

Writings Based On The Superiority Of Ali And The Proof Of His Caliphate

His name is Ali (a.s.) and agnomen, Abul Hasan and Abu Turab while his respected father's name was Imran and agnomen, Abu Talib (a.s.); that is why he is called Ali Ibn Abi Talib (a.s.). Abu Talib was the paternal uncle of the virtues and excellences are mentioned in brief below, with the intention of gaining divine rewards.

(1) He was the ward of the Messenger of Allah (S), because when the Holy Prophet (S) was an orphan, Abu Talib (Ali's father) brought him up and did not allow the sorrow of being orphan to enter his heart. As long as he was alive, he continued to help the Holy Prophet (S) with his life and property and continued to defend him from the attack of the Meccan infidels. ¹ Till the time he was alive, he did not allow any harm to the Messenger of Allah (S). O respected readers! This caretaking of Ali (a.s.) is not a secret matter. Though bigotry may prevent some to disregard it, the people with insight see it clearly.

(2) He was equal to the Holy Prophet (S) from the aspect of lineage. His blood relationship does not require explanation.

(3) The Holy Prophet (S) used to consider him his life and body, as is the statement of Holy Prophet (S):

“Your flesh is my flesh, your blood is my blood, your self is myself, and your soul is my soul.”

This is a prophetic tradition and to mention the name of Ali without reciting benediction (Salawat) is bad etiquette.

(4) According to the statement of the Holy Prophet (S): “Ali and I are from the same Radiance (Noor).”

This tradition is quoted in writings of great scholars, all of whom consider it to be correct. A large group of scholars consider it correct. But Shah Abul Aziz has taken it as a topic of discussion in his book of Tohfa. What is to be said of this tradition, the whole book of Abdul Aziz looks like a copy of Mulla Kabli. If Mulla Kabli had not there, Tohfa may not have been compiled. This Mulla was a severe opponent of

Ahlul Bayt.

Thus, even the Shah has no recourse to his views and by great interpolation, Mulla Kabli has selected this tradition for discussion. But the Moon cannot be hidden by casting mud on it. Those who want to research the authenticity of this tradition, may refer to Nadir Husayn's Ittehaaful Islam. Indeed, the foundation of Sunnism is opposition of Ahlul Bayt. They cannot see a single merit of Ahlul Bayt. To select this tradition for investigation was the job of Mulla Kabli and Shah Abdul Aziz.

(5) He was the son-in-law of the Prophet and such a son-in-law that he was the husband of the pride of womenfolk, Fatima Zahra (s.a.).

(6) He is one of the folks of the cloak (Kisa). That is, those who had entered the blanket of the Holy Prophet (S) by his permission and the Holy Prophet (S) had recited the verse of Purification after taking him in the blanket.[2](#)

(7) He is from the Ahlul Bayt of the Prophet. Allah the Almighty has addressed him, his wife and his sons by the title of Ahlul Bayt, as mentioned in the above verse and also apparent from traditions of the Holy Prophet (S).

(8) He is one of the Holy Five (Panjetan Paak). They include the Holy Prophet (S), Ali, Fatima, Hasan and Husayn (a.s.). That they are pure, is proved from the verse of Purification[3](#) and also from the verse of Malediction.[4](#)

(9) He is one of the Fourteen Infallibles. The Fourteen Infallibles consist of the Holy Prophet (S), Fatima Zahra (s.a.) and the Twelve Imams. Ibn Abbas relates the following tradition with regard to the Twelve Imams. A Jew named Nathal, came to the Messenger of Allah (S) and said: "O Muhammad! I question you because I have straitness in my chest. If you can reply my questions, I will accept Islam at your hands. Thus, tell me who your legatee is? Our Prophet Moosa (a.s.) had appointed Yusha Ibn Noon as his legatee." The Holy Prophet (S) said:

"My legatee and my successor after me, is Ali Ibn Abi Talib (a.s.) and after him his sons, Hasan and Husayn (a.s.) and after that nine descendants from the loins of Husayn (a.s.) shall be the righteous Imams." The Jews asked him to state their names. The Messenger of Allah (S) said: "After Husayn, shall be Ali, son of Husayn, then Muhammad Baqir, then Ja'far as-Sadiq, then Moosa Kazim, then Ali ar-Reza, then Muhammad al-Jawad, then Ali al-Hadi, then Hasan Askari and then Hujjatullah al-Mahdi (Peace be upon them forever). Thus, these are the twelve Imams, like the twelve tribes of Bani Israel."

