposed to flood, the inhabitants of the city, from fear of drowning, took refuge with Imam 'Ali, beseechingly asking him to raise his hands in prayer. He mounted the Holy Prophet's special horse and being accompanied by people went to the bank of Euphrates, where he dismounted, performed ablution, turned to Kiblah and stood for prayer. People, who were looking on, saw him raising his hands in supplication after having performed his prayer.

Relying on the stick he had in hand, he struck the water on the surface, saying: Stop overflowing with the permission of the Lord. Water in river subsided on Imam 'Ali's order, to the extent that fishes could be seen. Amid this, most of the fishes hailed the leader of the believers except some of them which were silent and did not say anything. They were eels and two other kinds. People were surprised by hail of some and silence of others and asked the reason. Imam 'Ali (a.s) said: Those fishes which God made to speak and hail me are pure and eating them is lawful (Halal) and those which were silent, were impure the eating of which is unlawful (Haram) for people. Hence, they must be avoided 116

'Ali's Good Temper

Beyond doubt, Imam 'Ali's good temper was superior to all people in a way that his enemies and his friends recognized his humor which was motivated by his good temper.

One night, Imam 'Ali came across a poor widow whose small children were weeping. This scene greatly impressed Imam 'Ali's kind heart, for the woman, to keep her hungry children calm, had put a pot of water on the fire. Being informed of this, Amir al–Mu'minin went along with Qanbar to her house, putting some dates, oil and bread in a basket and carried them on his shoulder.

Qanbar said: O master! Let me do this work! Imam 'Ali said: I deserve more to carry food for the poor. Reaching the house of the woman, Imam 'Ali asked permission of the woman to enter. The door was opened. Imam 'Ali personally undertook to prepare the food. So, he put some water, rice and oil in the pot and waited for the food to be cooked. When it was ready, he called the children for eating.

The children were happily engaged in eating the food. To amuse them after eating, Imam 'Ali started imitating the bleating of lambs, making them laugh. Qanbar, who was witnessing the scene, said: O my master, I saw a strange scene from you which was imitating the bleating of lambs. Carrying the food was certainly aimed at winning God's pleasure, nearness to Him and a reward in the hereafter. Imam 'Ali said: When we entered the old woman's house, her children were crying from hunger. I intended to make them happy in addition to feeding them. I found no way better than that for making them happy.

فَرَكِبَ بَغْلَةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَخَرَجَ والنَّاسُ مَعَهُ حَتَّى أَتى شاطِئَ الفُراتِ فَنَزَلَ عَلَيْهِ فَأَسْبَغَ الوُضوءَ وَصَلِّى مُنْفَرِدا بِنَفْسِهِ وَالنَّاسُ يَرَوْنَهُ. ثُمَّ دَعا اللهَ بِدَعَوات سَمِعَها أَكْثَرُهُمْ. ثُمَّ تَقَدَّمَ إِلَى الفُراتِ فَتَوَكَّأَ عَلَى قَضيب بِيَدِهِ وَصَلِّى مُنْفَرِدا بِنَفْسِهِ وَالنَّاسُ يَرَوْنَهُ. ثُمَّ دَعا اللهَ بِدَعَوات سَمِعَها أَكْثَرُهُمْ. ثُمَّ الْمَاءُ وَالنَّاسُ يَرَوْنَهُ. ثُمَّ دَعا اللهَ بِدَعَوات سَمِعَها أَكْثَرُهُمْ. ثُمَّ الْمَاءِ وَالنَّاسُ يَرَوْنَهُ. ثُمَّ دَعا اللهَ بِدَعَوات سَمِعَها أَكْثَرُهُمْ. ثُمَّ المَّامِ وَالفُوموبُ بِيدِهِ عَلَى قَصْدِ اللهُ وَمَشِيَّتِهِ. فَعَاضَ المَاءُ حَتَّى بَدَتِ الحِيتانُ فِي قَعْرِ الفُراتِ. فَنَطَقَ حَتَّى ضَرَبَ بِهِ صَفْحَةَ المَاءِ وَقَالَ: أَنْقُص ْ بِإِذْنِ اللهِ وَمَشِيَّتِهِ. فَعَاضَ المَاءُ حَتَّى بَدَتِ الحِيتانُ فِي قَعْرِ الفُراتِ. فَنَطَق مِنْ السَّموك وَهِى المَرْمِ المُؤمِنِينَ وَلَمْ يَنْطِقْ مِنْهَا أَصْنَافٌ مِنَ السَّموك وَهِى الجَرِّيُّ وَالمارْماهِي وَالزُّمَّارُ.

