

Imam ‘Ali’s External Virtues and Merits

‘Ali’s Genealogy

Beyond doubt, kinship with the Messenger of Allah is both a unique privilege and superiority over others. Hence, God considers the honor of kinship with the Holy Prophet (S) as part of the honor of nearest relations when we read in the Holy Qur’an:

“and warn your nearest relations” (26:214).

Elsewhere, God says:

“and most surely it is a reminder for you and your people” (43:44).

It is for this reason that God Almighty has prohibited giving charity to them due to their honor and dignity. Hence, the closer a person is to the Messenger of Allah, the more honorable and dignified he or she is.^{[1](#)}

Imam ‘Ali (a.s) has said: We are a family beyond comparison.^{[2](#)} Abu-Uthman Jahiz who was an ardent enemy of Imam ‘Ali says: ‘Ali was truthful in what he said! How can we compare anyone with this family when the Messenger of Allah, two purified persons, ‘Ali and Fatimah, their two sons, Hasan and Husayn, two martyrs of Islam, Hamzah and Jafar who flies in paradise with two wings, the great chief of Hijaz, Abd al-Muttalib, the provider of water to the Hajj pilgrims, Abbas, the wise man of Batha' and Najdah, Abu-Taib are from this family in which all the merits and virtues are gathered.

Ansar are their helpers and Muhajir are those who immigrated towards them. Acceptor is one who has accepted them and Faruq, that is, the distinguisher between justice and injustice is among them. True disciples are their disciples and if Dhu’l-Shahadatayn (the man of double testimony) was honored with this title, it is because his testimony is about them.

A proof of their dignity is that the Messenger of Allah said: Verily, I am leaving among you two valuable things. You will not go astray after me as long as you adhere to them. One is greater than the other. They are the Book of Allah, which is a rope stretched from the heavens to the earth, and my Household. They will never separate from one another until they come to me at the Pond. Verily, if the household of

the Holy Prophet (S) was like other people, Umar would not ask ‘Ali to be his father-in-law to obtain the honor of kinship.

في الفضائل الحاصلة له عليه السلام من خارج: في نسبه

لَا شَكَّ أَنَّ النَّسَبَ وَالْقُرْبَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَزِيَّةٌ وَفَضِيلَةٌ عَلَى غَيْرِهِمْ، وَلِهَذَا شَرَفَهُمُ اللَّهُ تَعَالَى بِسَهْمِ ذَوِي الْقُرْبَى فَقَالَ تَعَالَى: ? وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ. ? وَقَالَ تَعَالَى: ? وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ. ? وَحَرَّمَ عَلَيْهِمُ الصَّدَقَاتِ تَشْرِيفاً وَتَعْظِيماً. وَكُلُّ مَنْ كَانَ مِنَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَقْرَبَ كَانَ أَرْفَعَ. وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: نَحْنُ أَهْلُ بَيْتٍ لَا يُقَاسُ بِنَا أَحَدٌ.

قَالَ الْجَاحِظُ وَهُوَ عَدُوُّ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: صَدَقَ عَلِيٌّ عَلَيْهِ السَّلَامُ، كَيْفَ يُقَاسُ بِقَوْمٍ مِنْهُمْ رَسُولُ اللَّهِ وَالْأَطْيَبَانِ عَلِيٌّ وَفَاطِمَةُ وَالسَّبَّاطَانِ الْحَسَنُ وَالْحُسَيْنُ وَالشَّهِيدَانِ أَسَدُ اللَّهِ حَمَزَةُ وَذُو الْجَنَاحَيْنِ جَعْفَرُ وَسَيِّدُ الْوَادِي عَبْدِ الْمُطَّلِبِ وَسَاقِي الْحَجَّاجِ الْعَبَّاسُ وَحَكِيمُ الْبَطْحَاءِ وَالنَّجْدَةِ أَبُو طَالِبٍ، وَالْخَيْرُ فِيهِمُ وَالْأَنْصَارُ أَنْصَارُهُمُ وَالْمُهَاجِرُ مَنْ هَاجَرَ إِلَيْهِمْ وَمَعَهُمُ وَالصَّدِيقُ مَنْ صَدَّقَهُمُ وَالْفَارُوقُ مَنْ فَرَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ فِيهِمُ وَالْحَوَارِيُّ حَوَارِيُّهُمْ وَذُو الشَّهَادَتَيْنِ لِأَنَّهُ شَهِدَ لَهُمْ وَلَا خَيْرَ إِلَّا فِيهِمْ وَلَهُمْ وَمِنْهُمْ وَمَعَهُمْ؛ وَأَبَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَهْلَ بَيْتِهِ بِقَوْلِهِ: إِنِّي تَارِكٌ فِيكُمْ الْخَلِيفَتَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ؛ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِثْرَتِي أَهْلُ بَيْتِي. نَبَأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. وَلَوْ كَانُوا كَغَيْرِهِمْ لَمَا قَالَ عُمَرُ لَمَّا طَلَبَ مُصَاهَرَةَ عَلِيٍّ عَلَيْهِ السَّلَامُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

Umar reported the Holy Prophet (S) as saying: Every relation through blood or marriage on the Day of Judgment will be cut off except relation with me, which will never be cut off. These were good traits of all members of the Holy Prophet's household. Nevertheless, Imam ‘Ali (a.s) has special privileges for the blessed days of his life and his excellent qualities the description of which requires voluminous books to cover.

Imam ‘Ali is a man of noble birth, supreme position, abundant knowledge, wonderful rhetoric, eloquent speech, and broadmindedness. Based on this, his morality is an example of his pure and genuine character. ‘Ali's personality testifies to the former honors of his family. This is ‘Ali's description by an enemy let alone by his devotee in whose veins the love for ‘Ali runs.³ Imam ‘Ali's dignified mother was Fatimah bint Asad ibn Hashim ibn Abd-Manaf, a lady who undertook to rear the Messenger of Allah in his childhood, fondling him on her lap. She was among the first women who believed in Allah and His messenger and immigrated to Medina with the Holy Prophet (S).⁴

The day this lady passed away, the Messenger of Allah personally undertook to perform her funeral rites, shrouding her in his own garment and when the digging of grave was knee-deep, removed the earth from the grave, lay down in the grave for moments and said: O Lord, who are living forever, you make the living die and the dead to become alive, through Your messenger, Muhammad and the

messengers before me, forgive my mother, Fatimah bint Asad, instill the profession of faith into her ear and widen her grave, for you are the Most Merciful. At this time, the Holy Prophet (S) instilled the right words in her ear, repeatedly saying: Your son, your son! Not Jafar or Aqil! Those attending the funeral service said: O Messenger of Allah! What you did for 'Ali's mother, Fatimah, you did not for others. You shrouded her in your own garment, lay down in her grave before burial, and instilled into her ear, you said: Your son, your son; Not Jafar or Aqil. What is the meaning of all this? The Messenger of Allah said: One of the days I was speaking about how people were naked and bare-footed when they will be on the Resurrection Day.

وَأَلِه يَقُولُ: كُلُّ سَبَبٍ وَنَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا سَبَبِي وَنَسَبِي. فَأَمَّا عَلِيٌّ عَلَيْهِ السَّلَامُ فَلَوْ أَفْرَدْنَا لِإِيَاتِهِ الشَّرِيفَةِ وَمَقَامَاتِهِ الْكَرِيمَةِ وَمَنَاقِبِهِ السَّنِيَّةِ كِتَابًا لَأَفْنَيْنَا فِي ذَلِكَ الطُّوَامِيرَ الطُّوَالَ. الْعِرْقُ صَحِيحٌ، وَالْمَنْشَأُ كَرِيمٌ، وَالشَّأْنُ عَظِيمٌ، وَالْعَمَلُ جَسِيمٌ، وَالْعِلْمُ كَثِيرٌ، وَالْبَيَانُ عَجِيبٌ، وَاللِّسَانُ خَطِيبٌ، وَالصَّدْرُ رَحِيبٌ، وَأَخْلَاقُهُ وَفَقَ أَعْرَاقِهِ، وَحَدِيثُهُ يَشْهَدُ بِقَدِيمِهِ. هَذَا قَوْلُ عَدُوِّهِ مِنْهُ صَلَّى اللَّهُ عَلَيْهِ

وَأُمُّهُ: فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَاةٍ. رَبَّتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حُجْرِهَا وَكَانَتْ كَالْأُمِّ لَهُ، وَسَبَقَتْ إِلَى الْإِيمَانِ وَهَاجَرَتْ مَعَهُ إِلَى الْمَدِينَةِ، وَلَمَّا مَاتَتْ تَوَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمْرَهَا وَكَفَّنَهَا بِقَمِيصِهِ. وَلَمَّا بَلَغَ الْحَفَرُ إِلَى اللَّحْدِ حَفَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِيَدِهِ وَأَخْرَجَ تُرَابَهُ بِيَدِهِ وَنَامَ فِي قَبْرِهَا ثُمَّ قَالَ: اللَّهُ الَّذِي يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ إِغْفِرْ لُؤْمِي فَاطِمَةَ بِنْتُ أَسَدٍ وَلَقِّنْهَا حُجَّتَهَا وَوَسِّعْ عَلَيْهَا قَبْرَهَا وَمَدْخُلَهَا بِحَقِّ نَبِيِّكَ مُحَمَّدٍ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ

وَلَقِّنْهَا فَسَمِعَ مِنْهُ: ابْنُكَ ابْنُكَ لَا جَعْفَرُ وَلَا عَقِيلُ. فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ رَأَيْتَ أَنَّكَ قَدْ صَنَعْتَ مَعَ أُمِّ عَلِيٍّ عَلَيْهِ السَّلَامُ صُنْعًا لَمْ تَصْنَعْهُ بغيرِهَا؛ كَفَّنَتْهَا فِي قَمِيصِكَ وَتَوَسَّدَتْ لَحْدَهَا وَقُلْتَ لَهَا: ابْنُكَ ابْنُكَ لَا جَعْفَرُ وَلَا عَقِيلُ؛ فَمَا سَبَبُ ذَلِكَ؟ فَقَالَ: إِنِّي ذَكَرْتُ لَهَا يَوْمًا أَنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عُرَاءَ حُفَاةٍ فَقَالَتْ: وَأَسْوَأُ تَأَهُ يَوْمَئِذٍ! فَقُلْتُ: إِنِّي

Hearing this, Fatimah bint Asad became very sad, saying: woe to the humiliation of that day! I promised her that I would shroud her in my own garment so that she would not come to the Resurrection Day naked. I lay down in her grave to make her safe from tightness of grave. The reason I said: Your son, your son, Not Jafar or Aqil, was that the examining angels entered her grave, asking her: Who is your Lord? She said: God Almighty is my Lord. She was asked: Who is your prophet.

She said: Muhammad. She was asked: Who is your Imam? She kept silent, not knowing what to answer. I said to her: Your son, your son, meaning that your Imam and leader is your son, 'Ali, not Aqil or Ja'far.⁵ Imam 'Ali was the first Hashemite of two Hashemite lineage. He was born a Hashemite, both on the mother and father sides.⁶ Imam 'Ali's dignified father was Abu-Talib, Abd-Manaf ibn Abd al-Muttalib Known as Shaybat al-Hamd, literally meaning a model of thanksgiving or the thanksgiving old man.

‘Ali and the Holy Prophet’s lineage gather together in Abd al-Muttalib, the son of Hashim ibn Abd-Manaf, the son of Qasi ibn Kilab ibn Murrah ibn Ka’b ibn Lu’ay ibn Ghalib ibn Fihr ibn Malik ibn Nadr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma’d ibn ‘Andan ibn Mubdi’ ibn Mani’ ibn Adad ibn Ka’b ibn Yashjub ibn Ya’rub ibn Humaysa’ ibn Qaydar ibn Isma’il ibn Ibrahim, the Friend of God. ‘Ali was the Holy Prophet’s full blood cousin on both sides. His uncles were Abbas, Hamzah ibn Abd al-Muttalib, his brothers, Aqil and Ja’far, his sons, Hasan and Husayn, and his wife, lady Fatimah, the princess of the world women. Due to Allah’s Grace, Imam ‘Ali has been honored by God Almighty with all the excellent qualities of this family. These blessings are tied to all members of the Holy Prophet’s household.⁷

‘Ali’s Marriage with Lady Fatimah

Ibn Abbas reports: When Fatimah, the honorable daughter of the Holy Prophet (S) reached maturity, prominent suitors came to the Messenger of Allah, asking her hand in marriage, having the impression that their requests would be accepted but the Holy Prophet (S) rejected their requests, saying: I am waiting for Allah’s decree, for Fatimah’s marriage is on His decree.

أَكْفَنُكَ بِقَمِيصِي لِيَسْتُرَكَ فِي ذَلِكَ الْيَوْمِ، فَفَعَلْتُ. وَتَوَسَّدْتُ قَبْرَهَا لِتَأْمَنَ مِنْ ضَعْفَةِ الْقَبْرِ. وَنَزَلَ عَلَيْهَا الْمَلَكُ فَقَالَ لَهَا: مَنْ رَبُّكَ؟ فَقَالَتْ: اللَّهُ رَبِّي. فَقَالَ لَهَا: مَنْ نَبِيُّكَ؟ فَقَالَتْ: مُحَمَّدٌ نَبِيِّي. فَقَالَ: مَنْ إِمَامُكَ؟ فَارْتَجَّ عَلَيْهَا، فَقُلْتُ: ابْنُكَ ابْنُكَ لَا جَعْفَرٌ وَلَا عَقِيلٌ.

وَهُوَ أَوَّلُ هَاشِمِيٍّ مِنْ هَاشِمِيِّينَ، وَأَوَّلُ مَنْ وَلَدَهُ هَاشِمٌ مَرَّتَيْنِ. وَأَبُوهُ: أَبُو طَالِبٍ عَبْدُ مَنْافٍ بْنِ عَبْدِ الْمُطَّلِبِ - شَيْبَةَ الْحَمْدِ، وَعِنْدَهُ يَجْتَمِعُ نَسَبُهُ وَنَسَبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - بْنِ هَاشِمٍ بْنِ عَبْدِ مَنْافٍ بْنِ قُصَيٍّ بْنِ كِلَابٍ بْنِ مُرَّةَ بْنِ كَعْبٍ بْنِ لُؤَيٍّ بْنِ غَالِبٍ بْنِ فِهْرٍ بْنِ مَالِكٍ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِبِلَاسَ بْنِ مُضَرَ بْنِ نَزَارٍ بْنِ مَعَدٍ بْنِ عَدْنَانَ بْنِ مُبْدِعٍ بْنِ مَنِيعٍ بْنِ أَدَدَ بْنِ كَعْبٍ بْنِ يَشْجُبَ بْنِ يَعْرُبَ بْنِ الْهَمَيْسَعِ بْنِ قَيْدَارَ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ السَّلَامُ. وَهُوَ ابْنُ عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَبِيهِ وَأُمِّهِ، وَعَمَّاهُ حَمْزَةُ وَالْعَبَّاسُ وَإِخْوَتُهُ جَعْفَرٌ وَعَقِيلٌ وَابْنَاهُ الْحَسَنُ وَالْحُسَيْنُ وَزَوْجَتُهُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ. فَهُوَ وَاسِطَةُ عَقْدِ الْكَمَالِ الْمَخْصُوصِ عِنْدَ اللَّهِ بِالْكَمَالِ وَالْإِفْضَالِ.

في تزويجه بِفَاطِمَةَ عَلَيْهَا السَّلَامُ

قَالَ ابْنُ عَبَّاسٍ: كَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تُذَكَّرُ فَلَا يَذْكُرُهَا أَحَدٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَّا أَعْرَضَ عَنْهُ وَقَالَ: اتَّوَقَّعُ الْأَمْرَ مِنَ السَّمَاءِ. إِنَّ أَمْرَهَا إِلَى اللَّهِ تَعَالَى.

Sa’d ibn Mu’adh Ansari who knew this, said to ‘Ali ibn Abi-Talib: By God, the Messenger of Allah has no one in mind save you. ‘Ali answered: Marriage needs wealth which I have not! The Messenger of Allah

too knows that I have no wealth! Sa'd said: I put you under an obligation to do so. 'Ali said: What should I say to the Holy Prophet?

Sa'd said: Say: I have come here to ask the hand of Fatimah, the daughter of Muhammad in marriage. To this end, 'Ali came to the presence of the Messenger of Allah but due to modesty, he had lowered his head and did not say anything. The Messenger of Allah said: O 'Ali, I see a sign of request in your face. What is your request? 'Ali said: Asking your daughter's hand in marriage! The Holy Prophet (S) who looked happy and had a smile on his lips, said: I will accept it eagerly. On his return, 'Ali told Sa'd the whole story. Sa'd said: The Messenger of Allah had accepted your request, for he keeps his promise and never breaks it.

On that night, the Messenger of Allah called Bilal, saying: I married my daughter to my cousin. I wish to hold a marriage banquet to set it as a tradition among my Ummah. Now, go to sheep-selling market, buy a sheep and five mudd of barley, and make a pot ready for cooking them. I will invite Muhajir and Ansar to this banquet.

Bilal carried out what the Holy Prophet had ordered. A large group of people gathered in the Holy Prophet's house, ate from the food yet no shortage was seen in it. Then, the Holy Prophet ordered Bilal to take the food to the houses of his wives and to say to them: Eat of this food, you and any woman who comes to you. Bilal carried out this order.[8](#)

Then, the Messenger of Allah attended the gathering of his wives, saying: I have married my daughter, Fatimah to my cousin. I intend to send her to him. She is your daughter, do whatever you can for her nuptial ceremony. The Holy Prophet's wives who were overjoyed, perfumed and adorned Fatimah with their Jewels and took to her house the dowry which Salman and Bilal had prepared on the order of the Holy Prophet. A cloak of Khaybar, a jug, a ewer, a tub, curtain, a mattress of date fiber and a pillow were all that made up the dowry. Then, they informed the Holy Prophet to come. Seeing this scene and having tears on his cheeks, the Holy Prophet raised his hands in prayer and said: O Lord! Make this marriage auspicious to a couple most of whose vessels are made of clay.[9](#)

فَقَالَ سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: إِنِّي وَاللَّهِ مَا أَرَى النَّبِيَّ عَلَيْهِ السَّلَامُ يُرِيدُ بِهَا غَيْرَكَ. فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: مَا أَنَا بِذِي دُنْيَا يُلْتَمَسُ مَا عِنْدِي، وَقَدْ عَلِمَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّهُ مَا لِي حِمْرَاءُ وَلَا بَيْضَاءُ. فَقَالَ لَهُ سَعْدٌ: أُعْزِمُ عَلَيْكَ لَتَفْعَلُنَّ. فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: مَاذَا أَقُولُ؟ قَالَ لَهُ: تَقُولُ لَهُ: جِئْتُكَ خَاطِباً إِلَى اللَّهِ تَعَالَى وَإِلَى رَسُولِهِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ. فَاَنْطَلِقْ عَلَيَّ عَلَيْهِ السَّلَامُ وَتَعَرَّضْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَأَنَّ لَكَ حَاجَةً؟ قَالَ: أَجَلٌ. فَقَالَ: هَاتِ. فَقَالَ: جِئْتُكَ خَاطِباً إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَرْحَباً وَحُبّاً. فَقَالَ ذَلِكَ لِسَعْدٍ، فَقَالَ: لَقَدْ أَنْكَحَكَ ابْنَتَهُ، إِنَّهُ لَا يُخْلَفُ وَلَا يَكْذِبُ. فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تِلْكَ اللَّيْلَةَ بِلَالٍ فَقَالَ: إِنِّي قَدْ زَوَّجْتُ فَاطِمَةَ ابْنَتِي بِابْنِ عَمِّي وَأَنَا أُحِبُّ أَنْ يَكُونَ مِنْ أَخْلَاقِ أُمَّتِي الطَّعَامُ عِنْدَ النِّكَاحِ. إِذْهَبْ يَا بِلَالُ إِلَى الْغَنَمِ فَخُذْ شَاةً وَخَمْسَةَ أُمْدَادٍ شَعِيرٍ فَاجْعَلْ قَصْعَةً فَلَعَلِّي أَجْمَعُ عَلَيْهَا الْمُهَاجِرِينَ وَالْأَنْصَارَ. فَفَعَلَ ثُمَّ دَعَا النَّاسَ فَكَلَّ الْجَمِيعُ. ثُمَّ قَالَ: يَا بِلَالُ احْمِلْهَا إِلَى أُمَّهَاتِكَ. فَقُلْ لَهُنَّ كُلْنَ وَأَطْعِمْنَ مِنْ عَيْشِكُنَّ، فَفَعَلَ. ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَخَلَ عَلَى النِّسَاءِ وَقَالَ: إِنِّي قَدْ زَوَّجْتُ ابْنَتِي

بَابِنِ عَمِّي، وَإِنِّي دَافِعُهَا إِلَيْهِ فِدُونُكُنَّ ابْنَتُكُنَّ. فَقُمْنَ إِلَى الْفَتَاةِ فَعَلَقْنَ عَلَيْهَا مِنْ حُلِيِّهِنَّ وَطَيَّبْنَهَا وَجَعَلْنَ فِي بَيْتِهَا فِرَاشاً
حَشُوهُ لَيْفٌ وَوَسَادَةٌ وَكِسَاءٌ خَيْرِيّاً وَمَرْكَناً وَجِرَاراً وَمُطَهَّرَةً لِلْمَاءِ وَسِتْرَ صَوْفٍ رَقِيقٍ.

وَكَانَ عَلَيْهِ السَّلَامُ قَدْ بَعَثَ سَلْمَانَ وَبِلَالَ لِيَشْتَرِيَا لَهَا ذَلِكَ كُلَّهُ. فَلَمَّا وُضِعَ بَيْنَ يَدَيْهِ بَكَى وَجَرَتْ دُمُوعُهُ ثُمَّ رَفَعَ رَأْسَهُ
إِلَى السَّمَاءِ وَقَالَ: اللَّهُمَّ بَارِكْ لِقَوْمٍ جُلُّ آئِنَتِهِمُ الْخَزَفُ.

The wives of the Messenger of Allah chose Ummu–Ayman as housekeeper to meet the needs of the bride.¹⁰ Then, the Messenger of Allah called Fatimah to come to his presence. When Fatimah’s eyes fell on her husband, ‘Ali, who was sitting beside her father, she started weeping. The Messenger of Allah who intended to put her hand in ‘Ali’s hand, while weeping said: My daughter, Fatimah! I did not marry you to ‘Ali on my own, rather, God on your behalf and Gabriel on ‘Ali’s behalf, arranged this marriage in heaven between you two.¹¹

At that time, God Almighty commissioned the tree of Tuba to give away ornaments, robes, pearls and rubies and ordered the Paradisiacal women to get together and pick up heavenly ornaments, pearls and rubies. They obeyed Allah’s order, take pride in it till the Day of Judgment and offer those ornaments to one another, saying: These are all from the blessings of Fatimah.¹²

Verily, my daughter, I have married you to the best of my kinship. I married you to one who is a master in this world and will be a righteous man on the Day of Judgment. Putting Fatimah’s hand in ‘Ali’s hand, the Messenger of Allah said: Now, go to your house. May God Almighty brings about love between you and improve your affairs till I come to see you again. The bride and the bridegroom sat beside each other for a few moments while the Holy Prophet’s wives too were with them. Of course, there was a curtain between ‘Ali and them and Fatimah was sitting next to women.¹³

After the passage of a short time, the Messenger of Allah entered the bridal chamber. Seeing that the Holy Prophet had come, the women hurriedly left the house except Asma bint Umayy. As for the reason she stayed there, she said: When Khadijah was in the bed of death, she was weeping. I said to her: Why are you weeping at this time while you are one of the greatest women in world, the wife of the Messenger of Allah, and you were given the good tiding that you will go to paradise? Khadijah said: The reason I am weeping is that my daughter, Fatimah is very young and she will need someone to help her on her wedding night. I am afraid there will be no woman to help her! I said: O my lady, don’t worry, I promise to meet her needs on that night if I live long enough till then. So, when all women left the house, I stayed there. The Messenger of Allah who had ordered all women to leave the house, seeing my shadow said: Who are you? I said: I am Asma bint Umayy.

He said: Did I not tell you to leave the house? I said: Yes, O Messenger of Allah, but my staying here is not meant to disobey you, rather, I promised to Khadijah to stay with Fatimah on such a night and told him the whole story. Hearing this, the Messenger of Allah started weeping, prayed for me and said: I

pray to God to safeguard you from Satan from four sides. Then, he said to me: Fill a tub of water and bring it here. I carried out his order. The Messenger of Allah filled his mouth with water and poured it back to the tub, raised his hands in prayer and said: O Lord! This bride and groom are from me and I am from them. Cleanse them of impurity in the same way you cleansed me of impurity.