The Jew asked him where they would reside? Holy Prophet (S) said that they shall be in Paradise in his grade. Then this Jew began to recite the formula of faith: "There is no god except Allah and Muhammad is the Messenger of Allah (S)", and said that these are the right successors. "It is the same that I have found in the book of Moosa (a.s.). That the Prophet of the last age will be born and his name shall be Ahmad. And after him there shall be no prophethood and after him shall be Twelve Pure Imams."

This tradition is recorded by Shobi and Kashful Ghumma and other scholars like Khwarizmi, Hamuyi, Juwaini, Ibn Najjar and Abdullah bin Ahmad continued to include it in their writings. It should be clear that it was with regard to those who are purified of all small and greater sins. Thus, just like Holy Prophet (S) is infallible, In the same way, are Fatima Zahra (s.a.) and other Twelve Imams. It is the belief of this writer that the fourteen are purified of all small and great sins. But the non-Imamiyah do not consider anyone infallible, except the Holy Prophet (S) and rather, there is a sect of Ahlul Sunnat that does not consider even Holy Prophet (S) as infallible except at the time of getting divine revelation. We seek Allah's refuge from such infamy!

(10) He is the first of the twelve Imams of the family of Holy Prophet (S). It should be clear that the Twelve Imams are as follows:

The first Imam is Ali al-Murtadha' (a.s.), second, Imam Hasan al-Mujtaba, third, Imam Husayn, the Martyr of Karbala', fourth, the chief of those who prostrate, the ornament of the worshipper, Imam Sajjad (a.s.), fifth, Imam Muhammad Baqir (a.s.), sixth, Imam Ja'far Sadiq (a.s.), seventh, Imam Moosa Kazim (a.s.), eighth, Imam Ali ar-Reza (a.s.), ninth, Imam Muhammad Taqi (a.s.), tenth, Imam Ali an-Naqi (a.s.), eleventh, Imam Hasan Askari (a.s.), twelfth, Imam Muhammad al-Mahdi, the Master of the Age and the time. Peace be upon them till Judgment Day.

These infallible Imams are the successors of the Holy Prophet (S) and they were the guardians of religion after him. All the descendants of Ahlul Bayt (a.s.) (Sadaat) are related to these personages. And according to Ibn Qutaibah there was a time when all the Sadaat followed the religion of these Imams. The excellence of these beloved ones of the Prophet is beyond computation. The followers of the family of the Prophet may invoke blessings upon them.

(11) He, Ali (a.s.) is also from Ahlul Bayt according to the verse of Malediction.⁵ Muslim relates from Saad Ibn Abi Waqqas that when this verse was revealed, the Holy Prophet (S) called Ali, Fatima, Hasan and Husayn (a.s.) and said: "O Allah! These are my Ahlul Bayt."

(12) Ali (a.s.) was the favorite and most beloved to the Holy Prophet (S) than other people. As proved from the tradition of the Roasted Bird, which Tirmidhi and Hakim have recorded. The tradition is as follows: "One day the Holy Prophet (S) was presented with a roasted bird and he prayed to Allah to send to him one who was the most beloved to Allah from His creatures, so that he could accompany the Prophet in partaking of the bird."

Anas bin Malik the narrator of this tradition says that he used to pray that such a person should be from his people, that is the Helpers (Ansar). But after sometime Ali Ibn Abi Talib came and shared the bird with the Prophet.

(13) Ali (a.s.) was the brother of the Prophet in religion and the world, as the Prophet said: "You are my brother in the world and in the Hereafter."