فَتَعَجَّبَ النَّاسُ لِذَلِكَ وَسَأَلُوهُ عِلَّةَ نُطْقِ مَا نَطَقَ وَصَمْتِ مَا صَمَتَ. فَقَالَ: أُنْطِقَ لِي مَا طَهُرَ مِنَ السُّموكِ وَأُصْمِتَ فَتَعَجَّبَ النَّاسُ لِذَلِكَ وَسَأَلُوهُ عِلَّةَ نُطْقِ مَا نَطَقَ وَصَمْتِ مَا صَمَتَ. فَقَالَ: أُنْطِقَ لِي مَا طَهُرَ مِنَ السُّموكِ وَأُحِسَهُ وَيُعِدّهُ

: فِي حُسن الخُلُق

لاَ خِلافَ بَيْنَ العُقلاءِ فِي أَنَّ أَمِيرَ المُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبِ عَلَيْهِ السَّلامُ أَشْرَفُ النَّاسِ خُلُقاً. حَتَّى أَنَّهُ عَلَيْهِ السَّلامُ اجْتازَ لَيْلَةً عَلَى امْرَأَةٍ مِسْكينَةٍ لَهَا لَسُبَ إِلَى الدُّعابَةِ لِطيبِ أَخْلاقِهِ وَلُطْف سيرَتِهِ مَعَ أَصْحابِهِ. رُوِيَ أَنَّهُ عَلَيْهِ السَّلامُ اجْتازَ لَيْلَةً عَلَى امْرَأَةٍ مِسْكينَةٍ لَهَا أَطْفَالٌ صِغَارٌ يَبْكُونَ مِنَ الْجُوعِ وَهِيَ تُشَاعِلُهُمْ وَتُلْهيهِمْ حَتَّى يَناموا، وَكَانَتْ قَدْ أَشْعَلَتْ ناراً تَحْتَ قِدْرٍ فِيهَا مَاءٌ لاَ غَيْرَ، وَأَوْهَمَتْهُمْ أَنَّ فِيهَا طَعاماً تَطْبُخُهُ لَهُمْ. فَعَرَفَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ حالَها فَمَشى وَمَعَهُ قَنْبَرُ إِلَى مَنْ لِهِ فَأَخْرَجَ قُوصَرَةَ تَمْرٍ وَجَرابَ دَقيقٍ وَشَيْئاً مِنَ الشَّحْمِ وَالأَرُزِ وَالخُبْزِ، وَحَمَلَهُ عَلَى كَتِفِهِ الشِّريف. فَطَلَبَ قَنْبَرُ حَمْلَهُ فَلَمْ يَفْعَلْ. فَوَصَرَةَ تَمْرٍ وَجَرابَ دَقيقٍ وَشَيْئاً مِنَ الشَّحْمِ وَالأَرُزِ وَالخُبْزِ، وَحَمَلَهُ عَلَى كَتِفِهِ الشِّريف. فَطَلَبَ قَنْبَرُ عَلَيْهُ فَلَمْ يَفْعَلْ. فَوَصَرَة تَمْرٍ وَجَرابَ دَقيقٍ وَشَيْئاً مِنَ الشَّعْمِ وَالأَرُزِ وَالخُبْزِ، وَحَمَلَهُ عَلَى كَتِفِهِ الشِّريف. فَطَلَبَ قَنْبَرُ حَمْلَهُ فَلَمْ يَفْعَلْ. فَلَمَّا وَصَلَ إِلَى بابِ المَرْأَةِ اسْتَأْذَنَ عَلَيْهِا فَأَذِينَتْ لَهُ فِي الدُّخولِ. فَرَمَى شَيْئاً مِنَ الأَرُزِ فِي القِدْرِ وَمَعَهُ شَيْءٌ مِن الشَّحْمِ، فَلَمَّا فَرَغَ مِنْ نُضْجَهِ غَرَفَ لِلصِبِّعارِ وَأَمَرَهُمْ بِأَكْلِهِ. فَلَمَّا شَبِعوا أَخَذَ يَطُوفُ فِي البَيْتِ وَيُبَعْبِعُ لَهُمْ فَأَخَذُوا فِي الشَّرَمُ مِنْ نُصْمُ عِنْ نُضَعْمِ غَرَفَ لِلصِبِعارِ وَأَمْرَهُمْ بِأَكْلِهِ. فَلَمَّا شَبِعوا أَخَذَ يَطُوفُ فِي البَيْتِ وَيُبَعْبِعُ لَهُمُ فَأَخَذُوا فِي السَّدَمَ, فَلَمَّا خَرَجَ عَلَيْهِ السَّلامُ قَالَ لَهُ قَالْبَ بُرُدُ يَلْونُ فَي السَّرُومُ وَيَلْكُمْ فَي مَنْ فَي الْسَلَيْدِ وَلَا فَي الْبَيْتِ وَلَا فَلَمَ خَرَجَ عَلَيْهِ السَّلَامُ وَيَ الْمَدَي عَلَيْهِ السَّلَامُ الْمَرْءَ مِنْ نُصُومُ الْمَا خَرَجَ عَلَيْهِ السَّلَامُ فَي الْمَنْ فَي مَا الْمَلَامُ الْمَا خَرَجَ عَلَيْهِ السَّالِمُ عَلَامُ الْمَا خَرَعَ عَلَ

