

**GAZI HAJI MIRAZIZ SEYIDZADE**

# **DOOR OF KNOWLEDGE**

قال رسول الله (ص)  
أنا مدينة العلم و عليّ بابها  
و ايضا  
قال رسول الله (ص) أقضاكم علي

**BAKU-2009**

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**Haji Miraziz Seyidzade**

**Door of Knowledge, Baku, 2008.** 616 pages.

The book comprises lifetime facts of Imam Ali (A.S.), his period of Imamate, his gazavats, nobilities, his wise sayings and letters to separate governors and decrees the Imam issued.

The edition was compiled on the basis of documents collected from the works of distinguished religious scholars, is oriented to large circle of readers, investigators, scientists, tutors of higher educational institutions and students.

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036-09

ISBN 978-9952-8081-9-9

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## ENTRY DOOR TO KNOWLEDGE...

### **In the Name of God, the Most Compassionate, the Most Merciful**

Reading this scientific work, the “Door of Knowledge”, my love and admiration to Mowla Ali (A.S.) continually grew. As if I have just begun to recognize Imam Ali (A.S). I didn’t feel weary of reading this 5-chapter research. It broadened my outlook and I wanted to read it to the end. It was the dedication of book what much impressed me. I use the word “Mowla”, as the author, Haji Miraziz Seyidzade, addresses to Imam Ali (a) in this way. When I asked the reason, the author proudly said: **“Haji, as you know he is my grandfather. I was proud of my ancestors since I began to cognize myself. They have been good creatures of Allah and messengers of truth and justice”**. Besides, **“Mowla” (Master) was the nicest word my progenitor Prophet (S) used for Imam Ali (A.S.) in the Ghadir Khumm field. As known, He has raised Imam Ali’s (a) hand and uttered a bright hadith: “Of whomsoever I am the Mowla, Ali is his Mowla”**. Since I knew this hadith, the word **“Mowla”** attracted me and in my works dedicated to Imam Ali (A.S.) in respect of the Prophet’s saying, **I presented him as Mowla Ali (A.S)”**.

I, too, was admired by this expression. To tell the truth, Imam Ali (AS) has many names, nicknames, with bright and precious meanings. It must certainly be the author’s true respect for the Prophet’s (S) saying as he preferred the name **“Mowla”** for Imam Ali (AS).

The **“Door of Knowledge”** is a voluminous work. According to author, he has begun writing it still during his

student years in the Central Asian city of Bukhara and collected the hadiths related to Imam Ali (A.S.). He has completed it in 2006. The name of book is understandable. Any religious figure aware of the science of hadith or, intellectual, knows this. Hazrat Mohammad (PEACE BE UPON HIM AND HIS PROGENY) uttered in his famous hadith: “I am the city of Knowledge, Ali is its door”. Perhaps, any person wishing to enter the city of science has to enter through the door, which, according to Holy Prophet (S), is Imam Ali (A.S.).

The book bases on the documents. Since the period of Holy Prophet (S), the ravis-muhaddiths (hadith-tellers) were esteemed people who collected hadith and whose names entered the history of hadith. All the hadiths the book contains are reliable. Similar hadiths are called “muttafigun alaih”, as they have passed through the time filter and became eternal. Nobody can point out a defect in them. To write such a book in present time is of great responsibility. The most sensible point is not to damage intersect relations from the standpoint of tolerance. I am convinced Haji Miraziz Seyidzade could do it. One can openly feel the true essence while reading the book. Some authors cannot refrain from being biased when they wrote about the caliphs of Islam. They attempt to present the 14-centiries long events more intensely, and even in hostile tendency. Haji Miraziz Seyidzade has perspicaciously softened such subtle points. For example, they write: “Caliph Omar ibn Khattab (RA) received the envoys from Rome. The envoys put questions to him. The Caliph couldn’t answer them and under numerous pretexts sent them away, etc.”

The author peculiarly approaches the said questions having respect and consideration for the caliphs. For

example, he writes: **“Caliph has answered the envoys’ questions in this way: I am very busy today, better Ali answered such scientific questions, as Hazrat Prophet (B.P.U.H.) has said: “Agzakum Ali (Your best gazi is Ali),** so, expressing his esteem to Imam Ali (A.S.) and also preserving his greatness. Undoubtedly, nobody knows everything perfectly. But it would be at least unfair to speak so about Mowla Ali (A.S.). The world scientists have accepted his work “Nahjul-Balagha” as the second valuable book after the Noble Quran. It once again proves that Mowla Ali (A.S) is, as the Prophet (S) uttered, the best gazi and the door of knowledge. Turning the pages, one cannot but astonish at the events in early years of his life, taking the part of Hazrat Prophet (S), support for Islam in fierce battles, his deathbed during hijra (immigration) of Prophet (S), the huge efforts Imam Ali (A.S.) made to prevent split in the Islam during 25 years. Safeguarding the Great Islamic State in the period of his caliphate – about 5 years – was heroism, indeed. In such a difficult period, his letters to the heads of separate states, decrees sent to governors are surprising for the today’s officials and diplomats and calls learn from the school of Ali (A.S.). His recommendation to Malik Ashtar, who was sent to Egypt as governor, is complete directions for state administration system, whereby Ali (A.S) orders to treat the local people fairly, be just in governing affairs. It is a sign to establishment of the principles of justice in the Islamic world. From this point of view, his letter to Osman bin Huneif, the Governor of Basra, presented in the article “To win the passion”, is characteristic. Mowla Ali (A.S.) was informed that one of the rich men has invited Osman bin Huneif to dinner party in his house. Mowla Al (A.S.) didn’t like that Osman accepted the invitation and participated in

this party. So, he writes such a letter to him: **“I was told you were invited to a party where you had variety of tasty dishes. And they say you have liked them. I didn’t believe you would go to a party where the poor are moved away and only the rich invited. Look at the bite you had to eat, if you are in doubt that it is haram, then, take that out of your mouth, if you know that it is halal, then, have a little. Your Imam satisfies with shabby clothes and one or two bites of food. I know you would not do the same, but I try you displayed courage and were honest and truthful, so, help me. I swear to Allah, I collected neither gold, nor silver nuggets, neither I appropriated war booties, nor I bought new clothes except the shabby one on me, and nor I owned an inch of land. However, I had enough clothes and food. How the passion could win over me and entice into tasty dishes when there are so many vulnerable and poor around, who are never satiated with? Or, is it possible to be fed up when there are so many half-starved and thirsty people?..**

**... Oh, Osman bin Huneif! I wouldn’t believe that you have accepted the invitation and gone to such a party when the poor were left behind the door”.**

The letter ends in harsh reproaches.

The **“Door of Knowledge”** contains samples of such letters important for the present governors, too. And the letters written to caliph Muawiyah are very important from the point of view of true implementation of the laws, protect the people from tyranny and observe the principle of justice and the rules of Shariat brought by Hazrat Prophet (S). Another topic - heart-to-heart talk of Mowla Ali (A.S.) with Kumeyl bin Ziyad at dark night is also very exciting.

One cannot but astonish while reading the section “Gazavats of Mowla Ali (A.S.)”. All the events presented here concern Figh - the Islamic Law. Mowla Ali (A.S.) perfectly comments this science. As to me, scientists of the present law have to benefit from this science, too. It teaches that any legal decision should base not on stereotypes, but on creative thinking, personal judgment and perspicacity. Any person analyzing a question should not absorbed by emotions and make hasty decision. A hadith narrates: “A man lends money to another, who was unwilling to repay the debt for long time, so, being in desperate, the lender goes to Imam and complains about the matter. Imam calls the borrower, who doesn’t acknowledge the debt at all. It becomes clear that the borrower has got money under a date-palm when they were dining. Mowla Ali (A.S.) asks the borrower to remain with him, saying to lender: “Do you remember that date-palm?” “Yes”, he answers. “Go and tell the date-palm that Ali wants to see it”.

The lender goes. A few minutes later Imam asks the debtor: “Would he so far reach that date-palm?”

The debtor instantly says: “Perhaps”.

Imam changes the theme and waits for the lender to return. When the lender comes back, he says to Imam: “I told the date-palm about your order, but it gave no reply”.

With a smile on his lips, Mowla Ali (A.S.) utters: “The date-palm came, testified and went”.

The debtor shouts nervously: “How can Imam tell a lie?”

Mowla Ali (A.S.) utters: “The date-palm came when you said “Yes, he would reach”. If you haven’t borrowed money under that date-palm, how could you know that?”

The debtor was helpless before this logic. So, he apologizes to the Imam, and begs his pardon and repays the debt instantly.

One of the noteworthy facts is that Haji Miraziz has translated the verses by classical Arab poets dedicated to Mowla Ali (A.S.) into Azerbaijani and presented in the book (Chapter IV), which is evidence that he is a clergyman with the nature of poet. My overall aim is to emphasize the book's importance for the present lawyers, too. I would note the articles "**Mowla Ali (A.S.) in eyes of non-Moslem scientists**", "**Imam Ali (A.S.) in verses of Shahriyar**", or, "**Mowla Ali (A.S.) in the eyes of classics**" in the IV Chapter.

The V Chapter includes khutbas uttered by Mowla Ali (A.S.), the articles "Major ways to rule the country", "Owner of Nahjul-Balagha", "Justice must be gained, it is not presented" and "Mowla Ali (A.S.) and socio-economic principles of Islam" which are valuable and important for readers.

I express my gratitude to Haji Miraziz Seyidzade for such a remarkable work as the "**Door of Knowledge**" he has been writing for many years and I wish him successes.

**Haji Sabir Hasanli,**  
**Candidate of theological studies**

## **A GLANCE AT THE “DOOR OF KNOWLEDGE”**

In one of his sermons, Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) uttered: “Oh, people, chain up the knowledge”. All were surprised, thinking of how the knowledge can be chained. Then, the Prophet stated: “The knowledge can be chained by writing and publishing”. And it is true. Some people in gatherings listen and accept what you say and keep in mind while others only listen but don’t hear. If you write down those talks and chats, especially when you publish them in a book you will make huge contribution to science and the society. Those books serve the people for ages and enlighten them. Therefore, I am deeply grateful to those who write scientific works, or, publish books and preserve these values for future generations. I welcome them.

As to this edition, with great satisfaction and pleasure I would note its importance for our contemporaries, in particular, for the youth. I express gratitude to the author, my friend and brother Haji Miraziz Seyidzade and wish him happiness in life and hereafter. In fact, it needs tense and huge effort, patience and endurance to write such a valuable work, especially collect sayings by the renowned ravis in a right order and design and present to the readers. Haji Miraziz has worked hard to cope with such a sacred work. It is truly great valor to write such a voluminous book. And the major is the leitmotif of the book – to prove that Imam Ali (A.S.) is the true successor of Prophet (A.S.). The author presents historical events through narration and commentaries on numerous hadith collected by Islamic scholars for centuries. The book comprises 6 chapters and covers the period of childhood and youth of Imam Ali (A.S.),

the period of Prophet (S) and after Prophet, and the years of his caliphate. The sources used are ever-based Islamic books.

Another important point is that Haji Miraziz truly and carefully regards the questions of faith as he is an Islamic scientist himself. He tries to safeguard and propagandize Islam from the point of view of Noble Quran. In the history of Islam, there were, perhaps, saboteurs and instigators, and we have them today. But the imams, caliphs and the clerics have always propagated unity and cohesion among the Islamic faiths. And they could. Today, in shrines of Islam, especially in Mecca and Medina, representatives of all Islamic faiths perform ritual prays of Islam together.

One cannot but astonish at the presented narrations taken from numerous sources. Some interesting items in the article “Hazrat Ali as embodiment of knowledge and wisdom” quoted Professor Z. Guler as saying. For example, basing on the hadith, the author writes: **“Ayishe (r) confirms that Hazrat Ali (A.S.) best of all knows the Sunna, Abdullah bin Abbas, too, considers Imam Ali (A.S.) as the best interpreter of Sunna, its meaning and goal. They both state the same truth”.**

According to historical sources, during Caliph Omar’s travel to Palestine and Syria, Hazrat Ali (A.S.) stays in Medina to give necessary instructions as military governor, which is the fact confirming his personality.

All these are evidence to his great managerial, political and military skills. The dialogue between Hazrat Prophet (S) and Ali (A.S.) on the eve of Kheybar conquest is instructive. To this end, Professor Z. Guler writes: **“As provided by Sahl bin Sad, on the day of Kheybar, the Prophet (S) uttered: “Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah**

**and His Messenger, and he is loved by Allah and His Messenger. "The people were wondering as to whom would be given it. In the morning, the people went to Allah's Messenger (SW) and every one of them was hopeful to receive the flag. Finally, the Messenger of Allah (SW) gave the flag to Ali. Ali said "O Allah's Messenger! I will fight with them until they become like us." Allah's Messenger said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then, that will be better for you than the nice red camels."**

Further, Professor Zakariyya Guler gives the dialogue between Kumeyl bin Ziyad and Mowla Ali (A.S.) to characterize the Imam and analyzes his political views on state administration questions. The Professor writes: "Kumeyl asked: "I wonder, what would happen if we shall believe you are in right way and Talha and Zubair are in wrong way?" Hazrat Ali (A.S) knew that Kumeyl wants to sloganize his words. So, he said: "Know the man by the Truth, not the Truth by the man. Perceive the truth and you will know who is right".

Pay attention that Hazrat Ali's answer to Kumeyl is a statement to learn necessary Islamic measures in recognition of people, and which instills respect for worldwide fraternity and internationalism in the coming generations. Undoubtedly, this true policy is an important thesis to be pursued persistently and everywhere to prevent new mischief and discord among the Moslems and unify them.

I believe that the "**Door of Knowledge**" will be a good guidance in close recognition of the Prophet's kin and due

respect for them. Being the mufti and gazi of the Caucasus Moslems Clerical Office, I deeply regard the book written and compiled in honor of the kin of Prophet (S), and hope that all the devout irrespective of their faith, will like it.

Let this book be a precious gift to the devotees of Islam.  
Amen!

**Mufti Haji Salman Musayev,  
Deputy Chairman of the  
Caucasus Moslems Clerical Office**

## FOREWORD

**Verily, unto God do we belong and, verily, unto  
Him we shall return.  
(Al-Bagharah Ayah 156)**

### **Bismillahi-rahmani-rahim!**

To Him is all gratefulness, and to Him are all thanks, he is Creator of all worlds and Lord of Might and Mercy.

Peace and blessings be upon Muhammad (S), the Most Beneficent, the Most Glorious, and His Ahl al-Bayt (His kin). Thanks to Allah that has made us His followers, the followers of Ali (A.S.) and the kin of Ali, on whom the Noble Quran states: He said: "Allah! These are my Ahl al-Bayt, my devotees and my supporters, keep away all kinds of dirt (and sins) from them and purify them in the best form of purification."(*Surah al-Ahzab, Ayah 33*).

Peace and blessings be upon the head of last Prophet's Ahl al-Bayt, the door of knowledge, with endless pioussness and patience, measure of justice, the best gazi, and the father of the orphans, son-in-law, successor and brother of Hazrat Mohammad (S), and finally our first Imam Ali ibn Abu Talib and his pure progeny. We shall try to give as much information as we can about Ali ibn Abu Talib, recognized by Shiite faith and many of ulama-e-Ahl Sunna (Ahl-Sunna scholars) as sinless Imam and believed to be direct descent from the Prophet (S).

It is not so easy to give detailed information about Ali (A.S.), Son of Abu Talib, Son-in-Law and first cousin of Prophet Mohammad (PEACE BE UPON HIM), spouse of Hazrat Fatima (AS), Lady of this world and the Hereafter. Personality of Mowla Ali (A.S.) is so many-sided (Zatul-

Abad) that a group of people couldn't bear his justice and called him infidel (Khawarij), while another group admired his courtesies and called him Allah (they were named "Ali-Allahi" meaning "Ali is God"). If imagine his feature as a courtesy measure, the human wisdom is poor to define where it begins and where ends. Perpetuation of Ali's name so far shows that it is a divine truth.

Should Mowla Ali (A.S.) be a man of genius of the history (as Socrates, Plato, Aristotle, Hegel, Marx, Kant, etc.), he would have been forgotten. Abil Hadid al-Mutazali, example of faith and justice, scholar of Ahl-Sunna, in his book "*Commentary on Nahjul-Balagha*" (Sherhu-Nahjul-Balagha) has used an invaluable sentence to this end: **"Oh Ali, what can I say before your personality? Your enemies have hidden your courtesy because of their malice to you, while the friends have hidden because of fear. Yet, your courtesies are never-ending..."**

Character of Mowla Ali (A.S.) is perfectly defined in a short sentence: **"Ali (A.S.) is non-recognizable"**.

Caliph Muawiyah, who, through his 69-year long life at the pulpits and during namaz, didn't love Ali and said he was infidel, would even never imagine that once George Jordac, a Christian, would write a book called "*The Voice Of Human Justice*" in which he states that the most just person ever was Imam Ali (A.S.). The book was estimated as the best at the international book exhibition.

**"Oh, Time, can you give birth to another Ali with such comprehension, such valor and justice?!"**

It is not possible to describe Mowla Ali's grand ocean of benevolence in poor sentences. We can have only a drop of it, yet with permission of Allah. Any aspiration will be inadequate.

To this end, I would produce an utterance by Mowla Ali (A.S.): **“Ask me anything you like before I leave you”**. Or, is it easy to say: **“Ask me anything you wish about”**? Though it seems easy, no one in the history of world had courage to utter these words.

This hadith was narrated in *“Al-Musnad”*, *“Al-Istiab”*, *““Janabi'al-mavaddah”*, *“Faraed”*, *“Mawaddat al-Qurba”*, *“Manaqib”*, *“Tarikhul-khulafa”*, *“Fathul-Bari”*, *“Tafirul-Itgan”* and tens of other books of Ahl-Sunnah.

Scholars like Ibn Abdul Birr, Abdul-Abbas Shafei, Khatib Baghdadi have definitely stated: **“If anyone, except Ali (A.S.), has said this, he has proved his falsity”**.

To this end, Abil Hadid Motazili has said: “It is very surprising and astonishing that this man never said “I don’t know”... It must be a miracle. For, such things are beyond the power of mankind!”

Professor Zakariyya Guler in one of his articles on Ali (A.S.) writes: **“When Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) wanted to appoint Mowla Ali (A.S.) as governor of Yemen, he reminded that he is young and his present knowledge and experience might not be sufficient for this post. Then, the Prophet (S) puts his hand on his breast and consoles him with these words: “Allah, let truth inspire his heart, and let his tongue tell only truth”. The Prophet (S) also taught him how to rule in the place of appointment”**.

Amir al-Mu'minin and Al-Muttagin Ali (A.S.) is perhaps masum (infallible). We, the fallible and sinners, what can we write about the masum? How can we praise him as is? Whether the light of candle can be compared with the sunbeam? Of course, not.

I understand my responsibility to deal with such topic and therefore ask the Almighty for His assistance and repeatedly apologize to Mowla Ali (A.S.), the door of knowledge. Being frankly, the major reason of my courage is that I dare to write about this topic as I, too, consider myself seyed – direct descent from the Prophet (S).

I stand ready to hear and accept the objective remarks on shortcomings should there be any in this book in future. Let the Almighty save my soul from doubts and my tongue from lies and slander. And let Him not spare His heavenly key to the door of the treasury of knowledge and wisdom in this cause. Amen!

Prior to narrating, I would bring to your notice two couplets by Imam Shafei, a faith leader of Ahl-Sunnah.

اعتاب في حب هذا الفتى  
وفي غيره هل أنتي (هل أنتي)

إلام إلام وحتي متي  
وهل زوجت فاطم غيره

...Who was the beloved of Zahra, except Him?

Who was the most reliable, except Him?.. (*Verbatim, abridged*)

When I became familiar with the world of Islam, the mournful life of the Prophet's Ahl al-Bayt (Prophet's kin) persistently caused concern and anxiety in my heart. In meetings and gatherings, I heard narrations about humility of Ahl al-Bayt and sorrowful elegies recited by clergymen after whom the people sobbed bitterly, and this dragged me into the depths of history. So, I decided to compile possible materials and write a book for contemporaries. Now, in my 50 (*I have started writing this book in 2000 when I was 50 -*

**Author**) I would like to share my concern with my readers. I ask myself: Who is Ali (A.S)? Whether it is possible to recognize and comment him? I become helpless and astonished before the personality of Mowla Ali (A.S.), and I am lost in the desert of Imam Ali (A.S.), and though I become tired and exhausted in the world of Hazrat Ali (A.S.), I reiterate impassioned utterance by Hazrat Prophet (S): “Ali is a human being, but what kind of?!”

I turn over the pages of visible parts of life story of Mowla Ali (A.S.) and think – what miracles might be hidden within him? I wish personality of Ali (A.S.) were perfectly opened for humanity. And his life which passed in wars and battles were useful for science, enlightenment and economy of the Islamic world. Unfortunately, the most active years of his life passed in battles and discords. The words he told his devotee Kumeyl bin Ziyad are very touchy and troublesome. They say he has put his hand on his breast and uttered: **“My breast is a treasury of science. Found no key to this treasury in this world. Apparently, I will bury it as is”**.

Despite all this, wherever Mowla Ali (A.S.) was, he served the Islam, the commandments and instructions of Holy Quran and Hazrat Prophet (S).

Yes, amidst such a strenuous and arduous world, Mowla Ali (A.S.) could defend the truth and justice. Not casually, the abovementioned Christian orientalist George Jordac has painfully written: “Ali (A.S.) was killed for his steadfast justice”.

That is, should Ali (A.S.) reconciled himself with his time, he would not be killed. Perhaps, I understand that it is not easy to look into and investigate personality of Mowla Ali (A.S.), to write about him. It needs courage at least. May be it is my direct descendance from the Prophet (S) that gives

me courage to write the truths about my great progenitor. I am encouraged, inshallah, to have a drop of the munificence of Mowla Ali (A.S.). Both to obtain mercy and be worthy of good fortune in this world and in the hereafter. In this regard Hazrat Prophet (S) has said: “Love of Ali is faith and any sedition can’t extenuate it”. Or, **“Enmity towards Ali is sedition and any kindness can’t extenuate it”** (*Ahmad Kharezmi Anas bin Malik. “Yenabul-muaddah”, Bab 42, vol. 1, page 373-375*).

Or, **“To love Ali is exoneration from the hell-fire”**. **“Love for Ali will burn the fault like the flames kindle the firewood”** (*Daylami. “Janabi'al-mavaddah fi zikri fazaili Ali”. p. 211*).

Ali – good husband, Ali – good father, Ali – courageous and gallant warlord, Ali – Caliph, Ali – mujahed, Ali – shahid (martyr)...

In a word, personality of Mowla Ali (A.S.) was above all the positive features and beyond all negative features.

Mowla Ali is not merely a true believer. Ali (A.S.) is the lord of believers. The Prophet (S) was proud of His submission and Ali (A.S.) is also proud of his divine service to the Almighty. He feels proud of obtaining this career – to serve Allah, according to him, is the highest career.

Once Hazrat Prophet (S) wanted the people to know what positive features Ali (A.S.) has, so, He said: “If anyone will perform two Raka’t namaz and forget the world during praying, I shall donate him a camel. Mowla Ali (A.S.) said he would. He performed two Raka’t namaz and asked the Messenger of Allah (PBUH) to fulfil His promise. The Prophet uttered: **“Oh my cousin Ali! You, too, were not thoughtless. You thought whether the camel will be fat or lean. But that is also worship. Because you thought of**

**giving repast for the needy, and you wanted it to be fat...”**

Ali (A.S.) performed prayers perfectly and with divine consent. There is a narration that when he was performing namaz they had pulled out the broken arrow of his foot, but he even didn't worry. During namaz he was sabered and he didn't react. It was Ali (A.S.), who turned his wounded head towards sun and uttered: **“Oh sun, I swear by Allah, to testify on the Hereafter that since I have learned namaz from the Messenger of Allah up to date, I have never been drowsy during namaz and I have met you awake...”**

Yes, only a believer like Mowla Ali (A.S.) could claim for such incredibility and utter these words.

Since my early ages, I thought of how long this friction among the Moslems will last. How long the Sunni-Shiite discord will weaken the Islam and the blood and religious brothers feel animosity towards each other.

In 1968, when I studied at the Mir-Arab Medrese (Moslem religious school) in Bukhara we tried to deny being a Shiite. Here, they didn't recognize the Shiites as the Moslem, and even named them giaour. At nights I used to sit on the roof of medrese, gazing at the stars I asked myself: “Whether it is a fault to love Ali (A.S.), spouse of the Prophet's daughter, father of His beloved grandsons? Why one may become giaour if he loves the children of Fatima, the beloved daughter of Prophet (PEACE BE UPON HIM AND HIS PROGENY)? What is the reason of this strife? Whether the science will not answer these questions? Then, what does the Ayaht in Holy Quran mean: **“Ask Ahlu-d-Dhikr if you don't know...”** (Ask the men of science if you don't know”).

It was the Figh lesson. We were reading hadith by Sahih Bukhari. When I read the followings in “Kitab Fazail Ashab Nabiy (s). 9<sup>th</sup> Bab, Manaqibi Ali Ibn Abu Talib-Gureyhsiyyil-Hashimiyyi Abil Hasani raziyyallau anhu (4<sup>th</sup> vol., p.187), my eyes watered. There were given seven hadiths about Ali (A.S.), #3701-3707, and eight hadiths about Hasan and Husain (S), # 3746-3753. In the interval I asked the teacher: “If these good features of the Ahl al-Bayt are narrated by your hadith-tellers, then why you call “giaour” those (the Shiites) who love them? Why can’t the Moslems unite? The teacher sighed out, saying: “Don’t worry, Aziz (they called me simply Aziz), the time will arrive when the Islam will enlighten the ignorance of people and remove such scrapes”.

Now, there have been for 30 years since I feel such perturbations in me. Today the scientists explore the space, experience computer era, and the Moslems make no headway. Some are Sunni, others are Shiite... And what is more, there appear new and new faiths and sects.

Today, by causing discords between the religious leaders, we can’t win each other. On the contrary, we shall weaken and demolish ourselves

Today, saying “Ali is the imam of Shiites” we will incapacitate the Islam. Mowla Ali (A.S.) is the leader of Islam and imam of the Moslems, the guide and savior of all of us...

In this regard, Bules Salama, one of the Arab classics, writes:

بولس سلامه

جلجل الحق في المسيحي حتي  
أنا من يعشق البطولة والإلهيا  
فإذا لم يكن علي نبيا  
أنت رب العالمين إلهي  
و أنلني ثواب سطررت كفي  
سفر خير الأنام من بعد طه  
يا سماء اشهدي و يا أرض قرّي  
عد من فرط حبه علويا  
م و العدل والخلاق الرضيا  
فلقد كان خلقه نبويا  
فأنلهم حنانك الأبويا  
فهاج الدموع في مقلنا  
ما رأي الكون مثله آدميا  
واخشعي إني ذكرت عليا

Ali is not Prophet, despite,  
He has Benevolence, Wisdom and Might.  
With his godsend prophet features  
He is above all creatures. (*Verbatim, abridged*)

Years later, Sahih Muslim, in his “*Fazailis-Sahaba*”, gives thirteen hadiths about Ali Ibn Talib, #6217-6229, and six hadiths about Hasan and Husain (S) and Ahl al-Bayt, # 6256-6261. It is stated even about whom these godsent hadiths are and by which noble devotees are narrated. The hadith narrated by umm-al-muminin (Mother of the believers) Aisha, runs: “**Hazrat Prophet (S) went out one morning wearing a striped cloak of the black camel's hair and there came Hasan Ibn Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came Ali and he also took him under it and then stated the Ayaht Tahrir**”. (*Surah Al-Ahzab, Ayaht 33, hadith 6261, p. 1104*).

Also, in Jame At-Tirmizi, the hadiths #3712-3737 and #3796-3820 give comprehensive information about Ali (A.S.).

In some of the mentioned hadiths, it is stated that Hazrat Prophet (S) even angrily has reiterated three times: **“What do you want from Ali? Ali is from me and I am from Ali and after me he is the guardian (Wali) of every true believer.”**

In other hadith Hazrat Prophet (S) utters: **“One who talks ill of Ali talks ill of me.”** Or, **“Only the munafiq will not love Ali, while the true believer will not count him as enemy”**.

Another proof of the Prophet's preferring Ali to other men is the Hadith of the Roasted Bird narrated from Anas Ibn Malik., whereby it is stated: **“The Prophet (S) prayed and uttered: “He, who will eat the roasted bird with Ali, he is the best of what created by Allah”**. Or, **“I am the city of knowledge, Ali is its door”**, told by all scholars of Ahl-Sunnah.

Recently, I came across a new edition of *“Kutubus-Sittah”* by Sheikh Saalih ibn Abdul Aziz Ibn Mohammad Ibn Ibrahim Ahl ash-Sheikh. I turned over and over the pages and made notes about Mowla Ali (A.S.) and descendants.

Also in the book *“Janabi'al-mavaddah”*, I found reliable hadiths about Ahl al-Bayt narrated from renowned ravis. I bring some of them to your notice.

**“Al-babus-sadisu ashar fi bayani Ali (A.S.) Qasimun-nari val-jannah”**.

Ibnul-Magazilus-Shafii narrates from Ibn Masud: **“The Prophet (PEACE BE UPON HIM AND HIS PROGENY) said to Ali (AS): “You are the Divider of Paradise and Hell on the Day of Judgment, you say to Hell: This one for me and that one for you.”**

In this regard Imam Shafei has written:

الشّافعي

عليّ حبه جنّة      قسيم النّارو الجنة  
وصيّ المصطفى حقًا      إمام الانس والجنة

ديوان الشّافعي: 83-68

Love of Ali is a shield,  
Ali is allotter of Paradise and Hell.  
No doubt he is the Successor,  
And he is the guardian of human (Verbatim).

Ibnul-Magazilus further narrates from Salman-Farsi:  
**“Messenger of Allah said: The first to reach me in Heaven at the Pool (of al-Kawthar) is Ali Ibn Talib, guardian of the Islam.”**

Sholabi and Abu Naimil-Hafiz narrate from Ibn Abbas: **“On the night when the Prophet (S) left from Mecca, Ali (A.S.) slept at his bed. This glorious Ayaht was sent about Ali (A.S.). “There are some who are willing sacrifice themselves for the blessings of Allah. Allah is kind and gentle to his creatures.”**

*Note.* “Heydar” means a lion-hearted man. It was Ali (A.S.) who turned to a Lion at the battlefield. But he was kind and gentle in justice affairs. In this regard, the messenger of Allah has said of Ali: **“Ali is just, and justice is with Ali.”**

There is a nice memory related to Mowla Ali (S.A.). **“In one of the battles, the army was encamped opposite to the enemy troops. Talks were underway. On assignment of the Prophet, Ali (A.S.) refused battle. He tried to peacefully solve the conflict. After long and unsuccessful talks the battle command was given. Suddenly, the**

**soldiers witnessed a strange thing. While dismantling the tent of Ali, they saw two brood pigeons nested on the tent. The news reached Ali. The Imam ordered not to dismantle the tent until the baby birds are fledged. And two soldiers had to guard the tent...”**

Having received the news, commander of the enemy troop was absorbed in thought: **“Against whom I am battling? This person doesn’t want two pigeons to remain without fledglings...”**

He sends his truce envoy to ask Ali to receive him. Mowla Ali (A.S.) welcomes his intention and receives him. The enemy commander appreciates humanism of the Islam, its sociability and progressiveness, and together with his warriors converts to Islam.

There were many similar points in the period of Ali’s caliphate. Just it was Ali (A.S.), who could defend and immortalize tenacity of the Islam, for what he even sacrificed himself.

Not casually, Hazrat Prophet (PBUH) has said: **“I am the city of Knowledge, Ali is its door.”** (*Tirmizi, vol. 5, p.301*).

Both hadiths show dignity and benevolence of Ali (AS).

Perhaps, Mowla Ali (A.S.) is a personality who stands above all and possesses extraordinary knowledge and wisdom. Just these hadiths encouraged me to write this book and dedicate many years of my life to this sacred and honorary work. How much I succeeded, the ahl-khbra (knowledgeable experts) will estimate...

Allah knows the best.

## CHAPTER I A FEW WORDS ABOUT AHL AL-BAYT

Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated about the Ahl al-Bayt: **“Don’t outwalk them, you will perish, don’t refrain from joining them, you’ll be lost, don’t try to teach them, they are wiser than you.”**

Despite all these the politics did what it followed. As known, in the early period of Islam the politics did what it pursued.

Undeniable is that those truthful people in the past and their followers, i.e. half of the Moslems - the Shiites of Muhammad (S) have always been devoted to faith of the Ahl al-Bayt and the Noble Quran, and never gone astray. They have, since the time of Ali (A.S.) and Fatima (A.S.), and even since the time before the imams of al-Arbaa faith (four faiths) and their ancestors, up to date, have gone this way. That is, probably, a secret for none.

Besides, in the early three centuries, the Moslems didn’t believe in any of these faiths. These faiths appeared later. The first three centuries are said to be the best periods. As known, Ashari was born in 270 Hijri and died in 335 Hijri, approximately.

Ahmad Hanbal was born in 134 Hijri and died in 241 Hijri. Shafei was born in 150 Hijri, and died in 204 Hijri. Malik was born in 95 Hijri and died in 179 Hijri. Abu-Hanifa was born in 80 Hijri and died in 105 Hijri.

Obviously, since the early period of Islam, the Shiites have believed in the Ahl al-Bayt faith and obeyed their guidance. Also obvious is that the family members have to know better what is what. In this sense, the Ahl al-Bayt is

closer to Rasoolallah and the hadiths they have told are more authentic.

In that case, why should the people turn away from Him who is equal to the Holy Book and the most devoted and follower of the Prophet (S) – **the Treasure of Knowledge, the Ship of Rescue, Aman and the Gate of Hitta?**

In this regard, there is a narration from Imam Zeinul-Abidin: **“Amir-al-Muminin uttered: “Oh people, know the truth from the last Prophet (S), who said: “Whoever of us dies, in fact, is not dead, whoever of us is old, in fact, is not old”. Therefore, don’t tell what you don’t know, as majority of the truths are things that you reject, and apologize to the person you have no proof against, because I am that person among you. Whether I didn’t obey orders of Holy Quran?”**

Another narration from that Hazrat: **“Turn to the Ahl al-Bayt of the Prophet (S), follow in their footsteps. They would not lead you astray, nor do they inveigle you into misery. If they keep silent, you, too, keep silent, if they mutiny, join them. Don’t outwalk them, you will lose the way, and keep up with them, or, you will perish.”**

The Imam further states: **“We are slogans, sahabas, treasures and doors of the Prophet (S) house. You have to enter the house from its doors. He is a thief who enters the house not from the door”.**

Another sample: **“We are prophecy trees (Nubuvvat), foothold of prophecy, the place for outing of angels, fields of knowledge, spring of wisdom; therefore, our friends deserve paradise, and our enemies – divine punishment.”**

One more narration from Imam: **“Where are those who falsely and unfairly consider themselves “cognizant and knowledgeable?” Let them see what a title Allah endowed**

**us, and abased them. Our guidance enlightens awareness of the ignorant. The Imams and leaders are of Quraysh. Their progeny is of branch of the Hashim stock. Others don't deserve Imamatus, and nobody can guide and lead except them."** Then, he speaks about the enemies of Imams: **"They chose the life in this world. They forgot about the Hereafter, they didn't want pure and drinkable water and had dirty and rotten water, instead."**

Prophet's grandson, Lord of the Youth of Paradise, Imam Al-Hasan (a) said in a khutba: **"Fear from Allah about us as we are your emir and leaders"**.

There are 10 nasses (fazilat's) which only Mowla Ali (A.S.) was deserved.

It was confirmed by Imam Ahmad in the first part of **"Musnad"**, by Imam Nisai (**Khasais**), by Al-Hakim (**Mustadrak**, 3<sup>rd</sup> part), by Al-Zahabi (**Talkhis**). Evidence to that is from Emir ibn Maymoon narrated by Sunna writers. It is stated: **"I was near Ibn Abbas, when nine peoples came to him. They said: "Oh Ibn Abbas, come on with us, or, let's have a talk in private."**

Ibn Abbas said: **"I am coming to you."** Ibn Maymunah says: **"Ibn Abbas was yet healthy and hadn't lost his eyesight. They stepped aside to talk. We didn't know what the matter was. Ibn Abbas came back, his clothes fluttering: "Fagh! They speak ill of a man who has ten fazilats (attributes) which nobody has. And they speak ill of a man, of whom the Prophet (PEACE BE UPON HIM AND HIS PROGENY) has said: "I shall send to the battlefield a man whom Allah will never disgrace. He loves Allah and His Messenger and Allah and His Messenger love Him."** Hazrat uttered: **"Where is Ali? Ali came up, with aching eye. Hazrat rubbed off his eye with**

**His blessing mouth water, then, waved the flag three times and gave it to Ali. Hazrat Ali went and fought bravely and won the battle, killing Marhab in Kheybar. He returned back taking captive Safiyya, the daughter of Hayy.”**

**Ibn Abbas Said: “The Prophet sent a man to Mecca to read the Surah of Repentance for the inhabitants, then He asked Ali to go after him and substitute him, saying: “This Surah should be carried out by one who is from me and I am from him”.**

**Ibn Abbas said: “The Prophet covered Ali, Fatima, Hasan and Husain with his cloak and uttered: "... Allah desires to keep away the uncleanness from you, O people of the House! And to purify you a thorough purifying (33:33).”**

**Ibn Abbas said: “Ali put himself under threat for Heavens sake and continued: ”Hazrat Prophet(S) went to the battle of Tabuk, and the people of Madinah followed after Him. Ali saddened and wanted to join them. Hazrat uttered: “No.” Ali (A.S.) remained in Madinah on the Prophet’s order. The Messenger of Allah said to him: “Are you not content that your relation to me shall be like the relation of Harun to Musa, excepting only that there shall be no prophet after me? Only you deserve to be my caliph and successor.”**

The resolute and lucid proofs in this hadith are secret for none. They confirm that Mowla Ali (A.S.) is the successor of Prophet (S) and caliph after him. The late Kumeit wrote in this regard: “What a good successor He is and the center of devotion and teacher of decencies.”

From the Hadith of Manzilat narrated by Ummi-Salim. She was the mother of the famous sahabi Anas. She is

daughter of Milhan ibn Khalid al-Ansari and sister of Haram ibn Milhan. Her father and brother were martyred in the company of the Prophet (PEACE BE UPON HIM AND HIS PROGENY). She possessed a great deal of accomplishment and wisdom.

During the pre-Islamic period of jahiliyya, she was in love with Malik ibn al-Nadar from whom she conceived her son Anas ibn Malik. At the dawn of Islam, she was among the foremost to embrace it, and she invited her husband Malik to believe in Allah and His Messenger, but he refused; so, she deserted him, and he in his rage moved to Syria where he died as a kafir. She advised her son, who was then ten years old, to serve the Prophet (PEACE BE UPON HIM AND HIS PROGENY), and the Prophet (PEACE BE UPON HIM AND HIS PROGENY) accepted his service in order to please her. Many Arab men of prestige sought her hand, but she always used to say: "I shall not get married except when Anas reaches manhood;" so, Anas always used to say: "**May Allah reward my mother, for she took very good care of me.**" Due to her own influence, Abu Talhah al-Ansari became Muslim. He sought her hand when he was still *kafir*, but she refused to marry him unless he embraced Islam; so, he accepted her invitation to embrace the new faith, and his dowery to her was his own acceptance of Islam. She conceived a son by him, but the baby fell sick and died; so, she said: "Nobody should mention his death to his father before me." When her husband came home and inquired about his son, she said: "He is in most content;" so he thought that she meant their son was asleep. She served him his dinner, then she put on her best clothes and perfume, and he went to bed with her. The next day she said to him: "Pray for your son's soul." Abu Talha narrated this story to the

Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) who said to him: "Allah blessed you last night."

She continues to say that he (PEACE BE UPON HIM AND HIS PROGENY) invoked Allah to provide me with what I wanted and even more. In that same night, she conceived `Abdullah ibn Abu Talha upon whom Allah showered His blessings. He is the father of Ishaq ibn `Abdullah ibn Abu Talha, the faqih, and his brothers were ten; each one of them was a man of knowledge. Umm Salim used to participate in the Prophet's military campaigns. On the Day of Uhud, she had a dagger to stab any infidel who would come near her. She rendered Islam a great service, and I do not know any woman besides her whom the Prophet (PEACE BE UPON HIM AND HIS PROGENY) used to visit in her own house and she would offer him a present. She was aware of the status of his progeny, knowledgeable of their rights... One day, Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) said to Umm salim: **"O Umm Salim (mother of Salim)! `Ali's flesh is of mine, and his blood is of my own; he is to me like Aaron to Moses."**

A similar hadith was made in the case of Hamzah's daughter in whose regard **`Ali, Jafar and Zayd disputed. The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) said then: "O `Ali! You are to me like Aaron to Moses, etc."**

Another incident occurred when Abu Bakr, Umer, and Abu Ubaydah ibn al-Jarrah were in the company of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) who was leaning on Ali. The Prophet (PEACE BE UPON HIM AND HIS PROGENY) patted Ali's shoulder and said: **"O Ali! You are the strongest among the believers in**

**faith, the first (man) to embrace Islam, and your status to me is similar to that of Aaron to Moses."**

The hadith narrated during the First Fraternity also include this text. These were made in Mecca prior to the migration, when the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) consummated brotherhood among the emigrants in particular.

On the occasion of the Second Fraternity, while in Medina, five months after the migration, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) made fraternity between the emigrants (Muhajirun) and the supporters (Ansar). In both events, he (PEACE BE UPON HIM AND HIS PROGENY) chose Ali as his brother, thus, preferring him over all others, saying to him: "You are to me like Aaron to Moses."

Narrations in this regard are consecutively reported. Refer to what others state about the First Fraternity such as the hadith narrated by Zayd ibn Abu Awfah. Imam Ahmad ibn Hanbal has included it in his book *Manaqib Ali*, Ibn Asakir in his *Tarikh*, al-Baghwi and al-Tabrani in their *Mujma*, al-Barudi in his *Al-Marifa*, by Ibn `Adi and others.

The hadith under discussion is quite lengthy, and it contains guidelines about how to establish brotherhood. It ends with: "**Ali said: `O Messenger of Allah! My soul has expired, and my spine has been broken, having seen what you have done for your companions while leaving me alone. If this is a sign of your anger with me, then I complain only to you and beg your pardon.' The Messenger of Allah said: `I swear by the One Who sent me to convey the truth about Him, I have not spared you except for my own self. You are to me like Aaron to Moses, except there will be no Prophet after me. You are**

**my Brother, heir and companion. You will be my companion in my house in Paradise together with my daughter Fatima. You are my Brother and Companion.'** Then He (S) recited the verse: **'They are brethren seated conveniently facing each other,'** referring to the brethren whose hearts Allah has joined in affection who look at each other with sincere compassion."

Refer also to the events of the Second Fraternity. Al-Tabrani, in his *Al-Tafsir Al-Kabir*, quotes Ibn Abbas reporting one hadith stating that the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) said to Ali (A.S.): **"Are you angry because I have established brotherhood between the Ansar and the Muhajirun and have not selected a brother for you from among them? Are you not pleased that your status to me is like that of Aaron to Moses, except there will be no Prophet after me?"**

The same hadith was also said when the companions' doors overlooking the Prophet's mosque in Medina were ordered closed except that of Ali. Jabir ibn Abdullah quotes the Messenger of Allah, PEACE BE UPON HIM AND HIS PROGENY, saying: **"O `Ali! It is permissible for you to do at this mosque whatever is permissible for me, and you are to me like Aaron to Moses, except there will be no Prophet after me."**

Huthayfah ibn Asid al-Ghifari has said that the Prophet, PEACE BE UPON HIM AND HIS PROGENY, once delivered a *khutba* on the occasion of closing those doors in which he said: **"There are some men who have disliked that I got them out of the mosque while keeping Ali. Allah, the Dear and Mighty, inspired to Moses and his brother to reside with their people in Egypt and make**

**their homes a *qibla* and say their prayers," till he said: "Ali to me is like Aaron to Moses. He is my Brother."**

The sources of this hadith are numerous, and they cannot all be counted, yet I hope that what I have stated here suffices to falsify the claim that the status hadith of Manzilat is confined only to the Battle of Tabuk.

Dawud al Tayahlisi writes in his "Istiab": "The Prophet (S) said about Ali Ibn Abu Talib: "Ali is the leader of all believers after me."

Another authentic hadith is narrated by `Umran ibn Hasin who says: "**The Messenger of Allah, PEACE BE UPON HIM AND HIS PROGENY, deployed an army division under the command of `Ali ibn Abu Talib who chose, as his share of the *khums*, a slave-girl for himself, and people criticized him. Four men vowed to complain against him to the Messenger of Allah, PEACE BE UPON HIM AND HIS PROGENY. When they came to the Prophet, one of them stood up and said: `O Messenger of Allah! Have you seen how `Ali has done such and such?' The Prophet (PEACE BE UPON HIM AND HIS PROGENY) turned his face away from him. The second stood up and spoke likewise, and the Prophet (PEACE BE UPON HIM AND HIS PROGENY) ignored him, too. The third stood up and repeated what his fellows had previously stated, and he, too, was ignored. The fourth one stood up and stated exactly as had been stated by his fellows. It was then that the Messenger of Allah, PEACE BE UPON HIM AND HIS PROGENY, turned to them with anger in his eyes and said: `What do you want of Ali? Ali is of me and I am of him, and only after me is he the *mawla* of all believers."**

Also refer to Buraydah's hadith quoted verbatim on page 356 of Vol. 5 of Ahmed's *Musnad*. He says: "**The Messenger of Allah sent two armies to Yemen. One of them was led by `Ali ibn Abu Talib (A.S.), and the other by Khalid ibn al-Walid. He instructed them thus: `When you combine your forces, let `Ali be the overall leader. But if you disperse, then each one of you is the leader over his own troops.**" Buraydah says: "We then battled Banu Zubayda, and `Ali selected one of the captives, a slave-girl, for himself".

Buraydah narrates: "**Khalid and I wrote to the Messenger of Allah, PEACE BE UPON HIM AND HIS PROGENY, to inform him of the incident. When I came to the Messenger of Allah, PEACE BE UPON HIM AND HIS PROGENY, and the letter was read for him, I noticed anger in his eyes; therefore, I pleaded to him by saying: `This is the place for those who seek refuge; you have sent me with a commander and ordered me to obey him, and I have done just that.'** The Messenger of Allah, PEACE BE UPON HIM AND HIS PROGENY, said: **`Do not ever plot against `Ali, for he is of me and I am of him, and he is your wali after me.**"

Al-Nisa'i has quoted the following words of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) *verbatim* on page 17 of his *Al-Khasa'is al-'Alawiyyah*: "**...Do not try to make me dislike `Ali, for `Ali is of me, and I am of him, and he is your wali after me.**"

Jarir, too, quotes this hadith as *verbatim*: "Buraydah said: "Then, I saw that the Prophet's (S) face became red with anger, and he said: **`To whomsoever I have been mawla, `Ali is his mawla.**"

Buraydah writes: **"I forgot my own anger against Ali and said that I would never speak ill of Ali again."**

Al-Tabrani, too, has quoted this hadith in detail. Among what he narrates is that when Buraydah came from Yemen and entered the mosque, he found a crowd standing by the room of the Prophet (PEACE BE UPON HIM AND HIS PROGENY). Upon seeing him, they stood up to greet him and ask him what news he had brought them. He said: **"Good news. Allah has rendered victory upon the Muslims." They asked him: "Then what brought you here?" He answered: "An incident regarding a slave-girl whom `Ali chose as his share of the *khums*, and I have come here to inform the Prophet about it." They said: "Inform him of it, do inform him, so that he may change his heart about Ali."**

The Prophet (PEACE BE UPON HIM AND HIS PROGENY) was standing overhearing their conversation from within. He, thereupon, came out angrily and said: **"What is the matter with those who bear grudge against Ali? Whoever hates Ali hates me, too, and whoever abandons Ali abandons me. Ali is of me and I am of him; he has been created of my own mould, and my own mould is Ibrahim's (Abraham's), and I am even superior to Ibrahim, one progeny descending from another, and Allah is all-Hearing, all-Knowing. O Buraydah! Have you not come to know that Ali's share is a lot more than the slave-girl he took, and that he is your *wali* after me?"**

There is no doubt about the authenticity of this hadith, and its narrators are quite numerous, and they are all reliable.

Similar to this narration is what al-Hakim has narrated from Ibn Abbas who cites a particular hadith of weight and significance. In it, he counts ten exclusive attributes of Ali

(AS), and he quotes the Messenger of Allah, PEACE BE UPON HIM AND HIS PROGENY, addressing Ali (AS) thus: **"You are the wali of every believer after me."**

Likewise, in another hadith, he, PEACE BE UPON HIM AND HIS PROGENY, has said, **"O Ali! I have prayed Allah to grant me five wishes concerning you, and He granted me four and denied the fifth." He continues to say: "He has granted me that you are the wa'li of the believers after me."**

A similar hadith is transmitted by Ibn al-Sakan from Wahab ibn Hamzah and is quoted in Wahab's biography in Isti'ab thus: **"I travelled once with `Ali and found him to be cold towards me; therefore, I decided to complain about him to the Prophet upon returning. So, I mentioned him to the Messenger of Allah and I spoke ill of him, whereupon He (PEACE BE UPON HIM AND HIS PROGENY) said: "Do not say so about Ali, for he is your wali after me."**

Al-Tabrani, in his book *Al-Mujma` al-Kabir*, cites Wahab's statement with a minor alteration in its wording thus: **"Do not say this about Ali, for he is the most worthy of being your leader after me."**

Ibn Abu Asim has openly stated about Ali's hadith from the Prophet (S): **"Do I not have more authority over the believers than they themselves have?"** People answered in the affirmative. The Prophet (PEACE BE UPON HIM AND HIS PROGENY) then said: **"To whomsoever I have been wa'li, Ali is his wa'li."**

This much should suffice to prove our point, although Ayaht al-wilAyaht alone suffices to support our claim.

The Prophet (PEACE BE UPON HIM AND HIS PROGENY) patted Ali's shoulder and said: **"He is the Imam**

**of the best and the adversary of the nastiest. His supporters will win and everybody who belittles him will be belittled."**

This hadith also was quoted by Al-Hakim in his *Al-Mustadrak* (v. 3, p. 129, p 138) who admitted its authenticity due to its endorsement by Bukhari and Muslim.

Hazrat Prophet (S) uttered: **"Three things were granted about Ali: He is the Master of Moslems, Imam of the faithful and guardian and guide of the goodwill people"**.

There is another narration: "The Prophet (PBUH) said: **"I was granted that Ali is Seyyed of Moslems, wali of the faithful and leader of the educated people"**.

Ibn Najjar and other Sunnah writers have narrated the same.

Hazrat Mohammad said: **"Well done, Seyyed of Moslems, Imam of me and the faithful!"**

Abu Naim writes in *"HilAyaht al Awliya"*: "Hazrat Mohammad (S) said: **"The first person to enter this door is the Imam of the devout, Master of the Moslem seyyids, Khatamul-Waseeyeen (Certifier head of Waseeyeen), and leader of the bright-face"**.

A hadith narrates: "Ali came in. Conveying the message, the Prophet (S) stood up and embraced him, and said: **"You are my successor, vicegerent, and the payer of my debt."**

Hazrat Prophet (S) said: **"Allah recommended me that Ali is the flag of hidAyaht (leadership), Imam of our friends and the light of my devout. It is such a word the faithful have to obey it. Do you suggest? These six hadiths are about his Imamat and necessity of obedience to him. He is welcome!"**

The Prophet (S) pointed at Hazrat Ali (AS) and uttered: **"He is the first to believe me, and the first to meet me in**

**the Hereafter. This great devout is the guardian of umma, divider of truth and false and is the Master of the Faithful.”**

The Holy Prophet said: **"O party of Ansar! Shall I guide you towards a person that if you adhere to him, you will never go astray? That person is Ali. Love him as you love me, and respect him as you respect me; what I have told you was Allah's command related to me by Gabriel."**

The Prophet (S) said: **“After me, you will establish what gainsays my Ummah”.**

Hazrat Prophet (S) said: **“O Lord! Befriend whoever befriends Ali and alienate Yourself from whoever alienates Ali!”**

The Prophet (S) said: **“O Ali, you are the Mowla in this world and Hereafter. Your friend is my friend, and my friend is a friend of Allah. Your enemy is my enemy and my enemy is the enemy of Allah. Pity to him who is at loggerheads with you.”**

The Prophet (S) said: **“O Ali, pity to him who loves you and speaks well about you and pity to him who is your enemy and speaks lie of you”.**

This hadith also was quoted by Hakim in his *Al-Mustadrak* (v. 3, p. 129, p 135) who admitted its authenticity, adding that “Bukhari and Muslim haven’t given it”.

The Prophet (S) uttered: **“Who wishes to have the same life and death as I have and be granted with Paradise Allah promised me, he has to admit wilayah of Ali Ibn Talib. As he will never let you go astray and be lost.”**

Hazrat Prophet said: **“I order and recommend the rule of Ali Ibn Talib to those who believes me and accepts me. Thus, whoever accepts his rule accepts my rule, and whoever accepts my rule accepts the rule of Allah.”**

Hazrat Prophet said: **“Who wishes to have the same life and death as I have and be granted with Paradise in the Hereafter, he has to accept the rule of Ali and turn to my Ahl al-Bayt after me. They are my family, from my backbone, and Allah granted them with my mind and knowledge. Pity to those who denies their wisdom and superiority, and who tries to reject my relationship with them. Allah has deprived them of compassion.”**

Holy Prophet said: **“O Ammar! If all the people go one way and Ali along goes the other way, you should follow Ali. He will not lead you to disgrace, and not let you go astray.”**

A hadith from Abu-Bakr (R) narrates: **“The Prophet (S) said: “My palm and Ali's palm are equal to each other in justice.”**

Holy Prophet (S) said to Fatima (S): **“Allah cast a look at the earth and chose two men one of whom is your father and the other is your husband, and made known to me that I should let you marry him.”**

The Prophet (S) uttered: **“I frighten the people with the consequences of wrongdoing, while Ali guides the people to the truth. O Ali, everybody will find the truth through your mediation.”**

Messenger of Allah said: **“To see Noah's (Noh) determination, Adam's craft, Abraham's (Ibrahim) knowledge, Moses's (Musa) dexterity, Jesus's diet, one should look at Ali Ibn Talib.”** The hadiths are from *Beyhaggi's "Sahih"* and *"Musnad" of Ahmad ibn Hanbal*.

It is reported that Imam Ali (AS) said: **“The Messenger of Allah called me and said, “O Ali! Verily, there is a similarity between you and Jesus the son of Mary. The Christians love him so much that they put him in a**

**position that was not for him; and the Jews hate him so much that they even slandered his mother.”**

The Holy Prophet (S) said to Ali: **“After me, my ummah will be your enemy, and you will observe my rituals. You will be killed over my laws. Those who love you love me and those who betray you betray me. Soon, while in sajdah (prostration), the most criminal of criminals, will hit you on your head and your beard will be dyed red with your blood.”**

It is reported that Mowla Ali (AS) said: “The Prophet made me aware of the followings: **“After him, the ummah will betray me. Soon after him, I will undergo torment and torture.** I stated: **“Then, will my religion survive?”** He said: **“Yes, it will.”**

One day the Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated among his sahabas: “Among you, there is one who fights according to the instruction of Holy Quran, as I fought according to it. The people shrugged their shoulders. Abu Bakr (RA) and Umar (RA) were there. Abu Bakr (AR) said: “Is it me?” The Prophet said: “No.” Umar (AR) said: “Me?” Prophet said: “No, it is the person who mends shoes.” That is, Ali (At the moment Ali was mending his shoes).

Abu Said Khidri narrates: **“I came up to Ali and told him this good news, but he even didn’t raise his head, as if he had heard it many times from Rasoolallah (S).”**

Abu Ayyub Ansari says: “Messenger of God assigned to Ali (AS) to fight against and kill the naqisins (incompletes), qasitins (cruels) and rejecters (betrayers).”

Ammar Yasser narrates in a hadith: “The Prophet (PEACE BE UPON HIM AND HIS PROGENY) said: **“O Ali, soon a rebellious group will fight against you, you**

**will be on the truth. Whoever does not support you on that day will not be from us."**

A hadith from Abu Zar says: "The Prophet (S) uttered: "I swear to One in whose hand is my soul. Among you, there is a man who will fight according to the **tavil (comment) of Quran, as I fought against the mushriks (kaafirs) according to the tanzil of it.**"

The hadith also quoted from Mohammad Ibn-Ubeydullah reports from Abu Rafe: "The Prophet (S) said: "After me, a **group will fight against Ali. Jihad against them is a divine duty. He who has no might to commit jihad, he has to fight against them with his tongue and his heart.**"

The hadith by Ahzar-Ansari reports: "Hazrat Prophet (S) said: "I fight according to **tanzil of Quran and Ali fights according to its tavil (comments).**"

Hazrat Prophet (S) uttered: "O Ali, my privilege for you is **nubuvvat (to make you aware). After me, there is no nubuvvat and prophecy. You have seven privileges before the people: you are the first to believe in Allah, you are the best devout, the most faithful, you most of all observe equity in division of Beyt-ul mal (state treasury), the most just, the most watchful and the most superior (in nobilities) before the Allah.**"

Another hadith from Abu Said Khidri states: "The Prophet said: "O Ali, you have **seven pieties and you have no equal. You are the first to believe in Allah, more devoted to Him, the more faithful, more just towards people, more informed and more superior in nobilities.**"

These are forty hadiths we narrated above in short to certify that: "Ali (AS) is the second personality after the Messenger of God and after the Prophet (PEACE BE UPON

HIM AND HIS PROGENY) the guidance of this ummah belongs to Ali.”

In his concise risala (scripture) “Assalavatul-Fakhira-Fil-Ahadusul-Mutavatira”, the Fatviyyul-Hamidiyya writer obstinately states authenticity of this hadith. Al-Suyuti, renowned tafsirer (Koran exegete) and historian Muhammad ibn Jarir al-Tabari, Ahmad Ibn Muhammad Ibn Said Ibn Ugda and Ahmad Ibn Osman Zahabi tried to collect sources of these Hadiths and each has prepared separate book. Ibn Jarir collected them from 75 sources, while Ibn Ugda from 105 sources. Zahabi has made corrections in his sources. *GAyahtul-Maram’s* 16<sup>th</sup> Bab presents 89 hadiths narrated in Nessi-Gadir, a source of Ahl-Sunnah. He, in particular, has not given the names of Tirmizi, Nisai, Tabarani, Bazaar, Abu-Yala and many other muhaddis who also narrated this hadith.

Speaking about Mowla Ali (AS), Al-Suyuti in *Tarikh al-Khulafa (History of the Caliphs)* reports from Tirmizi: “Ahmed has narrated it from Ali, Abu Ayyub Al-Ansari, Zaid Ibn-Argam, Umar and Zimar. Abu Yala reports it from Abu-Hureyra and Buraydah. Riyah Ibn Harith has also narrated it. “A group of people came up to Ali (AS) and state: **“O Master, congratulations! Hazrat asked: “Who are you?” They said: “Your slaves, Oh Ameer-ul-mu’mineen (Commander of the Faithful).” Hazrat said: “How can I be your master, you are Arab?” They answered: “On Ghadri-Khum day we heard from Rasoul-Akram that “Of whomsoever I am the Maula, this Ali (AS) is also his Maula!”** This particular event has been recorded in Imam Ahmed ibn Hanbal’s *Musnad* ( v. 5, p. 281).

Riyah says: **“After they went, I asked who they were.” I was told: “A group from Madina with Abu Ayyub Ansari among them.”**

Authenticity of this hadith is also proved by two reliable sources in exegetics of the Surah Al-Maarij made by Abu Ishag Salabi: "The Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY), gathered the people on the day of Ghadir and raising Ali's hand, proclaimed, "Of whomsoever I am the master, Ali is his master too." Word spread around and when Harith Bin Noman-e-Fehri heard about it, he came on one side, and asked, **"O Muhammad, you asked us to give witness of Divinity and (your) Messengership, we gave (unhesitantly). You ordered for Praying, we performed. You ordered us for Hajj, Zakat and fasting, we acted upon it. After all these command, your are not yet contented and now you want to appoint your cousin over us as our leader by saying, "Of whomsoever I am his master, Ali is his master too. Is this a divine command or is it from your side?"**

The Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) said: **"I swear by Allah, except whom there is no God, this command is indeed divine."** On hearing this, Harith turned, started going back to his camel, and was grumbling **"O Allah, if the words of Muhammad is true, then stones rain upon me or deliver unto me a severe chastisement."** Harith had hardly reached his mount, when a boulder fell from the sky crushing him to death."

To this end, the Almighty sent the following Ayaht: **“O Allah! If this (Quran, Ayaht) is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment”** (Surah Al-anfal, Ayaht 32).

A group of famous Ahl-Sunna scholars have undoubtedly accepted the hadith.

We have not to forget Hazrat Prophet's testament (AS) to Mowla Ali either. After the Prophet (AS) chose Hazrat Ali as a successor of his knowledge and wisdom, he willed that after he died Ali washed (ghusl) him, shrouded and buried him. Let him adhere his duties and implement without fail. Let Ali exempted Him from debts and then solve disputable questions of people. The Prophet (S) bequeathed that after Him Ali (AS) will be Wali of His Ummah. And that Ali (AS) is his brother, father of His descendants, His vizier, reliable Wali and Wasi, the city of knowledge and the door of knowledge. The Hitta Gate of this Ummah is his Ship of Rescue and Aman. Disobedience to him is disobedience to the Prophet (S), and a great sin and fault. To obey him is to obey the Prophet (S). Alienation and isolation from him is as alienation and isolation from the Rasoulallah (S).

The Prophet (S) is in peace with the person who is in peace with Ali (AS). He fights against the person who fights against Ali. Befriends him whoever befriends Ali (AS), is at war whoever is at war with him. Whoever befriends Ali, is a friend of Allah and His Rasoul, whoever bears malice to him, he bears malice to Allah and His Rasoul. Whoever sincerely accepts wilayah and friendship of Ali (AS), he accepted wilayah and friendship of Allah and the Prophet (S), and whoever hurts him, hurts Allah and His Messenger. Whoever insults him insults both. He is Imam of the goodwill, and adverse to betrayers. Whoever is supported by him, certainly wins, whoever forgets him, is forgotten. He is Master of Moslems, Imam of dieters, and guide of the bright-face. He is a flag of hidayah and Imam of the Awliya of Allah. He is a great devout, divider of Ummah and Commander of Faithful.

He is divider of the good and the bad, a thinker and philosopher. He is to Rasoulallah (S) like Aaron to Moses. He is to Prophet (S) like Prophet (S) to Allah. He is to Prophet like the head to body. He is to Prophet like soul to body. Allah cast a look at the earth and chose this two. It is enough to glance at what he said during "Hujjatul-Vida" (Farewell Sermon) in Arafat: **"Nobody, except Ali, should spread His directions and orders. Except Ali and the Ahl al-Bayt, nobody has these pieties."**

After all, it is impossible to reject His will. Nobody can reject it but the biased and prejudiced.

But, Bukhari and others narrated from Talha bin Musarrif: **"I asked 'Abdullah bin Abi 'Aufa, "Did the Prophet make a will (to appoint his successor or bequeath wealth)?" He replied, "No." I said, "How is it prescribed then for the people to make will, and they are ordered to do so while the Prophet did not make any will?" He said, "He made a will wherein he recommended Allah's Book"**".

We know from the Figh that their opinions were not argument and proof, because this Hadith is not available. This is nothing but policy of government of that period.

But, Bukhari's narration from Abu-Ufa, that **"He made a will wherein he recommended Allah's Book"**, is a truth, because the Prophet (S) relying on Sagalein hadith, bequeathed the Holy Book and Ahl al-Bayt and demanded from Ummah to hold on both ropes. In this regard, **Abu Sa'id Khudri reports that he heard the Holy Prophet saying: I leave behind me, among you, two ropes. If my people hold fast to these two ropes, after me, they shall not go astray. They are the book of Allah, hung from the heaven unto the earth, and my Ahl al-Bayt. One of them is**

**greater than the other. Be it known that these two shall never be separated from each other.”**

Narrations and history of the life of many sahabas show that they confided in legend. Some of them are questions of prayer and the Hereafter. For example, fasting in Ramadan, turning towards giba (the Ka'bah) in prayer, number of the rukats of prayers, true praying, walking (tawafs) 7 times around the Ka'bah, etc. But, they didn't obey him in the questions of policy, for example, heading government or emirate, state affairs, establishment of foundations of statehood and army supply and didn't consider necessary his existence. On the contrary, there reserved a chance to argue, negotiate, or, discuss matters. According to them, they were right and it was the will of Islam. Or, if it benefited their governance, they even didn't consider such discord a sin and thought that they receive consent of the Prophet (S).

Their intention about Mowla Ali's (AS) caliphate, possibly, became true, in the term that the Arabs didn't obey him and the Caliphate, as he shed blood of the Arabs in the name of Allah and unmasked them in struggle for justice. Until, contrary to the desire of kafiirs (giaour, infidel), the religion of Allah won. And they will, therefore, obey nothing but force. The Arabs habitually thought to take revenge on Ali (AS) for the bloods he shed in the name of Islam. Accordance to them, after the Prophet (S) there was nobody in his tribe worth to take revenge on. Usually, they took revenge for the blood on the worthy and honorable person of the tribe. And Ali (AS) perhaps was the most influential and exemplary person of the Bani Hashimis after the Rasulallah. The Arabs, with secret malice, fury and feud in their hearts had, therefore, numerous plots against him and his kin. They,

at last, did what they planned. As a result, the known sorrowful events rose up to the heavens.

The Quraish and other Arabs took revenge on Ali for he was strict and fierce against Allah's enemies and the Haram-eaters (Consumers of the Unlawful), and, according to them, Ali should not fight against the offenders who insulted the sacred. The Arabs were afraid of his Amr be Maruf va Nahi az Monker (Promoting Virtue and Prohibiting Vice unit) and was horrified from observation of equity between the ordinary people and masters. In his period, nobody dared to be greedy or niggard, neither he was under impact of one's charity. The cruel and oppressor beside him became weak and puny, and the poor became strong and dear for support rendered to the justice. And if so, how they could obey him only through sympathy and interest? Allah, therefore, told about them in Holy Quran: **"The Arabs of the desert are keener in misbelief and hypocrisy, and are more likely not to know the bounds which God has sent down to His Apostle; but God is knowing and wise (Surah at-Taubah, Ayah 98).**

The Quraish and other Arab tribes were glad of alternation of the governance in caliphate. They were tempted to replace caliphs. For this purpose, they broke their oath, and did it fearlessly. And doing Beyat to each other, they hand-in-hand tried to forget the nass (Ayahts and hadiths). From the very first day, they united to keep away from caliphate the Wali, appointed by the Prophet (S). And they, therefore, appointed elections that after some times each tribe could participate in power. Should they submit to the nass and accept Ali (AS) as the first after the Rasoul-Akram, the caliphate would not go out of the pure Itrat (the rightful successors) of the Prophet (S). Because, the Prophet

(S) on the Ghadri-Khum day had announced the Ahl al-Bayt and Quran equal and the same. But, Arabs thought the caliphate could not belong to an exceptional dynasty. In particular, all the Arab tribes eyed the power and protected each other on this purpose.

Who is well aware of the Quraish and Arab history, knows that they didn't obey the Bani-Hashimi nubuvvat (prophecy trees). Though later they dissipated, and became weak and powerless. How, then, they could agree that nubuvvat and caliphate concentrated in the hands of Bani-Hashimis?

Salaf as-Salih couldn't oblige them to submit to nass. He was afraid that under compulsion and insistence they would turn away from the Islam. Also he was afraid of what could arouse discord. In particular, death of the Prophet (S) deepened strife and the dissenters gained strength.

Mowla Ali (AS) was careful not to make mischief and provocation and thus cause disintegration of the Moslems who would rise to have other choice. The atmosphere and spirit of the dissenters lead to this.

Another point is that they considered Mowla Ali (AS) young and immature when the Messenger of Allah died. There was long interval between the periods of to command an army and lead whole people. They, apparently, had to obey the young commander in several-day battle, but, they would deviate from lifelong obedience to him.

But, this is commonly inadmissible, as the pious old don't dislike obeying the youth in the name of obedience to Allah and his Messenger. They even give themselves in anything in order to deserve the Order and Mercy of Allah.

As is stated in Holy Quran: **“But no! By your Lord! They do not believe (in reality) until they make you a**

**judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission” (Sura An-Nisa, Ayah 65).**

Authenticity of the hadith about those who deviated from joining Usama’s army was asserted by Shahrastani, who narrates: “Ahmad Ibn Abdul Aziz al-Jawhari in his book 'Saqifah', notes: “Hamid Ibn Is’hag-Saleh reported from Ahmed Ibn Sayyar, Said Ibn Kathir Ansari, Abdullah Ibn-Rahman that the Prophet (S) appointed Usama Ibn Zaid as commander of the army when the Rasoul-Akram was still ill. Abu Bakr, Umar, Abu-Ubeyda al-Jarrah, Abdul Rahman Ibn Ouf, Talha, Zubair and many distinguished Companions who were available for war were sent to join the Army in its camp and serve under the command of the youthful Usama. Even Umar, one of Abu Bakr's closest friends, was sent to the camp. Then, as cited, Hazrat Mohammad ((Blessings and Peace upon Him) ordered the army of Usama to move to the boarders for war in Mu’ta that was in the Palestine valley. However, Usama and his army hesitated to go there. The Prophet (S) insisted on going. Usama said to Hazrat: **“May my father and mother be a ransom for you. Do you allow me to remain here until you are healed?”** The Prophet (S) said: **“Head the army with Allah’s blessings. Raid those territories. Go fast; take guides with you and send your scouts and agents ahead of you.”**

Usama said: **“How can I leave you when you are ill? The Hazrat uttered: “Move forward for success.”**

Usama said: **“O Apostle of Allah, it is difficult for me to ask about you from caravans. I am deeply worried”.** On that, the Prophet said: **“Do what I say.”** Within hours, the Prophet (S) lost his consciousness, and Usama was about

leaving for Mu'ta. When the Messenger of Allah regained consciousness, he was informed about Usama and his army dispatched to the battle.

Shortly before his death the Messenger of Allah (PBUH) remarked, **"Remember to dispatch the Army of Usama! Allah will not forgive those who refrain from joining Usama's army."**

Usama departed for Mu'ta, with a flag over his head and sahabas marching ahead. When they reached Juruf, with Abu Bakr, Umar and other muhajiruns (Emigrants from Mecca) available, he dismounted his horse. From Ansars, Aswad ibn Khuzair, Bashir Ibn Saad and others were present. On that, a harbinger sent by Umm Ayman (Usama's mother) told Usama to return to Medina. The Prophet (S) was in his deathbed. When Usama (r.a) reached Al-Madinah the Prophet (S) passed away.

A group of historians, including Allama Motazili ibn Hadid have mentioned the same hadith in "The Commentaries on Nahjul Balagha (*Tafseer of Nahjul Balagha (Vol II, p. 20)*).

Mowla Ali (AS) was very careful in spreading the nasses, not to damage the Islam. In the name of greatness and splendor of Moslems, he didn't manage serious struggle against them. Hazrat Ali (AS) said: **"We have not to cavil over one's hesitation in demanding his rights, but the disgraceful is what one possesses unfairly."**

Hazrat Ali (AS) had a special and sage rule in publishing the nasses. As known, the Commander of the Faithful (AS), then Caliph, gathered people in the spacious meeting place, the Rahba plain, and said: **"I ask in the Name of Allah each Muslim who heard what the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) said on the**

**Ghadir Day to stand and testify to what he heard. Nobody should stand except those who saw the Prophet (S) with their own eyes and heard him with their own ears." Thirty sahabas, twelve of whom had participated in the Battle of Badr, stood and testified what they heard.**" This was realized with great trouble, as it was done in hard conditions (murder of Uthman, provocation in Barsa and Sham). By Allah, it is difficult to produce evidence in such conditions. Greetings to him, who, could, in such conditions, once again revive the truth of the Ghadir Day for the people, gathered in Rahba.

On the Ghadir-Khum Day, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) took `Ali by the hand and uttered: **"To whomsoever I have been mawla, this (Ali) is his mawla."**

The hadith on Ghadir Day is, therefore, considered the most authentic one. As the Prophet (S) has announced this in presence of all, so did Mowla Ali (AS) when he gathered people in the Rahba plain, and asked the Moslems to testify what the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) said on the Ghadir Day. Thus, Imam Ali (AS) delicately and vigilantly assumed right and justice, and without any objection. This was his approach in gaining Leadership (Imamat) and spread nasses on wasiyyun. Hazrat Ali softly awakened the ignorant, tried not to estrange and scorn them, and cause separation.

Evidence to that is the hadith narrated by Ahl Sunna writers. One day, on Allah's order, the Prophet (S) gathered his Ahl al-Bayt in the house of his unkle Abu-Talib to disclose his intentions. The people considered it a sign of Nubuvvat (prophecy trees), and in fact, it was a miracle that Mohammad (S) with few food could satiate a great number

of people. The said hadith mentions that the Prophet (S) embraced Ali (AS) and said: **“This is my brother, and my Successor and my Caliph among you. So listen to him and obey him.”**

Imam Ali (AS) often used to tell that the Prophet (S) has uttered: **“You are the wa’li of every believer after me.”**

And he always reiterated what the Prophet (S) said: **“You are to me like Aaron to Moses.”**

Also he very often reminded the Prophet’s words on Ghadir-Khumm day: **“Am I not closer to mominins than themselves? “Yes”, they answered. Then the Prophet said: “Of whomsoever I have been Wali, this (‘Ali) is his Wali.”**

In this connection there is a khutba (sermon) preached by Mowla Ali, known as the Sermon of ash-Shiqshiqiyyah: **“Beware! By God the son of Abú Quháfah (Abú Bakr) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly up to me. I put a curtain against the caliphate and kept myself detached from it.**

**Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations wherein the grown up are made feeble and the young grow old and the true believer acts under strain till he meets God (on his death). I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plundering of my inheritance till the first one went his way but handed over the Caliphate to Ibn al-Khattáb after himself.”**

Nevertheless, I remained patient despite length of period and stiffness of trial, till when he went his way (of death) he put the matter (of Caliphate) in a group and regarded me to be one of them. But good Heavens! What had I to do with this "consultation"? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high."

Another narration states his words: "This is a right to gain, and then to leave. When one said to him, "O son of Abu-Talib, how envious are you in caliphate affairs?" (That is, you don't quit it). He replied: "By Allah, you are more envious. I demand my right while you stand between me and my right."

These words are, too, referred to him: "By Allah, since the Prophet (S) died, they have treated me cruelly and unfairly."

This utterance also belongs to him: "We have right if they would provide, or, we shall be patient despite any length of period."

Here is a letter written in this regard by Imam Ali (AS) to his brother Aqil: "Do not take to heart the behavior of Quraysh. To talk about their skepticism, their enmity of Islam, their revolt against the cause of Allah and their desire to bring harm to me are a waste of time. They now are as much bent upon doing me injustice and fighting against me, as they were unanimously against the Holy Prophet (s). May Allah punish them for their sin. They have not even paid any consideration to the relationship that existed between them and me. They have deprived me of the estate of my mother's son. When I see there is

**nobody alive except Ahl al-Bayt to help me I envied at death of those who died. I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I adopted patience though it is bitterer than hanzal (a bitter fruit)."**

When some of his friends asked Hazrat Ali (AS) "Why did your kin take the Caliphate while no one deserved more than you?" he said: **"Oh my brother Asadi, it is not time for this question. Nevertheless, you have the right to ask. Someone said to me, "O' son of Abí Tálib, you are eager for the caliphate." Then I told him: "Rather, you are, by God, more greedy, although more remote, while I am more suited as well as nearer. I have demanded it as my right, while you are intervening between me and it, and you are turning my face from it. As you know, many envied me. And some, on advice, generously deprived themselves of this right. The only Judge is Allah. And on Giyamah (Day of Judgment) verily unto Him shall we return."**

Another utterance by Imam Ali: **"Who else, except us, shall claim to be more knowledgeable than we? And who claims this, is against us. Where they are to come and see how Allah honored us, and deprived them. They lowered my high position, and are united in opposing me in the matter (of the caliphate) which is my right. The people find truth through us. Surely the Imams were from Guraish and Allah created them from Bani-Hashimi kin. Nobody, except them, deserves this dignity. The leadership exclusively belongs to Guraish."** (These Statements are also ascribed to the Prophet).