(14) Ali (a.s.) was to the Prophet like Haroon was to Moosa (a.s.) as the tradition says: “You are to me in position as Haroon was to Moosa (a.s.).”⁶

(15) Ali (a.s.) and the Prophet, is bestowed with the same position, as the Prophet has said: “Indeed, Ali (a.s.) is to me and I am from him and he is the guardian of all the believers.” This tradition is recorded by Tirmidhi from Imran bin Husayn. Apart from this, the tradition of Radiance (Noor) and the tradition of “your flesh is my flesh...” also prove his oneness with the Prophet.

It seems that Umar was not aware of these traditions; otherwise, he would not have behaved so rudely with Ali (a.s.). Like the statements of Umar: “I will strike your neck,” and “You are not the brother of the Prophet,” etc.

(16) Ali (a.s.) is the Guardian and Master (Maula) of all the believers as proved from the above tradition and the tradition of Ghadeer: “Of whomsoever, I am the Master, this Ali is also his master.” Those who have construed Maula to mean friend and beloved have ignored the position of Mastership of the Holy Prophet (S), because the position of Ali (a.s.) with regard to the Holy Prophet (S) informs us that he was the confidant of the Holy Prophet (S) and nothing else. This implies that the position of the Holy Prophet (S) with regard to the believers is the same that Ali (a.s.) had with them.

In the words of Shah Hasanali, a Sunni scholar from Rae Bareilly, the tradition of Ghadeer shows the Mastership of the Holy Prophet (S) to the believers. Traditions do not have the scope to limit the Mastership of the Holy Prophet (S) to the believers and that Ali (a.s.) is only a friend! That with regard to the Holy Prophet (S) the word Maula is taken as master but with regard to Ali (a.s.) its meaning is taken to be as a helper and friend! The words of these traditions are neither ambiguous nor difficult to understand by a common man, neither is it against reason, however, if one creates needless controversies in it, it is another matter.

Indeed, the love of Ali (a.s.) is an affair decreed by Allah; He bestows it on whomsoever He wishes. The attributing of special connotations to the verses of Quran and traditions of the Prophet shows the animosity of Ahlul Sunnat to Ahlul Bayt. Though they might not admit it, all their interpretations and derivations clearly show that the religion of Ahlul Sunnat is based on the enmity of Ahlul Bayt.

(17) Ali (a.s.) was fully qualified to fulfill the rights of the Holy Prophet (S) according to the tradition: “Ali is from me and I am from Ali and no one is qualified to fulfill my right except Ali (a.s.) and I.” The narrator of this tradition is Jash bin Junada and this tradition is related to the annulment of the treaty with the polytheists.

Initially, Abu Bakr was sent with the verses of Surah Baraat to announce them to the people of Mecca, but revelation descended on the Prophet that he should either deliver the verses himself or someone of his caliber must do it. The Prophet dispatched Ali (a.s.) to take the verses from Abu Bakr and announce them himself to the Meccans. Thus, this happened and Abu Bakr returned to Medina. This shows that either Ali (a.s.) has the right to explain the meaning of revelation or the Prophet himself. This is the fact,

but opponents of Ali (a.s.) hide his excellences. We seek refuge in Allah!

(18) Ali (a.s.) was born in the Kaaba and martyred in the Kufa Mosque. He began his worldly life in the Holy House and ended it in the house of Allah. Whatever he achieved, it was from the house of the Almighty. This was the special excellence exclusive to Ali (a.s.) but to undermine it, in the 3rd century A.H. a tradition was concocted that Ibn Hazm was also born in the Holy Kaaba, while this tradition has no firm basis and it is only a product of Sunni imagination. The birth of Ali (a.s.) in the Kaaba is mentioned in the books of Tarikh Khamis, and Tazkeratul Khawas of Sibt Ibn Jauzi etc.

