

Imam 'Ali's Physical Excellence and Superiority

'Ali's Worship

It is evident to everyone that Imam 'Ali was the most pious of his time. He has left behind a heritage of night prayers and supplications. He was so devoted in his prayer that he did not pay attention to anything but Allah. He was detached from the world and so absorbed in Allah that he did not feel the pains. Once he was hit with a lance in the leg in one of the battles and no one was able to pull the lance out of his leg because of much pain. It was decided to do so when he was in his prayer. They knew that only in prayer, 'Ali's spirit took distance from his body making him not feel the pain. [1](#)

دُنْيَا غُرِّي غَيْرِي! أَبِي تَعَرَّضْتُ أَمْ إِلَيَّ تَشَوَّقْتُ! هَيْهَاتَ هَيْهَاتَ! قَدْ تَبْتُكَ ثَلَاثًا لَا رَجْعَةَ فِيهَا؛ فَعُمْرُكَ قَصِيرٌ، وَخَطَرُكَ كَثِيرٌ، وَعَيْشُكَ حَقِيرٌ. آه مِنْ قَلْبِ الزَّادِ وَيُعَدُّ السَّفَرِ وَوَحْشَةِ الطَّرِيقِ. فَبَكَى مُعَاوِيَةَ وَقَالَ: رَحِمَ اللَّهُ أَبَا الْحَسَنِ، كَانَ وَاللَّهِ كَذَلِكَ. فَمَا حُزْنُكَ عَلَيْهِ يَا ضِرَارُ؟ قَالَ: حُزْنٌ مَنْ دُبِحَ وَلِدُهَا فِي جَجْرِهَا، فَلَا تَرْفَى عِبْرَتُهَا وَلَا يَسْكُنُ حُزْنُهَا. فِي الْحَلْمِ:

لَا خِلَافَ فِي أَنْ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ أَحْلَمَ النَّاسِ. فَإِنَّهُ أَخَذَ حَقُّهُ وَقَهَرَ عَلَيْهِ وَمُنِعَ مِنْ مَرْتَبَتِهِ وَصَبَرَ عَلَى ذَلِكَ وَكَظَمَ الْغَيْظَ وَحَلَمَ.

وَرَوَى صَاحِبُ الْمَنَاقِبِ عَنْ أَبِي أَيُّوبِ الْأَنْصَارِيِّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَرَضَ مَرَضَهُ فَأَتَتْهُ فَاطِمَةُ عَلَيْهَا السَّلَامُ تَعَوَّدُهُ. فَلَمَّا رَأَتْ مَا بَرَسُوا لِلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْجَهْدِ وَالضَّعْفِ اسْتَعْبَرَتْ فَبَكَتْ حَتَّى سَالَتْ الدَّمُوعُ عَلَى خَدَّيْهَا. فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا فَاطِمَةُ إِنَّ لِكِرَامَةِ اللَّهِ إِيَّاكَ زَوْجَتِكَ مِنْ أَدْمِهِمْ سَلْمًا وَأَكْثَرِهِمْ عِلْمًا وَأَعْظَمَهُمْ حِلْمًا. إِنَّ اللَّهَ تَعَالَى إِطَّلَعَ إِلَى أَهْلِ الْأَرْضِ إِطْلَاعَةً فَاخْتَارَنِي مِنْهُمْ فَبِعَثْنِي نَبِيًّا مُرْسَلًا. ثُمَّ إِطَّلَعَ إِطْلَاعَةً فَاخْتَارَ مِنْهُمْ بَعْلَكَ، فَأَوْحَى إِلَيَّ أَنْ أَرْوِجَهُ إِيَّاكَ وَأَتَّخِذَهُ وَصِيًّا وَأَخًا. فِي الْفَضَائِلِ الْبِدِينِيَّةِ:

الْعِبَادَةُ:

وَمِنَ الْمَعْلُومِ عِنْدَ كُلِّ أَحَدٍ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ أَعْبَدَ أَهْلِ زَمَانِهِ وَمِنْهُ تَعَلَّمَ النَّاسُ صَلَاةَ اللَّيْلِ وَالْأَدْعِيَةَ الْمَأْتُورَةَ فِيهَا وَالْمُنَاجَاةَ وَالْأَدْعِيَةَ فِي الْأَوْقَاتِ الشَّرِيفَةِ وَالْأَمَاكِنِ الْمُقَدَّسَةِ. وَبَلَغَ فِي الْعِبَادَةِ إِلَى أَنَّهُ إِذَا تَوَجَّهَ إِلَى اللَّهِ تَعَالَى فِي صَلَاتِهِ تَوَجَّهَ بِكُلِّيَّتِهِ

Imam Sajjad (a.s) used to perform one thousand Rak'ah prayer, tolerating much hardship. If he was benevolently asked not to tolerate this much hardship, he would say: Have a look at the record of prayer of my grandfather Amir al-Mu'minin. After opening the book and looking like one who was unable to do anything, he would put down the book, saying: Who has the merit of 'Ali in praying? What is my prayer as compared to that of my grandfather, 'Ali.[2](#)

Imam Musa ibn Jafar has been quoted as saying: The verse

“You will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure, their marks are in their faces because of the effect of prostration” (48:29)

was revealed in honor and dignity of 'Ali.[3](#) Ibn Abbas has been reported as saying: The verse

“And they say: we believe in Allah and in the apostle and we obey” (24:47)

was revealed in honor of 'Ali.[4](#)

Mujahid has been quoted as saying: The verse

“And he who brings the truth and accepts it as truth” (39:33)

was revealed in honor of 'Ali.[5](#) Imam Baqir (a.s) has been quoted as saying: The verse “and he who brings the truth” was revealed to the Holy Prophet (S) and “accepts it as truth” was revealed in honor of 'Ali.[6](#)

Ibn Abbas has been reported as saying: The verse

“and bow down with those who bow down” (2:43)

was exclusively revealed in honor of the Holy Prophet and 'Ali, for they were the first who bowed down.[7](#)

Imam 'Ali never abandoned the recommended night prayer even at that most horrible night during Siffin battle, which is called laylat al-harir. One day, Imam 'Ali was involved in the battle of Siffin, he was closely watching the sun to see when it passes by the middle of sky so as to be prepared for prayer. Ibn Abbas who had him under watch said: O 'Ali, why are you looking so much at the sun? The Imam said: To perform prayer. Ibn Abbas said: Is this a proper time for performing prayer? Imam 'Ali said: O Ibn Abbas! What are we fighting these people for? Is it not for performing the prayer that we are fighting them?[8](#)

وَيَنْقَطِعُ نَظْرُهُ عَنِ الدُّنْيَا حَتَّى أَنَّهُ لَا يُدْرِكُ الأَلَمَ لِأَنَّ النَّشَابَ إِذَا أُرِيدَ إِخْرَاجُهُ مِنْ جَسَدِهِ الشَّرِيفِ يُتْرَكُ حَتَّى يُصَلِّيَ فَإِذَا اشْتَعَلَ بِالصَّلَاةِ وَأَقْبَلَ عَلَى اللَّهِ تَعَالَى أَخْرَجُوا الحَدِيدَ مِنْ جَسَدِهِ. وَكَانَ مَوْلَانَا زَيْنُ العَابِدِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يُصَلِّي فِي اليَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ وَيَدْعُو بِصَحِيفَةِ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلَامُ ثُمَّ يَرْمِي بِهَا كَالْمَتَضَجِّرِ وَيَقُولُ: أَنَّى لِي بِعِبَادَةِ عَلِيٍّ.

وَكَانَ طَوِيلَ الرُّكُوعِ وَالسُّجُودِ، كَثِيرَ الخُضُوعِ وَالتَّذَلُّلِ فِيهِمَا.

وَقَدْ رُوِيَ عَنِ مَوْلَانَا مُوسَى بْنِ جَعْفَرِ الكَاظِمِ عَلَيْهِمَا السَّلَامُ أَنَّ قَوْلَهُ تَعَالَى: تَرَاهُمْ رُكْعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنْ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ؟ نَزَلَ فِي أَمِيرِ المُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. وَعَنِ ابْنِ عَبَّاسٍ أَنَّ قَوْلَهُ تَعَالَى؟ وَيَقُولُونَ سَمِعْنَا وَأَطَعْنَا؟ أَنَّهَا نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ. وَعَنِ البَاقِرِ عَلَيْهِ السَّلَامُ أَنَّ قَوْلَهُ تَعَالَى؟ وَالَّذِي جَاءَ بِالصِّدْقِ؟ نَزَلَ فِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَقَوْلُهُ؟ وَصَدَّقَ بِهِ؟ نَزَلَ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ.

وَعَنِ مُجَاهِدٍ أَنَّ قَوْلَهُ تَعَالَى؟ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ؟ نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ. وَعَنِ ابْنِ عَبَّاسٍ أَنَّ قَوْلَهُ تَعَالَى؟ وَارْكَعُوا مَعَ الرَّاٰكِعِينَ؟ نَزَلَ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلِيٍّ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ خَاصَّةً. وَهُمَا أَوَّلُ مَنْ صَلَّى وَرَكَعَ. وَلَمْ يَتْرِكْ صَلَاةَ اللَّيْلِ قَطُّ حَتَّى لَيْلَةَ الْهَرِيرِ.

وَكَانَ يَوْمًا فِي حَرْبِ صِفِّينَ مُشْتَغَلًا بِالحَرْبِ وَالقِتَالِ وَكَانَ مَعَ ذَلِكَ بَيْنَ الصَّفِّينِ

Jihad in the Way of Allah

Muslims unanimously believe that the pillars of Islam were strengthened by the sword of 'Ali. In this relation, no one preceded him nor did anyone reach his position after him. He was courageous and valorous in the battlefields, Allah's sword and remover of sorrow from the face of the Holy Prophet (S) in a way he amazed the angels in attacking the atheists. After the departure of the Holy Prophet (S) from this world, Imam 'Ali went through trials the most important of which were fighting the breakers of promise (the companions of camel), the deviators (Mu'awiyah and his aides), and apostates (those fighting 'Ali in Nahrawan), but Imam 'Ali was victorious and reached the highest position.

Ahmad ibn Hanbal reports: Hasan ibn 'Ali, following the martyrdom of his father, preached a sermon among people, saying: O people, yesterday, a man departed from among you who had no peer in knowledge in the past nor will have in the future, for he was the foremost. My grandfather, the Messenger of Allah repeatedly entrusted the standard of Islam to him. Gabriel safeguarded him on the right side and Michael safeguarded him on the left side from the harms of enemy. He never backed down in the battlefield till he achieved victory.⁹

Wahidi reports: 'Ali, Abbas and Talhah were engaged in self-glorifying. Talhah said: What a better honor

is there for me than having the key of God's House and its opening on my order! Abbas said: It is an honor for me to provide the Hajj pilgrims with the water of ZamZam which is solely at my disposal! 'Ali said: I have no idea of what you are speaking about. But I started to worship Allah six month before other people. I had an active participation in the battlefields in a way God Almighty states:

“What! Do you make one who undertakes the giving of drink to the pilgrims and the guarding of the sacred mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people. Those who believed and fled their homes, and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers of their objects.”
(9: 19–20)

God Almighty revealed this verse in judgment among them and in honor of 'Ali, praising his pride in terms of faith, immigration and fighting in the way of God. [10](#)

يُرَاقِبُ الشَّمْسَ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْفِعْلُ؟ فَقَالَ: انْظُرْ إِلَى الزَّوَالِ حَتَّى نَصَلِيَ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: هَلْ هَذَا وَقْتُ صَلَاةٍ؟ إِنَّ عِنْدَنَا لَشُغْلًا بِالْقِتَالِ عَنِ الصَّلَاةِ. فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: فَعَلَى مَا نُفَاتِلُهُمْ؟ إِنَّمَا نُفَاتِلُهُمْ عَلَى الصَّلَاةِ. فِي الْجِهَادِ

لَا خِلَافَ بَيْنَ الْمُسْلِمِينَ كَافَّةً أَنَّ الدِّينَ إِنَّمَا تَمَهَّدَتْ قَوَاعِدُهُ وَتَشَيَّدَتْ أَرْكَانُهُ بِسَيْفِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ لَمْ يَسْبِقْهُ فِي ذَلِكَ سَابِقٌ وَلَا لَحِقَهُ لَاحِقٌ. كَانَ رَابِطَ الْجَاشِ قَوِيَّ النَّبَاسِ سَيْفَ اللَّهِ وَكَاشِفَ الْكُرْبِ عَنْ وَجْهِ رَسُولِ اللَّهِ. تَعَجَّبَتِ الْمَلَائِكَةُ مِنْ حَمَلَاتِهِ عَلَى الْمُشْرِكِينَ وَابْتُلِيَ بِجِهَادِ الْكُفَّارِ وَالْمَارِقِينَ وَالنَّاقِطِينَ وَالنَّاكِثِينَ.

رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ قَالَ: خَطَبَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَقَالَ: لَقَدْ فَارَقَكُم بِالْأَمْسِ رَجُلٌ لَمْ يَسْبِقْهُ الْأَوْلُونَ بِعِلْمٍ وَلَا يُدْرِكُهُ الْآخِرُونَ. كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَبْعَثُهُ بِالرَّأْيَةِ، جَبْرِيلُ عَنْ يَمِينِهِ وَمِيكَائِيلُ عَنْ شِمَالِهِ، لَا يَنْصَرِفُ حَتَّى يُفْتَحَ لَهُ. وَنَقَلَ الْوَاحِدِيُّ قَالَ: إِنَّ عَلِيًّا وَالْعَبَّاسَ وَطَلْحَةَ افْتَخَرُوا. فَقَالَ طَلْحَةُ: أَنَا صَاحِبُ الْبَيْتِ بِيَدِي مِفْتَاحُهُ. وَقَالَ الْعَبَّاسُ: أَنَا صَاحِبُ السَّقَايَةِ وَالْقَائِمُ عَلَيْهَا. وَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: مَا أَدْرِي مَا تَقُولَانِ، لَقَدْ صَلَّيْتُ سِتَّةَ أَشْهُرٍ قَبْلَ النَّاسِ وَأَنَا صَاحِبُ الْجِهَادِ. فَأَنْزَلَ اللَّهُ تَعَالَى: ?أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Battle of Badr

What is Badr? Abu'l-Yaq'an says: Badr is the name of a man of Ghifar, the tribe of Abu-Dharr Ghifari. [11](#) Shi'bi says: Badr is the name of a well attributed to a man called Badr. [12](#) The battle of Badr was the most horrific among the other battles, the first trial of Muslims, and the one taking place vehemently between the Holy Prophet and the atheists of Quraysh.

God Almighty states about the trial of Muslims:

“Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse; They disputed with you about the truth after it had become clear, and they went forth as if they were being driven to death while they saw it.” (8:5-6).

This battle happened eighteen months after the immigration of the Holy Prophet (S) to Medina and ‘Ali was twenty seven years old.[13](#)

The atheists of Quraysh insisted on fighting this battle, for they outnumbered the Muslims, though among them, there were far-sighted men who were not ignorant of the consequences of this battle, had taken part reluctantly, had been forced into the battle and challenged only their peers. The Messenger of Allah too warned his army not to fight them, saying: They only challenge their peers. Hence, the first person who was given mission to fight them was ‘Ali and his match was Walid ibn Utbah, a man of courage and valor but he was killed by ‘Ali after a short fighting.[14](#) Al-As ibn Sa’id ibn al-As was a man of courage and horror. For this reason, no one was ready to fight him. He too was killed by ‘Ali. [15](#)

وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ. الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ...؟ إِلَى قَوْلِهِ:؟ أَجْرٌ عَظِيمٌ؟ فَصَدَقَ اللَّهُ عَلِيًّا عَلَيْهِ السَّلَامُ فِي دَعْوَاهُ وَشَهِدَ لَهُ بِالْإِيمَانِ وَالْمُهَاجَرَةِ وَالْجِهَادِ. وَغَزَاوَاتُهُ مَشْهُورَةٌ

فَفِي غَزَاةِ بَدْرٍ: قَالَ أَبُو الْيَقْظَانِ: إِنَّهُ رَجُلٌ مِنْ غِفَارٍ رَهْطِ أَبِي ذَرِّ الْغِفَارِيِّ. وَقَالَ الشَّعْبِيُّ: (بَدْرٌ) بِنْتُ كَانَتْ لِرَجُلٍ يُسَمَّى بَدْرًا.

وَهَذِهِ الْغَزَاةُ هِيَ الدَّاهِيَةُ الْعُظْمَى وَأَوَّلُ حَرْبٍ كَانَ بِهِ الْإِمْتِحَانُ حَيْثُ قَالَ اللَّهُ تَعَالَى:؟ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُِونَ. يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ.؟ كَانَتْ عَلَى رَأْسِ ثَمَانِيَةِ عَشَرَ شَهْرًا مِنْ قُدُومِهِ الْمَدِينَةَ وَعُمُرُ عَلِيِّ عَلَيْهِ السَّلَامُ سَبْعَ عَشْرَةَ سَنَةً. وَكَانَ الْمُشْرِكُونَ قَدْ أَصْرُوا عَلَى الْقِتَالِ لِكَثْرَتِهِمْ وَقِلَّةِ الْمُسْلِمِينَ، وَمِنْهُمْ مَنْ خَرَجَ كَارِهًا. فَتَحَدَّثَتْهُمْ قُرَيْشٌ بِالْبِرَازِ وَاقْتَرَحَتِ الْأَكْفَاءَ. فَمَنَعَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ إِنَّ الْقَوْمَ طَلَبُوا الْأَكْفَاءَ. ثُمَّ أَمَرَ عَلِيًّا عَلَيْهِ السَّلَامُ بِبِرْزِ إِلَيْهِمْ، فَبَارَزَهُ الْوَالِيدُ بْنُ عُنْبَةَ، وَكَانَ شُجَاعًا جَرِيئًا، فَقَتَلَهُ. وَقَتَلَ الْعَاصُ بْنُ سَعِيدِ بْنِ الْعَاصِ بَعْدَ أَنْ أَحْجَمَ عَنْهُ النَّاسُ لِأَنَّهُ كَانَ هَوْلًا عَظِيمًا

Hanzalah ibn Abi-Sufyan too fought ‘Ali but he was killed. ‘Ali injured ibn Adi, too.[16](#) Then, Nawfal ibn Khuwaylid, who was highly-esteemed and obeyed by people of Quraysh, entered the battle. Nawfal was very clever and a mischief-maker and the one who had tied down Abu-Bakr and Talhah with a rope and had tortured them till he set them free with the mediation of others.[17](#)

Once the Messenger of Allah found out that Nawfal had taken part in this battle, he raised his hands in prayer, saying: O Lord, eradicate him. Soon, he was killed by Imam ‘Ali in a hand to hand fighting. After

Nawfal's perdition, the Holy Prophet said: Who will bring me the news of Nawfal? 'Ali said: O Messenger of Allah, I killed him. While rejoicing and saying: Allah is the Greatest, the Holy Prophet said: Thanks Lord who answered my prayer. [18](#)

Imam 'Ali was in the front line of the battle fighting the atheists of Quraysh and killing them one after the other. In this battle, seventy of Quraysh leaders were killed by 'Ali and the rest were killed by Muslims and three thousand angels who had taken part in the battle. [19](#) Following the killing of seventy courageous men of Quraysh, the Holy Prophet (S) threw a handful of small sands on them, saying: May your faces turn ugly thereby they were all defeated and started fleeing. [20](#)

The Battle of Uhud

The battle of Uhud took place in the month of Shawwal and 'Ali was hardly nineteen years old then. [21](#) The battle of Uhud was waged to make up for the defeat of leaders of Quraysh in the battle of Badr. Therefore, they plotted to annihilate Muslims by spending much money and informed Abu-Sufyan of the plot. Abu-Sufyan, after counseling with his aides, decided to besiege Medina in order to kill the Messenger of Allah and his aides. [22](#) The Holy Prophet (S) was informed of Quraysh's move, so he exchanged views with his companions and decided that the fighting to take place outside Medina and moved towards Uhud with the Muslims. One third of crowd who were hypocrites returned to Medina, half way. So the Holy Prophet (S) headed for the place of martyrdom along with seven hundred people. In this relation, God Almighty states:

“And when you did go forth early in the morning from your family to lodge the believers in encampments for war...” (3: 121). [23](#)

وَبَرَزَ إِلَيْهِ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ فَقَتَلَهُ

وَوَطَعَنَ ابْنَ عَدِيٍّ ثُمَّ نُوْفَلَ بْنَ حُوَيْلِدٍ وَكَانَ مِنْ شَيَاطِينِ قُرَيْشٍ وَكَانَتْ تُقَدِّمُهُ وَتُعْظِمُهُ وَتُطِيعُهُ وَكَانَ قَدْ قَرَنَ أَبَا بَكْرٍ وَطَلْحَةَ قَبْلَ الْهَجْرَةِ بِمَكَّةَ وَأَوْتَقَهُمَا بِحَبْلِ وَعَدَبَهُمَا يَوْمًا حَتَّى سُوِّلَ فِي أَمْرِهِمَا. وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمَّا عَلِمَ بِحُضُورِ نُوْفَلَ بَدْرًا قَالَ: اللَّهُمَّ اكْفِنِي نُوْفَلًا. فَلَمَّا قَتَلَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّم: مَنْ لَهُ عِلْمٌ بِنُوْفَلَ؟ قَالَ: أَنَا قَتَلْتُهُ يَا رَسُولَ اللَّهِ. فَكَبَّرَ وَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَجَابَ دَعْوَتِي فِيهِ.

وَلَمْ يَزَلْ يُقْتَلُ وَاحِدًا بَعْدَ وَاحِدٍ حَتَّى قَتَلَ نِصْفَ الْمُفْتُولِينَ وَكَانُوا سَبْعِينَ، وَقَتَلَ الْمُسْلِمُونَ كَافَّةً وَثَلَاثَةَ آلَافٍ مِنَ الْمَلَائِكَةِ الْمُسَوِّمِينَ النِّصْفَ الْآخَرَ.

ثُمَّ رَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِكَفٍّ مِنَ الْحَصَا وَقَالَ: شَاهَتِ الْوُجُوهُ. فَأَنْهَزَمُوا جَمِيعًا. وَفِي غَزَاةٍ أُحُدٍ: وَكَانَتْ فِي شَوَّالٍ وَلَمْ يَبْلُغْ عُمَرُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ تِسْعَ عَشْرَةَ سَنَةً.

وَسَبَّهَا أَنْ قُرَيْشًا لَمَّا كُسِرُوا يَوْمَ بَدْرٍ وَقَتِلَ رُؤُسُهُمْ بِذَلْوِ الْأَمْوَالِ لِإِسْتِئْصَالِ الْمُؤْمِنِينَ. وَتَوَلَّى ذَلِكَ أَبُو سُفْيَانَ لِيُقْصِدُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْمُؤْمِنِينَ بِالْمَدِينَةِ. وَخَرَجَ النَّبِيُّ عَلَيْهِ السَّلَامُ فِي جَمَاعَةٍ مِنَ الْمُسْلِمِينَ فَرَجَعَ قَرِيبٌ مِنْ ثُلُثِهِمْ إِلَى الْمَدِينَةِ وَبَقِيَ عَلَيْهِ السَّلَامُ فِي سَبْعِمِائَةٍ مِنَ الْمُسْلِمِينَ. وَقَدْ قَالَ اللَّهُ تَعَالَى: ? وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ... تَبَوَّأُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

The Holy Prophet (S) on that day lodged the encampments, organized then in a long line, appointed fifty men of Ansar under the command of a man by the name of Abdullah ibn Umar ibn Khiram to be stationed at the top of the mountain, dangerous for the enemy's hidden attack, ordering them not to move from their places and to closely watch the enemy's moves even if all Muslims were killed, for it was a strategic place. If there was any possible attack, it would start from the same place. Therefore, it had to be safeguarded, for the enemy might besiege Muslims from the same position.[24](#)

The Holy Prophet (S) entrusted the standard of Muslims to 'Ali. The enemy's standard bearer was Talhah ibn Abi-Talhah whom they called Kabsh al-Katibah. 'Ali plucked out his eyes from its sockets with one blow. He made a loud cry and the standard of atheism fell down from his hand. He was then killed and his brother, Mus'ab, carrying the standard on his shoulder prepared himself for fighting but Asim ibn Thabit killed him by throwing an arrow.

Then their male servant whose name was Sawwab and was the most agile and strong picked up the standard and prepared himself for fighting but 'Ali cut off his right arm with a single blow. Sawwab wielded the standard in his left hand but 'Ali cut off his left arm too with another blow. When his two arms were cut off, Sawwab stuck the standard on his chest with the help of his remaining arms but 'Ali struck a blow on his head with his sword, making him fall down on the ground and die. Having lost their standard bearers, the enemy was frightened, Muslims who were rejoicing for the enemy's escape and their victory, were engaged in gathering war booties.[25](#)

Those Muslims stationed on the order of the Holy Prophet at the top of the mountain overlooking the battle front, seeing the enemy's defeat and gathering of the war booties, asked their commanders to give them permission to come to the scene of fighting so that they will not be deprived of war booties!

Abdullah said: The Messenger of Allah has ordered me not to move from this place even one step. Therefore, we should not leave our position. They said: You are right. The Holy Prophet's order was right but he did not know that we could achieve victory so quickly. Hence, they collectively entered the scene to gather war booties, leaving Abdullah by himself! Khalid ibn Walid attacked him from behind and martyred him, attacking the Holy Prophet and his aides from behind. Addressing those who had left their positions, the Holy Prophet said with a sad tone: Here is what you were after! So the enemy in a solid column attacked on Muslims with swords, spears, arrows and stones, launching a hard fighting. Seeing this, the companions of the Holy Prophet gathered around him, trying to protect him from the enemy but seventy Muslims were martyred.[26](#)

وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَفًّا الْمُسْلِمِينَ صَفًّا طَوِيلًا وَجَعَلَ عَلَى الشَّعْبِ خَمْسِينَ رَجُلًا مِنَ الْأَنْصَارِ وَأَمَرَ عَلَيْهِمْ رَجُلًا مِنْهُمْ يُقَالُ لَهُ: عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ خَرَمٍ. وَقَالَ: لَا تَبْرَحُوا مِنْ مَكَانِكُمْ وَإِنْ قُتِلْنَا عَنْ آخِرِنَا فَإِنَّمَا نُؤْتَى مِنْ مَوْضِعِكُمْ هَذَا.

وَجَعَلَ لِوَاءِ الْمُسْلِمِينَ بَيْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَلِوَاءِ الْكُفَّارِ بَيْدَ طَلْحَةَ بْنِ أَبِي طَلْحَةَ، وَكَانَ يُسَمَّى كَبْشَ الْكَتِيبَةِ. ضَرَبَهُ عَلِيُّ عَلَيْهِ السَّلَامُ فَتَدَرَّتْ عَيْنُهُ وَصَاحَ صَيْحَةً عَظِيمَةً وَسَقَطَ اللَّوَاءُ مِنْ يَدِهِ. فَأَخَذَهُ أَخُوهُ مُصْعَبٌ فَرَمَاهُ عَاصِمٌ بْنُ ثَابِتٍ فَقَتَلَهُ. فَأَخَذَهُ عَبْدٌ لَهُمْ اسْمُهُ صَوَابٌ وَكَانَ مِنْ أَشَدِّ النَّاسِ فَقَطَعَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَدَهُ الْيُمْنَى، فَأَخَذَ اللَّوَاءَ بِالْيُسْرَى فَقَطَعَهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَأَخَذَ اللَّوَاءَ عَلَى صَدْرِهِ وَجَمَعَ عَلَيْهِ يَدَيْهِ وَهُمَا مَقْطُوعَتَانِ، فَضَرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى أُمَّ رَأْسِهِ فَسَقَطَ صَرِيحًا فَانْهَزَمَ الْقَوْمُ. وَأَكْبَّ الْمُسْلِمُونَ عَلَى الْغَنَائِمِ.