وَاتَّخَذَنَ أُمُّ أَيْمَنَ بَوَائِبَهُ. ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هَتَفَ بِفَاطِمَةَ فَلَمَّا رَأَتْ زَوْجَهَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بَكَتْ، فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِيَدِهَا وَبَدَأَ عَلَيَّ، فَلَمَّا أَرَادَ أَنْ يَجْعَلَ كَفِّهَا فِي كَفِّ عَلَيَّ بَكَتْ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا زَوْجُكَ مِنْ نَفْسِي، بَلِ اللَّهُ تَوَلَّى تَزْوِجَكَ فِي السَّمَاءِ؛ كَانَ جَبْرَائِيلُ خَاطِبًا وَاللَّهُ تَعَالَى الْوَلِيَّ، وَأَمَرَ شَجَرَةَ طَوْبَى فَحَمَلَتْ الْحُلِيَّ وَالْحُلَّ وَالْأَقَاوِتَ، ثُمَّ تَنَزَّهَتْ، وَأَمَرَ الْحَوْرَ الْعَيْنَ فَاجْتَمَعْنَ فَلَقَطْنَ فَهْنٌ يَتَهَادَيْنَهُ إِلَى يَوْمِ الْقِيَامَةِ وَيَقُلْنَ: هَذَا نِتَارُ فَاطِمَةَ. وَقَدْ زَوَّجْتُكَ خَيْرَ أَهْلِي؛ لَقَدْ زَوَّجْتُكَ سَيِّدًا فِي الدُّنْيَا وَسَيِّدًا فِي الْآخِرَةِ وَمِنَ الصَّالِحِينَ. وَأَمَكْنَهُ مِنْ كَفِّهَا وَقَالَ لَهُمَا: إِذْهَبَا إِلَى بَيْتِكُمَا، جَمَعَ اللَّهُ بَيْنَكُمَا وَأَصْلَحَ بِالْكُمَا وَلَا تَهَيَّجَا شَيْئًا حَتَّى آتِيَكُمَا. فَاْمْتَنَّا حَتَّى جَلَسَا مَجْلِسَهُمَا وَعِنْدَهُمَا أُمَهَاتُ الْمُؤْمِنِينَ، وَبَيْنَهُنَّ وَبَيْنَ عَلِيٍّ حِجَابٌ وَفَاطِمَةُ مَعَ النِّسَاءِ. ثُمَّ أَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَدَخَلَ وَخَرَجَ النِّسَاءُ مُسْرِعَاتٍ سِوَى أَسْمَاءَ بِنْتِ عُمَيْسٍ، وَكَانَتْ قَدْ حَضَرَتْ وَفَاءَ خَدِيجَةَ عَلَيْهَا السَّلَامُ فَبَكَتْ فَقَالَتْ: أَتُبْكِينَ وَأَنْتِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَأَنْتِ زَوْجَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمُبَشَّرَةٌ عَلَى لِسَانِهِ بِالْجَنَّةِ. فَقَالَتْ: مَا لِهَذَا بَكَيْتُ، وَلَكِنَّ الْمَرْأَةَ لَيْلَةٌ زَفَافُهَا لَا بُدَّ لَهَا مِنْ امْرَأَةٍ تُفْضِي إِلَيْهَا بِسِرِّهَا وَتَسْتَعِينُ بِهَا عَلَى حَوَائِجِهَا، وَفَاطِمَةُ حَدِيثَةٌ عَهْدٌ بِصَبَا وَأَخَافُ أَلَّا يَكُونَ لَهَا مَنْ يَتَوَلَّى أُمُورَهَا حِينَئِذٍ. فَقُلْتُ: يَا سَيِّدَتِي، لَكَ عَهْدُ اللَّهِ أَنِّي إِنْ بَقِيتُ إِلَى ذَلِكَ الْوَقْتِ أَنْ أَقُومَ مَقَامَكَ فِي هَذَا الْأَمْرِ. فَلَمَّا كَانَ تِلْكَ اللَّيْلَةُ وَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ النِّسَاءَ بِالْخُرُوجِ فَخَرَجْنَ وَبَقِيتُ. فَلَمَّا أَرَادَ الْخُرُوجَ

Then, he called Fatimah, took a handful of water and sprinkled it on her face and breast. He took two handfuls of water and sprinkled them on her side and head! Then, he sprinkled some water on her body, repeated the same prayer and told Fatimah to drink a few draughts of it, to rinse her mouth with it and to perform ablution with it. The Messenger of Allah then asked for another tub and did the same with ‘Ali. After doing so, he left Fatimah’s house and on his way home, he repeatedly prayed for them not for anyone else. [14](#) Ibn Abbas reports: On the night Fatimah was sent to ‘Ali’s house, to honor this honorable Lady, the Messenger of Allah was in front of her, Gabriel on the right side, Michael on the left side, and seventy thousand angels were following her, glorifying the Lord till dawn. There are many Hadiths in this relation but this one is above all. [15](#)

‘Ali, the Holy Prophet’s Brother

Ahmad ibn Hanbal in his Musnad has quoted Zayd ibn Awfi as saying: I went to the presence of the Holy Prophet (S) where ‘Ali was speaking about covenant of brotherhood among the companions. He said: O Messenger of Allah, when I saw that you made covenants of brotherhood among your companions but I was ignored, my soul was going out of my body! If this is because I have done something wrong and you are angry with me, here I am for any punishment you deem proper! Seeing ‘Ali’s sad face, the Messenger of Allah said: By God Almighty Who appointed me as prophet, the reason I forsook to speak to you was nothing but to reserve you as a brother for myself. As for your position to me is like Aaron’s to Moses except that there will be no prophet after me.

رَأَى سَوَادِي فَقَالَ: مَنْ أَنْتِ؟ فَقُلْتُ: أَسْمَاءُ بِنْتُ عُمَيْسٍ. فَقَالَ: أَلَمْ أَمُرْكَ أَنْ تَخْرُجِي؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، وَمَا قَصَدْتُ بِذَلِكَ خِلَافَكَ، وَلَكِنِّي أُعْطِيتُ خَدِيجَةَ عَهْدًا. فَحَدَّثْتُهُ فَبَكَى وَقَالَ فَأَسْأَلُ اللَّهَ أَنْ يَحْرُسَكَ مِنْ فَوْقِكَ وَمِنْ تَحْتِكَ وَمِنْ بَيْنِ يَدَيْكَ وَمِنْ خَلْفِكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ، نَاوِلِينِي الْمَرْكَنَ وَأَمْلِئْنِي مَاءً. فَمَلَأْتُهُ، فَمَلَأَ فَاهُ ثُمَّ مَجَّ فِيهِ ثُمَّ قَالَ: اللَّهُمَّ إِنَّهُمَا مِنِّي وَأَنَا مِنْهُمَا. اللَّهُمَّ كَمَا أَذْهَبْتَ عَنِّي الرَّجْسَ وَطَهَّرْتَنِي تَطْهِيرًا فَأَذْهَبْ عَنْهُمَا الرَّجْسَ وَطَهَّرْهُمَا تَطْهِيرًا. ثُمَّ دَعَا فَاطِمَةَ فَضْرَبَ كَفًّا بَيْنَ يَدَيْهَا وَأُخْرَى بَيْنَ عَاتِقَيْهَا وَأُخْرَى عَلَى هَامَتِهَا ثُمَّ نَفَخَ جِلْدَهَا وَخَدَّيْهَا ثُمَّ التَزَمَهَا وَقَالَ: اللَّهُمَّ إِنَّهُمَا مِنِّي وَأَنَا مِنْهُمَا. اللَّهُمَّ فَكَمَا أَذْهَبْتَ عَنِّي الرَّجْسَ وَطَهَّرْتَنِي تَطْهِيرًا فَطَهِّرْهُمَا. ثُمَّ أَمَرَهَا أَنْ تَشْرَبَ مِنْهُ وَتَتَمَضَّمُضْ وَتَسْتَنْشِقُ وَتَتَوَضَّأُ، ثُمَّ دَعَا بِمَرْكَنٍ آخَرَ فَصَنَعَ بِهِ كَالأَوَّلِ. ثُمَّ أَغْلَقَ عَلَيْهِمَا الْبَابَ وَانْطَلَقَ، وَلَمْ يَزَلْ يَدْعُو لَهُمَا حَتَّى تَوَارَى فِي حُجْرَتِهِ لَمْ يُشْرِكْ أَحَدًا مَعَهُمَا فِي الدُّعَاءِ. قَالَ ابْنُ عَبَّاسٍ: لَمَّا أَنْ كَانَتْ لَيْلَةً زُفَّتْ فِيهَا فَاطِمَةُ إِلَى عَلِيٍّ عَلَيْهِمَا السَّلَامُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قُدَّامَهَا وَجَبْرِيلُ عَنْ يَمِينِهَا وَمِيكَائِيلُ عَنْ يَسَارِهَا وَسَبْعُونَ أَلْفَ مَلَكٍ مِنْ وَرَائِهَا يُسَبِّحُونَ اللَّهَ وَيُقَدِّسُونَهُ حَتَّى طَلَعَ الْفَجْرُ.

وَالْأَخْبَارُ شَائِعَةٌ بِهَذَا وَنَحْوِهِ وَهُوَ مِنْ أَعْظَمِ الْفَضَائِلِ. الْحَمْدُ لِلَّهِ عَلَى وَلَايَةِ أَهْلِ الْبَيْتِ عَلَيْهِ السَّلَامُ. فِي مُوَاخَاتِهِ لِلنَّبِيِّ عَلَيْهِمَا السَّلَامُ:

مِنْ كِتَابِ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ: عَنْ زَيْدِ بْنِ أَدْمِيٍّ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَذَكَرَ عَلِيٌّ عَلَيْهِ السَّلَامُ قِصَّةَ مُوَاخَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْنَ الصَّحَابَةِ. فَقَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَقَدْ ذَهَبَتْ رُوحِي وَانْقَطَعَ ظَهْرِي حِينَ رَأَيْتُكَ فَعَلْتَ بِأَصْحَابِكَ مَا فَعَلْتَ. فَإِنْ كَانَ هَذَا مِنْ سَخَطِكَ عَلَيَّ فَلَكَ الْعُتْبَى وَالْكَرَامَةُ. فَقَالَ

O ‘Ali, you are my brother and heir. I said: What will I inherit from you? He said: What the former prophets have left behind among their followers and that is the book of Allah, and the tradition of His messengers. You will be with me in paradise while my daughter is with you. You are my brother and friend. Then, the Messenger of Allah, as a sign of happiness for this great occasion recited the verse

“They shall as be brethren, on raised couches, face to face” (15:47). 16

Ibn Mughazili, the Shafi’ite jurisprudent has reported Anas as saying: On the day of Mubalah (mutual curse), the Messenger of Allah made a covenant of brotherhood among his companions. At this time, ‘Ali was standing in a place the Holy Prophet could see him and knew his position but did not say a word about brotherhood with him. He left the place for home with tearful eyes. The Messenger of Allah asked for ‘Ali.

Those present in that place said ‘Ali had gone home weeping. The Messenger of Allah said to Bilal: Go quickly and bring ‘Ali here. When Bilal arrived in ‘Ali’s house, he found ‘Ali weeping. Lady Fatimah asked ‘Ali for his weeping, saying: May Allah never make you weep! ‘Ali said: the Messenger of Allah made covenant of brotherhood between Muhajir and Ansar, but he did not say a word about me though he saw me standing there!

Lady Fatimah said: Don’t worry. Perhaps my father has reserved you for himself! Bilal reports: I said: O

‘Ali, go and see the Messenger of Allah. ‘Ali went to the presence of the Holy Prophet (S) who asked ‘Ali about the reason for his weeping. ‘Ali said: O Messenger of Allah! You made the covenant of brotherhood among the companions, but you did not say a word about my brotherhood with anyone, though you were seeing me!

The Messenger of Allah said: O ‘Ali, I reserved you for myself. Are you not happy for being the brother of the prophet? ‘Ali said: Yes indeed, O Messenger of Allah! I am really happy but how did I obtain such an honor? The Holy Prophet took ‘Ali’s hand in his hand, took him up the pulpit, raised his hands in prayer and said: O Lord! ‘Ali is from me and I am from ‘Ali. His position to me is as Aaron’s to Moses. Then he said: Whomever I am the master, ‘Ali is his master too. Following this event, ‘Ali happily set out for his house. Following him, Umar ibn Khattab said: congratulations for this position. Now, you are my master and that of every Muslim! [17](#)

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا أُخِرْتُكَ إِلَّا لِنَفْسِي. فَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، وَأَنْتَ أَخِي وَوَارِثِي. قَالَ: وَمَا أَرِثُ مِنْكَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا وَرَثَ الْأَنْبِيَاءُ مِنْ قَبْلِي. قَالَ: وَمَا وَرَثَ الْأَنْبِيَاءُ مِنْ قَبْلِكَ؟ قَالَ: كِتَابَ اللَّهِ وَسُنَّتَهُمْ. وَأَنْتَ مَعِيَ فِي قَصْرِي فِي الْجَنَّةِ مَعَ ابْنَتِي فَاطِمَةَ. وَأَنْتَ أَخِي وَرَفِيقِي. ثُمَّ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ؟إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ؟ الْمُنَحَابُونَ فِي اللَّهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

وَرَوَى الْفَقِيهُ ابْنُ الْمُغَازَلِيِّ الشَّافِعِيُّ عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ الْمُبَاهَلَةِ وَآخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَعَلَيٍّ وَقَفَّ يَرَاهُ وَيَعْرِفُ مَكَانَهُ وَلَمْ يُؤَاجِ بَيْنَهُ وَبَيْنَ أَحَدٍ، فَانْصَرَفَ عَلَيٌّ بِأَكْيَ الْعَيْنَيْنِ. فَافْتَقَدَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: مَا فَعَلَ أَبُو الْحَسَنِ؟ قَالُوا: انْصَرَفَ بِأَكْيَ الْعَيْنَيْنِ يَا رَسُولَ اللَّهِ. قَالَ: يَا بِلَالُ اذْهَبْ فَأَتِنِي بِهِ. فَمَضَى بِلَالٌ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، وَقَدْ دَخَلَ مَنْزِلَهُ بِأَكْيَ الْعَيْنَيْنِ. فَقَالَتْ فَاطِمَةُ: مَا يُبْكِيكَ؟ لَا أَبْكِي اللَّهُ عَيْنِيكَ. قَالَ: يَا فَاطِمَةُ آخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَأَنَا وَقِفَّ يَرَانِي وَيَعْرِفُ مَكَانِي لَمْ يُؤَاجِ بَيْنِي وَبَيْنَ أَحَدٍ. قَالَتْ: لَا يُحْزِنُكَ اللَّهُ، لَعَلَّهُ إِنَّمَا أَخْرَكَ لِنَفْسِهِ.

فَقَالَ بِلَالُ: يَا عَلِيُّ أَجِبِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَأَتَى عَلِيُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا يُبْكِيكَ يَا أَبَا الْحَسَنِ؟ فَقَالَ: آخَيْتَ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ يَا رَسُولَ اللَّهِ وَأَنَا وَقِفَّ تَرَانِي وَتَعْرِفُ مَكَانِي وَلَمْ تُؤَاجِ بَيْنِي وَبَيْنَ أَحَدٍ. قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّمَا إِدْخَرْتُكَ لِنَفْسِي، أَلَا يَسُرُّكَ أَنْ تَكُونَ أَخَا نَبِيِّكَ؟ قَالَ: بَلَى، يَا رَسُولَ اللَّهِ، أَنَّى لِي بِذَلِكَ؟ فَأَخَذَ بِيَدِهِ وَأَرْقَاهُ الْمَنْبَرُ فَقَالَ: اللَّهُمَّ إِنَّ هَذَا مِنِّي وَأَنَا مِنْهُ. أَلَا إِنَّهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي. أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيُّ مَوْلَاهُ. فَانْصَرَفَ عَلِيُّ قَرِيرَ الْعَيْنِ فَاتَّبَعَهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: بَخِ بَخِ يَا أَبَا الْحَسَنِ، أَصْبَحْتَ مَوْلَايَ وَمَوْلَى كُلِّ مُسْلِمٍ.

Hudhayfah ibn Al-Yaman reports: the Messenger of Allah made covenant of brotherhood between Muhajir and Ansar in a way he made each the brother of his peer. Then, he took ‘Ali’s hand in his hand, saying: ‘Ali is my brother. Hudhayfah further reports: Beyond doubt, the Messenger of Allah is the master of all prophets and leader of the pious ones as well as the messenger of the lord of the universe,

who is peerless, and 'Ali, his brother too is peerless in universe. [18](#)

Only Door of 'Ali's House Open to the Masjid

The fact that the doors of the companions' house open to the Masjid were closed except that of 'Ali proves 'Ali's unique position. Ahmad ibn Hanbal in Musnad has quoted Zayd ibn Arqam as saying: The doors of houses belonging to some of the Holy Prophet's companions opened to Masjid which they frequented at will.

One of the days, the Messenger of Allah ordered all the doors to be closed, saying: You have to close the doors opening to Masjid and there is no exception in this regard save the door of 'Ali's house which will never be closed. With this order, some of the companions started to speak to one another about the reason behind it and envy 'Ali. They would say: What is this privilege that the Holy Prophet has given to 'Ali? Zayd reports: The Messenger of Allah rose up and after praising Allah said: It is not me who has issued the order to close all the doors to Masjid except that of 'Ali, to which some of you have protested. By God, I have neither closed nor opened the door of any house. This decree has been issued by God Almighty and I am the one to convey it. Hence, in conveying this decree, I will obey God and will carry out His decree. [19](#)

Ibn Mughazili in Manaqib has quoted Adi ibn Thabit as saying: The Messenger of Allah after entering the mosque said to the companions: God Almighty revealed to prophet Moses (a.s): Build for me a pure mosque in which no one but Moses, Aaron, and the children of Aaron will reside. He also revealed to me to build a pure mosque in which no one but me, 'Ali, and his children will reside. [20](#)

Hudhayfah ibn Usayd Ghifari has been reported as saying: When the companions of the Holy Prophet came to Medina, they had no house to live in.

قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ أَخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَكَانَ يُؤَاخِي بَيْنَ الرَّجُلِ وَتَظْهِرِهِ. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ: هَذَا أَخِي. قَالَ حُذَيْفَةُ: فَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَيِّدُ الْمُرْسَلِينَ وَإِمَامُ الْمُتَّقِينَ وَرَسُولُ رَبِّ الْعَالَمِينَ الَّذِي لَيْسَ لَهُ فِي الْأَنْفَامِ شَبِيهٌ وَلَا تَظْهِيرٌ وَعَلِيٌّ أَخُوهُ.

وَالْأَخْبَارُ فِي ذَلِكَ كَثِيرَةٌ، وَهَذِهِ مَنْزِلَةٌ شَرِيفَةٌ وَمَقَامٌ عَظِيمٌ لَمْ يَحْصَلْ لِأَحَدٍ مِثْلُهُ. فِي سَدِّ الْأَبْوَابِ

خَصَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِفَضِيلَةٍ لَمْ يَشْرِكْهُ فِيهَا سِوَاهُ. رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كَانَ لِنَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبْوَابٌ شَارِعَةٌ فِي الْمَسْجِدِ. فَقَالَ يَوْمًا: سُدُّوا هَذِهِ الْأَبْوَابَ إِلَّا بَابَ عَلِيٍّ. فَتَكَلَّمُوا فِي ذَلِكَ أَنْاسٌ. قَالَ: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنِّي أَمَرْتُ بِسَدِّ هَذِهِ الْأَبْوَابِ غَيْرَ بَابِ عَلِيٍّ فَقَالَ فِيهِ قَائِلُكُمْ. وَاللَّهِ مَا سَدَدْتُ شَيْئًا وَلَا فَتَحْتُهُ وَلَكِنِّي أَمَرْتُ بِشَيْءٍ فَأَتَّبَعْتُهُ.

وَمِنْ كِتَابِ مَنَاقِبِ ابْنِ الْمُغَازِلِيِّ الشَّافِعِيِّ: عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْمَسْجِدِ فَقَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى نَبِيِّهِ مُوسَى أَنْ ابْنِ لِي مَسْجِداً طَاهِراً لَا يَسْكُنُهُ إِلَّا مُوسَى وَهَارُونُ وَابْنَا هَارُونَ. وَإِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ ابْنِ مَسْجِداً طَاهِراً لَا يَسْكُنُهُ إِلَّا أَنَا وَعَلِيٌّ وَابْنَا عَلِيٍّ. وَعَنْ حُذَيْفَةَ بْنِ الْأَسِيدِ الْغِفَارِيِّ قَالَ: لَمَّا قَدِمَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمَدِينَةَ

Hence, they had made their resting-place in the mosque but the Messenger of Allah barred them from doing so, saying: Mosque is the place of worship. So you must not use it as a place for rest or sleeping, for you may have nocturnal pollution which will undermine its sanctity. Following this order, the companions moved from the mosque and built houses around it based on their need and ability and opened a door to the mosque. The Messenger of Allah in another order, gave Muadh ibn Jabal the mission to close the doors opening to the mosque. To this end, Muadh went to Abu-Bakr first to convey the message, saying: The Holy Prophet has ordered you to move from the mosque and block the door of your house to the mosque. Abu-Bakr said: I will eagerly accept the Holy Prophet's order. He immediately blocked the entrance to the mosque and left that place.

Then Muadh conveyed the Holy Prophet's message to Umar, saying: Block the door of your house opening to the mosque and leave the place. Umar said: I will obey the Holy Prophet's order but I wish one of the windows of my house would open to the mosque. Muadh conveyed to the Messenger of Allah what Umar had wished. Then, Muadh went to Uthman when the Holy Prophet's daughter was in his house and conveyed the message. Uthman too complied with the Holy Prophet's order and left the mosque. Muadh's last message was conveyed to Hamzah who obeyed the Holy Prophet's message, left the mosque and blocked the door of his house to the mosque. Amid this, 'Ali was thinking about whether this order would include him too though the Messenger of Allah had built a house for him among his own houses in the mosque.

But the Messenger of Allah removed any doubt about it by saying: O 'Ali, you stay where you are, for you are purified and this order does not include you and your family. When this news reached Hamzah, he said: O Messenger of Allah! I was surprised that you sent all of us out of mosque but you kept only a youth of Bani Abd al-Muttalib in it. The Holy Prophet said: This was not a decision of my own, for I would not give privilege to anyone if I had to decide. By God, this is a grace God Almighty has bestowed upon 'Ali. As for you, I have good news about you. God and His messenger are pleased with you. So be happy. This good news became manifest in the battle of Uhud when Hamzah was martyred.

لَمْ يَكُنْ لَهُمْ بُيُوتٌ فَكَانُوا يَبِيتُونَ فِي الْمَسْجِدِ. فَقَالَ لَهُمُ النَّبِيُّ: لَا تَبِيتُوا فِي الْمَسْجِدِ فَتَحْتَلِمُوا. ثُمَّ إِنَّ الْقَوْمَ بَنَوْا بُيُوتاً حَوْلَ الْمَسْجِدِ وَجَعَلُوا أَبْوَابَهَا إِلَى الْمَسْجِدِ وَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعَثَ إِلَيْهِمْ مُعَاذَ بْنَ جَبَلٍ فَنَادَى أَبَا بَكْرٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَأْمُرُكَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ وَتَسُدَّ بَابَكَ. فَقَالَ: سَمِعاً وَطَاعَةً. فَسَدَّ بَابَهُ وَخَرَجَ مِنَ الْمَسْجِدِ. ثُمَّ أُرْسِلَ إِلَى عُمَرَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَأْمُرُكَ أَنْ تَسُدَّ بَابَكَ الَّذِي فِي الْمَسْجِدِ وَتَخْرُجَ مِنْهُ

فَقَالَ: سَمِعَا وَطَاعَةً لِلَّهِ وَلِرَسُولِهِ غَيْرَ أَنِّي أُرْغَبُ إِلَى اللَّهِ فِي خَوْخَةٍ فِي الْمَسْجِدِ. فَأَبْلَغَهُ مُعَاذَ مَا قَالَ عُمَرُ. ثُمَّ أُرْسِلَ إِلَى عُثْمَانَ وَعِنْدَهُ رُقِيَّةٌ فَقَالَ: سَمِعَا وَطَاعَةً. فَسَدَّ بَابَهُ وَخَرَجَ مِنَ الْمَسْجِدِ. ثُمَّ أُرْسِلَ إِلَى حَمْزَةَ فَسَدَّ بَابَهُ وَقَالَ: سَمِعَا وَطَاعَةً لِلَّهِ وَلِرَسُولِهِ. وَعَلَيَّ عَلَيْهِ السَّلَامُ فِي ذَلِكَ مُتَرَدِّدٌ لَا يَدْرِي أَهْوَى فِي مَنْ يُقِيمُ أَوْ فِي مَنْ يَخْرُجُ. وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَدْ بَنَى لَهُ فِي الْمَسْجِدِ بَيْتًا بَيْنَ أَبْيَاتِهِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَسْكُنْ طَاهِرًا مُطَهَّرًا. فَبَلَغَ حَمْزَةَ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ فَقَالَ: يَا مُحَمَّدُ تَخْرُجُنَا وَتُمْسِكُ غُلَمَانَ بَنِي عَبْدِ الْمُطَّلِبِ؟ فَقَالَ لَهُ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَوْ كَانَ الْأَمْرُ لِي مَا جَعَلْتُ دُونَكُمْ مِنْ أَحَدٍ. وَاللَّهِ مَا أَعْطَاهُ إِلَّا اللَّهَ، وَإِنَّكَ لَعَلَى خَيْرٍ مِنَ اللَّهِ وَرَسُولِهِ، أَبْشِرْ. فَبَشَّرَهُ

This privilege of ‘Ali was heavy for some of the companions. So in their gathering, they started to complain and tried to know the reason. Hearing this, the Messenger of Allah rose up among the companions and said: It is heavy for some men to see that I have allowed ‘Ali to stay in the mosque, and have started to complain about it. By God, sending out some people from mosque and allowing ‘Ali to remain in the mosque was not on my order. God Almighty revealed to Moses (a.s) and his brother: Build houses for your close relatives, making them Kiblah for them, perform prayer in them.

Following this decree, God ordered Moses again not to allow anyone to reside or have sexual intercourse with his wife in that place of worship except Aaron and his progeny. Since ‘Ali’s position to me is like that of Aaron to Moses, and he is my brother, no one has the right to have sexual intercourse with his wife in this place except ‘Ali and his progeny. The Messenger of Allah further said: If anyone is displeased with this, the way is open for him. Let him go from here to there, pointing with his holy hand toward Syria.²¹

Mutual Curse (Mubalahah)

The story of mutual curse indicates one of the other merits of Imam ‘Ali, his children and his dignified wife, for the Messenger of Allah sought their help so that his prayer be answered by their saying Amen.

Following the conquest of Mecca when Islam and its rule spread in Hijaz, delegations from every direction came to the Holy Prophet (S) either to embrace Islam or to seek life security. One of these delegations was the Christians of Najran consisting of thirty people headed by Abu-Harithah who was their bishop (chief priest). Some of the members of this delegation were: Al-Aqib, al-Sayyid, and Abd al-Masih who came to Medina in fine silk robes while wearing a cross on their necks.

The Holy Prophet too was performing his afternoon prayer. At this time, a group of the Jews of Medina met the Christians, started discussing their differences with one group rejecting the other. At any rate, Najran delegation came to the presence of the Holy Prophet (S), saying: O Muhammad! What is your opinion about Jesus, the son of Mary? The Messenger of Allah said: Jesus is the servant of Allah who appointed him as a prophet.

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقُتِلَ يَوْمَ أُحُدٍ شَهِيدًا. وَنَفَسَ ذَلِكَ رِجَالٌ عَلَى عَلِيٍّ فَوَجَدُوا أَنْفُسَهُمْ وَتَبَيَّنَ فَضْلُهُ عَلَيْهِمْ

وَعَلَىٰ غَيْرِهِمْ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَبَلَغَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَامَ خَطِيبًا فَقَالَ: إِنَّ رَجَالًا يَجِدُونَ فِي أَنْفُسِهِمْ مِنْ أَنْ أُسْكِنَ عَلِيًّا فِي الْمَسْجِدِ. وَاللَّهِ مَا أَخْرَجْتُهُمْ وَلَا أَسْكَنْتُهُ. إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَىٰ إِلَىٰ مُوسَىٰ وَأَخِيهِ: أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ يُبُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ. وَأَمَرَ مُوسَىٰ أَنْ لَا يَسْكُنَ مَسْجِدَهُ وَلَا يَنْكِحَ فِيهِ وَلَا يَدْخُلَهُ إِلَّا هَارُونَ وَذُرِّيَّتُهُ. وَإِنْ عَلِيًّا مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ وَهُوَ أَخِي دُونَ أَهْلِي وَلَا يَحِلُّ مَسْجِدِي لِأَحَدٍ يَنْكِحُ فِيهِ النِّسَاءَ إِلَّا عَلِيٌّ وَذُرِّيَّتُهُ. فَمَنْ سَاءَ ذَلِكَ فَهَاهُنَا، وَأَوْمَأَ بِيَدِهِ نَحْوَ الشَّامِ.