(19) Ali (a.s.), according to apparent causes, was the first to accept Islam. Thus he says: “I preceded you all in the acceptance of Islam.” This shows that he was the first to accept Islam through apparent causes, but the reality is that when he and Holy Prophet (S) are from the same Radiance (Noor), they cannot be associated with polytheism and disbelief in any way.

(20) He was the owner of great knowledge and wisdom as apparent from the tradition: “I am the abode of wisdom and Ali is its door.” The narrator of this tradition is Tirmidhi. This tradition is also famous with the words. “I am the city of knowledge and Ali is its gate.” His sermons, letters and sayings tell us that he had great intellectual accomplishment.

(21) He was a great scholar of Quran as an Imam should be.

(22) The Holy Prophet (S) has mentioned Ali (a.s.) and the Holy Quran together as seen in the tradition: “The Quran is with Ali and Ali is with Quran.” This tradition is included by Tibrani in Al-Awasaat.[7](#)

(23) Ali (a.s.) was the ‘Speaking Quran’ as apparent from his own words; and only one who is strayed forever will consider him untruthful.

(24) Ali (a.s.) is included in the progeny of the Holy Prophet (S) and therefore is of the same caliber as the Book of Allah. Holy Prophet (S) says:

“O people! I leave among you two things. If you attach yourselves to both of them, you shall never go astray. They are the book of Allah and my progeny, my Ahlul Bayt (a.s.).”

Progeny and Ahlul Bayt mean the same. It denotes Ali, Fatima, Hasan and Husayn (a.s.). It is surprising of some people to think that it denotes only the descendants. What is the meaning of such aloofness from the progeny and Ahlul Bayt of Mustafa (S)? It is apparent that the religion of non-Imamiyah is based on the opposition of Ahlul Bayt. Everywhere, the non-Imamiyah have created innovative excuses with regard to the position of Ahlul Bayt. What a good way of obeying the command of Allah and His Prophet (S)!

(25) Ali (a.s.) had an astounding and admirable ability to adjudicate, as the Holy Prophet (S) had said: “Seek your judgments from Ali (a.s.).” Indeed, his legal judgments were such that the people of that time used to see them with astonishment and after him people used to say that legal cases are there, but

Abul Hasan is not there to judge them.

(26) He was absolutely kind, forbearing, modest, forgiving, brave and courageous, pure, contented and truthful. He was pious, and the most knowledgeable. He was the giver of knowledge, patient and thanks-giver. He was a striver, the one who was constant in his efforts. He was best in mannerism, attributes and views and always spoke the truth. He was content with less, understanding, purified, obedient and a seer. His excellences cannot be all be expressed in words. The writer has mentioned these qualities only to derive divine rewards, otherwise, there is no intention to convey that he had only the above excellences.

Mr. Carlyle writes about Ali (a.s.): “This young man was such that he would be liked all. In such a young age, he promised to help the Prophet. This and other qualities of this young man show that he was of a fine creation and accomplished in many fields. Before the fire of whose valor nothing could survive. His nature had a strange kind of valor.” After quoting these words the writer of Ittihaful Islam says: “Here it would not be out of place to say that a High court Judge of Bombay had mentioned in his judgment: ‘Everyone liked Ali and he deserved it too.’”

It was in the time when the brave ones of the Arab were spread in the horizon (in large numbers). His title was the Victorious Lion of Allah. And people used to call him the ‘bravest of the Arabs? Bravery, valor, wisdom, charity and piety, all were perfected in him. He has very few equals in history. The writer of Ittihaaf further writes that when the sister of Amr Ibn Wudd came to the dead body of her brother and saw that his corpse had not been stripped of clothes, she said: “Indeed! Your slayer was honorable and kind.

If it had not been so, I would have cried for a brave lion like you forever. But now I will not mourn you.” Saying this she recited some couplets: “If the killer of Amr had been someone else, I would have wept for him the whole life. But his killer is such as not having any kind of defect. He is such a person and the title of the father of this person is known to the world as the refuge of the city.”

