Certainty Uncovered, Translation of Kashf al-Yaqin, Virtues of Imam ‘Ali

Jamal al-Din ibn Yusuf ʾAllamah Hilli

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This book, authored by Allamah Hilli, discusses Imam Ali's merits and virtues during the course of his life, before birth and in his years of youth till his last day. The book discusses Imam Ali's physical excellence and superiority demonstrated in different occasions and the numerous honors which Allah (SWT) bestowed him.

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In the name of Allah, the Most Compassionate, the Most Merciful.

All praise is due to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon Muhammad and his pure progeny!

This book which discusses Imam ‘Ali’s merits and virtues was given to me for translation into English by the honorable manager of Ansarian publication, Mr. Hajj Muhammad Taqi Ansarian, a devotee of Ahl al-Bayt. For this reason, I should really thank him for his good choice.

The translation of this book is dedicated to my dear wife, Maryam Kazemi, for her piety, patience, and her love for Imam ‘Ali (a.s).

I would like to thank my dear son, Arya, for proofreading this book.

Above all, my special thanks will go to my knowledgeable friend, Mr. Badr Shahin, for editing this book. I am much obliged to him as usual.

‘Ali Akbar Aghili Ashtiani

The great Sheikh, the supporter of religion and annihilator of the works of the corrupt and the wrongdoers, Jamal al-Din Abu-Mansur Hasan, is the son of Sadid al-Din Yusuf, the son of Zayn al-Din ‘Ali, the son of Muhammad, the son of Mutahhar, known as Allamah Hilli and Allamah ‘ala al-Itlaq.1

Sheikh Amili, in (his book of) Tadhkirat al-Mutabahhirin, says: Sheikh Allamah Jamal al-Din Abu-Mansur, Hasan ibn Yusuf ibn ‘Ali ibn Mutahhar Hilli, is a pure learned scholar, most well-versed of all scholars, researcher, trustworthy, jurisprudent, traditionalist, theologian, and a dignified man unrivaled in the rational and transmitted science. His virtues cannot be counted.

He learnt theology and rational science from Muhaqqiq Hilli and Muhaqqiq Tusi and other sciences from other scholars. Muhaqqiq Tusi too learnt jurisprudent (Fiqh) from him.2

Hasan ibn ‘Ali ibn Dawud, writing about him in his book, says: He was a great Shi’ite scholar of his time, having numerous books and leading Imamiyyah in the rational and transmitted sciences in his time. His honorable father, may his soul rest in peace, was a dignified jurisprudent and lecturer.3

During the life of Allamah Hilli, Sultan Khodabandeh chose Shi’ism as his sect, had coins minted in the name of the twelve Imams and had it circulated in the country in AH 708. It was during the same time that the nation of Islam got rid of the heresy of the tyrant rulers after the Holy Prophet (S), their tyrannical domination over spiritual leadership came to an end, and Muslims attained certain freedoms denied by the Abbasid Caliphs. If the Abbasid Caliphs were content with political domination alone, and had entrusted the spiritual leadership and Imamate to the right ones, so many followers of Ahl al-Bayt had

not been killed mercilessly.4

Ibn Hajar says: Hasan ibn Yusuf ibn Mutahhar Hilli, the Shi'ite scholar, was a divine sign in intelligence and cleverness. He wrote a commentary on Ibn Hajib so beautifully that earned him a great reputation during his lifetime. He is the one against whom, ibn Taymiyah wrote a book themed "Rejection of the Heretic (Al-Radd Ala al-Rafidah)."

Ibn Mutahhar was well-known among Muslims for his good temper. Having studied some of ibn Taymiyah's books, he said: If he could understand what I say, I would respond to him (meaning that he is ignorant).5

Ibn Hajar also says: Hasan ibn Yusuf ibn 'Ali Mutahhar, the well-known Rafidi who led the Imamiyyah Shi'ites in his time, was well-versed in rational science. He wrote a commentary on the book entitled Alfa¨ Mukhtasar authored by ibn Hajib of Mosul and a book on 'Ali's virtues. Ibn Taymiah wrote a book in its rejection.

Sheikh Taqi al-Din Sabki too expressed his protest to that book in his poems, ibn Hajar says: After studying ibn Taymiyah's book, I found out that Sabki's protest was right.6

Said About Him

Sheikh Khabir Mirza Abdullah Afandi Isfahani says: The honorable Sheikh Jamal al-Din Abu-Mansur Hasan ibn Sadid al-Din, Yusuf ibn 'Ali ibn Muhammad ibn Mutahhar Hilli, is a great ambitious leader, a practicing scholar, a fully-skilled poet and the most learned of the scholars (Allamah in the full sense of the word). He has reached the peak of knowledge. He is famous for prudence and judiciousness. He is the nephew of Muhaqqiq Hilli and a divine sign on the earth. He has also a great right on the Twelvers in terms of the explication of Shi'ite knowledge and jurisprudence.

He was well-versed in all branches of science on which he authored a book. He was expert in philosophy, theology, jurisprudence, Hadith, fundamental dogmas, and Arabic literature, as well as a capable poet. In the city of Ardabil, I came to some of his poems indicating his poetic talent.7

Khajeh Nasir al-Din Tusi being asked about this great scholar, following his visit to the city of Hillah and its scholars, said: I found a sagacious and expert teacher who will gain superiority over me if he endeavors.8

Sheikh al-Hurr al-Amili says: He is Allamah in the full sense of the word and his reputation has spread all over the world. No Shi'ite scholar has been so far called Allamah ala al-Itlaq.9

Amir Mustafa Tafreshi in his book, Naqd al-Rijal, writes: He is Hasan ibn Yusuf ibn 'Ali ibn Mutahhar, Abu-Mansur Hilli. In his description of Allamah Hilli, he, with apology, writes: I would better not describe him, for my book has no enough room for what he knew of the branches of knowledge, and the virtues

he possessed. He is above what people say about his benefaction and virtues. He has left behind over seventy books on fundamental dogmas, secondary precepts of religion, physics and divinities. May Allah illuminate his tomb, and those of his father and his child. May Allah award him with the best rewards.[10]

The author of the book, Minhaj al-Maqal, writes: Hasan ibn ‘Ali ibn Mutahhar, Abu-Mansur, Allamah Hilli was born in the city of Hillah and took residence in it. His virtues and benefactions are innumerable.[11]

Mawla Niam al-Din Qarashi in his book, Niam al-Aqwal, writes: Hasan ibn Yusuf ibn ‘Ali Mutahhar Hilli known as Abu-Mansur and Jamal al-Din, may Allah purify his soul, is the chief of the tribe, the Allamah of his time, and a researcher of precision. He is the teacher of the new generations, for all the scholars after him benefited from his knowledge. He is well-known for his superiority and is in no need of description.[12]

His Teachers

This great spiritual man has left behind many books, from which known and unknown teachers benefited. A large group of scholars have learnt from him as mentioned in the books written by Shi’ite and Sunni scholars.

In the beginning of his study, Allamah Hilli benefited from the classes of his father Sadid al-Din Yusuf and then those of his maternal uncle, Muhaqqiq Hilli and the author of Shara'i al-Islam. In rational sciences, mathematics and other sciences, he was a student of Muhaqqiq Tusi, Kamal al-Din Maytham ibn ‘Ali Bahrani, Jamal al-Din Ahmad ibn Tawus Hasani and his brother, Radi al-Din ibn Tawus. He also learnt from other scholars.[13]

His grandfather, who was greatly interested in his education, assigned him a teacher during his childhood making him obliged to teach the Holy Qur'an and writing to the young boy. Allamah Hilli learnt the Holy Qur'an and writing from the same teacher.

His Pupils

Ibn Futi in his book, Mu’jam al-Alqab, on Allamah’s nephew, Amid ibn Abd al-Muttalib ibn Muhammad ibn ‘Ali Husayni Hilli, writes: He learnt jurisprudence from his maternal uncles, Mawlana Jamal al-Din Hasan ibn Mutahhar Hilli.[14] Also a large group of others like his son, Fakhr al-Muhaqqiqin Muhammad, his nephews, Sayyid Amid al-Din and Sayyid Diya’ al-Din Husayni have narrated Hadiths from him.

Sayyid Taj al-Din Muhammad ibn Qasim ibn Maya, Sheikh Zayn al-Din Abu-al-Hasan ‘Ali ibn Ahmad ibn Tarad Matar Abadi, and sheikh Razi al-Din Abul-Hasan ‘Ali ibn Ahmad Marandi too have quoted him. As evidenced by the documents gathered by sheikh Thani on al-¯ahifah al-Kamilah al-Sajjadiyyah, one of the other persons who has mentioned

Allamah’s name is sheikh Taj al-Din Hasan Sarabashnawi.[15]

His Works

Writing about his biography in the book, Khulasat al-Aqwal fi Ma'rifat al-Rijal, Allamah Hilli has mentioned the names of the books he has succeeded to complete or has begun to author till AH 693 as more than 64 books. Further he says: most of the books have not been completed but I hope God will bless me to complete them.16

Ibn Kathir says: The Iraqi Shi'ite Abu-Mansur Hasan ibn Yusuf ibn Mutahhar Hilli is the great sheikh of the heretics in Iraq. His many books which amounted to 120 volumes include fifty books on jurisprudence, fundamental dogmas, syntax, philosophy, and heresy. The most famous of these books among theological students is a commentary by ibn Hajib on the principles of Fiqh in the style of al-Mahsul wal-Ahkam. It is extremely useful, for it has many traditions and beautiful justifications.17

His Birth

In Khulasat al-Aqwal, he says: I was born on the 19th of Ramadan in AH 648. I hope God will be Gracious to me to bring my life to an end gracefully.18

Hasan ibn 'Ali ibn Dawud in his book writes: He was born in AH 648.19 Quoting Riyad al-Ulama in the book of A'yan al-Shi'ah, it is written that answering the questions of Sayyid al-Muhanna ibn Sinan Madani, Allamah says: My father said that the auspicious birthday of my son, Abu-Mansur Hasan ibn Yusuf ibn Mutahhar took place on the last third part of Friday night, on the 29th of Ramadan, AH 648. Then, he says: It might be 29th and not the 27th.20

Shahid has been quoted as saying that the departure of that honorable person took place on Saturday, 21st of Muharram, AH 726. In Tawdih al-Maqasid by sheikh Baha al-Din Amili, we read: The honorable Allamah Hasan ibn Mutahhar Hilli passed away on the 21st of Muharram, AH 726. May his soul rest in peace.21

Place of Death and Tomb

Allamah Hilli passed away in the city of Hillah Mazidiyah but his pure body was transferred to the holy city of Najaf and buried on the right-side chamber next to the Holy Shrine of Amir al-Mu'minin. His tomb is visited to date by the pilgrims of Amir al-Mu'minin.22

1. A'yan al-Shi'ah, vol. 5, pp. 396
2. Mu'jam Rijal al-Hadith, vol. 5, pp. 157
3. Mu'jam Rijal al-Hadith, vol. 5, pp. 158
4. Tabaqat A'lam al-Shi'ah, 8th century, pp. 52
5. Lisan al-Mizan, vol. 2, pp. 315
6. Lisan al-Mizan, vol. 6, pp. 319
7. Riyad al-Ulama', vol. 1, pp.358

8. A'yan al-Shi'ah, vol. 5, pp. 396-397
9. A'yan al-Shi'ah, vol. 5, pp. 396-397
10. A'yan al-Shi'ah, vol. 5, pp. 396-397
11. A'yan al-Shi'ah, vol. 5, pp. 397
12. A'yan al-Shi'ah, vol. 5, pp. 397
13. Riyad al-Ulama', vol. 1, pp. 359
14. Mu'jam al-Alqab, ibn Futi
15. Riyad al-Ulama', vol. 1, pp. 360
16. Rijal Allamah Hilli, pp. 48
17. al-Bidayah wa'l-Nihayah, vol. 14, pp. 129
18. Khulasat al-Aqwal, pp. 48
19. Mu'jam Rijal al-Hadith, vol. 5, pp. 157
20. A'yan al-Shi'ah, vol. 5, pp. 396
21. A'yan al-Shi'ah, vol. 5, pp. 396
22. A'yan al-Shi'ah, vol. 5, pp. 396

In the name of Allah, The most compassionate, the most merciful

All praise is due to Allah, the Eternal, the Subduing, the Great, the Generous, the Concealer, the First, the Last, the Hidden, the Manifest, the Knower of the nature of secrets, the Aware of the unconscious, the Originator of the beings, with no need of any partner or load, the Inventor of all contingent beings with no need of helper or supporter, I praise Him for his bounties, thank Him for His grace. Greeting and peace be upon the master of the former and latter generations, Muhammad, the chosen one, and his dignified progeny, the infallible Imams.

Whereas the royal order of the dignified king, the master of the affairs of the nations, the ruler of the kings of Arabs and non-Arabs, the king of kings, kind and compassionate to the servants, the grace of the providence in the world, the mercy of God upon the world people, the divine mercy on the world creatures, uprooter of oppression and tyranny, having the divine support, the reviver of the prophets' traditions, administrators of justice in the world, one who has the Grace of God with him, having holy breath, having control of men, a human having reached the zenith of perfection with his special vision, a star shining in the sky of virtues and his sublime thoughts have supremacy over all, his praiseworthy deeds and a model for the world rulers, Oljaytu Khodabandeh Muhammad, the Sultan on the earth, may God prolong his reign till the Day of Judgment and may the banner of his victory be hoisted and may his rule be immune and safe from change and fall—was issued on writing a book about the virtues and merits of the commander of the believers, 'Ali ibn Abi-Talib, peace be upon him, in compliance with his royal order, I endeavored to carry out this task as quickly as possible and called the book "The certainty Uncovered about the Virtues of Amir al-Mu'minin." The book is as brief as possible, since the prolongation of the book might cause the readers to be bored. The virtues and merits of the Imam are such that cannot be counted by human beings.

Quoting Ibn Abbas, the great orator of Khawarizm has reported that the Holy Prophet said: Should the sky-touching trees turn into pens, and the seas turn onto ink, and should the Jinn become counters, and

humans become writers, they cannot possibly enumerate the virtues and merits of ‘Ali ibn Abi-Talib.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ للهِ القَدِيمِ القَاهِرِ، العَظِيمِ القَادِرِ، الحَلِيمِ الغَافِرِ، الكَرِيمِ السَّاتِرِ، الأَوَّلِ الآخِرِ، البَاطِنِ الظَّاهِرِ، العَالِمِ بِمكنُونَاتِ السَّرائِرِ، الْخَبِيرِ بِمُسْتَودَعَاتِ الضَّمائِرِ، الْمُبدِعِ لأَجنَاسِ الْمَوجُودَاتِ مِن غَيرِ احتِياجٍ إِلَى شَرِيكٍ وَمُؤازِرٍ، الْمُختَرِعِ لِأَنواعِ الْمُمكِنَاتِ مِن غَيرِ افتِقارِ مُعِينٍ وَمُظَاهِرٍ.

أحمَدُهُ علَى إِنعَامِهِ الْغَامِرِ، وَأَشْكُرُهُ فَضلَهُ الزَّائِدَ الزَّاخِرَ. وَالصَّلاَةُ عَلَى سَيِّدِ الأَوائِلِ وَالأَواخِرِ مُحَمَّدِ الْمُصْطَفَى وَعِترَتِهِ الأَمَاجِدِ الأَكابِرِ الْمَعصُومِينَ مِنَ الصَّغائِرِ وَالكَبائِرِ الْمُؤَيَّدِينَ فِي الْمَوارِدِ وَالْمَصادِرِ.

أَمَّا بَعدُ: فإِنَّ مَرسومَ السُّلطانِ الأعظَمِ مَالِكِ رِقابِ الأُممِ مَلِكِ مُلوكِ طَوائِفِ العَرَبِ والعَجَمِ شاهِنشاهَ المُعَظَّمِ رَاحِمِ الْعِبَادِ وَلُطفِ اللهِ فِي البِلاَدِ رَحمَةُ اللهِ تَعالَى فِي العَالَمِينَ وَظِلّ اللهِ عَلَى الخَلائِقِ أجمَعِينَ مُحيِي سُنَنِ الأنبياءِ وَالمُرسَلِينَ بَاسِطِ العَدلِ وَناشِرِهِ وَمُميتِ الجَورِ ومُدمِّرِهِ المُؤَيَّد مِن اللهِ تَعالَى بِالعِنايَاتِ الرَّبَّانِيّةِ وَالمَمدُودِ مِنهُ تَعالَى بِالأَلطافِ الإِلَهِيَّةِ ذِي النّفسِ القُدسِيَّةِ وَالرِّئاسَةِ الإِنْسِيَّةِ الوَاصِلِ بِفِكرِهِ الثَّاقِبِ إِلَى أَسنَى المَراتِبِ المُرتَقِي بِرايَةِ الصَّائِبِ أَوجَ الشُّهُبِ الثَّواقِبِ المُتَمَيِّزِ عَلَى جَمِيعِ البَرِيَّةِ بِجَودَةِ القَرِيحَةِ وَصِدقِ الرَّوِيَّةِ مُحَمَّد سُلطانِ وَجهِ الأَرضِ خَلَّدَ اللهُ مُلْكَهُ إِلَى يَومِ العَرضِ وَلا زَالتْ أَلْوِيَتَهُ محفُوفةً بِالظَّفرِ وَالنَّصرِ وَدَولَتُهُ محروسَةً مِن الغِيَرِ إِلَى يَومِ الحَشْرِ والنَّشرِ رَسمَ بِوَضعِ رِسالَةٍ تَشتَمِلُ عَلَى ذِكرِ فَضائِلِ أَمِيرِ المؤمِنِينَ عَلِيّ بنِ أَبِي طَالِبٍ عليهِ أَفضَلُ الصَّلاةِ والسّلامِ. فَامتَثَلتُ مَا رَسَمَهُ وسَارعْتُ إِلَى مَا حَتَمَهُ وَوَضَعْتُ هَذَا الْكِتَابَ المَوسومَ بِـ(كَشفُ اليَقِينِ) فِي فَضائِلِ أَمِيرِ المُؤمِنِينَ عَلَيْهِ السَّلامُ عَلَى سَبِيلِ الإِيجَازِ وَالاختِصارِ مِن غَيرِ تَطوِيلٍ ولا إِكثَارٍ.

فإِنَّ فَتحَ بابِ ذلكَ يُؤدِّي إِلَى المَلالِ إِذ لاَ حَصرَ لِفضَائِلِهِ عَلَيْهِ السَّلامُ كَما رَواهُ

أخطَبُ خَوَارِزْمَ عن ابن عَبَّاسٍ رَضيَ اللهُ عنهُ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَوْ أَنَّ الرِّيَاضَ أَقْلاَمٌ وَالبَحْرَ مِدَادٌ وَالْجِنَّ حُسَّابُ وَالإِنْسَ كُتَّابٌ مَا أَحْصَوا فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ.

The author says: How can we count the virtues of a person who has been so beautifully described and praised by the Holy Prophet of Islam (S).

A poet of high capability who had kept silent in eulogizing the Imam was blamed for not so doing. In response to those blaming him, the poet composed a poem expressing his inability the general concept of which is as follows:

Blame me not in giving up the idea of eulogizing 'Ali, for I know better than you the fact that when the inhabitants of heaven and the earth fail to counter the virtues of Qanbar, that is the slave of 'Ali, how can I possibly speak of 'Ali's merits?

The orator of Khawarizm reports: a scholar was asked if he had composed a poem eulogizing 'Ali and in answer he said: what should I say about a sublime person whose enemies envied his virtues and concealed them and his friends were not able to propagate his virtues out of fear of their lives and despite these two great obstacles, 'Ali's virtues and merits were such that they have enlightened the earth and the heaven as well as the east and the west. Nevertheless, in this book, we will refer to parts of his virtues in the hope that we have complied with the order and we have recounted the words of the orator of Khawarizm in "Manaqib."

Reporting the Holy Prophet (S), Khawarizmi says: God Almighty has assigned innumerable virtues for my brother 'Ali. Whoever recalls one of his virtues and internalizes it, God will forgive his past and future sins and whoever writes a book about one of his virtues, angels will seek forgiveness for him as long as that book remains. Whoever listens to one of his virtues, God will forgive the sins he has committed through his hearing sense and should he read a book about 'Ali's virtues, God will forgive the sins he has committed through seeing. The Holy Prophet has also been quoted as saying: Looking at the face of 'Ali and remembering him is worship. God will never accept any servant's faith save by love for 'Ali and immunity from his enemies.

وَمَن يَصفُهُ النَّبِيُّ عَلَيْهِ السَّلامُ بِمِثلِ ذلكَ كَيفَ يُمكِنُ التَّعبِيرَ عَن وَصفِ فَضَائِلِهِ؟

وَقالَ بَعضُ الشُّعراءِ وَقدْ لامُوهُ فِي تَركِ مَدحِ عَلِيٍّ عَلَيْهِ السَّلامُ:

لاَ تَلُمْنِي فِي تَركِ مَدْحٍ عَليٍّ

أنَا أَدْرَى بِالأَمْرِ مِنْكَ وَأخْبَرْ

إنَّ أهلَ السَّماءِ وَالأرْضِ فِي العَجْ

زِ سَواءٌ عَن حَصْرِ أَوصَافِ قَنْبرْ

وقَالَ بعضُ الفُضَلاءِ وَقدْ سُئلَ عَنهُ عَلَيْهِ السَّلامُ فقَالَ: مَا أَقولُ فِي شَخصٍ أخْفَى أعْداؤهُ فَضَائلَهُ حَسَداً وأخفَى أَولِياؤهُ فَضَائلَهُ خَوفاً وَحذَراً، فَظَهرَ فِي مَا بَينَ هَذَينِ فَضائِلُ طَبَّقتِ الشَّرقَ وَالغَربَ.

لَكنْ نَحنُ نُشيرُ فِي هَذَا المُختَصَرِ إلَى يَسيرٍ مِن فضَائِلِهِ عَلَيْهِ السَّلامُ طَاعَةً لِرَسمِ السُّلطانِ وَلِما رَواهُ أخْطَبُ خَوارِزمَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ اللهَ تَعالَى جعلَ لأَخي عَليٍّ فَضائِلَ لاَ تُحصَى كَثرَةً. فَمَنْ ذكَرَ فَضيلَةً مِن فَضائِلِهِ مُقِرَّاً بِهَا غَفرَ اللهُ لهُ مَا تقَدَّمَ مِن ذنبِهِ وَما تأَخَّرَ، ومَنْ كتَبَ فَضِيلةً مِنْ فَضائِلِهِ لمَ تزَلِ الْمَلائكَةُ تَستَغفِرُ لَهُ مَا بقِيَ لِتلكَ الكِتابَةِ رَسمٌ. وَمن استَمَعَ إلَى فَضِيلةٍ مِن فضَائلِهِ غَفرَ اللهُ لهُ الذُّنوبَ الَّتي اكتَسَبَها بالاسْتِماعِ. وَمنْ نَظرَ إلَى كِتابٍ منْ فَضائِلِهِ غَفرَ اللهُ لهُ الذُّنوبَ الَّتي اكْتسَبَها بِالنَّظَرِ.

ثُمَّ قَالَ: النَّظرُ إلَى أخِي علِيّ بنِ أبِي طَالبٍ عِبادَةٌ وَذكرُهُ عِبادَةٌ. ولاَ يَقبلُ اللهُ إيمَانَ عَبدٍ إلاَّ بولايَتهِ وَالبَراءَةِ مِن أَعدَائِهِ.

Section One

God almighty said to Abraham (a.s): As for Ishmael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation![1] Beyond doubt, Imam ‘Ali (a.s) is one of those princes, a virtue making him peerless.

وَقد رَتَّبتُها عَلى فُصولٍ:

فِي الفَضائِلِ الثَّابتَةِ لهُ قَبلَ وُجُودِهِ وَولادَتِهِ.

وَهيَ خَمسةٌ:

الأولَى: مَا وردَ فِي التَّورَاةِ مِن ذِكرِهِ عَلَيْهِ السَّلامُ:

قَالَ اللهُ تَعالَى لإبرَاهِيمَ عَلَيْهِ السَّلامُ: وَأمَّا إِسْمَاعِيلُ فقدْ سَمِعْتُ دُعاءَكَ فيهِ، وَقدْ بَارَكتُهُ وَسأثْمرُهُ وَأُكثِّرهُ جِدَّاً جِدَّاً، وَأجعلُ منهُ اثنَي عشرَ شَريفاً يُولدُ وأجعلُهُ حِزباً عَظِيماً.

ولاَ شكَّ فِي أنَّ عليَّاً عَلَيْهِ السَّلامُ أَحدُ الإثنَي عَشرَ، وهَذهِ فَضيلَةٌ لمَ يَلحَقْهُ غَيرُهُ فِيهَا.

Section Two

The orator of Khawarizm quoting Abdullah ibn Mas’ud has reported that the Holy Prophet (S) said: O Abdullah! An angel came to me carrying a message from God who said: O Muhammad! Ask the prophets coming before you what they commissioned for? I said: You say what they were commissioned

for? He answered: The very essence of their mission is based on the Wilayah of you and ‘Ali ibn Abi-Talib.2

الثَّانيةُ:

روَى أخطَبُ خَوارِزمَ عَن عَبد اللهِ بن مَسعود قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَبدَ اللهِ؛ أتانِي مَلَكٌ فقالَ: يَا مُحَمَّدُ سَل مَن أَرسَلْنا قَبلكَ مِنْ رُسُلنا عَلَى مَا بُعثُوا؟

قَالَ: قُلتُ: عَلَى مَا بُعثوا؟

قَالَ: عَلَى وِلايَتِكَ وَولايَةِ عَلِيّ بنِ أَبِي طالبٍ عَلَيْهِ السَّلامُ.

Section Three

The holy name of ‘Ali has been written on the divine throne.

Khawarizmi has reported Abdullah ibn Mas’ud on the authority of the Holy Prophet (S) as saying: When God created the universe and Adam and blew in him His spirit, Adam sneezed and began to praise Allah immediately. God said: My servant! Now that you praised me, by My glory, were if not for the sake of two of my servants, I would never have created you. Adam said: O God! Are those two worthy servants from my issue?

God said: Yes. Now raise your hand and behold what you see. Adam opened his eyes towards heaven and saw an inscription reading: There is no god but Allah and Muhammad (the prophet of mercy) is His Messenger and ‘Ali is Allah’s proof for the people. Whoever recognizes ‘Ali’s right, he is pure inwardly and whoever denies his right will be deprived from my mercy and will suffer. I swear by My glory that whoever obeys ‘Ali, I will give him a place in heaven even if he is sinful and by My glory, if anyone disobeys him, I will punish him with fire even if he has obeyed me.3

الثَّالثَةُ: إنَّ اسْمَهُ مَكتوبٌ عَلى العَرشِ:

رَوَى أخطبُ خَوارِزمَ عَن عبد اللهِ بن مَسعودٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمَّا خَلقَ اللهُ تَعالَى آدَمَ وَنفخَ فيهِ مِن رُوحِهِ عَطَسَ آدَمُ فَقالَ: الحَمْدُ لله. فَأوحَى اللهُ تَعالَى إلَيهِ: حَمِدتنِي عَبدِي! وَعِزَّتي وَجَلالِي لَولاَ عَبدَانِ أُرِيدُ أنْ أخلُقَهُما فِي دَارِ الدُّنيَا مَا خَلقتُكَ. قَالَ: إلَهي فَيكُونانِ مِنّي؟ قَال: نَعَمْ! يَا آدَمُ ارفَعْ رَأسَكَ وَانظُرْ. فَرفعَ رَأسَهُ فإذا هُوَ مَكتُوبٌ علَى العَرشِ: لاَ إلَهَ إلاَّ اللهُ، مُحَمَّدٌ نَبِيُّ الرَّحمَةِ، عَلِيٌّ مُقِيمُ الحُجَّةِ. وَمَن عرَفَ حَقَّ عَليّ زَكا وَطابَ. ومَنْ أنكَرَ حَقَّهُ لُعِنَ وَخابَ. أَقسَمْتُ بِعزَّتي أُدخِلُ الجَنَّةَ مَن أطاعَهُ وَإن عَصانِي. وَأَقْسَمتُ بِعزَّتِي أُدخِلُ النَّارَ مَن عَصاهُ وإنْ أطَاعنِي.

Jabir ibn Abdullah has reported the Holy Prophet (S) as having said: Two thousand years before the creation of heavens and the earth, there was an inscription on the gate of heaven reading: Muhammad is the Messenger of Allah and ‘Ali ibn Abi-Talib is his brother.4

There is a Hadith in Manaqib in which the Holy Prophet has been quoted as saying: Gabriel came to me while he had spread his two wings. On one wing there was the inscription: There is no god but Allah, Muhammad in His messenger and on the other wing, there was the inscription: There is no god but Allah, ‘Ali is Muhammad’s successor.5

In Musnad of Ahmad ibn Hanbal, the Holy Prophet (S) has been quoted by Jabir as having said: Before the creation of the heavens and the earth, there was the following inscription on the gate of paradise: Muhammad is the Messenger of Allah, and ‘Ali is the brother of the Messenger of Allah.6

وَمنْ كتاب المَناقِب: عَن جابرِ بن عَبد اللهِ الأنصارِيّ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَكتوبٌ عَلى بَابِ الجَنَّةِ: لاَ إلَهَ إلاَّ اللهُ، مُحَمَّدٌ رَسولُ اللهِ، عَليُّ بنُ أبِي طالبٍ أخُو رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَبلَ أنْ يَخلقَ اللهُ

السَّماوات والأرضَ بألفَيْ عامٍ. وَمنَ المَناقب: قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَتَانِي جَبرَئيلُ وقدْ نَشرَ جَناحَيهِ وإذَا عَلى أحدِهِما مَكتوبٌ: لاَ إلَهَ إلاَّ

اللهُ، مُحَمَّدٌ النَّبِيُّ، وَعلَى الآخَرِ مَكتوبٌ: لاَ إلهَ إلاَّ اللهُ، عَليٌّ الوَصيُّ.

ومِن مُسندِ أحمدَ: عَن جابرٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَكتوبٌ عَلى بابِ الجَنَّةِ: مُحَمَّدٌ رَسولُ اللهِ، عَليٌّ أُخو رَسولِ اللهِ، قَبلَ أنْ تُخلقَ السَّماواتِ بِألفَي عَامٍ.

Section Four

There are narrations in which the Holy Prophet (S) has said: I and ‘Ali are of the same light.

Salman has quoted the Holy Prophet (S) as having said: I and ‘Ali were light in the presence of God casting light on the world of creation. This light glorified God fourteen thousand years before the creation of Adam and when God Almighty created Adam, this light was transferred to his loin and in the long period between us and Adam, we were in the pure loins till we were separated in the loin of Abd al-Muttalib into two parts. One part was me and the other was ‘Ali.7

Salman has also reported the Holy Prophet (S) as having said: I and ‘Ali were a single light before God. Fourteen thousand years before the creation of Adam, when God created Adam, He placed this light in his loin. Then this light was divided into two, part of this light was placed in Abdullah’s loin and the other part was placed in Abu-Talib’s loin. Therefore, ‘Ali is from me and I am from ‘Ali. His flesh is my flesh and his blood is my blood. Hence, whoever loves ‘Ali is because he loves me and whoever is hostile to him is my enemy.

الرَّابعةُ: مَا رُويَ أنَّ رسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: أنَا وَعلِيٌّ بنُ أَبِي طالبٍ مِنْ نُورٍ واحِدٍ.

رَوَى صاحِبُ الْمَنَاقِبِ عَن سَلْمَانَ قَالَ: سمِعْتُ حَبِيبِي الْمُصْطفَى صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: كُنتُ أَنَا وَعلِيٌّ نُوراً بَيْنَ يَدَي اللهِ عَزَّ وَجلَّ مُطْبِقاً يُسبّحُ اللهَ ذَلِكَ النُّورُ وَيُقدّسهُ قَبلَ أنْ يَخلُقَ اللهُ آدمَ بِأربعَةَ عَشرَ ألف عامٍ. فَلمَّا خَلقَ اللهُ تَعالَى آدمَ رَكَّبَ ذَلِكَ النُّورَ فِي صُلبِهِ. فَلمْ نَزلْ فِي شَيءٍ واحِدٍ حَتَّى افترقْنا فِي صُلبِ عَبدِ المُطَّلبِ. فَجُزءٌ أَنَا وَجُزءٌ عَليٌّ.

وفِيهِ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه: كُنتُ أنَا وَعلِيٌّ نُوراً بَينَ يَدَيِ اللهِ عَزَّ وَجلَّ قَبلَ أن يَخلُقَ اللهُ آدمَ بِأربَعَةَ عَشرَ ألف سَنةٍ. فَلمَّا خَلقَ اللهُ تَعالَى أبِي آدَمَ سَلكَ ذَلكَ النُّورُ فِي صُلبِهِ. فَلَمْ يَزلِ اللهُ يَنقُلهُ مِن صُلبٍ إلَى صُلبٍ حتّى أقَرَّهُ فِي صُلبِ عَبدِ المُطَّلب. ثُمَّ أخرَجهُ مِن صُلبِ عَبدِ المُطَّلبِ فَقسمَهُ قِسمَين: قِسماً فِي صُلبِ عَبدِاللهِ وَقِسماً فِي صُلبِ أَبِي طَالب. فَعَليٌّ مِنّي وَأنا مِنهُ؛ لَحمُهُ لَحمي وَدَمُهُ دَمي. فَمنْ أحبَّهُ فَيُحِبُّني أُحِبُّهُ وَمَن أَبغَضَهُ فَيُبغِضُني أُبْغِضُهُ.

Section Five

Adam has resorted to ‘Ali as mentioned in the Torah.

Khawarizmi has reported Ibn Abbas who asked the Holy Prophet (S) about the words that Adam received from God and he repented thereby. The Holy Prophet (S) answered: Adam asked God to accept his repentance through the station of Muhammad, ‘Ali, Fatimah, Hasan and Husayn. God Almighty too accepted Adam’s repentance and restored his position in honor of those holy persons.

الخَامسةُ: تَوَسُّل آدَمَ بِهِ فِي التّوبَةِ:

رَوَى الخَوارزمِيُّ بإسنَادهِ عَن ابن عَبَّاسٍ قَالَ: سُئلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَن الكَلماتِ الَّتي تَلقَّاها آدَمُ مِن رَبِّهِ فَتابَ علَيهِ. فقالَ: سَأَلَهُ بِحَقّ مُحَمَّدٍ وَعلِيٍّ وَفاطِمَةَ وَالحَسَنِ وَالحُسَينِ إلاَّ تُبتَ عَلَيَّ. فَتابَ عَلَيهِ.

‘Ali’s Virtues at Creation and Birth

‘Ali (a.s) was born on 13th of Rajab, thirty years after the year of the Elephant in Ka’bah. This virtue belongs only to him, for no one was ever born in Ka’bah except him neither in the past nor in the future.

The author of Basha’ir al-Mustafa has reported Yazid ibn Qa’nab as saying: I and Abbas ibn Abd al-Muttalib and a group of the tribe of Abd al-Uzza were sitting near Ka’bah when we saw Fatimah Bint Asad, the mother of Amir al-Mu'minin while she was nine months pregnant and signs of delivery were manifest in her, came from afar raising her hands in prayer and saying: O Lord! I believe in You, Your Messengers and their books while accepting as truth the words of the prophet Ibrahim (a.s) who rebuilt this house. O Lord! I ask You through the one who built this house and the one I have in my womb to

make the hardship of his birth easy for me.

Yazid ibn Qa'nab says: I saw the wall of Ka'bah was opened and Fatimah went inside it and the wall returned to its former state. The group of people who were sitting there rose up to unlock the door but it was not opened. We inferred that the wall had been opened on the order of the Lord and that it was a favor God had done to that lady and her son. Three days passed and on the fourth day, Fatimah carrying the new-born infant in her hands came out of Ka'bah, saying: Beyond doubt, I am superior to the believing women of former times, for Asiyah, the daughter of Muzahim, worshipped God secretly and God did not like to be worshipped except under necessity that is in Pharaoh's house which was the cradle of atheism and oppression.

فِي الفَضَائلِ الثَّابتَةِ لَهُ حَالَ خَلقِهِ وَوِلادَتِهِ

وُلدَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ الجُمُعةَ الثَّالثَ عشَرَ مِن شَهرِ رَجَبٍ بَعدَ عَامِ الفِيلِ بِثَلاثِينَ سَنةٍ فِي الكَعبةِ، وَلمْ يُولَدْ أحدٌ سِواهُ فِيها لاَ قَبلَهُ وَلا بَعدَهُ.

رَوَى صَاحبُ كِتاب (بَشائِرُ المُصطَفَى) عَن يزِيدَ بن قُعنُب قَالَ: كُنتُ جَالِساً مَع العَبَّاسِ بن عَبدالمُطَّلب وَفريق مِن بَني عَبدالعُزّى بإزَاءِ بَيت اللهِ الحَرامِ إذْ أقبَلَتْ فَاطِمَةُ بِنتُ أسد أُمُّ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السّلامُ، وَكانَتْ حَاملاً بِهِ لِتِسعَةِ أشهُرٍ وَقدْ أخَذَها الطَّلَقُ. فَقالَت: يَا رَبِّي إنّي مُؤمنَةٌ بِكَ وَبِما جاءَ مِن عِندكَ مِن رُسُلٍ وَكُتُب، وإنّي مُصدّقَةٌ بِكَلامِ جَدّي إبْرَاهيمَ الخَليلِ عَلَيْهِ السَّلامُ وإنَّه بَنى بَيتَكَ العَتيقَ، فَبحَقِّ الَّذي بَنَى هَذَا البَيْتَ وَبِحَقِّ الْمَولُودِ الَّذي فِي بَطْنِي إلاَّ مَا يَسَّرْتَ عَلَيَّ وِلاَدَتِي.

قَالَ يَزيدُ بنُ قعنب: فَرأَيتُ البَيتَ قَد انشَقَّ عَن ظَهرِهِ وَدَخَلتْ فَاطمَةُ فِيهِ وَغابَتْ عَنْ أبصَارِنا وَعادَ البَيتُ إلَى حَالِه. فَرُمْنا أنْ يَنفَتحَ لَنا قُفلُ البَابِ فَلَمْ يَنفَتِحْ. فَعَلمْنا أنَّ ذلكَ مِنْ أمْرِ اللهِ تَعالَى. ثُمَّ خَرَجَتْ فِي اليَوْمِ الرَّابِعِ وَعَلَى يَدِها أَمِيرُ المُؤمنينَ عَلِيُّ بنُ أَبِي طَالب عَلَيْهِ السَّلامُ فَقالَتْ: قَدْ فُضِّلْتُ عَلَى مَنْ تَقدَّمَنِي مِن النِّساءِ، لأنَّ آسيةَ بنتَ مُزاحِمٍ عَبدَتِ اللهَ سِرّاً فِي مَوضِعٍ لاَ يُحبُّ اللهُ أنْ يُعبدَ

فيهِ إلاَّ اضْطِراراً.

Mary, the daughter of Imran, too came out of the mosque of Jerusalem and her place of worship on the order of Lord and then gave birth to Jesus (a.s) eating fresh date from a dry palm-tree. However, I entered Ka'bah on the order of Lord and fed on heavenly fruits. After delivery too when I intended to come out of Ka'bah, an invisible caller told me to name the auspicious infant 'Ali, for Allah the most High says: I name him after My own name, reared him with special rearing, making him aware of My own profound knowledge.

It is he who, in a near future, will clean My house from idols, will break them, and will declare the rule of one God on the roof of My house. He will glorify Me. Happy is one who loves him and obeys his orders and ill-fated is one who is hostile to him and disobeys his orders.8

The narrator says: When 'Ali was born, the Holy Prophet of Islam (S) was thirty years old. The Holy Prophet loved him greatly and asked his mother, Fatimah to place 'Ali's cradle near his bed.

The Messenger of Allah was personally in charge of bringing up 'Ali. He bathed 'Ali with his own hands and fed him and rocked his cradle at sleep time. When 'Ali was awake, the Holy Prophet (S) would speak to him and put him on his chest, saying: This dear infant is my brother, guardian, supporter, asset, the chosen one, my son-in-law, successor, the husband of my daughter, my trustworthy, and the caliph after me. The Messenger of Allah would always put 'Ali on his shoulders and took him to mountains of Mecca so as to be engaged in prayer away from the eyes of the idol-worshippers.

1. A'yan al-Shi'ah, vol. 5, pp. 396
2. Manaqib, Khawarizmi, chap. 19, pp. 221
3. Manaqib, Khawarizmi, chap. 19, pp. 227
4. Manaqib, Khawarizmi, chap. 14, pp. 88
5. Manaqib, Khawarizmi, chap. 14, pp. 90
6. Manaqib, Ahmad
7. Manaqib, Khawarizmi, chap. 14, pp. 88
8. Bisharat al-Mustafa, pp. 8

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

وَأَنَّ مَريَمَ بِنتَ عِمرَانَ هَزَّت النَّخْلَةَ الْيَابِسَةَ بِيَدِهَا حَتَّى أَكَلَتْ مِنْهَا رُطَباً جَنِيًّا؛
وَأَنّي دَخَلتُ بَيتَ اللهِ الحَرامَ فَأَكَلْتُ مِن ثِمارِ الجَنَّةِ وَأَرزَاقِهَا. فَلمَّا أَرَدْتُ أَنْ

أَخرُجَ هَتفَ بي هَاتِفٌ: يَا فاطِمَةُ، سَمّيهِ عَلِيَّاً، فَهوَ عَلِيٌّ، وَاللهُ العَلِيُّ الأعْلَى يَقولُ: إنّي شَقَقتُ اسمَهُ مِن اسمي وَأدَّبتُهُ بِأدَبي وَأوْقَفْتُهُ عَلى غَامِضِ عِلمِي، وَهوَ الَّذي يُكَسِّرُ الأصْنامَ فِي بَيتي، وَهوَ الَّذي يُؤذّنُ فَوقَ ظَهرِ بَيتِي وَيُقَدّسُني وَيُمَجّدُني. فَطُوبَى لِمَنْ أحَبَّهُ وَأطاعَهُ، وَوَيلٌ لِمنْ أبغَضَهُ وَعَصاهُ.

قالتْ فَوَلَدتُ عَلِيَّاً وَلِرسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثَلاثونَ سَنةً. فَأحَبَّهُ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حُبَّاً شَديداً وَقالَ لي: إجْعَلي مَهدَهُ بِقُربِ فِراشي. وَكانَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَلي أكْثَرَ تَربِيَتِهِ وَكانَ يُطهّرُ عَلِيَّاً فِي وَقتِ غُسلِهِ وَيَجُرُّهُ اللَّبنَ عِندَ شُربِهِ وَيُحرّكُ مَهدَهُ عندَ نَومِهِ وَيُناغِيهِ فِي يَقظَتِهِ وَيَحمِلُهُ عَلى صَدرِهِ وَيَقولُ: هَذَا أخي وَوَلِيّي وَناصِرِي وَصَفِيّي وَذُخْري وَكَهفِي وَصِهْري وَوَصِيّي وَزَوجُ كَرِيمَتِي وَأمِيني عَلى وَصِيَّتي وَخَليفَتي. وَكَانَ يَحملُهُ دَائماً وَيَطوفُ بِهِ جِبالَ مَكَّةَ وَشِعابَها وَأوديَتها.

فِي الفَضائلِ الثَّابِتةِ لهُ حَالَ كَمالِهِ وُبُلوغِهِ:

إنّ الفَضائِلَ إمَّا أنْ تَكونَ حاصِلةً لِلشّخْصِ بِاعتْبارِ أفْعالِهِ وَآثارِهِ وإمَّا أنْ لاَ تَكونَ حاصِلةً بِهذا الاعتِبارِ بَلْ بِأسبابٍ خارِجةٍ عنهُ. فَهُنا بَابانِ:

البَابُ الأوَّلُ: فِي الفَضائِلِ المُكتَسَبَةِ مِنَ الفِعلِ وَالأثَرِ:

هَذهِ الفَضائلُ إمَّا أنْ تَكونَ نَفسَانِيّةً أو بَدَنيَّةً.

فَهُنا مَطلَبانِ:

الْمَطلبُ الأوَّلُ: فِي الفَضائِلِ النَّفْسانِيَّةِ:

وَنُنظِّمُها مَباحِثَ:

‘Ali’s Spiritual Virtues

Faith

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

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

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

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

I shook it in a way it was unseated. The Holy Prophet said: Throw is down. I threw it down in a way that it shattered into pieces. Then, I came down from the roof of Ka’bah, leaving the sacred mosque hurriedly along with the Holy Prophet. When we saw the houses of Mecca, we ran more hastily lest the people of Mecca should see us.2

الإيمَانُ:

وَهذهِ الفَضيلةُ لاَ يُوازِنُها شَيءٌ مِن الفَضَائل إذْ باعتِبارِها يَحصلُ لِلمُكَلَّف النّعيمُ المُخلَّدُ وَالخَلاصُ مِن العَذاب السَّرمد كَما قَالَ تَعالَى: ?إنَّ اللَّهَ لاَ يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ.? وَقدْ أجمَعَ المُسْلِمونَ كافّةً عَلَى أنَّ أميرَ المُؤمنينَ عَلَيْهِ السَّلامُ سَبقَ إلَى الإسلامِ قَبلَ كُلّ أحَد وَلَمْ يُشرِكْ باللهِ تَعالَى طَرفَةَ عَيْنٍ وَلَم يَسجُدْ لِصَنَم بَلْ هُو الَّذي تَوَلَّى تَكسيرَ الأَصْنامِ لَمَّا صَعدَ عَلَى كَتِفِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. رَوَى أحمَدُ بنُ حَنبل فِي مُسنَدِهِ عَن أَبِي مَريمَ عَن عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: إنطَلَقْتُ أنَا والنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى أتَيْنا الكَعبَةَ. فَقَال لي رَسولُ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ اجْلسْ. فَجَلسْتُ وَصعدَ على مَنكِبي. فَذَهبتُ لأنْهَضَ فَلمْ أُطِقْ. فَرأى منّي ضَعفاً فَنَزلَ. وَجَلسَ نَبيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقالَ: إصْعَدْ علَى مَنكِبي. فَصَعدْتُ عَلَى منْكَبَيهِ. قَالَ: فَنهَضَ. قَالَ: فإنَّهُ تُخُيِّلَ إليَّ إنّي لَو شِئتُ لَنلْتُ أُفُقَ السَّماءِ حتّى صَعدْتُ عَلَى البَيت وَعَليهِ تِمثالٌ صِفرٌ أو نُحاسٌ. فَجعلْتُ أُزاولُهُ عَن يَمينِهِ وَشِمالِهِ وَمنْ بَين يَديْهِ وَخَلفِهِ حتّى إذَا استَمْكَنْتُ مِنهُ قَالَ لي رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إقْذَفْ بِهِ. فَقَذفْتُ بِهِ فَتَكَسَّرَ كَما تَتَكَسَّرُ القَواريرُ. ثُمَّ نَزَلتُ وَانطلَقْتُ أنَا وَرسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَستَبِقُ حتّى تَوارَيْنا بِالبُيوتِ خَشيَةَ أنْ يَلقَانا أحَدٌ مِن النَّاسِ.

Al-Tabari, the author of Khasa'is has quoted the prophet (S) as saying: The angels sent greeting on me and 'Ali for seven years in heaven, for during this period of time no voice except that of 'Ali and me was raised to heaven by saying: There is no god but Allah.3 In the book, Yawaqit, Abi- Umar Zahid has quoted Layla Ghifar on the authority of the Holy Prophet (S) as saying: Actually, 'Ali ibn Abi-Talib is the first person among people who believed in Islam and the first person whom I will see on the Day of Judgment, the last person to whom I say farewell and trust my last will and testament at deathbed.

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

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

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

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

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

وَرَوى الطَّبَرِيُّ صَاحِبُ (الخَصائِص) عَن النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: صَلَّت المَلائكَةُ عَلَيَّ وَعلَى عَلِيٍّ سَبعَ سِنينَ. وَذلكَ لأنَّهُ لَم تَرتَفعْ شَهادَةُ أنْ لاَ إلهَ إلاَّ اللهُ إلَى السَّماءِ إلاَّ مِنّي وَمِنْهُ. وَمنْ كِتاب (اليَواقيت) لأبِي عُمَرَ الزَّاهد: عَن لَيلى الغِفاريّةِ عَن رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أنَّ عَليَّ بنَ أَبِي طالب أوَّلُ النَّاسِ إيمَاناً وَأوَّلُ النَّاسِ لِقاءً بي يَومَ القِيامَةِ وَآخِرُ النَّاسِ بي عَهداً عِندَ المَوت. وَمِن كِتابِ مُسْند أحمَدَ: عَن ابنِ عَبَّاسٍ قَالَ: أوَّلُ مَنْ صَلّى معَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَعدَ خَدِيجَةَ عَلَيْهَا السَّلاَمُ عَلِيٌّ.

وَرَوى أَبُو الْمُؤَيَّد عَن سَلمَانَ قَالَ: سَمعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: أَوَّلُ النَّاسِ وُروداً عَلَيَّ الحَوضَ يَوْمَ القِيامَةِ أوَّلُهمْ إسْلاماً وَهوَ عَلِيُّ بنُ أَبِي طالب. وَمنْ كِتاب مُسنَد أحمدَ بن حَنبَل: عَن عَمْرِو بن مَيْمونَ قَالَ إنّي لَجالِسٌ إلَى ابْنِ عَبَّاسٍ إذْ أَتَاهُ تِسعَةُ رَهطٍ. فَقالوا: يَا ابنَ عَبَّاسٍ إمَّا أنْ تَقومَ مَعَنا وإمَّا أنْ تَخلُوَ بنا عَنْ هَؤلاءِ. قَالَ: فَقالَ ابنُ عَبَّاسٍ: بَل أقومُ مَعكُمْ. قَالَ: وَهوَ يَومَئِذ صَحيحُ لَم يَعْمَ. قَالَ: فَانطَلَقوا فَتَحدَّثوا فلا نَدري مَا قالوا. قَالَ: فَجاءَ يَنفِضُ ثَوبَهُ وَهُوَ يَقولُ: أُفّ وَتُفّ! وَقَعوا فِي رَجُل قَالَ لهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لأَبْعَثَنَّ رَجُلاً لاَ يُخْزِيهِ اللهُ أَبَداً، يُحبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرسولُهُ. قَالَ فَاستَشرَفَ لَهَا مَن استَشْرفَ. قَالَ: أَيْنَ عَلِيٌّ؟

They said: He is in the place of the grinding, busy with grinding so as to prepare food for the strugglers. The Holy Prophet (S) said: Was there no one else to do this job? At any rate, ‘Ali was informed that the Holy Prophet had sent for him. ‘Ali came to the Holy Prophet with eyesore in a way he could not see

before his feet. The Holy Prophet rubbed his saliva on ‘Ali’s eyes which cured him immediately. Hoisting the banner of Islam for three times, the Holy Prophet then gave it to ‘Ali and told him to go ahead. ‘Ali conquered Khaybar Fort in no time and brought Safiyyah, the daughter of Huyay as a captive to the presence of the Holy Prophet.

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

‘Ali was the first to embrace Islam after Khadijah.

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

“Allah only desires to keep away uncleanness from you, O people of the House, and to purify you, a thorough purifying.” (***33:33***)

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

قَالُوا: هُو فِي الرَّحَى يَطْحَنُ. قَالَ: وَما كانَ أَحدُكُمْ يَطحَنُ عَنهُ. قَالَ: فَجاءَ وَهوَ أَرْمَدُ لاَ يَكادُ أَنْ يُبصِرَ. فَتَفَلَ فِي عَينَيْهِ ثُمَّ هَزّ الرَّايةَ ثَلاثاً فَأَعْطاها إِيَّاهُ. فَجاءَ بِصَفِيَّةَ بِنت حُيَيّ. قَالَ: ثُمّ بَعثَ فُلاناً بِسورَةِ التَّوبَةِ فَبعثَ عَلِيّاً خَلفَهُ فَأَخَذَها مِنهُ. قَالَ: لاَ يَذْهَبُ بِها إِلاَّ رَجُلٌ مِنّي وَأَنَا مِنهُ. قَالَ: وَقالَ لِبَني عَمّه: أَيُّكُم يُواليني فِي الدُّنيا وَالآخِرَةِ؟ قَالَ: وَعَلِيٌّ جالِسٌ مَعَهُمْ فَأَبَوْا. فَقالَ عَلِيٌّ: أَنا أُواليكَ فِي الدُّنيا وَالآخِرةِ. فَقالَ: أَنْتَ وَلِيّي فِي الدُّنيا والآخِرَةِ.

قَالَ: وَكانَ أوَّلَ مَنْ أسلَمَ مِن النَّاسِ بَعدَ خَديجَةَ. قَالَ وَأخَذَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثَوبَهُ فَوَضَعَهُ عَلَى عَلِيٍّ وَفاطِمَةَ وَحَسَنٍ وَحُسَيْنٍ فَقالَ: ?إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.? قَالَ: وَشرَى عَلِيٌّ نَفسَهُ؛ لَبِسَ ثَوبَ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ نامَ مَكانَهُ. قَالَ وَكانَ الْمُشرِكونَ يُريدونَ رَسولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

فَجاءَ أَبُو بَكرٍ وَعَلِيٌّ نائِمٌ. قَالَ: وَأبو بَكرٍ يَحسبُ أَنَّهُ نَبِيُّ اللهِ. قَالَ: فَقالَ: يَا نَبِيَّ اللهِ. قَالَ: فَقالَ لَهُ عَلِيٌّ: إِنَّ نبِيَّ اللهِ قَد انطَلَقَ نَحوَ بِئْرِ مَيْمُونٍ فَأَدْرِكْهُ. قَالَ فَانطَلَقَ أَبو بَكرٍ فَدخَلَ مَعَهُ الغَارَ. قَالَ: وَجَعَلَ عَلِيٌّ يُرْمَى بِالْحِجارَةِ كَما كانَ يُرْمَى رَسولُ اللهِ وَهوَ يَتَضوَّرُ قَدْ لَفَّ رَأسَهُ بِالثَّوْبِ لاَ يُخْرِجُهُ حَتَّى أصبَحَ. ثُمَّ كَشَفَ عَن رَأْسِهِ الثَّوْبَ فَقالُوا: كانَ صَاحِبُكَ نَرْميهِ فَلا يتَضوَّرُ وَأَنْتَ تَتَضوَّرُ وَقَد استَنْكرْنا ذلكَ.

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

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

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

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

the camp and performed prayer with him. Since this scene was strange to me, I asked Abbas who that man is.

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

قَالَ: وخَرَجَ بِالنَّاسِ فِي غُزاةِ تَبوكَ فقالَ لهُ عَلِيٌّ: أَخرُجُ مَعكَ؟ فقالَ لهُ نَبيُّ اللهِ: لاَ. فَبَكى عَلِيٌّ. فَقالَ لهُ: أَمَا تَرْضَى أنْ تَكونَ مِنّي بِمَنْزِلَةِ هَارُونَ مِن مُوسَى إلاَّ أَنَّكَ لَستَ بِنَبِيٍّ؟ إنّهُ لاَ يَنبَغي أنْ أذْهَبَ إلاَّ وَأَنْتَ خَليفَتِي. قَالَ: وَقالَ لهُ رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنْتَ وَلِيُّ كُلِّ مُؤمنٍ بَعدِي.

قَالَ: وسَدُّوا أبْوابَ الْمَسجِدِ غَيْرَ بَابِ عَلِيٍّ فَيدخُلُ الْمَسجِدَ جُنُباً وَهوَ طَرِيقُهُ لَيسَ لهُ طَرِيقٌ غَيرُهُ. قَالَ: وقالَ: مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَولاهُ.

قَالَ: وَأخبَرَنا اللهُ عَزَّ وَجلَّ فِي القُرْآنِ إنَّهُ قدْ رَضِيَ عَن أصْحابِ الشَّجَرَةِ (فَعَلِمَ مَا فِي قُلُوبِهِمْ) هَل حَدَّثَنا أَحَدٌ أَنَّهُ سَخِطَ عَلَيهِمْ بَعدُ؟

وَمِن كِتابِ مُسنَدِ أحْمَدَ: عَن عَفِيفٍ الكِنديِّ قَالَ: كُنتُ تاجِراً فَقَدِمْتُ الحَجَّ فَأَتَيتُ العَبَّاسَ بنَ عَبدالمُطَّلِبِ لأَبْتاعَ مِنهُ بَعضَ التِّجارَةِ وَكانَ تاجِراً فَوَاللهِ إنّي لَعِندَهُ بِمِنىً إذ خَرَجَ رَجُلٌ مِن خَباءٍ قَريبٍ مِنهُ فَنَظرَ إلَى الشَّمْسِ فَلمَّا رَآها قَد مالَتْ قامَ يُصَلّي. قَالَ: ثُمَّ خَرَجَتْ إمْرَأَةٌ مِنْ ذلِكَ الخَباءِ الَّذي خَرَجَ مِنهُ ذلكَ الرَّجُلُ فَقامَتْ خَلفَهُ تُصَلّي. ثُمَّ خَرجَ غُلامٌ حينَ رَاهقَ الحُلُمَ مِنْ ذلكَ الخَباءِ فَقامَ مَعَهُ يُصَلّي. قَالَ: فَقُلْتُ لِلعَبَّاسِ: مَنْ هَذَا يَا عَبَّاسُ؟ قَالَ: هَذَا مُحَمَّدُ بنُ عَبدِاللهِ ابْنُ أخِي. فقُلْتُ: مَنْ هذهِ المَرْأَةُ؟ قَالَ: هَذهِ إمْرَأَتُهُ خَدِيجَةُ بِنتُ خُوَيلِد. فَقُلْتُ: مَن هَذَا الفَتى؟ فقالَ: هَذَا عَلِيُّ بنُ أَبِي طالِبٍ ابنُ عَمِّهِ. فَقُلْتُ: فَما هَذَا الَّذي

يَصنَعُ؟ قَالَ: يُصَلّي، وَهُوَ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَلَمْ يَتَّبِعْهُ عَلى أَمْرِهِ إلاَّ امرَأَتُهُ وَابنُ عَمِّهِ هَذَا الفَتَى، وَهوَ يَزعُمُ أَنَّهُ سَتُفتَحُ عَلَيْهِ كُنوزُ كِسرَى وَقَيصَرَ.

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

Tha'labi in his commentary on the holy verse,

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

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

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

قَالَ: فَكانَ عَفيفٌ، وَهوَ ابْنُ عَمّ الأَشْعث، يَقولُ بَعدَ ذلكَ، وَقدْ أَسْلَمَ: لَوْ كانَ اللهُ رَزَقَنِيَ الإِسْلاَمَ يَوْمَئذ فَأَكُونَ ثالِثاً مَعَ عَلِيّ عَلَيْهِ السَّلامُ. وَمِنْ كِتاب الْمَناقِب: عَنْ زَيدِ بنِ أَرقَمَ قَالَ: أَوَّلُ مَنْ صَلّى مَعَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلِيُّ بنُ أَبِي طالبٍ عَلَيْهِ السَّلامُ.

وَمِنْ مُسنَد أحْمَدَ: إنَّ النَّبيَّ صَلَّى اللهُ عَلَيْهِ وَآلِه قَالَ لِفَاطِمَةَ عَلَيها السَّلامُ: أَوَمَا تَرْضَيْنَ أَنّي زَوَّجْتُك أقْدَمَ أُمَّتِي سِلْماً وَأَكْثَرَهُمْ عِلماً وَأَعْظَمَهَمْ حِلْماً. وَقالَ الثَّعلبيُّ فِي تَفْسيرِ قَوْلِهِ تَعالَى: ?وَالسَّابِقُونَ الأَوَّلُونَ مِنْ الْمُهَاجِرِينَ وَالأَنصَار? إتَّفَقَت العُلَماءُ عَلَى أنَّ أوَّلَ مَنْ آمَنَ بَعدَ خَديجَةَ مِنَ الذُّكورِ بِرَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلِيُّ بنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. وَمِنْ كِتاب الخَصائِص لِلطَّبريّ: عَنْ أَبِي ذَرٍّ وَسَلْمانَ قالا: أخَذَ رَسولُ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِيَد عَلِيٍّ فَقالَ: إنَّ هَذَا أوَّلُ مَنْ آمَنَ بِي، وَهذا فاروقُ هَذهِ الأُمَّةِ، وَهَذا يَعْسوبُ المُؤمنينَ، وَأوَّلُ مَنْ يُصافِحُني يَومَ القِيامَةِ، وَهَذا الصِّدّيقُ الأكْبَرُ.

وَفيهِ: عَن العَبَّاس بن عَبدالمُطَّلِب قَالَ: سَمِعتُ عُمَرَ بنَ الْخَطَّاب وَهُوَ يَقولُ: كُفُّوا عَنْ ذِكْرِ عَلِيّ بن أَبِي طالِب فَإنّي سَمِعتُ رَسولَ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ فِي عَلِيّ ثَلاثَ خِصالٍ وَدِدْتُ أنَّ لي واحِدَةً مِنهُنَّ؛ فَواحِدَةٌ مِنهُنَّ أَحَبُّ إلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمسُ. كُنتُ أنَا وَأبو بَكرٍ وأبو عُبَيدَةَ بنُ الجَرَّاح وَنَفَرٌ من أصْحاب رَسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ إذْ ضَرَبَ النَّبيُّ صَلَّى اللهُ عَلَيهِ وآلِهِ كَتِفَ عَلِيّ بن أَبِي طالِب عَلَيْهِ السَّلامُ فَقالَ: يَا عَلِيُّ أنْتَ أوَّلُ المُسْلِمينَ إسْلاماً وَأَنْتَ أوَّلُ المُؤمِنينَ إيماناً وَأَنْتَ مِنّي بِمَنْزِلَةِ هارون مِنْ مُوسَى. كَذِبَ يَا عَلِيُّ مَنْ زَعَمَ أنَّهُ يُحِبُّنِي وَيُبْغِضُكَ.

When the Qur'anic verse

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

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

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

subdued to you. You will be redeemed from the fire of hell and enter paradise. Those two formulas are bearing witness to the unity of God Almighty and bearing witness to my mission and prophethood.

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

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

وَلَمَّا نَزَلَ قَولُهُ تَعالَى: ?وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ? جَمَعَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَني عَبدالمُطَّلِب فِي دارِ أَبِي طالِبٍ وَهُمْ أَرْبَعونَ رَجُلاً وَأَمَرَ أَنْ يُصْنَعَ لَهُمْ فَخِذُ شاةٍ مَعَ مُدّ مِنْ طَعامِ البُرّ وَيُعَدُّ لَهُمْ صاعاً مِنَ اللَّبَنِ وَكانَ الرَّجُلُ يَأكُلُ الجِذْعَةَ فِي مَقامٍ واحِدٍ وَيَشْرَبُ الزُّقَّ مِنَ الشَّرَابِ. فَأكَلوا مِنَ اليَسِيرِ مَا كَفاهُمْ إظْهاراً لِمُعْجِزَتِهِ.

ثُمَّ قَالَ لَهُمْ: يَا بَنِي عَبدالمُطَّلِب إنَّ اللهَ تَعالَى بَعَثَني إلَى الخَلْقِ كَافَّةً وَبَعَثَني إلَيكُمْ خاصَّةً فَقالَ: ?وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ? وَأنا أدْعوكُم إلَى كَلِمَتَيْنِ خَفِيفَتَيْنِ عَلَى اللِّسانِ ثَقِيلَتَيْنِ فِي الميزانِ تَمْلِكونَ بِهِما العَرَبَ وَالعَجَمَ وَتَنْقادُ لَكُمْ بِها الأُمَمُ وَتَدْخُلونَ بِهِما الجَنَّةَ وَتَنْجَوْنَ بِهِما مِنَ النَّارِ: شَهادَةَ أنْ لاَ إلَهَ إلاَّ اللهُ وَأَنّي رَسولُ اللهِ. فَمَنْ يُجيبُني إلَى هَذَا الأَمْرِ وَيُؤازِرُني عَلَى القِيامِ بِهِ يَكُنْ أخي وَوَصِيّي وَوَزيري وَوارِثي وَخَلِيفَتي مِنْ بَعْدي.

فَلَمْ يُجِبْهُ أحَدٌ مِنْهُمْ. فَقالَ أمِيرُ المُؤمِنينَ عَلَيْهِ السَّلامُ: فَقُمْتُ بَيْنَ يَدَيْهِ وَأنا إذْ ذاكَ أصْغَرُهُمْ سِنّاً فَقُلْتُ: أنَا يَا رَسولَ اللهِ أُؤازِرُكَ عَلَى هَذَا الأمرِ. فَقالَ: إجْلِسْ.

ثُمَّ أعادَ عَلَى القَوْمِ القَولَ ثانِيَةً فَصَمَتوا، وَقُمْتُ فَقُلْتُ مِثْلَ مَقالَتي الأولى. فَقالَ: إجْلِسْ. ثُمَّ أعادَ عَلَى القَومِ مَقالَتَهُ ثالِثَةً فَلَمْ يَنْطِقْ أحَدٌ مِنْهُمْ بِحَرْف. فَقُمْتُ وَقُلْتُ: أنَا يَا رَسولَ اللهِ! أنَا أُؤازِرُكَ عَلَى هَذَا الأمْرِ. فَقالَ: إجْلِسْ فَأَنْتَ أخي وَوَصِيّي وَوَزيري وَوارِثي وَخَليفَتي مِنْ بَعدِي. فَنَهَضَ القَومُ وَهُمْ يَقُولُونَ لأبِي طالِبٍ: لِيُهْنِئْكَ اليَوْمَ إنْ دَخَلْتَ اليَومَ فِي دِينِ ابْنِ أخيكَ، فَقَدْ جَعَلَ ابْنَكَ أميراً عَلَيْكَ.

والأخْبارُ فِي ذَلِكَ كَثيرَةٌ لاَ تُحْصى.

Knowledge

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

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

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

“... and the retaining ear might retain it” (***69:12***)

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

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

Third: ‘Ali’s superior knowledge is that the Messenger of Allah said, “‘Ali is the most competent among you in relation to judgment.” Evidently, passing a fair judgment requires an in-depth knowledge and full faith. Since ‘Ali was the most competent and qualified, his knowledge too was certainly above all.[15] Bayhaqi quoted ‘Ali as having said: The Holy Prophet (S) gave me the mission to set out to Yemen for

passing judgment among them. Being surprised by the order and its referring to me, I said: O Messenger of Allah! Do you assign me a judge while I am still too young not knowing

العِلْمُ:

وَقَدْ أجْمَعَ النَّاسُ كافَّةً عَلَى أنَّ عَلِيَّ بنَ أَبِي طالِب عَلَيْهِ السَّلامُ كانَ أعْلَمَ أهْلِ زَمانِهِ وَمِنْهُ اسْتَفادَ النَّاسُ جَميعَ العُلومِ العَقْلِيَّةِ وَالنَّقْلِيَّةِ، وَيَدُلُّ عَلَى ذَلِكَ وُجُوهٌ: الأوَّلُ: إنَّ عَلِيَّ بْنَ أَبِي طالِب عَلَيْهِ السَّلامُ كانَ فِي غايَةِ الذَّكاءِ وَالفِطْنَةِ شَديدَ الحِرْصِ عَلَى التَّعَلُّمِ عَظيمَ المُلازَمَةِ لِرَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَيْلاً وَنَهاراً مِنْ صِغَرِ سِنِّهِ إلَى حينَ مُفارَقَتِهِ وَهوَ أكمَلُ أشْخاصِ البَشَرِ عِلْماً وَفَضْلاً. وَمِنَ المَعْلومِ بِالضَّرورَةِ أنَّ مِثلَ هَذَا التِّلْميذِ المُلازِمِ لِهَذِهِ المُلازَمَةِ لِهَذا المُعَلِّمِ الكامِلِ مَعَ شِدَّةِ حِرْصِ المُعَلِّمِ عَلَى التَّعْليمِ وَحِرْصِ المُتَعَلِّمِ علَى التَّعَلُّمِ فإنَّ التِّلْميذَ فِي غايَةِ الكَمالِ وَنِهايَةِ الفَضْلِ وَالعِلْمِ.

وَهَذا بُرهَانٌ قَطْعِيٌّ لاَ خِلافَ فيهِ.

الثَّاني: قَالَ اللهُ تَعالَى فِي حَقِّهِ: ?وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ?. رَوَى الثَّعلَبِيُّ فِي تَفسيرِهِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ سَأَلْتُ اللهَ عَزَّ وَجلَّ أنْ يَجْعَلَها أُذُنَكَ يَا عَلِيُّ. وَرَوى أَبُو نَعيمِ الْحَافِظُ الشَّافِعِيُّ بإسْناده قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآله: يَا عَلِيُّ إنَّ اللهَ عَزَّ وَجلَّ أَمَرَنِي أَنْ أُدْنِيَكَ وَأُعَلِّمَكَ فَأُنْزِلَتْ هَذِهِ الآيَةُ ?وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ? فَأنْتَ أُذُنٌ واعِيَةٌ لِعِلْمِي. الثَّالثُ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أقْضاكُمْ عَلِيٌّ.

وَالقَضَاءُ يَسْتَلْزِمُ العِلْمَ وَالدِّينَ. فَإذَا كانَ أقْضى مِنْ غَيْرِهِ وَجَبَ أنْ يَكونَ أعْلَمَ مِنهُ. وَرَوى البَيهَقِيُّ عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: بَعَثَنِي رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إلَى اليَمَنِ فَقُلْتُ: بَعَثْتَني وَأنا شابٌّ أَقْضي بَيْنَهُمْ وَلا أدْري مَا القَضاءُ.

فَضَرَبَ فِي صَـدْري

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

Nasa’i, in his book of Sahih, and Ahmad ibn Hanbal, in Musnad, have reported ‘Ali as saying: When the Messenger of Allah sent me to Yemen for judgment among people and I was very young, I said to the Messenger of Allah: You are sending me to people among whom there are many differences and hostilities in relation to legal problems and I do not have experience in passing legal judgment. The Holy Prophet (S) said: God Almighty will guide you tongue in telling the truth and will keep your heart steadfast so that you will judge among people without having any doubt.17 Fourth: Salman Farsi reports: the Holy Prophet (S) has said: The most knowledgeable among my Ummah after me will be ‘Ali ibn Abi-Talib.18

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

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

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

وَقالَ: اللَّهُمَّ إهْدِ قَلْبَهُ وَثَبِّتْ لِسانَهُ. قَالَ: فَوَالَّذي فَلَقَ الْحَبَّةَ مَا شَكَكْتُ بَعْدَها فِي قَضاءٍ بَيْنَ اثْنَيْن. وَرَوى النَّسائِيُّ فِي صَحيحِهِ وَأحمَدُ بنُ حَنْبل فِي مُسْنَدِهِ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: بَعَثَني رَسُولُ اللهِ صَلّى اللهُ عَلَيْهِ وآلِهِ إلَى اليَمَن وَأنا حَديثُ السِّنّ. قَالَ: قُلتُ: يَا رَسولَ اللهِ تَبْعَثُني إلَى قَومٍ يَكونُ بَيْنَهُمْ أحْداثٌ وَلا عِلْمَ لي بِالقَضَاءِ. قَالَ: إنَّ اللهَ سَيَهْدي قَلْبَكَ وَيُثَبِّتُ لِسانَكَ. فَما شَكَكْتُ فِي قَضاءٍ بَيْنَ اثنَين بَعْدَهُ.

الرَّابعُ: رَوَى سَلْمانُ الفارِسِيُّ قَالَ: قَالَ رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَعْلَمُ أُمَّتي بَعْدي عَلِيُّ بنُ أَبِي طالِب. الخَامسُ: رَوَى أَخْطَبُ خَوارِزمَ عَنْ عَبْدِ اللهِ بنِ مَسْعود قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: قُسِّمَت الحِكْمَةُ على عَشرَةِ أَجْزاءٍ فَأُعْطِيَ عَلِيُّ بنُ أَبِي طالِبٍ مِنْها تِسْعَةً وَالنَّاسُ جُزءاً واحِداً.

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

وعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا مَدينَةُ العِلْمِ وَعَلِيٌّ بابُها. فَمَنْ أَرادَ العِلْمَ فَلْيأْت البَابَ. وَرَوى الخَوارِزميُّ عن ابن عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا مَدينَةُ الحِكْمَةِ وَعَلِيٌّ بابُها. فَمَنْ أَرادَ الحِكْمَةَ فَلْيَأْتِ البابَ.

السَّابعُ: رَوَى البَغَويُّ فِي الصِّحاحِ عَنْ أَبِي الحَمْراءِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ أَرادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ وَإِلى نوح فِي فَهْمِهِ وإِلى يَحيى بنِ زَكَرِيَّا فِي زُهْدِهِ وَإِلى مُوسى بنِ عِمْرانَ فِي بَطْشِهِ فَلْيَنْظُرْ إِلَى عَلِيّ بنِ أَبِي طالِبٍ.

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

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

said: That man is ‘Ali ibn Abi–Talib. Turning approvingly to ‘Ali, Abu–Bakr said: May you enjoy these virtues. O Abul–Hasan, is there anyone like you who has such a high position?25

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

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

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

وَرَوى البَيهَقيُّ بإسْنادِهِ إلَى رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ أرادَ أنْ يَنْظُرَ إلَى آدَمَ فِي عِلْمِهِ وَإلى نُوحٍ فِي تَقْواهُ وإلى إبْراهيمَ فِي حِلْمِهِ وإلى مُوسى فِي هَيْبَتِهِ وإلى عِيسى فِي عِبادَتِهِ فَلْيَنْظُرْ إلَى عَلِيّ بنِ أَبِي طالِبٍ.

وَمِنْ كِتاب المَناقِب: عَن الحارِث الأعْوَرِ صاحِبِ رايةِ عَلِيّ بن أَبِي طالِب قَالَ: بَلَغَنا أنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كانَ فِي جَمْعٍ مِنْ أصْحابِهِ فَقالَ: أُريكُمْ آدَمَ فِي عِلْمِهِ وَنوحاً فِي فَهْمِهِ وَإبراهيمَ فِي حِكْمَتِهِ. فَلَمْ يَكُنْ بِأسْرَعَ مِنْ أنْ طَلَعَ عَلِيُّ بنُ أَبِي طالِب عَلَيْهِ السَّلامُ. فَقالَ أَبُو بَكْرٍ: يَا رَسولَ اللهِ أقسْتَ رَجُلاً بِثَلاثَةٍ مِنَ الرُّسُلِ؟! بَخٍ بَخٍ لِهَذا الرَّجُل. مَنْ هُوَ يَا رَسولَ اللهِ؟ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ألا تَعْرِفُهُ يَا أبا بَكْرٍ؟ قَالَ: اللهُ وَرَسولُهُ أعْلَمُ. قَالَ النَّبِيُّ: هُوَ أَبُو الحَسَنِ عَلِيُّ بنُ أَبِي طالِبٍ. فَقالَ أَبُو بَكْرٍ: بَخٍ بَخٍ لَكَ يَا أبا الحَسَنِ وَأيْنَ مِثْلُكَ.

وَمِنْهُ: عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: وَاللهِ مَا نَزَلَتْ آيَةٌ إلاَّ وَقَدْ عَلِمْتُ فِيمَ أُنْزِلَتْ وَأَينَ أُنْزِلَتْ. وَإِنَّ رَبِّي وَهَبَ لي قَلْباً عَقولاً وَلِساناً سَؤولاً.

وَمِنْهُ: عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَميّ قَالَ: وَاللهِ مَا رَأَيْتُ قِرَشِيَّاً أَقْرَأَ لِكِتابِ اللهِ عَزَّ وَجلَّ مِنْ عَلِيٍّ. وَمِنْهُ: عَنْ أَبِي البُخْتَرِيّ قَالَ: رَأَيْتُ عَلِيَّاً عَلَيْهِ السَّلامُ صَعِدَ المِنْبَرَ بِالكُوفَةِ وَعَلَيْهِ مِدْرَعَةٌ لِرَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُتَقَلِّداً بِسَيْفِ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُتَعَمِّماً بِعِمامَةِ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفي إِصْبَعِهِ خَاتَمُ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَعَدَ عَلَى المِنْبَرِ وَكَشَفَ عَنْ بَطْنِهِ فَقالَ: سَلوني قَبْلَ أَنْ تَفْقِدوني، فَإِنَّما بَينَ الجَوانِحِ مِنّي عِلْمٌ جَمٌّ. هَذَا سِفْطُ العِلْمِ. هَذَا لُعابُ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. هَذَا مَا زَقَّني رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ زَقَّاً مِنْ غَيْرِ وَحْيٍ أوحِيَ إِلَيَّ. فَواللهِ لَوْ ثُنِيَتْ ليَ الوِسادَةُ فَجَلَسْتُ عَلَيْها لأَفْتَيْتُ لأَهْلِ التَّوْراةِ بِتَوْراتِهِمْ وَلأَهْلِ الإِنْجيلِ بِإِنْجيلِهِمْ وَلأَهْلِ الزَّبورِ بِزَبورِهِمْ حَتَّى يُنْطِقَ اللهُ التَّوْراةَ وَالإِنجيلَ وَالزَّبورَ فَيَقُولُ: صَدَقَ عَلِيٌّ. قَدْ أَفْتاكُمْ بِما أَنْزَلَ اللهُ فيَّ وَأَنْتُمْ تَتْلونَ الكِتابَ أَفَلا تَعقِلُونَ.

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

Ahmad ibn Hanbal quoting the Messenger of Allah as saying to Fatimah: My daughter! Are you not pleased30 for giving you in marriage to the most pioneer among my Ummah, the most knowledgeable of religion and the greatest of them in forbearance?31 Ibn Abbas has quoted the Holy Prophet (S) as saying: Actually nine tenth of knowledge has been bestowed upon ‘Ali and by God ‘Ali shares the other one tenth of knowledge with all the people.32

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

Eighth: ‘Ali’s scientific supremacy is based on the fact that the fundamentals of all sciences go back to him, for he laid the foundations of religion, expressed the principle rules of Shari’ah and established the rational and transmitted sciences. As for jurisprudence, obviously the very fundamentals of Fiqh are

attributed to him, for all the jurisprudents refer to him in problems related to Fiqh. As for attribution of Imamiyyah to ‘Ali, there is no room for argument, for the scholars and jurisprudents of Imamiyyah have derived their knowledge from ‘Ali and his infallible progeny. As for Hanafiyyah whose leader is Abu-Yusuf and Muhammad, they have derived their jurisprudence from Abu-Hanifah who is the student of Imam Sadiq who was the student of his father, Imam Baqir who was the student of Imam Sajjad who learnt his knowledge from his father, Imam Husayn and he too from his father, Amir al-Mu’minin.

وَقالَ يَوماً: إسْأَلوني مِنْ قَبْل أنْ تَفْقِدوني. سَلوني عَنْ طُرُقِ السَّماءِ فإنّي أَعْرَفُ بِها مِنْ طُرُقِ الأرْضِ وَمِنْ مُسْنَد أحمَدَ بن حَنْبل أنَّ النَّبيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لِفاطِمَةَ: أَوَما تَرْضَيْنَ أنّي زَوَّجْتُك أقْدَمَ أُمَّتي سِلْماً وَأَكْثَرَهُمْ عِلماً وَأعْظَمَهُمْ حِلماً. وَرَوى عَن ابن عَبَّاس قَالَ: لَقَدْ أُعْطِيَ عَلِيُّ بنُ أَبي طالِب تِسْعَةَ أعْشارِ العِلْم. وَأَيْمُ اللهِ لَقَدْ شارَكَهُمْ فِي العُشْرِ العاشِرِ. وَعَنْ عائِشَةَ قَالَتْ: عَلِيٌّ عَلَيْهِ السَّلامُ أعْلَمُ النَّاسِ بِالسُّنَّةِ. وَمِنْ مَناقِبِ أَبِي المُؤَيَّد: عَن ابْن عَبَّاس قَالَ: خَطَبَنا عُمَرُ فَقالَ: عَلِيٌّ أقْضانا. الثَّامِنُ: إنَّ مَبادئَ العُلُومِ مُسْتَنِدَةٌ إلَيهِ وَهُوَ الَّذي مَهَّدَ قَواعِدَ الدِّينِ وَبَيَّنَ أحْكَامَ الشَّريعَةِ وَقَرَّرَ مَطالِبَ العُلومِ العَقْلِيَّةِ وَالنَّقْلِيَّةِ.

أمَّا الفِقْهُ: فَالفُقَهاءُ كُلُّهُمْ يَرْجِعونَ إلَيْهِ فِيهِ. وَأمَّا الإماميَّةُ فَانْتِسابُهُمْ إلَيْهِ مَعْلومٌ وَمِنْهُ أَخَذوا عُلُومَهُمْ. وَأحْكامُهُمْ كُلُّها مُسْتَنِدَةٌ إلَيْهِ وَإلى أوْلادِهِ الْمَعْصُومينَ عَلَيْهِمُ السَّلامُ. وَأمَّا الحَنَفِيَّةُ: فَإنَّ أصْحابَ أَبي حَنيفَةَ كَأبي يوسُفَ وَمُحَمَّد وَزُفَرَ فَإنَّهُمْ أخَذوا عَنْ أَبي حَنيفَةَ وَهُوَ تِلْميذُ الصَّادِقِ عَلَيْهِ السَّلامُ وَالصَّادقُ تِلْميذُ الباقِرِ وَالباقِرُ تِلْميذُ زَيْن العابدينَ وَزَيْنُ العَابِدينَ قَرَأَ عَلَى الحُسَيْن وَالحُسَيْنُ عَلَيْهِ وَعَلَيْهِمُ السَّلامُ قَرَأَ عَلَى أبِيهِ أميرِ المُؤْمِنينَ عَلَيْهِ السَّلامُ.

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

As for Khawarij, we should say that their leaders were the student of Imam ‘Ali. The founder of syntax is Imam ‘Ali, too. In this relation, Imam ‘Ali said to Abu’l-Aswad Du’’Ali: All words are classified as three things: a noun, a verb or a preposition. The Imam then elaborated on their inflection. As for the

interpretation of the Qur'an (Tafsir), it is unquestionably attributed to Imam 'Ali, because Ibn Abbas was a student of Imam 'Ali.36 Ibn Abbas reported: Amir al-Mu'minin kept on speaking to me about the exegesis of the letter "b" in "Bismillah al-Rahman al-Rahim" from early night till morning; yet, the interpretation of the letter did not come to an end.

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

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

وَأمَّا الشَّافِعِيَّةُ: فَأخَذوا عَنِ الشَّافِعِيّ وَهُوَ قَرَأَ عَلَى مُحَمَّدِ بنِ الحَسَنِ تِلْميذِ أَبِي حَنيفَةَ وَعَلَى مَالِكٍ فَرَجَعَ فِقْهُهُ إلَيْهِما.

وَأمَّا أحْمَدُ بنُ حَنْبَلٍ: فَقَرَأَ عَلَى الشَّافِعِيّ فَرَجَعَ فِقْهُهُ إلَيْهِ.

وَأمَّا مَالِكٌ: فَقَرَأَ عَلَى رَبِيعَةَ الرَّأْيِ وَقَرَأَ رَبِيعَةُ عَلَى عِكْرِمَةَ وَقَرَأَ عِكْرِمَةُ عَلَى عَبْدِ اللهِ بْنِ عَبَّاسٍ وَعَبْدُ اللهِ بنُ عَبَّاسٍ تِلْميذُ عَلِيّ عَلَيْهِ السَّلامُ.

وَأمَّا الخَوارِجُ: فَأَكابِرُهُمْ وَرُؤَساؤُهُمْ تَلامِذَةٌ لَهُ. وَأمَّا النَّحوُ: فَهُوَ وَاضِعُهُ. قَالَ لأبي الأسْوَدِ الدُّؤَليّ: الكَلامُ كُلُّهُ ثَلاثَةُ أشْياءٍ: اسْمٌ وَفِعْلٌ وَحَرْفٌ. وَبَيَّنَ لَهُ وُجُوهَ الإعْرابِ.

وَأمَّا عِلْمُ التَّفْسيرِ فَإنَّهُ مُسْتَنِدٌ إلَيْهِ لأنَّ ابْنَ عَبَّاسٍ كانَ تِلْميذَ عَلِيّ عَلَيْهِ السَّلامُ فِيهِ. وَقالَ: حَدَّثَني أميرِ المُؤْمِنينَ عَلَيْهِ السَّلامُ فِي تَفْسيرِ (البَاءِ) مِنْ (بِسْمِ اللهِ الرَّحْمَنِ الرَّحيمِ) مِنْ أوَّلِ اللَّيْلِ إلَى آخِرِهِ.

وَأَمَّا عِلْمُ الكَلام: فَهُوَ الَّذي قَرَّرَ قَواعِدَهُ وَأَوْضَحَ بَراهينَهُ وَمِنْ خُطَبِهِ اسْتَفادَ النَّاسُ كافَّةً وَمَرْجِعُهُمْ كُلُّهُمْ إِلَيْهِ فَإِنَّ القَيِّمَ بِعِلْمِ الكَلام أَرْبَعَةٌ: المُعْتَزِلَةُ وَالأَشاعِرَةُ وَالشِّيعَةُ وَالخَوارِجُ. أَمَّا الشِّيعَةُ: فَانْتِسابُهُمْ إِلَيْهِ مَعْلومٌ.

وَأَمَّا الخَوارِجُ: فَإِنَّ فُضَلاءَهُمْ رَجَعوا إِلَيْهِ وَأَخَذوا العِلْمَ عَنْهُ.

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

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

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

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

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

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

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

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

to be stoned to death, what is the sin of the infant she has in her womb?

وَأمَّا المُعْتَزِلَةُ: فَإنَّهُمْ انْتَسَبوا إلَى واصِلِ بْنِ عَطاءٍ وَهُوَ كَبيرُهُمْ وَكانَ تِلْميذَ أَبِي هاشِمٍ عَبدِ اللهِ بْنِ مُحَمَّدِ بْنِ الحَنَفِيَّةِ، وَأَبو هاشِمٍ تِلْميذُ أبيهِ وَأبوهُ تِلْميذُ والِدِهِ عَلِيِّ بْنِ أَبِي طالِبٍ. وَأمَّا الأَشاعِرَةُ: فَإنَّهُمْ تَلامِذَةُ أَبِي الحَسَنِ عَلِيِّ بْنِ أَبِي بِشْرٍ الأَشْعَرِيِّ وَهُوَ تِلْميذُ أَبِي عَلِيٍّ الجِبائِيِّ وَهُوَ مِنْ مَشائِخِ المُعْتَزِلَةِ.

وَأمَّا عِلْمُ الطَّريقَةِ: فَإنَّ جَميعَ الصُّوفِيَّةِ يُسْنِدونَ الخِرْقَةَ إلَيْهِ وَأصْحابُ الفُتُوَّةِ يَرْجِعونَ إلَيْهِ لأنَّ جبريلَ عَلَيْهِ السَّلامُ نَزَلَ يَوْمَ أُحُدٍ مِنَ السَّماءِ وَهُوَ يَقولُ: لاَ سَيْفَ إلاَّ ذو الفِقارِ وَلا فَتى إلاَّ عَلِيٌّ. وَخَرَجَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوماً فَرِحاً مَسروراً وَقالَ: أنَا الفَتى ابْنُ الفَتى أُخو الفَتى.

أمَّا إنَّهُ الفَتَى فَلأنَّهُ سَيِّدُ العَرَبِ. وَأمَّا ابْنُ الفَتَى فَلأنَّهُ ابْنُ إبراهيمَ خَليلِ الرَّحْمَنِ الَّذي نَزَلَ فِي حَقِّهِ ?فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ.? وَأمَّا أنَّهُ أخو الفَتى فَلأنَّهُ أخو عَلِيٍّ عَلَيْهِ السَّلامُ الَّذي قَالَ جبريلُ عَنْهُ: لاَ فَتى إلاَّ عَلِيٌّ. وَأمَّا عِلْمُ الفَصاحَةِ: فَهُوَ مَنْبَعُهُ وَأصْلُهُ قَدْ بَلَغَ فِيهِ الغايَةَ وَتَجاوَزَ النِّهايَةَ حَتَّى قيلَ فِي كَلامِهِ بِأنَّهُ فَوْقَ كَلامِ المَخْلوقِ وَدونَ كَلامِ الخَالِقِ. وَكُلُّ الخُطَباءِ تَعَلَّموا مِنْهُ. التَّاسِعُ: إنَّ جَميعَ الصَّحابَةِ كَانُوا يَرجِعُونَ إلَيْهِ فِي الأحْكامِ وَيَتَعَلَّمونَ الفَتاوَى مِنْهُ وَيَلْتَجِئونَ إلَيْهِ فِي حَلِّ المُشْكِلاتِ.

وَرَدَّ عَلِيٌّ عُمَرَ فِي قَضايا كَثيرَةٍ؛ فَإنَّهُ أمَرَ بِرَجْمِ امْرَأةٍ حامِلٍ كانَتْ قَدْ زَنَتْ فَنَهاهُ عَلِيٌّ عَلَيْهِ السَّلامُ وَقالَ لَهُ: إنْ كانَ لَكَ عَلَيْها سَبيلٌ فَلَيْسَ لَكَ عَلَى مَا فِي بَطْنِها سَبيلٌ. أَمْهِلْه

Therefore, give her respite and delay her punishments, as to give birth to child. Punish this woman when the nursing period comes to an end.” Umar complied with ‘Ali’s order saying: If ‘Ali were not here, Umar would perish![42]

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

“The bearing of him and the weaning of him was thirty months” (***46:15***)

God Almighty has also said:

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

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

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

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

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

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

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

‘Ali said: Have you not heard from the Messenger of Allah saying: Confession with torture is not valid and no punishment is carried out on a person who confesses in this way. Getting confession by intimidation, putting someone in prison, or chaining a person is not valid either. Umar let that woman go immediately saying: No mother is able to give birth to a person like ‘Ali. Verily if ‘Ali were not here, Umar would be perished.[46]

إلَى أنْ تَضَعَ وَتُرْضِعَ.

فَامْتَثَلَ عُمَرُ وَقالَ: لَوْلا عَلِيٌّ لَهَلَكَ عُمَرُ. وَأُتِيَ عُمَرُ بِامْرَأةٍ كانَتْ قَدْ وَضَعَتْ لِستَّةِ أشْهُرٍ فَأَمَرَ بِرَجْمِها فَنَهاهُ عَلِيٌّ صَلَّى اللهُ عليهِ عَنْ ذَلِكَ فَسَأَلَهُ السَّبَبَ. فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: اللهُ تَعالَى يَقولُ: ?وَحَمْلُهُ وَفِصَالُهُ ثَلاثُونَ شَهْراً?. ثُمَّ قَالَ: ?وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ.? فَبَقِيَ مُدَّةُ الحَمْلِ سِتَّةَ أَشْهُرٍ. فَخَلَّى عُمَرُ عَنْها وَقالَ: لَوْلا عَلِيٌّ لَهَلَكَ عُمَرُ.

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

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

وَأُتِيَ عُمَرُ أَيْضاً بِامْرَأَةٍ نُسِبَ إِلَيْها الزِّنا فَأَمَرَ بِرَجْمِهَا، فَلَقِيَها عَلِيٌّ عَلَيْهِ السَّلامُ فَقالَ: مَا بَالُ هَذِهِ؟ فَقالوا: أُمِرَ بِها أَنْ تُرْجَمَ. فَرَدَّها عَلِيٌّ عَلَيْهِ السَّلامُ فَقالَ لَهُ: أَمَرْتَ بِرَجْمِها؟ فَقالَ: نَعَمْ لأَنَّها اعْتَرَفَتْ عِنْدِي بِالفُجُورِ. فَقالَ: فَلَعَلَّكَ انْتَهَرْتَها أَوْ أَخَفْتَها أَوْ تَهَدَّدْتَها؟ فَقالَ: قَدْ كانَ ذاكَ. فَقالَ: أَوَما سَمِعْتَ رَسولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: لاَ حَدَّ عَلَى مُعْتَرِفٍ بَعْدَ بَلاءٍ؟ إِنَّهُ مَنْ قِيدَتْ أَوْ حُبِسَتْ أَوْ تُهُدِّدَتْ فَلا إِقْرارَ لَها.

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

Said ibn al-Musayyab has reported Umar as having said: O Lord! Do not spare my life in relation to a complicated problem for whose solution 'Ali is not alongside me so as to guide me to its solution, for among this Ummah there is no one except 'Ali who can solve problems.48 Jabir has quoted Umar as saying: There were eighteen merits for the Holy Prophet's companions altogether and thirteen of them belonged solely to 'Ali and he shared the other five with us.49

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

فَخَلّى عُمَرُ سَبيلَها ثُمَّ قَالَ: عَجزَت النّساءُ أَنْ تَلِدَ مِثْلَ عَلِيّ بن أَبِي طالِب. لَوْلا عَلِيٌّ لَهَلَكَ عُمَرُ. وَمِنْ مَناقِبِ أَبِي الْمُؤَيَّد: إنَّ عُمَرَ خَطَبَ النَّاسَ فَقالَ: لَوْ صَرَفْناكُمْ عَمَّا تَعْرِفونَ إلَى مَا تُنْكِرونَ مَا كُنْتُمْ صانِعينَ؟ فَسَكَتوا. قَالَ ذَلِكَ ثَلاثاً. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: إذاً كُنَّا نَسْتَتيبُكَ فَإنْ تُبْتَ قَبِلْناكَ. قَالَ فَإنْ لَمْ أَتُبْ؟ قَالَ: إذاً نَضْرِبُ الَّذي فِيهِ عَيناكَ. فَقالَ: الحَمْدُ للهِ الَّذي جَعَلَ فِي هَذِهِ الأُمَّةِ مَنْ إذَا اعْوَجَجْنا أَقَامَ أَوَدَنا.

وَقالَ سَعِيدُ بنُ المُسَيَّب: سَمِعْتُ عُمَرَ يَقول: اللَّهُمَّ لاَ تُبْقِني لِمُعْضِلَةٍ لَيْسَ لَها عَلِيُّ بنُ أَبِي طالِب حَيَّاً. وَعَنْ جابِرٍ قَالَ: قَالَ عُمَرُ: كانَتْ لأصْحابِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثَمانِي عَشرَةَ سابِقَةً فَخُصَّ عَلِيٌّ مِنْها بِثَلاثَ عَشرَةَ وَشَرَكَنا فِي الْخَمْس. وَقالَ ابنُ عَبَّاس: العِلْمُ سِتَّةُ أَسْداس؛ لِعَلِيّ بْنِ أَبِي طالِب مِنْ ذَلِكَ خَمْسَةُ أَسْداسٍ وَلِلنَّاسِ سُدُسٌ، وَلَقَدْ شَارَكَنا فِي السُّدُسِ حَتَّى لَهُوَ أَعْلَمُ بِهِ مَنَّا. وَالأَخْبارُ فِي ذَلِكَ أَكْثَرُ مِنْ أَنْ تُحْصى.

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

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

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

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

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

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

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

العَاشرُ: إنَّهُ اشْتَغَلَ بِجَمْعِ القُرْآنِ بَعْدَ مَوْتِ النَّبيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَبْلَ كُلِّ أَحَدٍ. رَوَى أَبُو المُؤَيَّدِ بِإِسْنَادِهِ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا قُبِضَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَقْسَمْتُ لاَ أَضَعُ رِدائِي عَنْ ظَهْرِي حَتَّى أَجْمَعَ مَا بَينَ اللَّوْحَيْنِ. فَما وَضَعْتُ رِدائِي عَنْ ظَهْرِي حَتَّى جَمَعْتُ القُرْآنَ. وَعَلَّمَ النَّاسَ تَفْسيرَهُ وَكانَ أَخَصَّهُمْ بِهِ فِي ذَلِكَ ابْنُ عَبَّاسٍ.

الحَادي عَشرَ: قَضَاياه العَجيبَةُ الدَّالَّةُ عَلَى كَمال عِلْمِهِ وَغَزارَةِ فَضْلِه. مِنْها: أَنَّهُ جاءَهُ شَخْصانِ كانا سائِرَيْنِ فِي طَرِيقٍ مَعَ أَحَدِهما خَمْسَةُ أَرْغِفَةٍ وَمَعَ الآخَرِ ثَلاثَةٌ. فَجَلَسا يَأْكُلانِ فَقَدمَ عَلَيْهِما ثالِثٌ فَأَكَلَ مَعَهُما فَلَمَّا فَرِغوا رَمى لَهُما ثَمانِيَةَ دَراهِمَ عِوَضاً عَنْ أَكْلِهِ. فَطَلَبَ صاحِبُ الأَكْثَرِ خَمْسَةً فَامْتَنَعَ عَلَيْهِ صاحِبُ الأَقَلّ. فَتَرافَعا إِلَى عَلِيٍّ عَلَيْهِ السَّلامُ. فَقالَ لِصاحِبِ الأَقَلّ: قَدْ أَنْصَفَكَ. فَقالَ لَهُ: مَا آخُذُ إِلاَّ حَقِّي وَهُوَ أَكْثَرُ مِنْ ثَلاثَةٍ وَأَنا أُرِيدُ أَمْرَ الحَقّ. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: إِذَا كانَ كَذلِكَ فَلَكَ دِرْهَمٌ واحِدٌ؛ كُلُّ واحِدٍ مِنْكُمْ قَدْ أَكَلَ رَغِيفَيْنِ وَثُلُثَيْ رَغِيفٍ فَبَقِيَ لَكَ مِنْ خُبْزِكَ ثُلُثُ رَغِيفٍ أَكَلَهُ الثَّالِثُ وَأَكَلَ مِنْ خُبْزِ صاحِبِكَ رَغِيفَيْنِ وَثُلُثَ رَغِيفٍ، فَلِكُلِّ ثُلُثُ دِرْهَمٍ.

وَمِنْها: أَنَّ امْرَأَةً رَكِبَتْ أُخْرى فَجاءَتْ ثالِثَةٌ فَنَخَسَت المَرْكوبَةَ فَوَقَعَت الرَّاكِبَةُ فَمَاتَتْ. فَقَضى بِثُلُثَيْ دِيَتِها عَلَى النَّاخِسَةِ وَالمَرْكوبَةِ لأَنَّ التَّلَفَ وَقَعَ مِنْهُمْ وَأَسْقَطَ الثُّلُثَ لِرُكوبِه عَبَثاً

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

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

Another example of judgment passed by ‘Ali was when a cow had killed an ass. The owners of the two animals went to Abu-Bakr for judgment informing him of the case. Abu-Bakr said: An animal has killed another animal. So the owner of the killer animal does not have to pay anything! The two persons referred the case to Umar who passed a judgment similar to that of Abu-Bakr.

Then, they informed the case to ‘Ali who said: If the cow has gone to the place of the ass and has killed it, the owner of the cow has to pay the price of the ass to its owner and if the ass has gone to the place of the cow and it has killed the ass, the owner of the cow does not have to be compensated. Hearing

this, the Holy Prophet said: Actually, ‘Ali ibn Abi-Talib has passed judgment among you based on God’s decree and there is no doubt about this judgment.54

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

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

وَمِنْها: أَنَّ بَقَرَةً قَتَلَتْ حِماراً، فَتَرافَعَ المَالِكانِ إِلَى أَبِي بَكْرٍ. فَقالَ: بَهيمَةٌ قَتَلَتْ بَهيمَةً، لاَ شَيْءَ عَلَى رَبِّها. ثُمَّ مَضَيا إِلَى عُمَرَ فَقَضَى بِما قَضى صاحِبُهُ. ثُمَّ مَضَيا إِلَى عَلِيٍّ عَلَيْهِ السَّلامُ فَقالَ: إِنْ كَانَتِ البَقَرَةُ دَخَلَتِ الحِمَارَ فِي مَنامِهِ فَعَلَى رَبِّها قِيمَةُ الحِمَارِ لِصاحِبِهِ. وَإِنْ كَانَ الحِمارُ دَخَلَ عَلَى البَقَرَةِ فِي مَنامِها فَقَتَلَتْهُ فَلا غُرْمَ عَلَى صَاحِبِها.

فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَقَدْ قَضى عَلِيُّ بْنُ أَبِي طالِبٍ بَيْنَكُما بِقَضاءِ اللهِ عَزَّ وَجلَّ. وَمِنْها: أَنَّ امْرَأَتَيْنِ جاءَتا إِلَيْهِ وَمَعَهُما طِفْلٌ ادَّعَتْهُ كُلٌّ مِنْهُمْا. فَوَعَظَهُما فَلَمْ تَرْجِعا. فَقالَ: يَا قَنْبَرُ ائْتِنِي بِالسَّيْفِ. فَقالَتا لَهُ: مَا تَصْنَعُ بِهِ؟ فَقالَ: أَشُقُّهُ نِصْفَيْنِ وَأُعْطي كُلَّ واحِـدَةٍ مِنْكُما نِصْفَهُ. فَرَضِيَتْ إِحْداهُما وَصاحَتِ الأُخْرى وَقالَتْ: يَـا أَميـرَ الْمُؤْمِنينَ إِنْ كُنْتَ لا

One of the other judgments passed by ‘Ali is when a building collapsed on a group of people but two young boys survived and each of them claimed that the other was his slave. There was no witness in this relation either. To settle the dispute, they went to ‘Ali to find a solution for their problem. To discover the truth, ‘Ali ordered the two young boys to put their heads out of a window. Then he said to Qanbar: cut off the head of the slave. One of the two young boys pulled his head out of the window starting to run away but the other one remained in the same place. The one who had pulled his head out of the window confessed that he was the slave and the other was the master.56

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

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

بُدَّ فاعِلاً فَأَعْطِها إيَّاهُ. فَعُرِفَ أَنَّهُ وَلَدُها وَلا شَيءَ لِلرَّاضِيَةِ. فَسَلَّمَهُ إلَيْها فَرَجَعَتْ مُدَّعِيَةُ البَاطِلِ إلَى الحَقِّ. وَمِنْها: أَنَّهُ وَقَعَتْ دارٌ عَلَى قَومٍ وَخَرَجَ مِنْها صَبِيَّانِ إدَّعى كُلُّ واحِدٍ مِنْهُمْا أَنَّهُ مالِكُ الآخَرِ. فَأَمَرَ بإخْراجِ رَأْسَيْهِما مِنْ رَوْزَنَةٍ ثُمَّ قَالَ: يَا قَنْبَرُ جَرِّدِ السَّيْفَ. وَأَشارَ إلَيْهِ لاَ تَفْعَلْ إلاَّ مَا آمُرُكَ. ثُمَّ قَالَ: يَا قَنْبَرُ إضْرِبْ رَقَبَةَ العَبْدِ. فَهَرَبَ أَحَدُهُما وَبَقِيَ الآخَرُ. وَرَجَعَ الهَارِبُ إلَى الحَقِّ وَاعتَرَفَ بِأَنَّهُ العَبْدُ. وَمِنْها: أَنَّ رَجُلاً رُفِعَ إلَى أَبِي بَكْرٍ وَقَدْ شَرِبَ الخَمْرَ فَأَرادَ أَنْ يُقِيمَ عَلَيْهِ الحَدَّ. فَقالَ لَهُ: إنَّني شَرِبْتُها وَلا عِلْمَ لي بِتَحْرِيمِها لأَنِّي نَشَأْتُ بَيْنَ قَوْمٍ يَسْتَحِلّونَها. فَارْتَجَّ بِأَبي بَكْرٍ الأمْرُ بِالحُكْمِ عَلَيْهِ وَلَمْ يَعْلَمْ وَجْهَ القَضاءِ فِيهِ.

فَاسْتَخْبَرَ عَلِيّاً عَلَيْهِ السَّلامُ عَنِ الحُكْمِ فِي ذَلِكَ. فَقالَ: إبْعَثْ ثِقَتَيْنِ مِنْ رِجالِ

المُسْلِمينَ يَطوفانِ عَلَى مَجالِسِ المُهاجِرينَ وَالأنْصارِ وَيُناشِدانِهِمْ: هَلْ فيهِمْ أحَدٌ تَلا عَلَيْهِ آيَةَ التَّحْريمِ أوْ أخْبَراهُ بِذَلِكَ عَنْ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ؟ فإنْ شَهِدَ بِذَلِكَ رَجُلانِ مِنْهُمْ فَأَقِمِ الحَدَّ عَلَيْهِ. وَإنْ لَمْ يَشْهَدْ أَحَدٌ بِذَلِكَ فَاسْتَتِبْهُ وَخَلِّ سَبيلَهُ. فَفَعَلَ ذَلِكَ أَبُو بَكْرٍ فَلَمْ يَشْهَدْ عَلَيْهِ أحَدٌ مِنَ المُهاجِرينَ وَالأنصارِ أنَّهُ تَلا آيَةَ التَّحْريمِ عَلَيْهِ وَلا أخْبَرَهُ عَنْ رَسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَاسْتَتابَهُ وَخَلَّى سَبيلَهُ.

One of the other reasons for ‘Ali’s superiority over other companions of the Holy Prophet is that Abu-Bakr was asked a question about the meaning of the word “abban” in

“And fruits and herbage” **(*80:31*).**

He helplessly said: If I say I do know what I really do not know of the book of Allah, which sky shall cast its shade on me and which earth shall give accommodation to me? As a matter of fact, I know the meaning of fakiha (fruits) but I have no idea of what the word “abban” means.

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

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

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

Being helpless in answer, Abu-Bakr began to talk roughly to him saying: This saying of yours is that of an atheist. Get away from me or I will have you killed! Being astonished and making fun of Islam, the Jewish scholar left the place. Meeting him on the way, ‘Ali said: I was informed of what passed between

you and Abu-Bakr. The answer to your question is this: We believe that God Almighty is the determiner of all times and places. He is too powerful to be in one place and not in another place or in one time and not in another time. He exists in every place but not in the scope of proximity and His knowledge encompasses all objects. There is nothing outside His prudence and there is no being outside His domination or deprived from His Grace.

وَمِنْها: أنَّ أبا بَكْرٍ سُئِلَ عَنْ قَوْلِهِ تَعالَى ?وَفَاكِهَةً وَأَبًّا? مَا مَعْنى الأَبّ؟ فَقالَ: أيُّ سَماءٍ تُظِلُّني أَمْ أَيُّ أَرْضٍ تُقِلُّني إنْ قُلتُ فِي كِتابِ اللهِ بِما لاَ أَعْلَمُ. أَمَّا الفاكِهَةُ فَنَعْرِفُها، وَأَمَّا الأَبُّ فَاللهُ أَعْلَمُ بِهِ. فَبَلَغَ أَمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مَقالَتَهُ فَقالَ عَلَيْهِ السَّلامُ: يَا سُبْحانَ اللهِ! أَمَا عَلِمَ أَنَّ الأَبَّ هُوَ الكَلأُ وَالمَرْعى؟ وَأَنَّ اللهَ تَعالَى ذَكَرَ ذَلِكَ تَعْرِيفاً لِعِبادِهِ مَا أَنْعَمَ بِهِ عَلَيْهِمْ وَعَلَى أَنْعَامِهِمْ مِمَّا تَحْيا بِهِ أَنْفُسُهُمْ وَتَقُومُ بِهِ أَجْسادُهُمْ.

وَمِنْها: أنَّ أبا بَكْرٍ سُئِلَ عَنِ الكَلالَةِ فَقالَ: أَقولُ فِيهَا بِرَأْيِي. فإن أَصَبْتُ فَمِنَ اللهِ، وَإِنْ أَخْطَأْتُ فَمِنِّي وَمِنَ الشَّيْطانِ. فَبَلَغَ أميرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ ذَلِكَ فَقالَ: مَا أَغْناهُ عَنِ الرَّأْيِ فِي هَذَا المَكانِ. أَمَا عَلِمَ أَنَّ الكَلالَةَ هُمُ الإِخْوَةُ وَالأَخَواتُ مِنْ قِبَلِ الأُمِّ وَالأَبِ وَمِنْ قِبَلِ الأَبِ عَلَى انْفِرادِهِ وَمِنْ قِبَلِ الأُمِّ أَيْضاً عَلى انْفِرادِهَا؟

وَمِنْها: أنَّ رَجُلاً مِنْ أَحْبارِ اليَهودِ جاءَ إِلَى أَبِي بَكْرٍ فَقالَ لَهُ: أَنْتَ خَلِيفَةُ نَبِيِّ هَذِهِ الأُمَّةِ؟ قَالَ: نَعَمْ. قَالَ: إِنَّا نَجِدُ فِي التَّوْراةِ أَنَّ خُلَفاءَ الأَنْبِياءِ أَعْلَمُ أُمَمِهِمْ. فَأَخْبِرْنِي عَنِ اللهِ أَيْنَ هُوَ؛ أَفِي السَّماءِ أَمْ فِي الأَرْضِ؟ فَقالَ أَبُو بَكْرٍ: هُوَ فِي السَّماءِ عَلَى العَرْشِ. فَقالَ اليَهودِيُّ: فَأَرى الأَرْضَ خالِيَةً مِنْهُ وَأَراهُ عَلَى هَذَا القَوْلِ فِي مَكانٍ دونَ مَكانٍ. فَقالَ لَهُ أَبُـو بَكْرٍ: هَذَا كَـلامُ الزَّنادِقَةِ. أُغْـرُبْ عَنّي وَإِلاَّ قَتَلْتُكَ. فَوَلّى الحَبْـرُ مُتَعَجّباً يَسْتَهْزِئُ

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

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

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

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

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

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

بالإسْلام. فَاسْتَقْبَلَهُ أَمِيرُ المُؤْمِنينَ عَلَيْهِ السَّلامُ فَقالَ: يَا يَهودِيُّ، قَدْ عَرَفْتُ مَا سَأَلْتَ عَنْهُ وَما أُجِبْتَ بِهِ وَإِنَّا نَقولُ: إنَّ اللهَ جَلَّ جَلالُهُ أَيَّنَ الأَيْنَ فَلا أَيْنَ لَهُ، وَجَلَّ عَنْ أَنْ يَحْوِيَهُ مَكانٌ وَهُوَ فِي كُلِّ مَكانٍ بِغَيْرِ مَماسَّةٍ وَلا مُجاوَرَةٍ، يُحيطُ عِلماً بِما فِيها وَلا يَخْلُو شَيْءٌ مِنْ تَدْبيرِهِ تَعالَى، وَإِنِّي مُخْبِرُكَ بِما جاءَ فِي كِتابٍ مِنْ كُتُبِكُمْ يُصَدِّقُ مَا ذَكَرْتُهُ لَكَ، فَإِنْ عَرَفْتَهُ أَتُؤْمِنُ بِهِ؟ قَالَ اليَهودِيُّ: نَعَمْ. قَالَ عَلَيْهِ السَّلامُ: تَجِدونَ فِي بَعْضِ كُتُبِكُمْ أَنَّ مُوسَى بْنَ عِمْرانَ عَلَيْهِ السَّلامُ كَانَ ذاتَ يَوْمٍ جالِساً إِذْ جاءَهُ مَلَكٌ مِنَ المَشْرِقِ فَقالَ لَهُ مُوسَى عَلَيْهِ السَّلامُ: مِنْ أَيْنَ أَقْبَلْتَ؟ فَقالَ: مِنْ عِنْدِ اللهِ عَزَّ وَجلَّ. ثُمَّ جاءَهُ مَلَكٌ مِنَ المَغْرِبِ فَقالَ لَهُ: مِنْ أَيْنَ جِئْتَ؟ فَقالَ: مِنْ عِنْدِ اللهِ عَزَّ وَجلَّ. ثُمَّ جَاءَهُ مَلَكٌ آخَرُ فَقالَ لَهُ: مِنْ أَيْنَ جِئْتَ؟ فَقالَ: قَدْ جِئْتُكَ مِنَ السَّماءِ السَّابِعَةِ مِنْ عِنْدِ اللهِ تَعالَى. ثُمَّ جَاءَهُ مَلَكٌ آخَرُ فَقالَ: قَدْ جِئْتُكَ مِنَ

الأَرْضِ السُّفْلى السَّابعَةِ مِنْ عِنْد اللهِ عَزَّ وَجلَّ. فَقالَ مُوسَى: سُبْحانَ مَنْ لاَ يَخْلو مِنْهُ مَكانٌ وَلا يَكونُ إِلَى مَكانٍ أَقْرَبَ مِنْ مَكانٍ. فَقالَ اليَهودِيُّ: أَشْهَدُ أَنَّ هَذَا هُوَ الحَقُّ وَأَنَّكَ أَحَقُّ بِمَقامِ نَبِيِّكَ مِمَّنِ اسْتَوْلَى عَلَيْهِ.

وَمِنْها: أَنَّ قُدامَةَ بْنَ مَظْعونٍ شَرِبَ الخَمْرَ فَأَرادَ عُمَرُ أَنْ يَحِدَّهُ. فَقالَ لَهُ قُدامَةُ: لاَ يَجِبُ عَلَيَّ الحَدُّ لِقَوْلِهِ تَعالَى: ?لَيْسَ عَلَى الَّذينَ آمَنُوا وَعَمِلُوا الصَّالِحَات جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ.? فَدَرَأَ عُمَرُ عَنْهُ الحَدَّ. فَبَلَغَ ذَلِكَ أَميرَ المُؤْمِنينَ

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

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

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

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

عَلَيْهِ السَّلامُ، فَمَشى إلَى عُمَرَ وَأَنْكَرَ عَلَيْهِ فِي تَرْك إقامَةِ الْحَدّ، فَاعْتَذَرَ بِالآيَةِ. فَقالَ أَمِيرُ المُؤْمِنينَ عَلَيْهِ السَّلامُ: لَيْسَ قُدامَةُ مِنْ أَهْلِ هَذِهِ الآيَةِ، إنَّ الَّذينَ آمَنوا وَعَمِلوا الصَّالِحات لاَ يَسْتَحِلُّونَ حَراماً. فَارْدُدْهُ وَاسْتَتِبْهُ مِمَّا قَالَ. فَإنْ تَابَ فَأَقِمْ عَلَيْهِ الحَدَّ. وَإنْ لَمْ يَتُبْ فَاقْتُلْهُ فَقَدْ خَرَجَ عَنِ الإسلامِ.

فَاسْتَيْقَظَ عُمَرُ وَلَمْ يَدْرِ كَمْ يَحِدُّهُ. فَقالَ لأَمِيرِ المُؤْمِنينَ عَلَيْهِ السَّلامُ: عَرِّفْنِي الحَدَّ؟ فَقالَ: حَدُّهُ ثَمانُونَ. إنَّ شارِبَ الخَمْرِ إذَا شَرِبَها سَكَرَ وَإذا سَكَرَ هَذِيَ وَإذا هَذِيَ افْتَرى. فَحَدَّهُ عُمَرُ ثَمانِينَ.

وَمِنْها: أنَّ عُمَرَ اسْتَدْعى امْرَأَةً كَانَتْ تَتَحَدَّثُ الرِّجالُ عَنْها. فَلَمَّا جاءَها رَسولُهُ فَزِعَتْ وَخافَتْ فَأَسْقَطَتْ فَوَقَعَ وَلَدُها إلَى الأَرْضِ مُسْتَهلاً ثُمَّ ماتَ. فَجَمَعَ الصَّحابَةَ وَسَأَلَهُمْ عَنِ الحُكْمِ. فَقالوا لَهُ: نَراكَ مُؤَدِّباً وَلا شَيْءَ عَلَيْك. فَقالَ لأمِيرِ المُؤْمِنين عَلَيْهِ السَّلامُ: مَا عِنْدَكَ يَا أبا الحَسَن؟ فَقالَ عَلَيْهِ السَّلامُ: إنْ كَانَ القَوْمُ قارَبوكَ فَقَدْ غَشُّوكَ، وَإنْ كَانُوا ارْتَأَوْا فَقَدْ قَصَّروا. وَالدِّيَةُ عَلَى عاقِلَتِكَ لأَنَّ قَتْلَ الصَّبِيِّ خَطَأٌ تَعَلَّقَ بِكَ. فَقالَ: أنْتَ وَاللهِ نَصَحْتَني مِنْ بَيْنِهِمْ، وَاللهِ لاَ أَبْرَحُ حَتَّى تُجَزِّئَ

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

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

One of the other hard cases on which ‘Ali passed a fair judgment is as follows: A woman gave birth to a son having two heads, two bodies but one flank. This was a quite strange issue for the Holy Prophet’s

companions, for they did not know whether this was one man or two men. To remove any ambiguity, they referred to ‘Ali for the answer. ‘Ali said: Take his sleeping and awakening into consideration. Wake him up after sleeping. If the two wake up at the same moment, they are one but if one is asleep and the other awake, they are two, hence two shares of inheritance must be given to them.64

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

الدِّيَةَ عَلَى بَنِي عَدِيٍّ. فَفَعَلَ أميرُ المُؤْمِنينَ عَلَيْهِ السَّلامُ.

وَمِنْها: أنَّ امْرَأَةً نَكَحَها شَيخٌ كَبيرٌ فَزَعَمَ الشَّيْخُ أَنَّهُ لَمْ يَصِلْ إِلَيْها وَأَنْكَرَ حَمْلَها فِي خِلافَةِ عُثْمانَ. فَاشْتَبَهُ الحُكْمَ وَسأَلَ المَرْأَةَ: هَلْ افْتَضَّكِ الشَّيْخُ؟ وَكانَتْ بِكْراً، فَقالَتْ: لاَ. فَأَمَرَ عُثْمانُ بِإقامَةِ الحَدّ عَلَيْها. فَأَنْكَرَ أميرُ المُؤْمِنينَ عَلَيْهِ السَّلامُ ذَلِكَ وَقالَ: لَعَلَّ الشَّيْخَ كَانَ يَنالُ مِنْها وَيَسيلُ المَاءُ فِي قِبَلِها مِنْ غَيْرِ افْتِضاضٍ. فَسَأَلَ الشَّيْخَ فَقالَ: كُنْتُ أُنْزِلُ المَاءَ فِي قِبَلِها مِنْ غَيْرِ وُصولٍ إِلَيْها بِالافْتِضاضِ. فَقالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: الحَمْلُ لَهُ وَالوَلَدُ وَلَدُهُ، وَأَرَى عُقُوبَتَهُ عَلَى الإِنْكارِ.

وَمِنْها: أنَّ امْرَأَةً وَلَدَتْ وَلَداً لَهُ رَأْسانِ وَيَدَنانِ عَلَى حَقْوٍ وَاحِدٍ. فَالْتَبَسَ الأَمْرُ عَلَيْهِمْ. فَالتَجَأُوا إِلَى أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ. فَقالَ: إِعْتَبِرُوهُ إِذَا نَامَ ثُمَّ أَنْبِهوا أَحَدَ البَدَنَيْنِ وَالرَّأْسَيْنِ. فَإِنِ انْتَبَها جَمِيعاً مَعاً فِي حالَةٍ واحِدَةٍ فَهُما إِنْسانٌ وَاحِدٌ. وَإِنِ اسْتَيْقَظَ أَحَدُهُما وَالآخَرُ نَائِمٌ فَهُما اثْنانِ وَحَقُّهُما مِنَ المِيرَاثِ حَقُّ اثْنَيْنِ.

وَمِنْها: إِسْتِخْراجُ حُكْمِ ذِي الفَرْجَيْنِ بِعَدّ الأَضْلاعِ. وَمِنْها: أَحْكامُ البُغاةِ. قَالَ الشَّافِعِيُّ: عَرَفْنا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَحْكامَ المُشْرِكِينَ وَمِنْ عَلِيٍّ

بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ أَحْكامَ البُغاةِ. وَالقْضَايا الغَريبَةُ كَثيرَةٌ لاَ تُحْصى.