These words from Mowla Ali's khutbas would also enough: **"As soon as the Prophet (S) died, someone went**

back to the past, and were seduced by their passion, and knavishly and dishonestly pledged to others. They were estranged from the person, whose friendship was necessary, and moved away the residence of caliphate to other place, where was the hotbed of offences and humiliations. They are choked with malice and envy, and they were people who have strayed and floundered in whirlpool of passion and temptation, and ruled as the Pharaoh did. They forgot about everything and adhered to this world, or, openly turned away from religion and faith.”

Here is a khutba (one of the bright khutbas of Nahjul Balagha) uttered after Beyat: **“Of this ummah, nobody can be compared with the Prophet (S) and the Ahl al-Bayt, who are the bases of religion, the (Five) Pillars of Islam (arkan al-Islam). The fore goers return to them, and the laggards try to reach them, the wilAyaht, wasiyat and maulaiat is under their guidance. And now, the justice was restored, and regained.”**

In another khutba, Imam Ali (AS) surprises at his opponents: **“I am surprised – how not to surprise – these gropus neither submit to the Prophet (S), nor to his Wasi (they have conflicting evidences).”**

In this regard, Zahra (SA) produces strong proofs, narrated in two famous khutbas. The Ahl al-Bayt obliged the children to learn these khutbas, as they did it in studying the Noble Quran. In these khutbas, she protests against removal of Caliphate to another place: **“But alas, they moved the Caliphate away from the top of strong and magnificent mountains, from the Pillars of Nubuvvat, from where the Ruhul-Amin (Gabriel, the Faithful Spirit (Surah 26.193) was sent down. They took away it from a person who was the**

most knowledgeable in the religious and world affairs. Thus, they have done nothing but damage. What could they cavil at Abul Hasan? Why were they worried? By Allah, they were worried for his sword, for his brilliant triumphs for justice and severity at the battlefields to implement Allah's orders. By Allah, should they let the ummah, as the Prophet (S) assigned, follow Ali (AS), he would provide them with a peaceful and tranquil life, where he would lead them safe and sound and nobody would have trouble, and where gush out freshwater streams, without any turbidity. He would always grant them, and openly and secretly admonish them. Then, the people would have all blessings of the earth and heaven. Soon, Allah will punish them. In fact, under whose protection they are? Who will help them? What an awful guide they have chosen! What a dreadful covenant the oppressors had?! True wings of this bird have perished and it is going to fly with artificial wings. Instead of holding onto the mane of horse, they catch the horse by its tail. May they rub their nose on the ground, as they think they have well done, rather, they have sowed discord. But are stupid and don't realize what happens. Alas, is it good to submit to one who guides the people towards the truth, or to one, who himself needs in guidance? What happened to you? What a decision is it?"

Now I would drag you attention to a hot debate between Ibn Abbas (RA) and Caliph Umar (RA).

Ibn Abbas writes: **"I didn't want to answer him, and therefore, I said: "Should I not know, then the Amirmumin will know."**

Umar said: **"They didn't want both Nubuvvat and Caliphate belong to you, and you rejoice at this. The Guraish, therefore, took Caliphate and succeeded."**

I said: **“If you let me to speak and not get angry with me, I will answer you.”**

Umar (RA) said: **”Then, speak.”**

I said: **“You said that “the Guraish took Caliphate and succeeded”. It is because Allah granted it them. This would be right and later it would be impossible to get it back from the Guraish”.**

Ibn Abbas (RA) further narrates: **“Umar (RA) said: “Alas, Ibn Abbas, I was told such words about you, but I don’t want you yourself confirmed them, and thus, belittled yourself beside me.”**

I said: **“What words? If my words were true, I have not to be littled beside you. And if they are wrong, then, I refuse them.”**

Umar (RA) said: **“I was told that you said “the Caliphate was enviably and forcibly moved away from its axis”.**

I said: **“This is clear to every ignorant and wise. As you know, Adam was also envied, and we, his descendants – are also envied.”**

Umar (RA) said: **“Alas, by Allah, you Bani Hashimis’s heart is full of envy that never will purge away.”**

I said: **“That is mistreatment by you, and Allah has purified those hearts from all evils.”**

One day Caliph Umar (RA) and Ibn Abbas (RA) were arguing. Umar asked:

**”How did you leave your cousin behind you?”**

Ibn Abbas: **”I left him playing with youths of his age (thinking that Umar meant Abdullah Ibn Jaafar).”**

Umar: **”I did not mean that. I meant your great man (Ali), members of the House of the Prophet.”**

**Ibn Abbas: “I left him drawing water from a well through a bucket for palm trees... while reciting the Holy Quran.”**

**Umar: “The sacrifice of camels shall be your atonement if you conceal it from me. Is he still holding in his heart something concerning the caliphate?”**

**Ibn Abbas: “Yes’**

**Umar: “Does he allege that the Messenger of God appointed him?”**

**Ibn Abbas: “Yes, and I add to this that I asked my father about his (Ali’s) claim (of his appointment by the Messenger as his successor) and my father said Ali told the truth”**

**Umar: “There were high words from the Messenger (about Ali) which do not constitute clear evidence nor remove an excused. For some time he was testing his strength to see if he would be able to appoint him. He wanted during his ailment to name him and I prevented him from it out of concern with (the future of) Islam.”**

Once, when they were again arguing, Umar (RA) said:

**“Your friend looks hurt.”**

**Ibn Abbas said: “If so, then give back what you forcibly took from him.”**

**Ibn Abbas goes on: “Then, Umar (RA) took his hand off my hand, muttered to him for an hour, and stopped beside me. “Ibn Abbas, I think he failed because his kin considered him little.”**

**I said: “But, I swear to Allah, when the All Knowing and Rasoul-Akram order, let him take the Surah at-Tauba from your friend Abu Bakr (RA) and read (in Mecca), they didn’t consider him little.”**

Ibn Abbas narrates that Umar (RA) turned away from me and quickly went.

Those who read about Ahl al-Bayt and their devotees know that they didn't miss any opportunity and always alluded to the passed events.

### **LUCKY BIRTH AND KIN OF HAZRAT ALI (AS)**

Hazrat Ali's father is Abu Talib ibn Abdul Muttalib. And father of Abdul Muttalib is Hashim ibn Abdul Manaf. His mother is Fatima, daughter of Asad, the son of Hashim. In a word, Hazrat Ali (AS) is from Hashimi stock on both sides.

Birth of Hazrat Ali (SA) was extraordinary and astonishing. His mother was a Lady who believed in Allah and was follower of the faith of Hanif (Deen e Hanif) of Hazrat Ibrahim (AS) (Abraham). When she was pregnant she often performed minajat (final prayer) and asked the Almighty to ease the moment of delivery. Since she was pregnant with Hazrat Ali (AS) she saw herself in divine light, as if she was inspired by angels on the approaching birth, possibly, to be unlike others.

Sheik Sadug narrates from Abbas ibn Muttalib (566-653), a paternal uncle and Sahabi (companion) of Muhammad (S): **“Once I and Abdul Uzza and a group of people were sitting in the courtyard of the Kaaba. Fatima binti-Asad, mother of Hazrat Ali (AS), with pangs of childbirth came up to Kaaba and prayed: “Oh Allah, I believe in You and the Prophets and books sent by You. I accept narrations by my grandfather Ibrahim (AS). He is the founder of this Baiti-Atiq (Kaaba). For his sake and for the sake of my child, I pray to make her childbirth easy.”**

**Yazeed ibn Kanan witnesses: “We saw how the back wall of Kaaba split and Fatima disappeared behind it. Then, the wall was closed. So we tried to unlock the door, but however much we tried we couldn't open the door. So we made sure that it was one of God's signs.”**

In four days, Fatima came out of the Kaaba with an infant folded in her arms, and said: **“Oh people, be aware that I was given a higher status than all women in the world, as Asia (Pharaoh's wife) prayed to Allah secretly, and Mary, the daughter of Imran, shook a dry date-palm and ate fresh date. But when in Bait-UI-Muqaddas Mosque she felt pangs of childbirth, she was ordered: “Go out of here! Here is a place of worship, and not for birth.” But I entered the house of Allah and ate fruits and leaves of Paradise. When I wanted to get out I heard a voice saying "Name your son Ali meaning the most high. God has chosen this name for him.”**

Allah-Taala said to Hazrat Prophet (S): **“I took his name from My name. I gave him My traits and taught him secrets of My wisdom. He is the person to break idols in My house. May Allah bless them who listen and submit to him, and may Allah curse them who are in hostile to him and oppose him.”**

Nobody except Hazrat Ali (S) was born in Sacred House (i.e. Kaaba) and nobody is to be born in Kaaba in future. It is an obvious truth that accepted not only the Ahl-Sunna scholars, but also the non-believers. As stated by Ibn Sabbagh Maliki in 'al-Fusul al-Muhimma': **“Nobody before or after him has ever been born in the House of God, the Most High. (It was a mark) of him being honored by God, the Most High, may His name be exalted, and of his position being dignified in its greatness.”**

“Bihar-ul-Anwar” (vol. 9) explains it as: **“Abu Talib got the child from her mother’s arms, embraced him. Then he took Fatima by hand, came up to Kaaba and performed a minajat: “Oh Rabb, to you belongs this dark night! Oh Rabb, to you belongs this shining Moon! Give Your exact order? What is Your opinion about the name of this baby?” And a voice came out: “Both of you belong to the baby. He is the chosen and beloved (by Allah). His name is Ali from Allah, the Highest.”**

Some narrations state as: **“Fatima binti-Asad, after the childbirth, when there still was no voice from obscurity, named the child Heydar and handing him to her husband said: “Hold this child, he is Heydar.”**

In the Khaybar battle Hazrat Ali (AS), therefore, called on the Jewish war-lord Marhab: **“I am the person who was named by his mother “Heydar” (means Lion). I am as strong as a desert lion.”**

After Hazrat was named “Ali”, “Heydar” became one of his nicknames (kunya) along with Amir al-Muminin, Murtaza (chosen), Asadullah and brother of Rasoulallah. Abul Hasan and Abu-Turab are his famous nicknames (kunya).

Below is a verse by Seyyed Ali Nagi Hindi glorifying Mowla Ali (AS):

السَيِّدِ عَلِيِّ نَقِيِّ الْهِنْدِيِّ

لم يكن في كعبة الرّحمن مولود سواه  
إذ تعلي في البرايا عن مثيل في علاه  
وتولي ذكره في محكم الذكر الإله  
أيقول الغرّ فيه بعد هذا لست أدري

أقبلت فاطمة حاملة خير جنين  
جاء مخلوقاً بنور القدس لا الماء المهين  
وتردّي منظر اللاهوت بين العالمين  
كيف قد اودع في جنب و صدر؟ لست أدري  
أقبلت تدعو و قد جاء بها داء المخاض  
نحو جذع النخل من أطفاف ذي اللطف المفاض  
فدعت خالقها البارئ بأحشاء مراض  
كيف ضجّت كيف عجّت كيف ناحت؟ لست أدري  
لست أدري غير أنّ البيت قد ردّ الجواب  
بابتسام في جدار البيت أضحى منه باب  
دخلت فانجاب فيه البشر عن محض اللباب  
إنما أدري بهذا غير هذا لست أدري  
كيف أدري و هو سرّ فيه قد حار العقول  
حادث في اليوم لكن لم يزل أصل أصول  
مظهر الله لكن لا اتحاد لا حلول  
غاية الإدراك أن أدري بأنّي لست أدري  
ولد الطهر عليّ من تسامي في علاه؟  
فاهتدي فيه فريق و فريق فيه تاه  
ضلّ أقوام فظنّوا أنّه حقاً إله  
أم جنون العشق هذا لا يجازي؟ لست أدري

(الأمني: الغدير-6-37)

### Seyyed Ali Nagi Hindi

Nobody born in Kaaba, except him,  
The Almighty considers him the Highest.  
After Quran ever comes His name,  
How the narrow-sighted deny Him, I know not.

...A baby was born – summit of justice,  
He was Ali - Qibla for the Good,

The foe, the friend is known by him,  
How the narrow-sighted deny Him, I know not.  
**(Verbatim, abridged)**

From the aforementioned narrations is known that Abu Talib and Fatima Binti Asad believed in God and adopted the Islam. Even in the Jahiliyya period (the pre-Islamic period of ignorance) they prayed to Allah to name their children. Fatima Binti Asad was as mother to Rasoulallah (S). She was among the first to believe in Rasoulallah (S) and migrated (hijra, hijrah) to Medina. When Fatima Binti Asad died, the Messenger of Allah shrouded her with His shirt, performed namaz and buried her. Then, Rasouallah (S) lied down in her grave and prayed to prevent her from grave troubles.

Imam Sadiq (AS) was told that his grandfather Abu Talib was an unbeliever and died as a kafeer (infidel), to what he answered: **“This is a lie and false. How could he be an infidel while he said “Do you know that the ancient books reported that Mohammad is a Prophet like Moses?..”**

Hazrat Ali (AS) utters: **“You are aware of my close relationship to Rasouallah (S) and my special status. He took me to Himself when I was still a child and embraced me and let me sleep by him.”**

Other narrations state that when the Prophet (S) buried him, He three times whispered “gul ibni”, that is “say my son”, what testifies that he died as a Moslem. Later, Hazrat Prophet (S) was asked: **“What does this expression (“Tell, my son”) mean that you repeated three times?” He said: “He (Abu Talib) completely answered to the questions (of Munkar and Nakir, the interrogating angels) on Allah and the Prophet, but when was asked “Who is your**

**Imam?” he was confused, and I helped him saying “Tell, my son Ali is my Imam”.**

## WHAT IS IMAMATE?

One of the important points in the Islam is Imamate that causes many debates. For faith discrimination, the ulama (religious scholars) have used these discussions as a field of struggle and conflict for ages.

Basing on Noble Quran and Sunna of the Prophet (S), in particular, the reliable ravis, it is necessary to be careful in questions of Imamate, and without any split and fanaticism and by logic and evidence to regulate this question of faith in favor of Islam. In the question of Imamate, by observing the following terms, some doubtful issues may be clarified:

- by dividing the logic and methodical items from non-logic arguments and unnecessary fanaticism, to base on Quran and the Sunna of the Prophet (S);
- to apply the guidance of Imamate in regulation of the “World and the Hereafter” questions;
- to interpret the question of Imamate through Quran and by specifying exegetics of the Ayahts bring to the notice of both of the Moslem and the world community;
- The question of Imamate, survival of Nubuvvat is crucial for the Islam.

Sheikh al-Mufid defines Imamate as: **“The Imams are equal in rank and status to masoom (sinless) Prophets. They observe ideology, strengthen dimensions, preserve**

**Shariah and teach the people. They are also infallible as anbiyas.”**

According to this true definition, all the tasks, except vahy, refer to the Imams as well. Imams don't receive vahy, because Allah-Taala closed the door of vahy after the last Prophet (S). Despite this, He regulated successors of the last Prophet (S) through Imamate and assigned this status to them until the Hereafter. The Imams are, therefore, masoom (sinless) as the prophets.

According to this definition, the Imam is appointed by Allah and through Prophets sent to the people. Also, the Imam, as successor of the Prophet, has certain pieties and privileges. The question of “Imamate” is therefore, one of the points of Usuliddin.

There are many disputable arguments on the Imamate. Fazili Gushchi, a scholar of Ahl Sunna, in his “Sharhi Tajridi Gushchi”, writes: **“Imamate is leadership in community, world and religious affairs, with the title of successor of the Prophet.”**

The great Arab historian and philosopher of history Ibn Khaldun agrees with this definition.

While some scholars consider Imam as the Prophet's wa'li and successor, who has to protect religion, but, he, according to them, is not the one to obey. Similar definitions are not true. If so, then such Imam can be chosen by the people. And he will be an ordinary man. Below we shall return to this matter.

A narration from Imam Ali ibn Musa (PEACE BE UPON HIM AND HIS PROGENY) states: **“Imamate is, truly, head of the faith, order for Moslems, the protector of the world and esteem for believers. Imamate is the base of true Islam and its highest branch. Namaz, oruj**

**(fasting), zakat, hajj and jihad improves through Imamate. Through Imamate, it is easy to distribute the property among the people on their needs. It is through Imamate that the dogmas and canons are performed. The country's borders are guarded through Imamate. And through Imamate, it is established what is Halal and what is Haram. The Imam protects Allah's religion and with divine evidence guides the people towards Him..."**

We are of the same opinion. If the Imam is wa'li and successor of the Prophet, then he has to be masoom (infallible) and with divine knowledge. Simultaneously, he has to call on the people to refrain from evil deeds and lead them to perfection. Meanwhile, he has to provide the people with contentment in this world and the Hereafter. They (Imams) are called "Imamiyye" or "shia".

As already noted, Imam (janishin, wa'li) is appointed by Allah and the Prophet (S) is warned about it. And he, in turn, makes public this appointment.

Perhaps, leaders of some faiths and sects will ask "Why didn't the Prophet (S) solve the question of Imamate, or, make his will about this?"

The answer is simple. As known, Hazrat Prophet (S) on return from Hajjat al-Wada' (the 'Farewell Hajj') in the Ghadir-Khum field in the presence of hajis from different places appointed his cousin and son-in-law Ali ibn Abu Talib Wasi and Wali (janishin, wa'li) after him. The famous hadith proves that: **"Of whomsoever I am the Master Ali is his Master, too."**

Hazrat Prophet knew that some people would provoke discrepancy among the people after him. At his last breath, he, therefore, asked to give him a pen to write his behest, so that the people didn't divide into groups.

One of the standby men said: “He is getting delirious. Allah’s Quran suffices for us” Thus, they prevented the Prophet (S) from writing his will.

If to believe in the abovementioned, it seems that childhood and the old age, ailment and weakness of the Prophet doesn’t make him senile. To spread negative judgment about him is also a sin. In the Noble Quran, the Almighty gives strong references to the Prophet (S):

**By the star when it goes down, (or vanishes),  
Your companion (Muhammad) has neither gone  
astray nor has erred.**

**Nor does he speak of (his own) desire.**

**It is only an Inspiration that is inspired.**

**He has been taught (this Qur'an) by one mighty in  
power Jibrael (Gabriel). (Surah An-Najm (The Star), Ayah  
1-5).**

Or,

**And verily, you (O Muhammad) are on an exalted  
standard of character (Surah Al-Qalam (The Pen), Ayah 4).**

Many other Ayahs, too, state that Allah-Taala praised all acts and behaviors of the Prophet (S) and guarded him from dirt Himself. All this gives reason to tell that the Prophet (S) is counsellor beside the Allah. He is never at fault and never speaks nonsense...

Here is a narration from Jaber ibn Abdullah Ansari: **“We were beside the Prophet (S). Ali (SA) arrived. Hazrat Prophet ((S) said: “By Allah, you and your Shiites are the “Khair al-Bariyya”. In the Hereafter, they will be saved.” (Durr al-Mansur, vol. 6, p. 379).**

Hakim al-Nishaburi, one of the Ahl-Sunna scholars, in his *“Shawahid'ut- Tanzil”* narrates over 20 hadiths from the Prophet (S). Nishaburi quotes from ibn Abbas that the

Prophet (S) said: “The concept of this Ayah, oh Ali, comprises you and the Shiites. Nishaburi also cites hadiths from Abu Barza and other Ahl Sunna scholars, as Hujri (“*Savaiq*”), Mu’min Shablanji (“*Nur ul-Absar*”).

These hadiths show that the concept “**Shiite**” was used still at the time of the Prophet (S) and by himself.

The concept “**Imam**” derives from particle “amm” meaning “aim”. “Umm” has the meanings “authenticity, people and religion”. And “Imam” is one who is authorized and leads in all affairs. “Imam” was used in the meaning of “emam, forward”, though it has many meanings in Arabic – leader, teacher, road and the rope to make even the foundation of building.

According to “*At-Tahqiq*” (a book concerned with examining the authenticity of hadiths), meanings of all these words originate from “to aim”. In Arab language, “mother” is “umm”. Our aim and attention is always towards the mother. So is “Imam”, whom the people always are in need of. In Quran, it seven times is used in singular (imam) and five times in plural (aimme). Only once, this word (imam) was used in the meaning of “Lohi Mahfooz”. In this regard, the Holy Quran states:

**“Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence) (Lohi-Mahfooz).”** (*Surah Yá Sín, Ayah 12*).

In vocabulary, the kalima (Kalima means "word" in Arabic) “Imam” is a name, and infinitive. This kalima (“word”) is of numerous meanings, one of which is “road”. The Noble Quran states:

**“So We inflicted retribution on them. The ruined towns of these two nations are lying on an open road (Surah Al-Hijr (The Stoneland, Rock City, Ayah 79).**

The word “Imam” was twice used in the meaning of “book”.

**“And before this (Quran), was the Book of Moses as a guide and a mercy: And this Book confirms (it) in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right” (Surah al-Ahgaf, Ayah 12).**

Or,

**“Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it - a guide and a mercy? They believe therein; but those of the Sects that reject it - the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!” (Surah al-Hud, Ayah 17).**

Five times it was referred to divine leaders. One of them is in discourse of Allah-Taala with the Prophet Ibrahim (S) (Abraham). The Noble Quran states:

**“And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers." (Surah al-Bagara, Ayah 124).**

In this Ayah, there are some moments to pay attention. One of them is “Imamate” which Allah granted to the Prophet Ibrahim (S) (Abraham) after “nubuvvat and risalat” (“Risalat” is a function valid for both this world’s life and the life beyond death). Some scholars propose that Imamate is

superior to prophecy, as the Prophets are appointed to risalat after special tests. Then, Allah grants them the title of Imamate. So, it appears the latter (the next) is superior (higher degree) and granted afterwards.

Besides, Hazrat Ibrahim (S) has faced extraordinary tests not for the common people. Only the Prophets could overcome these ordeals.

Difference between “Nubuvvat” and “Imamate” is: Nubuvvat means to give news, to make aware, to inform the vahys from Allah to the people and guide them on true way. “Imamate” is universal authority in all religious and secular affairs, in succession to the Prophet. And also to establish state and government and observe the public rules. Imamate means to lead; the Imam is a person who leads you. Apparently, “Imamate” is more responsible duty than “Nubuvvat”.

In science of Kalam (Kalam is one of the "religious sciences" of Islam. In Arabic, the word means "talk". "Kalam" refers to the Islamic philosophy of seeking theological principles through dialectic), these are called “Iraeyi-tarq” (to guide) and “Isal ba matlub” (to achieve goal). The first refers to the prophets, the latter – to the imams.

**Note.** It appears from the abovementioned, that a person can combine both “imamate” and “nubuvvat”, as it was combined in Hazrat Ibrahim (S) and for the last time in Hazrat Muhammad (S). When the Prophet (S) passed away, he granted Imamate to his wali Hazrat Ali Ibn Talib (AS) and his 11 descendants (12 imams). It is stated in Surah al-Maida:

**“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked**

**the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful”** (*Surah al-Maida, Ayah 3*).

As continuation of the aforementioned (*Surah al-Bagara, Ayah 124*), this *Ayah* from *Surah al-Maida* is, too, evidence to the questions of Imamate (proclamation of Mowla Ali (AS) by Allah as leader, and perfection of religion).

There is another nuance connected with *Ayah 124* of *al-Bagara Surah*. Hazrat Ibrahim (S) (Abraham) has asked Allah **“Will my descendants have the right of Imam?”** And **“He (Ibrahim) pleaded: “And also (Imams) from my offspring?!”** He answered: **“But My Promise is not within the reach of evil-doers.”** (*Surah al-Bagara, Ayah 124*). That is, “of your descendants who are infallible and masoom, only they will reach it. The point is on perfect justice, i.e. to call a spade a spade. “Evil-doer” is also the one who intentionally injures himself. “Evil-doer” is one who doesn’t perceive justice and believe not in Allah, but in other divinities, to be unbeliever and kafeer (giaour). In this regard, the Noble Quran states:

**“(Oh Muhammad), behold, Luqmán said to his son admonishing him: “O my son! Join not in worship**

**(others) with Allah: for false worship is indeed the highest wrong-doing.** (*Surah Luqman (The Wise), Ayah 13*).

In the Noble Quran, the word “imam” has been once used to generalize the entire leaders of community:

**“On the Day (of Judgment) We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least** (*Surah al-Isra (The Night Journey), Ayah 71*).

“Imamate” is a question of religion and Shariah, and also a concept containing the laws of Creation and the Hereafter, above both of which is Allah.

The Holy Quran pays particular importance on “Imamate” and estimates it as the final stage of human evolution. In fact, this title was granted only to those prophets who brought Shariah to the humanity. And the most important is that for the last time Hazrat Mohammad (S) and his twelve descendants jointly were honored this title, and today the Universe is under control of Imam Saheb az-Zaman (the Twelfth Imam).

Abdullah ibn Masud (one of the early Moslems) narrates from the Prophet ((S): **“Allah-Taala said to Ibrahim (S): “I will not grant the right of Imamate to your descendants, they are evil-doers.”**

Hazrat Ibrahim (S) said: **“O Heavens, who from my descendants will not reach this right?”**

The Almighty said: **“...Who worship the idols... They don’t deserve the right of Imamate.”**

The Ahl Sunna scholar Magazali in his “Managib” narrates: “Hazrat Prophet (S) uttered: **“Allah accepted the prayer of Hazrat Ibrahim (S). I and Ali (AS) have never**

**worshiped the idols, nor connected to evil deeds. And Allah-Taala granted us Imamate.”**

Apparently, Imam must be masoom and infallible, no difference before his duties or during his duties.

Fakhri Razi in his “Tafseer” also speaks about the Prophet’s Imamate and notes the abovementioned hadith as evidence.

My great love towards Mowla Ali (AS) every day inspires my heart with endless pride and I am always in his thoughts, so, I dared to dedicate some odes to Him.

## **PHILOSOPHY OF IMAMATE**

The arguments necessary in the question of be’sat (Eve of Declaration of Prophecy) also refers to the Imamate. The target is the same, but the only difference is that “risalat” (prophecy) includes vahy (revelation), but “imamate” – inspiration and karamat (“spiritual blessings - referred to “friends of God”, Wali).

Allama Hilli, commenting the philosophy of be’sat of the prophets in the chapter “Nubuvvat” of “Tajrid al- Intiqad” by Khaje Nasiredin Toosi, makes interesting suggestions. Greater part of his comments on nine philosophies refers also to the Imamate:

- to strengthen knowledge and comprehension through statement. Through comprehension we are able to perceive the issues of usuliddin and furuiddin. But, sometimes we have delusions which impede us to perform them. When these mental orders are stated by masooms (sinless), such delusions came out of our hearts and we perform them confidently.

- Sometimes a man is afraid of doing something. For example, he fears that his deed will be against the will of Allah. But after statement of the divine leaders, i.e. Imams, the fear vanishes.

- some human deeds are beyond our comprehension. There are such manners that our mind doesn't accept and we cannot comprehend whether it is good or bad. At these moments only divine leaders help us.

- sometimes we cannot distinguish the good from the bad. And the leaders inspired by a divine source state its harm or favor to the people.

- the people living in communities cannot solve their problems without mutual assistance. Society exists in unison of the people, who, without law and order, cannot help each other. Thus, there should be a law to lead the society to perfection and evolution. Only the divine leaders know which law is suitable to guide the society to perfection.

- the people vary in skill and talent to attain knowledge, sense and comprehension. Some are able, while some are unable. And here, the masoom leaders develop the firsts, and assist the latter to gain ability and improve.

- people are different in morals. Therefore, we certainly need for such divine leaders to develop these fazilats (benefits).

- the divine leaders are aware of human deeds. That is, only Imams (masooms), who are aware of divine torment (evil deeds) and divine savab (good deeds), are able to inform the people.

Apparently, Imamate is continuation of Nubuvvat and a duty to serve its survival, and contains the abovementioned philosophic concepts. The Noble Quran reviews them in three aspects: “Education”, “Behavior” and “Restoration of Justice”, which are given below:

**“It is He Who sent amongst the unlettered a Messenger (Muhammad SAW) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur’an, Islamic laws and Islamic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship, etc. of Prophet Muhammad SAW). And verily, they had been before in manifest error.”** (*Surah Assembly Prayer (Al-Jumu'ah)*, Ayah 2).

The Ayah reviews important goals of prophets and imams as education and behavior.

**“We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is great might, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might.”** (*Surah Iron (Al-Hadid)*, Ayah 25).

In this Ayah, the principles of “justice” are taken as a criterion.

Secular leaders treat the questions of justice for their own advantage and interests, at the same time, show themselves as supporters of public interests. Unbelievers and those, unaware of religion and Shariah, perhaps, cannot afford to speak of justice. Because, they are unaware of divine knowledge, and the essential, they hadn’t had a little bit of

faith. They don't believe in Qiyamah, they don't believe that there is something called 'The Day of Judgment'. And they are called the men of the time and the moment. If they are caught up in abuse of power, they try to justify their conduct.

The divine leaders are nourished from the science of Allah and try to restore the truth and justice. Allah is the Maker and Creator of man, Supreme Creature, and able to keep this Perfection in any form. And therefore, has granted him divine laws as the Qur'an al-kerim and appointed divine leaders, who truly and fairly guide mankind to righteousness and justice.

In this regard, Mowla Ali (AS) has said: **“Yes, the surface of the earth shall never lack divine leaders. They were always and with divine proofs openly, or, secretly, safeguard the religion of Allah”** (*Nahjul Balagha, Kalima 147*).

There is a hadith narrated from Ja'far Sadig (AS): **“We, Ahl al-Bayt, cut off the hands of those, who overstep the limits. We reveal the men of bidat who invents a belief (different from the Ahl as-Sunnah faith). And we differentiate roguish interpretations from the Quran.** (*Usul-i Kafi: 1:32*)

So, the essence of the philosophy of Imamate is to restore justice, safeguard what the prophets have brought and guide the people to this religion.

This is what Imam Ali Al-Reza (AS) told about Imamate at the Mosque of Marv (presently in the Republic of Turkmenistan): **“Imamate is the point of anbiya, heritage of ovsiya. The Imam is wa'li (janishin) of Allah and the Prophet. Imam is a Moon. Imam is a lamp. Imam is light and a star that guides in darkness. Imam is a savior who safeguards from death and devastation. Imam is “amin”**

**of Allah amongst the people to trust. Imam is Hojrat (means proof and reason) of Allah. Imam is Caliph (Kalipha) of Allah on the earth, who guides towards Him. Imam is safeguard of the laws of Allah. Imam is order of religion and izzat (honor) of the Moslems. He infuriates the munafiq (hypocrite) and annihilates kafeers (giaour) (Usul-i Kafi: 1:200).**

Mowla Ali (AS) has said about Imamate: **“Imam is a rope amongst the people about whom Allah has said: “And hold fast, all of you together, to the Rope of Allah and be not divided among yourselves. If the Imam is not among the people, the community will disperse.” ((Nahjul Balagha, Sermon 46).**

## **TWO APPROACHES ABOUT THE IMAMATE**

According to the Shiite scholars, the Caliphate is a divine career and is granted by Allah to the most deserved and most educated person of the Islamic community. The difference between the Prophet and Imam is that the first is a person who is the founder of Shariah and whom was sent the vahy (revelation), and also has a Book. The Imam doesn't possess any of them. And in absence of Prophet, the Imam as His janishin (wa'li), has to possess some knowledge of Islamic jurisprudence in order to answer questions, except government affairs and leadership.

And therefore, the Caliph, according to the Shiah, is not only the authority of the time, head of the Islam, executive of the laws, defender of the rights and guard of country borders, but also is a person who explains the mysterious and complicated faith questions, improves the orders and rules from the point of view of the Holy Quran, not stated, for

some reasons, by the founder of the religion. According to the Shiism, the Imam has to possess major features of the Prophet. So,

- the Prophet must be masoom (sinless and infallible). He should not make any mistake in his explanations on religious orders (fatwa), in stating the truths and answering to the religious questions of people. The Imam has to possess the same.

- the Prophet has to be the most knowledgeable person in Shariah and be aware of all the faith questions. So the Imam, as an interpreter and improver of the non-stated questions of Shariah has to possess this capacity.

- the Nubuvvat is not reached through elections, but it is granted by Allah. The Prophet is introduced by Allah and the prophecy is given by Allah, as only the Prophet can differentiate the infallible from fallible, and thanks to the Heavens talent, become aware of all the religious questions to a nicety.

The aforementioned esteemed features are characteristic for both of the Prophet and the Imam.

Undeniable is that the Islam is a world religion and a social and progressive religion. As long as the Prophet (PEACE BE UPON HIM AND HIS PROGENY) was alive, he himself led the ummah (community). After his death, the leadership has certainly to be assigned to the most worthy individual of the community. There are two approaches on the position of leader after the Prophet, whether it is an elective post or through appointment.

According to the Shiah belief, leadership is a post through appointment. Janishin (wa'li) of the Prophet (S) has to be appointed by Allah.

And according to the Sunnis, this is an elective position and after the Prophet (S), the ummah has to elect a person to govern the country. Supporters of both theories have produce evidences which are reflected in the books of faith. The only question to be studied is to give analysis of the period of Prophecy, which, in turn, can prove one of the theories.

In the Prophetic period, internal and external policy of the Islam demanded the Prophet (S) and His janishin (wa-li) be appointed by Allah and through the Prophet (S), as community of the Islam was systematically threatened by wars, managed by the Empires of Rome and Iran, the intrigue and discords of the munafiq (hypocrite). The common interests demanded that the Prophet (S) appointed a political leader and united the community in common front against the external enemy, and to prevent insidious attempts of the opponents.

After death of the Prophet (S), artful Abu Sufyan by doing Beyat (Pledge) with Ali (AS) split up the Moslems into two wings, confronting each other. Hazrat Ali (AS) was aware of his insidious intention rejected him: "By Allah, you have no other intention but to sow discord. To stir up intrigue is your old business and you have done this evil many times. Behold, I don't need you." The above reference is supported by the "Kamil" by Ibn Asir (v. 2. p. 220) and Al-Iqdul Farid (v.2 p. 249).

The "Al-Ìmrán" (The Family Of Ìmrán), "An-Nisáa" (Women), "Al-Máida (The Table Spread)", "Al-Anfál" (Spoils of War), "Al-Tauba" (Repentance), "Al-Ànkabüt" (The Spider), "Al-Ahzáb" (The Confederates", "Muhammad

”, “Al-Fath (Victory), “Al-Mujádala” (The Woman who Pleads), “al-Hadid”, “Al-Munáfiqün” (The Hypocrites) and “Al-Hashr” (The Gathering) surahs of Quran provides large records on provocative deeds of the munafqs.

How could the Prophet (S) not appoint a leader after him when there were such insidious enemies to ambush the newly founded Islamic community? Having appointed a leader, the Prophet (S) had to prevent any possible discord and set up a strong defense to ensure the unity of the Islam. Because, the Prophet had to appoint a leader in his lifetime to prevent chaos and rising passions for power after his death among separate groups each with future emir ambitions. From the first day of be’sat to his last breath, the Prophet (S) has many times lifted the question of janishin (successor) and on order of Allah timely implemented it. The Prophet (S) has introduced his successor even in the early Prophetic period, when there were only some hundred believers of the Islam. It happened when the Ayah “Frighten your relatives of Allah’s punishment!” was sent to Hazrat Mohammad (PEACE BE UPON HIM AND HIS PROGENY) and he gathered his 45 close relatives to make his divine statements: “The first person to support me will be my Wasi (successor) amongst you.” Then, Hazrat Ali (AS) first stood up and confirmed his risalat (prophecy). The Prophet (S) had announced there: “This fellow is my brother, my Wasi and my Wali.” This hadith is known as “Hadith badid - invitation” among the exegetes and hadith-tellers.

Hazrat Prophet (S) everywhere on visit, in battlefields and other places has clearly stated the leadership of Ali (AS) and made assignments in this regard. But none of them is as worthy as the “Hadith-i ghadir”.

Here, it is appropriate mention in detail the “Hadith-i ghadir”. (Hadith of the pond of Khumm), which is undeniable in the Islamic world.

In the tenth year of Hijra (632 CE), Muhammad made his last pilgrimage to the Kaaba. Some early accounts say that after finishing his pilgrimage, on his return to Medina, he and his followers stopped at a spring and waypoint called Ghadir Khumm. Muhammad delivered a speech to his assembled followers.

According to the Shi'a, this hadith, (Hadith-i Ghadir), indicates the intent of Muhammad. The Shi'a say that there were 120,000 witnesses to this declaration, including Umar ibn al-Khattab and Abu Bakr. Sunnis agree that something like this event occurred but differ as to its interpretation.

Some people wanted to travel to al-Madinah with the Prophet (S) before they disbursed towards their respective homes. There were others who would leave the caravan when they reached the places from where they were to take diversion towards their homes. The caravan was moving smoothly when at a place about three miles from al-Juhafah was a thorny valley that is known as Ghadir Khumm. The Prophet (S) ordered the caravan to halt there. This was such a sudden and unexpected order that the people were rather surprised. The surprise was more because the place was not for the halting of caravans. There was no provision for shelter from the sun in the place. It was a place, where people from different provinces should say Good bye to each other and take different routes for their home.

According to historical statements, prior to that place, angel Gabriel three times came to the Prophet (S). After receiving this implicit Command, there was no scope for any delay in communicating the contents to the Ummah. They

were asked to stop there specifically because something very vital was to be communicated to them. They were eagerly and patiently waiting to hear about the important Commandment of Allah.

In this place, the following verse of the Quran was revealed: **“O Messenger! Proclaim the (message) which has been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guides not those who reject Faith.”** (*Surah al-Maida, Ayah 67*).

The purpose of stopping the caravan was that the Prophet (S) wanted to communicate to the Muslims an important Commandment of Allah. This was the most appropriate place and time because very soon the crowds would disperse and proceed towards their respective homes. People from all the places were there and it was the best occasion to disseminate the important message to all the nooks and corners of the Islamic domain. There was another valid reason to stress the importance of the message that Ghadir Khumm was not a regular station for rest and recuperation of the caravans. They were asked to stop there specifically because something very vital was to be communicated to them. They were eagerly and patiently waiting to hear about the important Commandment of Allah.

When the people assented in unison, the Prophet (S) said that `Ali (AS) too was their master with the same rights as himself. No intelligent person will agree that the Prophet (S) went through all the inconvenience and trouble at that extremely hot place just to stop people and tell them that if he was their friend and supporter. So, it has to be appointed by Allah-Taala.

If this message were not communicated, the task of Prophethood would have remained incomplete. Therefore, this Commandment had to be one of the essentials of foundation of the Faith of Islam. And this was the most important question after the Prophet's risalat (prophecy).

Thirty narrators of both Sunni and Shiah schools agree that the said Ayah was sent in the Ghadir Khumm field. The late Allama states names of these thirty scholars in his "Al-Ghadir" (vol. 1, p. 196-209). Among them is Tabari, Abu Naim Isfahani, Ibn Asakir, Abu Ishaq Hamvini, Jalaluddin al-Suyuti. And among them is close supporters of Prophet (S) as Ibn Abbas, Abu Said Khudri and Bara Ibn Azibi.

So, the key goal of this Ayah was that the Prophet (S) has introduced Ali (AS) as the Commander of the Faithful, as after the Prophet (S), succession and leadership of the Imam was the most important question. Communicating of the Commandment to the believers would improve the risalat (prophecy). On the contrary, it would be incompetence of risalat (prophecy) and great shortcoming of the Islam.

Another point was that Ali (AS) was about 33, when there were elder sahabas who couldn't bear his succession and leadership.

Besides, the Islam warlord Hazrat Ali (As) had to shed blood of many close relatives of those around the Prophet (S). They couldn't forget it. In addition, Ali (AS) was the cousin and son-in-law of the Prophet (S). Appointment of such a person as a Caliph would have been seen as protectionism.

As known, at that time the authoritative posts were usually granted to the aged Arabs. Under pretext of inexperience of the youth they were ignored. Taking into account all these, the Prophet (S) hesitated in proclamation

of Mowla Ali (AS) as his Wasi (successor). But, it is appropriate to note that the Prophet (S) had appointed some youth to high posts several years ago. Among them was Itab ibn Usayd, Wali of Mecca, Usama ibn Zaid was commander of the troops sent to Tabuk.

Despite unhealthy circumstances, it was Allah's commandment to safeguard the Islam and appoint a decent person after the Prophet (S) to guide and lead the universal risalat (prophecy).

### THE EVENT OF GHADIR KHUMM

The date of this event was the 18th of Dhu'l-Hijjah of the year 10 AH (10 March 632 CE). In this year, (10 A.H.) the Holy Prophet performed his last pilgrimage, details of which are fairly well-known. During his journey back, the Holy Prophet stopped at Ghadir Khum. Upon returning from the Farewell Hajj when he reached Ghadir-Khumm, Gabriel came to him with the verse:

**“O Messenger! Proclaim the (message) which has been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guides not those who reject Faith.”**  
(*Surah al-Maida, Ayah 67*).

Upon receiving the verse, the Prophet [s] stopped on that place (the pond of Khumm) which was extremely hot. Then he sent for all people who have been ahead in the way, to come back and waited until all pilgrims who fell behind, arrived and gathered. He ordered to use rocks and camel toolings to make a pulpit (*minbar*) so he could make his announcement. It was around noon time in the first of the

Fall, and due to the extreme heat in that valley, people were wrapping their robes around their feet and legs, and were sitting around the pulpit, on the hot rocks.

The Messenger of Allah (S) declared:

**"Oh people, it seems the time approached when I shall be called away (by Allah) and I shall answer that call. I am leaving for you two precious things and if you adhere to them both, you will never go astray after me. They are the Book of Allah and my Progeny that is my Ahlul Bayt. The two shall never separate from each other until they come to me by the Pool (of Paradise). O my people! I am going to be recalled shortly and I must comply. I shall be interrogated and you also shall be interrogated. What will you say then?"**

The entire audience answered: **"We shall bear witness that you did convey to us the message of Allah, and tried your best to guide us on the right path and always gave us good console. May Allah bless you with a good reward."**

The Prophet (S) proceeded: **"Why do you not bear witness that there is no god but Allah and that Muhammad is His slave and Messenger, and that Paradise is true, Hell is true, Death is true, Resurrection after death is true, that the Day of Judgment will doubtlessly come and that Allah will raise to life the dead from their graves?."** They said: **"O Yes! We bear witness to all this."** Then he said: **"O Allah! You also may witness."**

Another narration states: **"...After the noon prayer, God's messenger stood on a pulpit made of a camel's saddle and his heart-warming voice echoed in the atmosphere:**

"O people, this is the (guide) over whoever I am a guide , O God, befriend whoever befriends him, O God, be hostile to whoever is hostile to him. The holy Prophet (S) raised Ali's hand and repeated the sentence three times." Then he cried: "O my followers, God gave me the tidings that today I completed your religion and chose Islam as your religion."

Then he said: 'O my people! Allah is my Mawla and I am mawla of the faithful and I have superior right on and control over their lives. And this Ali is the mawla of all those of whom I am mawla. O Allah! Love him who loves him and hate him who hates him.'" He further said: "O my people! I will precede you and you also shall arrive at the pool of Kawthar, the pool wider than the distance between Basrah and San'a', and there are on the pool as many goblets of silver as stars. When you shall reach me I shall interrogate you about your behavior towards the two in-valuable assets after my death. The major asset is the Book of Allah, the Mighty and Glorious, one end of which is in the hand of Allah, the Exalted, and the other end of which is in your hands. Grasp it tightly and do not go astray and do not change or amend it. The other asset is my Progeny, who are my Ahl al-Bayt. Allah the Gracious and Omniscient has informed me that the two will not part from each other before they reach me at the pool."

The Quranic verse states:

"...This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islám as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful (*Surah Al-Maida, Ayah 3*).

In another report occurring in Usul-e-Kafi, it is stated that when the holy Prophet (peace be upon him and his dependents) was returning from the Farewell Hajj and had reached Ghadir-Khumm, angel Gabriel came to him with the verse:

**“O Apostle! Make known that which hath been revealed unto thee from thy Lord.”**

The Prophet, then, had the announcement made for the people to gather there and the ground was cleared of thorns where acacia trees had grown. When the people had collected, the Prophet, after a few introductory remarks, said **“Ali is the Maula’ of whom I am the Maula. O God! Have friendship towards those who have friendship for Ali, and show enmity towards those who have enmity for Ali”**. The sacred Prophet said it thrice which aroused feelings of malice, double-dealing and hypocrisy among the people and they observed that the command, certainly, was not from God. The Prophet simply wanted to thrust his cousin (uncle’s son) upon them by raising his rank and position. Another narration by Ahmad ibn Hanbal (*Masnad*) asserts the prophet has said it four times.

The story of Ghadir is well-established amongst both the Shias and the Sunnis, and to give just an example of that, let us examine what was related by Ahmad ibn Hanbal in his *Masnad*, from his chain of narrators, on the authority of Abu Saeed al-Khudri, who said that the Prophet (PEACE BE UPON HIM AND HIS PROGENY) summoned his people on the day they arrived at Ghadir Khumm. He commanded that the thorns be cleared out from beneath the trees. Then he summoned all the people to Ali. He took him by the arms and raised them until the whites of his armpits were exposed, and he said, "For whomever I was master, Ali is his master.

Dear God, befriend those who befriend him, and be enemy to those who are enemies to him, aid those who aid him, and abandon those who abandon him.” Umar ibn al-Khattab said to him, **"Congratulations to you, O Ibn Abi Talib. You have become my master and the master of every believer, male and female, until the Day of Judgment."**

And then, the Prophet’s poet Hassan ibn Sabit raised and delivered his famous qaseeda (ode, panegyric verse) in honor of this event, only a couple of which we present below:

**“The Prophet (S) said to Ali (AS): Stand up, I chose you as a leader and guide for the ummah. Whomsoever's mawla I am, this 'Ali is his mawla. O people, truly befriend him (Ali) and be righteous followers.”** (*Verbatim, abridged*).

The abovementioned is a short review of the historical event narrated in the sources by Ahl-Sunnah scholars. This event has been widely covered in Shia sources. Tabarsi in his “Ehtijaj” (Supports) has presented this khutba entirely.

The Ghadir Khumm events have been panegyricized (praised) also by the famous Azerbaijani poet Seyyed Azim Shirvani in his remarkable qaseeda “Today”.

## THE WORD “SHIA”: MEANING AND ETYMOLOGY

Shia (Shiah) means the “supporters” or “followers”. In the Arabic, “Shiatur-rajuli” means “one who follows, obeys”. The renowned Ahl Sunnah scholars Firuzabadi (“*Gamusul-lugat*”) and Ibn Asir (*NihAyaht-ul-lugat*) write about the meaning of the word “Shia”: **“Truly this name (Shia) was referred to Ali (AS) and devotees of his Ahl al-Bayt. Later, this name was exclusively used for them”**.

One may ask: “Why this sect is not called as Moslem, the ummah of Hazrat Mohammad (S), and is given the later invented name “Shia?”

It is appropriate to note that we, the human beings, bow only before the Creator, and obey only Him. And we must obey the orders of Allah but nobody’s. Nobody has right to order us irrespective of physical or spiritual power. Only by order of Allah-Taala we obey a person. And to obey this person is to obey the order of Allah. After Allah created Adam (AS), the father humanity, He ordered all his angels to bow down to him in sajda (prostration). And sajda to Adam is sajda to Allah as it is performed on His permission and order. The great and majestic Allah appointed Hazrat Mohammad (S) to guide us to the truth. He ordered to obey all instructions of the prophet (S). To obey the orders of Rasoul-Allah is not considered obedience to an alien. The Holy Quran states in this regard:

**“He who obeys the Messenger, obeys Allah. But if any turn away, We have not sent thee to watch over them. (Surah Women (An-Nisaa), Ayah 80).**

On this logic, if Hazrat Prophet (S) orders the Moslems to obey a person, this order is compulsory for all Moslems. Below we shall prove that Hazrat Prophet (S) ordered all Moslems to obey Ali (AS) after him. Thus, if to obey Mowla Ali (AS) was ordered by the Prophet (S), to be his follower is not a step aside of this order.

So, the word “Shia” is not a concoction after Hazrat Prophet (S), as some state. The word has been used also in Quran, in the meaning of “follower”.

**“Verily from his party was Abraham.”** (*Surah As-Sáffát, Ayah 83 (Those Ranged in Ranks)*). The Ayah presents Prophet Ibrahim (AS) as shia of the Prophet Noah (AS).

The word “Shia” has also been used in the epoch of Prophet (S), to which there are hundreds hadith.

The famous Ahl Sunnah scholar Hafiz Abu Naim Isfahani narrates from Ibn Abbas: “Those are the best people who adopted Islam after the 7<sup>th</sup> Ayah of Surah Beyyina was received. Allah has awarded them the gardens in paradise with rivers running by. They will forever be in these gardens. Allah is agreed with them, and they are agreed with Allah”.

The Prophet (S) said to Ali (AS): “O Ali, they are you and your Shias. On the day of Giyamah (Day of Judgment), you and your Shias will be agreed from Allah, and Allah will agree from you.”

The said hadith was also narrated by the Ahl Sunna scholars Ibn Ahmed Kharazmi in “Al-Manaqib”, by Ubeidullah Ibn Abdullah al-Haskani in “Shavahidut-Tanzil fi Qavaidit-Tafsil”, by Muhammad bin Yusuf Ganji Shafii in “KifAyahtut-Talib”, by Sibt Ibn Juzi in “Tazkiratu Khavvasi-Ummah fi Marifatul”, by Jalaluddin al-Suyuti in “Durrul Mensur fi Kitabillahi bil Mesur”, by Ibn Hajar in “Savaiq”, by Ibn Asir in “NihAyah”, by Allama Samhudi in “Javahirun-Naqdaun”, by Nuraddin Ali Ibn Mohammad Ibn Ahmed Maliki in “Fisulul-Muhimma”.

The Ahl-Sunnah ravis (hadith-tellers) Seyyed Ali Hamdani Shafei in “Mavaddatu'l-Gurba” and Ibn Hajar in “As-Savaigul-Muhrige” narrate from Hazrat Prophet’s wife Umm Salama that the Prophet(S) uttered: “O Ali, you and your sahabahs will be in paradise”.

As it seems, the word “Shia” was not invented at all. On the contrary, this word was first uttered by the Prophet (S) and he named “Shia” the supporters of Hazrat Ali (AS).

## **HOW THE CALIPHS OF ISLAM WERE APPOINTED?**

Caliph of the Islam and head of the Islamic state must be appointed only on the order of Allah. The question doesn't even concern the Prophet (S), who is expecting for Allah's order, as he did in the field of Ghadir Kumm.

Hazrat Prophet (S), perhaps, couldn't but leave as self-willed the ideal power, he had established as a result of 23-years long tremendous labor and countless victims. For many times, when the Prophet (S) left for war, he ordered Ali (AS) "not to leave the city until he return."

One and all irrespective of religion and faith, has to accept this question as is. As the Quran states, 70 men chosen by Hazrat Moses (AS) died on the mountains. But the Prophet Moses (AS) could survive. That means Moses and his brother Aaron (Harun) (AS) survived as Allah had chosen them as strong and well-built. That means the Prophet (S) and their successors must be appointed by Allah-Taala. On the contrary, there would chaos and arbitrariness.

Now we shall take a glance at the voting, or, the question of community, which Ahl Sunnah considered trustworthy.

On the death day of the Prophet (S), even just before the funeral, a group of Moslems gathered at Thaqifa Bani Saida, their meeting place, near the house of Saad bin Abada and elected Abu Bakr Ibn Qahafa (RA) as a Caliph. As known, election is a process to take place with participation of all eligible voters and majority of them. Only in this case, a group of minority can't win the elections and rule the majority.

Thagifa was a meeting place where the Bani Saida kin assembled to discuss their questions. Well, then, how many

percent of the Moslems could gather in that place on the death day of Prophet (S)?! Apparently, very few people.

Hadn't the Moslems, majority of them living in Yemen, Thaif and other countries – hundreds of thousands - suffrage to participate at the elections and elect their leader? Who had deprived them of their election rights?

Ahl Sunna scholars Imam Fakhri Razi, Jalaluddin al-Suyuti, Ibn Abil Hadid Motazili, Tabari, Bukhari, Muslim and others have openly stated that at least the Moslems of Medina had to take part at this voting.

If the right of community and voting refers only to sahabahs, then, why the Ahl Sunnah scholars speak about lack of quorum required for such events? Prophet's sahabas in Medina didn't participate at this voting and rejected to do beyat (Pledge) to Abu Bakr (RA). Of the Ahl Sunnah scholars, Ibn Hajar Haskalani, Bilazari in their historical works, Mohammad Khandshah in his "Rovzatus-Safa", Ibn Abdul-Birr in his "Istiab", have stated the fact: **"Sad Ibn Ubada, the Khazraj family (one of large families in Medina), a part of Gurayish family and 18 esteemed sahabas (Salman Farsi, Abuzar Gaffai, Migdad Ibn Asvad Kandi, Ammar Yasir, Khalid Ibn Said Ibn As, Bureyda al-Aslami, Abi Ibn Kab, Khazima Ibn Sabit, Abul Heysam Ibn Teylan, Sahil ibn Hanif, Osman Ibn Huneyf, Abu Ayyub Ansari, Jabir ibn Abdulla Ansari, Hazifa ibn Al-Yaman, Sad ibn Ubada, Geys ibn Sad, Abdullah ibn Abbas and Zaid ibn Argam) did not do beyat (did not swear allegiance) to Abu Bakr."**

Other hadiths, including the Ahl-Sunnah historian Yagubi in his book especially note that Mowla Ali (AS) and uncle of the Prophet (S), Abbas, didn't do beyat. And

disobedience of the Bani-Hashim family is particularly stressed in sources.

The question arises, then, if the Moslems gathered to elect their leader, then, why not all the Moslems, in particular, Ashabas were not informed? Is it right and fair to elect the leader for ummah secretly and appoint the Caliph when corpse of the Prophet (S) is yet to be buried? Is it logical and ethical? If it was so urgent, then why the “extraordinary” meeting was not convened in the Prophet Mosque (Masjidun-Nabi), but in a small place?

Famous historian, Ahl-Sunnah scholar Mohammad ibn Jarir Tabari in his “History” writes: **“The second Caliph Umar ibn Khattab came up to the house of Prophet (S), sent a message and called out Abu Bakr, who, said he had no time and was busy. When he reminded that there is an urgent question and it, certainly, needs his presence, too. He informed that Ansar (people of Medina) has gathered in Thagifa to elect their leader. They both hurried to the meeting place. On the way, Abu Ubaida joined them...”**

If Caliph of the Islam had to be appointed through community and by voting, then, why the second Caliph Umar ibn Khattab (RA) was not elected in this way? All the Ahl-Sunnah scholars state that the second Caliph Umar ibn Khattab (RA) was appointed on order of the first Caliph Abu Bakr (RA). Then, in that case, why didn't they follow the Prophet's will, ordered by Allah-Taala?

The most interesting is how the Caliph Osman ibn Afvan (RA) was “elected”. There was no, as known, any community decision and voting in his election.

There is another important point to be underlined. If the appointment of second Caliph (Umar ibn Khattab) was

eligible (by will), then, why he didn't appoint a person as Caliph after him? It seems very strange and puzzling.

Thus, if we accept appointment of caliph in accordance with behest (will), then, why not to accept the will of Prophet (S) on appointment? Evidently, there was no any rule and order in appointment of caliphs at the time. The caliphs were elected as required by the time, moment, space and circumstances. The caliphs were appointed differently.

Despite all this, after 25-year long period of Caliphate, which the Islamic world was exhausted with, Ali ibn Abu Talib (AS) was enthroned, as the Prophet (S) had appointed him still in his lifetime.

### **ALI (AS) AND POWER STRUGGLE FOR THE CALIPHATE**

We have already told how the caliphs had assumed the power. Election of the caliphs doesn't comply with any logic. None of above listed caliphs was elected according to the Ahl- Sunna rules.

Strangely enough, if these first three caliphs were not elected on any logic, why, then, Ali (AS), who, according to Shias, was absolute imam and masoom (infallible), did beyat (swore allegiance) to them and even assisted in caliphate and ruling affairs.

As we know, beyat and assistance to the caliphs by Ali (AS) was of political importance, as it was done after some period and in favor of the Islam. Ali and the Bani Hashim did not take the oath of allegiance immediately. According to the Ahl-Sunna scholars, Ali (AS) offered his allegiance six months after Fatima's death. And all of them confirm that this allegiance (beyat) was forcibly received. It

is recorded in the Ahl-Sunna books as “Sahih Bukhari” (vol. 3), “Sahih-Muslim” (vol. 5), “Al-Imamatu Vas-Siyasa” (Muslim Ibn Quteyba Dinuri), “Murujuz-Zahab” (vol. 1, Masudi), “*Sharhu-nahjul-Balagha*” (vol. 2, Ibn Abil Hadid Motazili) and others, where it is stated that “Ali (AS), Fatima (AS) didn’t do beyat to the end of their life”. Ahmad Bin A'sam-e-Kufi Shafi'i in *Futuh*, and Abu Nasr Hamidi, in Jam'a Bainu's-Sahihain report from Nafiy, quoting from Zuhri, who said: "Ali did not swear allegiance until six months after the Prophet's death."

The below given hadiths also prove that it was a forced allegiance by Ali.

Ahl Sunnah scholars Abu Jafar Bilazi Ahmed Ibn Yahya and Ibn Jafar Baghdadi write in their *History*: “Abu Ja'far Baladhuri Ahmad Bin Yahya Bin Jabir Baghdadi, one of the reliable traditionalists and historians, writes in his *History* that when Abu Bakr called Ali to swear allegiance, Ali refused. Abu Bakr sent Umar who went with a torch to set fire to Ali's house. Fatima came to the door and said: "**O son of Khattab! Have you come to set my house on fire?**" He said: "**Yes...**"

Ibn Khazaba in his “Ghurar” narrates from Zaid Ibn Aslam: “**Ibn Khaziba reports in his Kitab-e-Gharrar from Zaid Bin Aslam, who said: "I was one of those who went with Umar with torches to Fatima's door. When Ali and his men refused to offer allegiance, Umar said to Fatima, "Let whoever is inside come out. Otherwise, I will set the house on fire along with whoever is inside."**

Ibn Abd Rabbih writes in his *Iqdu'l-Farid*, Part III, page 63, that Ali and Abbas were sitting in Fatima's house. Abu Bakr told Umar: "**Go and bring these people. If they refuse**

**to come, fight them." So Umar came to Fatima's house with torches..."**

Abu Muhammad Abdullah Bin Muslim Bin Qutayba Bin Umar Al-Bahili Dinawari writes in his famous Ta'rikhu'l-Khulafate Raghibin wa Daulate Bani Umayya, known as Al-Imama wa's-Siyasa, Volume I, page 13: "**When Abu Bakr learned that a group hostile to him had assembled in Ali's house, he sent Umar to them. When Umar shouted to Ali to come out and to swear allegiance to Abu Bakr, they all refused to come out. Umar collected wood and said 'I swear by Allah, Who has my life in His control, either you will come out, or I will set the house with all those in it on fire.'** People said: 'O Abu Hafsa! Fatima is also present in the house.' He said: 'Let her be there. I will set fire to the house.' So all of them came out and offered allegiance, except Ali, who said: 'I have taken a vow that until I have compiled the Quran, I will neither go out of the house nor will I put on full dress.' Umar did not accept this, but the plaintive lamentation of Fatima and the snubbing by others, forced him to go back to Abu Bakr. Umar urged him to force Ali to swear allegiance. Abu Bakr sent Qanfaz several times to summon Ali, but he was always disappointed. At last Umar, with a group of people went to the door of Fatima's house. When Fatima heard their voices, she cried out 'O my father, Prophet of Allah! What tortures we are subjected to by the son of Khattab and the son of Abi Quhafa!' When the people heard Fatima's lamentation, some went back with their hearts broken, but Umar remained there with some others until finally they dragged Ali from the house. They took Ali to Abu Bakr, and told him to swear allegiance to him. Ali said: 'If I do not swear allegiance what will you

do to me?' They said: 'We swear by Allah that we will break your neck.' Ali said: 'Will you kill the servant of Allah and the brother of His Prophet?' Umar said: 'You are not the brother of the Prophet of Allah.' While all this was going on, Abu Bakr kept silent. Umar then asked Abu Bakr whether he (Umar) was not following Abu Bakr's orders in this matter. Abu Bakr said that so long as Fatima was alive he would not force Ali to swear allegiance to him.

Ali then managed to reach the grave of the Prophet, where, wailing and crying, he told the Prophet what Aaron had told his brother, Moses, as recorded in the Holy Qur'an: 'Son of my mother! Surely the people reckoned me weak and had well nigh slain me.'

Ibn Abi'l-Hadid Mu'tazali in his *Shahre Nahju'l-Balagha* (Vol. I) quoting from Jauhari's *Kitab-e-Saqifa*, writes in detail about the affair of the Saqifa-e-Bani Sa'ad. "The Bani Hashim and Ali were assembled in Ali's house. Zubair was also with them since he considered himself one of the Bani Hashim. Ali used to say, 'Zubair was always with us until his sons were grown up. They turned him against us.' Umar went to Fatima's house with a group of men. Usayd and Salma were also with him. Umar asked them to come out and swear allegiance. They refused. Zubair drew his sword and came out. Umar said: 'Get hold of this dog.' Salma Bin Aslam snatched the sword and threw it against the wall."

Muhammad Bin Jarir Tabari, in his "History" (vol. 2.) narrates: "Talha, Zubair and a group of people assembled in Ali's house. Umar ibn Khattab went to the door of Ali's house. Umar then called out, "Come out! Or else I'll set your house on fire!"

All these reliable sources are enough to confirm that it was forced allegiance by Ali and he never agreed to this power and had to be patient. It is appropriate to remind a part of the Shigshigiyyah khutba (Sermon of ash-Shiqshiqiyyah) where Mowla Ali (AS) states what troubles he faced and why he had to be so patient:

**“Beware! By God, the son of Abú Quháfah (Abú Bakr) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly up to me. I put a curtain against the caliphate and kept myself detached from it.**

Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations wherein the grown up are made feeble and the young grow old and the true believer acts under strain till he meets God (on his death). I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plundering of my inheritance till the first one went his way but handed over the Caliphate to Ibn al-Khattáb after himself..” (*Sermon of ash-Shiqshiqiyyah*).

## GATE OF THE CITY OF KNOWLEDGE

A hadith narrates that the Prophet (AS) said: **“O Ali! He who separated himself from me separated himself from Allah, and he who separated from you separated himself from me”**. (*History of Damascus, p.268, hadith 788*). The

same hadith was narrated by Hakim in “Mustadrak” (p. 146) and “Zakhairul-Uqba”.

The Rasouallah (S) has uttered: **“Your curse is my curse”**. This utterance was also recorded by Zaid Ibn Ali in his **“Musnad”** (p. 973).

When the people began to mutter about “the secret prayers of the cousins”, the Prophet (S) said: **“I didn’t order him, but Allah ordered him.”** The hadith was recorded in “Kitabul-Manaqib” (Hadith 3810, 21<sup>st</sup> Bab), referred to Sahih Tirmizi.

It is also narrated that: **“The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) said: “Me and Ali are from one tree, and the rest of people are from different trees. I am a tree, Fatimah (AS) is its trunk and Ali (AS) is its pollen. Hassan (AS) and Husain (AS) are its fruits...”**

Tabari and Guardian of the Two Mosques Muhammad Ibn Yusif in “KifAyahtut-Talib” narrate on this hadith.

The Rasoulallah (S) uttered: **“I frighten the people with the consequences of wrongdoing, while Ali guides the people to the truth. O Ali, everybody will find the truth through your mediation.”** This was also recorded in “Fusulul-Muhimma” narrated from Ibn Sabbagh, in “History of Damascus” reported by Ibn Asaki (*Life of Ali Ibn Abu Talib. Vol. 2. Hadith 916, p. 417*), in “*Shavahidut-Tanzil*” by Haskani (*Vol. 1, hadith 398-402. p. 293*) and in “*KifAyahtul-Talib*” by Shafii.

When the Prophet’s wife Ayesha (RA) came to him, Hazrat said: “Ask for Seyyedi-Arab to come.” Ayesha said: “Are you not Seyyedi-Arab?” Hazrat said: “I am the Seyyed (master) of the Nabieen (prophets), and Ali is the Seyyed of

the Arabs." The hadith was recorded in "Mustadrak (vol. 3, p. 124)".

Another saying by the Prophet (S) is recorded as: **"Welcome, Seyyid of the Moslems, imam of the faithful."**

This was also recorded in "Hilyatul-Ovliya" by Abu Naim and in *Sharhu-nahjul-Balagha* by Ibn Abil Hadid.

As quoted by Hakim in his "Mustadrak" (vol. 3, p.132) from Ibn Abbas the said hadith is authentic. Al-Zahabi in his "Talkhis" also confirms its authenticity. It is stated: **"I was near Ibn Abbas, when nine peoples came to him. They said: "Oh Ibn Abbas, come on with us, or, let's have a talk in private."**

Ibn Abbas said: **"I am coming to you."** Ibn Maymunah says: **"Ibn Abbas was yet healthy and hadn't lost his eyesight. They stepped aside to talk. We didn't know what the matter was. Ibn Abbas came back, his clothes fluttering: "Fagh! They speak ill of a man who has ten fazilats (attributes) which nobody has. And they speak ill of a man, of whom the Prophet (PEACE BE UPON HIM AND HIS PROGENY) has said: "I shall send to the battlefield a man whom Allah will never disgrace. He loves Allah and His Messenger and Allah and His Messenger love Him."** Hazrat uttered: **"Where is Ali? Ali came up, with aching eye. Hazrat rubbed off his eye with His blessing mouth water, then, waved the flag three times and gave it to Ali. Hazrat Ali went and fought bravely and won the battle, killing Marhab in Kheybar. He returned back taking captive Safiyya, the daughter of Hayy."**

Ibn Abbas said: **"The Prophet sent a man to Mecca to read the Surah of Repentance for the inhabitants, then He asked Ali to go after him and substitute him, saying:**

**“This Surah should be carried out by one who is from me and I am from him”.**

Ibn Abbas states: **“Rasoulallah (S) said to his cousins: “Which of you agree to be my friend in the world and in the Hereafter?” Ali was also there. Messenger of Allah reiterated: “Which of you wants to be my friend in this world and the Hereafter?” All turned away. The Rasouallah (S) said to one: “You are my friend in this world and in the hereafter.” And that was Ali (AS).”**

Mowla Ali (AS) is the first to believe after Khadija. The Rasoulallah covered his mantle on Ali (AS), Fatima (AS), Hassan (AS) and Husain (AS) and uttered: **“Verily Allah's wish is but to keep off from you uncleanness, O Ahl ul Bayt, and to purify you (with) a thorough purification.”**

Ibn Abbas says: **“He sacrificed himself, put on the clothes of Rasoulallah (S) and slept in his bed.”**

Ibn Abbas states: **“The mushriks were stoning the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY). Abu Bakr came there. Ali (AS) was sleeping in his bed. Abu Bakr thought it was the Messenger of Allah and said: “Oh Prophet of Allah” Ali (AS) said: “The Prophet went towards the monkey wells, go and reach him. So did Abu Bakr. He reached the Messenger of Allah and they entered a cave. The mushriks stoned Ali (AS), too. But he adopted patience and didn't uncover his head till the morning. In the morning, then mushriks saw it was Ali and condemned him as a wrong doer, saying: “When we stoned your friend, he didn't tolerate as you, but you endure all these and make us nervous.”**

This is also from Ibn Abbas: **“Allah's Apostle set out for Tabuk, appointing 'Ali as his deputy (in Medina). Ali said, "Do you want to leave me with the children and**

**women?"** The Prophet said, **"Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me."**

Narration from Ibn Abbas: **"You are the Wa'li of every male and female believer after me."**

From Ibn Abbas: **"The Rasouallah (S) closed all the doors to the mosque. Except the door of Ali (AS). The Rasoulallah said: "Whomsoever's mawla I am, this 'Ali is his mawla."** The abovementioned hadiths were reported from Yahya Abu Salt who quotes from Abu Muawiyya and even from Ibn Abbas and all of them are authentic. And also may be the hadith was reported by Ali (AS) himself.

This hadith was also narrated by Jabir Ibn Abdullah Ansari, Abdullah Ibn Masud, Huzaifa Ibn Yamani, Abdullah Ibn Umar and others.

Authenticity of this hadith was confirmed by many scholars in the books "Shiyar", "Tarajum", "Manaqib" and "Mutavval". According to Hakim, Khatib and some others, Ibn Muin and Hakim in their "Mustadrak" have stated its authenticity. Abu Jafar Muhammad Ibn Jarir Tabari in his "Tahzibul-Asar", Jalaluddin al-Suyuti (? - 911) many times have reminded this hadith, sometimes naming it as "Hasan": "Since I didn't know that Ibn Jarir, Hakim and Ibn Abbas considered this hadith authentic, I thought it was "Hasan". When I knew it, I decided it was "Sahhat". Allah knows the best."

Also Shamsuddin and Muhammad Ibn Muhammad Al-Jazari (? - 833) in his "Asnal Matalib fi Manaqibi Ali Ibn Abu Talib" (p.14) quoting from Hakim states its authenticity and even in the beginning of this book promises that he will narrate only authentic and nice hadiths concerning manaqib (piety) of al-Imam Amir al-Mu'minin Ali ibn Abi Talib.

Hafiz Abu Muhammad Al-Hasan Ibn Ahmed Al-Samargandi in his “Bahri-Asanid fi-Sahihil-Asanid”, like in “Tazkira” of Al-Zihabi, also confirms the hadith.

Hafiz Salahuddin Abu Said Al-Allaali (? - 761) in his “Allaalil-Masnua” reports from many scholars, including Ibn Muin, about authenticity of the hadith and he also quotes from “Jami” by Tirmidi.

Abu Naim Isfahani (? - 430), who also refers the hadith about the “City of Knowledge” to Ali (AS) in his “Hulyat al-Awliya” (vol. 1, p.61) states: “It is a hadith about Ali Ibn Abu Talib (AS), the master of ummah, lover of the Day of Giyamah, the beloved of Allah, the door of knowledge and gate of the city of knowledge, leader of eloquence, understanding the signs, heart of the souls, owner of the questioning tongues, the hearing ears and master of the faithful.” Apparently, it is about Mowla Ali (AS).

Gazi Sanaullah Bani Betti in his “Assauful-Masul” notes that Hakim considers weak those who consider the hadith weak: “Then, Ibn Hajar considered it “Hasan”, disclosing its meaning, stating that it gives reason on its authenticity.”

Of them, Muhammad ibn Yaqub al-Firuzabadi (? - 816) in his “Annaqduh-Sahih” narrates the hadith from Ibn Muin. The hadith, in all cases, ends in Abu Muawiyya. If it is not higher than “Hasan”, then, neither is weak. That was Firuzabadi’s quotation, too.

Hafiz Izuddin Abdul Aziz (? - 922), who is mostly known as Ibn Fahd al-Hashimi al-Makki ash-Shafii, has marked this hadith.

Seyyed Muhammad Ibn Jalal Ibn Hasan An-najjari in his “Tazkitatul-Abrar” confirms the same.

Amr Muhammad Ibn Ismail Ibn Salah Al-Yamani as-Sanani (? - 1182) in his “Al-Rovzatun-Nadiyya fi-Sharhi-

Attuhatul-Alaviyya” reminds the hadith, quoted from Hakim, Ibn Jarir and al-Suyuti (they consider this hadith authentic). Then, he notes presence of those who considered the hadith authentic, praised it as “Hasan”, making remarks on incorrectness of some and highly estimates Hakim and Ibn Jarir chosen by Al-Suyuti.

Sheikh Muhammad Sadrul-Alam in his “Maarijul-Ali fi-Manaqibil-Murtaza” reminds Suyuti’s book “Jamul-Javama” and states authenticity of the hadith.

We presented this hadith by producing much more proofs than narration of the writer of “Mustadrak”. As a result of investigations, we found out that the hadith has reached nowadays through more than twenty sunnahs.

One of those, who considers the hadith as “Hasan” is Shihabuddin Ahmed Ibn Muhammad Ibn Hajr al-Haytami al-Malaki (? - 974). In his “as-Savaig” (Bab 9, chapter 2) he speaks of pieties of Ali (AS) and notes that “Some scholars have fairly considered the hadith as “Hasan”.

Sheikh Fazl Ibn Ruzbahan also considers the hadith authentic. In his remarks on rejection of the book “Nahjul-Haqq”, he writes that “if somebody rejects this hadith, he is certainly mistaken. The hadith is authentic.

Shihabuddin Ahmed in his book “Tovzihud-Dalail” states: “It is a piety that even sahabahs acknowledged this hadith and observed it”.

Thus, many scholars have confirmed authenticity of the hadith of the “City of Knowledge”.

In Sahihein (Bukhari and Muslim), in Bukhari’s (62<sup>nd</sup> Book, 9<sup>th</sup> Bab) bab on Ali’s pieties, in the book of “Muslim Sahabah and Ali’s pieties”, it is stated: “The Prophet said: **“O `Ali! You are to me like Aaron to Moses.” In Muslim,**

**the words “But there will be no prophet after Me.”**, were added.

There are plenty other hadiths to confirm the authenticity of this hadith. But the aforementioned is sufficient.

### **NOT ALL OF SAHABAHS ARE FAIR**

**“My sahabahs are stars and whomever of them you will follow you will be guided to truth”** is a hadith which has been disputed for long times. Some hadith-tellers have doubt in its authenticity. The Ahl-Sunnah faith considers it a neat document, and in any case the hadith needs to be widely commented.

Of course, authenticity of hadith is confirmed by its tellers, that is, by those who have narrated the hadith. Should there be a single liar or distrustful in chain of the hadith-tellers (ravis), that hadith is considered weak and to refer on this hadith is not right. In this question, there is no any discord among the Ahl-Sunnah scholars. The renowned Ahl-Sunnah scholars Bukhari and Muslim have named their book “Sahih” (Trustworthy). According to them, the hadiths collected in their book, are exact and authentic.

Some scientists are doubtful in its documentation, and in particular, Gazi Iyaz in his “Sherhush-Shifa” (vol. 2) writes that the hadith authentically is weak.

Abdul Ibn Hamid in his “Musnad” narrates from Abdullah Ibn Umar Ibn Khattab that the documentation of this hadith is not reliable.

Ibn Adi in his “Kamilut-Tarikh” narrates from Nafe, who, in turn, quotes from Abdullah Ibn Umar Ibn Khattab that the said hadith is weak.

Ibn Hashim writes: **“This hadith is fraud and batil (false).”**

Islamic scholars, in particular, the hadith-tellers consider that the text, content and concept should complete each other. Along with its documentation and tellers, the text, content and concept of hadith is of certain importance. If the content of hadith contradicts orders of the Quran, the truth and human mind, it is not referable. For example, if a hadith with exact documentation claims that Allah has sharik (partner), or the Prophet (S) has fault or distorts religious directions, then that hadith is not considered reliable.

The said hadith, too, should be proved by its text, content and concept, from what it is understood that all Sahabahs are beyond the sin and wrongdoing. The expression **“...whomever of them you will follow you will be guided to truth”** means that Sahabahs are, without any exclusion, beyond this suggestion (sin and wrongdoing) as the Prophet (S) shall not order to follow a wrongdoer.