(27) Love of Ali (a.s.) is incumbent on believers. His opponent cannot be a believer. Holy Prophet (S) says: “The hypocrite will never love Ali and the believer shall never hate Ali (a.s.).” Tirmidhi has related this tradition from Umme Salma. We should know that love of Ali is belief, but the interpretation of this tradition has been greatly distorted.

(28) There are a large number of Quranic verses that speak of his excellences. Here we shall mention some of them:

(a) ***“Only Allah is your Wali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”***⁸

This verse is related to the incident when Ali (a.s.) gave his ring in charity, while he was bowing down in prayers.

(b) ***“O you who believe! Be careful of (your duty to) Allah and be with the true ones.”***⁹

In this verse the ‘true ones’ implies Ali (a.s.):¹⁰

(c) ***“And (as for) those who believe in Allah and His apostles, those it is that are the truthful...”***¹¹

This verse was revealed for Ali (a.s.), Ja’far at-Tayyar and Hamza Ibn Abdul Muttalib. In this verse, the Almighty has referred to these persons as truthful and witnesses:¹²

(d) ***“and a witness from Him recites it.”***¹³

This verse is revealed for Ali Murtadha’ (a.s.). All the scholars are unanimous about the circumstances of revelation of this verse:

(e) ***“and (there is) a guide for every people.”***¹⁴

Hafiz Abu Naeem, Abdullah Ibn Abbas and Thalabi have all associated this verse with Ali (a.s.). In addition to these verses, the following are also with regard to Ali (a.s.):

“O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.”¹⁵

“This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.”¹⁶

“They fulfill vows...”¹⁷

(29) Ali (a.s.) never allowed his self to interfere in the limits demarcated by Allah. Whenever he feared selfishness to enter in this area he performed such astounding acts so as to leave no scope of selfish desires. Thus one day it so happened that Ali (a.s.) faced a strong infidel in the battlefield and after much efforts, he succeeded in throwing him down. When he lifted his sword to kill him, the infidel spat at the holy face of Ali (a.s.). Ali (a.s.), at once clambered down from his chest.

This strange behavior of Ali (a.s.) made the infidel ask: “O Ali! You subdued me with such difficulty but when the time came to slay me, you went away from me?” Ali (a.s.) said that he had intended to kill the infidel according to the command of Allah and not for his selfish desires. “But when you spat on me, my slaying you would have been contaminated by selfish motives. That is why I moved away from you and did not kill you.” The infidel heard his effective speech and became a Muslim.

(30) Ali (a.s.) attained the status of martyrdom, also, which in itself is a great honor. His martyrdom occurred in Kufa. Abdur Rahman Ibn Muljim, the paramour of Qatama was his killer. Ali (a.s.) was an embodiment of mercy and forgiveness and he did not deprive even his killer from his mercy.

(31) Ali (a.s.) used to labor with the intention of earning lawful sustenance. For example, he used to draw water from wells on payment.

(32) The staple diet of Ali (a.s.) was meager, and merely barley bread and that was too with the aim of survival. His dress was similarly simple and bereft of embellishments.

(33) Ali (a.s.) used to give preference to the needs of others over his own needs. He never used to spurn beggars. Once he kept three fasts of vow with his wife and son and their maid. In order to break their fasts, he borrowed some barley from Shamoon, the Jew. Those who fasted, grinded the barley and baked bread loaves out of them. In the evening, when Ali (a.s.) sat down to break the fast with his family members, a beggar arrived at their door and begged for food. Ali (a.s.) gave him the victuals that he had arranged for the breaking of the fast. Ali (a.s.) and his family members broke their fast with water and went to bed.

The same thing happened on the second and third day also. God is the greatest! What generosity, that was not to be seen anywhere in the world. This was only the achievement of Ali (a.s.) and his family members. Without divine help, it is not possible for man to perform such feats. The same incident is alluded to in the Holy Quran in the verse:

“And fulfill their vows.”

(34) He was the owner of a perfect recognition of Allah. He had such a belief in the Almighty that anything more than this is impossible. As he himself has said: “Even if all the curtains were removed, it will not result in any increase in my belief.” Of what grade was his belief in Allah? Can anyone define it?