وَرَأَى أَصْحَابُ الشَّعْبِ النَّاسَ يَغْتَنِمُونَ فَخَافُوا فَوْتِ الْغَنِيمَةِ فَاسْتَأْذَنُوا رَأْسَهُمْ عَبْدَ اللَّهِ بْنَ عُمَرَ بْنِ خَرَمٍ فِي أَخْذِ الْغَنَائِمِ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي إِلَّا أَبْرَحَ مِنْ مَوْضِعِي. فَقَالُوا: إِنَّهُ قَالَ ذَلِكَ وَهُوَ لَا يَدْرِي أَنَّ الْأَمْرَ يَبْلُغُ مَا تَرَى. وَمَالُوا إِلَى الْغَنَائِمِ وَتَرَكَوْهُ. فَحَمَلَ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ فَقَتَلَهُ. وَجَاءَ مِنْ ظَهْرِ النَّبِيِّ صَلَّى اللَّهُ

In this battle, ‘Ali remained steadfast, defended the Holy Prophet and his divine mission, and was prepared to sacrifice himself for the Holy Prophet from every side the enemies attacked him. When the Holy Prophet opened his eyes after fainting as a result of the enemy’s brutal attack, he saw no one but ‘Ali, saying: O ‘Ali! What did these people do and where have they gone to? ‘Ali said: O Messenger of Allah! They have broken their promises and by escaping from the battle scene, have taken shelter on the mountain! The Holy Prophet (S) said: O ‘Ali, repel this fierce group which attacked me. ‘Ali launched a hard attack, dispersed all of them, and returned to the Holy Prophet. The enemy invaded from another direction but ‘Ali defeated them again with his matchless resistance.[27](#)

Those who escaped from the scene, though seeing the Holy Prophet was being attacked, remained on the mountain except fourteen of them who returned.[28](#)

At that time, sad news which was heart-rending spread in Medina and that was the news on the martyrdom of the Holy Prophet (S).[29](#)

Hind, the daughter of Utbah, who had lost her relatives in the battle of Badr promised Wahshi (a slave) that she would provide him with a great sum of money if he could kill the Holy Prophet, ‘Ali, or Hamzah (the Holy Prophet’s uncle). Accepting the act, Wahshi said: Forget about killing the Prophet, for I can in no way kill him, for he is being circled by his companions. As for ‘Ali, I cannot play any trick to kill him either, for when fighting, he is careful about himself from every side, repelling the enemy’s attack. So I am only hopeful of killing Hamzah, for when he is fighting and angry, he does not see even before himself. Wahshi martyred Hamzah Hind came and ordered to tear Hamzah’s belly and give her his liver. She then lynched his body. His nose and ears were two broken. [30](#)

عَلَيْهِ وَآلِهِ وَقَالَ لِأَصْحَابِهِ: دُونَكُمْ هَذَا الَّذِي تَطْلُبُونَ. فَحَمَلُوا عَلَيْهِ حَمْلَةً رَجُلٍ وَاحِدٍ ضَرْبًا بِالسُّيُوفِ وَطَعْنَا بِالرِّمَاحِ وَرَمِيًا بِالنَّبَالِ وَرَضَخًا بِالْحِجَارَةِ. وَجَعَلَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُقَاتِلُونَ عَنْهُ حَتَّى قُتِلَ مِنْهُمْ سَبْعُونَ رَجُلًا.

وَتَبَّتْ أُمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَدْفَعُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَفَتَحَ عَيْنَهُ وَكَانَ قَدْ أُغْمِيَ عَلَيْهِ فَنَظَرَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَقَالَ: يَا عَلِيُّ، مَا فَعَلَ النَّاسُ؟ فَقَالَ: نَقَضُوا الْعَهْدَ وَوَلَّوْا الدُّبْرَ. فَقَالَ: فَكَفَيْ هَؤُلَاءِ الَّذِينَ قَصَدُوا نَحْوِي.

فَحَمَلَ عَلَيْهِمْ فَكَشَفَهُمْ. ثُمَّ عَادَ إِلَيْهِ وَقَدْ قَصَدُوهُ مِنْ جِهَةٍ أُخْرَى فَكَشَفَهُمْ. وَرَجَعَ مِنَ الْمُنْهَزِمِينَ أَرْبَعَةَ عَشَرَ رَجُلًا وَصَعَدَ الْبَاقُونَ الْجَبَلَ. وَصَاحَ صَائِحٌ بِالْمَدِينَةِ: قُتِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَانْخَلَعَتِ الْقُلُوبُ. وَجَعَلَتْ هِنْدُ بِنْتُ عُتْبَةَ لَوْحَشِيٍّ جَعْلًا عَلَى أَنْ يَقْتُلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَوْ عَلِيًّا أَوْ حَمْزَةَ. فَقَالَ: أَمَّا مُحَمَّدٌ فَلَا حِيلَةَ فِيهِ لِأَنَّ أَصْحَابَهُ يَطُوفُونَ بِهِ. وَأَمَّا عَلِيٌّ فَإِنَّهُ إِذَا قَاتَلَ أَحَدًا مِنَ الدُّبْرِ. وَأَمَّا حَمْزَةُ فَأَطْمَعُ فِيهِ لِأَنَّهُ إِذَا غَضِبَ لَا يُبْصِرُ مَا بَيْنَ يَدَيْهِ.

فَقَتَلَهُ وَحَشِيٍّ. وَجَاءَتْ هِنْدُ فَأَمَرَتْ بِشِقِّ بَطْنِهِ وَقَطَعَ كَبِدِهِ وَالتَّمْتِيلِ بِهِ، فَجَدَعُوا أَنْفَهُ وَأَذَنَيْهِ

In this battle, Gabriel brought the deed of honor of “There is no man more valorous than ‘Ali and there is no sword sharper than Dhu’l-Fiqar” for the great man, ‘Ali and read it with a loud voice to people so that they heard it all.[31](#)

At this time, Gabriel said: O Messenger of Allah, the angels are surprised at ‘Ali’s self-sacrifice for you and hailed his great help. The Messenger of Allah said: Why they should not be when ‘Ali is from me and I am from him. Gabriel took pride in this and said: I am from you too.[32](#)

The atheists of Quraysh who were killed in the battle of Uhud by ‘Ali’s sword were a great number. Muslims’ final victory and their returning to the Messenger of Allah was due to ‘Ali’s steadfastness and courage in the battlefield.[33](#)

وَقَالَ جَبْرِيلُ: لَا سَيْفَ إِلَّا ذُو الْفِقَارِ وَلَا فَتَى إِلَّا عَلِيُّ

وَسَمِعَ النَّاسُ كُلُّهُمْ ذَلِكَ. وَقَالَ جَبْرِيلُ: يَا رَسُولَ اللَّهِ، قَدْ عَجَبَتِ الْمَلَائِكَةُ مِنْ حُسْنِ مُوَاسَاةِ عَلِيٍّ لَكَ بِنَفْسِهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا يَمْنَعُهُ مِنْ ذَلِكَ وَهُوَ مِنِّي وَأَنَا مِنْهُ. فَقَالَ جَبْرِيلُ عَلَيْهِ السَّلَامُ: وَأَنَا مِنْكُمْ. وَكَانَ جُمْهُورٌ قَتَلُوا أَحَدًا مَقْتُولِينَ بِسَيْفِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. وَكَانَ الْفَتْحُ وَرُجُوعُ النَّاسِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِنَبَاتِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

'Ali's Courage in the Battle of Khandaq (The Ditch)

In this battle, Quraysh and its collaborators from the family of Kinanah, the inhabitants of Tihamah with ten thousands men as well as the tribe of Ghatafan from Najd rushed to help Quraysh putting Muslims in a corner. The Messenger of Allah who knew their decision beforehand, ordered Muslims to dig a ditch around the city of Medina. Following this act, the sworn enemies of Islam surrounded the city from every side.

In this connection, the Holy Qur'an states:

"...When they came upon you from above you and from below you..." (33: 10).

To fight the enemy, the Messenger of Allah rose for defense with three thousand Muslims behind the ditch and within the city. Amid this, the Jews inside the city were allied with the atheists so as to defeat the Holy Prophet and Muslims. Hence, the enemy pressured the people of Medina from inside and outside, adding to their worries.

The horse-riders of Quraysh, including Ikrimah ibn Abi-Jahl and Amr ibn Abd-Wudd who, in their wishful thinking, dreamt of a quick victory stood in the front line, asking for a challenger and declared a hand to hand fighting. Among Muslims, the first man who responded him was 'Ali, saying: O Messenger of Allah, I am prepared to fight him! The Messenger of Allah said, "He is Amr," and kept silent. Asking for a challenger for the second time, Amr said: Where is the paradise you promise with martyrdom? Why don't you come to the field to be martyred and to go to paradise, is there no one to fight me? 'Ali said: I will fight him. The Holy Prophet, at this time too due to an exigency and to prevent others from saying 'Ali does not give others any chance and that he acts hastily, said: He is Amr and kept silent.

وفي غزاة الخندق:

لَمَّا فَرِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ حَفْرِ الْخَنْدَقِ أَقْبَلَتْ قُرَيْشٌ وَأَتْبَاعُهَا مِنْ كِنَانَةَ وَأَهْلِ تِهَامَةَ فِي عَشْرَةِ آلَافٍ وَأَقْبَلَتْ غَطَفَانُ وَمَنْ يَتَّبِعُهَا مِنْ أَهْلِ نَجْدٍ فَنَزَلُوا مِنْ فَوْقِ الْمُسْلِمِينَ وَمِنْ أَسْفَلَ مِنْهُمْ. كَمَا قَالَ تَعَالَى: {إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ}. فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْمُسْلِمِينَ وَهُمْ ثَلَاثَةُ آلَافٍ وَجَعَلُوا الْخَنْدَقَ بَيْنَهُمْ. وَاتَّفَقَ الْمُشْرِكُونَ مَعَ الْيَهُودِ وَاشْتَدَّ الْأَمْرُ عَلَى الْمُسْلِمِينَ. وَرَكِبَ فَوَارِسٌ مِنْ قُرَيْشٍ مِنْهُمْ عَمْرُو بْنُ عَبْدِ وَدٍّ وَعِكْرِمَةُ بْنُ أَبِي جَهْلٍ. فَقَالَ عَمْرُو: مَنْ يُبَارِزُ؟ فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنَا. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّهُ عَمْرُو. فَسَكَتَ. فَقَالَ عَمْرُو: هَلْ مِنْ مُبَارِزٍ؟ أَيْنَ جَنَّتُكُمُ اللَّيْلِ تَزْعُمُونَ أَنَّهُ مَنْ قَتَلَ مِنْكُمْ دَخَلَهَا؟ أَفَلَا يَبْرُزُ إِلَيَّ رَجُلٌ؟ فَقَالَ عَلِيُّ: أَنَا لَهُ يَا رَسُولَ

On the third time when Amr boldly cried out: Who is your fighter? Again 'Ali said: O Messenger of Allah, I will fight him though he is Amr! At this time, the Holy Prophet gave 'Ali permission to fight, saying: Now Islam in its entirety is standing against atheism in its entirety implying that if 'Ali achieves victory, Islam

will be victorious and if Amr overcomes, then there will be no name of Islam. Addressing Amr after going to the battlefield, ‘Ali said: You have pledged that if a man of Quraysh calls you to two things, you will accept.

Amr said: It is so. ‘Ali said: I invite you first to God, His messenger and Islam. Amr said: Forget it, I will never accept Islam! ‘Ali said: I am on foot, you better dismount your horse so as to fight hand to hand. Amr who was feeling death, out of pity said: O son of my brother! I do not desire to kill you, for you are an honorable man and your father was an old friend of me! ‘Ali said: But by God, I desire to kill you.

Amr was disturbed by these words and dismounted his horse. ‘Ali threw him on the ground after an hour of hand to hand fighting ‘Ali killed him and his son too. Seeing this fatal scene, Ikrimah ibn Abi-Jahl and other atheist took to their heels, leaving the battlefield. God returned their anger back to them, so the enemies found no benefit in continuing the fighting and thus were defeated.³⁴

Seeing Amr killed, Umar ibn Khattab said to ‘Ali: He had a good coat of mail, why didn’t you take it off his body for there is no cuirass like it? ‘Ali said: It was not fair to leave him naked on the ground.³⁵ Abdullah ibn Mas’ud used to recite the verse

“...and Allah sufficed the believers in fighting; and Allah is Strong Mighty” (33:25)

about ‘Ali.³⁶ Rabi’ah al-Sa’di reports: I went to Hudhayfah ibn Yaman, saying: Whenever I relate a Hadith on the excellence of ‘Ali, the people of Basrah reject us, saying: You are exaggerating and going to extremes about ‘Ali. Is there any Hadith which I can relate and the enemies cannot deny? Hudhayfah said: O Rabi’ah! Which merits of ‘Ali should I recount?

اللّٰهُ. فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ: إِنَّهُ عَمْرُو. فَسَكَتَ

فَنَادَى ثَالِثَةً. فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَنَا لَهُ يَا رَسُولَ اللّٰهِ. فَقَالَ: إِنَّهُ عَمْرُو. فَقَالَ: وَإِنْ كَانَ. فَأَذِنَ لَهُ وَقَالَ: خَرَجَ
إِلَى السَّلَامِ كُلُّهُ إِلَى الشِّرْكِ كُلِّهِ. فَخَرَجَ إِلَيْهِ. ثُمَّ قَالَ: يَا عَمْرُو إِنَّكَ قَدْ عَاهَدْتَ اللّٰهَ تَعَالَى أَلَّا يَدْعُوكَ رَجُلٌ مِنْ قُرَيْشٍ إِلَى
إِحْدَى خِصْلَتَيْنِ إِلَّا إِحْتَرْتَهَا مِنْهُ. فَقَالَ لَهُ: أَجَلٌ. فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: فَإِنِّي أَدْعُوكَ إِلَى اللّٰهِ وَرَسُولِهِ وَالْإِسْلَامِ.
فَقَالَ: لَا حَاجَةَ لِي بِذَلِكَ. فَقَالَ: إِنِّي أَدْعُوكَ إِلَى النَّزَالِ. فَقَالَ لَهُ: يَا ابْنَ أَخِي، فَوَاللّٰهِ إِنِّي لَا أُحِبُّ أَنْ أَقْتُلَكَ وَأَنْتَ كَرِيمٌ
وَأَبُوكَ لِي نَدِيمٌ. فَقَالَ لَهُ عَلِيٌّ: وَلَكِنِّي وَاللّٰهِ أُحِبُّ أَنْ أَقْتُلَكَ. فَحَمَى عَمْرُو وَنَزَلَ عَنْ فَرَسِهِ ثُمَّ تَجَاوَلَا سَاعَةً. فَضَرَبَهُ عَلِيٌّ
عَلَيْهِ السَّلَامُ فَفَقَلَهُ وَقَتَلَ وَلَدَهُ أَيْضًا. وَأَنْهَزَمَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ وَبَاقِي الْمُشْرِكِينَ وَرَدَّهُمُ اللّٰهُ بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا
وَكَفَى اللّٰهُ الْمُؤْمِنِينَ الْقِتَالَ.

وَقَالَ عَمْرُو بْنُ الْخَطَّابِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: هَلَا سَلَبْتَهُ دِرْعَهُ، فَمَا لِأَحَدٍ دِرْعٌ مِثْلُهَا. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنِّي
إِسْتَحْيَيْتُ أَنْ أَكْشِفَ عَنْ سَوْءَةِ ابْنِ عَمِّي. وَكَانَ ابْنُ مَسْعُودٍ يَفْرَأُ: وَكَفَى اللّٰهُ الْمُؤْمِنِينَ الْقِتَالَ بِعَلِيِّ وَكَانَ اللّٰهُ قَوِيًّا
عَزِيزًا. قَالَ رَبِيعَةُ السَّعْدِيُّ: أَتَيْتُ حُدَيْفَةَ بْنَ الْيَمَانِ فَقُلْتُ: يَا أَبَا عَبْدِ اللّٰهِ، إِنَّا لَنُحَدِّثُ عَنْ عَلِيٍّ وَمَنَاقِبِهِ فَيَقُولُ لَنَا أَهْلُ
الْبَصْرَةِ إِنَّكُمْ لَتَفَرِّطُونَ فِي عَلِيٍّ، فَهَلْ أَنْتَ مُحَدِّثُنِي فِيهِ بِحَدِيثٍ؟ فَقَالَ حُدَيْفَةُ: يَا رَبِيعَةُ، وَمَا تَسْأَلُنِي عَنْ عَلِيٍّ عَلَيْهِ

السَّلَامُ. وَالَّذِي نَفْسِي بِيَدِهِ لَوْ وُضِعَ

By Lord in whose hand my life rests, if the deeds of the aides of Muhammad from the day he was ordained as prophet till the Day of Judgment are put on a pan of a scale and 'Ali's deeds are put on the other pan of scale, beyond doubt, 'Ali's deeds are heavier. Rabi'ah said: This is a Hadith for which one cannot sit or stand, implying that it is hard to accept and more hard to recount.

Hudhayfah said: O fool! How can you say that this Hadith is hard to accept when the Messenger of Allah said the same thing on the day of the battle of the Ditch! Then he added: Where were Abu-Bakr, Umar, Hudhayfah, and all the companions of the Holy Prophet on the day when Amr ibn Abd-Wudd was yelling and challenging a fighter?

All the crowds on that day were at a loss, creeping in a corner. It was only 'Ali who responded to him, went to fight and killed him. By God in whose power my life is, the reward of 'Ali's deed on that day is more than the reward of the deeds of Muhammad's companions till the Day of Judgment.[37](#)

Following the defeat of allies on the day of the battle of Ditch, the Messenger of Allah decided to suppress the Jews of Banu-Qurayzah who had allied with Quraysh, so gave 'Ali the mission to inspect their situation from close with thirty men of Khazraj tribe, saying: O 'Ali, see what state Banu-Qurayzah are in? Have they left their forts on not?

Going on his mission, 'Ali accompanied by his aides reached near the enemy's position, seeing that they were stationed in their forts and had blocked entrances and exits, swearing at the Holy Prophet (S). 'Ali immediately went to the Holy Prophet informing him of the situation and went directly to carry out his mission. Seeing 'Ali, one of them said: The killer of Amr has come and the others confirmed it. Hearing the name of 'Ali, Banu-Qurayzah took to his heels, leaving his position. By advancing into the big fort, 'Ali installed the standard of Islam.

The running Jews were swearing at the Holy Prophet and speaking ill of him. The Messenger of Allah said: O the brothers of pigs and monkeys, where are you fleeing? When we confront our enemies, we will ruin their life and make the bright day dark for them. They said: O Abu-al-Qasim! You were not tyrant or foulmouthed. Hearing this, the Messenger of Allah turned back, ashamed and kept them under siege for twenty five nights. Since they could not resist, they suggested to surrender and bowed to Sa'd ibn Mu'adh's arbitration. The Messenger of Allah too accepted it. Sa'd ibn Mu'adh ruled their men to be killed, their women and children to be taken captive and their property to be divided among Muslims.

At this time, the Holy Prophet (S) ordered the men of Banu-Qurayzah amounting to nine hundred to be put under watch in the houses of Banu'l-Najjar tribe. Then, he ordered the watchmen to bring them one by one near the ditch through the exit way of the neighborhood and ordered 'Ali to behead them one after the other and to throw their bodies in the ditch. 'Ali carried out the instructions, beheaded them all and threw them in the ditch.[38](#)

جَمِيعُ أَعْمَالِ أَصْحَابِ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلَامُ فِي كَفَّةِ الْمِيزَانِ مُنْذُ بَعَثَ اللَّهُ مُحَمَّدًا إِلَى يَوْمِ الْقِيَامَةِ وَوُضِعَ عَمَلُهُ عَلَيَّ فِي الْكَفَّةِ الْأُخْرَى لِرَجْحِ عَمَلِي عَلَيْهِ السَّلَامُ عَلَى جَمِيعِ أَعْمَالِهِمْ. فَقَالَ رَبِيعَةُ: هَذَا الَّذِي لَا يُقَامُ لَهُ وَلَا يُفْعَدُ.

فَقَالَ حُذَيْفَةُ: يَا لُكْعُ، وَكَيْفَ لَا يُحْمَلُ وَأَيْنَ كَانَ أَبُو بَكْرٍ وَعُمَرُ وَحُذَيْفَةُ وَجَمِيعُ أَصْحَابِ مُحَمَّدٍ يَوْمَ عَمْرٍو بْنِ عَبْدِ وَدٍّ، وَقَدْ دَعَا إِلَى الْبِرَازِ فَأَحْجَمَ النَّاسُ كُلَّهُمْ مَا خَلَا عَلِيًّا، فَإِنَّهُ بَرَزَ إِلَيْهِ فَقَتَلَهُ؟ وَالَّذِي نَفْسُ حُذَيْفَةَ بِيَدِهِ، لَعَمْلُهُ ذَلِكَ الْيَوْمَ. أَعْظَمُ أَجْرًا مِنْ عَمَلِ أَصْحَابِ مُحَمَّدٍ إِلَى يَوْمِ الْقِيَامَةِ.

وَلَمَّا إِنهَزَمَ الْأَحْزَابُ قَصَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَنِي قُرَيْظَةَ وَأَنْفَذَ عَلِيًّا عَلَيْهِ السَّلَامُ فِي ثَلَاثِينَ مِنَ الْخَزَرَجِ وَقَالَ: أَنْظِرْ بَنِي قُرَيْظَةَ هَلْ نَزَلُوا حُصُونَهُمْ؟ فَلَمَّا شَارَفَهَا سَمِعَ مِنْهُمْ الْهَجْرَ. فَرَجَعَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَخْبَرَهُ. وَسَارَ عَلِيٌّ عَلَيْهِ السَّلَامُ حَتَّى دَنَا مِنْ سُورِهِمْ، فَأَبْصَرَهُ شَخْصٌ فَنَادَى: قَدْ جَاءَكُمْ قَاتِلُ عَمْرٍو. وَقَالَ آخَرُ كَذَلِكَ فَانْهَزَمُوا. وَرَكَزَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الرَّايَةَ فِي أَصْلِ الْحِصْنِ وَاسْتَقْبَلُوهُ بِسُبُونِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَنَادَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا إِخْوَةَ الْقِرْدَةِ وَالْخَنَازِيرِ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ. فَقَالُوا: يَا أَبَا الْقَاسِمِ مَا كُنْتَ جَهُولًا وَلَا سَبَّابًا. فَاسْتَحْيَى صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَرَجَعَ الْقَهْقَرَى، وَحَاصَرَهُمْ خَمْسَ

In the battle of Banu'l-Mustalaq in which 'Ali was a pioneer, Muslims eventually gained the victory. In this battle, Malik and his son who were among the enemy leaders were killed by 'Ali, and Juwayriyyah, the daughter of Harith ibn Abi-Dirar was taken captive and brought to the presence of the Messenger of Allah, who chose her for himself. After the battle, the father of Juwayriyyah came to the Holy Prophet, saying: O Messenger of Allah! My daughter must not be taken captive, for she is dignified and brought up in a respectable family!

The Holy Prophet said: Go to your daughter and ask her if she wishes to be with us or she will be free to return with you. Harith hailed the Holy Prophet's magnanimity and greatness, and conveyed the Holy Prophet's message to his daughter but Juwayriyyah opted for God and His messenger, saying: God and His messenger are better than everyone and everything else! After this event, the Holy Prophet set her free, then married her and she became one of the wives of the Messenger of Allah.[39](#)

In the battle of Hdaybiyah which led to peace treaty, the one who drew up and wrote the peace treaty between the Messenger of Allah and Suhayl ibn Amr was 'Ali. In this connection, two merits were added to his virtues no one shared with him.[40](#)

One of those two merits is that when the Messenger of Allah decided to perform minor Hajj of Hdaybiyah, he, along with a group of his companions, went to Juhfah to become Muhrim but there was no water in that area. So, the Messenger of Allah ordered Sa'd ibn Malik to take water skins and water-carrying camels to search for water. After a short time, Sa'd returned, saying: Since this region is under the enemy's control, I fear to fetch water! The Holy Prophet assigned another person to fetch water.

وَعِشْرِينَ لَيْلَةً حَتَّى سَأَلُوهُ النَّزُولَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ. فَحَكَّمَ سَعْدٌ بِقَتْلِ الرَّجَالِ وَسَبِي الذَّرَارِيِّ وَالنِّسَاءِ وَقَسَمَةَ الْأَمْوَالِ. فَأَمَرَ النَّبِيُّ بِانْزَالِ الرَّجَالِ فِي الْمَدِينَةِ فِي بَعْضِ دُورِ بَنِي النَّجَّارِ وَكَانُوا تِسْعِمَائَةَ، وَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ بَعْضِ الدُّرُوبِ وَأَمَرَ بِإِخْرَاجِهِمْ وَتَقَدَّمَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِقَتْلِهِمْ فِي الْخَنْدَقِ فَفَعَلَ عَلَيْهِ السَّلَامُ مَا أَمَرَ بِهِ.

وَفِي غَزَاةِ بَنِي الْمُصْطَلِقِ كَانَ الْفَتْحُ لَهُ. وَقَتَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَالِكًا وَأَبْنَهُ وَسَبَى جُورِيَّةَ بِنْتَ الْحَارِثِ بْنِ أَبِي ضِرَارٍ فَأَصْطَفَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِنَفْسِهِ. فَجَاءَ أَبُوهَا بَعْدَ ذَلِكَ وَقَالَ: يَا رَسُولَ اللَّهِ، إِنْ ابْتَدَى لَأَتْسَبِي، إِنَّهَا إِمْرَأَةٌ كَرِيمَةٌ. قَالَ: إِذْهَبْ وَخَيْرِهَا. قَالَ: لَقَدْ أَحْسَنْتَ وَأَجْمَلْتَ فَاخْتَارَتِ اللَّهُ وَرَسُولُهُ. فَأَعْتَقَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَجَعَلَهَا فِي جُمْلَةِ أَزْوَاجِهِ.

وَفِي غَزَاةِ الْحُدَيْبِيَّةِ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ هُوَ الَّذِي كَتَبَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَبَيْنَ سُهَيْلِ بْنِ عَمْرٍو حِينَ طَلَبَ الصُّلْحَ عِنْدَمَا رَأَى تَوَجُّهُ الْأَمْرِ عَلَيْهِمْ. وَلَهُ فِي هَذِهِ الْغَزَاةِ فَضِيلَتَانِ: إِحْدَاهُمَا: إِنَّهُ لَمَّا خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى غَزَاةِ الْحُدَيْبِيَّةِ نَزَلَ الْجُحْفَةَ فَلَمْ يَجِدْ بِهَا مَاءً، فَبِعَتْ سَعْدُ بْنُ مَالِكٍ بِالرُّوَايَا فُغَابٌ قَرِيبًا وَعَادَ وَقَالَ: لَمْ أَقْدِرْ عَلَى الْمُضِيِّ خَوْفًا مِنَ الْقَوْمِ. فَبِعَتْ آخَرَ فَفَعَلَ كَذَلِكَ. فَبِعَتْ عَلِيًّا عَلَيْهِ

Like Sa'd, he too returned quickly and repeated what Sa'd had said. At this time, the Messenger of Allah ordered 'Ali to do the work. After searching, 'Ali found out that water was in a spot controlled by the enemy. Hence, without fearing the enemy, 'Ali went to the same spot, filled the water skins, fastened them unto camels and brought them for the Holy Prophet (S) who praised his valuable deed and prayed for him.[41](#)

'Ali's second merit is that when the peace treaty was being concluded, Suhayl ibn Amr turned to the Holy Prophet, saying: O Muhammad, give back to us these slaves of ours who have joined you. The Holy Prophet was so annoyed with this request, that too, with bold tone that signs of anger could be seen in his face, for it is not right to entrust Muslims to atheists. Besides, his impolite tone implied domineering.