As noted, tens of thousand people who believed Hazrat Prophet (S) in his life period are considered Sahabahs. It is not normal even to imagine that so many people are sinless. That is, hadn't really the Moslems have sin at that time?

The biggest argument of the fakeness of this hadith is its non-conformity to historical truth. Hundreds of Ahl-Sunnah books have informed on even great faults of Sahabahs.

Nobody will, probably, reject that tens of thousands people cannot be entirely beyond the sin. Nevertheless, it is appropriate to note the sin of some famous Sahabahs.

Imam Ibn Ahmed Hanbal in his “Musnad”, Abu Bakr Ahmed Ibn Hussein Shafii in his “Delailun-Nubuvvat”, Ibn Abil Hadid Motazili in his “Sharhi-Nahjul-Balagha” have written: **“On Muhammad's way back from the Tabuk**

**expedition, fourteen Sahabahs conspired to kill him. The plan was to push him from his camel into a precipice as he rode by night over al-Aqaba, a narrow passage through which only one man could pass. When they tried to execute their design, the Angel Gabriel informed the Holy Prophet (S) of it. When they reached the narrow passage, the hypocrites threw their leather bags full of sand (or their oil-cans) before the camel making a huge noise, hoping that the frightened animal would throw the Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) down the steep cliff. But Allah Almighty protected him and the conspirators fled away in the crowd...”**

Fakhri Taftazani in “Sharhul-maqasid” writes: “Sharp conflicts and confrontations among Sahabahs show that some of them have gone astray, carried away by their passions and become cruel and faasiq (one who disobeys).”

The goal is not to blame Sahabahs in the eyes of Moslems. Rather, the goal is to state that appropriate and true records by ravis- hadith-tellers of the happenings among Sahabahs are real democratic principles of the Islam.

### **ULIL’AMR (MEN OF AUTHORITY) AND THE AHL AL-BAYT**

As known, the Holy Quran consists of obvious apophthegms. Perhaps, these sayings belong to Allah. Therefore, absolute obedience by his creatures to Him is undisputable question. The Quran by no means can be discussed by human beings, who have only to follow the orders stated in the Holy Book. Also unconditional obedience to the Prophet (PEACE BE UPON HIM AND HIS

PROGENY) doesn't require any analysis or explanation, as the Prophet (S) is always in contact with the divine revelation (vahy). The divine orders should be unconditionally accepted and obeyed. But is the obedience to the ulil'amr "men of authority" absolute? And isn't there any difference between the orders of Allah and Prophet (S) and the "men of authority"? This is, indeed, disputable.

But who are the "men of authority"? Perhaps, the point is on submission of entire ummah to an only leader. But there is another question not to remain out of sight - what features should this leader has and by whom he must be appointed? Some appropriate explanations on appointment of the leader of ummah were given above. The Holy Quran states:

**"O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination".** (*SurahAn-Nisa (Women), Ayah 59*).

In this Ayah, the Almighty orders all the believers to absolutely obey Him, the Prophet (S) and the "men of authority" (those charged with authority), which should not be ignored. Allah-Taala necessitated the obedience to the "men of authority" as to Him and the masoom (infallible) Prophet (S).

And who are the "men of authority" as they are appointed in different ways. There are leaders appointed by inheritance, by force, by community and by voting.

Unfortunately, some scholars, irrespective of the way of appointment, have told that all governors and leaders are "men of authority" and they have to be obeyed.

The idea is batil (false) and contradicting all the divine religions.

The divine prophets never have obeyed cruel governors of their time. The Noble Quran openly states that Prophet Moses (S) and Prophet Abraham (S) have resisted tyranny and cruelty of Pharaoh and Nimrod and tried to correct them. As a result, they didn't give up their despotism and were cursed forever.

As to the post-Prophet period, similar way of thinking was characteristic during the Amavi dynasty's rein. In this period, the cruel and aggressive rulers seized the Islamic Caliphate keeping the people in superstition and ignorance and implemented their dirty intentions. In that case, should the successors of the Prophet (S) kin Imam Hussein (S) and his descendants consider Yazeed Ibn Mua'wiyah and others "men of authority" and kiss their hands?!

Obedience to the leaders appointed by community and voting is also not admissible. Allah-Taala has not ordered to obey such leaders absolutely. The leaders appointed in this way can be at fault, as the leader elected by majority cannot be masoom (infallible) and free of fault. He has chance for it.

Undoubtedly, every person elected for his outer features can't but make mistake, as the human beings are not able to see the insight of each other. Sometimes, a pessimistically recognized person makes such mistakes that we repent for years. Allah-Taala shall not necessitate the obedience to a person who may have fault. This looks like to appoint as a guide a person who doesn't know the way.

The wise men know and admit that the person to be obeyed should be absolutely masoom (infallible) and beyond the proposed sin.

Imam Fakhri Razi in “Mafatihul-Qaib”, commenting this Ayah writes: **“If we shall say that the “men of authority” are not masoom (infallible), we shall put together two contradicting concepts – as the day and the night, “...two contradicting concepts” mean fault and obedience)”**.

Thus, we have to assert that the person to obey must be masoom.

Basing on the Surah Al-Ahzab, we have already informed that the Ahl Al-Bayt are masoom and beyond the fault and wrongdoing. We have also stated that Ahl Al-Bayt concerns Mowla Ali and his descendants. Here are some other hadiths to prove the truth once more. Sheikh Suleyman Hanafi in his “Yanabuil-Mawadda” narrates from the Prophet (S): **“I, Ali and nine descendants of Hassan and Hussein have been purified of all wrongdoings and are infallible of faults.”**

Abu Ishag Sheikhulislam Hamvini in his “Faraidus-Simtain” narrates from Salman Farsi: **“The Prophet (S) put his hand on Imam Hussein’s shoulder and said: He is Imam Son of Imam. Nine Imams from his descendants are the best human being, entrusted for safekeeping and masoom (infallible).”**

Apparently, all reliable hadiths show that the “men of authority” to be obeyed are the masoom Imams appointed by divine order.

Many other hadiths and commentaries to this hadith state that the “men of authority” is Mowla Ali (AS) and his descendants.

Abu Ishag Sheikhulislam Hamvini in his “Faraidus-Simtain”, referring to reliable hadiths, writes: “As stated by the Prophet (S), the “men of authority” are Ali (AS) and other Ahl Al-Bayt.”

Isa Ibn Yusif Hamadani Shafii narrates from Salim Ibn Geys: “One day Ali (AS) beside a group of Sahabahs asked the Prophet (S) about the “men of authority”. Hazrat Prophet (S) said: **“O Ali, you are the first of them.”**”

Mohammad Ibn Momin in his “Risalatul-Etigadat” writes: **“The Ayah on “men of authority” has been sent for Ali (AS).”**

Sheikh Suleyman Hanafi states in his in his “Yanabuil-Mawadda”: **“This Ayah was sent down about Ali (AS) after the Prophet (S) appointed him as W’ali (governor) of Medina”.**

So, we think we could by means of reliable evidences prove the divine appointment of Imamate and Caliphate for Mowla Ali (AS). But the Islamic power and divine caliphate doesn’t end in Mowla Ali (AS). According to the Shiite faith, this divine caliphate should through the imamate of eleven descendants of Mowla Ali (AS) continue till the end of the world (doomsday). And therefore, we are waiting for the 12<sup>th</sup> descendant of Mohammed, known as the 12<sup>th</sup> Imam or the Mahdi (the awaited, though Hidden), who will return at the head of the forces of righteousness to rule the world and complete the time. It means the time cannot continue without the Imam.

Despite the fact that power of the eleven masoom Imams, though a hereditary succession, should not admitted as the right of hereditary, as the divine power doesn’t belong to anybody to pass by means of heredity and bequest from father to son. For example, the Imamate passed from Imam Hassan (AS) to Imam Hussein (AS) has any connections with heredity. If so, then, Imam Hassan (AS) is the son of Mowla Ali (AS), and in this case, after Imam Hassan (AS) the power should pass to his son Hassan or Gasim. However,

Imam Hussein (AS) deserved this position. So, here, Allah's appointment is fully in effect. In the same way, appointment of the 12 Imams namely and successively was granted to Hazrat Prophet (AS) by Angel Gabriel.

Also it is appropriate to note that the divine orders have been reflected in Holy Quran on the whole. For example, the namaz performed today by Moslems in a special manner was ordered in the form: "Perform namaz". But the Holy Quran doesn't point how many rakats of namaz are to be performed, which surah to be recited and other details, which were left for the Prophet (S) to establish. And to follow instructions of the Prophet (S) is obligatory for all the Moslems.

In this regard, the Holy Quran states:

**"Obey all that the Prophet order and refrain from all that He restricts."**

We cannot merely accept the words "Perform namaz!" and follow as we want. The Shariah scholars have certainly to guide us. Hazrat Prophet ((PBUH) said: **"Perform namaz as I do."** The Moslems follow this order for centuries though with small changes.

Obviously, the question of power and Imamate in the Holy Quran has for many times been stated in the whole. For example, in the Surah An-Nisa (Ayah 59) the Almighty ordered us **"Obey to the men of authority!"** and established our duties before the power and Imamate. As in the question of namaz, in the same way, a hadith narrated from Hazrat Prophet (AS) states this divine order.

Sheikh Suleyman Hanafi in his "Yanabuil-Mawadda" (77<sup>th</sup> Bab) writes: "The Ahl Sunnah scholar Yahya Ibn Hassan in his book "Al-Umda" on reliable documents confirms that the number of Caliphs of the Prophet (PEACE

BE UPON HIM AND HIS PROGENY) in Bani-Hashim tribe is twelve.”

Also “Sahih Bukhari” (in 3 documents), “Sahih Muslim” (in 9 documents), “Sahih Abi Davud” (in 3 documents), “Sahih Tirmizi” (in 1 document) have informed on the 12 caliphs of the Prophet (S).

Abu Ishag SheikhuIslam Hamvini in his “Faraidus-Simtain” narrates from Mujahed Ibn Abbas: **“A Jew, by name Nasal, came to the Prophet (S). Having received some answers to his numerous questions he accepted the Islam and asked the Prophet: “O Rasouallah (Apostle of God), Musa (Moses) bequeathed the position of caliph to Yusha Ibn Nun after him. And who are your caliphs after you?” The Prophet (PEACE BE UPON HIM AND HIS PROGENY) said: “My caliphs are Ali, Hassan, Hussein and his 9 descendants.” Nasal asked who they were. Hazrat Prophet (S) said: “After Hussein will become martyr, his descendants Ali (Zainul-Abidin), Muhammad (Bagir), Jafar (Sadig), Musa (Kazim), Ali (Rza), Muhammad (Tagi), Ali (Nagi), Hasan (Askari) and Muhammad Al-Mahdi successively become Imams. The Prophet added: “Welcome to them who will love and obey them.” Then, Nasal began to recite a verse about the Islam and the Ahl Al-Bayt...”**

Abul-Muayyad Khatib Khawarizmi in his “Manaqib” and Sheikh Suleyman Hanafi in his “Yanabuil-Mawadda” narrated from Jabir Ibn Abdullah Ansari the story of Jandal ibn Junada ibn Jubayr's conversion to Islam in the presence of the holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) as follows: **“A Jew, by name Jandal Ibn Junada, came to Hazrat Prophet (S). Jandal said that he had seen Prophet Moses, son of `Imran (p.b.u.h.), in a**

dream. He went on: "Moses told me to go to the holy Prophet Muhammad (p.b.u.h.) and to profess Islam before him. I went to him and after I professed Islam, I asked the holy Prophet of his "Awliya" (his true vicegerents). The Holy Prophet (p.b.u.h.) introduced the twelve "Awsiya" (vicegerents) to me one by one. When he got to the Tenth Imam (p.b.u.h.), he said: "After him will be his son, al-Hasan who is known as al-`Askari (p.b.u.h.), and after him will be his son, Muhammad who is called al-Mahdi. He will disappear and then he will reappear. When he comes, he will fill the earth with justice as it has been filled with injustice."

It is appropriate to note that over 500 hadiths in 70 Ahl Sunnah books report on existence (but Hidden) of the 12<sup>th</sup> Imam Hazrat Muhammad al-Hojjat-ibn-al-Hassan al-Mahdi, who, on will of Allah, will repaper and restore justice in the world.

As to the Ahl Al-Bayt (May God's blessings be upon them), the late Allama Tabatabai in his tafseer "Al\_mizan" recorded more than 70 hadiths in this regard. The hadiths in Ahl Sunnah books are more than in those in the Sh'ia sources. Some confirm that the number of books is over hundred.

Vahidi in his "Assabiqul" writes: "**The Ayah (Tathir) was sent about the Prophet (S), Ali, Fatima, Hassan and Hussein (AS) and nobody is companion to them in this question.**"

There are many relevant hadiths. Only in the "Durrul-Mansur" tafseer (p. 196-199, vol. 5) 17 similar hadiths were recorded. And all of them state that the Ahl Al-Bayt is the Prophet (PEACE BE UPON HIM AND HIS PROGENY), Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS). Five

of these hadiths were narrated by Ummu Salamah, three are from Abu Said Khudri, one from Aisha, one from Anas, two from Ibn Abbas and one from Zaid Ibn Argam.

The hadiths recorded about this question are of four types:

The hadiths narrated from wives of the Prophet (S) openly state: **“When the Prophet (S) spoke of the hadith “Tathir”, we asked him: “O Rasouallah, does this Ayah refer to us, too?” Hazrat said: “You are pretty, but this Ayah doesn’t refer to you.”**

Salabi in his tafseer (exegetics) narrates from the Prophet’s wife Ummu Salamah: **“One day, the prophet was beside me. Fatima gave him eating. The Prophet (S) said: “Call Ali, Hassan and Hussein. They came and had eating together. Then, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) covered his mantle on them and said: “O Allah, these are my Ahl Al-Bayt, my devotees and my supporters, keep away all kinds of dirt (and sins) from them and purify them in the best form of purification.” So, the Ayah “tathir” was sent. Ummu Salamah says: “I said: “O Messenger of Allah, am I with you, too? The Prophet (S) said: You are useful, but not are from them.”**

In Salabi’s narration (“Kabir” Tafseer) from Aisha: “Aisha was asked about the Jamal battle. She said: “I am sorrowful for this battle. But when she was asked about Ali, she said: “he was the most beloved for the prophet (S). He was the husband of the loveliest lady of the ummah. I witnessed that the prophet (S) gathered Ali, Fatima, Hassan and Hussein under his cloak and said: **“O Allah, these are my Ahl Al-Bayt, my devotees and my supporters, keep away all kinds of dirt (and sins) from them and purify**

**them in the best form of purification. Aisha says: I said: Oh Rasouallah, am I, too, from your progeny? The prophet (PBHU) said: You are useful, but you are not from them.“**

The narrations in “Hadith-i-Qisa” have been narrated in different words. Nevertheless, all of them state that the Prophet (S) called Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS) and covered the cloak on them and uttered: **“O Allah, these are my Ahl Al-Bayt, keep away all kinds of dirt (and sins) from them and purify them in the best form of purification.”** And thus, the Ayah **“Tathir”** was sent (Surah Al-Ahzab, Ayah 33).

This hadith has been narrated in “Sahih Muslim” (vol. 4, p. 1883) from Aisha, in Hakim’s “Mustadrak”, in Bayhaggi’s “Sunan”, in Ibn Jarir’s Tafseer, and in Suyuti’s “Durrul-Mansur”.

Hakim Haskani in his “Shavahidut-Tanzil” (hadith 376, vol. 2, p33) reported about it. “Sahih Tirmizi presented the hadith in narration from Ali Ibn Abu Salama dn Ummu Salamah.

Fakhri Razi in his tafseer on the Ayah “Mubahila” (Surah Ali-Imran, Ayah 61) after narration this hadith (“Qisa”), writes: “The hadith is well known among the hadith-tellers and tafseer scholars.”

Ahmed Ibn Hanbal has narrated this hadith in “Musnad” (vol. 1, p. 33; vol. 4, p.107; vol. 6, p.292).

Many hadiths report that after the Ayah Tathir was received, Hazrat Prophet (S), passing by the house of Fatima (AS) to go to the dawn namaz, called her in this way: **“O Ahl Al-Bayt, it is time for namaz. Allah-Taala has kept away all kinds of dirt (and sins) from you and purifies you in the best form of purification.”**

Hakim Haskani in his “Shavahidut-Tanzil” narrates this hadith from Anas Ibn Malik. The same source includes two hadiths about this Ayah from Abu Hamra (“7 months” and “8 months”).

There is no doubt that this Ayah is about the Prophet (S), Ali (AS), Fatima (S), Hassan (As) and Hussein ((AS). Besides, other hadiths narrated from Aisha and the Prophet’s call on Fatima to namaz is weighty argument who is the Ahl Al-Bayt.

The hadith narrated from Abu Said Khudri says: **“This Ayah (Tathir) was sent about five people – the Prophet (S), Ali (AS), Fatima (S), Hassan (As) and Hussein ((AS).”**

Thus, majority of the mentioned hadiths in the Islamic sources concerning this Ayah (Tathir) has been recorded in the Ahl Sunnah sources.

### **ASHABS OF HAZRAT ALI (AS)**

There were several ashabs (**Ashab** means Muslims who saw the Prophet at least once) who selflessly and unsparingly loved and obeyed to Mowla Ali (AS). It is appropriate to inform about some of them.

**MALIK ASHTAR AN-NAKHAI.** As it is impossible to note down all the virtues and dignities of Malik, it is enough to remind the letter of Mowla Ali (AS) to the people of Egypt. **Mowla Ali (As) writes: “...I am sending towards you a creature of Allah who forsakes rest and sleep during days of danger, who does not fear his enemy in the critical junctures, and who is more severe than burning fire to sinners and vicious people. He is Maalik bin Haarith Mazhiji. Hear him and obey his commands which you will find to be right and according to true**

**canons of Islam. He is such a sword among the swords of Allah that its sharpness will never get blunt or whose stroke and blow will never be without effect..."**

Further, Mowla Ali (AS) writes: "Malik is to me as I was to the Prophet (S)".

Muawiyya (RA) called him the right hand of Hazrat Ali (AS). After the battle in the plain of Siffein, Hazrat Ali (A) appointed him as a governor of Egypt. He was poisoned by Nafi in al-Qilzim (Qulzom). When the Commander of the Faithful, Ali bin Abu Talib (AS) learned about the martyrdom of Malik Ashtar, he exclaimed: "**Malik, what a man Malik was! By Allah, if he had been a mountain he would have been a big one, and if he had been a stone he would have been tough; no horseman could have reached it and no bird could fly over it. His death pleased the enemies (people of Muawiyya) and disappointed the Iraqis. I shall never see one like Malik** (*Nahjul Balagha, Saying no. 441*).

**UVEYS AL-QARANI.** Uveys al-Qarani was a sage and devout man. The historians considered him one of the eight famous zaheeds (pious). He was a camel breeder, and he was busy with the service of his mother. He asked his mother to let him go to Madina to pay a visit to the Rasoulallah (S). His mother said: "Go, but don't stay more than a half day."

Some narrations present other saying by his mother: "I let you go, but come back whether you saw the Prophet (S) or not."

When Uveys al-Qarani arrived in Medina, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) was not there. After some hours Uveys returned to Yemen to observe his promise he gave to his mother. And when the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY)

came home from the mosque he asked: **“What is the radiance in our house?”** He was told that a camel breeder from Yemen, by name Uveys, had been there, after a few times he returned back.”

It is stated in the book “Majalisul- Muminin” by Nuruliah Shustari: **“Rasoulallah (S) remembered him in this way: “I am smelling the fragrance of Allah from the direction of Yemen”.** The, Salman asked: **“Who is this person?”** The Holy Prophet continued: **“He is Uveys Qarani (R.A.) from Yemen. On the Day of Judgment he would bring forgiveness to as many sinners as the number of hair of the sheep in the tribes of Rabia and Mazar. Convey him my salutation.”**

After the death of his mother, Uveys comes to visit the prophet (S), who had passed away. Uveys felt very miserable as he couldn't meet with the Rasoulallah. Then, the sahabahs give a cloak to him according to the Prophet's behest. Uveys became very pleased and as stated, kept this cloak till the end of his life.

Later, Uveys comes to visit Hazrat Ali (AS) and does beyat to him and joined his army. He was martyred in a battle.

**KUMEYL IBN ZIYAD** was one of the Ali's chosen disciples and close Sahabah. The lovers of God called him “Owner of the secret of Amir al Muminin, Imam Ali Ibn Abi Talib.” He is known for the du'a “Kumeyl, Hazrat Ali taught him.

**MUHAMMAD IBN ABU BAKR** was one of the closest sahabahs of Mowla Ali (AS). He was adopted son and one of the supporters of Hazrat Ali. That is, he always served him as his son. Imam Ali (AS) said about him: “Muhammad was my son and from the sulbun (backbones) of Abu Bakr.”

After the battle of Siffein, Mowla Ali (AS) appointed him as Wa'li of Egypt. Deceived by Muawiyya and Amr Ibn As, the people of Egypt were against him. Further, the enemies killed him and put his corpse into the stomach of a dead donkey and burnt.

**ABDULLAH IBN ABBAS** is the cousin of Mowla Ali (AS). Known by name of Ibn Abbas. He is revered by Moslems for his knowledge. He was an expert in exegesis as well as for authority on the Sunnah of Muhammad due to his zeal in acquiring new knowledge. Ibn Abbas was one of the true friends and Shia believers of Mowla Ali (AS). After martyrdom of Mowla Ali (AS) he deeply grieved and always mourned his death. Later, he became blind, and died.

**MAYSAM AT-TAMMAR**, one of the companions and Shias of Mowla Ali (AS) and is highly respected among Moslems. He was pleased to serve to Imam Ali (AS). Hanged and martyred by Ubaidullah Ibn Ziyad. Mowla Ali (AS) still in his lifetime predicted his martyrdom, even showed the date tree he would be hanged. There are narrations that Maysam (Meetham) at-Tammar sometimes watered the tree and performed namaz under it.

**GAMBAR**. He was special servant of Mowla Ali (AS). When Hajjaj ordered him to turn away from the religion of Hazrat Ali (AS), he asked to show him a more truthful religion. Hajjaj said: "If you don't turn away, then tell which way you prefer to be killed." Gambar replied: "The choice is yours, which way you kill me in this world, the same way I shall kill you in the Hereafter."

As reported by Imam Sadig (AS), Gambar loved Ali very much. He is said to go with a sword in his hand after Mowla Ali (AS) whenever the latter went out. Once Mowla Ali (AS) asks him: "Gambar, why do you go after me?" He answers:

“I am afraid that the enemy can cause harm on you.” Imam Ali says: “Do you want to guard me from the earth people or heaven people?” Gambar answers: “From the earth people.” Mowla Ali says: “Without consent of Allah, the earth people cannot cause harm on me.”

After this, Gambar returns back.

**RUSHEYD HAJARI.** Rusheyd Hajari was a close sahabah of Mowla Ali (AS). One day Mowla Ali (AS) said to him: “O Rusheyd, when the illegitimate son of Bani Ummayya (Ibn Ziyad) will cut your hands, your legs and your tongue, what will be your wish (from Allah)?” Rusheyd Hajari answers: “O Amir Al-Mominin, I will ask Him for pardon and for paradise.” Mowla Ali (AS) said: “O Rusheyd, you are with me in this world and in the Hereafter.”

Hazrat Ali (AS) had many close Sahabahs as Ammar Yaseer, Sahl Ibn Huneyf, Sasaa Ibn Suhan, Zaid Ibn Suhan, Hijr Ibn Adi, Gais Ibn Sad and others. May Allah be pleased with them.

## **WHY ALI (AS) WAS SO PATIENT?**

We have already told on the patience and tolerance of Mowla Ali (AS) that was a divine advice stated in Shigshigiyah khutba (Sermon of ash-Shiqshiqiyah) of “Nahjul-Balagha”.

Some claim that the khutba (sermon) is fabricated by the famous Shia scholar Seyyed Razi (who compiled the “Nahjul-Balagha”). But the books of Ahl Sunnah, who praise conscience and justice rejects these claims.

Sheikh Muhammad Abduh, who has been mufti of Egypt for long years, in his “Tarikhi-Umumi al-Islamiyya”

confirms that this khutba is a reliable one and gave large expounding to it.

Sheikh Abu Abdullah Ibn Ahmed, who known as Ibn Khishab, writes: “I have seen this khutba in the books written 200 years before Seyyed Razi was born...”

Kamaladdin Ibn Ali Ibn Maysam Bahrani writes: **“I have read this khutba in writings by Zair Ibn Furat and Abu Jafar Ibn Gubba, one of the Motazili sheikhs. Both of them have died before Seyyed Razi was born.”**

Abu Hadid Motazili, who has written large expounding to this khutba, writes in his “Sharhu-Nahjul-Balagha”: **“I have seen and read this khutba in the books of Abulgasim Balkhi, a Motazili imam, who lived in the period of Abbasid Caliph Al-Muqtadir Billah.”**

The men of science are well aware that the Shigshigiyyah khutba is reliable and that Mowla Ali (AS) has never agreed with the assumption of the caliphate.

We have noted that Mowla Ali’s agreement with the Caliphate was political necessity. Nevertheless, it is surprised that Mowla Ali (AS), who was called “Asadullah” (the Lion of Allah) for his courage in the battles and who knew illegitimacy of the caliphate, was patient and enduring and didn’t fight for his rights. Perhaps, we mean armed rebel, as we noted that Mowla Ali (AS) defended his rights in scientific and civic way.

Some historical sources explain the endurance and tolerance of Mowla Ali (AS) on different reasons. The major was that Ali didn’t wish to use force. He knew the armed rebel would cost lives of many devout sahabahs and mass destruction of true believers of his Wilayah and Imamate. Also, many of sahabas disagreed with his Imamate, but fighting against idolatry and blasphemy, could perish.

Ibn Abil Hadid in his “Sharhu-Nahjul-Balagha” has recorded a khutba where Mowla Ali (As) dwells with this question: “On the day when the Messenger of Allah passed away, the Guraish boasted of being forward. Though we were deserved of leading the ummah, they deprived us of our right. But I saw that to be patient is better than to provoke discord among the Moslems and shed their blood...”

As known from the history, majority of the Moslems have believed in the Prophet (S) in his last years. Especially, after the conquest of Mecca many mushriks (Pagans) (*literally one who associates partners with God*) have become Moslem to safeguard their souls and property. The Holy Quran includes appropriate records about this:

- **“(Oh Prophet!) When comes the Help of Allah, and Victory (of Mecca)**

- **And thou dost see the people enter Allah's Religion in crowds,**

- **Celebrate the praises of thy Lord, and pray for His Forgiveness: for He is Oft- Returning (in forgiveness)** (*Surah An-Nasr (Help), Ayah 1-3*).

As soon as some heard the news on death of the Prophet (S), in separate places the newly believed people turned away from the Islam. They even gathered armed people to attack to Medina.

Just in such time, Mowla Ali (AS) who loved the religion more than his soul would not rise in rebel. Ibn Abil Hadid notes a letter written by Mowla Ali: **“I stopped as I witnessed that a group has turned away from the Islam and want to annihilate the religion of Muhammad (S). I was afraid if I would not help the Islam and Moslems, I would witness split and destruction of the Islam. This**

**misfortune was more miserable than my deprivation of the right of caliphate....”**

As known, since the Islamic power was established, the Empire of Rome was a serious threat for it. After demise of the Prophet (S), this threat became more dangerous. Before this Christian threat all the Moslems have to unite and abandon their discords. In such time, Mowla Ali (S) would not be able to raise a flag and oppose the Islamic Caliphate, but rather, he had to seek for solidarity. The Ahl Sunnah historian Ibn Vazeh Yagubi in his “Tarikhi-Yagubi” (vol. 3) has especially stated that Imam Ali (AS) in such sensitive time has given certain consultations to the first caliph in the battles against the Empire of Rome.

## TWENTY-FIVE YEAR SILENCE

Though not systematically, we have informed on Mowla Ali’s life in the period of the Prophet (S). It was the period rich with important events with great influence on spirit and outlook of Hazrat Ali (AS). We also familiarized ourselves with the pieties and moral features of Mowla Ali (AS). But the most difficult period of Ali’s life was the sensitive and stay-at-home days which lasted twenty five years. To view at this period of his life and share his sorrowful feelings is also savab (something that is considered as a good deed before Allah) and our Islamic duty.

Perhaps, there were two ways before the Imam. One of them was to unite the Prophet family, the relatives and true supporters and rebel against the enemy and defend his rights, while the other was to endure and watch the happenings from the sidelines and engage in personal moral duties. Hazrat Ali

(AS), despite all the statements and narrations, chose the second way – to endure and tolerate.

The signs and tokens the Prophet (S) stated about, witnessed that Imam's rebel would not favor the Islamic society. And to choose the second way, therefore, was important. Besides, this way was pointed in the behest of Prophet (S).

As already marked, the Prophet (S) and his Wa'si are appointed by Allah. But as the people usually break the rules of Allah (they commit sin), they also broke this matter and chose the way of "election". But how? Without participation of majority, a small group gathered in a meeting place in Sagifa and "elected" the caliph. Then, separate armed men attacked the houses and forcibly drove out the peaceful people to the mosque to do beyat.

Zubeyir was on of them who gathered in the house of Fatima (AS). At that time, he had close contacts with the family of the Prophet (S). And when the militants overstepped the limits, he unsheathed his sword, came out and said: "Never will I do beyat. You break behest of the Prophet (S). You all have to do beyat to Ali (AS)..."

According to the historical documents, when Imam Ali (AS) was forcibly taken to the mosque, Abu Bakr (RA) said to him: "**You don't like our leadership?**"

Mowla Ali (AS) answered: "**On the contrary, I have promised that until I will compile the Quran I will not put on my cloak. And therefore, I lagged behind others and I did beyat.**"

There is a narration from Ummul-mominin Aisha (RA) that during six months when Fatima (S) was still alive, Ali (AS) didn't do beyat (to give oath, pledge) and only after her

death, he did beyat to the Caliph. (*"Aqdul-Farid"*, vol 4, p. 260).

Mowla Ali's beyat was in favor of the Islam. Hazrat Ali (AS) silenced all conflicts not to let split in the Islam and even assisted then Caliph. In regard with the caliphate of Abu Bakr (AS) the great Sahabah and devotee of Ali's Wilayah Salman Farsi said to Ali: **"You have accepted caliphate of such a person who is only elder than you and thus, you turned away your Ahl Al-Bayt. But, if they didn't pull out the caliphate of its axis, there wouldn't be any discord and all of you would benefit its fair fruits."** (Abdu, *"Interpretation of Nahjul-Balagha"*, vol. 1, p. 69).

This was not that Imam Ali (AS) considered them the axis of truth and that they were true leaders. Hazrat Ali (AS) settled their scientific questions and represented the Prophet's family as true guardians. Even the Imam openly says: "Nobody from this ummah can be compared to the Prophet (S) family and anybody who benefits their piety cannot be equal to them." Or, in another place the Imam (AS) hints at scientific dignities of the Holy Prophet ((S): **"The Prophet's Ahl Al-Bayt are guardians of his secrets, the obedient to his orders, the guards of his scientific treasures and books. They are mountains to protect the Islamic country from the tremors. The Prophet (S) has through them endowed himself with support and tranquility."**

Another remark from the same khutba: **"Turn to the Ahl Al-Bayt of the Prophet (S), follow in their footsteps. They would not lead you astray, nor do they inveigle you into misery. If they keep silent, you, too, keep silent, if they mutiny, join them. Don't outwalk them, you will lose the**

**way, and keep up with them, or, you will perish.”** (*Abdu. “Sharhu-Nahjul-Balagha, 2<sup>nd</sup> Sermon”*).

Mowla Ali (AS) narrates a hadith from the Prophet (S): **“Whoever dies without knowing the Imam of his time, (he) dies the death of Jahiliyya.”**

In the hadith connected to Imamate it is stated that the divine piety would continue in any century and any time: **“As the stars in the sky are the source of guidance to the travelers, the Holy Ones of my Ahl Al-Bayt (the Imams descended from the Prophet's family) are the source of guidance for the people. And, as the stars will remain in the sky until the Day of Judgment, the earth will never be without a Divine Guide from my Ahl Al Bayt, which is an Imam”.**

**“They are the holders of Wilayah and Imamate khassah (knowledge and ability). The Prophet’s behest is about them and they are Wasi of the Prophet (S).”** (*Abdu. “Sharhu-Nahjul-Balagha, 2<sup>nd</sup> Sermon”*).

Harat Ali (AS), who is known as the greatest hero of the Islam, supreme leader and bright personality, was undergoing persecutions, the reasons of which would make up the core of the future happenings. It is appropriate to note that the Islam would not survive without the mentioned 25-year silence of Ali (AS), his endurance and patience. Here is a narration related to the last days of his patience.

...The people deeply loathed the oppression and demanded Mowla Ali (AS) to lead the Islam. It was for several days that the crowd gathered before his house. Two women asked Mowla Ali (AS) to help them. They stated that they were pregnant and they gave birth to their babies at the same night. The babies were boys. The other day in the morning we were told one of the boys died. It was doubtful

whose it was. May be one of the sisters had put the dead baby to the bed of another. “Please, clear up the question”, the sisters asked Imam Ali (AS). The Imam interrogated the sisters each separately. Both of them claimed the baby was hers. Hazrat Ali (AS) addressed the people: **“If one of the babies were girl and the other a boy, they could be defined by the breast milk. But these are boys. We have an only way – to divide the baby between these mothers equally.”**

Saying this, Mowla Ali (AS) unsheathed his sword. One of the women screamed and fell on feet of the Imam. “The child is not mine, it is my sister’s, don’t divide it, give to her.” Eyes of Imam watered. The people surprise and ask: **“May we be a ransom for you, O Ali (AS), you didn’t regret for killing the people at the battles, but now you cry for a baby. The Imam said: “Those I killed in the battles were beyond compassion and they deserved death. The reason of my crying is not the baby, but it is for clarifying the truth. The baby is of the woman that is crying. She rejects the baby is not hers trying to keep him alive. It is a part of her soul. She wishes the baby remained alive irrespective of wherever and in whose hand. It is the same state I have in the Islam. I have remained for 25 years silent and patient and didn’t demand my right not to let split in the Islam, irrespective in whose hand it is, and who leads. And not to let division and separation of the Islam, which the Prophet (S) protected for 23 years, to idolatry and other batil (false) worships. And, now, I have achieved it ...”**

In the Islamic world, after death of the Prophet (S), in piety, benevolence, position, science and knowledge, in jihad for Allah and other necessary observations nobody could

substitute the personality of Ali (AS). And nobody did what Imam Ali (AS) did for the poor, the disabled, the orphans and other vulnerable. Wherever it was – be in Hijaz, or, Yemen, the people spoke of the Prophet’s love and sympathy towards Mowla Ali (AS), about his valor, heroism, courage and selflessness.

After death of the Prophet (S), Mowla Ali (AS) had therefore to be in the center of the Islam and the Moslem community. But we see the opposite as we turn over the pages of the history. As a result of the established historical situation, during 25 years, approximately) the Imam chose the way of endurance and patience, and watched the events from the sidelines. Neither he took part in jihad, nor could he interfere with the happenings. He dropped his sword and managed to engage in personal affairs and education of the youth.

To experience such a long silence and ascetic life was not easy for the person, who had always been among the people, and who was the second person in the Islamic world, and support of the Moslems. Only a personality like Imam Ali (AS) could endure all these.

Imam’s activity in this period is characterized as:

- divine service, praying by the deserved person like Ali (AS). Even Imam Sajjad (AS) considered his admirable prays and worship less than Imam Ali’s;
- exegetics of the Quran – clarifying the Ayahts, educate the disciples as Ibn Abbas;
- to answer questions of the scholars of other nations and faith. In particular, after demise of the Prophet (S), scholars of other faiths (Jews and others) visited Medina to carry out investigations and they put such questions that nobody could answer them except

Hazrat Ali (AS), who knew Tawraat (Torah) and Injeel (Gospel) profoundly. Otherwise, the Islamic community would experience heavy blames. Undeniable is that when Mowla Ali (AS) correctly and exactly answered the questions of visitors, the Caliphs were admired and astonished at his divine manners.

- To make righteous statements in conformity with Quran's instructions on the accrued problems which earlier they didn't encountered.

- Absence of Ali (AS) among the sahabahs (as the prophet confirmed - "the most influential and most knowledgeable of the ummah and who attained the gazavat affairs best of all) would not but cause problems in solution of many unsolved questions in the early Islam. The saying "Aqzakum Ali" is not casually stated by the Prophet (S) about Mowla Ali (AS), which means that "the best Gazi is Ali."

After the Prophet (S), the accrued problems demand a masoom and well-informed person among the community who could have prevent split and diverse tendencies to lead the ummah astray. Only Mowla Ali (AS) gained such a talent and skill. Imam used the gazavats as the order of Ayahts that were invaluable for survival of the Islam, which were reflected in many narrations.

- Imam Ali was (AS) the only adviser to rely on in resolution of political questions in management of Caliphate and in solution of impracticable affairs. With farsightedness he very easily defined the conclusion. Some of such consultations are given in "Najul-Balagha" and in the textbooks of history.

- To bring up and educate the people with pure spirit and soul. As a result of spiritual leadership and experience of the Imam, the masoom (infallible) people could reach perfection and predict the unseen.

- To work for welfare of the poor and helpless. Imam even planted gardens, dug ditches, and then donated them in the name of Allah.

These were the visible side of the Imam's life during the mentioned 25 years.

Unfortunately, the historians have not paid due attention to this period of Imam's life, nor didn't they record his features to a nicety and couldn't evaluate his pieties. But they depicted the life of Bani-Umayya and Bani-Abbas governors and perpetuated.

The regretful item is that keeping in secret the 25-year long painful and agonizing life of Mowla Ali (AS) they concealed many points of his life from the future generations. But the false historians have recorded every day of the Abbasid Caliphs, the carousals of the sons of Muawiyya and Marvan, and tried to describe these revelries as the history of the Islam. Moreover, the falsifiers have perpetuated the life of their servants, the number of their cattle, described their jewelry, adornment of the women, naming these as the history of the Islam. And it is a pity that such a bright personality, the Master of Believers (Amir-uI-Mominin) Hazrat Ali (AS) remained at the background.

No matter how long the Sun is captured behind the clouds, it will certainly burst through...

## CHAPTER II

### AYAHS AND HADITHS ABOUT MOWLA ALI (AS)

Some scholars (especially the secular) claim that should Mowla Ali (AS) possessed such divine pieties as the Shia faith believers present him, his name would certainly be mentioned in the Noble Quran. It is appropriate to mark that mentioning one's name in the Quran doesn't mean confirmation or refusal of his fazilats (dignity). Along with this, Zaid Ibn Haris is the only person among the Sahabahs whose name is mentioned in the Quran.

And though the Holy Quran was sent to the Prophet Muhammad (S), his name was mentioned in the Holy Book only five times (*Surah "Ali-Imran", Ayah 144; Surah Al-Ahzab, Ayah 40; Surah As-Saff, Ayah 6; Surah Muhammad, Ayah 2; Surah Al-Fath, Ayah 29*).

If mentioning one's name in the Quran was a dignity, then, the name of the Prophet (S) had to be mentioned more than others. Whereas the names of Adam (AS), Noah (AS), Moses (AS), Jesus (AS) and Abraham (AS) were mentioned more times than the name of the Islamic Prophet (S).

The intelligence is a divine blessing given to human being to be able to think and arrive at true conclusion. If to stare deeply and beyond fanaticism into the Holy Quran, we can easily see undeniable dignities (fazilats) of Mowla Ali (AS). They are so many that the Ahl Sunnah exegetics (interpreters) Abu Naim Isfahani and Abu Bakr Shirazi have collected the hadiths about him and written a book (*Ma Nazala Minal Qurani fi Ali, Nuzulul-Qurani fi Ali*).

As reported by Imam Salabi, Imam Fakhri Razi, Suyuti, Imam Ahmed Ibn Hanbal, Tabari, Muslim, Nasai, Ibn Hajar and others, the Ahl Sunnah books comprising Ayahs about

Mowla Ali (AS) number more than thirty. In presence of so many evidences, how can some say “Ali’s name is not in the Quran?” It looks like the thought of the Bani-Israel who said: **“We will not believe in God until we have seen it.”**

Ubaid Ibn Abdullah Asadi says: “I heard Ali (AS) is saying at the pulpit: **“There is no one among the Guraish whom revealed were one or two Ayahs on. A man rose and (enviously and with reproach) said: “What Ayah was sent about you?” Ali (AS) got angry: “If you didn’t ask among the community, I would not answer you. But, alas, haven’t you read the Surah “Hud?” Then, he read out the Ayah: “Who bases on Al-Bayyina (The Clear Proof, Evidence) and the Quran he is Hazrat Prophet (S) and I am the witness.”** (“Kasgful-Gumma”, vol. 1; “Durrul-Mansur”, vol. 3; “Shawahidut-Tanzil”, vol. 1, p. 275, hadith 372; “Muntakhabi Kanzul Ummal”, digression of Musnad Ahmed Ibn Hanbal, vol. 1, p. 449; Biography of Imam Ali Ibn Abu Talib. Damascus, vol. 2, p. 420, hadith 927; “Kifayahtut-Talib”, Bab 62, p. 235; “Manaqib Ibn Maghazali”, p. 270, hadith 318; “Tazkiratul Khavvas”, Bab 2, p. 61).

Below are given some hadiths to prove the pieties of Mowla Ali (AS).

**1. Surah As-Saffat, Ayah 24: “Allah-Taala ordered: “Oh angels, but stop them, verily they are to be questioned.”**

It is narrated from Ibn Abbas that on the Day of Judgment (Giyamah) all the people will be questioned about the Wilayah and Imamate of Ali (AS) (“Kashful-Gumma”, vol. 1, p. 315; “Khasaisul Vahyul Mubin”, Ibn Batriq, vol. 8, hadith 87-88; “Alifirdous Daylami”, hadith 89; “Tafseer Hibri”, p. 335, 482-484; “Gayahtul-maram”, Bab 5, p. 259;

“*Shavahidut-Tanzil*”, vol. 2, hadith 785, p. 106; “*Manaqib Ibn Sahrashub*”, vol.2, p. 152; “*Tazkiratul Khavvas*”, Bab 2, p. 17; “*Lisanul-Mizan*”, vol. 4, p. 211, #559; “*Araibus-Simatian*”, vol. 1, p. 79, bab 14, hadith 47; “*Savaicul-Mowhiga*”, Ibn Hajar, p. 79).

**2. Surah At-Taubah, Ayah 119: “O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds) (That is with the Prophet and his devotees).”**

The words in Quran “sabil”, “sirat”, “mizan” and “siratun mustagimun” concerns Ali (AS).

Hazrat Ali (AS) has gone to the city of Mecca to read out the “Baraat” Ayahs for the kafeers (infidels).

Hazrat Ali (AS) observed the “Najwa” Ayah (Surah Al-Mujadilah). He sold his dinar (currency unit) for ten dirhems (currency unit) and told his secret to the Rasoulallah (S) ten times. And each time, before disclosing his secret, he donated one dirhem. Finally, Allah-Taala voided the “Najwa” Ayah, enforcing the following Ayah.

As narrated from Ibn Abbas, the words “who are true” in the Ayah concerns Ali Ibn Abu Talib ((“*Kasgful-Gumma*”, vol. 1, p. 315; “*Durrul-Mansur*”, vol. 3, p. 390; *Biography of Imam Ali Ibn Abu Talib. History of Damascus, Ibn Asakir, vol. 2, hadith 930, p. 422; “Tazkiratul Khavvas”, Sibt Ibn Jowzi, p. 16; “Faraidus-Simatian”, vol. 1, Bab 68, hadith 369; “Manaqib Khawarizmi”, hadith 273, p. 28).*

**3. Sura Al-Baghara, Ayah 274: “Those who spend their wealth (in Allah’s Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve...”**

As narrated from Ibn Abbas, the Ayah was revealed on Ali (AS). As on that day, he had only four Dirhams and he

donated all of them (“*Kashful-Gumma*”, vol. 1, p. 315; “*Shavahidut-Tanzil*”, vol. 1, 109; *Biography of Imam Ali Ibn Abu Talib. History of Damascus, Ibn Asakir*, vol. 2, p. 413; “*Tazkiratul Khavvas*”, bab 2, p.13; “*Kifayahtul-Talib*”, p. 231; *Majmaiz-Zavad*”, vol.6, p. 324; “*Zakhairul-Uqba*”, p. 88; “*Manaqib Ibn Ibn Maghazali*”, hadith 325, p. 280; “*Manaqib Khawarizmi*”, hadith 275, p. 281; “*Durrul-Mansur*”, vol. 1, p. 363).

**4. Surah Al-Mujadalah (The woman who pleads”), Ayah 12: “O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft- Forgiving, Most Merciful...”**

Nobody except Mowla Ali (AS) has observed this Ayah (“*Durrul-Mansur*”, vol.6, p. 185; “*Tazkiratul Khavvas*”, bab 2, p. 17; “*Manaqib Ibn Ibn Maghazali*”, hadith 372-373, p.325; “*Tafseer Farat ibn Ibrahim Kufi*”, hadith 614, p. 469).

**5. Surah “Al-Maida”, Ayah 55: “Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers - those who establish regular prayers and regular charity, and they bow down humbly (in worship).”**

Both the Shia and Ahl Sunnah scholars authenticate that the Ayah was revealed on Ali (AS), who, while performing nafila prayers, gave his finger-ring to a beggar (the finger-ring amplifies savab of prayer). Allah-Taala welcomed this good deed and revealed the mentioned Ayah on the Prophet (S).

The renowned poet of the Prophet (S) time Hassan ibn Sabit has dedicated a poem to this event:

... You were the person, who gave zakat during ruku,  
May my soul be your ransom, you do the best ruku...  
(*Verbatim*)

The Ayah was revealed on Mowla Ali ((AS). It was Ali, who, bending over ruku, donated his ring to a beggar ((*"Durrul-Mansur"*, vol. 2, p. 293; *"Manaqib Ibn Ibn Maghazali"*, hadith 45, p. 311; *"Manaqib Alarazmi"*, chapter 17, hadith 248, p. 266; *"Tafseer ibn Kasir"*, vol. 2, p. 71; *"Tafseer-Tabari"*, vol. 6, p. 186; ((*"Durrul-Mansur"*, vol. 2, p. 293; *"Asbabun-Nuzul-Vahidi"*, p. 114; ; *Biography of Imam Ali Ibn Abu Talib. History of Damascus, Ibn Asakir*, vol. 2, hadith 16, 195, p. 409; *"Ansabul-Ashraf"*, vol. 2, hadith 151, p. 150; *"Nazm Durarul Simatian"*, p. 86-88; *"Kan zul-Ummal"*, digression of Musnad Ahmed Ibn Hanbal, vol. 5, p. 38; *"Tazkiratul Khavvas"*, bab 2, p. 15).

**6. Surah Al-Bayyinah, Ayah 7: "Verily, those who believe [in the Oneness of Allah, and in His Messenger Muhammad (PEACE BE UPON HIM AND HIS PROGENY) including all obligations ordered by Islam and do righteous good deeds, they are the best of creatures."**

Mowla Ali (AS) said: "Hazrat Prophet (S) leaned against my breast and said: "O Ali, this Ayah was revealed on you and your Shiites. On the Day of Judgment (Giyamah) you and your Shiites will meet round the Kowsar spring in Paradise, there, all will kneel down, except your followers, who, with smile and pleasure, will enter the Paradise." (*"Manaqib Khawarizmi"*, hadith 247, p. 265; *"Tafseer Farat*

*ibn Ibrahim Kufi*", #748, p. 583; ("Durrul-Mansur", *Suyuti*, vol.62, p. 379; "Fazailul-Khamsa", vol. 1, p. 324; "Shawahidut-Tanzil", vol. 2, p. 356).

**7. Surah Al-Imran, Ayah 61: "Then whoever disputes with you concerning him (Jesus) after (all this) knowledge that has come to you, (that is Jesus) being a slave of Allah, and having no share in Divinity) say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie."**

In this Ayah, "ourselves" (anfussana) concerns Mowla Ali (AS) and proves that Mowla Ali (AS) possessed the same pieties and divine features which the Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) possessed. The only difference is that Mowla Ali was not a prophet.

Once Al-Mamun (son of Harun al-Rashid) told Hazrat Imam Rza (AS): "What is the greatest fazilat (piety) about Hazrat Ali (AS)?"

He said: "it is the fazilat (piety) mentioned in the Ayah "Mubahila".

Sheikh Razi has dedicated a poem to this piety, whereby it is stated: "He (Hazrat Ali) is the passion and soul of Hazrat Muhammad Mustafa (S). Nobody is so, except him."

The "sons, the women and ourselves" mentioned in this Ayah concern the Prophet (S), Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS). So, the Ayah was revealed on them.

**Note.** Also it is undeniable that in some hadiths the Prophet (S) names Ali as "Anta nafsi" meaning "you are me" ("Durrul-Mansur", *Suyuti*, vol. 2, p. 38; "Manaqib Ibn Ibn Maghazali", *hadith 310*, p. 316).

**8. Surah Al-Fath, Ayah 29: “...Their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem...”**

A narration recorded from Hansani states that the Islamic religion strengthened by his sword and found its place (“*Shavahidut-Tanzil*”, *Hansani*, vol. 2, hadith 890, p. 184)..

**9. Surah At-Tahrir Ayah 4: “...The righteous one among those who believe...”**

Esma bint-i-Umayy and Ibn Abbas narrate that “we heard the Prophet (PEACE BE UPON HIM AND HIS PROGENY) saying: “The word “saleh” (righteous) concerns Ali Ibn Abu Talib (“*Ratul-Jumma*”, vo;. 1, p. 316; “*Durrul-Mansur*”, vol. 6, p. 244; “*Manaqib Ibn Ibn Maghazali*”, hadith 316, p. 296; “*Tafseer ibn Kasir*”, *Damashqi*, vol. 4, p. 389; “*Kifayahtul-Talib*”, *Bab 30*, p. 138; *Biography of Imam Ali Ibn Abu Talib. History of Damascus, Ibn Asakir*, vol. 2, hadith 932, p. 425; “*At-Tanzil*”, hadith 933; “*Shavahidut-Tanzil*”, vol. 2, hadith 979, p. 254; “*Muntakhab-Kanzil*”, “*Ummal-Musnad*” in digression of Ahmed Ibn Hanbal, vol. 2, p. 31; “*Tafseer-Hibari*”, hadith 97, p. 369).

**10. Surah Ar-Rad, Ayah 4: And in the earth are tracts (diverse though) neighboring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are Signs for those who understand!”**

Jaber ibn Abdullah Ansari narrates from the Prophet (S): “The people have originated differently. Each has unlike roots. Only Ali (AS) and I are of the same root. Then, he quoted the mentioned Ayah. (“*Kashful-Gumma*”, vol. 1, p.

316; “*Shavahidut-Tanzil*”, vol. 1, hadith 395, p. 288; “*Mustadrak*”, Hakim Nishapuri, vol. 2, p. 241; “*Al-Mizan*”, vol. 11, p. 296).

**11.Surah At-Tahrim Ayah 8: “... (on) the Day that Allah will not permit to be humiliated the Prophet and those who believe with him...”**

As narrated by Ibn Abbas, this Ayah concerns Mowla Ali (AS) and his friends, on condition that the first person to wear the Paradise garments will be Ibrahim Khalil.(for being Khalil0 friend). Then comes Muhammad, as he was chosen by Allah. And then, comes Mowla Ali (AS) in Paradise garments. Hazrat Muhammad (PEACE BE UPON HIM AND HIS PROGENY), the great Prophet of Islam, accompanied by these two and with light in his face will enter the Paradise.

Ibn Abbas narrates: “Ali (AS), his friend and helpmates will enter the paradise together with the Prophet (PEACE BE UPON HIM AND HIS PROGENY).” (“*Kashful-Gumma*”, vol. 1, p. 316; “*Ihqaqul-Haqq*”, vol. 4, p. 500; vol.6, p. 588; vol. 21, p. 682; “*An-Nuzul-Mushtaal*”, Abu Naim, hadith 72, p. 263; *Manaqib Alarazmi*, hadith 305, p. 219; printed in *Gom (Iran) and Najaf (Iraq)*; “*Yanabiul-Mawadda*, hadith 35, p. 236).

**12.Surah Al-Insan Ayah 8: “And they feed, for the love of Allah, the indigent, the orphan, and the captive.”**

This Ayah was revealed on Mowla Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS). (“*Durrul-Mansur*”, vol. 6, p. 299; *Tafseer of Fazat ibn Ibrahim Kufi*, #676, p. 519).

**13.Surah Al-Ahzab Ayah 23: “Among the Believers are men who have been true to their covenant with Allah: of them some have died, and some (still) wait...”**

This Ayah was revealed on Mowla Ali (AS). ((*"Kashful-Gumma"*, vol. 1, p. 316; *"Assavaiquil-Mohraqa"*, p. 80; *"Shavahidut-Tanzil"*, vol. 2, hadith 627-628, p.1; *"Tavilul-Ayahtuz-Zahira"*, vol. 2, hadith 8, p. 449; *"Biharul-Anwar"*, vol. 5, p. 410; *"Tafsurul-Burhan"*, vol. 3, p. 301).

**14. Surah Al-Fatir Ayah 32: "Then We have given the Book for inheritance to such of Our servants as We have chosen (Ummah of MUhammad)."**

The Ayah was revealed on Mowla Ali (AS). (*"Kashful-Gumma"*, vol. 1, p. 318; *"Tafseer-Firat"*, Ibn Ibrahim, #474, p. 348; *"Sadus-Suud"*, Ibn Tavus, p. 107; *"Tafseere-Burha"*, vol. 3, p. 364; *"Tavilul Ayahtuz-Zahira"*, vol. 2, hadith 782, p. 481).

**15. Surah Yusif Ayah 108: "This is my Way: I do invite unto Allah,- with certain knowledge..."**

The Ayah was revealed on Mowla Ali (AS). (*"Kashful-Gumma"*, vol. 1, p. 318; *"Tafseeri-Furat"*, Ibn Ibrahim, p. 202, hadith 265, p. 266; *"Shavahidut-Tanzil"*, vol. 1, hadith 391, p. 286; *"Tavilul-Ayahtuz-Zahira"*, vol. 1, hadith 1, p. 227; *"Usulul-Kafi"*, vol. 1, hadith 66, p. 425; *"Biharul-Anwar"*, vol. 24, hadith 42, p. 21).

**16. Surah Ar-Rad Ayah 19: "Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition."**

Revelation of this Ayah is connected to Mowla Ali (AS), which was approved in the following sources: (*"Biharul-Anwar"*, vol. 24, p. 37, hadith 176, p. 181; *"Kashful-Gumma"*, vol. 1, p. 316; *"Tavilul-Ayahtuz-Zahira"*, vol. 1, p. 231).

**17. Surah Al-Ankabut Ayah 1-3: "Alif. Lám. Mím. Do men (the believers) think that they will be left alone on saying, "We believe", and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false.**

Mowla Ali (AS) has said: "I asked the Prophet: "What is this test for?" He uttered: "This test concerns you, as the ummah will be tested for you and you will be tested for them." In other word, the people will be at enmity with you and you have to stand ready for this enmity. All was aspired by Allah and by the order of Allah. Then, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) recited the mentioned Ayah.

**18. Surah Al-Asr Ayah 1-3: "By the Time, Verily Man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of Patience and Constancy."** ("Kashful-Gumma", vol. 1, p. 320; "Al-Isaba", vol. 1, #1946, p. 373; "Durrul-Mansur", vol. 7, p. 642; "Arjahul-Matalib", p. 241; "Ihqaqul-Haqq", vol. 5, p. 570; "Biography of Imam Ali Ibn Abu Talib. History of Damascus, vol. 1, hadith 323, p. 275).

Ibn Abbas writes: "The abovementioned word "harmful" concerns Abu Jahl, while "**those who have Faith, and do righteous deeds**" concern Mowla Ali (AS) and Salman Farsi. ("Kashful-Gumma", vol. 1, p. 320; "Durrul-Mansur", vol. 7, p. 622; "Shavahidut-Tanzil", vol. 2, hadith 1154; "Ihqaqul-Haqq", vol. 3, p. 382; vol. 14, p. 331 and vol. 20, p. 117).

**19. Surah At-Tauba Ayah 100: " The vanguard (of Islám)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well- pleased is Allah with**

**them, as are they with Him: for them hath He prepared Gardens under which rivers flow, to dwell therein for ever: that is the supreme triumph.”**

The Ayah is about Ali ibn Abu Talib (AS) and Salman, the best of muhajirun and Ansars (“Kashful-Gumma”, vol. 1, p. 320; “Shavahidut-Tanzil”, vol. 1, hadith 346; “Khasaisul-Vahyil-Mubin”, Ibn Butriq, chapter 9, hadith 93, p. 127).

**20. Surah Al-Hajj Ayah 34-35: “... and give thou the good news to those who humble themselves...” “And to those who... spend (in charity) out of what We have bestowed upon them.”**

Ibn Abbas narrates that the Ayah is about Mowla Ali (As) and Salman (“Kashful-Gumma”, vol. 1, p. 320; “Shavahidut-Tanzil”, vol. 1, hadith 550, Bab 193; “Qayahtul-Maram”, p. 429).

**21. Surah “Ash-Shuaraa” Ayah 84: “Grant me honorable mention on the tongue of truth among the latest (generations)! (Let the future generations remember me and evaluate).**

As provided by Ibn Abbas, the Ayah was revealed on Mowla Ali (AS) and about his sahabahs (“Kashful-Gumma”, vol. 1, p. 319; “Shavahidut-Tanzil”, vol. 1, hadith 251, p. 194; “Tafseer-ul-Burhan”, vol. 1, p. 494).

A narration from Imam Sadiq (AS) states that this Ayah is about Mowla Ali Ibn Abu Talib (AS). When Allah-Taala granted the Wilayah to Ibrahim (Abraham) (AS) he said: “O my Allah, grant this career to my descendants, too. And Allah accepted this prayer and granted this career to Mowla Ali (AS), too. (“Kashful-Gumma”, vol. 1, p. 320; “Ihqaqul-Haqq”, vol. 33, p. 380; vol. 14, p 33; vol. 20, p. 116).

A hadith related to Habba Al-Arani states: “When the Prophet (S) ordered the doors of sahabahs to the mosque be closed, many of his relatives were disappointed. Habba narrates: “I looked at Hamzah Ibn Abdul Muttalib with red towel on his head and with tears in eyes, grumbling and saying: “You drove me, your uncle Abbas, Abu Bakr and Umar from the mosque. But you let your cousin enter the mosque (that is you didn’t close his door to mosque). Suddenly one of the people raised and said: “The Prophet always tries to raise the status of his cousin.”

Having heard this, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) gathered the people to the mosque. After thanksgiving to the Almighty, he expressively said: “O people, neither I closed the doors, nor I drove others from the mosque. I have only implemented the order of Allah-Taala ...”

**22. Surah An-Nur Ayah 36: “(Lit is such a Light) in houses, which Allah hath permitted to be raised to honor; for the celebration, in them, of His name. In them is He glorified in the mornings and in the evenings, (again and again).”**

A narration from Anas and Bureyda states that when the Prophet (PEACE BE UPON HIM AND HIS PROGENY) read out this Ayah to the end, a man rose and asked: “O Messenger of Allah, whose are these houses?” Hazrat Prophet (S) said: “The houses of the prophets.” Abu Bakr (RA) pointed his finger to the house of Mowla Ali (AS), asking: “O Rasouallah, is this house, too, from them?” Hazrat Prophet (S) answered: “Yes, it is one of the best.” (“Kashful-Gumma”, vol. 1, p. 319; “Shavahidut-Tanzil”, vol. 1, hadith 566-568, p. 410).

**23. Surah Al-Maida Ayah 87: “O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.”**

When Mowla Ali (AS) and some sahabahs decided to make unlawful pleasure and passion to themselves, this Ayah was revealed (“Kashful-Gumma”, vol. 1, p. 319; “Shawahidut-Tanzil”, vol. 1, hadith 251, p. 194).

Qutada states: “Ali (AS), Osman bin Mazun and some sahabahs decided to resolutely retire from the world, leave the women and only engage in the affairs of Akhirah. And then the mentioned Ayah was revealed. (“Kashful-Gumma”, vol. 1, p. 319; “Durrul-Mansur”, vol. 2, p. 308).

**24. Surah Al-Maida Ayah 67: “O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.”**

This Ayah was revealed in the Ghadir-Khum field during the **Farewell Pilgrimage (Hujjat al-wada’a)** to proclaim the Wilayah and Imamate of Mowla Ali (AS). (“Kashful-Gumma”, vol. 1, p. 317; “An-Nurul-Mushtaal”, hadith 16, p. 86; “Shawahidut-Tanzil”, vol. 1, hadith 243, p. 187; “Tafseer-Furat”, Ibn Ibrahim, hadith 149, p. 130; “Busharatul-Mustafa”, Tabari, p. 243; “Biography of Imam Ali Ibn Abu Talib. History of Damascus, vol. 2, p. 86; “Fazailil-Muhumma”, Ibn Sabbagh, p. 42; “Yanabuil-Mawadda”, Bab 39, p. 40; “Durrul-Mansur”, vol. 2, p. 289; “Ihqaqul-Haqq”, vol. 2, p. 415; vol. 3, p. 512; vol. 14, p. 32; vol. 20, p. 172).

Zaid ibn Ali writes: "When Gabriel brought this message Hazrat Prophet worried on how to proclaim it to the ummah, and stated: "My people have not moved away enough from the period of Jahiliyya and on hearing this message they may return to Jahiliyya.

So, the Ayah was insistently revealed ("*Kashful-Gumma*", vol. 1, p. 317; "*Durrul-Mansur*", vol. 3, p. 116; "*Shavahidut-Tanzil*", vol. 1, hadith 250, p. 192).

Zarr (ibn Abuzar) narrates from Abdullah: "When we were reading out the Surah Maida (Ayah 67), we always used to say that Ali is Amir al-Muminin (Commander of the faithful) and Master of the Believers." ("*Kashful-Gumma*", vol. 1, p. 319; "*Durrul-Mansur*", vol. 2, p. 298; "*Ihqaqul-Haqq*", vol. 3, p. 512; "*Fathul-Bayan*", vol. 3, p. 89; "*Arjahul-matalib*", p. 203).

**25. Surah Al-Imran Ayah 173-174: "Those to whom men said: "A great army (Abu Sufyan and his supporters) is gathering against you, so fear them!". But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best Guardian. And they returned with Grace and bounty from Allah. No harm ever touched them: For they followed the good pleasure of Allah. And Allah is the Lord of bounties unbounded."**

Abu Rafe (a servant of Mohammad) testifies: "After the Battle of Uhud, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) sent Ali (AS) and several sahabahs to chase Abu Sufyan. On the road, a man from the Khaza tribe encountered Ali and said that Abu Sufyan and his men were assembling to attack again. Ali (AS) said: "We, in any case, rely on Allah. And we are never afraid of the enemy's attack. The Ayah was revealed at that time ("*Kashful-Gumma*", vol.

1, p. 317; “Durrul-Mansur”, vol. 2, p. 103; “Tafseer-Burhan”, vol. 1, hadith 3, p. 326).

**26. Surah Al-Ahzab Ayah 25: “And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the Believers in their fight. And Allah is Full of Strength, Exalted in Might.”**

Ibn Masud states that Allah-Taala through Ali (AS) alleviated the hardships of war for the believers (“Kashful-Gumma”, vol. 1, p. 317; “Shavahidut-Tanzil”, vol. 2, hadith 630, p. 4; “Durrul-Mansur”, vol. 5, p. 192; “Khasaisul-Vahyul-Mubin”, Ibn Bitriq, chapter 20, hadith 166, p. 219; “Kifayahtul-Talib”, Bab 62, p. 239; “Qayahtul-Maram”, Bahram, Bab 169, p. 420; “Biography of Imam Ali Ibn Abu Talib. History of Damascus, vol. 2, hadith 927, p. 420).

Ibn Abbas narrates: “In many Ayahs Ali’s name is recalled with respect and consideration, while other sahabahs are mentioned with reproach. Wherever there is the interjection “O ye believers” Hazrat Ali (AS) is their amir and guardian. And therefore we were ordered to recall Ali’s name amicably which we do and beseech that Allah forgive him.” (“Kashful-Gumma”, vol. 1, p. 317; “Tarikhul-Khulafa”, Suyuti, p. 160; “Yanabuil-Mawadda”, p. 126; “Nazmu Durarus-Simatian”, p. 79; “Zakhairul-Uqba”, p. 79; “Muntakhabati Kanzul-Ummal”, digression of Musnad Ahmed Ibn Hanbal, vol. 5, p. 38; “Khasaisul Vahyul Mubin”, chapter 18, p. 201; “Shavahidut-Tanzil”, vol. 6, hadith 70).

A narration from Huzaiifa: “Ali (AS) is the secret and truth of the faith.” (“Kashful-Gumma”, vol. 1, p. 317; Manqib ibn Sharashub, vol. 3, p. 52; “Shavahidut-Tanzil”, chapter 6, hadith 67).

**27. Surah Az-Zumar Ayah 32: “Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him! Is there not in Hell an abode for the unbelievers?”**

Imam Musa (AS) narrates from his father Ibn Jafar that “despots are those who have rejected sayings by the Prophet (PEACE BE UPON HIM AND HIS PROGENY) about Ali (AS). (*“Kashful-Gumma”, vol. 1, p. 317; Tafseere-Burhan, vol. 4, p. 76*)

**28. Surah Al-Haqqa Ayah 12: “That We might make it a Reminder unto you, and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance.”**

Bureyda narrates that Mowla Ali (AS) uttered: “Allah-Taala ordered the Prophet (S) and he ordered me to bring you nearer and not to estrange you from myself, and teach you the sciences as nobody is able to look after and safeguard him. The Ayah was revealed when Allah-Taala ordered to protect science and knowledge from danger and threat. (*“Kashful-Gumma”, vol. 1, p. 322; “Shavahidut-Tanzil”, vol. 2, p. 1012*).

A narration from Huzaifa reports that the Prophet (PEACE BE UPON HIM AND HIS PROGENY) used to recite this Ayah and say to Hazrat Ali (AS): “I wanted from Alla-Taala a hearing ear for you that you heard Allah’s orders and Quran’s Ayahs.” (*“Kashful-Gumma”, vol. 1, p. 322; “Shavahidut-Tanzil”, vol. 2, p. 1015*).

**29. Surah At-Tauba Ayah 19: “(O muskriks), do ye consider the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the Cause of Allah.**

**They are not equal in the sight of Allah. And Allah guides not those who do wrong.”**

This Ayah was revealed about Hazrat Ali (AS). (*“Kashful-Gumma”, vol. 1, p. 322; “Shavahidut-Tanzil”, vol. 1, p. 328; “Durrul-Mansur”, vol. 4, p.145; Manaqib ibn Ibn Maghazali, hadith 367, p. 321; Tafseeri-Tabari, vol. 10, p. 28; “Biography of Imam Ali Ibn Abu Talib. History of Damascus, p. 411, hadith 917; Faraidus-Simatian, vol. 1, p. 203, Bab 41).*

**30. Surah Al-Fath Ayah 29: “Muhammad is the messenger of Allah, and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure...”**

Imam Musa Kazim (AS) states: “This Ayah was revealed on Mowla Ali (AS). (*“Kashful-Gumma”, vol. 1, p. 322; “Shavahidut-Tanzil”, vol. 2, hadith 886; Al-Manaqibul-Murtazavi, p. 66; Ruhi-maani, vol. 26, p. 177; “Ihqaqul-Haqq”, vol. 3, p. 416).*

**31. Surah Al-Ahzab Ayah 58: “And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.”**

Maqatil Ibn Suleyman narrates: “This Ayah was revealed on Ali (AS), as a group of munafiq tormented and falsely blamed him.” (*Kashful-Gumma, vol. 1, p. 322; Tafseeri-Girtabi, vol. 14, p. 240; Asbabun-Nuzul, p. 208; “Ihqaqul-Haqq”, vol.3, p. 417).*

**32. Surah An-Nur Ayah 47: “(The munafiqs) They say, “We believe in Allah and in the messenger, and we obey”: but even after that, some of them turn away: they are not (really) Believers.”**

Ibn Abbas narrates that this Ayah was revealed about Ali (AS) and a man from Guraish. (*Kashful-Gumma*, vol. 1, p. 322).

**33. Surah Al-Furqan Ayah 54: “It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).**

Hazrat Ali (AS) is cousin of the Prophet (S) and husband of his daughter (Fatima (AS)).

The Ayah “**Marajul-bayrayni yeltaqian**” is about Hazrat Ali (AS) and Fatima (AS).

An Ayah (54) of Surah Maida states: “...**Soon will Allah produce a people whom He will love as they will love Him...**”

The brightest the “people” mentioned in the Ayah is Hazrat Ali (AS).

Allah-Taala states in another Ayah: “**(O mushriks (Pagans) (Pagans)), do ye consider the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day...**”

The Prophet (S) was under harsh pressure of the mushriks (Pagans) (Pagans). And when they decided to murder him Angel Gabriel informed the Prophet (AS) about their insidious plan. The Messenger of Allah left Mecca in dark night and Ali (AS) lied in his bed ready to sacrifice himself for the Prophet (PEACE BE UPON HIM AND HIS PROGENY), as the mushriks (Pagans) (Pagans) wanted to kill him when he was asleep.

Also the Surah Hashr (Ayah 9), Surah Araf (Ayah 44, 48) and Surah As-Saffat (Ayah 24) are about Hazrat Ali (AS). ). (*“Kashful-Gumma”*, vol. 1, p. 322; *“Shavahidut-*

*Tanzil*”, vol. 1, p. 414, #573; *Nazm-Durarus-Simatian*, p. 92; *“Ihqaqul-Haqq”*, vol. 3, p. 294; vol. 14, p. 268; vol. 20, p. 142).

**34. Surah Al-Ahzab Ayah 6: “...And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance) than (the brotherhood of) the believers and the Muhajirun (emigrants from Makkah, etc.)...”**

That person is Ali ibn Abu Talib (AS), who is *momin* (faithful) and *muhajirun* and has relationship to the Prophet (S) (*“Kashful-Gumma”*, vol. 1, p. 322; *Manaqibul-Murtazavi*, p. 62; *“Ihqaqul-Haqq”*, vol. 3, p. 419).

**35. Surah Yunus Ayah 2: “Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allah and in His Prophet Muhammad) that they shall have with their Lord the rewards of their good deeds”**

It is a narration from Jaber ibn Abdullah that imam Mahammad Bagir (AS) has said: “This Ayah was revealed on Hazrat Ali’s Wilayah (*Kashful-Gumma*, vol. 1, p. 322; *Arjahul-Matalib Shushtari*, p. 83 *“Ihqaqul-Haqq”*, vol. 14, p.347; vol. 20, p. 126; *Tozihud-dalail- Shirazi*, p. 160).

**36. Surah Al-Waqi’ah Ayah 10: “And those foremost (in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam, (will be foremost (in Paradise).”**

The Muhajirun and the Ansar belongs to them. They are lucky. They are the first to believe in Allah and His Prophet, very first to do good deeds and devote themselves to worship and spend their wealth in the name of Allah.

The “foremost” in the Ayah are Mowla Ali and his supporters as the Surah Bayyinah (Ayah 7) states: **“Verily, those who believe (in the Oneness of Allah and in His Messenger Muhammad) including all obligations ordered by Islam) and do righteous good deeds, they are the best of creatures.**

Ibn Abbas narrates that as Yusha ib Nun was the first to believe in Moses (AS), the Ali-Yasin momin was the closest to Isa ibn Maryam (Jesus ibn Maria), so Ali ibn Abu Talib was the first to believe in the Prophet (PEACE BE UPON HIM AND HIS PROGENY) of Islam. (*“Kashful-Gumma”, vol. 1, p. 323; Manaqib ibn Ibn Maghazali, p. 320, hadith 365; Manaqib Khawarizmi, chapter 4, p. 55, hadith 20; Majmauz-Zavaid, vol, 9, p. 102; Khasaisul-Vahyul-Mubin, chapter 9, p. 127, hadith 92; “Shavahidut-Tanzil”, vol. 2, hadith 924; Fazailul-Khamsa, vol. 1, p. 323).*

**37. Surah Al-Maidah Ayah 3: “... This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion (conquest of Mecca, strengthening of Islam, giving up some customs of Jahiliyya).”**

A narration by Abu Said: **“This Ayah testifies the Wilayah of Ali (AS) proclaimed in Ghadir-Khumm field. Hazrat Prophet (S) raised the hand of Ali (AS) and presented to the people and said: “The religion is completed. This is my wali unto you to discharge the responsibilities of my religion on my own behalf, and Allah agreed in my prophecy and the Wilayah of Ali. This Ayah was revealed in this connection.”** (*“Kashful-Gumma”, vol. 1, p. 323; “Shavahidut-Tanzil”, vol. 1, hadith 211-212; Tafseere-Burhan vol. 1, p. 435; Maqatal Khawarizmi,*

chapter 4, p. 47; *Manaqib Khawarizmi*, chapter 14, p. 80; *Ihqaqul-Haqq*, vol. 3, p. 320; vol. 14, p. 289; vol. 20, p. 195).

**38. Surah Al-Bagarah Ayah 207:** “And there is the type of man who gives his life to earn the pleasure of Allah. And Allah is full of kindness to (His) devotees.”

This Ayah was revealed on the night of **Leyatul-Mabit**. It happened when Ali (AS) slept in his bed and sacrificed himself for the Apostle of (Messenger) Allah (“*Kashful-Gumma*”, vol. 1, p. 323; “*Shavahidut-Tanzil*”, vol. 1, p. 96, *hadith* 133-134, 142; *Amale Sheikh Tusi*, vol. 16, p. 83; *Usulul-Qaba*, vol., 4, p. 25; *Tafsere-Burhan*, vol. 1, p. 208; *Kifayahtul-Talib*; *Bab* 62, p. 239; *Al-Fusulul-Muhamma*, p. 33; *Nurul-Absar Shablanchi*, p. 86; *Ar-Ghadir*, vol. 2, p. 47).

**39. Surah An-Nisa Ayah 59:** “O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you...”

Abdul-Qaffar ibn Qasem states: “I asked Imam Sadiq (AS) “Who are the “men of authorities” mentioned in this Ayah? The Imam uttered: “By Allah, Ali (AS) is one of them (“*Kashful-Gumma*”, vol. 1, p. 323; “*Shavahidut-Tanzil*”, vol. 1, p. 202; *Tafseer Furat ibn Ibrahim*, p. 108; “*Ihqaqul-Haqq*”, vol. 3, p. 343; vol. 14, p. 348-350).

**40. Surah At-Tauba Ayah 3:** “And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage- that Allah and His Messenger dissolve (treaty) obligations with the Pagans...”

This Ayah was revealed when Ali (AS) had proclaimed some Ayahs from Surah Baraat among a group of mushriks.

Ahmed Ibn Hanbal in his *Musnad* writes: “This Ayah was revealed when Hazrat Prophet (PEACE BE UPON HIM

AND HIS PROGENY) sent Abu Bakr (RA) to Mecca to read out some Ayahs of the Surah Baraat. Then, he sent Ali to read out the same Ayahs stating that this Ayah could be read out only by “him and one who is from him, and that was ordered by angel Gabriel”. (*“Kashful-Gumma”, vol. 1, p. 323; Musnad Ahmed ibn Hanbal, vol. 1, p. 151 and 331; “Shavahidut-Tanzil”, vol. 1, hadith 307; Tafser-Furat ibn ibrahim, p. 158, #197; Al-Fazail-Ahmed ibn Hanbal, hadith 212; “Biography of Imam Ali Ibn Abu Talib, vol. 2, p. 2, hadith 878, History of Damascus; Al-Ghadir, vol. 6, p. 338).*

**41. Surah Ar-Rad Ayah 28: “Those who believe, and whose hearts find satisfaction in the remembrance of Allah; for without doubt in the remembrance of Allah do hearts find satisfaction.”**

This Ayah was, certainly, revealed on Mowla Ali. Here, the mentioned “whose hearts find satisfaction” concerns Ali.