(35) Ali (a.s.) used to consider this world worthless as was apparent from every act and statement of his. He had no worldly possessions. He used to eat barley bread and wear coarse clothes. He often sat on the ground, busy in the remembrance of Allah. That is why the Holy Prophet (S) and the people of his time referred to him by the title of Abu Turab. We should know that his piety and humility was of a unique hue. His statements exhibited a disdain of worldly things. One of his statements is often quoted that shows us the grade of his insight. One day he was sitting in the Medina Mosque and he was fasting. A traveler came to him at the time of breaking the fast. Ali (a.s.) gave him half the barley bread.

This person realized that half the bread would not satiate his hunger so he went to the place where Imam Hasan and Husayn (a.s.) were distributing food to the poor. The brothers gave him a share sufficient for one person. He took it and then asked for one more share. The Imams (a.s.) asked him why he alone wanted two shares.

He said that there was a needy person at the mosque who had nothing to eat. “And that he had one loaf of bread out of which he gave me half.” I want to take a share for him. The Imams (a.s.) told him to describe this person. When he did so, the young Imams said that he was not a needy person, he was their respected father. What a great act of piety was seen in the manners of Ali (a.s.)!

(36) He is a Sayyid (chief) in his own right just as the Messenger of Allah (S) is. That is why, his children, even though not by the womb of Fatima Zahra (s.a.) are also Sayyid. The Sadaat who are not from the progeny of Fatima are called Alawite Sadaat. It should be clear that Allah bestows to the Holy Five, piety and chieftainship. Fatima Zahra is not a chief lady (Sayyida) only because she was the daughter of the Prophet, but she is so due to her own right.

In the same way, Imam Hasan and Imam Husayn (a.s.) are chiefs (Sayyids) in their own right. We should know that being a Sayyid is a great bounty and there is no bounty greater than that. The Sayyids of today are obliged to value this bounty and remain on the practice of their forefathers. They should follow their ancestors in perfection; that is the Holy Imams (a.s.). They must see that their names are protected from being sullied. They must not corrupt their pure generations by falling into worldly passions.

(37) Ali (a.s.) was very hospitable and hospitality was personified in him. Even today the trait of hospitality is seen among those Sadaat who follow the Imams of Ahlul Bayt (a.s.).

(38) Both his killer and those who were killed by him are from the inmates of Hell. Recently a mischievous writer had written in a newsletter that Ali (a.s.) was the killer of Uthman. The other followers of Muawiyah and Yazeed had also heaped this allegation. Thus, a person of this same mentality asked Maulana Shamsuddin Fakhuzi, about his view regarding Ali (a.s.), whether he was the killer of Uthman? The respected Maulana replied: "Uthman would have been doomed to perdition if Ali (a.s.) had killed him."

(39) One who makes war to him wages a war against Holy Prophet (S). The Messenger of Allah (S) said regarding Ali, Fatima, Hasan and Husayn (a.s.):

"I am at war with one who wages a war against them and I am at peace with one who is at peace with them."

(40) The Prophet was very much attached to Ali (a.s.) as mentioned in the tradition of Atiyyah related by his companion. It says: "The Holy Prophet (S) sent a contingent of army in which Ali (a.s.) was also present. Then we heard the Holy Prophet (S) pray with his hands raised:

'O Allah! Do not make me die, till You have shown Ali to me once more.'"

This is related by Tirmidhi. Indeed, the beloved one is different from others.

(41) Just as Ali (a.s.) received the daughter of the Prophet in marriage, he was bestowed Zulfiqar (the sword) by the Almighty. In the words of Mulla Kashi (a.s.): "Ali (a.s.) had got from Allah and Mustafa, the sword and the daughter respectively."