Dirar ibn Damarah reports: Following the martyrdom of Amir al-Mu'minin, I headed for Syria to see Mu'awiyah. Knowing that I was a devotee of Imam 'Ali, Mu'awiyah said: Describe 'Ali for me. I said: accept my excuse, for my tongue cannot possibly describe him. Mu'awiyah said: Your excuse is not accepted. You have to describe him to me. I said: Now that you refuse to accept my excuse, listen carefully!

'Ali was sharp-sighted, prudent, powerful, and strong in the way of Allah. 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 nightly supplications. Pondering on the tumultuous future made him cry ceaselessly. Wearing coarse garment was pleasant 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 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 man was made disappointed by his justice, thinking that since he had no power, he would be deprived of his justice.

Dirar ibn Damarah then said: 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.

مَوْلايَ، رَأَيْتُ اللَّيْلَةَ شَيْئاً عَجِيباً، قَدْ عَلِمْتُ سَبَبَ بَعْضِهِ وَهُوَ حَمْلُكَ الزَّادَ طَلَباً لِلثَّوابِ. أَمَّا طَوافُكَ فِي البَيْتِ عَلَى مَوْلايَ، رَأَيْتُ اللَّيْكَ وَالبَعْبَعَةُ فَما أَدْرِي سَبَبَ ذَلِكَ. فَقالَ عَلَيْهِ السَّلامُ: يَا قَنْبَرُ إِنِّي دَخَلْتُ عَلَى هَوْلاءِ الأَطْفالِ وَهُمْ يَبْكُونَ يَدْيُكُ وَرِجْلَيْكَ وَالبَعْبَعَةُ فَما أَدْرِي سَبَبَ وَلِكَ. فَقالَ عَلَيْهِ السَّلامُ: يَا قَنْبَرُ إِنِّي دَخَلْتُ عَلَى هَوْلاءِ الأَطْفالِ وَهُمْ يَبْكُونَ مَعَ الشَّبْعِ، فَلَمْ أَجِدْ سَبَباً سِوَى مَا فَعَلْتُ .

وَقَالَ ضِرِارُ بْنُ ضَمَرَةَ: دَخَلْتُ عَلَى مُعاوِيَةَ بَعْدَ قَتْلِ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ، فَقَالَ: صِفْ لِي عَلِيًّا. فَقُلْتُ: إعْفِنِي. فَقَالَ: لاَ بُدَّ أَنْ تَصِفَهُ .