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

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

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

‘Ali’s Prescience

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

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

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

الثَّاني عَشَر: أَنَّهُ عَلَيْهِ السَّلامُ تَحَدّى العُلَماءَ فِي زَمانِهِ وَأَمَرَهُمْ بِسُؤالِهِ. فَقالَ فِي غَيْرِ مَوْطِنٍ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي.

وَقالَ لِكُمَيْل بْن زِياد مُتَأَوّهاً: آهٍ إنَّ هُنا لَعِلْماً جَمَّاً، وَأَشارَ بِيَدِهِ إلَى صَدْرِهِ، لَوْ أَصَبْتُ لَهُ حَمَلَةً. بَلى لاَ تَخْلو الأَرْضُ مِنْ قائِمٍ للهِ بِحُجَّةٍ عَلَى عِبادِهِ؛ إمَّا ظَاهِرٌ مَشْهورٌ أَوْ خائِفٌ مَغْمورٌ، لِئَلاَّ تَبْطِلَ حُجَجُ اللهِ وَبَيِّناتُهُ. وَقالَ فِي بَعْضِ خِطَبِهِ: أَيُّها النَّاسُ عَلَيْكُمْ بِالطَّاعَةِ وَالمَعْرِفَةِ لِمَنْ لاَ تُعْذَرونَ بِجَهالَتِهِ. فَإنَّ العِلْمَ الَّذي هَبَطَ بِهِ آدَمُ وَجَمِيعَ مَا فُضِّلَتْ بِهِ النَّبِيُّونَ إلَى مُحَمَّد خاتَمِ النَّبِيّينَ فِي عِتْرَةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَأَيْنَ يُتاهُ بِكُمْ؟ بَلْ أَيْنَ تَذْهَبُونَ؟

الإِخْبارُ بِالغَيْبِ:

وَكَانَ مِنْ جُمْلَةِ فَضائِلِهِ النَّفْسانِيَّةِ إخْبارُهُ بِالمُغَيَّبات وَلَمْ يَحْصَلْ لأَحَدٍ مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ذَلِكَ.

فَمِنْ ذَلِكَ أَنَّهُ عَلَيْهِ السَّلامُ خَطَبَ يَوْماً فَقالَ فِي خِطْبَتِهِ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي؛ فَوَاللهِ لاَ تَسْأَلونِي عَنْ فِئَةٍ تُضِلُّ مِائَةً وَتَهْدِي مِائَةً إلاَّ أَنْبَأْتُكُمْ بِناعِقِها وَسائِقِها إلَى يَوْمِ القِيَامَةِ. فَقامَ إلَيْهِ رَجُلٌ فَقالَ: أَخْبِرْنِي كَمْ عَلَى رَأْسِي وَلِحْيَتِي مِنْ طاقَةِ شَعْرٍ؟ فَقالَ عَلَيْهِ السَّلامُ: وَاللهِ لَقَدْ حَدَّثَنِي خَلِيلِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِما سَأَلْتَ

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

One of the other examples of 'Ali's prescience was his words about Talhah and Zubayr when they went to him to get permission to go on the minor Hajj! Reacting to this, 'Ali said: By God, you two are not

leaving here for performing minor Hajj! In fact, you have not intended to do so. Your main destination is Basrah. But let it be known to you that God will foil their plot and will return their trick to themselves. I will soon gain victory over them. The situation later turned out to be what ‘Ali had foreseen.69

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

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

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

عَنْهُ. وَإِنَّ عَلَى كُلّ طاقَةِ شَعْرٍ مِنْ رَأْسِكَ مَلَكاً يَلْعَنُكَ، وَإِنَّ عَلَى كُلّ طاقَةِ شَعْرٍ مِنْ لِحْيَتِكَ شَيْطاناً يَسْتَفِزُّكَ، وَإِنَّ فِي بَيْتِكَ لَسَخْلاً يَقْتُلُ ابْنَ رَسُولِ اللهِ. وَلَوْلا أَنَّ الَّذِي سَأَلْتَ عَنْهُ يَعْسُرُ بُرْهانُهُ لأَخْبَرْتُ، وَلَكِنْ آيَةُ ذَلِكَ مَا نَبَّأْتُكَ بِهِ مِنْ نَفْسِكَ وَسَخْلِكَ الْمَلْعونِ.

وَكانَ ابْنُهُ فِي ذَلِكَ الوَقْتِ صَبِيّاً صَغيراً. فَلَمَّا كَانَ مِن أمْرِ الحُسَيْنِ عَلَيْهِ السَّلامُ مَا كَانَ تَوَلّى ابْنُهُ قَتْلَهُ. وَمِنْ ذَلِكَ: قَوْلُهُ لِطَلْحَةَ وَالزُّبَيْرِ لَمَّا اسْتَأْذَناهُ فِي الخُروجِ لِلْعُمْرَةِ: لاَ وَاللهِ، مَا يُرِيدَانِ العُمْرَةَ إِنَّما يُرِيدانِ البَصْرَةَ، وَأَنَّ اللهَ تَعالَى سَيَرُدُّ كَيْدَهُما وَيُظْفِرُنِي بِهِما. وَكانَ الأَمْرُ كَما قَالَ.

وَمِنْ ذَلِكَ قَوْلُهُ عَلَيْهِ السَّلامُ وَقَدْ جَلَسَ لأَخْذِ البَيْعَةِ: يَأتيكُمْ مِنْ قِبَلِ الكُوفَةِ أَلْفُ رَجُلٍ لاَ يَزيدونَ واحِداً وَلا يَنْقُصونَ واحِداً يُبايعوني عَلَى الْمَوْتِ. قَالَ ابن عَبَّاسٍ: فَجَزِعْتُ لِذَلِكَ وَخَشِيتُ أَنْ يَنْقُصَ القَوْمُ عَنِ العَدَدِ أَوْ يَزِيدوا عَلَيْهِ، فَلَمْ

أَزَلْ مَهْموماً فَجَعَلْتُ أُحْصيهِمْ فَاسْتَوْفَيْتُ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعِـينَ رَجُـلاً ثُمَّ انْقَطَـعَ مَجيءُ القَوْمِ. فَبَيْنا مُفَكِّرٌ فِي ذَلِكَ إِذْ رَأَيْتُ شَخْصاً قَدْ أَقْبَلَ فَإِذا هُوَ أُوَيْسٌ القِرَنيُّ تَمامَ العَدَدِ.

وَمِنْ ذَلِكَ إِخْبارُهُ بِقَتْلِ ذي الثَّدْيَةِ مِنَ الخَوارِجِ. فَلَمَّا قُتِلَ جَعَلَ يَطْلُبُهُ فِي القَتْلى وَيَقولُ:

Searching for Dhu'l–Thadyah's body after the battle among those killed, 'Ali said: By God, I am not telling lie, for he has been killed. Soon, he was found killed among the dead. To assure others, 'Ali tore Dhu'l–Thadyah's shirt on the top exposing swelling on his shoulder looking like a woman breast with a few hairs on it. If this swelling were pulled his shoulder blade would be pulled too and if it were set free, his shoulder blade would go back to its place.71

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

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

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

وَاللهِ مَا كَذَبْتُ وَلا كُذِّبْتُ. حَتَّى وَجَدَهُ فِي القَوْمِ فَشَقَّ قَميصَهُ وَكانَ عَلَى كَتِفِهِ سَلْعَةٌ كَثَدْيِ المَرْأَةِ عَلَيْها شَعراتٌ إذَا جُذِبَتْ انْجَذَبَتْ كَتِفُهُ مَعَها وَإذا تُرِكَتْ رَجَعَتْ كَتِفُهُ إلَى مَوْضِعِها.

ومن ذَلِكَ: مَا رَواهُ جُنْدُبُ بنُ عُبَيْد اللهِ الأزديُّ قَالَ: جاءَ فارِسٌ إلَى أمِير المُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقالَ: إنَّ القَوْمَ قَدْ عَبَروا النَّهَرَ. فَقالَ: كلاّ مَا عَبَروهُ. فَقالَ: بَلى وَاللهِ لَقَدْ فَعَلوا. فَقالَ: كلاّ مَا فَعَلوا. فَجاءَ آخَرُ فَأَخْبَرَ بِعُبورِهِمْ وَقالَ: مَا جِئْتُ حَتَّى رَأَيْتُ الرَّايات فِي ذَلِكَ الجانِب وَالأثْقالَ. فَقالَ: وَاللهِ مَا فَعَلوا وَأَنَّهُ لَمَصْرَعُهُمْ. فَحَلَفْتُ فِي نَفْسي إنْ كَانَ الأمْرُ كَما أخْبَرَ أُولئِكَ لأَكونَنَّ أوَّلَ مَنْ يُقاتِلُهُ وَإنْ لَمْ يَكُنْ بَقِيتُ عَلَى المُحارَبَةِ مَعَهُ. ثُمَّ مَضَيْتُ مَعَهُ إلَى الصُّفوف فَوَجَدْتُ الأمْرَ كَما قَالَ أمِير المُؤْمِنِينَ عَلَيْهِ السَّلامُ.

ومن ذَلِكَ: إخْبارُهُ عَنْ قَتْل نَفْسِهِ فَقالَ: وَاللهِ لَتُخَضَّبُنَّ هَذِهِ مِنْ هَذَا، وَوَضَعَ يَدَهُ عَلَى رَأسِهِ وَلِحْيَتِهِ. ومن ذَلِكَ: إخْبارُهُ بِصَلْب جُوَيْرِيَةَ بْن مُسْهِرٍ بَعْدَ قَطْعِ يَدَيْهِ وَرِجْلَيْهِ. فَقَطَعَ زِيادٌ فِي أيَّامِ مُعاوِيَةَ يَدَيْهِ وَرِجْلَيْهِ وَصَلَبَهُ. ومن ذَلِكَ: إخْبارُهُ بِصَلْب مَيْثَمِ التَّمَّارِ وَطَعْنِهِ بِحَرْبَةٍ عاشِرَ عَشَرَةٍ عَلَى باب دارِ عَمْرِو بْن حُرَيْث. وَأراهُ النَّخْلَةَ الَّتي يُصْلَبُ عَلَى جِذْعِها، فَكانَ مَيْثَمُ يَأتيها وَيُصَلّي عِنْدَها وَيَقولُ لِعَمْرِو بْنِ حُرَيث: إنّي مُجاوِرُكَ فَأَحْسِنْ جِوارِي. فَصَلَبَهُ عُبَيْدُ اللهِ بْنُ زِيادٍ فِي ذَلِكَ الْمَوْضِعِ وَطَعَنَهُ بِحَرْبَةٍ.

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

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

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

Abu-Turab is Qanbar. So he immediately summoned him saying: Give up the faith of Abu-Turab!

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

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

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

ومن ذَلِكَ: إخْبارُهُ بقَطْعِ يَدَيْ رَشيد الهَجْريّ وَرِجْلَيْهِ وَصَلْبِهِ، فَفُعِلَ بِهِ ذَلِكَ. ومن ذَلِكَ: إخْبارُهُ بِأنَّ الحَجَّاجَ يَقْتُلُ كُمَيلَ بنِ زِيادٍ، وَكانَ الأمْرُ كَذَلِكَ.

ومن ذَلِكَ: إخْبارُهُ بِقَتْلِ قَنْبَر. وَكانَ الحَجَّاجُ قَالَ يَوْماً: أُحِبُّ أنْ أُصيبَ رَجُلاً مِنْ أصْحاب أَبِي تُراب فَأَتَقَرَّبُ إلَى اللهِ تَعالَى بِدَمِهِ. فَقيلَ لَهُ: مَا نَعْلَمُ أَحَداً كَانَ أطْوَلَ صُحْبَةً لأبِي تُراب مِنْ قَنْبَرٍ مَوْلاهُ. فَأحْضَرَهُ وَقالَ: إبْرَأْ مِنْ دينِهِ. قَالَ: فَإذا بَرِئْتُ مِنْ دينِهِ تَدُلُّني عَلَى دين غَيْرِهِ أفْضَلَ مِنْهُ؟ قَالَ: إنّي قاتِلُكَ فَاخْتَرْ أيَّ قَتْلَةٍ أحِبُّ إلَيْكَ. قَالَ: قَدْ صَيَّرْتُ ذَلِكَ إلَيْكَ. قَالَ: وَلِمَ؟ قَالَ: لأنَّكَ لاَ تَقْتُلُني قَتْلَةً إلاَّ قَتَلْتُكَ مِثْلَها. وَبِهذا أخْبَرَني أمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ إنّ مَنِيَّتي تَكونُ ذَبحا ظُلْماً بِغَيْرِ حَقٍّ. فَأمَرَ بِهِ فَذُبِحَ.

ومن ذَلِكَ: أنَّ رَجُلاً جاءَ إلَى أمِير المُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقالَ: يَا أمِير المُؤْمِنِينَ إنّي مَرَرْتُ بِوادِي القِرى فَرَأَيْتُ خالِدَ بْنَ عَرْفَطَةَ قَدْ ماتَ بِها فَاسْتَغْفِرْ لَهُ. فَقالَ أمِير المُؤْمِنِينَ عَلَيْهِ السَّلامُ: إنَّهُ لَمْ يَمُتْ وَلا يَموتُ حَتَّى يَقودَ جَيْشَ ضَلالَةٍ، صاحِبُ لِوائِهِ حَبيبُ بْنُ حَمَّارٍ. فَقامَ رَجُلُ مِنْ تَحْت المِنْبَرِ فَقالَ: يَا أمِير المُؤْمِنِينَ، إنّي لَكَ شيعَةٌ وَإنّي لَكَ مُحِبٌّ. فَقالَ: وَمَنْ أنْتَ؟ قَالَ: أنَا حَبيبُ بْنُ حَمَّارٍ. قَالَ: إيَّاكَ أنْ تَحْمِلَها، وَلَتَحْمِلُنَّها فَتَدْخُلُ بِها هَذَا البابَ. وَأَومَأَ بِيَدِهِ إلَى بابِ الفيل. فَلَمَّا مَضى أمِير المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَمضى الحَسَنُ بْنُ عَلِيٍّ عَلَيْهِما السَّلامُ مِنْ بَعْدِهِ، وَكانَ مِنْ أَمْرِ الحُسَيْنِ عَلَيْهِ السَّلامُ مَا كَانَ، بَعَثَ ابْنُ زِيادٍ بِعُمَرَ بْنِ سَعْدٍ، عَلَيْهِمُ اللَّعْنَةُ، إلَى الْحُسَيْنِ عَلَيْهِ السَّلامُ وَجَعَلَ خالِدَ بْنَ

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

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

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

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

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

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

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

عَرْفَطَةَ عَلَى مُقَدّمَتِهِ وَحَبيبَ بْنَ حَمَّارٍ صاحِبَ رايَتِهِ. فَسارَ بِها حَتَّى دَخَلَ المَسْجِدَ مِنْ باب الفيل. ومن ذَلِكَ: قَوْلُهُ لِلبَراءِ بْن عازِب: يُقْتَلُ ابْني الْحُسَيْنُ وَأَنْتَ حَيٌّ لاَ تَنْصُرُهُ. فَلَمَّا قُتِلَ الحُسَيْنُ عَلَيْهِ السَّلاَمُ كَانَ البَراءُ يَقولُ: حَدَّثَنِي، وَاللهِ، عَلِيُّ بْنُ أَبِي طالِبٍ عَلَيْهِ السَّلاَمُ بِقَتْلِ الحُسَيْنِ عَلَيْهِ السَّلاَمُ وَلَمْ أَنْصُرْهُ. ثُمَّ أَظْهَرَ الحَسْرَةَ وَالنَّدَمَ.

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

وَمِنْ ذَلِكَ: إِخْبارُهُ بِعِمارَةِ بَغْدادَ وَمُلْكِ بَني العَبَّاسِ وَذِكْرِ أَحْوالِهِمْ وَأَخْذِ المَغُولِ المُلْكَ مِنْهُمْ. رَواهُ والِدِي رَحِمَهُ اللهُ تَعالَى. وَكَانَ ذَلِكَ سَبَبَ سَلامَةِ أَهْلِ الحِلَّةِ وَالكُوفَةِ وَالمَشْهَدَيْنِ الشَّرِيفَيْنِ مِنَ القَتْلِ، لأَنَّهُ لَمَّا وَصَلَ السُّلْطانُ هولاكو إِلَى بَغْدادَ وَقَبْلَ أَنْ يَفْتَحَها هَرَبَ أَكْثَرُ أَهْلِ الحِلَّةِ إِلَى البَطائِحِ إِلاَّ القَليلَ. فَكَانَ مِنْ جُمْلَةِ القَليلِ والِدِي رَحِمَهُ اللهُ وَالسَّيِّدُ مَجْدُ الدّينِ بْنِ طاوُوسٍ وَالفَقيهُ ابْنُ أَبِي العِزّ. فَأَجْمَعَ رَأْيُهُمْ عَلَى مُكاتَبَةِ

The two men came to the city of Hillah informing people of Sultan's order but no one dared to take any action or go to Hulagu with them, for they did not know what would finally happen. My father said: If I go to Hulagu by myself and brief him on the affair, there will be no need for the presence of others. Sayyid

ibn Tawus and ibn Abi'l-Izz too approved his decision, saying: You go to Hulagu along with these two agents and convey to him the decision of others. It is well to mention that my father went to meet Hulagu before the conquest of Baghdad and the killing of the last Abbasid caliph.

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

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

There are abundant treasures in the depth of it persuading its inhabitant to suffer a lot in order to gain it. The sons of Abbas will turn it into the seat of their rule. They will also turn it into a place of debauchery, oppression, injustice and violation of the rights of the deprived people. The leaders of this city are a group of adulterers, lewd scientists, and treacherous viziers.

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

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

السُّلْطانِ بِأَنَّهُمْ مُطِيعونَ داخِلونَ تَحْتَ الأيلِيَّةِ. وَأَنْفَذوا بِهِ شَخْصاً أعْجَمِيَّاً. فَأَنْفَذَ السُّلْطانُ إِلَيْهِمْ فَرَماناً مَعَ شَخْصَيْن: أَحَدُهُما يُقال لَهُ: تَكَلَّمُ. وَالآخَرُ يُقالُ لَهُ: عَلاءُ الدِّينِ. وَقالَ لَهُما إِنْ كَانَتْ قُلُوبُهُمْ كَما وَرَدَتْ بِهِ كُتُبُهُمْ فَيَحْضُرونَ إِلَيْنا.

فَجاءَ الأمِيرانِ فَخَافوا لِعَدَمِ مَعْرِفَتِهِمْ بِما يَنْتَهِي الحَالُ إِلَيْهِ. فَقالَ وَالِدي رَحِمَهُ اللهُ: إِنْ جِئْتُ وَحْدي كَفَى؟ فَقالا: نَعَمْ. فَصَعَدَ مَعَهُما. فَلَمَّا حَضَرَ بَيْنَ يَدَيْهِ وَكَانَ ذَلِكَ قَبْلَ فَتْحِ بَغْدادَ وَقَبْلَ قَتْلِ الخَلِيفَةِ قَالَ لَهُ: كَيْفَ أَقْدَمْتُمْ مُكاتَبَتِي وَالحُضُورَ

عِنْدِي قَبْلَ أنْ تَعْلَموا مَا يَنْتَهي إلَيْهِ أَمْري وَأمْرُ صاحِبِكُمْ؟ وَكَيْفَ تَأْمَنونَ أنْ صالَحَنِي وَرَحَلْتُ عَنْهُ؟

فَقالَ لَهُ والِدي: إنَّما أقْدَمْنا عَلَى ذَلِكَ لأنَّا رُوينا عَنْ إمَامِنا عَلِيّ بْن أَبِي طالِب عَلَيْهِ السَّلامُ أَنَّهُ قَالَ فِي بَعْضِ خُطَبِه: الزَّوْراءُ وَما أدْراكَ مَا الزَّوْراءُ؟ أَرْضٌ ذاتُ أثْل يَشْتَدُّ فِيها البُنْيانُ وَيَكْثُرُ فِيها السُّكَّانُ وَيَكونُ فيهَا قَهازِمُ وَخُزَّانٌ. يَتَّخِذُها وِلْدُ العَبَّاسِ مَوطِناً وَلِزُخْرُفِهِمْ مَسْكناً. تَكونُ لَهُمْ دارُ لَهْوٍ وَلَعِب يَكونُ بِهَا الْجَوْرُ الْجَائِرُ وَالْخَوْفُ الْمُخيفُ وَالأئِمَّةُ الْفَجَرَةُ وَالقُرَّاءُ الفَسَقَةُ وَالوُزَراءُ الخَوَنَةُ. يَخْدِمُهُمْ أبْناءُ فارِسٍ وَالرُّوم. لاَ يَأْتَمِرُونَ بِمَعْروف إذَا عَرَفُوهُ وَلا يَتَناهَوْنَ عَنْ مُنْكَرٍ إذَا أنْكَروهُ. يَكْتَفِي الرِّجالُ مِنْهُمْ بِالرِّجالِ وَالنِّساءُ بِالنِّساءِ. فَعِنْدَ ذَلِكَ الغَمُّ الغَميمُ وَالبُكَاءُ الطَّويلُ وَالوَيْلُ وَالعَويلُ لِأَهْـلِ

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

‘Ali’s Courage in Battlefields

Muslims unanimously believe that ‘Ali was the most courageous man after the Holy Prophet (S) in the battlefields. ‘Ali attacked the enemy in such a way that surprised the angels in heaven!

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

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

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

الزَّوْراءِ مِنْ سَطَوات التُّرْك وَما هُمُ التُّرْكُ؟ قَوْمٌ صِغارُ الحُدُقِ وُجُوهُهُمْ كَالْمِجانِّ المُطْرَقَةِ، لِباسُهُمُ الحَديدُ، جُرْدٌ مُرْدٌ، يَقْدمُهُمْ مَلِكٌ يَأتِي مِنْ حَيْثُ بَدَأَ مُلْكُهُمْ جَهْوَرِيُّ الصَّوْت قَويُّ الصَّوْلَةِ عالِي الهِمَّةِ، لاَ يَمُرُّ بِمَدينَةٍ إلاَّ فَتَحَها وَلا تُرْفَعُ لَهُ رَايَةٌ إلاَّ نَكَّسَها. الوَيْلُ الوَيْلُ لِمَنْ ناوَأَهُ. فَلا يَزالُ كَذَلِكَ حَتَّى يَظْفُرَ. فَلَمَّا وُصِفَ لَنا ذَلِكَ وَوَجَدْنا الصِّفات فِيكُمْ رَجَوْناكَ فَقَصَدْناكَ. فَطَيَّبَ قُلوبَهُمْ وَكَتَبَ لَهُمْ فَرَماناً بِاسْمِ وَالِدي رَحِمَهُ اللهُ يُطَيِّبُ فِيهِ قُلُوبَ أَهْلِ الحِلَّةِ وَأعْمَالِها.

فِي الشَّجاعَةِ:

وَلا خِلافَ بَيْنَ الأُمَّةِ أنَّ عَلِيّاً عَلَيْهِ السَّلامُ كَانَ أشْجَعَ النَّاسِ بَعْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأعْظَمَهُمْ بَلاءً فِي الحُروب، تَتَعَجَّبُ مِنْ حَمْلاتِهِ مَلائِكَةُ السَّماءِ. وَجَعَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: قَتْلُهُ لِعَمْرِو بْنِ عَبْد وُدّ العَامِرِيّ أفْضَلُ مِنْ عِبادَةِ الثَّقَلَيْن. وَنَزَلَ جَبْرَئيلُ فِي يَوْمِ أُحُد وَهُوَ يَقولُ وَيَسْمَعُهُ المُسْلِمونَ كافَّةً: لاَ سَيْفَ إلاَّ ذو الفِقارِ ولا فَتَى إلاَّ عَلِيٌّ.

وَنَقَلَ أحْمَدُ بْنُ حَنْبَل فِي مُسْنَدِهِ قَالَ خَطَبَ الحَسَنُ عَلَيْهِ السَّلامُ فَقالَ: لَقَدْ فارَقَكُمْ رَجُلٌ بِالأَمْسِ لَمْ يَسْبِقْهُ الأَوَّلونَ بِعِلْمٍ وَلا يُدْرِكُهُ الآخِرونَ. كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَبْعَثُهُ بِالرَّايَةِ، جِبْرِيلٌ عَنْ يَمينِهِ وَميكَائيلُ عَنْ شِمالِهِ، لاَ يَنْصَرِفُ حَتَّى يُفْتَحُ لَهُ. وَرَوى الخَوارِزْمِيُّ قَالَ: حَدَّثَنا عُبَيْدُ اللهِ بْنُ عائِشَةَ عَنْ أبِيهِ قَالَ: كَانَ المُشْرِكونَ إذَا أبْصَروا عَلِيّاً فِي الحَرْبِ عَهِدَ بَعْضُهُمْ إلَى بَعْضٍ.

Imam ‘Ali’s situations in this field are too many to be counted. Only through his sword did the religion of Islam raise and achieve maintenance and the wrong diminish and fade away.

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

‘Ali’s Piety

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

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

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

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

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

وَمَقاماتُهُ فِي الغَزَواتِ مَشْهورَةٌ، وَبِسَيْفِهِ قامَ الدّينُ وَاعْتَدَلَ، وَاضْمَحَلَّ الكُفْرُ وَبَطَلَ. وَسَيَأْتِي فِي بابِ الجِهادِ نُبَذٌ مِنْ غَزَواتِهِ صَلَّى اللهُ عَلَيْهِ. فِي الوَرَعِ وَالزُّهْدِ:

وَقَدْ أجْمَعَ النَّاسُ كافَّةً عَلَى أنَّهُ أزْهَدُ النَّاسِ فِي الدُّنْيَا بَعْدَ رَسُول اللهِ صَلَّى اللهُ

عَلَيْهِ وَآلِهِ وَأَكْثَرَهُمْ تَرْكاً لَهَا، وَقَدْ طَلَّقَ الدُّنْيَا ثَلاثاً. رَوَى الخَوارِزْمِيُّ فِي مَنَاقِبِهِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: سَمِعْتُ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: يَا عَلِيُّ إِنَّ اللهَ تَعالَى زَيَّنَكَ بِزِينَةٍ لَمْ يُزَيِّنِ العِبادَ بِزِينَةٍ أَحَبَّ إِلَيْهِ مِنْهَا: زَهَّدَكَ فِيهَا وَبَغَّضَهَا إِلَيْكَ وَحَبَّبَ إِلَيْكَ الفُقَراءَ فَرَضِيتَ بِهِمْ أَتْباعاً وَرَضُوا بِكَ إِماماً. يَا عَلِيُّ طُوبَى لِمَنْ أَحَبَّكَ وَصَدَّقَ بِكَ، وَالْوَيْلُ لِمَنْ أَبْغَضَكَ وَكَذَّبَ عَلَيْكَ. أَمَّا مَنْ أَحَبَّكَ وَصَدَّقَ بِكَ فَإِخْوانُكَ فِي دِينِكَ وَشُرَكاؤكَ جَنَّتَكَ، وَأَمَّا مَنْ أَبْغَضَكَ وَكَذَّبَ عَلَيْكَ فَحَقِيقٌ عَلَى اللهِ تَعالَى أَنْ يُقِيمَهُ يَوْمَ القِيَامَةِ مَقَامَ الكَذَّابِينَ.

قَالَ عَبْدُ اللهِ بْنُ أَبِي الْهُذَيْلِ: رَأَيْتُ عَلَى عَلِيٍّ عَلَيْهِ السَّلامُ قَمِيصاً زَرِيًّا إِذَا مَدَّهُ بَلَغَ الظُّفُرَ وَإِذَا أَرْسَلَهُ كَانَ مَعَ نِصْفِ الذِّرَاعِ.

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

وَقَالَ قُبَيْصَةُ بْنُ جابِرٍ: مَا رَأَيْت فِي الدُّنْيَا أَزْهَدَ مِنْ عَلِيِّ بْنِ أَبِي طالِب. وَقَالَ سُوَيْدُ بْنُ غَفْلَةَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ فَوَجَدْتُهُ جالِساً بَيْنَ يَدَيْهِ صَحِيفَةٌ فِيهَا لَبَنٌ أَجِدُ رِيحَهُ مِنْ شِدَّةِ حُمُوضَتِهِ وَفِي يَدِهِ رَغِيفٌ أَرَى آثَارَ قِشارِ

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

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

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

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

One day, Imam ‘Ali went to the market buying two coarse shirts. He said to Qanbar, his servant: Choose between the two. He chose one and put it on. Putting on the other one, ‘Ali found that the sleeves were too long, so he cut it short and wore it.96

الشَّعيرِ فِي وَجْهِهِ وَهُوَ يَكْسِرُهُ بِيَدِهِ أحْياناً أعْيَى عَلَيْهِ كَسَرَهُ بِرُكْبَتِهِ وَطَرَحَهُ فِي اللَّبَنِ. فَقالَ: أُدْنُ فَأَصِبْ مِنْ طَعامِنا هَذَا. فَقُلْتُ: إنّي صائِمٌ. فَقالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: مَنْ مَنَعَهُ الصِّيامُ مِنْ طَعامٍ يَشْتَهيهِ كَانَ حَقّاً عَلَى اللهِ أنْ يُطْعِمَهُ مِنْ طَعامِ الجَنَّةِ وَيَسْقِيَهُ مِنْ شَرابِها.

فَقُلْتُ لِجَارِيَتِهِ وَهِيَ قائِمَةٌ بِقُرْبٍ مِنْهُ: وَيْحَك يَا فِضَّةُ أَلاَ تَتَّقينَ اللهَ فِي هَذَا الشَّيْخِ؟ أَلا تَنْخُلينَ لَهُ طَعاماً مِمَّا أَرَى فِيهِ مِنَ النُّخالَةِ؟ فَقالَتْ: لَقَدْ تَقَدَّمَ إِلَيْنا لاَ نَنْخُلُ لَهُ طَعاماً. قَالَ لي: مَا قُلتُ لَهَا؟ فَأَخْبَرْتُهُ. فَقالَ: بِأَبِي وَأُمّي مَنْ لَمْ يُنْخَلْ لَهُ طَعامٌ وَلَمْ يَشْبَعْ مِنْ خُبْزِ البُرِّ ثَلاثَةَ أَيَّامٍ حَتَّى قَبَضَهُ اللهُ عَزَّ وَجلَّ.

وَاجْتازَ يَوماً فِي السُّوقِ فَاشْتَرى قَميصاً بِثَلاثَةِ دَراهِمَ وَلَبِسَهُ مَا بَيْنَ الرِّسْغَيْنِ إِلَى الكَعْبَيْنِ وَقالَ حينَ لَبِسَهُ: الحَمْدُ للهِ الَّذي رَزَقَني مِنَ الرِّياشِ مَا أَتَجَمَّلُ بِهِ النَّاسَ. وَقالَ عَلَيْهِ السَّلامُ: يَا صَفْراءُ غُرِّي غَيْرِي. يَا بَيْضَاءُ غُرِّي غَيْرِي. وَخَرَجَ عَلَيْهِ السَّلامُ يَوْماً إِلَى السُّوقِ وَمَعَهُ سَيْفُهُ لِيَبيعَهُ فَقالَ: مَنْ يَشْتَري مِنّي هَذَا السَّيْفَ؟ فَوَالَّذي فَلَقَ الحَبَّةَ لَطالَما كَشَفْتُ بِهِ الكُرَبَ عَنْ وَجْهِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَلَوْ كَانَ عِنْدي مِنْ إزارٍ لَما بِعْتُهُ. وَخَرَجَ عَلَيْهِ السَّلامُ يَوْماً وَعَلَيْهِ

إزَارٌ مَرْقوعٌ فَعُوتِبَ. فَقالَ: يَخْشَعُ القَلْبُ بِلِبْسِهِ وَيَقْتَدي بِهِ المُؤْمِنُ إذَا رَآهُ عَلَيَّ.

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

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

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

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

The Imam said: By God, the seal I have put on this package is not because of meanness so that no one will eat with me rather I wish to use it to the extent of my need. I am also afraid that one of my kinsmen may take away some of it and add some delicious food to it and as a result of it add some non-pure food which I do not like. The Imam then warned me against eating a food about which I was doubtful. He further said: Do not eat anything but lawful (Halal) food.97

وَكَانَ عَلَيْهِ السَّلامُ قَدْ وَلَّى عَلَى عَكْبَرَ رَجُلاً مِنْ ثَقيف فَقالَ لَهُ عَلَيْهِ السَّلامُ: إذَا صَلَّيْتَ الظُّهْرَ غَداً فَعُدْ إلَيَّ. قَالَ: فَعُدْتُ إلَيْهِ فَلَمْ أَجِدْ عَنْهُ حاجِباً يَحْجُبُنِي دُونَهُ، فَوَجَدْتُهُ جَالِساً وَعِنْدَهُ قَدَحٌ وَكُوزُ مَاءٍ، فَدَعا بِوِعاءٍ مَسْدود مَخْتُوم. فَقُلْتُ فِي نَفْسِي: لَقَدْ أَمِنَنِي حَتَّى يُخْرِجَ إلَيَّ جَواهِرَ، فَكَسَرَ الخَتْمَ وَحَلَّهُ فَإذَا فِيهِ سُوَيْقٌ، فَأَخْرَجَ مِنْهُ قَبْضَةً فِي القَدَحِ وَصَبَّ مَاءً فَشَرِبَ وَسَقَانِي. فَلَمْ أَصْبِرْ فَقُلْتُ: يَا أَمِيرَ المُؤْمِنِينَ، أَتَصْنَعُ هَذَا فِي العِرَاقِ وَطَعَامُهُ كَمَا تَرَى فِي كَثْرَتِهِ؟ فَقالَ عَلَيْهِ السَّلامُ: أَمَا وَاللهِ مَا أَخْتِمُ عَلَيْهِ بُخْلاً بِهِ وَلَكِنّي أَبْتَاعُ قَدْرَ مَا يَكْفِينِي فَأَخَافُ أَنْ يَنْفَضَّ فَيُوضَعُ فِيهِ مِنْ غَيْرِهِ وَأنا أَكْرَهُ أَنْ أُدْخِلَ بَطْنِي إلاَّ طَيِّباً، فَلِذَلِكَ أَحْتَرِزُ

كَما تَرَى، فَإيَّاكَ وَتَنَاوُلَ مَا لاَ تَعْلَمُ حِلَّهُ.

‘Ali’s Generosity and Magnanimity

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

The Qur’anic verse:

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

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

فِي السَّخَاءِ وَالكَرَمِ: لاَ خِلافَ فِي أنَّ أمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ أسْخَى النَّاسِ بَعْدَ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأكْرَمُهُمْ وَأَشْرَفُهُمْ.

جَادَ بِنَفْسِهِ حينَ بَاتَ عَلَى فِرَاشِ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. قَالَ ابْنُ الأَثِيرِ: إنَّ قَوْلَهُ تَعالَى: ?وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ? نَزَلَ فِي عَلِيٍّ عَلَيْهِ السَّلامُ. ذَلِكَ لأَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا هَاجَرَ وَتَرَكَ عَلِيّاً عَلَيْهِ السَّلامُ فِي بَيْتِهِ بِمَكَّةَ وَأَمَرَهُ أَنْ يَنامَ عَلَى فِراشِهِ لِيُوصِلَ إذَا أَصْبَحَ وَدائِعَ النَّاسِ إلَيْهِمْ. فَقالَ اللهُ عَزَّ وَجلَّ لِجَبْرَئِيلَ وَمِيكائِيلَ: إنِّي قَدْ آخَيْتُ بَيْنَكُمَا وَجَعَلْتُ عُمُرَ أَحَدِكُمَا أَطْوَلَ مِنْ عُمْرِ الآخَرِ، فَأَيُّكُمَا يُؤْثِرُ أخَاهُ؟

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

I now give you a mission to go down to the earth and safeguard him from the harms of the enemy. Gabriel and Michael, to fulfill the divine order, came down to the earth. Gabriel stood at the head and Michael at the foot of ‘Ali safeguarding him from the harms of the enemies. Addressing ‘Ali, Gabriel said:

Hail to you, O son of Abu-Talib! Is there anyone like you while God prides Himself on your position to angels?98

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

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

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

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

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

فَاخْتَارَ كُلٌّ مِنْهُمْا الحَيَاةَ. فَأَوْحَى اللهُ تَعالَى إِلَيْهِما: أَلاَ كُنْتُمَا مِثْلَ عَلِيّ؟ آخَيْتُ بَيْنَهُ وَبَيْنَ مُحَمَّدٍ فَبَاتَ عَلَى فِرَاشِهِ يُفَدّيهِ بِنَفْسِهِ وَيُؤْثِرُهُ بِالحَيَاةِ؟ إِهْبِطَا إِلَيْهِ فَاحْفَظَاهُ مِنْ عَدُوّهِ. فَنَزَلا إِلَيْهِ فَحَفِظَاهُ؛ جِبْرِيلُ عِنْدَ رَأْسِهِ وَمِيكائِيلُ عِنْدَ رِجْلَيْهِ، وَجِبْرِيلُ يَقولُ: بَخٍ بَخٍ يَا بْنَ أَبِي طَالِبٍ. مَنْ مِثْلُكَ وَقَدْ بَاهَى اللهُ بِكَ المَلائِكَةَ.

وَكَانَ عِنْدَ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ أَرْبَعَةُ دَراهِمَ لَمْ يَمْلِكْ سِوَاها، فَتَصَدَّقَ بِدِرْهَمٍ لَيْلاً وَبِدِرْهَمٍ نَهَاراً وَبِدِرْهَمٍ سِرّاً وَبِدِرْهَمٍ عَلانِيَةً. فَنَزَلَ قَوْلُهُ تَعالَى: ?الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ.?

وَمِنْ تَفْسيرِ الثَّعْلَبِيّ وَغَيْرِهِ مِنَ المُفَسِّرينَ أنَّ الحَسَنَ وَالحُسَيْنَ عَلَيْهِمَا السَّلامُ مَرِضَا فَعادَهُمَا جَدُّهُمَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ، وَعَادَهُما عَامَّةُ العَرَبِ. فَقَالُوا: يَا أَبَا الْحَسَنِ، لَوْ نَذَرْتَ عَلَى وَلَدَيْكَ نَذْراً، وَكُلُّ نَذْرٍ لاَ يَكُونُ لَهُ وَفَاءٌ فَلَيْسَ بِشَيْءٍ.

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

فَأُلْبِسَ الغُلامَانِ الْعَافِيَةَ وَلَيْسَ عِنْدَ آلِ مُحَمَّد قَليلٌ وَلا كَثيرٌ. فَانْطَلَقَ أَميرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ إِلَى شَمْعونَ بْنِ حابا الخَيْبَرِيّ وَكَانَ يَهودِيّاً فَاقْتَرَضَ مِنْهُ ثَلاثَةَ أَصْوُعٍ مِنْ شَعيرٍ. فَقَامَتْ فَاطِمَةُ عَلَيْها السَّلامُ إِلَى صاعٍ فَطَحَنَتْهُ وَاخْتَبَزَتْ مِنْهُ خَمْسَةَ أَقْراصٍ؛ لِكُلِّ وَاحِدٍ

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

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

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

In the third night too, the same thing happened. Fatimah grinded one more Kilo of barley baking five loaves of bread again. Having performed his evening prayer in the mosque, ‘Ali returned home. This time, a captive came to the door, saying: Greeting to you Ahl al-Bayt of the Messenger of Allah. Is it

right to make me a captive but not feed me? I am a captive of Muhammad. Give some food to me. May God feed you with heavenly food. Hearing this, ‘Ali gave his own food and that of others to the captive. Hence, they had nothing but water instead of food for three straight nights.

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

مِنْهُمْ قُرْصٌ. وَصَلَّى أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ المَغْرِبَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ أَتَى المَنْزِلَ فَوُضِعَ الطَّعامُ بَيْنَ يَدَيْهِ إِذْ أَتَاهُمْ مِسْكِينٌ مِنْ مَساكِينِ المُسْلِمِينَ فَوَقَفَ بِالبَابِ وَقالَ: السَّلامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ؛ مِسْكِينٌ مِنْ مَسَاكِينِ المُسْلِمِينَ، أَطْعِمُونِي أَطْعَمَكُمُ اللهُ مِنْ مَوائِدِ الجَنَّةِ. فَسَمِعَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَقالَ: أَعْطُوهُ حِصَّتِي. فَقَالَتْ فَاطِمَةُ عَلَيْها السَّلامُ وَالبَاقُونَ كَذَلِكَ. فَأَعْطَوْهُ الطَّعامَ وَمَكَثوا يَوْمَهُمْ وَلَيْلَتَهُمْ لَمْ يَذُوقوا إِلاَّ المَاءَ القُراحَ. فَلَمَّا كَانَ اليَوْمُ الثَّانِي طَحَنَتْ فَاطِمَةُ عَلَيْها السَّلامُ صاعاً وَاخْتَبَزَتْهُ وَأَتَى أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مِنْ صَلاةِ المَغْرِبِ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَوُضِعَ الطَّعامُ بَيْنَ يَدَيْهِ إِذْ أَتَاهُمْ يَتِيمٌ فَقالَ: السَّلامُ عَلَيْكُمْ أَهْلَ بَيْتِ مُحَمَّدٍ؛ يَتِيمٌ مِنْ أَوْلادِ المُهاجِرِينَ، إِسْتُشْهِدَ وَالِدِي يَوْمَ العَقَبَةِ، أَطْعِمُونِي أَطْعَمَكُمُ اللهُ مِنْ مَوائِدِ الجَنَّةِ. فَسَمِعَهُ عَلِيٌّ وَفاطِمَةُ عَلَيْها السَّلامُ وَالبَاقُونَ فَأَعْطَوْهُ الطَّعامَ وَمَكَثوا يَوْمَيْنِ وَلَيْلَتَيْنِ لَمْ يَذوقوا إِلاَّ المَاءَ القُراحَ. فَلَمَّا كَانَ اليَوْمُ الثَّالِثُ قَامَتْ فَاطِمَةَ عَلَيْها السَّلامُ إِلَى الصَّاعِ البَاقِي فَطَحَنَتْهُ وَاخْتَبَزَتْهُ وَصَلّى عَلِيٌّ عَلَيْهِ السَّلامُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ المَغْرِبَ ثُمَّ أَتَى المَنْزِلَ فَوُضِعَ الطَّعامُ بَيْنَ يَدَيْهِ إِذْ أَتَاهُمْ أَسِيرٌ فَوَقَفَ عَلَى البَابِ فَقالَ: السَّلامُ عَلَيْكُمْ أَهْلَ بَيْتِ مُحَمَّدٍ؛ تَأْسِرُونَنا وَلا تُطْعِمونَنا، أَطْعِمُونِي فَإِنِّي أَسِيرُ مُحَمَّدٍ أَطْعَمَكُمُ اللهُ مِنْ مَوائِدِ الجَنَّةِ. فَسَمِعَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَآثَرَهُ وَآثَرُوهُ مَعَهُ وَمَكَثوا ثَلاثَةَ أَيَّامٍ بِلَيالِيها لَمْ يَذُوقوا سِوَى المَاءِ القُراحِ. فَلَمَّا كَانَ اليَوْمُ الرَّابِعُ وَقَدْ قَضَوا نَذْرَهُمْ أَخَذَ عَلِيٌّ الحَسَنَ بِيَدِهِ اليُمْنَى وَالحُسَيْنَ بِاليُسْرَى وَأَقْبَلَ نَحْوَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُما يَرْتَعِشانِ كالفِراخِ مِنْ شِدَّةِ الجُوعِ. فَلَمَّا بَصُرَ بِهِمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: يَا أَبَا

الحَسَنِ مَا أَشَدَّ مَا يَسُوءُنِي مِمَّا أَرَى بِكُمْ. إِنْطَلِقْ إِلَى ابْنَتِي فَاطِمَةَ. فَانْطَلَقوا إِلَيْها وَهِيَ فِي مِحْرابِها قَدْ لَصِقَ بَطْنُها بِظَهْرِها مِنْ شِدَّةِ الجُوعِ وَغَارَتْ عَيْناهـا. فَلَمَّا رَآه

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

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

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

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

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

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

and You revealed the verse

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

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

النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: وَاغَوْثاهُ! يَا لله! أَهْلَ بَيْت مُحَمَّد تَمُوتُونَ جُوعاً! فَهَبَطَ جِبْرِيلُ عَلَيْهِ السَّلامُ وَقالَ: يَا مُحَمَّدُ خُذْها هَنَّأَكَ اللهُ فِي أَهْلِ بَيْتِكَ. قَالَ: وَمَاذا آخُذُ يَا جِبْرِيلُ؟ فَأَقْرَأَهُ ?هَلْ أَتَى عَلَى الإِنْسَانِ...?

وَمِنْ تَفْسِيرِ الثَّعْلَبِيّ: عَنْ غبايَةَ بْنِ الرَّبْعِيّ قَالَ: بَيْنا عَبْدُالله بْنُ عَبَّاس جَالِسٌ عَلَى شَفِيرِ زَمْزَمَ يَقولُ قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، إِذْ أَقْبَلَ رَجُلٌ مُتَعَمِّمٌ بِعِمامَةٍ. فَجَعَلَ ابْنُ عَبَّاس لاَ يَقول قَالَ رَسولُ اللهِ إِلاَّ وَقالَ الرَّجُلُ قَالَ رَسولُ اللهِ. فَقالَ ابْنُ عَبَّاس: سَأَلْتُكَ بِاللهِ أَنْ تَكْشِفَ عَنْ وَجْهِكَ. فَكَشَفَ العِمَامَةَ عَنْ وَجْهِهِ وَقالَ: يَا أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفْنِي فَأَنا أُعَرِّفُهُ بِنَفْسِي. أَنَا جُنْدُبُ بْنُ جَنادَةَ الْبَدْرِيُّ أَبُو ذَرّ الغِفارِيُّ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِهاتَيْنِ وَإِلاّ فَصُمَّتا، وَرَأَيْتُهُ بِهاتَيْنِ وَإِلاّ فَعَمِيَتا يَقولُ: عَلِيٌّ قائِدُ البَرَرَةِ وَقَاتِلُ الكَفَرَةِ، مَنْصورٌ مَنْ نَصرَهُ مَخْذولٌ مَنْ خَذَلَهُ. أَمَا إِنّي صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوماً مِنَ الأَيَّامِ صَلاةَ الظُّهْرِ، فَسَأَلَ سائِلٌ فِي المَسْجِدِ فَلَمْ يُعْطِهِ أَحَدٌ شَيْئاً. فَرَفَعَ السَّائِلُ يَدَهُ إِلَى السَّماءِ وَقالَ: اللَّهُمَّ إِشْهَدْ أَنّي سَأَلْتُ فِي مَسْجِد رَسُولِ اللهِ فَلَمْ يُعْطِنِي أَحَدٌ شَيْئاً. وَكَانَ عَلِيٌّ عَلَيْهِ السَّلامُ راكِعاً فَأَوْمَأَ إِلَيْهِ بِخُنْصُرِهِ اليُمْنَى وَكَانَ يَتَخَتَّمُ فِيهَا، فَأَقْبَلَ السَّائِلُ حَتَّى أَخَذَ الخَاتَمَ مِنْ خُنْصُرِهِ، وَذَلِكَ بِعَيْنِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَلَمَّا فَرَغَ مِنْ صَلاتِهِ رَفَعَ رَأْسَهُ إِلَى السَّماءِ وَقالَ: اللَّهُمَّ إِنَّ مُوسَى سَأَلَكَ فَقَالَ: ?قَالَ رَبِّ اشْرَحْ لِي صَدْرِي. وَيَسِّرْ لِي أَمْرِي. وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي. يَفْقَهُوا قَوْلِي. وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي. هَارُونَ أَخِي. اشْدُدْ بِهِ أَزْرِي. وَأَشْرِكْهُ فِي أَمْرِي.? فَأَنْزَلْتَ عَلَيْهِ قُرْآناً ناطِقاً: ?قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلاَ يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا?. اللَّهُمَّ وَأَنا مُحَمَّدٌ نَبِيُّكَ وَصَفِيُّكَ فَاشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاجْعَلْ لِي وَزِيراً مِنْ أَهْلِي عَلِيّاً أَخِي اشْدُدْ بِهِ ظَهْرِي.

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

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

In Tha'labi's commentary (Tafsir), we read that this verse has been mentioned in the six most reliable Sunni reference books of Hadith.[102] Mujahid reports: God Almighty prohibited consulting the Holy Prophet without giving charity. Following the revelation of this verse, no one consulted him except 'Ali ibn Abi-Talib who did so after giving one Dinar in charity. Then the verse was abrogated and the permission was given.[103]

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

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

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

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

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

'Ali's Religiosity, Piety and Prayer

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

قَالَ أَبُو ذر: فَما اسْتَتَمَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الكَلِمَةَ حَتَّى نَزَلَ عَلَيْهِ جبْريلُ عَلَيْهِ السَّلامُ مِنْ عِنْد اللهِ تَعالَى فَقالَ: يَا مُحَمَّدُ إِقْرَأْ. قَالَ: وَمَا أَقْرَأُ؟ قَالَ: إِقْرَأْ ?إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.?

وَمِنْ تَفْسيرِ الثَّعْلَبِيّ وَنُقِلَ فِي الجَمْعِ بَيْنَ الصِّحاحِ السِّتَّةِ نَحْوُهُ قَالَ مُجاهِدُ: نَهَى اللهُ تَعالَى عَنْ مُنَاجَاةِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وآلِهِ حَتَّى يَتَصَدَّقوا. فَلَمْ يُناجِهِ إلاَّ عَلِيُّ بْنُ أَبِي طالِب، قَدَّمَ ديناراً فَتَصَدَّقَ بِهِ. ثُمَّ نَزَلَت الرُّخْصَةُ. وَقالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: إنَّ فِي كِتابِ اللهِ عَزَّ وَجلَّ لآيَةً مَا عَمِلَ بِهَا أَحَدٌ قَبْلِي وَلا يَعْمَلُ بِهَا أَحَدٌ بَعْدِي: ?يَا أَيُّهَا الَّذينَ آمَنُوا إِذَا نَاجَيْتُمْ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً...?

وَقالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: بِي خَفَّفَ اللهُ عَزَّ وَجلَّ عَنْ هَذِهِ الأُمَّةِ أَمْرَ هَذِهِ الآيَةِ، فَلَمْ تَنْزِلْ فِي أَحَدٍ قَبْلِي وَلَمْ تَنْزِلْ فِي أَحَدٍ بَعْدي. قَالَ ابْنُ عُمَرَ: كَانَ لعَلِيّ بْنِ أَبِي طالِب ثَلاثَةٌ، لَوْ كَانَتْ لِي وَاحِدَةٌ مِنْهُنَّ كَانَتْ أَحَبَّ إِلَيَّ مِنْ حُمُرِ النَّعَمِ: تَزْوِيجُه فَاطِمَةَ صَلَّى اللهُ عَلَيْها، وَإِعْطاؤهُ الرَّايَةَ يَوْمَ خَيْبَرٍ وَآيَةُ النَّجْوَى. وَكَانَ عَلَيْهِ السَّلامُ يَعْمُرُ بِيَدِهِ الشَّرِيفَةِ حَدِيقَةً يَتَصَدَّقُ، وَلَمْ يُخَلِّفْ دِينَاراً وَلا دِرْهَماً. فِي الْوَرَعِ وَالدِّينِ وَاسْتِجابَةِ الدُّعَاءِ:

لاَ خِلافَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ شَدِيدُ الوَرَعِ عَظِيمُ الدِّينِ، رَسَخَ الإِيمانُ فِي قَلْبِهِ، وَلِشِدَّةِ دِينِهِ وَوَرَعِهِ كَانَ مُسْتَجَابَ الدَّعْوَةِ. تَوَسَّلَ بِهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْه

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

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

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

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

وَآلِهِ فِي الْمُباهَلَةِ، وَلَوْ كَانَ أَحَدٌ مِنْ أصحَابِهِ يُقارِبُهُ لأَخْرَجَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لأَنَّهُ وَقْتُ الْحَاجَةِ إِلَى الدُّعَاءِ وَالإِسْتِعانَةِ فِيهِ بِمُسْتَجَابِ الدُّعاءِ. وقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، لَتَنْتَهُنَّ يَا مَعْشَرَ قُرَيْشٍ أَوْ لَيَبْعَثُنَّ اللهُ عَلَيْكُمْ رَجُلاً إِمْتَحَنَ اللهُ قَلْبَهُ بِالإِيمانِ يَضْرِبُ رِقابَكُمْ عَلَى الدِّينِ. قِيلَ: يَا رَسولَ اللهِ، أَهُوَ أَبُو بَكْرٍ؟ قَالَ: لاَ. فَقِيلَ: فَعُمَرُ؟ قَالَ: لاَ، وَلَكِنَّهُ خاصِفُ النَّعْلِ الَّذِي فِي الحُجْرَةِ.

وَمِنْ كِتابِ المَناقِبِ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوْمَ فَتْحِ خَيْبَرِ لِعَلِيٍّ: لَوْلا أَنْ تَقولَ فِيكَ طَوائِفُ مِنْ أُمَّتِي مَا قَالَت النَّصَارى فِي عِيسَى بْنِ مَرْيَمَ لَقُلْتُ فِيكَ اليَوْمَ مَقالاً لاَ تَمُرُّ عَلَى مَلأٍ مِنَ المُسْلِمينَ إِلاَّ أَخَذوا مِنْ تُرابِ نَعْلَيْكَ وَفَضْلِ طَهُورِكَ يَسْتَشْفُونَ بِهِ. وَلَكِنْ حَسْبُكَ أَنْ تَكونَ مِنّي وَأنا مِنْكَ تَرِثُنِي وَأَرِثُكَ وَأَنْتَ مِنّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي. أَنْتَ تُؤَدّي عَنّي دَيْنِي وَتُقاتِلُ عَلَى سُنَّتِي، وَأَنْتَ فِي الآخِرَةِ أَقْرَبُ النَّاسِ مِنّي، وأَنْتَ غَداً عَلَى الحَوْضِ خَلِيفَتِي تَذودُ عَنْهُ المُنافِقِينَ، وَأَنْتَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الحَوْضَ، وأَنْتَ أَوَّلُ دَاخِلٍ لِلْجَنَّةِ مِنْ أُمَّتِي، وَإِنَّ شِيعَتَكَ عَلَى مَنابِرَ مِنْ نُورٍ رُواءٌ مَرْوِيُّونَ مُبْيَضَّةٌ وُجُوهُهُمْ حَولِي أَشْفَعُ لَهُمْ فَيَكونونَ غَداً فِي الجَنَّةِ جِيرَانِي. وَإِنَّ أَعْداءَكَ غَداً ظِماءٌ مُظْمَئونَ مُسْوَدَّةٌ وُجُوهُهُمْ مُقْمَحُونَ. حَرْبُكَ حَرْبِي وَسِلْمُكَ سِلْمِي وَسِرُّكَ سِرّي وَعَلانِيَتُكَ عَلانِيَتِي وَسَرِيرَةُ صَدْرِكَ كَسَرِيرَةِ صَدْرِي، وَأَنْتَ بَابُ عِلْمِي وَأَنَّ وِلْدَكَ وِلْدِي وَلَحْمَكَ لَحْمِي وَدَمَكَ دَمِي. وَأَنَّ الْحَقَّ مَعَكَ وَالْحَقُّ

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

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

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

عَلَى لِسَانِكَ وَفِي قَلْبِكَ وَبَيْنَ عَيْنَيْكَ وَالإِيمانُ مُخالِطٌ لَحْمَكَ وَدَمَكَ كَما خَالَطَ لَحْمِي وَدَمِي، وَأَنَّ اللهَ عَزَّ وَجلَّ أَمَرَنِي أَنْ أُبَشِّرَكَ أَنَّكَ وَعِتْرَتَكَ فِي الجَنَّةِ وَأَنَّ عَدُوَّكَ فِي النَّارِ، لاَ يَرِدُ عَلَيَّ الحَوْضَ مُبْغِضٌ لَكَ وَلا يَغيبُ عَنْهُ مُحِبٌّ لَكَ. قَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: فَخَرَرْتُ للهِ سُبْحانَهُ سَاجِداً وَحَمَدْتُهُ عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ مِنَ الإِسْلامِ وَالقُرْآنِ وَحَبَّبَنِي إِلَى خَاتَمِ النَّبِيِّين وَسَيِّدِ المُرْسَلينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

وَمِنَ المَناقِبِ عَنِ الزَّمَخْشَرِيِّ قَالَ: جَاءَ رَجُلانِ إِلَى عُمَرَ فَقالا لَهُ: مَا تَرى فِي طَلاقِ الأَمَةِ؟ فَقامَ إِلَى حَلَقَةٍ فِيهَا رَجُلٌ أَصْلَعُ فَقالَ: مَا تَرَى فِي طَلاقِ الأَمَةِ؟

فَقالَ: اثْنَتانِ. فَالْتَفَتَ إلَيْهما فَقالَ: اثْنَتانِ. فَقالَ لَهُ أَحَدُهُما: جِئْناكَ وَأَنْتَ أَمِيرُ المُؤْمِنِينَ فَسَأَلْناكَ عَنْ طَلاقِ الأَمَةِ فَجِئْتَ رَجُلاً فَسَأَلْتَهُ فَوَاللهِ مَا كَلَّمَكَ. فَقالَ عُمَرُ: وَيْلَكَ أَتَدْرِي مَنْ هَذَا؟ هَذَا عَلِيُّ بْنُ أَبِي طالِبٍ. سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: لَوْ أَنَّ السَّماواتِ وَالأَرْضَ وُضِعَتْ فِي كَفَّةٍ وَوُزِنَ مَعَ إيمانِ عَلِيٍّ لَرَجَحَ إيمانُ عَلِيٍّ.

وَمِنَ المَناقِبِ: عَنْ أُمِّ سَلَمَةَ قَالَتْ: بَيْنا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وآلِهِ عِنْدِي إذْ أَتَاهُ جِبْرِيلُ فَنادَاهُ، فَتَبَسَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ضَاحِكاً. فَلَمَّا سَرَى عَنْهُ قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسولَ اللهِ، مَا أَضْحَكَكَ؟ فَقالَ: أَخْبَرَنِي جِبْرِيلُ أَنَّهُ مَرَّ بِعَلِيٍّ عَلَيْهِ السَّلامُ وَهُوَ يَرْعَى ذَوْداً وَهُوَ نائِمٌ قَدْ أُبْدِيَ بَعْضُ جَسَدِهِ قَالَ: فَرَدَدْتُ عَلَيْهِ ثَوْبَهُ فَوَجَدْتُ بَرْدَ إيمانِهِ قَدْ وَصَلَ إلَى قَلْبِي.

وَاسْتَشْهَدَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ جَماعَةً مِنَ الْمُسْلِمينَ فِي قَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ

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

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

‘Ali who was preaching a sermon on the pulpit, said: I am a servant of Allah and the brother of His messenger; I have the honor of marrying the Lady of paradise; I am leader of the believers and the successor of the last prophet. No one can boast of it except me and whoever has such a claim will be saddened by God Almighty. Amid this, a man from the tribe of ‘Abs rose up, protested what ‘Ali had said, and mockingly said: Who is there who cannot have such a claim? I now say that I am the servant of Allah and the brother of His messenger while I am not afflicted with any distress. He had hardly finished his words when insanity afflicted him and he started trembling all over. He was then pulled out of the mosque from his feet.

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

وَآلِهِ: مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ، فَشَهِدوا لَهُ وَأَنَسُ بْنُ مَالِك حاضِرٌ لَمْ يَشْهَدْ. فَقالَ لَهُ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: مَا يَمْنَعُكَ أَنْ تَشْهَدَ؟ فَقَدْ سَمِعْتَ مَا سَمِعوا. فَقالَ: يَا أَمِيرَ المُؤْمِنِينَ، كَبُرْتُ وَنَسِيتُ.

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

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

إحْداهُما فِي زَمَنِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:

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

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

Considering 'Ali's courtesy and his respect for revelation and prophethood, the Holy Prophet said: O 'Ali, call on the Lord to return the sun to the Asr Prayer time so that you will perform your prayer at its proper time. Be sure, God will not delay answering your prayer for being so obedient to God and His messenger. 'Ali did so on the order of the Holy Prophet and the sun which was setting returned immediately to the position of Asr Prayer. When 'Ali completed his prayer, the sun set in the same position.[114]

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

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

رَوَتْ أسْماءُ بِنْتُ عُمَيْس وَأُمُّ سَلَمَةَ وَجابِرُ بْنُ عَبْد اللهِ الأنْصارِيُّ وَأَبو سَعِيد الخِدْرِيُّ وَجَماعَةٌ مِنَ الصَّحَابَةِ أنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ ذَاتَ يَوْم فِي مَنْزِلِهِ وَعَلِيٌّ عَلَيْهِ السَّلامُ بَيْنَ يَدَيْهِ إذْ جَاءَهُ جِبْريلُ عَلَيْهِ السَّلامُ يُناجيهِ عَن اللهِ عَزَّ وَجلَّ. فَلَمَّا تَغَشَّاهُ الوَحْيُ تَوَسَّدَ فَخِذَ أمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ. فَلَمْ يَرْفَعْ

رَأْسَهُ حَتَّى غَابَت الشَّمْسُ. فَاضْطُرَّ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ لِذَلِكَ إِلَى صَلاةِ العَصْرِ جَالِساً يُومِئُ بِرُكُوعِهِ وَسُجودِهِ إِيماءً. فَلَمَّا أَفاقَ مِنْ غُشْيَتِهِ قَالَ لأَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: أَفاتَتْكَ صَلاةُ العَصْرِ؟ قَالَ لَهُ: لَمْ أَسْتَطِعْ أَنْ أُصَلِّيَها قائِماً لِمَكانِكَ يَا رَسولَ اللهِ وَالحَالَةِ الَّتِي كُنْتَ عَلَيْها فِي اسْتِماعِ الوَحْيِ. فَقالَ لَهُ، أُدْعُ اللهَ تَعالَى حَتَّى يَرُدَّ عَلَيْكَ الشَّمْسَ حَتَّى تُصَلِّيها قائِماً فِي وَقْتِها كَما فاتَتْكَ، فَإِنَّ اللهَ يُجيبُكَ لِطاعَتِكَ للهِ وَلِرَسولِهِ. فَسَأَلَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ اللهَ عَزَّ وَجلَّ فِي رَدِّ الشَّمْسِ فَرُدَّتْ عَلَيْهِ حَتَّى صارَتْ فِي مَوْضِعِها مِنَ السَّماءِ وَقْتَ صَلاةِ العَصْرِ. فَصَلَّى أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ صَلاةَ العَصْرِ فِي وَقْتِها ثُمَّ غَرُبَتْ.

والثَّانِيَةُ بَعْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:

لَمَّا أَرَادَ أَنْ يَعْبُرَ الفُراتَ بِبابِلَ اشْتَغَلَ كَثيرٌ مِنَ الصَّحابَةِ بِتَعْبيرِ دَوابِّهِمْ وَرِحالِهِمْ وَصَلَّى عَلَيْهِ السَّلامُ بِنَفْسِهِ فِي طَائِفَةٍ مَعَهُ العَصْرَ. فَلَمْ يَفْرُغِ النَّاسُ مِنْ عُبورِهِمْ حَتَّى غَرُبَت الشَّمْسُ فَفاتَت الصَّلاةُ كَثيراً مِنْهُمْ وَفاتَ الجُمْهورُ فَضْلَ الاجْتِماعِ مَعَهُ، فَتَكَلَّموا فِي ذَلِكَ. فَلَمَّا سَمِعَ كَلامَهُمْ فِيهِ سَأَلَ اللهَ تَعالَى رَدَّ الشَّمْسِ عَلَيْهِ لِيَجْمَعَ كافَّةَ أَصْحابِهِ عَلَى صَلاةِ العَصْرِ فِي وَقْتِها. فَأَجابَهُ اللهُ تَعالَى إِلَى رَدِّها عَلَيْهِ وَكانَتْ فِي الأُفُقِ عَلَى الحَالِ الَّتِي تَكونُ عَلَيْها وَقْتَ العَصْرِ. فَلَمَّا سَلَّمَ القَوْمُ غابَتِ الشَّمْسُ فَسُمِعَ لَهَا وَجيبٌ شَديدٌ، فَهالَ النَّاسَ ذَلِكَ وَأَكْثَروا مِنَ التَّسْبيحِ وَالتَّقْديسِ وَالتَّهْليلِ وَالاسْتِغْفارِ.

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

When the river Euphrates overflew and the city of Kufah was exposed to flood, the inhabitants of the city, from fear of drowning, took refuge with Imam ‘Ali, beseechingly asking him to raise his hands in prayer. He mounted the Holy Prophet’s special horse and being accompanied by people went to the bank of

Euphrates, where he dismounted, performed ablution, turned to Kiblah and stood for prayer. People, who were looking on, saw him raising his hands in supplication after having performed his prayer.

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

‘Ali’s Good Temper

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

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

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

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

فَرَكِبَ بَغْلَةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَخَرَجَ والنَّاسُ مَعَهُ حَتَّى أَتى شاطِئَ الفُرات فَنَزَلَ عَلَيْهِ فَأَسْبَغَ الوُضوءَ وَصَلّى مُنْفَرِدا بِنَفْسِهِ وَالنَّاسُ يَرَوْنَهُ. ثُمَّ دَعا اللهَ بِدَعَواتٍ سَمِعَها أَكْثَرُهُمْ. ثُمَّ تَقَدَّمَ إِلَى الفُرات فَتَوَكَّأَ عَلَى قَضيبٍ بِيَدِهِ حَتَّى ضَرَبَ بِهِ صَفْحَةَ المَاءِ وَقالَ: أُنْقُصْ بِإِذْنِ اللهِ وَمَشِيَّتِهِ. فَغاضَ المَاءُ حَتَّى بَدَتِ الحِيتانُ فِي قَعْرِ الفُراتِ. فَنَطَقَ كَثيرٌ مِنْهَا بِالسَّلامِ عَلَيْهِ بِإِمْرَةِ المُؤْمِنِينَ وَلَمْ

يَنْطِقْ مِنْهَا أصْنافٌ مِنَ السُّموكِ وَهِيَ الجِرِّيُّ وَالمارْماهِي والزُّمَّارُ. فَتَعَجَّبَ النَّاسُ لِذَلِكَ وَسَأَلوهُ عِلَّةَ نُطْقِ مَا نَطَقَ وَصَمْتِ مَا صَمَتَ. فَقالَ: أُنْطِقَ لِي مَا طَهُرَ مِنَ السُّموكِ وَأُصْمِتَ عَنّي مَا حُرِّمَهُ وَنُجِّسَهُ وَيُعِّدَهُ.

فِي حُسْنِ الخُلُقِ:

لاَ خِلافَ بَيْنَ العُقَلاءِ فِي أنَّ أمِيرَ المُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طالِب عَلَيْهِ السَّلامُ أشْرَفُ النَّاسِ خُلُقاً. حَتَّى أنَّهُ عَلَيْهِ السَّلامُ نُسِبَ إلَى الدُّعابَةِ لِطيب أخْلاقِهِ وَلُطْف سيرَتِهِ مَعَ أصْحابِهِ. رُوِيَ أنَّهُ عَلَيْهِ السَّلامُ اجْتازَ لَيْلَةً عَلَى امْرَأَةٍ مِسْكِينَةٍ لَهَا أَطْفالٌ صِغارٌ يَبْكونَ مِنَ الجُوعِ وَهِيَ تُشاغِلُهُمْ وَتُلْهِيهِمْ حَتَّى يَناموا، وَكانَتْ قَدْ أشْعَلَتْ ناراً تَحْتَ قِدْرٍ فِيهَا ماءٌ لاَ غَيْرَ، وَأوْهَمَتْهُمْ أنَّ فِيهَا طَعاماً تَطْبُخُهُ لَهُمْ. فَعَرَفَ أمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ حالَها فَمَشى وَمَعَهُ قَنْبَرُ إلَى مَنْزِلِهِ فَأَخْرَجَ قَوْصَرَةَ تَمْرٍ وَجِرابَ دَقيقٍ وَشَيْئاً مِنَ الشَّحْمِ وَالأرُزِّ وَالخُبْزِ، وَحَمَلَهُ عَلَى كَتِفِهِ الشَّريف. فَطَلَبَ قَنْبَرُ حَمْلَهُ فَلَمْ يَفْعَلْ. فَلَمَّا وَصَلَ إلَى باب المَرْأَةِ اسْتَأْذَنَ عَلَيْها فَأَذِنَتْ لَهُ فِي الدُّخول. فَرَمى شَيْئاً مِنَ الأرُزِّ فِي القِدْرِ وَمَعَهُ شَيْءٌ مِنَ الشَّحْمِ، فَلَمَّا فَرَغَ مِنْ نُضْجِهِ غَرَفَ لِلصِّغارِ وَأَمَرَهُمْ بِأَكْلِهِ. فَلَمَّا شَبِعوا أُخِذَ يَطوفُ فِي البَيْتِ وَيُبَعْبِعُ لَهُمْ فَأَخَذوا فِي الضَّحِكِ. فَلَمَّا خَرَجَ عَلَيْهِ السَّلامُ قَالَ لَهُ قَنْبَرُ: يَا

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

'Ali was sharp-sighted, prudent, powerful, and strong in the way of Allah. What he said was a criterion to distinguish between what was just and unjust. His judgments were fair. He was abounding in knowledge. Wisdom was evident in all dimensions of his character. His intuition satiated those who had a thirst for it.

He feared the ornaments of the world. He was devoted to the nightly supplications. Pondering on the tumultuous future made him cry ceaselessly. Wearing coarse garment was pleasant for him. He loved plain food. He was not pretentious but was like one of us. If we had any question, we would pose it to

him and he would immediately answer it. If we asked for any help, he would immediately help us.

Although he was very intimate, he was so awesome that we would never dare to say anything in vain. He was so dignified that we would never open our eyes on his face. He honored people of religion and pleased the poor by fondling them. No man of authority dared to misuse his power in his presence so as to get his approval for the unjust act he had done. No common man was made disappointed by his justice, thinking that since he had no power, he would be deprived of his justice.

Dirar ibn Damarah then said: I take God as witness that in the middle of night and also when the stars were about to disappear, I saw him holding his beard in his hands, and like one bitten by a snake, he wept bitterly, saying: O world, go and deceive someone else, for I am not fond of you. Nevertheless, if you are offering yourself to me, you are quite mistaken, for I have divorced you three times, giving you no chance of recourse. O world, know that your life is short, your worth little and your pleasure transient.

مَوْلايَ، رَأَيْتُ اللَّيْلَةَ شَيْئاً عَجيباً، قَدْ عَلِمْتُ سَبَبَ بَعْضِهِ وَهُوَ حَمْلُكَ الزَّادَ طَلَباً لِلثَّواب. أمَّا طَوافُكَ فِي البَيْتِ عَلَى يَدَيْكَ وَرِجْلَيْكَ وَالبَعْبَعَةُ فَما أدْرِي سَبَبَ ذَلِكَ. فَقالَ عَلَيْهِ السَّلامُ: يَا قَنْبَرُ إنّي دَخَلْتُ عَلَى هَؤلاءِ الأطْفالِ وَهُمْ يَبْكونَ مِنْ شِدَّةِ الجُوعِ فَأَحْبَبْتُ أَنْ أَخْرُجَ عَنْهُمْ وَهُمْ يَضْحَكونَ مَعَ الشَّبْعِ، فَلَمْ أَجِدْ سَبَباً سِوَى مَا فَعَلْتُ.

وَقالَ ضِرارُ بْنُ ضَمَرَةَ: دَخَلْتُ عَلَى مُعاوِيَةَ بَعْدَ قَتْلِ أمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ، فَقالَ: صِفْ لِي عَلِيّاً. فَقُلْتُ: إعْفِنِي. فَقالَ: لاَ بُدَّ أَنْ تَصِفَهُ.

فَقُلْتُ: أمَّا إذْ لاَ بُدَّ مِنْ ذَلِكَ، فَإنَّهُ كَانَ وَاللهِ بَعِيدَ الْمَدَى، شَدِيدَ الْقِوَى، يَقولُ فَصْلاً، وَيَحْكُمُ عَدْلاً، يَتَفَجَّرُ العِلْمُ مِنْ جَوانِبِهِ، وَتَنْطِقُ الحِكْمَةُ مِنْ نَواحِيهِ، يَسْتَوْحِشُ مِنَ الدُّنْيَا وَزَهْرَتِهَا، وَيَأْنَسُ بِاللَّيْلِ وَوَحْشَتِهِ، غَزِيرَ العَبْرَةِ، طَوِيلَ الفِكْرَةِ، يُقَلِّبُ كَفَّهُ، وَيُخاطِبُ نَفْسَهُ، وَيُناجِي رَبَّهُ، يُعْجِبُهُ مِنَ اللِّباسِ مَا خَشُنَ وَمِنَ الطَّعامِ مَا جَشُبَ، وَكَانَ فينا كَأَحَدِنَا، يُجيبُنا إذَا سَأَلْناهُ، وَيَأْتينا إذَا دَعَوْناهُ، وَنَحْنُ وَاللهِ مَعَ تَقَرُّبِهِ لَنا وَقُرْبِهِ مِنَّا لاَ نَكادُ نُكَلِّمُهُ هَيْبَةً لَهُ، يُعَظِّمُ أَهْلَ الدِّين، وَيُقَرِّبُ المَساكِينَ، لاَ يَطْمَعُ القَوِيُّ فِي باطِلِهِ، وَلا يَيْأَسُ الضَّعيفُ مِنْ عَدْلِهِ.

فَأَشْهَدُ لَقَدْ رَأَيْتُهُ فِي بَعْضِ مَواقِفِهِ وَقَدْ أَرْخَى اللَّيْلُ سُدولَهُ وَغارَتْ نُجومُهُ وَهُوَ قائِمٌ فِي مِحْرابِهِ قَابِضاً عَلَى لِحْيَتِهِ يَتَمَلْمَلُ تَمَلْمُلَ السَّلِيمِ وَيَبْكي بُكاءَ الْحَزينِ وَيَقولُ: يَا

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

'Ali's Forbearance

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

Abu-Ayyub Ansari has been quoted as saying: The Messenger of Allah was afflicted with a little illness. Lady Fatimah went to visit her father. Finding her father ill and weak, she started weeping in a way that her tears dropped on the earth. To remove sorrows from his daughter, the Holy Prophet said: My dear daughter, one of God's blessing bestowed upon you is that on the order of the Lord, I married you to one who was foremost in Islam, the most knowledgeable, and the most patient and forbearing man. God Almighty whose knowledge encompasses everything chose me as being worthy of prophethood, giving me the honor of a divine mission and with another grace, chose your husband ordering to me to give you in marriage to 'Ali and appointing him as my successor.118

1. Tarikh Ibn 'Asakir, vol. 1, pp. 41
2. Musnad, Ahmad ibn Hanbal, vol. 1, pp. 151
3. This book was available till 10th century A.H. and since then no information of it is at hand.
4. Musnad Ahmad ibn Hanbal, vol. 1, pp. 371
5. Manaqib, Khawarizmi, chap. 4, pp. 17
6. Musnad Ahmad ibn Hanbal, vol. 1, pp. 209
7. Manaqib, Khawarizmi, chap. 4, pp. 20
8. Musnad, Ahmad ibn Hanbal, vol. 5, pp. 26
9. Ihqaq al-Haqq, vol. 3, pp. 386
10. Khasa'is, Natanzi
11. Khasa'is, Natanzi
12. Kifayat al-Talib, chap. 51, pp. 204
13. Ansab al-Ashraf, vol. 2, pp. 98
14. Hilyat al-Awliya', vol. 1, pp. 67
15. Kashf al-Ghummah, vol. 1, pp. 113

16. Dala'il al-Nubuwwah, vol. 5, pp. 397
17. Musnad, Ahmad ibn Hanbal, vol. 1, pp. 83-88,156
18. Manaqib, Khawarizmi, chap. 7, pp. 40
19. Manaqib, Khawarizmi, chap. 7, pp. 40
20. Sahih, vol. 5, pp. 637
21. Masabih al-Sunnah Baqwi, vol. 4, pp. 174
22. Manaqib, ibn Maghazili, pp. 80
23. Manaqib, Khawarizmi, chap. 7, pp. 40
24. Fada'il al-Sahabah
25. Manaqib, Khawarizmi, chap. 7, pp. 45
26. Manaqib, Khawarizmi, chap. 7, pp. 46
27. Manaqib, Khawarizmi
28. Manaqib, Khawarizmi, chap. 7, pp. 45
29. Nahj al-Balaghah, 189
30. Evidently this question does not mean that Lady Fatimah was not pleased with this marriage, rather it indicates the high station of 'Ali so that people will know that 'Ali is more dignified and honorable than all the companions of the Holy Prophet (S).
31. Musnad, vol. 5, pp. 26
32. Yanabi' al-Mawaddah, chap.14, pp. 69
33. Imam 'Ali, ibn Asakir, vol. 3, pp. 62
34. Manaqib, chap. 7, pp. 47
35. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1
36. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1
37. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 17
38. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 17
39. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 29
40. Amali, sheikh Saduq, 36th Majlis, Hadith 14
41. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 24
42. Al-Ghadir, vol. 6, pp. 111
43. Fara'id al-Simtayn, vol. 1, pp. 346
44. Manaqib, vol. 1, pp. 288
45. Al-Ghadir, vol. 6, pp. 9
46. Fara'd al-Simtayn, vol. 1, pp. 350
47. Manaqib, Khawarizmi, chap. 7, pp. 52
48. Manaqib, Khawarizmi, chap. 7, pp. 51
49. Manaqib, Khawarizmi, chap. 7, pp. 52
50. Maqtal, Khawarizmi, chap. 4, vol. 1, pp. 44
51. Yanabi' al-Mawaddah, pp. 288
52. Ihqaq al-Haqq, vol. 8, pp. 86
53. Sunan Nasa'i, vol. 6, pp. 182
54. Yanabi' al-Mawaddah, pp. 76-228
55. Irshad, Sheikh Mufid, vol. 1, pp. 196
56. Manaqib, ibn Shahr Ashub, vol. 2, pp. 38
57. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 58
58. Al-Durr al-Manthur, vol. 6, pp. 317
59. Bihar al-Anwar, vol. 40, chap. 97, pp. 247
60. Bihar al-Anwar, vol. 40, chap. 97, pp. 247
61. Bihar al-Anwar, vol. 40, chap. 97, pp. 249

62. Fada'il al-Khamsah, vol. 2, pp. 277
63. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 61, pp. 202
64. Irshad, Sheikh Mufid, vol. 1, part 2, chap. 62, pp. 204
65. Manaqib, chap. 7, pp. 54
66. Manaqib, vol. 2, pp. 44
67. Nahj al-Sa'adah, vol. 3, pp. 95
68. The man who posed such a question was no one but Sa'd ibn Abi-Waqqas. It is strange as to how ignorant these people were. They not only did not benefit from 'Ali's abundant knowledge but tried to underestimate 'Ali's meaningful sermons by mocking them. One example, was the same ignorant man who did not benefit from the ocean of 'Ali's knowledge nor did he allow others to do so and thus made the sermon abortive. (Shaykh al-Mufid, al-Irshad)
69. al-Khara'ij wa'l-Jara'ih, Rawandi, pp. 188
70. Nahj al-Sa'adah, vol. 1, sermons, pp. 285
71. Muruj al-Dhahab, vol. 2, pp. 406
72. Tarikh Baghdad, vol. 1, pp. 199
73. Ihqaq al-Haqq, vol. 8, pp. 138
74. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 2, pp. 290
75. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 2, pp. 291
76. Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 2, pp. 191
77. Fada'il al-Khamsah, vol. 2, pp. 254
78. Ihqaq al-Haqq, vol. 8, pp. 162
79. Maqatil al-Talibiyyin, pp. 46
80. Ihqaq al-Haqq, vol. 8, pp. 142
81. Waq'at Siffin, pp. 140-142
82. Safinat al-Bihar, vol. 1, pp. 567
83. Shawahid al-Tanzil, vol. 2, pp. 5
84. Tarikh Dimashq, vol. 1, pp. 158, Hadith 197
85. Musnad, vol. 1, pp. 199
86. Manaqib, pp. 72
87. Manaqib, pp. 66
88. Manaqib, chap. 10, pp. 66
89. Manaqib, chap. 10, pp. 67
90. Manaqib, chap. 10, pp. 71
91. Manaqib, chap. 10, pp. 67
92. Manaqib, chap. 10, pp. 69
93. Hilyat al-Awliya', vol. 1, pp. 80
94. Hilyat al-Awliya', vol. 1, pp. 83
95. Hilyat al-Awliya', vol. 1, pp. 83
96. Usd al-Ghabah, vol. 4, pp. 24
97. Tarikh Dimashq, ibn Assaker, vol. 3, pp. 246
98. Usd al-Ghabah, vol. 4, pp. 25
99. Tarikh Dimashq, vol. 2, pp. 413
100. Manaqib, Khawarizmi, chap. 17, pp. 118
101. Ihqaq al-Haqq, vol. 3, pp. 503
102. Ihqaq al-Haqq, vol. 3, pp. 503
103. Shawahid al-Tanzil, vol. 2, pp. 353
104. Shawahid al-Tanzil, vol. 2, pp. 343
105. Shawahid al-Tanzil, vol. 2, pp. 343
106. Kashf al-Ghummah, vol. 1, pp. 168

107. Tarikh Dimashq, vol. 3, pp. 227
108. Tarikh Baghdad, pp. 134
109. Manaqib, chap. 13, pp. 75
110. Manaqib, chap. 13, pp. 77
111. Manaqib, chap. 14, pp. 76
112. Sharh Nahj al-Balaghah, vol. 4, pp. 74
113. Fara'id al-Simtayn, vol. 1, pp. 227
114. Irshad, Sheikh Mufid, vol. 1, pp. 346
115. Irshad, Sheikh Mufid, vol. 1, part 3, chap. 76
116. Irshad, Sheikh Mufid, vol. 1, pp. 348
117. Hilyat al-Awliya', vol. 1, pp. 84
118. Manaqib, chap. 9, Hadith. 11, pp. 62

'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 غُرّي غَيْرِي! أَبِي تَعَرَّضْت أَمْ إِلَيَّ تَشَوَّقْت! هَيْهاتَ هَيْهاتَ! قَدْ تُبْتُك ثَلاثاً لاَ رَجْعَةَ فِيهَا؛ فَعُمْرُك قَصيرٌ، وَخَطَرُك كَثيرٌ، وَعَيْشُك حَقيرٌ. آهٍ مِنْ قِلَّةِ الزَّادِ وَبُعْدِ السَّفَرِ وَوَحْشَةِ الطَّرِيقِ. فَبَكى مُعاوِيَةُ وَقالَ: رَحِمَ اللهُ أَبَا الحَسَنِ، كَانَ وَاللهِ كَذَلِكَ. فَما حُزْنُكَ عَلَيْهِ يَا ضِرارُ؟ قَالَ: حُزْنُ مَنْ ذُبِحَ وَلَدُها فِي حِجْرِها، فَلا تَرْقى عَبْرَتُها وَلا يَسْكُنُ حُزْنُها. فِي الْحِلْمِ:

لاَ خِلافَ فِي أَنَّ عَلِيّاً عَلَيْهِ السَّلامُ كَانَ أَحْلَمَ النَّاسِ. فَإِنَّهُ أُخِذَ حَقُّهُ وَقُهِرَ عَلَيْهِ وَمُنِعَ مِنْ مَرْتَبَتِهِ وَصَبَرَ عَلَى ذَلِكَ وَكَظَمَ الغَيْظَ وَحَلِمَ.

وَرَوى صَاحِبُ المَناقِبِ عَنْ أَبِي أَيُّوبَ الأَنْصارِيّ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَرِضَ مَرَضَهُ فَأَتَتْهُ فَاطِمَةُ عَلَيْها السَّلامُ تَعودُهُ. فَلَمَّا رَأَتْ مَا بِرَسُولِ اللهِ صَلَّى

اللهُ عَلَيْهِ وَآلِهِ مِنَ الجَهْدِ وَالضَّعْفِ إِسْتَعْبَرَتْ فَبَكَتْ حَتَّى سالَت الدُّموعُ عَلَى خَدَّيْها. فَقالَ لَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا فَاطِمَةُ إِنَّ لِكَرامَةِ اللهِ إِيَّاكِ زَوَّجْتُك مِنْ أَقْدَمِهِمْ سِلْماً وَأَكْثَرِهِمْ عِلْماً وَأَعْظَمِهِمْ حِلْماً. إِنَّ اللهَ تَعالَى إِطَّلَعَ إِلَى أَهْلِ الأَرْضِ إِطِّلاعَةً فَاخْتارَنِي مِنْهُمْ فَبَعَثَنِي نَبِيّاً مُرْسَلاً. ثُمَّ إِطَّلَعَ إِطِّلاعَةً فَاخْتارَ مِنْهُمْ بَعْلَكِ، فَأَوْحَى إِلَيَّ أَنْ أُزَوِّجَهُ إِيَّاكِ وَأَتَّخِذَهُ وَصِيّاً وَأَخاً. فِي الفَضائِلِ البَدَنِيَّةِ:

العِبادَةِ:

وَمِنَ المَعْلومِ عِنْدَ كُلِّ أَحَد أَنَّ عَلِيّاً عَلَيْهِ السَّلامُ كَانَ أَعْبَدَ أَهْلِ زَمانِهِ وَمِنْهُ تَعَلَّمَ النَّاسُ صَلاةَ اللَّيْلِ وَالأَدْعِيَةَ الْمَأْثُورَةَ فِيهَا وَالْمُنَاجَاةَ وَالأَدْعِيَةَ فِي الأَوْقاتِ الشَّرِيفَةِ وَالأَماكِنِ الْمُقَدَّسَةِ. وَبَلَغَ فِي العِبادَةِ إِلَى أَنَّهُ إِذَا تَوَجَّهَ إِلَى اللهِ تَعالَى فِي صَلاتِهِ 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 نَظَرُهُ عَنِ الدُّنْيَا حَتَّى أَنَّهُ لاَ يُدْرِكُ الأَلَمَ لأَنَّ النُّشَّابَ إِذَا أُرِيدَ إِخْراجُهُ مِنْ جَسَدِهِ الشَّرِيفِ يُتْرَكُ حَتَّى يُصَلِّي فَإِذَا اشْتَغَلَ بِالصَّلاةِ وَأَقْبَلَ عَلَى اللهِ تَعالَى أَخْرَجوا الحَدِيدَ مِنْ جَسَدِهِ. وَكَانَ مَوْلانَا زَيْنُ العَابِدِينَ صَلَواتُ اللهِ عَلَيْهِ يُصَلِّي فِي اليَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةً وَيَدْعو بِصَحِيفَةِ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ ثُمَّ يَرْمِي بِهَا كالْمُتَضَجِّرِ وَيَقُولُ: أَنَّى لِي بِعِبادَةِ عَلِيٍّ.

وَكَانَ طَوِيلَ الرُّكُوعِ وَالسُّجُودِ، كَثِيرَ الخُضُوعِ وَالتَّذَلُّلِ فِيهِما.

وَقَدْ رُوِيَ عَنْ مَوْلانا مُوسَى بْنِ جَعْفَرِ الكاظِمِ عَلَيْهِمَا السَّلام أَنَّ قَوْلَهُ تَعالَى: ?تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلاً مِنْ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُود? نَزَلَ فِي أَمِيرِ المُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ. وَعَنِ ابْنِ عَبَّاسٍ أَنَّ قَوْلَه تَعالَى ?وَيَقُولُونَ سَمِعْنَا وَأَطَعْنَا? أَنَّها نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلامُ. وَعَنِ البَاقِرِ عَلَيْهِ السَّلامُ أَنَّ قَوْلَهُ تَعالَى ?وَالَّذِي جَاءَ بِالصِّدْقِ? نَزَلَ فِي مُحَمَّدٍ عَلَيْهِ السَّلامُ وَقَوْلَهُ ?وَصَدَّقَ بِهِ? نَزَلَ فِي عَلِيٍّ عَلَيْهِ السَّلامُ.

وَعَنْ مُجاهِدٍ أَنَّ قَوْلَهُ تَعالَى ?وَالَّذي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ? نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلامُ. وَعَن ابْنِ عَبَّاسٍ أَنَّ قَوْلَهُ تَعالَى ?وَارْكَعُوا مَعَ الرَّاكِعِينَ? نَزَلَ فِي رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلِيّ عَلَيْهِ أَفْضَلُ الصَّلاةِ وَالسَّلامِ خَاصَّةً. وَهُما أَوَّلُ مَنْ صَلّى وَرَكَعَ. وَلَمْ يَتْرُكْ صَلاةَ اللَّيْلِ قَطُّ حَتَّى لَيْلَةَ الْهَرِيرِ.

وَكَانَ يَوْماً فِي حَرْبِ صِفِّينَ مُشْتَغِلاً بِالْحَرْبِ وَالقِتالِ وَكَانَ مَعَ ذَلِكَ بَيْنَ الصَّفَّيْنِ

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–glorying. 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]

يُراقِبُ الشَّمْسَ. فَقالَ لَهُ ابن عَبَّاس: يَا أمِير المُؤْمِنِينَ مَا هَذَا الفعل؟ فَقالَ: انظر إلَى الزوال حَتَّى نصلي. فَقالَ لَهُ ابْنُ عَبَّاس: هَلْ هَذَا وَقْتُ صَلاةٍ؟ إنَّ عِنْدَنا لَشُغْلاً بِالقِتالِ عَنِ الصَّلاةِ. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: فَعَلَى مَا نُقاتِلُهُمْ؟ إنَّما نُقاتِلُهُمْ عَلَى الصَّلاةِ. فِي الجِهادِ:

لاَ خِلافَ بَيْنَ المُسْلِمينَ كافَّةً أنَّ الدّين إنَّما تَمَهَّدَتْ قَواعِدُهُ وَتَشَيَّدَتْ أرْكانُهُ بِسَيْفِ مَوْلانا أمِيرِ المُؤْمِنِينَ عليهِ أفضَلُ الصَّلاةِ والسَّلامِ لَمْ يَسْبِقْهُ فِي ذَلِكَ سابِقٌ وَلا لَحِقَهُ لاحِقٌ. كَانَ رابِطَ الْجَأْشِ قَوِيَّ الْبَأْسِ سَيْفَ اللهِ وَكاشِفَ الْكُرَبِ عَنْ وَجْهِ رَسُولِ اللهِ. تَعَجَّبَت الْمَلائِكَةُ مِنْ حَمْلاتِهِ عَلَى الْمُشْرِكِينَ وَابْتُلِيَ بِجِهادِ الْكُفَّارِ وَالْمَارِقِينَ وَالْقَاسِطِينَ وَالنَّاكِثِينَ.

رَوَى أحْمَدُ بْنُ حَنْبَل فِي مُسْنَدِهِ قَالَ: خَطَبَ الْحَسَنُ بْنُ عَلِيّ عَلَيْهِمَا السَّلامُ فَقالَ: لَقَدْ فارَقَكُمْ بِالأَمْسِ رَجُلٌ لَمْ يَسْبِقْهُ الأَوَّلُونَ بِعِلْمٍ وَلا يُدْرِكُهُ الآخِرونَ. كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَبْعَثُهُ بِالرَّايَةِ، جِبْرِيلٌ عَنْ يَمِينِهِ وَمِيكائِيلُ عَنْ شِمالِهِ، لاَ يَنْصَرِفُ حَتَّى يُفْتَحَ لَهُ. وَنَقَلَ الواحِدِيُّ قَالَ: إنَّ عَلِيّاً وَالعَبَّاسَ وَطَلْحَةَ افْتَخَروا. فَقالَ طَلْحَةُ: أنَا صَاحِب البَيْت بِيَدي مِفْتاحُهُ. وَقالَ العَبَّاسُ: أنَا صَاحِبُ السِّقايَةِ وَالقائِمُ عَلَيْها. وَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: مَا أَدْرِي مَا تَقُولان، لَقَدْ صَلَّيْتُ سِتَّةَ أشْهُرٍ قَبْلَ النَّاس وَأنَا صَاحِبُ الْجِهاد. فَأَنْزَلَ اللهُ تَعَالَى: ?أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ

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]

وَجَاهَدَ فِي سَبِيلِ اللَّهِ لاَ يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ. الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُوْلَئِكَ هُمْ الْفَائِزُونَ...؟ إِلَى قَوْلِهِ: ?أَجْرٌ عَظِيمٌ? فَصَدَقَ اللهُ عَلِيّاً عَلَيْهِ السَّلامُ فِي دَعْواهُ وَشَهِدَ لَهُ بِالإيمانِ وَالمُهاجَرَةِ وَالجِهادِ. وَغَزَواتُهُ مَشْهورَةٌ:

فَفِي غَزاةِ بَدْرٍ: قَالَ أَبُو اليَقْظانِ: إِنَّهُ رَجُلٌ مِنْ غِفارٍ رَهْطِ أَبِي ذَرٍّ الغِفارِيِّ. وَقالَ الشِّعْبِيُّ: (بَدْرٌ) بِئْرٌ كَانَتْ لِرَجُلٍ يُسَمّى بَدْراً.

وَهَذِهِ الغَزاةُ هِيَ الدَّاهِيَةُ العُظْمى وَأَوَّلُ حَرْب كَانَ بِهِ الإِمْتِحانُ حَيْثُ قَالَ الله تَعالَى: ?كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ. يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ.? كَانَتْ عَلَى رَأْسِ ثَمانِيَةَ عَشَرَ شَهْراً مِنْ قُدومِهِ الْمَدِينَةَ وَعُمْرُ عَلِيٍّ عَلَيْهِ السَّلامُ سَبْعَ عَشْرَةَ سَنَةً. وَكَانَ الْمُشْرِكونَ قَدْ أَصَرُّوا عَلَى القِتالِ لِكَثْرَتِهِمْ وَقِلَّةِ المُسْلِمينَ، وَمِنْهُمْ مَنْ خَرَجَ كارِهاً. فَتَحَدَّتْهُمْ قُرَيْشٌ بِالبِرازِ وَاقْتَرَحَتِ الأَكْفاءَ. فَمَنَعَهُمُ النَّبِيُّ

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقالَ إنَّ القَوْمَ طَلَبوا الأَكْفاءَ. ثُمَّ أَمَرَ عَلِيّاً عَلَيْهِ السَّلامُ يَبْرُزُ إِلَيْهِمْ، فَبارَزَهُ الوَليدُ بْنُ عُتْبَةَ، وَكَانَ شُجاعاً جَريئاً، فَقَتَلَهُ. وَقَتَلَ العَاصَ بْنَ سَعيدِ بْنِ العاصِ بَعْدَ أَنْ أَحْجَمَ عَنْهُ النَّاسُ لأَنَّهُ كَانَ هَوْلاً عِظيماً.

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 سُفْيانَ فَقَتَلَهُ.

وَطَعَنَ ابْنَ عَدِيٍّ ثُمَّ نَوْفَلَ بْنَ خُوَيْلِدٍ وَكَانَ مِنْ شَياطِينِ قُرَيْشٍ وَكانَتْ تُقَدِّمُهُ وَتُعَظِّمُهُ وَتُطيعُهُ وَكَانَ قَدْ قَرَنَ أَبَا بَكْرٍ وَطَلْحَةَ قَبْلَ الْهِجْرَةِ بِمَكَّةَ وَأَوْثَقَهُما بِحَبْلٍ وَعَذَّبَهُما يَوْماً حَتَّى سُئِلَ فِي أَمْرِهِما. وقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا عَلِمَ بِحُضورِ نَوْفَلٍ بَدْراً قَالَ: اللَّهُمَّ إكْفِنِي نَوْفلاً. فَلَمَّا قَتَلَهُ أَميرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ لَهُ عِلْمٌ بِنَوْفَلٍ؟ قَالَ: أَنَا قَتَلْتُهُ يَا رَسولَ اللهِ. فَكَبَّرَ وَقالَ: الْحَمْدُ للهِ الَّذِي أَجابَ دَعْوَتِي فِيهِ.

وَلَمْ يَزَلْ يَقْتُلُ واحِداً بَعْدَ واحِدٍ حَتَّى قَتَلَ نِصْفَ الْمَقْتولينَ وَكانوا سَبْعينَ، وَقَتَلَ الْمُسْلِمونَ كافَّةً وَثَلاثَةُ آلافٍ مِنَ الْمَلائِكَةِ الْمُسَوِّمينَ النِّصْفَ الآخَرَ.

ثُمَّ رَمَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِكَفٍّ مِنَ الْحَصا وَقالَ: شَاهَتِ الوُجُوهُ. فَانْهَزَموا جَمِيعاً. وَفي غَزاةِ أُحُد: وَكانَتْ فِي شَوَّالٍ وَلَمْ يَبْلُغْ عُمْرُ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ تِسْعَ عَشرَةَ سَنَةً.

وَسَبَبُها أَنَّ قُرَيْشاً لَمَّا كُسِروا يَوْمَ بَدْرٍ وَقُتِلَ رُؤَساؤُهُمْ بَذَلوا الأَمْوالَ لإسْتِئْصالِ الْمُؤْمِنينَ. وَتَوَلَّى ذَلِكَ أَبُو سُفْيانَ لِيَقْصُدوا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالْمُؤْمِنينَ بِالْمَدينَةِ. وَخَرَجَ النَّبِيُّ عَلَيْهِ السَّلامُ فِي جَماعَةٍ مِنَ المُسْلِمينَ فَرَجَعَ قَريبٌ مِنْ ثُلُثِهِمْ إِلَى الْمَدينَةِ وَبَقِيَ عَلَيْهِ السَّلامُ فِي سَبْعِمائَةٍ مِنَ الْمُسْلِمينَ. وَقَدْ قَالَ اللهُ تَعالَى: ?وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ 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 was 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 اللهُ عَلَيْهِ وَآلِهِ صَفَّ الْمُسْلِمينَ صَفّاً طَويلاً وَجَعَلَ عَلَى الشِّعْبِ خَمْسينَ رَجُلاً مِنَ الأَنْصارِ وَأَمَّرَ عَلَيْهِمْ رَجُلاً مِنْهُمْ يُقالُ لَهُ: عَبْدُ اللهِ بْنُ عُمَرَ بْنِ خِرَمٍ. وَقالَ: لاَ تَبْرَحوا مِنْ مَكانِكُمْ وَإِنْ قُتِلْنا عَنْ آخِرِنا فَإِنَّما نُؤْتَى مِنْ مَوْضِعِكُمْ هَذَا.

وَجَعَلَ لِواءَ الْمُسْلِمينَ بِيَدِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَلَوْاءُ الكُفَّارِ بِيَدِ طَلْحَةَ بْنِ أَبِي طَلْحَةَ، وَكَانَ يُسَمَّى كَبْشَ الكَتيبَةِ. ضَرَبَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَنَدَرَتْ عَيْنُهُ وَصاحَ صَيحَةً عَظيمَةً وَسَقَطَ اللِّواءُ مِنْ يَدِهِ. فَأَخَذَهُ أَخوهُ مُصْعَبٌ فَرَماهُ عاصِمُ بْنُ ثابِتٍ فَقَتَلَهُ. فَأَخَذَهُ عَبْدٌ لَهُمْ اسمُهُ صَوَّابٌ وَكَانَ مِنْ أَشَدِّ النَّاسِ فَقَطَعَ أَمِيرُ

المُؤْمِنِينَ عَلَيْهِ السَّلامُ يَدَهُ اليُمْنَى، فَأَخَذَ اللِّواءَ بِاليُسْرى فَقَطَعَها أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ، فَأَخَذَ اللِّواءَ عَلَى صَدْرِهِ وَجَمَعَ عَلَيْهِ يَدَيْهِ وَهُما مَقْطوعَتانِ، فَضَرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ عَلَى أُمِّ رَأْسِهِ فَسَقَطَ صَرِيعاً فَانْهَزَمَ القَوْمُ. وَأَكَبَّ الْمُسْلِمونَ عَلَى الْغَنائِمِ.

وَرَأى أَصْحَابُ الشِّعْبِ النَّاسَ يَغْتَنِمونَ فَخَافُوا فَوْتَ الْغَنيمَةِ فَاسْتَأْذَنوا رَئِيسَهُمْ عَبْدَ اللهِ بْنَ عُمَرَ بْنِ خِرَمٍ فِي أَخْذِ الغَنَائِمِ. فَقالَ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمَرَنِي إِلاَّ أَبْرَحَ مِنْ مَوْضِعِي. فَقَالُوا: إِنَّهُ قَالَ ذَلِكَ وَهُوَ لاَ يَدْرِي أَنَّ الأَمْرَ يَبْلُغُ مَا تَرَى. وَمَالوا إِلَى الغَنائِمِ وَتَرَكُوهُ. فَحَمَلَ عَلَيْهِ خالِدُ بْنُ الوَلِيدِ فَقَتَلَهُ. وَجَاءَ مِنْ ظَهْرِ النَّبِيِّ صَلَّى اللهُ

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 how 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 وَقالَ لأَصْحابِهِ: دُونَكُمْ هَذَا الَّذي تَطْلُبونَ. فَحَمَلوا عَلَيْهِ حَمْلَةَ رَجُل واحِد ضَرْباً بِالسُّيُوف وَطَعْناً بِالرِّمَاحِ وَرَمْياً بِالنِّبَالِ وَرَضْخاً بِالْحِجَارَةِ. وَجَعَلَ أَصْحَابُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يُقَاتِلونَ عَنْهُ حَتَّى قُتِلَ مِنْهُمْ سَبْعونَ رَجُلاً.

وَثَبَتَ أَمِيرُ الْمُؤْمِنِينَ صَلَواتُ اللهِ عَلَيْهِ يَدْفَعُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَفَتَحَ عَيْنَهُ وَكَانَ قَدْ أُغْمِيَ عَلَيْهِ فَنَظَرَ إِلَى عَلِيٍّ عَلَيْهِ السَّلامُ وَقالَ: يَا عَلِيُّ، مَا فَعَلَ النَّاسُ؟ فَقالَ: نَقَضُوا العَهْدَ وَوَلَّوُا الدُّبُرَ. فَقالَ: فَاكْفِنِي هَؤلاءِ الَّذينَ قَصَدوا نَحْوي.

فَحَمَلَ عَلَيْهِمْ فَكَشَفَهُمْ. ثُمَّ عَادَ إِلَيْهِ وَقَدْ قَصَدُوهُ مِنْ جِهَةٍ أُخْرَى فَكَشَفَهُمْ. وَرَجَعَ مِنَ الْمُنْهَزِمينَ أَرْبَعَةَ عَشَرَ رَجُلاً وَصَعَدَ البَاقونَ الْجَبَلَ. وَصاحَ صائِحٌ بِالْمَدينَةِ: قُتِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَانْخَلَعَت القُلُوبُ. وَجَعَلَتْ هِنْدُ بِنْتُ عُتْبَةَ لِوَحْشِيٍّ جَعْلاً عَلَى أَنْ يَقْتُلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَوْ عَلِيّاً أَوْ حَمْزَةَ. فَقالَ: أَمَّا مُحَمَّدُ فَلا حِيلَةَ فِيهِ لأَنَّ أَصْحابَهُ يَطُوفونَ بِهِ. وَأَمَّا عَلِيٌّ فَإِنَّهُ إِذَا قَاتَلَ أَحْذَرُ مِنَ الذِّئْبِ. وَأَمَّا حَمْزَةُ فَأَطْمَعُ فِيهِ لأَنَّهُ إِذَا غَضِبَ لاَ يُبْصِرُ مَا بَيْنَ يَدَيْهِ.

فَقَتَلَهُ وَحْشِيٌّ. وَجاءَتْ هِنْدُ فَأَمَرَتْ بِشَقِّ بَطْنِهِ وَقَطْعِ كَبِدِهِ وَالتَّمْثيلِ بِهِ، فَجَدَعوا أَنْفَهُ وَأُذُنَيْهِ.

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

وَقالَ جِبْريلُ: لاَ سَيْفَ إلاَّ ذُو الفِقارِ وَلا فَتَى إلاَّ عَلِيٌّ.

وَسَمِعَ النَّاسُ كُلُّهُمْ ذَلِكَ. وَقالَ جِبْرِيلُ: يَا رَسولَ اللهِ، قَدْ عَجِبَت الْمَلائِكَةُ مِنْ حُسْنِ مُواسَاةِ عَلِيّ لَكَ بِنَفْسِهِ. فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا يَمْنَعُهُ مِنْ ذَلِكَ وَهُوَ مِنّي وَأَنا مِنْهُ. فَقالَ جِبْرِيلُ عَلَيْهِ السَّلامُ: وَأَنَا مِنْكُما. وَكَانَ جُمْهورُ قَتْلَى أُحُد مَقْتولِينَ بِسَيْف أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ. وَكَانَ الفَتْحُ وَرُجُوعُ النَّاسِ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِثَباتِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ.

'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.

وَفي غَزاةِ الخَنْدَقِ:

لَمَّا فَرِغَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ حَفْرِ الْخَنْدَقِ أَقْبَلَتْ قُرَيْشٌ وَأَتْباعُها مِنْ كِنانَةَ وَأَهْلِ تِهامَةَ فِي عَشَرَةِ آلاف وَأَقْبَلَتْ غَطَفانُ وَمَنْ يَتْبَعُها مِنْ أَهْلِ نَجْدٍ فَنَزَلوا مِنْ فَوْقِ الْمُسْلِمينَ وَمِنْ أَسْفَلَ مِنْهُمْ. كَمَا قَالَ تَعالَى: ?إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ.? فَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالْمُسْلِمينَ وَهُمْ ثَلاثَةُ آلاف وَجَعَلوا الْخَنْدَقَ بَيْنَهُمْ. وَاتَّفَقَ الْمُشْرِكُونَ مَعَ اليَهودِ وَاشْتَدَّ الأَمْرُ عَلَى الْمُسْلِمينَ. وَرَكِبَ فَوارِسُ مِنْ قُرَيْشٍ مِنْهُمْ عَمْرُو بْنُ عَبْدِ وُدّ وَعِكْرِمَةُ بْنُ أَبِي جَهْل. فَقالَ عَمْرٌو: مَنْ يُبارِزُ؟ فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: أَنَا. فَقالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّهُ عَمْرٌو. فَسَكَتَ. فَقالَ عَمْرٌو: هَلْ مِنْ مُبارِزٍ؟ أَيْنَ جَنَّتُكُمُ الَّتِي تَزْعُمونَ أَنَّهُ مَنْ قُتِلَ مِنْكُمْ دَخَلَها؟ أَفَلا يَبْرُزُ إِلَيَّ رَجُلٌ؟ فَقالَ عَلِيٌّ: أَنَا لَهُ يَا رَسولَ

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 entirely 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?

اللهِ. فَقالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّهُ عَمْرٌو. فَسَكَتَ.

فَنَادَى ثالِثَةً. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: أَنَا لَهُ يَا رَسولَ اللهِ. فَقالَ: إِنَّهُ عَمْرٌو. فَقالَ: وَإِنْ كَانَ. فَأَذِنَ لَهُ وَقالَ: خَرَجَ الإِسْلامُ كُلُّهُ إِلَى الشِّرْكِ كُلِّهِ. فَخَرَجَ إِلَيْهِ. ثُمَّ قَالَ: يَا عَمْرُو إِنَّكَ قَدْ عَاهَدْتَ اللهَ تَعالَى أَلاَّ يَدْعُوَكَ رَجُلٌ مِنْ قُرَيْشٍ إِلَى إِحْدَى خِصْلَتَيْنِ إِلا إِخْتَرْتَها مِنْهُ. فَقالَ لَهُ: أَجَلْ. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: فَإِنِّي أَدْعُوكَ إِلَى اللهِ وَرَسُولِهِ وَالإِسْلامِ. فَقالَ: لاَ حَاجَةَ لِي بِذَلِكَ. فَقالَ: إِنِّي أَدْعُوكَ إِلَى النِّزَالِ. فَقالَ لَهُ: يَا ابْنَ أَخي، فَوَاللهِ إِنِّي لاَ أُحِبُّ أَنْ أَقْتُلَكَ وَأَنْتَ كَرِيمٌ وَأَبوكَ لِي نَديمٌ. فَقالَ لَهُ عَلِيٌّ: وَلَكِنِّي وَاللهِ أُحِبُّ أَنْ أَقْتُلَكَ. فَحَمَى عَمْرٌو وَنَزَلَ عَنْ فَرَسِهِ ثُمَّ تَجَاوَلا ساعَةً. فَضَرَبَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَقَتَلَهُ وَقَتَلَ وَلَدَهُ أَيْضاً. وَانْهَزَمَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ وَباقِي المُشْرِكِينَ وَرَدَّهُمُ اللهُ بِغَيْظِهِمْ لَمْ يَنَالوا خَيْراً وَكَفَى اللهُ الْمُؤْمِنِينَ الْقِتالَ.

وَقالَ عُمَرُ بْنُ الخَطَّابِ لِعَلِيٍّ عَلَيْهِ السَّلامُ: هَلاّ سَلَبْتَهُ دِرْعَهُ، فَمَا لأَحَدٍ دِرْعٌ مِثْلُهَا. فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: إِنِّي إِسْتَحْيَيْتُ أَنْ أَكْشِفَ عَنْ سَوْءَةِ ابْنِ عَمِّي. وَكَانَ ابْنُ مَسْعُودٍ يَقْرَأُ: وَكَفَى اللهُ الْمُؤْمِنِينَ الْقِتَالَ بِعَلِيٍّ وَكَانَ اللهُ قَوِيًّا عَزِيزاً. قَالَ رَبِيعَةُ السَّعْدِيُّ: أَتَيْتُ حُذَيْفَةَ بْنَ اليَمانِ فَقُلْتُ: يَا أَبَا عَبْدِ اللهِ، إِنَّا لَنُحَدِّثُ عَنْ عَلِيٍّ وَمَناقِبِهِ فَيَقُولُ لَنا أَهْلُ البَصْرَةِ إِنَّكُمْ لَتُفَرِّطونَ فِي عَلِيٍّ، فَهَلْ أَنْتَ مُحَدِّثُنِي فِيهِ بِحَدِيثٍ؟ فَقالَ حُذَيْفَةُ: يَا رَبِيعَةُ، وَما تَسْأَلُنِي عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ. 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 أَعْمالِ أَصْحَابِ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلامُ فِي كَفَّةِ الْمِيزَانِ مُنْذُ بَعَثَ اللهُ مُحَمَّداً إِلَى يَوْمِ القِيامَةِ وَوُضِعَ عَمَلُ عَلِيٍّ فِي الكَفَّةِ الأُخْرى لَرَجَحَ عَمَلُ عَلِيٍّ عَلَيْهِ السَّلامُ عَلَى جَمِيعِ أَعْمالِهِمْ. فَقالَ رَبِيعَةُ: هَذَا الَّذِي لاَ يُقامُ لَهُ وَلا يُقْعَدُ.

فَقالَ حُذَيْفَةُ: يَا لُكَعُ، وَكَيْفَ لاَ يُحْمَلُ وَأَيْنَ كَانَ أَبُو بَكْرٍ وَعُمَرُ وَحُذَيْفَةُ وَجَمِيعُ أَصْحَابِ مُحَمَّدٍ يَوْمَ عَمْرِو بْنِ عَبْدِ وُدّ، وَقَدْ دَعا إِلَى البِرازِ فَأَحْجَمَ النَّاسُ كُلُّهُمْ مَا خَلا عَلِيّاً، فَإِنَّهُ بَرَزَ إِلَيْهِ فَقَتَلَهُ؟ وَالَّذِي نَفْسُ حُذَيْفَةَ بِيَدِهِ، لَعَمَلُهُ ذَلِكَ اليَوْمِ أَعْظَمُ أَجْراً مِنْ عَمَلِ أَصْحَابِ مُحَمَّدٍ إِلَى يَوْمِ القِيامَةِ.

وَلَمَّا إِنْهَزَمَ الأَحْزابُ قَصَدَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَنِي قُرَيْظَةَ وَأَنْفَذَ عَلِيّاً عَلَيْهِ السَّلامُ فِي ثَلاثِينَ مِنَ الخَزْرَجِ وَقالَ: أُنْظُرْ بَنِي قُرَيْظَةَ هَلْ نَزَلوا حُصونَهُمْ؟ فَلَمَّا شَارَفَها سَمِعَ مِنْهُمْ الهَجْرَ. فَرَجِعَ إِلَى النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَخْبَرَهُ. وَسارَ عَلِيٌّ عَلَيْهِ السَّلامُ حَتَّى دَنا مِنْ سُورِهِمْ، فَأَبْصَرَهُ شَخْصٌ فَنادَى: قَدْ جاءَكُمْ قَاتِلُ عَمْرٍو. وَقالَ آخَرُ كَذَلِكَ فَانْهَزَمُوا. وَرَكَزَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ الرَّايَةَ فِي أَصْلِ الْحِصْنِ وَاسْتَقْبَلُوهُ يَسُبُّونَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَنَادَاهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا إِخْوَةَ القِرَدَةِ وَالْخَنازِيرِ، إِنَّا إِذَا نَزَلْنا بِسَاحَةِ قَوْمٍ فَساءَ صَبَاحُ الْمُنْذَرِينَ. فَقَالُوا: يَا أَبَا القَاسِمِ مَا كُنْتَ جَهُولاً وَلا سَبَّاباً. فَاسْتَحْيَى صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَرَجَعَ القَهْقَرَى، وَحَاصَرَهُمْ خَمْس

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 the wives of the Messenger of Allah.39

In the battle of Hudaybiyah 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 Hudaybiyah, 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.

وَعِشْرينَ لَيْلَةً حَتَّى سَأَلُوهُ النُّزُولَ عَلَى حُكْمِ سَعْد بْنِ مُعاذ. فَحَكَمَ سَعْدٌ بِقَتْلِ الرِّجَالِ وَسَبْيِ الذَّرارِي وَالنِّسَاءِ وَقِسْمَةِ الأَمْوال. فَأَمَرَ النَّبِيُّ بِإِنْزالِ الرِّجالِ فِي الْمَدِينَةِ فِي بَعْضِ دُورِ بَنِي النَّجَّارِ وَكَانوا تِسْعَمِائَةٍ، وَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ بَعْضِ الدُّرُوبِ وَأَمَرَ بِإِخْراجِهِمْ وَتَقَدَّمَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ بِقَتْلِهِمْ فِي الْخَنْدَقِ فَفَعَلَ عَلَيْهِ السَّلامُ مَا أُمِرَ بِهِ.

وَفِي غَزاةِ بَنِي الْمُصْطَلَقِ كَانَ الفَتْحُ لَهُ. وَقَتَلَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مَالِكاً وَابْنَهُ وَسَبَى جُوَيْرِيَّةَ بِنْتَ الْحَارِثِ بْنِ أَبِي ضِرارٍ فَاصْطَفَاها النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِنَفْسِهِ. فَجَاءَ أَبُوها بَعْدَ ذَلِكَ وَقَالَ: يَا رَسولَ اللهِ، إِن ابْنَتِي لاَ تُسْبَى، إِنَّها إِمْرَأَةٌ كَرِيمَةٌ. قَالَ: إِذْهَبْ وَخَيِّرْها. قَالَ: لَقَدْ أَحْسَنَتْ وَأَجْمَلَتْ فَاخْتارَتِ اللهَ وَرَسُولَهُ. فَأَعْتَقَها رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَجَعَلَها فِي جُمْلَةِ أَزْواجِهِ.

وَفِي غَزاةِ الْحُدَيْبِيَةِ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ هُوَ الَّذِي كَتَبَ بَيْنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَبَيْنَ سُهَيْلِ بْنِ عَمْرٍو حِينَ طَلَبَ الصُّلْحَ عِنْدَما رَأَى تَوَجُّهَ الأَمْرِ عَلَيْهِمْ. وَلَهُ فِي هَذِهِ الغَزاةِ فَضِيلَتانِ: إِحْداهُما: إِنَّهُ لَمَّا خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى غَزاةِ الحُدَيْبِيَةِ نَزَلَ الْجُحْفَةَ فَلَمْ يَجِدْ بِهَا مَاءً، فَبَعَثَ سَعْدَ بْنَ مَالِكٍ بِالرَّوَايا فَغَابَ قَرِيباً وَعَادَ وَقَالَ: لَمْ أَقْدِرْ عَلَى الْمُضِيِّ خَوْفاً مِنَ القَوْمِ. فَبَعَثَ آخَرَ فَفَعَلَ كَذَلِكَ. فَبَعَثَ عَلِيّاً 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

السَّلامُ بِالرَّوايَا فَوَرَدَ وَاسْتَسْقَى وَجَاءَ بِهَا إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَدَعا لَهُ بِخَيْرٍ.

وَالثَّانِيَةُ: أَقْبَلَ سُهَيْلُ بْنُ عَمْرٍو فَقالَ: يَا مُحَمَّدُ إِنَّ أَرِقَّاءَنا لَحِقُوا بِكَ فَارْدُدْهُمْ عَلَيْنا. فَغَضِبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى ظَهَرَ الْغَضَبُ عَلَى وَجْهِهِ، ثُمَّ قَالَ: لَتَنْتَهُنَّ يَا مَعْشَرَ قُرَيْشٍ أَوْ لَيَبْعَثُنَّ اللهُ عَلَيْكُمْ رَجُلاً إِمْتَحَنَ اللهُ قَلْبَهُ بِالإِيمَانِ يَضْرِبُ رِقابَكُمْ عَلَى الدِّينِ. فَقالَ بَعْضُ الحَاضِرِينَ: مَنْ هُوَ يَا رَسولَ اللهِ؟ قَالَ: خَاصِفُ النَّعْلِ فِي الحُجْرَةِ. فَتَبادَروا إِلَيْها لِيَعْرِفوا مَنْ هُوَ، فَإِذَا هُوَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَكَانَ قَدِ إِنْقَطَعَ شِسْعُ نَعْلِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَدَفَعَها إِلَى عَلِيٍّ يُصْلِحُها. ثُمَّ مَشَى فِي نَعْلٍ وَاحِدٍ غُلْوَةَ سَهْمٍ. ثُمَّ أَقْبَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى أَصْحابِهِ فَقالَ: إِنَّ بَيْنَكُمْ مَنْ يُقاتِلُ عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ. فَقالَ أَبُو بَكْرٍ: أَنَا يَا رَسولَ اللهِ؟ فَقالَ: لاَ. فَقالَ عُمَرُ: فَأَنَا؟

فَقالَ: لاَ. فَأَمْسَكُوا وَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ. فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَكِنَّهُ خَاصِفُ النَّعْلِ، وَأَوْمَأَ إِلَى عَلِيٍّ عَلَيْهِ السَّلامُ، فَإِنَّهُ يُقاتِلُ عَلَى التَّأْوِيلِ إِذَا تُرِكَتْ سُنَّتِي وَنُبِذَتْ وَحُرِّفَ كِتابُ اللهِ وَتَكَلَّمَ فِي الدِّينِ مَنْ لَيْسَ لَهُ ذَلِكَ، فَيُقاتِلُهُمْ عَلَى إِحْياءِ دِينِ اللهِ.