(42) On the night of migration (Hijrat), he risked his life and slept on the Prophet's bed. There is no equal of this valor anywhere. Even the prophets experienced fear to their lives. Moosa (a.s.) himself was

fearful on seeing his staff turn into a serpent, but Ali, the son of Abi Talib slept in that place all night long. Jibraeel (a.s.) who was with him the whole night by the command of Allah used to say: “Congratulation to you, O son of Abi Talib, who can be equal to you? And the angels of the Almighty send greetings to you.” After this, the Almighty revealed the following verse in praise of Ali (a.s.):

“And among man is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants. [18](#)” [19](#)

(43) Ali (a.s.) was nurtured since infancy by the Holy Prophet (S). He sucked at the tongue of the Messenger of Allah (S) after birth and was washed by him first of all. He was the first to pray with Holy Prophet (S).

(44) Ali (a.s.) climbed on the shoulders of the Messenger of Allah (S) to break the idols and this position was not bestowed to anyone else.

(45) Ali (a.s.) was like Adam (a.s.) vis-à-vis his knowledge. He possessed the status of Allah’s friendship, like Ibrahim (a.s.), his awe was like that of Moosa (a.s.) and worship, like that of Isa (a.s.).

(46) Ali (a.s.) was the executor of the last rites of Holy Prophet (S). He himself was bathed and shrouded by the angels. It is apparent that if he had left the body of the Prophet unbathed and unshrouded, the angels would not have performed his funeral bath or shrouding.

(47) Ali (a.s.) had the permission to enter the Prophet’s Mosque even in the state of ritual impurity by the leave of the Holy Prophet (S). This permission was granted to Ahlul Bayt (a.s.) and no one else. This shows that he and all the Ahlul Bayt (a.s.), on the basis of the verse of purification, are ritually pure in every condition. God is the greatest! What a high position is it of the holy Ahlul Bayt (a.s.). Anyone other than Ahlul Bayt are not even remotely having these qualities.

(48) Ali and the Imams (a.s.) of his progeny are mentioned in heavenly books: “like the people of knowledge have nothing to fear.”[20](#)

(49) He judged according to the verdict of four scriptures, In the same way, the other Imams (a.s.) also had the ability to judge by the divine books.

(50) Ali (a.s.) never usurped the right of anyone. This is not an insignificant quality.

(51) Ali (a.s.) never spilt a drop of blood without justifiable cause. He never oppressed those who were subdued by him in war. He never abused the prisoners of war. Neither did he kill any of the prisoners of war nor advised the Holy Prophet (S) to do so. He always avoided all types of mischief. Time and again he advised the third Caliph to act in a manner that would have been beneficial for him. But he did not heed the advice of Ali (a.s.) and instead sought the counsel of Marwan etc. And finally the consequences were same, as there had to be by keeping bad company.

(52) He was very sharp and solved legal problems on the spur of the moment. The writer cannot quote examples of this type, as it would lengthen the discussion. Otherwise, there are many such examples.

(53) Islam was victorious by the help of his strength and steadfastness. It was the sword of Ali (a.s.) and none else that made Islam a powerful force in Medina and subjected Mecca to Medina and subdued all the bad wishers of Mecca. Without any doubt, the Islam of the time owed ninety percent of its success to Ali (a.s.). No one can deny this. There was no one more helpful to Islam during the lifetime of Holy Prophet (S) than Ali (a.s.). And from the aspect of courage and bravery there is none equal to Ali (a.s.). Without any doubt, Ali (a.s.) was the hero of Islam. In addition to this heroism, he possessed other praiseworthy qualities that are specific to prophets and saints of Allah.

But it is surprising that no Ahlul Sunnat scholar of this age has penned the biography of Ali (a.s.). Even if one has done it, it is in a way that every point mentioned therein leads one to conclude that Ali (a.s.) was inferior to the first three Caliphs. The writer would not have complained if the research scholars had not been busy in biographical works. What a pity that no one writes about Ali (a.s.) and a drunkard, wanton Caliph of Bani Abbas is included among the heroes of Islam and pages are written in his false praise. But even a two-page biography of Ali (a.s.) is not written.