فَقُلْتُ: أَمَّا إِذْ لاَ بُدَّ مِنْ ذَلِكَ، فَإِنَّهُ كَانَ وَاللهِ بَعِيدَ الْمَدَى، شَديدَ الْقِوَى، يَقولُ فَصْلاً، وَيَحْكُمُ عَدْلاً، يَتَفَجَّرُ العِلْمُ مِنْ جَوانِيهِ، وَتَنْطِقُ الحِكْمَةُ مِنْ نَواحِيهِ، يَسْتَوْحِشُ مِنَ الدُّنْيَا وَزَهْرَتِهَا، وَيَأْنَسُ بِاللَّيْلِ وَوَحْشَتِهِ، غَزيرَ العَبْرَةِ، طَويلَ جَوانِيهِ، وَتَنْطِقُ الحِكْمَةُ مِنْ اللَّباسِ مَا خَشُنَ وَمِنَ الطَّعامِ مَا جَشُبَ، وَكَانَ فينا الفِكْرَةِ، يُقَلِّبُ كَفَّهُ، وَيُخاطِبُ نَفْسَهُ، وَيُناجِي رَبَّهُ، يُعْجِبُهُ مِنَ اللِّباسِ مَا خَشُنَ وَمِنَ الطَّعامِ مَا جَشُبَ، وَكَانَ فينا كَأَحْدِنَا، يُجِيبُنا إِذَا سَأَلْنَاهُ، وَيَأْتِينا إِذَا دَعَوْنَاهُ، وَنَحْنُ وَاللهِ مَعَ تَقَرُّبِهِ لَنا وَقُرْبِهِ مَنَّا لاَ نَكَادُ نُكَلِّمُهُ هَيْبَةٍ لَهُ، يُعَظِّمُ أَهْلَ كَأَحْدِنَا، يُجِيبُنا إِذَا سَأَلْنَاهُ، وَيَأْتِينا إِذَا لَمَسَاكِينَ، لاَ يَطْمَعُ القَوِيُّ فِي باطِلِهِ، وَلا يَئَأْسُ الضَّعيفُ مِنْ عَدْلِهِ .

فَأَشْهَدُ لَقَدْ رَأَيْتُهُ فِي بَعْضِ مَواقِفِهِ وَقَدْ أَرْخَى اللَّيْلُ سُدولَهُ وَغارَتْ نُجومُهُ وَهُوَ قائِمٌ فِي مِحْرابِهِ قَابِضاً عَلَى لِحْيَتِهِ يَتَمَلْمَلُ تَمَلْمُلُ السَّليم وَيَبْكى بُكاءَ الْحَزين وَيَقولُ: يَا

Then he heaved a sigh, saying: Woe to little provision, long journey and a path full of horror. Hearing this, Mu'awiyah was deeply impressed and started weeping. Those who were present burst into tears and wept. Then Mu'awiyah said: May God bless you Abul Hasan 'Ali ibn Abi–Talib. He is the very same you described, but Dirar, to what extent is your sorrow for 'Ali? Dirar said: the sorrow of a woman whose child is beheaded in his lap, for neither her eyes become dry of tear nor her sorrows will come to an end. 117

'Ali's Forbearance

Beyond doubt, Imam 'Ali was more patient and forbearing than all people. The best proof is the fact that he was deprived of his right and an unjust rule was imposed on him. Nevertheless, he adopted patience and restrained his anger.

Abu-Ayyub Ansari has been quoted as saying: The Messenger of Allah was afflicted with a little illness. Lady Fatimah went to visit her father. Finding her father ill and weak, she started weeping in a way that her tears dropped on the earth. To remove sorrows from his daughter, the Holy Prophet said: My dear daughter, one of God's blessing bestowed upon you is that on the order of the Lord, I married you to one

who was foremost in Islam, the most knowledgeable, and the most patient and forbearing man. God Almighty whose knowledge encompasses everything chose me as being worthy of prophethood, giving me the honor of a divine mission and with another grace, chose your husband ordering to me to give you in marriage to 'Ali and appointing him as my successor. 118