Hence, the Holy Prophet said: O group of Quraysh! Stop your hostile attitude otherwise God will send to punish and behead you for the promotion of religion a person whose heart He has tried with faith. Those who were present said: O Messenger of Allah, who is he? The Holy Prophet said: The one who is mending my shoes in the room. To know the man with such a merit, people rushed to the room and found that it was 'Ali ibn Abi-Talib.[42](#)

At a time one of the pair of shoes of the Holy Prophet was torn and had to be mended, he called 'Ali to mend it. Then while walking a short space in his odd shoe, he turned to his companions, saying: One of you will fight for the interpretation of the Holy Qur'an in the same way that he fights along with me for its revelation. Abu-Bakr said: Is it me?

The Holy Prophet said: No. The companions kept silent, looking at one another, asking themselves

whom the Holy Prophet meant. Breaking the silence and pointing to ‘Ali, the Messenger of Allah said: He is the one who is presently mending my shoe, for he is the only person who stands against deviators and fight for the interpretation of the Holy Qur’an and those Sunnahs of me which will be abandoned. This is at a time when the book of Allah will be distorted and wrongdoers will interfere in religion. It is with ‘Ali’s fighting that God’s religion will gain a new life and he will cut their hands off religion.[43](#)

السَّلَامُ بِالرَّوَايَا فَوَرَدَ وَاسْتَسْقَى وَجَاءَ بِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَدَعَا لَهُ بِخَيْرٍ

وَالثَّانِيَةُ: أَقْبَلَ سَهَيْلُ بْنُ عَمْرٍو فَقَالَ: يَا مُحَمَّدُ إِنَّ أَرْقَاءَنَا لِحُقُوقِكَ فَارْدُدْهُمْ عَلَيْنَا. فَغَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى ظَهَرَ الْغَضَبُ عَلَى وَجْهِهِ، ثُمَّ قَالَ: لَتَنْتَهَنَّ يَا مَعْشَرَ قُرَيْشٍ أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ رَجُلًا إِمْتَحَنَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ. فَقَالَ بَعْضُ الْحَاضِرِينَ: مَنْ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: خَاصِيفُ النَّعْلِ فِي الْحُجْرَةِ. فَتَبَادَرُوا إِلَيْهَا لِيَعْرِفُوا مَنْ هُوَ، فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَكَانَ قَدْ انْقَطَعَ شِسْعُ نَعْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَدَفَعَهَا إِلَى عَلِيِّ يُصْلِحُهَا. ثُمَّ مَشَى فِي نَعْلِ وَاحِدٍ غُلُوةً سَهْمٍ. ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى أَصْحَابِهِ فَقَالَ: إِنَّ بَيْنَكُمْ مَنْ يُقَاتِلُ عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ. فَقَالَ أَبُو بَكْرٍ: أَنَا يَا رَسُولَ اللَّهِ؟ فَقَالَ: لَا. فَقَالَ عُمَرُ: فَأَنَا؟ فَقَالَ: لَا. فَأَمْسَكُوا وَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَكِنَّهُ خَاصِيفُ النَّعْلِ، وَأَوْمَأَ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ، فَإِنَّهُ يُقَاتِلُ عَلَى التَّأْوِيلِ إِذَا تُرِكَتْ سُنَّتِي وَنَبِذَتْ وَحُرِّفَ كِتَابُ اللَّهِ وَتَكَلَّمَ فِي الدِّينِ مَنْ لَيْسَ لَهُ ذَلِكَ، فَيُقَاتِلُهُمْ عَلَى إِحْيَاءِ دِينِ اللَّهِ

In the battle of Khaybar, which took place in the seventh year A.H., it was ‘Ali who achieved victory for Islam. The Holy Prophet besieged for twenty and odd nights the Jews of Khaybar who had dug a huge ditch round their fort, taking sanctuary in it. Eventually, one day the Jews opened the gate of the fort. Marhab and his aides came out of the fort, declaring their combat readiness. At this time, the Messenger of Allah called Abu-Bakr and gave the standard of Islam to him, placing a group of immigrants (Muhajir) under his command. Abu-Bakr who was facing defeat soon returned along with those accompanying him.

On the second day, the Messenger of Allah gave the standard of Islam to Umar, appointing him the commander of the army. He went a few steps forward but not being able to advance and facing defeat, he too returned. Seeing the defeat of the two, the Holy Prophet said: Where is ‘Ali? Tell him to come to me. It was said he had sore eye. The Holy Prophet said for a second time: Tell ‘Ali to come here, for he is a man who loves God and His messenger and God and His messenger too love him. He has never abandoned the battlefield and has defeated his enemy with his successive attacks. He is the one who carries the banner of Islam and adds to its glory.

The companions rushed to ‘Ali conveying the Holy Prophet’s message. Unable to see before him, ‘Ali in compliance with the Holy Prophet’s order was brought to the Messenger of Allah who asked: What is the problem? ‘Ali said: I have sore eye and a bad headache. The Holy Prophet said: Sit down and put your head on my lap. Then, putting his saliva on the head and eyes of ‘Ali the Holy Prophet prayed for him.

‘Ali immediately opened his eyes and there was no sign of headache in him.

Giving then the white banner to ‘Ali, the Holy Prophet said: By carrying this banner, victory will be yours, for Gabriel will accompany you and victory awaits you. You will cast such a horror in hearts that they will have no option other than surrender. In their book, Torah they have read that the one who will overcome them and will destroy their fort is a man by the name of Ilya. Once you get near to their fort, tell them: I am the son of Abu–Talib and my name is ‘Ali. This word is the sign of their humiliation. With Allah’s Grace, you will achieve victory soon. To carry out the Holy Prophet’s order, ‘Ali set out for the Jews’ fort. Wearing a cuirass, having a helmet with a stone in it on his head and prepared for fighting, Marhab came out of the fort. After a short while and in a hand to hand fighting ‘Ali with a strike of a sword, cut his helmet into two, cleaving the stone and his head to his teeth. Marhab fell on the ground and went to the hell.[44](#)

وَفِي غَزَاةِ خَيْبَرَ:

وَكَانَتْ فِي سَنَةِ سَبْعٍ مِنَ الْهَجْرَةِ، كَانَ الْفَتْحُ فِيهَا لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. حَاصِرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَضْعًا وَعِشْرِينَ لَيْلَةً. فَفِي بَعْضِ الْأَيَّامِ فَتَحُوا الْبَابَ وَكَانُوا قَدْ خَنَدَقُوا عَلَى أَنْفُسِهِمْ خَنْدَقًا وَخَرَجَ مَرْحَبٌ بِأَصْحَابِهِ يَتَعَرَّضُ لِلْحَرْبِ. فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَا بَكْرٍ وَأَعْطَاهُ الرَّايَةَ فِي جَمْعٍ مِنَ الْمُهَاجِرِينَ فَانْهَزَمَ. فَلَمَّا كَانَ مِنَ الْغَدِ أَعْطَاهَا عُمَرَ، فَسَارَ غَيْرَ بَعِيدٍ ثُمَّ انْهَزَمَ. فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي بَعَلِي. فَقَبِلَ: إِنَّهُ أَرْمَدٌ. فَقَالَ لِأُوْتَيْتَهُ تَرَوْنِي رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، كَرَارٌ غَيْرُ فَرَارٍ بِأَخْذِهَا بِحَقِّهَا. فَجَاؤُوا بِعَلِيِّ عَلَيْهِ السَّلَامُ يَفُودُونَ إِلَيْهِ. فَقَالَ: يَا عَلِيُّ مَا تَشْتَكِي؟ قَالَ: رَمَدًا مَا أَبْصِرُ مَعَهُ وَصَدَاعًا بِرَأْسِي. فَقَالَ: اجْلِسْ وَضَعْ رَأْسَكَ عَلَى فَخْذِي. ثُمَّ تَفَلَ فِي يَدِهِ وَمَسَحَ بِهَا عَلَى عَيْنَيْهِ وَرَأْسِهِ وَدَعَا لَهُ، فَانْفَتَحَتْ عَيْنَاهُ وَسَكَنَ الصَّدَاعُ. وَأَعْطَاهُ الرَّايَةَ وَكَانَتْ بَيْضَاءَ وَقَالَ: إِمضِ بِهَا، فَجَبْرَيْلُ مَعَكَ وَالنَّصْرُ أَمَامَكَ، وَالرُّعْبُ مَبْتُوثٌ فِي صُدُورِ الْقَوْمِ، وَاعْلَمْ يَا عَلِيُّ أَنَّهُمْ يَجِدُونَ فِي كِتَابِهِمْ أَنَّ الَّذِي يُدْمِرُ عَلَيْهِمْ رَجُلٌ اسْمُهُ إِلْيَا، فَإِذَا لَقَيْتَهُمْ فَقُلْ: أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ. فَإِنَّهُمْ يُخْذَلُونَ إِنْ شَاءَ اللَّهُ. فَمَضَى عَلِيُّ عَلَيْهِ السَّلَامُ حَتَّى أَتَى الْحِصْنَ، فَخَرَجَ مَرْحَبٌ وَعَلَيْهِ دِرْعٌ وَمَغْفَرَةٌ

A Jewish rabbi reports: When ‘Ali said: I am ‘Ali ibn Abi–Talib, a heavy horror fell on the hearts of the Jews and whoever accompanied Marhab escaped into the fort, closing its gate tightly. With the divine power, ‘Ali took off the gate of the fort, making it a bridge for the Muslims to cross it and to enter the fort. Muslims gained huge booties in this way. When the Muslims gave up taking the booties, ‘Ali threw the gate a few meters away. The gate was so heavy that forty men helped one another to close it. It also required seventy men to take it off its place. At this time, a man asked ‘Ali: How did you take off a gate like this? ‘Ali said: The gate was not as heavy as the shield I wield in my hand. Then, he said: By God, I did not take it off with my physical power. Rather, it was a divine force which helped me to take it off and to place it as a bridge for Muslims to cross over.[45](#)

In the conquest of Mecca when God promised the Holy Prophet victory, stating:

“When there comes the help of Allah and victory” (110:1),

the banner of Islam was in 'Ali's hand.[46](#)

When entering Mecca, the Messenger of Allah took a pledge from the pride-taking army of Islam not to fight anyone unless they start to fight. Only a few people who had harassed the Holy Prophet had been made exceptions to this command. One of them was Huwayrith ibn Nufayl ibn Ka'b who harassed the Holy Prophet in Mecca and was punished and killed by 'Ali on the order of the Holy Prophet.[47](#)

When the Messenger of Allah entered the sacred mosque, there were three hundred and sixty idols chained together with a rope. The Holy Prophet ordered 'Ali to bring him a handful of small sands. 'Ali too complied with the Holy Prophet's order and prepared the small sands. Aiming at all the idols, the Messenger of Allah recited:

“Say: the truth has come and the falsehood has vanished; surely falsehood is a vanishing thing”
(17:81)

and ordered all the idols to be toppled, thrown away from the mosque and be broken.[48](#)

وَحَجْرٌ قَدْ نَقَبَهُ مِثْلُ الْبَيْضَةِ عَلَى رَأْسِهِ، فَاخْتَلَفَا بِضَرْبَتَيْنِ فَبَدَرَ بِهِ عَلِيُّ عَلَيْهِ السَّلَامُ بِضَرْبَةٍ هَاشِمِيَّةٍ فَقَدَّ الْحَجْرَ
وَالْمَغْفَرَ وَرَأْسَهُ حَتَّى وَقَعَ السَّيْفُ عَلَى أُضْرَاسِهِ وَخَرَّ صَرِيحاً

وَقَالَ حَبْرٌ مِنْهُمْ: لَمَّا قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ خَامَرَهُمْ رُغْبٌ شَدِيدٌ وَأَنْهَزَمَ مَنْ كَانَ تَبِعَ
مَرْحَباً وَأَغْلَقُوا بَابَ الْحِصْنِ. فَعَالَجَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَفَتَحَهُ وَأَخَذَ الْبَابَ وَجَعَلَهُ جِسْراً عَلَى الْخَنْدَقِ حَتَّى
عَبَّرَ عَلَيْهِ الْمُسْلِمُونَ فَظَفَرُوا بِالْحِصْنِ وَأَخَذُوا الْغَنَائِمَ. وَلَمَّا انْصَرَفُوا رَمَى بِهِ بِمِئْنَاهُ أُذْرُعاً، وَكَانَ يُغْلِقُهُ عَشْرُونَ
رَجُلًا. وَرَامَ الْمُسْلِمُونَ حَمَلَ ذَلِكَ الْبَابِ فَلَمْ يَنْقُلْهُ إِلَّا سَبْعُونَ رَجُلًا

وَقَالَ عَلَيْهِ السَّلَامُ: وَمَا قَلَعْتُ بَابَ خَيْبَرَ بِقُوَّةِ جِسْمَانِيَّةٍ وَلَكِنْ بِقُوَّةِ رَبَّانِيَّةٍ

وَفِي غَزَاةِ الْفَتْحِ:

الَّتِي وَعَدَ اللَّهُ تَعَالَى نَبِيَّهُ بِنَصْرِهِ فَقَالَ: إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ؟ كَأَنْتَ الرَّايَةُ مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ وَكَانَ عَهْدَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ لَا يُقَاتِلُوا بِمَكَّةَ إِلَّا مَنْ قَاتَلَهُمْ سِوَى نَفَرٍ كَانُوا يُؤَدُّونَهُ. فَقَتَلَ أَمِيرُ الْمُؤْمِنِينَ الْحَارِثَ
بْنَ نُفَيْلِ بْنِ كَعْبٍ وَكَانَ يُؤَدِّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِمَكَّةَ. وَلَمَّا دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَكَّةَ، دَخَلَ
الْمَسْجِدَ فَوَجَدَ فِيهِ ثَلَاثِمِائَةَ وَسِتِّينَ صَنَمًا بَعْضُهَا مَشْدُودٌ بِبَعْضِ الرِّصَاصِ فَقَالَ: يَا عَلِيُّ أَعْطِنِي كَفًّا مِنَ الْحَصَا
فَنَاوِلُهُ كَفًّا مِنَ الْحَصَى فَرَمَاهَا بِهِ وَهُوَ يَقُولُ: قُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا؟ فَلَمْ يَبْقَ فِيهَا صَنَمٌ
إِلَّا خَرَّ لَوَجْهِهِ وَأُخْرِجَتْ مِنَ الْمَسْجِدِ وَكُسِرَتْ

In the battle of Hunayn, the Messenger of Allah supported by ten thousand Muslims left Medina for Hunayn. At that time, Abu-Bakr self-admiringly said: We will never be defeated in this battle because of shortage in human force, but in the climax of conflict, they all fled save nine persons from Banu-Hashim and the tenth person was Ayman ibn Umami-Ayman who was martyred and the verse

“then you turned back retreating; Then Allah sent down His tranquility upon His apostle and upon the believers” (9:25-26)

was revealed about those who retreated. Believers in this verse include ‘Ali and those who remained steadfast with him.

At a time when ‘Ali was defending with his unsheathed sword in front of the Holy Prophet, Abbas ibn Abd al-Muttalib was on the right side, Fadl Ibn Abbas on the left side, Abu-Sufyan ibn Harith holding the reins of his horse, Nawfal and Rabi’ah, the two sons of Harith, Abdullah ibn Zubayr ibn Abd al-Muttalib, Utbah ibn Mu’it, two sons of Abi-Lahab had circled round the Messenger of Allah and were protecting him.[49](#)

The Messenger of Allah said to his uncle, Abbas who had an audible voice to call with loud voice those who were fleeing and to remind them of the divine pledge they had with the Holy Prophet. Therefore, Abbas cried loudly: O followers of the Messenger of Allah who expressed your allegiance with him under the tree, O companions of Surah Baqarah, where are you fleeing? Why have you forgotten the pledge you have given to God and His messenger? Come back and be steadfast! The people who had fled in the dark of the night leaving the Messenger of Allah alone among the enemy, by hearing his voice and considering that he was watching them flee and knew them, came down from the adjacent hills, while being encouraged gathered around the Holy Prophet and bravely broke the siege of the enemy.[50](#)

In the thick of the fight, a man from the tribe of Hawazin, names Abu-Jarwal, carrying a black banner with the intention to kill the Holy Prophet was killed by ‘Ali. With his killing the atheists took to their heels. While they were fleeing, ‘Ali killed forty others of them. Thereafter, the army of atheism was defeated and a number of them were taken captive by Muslims.[51](#)

وفي غزاة حنين:

إِسْتَنْظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِكَثْرَةِ الْجَمْعِ فَخَرَجَ فِي عَشْرَةِ آلَافٍ مِنَ الْمُسْلِمِينَ فَأَعْجَبَ أَبَا بَكْرٍ الْكَثْرَةَ وَقَالَ: لَنْ نُغْلِبَ الْيَوْمَ مِنْ قَلَّةٍ فِعَالِهِمْ. فَلَمَّا التَّقَوْا إِنهَزَمُوا جَمِيعاً وَلَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْمُسْلِمِينَ سِوَى تِسْعَةِ نَفَرٍ مِنْ بَنِي هَاشِمٍ وَعَاشِرِهِمْ أَيْمَنُ بْنُ أُمِّ أَيْمَنَ فَقُتِلَ وَبَقِيَتِ التَّسْعَةُ. فَأَنْزَلَ اللَّهُ تَعَالَى؟ ثُمَّ وَلَيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ.؟ يُرِيدُ عَلِيّاً عَلَيْهِ السَّلَامُ وَمَنْ تَبَتَ مَعَهُ. وَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ قَائِماً بِالسِّيفِ بَيْنَ يَدَيْهِ وَالْعَبَّاسُ عَنْ يَمِينِهِ وَالْفَضْلُ بْنُ الْعَبَّاسِ عَنْ يَسَارِهِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ مُمَسِّكُ بَسْرَجِهِ وَنَوْقُلُ وَرَبِيعَةُ ابْنَا الْحَارِثِ وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ بْنُ عَبْدِ الْمُطَّلِبِ وَعَتَبَةُ وَمُعْتَبُ ابْنَا أَبِي لَهَبٍ حَوْلَهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِلْعَبَّاسِ وَكَانَ جَهْورِي الصَّوْتِ: نَادِ فِي النَّاسِ وَذَكِّرْهُمْ الْعَهْدَ. فَنَادَى: يَا أَهْلَ بَيْعَةِ الشَّجَرَةِ! يَا

أَصْحَابَ سُورَةِ الْبَقَرَةِ! إِلَىٰ أَيْنَ تَفْرُونَ؟ إِذْ كَرُوا الْعَهْدَ الَّذِي عَاهَدْتُمْ عَلَيْهِ رَسُولَ اللَّهِ! وَالْقَوْمُ قَدْ وُلُّوا مُدْبِرِينَ وَكَانَتْ لَيْلَةً ظُلُمَاءَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْوَادِي وَالْمُشْرِكُونَ قَدْ خَرَجُوا عَلَيْهِ مِنْ شِعَابِ الْوَادِي بِسِيُوفِهِمْ فَتَنَظَرَ إِلَى النَّاسِ بَعْضُ وَجْهِهِ فَأَضَاءَ كَأَنَّهُ الْقَمَرُ ثُمَّ نَادَى: أَيْنَ مَا عَاهَدْتُمْ اللَّهَ عَلَيْهِ؟ فَأَسْمَعَ أَوْلَهُمْ وَأَخْرَهُمْ فَلَمْ يَسْمَعْهَا رَجُلٌ إِلَّا رَمَى نَفْسَهُ إِلَى الْأَرْضِ فَانْحَدَرُوا حَتَّى لَحِقُوا الْعَدُوَّ. وَجَاءَ رَجُلٌ مِنْ هَوَازِنَ اسْمُهُ أَبُو جَزُولَ وَمَعَهُ رَأْيَةٌ سَوْدَاءُ فَقَتَلَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَكَانَتْ هَزِيمَةُ الْمُشْرِكِينَ بِقَتْلِ أَبِي جَزُولَ. وَقَتَلَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَعْدَ ذَلِكَ أَرْبَعِينَ رَجُلًا فَكَمَلَتْ الْهَزِيمَةُ وَحَصَلَ الْأَسْرُ

In the battle of Tabuk, God revealed to the Holy Prophet there was no need for fighting, and that the only duty of him and Muslims aimed at intimidating the enemy was to move towards Rome, as it was the time of gathering the fruits of palm trees, and people feared confrontation with the powerful enemy, most people refused to take part in the battle. The Messenger of Allah who had taken march towards Tabuk seriously, to carry out God's order, departed with a group of believers toward Tabuk, appointing 'Ali as his successor to protect Medina and to act as guardians of families, saying to him: The security of this city will not be guarded by anyone except you and me.

The Messenger of Allah knew that the Arabs residing around Mecca and those who had suffered life losses in the battles were looking for a chance to invade Mecca when the Holy Prophet was not in that city.

It was due to this reason that he vigilantly endeavored to safeguard it. Now that the Holy Prophet was in the battle, he appointed 'Ali to safeguard Medina which was feared to face chaos in the absence of the Messenger of Allah. Hearing this, the blind-hearted hypocrites and gossipmongers inside Medina were extremely worried and jealous of 'Ali, for they knew that with the presence of 'Ali no danger could threaten Medina and in this way their plot was foiled.

Hence, they started the so-called cold war, spreading the rumor by saying: As the presence of 'Ali in this battle is heavy for the prophet, he does not wish to take him with himself. Therefore, he leaves 'Ali in Medina which means he does not honor 'Ali, though they knew how much the Holy Prophet was interested in 'Ali!

This kind of rumors was heavy for 'Ali. So he immediately left Medina for meeting the Messenger of Allah. He informed the Holy Prophet of the rumors, saying: Hypocrites have this impression that appointing me as your successor in Medina is not aimed at honoring me but it is because you don't like me to accompany you!

Fondling 'Ali, the Messenger of Allah said: O my brother, go back to Medina, for Medina has no security without me and you. Your position to me is like that of Aaron to Moses except that there will come no prophet after me. In my absence, you will be caliph and successor for my kinsmen.[52](#)

وَفِي غَزَاةِ تَبُوكِ

أَوْحَى اللَّهُ تَعَالَى إِلَى نَبِيِّهِ أَنَّهُ لَا يَحْتَاجُ إِلَى الْقِتَالِ وَكَلَّفَهُ الْمَسِيرَ بِنَفْسِهِ وَاسْتِنْفَارَ النَّاسَ مَعَهُ. فَاسْتَنْفَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى بِلَادِ الرُّومِ وَقَدْ أَيْنَعَتْ ثِمَارُهُمْ وَاشْتَدَّ الْحَرُّ، فَأَبْطَأَ أَكْثَرُهُمْ عَنْ طَاعَتِهِ حِرْصاً عَلَى الْمَعِيشَةِ وَخَوْفاً مِنَ الْحَرِّ وَلِقَاءِ الْعَدُوِّ وَنَهَضَ بَعْضُهُمْ. وَاسْتَخْلَفَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى الْمَدِينَةِ وَعَلَى أَهْلِهَا بِهَا وَحَرِيمِهَا. وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ الْمَدِينَةَ لَا تَصْلُحُ إِلَّا لِي أَوْ لِي أَبِي أَوْ لِي أَبِيكَ، لِأَنَّهُ عَلَيْهِ السَّلَامُ عَلِمَ مَا عَلَيْهِ الْأَعْرَابُ الَّذِينَ حَوْلَ مَكَّةَ وَغَزَاهُمْ وَسَفَكَ دِمَاءَهُمْ، فَأَشْفَقَ أَنْ يَطَّأُوا عَلَى الْمَدِينَةِ عِنْدَ نَأْيِهِ عَنْهَا فَمَتَى لَمْ يَقُمْ فِيهَا مَنْ يُمِثُّهُ وَقَعَ الْفَسَادُ فِيهَا. وَلَمَّا عَلِمَ الْمُتَأَفِّفُونَ اسْتِخْلَافَهُ لَهُ حَسَدُوهُ وَعَلِمُوا أَنَّ الْمَدِينَةَ تَتَحَفَّظُ بِهِ وَيَنْقَطِعُ طَمَعُهُمْ وَطَمَعُ الْعَدُوِّ فِيهَا، وَغَبَطُوهُ عَلَى الدَّعَاةِ عِنْدَ أَهْلِهِ فَأَرْجَفُوا بِهِ وَقَالُوا: إِنَّهُ لَمْ يَسْتَخْلِفْهُ إِكْرَاماً لَهُ وَإِجْلَالاً، بَلْ اسْتَقْلَلَهُ بِهِ وَاسْتَنْقَلَا بِهِ، مَعَ عِلْمِهِمْ بِأَنَّهُ أَحَبُّ النَّاسِ إِلَيْهِ. فَلَحِقَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ: إِنَّ الْمُتَأَفِّفِينَ زَعَمُوا أَنَّكَ خَلَفْتَنِي اسْتِغْتَالاً بِي. فَقَالَ: إِرْجِعْ يَا أَخِي إِلَى مَكَانِكَ، فَإِنَّ الْمَدِينَةَ لَا تَصْلُحُ إِلَّا لِي أَوْ لِي أَبِي أَوْ لِي أَبِيكَ. فَأَنْتَ خَلِيفَتِي فِي أَهْلِي وَدَارِ هِجْرَتِي وَقَوْمِي. أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي؟

When the Messenger of Allah returned to Medina from Tabuk, Amr ibn Ma'dyakrib Zubaydi came to him. The Holy Prophet spoke to him about belief in God and His messenger, and he too along with his tribe accepted Islam. At this time the man's eye fell on Ubay ibn Athath Khathami who had killed his father. Taking him by the neck, Amr brought him to the Holy Prophet, saying: This is the killer of my father. Let me punish him with retribution.

The Messenger of Allah said: Bloodshed in the time of ignorance has no value in Islam. Amr who took pride in his belief and had the impression that the Holy Prophet would issue the order of retribution because of his belief, gave up Islam and became an apostate, for his demand had not been met.

The Messenger of Allah sent 'Ali to the tribe of Amr (Banu-Zubayd) to either arrest or kill him. As soon as the tribesmen saw 'Ali with his special anger said to Amr: O Bathur, what would you feel if this youth of Quraysh defeats you and you have to pay heavily for your act implying that you will be disgraced among your tribesmen. Amr proudly said: It is in fighting that he will understand who I am and who he is! Saying this, Amr asked for challenger, 'Ali stood opposite him and made a loud cry.

Hearing 'Ali's loud cry, Amr left the scene and took to his heels! In the thick of the fight 'Ali killed Amr's brother, his nephews, and took his wife and the women of Banu-Zubayd captives. After achieving victory at the end of fighting, 'Ali returned to Medina, appointing Khalid ibn Sa'id over them to give amnesty to those who embrace Islam and to collect their alms. When peace prevailed, Amr resorted to Khalid, embraced Islam once again and spoke to him about his wife and children, asking for their freedom. Khalid too freed Amr's wife and children.

When taking the girls of Bani-Zubayd, 'Ali chose one of those girls for himself but Khalid ibn Walid who was among the army of Islam, because of his rancor against 'Ali, told Buraydah Aslami to rush to Medina to inform the Messenger of Allah before the arrival Islam's army. Reaching the house of the Holy Prophet, Khalid saw Umar and informed him of the affair to know his opinion. Umar who was looking for such a chance confirmed his opinion and asked him to go to the Messenger of Allah as soon as possible, thinking that the Holy Prophet would get angry with 'Ali's act because of his daughter, Fatimah.