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

وَفي غَزاةِ خَيْبَرَ:

وَكانَتْ فِي سَنَةِ سَبْعٍ مِنَ الهِجْرَةِ، كَانَ الفَتْحُ فِيهَا لأَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ. حَاصَرَهُمْ رَسُولُ اللهِ صَلّى اللهُ عَلَيْهِ وَآلِهِ بِضْعاً وَعِشْرِينَ لَيْلَةً. فَفِي بَعْضِ الأَيَّامِ فَتَحوا البَابَ وَكانوا قَدْ خَنْدَقُوا عَلَى أَنْفُسِهِمْ خَنْدَقاً وَخَرَجَ مَرْحَبُ بِأَصْحابِهِ يَتَعَرَّضُ لِلْحَرْبِ. فَدَعا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَبَا بَكْرٍ وَأَعْطاهُ الرَّايَةَ فِي جَمْعٍ مِنَ المُهَاجِرِينَ فَانْهَزَمَ. فَلَمَّا كَانَ مِنَ الغَدِ أَعْطاهَا عُمَرَ، فَسَارَ غَيْرَ بَعِيدٍ ثُمَّ انْهَزَمَ. فَقالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِئْتُونِي بِعَلِيٍّ. فَقيلَ: إِنَّهُ أَرْمَدُ. فَقالَ لأُوتَيَنَّهُ تَرَوْنِي رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ، كَرَّارٌ غَيْرُ فَرَّارٍ يَأْخُذُها بِحَقِّهَا. فَجاؤوا بِعَلِيٍّ عَلَيْهِ السَّلامُ يَقُودُونَهُ إِلَيْهِ. فَقالَ: يَا عَلِيُّ مَا تَشْتَكِي؟ قَالَ: رَمَداً مَا أُبْصِرُ مَعَهُ وَصُدَاعاً بِرَأْسِي. فَقالَ: إِجْلِسْ وَضَعْ رَأْسَكَ عَلَى فَخِذِي. ثُمَّ تَفَلَ فِي يَدِهِ وَمَسَحَ بِهَا عَلَى عَيْنَيْهِ وَرَأْسِهِ وَدَعَا لَهُ، فَانْفَتَحَتْ عَيْناهُ وَسَكَنَ الصُّدَاعُ. وَأَعْطاهُ الرَّايَةَ وَكَانَتْ بَيْضاءَ وَقالَ: إِمْضِ بِهَا، فَجَبْرَئِيلُ مَعَكَ وَالنَّصْرُ أَمامَكَ، وَالرُّعْبُ مَبْثوثٌ فِي صُدُورِ القَوْمِ، وَاعْلَمْ يَا عَلِيُّ أَنَّهُمْ يَجِدونَ فِي كِتابِهِمْ أَنَّ الَّذي يُدَمِّرُ عَلَيْهِمْ رَجُلٌ اسْمُهُ إِلْيا، فَإِذا لَقِيتَهُمْ فَقُلْ: أَنَا عَلِيُّ بْنُ أَبِي طَالِب. فَإِنَّهُمْ يُخْذَلونَ إِنْ شَاءَ اللهُ. فَمَضى عَلِيٌّ عَلَيْهِ السَّلامُ حَتَّى أَتَى الْحِصْنَ، فَخَرَجَ مَرْحَبٌ وَعَلَيْهِ دِرْعٌ وَمِغْفَرَةٌ

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]

وَحَجَرٌ قَدْ ثَقَبَهُ مِثْلَ البَيْضَةِ عَلَى رَأْسِهِ، فَاخْتَلَفا بِضَرْبَتَيْنِ فَبَدَرَ بِهِ عَلِيٌّ عَلَيْهِ السَّلامُ بِضَرْبَةٍ هاشِمِيَّةٍ فَقَدَّ الْحَجرَ وَالْمَغْفَرَ وَرَأْسَهُ حَتَّى وَقَعَ السَّيْفُ عَلَى أَضْراسِهِ وَخَرَّ صَريعاً.

وَقالَ حَبْرٌ مِنْهُمْ: لَمَّا قَالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ أَنَا عَلِيُّ بْنُ أَبِي طالِب خَامَرَهُمْ رُعْبٌ شَديدٌ وَانْهَزَمَ مَنْ كَانَ تَبِعَ مَرْحَباً وَأَغْلَقُوا بَابَ الحِصْن. فَعَالَجَهُ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ فَفَتَحَهُ وَأَخَذَ البابَ وَجَعَلَهُ جِسْراً عَلَى الْخَنْدَقِ حَتَّى عَبَرَ عَلَيْهِ المُسْلِمونَ فَظَفَروا بِالحِصْن وَأَخَذوا الغَنائِمَ. وَلَمَّا انْصَرَفُوا رَمَى بِهِ بِيُمْناهُ أَذْرُعاً، وَكَانَ يُغْلِقُهُ عِشْرونَ رَجُلاً. وَرَامَ الْمُسْلِمونَ حَمْلَ ذَلِكَ البَابِ فَلَمْ يَنْقُلْهُ إلاَّ سَبْعونَ رَجُلاً.

وَقالَ عَلَيْهِ السَّلامُ: وَمَا قَلَعْتُ بَابَ خَيْبَرَ بِقُوَّةٍ جِسْمَانِيَّةٍ وَلَكِنْ بِقُوَّةٍ رَبَّانِيَّةٍ.

وَفي غَزاةِ الفَتْحِ:

الَّتِي وَعَدَ اللهُ تَعالَى نَبيَّهُ بِنَصْرِهِ فَقالَ: ?إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ? كَانَت الرَّايَةُ مَعَ عَلِيٍّ عَلَيْهِ السَّلامُ وَكَانَ عَهدَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ لاَ يُقَاتِلوا بِمَكَّةَ إِلاَّ مَنْ قَاتَلَهَمْ سِوَى نَفَرٍ كَانُوا يُؤْذُونَهُ. فَقَتَلَ أَمِيرُ المُؤْمِنِينَ الحَارِثَ بْنَ نُفَيْلِ بْنِ كَعْبٍ وَكَانَ يُؤْذِي رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِمَكَّةَ. وَلَمَّا دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَكَّةَ، دَخَلَ المَسْجِدَ فَوَجَدَ فِيهِ ثَلاثَمِائَةٍ وَسِتّينَ صَنَماً بَعْضُها مَشْدودٌ بِبَعْضٍ بِالرَّصَاصِ فَقالَ: يَا عَلِيُّ أَعْطِنِي كَفّاً مِنَ الحَصَا فَنَاوَلَهُ كَفّاً مِنَ الحَصَى فَرَماهَا بِهِ وَهُوَ يَقولُ: ?قُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقاً? فَلَمْ يَبْقَ فِيهَا صَنَمٌ إِلاَّ خَرَّ لِوَجْهِهِ 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 Ummi-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

وَفي غَزاةِ حُنَيْنٍ:

إسْتَظْهَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِكَثْرَةِ الْجَمْعِ فَخَرَجَ فِي عَشَرَةِ آلاف مِنَ المُسْلِمينَ فَأَعْجَبَ أَبَا بَكْرٍ الكَثْرَةُ وَقالَ: لَنْ نُغْلَبَ اليَوْمَ مِنْ قِلَّةٍ فِعالِهِمْ. فَلَمَّا التَقَوْا إنْهَزَموا جَمِيعاً وَلَمْ يَبْقَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الْمُسْلِمينَ سِوَى تِسْعَةِ نَفَرٍ مِنْ بَنِي هَاشِمٍ وَعَاشِرُهُمْ أَيْمَنُ بْنُ أُمِّ أَيْمَنَ فَقُتِلَ وَبَقِيَت التِّسْعَةُ. فَأَنْزَلَ اللهُ تَعالَى ?ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ.? يُرِيدُ عَلِيّاً عَلَيْهِ السَّلامُ وَمَنْ ثَبَتَ مَعَهُ. وَكَانَ عَلِيٌّ عَلَيْهِ السَّلامُ قَائِماً بِالسَّيْفِ بَيْنَ يَدَيْهِ وَالعَبَّاسُ عَنْ يَمِينِهِ وَالفَضْلُ بْنُ العَبَّاسِ عَنْ يَسارِهِ، وَأَبو سُفْيانَ بْنُ الحَارِثِ مُمْسِكٌ بِسَرْجِهِ وَنَوْفَلُ وَرَبِيعَةُ ابْنا الحَارِثِ وَعَبْدُ اللهِ بْنُ الزُّبَيْرِ بْنِ عَبْدالمُطَّلِبِ وَعُتْبَةُ وَمُعَتَّبُ ابْنا أَبِي لَهَبٍ حَوْلَهُ. فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِلْعَبَّاسِ وَكَانَ جَهُورِيَّ الصَّوْتِ: نَادِ فِي النَّاسِ وَذَكِّرْهُمُ العَهْدَ. فَنادَى: يَا أَهْلَ بَيْعَةِ الشَّجَرَةِ! يَا أَصْحَابَ سُورَةِ البَقَرَةِ! إلَى أَيْنَ تَفِرُّونَ؟ إذْكُروا العَهْدَ الَّذي عَاهَدْتُمْ عَلَيْهِ رَسُولَ اللهِ! وَالقَوْمُ قَدْ وَلَّوْا مُدْبِرِينَ وَكَانَتْ لَيْلَةً ظَلْماءَ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الوَادِي وَالمُشْرِكُونَ قَدْ خَرَجُوا عَلَيْهِ مِنْ شِعابِ الوَادِي بِسُيُوفِهِمْ فَنَظَرَ إلَى النَّاسِ بِبَعْضِ وَجْهِهِ فَأَضاءَ كَأَنَّهُ القَمَرُ ثُمَّ نَادَى: أَيْنَ مَا عَاهَدْتُمُ اللهَ عَلَيْهِ؟ فَأَسْمَعَ أَوَّلَهُمْ وَآخِرَهُمْ فَلَمْ يَسْمَعْها رَجُلٌ إلاَّ رَمَى نَفْسَهُ إلَى الأَرْضِ فَانْحَدَروا حَتَّى لَحِقُوا العَدُوَّ. وَجَاءَ رَجُلٌ مِنْ هَوازِنَ اسْمُهُ أَبُو جَزْوَلَ وَمَعَهُ رَايَةٌ سَوْداءُ فَقَتَلَهُ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَكَانَتْ هَزِيمَةُ المُشْرِكِينَ بِقَتْلِ أَبِي جَزْوَلَ. وَقَتَلَ أَمِيرُ المُؤْمِنِينَ صَلَواتُ اللهِ عَلَيْهِ بَعْدَ ذَلِكَ أَرْبَعِينَ رَجُلاً فَكَمُلَتِ الْهَزِيمَةُ وَحَصَلَ الأَسْرُ.

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]

وَفي غَزاةِ تَبُوكٍ:

أَوْحَى اللهُ تَعالَى إلَى نَبيِّهِ أَنَّهُ لاَ يَحْتاجُ إلَى القِتالِ وَكَلَّفَهُ المَسِيرَ بِنَفْسِهِ وَاسْتِنْفَارَ النَّاسِ مَعَهُ. فَاسْتَنْفَرَهُمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إلَى بِلادِ الرُّومِ وَقَدْ أَيْنَعَتْ ثِمارُهُمْ وَاشْتَدَّ الحَرُّ، فَأَبْطَأَ أَكْثَرُهُمْ عَنْ طاعَتِهِ حِرْصاً عَلَى الْمَعيشَةِ وَخَوْفاً مِنَ الحَرِّ وَلِقاءِ العَدُوِّ وَنَهَضَ بَعْضُهُمْ. وَاسْتَخْلَفَ أَميرَ المُؤْمِنينَ عَلَيْهِ السَّلامُ عَلَى الْمَدينَةِ وَعَلَى أَهْلِهِ بِهَا وَحَريمِهِ. وَقالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ الْمَدينَةَ لاَ تَصْلُحُ إلاَّ بِي أَوْ بِكَ، لأَنَّهُ عَلَيْهِ السَّلامُ عَلِمَ مَا عَلَيْهِ الأَعْرَابُ الَّذينَ حَوْلَ مَكَّةَ وَغَزاهُمْ وَسَفَكَ دِماءَهُمْ، فَأَشْفَقَ أَنْ يَطَأُوا عَلَى الْمَدينَةِ عِنْدَ نَأْيِهِ عَنْها فَمَتَى لَمْ يُقِمْ فِيهَا مَنْ يُماثِلُهُ وَقَعَ الفَسَادُ فِيهَا. وَلَمَّا عَلِمَ الْمُنَافِقُونَ إسْتِخْلافَهُ لَهُ حَسَدُوهُ وَعَلِمُوا أَنَّ

الْمَدِينَةَ تَتَحَفَّظُ بِهِ وَيَنْقَطِعُ طَمَعُهُمْ وَطَمَعُ العَدُوّ فِيهَا، وَغَبَطُوهُ عَلَى الدَّعَةِ عِنْدَ أَهْلِهِ فَأَرْجَفُوا بِهِ وَقَالوا: إِنَّهُ لَمْ يَسْتَخْلِفْهُ إِكْراماً لَهُ وَإِجْلالاً، بَلْ إِسْتِقْلالاً بِهِ وَاسْتِثْقالاً بِهِ، مَعَ عِلْمِهِمْ بِأَنَّهُ أَحَبُّ النَّاسِ إِلَيْهِ. فَلَحِقَ بالنَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقالَ: إِنَّ الْمُنافِقِينَ زَعَمُوا أَنَّكَ خَلَّفْتَنِي إِسْتِثْقالاً بِي. فَقالَ: إِرْجِعْ يَا أَخِي إِلَى مَكَانِكَ، فَإِنَّ الْمَدِينَةَ لاَ تَصْلُحُ إِلاَّ بِي أَوْ بِكَ. فَأَنْتَ خَلِيفَتِي فِي أَهْلِي وَدَارِ هِجْرَتِي وَقَوْمِي. أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ 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 رَجِعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ تَبُوكٍ إِلَى المَدِينَةِ وَرَدَ عَلَيْهِ عَمْرُو بْنُ مَعْدِيكَرْبَ الزُّبَيْدِيُّ فَوَعَظَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَسْلَمَ هُوَ وَقَوْمُهُ. وَنَظَرَ إِلَى ابْنِ عَتْعَتَ الخَثْعَمِيّ فَأَخَذَ بِرَقَبَتِهِ ثُمَّ جَاءَ بِهِ إِلَى النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَالَ: هَذَا قَتَلَ وَالِدِي. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَهْدَرَ الإِسْلامُ مَا كَانَ فِي الجَاهِلِيَّةِ. فَارْتَدَّ عَمْرٌو فَأَنْفَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ إِلَى بَنِي زُبَيْدٍ فَلَمَّا رَأَوْهُ قَالوا لِعَمْرٍو: كَيْفَ أَنْتَ يَا أَبَا ثَوْرٍ إِذَا لَقِيَكَ هَذَا الغُلامُ القُرَشِيُّ فَأَخَذَ مِنْكَ الإِتَاوَةَ؟ فَقَالَ: سَيَعْلَمُ أَنّي إِنْ لَقِينَي. وَخَرَجَ عَمْرٌو وَقَالَ: مَنْ يُبَارِزُ؟ فَخَرَجَ عَلِيٌّ عَلَيْهِ السَّلامُ وَصَاحَ بِهِ فَانْهَزَمَ فَقَتَلَ أَخاهُ وَابْنَ أَخِيهِ وَأَخَذَ امْرَأَتَهُ وَسَبَى مِنْهُمْ نِسْوانٌ كَثِيرَةٌ. وَانْصَرَفَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَخَلَّفَ عَلَى بَنِي زُبَيْدٍ خَالِدَ بْنَ سَعِيدٍ لِيَقْبِضَ صَدَقَاتِهِمْ وَيُؤْمِنَ مَنْ يَعُودُ إِلَيْهِ مُسْلِماً. فَرَجِعَ عَمْرُو بْنُ مَعْدِيكَرْبَ إِلَى خَالِدٍ وَأَسْلَمَ وَكَلَّمَهُ فِي إِمْرَأَتِهِ وَأَوْلادِهِ فَوَهَبَهُمْ لَهُ. وَكَانَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ قَد إِصْطَفَى مِنَ السَّبْيِ جَارِيَةً. فَبَعَثَ خَالِدُ بْنُ الوَلِيدِ بُرَيْدَةَ الأَسْلَمِيَّ إِلَى النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَبْلَ الجَيْشِ وَقَالَ: أَعْلِمْهُ بِالإِصْطِفَاءِ. فَلَمَّا وَصَلَ إِلَى بَابِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَقِيَهُ عُمَرُ بْنُ الخَطَّابِ فَحَكَى لَهُ فَقَالَ لَهُ: إِمْضِ لِمَا جِئْتَ لَهُ، فَإِنَّ النَّبِيَّ صَلَّى اللهُ 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 النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِكِتاب خَالِد بْن الوَلِيد فَجَعَلَ بُرَيْدَةُ يَقْرَأُهُ وَوَجْهُ النَّبِيّ يَتَغَيَّرُ. وَقالَ بُرَيْدَةُ: يَا رَسولَ اللهِ إِنْ رَخَّصْتَ لِلنَّاس فِي مِثْل هَذَا ذَهَبَ فِيهِمْ. فَقالَ لَهُ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: وَيْحَكَ يَا بُرَيْدَةُ، أَحْدَثْتَ نِفَاقاً. إِنَّ عَلِيَّ بْنَ أَبِي طالِب يَحِلُّ لَهُ مِنَ الْفَيْءِ مَا يَحِلُّ لِي. إِنَّ عَلِيَّ بْنَ أَبِي طالِب خَيْرُ النَّاسِ لَكَ وَلِقَوْمِكَ وَخَيْرُ مَنْ أُخَلِّفُهُ بَعْدي لِكَافَّةِ أُمَّتِي. يَا بُرَيْدَةُ إِحْذَرْ أَنْ تُبْغِضَ عَلِيّاً فَيُبْغِضُكَ اللهُ. فَاسْتَغْفَرَ بُرَيْدَةُ.

وَفي غَزاةِ السَّلْسَلَةِ:

جَاءَ أَعْرابِيٌّ إِلَى النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقالَ: إِنَّ جَماعَةً مِنَ الْعَرَب قَدِ إِجْتَمَعوا بِوادِي الرَّمْل عَلَى أَنْ يُبَيِّتُوكَ بِالمَدِينَةِ. فَقالَ النَّبِيُّ عَلَيْهِ السَّلامُ لأَصْحابِه: مَنْ لِهَؤلاءِ؟ فَقَامَ جَماعَةٌ مِنْ أَهْلِ الصُّفَّةِ وَقالوا: نَحْنُ، فَوَلّ عَلَيْنا مَنْ شِئْتَ. فَأَقْرَعَ بَيْنَهُمْ فَخَرَجَتِ القُرْعَةُ عَلَى ثَمانِينَ رَجُلاً مِنْهُمْ وَمِنْ غَيْرِهِمْ. فَأَمَرَ أَبَا بَكْرٍ أَنْ يَأْخُذَ اللِّواءَ وَيَمْضِي إِلَى بَنِي سُلَيْم وَهُمْ بِبَطْنِ الوَادي فَهَزَمُوهُ وَقَتَلوا جَمْعاً كَثِيراً مِنَ المُسْلِمينَ وَانْهَزَمَ أَبُو بَكْرٍ. فَعَقَدَ لِعُمَرَ وَبَعَثَهُ فَهَزَمُوهُ، فَسَاءَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ذَلِكَ. فَقالَ عَمْرُو بْنُ العَاصِ: إِبْعَثْنِي يَا رَسولَ

اللهِ. فَأَنْفَذَهُ فَهَزَمُوهُ وَقَتَلوا جَماعَةً مِنْ أَصْحابِهِ 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 اللهُ عَلَيْهِ وَآلِهِ أَيَّاماً يَدْعو عَلَيْهِمْ. ثُمَّ دَعَا بِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَبَعَثَهُ إِلَيْهِمْ وَدَعا لَهُ وَخَرَجَ مَعَهُ مُشَيِّعاً إِلَى مَسْجِدِ الأَحْزابِ وَأَنْفَذَ جَماعَةً مَعَهُ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعَمْرُو بْنُ العَاصِ. فَسَارَ اللَّيْلَ وَكَمِنَ النَّهارَ حَتَّى إِسْتَقْبَلَ مِنْ فَمِهِ.

فَلَمْ يَشُكَّ عَمْرُو بْنُ العَاصِ فِي الفَتْحِ لَهُ فَقالَ لأَبِي بَكْرٍ: إنَّ هَذِهِ أَرْضٌ ذاتُ ضِباعٍ وَذئابٍ وَهِيَ أَشَدُّ عَلَيْنا مِنْ بَنِي سُلَيْمٍ وَالمَصْلَحَةُ أَنْ نَعْلُوَ الوَادي. وَأَرَادَ إفْسَادَ الحَالِ وَأَمَرَهُ بِأَنْ يَقولَ ذَلِكَ لأَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ. فَقالَ لَهُ أَبُو بَكْرٍ فَلَمْ يُجِبْهُ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ بِحَرْفٍ وَاحِدٍ. فَرَجِعَ إِلَيْهِمْ وَقالَ: وَاللهِ مَا أَجَابَنِي حَرْفاً واحِداً. فَقالَ عَمْرُو بْنُ العَاصِ لِعُمَرَ بْنِ الخَطَّاب: إمْضِ أَنْتَ إِلَيْهِ فَخَاطِبْهُ. فَفَعَلَ فَلَمْ يُجِبْ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ بِشَيْءٍ. فَلَمَّا طَلَعَ الفَجْرُ كَبَسَ عَلَى القَوْمِ.

وَنَزَلَ جَبْرَئِيلُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالْحَلْف بِخَيْلِهِ فَقالَ: ?وَالْعَادِيَات ضَبْحاً?. فَاسْتَبْشَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاسْتَقْبَلَ عَلِيّاً عَلَيْهِ السَّلامُ فَنَزَلَ عَلِيٌّ عَلَيْهِ السَّلامُ، وَقالَ لَهُ النَّبِيُّ: لَوْلا أَنْ أُشْفِقَ أَنْ تَقُولَ فِيكَ طَوائِفُ مِنْ أُمَّتِي مَا قَالَت النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ فِيكَ اليَوْمَ مَقالاً لاَ تَمُرُّ بِمَلأٍ مِنْهُمْ إلاَّ أَخَذوا التُّرابَ مِنْ تَحْتِ قَدَمَيْكَ. إرْكَبْ فَإنَّ اللهَ وَرَسُولَهُ عَنْكَ 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 aim[58], 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.

وَأمَّا بَعْدَ وَفاةِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَإنَّهُ ابْتُلِيَ أَكْثَرَ عُمْرِهِ بِالْحُرُوبِ أيْضاً.

فَفِي وَقْعَةِ الْجَمَلِ نَكَثَ طَلْحَةُ وَالزُّبَيْرُ بَيْعَتَهُما لأمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ. وَكَانَتْ عائِشَةُ بِالْمَدِينَةِ تُحَرِّضُ النَّاسَ عَلَى قَتْلِ عُثْمانَ وَتَقُولُ: أُقْتُلُوا نَعْثَلاً! قَتَلَ اللهُ نَعْثَلاً، فَلَقَدْ أَبْلَى سُنَّةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهَذِهِ ثِيَابُهُ لَمْ تُبْلَ. وَخَرَجَتْ إلَى مَكَّةَ وَقُتِلَ عُثْمانُ وَعادَتْ إلَى بَعْضِ الطَّرِيقِ فَسَمِعَتْ بِقَتْلِهِ وَأَنَّهُمْ بَايَعُوا عَلِيّاً عَلَيْهِ السَّلامُ. فَرَجِعَتْ وَقالَتْ: لأَطْلُبَنَّ بِدَمِهِ.

وَخَرَجَ طَلْحَةُ وَالزُّبَيْرُ مِنَ الْمَدِينَةِ فَأَظْهَرا إرَادَةَ العُمْرَةِ وَاسْتَأْذَنا أمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ. فَقالَ: وَاللهِ مَا تُرِيدانِ العُمْرَةَ بَلِ الغَدْرَةَ. فَلَمَّا وَصَلا مَكَّةَ إلَى عَائِشَةَ أَخْرَجَاهَا إلَى البَصْرَةِ. وَتَرَحَّلَ أمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ بِطَلَبِهِمْ وَكَتَبَ إلَيْهِمَا وَإلَى عَائِشَةَ بِالرُّجُوعِ عَمَّا يَكْرَهُهُ اللهُ تَعالَى وَالدُّخُولِ فِي مَا عَاهَدَاهُ بِهِ فَامْتَنَعُوا. فَرَفَعَ يَدَيْهِ إلَى السَّمَاءِ وَقالَ: اللَّهُمَّ إنَّ طَلْحَةَ بْنَ عُبَيْدِ اللهِ أَعْطانِي صَفْقَةً بِيَمِينِهِ طائِعاً ثُمَّ نَكَثَ بَيْعَتِي. اللَّهُمَّ فَعَاجِلْهُ وَلا تُمْهِلْهُ. وإنَّ الزُّبَيْرَ بْنَ العَوَّامِ قَطَعَ قَرابَتِي وَنَكَثَ عَهْدِي وَظَاهَرَ عَدُوِّي وَنَصَبَ الْحَرْبَ لِي وَهُوَ يَعْلَمُ أَنَّهُ ظالِمٌ. اللَّهُمَّ فَاكْفِنِيهِ كَيْفَ شِئْتَ وَأَنَّى شِئْتَ. ثُمَّ تَصَافُّوا وَتَقَارَبُوا لابِسِي الأَسْلِحَةِ وَأَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ بَيْنَ الصَّفَّيْنِ 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

قَميصٌ وَرِداءٌ وَعَلَى رَأْسِهِ عِمامَةٌ سَوْداءُ. فَلَمَّا رَأى أَنَّهُ لاَ بُدَّ مِنَ الحَرْبِ نَادَى بِأَعْلَى صَوْتِهِ: أَيْنَ الزُّبَيْرُ بْنُ العَوَّامِ فَلْيَخْرُجْ إِلَيَّ؟ فَخَرَجَ إِلَيْهِ وَدَنَا مِنْهُ. فَقالَ لَهُ: يَا أَبَا عَبْدِ اللهِ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقالَ: الطَّلَبُ بِدَمِ عُثْمانَ. فَقالَ: أَنْتَ وَأَصْحَابُكَ قَتَلْتُمُوهُ فَيَجِبُ عَلَيْكَ أَنْ تَقِيدَ مِنْ نَفْسِكَ. وَلَكِنْ أُنْشِدُكَ اللهَ الَّذي لاَ إِلَهَ إِلاَّ هُوَ أَمَا تَذْكُرُ يَوْماً قَالَ لَكَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا زُبَيْرُ أَتُحِبُّ عَلِيّاً؟ فَقُلْتُ: وَما يَمْنَعُنِي مِنْ حُبِّهِ وَهُوَ ابْنُ خَالِي؟ فَقالَ لَكَ: أَمَا إِنَّكَ لَتَخْرُجُ عَلَيْهِ يَوْماً وَأَنْتَ ظَالِمٌ لَهُ. فَقالَ الزُّبَيْرُ: اللَّهُمَّ بَلَى. فَقَدْ كَانَ ذَلِكَ. فَقالَ عَلَيْهِ السَّلامُ: فَأُنْشِدُكَ اللهَ أَمَا تَذْكُرُ يَوْماً جَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ عِنْدِ عَبْدِ الرَّحْمَنِ بْنِ

عَوْف وَأَنْتَ مَعَهُ وَهُوَ آخِذٌ بِيَدِكَ فَاسْتَقْبَلْتُهُ أَنَا فَسَلَّمْتُ فَضَحِكَ فِي وَجْهِي وَضَحِكْتُ أَنَا لَهُ فَقُلْتَ أَنْتَ: لاَ يَدَعُ ابْنُ أَبِي طَالِب زَهْوَهُ أَبَداً. فَقَالَ لَكَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَهْلاً يَا زُبَيْرُ، فَلَيْسَ بِهِ زَهْوٌ وَلَتَخْرُجَنَّ عَلَيْهِ يَوْماً وَأَنْتَ ظَالِمٌ لَهُ. فَقَالَ الزُّبَيْرُ: اللَّهُمَّ بَلَى وَلَكِنّي أُنْسِيتُ، وَأَمَّا إِذْ ذَكَّرْتَنِي ذَلِكَ فَلاَأَنْصَرِفَنَّ عَنْكَ، وَلَوْ ذَكَرْتُ هَذَا لَمَا خَرَجْتُ عَلَيْكَ. ثُمَّ رَجِعَ إِلَى عَائِشَةَ. فَقَالَ لَهُ ابْنُهُ: مَا رَدَّ بِكَ؟ فَقَالَ: أَذْكَرَنِي حَدِيثاً مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي حَقِّهِ كُنْتُ أُنْسِيتُهُ. فَقَالَ لَهُ: بَلْ جَبُنْتَ وَخِفْتَ مِنْ سُيُوف ابْنِ أَبِي طَالِب. فَرَجَعَ مُغْضَباً إِلَى صَفِّ عَلِيٍّ عَلَيْهِ السَّلامُ لِلْقِتَالِ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: أَفْرِجُوا لَهُ، فَإِنَّهُ مُحْرَجٌ. فَدَخَلَ فِي الصَّفِّ وَخَرَجَ، وَقَالَ لِوَلَدِهِ: رَأَيْتَ مَا صَنَعْتُ. لَوْ كُنْتُ خَائِفاً مَا فَعَلْتُ ذَلِكَ؟ ثُمَّ شَقَّ الصُّفُوفَ وَخَرَجَ مِنْ بَيْنِهِمْ وَنَزَلَ عَلَى قَوْمٍ مِنْ بَنِي تَمِيمٍ، فَقَامَ إِلَيْهِ عَمْرُو بْنُ جُرْمُوزٍ الْمُجَاشِعِيُّ فَقَتَلَهُ حِينَ نَوْمِهِ، وَكَانَ فِي ضِيافَتِهِ. فَنَفِذَتْ فِيهِ دَعْوَةُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ.

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

وَأمَّا طَلْحَةُ فَجَاءَهُ سَهْمٌ وَهُوَ قَائِمٌ لِلْقِتالِ فَقَتَلَهُ. ثُمَّ إلْتَحَمَ القِتَالُ.

فَتَقَدَّمَ رَجُلٌ يُقالُ لَهُ عَبْدُ اللهِ مِنْ أَصْحَابِ الْجَمَلِ فَجَالَ بَيْنَ الصُّفُوفِ وَقالَ: أَيْنَ أَبُو الْحَسَنِ؟ فَخَرَجَ إِلَيْهِ عَلِيٌّ عَلَيْهِ السَّلامُ وَشَدَّ عَلَيْهِ وَضَرَبَهُ بِالسَّيْفِ فَأَسْقَطَ عَاتِقَهُ وَوَقَعَ قَتِيلاً. ثُمَّ خَرَجَ رَجُلٌ وَتَعَرَّضَ لِعَلِيٍّ عَلَيْهِ السَّلامُ فَخَرَجَ إِلَيْهِ وَضَرَبَهُ عَلَى وَجْهِهِ فَسَقَطَ نِصْفُ قُحْفِ رَأْسِهِ. ثُمَّ خَرَجَ ابْنُ أَبِي خَلَفٍ الخُزَاعِيُّ وَقالَ: هَلْ لَكَ يَا عَلِيُّ فِي المُبارَزَةِ؟ فَقالَ عَلِيٌّ: مَا أَكْرَهُ ذَلِكَ وَلَكِنْ وَيْحَكَ يَا بْنَ أَبِي خَلَفٍ، مَا رَاحَتُكَ فِي القَتْلِ وَقَدْ عَلِمْتَ مَنْ أَنَا؟ فَقالَ: ذَرْنِي يَا بْنَ أَبِي طَالِبٍ مِنْ كِبَرِكَ وَادْنُ مِنّي لِتَرَى أَيَّنَا يَقْتُلُ صَاحِبَهُ. فَثَنَّى عَلِيٌّ عَلَيْهِ السَّلامُ عِنَانَ فَرَسِهِ إِلَيْهِ فَبَدَرَهُ ابْنُ أَبِي خَلَفٍ بِضَرْبَةٍ فَأَخَذَها أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ فِي الجُحْفَةِ ثُمَّ عَطَفَ عَلَيْهِ فَقَطَعَ يَمِينَهُ ثُمَّ ثَنَّى فَأَطارَ قُحْفَ رَأْسِهِ. وَاسْتَعَرَتِ الحَرْبُ حَتَّى عُقِرَ الجَمَلُ وَسَقَطَ. وَكَانَ عِدَّةُ مَنْ قُتِلَ مِنْ جُنْدِ الجَمَلِ سِتَّةَ عَشَرَ أَلفاً وَسِتَّمِائَةٍ وَتِسْعِينَ وَكانُوا ثَلاثِينَ أَلْفاً. وَمِنْ أَصْحَابِ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ أَلَفاً وَسَبْعِينَ رَجُلاً وَكَانوا عِشْرِينَ أَلْفاً.

وَفِي وَقْعَةِ صِفِّينَ خَرَجَ مِنْ عَسْكَرِ مُعاوِيَةَ المِخْرَاقُ بْنُ عَبْدِ الرَّحْمَنِ وَطَلَبَ البِرَازَ، فَخَرَجَ إِلَيْهِ مِنْ عَسْكَرِ عَلِيٍّ عَلَيْهِ السَّلامُ المُؤَمَّلُ بْنُ عُبَيْدِ اللهِ المُرادِيُّ،

فَقَتَلَهُ الشَّامِيُّ. فَخَرَجَ فَتًى مِنَ الأَزْدِ، فَقَتَلَهُ الشَّامِيُّ فَتَنَكَّرَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَخَرَجَ، وَالشَّامِيُّ يَطْلُبُ البِرازَ فَقَتَلَهُ. ثُمَّ خَرَجَ فارِسٌ فَقَتَلَهُ وَهَكَذا حَتَّى قَتَلَ سَبْعَةً، فَأَحْجَمَ عَنْهُ النَّاسُ وَلَمْ يَعْرِفوهُ. فَقالَ

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 لِعَبْد لَهُ يُقالُ لَهُ حَرْباً وَكَانَ شُجاعاً: أُخْرُجْ إِلَى هَذَا الفَارِسِ فَاكْفِنِي أَمْرَهُ. فَقالَ أَنَا أَعْلَمُ أَنَّهُ سَيَقْتُلُنِي فَإِنْ شِئْتَ خَرَجْتُ إِلَيْهِ وَإِنْ شِئْتَ فَاسْتَبْقِنِي لِغَيْرِهِ. فَقالَ لَهُ: لاَ تَخْرُجْ. ثُمَّ رَجَعَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ حَيْثُ لَمْ يَخْرُجْ إِلَيْهِ أَحَدٌ إِلَى عَسْكَرِهِ فَخَرَجَ رَجُلٌ مِنْ أَبْطالِ الشَّامِ اسْمُهُ كُرَيْبُ بْنُ الصَّبَّاحِ يَطْلُبُ البِرازَ فَخَرَجَ إِلَيْهِ المُبَرْقَعُ الجَوْلانِيُّ فَقَتَلَهُ الشَّامِيُّ. وَخَرَجَ إِلَيْهِ آخَرُ فَقَتَلَهُ أَيْضاً. فَخَرَجَ إِلَيْهِ عَلِيٌّ عَلَيْهِ السَّلامُ وَقالَ لَهُ: إِتَّقِ اللهَ وَاحْفَظْ نَفْسَكَ. قَالَ: مَنْ أَنْتَ؟ قَالَ: أَنَا

عَلِيُّ بْنُ أَبِي طالِب. قَالَ: ادْنُ مِنّي. فَمَشَى إِلَيْهِ فَاخْتَلَفا بِضَرْبَتَيْن فَبَدَرَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَقَتَلَهُ. فَخَرَجَ إِلَيْهِ آخَرُ فَقَتَلَهُ حَتَّى قَتَلَ أَرْبَعَةً مِنَ الأَبْطالِ.

ثُمَّ قَالَ: يَا مُعَاوِيَةُ هَلُمَّ إِلَى مُبارَزَتِي وَلا تَقْتُلِ العَرَبَ بَيْنَنا. فَقالَ مُعَاوِيَةُ: لاَ حَاجَةَ لِي فِي ذَلِكَ. فَخَرَجَ عُرْوَةُ بْنُ دَاوُدَ فَقالَ: يَا عَلِيُّ إِنْ كَانَ مُعَاوِيَةُ قَدْ كَرِهَ مُبارَزَتَكَ فَهَلُمَّ إِلَى مُبارَزَتِي. فَضَرَبَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَوَقَعَ قَتيلاً.

ثُمَّ جَاءَ اللَّيْلُ وَخَرَجَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ يَوْماً آخَرَ مُتَنَكِّراً وَطَلَبَ البِرازَ فَخَرَجَ إِلَيْهِ عَمْرُو بْنُ العَاصِ وَهُوَ لاَ يَعْلَمُ أَنَّهُ عَلِيٌّ. وَعَرَفَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَاطَّرَدَ بَيْنَ يَدَيْهِ لِيُبْعِدَهُ عَنْ عَسْكَرِهِ فَتَبِعَهُ عَمْرٌو ثُمَّ عَرِفَهُ فَوَلّى رَاكِضاً فَلَحِقَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَطَعَنَهُ فَوَقَعَ الرُّمْحُ فِي فُضُولِ دِرْعِهِ فَسَقَطَ وَخَشِيَ أَنْ يَقْتُلَهُ فَرَفَعَ رِجْلَيْهِ فَبَدَتْ سَوْءَتُهُ 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 Arta’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 المُؤْمِنِينَ عَلَيْهِ السَّلامُ عَنْهُ وَجْهَهُ وَانْصَرَفَ إِلَى عَسْكَرِهِ. وَجاءَ عَمْرٌو إِلَى مُعَاوِيَةَ فَضَحِكَ مِنْهُ. قَالَ: مِمَّ تَضْحَكُ؟ وَاللهِ لَوْ بَدا لِعَلِيٍّ مِنْ صَفْحَتِكَ مَا بَدا لَهُ مِنْ صَفْحَتِي إِذاً لأَوْجَعَ قِذالَكَ وَأَيْتَمَ عِيالَكَ وَانْتَهَبَ مَالَكَ. فَقالَ مُعَاوِيَةُ: لَكِنْ حَصَلَتْ لَكَ فَضِيحَةُ الأَبَدِ.

وَكَانَ بُسْرُ بْنُ أَرْطَأَةَ مِنْ أَصْحَابِ مُعَاوِيَة مِنْ شَرِّ النَّاسِ وَأَقْدَمِهِمْ عَلَى مَعَاصِي اللهِ، لَمَّا سَمِعَ طَلَبَ عَلِيٍّ عَلَيْهِ السَّلامُ مُبارَزَةَ مُعَاوِيَةَ قَالَ: أَنَا أَخْرُجُ إِلَيْهِ. فَخَرَجَ فَحَمَلَ عَلِيٌّ عَلَيْهِ السَّلامُ عَلَيْهِ فَسَقَطَ بُسْرٌ عَنْ فَرَسِهِ عَلَى قِفَاهُ وَرَفَعَ رِجْلَيْهِ فَانْكَشَفَتْ سَوْءَتُهُ فَرَجَعَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ عَنْهُ وَضَحِكَ مُعَاوِيَةُ وَصَاحَ فَتًى مِنْ أَهْلِ الكُوفَةِ: وَيْلَكُمْ يَا أَهْلَ الشَّامِ! أَمَا تَسْتَحُونَ؟ لَقَدْ عَلَّمَكُمُ ابْنُ العَاصِ كَشْفَ الأَسْتاهِ الحُرُوبَ. وَفِي لَيْلَةِ الهَرِيرِ بَاشَرَ الْحَرْبَ بِنَفْسِهِ خَاصَّةً وَكَانَ كُلَّما قَتَلَ قَتِيلاً كَبَّرَ، فَعُدَّ تَكْبِيرُهُ فَبَلَغَ خَمْسَمِائَةٍ وَثَلاثاً وَعِشْرِينَ تَكْبِيرَةً وَعُدَّ قَتْلَى الفَرِيقَيْنِ فِي صَبِيحَةِ تِلْكَ اللَّيْلَةِ فَبَلَغَتْ سِتَّةً وَثَلاثِينَ أَلْفَ قَتِيلٍ. وَاسْتَظْهَرَ حِينَئِذٍ أَصْحَابُ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَزَحَفَ مَالِكُ الأَشْتَرُ حَتَّى أَلْجَأَهُمْ إِلَى مُعَسْكَرِهِمْ. فَلَمَّا رَأَى عَمْرُو بْنُ العَاصِ 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.

نَرْفَعُ الْمَصَاحِفَ وَنَدْعُوهُمْ إِلَى كِتابِ اللهِ تَعالَى. فَقالَ مُعَاوِيَةُ: أَصَبْتَ. وَرَفَعُوهَا فَرَجَعَ القُرَّاءُ عَنِ القِتالِ. فَقالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: إِنَّها خَدِيعَةُ عَمْرِو بْنِ العَاصِ، لَيْسوا مِنْ رِجالِ القُرْآنِ. فَلَمْ يَقْبَلوا وَقالوا: لاَ بُدَّ أَنْ تَرُدَّ الأَشْتَرَ وإِلاّ قَتَلْناكَ أَوْ سَلَّمْناكَ إِلَيْهِمْ. فَأَنْفَذَ يَطْلُبُ الأَشْتَرَ فَقالَ: قَدْ أَشْرَفْتُ عَلَى الفَتْحِ وَلَيْسَ وَقْتَ طَلَبِي. فَعَرَّفَهُ اخْتِلالَ أَصْحابِهِ وَأَنَّهُ إِنْ لَمْ يَرْجِعْ قَتَلُوهُ أَوْ سَلَّمُوهُ إِلَى مُعَاوِيَة. فَرَجَعَ وَعَنَّفَ القُرَّاءَ وَضَرَبَ وَجْهَ دَوَابِّهِمْ فَلَمْ يَرْجِعوا. فَوَضَعَتِ الحَرْبُ أَوْزارَهَا.

فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: لِماذَا رَفَعْتُمُ المَصَاحِفَ؟ فَقَالُوا: لِلدُّعاءِ إِلَى العَمَلِ بِمَضْمُونِهَا وَأَنْ نُقِيمَ حَكَماً وَتُقِيمُوا حَكَماً يَنْظُرانِ فِي هَذَا الأَمْرِ وَيُقِرَّانِ الحَقَّ مَقَرَّهُ. فَعَرَّفَهُمْ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مَا اشْتَمَلَ طَلَبُهُمْ مِنَ الخِداعِ فَلَمْ يَسْمَعوا وَأَلْزَمُوهُ بِالتَّحْكِيمِ. فَعَيَّنَ مُعَاوِيَةُ عَمْرَو بْنَ العَاصِ وَعَيَّنَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ عَبْدَ اللهِ بْنَ العَبَّاسِ فَلَمْ يُوافِقُوا. قَالَ: فَأَبُو الأَسْوَد. فَأَبَوْا وَاخْتَارُوا أَبَا مُوسَى الأَشْعَرِيَّ. فَقالَ: أَبُو مُوسَى مُسْتَضْعَفٌ وَهَواهُ مَعَ غَيْرِنا. فَقَالُوا: لاَ بُدَّ مِنْهُ. وَحَكَّمُوهُ فَخَدَعَ عَمْرُو بْنُ العَاصِ أَبَا مُوسَى وحَمَلَهُ 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. Se 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 المُؤْمِنِينَ وَأَنَّهُ يَخْلَعُ مُعَاوِيَة وَأَمَرَهُ بِالتَّقَدُّمِ حَيْثُ هُوَ أَكْبَرُ سِنّاً فَفَعَلَ أَبُو مُوسَى ذَلِكَ. ثُمَّ قَالَ: يَا عَمْرُو قُمْ فَافْعَلْ كَذَلِكَ. فَقَامَ وَأَقَرَّها فِي مُعَاوِيَة فَشَتَمَهُ أَبُو مُوسَى وَتَلاعَنَا.

وَفِي هَذِهِ الحَرْب قَتَلَ أَبُو اليَقْظان عَمَّارَ بْنَ يَاسِرٍ. وَقَدْ قَالَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَمَّارٌ جِلْدَةُ بَيْنَ عَيْنَيَّ، تَقْتُلُهُ الفِئَةُ البَاغِيَةُ. قَتَلَهُ أَبُو عَادِيَةَ المُزَنِيُّ، طَعَنَهُ بِرُمْحٍ فَسَقَطَ وَاحْتَزَّ رَأْسَهُ ابْنُ جَوْنِيّ السَّكْسَكِيُّ، وَكَانَ لِعَمَّارٍ يَوْمَئِذٍ أَرْبَعٌ وَتِسعُونَ سَنَةً.

قَالَ أَبُو سَعيد الخِدْرِيُّ: كُنَّا نَعْمُرُ المَسْجِدَ فَنَحْمِلُ لِبْنَةً وَعَمَّارٌ لِبْنَتَيْن لِبْنَتَيْن فَرَآهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَجَعَلَ يَنْفُضُ التُّرابَ عَنْ رَأْسِ عَمَّارٍ وَيَقولُ: يَا عَمَّارُ ألا تَحْمِلُ كَما يَحْمِلُ أَصْحابُكَ؟ قَالَ: إِنّي أُرِيدُ الأَجْرَ مِنَ اللهِ تَعالَى. فَجَعَلَ يَنْفُضُ التُّرابَ عَنْهُ وَيَقُولُ: وَيْحَكَ، تَقْتُلُكَ الفِئَةُ البَاغِيَةُ؛ تَدْعُوهُمْ إِلَى الجَنَّةِ وَيَدْعُونَكَ إِلَى النَّارِ. قَالَ عَلْقَمَةُ وَالأَسْوَدُ: أَتَيْنا أَبَا أَيُّوب الأَنْصَارِيَّ فَقُلْنا: يَا أَبَا أَيُّوبٍ إِنَّ اللهَ 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 belongs solely to God and obeying Mu’awiyah who had rebelled against God was not right. They said: Since ‘Ali has accepted arbitration, he must repent it. Over eight thousand others too joined them leaving Kufah for Harawa, choosing Abdullah ibn al-Kawa as their commander and getting ready to fight ‘Ali.

Imam ‘Ali gave Abdullah Ibn Abbas the mission to tell them the truth and guide them. Abdullah went to them, bewared them of disobeying the instructions of Amir al-Mu’minin but they did not listen to him and remained in their deviation. Then, ‘Ali personally went to speak to them while ibn Kawa and a group of

his followers, riding on horses were ready to fight. Turning to ibn Kawa, Imam ‘Ali said: Let me speak to you. Ibn Kawwa said: Am I safe from your sword? Imam ‘Ali said: Be sure I will not harm you.

أَوْحَى إِلَى رَاحِلَتِهِ فَنَزَلَتْ عَلَى بَابِكَ فَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ضَيْفاً لَكَ، فَضِيلَةً فَضَّلَكَ اللهُ بِهَا. أَخْبِرْنَا عَنْ مَخْرَجِكَ مَعَ عَلِيّ عَلَيْهِ السَّلامُ. قَالَ: فَإِنِّي أُقْسِمُ لَكُما أَنَّهُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي هَذَا البَيْت الَّذِي أَنْتَما فِيهِ وَلَيْسَ فِي البَيْتِ غَيْرُ رَسُولِ اللهِ وَعَلِيٌّ جَالِسٌ عَنْ يَمِينِهِ وَأَنَا عَنْ يَسَارِهِ وَأَنَسٌ قَائِمٌ بَيْنَ يَدَيْهِ إِذْ تَحَرَّكَ البَابُ فَقالَ عَلَيْهِ السَّلامُ: أُنْظُرْ مَنْ بِالبَاب. فَخَرَجَ أَنَسٌ فَقَالَ: هَذَا عَمَّارُ بْنُ يَاسِرٍ. فَقالَ: إِفْتَحْ لِعَمَّارٍ الطَّيِّبِ المُطَيَّب. فَفَتَحَ أَنَسٌ لِعَمَّارٍ وَدَخَلَ عَمَّارٌ فَسَلَّمَ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَرَحَّبَ بِهِ وَقالَ: إِنَّهُ سَيَكُونُ مِنْ بَعْدِي فِي أُمَّتِي هَنَاتٌ حَتَّى يَخْتَلِفَ السَّيْفُ فِيما بَيْنَهُمْ وَحَتَّى يَقْتُلَ بَعْضُهُمْ بَعْضاً وَقَدْ تَبَرَّأَ بَعْضُهُمْ مِنْ بَعْض. فَإِذَا رَأَيْتَ ذَلِكَ فَعَلَيْكَ بِهذا الأَصْلَعِ عَنْ يَمِينِي عَلِيَّ بْنَ أَبِي طالِب. فَإِنْ سَلَكَ النَّاسُ كُلُّهُمْ وَادِياً وَسَلَكَ عَلِيٌّ وَادِياً فَاسْلُكْ وَادِيَ عَلِيّ وَخَلِّ عَنِ النَّاس. إِنَّ عَلِيّاً لاَ يَرُدُّكَ عَنْ هُدًى وَلا يَدُلُّكَ عَلَى رَدىً. يَا عَمَّارُ طَاعَةُ عَلِيٍّ طَاعَتِي وَطَاعَتِي طَاعَةُ اللهِ.

وَأَمَّا الخَوَارِجُ فَإِنَّهُمْ مَرَقوا مِنَ الدِّين مَرْقَ السِّهام. فَإِنَّهُ لَمَّا عَادَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مِنْ صِفِّينَ وَإِقَامَةِ الحَكَمَيْنِ إِلَى الكُوفَةِ أَقَامَ يَنْتَظِرُ إِنْقِضَاءَ المُدَّةِ الَّتِي بَيْنَهُ وَبَيْنَ مُعَاوِيَةَ لِيَرْجِعَ إِلَى المُقَاتَلَةِ. فَانْعَزَلَ أَرْبَعَةُ آلاف فَارِسٍ مِنْ أَصْحابِهِ وَهُمُ العُبَّادُ وَخَرَجوا مِنَ الكُوفَةِ وَخَالَفوا عَلِيّاً عَلَيْهِ السَّلامُ وَقَالوا: لاَ حُكْمَ إِلاَّ للهِ وَلا طَاعَةَ لِمَنْ عَصَى اللهَ. وَانْحازَ إِلَيْهِمْ نَيِّفٌ وَثَمانِيَةُ آلاف وَسَاروا إِلَى أَنْ نَزَلوا بِحَرُوْرَاءَ وَأَمَّرُوا عَلَيْهِمْ عَبْدَ اللهِ بْنَ الكَوَّاءِ. فَأَرْسَلَ عَلِيٌّ عَلَيْهِ السَّلامُ إِلَيْهِمْ عَبْدَ اللهِ بْنَ عَبَّاس يَرُدُّهُمْ عَنْ مَعْصِيَتِهِمْ فَلَمْ يَرْجِعُوا. فَرَكِبَ عَلِيٌّ عَلَيْهِ السَّلامُ وَمَضَى إِلَيْهِمْ فَرَكِبَ ابْنُ الكَوَّاءِ فِي جَماعَةٍ مِنْهُمْ. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: يَا بْنَ الكَوَّاءِ ابْرُزْ إِلَيَّ مِنْ أَصْحَابِكَ لأُكَلِّمَكَ. فَقالَ: وَأنا آمِنٌ مِنْ سَيْفِكَ؟ قَالَ: نَعَمْ.

Ibn Kawwa with ten of his companions went to Imam ‘Ali to discuss the issue. Imam ‘Ali said: Did I not warn you that the people of Syria had chosen the verdict of Qur’an as a trick to deceive you, for they

were exhausted with war and I said: Let us finish the war but you did not accept? Ibn Kawwa said: Yes, it was as you say. Imam ‘Ali said: Did I not tell you now that you insist on arbitration let me assign my cousin, Abdullah Ibn Abbas as the representative of Iraq’s army, for they could not deceive him but you did not accept insisting on Abu-Musa Ash’ari and I reluctantly accepted it. I would never accept their offer if there were people other than you alongside me. Apart from this, in that session, I made a condition that the arbitrators should obey and observe God’s verdict and implement the tradition of the Messenger of Allah and in case of violation of God’s verdict, I did not have to observe it. Is the truth anything other than this?

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 Wahah 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 عَشَرَةٍ مِنْ أَصْحَابِهِ. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: أَلَمْ أَقُلْ لَكُمْ إِنَّ أَهْلَ الشَّامِ يَخْدَعُونَكُمْ بِرَفْعِ المَصاحِفِ وَأَمْرِ الحَكَمَيْنِ وَأَنَّ الحَرْبَ قَدْ عَضَّتْهُمْ فَذَرُونِي أُناجِزُهُمْ فَأَبَيْتُمْ؟ أَلَمْ أُرِدْ أَنْ أُنَصِّبَ ابْنَ عَمِّي حَكَماً وَقُلْتُ إِنَّهُ لاَ يَنْخَدِعُ فَأَبَيْتُمْ إِلاَّ أَبَا مُوسَى وَقُلْتُم رَضِينَا بِهِ حَكَماً فَأَجَبْتُكُمْ كارِهاً؟ وَلَوْ وَجَدْتُ فِي ذَلِكَ الوَقْتِ أَعْوَاناً غَيْرَكُمْ لَمَا أَجَبْتُكُمْ. وَشَرَطْتُ عَلَى الحَكَمَيْنِ بِحُضُورِكُمْ أَنْ يَحْكُما بِمَا أَنْزَلَ اللهُ مِنْ فَاتِحَتِهِ إِلَى خَاتِمَتِهِ وَالسُّنَّةِ الجَامِعَةِ وَأَنَّهُما لَمْ يَفْعَلا فَلا طَاعَةَ لَهُمَا عَلَيَّ؟ قَالَ ابْنُ الكَوَّاءِ: صَدَقْتَ! فَلِمَ لاَ تَرْجِعُ إِلَى حَرْبِ القَوْمِ؟ قَالَ: حَتَّى تَنْقَضِيَ المُدَّةُ الَّتِي بَيْنَنا وَبَيْنَهُمْ. قَالَ ابْنُ الكَوَّاءِ وَالعَشَرَةُ الَّذِينَ مَعَهُ: وَأَنْتَ مُجْمِعٌ عَلَى ذَلِكَ؟ قَالَ: نَعَمْ، وَلا يَسَعُنِي غَيْرُهُ. فَعَادَ ابْنُ الكَوَّاءِ وَالعَشَرَةُ الَّذِينَ مَعَهُ إِلَى

أَصْحَاب عَلِيّ رَاجِعِينَ عَنْ دين الخَوَارِج وَتَفَرَّقَ البَاقُونَ وَهُمْ يَقُولُونَ: لاَ حُكْمَ إِلاَّ للهِ وَلا طَاعَةَ لِمَنْ عَصَاهُ. وَأَمَّرُوا عَلَيْهِمْ عَبْدَ اللهِ بْنَ وَهَب الرَّاسِبِيَّ وَحُرْقُوصَ بْنَ زُهَيْرٍ البُجَلِيَّ المَعْرُوفَ بِذِي الثَّدِيَةِ وَعَسْكَروا بِالنَّهْرَوانِ. فَسارَ إِلَيْهِمْ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ حَتَّى بَقِيَ عَلَى فَرْسَخَيْنِ مِنْهُمْ فَكاتَبَهُمْ فَلَمْ يَقْبَلُوا. فَأَرْسَلَ إِلَيْهِمُ ابْنَ عَبَّاسٍ وَقالَ: سَلْهُمْ مَا الَّذي نَقِمُوا؟ وَأَنا رِدْفُكَ فَلا تَخَفْ مِنْهُمْ. قَالُوا: نَقِمْنا أَشْيَاءَ. فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: أَيُّهَا النَّاسُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ، مَا تِلْكَ الأَشْيَاءُ؟

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 Hudaybiyah 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 (Mubahalah) 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: أَوَّلاً إِنَّا قَاتَلْنا بَيْنَ يَدَيْكَ بِالبَصْرَةِ فَأَبَحْتَنا الأَمْوالَ دُونَ النِّسَاءِ وَالذُّرِّيَّةِ. فَقالَ عَلَيْهِ السَّلامُ: بَدَؤُونا بِالقِتالِ فَلَمَّا ظَفَرْتُمُ اقْتَسَمْتُمْ سِلْبَ مَنْ قَاتَلَكُمْ وَالنِّسَاءُ لَمْ يُقَاتِلْنَ وَالذّرِّيَّةُ وُلِدوا عَلَى الفِطْرَةِ وَلَمْ يَنْكُثُوا وَلا ذَنْبَ لَهُمْ. وَقَدْ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَنَّ عَلَى المُشْرِكِينَ فَلا تَعْجَبوا لَوْ مَنَنْتُ عَلَى المُسْلِمينَ.

قَالُوا: وَنَقِمْنا يَوْمَ صِفّينَ كَوْنَكَ مَحَوْتَ اسْمَكَ مِنْ إِمْرَةِ المُؤْمِنِينَ. فَقالَ: إِقْتَدَيْتُ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حينَ صَالَحَ سُهَيْلَ بْنَ عَمْرٍو وَلَمْ يَرْضَ حَتَّى مَحا رِسَالَةَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. قَالُوا: وَنَقِمْنَا قَوْلَكَ لِلْحَكَمَيْنِ: أُنْظُرُوا كِتابَ اللهِ فَإِنْ كُنْتُ أَفْضَلَ مِنْ مُعَاوِيَةَ فَأَثْبِتَانِي فِي الخِلافَةِ، وَهَذا شَكٌّ؟ فَقالَ عَلَيْهِ السَّلامُ: إِنَّهُ لَيْسَ بِشَكّ بَلْ نِصْفَةً، كَمَا قَالَ تَعالَى: ?فَنَجْعَلْ لَعْنَةَ اللهِ عَلَى الْكَاذِبِينَ.? وَلَوْ قَالَ: عَلَيْكُمْ، لَمْ يَرْضَوْا.

قَالُوا: وَنَقِمْنَا أَنَّكَ حَكَّمْتَ حَكَماً فِي حَقّ هُوَ لَكَ. قَالَ: أُسْوَةً بِرَسُولِ اللهِ حَيْثُ حَكَّمَ سَعْدَ

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

بْنَ مُعاذ فِي بَنِي قُرَيْظَةَ وَلَوْ شَاءَ لَمْ يَفْعَلْ. فَهَلْ بَقِيَ شَيْءٌ؟ فَسَكَتُوا، فَصاحَ جَماعَةٌ مِنْ كُلِّ نَاحِيَةٍ: التَّوْبَةَ التَّوْبَةَ. وَاسْتَأْمَنَ إِلَيْهِ ثَمانِيَةُ آلافٍ وَبَقِيَ عَلَى حَرْبِهِ أَرْبَعَةُ آلافٍ.

وَتَقَدَّمَ عَبْدُ اللهِ بْنُ وَهَبٍ وَذُو الثَّدْيَةِ وَقَالا: مَا نُرِيدُ بِقِتَالِكَ إِلاَّ وَجْهَ اللهِ وَالدَّارَ الآخِرَةَ. فَقالَ عَلَيْهِ السَّلامُ: ?قُلْ هَلْ نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمَالاً? ثُمَّ الْتَحَمَ القِتَالُ. فَحَمَلَ الأَخْفَشُ الطَّائِيُّ وَكَانَ شَهِدَ صِفِّينَ مَعَ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَشَقَّ الصُّفُوفَ يَطْلُبُ عَلِيّاً عَلَيْهِ السَّلامُ، فَبَدَرَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَقَتَلَهُ. فَحَمَلَ ذُو الثَّدْيَةِ لِيَقْتُلَ عَلِيّاً عَلَيْهِ السَّلامُ فَسَبَقَهُ عَلِيٌّ عَلَيْهِ السَّلامُ وَضَرَبَهُ فَفَلَقَ البَيْضَةَ وَرَأْسَهُ، فَحَمَلَهُ فَرَسُهُ فَأَلْقاهُ فِي آخِرِ المَعْرَكَةِ فِي جُرُفٍ دَالِيَةٍ عَلَى شَطِّ النَّهْرَوَانِ. وَخَرَجَ مَالِكُ بْنُ الوَضَّاحِ ابْنُ عَمِّ ذِي الثَّدْيَةِ وَحَمَلَ عَلَى عَلِيٍّ عَلَيْهِ السَّلامُ فَقَتَلَهُ عَلِيٌّ عَلَيْهِ السَّلامُ. وَتَقَدَّمَ عَبْدُ اللهِ بْنُ وَهَبٍ الرَّاسِبِيُّ فَصَاحَ: يَا بْنَ أَبِي طَالِبٍ، وَاللهِ لاَ نَبْرَحُ مِنْ هَذِهِ المَعْرَكَةِ أَوْ تَأْتِيَ عَلَى أَنْفُسِنَا أَوْ نَأْتِيَ عَلَى نَفْسِكَ، فَابْرُزْ إِلَيَّ وَأَبْرُزُ إِلَيْكَ وَذَرِ النَّاسَ جَانِباً. فَلَمَّا سَمِعَ عَلِيٌّ عَلَيْهِ السَّلامُ تَبَسَّمَ وَقَالَ: قَاتَلَهُ اللهُ مَا أَقَلَّ حَيَاءَهُ! أَمَا إِنَّهُ لَيَعْلَمُ أَنِّي حَلِيفُ السَّيْفِ وَخَدِينُ الرُّمْحِ، وَلَكِنَّهُ قَدْ يَئِسَ مِنَ الحَيَاةِ، وَإِنَّهُ لَيَطْمَعُ طَمَعاً كَاذِباً. ثُمَّ حَمَلَ عَلَى عَلِيٍّ عَلَيْهِ السَّلامُ فَقَتَلَهُ عَلِيٌّ عَلَيْهِ السَّلامُ.

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 إِلاَّ سَاعَةٌ حَتَّى قُتِلُوا عَنْ أَجْمَعِهِمْ إِلاَّ تِسْعَةَ أَنْفُسٍ؛ رَجُلانِ هَرَبا إِلَى

سَجِسْتانَ وَبِها نَسْلُهُمَا وَرَجُلانِ هَرَبا إِلَى كِرْمَانَ وَرَجُلانِ صَارا إِلَى عُمَانَ وَبِها نَسْلُهُمَا وَرَجُلانِ صَارا إِلَى اليَمَنِ وَبِها نَسْلُهُمَا وَهُمُ الأَبَاضِيَّةُ وَرَجُلانِ صَارا إِلَى البَوازِيجِ وَصَارَ آخَرُ إِلَى تَلّ موزَنَ. وَقُتِلَ مِنْ أَصْحَابِ عَلِيّ عَلَيْهِ السَّلامُ تِسْعَةٌ عَدَدَ مَنْ سَلِمَ مِنَ الخَوارِجِ، وَكَانَ عَلَيْهِ السَّلامُ قَالَ: نَقْتُلُهُمْ وَلا يُقْتَلُ مِنَّا عَشَرَةٌ وَلا يَسْلَمُ مِنْهُمْ عَشَرَةٌ.

ثُمَّ مَعَ كَثْرَةِ حُرُوبِهِ عَلَيْهِ السَّلامُ وَشِدَّةِ بَلائِهِ فِي الجِهَادِ وَدُخُولِهِ فِي صُفُوفِ المُشْرِكِينَ لَمْ يُصِبْهُ جُرْحٌ شَانَهُ وَلا عَابَهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَلَمْ يُوَلِّ ظَهْرَهُ قَطُّ وَلا انْهَزَمَ وَلا تَزَحْزَحَ مِنْ مَكانِهِ وَلا هَابَ أَحَداً مِنْ أَقْرانِهِ. فِي سِبْقِهِ إِلَى التَّصْدِيقِ:

قَالَ الفَقِيهُ ابْنُ المُغازِلِيّ الشَّافِعِيُّ فِي مَنَاقِبِه عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعالَى: ?وَالسَّابِقُونَ السَّابِقُونَ? قَالَ: سَبَقَ يُوشَعُ بْنُ نُونٍ إِلَى مُوسَى وَسَبَقَ صَاحِبُ آلِ يَاسِينَ إِلَى عِيسَى وَسَبَقَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى مُحَمَّدِ بْنِ عَبْدِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِمْ أَجْمَعِينَ.

وَمِنْ كِتابِ مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طالِبٍ عَلَيْهِ السَّلامُ يَقولُ: أَنَا عَبْدُ اللهِ وَأَخُو رَسُولِهِ، وَأَنَا الصِّدِّيقُ الأَكْبَرُ، لاَ يَقُولُهَا غَيْرِي إِلاَّ كَاذِبٌ مُفْتَرٍ، وَلَقَدْ صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ. وَمِنْ مُسْنَدِ أَحْمَدَ: عَنِ ابْنِ أَبِي لَيْلَى قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الصِّدِّيقُونَ ثَلاثَةٌ: حَبِيبٌ النَّجَّارُ مُؤْمِنُ آلِ يَاسِينَ الَّذِي قَالَ: ?يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ? وَحَزْقِيلُ مُؤْمِنُ آلِ فِرْعَوْنَ الَّذِي قَالَ: ?أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّيَ اللهُ? 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 Accepter, ‘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 الرِّضَا عَلَيْهِ السَّلامُ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، لَيْسَ فِي القِيَامَةِ رَاكِبٌ غَيْرُنا وَنَحْنُ أَرْبَعَةٌ. فَقامَ إِلَيْهِ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: فِداكَ أَبِي وَأُمّي أَنْتَ وَمَنْ؟ قَالَ: أَنَا عَلَى البُراقِ وَأَخِي صَالِحٌ عَلَى نَاقَةِ اللهِ الَّتي عُقِرَتْ وَعَمّي حَمْزَةُ عَلَى نَاقَتِي العَضْباءِ وَأَخِي عَلِيُّ بْنُ أَبِي طالِب عَلَى نَاقَةٍ مِنْ نُوقِ الجَنَّةِ وَبِيَدِهِ لِواءُ الحَمْدِ بَيْنَ يَدَيِ العَرْشِ يَقولُ: لاَ إِلَهَ إِلاَّ اللهُ مُحَمَّدٌ رَسُولُ اللهِ. قَالَ: فَيَقُولُ الآدَمِيُّونَ: مَا هَذَا إِلاَّ مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ حَامِلُ عَرْشِ رَبِّ العَالَمِينَ. قَالَ: فَيُجِيبُهُمْ مَلَكٌ مِنْ بِطْنانِ العَرْشِ: مَعَاشِرَ الآدَمِيّينَ، مَا هَذَا مَلَكٌ مُقَرَّبٌ وَلا نَبِيٌّ مُرْسَلٌ وَلا حَامِلُ العَرْشِ، بَلْ هَذَا الصِّدّيقُ الأَكْبَرُ عَلِيُّ بْنُ أَبِي طالِبٍ. فِي حَمْلِ بَراءَةَ إِلَى مَكَّةَ:

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بَعَثَ أَبَا بَكْرٍ بِبَراءَةَ إِلَى مَكَّةَ أَلاّ يَحُجَّ بَعْدَ العَامِ مُشْرِكٌ وَيَطُوفَ بِالبَيْتِ عُرْيانٌ وَلا يَدْخُلَ الجَنَّةَ إِلاَّ نَفْسٌ مُسْلِمَةٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُدَّةٌ فَأَجَلُهُ مُدَّتُهُ، وَاللهُ بَرِيءٌ مِنَ المُشْرِكِينَ وَرَسُولُهُ. فَسَارَ بِهَا ثَلاثَةَ أَيَّامٍ فَنَزَلَ جِبْرِيلُ عَلَيْهِ السَّلامُ وَقَالَ: إِنَّ اللهَ يُقْرِئُكَ السَّلامَ وَيَقُولُ لَكَ: لاَ يُؤَدِّي عَنْكَ إِلاَّ أَنْتَ أَوْ رَجُلٌ مِنْكَ. فَاسْتَدْعَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلِيّاً عَلَيْهِ السَّلامُ وَقَالَ لَهُ: إِرْكَبْ نَاقَتِيَ العَضْبَاءَ وَالْحَقْ أَبَا بَكْرٍ فَخُذْ بَرَاءَةَ مِنْ يَدِهِ وَامْضِ بِهَا إِلَى مَكَّةَ فَانْبُذْ عَهْدَ المُشْرِكِينَ إِلَيْهِمْ وَخَيِّرْ أَبَا بَكْرٍ بَيْنَ أَنْ يَسِيرَ مَعَ رِكَابِكَ أَوْ يَرْجِعَ. فَرَكِبَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ نَاقَةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ العَضْبَاءَ وَسَارَ حَتَّى لَحِقَ أَبَا بَكْرٍ. فَلَمَّا رَآهُ جَزِعَ 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.

الحَسَن؛أَسَائِرٌ أَنْتَ مَعِيَ أَوْ لِغَيْرِ ذَلِكَ؟ فَقَالَ لَهُ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمَرَنِي أَنْ أَلْحَقَكَ وَأَقْبِضَ مِنْكَ الآيَاتِ مِنْ بَرَاءَةَ وَأُنْبِذُ بِهَا عَهْدَ المُشْرِكِينَ إِلَيْهِمْ وَأَمَرَنِي أَنْ أُخَيِّرَكَ بَيْنَ أَنْ تَسِيرَ مَعِي أَوْ تَرْجِعَ إِلَيْهِ. فَقَالَ: بَلْ أَرْجِعُ إِلَيْهِ. وَعَادَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: يَا رَسُولَ اللهِ إِنَّكَ أَهَّلْتَنِي لِأَمْرٍ طَالَتِ الأَعْنَاقُ فِيهِ إِلَيَّ فَلَمَّا تَوَجَّهْتُ إِلَيْهِ رَدَدْتَنِي عَنْهُ؛ أَنَزَلَ فِيَّ القُرْآنُ؟ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لاَ، وَلِكَنَّ الأَمِينَ هَبَطَ إِلَيَّ عَنِ اللهِ عَزَّ وَجَلَّ بِأَنَّهُ لاَ يُؤَدِّي عَنْكَ إِلاَّ أَنْتَ أَوْ رَجُلٌ مِنْكَ، وَعَلِيٌّ مِنِّي وَلا يُؤَدِّي عَنِّي إِلاَّ عَلِيٌّ.

حَدَّثَ الزُّبَيْرُ بْنُ بَكَّارِ بْنِ الزُّبَيْرِ بْنِ العَوَّامِ وَكَانَ مِنْ بَنِي أُمَيَّةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنِّي لأُمَاشِي عُمَرَ بْنَ الخَطَّابِ فِي سِكَّةٍ مِنْ سِكَكِ المَدِينَةِ إِذ قَالَ لِي: يَا بْنَ عَبَّاسٍ مَا أَظُنُّ صَاحِبَكَ إِلاَّ مَظْلوماً. قُلتُ: فَارْدُدْ ظُلامَتَهُ. فَانْتَزَعَ يَدَهُ مِنْ يَدِي وَمَضَى وَهُوَ يُهَمْهِمُ سَاعَةً ثُمَّ وَقَفَ فَلَحِقْتُهُ فَقَالَ: يَا بْنَ عَبَّاسٍ مَا أَظُنُّهُمْ مَنَعُوها مِنْهُ إِلاَّ لأَنَّهُمُ اسْتَصْغَرُوهُ. فَقُلْتُ: واللهِ مَا اسْتَصْغَرَهُ اللهُ حِينَ أَمَرَهُ أَنْ يَأْخُذَ سُورَةَ بَرَاءَةٍ مِنْ صَاحِبِكَ. قَالَ: فَأَعْرَضَ عَنِّي.

جَمْعُهُ بَيْنَ الفَضائِلِ المُتَضَادَّات:

لاَ خِلافَ بَيْنَ النَّاسِ أنَّ أمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ كَانَ أزْهَدَ أهْلِ زَمانِهِ، طَلَّقَ الدُّنْيَا ثَلاثاً. وَكَانَ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ وَيُفْطِرُ عَلَى جَرِيشِ الشَّعِيرِ مِنْ غَيْرِ إدامٍ وَخَتْمِهِ لِئَلاَّ يَأدُمَهُ الْحَسَنانِ بِسَمْنٍ أوْ زَيْت. وَمَنْ يَكُونُ بِهَذِهِ الْحَالِ يَكُونُ ضَعِيفَ القُوَّةِ 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.

الأَحْوالِ وَأَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ كَانَ أَشَدَّ النَّاسِ قُوَّةً فَإِنَّهُ قَلَعَ بَابَ خَيْبَرَ وَقَدْ عَجزَ عَنْهَا سَبْعُونَ نَفَراً مِنَ المُسْلِمِينَ وَدَحَا بِهَا أَذْرُعاً كَثِيرَةً ثُمَّ أَعَادَها إِلَى

مَكَانِهَا بَعْدَ أَنْ وَضَعَها جِسْراً عَلَى الخَنْدَقِ. وَكَانَ أَكْثَرَ وَقْتِهِ فِي الحُروب يُباشِرُ قَتْلَ النُّفُوس، وَمَنْ هَذِهِ حَالَتُهُ يَكُونُ شَدِيدَ القَلْب عَبُوسَ الْوَجْهِ وأَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ كَانَ رَحِيماً رَقِيقَ القَلْب حَسَنَ الخُلُق وَلِهَذا نَسَبَهُ المُنافِقُونَ إِلَى الدُّعَابَةِ لِشَرَفِ أَخْلاقِهِ صَلَّى اللهُ عَلَيْهِ.

فِي نُبَذ يَسيرَةٍ مِنْ كَلامِهِ: كَانَ عَلَيْهِ السَّلامُ سَيِّدَ الفُصَحاءِ وَإِمَامَ البُلَغاءِ حَتَّى قِيلَ فِي كَلامِهِ: إِنَّهُ فَوْقَ كَلامِ المَخْلُوقِ وَدُونَ كَلامِ الخَالِقِ وَمِنْهُ تَعَلَّمَ الخُطَباءُ. قَالَ عَلَيْهِ السَّلامُ: خُذُوا رَحِمَكُمُ اللهُ مِنْ مَمَرِّكُمْ لِمَقَرِّكُمْ، وَلاَ تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ لاَ تَخْفَى عَلَيْهِ أَسْرَارُكُمْ، وَأَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ قَبْلَ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ، فَلِلآخِرَةِ خُلِقْتُمْ وَفِي الدُّنْيَا حُبِسْتُمْ. إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَت المَلاَئِكَةُ: مَا قَدَّمَ؟ وَقَالَ النَّاسُ: مَا خَلَّفَ؟ فَلِلَّهِ إِيَّاكُمْ قَدِّمُوا بَعْضاً يَكُنْ لَكُمْ، وَلَا تَخَلَّفُوا كُلاًّ فَيَكُونُ عَلَيْكُمْ، فَإِنَّمَا مَثَلُ الدُّنْيَا مَثَلُ السُّمِّ يَأْكُلُهُ مَنْ لاَ يَعْرِفُهُ.

وَقالَ عَلَيْهِ السَّلامُ: أَيُّهَا النَّاسُ شُقُّوا أَمْوَاجَ الْفِتَنِ بِسُفُنِ النَّجَاةِ، وَضَعُوا تِيجَانَ الْمُفَاخَرَةِ، وَنَكِّبُوا عَنْ طَرِيقِ الْمُنَافَرَةِ. أَفْلَحَ مَنْ نَهَضَ بِجَنَاحٍ أَوِ اسْتَسْلَمَ فَأَرَاحَ.

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 يَغُصُّ بِهَا آكِلُهَا. وَمُجْتَنِي الثَّمَرَةِ لِغَيْرِ وَقْتِ إِينَاعِهَا كَالزَّارِعِ بِغَيْرِ أَرْضِهِ. فَإِنْ أَقُلْ يَقُولُوا: حَرَصَ عَلَى الْمُلْكِ. وَإِنْ أَسْكُتْ يَقُولُوا: جَزَعَ مِنَ الْمَوْتِ! هَيْهَاتَ بَعْدَ اللَّتَيَّا وَاللَّتِي! وَاللهِ لاَبْنُ أَبِي طَالِبٍ آنَسُ بِالْمَوْتِ مِنَ الطِّفْلِ بِثَدْيِ أُمِّهِ، لَكِنِ انْدَمَجْتُ عَلَى مَكْنُونِ عِلْمٍ لَوْ بُحْتُ بِهِ لاَضْطَرَبْتُمُ اضْطِرَابَ الأَرْشِيَةِ فِي الطَّوِيِّ الْبَعِيدَةِ.

وَقالَ عَلَيْهِ السَّلامُ: لاَ حَيَاةَ إِلاَّ بِالدِّينِ وَلاَ مَوْتَ إِلاَّ بِجُحُودِ الْيَقِينِ. فَاشْرَبُوا الْعَذْبَ الْفُرَاتَ يُنَبِّهْكُمْ مِنْ يَوْمِ السَّبَاتِ، وَإِيَّاكُمْ وَالسَّمَائِمَ الْمُهْلِكَاتِ.

وَقالَ عَلَيْهِ السَّلامُ وَقَدْ سَمِعَ رَجُلاً يَذُمُّ الدُّنْيَا: إِنَّ الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَّقَهَا وَدَارُ عَافِيَةٍ لِمَنْ فَهِمَ عَنْهَا وَدَارُ غِنًى لِمَنْ تَزَوَّدَ مِنْهَا. مَسْجِدُ أَنْبِيَاءِ اللهِ وَمَهْبِطُ وَحْيِهِ وَمُصَلَّى مَلاَئِكَتِهِ وَمَتْجَرُ أَوْلِيَائِهِ. إِكْتَسَبُوا فِيهَا الرَّحْمَةَ وَرَبِحُوا فِيهَا الْجَنَّةَ. فَمَنْ ذَا يَذُمُّهَا وَقَدْ آذَنَتْ بِبَيْنِهَا وَنَادَتْ بِفِرَاقِهَا وَنَعَتْ نَفْسَهَا وَأَهْلَهَا فَشَوَّقَتْ بِسُرُورِهَا إِلَى السُّرُورِ وَبِبَلاَئِهَا إِلَى الْبَلاَءِ تَخْوِيفاً وَتَحْذِيراً وَتَرْغِيباً وَتَرْهِيباً. فَيَا

أَيُّهَا الذَّامُّ لِلدُّنْيَا وَالْمُعْتَلُّ بِتَغْرِيرِهَا مَتَى غَرَّتْكَ؟ أَبِمَصَارِعِ آبَائِكَ فِي الْبِلَى؟ أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتَ الثَّرَى؟ كَمْ عَلَّلْتَ بِكَفَّيْكَ وَمَرِضْتَ بِيَدَيْكَ! تَبْتَغِي لَهُمُ الشِّفَاءَ وَتَسْتَوْصِفُ لَهُمُ الأَطِبَّاءَ 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 not 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 تَنْفَعْهُمْ بِطَلِبَتِكَ وَلَمْ تُشْفِهِمْ بِشَفَاعَتِكَ. مَثَّلَتْ لَكَ الدُّنْيَا بِهِمْ مَصْرَعَكَ وَمَضْجَعَكَ حَيْثُ لاَ يَنْفَعُكَ بُكَاؤُكَ وَلاَ تُغْنِي عَنْكَ أَحِبَّاؤُكَ.

وَقالَ عَلَيْهِ السَّلامُ: لاَ يَرْجُوَنَّ أَحَدٌ إِلاَّ رَبَّهُ، وَلاَ يَخَافَنَّ إِلاَّ ذَنْبَهُ، وَلاَ يَسْتَحِيَنَّ الْعَالِمُ إِذَا سُئِلَ عَمَّا لاَ يَعْلَمُ أَنْ يَقُولَ: اللهُ أَعْلَمُ.

وَالصَّبْرُ مِنَ الإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، وَلاَ إِيمَانَ لِمَنْ لاَ صَبْرَ لَهُ. كُلُّ

قَوْلٍ لَيْسَ فِيهِ ذِكْرٌ فَلَغْوٌ، وَكُلُّ صَمْتٍ لَيْسَ فِيهِ فِكْرٌ فَسَهْوٌ، وَكُلُّ نَظَرٍ لَيْسَ فِيهِ إِعْتِبَارٌ فَلَهْوٌ. لَيْسَ مَنِ ابْتَاعَ نَفْسَهُ فَأَعْتَقَهَا كَمَنْ بَاعَ نَفْسَهُ فَأَوْبَقَهَا. حُسْنُ الأَدَبِ يَنُوبُ الْحَسَبَ.

الزَّاهِدُ فِي الدُّنْيَا كُلَّمَا ازْدَادَتْ لَهُ تَحَلِّياً إِزْدَادَ عَنْهَا تَوَلِّياً. الْمَوَدَّةُ أَشْبَكُ الأَنْسَابِ وَالْعِلْمُ أَشْرَفُ الأَحْسَابِ. مَنْ أَحَبَّ الْمَكَارِمَ إِجْتَنَبَ الْمَحَارِمَ.

غَايَةُ الْجُودِ أَنْ تُعْطِيَ مِنْ نَفْسِكَ الْمَجْهُودَ. جَهْلُ الْمَرْءِ بِعُيُوبِهِ مِنْ أَكْبَرِ ذُنُوبِهِ. تَمَامُ الْعَفَافِ الرِّضَا بِالْكَفَافِ. إِحْتَمِلْ زَلَّةَ وَلِيِّكَ لِوَقْتِ وَثْبَةِ عَدُوِّكَ.

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 الإِعْتِرَافِ يَهْدِمُ الإِقْتِرَافَ.

شَرُّ الزَّادِ إِلَى الْمَعَادِ إِحْتِقَابُ ظُلْمِ الْعِبَادِ.

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

لَوْ عُرِفَ الأَجَلُ لَقَصُرَ الأَمَلُ.

رُبَّ عَزِيزٍ أَذَلَّهُ خُلُقُهُ وَذَلِيلٍ أَعَزَّهُ خُلُقُهُ. قِيمَةُ كُلُّ امْرِئٍ مَا يُحْسِنُ. النَّاسُ أَبْنَاءُ مَا يُحْسِنُونَ. مَنْ شَاوَرَ ذَوِي الأَلْبَابِ دَلَّ عَلَى الصَّوَابِ.

مَنْ قَنِعَ بِالْيَسِيرِ إِسْتَغْنَى عَنِ الْكَثِيرِ، وَمَنْ يَسْتَغْنِ بِالْكَثِيرِ إِفْتَقَرَ إِلَى الْحَقِيرِ. تَذِلُّ الأُمُورُ لِلْمَقَادِيرِ حَتَّى يَكُونَ الْحَتْفُ فِي التَّدْبِيرِ. اَلْمُؤْمِنُ مِنْ نَفْسِهِ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ. أَفْضَلُ الْعِبَادَةِ الصَّبْرُ وَالصَّمْتُ وَانْتِظَارُ الْفَرَجِ. الْحِلْمُ وَزِيرُ 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

ثَلاَثَةٌ مِنْ كُنُوزِ الْجَنَّةِ: كِتْمَانُ الصَّدَقَةِ وَكِتْمَانُ الْمُصِيبَةِ وَكِتْمَانُ الْمَرَضِ. إِحْتَجْ إِلَى مَنْ شِئْتَ تَكُنْ أَسِيرَهُ، وَاسْتَغْنِ عَمَّنْ شِئْتَ تَكُنْ نَظِيرَهُ، وَأَفْضِلْ عَلَى مَنْ شِئْتَ تَكُنْ أَمِيرَهُ. لاَ غِنَى مَعَ فُجُورٍ وَلاَ رَاحَةَ لِحَسُودٍ وَلاَ مَوَدَّةَ لِمَلُولٍ.

الْجُودُ مِنْ كَرَمِ الطَّبِيعَةِ، وَالْمَنُّ مَفْسَدَةٌ لِلصَّنِيعَةِ، وَتَرْكُ التَّعَاهُدِ لِلصَّدِيقِ دَاعِيَةٌ لِلْقَطِيعَةِ. أَرْبَعَةٌ لاَ تُرَدُّ لَهُمْ دَعْوَةٌ: الإِمَامُ الْعَادِلُ لِرَعِيَّتِهِ وَالْوَالِدُ الْبَارُّ بِوَلَدِهِ وَالْوَلَدُ الْبَارُّ بِوَالِدِهِ وَالْمَظْلُومُ. يَقُولُ اللهُ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلاَلِي لأَنْتَصِرَنَّ لَكَ وَلَوْ بَعْدَ حِينٍ. ضَاحِكٌ مُعْتَرِفٌ بِذَنْبِهِ أَفْضَلُ مِنْ بَاكٍ مُدِلٍّ عَلَى رَبِّهِ.

مَنْ أَمِلَ إِنْسَاناً هَابَهُ وَمَنْ قَصُرَ عَنْ مَعْرِفَةِ شَيْءٍ عَابَهُ. أَعْجَبُ مَا فِي الإِنْسَانِ قَلْبُهُ، وَلَهُ مَوَادُّ الْحِكْمَةِ وَأَضْدَادُهَا. فَإِنْ سَنَحَ لَهُ الرَّجَاءُ، أَذَلَّهُ الطَّمَعُ؛ وَإِنْ هَاجَ بِهِ الطَّمَعُ، أَهْلَكَهُ الْحِرْصُ؛ وَإِنْ مَلَكَهُ الْيَأْسُ، قَتَلَهُ الأَسَفُ؛ وَإِنْ عَرَضَ لَهُ الْغَضَبُ، إِشْتَدَّ بِهِ الْغَيْظُ؛ وَإِنْ أُسْعِفَ بِالرِّضَا، نَسِيَ التَّحَفُّظَ؛ وَإِنْ نَالَهُ الْخَوْفُ، شَغَلَهُ

الْحَذَرُ؛ وَإِنْ إِتَّسَعَ لَهُ الأَمْنُ، إِسْتَوْلَتْ عَلَيْهِ الْعِزَّةُ، وَإِنْ جُدِّدَتْ نِعَمُهُ، أَخَذَتْهُ الْعِزَّةُ؛ وَإِن

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 exists 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 مَالاً، أَطْغَاهُ الْغِنَى؛ وَإِنْ عَضَّتْهُ فَاقَةٌ، شَغَلَهُ الْبَلاَءُ؛ وَإِنْ أَجْهَدَهُ الْجُوعُ، قَعَدَ بِهِ الضَّعْفُ؛ وَإِنْ أَفْرَطَ بِهِ الشَّبَعُ، كَظَّتْهُ الْبِطْنَةُ. فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَكُلُّ إِفْرَاطٍ مُفْسِدٌ. الْمَعْرُوفُ عَصَمَهُ مِنَ الْبَوَارِ وَالرِّفْقُ تُنَقِّيهِ مِنَ الْعَثَارِ.

وَقالَ عَلَيْهِ السَّلامُ لِكُمَيْل بْن زِياد: يَا كُمَيْلُ، إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ، فَخَيْرُهَا أَوْعَاهَا. إِحْفَظْ عَنِّي مَا أَقُولُ لَكَ: النَّاسُ ثَلاَثَةٌ: عَالِمٌ رَبَّانِيٌّ وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ وَهَمَجٌ رِعَاعٌ أَتْبَاعُ كُلّ نَاعِقٍ يَمِيلُونَ مَعَ كُلّ رِيحٍ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ وَلَمْ يَلْجَأُوا إِلَى رُكْنٍ وَثِيقٍ. يَا كُمَيْلُ: مَحَبَّةُ الْعَالِمِ دِينٌ يُدَانُ بِهِ، وَبِهِ يَكْسِبُ الْعَالِمُ الطَّاعَةَ لِرَبِّهِ فِي حَيَاتِهِ وَجَمِيلَ الأُحْدُوثَةِ بَعْدَ وَفَاتِهِ.

يَا كُمَيْلُ بْنَ زِياد: الْعِلْمُ خَيْرٌ مِنَ الْمَالِ؛ الْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ الْمَالَ؛ وَالْمَالُ تُنْقِصُهُ النَّفَقَةُ، وَالْعِلْمُ يَزْكُو بِالإِنْفَاقِ، وَالْعِلْمُ حَاكِمٌ وَالْمَالُ مَحْكُومٌ عَلَيْهِ. يَا كُمَيْلُ: مَاتَ خُزَّانُ الأَمْوَالِ وَهُمْ أَحْيَاءٌ. وَالْعُلَمَاءُ بَاقُونَ مَا بَقِيَ الدَّهْرُ؛ أَعْيَانُهُمْ مَفْقُودَةٌ وَأَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ. هَاهِ هَاهِ! إِنَّ هَهُنَا لَعِلْماً جَمَّا ـ وَأَشَارَ بِيَدِهِ الشَّرِيفَةِ إِلَى صَدْرِهِ المُكَرَّمِ ـ لَوْ أَصَبْتُ لَهُ حَمَلَةً! بَلَى، أَصَبْتُ لَقِناً غَيْرَ مَأْمُونٍ عَلَيْهِ يَسْتَعْمِلُ آلَةَ الدِّينِ لِلدُّنْيَا وَيَسْتَظْهِرُ بِحُجَجِ اللهِ عَلَى أَوْلِيَاءِهِ وَبِنِعَمِهِ عَلَى عِبَادِهِ أَوْ مُنْقاداً لِحَمَلَةِ الْحَقّ لاَ بَصِيرَةَ لَهُ فِي أَحْنَائِهِ، يَقْدَحُ الشَّكُّ فِي قَلْبِهِ بِأَوَّلِ عَارِضِ شُبْهَةٍ. إِلاَّ لاَ ذَا وَلاَ ذَاكَ! أَوْ مَنْهُوماً بِاللَّذَّاتِ سَلِسَ الْقِيَادِ لِلشَّهَوَاتِ أَوْ مُغْرَماً بِالْجَمْعِ وَالإِدِّخَارِ لَيْسَا مِنْ رُعَاةِ 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 شُبْهاً بِهِمَا الأَنْعَامُ السَّائِمَةُ! كَذَلِكَ يَمُوتُ الْعِلْمُ بِمَوْتِ حَامِلِيهِ. اللَّهُمَّ بَلَى! لاَ يُخْلِي اللهُ الأَرْضَ مِنْ حُجَّةٍ لَهُ عَلَى خَلْقِهِ؛ إِمَّا ظَاهِرٌ مَشْهُورٌ أَوْ خَائِفٌ مَغْمُورٌ لِئَلاَّ تَبْطُلَ حُجَجُ اللهِ وَبَيِّنَاتُهُ. وَأَيْنَ أُولَئِكَ؟ أُولَئِكَ وَاللهِ الأَقَلُّونَ عَدَداً وَالأَعْظَمُونَ قَدْراً. بِهِمْ يَحْفَظُ اللهُ حُجَجَهُ حَتَّى يُودِعُوهَا نُظَرَاءَهُمْ وَيَزْرَعُوهَا فِي قُلُوبِ أَشْبَاهِهِمْ. هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقَائِقِ الإِيمَانِ فَاسْتَأْذَنُوا رُوحَ الْيَقِينِ وَاسْتَسْهَلُوا مَا اسْتَوْعَرَهُ الْمُتْرَفُونَ وَآنَسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ. صَحِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَاحُهَا مُعَلَّقَةٌ بِالْمَحَلِّ الأَعْلَى. أُولَئِكَ أُمَنَاءُ اللهِ فِي أَرْضِهِ وَحُجَجُهُ عَلَى عِبَادِهِ. ثُمَّ تَنَفَّسَ الصُّعَدَاءَ وَقَالَ: آهٍ آهٍ! وَاشَوْقَاهُ إِلَى رُؤْيَتِهِمْ. ونَزَعَ يَدَهُ مِنْ يَدِي وَقَالَ: إِنْصَرِفْ إِذَا شِئْتَ.

وَقَالَ عَلَيْهِ السَّلامُ: ذِمَّتِي بِمَا أَقُولُ رَهِينَةٌ، وَأَنَا بِهِ زَعِيمٌ. إِنَّ الْخَيْرَ كُلَّهُ فِي مَنْ عَرَفَ قَدْرَهُ، وَكَفَى بِالْمَرْءِ جَهْلاً أَلاَّ يَعْرِفَ قَدْرَهُ. وَإِنَّ أَبْغَضَ الْخَلاَئِقِ إِلَى اللهِ تَعَالَى رَجُلاَنِ: رَجُلٌ وَكَلَهُ اللهُ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ مَشْغُوفٌ بِكَلاَمِ بِدْعَةٍ وَدُعَاءِ ضَلاَلَةٍ، فَهُوَ فِتْنَةٌ لِمَنِ افْتَتَنَ بِهِ ضَالٌّ عَنْ هَدْيِ مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنِ اقْتَدَى بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ حَمَّالُ خَطَايَا غَيْرِهِ رَهْنٌ بِخَطِيئَتِهِ. وَرَجُلٌ قَمَشَ جَهْلاً مَوْضِعٌ فِي جُهَّالِ الأُمَّةِ عَادٍ فِي أَغْبَاشِ الْفِتْنَةِ عَمٍ عَنِ الْهُدَى قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِماً وَلَيْسَ بِهِ بِكْرٌ فَاسْتَكْثَرَ مِنْ جَمْعِ مَا قَلَّ مِنْهُ خَيْراً مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ آجِنٍ وَاسْتَكْثَرَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِياً ضَامِناً لِتَخْلِيصِ مَا الْتَبَسَ عَلَى غَيْرِهِ. وَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّأَ لَهَا حَشْواً رَثّاً 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 the 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

الْعَنْكَبُوت وَلاَ يَدْرِي أَصَابَ أَمْ أَخْطَأَ وَلاَ يَرَى إِنَّ مِنْ وَرَاءِ مَا بَلَغَ مِنْهُ مَذْهَباً لِغَيْرِهِ. إِنْ قَاسَ شَيْئاً بِشَيْءٍ لَمْ يُكَذِّبْ رَأْيَهُ وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ إِكْتَتَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ كَيْ لاَ يُقَالَ: إِنَّهُ لاَ يَعْلَمُ. ثُمَّ أَقْدَمَ بِغَيْرِ عِلْمٍ فَهُوَ خَائِضُ عَشَوَات، رَكَّابُ شَهَوَات، خَبَّاطُ جَهَالاَت. لاَ يَعْتَذِرُ مِمَّا لاَ يَعْلَمُ فَيَسْلَمُ، وَلاَ يَعَضُّ فِي العِلْمِ بِضِرْسٍ قَاطِعٍ فَيَغْنَمُ. يَذْرُو الرِّوَايَاتِ ذَرْوَ الرِّيحِ الْهَشِيمِ، تَبْكِي مِنْهُ الْمَوَارِيثُ وَتَصْرُخُ مِنْهُ الدِّمَاءُ وَيُسْتَحَلُّ بِقَضَائِهِ الْفَرْجُ الْحَرَامُ وَيُحَرَّمُ بِهِ الحَلاَلُ، لاَ يُسْلَمُ بِإِصْدَارِ مَا عَلَيْهِ وَرَدَ وَلاَ يَنْدَمُ عَلَى مَا مِنْهُ فَرُطَ. أَيُّهَا النَّاسُ عَلَيْكُمْ بِالطَّاعَةِ وَالْمَعْرِفَةِ بِمَنْ لاَ تُعْذَرُونَ بِجَهَالَتِهِ. فَإِنَّ الْعِلْمَ الَّذِي هَبَطَ بِهِ آدَمُ وَجَمِيعَ مَا فُضِّلَتْ بِهِ النَّبِيُّونَ إِلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ فِي عِتْرَةِ نَبِيِّكُمْ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

فَأَيْنَ يُتَاهُ بِكُمْ بَلْ أَيْنَ تَذْهَبُونَ؟ يَا مَنْ نَجَا مِنْ أَصْلاَبِ أَصْحَابِ السَّفِينَةِ، هَذِهِ مِثْلُهَا فِيكُمْ فَارْكَبُوهَا، فَكَمَا نَجَا فِي هَاتِيكَ مَنْ نَجَا فَكَذَلِكَ يَنْجُو فِي هَذِهِ مَنْ دَخَلَهَا. أَنَا رَهِينٌ بِذَلِكَ قَسَماً حَقّاً وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ. وَالْوَيْلُ لِمَنْ تَخَلَّفَ ثُمَّ الْوَيْلُ لِمَنْ تَخَلَّفَ. أَمَا بَلَغَكُمْ مَا قَالَ فِيهِمْ نَبِيُّكُمْ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَيْثُ يَقُولُ فِي حِجَّةِ الْوَدَاعِ: إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا؛ كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي. وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَانْظُرُوا كَيْفَ تُخَلِّفُونِي فِيهِمَا. أَلاَ هَذَا عَذْبٌ فُرَاتٌ فَاشْرَبُوا وَهَذَا مِلْحٌ أُجَاجٌ 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.

وَقالَ عَلَيْهِ السَّلامُ: تَرِدُ عَلَى أَحَدِهِمُ الْقَضِيَّةُ فِي حُكْمٍ مِنَ الأَحْكَامِ فَيَحْكُمُ فِيهَا بِرَأْيِهِ، ثُمَّ تَرِدُ تِلْكَ الْقَضِيَّةُ بِعَيْنِهَا عَلَى غَيْرِهِ فَيَحْكُمُ فِيهَا بِخِلاَفِ قَوْلِهِ. ثُمَّ يَجْتَمِعُ الْقُضَاةُ بِذَلِكَ عِنْدَ الإِمَامِ الَّذِي اسْتَقْضَاهُمْ فَيُصَوِّبُ آرَاءَهُمْ جَمِيعاً، وَإِلَهُهُمْ وَاحِدٌ وَنَبِيُّهُمْ وَاحِدٌ وَكِتَابُهُمْ وَاحِدٌ. أَفَأَمَرَهُمُ اللهُ سُبْحَانَهُ بِالإِخْتِلاَفِ فَأَطَاعُوهُ؟ أَمْ نَهَاهُمْ عَنْهُ فَعَصَوْهُ؟ أَمْ أَنْزَلَ اللهُ ديناً نَاقِصاً فَاسْتَعَانَ بِهِمْ عَلَى إِتْمَامِهِ؟ أَمْ كَانُوا شُرَكَاءَ لَهُ فَلَهُمْ أَنْ يَقُولُوا وَعَلَيْهِ أَنْ يَرْضَى؟ أَمْ أَنْزَلَ اللهُ ديناً تَامّاً فَقَصَّرَ الرَّسُولُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنْ تَبْلِيغِهِ وَأَدَائِهِ؟ وَاللهُ سُبْحَانَهُ يَقُولُ: ?مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ? وَفِيهِ تِبْيَانُ كُلِّ شَيْءٍ، وَذَكَرَ أَنَّ الْكِتَابَ يُصَدِّقُ بَعْضُهُ بَعْضاً وَأَنَّهُ لاَ اخْتِلاَفَ فِيهِ فَقَالَ سُبْحَانَهُ: ?وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللهِ لَوَجَدُوا فِيهِ إِخْتِلاَفاً كَثِيراً.? وَإِنَّ الْقُرْآنَ ظَاهِرُهُ أَنِيقٌ وَبَاطِنُهُ عَمِيقٌ، لاَ تَفْنَى عَجَائِبُهُ، وَلاَ تَنْقَضِي غَرَائِبُهُ، وَلاَ تُكْشَفُ الظُّلُمَاتُ إِلاَّ بِهِ.

وَقالَ عَلَيْهِ السَّلامُ: يَا ابْنَ آدَمَ، لاَ يَكُنْ أَكْثَرَ هَمِّكَ يَوْمُكَ الَّذِي إِنْ فَاتَكَ لَمْ يَكُنْ مِنْ أَجَلِكَ، فَإِنْ كَانَ يَوْماً تَحْضُرُهُ يَأْتِي اللهُ فِيهِ بِرِزْقِكَ. وَاعْلَمْ أَنَّكَ لَنْ تَكْسِبَ شَيْئاً فَوْقَ قُوتِكَ إِلاَّ كُنْتَ فِيهِ خَازِناً لِغَيْرِكَ، يَكْثُرُ فِي الدُّنْيَا بِهِ نَصِيبُكَ وَيَحْظَى بِهِ وَارِثُكَ وَيَطُولُ مَعَهُ يَوْمَ الْقِيَامَةِ حِسَابُكَ. فَاسْعَدْ بِمَا لَكَ فِي حَيَاتِكَ، وَقَدِّمْ لِيَوْمِ مَعَادِكَ زَاداً يَكُونُ أَمَامَكَ، فَإِنَّ السَّفَرَ بَعِيدٌ وَالْمَوْعِدَ الْقِيَامَةُ وَالْمَوْرِدَ الْجَنَّةُ أَوِ النَّارُ.
وَكَلامُهُ وَمَواعِظُهُ وَحِكَمُهُ أَكْثَرُ مِنْ أَنْ تُحْصَى فلا نُطَوِّلُ الكِتابَ حَذَراً مِن الإِضْجارِ إِذْ هُوَ مَوضوعٌ لِغَيرِ 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'thal 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

'Ali's Genealogy

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

"and warn your nearest relations" (***26:214***).

Elsewhere, God says:

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

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

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

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

A proof of their dignity is that the Messenger of Allah said: Verily, I am leaving among you two valuable things. You will not go astray after me as long as you adhere to them. One is greater than the other. They are the Book of Allah, which is a rope stretched from the heavens to the earth, and my Household. They will never separate from one another until they come to me at the Pond. Verily, if the household of the Holy Prophet (S) was like other people, Umar would not ask ʻAli to be his father-in-law to obtain the honor of kinship.

فِي الفَضائِلِ الحاصِلَةِ لَهُ عَلَيْهِ السَّلامُ مِن خارِجٍ: فِي نَسَبِهِ:

لاَ شَكَّ أَنَّ النَّسَبَ وَالقُرْبَ مِنْ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَزِيَّةٌ وَفَضيلَةٌ عَلى غَيْرِهِمْ، وَلِهذا شَرَّفَهُمُ اللهُ تَعالَى بِسَهْمِ ذَوي القُرْبَى فَقالَ تَعالَى: ?وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ.? وَقالَ تَعالَى: ?وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ.? وَحَرَّمَ عَلَيهِمُ الصَّدَقات تَشْريفاً وَتَعْظيماً. وَكُلُّ مَنْ كَانَ مِنَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَقْرَبَ كَانَ أَرْفَعَ. وَقالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: نَحْنُ أَهْلُ بَيْتٍ لاَ يُقاسُ بِنا أَحَدٌ.

قَالَ الجَاحِظُ وَهُوَ عَدُوُّ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: صَدَقَ عَلِيٌّ عَلَيْهِ السَّلامُ، كَيْفَ يُقاسُ بِقَوْمٍ مِنْهُمْ رَسُولُ اللهِ وَالأَطْيَبانِ عَلِيٌّ وَفاطِمَةُ وَالسِّبْطانِ الْحَسَنُ

وَالْحُسَيْنُ وَالشَّهيدانِ أسَدُ اللهِ حَمْزَةُ وَذو الْجَناحَين جَعْفَرُ وَسَيِّدُ الوادي عَبْدُ الْمُطَّلِب وَساقِي الْحَجيجِ العَبَّاسُ وَحَكيمُ البَطْحاءِ وَالنَّجْدَةِ أَبُو طالِب، وَالخَيرُ فِيهِم وَالأنْصارُ أَنصارُهُمْ وَالمُهاجِرُ مَنْ هاجَرَ إِلَيْهِمْ وَمَعَهُمْ وَالصِّدّيقُ مَنْ صَدَّقَهُمْ وَالفارُوقُ مَنْ فَرَّقَ بَينَ الحَقّ وَالباطِلِ فيهِمْ وَالحَوارِيُّ حَوارِيُّهُمْ وَذو الشَّهادَتَين لأَنَّهُ شَهِدَ لَهُمْ وَلا خَيْرَ إلاَّ فِيهِمْ وَلَهُمْ ومِنْهُمْ وَمَعَهُمْ؟ وَأَبَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَهْلَ بَيْتِهِ بِقَوْلِهِ: إِنّي تارِكٌ فِيكُمُ الخَليفَتَين أحَدُهُما أكْبَرُ مِنَ الآخَرِ؛ كِتابُ اللهِ حَبْلٌ مَمْدودٌ مِنَ السَّماءِ إِلَى الأَرْضِ وَعِتْرَتِي أَهْلَ بَيْتِي. نَبَّأَنِيَ اللَّطيفُ الخَبيرُ أَنَّهُما لَنْ يَفْتَرِقا حَتَّى يَرِدا عَلَيَّ الحَوْضَ. وَلَوْ كَانُوا كَغَيْرِهِمْ لَما قَالَ عُمَرُ لَمَّا طَلَبَ مُصاهَرَةَ عَليٍّ عَلَيْهِ السَّلامُ: إِنّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ

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

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

The day this lady passed away, the Messenger of Allah personally undertook to perform her funeral rites, shrouding her in his own garment and when the digging of grave was knee-deep, removed the earth from the grave, lay down in the grave for moments and said: O Lord, who are living forever, you make the living die and the dead to become alive, through Your messenger, Muhammad and the messengers before me, forgive my mother, Fatimah bint Asad, instill the profession of faith into her ear and widen her grave, for you are the Most Merciful. At this time, the Holy Prophet (S) instilled the right words in her ear, repeatedly saying: Your son, your son! Not Jafar or Aqil! Those attending the funeral service said: O Messenger of Allah! What you did for 'Ali's mother, Fatimah, you did not for others. You shrouded her in your own garment, lay down in her grave before burial, and instilled into her ear, you said: Your son, your son; Not Jafar or Aqil. What is the meaning of all this? The Messenger of Allah said: One of the days I was speaking about how people were naked and bare-footed when they will be on the Resurrection Day.

وَآلِهِ يَقولُ: كُلُّ سَبَبٍ وَنَسَبٍ مُنْقَطِعٌ يَوْمَ القِيامَةِ إلاَّ سَبَبِي وَنَسَبِي. فَأَمَّا عَلِيٌّ عَلَيْهِ السَّلامُ فَلَوْ أفْرَدْنا لآياتِهِ الشَّريفَةِ وَمَقاماتِهِ الكَريمَةِ وَمَناقِبِهِ السَّنِيَّةِ كتاباً لأَفْنَيْنا فِي ذَلِكَ الطَّواميرَ الطِّوالَ. العِرْقُ صَحيحٌ، وَالمَنْشَأُ كَريمٌ، وَالشَّأنُ عَظيمٌ، وَالعَمَلُ جَسيمٌ، وَالعِلْمُ كَثيرٌ، وَالبَيانُ عَجيبٌ، وَاللِّسانُ خَطيبٌ، وَالصَّدْرُ رَحيبٌ، وَأخْلاقُهُ وِفْقَ أعْراقِهِ، وَحَديثُهُ يَشْهَدُ بِقَديمِهِ. هَذَا قَوْلُ عَدُوِّهِ مِنْهُ صَلَّى اللهُ عَلَيْهِ.

وَأُمُّهُ: فَاطِمَة بِنْتُ أَسَد بْن هاشِم بْن عَبْد مَناف. رَبَّتْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي حُجْرِها وَكَانَتْ كَالأُمّ لَهُ، وَسَبَقَتْ إلَى الإيمَانِ وَهاجَرَتْ مَعَهُ إلَى المَدينَة، وَلَمَّا ماتَتْ تَوَلّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أمْرَها وَكَفَّنَها بِقَميصِهِ. وَلَمَّا بَلَغَ الحَفْرُ إلَى اللَّحْد حَفَرَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِيَدِهِ وَأَخْرَجَ تُرابَهُ بِيَدِهِ وَنامَ فِي قَبْرِها ثُمَّ قَالَ: اللهُ الَّذي يُحْيي وَيُميتُ وَهُوَ حَيٌّ لاَ يَمُوتُ إغْفِرْ لأُمّي فَاطِمَةَ بِنْتِ أَسَدٍ وَلَقِّنْها حُجَّتَها وَوَسِّعْ عَلَيْها قَبْرَها وَمَدْخَلَها بِحَقّ نَبِيّكَ مُحَمَّدٍ وَالأنْبِياءِ الَّذينَ مِنْ قَبْلي فَإنَّكَ أرْحَمُ الرَّاحِمينَ.

وَلَقَّنَها فَسُمِعَ مِنْهُ: ابْنُك ابْنُك لاَ جَعْفَرُ وَلا عَقيلُ. فَقيلَ لَهُ: يَا رَسولَ اللهِ رَأَيْناكَ قَدْ صَنَعْتَ مَعَ أُمّ عَلِيّ عَلَيْهِ السَّلامُ صُنْعاً لَمْ تَصْنَعْهُ بِغَيْرِها؛ كَفَّنْتَها فِي قَميصِكَ وَتَوَسَّدْتَ لَحْدَها وَقُلْتَ لَهَا: ابْنُك ابْنُك لاَ جَعْفَرُ وَلا عقيلُ؛ فَما سَبَبُ ذَلِكَ؟ فَقالَ: إنّي ذَكَرْتُ لَهَا يَوْماً أنَّ النَّاسَ يُحْشَرونَ يَوْمَ القِيامَةِ عُراةً حُفاةً فَقَالَتْ: وَاسَوْأَتَاهُ يَوْمَئِذٍ! فَقُلْتُ: إنّي

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

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

Muttalib Known as Shaybat al-Hamd, literally meaning a model of thanksgiving or the thanksgiving old man.

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

‘Ali’s Marriage with Lady Fatimah

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

أُكَفِّنُك بِقَميصي لِيَسْتُرَك فِي ذَلِكَ اليَوْم، فَفَعَلْتُ. وَتَوَسَّدْتُ قَبْرَها لِتأْمَنَ مِنْ ضَغْطَةِ القَبْرِ. وَنَزَلَ عَلَيْها المَلَكانِ فَقالا لَهَا: مَنْ رَبُّك؟ فَقَالَتْ: اللهُ رَبّي. فقالا لَهَا: مَنْ نَبِيُّك؟ فَقَالَتْ: مُحَمَّدٌ نَبِيّي. فقالا: مَنْ إمَامُك؟ فَارْتَجَّ عَلَيْها، فَقُلْتُ: ابْنُك ابْنُك لاَ جَعْفَرُ وَلا عَقيلُ.

وَهُوَ أَوَّلُ هاشِمِيٍّ مِنْ هاشِمِيَّيْن، وَأَوَّلُ مَنْ وَلَدَهُ هاشِمٌ مَرَّتَيْن. وَأَبوهُ: أَبُو طالِب عَبْدُ مَناف بْن عَبْد المُطَّلِب ـ شَيْبَةِ الحَمْد، وَعِنْدَهُ يَجْتَمِعُ نَسَبُهُ وَنَسَبُ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ـ بْن هاشِم بْن عَبْد مَناف بْن قُصَيّ بْن كِلاب بْن مُرَّةَ بْن كَعْب بْن لُؤَيّ بْن غالِب بْن فِهْر بْن مَالِك بْن النَّضْرِ بْن كِنانَةَ بْن خُزَيمَةَ بْن مُدْرِكَةَ بْن إلْياسَ بْن مُضَرَ بْن نَزارِ بْن مَعْد بْن عَدْنانَ بْن مُبْدِعِ بْن مَنيعِ بْن أَدَدَ بْن كَعْب بْن يَشْجُبَ بْن يَعْرُبَ بْن الهُمَيْسَعِ بْن قَيْدارَ بْن إسْماعيلَ بْن إبْراهيمَ الخَليل عَلَيْهِ السَّلامُ. وَهُوَ ابْنُ عَمّ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لأَبيهِ وَأُمّه، وَعَمَّاهُ حَمْزَةُ وَالعَبَّاسُ وَإخْوَتُهُ جَعْفَرٌ وَعَقيلٌ وَابْناهُ الحَسَنُ وَالحُسَينُ وَزَوْجَتُهُ

سَيِّدَةُ نِساءِ العَالَمِينَ. فَهُوَ وَاسِطَةُ عَقْدِ الكَمالِ المَخْصوصِ عِنْدَ اللهِ بِالكَمالِ وَالإفْضالِ.

فِي تَزْويجِهِ بِفاطِمَةَ عَلَيْها السَّلامُ:

قَالَ ابنُ عَبَّاس: كَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ تُذْكَرُ فَلا يَذْكُرُها أَحَدٌ لرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إلاَّ أَعْرَضَ عَنْهُ وَقالَ: أَتَوَقَّعُ الأَمْرَ مِن السَّماءِ. إنَّ أَمْرَها إلَى اللهِ تَعالَى.

Sa'd ibn Mu'adh Ansari who knew this, said to 'Ali ibn Abi-Talib: By God, the Messenger of Allah has no one in mind save you. 'Ali answered: Marriage needs wealth which I have not! The Messenger of Allah too knows that I have no wealth! Sa'd said: I put you under an obligation to do so. 'Ali said: What should I say to the Holy Prophet?

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

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

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

Then, the Messenger of Allah attended the gathering of his wives, saying: I have married my daughter, Fatimah to my cousin. I intend to send her to him. She is your daughter, do whatever you can for her nuptial ceremony. The Holy Prophet's wives who were overjoyed, perfumed and adorned Fatimah with

their Jewels and took to her house the dowry which Salman and Bilal had prepared on the order of the Holy Prophet. A cloak of Khaybar, a jug, a ewer, a tub, curtain, a mattress of date fiber and a pillow were all that made up the dowry. Then, they informed the Holy Prophet to come. Seeing this scene and having tears on his cheeks, the Holy Prophet raised his hands in prayer and said: O Lord! Make this marriage auspicious to a couple most of whose vessels are made of clay.9

فَقالَ سَعدُ بنُ مُعاذ الأنصَارِيُّ لعَلِيّ بْن أَبِي طالِب عَلَيْهِ السَّلامُ: إنّي وَاللهِ مَا أرَى النَّبيَّ عَلَيْهِ السَّلامُ يُريدُ بِهَا غَيْرَكَ. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: مَا أنَا بِذِي دُنْياً يُلْتَمَسُ مَا عِنْدي، وَقَدْ عَلِمَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إنَّهُ مَا لي حَمْراءُ وَلا بَيْضاءُ. فَقالَ لَهُ سَعدٌ: أعْزِمُ عَلَيْكَ لَتَفْعَلُنَّ. فَقالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلامُ: مَاذا أقولُ؟ قَالَ لَهُ: تَقولُ لَهُ: جِئْتُكَ خَاطِباً إلَى اللهِ تَعالَى وَإلَى رَسولِهِ فَاطِمَةَ بِنْتَ مُحَمَّد. فَانْطَلَقَ عَلِيٌّ عَلَيْهِ السَّلامُ وَتَعَرَّضَ لِلنَّبيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كَأَنَّ لَكَ حاجَةً؟ قَالَ: أجَلْ. فَقالَ: هات. فَقالَ: جِئْتُكَ خاطِباً إلَى اللهِ وَإلَى رَسُولِهِ فَاطِمَةَ بِنْتَ مُحَمَّد. فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَرْحباً وَحُبّاً. فَقالَ ذَلِكَ لِسَعْد، فَقالَ: لَقَدْ أنْكَحَكَ ابْنَتَهُ، إنَّهُ لاَ يُخْلفُ ولا يَكْذبُ. فَدَعا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ تِلكَ اللَّيْلَةِ بِلالاً فَقالَ: إنّي قَدْ زَوَّجْتُ فَاطِمَةَ ابْنَتِي بِابْنِ عَمّي وَأنا أُحِبُّ أَنْ يَكُونَ مِنْ أَخْلاقِ أُمَّتِي الطَّعامُ عِنْدَ النِّكاح. إذْهَبْ يَا بِلالُ إلَى الغَنَمِ فَخُذْ شَاةً وَخَمْسَةَ أمْداد شَعير فَاجْعَلْ قَصْعَةً فَلَعَلّي أجْمَعُ عَلَيْها المُهاجِرِينَ وَالأنْصار. فَفَعَلَ ثُمَّ دَعا النَّاسَ فَأَكَلَ الجَميعُ. ثُمَّ قَالَ: يَا بِلالُ احْمِلْها إلَى أُمَّهاتِكَ. فَقُلْ لَهُنَّ كُلْنَ وَأَطْعِمْنَ مِنْ عَيْشِكُنَّ، فَفَعَلَ. ثُمَّ إنَّ النَّبيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ دَخَلَ عَلَى النّساءِ وَقالَ: إنّي قَدْ زَوَّجْتُ ابْنَتِي بِابْنِ عَمّي، وَإنّي دافِعُها إلَيْهِ فَدُونَكُنَّ ابْنَتُكُنَّ. فَقُمْنَ إلَى الفَتاةِ فَعَلَّقْنَ عَلَيْها مِنْ حِلِيّهِنَّ وَطَيَّبْنَها وَجَعَلْنَ فِي بَيْتِها فِراشاً حَشْوُهُ لِيفٌ وَوِسادَةً وَكِساءً خَيْبَرِيّاً وَمَرْكَناً وَجِراراً وَمُطَهّرةً لِلْماءِ وَسِتْرَ صوفٍ رَقيقٍ.

وَكَانَ عَلَيْهِ السَّلامُ قَدْ بَعَثَ سَلْمانَ وَبِلالاً لِيَشْتَرِيا لَهَا ذَلِكَ كُلَّهُ. فَلَمَّا وُضِعَ بَينَ يَدَيْهِ بَكَى وَجَرَتْ دُموعُهُ ثُمَّ رَفَعَ رَأْسَهُ إلَى السَّماءِ وَقالَ: اللَّهُمَّ بارِكْ لِقَوْمٍ جُلُّ آنِيَتِهِمُ الخَزَفُ.

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

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

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

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

He said: Did I not tell you to leave the house? I said: Yes, O Messenger of Allah, but my staying here is not meant to disobey you, rather, I promised to Khadijah to stay with Fatimah on such a night and told him the whole story. Hearing this, the Messenger of Allah started weeping, prayed for me and said: I pray to God to safeguard you from Satan from four sides. Then, he said to me: Fill a tub of water and bring it here. I carried out his order. The Messenger of Allah filled his mouth with water and poured it back to the tub, raised his hands in prayer and said: O Lord! This bride and groom are from me and I am from them. Cleanse them of impurity in the same way you cleansed me of impurity.