- 1. Tarikh Ibn 'Asakir, vol. 1, pp. 41
- 2. Musnad, Ahmad ibn Hanbal, vol. 1, pp. 151
- 3. This book was available till 10th century A.H. and since then no information of it is at hand.
- 4. Musnad Ahmad ibn Hanbal, vol. 1, pp. 371
- 5. Manaqib, Khawarizmi, chap. 4, pp. 17
- 6. Musnad Ahmad ibn Hanbal, vol. 1, pp. 209
- 7. Manaqib, Khawarizmi, chap. 4, pp. 20
- 8. Musnad, Ahmad ibn Hanbal, vol. 5, pp. 26
- 9. Ihqaq al-Haqq, vol. 3, pp. 386
- 10. Khasa'is, Natanzi
- 11. Khasa'is, Natanzi
- 12. Kifayat al-Talib, chap. 51, pp. 204
- 13. Ansab al-Ashraf, vol. 2, pp. 98
- 14. Hilyat al-Awliya', vol. 1, pp. 67
- 15. Kashf al-Ghummah, vol. 1, pp. 113
- 16. Dala'il al-Nubuwwah, vol. 5, pp. 397
- 17. Musnad, Ahmad ibn Hanbal, vol. 1, pp. 83-88,156
- 18. Manaqib, Khawarizmi, chap. 7, pp. 40
- 19. Manaqib, Khawarizmi, chap. 7, pp. 40
- 20. Sahih, vol. 5, pp. 637
- 21. Masabih al-Sunnah Bagwi, vol. 4, pp. 174
- 22. Manaqib, ibn Maghazili, pp. 80
- 23. Manaqib, Khawarizmi, chap. 7, pp. 40
- 24. Fada'il al-Sahabah
- 25. Managib, Khawarizmi, chap. 7, pp. 45
- 26. Manaqib, Khawarizmi, chap. 7, pp. 46
- 27. Manaqib, Khawarizmi
- 28. Managib, Khawarizmi, chap. 7, pp. 45
- 29. Nahj al-Balaghah, 189
- <u>30.</u> Evidently this question does not mean that Lady Fatimah was not pleased with this marriage, rather it indicates the high station of 'Ali so that people will know that 'Ali is more dignified and honorable than all the companions of the Holy Prophet (S).
- 31. Musnad, vol. 5, pp. 26
- 32. Yanabi' al-Mawaddah, chap. 14, pp. 69
- 33. Imam 'Ali, ibn Asakir, vol. 3, pp. 62
- 34. Manaqib, chap. 7, pp. 47
- 35. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1
- 36. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1
- 37. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 17
- 38. Sharh Nahi al-Balaghah, ibn Abi Hadid, vol. 1, pp. 17
- 39. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 29
- 40. Amali, sheikh Saduq, 36th Majlis, Hadith 14
- 41. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 24