في المباهلة:

قَضِيَّةُ الْمُبَاهَلَةِ تَدُلُّ عَلَى فَضْلِ تَامٍ وَوَرَعٍ كَامِلٍ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَأَفْضَلُ الصَّلَوَاتِ وَأَكْمَلُ التَّحِيَّاتِ وَلَوْلَدِيهِ وَزَوْجَتِهِ صَلَّى اللَّهُ عَلَيْهِمْ، حَيْثُ اسْتَعَانَ بِهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الدُّعَاءِ إِلَى اللَّهِ وَالتَّأْمِينِ عَلَى دُعَائِهِ لِتَحْصُلِ لَهُ الْإِجَابَةُ فِيهِ. وَلَمَّا انْتَشَرَ الْإِسْلَامُ بَعْدَ الْفَتْحِ وَقَوِيَ سُلْطَانُهُ وَقَدَّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمِ الْوُفُودُ. مِنْهُمْ مَنْ أَسْلَمَ وَمِنْهُمْ مَنْ اسْتَأْذَنَ لِيَعُودَ إِلَى قَوْمِهِ بِرَأْيِهِ عَلَيْهِ السَّلَامُ فِيهِمْ. وَكَانَ مِمَّنْ وَقَدَّ عَلَيْهِ أَبُو حَارِثَةَ أُسْقِفُ نَجْرَانَ فِي ثَلَاثِينَ رَجُلًا مِنَ النَّصَارَى مِنْهُمْ الْعَاقِبُ وَالسَّيِّدُ وَعَبْدُ الْمَسِيحِ، فَقَدِمُوا الْمَدِينَةَ عِنْدَ صَلَاةِ الْعَصْرِ وَعَلَيْهِمْ لِبَاسُ الدِّيْبَاجِ وَالصُّلْبُ فَصَارَ إِلَيْهِمْ الْيَهُودُ وَتَسَاءَلُوا بَيْنَهُمْ. فَقَالَتِ النَّصَارَى لَهُمْ: لَسْتُمْ عَلَى شَيْءٍ. وَقَالَتِ لَهُمُ الْيَهُودُ: لَسْتُمْ عَلَى شَيْءٍ كَمَا حَكَى اللَّهُ تَعَالَى عَنْهُمْ. فَلَمَّا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْعَصْرَ تَوَجَّهُوا إِلَيْهِ يَفْدِمُهُمُ الْأُسْقُفُ فَقَالَ: يَا مُحَمَّدُ، مَا تَقُولُ فِي السَّيِّدِ الْمَسِيحِ؟ فَقَالَ: عَبْدُ اللَّهِ، إِصْطَفَاهُ وَأَنْتَجَبَهُ. فَقَالَ الْأُسْقُفُ:

أَتَعْرِفُ لَهُ أَبًا؟ فَقَالَ

The chief priest said: Do you know any father for him? The Holy Prophet said: No, because his creation was not through marriage so that he would have a father. The bishop said: Was he not created? The Holy Prophet said: Yes, he was created! They said: How can a person be created with no father? At this time, God Almighty revealed the following verse:

“surely the likeness of Jesus is with Allah as the likeness of Adam, ..., then let us be earnest in prayer, and pray for the curse of Allah on the liars” (3:59-61).

Reciting these verses, the Messenger of Allah added: If you do not accept what I say, prepare yourself for mutual cursing and know that punishment will come down on those who are unjust! The chief priest and his companions started exchanging views and decided to be given a deadline till the next morning so that they would announce the result of their decision. The Holy Prophet (S) agreed. Returning home, the chief priest said to his aides: If tomorrow Muhammad and his household come for mutual cursing, we will never give in to it but if he comes with his companions, we will take part in it and know that he is not right.

Turning to Christians, an outstanding person said: O Christian community, you certainly know that

Muhammad is the Messenger of Allah, for he spoke truthfully about Jesus Christ. By God, if a group carry out mutual cursing with a prophet, life will become bitter to the elderly people and they will perish soon and no children will be found among them. If you go for mutual cursing, you will all perish! If you are fond of your religion and adhere to it, the only solution will be to compromise with this man, to put an end to hostility and to return to your land.

The following day when Christians came to see the Holy Prophet (S), they found the Messenger of Allah taking the hand of 'Ali in his hand, Hasan and Husayn being in front of him and Fatimah behind him. The chief priest asked people about them. They said: This man whose hand is in the hand of the Messenger of Allah is his cousin, son-in-law and the most beloved man to him, that is 'Ali ibn Abi-Talib, these two children are his grandchildren and the most beloved to him, and that woman too is his daughter, the dearest and most honorable and the closest to his heart, whom he calls his own spirit!

Looking at Aqib, Sayyid and Abd al-Masih who enjoyed high positions with him, the chief priest said: Think well about your affair, for those who accompany him are his endeared ones like whom there is no one on the earth. He has brought them for mutual cursing, a sign that he is sure about what he says! By God, if he were not right, he would not expose his endeared ones to mutual cursing. By God, if the position of Caesar of Rome who follows us was not involved, we would certainly embrace Islam. But this great obstacle on our way, there is no option other than compromise or accepting what he wants.

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمْ يَكُنْ عَنْ نِكَاحٍ فَيَكُونُ لَهُ أَبٌ. قَالَ: فَكَيْفَ قُلْتَ إِنَّهُ عَبْدٌ مَخْلُوقٌ، وَأَنْتَ لَمْ تَرَ عَبْدًا مَخْلُوقًا إِلَّا عَنْ نِكَاحٍ وَلَهُ وَالِدٌ؟ فَأَنْزَلَ اللَّهُ تَعَالَى الْآيَاتِ مَنْ قَوْلِهِ تَعَالَى: ؟ إِنْ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ... فَتَجَعَلَ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ.؟ فَتَلَاهَا عَلَى النَّصَارَى وَدَعَاهُمْ إِلَى الْمُبَاهَلَةِ وَقَالَ: إِنَّ اللَّهَ أَخْبَرَنِي أَنَّ الْعَذَابَ يَنْزِلُ عَلَى الْمُبْطِلِ عَقِيبَ الْمُبَاهَلَةِ وَيَتَبَيَّنُ الْحَقُّ مِنَ الْبَاطِلِ. فَاجْتَمَعَ الْأُسْقُفُ وَأَصْحَابُهُ وَتَشَاوَرُوا فَاتَّفَقَ رَأْيُهُمْ عَلَى اسْتِنْظَارِهِ إِلَى صَبِيحَةِ غَدٍ. فَلَمَّا رَجَعُوا إِلَى رِحَالِهِمْ قَالَ الْأُسْقُفُ: أَنْظَرُوا مُحَمَّدًا فَإِنْ غَدًا بِأَهْلِهِ وَوَلَدِهِ فَاحْذَرُوا مُبَاهَلَتَهُ، وَإِنْ غَدًا بِأَصْحَابِهِ فَبَاهِلُوهُ فَإِنَّهُ عَلَى غَيْرِ شَيْءٍ. وَقَالَ الْعَاقِبُ: وَاللَّهِ لَقَدْ عَلِمْتُمْ يَا مَعْشَرَ النَّصَارَى إِنَّ مُحَمَّدًا نَبِيٌّ مُرْسَلٌ وَلَقَدْ جَاءَكُمْ بِالْفَصْلِ مِنْ أَمْرِ صَاحِبِكُمْ. وَاللَّهِ مَا بَاهَلَ قَوْمٌ نَبِيًّا قَطُّ فَعَاشَ كَبِيرُهُمْ وَلَا نَبَتْ صَغِيرُهُمْ، وَلَكِنْ فَعَلْتُمْ لَتَهْلِكُنَّ. فَإِنْ أَبَيْتُمْ إِلَّا أَلْفَ دِينَكُمْ وَالْإِقَامَةَ عَلَى مَا أَنْتُمْ عَلَيْهِ فَوَادِعُوا الرَّجُلَ وَأَنْصَرِفُوا إِلَى بِلَادِكُمْ. فَأَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْعَدُوِّ وَقَدْ جَاءَ أَخِذًا بِيَدِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَالْحُسَيْنَ يَمْشِيَانِ بَيْنَ يَدَيْهِ وَفَاطِمَةَ عَلَيْهَا السَّلَامُ تَمْشِي خَلْفَهُ، فَسَأَلَ الْأُسْقُفُ عَنْهُمْ. فَقَالُوا: هَذَا ابْنُ عَمِّهِ وَصِهرُهُ وَأَبُو وَلَدِهِ وَأَحَبُّ الْخَلْقِ إِلَيْهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ. وَهَذَانِ الطِّفْلَانِ ابْنَا ابْنَتِهِ مِنْ عَلِيٍّ وَهُمَا مِنْ أَحَبِّ الْخَلْقِ إِلَيْهِ. وَهَذِهِ الْجَارِيَةُ فَاطِمَةُ ابْنَتُهُ وَهِيَ أَعَزُّ النَّاسِ عِنْدَهُ وَأَقْرَبُهُمْ إِلَى قَلْبِهِ.

فَنَظَرَ الْأُسْقُفُ إِلَى الْعَاقِبِ وَالسَّيِّدِ وَعَبْدِ الْمَسِيحِ وَقَالَ لَهُمْ: أَنْظَرُوا قَدْ جَاءَ بِخَاصَّتِهِ مِنْ

Now, try to get out of this dangerous situation and save your future with cleverness. O Christian people, I can see illuminated faces to whom everyone resorts for the removing of mountains, God will remove that mountain from one place to another. If you are ready for mutual cursing with them, you will certainly

perish and there will be no Christian on the earth till the Day of Judgment!

Hearing the words of their chief priest, the delegation of Najran Christians came to the conclusion that they should end the matter peacefully. Hence, they said: O Abu-al-Qasim! We have decided not to have mutual cursing with you. So you shall have your religion and we shall have our religion. The Messenger of Allah said: You have to embrace Islam so that you will share profit and loss with Muslims. They disagreed.

The Holy Prophet (S) said: Therefore, be prepared for fighting. They said: We are not able to fight Arabs. Nevertheless, we will compromise with you in a way that you will not attack us, nor will you stop us from practicing our religion. In return, we will promise to pay two thousand garments, each garment being equal to forty Dirhams, each year and if it is less than it a year, we will make it up the following year, that is, one thousand garments in the month of Safar and one thousand in the month of Rajab. In addition to this, we will offer you thirty armors each year.

The Messenger of Allah accepted their request, saying: By God in whose Hand my life is, if the Christians of Najran embarked on mutual cursing, they would certainly perish; they would be transformed into pigs and monkeys; a blazing fire would engulf them so much so that it would burn the birds on branches and in the sky; all the Christians of Najran would perish and all the Christians on the earth would be annihilated.

The reason the aforementioned verse was recited is that God Almighty has considered Muhammad's life as 'Ali's life and 'Ali's life as Muhammad's life.[22](#)

وُلِدِهِ وَأَهْلِهِ لِيُبَاهِلَ بِهِمْ وَاتِّقَا بِحَقِّهِ. وَاللَّهِ مَا جَاءَ بِهِمْ وَهُوَ يَتَخَوَّفُ الْحُجَّةَ عَلَيْهِ فَاحْذَرُوا مُبَاهَلَتَهُ. وَاللَّهِ لَوْ لَا مَكَانَهُ قَيْصَرَ لَأَسْلَمْتُ لَهُ، وَلَكِنْ صَالِحُهُ عَلَى مَا يَتَّفِقُ بَيْنَكُمْ وَارْجِعُوا إِلَى بِلَادِكُمْ وَارْتَوُوا لَأَنْفُسِكُمْ. يَا مَعْشَرَ النَّصَارَى إِنِّي لَأَرَى وَجُوهًا لَوْ شَاءَ اللَّهُ أَنْ يُزِيلَ جَبَلًا مِنْ مَكَانِهِ لِأَزَالَهُ بِهَا فَلَا تُبَاهِلُوهُ فَتَهْلِكُوا وَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ نَصْرَانِيٌّ إِلَى يَوْمِ الْقِيَامَةِ. فَقَالُوا: يَا أَبَا الْقَاسِمِ رَأَيْنَا أَنْ لَا نُبَاهِلَكَ وَأَنْ نُقَرِّكَ عَلَى دِينِكَ وَنَثْبُتَ عَلَى دِينِنَا. قَالَ: فَإِذَا أُبَيْتُمُ الْمُبَاهَلَةَ فَأَسْلِمُوا يَكُنْ لَكُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْكُمْ مَا عَلَيْهِمْ. فَأَبَوْا. قَالَ: فَإِنِّي أَنَا جَزُكُمْ. فَقَالُوا: مَا لَنَا بِحَرْبِ الْعَرَبِ طَاقَةً، وَلَكِنْ نَصَالِحُكَ عَلَى أَنْ لَا تَغْزُونَا وَلَا تُخَيِّفَنَا وَلَا تَرُدَّنَا عَنْ دِينِنَا عَلَى أَنْ نُؤَدِّيَ إِلَيْكَ كُلَّ عَامٍ أَلْفِي حُلَّةٍ قِيمَةُ كُلِّ حُلَّةٍ أَرْبَعُونَ دِرْهَمًا، فَمَا زَادَ أَوْ نَقُصَ فَبِالْحِسَابِ، أَلْفٌ فِي صَفَرٍ وَأَلْفٌ فِي رَجَبٍ، وَثَلَاثِينَ دِرْعًا عَارِيَةً مِنْ حَدِيدٍ. فَصَالَحَهُمْ عَلَى ذَلِكَ وَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، الْهَلَاكُ قَدْ بَدَأَ عَلَى أَهْلِ نَجْرَانَ وَلَوْ لَاعْتَوَا لَمْسِيحُوا قِرْدَةً وَخَنَازِيرَ وَلَا ضَطَّرَمَ الْوَادِي عَلَيْهِمْ نَارًا، وَلَا سَتَأَصَلَ اللَّهُ نَجْرَانَ وَأَهْلُهُ حَتَّى الطَّيْرُ عَلَى رُؤُوسِ الشَّجَرِ وَلَمَّا حَالَ الْحَوْلُ عَلَى النَّصَارَى كُلِّهِمْ حَتَّى هَلَكُوا. وَقَدْ جَعَلَ اللَّهُ تَعَالَى فِي هَذِهِ الْآيَةِ نَفْسَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هِيَ نَفْسَ عَلِيٍّ عَلَيْهِ السَّلَامُ حَيْثُ قَالَ: ?وَأَنْفُسَنَا وَأَنْفُسَكُمْ

Love for 'Ali, a Must

God Almighty states:

“say: I do not ask of you any reward for it but love for my near relatives” (42:24).

Beyond doubt, Imam ‘Ali (a.s) is the master of the Household of the Holy Prophet (S) and a near relative.²³ Ahmad ibn Hanbal in a narration recounts that the Messenger of Allah having the hands of Hasan and Husayn in his hand said: Whoever has the love for me, for my two sons, and for their parents in heart, will be near me in paradise on the Day of Judgment.²⁴ Ahmad ibn Hanbal has quoted Zarr ibn Habish as saying: ‘Ali said: By God, the Messenger of Allah informed me of the divine covenant to the effect that hypocrisy is the sign of enmity with you and faith is the sign of love for you. Hence no one is my enemy unless he is hypocrite, and no one loves me unless he is a believer.²⁵

Ahmad ibn Hanbal has reported Abd al-Rahman ibn Abi-Layla as saying: On the day of Khaybar, the Messenger of Allah said: I will give the banner of Islam to a man who loves Allah and His messenger, and Allah and His messenger too love him. He is a champion who has never turned his back on war and kills the ill-fated enemies of Islam with his sword.

The Holy Prophet’s companions, who were longing for this honor, looked at the face of the Messenger of Allah but soon they became desperate, for this honor was given to ‘Ali.²⁶ The Holy Prophet (S) has been quoted by Hudhayfah as saying: Whoever wishes to resort to a ruby God created and said “be” and it “was”, has to accept the imamate of ‘Ali ibn Abi-Talib after me and to obey him.²⁷

Abdullah ibn Masud has been reported as saying: the Messenger of Allah had come to the house of Ummu-Salamah from the house of Zaynab bint Jahsh when someone knocked the door. The Messenger of Allah said: Ummu-Salamah, go and open the door. Ummu-Salamah said: O Messenger of Allah! Who is at the door and how high is his position that I should welcome him without Hijab (veil) given that verses were revealed about me yesterday? The Messenger of Allah said: Obey my order, for to obey me is to obey Allah and to disobey me is to disobey Allah. The man who is asking for permission to come in, is not a man of feeble will or reckless. He will not enter the house unless he knows no woman is on his way. He loves Allah and His messenger and Allah and His messenger too love him.

فِي وَجُوبِ مَحَبَّتِهِ وَمَوَدَّتِهِ

قَالَ اللَّهُ تَعَالَى: ؟ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى. وَأَمِيرُ الْمُؤْمِنِينَ سَيِّدُ ذَوِي الْقُرْبَى. وَرَوَى أَحْمَدُ فِي مُسْنَدِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخَذَ بِيَدِ الْحَسَنِ وَالْحُسَيْنِ وَقَالَ: مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ. وَمِنَ الْمُسْنَدِ: عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: قَالَ عَلِيٌّ: وَاللَّهِ إِنَّهُ مِمَّا عَاهَدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ وَلَا يُحِبُّنِي إِلَّا مُؤْمِنٌ.

وَفِيهِ: عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِأَعْظَمِ النَّبِيِّ عَدَاً رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ كَرَارًا لَيْسَ بِفَرَارٍ. فَتَشَرَّفَ لَهَا أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَعْطَاهَا عَلِيًّا عَلَيْهِ

السَّلَامُ. وَعَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِقَصَبَةِ الْيَاقُوتِ الَّتِي خَلَقَهَا اللَّهُ تَعَالَى بِيَدِهِ ثُمَّ قَالَ لَهَا كُونِي فَكَانَتْ، فَلْيَتَوَلَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ مِنْ بَعْدِي.

وَمِنْ كِتَابِ ابْنِ خَالَوَيْه وَكِتَابِ مَنَاقِبِ الْخَوَارِزْمِيِّ: عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ بَيْتِ زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى أَتَى بَيْتَ أُمِّ سَلَمَةَ فَجَاءَ دَاقُ فِدَقِ الْبَابِ. فَقَالَ: يَا أُمُّ سَلَمَةَ قُومِي وَافْتَحِي لَهُ. قَالَتْ: فَقُلْتُ: وَمَنْ هَذَا يَا رَسُولَ اللَّهِ الَّذِي بَلَغَ مِنْ خَطَرِهِ أَنْ أَفْتَحَ الْبَابَ وَأَتْلِقَاهُ بِمَعَاصِمِي وَقَدْ نَزَلَتْ فِيَّ بِالْأَمْسِ آيَاتُ كِتَابِ اللَّهِ تَعَالَى؟ فَقَالَ: يَا أُمُّ سَلَمَةَ إِنَّ طَاعَةَ الرَّسُولِ طَاعَةُ اللَّهِ وَإِنَّ مَعْصِيَةَ الرَّسُولِ

Ummu-Salamah says: I opened the door but he held the door post and stopped where he was. I went inside the room and behind curtain. Being sure there was no one on his way, he came to the presence of the Holy Prophet and greeted him. The Messenger of Allah said: O Ummu-Salamah, did you know him. I said: Yes, he is 'Ali ibn Abi-Talib. Then, he said: His temperament is my temperament, his flesh, his blood, and all the dimensions of his existence come from my existence. He is the one who will act to what I have promised. Listen to this and be a witness of it. O Ummu-Salamah, he is the treasure of my knowledge and the leader of the believers after me.

Then, he said: Listen to me and be a witness. He will fight the deviators, Muawiyah and his followers, and Khawarij after me. By God, he will enliven my tradition. Again listen to me and be a witness. Then, the Messenger of Allah said: If a servant worships Allah between Rukn and Maqam for thousands of thousands years, and then passes away while being an enemy of 'Ali, God will throw him into hell on face and he will be in the abyss of hell forever.[28](#)

The Messenger of Allah has been quoted by Muadh as saying: Love for 'Ali ibn Abi-Talib is a good deed with which a sin is forgivable and enmity with him is a sin unforgivable. [29](#) Ibn Masud has been quoted as saying: Love for Ahl al-Bayt for one day is better than a year of worship and one who passes away with this one-day-love will certainly enter paradise.[30](#)

The Messenger of Allah has been quoted by Abu-Dharr as saying: 'Ali is the gate of my knowledge and guidance which is opened to its devotees. He will express to my Ummah what I have been commissioned to convey. Love for him is faith, enmity with him is hypocrisy and friendship with him is worship.[31](#) The Holy Prophet (S) has been quoted by Jabir as saying: Gabriel came down to me while he was holding a green tablet in hand with an inscription in white reading: I have made the love for 'Ali ibn Abi-Talib incumbent upon all creatures. Therefore, o prophet, convey it to the whole people.[32](#)

مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ، وَإِنَّ بِالْبَابِ لَرَجُلًا لَيْسَ بِنَزَقٍ وَلَا خَرَقٍ، وَمَا كَانَ لِيَدْخُلَ مِنْزِلًا حَتَّى لَا يَسْمَعَ حِسًّا، وَهُوَ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ.

قَالَتْ: فَفَتَحْتُ الْبَابَ فَأَخَذَ بَعْضَادَتِي الْبَابِ ثُمَّ جِئْتُ حَتَّى دَخَلْتُ الْخِدْرَ. فَلَمَّا لَمْ يَسْمَعْ وَطْأًا دَخَلَ ثُمَّ سَلَّمَ عَلَيَّ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ: يَا أُمَّ سَلَمَةَ، أَتَعْرِفِينَ هَذَا؟ قُلْتُ: نَعَمْ، هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ. قَالَ: هُوَ أَخِي، مَحَبَّتُهُ مَحَبَّتِي وَلَحْمُهُ لَحْمِي وَدَمُهُ دَمِي. يَا أُمَّ سَلَمَةَ، هَذَا قَاضِي عِدَاتِي بَعْدِي فَاسْمَعِي وَأَشْهَدِي. يَا أُمَّ سَلَمَةَ، هَذَا عَيْبَةُ عِلْمِي وَوَلِيِّي مِنْ بَعْدِي فَاسْمَعِي وَأَشْهَدِي. هُوَ قَاتِلُ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ مِنْ بَعْدِي فَاسْمَعِي وَأَشْهَدِي. هُوَ وَاللَّهُ مُحْيِي سُنَّتِي فَاسْمَعِي وَأَشْهَدِي. لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ أَلْفَ عَامٍ مِنْ بَعْدِ أَلْفِ عَامٍ بَيْنَ الرُّكْنِ وَالْمَقَامِ ثُمَّ لَقِيَ اللَّهَ مُبْغِضًا لِعَلِيٍّ لَكَبَّهُ اللَّهُ عَلَى مَنْخَرِهِ فِي نَارِ جَهَنَّمَ.

وَمِنْ كِتَابِ الْفِرْدَوْسِ عَنْ مُعَاذٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَسَنَةٌ لَا تَضُرُّ مَعَهَا سَيِّئَةٌ وَيُبْغِضُهُ سَيِّئَةٌ لَا تَنْفَعُ مَعَهَا حَسَنَةٌ.

وَمِنْهُ: عَنْ ابْنِ مَسْعُودٍ: حُبُّ آلِ مُحَمَّدٍ يَوْمًا خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ، وَمَنْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ. وَمِنْهُ: عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ بَابُ عِلْمِي وَهَدْيِي وَمُبِينٌ لَأُمَّتِي مَا أُرْسِلْتُ بِهِ مِنْ بَعْدِي. حُبُّهُ إِيْمَانٌ وَيُبْغِضُهُ نِفَاقٌ، وَالنَّظَرُ إِلَيْهِ رَافَةٌ، وَمَوَدَّتُهُ عِبَادَةٌ. وَمِنْ كِتَابِ الْمَنَاقِبِ لِلْخَوَارِزْمِيِّ: عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: جَاءَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ بِوَرَقَةٍ آسٍ خَضِرَاءَ مَكْتُوبٌ فِيهَا بِبَيَاضٍ: إِنِّي افْتَرَضْتُ مَحَبَّةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَى خَلْقِي عَامَّةً؛ فَبَلَّغَهُمْ ذَلِكَ عَنِّي.

The Messenger of Allah has been quoted by Ibn Abbas as saying: God would have never created Hell if all people had had love for ‘Ali.³³ The Holy Prophet (S) has been reported as saying: O ‘Ali, if a servant worship God like Noah, gives away gold as heavy as Mount Uhud, lives so long as to go on Hajj pilgrimage on foot a thousand times, and is killed innocent between Mount Safa and Mount Marwah but does not accept your imamate and leadership, he will not deserve to go to paradise.³⁴ A man said to Salman: Your extreme friendship with ‘Ali is amazing! Salman said: I heard the Messenger of Allah saying: Whoever loves ‘Ali loves me and whoever is hostile to ‘Ali is hostile to me too.³⁵

The Messenger of Allah has been quoted by Abdullah ibn Umar as saying: Whoever loves ‘Ali God Almighty will accept his prayer, fast and good deeds and will answer his prayer. Whoever loves ‘Ali he will be given cities in paradise as many as the number of his veins. Whoever has love for the family of Muhammad will be safe from hard reckoning, the Balance and the Discriminating Bridge on the Day of Judgment. Whoever passes away with the love for the family of Muhammad will join prophets in paradise with my intercession. Then he said: Let it be known to you that whoever is the enemy of the family of prophet, there will be an inscription between his eyes reading: This person is deprived of God’s mercy.³⁶

The Holy Prophet (S) has been reported by Abdullah ibn Masud as saying: Whoever believes in me and what has been revealed to me but is the enemy of ‘Ali, he is lying and has no faith.³⁷

The Messenger of Allah has been quoted by Abi- Barza as saying: By God in whose Hand my life is, no one can move on the Day of Judgment unless he is asked about four things: How his life was spent, what his body was worn out for, where his wealth was gained from, and what his wealth was spent on as

well as the love for Ahl al-Bayt. At this time Umar rose up saying: What is the sign of your love? Putting his hand on 'Ali's head, the Holy Prophet said: Love for this great man after my passing away, for to obey him is to obey me and to oppose him is to oppose me.³⁸

وَمِنْهُ: عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَوْ اجْتَمَعَ النَّاسُ عَلَى حُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ النَّارَ.