Buraydah went to the presence of the Holy Prophet and read Khalid's letter hoping that he will be angry with 'Ali's act.

وَلَمَّا رَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ تَبُوكٍ إِلَى الْمَدِينَةِ وَرَدَّ عَلَيْهِ عَمْرُو بْنُ مَعْدِيكَرِبَ الزُّبَيْدِيُّ فَوَعظَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَسْلَمَ هُوَ وَقَوْمُهُ. وَنَظَرَ إِلَى ابْنِ عَنَعَتِ الْخَثْعَمِيِّ فَأَخَذَ بِرَقَبَتِهِ ثُمَّ جَاءَ بِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ: هَذَا قَتْلَ وَالِدِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَهْدَرَ الْإِسْلَامُ مَا كَانَ فِي الْجَاهِلِيَّةِ. فَأَرْتَدَّ عَمْرُو فَأَنْفَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى بَنِي زُبَيْدٍ فَلَمَّا رَأَوْهُ قَالُوا لِعَمْرُو: كَيْفَ أَنْتَ يَا أَبَا ثَوْرٍ إِذَا لَقَيْكَ هَذَا الْعُلَامُ الْفَرَشِيُّ فَأَخَذَ مِنْكَ الْإِتَاوَةَ؟ فَقَالَ: سَيَعْلَمُ أَنِّي إِنْ لَقَيْتَنِي. وَخَرَجَ عَمْرُو وَقَالَ: مَنْ يَبَارِزُ؟ فَخَرَجَ عَلَيَّ عَلَيْهِ السَّلَامُ وَصَاحَ بِهِ فَانْهَزَمَ فَقَتَلَ أَخَاهُ وَابْنَ أَخِيهِ وَأَخَذَ امْرَأَتَهُ وَسَبَى مِنْهُمْ نِسْوَانٌ كَثِيرَةً. وَانصَرَفَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَخَلَّفَ عَلَى بَنِي زُبَيْدٍ خَالِدَ بْنَ سَعِيدٍ لِيَقْبِضَ صَدَقَاتِهِمْ وَيُؤْمِنَ مَنْ يَعُودُ إِلَيْهِ مُسْلِمًا. فَرَجَعَ عَمْرُو بْنُ مَعْدِيكَرِبَ إِلَى خَالِدٍ وَأَسْلَمَ وَكَلَّمَهُ فِي امْرَأَتِهِ وَأَوْلَادِهِ فَوَهَبَهُمْ لَهُ. وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَدْ إِصْطَفَى مِنَ السَّبْيِ جَارِيَةً. فَبِعَتَ خَالِدُ بْنُ الْوَلِيدِ بَرِيدَةَ الْأَسْلَمِيَّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَبْلَ الْجَيْشِ وَقَالَ: أَعْلَمُهُ بِالْإِصْطِفَاءِ. فَلَمَّا وَصَلَ إِلَى بَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَقِيَهُ عَمْرُو بْنُ الْخَطَّابِ فَحَكَى لَهُ فَقَالَ لَهُ: إِمضِ لِمَا جِئْتَ بِهِ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَيَغْضَبُ لِإِبْنَتِهِ

But contrary to his expectation, the Holy Prophet was angry with Khalid's letter. Although Buraydah noticed how angry the Holy Prophet was in order to realize his objective, he corrected Khalid's writing, saying: O Messenger of Allah, if you give permission to people to choose whomever they want and whatever property they wish, before the division of booties, there will be a chaos in the division of booties and no one can attain his right.

Being angry with Khalid's letter and Buraydah's saying, the Messenger of Allah said: O Buraydah, woe to you! Has the dark veil of hypocrisy covered your eyes that you are saying this about 'Ali? Whatever is permissible for me in booties is also permissible for 'Ali. That is, in the same way that it is permissible for me to devote a female slave or other property to myself before division of booties, so is it for 'Ali. Then, he added 'Ali ibn Abi-Talib is the best of people whom I will appoint as successor among my Ummah. Admonishing Buraydah with a short sentence, the Holy Prophet said: Beware not to be hostile to 'Ali, for you will be hostile to God and God will be hostile to you. Being informed of 'Ali's supreme position, Buraydah regretted what he had said, repented and asked for forgiveness.[53](#)

In the battle of Salsalah, a Bedouin came to the Messenger of Allah saying: A group of Arabs in Wadi al-Raml are intent to invade Medina at night. Addressing his companions, the Messenger of Allah said: Are there enough people to defend? A group of the people of Suffah rose up, saying: O Messenger of Allah, we are prepared to fight them. Assign a commander for us. Another group said the same.

The Messenger of Allah decided to draw lots which fell upon eighty persons. The Messenger of Allah assigned Abu-Bakr as their commander, telling them to move towards the tribe of Banu-Salim (the invaders) in the heart of Wadi al-Raml. It was not long before Abu-Bakr returned to Medina, defeated and with casualties. Then, he assigned Umar as their commander, gave the banner of Islam to him and sent them to Wadi al-Raml.

This time too, Umar returned to Medina while being defeated. These successive defeats saddened the Holy Prophet. Amr ibn al-As expressing his readiness said: O Messenger of Allah, give this mission to me. The Holy Prophet accepted his request assigning him as the commander of the army but it was not long before that he returned to Medina, defeated while two persons were killed and a number of them were injured.

فَدَخَلَ بُرَيْدَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِكِتَابِ خَالِدِ بْنِ الْوَلِيدِ فَجَعَلَ بُرَيْدَةُ يَقْرَأُهُ وَوَجْهَ النَّبِيِّ يَتَغَيَّرُ. وَقَالَ بُرَيْدَةُ: يَا رَسُولَ اللَّهِ إِنْ رَخَّصْتَ لِلنَّاسِ فِي مِثْلِ هَذَا ذَهَبَ فِيهِمْ. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَيْحَكَ يَا بُرَيْدَةُ، أَلَمْ أَتِ بِكَ نِفَاقًا. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ يَحِلُّ لَهُ مِنَ الْفَيْءِ مَا يَحِلُّ لِي. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَيْرُ النَّاسِ لَكَ وَلِقَوْمِكَ وَخَيْرُ مَنْ أُخْلِفَهُ بَعْدِي لِكَافَةِ أُمَّتِي. يَا بُرَيْدَةُ إِحْذَرُ أَنْ تُبْغِضَ عَلِيًّا فَيُبْغِضَكَ اللَّهُ. فَاسْتَغْفَرَ بُرَيْدَةُ

وَفِي غَزَاةِ السَّلْسَلَةِ:

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ: إِنَّ جَمَاعَةً مِنَ الْعَرَبِ قَدِ اجْتَمَعُوا بِوَادِي الرَّمْلِ عَلَى أَنْ يُبَيِّتُوكَ بِالْمَدِينَةِ. فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ لِأَصْحَابِهِ: مَنْ لِهَؤُلَاءِ؟ فَقَامَ جَمَاعَةٌ مِنْ أَهْلِ الصُّفَّةِ وَقَالُوا: نَحْنُ، قَوْلَ عَلَيْنَا مَنْ شِئْتَ. فَأَقْرَعَ بَيْنَهُمْ فَخَرَجَتِ الْقُرْعَةُ عَلَى ثَمَانِينَ رَجُلًا مِنْهُمْ وَمِنْ غَيْرِهِمْ. فَأَمَرَ أَبُو بَكْرٍ أَنْ يَأْخُذَ اللَّوَاءَ وَيَمْضِيَ إِلَى بَنِي سُلَيْمٍ وَهُمْ بِبَطْنِ الْوَادِي فَهَزَمُوهُ وَقَتَلُوا جَمْعًا كَثِيرًا مِنَ الْمُسْلِمِينَ وَأَنْهَزَمَ أَبُو بَكْرٍ. فَعَقَدَ لِعُمَرَ وَبَعَثَهُ فَهَزَمُوهُ، فَسَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَلِكَ. فَقَالَ عَمْرُو بْنُ الْعَاصِ: إِبْعَثْنِي يَا رَسُولَ اللَّهِ. فَأَنْفَذَهُ فَهَزَمُوهُ وَقَتَلُوا جَمَاعَةً مِنْ أَصْحَابِهِ وَبَقِيَ النَّبِيُّ

Following the defeat of these people, being depressed and cursing the enemies, the Messenger of Allah called for 'Ali, entrusted the commandership of the army to him, saw him off to the mosque of Ahzab, and prayed for his victory. As ordered by the Holy Prophet, Abu-Bakr, Umar and Amr ibn al-As accompanied 'Ali.

Enjoying a special vision and knowing the military tactic, 'Ali and the army moved forward at the nights and hid themselves at the days till they reached the headquarters of the invaders. Blocking the entrance and exit of the headquarters, they encircled the enemy.

Given the plan and the speedy victory of Muslim, Amr ibn al-As spoke to Abu-Bakr and Umar to dissuade 'Ali from his skillful military act to deprive him of victory. This suggestion was accepted by Abu-Bakr. So he came to 'Ali saying: This is the land of ferocious animals and it is harder for us to act than in the enemy's headquarter. Therefore, we would better to transfer this camp further up to be safe from the enemy and ferocious animals.

'Ali listened but gave no answer. Abu-Bakr went to Umar and Amr ibn al-As informed them of the case. Amr advised Umar with the same words saying: You speak to 'Ali; perhaps he will accept what you say. Umar conveyed the same to 'Ali but 'Ali gave no answer and kept silent. Putting the army on alert, 'Ali

launched his heroic attack on the enemy at dawn, made them flee within a short space of time and achieved the victory. Concurrent with the victory of the army of Islam under the leadership of 'Ali, Gabriel appeared to the Messenger of Allah, reciting to the Holy Prophet the Surah

"I swear by the runners breathing pantingly" (100)

as a sign of victory. Being informed of this victory through revelation, the Messenger of Allah rushed to welcome 'Ali. Seeing the Holy Prophet, 'Ali dismounted his horse and hugged him. The Holy Prophet who was extremely happy said: If I was not afraid a group of my followers to say about you what the Christians said about Jesus, the son of Mary, I would say something about you that anytime you pass by people they would take the dust under your feet as a blessing and rub it against their eyes. Now, mount your horse with the honor, for God and His Messenger are pleased with you. As 'Ali, the great man of history, had an active presence in the battlefields on the order of God and His messenger, he went through trials by tolerating a lot of sufferings and calamities to be worthy of his position.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَيَّاماً يَدْعُو عَلَيْهِمْ. ثُمَّ دَعَا بِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَبَعَثَهُ إِلَيْهِمْ وَدَعَا لَهُ وَخَرَجَ مَعَهُ مُشِيْعاً إِلَى مَسْجِدِ الْأَحْزَابِ وَأَنْفَذَ جَمَاعَةً مَعَهُ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعَمْرُو بْنُ الْعَاصِ. فَسَارَ اللَّيْلَ وَكَمِنَ النَّهَارَ حَتَّى اسْتَقْبَلَ مِنْ قَمِيهِ. فَلَمْ يَشْكُ عَمْرُو بْنُ الْعَاصِ فِي الْفَتْحِ لَهُ فَقَالَ لِأَبِي بَكْرٍ: إِنَّ هَذِهِ أَرْضُ ذَاتِ ضِبَاعٍ وَذُنَابٍ وَهِيَ أَشَدُّ عَلَيْنَا مِنْ بَنِي سُلَيْمٍ وَالْمَصْلُحَةَ أَنْ نَعْلُو الْوَادِي. وَأَرَادَ إِفْسَادَ الْحَالِ وَأَمْرَهُ بَأَنْ يَقُولَ ذَلِكَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. فَقَالَ لَهُ أَبُو بَكْرٍ فَلَمْ يُجِبْهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِحَرْفٍ وَاحِدٍ. فَرَجَعَ إِلَيْهِمْ وَقَالَ: وَاللَّهِ مَا أَجَابَنِي حَرْفاً وَاحِداً. فَقَالَ عَمْرُو بْنُ الْعَاصِ لِعَمْرٍو بْنِ الْخَطَّابِ: إِمضِ أَنْتَ إِلَيْهِ فَخَاطِبُهُ. فَفَعَلَ فَلَمْ يُجِبْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِشَيْءٍ. فَلَمَّا طَلَعَ الْفَجْرُ كَبَسَ عَلَى الْقَوْمِ

وَنَزَلَ جَبْرَائِيلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْحَلْفِ بِخَيْلِهِ فَقَالَ: ? وَالْعَادِيَاتِ ضَبْحاً? . فَاسْتَبْشَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَاسْتَقْبَلَ عَلَيْهِ السَّلَامُ فَنَزَلَ عَلَيْهِ السَّلَامُ، وَقَالَ لَهُ النَّبِيُّ: لَوْلَا أَنْ أُشْفِقَ أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ فِيكَ الْيَوْمَ مَقَالاً لَا تَمُرُّ بِمَلَأٍ مِنْهُمْ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ. إِرْكَبْ. فَإِنَّ اللَّهَ وَرَسُولَهُ عِنْدَكَ رَاضِيَانِ

Following the departure of the Holy Prophet, Imam 'Ali spent most of his lifetime in wars.[54](#)

In the battle of camel, Talhah and Zubayr breached their homage to Imam 'Ali, the Commander of the Faithful.[55](#) Before people had pledged their allegiance to 'Ali, A'ishah in Medina repeatedly provoked people to kill Uthman. She is said to be the only person who was severely opposing Uthman's behavior. She used to rally people to kill Uthman.

Her habitual phrase was: Kill Na'thal![56](#) May Allah kill him. These garments of the Messenger of Allah have not yet grown old; nevertheless, Uthman has rotten the Prophet's tradition. Following successive warnings, she left Medina for Mecca as a sign of protest. However, after the killing of Uthman, she speedily decided to return to Medina to achieve her goal. On her way to Medina, she was told that

following Uthman's killing, people pledged allegiance with 'Ali. So she changed her route and went back to Mecca speaking of the unfair killing of Uthman and saying: I will revenge myself on 'Ali for the unfair killing of Uthman!⁵⁷

Talhah and Zubayr left Medina and asked permission of Imam 'Ali, the Commander of the Faithful, to go on Umrah. Knowing their true aim⁵⁸, Imam 'Ali addressed them in this way: By God, you are not going on Umrah; rather, you are going on conspiracy.⁵⁹ At any rate, Talhah and Zubayr headed for Mecca. Having reached there, they met with A'ishah and persuaded her to leave for Basrah for fighting against Imam 'Ali.

Imam 'Ali prepared himself to travel after them and he wrote a letter to A'ishah and the other two, asking them to refrain from doing what God would not accept and to return to their allegiance to him. But they did not accept the Imam's advice. At this time, 'Ali raised his hands towards the heaven and cursed them, saying: O Lord! This is Talhah ibn Ubaydullah who put his hand in my hand with his heart's consent and pledged allegiance to me and then broke it. Take my revenge on him! O Lord! Zubayr ibn Awwam broke his ties of relationship with me, took back his allegiance with me, showed blatant hostility to me and waged war against me while he knows he has been unjust to me. O Lord! Take his evil away from me as You consider proper.⁶⁰ The two armies lined up and armed themselves. Wearing a shirt and cloak and having a black turban on his head, 'Ali stood between the two armies, calling Zubayr with a loud voice.

وَأَمَّا بَعْدَ وَفَاةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَإِنَّهُ ابْتُلِيَ أَكْثَرَ عُمْرِهِ بِالْحُرُوبِ أَيْضًا

فَفِي وَقَعَةِ الْجَمَلِ نَكَتَ طَلْحَةُ وَالزُّبَيْرُ بَيْعَتَهُمَا لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. وَكَانَتْ عَائِشَةُ بِالْمَدِينَةِ تُحَرِّضُ النَّاسَ عَلَى قَتْلِ عُثْمَانَ وَتَقُولُ: أَقْتُلُوا نَعْتَلًا! قَتَلَ اللَّهُ نَعْتَلًا، فَلَقَدْ أَبْلَى سَنَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهَذِهِ نِيَابُهُ لَمْ تُبَلِّ. وَخَرَجَتْ إِلَى مَكَّةَ وَقَتَلَ عُثْمَانَ وَعَادَتْ إِلَى بَعْضِ الطَّرِيقِ فَسَمِعَتْ بِقَتْلِهِ وَأَنَّهُمْ بَايَعُوا عَلِيًّا عَلَيْهِ السَّلَامُ. فَرَجِعَتْ وَقَالَتْ: لِأَطْلُبَنَّ بَدْمِهِ.

وَخَرَجَ طَلْحَةُ وَالزُّبَيْرُ مِنَ الْمَدِينَةِ فَأَظْهَرَا إِرَادَةَ الْعُمَرَةَ وَاسْتَأْذَنَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. فَقَالَ: وَاللَّهِ مَا تُرِيدَانِ الْعُمَرَةَ بَلِ الْغَدْرَةَ. فَلَمَّا وَصَلَا مَكَّةَ إِلَى عَائِشَةَ أَخْرَجَاهَا إِلَى الْبَصْرَةِ. وَتَرَحَّلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِطَلْبِهِمْ وَكَتَبَ إِلَيْهِمَا وَإِلَى عَائِشَةَ بِالرُّجُوعِ عَمَّا يَكْرَهُهُ اللَّهُ تَعَالَى وَالِدُخُولِ فِي مَا عَاهَدَاهُ بِهِ فَاْمْتَنَعُوا. فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَقَالَ: اللَّهُمَّ إِنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ أَعْطَانِي صَفْقَةً بِيَمِينِهِ طَائِعًا ثُمَّ نَكَتَ بَيْعَتِي. اللَّهُمَّ فَعَا جِلَّهُ وَلَا تُمْهَلْهُ. وَإِنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ قَطَعَ قَرَابَتِي وَنَكَتَ عَهْدِي وَظَاهَرَ عَدُوِّي وَنَصَبَ الْحَرْبَ لِي وَهُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ. اللَّهُمَّ فَكَفِّنِيهِ كَيْفَ شِئْتَ وَأَنَّى شِئْتَ. ثُمَّ تَصَافَوْا وَتَقَارَبُوا لِابْسِي الْأَسْلِحَةَ وَأَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَيْنَ الصَّفَيْنِ عَلَيْهِ

Hearing his name, Zubayr came to 'Ali who said: What is the reason for your presence in this riot? Why are you drawing sword against me? Zubayr said: To avenge Uthman's blood! Imam 'Ali said: You and

your aides have killed Uthman. Therefore take revenge on yourself. By the motto “there is no god but Him”, do you remember the day the Holy Prophet (S) said to you: Do you love ‘Ali and you said: Yes, indeed why should I not love him? He is my cousin.

The Messenger of Allah said: It will not be long before you rebel against him while you are unjust and he is just. Zubayr said: I very well remember that! Then Imam ‘Ali said: For the sake of God, do you remember the day the Messenger of Allah and you while your hand was in his hand were coming from the house of Abd al-Rahman ibn Auf, I rushed to welcome the Messenger of Allah and greeted him. He smiled at me and I smiled at him. You said: The son of Abu-Talib does not stop taking pride in himself! The Messenger of Allah said: Zubayr! Calm down. ‘Ali does not take pride in himself. It will not be long when you will rise against him while you are unjust and he is just.

Zubayr said: Yes, it was so. You reminded me of what I had forgotten! So it is not late to give up fighting you. I would not take part in this riot if I remembered it. Saying this, Zubayr went to A’ishah. His son Abdullah said: What has happened? Zubayr said: ‘Ali reminded me of what the Messenger of Allah had said about him and I had forgotten. So I do not consider fighting against him fair. Abdullah said: This is not the whole story. You fear the sword of ‘Ali ibn Abi-Talib!

Getting angry with his son, Zubayr attacked the army. ‘Ali said: Give him a chance of maneuver, for he does not mean to fight rather he wishes to show his combat capability to his son. Zubayr went out of ‘Ali’s army with a courageous move. Addressing his son, Zubayr said: Did you see what I did? Does a timid person display such a pomp and power? I would not have done so if I had feared. He then went through the lines of his army and joined a group of Banu-Tamim tribe outside the city of Basrah. This act of Zubayr was heavy for Amr ibn Jurmuz Mujashi’i, a member of the tribe who was aware of Basrah riot. So he killed Zubayr in sleep though Zubayr was his guest. Hence, Imam ‘Ali’s prayer about him was answered.⁶¹

فَمَيْصُ وَرِدَاءَ وَعَلَى رَأْسِهِ عِمَامَةً سَوْدَاءُ. فَلَمَّا رَأَى أَنَّهُ لَا بُدَّ مِنَ الْحَرْبِ نَادَى بِأَعْلَى صَوْتِهِ: أَيُّنَ الزُّبَيْرُ بْنُ الْعَوَّامِ
فَلْيَخْرُجْ إِلَيَّ؟ فَخَرَجَ إِلَيْهِ وَدَنَا مِنْهُ. فَقَالَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقَالَ: الطَّلَبُ بِدَمِ عُمَانَ. فَقَالَ:
أَنْتَ وَأَصْحَابُكَ قَتَلْتُمُوهُ فَيَجِبُ عَلَيْكَ أَنْ تَقِيدَ مِنْ نَفْسِكَ. وَلَكِنْ أُنشِدُكَ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَا تَذَكُرُ يَوْمًا قَالَ لَكَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا زُبَيْرُ أَتُحِبُّ عَلِيًّا؟ فَقُلْتُ: وَمَا يَمْنَعُنِي مِنْ حُبِّهِ وَهُوَ ابْنُ خَالِي؟ فَقَالَ لَكَ: أَمَا إِنَّكَ
لَتَخْرُجَ عَلَيْهِ يَوْمًا وَأَنْتَ ظَالِمٌ لَهُ. فَقَالَ الزُّبَيْرُ: اللَّهُمَّ بَلِّ. فَقَدْ كَانَ ذَلِكَ. فَقَالَ عَلَيْهِ السَّلَامُ: فَأُنشِدُكَ اللَّهَ أَمَا تَذَكُرُ يَوْمًا
جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ عِنْدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَأَنْتَ مَعَهُ وَهُوَ آخِذٌ بِبِدِكَ فَاسْتَقْبَلْتُهُ أَنَا فَسَلَّمْتُ
فَضَحِكُ فِي وَجْهِي وَضَحِكْتُ أَنَا لَهُ فَقُلْتُ أَنْتَ: لَا يَدْعُ ابْنُ أَبِي طَالِبٍ زَهُوَهُ أَبَدًا. فَقَالَ لَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:
مَهَلًا يَا زُبَيْرُ، فَلَيْسَ بِهِ زَهُوٌ وَلَتَخْرُجَنَّ عَلَيْهِ يَوْمًا وَأَنْتَ ظَالِمٌ لَهُ. فَقَالَ الزُّبَيْرُ: اللَّهُمَّ بَلِّ وَلَكِنِّي أُنْسِيْتُ، وَأَمَا إِذْ ذَكَرْتَنِي
ذَلِكَ فَلَا تَصْرِفْنِ عَنْكَ، وَلَوْ ذَكَرْتُ هَذَا لَمَا خَرَجْتُ عَلَيْكَ. ثُمَّ رَجَعَ إِلَى عَائِشَةَ. فَقَالَ لَهُ ابْنُهُ: مَا رَدَّ بِكَ؟ فَقَالَ: أَذْكَرْتَنِي
حَدِيثًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَقِّهِ كُنْتُ أُنْسِيْتُهُ. فَقَالَ لَهُ: بَلْ جَبَنْتَ وَخِفْتَ مِنْ سَيُوفِ ابْنِ أَبِي
طَالِبٍ. فَرَجَعَ مُغْضِبًا إِلَى صَفِّ عَلِيِّ عَلَيْهِ السَّلَامُ لِلْقِتَالِ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أفرجوا له، فإنه مُحْرَجٌ.
فَدَخَلَ فِي الصَّفِّ وَخَرَجَ، وَقَالَ لَوْلَاكَ: رَأَيْتَ مَا صَنَعْتُ. لَوْ كُنْتُ خَائِفًا مَا فَعَلْتُ ذَلِكَ؛ ثُمَّ شَقَّ الصُّفُوفَ وَخَرَجَ مِنْ
بَيْنِهِمْ وَنَزَلَ عَلَى قَوْمٍ مِنْ بَنِي تَمِيمٍ، فَقَامَ إِلَيْهِ عَمْرُو بْنُ جَرْمُوزٍ الْمُجَاشِعِيُّ فَقَتَلَهُ حِينَ نَوْمِهِ، وَكَانَ فِي ضِيافَتِهِ. فَفَنَدَتْ

فِيهِ دَعْوَةُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

As for Talhah, the warmonger, when he was fighting, suddenly an arrow hit him in the leg and he died immediately. Then the fighting began with intensity.[62](#)

At this time a man by the name of Abdullah who was one of the rioters of the battle of camel, parading between two armies said: Where is Abul Hasan? Standing in front of him, ‘Ali attacked on him and cut off his shoulder with one blow of sword. Abdullah died immediately. Then another man blocked the way to ‘Ali, challenging him. With a slight attack and the blow ‘Ali struck on his face, half of the man’s head was cut off. He died too immediately.

Thereafter, ibn Abi-Khalaf Khuza’i was prepared for fighting, saying: O ‘Ali, do you like to fight me? ‘Ali said: I do not reject it but woe to you! What comfort do you seek in death though you know who I am? He said: O son of Abu-Talib, put aside this pride of yours in battles and come closer to me to see who will kill who! ‘Ali directed his horse towards him. Abdullah tried to strike a blow but ‘Ali repelled it with his special skill and cut off his right hand with the first blow of sword and cut off his head with the second blow. He too died immediately.

When the fighting intensified, ‘Ali ordered to hamstring the camel of A’ishah and the camel fell down on the earth. In this bloody battle, started by A’ishah, sixteen thousand seven hundred and ninety persons of her thirty thousand strong army were killed and out of ‘Ali’s twenty thousand strong army, only one thousand and seventy persons accompanying Imam ‘Ali were martyred.[63](#)

In this battle, a man by the name of Mikhraq ibn Abd al-Rahman from Mu’awiyah’s army entered the battle, asking for a challenger. From ‘Ali’s army, a man by the name of Mu’ammal ibn Ubayd Muradi responded and stood before him. The man from Syria martyred him. Then, a youth from the tribe of Azd fought him and he was martyred too. At this time ‘Ali stood before him as a disguised man and killed him. Another rider came to the battlefield but he was killed too. Fighting continued till the seventh man from the army of Mu’awiyah was killed. Seeing the killed persons, the army of Syria left the battlefield but ‘Ali remained in the battlefield unknown.