وَاتَّخَذْنَ أُمّ أَيْمَنَ بَوَّابَهُ. ثُمَّ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ هَتَفَ بِفاطِمَةَ فَلَمَّا

رَأَتْ زَوْجَها مَعَ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بَكَتْ، فَأخَذَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِيَدها وَيَد عَلِيٍّ، فَلَمَّا أرادَ أنْ يَجْعَلَ كَفَّها فِي كَفّ عَلِيٍّ بَكَتْ. فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا زَوَّجْتُك مِنْ نَفسِي، بَل اللهُ تَوَلَّى تَزْويجَك فِي السَّماءِ؛ كَانَ جَبْرَئيلُ خاطِباً وَاللهُ تَعالَى الوَلِيَّ، وَأَمَرَ شَجَرَةَ طوبَى فَحَمَلَت الحُلِيَّ وَالحُلَلَ وَالدُّرَّ وَالياقوتَ، ثُمَّ نَثَرَتْهُ، وَأَمَرَ الحورَ العِينَ فَاجْتَمَعْنَ فَلَقَطْنَ فَهُنَّ يَتَهادَيْنَهُ إلَى يَوْمِ القِيامَةِ وَيَقُلْنَ: هَذَا نِثارُ فَاطِمَةَ. وَقَدْ زَوَّجْتُك خَيْرَ أهْلِي؛ لَقَدْ زَوَّجْتُك سَيِّداً فِي الدُّنْيَا وَسَيِّداً فِي الآخِرَةِ وَمِنَ الصَّالِحِينَ. وَأَمْكَنَهُ مِنْ كَفِّها وَقالَ لَهُما: إذْهَبا إلَى بَيْتِكُما، جَمَعَ اللهُ بَيْنَكُما وَأصْلَحَ بالَكُما وَلا تُهيجَا شَيْئاً حَتَّى آتِيَكُما. فَامْتَثَلا حَتَّى جَلَسا مَجْلِسَهُما وَعِنْدَهُما أُمَّهاتُ المُؤْمِنينَ، وَبَيْنَهُنَّ وَبَيْنَ عَلِيٍّ حِجابٌ وَفاطِمَةُ مَعَ النِّساءِ. ثُمَّ أَقْبَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَدَخَلَ وَخَرَجَ النِّساءُ مُسْرِعات سِوى أسْماءَ بِنْت عُمَيْس، وَكانَتْ قَدْ حَضَرَتْ وَفاةَ خَديجَةَ عَلَيْها السَّلامُ فَبَكَتْ فَقالَتْ: أتَبْكينَ وَأَنْت سَيِّدَةُ نِساءِ العَالَمينَ وَأَنْت زَوْجَةُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمُبَشَّرَةٌ عَلى لِسانِهِ بِالجَنَّةِ. فَقالَتْ: مَا لِهَذا بَكِيتُ، وَلَكِنَّ المَرْأَةَ لَيْلَةَ زَفافِها لاَ بُدَّ لَهَا مِن امْرَأَةٍ تُفْضِي إلَيْها بِسِرِّها وَتَسْتَعينُ بِهَا عَلَى حَوائِجِهَا، وَفاطِمَةُ حَديثَةُ عَهْد بِصِبا وَأَخافُ ألاّ يَكونَ لَهَا مَنْ يَتَوَلّى أُمورَها حينَئِذ. فَقُلْتُ: يَا سَيِّدتِي، لَك عَهْدُ اللهِ أنّي إنْ بَقيتُ إلَى ذَلِكَ الوَقْت أنْ أقُومَ مَقامَك فِي هَذَا الأَمْرِ. فَلَمَّا كَانَ تِلْكَ اللَّيْلَةُ وَأَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ النِّساءَ بِالخُروجِ فَخَرَجْنَ وَبَقِيَتْ. فَلَمَّا أرادَ الخُروجَ

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

‘Ali, the Holy Prophet’s Brother

Ahmad ibn Hanbal in his Musnad has quoted Zayd ibn Awfi as saying: I went to the presence of the Holy Prophet (S) where ‘Ali was speaking about covenant of brotherhood among the companions. He said: O

Messenger of Allah, when I saw that you made covenants of brotherhood among your companions but I was ignored, my soul was going out of my body! If this is because I have done something wrong and you are angry with me, here I am for any punishment you deem proper! Seeing ‘Ali’s sad face, the Messenger of Allah said: By God Almighty Who appointed me as prophet, the reason I forsook to speak to you was nothing but to reserve you as a brother for myself. As for your position to me is like Aaron’s to Moses except that there will be no prophet after me.

رَأى سَوادي فَقالَ: مَنْ أَنْت؟ فَقُلْتُ: أسْماءُ بِنْتُ عُمَيْسٍ. فَقالَ: أَلَمْ آمُرُك أنْ تَخْرُجي؟ فَقُلْتُ: بَلى يَا رَسولَ اللهِ، وَما قَصَدْتُ بِذَلِكَ خِلافَكَ، وَلكِنّي أَعْطَيْتُ خَديجَةَ عَهْداً. فَحَدَّثْتُهُ فَبَكى وَقالَ فَأَسْأَلُ اللهَ أنْ يَحْرُسَك مِنْ فَوْقِك وَمِنْ تَحْتِك وَمِنْ بَيْنِ يَدَيْك وَمِنْ خَلْفِك وَعَنْ يَمينِك وَعَنْ شِمالِك مِنَ الشَّيْطانِ الرَّجيمِ، ناوِليني المَرْكَنَ وَامْلَئيهِ ماءً. فَمَلأْتُهُ، فَمَلأَ فاهُ ثُمَّ مَجَّهُ فِيهِ ثُمَّ قَالَ: اللَّهُمَّ إنَّهُما مِنّي وَأنا مِنْهُمْا. اللَّهُمَّ كَما أَذْهَبْتَ عَنّيَ الرِّجْسَ وَطَهَّرْتَني تَطْهيراً فَأَذْهِبْ عَنْهُما الرِّجْسَ وَطَهِّرْهُما تَطْهيراً. ثُمَّ دَعا فَاطِمَةَ فَضَرَبَ كَفّاً بَيْنَ يَدَيْها وَأُخْرى بَيْنَ عاتِقَيْها وَأُخْرى عَلَى هامَتِها ثُمَّ نَفَخَ جِلْدَها وَخَدَّيْها ثُمَّ الْتَزَمَها وَقالَ: اللَّهُمَّ إنَّهُما مِنّي وَأنا مِنْهُمْا. اللَّهُمَّ فَكَما أَذْهَبتَ عَنّيَ الرِّجْسَ وَطَهَّرتَني تَطْهيراً فَطَهِّرْهُما. ثُمَّ أَمَرَها أنْ تَشْرَبَ مِنْهُ وَتَتَمَضْمَضَ وَتَسْتَنْشِقَ وَتَتَوَضَّأَ، ثُمَّ دَعا بِمِرْكَنٍ آخَرَ فَصَنَعَ بِهِ كالأَوَّلِ. ثُمَّ أَغْلَقَ عَلَيْهِمَا البابَ وَانْطَلَقَ، وَلَمْ يَزَلْ يَدْعو لَهُما حَتَّى تَوارَى فِي حُجْرَتِهِ لَمْ يُشْرِكْ أَحَداً مَعَهُما فِي الدُّعاءِ. قَالَ ابن عَبَّاس: لَمَّا أنْ كَانَتْ لَيْلَةَ زُفَّتْ فِيهَا فَاطِمَةُ إلَى عَلِيٍّ عَلَيْهِمَا السَّلامُ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قُدَّامَها وَجِبْريلُ عَنْ يَمينِها وَمِيكائيلُ عَنْ يَسارِها وَسَبْعونَ أَلْفَ مَلَكٍ مِنْ وَرائِها يُسَبِّحُونَ اللهَ وَيُقَدِّسونَهُ حَتَّى طَلَعَ الفَجْرُ.

وَالأَخْبارُ شائِعَةٌ بِهذا وَنَحْوِهِ وَهُوَ مِنْ أَعْظَمِ الفَضائِلِ. الحَمْدُ للهِ عَلَى وِلايَةِ أَهْلِ البَيْتِ عَلَيْهِ السَّلامُ. فِي مُؤاخاتِهِ لِلنَّبِيِّ عَلَيْهِمَا السَّلامُ:

مِنْ كِتابِ مُسْنَدُ أَحْمَدَ بْنِ حَنْبَل: عَنْ زَيدِ بْنِ آدَمِيٍّ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَذَكَرَ عَلِيٌّ عَلَيْهِ السَّلامُ قِصَّةَ مُؤاخاةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَيْنَ الصَّحابَةِ. فَقالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: لَقَدْ ذَهَبَتْ رُوحي وَانْقَطَعَ

ظَهْري حِينَ رَأَيْتُكَ فَعَلْتَ بِأَصْحَابِكَ مَا فَعَلْتَ. فَإِنْ كَانَ هَذَا مِنْ سَخَطِكَ عَلَيَّ فَلَكَ العُتْبَى وَالكَرامَةُ. فقَالَ

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

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

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

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

Lady Fatimah said: Don’t worry. Perhaps my father has reserved you for himself! Bilal reports: I said: O ‘Ali, go and see the Messenger of Allah. ‘Ali went to the presence of the Holy Prophet (S) who asked ‘Ali about the reason for his weeping. ‘Ali said: O Messenger of Allah! You made the covenant of brotherhood among the companions, but you did not say a word about my brotherhood with anyone, though you were seeing me!

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

رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: وَالَّذي بَعَثَني بِالحَقِّ نَبيّاً مَا أَخَّرْتُكَ إلاَّ لِنَفْسِي. فَأَنْتَ مِنّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى إلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي، وَأَنْتَ أخِي وَوَارِثي. قَالَ:

قَالَ: وَما أَرِثُ مِنْكَ يَا رَسولَ اللهِ؟ قَالَ: مَا وَرَّثَ الأَنْبياءُ مِنْ قَبْلي. قَالَ: وَما وَرَّثَ الأَنْبياءُ مِنْ قَبْلِكَ؟ قَالَ: كِتابَ اللهِ وَسُنَّتَهُمْ. وَأَنْتَ مَعي فِي قَصْري فِي الجَنَّةِ مَعَ ابْنَتي فَاطِمَةَ. وأَنْتَ أَخِي وَرَفيقي. ثُمَّ تَلا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ?إِخْوَاناً عَلَى سُرُرٍ مُتَقَابِلِينَ.? المُتَحَابُّونَ فِي اللهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

وَرَوى الفَقيهُ ابْنُ المُغازِلِيّ الشَّافِعِيُّ عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ المُباهَلَةِ وَآخَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَينَ المُهاجِرِينَ وَالأَنْصارِ وَعَلِيٌّ واقِفٌ يَراهُ وَيَعْرِفُ مَكانَهُ وَلَمْ يُؤاخِ بَيْنَهُ وَبَينَ أَحَد، فَانْصَرَفَ عَلِيٌّ باكِيَ الْعَيْنَيْن. فَافْتَقَدَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقالَ: مَا فَعَلَ أَبُو الحَسَنِ؟ قَالوا: إِنْصَرَفَ باكِيَ الْعَيْنَيْنِ يَا رَسولَ اللهِ. قَالَ: يَا بِلالُ إِذْهَبْ فَأْتِنِي بِهِ. فَمَضى بِلالٌ إِلَى عَلِيٍّ عَلَيْهِ السَّلامُ، وَقَدْ دَخَلَ مَنْزِلَهُ باكِيَ العَيْنَيْنِ. فَقَالَتْ فَاطِمَة: مَا يُبْكيكَ؟ لاَ أَبْكى اللهُ عَيْنَيْكَ. قَالَ: يَا فَاطِمَةُ آخَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَينَ المُهاجِرِينَ وَالأَنْصارِ وَأنا واقِفٌ يَراني وَيَعْرِفُ مَكانِي لَمْ يُؤاخِ بَينِي وَبَينَ أَحَد. قَالَتْ: لاَ يُحْزِنُكَ اللهُ، لَعَلَّهُ إِنَّما أَخَّرَكَ لِنَفْسِهِ.

فَقالَ بِلالُ: يَا عَلِيُّ أَجِبِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَأَتى عَلِيٌّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا يُبْكيكَ يَا أَبَا الحَسَنِ؟ فَقالَ: آخَيْتَ بَيْنَ المُهاجِرِينَ وَالأَنْصارِ يَا رَسولَ اللهِ وَأَنَا واقِفٌ تَراني وَتَعْرِفُ مَكانِي وَلَمْ تُؤاخِ بَينِي وَبَينَ أَحَد. قَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّما إِدَّخَرْتُكَ لِنَفْسي، أَلا يَسُرُّكَ أَنْ تَكونَ أَخا نَبِيِّكَ؟ قَالَ: بَلى، يَا رَسولَ اللهِ، أَنَّى لي بِذَلِكَ؟ فَأَخَذَ بِيَدِهِ وَأَرْقاهُ المِنْبَرَ فَقالَ: اللَّهُمَّ إِنَّ هَذَا مِنّي وَأنا مِنْهُ. أَلا إِنَّهُ بِمَنْزِلَةِ هارونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدي. أَلا مَنْ كُنتُ مَوْلاهُ فَهذا عَلِيٌّ مَوْلاهُ. فَانْصَرَفَ عَلِيٌّ قَريرَ العَيْنِ فَاتَّبَعَهُ عُمَرُ بْنُ الخَطَّابِ فَقالَ: بَخٍ بَخٍ يَا أَبَا الحَسَنِ، أَصْبَحْتَ مَوْلايَ وَمَوْلى كُلِّ مُسْلِمٍ.

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

who is peerless, and ‘Ali, his brother too is peerless in universe.[18]

Only Door of ‘Ali’s House Open to the Masjid

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

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

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

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

قَالَ حُذَيفَةُ بْنُ اليَمانِ آخَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَيْنَ المُهاجِرينَ وَالأَنْصارِ وَكَانَ يُؤاخي بَيْنَ الرَّجُلِ وَنَظيرِهِ. ثُمَّ أَخَذَ بِيَدِ عَلِيّ بْنِ أَبي طالِبٍ عَلَيْهِ السَّلامُ فَقالَ: هَذَا أَخِي. قَالَ حُذَيفَةُ: فرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ سَيِّدُ المُرْسَلينَ وَإِمامُ المُتَّقينَ وَرَسُولُ رَبِّ العَالَمينَ الَّذِي لَيْسَ لَهُ فِي الأَنامِ شَبيهٌ وَلا نَظيرٌ وَعَلِيٌّ أَخوهُ.

والأَخْبارُ فِي ذَلِكَ كَثيرَةٌ، وَهذِهِ مَنْزِلَةٌ شَريفَةٌ وَمَقامٌ عَظيمٌ لَمْ يَحْصَلْ لِأَحَدٍ مِثْلُهُ.
فِي سَدِّ الأَبْوابِ:

خَصَّصَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ بِفَضِيلَةٍ لَمْ يَشْرِكْهُ فِيهَا سِواهُ. رَوَى أَحْمَدُ بْنُ حَنْبَل فِي مُسْنَدِهِ عَنْ زَيد بْنِ أَرْقَمَ قَالَ: كَانَ لِنَفَرٍ مِنْ أَصْحَابِ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَبْوابٌ شارِعَةٌ فِي المَسْجِد. فَقَالَ يَوْماً: سُدُّوا هَذِهِ الأَبْوابَ إِلاَّ بابَ عَلِيّ. فَتَكَلَّمَ فِي ذَلِكَ أُناسٌ. قَالَ: فَقامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَحَمَدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدَ، فَإِنِّي أَمَرْتُ بِسَدِّ هَذِهِ الأَبْوابِ غَيْرَ بابِ عَلِيّ فَقالَ فِيهِ قائِلُكُمْ. وَاللهِ مَا سَدَدْتُ شَيْئاً وَلا فَتَحْتُهُ وَلَكِنِّي أُمِرْتُ بِشَيْءٍ فَاتَّبَعْتُهُ.

وَمِنْ كِتاب مَناقِب ابْنِ المُغازِلِيّ الشَّافِعِيّ: عَنْ عَدِيّ بْنِ ثابِت قَالَ: خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى المَسْجِد فَقالَ: إِنَّ اللهَ أَوْحى إِلَى نَبِيّهِ مُوسَى أَنِ ابْنِ لِي مَسْجِداً طاهِراً لاَ يَسْكُنُهُ إِلاَّ مُوسَى وَهَارونُ وَابْنا هارُونَ. وَإِنَّ الله أَوْحى إِلَيَّ أَنِ ابْنِ مَسْجِداً طاهِراً لاَ يَسْكُنُهُ إِلاَّ أَنَا وَعَلِيٌّ وَابْنا عَلِيّ. وَعَنْ حُذَيفَةَ بْنِ الأَسْيَدِ الغِفارِيّ قَالَ: لَمَّا قَدِمَ أَصْحَابُ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ المَدِينَةَ

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

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

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

لَمْ يَكُنْ لَهُمْ بُيوتٌ فَكانوا يَبيتونَ فِي المَسْجِد. فَقالَ لَهُمُ النَّبِيُّ: لاَ تَبيتوا فِي المَسْجِد فَتَحْتَلِموا. ثُمَّ إنَّ القَوْمَ بَنَوْا بُيوتاً حَوْلَ المَسْجِد وَجَعَلوا أَبْوابَها إِلَى المَسْجِد وَإِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَعَثَ إِلَيْهِمْ مُعاذَ بْنَ جَبَل فَنادَى أَبَا بَكْرٍ فَقالَ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَأْمُرُكَ أَنْ تَخْرُجَ مِنَ المَسْجِد وَتَسُدَّ بابَكَ. فَقالَ: سَمْعاً وَطاعَةً. فَسَدَّ بابَهُ وَخَرَجَ مِنَ المَسْجِد. ثُمَّ أَرْسَلَ إِلَى عُمَرَ فَقالَ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَأْمُرُكَ أَنْ تَسُدَّ بابَكَ الَّذِي فِي المَسْجِد وَتَخْرُجَ مِنْهُ

. فَقالَ: سَمْعاً وَطاعَةً للهِ وَلِرَسُولِهِ غَيْرَ أَنّي أَرْغَبُ إِلَى اللهِ فِي خَوْخَةٍ فِي المَسْجِد. فَأَبْلَغَهُ مُعاذٌ مَا قَالَ عُمَرُ. ثُمَّ أَرْسَلَ إِلَى عُثْمانَ وَعِنْدَهُ رُقَيَّةُ فَقالَ: سَمْعاً وَطاعَةً. فَسَدَّ بابَهُ وَخَرَجَ مِنَ المَسْجِد. ثُمَّ أَرْسَلَ إِلَى حَمْزَةَ فَسَدَّ بابَهُ وَقالَ: سَمْعاً وَطاعَةً للهِ وَلِرَسُولِهِ. وَعَلِيٌّ عَلَيْهِ السَّلامُ فِي ذَلِكَ مُتَرَدِّدٌ لاَ يَدْرِي أَهُوَ فِي مَنْ يُقيمُ أَوْ فِي مَنْ يَخْرُجُ. وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَدْ بَنَى لَهُ فِي المَسْجِد بَيْتاً بَينَ أَبْياتِهِ فَقالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أُسْكُنْ طاهِراً مُطَهَّراً. فَبَلَغَ حَمْزَةَ قَوْلُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيّ عَلَيْهِ السَّلامُ فَقالَ: يَا مُحَمَّدُ تُخْرِجُنا وَتُمْسِكُ غِلْمانَ بَنِي عَبْد المُطَّلِب؟ فَقالَ لَهُ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَوْ كَانَ الأَمْرُ لِي مَا جَعَلْتُ دُونَكُمْ مِنْ أَحَد. وَاللهِ مَا أَعْطاهُ إِيَّاهُ إِلاَّ اللهُ، وَإِنَّكَ لَعَلَى خَيْرٍ مِنَ اللهِ وَرَسُولِهِ، أَبْشِرْ. فَبَشَّرَهُ

This privilege of ‘Ali was heavy for some of the companions. So in their gathering, they started to complain and tried to know the reason. Hearing this, the Messenger of Allah rose up among the companions and said: It is heavy for some men to see that I have allowed ‘Ali to stay in the mosque, and have started to complain about it. By God, sending out some people from mosque and allowing ‘Ali to

remain in the mosque was not on my order. God Almighty revealed to Moses (a.s) and his brother: Build houses for your close relatives, making them Kiblah for them, perform prayer in them.

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

Mutual Curse (Mubahalah)

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

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

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

النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقُتِلَ يَوْمَ أُحُدٍ شَهيداً. وَنَفَسَ ذَلِكَ رِجالٌ عَلى عَلِيّ فَوَجَدوا أَنْفُسَهُمْ وَتَبَيَّنَ فَضْلُهُ عَلَيْهِمْ وَعَلَى غَيْرِهِمْ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقامَ خَطِيباً فَقالَ: إِنَّ رِجالاً يَجِدُونَ فِي أَنْفُسِهِمْ مِنْ أَنْ أُسْكِنَ عَلِيّاً فِي المَسْجِدِ. وَاللهِ مَا أَخْرَجْتُهُمْ وَلا أَسْكَنْتُهُ. إِنَّ اللهَ عَزَّ وَجلَّ أَوْحَى إِلَى مُوسَى وَأَخِيهِ: أَنْ تَبَوَّءا لِقَوْمِكُمَا بِمِصْرَ بُيُوتاً وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلاَةَ. وَأَمَرَ مُوسَى أَنْ لاَ يَسْكُنَ مَسْجِدَهُ وَلا يَنْكَحَ فِيهِ وَلا يَدْخُلَهُ إِلاَّ هارُونُ وَذُرِّيَّتُهُ. وَإِنَّ عَلِيّاً مِنّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى وَهُوَ أَخِي دونَ أَهْلِي وَلا يَحِلُّ مَسْجِدي لأَحَد يَنْكِحُ فِيهِ النِّساءَ إِلاَّ عَلِيٌّ وَذُرِّيَّتُهُ. فَمَنْ ساءَهُ ذَلِكَ فَهاهُنَا، وَأَوْمَأَ بِيَدِهِ نَحْوَ الشَّامِ.

فِي المُباهَلَةِ:

قَضِيَّةُ المُباهَلَةِ تَدُلُّ عَلَى فَضْلٍ تامّ وَوَرَعٍ كامِلٍ لِمَوْلانا أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ وَأَفْضَلُ الصَّلَواتِ وَأَكْمَلُ التَّحِيَّاتِ وَلِوَلَدَيْهِ وَزَوْجَتِهِ صَلَّى اللهُ عَلَيْهِمْ، حَيْثُ اسْتَعانَ بِهِمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الدُّعاءِ إِلَى اللهِ وَالتَّأْمِينِ عَلَى دُعائِهِ لِتَحْصُلَ لَهُ الإِجابَةُ فِيهِ. وَلَمَّا انْتَشَرَ الإِسلامُ بَعْدَ الفَتْحِ وَقَوِيَ سُلْطانُهُ وَفِدَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الوُفودُ. مِنْهُمْ مَنْ أَسْلَمَ وَمِنْهُمْ مَنِ اسْتَأْمَنَ لِيَعودَ إِلَى قَوْمِهِ بِرَأْيِهِ عَلَيْهِ السَّلامُ فِيهِمْ. وَكانَ مِمَّنْ وَفِدَ عَلَيْهِ أَبُو حارِثَةَ أُسْقُفُّ نَجْرانَ فِي ثَلاثِينَ رَجُلاً مِنَ النَّصارى مِنْهُمُ العاقِبُ وَالسَّيِّدُ وَعبْدُ المَسِيحِ، فَقَدِموا المَدِينَةَ عِنْدَ صَلاةِ العَصْرِ وَعَلَيْهِمْ لِباسُ الدِّيباجِ وَالصُّلُبُ فَصارَ إِلَيْهِمُ اليَهودُ وَتَساءَلوا بَيْنَهُمْ. فَقالَتِ النَّصارى لَهُمْ: لَسْتُمْ عَلَى شَيْءٍ. وَقالَتْ لَهُمُ اليَهودُ: لَسْتُمْ عَلَى شَيْءٍ كَما حَكى اللهُ تَعالَى عَنْهُمْ. فَلَمَّا صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ العَصْرَ تَوَجَّهُوا إِلَيْهِ يَقْدِمُهُمُ الأُسْقُفُّ فَقالَ: يَا مُحَمَّدُ، مَا تَقُولُ فِي السَّيِّدِ الْمَسِيحِ؟ فَقالَ: عَبْدُ اللهِ، إِصْطَفاهُ وَانْتَجَبَهُ. فَقالَ الأُسْقُفُّ:

أَتَعْرِفُ لَهُ أَباً؟ فَقالَ

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

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

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

right.

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

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

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

النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمْ يَكُنْ عَنْ نِكاحٍ فَيَكُونَ لَهُ أَبٌ. قَالَ: فَكَيْفَ قُلتَ إِنَّهُ عُبْدٌ مَخْلوقٌ، وَأَنْتَ لَمْ تَرَ عَبْداً مَخْلوقاً إِلاَّ عَنْ نِكاحٍ وَلَهُ وَالِدٌ؟ فَأَنْزَلَ اللهُ تَعالَى الآيَاتِ مِنْ قَوْلِهِ تَعالَى: ?إِنَّ مَثَلَ عِيسَى عِنْدَ اللهِ كَمَثَلِ آدَمَ... فَنَجْعَلْ لَعْنَةَ اللهِ عَلَى الْكَاذِبِينَ.? فَتَلاهَا عَلَى النَّصارَى وَدَعاهُمْ إِلَى المُبَاهَلَةِ وَقالَ: إِنَّ اللهَ أَخْبَرَنِي أَنَّ العَذابَ يُنَزَّلُ عَلَى المُبْطِلِ عُقَيْبَ المُبَاهَلَةِ وَيَتَبَيَّنُ الحَقُّ مِنَ البَاطِلِ. فَاجْتَمَعَ الأُسْقُفُّ وَأَصْحابُهُ وَتَشَاوَرُوا فَاتَّفَقَ رَأْيُهُمْ عَلَى اسْتِنْظَارِهِ إِلَى صَبِيحَةِ غَدٍ. فَلَمَّا رَجَعُوا إِلَى رِحَالِهِمْ قَالَ الأُسْقُفُّ: أُنْظُرُوا مُحَمَّداً فَإِنْ غَدا بِأَهْلِهِ وَوِلْدِهِ فَاحْذَرُوا مُباهَلَتَهُ، وَإِنْ غَدا بِأَصْحابِهِ فَبَاهِلُوهُ فَإِنَّهُ عَلَى غَيْرِ شَيْءٍ. وَقَالَ العَاقِبُ: وَاللهِ لَقَدْ عَلِمْتُمْ يَا مَعْشَرَ النَّصارَى إِنَّ مُحَمَّداً نَبِيٌّ مُرْسَلٌ وَلَقَدْ جاءَكُمْ بِالفَصْلِ مِنْ أَمْرِ صَاحِبِكُمْ. وَاللهِ مَا بَاهَلَ قَوْمٌ نَبِيّاً قَطُّ فَعاشَ كَبِيرُهُمْ وَلا نَبُتَ صَغِيرُهُمْ، وَلَئِنْ فَعَلْتُمْ لَتُهْلَكُنَّ. فَإِنْ أَبَيْتُمْ إِلاَّ أَلْفَ دِينِكُمْ وَالإِقامَةَ عَلَى مَا أَنْتَم عَلَيْهِ فَوادِعوا الرَّجُلَ وَانْصَرِفوا إِلَى بِلادِكُمْ. فَأَتَوْا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الغَدِ وَقَدْ جَاءَ

آخِذاً بِيَدِ عَلِيٍّ عَلَيْهِ السَّلامُ وَالحَسَنِ وَالحُسَيْنِ يَمْشِيانِ بَينَ يَدَيْهِ وَفاطِمَةُ عَلَيْها السَّلامُ تَمْشي خَلْفَهُ، فَسَأَلَ الأُسْقُفُّ عَنْهُمْ. فَقالُوا: هَذَا ابْنُ عَمِّهِ وَصِهْرُهُ وَأَبُو وِلْدِهِ وَأَحَبُّ الخَلْقِ إِلَيْهِ عَلِيُّ بْنُ أَبِي طالِبٍ. وَهذَانِ الطِّفْلانِ ابْنا ابْنَتِهِ مِنْ عَلِيٍّ وَهُما مِنْ أَحَبِّ الخَلْقِ إِلَيْهِ. وَهَذِهِ الجَارِيَةُ فَاطِمَةُ ابْنَتُهُ وَهِيَ أَعَزُّ النَّاسِ عَنْدَهُ وَأَقْرَبُهُمْ إِلَى قَلْبِهِ.

فَنَظَرَ الأُسْقُفُّ إِلَى العَاقِبِ وَالسَّيِّدِ وَعَبْدِ المَسيحِ وَقالَ لَهُمْ: أُنْظُروا قَدْ جَاءَ بِخاصَّتِهِ مِنْ

Now, try to get out of this dangerous situation and save your future with cleverness. O Christian people, I can see illuminated faces to whom everyone resorts for the removing of mountains, God will remove that mountain from one place to another. If you are ready for mutual cursing with them, you will certainly perish and there will be no Christian on the earth till the Day of Judgment!

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

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

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

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

وُلْدِهِ وَأَهْلِهِ لِيُباهِلَ بِهِمْ وَاثِقاً بِحَقِّه. وَاللهِ مَا جَاءَ بِهِمْ وَهُوَ يَتَخَوَّفُ الحُجَّةَ عَلَيْهِ فَاحْذَرُوا مُباهَلَتَهُ. وَاللهِ لَوْلا مَكانَةُ قَيْصَرَ لأَسْلَمْتُ لَهُ، وَلكِنْ صَالِحُوهُ عَلَى مَا يَتَّفِقُ بَيْنَكُمْ وَارْجِعُوا إِلَى بِلادِكُمْ وَارْتَوُّوا لأَنْفُسِكُمْ. يَا مَعْشَرَ النَّصَارَى إِنِّي لأَرَى وُجُوهاً لَوْ شَاءَ اللهُ أَنْ يُزِيلَ جَبَلاً مِنْ مَكانِهِ لأَزالَهُ بِهَا فَلا تُباهِلُوهُ فَتَهْلَكوا وَلا يَبْقَى عَلَى وَجْهِ الأَرْضِ نَصْرانِيٌّ إِلَى يَوْمِ القِيامَةِ. فَقَالُوا: يَا أَبَا القَاسِمِ رَأَيْنا أَنْ لاَ نُباهِلَكَ وَأَنْ نُقِرَّكَ عَلَى دِينِكَ وَنَثْبُتَ عَلَى دِيننا. قَالَ: فَإِذْ أَبَيْتُمُ المُباهَلَةَ فَأَسْلِموا يَكُنْ لَكُمْ مَا لِلْمُسْلِمينَ وَعَلَيْكُمْ مَا عَلَيْهِمْ. فَأَبَوْا. قَالَ: فَإِنِّي أُناجِزُكُمْ. فَقَالُوا: مَا لَنا بِحَرْبِ العَرَبِ طاقَةٌ، وَلَكِنْ نُصالِحُكَ عَلَى أَنْ لاَ تَغْزُوَنا وَلا تُخيفَنا وَلا تَرُدَّنا عَنْ دِينِنا عَلَى أَنْ نُؤَدِّيَ إِلَيْكَ كُلَّ عامٍ أَلْفَيْ حُلَّةٍ قِيمَةُ كُلِّ حُلَّةٍ أَرْبَعونَ درهَماً، فَما زَادَ أَوْ نَقُصَ فَبِالحِسَابِ، أَلْفٌ فِي صَفَرَ وَأَلْفٌ فِي رَجَبٍ، وَثَلاثينَ درْعاً عارِيَةً مِنْ حَدِيدٍ. فَصالَحَهُمْ عَلَى ذَلِكَ وَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، الهَلاكُ قَدْ بَدا عَلَى أَهْلِ نَجْرانَ وَلَوْ لاعَنوا لَمُسِخوا قِرَدَةً وَخَنازِيرَ وَلاضْطَرَمَ الوادِي عَلَيْهِمْ ناراً، وَلاسْتَأْصَلَ اللهُ نَجْرانَ وَأَهْلَهُ حَتَّى الطَّيْرَ عَلَى رُؤوسِ الشَّجَرِ وَلَمَا حالَ الحَوْلُ عَلَى النَّصارَى كُلِّهِمْ حَتَّى هَلَكوا. وَقَدْ جَعَلَ اللهُ تَعالَى فِي هَذِهِ الآيَةِ نَفْسَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ هِيَ نَفْسَ عَلِيٍّ عَلَيْهِ السَّلامُ حَيْثُ قَالَ: ?وَأَنْفُسَنَا وَأَنْفُسَكُمْ?.

Love for ‘Ali, a Must

God Almighty states:

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

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

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

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

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

فِي وُجوبِ مَحَبَّتِهِ وَمَوَدَّتِهِ:

قَالَ اللهُ تَعالَى: ?قُلْ لاَ أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى.? وَأَمِيرُ المُؤْمِنِينَ سَيِّدُ ذَوِي القُرْبَى. وَرَوى أَحْمَدُ فِي مُسْنَدِهِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَخَذَ بِيَدِ الحَسَنِ وَالحُسَيْنِ وَقالَ: مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُما وَأُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ القِيَامَةِ. وَمِنَ المُسْنَدِ: عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: قَالَ عَلِيٌّ: وَاللهِ إِنَّهُ مِمَّا عَهِدَ إِلَيَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لاَ يُبْغِضُنِي إِلاَّ مُنَافِقٌ وَلا يُحِبُّنِي إِلاَّ مُؤْمِنٌ.

وَفيهِ: عَنْ عَبْدِ الرّحمنِ بْنِ أَبِي لَيْلى قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ كَرَّاراً لَيْسَ بِفَرَّارٍ. فَتَشَرَّفَ لَهَا أَصْحَابُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَعْطاها عَلِيّاً عَلَيْهِ السَّلامُ. وَعَنْ حُذَيْفَةَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِقَصَبَةِ الْيَاقُوتِ الَّتِي خَلَقَهَا اللهُ تَعَالَى بِيَدِهِ ثُمَّ قَالَ لَهَا كُونِي فَكَانَتْ، فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ مِنْ بَعْدِي.

وَمِنْ كِتاب ابْنِ خالَوَيْهَ وَكِتاب مَناقِب الخَوارِزْمِيّ: عَنْ عَبْد اللهِ بْنِ مَسْعود قَالَ: خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ بَيْت زَيْنَبَ بِنْت جَحْش حَتَّى أَتى بَيت أُمّ سَلَمَةَ فَجاءَ داقٌّ فَدَقَّ البابَ. فَقالَ: يَا أُمَّ سَلَمَةَ قُومِي وَافْتَحِي لَهُ. قَالَتْ: فَقُلْتُ: وَمَنْ هَذَا يَا رَسولَ اللهِ الَّذِي بَلَغَ مِنْ خَطَرِهِ أَنْ أَفْتَحَ البَابَ وَأَتَلَقَّاهُ بِمَعاصِمِي وَقَدْ نَزَلَتْ فِيَّ بِالأَمْسِ آيَاتُ كِتَابِ اللهِ تَعالَى؟ فَقَالَ: يَا أُمَّ سَلَمَةَ إِنَّ طَاعَةَ الرَّسُولِ طَاعَةُ اللهِ وَإِنَّ مَعْصِيَةَ الرَّسُولِ

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

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

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

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

مَعْصِيَةُ اللهِ عَزَّ وَجلَّ، وَإِنَّ بِالبَاب لَرَجُلاً لَيْسَ بِنَزِقٍ وَ لاَ خَرِقٍ، وَمَا كَانَ لِيَدْخُلَ مِنْزِلاً حَتَّى لاَ يَسْمَعَ حِسَّاً، وَهُوَ يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ.

قَالَتْ: فَفَتَحْتُ البَابَ فَأَخَذَ بِعُضادَتَي البَابِ ثُمَّ جِئْتُ حَتَّى دَخَلْتُ الخِدْرَ. فَلَمَّا لَمْ يَسْمَعْ وِطْئاً دَخَلَ ثُمَّ سَلَّمَ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ: يَا أُمَّ سَلَمَةَ، أَتَعْرِفِينَ هَذَا؟ قُلتُ: نَعَمْ، هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ. قَالَ: هُوَ أَخِي، مَحَبَّتُهُ مَحَبَّتِي وَلَحْمُهُ لَحْمِي وَدَمُهُ دَمِي. يَا أُمَّ سَلَمَةَ، هَذَا قَاضِي عِدَاتِي بَعْدِي فَاسْمَعِي وَاشْهَدِي. يَا أُمَّ سَلَمَةَ، هَذَا عَيْبَةُ عِلْمِي وَوَلِيِّي مِنْ بَعْدِي فَاسْمَعِي وَاشْهَدِي. هُوَ قَاتِلُ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ مِنْ بَعْدِي فَاسْمَعِي وَاشْهَدِي. هُوَ وَاللهِ مُحْيِي سُنَّتِي فَاسْمَعِي وَاشْهَدِي. لَوْ أَنَّ عَبْداً عَبَدَ اللهَ أَلْفَ عَامٍ مِنْ بَعْدَ أَلْفِ عَامٍ بَيْنَ الرُّكْنِ وَالْمَقَامِ ثُمَّ لَقِيَ اللهَ مُبْغِضاً لِعَلِيٍّ لَكَبَّهُ اللهُ عَلَى مِنْخَرَيْهِ فِي نَارِ جَهَنَّمَ.

وَمِنْ كِتابِ الفِرْدَوْسِ عَنْ مُعاذ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: حُبُّ عَلِيِّ بْنِ أَبِي طالِبٍ حَسَنَةٌ لاَ تَضُرُّ مَعَها سَيِّئَةٌ وَبُغْضُهُ سَيِّئَةٌ لاَ تَنْفَعُ مَعَهَا حَسَنَةٌ.

وَمِنْهُ: عَن ابْنِ مَسْعُود: حُبُّ آلِ مُحَمَّد يَوْماً خَيْرٌ مِنْ عِبادَةِ سَنَةٍ، وَمَنْ مَاتَ عَلَيْهِ دَخَلَ الجَنَّةَ. وَمِنْهُ: عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ بابُ عِلْمِي وَهَدْيِي وَمُبَيِّنٌ لأُمَّتِي مَا أُرْسِلْتُ بِهِ مِنْ بَعْدِي. حُبُّهُ إيمَانٌ وَبُغْضُهُ نِفاقٌ، وَالنَّظَرُ إِلَيْهِ رَأْفَةٌ، وَمَوَدَّتُهُ عِبادَةٌ. وَمِنْ كِتابِ المَناقِبِ لِلخَوارِزْمِيِّ: عَنْ جَابِرٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: جَاءَنِي جِبْرِيلُ عَلَيْهِ السَّلامُ مِنْ عِنْدِ اللهِ عَزَّ وَجلَّ بِوَرَقَةِ آسٍ خَضْرَاءَ مَكْتُوبٌ فِيهَا بِبَيَاضٍ: إِنِّي إِفْتَرَضْتُ مَحَبَّةَ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَى خَلْقِي عَامَّةً؛ فَبَلِّغْهُمْ ذَلِكَ عَنِّي.

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

The Messenger of Allah has been quoted by Abdullah ibn Umar as saying: Whoever loves ‘Ali God Almighty will accept his prayer, fast and good deeds and will answer his prayer. Whoever loves ‘Ali he

will be given cities in paradise as many as the number of his veins. Whoever has love for the family of Muhammad will be safe from hard reckoning, the Balance and the Discriminating Bridge on the Day of Judgment. Whoever passes away with the love for the family of Muhammad will join prophets in paradise with my intercession. Then he said: Let it be known to you that whoever is the enemy of the family of prophet, there will be an inscription between his eyes reading: This person is deprived of God's mercy.36

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

The Messenger of Allah has been quoted by Abi- Barza as saying: By God in whose Hand my life is, no one can move on the Day of Judgment unless he is asked about four things: How his life was spent, what his body was worn out for, where his wealth was gained from, and what his wealth was spent on as well as the love for Ahl al-Bayt. At this time Umar rose up saying: What is the sign of your love? Putting his hand on 'Ali's head, the Holy Prophet said: Love for this great man after my passing away, for to obey him is to obey me and to oppose him is to oppose me.38

وَمِنْهُ: عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَو اجْتَمَعَ النَّاسُ عَلَى حُبِّ عَلِيِّ بْنِ أَبِي طالِبٍ لَمَا خَلَقَ اللهُ عَزَّ وَجَلَّ النَّارَ.

وَمِنْهُ: قَالَ قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ لَوْ أَنَّ عَبْداً عَبَدَ اللهَ عَزَّ وَجلَّ مِثْلَ مَا أَقامَ نُوحٌ فِي قَوْمِهِ وَكَانَ لَهُ مِثْلُ جَبَلِ أُحُدٍ ذَهَبٌ فَأَنْفَقَهُ فِي سَبيلِ اللهِ وَمُدَّ فِي عُمْرِهِ حَتَّى حَجَّ أَلْفَ عامٍ عَلَى قَدَمَيْهِ ثُمَّ قُتِلَ بَيْنَ الصَّفَا وَالْمَرْوَةَ مَظْلوماً ثُمَّ لَمْ يُوَالِكَ يَا عَلِيُّ لَمْ يَشُمَّ رَائِحَةَ الجَنَّةِ وَلَمْ يَدْخُلْها. وَقالَ رَجُلٌ لِسَلْمانَ: مَا أَشَدَّ حُبَّكَ لِعَلِيّ! قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: مَنْ أَحَبَّ عَلِيّاً فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ عَلِيّاً فَقَدْ أَبْغَضَنِي.

وَمِنْهُ: عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيّاً قَبِلَ اللهُ عَنْهُ صَلاتَهُ وَصِيَامَهُ وَقِيَامَهُ وَاسْتَجَابَ دُعَاءَهُ. أَلاَ وَمَنْ أَحَبَّ عَلِيّاً أَعْطَاهُ اللهُ بِكُلِّ عِرْقٍ فِي بَدَنِهِ مَدِينَةً فِي الجَنَّةِ. أَلا وَمَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الحِسَابِ وَالْمِيزَانِ وَالصِّرَاطِ. أَلاَ وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَأَنَا كَفِيلُهُ بِالجَنَّةِ مَعَ الأَنْبِياءِ. أَلاَ وَمَنْ أَبْغَضَ آلَ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ: آيِسٌ مِنْ

رَحْمَةِ اللهِ. وَعَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقولُ: مَنْ زَعَمَ أَنَّهُ آمَنَ بِي وَبِمَا جِئْتُ بِهِ وَهُوَ يُبْغِضُ عَلِيًّا فَهُوَ كَاذِبٌ لَيْسَ بِمُؤْمِنٍ.

وَعَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ وَنَحْنُ جُلُوسٌ ذَاتَ يَوْمٍ: وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَزُولُ قَدَمُ عَبْدٍ يَوْمَ القِيامَةِ حَتَّى يَسْأَلَهُ اللهُ تَبَارَكَ وَتَعالَى عَنْ أَرْبَعٍ: عَنْ عُمْرِهِ فِيمَ أَفْنَاهُ وَعَنْ جَسَدِهِ فِيمَ أَبْلاَهُ وَعَنْ مَالِهِ مِمَّ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَعَنْ حُبِّنَا أَهْلَ الْبَيْت. فَقالَ لَهُ عُمَرُ بْنُ الخَطَّاب: فَمَا آيَةُ حُبِّكُمْ مِنْ بَعْدِكُمْ؟ قَالَ: فَوَضَعَ يَدَهُ عَلَى رَأْسِ عَلِيٍّ عَلَيْهِ السَّلامُ وَهُوَ إِلَى جَانِبِهِ فَقالَ: إِنَّ حُبِّي مِنْ بَعْدِي حُبُّ هَذَا.

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

The Messenger of Allah has been reported by Abi- Baraza and Hafiz Abu-Abdullah Shafi'i as saying: God Almighty took a solemn pledge from me about the position of 'Ali in fulfilling my mission. I said: O Lord, what is that important mission? God said: Listen! I said: I am prepared. God said: 'Ali is the standard-bearer of guidance, the leader of the saints and the light of the devoted ones. He is the word rendered necessary for the pious. Whoever loves 'Ali loves me and whoever is his enemy is my enemy! O prophet! Give these good tidings to him. At this time 'Ali came to me and I conveyed this good news to him.

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

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

وَعَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَدْ سُئِلَ بِأَيِّ لُغَةٍ خَاطَبَكَ رَبُّكَ لَيْلَةَ الْمِعْرَاجِ؟ فَقَالَ: خَاطَبَنِي بِلُغَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَأَلْهَمَنِي أَنْ قُلتُ: يَا رَبِّ، خَاطَبْتَنِي أَنْتَ أَمْ عَلِيٌّ؟ فَقَالَ: يَا أَحْمَدُ أَنَا شَيْءٌ لاَ كَالأَشْيَاءِ، لاَ أُقَاسُ بِالنَّاسِ وَلاَ أُوصَفُ بِالأَشْبَاهِ. خَلَقْتُكَ مِنْ نُورِي وَخَلَقْتُ عَلِيًّا مِنْ نُورِكَ، فَاطَّلَعْتُ عَلَى سَرَائِرِ قَلْبِكَ فَلَمْ أَجِدْ إِلَى قَلْبِكَ أَحَبَّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَخَاطَبْتُكَ بِلِسَانِهِ كَيْمَا يَطْمَئِنَّ قَلْبُكَ.

وَمِنْ كِتَابِ كِفَايَةُ الطَّالِبِ لِلْحَافِظِ أَبِي عَبْدِ اللهِ الشَّافِعِيِّ بِإِسْنَادِهِ عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللهَ عَهِدَ إِلَيَّ عَهْداً فِي عَلِيٍّ، فَقُلْتُ: يَا رَبِّ بَيِّنْهُ لِي؟ فَقَالَ: إِسْمَعْ. فَقُلْتُ: سَمِعْتُ. فَقَالَ: إِنَّ عَلِيًّا رَايَةُ الْهُدَى وَإِمَامُ الأَوْلِيَاءِ وَنُورُ مَنْ أَطَاعَنِي، وَهُوَ الكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ. مَنْ أَحَبَّهُ أَحَبَّنِي وَمَنْ أَبْغَضَهُ أَبْغَضَنِي، فَبَشِّرْهُ بِذَلِكَ.

فَجَاءَ عَلِيٌّ فَبَشَّرْتُهُ. فَقَالَ: يَا رَسولَ اللهِ، أَنَا عَبْدُ اللهِ وَفِي قَبْضَتِهِ. فَإِنْ يُعَذِّبْنِي فَبِذُنُوبِي، وَإِنْ يُتِمَّ الَّذِي بَشَّرْتَنِي بِهِ فَاللهُ أَوْلَى بِي. قَالَ: فَقُلْتُ: اللَّهُمَّ إِجْلُ قَلْبَهُ وَاجْعَلْ رَبِيعَهُ الإِيمَانَ. فَقَالَ اللهُ عَزَّ وَجلَّ: قَدْ فَعَلْتُ بِهِ ذَلِكَ. ثُمَّ إِنَّهُ رَفَعَ إِلَيَّ أَنَّهُ سَيَخُصُّهُ مِنَ البَلاَءِ بِشَيْءٍ لَمْ يَخُصَّ بِهِ أَحَداً مِنْ أَصْحَابِي. فَقُلْتُ: يَا رَبِّ، أَخِي وَصَاحِبِي. فَقَالَ: إِنَّ هَذَا شَيْءٌ قَدْ سَبَقَ. إِنَّهُ مُبْتَلِيً وَمُبْتَلىً بِهِ. وَعَنْ عَمَّارِ بْنِ ياسِرٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أُوصِي مَنْ آمَنَ بِي وَصَدَّقَنِي بِوِلاَيَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. مَنْ تَوَلاَّهُ فَقَدْ تَوَلاَّنِي وَمَنْ تَوَلاَّنِي فَقَدْ تَوَلَّى اللهَ عَزَّ وَجلَّ.

Abu-Alqamah has reported: The Messenger of Allah performed his morning prayer in the gathering of

his companions and turning to them, said: O companions! Last night, I dreamt of my uncle, Hamzah, and my brother, Jafar, with a big tray of fruits before them. They were eating the fruits which were from the tree “Sadr.” Then the fruits turned into grapes and after some moments into dates. I went near them, saying: May my father be ransom for you. Which good deed did you find better? They said: May our parents be ransom for you. Among good deeds we did not find but three deeds, namely, sending greeting upon you, quenching a thirsty person and keeping the love of ‘Ali ibn Abi-Talib in our hearts.42

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

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

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

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

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

وَمِنَ المَناقِب: عَنْ أَبِي عَلْقَمَةَ قَالَ: صَلَّى بِنا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الصُّبْحَ. ثُمَّ الْتَفَتَ إِلَيْنَا فَقالَ: مَعاشِرَ أَصْحَابِي، رَأَيْتُ البَارِحَةَ عَمِّي حَمْزَةَ بْنَ عَبْد الْمُطَّلِب وَأَخِي جَعْفَرَ بْنَ أَبِي طَالِب وَبَيْنَ أَيْديهِمَا طَبَقٌ مِنْ تِين، فَأَكَلا سَاعَةً ثُمَّ تَحَوَّلَ التِّينُ عِنَباً، فَأَكَلا سَاعَةً، ثُمَّ تَحَوَّلَ العِنَبُ رُطَباً، فَأَكَلا سَاعَةً. فَدَنَوْتُ مِنْهُمْا

وَقُلْتُ: بِأَبِي أَنْتُمَا! أَيُّ الأَعْمَالِ وَجَدْتُمَا أَفْضَلَ؟ قَالاَ: فَدَيْنَاكَ بِالآبَاءِ وَالأُمَّهَاتِ! وَجَدْنَا أَفْضَلَ الأَعْمَالِ الصَّلاَةَ عَلَيْكَ وَسَقْيَ الْمَاءِ وَحُبَّ عَلِيّ بْنِ أَبِي طَالِب. قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه: إنَّ اللهَ عَزَّ وَجَلَّ بَاهَى بِكُمْ وَغَفَرَ لَكُمْ عَامَّةً وَلِعَلِيّ خَاصَّةً. وَإِنِّي رَسُولُ اللهِ إِلَيْكُمْ غَيْرَ هَائِب لِقَوْمِي وَلا مُحَاب لِقَرَابَتِي. هَذَا جِبْرِيلُ يُخْبِرُنِي أَنَّ السَّعِيدَ كُلَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيّاً فِي حَيَاتِهِ وَبَعْدَ مَوْتِهِ، وَأَنَّ الشَّقِيَّ كُلَّ الشَّقِيّ مَنْ أَبْغَضَ عَلِيّاً فِي حَيَاتِهِ وَبَعْدَ مَوْتِهِ.

وَمِنْ كِتاب كِفايَةُ الطَّالِب لِلْحافِظِ الشَّافِعِيّ: عَنْ عَبْد اللهِ بْنِ عَبَّاس وَكَانَ سَعِيدُ بْنُ جُبَيْرٍ يَقُودُهُ، فَمَرَّ عَلَى صُفَّةِ زَمْزَمَ فَإِذَا قَوْمٌ مِنْ أَهْلِ الشَّامِ يَشْتِمُونَ عَلِيّاً عَلَيْهِ السَّلامُ. فَقالَ لِسَعِيد بْن جُبَيْر: رُدَّنِي إِلَيْهِمْ. فَوَقَفَ عَلَيْهِمْ فَقالَ: أَيُّكُمُ السَّابُّ للهِ عَزَّ وَجَلَّ ؟ فَقَالُوا: سُبْحَانَ اللهِ! مَا فِينَا أَحَدٌ سَبَّ اللهَ. قَالَ: فَأَيُّكُمُ السَّابُّ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه؟ قَالُوا: سُبْحَانَ اللهِ! مَا فِينَا أَحَدٌ سَبَّ رَسُولَ اللهِ. قَالَ: فَأَيُّكُمُ السَّابُّ لِعَلِيّ بْنِ أَبِي طَالِب؟ قَالُوا: أَمَّا هَذَا فَقَدْ كَانَ. قَالَ: فَأَشْهَدُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي يَقُولُ لِعَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ: يَا عَلِيُّ، مَنْ سَبَّكَ فَقَدْ سَبَّنِي، وَمَنْ سَبَّنِي فَقَدْ سَبَّ اللهَ، وَمَنْ سَبَّ اللهَ أَكَبَّهُ اللهُ عَلَى مِنْخَرَيْهِ فِي النَّارِ. ثُمَّ تَوَلَّى عَنْهُمْ.

وَمِنْهُ عَنْ أَنَس قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه: مَرِرْتُ لَيْلَةَ أُسْرِيَ بِي إِلَى السَّمَاءِ فَإِذَا أَنَا بِمَلَكٍ جَالِسٍ عَلَى مِنْبَرٍ مِنْ نُورٍ وَالْمَلاَئِكَةُ تُحْدِقُ بِهِ.

فَقُلْتُ: يَا جِبْرِيلُ، مَنْ هَذَا الْمَلَكُ؟ قَالَ: أُدْنُ مِنْهُ وَسَلِّمْ عَلَيْهِ. فَدَنَوْتُ وَسَلَّمْتُ عَلَيْهِ فَإِذا أَنَا بِأَخِي وَابْن عَمِّي عَلِيّ بْن أَبِي طَالِب عَلَيْهِ السَّلامُ. فَقُلْتُ: يَا جَبْرَئِيلُ، سَبَقَنِي عَلِيٌّ إِلَى السَّمَاءِ الرَّابِعَةِ؟ فَقَالَ لِي: يَا مُحَمَّدُ، لاَ وَلَكِنَّ الْمَلاَئِكَةَ شَكَتْ حُبَّهَا لِعَلِيّ فَخَلَقَ اللهُ هَذَا الْمَلَكَ مِنْ نُورٍ عَلَى صُورَةِ عَلِيّ. فَالْمَلاَئِكَةُ تَزُورُهُ فِي كُلِّ لَيْلَةِ جُمُعَةٍ وَيَوْمِ جُمُعَةٍ سَبْعِينَ أَلْفَ مَرَّةً يُسَبِّحُونَ اللهَ وَيُقَدِّسُونَهُ وَيُهْدُونَ ثَوابَهُ لِمُحِبِّ عَلِيّ عَلَيْهِ السَّلامُ.

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

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

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

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

The Messenger of Allah has been quoted by A’ishah as saying: Truth always accompanies ‘Ali and keeps pace with ‘Ali whatever path he walks on.49 Ummu-Salamah reports: I heard from the Messenger of Allah saying: Truth is with ‘Ali and ‘Ali is with truth. These two are not separable till the Day of Judgment when they come to me at the Pond.50

فِي أَنَّ الحَقَّ وَالْقُرْآنَ مُلازِمانِ لَهُ: مِنْ كِتابِ المَناقِبِ: عَنْ أَبِي لَيْلَى قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سَتَكُونُ مِنْ بَعْدِي فِتْنَةٌ، فَإِذَا كَانَ ذَلِكَ فَالْتَزِمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ؛ فَإِنَّهُ الفَارُوقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ. وَعَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ فَارَقَ عَلِيّاً فَارَقَنِي، وَمَنْ فَارَقَنِي فَارَقَ اللهَ عَزَّ وَجَلَّ.

وَعَنْ أَبِي أَيُّوبَ الأَنْصارِيِّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَمَّارِ بْنِ ياسِرٍ: تَقْتُلُكَ الفِئَةُ البَاغِيَةُ، وَأَنْتَ مَعَ الْحَقِّ وَالْحَقُّ مَعَكَ. يَا عَمَّارُ إِذَا رَأَيْتَ عَلِيّاً سَلَكَ وَادِياً وَسَلَكَ النَّاسُ وَادِياً غَيْرَهُ فَاسْلُكْ مَعَ عَلِيٍّ وَدَعِ النَّاسَ، فَإِنَّهُ لَنْ يَدُلَّكَ عَلَى رَدىً وَلَنْ يُخْرِجَكَ مِنْ هُدىً. يَا عَمَّارُ، إِنَّهُ مَنْ تَقَلَّدَ سَيْفاً أَعانَ بِهِ عَلِيّاً عَلَى

عَدُوِّهِ قَلَّدَهُ اللهُ يَوْمَ الْقِيَامَةِ وِشَاحاً مِنْ دُرٍّ، وَمَنْ تَقَلَّدَ سَيْفاً أَعَانَ بِهِ عَدُوَّ عَلِيٍّ عَلَيْهِ قَلَّدَهُ اللهُ تَعالَى يَوْمَ الْقِيَامَةِ وِشَاحاً مِنْ نَارٍ.

The Holy Prophet (S) has been reported by A'ishah as saying: Truth is with 'Ali and 'Ali is with truth. These two are inseparable. There is no separation between them till they come to me at the Pond.51 Ummah Salamah reports: I heard from the Messenger of Allah saying: 'Ali and his followers will come to me at the Pond while truth is with them and they are inseparable.52

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

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

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

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

وَعَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: الْحَقُّ مَعَ عَلِيٍّ وَعَلِيٌّ مَعَ الْحَقِّ يَزُولُ مَعَهُ حَيْثُ زَالَ. وَعَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ الْحَقَّ مَعَ عَلِيٍّ وَعَلِيّاً مَعَ الْحَقِّ لَنْ يَزُولاَ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. وَعَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: الْحَقُّ مَعَ عَلِيٍّ وَعَلِيٌّ مَعَ الْحَقِّ وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

وَعَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَرِدُ عَلِيٌّ الْحَوْضَ وَأَشْيَاعُهُ وَالْحَقُّ مَعَهُمْ لاَ يُفَارِقُونَهُ.

وَعَنْ أَبِي رَافِعٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: يَا أَبَا رَافِعٍ كَيْفَ أَنْتَ وَقَوْمٌ يُقَاتِلُونَ عَلِيّاً وَهُوَ عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ؟ يَكُونُ حَقّاً فِي اللهِ جِهَادُهُمْ، فَمَنْ لَمْ يَسْتَطِعْ جِهَادَهُمْ بِيَدِهِ فَيُجَاهِدُهُمْ بِلِسَانِهِ، وَمَنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَيُجَاهِدُهُمْ بِقَلْبِهِ لَيْسَ وَرَاءَ ذَلِكَ شَيْءٌ. قَالَ: فَقُلْتُ لَهُ: أُدْعُ اللهَ لِي إِنْ أَدْرَكْتُهُمْ أَنْ يُعِينَنِي وَيُقَوِّيَنِي عَلَى قِتَالِهِمْ. فَلَمَّا بَايَعَ النَّاسُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَخَالَفَهُ مُعَاوِيَةُ وَسَارَ طَلْحَةُ وَالزُّبَيْرُ إِلَى الْبَصْرَةِ قُلتُ: هَؤُلاَءِ الْقَوْمُ الَّذِينَ قَالَ فِيهِمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَبَاعَ أَرْضَهُ بِخَيْبَرَ وَدَارَهُ بِالْمَدِينَةِ يَقْوَى بِهَا هُوَ وَوَلَدُهُ ثُمَّ خَرَجَ مَعَ عَلِيٍّ بِجَمِيعِ أَهْلِهِ وَوِلْدِهِ فَكَانَ مَعَهُ حَتَّى اسْتُشْهِدَ عَلِيٌّ عَلَيْهِ السَّلامُ. فَرَجِعَ إِلَى الْمَدِينَةِ مَعَ الْحَسَنِ وَلاَ أَرْضَ لَهُ بِالْمَدِينَةِ وَلا دَارَ، فَأَقْطَعَهُ الْحَسَنُ عَلَيْهِ السَّلامُ أَرْضاً بِيَنْبُعَ مِنْ صَدَقَةِ عَلِيٍّ وَأَعْطَاهُ دَاراً.

وَلَمَّا أُصِيبَ زَيْدُ بْنُ صَوْحَانَ يَوْمَ الْجَمَلِ أَتَاهُ عَلِيٌّ عَلَيْهِ السَّلامُ وَبِهِ رَمَقٌ، فَوَقَفَ عَلَيْهِ وَهُوَ لِمَا بِهِ فَقَالَ: رَحِمَكَ اللهُ يَا زَيْدُ، فَوَاللهِ مَا عَرَفْتُكَ إِلاَّ خَفِيفَ الْمَؤُنَةِ كَثِيرَ الْمَعُونَةِ.

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

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

Whoever I Am the Master, ‘Ali Is His Master

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

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

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

قَالَ: فَرَفَعَ إِلَيْهِ رَأْسَهُ وَقالَ: وَأَنْتَ مَوْلايَ يَرْحَمُكَ اللهُ، فَوَاللهِ مَا عَرَفْتُكَ إِلاَّ بِاللهِ عَالِماً وَبِآيَاتِهِ عَارِفاً. وَاللهِ مَا قَاتَلْتُ مَعَكَ مِنْ جَهْل، وَلَكِنَّنِي سَمِعْتُ حُذَيْفَةَ بْنَ الْيَمَانِ رَضيَ اللهُ عنهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيٌّ أَمِيرُ الْبَرَرَةِ وَقَاتِلُ الْفَجَرَةِ؛ مَنْصُورٌ مَنْ نَصرَهُ، مَخْذُولٌ مَنْ خَذَلَهُ. أَلاَ وَإِنَّ الْحَقَّ مَعَهُ يَتَّبِعُهُ، أَلاَ فَمِيلُوا مَعَهُ.

وَعَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَهُ لاَ يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

فِي أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَصَّ بِأَنَّهُ مَوْلَى مَنْ هُوَ مَوْلاَهُ:

بَعَثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ إِلَى اليَمَنِ لِقَبْضِ مَا وَافَقَ عَلَيْهِ نَصَارَى نَجْرَانَ مِنَ الْحُلَلِ وَالْعَيْنِ وَالْخُمْسِ وَزَكَاةِ الْيَمَنِ. وَتَوَجَّهَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَى الْحَجِّ وَنَادَى فِي أَقَاصِي بِلاَدِ الإِسْلاَمِ فَتَجَهَّزُوا لِلْخُرُوجِ مِنْ مَوَاضِعِهِمْ. وَخَرَجَ عَلَيْهِ السَّلامُ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَكَاتَبَ أَمِيرَ المُؤْمِنِينَ عَلَيْهِ السَّلامُ بِالتَّوَجُّهِ إِلَى الْحَجِّ مِنَ الْيَمَنِ وَلَمْ يَذْكُرْ لَهُ نَوْعَ الْحَجِّ الَّذِي قَدْ عَزَمَ عَلَيْهِ. فَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَارِناً لِلْحَجِّ بِسِيَاقِ الْهَدْيِ وَأَحْرَمَ مِنْ ذِي الْحَلِيفَةِ وَأَحْرَمَ النَّاسُ مَعَهُ، وَخَرَجَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مِنَ الْيَمَنِ. فَلَمَّا قَارَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَكَّةَ مِنْ طَرِيقِ الْمَدِينَةِ قَارَبَهَا أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مِنْ طَرِيقِ الْيَمَنِ. وَتَقَدَّمَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ الْجَيْشَ لِلِقَاءِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَدْرَكَهُ وَقَدْ أَشْرَفَ عَلَى مَكَّةَ، فَسُرَّ بِهِ النَّبِيُّ عَلَيْهِ السَّلامُ وَقَالَ: بِمَ أَهْلَلْتَ؟ فَقَالَ: إِنَّكَ لَمْ تَكْتُبْ إِلَيَّ بِإِهْلاَلِكَ فَعَقَدْتُ نِيَّتِي بِنِيَّتِكَ وَقُلْتُ: اللَّهُمَّ إِهْلاَلاً كَإِهْلاَلِ رَسُولِ اللهِ. وَسُقْتُ مَعِيَ الْبُدْنَ أَرْبَعاً وَثَلاثِينَ بُدْنَةً. فَقَالَ رَسولُ اللهِ: اللهُ أَكْبَرُ، قَدْ سُقْتُ أَنَا سِتّاً وَسِتّينَ بُدْنَةً وَأَنْتَ شَرِيكِي فِي حَجّي وَمَنَاسِكِي وَهَدْيِي. وَكَانَ قَدْ خَرَجَ مَعَ النَّبِيِّ عَلَيْهِ السَّلامُ جَمَاعَةٌ مِنْ غَيْرِ سِيَاقِ هَدْيٍ فَأَنْزَلَ اللهُ تَعالَى: ?وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ للهِ?.

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

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

Yet, a group of them headed by Umar ibn Khattab kept on opposing it. Being informed of their second Ihram, the Holy Prophet sent for Umar, saying to him: Why do you remain in the state of Ihram? Have you brought an animal for sacrifice? He said: No. the Holy Prophet said: Why are you opposing me then? He said: By God, I will not come out of the state of Ihram as long as you are in it. The Holy Prophet said: You will never believe in this order and keep on opposing it till the end of your life. Umar

persisted in this so much so that during his caliphate, he would sit in his pulpit, announcing his opposition to this order of the Holy Prophet and would threaten people in giving it up.56

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

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

was revealed to the Holy Prophet (S).

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

فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: دَخَلْتُ الْعُمْرَةَ فِي الْحَجّ هَكَذَا ـ وَشَبَّكَ بَيْنَ أَصَابِعِهِ ـ إِلَى يَوْمِ الْقِيَامَةِ. ثُمَّ قَالَ: لَو اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سُقْتُ الْهَدْيَ. ثُمَّ أَمَرَ مُنَادِيهِ يُنَادِي: مَنْ لَمْ يَسُقْ مِنْكُمْ هَدْياً فَلْيُحِلَّ وَلْيَجْعَلْهَا عُمْرَةً. وَمَنْ سَاقَ مِنْكُمْ هَدْياً فَلْيُقِمْ عَلَى إِحْرَامِهِ. فَأَطَاعَ بَعْضٌ وَخَالَفَ بَعْضٌ.

وَقالَ بَعْضُ الْمُخَالِفِينَ: إِنَّ رَسُولَ اللهِ أَشْعَثُ أَغْبَرُ وَنَحْنُ نَلْبَسُ الثِّيَابَ وَنَقْرُبُ النِّسَاءَ وَنَدَّهِنُ! فَأَنْكَرَ النَّبِيُّ عَلَيْهِ السَّلامُ عَلَى الْمُخَالِفِينَ وَقالَ: لَوْلاَ أَنِّي سُقْتُ الْهَدْيَ لأَحْلَلْتُ وَجَعَلْتُهَا عُمْرَةً. فَمَنْ لَمْ يَسُقْ هَدْياً فَلْيُحِلَّ. فَرَجَعَ قَوْمٌ وَتَخَلَّفَ آخَرُونَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَدْعَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقالَ لَهُ: مَا أَرَاكَ يَا عُمَرُ إِلاَّ مُحْرِماً! أَسُقْتَ هَدْياً؟ قَالَ: لَمْ أَسُقْ. قَالَ: فَلِمَ لاَ تُحِلُّ وَقَدْ أَمَرْتُ مَنْ لَمْ يَسُقِ الْهَدْيَ بِالإِحْلاَلِ؟ فَقالَ: وَاللهِ يَا رَسولَ اللهِ لاَ أَحْلَلْتُ وَأَنْتَ مُحْرِمٌ. فَقالَ لَهُ النَّبِيُّ عَلَيْهِ السَّلامُ: إِنَّكَ لَنْ تُؤْمِنَ بِهَا حَتَّى تَمُوتَ. فَلِهَذا أَقَامَ عَلَى إِنْكَارِ الْمُتْعَةِ حَتَّى جَهَرَ بِذَلِكَ عَلَى الْمِنْبَرِ فِي أَيَّامِ خِلاَفَتِهِ وَتَوَعَّدَ عَلَيْهَا.

وَلَمَّا قَضَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْحَجَّ رَحَلَ إِلَى الْمَدِينَةِ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ حَتَّى وَصَلَ إِلَى غَدِيرِ خُمٍّ وَلَيْسَ مَوْضِعاً يَصْلُحُ لِلنُّزُولِ لِعَدَمِ الْمَاءِ فِيهِ

وَالْمَرْعَى، فَنَزَلَ هُوَ وَالْمُسْلِمونَ حَيْثُ نَزَلَ عَلَيْهِ: ?يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللهُ يَعْصِمُكَ مِنَ النَّاس.? لِعِلْمِ اللهِ تَعالَى إِنْ تَجَاوَزَ الْغَدِيرَ إِنْفَصَلَ عَنْهُ كَثِيرٌ مِنَ النَّاسِ إِلَى بِلاَدِهِمْ. فَنَزَلَ النَّبِيُّ عَلَيْهِ السَّلامُ وَكَانَ يَوْماً شَدِيدَ الْحَرِّ فَأَمَرَ بِدَوْحَات فَقُمَّ مَا تَحْتُهَا وَأَمَرَ بِجَمْعِ الرِّحَالِ فِي ذَلِكَ الْمَكَانِ وَوَضَعَهَا عَلَى شِبْهِ

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

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

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

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

الْمِنْبَرِ ثُمَّ نَادَى بِالصَّلاَةِ الْجَامِعَةِ، فَاجْتَمَعُوا وَكَانَ أَكْثَرُهُمْ يَشُدُّ الرِّدَاءَ عَلَى قَدَمَيْهِ مِنْ شِدَّةِ الْحَرِّ. ثُمَّ صَعَدَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْمِنْبَرَ وَدَعَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَحَمِدَ اللهَ وَوَعَظَ وَأَبْلَغَ وَنَعَى نَفْسَهُ إِلَى الأُمَّةِ وَقَالَ: إِنِّي دُعِيتُ وَيُوشِكُ أَنْ أُجِيبَ، وَقَدْ حَانَ مِنِّي خُفُوقٌ مِنْ بَيْنِ أَظْهُرِكُمْ. وَإِنِّي مُخَلِّفٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ

بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ: أَلَسْتُ أَوْلَى مِنْكُمْ بِأَنْفُسِكُمْ؟ قَالُوا: بَلَى. فَقَالَ لَهُمْ وَقَدْ أَخَذَ بِضَبْعَيْ عَلِيّ عَلَيْهِ السَّلامُ فَرَفَعَهُمَا حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِمَا: فَمَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ. اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ. ثُمَّ نَزَلَ فَصَلَّى رَكْعَتَيْنِ. ثُمَّ زَالَتِ الشَّمْسُ فَصَلَّى بِالنَّاسِ وَنَزَلَ فِي خَيْمَةٍ وَأَمَرَ عَلِيّاً عَلَيْهِ السَّلامُ أَنْ يَنْزِلَ بِإِزَائِهِ فِي خَيْمَةٍ. ثُمَّ أَمَرَ الْمُسْلِمِينَ أَنْ يَدْخُلُوا عَلَى عَلِيّ عَلَيْهِ السَّلامُ فَوْجاً فَوْجاً لِيُهَنُّوهُ وَيُسَلِّمُوا عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ، وَكَانَ فِي مَنْ أَطْنَبَ فِي التَّهْنِئَةِ عُمَرُ وَقَالَ: بَخٍ بَخٍ لَكَ يَا عَلِيُّ أَصْبَحْتَ مَوْلاَيَ وَمَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ.

وَمِنْ كِتَابِ مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلَ: عَنِ ابْنِ بُرَيْدَةَ قَالَ: بَعَثَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي سَرِيَّةٍ فَلَمَّا قَدِمْنَا قَالَ: كَيْفَ رَأَيْتُمْ صَاحِبَكُمْ؟ يَعْنِي عَلِيّاً عَلَيْهِ السَّلامُ. فَأَنَا شَكَوْتُهُ وَشَكَاهُ غَيْرِي. قَالَ: فَرَفَعْتُ رَأْسِي وَكُنْتُ رَاجِلاً مِكْبَاباً فَرَأَيْتُ النَّبِيَّ عَلَيْهِ السَّلامُ قَدْ إِحْمَرَّ وَجْهُهُ وَهُوَ يَقُولُ: مَنْ كُنْتُ وَلِيَّهُ فَعَلِيٌّ وَلِيُّهُ.

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

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

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

After reporting the event of Ghadir Khum, the orator of Khawarizm adds: The Messenger of Allah raised

‘Ali’s arms in a way his armpit became manifest. At this time, the verse

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

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

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

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

وَمِنْ صَحِيحِ التِّرْمِذِيِّ: عَنْ عِمْرانَ بْنِ حُصَيْنٍ قَالَ: بَعَثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ جَيْشـاً وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُو عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالُوا: إِذَا لَقِينَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَخْبَرْنَاهُ بِمَا صَنَعَ عَلِيٌّ. وَكَانَ المُسْلِمونَ إِذَا رَجعُوا مِنْ سَفَرٍ بَدَؤُوا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ. فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَقَامَ أَحَدُ الأَرْبَعَةِ فَقَالَ: يَا رَسولَ اللهِ، أَلَمْ تَرَ إِلَى عَلِيّ بْنِ أَبِي طَالِبٍ صَنَعَ كَذا وَكَذا؟ فَأَعْرَضَ عَنْهُ رَسُولُ اللهِ. فَقَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ، فَأَعْرَضَ عَنْهُ. ثُمَّ قَامَ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِمَا، فَأَعْرَضَ عَنْهُ. ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا، فَأَقْبَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالْغَضَبُ يُعْرَفُ فِي وَجْهِهِ فَقَالَ: مَا تُرِيدُونَ مِنْ عَلِيّ؟ مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

وَمِنْ صَحِيحِهِ: مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ. وَمِنْهُ: رَحِمَ اللهُ عَلِيًّا، اللَّهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ. وَرَوى الخَطِيبُ فَخْرُ خَوارِزْمَ حَدِيثَ غَدِيرِ خُمٍّ وَأَنَّ النَّبِيَّ عَلَيْهِ السَّلامُ أَخَذَ بِضَبْعِ عَلِيٍّ فَرَفَعَها حَتَّى نَظَرَ النَّاسُ إِلَى بَياضِ إِبْطِهِ ثُمَّ لَمْ يَفْتَرِقَا

حَتَّى نَزَلَ: ?اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي.? فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اللهُ أَكْبَرُ عَلَى إِكْمَالِ الدّينِ وَإِتْمَامِ النِّعْمَةِ وَرِضَا الرَّبّ بِرِسَالَتِي وَالْوِلاَيَةِ لِعَلِيّ بْنِ أَبِي طَالِب. ثُمَّ قَالَ: اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ.

وَمِنْ صَحِيحِ النَّسَائِيّ وَالتِّرْمِذِيّ: عَنْ جَابِرٍ قَالَ: دَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلِيّاً يَوْمَ الطَّائِفِ فَانْتَجَاهُ. فَقالَ النَّاسُ: لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ. فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا أَنَا انْتَجَيْتُهُ وَلَكِنَّ اللهَ انْتَجَاهُ. يَعْنِي أَنَّ اللهَ أَمَرَنِي. وَالأَخْبَارُ فِي ذَلِكَ كَثِيرَةٌ لاَ تُعَدُّ وَ لاَ تُحْصَى

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

The Imamiyyah scholars and reporters have uninterruptedly narrated the Holy Prophet's appointment, due to a Divine command, of Imam 'Ali being the next leader of Muslims after him. Scholars of other Muslim sects have also mentioned a big deal of such traditions. Seeking briefness, I will hereinafter refer to some of these reports and traditions. The Holy Prophet (S) has been reported by Jabir as saying: When God Almighty created the heavens and the earth, He called them and they too responded to His call. Then he offered to them my prophethood and 'Ali's Wilayah (leadership) and they accepted it. Later, he created all the beings and entrusted religion to us. So happy is one who will follow us and wretched is one who disobeys us. Then he said: It is we who consider what is permitted by God as Halal (lawful) and what is not permitted by God as Haram (unlawful).64

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

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

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

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

فِي نَصِّ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى عَلِيٍّ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ بِالْخِلاَفَةِ بَعْدَهُ: تَوَاتَرَت الإِمَامِيَّةُ عَلَى ذَلِكَ وَنَقَلَ الْجُمْهُورُ شَيْئاً كَثِيراً، نَحْنُ نَذْكُرُ طُرَفاً مِنْهُ عَلَى سَبِيلِ الإِخْتِصارِ. رَوَى الخَوارِزْمِيُّ عَنْ جَابِرٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللهَ لَمَّا خَلَقَ السَّمَاوَات وَالأَرْضَ دَعَاهُنَّ فَأَجَبْنَهُ، فَعَرَضَ عَلَيْهِنَّ نُبُوَّتِي وَوِلاَيَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَقَبِلَتَاهُمَا، ثُمَّ خَلَقَ الْخَلْقَ وَفَوَّضَ إِلَيْنَا أَمْرَ الدِّينِ، فَالسَّعِيدُ مَنْ سَعِدَ بِنَا وَالشَّقِيُّ مَنْ شَقِيَ بِنَا. نَحْنُ الْمُحِلُّونَ لِحَلاَلِهِ وَالْمُحَرِّمُونَ لِحَرَامِهِ.

وَمِنْهُ: عَنْ أَبِي سَعِيد الْخِدْرِيِّ عَنْ سَلْمَانَ قَالَ: قُلتُ: يَا رَسولَ اللهِ، لِكُلِّ نَبِيٍّ وَصِيٌّ، فَمَنْ وَصِيُّكَ؟ فَسَكَتَ عَنِّي. فَلَمَّا كَانَ بَعْدُ رَآنِي فَقالَ: يَا سَلْمَانُ! فَأَسْرَعْتُ إِلَيْهِ قُلتُ: لَبَّيْكَ. قَالَ: تَعْلَمُ مَنْ وَصِيُّ مُوسَى؟ قُلتُ: نَعَمْ! يُوشَعُ بْنُ نُونٍ. قَالَ: لِمَ؟ قُلتُ: لأَنَّهُ كَانَ أَعْلَمَهُمْ يَوْمَئِذٍ. قَالَ: فَإِنَّ وَصِيِّي وَمَوْضِعَ سِرِّي وَخَيْرَ مَنْ أَتْرُكُهُ بَعْدِي يُنْجِزُ عِدَتِي وَيَقْضِي دَيْنِي عَلِيُّ بْنُ أَبِي طَالِبٍ.

وَمِنْ كِتابِ الأَرْبَعِينَ عَنْ أَنَسِ بْنِ مَالِك قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا وَعَلِيٌّ حُجَّةُ اللهِ عَلَى عِبَادِهِ.

وَلَمَّا نَزَلَ قَوْلُهُ تَعالَى: ?وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ? جَمَعَ خَاصَّةَ أَهْلِهِ وَعَشِيرَتِهِ وَهُمْ بَنُو عَبْدِ الْمُطَّلِبِ فِي دَارِ أَبِي طَالِبٍ وَكَانُوا أَرْبَعِينَ رَجُلاً وَأَمَرَ أَنْ يُصْنَعَ لَهُمْ فَخِذُ شَاةٍ مَعَ مُدٍّ مِنْ طَعَامِ الْبُرِّ وَيُعَدُّ لَهُمْ صَاعٌ مِنَ اللَّبَنِ، وَقَدْ كَانَ الرَّجُلُ مِنْهُمْ مَعْرُوفاً بِأَكْلِ الْجِذْعَةِ

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

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

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

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

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

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

فِي مَقْعَدٍ وَاحِدٍ وَيَشْرُبِ الزُّقّ مِنَ الشَّرَابِ. فَأَكَلَت الْجَمَاعَةُ كُلُّهَا مِنْ ذَلِكَ الْيَسِيرِ حَتَّى شَبِعُوا وَلَمْ يَنْقُصِ الطَّعَامُ، فَبَهَرَهُمْ بِذَلِكَ وَبَيَّنَ لَهُمْ آيَةَ نُبُوَّتِهِ. ثُمَّ قَالَ: يَا بَنِي عَبْدِ الْمُطَّلِبِ، إِنَّ اللهَ بَعَثَنِي إِلَى الْخَلْقِ كَافَّةً وَبَعَثَنِي إِلَيْكُمْ خَاصَّةً فَقَالَ ?وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ? وَأَنا أَدْعُوكُمْ إِلَى كَلِمَتَيْنِ خَفِيفَتَيْنِ عَلَى اللِّسَانِ ثَقِيلَتَيْنِ فِي

الْمِيزَانِ تَمْلِكُونَ بِهِمَا الْعَرَبَ وَالْعَجَمَ وَتَنْقَادُ بِهِمَا لَكُمُ الأُمَمُ وَتَدْخُلُونَ بِهِمَا الْجَنَّةَ وَتَنْجَوْنَ بِهِمَا مِنَ النَّارِ: شَهَادَةَ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّي رَسُولُ اللهِ. فَمَنْ يُجِبْنِي إِلَى هَذَا الأَمْرِ وَيُؤَازِرْنِي عَلَى الْقِيَامِ بِهِ يَكُنْ أَخِي وَوَزِيرِي وَوَصِيِّي وَوَارِثِي وَخَلِيفَتِي مِنْ بَعْدِي. فَلَمْ يُجِبْ أَحَدٌ مِنْهُمْ. فَقَالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ السَّلامُ: فَقُمْتُ بَيْنَ يَدَيْهِ مِنْ بَيْنِهِمْ وَأَنَا إِذْ ذَاكَ أَصْغَرُهُمْ سِنّاً فَقُلْتُ: أَنَا يَا رَسولَ اللهِ أُؤَازِرُكَ عَلَى هَذَا الأَمْرِ. فَقَالَ: إِجْلِسْ. ثُمَّ أَعَادَ الْقَوْلَ عَلَى الْقَوْمِ ثَانِيَةً فَصَمَتُوا. فَقُمْتُ وَقُلْتُ مِثْلَ مَقَالَتِيَ الأُولَى. فَقَالَ: إِجْلِسْ. ثُمَّ أَعَادَ عَلَى الْقَوْمِ مَقَالَتَهُ ثَالِثَةً فَلَمْ يَنْطِقْ أَحَدٌ مِنْهُمْ بِحَرْف، فَقُمْتُ وَقُلْتُ: أَنَا أُؤَازِرُكَ يَا رَسولَ اللهِ عَلَى هَذَا الأَمْرِ. فَقَالَ: إِجْلِسْ فَأَنْتَ أَخِي وَوَصِيِّي وَوَزِيرِي وَوَارِثِي وَخَلِيفَتِي مِنْ بَعْدِي. فَنَهَضَ الْقَوْمُ وَهُمْ يَقُولُونَ لأَبِي طَالِبٍ: لِيُهْنِكَ الْيَوْمَ إِنْ دَخَلْتَ فِي دِينِ ابْنِ أَخِيكَ، فَقَدْ جَعَلَ ابْنَكَ أَمِيراً عَلَيْك.

وَمِنْ كِتابِ الْمَناقِبِ: عَنِ ابْنِ بُرَيْدَةَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِكُلِّ نَبِيٍّ وَصِيٌّ وَوَارِثٌ، وَإِنَّ عَلِيّاً وَصِيِّي وَوَارِثِي.

وَمِنْهُ: عَنْ أَنَسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا أَنَسُ، أَوَّلُ مَنْ يَدْخُلُ عَلَيْكَ مِنْ هَذَا الْبَاب أَمِيرُ المُؤْمِنِينَ وَسَيِّدُ المُسْلِمِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَخَاتَمُ الْوَصِيِّينَ. قَالَ: قُلتُ: اللَّهُمَّ اجْعَلْهُ رَجُلاً مِنَ الأَنْصَارِ، وَكَتَمْتُهُ، إِذْ جَاءَ فَقَالَ رَسُولُ اللهِ: مَنْ هَذَا يَا أَنَسُ؟

فَقُلْتُ: عَلِيٌّ. فَقَامَ مُسْتَبْشِراً فَاعْتَنَقَهُ ثُمَّ جَعَلَ يَمْسَحُ عَرَقَ وَجْهِهِ عَلَى وَجْهِ عَلِيٍّ وَيَمْسَحُ عَرَقَ وَجْهِ عَلِيٍّ عَلَى وَجْهِهِ. فَقَالَ عَلِيٌّ: يَا رَسولَ اللهِ لَقَدْ صَنَعْتَ بِي شَيْئاً مَا صَنَعْتُهُ بِي مِنْ قَبْلُ. قَالَ: وَمَا يَمْنَعُنِي وَأَنْتَ تُؤَدِّي عَنِّي وَتُسْمِعُهُمْ صَوْتِي وَتُبَيِّنُ لَهُمْ مَا اخْتَلَفُوا فِيهِ مِنْ بَعْدِي. وَرَوَى أَبُو نَعيم الحَافِظُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لِعَلِيٍّ يَوْماً: مَرْحَباً بِسَيِّدِ الْمُسْلِمِينَ وَإِمَامِ الْمُتَّقِينَ.

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

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

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

Daraqutni, on the authority of his own series of narrators, has quoted Abu-Harun Abdi as saying: I met Abu-Said Khidri asking him: Did you take part in the battle of Badr? He said: Yes, I did. I said: will you not tell me something about what you heard from the Holy Prophet about ‘Ali’s merits and virtues? He said: I will inform you of it. When the Messenger of Allah was improving from illness and Lady Fatimah had come to visit him, I was sitting on the right side o f the Messenger of Allah. Seeing her father feeble, Lady Fatimah started weeping! The Holy Prophet who was deeply impressed asked Fatimah about her weeping. Lady Fatimah said: Dear father, I am afraid of living when I am not near you. The sworn enemies of Islam may reveal their long-lasting cherished rancor!

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

وَمِنْ كِتاب الْمَناقِب: عَنْ سَلْمَانَ الفَارِسِيّ رَضيَ اللهُ عنهُ أَنَّهُ سَمِعَ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: إنَّ أَخِي وَوَزِيرِي وَخَيْرَ مَنْ أَخْلُفُهُ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ.

وَمِنْهُ: عَنْ أَبِي أَيُّوبَ أنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَرِضَ مَرَضَهُ فَأَتَتْهُ فَاطِمَةُ تَعُودُهُ. فَلَمَّا رَأَتْ مَا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الْجَهْدِ وَالضَّعْفِ إسْتَعْبَرَتْ فَبَكَتْ حَتَّى سَالَ الدَّمْعُ عَلَى خَدَّيْهَا. فَقالَ لَهَا رَسُولُ اللهِ صَلَّى اللهُ

عَلَيْهِ وَآلِهِ: يَا فَاطِمَةُ إِنَّ لِكَرَامَةِ اللهِ إِيَّاكِ زَوَّجْتُكِ مِنْ أَقْدَمِهِمْ سِلْماً وَأَكْثَرِهِمْ عِلْماً وَأَعْظَمِهِمْ حِلْماً. إِنَّ اللهَ تَعالَى إِطَّلَعَ إِلَى أَهْلِ الأَرْضِ إِطِّلاعَةً فَاخْتَارَنِي مِنْهُمْ فَبَعَثَنِي نَبِيّاً مُرْسَلاً، ثُمَّ إِطَّلَعَ إِطِّلاعَةً فَاخْتَارَ مِنْهُمْ بَعْلَكِ فَأَوْحَى اللهُ إِلَيَّ أَنْ أُزَوِّجَكِ إِيَّاهُ وَأَتَّخِذَهُ وَصِيّاً وَأَخاً.

وَرَواهُ الدَّارَقُطْنِيُّ صَاحِبُ الجَرْحِ وَالتَّعْدِيلِ أَيْضاً.

وَعَنِ الدَّارقُطنِيِّ عَنْ رِجالِهِ عَنْ أَبِي هَارُونَ العَبْدِيِّ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخِدْرِيَّ فَقُلْتُ لَهُ: هَلْ شَهِدْتَ بَدْراً؟ فَقالَ: نَعَمْ. فَقُلْتُ: أَلاَ تُحَدِّثُنِي بِشَيْءٍ مِمَّا سَمِعْتَهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي عَلِيٍّ وَفَضْلِهِ. فَقالَ: بَلى، أُخْبِرُكَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَرِضَ مَرْضَةً عُوفِيَ مِنْهَا وَهُوَ فِي عَقِبِ عِلَّتِهِ فَدَخَلَتْ عَلَيْهِ فَاطِمَةُ عَلَيْها السَّلامُ تَعُودُهُ وَأَنا جَالِسٌ عَنْ يَمِينِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَلَمَّا رَأَتْ مَا بِرَسُولِ اللهِ مِنَ الضَّعْفِ خَنَقَتْهَا الْعَبْرَةُ حَتَّى بَدَتْ دُمُوعُهَا عَلَى خَدِّهَا. فَقالَ لَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ

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

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

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

the other: There is no God but Allah and ‘Ali is the successor of His messenger.75

‘Ali, Amir al-Mu’minin

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

وَآلِهِ: مَا يُبْكِيك يَا فَاطِمَةُ؟ قَالَتْ: أَخْشَى الضَّيْعَةَ يَا رَسولَ اللهِ. فَقالَ: يَا فَاطِمَةُ أَمَا عَلِمْت أَنَّ اللهَ إطَّلَعَ إلَى الأَرْضِ إطِّلاَعَةً فَاخْتَارَ مِنْهَا أَبَاك فَبَعَثَهُ نَبِيّاً، ثُمَّ إطَّلَعَ ثَانِيَةً فَاخْتَارَ مِنْهَا بَعْلَك فَأَوْحَى إلَيَّ فَأَنْكَحْتُهُ إيَّاك وَاتَّخَذْتُهُ وَصِيّاً. أَمَا عَلِمْت أَنَّك لِكَرَامَةِ اللهِ إيَّاك زَوَّجَك أَعْلَمَهُمْ عِلْماً وَأَكْثَرَهُمْ حِلْماً وَأَقْدَمَهُمْ سِلْماً. فَضَحِكَتْ وَاسْتَبْشَرَتْ. فَأَرَادَ رَسُولُ اللهِ أَنْ يَزِيدَهَا مَزِيدَ الْخَيْرِ كُلِّهِ الَّذِي قَسَمَهُ اللهُ لِمُحَمَّدٍ وَآلِ مُحَمَّدٍ فَقالَ لَهَا: يَا فَاطِمَةُ، وَلِعَلِيٍّ عَلَيْهِ السَّلامُ ثَمَانِيَةُ أَضْرَاسٍ ـ يَعْنِي مَنَاقِبَ ـ: إيمَانٌ بِاللهِ وَرَسُولِهِ وَحِكْمَتُهُ وَزَوْجَتُهُ وَسِبْطَاهُ الْحَسَنُ وَالْحُسَيْنُ وَأَمْرُهُ بِالْمَعْرُوفِ وَنَهْيُهُ عَنِ الْمُنْكَرِ. يَا فَاطِمَةُ، إنَّا أَهْلُ بَيْتٍ أُعْطِينَا سِتَّ خِصَالٍ لَمْ يُعْطَهَا أَحَدٌ مِنَ الأَوَّلِينَ وَلَمْ يُدْرِكْهَا أَحَدٌ مِنَ الآخِرِينَ غَيْرُنا: نَبِيُّنَا خَيْرُ الأَنْبِيَاءِ وَهُوَ أَبُوك، وَوَصِيُّنَا خَيْرُ الأَوْصِيَاءِ وَهُوَ بَعْلُك، وَشَهِيدُنَا خَيْرُ الشُّهَدَاءِ وَهُوَ حَمْزَةُ عَمُّ أَبِيك، وَمِنَّا سِبْطَا هَذِهِ الأُمَّةِ وَهُمَا ابْنَاك، وَمِنَّا مَهْدِيُّ هَذِهِ الأُمَّةِ الَّذِي يُصَلِّي عِيسَى خَلْفَهُ. ثُمَّ ضَرَبَ عَلَى مَنْكِبِ الْحُسَيْنِ فَقالَ: مِنْ هَذَا مَهْدِيُّ الأُمَّةِ.

وَعَنْ أَنَسِ بْنِ مَالِك أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: إنَّ خَلِيلِي وَوَزِيرِي وَخَلِيفَتِي وَخَيْرَ مَنْ أَتْرُكُ بَعْدِي يَقْضِي دَيْنِي وَيُنْجِزُ مَوْعِدِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. وَمِنَ المَناقِبِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَتَانِي جَبْرَئِيلُ عَلَيْهِ السَّلامُ وَقَدْ نَشَرَ جَنَاحَيْهِ فَإِذَا فِي أَحَدِهِمَا مَكْتُوبٌ: لاَ إلَهَ إلاَّ اللهُ مُحَمَّدٌ نَبِيٌّ. وَمَكْتُوبٌ عَلَى الآخَرِ: لاَ إلَهَ إلاَّ اللهُ عَلِيٌّ الْوَصِيُّ. فِي مُخاطَبَتِهِ بِأَمِيرِ المُؤْمِنِينَ:

مِنَ المَناقِبِ لأَخْطَبِ خَوارِزْمَ: عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ

عَلَيْهِ وَآلِهِ فِي صَحْنِ الدَّارِ وَإِذَا رَأْسُهُ فِي حِجْرِ دِحْيَةَ بْنِ خَلِيفَةَ الْكَلْبِيِّ فَدَخَلَ عَلِيٌّ عَلَيْهِ السَّلامُ فَقالَ: السَّلاَمُ عَلَيْك، كَيْفَ أَصْبَحَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ؟ فَقالَ: بِخَيْرٍ يَا أَخَا رَسُولِ اللهِ. قَالَ لَهُ عَلِيٌّ: جَزَاكَ اللهُ عَنَّا أَهْلَ الْبَيْتِ خَيْراً. قَالَ لَهُ دِحْيَةُ: إِنِّي لأُحِبُّكَ وَإِنَّ

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

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

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

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

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

لَكَ مِدْحَةً أَزُفُّها إِلَيْكَ، أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ. أَنْتَ سَيِّدُ وِلْدِ آدَمَ مَا خَلا النَّبِيِّينَ وَالْمُرْسَلِينَ. لِوَاءُ الْحَمْدِ بِيَدِكَ يَوْمَ الْقِيَامَةِ، تُزَفُّ أَنْتَ وَشِيعَتُكَ

مَعَ مُحَمَّدٍ وَحِزْبِهِ إِلَى الْجِنَانِ زَفّاً. قَدْ أَفْلَحَ مَنْ تَوَلاَّكَ وَخَسِرَ مَنْ تَخَلاَّكَ، مُحِبُّو مُحَمَّدٍ مُحِبُّوكَ وَمُبْغِضُو مُحَمَّدٍ مُبْغِضُوكَ، لَنْ تَنَالَهُمْ شَفَاعَةُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. أُدْنُ مِنّي يَا صَفْوَةَ اللهِ. فَأَخَذَ رَأْسَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَوَضَعَهُ فِي حِجْرِهِ. فَقالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا هَذِهِ الْهَمْهَمَةُ؟ فَأَخْبَرَهُ الحَدِيثَ. قَالَ عَلَيْهِ السَّلامُ: لَمْ يَكُنْ بِدِحْيَةَ الْكَلْبِيّ، كَانَ جَبْرَئِيلُ عَلَيْهِ السَّلامُ، سَمَّاكَ بِاسْمٍ سَمَّاكَ اللهُ بِهِ، وَالَّذِي أَلْقَى مَحَبَّتَكَ فِي صُدُورِ الْمُؤْمِنِينَ وَرَهْبَتَكَ فِي صُدُورِ الكَافِرِينَ.

وَعَنِ ابْنِ مَرْدَوَيْهَ يَرْفَعُهُ، بُرَيْدَةُ قَالَ: أَمَرَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ نُسَلِّمَ عَلَى عَلِيٍّ بِيَا أَمِيرَ المُؤْمِنِينَ.

وَمِنْ مَناقِبِ ابْنِ مَرْدَوَيْهَ: عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: دَخَلَ عَلِيٌّ عَلَيْهِ السَّلامُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعِنْدَهُ عَائِشَةُ، فَجَلَسَ بَيْنَ النَّبِيّ وَبَيْنَ عَائِشَةَ. فَقَالَتْ: مَا كَانَ لَكَ مَجْلِسٌ غَيْرَ فَخِذِي؟! فَضَرَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى ظَهْرِهَا وَقالَ: مَهْ! لاَ تُؤْذِينِي فِي أَخِي، فَإِنَّهُ أَمِيرُ المُؤْمِنِينَ وَسَيِّدُ المُسْلِمِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ يَوْمَ الْقِيَامَةِ يَقْعُدُ عَلَى الصِّرَاطِ فَيُدْخِلُ أَوْلِيَاءَهُ الْجَنَّةَ وَيُدْخِلُ أَعْدَائَهُ النَّارَ.

وَمِنَ المَناقِبِ: عَنْ رَافِعٍ مَوْلَى عَائِشَةَ قَالَ: كُنْتُ غُلاَماً أَخْدِمُهَا فَكُنْتُ إِذَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عِنْدَها أَكُونُ قَرِيباً إِلَيْها لأُعَاطِيَهَا. قَالَ: فَبَيْنَمَا رَسُولُ اللهِ صَلَّى اللهُ

One day when the Messenger of Allah was at home, someone knocked at the door. I went quickly to the door and found there was a female slave with a big tray with a cover on it. She asked permission to enter. I went and informed A'ishah. She said: Guide her into the house. Entering the house, the female slave put the tray on the ground before A'ishah, saying: This is a gift offered to you. She took it to the Messenger of Allah and removed the cover from it. The female slave left and the Messenger of Allah started eating from the tray, saying: I wish Amir al-Mu'minin, the master of Muslims and the leader of the

pious, were here to share the food with us. At this time, someone knocked at the door. When I opened the door, I found ‘Ali behind it. Rushing towards the Messenger of Allah, I said: ‘Ali is behind the door, asking permission to enter. The Holy Prophet’s eyes fell on ‘Ali’s face and said: You are most welcome! Hail to you. I longed for your presence twice. If you were late, I would pray to God to bring you here. Now, take a seat and eat with us.79

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

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

عَلَيْهِ وَآلِهِ عِنْدَها ذَاتَ يَوْمٍ إِذْ جَاءَ جَاءٍ فَدَقَّ البَابَ. قَالَ فَخَرَجْتُ إِلَيْهِ فَإِذَا جَارِيَةٌ مَعَهَا إِنَاءٌ مُغَطّىً. قَالَ: فَرَجَعْتُ إِلَى عَائِشَةَ فَأَخْبَرْتُهَا. فَقَالَتْ: أَدْخِلْهَا. فَدَخَلْتُ فَوَضَعْتُهُ بَيْنَ يَدَيْ عَائِشَةَ فَوَضَعَتْهُ عَائِشَةُ بَيْنَ يَدَيْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَجَعَلَ يَأْكُلُ وَخَرَجَت الْجَارِيَةُ. فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْتَ أَمِيرَ المُؤْمِنِينَ وَسَيّدَ المُسْلِمينَ وَإِمامَ الْمُتَّقِينَ عِنْدِي يَأْكُلُ مَعِي. فَقَالَتْ عَائِشَةُ: وَمَنْ أَمِيرُ المُؤْمِنِينَ وَسَيّدُ المُسْلِمينَ؟ فَسَكَتَ، ثُمَّ أَعادَ الْكَلامَ مَرَّةً أُخْرَى. فَقَالَتْ عَائِشَةُ مِثْلَ ذَلِكَ، فَسَكَتَ. فَجَاءَ جَاءٍ فَدَقَّ البَابَ فَخَرَجْتُ إِلَيْهِ فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ، قَالَ: فَرَجَعْتُ فَقُلْتُ: هَذَا عَلِيٌّ. فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَدْخِلْهُ. فَلَمَّا دَخَلَ قَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَرْحَباً وَأَهْلاً، لَقَدْ تَمَنَّيْتُكَ مَرَّتَيْنِ حَتَّى لَوْ أَبْطَأْتَ عَلَيَّ لَسَأَلْتُ اللهَ عَزَّ وَجلَّ أَنْ يَأْتِيَ بِكَ. إِجْلِسْ وَكُلْ مَعِي. فَجَلَسَ وَأَكَلَ مَعَهُ. ثُمَّ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: قَاتَلَ اللهُ مَنْ قَاتَلَكَ وَعَادَى مَنْ عَادَاكَ. فَقَالَتْ عَائِشَةُ: وَمَنْ يُقَاتِلُهُ وَمَنْ يُعَادِيهِ؟ قَالَ: أَنْتِ وَمَنْ مَعَكِ، مَرَّتَيْنِ.

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه: إنَّ الْجَنَّةَ مُشْتَاقَةٌ إلَى أَرْبَعَةٍ مِنْ أُمَّتِي. فَهِبْتُ أنْ أَسْأَلَهُ مَنْ هُمْ. فَأَتَيْتُ أَبَا بَكْرٍ فَقُلْتُ إنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: إنَّ الْجَنَّةَ تَشْتَاقُ إلَى أَرْبَعَةٍ مِنْ أُمَّتِي، فَسْأَلْهُ مَنْ هُمْ. فَقالَ: أَخَافُ أَلاَّ أَكُونَ مِنْهُمْ فَتُعَيّرُنِي بِهِ بَنُو تَيْمٍ. فَأَتَيْتُ عُمَرَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ. فَقالَ: أَخَافُ أَلاَّ أَكُونَ مِنْهُمْ فَتُعَيّرُنِي بِهِ بَنُو عَدِيٍّ. فَأَتَيْتُ عُثْمَانَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ. فَقالَ: أَخَافُ أَلاَّ أَكُونَ مِنْهُمْ فَتُعَيّرُنِي بِهِ بَنُو أُمَيَّةَ. فَأَتَيْتُ عَلِيّاً وَهُوَ فِي نَاضِحٍ لَهُ فَقُلْتُ لَهُ إنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ إنَّ الْجَنَّةَ مُشْتَاقَةٌ إلَى أَرْبَعَةٍ مِنْ أُمَّتِي، فَسَلْهُ مَنْ هُمْ. فَقَالَ: وَاللهِ لأَسْأَلَنَّهُ، فَإنْ كُنْتُ مِنْهُمْ لأَحْمِدَنَّ اللهَ عَزَّ وَجلَّ وَإنْ لَمْ أَكُنْ مِنْهُمْ لأَسْأَلَنَّ اللهَ أنْ يَجْعَلَنِي مِنْهُمْ وَأَوَدُّهُمْ. فَجَاءَ وَجِئْتُ مَعَهُ إلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَدَخَلْنَا عَلَيْهِ وَرَأْسُهُ فِي حِجْرِ دِحْيَةَ الْكَلْبِيِّ.

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

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

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

When he passes by a group of angels, they will say: Is he an arch-angel, a prophet or bearer of divine throne? At that time a herald from near or inside the divine throne will say: He is neither arch-angel, nor

a prophet or bearer of divine throne. He is ‘Ali ibn Abi-Talib, Amir al-Mu’minin, the leader of the pious and the head of the graceful ones. Delivered is one who accepts him and loser is one who denies or disobeys him. If a worshipper prays for thousands of years between Rukn and Maqam of Ka’bah in a way his body languishes and meets God while he is the enemy of the family of Muhammad, God will throw him to hell on face.81

فَلَمَّا رَآهُ دحْيَةُ قَامَ إِلَيْهِ وَسَلَّمَ عَلَيْهِ وَقالَ: خُذْ بِرَأْسِ ابْنِ عَمِّكَ يَا أَمِيرَ المُؤْمِنِينَ، فَأَنْتَ أَحَقُّ بِهِ. فَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَرَأْسُهُ فِي حِجْرِ عَلِيٍّ فَقالَ لَهُ: يَا أَبَا الْحَسَنِ، مَا جِئْتَنَا إِلاَّ فِي حَاجَةٍ. قَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسولَ اللهِ، دَخَلْتُ وَرَأْسُكَ فِي حِجْرِ دِحْيَةَ الْكَلْبِيِّ فَقَامَ إِلَيَّ وَسَلَّمَ عَلَيَّ وَقالَ: خُذْ بِرَأْسِ ابْنِ عَمِّكَ إِلَيْكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي يَا أَمِيرَ المُؤْمِنِينَ. فَقالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فَهَلْ عَرَفْتَهُ؟ فَقالَ: هُوَ دِحْيَةُ الْكَلْبِيُّ. فَقالَ لَهُ: ذَاكَ جِبْرِيلُ. فَقالَ لَهُ: بِأَبِي وَأُمِّي يَا رَسولَ اللهِ، أَعْلَمَنِي أَنَسٌ أَنَّكَ قُلتَ: الْجَنَّةُ مُشْتَاقَةٌ إِلَى أَرْبَعَةٍ مِنْ أُمَّتِي، فَمَنْ هُمْ؟ فَأَوْمَأَ إِلَيْهِ بِيَدِهِ فَقالَ: أَنْتَ وَاللهِ أَوَّلُهُمْ. أَنْتَ وَاللهِ أَوَّلُهُمْ. أَنْتَ وَاللهِ أَوَّلُهُمْ. فَقالَ: بِأَبِي أَنْتَ وَأُمِّي، فَمَنِ الثَّلاَثَةُ؟ فَقالَ لَهُ: الْمِقْدَادُ وَسَلْمَانُ وَأَبُو ذَرٍّ.

وَمِنْ تَارِيخِ الْخَطِيبِ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْسَ فِي الْقِيَامَةِ رَاكِبٌ غَيْرُنَا وَنَحْنُ أَرْبَعَةٌ. فَقَامَ عَمُّهُ الْعَبَّاسُ فَقالَ: فِدَاكَ أَبِي وَأُمِّي فَأَنْتَ وَمَنْ؟ قَالَ: فَأَمَّا أَنَا فَعَلَى دَابَّةِ اللهِ الْبُرَاقِ، وَأَمَّا أَخِي صَالِحٌ فَعَلَى نَاقَةِ اللهِ الَّتِي عُقِرَتْ. وَعَمِّي حَمْزَةُ أَسَدُ اللهِ وَأَسَدُ رَسُولِهِ عَلَى نَاقَتِيَ الْعَضْبَاءِ. وَأَخِي وَابْنُ عَمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ مُدَبَّجَةِ الظَّهْرِ، رَحْلُهَا مِنْ زُمُرُّدٍ أَخْضَرَ مُضَبَّبٌ بِالذَّهَبِ الأَحْمَرِ، رَأْسُهَا مِنَ الْكَافُورِ الأَبْيَضِ وَذَنَبُهَا مِنَ الْعَنْبَرِ الأَشْهَبِ، وَقَوَائِمُهَا مِنَ الْمِسْكِ الأَذْفَرِ، وَعُنُقُهَا مِنْ لُؤْلُؤٍ، عَلَيْهَا قُبَّةٌ مِنْ نُورٍ، بَاطِنُهَا عَفْوُ اللهِ وَظَاهِرُهَا رَحْمَةُ اللهِ، بِيَدِهِ لِوَاءُ الْحَمْدِ. فَلا يَمُرُّ بِمَلإٍ مِنَ الْمَلاَئِكَةِ إِلاَّ قَالُوا: هَذَا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ حَامِلُ عَرْشِ رَبِّ الْعَالَمِينَ. فَيُنَادِي مُنَادٍ مِنْ لَدُنِ الْعَرْشِ ـ أَوْ قَالَ مِنْ بِطْنَانِ الْعَرْشِ ـ: لَيْسَ هَذَا مَلَكاً مُقَرَّباً وَلاَ نَبِيّاً مُرْسَلاً وَلاَ حَامِلَ عَرْشِ رَبِّ الْعَالَمِينَ؛ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ المُؤْمِنِينَ وَإِمَامُ الْمُتَّقِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ إِلَى جَنَابِ رَبِّ الْعَالَمِينَ. أَفْلَحَ مَنْ صَدَّقَهُ وَخَابَ مَنْ كَذَّبَهُ. وَلَوْ أَنَّ عَابِداً عَبَدَ اللهَ بَيْنَ الرُّكْنِ وَالْمَقَامِ أَلْفَ

عَامٍ وَأَلْفَ عَامٍ حَتَّى يَكُونَ كَالشَّنِّ الْبَالِي ثُمَّ لَقِيَ اللهَ مُبْغِضاً لآِلِ مُحَمَّدٍ أَكَبَّهُ اللهُ عَلَى مِنْخَرَيْهِ فِي جَهَنَّمَ.

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

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

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

وَمِنْ مَناقِبِ الخَوارِزْمِيِّ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ ثُمَّ مِنَ السَّمَاءِ إِلَى سِدْرَةِ الْمُنْتَهَى وَقَفْتُ بَيْنَ يَدَيِ اللهِ عَزَّ وَجلَّ، فَقالَ لِي: يَا مُحَمَّدُ. فَقُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ. قَالَ: قَدْ بَلَوْتَ خَلْقِي فَأَيُّهُمْ رَأَيْتَ أَطْوَعَ لَكَ؟ قَالَ: قُلتُ: رَبِّي عَلِيًّا. قَالَ: صَدَقْتَ يَا مُحَمَّدُ، فَهَل اتَّخَذْتَ لِنَفْسِكَ خَلِيفَةً يُؤَدِّي عَنْكَ وَيُعَلِّمُ عِبَادِي مِنْ كِتَابِي مَا لاَ يَعْلَمُونَ؟ قَالَ: قُلتُ: يَا رَبِّ اخْتَرْ لِي، فَإِنَّ خِيرَتَكَ خِيرَتِي. قَالَ: قَد اخْتَرْتُ لَكَ عَلِيًّا، فَاتَّخِذْهُ لِنَفْسِكَ خَلِيفَةً وَوَصِيًّا، وَنَحَلْتُهُ عِلْمِي وَحِلْمِي، وَهُوَ أَمِيرُ المُؤْمِنِينَ حَقًّا، لَمْ يَنَلْهَا أَحَدٌ قَبْلَهُ وَلَيْسَتْ لأِحَد بَعْدَهُ. يَا مُحَمَّدُ، عَلِيٌّ رَايَةُ الْهُدَى وَإِمَامُ مَنْ أَطَاعَنِي وَنُورُ أَوْلِيَائِي، وَهُوَ الْكَلِمَةُ الَّتِي

أَلْزَمْتُهَا الْمُتَّقِينَ. مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي، فَبَشِّرْهُ بِذَلِكَ يَا مُحَمَّدُ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: قُلتُ: رَبِّ قَدْ بَشَّرْتُهُ. فَقالَ: أَنَا عَبْدُ اللهِ وَفِي قَبْضَتِهِ، إِنْ يُعَاقِبْنِي فَبِذُنُوبِي لَمْ يَظْلِمْنِي شَيْئاً، وَإِنْ أَتْمَمَ لِي وَعْدِي فَاللهُ مَوْلاَيَ. قَالَ: قُلتُ: اللَّهُمَّ إِجْلُ قَلْبَهُ وَاجْعَلْ رَبِيعَهُ الإِيمَانَ. قَالَ: قَدْ فَعَلْتُ ذَلِكَ يَا مُحَمَّدُ، غَيْرَ أَنِّي مُخْتَصُّهُ بِشَيْءٍ مِنَ الْبَلاَءِ لَمْ أَخْتَصَّ بِهِ أَحَداً مِنْ أَوْلِيَائِي. قَالَ: قُلتُ: رَبِّ أَخِي وَصَاحِبِي. قَالَ: قَدْ سَبَقَ فِي عِلْمِي أَنَّهُ مُبْتَلىً، لَوْلا عَلِيٌّ لَمْ يُعْرَفْ حِزْبِي وَلا أَوْلِيَائِي وَلا أَوْلِيَاءُ رَسُلِي.

وَهَذِهِ الأَحَادِيثُ وَرَدَتْ مِنْ أَزْيَدَ مِنْ ثَلاثِمِائَةِ طَرِيقٍ.

The Unity of ‘Ali and the Holy Prophet

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

فِي خَبَرِ الْمَنْزِلَةِ وَالإِتّحاد: مِنْ مَشَاهِيرِ الأَحاديث وَمُتَواتِرِها قَوْلُ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلامُ: أَنْتَ مِنّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، وَأَنَّهُ نَفْسُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، دَمُهُ مِنْ دَمِهِ وَلَحْمُهُ مِنْ لَحْمِهِ.

The Holy Prophet (S) has been quoted by Ibn Abbas as saying: ‘Ali’s blood and flesh is from my blood and flesh. His position to me is like that of Aaron to Moses except that there is no prophet after me! Be a witness to what I say. Listen to and remember it. ‘Ali is the commander of the believers (Amir al-Mu’minin), master of Muslims and treasure of my knowledge. His path is my path. Whoever seeks nearness to me has to walk on his path. He is my brother in this world and my companion in the hereafter. He will be with me in the zenith of dignity and the most sublime stages.83

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

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

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

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

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

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

رَوَى ابْنُ عَبَّاسٍ مِنْ كِتاب المَناقِب قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَحْمُهُ مِنْ لَحْمِي وَدَمُهُ مِنْ دَمِي، وَهُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لاَ نَبِيَّ بَعْدِي.

وَقالَ: يَا أُمَّ سَلَمَةَ، إِشْهَدِي وَاسْمَعِي، هَذَا عَلِيٌّ، هَذَا أَمِيرُ المُؤْمِنِينَ وَسَيِّدُ المُسْلِمِينَ وَعَيْبَةُ عِلْمِي وَبَابِيَ الَّذِي أُؤْتَى مِنْهُ، أَخِي فِي الدُّنْيَا وَخِدْنِي فِي الآخِرَةِ وَمَعِيَ فِي السَّنَامِ الأَعْلَى. وَعَنْ جَابِرٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ، وَالنَّاسُ مِنْ أَشْجَارٍ شَتَّى. وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي مِثْلُ رَأْسِي مِنْ بَدَنِي.

وَلَمَّا قَدمَ عَلِيٌّ عَلَيْهِ السَّلامُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِفَتْحِ خَيْبَرَ قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَوْلاَ أَنْ تَقُولَ فِيكَ طَائِفَةٌ مِنْ أُمَّتِي مَا قَالَت النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالاً لاَ تَمُرُّ بِمَلأٍ إلاَّ أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ وَمِنْ فَضْلِ طَهُورِكَ يَسْتَشْفُونَ بِهِ. وَلَكِنْ حَسْبُكَ أَنْ تَكُونَ مِنّي وأَنَا مِنْكَ، تَرِثُنِي وَأَرِثُكَ، وَأَنَّكَ مِنّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي، وَأَنَّكَ تُبْرِئُ ذِمَّتِي وَتُقَاتِلُ عَلَى سُنَّتِي، وَأَنَّكَ غَداً فِي الآخِرَةِ أَقْرَبُ النَّاسِ مِنّي، وَأَنَّكَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الْحَوْضَ وَأَوَّلُ مَنْ يُكْسَى مَعِي وَأَوَّلُ دَاخِلٍ فِي الْجَنَّةِ مِنْ أُمَّتِي، وَأَنَّ شِيعَتَكَ عَلَى مَنَابِرَ مِنْ نُورٍ، وَأَنَّ الْحَقَّ عَلَى لِسَانِكَ وَفِي قَلْبِكَ وَبَيْنَ عَيْنَيْكَ.

وَمِنْ مَنَاقِبِ الخَوارِزْمِيّ قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيانَ سَعْدَ بْنَ أَبِي وَقَّاص بِسَبِّ أَمِيرِ المُؤْمِنِينَ فَامْتَنَعَ. فَقالَ: مَا مَنَعَكَ؟ قَالَ: ثَلاَثٌ قَالَهُنَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَلَنْ

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

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

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

and the Messenger of Allah called ‘Ali, Fatimah, Hasan, and Husayn, saying: O Lord! These are my Ahl al-Bayt.87

Jabir ibn Abdullah has been reported as saying: I and a group of the companions of the Holy Prophet (S) were lying down in the mosque. Having a leafless twig of palm in his hand, the Messenger of Allah entered the mosque, complaining of our lying down in Masjid. So we along with ‘Ali had to leave the mosque as quickly as possible. At this time, the Messenger of Allah said: O ‘Ali! Come here, for whatever is permissible for me in the mosque is permissible for you too. Are you not happy that your

position to me is as Harun had with Musa except that there will be no prophet after me? By God under whose control my life is, on the Day of Judgment you will drive away a group of people from the Pond with teak rod you have in hand in the same way that a thirsty camel is driven away from water! Even now, I can see your position at the Pond.88

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

أَسُبَّهُ لأَنْ يَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيٍّ وَقَدْ خَلَّفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ لَهُ عَلِيٌّ: يَا رَسولَ الله، أَتُخَلِّفُنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي؟ وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ. قَالَ: فَتَطَاوَلْنَا لَهَا. فَقَالَ: ادْعُوا لِي عَلِيّاً. فَأَتَاهُ وَبِهِ رَمَدٌ فَبَصَقَ فِي عَيْنَيْهِ وَدَفَعَ الرَّايَةَ فَفَتَحَ اللهُ عَلَيْهِ. وَلَمَّا أُنْزِلَتْ هَذِهِ الآيَةُ: ?نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ? دَعَا رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلِيّاً وَفَاطِمَةَ وَحَسَناً وَحُسَيْناً فَقَالَ: اللَّهُمَّ هَؤُلاَءِ أَهْلِي.

وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَنا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَنَحْنُ مُضْطَجِعُونَ فِي الْمَسْجِدِ وَفِي يَدِهِ عُسَيْبُ رُطَبٍ قَالَ: تَرْقُدُونَ فِي الْمَسْجِدِ؟ قُلْنَا: قَدْ أَجْفَلْنَا وَأَجْفَلَ عَلِيٌّ مَعَنَا. فَقَالَ رَسولُ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ إِنَّهُ يَحِلُّ لَكَ فِي الْمَسْجِدِ مَا يَحِلُّ لِي. أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ النُّبُوَّةَ؟ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكَ لَذَائِدٌ عَنْ حَوْضِي يَوْمَ الْقِيَامَةِ، تَذُودُ عَنْهُ رِجَالاً كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ عَنِ الْمَاءِ، بِعَصاً لَكَ مِنْ عَوْسَجٍ. كَأَنِّي أَنْظُرُ إِلَى مَقَامِكَ مِنْ حَوْضِي.

وَعَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: وَجِعْتُ وَجَعاً فَأَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَنَامَنِي فِي مَكَانِهِ وَقَامَ يُصَلِّي، فَأَلْقَى عَلَيَّ طَرَفَ ثَوْبِهِ فَصَلَّى مَا شَاءَ اللهُ. ثُمَّ قَالَ يَا بْنَ أَبِي طَالِبٍ،

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

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

The Story of the Grilled Bird

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

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

قَدْ بَرِئْتَ فَلا بَأْسَ عَلَيْك. مَا سَأَلْتُ اللهَ شَيْئاً إلاَّ وَسَأَلْتُ لَكَ مِثْلَهُ، وَلا سَأَلْتُ اللهَ شَيْئاً إلاَّ أَعْطانِيهِ إلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي. وَعَنْ مُعاذ بْن جَبَل قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ أَخْصِمُكَ بِالنُّبُوَّةِ وَلا نُبُوَّةَ بَعْدِي، وَتَخْصِمُ النَّاسَ

بِسَبْعٍ وَلا يُحاجُّكَ فِيهِنَّ أَحَدٌ مِنْ قُرَيْشٍ: أَنْتَ أَوَّلُهُمْ إيمَاناً بِاللهِ، وَأَوْفَاهُمْ بِعَهْدِ اللهِ، وَأَقْوَمُهُمْ بِأَمْرِ اللهِ، وَأَقْسَمُهُمْ بِالسَّوِيَّةِ، وَأَعْدَلُهُمْ فِي الرَّعِيَّةِ، وَأَبْصَرُهُمْ فِي الْقَضِيَّةِ، وَأَعْظَمُهُمْ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ مَزِيَّةً.

وَعَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ فَارَقَ عَلِيّاً فَارَقَنِي، وَمَنْ فَارَقَنِي فَارَقَ اللهَ عَزَّ وَجلَّ.

وَعَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، إِنَّهُ مَنْ فَارَقَنِي فَقَدْ فَارَقَ اللهَ، وَمَنْ فَارَقَكَ فَقَدْ فَارَقَنِي. فِي خَبَرِ الطَّائِرِ:

مِنَ الأَحاديث الْمَنْقُولَةِ بِالتَّوَاتُرِ عِنْدَ الْخَاصَّةِ وَالْعَامَّةِ خَبَرُ الطَّائِرِ. رَوَى أَنَسُ بْنُ مَالِك قَالَ: أُهْدِيَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ طَيْرٌ فَقالَ: اللَّهُمَّ إِئْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلْ مَعِيَ مِنْ هَذَا الطَّيْرِ. فَقُلْتُ: اللَّهُمَّ إِجْعَلْهُ رَجُلاً مِنَ الأَنْصَارِ. فَجَاءَ عَلِيٌّ فَقُلْتُ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى حَاجَةٍ، فَذَهَبَ. ثُمَّ جَاءَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ، فَذَهَبَ. ثُمَّ جَاءَ فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِفْتَحْ، فَفَتَحْتُ. ثُمَّ دَخَلَ

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

‘Ali is the Best Creature

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

witness that ‘Ali ibn Abi-Talib is the best of people.96

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

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

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

فَقالَ: مَا أَخَّرَكَ يَا عَلِيُّ؟ قَالَ: هَذِهِ آخِرُ ثَلاث كَرَّات يَرُدُّنِي أَنَسٌ، يَزْعُمُ أَنَّكَ عَلَى حَاجَةٍ. قَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ يَا أَنَسُ؟ قَالَ: سَمِعْتُ دُعَاءَكَ فَأَحْبَبْتُ أَنْ يَكُونَ فِي رَجُلٍ مِنْ قَوْمِي. فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ الرَّجُلَ يُحِبُّ قَوْمَهُ، إِنَّ الرَّجُلَ يُحِبُّ قَوْمَهُ.

فِي النَّصِّ عَلَيْهِ بِأَنَّهُ خَيْرُ الْخَلْقِ: مِنْ مَناقِبِ ابْنِ مَرْدَوَيْهَ عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ الْبَشَرِ، مَنْ أَبَى فَقَدْ كَفَرَ.