O Muslims! Is it just, that a person to whom the Islam of the Prophet's age was indebted, should not even be included among the heroes of Islam? And even two lines are not published to describe him? If this is the judgment of Muslim scholars then Islam can never gain any benefit from such writers. Destruction of truth is a bad thing, especially the loss of the rights of Ahlul Bayt. This harmed Islam and shall continue to harm in the future.

Even now these people are busy in concealing the virtues of Ahlul Bayt. Otherwise, all their efforts to serve Islam will be in vain. The divinity of Allah continues due to justice. It is not possible for a building of success to be constructed on the foundation of injustice. May Allah give Muslims the ability to discern right from wrong.

Anyway, now the writer shall present the details of how the courage and martial prowess of Ali defended Islam and kept it safe from subjugation. The truth is that Islam would not have survived without the sword of Ali (a.s.). This is not a conjecture, it is based on reality and actual events.

It is a pity that very few people of the Muslim world are aware of this information. The reason for this lack of knowledge is that very few people are attracted to the study of history. Also, the concealment of truth and usurpation of rights have been made a part and parcel of the Muslim faith. The concealment of truth and usurpation of rights is seen on a large scale. The benefactor of Islam, Ali (a.s.), was not accepted as the successor of the Holy Prophet (S) and people like Abu Bakr and Umar, who had no power to defend Islam during the Prophet's lifetime, became Caliphs and successors of the Prophet. The discussion presented below will clarify to the people of discrimination, the difference between the Caliphs and Ali (a.s.).

The truth is that no relationship of anyone, other than Ali (a.s.), is seen with the defense of Islam during the lifetime of the Prophet (a.s.). Bigotry and partiality are different and there is no equal standard to allow us to compare Ali (a.s.) with these people. History and traditions clearly show that the three Caliphs have not even a simple achievement to their credit in the Prophet's lifetime. Below, we mention the accounts of the battles that saved Islam from destruction.

After a study of these battles, the people of justice have no recourse except to confess that it was the sword of Ali (a.s.) alone that protected the religion of Muhammad (S) from becoming extinct. These battles do not show any contribution of the three Caliphs.

It should be clear that when the Holy Prophet (S) was forced to flee Mecca, he took refuge in Medina and the people of Medina accepted Islam. Due to the acceptance of Islam by its people, Medina became an Islamic town. When the infidels of Mecca saw that the Prophet had reached Medina and established himself and Islam successfully there, they were filled with malice and jealousy and they began to plot an attack on Medina to destroy the nascent faith.

With this intention, the Meccan chiefs mobilized an army and marched to Medina. The first battle of the Muslims with infidels occurred at the spring of Badr. If Muslims had been defeated there, the extinction of the religion of the Prophet would have been certain.

- [1.](#) Refer to books of History
- [2.](#) Quran 33:33
- [3.](#) Quran 33:33
- [4.](#) Quran 3:61
- [5.](#) Quran 3:61
- [6.](#) Refer Sahih Bukhari and Sahih Muslim
- [7.](#) Refer Darasatul Labeeb, Pg. 1212
- [8.](#) Surah Maidah 5:55
- [9.](#) Surah Taubah 9:119
- [10.](#) Refer Tafseer Thalabi etc.
- [11.](#) Surah Hadid 57:19
- [12.](#) Ref. Musnad Hanbal; Tafseer of Thalabi.
- [13.](#) Surah Hud 11:17
- [14.](#) Surah Raad 13:7
- [15.](#) Surah Maidah 5:67
- [16.](#) Surah Maidah 5:3
- [17.](#) Surah Insan 76:7
- [18.](#) Surah Baqarah 2:207
- [19.](#) Refer Tarikh Khamis, Tafseer Kabeer, Rauzatul Ahabab, Matalibus Sooul, Tafseer Thalabi, Ihya-ul-uloom of Ghazzali, Tadkeratul Khawas of Sibte Ibn Jawzi, Maarijun Nubuwwah and Madarijun Nubuwwah etc.
- [20.](#) Ref. the Taurat of Moosa (a.s.).

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