To boost the morale of his army, Mu’awiyah ordered his slave whose name was Harb and unrivaled in bravery, to prepare himself for fighting against the lone rider of the battlefield and to kill him! The slave who had seen the killing of several men said to Mu’awiyah: Beyond doubt, he will kill me but you can opt for sending me to the battlefield to be killed or keeping me for harder days. Mu’awiyah accepted the slave’s suggestion and said: Stop for the moment. ‘Ali remained in the battlefield, waiting for a challenger. Finding that he had no challenger, ‘Ali returned to his army camp.[64](#)

وَأَمَّا طَلْحَةُ فَجَاءَهُ سَهْمٌ وَهُوَ قَائِمٌ لِلْفِتَالِ فَقَتَلَهُ. ثُمَّ انْتَحَمَ الْقِتَالُ

فَتَقَدَّمَ رَجُلٌ يُقَالُ لَهُ عَبْدُ اللَّهِ مِنْ أَصْحَابِ الْجَمَلِ فَجَالَ بَيْنَ الصُّفُوفِ وَقَالَ: أَيْنَ أَبُو الْحَسَنِ؟ فَخَرَجَ إِلَيْهِ عَلِيٌّ عَلَيْهِ السَّلَامُ وَشَدَّ عَلَيْهِ وَضَرَبَهُ بِالسَّيْفِ فَأَسْقَطَ عَاتِقَهُ وَوَقَعَ قَتِيلًا. ثُمَّ خَرَجَ رَجُلٌ وَتَعَرَّضَ لِعَلِيِّ عَلَيْهِ السَّلَامُ فَخَرَجَ إِلَيْهِ وَضَرَبَهُ عَلَى وَجْهِهِ فَسَقَطَ نِصْفُ قُحْفِ رَأْسِهِ. ثُمَّ خَرَجَ ابْنُ أَبِي خَلْفٍ الْخَزَاعِيُّ وَقَالَ: هَلْ لَكَ يَا عَلِيُّ فِي الْمُبَارَزَةِ؟ فَقَالَ عَلِيٌّ: مَا أَكْرَهَ ذَلِكَ وَلَكِنْ وَيْحَكَ يَا بَنَ أَبِي خَلْفٍ، مَا رَاحَتْكَ فِي الْقَتْلِ وَقَدْ عَلِمْتَ مَنْ أَنَا؟ فَقَالَ: ذَرْنِي يَا بَنَ أَبِي طَالِبٍ مِنْ كِبْرِكَ وَأَدْنُ مِنِّي لِتَرَى أَيْنَا يَقْتُلُ صَاحِبَهُ. فَثَنَّى عَلِيُّ عَلَيْهِ السَّلَامُ عِنَانَ فَرَسِهِ إِلَيْهِ فَبَدَرَهُ ابْنُ أَبِي خَلْفٍ بِضَرْبَةٍ فَأَخَذَهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي الْجُحْفَةِ ثُمَّ عَطَفَ عَلَيْهِ فَقَطَعَ يَمِينَهُ ثُمَّ ثَنَّى فَأَطَارَ قُحْفَ رَأْسِهِ. وَاسْتَعْرَتِ الْحَرْبُ حَتَّى عَقَرَ الْجَمَلُ وَسَقَطَ. وَكَانَ عِدَّةٌ مِنْ قَتْلٍ مِنْ جُنْدِ الْجَمَلِ سِتَّةَ عَشَرَ أَلْفًا وَسِتِّمِائَةَ وَتِسْعِينَ. وَكَانُوا ثَلَاثِينَ أَلْفًا. وَمِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَلْفًا وَسَبْعِينَ رَجُلًا وَكَانُوا عِشْرِينَ أَلْفًا.

وَفِي وَقْعَةِ صِفِّينَ خَرَجَ مِنْ عَسْكَرِ مُعَاوِيَةَ الْمَخْرَاقُ بْنُ عَبْدِ الرَّحْمَنِ وَطَلَبَ الْبِرَازَ، فَخَرَجَ إِلَيْهِ مِنْ عَسْكَرِ عَلِيِّ عَلَيْهِ السَّلَامُ الْمُؤَمَّلُ بْنُ عَبْدِ اللَّهِ الْمُرَادِيُّ، فَقَتَلَهُ الشَّامِيُّ. فَخَرَجَ فَنَى مِنَ الْأَزْدِ، فَقَتَلَهُ الشَّامِيُّ فَتَنَكَّرَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَخَرَجَ، وَالشَّامِيُّ يُطَلِّبُ الْبِرَازَ فَقَتَلَهُ. ثُمَّ خَرَجَ فَارِسٌ فَقَتَلَهُ وَهَكَذَا حَتَّى قَتَلَ سَبْعَةً، فَأَحْجَمَ عَنْهُ النَّاسُ وَلَمْ يَعْرِفُوهُ. فَقَالَ

Sometime later, another brave man of the army of Syria by the name of Kurayb ibn Sabbah entered the battlefield and asked for challenger. Mubarqa Jawlani, one of ‘Ali’s aides went to fight him but he was martyred in this hand to hand fighting. Another struggler faced him but he was martyred too. This time, ‘Ali entered the battlefield for a hand to hand fighting saying: Spare your life and fear God. Kurayb said: Who are you? The answer was: I am ‘Ali ibn Abi–Talib. Kurayb said: come closer. ‘Ali stood opposite him. Blows of sword were exchanged between them but it was not long before ‘Ali sent him to hell with a speedy blow of his sword. Another man from the army of Mu’awiyah replaced Kurayb but after a few moments, he was killed too. The third and fourth men came to the battlefield but they were killed by ‘Ali one after the other.

At this time, Amir al–Mu’minin sent a message to Mu’awiyah saying: Let us fight each other and put an end to the battle so no more Arabs are killed from the two sides. Mu’awiyah said: Forget about this request, for I will never fight you. At this time, Urwah ibn Dawud, one the army leaders of Syria, who had a desire to fight ‘Ali entered the battlefield and proudly said: O ‘Ali! If Mu’awiyah is not willing to fight you I am prepared to fight you. He had hardly finished saying these words when ‘Ali struck a blow on him with his sword and killed him. With the coming of evening, the army of Syria left the battlefield.⁶⁵

Being disguised, ‘Ali came to the battlefield the following day and asked for a challenger. To obtain an honor in the army of Syria, the tricky Amr ibn al–As accepted the challenge, for he did not know who the challenger was. Knowing him well and in order to keep him away from the army, ‘Ali speedily moved away from before him. Amr chased him but soon found out that it was ‘Ali. So he decided to flee the scene but this time ‘Ali chased him, throwing a spear at him which hit his cuirass. Amr fell off his horse and seeing himself in the claws of death, unveiled his private parts. So ‘Ali turned his face away from him.

مُعَاوِيَةُ لِعَبْدٍ لَهُ يُقَالُ لَهُ حَرْبًا وَكَانَ شُجَاعًا: أُخْرِجْ إِلَى هَذَا الْفَارِسِ فَكَفِّنِي أَمْرَهُ. فَقَالَ أَنَا أَعْلَمُ أَنَّهُ سَيَقْتُلُنِي فَإِنْ شِئْتَ خَرَجْتُ إِلَيْهِ وَإِنْ شِئْتَ فَاسْتَبِقْنِي لِغَيْرِهِ. فَقَالَ لَهُ: لَا تَخْرُجْ. ثُمَّ رَجَعَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَيْثُ لَمْ يَخْرُجْ إِلَيْهِ أَحَدٌ إِلَى عَسْكَرِهِ فَخَرَجَ رَجُلٌ مِنْ أَبْطَالِ الشَّامِ اسْمُهُ كُرَيْبُ بْنُ الصَّبَّاحِ يَطْلُبُ الْبِرَّازَ فَخَرَجَ إِلَيْهِ الْمُبْرَقُ الْجَوْلَانِيُّ فَفَقَتَلَهُ الشَّامِيُّ. وَخَرَجَ إِلَيْهِ آخَرٌ فَفَقَتَلَهُ أَيْضًا. فَخَرَجَ إِلَيْهِ عَلِيُّ عَلَيْهِ السَّلَامُ وَقَالَ لَهُ: اتَّقِ اللَّهَ وَاحْفَظْ نَفْسَكَ. قَالَ: مَنْ أَنْتَ؟ قَالَ: أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ. قَالَ: اذْنُ مِنِّي. فَمَشَى إِلَيْهِ فَاخْتَلَفَا بِضَرْبَتَيْنِ فَبَدَّرَهُ عَلِيُّ عَلَيْهِ السَّلَامُ فَفَقَتَلَهُ. فَخَرَجَ إِلَيْهِ آخَرٌ فَفَقَتَلَهُ حَتَّى قَتَلَ أَرْبَعَةً مِنَ الْأَبْطَالِ.

ثُمَّ قَالَ: يَا مُعَاوِيَةُ هَلُمَّ إِلَى مُبَارَزَتِي وَلَا تَقْتُلِ الْعَرَبَ بَيْنَنَا. فَقَالَ مُعَاوِيَةُ: لَا حَاجَةَ لِي فِي ذَلِكَ. فَخَرَجَ عُرْوَةُ بْنُ دَاوُدَ فَقَالَ: يَا عَلِيُّ إِنْ كَانَ مُعَاوِيَةُ قَدْ كَرِهَ مُبَارَزَتَكَ فَهَلُمَّ إِلَى مُبَارَزَتِي. فَضْرَبَهُ عَلِيُّ عَلَيْهِ السَّلَامُ فَوَقَعَ قَتِيلًا.

ثُمَّ جَاءَ اللَّيْلُ وَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَوْمًا آخَرَ مُتَنَكِّرًا وَطَلَبَ الْبِرَّازَ فَخَرَجَ إِلَيْهِ عَمْرُو بْنُ الْعَاصِ وَهُوَ لَا يَعْلَمُ أَنَّهُ عَلِيُّ. وَعَرَفَهُ عَلِيُّ عَلَيْهِ السَّلَامُ فَأَطْرَدَ بَيْنَ يَدَيْهِ لِيُبْعِدَهُ عَنْ عَسْكَرِهِ فَتَبِعَهُ عَمْرُو ثُمَّ عَرَفَهُ فَوَلَّى رَاكِضًا فَلَحِقَهُ عَلِيُّ عَلَيْهِ السَّلَامُ فَطَعَنَهُ فَوَقَعَ الرُّمْحُ فِي فُضُولِ دِرْعِهِ فَسَقَطَ وَخَشِيَ أَنْ يَقْتُلَهُ فَرَفَعَ رِجْلَيْهِ فَبَدَتْ سَوَاتُهُ فَصَرَفَ

Taking the opportunity, Amr rose up immediately and took to his heels. ‘Ali too returned to his army camp. Amr who had escaped death, rejoicingly went back to Mu’awiyah finding him laughing. Amr said: By God, if what happened to me had happened to you, you would have been struck with ‘Ali’s sword, your children would have been made orphans and your property would have been looted! Mu’awiyah said: What you are saying is right but your shameless act will remain in history forever.[66](#)

Busr ibn Art’ah was one of the most evil men in the army of Mu’awiyah and he had a rancor against ‘Ali. He was impudent in committing sin and in disobeying God. Hearing that ‘Ali had challenged Mu’awiyah, Busr said: I will fight him. Coming to the battlefield, he stood opposite ‘Ali who attacked him immediately making Busr fall from his horse.

Seeing himself in the claws of death, like Amr ibn al-As, Busr too raised his legs, unveiling his private parts. ‘Ali turned his face away from him. Taking the opportunity, Busr fled from the battlefield. Mu’awiyah who was closely watching this scene burst into laughter. Amid this, a brave youth of Kufah cried loudly: Shame on you O shameless people who instead of fighting in the battlefield unveil your private parts like what Amr ibn As did.[67](#)

In Laylat al-Harir when the army men of Mu’awiyah were howling like dogs from the intensity of war, ‘Ali was present in the battlefield and every time he killed an army man of Mu’awiyah, he would loudly say: Allah is the Greatest. At that night the number of Takbir amounted to five hundred and twenty three. At that night six thousand men were killed till dawn.[68](#)

Following that historic night, ‘Ali’s companions saw victory of their army before their eyes. To conclude the affairs, Malik Ashtar together with ‘Ali’s army launched a lightning attack, chasing Mu’awiyah’s army

and pushed them back to their army camp. Seeing this scene, Amr ibn As was sure that the war would end in favor of 'Ali. For this reason, he went to Mu'awiyah to think of a solution, saying: We would better put up the books of Qur'an and invite them to arbitration! Praising this suggestion, Mu'awiyah immediately ordered the army to put up the books of Qur'an on the spears. The reciters of the Qur'an gave up fighting saying: We will not fight the Qur'an. We should give in to the verdict of the Qur'an.

أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْهُ وَجْهُهُ وَأَنْصَرَفَ إِلَى عَسْكَرِهِ. وَجَاءَ عَمْرُو بْنُ أَسَدٍ إِلَى مُعَاوِيَةَ فَضَحِكَ مِنْهُ. قَالَ: مِمَّ تَضْحَكُ؟ وَاللَّهِ لَوْ بَدَأَ لِعَلِيٍِّّ مِنْ صَفْحَتِكَ مَا بَدَأَ لَهُ مِنْ صَفْحَتِي إِذَا لَأَوْجَعَ قَدْالِكَ وَأَيْتَمَّ عِيَالِكَ وَأَنْتَهَبَ مَالِكَ. فَقَالَ مُعَاوِيَةُ: لَكِنْ حَصَلَتْ لَكَ فَضِيحَةُ الْأَبَدِ.

وَكَانَ بُسْرُ بْنُ أَرْطَاةَ مِنْ أَصْحَابِ مُعَاوِيَةَ مِنْ شَرِّ النَّاسِ وَأَقْدَمِهِمْ عَلَى مَعَاصِي اللَّهِ، لَمَّا سَمِعَ طَلَبَ عَلِيٍّ عَلَيْهِ السَّلَامُ مُبَارَزَةَ مُعَاوِيَةَ قَالَ: أَنَا أَخْرُجُ إِلَيْهِ. فَخَرَجَ فَحَمَلَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَيْهِ فَسَقَطَ بُسْرٌ عَنْ فَرَسِهِ عَلَى قَفَاهُ وَرَفَعَ رِجْلَيْهِ فَانْكَشَفَتْ سَوَاءَتُهُ فَرَجَعَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْهُ وَضَحِكَ مُعَاوِيَةُ وَصَاحَ فَتَى مِنْ أَهْلِ الْكُوفَةِ: وَيُلْكُمُ يَا أَهْلَ الشَّامِ! أَمَا تَسْتَحُونَ؟ لَقَدْ عَلَّمَكُمُ ابْنُ الْعَاصِ كَشْفَ الْأَسْتَاهِ الْحُرُوبِ. وَفِي لَيْلَةِ الْهَرِيرِ بَاشَرَ الْحَرْبَ بِنَفْسِهِ خَاصَّةً وَكَانَ كُلُّمَا قَتَلَ قَتِيلًا كَبْرًا، فَعَدَّ تَكْبِيرُهُ فَبَلَغَ خَمْسِمِائَةَ وَثَلَاثًا وَعِشْرِينَ تَكْبِيرَةً وَعَدَّ قَتْلَى الْفَرِيقَيْنِ فِي صَبِيحَةِ تِلْكَ اللَّيْلَةِ فَبَلَغَتْ سِتَّةً وَثَلَاثِينَ أَلْفَ قَتِيلٍ. وَاسْتَظْهَرَ حِينَئِذٍ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَزَحَفَ مَالِكُ الْأَشْجَرِيُّ حَتَّى الْجَاهُ إِلَى مُعَسْكَرِهِمْ. فَلَمَّا رَأَى عَمْرُو بْنُ الْعَاصِ الْحَالَ قَالَ لِمُعَاوِيَةَ:

Being aware of Amr's trick, 'Ali said: This trick belongs to Amr, for they have never acted according to the Holy Qur'an. Nevertheless, the blind-hearted hypocrites who were among 'Ali's army and looking for a chance of sabotage, ignored 'Ali's advice, saying: We will not fight anymore. The Qur'an's verdict should rule between us and this group. They also said: Tell Malik to stop fighting or we will submit you the people of Syria or we will kill you right here! 'Ali sent one of his companions to inform the case to Malik who was then fighting and witnessing the victory.

Malik too sent a message saying: It is not the right time for me to return, for I wish to bring the fighting to a conclusion. 'Ali sent a message again saying: They will either kill me or surrender me to Mu'awiyah if you do not return. So Malik sorrowfully came back to 'Ali, swearing at ignorant reciters but the die was cast and the war had not come to a conclusion.[69](#)

Saddened by this unexpected event, 'Ali turned to the army of Syria, saying: Why have you put Books of Qur'an on the spears? They said: To invite you to the verdict of the Qur'an, to choose a man from among us and a man from among you to sit and exchange views on caliphate and make a decision on choosing a rightful caliph. Being aware of this trick, 'Ali informed his aides of the plot and the intention of the deviators of Syria under the guise of acting according to the Holy Qur'an. But this time too, they ignored 'Ali, forcing him to accept arbitration.

Mu'awiyah appointed Amr ibn As as arbitrator who represented the people of Syria. Imam 'Ali too appointed Abdullah Ibn Abbas but regretfully the people of Kufah rejected him. Imam 'Ali said: Choose

Abul Aswad Du'Ali then! They said: No, we will choose Abu-Musa Ash'ari as our representative! Imam 'Ali said: But this man is naïve and ignorant. Besides, he has no inclination towards us. They said: We do not accept anyone but Abu-Musa! So they chose him as their representative.

نَرَفَعُ الْمَصَاحِفَ وَنَدْعُوهُمْ إِلَى كِتَابِ اللَّهِ تَعَالَى. فَقَالَ مُعَاوِيَةُ: أَصَبْتَ. وَرَفَعُوهَا فَرَجَعَ الْقُرَاءُ عَنِ الْقِتَالِ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّهَا خَدِيعَةُ عَمْرٍو بْنِ الْعَاصِ، لَيْسُوا مِنْ رِجَالِ الْقُرْآنِ. فَلَمْ يَقْبَلُوا وَقَالُوا: لَا بُدَّ أَنْ تَرُدَّ الْأَشْتَرُ وَإِلَّا قَتَلْنَاكَ أَوْ سَلَّمْنَاكَ إِلَيْهِمْ. فَأَنْفَذَ يَطْلُبُ الْأَشْتَرَ فَقَالَ: قَدْ أَشْرَفْتُ عَلَى الْفَتْحِ وَلَيْسَ وَقْتُ طَلْبِي. فَعَرَفَهُ اخْتِلَالِ أَصْحَابِهِ وَأَنَّهُ إِنْ لَمْ يَرْجِعْ قَتَلُوهُ أَوْ سَلَّمُوهُ إِلَى مُعَاوِيَةَ. فَرَجَعَ وَعَنَّفَ الْقُرَاءَ وَضَرَبَ وَجْهَ دَوَائِبِهِمْ فَلَمْ يَرْجِعُوا. فَوَضَعَتِ الْحَرْبُ أَوْزَارَهَا.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لِمَاذَا رَفَعْتُمُ الْمَصَاحِفَ؟ فَقَالُوا: لِلدُّعَاءِ إِلَى الْعَمَلِ بِمَضْمُونِهَا وَأَنْ نُقِيمَ حَكَمًا وَنُقِيمُوا حَكَمًا يَنْظُرَانِ فِي هَذَا الْأَمْرِ وَيُقِرَّانِ الْحَقَّ مَقْرَهُ. فَعَرَفَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا اشْتَمَلَ طَلْبُهُمْ مِنَ الْخِدَاعِ فَلَمْ يَسْمَعُوا وَالزَّمُوهُ بِالتَّحْكِيمِ. فَعَيَّنَ مُعَاوِيَةُ عَمْرٍو بْنَ الْعَاصِ وَعَيَّنَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ فَلَمْ يُوَافِقُوا. قَالَ: فَأَبُو الْأَسْوَدِ. فَأَبُوا وَاخْتَارُوا أَبَا مُوسَى الْأَشْعَرِيَّ. فَقَالَ: أَبُو مُوسَى مُسْتَضْعَفٌ وَهَوَاهُ مَعَ غَيْرِنَا. فَقَالُوا: لَا بُدَّ مِنْهُ. وَحَكَّمُوهُ فَخَدَعَ عَمْرٍو بْنَ الْعَاصِ أَبَا مُوسَى وَحَمَلَهُ عَلَى خَلْعِ

Amr ibn As instigated another plot, suggesting to Abu-Musa: What has afflicted the people of Kufah and Syria come from 'Ali and Mu'awiyah. We, the representatives of these people should now oust these two from caliphate and choose a trustworthy person as caliph. The ignorant Abu-Musa accepted this trick and praised his decision!

Being sure of what Abu-Musa had said, Amr ibn As said: As you are a respectable old man and your knowledge of Islam is more, you oust 'Ali first and then I will oust Mu'awiyah. Abu-Musa complied with what Amr ibn al-As suggested, saying: Now it is your turn to oust Mu'awiyah! Amr ibn al-As rose up and said: O people, you are witnessing that Abu-Musa ousted 'Ali from caliphate and that is what I desire. But I establish Mu'awiyah in the seat of caliphate. The ignorant Abu-Musa found out that he had been tricked. So he started swearing at him. Amr too swore at Abu-Musa. They cursed each other but the die was cast.[70](#)

In this battle, Abul Yaqzan Ammar ibn Yasir was martyred. He is the one about whom, the Messenger of Allah had said: Ammar is the apple of my eye and he will be killed by a rebellious group.[71](#) The killer of Ammar is Abu-Ariyah Muzani who cast down his spear with humiliation and ibn Juni Saksaki beheaded him. Ammar was 94 years old then.[72](#)

Speaking about Ammar's merit, Abu-Sa'id Khidri reports: When Masjid al-Nabi was being built in Medina, we, the companions of the Messenger of Allah, would carry one mud brick each but Ammar carried two mud bricks. Once messenger of Allah passed by him and removed the dust from his hand and face, saying to him: O Ammar, like others carry one mud brick. Ammar said: O Messenger of Allah! I am seeking nearness to Allah with it. Once again, he was faced with the Messenger of Allah who

removed dust from his head and face, saying: A rebellious group will kill you, while you are inviting them to paradise and they are inviting you to fire.[73](#)

Alqamah and Aswad report: To probe the presence of Abu–Ayyub Ansari alongside ‘Ali and his participation in the battles of camel and Siffin, we went to his house. After entering the house, we said: God Almighty blessed you when the Holy Prophet first entered your house upon arrival in Medina and in this connection you are privileged, for God revealed to his camel to stop at the door of your house and you had the honor to host the Messenger of Allah. Now, given this merit, what is the reason for your accompanying Imam ‘Ali?

أَمِيرِ الْمُؤْمِنِينَ وَأَنَّهُ يَخْلَعُ مُعَاوِيَةَ وَأَمْرَهُ بِالتَّقْدِمِ حَيْثُ هُوَ أَكْبَرُ سِنًا فَفَعَلَ أَبُو مُوسَى ذَلِكَ. ثُمَّ قَالَ: يَا عَمْرُو قُمْ فَافْعَلْ
كَذَلِكَ. فَقَامَ وَأَقْرَاهَا فِي مُعَاوِيَةَ فَشَتَمَهُ أَبُو مُوسَى وَتَلَاعَنَا

وَفِي هَذِهِ الْحَرْبِ قَتَلَ أَبُو الْيَقْظَانِ عَمَّارَ بْنَ يَاسِرٍ. وَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَمَّارٌ جَلِدَةٌ بَيْنَ عَيْنَيْ، تَقْتُلُهُ
الْفَيْئَةُ الْبَاغِيَّةُ. قَتَلَهُ أَبُو عَادِيَةَ الْمَزْنِيُّ، طَعَنَهُ بِرُمْحٍ فَسَقَطَ وَاحْتَزَّ رَأْسُهُ ابْنُ جَوْنِيٍّ السَّكْسَكِيُّ، وَكَانَ لِعَمَّارٍ يَوْمَئِذٍ أَرْبَعٌ
وَتِسْعُونَ سَنَةً.

قَالَ أَبُو سَعِيدٍ الْخَدْرِيُّ: كُنَّا نَعْمُرُ الْمَسْجِدَ فَنَحْمِلُ لِبْنَةً وَعَمَّارٌ لِبْنَتَيْنِ لِبْنَتَيْنِ فَرَأَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَجَعَلَ
يَنْفُضُ التُّرَابَ عَنْ رَأْسِ عَمَّارٍ وَيَقُولُ: يَا عَمَّارُ أَلَا تَحْمِلُ كَمَا يَحْمِلُ أَصْحَابُكَ؟ قَالَ: إِنِّي أُرِيدُ الْأَجْرَ مِنَ اللَّهِ تَعَالَى.
فَجَعَلَ يَنْفُضُ التُّرَابَ عَنْهُ وَيَقُولُ: وَيْحَكَ، تَقْتُلُكَ الْفَيْئَةُ الْبَاغِيَّةُ؛ تَدْعُوهُمْ إِلَى الْجَنَّةِ وَيَدْعُونَكَ إِلَى النَّارِ. قَالَ عَلْقَمَةُ
وَالْأَسْوَدُ: أَتَيْنَا أَبَا أَيُّوبَ الْأَنْصَارِيَّ فَقُلْنَا: يَا أَبَا أَيُّوبَ إِنَّ اللَّهَ أَكْرَمَكَ بِنَبِيِّهِ إِذْ

Abu–Ayyub said: I swear by God, we were sitting in this room and there was no one except the Messenger of Allah and Imam ‘Ali on the right side and me on the left side and Anas who was standing opposite ‘Ali. All of a sudden, someone knocked at the door. The Messenger of Allah said to me: Go and see who is behind the door. Anas answered the door, saying: It is Ammar. The Messenger of Allah said: Open the door for that purified person. He opened the door. Ammar entered the house and greeted the Messenger of Allah who welcomed him. Fondling him, the Holy Prophet said: In a not too distant future after my departure, there will be a great difference Among my Ummah in a way they will draw sword against each other. Follow the man sitting on my right side at that time even if all the people go one way and ‘Ali alone will go another way. Opt for the way of ‘Ali and leave others, for ‘Ali will never mislead you. O Ammar, know that to obey ‘Ali is to obey me and to obey me is to obey God.[74](#)

We now deal with Khawarij. It was a group who hastily seceded from religion and was deviated. Following the issue of arbitration in the battle of Siffin when ‘Ali returned to Kufah to wait for the period fixed between him and Mu’awiyah to come to an end so that he will fight Mu’awiyah later, four thousand of army men who were pious withdrew from the army of ‘Ali as dissidents leaving Kufah saying: Verdict

Ibn Kawwa said: What you say is justified but there is one question unanswered. Why did you not continue the war given that the arbitration was illegal? Imam 'Ali said: The continuation of war depended on the expiry of the period set between the two parties which had to be observed. Ibn Kawwa asked: What is your decision after the expiry of the period? Imam 'Ali said: There is no option but war. Hearing this, Ibn Kawa and ten of those accompanying him joined Imam 'Ali's companions and withdrew from Khawarij but the rest of them remained Khawarij following the motto of "there is no verdict but that of Allah."

This group chose Abdullah ibn Wahab Rasibi and Hurqus ibn Zuhayr Bujali known as Dhu'l-Thadyah as their commanders, gathered in Nahrawan where they made their camp.

Imam 'Ali set out to chase them and stopped within two farsangs of their gathering place, wrote them a letter giving them advice but they insisted on their position and refused to accept what was just. To guide and give them ultimatum, Imam 'Ali sent Ibn Abbas, saying: Ask them what objections you have to my acts? Imam 'Ali assured Ibn Abbas that they could not harm him, for he was closely watching the situation. Ibn Abbas conveyed the message to them. The Khawarij said that some of 'Ali's acts deserved criticism and were somehow unclear. Receiving the report of Ibn Abbas, Imam 'Ali personally, went to see them, saying to them: O people, I am 'Ali ibn Abi-Talib. What are your objections?