وَعَنْ سَلْمانَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، عَلِيُّ بْنُ أَبِي طَالِب خَيْرُ مَنْ أُخَلِّفُ بَعْدِي. وَعَنْ أَبِي سَعِيد الْخِدْرِيِّ قَالَ: قَالَ سَلْمَانُ: رَآنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَنَادَانِي. فَقُلْتُ: لَبَّيْكَ. قَالَ: أُشْهِدُكَ الْيَوْمَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَيْرُهُمْ وَأَفْضَلُهُمْ.

وَعَنْ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلامُ: أَنْتَ خَيْرُ أُمَّتِي فِي الدُّنْيَا وَالآخِرَةِ. وَعَنْ حَبَشِيِّ بْنِ جُنادَةَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: خَيْرُ مَنْ يَمْشِي عَلَى الأَرْضِ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ.

وَعَنْ أَنَسِ بْنِ مَالِك قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ مَنْ تَرَكْتُ بَعْدِي. وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْوَلِيدَ بْنَ عَقَبَةَ إِلَى بَنِي وُلَيْعَةَ وَكَانَ بَيْنَهُمْ شَحْنَاءُ فِي الْجَاهِلِيَّةِ، فَلَمَّا بَلَغَ بَنِي وُلَيْعَةَ اسْتَقْبَلُوهُ لِيَنْظُرُوا مَا فِي

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

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

was revealed about Walid.[100]

Warning Against Those Challenging ‘Ali’s Authority

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

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

نَفْسِهِ. قَالَ فَخَشِيَ الْقَوْمَ، فَرَجَعَ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ: إِنَّ بَنِي وُلَيْعَةَ أَرَادُوا قَتْلِي وَمَنَعُوا الصَّدَقَةَ. فَلَمَّا بَلَغَ بَنِي وُلَيْعَةَ الَّذِي قَالَ عَنْهُمُ الْوَلِيدُ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَتَوْا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالُوا: يَا رَسولَ اللهِ، وَاللهِ لَقَدْ كَذبَ الْوَلِيدُ وَلَكِنَّهُ قَدْ كَانَتْ بَيْنَنا وَبَيْنَهُ شَحْنَاءُ فَخَشِينَا أَنْ يُعَاقِبَنَا بِالَّذِي كَانَ بَيْنَنَا. فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَتَنْتَهُنَّ يَا بَنِي وُلَيْعَةَ أَوْ لأَبْعَثَنَّ إِلَيْكُمْ رَجُلاً عِنْدِي كَنَفْسِي، يَقْتُلُ مُقَاتِلِيكُمْ وَيَسْبِي ذَرَارِيكُمْ، وَهُوَ هَذَا خَيْرُ مَنْ تَرَوْنَ. وَضَرَبَ عَلَى كَتِفِ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. وَأَنْزَلَ اللهُ فِي الْوَلِيدِ بْنِ عَقَبَةَ ?يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ...?

فِي التَّوَعُّدِ عَلَى مَنْ نَاصَبَ عَلِيّاً عَلَيْهِ السَّلامُ الْخِلاَفَةَ: مِنْ كِتابِ مِناقِبِ الخَوارِزْمِيّ: عَنْ أَبِي ذَرّ الْغِفَارِيّ قَالَ قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ نَاصَبَ عَلِيّاً الْخِلافَةَ بَعْدِي فَهُوَ كَافِرٌ وَقَدْ حَارَبَ اللهَ وَرَسُولَهُ. وَمَنْ شَكَّ فِي عَلِيّ فَهُوَ كَافِرٌ. وَمِنْهُ: عَنْ زَيْنِ الْعَابِدِينَ عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَنْ عَلِيّ عَلَيْهِ السَّلامُ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِشْتَدَّ غَضَبُ اللهِ تَعالَى وَغَضَبِي عَلَى مَنْ أَهْرَقَ دَمِي وَآذَانِي فِي عِتْرَتِي.

وَمِنْهُ: عَنْ أَنَس قَالَ: كُنْتُ عِنْدَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَرَأَى عَلِيّاً عَلَيْهِ السَّلامُ مُقْبِلاً فَقَالَ: أَنَا وَهَذَا حُجَّةُ اللهِ عَلَى أُمَّتِي يَوْمَ الْقِيَامَةِ. وَمِنْهُ: عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ الْقُشَيْرِيّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيّ

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

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

one who has your rancor in heart and tells lies about you.106

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

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

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

عَلَيْهِ السَّلامُ: يَا عَلِيُّ، لاَ يُبَالِي مَنْ مَاتَ وَهُوَ يُبْغِضُكَ مَاتَ يَهُودِيّاً أَوْ نَصْرَانِيّاً. قَالَ يَزِيدُ بْنُ زُرَيْعٍ: قُلتُ لِبُهَزِ بْنِ حَكِيمٍ: أَحَدَّثَكَ أَبُوكَ عَنْ جَدّكَ عَنِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِهَذَا؟ قَالَ: إِنَّهُ لَحَدَّثَنِي أَبِي عَنْ جَدّي وَإِلاَّ فَصَمَّ اللهُ أُذُنَيَّ بِصَمَّامٍ مِنْ نَارٍ. وَمِنْهُ: عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا عِنْدَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَقَالُوا: وَاللهِ يَا رَسولَ اللهِ إِنك لأَحَبُّ إِلَيْنَا مِنْ أَنْفُسِنَا وَأَوْلاَدِنَا. قَالَ: فَدَخَلَ حِينَئِذٍ عَلِيٌّ عَلَيْهِ السَّلامُ فَنَظَرَ إِلَيْهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ: كَذِبَ مَنْ زَعَمَ أَنَّهُ يُبْغِضُكَ وَيُحِبُّنِي.

وَمِنْهُ: عَنْ أَبِي أَيُّوبَ الأَنْصَارِيّ وَاسْمُهُ خَالِدُ بْنُ يَزِيدَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، إِنَّ اللهَ جَعَلَكَ تُحِبُّ الْمَسَاكِينَ وَتَرْضَى بِهِمْ أَتْبَاعاً وَيَرْضَوْنَ بِكَ إِمَاماً. فَطُوبَى لِمَنْ تَبِعَكَ وَصَدَّقَ فِيكَ، وَوَيْلٌ لِمَنْ أَبْغَضَكَ وَكَذَّبَ فِيكَ.

وَمِنْهُ: عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ عِنْدَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذْ أَقْبَلَ عَلِيٌّ عَلَيْهِ

السَّلامُ غَضْبَانَ. فَقالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا أَغْضَبَكَ؟ فَقالَ: آذَوْنِي فِيكَ بَنُو عَمِّكَ. فَقَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُغْضِباً وَقالَ: يَا أَيُّهَا النَّاسُ، مَنْ آذَى عَلِيَّاً فَقَدْ آذَانِي. إنَّ عَلِيَّاً أَوَّلُكُمْ إِيماناً وَأَوْفَاكُمْ بِعَهْدِ اللهِ. يَا أَيُّهَا النَّاسُ، مَنْ آذَى عَلِيَّاً بُعِثَ يَوْمَ الْقِيَامَةِ يَهُودِيَّاً أَوْ نَصْرَانِيَّاً. فَقالَ جَابِرُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ: يَا رَسولَ اللهِ، وَإِنْ شَهِدَ أَلاَّ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ؟ فَقالَ: يَا جَابِرُ، كَلِمَةٌ يَحْتَجِزُونَ بِهَا أَلاَّ تُسْفَكَ دِمَاؤُهُمْ وَأَنْ لاَ تُسْتَبَاحَ أَمْوَالُهُمْ وَأَنْ لاَ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ.

وَمِنْهُ: عَنْ أَبِي هُرَيْرَةَ قَالَ: أَبْصَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلِيَّاً وَحَسَناً وَحُسَيْناً وَفَاطِمَةَ فَقالَ: أَنَا حَرْبٌ لِمَنْ حَارَبَكُمْ وَسِلْمٌ لِمَنْ سَالَمَكُمْ.

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

“say: He, Allah, is one” **(*112:1*).** 109

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

“say: He, Allah, is one”

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

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

The Holy Prophet (S) has been quoted by Ibn Abbas as saying: The relation of ‘Ali to me is like the relation of my head to my body.112 The Messenger of Allah has also been reported by Ibn Abbas as saying: The position of ‘Ali to me is like the position of my head to my body.113 The Holy Prophet has

been quoted by ‘Ali as saying: ‘Ali’s right to Muslims is like a father’s right to his son.114

‘Ali’s Ablution with Heavenly Water

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

فِي تَشْبِيهِهِ بِسُورَةِ الإِخْلاَصِ وَالْكَعْبَةِ وَرَأْسِ النَّبِيّ عَلَيْهِ السَّلامُ وَتَشْبِيهِ حَقِّهِ بِحَقِّ الْوَالِد: مِنْ كِتاب المَناقِب لِلْخَوَارِزْمِيّ: عَنِ النُّعْمَانِ بْن بَشِير قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّمَا مَثَلُ عَلِيٍّ فِي هَذِهِ الأُمَّةِ مَثَلُ ?قُلْ هُوَ اللهُ أَحَدٌ? فِي الْقُرْآنِ.

وَعَن ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلامُ: يَا عَلِيُّ، مَا مَثَلُكَ فِي النَّاسِ إلاَّ كَمَثَل ?قُلْ هُوَ اللهُ أَحَدٌ? فِي الْقُرْآن. مَنْ قَرَأَهَا مَرَّةً فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآن. وَمَنْ قَرَأَهَا مَرَّتَيْن فَكَأَنَّمَا قَرَأَ ثُلُثَي الْقُرْآن. وَمَنْ قَرَأَهَا ثَلاَثاً فَكَأَنَّمَا قَرَأَ الْقُرْآنَ كُلَّهُ. كَذَا أَنْتَ يَا عَلِيُّ، مَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ أَحَبَّ ثُلُثَ الإِسْلاَمِ. وَمَنْ أَحَبَّكَ بِلِسَانِهِ وَقَلْبِهِ فَقَدْ أَحَبَّ ثُلُثَي الإِسْلاَمِ. وَمَنْ أَحَبَّكَ بِلِسَانِهِ وَقَلْبِهِ وَيَدَيْهِ فَقَدْ أَحَبَّ الإِسْلاَمَ كُلَّهُ. وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً، لَوْ أَحَبَّكَ أَهْلُ الأَرْضِ كَحُبِّ أَهْلِ السَّمَاءِ لَمَا عُذِّبَ أَحَدٌ مِنْهُمْ بِالنَّارِ.

وَعَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَثَلُ عَلِيٍّ فِيكُمْ (أَوْ قَالَ: فِي هَذِهِ الأُمَّةِ) كَمَثَلِ الْكَعْبَةِ الْمَسْتُورَةِ (أَو الْمَشْهُورَةِ)؛ النَّظَرُ إِلَيْهَا عِبَادَةٌ وَالْحَجُّ إِلَيْهَا فَرِيضَةٌ. وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي مِثْلُ رَأْسِي مِنْ بَدَنِي. وَعَنْهُ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي كَرَأْسِي مِنْ بَدَنِي. وَعَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: حَقُّ عَلِيٍّ عَلَى الْمُسْلِمينَ كَحَقِّ الْوَالِدِ عَلَى وِلْدِهِ.

فِي السَّطْلِ:

رَوَى الخَوارِزْمِيُّ بِإِسْنادِهِ إِلَى أَنَس بْنِ مَالِك قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لأَبِي بَكْرٍ وَعُمَرَ: إِمْضِيَا إِلَى عَلِيٍّ حَتَّى يُحَدِّثَكُمَا بِمَا كَانَ مِنْهُ فِي لَيْلَتِهِ وَأَنَا عَلَى أَثَرِكُمَا. قَالَ أَنَسُ: فَمَضَيَا وَمَضَيْتُ مَعَهُمَا فَاسْتَأْذَنَ أَبُو بَكْرٍ وَعُمَرُ عَلَى عَلِيٍّ عَلَيْهِ السَّلامُ، فَخَرَجَ إِلَيْهِمَا. فَقالَ: يَا أَبَا بَكْرٍ، حَدَثَ شَيْءٌ؟ قَالَ: لاَ، وَمَا حَدَثَ إِلاَّ خَيْرٌ. قَالَ:

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

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

‘Ali, a Great Master

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

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

قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلِعُمَرَ إِمْضِيَا إِلَى عَلِيّ حَتَّى يُحَدّثَكُمَا بِمَا كَانَ مِنْهُ فِي لَيْلَتِهِ. وَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقالَ: يَا عَلِيُّ حَدّثْهُمَا مَا كَانَ مِنْكَ فِي لَيْلَتِكَ. فَقالَ: أَسْتَحْيِي يَا رَسولَ الله. فَقالَ: حَدّثْهُمَا فَإِنَّ اللهَ لاَ يَسْتَحْيِي مِنَ الْحَقّ. فَقالَ عَلِيٌّ: أَرَدْتُ الْمَاءَ لِلطَّهَارَةِ وَأَصْبَحْتُ وَخِفْتُ أَنْ تَفُوتَنِي الصَّلاَةُ، فَوَجَّهْتُ الْحَسَنَ فِي طَرِيقٍ وَالْحُسَيْنَ فِي طَرِيقٍ فِي طَلَبِ الْمَاءِ فَأَبْطَآ عَلَيَّ، فَأَحْزَنَنِي ذَلِكَ. فَرَأَيْتُ السَّقْفَ قَد انْشَقَّ وَنَزَلَ عَلَيَّ مِنْهُ سَطْلٌ مُغَطّى بِمِنْدِيل، فَلَمَّا صَارَ فِي الأَرْضِ نَحَّيْتُ الْمِنْدِيلَ عَنْهُ وَإِذَا فِيهِ مَاءٌ، فَتَطَهَّرْتُ لِلصَّلاَةِ وَاغْتَسَلْتُ وَصَلَّيْتُ. ثُمَّ ارْتَفَعَ السَّطْلُ وَالْمِنْدِيلُ وَالْتَأَمَ السَّقْفُ. فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيّ عَلَيْهِ السَّلامُ: أَمَّا السَّطْلُ فَمِنَ الْجَنَّةِ وَأَمَّا الْمَاءُ فَمِنْ نَهْرِ الْكَوْثَرِ وَأَمَّا الْمِنْدِيلُ فَمِنْ إِسْتَبْرَقِ الْجَنَّةِ. مَنْ مِثْلُكَ يَا عَلِيُّ فِي لَيْلَتِكَ وَجِبْرِيلُ يَخْدِمُكَ.

فِي وَصْفِهِ بِالسِّيَادَةِ:

رَوَى الخَوارِزْمِيُّ عَن ابْنِ عَبَّاس قَالَ: نَظَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ فَقالَ: أَنْتَ سَيِّدٌ فِي الدُّنْيَا وَسَيِّدٌ فِي الآخِرَةِ. مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَحَبِيبِي حَبِيبُ اللهِ عَزَّ وَجلَّ، وَعَدُوُّكَ عَدُوّي وَعَدُوّي عَدُوُّ الله عَزَّ وَجلَّ. وَيْلٌ لِمَنْ أَبْغَضَكَ مِنْ بَعْدِي. وَعَنْ أَخْطَبَ بْنِ مُحَمَّد قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِي إِلَى السَّمَاءِ إِذَا قَصْرٌ أَحْمَرُ مِنْ يَاقُوتَةٍ تَتَلأْلأُ فَأُوحِيَ إِلَيَّ فِي عَلِيّ أَنَّهُ سَيِّدُ الْمُسْلِمينَ وَإِمَامُ الْمُتَّقِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ.

وَعَنْ أَسْعَدَ بْنِ زُرارَةَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنْتَهَيْتُ لَيْلَةَ أُسْرِيَ بِي إِلَى سِدْرَةِ الْمُنْتَهَى فَأَوْحَى إِلَيَّ رَبِّي فِي عَلِيّ ثَلاثاً: إِنَّهُ إِمَامُ الْمُتَّقِينَ وَسَيِّدُ الْمُسْلِمينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ إِلَى جَنَّاتِ النَّعِيمِ.

1. Kashf al-Ghummah, vol. 1, pp. 30
2. Kashf al-Ghummah, vol. 1, pp. 30

3. Kashf al-Ghummah, vol. 1, pp. 21
4. Tarikh Dimashq, vol. 1, pp. 21
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6. Kafi, vol. 1, pp. 452
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9. Khasa'is Nisaee, pp. 231
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13. Majma' al-Zawa'id, vol. 9, pp. 208
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29. Firdaws al-Akhbar, vol. 2, pp. 277
30. Firdaws al-Akhbar, vol. 2, pp. 226
31. Firdaws al-Akhbar, vol. 3, pp. 91
32. Manaqib, Khawarizmi, chap. 6, pp. 27
33. Manaqib, Khawarizmi, chap. 6, pp. 28
34. Manaqib, Khawarizmi, chap. 6, pp. 28
35. Manaqib, Khawarizmi, chap. 6, pp. 30
36. Manaqib, Khawarizmi, chap. 6, pp. 40
37. Manaqib, Khawarizmi, chap. 6, pp. 35
38. Manaqib, Khawarizmi, chap. 6, pp. 25
39. Manaqib, Khawarizmi, chap. 6, pp. 37
40. Kifayat al-Talib, part 4 , pp. 72
41. Kifayat al-Talib, part 5, pp. 74
42. Manaqib, Khawarizmi, chap. 6, pp. 33
43. Manaqib, Khawarizmi, chap. 6, pp. 37
44. Kifayat al-Talib, part 10, pp. 92
45. Kifayat al-Talib, part 26, pp. 132
46. Manaqib, Khawarizmi, chap. 8, pp. 57
47. Manaqib, ibn Maghazili, pp. 240, Hadith 278
48. Manaqib, Khawarizmi, chap. 8, pp. 57
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53. Arjah al–Matalib, pp. 600
54. Manaqib, Khawarizmi, part 2, chap. 16, pp. 111
55. Manaqib, Khawarizmi, part 2, chap. 16, pp. 110
56. Irshad, Sheikh Mufid, vol. 1, chap. 50, pp. 158
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62. Manaqib, Khawarizmi, chap. 14, pp. 80
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64. Manaqib, Khawarizmi, chap. 14, pp. 80
65. Manaqib, Khawarizmi, chap. 14, pp. 80
66. Ihqaq al–Haqq, vol. 4, pp. 220
67. Khasa'is al–Wahy, chap. 6, pp. 96
68. Manaqib, Khawarizmi, chap. 7, pp. 42
69. Manaqib, Khawarizmi, chap. 7, pp. 42
70. Hilyat al–Awliya', vol. 1, pp. 66
71. Manaqib, Khawarizmi, chap. 9, pp. 62
72. Manaqib, Khawarizmi, chap. 9, pp. 62, Hadith 11
73. al–Fusul al–Muhimmah, ibn Sabbagh, pp. 295
74. Kashf al–Ghummah, vol. 1, pp. 157
75. Manaqib, Khawarizmi, chap. 14, pp. 90
76. Manaqib, Khawarizmi, chap. 19, pp. 231
77. Manaqib, ibn Mardooyah, part 3, pp. 10
78. Manaqib, ibn Mardooyah, part 15, pp. 11
79. Manaqib, ibn Mardooyah, part 9, pp. 13
80. Manaqib, ibn Mardooyah, part 15, pp. 17
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82. Manaqib, Khawarizmi, chap. 19, pp. 215
83. Manaqib, Khawarizmi, chap. 14, pp. 86
84. Manaqib, Khawarizmi, chap. 14, pp. 87
85. Manaqib, Khawarizmi, chap. 14, pp. 91
86. Manaqib, Khawarizmi, chap. 13, pp. 76
87. Manaqib, Khawarizmi, chap. 9, pp. 59
88. Manaqib, Khawarizmi, chap. 9, pp. 60
89. Manaqib, Khawarizmi, chap. 9, pp. 61
90. Manaqib, Khawarizmi, chap. 9, pp. 61
91. Manaqib, Khawarizmi, chap. 8, pp. 57
92. Fara'id al–Simtayn, vol. 1, pp. 299, part 55, Hadith 237
93. Manaqib, Khawarizmi, chap. 9, pp. 65
94. Manaqib, ibn Mardooyah; Ihqaq al–Haqq, vol. 4, pp. 254
95. Manaqib, ibn Mardooyah; Ihqaq al–Haqq, vol. 4, pp. 254
96. Manaqib, ibn Mardooyah; Kashf al–Ghummah, vol. 1, pp. 156
97. Manaqib, ibn Mardooyah; Kashf al–Ghummah, vol. 1, pp. 157
98. Manaqib, ibn Mardooyah; Kashf al–Ghummah, vol. 1, pp. 157

99. Manaqib, ibn Mardooyah; Kashf al-Ghummah, vol. 1, pp. 157
100. Manaqib, ibn Mardooyah; Ihqaq al-Haqq, vol. 6, pp. 453
101. Manaqib, ibn Maghazili, pp. 45, Hadith 68
102. Maqtal, Khawarizmi, vol. 2, chap. 12, pp. 84
103. Manaqib, ibn Maghazili, pp. 45, Hadith 67
104. Manaqib, ibn Maghazili, pp. 50, Hadith 74
105. Manaqib, ibn Maghazili, pp. 51, Hadith 75
106. Manaqib, ibn Maghazili, pp. 121, Hadith 159
107. Manaqib, ibn Maghazili, pp. 52, Hadith 76
108. Maqtal, Khawarizmi, chap. 6, pp. 99
109. Manaqib 'Ali, Ibn Maghazili, pp. 69, Hadith 100
110. Yanabi al-Mawaddah, part 42, pp. 125
111. Manaqib, ibn Maghazili, pp. 106, Hadith 149
112. Manaqib, Khawarizmi, chap. 14, pp. 87
113. Manaqib, Khawarizmi, chap. 14, pp. 91
114. Manaqib, Khawarizmi, chap. 19, pp. 219
115. Manaqib, Khawarizmi, chap. 19, pp. 216
116. Manaqib, Khawarizmi, chap. 19, pp. 234
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'Ali is the supervisor of the Kawthar Pond, the giver of permission to enter Paradise, the bearer of the standard on the Resurrection Day and during crossing the Discriminating Bridge (Sirat), and his two angels takes pride in him on the other angels1 The Messenger of Allah has been quoted by Ibn Abbas as saying: On the Day of Judgment, 'Ali stands by the Pond of Kawthar. No one enters paradise without his permission.2

The Holy Prophet (S) has been reported by Jabir as saying: The two angels who are in charge of taking up 'Ali's deeds are more proud than other angels, for they present to God not any one of 'Ali's deeds which brings about Allah's wrath. So they have a privilege over other angels.3 The Messenger of Allah has been quoted by Ibn Abbas as saying: On the Day of Judgment, on God's order, Gabriel sits at the gate of paradise and blocks people's entrance into paradise except those having a clean record signed by 'Ali.4

Jabir ibn Samarah has reported: The Holy Prophet (S) was asked: O Messenger of Allah! Who is your banner bearer on the Day of Judgment? He said: My banner bearer on that day will be my banner bearer in the world. He is no one but 'Ali ibn Abi-Talib.5 The Messenger of Allah has been quoted by Abdullah ibn Anas as saying: On the Day of Judgment when The Discriminating Bridge will be put over hell, no one can cross it unless he has a document in hand showing his love for 'Ali.6

Virtues of ‘Ali’s Children

The sons of Amir al-Mu’minin, two of whom, are Imam Hasan and Imam Husayn have merits which cannot be counted. The Messenger of Allah has been quoted by Abdullah ibn Masud as saying: Hasan and Husayn are two masters and leaders of youths in paradise.7 The Holy Prophet (S) has been reported by Abu-Hurayrah as saying: An angel was permitted to come to visit me and to give good tidings to me. The good tidings were: Fatimah is the princess of the women of my Ummah, and Hasan and Husayn are two masters of the youths in paradise.

فِي أَنَّهُ صَاحِبُ الْحَوْضِ وَالإِذْنِ فِي دُخُولِ الْجَنَّةِ وَصَاحِبُ اللِّوَاءِ يَوْمَ الْقِيَامَةِ وَالصِّرَاطِ وَافْتِخَارُ مَلَكَيْهِ عَلَى الْمَلائِكَةِ: رَوَى الخَوارِزْمِيُّ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ يَوْمَ الْقِيَامَةِ عَلَى الْحَوْضِ. لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ مَنْ جَاءَ بِجَوَازٍ مِنْ عَلِيٍّ عَلَيْهِ السَّلامُ.

وَعَنْ جَابِرٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ مَلَكَيْ عَلِيِّ بْنِ أَبِي طَالِبٍ لَيَفْتَخِرَانِ عَلَى سَائِرِ الأَمْلاكِ لِكَوْنِهِمَا مَعَ عَلِيٍّ، لأَنَّهُمَا لَمْ يُصْعِدا إِلَى اللهِ عَزَّ وَجلَّ مِنْهُ قَطُّ بِشَيْءٍ يُسْخِطُهُ. وَعَنْ مُجاهِد عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ الْقِيامَةِ أَمَرَ اللهُ تَعالَى جِبْرِيلَ عَلَيْهِ السَّلامُ أَنْ يَجْلِسَ عَلَى بَابِ الْجَنَّةِ فَلا يَدْخُلُهَا إِلاَّ مَنْ مَعَهُ بَرَاءَةٌ مِنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ.

وَعَنْ جَابِرِ بْنِ سَمَرَةَ قَالَ: قِيلَ: يَا رَسولَ اللهِ، مَنْ صَاحِب لِوَائِكَ فِي الآخِرَةِ؟ قَالَ: صَاحِبُ لِوَائِي فِي الآخِرَةِ صَاحِبُ لِوَائِي فِي الدُّنْيَا؛ عَلِيُّ بْنُ أَبِي طَالِب عَلَيْهِ السَّلامُ. وَعَنْ عَبْد اللهِ بْنِ أَنَسٍ عَنْ جَدِّهِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَنُصِبَ الصِّرَاطُ عَلَى شَفِيرِ جَهَنَّمَ لَمْ يَجُزْ عَلَيْهِ إِلاَّ مَنْ مَعَهُ كِتَابٌ بِوِلاَيَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. فِي أَوْلادِهِ:

كَانَ أَوْلادُ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مِنْ جُمْلَتِهِمُ الإِمَامَانِ الحَسَنُ وَالْحُسَيْنُ

عَلَيْهِمَا السَّلامُ وَفَضَائِلُهُمَا لاَ تُحْصَى كَثْرَةً.

رَوَى الخَوارِزْمِيُّ بِإِسْنادِهِ عَنْ عَبْد اللهِ بْنِ مَسْعُود قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اَلْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ. وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ مَلَكاً إِسْتَأْذَنَ اللهَ عَزَّ وَجلَّ فِي زِيَارَتِي فَبَشَّرَنِي بِمَا بَشَّرَنِي، وَأَخْبَرَنِي بِمَا أَخْبَرَنِي أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أُمَّتِي وَأَنَّ الحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

The Messenger of Allah has been quoted by Yali Amiri as saying: Husayn is from me and I am from Husayn. God loves one who loves Husayn. He is one of my grandsons.8 It has been reported on the authority of Ibn Abbas: Gabriel came to the presence of the Holy Prophet, saying: Verily God Almighty annihilated seventy thousand persons against martyrdom of the innocent Yahya (John), the son of Zachariah, but He will annihilate twice this number against the martyrdom of your daughter's son, Husayn.9

The Holy Prophet of Islam has said: Beyond doubt, the abode of the killer of Husayn is in a coffin of fire and his punishment is as much as that of half the world people. This torment is at a time when his hands and feet are tied to hot chains thrown into the fire on face in a way that he is placed in the abyss. This evil criminal has stinking smell from which the dwellers of hell seek refuge to God. He abides in the fire of hell, is tormented, cannot get rid of it even for an hour and the fetid water of hell is poured into his throat. Woe to the killers of Husayn from the chastisement on the Day of Judgment.10

Musab has reported: Imam Husayn went on Hajj pilgrimage on foot for twenty five times.11

Bara has reported: I saw the Messenger of Allah carrying Hasan on his shoulder, saying: O Lord! I love Hasan. You love him too.12 Hudhayfah ibn Yaman has reported: I saw the Messenger of Allah holding Husayn's hand in his hand, saying: O people! This is Husayn ibn 'Ali! Hold him in high esteem! This is Husayn whose grandfather, grandmother, father, mother, maternal uncle and aunt, brother and himself are in paradise. Their devotees and followers of their devotees are in paradise too.13

Abu-Hurayrah has reported: I saw the Messenger of Allah relishing the saliva of Hasan and Husayn like one who relishes dates.14 Usamah ibn Zayd reports: One of the other nights, I knocked the door of the Holy Prophet's house for a need. The Holy Prophet came out of the house and met what I needed. At this time, I saw the Holy Prophet wrap with something which I did not know what it was. So I said: O Messenger of Allah! What is it? The Holy Prophet unwrapped himself.

وَعَنْ يَعْلِيّ العامِرِيّ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ. أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْناً. حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ. وَعَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَ جَبْرَئِيلُ عَلَيْهِ السَّلامُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللهَ عَزَّ وَجلَّ قَتَلَ بِيَحْيَى بْنِ زَكَرِيَّا سَبْعِينَ أَلْفاً وَإِنَّهُ قَاتِلٌ بِابْنِ ابْنَتِكَ الْحُسَيْنِ عَلَيْهِمَا السَّلامُ سَبْعِينَ أَلْفاً وَسَبْعِينَ أَلْفاً.

وَقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: قَاتِلُ الْحُسَيْنِ فِي تَابُوتٍ مِنْ نَارٍ عَلَيْهِ نِصْفُ عَذَابِ أَهْلِ النَّارِ، أَوْ أَهْلِ الدُّنْيَا، وَقَدْ شُدَّ يَدَاهُ وَرِجْلاَهُ بِسَلاَسِلَ مِنْ نَارٍ، مُنَكَّسٌ فِي النَّارِ حَتَّى يَقَعَ فِي قَعْرِ جَهَنَّمَ، وَلَهُ رِيحٌ يَتَعَوَّذُ أَهْلُ النَّارِ إِلَى رَبِّهِمْ عَزَّ وَجلَّ مِنْ شِدَّةِ رِيحِ نَتْنِهِ، وَهُوَ فِيهَا خَالِدٌ ذَائِقُ الْعَذَابِ الأَلِيمِ، لاَ يُفَتَّرُ عَنْهُ سَاعَةً، وَيُسْقَى مِنْ حَمِيمِ جَهَنَّمَ. الْوَيْلُ لَهُ مِنْ عَذَابِ اللهِ عَزَّ وَجلَّ. وَعَنْ مُصْعَبٍ قَالَ: حَجَّ الْحُسَيْنُ عَلَيْهِ السَّلامُ خَمْساً وَعِشْرِينَ حِجَّةً مَاشِياً. وَعَنِ البَرَاءِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَامِلاً الْحَسَنَ عَلَيْهِ السَّلامُ وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ.

وَعَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ آخِذاً بِيَدِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلامِ وَقَالَ: يَا أَيُّهَا النَّاسُ، هَذَا الْحُسَيْنُ بْنُ عَلِيٍّ؛ أَلاَ فَاعْرِفُوهُ وَفَضِّلُوهُ، فَوَاللهِ لَجَدُّهُ أَكْرَمُ عَلَى اللهِ تَعالَى مِنْ جَدِّ يُوسُفَ بْنِ يَعْقُوبَ عَلَيْهِمَا السَّلامُ. هَذَا الْحُسَيْنُ بْنُ عَلِيٍّ؛ جَدُّهُ فِي الْجَنَّةِ وَجَدَّتُهُ فِي الْجَنَّةِ وَأُمُّهُ فِي الْجَنَّةِ وَأَبُوهُ فِي الْجَنَّةِ وَعَمُّهُ فِي الْجَنَّةِ وَعَمَّتُهُ فِي الْجَنَّةِ وَخَالُهُ فِي الْجَنَّةِ وَخَالَتُهُ فِي الْجَنَّةِ وَأَخُوهُ فِي الْجَنَّةِ وَهُوَ فِي الْجَنَّةِ وَمُحِبُّوهُمْ فِي الْجَنَّةِ وَمُحِبُّو مُحِبِّيهِمْ فِي الْجَنَّةِ. وَعَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَمُصُّ لُعَابَ الْحَسَنِ وَالْحُسَيْنِ كَمَا يَمُصُّ الرَّجُلُ اللَّبَنَ.

وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: طَرَقْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ذَاتَ لَيْلَةٍ لِحَاجَةٍ، فَخَرَجَ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لاَ أَدْرِي مَا هُوَ. فَلَمَّا فَرَغْتُ مِنْ حَاجَتِي

قُلتُ: مَا هَذَا الَّذِي أَنْتَ

I saw that he was holding Hasan and Husayn in his arms. Then, he said: These are my sweethearts and the sweethearts of my daughter! O Lord! You know that I love them. You too do not deny them love. He repeated this three times.15 Jabir reports: One day I went to the presence of the Holy Prophet while Hasan and Husayn were riding on his back. He was saying: You are riding on a good horse and you two are good riders!16

Abu-Sa'id Khidri reports: I and a group of people were in the presence of the Holy Prophet (S) speaking to one another till it was the time of siesta. Given that the conversation prolonged and the Holy Prophet (S) was accustomed to siesta, seeing the signs of tiredness on his face, we left the meeting place. But at this time, we saw Lady Fatimah knocking at the door. 'Ali who was among us said to her: O Fatimah! Why are you out at this hot time of the day? She said: Hasan and Husayn have not come back home. I thought they were at their grandfather's house. I am here for this reason. 'Ali said: They are not at their grandfather's house. Go back home and do not bother your father. The Holy Prophet who was inside heard them. Despite being tired, he came out. Seeing her father Fatimah said: O Messenger of Allah! Your sons, Hasan and Husayn have not returned home. I thought they were in your house. I came here to be sure of it!

The Messenger of Allah said: God Almighty will protect them from any harm. Now, go back home with peace of mind. We deserve more to go and look for them. So Fatimah went back home while the Messenger of Allah and 'Ali went in different directions. We all went to look for them and after a short while, we found them near a wall while one was lying in the shelter of another from the sunlight. As soon as the Holy Prophet's look fell on them, he started weeping. He bint, took them up and while kissing them put Hasan on his right shoulder and Husayn on his left shoulder and headed for the house. It was a hot day then and the Holy Prophet did not let his two sons put their feet on the hot ground lest their feet be hurt. He carried them on his shoulders throughout the way.

Sulayman ibn Salim reported Amash as saying: The errand boy of Abu-Jafar Mansur called me to see him at midnight, saying: Abu-Jafar wants to see you immediately.

مُشْتَمِلٌ عَلَيْهِ؟ فَإِذَا هُوَ حَسَنٌ وَحُسَيْنٌ عَلَى وِرْكَيْهِ. فَقالَ: هَذَانِ ابْنَايَ وَابْنَا ابْنَتِي. اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا ـ ثَلاثَ مَرَّات ـ. وَعَنْ جَابِرٍ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَى ظَهْرِهِ الْحَسَنُ وَالْحُسَيْنُ وَهُوَ يَقُولُ: نِعْمَ الْجَمَلُ جَمَلُكُمَا وَنِعْمَ الْعَدْلانِ أَنْتُمَا.

وَعَنْ أَبِي سَعِيدٍ الْخِدْرِيِّ قَالَ: كُنَّا نَتَحَدَّثُ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى دَنَت الْقَائِلَةُ، فَجَعَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَمِيلُ مَرَّةً عَنْ يَمِينِهِ وَمَرَّةً عَنْ يِسَارِهِ، فَلَمَّا رَأَيْنَا ذَلِكَ قُمْنَا عَنْهُ. فَلَمَّا خَرَجْنَا إِلَى الْبَابِ إِذَا نَحْنُ بِفَاطِمَةَ ابْنَتِهِ عَلَيْهَا السَّلامُ. فَقَالَ لَهَا عِلِيٌّ عَلَيْهِ السَّلامُ: يَا فَاطِمَةُ مَا أَزْعَجَكِ هَذِهِ السَّاعَةَ مِنْ رَحْلِكِ؟ قَالَتْ: ابْنَاكَ الْحَسَنُ وَالْحُسَيْنُ فَقَدْتُهُمَا مُنْذُ أَصْبَحْتُ وَمَا كُنْتُ أَظُنُّهُمَا إِلاَّ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. قَالَ: مَا هُمَا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَارْجِعِي وَلاَ تُؤْذِيهِ فَإِنَّهَا لَيْسَتْ بِسَاعَةِ إِذْنٍ. فَسَمِعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَلاَمَ عَلِيٍّ وَفَاطِمَةَ فَخَرَجَ فِي إِزَارٍ لَيْسَ عَلَيْهِ غَيْرُهُ فَقَالَ: مَا أَزْعَجَكِ فِي هَذِهِ السَّاعَةِ مِنْ رَحْلِكِ؟ فَقَالَتْ: يَا رَسولَ اللهِ، ابْنَاكَ الْحَسَنُ وَالْحُسَيْنُ خَرَجَا مِنْ عِنْدِي فَلَمْ أَرَهُمَا حَتَّى السَّاعَةَ وَكُنْتُ أَحْسَبُهُمَا عِنْدَكَ وَقَدْ دَخَلَنِي وَجَلٌ شَدِيدٌ. قَالَ: فَقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا فَاطِمَةُ إِنَّ اللهَ وَلِيُّهُمَا وَحَافِظُهُمَا، لَيْسَ عَلَيْهِمَا ضَيْعَةٌ إِنْ شَاءَ اللهُ. إِرْجِعِي يَا بُنَيَّةُ فَنَحْنُ أَحَقُّ بِالطَّلَبِ. فَرَجَعَتْ فَاطِمَةُ إِلَى بَيْتِهَا فَأَخَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي وَجْهٍ وَعَلِيٌّ عَلَيْهِ السَّلامُ فِي وَجْهٍ آخَرَ فَابْتَغَيَاهُمَا فَانْتَهَيَا إِلَيْهِمَا وَهُمَا فِي أَصْلِ حَائِطٍ قَدْ أَحْرَقَتْهُمَا الشَّمْسُ وَأَحَدُهُمَا مُسْتَتِرٌ بِصَاحِبِهِ. فَلَمَّا رَآهُمَا فِي تِلْكَ الْحَالَةِ خَنَقَتْهُ الْعَبْرَةُ وَأَكَبَّ عَلَيْهِمَا يُقَبِّلُهُمَا. ثُمَّ حَمَلَ الْحَسَنَ عَلَى مَنْكِبِهِ الأَيْمَنِ وَالْحُسَيْنِ عَلَى مَنْكِبِهِ الأَيْسَرِ. ثُمَّ أَقْبَلَ بِهِمَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَرْفَعُ قَدَماً وَيَضَعُ أُخْرَى مِمَّا يُكَابِدُ مِنْ حَرِّ الرَّمْضَاءِ، وَكَرِهَ أَنْ يَمْشِيَا فَيُصِيبَهُمَا مَا أَصَابَهُ فَوَقَاهُمَا بِنَفْسِهِ.

وَعَنْ سُلَيْمَانَ بْنِ سَالِمٍ قَالَ: حَدَّثَنِي الأَعْمَشُ قَالَ: بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ الْمَنْصُورُ يَطْلُبُنِي.

I said: For what reason has Amir al-Mu'minin summoned me at this time of night? He said: I have no idea. I said: Tell him that I will come to see you after a few minutes. But I said to myself: To be summoned at this hour of night is certainly not for something fair. Perhaps, he wants to ask me something about the virtues and merits of 'Ali ibn Abi-Talib. If I tell the truth, he will kill me. Hence, I purified myself (performed Ghusl), put on my shroud, applied Camphor, wrote my last will and testament, gave it to my family and headed for the palace of Mansur. When I entered the palace, I found my old friend, Amr ibn Ubayd Basri with him. Hence, I was relieved of anxiety, for I knew he would defend me in

all conditions. At any rate, after exchange of greetings, I took a seat in a corner. Mansur said: Leave that place and come near me. I went near to him while exchanging a few words with Amr ibn Ubayd. However the smell of camphor had spread in that palace. Mansur asked: What is the smell for? I said: For something urgent.

Mansur said: Should you not tell the truth, I will have you killed! I said: O Amir al-Mu'minin, your errand boy called on me at midnight. I said to myself, this untimely call has no reason other than asking questions about the virtues of 'Ali. Since I am not going to conceal them, it will result in my being killed! For this reason, I performed Ghusl, applied camphor, put on my shroud, and came to you. This is the whole truth! Sitting on his knees and reclining as if he was announcing his readiness to hear me, Mansur said: I seek refuge to God to have an innocent person killed. Now tell me what is my name and do you know my name at all? I said: yes, your name is Abdullah ibn Mansur, the son of Muhammad ibn 'Ali ibn Abdullah Ibn Abbas ibn Abd al-Muttalib. He said: That is true. Now, by God and by my relation to the Messenger of Allah, what do you and other scholars know about 'Ali's virtues and merits? I said: My knowledge is little. I know about ten thousand Hadiths and a little more! Mansur said: O Sulayman, I will now recite two Hadiths about 'Ali's virtues which will overshadow all the Hadiths you and other jurisprudents know provided that you will not tell it to anyone of the Shi'ite Muslims and take an oath for your undertaking. I said: I do not take an oath, but I will not tell it to anyone. Then he said: When I feared the rule of Banu-Marwan and I was running from one city to another, I was trying to narrate 'Ali's virtues to attract the love of 'Ali's devotees to spreading his merits.

فَقُلْتُ لِلرَّسُولِ: مَا يُرِيدُ مِنّي أَمِيرُ المُؤْمِنِينَ؟ قَالَ: لاَ أَعْلَمُ. فَقُلْتُ لَهُ: أَبْلِغْهُ أَنّي آتِيهِ. ثُمَّ تَفَكَّرْتُ فِي نَفْسِي فَقُلْتُ: مَا دَعَانِي فِي هَذَا الْوَقْت مُتَخَيّراً، وَلَكِنْ عَسَى أَنْ يَسْأَلَنِي عَنْ فَضَائِلِ أَمِيرِ المُؤْمِنِينَ عَلِيّ بْن أَبِي طَالِب عَلَيْهِ السَّلامُ. فَإِنْ أَخْبَرْتُهُ قَتَلَنِي. قَالَ فَتَطَهَّرْتُ وَلَبِسْتُ أَكْفَانِي وَتَحَنَّطْتُ ثُمَّ كَتَبْتُ وَصِيَّتِي ثُمَّ سِرْتُ إِلَيْهِ فَوَجَدْتُ عِنْدَهُ عَمْرُو بْنُ عُبَيْد فَحَمِدْتُ اللهَ عَلَى ذَلِكَ وَقُلْتُ: وَجَدْتُ عِنْدَهُ عَوْناً صَادِقاً مِنْ أَهْلِ الْبَصْرَةِ. فَقَالَ لِي: أُدْنُ يَا سُلَيْمَانُ. فَدَنَوْتُ. فَلَمَّا قَرُبْتُ مِنْهُ أَقْبَلْتُ عَلَى عَمْرِو بْن عُبَيْد أَسْأَلُهُ، وَفَاحَ رِيحُ الْحَنُوطِ مِنّي. فَقَالَ: يَا سُلَيْمَانُ، مَا هَذِهِ الرَّائِحَةُ؟ وَاللهِ لَتَصْدُقَنِّي وَإِلاَّ قَتَلْتُكَ. قُلتُ: يَا أَمِيرَ المُؤْمِنِينَ، أَتَانِي رَسُولُكَ فِي جَوْفِ اللَّيْلِ فَقُلْتُ فِي نَفْسِي: مَا بَعَثَ أَمِيرُ المُؤْمِنِينَ إِلَيَّ فِي هَذِهِ السَّاعَةِ إِلاَّ لِيَسْأَلَنِي عَنْ فَضَائِلِ أَمِيرِ المُؤْمِنِينَ عَلِيّ عَلَيْهِ السَّلامُ؛ فَإِنْ أَخْبَرْتُهُ قَتَلَنِي، فَكَتَبْتُ وَصِيَّتِي وَلَبِسْتُ كَفَنِي وَتَحَنَّطْتُ.

فَأَهْوَى جَالِساً وَهُوَ يَقُولُ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ. ثُمَّ قَالَ: أَتَدْرِي يَا سُلَيْمَانُ مَا اسْمِي؟ قُلتُ: نَعَمْ ، يَا أَمِيرَ المُؤْمِنِينَ. قَالَ: مَا اسْمِي؟ قُلتُ: عَبْدُ اللهِ الْمَنْصُورُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ. قَالَ: صَدَقْتَ، فَأَخْبِرْنِي بِاللهِ وَبِقَرَابَتِي مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، كَمْ رَوَيْتَ فِي عَلِيٍّ مِنْ فَضِيلَةٍ عَنْ جَمِيعِ الْفُقَهَاءِ وَكَمْ يَكُونُ؟ قُلتُ: يَسِيراً يَا أَمِيرَ المُؤْمِنِينَ؛ نَحْوَ عَشَرَةِ آلاَفِ حَدِيثٍ وَمَا زَادَ.

قَالَ: يَا سُلَيْمَانُ، لأُحَدِّثَنَّكَ فِي فَضَائِلِ عَلِيٍّ عَلَيْهِ السَّلامُ حَدِيثَيْنِ يَأْكُلاَنِ كُلَّ حَدِيثٍ رَوَيْتَهُ عَنْ جَمِيعِ الْفُقَهَاءِ. فَإِنْ حَلَفْتَ لِيَ الآنَ أَلاَّ تَرْوِيَهُمَا لأَحَدٍ مِنَ الشِّيعَةِ حَدَّثْتُكَ بِهِمَا. فَقُلْتُ: لاَ أَحْلِفُ وَلا أُخْبِرُ بِهِمَا أَحَداً مِنْهُمْ. فَقَالَ: كُنْتُ هَارِباً مِنْ بَنِي مَرْوَانَ وَكُنْتُ أَدُورُ

People highly respected me inviting me to their houses and received me in the best way till I reached Syria. Contrary to other places, the people of Syria were Khawarij and the followers of Muawiyah. They would curse ‘Ali in their mosques every morning. One day, I arrived in a mosque at noon disguised as a poor man. Knowing about the people of Syria, I feared that they might know me and surrender me to the ruling authorities. The congregational noon prayer started. Wearing a worn-out cloak, I too prayed with them. When the prayer was completed, the prayer leader leant against the wall; the worshipers circled around him and did not say anything out of respect for him.

At this time, two boys entered the mosque. Seeing them, the prayer leader opened his arms, saying: My sons! Come here. He gave them a hug, called their names respectfully, saying: By God, the names I have given you was motivated only by my love for Muhammad and his household. I heard him calling them Hasan and Husayn. I rejoiced, saying to myself my wish has been realized. To be on the safe side, I asked a young man who was near to me: Who is the prayer leader and what is the relation of these two boys with him?

He said: This sheikh is the two boy’s grandfather. In this city no one has the love for ‘Ali except him. It is for this reason he has named them Hasan and Husayn. This added to my joy. So I rose up quickly and said to myself: Today I am a sharp sword and do not fear anyone. Approaching the sheikh, I said: O sheikh, I find you a devotee of Ahl al-Bayt. If you like I will relate to you a narration about them which will please you. He said: I am very much fond of it. Should you gladden me by telling it, I will gladden you too.

I said: My father has related it on the authority of my grandfather, and he too on the authority of his

father has quoted the Messenger of Allah but the sheikh interrupted me by saying: Who is your father, your grandfather, and father of your grandfather? I said: Muhammad ibn ‘Ali ibn Abdullah Ibn Abbas, and then related the tradition.

Ibn Abbas reported: I and a group of people were in the presence of the Holy Prophet (S) when all of a sudden, Fatimah while weeping came to the presence of her father. The Messenger of Allah said: My daughter, why are you weeping? May your eyes never be tearful! She said: Dear father! Hasan and Husayn have disappeared since morning. I searched for them in the houses of your wives and other places but I could not find any trace of them.

الْبُلْدَانَ أَتَقَرَّبُ إِلَى النَّاسِ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ وَفَضَائِلِهِ، وَكَانُوا يَرْوُونِي وَيُطْعِمُونِي وَيَزُورُونِي وَيُكْرِمُونِي وَيَخْدِمُونِي وَيَحْمِلُونِي حَتَّى وَرَدْتُ بِلادَ الشَّامِ. فَكَانُوا إِذَا أَصْبَحُوا لَعَنُوا عَلِيّاً عَلَيْهِ السَّلامُ فِي مَسَاجِدِهِمْ لأَنَّ كُلَّهُمْ خَوَارِجُ وَأَصْحَابُ مُعَاوِيَةَ. فَدَخَلْتُ مَسْجِداً وَفِي نَفْسِي مِنْهُمْ شَيْءٌ، فَأُقِيمَتِ الصَّلاَةُ فَصَلَّيْتُ الظُّهْرَ وَعَلَيَّ كِسَاءٌ خَلِقٌ. فَلَمَّا سَلَّمَ الإِمَامُ اتَّكَأَ عَلَى الْحَائِطِ وَأَهْلُ الْمَسْجِدِ حُضُورٌ، فَجَلَسْتُ فَلَمْ أَرَ أَحَداً مِنْهُمْ يَتَكَلَّمُ تَوْقِيراً لإِمَامِهِمْ.

فَإِذَا بِصَبِيَّيْنِ قَدْ دَخَلاَ الْمَسْجِدَ. فَلَمَّا نَظَرَ إِلَيْهِمَا الإِمَامُ قَالَ: إِدْخُلاَ مَرْحَباً بِكُمَا وَمَرْحَباً بِمَنْ سُمِّيتُمَا بِاسْمَيْهِمَا. وَاللهِ مَا سَمَّيْتُكُمَا بِاسْمَيْهِمَا إِلاَّ لِحُبِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ. فَإِذا أَحَدُهُمَا يُقَالُ لَهُ الْحَسَنُ وَالآخَرُ الْحُسَيْنُ. فَقُلْتُ فِيمَا بَيْنِي وَبَيْنَ نَفْسِي: قَدْ أَصَبْتُ الْيَوْمَ حَاجَتِي، وَلاَ قُوَّةَ إِلاَّ بِاللهِ. وَكَانَ شَابٌّ إِلَى جَنْبِي فَسَأَلْتُهُ: مَنْ هَذَا الشَّيْخُ وَمَنْ هَذَانِ الصَّبِيَّانِ؟ فَقَالَ: الشَّيْخُ جَدُّهُمَا وَلَيْسَ فِي هَذِهِ الْمَدِينَةِ أَحَدٌ يُحِبُّ عَلِيّاً غَيْرُهُ؛ وَلِذَلِكَ سَمَّاهُمَا الْحَسَنَ وَالْحُسَيْنَ. فَقُمْتُ فَرِحاً وَإِنِّي يَوْمَئِذٍ لَصَارِمٌ لاَ أَخَافُ الرِّجَالَ، فَدَنَوْتُ مِنَ الشَّيْخِ فَقُلْتُ: هَلْ لَكَ فِي حَدِيثٍ أُقِرُّ بِهِ عَيْنَكَ؟ فَقَالَ: مَا أَحْوَجَنِي إِلَى ذَلِكَ! وَإِنْ أَقْرَرْتَ عَيْنِي أَقْرَرْتُ عَيْنَكَ. فَقُلْتُ: حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ... فَقَالَ: مَنْ وَالِدُكَ وَجَدُّكَ؟ قُلتُ: مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ اللهِ بْنِ الْعَبَّاسِ. قَالَ: إِنَّا كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَإِذَا فَاطِمَةُ عَلَيْهَا السَّلامُ قَدْ أَقْبَلَتْ تَبْكِي. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا يُبْكِيكِ يَا فَاطِمَةُ؟ قَالَتْ: يَا أَبَةُ، إِنَّ الْحَسَنَ وَالْحُسَيْنَ قَدْ غَدَوْا فَذَهَبَا مُنْذُ الْيَوْمِ وَقَدْ طَلَبْتُهُمَا وَلاَ أَدْرِي أَيْنَ هُمَا، وَإِنَّ عَلِيّاً عَلَيْهِ

‘Ali has been irrigating the trees for the past five days and has not come home to search for them. The Messenger of Allah assigned Abu-Bakr who was sitting on his right side to search for them and assigned Umar, Salman, Abu-Dharr, and a group of companions whose number amounted to seventy to search for Hasan and Husayn who were, in the words of the Holy Prophet, the apple of his eye. They all searched for Hasan and Husayn but they could not find them and returned without any news! The Messenger of Allah was upset with this unexpected event so he headed for the mosque to pray for them. Raising his hands, he said: O Lord! Through the position of Ibrahim, your friend! And through the position of Adam, your chosen one, protect the apple of my eye and return them safely to me whether they are on sea or land!

At this time Gabriel appeared saying: O Messenger of Allah, your Lord hailed you and said: Do not grieve! These two children have merits in this world and the hereafter, having abode in paradise. I have assigned an angel over them to guard them in sleep and wakefulness. Being gladdened by this news, the Messenger of Allah set out while Gabriel, the trustworthy, was on the right side and Muslims were around him till they reached the orchard of Banu-Najjar. The Messenger of Allah hailed the guardian angel, kneeled down, finding that Hasan had put his hand around Husayn’s neck and they had both gone to sleep. The guardian angel too had spread one wing as bed and the other wing as cover. The Holy Prophet (S) kept on kissing them till they woke up. He took up Hasan and Gabriel took up Husayn and went out of orchard.

Ibn Abbas reports: After exit from orchard, I saw Hasan on the right side and Husayn on the left side of the Messenger of Allah who showered them with kisses, saying: Whoever loves you has loved the Messenger of Allah and whoever has rancor against you is the enemy of the Messenger of Allah. Abu-Bakr said: O Messenger of Allah! Allow me to carry one of them on my shoulder but the Holy Prophet said: What good riders they are and what a good horse they have. Umar requested the same thing and received the same answer.

السَّلامُ يَسْقِي عَلَى الدَّالِيَةِ مُنْذُ خَمْسَةِ أَيَّامٍ يَسْقِي الْبُسْتَانَ. وَإِنِّي طَلَبْتُهُمَا فِي مَنَازِلِكَ فَمَا حَسَسْتُ لَهُمَا أَثَراً. وَإِذَا أَبُو بَكْرٍ، فَقَالَ: يَا أَبَا بَكْرٍ، قُمْ فَاطْلُبْ قُرَّتَيْ عَيْنِي. ثُمَّ قَالَ: يَا عُمَرُ، قُمْ فَاطْلُبْهُمَا. يَا سَلْمَانُ، يَا أَبَا ذَرٍّ، يَا فُلانُ، يَا فُلانُ. قَالَ: فَأَحْصَيْنَا عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ سَبْعِينَ رَجُلاً بَعَثَهُمْ فِي طَلَبِهِمَا وَحَثَّهُمْ. فَرَجَعُوا وَلَمْ يُصِيبُوهُمَا، فَاغْتَمَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ غَمّاً شَدِيداً. وَوَقَفَ عَلَى بَابِ الْمَسْجِدِ وَهُوَ يَقُولُ: بِحَقِّ إِبْرَاهِيمَ خَلِيلِكَ وَبِحَقِّ آدَمَ صَفِيِّكَ إِنْ كَانَا قُرَّتَا عَيْنِي وَثَمَرَتَا فُؤَادِي أُخِذَا بَرّاً أَوْ بَحْراً فَاحْفَظْهُمَا وَسَلِّمْهُمَا. قَالَ: فَإِذَا جِبْرِيلُ عَلَيْهِ السَّلامُ هَبَطَ فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ اللهَ تَعَالَى يُقْرِئُكَ السَّلامَ وَيَقُولُ لَكَ: لاَ تَحْزَنْ وَلاَ تَغْتَمَّ، الصَّبِيَّانِ فَاضِلاَنِ فِي الآخِرَةِ وَهُمَا فِي الْجَنَّةِ، قَدْ وَكَّلْتُ

بِهِمَا مَلَكاً يَحْفَظُهُمَا إِذَا نَامَا وَإِذَا قَامَا. فَفَرِحَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَرَحاً شَدِيداً وَمَضَى جِبْرِيلُ عَنْ يَمِينِهِ وَالْمُسْلِمونَ حَوْلَهُ حَتَّى دَخَلَ حَظِيرَةَ بَنِي النَّجَّارِ فَسَلَّمَ عَلَى ذَلِكَ الْمَلَكِ الْمُوَكَّلِ بِهِمَا. ثُمَّ جَثَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى رُكْبَتَيْهِ وَإِذَا الْحَسَنُ مُعَانِقٌ الْحُسَيْنَ وَهُمَا نَائِمَانِ وَذَلِكَ الْمَلَكُ قَدْ جَعَلَ جَنَاحَهُ تَحْتَهُمَا وَالآخَرَ فَوْقَهُمَا وَعَلَى كُلّ وَاحِدٍ مِنْهُمْا دَرَّاعَةٌ مِنْ شَعْرٍ أَوْ صُوفٍ وَالْمِدادُ عَلَى شَفَتَيْهِمَا. فَمَا زَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَلْثِمُهُمَا حَتَّى اسْتَيْقَظَا. فَحَمَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْحَسَنَ وَحَمَلَ جَبْرَئِيلُ الْحُسَيْنَ وَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الْحَظِيرَةِ.

قَالَ ابْنُ عَبَّاسٍ: وَجَدْنَا الْحَسَنَ عَلَيْهِ السَّلامُ عَنْ يَمِينِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالْحُسَيْنَ عَلَيْهِ السَّلامُ عَنْ يسَارِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَ يُقَبِّلُهُمَا وَيَقُولُ: مَنْ أَحَبَّكُمَا فَقَدْ أَحَبَّ رَسُولَ اللهِ، وَمَنْ أَبْغَضَكُمَا فَقَدْ أَبْغَضَ رَسُولَ اللهِ. فَقَالَ أَبُو بَكْرٍ: يَا رَسولَ اللهِ، أَعْطِنِي أَحَدَهُمَا أَحْمِلُهُ. فَقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: نِعْمَ الْحُمُولَةُ وَنِعْمَ الْمَطِيَّةُ تَحْتَهُمَا. فَلَمَّا أَنْ صَارَ إِلَى بَابِ الْحَظِيرَةِ لَقِيَهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ لَهُ مِثْلَ مَقَالَةِ أَبِي بَكْرٍ فَرَدَّ عَلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَمَا رَدَّ عَلَى أَبِي بَكْرٍ. فَرَأَيْتُ الْحَسَنَ مُتَشَبِّثاً بِثَوْبِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَوَجَدْنَا يَدَ النَّبِيّ عَلَى رَأْسِهِ.

The Holy Prophet then entered the mosque while Hasan was clutching his shirt and leaning against his arm, saying: Today, I will elaborate on the dignity that God has given to these two endeared sons of mine. Bilal was ordered to announce to people to be gathered in mosque. Addressing them, the Holy Prophet said: Shall I guide you today to the best people in terms of grandfather and grandmother? They said: Yes, O Messenger of Allah. He said: Do not leave Hasan and Husayn alone, for their grandfather is the Messenger of Allah and their grandmother is Khadijah, the daughter of Khuwaylid, the lady of the women in paradise! Shall I guide you to the best persons who have dignified father and mother? The people said: Yes, O Messenger of Allah! He said: Resort to Hasan and Husayn, for their father is ‘Ali ibn Abi-Talib who is better than his sons, a youth who loves God and His messenger, and God and His messenger too love him. He has benefited Islam and possesses merits. Their mother is Fatimah, the daughter of the Messenger of Allah and the princess of women in paradise. O people, shall I guide you to the best people who have dignified uncle and aunt? The people said: Yes, O Messenger of Allah! The Holy Prophet said: The uncle of Hasan and Husayn is Jafar Tayyar who flies in paradise with two wings. Their aunt is Ummu-Hani, the daughter of Abu-Talib. O people, shall I guide you to the maternal uncle

and aunt of the best people? The people said: Yes, O Messenger of Allah! The Holy Prophet said: The best people are Hasan and Husayn whose maternal uncle is Qasim, the son of the Messenger of Allah and whose maternal aunt is Zayinab, the daughter of the Messenger of Allah.

O people! I hereby declare that the grandfather, the grandmother, the parents, the paternal and maternal uncles and aunts of Hasan and Husayn are in paradise. Whoever loves the sons of ‘Ali will be with us in paradise and whoever is their enemy will be in hell. One of the honors God has given to Hasan and Husayn is that their names have been mentioned in the Torah as Shubbar and Shubayr.

Mansur reports: When that clergyman heard this Hadith from me, honored me much, saying: Now that you have related this narration about ‘Ali, it does not befit you to have such a worn-out shirt. He immediately offered me a precious garment and a horse which later I sold for a hundred Dinars.

فَدَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْمَسْجِدَ فَقالَ: لأُشَرِّفَنَّ الْيَوْمَ ابْنَيَّ كَمَا شَرَّفَهُمَا اللهُ تَعالَى. وَقالَ: يَا بِلالُ، عَلَيَّ بِالنَّاسِ. فَنَادَى فِيهِمْ فَاجْتَمَعُوا. فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا مَعْشَرَ أَصْحَابِي، بَلِّغُوا عَنْ نَبِيِّكُمْ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ سَمِعْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَلاَ أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ جَدّاً وَجَدَّةً؟ قالوا: بَلَى يَا رَسولَ اللهِ. قَالَ: عَلَيْكُمْ بِالْحَسَنِ وَالْحُسَيْنِ، فَإِنَّ جَدَّهُمَا رَسُولُ اللهِ وَجَدَّتَهُمَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ.

مَعْشَرَ النَّاسِ، هَلْ أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ أَباً وَأُمّاً؟ قَالُوا: بَلَى يَا رَسولَ اللهِ. قَالَ: عَلَيْكُمْ بِالْحَسَنِ وَالْحُسَيْنِ، فَإِنَّ أَبَاهُما عَلِيُّ بْنُ أَبِي طَالِب عَلَيْهِ السَّلامُ وَهُوَ خَيْرٌ مِنْهُمْا شَابٌّ يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ ذُو الْمَنْفَعَةِ وَالْمَنْقَبَةِ فِي الإِسْلامِ. وَأُمُّهُمَا فَاطِمَةُ بِنْتُ رَسُولِ اللهِ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ. مَعْشَرَ النَّاسِ، أَلاَ أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ عَمّاً وَعَمَّةً؟ قَالُوا: بَلَى يَا رَسولَ اللهِ. قَالَ: عَلَيْكُمْ بِالْحَسَنِ وَالْحُسَيْنِ، فَإِنَّ عَمَّهُمَا جَعْفَرٌ ذُو الْجَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ مَعَ الْمَلائِكَةِ وَعَمَّتُهُمَا أُمُّ هَانِئٍ بِنْتُ أَبِي طَالِبٍ.

مَعَاشِرَ النَّاسِ، أَلاَ أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ خَالاً وَخَالَةً؟ قَالُوا: بَلَى يَا رَسولَ اللهِ. قَالَ: عَلَيْكُمْ بِالْحَسَنِ وَالْحُسَيْنِ، فَإِنَّ خَالَهُمَا الْقَاسِمُ بْنُ مُحَمَّد رَسُولِ اللهِ. وَخَالَتُهُمَا زَيْنَبُ بِنْتُ رَسُولِ اللهِ. أَلاَ يَا مَعْشَرَ النَّاسِ، أُعْلِمُكُمْ أَنَّ جَدَّهُمَا فِي

الْجَنَّةِ، وَجَدَّتُهُمَا فِي الْجَنَّةِ، وَأَبُوهُمَا فِي الْجَنَّةِ، وَأُمُّهُمَا فِي الْجَنَّةِ، وَعَمُّهُمَا فِي الْجَنَّةِ، وَعَمَّتُهُمَا فِي الْجَنَّةِ، وَخَالُهُمَا فِي الْجَنَّةِ، وَخَالَتُهُمَا فِي الْجَنَّةِ، وَهُمَا فِي الْجَنَّةِ. وَمَنْ أَحَبَّ ابْنَيْ عَلِيٍّ فَهُوَ مَعَنَا فِي الْجَنَّةِ. وَمَنْ أَبْغَضَهُمَا فَهُوَ فِي النَّارِ. وَإِنَّ مِنْ كَرَامَتِهِمَا عَلَى اللهِ تَعالَى أَنَّهُ سَمَّاهُمَا فِي التَّوْرَاةِ: شُبَّراً وَشُبَيْراً. فَلَمَّا سَمِعَ الشَّيْخُ الإِمَامُ هَذَا مِنِّي قَدَّمَنِي وَقالَ: هَذِهِ حَالُكَ وَأَنْتَ تَرْوِي فِي عَلِيٍّ هَذَا؟

Then he said: Now, I will guide you to two of my brothers. One is the leader of a group who curse ‘Ali a thousand times in this city from morning till night and curse him four thousand times on Fridays. Recently, God has denied him His blessings and has made him an example for public and now he has become a devotee of ‘Ali. I will now guide you to the other brother who is a devotee of ‘Ali from his childhood. I am sure you will receive benefits from him.

Now, rise up and move towards him. O Sulayman, by God, I rode on the horse and the sheikh and the people who were in the mosque accompanied me to the door of his brother’s house. The sheikh had already stressed that I should not keep silent when meeting his brother.

When the companions left me, I knocked at the door. A tall man with dark complexion rushed to receive me. Looking at my horse, he welcomed me and said: This horse belongs to him. If he has favored you, it is due to your love for God and His messenger. Should you gladden me by relating a Hadith, you will be nicely rewarded. O Suleiman, by God, I related to him the most valuable narration which you have heard before and I will now relate to you. I said: My father and my grandfather reported their father as saying: I and a group of people were sitting in the presence of the Messenger of Allah when Fatimah, carrying Husayn on her shoulder entered weeping. The Holy Prophet welcomed his daughter, took Husayn from her and asked the reason of her weeping.

Fatimah said: My dear father! The women of Quraysh reproach me, saying: Your father has married you to one who has no wealth! The Holy Prophet said: Calm down, my daughter. Never repeat these words again, for your marriage was not in my hand, rather God Almighty decreed to marry you to ‘Ali after He had married you to ‘Ali with Gabriel, Michael, and Seraphiel as witnesses. O Fatimah, the Lord of universe had a look at the world with His infinite knowledge, and chose your father as a prophet. He once again looked at creatures and appointed ‘Ali as my executor on God’s order, for his illuminated heart was the most susceptible, his forbearance more than others, his belief in Islam, the foremost, his generosity above others, and his temper and morality better than others.

My daughter! On the Day of Judgment I will mission ‘Ali to quench the thirst of anyone of my followers whom he knows. O Fatimah! Your sons, Hasan and Husayn are the masters of the youths in paradise. Their names had been mentioned in the Torah as Shubbar and Shubayr even before my prophethood. They have been named Hasan and Husayn due to the dignity which their grandfather and they

themselves have with God.

وَكَسَانِي خُلْعَةً وَحَمَلَنِي عَلَى بَغْلَةٍ بِعْتُهَا بِمِائَةِ دِينَارٍ. ثُمَّ قَالَ لِي: أَدُلُّكَ عَلَى مَنْ يَفْعَلُ بِكَ خَيْراً؛ هَاهُنَا أَخَوَانِ فِي هَذِهِ الْمَدِينَةِ: أَحَدُهُمَا كَانَ إِمَامَ قَوْمٍ وَكَانَ إِذَا أَصْبَحَ لَعَنَ عَلِيّاً عَلَيْهِ السَّلامُ أَلْفَ مَرَّةٍ كُلَّ غَدَاةٍ، فَغَيَّرَ اللهُ تَعالَى مَا بِهِ مِنْ نِعْمَةٍ فَصَارَ آيَةً لِلسَّائِلِينَ، وَهُوَ الْيَوْمَ يُحِبُّهُ. وَأَخٌ لِي يُحِبُّهُ مُنْذُ خَرَجَ مِنْ بَطْنِ أُمِّهِ، فَقُمْ إِلَيْهِ وَلاَ تَحْتَبِسْ عِنْدَهُ.

وَاللهِ يَا سُلَيْمَانُ لَقَدْ رَكِبْتُ الْبَغْلَةَ وَإِنِّي يَوْمَئِذٍ لَجَائِعٌ. فَقَامَ مَعِيَ الشَّيْخُ وَأَهْلُ الْمَسْجِدِ حَتَّى صِرْنَا إِلَى الدَّارِ، وَقالَ الشَّيْخُ: إِنِّي أَنْتَظِرُكَ. فَدَقَقْتُ الْبَابَ وَقَدْ ذَهَبَ مَنْ كَانَ مَعِي فَإِذَا شَابٌّ أدمٌ قَدْ خَرَجَ إِلَيَّ. فَلَمَّا رَأَى الْبَغْلَةَ قَالَ: مَرْحَباً بِكَ، وَاللهِ مَا كَسَاكَ أَبُو فُلانٍ خُلْعَتَهُ وَلاَ حَمَلَكَ عَلَى بَغْلَتِهِ إِلاَّ أَنَّكَ تُحِبُّ اللهَ وَرَسُولَهُ. إِنْ أَقْرَرْتَ عَيْنِي لأُقِرَّنَّ عَيْنَكَ. وَاللهِ يَا سليمان إِنِّي لاَ أَلْبَسُ بِهَذا الْحَدِيثِ الَّذِي سَمِعْتَهُ وَتَسْمَعُهُ.

أَخْبَرَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ جُلُوساً بِبَابِ دَارِهِ فَإِذَا فَاطِمَةُ عَلَيْهَا السَّلامُ قَدْ أَقْبَلَتْ وَهِيَ حَامِلَةٌ الْحُسَيْنَ وَهِيَ تَبْكِي بُكَاءً شَدِيداً. فَاسْتَقْبَلَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَتَنَاوَلَ الْحُسَيْنَ مِنْهَا وَقالَ لَهَا: مَا يُبْكِيكِ يَا فَاطِمَةُ؟ قَالَتْ: يَا أَبَةُ، عَيَّرَتْنِي نِسَاءُ قُرَيْشٍ وَقُلْنَ: زَوَّجَكِ أَبُوكِ مُعْدَماً لاَ مَالَ لَهُ. فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَهْلاً، وَإِيَّايَ أَنْ أَسْمَعَ هَذَا مِنْكِ، فَإِنَّنِي لَمْ أُزَوِّجْكِ حَتَّى زَوَّجَكِ اللهُ تَعالَى مِنْ فَوْقِ عَرْشِهِ وَشَهِدَ عَلَى ذَلِكَ جِبْرِيلُ. وَإِنَّ اللهَ تَعالَى إِطَّلَعَ عَلَى الدُّنْيَا فَاخْتَارَ مِنَ الْخَلاَئِقِ أَبَاكِ فَبَعَثَهُ نَبِيّاً. ثُمَّ إِطَّلَعَ ثَانِيَةً فَاخْتَارَ مِنَ الْخَلاَئِقِ عَلِيّاً عَلَيْهِ السَّلامُ فَأَوْحَى إِلَيَّ فَزَوَّجْتُكِ إِيَّاهُ وَاتَّخَذْتُهُ وَصِيّاً وَوَزِيراً. فَعَلِيٌّ أَشْجَعُ النَّاسِ قَلْباً، وَأَعْلَمُ النَّاسِ عِلْماً، وَأَحْلَمُ النَّاسِ حِلْماً، وَأَقْدَمُ النَّاسِ إِسْلاَماً، وَأَسْمَحُهُمْ كَفّاً، وَأَحْسَنُهُمْ خُلُقاً. يَا فَاطِمَةُ، آخُذُ لِوَاءَ الْحَمْدِ وَمَفَاتِيحَ الْجَنَّةِ بِيَدِي فَأَدْفَعُهُمَا إِلَى عَلِيٍّ، فَيَكُونُ آدَمُ

O Fatimah, on the Day of Judgment, your father will be dressed with two garments of heavenly garments. ‘Ali too will be adorned with such vestments. On that day, I will give the banner of al-Hamd to ‘Ali and due to the dignity he has with God, my followers will stand under his banner. At that time, the herald will declare: O Muhammad, your ancestor Ibrahim is the best man and your brother ‘Ali is the best brother. Once the Lord of universe calls me, He will call ‘Ali too. If I sit on my knees, ‘Ali will do the same. If I intercede for anyone, ‘Ali will intercede for him too. If my prayer is answered ‘Ali’s prayer will be answered too. He will not only cooperate with me in intercession but also in giving the keys of paradise to people. O Fatimah! Rejoice and know that ‘Ali and his followers attain salvation on the Day of Judgment.

Mansur reports: Another narration is that one day when Fatimah was sitting in a corner sorrowful, the Messenger of Allah came and sat near her asking the reason she was sad. Fatimah said: May I be ransom for you. How should I not be sorrowful while I know you will depart from this world? The Messenger of Allah said: Do not grieve, my daughter, for death is a certain issue and there is no doubt about it. With this, Fatimah started weeping more, saying: Dear father, where can we meet again?

The Messenger of Allah said: On mount al-Hamd where I will intercede for my Ummah with my Lord! She said: What if we do not meet there? He said: on The Discriminating Bridge where Gabriel is on my right side, Michael on my left side, Seraphiel is clutching my lap and angels move behind me and I humbly say: O Lord! My Ummah, my Ummah. Make the reckoning easy for them. At that time, I will look at my Ummah on the right and left side and see all prophets are busy with themselves, saying: Woe to me, woe to me! It is only I who say woe to my Ummah, woe to my Ummah! The first ones of my Ummah who will join me are: You, ‘Ali, Hasan, and Husayn. Then God will say: O Muhammad! If your Ummah have sinned as much as the height of lofty mountains but have not associated anything with Me and they are not under the leadership of my enemies, I will forgive them.

وَمَنْ وَلَدَ تَحْتَ لِوَائِه. يَا فَاطِمَةُ، إِنِّي مُقِيمٌ غَداً عَلِيّاً عَلَيْهِ السَّلامُ عَلَى حَوْضِي يَسْقِي مَنْ عَرَفَ مِنْ أُمَّتِي. يَا فَاطِمَةُ، وَابْنَاك الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَاب أَهْل الْجَنَّةِ، وَكَانَ قَدْ سَبَقَ اسْمُهُمَا فِي تَوْرَاةِ مُوسَى، وَكَانَ اسْمُهُمَا فِي التَّوْرَاةِ شُبَّراً وَشُبَيْراً، فَسَمَّاهُمَا الْحَسَنَ وَالْحُسَيْنَ لِكَرَامَةِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى اللهِ تَعالَى وَلِكَرَامَتِهِمَا عَلَيْهِ. يَا فَاطِمَةُ، يُكْسَى أَبُوك حُلَّتَيْن مِنْ حُلَل الْجَنَّةِ وَيُكْسَى عَلِيٌّ حُلَّتَيْن مِنْ حُلَل الْجَنَّةِ وَلِوَاءُ الْحَمْد فِي يَدِي وَأُمَّتِي تَحْتَ لِوَائِي، فَأُنَاوِلُهُ عَلِيّاً لِكَرَامَتِهِ عَلَى اللهِ تَعالَى. وَيُنَادِي مُنَاد: يَا مُحَمَّدُ نِعْمَ الْجَدُّ جَدُّك إِبْرَاهِيمُ وَنِعْمَ الأَخُ أَخُوكَ عَلِيٌّ. وَإِذَا دَعَانِي رَبُّ الْعَالَمِينَ دَعَا عَلِيّاً مَعِي فَإِذَا جَثَوْتُ جَثَى عَلِيٌّ مَعِي، وَإِذَا شَفَعْتُ شَفَعَ عَلِيٌّ مَعِي، وَإِذَا أُجِبْتُ أُجِيبَ عَلِيٌّ مَعِي، وَإِنَّهُ فِي الْمَقَامِ عَوْنِي عَلَى مَفَاتِيحِ الْجَنَّةِ. قُومِي يَا فَاطِمَةُ، إِنَّ عَلِيّاً وَشِيعَتَهُ هُمُ الْفَائِزُونَ غَداً.

وَقالَ بَيْنَا فَاطِمَةُ جَالِسَةٌ إِذْ أَقْبَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى جَلَسَ إِلَيْها فَقالَ: يَا فَاطِمَةُ مَا لِي أَرَاكِ بَاكِيَةً حَزِينَةً؟ قَالَتْ: بِأَبِي وَأُمِّي يَا رَسولَ اللهِ، كَيْفَ لاَ أَبْكِي وَتُرِيدُ أَنْ تُفَارِقَنِي؟ فَقالَ لَهَا: يَا فَاطِمَةُ لاَ تَبْكِي وَلاَ تَحْزَنِي، فَلاَ بُدَّ مِنْ مُفَارَقَتِك. فَاشْتَدَّ بُكَاؤُهَا. ثُمَّ قَالَتْ: يَا أَبَةُ، أَيْنَ أَلْقَاكَ؟ قَالَ: تَلْقِينِي عَلَى تَلّ الْحَمْد أَشْفَعُ لأُمَّتِي. قَالَتْ: يَا أَبَةُ، فَإِنْ لَمْ أَلْقَكَ؟ قَالَ: تَلْقِينِي عَلَى الصِّرَاطِ وَجَبْرَئِيلُ عَنْ يَمِينِي وَمِيكَائِيلُ عَنْ شِمَالِي وَإِسْرَافِيلُ آخِذٌ بِحُجْزَتِي وَالْمَلاَئِكَةُ خَلْفِي وَأَنَا أُنَادِي: يَا رَبِّ أُمَّتِي أُمَّتِي؛ هَوِّنْ عَلَيْهِمُ الْحِسَابَ. ثُمَّ أَنْظُرُ يَمِيناً وَشِمَالاً إِلَى أُمَّتِي وَكُلُّ نَبِيٍّ يَوْمَئِذ مُشْتَغِلٌ بِنَفْسِهِ يَقُولُ: يَا رَبِّ نَفْسِي نَفْسِي. وَأَنَا أَقُولُ: يَا رَبِّ أُمَّتِي أُمَّتِي. فَأَوَّلُ مَنْ يَلْحَقُ بِي يَوْمَ الْقِيَامَةِ مِنْ أُمَّتِي أَنْت وَعَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ. فَيَقُولُ الرَّبُّ: يَا مُحَمَّدُ إِنَّ أُمَّتَكَ لَوْ

Mansur says: That young man, after hearing this narration gave me ten thousand Dirhams and thirty sets of suits, saying: Where do you come from? I said: From Kufah. He said: Are you from an Arab race or non-Arab? I said: I am an Arab. He said: As you gladdened me with this Hadith, I too rewarded you! Then that young man said: Come and see me in such and such mosque tomorrow. I hope you will not lose the way. Then, I went to the sheikh who was waiting for me. He became glad to see me, hugged me and asked about his brother. I told him the whole story. He said: May God reward him and place us near each other in paradise.

O Sulayman, I rode on my horse the next day and headed for the mosque the young man had described for me. But soon I lost the way to mosque. Amid this, I heard the voice of a Muezzin from a mosque. I said to myself by God I will perform my prayer with this people. So I dismounted from my horse and entered the mosque. At this time, I caught sight of a man, the Imam of the mosque and found him similar to the young man. I stood on his right side and followed him in prayer. As soon as we bowed down and prostrated, his turban fell off his head.

Surprisingly I found that his face, hands, and feet and head were like a pig! Seeing this made me unmindful of my prayer. I was at a loss not knowing what I was saying! I pondered on his affair. With the completion of prayer, the man had a look at me, saying: Was it not you who went to see my brother yesterday? I said: Yes.

He said: My brother gave you money and clothes, didn't he? I said yes, and told him the whole story. Taking my hand in his hand, he took me out while the people who were in mosque followed us. Reaching his house, he ordered his servant to close the door. When he took off his clothes, I found that his body was like the body of a pig. This scene horrified me! Surprisingly I said: Why your body is like that?

He said: It has a story which I should tell you. I am the Imam and Muezzin of this mosque. I used to curse ‘Ali a thousand times between Azan and Iqamah of Morning Prayer. One Friday when I cursed ‘Ali and his sons four thousand times, I went out of the mosque, and leant against this shop you see. Sleep overwhelmed me.

أَتَوْنِي بِذُنُوب كَأَمْثَالِ الْجِبَالِ لَغَفَرْتُ مَا لَمْ يُشْرِكُوا بِي شَيْئاً وَلَمْ يُوَالُوا لِي عَدُوّاً. فَلَمَّا سَمِعَ الشَّابُّ هَذَا مِنِّي أَمَرَ لِي بِعَشَرَةِ آلاَفِ دَرْهَمٍ وَكَسانِي ثَلاَثِينَ ثَوْباً. ثُمَّ قَالَ لِي: مِنْ أَيْنَ أَنْتَ؟ قُلتُ: مِنْ أَهْلِ الْكُوفَةِ. قَالَ: عَرَبِيٌّ أَنْتَ أَمْ مَوْلى؟ قُلتُ: بَلْ عَرَبِيٌّ. قَالَ: فَكَمَا أَقْرَرْتَ عَيْنِي أَقَرَرْتُ عَيْنَكَ. ثُمَّ قَالَ: آتِنِي غَداً فِي مَسْجِدِ بَنِي فُلانٍ وَإِيَّاكَ أَنْ تُخْطِئَ الطَّرِيقَ. فَذَهَبْتُ إِلَى الشَّيْخِ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ يَنْتَظِرُنِي. فَلَمَّا رَآنِي اسْتَقْبَلَنِي وَقالَ: مَا فَعَلَ أَبُو فُلانٍ؟ قُلتُ كَذا وَكَذا. قَالَ: جَزَاهُ اللهُ خَيْراً وَجَمَعَ بَيْنَنَا وَبَيْنَهُ فِي الْجَنَّةِ.

فَلَمَّا أَصْبَحْتُ يَا سُلَيْمَانُ رَكِبْتُ الْبَغْلَةَ وَأَخَذْتُ فِي الطَّرِيقِ الَّذِي وَصَفَ لِي. فَلَمَّا سِرْتُ غَيْرَ بَعِيدٍ تَشَابَهَ عَلَيَّ الطَّرِيقُ وَسَمِعْتُ إِقَامَةَ الصَّلاَةِ مِنْ مَسْجِدٍ فَقُلْتُ: وَاللهِ لأُصَلِّيَنَّ مَعَ هَؤُلاَءِ الْقَوْمِ. فَنَزَلْتُ عَنِ الْبَغْلَةِ وَدَخَلْتُ الْمَسْجِدَ فَوَجَدْتُ رَجُلاً قَامَتُهُ مِثْلُ قَامَةِ صَاحِبِي، فَصِرْتُ عَنْ يَمِينِهِ. فَلَمَّا صِرْنَا فِي رُكُوعٍ أَوْ سُجُودٍ إِذْ عَمَامَتُهُ قَدْ رَمَى بِهَا مِنْ خَلْفِهِ فَتَفَرَّسْتُ فِي وَجْهِهِ فَإِذَا وَجْهُهُ وَجْهُ خِنْزِيرٍ وَرَأْسُهُ وَحَلْقُهُ وَيَدَاهُ وَرِجْلاَهُ، فَلَمْ أَعْلَمْ مَا أُصَلِّي وَمَا قُلتُ فِي صَلاَتِي مُتَفَكِّراً فِي أَمْرِهِ. وَسَلَّمَ الإِمَامُ، وَتَفَرَّسَ الرَّجُلُ فِي وَجْهِي وَقالَ: أَتَيْتَ أَخِي بِالأَمْسِ فَأَمَرَ لَكَ بِكَذا وَكَذا؟ قُلتُ: نَعَمْ. فَأَخَذَ بِيَدِي وَأَقَامَنِي. فَلَمَّا رَآنَا أَهْلُ الْمَسْجِدِ تَبِعُونَا. فَقَالَ لِغُلاَمِهِ: أَغْلِقِ الْبَابَ وَلاَ تَدَعْ أَحَداً يَدْخُلُ عَلَيْنَا. ثُمَّ ضَرَبَ بِيَدِهِ إِلَى قَمِيصِهِ فَنَزَعَهَا وَإِذَا جَسَدُهُ جَسَدُ خِنْزِيرٍ. فَقُلْتُ: يَا أَخِي مَا هَذَا الَّذِي أَرَى بِكَ؟ قَالَ: كُنْتُ مُؤَذِّنَ الْقَوْمِ وَكُنْتُ كُلَّ يَوْمٍ إِذَا أَصْبَحْتُ أَلْعَنُ عَلِيّاً أَلْفَ مَرَّةٍ بَيْنَ الأَذَانِ وَالإِقَامَةِ. قَالَ: فَخَرَجْتُ مِنَ الْمَسْجِدِ وَدَخَلْتُ دَارِي هَذِهِ وَهُوَ يَوْمُ جُمُعَةٍ وَقَدْ لَعَنْتُهُ أَرْبَعَةَ آلاَفِ مَرَّةً وَلَعَنْتُ أَوْلاَدَهُ. فَاتَّكَأْتُ عَلَى

In my dream, I saw a place like paradise where ‘Ali was reclining on a heavenly cushion. Hasan and Husayn too were reclining on a throne each rejoicingly. Under their feet, a prayer-mat of light spread! At that time, I saw the Messenger of Allah sitting and Hasan and Husayn standing before him while Hasan

had a pitcher in hand and Husayn had a bowl in hand. The Holy Prophet said to Hasan: Give me some water. Hasan gave water to the Holy Prophet. Then he said to Husayn: Quench the thirst of your father, ‘Ali. Husayn quenched the thirst of his father. He then commissioned Hasan to give water to those who were present there, saying: My dear Hasan, give water to the man who is leaning against the wall of the shop! But Hasan turned his back on me and said: Dear father! How can I give him water while he curses my father a thousand times a day? Today, he especially cursed us and our father four thousand times!

Hearing this, the Messenger of Allah looked at me angrily and said: What made you curse my brother, ‘Ali, and my sons, Hasan and Husayn? May Allah curse you and deny you His Mercy! Then he spit on me in a way it covered my whole body! I woke up then out of horror and saw every part of my body hit by spit transformed in a way you can see. I have turned into an example of God’s wrath for the public!

Then Mansur said: O Sulayman, do you remember any Hadith like these two on the merits of ‘Ali? O Sulayman, love for ‘Ali is a sign of pure faith, and enmity with him is discord, for no one loves ‘Ali unless he is a pure devoted believer and no one is his enemy but an evil-minded unbeliever. Sulayman says: I said: O Amir al-Mu’minin, am I safe to ask you a question which just came to my mind concerning these two wonderful Hadiths? He said: Yes. I said: What do you think of those who killed ‘Ali and his sons? He said: They are being tormented in the fire of God’s chastisement. There is no doubt about it? Hearing this, he lowered his head and said implicitly: O Sulayman, kingdom is barren. But Sulayman! Given what I have told you, narrate as many Hadiths as you can remember about ‘Ali’s merits.[17]

The author of the book, Nihayat al-Talab wa Ghayat al-Sa’ul, has quoted Ibn Abbas as saying: I was in the presence of the Messenger of Allah while he had placed his son Ibrahim on his right knee and Husayn on his left knee. He alternately kissed one and the other.

هَذَا الدُّكَّانِ فَذَهَبَ بِيَ النَّوْمُ فَرَأَيْتُ فِي مَنَامِي كَأَنَّمَا أَنَا بِالْجَنَّةِ قَدْ أَقْبَلْتُ فَإِذَا عَلِيٌّ فِيهَا مُتَّكِئٌ وَالْحَسَنُ وَالْحُسَيْنُ مَعَهُ مُتَّكِئُونَ بَعْضُهُمْ بِبَعْضٍ مَسْرُورُونَ تَحْتَهُمْ مُصَلَّيَاتٌ مِنْ نُورٍ، وَإِذَا أَنَا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ جَالِساً وَالْحَسَنُ وَالْحُسَيْنُ قُدَّامَهُ وَبِيَدِ الْحَسَنِ إِبْرِيقٌ وَبِيَدِ الْحُسَيْنِ كَأْسٌ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِلْحَسَنِ: إِسْقِنِي. فَشَرِبَ، ثُمَّ قَالَ لِلْحُسَيْنِ: إِسْقِ أَبَاكَ عَلِيّاً. فَشَرِبَ. ثُمَّ قَالَ لِلْحَسَنِ: إِسْقِ الْجَمَاعَةَ، فَشَرِبُوا. ثُمَّ قَالَ: إِسْقِ الْمُتَكِّئَ عَلَى الدُّكَّانِ. فَوَلَّى الْحُسَيْنُ بِوَجْهِهِ عَنِّي وَقَالَ: يَا أَبَتَاهُ، كَيْفَ أَسْقِيهِ وَهُوَ يَلْعَنُ أَبِي فِي كُلِّ يَوْمٍ أَلْفَ مَرَّةٍ وَقَدْ لَعَنَهُ الْيَوْمَ أَرْبَعَةَ آلاَفِ مَرَّةً؟! فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا لَكَ، لَعَنَكَ اللهُ، تَلْعَنُ عَلِيّاً وَتَشْتُمُ أَخِي؟ مَا لَكَ، لَعَنَكَ اللهُ، تَشْتُمُ أَوْلاَدِي الْحَسَنَ وَالْحُسَيْنَ؟! ثُمَّ بَصَقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَمَلأَ وَجْهِي وَجَسَدِي. فَلَمَّا انْتَبَهْتُ مِنْ مَنَامِي وَجَدْتُ مَوْضِعَ الْبُصَاقِ الَّذِي أَصَابَنِي مِنْ بُصَاقِ النَّبِيِّ صَلَّى

اللهُ عَلَيْهِ وَآلِهِ قَدْ مَسَخَ كَمَا تَرَى وَصِرْتُ آيَةً لِلسَّائِلِينَ.

ثُمَّ قَالَ: يَا سُلَيْمَانُ، سَمِعْتَ مِنْ فَضَائِلِ عَلِيٍّ أَعْجَبَ مِنْ هَذَيْنِ الْحَدِيثَيْنِ؟ يَا سُلَيْمَانُ، حُبُّ عَلِيٍّ إِيمَانٌ وَبُغْضُهُ نِفَاقٌ. لاَ يُحِبُّ عَلِيّاً إِلاَّ مُؤْمِنٌ، وَلاَ يُبْغِضُهُ إِلاَّ كَافِرٌ. فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، الأَمَانَ؟ فَقَالَ: لَكَ الأَمَانُ. قَالَ: فَقُلْتُ: مَا تَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ فِي مَنْ يَقْتُلُ هَؤُلاَءِ؟ قَالَ: فِي النَّارِ، لاَ شَكَّ فِي ذَلِكَ. فَقُلْتُ: مَا تَقُولُ فِي مَنْ قَتَلَ أَوْلاَدَهُمْ وَأَوْلاَدَ أَوْلادِهِمْ؟ قَالَ: فَنَكَّسَ رَأْسَهُ. ثُمَّ قَالَ: يَا سُلَيْمَانُ، الْمُلْكُ عَقِيمٌ، وَلَكِنْ حَدِّثْ عَنْ فَضَائِلِ عَلِيٍّ عَلَيْهِ السَّلامُ مَا شِئْتَ.

وَرَوى صَاحِب كِتابِ نِهايَةُ الطَلَّب وَغَايَةُ السُّؤالِ لِلْحَنْبَلِيِّ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ:

At this time, Gabriel descended and conveyed a divine message to the Holy Prophet (S) and left. The Messenger of Allah said: It was Gabriel who said: Allah greets you and says: I will not keep these two alive for you. You have to ransom one for the other! Looking at the face of Ibrahim, the Holy Prophet started weeping and looking at the face of Husayn he started weeping too! He then said: The mother of Ibrahim is a slave. With Abraham's death, no one but his mother and I will mourn but Husayn's mother is Fatimah and his father is 'Ali, my cousin whose flesh is my flesh and his blood is my blood. If Husayn dies, I, his mother and his father will mourn. Hence, I am prepared to ransom Ibrahim for Husayn! Addressing Gabriel, the Holy Prophet said: I have ransomed Ibrahim for Husayn! Ibn Abbas reports: Ibrahim died after three days. Since then, anytime the Holy Prophet (S) saw Husayn, he would hug and kiss him, saying: May I be ransom for you for the sake of whom I made my son Ibrahim a ransom.[18]

The merits of his sons are more evident than sunlight. So are the merits of his descendants, the Infallible Imams from the offspring of Imam al-Husayn, peace be upon them all.

Ibn Abbas has quoted the Holy Prophet as saying: The likeness of my Ahl al-Bayt is the likeness of Noah's Ark. Whoever is sitting in it will be saved from drowning, and whoever refused to enter it was annihilated.[19]

The Holy Prophet (S) has been quoted by Abu-Dharr as saying: The likeness of my Ahl al-Bayt is the likeness of Noah's ark. Whoever sits in it will be saved and whoever rejects it will be swallowed by flood. Whoever fights my Ahl al-Bayt at the end of the world is like one who accompanies anti-Christ and

misleads people.20

Ibn Abbas reports that the Messenger of Allah said to Husayn: Mahdi, may Allah expedite his reappearance, is from your sons.21 Ibn Abbas has reported: I heard it from the Messenger of Allah with my own ears (if I am lying, God may strike me deaf) say: I am the tree of prophethood, Fatimah is fruit-bearing, ‘Ali is the graft of the tree, Hasan and Husayn are fruits and followers of Ahl al-Bayt are leaves of this tree in paradise. There is no doubt about it.22

كُنْتُ عِنْدَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَى فَخِذِهِ الأَيْسَرِ ابْنُهُ إِبْرَاهِيمُ وَعَلَى فَخِذِهِ الأَيْمَنِ الْحُسَيْنُ بْنُ عَلِيّ عَلَيْهِ السَّلامُ وَهُوَ يقبل هَذَا تَارَةً وَذَلِكَ أُخْرَى إِذْ هَبَطَ جِبْرِيلُ عَلَيْهِ السَّلامُ بِوَحْيٍ مِنْ رَبّ الْعَالَمِينَ. فَلَمَّا سَرَى عَنْهُ قَالَ: أَتَانِي جِبْرِيلُ مِنْ رَبِّي عَزَّ وَجلَّ فَقَالَ: يَا مُحَمَّدُ إِنَّ اللهَ تَعالَى يَقْرَأُ عَلَيْكَ السَّلامُ وَيَقُولُ لَكَ: لَسْتُ أَجْمَعُهُمَا لَكَ فَافْدِ أَحَدَهُمَا بِصَاحِبِهِ. فَنَظَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى إِبْرَاهِيمَ وَبَكَى وَنَظَرَ إِلَى الْحُسَيْنِ وَبَكَى وَقَالَ: إِنَّ إِبْرَاهِيمَ أُمُّهُ أَمَةٌ، مَتَى مَاتَ لَمْ يَحْزَنْ عَلَيْهِ غَيْرِي، وَأُمُّ الْحُسَيْنِ فَاطِمَةُ وَأَبُوهُ عَلِيٌّ ابْنُ عَمّي لَحْمِي وَدَمِي، وَمَتَى مَاتَ حَزَنَتْ عَلَيْهِ ابْنَتِي وَحَزَنَ ابْنُ عَمّي وَحَزَنْتُ. أَنَا أُوْثِرُ حُزْنِي عَلَى حُزْنِهِمَا. يَا جَبْرَئِيلُ يُقْبَضُ إِبْرَاهِيمُ فَقَدْ فَدَيْتُ الْحُسَيْنَ بِهِ. قَالَ: فَقُبِضَ بَعْدَ ثَلاَثَةٍ فَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذَا رَأَى الْحُسَيْنَ مُقْبِلاً قَبَّلَهُ وَضَمَّهُ إِلَى صَدْرِهِ وَرَشَفَ ثَنَايَاهُ وَقَالَ: فَدَيْتُ مَنْ فَدَيْتُهُ بِابْنِي إِبْرَاهِيمَ.

وَفَضَائِلُ أَوْلاَدِهِ أَظْهَرُ مِنَ الشَّمْسِ وَكَذا الأئِمَّةُ الْمَعْصُومُونَ مِنْ أَوْلاَدِ الْحُسَيْنِ عَلَيْهِ السَّلامُ لاَ تُحْصَى فَضَائِلُهُمْ كَثْرَةً.

رَوَى الخَوارِزْمِيُّ فِي مَنَاقِبِهِ عَن ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَثَلُ أَهْلِ بَيْتِي فِيكُمْ مَثَلُ سَفِينَةِ نُوحٍ؛ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ. وَعَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَثَلُ أَهْلِ بَيْتِي مَثَلُ سَفِينَةِ نُوحٍ؛ مَنْ رَكِبَ فِيهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ، وَمَنْ قَاتَلَهُمْ فِي آخِرِ الزَّمَانِ فَكَأَنَّمَا قَاتَلَ مَعَ الدَّجَّالِ.

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِلْحُسَيْنِ عَلَيْهِ السَّلامُ: الْمَهْدِيُّ مِنْ وُلْدِكَ. وَمِنْ كِتابِ الفِرْدَوْسُ: عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ يَقُولُ بِأُذُنَيَّ وَإِلاَّ صُمَّتَا: أَنَا شَجَرَةٌ، وَفَاطِمَةُ حِمْلُهَا، وَعَلِيٌّ لُقَاحُهَا، وَالْحَسَنُ وَالْحُسَيْنُ ثِمَارُهَا، وَمُحِبُّونَا أَهْلَ الْبَيْتِ وَرَقُهَا فِي الْجَنَّة حَقّاً حَقّاً.

The Messenger of Allah has been quoted by Jabir ibn Abdullah as saying: Truly, paradise longs for four members of my Ahl al-Bayt whom Allah loves and has ordered me to love. They are ‘Ali, Hasan, Husayn, and Mahdi whom Jesus will follow in prayer.23 The Messenger of Allah has also said: There are four groups for whom I will intercede on the Day of Judgment; those who respect my progeny, those who endeavor to meet their needs, those who help them out in difficult situations, and finally those who have love for my progeny and express it.24

It has been reported on the authority of Layth ibn Sad: In the year 110 A.H., I went on a pilgrimage to Mecca. I circumambulated Kabah, I did Say (ritual roaming) between Mount Safa and Mount Marwah, and went up Mount Abu-Qubays. There, I found a man who had raised his hands in prayer, uttering the words “o Lord, o Lord” to the extent that he was almost fainting.

Then he uttered “O Allah, o Allah, o the Ever-living, the self-subsistent, o the Lord of Glory and Hhonor, o Lord, o Lord” so frequently that he was almost out of breath. Then, he said: O Lord! These two striped clothes I have on are worn out, give me a new one. Hunger has made me intolerant, give me food! Immediately I saw a basket full of grapes with no seed and a set of suit in the form of two-piece striped clothes in front of him! I went to him without any delay so as to eat from the grapes. He prevented me from eating. I said: I will share you with this blessing. He said: Why?

I said: I heard your prayer and said amen. He said: Eat from it but do not save any! We were engaged in eating. Although it was not the season for grapes, and nothing like it could be found in the city, after eating, I found out that the grapes were intact. Then he gave me one of those striped clothes. I said: I am in no need of clothes. He said: Take a distance from me so that I will put them on. I took a distance from him. He wore the clothes, took his old clothes in his hand and came down the mountain and went away. I started to follow him. On the way, a beggar who was half-naked said: O son of the daughter of the Messenger of Allah! Give me the clothes you have in your hand. May Allah give you clothes. He gave the clothes to the poor man. I followed the beggar and asked him: Who was that man? He said: Jafar ibn Muhammad Sadiq (a.s).

وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى أَرْبَعَةٍ مِنْ أَهْلِي؛ قَدْ أَحَبَّهُمُ اللهُ وَأَمَرَنِي بِحُبِّهِمْ: عَلِيّ بْنِ أَبِي طَالِبٍ وَالْحَسَنِ وَالْحُسَيْنِ وَالْمَهْدِيِّ، صَلَّى اللهُ عَلَيْهِمْ، الَّذِي يُصَلِّي خَلْفَهُ عِيسَى بْنُ

مَرْيَمَ عَلَيْهِ السَّلامُ.

وَقالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَرْبَعَةٌ أَنَا لَهُمْ شَفِيعٌ يَوْمَ الْقِيَامَةِ: الْمُكْرِمُ لِذُرِّيَّتِي، وَالْقَاضِي حَوَائِجَهُمْ، وَالسَّاعِي لَهُمْ فِي أُمُورِهِمْ عِنْدَمَا اضْطُرُّوا إِلَيْهِ، وَالْمُحِبُّ لَهُمْ بِقَلْبِهِ وَلِسَانِهِ.

وَرَوى الخَوارِزْمِيُّ بِإِسْنَادِهِ عَنِ اللَّيْث بْنِ سَعْد قَالَ: حَجَجْتُ سَنَةَ عَشَرَةٍ وَمِائَةٍ وَطُفْتُ بِالْبَيْتِ وَسَعَيْتُ الصَّفَا وَالْمَرْوَةَ وَرَقَيْتُ أَبَا قُبَيْسٍ فَوَجَدْتُ رَجُلاً يَدْعُو وَهُوَ يَقُولُ: يَا رَبِّ يَا رَبِّ، حَتَّى انْطَفَأَ نَفَسُهُ. ثُمَّ قَالَ: يَا اللهُ يَا اللهُ، حَتَّى انْطَفَأَ نَفَسُهُ. ثُمَّ قَالَ: يَا حَيُّ يَا قَيُّومُ، حَتَّى انْطَفَأَ نَفَسُهُ. ثُمَّ قَالَ: يَا ذَا الْجَلَالِ وَالإِكْرَامِ، حَتَّى انْطَفَأَ نَفَسُهُ. ثُمَّ قَالَ: أَيْ رَبِّ أَيْ رَبِّ، حَتَّى انْطَفَأَ نَفَسُهُ. ثُمَّ قَالَ: اللَّهُمَّ إِنَّ بُرْدَيَّ قَدْ خَلَقَا فَاكْسِنِي، وَإِنِّي جَائِعٌ فَأَطْعِمْنِي. فَمَا شَعَرْتُ إِلاَّ بِسُلَّةً فِيهَا عِنَبٌ لاَ عُجْمَ لَهُ وَبُرْدَيْنِ مُلْقَاوَيْنِ، فَخَرَجْتُ إِلَيْهِ وَجَلَسْتُ لآكُلَ مَعَهُ. فَقالَ لِي: مَهْ. فَقُلْتُ: أَنَا شَرِيكُكَ فِي هَذَا الْخَيْرِ. فَقالَ: بِمَاذَا؟ فَقُلْتُ: كُنْتَ تَدْعُو وَأَنَا أُؤَمِّنُ عَلَى دُعَائِكَ. فَقالَ لِي: كُلْ وَلاَ تَدَّخِرْ شَيْئاً. فَأَكَلْنَا وَلَيْسَ فِي الْبِلاَدِ إِذْ ذَاكَ عِنَبٌ. ثُمَّ انْصَرَفْنَا عَنْ رِيٍّ وَلَمْ يَنْقُصْ مِنَ السَّلَّةِ شَيْءٌ. ثُمَّ قَالَ لِي: خُذْ أَحَدَ الْبُرْدَيْنِ إِلَيْكَ. فَقُلْتُ: أَنَا غَنِيٌّ عَنْهُمَا. فَقالَ لِي: فَتَوَارَ عَنِّي حَتَّى أَلْبَسَهُمَا. فَتَوَارَيْتُ فَلَبِسَهُمَا وَأَخَذَ الأَخْلاَقَ بِيَدِهِ وَنَزَلَ. فَاتَّبَعْتُهُ فَلَقِيَهُ سَائِلٌ فَقالَ لَهُ: إِكْسُنِي كَسَاكَ اللهُ يَا ابْنَ بِنْت رَسُولِ اللهِ. فَأَعْطَاهُ الأَخْلاَقَ. فَاتَّبَعْتُ السَّائِلَ فَقُلْتُ: مَنْ هَذَا؟ فَقالَ لِي: هَذَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلامُ.

Sufyan Thawri reports: On my pilgrimage to Mecca, I met Jafar ibn Muhammad. I found no Hajj pilgrimage in Masar to be engaged in prayer and supplication as much as him! When we reached Arafat, he took a distance from people and was engaged in prayer and supplication in a corner. At this time, a basket full of grapes came down from heaven to him, though it was not the season for grapes. He started eating grapes and invited me to eat too. Then, he said: Sufyan! What do you think of the number of the Hajj pilgrims? I said: Allah and His messenger know better! He said: Four hundred thousand! But among this crowd, only the Hajj of four persons is accepted and God will accept the Hajj of all pilgrims thanks to these four persons.25

Narrations about their merits are too many to be counted. Jabir ibn Samarah has reported: I heard from the Messenger of Allah say: after me, twelve persons will have the position of Emir and leader and they are all from Quraysh.26

Masruq has been quoted by Ahmad ibn Hanbal as saying: I and a group of people were sitting with Abdullah ibn Mas'ud in the mosque when a man arrived and asked Abdullah: Did your prophet not speak to you of the number of his successors? Ibn Mas'ud said: Yes, they are as many as the number of chiefs of Bani Israel.27

The Messenger of Allah in relation to Imam Husayn said: My son, Husayn, is the Imam and leader of people. He is the brother of Imam, the son of Imam, and the father of nine leaders the ninth of whom is the Riser (Mahdi).28

The Messenger of Allah has been quoted by Abi- Said Khidri as saying: I will soon pass away but I am leaving among you two valuable things. You will not go astray after me as long as you adhere to them. One is greater than the other. They are the Book of Allah, which is a rope stretched from the heavens to the earth, and my Household, they will never separate from one another until they come to me at the Pond. Be careful how you deal with them after me.29

Ibn Abbas has reported: When the verse

"say: I do not ask of you any reward for it but love for my near relative" (***42:23***)

was revealed, the companions of the Holy Prophet asked: O Messenger of Allah! Who are the near relatives? The Holy Prophet said: 'Ali, Fatimah, Hasan and Husayn and their progeny.30

وَحَجَّ سُفْيَانُ الثَّوْرِيُّ فَقالَ: رَأَيْتُ جَعْفَرَ بْنَ مُحَمَّد عَلَيْهِمَا السَّلامُ لَمْ أَرَ حَاجّاً وَقَفَ بِالْمَشَاعِرِ وَاجْتَهَدَ فِي التَّضَرُّعِ وَالإِبْتِهَالِ مِثْلَهُ. فَلَمَّا وَصَلَ عَرَفَةَ أَخَذَ مِنَ النَّاسِ جَانِباً وَاجْتَهَدَ فِي الدُّعَاءِ فِي الْمَوْقِف. ثُمَّ نَزَلَ عَلَيْهِ عِنَبٌ مِنَ السَّمَاءِ فَأَخَذَ يَأْكُلُ. ثُمَّ قَالَ لِي: يَا سُفْيَانُ، أُدْنُ وَكُلْ. وَلَمْ يَكُنْ وَقْتَ عِنَب، ثُمَّ قَالَ: يَا سُفْيَانُ أَتَدْرِي كَمِ الْحَاجُّ؟ فَقُلْتُ: اللهُ وَابْنُ رَسُولِهِ أَعْلَمُ. فَقالَ: يَا سُفْيَانُ، إِنَّهُمْ أَرْبَعُمِائَةِ أَلْفِ حَاجٍّ. وَإِنَّهُ لاَ حَجَّ صَحِيحاً مَقْبُولاً إِلاَّ لأَرْبَعَةِ نَفَرٍ، وَإِنَّ اللهَ تَعالَى يَقْبَلُ الْجَمِيعَ لأَجْلِ قُبُولِ حَجِّ الأَرْبَعَةِ.

وَالأَخْبَارُ فِي فَضَائِلِهِمْ أَكْثَرُ مِنْ أَنْ تُحْصَى. وَفِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ: عَنْ جَابِرِ بْنِ سَمَرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَكُونُ بَعْدِي اثْنَا

عَشَرَ أَمِيراً كُلُّهُمْ مِنْ قُرَيْشٍ.

وَمِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ: عَنْ مُسْرُوقٍ قَالَ: كُنَّا جُلُوساً فِي الْمَسْجِدِ مَعَ عَبْدِ اللهِ بْنِ مَسْعُودٍ فَأَتَاهُ رَجُلٌ فَقَالَ: يَا بْنَ مَسْعُودٍ، هَلْ حَدَّثَكُمْ نَبِيُّكُمْ كَمْ يَكُونُ مِنْ بَعْدِهِ خَلِيفَةٌ؟ قَالَ: نَعَمْ، كَعِدَّةِ نُقَبَاءِ بَنِي إِسْرَائِيلَ. وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِلْحُسَيْنِ عَلَيْهِ السَّلامُ: هَذَا ابْنِي إِمَامٌ أَخُو إِمَامٍ ابْنُ إِمَامٍ أَبُو أَئِمَّةٍ تِسْعَةٍ وَتَاسِعُهُمْ قَائِمُهُمْ.

وَمِنْ كِتَابِ المَنَاقِبِ عَنْ أَبِي سَعِيدٍ الْخِدْرِيِّ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: إِنِّي أُوشَكُ أَنْ أُدْعَى فَأُجِيبُ، وَإِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ، حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي. وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَانْظُرُوا مَاذَا تُخَلِّفُونِي فِيهِمَا. وَعَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ ?قُلْ لاَ أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى? قَالُوا: يَا رَسولَ اللهِ، مَنْ هَؤُلاَءِ الَّذِينَ أَمَرَ اللهُ بِمَوَدَّتِهِمْ؟ قَالَ: عَلِيٌّ وَفَاطِمَةُ وَوِلْدُهُمَا.

When Imam Hasan (a.s) was passing away, he started weeping. His brother, Husayn asked: O my brother! Are you weeping out of fear, though you are one of the youths in paradise, though you have gone on Hajj pilgrimage on foot for twenty times, and though you have given away half of your wealth in the way of Allah to the extent that you have given away even your shoes? Imam Hasan (a.s) said: O my brother! I am not weeping out of fear of death, rather separation from friends make me cry, for I cannot meet them anymore.31

وَلَمَّا حَضَرَ الْحَسَنَ عَلَيْهِ السَّلامُ الْوَفَاةُ بَكَى، فَقَالَ لَهُ أَخُوهُ الْحُسَيْنُ عَلَيْهِ السَّلامُ: أَتَبْكِي خَوْفاً مِنَ الْمَوْتِ وَأَنْتَ أَحَدُ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ وَحَجَجْتَ الْبَيْتَ مَاشِياً عِشْرِينَ حِجَّةً وَقَاسَمْتَ اللهَ تَعالَى مَالَكَ نِصْفَيْنِ ثَلاَثَ مَرَّاتٍ وَتَصَدَّقْتَ بِنَعْلٍ وَأَبْقَيْتَ نَعْلاً؟ فَقَالَ عَلَيْهِ السَّلامُ مَا بَكَيْتُ خَوْفاً مِنَ الْمَوْتِ، وَلَكِنْ لِفِرَاقِ الأَحِبَّةِ.

Virtues of ‘Ali’s Spouse

The Holy Prophet (S) held Fatimah, ‘Ali’s wife, in high esteem. He forbade people to marry her and the only person blessed with this auspicious marriage was ‘Ali.32 The Messenger of Allah said: Fatimah is part of me. Whatever hurts her will hurt me too.33 Addressing Fatimah, the Messenger of Allah said: My daughter! Verily God Almighty will become angry with your anger and happy with your happiness.34

The Messenger of Allah has been quoted by Abdullah ibn Mas’ud as saying: God Almighty has banned the torment of hell to Fatimah’s progeny due to her innocent and purified nature.35 The Holy Prophet (S) said: My daughter was named Fatimah because God has saved her and her devotees from chastisement and fire.36 The Messenger of Allah has said: When the Day of Judgment comes, a herald from behind heavenly curtains warns: Close your eyes and lower your heads, for this is Fatimah, the dignified daughter of Muhammad who intends to cross the Discriminating Bridge.37

Ibn Abbas has reported: the Messenger of Allah used to kiss Fatimah so much so that A’ishah would say to the Holy Prophet: Why do you kiss Fatimah so much? The Holy Prophet would say in response: On the night Gabriel took me to heaven, he gave me heavenly fruits. The result was that Fatimah’s fetus was made. By intercourse with Khadijah, she conceived Fatimah! Since then, any time I long for those fruits I kiss Fatimah and in this way I can smell the perfume of those fruits.38

فِي زَوْجَتِهِ عَلَيْهَا السَّلامُ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يُعَظِّمُ فَاطِمَةَ زَوْجَةَ عَلِيّ عَلَيْهِ السَّلامُ عَظِيماً وَمَنَعَ النَّاسَ مِنْ تَزْوِيجِهَا سِوَى عَلِيّ عَلَيْهِ السَّلامُ. قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فَاطِمَةُ بِضْعَةٌ مِنِّي؛ يُؤْذِينِي مَا يُؤْذِيهَا.

وَرَوَى الخَوارِزْمِيُّ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا فَاطِمَةُ، إنَّ اللهَ يَغْضَبُ لِغَضَبِك وَيَرْضَى لِرِضَاك. وَعَنْ عَبْد اللهِ بْن مَسْعُود قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ فَاطِمَةَ حَصَّنَتْ فَرْجَهَا فَحَرَّمَ اللهُ تَعالَى ذُرِّيَّتَهَا مِنَ النَّارِ. وقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّمَا سُمِّيَت ابْنَتِي فَاطِمَةَ لأَنَّ اللهَ عَزَّ وَجلَّ فَطَمَهَا وَفَطَمَ مَنْ أَحَبَّهَا مِنَ النَّارِ.

وقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَاد تَحْتَ الْحُجُبِ: يَا أَهْلَ الْجَمْعِ، غُضُّوا أَبْصَارَكُمْ وَنَكِّسُوا رُؤُوسَكُمْ؛ فَهَذِهِ فَاطِمَةُ بِنْتُ

مُحَمَّد تُرِيدُ أَنْ تَمُرَّ عَلَى الصِّرَاطِ. وَعَن ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يُكْثِرُ الْقُبَلَ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ. فَقَالَتْ لَهُ عَائِشَةُ: يَا نَبِيَّ اللهِ، إِنَّكَ لَتُكْثِرُ قُبَلَ فَاطِمَةَ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ جِبْرِيلَ لَيْلَةَ أُسْرِيَ بِي أَدْخَلَنِيَ الْجَنَّةَ وَأَطْعَمَنِي مِنْ جَمِيعِ ثِمَارِ الْجَنَّةِ فَصَارَ مَاءً فِي صُلْبِي فَوَاقَعْتُ خَدِيجَةَ فَحَمَلَتْ بِفَاطِمَةَ. فَإِذَا اشْتَقْتُ إِلَى تِلْكَ الثِّمَارِ قَبَّلْتُ فَاطِمَةَ فَأُصِيبُ مِنْ رَوَائِحِهَا بِشَمِّ الثِّمَارِ الَّتِي أَكَلْتُهَا.

A'ishah has been quoted as saying: When the Messenger of Allah was sick as a result of which he passed away, Fatimah came to visit the Holy Prophet and with the sorrow she had, she threw herself on her father's chest and spoke to him privately for some time. Hearing her father's words, she started weeping bitterly and once again threw herself in her father's arms. This time too, they spoke to each other privately but Fatimah was happy. Following the Holy Prophet's departure from this world, she was asked about the reason behind her weeping and her smiling. Fatimah said: On the first time, my father whispered to me something that made me weep. My father said: Fatimah, I will not recover from this illness. I will meet my Lord soon. For this reason, I started weeping. But the second time, he whispered to me something which gladdened me. He said: My daughter, do not grieve for parting with me, for you are the first person from my Ahl al-Bayt to join me after my passing away. Hearing this made me glad, for joining my father was the most pleasant to me. Another good news I received from my father was that I was the lady of the women in paradise with the exception of Mary, the daughter of 'Imran. This added to my happiness and pleasure.[39]

Anas has reported: The Messenger of Allah in relation to Fatimah said: Four women are above all the other in world: Mary, the daughter of 'Imran, Asiyah, the daughter of Muzahim and the wife of Pharaoh, Khadijah, the daughter of Khuwaylid, and Fatimah, the daughter of Muhammad.[40]

Yazid ibn Abd al-Malik Nawfali has reported on the authority of his father and grandfather: One day, I went to the presence of Fatimah, the Holy Prophet's daughter. Before greeting her, she greeted me and said: During the illness from which my father did not recover, he gave good news to me and said: Whoever greets me and you for three successive days, will have paradise as his reward. The narrator says: I asked her if this was true during the life of her and her father or after their passing away. She said: Both during our life and after our passing away.[41] When the verse

"Do not hold the apostle's calling (***you***) ***among you to be like your calling one to the other"*** (***24:63***)

was revealed, Fatimah says: I decided to call my father as "Messenger of Allah" but

وَعَنْ عَائِشَةَ قَالَتْ: مَرِضَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَجَاءَتْ فَاطِمَةُ عَلَيْهَا

السَّلامُ فَأَكَبَّتْ عَلَيْهِ، فَسَارَّهَا فَبَكَتْ. ثُمَّ أَكَبَّتْ عَلَيْهِ أُخْرَى فَسَارَّهَا فَضَحِكَتْ. فَلَمَّا تُوُفِّيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ سَأَلْتُهَا، فَقَالَتْ: لَمَّا أَكْبَبْتُ عَلَيْهِ أَخْبَرَنِي أَنَّهُ مَيِّتٌ مِنْ وَجَعِهِ ذَلِكَ فَبَكَيْتُ. ثُمَّ أَكْبَبْتُ عَلَيْهِ أُخْرَى فَأَخْبَرَنِي أَنِّي أَسْرَعُ أَهْلِ بَيْتِهِ لُحُوقاً بِهِ وَأَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلاَّ مَرْيَمَ ابْنَةَ عِمْرَانَ، فَرَفَعْتُ رَأْسِي فَضَحِكْتُ.

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ أَرْبَعٌ: مَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَونَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ. وَعَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ النَّوْفَلِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَبَدَأَتْنِي بِالسَّلاَمِ وَقَالَتْ: قَالَ أَبِي وَهُوَ ذَا حَيٌّ: إِنَّ مَنْ سَلَّمَ عَلَيَّ وَعَلَيْكِ ثَلاَثَةَ أَيَّامٍ فَلَهُ الْجَنَّةُ. قَالَ: فَقُلْتُ لَهَا: هَذَا فِي حَيَاتِهِ وَحَيَاتِكِ أَوْ بَعْدَ مَوْتِهِ وَمَوْتِكِ؟ قَالَتْ: فِي حَيَاتِنَا وَبَعْدَ مَوْتِنَا.