**42. Surah Az-Zukhruf Ayah 41: “Even if We take thee away, We shall be sure to exact retribution from them.”**

A hadith narrated from Ibn Abbas states: “Allah-Taala will take retribution from those who were at war with Ali after death of the Prophet (S) (*“Kashful-Gumma”, vol. 1, p. 323; “Shavahidut-Tanzil”, vol. 2, p. 851; Tafser-Furat ibn ibrahim, hadith 537; Manaqib ibn Ibn Maghazali, hadith 321, p. 274; Mustadrak Hakim Nishapuri, vol. 3, p. 126; Sahih Muslim, Bab 29; Kitabul-Iman, hadith 118 and 120, p. 82; Kitabul-Asima, #29, vol. 2, p. 1305).*

**43. Surah Ar-Rahman Ayah 19: “He has let free the two Seas, meeting together.”**

**44. Surah Ar-Rahman Ayah 22: “Out of them come Pearls and Coral.”**

Both Ayahs concern Ali, Fatima and their sons Hassan and Hussein (*Kashful-Gumma*, vol. 1, p. 323; “*Durrul-Mansur*”, vol. 6, p.143; *Nurul-Absar*, p. 112; *Tafsere-Burhan*, vol. 4, hadith 1, p. 265; “*Shavahidut-Tanzil*”, vol. 2,#918 and 922).

Ibn Abbas narrates: “Those Two Seas are Ali (AS) and Fatima (AS). Between them is the Prophet (S). And those Pearls and Coral are Hassan (AS) and Hussein (AS). (*Kashful-Gumma*, vol. 1, p. 322; *Annarul-Mushtaal*, hadith 64, p. 236; “*Durrul-Mansur*”, vol. 6, p.142; *Manaqibof ibn Shahrashub*, vol. 3, p. 318; *Khasaisul Vayhil-Mubin*, hadith 153, p. 207; *Manaqib ibn Ibn Maghazali*, p. 339, *Yanabuil-Mawadda Gunduzi*, Bab 39, p. 118; *Al-Fazailul Khamsa*, vo. 1, p. 333; *Durrul-Mansur*, vol. 6, p. 142; *Shavahidut-Tanzil*, vol. 2, hadith 918-919, p. 208; *Tafsir ul-Burhan*, vol. 4, hadith 5, p. 265).

**45. Surah Ash-Shura Ayah (Mawadda) 23: “That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft- Forgiving, Grateful.”**

The mentioned “near of kin” means Mowla Ali (AS), Fatima (AS), Imam Hassan (AS) and Imam Hussein (AS). The second part of the Ayah (**And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft- Forgiving, Grateful**) is about love for them.

Ibn Abbas Narrates: “Hazrat Prophet (S) was asked who those were “near of kin” to be necessarily loved. The Prophet (S) said: “They are Ali (AS), Fatima (AS), Hassan (AS) and

Hussein (AS) whom you have to love.” He repeated these names three times. (*Kashful-Gumma*, vol. 1, p. 324; *Manaqib ibn Ibn Maghazali*, #352, p. 307; *Kifayahtul-Talib*, Bab 11, p. 90; *Al-Kashshaf-Zamakhshari*, vol. 4, p. 220; *Majmauz-Zavaid*, vol. 7, p. 1803 and vol. 9, p. 168; *Zakhairul-Uqba*, p. 25; *Mojamul-Kabir Tabarani*, p. 131; *Nurul-Absar*, p. 11; ; *Shavahidut-Tanzil*, vol. 2, p. 130, #803 and further).

**46. Surah Az-Zumar Ayah 33: “And he who brings the Truth and he who confirms (and supports) it - such are the men who do right.”**

Mujahed confirms that this Ayah was revealed on Ali ibn Abu Talib (AS). (*Kashful-Gumma*, vol. 1, p. 324; *Manaqib ibn Ibn Maghazali*, hadith 317, p. 269; *Durrul-Mansur*, vol. 5, p. 328; *Kifayahtul-Talib*, Bab 62, p. 233; *Nahjul-Haqq and Kashfus-Sidq*, p. 185; *Shavahidut-Tanzil*, vol. 3, hadith 810).

Imam Bagir (AS) states: “It was Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) who brought truth. And it was Ali ibn Abu Talib (AS) who confirmed it. (*Kashful-Gumma*, vol. 1, p. 324; *Tafsir ul-Burhan*, vol. 4, hadith 3, p. 76).

**47. Surah Al-Mumin Ayah 74: “...Thus does Allah leave the Unbelievers to stray...”**

A hadith narrated about Mowla Ali states that he said: “They are those who estranged from Wilayah and went astray (*Kashful-Gumma*, vol. 1, p. 324; *Shavahidut-Tanzil*, vol. 1, hadith 557-558); *Tafsir-Furat ibn Ibrahim*, p. 278, hadith 378; *Faraidus-Simtain*, vol. 2, hadith 556, p. 300).

**48. Surah An-Naml Ayah 89: “If any do good, he will have better than it; and they will be secure from terror that Day.”**

Mowla Ali (AS) says: "The good deed is friendship with us, and the evil deed is enmity against us." (*Kashful-Gumma*, vol. 1, p. 324; *Shavahidut-Tanzil*, vol. 1, hadith 581-682, p.426; *Ihqaqul-Haqq*, vol. 14, p. 639 and vol. 20, p. 92; *Tozihud-Dalail*, p. 165).

**49. Surah Al-Araf Ayah 44: "...but a crier shall proclaim between them: "The Curse of Allah is on the wrong-doers."**

Ayah 48 of the same Surah states: "The men on the Heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?"

Mowla Ali (AS) states: "We are "the men on the Heights" and we know everybody "from their marks" and they are obedient to us and we will send them to paradise (*Kashful-Gumma*, vol. 1, p. 324; *Ihqaqul-Haqq*, vol. 3, p. 545; *Manaqib-Ibn Maghazali*, p. 59; *Muftahun-Nija Badakhshi*, vol. 14, p. 398).

**50. Surah An-Nahl Ayah 76: "Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?"**

The Ayah is about Mowla Ali (AS). (*Kashful-Gumma*, vol. 1, p. 324; *Ihqaqul-Haqq*, vol. 3, p. 447 and vol. 20, p. 171; *Torihud-Dalail Shafii*, p. 163).

**51. Surah As-Saffat Ayah 130: "'Peace and salutation to such as Elias!"**

"Elias" in this Ayah concerns Mowla Ali (AS). (*Kashful-Gumma*, vol. 1, p. 324; *Shavahidut-Tanzil*, vol. 2, p. 109, hadith 791 and 792; *Amali-Saduq*, p. 381; *Tafsi -Furat ibn*

*Ibrahim, hadith 485-486, p. 35; Durrul-Mansur, vol. 5, p. 282; Amali-Shajara, hadith 7, p. 148-151).*

**52. Surah Ar-Rad Ayah 43: “(Oh Muhammad), the Unbelievers say: "No messenger art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book.”**

This Ayah concerns Mowla Ali (AS). (*Kashful-Gumma, vol. 1, p. 324; Manaqib-Ibn Maghazali, hadith 358, p. 314; Tafsir ul-Burhan, vol. 2, p. 302).*

**53. Surah Al-Haqqa Ayah 19 and Surah Al-Inshiqaq Ayah 7: “Then he that will be given his Record in his right hand will say: "Ah here! Read ye my Record!”**

In commentary to the abovementioned Ayahs, Ibn Abbas states: “Ali Yasin is Ali Mohammad (S).”

As stated, we are the book of Bani-Israel. The person having knowledge of the Book is Ali ibn Abu Talib (AS). So, “**he that will be given his Record in his right hand**” is also Ali (AS). (*Kashful-Gumma, vol. 1, p. 324; Ihqaqul-Haqq, vol. 14, p. 479).*

**54. Surah Al-Ahzab Ayah 33: “... And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.”**

Hafiz ibn Mardaveyh narrates from over hundred hadith-tellers that this Ayah was revealed on Muhammad (S), Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS). Nobody can be compared to them in this piety. (*Kashful-Gumma, vol. 1, p. 321; Shavahidut-Tanzil, vol. 2, p. 47, #694 and 702; vol. 2, #637, p. 10; Manaqib-Khawarizmi, chapter 5, p. 22; “Biography of Imam Ali Ibn Abu Talib, vol. 1, p. 272, #320-322, History of Damascus; Durrul-Mansur, vol. 5, p. 198; Tafsir ul-Burhan, vol. 3, p. 309-325).*

Abu Abdullah Mohammad ibn Imran Marzbani narrates from Abu Hamra: "I have been serving Hazrat Prophet (S) for 9-10 months, approximately. Early in the morning before going to perform namaz in mosque, the Prophet (S) used to call on Imam Ali (AS): "May Allah greets be upon you. The same way from the inside answered Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS). The Prophet used to say: "Wake for namaz. Peace be upon you!" Then, he would recite this Ayah and go to mosque." (*Ihqaqul-Haqq*, vol. 3, p. 529, vol. 2, p. 536, vol. 9, p. 62, vol. 14, p. 51, 80, 82, vol. 18, p. 375; *Durrul-Mansur*, *Suyuti*, vol. 5, p. 199; *Rushfatus-Savi*, p. 28; *Usudul-Qaba*, vol. 5, p. 174; *Majmauz-Zavaid*, vol. 9, p. 121, 128; *Shavahidut-Tanzil*, vol. 2, hadith 702).

**55. Surah Al-Qasas Ayah 61: "Are (these two) alike?- one to whom We have made a goodly promise, and who is going to reach its (fulfillment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment)?"**

Mujahed narrates that this Ayah was revealed on Hazrat Ali (AS) and Hamzah (AS). (*Kashful-Gumma*, vol. 1, p. 325; *Shavahidut-Tanzil*, vol. 1, p. 436, #599; *Tafsir i-Tabari*, vol. 20, p. 62; *Asbabun-Nuzul*, p. 194; *Arriyazun-Nazra*, vol. 2, p. 157).

**56. Surah Al-Hajj Ayah 23: "Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk."**

According to a narration, this Ayah was revealed on Hazrat Ali (AS) and Ubayda ibn Haris, who, in the Battle of Badr fought against mushriks (pagans), that is, Utba, Valid

and Shayba. (*Kashful-Gumma*, vol. 1, p. 325; *Shavahidut-Tanzil*, vol. 1, hadith 546; *Ihqaqul-Haqq*, vol. 3, p. 552 and vol. 14, p. 406; *Tafsir i-Hibari*, #45, p. 291; *Tafsiri Furat ibn Ibrahim*, #. 363, p. 271).

**57. Surah Al-Hijr Ayah 47:** “And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on raised couches.”

Abu Hurayra narrates: “Ali ibn Abu Talib (AS) asked Hazrat Prophet (S): “Oh Messenger of Allah, who is more beloved to you?” The Prophet (s) said, "Fatima is more beloved to me than you, oh Ali, and you are dearer to me than her. You are the bearer of my knowledge, the heir of my knowledge, and you are the owner of my Pool in Paradise. There are as many water dishes in that pool as the stars in the sky. Those who estranged from your Wilayah will be moved away from the pool. It will be enough for you that on that day, Hassan (AS), Hussein (AS), Fatima (AS), Aqil and Jafar (AS) will together sit on paradise thrones and be pleased and happy. Another blessing is that you and your Shi'as will have place in paradise with me and near me. Then, he recited the Ayah: “You will be as happier as you will not move away your eye from one another and look around.” (*Kashful-Gumma*, vol. 1, p. 325; *Maqatal-Khawarizmi*, chapter 5, p. 69; *Yanabuil-Mawadda*, p. 132; *Shavahidut-Tanzil*, vol. 1, hadith 436; *Majma Al-Zawa'id*, vol. 9, p. 173; *Ihqaqul-Haqq*, vol. 3, p. 454 and vol. 14, p. 603).

**58. Surah Al-Fath Ayah 29:** “Muhammad is the messenger of Allah, and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and

**(His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurát; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward. “**

Imam Sadiq (AS) stated: “He, who aroused surprise and rage of Unbelievers, is Ali ibn Abu Talib (AS). (*Kashful-Gumma*, vol. 1, p. 325; *Shavahidut-Tanzil*, vol. 2, p. 258, hadith 891; *Ihqaqul-Haqq*, vol. 3, p. 456; *Tafsir-Ruhul-Maani*, vol. 26, p. 117).

**59. Surah Al-Baghara Ayah 43: “And be steadfast in prayer; give Zakat; and bow down your heads with those who bow down (in worship).”**

Ibn Abbas narrates that this Ayah was revealed on Hazrat Prophet (AS) and Mowla Ali (AS), as these two great masters were the first to pray and bow down. (*Kashful-Gumma*, vol. 1, p. 335; *Shavahidut-Tanzil*, vol. 1, p. 124; *Tafsir Furat ibn Ibrahim Kufi*, hadith 20, p. 59; *Tafsir-Hibari*, hadith 5, p. 237; *Biharul-Anwar*, vol. 35, p. 347; *Tafsirul-Burhan*, p. 92; *Manaqib ibn Shahrashub*, vol. 2, p. 13; *Annurul-Mushtaal*, p. 140; *Manaqib-Khawarizmi*, chapter 17, p. 280, hadith 274; *Ihqaqul-Haqq*, vol. 3, p. 29 and vol. 14, p. 276).

**60. Surah An-Najm Ayah 1: “By the Star when it goes down...”**

Anas ibn Malik narrates: “During the time of Prophet (S), once the people saw a star was going down. Hazrat Prophet (S) said to his sahabahs: “O my people, look at that star. On

whose house the star will go down, he will be my Wasi and caliph. Each of them was eager to have the star falling on his house. The sahabahs witnessed that the star (light) went down on the house of Ali (AS), and this Ayah was revealed. (*Manaqib Ibn Maghazili*, hadith 319, p. 266 and 310, hadith 353; *Mizanul-Itidal*, vol. 2, p. 45, #2756; *Lisanul-Mizan*, vol. 2, p. 449, #1835; *KifAyahtul-Talib*, p. 62; *Shavahidut-Tanzil*, vol. 2, p. 275, #910; *Manaqib Muhammad ibn Suleyman Kufi*, hadith 493; *Khasaisul-Vahyul-Mubin*, p. 64; *Ihqaqul-Haqq*, vol. 3, p. 336 and vol. 4. p. 85 and vol. 14. p. 297; *Biography of Imam Ali Ibn Abu Talib, History of Damascus*, vol. 3, p. 11, hadith 1032).

**61. Surah An-Niza Ayah 54: “Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.”**

Jaber narrates: “Imam Bagir (AS) said about this Ayah: “We are those people that are envied as we are pious. (*Manaqib Ibn Maghazali*, p. 267, hadith 314; *Yanabuil-Mawadda*, Bab 39, p. 121; *Amali Sheikh Tusi*, vol. 1, p. 278; *Ihqaqul-Haqq*, vol. 3, p. 457).

**62. Surah Al-Araf Ayah 172: “When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful."**

Asbagh ibn Nabata read out this Ayah to Ali (AS), and hearing the Ayah the latter cried and said: “Yes, I remember on that day Allah-Taala made us (**the Children of Adam**)

testify (*Manaqib Ibn Maghazali, hadith. 319, p. 271; Ihqaqul-Haqq, vol. 14, p. 404*).

**63. Surah Al-Baghara Ayah 124:** “And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

Ibn Masud narrates: “The Prophet (S) uttered: “I am the beloved of my father Abraham. We asked: “O Messenger of Allah, are you the beloved of Abraham?” The Prophet said: “Yes! Allah-Taala stated to Abraham (S) he would be Imam of the people. Abraham rejoiced and asked the Almighty whether his offspring, too, would be granted such rank. Allah-Taala stated that “I will fulfill my promise. But “Imamate is not within the reach of evil-doers.” Abraham said: “O Allah, grant me and my offspring wisdom not to worship the idols, which will lead many of people astray. O my Allah, purify me and my descendants from dirt and wrongdoing. Allah-Taala accepted Abraham’s prayer about me and Ali. As we both (Me and Ali (AS) never worship the idols. And Allah-Taala, therefore, chose me as Prophet and Ali (AS) as my wasi and caliph. (*Manaqib Ibn Maghazali, hadith. 322, p. 276; Ihqaqul-Haqq, vol. 3, p. 80; Allama Hilli, Nahjul-Haqq, p. 179*).

**64. Surah An-Nur Ayah 35:** “Allah is the Light of the heavens and the earth...”

Mohammad ibn Sahl Baghdadi narrates from Musa ibn Qasem, who, in his turn, quoted from Ali ibn Jafar: “I asked Abul-Hassan: “What is the “Niche” in this Ayah?” He said: “Niche is Fatima (AS) and the light is Hassan (AS) and Hussein (AS). “The Lamp enclosed in Glass: the glass as it

were a brilliant star” means that “Fatima is the brilliant star of the world women”.

And the words “**lit from a blessed Tree, an Olive**” are also from Abraham offspring.

Then, it is stated, “**neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light.**” (*Manaqib Ibn Maghazali, hadith. 361, p. 316; Ihqaqul-Haqq, vol. 3, p. 458; Baharul-Anwar, vol. 23, p. 316*).

**65. Surah An-Nisa Ayah 29: “O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!”**

Kharazmi quotes ibn Abbas as stating: “O ye people, don’t kill the Prophet (AS) and his Ahl al-Bayt as they are as your soul and moreover they are the reason of your being)” (*Manaqib Ibn Maghazali, hadith. P. 319, #362; Shavahidut-Tanzil, vol. 1, p. 141, hadith 193; Tafsiri Furat ibn Ibrahim Kufi, #90, p. 102*).

**66. Surah Al-Fath Ayah 29: ”Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward.”**

Kharazmi quotes Ibn Abbas: “A group of sahabahs asked Hazrat Prophet (S): “About who is this Ayah?” The Prophet said: “On the Day of Judgment (Giyamah) a white flag will raise. One will call out: Seyyed (Master) of the believers and those who first believed the Prophet (S), rise up! And then, Ali ibn Abu Talib (AS) will rise up and the white flag will be given to him. All the Muhajirun and Ansars will assemble under that flag. Then, Ali (AS) will sit at the pulpit made by

Allah-Taala and each of them will come up to him. After all the rewards were received, they will be told: “Now, you know yourself and your place in the paradise. Allah-Taala has granted a special reward (Paradise). Afterwards, Ali (AS) will move ahead with the flag in his hand and lead the people to Paradise. Then, Ali (AS) will return to pulpit and another group will ask what they deserve. But a group will be taken to Hell. They are far from the Wilayah and guardianship of Ali (AS). They will deserve torture and horrors of the Hell fire. Allah-Taala, therefore, states in the Surah Al-Maida Ayah 9-10: **“To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward. Those who reject faith and deny our signs will be companions of Hell-fire.”** That is, the people who wasted wilayah and right of Ali (AS). (*Manaqib Ibn Maghazali*, p. 322, *hadith*. 369; *Amali Sheikh Tusi*, vol. 1, p. 387; *Ihqaqul-Haqq*, vol. 3, p. 471 and vol. 14, p. 370; *Shavahidut-Tanzil*, vol. 2, p. 887;

These Ayahts about Hazrat Ali (AS) are from the Ahl al-Sunnah scholars and we have not presented hadith from Shi’a sources.

At-Tabarani in his “Al-Kabir” narrates from ibn Umar, al-Muttaqi Hindi: “We had mentioned Hazrat Prophet’s prayer about Ali (“Appoint my brother (of my kin) Ali (AS) as my wali (vicegerent) and vizier”. It is also mentioned in commentary to Imam Abu Ishag.”

Many scholars have pointed at these features of Mowla Ali (AS). It is also mentioned in Hamziyya by Al-Buvaisary (*Majmauz-Zawaid*, vol. 9, p. 121).

**67. Surah Al-Furqan Ayah 35: “(Before this,) We sent Moses The Book, and appointed his brother Aaron with him as minister.”**

In many hadith the Prophet's makes sign to this point that "you are to me as Moses was to Aaron", that is aaron was brother and vicegerent to Moses.

May be it was a manner of the Prophet (S) to remind the offspring of Ali to the Ummah by recalling the descendants of Aaron. Hakim in *Al-Mustadrak* mentions this, too. Zahabi and Ahmed ibn Hanbal in his *Musnad*, too, confirm authenticity (sahih) of this hadith (*Musnad, vol. 2, hadith 769, p. 155*).

"Tazkuratul-Khavvas", "Assabut ibn Juz'i", "Assavaiqil-muhri" mention that Hazrat Prophet (S) has named descendants of Ali (AS) as Shabar, Shubeyir and Mushabbir in conformity with the names of descendants of Aaron, and later, the Messenger of Allah transformed the names in Arabic as Hassan, Hussein and Mohsun. It is evident, thus, what the Ummah meant by mentioning Aaron.

In numerous hadith the Prophet (PEACE BE UPON HIM AND HIS PROGENY) has many times mentioned this: "O Ali, you are from me as Aaron was from Moses, but there is no prophet after me."

Hazrat Muhammad (S) meant that Aaron was a prophet, but "I am the last prophet and Ali, you are not a prophet."

During the battle of Tabuk when the Prophet (S) left Ali (AS) in Medina he stated this hadith. Later, when he read out the prayer of brotherhood among the sahabahs he reiterates the hadith. And when the Messenger of Allah orders to close the doors of mosque for sahabahs, he reminds that Moses did the same towards Aaron.

The item has been reminded many times in numerous hadith. There are exceptions to be dealt with further and we shall return to them.

The hadith “O Ali, you are not prophet, as there is no prophet after me” was mentioned by Abu Naim in “Hilyatul-Owliya”, vol. 1, p. 65-66; by Ibn Asakir in ”*Biography of Imam Ali Ibn Abu Talib, History of Damascus, hadith 160*).

**68. Surah At-Taha Ayah 90: “...verily your Lord is (Allah) Most Gracious; so follow me and obey my command.”**

During the battles, when the ummah was not aware of the real matters, the Prophet (S) addressed Mowla Ali, and the same did Moses related to his ummah. As when his ummah went astray, Aaron stated the above-mentioned hadith (“**follow me and obey my command**”).

After Moses (AS), among the ummah the wiser was Aaron (AS). He was the door of knowledge of Moses (AS). The Holy Quran states: “**In the past We granted to Moses and Aaron the criterion (for judgment), and a Light and a Message for those who would do right** (*Surah Al-Anbiya Ayah 48*). This means that Mowla Ali (AS) was granted “the book of science”. And he is to the Prophet as Moses was to Aaron.

Another Ayah from the Quran states: “**...and that ears (that should hear the tale and) retain its memory and should bear its (lessons) in remembrance.**” It means that among the ummah there is an “**ear to retain and bear in remembrance**”, which, of course, is a sign to the “door of knowledge” (Mowla Ali).

Fakhri Razi in his “Tafsiri-Kabir” narrates from the Prophet (S): “O Ali (AS), I pleaded Allah to grant that ear (which mentioned in the Ayah) to you.”

Mowla Ali (AS) states: “After that I forgot nothing.”

Abu Naim in his “Hilyatul-Owliya” (*vol. 1, p. 76*) writes: “Hazrat Prophet (PEACE BE UPON HIM AND HIS

PROGENY) said to Ali: “Allah has ordered me to make you closer to myself, speak to you and make you mindful and knowledgeable.”

The aforementioned Ayah was revealed then: **“...and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance. O Ali (AS), you are the hearing ear of my science.”**

Evidently, Mowla Ali (AS) was granted the book of science (Elmul kitab). These two are close both scientifically and in content, though one is superior.

**69. Surah Al-Anam Ayah 154: “Moreover, We gave Moses the Book, completing (Our favor) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.”**

The previous Ayah stated that it was **“granted to Aaron”** to differentiate truth and false, thus, making no difference between Moses and Aaron.

So, Moses and Aaron were prophets and brothers. Allah-Taala granted them the Book to distinguish the truth and batil (false). In the mentioned hadith, Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) bequeaths Mowla Ali as his brother and vicegerent, with a difference that after him there would be no prophet and therefore “you are not a prophet”. Allah-Taala stated the same content in the said Ayahts.

**70. Surah An-Nahl Ayah 89: “...And We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.**

Indeed, the Aaron of this Ummah – Ali (AS) was granted the Book of Science (Elmul Kitab). Hazrat Prophet (S) states

to Mowla Ali (AS): “You are mindful and hearing ear for my science.”

This hadith is an undeniable proof that Mowla Ali is the door of knowledge.

Pay attention, if one is Aaron of the Ummah, then, no doubt, he is the door of knowledge of the Prophet.

There is no better proof than the Book of Allah-Taala. And in the Ayah “Mubahala” (*means cursing each other when two parties come out together in the open, facing each other, to present their case in the court of Allah*), Mowla Ali is openly testified as the Prophet himself. The Ayah states: **“...Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!”** (*Surah Al-Imran Ayah 61*).

The item was recorded by Fakhri Razi in his *Tafsiri-Kabir*, and by Ibn Kasir in *Tafsirul-Azim*. The words **“...ourselves and yourselves”** mean the Prophet (S) and Mowla Ali (AS).

Jaber notes that the word “ourselves” means Hazrat Prophet (S) and Ali ibn Abu Talib (AS). So, if one is as the Prophet himself, then he cannot but be the door of his science.

In his *Jamuil-BAyahn*, in remarks to the mentioned Ayah (61) Tabari narrates numerous hadith.

Both the Ahl Sunna and Shi’a scholars have widely dwelt on the said question.

There may be nothing more true and testified than saying of the Prophet (S). So, Bukhari in his “Sahih” (al-Kitab 62, al-Bab 9) mentions the pieties of Ali (AS): “Hazrat Prophet states: “O Ali, you are from me and I am from you.”

This narration testifies the hadith mentioned above. Evidently, after all this, how can we say Mowla Ali is not the door of knowledge of the Prophet (S)?

Termizi writes in his "*Sahih*" (*bab 21, hadith 3719*): "The Prophet said: Ali is from me and I am from Ali. My Lord ordered me that nobody can discharge my duty except myself or Ali."

Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) could discharge everything that Allah-Taala ordered.

**71. Surah Al-Jumua Ayah 2: "It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to purify them, and to instruct them in Book and Wisdom,- although they had been, before, in manifest error."**

Thus, he, who has right to tell hadith about the Prophet (S) and substitute Him in all cases (as the Prophet states), is the door of his science, and he is Ali (AS).

A group of Christians come to the Prophet (AS) and ask what the Islam states about Prophet Jesus (AS). Hazrat Mohammad (S) says Jesus (AS) is a man, a human being, but not Allah or the son of Allah. They asked: "Then who was his father?" In reply, Hazrat Mohammad ((S) asked: "Was Adam a man or Allah?" They said he was a man, of course. Hazrat Mohammad asked: "Then who was his father?" The, the Prophet read out this Ayah ...

**"Verily, the likeness of I'esa (Jesus) before Allah (God) is the likeness of Adam. He created him from dust, then, said to him: 'Be!' - and he was." (Quran 3:59)."**

When the Christians insisted before these strong proofs, Allah-Taala sent an Ayah and invited them to **Mubahala'** (literally means cursing each other).

Imam Fakhri Razi, Imam Salabi, Suyuti, Zamakhshari, Muslim and others in their commentaries to the said Ayah, have written: "On the 25<sup>th</sup> Zilhijja, the Christians declared about their readiness for mubahala. The Prophet (S) accompanying by Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS) appeared at the entry of tower (in Medina). Having seen them, the Christians refrain from mubahala."

Apparently, the Prophet (AS) invited three groups of people (sons, women and ourselves) to mubahala.

So, the "sons" are Hassan and Hussein, the "women" means Fatima, and "ourselves" means Ali (AS). All the Ahl Sunnah exegetes confirm that "ourselves" is a sign to Ali (AS).

**"Verily, your guardian (wali) is Allah, His messenger, and the believers - those who perform the prayers and give zakat (alms) while bowing down (in ruku')."**

Prior to dealing with the views and thoughts of the great exegetes about this Ayah, we would pay attention to its meaning. Numerous commentators of the Qur'an from all schools of thought identify the one referred to in this verse as 'Ali ibn Abi Talib (PEACE BE UPON HIM AND HIS PROGENY). The famous commentator, Zamakhshari, says about this verse: "It was revealed in favor of 'Ali (may Allah enlighten his face). When a beggar asked him for alms while he was in the position of ruku' during prayer, he gave away his ring while he was in that position. It seems it was loose on the little finger, for he did not exert any effort in taking it off, which would have nullified his prayer. If you ask how it could be in favor of 'Ali (may Allah be pleased with him) since the wording is in the plural form, I say that the form is plural although its instigator is a single man to encourage people to follow his example and earn a similar reward, and

also to draw attention to the fact that the believers must be extremely mindful and benevolent towards the poor such that if a situation could not be postponed until after the prayer, it may not be delayed until having finished it." Unfortunately, the translators of this Ayah into Azerbaijani have also not paid attention that grammatically it is wrong. Anyhow, the Ayah deals with one who is in the position of ruku. Who was that person?

Imam Salabi, Imam Fakhri Razi, Jarullah Zamakhshari, Ibn Sadun Qurtabi, Fazil Nishapuri, Abu Bakr Jassas, Abu Bakr Shirazi, Beyzawi, Suyuti, Shukani, Imam Nasai, Ibn Talha Shafii, IbnSabbag Sibti, Ibn Juzi and other Ahl Sunnah scholars have differently commented this Ayah: "As soon as this Ayah was revealed the Prophet (S) went to the mosque. He saw a beggar joyfully coming out. The Prophet (PBUH) asked the reason of his joy. He pointed at the person praying and in the position of ruku. The beggar said: "**He gave away his ring while he was in the position of ruku.**" The Prophet (PEACE BE UPON HIM AND HIS PROGENY) saw it was Ali praying. Messenger of Allah (S) said: "**The Ayah was revealed about Ali (AS).**"

"Verily Allah wished to keep away all kinds of dirt (and sins) from you, O Ahl Al-Bayt, and purify you in the best form of purification."(Sura al-Ahzab, Ayaht 33).

Some commentators have noted that the Ahl Al-Bayt, here, meant the women of the Prophet (S). But one can easily understand the Ayah means men, but not women. In Arabic language, it is easy to distinguish the feminine gender pronouns in the sentence. Similar cases are encountered in the Holy Quran. For example, pay attention to the Surah Yusuf Ayah 29:

**“O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!”**

Formally, it seems both orders were made to Prophet Yusuf (AS). But the second order was made in the feminine gender, that is, it refers to Zuleykha. Evidently, the items were varied by a grammatical distinctive mark. Just in this way, Muslim ibn Hajjaj in his “Sahih” narrates from Samra: “I asked Zaid ibn Arqam whether the women of the Prophet are included into the Ahl Al-Bayt. He answered: “By Alla, they are not, as the women stay at the men’s house for a time. After the talaq (Islamic term for divorce, marriage contract) they go to the house of another person. The Ahl Al-Bayt are those irrespective wherever they are, considered in close relationship with the Prophet (S).”

Imam Fakhri Razi, Imam Salabi, Suyuti, Ibn Hajar Asqalani, Imam Ahmad ibn Hanbal, Muslim ibn Hajjaj, Sheikh Suleyman Hanafi, Ibn Hajar makki, Mohammad Mabari hold the same position: **“Ahl Al-Bayt are the Prophet (S), Ali (AS), Fatima, Hassan and Hussein.”**

By the way, despite the presence of Hazrat Fatima’s name here, according to the grammatical rules of Arabic language, the pronouns in sentence express masculine gender. As known, all the Ayahs of Quran have been used in masculine gender, though they refer both to the men and women.

Thus, we have presented some Ayahs about Mowla Ali (AS) from hundreds of examples available.

There are some other Ayahts about the continuation of Imamate after the Prophet (S) and in particular, about the right of Mowla Ali (AS) and his offspring necessarily to be presented.

**72. Ayah At-Tathir** was revealed in the house of Ummu Salamah in favor of Hazrat Prophet (S), Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS).

The said Ayah is widely presented in the Azerbaijan language by Ayahtullah Uzma Fazıl Lankarani.

Mowla Ali (AS) states that everyday in the early morning the Prophet (S) used to come to us and say: **“It is time for namaz. May Allah bless you. O the Ahl Al-Bayt of the Prophet. Allah wishes to keep away all kinds of dirt (and sins) from you and purify you in the best form of purification.”**

**73. The following Ayahts (8-10)in Surah Al-Insan** were also revealed about Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS).

**“And they feed, for the love of Allah, the indigent, the orphan, and the captive.”**

**“(Saying),”We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.”**

**“We only fear a Day of frowning and distress from the side of our Lord.”**

**74. Surah As-Sajda Ayahts 18-19** are also about Mowla Ali (AS): **“Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they. For those who believe and do righteous deeds are Gardens as hospitable homes, for their (good) deeds.”**

**75. Surah Az-Zumar Ayah 33:** **“And he who brings the Truth and he who confirms (and supports) it - such are the men who do right.”** Here, “and he, who” refers to Mowla Ali (AS).

**76. Surah Al-Anfal Ayah 62:** **“Should they intend to deceive thee,- verily Allah sufficeth thee: He it is that**

**hath strengthened thee with His aid and with (the company of) the Believers.”**

“Believers” refers to Ali ibn Abu Talib (AS).

**77. Surah Al-Mujadala Ayah 13: “Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; give Zakat; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do.”**

There are several expressions referring to Hazrat Ali (AS).

**“And he who knows the science of the whole book.”**

The person stated by Allah in this Ayah is Mowla Ali (AS). Allah-Taala has no greater Ayaht than me. And there is no greater news beside Allah except me.

In Quran, the word “parent” refers to Rasoulallah and Hazrat Ali (AS), as the Messenger of Allah stated: **“I and Ali are the fathers of this Ummah and our right upon them is greater than that of their own parents. Should they obey us, they will find rescue from the Hellfire and enter the Paradise.”**

**78. Surah Al-Imran Ayah 103: “...And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves...”**

**79. Surah Al-Hashr Ayah 9: “...And, but give them preference over themselves, even though poverty was their (own lot).”**

**80. Surah Al-Araf Ayah 48: “The men on the Heights will call to certain men whom they will know from their marks, saying: “Of what profit to you were your hoards and your arrogant ways?”**

**81. Surah ar-Rad Ayah7 (Inzar and Hidayah):** “And the Unbelievers say: “Why is not a sign sent down to him from his Lord?” But thou art truly a warner, and to every people a guide.

Fakhri Razi in his “Tafsir” writes: “The Prophet (S) is warner (inzar), Ali (AS) is the guardian. Here is a hadith from Ibn Abbas: “**The Prophet (S) patted his breast and stated: “I am munzil (he who brings down). Then, he patted Ali (AS) on his breast and said: “And you, O Ali, are guide. After me, the people will be guided by you.”**”

The Ayah states that the Prophet (S) establishes religion through admonition and fear, while the Imam guides the people to the righteous way.

Jalaluddin Suyuti, too, in his commentary to “Durril-Mansur”, narrates many hadith from the Prophet (S) related to this Ayah.

He narrates from Hurayra, Ibn Mardawiyya, Abu Naim, Deylami, Ibn Asakir and Ibn Najjar: “**When this Ayah was revealed, the Prophet (S) patted his breast and stated: “I am munzil (he who brings down). Then, he patted Ali (AS) on his breast and said: “And you, O Ali, are guide. After me, the people will be guided by you.”**”

Abu BarazaAslami states: “**I witnessed when the Prophet first patted on his breast and said “I am munzil (he who brings down). And then, he patted Ali (AS) on his shoulder and said: “And Ali is guide.”**”

Abdullah ibn Ahmed, Ibn Abi Hatam, Tabarani, Hakim, Ibn Mardawiyya, ibn Asakir testify: “We heard Ali was commenting the Ayah as: “**The Prophet (S) is warner (inzar), I am the guide.”**”

Ibn Abbas, too, has narrated the same Ayah.

Mir Qiyasuddin in his “Hajbisseyir” narrates this hadith from Hamvini ibn Hurayra: **“Verily it was differently testified that when this Ayah was revealed, the Prophet (S) said to Ali (AS): “I admonish and scare, while you guide the people.”**”

Hakim in his “Mustadrak” widely narrates a hadith with the same content from Abu Burayda Aslami: “Hazrat Prophet (S) wanted water and after ablution (one should wash hands to elbow and face and wipe head (top part) and feet) he took Ali by hand and uttered: **“I am messenger (inzar), and you are the guide. O Ali, you are a star and the highest level of rightness. You are emir of the Quran readers, master of the believers.”**”

The mentioned Ayah was recorded by many Ahl-Sunnah commentators, including, Hakim in his “Mustadrak”, Zahabi in his “Talkhis”, Fakhri Razi and Ibn Kasir in their “Tafsir”, Ibn Subagh Maliki in “Fusulul Muhumma”, Ganji Shafii in “Kifayuttalib”, Allama Tabari in “Tafsir”, Ibn Hayyan Andalisi in his “Bahrul Muhit”, Nishapuri in his “Tafsir”, Hamvini in his “Faraid assamtain” and others.

We refrain from presenting other narrations both from Ahl Sunnah and Shi’a sources, commenting the mentioned Ayah. Imam Baghir (AS) and Imam Sadiq (AS) state: **“In every time there is an Imam, who guides the people on righteous way.”**

Hazrat Prophet (S) used a lot of hadith to popularize Mowla Ali and make closer to him: **“You are from me and I am from you.”**

Bukhari in his “Sahih” marks this point.

Another hadith from the Prophet (S): “Who blames Ali, he blames me” The same hadith was recorded by Hakim as

authentic in his *Mustadrak* (vol. 3, p. 121), quoted from Sheikhein.

Zahhabi, too, has testified on authenticity of this hadith.

Ahmed in his *Musnad* (vol. 6, p. 323) narrated this hadith from Ummu Salamah. Nisai in “Khasaisul Alawiyya” (p. 17), Kharazmi in “al-Manaqib” (p. 82), in “Zakhairul-Uqba” (p. 66) have reirded this Ayah.

In another hadith, Hazrat Prophet (S) states: **“Who obeys me, he obeys Allah. Who disobeys me and commits fault, he disobeys Allah and is sinful before Allah. Who obeys Ali, he obeys me. Who commits fault towards Ali he is sinful before me.”**

Hakim in his “Nafsil-Maqanis-salif” testifies on this hadith as authentic (sahih) quoting Sheikhein.

Also Zahhabi in his “Talkhis” and Ibn Asakir in “Safi” have recorded authenticity of this hadith.

Muhammad ibn Shireen narrates: “Tuba” is a tree in Paradise. Its roots are in the house of Ali (AS). It has branches in every house of Paradise.” (*Kashful-Gumma*, vol. 1, p. 323; *Manaqib ibn Maghazali*, p. 268, #315; *Durril-Mansur*, vol. 4, p. 59; *Tafsirul-Ayyashi*, vol. 2, p. 212, #48; *Tafsiri-Burhan*, vol. 2, p. 293, hadith 10 and 23; *Yanabuil-Mawadda*, p. 131; *Majmaul-BAyahn*, vol. 5-6).

The same hadith has been recorded by Tirmizi in “Sahih”, by Ahmed Hanbal in “Musnad”, by Ibn Maja, Ibn Said and Hakim (vol. 3, p. 109) in their treatises.

There are too many arguments to testify authenticity of the mentioned Ayah. However, we think, it will suffice.

Wassalamu Alaykum Warahmatullahi Wabaraktuhu.

**“NAHJUL-BALAGHA”**  
**ALI (AS) – BRIGHT PERSONALITY**

Undeniable is for everybody who looks through divine sources and texts of the history of mankind that Mowla Ali (AS) is a unique personality. After Prophet Muhammad (S), none of the owliya and divine personalities from the point of view of greatness and sublimity can be compared with Mowla Ali (AS). The Heavenly Books predicted that he will be the Wa'li of the last Prophet (S). Since the very day of his birth, Mowla Ali (AS) was in the center of focus, and later, he attained such a lifelong striking greatness and prominence that the mankind couldn't but astonish at him. Yes, though 1400 years have elapsed since the death of Hazrat Ali (AS), the mankind is still enamored of the greatness and perfection of his personality, container of divine secrets.

In different periods of the history of mankind, many scholars and investigators have been proud of opining a secret of him, as a result of their endless love and admiration. And finally, they confirmed their weakness to cognize him with their level of wisdom and have only praised and glorified him. Sometimes, those admirers even wished to witness a moment of Hazrat Ali's life. None of the distinctive and genius personalities of mankind can be compared with his divine personality. And Hazrat Prophet (S) has therefore stated: “Ali is a human being, but different.” Perhaps, this divine personality can be compared only with the sacred of human history – the prophets and owliya. And he is superior to all except the last Prophet (S). It needs no proof. In this regard, Hazrat Prophet (S) has stated: “Scholars of my Ummah are more virtuous than the prophets of Bani-Israel.” Apparently, if the scholar of

Ummah is so pious and virtuous, then, status of Mowla (AS) Ali should be higher.

In the history of mankind, the prophets and owliya have always been presented as example. Among these examples, presented in Quran, Hazrat Ibrahim (AS) (Abraham) is especially and openly presented as an example. And Hazrat Muhammad (S), being the last of the prophets, embodies all the perfect features and all possible pieties and superiorities and has special privileges. The Noble Quran presents him as a bright and perfect example: **“Ye have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remembers Allah.”** (*Surah Al-Ahzab Ayah 21*).

According to wisdom and the narrations, as well as the signs of his personality, Mowla Ali (AS), among those educated by Hazrat Muhammad, is the only perfect human being. Possibly, it is because both of them are from the same stem. From his birth, Mowla Ali (AS) was reared in the arms of Hazrat Muhammad (PEACE BE UPON HIM AND HIS PROGENY), fed by him and stayed beside him till the end of his life. The Holy Quran states: **“If anyone disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! Let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"**(*Surah Al-Imran Ayah 61*).

As already noted, according to the Moslem scholars, **“our sons..., our women..., ourselves...”** mean Hassan (AS), Hussein (AS), Fatima (AS) and Mowla Ali (AS).

After the death of Hazrat Prophet (S), Mowla Ali (AS), with his exemplary manners, bright eloquence and pious and

magnificent behavior has become a peerless example of the Prophets of Allah for the Moslems and the entire humanity.

### THE HADITH TO PROVE IMAMATE OF MOWLA ALI (AS)

According to the Shi'a faith, the leader and Imam of the Islamic Ummah has to be appointed by divine order. As all the sage, the Prophet ((S), too, could not but leave the Islamic government and the Moslems willfully after him. Unlike other religions, the Islam has no limits of time and space. Evidently, the Islamic statements cover not only the 23-year long period of Al-Risala (Prophecy), but also all the times till the Giyahmah (the Hereafter). Then, could the power question remain unsolved as it concerned destiny of the Islam? And as it was beyond any statement? Perhaps, this crucial problem had to be solved by divine order to define the future of the Ummah.

As provided by historical documents, the question of caliphate has been in the focus of Prophet from the early days of Islam till the end of Risala. Then, whom the Prophet (S) has appointed to Imamate and caliphate? There are hundreds of hadith about it. Below are given only some of them?

**HADITH OF GHADIR KHUMM.** The hadith was narrated both by the Shi'a and Sunnah narrators, and it is undeniable.

Ahmad Ibn Hanbal in his *Musnad* (vol. 1, p. 84) narrates from Said ibn Jubeyir and Ibn Abbas: "Before the Al-Juhfa Mosque, the people crowded around Ali (AS). They asked: "Is there anybody to hear the hadith of Ghadir Khumm from the tongue of Prophet (S)? Seventeen men stood and said:

**“O Yes! We bear witness to all this.” Then, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) raised the hand of Ali and uttered: “Of whomsoever I am the Mowla, Ali is his Mowla. O Allah! Befriend whoever befriends Ali and alienate Yourself from whoever alienates Ali!”**

This hadith has been recorded Abdullah ibn Ahmad in “Ziyadatul-Musnad”, by Muhammad ibn Jarir Tabari in his “Kitab-ul-Wilayah”, by Ibn Maghazali, Ibn Maja and Mofiq ibn Ahmad and others.

**HADITH OF SALAM.** It is a hadith about greeting Hazrat Ali (AS). As narrated by Burayda, Rasouallah (S) has ordered to greet Hazrat Ali (AS) by saying **“As-Salam-o-Alaika, ya Amir-al-Mominin”**.

The prophet (S) grants the name **“Amir-al-Mominin”** to Hazrat Ali (AS) that is “guide and Imam” of the believers. This name belongs only to Mowla Ali (AS), as on the Night of **Me'raj (The Night Ascension)** Allah-Taala ordered that Mowla Ali (AS) was called by this name.

Hazrat Muhammad stated: **“Ali is with justice and justice is with Ali. Wherever the justice is, there is Ali.”**

**Hadith of the Roasted Bird.** The hadith was recorded in many documents. One of them, is by Ahmad ibn Hanbal (*Musnad*): “One of the women of Ansar, brought a roast bird to the Prophet (S). Messenger of Allah raised his hands, praying to Allah: **“O Allah, bring the most beloved of the Ummah to have this bird with me!?”** (*Yanabul-Mawadda, p. 62, hijri 1384, Najaf*).

Meanwhile, Mowla Ali (AS) emerged from the door, came up to the Prophet (S) and had the roasted bird with him, though Anas ibn Malik tried to prevent his coming, Allah wished and honored Mowla Ali with this eating.

**HADITH UD-DAR.** Imam Ahmad ibn Hanbal in his “Musnad”, Imam Salabi in “Kashful-BAYahn”, Ibn Ahmad Kharazmi in “Munaqib”, Muhammad Tabari in “Tafsiri-kabir” and “Tarikh-ul-Umam-val-Muluk”, ibn Abil Hadid Motazili in “Sharh-Nahjul-Balagha”, Ibn Asir in “Kamilut0Tarikh”, Hamidini in “Al-Jaam Beynas-Sahihayn”, Imam Nasai in “Khasaisul-Alavi” have written and also the Ayah 214 of the Surah Ash-Shuàráa states: **“And admonish thy nearest kinsmen.” Following this Ayah, the Prophet (S) invited his nearest relatives to the house of his uncle Abu Talib. The visitors had a little eating, after which Messenger of Allah stated: “O kinsmen of Abdul Muttalib, Allah has appointed me as the Prophet of Ummah. I invite you to say: “La Ilaha Illallah, Muhammadan Rasulallah” (There is no god except God; Muhammad is the messenger of God.). Whoever accepts my invitation first, he will be my brother, my vicegerent, my Was’i and Wal’i after me...”**

Though the Prophet (S) repeated these words three times, none, except Ali (AS), answered. Then, the Messenger of Allah said to Ali: **“You are my brother and caliph after me.”**

Along with the Moslem historians, this hadith was also recorded by Christian scholars as Thomas Carlyle (XVIII, London), Toll Lehojur (XVIII, Paris), Hashim Nasrani (XVIII, Damascus).

**HADITH AS-THAQUALAIN.** The hadith is narrated from the Prophet (S) in more than thirty books of Ahl al-Sunnah, including, “Sahih Muslim”, “Sunan Abi Davud”, “Sahih Termizi”, “Sunan Nasai”, “Sunan”, “Mustadrak”, “Hilyatul-owliya”, “Al-Ja’m Beynas-Sihah-Sitta”, “Abdul-Fared”, “Mahtalibus-Sual”, “Manqib”, “Yanabul Mawadda”,

“Sharhul-Nahjul Balagha”, “Faraidus-Simatain”, “Kashful-BAYahn” and others: **“I leave you two weighty things, if you follow both you will never go astray after me; the Book of Allah and my Ahl al- Bayt.”**

The hadith openly states that the Moslems should obey Mowla Ali (AS) and his masoom (infallible) kinsmen.”

**HADISUL-MANZILA.** The hadith is narrated by both Shi’a and Ahl al-Sunnah scholars and confirms imamate and caliphate of Mowla Ali (AS). It once again states that Ali (AS) is to the Prophet (S) like Aaron (AS) to Moses (AS). The Noble Quran states that in absence of Aaron, (AS) Moses (AS) is his brother, his vizier, and caliph. The text of this hadith narrated from the Prophet, is as: **”The likeness of Ali to me is that of Aaron to Moses, except that there will be no prophet after me.”**

The mentioned hadith was differently narrated from 25 famous sahabahs in 31 Ahl al-Sunnah books, including “Sahih Bukhari”, “Sunan Tirmizi” (vol. 5, p. 302), “Sunan Nasai”, “Tarikhi-Tabari”, “Musnad ibn Hanbal”, “Sahih Muslim” (vol. 7. p. 120).

Apparently, the narrated hadith is “mutawatir” (the hadith narrated through ten sources is mutawatir) hadith. The mutawatir hadith is authentic, not falsified. Such hadith are considered sahih (right) and reliable.

**HADITH OF SAFINA.** The hadith of Thaqalain introduced Ahl al-Bayt as the people able to state the meaning and concept of the Holy Quran, its miracles and secrets. The hadith of Safina (hadith-e-Safina (Hadith of the Ark) states that the Ahl al-Bayt are the ark of rescue and salvation for the Moslems. It states that without this ark one can drown in the sea of fault. Simultaneously, the person not boarding the ark of Ahl al-Bayt, rejects the divine leaders

who guide the people to the shores of hidayah (Guidance) and morals, and agrees to drown in the ocean of misfortune.

Shabravi Shafei narrates from one of the servants of Abu Zar Ghaffari: "Once Abu Zar appeared on the doorsteps of Kaaba. He stated: **"O people, you know that I am Abu Zar. I heard the Prophet (S) was saying: "Behold! My Ahl al-Bayt are like the Ark of Noah. Whoever embarked on it was saved, and whoever turned away from it perished". And once I again heard the Messenger of Allah saying: "Regard the Ahl al-Bayt among you as the head to the body, or the eyes to the face, for the face is only guided by the eyes."**

Abu Nasim narrates from Said ibn Jubeyir and Ibn Abbas: "The prophet (PEACE BE UPON HIM AND HIS PROGENY) stated: **"My Ahl al-Bayt are like the Ark of Noah. Whoever embarked on it was saved, and whoever turned away from it perished"**.

Hakim narrates this hadith in his "Mustadrak" (vol. 2, p. 343) and then states: "This hadith is right from the point of view of "Sahih-Muslim", too."

Anas ibn Malik narrates this hadith in this way: "Hazrat Prophet (S) has stated: **"I and my Ahl al-Bayt are like the Ark of Noah. Whoever embarked on it is saved, and whoever turns away from it, is perished."**

Suyuti, too, has narrated this hadith in his "Durrul-Mansur", in commentary to the Surah Al-Baghara Ayah 58, quoting Ibn Aby Seyba, who, in turn, refers to Hazrat Ali: **"Verily we (Ahl al-Bayt) are like the Ark of Noah among the Ummah and the door of apology of the Bani-Israel (the Israelites)."**

And Abu Muttaqi in his "Kanzul-Ummal" (vol. 6. p. 216) narrates the hadith: **"The similitude of my Ahl al-Bayt**

**(A.S.) among you is like the Ark of Noah: whoever boards it is saved, and whoever lags behind it is drowned. My household is, too, like the door of apology of the Bani Israel.”**

This hadith was also narrated by Tabarani from Abu Zar Ghaffari.

**HADITH OF MERCY.** This famous hadith, too, proves political-faith essence of Ahl al-Bayt of the Prophet (S) among the Moslems. The point is on the possible dangerous split and discords among the nation in the policy-faith affairs. Hazrat Prophet (S) has therefore thought how to prevent the Ummah from such situations. It was the idea to, on the order of Allah, agitate the Ummah towards Ahl al-Bayt and unite them. The hadith defines Ahl al-Bayt as the center of consolidation to prevent from disagreement and split. The Ummah following them will find safety and mercy.

Tabarani narrates from Ibn Abbas who quotes the Prophet (S) as saying: **“The stars secure people on earth (in dark nights in oceans) and prevent from perishing, and my Ahl al-Bayt secures the people of the earth and prevent from discords.”**

Muhibaddin Tabari, too, narrates from Ali (AS) who quotes Hazrat Prophet: **“Stars are the means of safety of the earth residents, should they disappear, and the residents will be lost. My Ahl al-Bayt safeguards the earth residents, without them the residents of earth will perish.”** At his words, Hanbal has, too, narrated this hadith in his “Musnad”.

**HADITH OF KASA.** Hazrat Prophet (S) has stated this hadith about his Ahl al-Bayt (Ali, Fatima, Hassan and Hussein) when the Ayah “Tathir” was revealed.

The hadith has varied forms. Below are given some of them.

Ahmad ibn Hanbal in his "Musnad" quotes Ummu Salamah as saying: **"The Holy Prophet (s) was in my house. Fatimah came to her father holding a stone bowl filled with "harirah" (type of food made up of flour, milk, and vegetable oil). The Holy Prophet (s) stated: Invite your husband and two sons to come as well." `Ali, Hassan, and Hussein also came there. I was reciting the prayer in the chamber. Then, the Holy Prophet (s) embraced them and covered Ali, Fatimah, Hassan and Hussein (peace be upon them all) with the cloak and then stretched his hand toward the sky and said: "Allah! I and my Ahl al-Bayt are towards you, and not towards the hell. Ummu Salamah said: "I asked him: "Am I also with you?" He stated: "Yes."**

Wahid, too, in his "Asbabun-Nuzul" narrates from Ummu Salamah: **"The Holy Prophet (s) was in my house. Fatimah came to her father holding a stone bowl filled with "harirah" (type of food made up of flour, milk, and vegetable oil). The Holy Prophet (s) stated: Invite your husband and two sons to come as well." `Ali, Hassan, and Hussein also came there and all sat down to eat "harirah". Then, the Holy Prophet (s) was sitting on a cloak in his resting place and I was reciting the prayer in the chamber. The Holy Prophet (s) covered `Ali, Fatimah, Hassan, and Hussein (peace be upon them all) with the cloak and then stretched his hand toward the sky and said: "Allah! These are the Members of my Household, so purify them of all uncleanness'. Ummu Salamah said: "I asked him: "Am I also with you?" He stated: "You are on good and virtue" (but did not say that you are a**

member of my Household)'. At this time, Almighty Allah revealed the at-Tathir Ayah (verse)..."

**HADITH OF MAWADDAT.** Ahmad Tabarani and Hakim narrate from ibn Abbas that when the Ayah "Qul la asalukum" was revealed to the Prophet (S), the Moslems said: "**O Rasouallah, who of your kinsmen are important for us?**" The Prophet (s) answered: "**They are Ali, Fatimah and their sons.**"

Bazzaz and Tabarani narrate that once Imam Hassan ibn Ali (AS) was praying: "**You know me and let all know that I am Hassan, the son of Prophet Muhammad (S). I am descendant of the person who granted you Paradise and scared you of the Hell. I am the kinsman of the Ahl al-Bayt whom are necessary to be loved by all Moslems. There is an Ayah about tem: "O Rasouallah, tell (the Moslems) that I want nothing of you but love for my descendants. Whoever does good deed, we shall double its benefit.**"

The good deed the Ayah means is the love for the Ahl al-Bayt".

Abulhasan Baghavi in his commentary quotes from Ibn Abbas: "When Allah-Taala revealed the Ayah "Qul la asalukum", the people said: "**O Messenger of Allah, who of your kinsmen are important for us?**" The Prophet (s) said: "**They are Ali, Fatimah, Hassan and Hussein.**"

Saad narrates from ibn Malik who quotes from ibn Abbas: "Good deed" means the descendants of Ahl al-Bayt."

Tabarani in his "Mojamul-Owsat" narrates: "The last words the Prophet (S) uttered were: "**Observe the rights of my Ahl al-Bayt after me.**" Another narration from Tabarani quoted from Jaber ibn Abdullah Ansari who reported from the Prophet: "**O people, whoever is enemy to us (Ahl al-**

**Bayt), on the Day of Giyamah (Judgment) Allah-Taala will popularize him as a Jew.”** Muslim, Tirmizi and Nisai narrate from Zaid ibn Arqam who quotes from Prophet: **“O Moslems, don’t forget Allah when you think about my Ahl al-Bayt.”**

Khatib Baghdadi narrates from Hazrat Ali (AS) who quoted from the Prophet (S): **“My piety will be granted to those who love my Ahl al-Bayt.”**

**OTHER HADITHS.** The Prophet (S) stated: “None can be compared with the Ahl al-Bayt.” As it seems, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) states the status and position of his Ahl al-Bayt and guides the Ummah towards them. And disclosing the difference between the Ummah and them, and agitate them towards the treasure of humanity, dignity, holiness and behavior.

In another hadith, the Prophet (S) speaks of his Ahl al-Bayt in this way: **“We are such a household that Allah has preferred the Hereafter to the world for us. The Family of my House will surely suffer tribulations, be kidnapped and exiled after me. The Family of my House will encounter trials and tribulations and be exposed to violence. Such situation will continue till on this side (on the east) will appear the people with black flags in their hand. They will demand justice which they will not get. They will battle for justice and conquer over the enemy. Then, they will get what they want and they will not accept that flag until they convey it to one of my Ahl al-Bayt who will establish justice. Whoever then will be alive and if not on his feet then let ran after them.”**

Daylami narrates from Abu Said: “The Prophet (S) stated: **“Whoever will disturb me by ill-treating my household (Ahl al-Bayt) Allah will be fierce to him.”**

Mowla Ali (AS) narrates from the Prophet (S): **“(O Moslems) teach your offspring three qualities: to love the Prophet, love his Ahl al-Bayt and read Quran. Perhaps, on the Day of Judgment (Giyamah) the Quran readers will find where to rest in the shade of Allah. They will be distinctive along with (prophets of Allah) and other distinguished people.”**

Tabarani narrates from ibn Abbas who quotes from the Prophet (S): **“On the day of Giyamah (Judgment) all the creatures will be asked about four things: what efforts he made in life; what aged his body; where he earned and spent his wealth; and whether he loved Ahl al-Bayt.”**

In other hadith, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) guides the Ummah towards his Ahl al-Bayt, pointing at their status and knowledge, agitates them to address his household when they are in quarrel and provoked by instigators. Hazrat Prophet (S) states that his Ahl al-Bayt are the perfect scholars of the Holy Quran.

Tabarani narrates from Muttalib ibn Abdullah Hantaba, who, in turn, quotes from his grandfather: **“One day the Prophet (S) was praying in near Al-Jovha: “(O Muslims), am I not closer to you than your own selves? (Meaning that I have more power over believers than they have over themselves). The believers answered him: "O Yes! Indeed.” The Prophet then said: "May God bear witness that on the Day of Giyamah I will certainly ask you about two things: one of them is Quran, and the other is my Ahl al-Bayt.”**

## THE MOSLEM BRETHERN

Today, we, the Moslems, need unity and cohesion more than ever. Our holy religion invites all the peoples to unity to secure humanity from tyranny and tribulations. We, the human beings, have to unite around vigilant and sound conscience to save justice. The Glorious Quran states: **“And hold fast, all of you together, to the Rope of Allah (i.e. Quran), and be not divided among yourselves, and remember Allah’s Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it (Surah 3 Ayah 103).**

If any Moslem invokes us to conflict and confrontation, he is surely unaware of the Islam. The Glorious Quran states that it is more important to live on the principles of cohesion and brotherhood than observing other religious duties. The Quran even invites the Christians and Jews who believe in One and Only God, to unity to put an end to oppression and ignorance: **“Say (O Muhammad (S): "O people of the (Book) Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims." (Surah Al-Imran Ayah 64).**

It is nothing but ignorance when the representatives of a religion with such principles and challenges, have discords and treat each other with animosity.

As already noted, today we need religious brotherhood more than ever. Today, our religion experiences one of the

hard and difficult periods. The missionaries eye our moral and material values more than ever and abuse the existing lags to attack on us. As a matter of fact, the Jews, being once historical enemy of the Christians, today have become friends. The Jews, once naming Holy Mary (AS) an adulteress and Holy Jesus (AS) a fornicator, today are announced as “friends” by the Pope of Rome: **“The Jews are historical friends of the Christians. They didn’t take part in hanging Jesus the Messiah on the cross.”**

We have no way but to unite and hand in hand stand against this blasphemy which seeks to enslave the Moslems. It is appropriate to note the statement by Seyyed Sharafuddin, renowned scholar of Lebanon, made at the Al-Azhar University of Egypt: **“The Moslems were divided by politics, and today they should be united by politics.”**

Today, there is no any cardinal difference to cause hostility among the Hanafi, Shafii, Hanbali, Maliki or Jafari faiths. All Moslems bear witness that **“There is no God but Allah and that Muhammad (S) is His Messenger”** and become brethren. We all have great love for the Prophet (S) and his Ahl al-Bayt. Along with the Shi’a poets, our Ahl al-Sunnah brothers eulogize the love for Ahl al-Bayt. Here is how Imam Shafii, leader of the Shafii faith, eulogizes his love for the household of the Prophet (S): **“Some dishonest people try to speak meanly about Ali (S), Fatimah (AS), Hassan (AS) and Hussein (AS). They call them “rafizi” (out of religion) who praise the Ahl al-Bayt. Allah knows the best. They don’t know that my Allah sends greetings to Ahl al-Bayt. May Allah curse such ignorance..!”** (*Verbatim*).

و سبطيه و فاطمة الزكية  
فهذا من حديث الرافضية  
يرون الرفض حب

إذا في مجلس نذكر عليا  
يقال تجاوزوا يا قوم هذا  
برءت إلى المهيمن من اناس  
الفاطمية

### **IMAM ALI (AS) – THE ONLY SOURCE OF THOUGHT AND JUDGMENT OF CALIPHS**

One of the services of Imam Ali (AS) during the ascetic period of his life was that he led the newly established judicial system of the Islam. The people appealed to Hazrat Ali (AS) to solve their problems and clear up difficult questions they encountered. Ali (AS) astonished the sages and sahabahs (companions) of Prophet (PEACE BE UPON HIM AND HIS PROGENY) with his miraculous power and decisive gazavats.

Not casually that the Prophet (AS) stated about him “Aqzakum Ali ibn Abi Talib” (AS), that is, “your best gazi and judge is Ali.” Below we shall dwell on this hadith (Chapter “Gazavat”).

Imam Ali (AS) displayed valor and spirit. He didn't think he should not interfere with the state affairs if he was deprived of caliphate as some do. For, he knew that it would lead to chaos in the Islamic community and disable and collapse the Islamic administration.

The spread of and strengthening of the Islam over the world, making aware the Ummah of the religious teachings, the ways of its improvement and preserve greatness of the Islam beside the Jewish and Christian scholars were in the

focus of the Imam (AS). As long as the doors were open and nobody impeded him, the Imam (AS) unsparingly did what he could for the Caliphate. In his epistle he sent through Malik Ashtar to the people of Egypt, Mowla Ali (AS) states about the reason of his assistance to the caliphs: **“I stopped at first, and when I saw some mislead the people and invite them to annihilate the religion of Muhammad (S), I was frightened that should I not assist the Islam and the Moslems, it will turn to a ruin which will be rather bitter than living apart from the government for some days.”**

### **THE FIRST PERSON TO EMBRACE THE ISLAM**

All the historical sources testify that the first person to believe in the Islam was Ali ibn Abu Talib (AS). Prophet Muhammad received his first revelation at 40, when Imam Ali was only ten. The first person to listen to him and do beyat was Hazrat Ali (AS) who said “La Ilaha IllAllah Muhammadan RasulAllah” (there is no God but Allah and Muhammad is His Messenger’).

This period was some thirteen years, during which Ali (AS) was beside the Prophet (S) and did some duties to implement His instructions.

Some very sensitive and interesting questions of this period are connected with the name of Ali (AS) and deservedly live in memories. None, except Ali, would be able to solve them.

It was a pride for him that he was the first in adoption of the Islam, and more exactly he simply disclosed his Mohammedanism he has believed earlier.

Ali (AS) was born under unusual circumstances. It was a sacred place, the Holy Kaaba, that Providence led the mother

of Hazrat Ali. She felt weighed down by intense pain when Ali was due to be born. She knelt to pray. When she raised her head from her supplication, the wall of the House split as if by a miracle, to admit her within, and a portion of the wall returned to its normal position. The Kaaba was sealed, with Fatima within.

This news spread fast all over Mecca. The keys of the shrine were brought to unlock the door but all efforts ended in failure.

On the third day of this happening, with awe the wonder-struck crowds surrounding the Kaaba witnessed the lock falling of its own accord and to their surprise Fatimah emerged radiant from the sacred premises, cheerfully holding her new-born babe in her arms... Muhammad Was waiting to receive her and her new-born child, and the first face that little Ali saw in this world was the smiling face of the Apostle of God, Muhammad, whom he greeted. It is a unique birth in the world history. Even while the pregnant Mary was driven from the church and she begot Jesus (AS) in desert, under a date-palm...

Ali's holy personality began its wonderful manifestation even during the period of his mother's pregnancy. At that time, Muhammad had not yet announced his prophet-hood, and yet when he passed before Fatima, who being his aunt was senior to him, she used to stand up in reverence and respect for him, and somehow something within her never allowed her to turn her face away from Muhammad as long as he was around.

When people asked her about this peculiar behavior of hers, she would say that she could not help it, that some irresistible urge from within made her do so.

During her pregnancy whenever Fatima was alone, she heard from within her a mysterious whisper which was to the glorification of God...

This statement was disbelieved by those who wished to test her. So one day they made her sit and they asked two strong men to hold her down when Muhammad passed by. Then they asked Muhammad if he would walk in front of her, to which he gladly agreed. As he came in front of her, Fatima began to rise and she stood erect throwing both men aside. Muhammad who alone was aware of this mystery, used to smile. He was keenly awaiting the birth of his cousin Ali.

Adoption of the Islam and belief in the concept of Tawhid (monotheism, there is only one god - Allah) is the factor the Noble Quran highly appraises. The Holy Book openly states that the first people to embrace the Islam are the nearest to Allah and achieve divine rest. The Quran states: **“And those Foremost (in Faith) will be Foremost (in the Hereafter). (The Muhajirun and Ansars)**

**These will be those Nearest to Allah. (Surah Al-Wáqiá Ayah 10-11).**

The Holy Quran attaches great importance to those who embraced the Islam first (those who adopted Islam before the conquest of Mecca) and prefers them to those who adopted the Islam after the conquest of Mecca, The Holy Book states: **“Whatever is in the heavens and on earth,- declares the Praises and Glory of Allah: for He is the Exalted in Might, the Wise. (Surah Al-Hadid Ayah 1).**

As to the first Moslems of the early Islam and those who adopt Islam before the Hijra (early Muslims who followed Muhammad on his Hijra (withdrawal to Medina) they are superior to all.

**Note.** The conquest of Mecca took place in the eighth year of Hijra. The Prophet of Islam (S) eighteen years after the be'sat (Prophet's divine appointment (Be'sat)) could break the fortress of the heathen, and thus, slamming the idols on the ground, openly declared the Islam. What was the reason for preference given to those who embraced the Islam before the conquest of Mecca, is that they believed in the Islam when the idolatry ruled in the Arab Peninsula and despite threats they sacrificed their soul and wealth for this purpose. Though the Prophet (S) moved from Mecca to Medina and there was gained notable power as a result of adoption of the Islam by the Aws and Khazraj tribes and the tribes surrounding Medina, and they won some battles, they were still in danger.

In such difficult conditions, those embracing the Islam first strongly believed that even if they would die they deserve eternity. They thought that to adopt Islam is greater value. And therefore, it was a pride to become early Moslem in Mecca and to be among the supporters of the Prophet (S), so that it was considered a great fazilat (piety).

Caliph Umar (RA) one day asked Khabbab, one of the early Moslems, who was tortured by Mecca mushriks, how he was treated then. Khabbab stripped to the waist and showed the burning spots on his back, saying that he was several times dressed in suit of amour and halted under the broiling sun of Mecca for hours, and sometimes they stoke up fire and pulled him on fire. (*“Usudul-Qaba”*, vol. 2, p. 99).

Yes, indeed, greater fazilat and spiritual preference belong to those who stood ready and could bear the troubles in the name of Islam.

If to base on the historical documents and the science of hadith, the Prophet has reached Be'sat on Monday. The other day, Hazrat Ali (AS) embraced Islam. (*Mustadraki-Hakim*, vol. 2, p. 112; *Al-Istiab*, vol. 2, p. 32).

Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) at the meeting of his Sahabahs openly stated that Ali is the first to embrace Islam: "On the Day of Giyamah (Judgment), the first person to meet me at Pool (in Paradise) is Ali ibn Abu Talib." (*Mustadraki-Hakim*, vol. 2, p. 136).

The narrations and hadith connected to the adoption of Islam by Mowla Ali (AS) first, as well as the opinions of historians and hadith-tellers are so many that it is difficult to compile all of them in this book. The late Allama Amini narrates the relevant hadith in his "Al-Qadir" (vol. 3, p. 191-213). We, however, confine our analysis to several notes.

Mowla Ali (AS) states: "I am servant of Allah, brother of the Prophet (S) and "Siddiqi-Akbar". After me, nobody will tell this except a liar and slanderer, I have been praying with the Prophet for seven years before the jamaat (people) and I am the first man to perform namaz with him."

Mowla Ali (AS) in another case writes: "**Those days, the Islam was not embraced anywhere, except the Prophet (S) and the house of Khadija, where was the third person of this family.**" (*Nahjul-Balagha*, (Abduh), Sermon 187).

In another place, the Imam says: "O Allah, I am the first to come towards You, to obey You and accept the invitation of Your Prophet (S) and there was nobody except the Prophet of Islam, to perform namaz before me..."

One of the historians of Islam, Muhammad ibn Jarer Tabari, in his "*Tarikhi-Tabari*" has recorded these historical pieties, which were recorded also in the sources given below:

“*Tarikhi-Tabari*”, vol. 2, p. 216; “*Tafsiri-Tabari*”, vol. 19, p. 74; Kamil ibn Kaser, vol 2, p. 24; Ghazi Ayahz, “*Sharhi Shaf’a*”, vol. 3, p. 37; “*Siyrayi-Halabi*”, vol. 1, p. 321, etc.

Tabari writes: “Evidently, abridgement of the words “Wa’si” and “Wa’li” in the text and replacement of them with the doubtful words “ka’za” and “ka’za” is nothing but bias towards the Caliphs and protection of their status.” (“*Tafsiri-Tabari*”, vol. 10, p. 74)

### KNOWLEDGE AND WISDOM OF MOWLA ALI (AS)

Ali ibn Abu Talib (AS), the second person after Hazrat Prophet (S), is, indeed, on the Islamic mujaheds and the saleh servant of Allah-Taala and Amir-al-Mominin (Master of the Faithful). Hazrat Prophet (S) always regarded him with consideration and introduced him as embodiment of Grace. The Messenger of Allah often compared and equated him with the previous mursal (sent one) prophets.

Allah-Taala states about Hazrat Khizr (AS): “...**We had taught (him) knowledge from Our own Presence.**” (Surah al-Kahf Ayah 65).

Another Ayah states: “...**Nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (for the purpose) whom He pleases.** (Surah Al-Imran Ayah 179).

Hazrat Muhammad (S), the best and nearest to Allah, was, too, granted the “**knowledge from Our own Presence**”.

The Holy Quran states: “**He (Muhammad) was taught by one (Angel Jabraail) Mighty in Power**” (Surah Al-Najm Ayah 5).

The Rasoulallah (S), therefore, knew secrets of Universe more than anyone. And Mowla Ali (AS) was educated by the Messenger of Allah, as Mowla Ali (AS) was the door of knowledge of Rasoulallah (S). According to the Shi'a and Ahl al-Sunnah sources, Rasoulallah has uttered: **"I am the city of knowledge, and Ali is its gateway; so let whoever wants knowledge enter through its gate."** There is another saying about this: **"I am the house of knowledge, Ali is the door."**

Mowla Ali (AS) himself states: **"The Prophet (S) has taught me a thousand doors of knowledge and each door opened for me another thousand doors!"**

Sheikh Suleyman Balkhi in his "Yanabul Mawadda" (vol. 3, p. 434) quotes from Mowla Ali as saying: **"Ask the Universe secrets from me, as I am the inheritor of science of the prophecy."**

The Messenger of Allah has stated: **"There are ten kinds of science and knowledge, nine of which were granted to Ali (AS) and one to others. Ali is the most knowledgeable among the rest, too."**

The famous Sunnah scholar Ibn Abil Hadid in commentary to "Nahjul-Balagha" writes: **"All the Islamic scholars have benefited of Hazrat Ali (S). He could explain the Islamic enlightenment in his bright eloquence."**

Mowla Ali (AS) has openly stated: **"Ask me before I leave you."**

The same was narrated by ahl-Sunnah scholars in many hadiths: **"Ask me before I leave you, and I may tell you all. By Allah, if I will ascend the Fatwa chair, I shall judge among the people of Torah (Taurat) on Torah, among the people of Psalms (Zabur) on Psalms, among**

**the people of Gospel (Injil) on Gospel and among the people of Islam on the rules of Islam. So, if Allah-Taala will question those books they would say: “Ali speaks right, he judges fairly and on the fatwa sent for us.”**

Mowla Ali (AS) with his knowledge and wisdom was among the ignorant and only the close sahabahs benefited from him. He always sought a perfect man to share his views. He therefore pointed to his breast, saying: **“My breast is treasury of knowledge, but nobody understands...”**

During the caliphate of Mowla Ali (AS) the Greek and Jewish philosophers came to him. After a short talk they went out. The Greek scholar said: **“He knows philosophy better than Aristotle and Socrates.”** And the Jewish said: **“He knows all sciences.”**

Mowla Ali (AS) has educated many scholars and sages. Among them are Abdullah ibn Abbas, Uvays al-Qarani, Kumayl ibn Ziyad, Maysam at-Tammar, Rasheed Al-Hujri and others.

All were surprised at his quick answers to the questions he was asked everywhere (in street, among ummah, in battles and in meetings). One day Caliph Umar (RA) said: **“O Ali, I am not surprised at your knowledge on all the sciences, but I am surprised at your quick answer to all questions.”**

Mowla Ali (AS) said: **“How many fingers are there in my hand?”**

Caliph Umar (RA): **“Five.”**

Mowla Ali (AS): **“Then, why did you answer immediately?”**

Caliph Umar (RA): **“This is an elementary thing and no need to think over.”**

Mowla Ali (AS) stated: **“All questions are clear to me as my five fingers.”**

The great “Nahjul-Balagha” contains all the statements of Mowla Ali (AS) on knowledge, Tawheed (also tauhid - literally means ‘unification ’i.e. ‘asserting oneness’), the unseen world and other scientific questions.

Ibn Abbas narrates that Hazrat Prophet (S) always used to say: **“Ali is the most knowledgeable of my ummah and is superior to all in judging.”** In another case, it is stated: **“I am the city of knowledge, and Ali is its gateway; so let whoever wants knowledge learn from Ali.”**

Ibn Masood narrates: “I was there. The Prophet (S) asked to call Ali (AS). And they had private talk. On return, I asked what he said to him. Ali (S) said: **“The Prophet (S) has taught me a thousand doors of knowledge and each door opened for me another thousand doors!”** (*“Irshadi-Mufid”*, p. 57-58).

## **MOWLA ALI (AS) AND COGNITION OF ALLAH**

Body and soul of Mowla Ali (AS) was full of affection towards Allah-Taala and wholly adhered to the faith of Tawheed (oneness of Allah), great interest in cognition of and correlation with Him. His fondness for the graces of God and admiration for nature’s oddities every morning arouses wonder and astonishment in our hearts, and each drop of his blood shed in the name of Allah blushes the horizons in sunset inspiring us to the faith of Allah. He is a great martyr and holy drops of his blood serves both to overflow our religious fervor and intimidate the enemy.

The famous “Nahjul-Balagha” of Mowla Ali (AS) teaches different ways of comprehension of the One and

Only Creator. It presents such ways and methods which neither understanding nor logic can reach.