وَمِنْهُ: قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ عَزَّ وَجَلَّ مِثْلَ مَا أَقَامَ نُوحٌ فِي قَوْمِهِ وَكَانَ لَهُ مِثْلُ جَبَلٍ أَحَدٌ ذَهَبٌ فَأَنْفَقَهُ فِي سَبِيلِ اللَّهِ وَمَدَّ فِي عُمْرِهِ حَتَّى حَجَّ أَلْفَ عَامٍ عَلَى قَدَمَيْهِ ثُمَّ قُتِلَ بَيْنَ الصَّفَا وَالْمَرْوَةِ مَظْلُومًا ثُمَّ لَمْ يُوَالِكَ يَا عَلِيُّ لَمْ يَشُمَّ رَائِحَةَ الْجَنَّةِ وَلَمْ يَدْخُلْهَا. وَقَالَ رَجُلٌ لِسُلَيْمَانَ: مَا أَشَدَّ حُبَّكَ لِعَلِيٍّ! قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ عَلِيًّا فَقَدْ أَبْغَضَنِي.

وَمِنْهُ: عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيًّا قَبِلَ اللَّهُ عَنْهُ صَلَاتَهُ وَصِيَامَهُ وَقِيَامَهُ وَاسْتَجَابَ دُعَاءَهُ. أَلَا وَمَنْ أَحَبَّ عَلِيًّا أُعْطَاهُ اللَّهُ بِكُلِّ عِرْقٍ فِي بَدَنِهِ مَدِينَةً فِي الْجَنَّةِ. أَلَا وَمَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الْحِسَابِ وَالْمِيزَانِ وَالصِّرَاطِ. أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَأَنَا كَفِيلُهُ بِالْجَنَّةِ مَعَ الْأَنْبِيَاءِ. أَلَا وَمَنْ أَبْغَضَ آلَ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوبًا بَيْنَ عَيْنَيْهِ: آيِسْ مِنْ رَحْمَةِ اللَّهِ. وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ زَعَمَ أَنَّهُ آمَنَ بِي وَبِمَا جِئْتُ بِهِ وَهُوَ يُبْغِضُ عَلِيًّا فَهُوَ كَاذِبٌ لَيْسَ بِمُؤْمِنٍ.

وَعَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ وَنَحْنُ جُلُوسٌ ذَاتَ يَوْمٍ: وَالَّذِي نَفْسِي بِيَدِهِ لَا يَزُولُ قَدَمٌ عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يَسْأَلَهُ اللَّهُ تَبَارَكَ وَتَعَالَى عَنْ أَرْبَعٍ: عَنْ عُمْرِهِ فِيمَ أَفْنَاهُ وَعَنْ جَسَدِهِ فِيمَ أَبْلَاهُ وَعَنْ مَالِهِ مِمَّ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَعَنْ حُبِّنَا أَهْلَ الْبَيْتِ. فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: فَمَا آيَةُ حُبِّكُمْ مِنْ بَعْدِكُمْ؟ قَالَ: فَوَضَعَ يَدَهُ عَلَى رَأْسِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَهُوَ إِلَى جَانِبِهِ فَقَالَ: إِنَّ حُبِّي مِنْ بَعْدِي حُبُّ هَذَا.

Abdullah ibn Umar has reported: The Messenger of Allah was asked: In what tone did the Almighty God speak to you on the night of ascension (Mi'raj)? The Holy Prophet said: He addressed me in the tone of 'Ali! At that time, I was inspired to ask: O Lord, are you speaking to me or it is 'Ali who is speaking to me? God said: O Ahmad! My truth is different from that of other things! I can neither be compared with people nor am I described with similar things! I created you from my light and 'Ali from your light. Thereafter, I became aware of the secret of your heart, finding out there was no one closer and more beloved to your heart than 'Ali. Hence, I addressed you in the tone of 'Ali so that your heart will be put at rest in this assembly of friendship.³⁹

The Messenger of Allah has been reported by Abi- Baraza and Hafiz Abu-Abdullah Shafi'i as saying: God Almighty took a solemn pledge from me about the position of 'Ali in fulfilling my mission. I said: O Lord, what is that important mission? God said: Listen! I said: I am prepared. God said: 'Ali is the standard-bearer of guidance, the leader of the saints and the light of the devoted ones. He is the word

rendered necessary for the pious. Whoever loves ‘Ali loves me and whoever is his enemy is my enemy! O prophet! Give these good tidings to him. At this time ‘Ali came to me and I conveyed this good news to him.

‘Ali said: O Messenger of Allah! I am the servant of Allah and under His power. If God punishes me, it is but for sin and disobedience, and if He has given the good news about me, He has honored me with His Grace. At this time, I raised my hand in prayer, saying: O Lord! Illuminate his heart with belief. God Almighty answered my prayer about him, saying: I will fulfill what you have wished for him. Then God informed me about the trials which will not befall my companions except him. Then I said: O Lord! Is he my brother and helper? God said: This position had been foreseen before you knew about it, for he has been a subject of my test and I will test people with his position.[40](#)

The Messenger of Allah has been quoted by Ammar ibn Yasir as saying: I advise to believe in the imamate of ‘Ali ibn Abi-Talib one who believes in me and accepts my prophethood, for whoever accepts his imamate, has accepted my imamate and prophethood. Whoever believes in my Wilayah will enter the Wilayah of Allah, and Allah is pleased with him.[41](#)

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَدْ سُئِلَ بِأَيِّ لُغَةٍ خَاطَبَكَ رَبُّكَ لَيْلَةَ الْمِعْرَاجِ؟ فَقَالَ: خَاطَبَنِي بِلُغَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، فَأَلْهَمَنِي أَنْ قُلْتُ: يَا رَبِّ، خَاطَبْتَنِي أَنْتَ أَمْ عَلِيٌّ؟ فَقَالَ: يَا أَحْمَدُ أَنَا شَيْءٌ لَا كَالْأَشْيَاءِ، لَا أَقَاسُ بِالنَّاسِ وَلَا أُوصَفُ بِالأَشْبَاهِ. خَلَقْتُكَ مِنْ نُورِي وَخَلَقْتُ عَلِيًّا مِنْ نُورِكَ، فَاطْلَعْتُ عَلَى سَرَائِرِ قَلْبِكَ فَلَمْ أَجِدْ إِلَى قَلْبِكَ أَحَبَّ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، فَخَاطَبْتُكَ بِلِسَانِهِ كَيْمَا يَطْمَئِنَّ قَلْبُكَ.

وَمِنْ كِتَابِ كِفَايَةِ الطَّالِبِ لِلْحَافِظِ أَبِي عَبْدِ اللَّهِ الشَّافِعِيِّ بِإِسْنَادِهِ عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَاهَدَ إِلَيَّ عَهْدًا فِي عَلِيٍّ، فَقُلْتُ: يَا رَبِّ بَيْنَهُ لِي؟ فَقَالَ: إِسْمَعْ. فَقُلْتُ: سَمِعْتُ. فَقَالَ: إِنَّ عَلِيًّا رَأْيَهُ الْهُدَى وَإِمَامُ الْأَوْلِيَاءِ وَنُورٌ مَنْ أَطَاعَنِي، وَهُوَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ. مَنْ أَحَبَّهُ أَحَبَّنِي وَمَنْ أَبْغَضَهُ أَبْغَضَنِي، فَبَشِّرْهُ بِذَلِكَ.

فَجَاءَ عَلِيٌّ فَبَشَّرْتُهُ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا عَبْدُ اللَّهِ وَفِي قَبْضَتِهِ. فَإِنْ يُعَذِّبْنِي فَبِذُنُوبِي، وَإِنْ يُنِّمَ الَّذِي بَشَّرْتَنِي بِهِ قَالَ اللَّهُ أَوْلَى بِي. قَالَ: فَقُلْتُ: اللَّهُمَّ اجْعَلْ قَلْبَهُ وَاجِعًا رِبْعِيهِ الْإِيمَانَ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتُ بِهِ ذَلِكَ. ثُمَّ إِنَّهُ رَفَعَ إِلَيَّ أَنَّهُ سَيَخْصُصُهُ مِنَ الْبَلَاءِ بِشَيْءٍ لَمْ يَخْصُصْ بِهِ أَحَدًا مِنْ أَصْحَابِي. فَقُلْتُ: يَا رَبِّ، أَخِي وَصَاحِبِي. فَقَالَ: إِنَّ هَذَا شَيْءٌ قَدْ سَبَقَ. إِنَّهُ مُبْتَلَى وَمُبْتَلَى بِهِ. وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أُوصِي مَنْ آمَنَ بِي وَصَدَّقَنِي بِوِلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. مَنْ تَوَلَّاهُ فَقَدْ تَوَلَّانِي وَمَنْ تَوَلَّانِي فَقَدْ تَوَلَّى اللَّهَ عَزَّ وَجَلَّ.

Abu-Alqamah has reported: The Messenger of Allah performed his morning prayer in the gathering of his companions and turning to them, said: O companions! Last night, I dreamt of my uncle, Hamzah, and my brother, Jafar, with a big tray of fruits before them. They were eating the fruits which were from the tree “Sadr.” Then the fruits turned into grapes and after some moments into dates. I went near them,

saying: May my father be ransom for you. Which good deed did you find better? They said: May our parents be ransom for you. Among good deeds we did not find but three deeds, namely, sending greeting upon you, quenching a thirsty person and keeping the love of ‘Ali ibn Abi-Talib in our hearts.[42](#)

The Messenger of Allah has been reported as saying: God Almighty takes pride in my followers as compared to followers of other prophets, forgives you all and has a special favor towards ‘Ali. Surely, I am the Messenger of Allah to you all. I neither intimidate people about my tribe nor support them unduly. What I say comes from my Lord who has given me this mission and I have to convey it. Gabriel, the Messenger of Allah says to me: Happy is one who loves ‘Ali both during his life and after his passing away. Ill-fated is one who is the enemy of ‘Ali both during his life and after his passing away, and has his rancor in his heart.[43](#)

Abdullah Ibn Abbas who had lost his sight, accompanied by Said ibn Jubayr, passed by the well of Zamzam where a group of people from Syria were cursing ‘Ali. Hearing this, Abdullah said: Take me back to those people. Being among them, Abdullah said: Which one of you curses God? They said: God forbid. None of us curses God! Then, he asked: Which one of you curses the Messenger of Allah? They said: God forbid! We never curse our prophet.

Then, he asked: Which one of you curses ‘Ali? They said: Yes, we curse ‘Ali! Ibn Abbas said: I bear witness that I heard the Messenger of Allah saying to ‘Ali: O ‘Ali! Whoever curses you, has cursed me and whoever curses me, has cursed Allah! Whoever curses Allah, He will throw him into hell on face! Said reports: Ibn Abbas said this to them, turned his back from them and left the place.[44](#)

The Messenger of Allah has been reported by Anas as saying: On the night journey, I saw an angel sitting on a pulpit of light with other angels gathering round him. I said to Gabriel: Who is this angel?

Gabriel said: see him from close and greet him. I went close and greeted him. I found out that he was my brother and cousin, ‘Ali ibn Abi-Talib. I asked amazingly: Has ‘Ali come to the fourth heaven before me? Gabriel said: No, but since angels were fond of seeing ‘Ali, God created an angel of light in the form of ‘Ali. While glorifying Allah, angels go to visit him seventy thousand times every Friday night and day and the reward is offered to those who love ‘Ali ibn Abi-Talib.[45](#)

وَمِنَ الْمَنَاقِبِ: عَنْ أَبِي عَلْقَمَةَ قَالَ: صَلَّى بِنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الصُّبْحَ. ثُمَّ التَفَتَ إِلَيْنَا فَقَالَ: مَعَاشِرَ أَصْحَابِي، رَأَيْتُ الْبَارِحَةَ عَمِّي حَمْزَةَ بْنَ عَبْدِ الْمُطَّلِبِ وَأَخِي جَعْفَرَ بْنَ أَبِي طَالِبٍ وَبَيْنَ أَيْدِيهِمَا طَبَقٌ مِنْ تَيْنٍ، فَأَكَلَا سَاعَةً ثُمَّ تَحَوَّلَ التَيْنُ عِنْبًا، فَأَكَلَا سَاعَةً، ثُمَّ تَحَوَّلَ الْعِنْبُ رُطْبًا، فَأَكَلَا سَاعَةً. فَدَنَوْتُ مِنْهُمَا وَقُلْتُ: يَا أَبِي أَنْتُمَا! أَيُّ الْأَعْمَالِ وَجَدْتُمَا أَفْضَلَ؟ قَالَ: فَدَيْنَاكَ بِالْأَبَاءِ وَالْأُمَّهَاتِ! وَجَدْنَا أَفْضَلَ الْأَعْمَالِ الصَّلَاةَ عَلَيْكَ وَسَقَى الْمَاءَ وَحُبَّ عَلِيِّ بْنِ أَبِي طَالِبٍ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ بَاهَى بِكُمْ وَغَفَرَ لَكُمْ عَامَةً وَلِعَلِّي خَاصَةً. وَإِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ غَيْرَ هَائِبٍ لِقَوْمِي وَلَا مُحَابٍ لِقَرَابَتِي. هَذَا جِبْرِيلُ يُخْبِرُنِي أَنَّ السَّعِيدَ كُلَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ وَبَعْدَ مَوْتِهِ، وَأَنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ مَنْ أَبْغَضَ عَلِيًّا فِي حَيَاتِهِ وَبَعْدَ مَوْتِهِ.

وَمِنْ كِتَابِ كِفَايَةِ الطَّالِبِ لِلْحَافِظِ الشَّافِعِيِّ: عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَكَانَ سَعِيدُ بْنُ جُبَيْرٍ يَقُودُهُ، فَمَرَّ عَلَى صَفَّةٍ زَمَزَمَ فَإِذَا قَوْمٌ مِنْ أَهْلِ الشَّامِ يَشْتُمُونَ عَلِيًّا عَلَيْهِ السَّلَامُ. فَقَالَ لِسَعِيدِ بْنِ جُبَيْرٍ: رُدَّنِي إِلَيْهِمْ. فَوَقَفَ عَلَيْهِمْ فَقَالَ: أَيُّكُمْ السَّابُّ لِلَّهِ عَزَّ وَجَلَّ؟ فَقَالُوا: سُبْحَانَ اللَّهِ! مَا فِينَا أَحَدٌ سَبَّ اللَّهَ. قَالَ: فَأَيُّكُمْ السَّابُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ قَالُوا: سُبْحَانَ اللَّهِ! مَا فِينَا أَحَدٌ سَبَّ رَسُولَ اللَّهِ. قَالَ: فَأَيُّكُمْ السَّابُّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ؟ قَالُوا: أَمَّا هَذَا فَقَدْ كَانَ. قَالَ: فَأَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَمِعْتُهُ أَذْنَايَ وَوَعَاهُ قَلْبِي يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ، مَنْ سَبَّكَ فَقَدْ سَبَّنِي، وَمَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ، وَمَنْ سَبَّ اللَّهَ أَكْبَهُ اللَّهُ عَلَى مِنْخَرِهِ فِي النَّارِ. ثُمَّ تَوَلَّى عَنْهُمْ.

وَمِنْهُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَرَرْتُ لَيْلَةً أُسْرِي بِي إِلَى السَّمَاءِ فَإِذَا أَنَا بِمَلَكٍ جَالِسٍ عَلَى مِنْبَرٍ مِنْ نُورٍ وَالْمَلَائِكَةُ تَحْدِقُ بِهِ.

فَقُلْتُ: يَا جِبْرِيلُ، مَنْ هَذَا الْمَلَكُ؟ قَالَ: أُدْنُ مِنْهُ وَسَلِّمْ عَلَيْهِ. فَدَنَوْتُ وَسَلَّمْتُ عَلَيْهِ فَإِذَا أَنَا بِأَخِي وَابْنِ عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. فَقُلْتُ: يَا جِبْرِيلُ، سَبَقَنِي عَلِيٌّ إِلَى السَّمَاءِ الرَّابِعَةِ؟ فَقَالَ لِي: يَا مُحَمَّدُ، لَا وَلَكِنَّ الْمَلَائِكَةَ شَكَّتْ حُبَّهَا لِعَلِيِّ فَخَلَقَ اللَّهُ هَذَا الْمَلَكَ مِنْ نُورٍ عَلَى صُورَةِ عَلِيٍّ. فَالْمَلَائِكَةُ تَزُورُهُ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ وَيَوْمَ جُمُعَةٍ سَبْعِينَ أَلْفَ مَرَّةٍ يُسَبِّحُونَ اللَّهَ وَيُقَدِّسُونَهُ وَيُهْدُونَ تَوَابَهُ لِمُحِبِّ عَلِيٍّ عَلَيْهِ السَّلَامُ.

‘Ali, the Holy Qur’an, and the Truth are Inseparable

The Messenger of Allah has been reported by Abi-Layla as saying: Soon after my passing away, mischief and sedition will occur among you people from every direction! At that time, do not leave ‘Ali alone if you look for salvation, for he will distinguish between what is just and what is unjust. He will remove the dust of injustice from justice.[46](#)

The Holy Prophet (S) has been quoted by Ibn Umar as saying: One who is deviated from the path of ‘Ali, is deviated from my path. Such a person is deprived of guidance and the leadership of God Almighty.[47](#)

Abu-Ayyub Ansari reports: I heard the Messenger of Allah saying to Ammar ibn Yasir: The rebellious group will kill you while you are with the truth and truth is with you! O Ammar! Should you see ‘Ali has chosen a path but all people have chosen another path, leave the people to themselves and opt for the path of ‘Ali, for ‘Ali’s path is not worrisome. He will not mislead you nor will he obstruct the path of truth to you. O Ammar! If a person carries a sword on his shoulder to help ‘Ali and strikes it on the head of enemy, God Almighty will honor him with a sword of pearl as a sign of pleasure and if a person carries a sword on his shoulder to help ‘Ali’s enemies or fights him, God Almighty will hang a sword of fire on his shoulders as a sign of wrath.[48](#)

The Messenger of Allah has been quoted by A’ishah as saying: Truth always accompanies ‘Ali and keeps pace with ‘Ali whatever path he walks on.[49](#) Ummu-Salamah reports: I heard from the Messenger of Allah saying: Truth is with ‘Ali and ‘Ali is with truth. These two are not separable till the Day of

Judgment when they come to me at the Pond.[50](#)

فِي أَنَّ الْحَقَّ وَالْفُرْآنَ مُلَازِمَانِ لَهُ: مِنْ كِتَابِ الْمَنَاقِبِ: عَنْ أَبِي لَيْلَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: سَتَكُونُ مِنْ بَعْدِي فِتْنَةٌ، فَإِذَا كَانَ ذَلِكَ فَالْتَزِمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ؛ فَإِنَّهُ الْفَارُوقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ. وَعَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ فَارَقَ عَلِيًّا فَارَقَنِي، وَمَنْ فَارَقَنِي فَارَقَ اللَّهَ عَزَّ وَجَلَّ.

وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعِمَّارِ بْنِ يَاسِرٍ: تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَّةُ، وَأَنْتَ مَعَ الْحَقِّ وَالْحَقُّ مَعَكَ. يَا عَمَّارُ إِذَا رَأَيْتَ عَلِيًّا سَلَكَ وَادِيًّا وَسَلَكَ النَّاسُ وَادِيًّا غَيْرَهُ فَاسْلُكْ مَعَ عَلِيٍّ وَدَعِ النَّاسَ، فَإِنَّهُ لَنْ يَدُلَّكَ عَلَى رَدَى وَلَنْ يُخْرِجَكَ مِنْ هُدًى. يَا عَمَّارُ، إِنَّهُ مَنْ تَقَلَّدَ سَيْفًا أَعَانَ بِهِ عَلِيًّا عَلَى عَدُوِّهِ قَلَّدَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَشَاحَا مِنْ نَارٍ.

The Holy Prophet (S) has been reported by A'ishah as saying: Truth is with 'Ali and 'Ali is with truth.

These two are inseparable. There is no separation between them till they come to me at the Pond.[51](#)

Ummah Salamah reports: I heard from the Messenger of Allah saying: 'Ali and his followers will come to me at the Pond while truth is with them and they are inseparable.[52](#)

Abi- Rafi reports: the Messenger of Allah said to me: O Abu-Rafi! What will be your position if you see a group of injustice are fighting 'Ali given that he is right and they are not right? Should a person desire God's pleasure, he must fight the enemies of 'Ali, for fighting 'Ali's enemies is God's order and His pleasure. Therefore, whoever is able to fight must do so and attend the battlefield immediately. If he is not physically able to do so, he must rise up against 'Ali's enemies verbally to undermine their success and to disgrace them. Even if he is not able to do so, he must fight them with his heart. This is the last stage of Jihad in the path of truth against his enemies.

Abu-Rafi reports: After hearing this advice, I said: O Messenger of Allah! Pray to God for me that if I live till then, I will have the honor of fighting them. Eventually when people pledged their allegiance with Imam 'Ali, Muawiyah challenged him, and Talhah and Zubayr went to Basrah, I said to myself: They are the same people about whom the Holy Prophet spoke.

Abu-Rafi decided to fight them. Hence, he sold the land he had in Khaybar and his house in Medina to spend on fighting the enemies of 'Ali. When 'Ali left Medina for Basrah to put an end to the battle of Jamal (camel), Abu-Rafi' and his family accompanied 'Ali to Basrah. He was in Kufah until the martyrdom of Amir al-Mu'minin. Thereafter, he returned to Medina with Imam Hasan and since he had neither land nor house in that city, Imam Hasan gave him a piece of land in Yanba from 'Ali's endowment for farming as well as a house.[53](#)

In the battle of Jamal when Zayd ibn Sawhan was wounded, 'Ali went to see him in the last moments of his life, saying: O Zayd! May God bless you. By God, as far as I know you, you are an altruist, that is, you ignore yourself but help others.

وَعَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: الْحَقُّ مَعَ عَلِيٍّ وَعَلِيٌّ مَعَ الْحَقِّ يَزُولُ مَعَهُ حَيْثُ زَالَ. وَعَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ الْحَقَّ مَعَ عَلِيٍّ وَعَلِيٌّ مَعَ الْحَقِّ لَنْ يَزُولَا حَتَّى يَرِدَا عَلِيَّ الْخَوْضَ. وَعَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: الْحَقُّ مَعَ عَلِيٍّ وَعَلِيٌّ مَعَ الْحَقِّ وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلِيَّ الْخَوْضَ.

وَعَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَرِدُ عَلِيٌّ الْخَوْضَ وَأَشْيَاعُهُ وَالْحَقُّ مَعَهُمْ لَا يُفَارِقُونَهُ.

وَعَنْ أَبِي رَافِعٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: يَا أَبَا رَافِعٍ كَيْفَ أَنْتَ وَقَوْمٌ يُقَاتِلُونَ عَلِيًّا وَهُوَ عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ؟ يَكُونُ حَقًّا فِي اللَّهِ جِهَادُهُمْ، فَمَنْ لَمْ يَسْتَطِعْ جِهَادَهُمْ بِيَدِهِ فَيُجَاهِدُهُمْ بِلِسَانِهِ، وَمَنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَيُجَاهِدُهُمْ بِقَلْبِهِ لَيْسَ وَرَاءَ ذَلِكَ شَيْءٌ. قَالَ: فَقُلْتُ لَهُ: أَدْعُ اللَّهَ لِي إِنْ أَدْرَكْتُهُمْ أَنْ يُعِينَنِي وَيُقَوِّمَنِي عَلَى قِتَالِهِمْ. فَلَمَّا بَايَعَ النَّاسُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَخَالَفَهُ مُعَاوِيَةَ وَسَارَ طَلْحَةُ وَالزُّبَيْرُ إِلَى الْبَصْرَةِ قُلْتُ: هَؤُلَاءِ الْقَوْمُ الَّذِينَ قَالَ فِيهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَبَاعَ أَرْضَهُ بِخَبِيرٍ وَدَارَهُ بِالْمَدِينَةِ يَقْوَى بِهَا هُوَ وَوَلَدُهُ ثُمَّ خَرَجَ مَعَ عَلِيٍّ بِجَمِيعِ أَهْلِهِ وَوَلَدِهِ فَكَانَ مَعَهُ حَتَّى اسْتَشْهَدَ عَلِيٌّ عَلَيْهِ السَّلَامُ. فَرَجَعَ إِلَى الْمَدِينَةِ مَعَ الْحَسَنِ وَلَا أَرْضَ لَهُ بِالْمَدِينَةِ وَلَا دَارَ، فَأَقْطَعَهُ الْحَسَنُ عَلَيْهِ السَّلَامُ أَرْضًا بَيْنَبَعَ مِنْ صَدَقَةِ عَلِيٍّ وَأَعْطَاهُ دَارًا.

وَلَمَّا أُصِيبَ زَيْدُ بْنُ صَوْحَانَ يَوْمَ الْجَمَلِ أَتَاهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَبِهِ رَمَقٌ، فَوَقَفَ عَلَيْهِ وَهُوَ لِمَا بِهِ فَقَالَ: رَحِمَكَ اللَّهُ يَا زَيْدُ، فَوَاللَّهِ مَا عَرَفْتُكَ إِلَّا خَفِيفَ الْمُؤْنَةِ كَثِيرَ الْمَعُونَةِ.

Zayd raised his head, saying: O my master! May God bless you, too. By God, I have a feeling that you know God truthfully and are fully aware of the divine verses and decrees. I swear by God that I did not rise up against your enemies out of ignorance and bewilderment. The reason I am fighting along with you is the words I heard from Hudhayfah ibn Yaman who reported the Messenger of Allah as saying: ‘Ali is the leader of the benefactors and the killer of wrongdoers. God will help those who help him and abase those who abase him. Beyond doubt, truth is always with ‘Ali. O you who follow truth! Never leave him alone. Follow him in words and actions.[54](#)

Ummu-Salamah also reports: I heard the Messenger of Allah saying: ‘Ali is with the Qur’an and the Qur’an is with ‘Ali. These two are inseparable till they come to me at the Pond.[55](#)

Whoever I Am the Master, ‘Ali Is His Master

The Messenger of Allah sent ‘Ali to Yemen to collect compromise money including cash, expensive cloth, one fifth levies, and alms from the Christians of Najran and he himself left Medina for Mecca to perform Hajj while Muslims too had announced their readiness for performing Hajj rituals from every part with a notice in advance.