وَلَمَّا نَزَلَ قَوْلُهُ تَعالَى: ?لاَ تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضاً? قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلامُ: تَهَيَّبْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ أَقُولَ لَهُ: يَا أَبَةُ. فَجَعَلْتُ

my father turned to me and said: This verse was not revealed for you and your family; for you are from me and I am from you. Rather, this verse was revealed about the arrogant Arabs and the wrongdoers who did not call me as the “messenger of Allah.” My daughter! Always call me “father” which gladdens my heart and it is nearer to God’s pleasure. Then he hugged me, kissed me and rubbed his saliva on my face. Since then, I was in no need of any perfume.42

Verses Revealed in Honor of ‘Ali

The Messenger of Allah has been quoted by Ibn Abbas as saying: There is no verse in the Holy Qur’an which starts with “O you who believe” in which ‘Ali does not stand at the top of them!43 Ibn Mardawayh on the authority of Ibn Abbas has reported: There is no verse in the Holy Qur’an in which ‘Ali is not at the top of its addressees and their leader.44

Imam ‘Ali (a.s) has been reported by ibn Mardawayh on the authority of Ibn Abbas as saying: The Holy

Qur'an was revealed in four parts; the first quarter of it is about us and our merits, the second quarter of it is about punishment of our enemies. The third quarter of it is about the former generations, their lifestyle, parables and proverbs. The fourth quarter of it is about religious duties and injunctions. All the honors and dignities mentioned in the Holy Qur'an are about us.45

Ibn Abbas has been reported by ibn Mardawayh as saying: What has been revealed in the Holy Qur'an about 'Ali is not about anyone else.46 Mujahid has been quoted as saying: Seventy verses have been revealed in the Holy Qur'an in honor of 'Ali.47 The Messenger of Allah has been reported by Bara as having said to 'Ali: O 'Ali, pray and say: O Lord, make a covenant with You for me so I adhere to it and bring about a love for me in the hearts of the believers. It was after this event that the verse

***"Surely* (*as for*) *those who believe and do good deeds for them will Allah bring about love"* (*19:96*)**

was revealed.48

About the verse

***"There is a guide for every people"* (*13:7*)**

Ibn Abbas says: The Messenger of Allah pointed to his breast when the verse

***"You are only a Warner"* (*13:7*)**

was revealed and in interpreting it, pointed to 'Ali, saying: O 'Ali, the guided ones after me will follow you.49

أَقُولُ لَهُ: يَا رَسولَ اللهِ. فَأَقْبَلَ عَلَيَّ وَقالَ: يَا بُنَيَّةُ، لَمْ تَنْزِلْ فِيك وَلاَ فِي أَهْلِك مِنْ قَبْلُ. أَنْت مِنّي وَأَنَا مِنْك، وَإِنَّمَا نَزَلَتْ فِي أَهْل الْجَفَاءِ وَالْبَذْخ وَالْكِبَر. فَقُولِي يَا أَبَةُ، فَإِنَّهُ أَحَبُّ لِلْقَلْب وَأَرْضَى لِلرَّبّ. ثُمَّ قَبَّلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ جَبْهَتِي وَمَسَحَنِي مِنْ رِيقِهِ فَمَا احْتَجْتُ إِلَى طِيبٍ بَعْدَهُ. فِي مَا وَرَدَ مِنْ طَرِيقِ الْجُمْهُورِ أَنَّهُ نَزَلَ فِي أَمِيرِ المُؤْمِنِينَ عَلَيْهِ السَّلامُ مِنَ القُرْآنِ:

نَقَلَ الخَوارِزْمِيُّ عَن ابْن عَبَّاس قَالَ: مَا أَنْزَلَ اللهُ تَعالَى آيَةً فِيهَا ?يَا أَيُّهَا الَّذِينَ آمَنُوا? إِلاَّ وَعَلِيٌّ رَأْسُهَا وَأَمِيرُهَا. وَنَقَلَ ابْنُ مَرْدَوَيْهَ الْحَافِظُ بِإِسْنَادِهِ إِلَى ابْن عَبَّاس قَالَ: مَا فِي الْقُرْآن آيَةٌ إِلاَّ وَعَلِيٌّ رَأْسُهَا وَقَائِدُهَا. وَبِإِسْنَادِهِ عَنْ عَلِيّ عَلَيْهِ السَّلامُ قَالَ: نَزَلَ الْقُرْآنُ أَرْبَاعاً؛ فَرُبُعٌ فِينَا وَرُبُعٌ فِي عَدُوِّنَا وَرُبُعٌ سِيَرٌ وَأَمْثَالٌ وَرُبُعٌ

فَرَائِضُ وَأَحْكَامٌ، وَلَنَا كَرَائِمُ الْقُرْآنِ. وَعَنِ ابْنِ عَبَّاسٍ: مَا نَزَلَ فِي أَحَدٍ مِنَ اللهِ عَزَّ وَجلَّ مَا نَزَلَ فِي عَلِيٍّ عَلَيْهِ السَّلامُ. وَعَنْ مُجَاهِدٍ قَالَ: نَزَلَ فِي عَلِيٍّ عَلَيْهِ السَّلامُ سَبْعُونَ آيَةً.

قَوْلُهُ تَعالَى: ?إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا? قَالَ الْبَرَاءُ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ: يَا عَلِيُّ قُلْ: اللَّهُمَّ إِجْعَلْ لِي عِنْدَكَ عَهْداً، وَاجْعَلْ لِي عِنْدَكَ وُدّاً، وَاجْعَلْ لِي فِي صُدُورِ الْمُؤْمِنِينَ مَوَدَّةً. فَنَزَلَت (الآيَةُ). وَأَوْرَدَهُ مِنْ عِدَّةِ طُرُقٍ. وَقَوْلُهُ تَعالَى: ?لِكُلِّ قَوْمٍ هَادٍ?

قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا نَزَلَتْ ?إِنَّمَا أَنْتَ مُنْذِرٌ? وَأَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ، ?وَلِكُلِّ قَوْمٍ هَادٍ? وَأَشَارَ بِيَدِهِ إِلَى عَلِيٍّ وَقَالَ: بِكَ يَقْتَدِي الْمُهْتَدُونَ بَعْدِي.

As for the verse

"Is he then who is a believer like him who is a transgressor? They are not equal" **(*32:18*)**

Ibn Abbas says: In this verse, believer is ‘Ali and transgressor is Walid.[50] God Almighty states:

***"Is he then who has with him clear proof from his Lord, and a witness from him …"* (*11:17*).**

About this verse, Abbad ibn Abdullah Asadi says: I heard ‘Ali (a.s) say on the pulpit: There is no man from Quraysh about whom one or two verses have not been revealed. A man who was jealous rose up and ironically asked: What verse has been revealed about you? ‘Ali, who had become upset, said: If you did not ask this question in this gathering I would never answer it! But woe to you! Have you not recited Surah Hud? Then, he recited the aforementioned verse saying: One who has clear proof from his Lord is the Messenger of Allah and I am his witness.[51] God Almighty states:

"Stop them, surely they will be questioned."

Ibn Abbas says: On the Day of Judgment, all people will be questioned about the leadership of ‘Ali.[52]

Ibn Abbas has reported: In the verse

***“be careful of your duty to Allah and with the true ones”* (*9:119*),**

‘Ali is the true one.[53] According to Ibn Abbas, the verse

“those who spend their property by night and by day, secretly and openly”

has been revealed in honor of ‘Ali, for his property was four Dirhams on the whole. He spent one Dirham by night, one Dirham by day, one Dirham openly, and one Dirham secretly as charity to the poor.[54]

As for the verse,

***“O you who believe! When you consult the Apostle, then offer something in charity”* (*58:12*),**

no one has acted according to it except ‘Ali ibn Abi–Talib.[55] The verse

***“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”* (*5:55*),**

was revealed in honor of ‘Ali when he offered his ring to a poor man while bowing in prayer.[56]

About the verse

***“Those who believe and do good, surely they are the best of men”* (*98:7*),**

‘Ali has said: the Messenger of Allah was leaning against my chest when he said: O ‘Ali, the aim of this verse is you and your followers. The meeting–place of you and your followers will be at the Pond on the Day of Judgment. When people kneel down for reckoning, your followers will enter paradise with illuminated faces.[57]

وَقَوْلُهُ تَعالَى: ?أَفَمَنْ كَانَ مُؤْمِناً كَمَنْ كَانَ فَاسِقاً لاَ يَسْتَوُونَ?: الْمُؤْمِنُ عَلِيٌّ عَلَيْهِ السَّلامُ وَالْفَاسِقُ الْوَلِيدُ. وَقَوْلُهُ: ?أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ?: قَالَ عَبَّادُ بْنُ عَبْدِ اللهِ الأَسَدِيُّ: سَمِعْتُ عَلِيّاً عَلَيْهِ السَّلامُ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ: مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ إِلاَّ وَقَدْ نَزَلَتْ فِيهِ آيَةٌ أَوْ آيَتَانِ. فَقَالَ رَجُلٌ مِمَّنْ تَحْتَهُ: فَمَا نَزَلَ فِيكَ أَنْتَ؟ فَغَضِبَ ثُمَّ قَالَ: أَمَا إِنَّكَ لَوْ لَمْ تَسْأَلْنِي عَلَى رُؤُوسِ الْقَوْمِ مَا حَدَّثْتُكَ. وَيْحَكَ هَلْ تَقْرَأُ سُورَةَ هُودٍ؟ ثُمَّ قَرَأَ عَلَيْهِ السَّلامُ: ?أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ?؛ رَسُولُ اللهِ عَلَى بَيِّنَةٍ وَأَنَا الشَّاهِدُ مِنْهُ.

وَقَوْلُهُ تَعالَى: ?وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ?: عَنِ ابْنِ عَبَّاسٍ: إِنَّهُمْ مَسْؤُولُونَ عَنْ

وِلاَيَةِ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. وَقَوْلُهُ تَعالَى: ?إِتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ?: عَنِ ابْنِ عَبَّاسٍ قَالَ: مَعَ عَلِيٍّ عَلَيْهِ السَّلامُ. وَقَوْلُهُ تَعالَى: ?الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرّاً وَعَلاَنِيَةً?: عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلامُ؛ كَانَتْ عِنْدَهُ أَرْبَعَةُ دَرَاهِمَ فَتَصَدَّقَ بِدِرْهَمٍ لَيْلاً وَتَصَدَّقَ بِدِرْهَمٍ نَهاراً وَتَصَدَّقَ بِدِرْهَمٍ سِرّاً وَتَصَدَّقَ بِدِرْهَمٍ عَلاَنِيَةً.

وَقَوْلُهُ تَعالَى: ?يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً?: لَمْ يَعْمَلْ أَحَدٌ سِوَى أَمِيرِ المُؤْمِنِينَ عَلِيٍّ عَلَيْهِ السَّلامُ، لاَ قَبْلَهُ وَلا بَعْدَهُ. وَقَوْلُهُ تَعالَى: ?إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ. وَمَنْ يَتَوَلَّ اللهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللهِ هُمُ الْغَالِبُونَ?: نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلامُ لَمَّا تَصَدَّقَ عَلَى الْمِسْكِينِ بِخَاتَمِهِ فِي رُكُوعِهِ.

وَقَوْلُهُ تَعالَى: ?إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ?: قَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: حَدَّثَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَنَا مُسْنِدُهُ إِلَى صَدْرِي قَالَ: أَيْ عَلِيُّ، أَلَمْ تَسْمَعْ قَوْلَ اللهِ تَعالَى: ?إِنَّ الَّذِينَ آمَنُوا...? أَنْتَ وَشِيعَتُكَ وَمَوْعِدِي وَمَوْعِدُكُمُ الْحَوْضُ إِذَا جَثَتِ الأُمَمُ لِلْحِسَابِ، تُدْعَوْنَ غُرّاً مُحَجَّلِينَ.

The verse

“But whoever disputes with you in this matter after what has come to you of knowledge, then say: come let us call our sons and your sons, and our women and your women, and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars” **(*3:61*),**

was revealed in honor of ‘Ali, Fatimah, Hasan, and Husayn.[58] In the interpretation of the verse

“So it becomes stout and stands firmly on its stem” **(*48:29*),**

Hasan has said: Islam was strengthened by ‘Ali’s sword and obtained its position in world.[59] The Messenger of Allah has been quoted by Ibn Abbas and Asma bint Umays as saying: The verse

“the believers that do good” **(*66:4*)**

included ‘Ali ibn Abi–Talib.[60] About the verse

***“and gardens of grapes and corn and palm trees having one root and* (*others*) *having distinct roots; they are watered with one water”* (*13:4*),**

Jabir ibn Abdullah has quoted the Messenger of Allah as saying: All people are from different roots but I and ‘Ali are from the same root, invoking the abovementioned verse.[61]

According to Ibn Abbas, the verse

***“On the day on which Allah will not abase the Prophet and those who believe with him”* (*66:8*)**

is about ‘Ali and his followers. The first one who is clad with heavenly Hillah is prophet Ibrahim due to his being the friend of Allah. The second one is the Holy Prophet of Islam, for he is the chosen one. The third one is ‘Ali who is clad with heavenly garment entering paradise between the two honorable prophets. Ibn Abbas, then recited the abovementioned verse, saying: ‘Ali and his followers will go to paradise while being accompanied by the Holy Prophet.[62]

The verse

***“and they give food out of love for Him to the poor”* (*76:8*),**

was revealed in honor of ‘Ali, Fatimah, Hasan, and Husayn.[63] The verse

***“of the believers are men who are true to the covenant which they made with Allah”* (*33:23*),**

was revealed in honor of ‘Ali (a.s).[64] The verse

***“Then We gave the Book for an inheritance to those whom we chose from among Our servants”* (*35:32*),**

was revealed in honor of ‘Ali (a.s), for he was the chosen servant of God.[65]

وَقَوْلُهُ تَعالَى: ?فَمَنْ حاجَّكَ فِيهِ مِنْ بَعْدِ مَا جاءَكَ مِنْ الْعِلْمِ فَقُلْ تَعالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ?: نَزَلَتْ فِي عَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمُ السَّلامُ. وَقَوْلُهُ تَعالَى: ?فَاسْتَوَى عَلَى سُوقِهِ?: عَنِ الْحَسَنِ قَالَ: إِسْتَوَى الإِسْلاَمُ بِسَيْفِ عَلِيٍّ عَلَيْهِ السَّلامُ. وَقَوْلُهُ تَعالَى: ?وَصَالِحُ الْمُؤْمِنِينَ?: عَنْ أَسْمَاءَ بِنْت عُمَيْسٍ وَابْنِ عَبَّاسٍ قَالا: سَمِعْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: صَالِحُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي

طَالِبٍ عَلَيْهِ السَّلامُ.

قَوْلُهُ تَعالَى: ? وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ?: عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: النَّاسُ مِنْ شَجَرٍ شَتَّى وَأَنَا وَأَنْتَ يَا عَلِيُّ مِنْ شَجَرَةٍ وَاحِدَةٍ. ثُمَّ قَرَأَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الآيَةَ. وَقَوْلُهُ تَعالَى: ?يَوْمَ لاَ يُخْزِي اللهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ?: عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَنْ يُكْسَى مِنْ حُلَلِ الْجَنَّةِ إِبْرَاهِيمُ لِخِلَّتِهِ مِنَ اللهِ عَزَّ وَجَلَّ. ثُمَّ مُحَمَّدٌ لأَنَّهُ صَفْوَةُ اللهِ. ثُمَّ عَلِيٌّ، يُزَفُّ بَيْنَهُمَا إِلَى الْجِنَانِ. ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ الآيَةَ وَقَالَ: عَلِيٌّ وَأَصْحَابُهُ.

وَقَوْلُهُ تَعالَى: ?وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً...?: نَزَلَتِ (السُّورَةُ) فِي عَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمُ السَّلامُ. وَقَوْلُهُ تَعالَى: ?مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ?: نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلامُ. وَقَوْلُهُ تَعالَى: ?ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا?

The verse

***"I and those who follow me ..."* (*12:108*),**

was revealed in honor of Imam ‘Ali (a.s).66 The verse

***"Is he then who knows that what has been revealed to you from your Lord is the truth ..."* (*13:19*),**

was revealed in honor of ‘Ali (a.s).67 Imam ‘Ali asked the Messenger of Allah about the meaning of trial in the verse

***"Do men think that they will be left alone on saying "we believe" and not be tried?"* (*29:2*).**

The Holy Prophet said: This trial is related to you, for people will be put to test through you and they will put you to test too. In other words people will be hostile to you and you have to be hostile to them too.68 About the verse

***"Then we gave book for an inheritance ..."* (*35:32*),**

‘Ali said: We are the inheritor of the Book.69 Imam Baqir (a.s) has been quoted as saying: The verse

“and oppose the Apostle after that guidance has become clear to them” (***47:32***)

was revealed about ‘Ali.70

Imam Baqir (a.s) has also been reported as saying: The word “man” in the verse

“and bestow His grace on every one endowed with grace” (***11:3***)***,***

is ‘Ali ibn Abi–Talib.71 The verse

“I and those who follow me” (***12:108***)

is about ‘Ali ibn Abi–Talib and the Holy Prophet’s household.72 The verse

“Is he then who knows that what has been revealed to you from your lord is the truth …” (***13:19***)***,***

is about ‘Ali ibn Abi–Talib.73 The verse

“O you who believe …”

is about ‘Ali according to Ibn Abbas. There is no verse in the Holy Qur’an which addresses the believers and ‘Ali is not their leader.74

Ibn Abbas has reported: God Almighty reproaches the Holy Prophet’s companions in certain verses except ‘Ali. Wherever ‘Ali’s name is mentioned implicitly, he is respected and honored. Wherever the believers are addressed in the Holy Qur’an, ‘Ali is their leader. Hence, we are commissioned to always speak well of ‘Ali and ask God’s forgiveness for him.75 Hudhayfah has reported: ‘Ali is the truth and the real secret of truth.76

وَقَوْلُهُ تَعالَى: ?أَنَا وَمَنْ اتَّبَعَنِي?

وَقَوْلُهُ: ?أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ...? وَقَوْلُهُ تَعالَى: ?الم (1) أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لاَ يُفْتَنُونَ?: قَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: قُلتُ: يَا رَسولَ اللهِ، مَا هَذِهِ الْفِتْنَةُ؟ قَالَ: يَا عَلِيُّ، بِكَ، وَإِنَّكَ مُخَاصَمٌ فَأَعِدَّ لِلْخُصُومَةِ. وَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: ?ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا? نَحْنُ أُولَئِكَ. وَعَنِ الْبَاقِرِ عَلَيْهِ السَّلامُ: ?وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى? قَالَ: فِي أَمْرِ عَلِيٍّ عَلَيْهِ السَّلامُ.

وَعَنْهُ عَلَيْهِ السَّلامُ: ?وَيُؤْت كُلَّ ذِي فَضْلٍ فَضْلَهُ? قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا وَمَن اتَّبَعَنِي؛ عَلِيُّ بْنُ أَبِي طَالِبٍ وَآلُ مُحَمَّد. وَقَوْلُهُ تَعالَى: ? أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ...? عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. وَقَوْلُهُ تَعالَى: ?يَا أَيُّهَا الَّذِينَ آمَنُوا?:

عَن ابْنِ عَبَّاسٍ: مَا نَزَلَتْ ? يَا أَيُّهَا الَّذِينَ آمَنُوا? إِلاَّ وَعَلِيٌّ أَمِيرُهَا وَشَرِيفُهَا. وَعَنْهُ: مَا ذَكَرَ اللهُ فِي القُرْآنِ ? يَا أَيُّهَا الَّذِينَ آمَنُوا? إِلاَّ وَعَلِيٌّ أَمِيرُهَا وَشَرِيفُهَا. وَلَقَدْ عَاتَبَ اللهُ أَصْحَابَ مُحَمَّد فِي آيٍ مِنَ الْقُرْآنِ وَمَا ذَكَرَ عَلِيّاً إِلاَّ بِخَيْرٍ، وَلَقَدْ أَمَرَنَا بِالإِسْتِغْفَارِ لَهُ. وَعَنْ حُذَيْفَةَ: إِلاَّ كَانَ لِعَلِيٍّ لُبُّهَا وَلُبَابُهَا.

About the verse

***"Who is then more unjust than he who utters a lie against Allah and* (*he who*) *gives the lie to the truth"* (*39:32*),**

Musa ibn Jafar has quoted his father as saying: The unjust man is one who rejects the Holy Prophet's words about 'Ali.77 About the verses

***"and they said: Allah is sufficient for us and most excellent is the Protector. So they returned with favor from Allah and* (*His*) *grace; no evil touched them"* (*3:173-174*),**

Abu-Rafi says: After the battle of Uhud, the Messenger of Allah sent 'Ali and a group of the companions to chase Abu-Sufyan. Amr from the tribe of Khuza'ah met 'Ali on the way. He informed that Abu-Sufyan and his aides were intent to strengthen their forces in order to fight Muslims. 'Ali said: We only trust in Allah and do not fear the enemy's attack. This verse was revealed about 'Ali and his companions.78

Ibn Masud recited the verse

***"and Allah sufficed the believers in fighting"* (*33:25*)**

as

"and Allah sufficed the believers in fighting, by 'Ali ibn Abi-Talib",

that is God removed the trouble of fighting from believers through 'Ali

***"and Allah is Strong, Mighty"* (*33:25*).**79

The verse,

***“O Apostle! Deliver what has been revealed to you from your Lord”* (*5:67*),**

is about the leadership of ‘Ali. It was revealed at the end of the last pilgrimage by the Messenger of Allah at Ghadir Khum.80 Zayd ibn ‘Ali reports: When Gabriel conveyed the message of ‘Ali’s leadership (Imamate) to the Messenger of Allah, the Holy Prophet was a little worried about conveying this message saying to himself: My people are not much distant from the era of ignorance. I hope they will not return to the former state once again with this message!81

Abu-Dharr and Abdullah have been reported as saying: During life of the Messenger of Allah, whenever we recited the verse

***“O apostle! Deliver what has been revealed to you from your Lord” we would say: It is ‘Ali, the master of the believers. Then, we would recite the rest of the verse “and if you do not, then you have not delivered this message, and Allah will protect you from the people”* (*5:67*).**

قَوْلُهُ تَعالَى: ?فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ عَلَى اللهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ? عَنِ الكَاظِمِ عَلَيْهِ السَّلامُ عَنِ الصَّادِقِ عَلَيْهِ السَّلامُ قَالَ: هُوَ مَنْ رَدَّ قَوْلَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي عَلِيٍّ عَلَيْهِ السَّلامُ. قَوْلُهُ تَعالَى: ?وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ. فَانْقَلَبُوا بِنِعْمَةٍ مِنْ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ? عَنْ أَبِي رَافِعٍ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَجَّهَ عَلِيّاً فِي نَفَرٍ مَعَهُ فِي طَلَبِ أَبِي سُفْيَانَ فَلَقِيَهُمْ أَعْرَابِيٌّ مِنْ خُزَاعَةَ فَقَالَ: إِنَّ الْقَوْمَ قَدْ جَمَعُوا لَكُمْ. ?فَقَالُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ? فَنَزَلَتِ (الآيَةُ). قَوْلُهُ تَعالَى: ?وَكَفَى اللهُ الْمُؤْمِنِينَ الْقِتَالَ?

كَانَ ابْنُ مَسْعُودٍ يَقْرَأُ: ?وَكَفَى اللهُ الْمُؤْمِنِينَ الْقِتَالَ (بِعَلِيِّ بْنِ أَبِي طَالِبٍ) وَكَانَ اللهُ قَوِيّاً عَزِيزاً?. قَوْلُهُ تَعالَى: ?يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ? أَنَّهَا نَزَلَتْ فِي شَأْنِ الْوِلايَةِ.

عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَ: لَمَّا جَاءَ جِبْرِيلُ عَلَيْهِ السَّلامُ بِأَمْرِ الْوِلايَةِ ضَاقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِذَاكَ ذَرْعاً وَقَالَ: قَوْمِي حَدِيثُو عَهْدٍ بِالْجَاهِلِيَّةِ، فَنَزَلَتِ الآيَةُ. وَعَنْ زِرٍّ عَنْ عَبْدِ اللهِ قَالَ: كُنَّا نَقْرَأُ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ?يَا أَيُّهَا

الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ (أَنَّ عَلِيّاً مَوْلَى الْمُؤْمِنِينَ) وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللهُ يَعْصِمُكَ مِنَ النَّاسِ?.

"In houses which Allah has permitted to be exalted ..." (***24:36***)82

Anas and Buraydah have reported: When the Messenger of Allah recited the abovementioned verse to the end, a man rose up and asked: O Messenger of Allah! Which are these houses? The Holy Prophet (S) said: The prophets' houses. Pointing to 'Ali and Fatimah's house Abu-Bakr asked: O Messenger of Allah! Is this house one of them too? The Holy Prophet said: Yes, it is the best of them.83 About the revelation of the verse,

"O you who believe! Do not forbid (***yourselves***) ***the good things which Allah has made lawful for you"*** (***5:87***),

it is said that 'Ali together with a group of the companions decided to forbid themselves even the lawful pleasures when this verse was revealed.84

Qatadah reports: 'Ali and a group of the companions including Uthman ibn Mazun decided to retreat from the world, to forsake women and to live the life of a recluse when this verse was revealed.85 Ibn Abbas reports: The abovementioned verse was revealed about 'Ali and his companions, where we read

"And ordain for me a goodly mention among prosperity" (***26:84***).86

Imam Sadiq (a.s) has been reported as saying: The aim of the abovementioned verse is 'Ali ibn Abi-Talib, for when God offered Wilayah to the prophet Ibrahim, he said: O Lord! Ordain this position in my progeny. God accepted his prayer and gave this position to 'Ali. The verse

"I swear by the star (***the Qur'an***) ***when it goes down. Your companion does not err, nor does he go astray; nor does he speak out of desire"*** (***53:1-3***).87

Habbah Arani reports: When the Messenger of Allah ordered all the doors opening to the mosque be blocked, this order was heavy for his companions! Amid this, I looked at Hamzah ibn Abdul Muttalib while he had wrapped himself in a red bathing gown, his eye full of tears, and expressing his grievances said: You expelled me, your uncle, Abbas, Abu-Bakr and Umar from the mosque but you allowed your cousin to remain in the mosque! At this time a man rose

وَقَوْلُهُ تَعالَى: ?فِي بُيُوتٍ أَذِنَ اللهُ أَنْ تُرْفَعَ? عَنْ أَنَسٍ وَبُرَيْدَةَ قَالاَ: قَرَأَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ?فِي بُيُوتٍ أَذِنَ اللهُ أَنْ تُرْفَعَ...? إِلَى قَوْلِهِ: ?وَالأَبْصَارُ? فَقَامَ رَجُلٌ فَقالَ: أَيُّ بُيُوتٍ هَذِهِ يَا رَسولَ اللهِ؟ قَالَ: بُيُوتُ الأَنْبِيَاءِ. فَقالَ أَبُو بَكْرٍ:

يَا رَسولَ اللهِ، هَذَا الْبَيْتُ مِنْهَا؟ يَعْنِي: بَيْتَ عَلِيٍّ وَفَاطِمَةَ. قَالَ: نَعَمْ! مِنْ أَفَاضِلِهَا. وَقَوْلُهُ تَعالَى: ?يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللهُ لَكُمْ?

قِيلَ: كَانَ عَلِيٌّ فِي أُنَاسٍ مِنَ الصَّحَابَةِ عَزَمُوا عَلَى تَحْرِيمِ الشَّهَوَات، فَنَزَلَتْ. وَعَنْ قُتَادَةَ: أَنَّ عَلِيّاً عَلَيْهِ السَّلامُ وَجَمَاعَةً مِنَ الصَّحَابَةِ مِنْهُمْ عُثْمَانُ بْنُ مَظْعُونٍ أَرَادُوا أَنْ يَتَخَلَّوْا عَنِ الدُّنْيَا وَيَتْرُكُوا النِّسَاءَ وَيَرْهَبُوا، فَنَزَلَتْ. وَعَنِ ابْنِ عَبَّاسٍ: أَنَّهَا نَزَلَتْ فِي عَلِيٍّ وَأَصْحَابِهِ. وَقَوْلُهُ تَعالَى: ?وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الآخِرِينَ?

عَنِ الصَّادِقِ عَلَيْهِ السَّلامُ: هُوَ عَلِيُّ بْنُ أَبِي طَالِب؛ عُرِضَتْ وِلاَيَتُهُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلامُ فَقَالَ: اللَّهُمَّ إِجْعَلْهُ مِنْ ذُرِّيَّتِي. فَفَعَلَ اللهُ ذَلِكَ. قَوْلُهُ تَعالَى: ?وَالنَّجْمِ إِذَا هَوَى. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى. وَمَا يَنْطِقُ عَنِ الْهَوَى? عَنْ حَبَّةَ العَرَنِيّ قَالَ: لَمَّا أَمَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِسَدّ الأَبْوَاب الَّتِي فِي الْمَسْجِدِ شَقَّ عَلَيْهِمْ. قَالَ حَبَّةُ: إِنِّي لأَنْظُرُ إِلَى حَمْزَةَ بْن عَبْد الْمُطَّلِب وَهُوَ تَحْتَ قَطِيفَةٍ حَمْرَاءَ وَعَيْنَاهُ تَذْرِفَانِ وَيَقُولُ: أَخْرَجْتَ عَمَّكَ وَأَبَا بَكْرٍ وَعُمَرَ وَالْعَبَّاسَ وَأَسْكَنْتَ ابْنَ عَمِّكَ. فَقَالَ رَجُلٌ يَوْمَئِذٍ: مَا يَأْلُو فِي رَفْعِ ابْنِ عَمِّهِ. فَعَلِمَ رَسُولُ اللهِ أَنَّهُ شَقَّ عَلَيْهِمْ فَدَعَا

up and mockingly said: He always endeavors to promote the position of his cousin! Being informed that the order had been heavy for the companions, the Messenger of Allah ordered them to gather in the mosque. After praising God, he spoke so eloquently that no one had witnessed such an elaborate sermon before. The Holy Prophet then said: O people! I have neither kept the doors open nor closed them on my own. I have neither allowed him in nor expelled others from the mosque on my own. Rather, I have done it on God's decree. Then, he recited the verses

"I swear by time, most surely man is in loss, except those who believe and do good. **(*103:1–3*)"**[88]

Ibn Abbas reports: Man in loss is Abu–Jahl whereas those who believe and do good are 'Ali and Salman.[89] The verse

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

is about ‘Ali ibn Abi–Talib and Salman and no one else.90

“And give good news to the humble, to those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer and spend (benevolently) out of what we have given them” (22:34–35).

Ibn Abbas says: ‘Ali and Salman are form this group.

“and enjoin on each other patience” (103:3). 91

Ibn Abbas reports: The following verse was revealed about ‘Ali:

“Surely (as for) those for whom the good has already gone forth from us, they shall be kept far off from it (fire)” (21:101). 92

Nu’man ibn Bashir reports: ‘Ali recited the abovementioned verse one of the nights, saying as saying: I am from this group. It was prayer time then. ‘Ali rose up for prayer, saying:

“They will not hear its faintest sound” (21:102).

About the verse

“and most certainly you can recognize them by the intent of (their) speech” (47:30)93***,***

Abu–Said reports: On the Day of Judgment, the enemies of ‘Ali will be recognized from the tone of their voice. God Almighty states:

“Whoever brings a good deed, he shall have ten like it” (6:160). 94

Imam ‘Ali (a.s) has been quoted as saying: Good deed in the aforesaid verse is love for Ahl al–Bayt and bad deed is enmity with us. Anyone who enters the Day of Judgment with our enmity will be thrown into fire by God Almighty.95

الصَّلاَةَ جَامِعَةً فَصَعِدَ الْمِنْبَرَ فَلَمْ يُسْمَعْ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ خِطْبَةً كَانَ أَبْلَغَ مِنْهَا تَمْجِيداً وَتَوْحِيداً. فَلَمَّا فَرِغَ قَالَ: يَا أَيُّهَا النَّاسُ مَا أَنَا سَدَدْتُهَا وَلاَ أَنَا فَتَحْتُهَا وَلاَ أَنَا أَخْرَجْتُكُمْ وَأَسْكَنْتُهُ. وَقَرَأَ: ?وَالنَّجْمِ إِذَا هَوَى? ـ إِلَى قَوْلِهِ ـ ?إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى? قَوْلُهُ تَعالَى: ?وَالْعَصْرِ. إِنَّ الإِنْسَانَ لَفِي خُسْرٍ. إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَات? عَن ابْنِ عَبَّاس: ?الإِنْسَانَ لَفِي خُسْرٍ? يَعْنِي: أَبَا جَهْل. ?إِلاَّ الَّذِينَ آمَنُوا? عَلِيٌّ وَسَلْمَانُ. ?وَالسَّابِقُونَ الأَوَّلُونَ? عَلِيٌّ وَسَلْمَانُ. ?وَبَشِّرِ الْمُخْبِتِينَ ـ إِلَى قَوْلِهِ ـ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ? قَالَ:

مِنْهُمْ عَلِيٌّ وَسَلْمَانُ.

قَوْلُهُ تَعالَى: ?وَتَوَاصَوْا بِالصَّبْرِ? عَنِ ابْنِ عَبَّاسٍ أَنَّها فِي عَلِيٍّ عَلَيْهِ السَّلامُ. قَوْلُهُ تَعالَى: ?إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ? عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ عَلِيّاً عَلَيْهِ السَّلامُ تَلاهَا لَيْلَةً وَقالَ: أَنَا مِنْهُمْ. وَأُقِيمَتِ الصَّلاَةُ، فَقَامَ وَهُوَ يَقُولُ: ?لاَ يَسْمَعُونَ حَسِيسَهَا.? قَوْلُهُ تَعالَى: ?وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ?

عَنْ أَبِي سَعِيدٍ: لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللهِ عَلَيْهِ. قَوْلُهُ تَعالَى: ?مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا? عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: الْحَسَنَةُ حُبُّنَا أَهْلَ الْبَيْتِ، وَالسَّيِّئَةُ بُغْضُنَا، مَنْ جَاءَ بِهَا أَكَبَّهُ اللهُ عَلَى وَجْهِهِ فِي النَّارِ.

God states:

"Then a crier will cry out among them" **(*7:44*).**

Imam Baqir (a.s) said: The crier is 'Ali ibn Abi-Talib.96 God states:

"When he calls you to that which gives you life" **(*8:24*).**

Imam Baqir says: It means he calls you to the Wilayah (leadership) of 'Ali, for 'Ali's Wilayah is a momentum for man's spiritual life which will accompany him to the end. God Almighty states:

"In the seat of honor with a most Powerful King" **(*54:55*).** 97

Jabir ibn Abdullah reports: I and a group of the companions were in the presence of the Holy Prophet when some of them brought up the issue of paradise. The Holy Prophet said: Truly, the first man who walks in paradise is 'Ali ibn Abi-Talib. Abu-Dujanah Ansari said: O Messenger of Allah! You said: Paradise is forbidden for prophets before your entrance and also forbidden for the nations of former prophets before the entrance of your Ummah! The Holy Prophet (S) said: Yes, Abu-Dujanah. But do you not know that God has a banner of light whose club is from ruby with the inscription "there is no god but Allah, Muhammad is the Messenger of Allah, and Muhammad's household is the best"? One who carries that banner enters the plain of The Resurrection Yard before all people. He will go to paradise before me. That banner holder is no one but 'Ali ibn Abi-Talib, pointing to him with his hand. Abu-Dujanah

says: The Messenger of Allah made ‘Ali happy with this good tiding. Then the Messenger of Allah said: Praise be to Allah who honored us with you.

The Holy Prophet (S) also said: O ‘Ali! Congratulations to you! There is no servant of Allah who has accepted your love and God will not gather him with us on the Day of Judgment. Then the Holy Prophet; recited the aforesaid verse.98 God states:

“And when a description of the son of Marium is given, lo! Your people raise a clamor thereat” (43:57).

Addressing ‘Ali, the Messenger of Allah said: O ‘Ali! There is a sign of Jesus in you. An extremist group were annihilated due to their love for him, and another group were annihilated due to their enmity with him. Hearing this, the hypocrites said: He is not ready to compare ‘Ali to anything less than Jesus, the son Mary! At this time, the verse

“and of those whom We have created are a people who guide with the truth and thereby they do justice” (7:181). 99

قَوْلُهُ تَعالَى: ?فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ? عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَلَيْهِ السَّلامُ قَالَ: هُوَ عَلِيٌّ عَلَيْهِ السَّلامُ. وَقَوْلُهُ تَعالَى: ?إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ? عَنِ البَاقِرِ عَلَيْهِ السَّلامُ: دَعَاكُمْ إِلَى وِلاَيَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. وَقَوْلُهُ تَعالَى: ?فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ?

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَتَذَاكَرَ أَصْحَابُهُ الْجَنَّةَ فَقَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ أَوَّلَ أَهْلِ الْجَنَّةِ دُخُولاً إِلَيْهَا عَلِيُّ بْنُ أَبِي طَالِبٍ. قَالَ أَبُو دُجَانَةَ الأَنْصَارِيُّ: يَا رَسولَ اللهِ، أَخْبِرْنَا أَنَّ الْجَنَّةَ مُحَرَّمَةٌ عَلَى الأَنْبِيَاءِ حَتَّى تَدْخُلَهَا وَعَلَى الأُمَمِ حَتَّى تَدْخُلَهَا أُمَّتُكَ. قَالَ: بَلَى يَا أَبَا دُجَانَةَ. أَمَا عَلِمْتَ أَنَّ للهِ لِوَاءً مِنْ نُورٍ وَعَمُوداً مِنْ يَاقُوتٍ مَكْتُوبٌ عَلَى ذَلِكَ النُّورِ: لاَ إِلَهَ إِلاَّ اللهُ، مُحَمَّدٌ رَسُولِي، آلُ مُحَمَّدٍ خَيْرُ الْبَرِيَّةِ، صَاحِبُ اللِّوَاءِ إِمَامُ الْقِيَامَةِ. وَضَرَبَ بِيَدِهِ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ. قَالَ: فَسَرَّ رَسُولُ اللهِ بِذَلِكَ عَلِيّاً فَقَالَ: الْحَمْدُ للهِ الَّذِي كَرَّمَنَا وَشَرَّفَنَا بِكَ. فَقَالَ لَهُ: أَبْشِرْ يَا عَلِيُّ. مَا مِنْ عَبْدٍ يَنْتَحِلُ مَوَدَّتَكَ إِلاَّ بَعَثَهُ اللهُ مَعَنَا يَوْمَ الْقِيَامَةِ. ثُمَّ قَرَأَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ?فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ?.

قَوْلُهُ تَعالَى: ?وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلاً إِذَا قَوْمُكَ مِنْهُ يَصُدُّونَ? عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ فِيكَ مَثَلاً مِنْ عِيسَى؛ أَحَبَّهُ قَوْمٌ فَهَلَكُوا فِيهِ، وَأَبْغَضَهُ قَوْمٌ فَهَلَكُوا فِيهِ. فَقَالَ الْمُنَافِقُونَ: أَمَا رَضِيَ لَهُ مَثَلاً إِلاَّ عِيسَى؟ فَنَزَلَتْ. قَوْلُهُ تَعالَى: ?وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ?

Imam ‘Ali (a.s) has been quoted by Zadhan as saying: This Ummah will be divided into seventy three groups (sects)! Seventy two groups are in fire and one group go to paradise and they are the ones for whom this verse was revealed. They are no one but me and my followers. God Almighty states:

“And that the retaining ear might retain it” **(*69:12*).** 100

Buraydah reports: Addressing ‘Ali, the Messenger of Allah said: God has decreed I should bring you close to myself, to teach you sophisticated knowledge, for there is no one who can retain it save you. It is incumbent on God to place His knowledge where it is safe from harms. Then, this verse was revealed. 101

Makhul has reported: The Messenger of Allah recited this verse. Turning to ‘Ali, he said: I called on God Almighty to give you retaining ear which retains divine knowledge and Qur’anic verses. 102 God 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*).**

This verse was revealed about ‘Ali.

God states:

“You will see them bowing down, prostrating themselves” **(*48:29*).** 103

Imam Kazim (a.s) said: This verse was revealed in honor of ‘Ali. 104 God states:

***“and those who speak evil things of the believing men and the believing women without their having earned* (*it*)*”* (*33:58*).**

Muqatil ibn Sulayman reports: This verse was revealed about ‘Ali, for a group of hypocrites spoke evil things of him with false accusation. God states:

“And they say: we believe in Allah and in the Apostle and we obey” **(*24:47*).** 105

Ibn Abbas says: This verse was revealed about ‘Ali and a man of Quraysh who had bought a piece of land from him.[106]

عَنْ زَاذَانَ عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ: تَفْتَرِقُ هَذِهِ الأُمَّةُ عَلَى ثَلاَث وَسَبْعِينَ فِرْقَةً؛ إِثْنَتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ. وَهُمُ الَّذِينَ قَالَ لَهُمُ اللهُ تَعالَى: ?وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ? وَهُمْ أَنَا وَشِيعَتِي. قَوْلُهُ تَعالَى: ?وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ?

عَنْ بُرَيْدَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلامُ: إِنَّ اللهَ أَمَرَنِي أَنْ أُدْنِيَكَ وَلاَ أُقْصِيَكَ وَأَنْ أُعَلِّمَكَ وَأَنْ تَعِيَ، وَحَقٌّ عَلَى اللهِ أَنْ تَعِيَ. فَنَزَلَتْ. وَعَنْ مَكْحُول: قَالَ: قَرَأَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ هَذِهِ الآيَةَ ثُمَّ أَقْبَلَ عَلَى عَلِيٍّ عَلَيْهِ السَّلامُ فَقالَ: إِنِّي سَأَلْتُ اللهَ أَنْ يَجْعَلَهَا أُذُنَكَ. قَوْلُهُ تَعالَى: ?أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ...? إِلَى قوله: ?وَأُولَئِكَ هُمُ الْفَائِزُونَ?

نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلامُ. قَوْلُهُ تَعالَى: ?تَرَاهُمْ رُكَّعاً سُجَّداً? عَنِ الْكَاظِمِ عَلَيْهِ السَّلامُ أَنَّها نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلامُ. قَوْلُهُ تَعالَى: ?وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا? عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ: أَنَّهَا نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلامُ، وَذَلِكَ أَنَّ نَفَراً مِنَ الْمُنَافِقِينَ كَانُوا يُؤْذُونَهُ وَيُكَذِّبُونَ عَلَيْهِ. قَوْلُهُ تَعالَى: ?وَيَقُولُونَ آمَنَّا بِاللهِ وَبِالرَّسُولِ وَأَطَعْنَا? عَنِ ابْنِ عَبَّاس: أَنَّهَا نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلامُ وَرَجُلٍ مِنْ قُرَيْشٍ إِبْتَاعَ مِنْهُ أَرْضاً.

God Almighty states:

“And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship” (***25:54***).

This verse was revealed in honor of ‘Ali and Fatimah.[107] The verse

“the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (***other***) ***believers, and*** (***than***) ***those who have fled*** (***their homes***) (***33:6***).

It is said that the person described here is ‘Ali ibn Abi-Talib who was a believer, a Muhajir and a relative of the Messenger of Allah. God states:

“Give good news to those who believe that theirs is a footing of firmness with their Lord” **(*10:2*).** 108

Imam Sadiq (a.s) has been quoted by Jabir as saying: This verse was revealed about the Wilayah of ‘Ali. God states:

***“And the foremost are the foremost, these are they who are drawn nigh* (*to Allah*)*”* (*56:10-11*).** 109

Ibn Abbas reports: Yusha ibn Nun was the foremost in believing in prophet Moses (a.s), the believer of Ilyas believed in Jesus and ‘Ali ibn Abi-Talib believed in the Messenger of Allah and was the foremost. God states:

***“This day have I perfected for you your religion”* (*5:3*).** 110

Abu-Said reports: This verse refers to ‘Ali’s Wilayah in Ghadir Khum when the Messenger of Allah raised ‘Ali’s hand, appointing him as the leader of Muslims. The Holy Prophet then gladly said: Allah is the Greatest; religion became perfect with Wilayah; Allah is pleased with my prophethood and ‘Ali’s (Divinely commissioned) leadership.111

God states:

***“And among men is he who sells himself to seek the pleasure of Allah”* (*2:207*).**

It is noteworthy that this verse was revealed the night ‘Ali spent in the place of the Holy Prophet on his bed and was ready to sacrifice his life for the Messenger of Allah. God states:

***“O you who believe! Obey Allah and obey the Apostle and those in authority”* (*4:59*).** 112

Abd al-Ghaffar ibn Qasim reports: I asked Imam Sadiq (a.s) who are those in authority in this verse? (who those in authority are in this verse.) The Imam said: By God, ‘Ali is one of them.

قَوْلُهُ تَعالَى: ?وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَراً فَجَعَلَهُ نَسَباً وَصِهْراً? هُوَ عَلِيٌّ وَفَاطِمَةُ عَلَيْهِمَا السَّلام. قَوْلُهُ تَعالَى: ?وَأُولُوا الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ? قِيلَ: ذَلِكَ عَلِيٌّ عَلَيْهِ السَّلامُ، لِأَنَّهُ كَانَ مُؤْمِناً مُهَاجِراً ذَا رَحِمٍ. قَوْلُهُ تَعالَى: ?وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ?

عَنْ جَابِرٍ عَنِ الصَّادِقِ عَلَيْهِ السَّلامُ قَالَ: نَزَلَتْ فِي وِلاَيَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. قَوْلُهُ تَعالَى: ?وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ? قَالَ ابْنُ عَبَّاسٍ: يُوشَعُ بْنُ نُونٍ سَبَقَ إِلَى مُوسَى بْنِ عِمْرَانَ، وَمُؤْمِنُ آلِ يَس سَبَقَ إِلَى عِيسَى بْنِ مَرْيَمَ، وعَلِيُّ بْنُ أَبِي طَالِبٍ سَبَقَ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. وَقَوْلُهُ تَعالَى: ?اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ...?

عَنْ أَبِي سَعِيدٍ: حَدِيثُ غَدِيرِ خُمٍّ وَرَفْعُهُ بِيَدِ عَلِيٍّ، فَنَزَلَتْ. فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اللهُ أَكْبَرُ عَلَى إِكْمَالِ الدِّينِ وَإِتْمَامِ النِّعْمَةِ وَرِضَا الرَّبِّ بِرِسَالَتِي وَالْوِلاَيَةِ لعَلِيِّ بْنِ أَبِي طَالِبٍ. قَوْلُهُ تَعالَى: ?وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللهِ? نَزَلَتْ فِي مَبِيتِ عَلِيٍّ عَلَيْهِ السَّلامُ عَلَى فِرَاشِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. قَوْلُهُ تَعالَى: ?أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ? عَنْ عَبْدِ الغَفَّارِ بْنِ القَاسِمِ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِمَا السَّلامُ عَنْ أُولِي الأَمْرِ فِي هَذِهِ الآيَةِ، فَقالَ: كَانَ وَاللهِ عَلِيٌّ مِنْهُمْ.

God states:

"And an announcement from Allah and His Apostle to the people to the people on the day of the greater pilgrimage* (*9:3*).*"

This verse was revealed when 'Ali announced Surah Bara'ah to the atheists.113 Ahmad ibn Hanbal reports in Musnad: This verse was revealed when the Messenger of Allah gave Surah Bara'ah to Abu-Bakr to take to Mecca. Then he sent 'Ali after him, saying: This verse cannot be conveyed by anyone other than me and someone from me. This is what God Almighty has recommended through Gabriel. God states:

***"a good final state shall be theirs and a goodly return"* (*13:29*).** 114

Muhammad ibn Sirin reports: Tuba is a tree in paradise whose root is in 'Ali's house and a branch of it is in every house in paradise. God states:

***"But if We should take you away, still We shall inflict retribution on them"* (*43:41*).** 115

Ibn Abbas reports: God will inflict retribution on those who are 'Ali's enemies and will punish them.

God states:

“He has made the two seas to flow freely (***so that***) ***they meet together”*** (***55:19***). 116

Anas reports: The two seas that meet together are ‘Ali and Fatimah and

“there come forth from the pearls both large and small” (***55:22***).

The pearls are Hasan and Husayn. 117 Ibn Abbas reports: Those two seas are ‘Ali and Fatimah

“between them is a barrier which they cannot pass” (***55:20***).

Between the two is the Holy Prophet and the pearls are Hasan and Husayn. God states:

“Say! I do not ask of you any reward for it but love for my near relatives.” (***42:23***). 118

Ibn Abbas reports: I asked the Messenger of Allah about near relative. The Holy Prophet said: Those whose love is incumbent upon you are ‘Ali, Fatimah, Hasan, and Husayn. He repeated this three times.

God states:

“and he who brings the truth and (***he who***) ***accepts it as the truth”*** (***39:33***). 119

Imam Baqir has been quoted as saying: One who brought the truth was Muhammad and one who accepted the truth was ‘Ali ibn Abi–Talib. 120

قَوْلُهُ تَعالَى: ?وَأَذَانٌ مِنَ اللهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبَرِ? هُوَ حِينَ أَذَّنَ عَلِيٌّ عَلَيْهِ السَّلامُ بِالآيَاتِ مِنْ سُورَةِ بَرَاءَةَ. مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلَ: حِينَ أَنْفَذَهَا مَعَ أَبِي بَكْرٍ وَأَتْبَعَهُ بِعَلِيٍّ وَقالَ: قَدْ أُمِرْتُ أَلاَّ يُبَلِّغَهَا إِلاَّ أَنَا أَوْ أَحَدٌ مِنِّي.

قَوْلُهُ تَعالَى: ?طُوبَى لَهُمْ وَحُسْنُ مَآبٍ? عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: هِيَ شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي حُجْرَةِ عَلِيٍّ وَلَيْسَ فِي الْجَنَّةِ حُجْرَةٌ إِلاَّ وَفِيهَا غُصْنٌ مِنْ أَغْصَانِهَا. قَوْلُهُ تَعالَى: ?فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ? عَنِ ابْنِ عَبَّاسٍ قَالَ: مُنْتَقِمُونَ بِعَلِيٍّ عَلَيْهِ السَّلامُ.

قَوْلُهُ تَعالَى: ?مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ? عَنْ أَنَسٍ قَالَ: عَلِيٌّ وَفَاطِمَةُ. ?يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ? قَالَ: الْحَسَنُ وَالْحُسَيْنُ. وَعَنِ ابْنِ عَبَّاسٍ قَالَ: عَلِيٌّ وَفَاطِمَةُ.

?بَيْنَهُمَا بَرْزَخٌ? النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِه. ?يَخْرُجُ مِنْهُمْا اللُّؤْلُؤُ وَالْمَرْجَانُ? الْحَسَنُ وَالْحُسَيْنُ صَلَوَاتُ اللهِ عَلَيْهِمْ. قَوْلُهُ تَعالَى: ?قُلْ لاَ أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى? عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه: مَنْ هَؤُلاَءِ الَّذينَ يَجِبُ عَلَيْنَا حُبُّهُمْ؟ قَالَ: عَلِيٌّ وَفَاطِمَةُ وَابْنَاهُمَا ـ قَالَها ثَلاثَ مَرَّاتٍ ـ. قَوْلُهُ تَعالَى: ?وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ?

عَنْ مُجَاهِد: نَزَلَتْ فِي عَلِيّ عَلَيْهِ السَّلامُ. وَعَنِ البَاقِرِ عَلَيْهِ السَّلامُ: ?الَّذِي جَاءَ بِالصِّدْقِ? مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِه، وَالَّذِي ?صَدَّقَ بِهِ? عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ.

God states:

"And most surely those who do not believe in the hereafter are deviating from the way" **(*23:74*).** 121

In this relation Imam ʻAli has been quoted as saying: These people are those who refuse to accept our Wilayah. God states:

"Whoever brings good, he shall have better than it; and they shall be secure from terror on that day. And whoever brings evil, there shall be thrown down on their faces into the fire." **(*27:89*).** 122

Imam ʻAli (a.s) has said: Doing good is love for us and doing evil is enmity with us. God states:

"and the dwellers of the most elevated places shall call out to men whom they will recognize by their marks" **(*7:48*).** 123

Imam ʻAli (a.s) has said: We are the companions of the elevated places. Whomever we recognize as our followers by their marks, we will guide to paradise. 124

"Can he be held equal with his **(*'Ali*)** ***who enjoins what is just, and he*** **(*himself*)** ***is on the right path?"*** **(*16:76*)**

"Peace be on the family of Yasin **(*37:130*).*"***

"And whoever has knowledge of the Book" **(*13:43*).**

God states:

"Then as for him who is given his book in his right hand" (***69:19***).

Ibn Abbas has been reported as saying: Al-Yasin is the household of the Holy Prophet who has said: We are the fateful Book of Bani Israel and the one who has knowledge of the Book is 'Ali ibn Abi-Talib. One who is given his book in his right hand and goes to paradise is 'Ali. The one who orders justice is also 'Ali.

God states:

"Allah only desires to keep away the uncleanness from you, O people of the house, and to purify you a (***thorough***) ***purifying."*** (***33:33***). 125

Hafiz ibn Mardawayh has reported more than a hundred narrators as saying: This verse is about Muhammad, 'Ali, Fatimah, Hasan, and Husayn, and no one shares this merit with them. 126

قَوْلُهُ تَعالَى: ?وَإِنَّ الَّذينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ عَنْ الصِّرَاطِ لَنَاكِبُونَ? عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: نَاكِبُونَ عَنْ وِلاَيَتِنَا. قَوْلُهُ تَعالَى: ?مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمِئِذٍ آمِنُونَ. وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ? قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: الْحَسَنَةُ حُبُّنَا، وَالسَّيِّئَةُ بُغْضُنَا. قَوْلُهُ تَعالَى: ?وَنَادَى أَصْحَابُ الأَعْرَافِ رِجَالاً يَعْرِفُونَهُمْ بِسِيمَاهُمْ?

عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: نَحْنُ أَصْحَابُ الأَعْرَاف؛ مَنْ عَرَفْنَاهُ بِسِيمَاهُ أَدْخَلْنَاهُ الْجَنَّةَ. قَوْلُهُ تَعالَى: ?هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ? وَقَوْلُهُ: ?سَلاَمٌ عَلَى إِلْ يَاسِينَ?

وَقَوْلُهُ: ?وَمَنْ عِنْدَهُ عِلْمُ الْكِتَاب? وَقَوْلُهُ: ?فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ? عَنِ ابْنِ عَبَّاس: ?آلُ يس? آلُ مُحَمَّد، وَنَحْنُ كَبَابِ حِطَّةٍ بَنِي إِسْرَائِيلَ. ?وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ? عَلِيٌّ عَلَيْهِ السَّلامُ. وَ?أَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ? عَلِيُّ بْنُ أَبِي طَالِبٍ. ?وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ? قِيلَ: هُوَ عَلِيٌّ عَلَيْهِ السَّلامُ.

قَوْلُهُ تَعالَى: ?إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً?

أَوْرَدَ الْحَافِظُ ابْنُ مَرْدَوَيْهَ مِنْ أَزْيَدَ مِنْ مِائَةِ طَرِيقٍ أَنَّهَا فِي مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ.

Abul-Hamra' has been quoted by Abu-Abdullah Muhammad ibn Imran Marzubani as saying: I was serving the Messenger of Allah for nine or ten months. During this time, whenever the Holy Prophet intended to go to the mosque to perform his morning prayer, he would first go to the door of 'Ali's house, would greet them and from behind the door, Fatimah, 'Ali, Hasan, and Husayn too would greet him back. Then, he would say: Rise up for prayer. May Allah have mercy on you. The Holy Prophet then, recited the following verse:

"Is he to whom We have promised a goodly promise which he shall meet with" (***28:61***). 127

Mujahid says: This verse was revealed about 'Ali.

God states:

"Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow" (***22:23***). 128

This verse is said to be about 'Ali, Hamzah, and Ubaydah ibn Harith, who fought 'Utbah, Shaybah, and Walid in the battle of Uhud. As for the unbelievers, the verse ***"these are two adversaries who dispute about their Lord"*** (***22:19***) was revealed and the other verse says: ***"and taste the chastisement of burning"*** (***22:22***). 129

God states:

"And We will root out whatever of rancor is in their breasts-(***they shall be***) ***as brethren, on raised couches, face to face"*** (***15:47***).

Abu-Hurayrah reports: 'Ali ibn Abi-Talib said to the Holy Prophet (S): O Messenger of Allah, which one of us do you love more, me or Fatimah? The Holy Prophet said: I love Fatimah more than you but you are dearer to me than Fatimah! I can see you at the Pond with cups of water as many as the stars. A group of people who are deviated from the path of your Wilayah are rejected by you. To prove your sublime position, it would suffice to say on that day Hasan, Husayn, Fatimah, Aqil, and Jafar are sitting on raised couches, face to face. Another station of yours is that you along with your followers have a place near me in paradise. Then, the Messenger of Allah recited the aforesaid verse and said: You will be so glad to see one another that no one takes his look from the face of others and does not look back.

وَرَوى أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ عِمْرَانَ الْمَرْزُبَانِيُّ عَنِ أَبِي الْحَمْرَاءِ قَالَ: خَدَمْتُ

النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَحْوَ تِسْعَةِ أَشْهُرٍ أَوْ عَشَرَةٍ؛ عِنْدَ كُلّ صَلاَةِ فَجْرٍ لاَ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَأْخُذَ بِعُضَادَتَيْ بَاب عَلِيّ عَلَيْهِ السَّلامُ ثُمَّ يَقُولُ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. فَيَقُولُ فَاطِمَةُ وَعَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ: وَعَلَيْكَ السَّلامُ يَا نَبِيَّ اللهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. ثُمَّ يَقُولُ: الصَّلاَةَ رَحِمَكُمُ اللهُ ?إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْت وَيُطَهِّرَكُمْ تَطْهِيرًا?. قَالَ: ثُمَّ يَنْصَرِفُ إِلَى مُصَلاَّهُ. قَوْلُهُ تَعالَى: ?أَفَمَنْ وَعَدْنَاهُ وَعْداً حَسَناً فَهُوَ لاَقِيهِ...? عَنْ مُجَاهِدٍ: نَزَلَتْ فِي عَلِيٍّ وَحَمْزَةَ.

قَوْلُهُ تَعالَى: ?إِنَّ اللهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَات جَنَّات تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ? قِيلَ: نَزَلَتْ فِي عَلِيٍّ وَحَمْزَةَ وَعُبَيْدَةَ بْن الْحَارِث حِينَ بَارَزُوا عُتْبَةَ وَشَيْبَةَ وَالْوَلِيدَ. فَأَمَّا الْكُفَّارُ فَنَزَلَ فِيهِمْ ?هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ...? إِلَى قوله: ?عَذَاب الْحَرِيق? وَفِي عَلِيٍّ وَأَصْحَابِهِ: ?إِنَّ اللهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ...?

قَوْلُهُ تَعالَى: ?وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلّ إِخْوَاناً عَلَى سُرُرٍ مُتَقَابِلِينَ? عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِب عَلَيْهِ السَّلامُ: يَا رَسولَ اللهِ، أَيُّمَا أَحَبُّ إِلَيْكَ أَنَا أَمْ فَاطِمَةُ؟ قَالَ: فَاطِمَةُ أَحَبُّ إِلَيَّ مِنْكَ وَأَنْتَ أَعَزُّ عَلَيَّ مِنْهَا، وَكَأَنِّي بِكَ وَأَنْتَ عَلَى حَوْضِي تَذُودُ عَنْهُ النَّاسَ وَأَنَّ عَلَيْهِ الأَبَارِيقَ مِثْلَ عَدَدِ نُجُومِ السَّمَاءِ، وَأَنْتَ وَالْحَسَنُ وَالْحُسَيْنُ وَفَاطِمَةُ وَعَقِيلٌ وَجَعْفَرٌ فِي الْجَنَّةِ إِخْوَاناً عَلَى سُرُرٍ مُتَقَابِلِينَ. أَنْتَ مَعِي وَشِيعَتُكَ فِي الْجَنَّةِ. ثُمَّ قَرَأَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ?إِخْوَاناً عَلَى سُرُرٍ مُتَقَابِلِينَ? لاَ يَنْظُرُ أَحَدُهُمْ فِي قَفَا صَاحِبِهِ.

God states:

"Delighting the sowers that He may enrage the unbelievers" (***48:29***). 130

Imam Sadiq (a.s) says: The powerful man who amazes the unbelievers and makes them angry is 'Ali ibn Abi-Talib. God states:

"And bow down with those who bow down" (***2:43***). 131

Ibn Abbas has been quoted as saying: This verse was revealed in honor of the Messenger of Allah and ‘Ali, for both of them were the first ones who bowed down and performed prayer.

The abovementioned narrations have been all related by Hafiz ibn Mardawayh. In relation to the verse

***“I swear by the star when it goes down”* (*53:1*),**

Khawarizmi has quoted Anas as saying: During the life of the Holy Prophet (S) a star from among other stars was coming down. At this moment, the Messenger of Allah turning to his companions, said: Look at this star. On whosever house it comes down, he will be my executor and successor! They kept on looking at the star to see on whose house it would come down, given that they all wished they would be blessed with this dignity. However, since no one but ‘Ali deserved such merit, they saw with their own eyes that the star came down on ‘Ali’s house. At this time, the following verse was revealed to the Holy Prophet:

***“or do they envy the people for what Allah has given them of His grace?”* (*4:54*).** 132

Imam Baqir (a.s) has been reported by Jabir as saying about this verse: We are the people whom others envy due to having merits.

God states:

***“And when your Lord brought forth from the children of Adam, form their backs, their descendants”* (*7:172*).** 133

Asbagh ibn Nubatah recited this verse to ‘Ali. Hearing it, ‘Ali started to weep, saying: Verily, I remember the day when God took the covenant of servitude from us, the children of Adam! God states:

***“Surely I will make you an Imam of men”* (*2:124*).** 134

Ibn Masud reports: The Holy Prophet said: I am what my father Ibrahim desired! We said: O Messenger of Allah! You are what your father Ibrahim desired? The Holy Prophet said: Yes, God Almighty revealed to Ibrahim by saying: I will make you an Imam of men. Being happy for this glad tiding, Ibrahim said: O Lord! Make my

قَوْلُهُ تَعالَى: ?يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ? عَنِ الصَّادِقِ عَلَيْهِ السَّلامُ قَالَ: هُوَ عَلِيُّ بْنُ أَبِي طَالِب. قَوْلُهُ عَزَّ وَجلَّ: ?وَارْكَعُوا مَعَ الرَّاكِعِينَ? عَنِ ابْنِ عَبَّاس: نَزَلَتْ فِي رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلِيّ عَلَيْهِ السَّلامُ خَاصَّةً. وَهُمَا أَوَّلُ مَنْ صَلَّى وَرَكَعَ. هَذَا كُلُّهُ نَقَلَهُ ابْنُ مَرْدَوَيْهَ عَنْ مُسْنَدِ الْجُمْهُورِ وَنَقَلَ الخَوارِزْمِيُّ زِيَادَةً عَلَى ذَلِكَ: فِي قَوْلِهِ تَعالَى: ?وَالنَّجْمِ إِذَا هَوَى?

بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ: إِنْقَضَّ كَوْكَبٌ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَقَالَ رَسولُ اللهِ: أُنْظُرُوا إِلَى هَذَا الْكَوْكَبِ؛ فَمَنِ انْقَضَّ فِي دَارِهِ فَهُوَ الْخَلِيفَةُ مِنْ بَعْدِي. فَنَظَرُوا فإذا هُوَ قَد انْقَضَّ فِي مَنْزِلِ عَلِيٍّ عَلَيْهِ السَّلامُ، فَأَنْزَلَ اللهُ تَعالَى: ?وَالنَّجْمِ إِذَا هَوَى. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى. وَمَا يَنْطِقُ عَنِ الْهَوَى. إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى?

وَقَوْلُهُ تَعالَى: ?أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ? عَنْ جَابِرٍ عَنِ الْبَاقِرِ عَلَيْهِ السَّلامُ فِي قَوْلِهِ تَعالَى: ?أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ? قَالَ: نَحْنُ النَّاسُ.

وَقَوْلُهُ تَعالَى: ?وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ? قَرَأَ الأَصْبَغُ بْنُ نُبَاتَةَ عَلَى عَلِيٍّ عَلَيْهِ السَّلامُ هَذِهِ الآيَةَ فَبَكَى عَلِيٌّ عَلَيْهِ السَّلامُ وَقالَ: إِنِّي لأَذْكُرُ الْوَقْتَ الَّذِي أَخَذَ اللهُ تَعالَى عَلَيْنَا فِيهِ الْمِيثَاقَ. قَوْلُهُ تَعالَى: ?إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَاماً?

بِإِسْنَادِهِ إِلَى عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا دَعْوَةُ أَبِي إِبْرَاهِيمَ. قُلْنَا: يَا رَسولَ اللهِ، وَكَيْفَ صِرْتَ دَعْوَةَ أَبِيكَ إِبْرَاهِيمَ؟ قَالَ: أَوْحَى اللهُ عَزَّ وَجلَّ إِلَى إِبْرَاهِيمَ: إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَاماً، فَاسْتَخَفَّ بِإِبْرَاهِيمَ الْفَرَحُ فَقَالَ: يَا رَبِّ وَمِنْ

progeny Imam like me! God conveyed to him through revelation: I will never promise anything which I will not fulfill. Ibrahim asked: What is that promise? God said: I will not give Imamate and leadership of My servants to any oppressor from your progeny! Ibrahim said: O Lord! Bless me and my children not to worship idols, for a large group of people have been misled by idols! O Lord, purify me and my children. This prayer of Ibrahim was answered about me and ‘Ali, for we two have never worshipped any idol. Hence, God appointed me as prophet and ‘Ali as my successor and executor. God states:

“a niche in which is a lamp” **(*24:35*).** 135

‘Ali ibn Jafar has been quoted by Musa ibn Qasim and Muhammad ibn Sahl Baghdadi as saying: I asked Abul Hasan (a.s): What is niche in this verse? He said: Niche is Fatimah and lamp is Hasan and Husayn. “in a glass, (and) the glass is as it were a brightly shining star” He then said: Fatimah is the brightly shining star among the world women. “…lit from a blessed olive tree…” The olive tree is the tree of Ibrahim (a.s).

“…neither eastern nor western, the oil whereof almost gives light though fire touch it not, light upon light, Allah guides to His light whom He pleases…”

God states:

***“And do not kill your people; surely Allah is Merciful to you”* (*4:29*).** 136

Khawarizmi on the authority of Ibn Abbas says: You people, do not kill the Ahl al-Bayt of your prophet, for they are like your souls and above all the reason behind your existence. God states:

***“Allah has promised those among them who believe and do good, forgiveness and a great reward”* (*48:29*).** 137

Khawarizmi on the authority of Ibn Abbas says: A group of the Holy Prophet’s companions asked him: About whom was this verse revealed? The Holy Prophet (S) said: On the Day of Judgment, a

ذُرِّيَّتِي أَئِمَّةٌ مِثْلِي؟ فَأَوْحَى اللهُ إِلَيْهِ أَنْ يَا إِبْرَاهِيمُ إِنِّي لاَ أُعْطِيكَ عَهْداً لاَ أَفِي لَكَ بِهِ. قَالَ: يَا رَبِّ، مَا الْعَهْدُ الَّذِي لاَ وَفَاءَ لَكَ بِهِ؟ قَالَ: لاَ أُعْطِيكَ لِظَالِمٍ مِنْ ذُرِّيَّتِكَ. قَالَ إِبْرَاهِيمُ عِنْدَهَا: ?وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الأَصْنَامَ. رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيراً مِنَ النَّاس? قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فَانْتَهَت الدَّعْوَةُ إِلَيَّ وَإِلَى عَلِيٍّ؛ لَمْ يَسْجُدْ أَحَدٌ مِنَّا لِصَنَمٍ قَطُّ. فَاتَّخَذَنِيَ اللهُ نَبِيّاً وَاتَّخَذَ عَلِيّاً وَصِيّاً. وَقَوْلُهُ تَعالَى: ?كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ?

بِإِسْنَادِه عَنْ مُحَمَّد بْنِ سَهْلِ البَغْدادِيِّ عَنْ مُوسَى بْنِ القَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَنْ قَوْلِهِ تَعالَى: ?كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ?. قَالَ: الْمِشْكَاةُ فَاطِمَةُ. وَالْمِصْبَاحُ الْحَسَنُ. وَالزُّجَاجَةُ الْحُسَيْنُ. ?كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ? قَالَ: كَانَتْ كَوْكَباً دُرِّيّاً بَيْنَ نِسَاءِ الْعَالَمِينَ. ?يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ? الشَّجَرَةُ الْمُبَارَكَةُ إِبْرَاهِيمُ. ?لاَ شَرْقِيَّةٍ وَلاَ غَرْبِيَّةٍ? لاَ يَهُودِيَّةٌ وَلاَ نَصْرَانِيَّةٌ. ?يَكَادُ زَيْتُهَا يُضِيءُ? قَالَ: يَكَادُ الْعِلْمُ أَنْ يَنْطِقَ مِنْهَا. ?وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ? قَالَ:

فِيهَا إِمَامٌ بَعْدَ إِمَامٍ. ?يَهْدِي اللهُ لِنُورِهِ مَنْ يَشَاءُ? قَالَ: يَهْدِي اللهُ عَزَّ وَجلَّ لِوِلاَيَتِنَا مَنْ يَشَاءُ.

وَقَوْلُهُ تَعالَى: ?وَلاَ تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللهَ كَانَ بِكُمْ رَحِيماً? بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لاَ تَقْتُلُوا أَهْلَ بَيْتِ نَبِيّكُمْ. وَقَوْلُهُ تَعالَى: ?وَعَدَ اللهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْراً عَظِيماً? بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ قَوْمٌ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فِي مَنْ نَزَلَتْ هَذِهِ

banner of white light will be hoisted and a herald will proclaim “O master of believers”, and those who believed in him after Muhammad’s ordainment rise up. At that time, ‘Ali ibn Abi–Talib will rise up and the banner with white light will be given to him. Under the banner, all the former Muhajir and Ansar will gather. At that time, ‘Ali will sit on a pulpit of light and the Muhajir and Ansar will come to the presence of ‘Ali and will receive their spiritual reward allocated to each of them.

When all are rewarded, they are told: Now that you know your features and your abodes in paradise, God Almighty has allocated special rewards and forgiveness the price of which is paradise. At this time, ‘Ali who walks in front of them will guide all those under the banner to paradise. Then ‘Ali returns once again, sits on the same pulpit and this time all believers come to his presence and receive their share which is entrance to paradise. Nevertheless, another group will be drawn directly to hell on that day, for they do not believe in the leadership of ‘Ali. Their punishment is nothing but the torment of fire. God states:

“Those who believe and do good deed (***that***) ***they shall have forgiveness and a mighty reward”*** (***5:9***)

that is to say the foremost and those who believe in ‘Ali’s leadership.

“those who disbelieve and reject our communications, these are the companions of the flame” (***5:10***)

that is to say those disbelieve in ‘Ali’s leadership and deny ‘Ali’s right which is incumbent on all the world people. Verses revealed in honor or about ‘Ali, as mentioned here, are those verses which have been related by the Sunni Muslims. We have not mentioned about what has been related by the Shi’ite Muslims.138

The Holy Prophet’s Progeny is From the Issue of ‘Ali, the Distributor of Paradise and Hellfire

The Messenger of Allah has been quoted by Jabir as saying: God Almighty has set every prophet's progeny from his own issue but He has set Muhammad's progeny from 'Ali's issue. This is one of 'Ali's unique merits that the pure progeny of Muhammad is from 'Ali's loin. On the Day of Judgment, every blood relation is cut off save that of the Holy Prophet.139 Abdullah Ibn Abbas has reported: I and my father, Abbas ibn Abd

الآيَةُ يَا نَبِيَّ اللهِ؟ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ عُقِدَ لِوَاءٌ مِنْ نُورٍ أَبْيَضَ فَإِذَا مُنَادٍ: لِيَقُمْ سَيِّدُ الْمُؤْمِنِينَ وَمَعَهُ الَّذِينَ آمَنُوا بَعْدَ بَعْثِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَيَقُومُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. فَيُعْطَى اللِّوَاءَ مِنَ النُّورِ الأَبْيَضِ بِيَدِهِ، تَحْتَهُ جَمِيعُ السَّابِقِيَن الأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ لاَ يُخَالِطُهُمْ غَيْرُهُمْ، حَتَّى يَجْلِسَ عَلَى مِنْبَرٍ مِنْ نُورٍ رَبِّ الْعِزَّةِ، وَيُعْرَضُ الْجَمِيعُ عَلَيْهِ رَجُلاً رَجُلاً، فَيُعْطِي أَجْرَهُ وَنُورَهُ. فَإِذَا أَتَى عَلَى آخِرِهِمْ قِيلَ لَهُمْ: قَدْ عَرَفْتُمْ صِفَتَكُمْ وَمَنَازِلَكُمْ فِي الْجَنَّةِ. إِنَّ رَبَّكُمْ يَقُولُ: إِنَّ لَكُمْ عِنْدِي مَغْفِرَةً وَأَجْراً عَظِيماً. يَعْنِي: الْجَنَّةَ. فَيَقُومُ عَلِيٌّ عَلَيْهِ السَّلامُ وَالْقَوْمُ تَحْتَ لِوَائِهِ مَعَهُمْ حَتَّى يَدْخُلَ بِهِمْ الْجَنَّةَ. ثُمَّ يَرْجِعُ إِلَى مِنْبَرِهِ فَلاَ يَزَالُ يُعْرَضُ عَلَيْهِ جَمِيعُ الْمُؤْمِنِينَ فَيَأْخُذُ نَصِيبَهُ مِنْهُمْ إِلَى الْجَنَّةِ، وَيُنْزِلُ أَقْوَاماً النَّارَ. فَذَلِكَ قَوْلُهُ تَعالَى: ?وَالَّذِينَ آمَنُوا... لَهُمْ أَجْرُهُمْ وَنُورُهُمْ? يَعْنِي: السَّابِقِينَ الأَوَّلِينَ مِنَ الْمُؤْمِنِينَ وَأَهْلَ الْوِلاَيَةِ لَهُ. ? وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُوْلَئِكَ أَصْحَابُ الْجَحِيمِ? يَعْنِي: بِالْوِلاَيَةِ بِحَقِّ عَلِي وَحَقِّ عَلِيٍّ الْوَاجِبِ عَلَى الْعَالَمِينَ.

هَذَا خُلاصَةُ مَا وَرَدَ مِنْ طُرُقِ الْجُمْهُورِ وَلَمْ أَتَعَرَّضْ لِذِكْرِ مَا نَقَلَهُ الإِمَامِيَّةُ هُنا. فِي أَنَّ ذُرِّيَّةَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ صُلْبِ عَلِيٍّ عَلَيْهِ السَّلامُ، وَأَنَّهُ قَسِيمُ الْجَنَّةِ وَالنَّارِ: رَوَى الخَوارِزْمِيُّ بِإِسْنَادِهِ عَنْ جَابِرٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللهَ تَعالَى جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ، وَإِنَّ اللهَ تَعالَى جَعَلَ ذُرِّيَّةَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ صُلْبِ عَلِيٍّ عَلَيْهِ السَّلامُ. وَرَوى عَبْدُ اللهِ بْنُ العَبَّاسِ قَالَ: كُنْتُ أَنَا وَأَبِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ جَالِسَيْنِ عِنْدَ

al-Muttalib were in the presence of the Holy Prophet when 'Ali entered and greeted the Messenger of Allah who greeted him back similarly, rose up from his place, hugged him, kissed him on the forehead and gave 'Ali a place near himself! My father said: O Messenger of Allah! Do you love him? The Holy

Prophet said: O uncle! By God, God's love for 'Ali is more than my love for him! God Almighty has set every prophet's progeny from his own issue but my progeny is from this man's loin.140

Addressing 'Ali, the Messenger of Allah said: It is you who divide the fire of hell among the dwellers of hell, and it is you who will knock at the gate of paradise and will enter it before others without being reckoned.141 Munashadah About Munashadah (asking others to swear by God) which has been successively transmitted, 'Amir ibn Wathilah has been quoted as saying: When a council was held to choose a caliph, 'Ali and I were present in the gathering. Inviting them to Munashadah about his usurped right, 'Ali said: I will present you with such a proof that no Arabs and non-Arabs can deny it. Then he added: O people, I ask you to swear by God, is there anyone among you who had confessed the oneness of God before me? They all said: By God, no.

Is there anyone among you whose uncle is Hamzah, the lion of Allah and His messenger and the master of the martyrs except me? They answered: By God, no.

Is there anyone among you who has a wife like Fatimah, the daughter of the Holy Prophet and the princess of women in paradise except me? They answered: By God, no. Is there anyone among you who has sons like my sons and the two grandchildren of the Holy Prophet, Hasan and Husayn, who are masters of the youths in paradise except me? They answered: By God, no. Is there anyone among you who has whispered more than ten times with the Messenger of Allah and has given charity for every whispering based on the explicit order of the Holy Qur'an except me?

رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذْ دَخَلَ عَلِيٌّ عَلَيْهِ السَّلامُ فَسَلَّمَ، فَرَدَّ عَلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَبَشَّرَ بِهِ، وَقَامَ إِلَيْهِ فَاعْتَنَقَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَأَجْلَسَهُ عَنْ يَمِينِهِ. فَقالَ العَبَّاسُ: أَتُحِبُّ هَذَا يَا رَسولَ اللهِ؟ قَالَ: يَا عَمَّ رَسُولِ اللهِ، وَاللهِ لَلَّهُ أَشَدُّ حُبّاً لَهُ مِنِّي. إِنَّ اللهَ جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ فِي صُلْبِهِ، وَجَعَلَ ذُرِّيَّتِي فِي صُلْبِ هَذَا.

وقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلامُ: إِنَّكَ قَسِيمُ النَّارِ وَإِنَّكَ تَقْرَعُ بَابَ الْجَنَّةِ وَتَدْخُلُهَا بِغَيْرِ حِسَابٍ. فِي خَبَرِ الْمُنَاشَدَةِ:

مِنَ الأَخْبَارِ الْمَشْهُورَةِ الْمَنْقُولَةِ عَنِ الْخَاصَّةِ وَالْعَامَّةِ الْبَالِغَةِ حَدَّ التَّوَاتُرِ خَبَرُ الْمُنَاشَدَةِ. وَقَدْ رَوَاهُ الخَوارِزْمِيُّ وَغَيْرُهُ عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ: كُنْتُ مَعَ عَلِيٍّ

عَلَيْهِ السَّلامُ فِي الْبَيْت يَوْمَ الشُّورَى فَسَمِعْتُ عَلِيّاً عَلَيْهِ السَّلامُ يَقُولُ لَهُمْ: لأَحْتَجَّنَّ عَلَيْكُمْ بِمَا لاَ يَسْتَطِيعُ عَرَبِيُّكُمْ وَلاَ عِجْمِيُّكُمْ يُغَيِّرُ ذَلِكَ. ثُمَّ قَالَ: أُنْشِدُكُمْ بِاللهِ أَيُّهَا الْقَوْمُ جَمِيعاً، أَفِيكُمْ أَحَدٌ وَحَّدَ اللهَ تَعالَى قَبْلِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: أُنْشِدُكُمْ بِاللهِ أَيُّهَا النَّفَرُ جَمِيعاً، هَلْ فِيكُمْ لَهُ أَخٌ مِثْلُ أَخِي جَعْفَرٍ الطَّيَّارِ فِي الْجَنَّةِ مَعَ الْمَلاَئِكَةِ غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ لَهُ عَمٌّ مِثْلُ عَمِّي حَمْزَةَ أَسَدِ اللهِ وَأَسَدِ رَسُولِهِ سَيِّدِ الشُّهَدَاءِ غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ لَهُ زَوْجَةٌ مِثْلُ زَوْجَتِي فَاطِمَةَ بِنْتِ مُحَمَّدٍ سَيِّدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ لَهُ سِبْطَانِ مِثْلُ سِبْطَيَّ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ نَاجَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَشْرَ مَرَّاتٍ قَدَّمَ بَيْنَ يَدَيْ نَجْوَاهُ صَدَقَةً غَيْرِي؟

They answered: By God, no.

Is there anyone among you about whom the Messenger of Allah has said: Whomever I am the master, ‘Ali is his master too. O God! Help one who helps him and be hostile to one who is hostile to him and then saying: You who are here, convey this to those who are not here except me? They answered: By God, no. Is there anyone among you about whom the Messenger of Allah has called on God: O Lord! Guide to me Your most beloved servant and one who loves You and me more than others so as to eat from the bird (chicken) which has been brought to me as a gift, except me? They answered: By God, no.

Is there anyone among you about whom the Messenger of Allah said: Tomorrow morning, I will give the victorious banner of Islam to a man who loves Allah and His messenger, and Allah and His messenger too love him and he is steadfast in the battlefield till he achieves victory through some wielded this banner before him but escaped with humiliation, except me? They answered: By God, no. Is there anyone among you whom the Holy Prophet (S) sent to suppress Banu-Wulayah tribe and had told them: O Banu-Wulayah tribe! Stop rebelling or I will send to you to take your life with sword one whose soul is my soul and obedience to whom is obedience to me, except me? They answered: By God, no.

Is there anyone among you about whom the Messenger of Allah has said: One who claims to love me but is the enemy of this man is lying, except me? They answered: By God, no. Is there anyone among you whom three thousand angels including Gabriel, Michael, and Seraphiel greeted when he brought water to the Messenger of Allah and his companions from the well of Badr, except me?

قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ، اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ، لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ آتِنِي بِأَحَبِّ الْخَلْقِ إِلَيْكَ وَإِلَيَّ وَأَشَدِّهِمْ حُبًّا لَكَ وَحُبًّا لِي يَأْكُلْ مَعِيَ هَذَا الطَّائِرَ، فَأَتَاهُ فَأَكَلَ مَعَهُ غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ، لاَ يَرْجِعُ حَتَّى يَفْتَحَ اللهُ عَلَى يَدَيْهِ، إِذْ رَجَعَ غَيْرِي مُنْهَزِماً، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ فِيهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِبَنِي وُلَيْعَةَ: لَتَنْتَهُنَّ أَوْ لأَبْعَثَنَّ لَكُمْ رَجُلاً نَفْسُهُ كَنَفْسِي وَطَاعَتُهُ كَطَاعَتِي وَمَعْصِيَتُهُ كَمَعْصِيَتِي، يَغْشَاكُمْ بِالسَّيْفِ، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِيهِ: كَذِبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُ هَذَا، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ سَلَّمَ عَلَيْهِ فِي سَاعَةٍ وَاحِدَةٍ ثَلاَثَةُ آلاَفٍ مِنَ الْمَلاَئِكَةِ وَجِبْرِيلُ وَمِيكَائِيلُ وَإِسْرَافِيلُ، حَيْثُ جِئْتُ بِالْمَاءِ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الْقَلِيبِ، غَيْرِي؟

They answered: By God, no. Is there anyone among you Muhajir and Ansar about whom a heavenly caller says: There is no man more valorous than ‘Ali, and there is no sword sharper than that of ‘Ali, except me? They answered: By God, no. Is there anyone among you whose self-sacrifice in Laylat al-Mabit Gabriel has praised and the Messenger of Allah said: Why it should not be so! He is from me and I

am from him and Gabriel eagerly said: I am from you too, except me?

They answered: By God, no. Is there anyone among you to whom the Messenger of Allah has said: After me, you will fight the companions of camel, Mu'awiyah and his supporters, and apostates (in the battle of Nahrawan), except me? They answered: By God, no. Is there anyone among you to whom the Messenger of Allah has said: I fought the unbelievers for the revelation of the Holy Qur'an and after me you will fight those who have gone astray for its interpretation, except me? They answered: By God, no.

Is there anyone among you for whom the sun returned to its former position in order to perform his defaulted afternoon prayer, except me? They answered: By God, no. Is there anyone among you who had been commissioned by the Messenger of Allah to take Surah Bara'ah from Abu-Bakr who asked the Messenger of Allah: Has this verse been revealed about me and the Messenger of Allah said: No, this can be only done by 'Ali, except me?

They answered: By God, no. Is there anyone among you to whom the Messenger of Allah had said: No one loves you but the believer and no one is your enemy but an unbeliever, except me?

قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ نُودِيَ بِهِ مِنَ السَّمَاءِ: لاَ سَيْفَ إِلاَّ ذُو الْفِقَارِ وَلاَ فَتَى إِلاَّ عَلِيٌّ، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ جِبْرِيلُ: هَذِهِ هِيَ الْمُوَاسَاةُ. فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّهُ مِنِّي وَأَنَا مِنْهُ. فَقالَ جِبْرِيلُ: وَأَنَا مِنْكُمَا، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنِّي قَاتَلْتُ عَلَى تَنْزِيلِ الْقُرْآنِ وَأَنْتَ تُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ يُقَاتِلُ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ عَلَى لِسَانِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ رُدَّتْ عَلَيْهِ الشَّمْسُ حَتَّى صَلَّى الْعَصْرَ فِي وَقْتِهَا غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ أَمَرَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِأَنْ يَأْخُذَ بَرَاءَةَ مِنْ أَبِي بَكْرٍ، فَقالَ لَهُ أَبُو بَكْرٍ: يَا رَسولَ اللهِ، أَنَزَلَ فِيَّ شَيْءٌ؟ فَقالَ لَهُ: إِنَّهُ لاَ يُؤَدّي عَنّي إِلاَّ عَلِيٌّ، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنْتَ مِنّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لاَ يُحِبُّكَ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُكَ إِلاَّ كَافِرٌ، غَيْرِي؟

They answered: By God, no! Do you remember when the Messenger of Allah ordered all the doors opening to the mosque to be blocked except the door of my house which had to remain open and you spoke to the Messenger of Allah in this relation and he said: I have neither blocked the door of your house nor have I kept the door of ‘Ali’s house open, rather, it is God’s decree. Does this decree include anyone except me? They answered: By God, no.

Do you remember the day of Ta’if when the Messenger of Allah privately spoke to me and this conversation prolonged for some time. You spoke to the Messenger of Allah complaining: Why did you whisper to ‘Ali? And the Messenger of Allah said: This whispering was on God’s decree and not at my own wish! Was anyone involved in this whispering except me? They answered: By God, no.

You certainly remember that the Messenger of Allah said about me: The truth is with ‘Ali and ‘Ali is with truth. Was it about anyone except me? They answered: By God, no. Do you remember the day when the Messenger of Allah said: I leave two heavy things for you behind me, the Book of Allah and my household. As long as you adhere to them, you will never go astray. These two will not part till they come to me at the Pond. They answered: By God, no.

Is there anyone among you who was ready to sacrifice his life for the Messenger of Allah, to lie down in his bed so that he would go safely from Mecca to Medina form the evil of the atheists, except me? They answered: By God, no.

Is there anyone among you who has fought Amr ibn Abd-Wudd ‘Amiri when he challenged you, except me? They answered: By God, no. Is there anyone among you about whom the purification (Tathir) verse has been revealed?

قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، أَتَعْلَمُونَ أَنَّهُ أَمَرَ بِسَدِّ أَبْوَابِكُمْ وَفَتْحِ بَابِي،

فَقُلْتُمْ فِي ذَلِكَ، فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا أَنَا سَدَدْتُ أَبْوَابَكُمْ وَلاَ أَنَا فَتَحْتُ بَابَهُ؛ بَل اللهُ سَدَّ أَبْوَابَكُمْ وَفَتَحَ بَابَهُ، غَيْرِي؟ قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، أَتَعْلَمُونَ أَنَّهُ نَاجَانِي يَوْمَ الطَّائِفِ دُونَ النَّاسِ، فَأَطَالَ ذَلِكَ فَقُلْتُمْ: نَاجَاهُ دُونَنَا. فَقالَ: مَا أَنَا انْتَجَيْتُهُ؛ بَلِ اللهُ انْتَجَاهُ، غَيْرِي؟ قَالُوا: اللَّهُمَّ نَعَمْ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: الْحَقُّ مَعَ عَلِيّ وَعَلِيٌّ مَعَ الْحَقّ، يَزُولُ الْحَقُّ مَعَ عَلِيّ كَيْفَ مَا زَالَ؟ قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: إِنّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ كِتَابَ اللهِ وَعِتْرَتِي، لَنْ تَضِلُّوا مَا اسْتَمْسَكْتُمْ بِهِمَا، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ؟ قَالُوا: اللَّهُمَّ نَعَمْ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ وَقَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الْمُشْرِكِينَ بِنَفْسِهِ وَاضْطَجَعَ فِي مَضْجَعِهِ غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ بَارَزَ عَمْرَو بْنَ عَبْدِ وُدّ الْعَامِرِيَّ حَيْثُ دَعَاكُمْ إِلَى الْبِرَازِ غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ.

قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللهُ فِيهِ آيَةَ التَّطْهِيرِ... غَيْرِي؟

They answered: By God, no. Is there anyone among you to whom the Messenger of Allah has said: You are the master of the Arabs and non-Arabs, except me? They answered: By God, no. O groups of Ansar and Muhajir! Is there among you anyone to whom the Messenger of Allah has said: I asked God nothing for myself the like of which I did not ask for you, except me?

They answered: By God, no.142

قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنْتَ سَيِّدُ الْعَرَبِ غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ. قَالَ: فَأُنْشِدُكُمْ بِاللهِ، هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا سَأَلْتُ اللهَ شَيْئاً إِلاَّ سَأَلْتُ لَكَ

مِثْلَهُ، غَيْرِي؟ قَالُوا: اللَّهُمَّ لاَ

The Holy Prophet's Prayer for 'Ali

Imam 'Ali (a.s) has been quoted by Abdullah ibn Salamah as saying: When I was badly suffering from a pain I said: O Lord, if my life has come to an end, give me an easy death; If I am supposed to live longer, give a quick recovery; If this pain is a trial, give me patience. The Messenger of Allah who had been informed of my supplication came to visit me asking: What do you say? I repeated the supplication. The Messenger of Allah, raising his hand towards the sky, said: O Lord, give him healing. I was never afflicted with a pain thereafter.143

Ummu-'Atiyyah has reported: The Messenger of Allah sent a group of army men, among whom 'Ali, on a certain expedition while raising his hands in prayer, saying: O Lord! If the time of my death has come, delay it for a while so that I can see the face of 'Ali once again!144

Imam 'Ali (a.s) has been reported by Abdullah ibn Harith as saying: I was afflicted with a severe pain which had made me impatient. Yet I went to the Messenger of Allah and asked him to pray for me. The Holy Prophet made me lie down in his bed, spread his holy cloak on me, and rose up for praying. After a short while, he said: O 'Ali, rise up, for you have been recovered. There is no sign of pain in you! This is because I raised my hands in prayer for you. I asked nothing for myself from the Lord the like of which I have not asked for you. Beyond doubt, my requests will be soon fulfilled.145

Divine Punishment for 'Ali's Enemies

The Messenger of Allah has been quoted by Ikrimah on the authority of Ibn Abbas as saying: God Almighty denied Banu-Isra'il

الدُّعَاءُ لَهُ:

رَوَى الخَوارِزْمِيُّ عَنْ عَبْدِ اللهِ بْنِ سَلَمَةَ قَالَ: سَمِعْتُ عَلِيّاً عَلَيْهِ السَّلامُ يَقول: أَتَى إِلَيَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَنَا شَاك أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي وَإِنْ كَانَ مُتَأَخِّراً فَعَافِنِي، وَإِنْ كَانَ بَلاءً فَصَبِّرْنِي. فَضَرَبَنِي بِرِجْلِهِ وَقالَ: كَيْفَ قُلتَ؟ فَأَعَدْتُ عَلَيْهِ الْقَوْلَ. فَقالَ: اللَّهُمَّ إشْفِهِ (أَوْ قَالَ: عَافِهِ). قَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: فَمَا اشْتَكَيْتُ وَجَعِي ذَلِكَ.

وَعَنْ أُمّ عَطِيَّةَ: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَعَثَ جَيْشاً فِيهِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. فَسَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَدْعُو وَرَفَعَ يَدَهُ (أَوْ رَفَعَ يَدَيْهِ) يَقول: اللَّهُمَّ لاَ تُمِتْنِي حَتَّى تُرِيَنِي وَجْهَ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ.

وَعَنْ عَبْد اللهِ بْن الْحَارِث عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: وَجعْتُ وَجَعاً شَدِيداً فَأَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَنَامَنِي فِي مَكَانِهِ وَأَلْقَى عَلَيَّ طَرَفَ ثَوْبِهِ ثُمَّ قَامَ يُصَلِّي. ثُمَّ قَالَ: قُمْ يَا عَلِيُّ قَدْ بَرِئْتَ لاَ بَأْسَ عَلَيْك. مَا دَعَوْتُ لِنَفْسِي بِشَيْءٍ إلاَّ دَعَوْتُ لَكَ بِمِثْلِهِ، وَمَا دَعَوْتُ بِشَيْءٍ إلاَّ اسْتُجِيبَ لِي (أَوْ قَالَ: قَدْ أُعْطِيتُهُ) إلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي.

فِي التَّوَعُّدِ عَلَى بُغْضِهِ:

رَوَى الخَوارِزْمِيُّ عَنْ مُعَمَّرٍ عَن الزُّهْرِيّ عَنْ عِكْرِمَةَ عَن ابْن عَبَّاس قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ اللهَ عَزَّ وَجلَّ مَنَعَ بَنِي إسْرَائِيلَ قَطْرَ السَّمَاءِ بِسُوءِ رَأْيِهِمْ فِي

rain because of maltreating their prophets and creating discord in their religion. God will afflict this Ummah (Muslims) too with famine and drought. He will deny them His mercy because of enmity with ‘Ali.146

Mu’ammar has reported: Zuhri used to relate narrations to me but during his illness from which he had no hope of recovery, related a Hadith from ‘Ikrimah which he had not recounted before! When he recovered from his illness, he regretted for having related that narration. He said: O Yemeni (Zuhri) do not quote me. Throw away what you have written down! I said: Why? He said: This group of Banu-Umayyah do not accept the apology of those eulogizing ‘Ali! I said: O Abu-Bakr (Zuhri’s nickname)! How do you cooperate with this group when you have heard this narration by ‘Ikrimah, revealing one of ‘Ali’s merits? He said: It is easy to understand. Banu-Umayyah shared their wealth with us. In return for this generosity we give up our faith and move in the direction of carnal desires.147

The Messenger of Allah has been quoted by Anas as saying: God created a group who are neither from the children of Adam nor from the children of Iblis. They always curse ‘Ali’s enemies! The companions asked: Who are they? The Holy Prophet (S) said: They are birds called Qanbarah which perch on tree

branches at dawn, calling: Allah's curse be on the enemies of 'Ali ibn Abi-Talib! They then salute the Imam, calling: In the name of Allah, the Compassionate, the Merciful. Greetings be to the benefactors who are the chosen servants of God and have many virtues among people.148

Imam 'Ali (a.s) has been quoted by Jabir ibn Abdullah Ansari as saying: I prayed with the Holy Prophet for three years before anyone believes in God and performs prayer. Another matter which the Messenger of Allah disclosed to me was that no unbeliever is my friend and no believer is my enemy. By God, what I say is what I heard from the Messenger of Allah. I have neither told a lie in my life nor has a lie been attributed to me. I have neither been astray nor have I misled anyone!149

Jabir ibn Abdullah has been quoted as saying: When 'Ali conquered Khaybar castle and brought about glory for Islam and Muslims, the Messenger of Allah who was greatly pleased with this position of Aaron (Harun) to Moses (Musa) except that there will be no prophet after me. It is you who will pay my dept after my passing away, conceal my private parts, and fight the sworn enemies of Islam for safeguarding of my Ummah.

You are the nearest to me on the Day of Judgment and my deputy at the Pond. Your followers on that day are on the pulpits of light with illuminated faces. They are near me and I will intercede for them. They are my neighbors in paradise in addition to my companions. War against you is war against me and peace with you is peace with me. Your nature is my nature and your sons are my sons.

أَنْبِيَائِهِمْ وَاخْتِلاَفِهِمْ فِي دِينِهِمْ. وَإِنَّهُ آخِذٌ هَذِهِ الأُمَّةَ بِالسِّنِينِ وَمَانِعُهُمْ قَطْرَ السَّمَاءِ بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ.

قَالَ مُعَمَّرٌ: حَدَّثَنِي الزُّهْرِيُّ وَقَدْ حَدَّثَنِي فِي مَرْضَةٍ مَرِضَهَا وَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنْ عِكْرِمَةَ قَبْلَهَا أَحْسَبُهُ وَلاَ بَعْدَهَا. فَلَمَّا بَرِئَ مِنْ مَرَضِهِ نَدِمَ فَقَالَ لِي: يَا يَمَانِيُّ أَكْتُمْ هَذَا الْحَدِيثَ وَاطْوِهِ دُونِي، فَإِنَّ هَؤُلاَءِ (يَعْنِي بَنِي أُمَيَّةَ) لاَ يَعْذِرُونَ أَحَداً فِي تَعْرِيضٍ عَلِيٍّ وَذِكْرِهِ. قُلتُ: فَمَا بَالُكَ، أَوَعَيْتَ مَعَ الْقَوْمِ يَا أَبَا بَكْرٍ وَقَدْ سَمِعْتَ الَّذِي سَمِعْتَ؟ قَالَ: حَسْبُكَ يَا هَذَا، إِنَّهُمْ شَرِكُونَا فِي لَهَاهُمْ فَانْحَطَطْنَا فِي أَهْوَائِهِمْ.

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ للهِ عَزَّ وَجلَّ خَلْقاً لَيْسَ مِنْ وُلْدِ آدَمَ وَلاَ مِنْ وُلْدِ إِبْلِيسَ، يَلْعَنُونَ مُبْغِضِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ. قَالُوا: مَنْ هُمْ يَا رَسولَ اللهِ؟ قَالَ: هُمُ الْقَنَابِرُ يُنَادُونَ فِي السَّحَرِ عَلَى رُؤُوسِ

الشَّجَرِ: أَلاَ لَعْنَةُ اللهِ عَلَى مُبْغِضِي عَلِيّ بْنِ أَبِي طَالِب، ﴿بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ وَسَلاَمٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى﴾

وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ الأَنْصَارِيّ قَالَ: سَمِعْتُ عَلِيّاً عَلَيْهِ السَّلامُ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثَلاثَ سِنِينَ قَبْلَ أَنْ يُصَلِّيَ مَعَهُ أَحَدٌ مِنَ النَّاسِ.

وَسَمِعْتُهُ يَقُولُ: إِنَّ مِمَّا عَهِدَ إِلَيَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ لاَ يُحِبُّنِي كَافِرٌ وَلاَ يُبْغِضُنِي مُؤْمِنٌ. أَمَا وَاللهِ مَا كَذِبْتُ وَلاَ كُذِّبْتُ وَلاَ ضَلَلْتُ وَلاَ ضُلَّ بِي.

وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: لَمَّا قَدِمَ عَلِيُّ بْنُ أَبِي طَالِب عَلَيْهِ السَّلامُ بِفَتْحِ خَيْبَرَ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، لَوْلاَ أَنْ تَقُولَ طَائِفَةٌ مِنْ أُمَّتِي فِيكَ مَا قَالَتِ

victory said to ‘Ali: If there was no fear that a group of my followers to say about you what the Christians said about Jesus, I would say something about your supreme position that whenever you passed by a group of Muslims, they would rub the dust under your feet on their eyes as a cure to their pains! As for your high position, I should suffice to say that your position to me is like the

It is you who will fulfill my promises, for truth is well–rooted in your tongue, heart, and eyes, interwoven with your flesh and skin in a way it is mixed with my flesh and skin. Your enemy has no way to the Pond on the Day of Judgment and your devotee is not far from it. Hearing these good tidings, Imam ‘Ali prostrated as a sign of thanks, raised his hands and said: O Lord! Praise be to You who blessed me with Islam, taught me the Holy Qur’an, and placed my love in the heart of the best servant and the dearest creature, the most honorable being in the heavens and on the earth, the seal of prophets, and the leader of the selected ones. The Holy Prophet’s kindness to me is a grace of Your’s to me.

At this time, the Messenger of Allah said: O ‘Ali! If you had not been created, real believers would not have been recognized after me. God, the Most Honored and Glorified, has set the progeny of every prophet from his loin but has set my progeny in your loin. O ‘Ali! You are the dearest creature of God to me and the most honorable of them. Those who love you are the best of Ummah who are not far from

me on the Day of Judgment.150

النَّصَارَى فِي عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلامُ لَقُلْتُ فِيكَ مَقَالاً لاَ تَمُرُّ بِمَلأٍ مِنَ الْمُسْلِمِينَ إِلاَّ أَخَذُوا التُّرَابَ مِنْ تَحْتِ رِجْلَيْكَ وَفَضْلِ طُهُورِكَ يَسْتَشْفُونَ بِهِمَا. وَلَكِنْ حَسْبُكَ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لاَ نَبِيَّ بَعْدِي، وَأَنْتَ تُبْرِئُ ذِمَّتِي وَتَسْتُرُ عَوْرَتِي وَتُقَاتِلُ عَلَى سُنَّتِي، وَأَنْتَ غَداً فِي الآخِرَةِ أَقْرَبُ الْخَلْقِ مِنِّي، وَأَنْتَ عَلَى الْحَوْضِ خَلِيفَتِي، وَإِنَّ شِيعَتَكَ عَلَى مَنَابِرَ مِنْ نُورٍ مُبْيَضَّةٌ وُجُوهُهُمْ حَوْلِي، أَشْفَعُ لَهُمْ وَيَكُونُونَ فِي الْجَنَّةِ جِيرَانِي مِنْ غَيْرِ أَنْ يَنْقُصُوا أَصْحَابِي، وَإِنَّ حَرْبَكَ حَرْبِي وَسِلْمَكَ سِلْمِي وَسَرِيرَتَكَ سَرِيرَتِي، وَإِنَّ وُلْدَكَ وُلْدِي، وَأَنْتَ تَقْضِي دَيْنِي، وَأَنْتَ تُنْجِزُ وَعْدِي، وَإِنَّ الْحَقَّ عَلَى لِسَانِكَ وَفِي قَلْبِكَ وَمَعَكَ وَبَيْنَ يَدَيْكَ وَنُصْبَ عَيْنَيْكَ، الإِيمَانُ يُخَالِطُ لَحْمَكَ وَدَمَكَ كَمَا خَالَطَ لَحْمِي وَدَمِي، وَلاَ يَرِدُ عَلَيَّ الْحَوْضَ مُبْغِضٌ لَكَ، وَلاَ يَغِيبُ عَنْهُ مُحِبٌّ لَكَ.

فَخَرَّ عَلِيٌّ عَلَيْهِ السَّلامُ سَاجِداً وَقَالَ: الْحَمْدُ للهِ الَّذِي مَنَّ عَلَيَّ بِالإِسْلاَمِ وَعَلَّمَنِي الْقُرْآنَ وَحَبَّبَنِي إِلَى خَيْرِ الْبَرِيَّةِ وَأَعَزِّ الْخَلِيقَةِ وَأَكْرَمِ أَهْلِ السَّمَاوَاتِ وَالأَرْضِ عَلَى رَبِّهِ؛ خَاتَمِ النَّبِيِّينَ وَسَيِّدِ الْمُرْسَلِينَ وَصَفْوَةِ اللهِ مِنْ جَمِيعِ الْعَالَمِينَ إِحْسَاناً مِنَ اللهِ تَعالَى إِلَيَّ وَتَفَضُّلاً مِنْهُ عَلَيَّ.

فَقالَ لَهُ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَوْلاَ أَنْتَ يَا عَلِيُّ مَا عُرِفَ الْمُؤْمِنُونَ بَعْدِي. لَقَدْ جَعَلَ اللهُ عَزَّ وَجلَّ نَسْلَ كُلّ نَبِيّ مِنْ صُلْبِهِ وَجَعَلَ نَسْلِي مِنْ صُلْبِكَ يَا عَلِيُّ. فَأَنْتَ أَعَزُّ الْخَلْقِ وَأَكْرَمُهُمْ عَلَيَّ وَأَعَزُّهُمْ عِنْدِي، وَمُحِبُّكَ أُكْرَمُ مَنْ يَرِدُ عَلَيَّ الْحَوْضَ مِنْ أُمَّتِي.

‘Ali and the Jews

‘Ali and the Jews (The Story of the Companions of the Cave)

Abu-Ishaq Ahmad ibn Muhammad ibn Ibrahim Tha’labi in his book, al-Ara'is writes: When ‘Umar ibn Khattab took the seat of caliphate, a group of the Jewish scholars came to him, saying: Today, you are

the leader of Muslims after Muhammad as well as one of his companions. We have come here to ask you questions. Should you respond our questions, we will understand that Islam is a truthful religion and Muhammad is God's prophet and messenger. Otherwise, Islam is not truthful and Muhammad is not God's messenger! 'Umar said: Ask me any question you wish!

The Jewish scholars (rabbis) said: Inform us of locks of heavens and keys to them, of a grave with its companions in motion, of a being which warned its people but was neither jinn nor human, of five creatures walking on the earth while they were not in any womb, of what francolin say in crying, horse in its neighing, a toad when it croaks, and a lark when singing. 'Umar failed to answer to these questions. Hence, lowering his head, shamefully said: 'Umar is not ashamed of saying I do not know what he does not know and ask it from others!

Being pleased with Umar's failure to answer their questions, the Jews said: This is a proof that Muhammad is not a prophet and Islam is not a true religion.

At this time Salman who was present and had everything under watch excitedly rose up and said to the Jews: Stop a little while. Then, he went to 'Ali's house, saying: O 'Ali! Come and save Islam! 'Ali said: Why are you so worried? Salman told him the whole story. Having the striped cloak of the Holy Prophet on his shoulder, 'Ali hurriedly went to the mosque. Seeing that 'Ali was coming, 'Umar hastily welcomed and kissed him, saying: O Abul Hasan! It is only you who can solve the problems. I seek refuge in you in this relation. You are an asset for Islam and the only one on whom we set our hope when an emergency arises!

Anyway, 'Ali expressed his readiness for answering the questions, saying: Ask me about anything you wish, for the Messenger of Allah opened a thousand gates of knowledge to me and opened a thousand other gates from each gate. I assure you that you will receive your answers.

فِي قِصَّةِ أَصْحَابِ الْكَهْفِ وَمُحَادَثَتِهِ مَعَ الْيَهُودِ:

رَوَى أَبُو إِسْحَاقَ أَحْمَدُ بْنُ مُحَمَّد بْن إِبْرَاهِيمَ الثَّعْلَبِيُّ فِي كِتَابِ العَرَائِسُ قَالَ: لَمَّا تَوَلَّى عُمَرُ بْنُ الْخَطَّابِ الْخِلاَفَةَ أَتَاهُ قَوْمٌ مِنْ أَحْبَارِ الْيَهُودِ فَقَالُوا لَهُ: يَا عُمَرُ، أَنْتَ وَلِيُّ الأَمْرِ بَعْدَ مُحَمَّد وَصَاحِبِهِ، وَإِنَّا نُرِيدُ أَنْ نَسْأَلَكَ عَنْ خِصَالٍ إِنْ أَخْبَرْتَنَا بِهَا عَلِمْنَا أَنَّ الإِسْلاَمَ حَقٌّ وَأَنَّ مُحَمَّداً كَانَ نَبِيّاً، وَإِنْ لَمْ تُخْبِرْنَا بِهَا عَلِمْنَا أَنَّ الإِسْلاَمَ بَاطِلٌ وَأَنَّ مُحَمَّداً لَمْ يَكُنْ نَبِيّاً. فَقَالَ عُمَرُ: سَلُوا عَمَّا بَدَا لَكُمْ. قَالُوا: أَخْبِرْنَا عَنْ أَقْفَالِ السَّمَاوَاتِ مَا هِيَ، وَأَخْبِرْنَا عَنْ مَفَاتِيحِ السَّمَاوَاتِ مَا هِيَ، وَأَخْبِرْنَا عَنْ قَبْرٍ سَارَ بِصَاحِبِهِ مَا هُوَ، وَأَخْبِرْنَا عَمَّنْ أَنْذَرَ قَوْمَهُ لاَ هُوَ مِنَ الْجِنِّ وَلاَ هُوَ مِنَ الإِنْسِ،

وَأَخْبِرْنَا عَنْ خَمْسَةِ أَشْيَاءَ مَشَوا عَلَى الأَرْضِ وَلَمْ يُخْلَقُوا فِي الأَرْحَامِ، وَأَخْبِرْنَا عَمَّا يَقُولُ الدَّرَّاجُ فِي صِيَاحِهِ وَمَا يَقُولُ الدّيكُ فِي صَرِيخِهِ وَالْفَرَسُ فِي صَهِيلِهِ وَمَا يَقُولُ الْحِمَارُ فِي نَهِيقِهِ وَمَا يَقُولُ الضِّفْدَعُ فِي نَقِيقِهِ وَمَا يَقُولُ الْقُنْبُرُ فِي صَفِيرِهِ؟

قَالَ: فَنَكَسَ عُمَرُ رَأْسَهُ فِي الأَرْضِ ثُمَّ قَالَ: لاَ عَيْبَ لِعُمَرَ أَنْ يَسْأَلَ عَمَّا لاَ يَعْلَمُ أَنْ يَقُولَ لاَ أَعْلَمُ.

فَوَثَبَ الْيَهُودُ وَقَالُوا: نَشْهَدُ أَنَّ مُحَمَّداً لَمْ يَكُنْ نَبِيّاً وَأَنَّ الإِسْلاَمَ بَاطِلٌ.

فَوَثَبَ سَلْمَانُ الْفَارِسِيُّ رَضيَ اللهُ عنهُ وَقالَ لِلْيَهُود: قِفُوا قَلِيلاً. ثُمَّ تَوَجَّهَ نَحْوَ عَلِيّ بْن أَبِي طَالِب عَلَيْهِ السَّلامُ حَتَّى دَخَلَ عَلَيْهِ وَقالَ: يَا أَبَا الْحَسَن، أَغِث الإِسْلاَمَ. فَقَالَ: وَمَا ذَاكَ؟ فَأَخْبَرَهُ الْخَبَرَ. فَأَقْبَلَ يَرْفُلُ فِي بُرْدَةِ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَلَمَّا نَظَرَ عُمَرُ إِلَيْهِ وَثَبَ قَائِماً فَاعْتَنَقَهُ وَقالَ: يَا أَبَا الْحَسَن، أَنْتَ لِكُلّ ذي مُعْضِلَةٍ وَشَدِيدَةٍ تُدْعَى. فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ لِلْيَهُود: سَلُوا عَمَّا بَدَا لَكُمْ، فَإِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَّمَنِي أَلْفَ بَاب مِنَ الْعِلْمِ فَتَشَعَّبَ لِي مِنْ كُلّ بَاب أَلْفُ بَاب. فَسَأَلُوهُ عَنْهَا، فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ:

But there is one condition which you have to observe. The Jews said: What is that condition? ‘Ali said: If I answer your questions as mentioned in the Torah, will you convert to Islam and believe in the Messenger of Allah? They said: Yes, we accept this condition. Then they asked: What are locks of heavens? ‘Ali said: Locks of heavens are to associate something with God. If a person is atheist, no deeds of him or her will go up to heaven.

– What are the keys to those locks?

– The keys to those locks are to bear witness that God is one and Muhammad is His servant and messenger.

– At this time, they looked at one another, saying: This young man said the truth and his answers

correspond with truth.

– What is that grave which is in motion with its companion?

– That grave was the fish which swallowed Jonah the son of Mattie which moved in the seven seas.

– What is the creature which warned its people while it was neither a jinn nor a human being?

– It is the ant of Sulayman ibn Dawud, which said to the ants: Take refuge in your nests, lest Sulayman and his companions walk on you inattentively!

– Who are those five creatures walking on the earth but they were not generated in a womb?

– Those five creatures were: Adam, Eve, the she-camel of Salih, the ram of Ibrahim, and Moses' Rod.

– What does francolin say when singing?

– It says: The Beneficent God is firm in power.

– What does the rooster say when crowing?

– It says: O the unmindful, remember God!

– What does the horse say when neighing?

– When believers are fighting the unbelievers in the battlefield, they invoke God: Make Your believing servants victorious over unbelievers and assist them.

إِنَّ لِي عَلَيْكُمْ شَرِيطَةً، إِذَا أَخْبَرْتُكُمْ كَمَا فِي تَوْرَاتِكُمْ دَخَلْتُمْ فِي دِينِنَا وَآمَنْتُمْ بِنَبِيِّنَا.

فَقَالُوا: لك ذَلِكَ. فَقالَ: سَلُوا خِصْلَةً خِصْلَةً. فَقَالُوا: أَخْبِرْنَا عَنْ أَقْفَالِ السَّمَاوَاتِ مَا هِيَ.

فَقالَ: أَقْفَالُ السَّمَاوَاتِ الشِّرْكُ بِاللهِ، لِأَنَّ الْعَبْدَ وَالأَمَةَ إِذَا كَانَا مُشْرِكَيْنِ لَمْ يَرْتَفِعْ لَهُمَا عَمَلٌ.

قَالُوا: فَأَخْبِرْنَا عَنْ مَفَاتِيحِ السَّمَاوَاتِ مَا هِيَ.

فَقالَ: مَفَاتِيحُهَا شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

قَالَ: فَجَعَلَ بَعْضُهُمْ يَنْظُرُ إِلَى بَعْضٍ ويقُولُون: صَدَقَ الْفَتَى.

قَالُوا: فَأَخْبِرْنَا عَنْ قَبْرٍ سَارَ بِصَاحِبِهِ.

قَالَ: ذَلِكَ الْحُوتُ إِذْ إِلْتَقَمَ يُونُسَ بْنَ مَتِّي عَلَيْهِ السَّلامُ فَسَارَ بِهِ فِي الْبِحَارِ السَّبْعَةِ.

قَالُوا: فَأَخْبِرْنَا عَمَّنْ أَنْذَرَ قَوْمَهُ لاَ هُوَ مِنَ الْجِنّ وَلاَ مِنَ الإِنْسِ.

قَالَ: تِلْكَ نَمْلَةُ سُلَيْمَانَ إِذْ قَالَتْ ﴿أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لاَ يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لاَ يَشْعُرُونَ.﴾

قَالُوا: فَأَخْبِرْنَا عَنْ خَمْسَةِ أَشْيَاءَ مَشَوا عَلَى وَجْهِ الأَرْضِ لَمْ يُخْلَقُوا فِي الأَرْحَامِ.

قَالَ: ذَلِكَ آدَمُ وَحَوَّاءُ وَنَاقَةُ صَالِحٍ وَكَبْشُ إِبْرَاهِيمَ وَعَصَا مُوسَى.

قَالُوا: فَأَخْبِرْنَا عَمَّا يَقُولُ الدَّرَّاجُ فِي صِيَاحِهِ.

قَالَ: يَقُولُ: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى.

قَالُوا: فَأَخْبِرْنَا مَا يَقُولُ الدِّيكُ فِي صَرِيخِهِ؟

قَالَ: يَقُولُ: اذْكُرُوا اللهَ يَا غَافِلِينَ.

قَالُوا: فَأَخْبِرْنَا مَا يَقُولُ الْفَرَسُ فِي صَهِيلِهِ؟

قَالَ: يَقُولُ إِذَا مَشَى الْمُؤْمِنُونَ إِلَى الْكَافِرِينَ: اللَّهُمَّ أَنْصُرْ عِبَادَكَ الْمُؤْمِنِينَ عَلَى الْكَافِرِينَ.

– What does an ass say when braying?

– It curses customs officers and yells at Satan’s eye.

– What does a toad say while croaking?

– It says: Glory be to my creator who is being glorified in the depth of seas and among the stormy waves.

– What does a lark say while singing?

– It prays: O Lord! Curse the enemies of Muhammad and his household.

After these questions and answers, two of the three Jewish scholars testified to oneness of God and the prophethood of Muhammad and thus became Muslims but the third of them rose up and said: O ‘Ali! What you said and appealed to my friends appealed to me too but there is one more question the answer to which I would like to receive from you. ‘Ali said: Ask me any question you wish! He said: Tell me the story of a group of people who in the distant past, slept for 309 years and then were raised to life by God! ‘Ali said: They were the companions of the cave about whom God Almighty revealed verses to our prophet with their description. I will tell you the whole story from the Holy Qur’an if you are interested in it. The Jewish man said: O ‘Ali! I have heard about the Qur’an. Tell me about them if you know their

names, the names of their fathers, the name of the city, the king, the dog, and their cave! Wrapping the Holy Prophet's cloak round himself, 'Ali said: O Jewish brother! My beloved, the Messenger of Allah told me the story as such:

In Rome, there was a city by the name of Ephesus or Tartus (before Islam, it was Ephesus and after the advent of Islam it was Tartus) ruled by a benefactor man. After a long time, the ruler passed away and the situation in that city became chaotic. The news of chaos reached a Persian king who was oppressor and unbeliever. With his military expedition to that city, he seized the city in a short time, and made that city his capital where he built a glorious palace. The Jewish scholar who was all ears, listening to what 'Ali said, interrupted him, saying: O 'Ali! Should you know anything about that palace, describe it more elaborately? 'Ali said: O Jewish brother! The palace had been built of flat marble stones, one farasang long and one farasang wide with four thousand gold columns from which a thousand gold condyles with chain silvers hanging.

قَالُوا: فَأَخْبِرْنَا مَا يَقُولُ الْحِمَارُ فِي نَهِيقِهِ؟

قَالَ: يَلْعَنُ الْعَشَّارَ وَيَنْهَقُ فِي أَعْيُنِ الشَّيَاطِينِ.

قَالُوا: فَأَخْبِرْنَا مَا يَقُولُ الضِّفْدَعُ فِي نَقِيقِهِ؟

قَالَ: يَقُولُ: سُبْحَانَ رَبِّيَ الْمَعْبُودِ الْمُسَبَّحِ فِي لُجَجِ الْبِحَارِ.

قَالُوا: فَأَخْبِرْنَا مَا يَقول الْقُنْبُرُ فِي صَفِيرِهِ؟

قَالَ: يَقُولُ: اللَّهُمَّ إِلْعَنْ مُبْغِضِي مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

وَكَانَ الْيَهُودُ ثَلاَثَةَ نَفَرٍ فَقالَ اثْنَانِ مِنْهُمْ: نَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً عَبْدُهُ

وَرَسُولُهُ. وَوَثَبَ الْحَبْرُ الثَّالِثُ فَقالَ: يَا عَلِيُّ، لَقَدْ وَقَعَ فِي قُلُوبِ أَصْحَابِي مَا وَقَعَ فِي قَلْبِي مِنَ الإِيمَانِ وَالتَّصْدِيقِ، وَبَقِيَتْ خِصْلَةٌ وَاحِدَةٌ أَسْأَلُكَ عَنْهَا.

فَقالَ: سَلْ عَمَّا بَدَا لَكَ.

فَقالَ: أَخْبِرْنِي عَنْ قَوْمٍ فِي أَوَّلِ الزَّمَانِ مَاتُوا ثَلاَثَمِائَةٍ وَتِسْعَ سِنِينَ ثُمَّ أَحْيَاهُمُ اللهُ، مَا كَانَ قِصَّتُهُمْ؟

قَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: يَا يَهُودِيُّ، هَؤُلاَءِ أَصْحَابُ الْكَهْفِ، وَقَدْ أَنْزَلَ اللهُ تَبَارَكَ وَتَعالَى عَلَى نَبِيِّنَا قُرْآناً فِي صِفَتِهِمْ. فَإِنْ شِئْتَ قَرَأْتُ عَلَيْكَ قِصَّتَهُمْ.

فَقالَ الْيَهُودِيُّ: مَا أَكْثَرَ مَا سَمِعْنَا قُرْآنَكُمْ! إِنْ كُنْتَ عَالِماً بِهِ فَأَخْبِرْنِي بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَاسْمِ مَدِينَتِهِمْ وَاسْمِ مَلِكِهِمْ وَاسْمِ كَلْبِهِمْ وَاسْمِ جَبَلِهِمْ وَاسْمِ كَهْفِهِمْ وَقِصَّتِهِمْ مِنْ أَوَّلِهَا إِلَى آخِرِهَا.