Mowla Ali (AS) sometimes examines the Tawheed and divine comprehension through philosophic-mental judgments and disputes. According to him, Allah is not an absolute and abstract concept, and therefore he refuses any contradictive views on physical separation of its face and essence. He presents Allah-Taala as a conception beyond any physical unification and separation, repeatedly making signs to this truth in his prayers and sermons.

In the first sermon of “Nahjul-Balagha” he states: “He (Allah) bases on His sacred origin, and the order and rule of Universe rely on His divine omnipotence.”

Further he speaks about his adoration for Allah in this way: **“I worship One the worshippers’ extol and eulogy for Whom is beyond any praise, and any exaggeration to praise Him is poor, and cannot meet one thousandth of His blessings. His perfection has no limits to take cognize of. His names are so gracious and glorious any supreme words and expressions cannot reach to.”**

The foremost in religion is the acknowledgement (Tawheed) of Him, the perfection of acknowledging Him is to testify Him, and the perfection of testifying Him is to believe in His Oneness.

Mowla Ali (AS) in the first khutba (sermon) of “Nahjul-Balagha” in bright and exact eloquence recalls the acknowledgement and cognition of Allah-Taala: **“...He is a Being but not through phenomenon of coming into being. He exists but not from non-existence. He is with everything but not in physical nearness. He is different from everything but not in physical separation. He acts but without connotation of movements and instruments.**

**He sees even when there is none to be looked at from among His creation. He is only One, such that there is none with whom He may keep company or whom He may miss in his absence. ..”**

In another case, he introduces Allah-Taala in this way, speaking about creation of Universe: **“He initiated creation most initially and commenced it originally, without undergoing reflection, without making use of any experiment, without innovating any movement, and without experiencing any aspiration of mind. He allotted all things their times, put together their variations gave them their properties, and determined their features knowing them before creating them, realizing fully their limits and confines and appreciating their propensities and intricacies.**

**When the Almighty created the openings of atmosphere, expanse of firmament and strata of winds, He flowed into it water whose waves were stormy and whose surges leapt one over the other. He loaded it on dashing wind and breaking typhoons, ordered them to shed it back (as rain), gave the wind control over the vigor of the rain, and acquainted it with its limitations. The wind blew under it while water flowed furiously over it.”**

Further, Mowla Ali (AS) gives description of creation of Adam (AS) and the Angels: **“Then the Almighty created wind and made its movement sterile, perpetuated its position, intensified its motion and spread it far and wide. Then, He ordered the wind to rise up deep waters and to intensify the waves of the oceans. So the wind churned it like the churning of curd and pushed it fiercely into the firmament throwing its front position on the rear and the**

stationary on the flowing till its level was raised and the surface was full of foam. Then the Almighty raised the foam on to the open wind and vast firmament and made therefrom the seven skies and made the lower one as a stationary surge and the upper one as protective ceiling and a high edifice without any pole to support it or nail to hold it together. Then He decorated them with stars and the light of meteors and hung in it the shining sun and the effulgent moon under the revolving sky. Then He created the openings between high skies and filled them with all classes of His angels. Some of them are in prostration and do not kneel up. Others in kneeling position and do not stand up. Some of them are in array and do not leave their position. Others are extolling God and do not get tired. The sleep of the eye or the slip of wit, or languor of the body or the effect of forgetfulness does not effect them.

Among them are those who work as trusted bearers of His message, those who serve as speaking tongues for His prophets and those who carry to and fro His orders and injunctions. Among them are the protectors of His creatures and guards of the doors of the gardens of Paradise. Among them are those also whose steps are fixed on earth but their necks are protruding into the skies, their limbs are stretching out on all sides, their shoulders are in accord with the columns of the Divine Throne, their eyes are downcast before it, they have spread down their wings under it and they have rendered between themselves and all else curtains of honor and screens of power. They do not think of their Creator as an image, do not impute to Him attributes of the created,

**do not confine Him within abodes and do not point to Him with illustrations.”**

God collected from hard, soft, sweet and sour earth, clay which He dripped in water till it became pure, and kneaded it with moisture till it became gluey. From it He carved an image with curves, joints, limbs and segments. He solidified it till it dried up for a fixed time and a known duration. Then He blew into it out of His Spirit whereupon it took the pattern of a human being with mind that governs him, intelligence which he makes use of, limbs that serve him, organs that change his position, sagacity that differentiates between truth and untruth, tastes and smells, colors and species. He is a mixture of clays of different colors, cohesive materials, divergent contradictories and differing properties like heat, cold, softness and hardness.

Then God asked the angels to fulfill His promise with them and to accomplish the pledge of His injunction to them by acknowledging Him through prostration to Him and submission to His honored position. So God said: **"Be prostrate towards Adam and they prostrated except Iblís (Satan)."** (*Qur'án*, 2:34).

Self-importance withheld him and vice overcame him. So that he took pride in his own creation with fire and treated contemptuously the creation of clay. So God allowed him time in order to let him fully deserve His wrath, and to complete (man's) test and to fulfil the promise (He had made to Satan). Thus, He said: **"Verily you have been allowed time till the known Day."** -- (*Qur'án*, 15:38; 38:81).

**"Thereafter, God inhabited Adam (PEACE BE UPON HIM AND HIS PROGENY) in a house where He made his life pleasant and his stay safe, and He cautioned**

**him of Iblís (Satan) and his enmity. Then his enemy (Iblís) envied his abiding in Paradise and his contacts with the virtuous. So he changed his conviction into wavering and determination into weakness. He thus converted his happiness into fear and his prestige into shame. Then God offered to Adam (PEACE BE UPON HIM AND HIS PROGENY) the chance to repent, taught him words of His Mercy, promised him return to His Paradise and sent him down to the place of trial and procreation moving the ceiling and rotating the firmament.”**

After prayers, sermons and correspondence, Mowla Ali (AS) through philosophic method (cause and effect) gives logic conclusion to comprehend Allah. He points at symbols and attributes of Allah, speaking of wonders and secrets of Heavens and Earth, opens the very essence of the Being. He invites the people to cognize the Creation of the Being through these wonders and oddities (in example of ant, peacock, bat and other Beings), and thus manifests the Creator to them who seek Him.

In the Sermon 184 of “Nahjul-Balagha” Mowla Ali (AS) states about the ant, the smallest creature: **“O people, Look at the ant with its small body and delicate form. It can hardly be seen in the corner of the eye, nor by the perception of the imagination -- how it moves on the earth and leaps at its livelihood. It carries the grain to its hole and deposits it in its place of stay. It collects during the summer for its winter, and during strength for the period of its weakness. Its livelihood is guaranteed, and it is fed according to fitness. God, the Kind, does not forget it and (God the Giver) does not deprive it, even though it may be in dry stone or fixed rocks.**

**If you have thought about its digestive tracts in its high and low parts, the carapace of its belly, and its eyes and its ears in its head you would be amazed at its creation and you would feel difficulty in describing it. Exalted is He who made it stand on its legs and erected it on its pillars (of limbs). No other originator took part with Him in its origination and no one having power assisted Him in its creation. If you tread on the paths of your imagination and reach its extremity it will not lead you anywhere except that the Originator of the ant is the same as He who is the Originator of the date-palm, because everything has (the same) delicacy and detail, and every living being has little difference.”**

In one of the bright khutbas (sermon), Mowla Ali (AS) states: **“Let the ignorant avoid from acknowledgement of Allah, let them be unaware of understanding the depths of oceans and expanses of Galaxy. Whereas, being more attentive they can bear witness for sublimity and eternity of the Being.”**

Yes, the believer needs not deep thinking and intelligence as the scholars, to acknowledge the God. It is enough to think a little to perceive the Creator. Do we need scholarly mind to acknowledge the Sun, the Moon, the Stars, the tree and fruit, the matter of flower and plants? How can we ignore Sublimity and Might of the Creator the distinct signs and symbols of which surround us everywhere. How can we not accept rightness and certainty of this truth?

The works and narrations of Mowla Ali (AS) contain plenty of similar explanations and praises, examples and proofs (about the peacock, bat and other species) and other manifestations of the astonishing natural occurrences. These examples let us to think over the scholarly-philosophic

essence of life. Such slight descriptions and explanation of the unseen moments of the matter unobserved in the books of his contemporaries and predecessors have even aroused doubts in sagacity and prudence of Ali (AS). They referred these sayings and aphorisms to the ancient Roman and Greek philosophy and quoted similar utterances from the Persian and other enlighteners. But those who were familiar with the piety and divinity of Mowla Ali (AS) definitely and certainly knew that the position and status of Ali is beyond this matters and concepts.

He is the obvious and particularly educated successor of the Prophet (S), and brought up in the cradle of prophecy, the moral of Muhammad (S) and divine school of the Islam. He has graduated from the Divine University and mastered supreme concepts about the God in the School of Quran. The Greek philosophers, their predecessors and successors were not aware of a slight part of these concepts.

Divine eloquence of Mowla Ali (AS) is striking. Whatever he narrates is radiant with the Supreme Being. When he delivers eulogy for the Almighty his words attain a heavenly color.

In other sermon Mowla Ali (AS) deals with the elements forming human body, asserting that the people differ among themselves because of the sources of their clay (from which they have been created).

As a result of evolution these elements acquire the shape of human body. Tenacity and firmness of body bases on bones provided with cartilages. Obedience and bow of the angels to Adam (AS), disparagement of Satan (Iblis) for his vanity and his refusing to prostrate before Adam (PEACE BE UPON HIM AND HIS PROGENY), and his being the first to display bigotry and to act through vanity was

connected with jealousy. Thereafter, Imam Ali (AS) recalls the creation of Adam (AS), noting that God inhabited Adam (P.B.U.H.) in a house where He made his life pleasant and his stay safe, and He cautioned him of Iblís and his enmity. Then his enemy (Iblís) envied his abiding in Paradise and his contacts with the virtuous. So he changed his conviction into wavering and determination into weakness. He thus converted his happiness into fear and his prestige into shame. Then, God offered to Adam (P.B.U.H.) the chance to repent.

All the abovementioned is a drop from the ocean of virtue of Mowla Ali (AS), we are enchanted with...

### **FAITH AND PRAYING OF MOWLA ALI (AS)**

In his praying, piety, faith, Taqwa (fear of Allah) and yaqeen (al-yaqin) Mowla Ali (AS) was the incomparable person after the Prophet (S). On this point, the Messenger of Allah (S) stated: "The scale pan with faith of Ali is heavier than that of skies and earth taken together."

Mowla Ali (AS) prayed with love and devotion. He didn't perform namaz merely as it was wajib (necessary). He truly loved Allah and for him nothing was attractive than the truth.

He was captivated by prayer so that some considered him indifferent and when the Rasoulallah (S) was complained about this, he stated: "**Don't reproach Ali, he is enamored of Allah.**" During prayer and munajat, Ali would forget the world around, he nether saw nor hear. With all his body and senses he was guided towards the divine truth. In one of the battles, he was wounded in the leg by arrow head which the people couldn't pull out because of severe ache. Hazrat Prophet (S) stated: "You better pull it out when Ali is on

prayer.” So did they. Mowla Ali (AS) was senseless when they pulled out the arrow.

Performing his ablutions, Mowla Ali (AS) shivered with excitement. On pulpit, he felt the same. Because of fear of the Sublimity of Allah, tears ran down his beard. When he went down into sajdah (bow or touch the ground with forehead in prayers) he stood for a long time, and with tears in eyes.

Abu Farda, one of the Sahabahs of Prophet (S), states: **“On a dark night I was going through a date-palm garden. Suddenly I heard a voice of prayer and munajat. I came nearer and saw that it was Hazrat Ali (AS). I hid to watch him. He prayed plaintively. He prayed to Allah for pardon and magfirat (forgiveness) with tears in eyes because of the fear of hell fire. He cried as long as he fell down senseless. As he was completely motionless I supposed he was dead and I ran to his house to inform Hazrat Fatima (AS). After I described what I saw, Fatima (AS) told that he was not dead, and he had lost consciousness because of the fear of Allah.”**

Besides the Farz namaz (obligatory), Mowla Ali (AS) performed the Mustahab namaz (recommendable, desirable) as well. He never missed the night prayers. Even during the battles he didn't forget them. As stated, over the night of Laylatul Harir (terrible and long fighting) at the break of dawn he was looking at the horizon. Ibn Abbas asked whether he was watching the area of enemy's possible attack. Ali (AS) said: **“No, I think whether it is time of namaz.”**

Ali ibn Hussein (AS) was called Sajjad (Zainul Abidin) because of his intense and long prostrations (sajdah) in prayers like his grandfather. In reply to the question **“Why**

**do you so deeply prostrate?” he answered: “Who can pray as my grandfather Ali ibn Abu Talib did?”**

Ibn Abil Hadid states: “Ali ibn Hussein who reached the highest degree of praying said: “My correlation in praying to my grandfather is as his to the Rasoulallah.”

Once Ummu Saif, the jariya (female servant) of Mowla Ali (AS), was asked whether Hazrat Ali (AS) prayed more in the holy Ramadan or in other months, she said: **“Hazrat Ali (AS) every night prayed. It made no difference it was Ramadan or other month.”**

After Mowla Ali (AS) was deadly sabered and was taken home, he turned his wounded head towards sun and uttered: **“Oh Sun, I swear by Allah, to testify on the Hereafter that since I have learned namaz from the Messenger of Allah up to date, I have never been drowsy during namaz and I have met you awake...”**

Ibn Abil Hadid writes: **“Hazrat Ali prayed more than others as he fasted for many days, and he prayed on nights. He taught the people to observe orders of religion.”**

Mowla Ali (AS) states: **“A group of people will pray to Allah for savab (holy action). This is mercantile prayer. Another group of people prays to Allah of His fear. This is slavish prayer. And the third group of people is thankful and therefore prays to Allah, that is, it is the prayer of free people.”**

An authentic hadith recorded Ali’s utterance: **“O Lord, I pray to You neither for delight of Paradise nor of the fear of hell. I pray to You as You deserve it.”**

Mowla Ali (AS) prayed for satisfaction of Allah. It came out from his certainty (al-yaqin) as he stated in this regard: **“Rise of curtains make no change in my certainty.”** This

means that Ali (AS) had acknowledged Allah so profoundly that even he could see Allah, according to him, there would take place no change in his certainty about Allah.

In education of spirit and gaining perfection Mowla Ali (AS) was the only and incomparable personality after Hazrat Prophet (S). He saw Allah wherever he looked. **“Whatever I see I see Allah before it, I see together with Him and I see after Him.” Here is another utterance of him: “I will not obey the Master (Lord) which I don’t see.”**

Asked “How could you see Allah?” he answered: **“I saw Him through eyes of my soul.”**

His strong faith and certainty is distinctly seen in the famous prayer called “the prayer of Kumeyl”. His prayers comprised of bright expressions and phrases have particular contents. Sometimes his heart is full of hope and trust before the mercy of Allah and sometimes he feels misery and distress having sensed his smallness and poorness before His Might and Sublimity.

Asked (by Muawiya) to describe Ali, Zarar ibn Zashra said: “Hazrat Ali (AS) used to sleep a little on nights, he read Quran a lot, and was ready to sacrifice himself in the name of Allah, he shed tears before the Sublimity of God, he didn’t hide himself from us, nor collected he gold bags from us, he was merciful to his close, and was not ruthless towards those who oppressed him. May you saw him when he was prostrating in dark night and shedding tears of the fear of Allah, saying: “O world, are you flirting with me? Would you charm me? Alas, I don’t need you. I have dissolved my agreement with you long ago. You cannot return back.”

Upon hearing these words, Muawiya cannot but shed tears: “O Zarar, stop, that will do, I swear to Allah, Ali was like that. May Allah rest his soul!”

And by these features Hazrat Ali (AS) was superior to all of other people. As to his praying, his night prayers were especially divine ...

These nights belong only to Mowla Ali (AS), as he was the best servant and beloved friend of Allah. It was Hazrat Ali's junction with Allah-Taala and the night. And it was junction of Allah-Taala with both of them. These nights were full of secrets of nature, blessings and praying. A praying which only Mowla Ali (AS) could perform. A praying that drew others...

It was rapture and divine ecstasy, devotion and love to Allah, self-sacrifice in the name of Allah and His Messenger. It was his life. His nights were full of excitement, sparkling and flaming words coming from the depths of his heart to state his love before the Eternal and Everlasting, his school of sacrificing.

There might be a divine secret between Mowla Ali (AS) and the Night, as he didn't sleep till the morn and whispered his plaintive heart songs – his prayers...

Mowla Ali (AS) was unique in everything. And praying was the only way to confide his grief and secret to Almighty. Even in unbearable times, he waited for the night to fall and prayed to Allah-Taala. On nights, he used to go out of his house and pray in the surrounding date-palm gardens. The date-palm trees in the moonbeam bended over the waterwells... There he would open his heart and call upon the Almighty for mercy... To nobody he could confide his secrets...

Worship to the Only Allah, suluk (Walking on the Path to Allah) and service in the name of the Creator, praying before His Sublimity, the efforts to purify one's life, return

of the creature to the Creator – this is the known way of the school of prophets, and Mowla Ali (AS) performed them.

In the Islam, to worship to Allah-Taala means to perform a number of scientific, social and moral duties. To establish peace and cordiality with the believers of other faith, respect for the right of others, to evaluate the time, to control feelings and emotions, to manifest respect and affection, to observe cleanness, keep a secret, refrain from gossip and rumors – these are the major points of the above-mentioned question.

According to the Islam, every useful work performed with the sense and love of Allah is worship and divine service. If to get lessons, to study and gain knowledge and science, earnest and useful income, and public activity to serve the people is performed with the sense of Allah and divine intention, this is considered worship and service before Allah. Therefore, namaz, fasting, zakat, khums, hajj and jihad are the distinct examples of worship in the Islam.

Praying and divine service, according to the Islam, is the raising of spirit, its meraj ((Night Ascension or Isra, the bodily ascension of Holy Prophet Muhammad) and nearness to Allah, the flight of spirit towards the invisible beginning of the world of the Being and Creation. A Moslem, thankful to his Creator, prays to Allah-Taala and through divine service reaches evolution and perfection.

Worship, in the Mowla Ali (AS) School, means **“to remember the truth and protect It, forget all except It and live for His remembrance”**.

The Noble Quran states: **“... serve thou Me (only), and establish regular prayer for My remembrance.”** (*Surah Ta-ha Ayah 14*).

Spiritual ascension of Mowla Ali (AS) was growing day by day. He let his spirit to fly higher and higher towards the horizons and moved off everything what impeded him in this way. Especially, it was marvelous across the nights, in the dark and grave silence where he felt the Sublimity of Allah in the pure and transparent starry sky of turquoise color. What Hazrat Ali (AS) felt was that before such spiritual sublimity of the Heavens, Powerful and Only Creator he was a part of the Universe. And everywhere he was crooning his divine prayers of thankfulness to the creator: **“It is my passion that I bring up through diet to find peace and quiet on the dreadful Day of Giyamah (Judgment).”**

In another prayer he states: **“O world, o voluptuousness, away from me! I have put a firm bridle on you, and I released myself from your shackle. By Allah, I shall chain up my passions; I shall be strict and severe to myself to turn my eyes to a spring of protein.”**

Mowla Ali (AS) was fond of endless worship service. He worshipped with entire body, and it was not only a religious rite. He was enamored of the Truth and nothing else. He saw nothing but the Truth. Prostrations of Mowla Ali (AS) lasted long and with tears.

Imam Zeynul Abidin (AS) worshipped long. He prostrated for long time. He was asked to shorten his long worship and sajdah ((bow or touch the ground with forehead in prayers)). This is what he answered: **“When I could worship as long as my grandfather Ali ibn Abu Talib?..”**

Mowla Ali (AS) fell downward the ground and in his minajats (secret conversation in whispers, longing or yearning) he prayed in this way: **“O Allah! I worship Your Oneness and Sublimity. I put my forehead on the ground as a servant of the Most Gracious and most Glorified.**

**They cannot see You with common eyes, nor do they suggest you as invisible...”**

**“...The light of Your divine truth enlightens our hearts, kindling the glow of love to burn within us, but Your charming generosity is hidden and invisible. Your Glory and Sublimity is so high and ultimate that is out of reach of our senses... Your kind and pious hand reaches the depths of oceans, the slopes of mountains, and the rocky hills, the smallest and invisible particles of the being and takes care of everything...”**

**“I worship You, Almighty God, and I wish You sent more and more clouds of blessings to us. May Your blessings and pieties be more perfect and whole. I worship You and I sacrifice my soul before Your Highness and Superiority. I find rest and refuge not to go astray and deserve Your Grace.”**

Here is another prayer ascribed to Mowla Ali (AS) as an example of his acknowledgement of Allah: **“O Almighty, make me needy to Your power, but out of reach of the strong. Guide me not to go astray. Befriend me so that I can be far away from the enemies.”**

Below are given some bright and invaluable utterances of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) about Mowla Ali (AS):

**“Ali is my brother in this world and the Hereafter.”**  
*(Yanabul-Mawadda, p. 180).*

**“All prophets have friends. Verily, Ali is my friend and brother”.** *(Kanzul-Ummal, v. 11, p. 634).*

**“The first to enter Paradise is Ali ibn Abu Talib”.**  
*(Arjahul-Matalib, p. 661).*

“Every Prophet has a friend to know his secrets. He who knows my secrets is Ali ibn Abu Talib.” (*Yanabul-Mawadda*, p. 235).

“The first person to believe and testify me is Ali.” (*Ibn Asakir*, v. 1, p. 63).

“There is no young as Ali, there is no sword as (his) Zulfigar (the sword of Ali)” (*Kanzul-Ummal*), v. 11, p. 601; *Manaqibi Ibn Magazali*, p. 243).

“I and Ali are the fathers of this Ummah.”

“Ali is the Divider of Paradise and Hell. (*KifAyahtul-Talib*, p. 235; *Yanabul-Mawadda*, p. 180).

“I am the city of knowledge, and Ali is its gateway; so let whoever wants knowledge enter through its gate.” (*Irshad-Mufid*, p. 15; *Biharul-Anwar*, v. 40, p. 200).

“One stroke of the sword of Ali on the day of the Battle of Khandag is superior to all the worship of the Quran and the Prophet's Household”. (*Mustadrak*, v. 3, p. 32).

“Among my Ummah, Ali ibn Abu Talib is the most knowledgeable after me”. (*Kanzul-Ummal*, v. 1. p. 98; *Yanabul-Mawadda*, p. 325).

“He (Ali) is the Wa'li of all those of whom I am Wa'li.” (*Mustadrak*, v. 3. p. 34).

“When the warlord couldn't win the Battle of Khaybar and fell, the Prophet (S) stated: “Of course, tomorrow I shall give the flag of Islam to one who is the beloved of Allah and the Prophet and who loves Allah and the Prophet. Ali is a fighter and never deserts the battlefield. He will not avoid the battle until Allah guarantees victory for him.” He (Prophet) gave the flag to Ali and the battle ended with victory of Moslems”. (*Biharul-Anwar*, p. 21-22; *Sahih Bukhari*, v. 5, p. 171).

**“O Ali, you are my brother and I am your brother.”**  
(*Sahih Tirmizi*, v. 5; *Biharul-Anwar*, c. 38).

**“O Ali, nobody acknowledged Allah except me and you. Nobody acknowledged me except Allah and you and nobody acknowledged you except Allah and me”**  
(*Irshadul-Qulub*, v.2, p. 18).

**“O Ali, none of the believers will be enemy to you and none of the munafiqs will love you”** (*Nahjul-Balagha*, saying 45).

**“Every prophet has a wa’si and successor. My wa’si and successor is Ali ibn Abu Talib.”** (*Manaqib*, p. 201).

**“Among all the people Ali is the best to acknowledge Allah”** (*Kanzul-Ummal*, v. 11, p. 614).

**“Every believer has love for Ali”** (*Tarikhi-Tabari*, v. 4, p. 410; *Manaqibil-Kharazmi*, p. 107; *KifAyahtul-Qulub*, p. 277).

**“Ali is to me as the spirit to body”.** (*Tarikhe-Baghdad*, v. 7, p. 12).

**“Embellish your gatherings with remembrance of Ali”.** (*Manaqib ibn Magazali*, p. 211).

**“Ali is with Quran and Quran is with Ali”**

**“Ali and his Shi’as will be saved on the Day of Giyamah”.** (*Yanabul-Mawadda*, v. 18, p. 237).

**“The first among you to enter the Paradise Pool with me is Ali”.** (*Tarikhe-Baghdad*, v. 2, p. 81; *Mustadrak*, v. 3, p. 136; *Kanzul-Ummal*, v. 11, p. 616).

**“The flag of guidance, the minaret of faith, the imam of owliya and the light of all who obeys me is Ali”.** (*Tarikhe-Baghdad*, v.14, p. 99).

**“O Ali, you are inheritor of my knowledge, the field of my wisdom and Imam after me”.**

“Ali is with the Truth and the Truth is with Ali. Wherever is the Truth, there is Ali”. (*Sunani Tirmizi*, v. 5, p. 633; *Kanzul-Ummal*, v. 11, p. 621).

““Ali is with the Justice and the Justice is with Ali. They will not part with each other until they will reach me in Paradise Pool”. (*Tarikhe-Baghdad*, v. 14, p. 321).

“My Lord, Verily I am Prophet Muhammad and chosen by You. My Lord, enlarge my heart and ease my affairs. Appoint a Wa’li and Vicegerent for me. You have crated Ali for this cause and secure my rear with him”. (*Al-Qhadir*, v. 3, p. 86; *Tabari*, v. 2, p. 165).

“Behold! My Ahl al-Bayt are like the Ark of Noah. Whoever embarked on it was saved, and whoever turned away from it perished”.

“Who obeys Ali obeys me and who is enemy of Ali is my enemy.”

“O Ali, you are to me as Aaron to Moses, except that there will be no prophet after me.”

“Verily, your followers will be around me on the pulpits. I will beseech for them and they will be my neighbors in Paradise”. (*KifAyahtul-Talib*, p. 265).

“O Ali, verily what I hear you hear, too. What I see you see, too. But you are not a prophet.” (*Nahjul-Balagha*, p. 192).

“I swear to Allah Who has my life in His control) this (Ali) and his Shi’as will be secured on the Day of Giyamah”. (*Yanabul-Mawadda*, p. 180)

“O Ali, you are the Mowla in this world and Hereafter. Your friend is my friend, and my friend is a friend of Allah. Your enemy is my enemy and my enemy is the enemy of Allah. Pity to him who is enemy to you.” (*Sahih Muslim*, v. 1; *Biharul-Anwar*, v. ).

**“This (Ali) is your Imam after me. Obey him. Don’t part with each other and let not perish your religion after me”.**

**“Ali is from me and I am from Ali, and he is Wa’li of the faithful after me.”** (*Ibn Asakir, v. 1, p. 389*).

**“If you will grant the Caliphate of Islam to Ali then you will have a leader of the Guidance of Justice”.** (*Tarikhe-Baghdad, Hafiz Abu Bakr Khateb Baghdadi, v. 47*).

**“Verily Alah-Taala created each prophet from his progeny. My Household was created from the progeny of ali ibn Abu Talib.”**

**“O Ali, Allah, His Messenger and Gabriel are satisfied with you”.**

**“Ali is from me and I am from him”.** (*Kanzul-Haqaiq, p. 37*)

**“Who obeys me, obeys Allah. Who is against me is against Allah. Who obeys Ali obeys me. And who is against Ali is against me.”** (*Mustadrak Sahiheyen, v. 3, p. 126*).

**“I and Ali are Godsend evidence for His servants”.** (*Kanzul-Haqaiq, p. 24*)

**“I am the supreme of the prophets and Ali is the supreme of the wa’si. My wa’sis are 12. The first is Ali and the last is Mahdi (AS)”.** (*Yanabul-Mawadda, p. 445*).

**“Love for Ali will burn the fault like the flames kindle the firewood”** (*Tarikhe-Baghdad, v. 4, p. 194*).

**“O Ali, I and You are from the same progeny tree. I am the root, Fatimah (AS) is its trunk and Ali (AS) is its pollen. Hassan (AS) and Hussein (AS) are its branches. Who will touch one of those branches, Allah will grant him Paradise”.** (*Kifayahtul-Talib, p. 318*).

Mujahed ibn Abbas narrates: **“The Rasoulallah stated: ‘Ali on the Day of Giyamah is at the Pool. Without consent of Ali (AS) nobody can enter Paradise.’”** (Manaqib ibn Magazali, p. 119).

Geys ibn Kazim narrates: **“Caliph Abu Bakr (RA) came across Ali (AS) on the road. Abu Bakr smiled. Hazrat Ali (AS) asked the reason for his smile. He said: ‘I heard the Prophet (S) saying that ‘without consent of Ali (AS) nobody can enter Paradise.’”** (*Riyazun-Nazra*, v. 2, p. 177).

**Wassalamu Alaykum Warahmatullahi Wabaraktuhu.**

### **CONCEPT OF FREEDOM FROM IMAM ALI'S POINT OF VIEW**

“Freedom” is a nice word and sacred concept on everybody's lips. It has been, however, less studied and less observed. Mowla Ali (AS) has stated in this regard: “Never be a slave for others as the Almighty has created you free.”

This statement contains deep scholarly content and awareness. If the people see and seek the concept and goal of freedom in others and outside of the individual, according to Mowla Ali (AS), person's freedom is in himself. He, thus, invites the man to stare at his inner world and dignify himself to gain freedom. More distinctly, he identifies freedom as an essential and inherent point, a self-born criterion.

To be a slave and serve others is a centuries-old dispute comprising numerous aspects as wealth, secularity, uncontrolled senses, sexual propensity, strong and provocative thoughts, etc. But the free and independent man, the true lover of freedom, according to the Imam, is a man to be guided by his own judgment and he is to enjoy freedom,

bring up his passions, will and senses, control himself and never agree to be enslaved and oppressed. At the same time, neither he has to live on anybody's account, nor undergo inadmissible attacks if he was endowed with innate abilities. A man with such freedom in the Islamic school of education becomes a mature personality. Free and logic Islam, without any dirt, will survive as divine and celestial religion. Students and alumni of this divine school are able to defend their inner freedom in any way and any conditions. They are not obsessed with gold, money, by means of trick, position, passion and voluptuousness. Prominent followers of Imam Ali are bright samples of that education. Abuzar, Salman, Mugdad, Ammar ibn Yasser, malik Ashtar, Abu Hamzah Samali and others have left their longing and gained freedom, that is, the most esteemed and innate abilities. In this regard, Mowla Ali states: **“The most glorious assets is to be able to quit the inner passions and fervors.”** (*Nahjul-Balagha, Sermon 44*).

Freedom and liberty is a matter of spiritual need. Dependence and addiction is restrictedness and narrowness, that is, lack of autonomy. From this point of view, the free men have always flied higher and higher... Hafiz Shirazi in this regard writes:

I am servant of that courageous man  
Who is free of the wheel of destiny (*Verbatim*).

The venerable theoretician Shaeed Murtaza Mutaharri in this regard writes: **“A man with free spirit lives easily and finds joy and pleasure. He freely grows up, overcomes in the eternal struggle of life, and he rides the waves of life easily. That is, the less is your dependence the more is**

**your chance to swim across. The dependence confines ability of swimming and because of this one may drown. Didn't the British Empire collapse due to the ascetic and free Mahatma Gandhi? Ya'qub-i Laith Saffari ate onion and bread and thus could horrify the caliph. In the Islam, there is a factor - to economize the few. One is able to battle courageously having handful rice only. None of the political or religious leaders could succeed by affording him every pleasure. Avoidance of addiction to the material passion is the basic condition of movement, great leap forward and revolution.” (Nahjul-Balagha, p. 226).**

The distinctive feature of Mowla Ali (AS) caliphate was to prevent unreasonable ceremoniousness and excessive profusions. His governance based on action and deed. Personality of Hazrat Ali (AS) was beyond hypocrisy and insincerity and he hated these features.

They say **“one day Mowla Ali (AS) arrived in the city of Ambar, populated mostly by non-Arab Moslems. The local authorities and people were pleased that the Great Caliph would pass through their city. They hurried to greet him. They were creeping and tried to fall downward on the ground before Mowla Ali (AS), expressing, thus, their sincerity and love to him.**

**Mowla Ali asked: “What are you doing? You haven't to do that.”**

**The people said: “This is our profound respect for our emirs, governors and other venerable. This is an ancient tradition. “**

**Mowla Ali (AS) stated: “This habit causes pain and trouble for you in this world and failure and misfortune in the Hereafter. You have to refrain from such behavior.**

**Such dirty deed neither favors you nor your conditions, and nor it is useful for the esteemed. You should have, therefore, not admitted such useless habit.”**

Mowla Ali (AS) was against any privilege and differentiation in society, any social inequality and protection of authorities. His letter to the governor of Basra Osman ibn Huneyf the text of which already presented above is good evidence to that.

**Wassalamu Alaykum Warahmatullahi Wabaraktuhu.**

## **JUSTICE OF MOWLA ALI (AS)**

### **Justice and order in Ali (AS) School**

Since the early Islam there were different views among the Moslems in regard with the question of justice. The question was explained from different and contradicting point of views.

After Hazrat Muhammad (PEACE BE UPON HIM AND HIS PROGENY), worthy successor of his ideas, the first Imam Ali ibn Abu Talib (AS) has openly resolutely expressed his views in the question of justice. Imam Ali, successor of the Prophet School, who accepted the Islam not as in Jahiliyya period (the period before the advent of Islam) and without worshipping any idol, has focused on the question of justice in the social, philosophic and legal aspects, and propagandized it.

Though the life of Imam Ali (AS), his struggle for purity of the Islam, his outlook and philosophical views have been in detail studied, there are still untouched moments. Letters and other correspondence of Mowla Ali, his sayings and

utterances are valuable source of ideas. His views about justice are comprehensive and wide-ranging.

He was very fair and demanded all around to be just and fair. Not casually that his rival Muawiyya ibn Abu Sufyan had assigned his poet Zitar ibn Zamra to eulogize him. And Zamra had praised his pieties, especially noting his fairness: “He esteems the faithful, loves the poor, the powerful will not dare to see batil (wrong, incorrect) in his affairs and the weak will not despair of hope to his justice...”

Imam Ali’s justice means relevance between the goodness and award, the malice and punishment. The Holy Quran states: **“He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto them.”** (*Surah al-Anaam Ayah 160*).

Appropriateness stressed in the abovementioned Ayah was later reflected in the Islamic views and separate legal matters, and also applied in the non-Islamic states.

Imam Ali (AS), often commented the statement in the Holy Quran **“Allah commands justice, the doing of good, and given to kith and kin, and He forbids all indecent deeds, and evil and rebellion: He instructs you, that ye may receive admonition.”** (*Surah an-Nahl Ayah 90*).

He calls on the people to be fair and merciful towards each other: **“Who is merciful towards the people Allah-Taala will respect him.”** Imam Ali (AS) attached great importance to the principle of justice repeatedly noting: **“In property of the rich Allah-Taala has defined a daily livelihood for the poor. If any of the poor staves it means a rich grudges him the very food he eats. Allah will interrogate them.”**

According to Imam Ali (AS), justice is the most important feature of human being and he even prefers it to generosity which is considered one of the major moral dignities in the Islam. Be it during the caliphs before him or during his period of caliphate, Mowla Ali (AS) attached particular attention to observe justice in his fatwa (permission) he gave with ijthihad (effort and endeavor) basing on the Noble Quran and Sunna (Mohammad's teachings) and succeeded to implement it. His fatwas were major standards to ensure appropriateness between legal duties, the crime and punishment of the people and played important role in state management. As narrated, the Second Caliph Umar ibn Khattab (RA) refrained from solving any legal question without Ali ibn Abu Talib (AS). For example, halting by Imam Ali (AS) of the hukm (judgment) given by Umar ibn-Khattab (RA) on throwing stones at a pregnant woman until the birth of her adulterine child was a courageous and righteous judgment which was in the history of Islamic thought a strong stimulation for establishment of the legal principle of justice.

Ever optimistic, Imam Ali (AS) believed in the victory of justice. He used to say: **“Who is against justice will be knocked down by justice.”**

According to Mowla Ali (AS), the oppression contradicts justice and tyranny manifests itself in numerous forms: **“The cruel person has three indications: he ignores the superior (Allah) which is also oppression, he oppresses the subordinate and backs the oppressors.”**

Imam Ali (AS) paid much attention to the issues of social justice. The justice, according to him, becomes true when the oppressed triumph over the oppressor. He stated: “The day of establishment of justice (over the oppressor) is heavier than

the day of oppression over the oppressed.” In another place he states: “The triumph of the oppressed over the oppressor is weightier than the triumph of oppressor over the oppressed.”

Mowla Ali (AS) later has compiled his valuable sayings about justice in his “Nahjul-Balagha” and ordered to preserve it for contemporary rulers and the coming generations. Mowla Ali (AS) and today has great influence on establishment of the concept of justice in the Islam.

Mowla Ali (AS) was accurate and serious in observing divine laws and instructions and also beyond toadyism and other negative features.

In period of the caliphate of Imam Ali (AS), a man praised the local governor saying that all are pleased with him. Then, the Imam stated: “It appears that he is not an ordinary man, as all people cannot be satisfied with one. It seems that this man doesn’t observe truth and justice. Otherwise, how can all be pleased with one?”

Amir al-Muminin Imam Ali (AS) was a person who deserved love of the altruists, the devout and pious people, and he aroused anger and malice among the covetous.

Mowla Ali was serious in observation of law and order. His justice echoed beyond his time. Speaking about his gazavats (jihad) and pieties the narrators always base on the happenings, as the Imam created necessary environment for the piety and jihad (war of defense) in his period. His justice, gazavat, as well as full observation of the law and order was highly praised by community. The envious and those who cannot tolerate his fair judgments, complained to the Prophet (S) out of place. And they always were told: “**Ali recognizes nothing but observation of divine laws.**” Several incidents of the Risalat period of Imam (AS) are evidence to that.

In the last year of Hijri, Hazrat Muhammad (PEACE BE UPON HIM AND HIS PROGENY) sent Mowla Ali (AS) with a group of Moslems to Yemen. Ali was told to get on return from Yemen the fabric from the people of Najran they promised to the Prophet (S). On the way back, Ali (AS) heard that the Prophet (S) has left for Mecca on pilgrimage. He assigned the fabric to one of his officers and hurried to Mecca. And when he reached the Prophet (PEACE BE UPON HIM AND HIS PROGENY), both of them were pleased. After they met, Mowla Ali (AS) returned to his soldiers who had already distributed and put on clothes from the fabric he got for Prophet (S) in Najran. Ali (AS) was deeply worried and expressed displeasure. He said to the officers:

**“Why have you distributed the fabric among the soldiers without permission of the Prophet?”**

The officer said: **“The soldiers asked to give them the fabric for temporary use and after the Hajj pilgrimage they will give back.”**

Ali (AS) didn't accept his apology, saying he was not given such powers. Then, he ordered to give back all the fabric sent for the Prophet (S).

The people always complained to the Prophet (S) on unreasonable pretensions of Ali (AS) and they didn't imagine that such arbitrariness will lead to greater illegalities.

According to Hazrat Ali (AS), **“who considers his fault small, is a rider of wild uncurbed horse. Such horse will, perhaps, shake up his rider on the rocks somewhere and perish.”** (*Nahjul-Balagha, Sermon 16*).

It means that each fault though slight and small, will crash the person if he is not attentive and watchful. One,

therefore, needs from the first day to be pious and follow the Islamic laws.

The Prophet (S) asked one of those who complained from insistence of Ali: “Refrain from evil-speaking about Ali (AS), as he is accurate and serious in observing the divine laws. And he never allows toadyism and lie.”

Khalid ibn Walid was one of the famous warlords of Guraish. In the seventh year of Hijri he left from Mecca for Medina and the Moslems. And before joining the Tawhid he had many times participated in the battles against the government established by Guraish tribe. He played a vital role in the victory at the Battle of Uhud attacking on the Moslems on the night. He didn't quit his feud towards Ali even he accepted the Islam. He always envied Imam's courage and his strong arms. After the death of Prophet (S) he didn't cool and sought a chance to murder Ali (AS) in any way. And some supported him in this. But for some reasons, he couldn't realize his intention.

Ahmad ibn Hanbal in his “Musnad” writes: **“When Hazrat Prophet (S) sent the group led by Ali (AS) to Yemen, Khalid ibn Walid was among them, too. The Islamic army battled against the tribe of Zaid and after the victory they began to divide up the spoils of war. Khalid ibn Walid didn't like the way Ali divided the war spoils.”**

In this regard Buraydah narrates: **“Khalid and I wrote to the Messenger of Allah (peace be upon him and his progeny) to inform him of the incident. When I came to the Messenger of Allah, peace be upon him and his progeny, and the letter was read for him, I noticed anger in his eyes; therefore, I pleaded to him by saying: `This is the place for those who seek refuge; you have sent me**

**with a commander and ordered me to obey him, and I have done just that.' The Messenger of Allah, peace be upon him and his progeny, said: 'Do not ever plot against 'Ali, for he is of me and I am of him, and he is your wali after me.'** (Usdul-Qaba, v. 1, p. 176; Ad-darajatur-Rafia, p. 401).

After this incident, Buraydah forgot his anger against Ali and never spoke ill of Ali again. Thus, he was one of the twelve persons who supported Ali (AS) and didn't make bey'at to caliph Abu Bakr (RA). (*Al-Mamaqa, Rijal, v. 1. p. 199*).

The abovementioned is a drop from the justice of Mowla Ali (AS). Below are some of his views about justice affairs.

As known, man needs not only water, bread, clothes and house. Man has also spiritual-moral needs necessary for man's existence. One of them is establishment and realization of justice principles, elimination of discrimination in society, prevention of discord and double standards.

The major power to preserve social balance is maintenance of justice and rule, observation of law and order. This prevents society from collapse, ensures common consent, and renders health and freshness to community. Tyranny, cruelty, oppression and discrimination please neither the oppressed and deprived nor the oppressors.

Mowla Ali (AS) was example for justice, the criterion for ensuring of human rights protection. His 63-year life embodies social justice. Justice, according to Mowla Ali (AS), was a faith and rule...

A sage, clever man asks Ali:

"Is the justice or generosity and gift more valuable?"

Mowla Ali (AS) said:

“Justice promotes the affairs to develop in right and natural direction, the generosity and gift focuses on natural and true rights. Justice evaluates everybody according to his dignity, talent and ability.”

After Mowla Ali (AS) came to power some wished to appropriate the property granted to hypocrites by the former governors.

Mowla Ali stated:

“Nobody will deny and ignore the previous rights. By Allah, should that property be the belongings of women or concubines were purchased on them, I shall certainly return them to the Beyt-ul mal (community goods).”

Mowla Ali (AS) was supporter of justice and transparency to ensure common needs. In society where the justice was not ensured, a group of generous people, his friends, come to Mowla Ali (AS) and ask to make changes in his policy for the sake of more important interests. They suggest the Imam should soften his position in regard with some influential Islamic leaders to prevent needless clamor against him. The argument was that the Imam should leave Syria, a profitable province rich with gold, under control of Muawiyya (RA). They tried to persuade the Imam that there is no much harm of making compromise to them.

Mowla Ali stated:

“Do you want me to assume power on the basis of discrimination and oppression, to sacrifice justice for policy and intrigue? No, I swear by Allah, I won't. To allow discrimination? Never! To allow trampling on the rights and justice? No! It is impossible! As a governor if I could distribute my property among the people, I would never let discrimination. As to these goods, it belongs to Allah, it is Beyt-ul mal and I am guard of it.”

There are many narrations and legends on public and private life of Mowla Ali (AS). Every Moslem has an example to resemble. It is appropriate to remind a narration ascribed to a woman, Sovda, a brave Iraqi woman. The below given incident is about her.

“Caliph Muawiyya (RA), his supporters and courtiers were told that a woman from Iraq has arrived. She says that she has urgent and important talk with Caliph. The Caliph, murmured under his lips: “Sovda... Sovda...” and let her come.

A tall, poor dressed woman came up. She seemed to have a troublesome life. No woman except singer and dancer women had come here. The woman greeted Caliph. Muawiyya (RA) asked:

“Are you not the daughter of Ammara Hamadani?”

“Yes, I am.”

“Were you not at the Suffeyn battle together with your tribe men in the army of Ali? And you were reciting verses to encourage your brothers. Weren’t you shouting that “Ali is our leader?”

“Yes, I am. By Allah, I am not a person to turn away from truth and faith, or, to conceal the truth and ask for tactless pardon. On that day, I was reciting those verses.

“Well, what was the reason for reciting verses on that day? What was your goal?”

“To manifest my friendship and devotion to Ali (AS), to go after him.”

“As I suggest you have got nothing from your devotion, have you?”

“Please, don’t remind me the past recollections. That day was another day, and today is another.”

“It is impossible to forget those days. I cannot but remember your brother, who did much damage to me.”

“Yes, my brother was not a famous man. He was the light and guide of the faithful. But now we have another situation. We have lost our guide. It is better to speak about the present day and forget the past.”

“All right, what do you want?”

The woman silenced for a while, and then stated:

“Muawiyya, today you have assumed the power and leadership. It is your duty to ensure the needs and welfare of people. Your responsibility is greater and more important. Allah will ask you how you treated the nation. How did you perform your duties? By Allah, it seems that you perform them improperly. Your servants and governors of provinces are self-interested and do nothing but propagandize your power and authority. They always speak about you and toady to you, and are brutal and mistreat the people. They reap us as wheat-ears. They exploit us... They insult and humiliate us, demand heavy and unbearable taxes. The new governor, Busr ibn Artat, you have sent to our province, has killed the men of our family, plundered our property. Now, he forces us to speak wrong about Ali. Allah is All-knowing and will not allow it. We don't wish unrest and make a row. We still have enough courageous men. Now I want you to implement two of my requests: relieve him of his position and you will deserve respect of our tribe, or, if you will pay no heed to my words, then I shall introduce you as you are.”

Muawiyya listened attentively. He didn't expect a woman from the defeated tribe can speak so courageously. He got furious and sgouted:

“Sovda, are you trying to scare me? Now I shall order to mount you on a wayward camel and send you back to your governor. Let him treat you as he wishes.

There was a deadly silence. The courtiers dropped their eyes. All were afraid and didn't utter a word. Only Sovda, faithful of the Mowla Ali School, oppressed and suffered woman, didn't was not afraid. He reminded about Mowla Ali (AS) and recited blessing verses:

**“To him are all greetings of Allah! Now he rests in the grave, peace and blessings be upon him, the justice and mercy were buried together with him. To his spirit are greetings and blessings of truth. He was always solidary with truth and never left it. And always was guard of truth, faith and devotion...”**

Muawiyya asked:

**“Whom do you mean?”**

**“That person is Ali ibn Abu Talib. Yes, he was supporter of justice and mercy, supporter of the oppressed and suffered. Muawiyya, I shall narrate one of the happenings useful also for you. Once I had a discord with his envoys. I had to complain to him. He was praying. He saw me and understood that I was in a hurry. He shortened his prayer and asked:**

**“What is then matter?”**

**I explained what I wanted, told about brutal treatment of his envoys. As soon as he heard my complaints he shed tears and he became more and more attractive. Then he raised his hands towards the heavens and said: “O Allah, You are aware that I have never ordered my people to oppress anybody, ignore the rights of others and lower the truth.”**

**Then, he took a piece of leather and wrote: “In the Name of God, the Most Compassionate, the Most Merciful. The God sent to you obvious proofs. Give the truth and share of people to itself. Don’t ignore the truth of people. Don’t make mischief. As soon as you receive this letter, guard the property you got. I shall send another envoy to get them from you. That’s all!”**

**He gave to me the letter and relieved his servant of his position.”**

Muawiyya looked at his people who were astonished at determination of Mowla Ali (AS), his power based on justice and law. He ordered to write a letter to the governor of the province to treat the woman fairly.

Sovda said: “And not only for me”.

Muawiyya: “You have nothing to do with others.”

Sovda: “That won’t do. This is not fair and right, it is rather cruelty and meanness. All the people of tribe have to enjoy fair judgment. I am not superior to others...”

It seemed Muawiyya was hesitating over the choice and then gazing at the woman said:

“Of course, Ali ibn Abu Talib has taught you to behave yourself and display such courage before the rulers...”

Then, the Caliph ordered to write the letter as she wanted....

This is a vivid picture of the manners of Mowla Ali (AS) himself and his supporters who persistently backed the ideas of social justice, compassion, democracy and freedom. History keeps many pages from the period of the Amavi Empire (Muawiya ibn Abu Sufyan). Researchers can find endless number of such narrations evidence to bright personality of Mowla Ali (AS).

**Wassalamu Alaykum Warahmatullahi Wabaraktuhu.**

## GAZAVATS OF MOWLA ALI (AS)

In the time of Prophet (PEACE BE UPON HIM AND HIS PROGENY), in the periods of the first three caliphs and in the years of his caliphate Mowla Ali (AS) has led miraculous gazavats (court actions). His gazavats are derived from his knowledge and sense of justice. He was the most truthful judge and there are a lot of narrations about his justice and truthfulness.

He made fair and exact verdicts basing on Imamate. Hazrat Prophet (S) has many times addressed the Ummah about him: "The best in judgment is Ali."

The below given hadith has been reminded in the Shia and Ahl-Sunnah sources many times. The late Sheikh Mu'fid writes in his "Al-Irshad": "Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated: "Ali ibn Abu Talib (AS) is the best knowledgeable and best judge of this Ummah after me (*Irshad*, v. 1, p. 29).

The famous motazili scholar, exegete of *Nahjul-Balagha* Abil Hadid Shafei writes that all the Moslem scholars considered Ali ibn Abu Talib the most knowledgeable gazi (means "fighter for the faith"): "It is stated in all Moslem faiths (both Shia and Sunnah) that the Prophet (AS) stated: "The best gazi among you is Ali. Gazavat is Figh – the Islamic law. Thus, Ali is the best to know Figh." (*Nahjul Balagha*, *Ibn Abil Hadid*, v. 1, p 15).

Sheikh Suleyman Qunduzi of Hanafi faith in his *Yanabul-Mawadda* narrates: "The Prophet stated: "The best gazi of Ummah is Ali ibn Abu Talib." (*Yanabul-Mawadda*, v. 1, p. 25).

There is another narration from Anas ibn Malik that the Prophet said about his Sahabahs: "The most compassionate of my Community towards my Community is Abu Bakr; the staunchest in Allah's Religion is `Umar; the most truthful in his modesty is `Uthman, and the best in judgment is `Ali."

Also, it is narrated that when the Prophet (S) heard about gazavats of Imam Ali (AS), he stated: "I do swear by Allah, the knowledge we determined in my Ahl al-Bayt. (*Yanabul-Mawadda*, v. 1, p. 225).

Another hadith alike this, by Sheikh Kuleyni, narrates: "Thanks to Allah that appointed the person (Ali) from the Ahl al-Bayt who rules as the Prophet (S) (*Usuli-Kafi*, v. 7, p. 352).

The abovementioned Sheikh Mu'fid in his "Al-Irshad" narrates that "when the Prophet (PEACE BE UPON HIM AND HIS PROGENY) heard about judgments of Hazrat Ali (AS), he stated: "Thanks to Allah that appointed the person (Ali) from the Ahl al-Bayt who rules as the Prophet Davud (David). (*Irshad*, v. 1, p. 186).

Sinan ibn Maja reminds the narration stated by Hazrat Ali (AS): "When the Rasoulallah sent me to Yemen as gazi, I said: "O Messenger of Allah, You have appointed me as gazi, but I am a young, inexperienced man and don't know enough the rules of gazavat. The Prophet (S) slapped my chest and said: "O Almighty, guide his heart towards the truth, grant to his tongue acuteness and intensity!" By Allah, after this prayer even between two men I was never doubtful in my judgment." (*Al-Kutubi-Sitta*, p. 2615; *Sunan ibn Maja*, *hadith* 2310, p. 280; *Usuli-Kafi*, v. 4, p. 22; *Irshad*, v. 1, p. 185-186).

The most interesting is that not only the friends, but also his enemies confirm his ability in judging and asked him for consultation.

Caliph Umar (RA) often asked Mowla Ali (AS) to solve the questions difficult for him. He confessed many times: “The best among us to judge is Ali.” (*Al-Kutubi-Sitta*, p. 367; *Sahih Bukhari*, hadith 4481).

According to the historians, Caliph Umar (RA) has many times repeated: “Should there was not Ali, Umar would perish.” (Hadith, v. 1, p. 15; similar hadith in *Yanabul-Mawadda*, v. 1, p. 227).

Ibn Abil al-Hadid Motazili Shafei writes: “Umar ordered that when Ali (AS) is in mosque nobody should give fatwa (that is, as Ali is the most knowledgeable this right belongs to him).

The Ahl-Sunnah scholars confirm that Umar (RA) has repeated these words 16 times. It means that Mowla Ali (AS) in 16 cases has helped Umar to get out of the spot.

Famous Ahl-Sunnah scholar Allama Manawi in his “Fayzul-Qadir” notes that similar incidents have taken place also in the time of Caliph Abu Bakr (RA). That is, when Hazrat Ali (AS) made judgment, Caliph Abu Bakr (RA) had said: “Should there was not Ali, Abu Bakr would perish.” (*Fayzul-Qadir*, v. 2, p. 274).

Ibn Asir in his *Usdul-Qaba* writes: “According to some Sahabahs, Ali (AS) has such exemplary and proud past that if his savabs (pieties) were distributed among the entire people all of them will benefit. And if to deal with the appeals of Umar and others to Mowla Ali (RA), it will take long. (*Usdul-Qaba*, v. 4, p. 23).

Imam Ali’s opponents as Caliph Uthman ibn Affan (RA), Muawiyya, Ayisha, Abdullah ibn Umar have, too, appealed

him when they were in difficulty. (*Usdul-Qaba*, 239; *Fayzul-Qadir*, v. 1, p. 274 ).

Ibn Abbas confirmed that if anybody quoted a hadith from Ali and on this basis made certain verdict we agree. Also according to Ibn Mas'ud, "among the people of Medina Ali (AS) is the best gazi" ("Aqzakum Ali").

Mowla Ali (AS) himself has stated about his knowledge and justice and called on the people to benefit from it. According to narrations, when Mowla Ali (AS) came to power he declared from the pulpit: **"O people, ask me before you miss me, because certainly I am acquainted with the passages of the sky more than the passages of the earth. If I were on the throne, I shall judge with Taurah for the Jews, with Gospel for the Christians, with Zabur for the people of Zabur, and with Quran for the Moslems. Each of these books will state that Ali judged on the basis of your orders.** (*Irshad*, v. 1, p. 29-30; *Amali*, p. 341).

To imagine Mowla Ali's justice and correctness during the gazavats, it is enough to watch his exactingness towards the gazi in his submission. In appointment of the wali he properly instructed each of them to be more attentive and just during gazavat affairs.

The following instructions in the form of a letter were written to Malik al-Ashtar by Imam Ali (a) who appointed him as the Governor of Egypt. The letter is a resume of the principles of administration and justice as dictated by Islam: **"...So far as dispensing of justice is concerned, you have to be very careful in selecting officers for the same. You must select people of excellent character and high caliber and with meritorious records. They must possess the following qualifications: Abundance of litigations and**

**complexity of cases should not make them lose their temper.**

**When they realize that they have committed a mistake in judgment they should not insist on it by trying to justify it. When truth is made clear to them or when the right path opens up before them, they should not consider it below their dignity to correct the mistake made or to undo the wrong done by them. They should not be corrupt, covetous or greedy. They should not be satisfied with ordinary enquiry or scrutiny of a case, but should scrupulously go through all the pros and cons, they must examine every aspect of the problem carefully, and whenever and wherever they find doubtful and ambiguous points, they must stop, go through further details, clear the points, and only then proceed with their decisions. They must attach the greatest importance to reasoning, arguments and proofs. They should not get tired of lengthy discussions and arguments. They must exhibit patience and perseverance in scanning the details, in testing the points presented as true, in sifting facts from fiction and when truth is revealed to them they must pass their judgments without fear, favor or prejudice.**

**They should not develop vanity and conceit when compliments and praises are showered upon them. They should not be misled by flattery and cajolery. But unfortunately they are few persons having such characteristics. After you have selected such men to act as your judges, make it a point to go through some of their judgments and to check their proceedings. Pay them handsomely so that their needs are fully satisfied and they are not required to beg or borrow or resort to**

**corruption. Give them such a prestige and position in your State that none of your courtiers or officers can overlord them or bring harm to them. Let judiciary be above every kind of executive pressure or influence, above fear or favor, intrigue or corruption...**" (Nahjul-Balagha, p. 777-778, Letter 53).

It is beyond opportunity to collect all gazavats of Mowla Ali (AS). Both the Shi'a and Sunnah sources are full of hundreds of samples of such letters about his gazavats (court actions). Scholars have even written voluminous books on this.

Majority of the authors have divided Imam's gazavats into periods, recording them as of the period of the Prophet (S), the period of Caliph Abu Bakr (RA), the period of Caliph Umar (RA), the period of Caliph Uthman (RA) and the period of his own caliphate.

Sheikh Mu'fid in *Al-Irshad* and Ibn Shahrashub in *Manaqib* used this method.

But the renowned scholar of the latest century, late Ayahtullah Sheikh Mohammad Tagi Shuhstari in his "Gazavats of Amir al-Muminin" has collected the gazavats in 54 chapters and on topic.

Gazavats of Hazrat Ali (AS) vary with their originality. These gazavats are important from different points of view. Being novelty in the science of Figh (Islamic law), they are source for fagihs (jurists) and mujtahids (scholar of Islamic law), who base on these fatwa during interpretation of Shariah and court actions.

## PROPHET (S) PROCLAIMS ALI (AS) AS HIS SUCCESSOR

A letter by the Prophet (S) of Islam states: “The most educated in the Sunnah and gazavat rules among the Ummah is Ali ibn Abu Talib.”

Earlier, the Ummah have heard from the Prophet (S) that when the Messenger of Allah acquainted with Zaid ibn Sabit and Ubeyy ibn Ka’b he stated about Ali (AS): “**The best to know the rules of gazavat among you is Ali.**” (*Kifayahtul-Talib, Najaf edition, p. 190*).

The next statement the Prophet (S) uttered was: “**I am the city of knowledge and Ali is its gate, so who desires knowledge should come through the gate**”. In another narration it is stated as “**I am the house of wisdom, and Ali is its gate...**”

Then, why should the caliphate administration and the Prophet’s supporters not ease their difficulties through Ali (AS)? They witnessed and heard that when the people of Yemen asked the Prophet (S): “**Send a person to explain the religion to us, to teach us the Islamic laws and to judge with the Book of Allah (Quran)**”, the Rasouallah said: “**O Ali, head to Yemen and teach the people the religion of Allah, let them be acquainted with the Islamic laws and judge among them on the Book of Allah. Then, he put his hand on the chest of Ali (AS) and said: Behold! Allah will guide you towards the truth and guard your tongue from wrong and fault.**”

Messenger of Allah (S) nominated Ali ibn Abu Talib as his successor by rule of nass (investiture) and nass wa-ta'yin (explicit investiture).

The Prophet's prayer was accepted by the Heavens, so that the Imam (AS) later stated: "Since that time, I hadn't any doubt in any case."

### **GAZAVATS OF ALI IN THE PERIOD OF THE PROPHET (S)**

Mowla Ali (AS) was the best gazi yet in the period of Prophet (S) and judged on truth. He was considered the best gazi in Yemen and Medina. Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) always praised his gazavats (court actions) and in this way introduced him as the best judge of the Islamic society.

Below are given some gazavats confirmed by the Prophet (S) in his period.

When Hazrat Ali (AS) was in Yemen he judged such an incident.

**"Four men were hunting a lion, which fell into the hole. The hunters surrounded the hole. Suddenly one of them was about falling into the hole and he seized by the second hunter's arm. The second grasped the third by his hand and the third grasped the fourth by his hand. So, they all fell into the hole. All of them were critically injured by the lion and soon they died. The relatives of hunters after brawling with each other complained to Imam Ali (AS). The Imam (AS) heard this and stated: "I will solve your dispute, if you will not satisfy with me, you may complain to the Prophet (S)." And when the relatives of the dead didn't satisfy with his judgment, they went to complain to Prophet (S) in Medina.**

**The Prophet (S) stated: “The gazavat of Ali is true.”** (*Vasailus-Shi’a*, v. 19, p. 175). The mentioned gazavat was recorded by both Sunni and Shi’a hadith-tellers.

There is another narration on the incident. But according to the Shi’a scholars, the previous hadith is not authentic, because it records names of unreliable persons. The second hadith is completely trustworthy. The important point in this gazavat is that Hazrat Ali (AS) has fairly divided the blood money of the fourth person among the relatives of the previous three guardians. Thus, one third of the blood money the guardian of first man should give to the relatives of the second hunter, the guardian of the second hunter should give two third of the blood money to the relatives of the third man, and the third man’s guardian should give full percentage. That is, he should add the two third he received from the previous to the one third and give a whole percentage to the guardian of the fourth hunter. In this case, share of the fourth hunter are divided among the previous three persons. (*Javahirul-Kalam*, v. 6).

Once Hazrat Prophet (S) was in the mosque surrounded with Moslems. Two men with heated argument came to him. The ox of one man has butted and killed the ox of another. The point was - should the first man pay for the killed ox or not? One of the Moslems promptly said that a stupid animal is not responsible for the damage.

The late Kulayn records that Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) entrusted Abu Bakr (RA) and Umar (RA) with solving the dispute. Both of them answered that “an animal has killed another, and there is no response for animal.”

The Prophet (S) entrusted Mowla Ali (AS) with solving the question. The Imam said: **“The damage should be paid**

**by the guilty, that is, should the owner of ox keep it safe it would not butt the second ox. In this case, the owner of ox is guilty and has to pay for the damage.”**

Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) raised his hands towards the heavens and prayed: **“Thanks to Allah that he appointed one of my Ahl Al-Bayt who judges as prophets.** (*Usuli-Kafi*, v. 7, p. 352; *Hadith 6, 7; Manaqibi ibn-Shahrashub*, v. 1, p. 488).

Of course, there are a lot of such striking gazavats of Mowla Ali (AS) during the Prophet’s lifetime. (*Biharul-Anwar*, v. 4, p. 219, 240).

### SAVING LIFE OF UNBORN CHILD

A hadith from Imam Sadiq (AS) narrates that Mowla Ali (AS) has stated: **“If a mother dies and has a baby in her womb, the baby should be saved by operating in mother’s womb.”** (*Usuli-Kafi*, v.37, p. 206).

This fatwa by Imam has opened a new direction in science of Fiqh. One of the sources of relevant judgments of Mujtahids is just this hadith.

### DEAD MAN’S BONE

They say, during the caliphate of Mowla Ali (AS) a man entrusts to his friend a package for safekeeping. After long times it becomes known that the man has died in trip. His wife and teenager come to the entrusted man to receive their package. The man rejects to return the package. Mother and the kid make vain efforts to prove that they are family of the dead man. Finally, they complain to Mowla Ali (AS). Mowla Ali (AS) asks the boy to bring a bone from his father’s grave.

The Imam (AS) invites the entrusted man to the mosque. Then, he shows the bone to several people around and asks to smell it. They smell the bone one after another and then Mowla Ali (AS) gives the bone to the child to smell. The boy's nose bleeds immediately. Hazrat states: "If he was the child of the dead man, his nose would not bleed like others." The people hesitated: "**It may be coincidence,**" they thought. Mowla Ali (AS) ordered to repeat the same act and the child smelled the bone. His nose again bled. The Imam (AS) stated: "**This is just a blood question.**"

Then, Mowla Ali (AS) called on the neighbors to testify that the woman was the boy's mother. Thus, the package was returned to the widow and kid of the late man.

**Note.** Interestingly, 14 centuries ago, when the medicine was not developed and when the modern medical lab devices cannot define the matter how could an ordinary man know this? Perhaps, it may not happen without divine power. It seems Mowla Ali (AS) gained this knowledge by divine contacts which once again testify the hadith: "**I am the city of knowledge and Ali is its gate.**"

### **WHO IS BABY'S MOTHER?**

It happened in the period of Umar ibn al-Khattab (RA), the second Caliph. Shureyh was the gazi in Kufah. Once a man came up to him with a case and asked to help. It appeared two babies, a girl and a boy, were born on a single dark night to two wives of the same man. The father of the babies had passed away and both wives claimed to be the mother of the son. Shureyh couldn't solve the dispute, so the case was brought before Umar ibn al-Khattab (RA). The

Caliph asks his Sahabahs for help and they advised to appeal to Mowla Ali (AS).

Mowla Ali (AS) was called for and the case detailed to him.

Thus, the Imam (AS) takes a handful of soil from the ground and states: **“It is as easy as to take a handful soil from the ground.”** Then, he called for two small vessels to be brought and had them weighed and then instructed that equal amount of milk from each mother be drawn into a vessel.

When they were weighed again, it was found that one was heavier than the other. Mowla Ali (AS) declared that the mother with the heavier milk was the mother of the boy and the lighter milk was that of the girl's mother.

Umar ibn al-Khattab asked how he comes to this conclusion. Mowla Ali (AS) replied that Allah has prescribed that, **“For a male is the share of two females.”** (*Ghazali, p. 179-181*).

Many scholars, as well as Ibn Shahrashub and the famous scholar of Fiqh, late Sheikh Naraqı in his “Khazani” have asserted the incident, noting that the doctors have used this method to identify the future fetus.

## QUESTION OF FORTY WOMEN

Forty women came to Caliph Umar (RA) to ask about the sense of lust. The Caliph (RA) said: **“Male lust is one share, and female lust is nine shares. (That is, women’s lust is nine times stronger than that of the male).**

The women asked: **“If so, why are the men allowed to have both permanent marriage and temporary marriage (nikah mut’ah (sigheh) and also they are allowed to have**

**sexual relations with their slave-girls, while the women may marry only once? (That is, why the woman may not have simultaneously sexual relations with several men, as she needs even much to satisfy her sexual crave).**

The Caliph couldn't answer the women and called for Mowla Ali (AS). Imam Ali (AS) ordered to bring a pot. He ordered each woman to pour out a mug of water into the pot. Then he stated: **“Now, let each take back her water from the pot.”**

The women said: **“But how? It is impossible as the waters have mixed with each other.”**

Mowla Ali (AS) stated: **“If the women were also allowed to simultaneously have sexual relations with several men, it would be impossible to identify to whom the new-born children belong (as the men's sperm would mix with each other like the waters in pot).** (*Ghazali, p. 200*).

### **MADMAN CANNOT BE PUNISHED**

In the days of Caliph Umar (RA) a mentally retarded woman was arrested for adultery. After consultation with his people the Caliph ordered to punish her as adulteress.

Getting aware of this, Mowla Ali (AS) asked on the details.

He came to the Caliph and said: **“Don't you know that three kinds of people cannot be punished: one who is madman (madwoman), a sleep-walker (lunatic) who committed crime and the under-age?”**

The Caliph ordered for immediate release of the woman. (*Kutubs-Sitte, p. 1544; Sunai-Abu Davud, hadith 4399 and 4402*).

Sheikh Muf'id narrates another version of this incident. He writes: **“After the judgment of Ali (AS) Caliph Umar (RA) has stated: “Let Allah put his affairs in order. Otherwise, I would sin against a woman for punishment.”** (*Al-Irshad*, v. 1, p. 194).

Bukhari in his *Sahih*, without description of the incident, has narrated utterance of Mowla Ali (AS). (*Kutubs-Sitte*, p. 568); *Sahih-Bukhari, Kitabul-Muharibun, Bab 22*).

### **THE CHILD WHO DOES NOT RESEMBLE HIS PARENTS**

In the period of Umar ibn al-Khattab (RA) a man took his wife to the Caliph and complained: **“I and my wife are swarthy, and my wife has begotten a white child.”**

Caliph Umar (RA) asked the courtiers: **“What is your opinion?”**

They replied: **“The woman should be punished by throwing stones at her. As she and her husband are swarthy and the child is white. (That is, it seems father of the child is white man and the woman had committed adultery with him)”**.

The Caliph ordered to punish the woman.

The Amir-al-Muminin heard about the story and judgment of the Caliph.

He asked the man: **“Tell me the truth, had you sexual relation with your wife in her menstruation period?”**

**“Yes, on that night she said that she was menstruating, and I thought the cold weather was only a pretext and I took her.”**

The Imam asked the woman: **“Do you confirm it?”**

The woman confirmed.

Then, Mowla Ali (AS) gave scientific explanation of the case and the Caliph abolished his punishment order. The Amir-al-Muminin said to the man: **“Go home and know that the child is yours. The reason is that the menstrual blood has mixed with sperm in embryo. The child will grow up swarthy.”**

Indeed, as the Imam stated, in his full age the child became swarthy. (*Usuli-Kafi*, v. 5, p. 566).

**Note.** Mowla Ali (AS) during his gazavats (judgments) has demonstrated the ability of complicated math calculations and astonished the people. His knowledge and exact analytical rules in relatively short time cannot but surprise the people. Interestingly, the matters confused at the first sight, become simple and obvious in his explanation. Ordinary man supposedly may become entangled, but the Amir-al-Muminin (AS) takes into account every small point and makes true decision. Below we shall present some of his miraculous judgments.

### **DIYA (RESTITUTION) FOR INJURED TONGUE**

A man had injured the tongue of another, punching in the face. And because of the injured tongue the latter couldn't pronounce some sounds. To solve their quarrel they came to the Caliph, who found it difficult.

Mowla Ali (AS) advised to ask how many sounds the victim couldn't pronounce and then find the ratio in comparison with all sounds (28). Restitution payment (diya in Arabic) stipulated for an injured tongue should be equal to the ratio and paid to the victim. (Ghazali, p. 207).

## **DIYA (RESTITUTION) FOR EYE INJURY**

A man damaged the eye of another. As a result, though without any injury and spot, it weakened eyesight of the victim. Amir-al-Muminin Ali (AS) ordered to cover eyes of the victim with a piece of cloth. A man with an egg in his hand stood a little distant. Then, the victim was asked whether he sees the egg. He answered that he sees. The man with an egg in his hand moved away as far as the victim couldn't see the egg. The distant was measured. Then, they covered the damaged eye of the victim and examined his healthy eye. They measured the distance where he didn't see the egg. Hazrat Ali (AS) calculated the correlation of the two distances and stated that the diya (restitution) for eye injury should be equal to this correlation. (Usuli-Kafi, v. 7, p. 323).

## **FIVE MURDERERS OF A DEAD MAN**

The say, in the days of Caliph Imam Ali (AS) six people were swimming in the Euphrates River. They were joking and playing in the waves. One of them drowned. Two of the people witnessed that the man was drowned by other three, while the three insisted that the two have drowned the man.

They came to Mowla Ali (AS) to solve the dispute. The Imam divided the diya (restitution, blood money) of the dead to five equal parts. And ordered the two paid  $\frac{3}{5}$  of the amount, and the three paid  $\frac{2}{5}$ . (That is, each of the two had to pay  $\frac{3}{10}$  of the amount, and each of the three  $\frac{2}{15}$ ). (Usul-Kafi, v. 7, p. 284; Al-Irshad, v. 1, p. 213).

Sheikh Muf'id in this regard writes: **“There is no truer way than that of Mowla Ali’s. We tried to learn the secret of this gazavat (judgment). And we proposed that the**

reason of such judgment was: “Imam Ali (AS) at first accepted testimony of three men, that is, he stated that the murderers were three men. Thus, three men were freed of restitution. Instead, the two men had to pay the diya (restitution). That is, each of the two men had to pay half of the amount. Then, Hazrat Ali (AS) accepted testimony of the two men and freed them from restitution. Thus, each of the three men had to pay one third ( $1/3$ ) part of the blood money (diya). So, amount of the restitution for each of the five men was as: for the first group (two): the first man pays  $\frac{1}{2}$  parts, the second man pays  $\frac{1}{2}$  parts; for the second group: the third man –  $1/3$  parts, the fourth man –  $1/3$  parts, and the fifth man –  $1/3$  parts.

Apparently, if to sum up these figures we shall get twofold of the restitution. In other case, both of the groups had to pay the restitution. And it meant that for one dead man they had to pay twice more.

Hazrat Ali (AS), therefore, divided one-man restitution to five equal parts and subtracted  $1/5$  part from each part. So, the restitution for each is as below:

- A. For the first group: First man -  $1/2 - 1/5 = 3/10$  part  
Second man -  $1/2 - 1/5 = 3/10$  part
- B. Second group: the third man -  $1/3 - 1/5 = 2/15$  part  
the fourth man -  $1/3 - 1/5 = 2/15$  part  
the fifth man -  $1/3 - 1/5 = 2/15$  part.

Restitution for the first and second man totaled  $2 \times 3/10 = 3.5$  part. If to equally divide the restitution for the dead man among five men, the first and second man together had to pay  $2/5$  part of the diya (restitution).

**After this division the third, fourth and fifth men have together to pay  $3 \times \frac{2}{15} = \frac{2}{5}$  parts. So, as a result of Imam Ali's judgment, two of the five paid the share of three men and the three paid the share of two men.**

**Of course, this commentary is ours and we cannot judge about its rightness as it is beyond our knowledge."**

### **JOINT DINNER**

Two men were on a trip. They sat to have dinner jointly. One of them had 3 loaves of bread and the other - 5 loaves. They invited a passerby to have dinner with them.

The three men ate all the loaves. Then the guest put 8 dirham on the cloth and thanked and parted with them.

The men on trip started to share 8 dirham between them. The men who had three loaves offered to share the money equally. The second tripper didn't agree demanding to share the money appropriately, that is, on number of the loaves for each.

So, a heated argument ensued between the trippers. They came to Mowla Ali (AS) to solve their dispute. The Imam said: **"You should not argue over one dirham and come to consensus."**

The man who had three loaves protested.

Mowla Ali stated: **"If you don't agree and don't come to a consensus, you should know that your share is less than you want. Of 8 dirham, only one is yours."**

The men surprised: **"But, how can it happen?"**

Mowla Ali (AS): **"Didn't each of you eat equal quantity of bread?"**

**"Yes, we all three ate the same quantity of bread,"** they answered.

The Imam said: **“Each of you has eaten 2 whole and 2/3 loaves. After the man who had three loaves, ate, 1/3 of the bread remained. The man with five loaves had 2 whole and 1/3 loaves more. Therefore, the man with 3 loaves receives 1 dirham, the man with 5 loaves – 7 dirham.”** (*Usuli-Kafi*, v. 7, p. 427; *Al-Irshad*, v. 1, p. 211).

Simple math calculations prove the rightness of this solution.

### FAIR DIVISION

A person was about to die, and before dying he wrote his will which went as follows: “I have 17 Camels, and I have three sons. Divide my Camels in such a way that my eldest son gets half of them, the second one gets 1/3rd of the total and my youngest son gets 1/9th of the total number of Camels.”

After his death when the relatives read his will they got extremely perplexed and said to each other that how can we divide 17 camels like this. So after a long hard thought they decided that there was only one man in Arabia who could help them: “Imam Ali (AS).”

So they all came to the door of Imam Ali (AS) and put forward their problem. Imam Ali (AS) said, “Ok, I will divide the camels as per the man’s will.”

Imam Ali (AS) said, “I will lend one of my camels to the total which makes it 18 ( $17+1=18$ ), now lets divide as per his will.”

The eldest son gets  $1/2$  of  $18 = 9$

The second one gets  $1/3$  of  $18 = 6$

The youngest gets  $1/9$  of  $18 = 2$

Now the total number of camels =  $17 (9+6+2=17)$

Then Imam Ali (AS) said, “Now I will take my Camel back.”

### **GOOSE FEATHER**

One day a man came to Mowla Ali (AS) and complained about Shureyh Gazi, stating that last night his thirty geese had been stolen. “I complained to the Gazi and despite help, he wanted me to bring a witness. May the thief have a witness?” the man said.

The Imam (AS) asked him to come to the midday pray to the mosque and there he wound the thief. The man came to the mosque and thoughtfully stood aside to wait. “How can the Imam find the thief?” he thought.