فَخَرَجَ فِي عَشْرَةٍ مِنْ أَصْحَابِهِ. فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَلَمْ أَقُلْ لَكُمْ إِنَّ أَهْلَ الشَّامِ يَخْدَعُونَكُمْ بِرَفْعِ الْمَصَاحِفِ وَأَمْرِ
الْحَكَمِيِّنَ وَأَنَّ الْحَرْبَ قَدْ عَضَّتْهُمْ فَذَرُونِي أَنَا جَزُهُمْ فَأَبِيئْتُمْ؟ أَلَمْ أُرِدْ أَنْ أَنْصِبَ ابْنَ عَمِّي حَكَمًا وَقُلْتُ إِنَّهُ لَا يَنْخَدِعُ
فَأَبِيئْتُمْ إِلَّا أَبَا مُوسَى وَقُلْتُمْ رَضِينَا بِهِ حَكَمًا فَأَجَبْتُمْ كَارِهًا؟ وَلَوْ وَجَدْتُ فِي ذَلِكَ الْوَقْتِ أَعْوَانًا غَيْرَكُمْ لَمَا أَجَبْتُكُمْ.
وَشَرَطْتُ عَلَى الْحَكَمِيِّنَ بِحُضُورِكُمْ أَنْ يَحْكُمَا بِمَا أَنْزَلَ اللَّهُ مِنْ فَاتِحَتِهِ إِلَى خَاتِمَتِهِ وَالسُّنَّةِ الْجَامِعَةِ وَأَنَّهُمَا لَمْ يَفْعَلَا
فَلَا طَاعَةَ لِهَمَا عَلِيٍّ؟ قَالَ ابْنُ الْكَوَّاءِ: صَدَقْتَ! فَلِمَ لَا تَرْجِعُ إِلَى حَرْبِ الْقَوْمِ؟ قَالَ: حَتَّى تَنْقُضِي الْمُدَّةَ الَّتِي بَيْنَنَا
وَبَيْنَهُمْ. قَالَ ابْنُ الْكَوَّاءِ وَالْعَشْرَةُ الَّذِينَ مَعَهُ: وَأَنْتَ مُجْمَعٌ عَلَى ذَلِكَ؟ قَالَ: نَعَمْ، وَلَا يَسْعِينِي غَيْرُهُ. فَعَادَ ابْنُ الْكَوَّاءِ
وَالْعَشْرَةُ الَّذِينَ مَعَهُ إِلَى أَصْحَابِ عَلِيٍّ رَاجِعِينَ عَنْ دِينِ الْخَوَارِجِ وَتَفَرَّقَ الْبَاقُونَ وَهُمْ يَقُولُونَ: لَا حُكْمَ إِلَّا لِلَّهِ وَلَا طَاعَةَ
لِمَنْ عَصَاهُ. وَأَمَرُوا عَلَيْهِمُ عَبْدَ اللَّهِ بْنَ وَهَبِ الرَّاسِبِيِّ وَحُرْقُوصَ بْنَ زُهَيْرِ الْبُجَلِيِّ الْمَعْرُوفَ بِذِي الثَّدْيَةِ وَعَسَكُرُوا
بِالنَّهْرَوَانِ. فَسَارَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَتَّى بَقِيَ عَلَى فَرَسَخَيْنِ مِنْهُمْ فَكَاتَبَهُمْ فَلَمْ يَقْبَلُوا. فَأَرْسَلَ إِلَيْهِمْ ابْنَ
عَبَّاسٍ وَقَالَ: سَلُّهُمْ مَا الَّذِي نَقَمُوا؟ وَأَنَا رِدْفُكَ فَلَا تَخَفْ مِنْهُمْ. قَالُوا: نَقَمْنَا أَشْيَاءَ. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ
أَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ، مَا تِلْكَ الْأَشْيَاءُ؟

They said: The first objection is that we were with you in the battle of camel, fighting them on your order but after the victory you made only their property permissible for us but did not permit us to take their women and children captive! Imam 'Ali said: The question is that their men fought us and after victory, what was left of their property in the front was lawful to you whereas their women had not fought us, hence we were not permitted to take them captive. As for the children, I should say that they were born maturely Muslims and had not committed any sin so their captivity was not lawful to us. I saw with my own eyes how gracious the Messenger of Allah was to the women and children of the atheists and never did he take them captive. So it is not strange if I was gracious to Muslims and did not take them captive.

They said: Our second objection to you is that in the battle of Siffin while drawing up the treaty between you and Mu'awiyah, you removed your title of commander and leader of believers. Imam 'Ali said: The reason is that in the peace treaty of Hdaybiyah and the one between messenger of Allah and Suhayl ibn Amr in which the Holy Prophet had mentioned his name as prophet, Suhayl objected to the word "prophet" in it, for they said: If we believed in your prophetic mission, there would be no meaning in concluding a peace treaty. Hence the Messenger of Allah removed the word "prophet" from the peace treaty. I too followed the Holy Prophet's act and removed the word "commander of believers (Amir al-Mu'minin)" from my title.

They said: Our third objection to you is that in relation to arbitration, you said: O people, look at the book of Allah. Confirm me if you accept my superiority over Mu'awiyah. This does not mean anything save doubt in your rightfulness! Answering it, Imam 'Ali said: What I said then was not based on doubt, rather I wished to act fairly, for concerning mutual curse (Mubalahah) with the Christians of Najran, God states:

"and pray for the curse of Allah on the liars" (3:60)

though they were surely lying and if instead of the aforesaid verse, God would state: "and pray for the curse of Allah on you", they would not be pleased nor accepted it.

They said: our fourth objection to you is this: Why did you give in to arbitration regarding your indisputable right while arbitration has meaning when a right is recognized with it?

قَالُوا: أَوْلَا إِنَّا قَاتَلْنَا بَيْنَ يَدَيْكَ بِالْبَصْرَةِ فَأَبْحَنَّا الْأَمْوَالَ دُونَ النِّسَاءِ وَالذَّرِيَّةِ. فَقَالَ عَلَيْهِ السَّلَامُ: بَدَوْنَا بِالْقِتَالِ فَلَمَّا ظَفَرْتُمْ أَقْتَسَمْتُمْ سَلْبَ مَنْ قَاتَلَكُمْ وَالنِّسَاءَ لَمْ يُقَاتِلْنَ وَالذَّرِيَّةُ وُلِدُوا عَلَى الْفِطْرَةِ وَلَمْ يَنْكُتُوا وَلَا ذَنْبَ لَهُمْ. وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَنْ عَلَى الْمُشْرِكِينَ فَلَا تَعْجَبُوا لَوْ مَنَنْتُ عَلَى الْمُسْلِمِينَ.

قَالُوا: وَنَقَمْنَا يَوْمَ صِفِّينَ كَوْنَكَ مَحْوَتَ اسْمِكَ مِنْ إِمْرَةِ الْمُؤْمِنِينَ. فَقَالَ: إِقْتَدَيْتُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ صَالَحَ سُهَيْلَ بْنَ عَمْرٍو وَلَمْ يَرْضَ حَتَّى مَحَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. قَالُوا: وَنَقَمْنَا قَوْلَكَ لِلْحَكَمَيْنِ: أَنْظِرُوا كِتَابَ اللَّهِ فَإِنْ كُنْتُ أَفْضَلَ مِنْ مُعَاوِيَةَ فَأُتَيْتَانِي فِي الْخِلَافَةِ، وَهَذَا شَكٌّ؟ فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّهُ لَيْسَ بِشَكٍّ بَلْ نِصْفَةٌ، كَمَا قَالَ تَعَالَى: فَتَجْعَلْ لِعَنَةِ اللَّهِ عَلَى الْكَافِرِينَ. وَلَوْ قَالَ: عَلَيْكُمْ، لَمْ يَرْضُوا.

قَالُوا: وَنَقَمْنَا أَنَّكَ حَكَمْتَ حَكْمًا فِي حَقِّ هُوَ لَكَ. قَالَ: أَسْوَةٌ بِرَسُولِ اللَّهِ حَيْثُ حَكَمَ سَعْدٌ

Your decision on your indisputable right was not justified. The Imam said: I followed the Messenger of Allah in this connection, when he entrusted arbitration to Sa'd ibn Mu'adh in relation to the Jews of Banu-Qurayzah though the Messenger of Allah himself was the best arbitrator. Then Imam 'Ali (a.s) said: Is there any other objection? They all kept silent. At this time, a large group of them loudly cried: We repent! We repent. Imam 'Ali too accepted their repentance and pardoned them. Those who

repented were eight thousand but the other four thousand remained in their rebellion, and declared war.[75](#)

The commanders of Khawarij, Abdullah ibn Wahab Rasibi and Dhu'l-Thadyah would say: We consider fighting against 'Ali as an act of seeking nearness to God and His pleasure as well as salvation in the Day of Judgment. Hence, addressing 'Ali, they would say: We do not see fighting against you anything but happiness of Allah and the hereafter. Answering them, Imam 'Ali recited the verse:

“say: shall we inform you of the greatest losers in their deed” (18: 103).

Then the war reached its climax and attacks started. The first man, who entered the battlefield, was Akhfash Ta'i who had fought alongside 'Ali in the battle of Siffin. He cleft the army line and asked to fight 'Ali who rushed to the battlefield and killed him. Then, Dhu'l-Thadyah stood opposite 'Ali to kill the Imam but 'Ali did not give him any respite and with a blow of sword on his head killed him. His horse threw him down on the back of the Euphrates river.

Later Malik ibn Waddah, the cousin of Dhu'l-Thadyah prepared himself for fighting, attacking 'Ali first. He too was killed by 'Ali within short space of time.[76](#)

After this event, Wahab ibn Abdullah, a leader of rioters, raised his voice, saying: O Son of Abu-Talib, by God, I will not leave the battlefield unless either I am killed or will kill you! Let us fight each other and let the people watch us from afar! Hearing this, 'Ali started smiling and said: May Allah kill him. How impudent and shameless he is, given that I have sword in one hand and spear in the other. This ill-fated and unlucky man has either washed his hands off life or is nurturing a false hope in his mind by saying so. Wahab attacked 'Ali first but it was not long before he was killed by Imam 'Ali.[77](#)

بْنِ مُعَاذٍ فِي بَنِي قُرَيْظَةَ وَلَوْ شَاءَ لَمْ يَفْعَلْ. فَهَلْ بَقِيَ شَيْءٌ؟ فَسَكَتُوا، فَصَاحَ جَمَاعَةٌ مِنْ كُلِّ نَاحِيَةٍ: التَّوْبَةَ التَّوْبَةَ. وَاسْتَأْمَنَ إِلَيْهِ ثَمَانِيَةَ آلَافٍ وَبَقِيَ عَلَى حَرْبِهِ أَرْبَعَةُ آلَافٍ.

وَتَقَدَّمَ عَبْدُ اللَّهِ بْنُ وَهَبٍ وَذُو النَّدْبِيَّةِ وَقَالَا: مَا نُرِيدُ بِقِتَالِكَ إِلَّا وَجْهَ اللَّهِ وَالِدَارَ الْآخِرَةَ. فَقَالَ عَلَيْهِ السَّلَامُ: قُلْ هَلْ تُنْبِئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا؟ ثُمَّ التَحَمَّ الْقِتَالَ. فَحَمَلَ الْأَخْفَشُ الطَّائِيَّ وَكَانَ شَهِدَ صَيِّقِينَ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَشَقَّ الصُّفُوفَ يَطْلُبُ عَلِيًّا عَلَيْهِ السَّلَامُ، فَبَدَّرَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ فَقَتَلَهُ. فَحَمَلَ ذُو النَّدْبِيَّةِ لِيَقْتُلَ عَلِيًّا عَلَيْهِ السَّلَامُ فَسَبَقَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَضَرَبَهُ فَفَلَقَ الْبَيْضَةَ وَرَأْسَهُ، فَحَمَلَهُ فَرَسُهُ فَأَلْقَاهُ فِي آخِرِ الْمَعْرَكَةِ فِي جُرْفٍ دَالِيَةٍ عَلَى شَطِّ النَّهْرِ وَأَن. وَخَرَجَ مَالِكُ بْنُ الْوَضَّاحِ ابْنُ عَمِّ ذِي النَّدْبِيَّةِ وَحَمَلَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَتَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ. وَتَقَدَّمَ عَبْدُ اللَّهِ بْنُ وَهَبِ الرَّاسِبِيُّ فَصَاحَ: يَا بَنَ أَبِي طَالِبٍ، وَاللَّهِ لَا نَبْرَحُ مِنْ هَذِهِ الْمَعْرَكَةِ أَوْ تَأْتِي عَلَيَّ أَنْفُسَنَا أَوْ نَأْتِي عَلَيَّ نَفْسِكَ، فَأَبْرُزْ إِلَيَّ وَأَبْرُزْ إِلَيْكَ وَذَرِ النَّاسَ جَانِبًا. فَلَمَّا سَمِعَ عَلِيٌّ عَلَيْهِ السَّلَامُ تَبَسَّمَ وَقَالَ: قَاتَلَهُ اللَّهُ مَا أَقَلَّ حَيَاءَهُ! أَمَا إِنَّهُ لَيَعْلَمُ أَنِّي حَلِيفُ السَّيْفِ وَخَدِينُ الرُّمْحِ، وَلَكِنَّهُ قَدْ يَتَسَّمُ مِنَ الْحَيَاةِ، وَإِنَّهُ لَيَطْمَعُ طَمَعًا كَاذِبًا. ثُمَّ حَمَلَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَتَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ.

With the passage of an hour, out of four thousand people, only nine survived and the rest were killed. Out of those nine men, two fled to Sistan. The Khawarij in Sistan are the progeny of these two men. Two others went to Oman. Abaziah are their progeny. The other two went to Yemen where they produced the generation of Abaziah. The other two fled to Bawazij and the last one of them took refuge to Mozan hills.[78](#)

In this battle, based on ‘Ali’s prophecy only nine of his aides were martyred and only nine of men survived the Khawarij.[79](#) Although Imam ‘Ali had taken part in many battles and had an active part in them, he was not heavily hurt in any one of them. He was not blamed by the Messenger of Allah even on one occasion. He never turned his back on war, nor did he fear brave fighters, nor did he flee from the enemies.[80](#)

Imam ‘Ali’s Precedence to Believing in the Holy Prophet

The great Shafi’ite scholar and jurisprudent, ibn Mughazili in his book “Manaqib” in a commentary on the verse

“and the foremost are the foremost” (56: 10)

writes: Yusha ibn Nun (Joshua) was the foremost in believing on Moses (a.s), the man of Al-Yasin was the foremost in believing in Jesus (a.s) and ‘Ali ibn Abi-Talib was the foremost in believing in Muhammad the son of Abdullah, the Messenger of Allah, peace be upon them all.[81](#) Abdullah ibn Abbas had been quoted by Ahmad ibn Hanbal in Musnad as saying: I heard from ‘Ali ibn Abi-Talib saying: I am servant of Allah and brother to His messenger. I am also the great accepter. Anyone who makes such a claim after me he is certainly liar who has slandered Allah and His messenger! The evidence of the truthfulness of what I say is that I have worshiped Allah and have performed prayer seven years before all people.[82](#)

Ahmad ibn Hanbal in “Musnad” had quoted ibn Abi-Layla as reporting: The Messenger of Allah said: The foremost or the pioneers who accepted divine mission were three persons, namely, Habib the carpenter, and Ilyas the believer who said:

“O my people! Follow the messengers” (36:20)

and Ezekiel the believer of the family of Pharaoh who said:

“What! Will you slay a man because he says: My lord is Allah” (40:28),

and the third of them who is superior to the other two is ‘Ali ibn Abi-Talib who accepted the Holy Prophet’s mission before other people.[83](#)

وَلَمْ تَبْقَ إِلَّا سَاعَةٌ حَتَّى قُتِلُوا عَنْ أَجْمَعِهِمْ إِلَّا تِسْعَةَ أَنْفُسٍ؛ رَجُلَانِ هَرَبَا إِلَى سَجِسْتَانَ وَبِهَا نَسَلُهُمَا وَرَجُلَانِ هَرَبَا إِلَى

كِرْمَانَ وَرَجُلَانِ صَارَا إِلَى عُمَانَ وَبِهَا نَسَلُهُمَا وَرَجُلَانِ صَارَا إِلَى الْيَمَنِ وَبِهَا نَسَلُهُمَا وَهُمْ الْأَبَاضِيُّهُ وَرَجُلَانِ صَارَا إِلَى الْبَوَازِيحِ وَصَارَ آخَرُ إِلَى تَلِّ مَوْزَنَ. وَقُتِلَ مِنْ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ تِسْعَةٌ عَدَدَ مَنْ سَلِمَ مِنَ الْخَوَارِجِ، وَكَانَ عَلَيْهِ السَّلَامُ قَالَ: نَقَلْتُهُمْ وَلَا يُقْتَلُ مِنَّا عَشْرَةٌ وَلَا يَسْلَمُ مِنْهُمْ عَشْرَةٌ.

ثُمَّ مَعَ كَثْرَةِ حُرُوبِهِ عَلَيْهِ السَّلَامُ وَشِدَّةِ بَلَائِهِ فِي الْجِهَادِ وَدُخُولِهِ فِي صُفُوفِ الْمُشْرِكِينَ لَمْ يُصِبهُ جُرْحٌ شَانَهُ وَلَا عَابَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَلَمْ يُوَلِّ ظَهْرَهُ قَطُّ وَلَا انْهَزَمَ وَلَا تَزَحَّزَحَ مِنْ مَكَانِهِ وَلَا هَابَ أَحَدًا مِنْ أَقْرَانِهِ. فِي سَبْقِهِ إِلَى التَّصَدِيقِ:

قَالَ الْفَقِيهُ ابْنُ الْمُغَازَلِيِّ الشَّافِعِيُّ فِي مَنَاقِبِهِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ? وَالسَّابِقُونَ السَّابِقُونَ? قَالَ: سَبَقَ يُوْشَعُ بْنُ نُونٍ إِلَى مُوسَى وَسَبَقَ صَاحِبُ آلِ يَاسِينَ إِلَى عِيسَى وَسَبَقَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِمْ أَجْمَعِينَ.

وَمِنْ كِتَابِ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولُ: أَنَا عَبْدُ اللَّهِ وَأَخُو رَسُولِهِ، وَأَنَا الصِّدِّيقُ الْأَكْبَرُ، لَا يَقُولُهَا غَيْرِي إِلَّا كَاذِبٌ مُفْتَرٍ، وَلَقَدْ صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ. وَمِنْ مُسْنَدِ أَحْمَدَ: عَنِ ابْنِ أَبِي لَيْلَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الصِّدِّيقُونَ ثَلَاثَةٌ: حَبِيبُ النَّجَّارِ مُؤْمِنُ آلِ يَاسِينَ الَّذِي قَالَ: يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ? وَحَزَقِيلُ مُؤْمِنُ آلِ فِرْعَوْنَ الَّذِي قَالَ: ? أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ? وَعَلِيُّ بْنُ أَبِي

The Messenger of Allah has been reported by Imam al-Rida (a.s) as saying: All people will enter the plain of resurrection on foot except we four who will enter it while riding. I will ride the heavenly horse, Buraq, my brother, Salih will ride the she-camel which was hamstrung, my uncle, Hamzah, will ride the she-camel, Adba, and my brother, ‘Ali ibn Abi-Talib will ride a heavenly camel while carrying the banner of “Hamd” in his hand before Allah, saying: There is no god but Allah and Muhammad is His messenger. Then, people will say: This is an archangel, a messenger, or bearer of the throne of the Lord of the worlds. At that time, an angel from within the throne will respond: O group of men! This is neither an archangel, nor a messenger, nor the bearer of the throne, rather, he is the greater Acceptor, ‘Ali ibn Abi-Talib, with the banner of “Hamd” in hand and testifying to the unity of God of the world and the mission of the last prophet.⁸⁴

[‘Ali and Surah Bara’ah](#)

The Messenger of Allah gave Abu-Bakr the mission to convey Surah Bara’ah (al-Tawbah, No. 9) to the Meccans to the effect that the atheists are not allowed to perform Hajj rituals from now on, no one can circumambulate Ka’bah being nude and that not any non-Muslim will enter paradise. Furthermore, anyone having a time agreement of non-violation between him and the Messenger of Allah, it will be valid for that period of time, for this is a declaration of immunity by Allah and His messenger towards the

atheists.

To fulfill this mission, Abu-Bakr walked three successive days to reach Mecca, but all of a sudden, Gabriel appeared to the Holy Prophet, saying: O Messenger of Allah! God Almighty is sending you greetings and state: This important mission will not be carried out by anyone but you or a man from your household! The Messenger of Allah called 'Ali, saying: Ride on my she-camel, rush towards Mecca, meet Abu-Bakr on the way, take the Surah Bara'ah from him, convey it to the people personally, and give him option to either accompany you or to return to me. 'Ali rode on the Holy Prophet's Adba she-camel and headed for Mecca.

Seeing 'Ali rushing towards him, Abu-Bakr was full of fear, asking: What is this rush for? Are you here to accompany me or you have another mission? 'Ali said: The Holy Prophet (S) has ordered me to take the Surah Bara'ah from you, to read it for the atheists and give you the option to either accompany me or return to the Messenger of Allah. Abu-Bakr said: I will go back to the Holy Prophet.

Coming to the presence of the Holy Prophet, Abu-Bakr said: O Messenger of Allah! You chose me to convey what the others were interested in but you took back the mission from me and gave it to another person! Has any verse been revealed to you about me? The Holy Prophet (S) said: No, but Gabriel came down to me saying: This mission cannot be carried out by anyone other than you or someone who is from you! Since 'Ali is from me and no one but he can act on my behalf, I entrusted the mission to him.[85](#)

طَالِبٍ، وَهُوَ أَفْضَلُهُمْ

وَعَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، لَيْسَ فِي الْقِيَامَةِ رَاكِبٌ غَيْرُنَا وَنَحْنُ أَرْبَعَةٌ. فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: فِدَاكَ أَبِي وَأُمِّي أَنْتَ وَمَنْ؟ قَالَ: أَنَا عَلَى الْبِرَاقِ وَأَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ الَّتِي عُقِرَتْ وَعَمِّي حَمَزَةُ عَلَى نَاقَتِي الْعَضْبَاءِ وَأَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ وَيَدِهِ لَوَاءُ الْحَمْدِ بَيْنَ يَدَيْ الْعَرْشِ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. قَالَ: فَيَقُولُ الْأَدَمِيُّونَ: مَا هَذَا إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ حَامِلٌ عَرْشِ رَبِّ الْعَالَمِينَ. قَالَ: فَيُجِيبُهُمْ مَلَكٌ مِنْ بَطْنَانِ الْعَرْشِ: مَعَاشِرَ الْأَدَمِيِّينَ، مَا هَذَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا حَامِلٌ الْعَرْشِ، بَلْ هَذَا الصَّدِيقُ الْأَكْبَرُ عَلِيُّ بْنُ أَبِي طَالِبٍ. فِي حَمَلِ بَرَاءَةِ إِلَى مَكَّةَ

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بَعَثَ أَبَا بَكْرٍ بِبَرَاءَةِ إِلَى مَكَّةَ أَلَّا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٍ وَيَطُوفَ بِالْبَيْتِ عُرْيَانٌ وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُدَّةٌ فَأَجَلُهُ مُدَّتُهُ، وَاللَّهُ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ. فَسَارَ بِهَا ثَلَاثَةَ أَيَّامٍ فَنَزَلَ جَبْرِيلُ عَلَيْهِ السَّلَامُ وَقَالَ: إِنَّ اللَّهَ يُقْرِئُكَ السَّلَامَ وَيَقُولُ لَكَ: لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ. فَاسْتَدْعَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَيْهِ السَّلَامُ وَقَالَ لَهُ: ارْكَبْ نَاقَتِي الْعَضْبَاءَ وَالْحَقُّ أَبَا بَكْرٍ فَخَذَ بَرَاءَةَ مِنْ يَدِهِ وَأَمَضَ بِهَا إِلَى مَكَّةَ فَانْبَدُ عَهْدَ الْمُشْرِكِينَ إِلَيْهِمْ وَخَيْرٌ أَبَا بَكْرٍ بَيْنَ أَنْ يَسِيرَ مَعَ رِكَابِكَ أَوْ يَرْجِعَ. فَرَكِبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ نَاقَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْعَضْبَاءَ وَسَارَ حَتَّى لَحِقَ أَبَا بَكْرٍ. فَلَمَّا رَأَاهُ جَزَعَ مِنْ لُحُوقِهِ وَاسْتَقْبَلَهُ وَقَالَ: فِيمَا جِئْتَ يَا أَبَ

Ibn Abbas has been reported by Zubayr ibn Bakkar ibn Zubayr ibn Awwam, a supporter of Umayyad, as saying: I was passing through an alley in Medina along with Umar ibn Khattab. Umar said: O son of Abbas, I believe that your friend, that is your cousin, ‘Ali, has been treated unjustly. I said: But what will happen if you treat him justly?

Pulling back his hand from my hand immediately and walking a few steps forward speedily, Umar stopped till I caught up with him. Turning to me, Umar said: O son of Abbas, I know why he has been treated unjustly. First of all, ‘Ali was young and the old men of Arabs could not tolerate him as a commander or leader. Hence, they belittled him and denied his right. Ibn Abbas reports: I said to him: By God, God Almighty did not belittled him on his mission to convey Surah “Bara’-at.” Hearing this, Umar turned his face away from me and went his way.⁸⁶

‘Ali’s Contradictory Virtues (Polarization)

It is unanimously agreed that ‘Ali was the most pious man of his time in a way he had divorced the world three times (he had completely renounced the world). He was fasting during days and worshipping during nights. He would break his fast with dried barley bread which he kept out of the reach of others putting a seal on it so that his sons, Hasan and Husayn, would not add fat or olive to it. A man who is detached from the worldly pleasures as such must be weak naturally and unable to tolerate the difficulties of life.

الْحَسَنُ؟ أَسَائِرُ أَنْتَ مَعِيَ أَوْ لِيغَيْرِ ذَلِكَ؟ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي أَنْ أَلْحَقَكَ وَأَقْبِضَ مِنْكَ الْآيَاتِ مِنْ بَرَاءَةٍ وَأُنْبِذُ بِهَا عَهْدَ الْمُشْرِكِينَ إِلَيْهِمْ وَأَمَرَنِي أَنْ أُخِيرَكَ بَيْنَ أَنْ تَسِيرَ مَعِيَ أَوْ تَرْجِعَ إِلَيْهِ. فَقَالَ: بَلْ أَرْجِعُ إِلَيْهِ. وَعَادَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: يَا رَسُولَ اللَّهِ إِنَّكَ أَهْلَتَنِي لِأَمْرِ طَالَتِ الْأَعْنَاقُ فِيهِ إِلَيَّ فَلَمَّا تَوَجَّهْتُ إِلَيْهِ رَدَدْتَنِي عَنْهُ؛ أَنْزَلَ فِي الْقُرْآنِ؛ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا، وَلَكِنَّ الْأَمِينَ هَبَطَ إِلَيَّ عَنِ اللَّهِ عَزَّ وَجَلَّ بِأَنَّهُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ، وَعَلَيَّ مِنْي وَلَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ.

حَدَّثَ الزُّبَيْرُ بْنُ بَكَّارِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ وَكَانَ مِنْ بَنِي أُمَيَّةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنِّي لِأُمَاشِي عُمَرَ بْنَ الْخَطَّابِ فِي سَكَّةٍ مِنْ سَكِّكَ الْمَدِينَةَ إِذْ قَالَ لِي: يَا بْنَ عَبَّاسٍ مَا أَظُنُّ صَاحِبِكَ إِلَّا مَظْلُومًا. قُلْتُ: فَارْدُدْ ظِلَامَتَهُ. فَانْتَزَعَ يَدَهُ مِنْ يَدِي وَمَضَى وَهُوَ يُبْهِمُهُمْ سَاعَةً ثُمَّ وَقَفَ فَلَحِقْتُهُ فَقَالَ: يَا بْنَ عَبَّاسٍ مَا أَظُنُّهُمْ مَنَعُوهَا مِنْهُ إِلَّا لِأَنَّهُمْ اسْتَصْعَرُوهُ. قُلْتُ: وَاللَّهِ مَا اسْتَصْعَرَهُ اللَّهُ حِينَ أَمَرَهُ أَنْ يَأْخُذَ سُورَةَ بَرَاءَةٍ مِنْ صَاحِبِكَ. قَالَ: فَأَعْرَضَ عَنِّي.