- 42. Al-Ghadir, vol. 6, pp. 111
- 43. Fara'id al-Simtayn, vol. 1, pp. 346
- 44. Managib, vol. 1, pp. 288
- 45. Al-Ghadir, vol. 6, pp. 9
- 46. Fara'd al-Simtayn, vol. 1, pp. 350
- 47. Managib, Khawarizmi, chap. 7, pp. 52
- 48. Manaqib, Khawarizmi, chap. 7, pp. 51
- 49. Managib, Khawarizmi, chap. 7, pp. 52
- 50. Maqtal, Khawarizmi, chap. 4, vol. 1, pp. 44
- 51. Yanabi' al-Mawaddah, pp. 288
- 52. Ihqaq al-Haqq, vol. 8, pp. 86
- 53. Sunan Nasa'i, vol. 6, pp. 182
- 54. Yanabi' al-Mawaddah, pp. 76-228
- 55. Irshad, Sheikh Mufid, vol. 1, pp. 196
- 56. Managib, ibn Shahr Ashub, vol. 2, pp. 38
- 57. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 58
- 58. Al-Durr al-Manthur, vol. 6, pp. 317
- 59. Bihar al-Anwar, vol. 40, chap. 97, pp. 247
- 60. Bihar al-Anwar, vol. 40, chap. 97, pp. 247
- 61. Bihar al-Anwar, vol. 40, chap. 97, pp. 249
- 62. Fada'il al-Khamsah, vol. 2, pp. 277
- 63. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 61, pp. 202
- 64. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 62, pp. 204
- 65. Manaqib, chap. 7, pp. 54
- 66. Manaqib, vol. 2, pp. 44
- 67. Nahj al-Sa'adah, vol. 3, pp. 95
- 68. The man who posed such a question was no one but Sa'd ibn Abi–Waqqas. It is strange as to how ignorant these people were. They not only did not benefit from 'Ali's abundant knowledge but tried to underestimate 'Ali's meaningful sermons by mocking them. One example, was the same ignorant man who did not benefit from the ocean of 'Ali's knowledge nor did he allow others to do so and thus made the sermon abortive. (Shaykh al–Mufid, al–Irshad)
- 69. al-Khara'ij wa'l-Jara'ih, Rawandi, pp. 188
- 70. Nahj al-Sa'adah, vol. 1, sermons, pp. 285
- 71. Muruj al-Dhahab, vol. 2, pp. 406
- 72. Tarikh Baghdad, vol. 1, pp. 199
- 73. Ihqaq al-Haqq, vol. 8, pp. 138
- 74. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 2, pp. 290
- 75. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 2, pp. 291
- 76. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 2, pp. 191
- 77. Fada'il al-Khamsah, vol. 2, pp. 254
- 78. Ihqaq al-Haqq, vol. 8, pp. 162
- 79. Maqatil al-Talibiyyin, pp. 46
- 80. Ihqaq al-Haqq, vol. 8, pp. 142
- 81. Waq'at Siffin, pp. 140-142
- 82. Safinat al-Bihar, vol. 1, pp. 567
- 83. Shawahid al-Tanzil, vol. 2, pp. 5
- 84. Tarikh Dimashq, vol. 1, pp. 158, Hadith 197
- 85. Musnad, vol. 1, pp. 199
- 86. Manaqib, pp. 72

- 87. Manaqib, pp. 66
- 88. Manaqib, chap. 10, pp. 66
- 89. Managib, chap. 10, pp. 67
- 90. Manaqib, chap. 10, pp. 71
- 91. Manaqib, chap. 10, pp. 67
- 92. Manaqib, chap. 10, pp. 69
- 93. Hilyat al-Awliya', vol. 1, pp. 80
- 94. Hilyat al-Awliya', vol. 1, pp. 83
- 95. Hilyat al-Awliya', vol. 1, pp. 83
- 96. Usd al-Ghabah, vol. 4, pp. 24
- 97. Tarikh Dimashq, ibn Assaker, vol. 3, pp. 246
- 98. Usd al-Ghabah, vol. 4, pp. 25
- 99. Tarikh Dimashq, vol. 2, pp. 413
- 100. Manaqib, Khawarizmi, chap. 17, pp. 118
- 101. lhqaq al-Haqq, vol. 3, pp. 503
- 102. Ihqaq al-Haqq, vol. 3, pp. 503
- 103. Shawahid al-Tanzil, vol. 2, pp. 353
- 104. Shawahid al-Tanzil, vol. 2, pp. 343
- 105. Shawahid al-Tanzil, vol. 2, pp. 343
- 106. Kashf al-Ghummah, vol. 1, pp. 168
- 107. Tarikh Dimashq, vol. 3, pp. 227
- 108. Tarikh Baghdad, pp. 134
- 109. Manaqib, chap. 13, pp. 75
- 110. Manaqib, chap. 13, pp. 77
- 111. Manaqib, chap. 14, pp. 76
- 112. Sharh Nahj al-Balaghah, vol. 4, pp. 74
- 113. Fara'id al-Simtayn, vol. 1, pp. 227
- 114. Irshad, Sheikh Mufid, vol. 1, pp. 346
- 115. Irshad, Sheikh Mufid, vol. 1, part 3, chap. 76
- 116. Irshad, Sheikh Mufid, vol. 1, pp. 348
- 117. Hilyat al-Awliya', vol. 1, pp. 84
- 118. Manaqib, chap. 9, Hadith. 11, pp. 62

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