The departure time of the Holy Prophet was 25th of Dhu'l-Qa'dah. Concurrently, the Holy Prophet (S) wrote a letter to 'Ali to leave Yemen for Mecca but he had not specified the kind of Hajj. The Holy Prophet put on the clothed of Ihram (i.e. putting on the uniform of Hajj) for Qiran (a form of the ritual Hajj) and the companions too put on their clothes of Ihram in the same place. To meet the Holy Prophet, 'Ali too left Yemen for Mecca and went to the presence of the Messenger of Allah before the arrival of his army men.

Rejoicing at seeing, the Holy Prophet said: With what intention did you put on the clothes of Ihram? 'Ali said: O Messenger of Allah, you had not specified the type of Hajj in the letter but my intention is the same as yours. While putting on my clothes of Ihram, I said: O Lord, I put on the clothes of Ihram the same as the Holy Prophet has done. I have brought thirty four camels with me. Being happy and saying: Allah is the Greatest, the Holy Prophet said: I have brought sixty six camels with me too. Therefore you will share the Hajj rituals and sacrifice with me. Some of the companions of the Holy Prophet had not brought animals for sacrifice with them. Hence, the verse "Complete your Hajj and Umrah for Allah" was revealed to determine their duties.

قَالَ: فَرَفَعَ إِلَيْهِ رَأْسَهُ وَقَالَ: وَأَنْتَ مَوْلَايَ يَرْحَمُكَ اللَّهُ، فَوَاللَّهِ مَا عَرَفْتُكَ إِلَّا بِاللَّهِ عَالِمًا وَبِآيَاتِهِ عَارِفًا. وَاللَّهِ مَا قَاتَلْتُ مَعَكَ مِنْ جَهْلٍ، وَلَكِنْ نَبِيٍّ سَمِعْتُ حُذَيْفَةَ بْنَ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيٌّ أَمِيرُ الْبَرَّةِ وَقَاتِلُ الْفَجْرَةِ؛ مَنْصُورٌ مَنْ نَصَرَهُ، مَخْذُولٌ مَنْ خَذَلَهُ. أَلَا وَإِنَّ الْحَقَّ مَعَهُ يَتَّبِعُهُ، أَلَا فَمِيلُوا مَعَهُ

وَعَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَهُ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلِيَّ الْخَوْضَ.

:فِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَصَّ بِأَنَّهُ مَوْلَى مَنْ هُوَ مَوْلَاهُ

بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى الْيَمَنِ لِقَبْضِ مَا وُافِقَ عَلَيْهِ نَصَارَى نَجْرَانَ مِنْ الْحُلَلِ وَالْعَيْنِ وَالْخُمْسِ وَزَكَاةِ الْيَمَنِ. وَتَوَجَّهَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَى الْحَجِّ وَنَادَى فِي أَقْصَايِ بِلَادِ الْإِسْلَامِ فَتَجَهَّزُوا لِلْخُرُوجِ مِنْ مَوَاضِعِهِمْ. وَخَرَجَ عَلَيْهِ السَّلَامُ لِحُمْسِ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَكَاتَبَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالتَّوَجُّهِ إِلَى الْحَجِّ مِنَ الْيَمَنِ وَلَمْ يَذْكُرْ لَهُ نَوْعَ الْحَجِّ الَّذِي قَدْ عَزَمَ عَلَيْهِ. فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَارِنًا لِلْحَجِّ بِسِيَاقِ الْهَدْيِ وَأَحْرَمَ مِنْ ذِي الْحَلِيفَةِ وَأَحْرَمَ النَّاسُ مَعَهُ، وَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنَ الْيَمَنِ. فَلَمَّا قَارَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَكَّةَ مِنْ طَرِيقِ الْمَدِينَةِ قَارَبَهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْ طَرِيقِ الْيَمَنِ. وَتَقَدَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْجَيْشَ لِلِقَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَدْرَكَهُ وَقَدْ أَشْرَفَ عَلَى مَكَّةَ، فَسَرَّ بِهِ النَّبِيُّ عَلَيْهِ السَّلَامُ وَقَالَ: بِمِ أَهْلَلْتُ؟ فَقَالَ: إِنَّكَ لَمْ تَكْتُبْ إِلَيَّ بِإِهْلَالِكَ فَعَقَدْتُ نَيْتِي بِنَيْتِكَ وَقُلْتُ: اللَّهُمَّ إِهْلَالَ كَاهِلَالِ رَسُولِ اللَّهِ. وَسُقْتُ مَعِيَ الْبُذْنَ أَرْبَعًا وَثَلَاثِينَ بُدْنَةً. فَقَالَ رَسُولُ اللَّهِ: اللَّهُ أَكْبَرُ، قَدْ سُقْتُ أَنَا سِتًّا وَسِتِّينَ بُدْنَةً وَأَنْتَ شَرِيكِي فِي حَجِّي وَمَنَاسِكِي وَهَدْيِي. وَكَانَ قَدْ خَرَجَ مَعَ النَّبِيِّ عَلَيْهِ السَّلَامُ جَمَاعَةٌ مِنْ غَيْرِ سِيَاقِ هَدْيٍ فَأَنْزَلَ اللَّهُ تَعَالَى: ?وَأَتَمُّوا حَجِّي وَالْعُمْرَةَ لِلَّهِ

To explain this verse, the Holy Prophet put the fingers of his two hands together and showing them to people said: I merged this type of Umrah with the Hajj and this merger continues till the Day of Judgment. Then he said: I would not bring the animals for sacrifice with me if I had to perform what I have been commissioned to do. Then he ordered a herald to declare that those who have not brought animals for sacrifice with them get out of the state of Ihram and consider their Hajj as Tamattu, but those who have brought animals for sacrifice with them remain in the state of Ihram.

With this order, some people obeyed the Holy Prophet's instruction and some others disagreed, saying: It is not fair that the Holy Prophet is in the state of Ihram while we can put on our new clothes, have intercourse with our wives and wear perfume. Knowing this, the Holy Prophet said: I would have got out of the state of Ihram, if I had not brought animals of sacrifice with me! At this time, some of the people regretted what they had said and obeyed the Holy Prophet's order.

Yet, a group of them headed by Umar ibn Khattab kept on opposing it. Being informed of their second Ihram, the Holy Prophet sent for Umar, saying to him: Why do you remain in the state of Ihram? Have you brought an animal for sacrifice? He said: No. the Holy Prophet said: Why are you opposing me then? He said: By God, I will not come out of the state of Ihram as long as you are in it. The Holy Prophet said: You will never believe in this order and keep on opposing it till the end of your life. Umar persisted in this so much so that during his caliphate, he would sit in his pulpit, announcing his opposition to this order of the Holy Prophet and would threaten people in giving it up.[56](#)

After completing Hajj rituals, the Messenger of Allah accompanied by Muslims left Mecca for Medina till they reached a place called Ghadir Khum. At this time, the verse,

“O Messenger of Allah! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people (5:67),”

was revealed to the Holy Prophet (S).

God knew that if the Holy Prophet passed by Ghadir Khum and did not stop there, people would be dispersed and everyone would go to his own city. Although it was very hot, the Holy Prophet ordered people to stop, to take a rest under the trees and to make a pulpit with camels' saddles. He then ordered people to get ready for congregational prayer.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: دَخَلْتُ الْعُمْرَةَ فِي الْحَجِّ هَكَذَا - وَشَبَّكَ بَيْنَ أَصَابِعِهِ - إِلَى يَوْمِ الْقِيَامَةِ. ثُمَّ قَالَ: لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَقَتْ الْهَدْيَ. ثُمَّ أَمَرَ مُنَادِيَهُ يُنَادِي: مَنْ لَمْ يَسُقْ مِنْكُمْ هَدْيًا فَلْيُحِلَّ وَلْيَجْعَلْهَا عُمْرَةً. وَمَنْ سَاقَ مِنْكُمْ هَدْيًا فَلْيُقِمْ عَلَى إِحْرَامِهِ. فَأَطَاعَ بَعْضٌ وَخَالَفَ بَعْضٌ.

وَقَالَ بَعْضُ الْمُخَالَفِينَ: إِنَّ رَسُولَ اللَّهِ أَشْعَثُ أَغْبَرُ وَنَحْنُ نَلْبِسُ الثِّيَابَ وَتَقْرُبُ النِّسَاءَ وَنَدَّهْنُ! فَأَنْكَرَ النَّبِيُّ عَلَيْهِ السَّلَامُ عَلَى الْمُخَالَفِينَ وَقَالَ: لَوْلَا أَنِّي سَقْتُ الْهَدْيَ لَأَحْلَلْتُ وَجَعَلْتُهَا عُمْرَةً. فَمَنْ لَمْ يَسُقْ هَدْيًا فَلْيُحِلَّ. فَرَجَعَ قَوْمٌ

وَتَخَلَّفَ آخَرُونَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَدْعَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ لَهُ: مَا أَرَاكَ يَا عُمَرُ إِلَّا مُحَرِّمًا! أَسَقَيْتَ هَدِيًّا؟ قَالَ: لَمْ أَسُقْ. قَالَ: فَلِمَ لَا تُحِلُّ وَقَدْ أَمَرْتُ مَنْ لَمْ يَسُقِ الْهَدْيَ بِالْإِحْلَالِ؟ فَقَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ لَا أَحِلُّتُ وَأَنْتَ مُحَرِّمٌ. فَقَالَ لَهُ النَّبِيُّ عَلَيْهِ السَّلَامُ: إِنَّكَ لَنْ تُؤْمِنَ بِهَا حَتَّى تَمُوتَ. فَلِهَذَا أَقَامَ عَلَى إِنْكَارِ الْمُتَعَةِ حَتَّى جَهَرَ بِذَلِكَ عَلَى الْمِنْبَرِ فِي أَيَّامِ خِلَافَتِهِ وَتَوَعَّدَ عَلَيْهَا

وَلَمَّا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْحَجَّ رَحَلَ إِلَى الْمَدِينَةِ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ حَتَّى وَصَلَ إِلَى غَدِيرِ خُمٍّ وَلَيْسَ مَوْضِعًا يَصْلُحُ لِلنُّزُولِ لِعَدَمِ الْمَاءِ فِيهِ وَالْمَرَعَى، فَنَزَلَ هُوَ وَالْمُسْلِمُونَ حَيْثُ نَزَلَ عَلَيْهِ: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.؟ لَعَلَّ اللَّهَ تَعَالَى إِنْ تَجَاوَزَ الْغَدِيرَ انْفَصَلَ عَنْهُ كَثِيرٌ مِنَ النَّاسِ إِلَى بِلَادِهِمْ. فَنَزَلَ النَّبِيُّ عَلَيْهِ السَّلَامُ وَكَانَ يَوْمًا شَدِيدَ الْحَرِّ فَأَمَرَ بِدُوحَاتٍ فَقُمَّ مَا تَحْتَهَا وَأَمَرَ بِجَمْعِ الرِّحَالِ فِي ذَلِكَ الْمَكَانِ وَوَضَعَهَا عَلَى شِبْهِ

When the people gathered here, the Holy Prophet went up the pulpit, called ‘Ali to come and stand near him, praised the Lord and informed the people about the news of his departure from this world, saying: I have been called by my Lord. Soon I will pass away and you will miss me. I am leaving among you two valuable things: the book of Allah and my Household. If you adhere to them, you will never go astray. They will never separate from one another until they come to me at the Pond.

Then with a loud voice said: Am I not superior to you? They all said: Yes, you are our guardian and you rule on all aspects of our life! At this time, the Holy Prophet (S) raised the two arms of ‘Ali in a way his armpit became manifest, saying: Whomever I am the master, ‘Ali is his master too! Then, raising his hands in prayer, he said: O Lord, support one who supports ‘Ali and be the enemy of one who is his enemy. Help one who helps ‘Ali and abase one who refuses to help him.

After delivering the sermon and conveying the message, the Holy Prophet came down from the pulpit, performed two Rak’ah of prayer and since it was the time of noon prayer, he performed the noon prayer with Muslims. He then sat in his camp and ordered to set up a camp for ‘Ali to sit in it. Then, he called on all companions to come to ‘Ali to congratulate and salute him for his position as the successor of the Messenger of Allah. Amid this, one rejoicing more than others was Umar ibn al-Khattab who said: May this position be blessed to you now that you are my master and the master of all believing men and women!⁵⁷

Buraydah has been quoted as saying: The Messenger of Allah sent a group of the companions headed by ‘Ali on a military expedition and I was among them too. After returning, the Holy Prophet asked us about the behavior of ‘Ali. Among the gathering, the only one who complained of ‘Ali was me. When I raised my head to look at the Holy Prophet’s face, I could see the sign of anger in his face! At this time the Holy Prophet said: Whomever I am the master, ‘Ali is his master too.⁵⁸

الْمِنْبَرِ ثُمَّ نَادَى بِالصَّلَاةِ الْجَامِعَةِ، فَاجْتَمَعُوا وَكَانَ أَكْثَرُهُمْ يَشُدُّ الرِّدَاءَ عَلَى قَدَمَيْهِ مِنْ شِدَّةِ الْحَرِّ. ثُمَّ صَعَدَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمِنْبَرِ وَدَعَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَحَمِدَ اللَّهَ وَوَعَّظَ وَأَبْلَغَ وَنَعَى نَفْسَهُ إِلَى الْأُمَّةِ وَقَالَ: إِنِّي دُعِيتُ

وَيُوشِكُ أَنْ أُجِيبَ، وَقَدْ حَانَ مِنِّي حُفُوقٌ مِنْ بَيْنِ أَظْهُرِكُمْ. وَإِنِّي مُخَلِّفٌ فِيكُمْ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللَّهِ وَعِثْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ: أَلَسْتُ أَوْلَى مِنْكُمْ بَأَنْفُسِكُمْ؟ قَالُوا: بَلَى. فَقَالَ لَهُمْ وَقَدْ أَخَذَ بِضَبْعِي عَلَيَّ عَلَيْهِ السَّلَامُ فَرَفَعَهُمَا حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِمَا: فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيٌّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَانصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ. ثُمَّ نَزَلَ فَصَلَّى رَكَعَتَيْنِ. ثُمَّ زَالَتْ الشَّمْسُ فَصَلَّى بِالنَّاسِ وَنَزَلَ فِي خِيَمَةٍ وَأَمَرَ عَلِيًّا عَلَيْهِ السَّلَامُ أَنْ يَنْزِلَ بِإِزَائِهِ فِي خِيَمَةٍ. ثُمَّ أَمَرَ الْمُسْلِمِينَ أَنْ يَدْخُلُوا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَوْجًا فَوْجًا لِيَهْنُوهُ وَيُسَلِّمُوا عَلَيْهِ بِأَمْرِ الْمُؤْمِنِينَ، وَكَانَ فِي مَنْ أَطْنَبَ فِي التَّهْنِئَةِ عُمَرُ وَقَالَ: يَخُ بَخٍ لَكَ يَا عَلِيُّ أَصْبَحْتَ مَوْلَايَ وَمَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ.

وَمِنْ كِتَابِ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ: عَنْ ابْنِ بُرَيْدَةَ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي سَرِيَّةٍ فَلَمَّا قَدِمْنَا قَالَ: كَيْفَ رَأَيْتُمْ صَاحِبَكُمْ؟ يَعْنِي عَلِيًّا عَلَيْهِ السَّلَامُ. فَأَنَا شَكُوتهُ وَشَكَاهُ غَيْرِي. قَالَ: فَرَفَعْتُ رَأْسِي وَكُنْتُ رَاجِلًا مَكْبَاهًا. فَرَأَيْتُ النَّبِيَّ عَلَيْهِ السَّلَامُ قَدْ إِحْمَرَ وَجْهَهُ وَهُوَ يَقُولُ: مَنْ كُنْتُ وَلِيَهُ فَعَلَيٌّ وَلِيُهُ.

Imran ibn Hussayn has been reported as saying: the Messenger of Allah sent an army on a military expedition under the command of ‘Ali. Following victory, ‘Ali chose a female slave for himself. This act was heavy for us, so we disputed with him. We, four companions vowed to report this act of ‘Ali to the Messenger of Allah. As it was usual with Muslims to go and visit the Messenger of Allah first and then go to their houses, we too went directly to the Messenger of Allah and based on a previous agreement, one of the four said: O Messenger of Allah, ‘Ali did such and such in this expedition and told him the whole story.

Turning back his face, the Messenger of Allah said nothing. The second one started speaking but the Messenger of Allah turned back his face again. The third and the fourth one too did the same and faced the same scene. While anger could be seen in his face, the Messenger of Allah said: What on earth do you want from ‘Ali?

He repeated it three times and then said: ‘Ali is from me and I am from ‘Ali. He is the leader of every believer after me.⁵⁹ The Holy Prophet has been reported as saying: Whomever I am the master, ‘Ali is his master too.⁶⁰ The Holy Prophet has also been quoted as saying: May Allah bless ‘Ali. O Lord! Render the truth always with ‘Ali so that wherever he is the truth is with him too.⁶¹

After reporting the event of Ghadir Khum, the orator of Khawarizm adds: The Messenger of Allah raised ‘Ali’s arms in a way his armpit became manifest. At this time, the verse

“This day have I perfected for you your religion and completed my favor on you” (5:3)

was revealed to the Holy Prophet who rejoiced, said: Allah is the Greatest, and added: Religion has become perfect today, God is pleased that I have conveyed the message and blessed us with the leadership of ‘Ali over universe. He then raised his hands in prayer, saying: O Lord! Love those who love ‘Ali and be the enemy of one who is his enemy. Help one who helps him and abase one who leaves him alone.⁶²

Jabir has been quoted as saying: On the day of Ta'if, the Messenger of Allah called 'Ali and spoke

to him privately. As the dialog prolonged, the people who were there said: How long his private words with his cousin is! Rejecting what they said, the Messenger of Allah said: By God, I did not mean to speak to him privately. It was God Almighty who was speaking to him privately, that is to say, God told me to talk to him privately.⁶³ Traditions supporting this fact are too many to be counted.

وَمِنْ صَحِيحِ التِّرْمِذِيِّ: عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَتَكَرُّوْا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةً مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالُوا: إِذَا لَقِينَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخْبَرْنَا بِمَا صَنَعَ عَلِيٌّ. وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنْ سَفَرٍ بَدَّوْا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَلَّمُوا عَلَيْهِ ثُمَّ أَنْصَرَفُوا إِلَى رِحَالِهِمْ. فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَقَامَ أَحَدُ الْأَرْبَعَةِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَمْ تَرَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا؟ فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ. فَقَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ، فَأَعْرَضَ عَنْهُ. ثُمَّ قَامَ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِمَا، فَأَعْرَضَ عَنْهُ. ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا، فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْغَضَبُ يُعْرِفُ فِي وَجْهِهِ فَقَالَ: مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ إِنْ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

وَمِنْ صَحِيحِهِ: مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. وَمِنْهُ: رَحِمَ اللَّهُ عَلِيًّا، اللَّهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ. وَرَوَى الْخَطِيبُ فُخْرُ خَوَارِزْمٍ حَدِيثَ غَدِيرِ حُمٍّ وَأَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ أَخَذَ بِضَبْعِ عَلِيٍّ فَرَفَعَهَا حَتَّى نَظَرَ النَّاسُ إِلَى بَيَاضِ إِبْطِهِ ثُمَّ لَمْ يَفْتَرِقَا حَتَّى نَزَلَ: ؟ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي.؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُ أَكْبَرُ عَلَى إِكْمَالِ الدِّينِ وَإِتْمَامِ النِّعْمَةِ وَرِضَا الرَّبِّ بِرِسَالَتِي وَالْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ. ثُمَّ قَالَ: اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَنْصُرْ مَنْ نَصَرَهُ وَآخِذْ مَنْ خَذَلَهُ.

وَمِنْ صَحِيحِ النَّسَائِيِّ وَالتِّرْمِذِيِّ: عَنْ جَابِرٍ قَالَ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا يَوْمَ الطَّائِفِ فَأَنْتَجَاهُ. فَقَالَ النَّاسُ: لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَنَا أَنْتَجَيْتُهُ وَلَكِنَّ اللَّهَ أَنْتَجَاهُ. يَعْنِي أَنَّ اللَّهَ أَمَرَنِي. وَالْأَخْبَارُ فِي ذَلِكَ كَثِيرَةٌ لَا تَعُدُّ وَلَا تُحْصَى

The Holy Prophet's Appointment of Imam 'Ali for the Next Leadership

The Imamiyyah scholars and reporters have uninterruptedly narrated the Holy Prophet's appointment, due to a Divine command, of Imam 'Ali being the next leader of Muslims after him. Scholars of other Muslim sects have also mentioned a big deal of such traditions. Seeking briefness, I will hereinafter refer to some of these reports and traditions. The Holy Prophet (S) has been reported by Jabir as saying: When God Almighty created the heavens and the earth, He called them and they too responded to His call. Then he offered to them my prophethood and 'Ali's Wilayah (leadership) and they accepted it. Later, he created all the beings and entrusted religion to us. So happy is one who will follow us and wretched is

one who disobeys us. Then he said: It is we who consider what is permitted by God as Halal (lawful) and what is not permitted by God as Haram (unlawful).[64](#)

Abu-Said Khidri has quoted Salman as saying: I said to the Messenger of Allah: There is a successor for every prophet, who is your successor? The Messenger of Allah kept silent and did not say anything. After some time, he called me and said: O Salman! I rushed to him saying: yes, O Messenger of Allah. He said: Do you know who was the successor of Moses? I said: Yes, he was Yusha ibn Nun. He said: Why? I said because he was the most knowledgeable of his time. He said: For this reason, my executer, my confidential and the best person who will fulfill my pledges is 'Ali ibn Abi-Talib.[65](#)

The Messenger of Allah has been quoted by Anas ibn Malik as saying in the book Al-Arba'in: I and 'Ali are two proofs of Allah for His servants.[66](#) When the verse

“And warn your nearest relations” (26:214)

was revealed, the Messenger of Allah invited his nearest relations, the children of Abd al-Muttalib, amounting to forty, to Abu-Talib's house, ordered to prepare food for them from leg of mutton, one mudd of wheat and a bowl of milk. Although each of them used to eat one mutton at a meal, and drink a goatskin of water, they all ate and drank of what the Messenger of Allah had prepared yet nothing dwindled. With this, the Messenger of Allah showed them his superiority and revealed the first sign of his prophethood.

فِي نَصْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْخِلَافَةِ بَعْدَهُ: تَوَاتَرَتْ الْإِمَامِيَّةُ عَلَى ذَلِكَ وَتَقَلَّ الْجُمُهورُ شَيْئاً كَثِيراً، نَحْنُ نَذْكُرُ طُرْفاً مِنْهُ عَلَى سَبِيلِ الْإِخْتِصَارِ. رَوَى الْخَوَارِزْمِيُّ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ لَمَّا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ دَعَاهُنَّ فَأَجَبْنَهُ، فَعَرَضَ عَلَيْهِنَّ نُبُوتِي وَوِلَايَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ، فَقَبِلَتَاهُمَا، ثُمَّ خَلَقَ الْخَلْقَ وَفَوَّضَ إِلَيْنَا أَمْرَ الدِّينِ، فَالْسَّعِيدُ مَنْ سَعِدَ بِنَا وَالشَّقِيُّ مَنْ شَقِيَ بِنَا. نَحْنُ الْمُحِلُّونَ لِحَلَالِهِ وَالْمُحَرِّمُونَ لِحَرَامِهِ.

وَمِنْهُ: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ سَلْمَانَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، لِكُلِّ نَبِيٍّ وَصِيٌّ، فَمَنْ وَصِيُّكَ؟ فَسَكَتَ عَنِّي. فَلَمَّا كَانَ بَعْدَ رَأْيِي فَقَالَ: يَا سَلْمَانُ! فَاسْرِعْتُ إِلَيْهِ قُلْتُ: لَبَيْكَ. قَالَ: تَعْلَمُ مَنْ وَصِيُّ مُوسَى؟ قُلْتُ: نَعَمْ! يُوشَعَ بْنِ نُونٍ. قَالَ: لِمَ؟ قُلْتُ: لِأَنَّهُ كَانَ أَعْلَمَهُمْ يَوْمَئِذٍ. قَالَ: فَإِنَّ وَصِيِّي وَمَوْضِعَ سِرِّي وَخَيْرَ مَنْ أَتْرَكُهُ بَعْدِي يُنْجِزُ عِدَّتِي وَيَقْضِي دِينِي عَلَيَّ بْنُ أَبِي طَالِبٍ.

وَمِنْ كِتَابِ الْأَرْبَعِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا وَعَلِيٌّ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ.

وَلَمَّا نَزَلَ قَوْلُهُ تَعَالَى: ?وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ? جَمَعَ خَاصَّةً أَهْلَهُ وَعَشِيرَتَهُ وَهُمْ بَنُو عَبْدِ الْمُطَّلِبِ فِي دَارِ أَبِي طَالِبٍ وَكَانُوا أَرْبَعِينَ رَجُلًا وَأَمَرَ أَنْ يُصْنَعَ لَهُمْ فَخْدُ شَاةٍ مَعَ مِدٍّ مِنْ طَعَامِ الْبُرِّ وَيُعَدُّ لَهُمْ صَاعٌ مِنَ اللَّبَنِ، وَقَدْ كَانَ الرَّجُلُ

مِنْهُمْ مَعْرُوفًا بِأَكْلِ الْجُدَّةِ

When they stopped eating, the Messenger of Allah turned to those present and said: O sons of Abd al-Muttalib! God Almighty has appointed me as prophet to all people especially to you by saying “warn your nearest relations.” I now invite you to two words which are easy to say but heavy to act. With these words, you will rule over Arabs and non-Arabs, you will make various nations on the earth to follow you to make them enjoy God’s blessing of entering the paradise and being saved from hell.

Those words are testifying the oneness of God and my prophethood. Whoever, accepts this call and supports me will be my brother, executer, heir and vizier. From among the gathering, even a single person did not respond him positively! Amir al-Mu’minin says: I was present in that gathering. Though I was the youngest, I rose up and responded positively to his call, saying: O Messenger of Allah! I will help you in this great task.

The Messenger of Allah said: O ‘Ali, calm down and take your seat. The Messenger of Allah repeated his call but there was silence again. This time too, I rose up and repeated my words. The Messenger of Allah gave me the same answer. For the third time, the Messenger of Allah repeated his call and faced silence. Again I rose up and gave my positive response.