فَاحْتَبَى عَلِيٌّ بِبُرْدَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ: يَا أَخَا الْيَهُودِ، حَدَّثَنِي حَبِيبِي مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ كَانَ بِأَرْضِ الرُّومِ مَدِينَةٌ يُقَالُ لَهَا: أَفْسُوسَ. وَيُقَالُ: هِيَ طَرْسُوسُ. وَاسْمُهَا فِي الْجَاهِلِيَّةِ أَفْسُوسُ. فَلَمَّا جَاءَ الإِسْلاَمُ سَمَّوْهَا طَرْطُوسَ. قَالَ: وَكَانَ لَهُمْ مَلِكٌ صَالِحٌ فَمَاتَ مَلِكُهُمْ وَانْتَشَرَ أَمْرُهُمْ فَسَمِعَ بِهِمْ مَلِكٌ مِنْ مُلُوكِ فَارِسَ يُقَالُ لَهُ: دَقْيَانُوسَ، وَكَانَ جَبَّاراً كَفَّاراً. فَأَقْبَلَ فِي عَسَاكِرِهِ حَتَّى دَخَلَ أَفْسُوسَ فَاتَّخَذَهَا دَارَ مُلْكِهِ وَبَنَى فِيهَا قَصْراً.

فَوَثَبَ الْيَهُودِيُّ وَقالَ: إِنْ كُنْتَ عَالِماً فَصِفْ لِي ذَلِكَ الْقَصْرَ وَمَجَالِسَهُ.

فَقالَ: يَا أَخَا الْيَهُودِ، إِبْتَنَى قَصْراً مِنَ الرُّخَامِ طُولُهُ فَرْسَخٌ فِي فَرْسَخٍ مِنَ الرُّخَامِ الْمُمَرَّدِ

The palace was illuminated with the best and most aromatic lamp oil. On the eastern side of the palace, there were two hundred windows and the same number on the western side. The sun lit the palace from morning till evening. A throne of gold measuring eighty meters long and forty meters wide, adorned with different precious Jewels, had been built. On the right side of the throne, there were eighty chairs on which senior officers who had ten thousand army men under their command were sitting at his beck and call.

On the left side of the throne too, there were eighty chairs on which scholars and judges were sitting, waiting for his command.

Then the king sat on the throne and put the royal crown on his head. The Jewish scholar once again interrupted ‘Ali and said: If you know anything about that crown, elaborate on it! ‘Ali said: The royal crown was made of melted gold having nine bases on which there was a pearl which radiated in night like a lamp.

Fifty slaves who were the sons of senior officers with red silk coat and beautiful green breeches, a crown on head, bracelet on hand, ankle-ring on feet, with each having a club of gold in hand were standing over the king’s head ready to carry out his orders. Out of six sons of scholars who were younger, three stood on the right side and the other three on the left side.

They were special cancellers without whose consultation the king did not decide on anything. The Jewish scholar said: O ‘Ali, what were the names of those six persons? ‘Ali said: My beloved, the Messenger of Allah said: The names of those standing on the right side were Amlikhius, Maximinyanius, and Motyanius, and those standing on the left side were Danius, Yanius, and Mertus.

When he sat on the throne and people gathered in the palace, three slaves entered from entrance. In the hand of the first slave, there was a gold chalice full of musk. In the hand of the second slave, there was a silver chalice full of rosewater and in the hand of the third slave, there was a bird which with a call started flying dipped its wings in the rosewater chalice. At another call, the bird started flying again, dipped its wings in the musk chalice, and with the last call, the bird started flying and sat on the royal crown, sprinkling rosewater and musk on the head and face of king.

وَاتَّخَذَ فِيهِ أَرْبَعَةَ آلاَف أُسْطُوَانَةٍ مِنَ الذَّهَب وَأَلْفَ قِنْدِيلٍ مِنَ الذَّهَب لَهَا سَلاَسِلُ مِنَ اللُّجَيْنِ تُسْرَجُ فِي كُلّ لَيْلَةٍ بِالأَدْهَانِ الطَّيِّبَةِ. وَاتَّخَذَ لِشَرْقِي الْمَجْلِسِ مِائَتَيْ كُوَّةٍ وَلِغَرْبَيْهِ كَذَلِكَ. فَكَانَتِ الشَّمْسُ مِنْ حِينَ تَطْلُعُ إِلَى أَنْ تَغِيبَ تَدُورُ فِي الْمَجْلِسِ

كَيْفَ مَا دَارَتْ. وَاتَّخَذَ فِيهِ سَرِيراً مِنَ الذَّهَبِ طُولُهُ ثَمَانُونَ ذِرَاعاً فِي عَرْضِ أَرْبَعِينَ ذِرَاعاً مُرَصَّعاً بِالْجَوَاهِرِ. وَنَصَبَ عَلَى يَمِينِ السَّرِيرِ ثَمَانِينَ كُرْسِيّاً مِنَ الذَّهَبِ فَأَجْلَسَ عَلَيْهَا بَطَارِقَتَهُ. وَاتَّخَذَ أَيْضاً عَنْ يَسَارِهِ ثَمَانِينَ كُرْسِيّاً مِنَ الذَّهَبِ عَنْ يَسَارِهِ فَأَجْلَسَ عَلَيْهَا هَرَاقِلَتَهُ وَقُضَاتَهُ. ثُمَّ جَلَسَ عَلَى السَّرِيرِ وَوَضَعَ التَّاجَ عَلَى رَأْسِهِ.

فَوَثَبَ الْيَهُودِيُّ وَقَالَ: يَا عَلِيُّ، إِنْ كُنْتَ عَالِماً فَأَخْبِرْنِي مِمَّ كَانَ تَاجُهُ؟

قَالَ: يَا يَهُودِيُّ، كَانَ تَاجُهُ مِنَ الذَّهَبِ السَّبِيكِ، لَهُ سَبْعَةُ أَرْكَانٍ، عَلَى كُلِّ رُكْنٍ لُؤْلُؤَةٌ تُضِيءُ كَمَا يُضِيءُ الْمِصْبَاحُ فِي اللَّيْلَةِ الظَّلْمَاءِ. وَاتَّخَذَ خَمْسِينَ غُلَاماً مِنْ أَبْنَاءِ الْبَطَارِقَةِ فَمَنْطَقَهُمْ بِمَنَاطِقِ الدِّيبَاجِ الأَحْمَرِ وَسَرْوَلَهُمْ بِسَرَاوِيلَاتِ الْفَرِيدِ الأَخْضَرِ وَتَوَّجَهُمْ وَدَمْلَجَهُمْ وَخَلْخَلَهُمْ وَأَعْطَاهُمْ عُمُدَ الذَّهَبِ وَأَقَامَهُمْ عَلَى رَأْسِهِ. وَاصْطَفَى سِتَّةَ غِلْمَةٍ مِنْ أَوْلَادِ الْعُلَمَاءِ وَجَعَلَهُمْ وُزَرَاءَهُ، فَمَا كَانَ يَقْطَعُ أَمْراً دُونَهُمْ، وَأَقَامَ ثَلَاثَةً مِنْهُمْ عَنْ يَمِينِهِ وَثَلَاثَةً عَنْ يَسَارِهِ.

فَوَثَبَ الْيَهُودِيُّ وَقَالَ: يَا عَلِيُّ، إِنْ كُنْتَ عَالِماً بِهِمْ فَأَخْبِرْنِي مَا كَانَ أَسْمَاءُ الثَّلَاثَةِ الَّذِينَ عَنْ يَمِينِهِ وَالثَّلَاثَةِ الَّذِينَ عَنْ يَسَارِهِ؟

فَقَالَ عَلَيْهِ السَّلَامُ: حَدَّثَنِي حَبِيبِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّ الثَّلَاثَةَ الَّذِينَ كَانُوا عَنْ يَمِينِهِ أَسْمَاؤُهُمْ تَمْلِيخَا وَمَكْسَلَمِينَا وَمَحْسِيمِينَا. وَأَمَّا الثَّلَاثَةُ الَّذِينَ كَانُوا عَنْ يَسَارِهِ فَمُرْطِلْيُوسُ وَكَشْطُوشُ وَسَادَنْيُوسُ. وَكَانَ يَسْتَشِيرُهُمْ فِي جَمِيعِ أُمُورِهِ. وَكَانَ إِذَا جَلَسَ كُلَّ يَوْمٍ فِي صَحْنِ دَارِهِ وَاجْتَمَعَ النَّاسُ عِنْدَهُ دَخَلَ مِنْ بَابِ الدَّارِ ثَلَاثَةُ غِلْمَةٍ فِي يَدِ أَحَدِهِمْ جَامٌ مِنَ الذَّهَبِ مَمْلُوءٌ مِنَ الْمِسْكِ، وَفِي يَدِ الثَّانِي جَامٌ مِنَ الْفِضَّةِ مَمْلُوءٌ مِنْ مَاءِ الْوَرْدِ، وَعَلَى يَدِ الثَّالِثِ طَائِرٌ، فَيَصِيحُ فَيَطِيرُ الطَّائِرُ حَتَّى يَقَعَ فِي جَامِ مَاءِ الْوَرْدِ فَيَتَمَرَّغُ فَيُنَشِّفُ مَا فِيهِ بِرِيشِهِ

وَجَنَاحَيْهِ، ثُمَّ يَصِيحُ بِهِ ثَانِيَةً فَيَطِيرُ حَتَّى يَقَعَ فِي جَامِ الْمِسْكِ فَيَتَمَرَّغُ فِيهِ فَيُنَشِّفُ مَا فِيهِ بِرِيشِهِ وَجَنَاحَيْهِ، ثُمَّ يَصِيحُ بِهِ الثَّالِثَةَ فَيَطِيرُ الطَّائِرُ فَيَقَعُ عَلَى تَاجِ الْمَلِكِ فَيَنْفَضُ رِيشَهُ وَجَنَاحَيْهِ عَلَى رَأْسِ الْمَلِكِ مِمَّا فِيهِ مِنَ الْمِسْكِ وَمَاءِ الْوَرْدِ.

Decius ruled over that territory for 30 years with peace of mind. During this time, no sorrow or pain afflicted him. This made him feel so arrogant that he claimed to be God. Hence, he called all the chiefs of tribes and associates, telling them about his claim.

Whoever accepted his claim, he would be honored and given royal garments and whoever disobeyed him, would be murdered. Given that situation, people accepted his claim and started worshipping him instead of God either out of greed for royal garment or out of fear for death. This situation continued until a festival day when Decius was sitting on the throne with his royal crown on his head that one of the officers entered the palace and reported that the Persian army was quickly advancing towards them with the intention of war!

Hearing this, Decius was so upset that he almost fainted. The crown fell off his head and he rolled on the ground from the throne. At this time, one of the three youths sitting on the right side of him, called Temlikha who was wiser than the others became pensive, saying to himself: If Decius is really God, as he claims, why he eats, drinks, and defecates like human beings whereas these acts are not Godly?

Those six youths gathered in one another's house, ate, drank, and enjoyed themselves. When the event happened to Decius, they happened to be in Temlikha's house. The other five youth were eating and drinking but Temlikha abstained from eating or drinking. When he was asked the reason, he said: O brothers! A new idea has found its way into my heart which stops me from eating and drinking.

They asked: What is that idea? He said: I have long been thinking as who is holding the sky which is spread like a canopy over our heads or what pillars are under it? Who is it that has made the sun and moon move and has decorated the sky with stars? I think the same about the earth. Who is linking the seas and the sky-touching mountains to stop from falling off? I ask myself who brought me to this world from my mother's womb, gave me daily food, and nourished me.

After pondering, I have come to the conclusion that this world has a maker other than the tyrant and oppressive Decius! Hearing this, all the other youths bowed to him, kissed him, and said: Whatever has passed in your heart has passed in our hearts too. Now tell us what should be done! Temlikha said: O brothers! We have no option other than seeking refuge to the Lord of the heavens and the earth and fleeing this territory!

فَمَكَثَ الْمَلِكُ فِي مُلْكِهِ ثَلاَثِينَ سَنَةً مِنْ غَيْرِ أَنْ يُصِيبَهُ صُدَاعٌ وَلاَ وَجَعٌ وَلاَ حُمَّى

وَلاَ لُعَابٌ وَلاَ بُزَاقٌ وَلاَ مُخَاطٌ. فَلَمَّا رَأَى ذَلِكَ مِنْ نَفْسِهِ عَتَى وَطَغَى وَتَجَبَّرَ وَاسْتَعْصَى وَادَّعَى الرُّبُوبِيَّةَ مِنْ دُونِ اللهِ وَدَعَا إِلَيْهَا وُجُوهَ قَوْمِهِ. فَكُلُّ مَنْ أَجَابَهُ أَعْطَاهُ وَحَبَاهُ وَكَسَاهُ وَخَلَعَ عَلَيْهِ، وَمَنْ لَمْ يُجِبْهُ وَيُتَابِعْهُ قَتَلَهُ. فَاسْتَجَابُوا بِأَجْمَعِهِمْ فَأَقَامَ فِي مُلْكِهِ زَمَاناً يَعْبُدُونَهُ مِنْ دُونِ اللهِ.

فَبَيْنَا هُوَ ذَاتَ يَوْمٍ جَالِسٌ فِي عِيدٍ لَهُ عَلَى سَرِيرِهِ وَالتَّاجُ عَلَى رَأْسِهِ إِذْ أَتَاهُ بَعْضُ بَطَارِقَتِهِ فَأَخْبَرَهُ أَنَّ عَسَاكِرَ الْفُرْسِ قَدْ غَشِيَتْهُ يُرِيدُونَ قِتَالَهُ. فَاغْتَمَّ لِذَلِكَ غَمّاً شَدِيداً حَتَّى سَقَطَ التَّاجُ عَنْ رَأْسِهِ وَسَقَطَ هُوَ عَنْ سَرِيرِهِ.

فَنَظَرَ إِلَى ذَلِكَ أَحَدُ الْفِتْيَةِ الثَّلاَثَةِ الَّذِينَ كَانُوا عَلَى يَمِينِهِ وَكَانَ غُلاَماً عَاقِلاً يُقَالُ لَهُ تَمْلِيخَا، فَتَفَكَّرَ وَتَذَكَّرَ نَفْسَهُ وَقَالَ: لَوْ كَانَ دقْيَانُوسُ هَذَا إِلَهاً كَمَا يَزْعُمُ لَمَا حَزِنَ وَلَمَا كَانَ يَنَامُ وَلَمَا كَانَ يَبُولُ وَيَتَغَوَّطُ، وَلَيْسَتْ هَذِهِ الأَفْعَالُ مِنْ صِفَاتِ الإِلَهِ. وَكَانَتِ الْفِتْيَةُ السِّتَّةُ يَكُونُونَ كُلَّ يَوْمٍ عِنْدَ أَحَدِهِمْ وَكَانَ ذَلِكَ الْيَوْمُ نَوْبَةَ تَمْلِيخَا. فَاجْتَمَعُوا عِنْدَهُ وَأَكَلُوا وَشَرِبُوا وَلَمْ يَأْكُلْ تَمْلِيخَا وَلَمْ يَشْرَبْ. فَقَالُوا لَهُ: يَا تَمْلِيخَا، لَمْ لاَ تَأْكُلُ وَلاَ تَشْرَبُ؟ فَقَالَ: يَا إِخْوَتِي، قَدْ وَقَعَ فِي قَلْبِي شَيْءٌ مَنَعَنِي عَنِ الطَّعَامِ وَالشَّرَابِ وَالْمَنَامِ. فَقَالُوا: وَمَا هُوَ يَا تَمْلِيخَا؟ فَقَالَ: أَطَلْتُ فِكْرِي فِي هَذِهِ السَّمَاءِ فَقُلْتُ: مَنْ رَفَعَهَا سَقْفاً مَحْفُوظاً بِلاَ عَلاَّقَةٍ فَوْقَهَا وَلاَ دِعَامَةٍ مِنْ تَحْتِهَا؟ وَمَنْ أَجْرَى فِيهَا شَمْسَهَا وَقَمَرَهَا؟ وَمَنْ زَيَّنَهَا بِالنُّجُومِ؟ ثُمَّ أَطَلْتُ فِكْرِي فِي هَذِهِ الأَرْضِ فَقُلْتُ: مَنْ سَطَّحَهَا عَلَى ظَهْرِ الْيَمِّ الزَّاخِرِ؟ وَمَنْ حَبَسَهَا وَرَبَطَهَا بِالْجِبَالِ الرَّوَاسِي لِئَلاَّ تَمِيدَ؟ ثُمَّ أَطَلْتُ فِكْرِي فِي نَفْسِي فَقُلْتُ: مَنْ أَخْرَجَنِي صَبِيّاً مِنْ بَطْنِ أُمِّي؟ وَمَنْ غَذَّانِي وَرَبَّانِي؟ إِنَّ لَهَا صَانِعاً وَمُدَبِّراً سِوَى دَقْيَانُوسَ الْمَلِكِ. فَانْكَبَّتِ الْفِتْيَةُ عَلَى رِجْلَيْهِ يُقَبِّلُونَهُمَا وَقَالُوا: يَا تَمْلِيخَا، لَقَدْ وَقَعَ فِي قُلُوبِنَا مَا وَقَعَ فِي قَلْبِكَ فَأَشِرْ عَلَيْنَا. فَقَالَ: يَا إِخْوَتِي، مَا أَجِدُ لِي وَلَكُمْ حِيلَةً إِلاَّ الْهَرَبَ مِنْ هَذَا الْجَبَّارِ إِلَى مَلِكِ السَّمَاوَاتِ وَالأَرْضِ.

The other five youths said: Your decision is right. After this, Temlikha sold some of the dates of his palm-groove for three Dirhams, wrapped it in his cloak, saying to his companions: Ride on your horses so as to set out for a desert! The youths mounted their horses and went as far as three miles from their

city. Temlikha said: We were in danger of being chased by the tyrant up to here but from now on we are safe. We should dismount our horses and let them go. We should go on our path in this desert till God will guide us on the right path.

The youths walked for seven Farsakhs but since they were not used to walking, their feet were bleeding. On their way, they met a shepherd from whom they asked for milk or water! Seeing their handsome faces, the shepherd said: What you want is with me. But you do not look like common people. You must be princes who have fled your country. Tell me your story. The youths said: O shepherd! We have a religion which does not prescribe telling lies! Will you keep our secret if we tell you the truth? The shepherd said: Yes, indeed. The youths told him the whole story.

Hearing their story, the shepherd while bowing to them, kissed them and said: What has gone into your heart, has gone into my heart too. I ask you now to give me a chance to return this flock of sheep to their owners and then to accompany you! The youths agreed. The shepherd returned the flock of sheep to their owners and joined the six youths with his dog.

Here the Jew once again interrupted Imam ‘Ali and asked about the color and name of the dog. Imam ‘Ali said: O Jewish brother, my beloved, the Messenger of Allah, informed me that the dog was black and white though black was prevailing and its name was Qatmir.

Seeing the dog was following them, one of the youths said: This dog with its barking may betray us. We would better drive it away to be safe from any possible danger. Nevertheless, however much they tried to drive it away, the dog did not take distance from them. Seeing that they insisted to expel it, the dog sat on its claws saying in human speech: Why are you driving me away while I bear witness that God is one and has no partner. Let me be with you and keep watch on you, hoping that I will get close to my Lord!

فَقَالُوا: الرَّأْيُ مَا رَأَيْتَ. فَوَثَبَ تَمْلِيخَا فَبَاعَ تَمْراً مِنْ حَائِطٍ لَهُ بِثَلاَثَةِ دَرَاهِمَ وَصَرَّهَا فِي رِدَاءِهِ وَرَكِبُوا خُيُولَهُمْ وَخَرَجُوا. فَلَمَّا صَارُوا إِلَى ثَلاَثَةِ أَمْيَالٍ مِنَ الْمَدِينَةِ قَالَ لَهُمْ تَمْلِيخَا: يَا إِخْوَتَنَا، ذَهَبَ عَنَّا مُلْكُ الدُّنْيَا وَزَالَ عَنَّا أَمْرُهُ فَانْزِلُوا عَنْ خُيُولِكُمْ وَامْشُوا عَلَى أَرْجُلِكُمْ لَعَلَّ اللهَ تَعالَى أَنْ يَجْعَلَ لَكُمْ مِنْ أَمْرِكُمْ فَرَجاً وَمَخْرَجاً. فَنَزَلُوا عَنْ خُيُولِهِمْ وَمَشُوا عَلَى أَرْجُلِهِمْ سَبْعَةَ فَرَاسِخَ حَتَّى صَارَتْ أَرْجُلُهُمْ تَقْطُرُ دَماً، لأَنَّهُمْ لَمْ يَعْتَادُوا الْمَشْيَ عَلَى أَقْدَامِهِمْ.

فَاسْتَقْبَلَهُمْ رَجُلٌ رَاعٍ فَقَالُوا: أَيُّهَا الرَّاعِي، هَلْ عِنْدَكَ شَرْبَةٌ مِنْ مَاءٍ أَوْ لَبَنٍ؟ فَقالَ: عِنْدِي مَا تُحِبُّونَ، وَلَكِنِّي أَرَى وُجُوهَكُمْ وُجُوهَ الْمُلُوكِ وَمَا أَظُنُّكُمْ إِلاَّ هُرَّاباً،

فَأَخْبِرُونِي بِقِصَّتِكُمْ. فَقَالُوا: يَا هَذَا، إِنَّا دَخَلْنَا فِي دِينٍ لاَ يُحِلُّ لَنَا الْكَذِبَ، أَفَيُنْجِينَا الصِّدْقُ؟ قَالَ: نَعَمْ. فَأَخْبَرُوهُ بِقِصَّتِهِمْ. فَأَكَبَّ الرَّاعِي عَلَى أَرْجُلِهِمْ يُقَبِّلُهَا وَيَقُولُ: قَدْ وَقَعَ فِي قَلْبِي مَا وَقَعَ فِي قُلُوبِكُمْ، فَقِفُوا لِي هَاهُنَا حَتَّى أَرُدَّ هَذِهِ الأَغْنَامَ إِلَى أَرْبَابِهَا وَأَعُودَ إِلَيْكُمْ. فَوَقَفُوا لَهُ فَرَدَّهَا وَأَقْبَلَ يَسْعَى يَتَّبِعُهُ كَلْبٌ لَهُ.

فَوَثَبَ الْيَهُودِيُّ قَائِماً فَقَالَ: يَا عَلِيُّ، إِنْ كُنْتَ عَالِماً فَأَخْبِرْنِي مَا كَانَ لَوْنُ الْكَلْبِ وَمَا اسْمُهُ.

قَالَ: يَا أَخَا الْيَهُود، حَدَّثَنِي حَبِيبِي مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّ لَوْنَ الْكَلْبِ كَانَ أَبْلَقَ بِسَوَادٍ، وَأَنَّ اسْمَ الْكَلْبِ كَانَ قِطْمِيرَ. فَلَمَّا نَظَرَ الْفِتْيَةُ إِلَى الْكَلْبِ قَالَ بَعْضُهُمْ لِبَعْضٍ: إِنَّا نَخَافُ أَنْ يَفْضَحَنَا هَذَا الْكَلْبُ بِنُبَاحِهِ، فَأَلَحُّوا عَلَيْهِ ضَرْباً بِالْحِجَارَةِ. فَلَمَّا نَظَرَ الْكَلْبُ أَنَّهُمْ قَدْ أَلَحُّوا عَلَيْهِ بِالطَّرْدِ أَقْعَى عَلَى ذَنَبِهِ وَتَمَطَّى وَقَالَ بِلِسَانٍ طَلِقٍ ذَلِقٍ: يَا قَوْمُ، تَطْرُدُونِي فَإِنِّي أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، دَعُونِي أَحْرُسُكُمْ مِنْ عَدُوِّكُمْ وَأَتَقَرَّبُ إِلَى اللهِ تَعَالَى بِذَلِكَ. فَتَرَكُوهُ وَمَضَوْا. فَصَعِدَ بِهِمْ الرَّاعِي جَبَلاً وَانْحَطَّ بِهِمْ عَلَى

Hearing this,the youths stopped driving it away and continued their way. The shepherd led the youths to the top of mountain till they reached a cave.

The Jewish scholar asked another question: O ‘Ali! What are the names of that mountain and the cave? Imam ‘Ali said: The name of mountain is “Yankloosh” and the name of the cave is “Wasid.”

Imam ‘Ali continued the story as such: There were fruitful trees and springs with wholesome water near the cave. They ate from the fruits of trees, drank from the wholesome water of springs, went to the cave at night and slept. The dog too slept at the entrance of the cave, keeping watch on them. At that time, God Almighty gave the angel of death a mission to grasp their souls. When this was done, God appointed two guardian angels for each to turn them from one side to the other and ordered sun to shine on the cave every morning and afternoon. The sun too carried out its mission accordingly.

When Decius returned to his palace from the venue of festival, he saw no sign of those six youths. Hence, he asked after them. A man who knew about the escape of the youths, said: Your majesty, they have fled your territory and have a God other than you! Hearing this, Decius who was furious, pursued

them with a thousand army men and tracked them down to the top of mountain where the cave was. When they reached the entrance to the cave, having the impression that they had gone to sleep, Decius arrogantly said: They have been afflicted with a punishment worse than the one I wished to carry out about them. He immediately ordered the entrance to the cave to be blocked with stone and plaster, saying to his companions: If this heaven and earth has a God, let him save them from this situation!

The believing youths slept in that cave for 309 years without any soul. Then God Almighty at a dawn of a day, when the sun started shining, blew spirit into their bodies. They immediately rose up and saying to one another: Last night, we defaulted out prayer to God. Let us go to the spring of water! Going to the spring, they amazingly found that the spring had disappeared and the trees had dried up! They said with amazement: Has something happened during the night as a result of which the springs and green trees have dried up!?

At this time, God made them feel hungry. So one of them said: Which one of you will go to city to buy some bread? Be careful the bread is not mixed with the fat of pig!

كَهْفٍ.

فَوَثَبَ الْيَهُودِيُّ وَقالَ: يَا عَلِيُّ، مَا اسْمُ ذَلِكَ الْجَبَلِ وَمَا اسْمُ الْكَهْفِ؟

فَقالَ: يَا أَخَا الْيَهُود، إِسْمُ الْجَبَلِ نِيكْلُوسُ، وَاسْمُ الْكَهْفِ الْوَصِيدُ. وَإِذَا بِفِنَاءِ الْكَهْفِ أَشْجَارٌ مُثْمِرَةٌ وَعَيْنٌ غَزِيرَةٌ، فَأَكَلُوا مِنَ الثِّمَارِ وَشَرِبُوا مِنَ الْمَاءِ. وَجَنَّهُمُ اللَّيْلُ فَآوَوْا إِلَى الْكَهْفِ وَرَبَضَ الْكَلْبُ عَلَى بَابِ الْكَهْفِ وَمَدَّ يَدَيْهِ عَلَيْهِ. وَأَمَرَ اللهُ تَعالَى مَلَكَ الْمَوْتِ بِقَبْضِ أَرْوَاحِهِمْ وَوَكَّلَ اللهُ تَعالَى بِكُلِّ رَجُلٍ مِنْهُمْ مَلَكَيْنِ يَقْلِبَانِهِ مِنْ ذَاتِ الْيَمِينِ إِلَى ذَاتِ الشِّمَالِ وَمِنْ ذَاتِ الشِّمَالِ إِلَى ذَاتِ الْيَمِينِ. وَأَوْحَى اللهُ تَعالَى إِلَى الشَّمْسِ فَكَانَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ إِذَا طَلَعَتْ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ.

فَلَمَّا رَجَعَ الْمَلِكُ دَقْيَانُوسُ مِنْ عِيدِهِ سَأَلَ عَنِ الْفِتْيَةِ فَقِيلَ لَهُ: إِنَّهُمُ اتَّخَذُوا إِلَهاً غَيْرَكَ وَخَرَجُوا هَرَباً مِنْكَ. فَرَكِبَ فِي ثَمَانِيَنَ أَلْفِ فَارِسٍ وَجَعَلَ يَقُصُّ آثَارَهُمْ

حَتَّى صَعِدَ الْجَبَلَ وَشَارَفَ الْكَهْفَ فَنَظَرَ إِلَيْهِمْ مُضْطَجِعِينَ فَظَنَّ أَنَّهُمْ نِيَامٌ، فَقَالَ لأَصْحَابِهِ: أَرَدْتُ أَنْ أُعَاقِبَهُمْ بِشَيْءٍ مَا عَاقَبْتُهُمْ بِأَكْثَرَ مِمَّا عَاقَبُوا بِهِ أَنْفُسَهُمْ فَائْتُونِي بِالْبَنَّائِينَ. فَأُتِيَ بِهِمْ فَرَدَمُوا عَلَيْهِمْ بَابَ الْكَهْفِ بِالْكِلْسِ وَالْحِجَارَةِ. ثُمَّ قَالَ لأَصْحَابِهِ: قُولُوا لَهُمْ يَقُولُوا لإِلَهِهِمُ الَّذِي فِي السَّمَاءِ إِنْ كَانُوا صَادِقِينَ أَنْ يُخْرِجَهُمْ مِنْ هَذَا الْمَوْضِعِ.

فَمَكَثُوا ثَلاَثَمِائَةٍ وَتِسْعَ سِنِينَ فَنَفَخَ اللهُ فِيهِمُ الرُّوحَ وَهَبُّوا مِنْ رُقْدَتِهِمْ كَمَا بَزَغَتِ الشَّمْسُ. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ غَفِلْنَا هَذِهِ اللَّيْلَةَ عَنْ عِبَادَةِ اللهِ، قُومُوا بِنَا إِلَى الْمَاءِ. فَقَامُوا فَإِذَا الْعَيْنُ قَدْ غَارَتْ وَالأَشْجَارُ قَدْ جَفَّتْ. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: إِنَّ أَمْرَنَا هَذَا لَفِي عَجَبٍ؛ مِثْلُ هَذِهِ الْعَيْنِ قَدْ غَارَتْ فِي لَيْلَةٍ وَاحِدَةٍ وَمِثْلُ هَذِهِ الأَشْجَارِ قَدْ جَفَّتْ فِي لَيْلَةٍ وَاحِدَةٍ. فَأَلْقَى اللهُ عَلَيْهِمُ الْجُوعَ فَقَالُوا: أَيُّكُمْ يَذْهَبُ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَيَأْتِينَا

In this relation, God states:

***"Now send one of you with this silver* (*coin*) *of yours to the city, then let him see which of them has purest food"* (*18: 19*).**

Temlikha said to them: You stay here, for no one but I can buy the bread. He then said to the shepherd: Give me your clothes and I will give you my clothes. He put on the shepherd's clothes and headed for the city. On his way, he saw scenes and ways he had never seen before. Reaching the gate of the city, he caught sight of a green banner with the inscription: "There is no god but Allah, Jesus is Allah's messenger" installed over the gate!

Looking with amazement at the banner, and rubbing his eyes, Temlikha said to himself: Am I dreaming? He paused there for a long time and then entered the city. He passed by a group of people who were reading Gospel (Injil) and saw people he did not know. At any rate, he decided to go to the market to buy bread. He asked the baker: What is the name of this city? He said: Ephesus. Temlikha asked: What is the name of the king? He said: Abd al-Rahman. Temlikha said: If what you say is the truth, then I am facing a strange situation! Temlikha gave the money to him, saying: Give me bread for the value of this money. As Temlikha's Dirhams were bigger and heavier than the current ones, the baker was surprised!

The Jew interrupted Imam 'Ali for the fourth time, saying: O 'Ali, what was the weight of those Dirhams? Imam 'Ali said: My beloved, the Messenger of Allah informed me of it. The weight of each Dirham was equal to the weight of ten and one third of Dirhams.

The baker said: I believe you have found a treasure! Should you not give some of it to me I will surrender you to the king. Temlikha said: I have found no treasure. The Dirhams you see with me is the money for the dates I sold three days back and fled the city of the tyrant Decius! Being furious and surprised, the baker said: You have found a treasure, do not give anything from it to me, making fun of me, and mentions the name of a tyrant man who claimed to be God and died more than three hundred and odd years ago!

Then, the baker caught his hand to take him to the king. A large group of people gathered round them too.

بِطَعَامٍ مِنْهَا وَلْيَنْظُرْ أَلاَّ يَكُونَ مِنَ الطَّعَامِ الَّذِي يُعْجَنُ بِشَحْمِ الْخِنْزِيرِ؟ فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَاماً﴾ أَيْ: أَحَلَّ وَأَجْوَدَ وَأَطْيَبَ. فَقَالَ تَمْلِيخَا: يَا إِخْوَتِي، لاَ يَأْتِيكُمْ بِالطَّعَامِ غَيْرِي، وَلَكِنْ أَيُّهَا الرَّاعِي إِدْفَعْ إِلَيَّ ثِيَابَكَ وَخُذْ ثِيَابِي. فَلَبِسَ ثِيَابَ الرَّاعِي وَمَضَى. فَكَانَ يَمُرُّ بِمَوَاضِعَ لاَ يَعْرِفُهَا وَطَرِيقٍ يُنْكِرُهَا حَتَّى أَتَى بَابَ الْمَدِينَةِ فَإِذَا عَلَيْهِ عَلَمٌ أَخْضَرُ مَكْتُوبٌ: لاَ إِلَهَ إِلاَّ اللهُ عِيسَى رَسُولُ اللهِ. فَطَفِقَ الْفَتَى يَنْظُرُ وَيَمْسَحُ عَيْنَيْهِ وَيَقُولُ: أَرَانِي نَائِماً. فَلَمَّا طَالَ عَلَيْه ذَلِكَ دَخَلَ الْمَدِينَةَ فَمَرَّ بِأَقْوَامٍ يَقْرَأُونَ الإِنْجِيلَ وَاسْتَقْبَلَهُ أَقْوَامٌ لاَ يَعْرِفُهُمْ حَتَّى انْتَهَى إِلَى السُّوقِ فَإِذَا هُوَ بِخَبَّازٍ فَقَالَ: يَا خَبَّازُ، مَا اسْمُ مَدِينَتِكُمْ هَذِهِ؟ قَالَ: أَفْسُوسُ. قَالَ: مَا اسْمُ مَلِكِكُمْ. قَالَ: عَبْدُ الرَّحْمَنِ. قَالَ تَمْلِيخَا: إِنْ كُنْتَ صَادِقاً فَإِنَّ أَمْرِي عَجِيبٌ، إِدْفَعْ إِلَيَّ بِهَذِهِ الدَّرَاهِمِ طَعَاماً. وَكَانَتْ دَرَاهِمُ الزَّمَانِ الأَوَّلِ ثِقَالاً كِبَاراً، فَتَعَجَّبَ الْخَبَّازُ مِنْ تِلْكَ الدَّرَاهِمِ.

فَوَثَبَ الْيَهُودِيُّ وَقَالَ: يَا عَلِيُّ، إِنْ كُنْتَ عَالِماً فَأَخْبِرْنِي كَمْ كَانَ وَزْنُ دِرْهَمٍ مِنْهَا.

فَقَالَ: يَا أَخَا الْيَهُود، حَدَّثَنِي حَبِيبِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّ كُلَّ دِرْهَمٍ مِنْهَا عَشَرَةُ دَرَاهِمَ وَثُلُثَا دِرْهَمٍ. فَقَالَ لَهُ الْخَبَّازُ: يَا هَذَا، إِنَّكَ أَصَبْتَ كَنْزاً فَأَعْطِنِي بَعْضَهُ، وَإِلاَّ ذَهَبْتُ بِكَ إِلَى الْمَلِك. فَقَالَ تَمْلِيخَا: مَا أَصَبْتُ كَنْزاً، إِنَّمَا هَذَا مِنْ ثَمَنِ تَمْرٍ بِعْتُهُ بِثَلاَثَةِ دَرَاهِمَ مُنْذُ ثَلاَثَةِ أَيَّامٍ، وَقَدْ خَرَجْتُ مِنْ هَذِهِ الْمَدِينَةِ وَهُمْ يَعْبُدُونَ دَقْيَانُوسَ الْمَلِكَ. فَغَضِبَ الْخَبَّازُ وَقَالَ: أَلاَ تَرْضَى إِنْ أَصَبْتَ كَنْزاً أَنْ تُعْطِيَنِي بَعْضَهُ حَتَّى تَذْكُرَ رَجُلاً جَبَّاراً كَانَ يَدَّعِي الرُّبُوبِيَّةَ قَدْ مَاتَ مُنْذُ ثَلاَثِمِائَةٍ

وَتِسْعِ سِنِينَ وَتَسْخَرُ بِي؟ ثُمَّ أَمْسَكَهُ وَاجْتَمَعَ النَّاسُ.

At this time, the king who was a wise and farsighted man arrived and asked about the event. People said: This man has found a treasure! The king asked Temlikha: If you have found any treasure, it will be yours. We follow the religion of Jesus. He has instructed us to receive only one fifth of it! So do not fear, for we will not harm you. Temlikha said: Your majesty! I assure you that I have not found a treasure. I am a native of this city. The king asked: Are you really a native of this city? Temlikha said: Yes.

The king said: Name some of the people you know. Temlikha named a thousand persons whom neither the king nor the people knew! The king said: We do not know these people, for they do not live in our time. Then the king asked: Do you have a house in this city? Temlikha said: Yes, send someone with me to show him my house. The king appointed an agent to go with people to Temlikha's house. They went from one street to another and from one alley to another till they reached the highest building.

Temlikha said: This is my house and knocked the door. An old man whose eyebrows had fallen on his eyes due to senility appeared at the threshold. Being horrified, he said: What do you want from me? The king's agent said: This young man claims this house belongs to him! The old man said angrily: What is your name? The young man said: Temlikha the son of Festin. The old man said: Say it again! He repeated his name and that of his father.

All of a sudden, the old man hugged and kissed him, saying: By the Lord of Ka'bah, this young man is my grandfather. He is one of the six men who fled the tyrant Decius and took refuge with the Lord of the heaven and the earth. The proof is that prophet Jesus (a.s) has told us about them saying: One day they will be raised to life. They told the story to the king who rode on the horse heading for them. Reaching Temlikha, the king dismounted from the horse and put Temlikha on his shoulder. People kept on kissing his hands and feet, asking him: O Temlikha! Where are your friends? Temlikha said: They are safe and sound in the cave.

In those days, the city of Ephesus was jointly run by a Muslim and a Christian. They mounted their horses and accompanied Temlikha up to the cave. Addressing them, Temlikha said: You wait here. I fear that if my friends hear the sound of horses' hooves, feeling that Decius is chasing them, they will faint. Stay here for a short while so that I will inform them. People stopped outside the cave. Temlikha went to his friends who were pleased to see him, hugged him and said: Thanks God, you are safe from the evil of Decius. Temlikha said: Forget Decius and tell me how long you were in this cave.

ثُمَّ إِنَّهُمْ أَتَوْا بِهِ إِلَى الْمَلِك، وَكَانَ عَاقِلاً عَادِلاً، فَقالَ لَهُمْ: مَا قِصَّةُ هَذَا الْفَتَى؟ قَالُوا: أَصَابَ كَنْزاً. فَقالَ لَهُ الْمَلِكُ: لاَ تَخَفْ، فَإِنَّ نَبِيَّنَا عِيسَى أَمَرَنَا أَنْ لاَ نَأْخُذَ مِنَ الْكُنُوزِ إِلاَّ خُمُسَهَا، فَادْفَعْ إِلَيَّ خُمُسَ هَذَا الْكَنْزِ وَامْضِ سَالِماً. فَقالَ: أَيُّهَا

الْمَلِكُ، تَثَبَّتْ فِي أَمْرِي. مَا أَصَبْتُ كَنْزاً، وَإِنَّمَا أَنَا مِنْ أَهْلِ هَذِهِ الْمَدِينَةِ. فَقَالَ لَهُ: أَنْتَ مِنْ أَهْلِهَا؟ قَالَ: نَعَمْ. قَالَ: أَتَعْرِفُ مِنْهَا أَحَداً؟ قَالَ: نَعَمْ. قَالَ: فَسَمِّ لَنَا. فَسَمَّى لَهُ نَحْواً مِنْ أَلْفِ رَجُلٍ، فَلَمْ يَعْرِفُوا مِنْهَا رَجُلاً وَاحِداً. فَقَالُوا: يَا هَذَا، مَا نَعْرِفُ هَذِهِ الأَسْمَاءَ، وَلَيْسَتْ هِيَ مِنْ أَسْمَاءِ زَمَانِنَا، وَلَكِنْ هَلْ لَكَ فِي هَذِهِ الْمَدِينَةِ دَارٌ؟ فَقَالَ: نَعَمْ، أَيُّهَا الْمَلِكُ، فَابْعَثْ مَعِيَ أَحَداً.

فَبَعَثَ الْمَلِكُ مَعَهُ، فَذَهَبَ وَالنَّاسُ مَعَهُ حَتَّى أَتَى بِهِمْ إِلَى أَرْفَعِ دَارٍ فِي الْمَدِينَةِ. فَقَالَ: هَذِهِ دَارِي. وَقَرَعَ الْبَابَ فَخَرَجَ إِلَيْهِمْ شَيْخٌ هَرِمٌ قَدِ اسْتَرْخَى حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ فَزِعاً مَذْعُوراً. فَقَالَ: أَيُّهَا النَّاسُ، مَا لَكُمْ؟ فَقَالَ رَسُولُ الْمَلِكِ: إِنَّ هَذَا الْغُلاَمَ يَزْعُمُ أَنَّ هَذِهِ الدَّارَ دَارُهُ. فَغَضِبَ الشَّيْخُ وَالْتَفَتَ إِلَى تَمْلِيخَا وَتَبَيَّنَهُ وَقَالَ: مَا اسْمُكَ؟ قَالَ: اسْمِي تَمْلِيخَا بْنُ فِسْطِينَ. قَالَ: أَعِدْهُ عَلَيَّ. فَأَعَادَهُ عَلَيْهِ. فَانْكَبَّ الشَّيْخُ عَلَى يَدَيْهِ وَرِجْلَيْهِ يُقَبِّلُهُمَا وَقَالَ: هَذَا جَدِّي، وَرَبِّ الْكَعْبَةِ. وَهُوَ أَحَدُ الْفِتْيَةِ الَّذِينَ هَرَبُوا مِنْ دَقْيَانُوسَ الْمَلِكِ الْجَبَّارِ إِلَى جَبَّارِ السَّمَاوَاتِ وَالأَرْضِ، وَلَقَدْ كَانَ عِيسَى عَلَيْهِ السَّلاَمُ أَخْبَرَنَا بِقِصَّتِهِمْ وَأَنَّهُمْ سَيَحْيَوْنَ.

فَأُنْهِيَ ذَلِكَ إِلَى الْمَلِكِ فَرَكِبَ الْمَلِكُ وَحَضَرَهُمْ. فَلَمَّا رَأَى تَمْلِيخَا نَزَلَ عَنْ فَرَسِهِ وَحَمَلَ تَمْلِيخَا عَلَى عَاتِقِهِ. وَجَعَلَ النَّاسُ يُقَبِّلُونَ يَدَيْهِ وَرِجْلَيْهِ وَيَقُولُونَ لَهُ: تَمْلِيخَا، مَا فَعَلَ أَصْحَابُكَ؟ فَأَخْبَرَهُمْ أَنَّهُمْ فِي الْكَهْفِ.

وَكَانَتِ الْمَدِينَةُ قَدْ وَلِيَهَا رَجُلاَنِ؛ رَجُلٌ مُسْلِمٌ وَرَجُلٌ نَصْرَانِيٌّ. فَرَكِبَا فِي أَصْحَابِهِمَا وَأَخَذَا تَمْلِيخَا، فَلَمَّا صَارُوا قَرِيباً مِنَ الْكَهْفِ قَالَ لَهُمْ تَمْلِيخَا: يَا قَوْمُ، إِنِّي أَخَافُ أَنْ يَحُسُّوا بِوَقْعِ حَوَافِرِ الْخَيْلِ وَالدَّوَابِّ وَصَلْصَلَةِ اللُّجُمِ وَالسِّلاَحِ فَيَظُنُّوا دَقْيَانُوسَ قَدْ غَشِيَهُمْ فَيَمُوتُوا جَمِيعاً. قِفُوا قَلِيلاً حَتَّى أَدْخُلَ عَلَيْهِمْ فَأُخْبِرَهُمْ. فَوَقَفَ النَّاسُ وَدَخَلَ

They said: One day or less than a day. Temlikha said: It is not so. We have been sleeping in this cave for 309 years! Now I should tell you that Decius is dead and the people of Ephesus believe in God after

the passage of three centuries and they are now waiting to see you outside the cave! His friends said: Temlikha, are you going to put us to test by people? Temlikha said: What do you desire? They said: Raise your hands for prayer. They raised their hands for the same purpose, saying: O Lord! Through what you cast in our hearts and showed us, make us die and do not disclose our secret to anyone.

God gave the death angel the mission to grasp their souls and then God hid the entrance to cave in a way that the two Muslim and Christian men went round the cave for seven days but found no trace of the cave. They were ascertained that this event depended on the grace of God so that these youths will be a lesson for us and others. At that time, the Muslim governor said: These youths died in my religion, hence, a mosque must be built on the site of the cave, and the Christian man said: They died in my religion and a covenant must be built there! The dispute between the two ended in fighting and finally the Muslim man became victorious. Therefore, they built a mosque there. In this relation, the Holy Qur'an says:

"Those who prevailed in their affair said: We will certainly raise a Masjid over them" (***18:21***).

When the story came to here, Imam 'Ali said: O Jewish man! This was the story of the companions of cave. Is this story conforming to your Torah? The Jewish man said: Yes, it conforms to the letter, but Abul Hasan, do not call me a Jew from now, for I bear witness that there is no god but Allah and Muhammad is His messenger and you are the most knowledgeable man of this Ummah.151

'Ali on the Shoulders of the Holy Prophet

Abu-Hurayrah has been quoted by Khawarizmi as saying: The Messenger of Allah on the day of conquest of Mecca said to 'Ali: Can you see the idol on the top of Ka'bah? 'Ali said: Yes. The Holy Prophet said: To unseat and to overthrow it, I have to raise you! 'Ali said: O Messenger of Allah! Should you allow, I will raise you.

عَلَيْهِمْ تَمْلِيخَا. فَوَثَبَ إِلَيْهِ الْفِتْيَةُ فَاعْتَنَقُوهُ وَقَالُوا: الْحَمْدُ للهِ الَّذي نَجَّاكَ مِنْ دَقْيَانُوسَ. فَقالَ: دَعُونِي مِنْكُمْ وَمِنْ دَقْيَانُوسَ. كَمْ لَبِثْتُمْ؟ قَالُوا: لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ. قَالَ: بَلْ لَبِثْتُمْ ثَلاَثَمِائَةٍ وَتِسْعِ سِنِينَ، وَقَدْ مَاتَ دَقْيَانُوسُ وَانْقَرَضَ قَرْنٌ بَعْدَ قَرْنٍ وَآمَنَ أَهْلُ الْمَدِينَةِ بِاللهِ الْعَظِيمِ وَقَدْ جَاؤُوكُمْ. فَقَالُوا: يَا تَمْلِيخَا، تُرِيدُ أَنْ تُصَيِّرَنَا فِتْنَةً لِلْعَالَمِينَ؟ قَالَ: فَمَا تُرِيدُونَ؟ قَالُوا: إِرْفَعْ يَدَيْكَ وَنَرْفَعُ أَيْدِيَنَا. فَرَفَعُوا أَيْدِيَهُمْ وَقَالُوا: اللَّهُمَّ بِحَقِّ مَا أَرَيْتَنَا مِنَ الْعَجَائِبِ فِي أَنْفُسِنَا إِلاَّ قَبَضْتَ أَرْوَاحَنَا وَلَمْ يَطَّلِعْ عَلَيْنَا أَحَدٌ. فَأَمَرَ اللهُ مَلَكَ الْمَوْتِ بِقَبْضِ أَرْوَاحِهِمْ وَطَمَسَ اللهُ بَابَ الْكَهْفِ.

فَأَقْبَلَ الْمَلِكَانِ يَطُوفَانِ حَوْلَ الْكَهْفِ سَبْعَةَ أَيَّامٍ فَلاَ يَجِدَانِ لَهُ بَاباً وَلاَ مَنْفَذاً وَلاَ مَسْلَكاً، فَأَيْقَنَا حِينَئِذٍ بِلُطْفِ صُنْعِ اللهِ الْكَرِيمِ وَأَنَّ حَالَهُمْ كَانَتْ عِبْرَةً أَرَاهُمُ اللهُ إِيَّاهَا. فَقَالَ الْمُسْلِمُ: عَلَى دِينِي مَاتُوا، أَنَا أَبْنِي عَلَى بَابِ الْكَهْفِ مَسْجِداً. وَقَالَ النَّصْرَانِيُّ: بَلْ عَلَى دِينِي مَاتُوا، فَأَنَا أَبْنِي دَيْراً. فَاقْتَتَلَ الْمَلِكَانِ فَغَلَبَ الْمُسْلِمُ النَّصْرَانِيَّ فَبَنَى عَلَى بَابِ الْكَهْفِ مَسْجِداً. فَذَلِكَ قَوْلُهُ تَعالَى: ﴿قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِداً﴾ وَذَلِكَ يَا يَهُودِيُّ مَا كَانَ مِنْ قِصَّتِهِمْ.

ثُمَّ قَالَ عَلَيْهِ السَّلامُ: سَأَلْتُكَ بِاللهِ يَا يَهُودِيُّ، أَيُوَافِقُ هَذَا مَا فِي تَوْرَاتِكُمْ؟

فَقَالَ الْيَهُودِيُّ: مَا زِدْتَ حَرْفاً وَلاَ نَقَصْتَ حَرْفاً يَا أَبَا الْحَسَنِ. لاَ تُسَمِّنِي يَهُودِيّاً فَإِنِّي أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ وَأَنَّكَ عَالِمُ هَذِهِ الأُمَّةِ.

فِي صُعُودِهِ كَتِفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:

رَوَى الخَوارِزْمِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ يَوْمَ فَتْحِ مَكَّةَ: أَمَا تَرَى هَذَا الصَّنَمَ عَلَى الْكَعْبَةِ؟ قَالَ: بَلَى يَا رَسولَ اللهِ. قَالَ: أَحْمِلُكَ فَتَنَاوَلُهُ. قَالَ: بَلْ أَنَا أَحْمِلُكَ يَا رَسولَ اللهِ.

The Messenger of Allah said: If the tribes of Rabi’ah and Mudar join hands and wish to put any part of my body on their shoulders they will never be able to do so! But you, ‘Ali! Rise up. ‘Ali rose up on the Holy Prophet’s order. The Messenger of Allah took ‘Ali’s legs and raised him in a way that his armpit became manifest, saying: O ‘Ali, what do you see? ‘Ali said: O Messenger of Allah! I see that due to your holiness God Almighty has blessed me with such a dignity that I can even touch the sky with my hand. At this time, the Holy Prophet said: O ‘Ali, unseat the idol and throw it down! ‘Ali obeyed his order.

Then the Holy Prophet cast ‘Ali in the air and he himself went to a side. ‘Ali fell on the ground with a smile on his lip. The Holy Prophet asked: Why do you smile? ‘Ali said: Because I fell from the roof of Ka’bah but I was not hurt! The Messenger of Allah said: O ‘Ali, how can you be hurt while Muhammad

raised you up and Gabriel brought you down?152

Mentioning and Looking at ‘Ali; sorts of Worship

A’ishah has been quoted by Khawarizmi as saying: The Messenger of Allah said: To remember ‘Ali and to have his name on one’s tongue is worship.153

Khawarizmi on the authority of Mu’adh ibn Jabal said: The Messenger of Allah said: Looking at ‘Ali is worship.154
A’ishah, Imran ibn Husayn, Jabir and Wa'ilah ibn Asqa’ have quoted the Holy Prophet as saying the same thing.155

The Holy Prophet has been quoted by Abdullah ibn Mas’ud as saying: To look at ‘Ali’s face is worship.156

A’ishah has been reported as saying: I saw Abu-Bakr keep on looking at ‘Ali’s face. I said: Dear father, your looking at ‘Ali’s face amazes me. Is there any reason for it? Abu-Bakr said: Yes, my daughter. I heard the Messenger of Allah say: Looking at ‘Ali’s face is worship.157

A’ishah kept on saying to people: Adorn your gathering with the remembrance and name of ‘Ali.158

‘Ali’s Station on the Day of Judgment

The Holy Prophet has been reported by Sahl ibn Abi-Hathmah as saying: God Almighty on the Day of Judgment will make a vault of red gold for me on the right side of the throne, and a vault for my father, Ibrahim, on the left side of the throne and a dome of red gold for ‘Ali between these two. Behold the position of ‘Ali which is between two friends.159

فَقَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:

لَوْ أَنَّ رَبِيعَةَ وَمُضَرَ جَهِدُوا أَنْ يَحْمِلُوا مِنِّي بِضْعَةً وَأَنَا حَيٌّ لَمَا قَدِرُوا، وَلَكِنْ قِفْ يَا عَلِيُّ. فَضَرَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِيَدِهِ عَلَى سَاقَيْ عَلِيٍّ عَلَيْهِ السَّلامُ فَوْقَ الْقُرْبُوسِ ثُمَّ اقْتَلَعَهُ مِنَ الأَرْضِ بِيَدِهِ فَرَفَعَهُ حَتَّى تَبَيَّنَ بَيَاضُ إِبْطَيْهِ ثُمَّ قَالَ: مَا تَرَى يَا عَلِيُّ؟ قَالَ: أَرَى أَنَّ اللهَ عَزَّ وَجلَّ قَدْ شَرَّفَنِي بِكَ حَتَّى أَنِّي لَوْ أَرَدْتُ أَنْ أَمَسَّ السَّمَاءَ لَمَسَسْتُهَا. فَقَالَ لَهُ: تَنَاوَلِ الصَّنَمَ يَا عَلِيُّ. فَتَنَاوَلَهُ عَلِيٌّ عَلَيْهِ السَّلامُ فَرَمَى بِهِ. ثُمَّ خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ تَحْتِ عَلِيٍّ

عَلَيْهِ السَّلامُ وَتَرَكَ رِجْلَيْهِ فَسَقَطَ عَلَى الأَرْضِ فَضَحِكَ. فَقالَ لَهُ: مَا أَضْحَكَكَ يَا عَلِيُّ؟ فَقالَ: سَقَطْتُ مِنْ أَعْلَى الْكَعْبَةِ فَمَا أَصَابَنِي شَيْءٌ. فقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: وَكَيْفَ يُصِيبُكَ شَيْءٌ وَإِنَّمَا حَمَلَكَ مُحَمَّدٌ وَأَنْزَلَكَ جِبْرِيلُ؟

فِي أَنَّ ذِكْرَهُ وَالنَّظَرَ إِلَيْهِ عَلَيْهِ السَّلامُ عِبَادَةٌ:

رَوَى الخَوارِزْمِيُّ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ذِكْرُ عَلِيٍّ عِبَادَةٌ.

وَرَوَى بِإِسْنَادِهِ إِلَى مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: النَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ.

وَرَوَى كَذَا عَنْ عَائِشَةَ وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَعَنْ جَابِرٍ وَعَنْ وَاثِلَةَ بْنِ الأَسْقَعِ بِإِسْنَادَاتٍ مُخْتَلِفَةٍ إِلَيْهِمْ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

وَعَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: النَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ.

وَعَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ أَبَا بَكْرٍ يُكْثِرُ النَّظَرَ إِلَى وَجْهِ عَلِيٍّ عَلَيْهِ السَّلامُ. فَقُلْتُ: يَا أَبَةُ، أَرَاكَ تُكْثِرُ النَّظَرَ إِلَى وَجْهِ عَلِيٍّ. فَقالَ: يَا بُنَيَّةُ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: النَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ.

وَكَانَتْ عَائِشَةُ تَقُولُ: زَيِّنُوا مَجَالِسَكُمْ بِذِكْرِ عَلِيٍّ عَلَيْهِ السَّلامُ.

فِي أَنَّهُ يَوْمَ الْقِيَامَةِ بَيْنَ النَّبِيِّ وَإِبْرَاهِيمَ عَلَيْهِمَا السَّلامُ:

رَوَى الخَوارِزْمِيُّ عَنْ عَبْدِ الرَّحْمَنِ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ صَفَّ اللهُ عَزَّ وَجلَّ لِي عَنْ يَمِينِ الْعَرْشِ قُبَّةً مِنْ ذَهَبَةٍ حَمْـرَاءَ وَصَفَّ لأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلامُ قُبَّةً مِنْ ذَهَبَةٍ حَـمْرَاءَ وَصَفَّ لِعَلِيٍّ عَلَيْهِ

The Messenger of Allah has also been quoted by Sahl ibn Abi-Hathmah as saying: On the Day of Judgment, God Almighty will make a dome of red gold for me on the right side of the throne and a vault for my father, Ibrahim, and a dome of olivine for ‘Ali. Now what do you think of the beloved between these two friends?160

Seeking Guidance from ‘Ali

Khawarizmi has reported on the authority of Zayd ibn Arqam: I and a group of people were in the presence of the Holy Prophet. His holiness said: Would you like me to guide you to a person who will never mislead you if you seek guidance from him or consult with him? We said: Certainly. The Holy Prophet said: Your guide is this person and then pointed to ‘Ali. Then the Messenger of Allah said: Your salvation lies in that you will be bother to him, accept what he says, follow his conduct, enjoin people to follow him, help him in difficult situations and hardships and be his counselor, for Gabriel has informed me of it.161

Harith has quoted the Messenger of Allah on the authority of ‘Ali: In Paradise, there is a stage called medium (resort) which is especially for the messenger. I hope I am that messenger. Invoke it in your prayer. The Holy Prophet’s companions asked: O Messenger of Allah! Who has the same rank and stage with you there? The Holy Prophet said: Fatimah, ‘Ali, Hasan, and Husayn.162

The Story of a Dinar ‘Ali Found

Khawarizmi reports on the authority of Abu-Sa’id Khidri: ‘Ali was badly in need. So he left home in the hope of gaining something. On his way, he found one Dinar. To find its owner, he made a public call. But there was no one to claim it. Being informed of it, Fatimah said: Now that no one claims it, take it for

yourself and buy some flour with it. if anyone claims it later, we will compensate. So ‘Ali went out to buy some flour. He went to one who had flour and asked the price of it. The seller told him the amount and price of the flour. Imam ‘Ali said: Weigh the flour for me and gave him the Dinar in return.

السَّلامُ بَيْنَهُمَا قُبَّةً مِنْ ذَهَبَةٍ حَمْرَاءَ، فَمَا ظَنُّكَ بِحَبِيبٍ بَيْنَ خَلِيلَيْنِ؟

وَعَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ ضَرَبَ اللهُ عَزَّ وَجلَّ لِي عَنْ يَمِينِ الْعَرْشِ قُبَّةً مِنْ ذَهَبَةٍ حَمْرَاءَ وَضَرَبَ لِأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلامُ قُبَّةً عَنْ يَسَارِ الْعَرْشِ مِنْ ذَهَبَةٍ حَمْرَاءَ وَضَرَبَ لِعَلِيٍّ عَلَيْهِ السَّلامُ قُبَّةً مِنْ زَبَرْجَدَةٍ خَضْرَاءَ، فَمَا ظَنُّكَ بِحَبِيبٍ بَيْنَ خَلِيلَيْنِ؟

فِي أَمْرِهِ بِالإِسْتِرْشَادِ بِعَلِيٍّ عَلَيْهِ السَّلامُ وَفِي الْوَسِيلَةِ:

رَوَى الخَوارِزْمِيُّ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنَّا جُلُوساً بَيْنَ يَدَيْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ: أَلاَ أَدُلُّكُمْ عَلَى مَنْ إِنِ اسْتَرْشَدْتُمُوهُ لَنْ تَضِلُّوا وَلَنْ تَهْلَكُوا؟ قَالُوا: بَلَى يَا رَسولَ اللهِ. قَالَ: هُوَ هَذَا. وَأَشَارَ إِلَى عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ. ثُمَّ قَالَ: وَآخُوهُ وَآزِرُوهُ وَأَصْدِقُوهُ وَانْصَحُوهُ فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ أَخْبَرَنِي بِمَا قُلتُ لَكُمْ.

وَعَنِ الْحَارِثِ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فِي الْجَنَّةِ دَرَجَةٌ تُسَمَّى الْوَسِيلَةَ وَهِيَ لِنَبِيٍّ، وَأَرْجُو أَنْ أَكُونَ أَنَا. فَإِذَا سَأَلْتُمُوهَا فَاسْأَلُوهَا لِي. فَقَالُوا: مَنْ يَسْكُنُ مَعَكَ فِيهَا يَا رَسولَ اللهِ؟ قَالَ: فَاطِمَةُ وَبَعْلُهَا وَالْحَسَنُ وَالْحُسَيْنُ ـ عليهم السَّلامُ ـ.

فِي حَدِيثِ الدِّينَارِ:

رَوَى الخَوارِزْمِيُّ عَنْ أَبِي سَعِيد الْخِدْرِيّ قَالَ: إنَّ عَلِيّاً عَلَيْهِ السَّلامُ إحْتَاجَ حَاجَةً شَدِيدَةً وَلَمْ يَكُنْ عِنْدَهُ شَيْءٌ، فَخَرَجَ مِنَ الْبَيْت فَوَجَدَ دِينَاراً فَعَرَّفَهُ فَلَمْ يَعْرِفْهُ أَحَدٌ. فَقَالَتْ فَاطِمَةُ عَلَيْها السَّلامُ: مَا عَلَيْكَ لَوْ جَعَلْتَهُ عَلَى نَفْسِكَ وَابْتَعْتَ لَنَا دَقِيقاً. فَإِنْ جَاءَ صَاحِبُهُ رَدَدْتَهُ عَلَيْهِ. قَالَ: فَخَرَجَ يَبْتَاعُ بِهِ دَقِيقاً فَأَتَى رَجُلاً مَعَهُ دَقِيقٌ فَقَالَ: كَمْ بِدِينَارٍ؟ فَقَالَ كَذَا وَكَذَا.

The seller said: By God, I will not charge you! ‘Ali came home and told Fatimah the whole story. After praising God and expressing surprise, Fatimah said: O ‘Ali, you took the flour and returned the money! ‘Ali said: What should be done? He took an oath not to charge me!

‘Ali once again publicly announced that he had found one Dinar in the hope that someone would claim it but it was useless. Having consumed the whole flour, ‘Ali once again went to the market to buy food with the same Dinar. This time, the same story happened. Returning home, he informed Lady Fatimah of the event. Again Fatimah praised God and said: You have brought the flour and money together!

‘Ali said: What can I do when the seller took an oath by God that he would not charge me. The third time, ‘Ali went out to find the person who had lost that one Dinar. But no one claimed it. When ‘Ali took the Dinar to market to buy flour for the third time, Fatimah said to ‘Ali: O ‘Ali, this time you take an oath by God that he must charge you. It so happened that the same man with the same amount of flour and price was on the market.

But this time, ‘Ali said to the seller: By God, you must take this one Dinar, throwing it towards him and returned home. Following this event, the Messenger of Allah met ‘Ali, saying: O ‘Ali, what was the story of Dinar? ‘Ali told the story in detail. The Holy Prophet said: Did you recognize the seller of flour? ‘Ali said: No. the Holy Prophet said: He was Gabriel and this one Dinar was the share God Almighty had sent for you! By God, if you had not taken an oath by God, that Dinar would have remained with you and Gabriel would have given you the flour.[163]

Abu-Sa’id Khidri has reported: There was no food in ‘Ali and Fatimah’s house! At this time, Lady Fatimah said: O ‘Ali, we do not have anything at home! I wish you would go out and gain something! ‘Ali left the house and on his way found one Dinar. He made it public to people but no one claimed it. Being desperate, ‘Ali came home and told Fatimah the whole story. Lady Fatimah said: O ‘Ali, take it as a loan against one Dinar and buy some food for us. ‘Ali went to the market and saw an old man selling flour.

‘Ali bought the flour but the seller did not take the Dinar. He came home and told Fatimah the story. Lady Fatimah said: May God have mercy on that old man who recognized you and did not take the Dinar.

قَالَ: كِلْ. فَكَالَ فَأَعْطَاهُ الدّينَارَ. فَقالَ: وَاللهِ لاَ آخُذُهُ. قَالَ: فَرَجَعَ إِلَى فَاطِمَةَ عَلَيْهَا السَّلامُ فَأَخْبَرَهَا. فَقَالَتْ: سُبْحَانَ اللهِ، أَخَذْتَ دَقِيقَ الرَّجُلِ وَجِئْتَ بِدينَارِكَ! قَالَ: حَلَفَ أَلاَّ يَأْخُذَهُ، فَمَا أَصْنَعُ؟ قَالَ: فَمَكَثَ يُعَرّفُ الدّينَارَ وَهُمْ يَأْكُلُونَ الدَّقِيقَ حَتَّى نَفَدَ وَلَمْ يَعْرِفْهُ أَحَدٌ. فَخَرَجَ يَشْتَرِي دَقِيقاً فَإِذَا هُوَ بِذَلِكَ الرَّجُلِ بِعَيْنِهِ مَعَهُ دَقِيقٌ. قَالَ: كَمْ بِدينَارٍ؟ قَالَ كَذَا وَكَذَا. قَالَ: كِلْ. فَكَالَ لَهُ فَأَعْطَاهُ الدّينَارَ فَحَلَفَ أَنْ لاَ يَأْخُذَهُ. فَجَاءَ بِالدّينَارِ وَالدَّقِيقِ، فَأَخْبَرَ فَاطِمَةَ عَلَيْهَا السَّلامُ فَقَالَتْ: سُبْحَانَ اللهِ تَعالَى! جِئْتَ بِالدَّقِيقِ وَرَجَعْتَ بِدينَارِكَ! قَالَ: فَمَا أَصْنَعُ؟ حَلَفَ أَنْ لاَ يَأْخُذَهُ. قَالَتْ: كَانَ يَنْبَغِي أَنْ تُبَادِرَهُ إِلَى الْيَمِينِ. قَالَ: فَمَكَثَ يُعَرّفُ الدّينَارَ وَهُمْ يَأْكُلُونَ الدَّقِيقَ حَتَّى نَفَدَ. قَالَ: فَخَرَجَ يَشْتَرِي بِهِ دَقِيقاً فَإِذَا هُوَ بِذَلِكَ الرَّجُلِ بِعَيْنِهِ مَعَهُ دَقِيقٌ. قَالَ: كَمْ بِدينَارٍ؟ قَالَ كَذَا وَكَذَا. قَالَ: كِلْ. فَكَالَ لَهُ. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: وَاللهِ لَتَأْخُذَنَّهُ. ثُمَّ رَمَى بِهِ وَانْصَرَفَ. فَقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلامُ: يَا عَلِيُّ، كَيْفَ كَانَ أَمْرُ الدّينَارِ؟ فَأَخْبَرَهُ بِأَمْرِهِ وَمَا صَنَعَ. فَقَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَتَدْرِي مَنِ الرَّجُلُ؟ ذَاكَ جِبْرِيلُ وَكَانَ رِزْقاً سَاقَهُ اللهُ إِلَيْكُمْ. وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ لَمْ تَحْلِفْ مَا زِلْتَ تَجِدُهُ مَا دَامَ الدّينَارُ فِي يَدِكَ.

وَعَنْ أَبِي سَعِيدٍ الْخِدْرِيّ قَالَ: إِفْتَقَرَ عَلِيٌّ وَفَاطِمَةُ فَقَالَتْ فَاطِمَةُ لِعَلِيّ عَلَيْهِ السَّلامُ: لَيْسَ عِنْدَنَا شَيْءٌ، فَلَوْ خَرَجْتَ فَطَلَبْتَ. قَالَ: فَخَرَجَ فَوَجَدَ دِينَاراً فَعَرَّفَهُ حَتَّى مَلَّ، فَلَمْ يَعْرِفْهُ أَحَدٌ. قَالَ: فَرَجِعَ إِلَى فَاطِمَةَ. فَقَالَتْ: هَلْ لَكَ أَنْ تَسْتَقْرِضَهُ بِدِينَارِ مَكَانِهِ فَأَعَنْتَنَا بِهِ؟ قَالَ: فَأَتَى السُّوقَ فَإِذَا شَيْخٌ مَعَهُ دَقِيقٌ فَأَخَذَ مِنْهُ دَقِيقاً وَرَدَّ عَلَيْهِ الدّينَارَ. فَأَخَذَهُ وَأَخْبَرَ فَاطِمَةَ عَلَيْهَا السَّلامُ فَقَالَتْ: رَحِمَ اللهُ هَذَا الشَّيْخَ، عَرَفَ قَرَابَتَكَ مِنْ رَسُولِ اللهِ صَلَّى اللهُ

They consumed the flour. Lady Fatimah again said: Can you borrow this one Dinar? ‘Ali went to the market for the second time to buy food and met the same man. ‘Ali took the flour and the seller returned that one Dinar to him. On his return, ‘Ali told Fatimah the whole story. They consumed the flour and ‘Ali went to the market but this time the old man took an oath not to receive the Dinar!

Abu-Harun Abdi says: Abu-Sa’id related this story to me. After hearing this story, I found out the others had heard it too. I was returning home when a man of Ansar saw me on the way, asking: What did Abu-

Sa'id tell you? I told the story on the authority of Abu-Sa'id. He said: If you promise to keep the secret, I will tell you who that seller was. I said: I promise. He said: He was Gabriel (a.s).164

عَلَيْهِ وَآلِهِ فَرَقَّ لَكَ. فَأَكَلُوا الطَّعَامَ. ثُمَّ قَالَتْ فَاطِمَةُ: هَلْ لَكَ أَنْ تَسْتَقْرِضَ الدِّينَارَ؟ فَأَتَى السُّوقَ فَإِذَا الشَّيْخُ قَائِمٌ مَعَهُ دَقِيقٌ، فَاشْتَرَى مِنْهُ دَقِيقاً وَرَدَّ عَلَيْهِ الدِّينَارَ. فَأَخْبَرَ فَاطِمَةَ عَلَيْهَا السَّلامُ بِذَلِكَ فَأَكَلُوا الطَّعَامَ. ثُمَّ عَادَ الثَّالِثَةَ فَاشْتَرَى مِنْهُ بِدِينَارٍ فَأَعْطَاهُ الدِّينَارَ وَحَلَفَ أَلاَّ يَأْخُذَهُ. قَالَ أَبُو هَارُونَ الْعَبْدِيُّ: فَحَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ بِهَذَا الْحَدِيثِ فَانْصَرَفْنَا مِنْ عِنْدِهِ وَإِذَا رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: مَا أَخْبَرَكُمْ أَبُو سَعِيدٍ؟ فَخَبَّرْنَاهُ بِالْحَدِيثِ. قَالَ: فَأَخْبَرَكُمْ مَنِ الشَّيْخُ قَدْ فَكَتَمْتُمُوهُ، وَهُوَ جِبْرِيلُ عَلَيْهِ السَّلام.

Lady Fatimah has been reported by Abu-Sa'id Khidri as saying: I went to the presence of my father and after greeting him said: By God, o prophet, there has been no food in 'Ali's house for the past five days. We have neither a sheep nor a camel. The Holy Prophet (S) said: My daughter, come closer and put your hand on my back. I put my hand on his back. I found that a stone was hanging between his two shoulders extending to his breast!

Fatimah cried out: Woe, there has been no fire made in the house of Muhammad for the past two month! At this time, the Messenger of Allah said: Do you know 'Ali's position to me? He accompanied me when he was at the age of twelve. He was hardly sixteen when he fought the enemies with his sword and he was seventeen when he defeated the brave men of the Arabs. He was twenty two when he removed sorrow from my heart while there were only fifty men with him.

Hearing 'Ali's merits, Fatimah's face became illuminated. She stood where she was listening carefully to what her father said when 'Ali arrived. Seeing that the house was illuminated by the light of Fatimah's face, 'Ali asked Fatimah: When I left home, you did not have such a light on your face? Lady Fatimah said: O 'Ali! My face is shining because my father was expressing your merits for me. My shining face shows my happiness!165

Imran ibn Husayn has reported: I went to the presence of the Holy Prophet and greeted him. The Holy Prophet said: O 'Imran! You have a special position to me! Do you like to go together and see my daughter, Fatimah? I said: May my parents be ransom for you, yes. The Messenger of Allah rose up and we went to Fatimah's house.

فِي وَصْفِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلِيّاً عَلَيْهِ السَّلامُ بِالْمُسَاعَدَةِ لَهُ وَزِيَارَتِهِ

لِفَاطِمَةَ:

رَوَى الخَوارِزْمِيُّ عَنْ أَبِي سَعِيد الْخِدْرِيّ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلامُ قَالَتْ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقُلْتُ: السَّلاَمُ عَلَيْكَ يَا أَبَةُ. قَالَ: وَعَلَيْك السَّلاَمُ يَا بُنَيَّةُ. فَقَالَتْ: وَاللهِ يَا نَبِيَّ اللهِ مَا أَصْبَحَ فِي بَيْت عَلِيّ طَعَامٌ وَلاَ دَخَلَ بَيْنَ شَفَتَيْهِ طَعَامٌ مُنْذُ خَمْسٍ، وَلاَ لَنَا ثَاغِيَةٌ وَلاَ رَاغِيَةٌ، وَلاَ أَصْبَحَ فِي بَيْتِهِ سَفَّةٌ. فَقالَ لَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ادْنِي مِنّي، فَدَنَتْ فَقالَ: أَدْخِلِي يَدَك بَيْنَ ظَهْرِي. فَهَوَتْ بِيَدِهَا فَإِذَا هِيَ بَحَجَرٍ بَيْنَ كَتِفَيْ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَرْبُوطاً بِعِمَامَتِهِ إِلَى صَدْرِهِ. فَصَاحَتْ فَاطِمَةُ عَلَيْهِ السَّلامُ صَيْحَةً شَدِيدَةً. وَقالَ: مَا أُوقِدَ فِي دَارِ مُحَمَّد نَارٌ مُنْذُ شَهْرَيْن. ثُمَّ قَالَ لَهَا: أَمَا تَدْرِينَ مَا مَنْزِلَةُ عَلِيّ مِنّي؟ كَفَانِي أَمْرِي وَهُوَ ابْنُ اثْنَتَيْ عَشْرَةَ سَنَةً، وَضَرَبَ بَيْنَ يَدَيْ بِالسَّيْف وَهُوَ ابْنُ سِتَّ عَشْرَةَ سَنَةً، وَقَتَلَ الأَبْطَالَ وَهُوَ ابْنُ سَبْعَ عَشْرَةَ سَنَةً، وَفَرَّجَ هُمُومِي وَهُوَ ابْنُ اثْنَتَيْن وَعِشْرِينَ سَنَةً وَحْدَهُ وَكَانَ مَنْ مَعَهُ خَمْسُونَ رَجُلاً. فَأَشْرَقَ وَجْهُ فَاطِمَةَ عَلَيْهَا السَّلامُ وَلَمْ تَزَلْ قَدَمَاهَا مِنْ مَكَانِهَا حَتَّى أَتَتْ عَلِيّاً عَلَيْهِ السَّلامُ وَإِذَا الْبَيْتُ قَدْ أَنَارَ بِنُورِ وَجْهِهَا. فَقالَ لَهَا عَلِيٌّ عَلَيْهِ السَّلامُ: يَا بِنْتَ مُحَمَّد، لَقَدْ خَرَجْت مِنْ عِنْدِي وَوَجْهُك عَلَى غَيْرِ هَذِهِ الْحَالِ. فَقَالَتْ: إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَخْبَرَنِي بِفَضْلِكَ.

وَعَنْ عِمْرانَ بْنِ الْحُصَيْن قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَسَلَّمْتُ عَلَيْهِ. فَرَدَّ وَقالَ: يَا عِمْرَانُ، إِنَّ لَكَ عِنْدَنَا مَنْزِلَةً وَجَاهاً، فَهَلْ لَكَ فِي عِيَادَةِ فَاطِمَةَ؟ فَقُلْتُ: نَعَمْ يَا رَسولَ

When we reached there, the Holy Prophet (S) greeted his daughter, saying: My daughter! Can we enter? Lady Fatimah said: Come in please. The Holy Prophet said: Someone is with me. Fatimah said: Who is he? The Holy Prophet said: ‘Imran ibn Husayn Khuza’i. Fatimah said: Dear father, by God who appointed you as a prophet, I have no gown at home except a cloak! The Holy Prophet said: Cover yourself with it. Fatimah said: I can only cover my body with it. What shall I do with my head? The Holy Prophet gave her a piece of cloth, saying: Use it as a headscarf. We then entered the house.

The Holy Prophet asked after Fatimah’s health. Fatimah said: I do not feel very well but I am more suffering from hunger, for there is nothing to eat at home! Hearing this, the Messenger of Allah started

weeping. I started weeping too. Then, the Holy Prophet said: I have glad tidings for you, o Fatimah. Rejoice and grieve not! My daughter, by the God who appointed me as a prophet, I have not eaten anything for the past three days, though my position to God is above yours.

If I ask for food, He will provide me with it but I have preferred the hereafter to this world! O Fatimah, do not complain from hunger. By God who appointed me as a prophet, you are the princess of the world women. Being extremely pleased, Fatimah put her hands on her head, saying: Then I wish I had not said so. But what is the position of Asiyah, Pharaoh's wife, and Mary, 'Imran's daughter? The Messenger of Allah said: Asiyah was the princess of the women of her time, Marry was the princess of the women of her time, Khadijah was the princess of the women of her time but you are the princess of the women of your time. You four ladies will abide in houses built from reed. There will be no harms in these houses.

Fatimah asked: Dear father! What is Qassab? The Holy Prophet said: It is an empty pearl shaped like a reed and there is no harm of suffering in it. Putting his hand on Fatimah's shoulder, the Holy Prophet said: O my daughter! By God who appointed me as a prophet, I married you to a man who is the lord of the world and master of the hereafter.166

اللهِ، بِأَبِي أَنْتَ وَأُمّي. فَقَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقُمْتُ مَعَهُ حَتَّى وَقَفَ عَلَى بَابِ فَاطِمَةَ. فَقالَ: السَّلاَمُ عَلَيْكِ يَا بُنَيَّةُ، أَأَدْخُلُ؟ قَالَتْ: أُدْخُلْ يَا رَسولَ اللهِ. قَالَ: أَنَا وَمَنْ مَعِيَ؟ قَالَتْ: وَمَنْ مَعَكَ يَا رَسولَ اللهِ؟ قَالَ: مَعِي عِمْرَانُ بْنُ حُصَيْنٍ الْخُزَاعِيُّ. قَالَتْ: وَالَّذي بَعَثَكَ بِالْحَقّ إِنَّهُ مَا عَلَيَّ إِلاَّ عَبَاءَةٌ لِي. فَقالَ: يَا بُنَيَّةُ، إِصْنَعِي بِهَا كَذَا وَكَذا، وَأَشَارَ بِيَدِهِ. فَقَالَتْ: يَا رَسولَ اللهِ، هَذَا جَسَدي قَدْ وَارَيْتُهُ فَكَيْفَ لِي بِرَأْسِي؟ فَأَلْقَى إِلَيْهَا مِلاَءَةً لَهُ خَلِقَةً فَقَالَ: يَا بُنَيَّةُ، شُدّي هَذِهِ عَلَى رَأْسِكِ. ثُمَّ أَذِنَتْ لَهُ فَدَخَلَتْ مَعَهُ فَقَالَ: كَيْفَ أَصْبَحْتِ يَا بُنَيَّةُ؟ فَقَالَتْ: أَصْبَحْتُ وَاللهِ وَجِيعَةً يَا رَسولَ اللهِ، وَزَادَنِي عَلَى مَا بِي وَجَعٌ مِنَ الْجُوعِ لَسْتُ أَقْدِرُ عَلَى طَعَامٍ آكُلُهُ، فَقَدْ أَهْلَكَنِيَ الْجُوعُ. فَبَكَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَبَكَيْتُ مَعَهُ. ثُمَّ قَالَ: أَبْشِرِي يَا فَاطِمَةُ، وَقَرّي عَيْناً وَلاَ تَحْزَنِي، فَوَالَّذي بَعَثَنِي بِالنُّبُوَّةِ حَقّاً إِنْ كَانَ ذُقْتُ طَعَاماً مُنْذُ ثَلاَثٍ وَإِنّي لأَكْرَمُ عَلَى اللهِ تَعَالَى مِنْكِ وَلَوْ شِئْتُ أَنْ أَظَلَّ عِنْدَ رَبّي يُطْعِمُنِي وَيَسْقِينِي لَفَعَلْتُ، وَلَكِنّي آثَرْتُ الآخِرَةَ عَلَى الدُّنْيَا. يَا بُنَيَّةُ، لاَ تَجْزَعِي فَوَالَّذي بَعَثَنِي بِالنُّبُوَّةِ حَقّاً إِنَّكِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ. فَوَضَعَتْ يَدَهَا عَلَى رَأْسِهَا ثُمَّ قَالَتْ: يَا لَيْتَهَا مَاتَتْ، فَأَيْنَ آسِيَةُ امْرَأَةُ فِرْعَوْنَ وَمَرْيَمُ بِنْتُ عِمْرَانَ؟ فَقَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: آسِيَةُ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَمَرْيَمُ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَخَدِيجَةُ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَأَنْتِ سَيِّدَةُ نِسَاءِ عَالَمِكِ. إِنَّكُنَّ فِي بُيُوتٍ مِنْ قَصَبٍ

لاَ أَذًى فِيهَا وَلاَ نَصَبٌ. فَقَالَتْ: يَا رَسولَ اللهِ، وَمَا بُيُوتٌ مِنْ قَصَب؟ قَالَ: دُرٌّ مُجَوَّفٌ مِنْ قَصَب لاَ أَذىً فِيهِ وَلا نَصَبٌ. قَالَ: ثُمَّ ضَرَبَ بِيَدِهِ عَلَى مِنْكَبِهَا وَقَالَ: يَا بُنَيَّةُ، وَالَّذِي بَعَثَنِي بِالْحَقِّ، لَقَدْ زَوَّجْتُكِ سَيِّداً فِي الدُّنْيَا وَسَيِّداً فِي الآخِرَةِ.

‘Ali during the Night Journey

The Messenger of Allah has been quoted by Abu-Umar Zahid as saying: During the Night Journey, I passed by a crowd in whose mouths fire was blazing. Asked Gabriel who they were, Gabriel said: They are the backbiters who eat the flesh of the dead! I passed by another group who were crying out. I said: Who are they? Gabriel said: These are unbelievers! Then we continued our way till we reached the fourth heaven where I saw ‘Ali who was praying!

I asked Gabriel: Is it ‘Ali who has overtaken us and reached here before us? Gabriel said: This is not ‘Ali. I said: Who is he then? Gabriel said: Since archangels and cherubim heard ‘Ali’s merits especially when you said about him: ‘Ali’s position to me is as Harun to Moses except that there will be no prophet after me, they longed for meeting ‘Ali. Hence, God Almighty created an angel like ‘Ali so that when the angels long to see ‘Ali, to come and see him.[167]

The Holy Prophet (S) has been quoted by Ibn Abbas as saying: During the night I was taken to heavens (Night Journey), I saw an inscription on the gate of paradise which read: There is no god but Allah, Muhammad is the Messenger of Allah, ‘Ali is beloved of Allah, Hasan and Husayn are the chosen of Allah, Fatimah is a heavenly lady. May curse of Allah be upon their enemies and those who have rancor against them.[168]

The Holy Prophet’s Sacrificing his father for ‘Ali and promising him with Paradisiacal gardens The Holy Prophet (S) said to ‘Ali: May my father be ransom for you. He then gave him good tidings about gardens in paradise. A’ishah has reported: I saw the Messenger of Allah hugging ‘Ali and kissing him while saying: May my father be ransom for the martyr who is lonely and has no helper.[169]

Imam ‘Ali (a.s) has been reported as saying: I was accompanying the Messenger of Allah in Medina. We passed by an orchard with fruitful trees. I said: O Messenger of Allah! How beautiful this orchard is! The Holy Prophet said: Your garden in paradise is more beautiful than it! We passed by another orchard. I said: O Messenger of Allah, this orchard is beautiful too! The Holy Prophet (S) said: It is not more beautiful than your garden in paradise. We passed by the third, fourth, and seventh orchard and I repeated what I had said. The Holy Prophet too repeated the same answer.

فِي حَالِ عَلِيٍّ عَلَيْهِ السَّلامُ لَيْلَةَ الْمِعْرَاجِ:

رَوَى أَبُو عُمَرَ الزَّاهِدُ عَنِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: مَرَرْتُ لَيْلَةَ الْمِعْرَاجِ بِقَوْمٍ تُشَرْشَرُ أَشْدَاقُهُمْ، فَقُلْتُ: يَا جِبْرِيلُ مَنْ هَؤُلاَءِ؟ فَقَالَ: هَؤُلاَءِ الَّذِينَ يَأْكُلُونَ النَّاسَ بِالْغِيبَةِ. قَالَ: وَمَرَرْتُ بِقَوْمٍ وَقَدْ ضُوضِؤُوا فَقُلْتُ: يَا جِبْرِيلُ مَنْ هَؤُلاَءِ؟ فَقَالَ: هَؤُلاَءِ الْكُفَّارُ. قَالَ: ثُمَّ عَدَلْنَا عَنْ ذَلِكَ الطَّرِيقِ. فَلَمَّا انْتَهَيْنَا إِلَى السَّمَاءِ الرَّابِعَةِ رَأَيْتُ عَلِيّاً عَلَيْهِ السَّلامُ يُصَلِّي فَقُلْتُ لِجِبْرِيلَ: يَا جِبْرِيلُ، أَهَذَا عَلِيٌّ وَقَدْ سَبَقَنَا؟ قَالَ: لاَ، لَيْسَ هَذَا عَلِيّاً. قُلتُ: فَمَنْ هُوَ؟ قَالَ: إِنَّ الْمَلاَئِكَةَ الْمُقَرَّبِينَ وَالْمَلاَئِكَةَ الْكَرُوبِيِّينَ سَمِعُوا فَضَائِلَ عَلِيٍّ عَلَيْهِ السَّلامُ وَخَاصَّتَهُ وَسَمِعَتْ قَوْلَكَ فِيهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي، إِشْتَاقَتْ إِلَى عَلِيٍّ فَخَلَقَ اللهُ عَزَّ وَجلَّ لَهَا مَلَكاً عَلَى صُورَةِ عَلِيٍّ. فَإِذَا اشْتَاقَتْ إِلَى عَلِيٍّ جَاءَتْ إِلَى ذَلِكَ الْمَلَكِ فَكَأَنَّهَا قَدْ رَأَتْ عَلِيّاً عَلَيْهِ السَّلامُ.

وَرَوَى ابْنُ عَبَّاسٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: رَأَيْتُ لَيْلَةَ عُرِجَ بِي إِلَى السَّمَاءِ عَلَى بَابِ الْجَنَّةِ مَكْتُوباً: لاَ إِلَهَ إِلاَّ اللهُ، مُحَمَّدٌ رَسُولُ اللهِ، عَلِيٌّ وَلِيُّ اللهِ، الْحَسَنُ وَالْحُسَيْنُ صَفْوَةُ اللهِ، فَاطِمَةُ أَمَةُ اللهِ، عَلَى بَاغِضِيهِمْ لَعْنَةُ اللهِ. فِي تَفْدِيَةِ النَّبِيّ عَلَيْهِ السَّلامُ لَهُ بِالأَبِ وَوَعْدِهِ بِحَدَائِقَ فِي الْجَنَّةِ: مِنْ كِتَابِ الْمَنَاقِبِ: عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلْتَزَمَ عَلِيّاً وَقَبَّلَهُ وَهُوَ يَقُولُ: بِأَبِي الْوَحِيدُ الشَّهِيدُ.

وَمِنْهُ: عَنْ عَلِيٍّ عَلَيْهِ السَّلامُ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَأَتَيْنَا عَلَى حَدِيقَةٍ وَهِيَ الرَّوْضَةُ ذَاتُ الشَّجَرِ فَقُلْتُ: يَا رَسولَ اللهِ، مَا أَحْسَنَ هَذِهِ الْحَدِيقَةَ! فَقَالَ: مَا أَحْسَنَهَا! وَلَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا. ثُمَّ أَتَيْنَا عَلَى حَدِيقَةٍ أُخْرَى فَقُلْتُ: يَا رَسولَ اللهِ، مَا أَحْسَنَ هَذِهِ الْحَدِيقَةَ! قَالَ: لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا.

When we passed by all gardens, he put his arms round me and started weeping! I said: O Messenger of Allah! Why are you weeping? The Holy Prophet said: A group of these people have your rancor in their hearts but do not disclose it till I pass away. I said: Will it harm my religion. The Holy Prophet said: No.

The Holy Prophet and ‘Ali’s Merits

The Holy Prophet and ‘Ali’s Merits (God Decrees the Holy Prophet to Express ‘Ali’s Merits)

The Messenger of Allah has been quoted by Jabir ibn Abdullah Ansari as saying: Gabriel came down to me, saying: God Almighty has commissioned you to express ‘Ali’s merits among your companions so that they will convey your message to the future generations. He has also decreed all angels to listen to you when you speak of ‘Ali’s merits. God Almighty has revealed to you, saying: O Muhammad! Whoever opposes you about ‘Ali’s merit will be in fire and whoever obeys you will be in paradise.

The Messenger of Allah immediately ordered a crier to gather the people. Then the Holy Prophet went up the pulpit and began his sermon, saying: I seek refuge to God from the outcast Satan. In the name of Allah, the Most Compassionate, the Most Merciful. O people! I am bearer of good news and a warner. I am an unschooled prophet who has not learnt reading and writing from anyone. I am commissioned by my Lord to speak of the merits of a man whose flesh is my flesh and whose blood is my blood and he is a treasure of my knowledge, a man whom God has chosen, has guided and loves.

God Almighty created me and him and blessed each of us with a merit. I was appointed as prophet and he was charged with propagating my mission. He appointed me as the city of knowledge and ‘Ali as the gate of the city. God appointed him as receptacle of my knowledge from which erudition and injunctions of religion are derived. He appointed ‘Ali as my successor and decreed I should convey these recommendations to you. The Compassionate God warns his enemies of torment and will bless his friend with a supreme position, forgives his followers and orders people to obey him.

O people, know that God Almighty states: Enmity with ‘Ali is enmity with Me and love for him is love for Me; whoever curses him, has cursed Me and whoever opposes him, has opposed Me; whoever rebels against him, has rebelled against Me; whoever harms him, has harmed Me; Whoever has rancor against him, has had rancor against Me; whoever longs for him, has longed for Me. Whoever plays tricks in him, has played trick on Me; whoever helps him, has helped Me.

حَتَّى أَتَيْنَا عَلَى سَبْعِ حَدَائِقَ أَقُولُ: يَا رَسولَ اللهِ، مَا أَحْسَنَهَا! فَيَقُولُ: لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا. فَلَمَّا خَلاَ لَهُ الطَّرِيقُ إِعْتَنَقَنِي وَأَجْهَشَ بَاكِياً. فَقُلْتُ: يَا رَسولَ اللهِ، مَا يُبْكِيكَ؟ قَالَ: ضَغَائِنُ فِي صُدُورِ أَقْوَامٍ لاَ يُبْدُونَهَا لَكَ إِلاَّ بَعْدِي. فَقُلْتُ: فِي سَلاَمَةٍ مِنْ دِينِي؟ فَقالَ: فِي سَلاَمَةٍ مِنْ دِينِكَ.

فِي أَمْرِ اللهِ تَعالَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِتَبْلِيغِ فَضَائِلِ عَلِيٍّ عَلَيْهِ السَّلامُ:

رَوَى جَابِرُ بْنُ عَبْد اللهِ الأَنْصَارِيُّ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ نَزَلَ عَلَيَّ وَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تَقُومَ بِتَفْضِيلِ عَلِيّ بْنِ أَبِي طَالِب خَطِيباً عَلَى أَصْحَابِكَ لِيُبَلِّغُوا مَنْ بَعْدَكَ ذَلِكَ عَنْكَ وَيَأْمُرُ جَمِيعَ الْمَلائِكَةِ أَنْ تَسْمَعَ مَا تَذْكُرُهُ. وَاللهُ يُوحِي إِلَيْكَ يَا مُحَمَّدُ أَنَّ مَنْ خَالَفَكَ فِي أَمْرِهِ فَلَهُ النَّارُ وَمَنْ أَطَاعَكَ فَلَهُ الْجَنَّةُ. فَأَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُنَادِياً فَنَادَى الصَّلاَةَ جَامِعَةً. فَاجْتَمَعَ النَّاسُ وَخَرَجَ حَتَّى عَلاَ الْمِنْبَرَ. فَكَانَ أَوَّلَ مَا تَكَلَّمَ بِهِ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ. ثُمَّ قَالَ: أَيُّهَا النَّاسُ، أَنَا الْبَشِيرُ وَأَنَا النَّذِيرُ وَأَنَا النَّبِيُّ الأُمِّيُّ. إِنِّي مُبَلِّغُكُمْ عَنِ اللهِ عَزَّ وَجلَّ فِي أَمْرِ رَجُل لَحْمُهُ مِنْ لَحْمِي وَدَمُهُ مِنْ دَمِي، وَهُوَ عَيْبَةُ الْعِلْمِ، وَهُوَ الَّذِي إِنْتَجَبَهُ اللهُ مِنْ هَذِهِ الأُمَّةِ وَاصْطَفَاهُ وَهَدَاهُ وَتَوَلاَّهُ، وَخَلَقَنِي وَإِيَّاه، وَفَضَّلَنِي بِالرِّسَالَةِ، وَفَضَّلَهُ بِالتَّبْلِيغ عَنِّي. وَجَعَلَنِي مَدِينَةَ الْعِلْمِ، وَجَعَلَهُ الْبَابَ، وَجَعَلَهُ خَازِنَ الْعِلْمِ، وَالْمُقْتَبَسَ مِنْهُ الأَحْكَامُ، وَخَصَّهُ بِالْوَصِيَّةِ، وَأَبَان أَمْرَهُ، وَخَوَّفَ مِنْ عَدَاوَتِهِ، وَأَزْلَفَ مَنْ وَالاَهُ، وَغَفَرَ لِشِيعَتِهِ، وَأَمَرَ النَّاسَ جَمِيعاً بِطَاعَتِهِ. وَأَنَّهُ عَزَّ وَجلَّ يَقُولُ: مَنْ عَادَاهُ فَقَدْ عَادَانِي،

Then, the Holy Prophet said: O people! Listen to what I say and obey me, for I am warning you against the severe chastisement as God states:

***"On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that* (*evil*) *there were a long duration of time; and Allah makes you to be cautious of* (*retribution from*) *Himself"* (*3:30*).**

Then the Holy Prophet (S) raised the hand of 'Ali and said: O people! This man is the leader of the believers and God's proof for all the people. He will fight the unbelievers!

The Messenger of Allah raised his hands in prayer and said: O Lord! You are a witness that I have acted according to Your decree and carried out this mission. These are Your servants and You have the power to transform them. I now seek forgiveness for you and myself. Then, the Holy Prophet came down from the pulpit. Concurrently Gabriel came down and conveyed God's message to him in relation to communicating the mission, saying: O Muhammad! God Almighty greets you and says: You will be rewarded for carrying out this decree; Hail to you that you conveyed our divine mission; you made necessary recommendations to your Ummah, pleaded the believers, and disappointed the unbelievers.

O Muhammad, your cousin will be put to test and he will pass the test. We will put the people to test through him. O Muhammad, praise your Lord at all times and all places and say: Praise be to Allah,

"and they who act unjustly shall know to what final place of turning they shall turn back"

The Messenger of Allah has been quoted by Ibn Abbas as saying: God Almighty blessed me with five features and blessed ‘Ali with five features too. He blessed me with comprehensive and meaningful words, and blessed ‘Ali with comprehensive knowledge; he blessed me with prophethood, and blessed ‘Ali with guardianship; he blessed me with Kawthar fountain, and blessed ‘Ali with Salsabil fountain; he blessed me with revelation, and blessed ‘Ali with inspiration; he called me to Himself on the Night Journey, and he opened the ways to heavens for ‘Ali and removed the veils in a way that he saw me and I saw him!

وَمَنْ وَالاَهُ فَقَدْ وَالاَنِي، وَمَنْ نَاصَبَهُ نَاصَبَنِي، وَمَنْ خَالَفَهُ خَالَفَنِي، وَمَنْ عَصَاهُ عَصَانِي، وَمَنْ آذَاهُ آذَانِي، وَمَنْ أَبْغَضَهُ أَبْغَضَنِي، وَمَنْ أَحَبَّهُ أَحَبَّنِي، وَمَنْ أَرَادَهُ أَرَادَنِي، وَمَنْ كَادَهُ كَادَنِي، وَمَنْ نَصَرَهُ نَصَرَنِي. يَا أَيُّهَا النَّاسُ، إسْمَعُوا لِمَا آمُرُكُمْ بِهِ وَأَطِيعُوهُ. فَإِنِّي أُخَوِّفُكُمْ عَذَابَ اللهِ ?يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَراً وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَداً بَعِيداً وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ.?

ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ عَلَيْهِ السَّلامُ فَقَالَ: مَعَاشِرَ النَّاسِ، هَذَا مَوْلَى الْمُؤْمِنِينَ وَحُجَّةُ اللهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَالْمُجَاهِدُ لِلْكَافِرِينَ. اللَّهُمَّ إِنِّي قَدْ بَلَّغْتُ، وَهُمْ عِبَادُكَ وَأَنْتَ الْقَادِرُ عَلَى إِصْلاَحِهِمْ، فَأَصْلِحْهُمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. أَسْتَغْفِرُ اللهَ لِي وَلَكُمْ.

ثُمَّ نَزَلَ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلامُ فَقَالَ: إِنَّ اللهَ يُقْرِئُكَ السَّلاَمَ وَيَقُولُ: جَزَاكَ اللهُ خَيْراً عَنْ تَبْلِيغِكَ، فَقَدْ بَلَّغْتَ رِسَالاَتِ رَبِّكَ وَنَصَحْتَ لأُمَّتِكَ وَأَرْضَيْتَ الْمُؤْمِنِينَ وَأَرْغَمْتَ الْكَافِرِينَ. يَا مُحَمَّدُ، إِنَّ ابْنَ عَمِّكَ مُبْتَلىً وَمُبْتَلىً بِهِ. يَا مُحَمَّدُ، قُلْ فِي كُلِّ أَوْقَاتِكَ: الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُون.

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَعْطَانِيَ اللهُ تَبَارَكَ وَتَعالَى خَمْساً وَأَعْطَى عَلِيّاً خَمْساً: أَعْطَانِي جَوَامِعَ الْكَلِمِ وَأَعْطَى عَلِيّاً

جَوَامِعَ الْعِلْمِ، وَجَعَلَنِي نَبِيًّا وَجَعَلَهُ وَصِيًّا، وَأَعْطَانِيَ الْكَوْثَرَ وَأَعْطَاهُ السَّلْسَبِيلَ، وَأَعْطَانِي الْوَحْيَ

Then the Holy Prophet's eyes were filled with tears! I said: May my parents be ransom for you. Why are you weeping? The Holy Prophet said: O Ibn Abbas! The first thing God told me was to look down. I saw that all the veils had been removed and the doors of heavens were open; 'Ali had raised his head towards me; he was speaking to me; I was speaking to him too, and God was speaking to me! I said: What did God say to you?

The Holy Prophet said: God said: O Muhammad! I appointed 'Ali as your successor, vizier, and executor. Convey these words of mine to him, for he is listening to you! I conveyed God's message to him while he was in God's presence. Bowing down, 'Ali said: I do obey God's decree and accept His command. At that time God ordered to angels to hail him and they hailed 'Ali too and 'Ali hailed them too. I saw angels giving good news to one another. They hailed me wherever I passed by them.

O Muhammad! By God who appointed you as a prophet, the angels were rejoicing for the leadership of 'Ali. I saw the bearer of the throne lowering their heads towards the earth. I asked Gabriel: Why are they looking at the earth? He said: They call on God to see 'Ali and God too gave them a chance to see 'Ali. He informed me of the event to the letter. I found out that I had not taken a step without 'Ali being informed of it!

Ibn Abbas reports: I said: O Messenger of Allah! Please guide me. He said: It is incumbent on you to have the love for 'Ali! Again I said: O Messenger of Allah! Please guide me to what is good and fair! The Holy Prophet said: It is incumbent on you to have the love for 'Ali ibn Abi-Talib! By God who appointed me as prophet, He will not accept any good deed from a servant without asking about his love for 'Ali though He knows better. The reason He asks about love for 'Ali is that if a servant confesses he loves 'Ali, his deeds are accepted, for nothing is hidden for God to ask about. If the answer is negative, he will be sent to hell!

O Ibn Abbas! By God who appointed me as a prophet, the fire of hell is more furious to 'Ali's enemy than to a person who believes God has a son!

وَأَعْطَاهُ الإِلْهَامَ، وَأُسْرِيَ بِي إِلَيْهِ وَفُتِحَ لَهُ أَبْوَابُ السَّمَاءِ وَالْحُجُبُ حَتَّى نَظَرَ إِلَيَّ وَنَظَرْتُ إِلَيْهِ. ثُمَّ بَكَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَقُلْتُ: مَا يُبْكِيكَ فِدَاكَ أَبِي وَأُمِّي؟ فَقالَ: يَا بْنَ عَبَّاسٍ، إِنَّ أَوَّلَ مَا كَلَّمَنِي بِهِ رَبِّي أَنْ قَالَ: يَا مُحَمَّدُ، أُنْظُرْ تَحْتَكَ. فَنَظَرْتُ إِلَى الْحُجُبِ قَدِ انْخَرَقَتْ وَإِلَى أَبْوَابِ السَّمَاءِ قَدِ انْفَتَحَتْ وَنَظَرْتُ إِلَى عَلِيٍّ وَهُوَ رَافِعٌ رَأْسَهُ إِلَيَّ فَكَلَّمَنِي وَكَلَّمْتُهُ وَكَلَّمَنِي رَبِّي عَزَّ وَجَلَّ. فَقُلْتُ: يَا

رَسولَ اللهِ، بِمَ كَلَّمَكَ رَبُّكَ؟

قَالَ: قَالَ لِي: يَا مُحَمَّدُ، إنّي جَعَلْتُ عَلِيَّاً وَصِيَّكَ وَوَزِيرَكَ وَجَعَلْتُهُ الْخَلِيفَةَ مِنْ بَعْدِكَ، فَأَعْلِمْهُ بِهَا، فَهَا هُوَ يَسْمَعُ كَلاَمَكَ. فَأَعْلَمْتُهُ وَأَنَا بَيْنَ يَدَيْ رَبّي عَزَّ وَجلَّ. فَقالَ لِي: قَدْ قَبِلْتُ وَأَطَعْتُ. فَأَمَرَ اللهُ الْمَلاَئِكَةَ أَنْ تُسَلِّمَ عَلَيْهِ فَفَعَلَتْ. فَرَدَّ عَلَيْهِمُ السَّلاَمَ، وَرَأَيْتُ الْمَلاَئِكَةَ يَتَبَاشَرُونَ بِهِ. وَمَا مَرِرْتُ بِمَلأٍ إلاَّ هَنَّؤُونِي وَقَالُوا: يَا مُحَمَّدُ، وَالَّذي بَعَثَكَ بِالْحَقّ لَقَدْ دَخَلَ السُّرُورُ عَلَى جَمِيعِ الْمَلاَئِكَةِ بِاسْتِخْلاَفِ اللهِ عَزَّ وَجلَّ لَكَ ابْنَ عَمِّكَ. وَرَأَيْتُ حَمَلَةَ الْعَرْشِ قَدْ نَكَسُوا رُؤُوسَهُمْ فَسَأَلْتُ جِبْرِيلَ عَلَيْهِ السَّلامُ، فَقالَ: إنَّهُمُ اسْتَأْذَنُوا اللهَ فِي النَّظَرِ إلَيْهِ فَأَذنَ لَهُمْ. فَلَمَّا هَبطْتُ جَعَلْتُ أُخْبِرُهُ بِذَلِكَ وَيُخْبِرُنِي، فَعَلِمْتُ أَنِّي لَمْ أَطَأْ مَوْطِئاً إلاَّ وَقَدْ كُشِفَ لِعَلِيٍّ عَنْهُ.

قَالَ ابْنُ عَبَّاسٍ: فَقُلْتُ: يَا رَسولَ اللهِ أَوْصِنِي. فَقالَ: عَلَيْك بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ. فَقُلْتُ: يَا رَسولَ اللهِ أَوْصِنِي.

قَالَ: عَلَيْك بِمَوَدَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ. وَالَّذي بَعَثَنِي بِالْحَقّ نَبِيَّاً إنَّ اللهَ لاَ يَقْبَلُ مِنْ عَبْدٍ حَسَنَةً حَتَّى يَسْأَلَهُ عَنْ حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَهُوَ تَعالَى أَعْلَمُ. فَإِنْ جَاءَهُ بِوِلاَيَتِهِ قَبِلَ عَمَلَهُ عَلَى مَا كَانَ فِيهِ، وَإِنْ لَمْ يَأْتِهِ بِوِلاَيَتِهِ لَمْ يَسْأَلْهُ عَنْ شَيْءٍ وَأَمَرَ بِهِ إلَى النَّارِ. يَا بْنَ عَبَّاسٍ، وَالَّذي بَعَثَنِي بِالْحَقّ نَبِيَّاً إنَّ النَّارَ لأَشَدُّ غَضَباً عَلَى مُبْغِضِ عَلِيٍّ مِنْهَا عَلَى مَنْ زَعَمَ أَنَّ للهِ وَلَداً.

O Ibn Abbas! Should the archangels and the apostles be unanimously hostile to ‘Ali, God will throw all of them into the fire of hell. I said: O Messenger of Allah, can anyone be ‘Ali’s enemy? The Holy Prophet said: ‘Ali’s enemies are those who have no real share of Islam, though they apparently consider themselves Muslims and my Ummah. O Ibn Abbas! A sign of their enmity with ‘Ali is that they prefer people of lower rank to him! By God who appointed me as a prophet, He has not created any prophet more honorable than me and no prophet’s successor more honorable than ‘Ali. Ibn Abbas reports: I always cherished this advice of the Holy Prophet by having a love for ‘Ali and his leadership. I do not know any better act for myself than ‘Ali’s love!

Ibn Abbas reports: It was not long before that the Messenger of Allah was on the verge of departing from this world. I went to his presence and said: O Messenger of Allah! May my parents be ransom for you. Now that your days are numbered, what is your advice to me? The Holy Prophet said: O Ibn Abbas! Oppose ‘Ali’s enemies and never support them. Do not take them your friends!

I said: O Messenger of Allah! Why don’t you advise people to forsake ‘Ali’s enmity at this sensitive juncture of time given that there is no obstacle? The Messenger of Allah started weeping so much so that he almost fainted! He then said: O Ibn Abbas: It has been so destined that the sworn enemies of Islam will oppose ‘Ali in the future! By God who appointed me as a prophet, no denier of ‘Ali’s right will ever die without God deny him the blessing He has given him.

O Ibn Abbas! Should you wish to meet your Lord while He is pleased with you, adopt the path of ‘Ali; be always with him; be pleased with his leadership; be hostile to his enemies, and be a friend of his friends. Have no doubt about ‘Ali and his leadership, for any doubt about ‘Ali is doubt about God.[172] Salman Farsi has reported: We swore an oath of allegiance to the Messenger of Allah not to fail to be benevolent to Muslims, consider ‘Ali as our leader and love him.[173]

يَا بْنَ عَبَّاسٍ، لَوْ أَنَّ الْمَلائِكَةَ الْمُقَرَّبِينَ وَالأَنْبِيَاءَ الْمُرْسَلِينَ اجْتَمَعُوا عَلَى بُغْضِهِ، وَلَنْ يَفْعَلُوا، لَعَذَّبَهُمُ اللهُ بِالنَّارِ. قُلتُ: يَا رَسولَ اللهِ، وَهَلْ يُبْغِضُهُ أَحَدٌ؟ فَقالَ: يَا بْنَ عَبَّاسٍ، نَعَمْ! يُبْغِضُهُ قَوْمٌ يَذْكُرُونَ أَنَّهُمْ مِنْ أُمَّتِي لَمْ يَجْعَلِ اللهُ لَهُمْ فِي الإِسْلاَمِ نَصِيباً. يَا بْنَ عَبَّاسٍ، إِنَّ مِنْ عَلاَمَةِ بُغْضِهِمْ لَهُ تَفْضِيلَ مَنْ هُوَ دُونَهُ عَلَيْهِ. وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً مَا خَلَقَ اللهُ نَبِيّاً أَكْرَمَ عَلَيْهِ مِنِّي وَلاَ وَصِيّاً أَكْرَمَ عَلَيْهِ مِنْ وَصِيِّي عَلِيٍّ عَلَيْهِ السَّلامُ. قَالَ ابْنُ عَبَّاسٍ: فَلَمْ أَزَلْ مُحِبّاً لَهُ كَمَا أَمَرَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَوَصَّانِي بِمَوَدَّتِهِ، وَإِنَّهُ لأَكْبَرُ عَمَلِي عِنْدِي.

قَالَ ابْنُ عَبَّاسٍ: ثُمَّ مَضَى مِنَ الزَّمَانِ مَا مَضَى وَحَضَرَتْ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْوَفَاةُ وَحَضَرْتُهُ فَقُلْتُ لَهُ: فِدَاكَ أَبِي وَأُمِّي يَا رَسولَ اللهِ، قَدْ دَنَا أَجَلُكَ فَمَا تَأْمُرُنِي؟ فَقالَ: يَا بْنَ عَبَّاسٍ، خَالِفْ مَنْ خَالَفَ عَلِيّاً وَلاَ تَكُونَنَّ لَهُمْ ظَهِيراً وَلاَ وَلِيّاً. قُلتُ: يَا رَسولَ اللهِ، فَلِمَ لاَ تَأْمُرُ النَّاسَ بِتَرْكِ مُخَالَفَتِهِ؟

قَالَ: فَبَكَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى أُغْمِيَ عَلَيْهِ، ثُمَّ قَالَ: يَا بْنَ عَبَّاسٍ، سَبَقَ الْكِتَابُ فِيهِمْ وَعِلْمُ رَبِّي. وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً، لاَ يَخْرُجُ أَحَدٌ

مِمَّنْ خَالَفَهُ مِنَ الدُّنْيَا وَأَنْكَرَ حَقَّهُ حَتَّى يُغَيِّرَ اللهُ مَا بِهِ مِنْ نِعْمَةٍ.

يَا بْنَ عَبَّاسٍ، إِذَا أَرَدْتَ أَنْ تَلْقَى اللهَ عَزَّ وَجلَّ وَهُوَ عَنْكَ رَاضٍ فَاسْلُكْ طَرِيقَةَ عَلِيِّ بْنِ أَبِي طَالِب، وَمِلْ مَعَهُ حَيْثُمَا مَالَ، وَارْضَ بِهِ إِمَاماً، وَعَادِ مَنْ عَادَاهُ، وَوَالِ مَنْ وَالاَهُ. يَا بْنَ عَبَّاسٍ، إِحْذَرْ أَنْ يَدْخُلَكَ شَكٌّ فِيهِ، فَإِنَّ الشَّكَّ فِي عَلِيٍّ كُفْرٌ بِاللهِ. وَعَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: بَايَعْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى النُّصْحِ لِلْمُسْلِمِينَ وَالإِئْتِمَامِ بِعَلِيِّ بْنِ أَبِي طَالِبٍ وَالْمُوَالاَةِ لَهُ.

The Holy Prophet has been quoted by Imam Sadiq (a.s) on the authority of his father and grandfather as saying: During my Night Journey when I reached Sidrat al-Muntaha, the herald of God said: O Muhammad! Make necessary recommendation about ‘Ali, for he is the master of the Muslims, the leader of the pious, and the head of the prosperous on the Day of Judgment.174

The Messenger of Allah has been quoted by Abd al-Rahman Ansar on the authority of his father as saying: God has blessed me with nine merits which are gathered in ‘Ali; three merits in this world and three merits in the hereafter; I wish two merits for him and I am worried about the one merit remaining!

As for the three worldly merits, ‘Ali will conceal my private parts (implying that he will do everything related to my burial), he is the guardian of my Ahl al-Bayt, and my executor. As for three merits of hereafter, I am given the banner of al-Hamd which I will give to him, I will trust ‘Ali in intercession, and he will help me with carrying the keys of paradise and dividing them among those who deserve paradise. As for the two things I wish for him, ‘Ali will never go astray or become unbeliever. As for the last one, I fear that Quraysh will maltreat and betray him after me.175

Abd al-Rahman ibn Abi- Layla has quoted his father as saying: On the day of Khaybar battle, the Messenger of Allah gave the banner to ‘Ali and God made him victorious. On the day of Ghadir Khum, the Holy Prophet while introducing ‘Ali said: He is the master of every believing man and women.

Addressing ‘Ali, the Holy Prophet said: O ‘Ali, you are from me and I am from you. You will fight for the interpretation of the Holy Qur’an after me in the same way that I fought for the revelation of the Holy Qur’an. He also said: O ‘Ali! Your position to me is as Harun to Musa. Peace with you is peace with me and war against you is war against me. You are the firm rope of Allah to whom people should clutch. You solve people’s problems when they are at a loss. You are the guardian of every believing man and woman. You are the one about whom God revealed the verse

***“and an announcement from Allah and His apostle to the people on the day of the greater pilgrimage”* (*9:3*).**

You are the one who acts according to my Sunnah and will defend my nation.

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلامُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلاَمُ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ وَانْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى نُودِيتُ: يَا مُحَمَّدُ، إِسْتَوْصِ لِعَلِيّ خَيْراً، فَإِنَّهُ سَيِّدُ الْمُسْلِمِينَ وَإِمَامُ الْمُتَّقِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ يَوْمَ الْقِيَامَةِ.

وَعَنْ عَبْدِ الرَّحْمَنِ الأَنْصَارِيّ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أُعْطِيتُ فِي عَلِيّ تِسْعاً: ثَلاَثاً فِي الدُّنْيَا، وَثَلاَثاً فِي الآخِرَةِ، وَاثْنَتَيْنِ أَرْجُوهُمَا لَهُ، وَوَاحِدَةً أَخَافُهَا عَلَيْهِ. فَأَمَّا الثَّلاَثُ الَّتِي فِي الدُّنْيَا: فَسَاتِرُ عَوْرَتِي، وَالْقَائِمُ بِأَمْرِ أَهْلِي، وَوَصِيِّي فِيهِمْ. وَأَمَّا الثَّلاَثُ الَّتِي فِي الآخِرَةِ: فَإِنِّي أُعْطَى لِوَاءَ الْحَمْدِ يَوْمَ الْقِيَامَةِ فَأَدْفَعُهُ إِلَيْهِ فَيَحْمِلُهُ عَنِّي، وَأَعْتَمِدُ عَلَيْهِ فِي مَقَامِ الشَّفَاعَةِ، وَيُعِينُنِي عَلَى حَمْلِ مَفَاتِيحِ الْجَنَّةِ.

وَأَمَّا اللَّتَانِ أَرْجُوهُمَا لَهُ: فَإِنَّهُ لاَ يَرْجِعُ مِنْ بَعْدِي ضَالاً وَلاَ كَافِراً. وَأَمَّا الَّتِي أَخَافُهَا عَلَيْهِ فَغَدْرُ قُرَيْشٍ بِهِ مِنْ بَعْدِي.

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ أَبِي: دَفَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الرَّايَةَ يَوْمَ خَيْبَرَ إِلَى عَلِيّ عَلَيْهِ السَّلامُ فَفَتَحَ اللهُ عَلَيْهِ. وَوَقَّفَهُ يَوْمَ غَدِيرِ خُمّ فَأَعْلَمَ النَّاسَ أَنَّهُ مَوْلَى كُلّ مُؤْمِنٍ وَمُؤْمِنَةٍ. وَقَالَ: أَنْتَ مِنِّي وَأَنَا مِنْكَ. وَقَالَ: تُقَاتِلُ عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ. وَقَالَ لَهُ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي.

وَقَالَ لَهُ: أَنَا سِلْمٌ لِمَنْ سَالَمْتَ وَحَرْبٌ لِمَنْ حَارَبْتَ. وَقَالَ لَهُ: أَنْتَ الْعُرْوَةُ الْوُثْقَى. وَقَالَ لَهُ: أَنْتَ تُبَيِّنُ لَهُمْ مَا اشْتَبَهَ عَلَيْهِمْ بَعْدِي.

وَقَالَ لَهُ: أَنْتَ إِمَامُ كُلّ مُؤْمِنٍ وَمُؤْمِنَةٍ بَعْدِي، وَوَلِيُّ كُلّ مُؤْمِنٍ وَمُؤْمِنَةٍ بَعْدِي.
وَقَالَ لَهُ: أَنْتَ الَّذِي أَنْزَلَ اللهُ فِيهِ ?وَأَذَانٌ مِنَ اللهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبَرِ?. وَقَالَ لَهُ: أَنْتَ الآخِذُ بِسُنَّتِي وَالذَّابُّ عَنْ مِلَّتِي.

The Holy Prophet said: O ‘Ali, on the Day of Judgment, I am the first one who will be raised to life and you will be raised to life with me too. I am at the Pond and you will be with me too. The Messenger of Allah said: O ‘Ali, I am the first person who will enter paradise. You, Hasan, Husayn, and Fatimah will enter paradise after me. God has revealed to me to make your merits public and I have carried out this mission accordingly.

O ‘Ali, beware of rancor some people have in their hearts against you and this will become manifest only after my departure from this world. May the curse of Allah be upon them. Then the Holy Prophet started weeping and when the reason was asked, he said: Gabriel informed me that the rancorous people will bother ‘Ali and will deny his indisputable right. They will fight ‘Ali and will kill his children! Gabriel also informed me the oppression against his children will continue till the uprising of the Riser. But after the uprising of the Riser (Imam Mahdi) they will gain power and people’s love for them will increase. On that day, their ill-speakers will be few, their enemies will be abased and their eulogizers will be numerous.

This prophecy will be materialized when there is an apocalypse and the oppressed people lose their hope of a better world. Then the Riser of Ahl al-Bayt will reappear among them and turns despair into hope. The Messenger of Allah said: The name of the Riser would be the same as my name and the name of his father is the same as the name of my father and he will be one of the sons of my daughter, Fatimah. At that time, truth will become manifest by him and falsehood will be removed by his sword and all the people, whether they wish or not, will follow him.

The narrator reports: At this time, the Holy Prophet stopped weeping. Addressing the believers, he said: I will give you good news about the rule of the Riser, for this uprising is a divine promise with no violation. This victory is imminent. Then, the Holy Prophet raised his hands in prayer, saying: O Lord! These are my household (Ahl al-Bayt), remove uncleanness from them and have mercy on them. Help them in their plights, give them honor, for You have power over everything.176 Ummu-Salamah was informed that her male servant was speaking ill of ‘Ali.

وَقَالَ لَهُ: أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَأَنْتَ مَعِي.

وَقَالَ لَهُ: أَنَا عِنْدَ الْحَوْضِ وَأَنْتَ مَعِي.