Hazrat Ali (AS) was on the pulpit. He stated: “This night in a district thirty geese have been stolen. The thief is currently in the mosque. It seems he is careless and unaware that he has a goose feather on his cap.” The thief quickly extended his hand to his cap to take the feather... And all recognized him. Imam Ali (AS) called him and asked to return the geese to his owner.

### **MASTER AND SLAVE**

Master and slave resembled each other very much. The people often mixed them up. They recognized the slave in his clothes only. One day when they were swimming in river the slave came out first and put on his master’s clothes. The master put slave’s clothes under duress. As long as they argued, the slave insisted that he is the “master”. The true master complained to Shureyh Gazi, but no use.

It was about twilight. The master worried that this impudent slave would claim for his property, his family. Detailed on the event, Salman Farsi takes him to Mowla Ali (AS). The Imam (AS) admonished the slave much, but in vain. The slave insisted that he was the master. In this case, the Imam orders to punch two holes on the wall and asks the two to pull their heads out of the holes. He orders his servant, Gambar, to stand between them and when he would command to cut off the head of slave. The Imam (AS) tries to persuade the slave to change his mind. But he obstinately continues his claim. The Imam (AS) orders to cut the head of slave off. The slave quickly pulls his head out of the hole and everybody sees who is who.

### **SATAN’S EVIL SUGGESTION**

Mowla Ali (AS) was very tolerable and patient. To be patient for him was to worship. One day he was repairing pack-saddle of camel. He needed something to bring from the house. Hazrat Ali (AS) hailed his servant Huzaifa, who was lying down behind the wall. No answer. The servant didn’t want to behave impolitely. He simply wanted to make him nervous. Mowla re-hailed him. No answer. Then, he stood up and went towards the servant. Seeing Mowla Ali (AS), the servant timidly said: “O Mowla, I wanted you to get nervous...” and stated that he wanted to test his tolerance and patience. Hazrat Ali (AS) with a smile uttered: “I shall make nervous the Satan that instilled this thought in you.”

Then, the Imam ((AS) gave to Huzaifa some money, stating: “In the name of Allah, you are free.” Huzaifa shed tears and asked not to liberate him and he would serve him lifelong...

## **THE WOMAN, HER BROTHERS AND HER SON**

A young fellow came to Caliph Umar (RA) and complained about his mother: **“Judge between Allah, me and my mother.”**

The Caliph asked what the matter was.

The young fellow complained that his mother says that she is not his mother, though “I have been nine months in her womb and sucked milk from her breasts for two years.”

The Caliph ordered to bring the woman.

The woman took her four brothers and forty witnesses to the court. She swore that she didn’t know the young fellow. **“I swear on Allah and His Messenger (S) he wants to disgrace me among my tribe. I am from the tribe of Gurayish. I am not married and I am virgin. In this case, how can he be my son?”**

The witnesses also testified for her.

The Caliph ordered to jail the young fellow and verify all the witnesses.

When the young fellow was taken to the jail, Mowla Ali (AS) saw them and the poor fellow hailed the Imam and asked for help.

Hazrat Ali (AS) asked the Caliph to permit him to solve the question.

The Caliph said: **“Why not? The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) has stated that you are the “most knowledgeable among us.”**

The witnesses again testified for the woman.

Hazrat Ali (AS) stated: “I judge according to Allah judgment, which the Rasouallah (S) has taught to me.”

Then, he asked the woman and her brothers-witnesses whether they authorize him. They authorized him.

Hazrat Ali (AS) stated: **“In the Name of Allah, Most Gracious, Most Merciful, I testify before the community that I married off this woman to this young fellow.”** Then, he ordered the fellow to take the woman with him as his wife.

The woman protested and screamed out: **“O cousin of the Prophet, do you marry off me to my son? I swear by Allah, this young fellow is my son. My brothers married off me to a man. This fellow is from him. My brothers demanded me to deny my son. O obeyed them. Nevertheless, I confirm that he is my son. My lovely kid... In this way, the woman and his son leave the people...”**

The Caliph said: **“I would perish without Ali (AS)...”**

## **20 QUESTIONS OF THE PADISHAH OF RUM**

A narration from Ibn Musayyab states that Caliph Umar Ibn Khattab (RA) said: **“I call out to Allah when Abul-Hassan cannot solve a question.”**

The Caliph had a reason to tell this. One day, the Padishah of Rum (Caesar of Rome) writes a letter to the Caliph and asks several questions. Nobody around the Caliph could answer the questions.

Then, the Caliph invited Mowla Ali (AS) to answer the questions given below:

What is it that Allah has not created?

What is it that Allah does not know?

What is it that is not beside Allah?

What is it that is a whole mouth?

What is it that is a whole foot?

What is it that is a whole eye?

What is it that is a whole wing?

Who has no family and relatives?

What are the four alive that have never been in the womb?

What is it that breathes and has no spirit?

What does the bell say?

What is it that moves once?

What tree has no end? Is there anything similar with it?

Where did the sunbeam fall only once?

What tree grows without water?

The people of Paradise eat and drink without secretion. Is there anything similar with it?

There are various meals in Paradise bowls and they don't mix up. Is there anything similar with it?

The apples in Paradise don't diminish though their abundance quit them.

Two men have one servant. Who will own her in the Hereafter?

What are the twin keys to Paradise?

The Amir-al-Muminin read the letter and answered the questions in this way:

**“Bismillahir Rahmanir Rahim,**

**O the Padishah of Rum! I read your letter and by the power, abundance and assistance of Allah and His prophets, in particular, Muhammad (PEACE BE UPON HIM AND HIS PROGENY), here are the answers:**

**“Allah has not created the Quran, as it is utterance of Allah and a godsend book.**

**Allah doesn't admit what you, the Christians, say: “Allah has partner, son or associate.” Allah has not**

**adopted a son and there is no other God except Allah. He is neither begotten nor begets.**

**There is no oppression beside Allah. Allah will not oppress His creatures.**

**Fire is a whole mouth. It eats all where it falls.**

**Water is entirely foot.**

**Sun is wholly an eye.**

**Wind is utterly a wing.**

**Adam is a man without family.**

**Four alive that have never been in the womb are the stick of Moses (AS), ram of Abraham (AS), Adam (AS) and Eve.**

**It is the dawn that has no spirit, and breathes. Allah-Taala states:**

*“I swear by the Dawn as it breathes away the darkness.”* (Surah At-Takwîr, Ayah 18).

**The bell says: “Tick-tock, tick-tock, truth, gently, careful, justice... the world excited and deceived us... the passing days make us listless... the dead warned us that we would abandon this world, then, why do we abide here?..**

**It is the Mount Sinai that moved once... It was at a several-day distance from Masjidul-Aqsa (Temple of David). The Bani Israel revolted against the order of Moses (AS). And Allah tore off a part of the Mount and made two wings for it that made shadow over the head of Bani Israel. Allah-Taala states:**

*“When We raised the Mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said): ‘Hold firmly to what We have given you, and bring (ever) to remembrance what is therein;*

***perchance ye may fear Allah.*" (Surah Al-Araf Ayah 171). And after repentance the Mount returned back.**

**It is Tuba, a tree of Paradise, of gigantic proportions, whose branches stretch out... The time it takes to transverse is one hundred years.... A great tree with large branches in the heavens... Similar with it is the Sun, beams of which are everywhere...**

**It is the sea where the Sun fell only once and where the Bani Israel crossed and Pharaoh and his relatives drowned. At first, Allah-Taala made a sea for Moses (AS) and then the sea dried up, after which the sea re-appeared...**

**The tree growing without water is the Tree of Prophet Yunus (Jonah) (AS) (a pumpkin tree around the riverbank, which was a miracle). To this end, Allah-Taala states:**

**"And We caused to grow, over him, a spreading plant of the gourd kind." (Surah As-Saffat Ayah 146).**

**The people of Paradise eat and drink, but without secretion. Similar with it is the baby in the womb who is fed but without secretion.**

**There are various meals in Paradise bowls and they don't mix up. Similar to that is an egg the white and yellow in which don't mix up.**

**The apples in Paradise don't diminish though their abundance quit them. Similar to that is that the worm quits the apple and the apple doesn't diminish.**

**Two men have one servant – that is a date-tree, which is both mine and yours. I am a believer and you are infidel. It will certainly be mine in the Hereafter, as it is in the Paradise and you will not enter the Paradise.**

**The keys of the Paradise are 'La ilaha II Allah" and "Mohammed dur rasool Allah."**

### **IJTIHAD ON COMPLICITY IN CRIME**

A woman from Sanaa (Yemen) in association with her lover had killed her son. Yala ibn Umayya was then the governor (Wali) of Sanaa. The Wali wrote a letter to the Caliph Umar (RA), who on receipt of the letter gathered his Sahabahs for consultation. Hazrat Ali (AS) was among the Sahabahs. Umar (RA) considered wrong to kill two persons instead of the killed one. Hazrat Ali (AS) had another opinion. He asked Umar (RA): "Tell me, please, is any of the group guilty for stealing a camel or not? They have stolen a camel, killed for meat and each had his share. Will you punish each of them as each of them had his share?"

Umar (RA) said he would. Then, Hazrat Ali (AS) said that the incident was a similar one. Umar (RA) at least agreed and wrote to Yala ibn Umayya such a letter: "Kill both of them. If the entire people of Sanaa had participated in this crime I would kill all of them."

Obviously, in this crime, the woman at first instigated her lover, and then participated in the crime. Some sources confirm that the woman has told her lover to kill this child "or he will disgrace them." The lover at first rejected the idea of murder and then accepted. Then, the corpse was thrown into a well. Wali Yala ibn Umar (RA) hesitated as they based on the Ayah to ensure equality in revenge, that is, to kill one instead of one. The Ayah states:

**"O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for**

**the slave, the woman for the woman... (Surah Al-Bagarah Ayah 178).**

Another Ayah states:

**“We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth..” (Surah Al-Maida Ayah 45).**

And Hazrat Ali (AS) has very well analyzed the incident. The mentioned Ayahs don't reject murder of several for one. In the pre-Islamic period, the Arabs wanted to murder several for one from their tribe. If the slain was a slave, a free man had to be killed instead of him, if the murdered was a woman, instead of him a man had to be killed. In this case and the innocent people had to suffer. The Noble Quran states:

**“Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand Qisás or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law). (Surah Al-Isra Ayah 33).**

Thus, Hazrat Ali (AS) takes into account the environment the Ayahs were revealed, the general goals of the Islamic law and all the related Ayahs and therefore arrives in right conclusion, which, by the way, coincides with the present “accomplice law” theory.

Later on, the Islamic jurists have based on the ijtehad (Islamic law) of Hazrat Ali (AS) and accepted admissibility of the “accomplice law” and written tens of books on this topic.

## SIX-MONTH-OLD PREMATURE BIRTH

A newly married woman gives birth to a six month old premature baby. The furious and doubtful husband brings an action against her. Caliph Umar (RA) (a narration states that it was Uthman) decided it was adultery of the woman and sentenced her to stone-throwing (kind of punishment). Hazrat li (AS) says: "Behold, listen to me attentively. I will judge on the Book of Allah. And my judgment will be right. The Almighty states in the Quran:

**"We have enjoined on man kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months... (Surah Al-Ahgaf Ayah 15).**

Another Ayah states:

**"The mothers shall give suck to their offspring for two whole years, for him (the father) who desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the foster mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do. (Surah Al-Bagarah Ayah 233).**

If to subtract the two-year weaning period (24 months) from thirty, the answer is six months (pregnancy period).

After these bright details Umar (RA) cheers Hazrat Ali (AS) and changes his judgment.

Thus, Caliph Umar (RA) released the woman and accepted this judgment as a special decision for women (*Al-Irshad*, v. 1, p. 197).

The Holy Quran confirms that the women's' pregnancy period may be six months. So, evidently, the six-month-old premature birth is natural.

Sheikh Mufid in his "Al-Irshad" writes that after this incident the Sahabahs in similar cases applied Mowla Ali's judgment. As is reported by the mentioned Sheikh Mufid, this fatwa was observed up to his period (*Al-Irshad*, v. 1. p. 197).

Any question to study in the frame of Quran and Sunnah should be regarded in detail. All the related narrations and Ayahs, the period they were revealed should be attentively considered. Otherwise, the Ayahs and texts will have no connection with the realities. Perfunctory look have caused another problems in the historical processes and at present. Mowla Ali (AS) has, therefore, rightly treated the above mentioned incident.

There is another important aspect. The hadith by Hazrat Prophet (S), "**Don't carry out the sentence you are doubtful**", considers the suspicion in favor of the defendant. This principle is accepted by the modern law, too. In the above-mentioned case, as it seems, such punishment (stone throwing) couldn't be apply.

Another nuance to be considered is that if the husband insists on his claim, he has to produce four witnesses. Otherwise, the stone throwing punishment cannot be imposed and after mutual curse (it is a question of Figh-

Islamic jurisprudence) the court passes a sentence on dissolution of marriage.

The genius of Mowla Ali (AS) is obvious in numerous questions of Figh.

### **THE LOST ARMOR**

It happened in the period of Hazrat Ali's caliphate. Once Hazrat Ali (AS) loses his armor and after some days he sees it in the hand of a Jew. Hazrat Ali (AS) says that the armor is his and asks to give it back. The Jew says: "This is my armor and as you see it is in my hand." They complain to Gazi Shureyh. The Gazi says to Hazrat Ali (AS): "By Allah, I know that this armor is yours. But you must produce two witnesses." Hazrat Ali calls his servant and his son, Hassan, to witness. They both witness for him. Gazi Shureyh states: "Yes, I accept the testimony of your servant. But I cannot accept your son's testimony for you." Hazrat Ali (AS) considered that his son could witness for him. Nevertheless, he follows the judge and accepts his judgment. And thus, Hazrat Ali (AS) couldn't support his claim and the Gazi gave the armor to the Jew. The Jew, too surprised, thinks: "What a strong faith is the Islam! The head of state, Caliph, as a claimant goes with me to the judge, appointed by him, and the judge passes a decision against him and he obeys the judge and accepts his decision." And just at this moment the Jew's conscience troubles him. Saying "O Ali, you are right, this armor is yours", the Jew adopts the Islam. Hazrat Ali (AS) presents the armor to him and in addition donates him 900 dirhams. The Jew serves Hazrat Ali (AS) until he was killed at the Saffeyn battle.

Analyzing the mentioned incident, we see that Mowla Ali (AS) was so strongly devoted to the Holy Quran and the Prophet (PEACE BE UPON HIM AND HIS PROGENY) that though in power, he stands ready to sacrifice everything in the name of Islamic state. He tried to establish justice and trust in society, and that the rights and positions were defined on the law and principles, but not according to the wish and will of separate persons. Equality of all before the law, independence of courts to solve the discords, respect for court decisions, according to him, were the foundations of legal state building.

### **SAFEGUARDING PROPERTY**

To the questions on the lost and found property (goods) Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) has answered in detail. As is known, the Prophet (S) has stated on how to act in regard with the found camel: **“...What's it to you? The camel has its water-skin and sandals beside it. It will survive until the owner finds him.”**

In the time of Hazrat Prophet (S), Abu Bakr (RA) and Umar (RA), this question has been solved in this way. The camels, vigorous, sturdy and able to survive, were left freely until the owners found them. Nobody had to touch them. This rule was imposed also to cattle, as they, too, were, sturdy. They say, even in the period of Umar (RA), the camels bred everywhere as they suited to the climate and could travel far distances. But Caliph Uthman (RA) ordered to gather the lost camels and announce about them. Hazrat Ali (AS) agreed with this rule and in addition decided to

gather them as beytulmal (state public treasury called the *Beytulmal*) until their owners were found.

The lawyers resemble the lafz and maqsad (utterance and goal) to human body and spirit. The main is to preserve both elements. Hazrat Ali (AS), too, uses the same method and arrives in right conclusion.

As mentioned above, the main goal of Hazrat Prophet (S) was that the owners found their property. At that time, it was possible only by leaving the camels freely. And later, when the moral became degraded and the truth and justice weakened and some people began to eat haram (legally forbidden by Islam), to leave freely the camels and cattle meant to perish them. Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) didn't mean it. Therefore, preservation of camels and return to their owners later mostly conformed to the principle of "safeguarding property". It once again shows how deeply Mowla Ali (AS) knew the questions of Figh (Islamic jurisprudence) and could apply appropriately.

## **THE ADULTEROUS WOMAN**

In the time of Caliph Umar (AS) an adulterous woman was sentenced to death by stoning as punishment. Having heard about the punishment Mowla Ali (AS) protests the judgment: "We have to learn the reason of adultery, may be the woman was forced to this." After investigation, it was clarified that the woman was indeed forced to adultery. The woman dying of thirst asked a man for water and the man offered her water instead of having sex with her. So the woman agreed under constraint, otherwise she would depart

this life. Then, Mowla Ali (AS) read the relevant Ayah on the case of constraint. So, the woman was saved.

Should one break the law or moral under constraint, this should not be estimated as a common case and it would not conform to the principle of justice. The Fagihis have therefore, based on the text of Ayahs which states that the constraint makes the haram things halal). But the haram is allowed only in constraint cases, and not more. In such case, it would not be just to punish the woman for adultery she was forced. As it seems, knowledge and farsightedness of Mowla Ali (AS) let justice to triumph.

### **THREE-DIRHAM SHIRT**

In the time of his caliphate Imam Ali (AS) and his servant Ganbar went to bazaar. He bought two shirts and paid three dirham for one and two dirham for another. “The three-dirham shirt is yours,” the Imam said. The servant said: “O my Mowla, better you took the expensive shirt.” The Imam stated: “You are young. As all the youth you have to wear nice and suitable. If I shall wear better than you, I shall be ashamed before Allah. In addition, I am the buyer and giver. The gift should be the better one. And in regard with the subordinates, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) has stated: **“Feed them what you eat and dress them what you put on.”**

### **SATISFACTORY REPLY TO JEWISH SCHOLAR**

A narration from Salman Farsi states: “After death of the Prophet (S) a group of Masihi (Messiah, those with a religious faith in Jesus – Christians) along with a bishop

came to Medina. They asked the Caliph numerous questions. "I am too busy," the Caliph said and sent them to Mowla Ali (AS). They asked the Imam:

"Where is Allah?"

The Imam set fire and asked:

"Where is the face of this fire?"

A Masihi scholar said:

"It has faces in all sides."

The Imam said:

"It has no sense to speak of whereabouts of the Creator that has no alike. To Allah *belong the East* and the *West*: whithersoever ye *turn*. ...God's presence is *everywhere you* look, everything *you* touch is that Beloved. For Allah is all-Pervading, all-Knowing."

The Imam (AS) didn't help the Caliph only in faith questions, but sometimes he helped with exegesis of sacred texts of Quran.

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The courtiers brought a drunken man to Caliph to define his punishment. The man claimed that he was unaware concerning wine being haram and that his community didn't know that the wine was forbidden. The Caliph was confused. He immediately sent a man to Mowla Ali (AS) and asked to settle the matter.

The Imam stated: "In this case, let two reliable men take him to the party of **Muhajirun and Ansar and ask them whether they have explained the relevant Ayah on forbidden wine to the man. Should they confirm that they have explained, then, punish him in divine order. If they have not explained, then let the man repent that he will not have wine further, and then set him free.**"

The Caliph did as Mowla Ali (AS) said and finally, the man was set free.

Though in the period of caliphs the Imam (AS) didn't accept any responsibility and silenced for long years, he never avoided from safeguarding and defending the Islam.

Once Jalut (*Goliath*), leader of the Jews, asked Abu-Bakr (RA) about Quran's view related to the following questions:

**What is the origin of life and beings?**

**What kind of lifeless thing speaks?**

**What does persistently increase and decrease?**

Mowla Ali (AS) answered these questions as below:

**"According to the Quran, the origin of life is water. The Holy Quran states: "Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?" (Surah Al-Anbiya Ayah 30).**

From the lifeless, the earth and speaking are the heavens who obeyed the order of Allah.

**"Then He rose over towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly." (Surah Fussilat Ayah 11).**

And the persistently increasing and decreasing are the night and the day. The Quran states:

**"See you not (O Muhammad (ﷺ)) that Allāh merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term**

**appointed; and that Allâh is All Aware of what you do.**  
(*Surah Luqman Ayah 29*).

As it seems, the Imam bases on the Ayaha of Quran to prove his answers, what strengthened his thoughts (*Biharul-Anwar, v. ' 40, p. 224*).

### THE EXPOSED MEN

It happened in the time of Umar ibn Khattab (RA). Two men came to a woman and entrusted a deposit her for safekeeping and asked her to return it only both of them will ask for it. After a few days, one of the men came to woman and asked for the deposit. The woman at first didn't want to give the deposit, but as the man insists she returns the deposit. After some times, the second man appears with the same claim. The woman tells the happening and a dispute erupts between them. Both of them come to Caliph Umar (RA), who says:

“You were guarantor for the deposit.”

As Imam Ali (AS) was present at the allegation, the woman asked the Caliph for gazavat of Ali. Caliph Umar (RA) agreed.

Imam Ali asked the man: “Didn't you and your friend entrust the deposit to the woman and ask to give none of them separately? The deposit is beside me. Go and bring your friend and get it.”

Mowla Ali (AS) didn't consider the woman as a guarantor for the deposit and unmasked the men's swindle to demand the deposit separately, and the woman had to pay each of them.

## A SLY WOMAN

A sly woman loved a young fellow from Ansar, but she couldn't attract him. So she thought to revenge him. She broke an egg and spread the egg white on her genitals, claiming that the young fellow raped her.

**“O Caliph, that young fellow disgraced me”**, she said.

Caliph Umar (RA) decided to punish the young fellow, who resolutely rejected the false claim. **“I have never committed adultery,”** he swore and asked the Caliph to show mercy and be fair. By accident, Imam Ali (AS) was present there. The Caliph asked what his opinion was.

Imam Ali (AS) stared at the white (semen-like) fluid and understood what the matter was. So, he stated:

**“Pour boiling water over the fluid.”** They did and the egg white firmed immediately (that is, boiled). The Imam took a little piece of the firmed egg white and put into his mouth. As he tasted the egg, he reproached the woman for false claim. The sly woman, finally, acknowledged her sin. Thus, and the young fellow from Ansar was saved.

## IMAM ALI (AS) UNMASKS THE SINNER

Several women come to Caliph Umar (RA) and witness of adultery of sinless and honest lass.

The lass had lost her parents in her childhood. A man who often traveled patronized her. In her mature age the man's wife thinks that her husband may marry the lass as she is very beautiful. So she invites some neighboring women to her house and then they tie up the girl's arms and legs. The woman fingers the girl's genitalia and ruptures the hymen.

When the man returns from travel, his wife says: **“This baby girl is engaged in adultery...”** And the neighbor women, too, witness of her adultery.

The man informs the Caliph about the happening. The Caliph orders to appeal to Imam Ali (AS).

They all go to Imam Ali (AS) and ask for gazavat. The Imam asks the woman:

**“Have you witness to support you?”**

**“Some of my neighbors are witnesses,”** the woman says.

Hazrat Ali (AS) unsheathes his sword and orders to keep each witness woman separately. Then he interrogates the man’s wife, who doesn’t refrain from claiming as earlier. He calls a witness woman to interrogate:

**“Do you know me? I am Ali ibn Abu Talib. And this is my sword that you see. The man’s wife acknowledged the truth. And I gave him a quarter. If you will not tell the truth I shall cut your head!”**

The woman shudders and tells:

**“O Caliph, give me a quarter and I shall tell the truth.”**

Imam Ali (AS): **“Well, tell me.”**

The woman: **“By Allah, the man’s wife was afraid that her husband may marry this girl as she is very beautiful. She therefore invited us to her house and made her drunk. We tied up her arms and she fingered and ruptured her hymen.”**

Imam Ali (AS) stated: **“Allahu Akbar (Allah is the Greatest). I am the first person to reveal the truth by splitting the witnesses after the Prophet Danial (S)!**

Then, he imposed the relevant punishment against the false witnesses who claimed for adultery of the sinless lass.

And he forced the woman to pay 400 dirham as diya for virginity of the girl. The Imam ordered the man to divorce his wife and marry the girl.

Caliph Umar (RA) said:

**“O Abul Hassan, narrate the incident happened with Hazrat Danial (S).”**

Imam Ali narrated: “Danial was an orphan child. An old woman from Bani Israel took care of him. At that time the Shah had two special gazi and they had a friend who often visited the Shah. This “friend” had a beautiful wife. One day the Shah seeks an honest man to entrust something. The Shah consulted together with the gazi.

Both gazi recommend their friend and invite him to the palace of Shah, who entrusts the man his deal. The man entrusts his wife to the gazi. And while he was traveling both gazi often visit his house and fell in love with his wife. But the woman seriously rejects them. Finally, the woman was told:

**“If you reject us, we shall disgrace you beside the Shah. And let him punish you by stoning.”**

The woman: **“Do what you want to do.”**

Both gazi go to the Shah and accuse the woman of adultery.

The Shah grieves upon hearing this and orders:

**“O people, be ready to stone the wife of that devout man. Two gazi have witnessed of her adultery.”**

The news arouses numerous rumors. The Shah postpones the case and asks the vizier for assistance.

The Vizier walks among the people to study public opinion and make certain judgment. On the way, he watches the playing children. The little Danial was among them. But the Vizier didn't know him. Danial was playing a game with

his mates. Danial was aware of the happenings, and in fact, by this game he illustrated false testimony of the gazi they gave against the woman...

The Vizier immediately returns to the palace and tells what he saw and heard during the game of the children. The Shah invites both gazi and interrogates them as Danial did with his mates. The Shah sees that the gazis give contradictory testimony. He orders to announce that the woman is dignified and honest. So, she was justified. And the gazi were executed for slander.

### THE TRAVEL OF NO RETURN

One day Hazrat Ali (AS) went to the mosque. He saw a young fellow bitterly crying there. And some were condoling with him. He asked: **“What is the matter?”** The young fellow said:

**“O Amir Al-Muminin, it is the judgment of Shureyh Gazi that makes me crying.”** Then, he told his story.

**“My father traveled with these people. He carried much wealth amassed for travel. All have returned but my father. They say my father has died in travel. When I asked about his wealth, I was told that he had nothing. I complained to Shureyh gazi and he made them swear and then released them.”**

Amir Al-Muminin asked them to return to the Gazi and he also came there. **“I shall myself investigate this case,”** he stated.

Hazrat Ali (AS) asked the Gazi how he judged the case. Shureyh told how it was and added: **“I asked the fellow whether he had witness and he said he had no. So, I released the people.”**

**“I swear by Allah, now I shall pass such a sentence that nobody has done that before me except the Prophet Dawud (S) (David).”** Then, the Imam ordered to his servant Ganbar to call the guards.

**“Do you think you can deceive me? Do you think I am unaware of your crime?”** he asked the murderers...

...According to the narration, Imam Ali (AS) interrogates each of them separately and each of them acknowledges his crime. He forces the culprits to pay the diya (blood money).

When the sentence was passed, Shureyh gazi asked what the sentence of Prpohet Dawud (S) was. And Imam Ali narrates another incident connected with the Prophet Dawud (S).

### **TRICKERY AGAINST HAZRAT ALI (AS)**

The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) appointed Imam Ali (AS) as his wali and discussed with him what he should do during his emigration to Madinah. He told Imam Ali (AS) to stay behind in Mecca to hand the deposits of the people back to them, and then to join him in Madinah.

As narrated, Hanzala Ibn Abu Sufyan instigated a man, Umay ibn Wali Saqafi, to go to Mowla Ali (AS) and demand eighty misqal (equivalent to 4.680 grams) gold as his deposit. He instructed the man if the Imam will demand witness they (the Guraish) would witness for him... When the Imam didn't find his name in the deposit list, he understood the man was a swindler...

During interrogation the Imam exposed the fraud and trick of the false witnesses they wanted to play against him.

## PUNISHMENT FOR SODOMY

One day Hazrat Ali (AS) was sitting with his companions when a man approached and said: “O *Amir Al-Muminin*, I have committed sodomy with a boy, please purify me (impose legal penalty upon me). Ali (AS) told him, **“Go home, you may have had some misunderstanding.”**

The next day the man returned and repeated his confession and requested for penalty. ‘Ali (AS) said, **“Go home, you may not be in your sense right now.”**

He went away only to return the third time and repeat his confession and again asked for punishment.

At last when he came for the fourth time, ‘Ali (AS) said, **“The Holy Prophet (S) has prescribed three methods of dealing with the situation, you may choose any one of the three deaths - by having the arms and feet tied and thrown from the cliff, being beheaded or being burnt alive.”**

He said, **“O, ‘Ali (AS) which is the worst of these methods?”** Imam replied, **“Burning alive.”** **“Then I choose this death.”** said the man. By permission of ‘Ali (AS), he stood and prayed two rakāt prayer and then said, **“O Allah! A sin was committed by me of which You are well aware. Then I had the fear of this sin, I came to the Successor of your Prophet and requested him to purify me. He gave me a choice of three deaths. I chose the most dreadful death. I pray to you to consider this penalty as the expiation of my sin and do not burn me in the fire of Hell which is ignited by you.”**

Then he got up weeping and jumped into the pit into which the fire had been lit. He sat in the fire and the fire engulfed him from all the sides. ‘Ali (AS) began to weep,

upon seeing this condition and the other companions were also in tears.

‘Ali (AS) said, **“Arise, the one who has caused the angels of the earth and the sky to weep. Allah has certainly accepted your repentance. Get up but never approach the sin that you have committed.”**

It so happened that the man came out of the fire unscathed. The fire could not burn the one who repented.

### **SCANDAL OF THE DRUNKEN**

During the caliphate of Imam Ali (AS) he was told that four drunken men have quarreled with each other and received knife injuries. Imam Ali (AS) ordered to detain them and judge after they sober up. Two of the drunken died before they sober up. Their relatives complained to Hazrat Ali (AS) insisting for revenge on the two survivors. The Imam said:

**“How do you know that these two have killed them?”**

They said: **“We ask you to judge about it.”**

The Imam stated: **“The diya (blood money) of the two dead is in each of the four tribes. The blood money of the two injured will be subtracted from the amount, and the rest will be given to the relatives of the killed.”**

### **PINCH CAUSES DEATH**

When Mowla Ali (AS) ruled in Yemen he was told that a girl during game took another girl on her shoulder and the third girl mate has pinched the second girl, who, as a result of sudden pinch, instinctively jumped out and flung the girl to the ground, thus, killing her girl mate.

The Imam stated: **“One third of diya of the killed girl belongs to the girl who took her mate on her shoulder, one third – to the girl who pinched her and one third – to the dead herself as she got on her mate in vain.”**

Upon hearing this, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) confirms correctness of Mowla Ali’s judgment.

### DEPOSIT

One gave two dinars and the second gave one dinar to the third person for safekeeping. The second person’s one dinar was lost. Mowla Ali stated to this end:

**“Of the remained two dinars, one belongs to the owner of two dinars, and one dinar should be halved between the two persons.”**

Similar incident was narrated by Sheikh Saduq and Sheikh Tusi who quoted Imam Sadiq (AS).

### ACKNOWLEDGEMENT

One stated that he was indebted to one of the two persons for thousand dirhams (Drs), but didn’t clarify to which of them. Meanwhile, he passed away. When Mowla Ali (AS) was told about the incident, he stated:

**“If one of those two persons will have witness of the debt, the amount will be given to him, otherwise, the amount will be halved between them.”**

## **PARTITION ON NUMBER OF WITNESSES**

Two men claimed to be the owner of one horse. One of them had two witnesses and the second had five witnesses. They went to Mowla Ali (AS). Hazrat Ali (AS) gave two parts of the sales price of the horse to the first person and five parts to the second person.

## **A CUNNING WOMAN**

A woman made herself alike the servant of a man. And the man believed she was his servant and had sex with her.

Caliph Umar (AS) was told about the case. The Caliph sent them to Mowla Ali (AS) to judge. Hazrat Ali (AS) stated:

**“Punish the man secretly and the woman openly.”**

**Digression.** Mowla Ali (AS) knew that the man had intentionally hidden the truth.

## **DIFFERENT JUDGMENTS**

Five fornicators were detained and brought to Caliph Umar (RA), who ordered to severely punish them for fornication (“zina-e qir mohseneh”). Mowla Ali (AS) was present and watched the happenings. The Caliph recommended that Hazrat Ali (AS) judged them:

Mowla Ali (AS) cut one’s head, stoned the second and sentenced the third to hundred lashings. The fourth was

sentenced to fifty lashings and the fifth – to several lashings. The Caliph and observers were strongly surprised.

The Caliph said:

**“O Abu Hassan, why did you judge differently each of them for the same sin?”**

The Imam stated:

**“The first was zimme-kafeer and I had punished him for breach of the terms of zimme, the second had wife and he had to be killed by stoning. The third was single and I sentenced him to 100 lashings. The fourth was a slave and I halved his punishment. And the fifth man was a madman and he had to be reproached with several lashings.”**

### ZINA OF NON-ADULT

A minor fellow had fornicated with a married woman. Caliph Umar (RA) ordered to kill the fornicator by stoning.

Mowla Ali (AS) stated:

**“Stoning her is not exact punishment. He had only to be sentenced to lashings, as her partner fornicator is minor.”**

## **ACKNOWLEDGEMENT MADE UNDER THREAT**

A pregnant adulterous woman was brought to Caliph Umar (RA). Under anger and fury of the Caliph the woman acknowledged her zina. She was sentenced to be killed by stoning. Upon hearing this, Mowla Ali (AS) hurried to the Caliph.

**“Have you sentenced her to stoning?”** he asked.

**“Yes, she acknowledged her zina herself.”**

The Imam (AS) stated:

**“You have rightly sentenced her for adultery, but you have no right to sentence her unborn baby. It seems you have intimidated her and she has acknowledged her zina.”**

**“Yes”** the Caliph said.

Mowla Ali (AS) stated:

**“Don’t you know that the Rasoulallah (S) has stated: “The person, acknowledging under torture, cannot be sentenced as the arrest, threat and acknowledgement in this case is not rightful.”**

The Caliph released the woman and said:

**“Even the women of whole world are not able to give birth to such a personality as Ali ibn Abu Talib.”**

Then he added:

**“Umar would perish without Ali.”**

### **IMPORTANCE OF BEYTULMAL**

Two slaves - one bought on the fund of Beytulmal (*state public treasury*), the other was property of a man, had stolen beytulmal. The case was told to Mowla Ali (AS), who stated:

**“The first, who was purchased on beytulmal, doesn’t deserve punishment, as he and the stolen property belong to Allah.”**

Then he cut off the other’s hand and stated: **“Feed him meat and butter to quickly recover.”**

### **ARREST OF THIEF**

A thief was brought to Caliph Umar (RA). The Caliph ordered to cut off his hand. When the thief committed a theft for second time the caliph ordered to cut off his leg. In the third time, the Caliph again wanted to cut off his hand, Mowla Ali (AS) stated:

**“Don’t do that! You have cut off his hand and leg, and now you have to arrest him. If he will commit theft in jail, then he has to be killed.”**

## ABSOLVING FROM PUNISHMENT

One comes to Mowla Ali (AS) and states that he has committed theft. Imam Ali (AS) said:

“Do you know anything from Quran?”

“Yes, I know the Surah Baghara,” the thief answered.

“I absolve you from punishment,” the Imam said. Beside them was Asad, who stated:

“O Ali, do you ignore the divine punishment laws?”

Mowla Ali (AS) stated:

**“What do you know about the divine orders? If the punishment is defined on testimony of the witness, the Imam cannot forgive it. But, if the punishment is defined on acknowledgement of the theft, the Imam is authorized to forgive it.”**

## ABOUT DAMAGE CAUSED BY ANIMAL

Mowla Ali (AS) stated that if the animal has caused damage for the first time, his owner is not responsible. But in the second time the owner of animal is responsible.

*Digression.* It is because in the first time the owner of animal is not aware. And in the next times as he is aware of behavior of his animal, he has to keep it under control.

## CHARGE OF ZINA

A young lady accused of fornication (“zina-e qir mohseneh”) was brought to Mowla Ali (AS). The Imam (AS) ordered to examine her. After examination, it appeared she was virgin.

Hazrat Ali (AS) stated:

**“I’ll never sentence a virgin girl to the charge of zina.”**

The virgin girl seemed to be slandered. In such cases, Hazrat Ali (AS) satisfied with testimony of the women.

## PUNISHMENT FOR ONE WHO IS DRUNK IN RAMADAN

Poet Najasi was drunk in daytime in holy Ramadan. He was taken to Mowla Ali (AS). The Imam sentenced him to eighty lashings, and jailed on the night. In the morning, he was sentenced to twenty lashings.

Najasi said: **“O Amir Al-Muminin, eighty lashings were for my drunk, and what are the twenty lashings for?”**

Mowla Ali stated: **“It was for disrespect and indifference towards Ramadan.”**

## **I WOULD HAVE THE SAME ANSWER**

One day, Imam Hassan (AS) was in the party where his father has to make speech. Several men came up and asked where Mowla Ali (AS) was. “What is your question?” Imam Hassan (AS) asked them. They said:

**“A man had sex with his wife, who afterwards through musahiqā (female homosexuality, lesbianism) made the semen of her husband reach the womb of a young girl (by means of clitorism) and she became pregnant. What is their sentence?”**

Imam Hassan stated: **“This is a difficult question. Only Abul-Hassan can answer it. Nevertheless, I shall answer you... First of all, that woman should give the girl’s mehriyya (compensation), because during the birth her virginity will be damaged. And, secondly, the woman should be killed by stoning, as she had sinned against her husband.”**

On return, the men came across the Amir Al-Muminin. Hazrat Ali (AS) asked what did they asked Imam Hassan and what he answered.

Upon hearing their question and Imam Hassan’s answer, the Imam stated:

“I would have the same answer.”

## **ALI KNOWS THE BEST ANSWER!**

One came to Caliph Umar (RA) and said:

**“Prior I became Moslem, I had divorced my wife. After I became Moslem, I have divorced her two times. Now can I marry her or do we need a muhallil? (The man, who marries a divorced wife in order to make her lawful for her former husband, **Muhallil**, literally means, "One who makes lawful.")**

The Caliph silenced. Then he invited Hazrat Ali (AS) to answer the man.

Mowla Ali (AS) stated:

**“The Islam eliminates everything happened during blasphemy. You can once more marry your former wife.”**

## **DIFFERENCE BETWEEN DOG AND SHEEP**

A Bedouin Arab asked Mowla Ali (AS):

“I saw a dog and sheep copulating with each other. What is the cub – is it a dog or sheep?”

Mowla Ali (AS) stated: “If it eats meat it is a dog, and if it eats grass, then, it is sheep”.

The Arab asked: “I have seen both.”

Mowla Ali stated: “Then, watch when it is drinking – if it drinks through mouth – it is sheep, and if it drinks with its tongue – then, it is dog.”

The Arab: “Both with the mouth and the tongue.”

Mowla Ali: “If it goes behind the herd, it is a dog, and if it goes in middle or in front of the herd, then, it is a sheep.”

The Arab: “I have witnessed both.”

Mowla Ali: “Then, look how it sleeps – if on its stomach, know, it is a sheep, if on its tail, then, it is a dog.”

The Arab: “It sleeps in both manners.”

Mowla Ali (AS): “Cut off its head. If it has shekamba (bowels in herbivorous animals), it is a sheep, if it has ama (bowels in carnivorous animals), then, it is a dog.”

The Arab heard these subtle and exact answers and was astonished.

## **PURIFICATION OF THE LAMB THAT SUCKED PIG**

Mowla Ali (AS) was asked how to purify the lamb that sucked a pig. The Imam stated:

“If the lamb is already not milk sucker, it has to be fed with grass, date and bread. If it is milk sucker, it has to be suckled for seven days in consecutive order.”

## **PURIFICATION OF THE ANIMAL THAT ATE FECES**

Mowla Ali (AS) has stated on purification of the (halal) animal that ate feces: “The hen that ate feces should be fed with pure food for three days, the water-bird – for five days, the sheep – for ten days, the cow – for twenty days, the camel – for forty days. Should it be cut off before this time, its meat is haram (forbidden).”

## **PUNISHMENT FOR SHROUD THIEF**

A shroud thief was brought to Muawiyya who asked the courtiers:

“What is his punishment?”

They said: “Punish him and then release.”

One protested: “But Imam Ali (AS) judged otherwise.”

Muawiyya asked: “How did he do?”

“He said that the shroud thieves have to be punished by cutting off their hands, as they are thieves and they also dishonor the dead.”

## **MISIDENTIFIED THIEF**

Two men come to Mowla Ali (AS) and witness against a man in theft case. Imam Ali (AS) believes them and cut off the man’s hand. After some days, they bring a man to the Imam stating that they were their mistaken and the true thief was this man.

Mowla Ali (AS) didn’t accept their testimony and said: “You have to pay half of diya to the first man.”

## **IMAM ALI (AS) JUDGED OTHERWISE!**

Ibn Abi Leyla was judging in mosque. He was asked:

“One leases his lands to another for indefinite term. And in the same year he dies.”

Ibn Abi Leyla explained:

“As the time is not defined, the land site and its benefit belong to that person and the heir (heiress) cannot claim to the lands.”

Accidentally there was Mohammad ibn Qeys who protested:

““But Ali ibn Abu Talib (AS) judged differently.”

“Where do you know?” Ibn Abi Leyla asked.

“I heard Imam Muhammad Bagir saying: “Ali (AS) gave back to the heirs the land sites arrested for others (that is, defined only for use of one person, depriving the right of others).”

### **FRIEND AND ENEMY, MEMORABILITY AND FORGETFULNESS, CORRECT AND INCORRECT DREAM**

Two Masihis (Messiah) asked Caliph Abu Bakr (RA):

**“What is the difference between friendship and enmity? Don’t they arise from the same source? What is the difference between memorability and forgetfulness? Haven’t they the same center? What is the difference between correct and incorrect dreams? Though they have the same origin?”**

The Caliph couldn’t answer the questions. The Masihis went to Umar ibn Khattab (RA), who, in turn, sent them to Mowla Ali (AS). Mowla Ali (AS) stated:

**“Allah-Taala has created the spirits two thousands years before the human beings, and located them in the air. The spirits befriended with each other in the air, and on the earth. The spirits unfamiliar to each other don’t befriend and on the earth.”**

Mowla Ali (AS) answered the second question:

**“Allah has created a veil in the heart of man. If the veil is open, everything is reflected there, otherwise, it is forgotten.”**

The third answer was as:

**“Allah-Taala created the spirit and nass. (Nass is an Arabic word meaning "a known, or clear, legal injunction". In Islam, nass is used to reference the nomination of Prophet or Imam by a previous Prophet or Imam). When the man sleeps, his spirit parts with his body, and the nass remains and meanwhile the angels and nymphs pass by. Each correct dream is from the angels and incorrect dreams are from nymphs.”**

Upon hearing these answers, the Masihis converted to Islam and took part at the battle of Siffayn where were killed.

**Digression.** A hadith from Imam Sadiq (AS) stated to Mufazzal about retention and forgetfulness.

**“O Mufaddal, think over the four powers Allah-Taala bestowed upon human being. They are: power of thought, power of wahm (sense), power of wisdom and power of retention. Each of them is significant and perceptible for man. For example, if the man will abandon the power of retention he will experience troubles, encounter problems and chaos in his daily activity. Or, for example, if he will forget what he got and what he gave, or, what he said and what he was told and**

what he heard, and if he cannot vary what is useful and what is harmful, and if thus he could never chose the righteous way to go, he will never be able to attain to science, nor would have faith, nor make lessons from the past. Such one will stop to be a part of community.

**Beware, pay attention to these boons of Allah. Forgetfulness is more perceptible than retention. Without forgetfulness, one cannot be consoled in sorrow and grief. He would not forget his repentance and enjoy the blessings of life.**

**Don't you see that the Almighty has created two contradictory powers in the nature of man, and secrets and admonitions to each? Don't you know all have been divided between Yazdan and Ahriman - the two powers of good and evil – who are in perpetual conflict?"**

### **WHERE ARE THE PARADISES IN GIYAMAH?**

Three Jews – Ka'ab ibn Al-Ashraf, Malik ibn Seyfi and Hayy ibn Akhtab went to Umar ibn-Khattab (RA).

**“Your heavenly book Quran states: “Paradise is as large as the heavens and earths. If your Paradise will hold all the 7 heavens and 7 earths, then, where will be the other paradises?"**

**“I don't know,”** Umar ibn Khattab (RA) said. Mowla Ali (AS) came up:

**“What are you talking about?"**

The Jews repeated their question. Mowla Ali (AS) stated:

**“Tell me please, where does the day go when the night comes?”**

**“Allah knows.”**

**“So are the paradises. Allah knows.”**

Then, Mowla Ali (AS) came to Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) and told him about his talk with the Jews. The following Ayah was revealed in this response: *“Ask the people of knowledge if you don’t know.”*

### **I TAKE SHELTER WITH ALLAH**

One day Mowla Ali (AS) was passing nearby a tumbling-down wall. Seeing the half-tumbling wall, he changed his way. One asked: **“O Amir Al-Muminin, do you escape from the happening destined by Allah?”**

The Imam (AS) stated:

**“This is not to escape from the destiny, foreordained by Allah, but this is acquired by religious duty.”**

### **THE DESTINY**

Hajjaj ibn Yusif wrote a letter to the renowned contemporary scholars – Hassan Al-Basri, Amr ibn Ubeyda,

Vasil ibn Ata and Amil Shabi and asked them to write their views about destiny.

Hassan Al-Basri wrote:

**“The best about this was stated by Ali: “The only thing to ruin you is the up and down (hinted at mouth and wife). And Allah is far away of these two.”**

Amr ibn Ubeyda wrote: **“The best I have heard about destiny was stated by Ali ibn Abu Talib. He stated: “If the sin and masiat (disobedience or bad tidings) were not of man’s will, then, the sentence of criminal would be irrelevant and remind revenge.”**

Vasil ibn Ata wrote: **“Ali has told the best about it. He stated: “Is it possible that Allah would guide you without your consent and He Himself mislead you?”**

Amil Shabi wrote: **“The best word about destiny was told by Ali ibn Abu Talib. He has stated: “What you have repented of and turn to Allah is your will and what you are thankful to Allah for is from Allah.”**

Upon receiving these letters Hajjaj stated: **“These sayings are, of course, from the best sources of protein.”**

## **YOU ARE THE ONE WE LOOK FOR**

Two Jews had deep respect for the Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) and often came to listen to his talk. After death of the Prophet (S) they

wanted to know who was appointed by the Prophet (S) as Wali from the Prophet's offspring to establish his rules among the ummah.

One day one of them told the other:

**“Do you know the caliph the Prophet appointed after him?”**

**“No. But I have read about his signs in Taurat (Tawrah). He has wide bright forehead, and is the closest relative of the Prophet (S) among the ummah.”**

They came to Medina and asked for the Caliph. They were brought to Caliph Abu Bakr (RA). One of them whispered to other:

**“He is not the one we are looking for.”** Then, he asked the Caliph:

**“What is your relationship to the Prophet (S)?**

Abu Bakr (RA) said:

**“I am from his tribe. My daughter Aisha is his wife.”**

**“Have you any other relationship?”**

**“No.”**

**“Send us to a man who is more knowledgeable. Because we don't see the signs on you we have read about in the Taurat.”**

Upon hearing these words, Abu Bakr (RA) got angry, then, he send them to Umar ibn Khattab (RA). And he knew that Umar (RA) would punish them for similar behavior.

The men came to Umar (RA) and asked:

**“What is your relationship to the Prophet (S)?”**

**“I am from his tribe and my daughter Hafasa is his wife.”**

**“Have you any other relationship?”**

**“No.”**

**“You are not the one we are looking for. Send us to more knowledgeable man.”**

Umar (RA) sent them to Ali (AS), cousin of the Prophet (S).

The Jews, at first sight, saw that Ali was the man about whom they had read in Taurat. **“He is, possibly, the Caliph and Wa’li of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), and father of Hassan and Husain, and husband of the daughter of Prophet (S). He is the very person to whom the truth is related,”** they thought.

After greetings, the Jews asked:

**“What is your relationship to the Prophet (S)?”**

**“The Prophet (S) is my brother, and I am his Wa’li and Wa’si. I am the first to believe him, and husband of his daughter Fatimah.”**

**“This is a proud and great relationship. And this is similar to what we have read in Taurat. Where is your Parwardigar?”**

**“If you want I shall report you on the events happened in the time of your Prophet Moses (S) and which will satisfy you. If you want I shall make you aware of the events happened in the days of our Prophet (AS) that will be answer to your question.”**

**“Report please on the events happened in the days of our Prophet Moses (S).”**

Mowla Ali (AS) stated: **“Four angels from the east and west, from the heavens and the earth came together. The angels asked each other where they were coming from and each answered that from their Parwardigar.”** This is a worthy reply to your question what happened in the time of your Prophet Moses (S). It means that Allah is everywhere.

**Another incident happened in the time of our Prophet (S) states in Ayah: “Of the three close friends the fourth is Allah. Beside the five friends there is always the sixth - Allah. There is always Allah where is else one.”**

The Jews said: **“O Ali, we swear to Moses (S) and his book Taurat, you are the door of knowledge after the Prophet (S)...**

### MEANING OF SPIRIT

Kaiser Rumi (Caesar of Rome) sent to Umar ibn Khattab (RA) a letter comprising some questions. Umar (RA) asked Mowla Ali (AS) to answer the questions and then sent the answers to Kaiser, who, upon receiving the letter understood that it was Ali who answered his questions. And he therefore wrote the following letter to Mowla Ali (AS): “I understood from your answer that you belong to Risalat (Prophethood) offspring, with great courage and well-educated. Please, explain me the meaning of the word “*spirit*” in the utterance Allah stated in Quran: **“You are asked about spirit. Say, the spirit is at my command.”**

Mowla Ali (AS) wrote his explanation: **“Amma baad, spirit is a delicate point, the light of dignity and miraculous and mysterious creature of Allah. Allah has made spirit of His valuable treasury, and placed it in the soul and substance of man. Spirit is the mean of intercourse between you and Allah and a deposit the Almighty entrusted to you for safekeeping. And upon death-hour it will be got back.”**

### TREASURY OF KNOWLEDGE

Asbaq ibn Nabata writes: “After Amir Al-Muminin Ali ibn Abu Talib (AS) was appointed the Caliph and the people did beyat to him, the Imam put on the garment of the Prophet

(S) to go to the mosque. On arrival, he announced to the people, **"O people ask me before I leave you and I may tell you all. Ask me for I can tell you of the paths of the heavens more than the path of the earth. My breast is a treasury of science..."**

At this moment, the famous eloquent Zalab stated:

**"Ibn Abu Talib claims to be at high position. Now I shall disappoint him. O Amir Al-Muminin, have you seen your Rabb?"**

Hazrat Ali (AS) stated:

**"But alas, I would not believe in Allah and worship Him if I wouldn't see Him."**

**"Then, tell us about His signs."**

Mowla Ali (AS):

**"O Zalab, curse be upon you! One cannot see Allah outwardly, and only the pure hearts inwardly filled with the Light of Faith and Truth can watch Him. My Parwardigar cannot be ascertained with closeness and remoteness, with action and immobility, stopping and going; it cannot be praised with grace, nevertheless it is graceful; neither can it be praised with greatness, nevertheless it is great; it cannot be praised with benevolence, nevertheless it is benevolent; it is gracious but cannot be praised with grace; it is compassionate, but cannot be praised with kindness; it is faithful, but not with worship; wise but not with touch; eloquent, but not with pronunciation; it is in every substance, but never mixes up; it is out of substances, but not separate; it is beyond everything, but we never say "anything is beyond Allah."**

Zalab was horrified with these mysterious comments. He lost his consciousness. When he woke up, he said:

**“By Allah, I have never heard such thing and possibly will never hear.”**

Then, Imam Ali (AS) said;

**“Ask me everything before I leave you.”**

Suddenly Al-Ashas ibn Gais stood up and said:

**“O Amir Al-Muminin, why do you take jizya (tribute paid by non-Moslems) from the Majus (Zoroastrians)?”  
They have nether prophet, not heavenly book... “**

Imam Ali stated:

**“The Majus (Zoroastrians) had both prophet and heavenly book. Once their Padishah was drunk and had committed zina (fornication) with his daughter. In the morning all were aware of this and surrounded his house and shouted:**

**“O Padishah, you have disgraced our religion, and now come out to be punished deservedly.”**

The Padishah came out of the house and stated to the crowd: **“I have something to tell you. If you will confirm my words, then I have not committed any wrong deed, otherwise, do what I deserve.”**

Then crowd silenced. The Padishah said: **“Do you know that Allah mostly loved Adam and Eve?”**

**“That is right,”** the crowd asserted.

Padishah went on:

**“Did not Adam marry off his daughters with his sons?”**

The people said:

**“Yes, he did and it is the true faith.”**

And since that time the Majus considered halal to marry their mahrams (***mahram* also *mahrim* or *maharem* - an unmarriageable kin with whom sexual intercourse would be considered incestuous**). And Allah cursed them and got back their heavenly book. They are kafeer (infidel) and will go to Hell. **O Ashas, a munafiq is much worse than a kafeer.”**

Ashas stated:

**“I swear by Allah, I have never heard such thing and possibly will never hear.”**

## **PHILOSOPHY OF SOME RITUALS OF NAMAZ**

One asked Mowla Ali (AS):

**“What is the meaning of raising hands during Takbiratul-ehram?”**

The Imam stated:

“It means that Allah is Great, He is one without partner, He has no alike, and He cannot be comprehended by wisdom and senses.”

“What is the meaning of Ruku?”

The Imam stated:

“It means that I believe in Allah even I shall be beheaded.”

“What is the meaning of the first bow?”

“It means that “Parwardigar, You have created us from clay.” Raising the head from bow means “Parwardigar, we shall return onto You” and the second prostration means “Parwardigar, You will resurrect us on the Day of Giyamah (Resurrection).”

“What is the meaning of foot placement during tashahuud?”

“It means that “Parwardigar, destroy the batil (falsehood) and establish the justice and save it.”

**“What is the meaning of “Assalamu-alaikum” during the Juma namaz (Friday prayer (Salat al juma))?”**

“The Imam is an interpreter of Allah who says to the believers: “You will be saved from punishment of Allah on the Day of Judgment.”

## ATTRIBUTES OF ALLAH

One came to Imam Ali (AS) and asked:

“O Amir Al-Muminin, how did you cognize Allah?”

**“I cognized Him when He frustrated my determination and decision. When I strove for something the obstacles and destiny hampered me to realize what I wanted. I understood that there was One who undertake measures.”**

“Why do you praise (hamd) to Allah?”

**“When I saw from what troubles he saved me and what troubles he gave to others, I comprehended that He has reproached me. And I thanked Him. “**

“Why are you so eager to return unto Him?”

“When I saw that He had destined the rituals of His angels and prophets for me, I understood that I am the beloved of Allah and therefore, I am so eager to meet with Him.”

## ABOUT ONENESS OF ALLAH

When Mowla Ali (AS) was preparing for the Battle of Jamal (Camel) a Bedouin Arab asked him:

“O Amir Al-Muminin, do you confirm Oneness of Allah?”

The people heaped reproaches on him, saying:

**“Don’t you see that Ali (AS) is preparing for battle?”**

The Imam (AS) stated:

**“Leave him be. This Arab asks what we expect from our enemies. Oneness of Allah can be defined by admissible and inadmissible ways. Oneness of Allah (Surah Yunus) means that one should inwardly accept that He has no sharik (partner), has no alike. He is not human being and is not separable.”**

### **QUESTIONS OF THE NAJRAN BISHOP**

Famous scholar and religious leader of the Najran tribe came to Caliph Umar (RA) and asked some questions. The questions were difficult and the Caliph sent him to Mowla Ali (AS).

The bishop asked: **“Tell me what is in the hand of world people, they use it, but it doesn’t lessen as if it is the Paradise fruit.”**

Mowla Ali (AS) stated: **“It is Quran that the world people use and it doesn’t lessen, though it satisfies all.”**

**“When was for the first time shed blood on the earth?”**

**“According to the Messiah belief, it was the blood of Habil, offspring of Adam and who was murdered by**

**Gabil. But it is not. The first blood was shed on the earth from the womb of Eva when she gave birth to Gabil.”**

The bishop said: **“It is a right answer...”**

### **TRUE OWNER IS ALLAH**

Mowla Ali (AS) was asked about the meaning of “la howla va la quvvata illa billah”, in reply of which the Imam stated: *“It means that before Allah we own nothing except what he bestowed on us. In that case, Allah is the True owner (Malik) of everything and everyone and He charges or discharges us for some duties whenever he wants.”*

### **HONOR, MANLINESS AND WISDOM...**

Juveyriyya ibn Musahhar says: **“I was running after Ali (AS). He saw me and said:**

**“What do you want?”**

**“I have come to ask you the meaning of honor, manliness and wisdom,”** I said.

The Imam stated:

**“If one considers Sultan esteemed and honorable then he himself becomes respected. Manliness is that one brings up himself. And if one is afraid of Allah he is wise.”**

## **BOONS OF ALLAH**

Ubeyy ibn Ka'b recited this Ayah in presence of the Prophet (S): **“Allah completed His secret and open boons for you.”**

In the party where Abu Bakr (RA), Umar (RA), Abu Ubeyda and Abdurrahman also were present, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated:

**“Tell me, please, what is the first boon Allah has granted to you?”**

All of them counted wealth, assets, women and offspring. Then, the Prophet asked Mowla Ali (AS):

**“O Ali, now is your turn.”**

Mowla Ali stated: **“Allah created me from non-existence, and He made me a thinkable and mindful man to apprehend everything. He placed a bright candle (wisdom) in me and guided me to His religion, saved me from wrongdoing and established the path to return to eternal life. He created me as free and owner, not the property of anybody. He granted me the heavens and the earth with all their properties at my disposal. He created us men and owner of our women.”**

The Prophet (AS) confirmed each of his sayings.

**“What else?”** he asked.

Mowla Ali (AS) went on: “You cannot count endless boons of Allah.”

The Prophet (AS) smiled at him and stated: **“Barakallah, Abul-Hassan, You are successor of my science and wa’li of my ummah after me.”**

### **CALIPH UMAR (RA) QUESTIONS MOWLA ALI (AS)**

One day Caliph Umar (RA) asked Mowla Ali (AS):

**“O Ali, I have some questions to ask the Prophet (PEACE BE UPON HIM AND HIS PROGENY) but I forget every time. Can you answer them?”**

**“Ask your questions,”** Mowla Ali (AS) said.

The Caliph: **“Sometimes we see a dream which doesn’t happen in reality. Sometimes we met one and sympathize with him without any explanation. And sometimes we dislike one whom we don’t know before. Sometimes we keep in mind for long time what we see or hear. And sometimes we can’t think of it while sometimes we forget what we have to recall.**

Mowla Ali (AS) stated: **“What you want to know about the dream has been stated by Allah in Quran: “When a person dies, or, he is asleep, he *separates* from his physical *body* and his life continues within a "*spirit*". *Sleep is likened to death. The dreams one sees on the eve of separation of the spirit from his body are true dreams***

**and are called angel dreams. And when the spirit returns to body (when the man becomes alive (awakes) and you see dreams, such dreams are batil (false) and satanic dreams.**

**As to the feelings of sympathy and hostility, Allah has created the spirits two thousands years before the human bodies and placed them in space. The spirits intercourse in space are friendly on the earth, too. And hostile spirits in space are hostile here, too.**

**And about forgetting and recollecting - you have to know that all spirits have a cover and if it is covered, you forget what you see and hear; and if it is uncovered you keep in your mind what you see and hear.”**

**The Caliph said: “You are right. Let Allah not allow me to be present where you are absent.”**

### **SEVEN QUESTIONS**

One came to Mowla Ali (AS) and said:

**“I have come from afar to ask you seven questions.”**  
So he asked:

- 1. What is heavier than heavens?**
- 2. What is larger than earth?**
- 3. What is flimsier than an orphan?**
- 4. What is fiercer than fire?**
- 5. What is colder than ice?**
- 6. What is more needless than the ocean?**
- 7. What is harder than stone?**

Mowla Ali (AS) stated: **“Unjust reprimand is heavier than heavens. Justice is larger than earth. Idle gossip is flimsier than an orphan. Greediness and avidity is fiercer than fire. To ask the envious for something is colder than ice. Body of thrifty person is needless than the ocean. Heart of kafeer (infidel) is harder than stone.”**

### NECESSARY AND MORE NECESSARY

Safei in his “Matalibus-sual” writes: **“One comes to Ali (AS) and asks:**

**“Tell me please what is necessary and more necessary, what is strange and stranger, difficult and more difficult, and what is near and nearer?”**

The Imam (AS) recites a poem and states:

**“It is necessary for the people to return unto Allah with repentance, but it is more necessary to leave their sins. Wind blowing is strange. It is difficult to be patient before troubles. And it is more difficult to lose the future awards to be granted instead of them. Everything that is hopeful is near, and the death is nearer.”**

### PECULIARITIES OF PASSIONS

Kumeyl ibn Ziyad narrates:

**“Asked about the essence of passion, Hazrat Ali (AS) stated:**

**“What passion?”**

Kumeyl said: **“Is there another passion?”**

Mowla Ali (AS) explained: **“There are four kinds of passions: passion of plants; bestial passion; natiqe (eloquence) passion; divine passion. Each of these**

passions has five indications and two features. Indications of plant passion are: masiqa, jaziba, hazima, dafia, murabiyya. And its two features are fault and growth that originate from liver.

Bestial passion has five indications: smell, touch, vision, hearing and taste. And its two features are consent and rage that initiate from the heart.

The natiqe passion has five indications: thought, remembrance, knowledge, deed and renaissance. It has no source in human body and is likened to angel passion. Two features of it are courtesy and wisdom.

Indications of divine passion (kulli-ilahi): eternity, worth of respect (ever), commonness in richness, patience in trouble, pleasure in distress and sufferings. Two features are guidance and mercy, source of which is the Almighty. The Quran states: “We blew Our sacred soul into it”. Its return is unto Allah. There is another appropriate statement: “O confident passion and restful heart, return unto Parwardigar with satisfaction and satisfy Him.” Human mind is among all these passions not to let anxiety and apprehension.

## QUESTIONS OF KABUL-AKHBAR

Kabul-Akhbar asked Mowla Ali: “Who is that has no father? Who is that has no family and relatives? What is that has no Qibla?”

Mowla Ali (AS) stated: “Hazrat Jesus (AS) is who has no father, Prophet Adam (AS) is who has no relatives and Kaaba has no Qibla as it is itself Qibla.

Mowla Ali stated: “Ask what you want.”

Kabul-Akhbar: **“What are the three things that are alive, but have not been in womb and were not begotten?”**

Mowla Ali: **“They are Moses’ stick, female camel of the Samud tribe and Ibrahim’s (Abraham) ram.”**

Kabul-Akhbar: **“I have one more. If you answer it, then, you are yourself. “**

Mowla Ali: **“Ask, please.”**

Kabul-Akhbar: **“Which grave carried out a man in it?”**

Mowla Ali: **“It was a whale (fish) that by the order of Allah swallowed Prophet Yunis (Jonah), who remained alive in its belly for three days).”**

### QUESTION OF JEW

A Jew asked Mowla Ali (AS):

**“Tell me what is not for Allah, what is not beside Allah and what is that Allah knows not.”**

Mowla Ali (AS) stated: **“What Allah knows not is your statement that “Uzeyir is the son of Allah.” In fact, Allah is not aware of your statement. What is not for Allah is your making companion to Allah. What is not beside Allah is to oppress His slaves.”**

Upon hearing this, the Jew said: **“Ash-hadu al-la ilaha illallah Muhammadan rasulullah Amiral Muminin Aliyyen Valiyullah.”**

### QUESTIONS OF RASUL-JALUT

Rasul-Jalut put some questions to Caliph Abu Bakr (RA), but he couldn’t answer. Then he asked them from Mowla Ali:

**“What is the origin of all living beings?”**

**“Water is. Allah-Taala states: “... And from water we made all living things.”**

Rasul-Jalut: **“What two lifeless beings could speak?”**

**“The sky and earth.”**

Rasul-Jalut: **“What two things increase and lessen and nobody sees it?”**

**“That is the night and day.”**

Rasul-Jalut: **“What water was neither from earth nor from heaven?”**

**“It was the water sent by Prophet Solomon (AS) to Bilquis and was made from sweat of ridden horses.”**

Rasul-Jalut: **“What is that has no spirit and breathes?”**

**“I swear to dawn (daybreak) when it breathes.”**

Rasul-Jalut: **“What increases first and lessens after?”**

**“Circle of Moon.”**

Rasul-Jalut: **“What is that neither increases nor lessens?”**

**“The ocean.”**

Rasul-Jalut: **“What lessens and never increases?”**

**“That is the life.”**

## **QUESTIONS OF KAISER**

Caesar of Rome (Kaiser) sent some questions to Caliph Abu Bakr (RA). On request of the Caliph, Mowla Ali (AS) answered the questions. The answerers are given below:

**“It is fire with mouth on all sides.**

**It is water with feet on all sides.**

**It is the Sun with eye on all sides.**

**It is wind with wings on all sides.**

It is the At-Tur Mount (*Mount Sinai*) that moved only once. When the bani-Israel disobeyed to Allah the At-Tur appeared between them and the Sacred Land. Allah made two light wings to a piece of the Mount. Quran states about it as: *“Remember the times when we made a piece of the Mount as cloud above your ancestors who thought it will fall down.”*

It is the Tuba Tree with hundreds-year-long-way shadow and that’s supposed to have roots up in the air. It is one of the Paradise trees the branches of which are in every house of Paradise. It is likened to the Sun. It is everywhere.

It is the Tree of Prophet Yunus (Jonah) (AS) that grows without water and is one of his miracles. Allah-Taala states: *“We grew a gourd tree above Yunis (Jonah).”*

As to eating of the Paradise people, it is likened to navel that feeds the embryo in the womb of mother.

Paradise meals are like the egg, they are various and never mix up as the egg white and egg yellow never do.

### HUZAIFA’S WORDS MAKE CALIPH ANGRY

Once Caliph Umar ibn Khattab (RA) met Huzaifa and asked:

**“Are you pleased with the coming morn?”**

Huzaifa said: **“By Allah, it is a pleasure. Truth is my enemy, I dislike it, and intrigue is my friend. I witness for the unseen and save non-creature. I pray without ablution, and I have such a thing on the earth that Allah hasn’t on the heavens.”**

Upon hearing this, the Caliph got angry but said nothing as he was in a hurry. On the way, he met Mowla Ali (AS) and told about Huizaifa's strange behavior.

Mowla Ali (AS): **“He is right. He dislikes death, while it is truth.”**

Caliph: **“He said that he loves intrigue.”**

Mowla Ali (AS): **“He is right. He loves his property and offspring. Allah-Taala states: “Your property and offspring cause only intrigue and trouble.”**

Caliph: **“He says he witnesses for the unseen.”**

Mowla Ali (AS): **“Yes, he is right. He witnesses for oneness of Allah, for death and resurrection (the rising again from the dead), for Paradise, Hell and *Sirat al-Jahim* (The Bridge of *Hell*). In fact, he has seen none of them.**

Caliph: **“But what mean the words “I save non-creature?”**

Mowla Ali (AS): **“He is again right. He saves the Book of Allah (keeps in his mind). And that is non-creature.**

Caliph: **“He says he prays without ablution.”**

Mowla Ali (AS): **“He is right, because he sends salawat (greetings) to your cousin Rasoulallah (S) and it is admissible.**

Caliph: **“The worst is that he says he “has something on the earth that Allah has no on the heaven.”**

The Imam (AS): **“He has said the truth. He has wife and offspring. Allah is beyond them.**

Caliph said: **“Umar would perish without Ali ibn Abu Talib.”** (Narrations report that Umar ibn Khattab (RA) has repeated this expression 63 times).

## **PROPHET YUNIS (JONAH) IN THE BELLY OF FISH**

When Mowla Ali (AS) was stating the Shigshigiyyah khutba (Sermon of ash-Shiqshiqiyyah) one gives him a note with a question: “What living being was carried out in belly of other living being, while they had no any relationship?”

**Mowla Ali (AS) answered: “It was Prophet Yunis (Jonah) (AS) who for a few days lived in the belly of a fish.”**

## **MOSES’ STICK**

**Mowla Ali (AS) was asked: “What was drinking when it was alive, and eating when it was dead?”**

**The Imam (AS) stated: “It was Moses’ stick that drank water when it was a bough of tree and when it was cut off it became Moses’ stick and swallowed dragons and serpents made by wizards.**

## **BIRD OF JESUS (AS)**

**Mowla Ali was asked:**

**“Which bird has neither origin nor baby?”**

**“It was the bird made by Jesus. Allah-Taala states in Holy Quran: “O Jesus, remember the time when you made a bird of mud and on my command you blew to it and it became a bird.” (That bird is bat).**

## **WOMAN WHO GAVE BIRTH TO A BOY ON MARRIAGE NIGHT**

**One asked Caliph Abu Bakr (RA): “A man marries a girl who gives birth to a boy on the marriage night. The man dies and leaves his property to the newly born and his mother. How could it happen?”**

**Caliph was at a loss for answer.**

**Mowla Ali (AS) stated: “Before the man married this girl she was his slave and was pregnant by him. The man freed her and married, so she gave birth to a kid on the marriage night. His inheritance belongs to the kid and his mother.**

## **MARRIED WOMAN WANTS TO REMARRY**

**A young woman came up to Mowla Ali (AS) and said: “Can a married woman remarry another man?”**

**Upon hearing this, the people shouted: “Never!”**

**Mowla Ali (AS) told the woman: “Go and bring your husband.”**

**The Imam (AS) obliged the man to divorce his wife. And the man instantly agreed.**

**The Imam said:**

**“Her husband is unable in sexual intercourse.”**

**The husband confirmed this. So, the woman without any claim married another man (as their marriage was batil (false) beforehand.”**

## PRAYING THAT DESERVES PUNISHMENT

**Imam Ali (AS) was asked:**

**“Which praying deserves punishment?”**

**“Praying of the drunk in any way deserves punishment.”**

## IS THE PRAYING BATIL?

**Mowla Ali (AS) stated: “Praying on the roof of Kaaba is batil (false) as it is difficult to define the Qibla on the roof, though it is a clean place.”**

## AL-SARF AND AL-NAHV (Morphology and Syntax)

Abu al-Aswad Al-Du'ali, founder of the Arabic grammar, says: **“One day Ali (AS) was very thoughtful. I asked:**

**“O Amir Al-Muminin, what do you think so deeply?”**

The Imam stated: **“I saw mistakes and faults in your dictionary. I think how to make some rules to correct them.”**

I said: **“It would be a revival for us, and a gift for the ummah.”**

In a few days, I went to him. The Imam handed me a sheet of paper with numerous corrections on it concerning grammar and dictionary.

(Digression. Mowla Ali (AS) set personal example how to improve the Arabic grammar and morphology).

## **ELOQUENCE AND ORATORY**

Once Imam Ali (AS) read a khutba where he used neither alif letter, nor dot, though, as known, in Arabic language the alif letter is frequently used and letters with dot above are very necessary. .

Evidently, Mowla Ali (AS) is one of the founders of Arabic language and literature.

### **LAND OF BASRA**

The late Seyyed Razi notes that Hazrat Ali (AS) made reproach to the people of Basra in this way: “**Your land is close to water and far from heavens.**”

Commenting the sentence Ibn Abil Hadid said that the land of Basra is close to the Persian Gulf and that storming waters of the Gulf has twice swept down Basra.

Mowla Ali (AS) divinely reported that “**the city of Basra will be crushed by storm, and its mosque will rise as mast of ship.**” It became true.

As to remoteness of Basra from heavens Ibn Abil Hadid then writes that the Abla point in Basra province is, according to the astronomic calculations, the farthest point on the earth from the heavens. Such exact and precise forewarning could be made only through divine contacts which once again show divine knowledge of Mowla Ali (AS).

### **FIVE LOAVES OF BREAD**

Two travelers sat together on the way to their destination to have a meal. One had five loaves of bread. The other had

three. A third traveler was passing by and at the request of the two joined in the meal.

The travelers cut each of the loaf of bread in three equal parts. Each of the travelers ate eight broken pieces of the loaf.

At the time of leaving the third traveler took out eight dirhams and gave to the first two men who had offered him the meal, and went away. On receiving the money the two travelers started quarrelling as to who should have how much of the money.

The five-loaf-man demanded five dirhams. The three-loaf-man insisted on dividing the money in two equal parts.

The dispute was brought to Imam Ali (AS) (the Caliph of the time in Arabia) to be decided.

Imam Ali (AS) requested the three-loaf-man to accept three dirhams, because five-loaf-man has been more than fair to you. The three-loaf-man refused and said that he would take only four dirhams. At this Imam Ali (AS) replied, **"You can have only one dirham. You had eight loaves between yourselves. Each loaf was broken in three parts. Therefore, you had 24 equal parts. Your three loaves made nine parts out of which you have eaten eight portions, leaving just one to the third traveler. Your friend had five loaves which divided into three made fifteen pieces. He ate eight pieces and gave seven pieces to the guest. As such the guest shared one part from your loaves and seven from those of your friend. So you should get one dirham and your friend should receive seven dirhams."**

## STRANGE NUMBER

One day a Jew came to Imam Ali (AS), thinking that since Imam Ali thinks he is too smart, I'll ask him such a tough question that he won't be able to answer it and I'll have the chance to embarrass him in front of all the Arabs.

He asked **"Imam Ali, tell me a number, that if we divide it by any number from 1-10 the answer will always come in the form of a whole number and not as a fraction."**

Imam Ali (AS) looked back at him and said, **"Take the number of days in a year and multiply it with the number of days in a week and you will have your answer."**

The Jewish person got astonished but as he was a polytheist (Mushrik), he still didn't believe Imam Ali (AS). He calculated the answer Imam Ali (AS) gave him.

To his amazement he came across the following results:

The number of Days in a Year = 360 (in Arab)

The Number of Days in a Week = 7

The product of the two numbers = 2520

The late Sheikh Bahai in his "Khulasatul-Hasab" (p. 136) notes: **"If to multiply number of months by number of the days of month and multiply the sum by the days of week, you will get a number that can be divided by the mentioned numbers without a remainder."**

## DISTRIBUTION OF BAYTULMAL

After settling the issue of the battle of *Camel (Jamal)*, Imam Ali (AS) along with his supporters of Muhajirun and Ansar came to the store-house of Baytulmal (treasury of

Islamic State). He looked at the dinar and dirham coins and stated:

**“O you yellow (dinar) and white (dirham), deceive someone else save me!”**

After a moment of silence he stated:

**“Distribute them among my sahabahs and battlers, five hundreds each.”**

The dinars and dirhams exactly satisfied the battlers as they numbered twelve thousand.

How could the Imam know the exact amount of coins (6 million coins) in the storehouse? It is also to be considered one of his divinities. Imam Ali (AS) was endowed with a quick, sharp, incisive, mathematical mind.

Similar hadith in another version was narrated by Sarvi in his *Munaqib* (vol.1, p. 149).

## HOW ONE EIGHTH BECOMES ONE NINTH

Mowla Ali (AS) was once interrupted while he was delivering a sermon from the pulpit by someone who asked him how to distribute the inheritance of someone who had died leaving a wife, his parents and two daughters. The Imam instantly answered:

**"The wife's share becomes one ninth."**

How?

This answer is in fact the result of a long analysis with a number of steps. Ordinarily, we have to decide on the original share of each of these heirs, in the following way:

The wife takes one eighth, in view of the presence of an inheriting child.

The deceased's father and mother take one sixth each.

The two daughters take two thirds of the inheritance.

So the total will be:  $1/8 + 1/6 + 1/6 + 2/3 = 3/24 + 4/24 + 4/24 + 16/24 = 27/24$

This means the share becomes less than  $1/8$  in view of the increase of the total of the shares which are so fixed and prescribed. So the one eighth, the original share due to the wife out of twenty-four total shares, has become three shares out of a total of twenty-seven, which is one ninth.

Imam Ali's mind went through this complex mathematical process in a second!