The Messenger of Allah ordered me to sit down with kindness, saying: ‘Ali, you are my executer, heir, and caliph after me. Those who were present rose up to leave and mockingly turned to Abu-Talib and said: May following your nephew and accepting his religion which has made your son your leader be blessed to you![67](#)

The Messenger of Allah has been reported by Abi- Buraydah as saying: Every prophet has an heir and executer. ‘Ali too is my heir and executor.[68](#) Anas reports: The Messenger of Allah said: O Anas! The first person who comes to you is Amir al-Mu’minin, the master of Muslims, the leader of the benefactors and the last executer! Anas reports: By hearing this word, I raised my hands in prayer, saying: O Lord! Choose this man from Ansar and kept it in my heart while looking at the door. All of a sudden, ‘Ali entered.

The Holy Prophet said: O Anas! Who is this person? I said: It is ‘Ali ibn Abi-Talib. Rejoicingly, the Messenger of Allah rose up and hugged him. He then mixed the sweat of his own face with that of ‘Ali and rubbed it on his face! ‘Ali said: O Messenger of Allah! Today you did to me what you had not done before! The Holy Prophet said: Why should I not do it when you carry out my pledges, you have my voice heard by people, solve their problem and settle their differences?[69](#)

فِي مَقْعَدٍ وَاحِدٍ وَيَشْرَبُ الزُّقَّ مِنَ الشَّرَابِ. فَأَكَلَتِ الْجَمَاعَةُ كُلُّهَا مِنْ ذَلِكَ الْيَسِيرِ حَتَّى شَبِعُوا وَلَمْ يَنْقُصِ الطَّعَامُ، فَبَهَرَهُمْ بِذَلِكَ وَبَيَّنَ لَهُمْ آيَةَ نُبُوَّتِهِ. ثُمَّ قَالَ: يَا بَنِي عَبْدِ الْمُطَّلِبِ، إِنَّ اللَّهَ بَعَثَنِي إِلَى الْخَلْقِ كَافَّةً وَبَعَثَنِي إِلَيْكُمْ خَاصَّةً فَقَالَ: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ؟ وَأَنَا أَدْعُوكُمْ إِلَى كَلِمَتَيْنِ خَفِيفَتَيْنِ عَلَى اللِّسَانِ ثَقِيلَتَيْنِ فِي الْمِيزَانِ تَمْلِكُونِ بِهِمَا الْعَرَبَ

وَالْعَجَمَ وَتَنَقَّادُ بِهِمَا لَكُمْ الْأُمَمُ وَتَدْخُلُونَ بِهِمَا الْجَنَّةَ وَتَنَجُونَ بِهِمَا مِنَ النَّارِ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ. فَمَنْ يُجِئْنِي إِلَى هَذَا الْأَمْرِ وَيُؤَاذِرْنِي عَلَى الْقِيَامِ بِهِ يَكُنْ أَخِي وَوَزِيرِي وَوَصِيِّي وَوَارِثِي وَخَلِيفَتِي مِنْ بَعْدِي. فَلَمْ يُجِبْ أَحَدٌ مِنْهُمْ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: فَقُمْتُ بَيْنَ يَدَيْهِ مِنْ بَيْنِهِمْ وَأَنَا إِذْ ذَاكَ أَصْغَرُهُمْ سِنًا فَقُلْتُ: أَنَا يَا رَسُولَ اللَّهِ أُوَاذِرُكَ عَلَى هَذَا الْأَمْرِ. فَقَالَ: إِنْ جَلَسْتُ. ثُمَّ أَعَادَ الْقَوْلَ عَلَى الْقَوْمِ ثَانِيَةً فَصَمَتُوا. فَقُمْتُ وَقُلْتُ مِثْلَ مَقَالَتِي الْأُولَى. فَقَالَ: إِنْ جَلَسْتُ. ثُمَّ أَعَادَ عَلَى الْقَوْمِ مَقَالَتَهُ ثَالِثَةً فَلَمْ يَنْطِقْ أَحَدٌ مِنْهُمْ بِحَرْفٍ، فَقُمْتُ وَقُلْتُ: أَنَا أُوَاذِرُكَ يَا رَسُولَ اللَّهِ عَلَى هَذَا الْأَمْرِ. فَقَالَ: إِنْ جَلَسْتُ فَأَنْتَ أَخِي وَوَصِيِّي وَوَزِيرِي وَوَارِثِي وَخَلِيفَتِي مِنْ بَعْدِي. فَتَهَضَّ الْقَوْمُ وَهُمْ يَقُولُونَ لِأَبِي طَالِبٍ: لِيُهْنِكَ الْيَوْمَ إِنْ دَخَلْتَ فِي دِينِ ابْنِ أَخِيكَ، فَقَدْ جَعَلَ ابْنُكَ أَمِيرًا عَلَيْكَ.

وَمِنْ كِتَابِ الْمَنَاقِبِ: عَنْ ابْنِ بُرَيْدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِكُلِّ نَبِيٍّ وَصِيٌّ وَوَارِثٌ، وَإِنَّ عَلِيًّا وَصِيِّي وَوَارِثِي.

وَمِنْهُ: عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا أَنَسُ، أَوَّلُ مَنْ يَدْخُلُ عَلَيْكَ مِنْ هَذَا الْبَابِ أَمِيرُ الْمُؤْمِنِينَ وَسَيِّدُ الْمُسْلِمِينَ وَقَائِدُ الْغُرِّ الْمُحْجَلِينَ وَخَاتَمُ الْوَصِيِّينَ. قَالَ: قُلْتُ: اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ، وَكَتَمْتُهُ، إِذْ جَاءَ فَقَالَ رَسُولُ اللَّهِ: مَنْ هَذَا يَا أَنَسُ؟

فَقُلْتُ: عَلِيٌّ. فَقَامَ مُسْتَبْشِرًا فَأَعْتَنَقَهُ ثُمَّ جَعَلَ يَمْسَحُ عَرَقَ وَجْهِهِ عَلَى وَجْهِ عَلِيٍّ وَيَمْسَحُ عَرَقَ وَجْهِ عَلِيٍّ عَلَى وَجْهِهِ. فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ لَقَدْ صَنَعْتَ بِي شَيْئًا مَا صَنَعْتَهُ بِي مِنْ قَبْلُ. قَالَ: وَمَا يَمْنَعُنِي وَأَنْتَ تُوَدِّي عَنِّي وَتُسَمِّعُهُمْ صَوْتِي وَتُبَيِّنُ لَهُمْ مَا اخْتَلَفُوا فِيهِ مِنْ بَعْدِي. وَرَوَى أَبُو نَعِيمٍ الْحَافِظُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِعَلِيِّ يَوْمًا: مَرْحَبًا بِسَيِّدِ الْمُسْلِمِينَ وَإِمَامِ الْمُتَّقِينَ.

Abu-Naim reports: One day the Messenger of Allah said to 'Ali: Hail to you, the master of Muslims and the leader of the pious.⁷⁰ The Messenger of Allah has been reported by Salman as saying: Verily, 'Ali ibn Abi-Talib is my brother, vizier, helper, and the best successor I leave behind me.⁷¹

Abi- Ayyub Ansari reports: When the Messenger of Allah fell sick, Lady Fatimah came to visit her father. She sat near his bed and seeing her father feeble started weeping so much that the Messenger of Allah tried to appease her by saying: O my daughter! One of the blessings of Allah to you is that I married you to one who is the most knowledgeable and the most forbearing. Verily God Almighty with His infinite knowledge did a favor to the people on the earth by appointing me as a prophet and did another favor by choosing your husband. He revealed to me to marry you to 'Ali and choose him as my executor.⁷²

Daraqutni, the author of the book, al-Jarh wal-Tadil too has related the above narration.

Daraqutni, on the authority of his own series of narrators, has quoted Abu-Harun Abdi as saying: I met Abu-Said Khidri asking him: Did you take part in the battle of Badr? He said: Yes, I did. I said: will you not tell me something about what you heard from the Holy Prophet about 'Ali's merits and virtues? He said: I will inform you of it. When the Messenger of Allah was improving from illness and Lady Fatimah

had come to visit him, I was sitting on the right side of the Messenger of Allah. Seeing her father feeble, Lady Fatimah started weeping! The Holy Prophet who was deeply impressed asked Fatimah about her weeping. Lady Fatimah said: Dear father, I am afraid of living when I am not near you. The sworn enemies of Islam may reveal their long-lasting cherished rancor!

To appease his daughter, the Prophet of Allah said: Do you not know that God Almighty with His infinite knowledge did a favor to those living on the earth by appointing your father as a prophet and once again did a favor to them by choosing your husband and revealed to me to marry you to him and then I appointed him as my executer? O my daughter! Do you not know that your position with God is so great that I married you to the most knowledgeable, the most forbearing and the foremost in Islam? Hearing this, Lady Fatimah became happy, smiled and received her reward from her father.

وَمِنْ كِتَابِ الْمَنَاقِبِ: عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ أَخِي وَوَزِيرِي وَخَيْرَ مَنْ أَخْلَفَهُ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ.

وَمِنْهُ: عَنْ أَبِي أَيُّوبَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَرِضَ مَرَضَهُ فَأَتَتْهُ فَاطِمَةُ تَعُوذُهُ. فَلَمَّا رَأَتْ مَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْجَهْدِ وَالضَّعْفِ اسْتَعْبَرَتْ فَبَكَتْ حَتَّى سَالَ الدَّمْعُ عَلَى خَدَيْهَا. فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا فَاطِمَةُ إِنَّ لِكِرَامَةِ اللَّهِ إِيَّاكَ زَوْجَتِكَ مِنْ أَقْدَمِهِمْ سَلَامًا وَأَكْثَرِهِمْ عِلْمًا وَأَعْظَمَهُمْ حِلْمًا. إِنَّ اللَّهَ تَعَالَى إِطَّلَعَ إِلَى أَهْلِ الْأَرْضِ إِطْلَاعَةً فَاخْتَارَنِي مِنْهُمْ فَبَعَثَنِي نَبِيًّا مُرْسَلًا، ثُمَّ إِطَّلَعَ إِطْلَاعَةً فَاخْتَارَ مِنْهُمْ بَعْلَكَ فَأَوْحَى اللَّهُ إِلَيَّ أَنْ أَزَوِّجَكَ إِيَّاهُ وَأَتَّخِذَهُ وَصِيًّا وَأَخًا.

وَرَوَاهُ الدَّارَقُطْنِيُّ صَاحِبُ الْجَرَحِ وَالتَّعْدِيلِ أَيْضًا.

وَعَنِ الدَّارَقُطْنِيِّ عَنْ رَجَالِهِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقُلْتُ لَهُ: هَلْ شَهِدْتَ بَدْرًا؟ فَقَالَ: نَعَمْ. فَقُلْتُ: أَلَا تُحَدِّثُنِي بِشَيْءٍ مِمَّا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي عَلِيٍّ وَفَضْلِهِ. فَقَالَ: بَلَى، أَخْبَرَكُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَرِضَ مَرَضَةً عَوْفِيٍّ مِنْهَا وَهُوَ فِي عَقَبِ عَلْتِهِ فَدَخَلَتْ عَلَيْهِ فَاطِمَةُ عَلَيْهَا السَّلَامُ تَعُوذُهُ وَأَنَا جَالِسٌ عَنْ يَمِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَلَمَّا رَأَتْ مَا بِرَسُولِ اللَّهِ مِنَ الضَّعْفِ خَنَقَتْهَا الْعَبْرَةُ حَتَّى بَدَتْ دُمُوعُهَا عَلَى خَدَّهَا. فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

At this time, in order to inform Lady Fatimah of the abundant blessing God had given to Muhammad and His household, the Messenger of Allah said: O Fatimah! 'Ali has eight merits which are unique in universe, namely, his belief in Allah and His messenger, his abundant knowledge, a wife like you, sons like Hasan and Husayn, enjoying the good and forbidding the evil. O Fatimah! We are Ahl al-Bayt endowed with six qualities which were not given to anyone in the former generations nor will be given to future generations but to us. Our prophet is the best and he is your father. We have the best executer and he is your husband. Our martyr is the best and he is the uncle of your father. Jafar Tayyar who flies

with two wings in paradise belongs to us. Two best sons of this Ummah are your sons. Mahdi behind whom Jesus will perform prayer is from us too.

Then, the Messenger of Allah put his hand on Husayn's shoulder and said: Mahdi of this Ummah will come from this son of mine.⁷³ The Holy Prophet has been quoted by Anas as saying: Verily, my friend, my vizier, my helper, my successor and the best man who will survive me and carries out my orders is 'Ali ibn Abi-Talib.⁷⁴

The Messenger of Allah has been reported as saying: Gabriel came to me with his wings wide open. On one wing there was the inscription: There is no God but Allah and Muhammad is His messenger, and the other: There is no God but Allah and 'Ali is the successor of His messenger.⁷⁵

'Ali, Amir al-Mu'minin

Ibn Abbas has been quoted as saying: When the Messenger of Allah had put his head on the lap of Dihyah ibn Khalifah Kalbi in the courtyard of his house, 'Ali entered, greeted him and said: In what state is the Messenger of Allah? He said: He is now in good condition.

وَالِه: مَا يُبْكِك يَا فَاطِمَةُ؟ قَالَتْ: أَخْشَى الضَّيْعَةَ يَا رَسُولَ اللَّهِ. فَقَالَ: يَا فَاطِمَةُ أَمَا عَلِمْتَ أَنَّ اللَّهَ إِطْلَعَ إِلَى الْأَرْضِ
إِطْلَاعَةً فَاخْتَارَ مِنْهَا أَبَاكَ فَبَعَثَهُ نَبِيًّا، ثُمَّ إِطْلَعَ ثَانِيَةً فَاخْتَارَ مِنْهَا بَعْلَكَ فَأَوْحَى إِلَيَّ فَأَنْكَحْتُهُ إِيَّاكَ وَاتَّخَذْتَهُ وَصِيًّا. أَمَا
عَلِمْتَ أَنَّكَ لِكِرَامَةِ اللَّهِ إِيَّاكَ زَوْجَكَ أَعْلَمَهُمْ عِلْمًا وَأَكْثَرَهُمْ حِلْمًا وَأَقْدَمَهُمْ سِلْمًا. فَضَحِكْتَ وَاسْتَبَشَرْتَ. فَأَرَادَ رَسُولُ
اللَّهِ أَنْ يَزِيدَهَا مَزِيدَ الْخَيْرِ كُلِّهِ الَّذِي قَسَمَهُ اللَّهُ لِمُحَمَّدٍ وَآلِ مُحَمَّدٍ فَقَالَ لَهَا: يَا فَاطِمَةُ، وَلِعَلِّي عَلَيْهِ السَّلَامُ تَمَانِيَةٌ
أَضْرَاسِي - يَعْنِي مَنَاقِبَ -: إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ وَحُكْمَتُهُ وَزَوْجَتُهُ وَسِبْطَاهُ الْحَسَنُ وَالْحُسَيْنُ وَأَمْرُهُ بِالْمَعْرُوفِ وَنَهْيُهُ
عَنِ الْمُنْكَرِ. يَا فَاطِمَةُ، إِنَّا أَهْلُ بَيْتٍ أُعْطِينَا سِتٌّ خِصَالٍ لَمْ يُعْطَهَا أَحَدٌ مِنَ الْأَوَّلِينَ وَلَمْ يُدْرِكْهَا أَحَدٌ مِنَ الْآخِرِينَ
غَيْرُنَا: نَبِيًّا خَيْرُ الْأَنْبِيَاءِ وَهُوَ أَبُوكَ، وَوَصِيًّا خَيْرُ الْأَوْصِيَاءِ وَهُوَ بَعْلُكَ، وَشَهِيدًا خَيْرُ الشُّهَدَاءِ وَهُوَ حَمَزَةٌ عَمَّ أَبِيكَ،
وَمِنَّا سِبْطًا هَذِهِ الْأُمَّةُ وَهُمَا ابْنَاكَ، وَمِنَّا مَهْدِيُّ هَذِهِ الْأُمَّةِ الَّذِي يُصَلِّي عِيسَى خَلْفَهُ. ثُمَّ ضَرَبَ عَلَى مَنْكَبِ الْحُسَيْنِ
فَقَالَ: مِنْ هَذَا مَهْدِيُّ الْأُمَّةِ.

وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ خَلِيلِي وَوَزِيرِي وَخَلِيفَتِي وَخَيْرَ مَنْ أَتْرُكُ بَعْدِي يَقْضِي دِينِي
وَيُنْجِزُ مَوْعِدِي عَلَيَّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. وَمِنَ الْمَنَاقِبِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَتَانِي جِبْرِئِيلُ
عَلَيْهِ السَّلَامُ وَقَدْ نَشَرَ جَنَاحَيْهِ فَإِذَا فِي أَحَدِهِمَا مَكْتُوبٌ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ نَبِيٌّ. وَمَكْتُوبٌ عَلَى الْآخَرِ: لَا إِلَهَ إِلَّا اللَّهُ
عَلَيُّ الْوَصِيِّ. فِي مُخَاطَبَتِهِ بِأَمِيرِ الْمُؤْمِنِينَ:

مِنَ الْمَنَاقِبِ لِأَخْطَبِ خَوَارِزْمٍ: عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي صَحْنِ الدَّارِ وَإِذَا رَأْسُهُ
فِي حِجْرِ دَحِيَّةَ بِنْتِ خَلِيفَةَ الْكَلْبِيِّ فَدَخَلَ عَلَيَّ عَلَيْهِ السَّلَامُ فَقَالَ: السَّلَامُ عَلَيْكَ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ؟ فَقَالَ: بِخَيْرٍ يَا أَخَا رَسُولِ اللَّهِ. قَالَ لَهُ عَلِيٌّ: جَزَاكَ اللَّهُ عَنَّا أَهْلَ الْبَيْتِ خَيْرًا. قَالَ لَهُ دَحِيَّةٌ: إِنِّي لِأُحِبُّكَ وَإِنَّ

Imam 'Ali answered, "May God reward you with a worthy rewarding on behalf of us, the people of the Prophet's House." At this time, addressing 'Ali, Dihyah Kalbi said: O 'Ali! I like you and I have brought you a praiseworthy salutation from God which I present to you. You are the commander of the believers, the leader of graceful people and benefactors. You are the master of the sons of Adam except the prophets! On the Day of Judgment, the banner of al-Hamd is in your hand. You and your followers along with Muhammad and his followers will enter paradise with no delay. Salvation is for one who accepts your leadership and the loser is one who disobeys you. The friends of Muhammad are your friends and his enemies are your enemies who will never enjoy Muhammad's intercession.

Then, he said: O you are chosen by God! Come close to me and put your cousin's head on your lap. After moment's the Messenger of Allah took his head off 'Ali's lap and said: Whose voice was that? 'Ali told him the whole story. The Messenger of Allah said: The one speaking to you was not Dihyah Kalbi! He was Gabriel who called you with the name God has chosen for you! It is Gabriel who has placed your love in the hearts of the believers and your awe in the hearts of the unbelievers.[76](#)

Ibn Mardawayh on the authority of Buraydah reports: The Messenger of Allah ordered us to address 'Ali as the commander of the believers and say: Peace be to you, O Amir al-Mu'minin.[77](#)

Ibn Mardawayh on the authority of Abdullah reports: Once 'Ali went to the Messenger of Allah while A'ishah was with him. He took a seat between the Holy Prophet and A'ishah who protested by saying: Did you not find any other place than my seat? Hearing this, the Messenger of Allah who had become angry tapped her on the back and said: A'ishah! Calm down and stop bothering me with your snide remark against my brother, 'Ali, for he is Amir al-Mu'minin, the master of Muslims, the leader of the graceful people. On the Day of Judgment he will sit on the Discriminating Bridge, will guide his followers to paradise and his enemies to hell.[78](#)

Ibn Mardawayh on the authority of Rafi, the manumitted slave of A'ishah reports: When I was a young boy, I used to do the chores outside the house for A'ishah and when the Messenger of Allah was at home, in addition to outside chores, I would do chores inside the house too.

لَكَ مِدْحَةٌ أَزْفُهَا إِلَيْكَ، أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ. أَنْتَ سَيِّدُ وَلَدِ آدَمَ مَا خَلَا النَّبِيِّينَ وَالْمُرْسَلِينَ. لِوَأُ الْحَمْدُ بِيَدِكَ يَوْمَ الْقِيَامَةِ، تَزَفُّ أَنْتَ وَشِيعَتُكَ مَعَ مُحَمَّدٍ وَحِزْبِهِ إِلَى الْجَنَانِ زَفًّا. قَدْ أَفْلَحَ مَنْ تَوَلَّاكَ وَخَسِرَ مَنْ تَخَلَّاكَ، مُحِبُّو مُحَمَّدٍ مُحِبُّوكَ وَمُبْغِضُو مُحَمَّدٍ مُبْغِضُوكَ، لَنْ تَنَالَهُمْ شَفَاعَةُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. أُدْنُ مِنِّْي يَا صَفْوَةَ اللَّهِ. فَأَخَذَ رَأْسَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَوَضَعَهُ فِي جَبْرِهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا هَذِهِ الْهَمَمَةُ؟ فَأَخْبَرَهُ الْحَدِيثَ. قَالَ عَلَيْهِ السَّلَامُ: لَمْ يَكُنْ بِدَحْيَةِ الْكَلْبِيِّ، كَانَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ، سَمَّاكَ بِاسْمِ سَمَّاكَ اللَّهُ بِهِ، وَالَّذِي أَلْقَى مُحَبَّتَكَ فِي صُدُورِ الْمُؤْمِنِينَ وَرَهْبَتَكَ فِي صُدُورِ الْكَافِرِينَ.

وَعَنْ ابْنِ مَرْدَوَيْهِ يَرْفَعُهُ، بُرَيْدَةُ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ نُسَلِّمَ عَلَى عَلِيِّ بْنِ أَمِيرِ الْمُؤْمِنِينَ.

وَمِنْ مَنَاقِبِ ابْنِ مَرْدَوَيْهَ: عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: دَخَلَ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعِنْدَهُ عَائِشَةُ، فَجَلَسَ بَيْنَ النَّبِيِّ وَبَيْنَ عَائِشَةَ. فَقَالَتْ: مَا كَانَ لَكَ مَجْلِسٌ غَيْرَ فَخْذِي؟! فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى ظَهْرِهَا وَقَالَ: مَهْ! لَا تُؤْذِينِي فِي أَحْيٍ، فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَسَيِّدُ الْمُسْلِمِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ يَوْمَ الْقِيَامَةِ يَقْعُدُ عَلَى الصِّرَاطِ فَيَدْخُلُ أَوْلِيَاءَهُ الْجَنَّةَ وَيَدْخُلُ أَعْدَائُهُ النَّارَ.

وَمِنْ الْمَنَاقِبِ: عَنْ رَافِعِ مَوْلَى عَائِشَةَ قَالَ: كُنْتُ غُلَامًا أَخْدِمُهَا فَكُنْتُ إِذَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عِنْدَهَا أَكُونُ قَرِيبًا إِلَيْهَا لِأَعَاظِيهَا. قَالَ: فَبَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ

One day when the Messenger of Allah was at home, someone knocked at the door. I went quickly to the door and found there was a female slave with a big tray with a cover on it. She asked permission to enter. I went and informed A'ishah. She said: Guide her into the house. Entering the house, the female slave put the tray on the ground before A'ishah, saying: This is a gift offered to you. She took it to the Messenger of Allah and removed the cover from it. The female slave left and the Messenger of Allah started eating from the tray, saying: I wish Amir al-Mu'minin, the master of Muslims and the leader of the pious, were here to share the food with us. At this time, someone knocked at the door. When I opened the door, I found 'Ali behind it. Rushing towards the Messenger of Allah, I said: 'Ali is behind the door, asking permission to enter. The Holy Prophet's eyes fell on 'Ali's face and said: You are most welcome! Hail to you. I longed for your presence twice. If you were late, I would pray to God to bring you here. Now, take a seat and eat with us.⁷⁹

The Messenger of Allah has been quoted by Anas as saying: Paradise longs for four men of my Ummah! I intended to ask him who they were but I feared they might not be those in my mind. Hence, I went to Abu-Bakr, told him of the story, and said: Ask the Messenger of Allah who they are. Abu-Bakr said: I fear that I might not be among the four and to be exposed to the blame of my tribe (Bani Taym). So I went to Umar and asked him to do the same. Umar too brought up the possible blame of his tribe (Banu-Adi). Thereafter, I went to Uthman and told him the story. Like the other two, he said: I fear I may not be among the four and be blamed by Umayyad. Being desperate, I went to 'Ali who was irrigating his tree and told him the story.

'Ali said: By God, I will ask the Messenger of Allah and I am not fearful, for if I am one of the four, I will praise Lord for giving me such a blessing and if I am not one of them, I will pray to Lord to make me one of the four and place their love in my heart. So he headed for the Holy Prophet's house while I was accompanying him. We saw the Messenger of Allah at a time Dihyah Kalbi had his head on his lap. Seeing 'Ali, Dihyah rose up, hailed him and said: O Amir al-Mu'minin! Come and put the head of your cousin on your lap, for you are more deserving of this act!

عَلَيْهِ وَآلِهِ عِنْدَهَا ذَاتَ يَوْمٍ إِذْ جَاءَ جَاءَ فَدَقَّ الْبَابَ. قَالَ فَخَرَجْتُ إِلَيْهِ فَإِذَا جَارِيَةٌ مَعَهَا إِنَاءٌ مُعْطَى. قَالَ: فَرَجَعْتُ إِلَى عَائِشَةَ فَأَخْبَرْتُهَا. فَقَالَتْ: أَدْخِلُهَا. فَدَخَلْتُ فَوَضَعْتُهُ بَيْنَ يَدَيَّ عَائِشَةَ فَوَضَعَتْهُ عَائِشَةُ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ، فَجَعَلَ يَأْكُلُ وَخَرَجَتِ الْجَارِيَةُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَيْتَ أَمِيرَ الْمُؤْمِنِينَ وَسَيِّدَ الْمُسْلِمِينَ وَإِمَامَ الْمُتَّقِينَ عِنْدِي يَأْكُلُ مَعِيَ. فَقَالَتْ عَائِشَةُ: وَمَنْ أَمِيرُ الْمُؤْمِنِينَ وَسَيِّدَ الْمُسْلِمِينَ؟ فَسَكَتَ، ثُمَّ أَعَادَ الْكَلَامَ مَرَّةً أُخْرَى. فَقَالَتْ عَائِشَةُ مِثْلَ ذَلِكَ، فَسَكَتَ. فَجَاءَ جَاءَ فَدَقَّ الْبَابَ فَخَرَجْتُ إِلَيْهِ فَإِذَا هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، قَالَ: فَرَجَعْتُ فَقُلْتُ: هَذَا عَلِيٌّ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَدْخُلْهُ. فَلَمَّا دَخَلَ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَرْحَبًا وَأَهْلًا، لَقَدْ تَمَنَيْتُكَ مَرَّتَيْنِ حَتَّى لَوْ أَبْطَأْتُ عَلَيَّ لَسَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَأْتِيَ بِكَ. إِنْ جَلَسَ وَكُلَّ مَعِيَ. فَجَلَسَ وَأَكَلَ مَعَهُ. ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَاتَلَ اللَّهُ مَنْ قَاتَلَكَ وَعَادَى مَنْ عَادَاكَ. فَقَالَتْ عَائِشَةُ: وَمَنْ يُقَاتِلُهُ وَمَنْ يُعَادِيهِ؟ قَالَ: أَنْتِ وَمَنْ مَعَكَ، مَرَّتَيْنِ.