وَقَالَ لَهُ: أَنَا أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَأَنْتَ مَعِي تَدْخُلُهَا وَالْحَسَنُ وَالْحُسَيْنُ وَفَاطِمَةُ. وَقَالَ لَهُ: إِنَّ اللهَ أَوْحَى إِلَيَّ بِأَنْ أَقُومَ بِفَضْلِكَ، فَقُمْتُ بِهِ فِي النَّاسِ وَبَلَّغْتُهُمْ مَا أَمَرَنِي اللهُ بِتَبْلِيغِهِ. وَقَالَ لَهُ: إِتَّقِ الضَّغَائِنَ الَّتِي فِي صُدُورِ مَنْ لاَ يُظْهِرُهَا إِلاَّ بَعْدَ مَوْتِي. أُولَئِكَ يَلْعَنُهُمُ اللهُ وَيَلْعَنُهُمُ اللاَّعِنُونَ. ثُمَّ بَكَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَقِيلَ: مِمَّ بُكَاؤُكَ يَا رَسولَ الله؟ فَقالَ: أَخْبَرَنِي جبْرِيلُ عَلَيْهِ السَّلامُ إِنَّهُمْ يَظْلِمُونَهُ وَيَمْنَعُونَهُ حقَّهُ، وَيُقَاتِلُونَهُ وَيَقْتُلُونَ وُلْدَهُ وَيَظْلِمُونَهُمْ بَعْدَهُ. وَأَخْبَرَنِي جبْرِيلُ عَنِ اللهِ عَزَّ وَجلَّ أَنَّ ذَلِكَ يَزُولُ إِذَا قَامَ قَائِمُهُمْ وَعَلَتْ كَلِمَتُهُمْ وَاجْتَمَعَتِ الأُمَّةُ عَلَى مَحَبَّتِهِمْ. وَكَانَ الشَّانِئُ لَهُمْ قَلِيلاً وَالْكَارِهُ لَهُمْ ذَلِيلاً، وَكَثُرَ الْمَادِحُ لَهُمْ. وَذَلِكَ حِينَ تَغَيَّرُ الْبِلاَدُ وَضَعُفَ الْعِبَادُ وَالإِيَاسُ مِنَ الْفَرَجِ، فَعِنْدَ ذَلِكَ يَظْهَرُ الْقَائِمُ فِيهِمْ. ثُمَّ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِسْمُهُ كَ?سْمِي وَ?سْمُ أَبِيهِ كَ?سْمِ أَبِي. هُوَ مِنْ وُلْدِ ابْنَتِي فَاطِمَةَ، يُظْهِرُ اللهُ الْحَقَّ بِهِمْ وَيُخْمِدُ الْبَاطِلَ بِأَسْيَافِهِمْ وَيَتَّبِعُهُمُ النَّاسُ بَيْنَ رَاغِبٍ إِلَيْهِمْ وَخَائِفٍ لَهُمْ.

قَالَ: وَسَكَنَ الْبُكَاءُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ: مَعَاشِرَ الْمُؤْمِنِينَ، أَبْشِرُوا بِالْفَرَجِ، فَإِنَّ وَعْدَ اللهِ لاَ يُخْلَفُ، وَقَضَاؤُهُ لاَ يُرَدُّ، وَهُوَ الْحَكِيمُ الْخَبِيرُ، وَإِنَّ فَتْحَ اللهِ قَرِيبٌ. اللَّهُمَّ إِنَّهُمْ أَهْلِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً. اللَّهُمَّ إِكْلأْهُمْ وَارْعَهُمْ وَكُنْ لَهُمْ وَانْصُرْهُمْ وَأَعِنْهُمْ وَأَعِزَّهُمْ وَلاَ تُذِلَّهُمْ وَاخْلُفْنِي فِيهِمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. وَبَلَغَ أُمَّ سَلَمَةَ أَنَّ لَهَا عَبْداً يَنْتَقِصُ عَلِيّاً عَلَيْهِ السَّلاَمُ وَيَتَنَاوَلُهُ. فَأَحْضَرَتْهُ وَقَالَتْ: يَا بُنَيَّ،

She called him and kindly said to him: I have heard that you speak ill of ‘Ali. He said: Yes, I do. Ummu-Salamah said: May your mother mourn you! Sit here so that I will tell you what the Messenger of Allah has said about ‘Ali! Then you are free to choose any way you wish! On the day and night the Messenger of Allah was in my house, I asked for permission to enter the room but he did not give me permission.

This made me upset, saying to myself: Perhaps I have disobeyed him or a verse has been revealed about me! I asked for permission to enter the room for the second time but I heard the same answer! For the third time, I asked for permission. This time, the Holy Prophet gave me permission to enter the room. I saw ‘Ali sitting on his knees facing the Messenger of Allah. ‘Ali was saying: May my parents be ransom for you! What should I do if such and such things happen! The Messenger of Allah too was inviting him to patience and self-restraint.

‘Ali repeated what he had asked but he received the same answer. When ‘Ali repeated what he has asked for the third time, the Holy Prophet said: O ‘Ali! if the opponents do not stop their behavior, put your sword on your shoulder and behead them step by step till you will meet me and till blood is dropping from your sword!

After speaking with ‘Ali, the Messenger of Allah turned to me, saying: O Ummu-Salamah, why do I see signs of worry on your face? I said: Why should I not be worried. I asked for permission to enter the room two times but you did not give me permission! The Holy Prophet said: By God! You have not done anything wrong, for God and His messenger always have a good impression of you. But you came at a time when Gabriel was sitting on my right side and ‘Ali on my left side. Gabriel was informing me of the unpleasant events that would happen after me, saying: these events will happen about ‘Ali.

Gabriel told me to inform ‘Ali of them and to make a testament! Ummu-Salamah, listen and be a witness that ‘Ali is my brother in the world and in the hereafter. Ummu-Salamah, listen and be a witness that ‘Ali is the standard bearer in the world and bearer of the banner of al-Hamd on the Day of Judgment. O Ummu-Salamah, listen and be a witness that ‘Ali ibn Abi-Talib is my successor and executor. He is the one who will fulfill my promises and will reject some people from the Pond!

O Ummu-Salamah, listen carefully and be a witness that ‘Ali ibn Abi-Talib is the master of Muslims, leader of the pious, and the head of prosperous ones. He is the one who will fight the breachers, deviant, and apostates after me.

سَمِعْتُ أَنَّكَ تَنْتَقِصُ عَلِيّاً عَلَيْهِ السَّلامُ. فَقالَ: نَعَمْ. فَقالَتْ: إجْلِسْ، ثَكَلَتْكَ أُمُّكَ، حَتَّى أُحَدِّثَكَ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، ثُمَّ اخْتَرْ لِنَفْسِكَ:

إِنَّهُ كَانَتْ لَيْلَتِي وَيَوْمِي مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَأَتَيْتُ الْبَابَ فَقُلْتُ: أَدْخُلُ يَا رَسولَ اللهِ؟ فَقالَ: لاَ. فَكَبَوْتُ كَبْوَةً شَدِيدَةً مَخَافَةَ أَنْ يَكُونَ رَدَّنِي مِنْ سَخَطِهِ أَوْ نَزَلَ فِيَّ شَيْءٌ مِنَ السَّمَاءِ. ثُمَّ جِئْتُ ثَانِيَةً فَجَرَى مَا جَرَى فِي الأُولَى. فَأَتَيْتُ ثَالِثَةً فَأَذِنَ لِي وَقالَ: إدْخُلِي. فَدَخَلْتُ وَعَلِيٌّ عَلَيْهِ السَّلامُ جَاثٍ بَيْنَ يَدَيْهِ وَهُوَ يَقُولُ: فِدَاكَ أَبِي وَأُمِّي يَا رَسولَ اللهِ، إِذَا كَانَ كَذَا وَكَذَا فَبِمَا تَأْمُرُنِي؟ قَالَ: آمُرُكَ بِالصَّبْرِ. فَأَعَادَ الْقَوْلَ ثَانِيَةً وَهُوَ يَأْمُرُهُ بِالصَّبْرِ. فَأَعَادَ الثَّالِثَةَ فَقالَ: يَا عَلِيُّ، إِذَا كَانَ ذَلِكَ مِنْهُمْ فَسُلَّ سَيْفَكَ وَضَعْهُ عَلَى عَاتِقِكَ وَاضْرِبْ بِهِ قِدْماً قِدْماً حَتَّى تَلْقَانِي وَسَيْفُكَ شَاهِرٌ يَقْطِرُ مِنْ دِمَائِهِمْ.

ثُمَّ الْتَفَتَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَيَّ فَقالَ: مَا هَذِهِ الْكَآبَةُ يَا أُمَّ سَلَمَةَ؟ قُلتُ: لِمَا كَانَ مِنْ رَدِّكَ إِيَّايَ يَا رَسولَ الله. فَقالَ: وَالله مَا رَدَدْتُك عَنْ مُوجِدَةٍ، وَإِنَّك لَعَلَى خَيْرٍ مِنَ اللهِ وَرَسُولِهِ؛ وَلَكِنْ أَتَيْتَنِي وَجِبْرِيلُ عَنْ يَمِينِي وَعَلِيٌّ عَنْ يَسَارِي، وَجِبْرِيلُ يُخْبِرُنِي بِالأَحْدَاثِ الَّتِي تَكُونُ بَعْدِي وَأَمَرَنِي أَنْ أُوصِيَ بِذَلِكَ عَلِيّاً.

يَا أُمَّ سَلَمَةَ، إِسْمَعِي وَاشْهَدِي؛ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَخِي فِي الدُّنْيَا وَأَخِي فِي الآخِرَةِ. يَا أُمَّ سَلَمَةَ، إِسْمَعِي وَاشْهَدِي؛ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَزِيرِي فِي الدُّنْيَا وَوَزِيرِي فِي الآخِرَةِ. يَا أُمَّ سَلَمَةَ، إِسْمَعِي وَاشْهَدِي؛ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ حَامِلُ لِوَائِي فِي الدُّنْيَا وَحَامِلُ لِوَاءِ الْحَمْدِ غَداً فِي الْقِيَامَةِ. يَا أُمَّ سَلَمَةَ، إِسْمَعِي وَاشْهَدِي؛ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَصِيِّي وَخَلِيفَتِي مِنْ بَعْدِي وَقَاضِي عِدَاتِي وَالذَّائِدُ عَنْ حَوْضِي.

يَا أُمَّ سَلَمَةَ، إِسْمَعِي وَاشْهَدِي؛ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْمُسْلِمِينَ وَإِمَامُ الْمُتَّقِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَقَاتِلُ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ.

I said: O Messenger of Allah! Will you say who these three groups are? The Holy Prophet said: The breachers are those who pledge allegiance with him in Medina but they will break their allegiance in Basrah and will fight him. Then, I asked who the deviant are. The Holy Prophet said: Mu'awiyah and his aiders who are deviators and do not pledge allegiance with him. I asked who the apostates are!

The Holy Prophet said: They are Khawarij, that is, the companions of Nahrawan. Hearing this, Ummu-Salamah's servant prayed for her, saying: May God reward you who guided me to the truth. May you be happy forever. From now on I will never speak ill of 'Ali.177

'Ali's Arch-Enemy, Zubayr ibn Bakkar

Zubayr ibn Bakkar ibn Abdullah ibn Mus'ab ibn Thabit ibn Abdullah ibn Zubayr ibn 'Awwam had no match in enmity with Imam 'Ali. In fact, he was Imam 'Ali's arch-enemy.

Ibn Abbas has been reported by Zubayr ibn Bakkar as saying: I was walking hand in hand with Umar ibn Khattab in one of the alleys of Medina. Addressing me, he said: O Ibn Abbas! I do not think there is any one more wronged than your master, 'Ali! I said to myself I should answer him immediately. Therefore, I

said: O Amir al-Mu'minin, return to 'Ali what you have taken from him (usurped) with injustice! Being upset and as a sign of protest, he withdrew his hand from my hand. He went a few steps forward, stopped and said: I do not see the reason behind his being wronged as anything but humiliation! I said to myself: By God, what you are saying is worse than what you had said before. So I retorted: By God, on the day he was ordered to take Surah -Bara'ah from your comrade and to convey it to the atheists, God did not humiliate him!

Ibn Abbas reports: Hearing this answer, he turned his face from me, did not say anything, parted with me and went his way.178 Ibn Abbas has been reported by Ahmad ibn Tahir in Tarikh Baghdad, as saying: During the first days of Umar's caliphate, I went to him while there was a bowl of dates before him.

He offered me to eat and I took just one date while he ate up all the dates and drank a jug of water after it. Leaning on a pillow, he turned to me and said: Where do you come from? I said: I am coming from the mosque. He said: Why did you leave your cousin? I had the impression that he was talking about Abdullah Ja'far. I said: He was busy with his grandchild. He said: I do not mean him. I mean great man of Ahl al-Bayt ('Ali). I said: He is busy with irrigation of the trees as well as recitation of the Holy Qur'an. He said: O Abdullah, the blood of the camels sacrificed be in your charge (swearing by at that time) if you do not answer my question.

قُلتُ: يَا رَسولَ اللهِ، مَنِ النَّاكِثُونَ؟ قَالَ: الَّذينَ يُبَايعُونَهُ بِالْمَدينَةِ وَيَنْكُثُونَ بِالْبَصْرَةِ. قُلتُ: مَنِ الْقَاسِطُونَ؟ قَالَ: مُعَاوِيَةُ وَأَصْحَابُهُ مِنْ أَهْلِ الشَّامِ. قُلتُ: مَنِ الْمَارِقُونَ؟ قَالَ: أَصْحَابُ النَّهْرَوَانِ.

فَقالَ مَوْلَى أُمِّ سَلَمَةَ: فَرَّجْتَ عَنِّي، فَرَّجَ اللهُ عَنْك. وَاللهِ لاَ سَبَبْتُ عَلِيّاً أَبَداً. فِي أَخْبَارٍ أَوْرَدَهَا الزُّبَيْرُ بْنُ بَكَّارٍ: كَانَ الزُّبَيْرُ بْنُ بَكَّارِ بْنِ عَبْدِ اللهِ بْنِ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ بْنِ العَوَّامِ مِنْ أَشَدِّ النَّاسِ عِنَاداً لأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ. وَقَدْ رَوَى عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنِّي لأُمَاشِي عُمَرَ بْنَ الْخَطَّابِ فِي سِكَّةٍ مِنْ سِكَكِ الْمَدِينَةِ إِذْ قَالَ لِي: يَا بْنَ عَبَّاسٍ، مَا أَظُنُّ صَاحِبَكَ إِلاَّ مَظْلُوماً.

قُلتُ فِي نَفْسِي: وَاللهِ لاَ يَسْبِقُنِي بِهَا. فَقُلْتُ: يَا أَمِيرَ المُؤْمِنِينَ، فَ?رُدُدْ ظُلاَمَتَهُ. فَانْتَزَعَ يَدَهُ مِنْ يَدِي وَمَضَى وَهُوَ يُهَمْهِمُ سَاعَةً. ثُمَّ وَقَفَ فَلَحِقْتُهُ فَقالَ: يَا بْنَ

عَبَّاس، مَا أَظُنُّهُمْ مَنَعَهُمْ مِنْهُ إِلاَّ أَن اسْتَصْغَرُوهُ. فَقُلْتُ فِي نَفْسِي: هَذِهِ وَاللهِ شَرٌّ مِنَ الأُولَى. فَقُلْتُ: وَاللهِ مَا اسْتَصْغَرَهُ اللهُ حِينَ أَمَرَهُ أَنْ يَأْخُذَ سُورَةَ بَرَاءَةٍ مِنْ صَاحِبِكَ. قَالَ: فَأَعْرَضَ عَنِّي.

وَرَوَى أَحْمَدُ بْنُ أَبِي طَاهِرٍ فِي تَارِيخِ بَغْدَادَ بِسَنَدِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ عَلَى عُمَرَ

I said: Ask your question. He said: Is he still thinking of caliphate? I said: Yes. He said: Does he think that the Messenger of Allah has appointed him as caliph? I said: Yes and added: I asked my father about ‘Ali’s right to caliphate and he said: ‘Ali is right! Umar said: The Holy Prophet sometimes uttered certain words for which there was no proof or excuse! In fact, he used to point out this issue once in a while. Even in his deathbed, he wanted to explicitly mention his name but as I was worried about Islam and feared that it might be threatened, I stopped him from mentioning his name expressly!

By the Lord of this Ka’bah, Quraysh had never unanimity about ‘Ali’s caliphate. If he were in charge of affairs, all the Arabs from around Medina would oppose him and break their allegiance. As the Messenger of Allah noticed that I knew his intention, he did not say anything in this relation, so what God had destined was implemented! The author of the book says these words of Umar refer to ink, pen, and paper which had to be brought on the order of the Holy Prophet but Umar stopped him, saying: This man is saying delirium because of much pain. The book of God is sufficient for us.[179]

This is an indication to the famous incident when Umar prevented the Holy Prophet from writing down his will, claiming that the Holy Prophet was hallucinating!

Let us go back to what Zubayr ibn Bakkar has related. He has quoted his uncle Mus’ab as saying: The agent of Mu'nisah summoned a man to the court presided over by Sharik ibn Abdullah as judge, filing a suit against him. The judge was carefully listening to the statements of both parties to avoid any mistake. Amid this, Mu’nisah’s agent who had the upper hand and his support, arrogantly attacked the other party, yelling at him.

Finding that the agent’s moves were against the court’s order and disrespect for the judge, Sharik protested by saying: Shut up! The agent said: Do you know who I am? I am the agent of Mu’nisah! The judge ordered the slave in charge of executing the court’s order to give him some slaps in the face. The slave too did so.

فِي أَوَّلِ خِلاَفَتِهِ وَقَدْ أُلْقِيَ لَهُ صَاعٌ مِنْ تَمْرٍ عَلَى خَصْفَةٍ، فَدَعَانِي لِلأَكْلِ. فَأَكَلْتُ

تَمْرَةً وَاحِدَةً وَأَقْبَلَ يَأْكُلُ حَتَّى أَتَى عَلَيْهِ. ثُمَّ شَرِبَ مِنْ جَرٍّ كَانَ عِنْدَهُ وَاسْتَلْقَى عَلَى مَرْفَقَةٍ لَهُ. ثُمَّ قَالَ: مِنْ أَيْنَ جِئْتَ يَا عَبْدَ اللهِ؟ قُلتُ: مِنَ الْمَسْجِد. قَالَ: كَيْفَ خَلَّفْتَ بَنِي عَمِّكَ؟ فَظَنَنْتُهُ يَعْنِي عَبْدَ اللهِ بْنَ جَعْفَرٍ، فَقُلْتُ: خَلَّفْتُهُ يَلْعَبُ مَعَ أَتْرَابِهِ. قَالَ: لَمْ أَعْنِ ذَلِكَ؛ إِنَّمَا عَنَيْتُ عَظِيمَكُمْ أَهْلَ الْبَيْت. قُلتُ: خَلَّفْتُهُ يَمْتَحُ بِالْغَرْبِ عَلَى نَخْلاَتٍ لَهُ وَهُوَ يَقْرَأُ الْقُرْآنَ. فَقالَ: يَا عَبْدَ اللهِ، عَلَيْكَ دِمَاءُ الْبُدْنِ إِنْ كَتَمْتَنِيهَا؛ أَبَقِيَ فِي نَفْسِهِ شَيْءٌ مِنْ أَمْرِ الْخِلاَفَةِ؟ قُلتُ: نَعَمْ. قَالَ: أَيَزْعُمُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ جَعَلَهَا لَهُ؟ قُلتُ: نَعَمْ. وَأَزِيدُكَ، سَأَلْتُ أَبِي عَمَّا يَدَّعِيهِ فَقالَ: صَدَقَ. فَقالَ عُمَرُ: لَقَدْ كَانَ مِنْ رَسُولِ اللهِ فِي أَمْرِهِ ذَرْوٌ مِنْ قَوْلٍ لاَ يُثْبِتُ حُجَّةً وَلاَ يَقْطَعُ عُذْراً، وَقَدْ كَانَ يَرْبَعُ فِي أَمْرِهِ وَقْتاً مَا. وَلَقَدْ أَرَادَ فِي مَرَضِهِ أَنْ يُصَرِّحَ ب?سْمِهِ فَمَنَعْتُ مِنْ ذَلِكَ إِشْفَاقاً وَحِيطَةً عَلَى الإِسْلاَمِ. لاَ وَرَبِّ هَذِهِ الْبَيِّنَةِ، لاَ تَجْتَمِعُ عَلَيْهِ قُرَيْشٌ أَبَداً. وَلَوْ وَلِيَهَا لاَنْتَقَضَتْ عَلَيْهِ الْعَرَبُ مِنْ أَقْطَارِهَا. فَعَلِمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنِّي عَلِمْتُ مَا فِي نَفْسِهِ فَأَمْسَكَ وَأَبَى اللهُ إِلاَّ إِمْضَاءَ مَا حَتَمَ.

وَهَذَا إِشَارَةٌ مِنْ عُمَرَ إِلَى الْيَوْمِ الَّذِي قَالَ فِيهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِئْتُونِي بِدَوَاةٍ وَكَتِف. فَقالَ عُمَرُ: إِنَّ الرَّجُلَ لَيَهْجُرُ. وَلْنَرْجِعْ إِلَى مَا رَوَاهُ الزُّبَيْرُ بْنُ بَكَّارٍ: قَالَ حَدَّثَنِي عَمِّي مُصْعَبٌ عَنْ جَدِّي عَبْدِ اللهِ بْنِ مُصْعَب قَالَ: تَقَدَّمَ وَكِيلٌ مِنْ مُؤْنِسَةَ إِلَى شَرِيكِ بْنِ عَبْدِ اللهِ الْقَاضِي مَعَ خَصْمٍ لَهُ، فَإِذَا الْوَكِيلُ مُدِلٌّ بِمَوْضِعِهِ مِنْ مُؤْنِسَةَ، فَجَعَلَ يَسْطُو عَلَى خَصْمِهِ وَيَغْلُظُ لَهُ. فَقالَ لَهُ شَرِيكٌ: كُفَّ لاَ أُمَّ لَكَ. فَقَالَ: أَوَتَقُولُ لِي هَذَا؟

The agent left the court for Mu’nisah’s house with humiliation and filed a complaint against the judge. Mu’nisah immediately wrote a letter to Mahdi, the Abbasid ruler, complaining of the judge’s attitude towards his agent. Mahdi too dismissed the judge from his position with a reproach to the effect: Should a person like you judge among Muslims? The judge said: For what reason, o Amir al-Mu’minin? Mahdi said: Your opinion is against all people in relation to caliphate and have your own idea of Imamate!

Sharik said: I have no religion other than that of all people. How can I oppose them then? As for the question of Imamate and leadership, I should say that I have no Imam or leader except the Book of Allah and the tradition of the Holy Prophet. As for your saying that I am not competent for judgment, it is you who have appointed me! If you have committed any mistake, you have to ask for forgiveness.

Furthermore, if you have not made any mistake in your choice, you are bound to it and have to reinstate me!

Mahdi asked: What is your opinion about ‘Ali? Sharik said: My opinion is the same as that of your grandfathers, Abbas and Abdullah. Mahdi said: What was their opinion on this issue? Sharik said: As for Abbas, when he died he believed that ‘Ali was the best among the companions and stood by this belief till the end of his life, for the elderly companions and Muhajir were in need of ‘Ali in solving the most complicated problems and in all events but ‘Ali was not in need of anyone!

As for Abdullah Ibn Abbas, he is the one who fought alongside ‘Ali and was present actively in all the battles, carried out ‘Ali’s orders and considered ‘Ali as his leader. Disobeying ‘Ali’s orders was a great sin for him! If ‘Ali’s Imamate was unjust, the first person involved in this issue, was your father Abdullah, for he was a jurisprudent and well-versed in the divine injunctions! Hearing this, Mahdi, the Abbasid ruler, kept silent and Sharik left the court. Between this debate and his dismissal, it was only one week.180

Zubayr ibn Bakkar has related: Addressing Ibn Abbas, Abdullah ibn Zubayr said: It was you who fought Umm al-Mu’minin (the mother of the believers) and the disciples of the Holy Prophet (Talhah and Zubayr) and voted in favor of temporary marriage!

فَأَنَا قَهْرُمَانُ مُؤْنِسَةَ. فَقالَ: يَا غُلاَمُ، إصْفَعْهُ. فَصَفَعَهُ عَشْرَةَ صَفْعَات. فَانْصَرَفَ بِخِزْيٍ فَدَخَلَ عَلَى مُؤْنِسَةَ فَشَكَى إِلَيْهَا مَا صَنَعَ شَرِيكٌ بِهِ. فَكَتَبَتْ رُقْعَةً إِلَى الْمَهْدِيِّ تَشْكُو شَرِيكاً وَمَا صَنَعَ بِوَكِيلِهَا، فَعَزَلَهُ. وَكَانَ قَبْلَ هَذَا قَدْ دَخَلَ إِلَيْهِ فَأَغْلَظَ لَهُ الْكَلاَمَ وَقالَ لَهُ: مَا مِثْلُكَ مَنْ يُوَلَّى أَحْكَامَ الْمُسْلِمِينَ. قَالَ: وَلِمَ يَا أَمِيرَ المُؤْمِنِينَ؟ قَالَ: لِخِلاَفِكَ الْجَمَاعَةَ وَلِقَوْلِكَ بِالإِمَامَةِ. قَالَ: مَا أَعْرِفُ ديناً إِلاَّ عَنِ الْجَمَاعَةِ، فَكَيْفَ أُخَالِفُهَا وَعَنْهَا أَخَذْتُ دِينِي. وَأَمَّا الإِمَامَةُ فَمَا أَعْرِفُ إِمَاماً إِلاَّ كِتَابَ اللهِ وَسُنَّةَ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. فَهُمَا إِمَامَايَ وَعَلَيْهِمَا عَقْدِي. فَأَمَّا مَا ذَكَرَ أَمِيرُ المُؤْمِنِينَ أَنَّ مَا مِثْلِي يُوَلَّى أَحْكَامَ المُسْلِمِينَ، فَذَاكَ شَيْءٌ أَنْتُمْ فَعَلْتُمُوهُ. فَإِنْ كَانَ خَطَأً وَجَبَ عَلَيْكُمُ الإِسْتِغْفَارَ مِنْهُ، وَإِنْ كَانَ صَوَاباً وَجَبَ عَلَيْكُمُ الإِمْسَاكُ عَنْهُ. قَالَ: مَا تَقُولُ فِي عَلِيِّ بْنِ أَبِي طَالِب؟ قَالَ: مَا قَالَ فِيهِ جَدَّاكَ الْعَبَّاسُ وَعَبْدُ اللهِ. قَالَ: وَمَا قَالاَ؟ قَالَ: أَمَّا الْعَبَّاسُ فَمَاتَ وَهُوَ عِنْدَهُ أَفْضَلُ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. وَقَدْ شَاهَدَ كُبَرَاءَ الصَّحَابَةِ الْمُهَاجِرِينَ يَحْتَاجُونَ إِلَيْهِ فِي الْحَوَادِثِ وَلَمْ يَحْتَجْ إِلَى أَحَدٍ مِنْهُمْ حَتَّى خَرَجَ مِنَ الدُّنْيَا. وَأَمَّا عَبْدُ اللهِ بْنُ عَبَّاسٍ رَضِيَ اللهُ عنهُ فَضَارَبَ مَعَهُ بِسَيْفَيْنِ وَشَهِدَ حُرُوبَهُ وَكَانَ فِيهَا رَأْساً مُتَّبَعاً وَقَائِداً مُطَاعاً. فَلَوْ كَانَتْ إِمَامَتُهُ جَوْراً كَانَ أَوَّلَ مَنْ يَقْعُدُ عَنْهُ

أَبُوكَ لِعِلْمِهِ بِدِينِ اللهِ وَفِقْهِهِ فِي أَحْكَامِ اللهِ.

فَسَكَتَ الْمَهْدِيُّ وَخَرَجَ شَرِيكٌ، فَمَا كَانَ بَيْنَ عَزْلِهِ وَبَيْنَ هَذَا الْمَجْلِسِ إِلاَّ جُمُعَةٌ أَوْ نَحْوُهَا. حَدَّثَ الزُّبَيْرُ قَالَ: إِنَّ ابْنَ الزُّبَيْرِ قَالَ لِإِبْنِ عَبَّاسٍ: قَاتَلْتَ أُمَّ الْمُؤْمِنِينَ وَحَوَارِيَّ رَسُولِ

Abdullah said: You, your father, and you maternal uncle brought her to the battlefield. She was called the mother of believers by us and it was thanks to us she was honored with this title. We too were good children for her. May God forgive her. It was you and your father who fought ‘Ali. If ‘Ali was a virtuous and believing man, you have then gone astray. If ‘Ali was an unbeliever, you have then brought yourselves the wrath of God by fleeing from fighting him. As for temporary marriage, I heard the Messenger of Allah allowing it and deeming it lawful; therefore, I issued so.181

Mutrif ibn Mughirah ibn Shu’bah has been quoted by Zubayr as saying: My father and I went to see Mu’awiyah. My father regularly visited him, talked to him, and after leaving him informed me of their discussion. He spoke well of Mu’awiyah and praised his witticism. One night when he came home, he was upset and refused to eat dinner. An hour passed but neither he nor I said anything.

This silence was not without reason. I thought I had done something wrong so I mustered courage and asked the reason. He said: My son, tonight I have come from the presence of the most evil person on the earth. I said: Who is he? He said: It is Mu’awiyah. I said: Why? He said: After an hour of speaking to him, I said: O Amir al-Mu’minin! Now that your honor has reached its climax, how good it would be for you to dispense justice, to improve your behavior and to be engaged in good deeds.

Mu’awiyah said: What do you mean? I said: It would be appropriate for you to do favor to your brethren from Banu-Hashim who have long been wronged under your rule and to observe bonds of relationship, for they have no power to be feared from!

Mu’awiyah said: Never such an offer is acceptable to me. A man of Taym tribe (Abu-Bakr) took the power and dispensed justice. He did what he should have done. But by God, soon he passed away, was hidden under the earth, and his name was buried too. If he is sometimes remembered they only say: Abu-Bakr did such and such. Then a man from Banu-’Adi tribe (Umar) came to power. He endeavored much and during his ten-year rule rendered valuable services. But by God, soon there was no name of him and if he is sometimes remembered it is said: Umar did such and such.

اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَفْتَيْتَ بِتَزْوِيجِ الْمُتْعَةِ. قَالَ: أَنْتَ أَخْرَجْتَهَا وَأَبُوكَ

وَخَالُكَ، وَبِنَا سُمِّيَتْ أُمَّ الْمُؤْمِنِينَ، وَكُنَّا لَهَا خَيْرَ بَنِينَ فَتَجَاوَزَ اللهُ عَنْهَا. وَقَاتَلْتَ أَنْتَ وَأَبُوكَ عَلِيّاً، فَإِنْ كَانَ عَلِيٌّ مُؤْمِناً فَقَدْ ضَلَلْتُمْ بِقِتَالِكُمْ أَمِيرَ المُؤْمِنِينَ، وَإِنْ كَانَ كَافِراً فَقَدْ بُؤْتُمْ بِسَخَطٍ مِنَ اللهِ وَرَسُولِهِ بِفِرَارِكُمْ مِنَ الزَّحْفِ.

وَأَمَّا الْمُتْعَةُ فَإِنَّا نُحِلُّهَا؛ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يُحِلُّهَا وَيُرَخِّصُ فِيهَا فَأَفْتَيْتُ فِيهَا.

حَدَّثَ الزُّبَيْرُ عَنْ مُطْرِف بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: وَفِدْتُ مَعَ أَبِي الْمُغِيرَةِ عَلَى مُعَاوِيَةَ، وَكَانَ أَبِي يَأْتِيه فَيَتَحَدَّثُ مَعَهُ ثُمَّ يَنْصَرِفُ إِلَيَّ فَيَذْكُرُ مُعَاوِيَةَ وَيَعْجَبُ بِمَا يَرَى مِنْهُ، إِذْ جَاءَ ذَاتَ لَيْلَةٍ فَأَمْسَكَ عَنِ الْعِشَاءِ وَرَأَيْتُهُ مُغْتَمّاً مُنْذُ اللَّيْلَةِ. فَانْتَظَرْتُهُ سَاعَةً وَظَنَنْتُ أَنَّهُ لِشَيْءٍ حَدَثَ فِينَا وَفِي عِلْمِنَا. فَقُلْتُ: مَا لِيَ أَرَاكَ مُغْتَمّاً مُنْذُ اللَّيْلَةِ؟ فَقَالَ: يَا بُنَيَّ، جِئْتُ مِنْ عِنْد أَخْبَث النَّاس. قُلتُ: وَمَا ذَاكَ؟ قَالَ: قُلتُ لَهُ وَقَدْ خَلَوْتُ بِهِ: إِنَّكَ قَدْ بَلَغْتَ سِنّاً، يَا أَمِير المُؤْمِنِينَ، فَلَوْ أَظْهَرْتَ عَدْلاً وَبَسَطْتَ خَيْراً، فَإِنَّكَ قَدْ كَبُرْتَ. وَلَوْ نَظَرْتَ إِلَى إِخْوَتِكَ مِنْ بَنِي هَاشِمٍ فَوَصَلْتَ أَرْحَامَهُمْ، فَوَاللهِ مَا عِنْدَهُمُ الْيَوْمَ شَيْءٌ تَخَافُهُ. فَقَالَ: هَيْهَاتَ هَيْهَاتَ! مَلَكَ أَخُو بَنِي تَيْمٍ فَعَدَلَ وَفَعَلَ مَا فَعَلَ، فَوَاللهِ مَا عَدَا أَنْ هَلَكَ فَهَلَكَ ذِكْرُهُ إِلاَّ أَنْ يَقُولَ قَائِلٌ: أَبُو بَكْرٍ. ثُمَّ مَلَكَ أَخُو بَنِي عَدِيّ فَاجْتَهَدَ وَشَمَّرَ عَشْرَ سِنِينَ. فَوَاللهِ مَا عَدَا أَنْ هَلَكَ فَهَلَكَ ذِكْرُهُ إِلاَّ أَنْ يَقُولَ قَائِلٌ: عُمَرُ. ثُمَّ مَلَكَ عُثْمَانُ فَمَلَكَ رَجُلٌ

Then the power came to Uthman, a man of Umayyad like whom there is no one in terms of lineage! He did what he should have done. But by God, soon he passed away and there is no name of him and of his performance. But this brother of Banu-Hashim, that is the Messenger of Allah, is remembered well five times a day on the minarets of Mosque as “I bear witness that Muhammad is the Messenger of Allah”! Is there any hope for me not to hear this name! May you mourn your mother for giving me such an offer! No, by God, I will not remain calm unless this name is buried and there is no sign of it. These words of him about the Messenger of Allah do not mean anything other than his weak belief in him.182

Zubayr has quoted the distinguished men of Hadith as saying: One day Mihqan ibn Abi-Mihqan Dabbi went to see Mu’awiyah, saying: O Amir al-Mu’minin! Now that I am in your presence I am coming to you from the presence of a man who is the meanest, the most avaricious, the feeblest in speech, and the

most timid among Arabs! Mu’awiyah said: Who is he? Mihqan said: ‘Ali ibn Abi-Talib! Finding these words in his own favor, Mu’awiyah said to the people of Syria: Listen what this Iraqi brother is saying!

Take care to give him due honor. Then Mu’awiyah asked Mihqan to repeat what he had said. Mihqan repeated what he had said! Mu’awiyah said: Woe to you, o fool! How do you consider ‘Ali as the meanest while his father is Abu-Talib, his grandfather is Abdul Muttalib, and his wife is Fatimah the daughter of the Messenger of Allah?

How do you consider ‘Ali as the most avaricious man among the Arabs while by God, if there is a house filled with gold and another house filled with straw at his disposal, he will give away the gold before the straw. Can you accuse him of being timid while by God, if two hostile groups stand face to face, the only valiant man who will boldly attack the enemy is no one but ‘Ali?

And how can you consider ‘Ali the feeblest in speech while by God no one introduced the art of eloquence among Quraysh except him. Then he said: The mother of Mihqan bore a son who is meaner, more avaricious, more timid, and feebler in speech! By God, if it were not for what you know, I would certainly have you beheaded. Take care not to repeat this again! May God curse you. Mihqan said: By God! You have done more injustice to him than me, for you know how supreme his position is; yet, you fought him!

لَمْ يَكُ أَحَدٌ فِي مِثْلِ نَسَبِهِ وَفَعَلَ مَا فَعَلَ وَعُمِلَ بِهِ مَا عُمِلَ. فَوَاللهِ مَا عَدَا أَنْ هَلَكَ فَهَلَكَ ذِكْرُهُ وَذِكْرُ مَا فُعِلَ بِهِ. وَإِنَّ أَخَا بَنِي هَاشِمٍ يُصَاحُ بِهِ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ. فَأَيُّ عَمَلٍ يَبْقَى بَعْدَ هَذَا، لاَ أُمَّ لَكَ؟ لاَ وَاللهِ إِلاَّ دَفْناً دَفْناً. وَهَذَا الْكَلاَمُ فِي حَقِّ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَدُلُّ عَلَى وَهْنِ عَقِيدَتِهِ فِيهِ.

حَدَّثَ الزُّبَيْرُ عَنْ رِجَالِهِ قَالَ: دَخَلَ مِحْقَنُ بْنُ أَبِي مِحْقَنٍ الضَّبِّيُّ عَلَى مُعَاوِيَةَ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، جِئْتُكَ مِنْ عِنْدِ أَلأَمِ الْعَرَبِ وَأَبْخَلِ الْعَرَبِ وَأَعْيَا الْعَرَبِ وَأَجْبَنِ الْعَرَبِ. قَالَ: وَمَنْ هُوَ يَا أَخَا بَنِي تَمِيمٍ؟ قَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ. قَالَ مُعَاوِيَةُ: إِسْمَعُوا يَا أَهْلَ الشَّامِ مَا يَقُولُ أَخُوكُمُ الْعِرَاقِيُّ. فَابْتَدَرُوهُ أَيُّهُمْ يَنْزِلُ عَلَيْهِ وَيُكْرِمُهُ. فَلَمَّا تَصَدَّعَ النَّاسُ عَنْهُ قَالَ: كَيْفَ قُلْتَ؟ فَأَعَادَ عَلَيْهِ. فَقَالَ لَهُ: وَيْحَكَ يَا جَاهِلُ، كَيْفَ يَكُونُ أَلأَمَ الْعَرَبِ وَأَبُوهُ أَبُو طَالِبٍ وَجَدُّهُ عَبْدُ الْمُطَّلِبِ وَامْرَأَتُهُ فَاطِمَةُ بِنْتُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ؟! وَأَنَّى يَكُونُ أَبْخَلَ الْعَرَبِ فَوَاللهِ لَوْ كَانَ لَهُ بَيْتَانِ بَيْتُ تِبْنٍ وَبَيْتُ تِبْرٍ لأَنْفَدَ تِبْرَهُ قَبْلَ تِبْنِهِ؟! وَأَنَّى يَكُونُ أَجْبَنَ الْعَرَبِ

فَوَاللهِ مَا إِلْتَقَتْ فِئَتَانِ قَطُّ إِلاَّ كَانَ فَارِسَهُمْ غَيْرَ مُدَافَعٍ؟! وَأَنَّى يَكُونُ أَعْيَا الْعَرَبِ فَوَاللهِ مَا سَنَّ الْبَلاَغَةَ لِقُرَيْشٍ غَيْرُهُ؟! وَلَمَا قَامَتْ أُمٌّ مِحْقَنٍ عَنْهُ أَلاَمُ فَأَبْخَلُ وَأَجْبَنُ وَأَعْيَا لِبَظْرِ أُمِّهِ. فَوَاللهِ لَوْلاَ مَا تَعْلَمُ لَضَرَبْتُ الَّذِي فِيهِ عَيْنَاكَ، فَإِيَّاكَ، عَلَيْكَ لَعْنَةُ اللهِ، وَالْعَوْدَةُ إِلَى مِثْلِ ذَلِكَ. قَالَ: وَاللهِ أَنْتَ أَظْلَمُ مِنِّي؛ فَعَلَى

Mu'awiyah said: Enmity with him is over power and domination not over anything else! Mihqan said: Have you traded power with divine wrath and painful punishment? Mu'awiyah said: It is not so.
I know something about God which you do not know, for He stated

"My mercy encompasses all things" (***7:156***).

[Mu'awiyah does not know that this verse will not include him, for the rest of the verse is

"so I will ordain it (***especially***) ***for those who guard*** (***against evil***)***"***] 183

The Messenger of Allah has been quoted by Bakkar on the authority of Ammar ibn Yasir as saying: "I advise the Imamate of 'Ali to one who believes in Allah and has accepted my prophethood, for whoever accepts 'Ali's Imamate has accepted my Imamate and whoever accepts 'Ali's Imamate is certainly under the Imamate of God. Whoever has love for 'Ali in his heart, it is mixed with his love for me and whoever has love for me has love for God. 184

'Ali's Valor

All the people unanimously believe that during the battle of Uhud, Gabriel came down, saying: There is no man more valorous than 'Ali and there is no sword sharper than that of 'Ali. Khawarizmi has quoted Muhammad ibn 'Ubaydullah ibn Abi-Rafi' as saying: On the day of Uhud, Gabriel with a loud voice declared: There is no man more valorous than 'Ali and there is no sword sharper than that of 'Ali. This narration has been frequently related. 185

Abu-Umar Zahid has reported on the authority of Ibn Abbas as saying: One day, the Messenger of Allah rejoicingly said: I am a valorous man, the son of a valorous man, and the brother of a valorous man. As for saying: I am a valorous man, he was unanimously believed to be a valorous man among Arabs. As for saying: I am the son of a valorous man, as we know he is the son of prophet Ibrahim, the friend of Allah, for God describes him so in the verse

"They said: We heard a youth called Ibrahim speak of them" (***21:60***).

As for calling himself the brother of a valorous man, he is 'Ali's brother, for Gabriel, the divine caller, on the day of Badr when he was rejoicingly going up the heaven, said: There is no man more valorous that 'Ali and there is no sword sharper than that of 'Ali. 186

أَيّ شَيْءٍ قَاتَلْتَهُ وَهَذَا مَحَلُّهُ؟ قَالَ: عَلَى خَاتَمِي هَذَا حَتَّى يَجُوزَ بِهِ أَمْرِي. قَالَ: فَحَسْبُكَ ذَلِكَ عِوَضاً مِنْ سَخَطِ اللهِ وَأَلِيمِ عَذَابِهِ. قَالَ: لاَ يَا بْنَ مِحْقَنٍ، وَلَكِنِّي أَعْرِفُ مِنَ اللهِ مَا جَهِلْتَ حَيْثُ يَقُولُ تَعالَى: ?وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ? حَدَّثَ الزُّبَيْرُ بْنُ بَكَّارٍ بِإِسْنَادِهِ إِلَى عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَالَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أُوصِي مَنْ آمَنَ بِاللهِ وَصَدَّقَنِي بِوِلاَيَةِ عَلِيّ بْنِ أَبِي طَالِب. مَنْ تَوَلاَّهُ فَقَدْ تَوَلاَّنِي وَمَنْ تَوَلاَّنِي فَقَدْ تَوَلَّى اللهَ. وَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللهَ.

فِي حَدِيثِ الفُتُوَّةِ:

أَجْمَعَ النَّاسُ كَافَّةً عَلَى أَنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ نَزَلَ فِي غَزَاةِ أُحُد وَنَادَى: لاَ سَيْفَ إِلاَّ ذُو الْفِقَارِ وَلاَ فَتَى إِلاَّ عَلِيٌّ. وَقَدْ رَوَى الخَوارِزْمِيُّ وَغَيْرُهُ عَنْ مُحَمَّد بْنِ عُبَيْد اللهِ بْنِ أَبِي رَافِعٍ قَالَ: نَادَى الْمُنَادِي يَوْمَ أُحُد: لاَ سَيْفَ إِلاَّ ذُو الفِقَارِ وَلاَ فَتَى إِلاَّ عَلِيٌّ. وَقَدْ رَوَى هَذَا بِطُرُقٍ مُتَعَدِّدَةٍ.

وَرَوَى أَبُو عُمَرَ الزَّاهِدِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْمُصْطَفَى صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ ذَاتَ يَوْمٍ وَهُوَ نَشِيطٌ: أَنَا الْفَتَى ابْنُ الْفَتَى أَخُو الْفَتَى. فَقَوْلُهُ "أَنَا الْفَتَى" لأَنَّهُ فَتَى الْعَرَبِ بِإِجْمَاعٍ، أَيْ سَيِّدَهَا. وَقَوْلُهُ "ابْنُ الْفَتَى" يَعْنِي إِبْرَاهِيمَ الْخَلِيلَ عَلَيْهِ السَّلامُ فِي قَوْلِهِ عَزَّ وَجلَّ: ?قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيم? وَقَوْلُهُ "أَخُو الْفَتَى" يَعْنِي عَلِيّاً عَلَيْهِ السَّلامُ. وَهُوَ مَعْنَى قَوْلِ جِبْرِيلَ فِي يَوْمِ بَدْرٍ وَقَدْ عَرَجَ إِلَى السَّمَاءِ بِالْفَتْحِ

Ibn Abbas has been quoted as saying: I saw Abu-Dharr Ghifari while he was clutching Ka'bah's curtain, saying: Those who know and do not know me! I am Abu-Dharr. If you people keep on fasting in a way your statures become as thin as a thread and keep on praying so much that your backs become crooked, it will not benefit you unless you have the love for 'Ali.187

The author of the book says: If a man like Abu-Umar Zahid, a Sunni Muslim considers 'Ali as the most

pious and relates such a narration, is it fair to ignore it? Verily, it is love for the world and mammonism which keep the truths in the veil of ignorance.

وَهُوَ فَرِحٌ يَقُولُ: لاَ سَيْفَ إِلاَّ ذُو الْفِقَارِ وَلاَ فَتَى إِلاَّ عَلِيٌّ. وَعَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ وَهُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ وَهُوَ يَقُولُ: مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي، وَمَنْ لَمْ يَعْرِفْنِي فَأَنَا أَبُو ذَرٍّ. لَوْ صُمْتُمْ حَتَّى تَكُونُوا كَالأَوْتَارِ وَصَلَّيْتُمْ حَتَّى تَكُونُوا كَالْحَنَايَا مَا يَنْفَعُكُمْ ذَلِكَ حَتَّى تُحِبُّوا عَلِيّاً عَلَيْهِ السَّلامُ.

فَإِذَا كَانَ مِثْلُ هَذَا يَرْوِيهِ أَزْهَدُ النَّاسِ عِنْدَ السُّنَّةِ وَهُوَ أَبُو عُمَرَ الزَّاهِدُ كَيْفَ يَجُوزُ التَّغَابِي عَنْهُ لَوْلاَ مَحَبَّةُ الدُّنْيَا وَطَلَبُ الرِّئَاسَةِ؟!

‘Ali’s Posthumous Miracles

The learned Sheikh ibn Babawayh who is a scholarly man and one of the grandchildren of the great author, Abu-Jafar Muhammad ibn Babawayh, has written a book on the merits of Imam ‘Ali. He has bound himself to relate forty Hadiths, each narrated by forty men! In this book, a wonderful story has been recounted as follows:

The poet, Bubbagha' used to visit a king once a year. During one of those visits, the king happened to be in the hunting-ground. The vizier informed the king of the poet’s coming and he ordered to accommodate the poet in one of the palace rooms. He would sleep in that room at nights. This room had a door to the palace gate. The palace watchman used to raise his voice at midnight, crying out: O the unmindful, remember God. He would then say: Curse of God be upon the enemies of Mu’awiyah, and cursed ‘Ali!

The poet was being tormented by his voice but he had no option other than being patient. The poet happened to see in his dream the Messenger of Allah along with ‘Ali at the gate of palace. The Holy Prophet ordered ‘Ali to give the watchman a blow between the shoulders for cursing him for forty years. ‘Ali too did so. The poet woke up frightened! The next night, the poet expected to hear the same cry but there was no sign of the watchman and his crying.

The next morning, there was a hubbub in palace. Everyone was rushing to the watchman’s room. The poet asked about the event. He was told that a blow of the size of a hand palm had been dealt between the two shoulders of the watchman which had taken away peace from him. The scar was bleeding too! It was long before he died and went to hell! This was witnessed by forty people.[188]

In the city of Mosel, there was a man named Hamdan ibn Hamdun ibn Harth Adawi who had a severe rancor against ‘Ali. One of the residents of the city, who was intent to make a Hajj pilgrimage, went to see him for farewell, saying to him: I will meet your requests if you have any? Hamdan said: I want you to do something for me which is easy.

When you go to Medina for the visitation of the Messenger of Allah after you have completed your Hajj rituals, convey my message to the Holy Prophet by telling him: What feature of ‘Ali pleased you that you married your daughter to him? Was it his big belly, his slim legs, and his bald head that attracted you to do so? Hamdan emphasized his request and asked the Hajj pilgrim not to fail to do so.

فِي فَضَائِلِهِ الثَّابِتَةِ لَهُ بَعْدَ وَفَاتِهِ عَلَيْهِ السَّلامُ

رَوَى الشَّيْخُ الْعَالِمُ ابْنُ بَابَوَيْهَ، وَهُوَ رَجُلٌ فَاضِلٌ مِنْ أَعْقَابِ الشَّيْخِ الْمُصَنِّفِ الْكَبِيرِ الْمُعَظَّمِ الصَّدُوقِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ بَابَوَيْهَ فِي كِتَابٍ صَنَّفَهُ فِي فَضَائِلِ مَوْلاَنَا أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ، وَالْتَزَمَ أَنْ يَرْوِيَ أَرْبَعِينَ حَدِيثاً؛ كُلُّ حَدِيثٍ يَرْوِيهِ أَرْبَعُونَ رَجُلاً، وَذَكَرَ فِيهِ قِصَّةً عَجِيبَةً قَالَ: إِنَّ الشَّاعِرَ الْبَبُّغَاءَ وَفِدَ عَلَى بَعْضِ الْمُلُوكِ وَكَانَ يَفِدُ عَلَيْهِ فِي كُلِّ سَنَةٍ، فَوَجَدَهُ فِي الصَّيْدِ. فَكَتَبَ وَزِيرُ الْمَلِكِ يُخْبِرُهُ بِقُدُومِهِ، فَأَمَرَهُ بِأَنْ يُسْكِنَهُ فِي بَعْضِ دُورِهِ. وَكَانَ عَلَى بَابِ تِلْكَ الدَّارِ غُرْفَةٌ كَانَ الْبَبُّغَاءُ يَبِيتُ كُلَّ لَيْلَةٍ فِيهَا وَلَهَا مَطْلَعٌ إِلَى الدَّرْبِ. وَكَانَ كُلَّ لَيْلَةٍ يَخْرُجُ الْحَارِسُ بَعْدَ نِصْفِ اللَّيْلِ فَيَصِيحُ بِأَعْلَى صَوْتِهِ: يَا غَافِلِينَ اذْكُرُوا اللهَ عَلَى بَاغِضِي مُعَاوِيَةَ ـ لَعَنَهُ اللهُ ـ. وَكَانَ الشَّاعِرُ الْبَبُّغَاءُ يَنْزَعِجُ لِصَوْتِهِ. فَاتَّفَقَ فِي بَعْضِ اللَّيَالِي أَنَّ الشَّاعِرَ رَأَى فِي مَنَامِهِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَدْ جَاءَ هُوَ وَعَلِيٌّ عَلَيْهِ السَّلامُ إِلَى ذَلِكَ الدَّرْبِ وَوَجَدَ الْحَارِسَ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلامُ: يَا عَلِيُّ، إِصْفَعْهُ بِيَدِكَ، فَلَهُ الْيَوْمَ أَرْبَعُونَ سَنَةً يَسُبُّكَ. فَضَرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ بَيْنَ كَتِفَيْهِ. فَانْتَبَهَ الشَّاعِرُ مُنْزَعِجاً مِنَ الْمَنَامِ. ثُمَّ انْتَظَرَ الصَّوْتَ الَّذِي كَانَ مِنَ الْحَارِسِ كُلَّ وَقْتٍ فَلَمْ يَسْمَعْهُ، فَتَعَجَّبَ مِنْ ذَلِكَ. ثُمَّ رَأَى صِيَاحاً وَرِجَالاً قَدْ أَقْبَلُوا إِلَى دَارِ الْحَارِسِ، فَسَأَلَهُمُ الْخَبَرَ فَقَالُوا لَهُ: إِنَّ الْحَارِسَ حَصَلَ لَهُ بَيْنَ كَتِفَيْهِ ضَرْبَةٌ بِقَدْرِ الْكَفِّ وَهِيَ تَتَشَقَّقُ وَتَمْنَعُهُ الْقَرَارَ. فَلَمْ يَكُنْ وَقْتُ الصَّبَاحِ إِلاَّ وَقَدْ مَاتَ، وَشَاهَدَهُ بِهَذِهِ الْحَالِ أَرْبَعُونَ نَفْساً.

وَكَانَ بِبَلَدِ الْمَوْصِلِ شَخْصٌ يُقَالُ لَهُ: حَمْدَانَ بْنَ حَمْدُونَ بْنِ الْحَرْثِ الْعَدَوِيَّ كَانَ شَدِيدَ الْعِنَادِ كَثِيرَ الْبُغْضِ لِمَوْلاَنَا أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ. فَأَرَادَ بَعْضُ أَهْلِ الْمَوْصِلِ الْحَجَّ فَجَاءَ إِلَيْهِ يُوَدِّعُهُ وَيَقُولُ لَهُ: إِنَّنِي قَدْ عَزَمْتُ عَلَى الْخُرُوجِ إِلَى الْحَجِّ فَإِنْ كَانَ هُنَاكَ حَاجَةٌ تُعَرِّفُنِي حَتَّى أَقْضِيَهَا لَكَ. فَقَالَ لَهُ: إِنَّ لِي حَاجَةً مُهِمَّةً وَهِيَ سَهْلَةٌ عَلَيْك. فَقَالَ

After his arrival in Medina, visitation of the Holy Prophet's shrine, and expressing his own needs, the man forgot Hamden's message. At night, the man saw in his dream Imam 'Ali who said: Why did you not convey Hamden's message? So next day the man went to the holy shrine and conveyed Hamden's message to the Messenger of Allah, returned home and went to bed. Again in his dream he saw Imam 'Ali holding his hand and taking him to Hamden's house. Opening the door, 'Ali beheaded him with the knife he had in his hand. Cleaning the knife with the bed sheet, he put it in a corner of the ceiling and went out of the house. The pilgrim woke up and told his friends the whole story. He also noted down the date of the dream.

As for the house of Hamdan in Mosel, there was such a wailing that the ruler of Mosel woke up and asked for the reason. He was told that the owner of the house had been beheaded in his bed! The ruler ordered necessary investigation and arrest of suspected people. The people of Mosel were surprised as to how the event had happened, for neither the lock of the door had been broken nor was there any trace of the killer in the house. The ruler was at a loss! No one had entered the house and nothing had been stolen! The suspected neighbors were also in prison. There was no solution for this puzzle till the Hajj pilgrims returned home. The dreamer noticed that the neighbors were in prison! He asked the reason. He was told Hamdan had been beheaded in his house and the neighbors were in prison for investigation.

Being surprised and saying "God is the Greatest", the man took out his note of dream and read it loudly. They all noticed that Hamdan had been killed exactly the same night the Hajj pilgrim had his dream. They went to the house of Hamdan, took out the bed sheet stained with blood. He told them about his dream and then told people to bring down the knife from the ceiling. The ruler ordered all those held in prison to be free, for they found out that it was a true dream in which there was no doubt. Then people confessed to the truthfulness of 'Ali. This was a divine favor to the household of the Messenger of Allah.[189]

لَهُ: مُرْنِي بِهَا حَتَّى أَفْعَلَهَا. فَقَالَ: إِذَا قَضَيْتَ الْحَجَّ وَوَرَدْتَ الْمَدِينَةَ وَزُرْتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَخَاطِبْهُ عَنِّي وَقُلْ لَهُ: يَا رَسولَ الله، مَا أَعْجَبَكَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ حَتَّى تُزَوِّجَهُ بِابْنَتِكَ: عِظَمُ بَطْنِهِ أَوْ دِقَّةُ سَاقَيْهِ أَوْ صَلْعَةُ رَأْسِهِ؟ وَحَلَّفَهُ

وَعزَمَ عَلَيْهِ أَنْ يُبَلِّغَ هَذَا الْكَلاَمَ. فَلَمَّا وَرَدَ الْمَدِينَةَ وَقَضَى حَوَائِجَهُ نَسِيَ تِلْكَ الْوَصِيَّةَ فَرَأَى أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فِي مَنَامِهِ فَقالَ لَهُ: أَلاَ تُبَلِّغُ وَصِيَّةَ فُلاَنٍ إِلَيْكَ؟ فَانْتَبَهَ وَمَشَى لِوَقْتِهِ إِلَى الْقَبْرِ الْمُقَدَّسِ وَخَاطَبَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِمَا أَمَرَهُ الرَّجُلُ بِهِ. ثُمَّ نَامَ فَرَأَى أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَأَخَذَهُ وَمَشَى هُوَ وَإِيَّاهُ إِلَى مَنْزِلِ ذَلِكَ الرَّجُلِ وَفَتَحَ الأَبْوَابَ وَأَخَذَ مُدْيَةً فَذَبَحَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ بِهَا ثُمَّ مَسَحَ الْمُدْيَةَ بِمَلْحَفَةٍ كَانَتْ عَلَيْهِ، ثُمَّ جَاءَ إِلَى سَقْفِ بَابِ الدَّارِ فَرَفَعَهُ بِيَدِهِ وَوَضَعَ الْمُدْيَةَ تَحْتَهُ وَخَرَجَ. فَانْتَبَهَ الْحَاجُّ مُنْزَعِجاً من ذَلِكَ، وَكَتَبَ صُورَةَ الْمَنَامِ هُوَ وَأَصْحَابُهُ. وَانْتَبَهَ سُلْطَانُ الْمَوْصِلِ فِي تِلْكَ اللَّيْلَةِ وَأَخَذَ الْجِيرَانَ وَالْمُشْتَبَهِينَ وَرَمَاهُمْ فِي السَّجْنِ، وَتَعَجَّبَ أَهْلُ الْمَوْصِلِ مِنْ قَتْلِهِ حَيْثُ لَمْ يَجِدُوا نَقْباً وَلاَ تَسْلِيقاً عَلَى حَائِطٍ وَلاَ بَاباً مَفْتُوحاً وَلاَ قُفْلاً. وَبَقِيَ السُّلْطَانُ مُتَحَيِّراً فِي أَمْرِهِ مَا يَدْرِي مَا يَصْنَعُ فِي قَضِيَّتِهِ، فَإِنَّ وُرُودَ أَحَدٍ مِنَ الْخَارِجِ مُتَعَذَّرٌ مَعَ عَدَمِ هَذِهِ الْعَلاَمَاتِ وَلَمْ يُسْرَقْ مِنَ الدَّارِ شَيْءٌ الْبَتَّةَ. وَلَمْ يَزَلِ الْجِيرَانُ وَغَيْرُهُمْ فِي السِّجْنِ إِلَى أَنْ وَرَدَ الْحَاجُّ مِنْ مَكَّةَ فَلَقِيَ الْجِيرَانَ فِي السِّجْنِ فَسَأَلَ عَنْ سَبَبِ ذَلِكَ. فَقِيلَ لَهُ: إِنَّ فِي اللَّيْلَةِ الْفُلاَنِيَّةِ وُجِدَ فُلاَنٌ مَذْبُوحاً فِي دَارِهِ وَلَمْ يُعْرَفْ قَاتِلُهُ. فَكَبَّرَ وَقالَ لأَصْحَابِهِ: أَخْرِجُوا صُورَةَ الْمَنَامِ الْمَكْتُوبَةَ عِنْدَكُمْ. فَأَخْرَجُوهَا وَقَرَأُوهَا فَوَجَدُوا لَيْلَةَ الْمَنَامِ هِيَ لَيْلَةَ الْقَتْلِ. ثُمَّ مَشَى هُوَ وَالنَّاسُ بِأَجْمَعِهِمْ إِلَى دَارِ الْمَقْتُولِ فَأَمَرَ بِإِخْرَاجِ الْمَلْحَفَةِ وَأَخْبَرَهُمْ بِالدَّمِ الَّذِي فِيهَا، فَوَجَدُوهَا كَمَا قَالَ. ثُمَّ أَمَرَ بِرَفْعِ الرَّدْمِ فَرُفِعَ، فَوُجِدَ السِّكِّينُ تَحْتَهُ فَعَرَفُوا صِدْقَ مَنَامِهِ. فَأُفْرِجَ عَنِ الْمَحْبُوسِينَ وَرَجَعَ أَهْلُهُ إِلَى الإِيمَانِ وَكَانَ ذَلِكَ مِنْ أَلْطَافِ اللهِ تَعالَى فِي حَقِّ ذُرِّيَّتِهِ.

Abu-Dulaf had a son who had a rancor against ‘Ali. One day, a group of Dulaf’s friends were speaking about friendship and enmity with ‘Ali. One of them related a Hadith from the Holy Prophet who had said: O ‘Ali no one has love for you but he who is a pious believer and no one is your enemy but one who is the offspring of menstruation or a bastard!

Being furious with this, the son of Abu-Dulaf roughly said: What do you think of Abu-Dulaf’s wife? Has anyone had unlawful relation with her so as to give birth to a bastard. At this time, Abu-Dulaf entered and was informed of the matter. He said: There is no doubt about this narration. This son of mine is both the offspring of menstruation and a bastard! When I was sick and resting in my brother’s house a slave girl who was charged with doing my chores, entered the room. My heart was inclined to her. I told her about my desire. She refused and said she was menstruating. But I did not take heed of it and stressed

my own position. Hence I went to bed with her. This son is the offspring of that intercourse. Therefore, he is both the offspring of menstruation and a bastard.

The author of the book says: My father told me a story as follows: Being accompanied by my friends, I was going through the streets of Baghdad one day. On the way, I felt thirsty. I told one of my friends to fetch me water from one of the houses. He knocked the door of a house and asked for water. The other friends and I sat in a corner, waiting for him. We caught sight of two boys who were playing. One of them said: The Imam and leader after the Messenger of Allah is ‘Ali ibn Abi-Talib and the other one said: Abu-Bakr.

I said to myself: The Messenger of Allah truly said: O ‘Ali, no one loves you but a believer and no one is your enemy but an offspring of menstruation. At this time, a woman came out of the house with a bowl of water in her hand. She offered the bowl to me saying: For God’s sake, tell me what you were saying to yourselves! I said: I related a narration from the Messenger of Allah. She insisted that I should relate it once again. Therefore, I repeated it to her. She said: O gentleman! This Hadith is truthful, for these two children are my sons. The one who has a love for ‘Ali is the one I conceived when I was pure, and the other son is the one whom I conceived when I was menstruating. Hence he is ‘Ali’s enemy.190

وَكَانَ لأَبِي دَلَف وَلَدٌ فَتَحَادَثَ أَصْحَابُهُ فِي حُبّ عَلِيّ عَلَيْهِ السَّلامُ وَبُغْضِهِ. فَرَوَى بَعْضُهُمْ عَنِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: يَا عَلِيُّ، مَا يُحِبُّكَ إِلاَّ مُؤْمِنٌ تَقِيٌّ وَلاَ يُبْغِضُكَ إِلاَّ مُنَافِقٌ شَقِيٌّ أَوْ وِلْدُ زَنْيَةٍ أَوْ حَيْضَةٍ. فَقَالَ وَلَدُ أَبِي دَلَف: مَا تَقُولُونَ فِي الأَمِيرِ، هَلْ يُؤْتَى فِي أَهْلِهِ؟ فَقَالُوا: لاَ. فَقَالَ: وَاللهِ إِنّي أَشَدُّ النَّاسِ بُغْضاً لِعَلِيّ بْنِ أَبِي طَالِبٍ. فَخَرَجَ أَبُوهُ وَهَمَّ فِي التَّشَاجُرِ، فَقَالَ: مَا تَقُولُونَ؟ فَقَالُوا كَذَا وَكَذَا، وَحَكَوْا كَلاَمَ وَلَدِهِ. فَقَالَ: وَاللهِ إِنَّ هَذَا الْخَبَرَ لَحَقٌّ. وَاللهِ إِنَّهُ لَوَلَدُ زَنْيَةٍ وَحَيْضَةٍ مَعاً. إِنّي كُنْتُ مَرِيضاً فِي دَارِ أَخِي فِي حُمّىً ثَلاَثٍ فَدَخَلْتُ عَلَى جَارِيَتِهِ لِقَضَاءِ حَاجَةٍ فَدَعَتْنِي نَفْسِي إِلَيْهَا فَأَبَتْ وَقَالَتْ: إِنّي حَائِضٌ. فَكَابَرْتُهَا عَلَى نَفْسِهَا فَوَطَئْتُهَا فَحَمَلَتْ بِهَذَا الْوَلَدِ فَهُوَ لِزَنْيَةٍ وَحَيْضَةٍ مَعاً.

وَحَكَى وَالِدِي رَحِمَهُ اللهُ: إِجْتَزْتُ يَوْماً فِي بَعْضِ دُرُوبِ بَغْدَادَ مَعَ أَصْحَابِي فَأَصَابَنِي عَطَشٌ شَدِيدٌ فَقُلْتُ لِبَعْضِ أَصْحَابِي: أُطْلُبْ مَاءً مِنْ بَعْضِ الدُّورِ. فَمَضَى يَطْلُبُ الْمَاءَ وَوَقَفْتُ أَنَا وَبَاقِي أَصْحَابِي نَنْتَظِرِ الْمَاءَ وَصَبِيَّانِ يَلْعَبَانِ، أَحَدُهُمَا يَقُولُ: الإِمَامُ هُوَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ. وَالآخَرُ يَقُولُ: إِنَّهُ أَبُو بَكْرٍ. فَقُلْتُ: صَدَقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، مَا يُحِبُّكَ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُكَ إِلاَّ وِلْدُ

حَيْضَةٍ أَوْ زَنْيَةٍ. فَخَرَجَت الْمَرْأَةُ بِالْمَاءِ وَقَالَتْ: بِاللهِ عَلَيْكَ، أَسْمِعْنِي مَا قُلتَ. فَقُلْتُ: حَدِيثٌ رَوَيْتُهُ عَن النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لاَ حَاجَةَ إِلَى ذِكْرِهِ. فَكَرَّرَت السُّؤَالَ فَرَوَيْتُهُ لَهَا. فَقَالَتْ: وَاللهِ يَا سَيّدي، إِنَّهُ لَخَبَرُ صِدْقٍ. إِنَّ هَذَيْنِ وَلَدَايَ؛ الَّذِي يُحِبُّ عَلِيّاً وَلَدُ طُهْرٍ وَالَّذِي يُبْغِضُهُ حَمَلْتُهُ فِي الْحَيْضِ، جَاءَ وَالِدُهُ إِلَيَّ فَكَابَرَنِي عَلَى نَفْسِي حَالَةَ الْحَيْضِ وَنَالَ مِنّي فَحَمَلْتُ بِهَذَا الَّذِي يُبْغِضُ عَلِيّاً.

A pious man, who always admonished people, one day when he was delivering a sermon, started eulogizing ‘Ali and in this way quenched the thirst of people with the wholesome water of Wilayah. The sermon prolonged in a way the sun was about to set. At this time, the orator turned to the sun and said: O sun! Stop for moments so that I will bring to an end the eulogy of the Holy Prophet’s cousin and his son. Should you long for listening to his eulogy, hold your rein and listen to what I say to people. O sun, do you remember the day you stopped moving near sunset for my master, ‘Ali, so that he will perform his afternoon prayer? Let your pause today, be for his sake and his devotees!

Hearing the words of the orator, the sun returned to its former position, the sky became clearer and the sun stopped where it was till the eulogy of ‘Ali came to an end. This happened in the presence of a large group of people and they all saw it with their own eyes.

The author of the book says: In the city of Hillah there was a man known for his religiosity and recitation of the Holy Qur’an. The Jinn used to throw stones at him through the windows and tortured him every day in a way life had become hard for him but he had no way to escape from this plight! I saw stone-throwing with my own eyes. To stop the jinn’s’ persecution, the man resorted to supplication, prayers and recitation of the Holy Qur’an but it was useless! He then thought of threatening the jinn’s with ‘Ali. Hence, turning to them, he said: By God, if you do not stop throwing stones at me, I will seek help from ‘Ali and complain to him about you! After this, stone-throwing stopped and was not repeated again.

Once, the Emir of the city of Hillah went out for hunting. Seeing a bird on Mashhad al-Shams Tomb, he sent a falcon to chase it. The bird was flying away and the falcon chasing it. The little bird sought refuge in the house of ibn Nama, the renowned scholar but the falcon kept on chasing it till it caught the bird in its claws. Soon the falcon stopped moving, started shivering and became motionless! The entourage of Emir who were watching this scene with their own eyes reported the story to him. He realized that this place had a special sanctity with God! So he held the place in high esteem and had it repaired.[191]

وَكَانَ بَعْضُ الزُّهَّاد يَعِظُ النَّاسَ فَوَعَظَ فِي بَعْضِ الأَيَّامِ وَأَخَذَ يَمْدَحُ عَلِيّاً عَلَيْهِ السَّلامُ، فَقَارَبَتِ الشَّمْسُ لِلْغُرُوبِ وَاظْلَمَّ الأُفُقُ. فَقالَ مُخَاطِباً لِلشَّمْسِ شِعْراً:

لاَ تَغْرُبِي يَا شَمْسُ حَتَّى يَنْقَضِي مَدْحِي لِصِنْوِ الْمُصْطَفَى وَلِنَجْلِهِ وَاثْنِي عِنَانَكِ إِنْ أَرَدْتُ ثَنَاءَهُ أَنَسِيتِ يَوْمَكِ إِذْ رُددْت لأَجْلِهِ إِنْ كَانَ لِلْمَوْلَى وُقُوفُكِ فَلْيَكُنْ هَذَا الْوُقُوفُ لِخَيْلِهِ وَلِرِجْلِهِ

فَرَجَعَت الشَّمْسُ وَأَضَاءَ الأُفُقُ حَتَّى انْقِضَاءِ الْمَدْحِ. وَكَانَ ذَلِكَ بِمَحْضَرِ جَمَاعَةٍ كَثِيرَةٍ تَبْلُغُ حَدَّ التَّوَاتُرِ. وَاشْتَهَرَتْ هَذِهِ الْقِصَّةُ عِنْدَ الْخَوَاصِّ وَالْعَوَامِّ. وَكَانَ فِي الْحِلَّةِ شَخْصٌ مِنْ أَهْلِ الدِّينِ وَالصَّلاَحِ مَلاَزِمٌ لِتِلاَوَةِ الْكِتَابِ الْعَزِيزِ. فَرَجَمَهُ الْجِنُّ وَكَانَ تَأْتِي إِلَيْهِ الْحِجَارَةُ مِنَ الْخَزَائِنِ وَالرَّوَازِنِ الْمَسْدُودَةِ وَأَلَحُّوا عَلَيْهِ بِالرَّجْمِ وَأَضْجَرُوهُ. وَشَاهَدْتُ أَنَا الْمَوَاضِعَ الَّتِي كَانَ يَأْتِي الرَّجْمُ مِنْهَا. وَلَمْ يُقَصِّرْ فِي طَلَبِ الْعَزَائِمِ وَالتَّعَاوِيذِ وَوَضْعِهَا فِي مَنْزِلِهِ وَقِرَاءَتِهَا فِيهِ وَلَمْ يَنْقَطِعْ عَنْهُ الرَّجْمُ مُدَّةً. فَخَطَرَ بِبَالِهِ أَنْ دَخَلَ وَوَقَفَ عَلَى بَابِ الْبَيْتِ الَّذِي كَانَ يَأْتِي الرَّجْمُ مِنْهُ فَخَاطَبَهُمْ وَهُوَ لاَ يَرَاهُمْ وَقَالَ: وَاللهِ لَئِنْ لَمْ تَنْتَهُوا عَنِّي لأَشْكُوَنَّكُمْ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ. فَانْقَطَعَ عَنْهُ الرَّجْمُ فِي الْحَالِ وَلَمْ يَعُدْ إِلَيْهِ.

وَكَانَ بِالْحِلَّةِ أَمِيرٌ فَخَرَجَ يَوْماً إِلَى الصَّحْرَاءِ فَوَجَدَ عَلَى قُبَّةِ مَشْهَدِ الشَّمْسِ طَيْراً فَأَرْسَلَ عَلَيْهِ صَقْراً يَصْطَادُهُ فَانْهَزَمَ الطَّيْرُ مِنْهُ، فَتَبِعَهُ حَتَّى وَقَعَ فِي دَارِ الْفَقِيهِ ابْنِ نَمَا وَالصَّقْرُ يَتْبَعُهُ حَتَّى وَقَعَ عَلَيْهِ، فَتَشَنَّجَتْ رِجْلاَهُ وَجَنَاحَاهُ وَعَطَلَ. فَجَاءَ بَعْضُ أَتْبَاعِ الأَمِيرِ فَوَجَدَ الصَّقْرَ عَلَى تِلْكَ الْحَالِ فَأَخَذَهُ وَأَخْبَرَ مَوْلاَهُ بِذَلِكَ. فَاسْتَعْظَمَ هَذِهِ الْحَالَ وَعَرَفَ عُلُوَّ مَنْزِلَةِ الْمَشْهَدِ وَشَرَعَ فِي عِمَارَتِهِ.

Ibn Jawzi, the Hanbalite, in his book, Tadhkirat al-Khawas writes: Abdullah ibn Mubarak went on Hajj pilgrimage one year and took part in battle the next year. He kept on doing this for forty years. One year when it was time to go on Hajj pilgrimage, he went to a camel-sellers' market to but a camel for Hajj journey with five hundred Dinars. On his way, he came across a ruined place and saw an Alawi woman who was plucking a dead duck!

Abdullah said: What are you doing with this corpse the eating of which is unlawful? She said: O Abdullah! Do not ask question about that which does not concern you! Something passed in my mind. Perhaps this Alawi woman is in need of this corpse. So I repeated my question. She said: Abdullah now

that you insist, I have to disclose my secret to you. I am an Alawi woman without any guardian. I have four orphaned daughters. Their father has recently died. It is the fourth straight day that we are all hungry. As you know eating corpse under emergency is permissible. Hence, I have taken this dead duck to prepare a food with it!

Seeing this, I said to myself: O Abdullah, can you forget this scene? After thinking for a while I gave all my Dinars to her. The woman was so ashamed that she did not look at me. I returned home from that place while feeling that God had taken the desire of Hajj pilgrimage from me. After the Hajj season when all the Hajj pilgrims returned home, I went to see them to say: May God accept your Hajj pilgrimage. They too reciprocally said: May God accept your Hajj pilgrimage too, adding: We saw you in Arafat, Mina, and Mashar.

Knowing that I had not gone on Hajj pilgrimage, I said to myself: What does it all mean? During the same night, I saw the Messenger of Allah in my dream, saying to me: Abdullah! Don't be surprised. As you helped one of my oppressed children, I called God to create an angel like you to go on Hajj pilgrimage as your deputy every year till the Day of Judgment. Now if you wish, you can go on Hajj pilgrimage and if you do not desire, don't go, for that angel will do his duty.192

Ibn Jawzi has reported: In the lunar year 604, I told this story for Ahmad ibn Abdullah Moqaddas. He further reports: I read it in the book al-Moltaqal which I had inherited from my grandfather, Abul Faraj ibn Jawzi: An Alawi man was living with his wife and his daughters. After some time, he passed away. His wife reports: After the death of my husband, being afraid of the enemies' reproach, I left Balkh for Samarqand. Our arrival in this city was concurrent with winter when the weather was very cold. As I did not know anyone in the city, I took my daughters to a mosque and went out to find some food. I was at a loss.

وَنَقَلَ ابْنُ الْجَوْزِيّ، وَكَانَ حَنْبَلِيَّ الْمَذْهَب، فِي كِتَاب تَذْكِرَةُ الْخَوَاصّ: كَانَ عَبْدُ اللهِ بْنُ الْمُبَارَك يَحِجُّ سَنَةً وَيَغْزُو سَنَةً وَدَاوَمَ عَلَى ذَلِكَ خَمْسِينَ سَنَةً. فَخَرَجَ فِي بَعْضِ سِنِيّ الْحَجّ وَأَخَذَ مَعَهُ خَمْسَمِائَةِ دِينَارٍ إِلَى مَوْقِف الْجِمَال بِالْكُوفَةِ لِيَشْتَرِيَ جِمَالاً لِلْحَجّ، فَرَأَى امْرَأَةً عَلَوِيَّةً عَلَى بَعْضِ الْمَزَابِل تَنْتِفُ رِيشَ بَطَّةٍ مَيّتَةٍ. قَالَ: فَتَقَدَّمْتُ إِلَيْهَا وَقُلْتُ: لِمَ تَفْعَلِينَ هَذَا؟ فَقَالَتْ: يَا عَبْدَ اللهِ، لاَ تَسْأَلْ عَمَّا لاَ يَعْنِيكَ. قَالَ: فَوَقَعَ فِي خَاطِرِي مِنْ كَلاَمِهَا شَيْءٌ فَأَلْحَحْتُ عَلَيْهَا. فَقَالَتْ: يَا عَبْدَ اللهِ، قَدْ أَلْجَأْتَنِي إِلَى كَشْف سِرّي إِلَيْكَ؛ أَنَا امْرَأَةٌ عَلَوِيَّةٌ وَلِي أَرْبَعُ بَنَات يَتَامَى مَاتَ أَبُوهُنَّ مِنْ قَرِيب، وَهَذَا الْيَوْمُ الرَّابِعُ مَا أَكَلْنَا شَيْئاً. وَقَدْ حُلَّتْ لَنَا الْمَيتَةُ فَأَخَذْتُ هَذِهِ الْبَطَّةَ أُصْلِحُهَا وَأَحْمِلُهَا إِلَى بَنَاتِي فَنَأْكُلُهَا. فَقُلْتُ فِي نَفْسِي: وَيْحَكَ يَا بْنَ الْمُبَارَكِ! أَيْنَ أَنْتَ عَنْ هَذِهِ؟ فَقُلْتُ: إِفْتَحِي حِجْرَكِ. فَفَتَحَتْ فَصَبَبْتُ الدَّنَانِيرَ فِي

طَرَفِ إِزَارِهَا وَهِيَ مُطْرِقَةٌ لاَ تَلْتَفِتُ إِلَيَّ.

قَالَ: وَمَضَيْتُ إِلَى الْمَنْزِلِ وَنَزَعَ اللهُ مِنْ قَلْبِي شَهْوَةَ الْحَجِّ فِي ذَلِكَ الْعَامِ. ثُمَّ تَجَهَّزْتُ إِلَى بِلاَدِي وَأَقَمْتُ حَتَّى حَجَّ النَّاسُ وَعَادُوا. فَخَرَجْتُ أَتَلَقَّى جِيرَانِي وَأَصْحَابِي فَجَعَلَ كُلُّ مَنْ أَقُولُ لَهُ: قَبِلَ اللهُ حَجَّكَ وَشَكَرَ سَعْيَكَ، يَقُولُ لِي: وَأَنْتَ كَذَلِكَ، أَمَا قَد اجْتَمَعْنَا بِكَ فِي مَكَانِ كَذَا وَكَذا؟ وَأَكْثَرَ عَلَيَّ النَّاسُ فِي الْقَوْلِ فَبِتُّ مُتَفَكِّراً فِي ذَلِكَ، فَرَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي مَنَامِي وَهُوَ يَقُولُ لِي: يَا عَبْدَ اللهِ، لاَ تَعْجَبْ فَإِنَّكَ أَغَثْتَ مَلْهُوفَةً مِنْ وُلْدِي، فَسَأَلْتُ اللهَ أَنْ يَخْلُقَ مَلَكاً عَلَى صُورَتِكَ يَحِجُّ عَنْكَ كُلَّ عَامٍ إِلَى يَوْمِ الْقِيَامَةِ. فَإِنْ شِئْتَ أَنْ تَحُجَّ وَإِنْ شِئْتَ أَنْ لاَ تَحُجَّ.

وَنَقَلَ ابْنُ الْجَوْزِيِّ فِي كِتَابِهِ قَالَ: قَرَأْتُ فِي الْمُلْتَقِطِ وَهُوَ كِتَابٌ لِجَدِّي أَبِي الْفَرَجِ بْنِ الْجَوْزِيِّ قَالَ: كَانَ بِبَلْخِ رَجُلٌ مِنَ الْعَلَوِيِّينَ نَازِلاً بِهَا، وَكَانَ لَهُ زَوْجَةٌ وَبَنَاتٌ، فَتُوُفِّي. قَالَتِ الْمَرْأَةُ: فَخَرَجْتُ بِالْبَنَاتِ إِلَى سَمَرْقَنْدَ خَوْفاً مِنْ شَمَاتَةِ الأَعْدَاءِ وَاتَّفَقَ وُصُولِي فِي

All of a sudden, I caught sight of a gentleman among people. I asked: Who is this man. They said: This man is the great Sheikh in this city. I went to him and told him about myself and my daughters. He said: Do you have anyone to witness that you are a Sayyidah (a female descendant of ‘Ali)? He said this and turned his face from me. Being desperate, I headed for the mosque where I had left my daughters. On the way, I saw a man sitting on a platform with people round him. I asked: Who is this man?

They said: This Zoroastrian man is the acting officer of the city. I said to myself: I will go to him. Perhaps he can do something for me. Therefore, I went to him, told the whole story of my life and what I had heard from that Muslim man adding that my daughters were in the mosque suffering from hunger and cold. Hearing it, the man called his servant, saying to him: Go home quickly and tell your Lady to come here. The servant went away and after some time, the wife of the man and some of her servants appeared. The Zoroastrian man said to his wife: Go with this woman to such and such mosque, take her and her daughters home and entertain them.

The Alawi woman says: The Zoroastrian woman came to the mosque with me, fondled my daughters and we all went to her house. She gave us a separate room, warmed water for us to take a bath, and

brought precious gowns for us to wear. Then she prepared a delicious food for us. Having had the dinner, we went to our beds. That night was the best in our life!

As for the great Sheikh, that night he saw in his dream that the Day of Judgment had come and the Messenger of Allah was under the banner of al-Hamd. He saw a palace of emerald in his dream and asked whose it was. He was told: It is built for a monotheist Muslim. The Sheikh wanted to go to the presence of the Messenger of Allah but he turned his face from him. The Sheikh said: O Messenger of Allah! Why do you turn your face from me while I am a Muslim?

The Holy Prophet said: Bring a witness to prove that you are a Muslim? The Sheikh was so amazed that he did not know what to say.

شِدَّةِ الْبَرْد، فَأَدْخَلْتُ الْبَنَات مَسْجِداً وَمَضَيْتُ لأَحْتَالَ لَهُنَّ فِي الْقُوت. فَرَأَيْتُ النَّاسَ مُجْتَمِعِينَ عَلَى شَيْخٍ فَسَأَلْتُ عَنْهُ. فَقَالُوا: هَذَا شَيْخُ الْبَلَد. فَتَقَدَّمْتُ إِلَيْهِ وَشَرَحْتُ حَالِي لَهُ. فَقالَ: أَقِيمِي عِنْدِيَ الْبَيِّنَةَ أَنَّك عَلَوِيَّةٌ، وَلَمْ يَلْتَفِتْ إِلَيَّ. فَيَأِسْتُ مِنْهُ وَعُدْتُ إِلَى الْمَسْجِد فَرَأَيْتُ فِي طَرِيقِي شَيْخاً جَالِساً عَلَى دَكَّةٍ وَحَوْلَهُ جَمَاعَةٌ. فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: ضَامِنُ الْبَلَد، وَهُوَ مَجُوسِيٌّ. فَقُلْتُ: عَسَى يَكُونُ عِنْدَهُ فَرَجٌ. فَتَقَدَّمْتُ إِلَيْهِ وَحَدَّثْتُهُ حَدِيثِي وَمَا جَرَى لِي مَعَ شَيْخِ الْبَلَد وَأَنَّ بَنَاتِي فِي الْمَسْجِد مَا لَهُمْ شَيْءٌ يَقُوتُونَ بِهِ. فَصَاحَ بِخَادِمٍ لَهُ فَخَرَجَ فَقَالَ: قُلْ لِسَيِّدَتِك تَلْبِسُ ثِيَابَهَا. فَدَخَلَ فَخَرَجَت امْرَأَةٌ وَمَعَهَا جَوَارٍ. فَقَالَ لَهَا: إِذْهَبِي مَعَ هَذِهِ الْمَرْأَةِ إِلَى الْمَسْجِد الْفُلاَنِيّ وَاحْمِلِي بَنَاتِهَا إِلَى الدَّار. فَجَاءَتْ مَعِي وَحَمَلَت الْبَنَات وَقَدْ أَفْرَدَ لَنَا دَاراً فِي دَارِهِ وَأَدْخَلَنَا الْحَمَّامَ وَكَسَانَا ثِيَاباً فَاخِرَةً وَجَاءَنَا بِأَلْوَانِ الأَطْعِمَةِ وَبِتْنَا بِأَطْيَبِ لَيْلَةٍ. فَلَمَّا كَانَ نِصْفُ اللَّيْل رَأَى شَيْخُ الْبَلَد الْمُسْلِمِ فِي مَنَامِهِ كَأَنَّ الْقِيَامَةَ قَدْ قَامَتْ، وَاللِّوَاءَ عَلَى رَأْسِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَإِذَا قَصْرٌ مِنَ الزُّمُرُّدِ الأَخْضَرِ فَقالَ: لِمَنْ هَذَا الْقَصْرُ؟ فَقِيلَ: لِرَجُلٍ مُسْلِمٍ مُوَحِّد. فَتَقَدَّمَ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَسَلَّمَ عَلَيْهِ، فَأَعْرَضَ عَنْهُ. فَقَالَ: يَا رَسولَ اللهِ، لِمَ تُعْرِضُ عَنِّي وَأَنَا رَجُلٌ مُسْلِمٌ؟ فَقالَ لَهُ: أَقِمِ الْبَيِّنَةَ عِنْدِي أَنَّكَ مُسْلِمٌ. فَتَحَيَّرَ الرَّجُلُ. فَقَالَ لَهُ رَسُولُ

Then the Holy Prophet said: Have you forgotten what you have said to that Alawi woman? Now, this palace is for the man who has accommodated that woman and her orphaned daughters at his house! The Sheikh woke up, frightened! Sheikh ordered his servants to search in the city to find that Alawi woman and the orphans hoping to find a sign of them! He himself went to look for them too! After a long

search, they found out that the woman and her daughters were in the house of the deputy officer of the city.

The Sheikh went to his house hurriedly, asking: Where is that Alawi woman? The Zoroastrian man said: They are in my house. The Sheikh said: I want to take them to my house. The Zoroastrian man said: I will never allow it! The Sheikh said: Take this one thousand Dinars from me and let me take them! The Zoroastrian man said: By God, I will not do such a thing even if you give me a hundred thousand Dinars! The Sheikh insisted on his request. The Zoroastrian man said: I have had the same dream as you have had. That palace has been made for me. O sheikh! You were too sure of your faith! By God, no member of my family went to bed that night without converting to Islam thanks to this Alawi woman. We are all Muslims now and all the blessings have come to us due to this highly-respected lady!

Speaking of his dream, the man said: I saw the Messenger of Allah in my dream, saying to me: This palace has been built for you and your family, for you have been benevolent to my descendants. I give you the good news that you and your family will go to paradise, for God created you all believers from the very beginning.193

Sept ibn Jawzi has related another story as follows: A man saw the Messenger of Allah in his dream, who ordered to him to see such and such Zoroastrian man and to convey to him a message that his prayer has been answered! The man who had seen the Holy Prophet in his dream refused to convey the message thinking that the Zoroastrian man might have the impression that I expect something from him.

He saw the Messenger of Allah in his dream for the second and third time. Again the Holy Prophet emphasized that the man should convey his message without any delay, for it was incumbent on him to obey the Holy Prophet! This time, the dreamer went to the Zoroastrian man and privately conveyed the Holy Prophet's message to him.

اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: نَسِيتَ مَا قُلْتَ لِلْعَلَوِيَّةِ؟ وَهَذا الْقَصْرُ لِلشَّيْخِ الَّذي هِيَ فِي دَارِهِ. فَانْتَبَهَ الرَّجُلُ وَهُوَ يَلْطِمُ وَيَبْكِي. وَبَثَّ غِلْمَانَهُ فِي الْبَلَدِ وَخَرَجَ بِنَفْسِهِ يُدَوِّرُ عَلَى الْعَلَوِيَّةِ. فَأُخْبِرَ أَنَّها فِي دَارِ الْمَجُوسِيِّ فَجَاءَ إِلَيْهِ فَقالَ: أَيْنَ الْعَلَوِيَّةُ؟ قَالَ: عِنْدِي. قَالَ: أُرِيدُهَا. قَالَ: مَا لَكَ إِلَيْها سَبِيلٌ. قَالَ: هَذِهِ أَلْفُ دِينَارٍ وَسَلِّمْهُنَّ إِلَيَّ. فَقالَ: لاَ وَاللهِ وَلاَ مِائَةُ أَلْفِ دِينَارٍ. فَلَمَّا أَلَحَّ عَلَيْهِ قَالَ لَهُ: الْمَنَامُ الَّذي رَأَيْتَهُ أَنْتَ رَأَيْتُهُ أَنَا أَيْضاً، وَالْقَصْرُ الَّذي رَأَيْتَهُ لِي خُلِقَ وَأَنْتَ تُدلُّ عَلَيَّ بِإِسْلاَمِكَ. وَاللهِ مَا نِمْتُ وَلاَ أَحَدٌ فِي دَارِي إِلاَّ وَقَدْ أَسْلَمْنَا كُلُّنَا عَلَى يَدِ الْعَلَوِيَّةِ وَعَادَ مِنْ بَرَكَاتِهَا عَلَيْنَا، وَرَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقالَ لِي: الْقَصْرُ لَكَ وَلأَهْلِكَ بِمَا فَعَلْتَ مَعَ الْعَلَوِيَّةِ وَأَنْتُمْ مِنْ أَهْلٍ خَلَقَكُمُ اللهُ مُؤْمِنِينَ فِي الْقِدَمِ.

وَنَقَلَ أَيْضاً فِي كِتَابِهِ عَنِ ابْنِ أَبِي الدُّنْيَا أَنَّ رَجُلاً رَأَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي مَنَامِهِ وَهُوَ يَقُولُ: إِمْضِ إِلَى فُلانٍ الْمَجُوسِيِّ وَقُلْ لَهُ: قَدْ أُجِيبَت الدَّعْوَةُ. فَامْتَنَعَ الرَّجُلُ مِنْ أَدَاءِ الرِّسَالَةِ لِئَلاَّ يَظُنَّ الْمَجُوسِيُّ أَنَّهُ يَتَعَرَّضُ لَهُ. وَكَانَ الرَّجُلُ فِي دُنْيَاً وَاسِعَةٍ، فَرَأَى الرَّجُلُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثَانِياً وَثَالِثاً. فَأَصْبَحَ فَأَتَى الْمَجُوسِيَّ وَقَالَ لَهُ فِي خِلْوَةٍ مِنَ النَّاسِ: أَنَا رَسُولُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَيْكَ وَهُوَ يَقُولُ لَكَ: قَدْ أُجِيبَت الدَّعْوَةُ. فَقَالَ لَهُ: أَتَعْرِفُنِي؟ قَالَ: نَعَمْ. قَالَ: فَإِنِّي أُنْكِرُ دِينَ الإِسْلاَمِ

But the Zoroastrian man said: I do not believe in Islam and prophethood of Muhammad! I said: I know it but what should be done? The Messenger of Allah commissioned me three times to convey his message to you! The Zoroastrian man immediately pronounced the formula of the Islamic faith (there is no god but Allah, Muhammad is the Messenger of Allah) and became a Muslim. He invited his family and relatives to Islam, saying: Anyone of my relatives who converts to Islam can possess any portion of the property which he has at disposal or he will not have such a right, for I have found the truth!

With this message, all his relatives and friends converted to Islam. He also cancelled the marriage of his daughter to his grandchild, for marriage between two Mahrams (a near relative with whom one cannot marry) is forbidden!

Then he said to me: Do you know what that prayer which was answered was? I said: No, but I am willing to know it. The new convert said: Once I had married my daughter to a relative, I had given a wedding party, inviting people to come and have the dinner. A poor family was living in our neighborhood whom I had not invited. At dinner time, I told my servants to spread the tablecloth in the yard and to serve the food there. I heard the complaint of the little girl from the next door, who was saying to his mother:

This Zoroastrian man is annoying us with the smell of their food. I immediately ordered my servant to take some food, clothing, and a certain amount of money for them. Once the little girl looked at the food, clothing, and money, she said: By God, we will not eat this food without praying for one who has sent them. Se they all raised their hands saying: O Lord! Associate this man with our ancestor, the Messenger of Allah. All those who were present said: Amen! 194

Ibn Jawzi has quoted his grandfather, Abul Faraj on the authority of ibn Khasib as saying: I was in charge of the finance affairs of Mutawakkkil's mother. When I was busy with account-books, one of the agents came and gave me a purse of one thousand Dinars, saying: The lady says: Divide this money among the needy, for they are from my purest property. By the way, send me their names so that I will give them some money later. Ibn Khasib reports: I took the purse, went home and invited my friends to introduce to me the needy people.

وَنُبُوَّةَ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِه. فَقالَ: أَنَا أَعْرِفُ هَذَا وَهُوَ الَّذي أَرْسَلَنِي إِلَيْكَ مَرَّةً وَمَرَّةً وَمَرَّةً. فَقالَ: أَنَا أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ. وَدَعَا أَهْلَهُ وَأَصْحَابَهُ فَقالَ لَهُمْ: كُنْتُ عَلَى ضَلاَلٍ وَقَدْ رَجَعْتُ إِلَى الْحَقّ فَأَسْلِمُوا، فَمَنْ أَسْلَمَ فَمَا لِي بِيَدِهِ فَهُوَ لَهُ، وَمَنْ أَبَى فَلْيَنْزِعْ مَا لِي عِنْدَهُ. فَأَسْلَمَ الْقَوْمُ وَأَهْلُهُ. وَكَانَتْ لَهُ ابْنَةٌ مُتَزَوّجَةٌ مِن ابْنِهِ فَفَرَّقَ بَيْنَهُمَا. ثُمَّ قَالَ: أَتَدْرِي مَا الدَّعْوَةُ؟ فَقُلْتُ: لاَ وَاللهِ، وَأَنَا أُرِيدُ أَنْ أَسْأَلَكَ السَّاعَةَ. فَقالَ: لَمَّا زَوَّجْتُ ابْنَتِي صَنَعْتُ طَعَاماً وَدَعَوْتُ النَّاسَ فَأَجَابُوا، وَكَانَ إِلَى جَانِبِنَا قَوْمٌ أَشْرَافٌ فُقَرَاءُ لاَ مَالَ لَهُمْ، فَأَمَرْتُ غِلْمَانِي أَنْ يَبْسُطُوا لِي حَصِيراً فِي وَسَطِ الدَّارِ. فَسَمِعْتُ صَبِيَّةً تَقُولُ لأُمِّهَا: يَا أُمَّاهُ، قَدْ آذَانَا هَذَا الْمَجُوسِيُّ بِرَائِحَةِ طَعَامِهِ. فَأَرْسَلْتُ إِلَيْهِنَّ بِطَعَامٍ كَثِيرٍ وَكِسْوَةٍ وَدَنَانِيرَ لِلْجَمِيعِ. فَلَمَّا نَظَرُوا إِلَى ذَلِكَ قَالَت الصَّبِيَّةُ لِلْبَاقِيَات: وَاللهِ مَا نَأْكُلُ حَتَّى نَدْعُوَ لَهُ. فَرَفَعْنَ أَيْدِيَهُنَّ وَقُلْنَ: حَشَرَكَ اللهُ مَعَ جَدّنَا رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. وَأَمَّنَ بَعْضُهُنَّ. فَتِلْكَ الدَّعْوَةُ أُجِيبَتْ.

وَنَقَلَ ابْنُ الْجَوْزِيّ أَيْضاً فِي كِتَابِهِ عَنْ جَدّهِ أَبِي الْفَرَجِ بِإِسْنَادِهِ إِلَى ابْنِ الْخَصِيبِ قَالَ: كُنْتُ كَاتِباً لِلسَّيِّدَةِ أُمِّ الْمُتَوَكِّلِ. فَبَيْنَا أَنَا فِي الدِّيوَانِ إِذَا بِخَادِمٍ صَغِيرٍ قَدْ خَرَجَ مِنْ عِنْدَهَا وَمَعَهُ كِيسٌ فِيهِ أَلْفُ دِينَارٍ فَقَالَ: السَّيِّدَةُ تَقُولُ لَكَ فَرِّقْ هَذَا فِي أَهْلِ الإِسْتِحْقَاقِ، فَهُوَ مِنْ أَطْيَبِ مَالِي، وَاكْتُبْ لِي أَسَامِيَ الَّذِينَ تُفَرِّقُهُ فِيهِمْ حَتَّى إِذَا جَائَنِي مِنْ هَذَا الْوَجْهِ شَيْءٌ صَرَفْتُهُ إِلَيْهِمْ. قَالَ فَمَضَيْتُ إِلَى مَنْزِلِي وَجَمَعْتُ أَصْحَابِي وَسَأَلْتُهُمْ عَنِ الْمُسْتَحِقّينَ

They did so and I divided 300 Dinars among them, keeping the rest with me and waiting for other needy people to come to me. It was midnight when someone knocked the door. I said: who is it? The answer was: I am an Alawi man. I said to myself: Perhaps it is my neighbor. But he has never come to me. What is the reason behind this untimely visit?

The servant opened the door and the man came to me. After exchanging greeting I said: How come you are here at this hour of night? He said: A descendant of the Messenger of Allah has come to see me. I had nothing at home to make food for him. So I have come here to borrow some money, however little, from you so as not to be ashamed before my guest.

I gave one Dinar to him, saying: It is free. He thanked me and headed for his house. Being informed of it, my wife said: Were you not ashamed that you gave only one Dinar to that Alawi man who badly

needed it? She said: give him whatever money that is left with you. Her words had a great impact on me. So I immediately followed the man and gave him the whole money.

After returning home, I remembered something which made me regret what I had done. If they report me to Mutawakkil given his enmity with the descendants of the Holy Prophet, only God knows what they will do with me! Seeing the sign of worry in my face, my wife asked the reason. I informed her of my worry. She consoled me and said: Do not fear! Trust God and the ancestor of this Sayyid! We were speaking about it when the agents of the lady came to our house with torches in their hands, saying: You have been called by lady!

I was prepared to go but I was at a loss. My body was shivering. With each step I took, an agent would say: Mutawakkil's mother is impatiently waiting for you! When I reached the palace, the ushers led me from one room to the other. When I reached the special chamber of the lady, the servant who was with me said: Wait here for the lady. I was extremely depressed not knowing what will happen! But contrary to my expectation, the lady came, weeping. I was surprised with her weeping. Calling me, she said: O Ahmad (name of Abu-Khasib)! May Allah reward you and your wife. Moments ago, I saw the Messenger of Allah in my dream, who was saying: May Allah bless you, Ahmad, and his wife with a good reward.

فَسَمَّوْا لِي أَشْخَاصاً، فَفَرَّقْتُ فِيهِمْ ثَلاَثَمِائَةِ دِينَارٍ وَبَقِيَ الْبَاقِي بَيْنَ يَدَيَّ إِلَى نِصْفِ اللَّيْلِ. وَإِذَا بِطَارِقٍ يَطْرُقُ عَلَيَّ بَابَ دَارِي. فَقُلْتُ: مَنْ هُوَ؟ فَقَالَ: فُلاَنٌ الْعَلَوِيُّ. وَكَانَ جَارِي. فَقُلْتُ: هَذَا جَارِي مِنْ مُدَّةٍ وَلَمْ يَقْصِدْنِي. فَأَذِنْتُ لَهُ، فَدَخَلَ فَرَحَّبْتُ بِهِ وَقُلْتُ: مَا شَأْنُكَ؟ فَقَالَ: إِنِّي جَائِعٌ. فَأَعْطَيْتُهُ مِنْ ذَلِكَ دِينَاراً. فَدَخَلْتُ إِلَى زَوْجَتِي فَقَالَتْ: مَا الَّذِي عَنَاكَ فِي هَذِهِ السَّاعَةِ؟ فَقُلْتُ: طَرَقَنِيَ السَّاعَةَ طَارِقٌ مِنْ وُلْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَمْ يَكُنْ عِنْدِي مَا أُطْعِمُهُ، فَأَعْطَيْتُهُ دِينَاراً فَأَخَذَهُ وَشَكَرَنِي وَانْصَرَفَ. فَلَمَّا وَصَلَ إِلَى الْبَابِ خَرَجَتْ زَوْجَتِي وَهِيَ تَبْكِي وَتَقُولُ: أَمَا تَسْتَحِي! يَقْصِدُكَ مِثْلُ هَذَا الرَّجُلِ وَتُعْطِيهِ دِينَاراً وَقَدْ عَرَفْتَ اسْتِحْقَاقَهُ! أَعْطِهِ الْجَمِيعَ. فَوَقَعَ كَلاَمُهَا فِي قَلْبِي وَقُمْتُ خَلْفَهُ فَنَاوَلْتُهُ الْكِيسَ فَأَخَذَهُ وَانْصَرَفَ. فَلَمَّا عُدْتُ إِلَى الدَّارِ نَدِمْتُ وَقُلْتُ: السَّاعَةَ يَصِلُ الْخَبَرُ إِلَى الْمُتَوَكِّلِ وَهُوَ يَمْقُتُ الْعَلَوِيِّينَ فَيَقْتُلُنِي. فَقَالَتْ لِي زَوْجَتِي: لاَ تَخَفْ وَاتَّكِلْ عَلَى اللهِ وَعَلَى جَدِّهِمْ. فَبَيْنَا نَحْنُ كَذَلِكَ إِذَا بِالْبَابِ يُطْرَقُ وَالْمَشَاعِلُ بِأَيْدِي الْخَدَمِ وَهُمْ يَقُولُون: أَجِبِ السَّيِّدَةَ. فَقُمْتُ مَرْعُوباً، وَكُلَّمَا مَشِيتُ قَلِيلاً تَوَاتَرَتِ الرُّسُلُ. فَوَقَفْتُ عِنْدَ سِتْرِ السَّيِّدَةِ وَقَالَ لِي الْخَادِمُ: السَّيِّدَةُ وَرَاءَ هَذَا السِّتْرِ. قَالَ: فَسَمِعْتُ بُكَاءَهَا وَهِيَ تَنْتَحِبُ وَتَقُولُ: يَا أَحْمَدُ، جَزَاكَ اللهُ خَيْراً وَجَزَى زَوْجَتَكَ خَيْراً. كُنْتُ السَّاعَةَ نَائِمَةً فَجَاءَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَالَ لِي: جَزَاكِ اللهُ

خَيْراً وَجَزَى زَوْجَةَ ابْنِ الْخَصِيبِ خَيْراً. فَمَا مَعْنَى هَذَا؟ فَحَدَّثْتُهَا الْحَدِيثَ وَهِيَ تَبْكِي. فَأَعْطَتْنِي دَنَانِيَر وَكِسْوَةً وَقَالَتْ:

Now tell me what is the interpretation of this dream? I told her the whole story. She started weeping! At this time, she gave me some money and clothing, saying: This money is for that Alawi Sayyid! This money and clothing is for you, and this money and clothing is for your wife. Her gift was a hundred thousand Dirhams on the whole!

After she thanked me and prayed for me, I said goodbye to her and rejoicingly headed for home, saying to myself: I should inform the Sayyid of the event. As soon as I reached the house of Sayyid and knocked the door, he came to welcome me with tears in his eyes. He said: O Ahmad! Give me whatever you have with you.

I asked the reason for his weeping. He said: When I returned home from your house, I informed my wife of the event. She said: Let both of us rise up, perform prayer, and pray for Mutawakkkil's mother, Ahmad, and his wife. Having prayed, we went to our bed. In my dream, the Messenger of Allah said to me: My son, I thanked them for what they did to you! Now, Ahmad will bring you money from Mutawakkkil's mother. Accept it and pray for her!

1. Manaqib, ibn Maghazili, pp. 156, Hadith 119
2. Manaqib, ibn Maghazili, pp. 167, Hadith 127
3. Manaqib, Khawarizmi, chap. 19, pp. 228
4. Manaqib, Khawarizmi, chap. 19, pp. 228
5. Manaqib, Khawarizmi, chap. 22, pp. 258
6. Manaqib, ibn Maghazili, pp. 242, Hadith 289
7. Maqtal, Khawarizmi, chap. 6, pp. 92,139
8. Maqtal, Khawarizmi, chap. 7, pp. 146
9. Maqtal, Khawarizmi, chap. 12, pp. 83
10. Maqtal, Khawarizmi, chap. 12, pp. 83
11. Maqtal, Khawarizmi, chap. 7, pp. 155
12. Manaqib, ibn Maghazili, pp. 374, Hadith 422
13. Maqtal, Khawarizmi, chap. 5, pp. 67
14. Manaqib, ibn Maghazili, pp. 373, Hadith 420
15. Maqtal, Khawarizmi, chap. 6, pp. 92
16. Maqtal, Khawarizmi, chap. 6, pp. 98
17. Manaqib, ibn Maghazili, pp. 143, Hadith 188
18. Ihqaq al-Haqq, vol. 11, pp. 316
19. Manaqib, ibn Maghazili, pp. 132, Hadith 173
20. Manaqib, Khawarizmi, chap. 6, pp. 104
21. Ihqaq al-Haqq, vol. 13, pp. 115
22. Firdaws al-Akhbar, vol. 1, pp. 84
23. Kashf al-Ghummah, vol. 1, pp. 52
24. Ehya al-Mayt Fi Fada'il Ahl al-Bayt, Sayuti, pp. 52, Hadith 48
25. Manaqib, ibn Maghazili, pp. 389, Hadith 445

26. Musnad, Ahmad ibn Hanbal, vol. 5, pp. 96–98,101,107
27. Manaqib, Khawarizmi, chap. 7, pp. 146
28. Maqtal, Khawarizmi, chap. 7, pp. 146
29. Manaqib, ibn Maghazili, pp. 235, Hadith 281–284
30. Manaqib, ibn Maghazili, pp. 307, Hadith 352
31. Khawarizmi, chap. 6, pp. 137n
32. Majma al–Zawaed, Haythami, vol. 9, pp.207
33. Sahih, Muslim, vol. 4, Hadith 1903
34. Maqtal, Khawarizmi, chap. 5, pp. 52
35. Maqtal, Khawarizmi, chap. 5, pp. 55
36. Maqtal, Khawarizmi, chap. 5, pp. 51
37. Manaqib, ibn Maghazili, vol. 404, pp. 355
38. Maqtal, Khawarizmi, chap. 5, pp. 63
39. Manaqib, ibn Maghazili, pp. 363, Hadith 408
40. Maqtal, Khawarizmi, chap. 2, pp. 25
41. Manaqib, ibn Maghazili, pp. 363, Hadith 410
42. Manaqib, ibn Maghazili, pp. 364, Hadith 411
43. Manaqib, Khawarizmi, chap. 17, pp. 266
44. Kashf al–Ghummah, vol. 1, pp. 314
45. Kashf al–Ghummah, vol. 1, pp. 314
46. Kashf al–Ghummah, vol. 1, pp. 314
47. Kashf al–Ghummah, vol. 1, pp. 314
48. Kashf al–Ghummah, vol. 1, pp. 314
49. Kashf al–Ghummah, vol. 1, pp. 315
50. Kashf al–Ghummah, vol. 1, pp. 315
51. Kashf al–Ghummah, vol. 1, pp. 315
52. Kashf al–Ghummah, vol. 1, pp. 315
53. Kashf al–Ghummah, vol. 1, pp. 315
54. Kashf al–Ghummah, vol. 1, pp. 315
55. al–Durr al–Manthur, vol. 6, pp. 185
56. al–Durr al–Manthur, vol. 2, pp. 293
57. Manaqib, Khawarizmi, pp. 256, Hadith 247
58. al–Durr al–Manthur, vol. 2, pp. 38
59. Shawahid al–Tanzil, vol. 2, pp. 184, Hadith 890
60. Kashf al–Ghummah, vol. 1, pp. 316
61. Kashf al–Ghummah, vol. 1, pp. 316
62. Kashf al–Ghummah, vol. 1, pp. 316
63. al–Durr al–Manthur, vol. 6, pp. 299
64. Kashf al–Ghummah, vol. 1, pp. 316
65. Kashf al–Ghummah, vol. 1, pp. 317
66. Kashf al–Ghummah, vol. 1, pp. 317
67. Bihar al–Anwar, vol. 24, pp. 37
68. Kashf al–Ghummah, vol. 1, pp. 316
69. Kashf al–Ghummah, vol. 1, pp. 317
70. Kashf al–Ghummah, vol. 1, pp. 317
71. Kashf al–Ghummah, vol. 1, pp. 317
72. Kashf al–Ghummah, vol. 1, pp. 317
73. Kashf al–Ghummah, vol. 1, pp. 317

74. Kashf al–Ghummah, vol. 1, pp. 317
75. Kashf al–Ghummah, vol. 1, pp. 317
76. Kashf al–Ghummah, vol. 1, pp. 317
77. Kashf al–Ghummah, vol. 1, pp. 317
78. Kashf al–Ghummah, vol. 1, pp. 317
79. Kashf al–Ghummah, vol. 1, pp. 317
80. Kashf al–Ghummah, vol. 1, pp. 317
81. Kashf al–Ghummah, vol. 1, pp. 317
82. Kashf al–Ghummah, vol. 1, pp. 317
83. Kashf al–Ghummah, vol. 1, pp. 319
84. Kashf al–Ghummah, vol. 1, pp. 319
85. Kashf al–Ghummah, vol. 1, pp. 319
86. Kashf al–Ghummah, vol. 1, pp. 319
87. Kashf al–Ghummah, vol. 1, pp. 320
88. Kashf al–Ghummah, vol. 1, pp. 320
89. Kashf al–Ghummah, vol. 1, pp. 320
90. Kashf al–Ghummah, vol. 1, pp. 320
91. Kashf al–Ghummah, vol. 1, pp. 320
92. Kashf al–Ghummah, vol. 1, pp. 320
93. Kashf al–Ghummah, vol. 1, pp. 320
94. Kashf al–Ghummah, vol. 1, pp. 320
95. Kashf al–Ghummah, vol. 1, pp. 321
96. Kashf al–Ghummah, vol. 1, pp. 321
97. Kashf al–Ghummah, vol. 1, pp. 321
98. Kashf al–Ghummah, vol. 1, pp. 321
99. Kashf al–Ghummah, vol. 1, pp. 321
100. Kashf al–Ghummah, vol. 1, pp. 321
101. Kashf al–Ghummah, vol. 1, pp. 322
102. Kashf al–Ghummah, vol. 1, pp. 322
103. Kashf al–Ghummah, vol. 1, pp. 322
104. Kashf al–Ghummah, vol. 1, pp. 322
105. Kashf al–Ghummah, vol. 1, pp. 322
106. Kashf al–Ghummah, vol. 1, pp. 322
107. Kashf al–Ghummah, vol. 1, pp. 322
108. Kashf al–Ghummah, vol. 1, pp. 322
109. Kashf al–Ghummah, vol. 1, pp. 322
110. Kashf al–Ghummah, vol. 1, pp. 323
111. Kashf al–Ghummah, vol. 1, pp. 323
112. Kashf al–Ghummah, vol. 1, pp. 323
113. Kashf al–Ghummah, vol. 1, pp. 323
114. Kashf al–Ghummah, vol. 1, pp. 323
115. Kashf al–Ghummah, vol. 1, pp. 323
116. Kashf al–Ghummah, vol. 1, pp. 323
117. Kashf al–Ghummah, vol. 1, pp. 323
118. Kashf al–Ghummah, vol. 1, pp. 323
119. Kashf al–Ghummah, vol. 1, pp. 324
120. Kashf al–Ghummah, vol. 1, pp. 324
121. Kashf al–Ghummah, vol. 1, pp. 324

122. Kashf al–Ghummah, vol. 1, pp. 324
123. Kashf al–Ghummah, vol. 1, pp. 324
124. Kashf al–Ghummah, vol. 1, pp. 324
125. Kashf al–Ghummah, vol. 1, pp. 324
126. Kashf al–Ghummah, vol. 1, pp. 325
127. Ihqaq al–Haqq, vol. 3, pp. 529
128. Kashf al–Ghummah, vol. 1, pp. 325
129. Kashf al–Ghummah, vol. 1, pp. 325
130. Kashf al–Ghummah, vol. 1, pp. 325
131. Kashf al–Ghummah, vol. 1, pp. 325
132. Manaqib, ibn Maghazili, pp. 266, Hadith 313
133. Manaqib, ibn Maghazili, pp. 267, Hadith 314
134. Manaqib, ibn Maghazili, pp. 267, Hadith 314
135. Manaqib, ibn Maghazili, pp. 276, Hadith 322
136. Manaqib, ibn Maghazili, pp. 316, Hadith 361
137. Manaqib, ibn Maghazili, pp. 319, Hadith 362
138. Manaqib, ibn Maghazili, pp. 322, Hadith 369
139. Manaqib, ibn Maghazili, pp. 49, Hadith 72
140. Kifayat al–Talib, part 7, pp. 79
141. Manaqib, Khawarizmi, chap. 19, Hadith 281
142. Manaqib, Khawarizmi, chap. 19, pp. 222
143. Manaqib, ibn Maghazili, pp. 123, Hadith 161
144. Manaqib, ibn Maghazili, pp. 122, Hadith 160
145. Manaqib, ibn Maghazili, pp. 122, Hadith 160
146. Manaqib, ibn Maghazili, pp. 141, Hadith 186
147. Manaqib, ibn Maghazili, pp. 142, Hadith 186
148. Manaqib, ibn Maghazili, pp. 142, Hadith 187
149. Manaqib, ibn Maghazili, pp. 194, Hadith 230
150. Manaqib, ibn Maghazili, pp. 237, Hadith 285
151. Fada'il al–Khamsah, vol. 2, pp. 290
152. Manaqib, ibn Shahr Ashub, vol. 1, pp. 135
153. Manaqib, Khawarizmi, chap. 23, pp. 370
154. Manaqib, ibn Maghazili, pp. 206, Hadith 244
155. Manaqib, ibn Maghazili, pp. 209,210, Hadith 248,250,254
156. Manaqib, ibn Maghazili, pp. 209, Hadith 249
157. Manaqib, Khawarizmi, chap. 23, pp. 362
158. Manaqib, ibn Maghazili, pp. 211, Hadith 255
159. Manaqib, ibn Maghazili, pp. 219, Hadith 265
160. Manaqib, ibn Maghazili, pp. 220, Hadith 266
161. Manaqib, ibn Maghazili, pp. 245, Hadith 292
162. Manaqib, ibn Maghazili, pp. 247, Hadith 295
163. Manaqib, ibn Maghazili, pp. 366, Hadith 414
164. Manaqib, ibn Maghazili, pp. 366, Hadith 415
165. Manaqib, ibn Maghazili, pp. 379, Hadith 428
166. Manaqib, ibn Maghazili, pp. 398, Hadith 453
167. Kifayat al–Talib, part 26, pp. 131–132
168. Manaqib, Khawarizmi, chap. 19, pp. 302, Hadith 297
169. Manaqib, Khawarizmi, chap. 6, pp. 64, Hadith 34

170. Manaqib, Muhammad ibn Soleyman Kufi, vol. 1, pp. 230, Hadith 144
171. Amali Sheikh Tusi, part 4, pp. 118, Hadith 39
172. Kashf al-Ghummah, Arbali, vol. 2, pp. 9
173. Amali Sheikh Tusi, part 6, pp. 155, Hadith 9
174. Tarikh Dimashq, vol. 2, pp. 256, Hadith 772-779
175. Amali Sheikh Tusi, part 8, pp. 212, Hadith 9
176. Amali Sheikh Tusi, part 12, pp. 361, Hadith 63
177. Kashf al-Ghummah, vol. 2, pp. 26
178. Kashf al-Ghummah, vol. 2, pp. 45
179. Kashf al-Ghummah, vol. 2, pp. 46
180. Kashf al-Ghummah, vol. 2, pp. 43
181. Kashf al-Ghummah, vol. 2, pp. 45
182. Kashf al-Ghummah, vol. 28, pp. 44
183. Kashf al-Ghummah, vol. 2, pp. 47
184. Kashf al-Ghummah, vol. 2, pp. 52
185. Manaqib, ibn Maghazili, pp. 197, Hadith 234
186. Amali,Majlis 36, Hadith 10
187. Taj al-'Arus, Zobaydi, vol. 3, pp. 159
188. Arba'in, Sheikh Muntajib al-Din, pp. 98, story 14
189. Bihar al-Anwar, vol. 42, pp. 10
190. Manaqib, Khawarizmi, chap. 19, pp. 326, Hadith 336
191. Bihar al-Anwar, vol. 41, pp. 191
192. Tadhkirat al-Khawas, pp. 328
193. Tadhkirat al-Khawas, pp. 330
194. Tadhkirat al-Khawas, pp. 371

Towards the end, the author of the book says: We have expressed 'Ali's merits as much as we could but actually 'Ali's merits cannot be counted! Praise is due to the Lord of the universe. God's greetings be upon the master of prophets, the Holy Prophet of Islam, and his pure household.

هَذَا لِلْعَلَوِيِّ وَهَذَا لِزَوْجَتِكَ وَهَذَا لَكَ. قَالَ: وَكَانَ ذَلِكَ يُسَاوِي مِائَةَ أَلْفِ دِرْهَمٍ. فَأَخَذْتُ الْمَالَ وَجَعَلْتُ طَرِيقِي عَلَى بَيْتِ الْعَلَوِيِّ، فَطَرَقْتُ الْبَابَ، فَصَاحَ مِنْ دَاخِلِ الْمَنْزِلِ: هَاتِ مَا مَعَكَ يَا أَحْمَدُ. وَخَرَجَ وَهُوَ يَبْكِي. فَسَأَلْتُهُ عَنْ بُكَائِهِ. فَقَالَ: لَمَّا دَخَلْتُ مَنْزِلِي قَالَتْ لِي زَوْجَتِي: مَا هَذَا الَّذِي مَعَكَ؟ فَعَرَّفْتُهَا. فَقَالَتْ: قُمْ بِنَا نُصَلِّي وَنَدْعُو لِلسَّيِّدَةِ وَلِأَحْمَدَ وَزَوْجَتِهِ. فَصَلَّيْنَا وَدَعَوْنَا. ثُمَّ نِمْتُ فَرَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الْمَنَامِ وَهُوَ يَقول: قَدْ شَكَرْتُهُمْ عَلَى مَا فَعَلُوا مَعَكَ. فَالسَّاعَةَ يَأْتُونَكَ بِشَيْءٍ فَاقْبَلْهُ مِنْهُمْ. وَلْنَقْتَصِرْ عَلَى هَذَا الْقَدْرِ فِي هَذَا الْمُخْتَصَرِ، فَإِنَّ مَنْ رَامَ إِحْصَاءَ جَمِيعِ الْفَضَائِلِ فَقَدْ طَلَبَ الْمُحَالَ، لِأَنَّ فَضَائِلَهُ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ لَا تُحْصَى كَثْرَةً. وَالْحَمْدُ للهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللهُ عَلَى

سَيِّدِ الْمُرْسَلِينَ مُحَمَّدٍ النَّبِيِّ وَآلِهِ الطَّاهِرِينَ.

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[8] https://www.al-islam.org/tags/hadith-commentaries

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[11] https://www.al-islam.org/feature/resources-further-research

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