جَمَعُهُ بَيْنَ الْفَضَائِلِ الْمُتَضَادَّاتِ

لَا خِلَافَ بَيْنَ النَّاسِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ أَزْهَدَ أَهْلِ زَمَانِهِ، طَلَّقَ الدُّنْيَا ثَلَاثًا. وَكَانَ يَصُومُ النَّهَارَ وَيُقَوْمُ اللَّيْلَ وَيُفْطِرُ عَلَى جَرِيشِ الشَّعِيرِ مِنْ غَيْرِ إِدَامٍ وَخَتَمَهُ لَيْلًا بِأَيْدِمِهِ الْحَسَنَانَ بِسَمْنٍ أَوْ زَيْتٍ. وَمَنْ يَكُونُ بِهِذِهِ الْحَالِ

يَكُونُ ضَعِيفَ الْقُوَّةِ فِي أَغْلَبِ

However, thanks to the piety and detachment from world, he was so powerful that in the conquest of Khaybar, he took off the gate of the fort which seventy men could not hold up, threw it as far as a few meters away and made it a bridge for the Muslims to cross. Imam 'Ali (a.s) used most of his time in the battlefields putting the enemies of Islam under his sword. A person like this must be stone-hearted as a rule but Amir al-Mu'minin was not as such. On the contrary, he was tender-hearted, kind and good-tempered. For this reason, the hypocrites considered this characteristic of him as witticism and used to say: He is full of witticism.⁸⁷

'Ali's Maxims

Imam 'Ali (a.s) was the master of the eloquent writers and speakers so much so that on his mastery of words, it is said: His elocution is above that of all creatures and below that of the Creator. The masters of eloquence have learnt from his school.

Imam 'Ali (a.s) has said: O people! Certainly this world is a passage while the next world is a place of permanent abode. So, take from the passage (all that you can) for the permanent abode. Do not tear away your curtain before Him who is aware of your secrets. Take away from this world your hearts before your bodies go out of it, because herein you have been put on trial, and you have been created for the other world. When a man dies people ask what (property) he has left while the angels ask what (good deeds) he has sent forward. May Allah bless you, send forward something, it will be a loan for you, and do not leave everything behind, for that would be a burden on you.⁸⁸

The parable of the world is like a fatal poison drunk by an unconscious man.

Imam 'Ali (a.s) had said: O people! Break the stormy waves of mischief with the life boats. Take the illusory crown of honor off your head. Abandon the path of discord and walk on the path of happiness. If you wish to take your right, rise up powerfully to reach your goal, for a bird which has no strong wing can hardly fly. If you have no power to defend your right, calm down and submit yourself to fate so as to receive what is destined for you.

الأحوالِ وَأَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ أَشَدَّ النَّاسِ قُوَّةً فَإِنَّهُ قَلَعَ بَابَ خَيْبَرَ وَقَدَّ عَجِزَ عَنْهَا سَبْعُونَ نَفْرًا مِنَ الْمُسْلِمِينَ وَدَحَا بِهَا أُذْرُعًا كَثِيرَةً ثُمَّ أَعَادَهَا إِلَى مَكَانِهَا بَعْدَ أَنْ وَضَعَهَا جِسْرًا عَلَى الْخَنْدَقِ. وَكَانَ أَكْثَرَ وَقْتِهِ فِي الْحُرُوبِ يُبَاشِرُ قَتْلَ النَّفُوسِ، وَمَنْ هَذِهِ حَالَتُهُ يَكُونُ شَدِيدَ الْقَلْبِ عَبُوسَ الْوَجْهِ وَأَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ رَحِيمًا رَقِيقَ الْقَلْبِ حَسَنَ الْخُلُقِ وَلِهَذَا نَسَبَهُ الْمُنَافِقُونَ إِلَى الدُّعَابَةِ لِشَرَفِ أَخْلَاقِهِ صَلَّى اللَّهُ عَلَيْهِ

فِي نَبَذِ يَسِيرَةٍ مِنْ كَلَامِهِ: كَانَ عَلَيْهِ السَّلَامُ سَيِّدَ الْفُصْحَاءِ وَإِمَامَ الْبُلْغَاءِ حَتَّى قِيلَ فِي كَلَامِهِ: إِنَّهُ فَوْقَ كَلَامِ الْمَخْلُوقِ وَدُونَ كَلَامِ الْخَالِقِ وَمِنْهُ تَعَلَّمَ الْخُطْبَاءُ. قَالَ عَلَيْهِ السَّلَامُ: خُذُوا رَحِمَكُمُ اللَّهُ مِنْ مَمَرِكُمْ لِمَقَرِكُمْ، وَلَا تَهْتَكُوا أَسْتَارَكُمْ

عِنْدَ مَنْ لَا تَخْفَى عَلَيْهِ أَسْرَارُكُمْ، وَأَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ قَبْلَ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ، فَلِالْآخِرَةِ خُلِفْتُمْ وَفِي الدُّنْيَا حُبِسْتُمْ. إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَتِ الْمَلَائِكَةُ: مَا قَدَّمَ؟ وَقَالَ النَّاسُ: مَا خَلَّفَ؟ فَلِلَّهِ إِيَّاكُمْ قَدِمُوا بَعْضًا يَكُنْ لَكُمْ، وَلَا تَخَلَّفُوا كُلًّا فَيَكُونُ عَلَيْكُمْ، فَإِنَّمَا مَثَلُ الدُّنْيَا مَثَلُ السُّمِّ يَأْكُلُهُ مَنْ لَا يَعْرِفُهُ.

وَقَالَ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ شُقُّوا أَمْوَاجَ الْفِتَنِ بِسُفْنِ النَّجَاةِ، وَضَعُوا تَبِجَانَ الْمُفَاخِرَةِ، وَنَكَّبُوا عَن طَرِيقِ الْمُنَافَرَةِ. أَفْلَحَ مَنْ نَهَضَ بِجَنَاحٍ أَوْ اسْتَسَلَّمَ فَأَرَّاحَ.

This world is fetid water which does not taste good for man's healthy nature. The parable of unripe fruit for the gardener is the parable of a farmer who has farmed in the land belonging to others. Should I say caliphate is my right, the ignorant people will say: 'Ali is trying to gain power and rule. If I keep silent, they will say: 'Ali is afraid of death. How difficult it is for this ignorant mass of people to understand the truth!

By God, the son of Abu-Talib is more fond of death than a child of his mother's breast. Hence, my silence in relation to caliphate is not motivated by fear of death. Rather, my silence is due to what I know about future. I know, if I say something and act accordingly, what will happen to Islam! If what I have buried in my bosom will come out of my throat like the lava of a volcano, you will be shaken with worries.[89](#)

No graceful life is possible save in the light of religion. There is no death more fatal than denial of truth. Therefore, on the path to destination, you must drink the wholesome water of certainty so as to rid you from the fatal slumber of uncertainty. Avoid toxic words which poison the spirit of certainty in you, ruin your firm belief and prevent you from useful deed.[90](#)

In response to a man who disparaged the world, Imam 'Ali said: This world is the abode of honesty for one who accepts its honesty, replete with blessings for those who comprehend this truth well, and a profitable market for one who prepares a provision from it. It is the prostration-place of God's prophets, the destination of His revelations, the prayer-place of His angels, and the profitable business of His saints, wherein they gained mercy and won Paradise.

Who can now disparage it after it has warned its inhabitants, declared departure, and mourned itself and its inhabitants? So, it urges to give up its pleasure for the sake of the pleasure of the Hereafter and to accept its tribulation for the sake of escaping the tribulation of the Hereafter by means of frightening, warning, desiring, and terrifying. So, O you who swear at the world with your tongue but you are attached to its vanity, say: When did the world deceive you? Did the rotten bones of your fathers deceive you? Did the resting-places of your mothers make you feel arrogant?

Were you deceived by their taking care of you and a medicine which might cure you but with the coming of death they were all useless? Did the world not show you their resting-place in the same way that it will show your resting-place to others? Were all these not a lesson for you to learn? After death, neither

weeping of mourners nor your friends and relatives will benefit you.[91](#)

مَاءٌ آجِنٌ وَلُقْمَةٌ يُغْصُ بِهَا أَكْلُهَا. وَمُجْتَنِي النَّمْرَةَ لِعَيْرٍ وَقْتٍ إِنْبَاعِهَا كَالزَّرَاعِ بِغَيْرِ أَرْضِهِ. فَإِنْ أَقْلُ يَقُولُوا: حَرَصَ عَلَى الْمُلْكِ. وَإِنْ أَسْكُتَ يَقُولُوا: جَزَعَ مِنَ الْمَوْتِ! هَيْهَاتَ بَعْدَ اللَّتْيَا وَاللَّتْيَا! وَاللَّهِ لَأَبْنُ أَبِي طَالِبٍ أَنَسُ بِالْمَوْتِ مِنَ الطِّفْلِ بِثَدْيِ أُمِّهِ، لَكِنْ أُنْدَمَجَتْ عَلَى مَكْنُونِ عِلْمٍ لَوْ بُحْتُ بِهِ لِأَضْطَرَّتُمْ اضْطِرَابَ الْأَرْضِيَّةِ فِي الطَّوَى الْبُعِيدَةِ.

وَقَالَ عَلَيْهِ السَّلَامُ: لَا حَيَاةَ إِلَّا بِالدِّينِ وَلَا مَوْتَ إِلَّا بِجُحُودِ الْيَقِينِ. فَاشْرَبُوا الْعَذْبَ الْفُرَاتِ يُنْبِئُكُمْ مِنْ يَوْمِ السُّبَاتِ، وَإِيَّاكُمْ وَالسَّمَائِمَ الْمُهْلِكَاتِ.

وَقَالَ عَلَيْهِ السَّلَامُ وَقَدْ سَمِعَ رَجُلًا يَذُمُّ الدُّنْيَا: إِنَّ الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَقَهَا وَدَارُ عَافِيَةٍ لِمَنْ فَهَمَ عَنْهَا وَدَارُ غِنَى لِمَنْ تَزَوَّدَ مِنْهَا. مَسْجِدُ أَنْبِيَاءِ اللَّهِ وَمَهْبِطُ وَحْيِهِ وَمُصَلَّى مَلَائِكَتِهِ وَمَنْجَرُ أَوْلِيَائِهِ. اِكْتَسَبُوا فِيهَا الرَّحْمَةَ وَرَبِحُوا فِيهَا الْجَنَّةَ. فَمَنْ ذَا يَذُمُّهَا وَقَدْ آذَنْتَ بِبَنِيهَا وَنَادَتْ بِفِرَاقِهَا وَنَعَتْ نَفْسَهَا وَأَهْلَهَا فَشَوَّقَتْ بِسُرُورِهَا إِلَى السُّرُورِ وَبِبِلَائِهَا إِلَى الْبِلَاءِ تَخْوِيفاً وَتَحْذِيراً وَتَرْغِيباً وَتَرْهِيْباً. فَيَا أَيُّهَا الدَّامُ لِلدُّنْيَا وَالْمُعْتَلُّ بِتَغْرِيرِهَا مَتَى غَرَّتْكَ؟ أِبْمَصَارِعِ آبَائِكَ فِي الْبَلَى؟ أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتَ التُّرَى؟ كَمْ عَلَلَّتْ بِكَفَيْكَ وَمَرَضَتْ بِبَيْدِكَ! تَبْتَغِي لَهُمُ الشِّقَاءَ وَتَسْتَوْصِفُ لَهُمُ الْأَطْبَاءَ وَتَلْتَمِسُ لَهُمُ

Imam 'Ali (a.s) has said: Do not set your hope on anyone but God Almighty. Do not fear anyone but your sin. A scholar who does not know a matter, if asked question, must not be ashamed of saying: God knows better. The importance of patience for faith is like the importance of head for body. Therefore, one who is not patient in tribulations and hardships had no faith.[92](#) Every speech in which there is no name or remembrance of God is abortive and every silence based on pondering is forgetfulness and every vision which is not admonitory is idle.[93](#)

One who has redeemed himself and then set free is never like one who sells himself and then sets himself free, that is, one who with praiseworthy deeds, has redeemed himself from hell is never like one who with sins and blameworthy acts, has surrendered his soul to hell.[94](#) Courtesy will replace what is counted for.[95](#)

An abstemious man in world is one who the more abstemiousness manifests itself in him, the more he turns away from the world and takes distance from it.[96](#)

Love for one's relatives makes kinship stronger. Nevertheless, knowledge is superior to family and tribal dignity.[97](#) One who is fond of magnanimity never goes after sin![98](#) The ultimate degree of generosity is to give away what is in one's power.[99](#) Man's ignorance of his faults is his biggest sin. [100](#) Man reaches the ultimate degree of piety when he is content with what he has and does not overreach himself. [101](#) Ignore your friend's mistake so that if the enemy ever attacks you and you are in need of his support, he will defend you. [102](#)

الدَّوَاءَ لَمْ تَنْفَعُهُمْ بِطَلِبَتِكَ وَلَمْ تُشْفِهِمْ بِشَفَاعَتِكَ. مَثَلَتْ لَكَ الدُّنْيَا بِهِمْ مَصْرَعَكَ وَمَضْجَعَكَ حَيْثُ لَا يَنْفَعُكَ بُكَاءُكَ وَلَا تُغْنِي عَنْكَ أَحْبَابُكَ

وَقَالَ عَلَيْهِ السَّلَامُ: لَا يَرْجُونَ أَحَدًا إِلَّا رَبَّهُ، وَلَا يَخَافَنَّ إِلَّا ذَنْبَهُ، وَلَا يَسْتَحِينَنَّ الْعَالِمَ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: اللَّهُ أَعْلَمُ.

وَالصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، وَلَا إِيْمَانَ لِمَنْ لَا صَبْرَ لَهُ. كُلُّ قَوْلٍ لَيْسَ فِيهِ ذِكْرٌ فَلَعْنُو، وَكُلُّ صَمْتٍ لَيْسَ فِيهِ فِكْرٌ فَسَهَوُ، وَكُلُّ نَظَرٍ لَيْسَ فِيهِ إِعْتِبَارٌ فَلَهُو. لَيْسَ مَنْ ابْتَعَ نَفْسَهُ فَأَعْتَقَهَا كَمَنْ بَاعَ نَفْسَهُ فَأَوْبَقَهَا. حُسْنُ الْأَدَبِ يُنَوِّبُ الْحَسَبَ.

الزَّاهِدُ فِي الدُّنْيَا كُلَّمَا زِدَادَتْ لَهُ تَحَلِيًّا زِدَادَ عَنْهَا تَوَلَّى. الْمَوَدَّةُ أَشْبَهُكَ الْأَنْسَابِ وَالْعِلْمُ أَشْرَفُ الْأَحْسَابِ. مَنْ أَحَبَّ الْمَكَارِمَ اجْتَنَبَ الْمَحَارِمَ.

غَايَةُ الْجُودِ أَنْ تُعْطِيَ مَنْ نَفْسِكَ الْمَجْهُودَ. جَهْلُ الْمَرْءِ بِعِيُوبِهِ مِنْ أَكْبَرِ ذُنُوبِهِ. تَمَامُ الْعَفَافِ الرِّضَا بِالْكَفَافِ. إِحْتِمَلُ زَلَّةٍ وَلَيْكَ لَوْ قَتَ وَتَبَّ عَدُوَّكَ.

Timely confession ruins the foundation of sin. [103](#) The worst provision for the Day of Judgment is to oppress the servants of God. [104](#) Man's life is divided into two days, or better to say two parts: One day the world turns to man and another day it turns its back on him. Therefore, be careful not to be arrogant when the world turns to you and to be patient when the world turns its back on you. If man knew when his life came to an end, he would not extend his desires. [105](#)

On many occasions, an esteemed person is humiliated because of his bad temper and behavior and a humble person is honored because of his good temper and behavior. [106](#) A man's worth is to the extent of his comprehension, knowledge and his praiseworthy deeds. [107](#) People are the offspring of their own deeds, for they are attributed to their father, family and ancestors for their identity but praiseworthy deeds make them independent of being attributed to their ancestors. [108](#) Whoever counsels with the wise men will be guided to the right path. [109](#) One who is content with a little thing is in no need of extra and one who is always thinking of extra is in need of every worthless and little things. [110](#)

All matters are subject to destiny, so much so that sometimes death results from effort. [111](#) A believer makes himself suffer but people are at ease with him. [112](#) The best worship is patience against hardships and silence for being immune from harms of what one says and hoping for solution in hard times. [113](#) Forbearance is a believer's supporter, knowledge his friend, tolerance his brother, benefaction his father, and patience in hardships his commander. [114](#)

حُسْنُ الْإِعْتِرَافِ يَهْدِمُ الْإِقْتِرَافَ.

شَرُّ الزَّادِ إِلَى الْمَعَادِ إِحْتِقَابُ ظُلْمِ الْعِبَادِ.

الدَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ. فَإِنْ كَانَ لَكَ فَلَا تَبْطُرْ، وَإِنْ كَانَ عَلَيْكَ فَاصْبِرْ.

لَوْ عُرِفَ الْأَجَلُ لَفَصَّرَ الْأَمَلُ.

رُبَّ عَزِيزٍ أَذَلَّهُ خُلُقُهُ وَدَلِيلٍ أَعَزَّهُ خُلُقُهُ. قِيَمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُ. النَّاسُ أَبْنَاءُ مَا يُحْسِنُونَ. مَنْ شَاوَرَ ذَوِي الْأَلْبَابِ دَلَّ عَلَى الصَّوَابِ.

مَنْ قَنَعَ بِالْيَسِيرِ اسْتَعْنَى عَنِ الْكَثِيرِ، وَمَنْ يَسْتَعْنِ بِالْكَثِيرِ إِفْتَقَرَ إِلَى الْحَقِيرِ. تَذَلُّ الْأُمُورِ لِلْمَقَادِيرِ حَتَّى يَكُونَ الْحَتْفُ فِي التَّدْبِيرِ. الْمُؤْمِنُ مِنْ نَفْسِهِ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ. أَفْضَلُ الْعِبَادَةِ الصَّبْرُ وَالصَّمْتُ وَانْتِظَارُ الْفَرْجِ. الْحِلْمُ وَزَيْرُ الْمُؤْمِنِ، وَالْعِلْمُ خَلِيلُهُ، وَالرِّفْقُ أَخُوهُ، وَالْبِرُّ وَالِدُهُ، وَالصَّبْرُ أَمِيرُ جُنُودِهِ.

Three things are heavenly treasures for man: Hiding the charity he gives, hiding the calamity which befalls him and hiding his illness. [115](#) O man, if you extend your hand in need towards a person, you will become certainly his captive. If you show independence from others, you will be his equal and if you give away something to a person, you will be his commander and ruler. [116](#)

Independence cannot be achieved with evil deeds, that is, a man has to refuse to commit sin, oppression, or treason to be independent. Ease and peace of mind will never come to a jealous person. Friendship and kindness must never be expected from kings, for tyrant rulers to establish their position have no mercy on even their closest friends. [117](#)

Generosity has its roots in man's dignity. Hence, to hold others under obligation against generosity is contrary to man's greatness. [118](#) Abandoning friends and not socializing with people is a strong motivation for cutting off of friendship. Hence, it is said: It is easy to find friends but difficult to keep them. [119](#)

There are three groups of people whose prayers are never rejected: 1. A fair-minded leader who treats his servants with justice. 2. A benefactor son who treats his father fairly. 3. A wronged person who complains to God from an act of oppression. God Almighty will say: By my honor, it is incumbent on me to help you and I will take your right from the oppressor, even after a long time. [120](#)

A sinner who has a smile on his lips but confesses to his sins is better than an obedient weeper who flaunts God. [121](#) Whoever sets his hope on others, the latter's awe and glory is in his heart and whoever fails to know something, he is deprived of its knowledge, finds fault with it and speaks ill of it. [122](#) The most wonderful organ of human body is his heart. In this organ, phenomena of wisdom and its opposite are manifest.

If it is hopeful of anything, then the hardship of greed overtakes it and if it is incited by greed, it will be ruined. If despair overtakes it, successive regrets will kill it and its anger will be intensified. If it is self-satisfied, it will forget its own preservation. If it is overtaken by fear, it is preoccupied with its avoidance. If it gains security and tranquility, it is overtaken by vanity. If it abounds in blessings, it will face megalomania. If hardship afflicts it, complaints will make it disgraced. If it is afflicted with property, it will be obsessed with distress. If hunger bothers it, feebleness will overpower it. If it is indulged in overeating, it will be deprived of breathing. Therefore, every failure or shortage will harm it and every excess will corrupt it. [123](#)

ثَلَاثَةٌ مِنْ كُنُوزِ الْجَنَّةِ: كِنْتَمَانُ الصَّدَقَةِ وَكِنْتَمَانُ الْمُصِيبَةِ وَكِنْتَمَانُ الْمَرَضِ. إِحْتَجَّ إِلَى مَنْ شِئْتَ تَكُنْ أَسِيرَهُ، وَاسْتَعْنِ عَمَّنْ شِئْتَ تَكُنْ نَظِيرَهُ، وَأَفْضَلُ عَلَى مَنْ شِئْتَ تَكُنْ أَمِيرَهُ. لَا غِنَى مَعَ فُجُورٍ وَلَا رَاحَةَ لِحَسُودٍ وَلَا مَوَدَّةَ لِمَلُولٍ

الْجُودُ مِنْ كَرَمِ الطَّبِيعَةِ، وَالْمَنُّ مَفْسَدَةٌ لِلصَّبِيغَةِ، وَتَرَكَ التَّعَاهُدَ لِلصَّدِيقِ دَاعِيَةٌ لِلْقَطِيعَةِ. أَرْبَعَةٌ لَا تُرَدُّ لَهُمْ دَعْوَةٌ: الْإِمَامُ الْعَادِلُ لِرَعِيَّتِهِ وَالْوَالِدُ الْبَارُّ بِوَلَدِهِ وَالْوَالِدُ الْبَارُّ بِوَالِدِهِ وَالْمُظْلَمُ. يَقُولُ اللَّهُ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلَالِي لِأَنْتَصِرَنَّ لَكَ وَلَوْ بَعْدَ حِينٍ. ضَاحِكٌ مُعْتَرِفٌ بِذَنْبِهِ أَفْضَلُ مِنْ بَاكِ مُدِلٍّ عَلَى رَبِّهِ

مَنْ أَمِلَ إِنْسَانًا هَابَهُ وَمَنْ قَصَرَ عَنْ مَعْرِفَةِ شَيْءٍ عَابَهُ. أَعْجَبَ مَا فِي الْإِنْسَانِ قَلْبُهُ، وَلَهُ مَوَادُّ الْحِكْمَةِ وَأَضْدَادُهَا. فَإِنْ سَنَحَ لَهُ الرَّجَاءُ، أَذَلَّهُ الطَّمَعُ؛ وَإِنْ هَاجَ بِهِ الطَّمَعُ، أَهْلَكَهُ الْحِرْصُ؛ وَإِنْ مَلَكَهُ الْيَأْسُ، قَتَلَهُ الْأَسْفُ؛ وَإِنْ عَرَضَ لَهُ الْغَضَبُ، إِشْتَدَّ بِهِ الْغَيْظُ؛ وَإِنْ أُسْعِفَ بِالرِّضَا، نَسِيَ التَّحْفُظَ؛ وَإِنْ نَالَهُ الْخَوْفُ، شَغَلَهُ الْحَذَرُ؛ وَإِنْ إِنْسَعَ لَهُ الْأَمْنُ، إِسْتَوْلَتْ عَلَيْهِ الْعِزَّةُ، وَإِنْ جِدَّدَتْ نِعْمَهُ، أَخَذَتْهُ الْعِزَّةُ؛ وَإِنْ

Imam 'Ali (a.s) holding Kumayl ibn Ziyad's hand in his hand, said: O Kumayl, these hearts are containers. The best of them is that which preserves its contents. So, preserve what I say to you. People are three types: One is the scholar and divine. Then, is the seeker of knowledge who is also on the way to deliverance. Then (lastly), is the common rot who runs after every caller and bend in the direction of every wind. They seek no light from the effluence of knowledge and do not take protection of any reliable support.

O Kumayl, knowledge is better than wealth. Knowledge guards you, while you have to guard the wealth. Wealth decreases by spending, while knowledge multiplies by spending.

O Kumayl, knowledge is belief which is acted upon. With it man acquires obedience during his life and a

good name after his death. Knowledge is the ruler while wealth is ruled upon.

O Kumayl, those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts. Look, here is a heap of knowledge (and Imam 'Ali pointed to his bosom). I wish I could get someone to bear it. Yes, I did find (such a one); but either he was one who could not be relied upon.

He would exploit the religion for worldly gains, and by virtue of Allah's favors on him he would domineer over the people and through Allah's pleasure he would lord over His devotees. Or he was one who was obedient to the hearers of truth but there was no intelligence in his bosom. At the first appearance of doubt, he would entertain misgivings in his heart.

So, neither this nor that was good enough. Either the man is eager for pleasures, easily led away by passions, or is covetous for collecting and hoarding wealth. Neither of them has any regard for religion in any matter. The nearest example of these is the loose cattle. This is the way that knowledge dies away with the death of its bearers. However, the earth is never devoid of those who maintain Allah's pleas either openly and reputedly or, being afraid as hidden in order that Allah's pleas and proofs should not be rebutted.

أَصَابَتْهُ مُصِيبَةٌ، فَضَحَهُ الْجَزَعُ؛ وَإِنْ أَفَادَ مَالًا، أَطْغَاهُ الْغِنَى؛ وَإِنْ عَضَّتْهُ فَاقَةٌ، شَغَلَهُ الْبِلَاءُ؛ وَإِنْ أَجْهَدَهُ الْجُوعُ، قَعَدَ بِهِ الضَّعْفُ؛ وَإِنْ أَفْرَطَ بِهِ الشَّبِيحُ، كَطَنَتَهُ الْبِطْنَةُ. فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَكُلُّ إِفْرَاطٍ مُفْسِدٌ. الْمَعْرُوفُ عَصَمَهُ مِنَ الْبُيُورِ وَالرِّفْقُ تَنْقِيهِ مِنَ الْعَنَارِ.

وَقَالَ عَلَيْهِ السَّلَامُ لِكُمَيْلِ بْنِ زِيَادٍ: يَا كُمَيْلُ، إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ، فَخَيْرُهَا أَوْعَاهَا. إِحْفَظْ عَنِّي مَا أَقُولُ لَكَ: النَّاسُ ثَلَاثَةٌ: عَالِمٌ رَبَّانِيٌّ وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ وَهَمَجٌ رِعَاعٌ أَتْبَاعُ كُلِّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ وَلَمْ يَلْجَأُوا إِلَى رُكْنٍ وَثِيقٍ. يَا كُمَيْلُ: مَحَبَّةُ الْعَالِمِ دِينٌ يُدَانُ بِهِ، وَبِهِ يَكْسِبُ الْعَالِمُ الطَّاعَةَ لِرَبِّهِ فِي حَيَاتِهِ وَجَمِيلِ الْأَحْدُوثَةِ بَعْدَ وَفَاتِهِ.