### SLEEP IN ASHAAB AL-KAHF

A Jew asked Mowla Ali (AS) how long did the Ashaab *al-Kahf* (the People of the Cave) sleep in the cave. The Imam (AS) stated the Surah Al-Kahf Ayah 25 of Holy Quran: **“So they stayed in their Cave three hundred years, and (some) add nine (more).”**

The Jew said: **“Our heavenly books define as three hundred years.”**

**The Imam (AS) stated: “Your calendar is Hijri Shamsi (solar) and ours is Hijri Qamari (lunar).”**

**Note.** The Hijri Shamsi year is 365 days, so three hundred Shamsi years equal three hundred nine years of *Hijri Qamari*.

Yes, Imam Ali (AS) is brilliant in the science of mathematics and fariza (heritage). He has many followers in this field. The “Tarikhi-Tabari” states that Haris Hamadani has been one of his prominent students. Al-Shaabi also notes: **“I have experienced this science from Haris.”**

## ATMOSPHERE

On the eve of Suffain Battle Mowla Ali (AS) recited this dua (pray) about creation of the Heavens and Earth, construction of mountains: **“O Parwardigar, O the Parwardigar of high Heavens! Parwardigar of the javv (in Arabic “space, atmosphere”)! You have created it (javn) to preserve the day and night.”**

Shahristani in his “Al-HAyahtu val-Islam” (p. 51) reminds this dua noting that the *strata* of *air* in the atmosphere is one of the signs of Almighty.

Mowla Ali (AS) suggests that the air in atmosphere absorbs both the light and darkness. Later the astronomers through the spectroscope proved that the atmosphere absorbs certain sunrays. So, this discovery opened many secrets in physics. And as narrated in an authentic hadith of Prophet (PEACE BE UPON HIM AND HIS PROGENY), this is one of the thousands doors of knowledge opened to Ali (AS).

By Allah, the philosophers can open many secrets from brilliant utterances of Imam Ali (AS) and believe in truthfulness of the statement about him: **“Statement of Ali is lower than that of the Creator and higher than that of creature.”**

## STUDYING ASTROLOGY

The late Seyyed Razi in the 76<sup>th</sup> khutba of *Nahjul-Balagha* notes: **“When Ali (AS) was preparing for battle one of his supporters said: “The stars warn of bad things. I worry about you. If you will start today you will fail in the battle.”**

Mowla Ali (AS) reproached him: **“Do you suppose that you distinguish the good and the bad, and in this way guide the people to the righteous way? He, who confirms that, refuses and ignores the Holy Quran. In that case, the people will thank you, not Allah, as it is you who guides the people to the good things! And you safeguard them from harm and mischief! (O people,) avoid form studying astrology for these purposes! Study it only to use in sea and land routes. In all other cases, it leads a man to augury. Astrologer is as augur, who, in turn, is as wizard, who is as giaour (infidel). And the infidel burns in the hellfire. O people, in the name of Allah, go confidently towards your intention!”**

Imam Sadiq (AS) stated: **“My father narrated from Rasoulallah (S) as saying: “Who asks Allah to remove the harms of day from him, let him give alms to the poor before the daybreak. And who asks Allah to remove the harms of night from him, let him give alms before the darkness falls.” I gave alms when I went out. What I did is worthier and more useful than your wizardry.”**

## MEDICINE AND HEALTH

Mowla Ali (AS) states: **“Don’t eat fish consistently, as it will cause you to lose flesh.**

**“Eating walnut in hot day causes raise of body’s temperature and have furuncles. Eating walnut in winter warms kidneys and prevents catching cold.”**

**“A feeble Moslem has to have meat and milk.”**

**“Eating violet decreases temperature.”**

**“Avoidance from eating in the evening causes weakening.”**

**“Cow’s milk and butter are medicinal, but cow’s fat is troublesome.”**

**”He who eats twenty one raisin in the morning he never falls ill.”**

**“Eat apple, this polishes the stomach.”**

**“Eating pear strengthens weak heart and cleans stomach.”**

**“Thyme heats stomach.”**

**“Have some salt before eating. Should the people knew use of salt they would prefer salt than other prophylaxis.”**

**“Sitting on toilet for long periods of time definitely causes hemorrhoids.”**

**“Cut off the glands out of meat as eating them awakens leprosy.”**

**“Don’t stay too longer under the sun as it will burn your skin, let your body rot and awake hidden diseases.”**

**“Variety of meals blows up belly and makes one’s dreams languid.”**

## SIGNS OF VIRILITY

Mowla Ali (AS) states: **“The boys grow into a man when their breasts become round and they have armpit odor.”**

Al-Askafi in his *“Naqzu Osmaniyya”* writes: **“Ali ibn Abdullah ibn Abbas was eleven years older than his son.”**

Ibn Huzaifa, too, in his *“Maarif”* notes: **“Amr ibn As was twelve years older than his son.”**

So, one of them got married when he was 11 and the other when he was twelve.

## **GROWTH OF CHILD**

Mowla Ali (AS) states: **“Baby every year grows taller up to his four-finger.”**

## **LAYING-EGG ANIMAL AND GIVING-BIRTH ANIMAL**

Mowla Ali states: **“Animal with ears inside its head is laying-egg animal and animal with outer ears is giving-birth animal.”**

## **DEFINING THE HEIR**

A woman came to Caliph Umar ibn Khattab (RA). Her husband was an old man who after marriage died. The woman became pregnant and gave birth to a boy. The man's sons from previous wife claimed she had fornicated (zina) and thus, wanted to deprive the boy of paternal heritage. The Caliph ordered to punish the woman by stoning (“zina-e qir mohseneh”).

Upon hearing this, Imam Ali (AS) talked to the woman, who said:

**“O cousin of the Rasoulallah, I have a paper. Please look at it.”**

Having read the paper, the Imam (AS) stated:

**“The paper certifies on the date of woman's marriage.”**

The other day, Imam Ali (AS) gathered children of the same age to play with the woman's child. In the mid-game, Ali (AS) asked them to sit down.

The children sat down. Then, the Imam ordered to stand up. And when the children stood up the woman's child leant on his hands and stood up. Mowla Ali (AS) inherited the woman's boy of his father's property and ordered to punish the claimants for slander.

The Caliph said: **“O Ali, what are you doing?”**

Mowla Ali (AS) stated: **“I understood that the woman's husband was an old and weak man who was the father of this boy.”**

### **THE BABY SAVED**

A woman left her six-month old baby alone on the roof. The child moved towards the edge of roof and was about falling near the long gutter. Poor mother was in deep concern and anxiety. The neighbors offered to lean a ladder against the wall and take the child. But the gutter was not at hand-reach. The mother was crying and shouting which made the baby more crying.

Mowla Ali (AS) was passing by. He stopped for an instance. The child was murmuring something, but nobody understood him. The Imam said: **“Find a child of the same age.”**

The baby on roof looked at his coeval and the two were babbling something. Then the baby on the roof returned back from the edge of gutter and went to the door that led downstairs. So, the child was saved.

### **SEXUAL INSTINCT**

Imam Ali (AS) states: **“Sexual lust is of ten parts, nine of which were given to women and only one part to men.**

**If Allah-Taala didn't give to women shame and embarrassment, then a woman would run after ten men which would cause endless misfortunes."**

## **BEAUTY**

Imam Ali (AS) states: **"Marry the women with big eyes and big hands, swarthy and of medium height."**

Similar instructions had also made other masoom (innocent) imams.

## **WINE**

Huseyn ibn Khalid writes: **"I asked Imam Abul Hassan (AS): "There is a hadith quoted from the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) that states: "Prayer of those who drink wine is not accepted for forty days."**

The Imam said: **"That is right."**

**"Why forty days and not more or less?"**

**"Allah-Taala has created human being within certain dimensions (stages of embryo formation): forty days in stage of nutfa (embryo cell), forty days in stage of alaqa (blood clot of embryo), forty days in stage of muzgha (gristle, a piece of flesh that can be chewed). The wine remains in the gristles of those who drink wine which later transforms the gristles from one state to another similarly during each forty days. Eating and drinking pass similar process in human body. "**

## FISH

An utterance narrated from Imam Sadiq (AS) states: “To know whether the fish was caught alive or deadly, drop the caught fish into water – if it will keep on back, then it was dead before catch, and if it will keep on belly (as usual), then it was caught alive (halal).

Also, to know whether the meat is of dead animal or cut-off (halal) animal, put a piece of meat on fire. If it shrinks on fire, then it has been cut off, and if it becomes flabby (of heat), then it is of dead animal (haram).

To know whether the fish is halal or haram, at first cut off its tail – if the inside of tail is green, then it is haram, and if it is reddish, then it is halal.”

## BABIES BORN STUCK-TOGETHER

In the times of Caliph Umar ibn Khattab (RA) two babies were born stuck-together. One of the babies was alive and the other dead. The Caliph ordered to separate them with saber.

Upon hearing this, Mowla Ali (AS) asked to put the babies side by side and cover the dead body with soil and give milk to the alive. They did. A few days later, the dead body separated doing no harm to the alive.

## MEANING OF “SAHM”

One willed a sahm (share) of his property to be spent on charity affairs. The heirs had discord on the meaning of sahm. Mowla Ali (AS) stated: “**Divide one eighth of his**

**property for will.” Then, the Imam stated: “Alms should be divided into eight parts and one sahm to each.”**

### **MEANING OF “SHEY”**

One willed a “shey” of his property. The heirs asked Imam Sajjad (AS) the meaning of this word. The Imam stated: **“In my father’s book, “shey” is one sixth.”**

### **MEANING OF “SUFLA”**

One came to Caliph Umar ibn Khattab (RA) and said:

**“My wife called me “sufla” (low man). I told her if I am “sufla” she has to divorce me.”**

The Caliph said: **“If you seek wind-jammer people then you are “sufla” and your wife has to divorce you.”**

Mowla Ali (AS) was present there. He said: **“No, that isn’t. If you are indifferent to hearsays, then you are “sufla”.**

### **MEANING OF “LA SHEY”**

One of the written questions of the Emperor of Rome to Muawiyya was connected to meaning of the expression “la shey”. Muawiyya couldn’t answer this question. Amr As said:

**“Send a good horse to Ali. He will certainly ask the cost of it. Let them tell him that it costs “la shey”. I hope the question will find solution.”**

Then, a man took the horse to the troops of Ali (SA). Ali (SA) ordered his sahaba Ganbar to ask the man how much the horse cost.

The man said: **“La shey.”**

Mowla Ali (AS) stated: **“Buy the horse.”**

The man said: **“But who will give my “la shey?”**

Mowla Ali (AS) took the man aside and pointed at the mirage in horizon:

**“That is your “la shey.”**

The man asked: **“Where do you know that?”**

Mowla Ali (AS) said: **“That has been stated in Quran: “A man in the desert sees a mirage and might think he sees a pond of water in the distance. As you reach near you see that it was a mirage, a “la shey” (in Arabic means “nothing”).**

### MEANING OF “GAMAT”

Imam Sadiq (AS) confirms: **“My father’s book states that “one gamat” equals one “zira” and two “gamat” equals two “zira.”**

### AVAR (ONE-EYED)

A man came to Mowla Ali (AS) and said: **“I love both you and your enemy.”**

The Imam stated: **“Now you are avar (one-eyed). You have to be either completely blind or completely open-eyed.”**

### USE AND HARM OF HAJARUL ASWAD

Caliph Umar ibn Khattab (RA) touched and kissed Al-Hajarul Aswad (In Islam, the sacred stone built into the east

corner of the Kaaba which is a focal point of the *haji*, or pilgrimage, to Mecca) and said:

**“I know that you are a simple stone with neither use no harm. Should not I see the Prophet (S) kissing you, I would never kiss you.”**

Mowla Ali stated: **“This stone has both use and harm.”**

The Caliph: **“How?”**

Mowla Ali (AS) stated: “When the bani-adam (human being) made promise to Allah, this stone absorbed that promise. On the Day of Giyamah (Day of Judgment) this stone will, therefore, witness for the devotion of believers and the denial of kafeers (infidels). And meaning of the dua (prayer) before kissing the Hajarul Aswad is: **“Parwardigar! I believe You, I accept Your Book and remain devoted to You.”**

### CHECKING OF DEAFNESS

A man slammed a big bone to the ear of another who claimed on hearing loss.

Mowla Ali (AS) stated: **“Keep him under control for a year and sometimes ask him anything suddenly. If he will hear or two persons will testify for this, he can’t get diya (in Arabic means restitution payment), on the contrary, he has to give oath on his deafness and be paid diya.”**

The people said: **“O Amir Al-Muminin, if his hearing ability will be proved in a year what punishment he will deserve?”**

The Imam stated: **“It makes no difference. May be after a year Allah will show mercy and restore his hearing ability.”**

The hadith narrated by Imam Rza (AS) from Ali (AS) further states: **“If he will claim for complete hearing loss then shout at him when he is in deep sleep.”**

### **CHECKING OF THE ABILITIES OF VISION, SMELL AND SPEECH**

Mowla Ali (AS) was told that a heavily stricken man claims on loss of sight, smell and speech abilities.

The Imam stated: “If he is right he has to be given three diya.”

**“How do we know that?”**

The Imam said: **“To check whether there is loss of smell, you have to hold a piece of half-burnt fabric under the claimant’s nose to smell. If the claimant stands straight and doesn’t react, it means he has indeed lost smell, if he moves away his nose, and his eyes water, then he lies.**

**Loss of vision can be checked up in this way: keep open his eyes in the sun and if he willy-nilly blinks his eyes, it means he lies, if not, then, he is right.**

**Speech ability can be checked up in this way: plunge a needle into his tongue, if there appears red blood then he tells lie, if the blood is black, then he tells truth.”**

### **MAKING A CRUEL MAN SWEAR**

Mowla Ali (AS) stated: **“If you want to make a cruel man swear, tell him to fear Allah. If he falsely swears, he is punished promptly. And if he swears to “Oneness of Allah”, then he is not punished immediately, as he, in any case, confirms Oneness of Allah.”**

## APPROPRIATE MEASURE

One came to Mowla Ali (AS) and said:

**“I was eating some dates and my wife wanted to have one of them. I swore that I would divorce her no matter she will have it or not.”**

Mowla Ali (AS) stated: **“Let her have half of it and throw the other half. In that case, you will find rescue.”**

## MEDICINE REPORTED IN QURAN

One came to Mowla Ali (AS) complaining about his illness. The Imam stated:

**“Get a dirham from your wife’s mehriyya (insurance for wife) and buy some honey, then mix it up with rain water and take it as medicine.”**

The man followed instructions of Mowla Ali (AS) and recovered.

The people heard this and interested in its secret.

**“O Ali! Is there similar hadith on this narrated by the Prophet?”**

The Imam stated: “No, I know this from Quran. A Quranic Ayah states:

“If they will voluntarily give a part of their mehriyya to you, it is halal to have and enjoy it.”

Another hadith states: **“They (the bees) produce various drinkable and medicinal items from their belly.”**

The other Ayah runs: **“We granted abundant water from the heavens.”**

**According to these Ayahs, the halal, healing and abundant are in these three things. Having read this, I assured myself of the patient’s getting better by this.”**

## ACCOUNT FOR CONDUCT OF COUNTLESS HUMAN BEINGS

Mowla Ali (AS) was asked: **“How can Allah-Taala make account for so many human beings?”**

The Imam said: **“As easy as He can feed them.”**

They asked again: **“How can Allah make account for them if He doesn’t see them?”**

**“As easy as Allah feed them.”**

## DIFFERENCE BETWEEN HAQQ AND BATIL

**Mowla Ali (AS) states:** **“There is a four-finger distance between the haqq and batil (truth and false).”**

**Asked to comment this, the Imam said:**

**“Batil is when you say “I heard” and haqq is when you say “I saw”.”**

## DISTANCE BETWEEN EARTH AND SKY

Mowla Ali (AS) was asked: **“What is the distance between earth and sky?”**

He said: **“As far as the eye vision and as long as the dua (prayer) of the oppressed.”**

## WATER TASTE

Mowla Ali (AS) was asked to describe what water tastes like.

He said: **“It tastes like life, as water is life.”**

## **PROPHET (S) PRAYS FOR ALI (AS)**

In the days of Prophet (PEACE BE UPON HIM AND HIS PROGENY) one's ox butting with his horns a donkey killed it. Sahabahs told the story the Prophet (S). Umar (RA) and Abu Bakr (RA) were also among them. The Prophet (PEACE BE UPON HIM AND HIS PROGENY) said to Abu Bakr (RA):

“What is your suggestion?”

Abu Bakr (RA) said: “There is no bail, an animal has killed another.”

The Prophet (S) said to Umar ibn Khattab (RA): “Then you judge!”

He, too, hesitated.

Then, the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) turned to Imam Ali (AS):

**“Now is your turn.”**

Mowla Ali said: **“If the ox entered the paddock, the owner of ox is guarantor for donkey. On the contrary, he is not guarantor.”**

The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) raised his hands to sky and stated: **“Alhamdulillah ("All praise belongs to God) that He defined a person among my household who judges as the prophets.”**

## **FAIR JUDGE**

Jazara in his book “Kamil” notes: **“Ali (AS) was leaving the tribe of Hamadan and on the way home he saw two men bitterly quarreling. He separated them and went on going. Suddenly he heard somebody calling for help. He**

ran up to help. Two were fighting. One complained about other:

**“O Amir Al-Muminin, I sold a shirt to this man at seven dirham on condition that he will give me not old and spoiled dirham but new ones. He gave me these spoiled dirham. I didn’t take it and he slapped in my face.”**

Mowla Ali (AS) said to the beater: **“Is he right?”**

**“Yes.”**

The Imam stated: **“Keep your promise.”** Then, he turned to another: **“And you have to revenge on him.”**

The beaten said: **“May be I shall forgive him?”**

**“Anyway you like,”** the Imam said.

Then, the second man received 15 lashes from Mowla Ali (AS) as punishment for disrespect.

## DIYA OF ALAQA

One punched in the belly of a pregnant woman who was in her early stage of pregnancy. The woman lost her baby in alaqa (**in Arabic** *a stage in the development of the fetus*) stage. Mowla Ali (AS) said:

**“This man has to give the diya (forty dinar) of alaqa to that woman.”** Then, the Imam stated this Ayah: **“Verily we created man out of potter’s clay of black mud altered. Then placed him (as a drop of seed) in a safe lodging, and then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little clot bones, then clothed the bones with flesh, and then produced it as another creature. So blessed be Allah, the Best of Creators!”**

Then, he stated: **“The diya of nutfa (embryo cell) is twenty dinar, the diya of alaqa (blood clot of embryo) is forty dinar, the diya of muzgha (gristle, a piece of flesh that can be chewed) is sixty dinar, the diya of clot bones is eighty dinar, the diya of bones with flesh is hundred dinar and the diya of produced creature is thousand dinar.”**

### RESULT OF THREE ACTIONS

The late Seyyed Razi in his book “Khasais” quotes Mowla Ali (AS) as saying: **“There are three deeds the result of which will finally harm the doers: insolence, violation of oath and to trick.”** Appropriate Ayahs from holy Quran state:

**“O mankind! your insolence is against your own souls...”** (*Surah Yunus (Jonah) Ayah 23*)

**“...Anyone who violates his oath, does so to the harm of his own soul...”** (*Surah Al-Fath Ayah 10*).

**“...But the plotting of Evil will hem in only the authors thereof.”** (*Surah Fátir Ayah 42*).

### YELLOW SHOE

Mowla Ali (AS) states: **“To wear yellow shoes diminishes sorrow,”** as Allah-Taala states: **“It is a yellow cow which makes lookers delightful.”**

### DIVINE TEST

Mowla Ali (AS) was ill. Several sahabas came to him and asked:

**“How did you meet the morning?”**

The Imam said: **“With malice and evil.”**

They said: **“Subhanallah, will a person like you use such line of reasoning?”**

The Imam stated: **“Allah-Taala states: ““Every soul shall have a taste of death: and We test you by evil and by good by way of trial. To Us must ye return.” (Surah Al-Anbiyá Ayah 35).**

Indeed, the **good** is healthfulness and needlessness, while the evil is poorness and illness as they are test and trial.

### **UTHMAN (RA) STANDS UP...**

Some people of Hill hunted a partridge, cooked it and brought to Caliph Uthman (RA) who was in state of ihram (a sacred state which a Moslem must enter in order to perform pilgrimage). The Caliph said:

**“We have not hunted this bird, as it was hunted by muhrim (the close relatives of the opposite sex, detailed by the Quran, whom a Muslim may not marry), so we can eat it.”**

One of them said: **“But Ali (AS) considers not allowable to eat such hunting.”**

Uthman (RA) sent a man to call Ali (AS). When he arrived Uthman (RA) said:

**“You always go opposite way.”**

Mowla Ali (AS) stated: **“By Allah, I call on those among you who were eyewitness when the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) was given five ostrich eggs and they heard the Prophet**

**(S) saying: “We are in state of ihram, give them to those who are in state of muhil in Hill.”**

Twelve Sahabahs of Prophet (S) testified that it was true. So, Caliph Uthman (RA) stood up and went to his residence leaving the hunting to the people of Hill.

### **SELFLESSNESS OF MOWLA ALI (AS)**

Efforts of Mowla Ali (AS) for Islam were neither duly estimated by the modern scholars nor the ancient and middle ages Islamic scientists. They have mistreated selflessness of Mowla Ali (AS) equalizing him with common soldiers. We, therefore, consider necessary to speak about the existing thoughts and approaches of the Ahl-Sunnah and Shiite scholars from their original historical sources.

Ibn Al-Aseer writes: **“The Prophet (AS) was attacked by Guraish armies.**

**Each time when the *Quraish armies* attacked to Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY), Ali (AS) dispersed them. In one of such attacks of pagans in Uhud the messenger of vahy (revelation) Archangel *Gabriel* came to Prophet (S) and praised Ali’s courage: “This is the highest level of selflessness he demonstrated.” The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) confirmed the Angel’s words: “I am from Ali and Ali is from me.”**

**Then, a voice said: “There is no youth (full of manhood) but Ali, and no sword comparable to Zulfiqar (Ali’s sword).”**

Ibn Abil Hadid narrates in more detailed form: “The pagans were about fifty mounted soldiers who wanted to kill the Prophet (S). Unmounted Ali (AS) everywhere dispersed

the enemy. Even when his sword was broken he continued to battle. As narrated, just at this battle the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) has given the sword Zulfigar to Ali (AS).

The above mentioned hadith was often recited by the angels, especially by Archangel *Gabriel*.

**Having received heavy wounds Imam Ali (AS) continued fighting and strongly defended the Rasoulallah (S), who watched him each time smoothing a hand across his wounds and prayed for him.**

**Sheikh Saduq in his “Khisal” writes: “As the sword of Ali (AS) was broken in battle, the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) gave his sword (Zulfigar) to him to continue jihad against pagans.”**

According to Ibn Abil Hadid, majority of the guards of Prophet (S) avoided the enemy attack and a group of Bani-Kanana and Bani-Abdul tribes attacked the Rasoulallah (S). There were four famous warriors among them. Valiantly fighting Imam Ali (AS) killed the four and another ten soldiers. Messenger of revelation (vahy) Angel Gabriel was glorifying this bravery with his heavenly verses and congratulated the Prophet (S).

In past wars, the standard bearer was an honored figure and only the braves and bold were relied to bear the banner. Courage of standard bearer aroused among the battlers courage and spirit. There were several standard bearers and in case of death of the first, the second and then the third carried out the standard in stead of the killed.

Guraish was aware of the courage and valor of Moslems in the Battle of Badr. Therefore, the most courageous soldiers were appointed the standard bearers. The first standard bearer of Guraish was Talha bin Talha. He also was

the first man to be killed by Ali (AS). After he was killed, the banner was carried out by Said ibn Talha, Osman ibn Talha, Shafe ibn Talha, Haris ibn Abu Talha, Aziz ibn Osman, Abdullah ibn Jamila, Itara ibn Sharahibi and Sovab took the banner in turn. They all were killed by Ali (AS).

After the abovementioned were killed, the army of Guraish was dispersed. It was the first victory of the Moslems gained thanks to Ali's bravery. (*Tafseer Qummi*, p. 103; *Irshad-Mufid*, p. 115; *Bihar*, vol. 20. p. 15).

Late Sheikh Mufid in his *Irshad* narrates from Imam Sadiq as saying that nine standard bearers of Guraish were killed by Ali (AS).

Ibn Hisham in his book *Sira* writes that many others of Guraish were killed by Ali (AS) (*Ibn Hisham*, vol. 1, p. 81-84).

We have already spoken about one of the two fazilats (distinction) of the Amir Al-Muminin (AS) Saad Vaqqas narrated in presence of Muawiyya. Now some words about the others.

One of the Imam's fazilats is that he had been the standard bearer of the Prophet (AS) in all battles except the Battle of Tabuk as he on order of the Prophet (AS) remained in Medina. It is because the Prophet (S) knew that having heard about his leaving Media the munafiqs could revolt against him. Therefore, he said to Ali: **"You have to be the guard of my Ahl al-Bayt and Muhajirun, and nobody has this right except you."**

Stay of Imam Ali (AS) in Medina nullified the plans of munafiqs, who thought another insidious plan. They set rumors that "the Prophet (PEACE BE UPON HIM AND HIS PROGENY) Imam Ali (AS) had some quarrels. The Imam,

under the pretext of heat and distance has refused to fight for Allah.”

Hardly the Prophet (S) moved away from Medina, the Imam (AS) came to the Prophet (S) and informed of the rumors and reproaches of munafiqs. He wanted to reply the minafiqs. And the Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated his historical phrase in hadith: **“O Ali, don’t you want to liken to me as Aaron to Moses, except that there will be no prophet after me.”**

Commentary of this hadith is that Musa (AS) (Moses) and Harun (AS) (Aaron) were brothers and both were prophets. And the Rasoulallah (S) states that Ali is his brother, but not prophet. This hadith is called “Hadisul-Manzilat”. As is seems, the pieties of Aaron (AS) are similar those of Ali (AS). The hadith is also considered one of the mutawatir (authentic) hadiths in the Islam and was repeatedly commented by hadith-tellers.

The third question stated by Saad Vaqqas is the question of Mubahala (**Mubahala** means cursing each other when two parties come out together in the open dispute, facing each other, to present their case in the court of Allah) the Prophet (S) had related to the Najran people (of Masiha faith). After discussions with the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) on batil (false) faiths of Masihi the Najran people didn’t want to accept the Islam. They nevertheless agreed for mubahala.

The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) appointed only four of his progeny to participate in Mubahala. They were Imam Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS), as there was no more faithful and devoted among the Moslems than these four.

The Prophet (S) went to the place where Mubahala was performed. He took Hussein (AS) in his arms, held on the hand of Hassan (AS), and Ali (AS) and Fatima (AS) followed after him. In the Mubahala site Hazrat Prophet (S) turned to his Ahl al-Bayt, saying: **“When I begin praying say “Amen.”**

The bishop of Jews (Usqoph Azam) asked his people: “I knew the Prophet, but who are beside him?” he was told that the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) has arrived with his daughter, his cousin and son-in-law and two grandchildren.

Having heard these words, the bishop was seized by fear. He said: **“This Mohammad is the Prophet of truth. If he is not, he would not bring his family members to this place of death. We see such pure faces that if they will pray to Allah for Mubahala this desert will turn to hell and its flames will reach up to Najran.”**

So, they refrain from Mubahala and had to give jizya (Islamic tax).

A narration states from Aisha (RA): **“On the day of Mubahala, in the morning Hazrat Prophet (S) went out rning wearing a striped cloak of the black camel's hair and there came Hassan Ibn Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came Ali and he also took him under it and then stated the Ayaht Tahrir: “Verily Allah's wish is but to keep off from you uncleanness.”**

Zamakhshari writes: **“The Mubahala and content of this Ayah are the most reliable witness to the fazilat of “Ashabi-Qisa” (means the Prophet, Hazrat Ali, Fatima, Hassan and Husain) and the most valuable evidence to**

**the truth of Islamic religion.”** (*Qassaf*, vol. 1, p. 282-283; *Tafseer of Razi*, vol. 2, p. 471-472).

## TO WIN PASSION

The letter of Mowla Ali (AS) to his cousin, Osman bin Huneif, the Governor of Basra, is an example for the modern rulers. As narrated, Mowla Ali (A.S.) was informed that one of the rich men has invited Osman bin Huneif to dinner party in his house. Mowla Al (A.S.) didn't like that Osman (Othman) accepted the invitation and participated in this party. So, he writes such a letter to him: **“I was told you were invited to a party where you had variety of tasty dishes. And they say you have liked them. I didn't believe you would go to a party where the poor are moved away and only the rich invited. Look at the bite you had to eat, if you are in doubt that it is haram, then, take that out of your mouth, if you know that it is halal, then, have a little. Your Imam satisfies with shabby clothes and one or two bites of food. I know you would not do the same, but I try you displayed courage and were honest and truthful, so, help me. I swear to Allah, I collected neither gold, nor silver nuggets, neither I appropriated war booties, nor I bought new clothes except the shabby one on me, and nor I owned an inch of land. However, I had enough clothes and food. How the passion could win over me and entice into tasty dishes when there are so many vulnerable and poor around, who are never satiated with? Or, is it possible to be fed up when there are so many half-starved and thirsty people?..”**

## **KNOWLEDGE THROUGH BENEVOLENCE**

In one of the trustworthy hadiths the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) stated: **“Whoever leaves aside his passions and thinks nothing but Allah during forty days, and thinks of nothing but Him, his wisdom and knowledge will double over and stream through his tongue.”**

It means that the Islam accepts knowledge related to benevolence and delight as a result of man’s contentment. The Islam certainly accepts the mental knowledge and calls on the believers to study. In the Holy Quran, Allah-Taala states to Prophet Moses (S): **“We have a human-being, go to him and learn from him. To him we granted our favor and knowledge.”**

This Ayah states that he (prophet) has not studied from a human being. Allah-Taala doubled over his sources of knowledge and insight. The Holy Book provides detailed comments on this story between Prophet Moses (S) and Prophet Khizr (Al-Khidr).

In another hadith the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) states: **“If the sheitan would not interfere in souls of Adam’s progeny causing sorrow and darkness, they could watch by their insight the world of angels and spirits.”**

This hadith has been narrated also in the book of hadith “Jamius-saada”. Hazrat Prophet (S) states: **“If there were not your (inappropriate) loquacity and hardships you experience in your heart (with animals grazing there), you could certainly see what I see and hear what I hear.”**

The aim of the hadith is: it is not necessarily to be a prophet to see and hear those things. Sometimes ordinary (non-prophet) people as Maria can hear those sounds, too.

Mowla Ali (AS) was 10 when he went with Prophet (S) to the ***Hera Mountain*** (Cave of Hira). When the Prophet (S) for the first time received revelation (vahy) Mowla Ali, too, heard the heavenly sounds that the Prophet heard. To this end, Mowla Ali narrates in “Nahjul-Balagha”: **“I told the Prophet (S) “O Prophet of Allah, I heard cry of Sheitan when you received the first revelation.”**”

**The Prophet (PEACE BE UPON HIM AND HIS PROGENY) told me: “Yes, you hear what I hear and you see what I see. But, you are not prophet.”**

Therefore, purification of passion, cleanness and avoidance from passions both purifies man’s soul and has heavenly influence on man and doubles over his wisdom and knowledge...

### **SPIRITUAL RIYAZAT (PERSEVERANCE) OF PERFECT MAN**

Imam Ali’s “Nahjul-Balagha” can be likened to himself. Man’s outer world indicates his inner world. Words are expression of the utterer. This means that the word is materialized form of man’s spirit. A man with low spirit may have low words while a man with high spirit may have superior words. Mean and narrow spirit has narrow words and high spirits have superior words.

Hazrat Ali’s words are contrasting. In his words, irfan (knowledge) is at the highest point, philosophy is at the highest level, and freedom, heroism and moral are at highest altitudes. “Nahjul-Balagha” is a thorough book as the author

is. Hazrat Ali (AS) states: **“Who is engaged in morals he revives his wisdom and kills his passion (nafs). This spiritual riyazat (riyazat – strivings (spiritual practices) as a means to conquer the desires of one’s passion) acquires such a level that refines the man, makes him thinner and softens his harshness. In this state, a sudden spark kindles a flame in him, and guides him, and finally he arrives at the door of happiness...”**

Thus, the Islam backs up man’s perfection through spiritual engagement and purification of passion. Man in the Islam step by step gains wisdom, gradually and through endeavor improves himself and reaches highest grade. Mowla Ali (AS) states: **“He goes door-to-door, opens new doors and step by step comes nearer to the “door of luck”. To arrive at this door is to arrive at the End of Way.”**

Is it true “to reach the Haqq (Truth)”? Certainly. Having reached the Haqq, the curtain between the man and Allah rises and he with his spiritual eyes sees the Rabb (Allah). And the man doesn’t seek for the Almighty as the ignorant do. No, such words mean nothing for him. Wherever he looks he sees his Rabb, as nothing on earth or in the heaven is hidden from Him. It is He Who *has power over all* things. Here, it is appropriate to remind a minajat of Imam Hussein (AS): **“O my Rabb, is there anybody other than You whose zuhur (blossoms) is possible without Your Will?”**

One asks Hazrat Ali (AS): “Have you seen Allah?” Mowla Ali (AS) replies: **“I never worship the Allah that I don’t see.”**

And Hazrat Ali (AS) explains him impossibility of seeing Allah with physical eyes in this way: **“One cannot see Him with physical eyes and only truthful and faithful spirits can watch Him.”**

## GENEROSITY OF ALI (AS)

During the battle in the plain of Siffin (or *Suffein*) the armies of Muawiyya and Imam Ali (AS) confronted each other on the bank of Euphrates River. Muawiyya ordered to block Imam Ali's (AS) army from getting access to the waters of the river.

Imam Ali (AS) resumed his efforts to set things right through peaceful ways. He sent a delegation to Muawiya asking him to fear Allah, preserve the unity of the Muslim ranks and join the unanimity of the nation:

**"Go to this man and call him to Allah, to obedience and to unanimity. Probably Allah may guide him, and the ranks of the nation may come together."**

But Muawiya stuck to his position, saying:

**"Go away, I have no reply except the sword."**

Muawiya's defiant position nevertheless did not affect Imam Ali's (AS) tolerance and patience, nor did it cause him to be hasty in starting an attack as he wanted to prevent bloodshed and to preserve the lives of the nation.

This humanistic attitude adhered to by the Imam (AS) only increased the obstinacy of the opposition, and they tried to block Imam Ali's (AS) army from getting access to the waters of the river. They moved troops to strategic positions along the banks of the river to stop the Imam's army from reaching it.

Although water was vital for the army, Imam Ali (AS) did not lose his patience. He sent a message to Muawiya telling him: **"We came here for something other than water. Had we got to it before you, we would not have forbidden it to you."**

Muawiya's reply was: **"By God, not even a drop till you die of thirst!"**

This compelled Imam Ali (AS) to resort to force to get water for his army, as the only alternative left before him. Consequently, he moved a division of soldiers to break the blockade and Muawiya's army received a crushing defeat. The river came under the control of the Imam's army, yet, he allowed Muawiya's army access to the river whenever they liked. In doing so he incarnated one of the fundamental moralities of Islam in this respect.

How great and noble warrior Imam Ali (AS) was, and what a big heart he had!

Mowla Ali (AS) was embodiment of pure justice.

### **MINAJAT OF MOWLA ALI (AS)**

During minajat (addressing Allah) Mowla Ali (AS) has one-on-one conversation with his Rabb. Imam Ali (AS) is **great lover of Allah** and he prays to Allah seeking His intercession. Fortunately, there are many narrations about this in "Nahjul-Balagha". Ali (AS) himself states about this: **"O Allah, You are the nearest for the owliya."** It means that I have never had similar intercourse with others as with You. You are the nearest interlocutor and it is only You with Whom I don't feel lonely." Ali (AS) goes on: **"Those who make tawakkul (tawakkul means dependence of the heart on Allah) on You see You are everywhere as You help them. O Rabb, You see Your devotees and lovers in their insight, and You are aware of their batin (means something internal) and their basirat (insight), their secrets are known to You and their hearts are flying towards You."**

On Jumah prayers (also known as *Friday* prayers - a congregational prayer when the call is proclaimed to prayer on **Friday** (the Day of Assembly) recite the Kumayl prayer of Mowla Ali (AS). This Dua is one of the highest points of irfan (knowledge). It deals with things higher than the world and hereafter – it is recitation about Allah, warm intercession of the sincere admirer and great lover of Allah with the Haqq (Truth), that is, the truth of divine service. You will see how Ali (AS) yearns for divine intercession. Also pay attention to the Abu Hamza Sumaly prayer recited by Imam Zeinalabidin (AS) in the dawn in holy Ramadan. What a divine love and great minajat! It is the first step of Islam. It urges to come closer to Allah, and then, fully and comprehensively to observe our Islamic duties, never to lessen value of divine service.

In the last days of his life Imam Sadiq (AS) called his natives to him. He whispered his last sentence and passed away. The sentence was: **“Those who regard namaz frivolously cannot attain our divine happiness.”**

### **IMAM ALI (AS) – EMBODIMENT OF WISDOM AND KNOWLEDGE**

There is a saying: **“Saleh (good) people go where they are remembered.”** To show worth and perfection of Imam Ali (AS) would be a great source of knowledge, benevolence, aspiration and abundance in the Caucasus and in the entire and Islamic world.

Thus, Ali (AS) was a courageous man and had learned from the Prophet (S) how to act at the position of caliph saying: **“By Allah, I have no doubt when I judge between two persons.”** Mowla Ali (AS) has several times mentioned

his success. Imam Ali's knowledge in Figh, deep comprehension and sound judgment has therefore been always deeply regarded by Sahabahs, and it sometimes roused envy in them. Not casually, that Caliph Umar (RA) said: **"I have heard from the Prophet (PEACE BE UPON HIM AND HIS PROGENY) that "Among you the best to judge is Ali"**. These words are evidence to deep knowledge of Mowla Ali (AS).

Professor Zakariyya Guler writes: **"When Hazrat Ali (AS) was reminded beside Aisha (RA), she said Ali (AS) was the best to know the Sunnah. Abdullah ibn Ayyash, too, said that Hazrat Ali was the best to know the meaning and goal of the Sunnah. We, thus, see that both of them confirm the same truth."**

Hazrat Ali (AS) was very attentive in defining authenticity of the hadith told by Rasoulallah (S). He noted: **"When you tell hadith refer to the narrator. If the hadith is true it will be in your favor and if it is false then it will harm the hadith-teller."** Warning by Hazrat Ali (AS) to his interlocutors has to be characterized as an important factor paving ground for the science of hadith.

Hazrat Ali (AS) took part at the Battle of Badr, Uhud, Khandak and Kheybar and was standard bearer of the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY), demonstrating unprecedented feat and courage. He overcame many warlords. Though he was severely wounded at the Uhud and Huneyn battles against the pagan, Imam *Ali* (AS) protected, *defended*, and followed the Holy *Prophet* (PEACE BE UPON HIM AND HIS PROGENY AND P) like a shadow, shielding him from enemies and being ever-ready. Support by him rendered to the Saad and in the expedition to Yemen, and stay of him in Medina as Wali

of the Prophet (S) in the Battle of Tabuk, the assumption of responsibility to clean Kaaba from idols after the conquest of Mecca are the best samples of heroism in Islam.

According to the historical sources, stay of Hazrat Ali (AS) in Medina as a military Wali of Caliph Umar (RA) in Medina during his expedition to Palestine and Syria is also confirmation of Ali's personality in the Islamic world.

All these are evidence to his great managerial, political and military skills. The dialogue between Hazrat Prophet (S) and Ali (A.S.) on the eve of Khaybar conquest is instructive. Basing on hadith sources, Professor Z. Guler writes: **"As provided by Sahl bin Sad, on the day of Khaybar, the Prophet (S) uttered: "Of course, tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Messenger, and he is loved by Allah and His Messenger."The people were wondering as to whom would be given it. In the morning, the people went to Allah's Messenger (SW) and every one of them was hopeful to receive the flag. Finally, the Messenger of Allah (SW) gave the flag to Ali. Ali said "O Allah's Messenger! I will fight with them until they become like us." Allah's Messenger said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then, that will be better for you than the nice red camels."**

Evidently, kind treatment of Hazrat Ali (AS) towards Khaybar Jews and the Sunnah he learned from the Prophet (S), from the point of view of the position towards the non-Moslems in the conditions of peace and war if of great

importance. Imam Ali's treatment and position was an example for those who ignored development and progress of the Islam. It was proved that jihad and threat is not the only way to persuade the non-Moslems in the Islam, its universal legal principles and peace character. In many cases, influence of persuasion and arguments may be stronger. Let the people accept the Islam by understanding its essence, its truth and justice, but not under fear. It is real Islam and rather useful.

The history has proved that Hazrat Ali was an exceptional personality with characteristic features as piety, sincerity, mercy, sympathy, selflessness and courage. After the undesirable and sorrowful battles of Jamal, Suffin and Nahравan, Hazrat Ali (AS) shed tears for his opponents and prayed for them. This shows how great and noble warrior Imam Ali (AS) was, and what a kind and big heart he had!

Further, Professor Zakariyya Guler reminds conversation between Kumayl ibn Ziyad and Mowla Ali (AS): **“Kumayl asked: “What will happen if to believe that you are in true way and Talha and Zubair are in batil (false) way?”** Hazrat Ali (AS) answered: **“Know the people with truth (Islamic measure) but not the truth by people. Know the truth and then you will know who is true.”**

Reply of Hazrat Ali is a vivid recommendation emphasizing the concept of internationalism and fraternity in the world and teaching objective Islamic measures necessary for recognition of the people. Its connective policy is, perhaps, a thesis to prevent possible discords among the Moslems and its implementation is necessary and important.

Mowla Ali's saying **“two kinds of people will do wrong about me – those who exaggerate and embellish me and those who ascribe alien things to me”** is warning to those

who deify or dislike him. He has another saying to this end: **“Look not at the narrator, but at the narration!”** Mowla Ali used to tell his laudators: **“By your words you bribe me. A man knows himself better than others.”**

Along with the science of kalam (Islamic theology), Mowla Ali (AS) has always been in search of miraculous kalam, pedagogics, psychology and methodics or any other important formula basing on wisdom and intellect in teaching and education. Evidence to that is his famous “Nahjul-Balagha”.

Hazrat Ali (AS) was against telling lie resembling the truth in his prayers. Known as the last Sahabah to die, Abu Tufail Amir al-Laysi narrates that once Hazrat Ali (AS) said from the minbar (pulpit): **“Tell the people what they understand, refrain from what they don’t understand. Would you like Allah and the Rasoulallah to be known as liars? (Don’t do that.)”**

Mohammad Gavvas Qalachi in his voluminous (648 pages) book “Mavzuati-fighi Ali ibn Abutalib” deals with Hazrat Ali’s views of figh and ijthahds (Islamic law for making decision independently) which was written on the original sources and published in Hijri 1403 (Miladi 1983). Mowla Ali (AS) played great role in development of the science of Figh.

Hazrat Ali (AS) is, perhaps, one of the outstanding personalities to perfectly know the Figh (Islamic law). He is in the lead of fagih (lawmakers) Sahabahs who was taught at the school of the Rasoulallah (S).

Hazrat Ali (AS) could solve the Figh questions easily which is evidence to his knowledge of Ayahs, perfect legal logic and ability of strong judgment, farsightedness and awareness that allowed him to judge rightly and truly.

## ALI - SHARP SWORD OF ISLAM There is no sword except Zulfiqar

Talking about the Islamic mujaheeds, each Moslem willy-nilly remembers personality of Mowla Ali (AS), who was perhaps number one mujaheed and who used in the battlefields certain fighting arms of his period. Such personalities usually have their special arms and riding animals. In this sense, he had a horse named Duldul, famous and legendary.

As the historians narrate, in the Uhud Battle Ali (AS) was fighting vigorously and no sword could endure. With a broken sword in his hand, he shouts: "O Rasoulallah, man has to fight with sword, give me another sword!" Just in the Battle of Uhud Hazrat Prophet (S) has given to him the famous Zulfiqar, which is reminded in many historical sources related to the heavy battle in Huhud, second war of the Moslems against pagans of Mecca. This battle and valor of Ali with his majestic Zulfiqar in this battlefield was deified by angels. The narrators say it was a heavenly song. Later, the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) often repeated these words often recited by Moslems: **"La fata illa Ali la saifa illa Zulfiqar"** ("There is no Hero except Ali, there is no sword except Zulfiqar").

The beginning of these kalam ("La fata") later stimulated the Azerbaijani ashygs to carol heroism of Mowla Ali (AS) creating such figurative expressions as Heydari-Karrar, Abu Turab, Sahibi-Duldul, Shiri-Yazdan, Shahi-Mardan, Sahibi-Zulfiqar, etc.

The Arabic Thesaurus by *Al-Munjud* (p. 208) and Baranov's *"Arab-Russian Vocabulary"* (p. 604) give

detailed explanations of Mowla Ali's Zulfiqar. The sword is said to be used at the Battle of Badr two years after the Hijra (p. 622). After this battle, the Sword was property of the Prophet (S). Later, the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) gave it to Mowla Ali (AS).

Modern Persian historian Abdul Jabbar Mahmoud as-Samarrani states that the Prophet (PEACE BE UPON HIM AND HIS PROGENY) has always carried out Zulfiqar over his right shoulder under his aba (mantle) till the Battler of Uhud. According to narration of the eye-witnesses, the silver haft of Zulfiqar was ornamented with eighteen spinal notches in the middle. That's why it was called "Zu-l-faqar" ("spinal").

Investigators have made numerous suggestions on origin of Zulfiqar. Some of them say that Zulfiqar was among the spoils of war at the Battle of Badr. The sword differed from others in its length, mass, appearance and sharpness. Contemporary of the Prophet (S), one of the Sahabahs Marzuq as-Saqil stated that he had sharpened the Sword and personally presented it to the Rasoulallah (S).

Jirji Zaidan in his "History of the Islamic Culture" gives detailed information about Zulfiqar. In the first chapter (first volume) on military supplies of the Moslems he deals with Zulfiqar. (**Jirji Zaidan**, "History of the Islamic Culture", Translation into Turkish, Istanbul, 1908, vol. 1, p. 125).

According to Hashama, who quotes Zaid ibn Harisa, when Ali (AS) was leaving for the Battle of Uhud he tells the Prophet that he has neither arms nor riding animal. The Prophet (AS) gives Zulfiqar to him... Then, Ali (AS) mounts a camel and goes to the battlefield.

The Battle of Uhud became a test fight for both Mowla Ali (AS) and Zulfiqar. In that battle, Mowla Ali (AS),

holding the flag of Islam in one hand and Zulfiqar in another, fiercely fought against the mushriks (pagans).

Mowla Ali (AS) and Zulfiqar! They are inseparable. They are always together. Ali's fight at the Battle of Khandak (Trench) saved the entire Islam. This fact was confirmed by the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) in his famous hadith: "**Ali's death-blow on the day of Khandak is above the worship of Saqa'lain.**" The Islamic historians also name this Hadith-e-Saqa'lain.

It was just in the mentioned battle that Mowla Ali (AS) with Zulfiqar in his hand defeated Amir ibn Abdud'ad, the famous warrior of Mushriks.

Destiny of Zulfiqar that glorified Mowla Ali (AS) in the battles of Uhud, Khandak, Kheybar, Jamal (Camel), Siffin, Nahrivan and others, is also interesting. After the Imam (AS) died, Zulfiqar belonged to his progeny for some times. One day the Governor of Medina Jafar ibn Suleyman al-Abbasi pays four hundred dinars and buys the Sword from Mohammad ibn Abdullah ibn Hassan ibn Ali ibn Abu Talib (AS), the grandson of Mowla Ali (AS). Later, Zulfiqar belonged to the caliphs of Abbasid dynasty Mehdi (775-785), Hadi (785-786) and Harun ar-Rashid (Aaron the Rightly-Guided) (786-809). There is also information that the Sword was among the property of Caliph al-Motazili and later belonged to Fatimi caliphs in Egypt.

In the middle ages, destiny of Zulfiqar and other famous Islamic swords has been connected to Turkey. In 517, when the troops of Sultan Salim, the First Osmanli (Ottoman) Caliph, entered Egypt he sent these swords to keep in Istanbul. Unsal Yusel in his book "As-Suyuf al-Islamiyya" (Swords of the Islam) gives necessary information about this.

The book deals with 99 Islamic swords, including Zulfiqar. But the sword described as Zulfiqar by Unsal Yusel (1935-1986) who once was guard of the Topkapi Museum, is not alike the sword the description of which we presented above. So, Zulfiqar is said to be “Zu-l-lisaneyni” (forked) with eighteen spinal notches.

The sword described by Unsal Yusel is a non-forked sword with wide points presented in the book under the number 11 (it is the number of the 113 cm length sword at the Topkapi Museum) with the description: “This sword is considered to belong to Caliph Ali ibn Abu Talib. It is a wide blade sword with red haft and leather cover. On the iron points was scripted: “**La fata illa Ali la saifa illa Zulfiqar**”. According to the author, the script and golden ornaments were probably added in the latest centuries.

All this show that along with the famous Zulfiqar, Mowla Ali (AS) had also some other swords. And those swords kept in several world museums and presented as Zulfiqar, are, in fact, not authentic. According to the Isna 'Ashari belief, the true Zulfiqar was delivered from generation to generation and given to the 12<sup>th</sup> infallible Imam al-Mehdi *Sahibi'*z-Zaman (PEACE BE UPON HIM AND HIS PROGENY), who, inshallah, will return at the Time for the Appearance (Zuhur) with Zulfiqar in his hand.

### WORSHIP SERVICE OF MOWLA ALI (AS)

When the curtains of night fell over the world Mowla Ali (AS), enamored of Allah, was ding munajat at the sanctuary. With all his body and senses and in a perfect manner he prayed to his Lord: “**O My Lord, if you finally will equalize me with Your enemies and will guide me among**

**the people of trouble to Hell and separate me from my friends, then, O Master, I shall bear Your torture, but how I can bear the pain of separation?..”**

A hadith states his other munajat: **“O Lord, I pray to You neither for delight of Paradise nor of the fear of hell. I pray to You as You deserve it..”**

Or, the following Ayah: **“Whether the submissive people who are afraid of the Hereafter and who are hopeful and intensely prostrates and prays to the Lord, are equal to the kafeers (a non-believer of Islam)?”**

Mowla Ali (AS) prayed with love and devotion. He truly loved Allah and for him nothing was attractive than the truth. During prayers Ali would forget the world around, he nether saw nor hear.

Ibn Abi al-Hadid writes: **“Hazrat Ali (AS) prayed more than others as he fasted for many days, and he prayed on nights. The people learned from him how to offer night prayers, pay attention to the divine zikr (remembrance of the Almighty Allah) and do mustahab acts of Namaz. Over the nights, he prayed plaintively. Performing his ablutions, because of fear of the Sublimity of Allah Mowla Ali (AS) shivered with excitement. His wails during munajat passed on to both his friends and enemies. His sajdah (prostration) and worship under the arrows of enemy in the battlefield astonished and shocked the worshippers. The Imam (AS) encouraged others to the night and nafilah namaz and observation of Islamic values what were pleased both his friends and enemies with. Thus, he could guide the people.”**

Nouf Bekali writes: **“On midnight Amir-al-Mominin went out of his house and we went to the Wali of Kufa. There I asked the Imam (AS): “O Amir-al-Mominin, with**

*such a splendor You are afraid of Allah and cry of fear. Why?" Hazrat Ali (AS) with tears on his eyes, uttered: "O Nouf, Allah is close to us than our vein. Whoever in this world sheds tears, his eyes will not cry in the Hereafter."*

The beginning and end of the life of Mowla Ali (AS) have been connected to remembrance of Allah. His life is evidence that he never left his correlation with Allah – neither in daily affairs and aspirations nor in jihad and battle.

One day Muawiyya asked Ali's friends - Adi ibn Hatam and Zarrar ibn Zumrat about his behaviors. And when Muawiyya, a stone-hearted man, was told about Ali's worship service, his spiritual grandeur and shedding tears because of fear of Allah, he sobbed bitterly, so bitterly that caused others to cry.

Imam Ali (AS) warned to his friends: **"Refrain from wrongdoing both in secret and openly, as Allah is ever witness and ever judge."**

Mowla Ali (AS) defines degree of submission to Allah as: **"Who wants to know how submissive and valuable he is to Allah, let him judge himself how he had believed and how often he remembered the Almighty when he sinned."**

### VALOR OF MOWLA ALI (AS)

Praying to Allah on nights, Mowla Ali (AS) demonstrated unprecedented valor in the battlefields in daytime. He called on the cowards to perform feat: **"I call on you to adhere the truth, while you run away as the goats frighten and run away from the roar of lion."**

Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated: **"Without the riches of Khadijeyi-Kubra and Ali's sword Islam would not gain strength."**

Ibn Abil Hadid says: “Bravery of Ali (AS) reached such extent that forced to neglect the names of heroes of the past and set samples for future heroes. He displayed such feat and valor in the battlefields that became example for the people until the Giyamah (Hereafter). He never escaped from the battles. He neither feared nor avoided the Arab warlords. There was none that Ali couldn’t defeat. He crushed the enemy at a blow.

Many hadiths record his heroism. One of them states: **“In the early Islam, Hazrat Ali (AS) took part in all battles and always won. The breeze of victory and conquest ever blew around his flag. He fought face to face.”**

Hazrat Ali (AS) was asked: “You have no body armor on your back...”

He answered: **“I never turn my back on the enemy to give him chance to strike a blow against me,” adding: “By Allah, I will never turn my back on even if all the Arabs battle against me!”**

Despite his enmity against Mowla Ali (AS), Muawiyya used to say: “O Ali, you can conquer the East and West together taken.”

## **BENEVOLENCE AND LOVE OF MOWLA ALI (AS)**

Mowla Ali (AS) was a strong, powerful man with martial spirit, and also a kindhearted father and generous personality. He protected orphans and widows in Medina and Kufa, fed the poor and helpless people sheltered in the outskirts and ruins.

Habib ibn Ali Sabit narrates: **“Some honey was endowed to Bayt al-mál (the Muslim Public Treasury). Hazrat Ali (AS) ordered to gather the orphan children. Distributing honey among the children the Imam (AS) put honey into their mouth personally. “What does this mean?” he was asked.**

Hazrat Ali stated: **“Imam is father of the orphans. I give caress and render paternal kindness to them instead of their fathers.”**

Abu Tafil writes: **“Ali (AS) fed the orphans with honey so eagerly that some Sahabahs wished to be one of them.”**

They say one day Mowla Ali (AS) saw a poor old Christian man was begging. He asked: **“Who is this old man?” “A poor Christian”** was the answer. Mowla Ali became anxious: **“As he was strong they overworked him, now he is old and they have left him. Provide his life from the Bayt al-mál.”**

Strangely enough, can the world community and modern politicians understand the tolerance of Imam Ali he demonstrated 14 centuries ago? Today it becomes once again obvious that Mowla Ali (AS) is truly an Imam and the leader of the world politicians.

Mowla Ali (AS) generously treated the representatives of minorities. The moral, patience and restraint the Prophet of Islam showed made many people to believe in the Islam, and Mowla Ali (AS) with his good manners, firm and logical behavior could attract many non-Moslems to become Moslem. The following narration is evidence to that:

**“Two wayfarers – one Moslem and one non-Moslem met on the crossroads. After some talk it became clear that their views are alike in certain degree. When they parted the Moslem didn’t go to Kufa, and began to go by**

**his new friend. The non-Moslem asked the reason. In reply, the Moslem said: “I would go with you a little way as our Prophet (S) has stated: “When two people become wayfarers, they have mutual responsibility before each other.”**

The man accepts Islam. And when he knows that Ali ibn Abu Talib is the leader of the Moslems, he becomes rather astonished.

There are many narrations about Mowla Ali’s treatment towards the miner faiths and we shall present them appropriately.

### **JIHAD (STRUGGLE) AND SHAHADAT (MARTYRDOM) IN MOWLA ALI SCHOOL**

The Mowla Ali School is a school of movement and accomplishment, aspiration and endeavor. Struggle and effort in social and individual life is the goal of successors of this School. Martyrdom and sacrifice is the highest dream of every Moslem and successors of this School. And every School which accepts the concept of martyrdom will never befall under slavery and suppression.

The 63-year long life of Mowla Ali (AS) was a life of fighting, aspiration, jihad and struggle for the Imamate, kindness and purity. This was such a struggle that ended in pleasant whispers in his lips: “I swear to the Ka’ba of Allah, I reached a magnificent pleasure.”

In one of his Kutbas (Sermon) he explains his views about jihad and struggle, gives full concept of their targets and goals, and describes them. He guides the truth-seekers towards the Ka’ba and reproaches aimless and apathetic people.

When short-term peace was reached after the Battle of Suffin, the parties pledge not to let any animosity and aggression during a year. But, on the order of separate warlords, the troops of Sham (Damascus, Arabic Dimashq or ash-*Sham*) gathered on the border and attacked to Iraq, managed to plunder the people. The aggressors were not answered duly. Soldiers of the Imam were indifferent what hurt Imam Ali (AS) very much. He gave a khutba at the Ka'ba Mosque to encourage and raise spirit of the battlers. This insightful khutba is really a key to the lock of indifference and unresponsiveness even today. Here is the translation of khutba (Sermon 27) from the Arabic:

“Now then, surely *jihad* is one of the doors of Paradise, which Allah has opened for His chief friends. It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever abandons it Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing *jihad*. He has to suffer ignominy and justice is denied to him.

Beware! I called you (insistently) to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you, because by Allah, no people have been attacked in the hearts of their houses but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banu Ghamid have reached al-Anbar and killed Hassan ibn Hassan al-Bakri. They have removed your horsemen from the garrison.

I have come to know that every one of them entered upon Muslim women and other women under protection of Islam

and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing the verse, "We are for Allah and to Him we shall return." Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this he is not to be blamed but rather there is justification for him before me.

How strange! How strange! By Allah my heart sinks to see the unity of these people on their wrong and your dispersion from your right. Woe and grief befall you. You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allah is being disobeyed and you remain agreeable to it. When I ask you to move against them in summer you say it is hot weather. Spare us till heat subsides from us. When I order you to march in winter you say it is severely cold; give us time till cold clears from us. These are just excuses for evading heat and cold because if you run away from heat and cold, you would be, by Allah, running away (in a greater degree) from sword (war).

O' you semblance of men, not men, your intelligence is that of children and your wit is that of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had not seen you nor known you. By Allah, this acquaintance has brought about shame and resulted in repentance. May Allah fight you! You have filled my heart with pus and loaded my bosom with rage. You made me drink mouthful of grief one after the other. You shattered my counsel by disobeying and leaving me so much so that Quraysh started saying that the son of Abi Talib is brave but does not know (tactics of) war. Allah bless them! Is any one of them fiercer in war and older in it than I am? I rose for it although yet within twenties, and here I am, have

crossed over sixty, but one who is not obeyed can have no opinion. (*Nahjul-Balagha, Exhorting people for jihad*).

Narrations on the Battle of Suffin contain similar views of Mowla Ali (AS) on jihad and struggle. This displays his concerns for equity and humanism, points at perfect criteria for the way free people choose for fights and battles. According to Mowla Ali (AS), the laws of humanity are always improved in struggles and battles.

Muawiyya ibn Abu Sufian was in power for about sixteen years in the Emirate of Ash-Sham (Damascus) and secretly prepared to assume power in Caliphate. He used every chance to reach his intention. And the murder of Caliph Osman (RA) was a pretext for him not to obey the central government and show his real face. He didn't pay attention to Osman's request for assistance, his demand and supplication. He was going to benefit from his murder and could do it. Osman (RA) was killed, and he benefited from this. On the other hand, after the death of Osman (RA) the people came to Mowla Ali (AS) who refused the burden of power, and insistently asked him to lead the Islam.

Mowla Ali (AS) was obliged to accept responsibility. His caliphate was proclaimed in Medina that was the center of caliphate at that time. All the Islamic provinces, except Ash-Sham and Syria under rule of Muawiyya, accepted caliphate of Hazrat Ali (AS). Muawiyya refused to obey the central government. He, taking the chance, quickly assembled an army comprising residents of Ash-Sham and proclaimed independence of Ash-Sham and Syria. And by establishing an illegal government he sowed the seeds of discord in the state of Islam.

## COLLECTION OF FAZILAT

To speak of the fazilats (distinctions) of Mowla Ali (AS) is rather difficult. In the introduction to commentary of “Nahjul-Balagha” Ibn Abil-Hadid writes: **“Ali’s fazilats (distinctions) are well-known and magnificent. They are countless. In short, to speak about his distinctions would remember speaking of the sunlight in the daytime or, about the moonlight in the moonlight night. I am convinced that any eulogy about the distinctions of that Hazrat would not be suitable. Mowla Ali (AS) writes in the third khutba (sermon) of Nahjul-Balagha: “Currents (of knowledge and enlightenment) run from me and the birds are powerless to reach the top of my perfection.”**

His enemies couldn’t deny and hide his fazilats. The Bani Umayya (Umaiad) dynasty made insidious attempts to turn off the light of Mowla Ali’s fazilats. They talked slanderously and fabricated indecent claims about him on pulpits. They threatened those who praised Mowla Ali (AS), and even jailed and killed them. To narrate hadiths about his fazilats and even to ***name the child*** "Ali" after the ***name*** of the Imam was forbidden. All these, on the contrary, raised his reputation and position, he deserved respect and esteem. They couldn’t but hide his light and distinctions.

The world philosophers unconditionally accept that he is the source of divine science (Towhid - oneness of Allah) - Towhid means that one Allah alone is the Creator, Sustainer and Master of the universe and of all that exists in it). Let’s remember what he states in famous Nahjul-Balagha:

**“The most respectable science is about Allah-Taala. The science about Allah-Taala is the most honorable and pious as Allah-Taala is the most distinctive of all that**

**exist.”** All sciences and knowledge begin with this divine and heavenly science and ends with it. The first khutba of Nahjul-Balagha contains very impressive and admirable points. The philosophers and investigators are puzzled how to understand these words: **“God knows hidden matters and is aware of inner feelings. He encompasses everything. He has control over everything and power over everything...”**

**...He is a Being but not through phenomenon of coming into being. He exists but not from non-existence. He is with everything but not in physical nearness. He is different from everything but not in physical separation...”**

### **MASTER OF THE FAGIH**

Figh (Islamic jurisprudence), as one of the divine sciences, is the fundamentals of Shariah. And Mowla Ali (AS) is the founder of this science. In the Islam, every figh (jurist) goes the way he paved. Each of the four Fagihis and Imams of Ahl Sunnah is the student of Abu Hanifa, who was the student of Imam Ja'far Sadiq (AS). Ja'far Sadiq (AS) was the student of his father Imam Bagir (AS), who was educated by his father Imam Sajjad (AS). And Imam Sajjad (AS) was the student of Imam Hussain (AS) and Imam Hussain (AS) was the student of his father Imam Ali ibn Abu Talib (AS). It, thus, goes back to the founder of Figh, Imam Ali (AS).

The source of Shiia Figh is Imam Ali (AS). Of Sahabahs, Ibn Abbas was the best to know Figh. He was the cousin and student of Mowla Ali (AS).

All the Fagihis narrate such a hadith from the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY):

**“The best among you to know the science of Gazavat is Ali.”** The hadith proves that Imam Ali (AS) was the best Fagih.

The narrators say when the Prophet (S) sent Mowla Ali (AS) to Yemen to do gazavat, the Rasoulallah (S) stated: **“Parwardigar, guide his soul and make stable his tongue.”**

In reply Mowla Ali (AS) used to say: **“Later, when I did gazavat between two people, I neither doubted nor hesitated.”** Yes, it was Mowla Ali (AS), who, in reply to the question about woman’s inheritance, immediately said that **“eight first (1/8) becomes nine-first (1/9)”**. Yes, Ali was the best Fagih.

### **MOWLA ALI (AS) IS THE TEACHER OF TAFSEER SCHOLARS**

Tafseer is the most interesting and most important of the sciences. What we know about this science has been left by Mowla Ali (AS). Whoever addresses the Tafseer books have no doubt about this. Ali’s cousin and his only student Abdullah ibn Abbas, too, has mastered this science and disseminated Tafseer to the entire Islamic world. A narration recorded in sources state: **“When Ibn Abbas was asked about the amount of his knowledge in comparison to Ali’s, he replied: “Mine is a raindrop falling into the ocean in comparison with his.”** This unprecedented comparison of Ibn Abbs once again testifies Imam Ali’s heavenly knowledge.

## **MOWLA ALI (AS) – SOURCE OF IRFAN**

Irfan, also spelt eerfan and literally means knowing. Sometimes it is transliterated as Erfan. It is used to refer both to Islamic mysticism as well as the attainment of direct spiritual knowledge. In the latter sense it is often translated in English as *gnosis*. Those with the name are sometimes referred to as having an insight into the unseen.

In Twelver Shi'a Islam, the term refers specifically to the discipline of mystical knowledge within religious teachings. In this respect, Irfan overlaps considerably with Sufism in both meaning and content.

In the Islamic world, many scholars state that they are students of Hazrat Ali. The well-known scholars Shebli, Juneyd, Sari Saqti, Abu Yezid Bastami, Abu Mumtaz Maruf Karkhi and others confirm that this science was founded by Mowla Ali (AS). Weighty evidence to that are the attribute of Sufis and the people of Irfan (clothes made of coarse calico), what, as known, was also related to Mowla Ali (AS).

## **FOUNDER OF THE ARAB LANGUAGE SCIENCES**

One of the sciences is the fundamentals and syntax of the Arab language. Scientific and historical sources witness that this science was founded by Mowla Ali (AS). Imam Ali (AS) stated about fundamentals of this science: “Kalima (“Kalima” “means” word in Arabic) is of three types: noun, verb and suffix. Kailma may be definite (active) and indefinite (passive). There are four types of signs: zamma, fatha, kasra and sukun (Orthographical *signs in Arab language grammar*).”

Such division is a miracle as an ordinary man is not able to carry out such exact division.

## TEACHER OF THE SCIENCE OF RECITATION

Representatives of all faiths and Islamic trends share the view that Mowla Ali (AS) has been a good reciter of Holy Quran. According to them, Imam Ali (AS) was the first to recite by heart the Sacred Book in the time of Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY). For example, recitation of Abu Emir ibn Ala, Asim ibn Abi Najud and others stylistically based on Abu Abdurrahman Sulemi Ghari, who was the student of Mowla Ali (AS). This, too, dates back to Hazrat Ali.

Moral features of Mowla Ali, his spiritual and religious pieties (distinctions) are at the top of honor and dignity.

## VALIANT HERO

The people will ever remember the valor and heroism Mowla Ali (AS) demonstrated in the battles for Islam. He is a hero that never escaped from enemy and was never afraid. In *Nahjul-Balagha* he states: **“By Allah, should all the Arabs unite against me, I will not escape from them (45<sup>th</sup> letter).”**

Mowla Ali (AS) fought to annihilate the enemy at first blow. A hadith records such a narration: **“He always stroke only blow.”**

When Mowla Ali (AS) offered to Muawiyya to fight face to face and thus to save the soldiers, Amr ibn Al-Ass told Muawiyya: “Ali is right and very merciful. Accept his offer.” Muawiyya said: **“So far you have given me much good**

**advice. And today you betray me. You advise me to fight face to face with Abulhasan (Ali). You are well aware that he is able to separate the head from body striking only one blow. You, probably, want to be governor in As-Sham after me and therefore send me to die.”**

Relatives of those who were killed by Mowla Ali (AS) were proud of this. In the Battle of Ahzab when the famous Arab warrior Amr ibn Abdavud was killed by Ali (AS), his sister and brother have told: **“If Amr were killed by other one, I would shed tears as long as I am alive. Yes, he was killed by a man who has no semblance and whose father was the honor of Mecca.”**

Mowla Ali (AS) had a legendary wrist and arm strength. Ibn Quteyba writes in his “Al-Maarif”: **“Ali ibn Abu Talib (AS) has always defeated his rivals in hand-to-hand combat.”**

In the Battle of *Khaybar*, the *door of Khaybar* was so heavy and needed around 70 people to open it. Imam Ali pulled down the *door* of the an-Na'em fortress (Khaybar) in one hand and used it as a shield. It was so heavy that later eight men had to put it back in place. It was Ali (AS), who in Ka'ba could throw down the Idol Nubal despite its hugeness and heaviness. In the period of Mowla Ali (AS) caliphate the entire troops couldn't move aside a vast stone and it was Ali who could move it and let spring water to run out from under the stone.’

## SOURCE OF GENEROSITY

Generosity of Mowla Ali (AS) is well known to the world, in particular, to the Islamic world. Despite his weakness from his fast he gave his eating to the poor.

The Holy Quran states to this end: **“And they give food, in spite of their love for it (or for the love of Him), to the poor, the orphan, and the captive, saying: "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.”** (*Surah Al-Insan Ayah 8-9*).

The Tafseer scholars write: **“Once Imam Ali (AS) had four Dirhams. He divided them into four. He gave away one dirham for the sake of Allah (in alms) by night and one dirham by day. He gave away the third dirham secretly and the fourth openly.”**

The following holy verse was revealed on the same occasion:

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

Mowla Ali (AS) narrates that he personally drew water out of the well and watered the date palms of Medina Jews. And it rubbed sore on his hand, but he gave alms the money he earned.

Emir ibn Sharahil Kufi, one of the Bani Marvan governors, known as Shabi, speaks about Mowla Ali (AS): **“He was the most generous man. He never turned down the poor.”** When Muhvan ibn Abu Muhvan Zabi parted from Ali (AS) and joined Muawiyya ibn Abu Sufyan, he said that **“I parted from the greediest”** (he meant Ali), Muawiyya got angry: **“Be curse upon you! How do you call Ali “the greediest? If he has a golden and a straw house he would endow the golden house for the sake of Allah first.”**

Yes, Mowla Ali (AS) spent his property for the sake of Allah. He used to say: **“O gold and silver of the world, you cannot deceive me.”**

Mowla Ali (AS) didn't leave any heritage whereas the whole Islamic world except a little part of Sham (Damascus) belonged to him.

### **OCEAN OF PATIENCE AND KINDNESS**

Mowla Ali (AS) was the most patient, tolerant and pardonable of the people. He could also forgive even those who bore malice against him. In the Battle of Jamal (Camel), when Mowla Ali (AS) defeated the hostile enemy Marwan ibn Hakam he forgave him.

Abdullah ibn Zubair talked against Mowla Ali (AS) openly, at the presence of people and everywhere. In the Battle of Jamal he indecently spoke of Mowla Ali (AS), insulting him. And when Mowla Ali (AS) defeated him and took as prisoner the Imam absolved him from blame, forgave him his sin, stating: **“Go and disappear from my sight!”** And he let him go away.

As reported, in the above mentioned battle, Mowla Ali (AS) seized Said ibn As, inveterate enemy of him, turned away from him and set him free.

People of Basra fought against Mowla Ali (AS), unsheathed their swords against him and his off-spring. They disliked and hated Hazrat Ali (AS). And when Mowla Ali (AS) won the battle he forgave them and instructed not to pursue escapees, not to kill the wounded and prisoners and those who gave themselves up and joined his troops. Despite hostility of the people of Basra against Imam Ali (AS), he didn't take away their property, houses, and neither had he

taken captive their families nor the captured material. He could only pardon and nothing more and obeyed the Sunnah of the Prophet (S). He pardoned, but the malice against him didn't go out...

## HERO OF ELOQUENCE

Mowla Ali (AS) is the master of eloquence and oratory masters. To this end, there is a record: "Ali's kalam (means "natural theology" or "philosophical theism") is minor than that of the Creator, and superior than that of the creature. The people have studied the rules of eloquence and lettering from him.

Abdulhamid ibn Yahya, one of the eloquent men of his time and secretary of the Marwani caliphs, writes: **"I learned seventy khutbas by Ali (AS) and these khutbas were boiling springs of eloquence and oratory."**

Ibn Nabata, one of the writers and khatibs (*khatib* or khateeb is an Arabic term used to describe a person who delivers the sermon) of the 4<sup>th</sup> century writes: **"I have learned so many khutbas by Ali (AS) that my eloquence doubles as much as I use them. I have learned by heart hundred khutbas by Ali ibn Abu Talib (AS)."**

One tenth and even one twentieth of the judgment about the attractiveness and magnetism of his kalam have not been told about other masters of eloquence.

## PERFECT ALTRUISM

Mowla Ali (AS) is the leader of zahids (altruist) and ascetics, and the chosen owliya (means guardian, protector). He was an example for all ascetics and also a great school.

Mowla Ali (AS), for his modesty in eating and clothing differ from all others. He very often wore patched clothes and his clothes were made of coarse wool fabric.

He used to have a piece of bread with salt and vinegar when he was hungry. And sometimes he had only green vegetables. Or, only some camel milk. He ate little meat. In this regard, Ali (AS) stated to Osman ibn Hunaif Ansari:

**“Now look to your Imam (Imam Ali (a) meant himself). In this world he has satisfied himself with two old, torn and coarse garments and two pieces of bread (one in the morning and one in the evening). I know that to adopt such a hard way of life is beyond you but at least try to be pious. Try to follow me and be my companion in virtue, piety and simple living. I swear by Allah that from this world I have neither amassed gold nor have I gathered wealth and possessions nor have I changed these coarse and old garments of mine with even an ordinary raiment from your treasury.**

**I swear to Allah, I collected neither gold, nor silver nuggets, neither I appropriated war booties, nor I bought new clothes except the shabby one on me, and nor I owned an inch of land. However, I had enough clothes and food. How the passion could win over me and entice into tasty dishes when there are so many vulnerable and poor around, who are never satiated with? Or, is it possible to be fed up when there are so many half-starved and thirsty people?..**

**Verily, under the sky we had only Fadak as our personal property but we were deprived of it, it tempted them, they took it by force and we had to bear the wrench patiently and cheerfully, the best judge is the Lord Almighty. What was I going to do with Fadak or with any**

other worldly possession? I never wanted them for myself. I know that tomorrow my lodging will be my grave. Its darkness will cover my traces and will not allow my condition to reach this world. A grave after all is a pit, and even if it is made very big and broad, time will gradually reduce its size and will fill it with earth and stones. My attention is concentrated on one thing, that is, with the help of the fear of Allah and piety I keep my desires under control so that in this world I may not commit sins and errors and on the Day of Judgement when fear will be the lot of everybody I may feel safe and satisfied.

If I had so wanted I could have very easily found ways and means to provide for myself the purest honey, the best variety of wheat and the finest silk clothes that could be woven. But it is not possible for inordinate cravings to overcome me and it is not possible that greediness persuades me to acquire the best provisions when in Hijaz and Yemen there may be people who have no hope of obtaining a piece of bread and who have never satisfied their hunger fully. It is not possible for me to satiate myself when there are around me people whom hunger and thirst keeps restless and agonized. Do you want me to be like that person about whom somebody has very aptly said, "Is this disease not enough for you that you keep on sleeping with your stomach full, and around you there are such starving mouths that will greedily eat even dried goat-skin"? (Nahjul-Balagha, Letter 45).

Or: "Ibn Hunayf! You have seen sheep and goats, after eating and drinking their fill they retire to their den. Do you want Ali to be like them - to eat, drink and enjoy?"

**May I get blind if after having passed so many years of my life I now turn into an animal in human form!..”**

Nevertheless, he was the strongest. Hunger and starvation didn't lessen his force. It was Ali (AS) that divorced from the world and despite the goods from entire Islamic provinces, except Sham, was sent to him, he distributed them among the needy.

He used to recite a verse that meant: **“This is my choice and my way that is the best of all. Every fruit picker puts it first into his mouth. And it means that result of every behavior returns to the doer.”**

Here is the ending of a khutba (third) from Nahjul-Balagha: **“You know that your world is worthless than the nasal mucus of the she-goat.”**

Or: **“Your world is worthless for me than a bitter clingstone.”**

Despite this, Mowla Ali (AS) was very kind and affectionate.