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ الْجَنَّةَ مُشْتَاقَةٌ إِلَى أَرْبَعَةٍ مِنْ أُمَّتِي. فَهَبْتُ أَنْ أَسْأَلَهُ مَنْ هُمْ. فَأَتَيْتُ أَبَا بَكْرٍ فَقُلْتُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى أَرْبَعَةٍ مِنْ أُمَّتِي، فَسَأَلَهُ مَنْ هُمْ. فَقَالَ: أَخَافُ أَلَّا أَكُونَ مِنْهُمْ فَتُعِيرُنِي بِهِ بَنُو تَيْمٍ. فَأَتَيْتُ عُمَرَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ. فَقَالَ: أَخَافُ أَلَّا أَكُونَ مِنْهُمْ فَتُعِيرُنِي بِهِ بَنُو أُمَيَّةَ. فَأَتَيْتُ عَلِيًّا وَهُوَ فِي نَاضِحٍ لَهُ فَقُلْتُ لَهُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ إِنَّ الْجَنَّةَ مُشْتَاقَةٌ إِلَى أَرْبَعَةٍ مِنْ أُمَّتِي، فَسَأَلَهُ مَنْ هُمْ. فَقَالَ: وَاللَّهِ لَأَسْأَلَنَّهُ، فَإِنْ كُنْتُ مِنْهُمْ لِأَحْمِدَنَّ اللَّهَ عَزَّ وَجَلَّ وَإِنْ لَمْ أَكُنْ مِنْهُمْ لَأَسْأَلَنَّ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ وَأَوْدَهُمْ. فَجَاءَ وَجِئْتُ مَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَدَخَلْنَا عَلَيْهِ وَرَأْسُهُ فِي حِجْرِ دَحِيَّةِ الْكَلْبِيِّ.

‘Ali sat on the ground and put the head of the Messenger of Allah on his lap. At this time, the Holy Prophet woke up, saying: O Abul Hasan! You are not here without reason. What do you need? ‘Ali said: O Messenger of Allah, may my parents be ransom for you. When I came here, your head was on Kalbi’s lap. He rose up, greeted me and said: Put the head of your cousin on your lap, for you are more deserving than me! The Messenger of Allah asked: Did you recognize him? I said: Yes, he was Dihyah Kalbi. The Messenger of Allah said: He was not Dihyah rather, he was Gabriel the trustworthy in the guise of Dihyah. Then ‘Ali said: May my parents be your ransom. Right now, Anas informed me that you have said: Paradise longs for four persons! Who are those four? Pointing his finger at ‘Ali, the Messenger of Allah said: By God, you are the first of them. He repeated this three times. ‘Ali said: O Messenger of Allah! May my parents be your ransom; who are the other three? The Holy Prophet said: The other three are: Miqdad, Salman, and Abu-Dharr.[80](#)

The Messenger of Allah has said on the authority of Abbas: On the Day of Judgment, no one will enter the plain of the Resurrection Yard riding except four persons. Rising up from his seat, Abbas said: O Messenger of Allah! May my parents be your ransom; who are those four persons?

The Holy Prophet said: I will ride my heavenly horse (Buraq), my brother Salih will ride his she-camel which was hamstrung, my uncle Hamzah will ride my ‘Adba’ she-camel and my brother, my cousin and my son-in-law, ‘Ali, will ride one of the she-camels of paradise with fine silk on it, with emerald legs, red gold body, white camphor head, ambergris tail, glowing with light, musky skeleton, neck of pearls, cupola of divine light whose inward is divine forgiveness and its outward is divine mercy. The banner of al-Hamd is in his hand.

When he passes by a group of angels, they will say: Is he an arch–angel, a prophet or bearer of divine throne? At that time a herald from near or inside the divine throne will say: He is neither arch–angel, nor a prophet or bearer of divine throne. He is ‘Ali ibn Abi–Talib, Amir al–Mu’minin, the leader of the pious and the head of the graceful ones. Delivered is one who accepts him and loser is one who denies or disobeys him. If a worshipper prays for thousands of years between Rukn and Maqam of Ka’bah in a way his body languishes and meets God while he is the enemy of the family of Muhammad, God will throw him to hell on face.⁸¹

فَلَمَّا رَأَاهُ دَحِيَّةُ قَامَ إِلَيْهِ وَسَلَّمَ عَلَيْهِ وَقَالَ: خُذْ بِرَأْسِ ابْنِ عَمِّكَ يَا أَمِيرَ الْمُؤْمِنِينَ، فَأَنْتَ أَحَقُّ بِهِ. فَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَرَأْسُهُ فِي حِجْرِ عَلِيٍّ فَقَالَ لَهُ: يَا أَبَا الْحَسَنِ، مَا جِئْتَنَا إِلَّا فِي حَاجَةٍ. قَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، دَخَلْتُ وَرَأْسُكَ فِي حِجْرِ دَحِيَّةِ الْكَلْبِيِّ فَقَامَ إِلَيَّ وَسَلَّمَ عَلَيَّ وَقَالَ: خُذْ بِرَأْسِ ابْنِ عَمِّكَ إِلَيْكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَهَلْ عَرَفْتَهُ؟ فَقَالَ: هُوَ دَحِيَّةُ الْكَلْبِيِّ. فَقَالَ لَهُ: ذَاكَ جَبْرِيلُ. فَقَالَ لَهُ: بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ، أَعَلَمَنِي أَنْسُ أَنْكَ قُلْتُ: الْجَنَّةُ مُشْتَاقَةٌ إِلَى أَرْبَعَةٍ مِنْ أُمَّتِي، فَمَنْ هُمْ؟ فَأَوْمَأَ إِلَيْهِ بِيَدِهِ فَقَالَ: أَنْتَ وَاللَّهُ أَوْلُهُمْ. أَنْتَ وَاللَّهُ أَوْلُهُمْ. فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي، فَمَنْ الثَّلَاثَةُ؟ فَقَالَ لَهُ: الْمِقْدَادُ وَسَلْمَانُ وَأَبُو ذَرٍّ.

وَمِنْ تَارِيخِ الْخَطِيبِ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَيْسَ فِي الْقِيَامَةِ رَاكِبٌ غَيْرُنَا وَنَحْنُ أَرْبَعَةٌ. فَقَامَ عَمُّهُ الْعَبَّاسُ فَقَالَ: فِذَاكَ أَبِي وَأُمِّي فَأَنْتَ وَمَنْ؟ قَالَ: فَأَمَّا أَنَا فَعَلَى دَابَّةِ اللَّهِ الْبَرَّاقِ، وَأَمَّا أَخِي صَالِحٌ فَعَلَى نَاقَةِ اللَّهِ الَّتِي عُقِرَتْ. وَعَمِّي حَمْرَةٌ أَسَدُ اللَّهِ وَأَسَدُ رَسُولِهِ عَلَى نَاقَتِي الْعُضْبَاءِ. وَأَخِي وَابْنُ عَمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى نَاقَةٍ مِنْ نَوَاقِ الْجَنَّةِ مُدْبِجَةِ الظُّهْرِ، رَحْلُهَا مِنْ زُمُرٍ أَخْضَرَ مُضَيَّبٍ بِالذَّهَبِ الْأَحْمَرِ، رَأْسُهَا مِنَ الْكَافُورِ الْأَبْيَضِ وَذَنَبُهَا مِنَ الْعَنْبَرِ الْأَشْهَبِ، وَقَوَائِمُهَا مِنَ الْمِسْكِ الْأَذْفَرِ، وَعُنُقُهَا مِنْ لَوْلُؤٍ، عَلَيْهَا قُبَّةٌ مِنْ نُورٍ، بَاطِنُهَا عَفْوُ اللَّهِ وَظَاهَرُهَا رَحْمَةُ اللَّهِ، بِيَدِهِ لَوَاءُ الْحَمْدِ. فَلَا يَمُرُّ بِمَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: هَذَا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ حَامِلُ عَرْشِ رَبِّ الْعَالَمِينَ. فَيُنَادِي مُنَادٍ مِنْ لَدُنِ الْعَرْشِ - أَوْ قَالَ مِنْ بَطْنَانِ الْعَرْشِ -: لَيْسَ هَذَا مَلَكًا مُقَرَّبًا وَلَا نَبِيًّا مُرْسَلًا وَلَا حَامِلَ عَرْشِ رَبِّ الْعَالَمِينَ؛ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَإِمَامُ الْمُتَّقِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ إِلَى جَنَابِ رَبِّ الْعَالَمِينَ. أَفْلَحَ مَنْ صَدَّقَهُ وَخَآبَ مَنْ كَذَّبَهُ. وَلَوْ أَنَّ عَابِدًا عَبْدَ اللَّهِ بَيْنَ الرُّكْنِ وَالْمَقَامِ أَلْفَ عَامٍ وَأَلْفَ عَامٍ حَتَّى يَكُونَ كَالشَّنِّ الْبَالِي ثُمَّ لَقِيَ اللَّهَ مُبْغِضًا لَأَلِ مُحَمَّدٍ أَكْبَهُ اللَّهُ عَلَى مَنْخَرِهِ فِي جَهَنَّمَ.

The Messenger of Allah has been reported as saying: when on my Night Journey, I reached the farthest lote–tree (Sidrat al–Muntaha), I stopped in the presence of Allah who said: O Muhammad! I said: Yes. He said: You have tried my servants. Which of them obeys you? I said: O Lord! I found ‘Ali the most obedient. He said: You said the truth. Have you appointed a successor among your Ummah to guide my servants with my book and to teach them what they do not know? I said: O Lord! You appoint my successor, for you are the Best Appointer! God said: I have appointed ‘Ali. Therefore, appoint him as your vicegerent and executor after yourself, for I have given him my knowledge and forbearance. He is truly the commander of the believers. This is a title I have allocated to him only, for no one has had it before or will have it in future.

O Muhammad! ‘Ali is the standard bearer of guidance, leader of my obedient servants and the light of

my The saints. He is the word I made incumbent on the pious. Whoever loves him, has loved me and whoever is hostile to him, has been hostile to me! O Muhammad! Convey this good news to him. The Messenger of Allah said: I conveyed to him this good news. He appreciated it and said: I am a servant of God and under His control. If He blames me, it is because of the sin I have committed and if He forgives me it is because God is my Lord and my Aide. God said: Verily I will fulfill the promise I have given him. I said: O Lord! Make belief in You steadfast in him. God said: I did, but O Muhammad! I will try him with tribulations and calamities with which I have not tried anyone of the saints. I said: He is my brother and my long-cherished friend. God said: This is the fate I know about him. He will be afflicted with all these calamities and it is due to his high positions. My party, my devotees and the followers of prophets would not be recognized if there were no 'Ali.⁸²

These traditions have been reported from more than three hundred ways of narration.

وَمِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ ثُمَّ مِنَ السَّمَاءِ إِلَى سِدْرَةِ الْمُنْتَهَى وَقَفْتُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَ لِي: يَا مُحَمَّدُ. فَقُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ. قَالَ: قَدْ بَلَوْتَ خَلْقِي فَأَيُّهُمْ رَأَيْتَ أَطَوَّعَ لَكَ؟ قَالَ: قُلْتُ: رَبِّي عَلِيًّا. قَالَ: صَدَقْتَ يَا مُحَمَّدُ، فَهَلِ اتَّخَذْتَ لِنَفْسِكَ خَلِيفَةً يُؤَدِّي عَنْكَ وَيُعَلِّمُ عِبَادِي مِنْ كِتَابِي مَا لَا يَعْلَمُونَ؟ قَالَ: قُلْتُ: يَا رَبِّ اخْتَرْ لِي، فَإِنَّ خَيْرَتَكَ خَيْرَتِي. قَالَ: قَدْ اخْتَرْتُ لَكَ عَلِيًّا، فَاتَّخِذْهُ لِنَفْسِكَ خَلِيفَةً وَوَصِيًّا، وَنَحْلُتُهُ عَلَمِي وَحِلْمِي، وَهُوَ أَمِيرُ الْمُؤْمِنِينَ حَقًّا، لَمْ يَنْلُهَا أَحَدٌ قَبْلَهُ وَلَيْسَتْ لِأَحَدٍ بَعْدَهُ. يَا مُحَمَّدُ، عَلَيَّ رَأْيُهُ الْهُدَى وَإِمَامٌ مَنْ أَطَاعَنِي وَتَوَرَّأُولِيَّائِي، وَهُوَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ. مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي، فَبَشِّرْهُ بِذَلِكَ يَا مُحَمَّدُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قُلْتُ: رَبِّ قَدْ بَشَّرْتُهُ. فَقَالَ: أَنَا عَبْدُ اللَّهِ وَفِي قَبْضَتِهِ، إِنْ يُعَاقِبُنِي فَيَذْنُوبِي لَمْ يَظْلِمْنِي شَيْئًا، وَإِنْ أُنِّمَ لِي وَعَدِي فَاللَّهُ مَوْلَايَ. قَالَ: قُلْتُ: اللَّهُمَّ اجْعَلْ قَلْبَهُ وَاجِعًا رَبيُّعَهُ الْإِيمَانَ. قَالَ: قَدْ فَعَلْتُ ذَلِكَ يَا مُحَمَّدُ، غَيْرَ أَنِّي مُخْتَصُّهُ بِشَيْءٍ مِنَ الْبَلَاءِ لَمْ أَخْتَصَّ بِهِ أَحَدًا مِنْ أُولِيَّائِي. قَالَ: قُلْتُ: رَبِّ أَخِي وَصَاحِبِي. قَالَ: قَدْ سَبَقَ فِي عَلَمِي أَنَّهُ مُبْتَلَى، لَوْلَا عَلَيَّ لَمْ يُعْرِفْ حَزْبِي وَلَا أُولِيَّائِي وَلَا أُولِيَاءَ رَسُولِي.

وَهَذِهِ الْأَحَادِيثُ وَرَدَتْ مِنْ أَزِيدٍ مِنْ ثَلَاثِمِائَةِ طَرِيقٍ.

The Unity of 'Ali and the Holy Prophet

There is a widely transmitted Hadith in which the Messenger of Allah has said about 'Ali: You are to me like Aaron to Moses. 'Ali is the soul of the Holy Prophet, for his blood is from the blood and his flesh is from the flesh of the Messenger of Allah.

فِي خَبَرِ الْمَنْزِلَةِ وَالْإِتِّحَادِ: مِنْ مَشَاهِيرِ الْأَحَادِيثِ وَمُتَوَاتِرِهَا قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، وَأَنْتَ نَفْسُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، دَمُهُ مِنْ دَمِي وَلَحْمُهُ مِنْ لَحْمِي.

The Holy Prophet (S) has been quoted by Ibn Abbas as saying: 'Ali's blood and flesh is from my blood and flesh. His position to me is like that of Aaron to Moses except that there is no prophet after me! Be a

witness to what I say. Listen to and remember it. ‘Ali is the commander of the believers (Amir al-Mu’minin), master of Muslims and treasure of my knowledge. His path is my path. Whoever seeks nearness to me has to walk on his path. He is my brother in this world and my companion in the hereafter. He will be with me in the zenith of dignity and the most sublime stages.[83](#)

The Holy Prophet (S) has been quoted by Jabir as saying: I and ‘Ali are one and from the same tree and the other people are from different trees.[84](#)

The Messenger of Allah has been quoted by Ibn Abbas as saying: The likeness of ‘Ali to me is the likeness of my head to my body.[85](#)

When ‘Ali victoriously came to the Holy Prophet from Khaybar, the Messenger of Allah said: If I did not fear that a group of my Ummah would say about you what the Christians said about Jesus, I would say something about your majesty that whenever you passed by a group of them, they would take the dust of your footsteps as a source of blessing and would use the water dropping from your hands in ablution as a cure!

As for your dignity, I should say that you are from me and I am from you. You are my inheritor and I will inherit you. Your position to me is as Aaron had with Moses, except there will be no prophet after me. You will pay my debt and fight my enemies. You are the nearest to me on the Day of Judgment and the first to join me at the Pond. You are the first who will wear heavenly green garment along with me. You are also the first person of my Ummah to enter paradise and your followers will be sitting on the pulpits of light. Truth is always on your tongue, in your heart, and manifest before your eyes.[86](#)

It has been reported in Manaqib that Mu’awiyah proposed to Sad ibn Abi-Waqqas to curse ‘Ali! Being disturbed, Sad rejected Mu’awiyah’s proposal. Mu’awiyah asked for the reason. Sad said: The Messenger of Allah stated three features about ‘Ali for which I will never curse him. If I had only one of those features it would be more valuable to me than red-haired camels.

Then, he added: One of those features is as follows: when the Messenger of Allah went on a military expedition and appointed ‘Ali as his successor in Medina and ‘Ali complained: Do you leave me in Medina with children and women? The Holy Prophet said: Are you not happy that your position to me is as Aaron had with Moses, except that there will be no prophet after me?

رَوَى ابْنُ عَبَّاسٍ مِنْ كِتَابِ الْمَنَاقِبِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ لَحْمُهُ مِنْ لَحْمِي وَدَمُهُ مِنْ دَمِي، وَهُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي.

وَقَالَ: يَا أُمَّ سَلَمَةَ، إِشْهَدِي وَأَسْمَعِي، هَذَا عَلِيٌّ، هَذَا أَمِيرُ الْمُؤْمِنِينَ وَسَيِّدُ الْمُسْلِمِينَ وَعَيْبَةُ عِلْمِي وَبَابِي الَّذِي أُوتِيَ مِنْهُ، أَخِي فِي الدُّنْيَا وَخِدْنِي فِي الْآخِرَةِ وَمَعِي فِي السَّعَاءِ وَالْأَعْلَى. وَعَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ، وَالنَّاسُ مِنْ أَشْجَارٍ شَتَّى. وَعَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

عَلِيٌّ مِّنِّي مِثْلُ رَأْسِي مِّنْ بَدَنِي.

وَلَمَّا قَدِمَ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَفَتْحِ خَيْبَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَوْلَا أَنْ تَقُولَ فِيكَ طَائِفَةٌ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالًا لَا تَمُرُّ بِمَلَأٍ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ وَمِنْ فَضْلِ طَهُورِكَ يَسْتَشْفُونَ بِهِ. وَلَكِنْ حَسْبُكَ أَنْ تَكُونَ مِنِّي وَأَنَا مِنْكَ، تَرِثْنِي وَأَرْثُكَ، وَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، وَأَنْتَ تُبْرِئُ ذِمَّتِي وَتُقَاتِلُ عَلَى سُنَّتِي، وَأَنْتَ غَدَا فِي الْآخِرَةِ أَقْرَبُ النَّاسِ مِنِّي، وَأَنْتَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الْحَوْضَ وَأَوَّلُ مَنْ يُكْسَى مَعِيَ وَأَوَّلُ دَاخِلٍ فِي الْجَنَّةِ مِنْ أُمَّتِي، وَأَنْ شِيعَتَكَ عَلَى مَنَابِرٍ مِنْ نُورٍ، وَأَنْ الْحَقَّ عَلَى لِسَانِكَ وَفِي قَلْبِكَ وَبَيْنَ عَيْنَيْكَ.

وَمِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدَ بْنَ أَبِي وَقَّاصٍ بِسَبِّ أَمِيرِ الْمُؤْمِنِينَ فَامْتَنَعَ. فَقَالَ: مَا مَنَعَكَ؟ قَالَ: ثَلَاثٌ قَالَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَنْ

‘Ali’s second feature is that on the day of Khaybar, I heard the Messenger of Allah saying: Tomorrow I will give the banner of Islam to a man who loves Allah and His messenger and Allah and His messenger too love him! On that day a group of companions including myself were waiting for such an honorable position in the hope that we would be honored with it. But the Messenger of Allah said: Call ‘Ali! Having sore eyes, ‘Ali came to the Holy Prophet who rubbed his saliva on ‘Ali’s eyes which cured them immediately. The Holy Prophet gave the banner of Islam to ‘Ali who later returned to the Messenger of Allah with full victory.

‘Ali’s third feature is that on the day of mutual cursing (Mubahalah), God Almighty introduced ‘Ali as the soul of the Holy Prophet (S):

“Come let us call our sons and your sons, our women and your women, and our near people and your near people” (3:61)

and the Messenger of Allah called ‘Ali, Fatimah, Hasan, and Husayn, saying: O Lord! These are my Ahl al-Bayt.^{[87](#)}

Jabir ibn Abdullah has been reported as saying: I and a group of the companions of the Holy Prophet (S) were lying down in the mosque. Having a leafless twig of palm in his hand, the Messenger of Allah entered the mosque, complaining of our lying down in Masjid. So we along with ‘Ali had to leave the mosque as quickly as possible. At this time, the Messenger of Allah said: O ‘Ali! Come here, for whatever is permissible for me in the mosque is permissible for you too. Are you not happy that your position to me is as Harun had with Musa except that there will be no prophet after me? By God under whose control my life is, on the Day of Judgment you will drive away a group of people from the Pond with teak rod you have in hand in the same way that a thirsty camel is driven away from water! Even now, I can see your position at the Pond.^{[88](#)}

‘Ali has reported: I was afflicted with a severe disease. To seek the cure, I went to the house of the Holy Prophet (S). Seeing I was sick, the Messenger of Allah made me lie down in his own place, put a covering of his garment on me and started praying. After the passage of a short time in prayer, he said: O son of Abu-Talib, God has healed you. You do not have to worry any more, for whatever I asked God for myself, I asked for you. All my wishes were fulfilled except the question of prophethood, for there will be no prophet after me.⁸⁹

أَسْبَهُ لَأَنْ يَكُونَ لِي وَاحِدَةً مِنْهُمْ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ وَقَدْ خَلَّفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ لَهُ عَلِيُّ: يَا رَسُولَ اللَّهِ، أَتُخَلِّفُنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي؟ وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: لَأُعْطِينَ الرَّأْيَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ. قَالَ: فَتَطَاوَلْنَا لَهَا. فَقَالَ: ادْعُوا لِي عَلِيًّا. فَأَتَاهُ وَبِهِ رَمَدٌ فَبَصَقَ فِي عَيْنَيْهِ وَدَفَعَ الرَّأْيَةَ فَفَتَحَ اللَّهُ عَلَيْهِ. وَلَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ: نَدَعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ؟ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: اللَّهُمَّ هَؤُلَاءِ أَهْلِي

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَنَحْنُ مُضْطَجِعُونَ فِي الْمَسْجِدِ وَفِي يَدِهِ عُسَيْبٌ رُطْبٌ قَالَ: تَرْقُدُونَ فِي الْمَسْجِدِ؟ قُلْنَا: قَدْ أَجَفَلْنَا وَأَجْفَلَ عَلِيٌّ مَعَنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ إِنَّهُ يَحِلُّ لَكَ فِي الْمَسْجِدِ مَا يَحِلُّ لِي. أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا النَّبُوءَةَ؟ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكَ لَذَائِدٌ عَنْ حَوْضِي يَوْمَ الْقِيَامَةِ، تَذُودُ عَنْهُ رَجُلًا كَمَا يُذَادُ الْبُعِيرُ الضَّالُّ عَنِ الْمَاءِ، بَعْصًا لَكَ مِنْ عَوْسَجٍ. كَأَنِّي أَنْظُرُ إِلَى مَقَامِكَ مِنْ حَوْضِي.

وَعَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: وَجَعْتُ وَجَعًا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَنَاَمَنِي فِي مَكَانِهِ وَقَامَ يُصَلِّي، فَأَلْقَى عَلَيَّ، طَرَفَ تَوْبِهِ فَصَلَّى مَا شَاءَ اللَّهُ. ثُمَّ قَالَ يَا بَنَ أَبِي طَالِبٍ،

The Messenger of Allah has been quoted by Muadh ibn Jabal as having said to ‘Ali: You share all the merits and virtues with me except prophethood in which I am superior to all people and no man of Quraysh has such virtues and merits; You are the first to believe in Allah; You are the most faithful to Allah’s covenant; You are the most steadfast in carrying out God’s orders. You are the fairest in division of property; You are the most just among the servants, the most knowledgeable in judgment and the most privileged with God on the Day of Judgment.⁹⁰ The Holy Prophet (S) has been reported by ibn Umar as saying: Whoever keeps his distance from ‘Ali’s manners has kept distance from my manners and whoever keeps distance from me has kept distance from God.⁹¹

The Messenger of Allah has been quoted by Abi- Dharr as saying: O ‘Ali, whoever keeps distance from me and forsakes my way, has kept distance from God. Beyond doubt, parting with you will be parting with me.⁹²

The Story of the Grilled Bird

A narration which has been widely transmitted and it is well-known both to Shi'ite and Sunni Muslims is the story of the grilled bird. Anas ibn Malik reports: A grilled bird was offered to the Messenger of Allah as a gift, for which he raised his hands in prayer, saying: O Lord, send to me Your most beloved creature to eat with me from this bird.

Being sure that the Holy Prophet's prayer would be answered, Anas reports: I hoped that he would be a man from Ansar (helpers). Hence I said: O Lord, let the man be from Ansar! But concurrent with the Holy Prophet's prayer 'Ali was at the door and asked for permission to enter. I said: The Messenger of Allah is busy now. 'Ali went away and came again after a few moments. Again I said that the Holy Prophet was busy. For the third time 'Ali came at the door. The Messenger of Allah said: Open the door. I opened the door. 'Ali came in. The Holy Prophet asked: What happened between you and Anas? 'Ali said: O Messenger of Allah! This is the third time I come to see you but each time Anas stopped me from entering the house, saying: The Holy Prophet is busy!

قَدْ بَرِئْتُ فَلَا بَأْسَ عَلَيْكَ. مَا سَأَلْتُ اللَّهَ شَيْئًا إِلَّا وَسَأَلْتُ لَكَ مِثْلَهُ، وَلَا سَأَلْتُ اللَّهَ شَيْئًا إِلَّا أَعْطَانِيهِ إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي. وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ أَخْصِمَكَ بِالتُّبُوءَةِ وَلَا تُبُوءَ بَعْدِي، وَتَخْصِمِ النَّاسَ بِسَبْعٍ وَلَا يُحَاجُّكَ فِيهِنَّ أَحَدٌ مِنْ قُرَيْشٍ: أَنْتَ أَوَّلُهُمْ إِيْمَانًا بِاللَّهِ، وَأَوَّلَاهُمْ بِعَهْدِ اللَّهِ، وَأَقْوَمُهُمْ بِأَمْرِ اللَّهِ، وَأَقْسَمُهُمْ بِالسَّوِيَّةِ، وَأَعْدَلُهُمْ فِي الرَّعِيَّةِ، وَأَبْصَرُهُمْ فِي الْقَضِيَّةِ، وَأَعْظَمُهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَزِيَّةً.

وَعَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ فَارَقَ عَلِيًّا فَارَقَنِي، وَمَنْ فَارَقَنِي فَارَقَ اللَّهَ عَزَّ وَجَلَّ.

وَعَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، إِنَّهُ مَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ، وَمَنْ فَارَقَكَ فَقَدْ فَارَقَنِي. فِي خَبَرِ الطَّائِرِ:

مِنْ الْأَحَادِيثِ الْمَنْقُولَةِ بِالتَّوَاتُرِ عِنْدَ الْخَاصَّةِ وَالْعَامَّةِ خَبَرُ الطَّائِرِ. رَوَى أَنَسُ بْنُ مَالِكٍ قَالَ: أَهْدَيْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ طَيْرٌ فَقَالَ: اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ مِنْ هَذَا الطَّيْرِ. فَقُلْتُ: اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ. فَجَاءَ عَلِيٌّ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى حَاجَةٍ، فَذَهَبَ. ثُمَّ جَاءَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ، فَذَهَبَ. ثُمَّ جَاءَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِفْتَحْ، فَفَتَحْتُ. ثُمَّ دَخَلَ.

The Holy Prophet (S) called me and said: Why did you stop 'Ali from coming in. I said: O Messenger of Allah, when I heard your prayer and I was sure your prayer would be answered, I wished the most beloved man with Allah would be a man from my tribe, Ansar! The Messenger of Allah said: Yes, everyone is interested in his close relations and repeated this sentence for a second time.⁹³

'Ali is the Best Creature

The Messenger of Allah has been quoted by ibn Mardawayh on the authority of Hudhayfah as saying: 'Ali is the best of the human beings. Whoever does not admit this, is an unbeliever who has denied an indisputable fact.⁹⁴ The Holy Prophet has been reported by Salman as saying: 'Ali ibn Abi-Talib is the best one I appoint as my successor.⁹⁵ Quoting Salman, Ab Said Khidri reports: One day the Messenger of Allah called me. I said: O Messenger of Allah, I am at your service. He said: Today I take you as a witness that 'Ali ibn Abi-Talib is the best of people.⁹⁶

Abu-Rafi has quoted his father and his grandfather as saying: I heard the Messenger of Allah saying to 'Ali: O 'Ali, you are the best of my Ummah in the world and hereafter.⁹⁷

The Messenger of Allah has been quoted by Habashi ibn Janadah as saying: The best man who walks on the earth after me is 'Ali ibn Abi-Talib.⁹⁸ The Holy Prophet (S) has been quoted by Anas ibn Malik as saying: 'Ali is the best person whom I leave behind after myself.⁹⁹ Jabir ibn Abdullah has reported: The Messenger of Allah sent Walid ibn Uqbah to Banu-Wulayah tribe against whom he had a long-cherished rancor in the pre-Islamic era to collect alms from them.

When Banu-Wulay'ah tribe were informed of it, they rushed to welcome him and to know what he wanted from close. But Walid was horrified, having the impression that they were going to fight him. So he returned to Medina from the same spot. He presented a false report to the Messenger of Allah, saying: Banu-Wulayah tribe are disobeying you, refusing to pay alms and are intent to kill me. Being aware of Walid's return to Medina and his report, all of Banu-Wulayah tribe came to Medina without any delay and went to see the Messenger of Allah, saying: Walid's report is baseless. We neither disobey you nor refuse to pay alms. We only feared that he might take revenge because of his rancor against us!

فَقَالَ: مَا أَخْرَكَ يَا عَلِيٌّ؟ قَالَ: هَذِهِ آخِرُ ثَلَاثِ كَرَّاتٍ يَرُدُّنِي أَنَسٌ، يَزْعُمُ أَنَّكَ عَلَى حَاجَةٍ. قَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ يَا أَنَسُ؟ قَالَ: سَمِعْتُ دُعَاءَكَ فَأَحْبَبْتُ أَنْ يَكُونَ فِي رَجُلٍ مِنْ قَوْمِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ الرَّجُلَ يُحِبُّ قَوْمَهُ، إِنَّ الرَّجُلَ يُحِبُّ قَوْمَهُ.

فِي النَّصْرِ عَلَيْهِ بِأَنَّهُ خَيْرُ الْخَلْقِ: مِنْ مَنَاقِبِ ابْنِ مَرْدَوَيْهِ عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ الْبَشَرِ، مَنْ أَبِي فَقَدْ كَفَرَ.

وَعَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، عَلِيٌّ بْنُ أَبِي طَالِبٍ خَيْرٌ مِنْ أُخْلَفُ بَعْدِي. وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ سَلْمَانُ: رَأَيْتُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَنَادَانِي. فَقُلْتُ: لَبَّيْكَ. قَالَ: أَشْهَدُكَ الْيَوْمَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَيْرُهُمْ وَأَفْضَلُهُمْ.

وَعَنْ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَنْتَ خَيْرُ أُمَّتِي فِي الدُّنْيَا وَالْآخِرَةِ. وَعَنْ حَبَشِيِّ بْنِ جُنَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: خَيْرُ مَنْ يَمْشِي عَلَى الْأَرْضِ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ.

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ مَنْ تَرَكَتُ بَعْدِي. وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْوَلِيدَ بْنَ عَقْبَةَ إِلَى بَنِي وَلَيْعَةَ وَكَانَ بَيْنَهُمْ شَحْنَاءُ فِي الْجَاهِلِيَّةِ، فَلَمَّا بَلَغَ بَنِي وَلَيْعَةَ اسْتَقْبَلُوهُ لِيَنْظُرُوا مَا فِي

The Messenger of Allah who was fully informed of the event, in order to punish and give them a lesson said: O Banu-Wulayah! Stop this impudent act, otherwise I will send to you a man who is like me in position to fight you, to take your sons captive and to exterminate you. Pointing to ‘Ali, the Messenger of Allah said: He is the best man walking on the earth. Putting his hand on ‘Ali’s shoulder, he said: He is ‘Ali ibn Abi-Talib. Concurrent with this, the verse:

“O you who believe! If an evil-doer comes to you with a report ...”

was revealed about Walid. [100](#)

Warning Against Those Challenging ‘Ali’s Authority

The Messenger of Allah has been quoted by Abi- Dharr as saying: Anyone who challenges ‘Ali’s authority in relation to caliphate after me is certainly an unbeliever who has risen to fight Allah, His messenger and has disobeyed the decree of Allah and His messenger. Also anyone who is doubtful of ‘Ali’s right to caliphate is certainly an unbeliever. [101](#)

The Messenger of Allah has been reported by Imam Sajjad on the authority of his father, Imam Husayn, and his grandfather, Imam ‘Ali, as saying: The wrath of Allah and me is intense on one who sheds my blood and hurts me in relation to my household. [102](#) Anas has reported: I was in the presence of the Messenger of Allah when his look fell on ‘Ali who was coming to him. He said: I and the one who is coming are two proofs of Allah to my Ummah on the Day of Judgment. [103](#) The Messenger of Allah has been quoted by Mu’awiyah ibn Haydah Qushayri as having said to ‘Ali: O ‘Ali, one who dies with the rancor against you, he has died as a Jew or Christian!

نَفْسِهِ. قَالَ فَخَشِيَ الْقَوْمَ، فَرَجَعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: إِنَّ بَنِي وَلَيْعَةَ أَرَادُوا قَتْلِي وَمَنْعُوا الصَّدَقَةَ. فَلَمَّا بَلَغَ بَنِي وَلَيْعَةَ الَّذِي قَالَ عَنْهُمْ الْوَلِيدُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالُوا: يَا رَسُولَ اللَّهِ، وَاللَّهِ لَقَدْ كَذَبَ الْوَلِيدُ وَلَكِنَّهُ قَدْ كَانَتْ بَيْنَنَا وَبَيْنَهُ شَحْنَاءُ فَخَشِينَا أَنْ يُعَاقِبَنَا بِالَّذِي كَانَ بَيْنَنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَتَنْتَهَنَّيَا بَنِي وَلَيْعَةَ أَوْ لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا عِنْدِي كَنَفْسِي، يَقْتُلُ مُقَاتِلِيكُمْ وَيَسْبِي ذَرَارِيَكُمْ، وَهُوَ هَذَا خَيْرٌ مِنْ تَرَوْنَ. وَضَرَبَ عَلَى كَتِفِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. وَأَنْزَلَ اللَّهُ فِي الْوَلِيدِ بْنِ عَقْبَةَ ...؟ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ

فِي التَّوَعُّدِ عَلَى مَنْ نَاصَبَ عَلِيًّا عَلَيْهِ السَّلَامُ الْخِلَافَةَ: مِنْ كِتَابِ مَنَاقِبِ الْخَوَارِزْمِيِّ: عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ نَاصَبَ عَلِيًّا الْخِلَافَةَ بَعْدِي فَهُوَ كَافِرٌ وَقَدْ حَارَبَ اللَّهَ وَرَسُولَهُ. وَمَنْ شَكَّ فِي عَلِيٍّ فَهُوَ كَافِرٌ. وَمِنْهُ: عَنْ زَيْنِ الْعَابِدِينَ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِشْتَدَّ غَضَبُ اللَّهِ تَعَالَى وَغَضَبِي عَلَى مَنْ أَهْرَقَ دَمِي وَأَذَانِي فِي عِزَّتِي.

وَمِنْهُ: عَنْ أَنَسٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَرَأَى عَلِيًّا عَلَيْهِ السَّلَامُ مُقْبِلًا فَقَالَ: أَنَا وَهَذَا حُجَّةُ اللَّهِ عَلَى أُمَّتِي يَوْمَ الْقِيَامَةِ. وَمِنْهُ: عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ الْقُشَيْرِيِّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيٍّ

Yazid ibn Zuray reports: I said to Bahz ibn Hakim: Have your father and your grandfather narrated this Hadith on the authority of the Messenger of Allah? In response he said: May Allah strike me deaf if I am lying. [104](#) Anas ibn Malik has reported: Being in the presence of the Holy Prophet, I and a group of people said: O Messenger of Allah, by God we love you more than ourselves and our children. At this time, ‘Ali entered. The Messenger of Allah, looking at ‘Ali, compassionately said: One who says he loves me but has your rancor in heart is lying. [105](#)

The Holy Prophet (S) has been quoted by Khalid ibn Zayd known as Abu–Ayyub Ansari as saying: O ‘Ali, God Almighty has placed the love for the poor in your heart. You are pleased with their following you and they are pleased with your leadership. Happy is one who follows you and he is truthful in it. Woe to one who has your rancor in heart and tells lies about you. [106](#)

Ibn Abbas has reported: I was in the presence of the Messenger of Allah when ‘Ali entered with fury. The Holy Prophet asked the reason. ‘Ali said: O Messenger of Allah! I was in the gathering of your cousins who were saying things far from your dignity. That made me furious. Being angry, the Messenger of Allah rose up and said: O people! Whoever makes ‘Ali angry has made me angry, for ‘Ali is the first one who believed in Allah and His messenger and adhered to Allah’s covenant. O people, anyone who hurts ‘Ali’s feelings, he will be raised among Jews and Christians. Jabir asked: Even if he accepts the oneness of God and your prophethood?

The Messenger of Allah said: Yes, even if you bear witness that there is no god but Allah and Muhammad is Allah’s messenger, the only advantage is that your blood will not be shed, your property will not be confiscated for Muslims and poll tax will not be collected from you. [107](#)

Abu–Hurayrah has reported: The Messenger of Allah looking at the faces of ‘Ali, Fatimah, Hasan, and Husayn, said: I am at war with one who is at war with you and at peace with one who is at peace with you. [108](#)

عَلَيْهِ السَّلَامُ: يَا عَلِيُّ، لَا يُبَالِي مَنْ مَاتَ وَهُوَ يُبْغِضُكَ مَاتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا. قَالَ يَزِيدُ بْنُ زُرَيْعٍ: قُلْتُ لِبُهَازِ بْنِ حَكِيمٍ: أَحَدَتَكَ أَبُوكَ عَنْ جَدِّكَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِهَذَا؟ قَالَ: إِنَّهُ لَحَدَّثَنِي أَبِي عَنْ جَدِّي وَإِلَّا فَصَمَّ اللَّهُ أُذُنِي بِصَمَامٍ مِنْ نَارٍ. وَمِنْهُ: عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَقَالُوا:

وَاللَّهُ يَا رَسُولَ اللَّهِ إِنَّكَ لِأَحَبُّ إِلَيْنَا مِنْ أَنْفُسِنَا وَأَوْلَادِنَا. قَالَ: فَدَخَلَ حِينَئِذٍ عَلَيَّ عَلَيْهِ السَّلَامُ فَتَنَظَّرَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ: كَذَبَ مَنْ زَعَمَ أَنَّهُ يُبْغِضُكَ وَيُحِبُّنِي.

وَمِنْهُ: عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ وَاسْمُهُ خَالِدُ بْنُ يَزِيدَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، إِنَّ اللَّهَ جَعَلَكَ تُحِبُّ الْمَسَاكِينَ وَتَرْضَى بِهِمْ أَتْبَاعاً وَيَرْضَوْنَ بِكَ إِمَاماً. فَطُوبَى لِمَنْ تَبِعَكَ وَصَدَّقَ فِيكَ، وَوَيْلٌ لِمَنْ أَبْغَضَكَ وَكَذَّبَ فِيكَ.

وَمِنْهُ: عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذْ أَقْبَلَ عَلَيَّ عَلَيْهِ السَّلَامُ غَضَبَانِ. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَغْضَبَكَ؟ فَقَالَ: أَذَوْنِي فِيكَ بَنُو عَمِّكَ. فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُغْضِباً وَقَالَ: يَا أَيُّهَا النَّاسُ، مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي. إِنَّ عَلِيًّا أَوْلُكُمْ إِيمَاناً وَأَوْفَاكُمْ بَعْدَ اللَّهِ. يَا أَيُّهَا النَّاسُ، مَنْ آذَى عَلِيًّا بَعِثَ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا. فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ، وَإِنْ شَهِدَ إِلَّا إِلَهُ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ؟ فَقَالَ: يَا جَابِرُ، كَلِمَةٌ يَحْتَجِزُونَ بِهَا إِلَّا تُسْفَكَ دِمَاؤُهُمْ وَأَنْ لَا تُسْتَبَاحَ أَمْوَالُهُمْ وَأَنْ لَا يُعْطُوا الْجَزِيَّةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ.

وَمِنْهُ: عَنْ أَبِي هُرَيْرَةَ قَالَ: أَبْصَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا وَحَسَنًا وَحُسَيْنًا وَقَاطِمَةَ فَقَالَ: أَنَا حَرْبٌ لِمَنْ حَارَكُكُمْ وَسَلَمٌ لِمَنْ سَالَمَكُمْ.

‘Ali Compared to Surah al-Ikhlās, the Holy Ka’bah, and the head of the Holy Prophet; and the duty towards him is like the duty towards fathers The Messenger of Allah has been quoted by Nu’man ibn Bashir as saying: The likeness of ‘Ali among this Ummah is the likeness of

“say: He, Allah, is one” (112: 1). [109](#)

Ibn Abbas has quoted the Messenger of Allah as having said to ‘Ali: O ‘Ali, your position among people is like the position of

“say: He, Allah, is one”

in the Qur’an. Whoever recites this Surah once, it is as if he has recited one third of the Holy Qur’an. Whoever recites it twice, it is as if he has recited two thirds of the Holy Qur’an and whoever recites it thrice, it is as if he has recited the whole Qur’an. Whoever loves you verbally, he has indeed loved one third of Islam. Whoever loves you verbally and whole-heartedly, he has loved two thirds of Islam and whoever loves you with his tongue, heart, and hands and fights the enemies of Islam on your order, his love for Islam is perfect. I swear by One who has rightfully appointed me as prophet, if those living on the earth love you like the dwellers of heaven, God will not punish them with the fire. [110](#)

The Messenger of Allah has said: The likeness of ‘Ali among you is the likeness of the hidden and manifest Ka’bah; looking at it is worship and circumambulating it is the greater Hajj. [111](#)

The Holy Prophet (S) has been quoted by Ibn Abbas as saying: The relation of ‘Ali to me is like the relation of my head to my body. [112](#) The Messenger of Allah has also been reported by Ibn Abbas as saying: The position of ‘Ali to me is like the position of my head to my body. [113](#) The Holy Prophet has been quoted by ‘Ali as saying: ‘Ali’s right to Muslims is like a father’s right to his son. [114](#)

'Ali's Ablution with Heavenly Water

Anas ibn Malik has reported that the Messenger of Allah said to Abu-Bakr and Umar: Go to 'Ali and ask him about the last night event. I will follow you too. Anas further reports: Abu-Bakr, Umar and I headed for 'Ali's house. Reaching there, we asked Abu-Bakr:

فِي تَشْبِيهِهِ بِسُورَةِ الْإِخْلَاصِ وَالْكَعْبَةِ وَرَأْسِ النَّبِيِّ عَلَيْهِ السَّلَامُ وَتَشْبِيهِ حَقِّهِ بِحَقِّ الْوَالِدِ: مِنْ كِتَابِ الْمَنَاقِبِ لِلْخَوَارِزْمِيِّ: عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّمَا مِثْلُ عَلِيٍّ فِي هَذِهِ الْأُمَّةِ مِثْلُ؟ قُلْتُ هُوَ اللَّهُ أَحَدٌ؟ فِي الْقُرْآنِ.

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ، مَا مَثَلُكَ فِي النَّاسِ إِلَّا كَمَثَلِ؟ قُلْتُ هُوَ اللَّهُ أَحَدٌ؟ فِي الْقُرْآنِ. مَنْ قَرَأَهَا مَرَّةً فَكَانَتْهَا قَرَأَ ثُلُثَ الْقُرْآنِ. وَمَنْ قَرَأَهَا مَرَّتَيْنِ فَكَانَتْهَا قَرَأَ ثُلُثَيِ الْقُرْآنِ. وَمَنْ قَرَأَهَا ثَلَاثًا فَكَانَتْهَا قَرَأَ الْقُرْآنَ كُلَّهُ. كَذَا أَنْتَ يَا عَلِيُّ، مَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ أَحَبَّ ثُلُثَ الْإِسْلَامِ. وَمَنْ أَحَبَّكَ بِلِسَانِهِ وَقَلْبِهِ فَقَدْ أَحَبَّ ثُلُثَيِ الْإِسْلَامِ. وَمَنْ أَحَبَّكَ بِلِسَانِهِ وَقَلْبِهِ وَيَدَيْهِ فَقَدْ أَحَبَّ الْإِسْلَامَ كُلَّهُ. وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَحُبِّ أَهْلِ السَّمَاءِ لَمَا عُذِّبَ أَحَدٌ مِنْهُمْ بِالنَّارِ.

وَعَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَثَلُ عَلِيٍّ فِيكُمْ (أَوْ قَالَ: فِي هَذِهِ الْأُمَّةِ) كَمَثَلِ الْكَعْبَةِ الْمُسْتَوْرَةِ (أَوِ الْمَشْهُورَةِ؛ النَّظَرُ إِلَيْهَا عِبَادَةٌ وَالْحُجُّ إِلَيْهَا فَرِيضَةٌ. وَعَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي مِثْلُ رَأْسِي مِنْ بَدَنِي. وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي كَرَأْسِي مِنْ بَدَنِي. وَعَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَقٌّ عَلَى عَالِي الْمُسْلِمِينَ كَحَقِّ الْوَالِدِ عَلَى وَلَدِهِ.

فِي السَّطَلِ

رَوَى الْخَوَارِزْمِيُّ بِإِسْنَادِهِ إِلَى أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَبِي بَكْرٍ وَعُمَرُ: إِمضِيَا إِلَى عَلِيٍّ حَتَّى يُحَدِّثَكُمَا بِمَا كَانَ مِنْهُ فِي لَيْلَتِهِ وَأَنَا عَلَى أَتْرِكُمَا. قَالَ أَنَسُ: فَمَضِيَا وَمَضَيْنُ مَعَهُمَا فَاسْتَأْذَنَ أَبُو بَكْرٍ وَعُمَرُ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، فَخَرَجَ إِلَيْهِمَا. فَقَالَ: يَا أَبَا بَكْرٍ، حَدِّثْ شَيْءًا؟ قَالَ: لَا، وَمَا حَدَّثَ إِلَّا خَيْرًا. قَالَ

Has anything happened? Abu-Bakr said: If anything has happened, it is fair. Then, he said: The Messenger of Allah said to Umar and me: Go to 'Ali to inform you of the event which happened to you last night. At this time, the Messenger of Allah arrived and asked 'Ali to tell us about the event of the last

night. ‘Ali said: O Messenger of Allah! I am ashamed of telling the story.

The Holy Prophet (S) said: Tell us the event, for God is not ashamed of telling the truth. ‘Ali said: O Messenger of Allah! Last night I was in need of water for purification but I could not find any. I was afraid my morning prayer be defaulted. Hence, I hastily sent Hasan and Husayn to two different directions to search for water but they were late and there was no sign of water. A kind of sorrow overwhelmed me for not having access to water. All of a sudden, I realized that the ceiling of the room cleft and a pail covered with a piece of cloth came down. When I uncovered the pail, I saw that it was full of water. Having purified myself with that water and having performed my prayer, I saw the pail of water going up to heaven and the cleft ceiling turned back to its former position! The Holy Prophet rejoicingly said: The pail was from heaven, the water was from Kawthar, and the cover was heavenly silk. Then, the Holy Prophet added: O ‘Ali, who could be like you last night when Gabriel was serving you?^{[115](#)}

‘Ali, a Great Master

Ibn Abbas reports: the Messenger of Allah looking at ‘Ali’s face, said: You are a master in the world and the hereafter! Whoever loves you has loved me. Someone who is my friend is God’s friend too. Your enemy is my enemy and my enemy is God’s enemy. Woe to one who is your enemy after me.^{[116](#)} The Messenger of Allah has been quoted by Akhtab ibn Muhammad as saying: During my night journey, I observed a palace made up of red rubies. At that time, God Almighty revealed to me that the palace belonged to ‘Ali who is the master of Muslims, the leader of the pious and the fortunate ones.^{[117](#)}

The Holy Prophet (S) has been reported by Asad ibn Zurarah as saying: During my night journey when I reached the lote-tree (Sidrat al-Muntaha) God Almighty revealed to me three times, saying: ‘Ali is the leader of the pious, the master of Muslims, and the one who guides the fortunate ones to paradise.^{[118](#)}

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلِعُمَرَ إِمُضِيَا إِلَيَّ حَتَّى يُحَدِّثَكُمَا بِمَا كَانَ مِنْهُ فِي لَيْلَتِهِ. وَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: يَا عَلِيُّ حَدِّثْهُمَا مَا كَانَ مِنْكَ فِي لَيْلَتِكَ. فَقَالَ: أَسْتَحْيِي يَا رَسُولَ اللَّهِ. فَقَالَ: حَدِّثْهُمَا فَإِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ. فَقَالَ عَلِيُّ: أَرَدْتُ الْمَاءَ لِلطَّهَارَةِ وَأَصْبَحْتُ وَخِفْتُ أَنْ تَفُوتَنِي الصَّلَاةُ، فَوَجَّهْتُ الْحَسْنَ فِي طَرِيقِ وَالْحُسَيْنِ فِي طَرِيقِ فِي طَلَبِ الْمَاءِ فَأَبْطَأَ عَلِيٌّ، فَأَحْزَنَنِي ذَلِكَ. فَرَأَيْتُ السَّقْفَ قَدْ انْشَقَّ وَنَزَلَ عَلَيَّ مِنْهُ سَطْلٌ مَغْطَى بِمِنْدِيلٍ، فَلَمَّا صَارَ فِي الْأَرْضِ نَحَيْتُ الْمِنْدِيلَ عَنْهُ وَإِذَا فِيهِ مَاءٌ، فَتَطَهَّرْتُ لِلصَّلَاةِ وَاغْتَسَلْتُ وَصَلَّيْتُ. ثُمَّ ارْتَفَعَ السَّطْلُ وَالْمِنْدِيلُ وَالتَّامَ السَّقْفُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَمَّا السَّطْلُ فَمِنْ الْجَنَّةِ وَأَمَّا الْمَاءُ فَمِنْ نَهْرِ الْكَوْثَرِ وَأَمَّا الْمِنْدِيلُ فَمِنْ إِسْتَبْرَقِ الْجَنَّةِ. مَنْ مِثْلُكَ يَا عَلِيُّ فِي لَيْلَتِكَ وَجَبْرَيْلُ يَخْدُمُكَ

فِي وَصْفِهِ بِالسِّيَادَةِ

رَوَى الْخَوَارِزْمِيُّ عَنْ ابْنِ عَبَّاسٍ قَالَ: نَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ: أَنْتَ سَيِّدٌ فِي الدُّنْيَا وَسَيِّدٌ فِي الْآخِرَةِ. مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَحَبِيبِي حَبِيبُ اللَّهِ عَزَّ وَجَلَّ، وَعَدُوُّكَ عَدُوِّي وَعَدُوِّي عَدُوُّ اللَّهِ

عَزَّ وَجَلَّ. وَبَلَغَ لِمَنْ أَبْغَضَكَ مِنْ بَعْدِي. وَعَنْ أُخْطَبَ بْنِ مُحَمَّدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا كَانَ لَيْلَةُ أُسْرِي بِي إِلَى السَّمَاءِ إِذَا قَصْرٌ أَحْمَرُ مِنْ يَاقُوتَةٍ تَتَلَأَلَأُ فَأُوحِيَ إِلَيَّ فِي عَلَيٍّ أَنَّهُ سَيِّدُ الْمُسْلِمِينَ وَإِمَامُ الْمُتَّقِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ.

وَعَنْ أَسْعَدَ بْنِ زُرَّارَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّتَهَيْتُ لَيْلَةَ أُسْرِي بِي إِلَى سِدْرَةِ الْمُنْتَهَى فَأُوحِيَ إِلَيَّ رَبِّي فِي عَلَيٍّ ثَلَاثًا: إِنَّهُ إِمَامُ الْمُتَّقِينَ وَسَيِّدُ الْمُسْلِمِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ إِلَى جَنَّاتِ النَّعِيمِ.

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