يَا كُمَيْلُ بْنُ زِيَادٍ: الْعِلْمُ خَيْرٌ مِنَ الْمَالِ؛ الْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ الْمَالَ؛ وَالْمَالُ تَنْقِصُهُ النَّفَقَةُ، وَالْعِلْمُ يَزْكُو بِالْإِنْفَاقِ، وَالْعِلْمُ حَاكِمٌ وَالْمَالُ مَحْكُومٌ عَلَيْهِ. يَا كُمَيْلُ: مَاتَ خَزَانُ الْأَمْوَالِ وَهُمْ أَحْيَاءٌ. وَالْعُلَمَاءُ بَاقُونَ مَا بَقِيَ الدَّهْرُ؛ أَعْيَانُهُمْ مَفْقُودَةٌ وَأَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ. هَاهُ هَاهُ! إِنَّ هَهُنَا لِعِلْمًا جَمًّا - وَأَشَارَ بِيَدِهِ الشَّرِيفَةِ إِلَى صَدْرِهِ الْمُكْرَمِ - لَوْ أَصَبْتُ لَهُ حَمَلَةً! بَلَى، أَصَبْتُ لِقَنًا غَيْرَ مَأْمُونٍ عَلَيْهِ يَسْتَعْمِلُ آلَةَ الدِّينِ لِلدُّنْيَا وَيَسْتَنْظِرُ بِحُجَجِ اللَّهِ عَلَى أَوْلِيَاءِهِ وَيَنْعِمُهُ عَلَى عِبَادِهِ أَوْ مُنْقَادًا لِحَمَلَةِ الْحَقِّ لَا بِصِيرَةٍ لَهُ فِي أَحْنَائِهِ، يَقْدَحُ الشُّكُّ فِي قَلْبِهِ بِأَوَّلِ عَارِضِ شُبْهَةٍ. إِلَّا لَا ذَا وَلَا ذَاكَ! أَوْ مِنْهُومًا بِاللَّذَاتِ سَلِسَ الْفِيَادِ لِلشَّهَوَاتِ أَوْ مُغْرَمًا بِالْجَمْعِ وَالْإِدْخَارِ لَيْسَا مِنْ رِعَاةِ الدِّينِ

How many are they and where are they? By Allah, they are few in number, but they are great in esteem before Allah. Through them Allah guards His pleas and proofs till they entrust them to others like themselves and sow the seeds thereof in the hearts of those who are similar to them. Knowledge has

led them to real understanding and so they have associated themselves with the spirit of conviction. They take easy what the easygoing regard as hard. They endear what the ignorant take as strange. They live in this world with their bodies here but their spirits resting in the high above. They are the vicegerents of Allah on His earth and callers to His religion. Oh, oh, how I yearn to see them! Go from here now, O Kumayl Wherever you wish. [124](#)

Imam 'Ali has preached a sermon about those who sit for dispensation of justice among people but are not fit for it, as follows: Among all the people the most detested before Allah are two persons. One is he who is devoted to his self. So he is deviated from the true path and loves speaking (foul) innovations inviting towards wrong path. He is therefore a nuisance for those who are enamored of him, is himself misled from the guidance of those preceding him, mislead those who follow him, in his life or after his death, carries the weight of others' sins and is entangled in his own misdeeds.

The other man is he who has picked up ignorance. He moves among the ignorant, is senseless in the thick of mischief and is blind to the advantages of peace. Those resembling men have named him scholar but he is not so. He goes out early morning to collect things whose deficiency is better than plenty, till when he has quenched his thirst from polluted water and acquired meaningless things. He sits among the people as a judge responsible for solving whatever is confusing to others. If an ambiguous problem is presented before him, he manages shabby argument about it of his own accord and passes judgment on its basis. In this way, he is entangled in the confusion of doubts as in the spider's web, not knowing whether he was right of wrong. If he is right he fears lest he erred, while if he is wrong he hopes he is right. He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge.

أَقْرَبُ شَيْءٍ شُبَّهَا بِهِمَا الْأَنْعَامُ السَّائِمَةُ! كَذَلِكَ يَمُوتُ الْعِلْمُ بِمَوْتِ حَامِلِيهِ. اللَّهُمَّ بَلِّ! لَا يُخْلِي اللَّهُ الْأَرْضَ مِنْ حُجَّةٍ لَهُ عَلَى خَلْقِهِ؛ إِمَّا ظَاهِرٌ مَشْهُورٌ أَوْ خَائِفٌ مَغْمُورٌ لَيْلًا تَبْطَلُ حُجُجُ اللَّهِ وَبَيِّنَاتُهُ. وَأَيْنَ أَوْلَيْكَ؟ أَوْلَيْكَ وَاللَّهِ الْأَقْلُونَ عَدَدًا وَالْأَعْظُمُونَ قَدْرًا. بِهِمْ يَحْفَظُ اللَّهُ حُجُجَهُ حَتَّى يُودِعُوهَا نَظْرَاءَهُمْ وَيَزْرَعُوهَا فِي قُلُوبِ أَشْبَاهِهِمْ. هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقَائِقِ الْإِيمَانِ فَاسْتَأْدَبُوا رُوحَ الْيَقِينِ وَاسْتَسْهَلُوا مَا اسْتَوْعَرَهُ الْمُتَرَفُّونَ وَانْسَوُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ. صَحِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَاحُهَا مُعَلَّقَةٌ بِالْمَحَلِّ الْأَعْلَى. أَوْلَيْكَ أَمْنَاءُ اللَّهِ فِي أَرْضِهِ وَحُجُجُهُ عَلَى عِبَادِهِ. ثُمَّ تَنَفَّسَ الصُّعْدَاءُ وَقَالَ: آهٍ آهٍ! وَاشْوَقَاهُ إِلَى رُؤْيَيْهِمْ. وَنَزَعَ يَدَهُ مِنْ يَدِي وَقَالَ: إِنصَرِفْ إِذَا شِئْتَ

وَقَالَ عَلَيْهِ السَّلَامُ: ذِمَّتِي بِمَا أَقُولُ رَهِينَةً، وَأَنَا بِهِ زَعِيمٌ. إِنَّ الْخَيْرَ كُلَّهُ فِي مَنْ عَرَفَ قَدْرَهُ، وَكَفَى بِالْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ. وَإِنَّ أَبْغَضَ الْخَلَائِقِ إِلَى اللَّهِ تَعَالَى رَجُلَانِ: رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنِ قَصْدِ السَّبِيلِ مَشْغُوفٌ بِكَلَامِ بِدْعَةٍ وَدُعَاءِ ضَلَالَةٍ، فَهُوَ فِتْنَةٌ لِمَنْ افْتَتَنَ بِهِ ضَالٌّ عَنْ هُدًى مَنْ كَانَ قَبْلَهُ مُضِلًّا لِمَنْ اقْتَدَى بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ حِمَالٌ خَطَايَا غَيْرِهِ رَهْنٌ بِخَطِيئَتِهِ. وَرَجُلٌ قَمَشَ جَهْلًا مَوْضِعَ فِي جُهَالِ الْأُمَّةِ عَادٍ فِي أَعْبَاشِ الْفِتْنَةِ عَمَّ عَنِ الْهُدَى قَدْ سَمَّاهُ أَشْبَاهَ النَّاسِ عَالِمًا وَلَيْسَ بِهِ بَكْرٌ فَاسْتَكْتَرَ مِنْ جَمْعِ مَا قَلَّ مِنْهُ خَيْرًا مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ آجِنٍ وَاسْتَكْتَرَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِيًا ضَامِنًا لِتَخْلِيصِ مَا التَّبَسَّ عَلَى غَيْرِهِ. وَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّا لَهَا حَشْوًا رَأَى مِنْ رَأْيِهِ ثُمَّ قَطَعَ عَلَيْهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ

He scatters the traditions as the wind scatters the dry leaves. By Allah, he is not capable of solving the problems that come to him nor is fit for the position assigned to him. Whatever he does not know he does not regard it worth knowing. He does not realize that what is beyond his reach is within the reach of others. If anything is not clear to him, he keeps quiet over it because he knows his own ignorance. Lost lives are crying against his unjust verdicts, and properties (that have been wrongly disposed of) are grumbling against him.

O people, you must never disobey your leaders on the ground that you do not know them, for no excuse will be accepted from you in this connection. This is because the knowledge with which Adam came down on the earth and what all the prophets from Adam to the seal of prophets are privileged with, are gathered in the family of your prophet. O you who from the companions of Noah's Ark have walked onto this earth with the divine will know that there is the same flood and ark in our time. Hence, the only way for salvation is to seek refuge in Ahl al-Bayt. If the people at that time embarked on Noah's Ark and were safeguarded from drowning, you too will be safe from superstitions and deviations at this time by resorting to Ahl al-Bayt. I pledge my obligation to what I say and I undertake to be accountable for it on the Day of Judgment.

Verily, I say woe is to one who is deviating from this path. Have you not heard what the Messenger of Allah said about Ahl al-Bayt when he returned from his last pilgrimage and communicating his divine mission: 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, and my household. They will never separate from one another until they come to me at the Pond.

Be aware that following the Holy Qur'an and the school of Ahl al-Bayt is like sweet and wholesome water which quenches your spiritual thirst whereas following people of innovation is like bitter and salty water which should be avoided. [125](#)

العَنْكَبُوتِ وَلَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ وَلَا يَرَىٰ إِنَّ مِنْ وَرَاءِ مَا بَلَغَ مِنْهُ مَذْهَبًا لِغَيْرِهِ. إِنَّ قَاسَ شَيْئًا بِشَيْءٍ لَمْ يُكْذَبْ رَأْيُهُ وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ إِنْ كُنْتُمْ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ كَيْ لَا يُقَالَ: إِنَّهُ لَا يَعْلَمُ. ثُمَّ أَقْدَمَ بِغَيْرِ عِلْمٍ فَهُوَ خَائِضٌ عَشَوَاتٍ، رَكَّابُ شَهَوَاتٍ، خَبَّاطٌ جَهَالَاتٍ. لَا يَعْتَدِرُ مِمَّا لَا يَعْلَمُ فَيَسْلَمُ، وَلَا يَعْضُ فِي الْعِلْمِ بِضِرْسٍ قَاطِعٍ فَيَعْنَمُ. يَذْرُو الرِّوَايَاتِ ذَرْوَ الرِّيحِ الْهَشِيمِ، تَبْكِي مِنْهُ الْمَوَارِيثُ وَتَصْرُخُ مِنْهُ الدِّمَاءُ وَيَسْتَحِلُّ بِفَضَائِهِ الْفَرْجَ الْحَرَامَ وَيُحَرِّمُ بِهِ الْحَلَالَ، لَا يُسَلِّمُ بِإِصْدَارِ مَا عَلَيْهِ وَرَدَ وَلَا يَنْدَمُ عَلَىٰ مَا مِنْهُ فَرُطٌ. أَيُّهَا النَّاسُ عَلَيْكُمْ بِالطَّاعَةِ وَالْمَعْرِفَةِ بِمَنْ لَا تُعْذَرُونَ بِجَهَالَتِهِ. فَإِنَّ الْعِلْمَ الَّذِي هَبَطَ بِهِ آدَمُ وَجَمِيعَ مَا فَضَّلْتَ بِهِ النَّبِيُّونَ إِلَىٰ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ فِي عَتْرَةِ نَبِيِّكُمْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَأَيْنَ يُتَاهُ بِكُمْ بَلْ أَيْنَ تَذْهَبُونَ؟ يَا مَنْ نَجَا مِنْ أَصْلَابِ أَصْحَابِ السَّفِينَةِ، هَذِهِ مِثْلُهَا فِيكُمْ فَارْكَبُوهَا، فَكَمَا نَجَا فِي هَاتِيكَ مَنْ نَجَا فَكَذَلِكَ يَنْجُو فِي هَذِهِ مَنْ دَخَلَهَا. أَنَا رَهِيْنٌ بِذَلِكَ قَسَمًا حَقًّا وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ. وَالْوَيْلُ لِمَنْ تَخَلَّفَ ثُمَّ الْوَيْلُ لِمَنْ تَخَلَّفَ. أَمَا بَلَّغْتُكُمْ مَا قَالَ فِيهِمْ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَيْثُ يَقُولُ فِي حِجَّةِ الْوَدَاعِ: إِنِّي تَارِكٌ فِيكُمْ الْوَيْلَ لِمَنْ تَخَلَّفَ؛ كِتَابَ اللَّهِ وَعِترَتِي أَهْلَ بَيْتِي. وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّىٰ يَرِدَا عَلَيَّ الْحَوْضِ، فَانظُرُوا كَيْفَ تَخَلَّفُونِي فِيهِمَا. أَلَا هَذَا عَذَابٌ فَرَاتٌ فَاشْرَبُوا وَهَذَا مِلْحٌ أَجَاغٌ فَاجْتَنِبُوا.

Imam 'Ali (a.s) has preached a sermon about differences of view among the theologians as follows:

When a problem is put before anyone of them, he passes judgment on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. Then those judges go to the chief who had appointed them and he confirms all the verdicts, although their God is one (and the same), their prophet is one (and the same), their book (the Qur'an) is one (and the same).

Is it that Allah ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him? Or Allah sent an incomplete faith and sought their help to complete it? Or they are His partners in the affairs, so that it is their share of duty to pronounce and He has to agree? Or is it that Allah the Glorified sent a perfect faith but the prophet fell short of conveying it and handing it over (to the people)? The fact is that Allah, the Glorified, says:

“We have not neglected anything in the Book” (6:38).

And says that one part of the Qur'an verifies another part and that there is no divergence in it as He says:

“...and if it had been from any other than Allah, they would surely have found in it much discrepancy” (4:82).

Verily, the Holy Qur'an has a wonderful outward and a profound inward. Its wonders are imperishable and its strange points are infinite. The darkness of ignorance and the insufficiency of human thoughts are illuminated by it. [126](#) Imam 'Ali (a.s) has said: O son of Adam, do not devote your utmost effort to a day which is not the last day of your life, for, God will provide you with daily food throughout the days of your life. If you gain what is in excess of your daily food, you have saved it for someone else. So the pain is yours and the gain is the heir's.

The result of what you do is a hard reckoning on the Day of Judgment. Therefore, o man! Benefit from your property while living, be happy with it and prepare a provision you need for the Day of Judgment, for the journey is long, and the meeting place is the Day of Judgment when paradise and hell await you! [127](#)

Imam 'Ali's sermons and maxims cannot be counted within the short space of this book. To avoid prolongation and boredom, only some of the sermons and maxims have been mentioned.

وَقَالَ عَلَيْهِ السَّلَامُ: تَرَدُّ عَلَى أَحَدِهِمُ الْقَضِيَّةُ فِي حُكْمٍ مِنَ الْأَحْكَامِ فَيَحْكُمُ فِيهَا بِرَأْيِهِ، ثُمَّ تَرَدُّ تِلْكَ الْقَضِيَّةُ بِعَيْنِهَا عَلَى غَيْرِهِ فَيَحْكُمُ فِيهَا بِخِلَافِ قَوْلِهِ. ثُمَّ يَجْتَمِعُ الْقُضَاةُ بِذَلِكَ عِنْدَ الْإِمَامِ الَّذِي اسْتَفْضَاهُمْ فَيُصَوِّبُ آرَاءَهُمْ جَمِيعاً، وَاللَّهُمُّ وَاحِدٌ وَنَبِيُّهُمْ وَاحِدٌ وَكِتَابُهُمْ وَاحِدٌ. أَفَأَمَرَهُمُ اللَّهُ سُبْحَانَهُ بِالِاخْتِلَافِ فَاطَاعُوهُ؟ أَمْ نَهَاَهُمْ عَنْهُ فَعَصَوْهُ؟ أَمْ أَنْزَلَ اللَّهُ دِيناً نَاقِصاً فَاسْتَعَانَ بِهِمْ عَلَى إِتْمَامِهِ؟ أَمْ كَانُوا شُرَكَاءَ لَهُ فَلَهُمْ أَنْ يَقُولُوا وَعَلَيْهِ أَنْ يَرْضَى؟ أَمْ أَنْزَلَ اللَّهُ دِيناً تَاماً فَفَقَصَرَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنْ تَبْلِيغِهِ وَأَدَائِهِ؟ وَاللَّهُ سُبْحَانَهُ يَقُولُ: مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ؟ وَفِيهِ تَبْيَانٌ كُلِّ شَيْءٍ، وَذَكَرَ أَنَّ الْكِتَابَ يُصَدِّقُ بَعْضُهُ بَعْضاً وَأَنَّهُ لَا اخْتِلَافَ فِيهِ فَقَالَ سُبْحَانَهُ: ? وَكَلِمَةٌ كَانَتْ مِنْ عِنْدِ اللَّهِ لَوْ جَدُّوا فِيهِ إِخْتِلَافاً كَثِيراً. ? وَإِنَّ الْقُرْآنَ ظَاهِرُهُ أَنْيَقُ وَبَاطِنُهُ عَمِيقٌ، لَا تَفْنَى عَجَائِبُهُ، وَلَا تَنْقُضِي غَرَائِبُهُ، وَلَا تَكْشَفُ

الظُّلْمَاتُ إِلَّا بِهِ.

وَقَالَ عَلَيْهِ السَّلَامُ: يَا ابْنَ آدَمَ، لَا يَكُنْ أَكْثَرَ هَمِّكَ يَوْمَكَ الَّذِي إِنَّ فَاتَكَ لَمْ يَكُنْ مِنْ أَجْلِكَ، فَإِنْ كَانَ يَوْمًا تَحَضَّرُهُ يَأْتِي اللَّهُ فِيهِ بِرِزْقِكَ. وَأَعْلَمَ أَنَّكَ لَنْ تَكْسِبَ شَيْئًا فَوْقَ قُوَّتِكَ إِلَّا كُنْتَ فِيهِ خَازِنًا لِغَيْرِكَ، يَكْتُرُ فِي الدُّنْيَا بِهِ نَصِيبَكَ وَيَحْظِي بِهِ وَارِثُكَ وَيَطُولُ مَعَهُ يَوْمَ الْقِيَامَةِ حِسَابُكَ. فَاسْعُدْ بِمَا لَكَ فِي حَيَاتِكَ، وَقَدِّمْ لِيَوْمِ مَعَادِكَ زَادًا يَكُونُ أَمَامَكَ، فَإِنَّ السَّفْرُ بَعِيدٌ وَالْمَوْعِدَ الْقِيَامَةُ وَالْمَوْرِدَ الْجَنَّةُ أَوْ النَّارُ. وَكَلَامُهُ وَمَوَاعِظُهُ وَحِكْمُهُ أَكْثَرُ مِنْ أَنْ تُحْصَى فَلَا تُطَوِّلُ الْكِتَابَ حَذْرًا مِنْ الْإِضْجَارِ إِذْ هُوَ مَوْضِعٌ لِغَيْرِ ذَلِكَ.

1. Hilyat al-Abrar, vol. 1, pp. 321
2. Manaqib, ibn Shahr Ashub, vol. 2, pp. 125
3. Shawahid al-Tanzil, vol. 2, pp. 182, Hadith 888
4. Tafsir al-Burhan, vol. 3, pp. 144
5. Manaqib, ibn Maghazili, Hadith 317, pp. 144
6. Tafsir al-Burhan, vol. 4, pp. 76
7. Shawahid al-Tanzil, vol. 1, pp. 117
8. Hilyat al-Abrar, vol. 1, pp. 321
9. Musnad, vol. 1, pp. 199
10. Asbab al-Nuzul, pp. 139
11. Jandab ibn Janadah Ghifari, companion of the holy prophet
12. Bihar al-Anwar, vol. 19, pp. 218
13. Kashf al-Ghummah, vol. 1, pp. 182
14. Kashf al-Ghummah, vol. 1, pp. 183
15. Bihar al-Anwar, vol. 19, pp. 338
16. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 16, pp. 60
17. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 19, pp. 63
18. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 20, pp. 67
19. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 18, pp. 62
20. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 18, pp. 62
21. Kashf al-Ghummah
22. Kashf al-Ghummah, vol. 1, pp. 187
23. Kashf al-Ghummah, vol. 1, pp. 187
24. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 71
25. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 71
26. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 73
27. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 73
28. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 74
29. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 74
30. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 74
31. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 78
32. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 76
33. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 23, pp. 81
34. Kashf al-Ghummah, vol. 1, pp. 197
35. Kashf al-Ghummah, vol. 1, pp. 205
36. Kashf al-Ghummah, vol. 1, pp. 206
37. Kashf al-Ghummah, vol. 1, pp. 205

- [38.](#) Kashf al-Ghummah, vol. 1, pp. 197
- [39.](#) Kashf al-Ghummah, vol. 1, pp. 209
- [40.](#) Kashf al-Ghummah, vol. 1, pp. 210
- [41.](#) Kashf al-Ghummah, vol. 1, pp. 210
- [42.](#) Manaqib, Kalabi, Hadith 24
- [43.](#) Irshad, Sheikh Mufid, vol. 1, chap. 30, pp. 110
- [44.](#) Al-Isabah, vol. 2, pp. 508–509
- [45.](#) Kashf al-Ghummah, vol. 1, pp. 215
- [46.](#) Tarikh Tabari, vol. 3, pp. 56
- [47.](#) Kashf al-Ghummah, vol. 1, pp. 128
- [48.](#) Kashf al-Ghummah, vol. 1, pp. 219
- [49.](#) Irshad, Sheikh Mufid, vol. 1, part 2, chap. 38, pp. 74
- [50.](#) Irshad, Sheikh Mufid, vol. 1, part 2, chap. 38, pp. 128
- [51.](#) Irshad, Sheikh Mufid, vol. 1, part 2, chap. 16, pp. 129
- [52.](#) Tarikh Tabari, vol. 3, pp. 103
- [53.](#) Irshad, Sheikh Mufid, part 2, chap. 46, pp. 150
- [54.](#) Imam ‘Ali submitted to the Holy Prophet’s order and tolerated further sufferings in fighting the companions of camel, the companions of Mu’awiyah and those who fought against him in Nahrawan with the difference that at the time of the Holy Prophet, he was considered as a devoted soldier of Islam but after the passing away of the Holy Prophet, he would fight those who were against the interpretation of the Holy Qur’an.
- [55.](#) Irshad, Sheikh Mufid, part 2, chap. 46, pp. 150
- [56.](#) Na’tal is the name of a notorious Jew man who was known for his evil and infidelity. A’ishah therefore likened Uthman to this evil person.
- [57.](#) Kashf al-Ghummah, vol. 1, pp. 238
- [58.](#) Talhah and Zubayr who did not see their objective materialized seeing that ‘Ali was rightfully elected as a caliph, were looking for a chance to create a riot to rise against ‘Ali’s nascent rule in the form of a united group. It was known that ‘a’ishah had chosen Mecca as a center for her activity aimed at revenging herself on ‘Ali for the so-called wronged caliph. She provoked unaware people against ‘Ali. Talhah and Zubayr too took advantage of people’s respect for ‘a’ishah, the messenger’s wife, launched poisoned propaganda and set out for Mecca. To justify their politico-religious position, they first came to Imam ‘Ali, to get permission to go on a minor Hajj!
- [59.](#) The main goal of these two was to hatch a plot and to challenge Imam ‘Ali’s nascent rule.
- [60.](#) Kashf al-Ghummah, vol. 1, pp. 239
- [61.](#) Kashf al-Ghummah, vol. 1, pp. 240
- [62.](#) Kashf al-Ghummah, vol. 1, pp. 241
- [63.](#) Kashf al-Ghummah, vol. 1, pp. 242
- [64.](#) Kashf al-Ghummah, vol. 1, pp. 246
- [65.](#) Waq’at Siffin, pp. 315,458
- [66.](#) Waq’at Siffin, pp. 407,424
- [67.](#) Kashf al-Ghummah, vol. 1, pp. 250
- [68.](#) Kashf al-Ghummah, vol. 1, pp. 253
- [69.](#) Kashf al-Ghummah, vol. 1, pp. 253
- [70.](#) Tarikh Tabari, vol. 5, pp. 51,70
- [71.](#) Sahih Muslim, vol. 4, No. 2916
- [72.](#) Tabaqat, ibn Sa’d, vol. 3, pp. 258,561
- [73.](#) Tarikh Tabari, vol. 5, pp. 41
- [74.](#) Manaqib, Khawarizmi, chap. 16, pp. 124
- [75.](#) Tarikh Tabari, vol. 5, pp. 73
- [76.](#) Kashf al-Ghummah, vol. 1, pp. 266

- [77.](#) Kashf al-Ghummah, vol. 1, pp. 267
- [78.](#) Kashf al-Ghummah, vol. 1, pp. 267
- [79.](#) Nur al-Absar, pp. 102
- [80.](#) Kashf al-Ghummah, vol. 1, pp. 269
- [81.](#) al-Bidayah wa'l-Nihayah, vol. 1, pp. 231
- [82.](#) Al-Fada'il, Ahmad ibn Hanbal, pp. 586
- [83.](#) Al-Fada'il, Ahmad ibn Hanbal, pp. 239
- [84.](#) Tarikh Baghdad, vol. 11, pp. 112
- [85.](#) Sahih, Bukhari, vol. 6, pp. 81
- [86.](#) Tarikh Dimashq, vol. 2, pp. 387
- [87.](#) Bihar al-Anwar, vol. 41, chap. 107, pp. 138
- [88.](#) Nahj al-Balaghah, sermon 203
- [89.](#) Tadhkirat al-Huffa", Sebt ibn Jowzi, pp. 121
- [90.](#) Irshad, Sheikh Mufid, vol. 1, part 3, chap. 53
- [91.](#) Muruj al-Dhahab, vol. 2, pp. 419
- [92.](#) Tarikh Ya'qubi, vol. 2, pp. 206
- [93.](#) Irshad, Sheikh Mufid, vol. 1, pp. 296
- [94.](#) Irshad, Sheikh Mufid, vol. 1, pp. 296
- [95.](#) Irshad, Sheikh Mufid, vol. 1, pp. 296
- [96.](#) Irshad, Sheikh Mufid, vol. 1, pp. 297
- [97.](#) Irshad, Sheikh Mufid, vol. 1, pp. 297
- [98.](#) Irshad, Sheikh Mufid, vol. 1, pp. 297
- [99.](#) Irshad, Sheikh Mufid, vol. 1, pp. 297
- [100.](#) Irshad, Sheikh Mufid, vol. 1, pp. 297
- [101.](#) Irshad, Sheikh Mufid, vol. 1, pp. 297
- [102.](#) Irshad, Sheikh Mufid, vol. 1, pp. 298
- [103.](#) This is because, in order to cover his sins, man refuses to make confession and this will make him keep on committing sins. Irshad, Sheikh Mufid, vol. 1, pp. 299
- [104.](#) Irshad, Sheikh Mufid, vol. 1, pp. 299
- [105.](#) Irshad, Sheikh Mufid, vol. 1, pp. 299
- [106.](#) Irshad, Sheikh Mufid, vol. 1, pp. 299
- [107.](#) Irshad, Sheikh Mufid, vol. 1, pp. 299
- [108.](#) Nahj al-Balaghah, Sayyid Radi, maxim 203
- [109.](#) Irshad, Sheikh Mufid, vol. 1, pp. 299
- [110.](#) Irshad, Sheikh Mufid, vol. 1, pp. 300
- [111.](#) Irshad, Sheikh Mufid, vol. 1, pp. 300
- [112.](#) Nahj al-Balaghah, Sayyid Radi, maxim 15
- [113.](#) Irshad, Sheikh Mufid, vol. 1, pp. 301
- [114.](#) Irshad, Sheikh Mufid, vol. 1, pp. 302
- [115.](#) Irshad, Sheikh Mufid, vol. 1, pp. 302
- [116.](#) Irshad, Sheikh Mufid, vol. 1, pp. 302
- [117.](#) Irshad, Sheikh Mufid, vol. 1, pp. 302
- [118.](#) Irshad, Sheikh Mufid, vol. 1, pp. 302
- [119.](#) Irshad, Sheikh Mufid, vol. 1, pp. 302
- [120.](#) Irshad, Sheikh Mufid, vol. 1, pp. 303
- [121.](#) Irshad, Sheikh Mufid, vol. 1, pp. 303
- [122.](#) Irshad, Sheikh Mufid, vol. 1, pp. 300
- [123.](#) Muruj al-Dhahab, Mas'udi, vol. 2, pp. 421

[124.](#) Tadhkirat al-Huffa", Zahabi, vol. 1, pp. 11

[125.](#) Tarikh Ya'qubi, vol. 2, pp. 211

[126.](#) Nahj al-Balaghah, Sayyid Radi, sermon 18

[127.](#) Irshad, Sheikh Mufid, vol. 1, part 3, chap. 7, pp. 228

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