He was well-known for his amiable, tender and smiling manners. Sa'sa'a bin Sohan, a companion of Ali, says: **“Amongst us, Ali (AS) was as one of us. He was very modest, gentle, amiable and of well-mannered behavior. At the same time, he had sublime and magnificent appearance and we were confused and perplexed in his presence.”**

Qays ibn Sa'ad said: **“Ali (AS) was very kind and amiable towards his Sahabahs. He joked with Sahabahs and smiled at them. But, I swear to Allah, despite his joke and smiling manner, he was fearful as a lion and this came from his taqwa (Taqwa is an Arabic word which is explained as a shield against wrongdoing and further expounded as to be “conscious of Allah” or to have “fear**

**of Allah”). This trait of Ali (AS) passed so far to his followers as well. One can see these specific personality traits in his Shia followers, too.”**

## **GUARDIAN OF DIVINE LAWS AND THE BEST OF WORSHIPPERS**

Mowla Ali (AS) was a strong devotee of deservedly observing the principles ordered by Holy Quran in the question of punishment for those who imperfectly and frivolously regarded the divine orders. In Nahjul-Balagha (Sermon 215) he states:

**“By God, even if I am given all the domains of the seven (stars) with all that exists under the skies in order that I may disobey God to the extent of snatching one grain of barley from an ant I would not do it. For me your world is lighter than the leaf in the mouth of a locust that is chewing it. What has `Alí to do with bounties that will pass away and pleasures that will not last? We do seek protection of God from the slip of wisdom and the evils of mistakes, and from Him we seek succor.”**

He was steady and continuous in his trust in Allah, and took into account nothing but Allah. So did he when he gave the power to his cousin. And it was Ali (AS) who didn't take into account when his brother Aqil demanded from him more Beitulmal. It was also Ali (AS) who ordered to punish those who called him “Allah”. The battles in Jamal, Siffin and Nahrvan are vivid examples to Hazrat Ali's devotion, faithfulness and irreconcilability for observation of divine orders. None of the world politicians has displayed such boldness and courage. These are universally recognized trait and virtue highly estimated in all periods of history. So,

Mowla Ali (AS) is Imam whose manners are example for millions.

Mowla Ali (AS) was the best worshipper. He tried more than others to perform namaz and fasting, which are obligatory form of worship in Islam. The Ummah learned from him how to make munajat, dua and zikr. Even on the night of Harir (known as laila'tul harir - the night of clangor during the Siffin Battle) he spread out a piece of leather on the ground and performed namaz under the arrows of enemy and was not terrified. From prostrations his forehead was covered with sores as camel's knees.

Ali ibn Hussein who reached the highest point of praying and was therefore named "master of worshippers" said: "My correlation in praying to my grandfather is as his to the Rasoulallah."

### CHAPTER III HIJRA OF MOWLA ALI (AS)

The Quraish held a meeting at Darun Nadva. Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) received a revelation not to sleep in his bed on that night and immediately move away (*Sirey ibn Hisham, vol. 1, p. 480, 483*).

The Ayah (verse) was revealed for Imam Ali (AS), when he readily slept in the bed of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), when the latter to the will of God had to migrate from Mecca to Medina. Mowla Ali (AS) was the one who would agree to offer himself instead of the Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) who was wanted by the enemy. The Prophet (S) of Islam told Mowla Ali (AS) about the revelation and asked him to sleep in his bed. There is a bright Ayah on this incident.

**“And among men there is one who selleth his self (soul) seeking the pleasure of God; and verily, God is affectionate unto His (faithful) servants.”**

As mentioned, after Hazrat Prophet (S) left (Hijra) from Mecca for Medina, a few times later Abu Waheed Laysi brought a letter to Imam Ali (AS). It was on the third night of Hijra. The letter was from the Prophet (S) whereby the Rasoulallah (S) once again reminded what Imam Ali (AS) has to undertake. The Imam (AS) had to lead the Ahl al-Bayt women and the volunteers to migrate to Medina.

Mowla Ali (AS) confidentially warned the relatives and supporters to move near together to Zhu-Tuwa (near Mecca) and wait there until the caravan will reach them. However, about midday Imam Ali (AS) led the women to mount the

camels. He asked Abu Waheed to have a slow-paced camel ride and let the women not to suffer.”

Ibn Shahrashub writes: **“Ibn Abbas, the cousin brother (the son of Muhammad's uncle Abbas) of Prophet (S) heard about migration of Mowla Ali (AS) and hurried to see him. He said to him: “Muhammad (S) has secretly left Mecca. The Quraish sent guards to seek him everywhere, and you, how can you go out with such a caravan? They will catch you, don't you know?”** In reply Imam Ali (AS) stated: **“When I met at the Cave with the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) and he instructed me to take the Hashimi women to Mecca I was warned that I would not have any trouble. I trust in Allah and I have respect for the word of Muhammad (S). I have certainly to follow him. I shall therefore leave Mecca in front of the eyes of the Quraish”**.”

Imam Ali (AS) asked Lays to ride the camels slowly. He said: **“The Prophet (Peace Be Upon Him and His Progeny) told me I shall have no trouble in this path. Then, he rode the camels himself and recited the following rajaz (war poem): “Allah rules all, therefore send away every distrustful person as the Rabb of scholars is enough for any need”** (*Sheikh Tusi, “Amali”, p. 299; Bahar-ul Anwar, vol. 19, p. 65*).

The caravan accompanied by the Imam (AS) was about reaching Zajnan point, meanwhile seven horsemen in veil appeared. They rushed towards the caravan. Mowla Ali (AS) ordered Waheed and Um-Ayman to immediately tie down the camels. Then, he helped the women to quickly dismount from camels. Meanwhile the horsemen in veil came nearer and unsheathed their swords, shouting with anger and rudely:

**“Did you think you can escape from us, and with these women? You have to return back!”**

Mowla Ali (AS) answered:

**“What will happen if I will not return?”**

**“We’ll force you to return, or, we’ll behead you and take your head with us.”**

The newcomers came nearer and attacked to Mowla Ali (AS), who, in turn, unsheathed his sword and furiously said: **“I go to Medina with a purpose to reach the Messenger of Allah (S). If anybody wishes to be torn to pieces let him dare to come near me, or, let him follow me.”** Then, Mowla Ali (AS) told Umm Ayman and Abu-Waheed to untie the camels and continue their way.

The enemies understood that on continuation of fighting they will be killed. So, they gave up the idea of fighting and returned to Mecca.

The caravan of Imam Ali (AS) went on going until they reached Zajnan Mount and rested there a day. It was necessary to stop there as other emigrants would be able to join them. One of them was Umm Ayman, a chaste woman, who was a lifelong friend and servant of the offspring of Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY).

The Islamic historians write that Imam Ali (AS) went on foot all this way. They even affirm that he did prayers in time and with his entourage. The Islamic tafsirists confirm that some Ayahs were revealed on this (*Sheikh Tusi, “Amali”, vol. 1, p. 301-303*).

**“Those who on-foot, sitting or on side recalls (Allah) and think of (Him), the Creator of heavens and earth, and say “O Allah, it is not without reason You have created the rule and order of creature.”**

When Imam Ali (AS) and his entourage arrived in Medina they saw that the Prophet (PEACE BE UPON HIM AND HIS PROGENY) was waiting for them. Ali's feet were swelling and bleeding. The Rasoulallah (AS) took him in his arms with watered eyes (*"Elami-Wara"*, p. 192; *"Tarikhi-Kamil"*, v. 2, p. 75).

The Muhajiroun (Emigrants) from Mecca were warmly greeted by the citizens in Medina. The residents of Medina gave them housing substances. The Messenger of Allah (S) made duas (means "to call for help") and informed about the "Islamic Brethren". The Prophet (PEACE BE UPON HIM AND HIS PROGENY) of Islam used numerous ways to agitate and strengthen the Islamic brethren.

After the Muhajiroun (emigrants) settled in Medina, two tribes of the Ansar – Aus and Khazraj, that used to vie with one another. One of the favors which Allah conferred upon his Prophet (S) was that these two tribes of the Ansar carried out the will of Muhammad (PEACE BE UPON HIM AND HIS PROGENY). Thanks to the Messenger of Allah (S) these two enemy tribes reconciled with each other and forgot what happened earlier.

Hazrat Prophet (S) wanted his assistants – be it Ansar or Muhajiroun- were Seegha brothers. Thus, in many cases, two Muhajiroun joined an Ansar and became seegha brothers, and the seegha of brotherhood was recited for them.

In one of his prayers the Prophet (PEACE BE UPON HIM AND HIS PROGENY) addressed his friends:

**"As I have told many times, I reiterate today: Be seegha brother for the sake of Allah, with the seegha of brotherhood recited for you."**

In Shariah, "reciting seegha of brotherhood" equals "to be the blood brother."

The historical sources recorded the names of those who became seegha brothers after the Prophet (S) advised the two tribes to reconcile. Abu Bakr and Umar, Uthman and Abdurrahman ibn Aus, Talha and Zubair, Ubay ibn Ka'ab and Ibn Mas'ud, Ammar and Abu Huzafa, Salman and Abu Darda and others have become seegha brothers and Hazrat Prophet (S) approved these brethren. These brethren differ from that of the Islamic brotherhood announced by Holy Quran for the believers of the Islam.

As narrated, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) appointed a brother for each in the Masjidi-Nabi (Mosque of Prophet). Hazrat Ali (AS) remained alone. Mowla Ali (AS) with watered eyes came up to the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) and said: **“You have appointed a brother for each of your friends, but I have no seegha brother.”**

Hazrat Prophet (S) disclosed his historical utterance expressing his ideal and faith relationship to Mowla Ali (AS): **“You are brother in this world and the Hereafter. By Allah, I have left you to choose as my brother.”**

This kalam (utterance) openly shows the position of Imam Ali (AS) related to the Rasoulallah (S), on moral, spiritual and religious positions.

One of the Ahl-Sunnah scholars has confirmed this truth (*“Ar-Riyazan-Nazrat”*, v. 2, p. 16). The concept of “Mubahalah” Ayah (Mubahalah Verse) is just the abovementioned idea. The Ayah states:

**“If anyone disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: “Come! Let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us**

**earnestly pray, and invoke the curse of Allah on those who lie!" (Surah Al-Imran Ayah 61).**

The Tafsir scholars confirm that here the major goal of this Ayah is related to Ali ibn Abu Talib. The Holy Quran considers him (Ali) Nafsi-Prophet. As the spiritual and ideal magnetism of two persons sometimes show them as one. It looks like that Mowla Ali (AS) was the second heart in Prophet's body. As the kalam of Prophet (S) ("You are myself") is not understandable for ordinary people. That is the truth.

### **SOME EVIDENCES TO WILAYAH OF MOWLA ALI (AS)**

Majority of the Islamic historians confirm that on the day when the Prophet (S) announced his Risalat ("Risalat" is a function valid for both this world's life and the life beyond death), the same day he stated about Ali's Wilayah and Caliphate.

During his 23-year Risalat, Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) has many times – openly or allusively and sometimes ironically – spoke of worth and magnanimity of Mowla Ali (AS) for leadership of ummah, tried to make public this idea and thus to bring his intention to the notice of those who could oppose Ali after his death. He even sometimes frightened the possible opposition leaders with the divine fear and torment.

During the Hajj period, under the order of Allah-Taala Mowla Ali (AS) recited the Surah "Al-Baraat" (the Immunity) which put an end to idolatry, it was the Surah recited for the entire Arab tribes, and in doing this the Imam

(AS) relied on the true path of the Prophet (PEACE BE UPON HIM AND HIS PROGENY).

Strange though, when head of the Bani Amr tribe told the Prophet ((S) that he stands ready to support his religious rites provided he would assign leadership to him after himself. The Prophet (S) replied: **“It is the right of Allah and whomever He will choose he will be my Wa’li.”**

The Prophet (PEACE BE UPON HIM AND HIS PROGENY), thus, presented Ali (AS) to the ummah as his Wa’li and warned the people: **“Allah has chosen Ali as Wa’li and Caliph. It is the choice of Allah-Taala. I have no the right in this.”** Below are given some narrations related to this:

1. In early Be’sat when the Holy Prophet was ordered by Allah to invite his relatives to the Islam, at the same mosque he announced Ali (AS) as his Wa’li and Caliph.

2. When the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) left for Tabuk, he stated that **“he (Ali) is to me like Aaron to Moses”**, and insistently said: **“He has all positions that had Aaron, but Nubuwwat (prophecy).”**

3. The Prophet (PEACE BE UPON HIM AND HIS PROGENY) told Barida and other Moslems: **“Ali (AS) is the best guardian of ummah after me.”**

4. In Ghadir Khumm, before seventy thousand people he took Ali (AS) by hand, presented him to the people and defined what they have to do.

As noted, besides these evidences, the Prophet (S) assigned some political affairs to Ali (AS). By doing this, he meant to keep Ali (AS) in the focus of Islamic ummah.

There arrived a time when the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) and his

progeny) had to forcibly annihilate the signs of idolatry which was the source of immorality and the aggression against humanity.

On the day of Eid al-Adha (Festival of Sacrifice) at the Mina Mount before the Moslems who came from different points of Islamic world He had to announce that Allah and His Messenger are far from mushriks.

And also he had to recite the fist Ayahs of Surah Al-Baraat at that gathering and announce to the heathen that they had to define their position during four months; if they believe in Tawheed (Islamic Monotheism, Oneness of Allah) they will benefit Islamic blessings, or, if they don't leave their false faith they will be killed wherever they are seized.

On revelation of the Ayahs of Surah Al-Baraat the Prophet (S) had no intention to take part at the Hajj ceremony. As the last year – it was the year of conquer of Mecca – he decided to join the Hajj pilgrims next year (Later, this will be called Hajjat-ul-Wada (Farewell Pilgrimage)).

It had already been for over twenty years that the Islamic logic on shirk (sharing the attributes of God with others) or polytheism spread in the Hijaz Province and among the mushrik Arab tribes. They all were aware of the Islamic views on the idols and idolatry. They knew that idolatry was nothing but a batil imitation (false) left by ancestors. And that their false idols are so powerless and disgraceful that cannot help even themselves; they can neither prevent any harm nor able to benefit. Such helpless and miserable worshipped adored are, of course, not worthy to worship.

The people following the Prophet (PEACE BE UPON HIM AND HIS PROGENY) with clean heart and good conscience made cardinal changes in their mind and turned

from idolatry towards Tawheed (Oneness of Allah) and monotheism.

Therefore, one had to be chosen to convey divine messages. The Prophet (S) first called on Abu Bakr (RA) and taught him the first Ayahs of Surah Baraat and then on the day of Eid Al-Adha sent him with forty men to Mecca to recite them to mushriks. Abu Bakr left for Mecca. Suddenly, the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) received another revelation (Ayah) whereby the Prophet (S) was ordered that the Ayahs should be delivered to the people by himself or one of his close offspring (one of the Ahl al-Bayt). Others were not authorized (Ibn Hisham Sira, v. 4, p. 545).

Then, the question is that who was from the Prophet's Ahl al-Bayt? Thus, the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) chose Ali (AS) and ordered him to immediately leave for Mecca and substitute Abu Bakr (RA).

Mowla Ali (AS) mounted the camel of Prophet (PEACE BE UPON HIM AND HIS PROGENY and his progeny), and accompanied by Jabeer and other supporters of the Rasoulallah (S) left for Mecca. Abu Bakr (RA) gave the Ayahs to Mowla Ali (AS).

Mowla Ali (AS) arrived in Mecca. On the 10<sup>th</sup> day of Zilhijja month, the Imam (AS) ascended the Jamrayi Aqaba and recited thirteen Ayahs of the Surah Baraat. He also delivered the four-point decision of the Prophet (S) to the people. The mushriks understood that they have only four months to clarify their position. The Quran Ayahs and the Prophet's decision had great impact on the mushriks. They started to adopt the Islam in groups. Thus, in Hijaz Province, the shirk (sharing the attributes of God with others) was put an end by the end of the tenth year of Hijra.

No doubt, according to scholars, the caliphate is a divine position and is assigned to the most deserved and knowledgeable person of the Islamic society by Allah. Difference between the Prophet and Imam is that the Prophet is the founder of religion and the person who is sent revelation (Vahy) and a holy book. Though the Imam has none of these features, along with government and leadership affairs, he is the Wa'li and Wa'si of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) to explain the complicated religious questions after the Prophet (S).

On the basis of theoretical discords about the truth of caliphate there appeared two wings of the Islam. As known the Shi'a and Sunni schools of thought form the two wings of the Islamic nation. According to the first theory, the terms necessary for the Prophet (S) are also required for the Imam (AS). These terms are:

1. The Prophet (S) has to be masoom (infallible innocent). That is, he has not to do wrong deed and not to be at fault in explanation of religious orders and truths, answer correctly to questions of the people. So has to be the Imam (AS).

2. The Prophet (PEACE BE UPON HIM AND HIS PROGENY) must be the most knowledgeable person and the faith questions must be clear and distinct for him. So the Imam has to be the most knowledgeable person and able to improve and develop the questions of Shariah.

3. Nubuwwat (Nubuwwat means that Hazrat Muhammad (PEACE BE UPON HIM AND HIS PROGENY) is the Last of the Prophets. It is the process and routine of appointing Prophets and Messengers by Almighty. Now the process of prophet hood has been terminated) is by means of appointment but not through election. The Prophet (PEACE

BE UPON HIM AND HIS PROGENY) has to be appointed by Allah. So must the Imam. The Imam (AS) has to be made public by the Prophet (S) on the order of Allah, as only the Prophet (S) can distinguish the masoom (innocent) from the fallible, and he exactly knows the person who is fully aware of the religious questions.

These three terms are trustworthy both about the Prophet (S) and his Wa'li, the Imam (SA).

And according to the second theory, none of the terms of Nubuwwat is required for the Imamate. Nevertheless, Imamate needs cleanness, justice, comprehensive knowledge, full awareness of Shariah. It is enough if the Imam can protect glory and magnificence of the Islam in associate with the Moslem brothers, restore tranquility and order by observing the rules of punishment and widen the sphere of *Islamic* influence in the world by inviting to Jihad.

There is no doubt that the Islam is the last religion. As long as the Prophet (PEACE BE UPON HIM AND HIS PROGENY) was alive he had to lead the Ummah. After his death, the position of leader had to be necessarily assigned to the worthiest person of society. There are two theories about the leadership as elective and through appointment (by Allah) after the Prophet (SA).

The Shiites believe that the leadership is a position assigned by appointment and the Wa'li of the Prophet (S) must be appointed by Allah. Whereas, the Sunnites are of the opinion that this position is elective and that the Ummah has to elect a person after the death of the Prophet (S) to govern the country affairs. Supporters of both theories have produced enough proofs. The major factor here is to investigate the analysis of the conditions in the Risalat

(Prophet Hood) period which can, in turn, prove one of the theories.

In the period of Risalat the internal and external policy of the Islam demanded the Wa'li be appointed by Allah and with the mediation of the Prophet (PEACE BE UPON HIM AND HIS PROGENY). It is because the Islamic ummah was under threat by the Roman and Persian Empires, as well as the munafiqs (Munafiq means hypocrite) who attempted to provoke disagreement and warfare. Also the interests of ummah demanded that the Prophet (S) appointed a leader who could unite the nation against the external enemies and prevent usurpation of power by them.

According to the Islamic historians, this dangerous troika included the Roman Empire that was situated on the northward of the peninsula and always attracted the Rasoulallah's attention. He couldn't but think over and over about the Romans. The Moslems first clashed with the Christian Romans in the 8<sup>th</sup> Hijra in Palestine. During this fight three warlords of the Islam - Jafar Tayyar, Zaid ibn Harisa and Abdullah ibn Fawaha were killed and the Islamic army was defeated.

Retreat of the Islamic army encouraged the Crusaders. The capital of the newly established Islamic state was to undergo attacks.

Therefore, on the 9<sup>th</sup> Hijra the Prophet (PEACE BE UPON HIM AND HIS PROGENY) amassed a large army which headed towards the city of Sham (Damascus). The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) personally led the troops. During this expedition the Islamic army could restore its past spirit, but this victory was not satisfactory. Several days before his illness, the Rasoulallah (PEACE BE UPON HIM AND HIS

PROGENY) ordered the army to prepare for new expedition under the leadership of Usama ibn Zaid towards Sham (Damascus).

The second danger was the Persian Empire. As known, Shah (King) Khosrov of Iran had torn the Prophet's letter into pieces and turned away his envoy. The Shah even wrote to the governor of Yemen demanding to catch the Prophet (S) and kill him.

Though Shah Khosrov Pervaiz died in the time of Prophet (S), the Khosrov dynasty couldn't accept independence of the Yemen Province, once the colony of Iran. Haughtiness and boast didn't allow them to accept existence of such state as Yemen.

And the third jeopardy was the munafiqs (hypocrites), who, even on the Tabuk-Medina road have attempted to assassinate the Prophet (PEACE BE UPON HIM AND HIS PROGENY). And some of them were crooning here and there that after the death of the Prophet (S) the Islamic movement will terminate and they would entirely rid of the Islam.

**“Or do they say: "A Poet! We await for him some calamity (hatched) by Time!"**

**Say thou: "Await ye! I too will wait along with you!"**

**Is it that their intellects urges them to this, or are they but a people transgressing beyond bounds?? (Surah At-Tur Ayah 30-32).**

After death of the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY), Abu-Sufian did be'yat to Ali by trick and thus the Moslems were easily split into two wings opposing each other. However, Ali (AS) was aware of his insidious plan and stated: **“I swear by Allah, you have nothing but to split us by intrigue. Behold,**

**setting the fire of intrigue is your old business. You have tried many times. And be aware, I don't need you.”** (*Ibn Aser, “Kamil”, v. 2, p.220*).

Yes, subversive activities of the munafiqs were so strong that the Surahs Al-Imran, Al-Maida, An-Nisaa, Al-Anfal, Al-Tauba, Al-Ankabut, Al-Ahzab, Muhammad, Al-Fath, Al-Mujadala, Al-Munafiqun, Al-Hadid, Al-Hashr have special records about it.

One may ask, how could the Prophet (PEACE BE UPON HIM AND HIS PROGENY) not to appoint a strong and reliable, politically and religiously mature person, who could lead the newly founded Islamic ummah after his death amongst such insidious enemies? All the factors show that he had to appoint a leader for the Ummah and thus, not to allow discords in society, prevent splits and ensure unity of the Moslems.

It was necessary to prevent any unpleasant occasion as after death of the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) each group demanded that the **“Emir should be from them.”** Thus, it **“proves rightness and correctness of necessity of the leadership position after the Prophet (PEACE BE UPON HIM AND HIS PROGENY). Probably, it was just for these reasons when the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) beginning from the first days of Be’sat to the end of his life had many times appointed his Wa’si publicly both in early Risalat and later on.”**

During the period of Risalat, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) had many times appointed his Wa’si and took the question of Imamate out of the nationwide discussions and elections.

At the gathering of his 45 family members, invited and frightened by fear of Allah by himself, the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) stated: "The first person among you to help me will be my Wa'li and Wa'si." And when Mowla Ali (AS) stood up and accepted his Risalat, the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) stated: "He is my brother, my Wa'li and Wa'si." This hadith is well known among the tafsirists and hadith-tellers.

### **MOWLA ALI (AS) IN THE PERIOD OF BE'SAT**

From the very beginning of Be'sat Mowla Ali (AS) was the first person of the men to believe the Islam and obey the Prophet (PEACE BE UPON HIM AND HIS PROGENY). All the Ahl-Sunnah historians confirm this fact. In his "Zakhar-ul-Uqba", Muhibuddin Tabari narrates from Caliph Umar (RA) as saying: **"One day I, Abu Ubayda and Abu Bakr (RA) were together. Suddenly the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) slapped on the shoulder of Ali ibn Abu Talib (AS) and stated: "O Ali, you are the first to believe me. You are the first of the Moslems to accept the Islam. You are to me as Aaron is to Moses."**

In a letter to Muawiyya, Mowla Ali (AS) himself makes a hint at this: **"I accepted the Islam first of all of you. But I was a youngster then."**

The Islamic historians have recorded this as below:

**"Three years passed before Allah ordered His Prophet (S) to take advantage of the prevailing tribal atmosphere and call his relatives to Islam.**

**"And warn your nearest relations, And be kind to him who follows you of the believers, But if they disobey you, then say: Surely I am clear of what you do.." *Holy Qur'an (26:214-216).***

The propagation through practice of Islam by the Holy Prophet and the increase in the number of his followers paved the way for the open invitation of the people to Islam. God commanded the Holy Prophet of Islam to invite his close relatives.

In this way, backbiters could not say, 'Why do you not call your own relatives to worship the One God and warn them of God's severe punishment?' Moreover, the support of the relatives of the Prophet would help the promotion of Islam. So the Holy Prophet told 'Ali to prepare a meal and invite their relatives, who numbered about 40. After preparing the meal, 'Ali invited them. All the relatives of the Holy Prophet accepted the invitation and ate the meal prepared by the blessed hands of 'Ali. Although the food was not sufficient for even one person, all 40 people were full after eating that blessed food and, strangely enough, the food had not diminished at all. This amazed all of them but the obstinate Abu Lahab, who said without thinking, 'This is magic and charms'. The foolish man disregarded the fact that magic and charms cannot feed people!

On that day the Prophet said nothing about the matter. Perhaps his silence was due to the fact that he wanted them to realize the difference between a 'miracle' and 'magic' because if magic were the cause the guests would feel hungry after leaving the house of the Holy Prophet.

Since this gathering did not give any favorable result, the Holy Prophet invited them for the next day. Again the same reception was repeated and all were filled. Yet the food was not reduced even after the meal was over.”

Then the Prophet said, “O sons of Abdul Muttalib. God has assigned me to warn you of the painful torments of the wrongdoers and give you the good news of His reward to the pious believers. Become Muslims and follow me to achieve salvation. I swear by Almighty God that among all Arabs I do not know anyone who has brought his people anything better than what I have brought you. I have brought you prosperity and salvation both in this world and in the hereafter. The Gracious God has commanded me to call you all to worship Him. Now which one of you is willing to help me with the task? Anybody who announces his readiness to help me will be my brother, my successor, and the executor of my will’.

Nobody answered but 'Ali, who was the youngest. He stood up and said, *'O Prophet of God. I am your assistant. I am your supporter'*.

The Prophet asked him to sit down. He repeated the same saying three times but no one except 'Ali replied to him. Then the Prophet pointed to 'Ali and said, *'He is my brother, my successor and the executor of my will among you. Listen to him and obey him'*.

It was on this very day that a number of people came to believe in the faith of the Holy Prophet of Islam, but ignorance and bigotry hindered some of his relatives from believing in his message. However, this gathering, was effective in gaining support for the Holy Prophet.

In addition to the fact of the extraordinary event - 40 people being fed with a small amount of food - there is

**another remarkable point in this event - the remarks the Holy Prophet made about his cousin 'Ali on that day. They clearly prove the fact that 'Ali was the Prophet's righteous successor and Caliph, and thus we must regard 'Ali as the successor of the Holy Prophet of Islam.**

**On that day, the people stood up and, upon leaving they said to Abu Talib mockingly:**

***"Today, be happy at entering your nephew's religion. He made your son a commander over you!"***

### **CHILDREN OF MOWLA ALI (AS)**

Islamic historians produce different figures on number of the descendants of Mowla Ali (AS). Some claim they were 36. Sheikh Mufid and Allama Tabarsi confirm that the Imam (AS) had 27 descendants. They are:

#### **By Fatima**

##### **Sons**

1. Hasan ibn Ali (SA), elder son
2. Husayn ibn Ali (AS), second son

##### **Daughters**

3. Zaynab Kubra (Aqila)
4. Umm Kulthum (Kulsoom) (Also called Zaynab Suqra)

#### **By Umm Banin**

##### **Sons**

Abbas, Umar ibn Ali, Jafar ibn Ali, Usman (Uthman) ibn Ali

**By other wives**

**Sons**

Muhammad ibn al-Hanafiyah (Muhammad Al-Akbar),  
Abdullah ibn Al-Asqar, Abu Bakr, Ibrahim

**Daughters**

Ruqiyah, Ramalah, Nafeesa, Khadija, Ummu Hani,  
Jamani, Umama, Mona, Salma

While the daughters by Fatima are universally accepted by scholars, this list of daughters by other wives is much disputed.

According to some traditions Ali had thirty-six children: eighteen sons and eighteen daughters.

**Ali's grandchildren**

**Through Hassan**

Qasim, killed in Karbala, Abdullah ibn Hasan, Hassan Musna, Zaid ibn Hassan, four other sons, four daughters.

**Through Husain**

**Sons**

Zain-ul-Abideen, Ali Akbar, Ali Asgar, Jafar ibn Husain

**Daughters**

Sakina bint Husayn, Fatima Kubra bint Husayn, Fatima Sughra bint Husain

The Idrisid and Fatimid dynasties are descended from Ali and Fatimah. The descendants of Ali include the late Ayahtollah Ruhollah Khomeini and Ali Khamenei, supreme leaders of Iran, the Hashemete royal families of Jordan and Iraq, the Husseini family of Lebanon, the Alaouite royal family of Morocco and Aga Khans of the Ismaili community claim direct descent from Muhammad through Ali and Fatimah.

Descendants of Ali and Fatimah with documented family trees (about 42 generations of an unbroken chain of descent) are often identified by their family trees leading to one of the 12 Shi'a Imams, most notably Imam Musa Al-Kazim, Imam Ali al-Rida, and Imam Ali al-Hadi. Most Syeds (Seyyeds) tend to cross-reference their own particular family trees with those of others in order to maintain accuracy and to weed out impostors.

### **EATING AND CLOTHES OF MOWLA ALI (AS)**

Mowla Ali (AS) ate very little. He mainly ate barley bread, and when he became Caliph he cut down even this.

Mowla Ali (AS) had never had two kinds of eating. Even if there were several meals on the table he would satisfy with one or two of them. On the night of shahadat (martyrdom) Ali's daughter Umm Kulsoom brought to him milk, salt and bread. The Imam (AS) said: **“Take the milk, the bread and salt are enough. When have you seen your father to have two kinds of eating?”**

Hazrat Baghir stated: **“By Allah, Ali (AS) ate as the slaves and sat on the ground. He bought two shirts and gave the better to his slave. He used to cut off the long arms and hem of his shirt. He collected neither gold, nor**

silver nuggets during his five-year caliphate. He gave the bread and meat to the people, and ate barley bread himself. If there were two tasks he would choose the more difficult. He bought slaves and then liberated them. Not everybody (except the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) was able to do what he did.”

Ibn Jowzi writes: “One day Ibn Razeen came to Ali’s house. He saw Hazrat Ali (AS) was having barley bread and water. Abdullah said: “O Amir-al-Mominin, how little you do have? You are the Caliph of the Moslems. You have all the Bayt al-mál (Islamic Public treasury) at your exposal and it is admitted to take from there as much as sufficient for you.” Mowla Ali stated: “The Caliph of the Moslems is not allowed to have more.”

Narration from the book “Zahiratul Muluk”: “Hazrat Ali (AS) was Motakif at the Mosque of Kufa (Motakif is a person who keeps the fast and prays in mosque for three days at least without reason for necessity. The Motakif is permitted to eat, drink and sleep in the mosque). During iftar time, an Arab came to the mosque. The Imam (AS) gave a piece of barley bread to him. The Arab put the bread into his leather-bag and went out. Then, he came to the house of Imam Hassan (AS) and had supper with them, saying: “I would better to take a piece of this eating to the poor man in the mosque. I felt very sorry on seeing that he has only barley bread.” Imam Hassan (AS) smiled. “He is out father and is fighting against his nafs (passion, greed).”

It is narrated from Suwayd ibn Qafla: “One day I went to Imam Ali (AS). He was having some old milk and a piece of barley bread. The bread was so hard that the Imam crumbled it with difficulty and then softened to

**eat. He asked me to come up and have bread with him. When he knew that I am fasting, he said: “Whoever keeps fast, Allah will give him Paradise eating and Paradise drinking.”**

Suwayd adds: **“I was very sorry and I told his servant by name Fizza, why she didn’t remove the barley bran, and whether he is not afraid of Allah.” The servant said: “I swear by Allah, the Imam has ordered not to remove the bran. Hazrat Ali (AS) heard the talk. I told what we were speaking about. He stated: “May my father and mother be a ransom for the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY). He didn’t let to clean the bran. And He didn’t eat wheat bread to his heart’s content till His death.”**

Abdullah ibn Abi Rafi states: **“On the holiday, I was beside Hazrat Ali (AS). They brought a leather sack to him. I saw dry and crumbled barley bread in it. The Imam (AS) had some bread. I asked why he seals up the sack. He stated that he was afraid of his sons, Hassan (AS) and Husain (AS), who try to soften the dry bread. The Imam (AS) had little meat meals. He used to say: “Don’t make your stomach a grave-yard for animals...”**

### **PUBLIC SERVICES OF THE IMAM (AS)**

Though Mowla Ali (AS) was estranged from the leadership, he felt great responsibility. He, therefore, didn’t refrain from serving the Islamic affairs.

We shall try to present public services the Imam rendered during each of the three caliphs.

He could protect the Islamic rules and faith regulations from scientific attacks of the Jewish and Messiah scholars by responding to and eliminating their doubts.

In difficult questions, especially in gazavat affairs he could lead and guide the administration of caliphate.

He always helped the poor and orphans. His great and kind spirit always aspired to assist the vulnerable. The Islamic sources have recorded all these.

Mowla Ali (AS) had liberated many slaves. To this end, Imam Sadiq (AS) writes: **“Imam Ali (AS) emancipated one thousand slaves, purchasing them from his own money.”**

Mowla Ali (AS) was always engaged in planting and farming. He endowed the products he cultivated.

Imam Sadiq (AS) notes: **“Amir-al-Mominin worked with spade and other instruments to pull up many blessings from under the ground”** (*Baharul-Anwar*”, v. 41, p. 43).

One of the Sahabahs saw Ali (AS) carrying the cargo on camel and asked: *“O Ali, what is on the camel?”* **Imam answers: “Four thousand date-palms.” A few times later, the same Sahabah accompanied by several others sees Imam Ali (AS) digging an aryk (channel) among the date-palms. Hazrat Ali (AS) with a smile on his face says: “Here is the garden of those four thousands date-palms. In the coming years, this garden and several others I have grown in deserts will serve the future generations.”**

**As narrated, Mowla Ali (AS) always bought date stones in other cities and brought to plant in native town. Once he was asked what he was carrying on the camel. “These are palm gardens of future. With Allah’s permission the future generations will benefit of it,” the Imam answered.**

**The Ravi says:** “The Imam (AS) planted a palm garden from those date stones and then endowed it” (Baharul-Anwar, v. 61, p. 33).

**There is also a narration from the Imam:** “By Allah, there is no nice work than planting” (Baharul-Anwar, v. 23, p. 20).

**Imam Sadiq (AS) states:** “The Prophet (PEACE BE UPON HIM AND HIS PROGENY) gave a piece of land to Ali (AS). The Imam (AS) dug water well. The water was gushing from the water well. The Imam (AS) called this “Yanbu.” All around the well rejoiced over the water. One of the people congratulated the Imam (AS). In reply Mowla Ali (AS) said: “This well has been endowed (vaqf) to the pilgrims and the passers-by. Nobody can sell its water, and neither it can be inherited to my children” (Vasailush-Shia, v. 13, p. 303).

**Nowadays, on the road of Mecca-Medina there is a well named Beri-Ali (Ali’s well) dug by Mowla Ali (AS). According to Imam Sadiq (AS), Imam Ali (AS) has dug several wells on the Mecca-Kufa road (Manaqib, v. 1, p. 323).**

**Mowla Ali (AS) has built many mosques, names of which have been recorded in the history of Islam as Masjidul-Fath in Medina, a mosque beside the grave of his uncle Hamza, also in Miqat, Kufa and Basra (Manaqib, v. 1, p. 323).**

**According to reliable historians, annual income of the gardens endowed (vaqf) by Imam Ali (AS), made up 40 thousand dinars, what were wholly spent for the poor. Despite this huge amount of income, the Imam sometimes had to sell his sword or cuirass to provide his life (Baharul-Anwar, v. 41, p. 43).**

***Mowla Ali (AS) had deep respect for the famous hadith from the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) and tried to fully implement its meaning. The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) stated: "There are only three things one can have upon death: saleh (good) children who did istiqfar (istiqfar means holy Prophet's beseeching the protection of the Lord, for himself and his followers, against the forces of evil, and seeking pardon) for the late, the good tradition he disseminated among the people and finally, the good deeds to remember him" (Vasailush-Shia, v. 13, p. 292).***

***Later, Imam's vaqfnamas (charitable endowments) were source of stimulation in the Islam, and strongly documented his bright public and humanitarian features that are followed by his friends to develop nice charitable traditions.***

### **SOME FEATURES OF MOWLA ALI (AS)**

To choose Mowla Ali (AS) as an example is to choose a leader who embodies perfection of all human values. As a man gets into passion of something, Mowla Ali (AS) gets into passion of haqq (truth) and the love for Allah drives him into ecstasy. In the evenings, in midnights, none of the worshippers could worship as he did. In the battlefields, though he was wounded, he took no care of his pains and fought more courageously. In prayers he was entirely absorbed by heavenly thought and the divine love was shining in his face. He forgot himself. Some describe him as: "Though he is among the ummah, his spirit is connected with holy positions."

Mowla Ali (AS) had precise tactics of each battle. On the frontline he has made a large khutba (sermon) on forming up the troops and organizing attack. He exhorted his followers to fight this way: **“Put the armored man forward and keep the unarmored one behind. Grit your teeth because this will make the swords skip off the skull, and dodge on the sides of the spears for it changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because this will keep off spiritlessness.**

**Do not let your banner bend down, nor leave it alone. Do not give it to anyone except the brave and the defenders of honor among you because they alone endure the befalling of troubles; they surround the banners and encircle them on both sides, their rear and their front. They do not separate from them lest they give them over (to the enemy). They do not go ahead of them lest they leave them alone. Everyone should deal with his adversary and also help his comrade by his own life, and should not leave the adversary to his comrade lest both his own adversary and his comrade join against him.**

**Grit your teeth. Lend to God your head (in fighting for God, give yourself to God). Plant your feet firmly on the ground. Have your eye on the remotest foe and close your eyes (to their numerical majority). And keep sure that succor is but from God, the Glorified.**

**By God, even if you run away from the sword of today you would not remain safe from the sword of the next world. You are the foremost among the Arabs and great figures. Certainly in running away there is the wrath of God, unceasing disgrace and lasting shame. And certainly a runner-away does not lengthen his life, nor**

does any thing come to intervene between him and his day (of death). Who is there to go towards God like the thirsty going to the water? Paradise lies under the edges of spears. Today the reputations (about the valor of warriors) will be tested (*Nahjul-Balagha*, p. 141, *Khutba 123*). (*Amír al-mu'minín delivered this Sermon on the occasion of the battle of Siffín.*)

Here is a battle order characteristic for Mowla Ali (AS): **“When you attack the enemy or when the enemy attacks you, set your headquarters at the heights, at the foot of mountains, at the impassable roads over the rivers. Your will benefit of them and be defended from enemy. Fight in one or two fronts. Set guards on the hills and heights to warn you to repulse surprise attacks of enemy. Beware, the forefront of army operations are the eyes of warriors, and the eyes of warriors are the forefront of army. Refrain of separation, rest jointly and move jointly”** (*Nahjul Balagha*, p. 325, 326).

Undoubtedly, good mood and physical fortitude of each soldier are the major attributes on the eve and during the battle. This supreme Islamic warlord has many military orders and instructions to the commanders to take care of every soldier. From this point of view, the letter of Mowla Ali (AS) to the commander of troops Ibn Qeis: **“March in the cool of morning and evening and let the soldiers rest to avoid in mid-day heat. Fight against those who fight against you. Don’t march in nightfall as Allah has defined this time for rest but not for marching”** (*Nahjul-Balagha*, p. 327).

Imam Ali (AS), the Lion of Allah, was also a kind-hearted and sensitive man. He had contradicting features. In the battlefields he became a lion to tear the enemy and if the

enemy yielded himself Mowla Ali (AS) could pardon him. He could make smile while he was deeply grieving. He was a great humanist. If the enemy was defeated, he ordered not to kill the runners, not to wound the captives. In a word, Mowla Ali (AS) acted under the orders and rules of sacred Quran and Sunnah of the Islamic Prophet (PEACE BE UPON HIM AND HIS PROGENY), his instructions.

Mowla Ali (AS) embodies the unity of supreme moral-spiritual values and his Nahjul Balagha displays harmony of divine features. It seems the Almighty endows the elected with completeness and wholeness. Yes, he was fair, but he didn't reconcile with the oppression and the oppressor. Modesty was inside him, but he disliked cruelty. Greediness and nafs (passion) for him were evil that made the man look ugly, and he tried to save the people from them, and he spared no efforts to refrain others from this misfortunes. Fortune favored him to be the Emir of the Moslems (Amiral-Mominin) at his 58. And he has been Caliph of the Islamic State for five years only. He was worthy of such honor. And in accordance with behest of the Prophet (AS) in Ghadir-Khum, Ali (AS) had to be his follower and lead the ummah after him. Because of different reasons execution of this will dragged on for many years.

In order not to harm the Islam and not to let split in the ummah, Mowla Ali (AS) could ascend the throne of caliphate only after twenty-five years after the death of the Prophet (PEACE BE UPON HIM AND HIS PROGENY). And during this period Ali (AS) faced many troubles. The troublemakers were also the Moslems – the ungrateful and unfaithful traitors around him.

Despite all this, golden pages of history mention the short years of his caliphate, his versatile activity as a statesman,

the first Imam of the Islam. Assuming this honorable post and responsibility, Imam Ali (AS) acted strictly under the holy Quran and Sunnah of the Prophet (PEACE BE UPON HIM AND HIS PROGENY). His khutbas, letters and orders are best documents for the today governors. Everybody trying to comment these documents feels brightness of his wisdom, and if he adds something to them in favor of the time it is easily understood that they don't belong to Mowla Ali (AS).

Mowla Ali (AS) didn't like praise words and told them who wanted to praise him: **“Don't praise me, it is a bribe.”** In one of the gatherings, he told: **“The lowest among the men of order is he who tries to form among the masses the love of praise to him, he, who boasts about his deeds. I don't like that you consider me one of those who likes praise and boast. By Allah, I am not of them. Don't praise me with nice words. Don't refrain from criticizing me and tell me the words you tell the people worth to them. The caliph should not be praised, and on the contrary, he has to be criticized for the undone works he had to do. Don't think that I will be disappointed by your true words.”**

**Don't refrain from telling the truth, calling to truth and discussing something with me.”**

As already noted, in one of the battles, he was wounded in the leg by arrow head which the people couldn't pull out because of severe ache. Hazrat Prophet (S) stated: **“You better pull it out when Ali is on prayer.”** So did they. Mowla Ali (AS) was senseless when they pulled out the arrow. In the dark night at the sanctuary he sheds tears and shivered with excitement. In daytime, he doesn't resemble himself. He is joyous when around him are the Sahabahs.

Cheerfulness was one of important feature of him. The parties he visited were cheerful. Sly Amr Ass used this factor for his insidious propaganda stating: **“He is not worth of caliph as he is very joyous. A cheerful man cannot be caliph. The caliph must be cheerless and sullen so that the people were afraid of him.”**

Mowla Ali (AS), to this end, states in Nahjul Balagha: **“I am surprised at Ibn Nabaqha that he cavils at my sincerity, my cheerfulness and affectionate.”**

Mowla Ali (AS) was friendly when he encountered the enemy at the battlefields. He is characterized as: **“He is crying at the sanctuary and happy and joyful in the battlefield.”**

Here is a related Surah from the Holy Quran.

**“...Truly the rising by night is a time when impression is keener and speech more certain.**

**True, there is for thee by day prolonged occupation with ordinary duties...”** (Surah Al-Muzzammil Ayah 6-7).

The night is for worship, and the daytime is for ordinary duties and public affairs. And Mowla Ali (AS) followed this rule. **Imam Ali (AS)** is **another** example, a person who has attained perfection in Islam.

Mowla Ali (AS) is a complete, perfect man with contradicting features. Seyyed Razi writes in the foreword to *Nahjul-Baalgha*: **“One of the topics I always lifted before my friends (at which they were surprised) was that Ali’s words were many-pointed. Each time reading his words one thinks that he enters a new world. Mowla Ali (AS) is among the abids (worshippers) and zahids (Zahid means altruistic, unselfishly concerned for and devoted to others), among the philosophers and arifs (the knowledgeable and wise), among the soldiers and**

**warlords, among the fair governors and the gazi, and sometimes among the scholars who gives fatwa. Ali (AS) is everywhere and he is the best.**

**... You are kind and gentle and valiant and noble at the same time. You can shed blood and on the other hand you are the best worshipper. You are poor and generous. You have nothing and endow on the other hand. You are graceful and delicate in manners, of which, the moon is ashamed. At the same time, you display unprecedented valor and heroism to melt even the stone and iron ore. What a human being are you?!”**

Thus, the perfect man is who is (the first) hero in all human values. Perfect man is hero in all fields. What lesson we have to learn? We have to learn to honor all the human values. We, of course, cannot be the first (hero) in all values. But we have to aspire to attain them equally. We have to try this. In that case, we can become a true Moslem. So, Ali’s personality is an example for perfection, he is example for millions. And we have to endeavor to reach this.

## **WORLDVIEW OF MOWLA ALI (AS)**

**Student of the School of Prophet (PEACE BE UPON HIM AND HIS PROGENY), Amir-al-Mominin Ali (AS) has always looked at the world through the holy Quran. The lexical meaning of the word “dunya” (world) in Arabic language is “rascal, mean, low” and Mowla Ali (AS) regarded the world just in this manner and propagandized this philosophy in his daily life and activity. He has many sayings about worthlessness of the world.**

Imam Ali (AS) states: **“O world, you are worthless than the nasal mucus of the she-goat.”**

In another kalam he sends the world away, stating: **“O world, I have divorced you, and for three times, and you have no chance to return to me. O world! Away from me! By Allah, I shall never yield to you to disgrace myself.”**

Mowla Ali (AS) has always revolted against the world and surroundings and he was disobedient to it, and never let the world have influenced on him. **“I will not give my bridle to you that you could drive me anywhere.”**

Yes, this is the true Islamic manner of life, altruism and ascetics, and being free of the world blessings. Imam Ali (AS) always viewed the world and its blessings with negation. He said: **“Peoples are two groups in the world market: ones sell themselves to get money, while others buy themselves from the world and set free.”**

They say, one day Imam Ali (AS) looked at some dinar and dirham in his palm and said: **“O money! As long as you are in my hand you are not mine.”** Strangely enough, we say the opposite. Or, may be we don't exactly understand what we say: **“As long as the money is in my pocket, it is mine, and if I spend it, it is not mine.”** Yes, it seems these are two opposite views. What the Imam says is: **“If you are in my hand I am at your disposal and I must serve and save you. And you are mine when I spend you.”**

I would make round the talks about the Imam's views in regard with the world and its blessings with one more narration. One day, Mowla Ali (AS) was passing near a butcher's shop. The butcher called on the Imam: **“O Ali, I have good meat today. Will you not buy?”** The Imam (AS) says he has no money with him. The butcher: **“I don't hurry you. I can wait for money. You will pay later.”** In reply,

Mowla Ali (AS) states: **“Better I shall ask my stomach to wait instead of you will wait. I shall ask my stomach not to let me run into debt. It is better.”** In another saying, the Imam (AS) states:

**“O belly, you are lower than me. Why do you force me to bow before others...?”**

From the viewpoint of Islam, the people have to be emancipated from the concept of “Me” and they have to become “Us”. The people must not obey the wealth.

The Islam uses different ways to establish equity and rightness in society. It, however, does not suffice for transformation of “Me” to “Us”. According to the Islam, the truth must prevail over the spirits of people.

There are many rich who could change from Me“ to “Us”. Those as Mowla Ali (AS) have always been “Us” even when they had everything, as their spirits were not captive of wealth.

Yes, it is what Imam Ali (AS) has always been. The Imam, though had not suffice food for his family, distributed the food among the poor. He had been the caliph for some years. He, nevertheless, took care of the ummah but not his family.

He, the Almighty Allah is beyond the concepts of “Me” and “Us”, and regulates all the beings. Under His guide, all the rules become trustful. This is the main point we dwelled on above. “Me” would not become “Us” without “He” being the first. The holy Ayah states:

**“Say: "O people of the Book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah. And if they turn away, then say: Bear witness that**

**we are they who have surrendered (unto Him).** "(Surah Al-Imran Ayah 64-71).

In this Ayah, the people of book are addressed. Allah Subhaanahu Wa Ta'aala commands the believers to have good manners with them and to call them with the best of argument and dialogue. **O People of the Book, the Jews, the Christians, the Zoroastrians and the Fire Worshipers! Do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one.**

**O people of the Scripture! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path. O People of the Scripture! Come to a Word Common to You and Us."**

In Islam, the People of the Book (Arabic: Ahl al-Kitab) are non-Muslim peoples who, according to the Qur'an, received scriptures which were revealed to them by God before the time of Muhammad, most notably Christians and Jews. The generally accepted interpretation is that the pre-Islamic revealed texts are the Tawrat, Zabur and the Injil. They are roughly equivalent to the Jewish Torah, the Book of Psalms, and the Four Christian Gospels, respectively.

In Islam, the Muslim scripture, the Qur'an, is taken to represent the completion of these scriptures, and to synthesize them as God's true, final, and eternal message to humanity. Because the People of the Book recognize the God of Abraham as the one and only god, as do Muslims, and they practice revealed faiths based on divine ordinances,

tolerance and autonomy is accorded to them in societies governed by Sharia (Islamic divine law).

The words: *we shall ascribe no partner unto Him* relate to the Unity of God, and the words: *worship none but God*, relate to being totally devoted to God. Hence they all relate to the First and Greatest Commandment. According to one of the oldest and most authoritative commentaries on the Holy Qur'an the words: *that none of us shall take others for lords beside God*, mean 'that none of us should obey the other in disobedience to what God has commanded'

During namaz praying we say "Allhamdulillahi Rabbil Alameen" that means "O Allah, unto You we worship only and from You we need mercy", and "...not I worship... and not I need..." And at the end of Namaz we say "Assalamu Alaina wa 'Ala Ibadillahes-Saleheen" that means "Be greetings to Us and good creatures of Allah". So, the Almighty unites His creatures during the Islamic worship.

The holy Quran states: "**We are closer to you than you might think. Our closeness to you is much than your awareness about you and Our kin is closer to you than yourself...**"

Pay attention, the statement is not a mere idea. The Almighty is closer to us than we are to ourselves. Allah is closer to everything than it is to itself. It, perhaps, makes to think over and over.

Imam Ali (AS) in Nahjul-Balagha states: "Allah is neither beyond and apart from the things nor inside of them."

And secondly, as stated by holy Quran, the imperfect human being is guided through divine orders towards Allah for his final perfection.

## FROM THE LIFESTYLE MANNERS OF MOWLA ALI (AS)

The holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated: **“The character of man must combine four attributes: science, helm (morality), good treatment and cognition of the time.”** Imam Ali (AS) represents the maqarim-akhlaq (the entire bases of morality). (*Akhlaq is an Arabic term referring to the practice of virtue, morality and manners in Islamic theology and falsafah (philosophy). It is most commonly translated in English dictionaries as disposition, nature, temper, ethics, morals or character (of a person).*)

As already mentioned above, Ali (AS) didn't live only for himself, he lived for all the people. He tried to share joy and grief of all, render assistance to all and in many cases he succeeded. Imam Ali (AS) enjoyed taking trouble of others. What is the secret? Allah knows the best. According to Imam Ali (AS), to grieve for others is as enjoyable as it is enjoyable to grieve for Haqq (Truth).

The wise men say the pain sometimes may be pleasant. An elementary example: itching aches sometimes and even is painful and at the same time it is pleasing.

We, the human beings, always avoid from grief and sorrow. But the pleasurable pangs of love are pretty and nice. Especially, when it is a divine love! And when we mourn and weep for Imam Husain (AS) and his helpless children we shed bitter tears. One cannot shed tears if he doesn't grieve deeply. The Moslems go to mourning parties and shed tears for them. The people feel sense of relief. That is a divine love and heavenly devotion. Even it becomes easier for one

to grieve. Mowla Ali (AS) was fond of divine love and divine grief.

His spirit was not only his. This strong spirit was in all bodies. This spirit feels bitterness of all. This body belonged to Ali ibn Abu Talib (AS), for whom, despite all opportunities in the Hijaz Province, would sufficed a piece of barley bread. It was Ali ((AS) who was Caliph and who wore shabby clothes only.

Yes, benefiting from the lifestyle manners and methods of Imam Ali (AS) in all levels of life were the common people, distinguished people and authorities of government.

Let's pay attention to modesty and kindness of Mowla Ali (AS). He meets a woman with a water-skin on her shoulder in the street. **"It is not reasonless that she carries water,"** he thinks. **"She may be helpless or her husband doesn't pay due attention to her."** He comes forward and tactfully asks: "Lady, allow me to help you and take the water-skin up where you want. Let me take your trouble."

The tired woman gives her burden to him. Imam Ali (AS) follows the woman up to her house and on the way gets interested in her living conditions. The woman says: **"My husband was one of the warriors of Ali ibn Abu Talib and fell victim in battlefield. He left me alone with several children. That's why I am taking the burden of life."**

Upon hearing this Imam Ali (AS) gets anxious. He comes home and takes food, meat, date and some money and comes to the woman's house. Knocking the door he was asked: **"Who is there?"**

**"I am your pious brother, who helped you to carry out your water-skin,"** the Imam answers.

The woman opens the door and Hazrat Ali (AS) enters the house. He helps the woman to prepare eating for the

children. While the woman was busy in preparing something to eat Imam Ali (AS) takes care of children and tries to fondle them. Meanwhile a woman from the neighbor house comes up to the woman and says: **“How lucky you are! Have you any close kinship with Caliph Ali?”** The woman gets surprised. “What are you saying? There is no comparison between me and Hazrat Ali (AS).” **“Then, you don’t know the man petting your children is Ali ibn Abu Talib?”** The woman hurries to apologize to the Imam (AS) as she didn’t know him. But Ali (AS) apologizes to her saying that she had to excuse him as he had been unaware of the state of children. **“Absolve me, please!”** the Imam said to each of the kids.

Yes, it was Imam Ali (AS) who took trouble of others both with his body and spirit. Only Ali (AS) might do it...

### ISLAMIC VIEWPOINT

Perhaps, one has to take care of himself and also share sorrow and trouble of the Moslem brothers, too. But it has to be within certain limits and ability of man. Allah-Taala has endowed the man with certain ability and more. Each dish has its capacity. It makes the bowl run over when it is filled up. An overburdened man may be struck by illness and suffer from sickness. And the spirit may leave the body. And finally, we, the people, can share grief of each other to alleviate our distress. Now, let’s have a glance at some Ayahs from Quran on sympathizing and sharing trouble of others.

**“O Mohammad! Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message (Surah Al-Kahf Ayah 6).**

**“We have not sent down the Qurán to thee to be (an occasion) for thy distress,**

**But only as an admonition to those who fear (Allah)”**  
(*Surah Taha Ayah 2-3*).

*(The Prophet’s feet, toes, ankles and calves swelled up as he had prayed much on foot).*

The Prophet (PEACE BE UPON HIM AND HIS PROGENY) did much for relief and happiness of the people, for their world and Hereafter destiny. Therefore, Allah-Taala addressed them through the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY).

The Rasoulallah states in an Ayah: **“(O Ummah!) Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should suffer, ardently anxious is he over you: to the Believers is he most kind and merciful.”** (*Surah Al-Tauba Ayah 128*).

Mowla Ali (AS) recommends the caliphs and governors not to be captivated by their nafs (passions). They must protect the property of ummah. To this end, he says: **“If I would want I could have every opportunity. I could have every drink, eating and clothing. But it is impossible. It is impossible that I could be captivated by greediness and nafs.”**

Strange enough: why does Ali (AS) say so? Whether Allah-Taala bans these blessings to people? Mowla Ali (AS) comments this concept as: that is not the point, they are not considered haram (banned), on the contrary, they are halal (desirable). The point is that if you fill your belly here, then may be someone in Iraq, Kufa, Yemen, Gulf costal countries or Hijaz is hungry and cannot find a piece of bread. How it can be that I am satiated and fed up while there are hungry and poor around me? Alas, such a behavior is far from Ali!

Much to our regret, nowadays we regard such things indifferently.

Yes, this is taking care of the people. This is human criteria, and more exactly, this is what gives birth to values. Ali (AS) goes on: **“I am Amir-al-Mominin, caliph and head of the Islamic states with huge area. Can it be that I am called the “leader of the faithful” and not share troubles of the people?!”**

The core of these words is to share distress of others. Ali’s body and spirit contain universal grief and sorrow. It would be great honor to accept personality of Imam Ali (AS) as criteria. It would mean to choose a perfect man as a leader. Nobody can worship in the evenings and midnights as Ali (AS) did. Imam Ali (AS) forgot himself during worship in front of sanctuary. He was unaware when he beamed with divine worship and heavenly love.

Mowla Ali (AS) was a man with a smile in his face and in his heart everywhere. He was affable even at the battlefield. In this regard, there is a record: **“He weeps at the worship sanctuary and is smiling and joyous at the battle.”**

**One of his nicknames was “Bakka” that meant “weeping”, and the second was “Zohhak” that meant “smiling”.**

He was “Hafizi-Quran”, he knew the Quran by heart and he was a bright tafsirist (commentator). According to him, the night is for worship, and the daytime is for ordinary duties and public affairs.

There is harsh contrast in the personality of Hazrat Ali (AS). He was kind and strict at the same time, weeping and smiling, angry and gentle; he was poor and generous at the

same time, he was mild and valiant at the same time. Imam Ali's adages have multi-faceted meanings.

O Ali, you are at the top of everything. You are too gentle and too furious. On the other hand, you are the best of the devout. You are poor and generous. You have nothing and you endow. You are graceful in acts and manners, and pleasant and enjoyable as spring breeze. You are the spirit to mujaheds. Is that breeze your spirit, or the strong and firm valor that can melt the ores? What a human being you are! Rightly has said the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY): **“Ali is a human being, but what a human being!?”**

### **MOWLA ALI (AS) - HEAD OF THE FAMILY**

Imam Ali's (AS) treatment of his spouse is a bright sample for all. Lovers of this great personality have to follow example of Mowla Ali (AS) in the family-household affairs, and make their hearth and home a holy place of love and pleasure.

Mowla Ali (AS) always gratefully reminds his wife Fatimah (AS), her love and unexampled patience, and considers her a pride of him. Later he insistently noted this point in disputes and talks with the enemies of Prophet (PEACE BE UPON HIM AND HIS PROGENY).

And Ali (AS) had several times stated this truth to Fatimah (AS) herself and expressed gratitude for tolerance and fortitude she displayed.

But, after the martyrdom of Fatimah (AS) Mowla Ali (AS) seemed to be helpless and impatient. Shaken by death of the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY), Ali (AS) considered the death of his spouse the

most unbearable distress of his life and prayed for patience from Allah. Mowla Ali (AS) addressed the grave of the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) to convey his pain and grief he experienced about separation of his spouse: **“O Rasoulallah, after the death of Zahra I have become weak and impatient. I cannot tolerate her separation. O Savior of the world of beings, your deposit you entrusted me to keep safe has gone. But, you should know that henceforth my grief and distress is forever. Because of separation of Fatimah (AS) I cannot sleep on nights...”**

These words told by a great mujahid struggling in the name of Allah, show what great role had Fatimah (AS) in the life, spirit and virtue of Mowla Ali (AS). How that tender creature was connected to Fatimah (AS)?! He had not forgotten her love and even after her martyrdom he was grateful to her. May be the words “next to you” told by Ali (AS) on the grave of the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) means Fatimah (AS).

On funeral of his spouse, Mowla Ali (AS) addressed the Allah, the Most Gracious and the Most Merciful: **“O Allah, I am satisfied with the daughter of Your Prophet (PEACE BE UPON HIM AND HIS PROGENY). O Allah, she is afraid of grave, I ask You to endow her with calm and quiet.”**

Though Fatimah (AS) possessed magnificence, she, nevertheless, needed the consent of Mowla Ali (AS). And it was therefore Imam Ali (AS) uttered the words of love and satisfaction in presence of Allah-Taala.

He was a perfect, genius man and with divine dignities. He was the best of Arabs and the best worshipper. He was the best just man ever born, and according to the men of pen,

with his death the justice died and he sacrificed himself to water the justice. Though he was the most courageous of the men, he could fall to his knee before an orphan, caress him and shed tears. And when he needed to address the people, he made the most eloquent exhortation and when he wrote his pen was sharper than his eloquence. Drops of his pen have crated the famous and glorious Nahjul-Balagha, an unprecedented book, higher than human utterance and lower than divine kalam.

As a father, Mowla Ali (AS) left nice children after him. He left Imam Hassan (AS) and Imam Husain (AS), who are the sayyeds of the youth of Paradise, masters of the youth in Paradise. Daughters of Fatimah (AS) Zaynab Kubra and Umm Kulthum, who were embodiment of chastity, gave birth to the heroes of Karbala. They were endowed with a noble and devoted brother as Abulfazl Abbas. In a word, all of them were faithful, staunch and resolute. They were guide to the people. And they preserved their nobility and progeny up to the end of their life. Yes, the lion gives birth to a lion-cub...

**CHAPTER IV**  
**MOWLA ALI (AS) IN THE EYES OF NON-MUSLIM**  
**SCHOLARS**

To know better Mowla Ali (AS) it is useful to investigate views of separate scholars and thinkers about this great personality of mankind and the history of Islam.

We shall try to benefit from the views and thoughts of non-Moslem scholars about the personality of Mowla Ali (AS), his viewpoint and lifestyle manners by exploring series of articles to understand magnetism and charisma of this outstanding human being. Studying the views of prominent thinkers of the past and the present centuries we shall try to closely recognize this shining sun of humanity.

The above-said words would suffice to introduce the great personalities of the history of humanity. As to Mowla Ali (AS), the case becomes complicated. Ali (AS) is a devout Allah lover. One must obtain divine love to perceive him... We don't intend to demonstrate sublimity and grandeur of Mowla Ali (AS). There is, in particular, no need for sayings of others to introduce him. Mowla Ali (AS) has to be recognized by himself, his kin and his brightness. In addition, we don't follow the goal to recognize him through views of others. We want to investigate how the non-Moslem scholars and thinkers recognize him.

Mevlana Jalaluddin Rumi writes:

**The more pleasant is that secret of beauty**  
**Was eulogized in narration of others...**

Another adage adequate to the meaning of this distich is “to be praised by the enemy”.

If the Islamic scholars, in particular, the Shia thinkers speaking of Mowla Ali (AS) try to express their feelings with the love and faith to Islam, the progeny of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), symbol of cleanness and honor, the non-Muslim scholars can explore the life of this unusual personality with a scientific view and research assessment. They are much astonished at perfection of this personality and cannot but fall under influence of this astonishment. In this regard, it is appropriate to note an adage by Azerbaijani master poet Mahammadhuseyn Shahriyar: **“Your excellence is so high that even the enemy is astonished at your manners and this excellence is asseverated more pleasantly...”**

Shibli Shumayyil Zindagi writes: **“Ali is an only person that the East and West have not seen more true man than him.”**

The words and sayings we shall produce further are a garland of flowers and only the drops from an ocean. If to record the names of risalas (in the Islamic context, Risala means scriptures revealed from God) and books about Mowla Ali (AS) we would have tens of volumes and a complete library. Yes, Imam Ali (AS) was the pinnacle of perfection.

**GIBRAN KHALIL GIBRAN (LEBANESE).** Author of heroic verses, Christian Girban Khalil Girban writes about Mowla Ali (AS): **“According to me, Ibn Abu Talib is the first Arab who took closeness of Ruhi-Kull, its necessity and indestructible tie with human as the basis. Ali (AS) on the nights communicated with that spirit (Ruh). He was the first Arab, who whispered the harmony of Ruhi-Kull to the ears of people, and the people had never heard such harmony earlier. The ordinary people, thus,**

saw the dark paths of the past were lightened by his divine eloquence and astonished, while others were at enmity with him because of their ignorance and obscurantism. Ali (AS) passed away and he was killed for his faith and magnificence. He was stabbed while he was praying. He died when his heart was full of love to Parwardigar. The Arabs could not acknowledge his sublime position. Up to the day when the Persians rose up and saw the difference between the pearl and a piece of stone.”

**SHIBLI SHUMAYYIL.** Author of Syrian Christian background, a graduate of the medical school of the Syrian Protestant College, and then studied medicine in Paris. He was of communist logic, atheist and non-metaphysic. He writes about Mowla Ali (AS): **“Imam Ali ibn Abu Talib (AS) was the Greatest Grandeur and the only personality of the Time. In the East or West there was no (and there is no) a second person that completely resembled him.”**

**GEORGE JORDAC,** another Christian writer, who made an in-depth research of Imam Ali (AS) and his School. In his book, "The Voice Of Human Justice", he states: **“The truth of the history is the same – it makes no difference to acknowledge it or not. The famous martyr for faith, the father of victims, Ali ibn Abu Talib (AS) is the voice of human justice. He is the everlasting personality of the East. It is Ali ibn Abu Talib (AS) who cognized sublime meaning of struggle and death. The most just person ever was Imam Ali (AS). He pursued another goal different from all. He refrained from all that the faith banned and with absolutism chose the way of jihad. Through his love for the helpless and the vulnerable he conquered fortresses and razed to the ground the enemies of justice**

and mercy. He obtained the perfect moral virtue and supreme human pieties. “Oh, Time, can you give birth to another Ali (AS) with such comprehension, such valor (Zulfiqar), and such justice?!”

MICHAEL WAME, the Arab Christian, renowned and modern writer, philosopher and thinker: “**However that may be a writer and historian with talent and brilliance, cannot give complete description of Ali’s personality, his time and atmosphere full of intrigues and stormy clashes, nor he can create unprecedented communication with the God. In that case, any picture dedicated to his personality would be imperfect, misty, inadequate and faulty. He was courageous at the battlefields and in faith struggle, while his clean and great conscience, resolute eloquence and implacable position against the oppressors made him ruthless and fair leader. His grandeur and sublimity is still magnetic above the time of centuries. He is such a treasury that we should take much heed of it and be inspired by this fervent spirit whenever we need to be honest and noble in life as he is considered the source of sense and thinking for all times.**” (*Al-Qovmiyyati-Arabiyya ve Soutil Adalatil-Insaniyya*, v. 5, p. 1224).

THOMAS CARLYLE, English philosopher and writer, describes Ali’s personality and historical greatness as: “**...As for this young Ali, one cannot but like him. A noble-minded creature, as he shows himself, now and always afterwards; full of affection, of fiery daring. Something chivalrous was in him; brave as a lion; yet with a grace, a truth and affection worthy of Christian knighthood. He died by assassination in the mosque at Kufa, death occasioned by his own generous fairness, confidence in the fairness of others. He said: if the wound proved not**

**unto death, they must pardon the assassin, but if it did, they must slay him straightaway, so that the two of them in the same hour might appear before God, and see which side of that quarrel was the just one.”**

**VOLTIRE**, French writer, philosopher, thinker and playwright, in his *“Essay on the Manner and Spirit of Nations”* touches the problems of Islamic nations, in particular, the interesting and noteworthy points concerning the early period of the Islam. The author points at certain documentation of caliphate of Mowla Ali (AS), from the point of view of legality. According to the French thinker, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) of Islam has openly made his will on his successor Mowla Ali (AS), his cousin and son-in-law. Even when the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) was on the deathbed he asked the Sahabahs for pen to present and document his will on his succession. Voltire analyses the question and expresses regret that the Prophet’s will was not observed. The French philosopher writes: **“Last wish and will of the Islamic Prophet (PEACE BE UPON HIM AND HIS PROGENY) was not observed. When he was in the deathbed he appointed Ali (AS) as his successor. But after his death his will was ignored by some authorities of that time.”**

**BARON CARDOVO**, French historian and researcher, in his documentary, writes about the first Imam of Shias, valiant struggler and mujahid: **“Ali, that unique man of courage and honor, incomparable faith leader of Islam fought shoulder by shoulder with the Islamic Prophet (PEACE BE UPON HIM AND HIS PROGENY) and miraculously rebelled against injustice. The history keeps these with due glory and magnificence. Ali (AS) was**

twenty years old fellow at the Battle of Badr when he slew a strong and famous warlord of Guraish straightaway. In the Battle of Uhud, he took the sword given by the Prophet (PEACE BE UPON HIM AND HIS PROGENY) and beheaded the enemies with a death-blow and tore out cuirass of the infidels. During expedition to the Yahud and Khaybar fortresses he pulled out the gate making it a shield over his head. The Prophet (PEACE BE UPON HIM AND HIS PROGENY) of Islam loved him very much, and believed and confided in him. Once, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) looking at him said: "Of whomsoever I am the Mowla, Ali is his Mowla (Master)."

**GABRIEL DANGI**, the famous French writer and researcher, speaks about Mowla Ali (AS) with love and astonishment: "Ali (AS) was a skillful Khatib (who makes the khutba, sermon), talented writer, a high rank gazi and held one of the outstanding positions among the founders of Islamic moral school. This School is of extraordinary importance from the point of view of openness, transparency and logic strength, as well as progress, renovation and being ever developing. Ali (AS) had two extraordinary features that we cannot watch in other historical personalities. The first is that Ali (AS) was Imam and hero, an invincible warlord, a scholar and connoisseur of theology with bright eloquence of the early Islam. Secondly, he was recognized both by Sunni and Shia Moslems as the most esteemed personality of the Islam to worship and profoundly respect. Besides, all the parties and faiths in split accepted Ali (AS) as a leader. In the mosques of Sunnah believers, the name of Mowla Ali (AS) has been inscribed after the name of Hazrat

**Mohammad (PEACE BE UPON HIM AND HIS PROGENY) and beside the names of Abu Bakr (RA) and Umar (RA)** “(*Shahsuvvari-Islam, Gabriel Dangi, Tercmeyi-Kazim Imadi, v. 4, p. 139-140, 145*).

**NARSASAYAHN**, once first secretary of the British Embassy in Bagdad, a Christian scholar and well-known politician, states about Mowla Ali (AS): “**If this great Khatib Ali ibn Abu Talib (AS) would ascend up the pulpit in the Kufa Mosque nowadays, he would eyewitness that the Mosque was full of the outstanding Europeans. All would come and assemble to enjoy of this ocean of knowledge**” (*Nahjul-Balagha, p. 3*).

**SULAYMAN KATTANI**, Christian writer and scholar from Lebanon, writes about his first acquaintance with Mowla Ali (AS): “**My acquaintance with the life of Imam Ali (AS) began with the Nahjul-Balagha and the collection comprising his khutbas (sermons), letters and adages. Deep logic and meaningful words in Nahjul-Balagha attracted my attention. And this allowed to thoroughly studying the lifetime and manners of this personality.**”

Sulayman Kattani goes on writing on the grandeur of Nahjul-Balagha, its value and magnificence: “**They say, they have begun compiling Nahjul-Balagha after three and more centuries after the death of Mowla Ali (AS). This useful and remarkable work was done by Seyyed Sharif Razi, who collected the letters, adages, fatwa, orders and edifying sayings of Imam Ali (AS) and skillfully systematized them. Seyyed Sharif Razi has thoroughly explored the period of history Mowla Ali (AS) lived and struggled, and has analyzed psychology and**

**lifestyle manners of Imam Ali ibn Abu Talib (AS) at such level as if he himself lived at that time.”**

**Expressiveness, eloquence and moral beauty in Nahjul-Balagha has captivated Sulayman Kattani so that he has studied the life, personality, generosity, honesty and heroism of the Imam (AS) and dedicated series of essays to him. Kattani took part at the International Book Fair in Najaf (Iraq) with his book “Imam Ali - A Beacon of Courage”, about Mowla Ali (AS) in 1965 and was awarded with the first prize. Having inspired by his success Sulayman Kattani wrote another book and participated at the book fair dedicated to Fatimah, the Gracious and the mistress of women of the Islam and the world, “Fatimah – As Arrow in Bow”, and was awarded with the first prize.**

**It is appropriate to remind that this book was translated from Arab into Persian language and renamed as “Fatimeyi-Zahra As Exemplary Woman”.**

**Other works by Sulayman Kattani are “Imam Mohammad Bagir (AS), “Al-Amir Bahir ash- Shahabi”, “Speeches and Articles” have been compiled but not yet published.**

**In his foreword to the book “Imam Ali - A Beacon of Courage” Sulayman Kattani writes: “I could only to take a fly in the horizons of the sprit of this unique man, the greatest personality of the world. I started to write about him when I hoped for acceptance of my garland of words I wanted to gift this great personality.”**

## **SEVDA HAMADANI ABOUT MOWLA ALI (AS)**

**Sevda Hamadani, a devotee to Mowla Ali (AS) in the presence of Muawiyya unhesitatingly stated about that Hazrat:** “Greetings of Allah be upon the spirit that its body was covered by soil. And justice and mercy were buried together with him. He had a vow with Allah not to accept anybody instead of him, and substitute him with nobody. His clean body was created and harmonized with faith and haqq (truth).”

## **WORDS TOLD BY SASA**

**A devotee to Mowla Ali (AS), named Sasa bin Suhan Abdi, took part at the funeral of Imam on that night. After the Imam (AS) was buried he put his one hand on his heart pouring soil upon his head with another, stated:** “Be the death pleasant to you as your birth was clean. Your tolerance was strong and your jihad was great. You reached your dreams and succeeded in trade. You were taken to your Creator and He willingly accepted you. You reached the position of your brother Muhammad Al-Mustafa (PEACE BE UPON HIM AND HIS PROGENY and his progeny) and have drunk from His basin of abundant delight. We wish to be your follower and observe your rules and lifestyle manners. And befriend to your friends and be enemy of your enemies. You obtained what others could not obtain and gained what others could not reach. You made jihad to serve your brother Prophet (PEACE BE UPON HIM AND HIS PROGENY) and deservedly rebelled for the religion of Allah-Taala, and thus, could restore the Sunnahs, and prevent splits and provocations, and put the Islam and the faith in a

due order. To you we send the best greetings. By means of your help and mediation the Moslems could unite, strengthen, and the paths lightened and the Sunnahs were established forever. You joined the Prophet (PEACE BE UPON HIM AND HIS PROGENY) firstly, and preserved and guarded him, and you attacked the enemy with your Zulfigar when the Moslems were in horror, you punished the oppressors and destroyed the supports of idolatry and cruelty. You killed those who went astray. We wish you pleasure, o Amir-al-Mominin Ali (AS)!”

“You were the closest of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) and the first to accept the Islam. Your spirit was full of Yaqeen ” (Haqq al-yaqin - the total reality of Certainty. **Yaqeen is generally translated as "certainty", and is considered the summit of the many stations by which the path of Walayah (sometimes translated as Sainthood) is fully completed.**) You were the most selfless and most noble and generous man. Let Allah not deprive us from your benefits and benevolences. Let Allah not deprive us from your awards, and not disgrace us after your death.”

“I swear to Allah, your life is the key to benefits and the lock of mankind. Should the people accept you, they would have all earthly and heavenly benefits. But they preferred this world but not the Qiyamah (Resurrection, Hereafter). ”

“Yes, they chose this world and voted not for justice and mercy, and as a result, the hands of mean and rocky-hearted men stretched forward and killed the most perfect man, Ali (AS).”

## POWER AND STRENGTH OF THE HADITH

**We shall produce some hadith to show condemnation for cowardice, weakness, inability and praise for power and strength.**

**The Prophet (PEACE BE UPON HIM AND HIS PROGENY and his progeny) of Islam stated:** “Al-momin (the Believer) should not be coward, greedy and miser.” **Yes, money should not be blood and spirit of the believer. Al-momin has to be courageous and fearless. Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) had always recited such a dua (prayer):** “O Allah, in You I take refuge from greediness and cowardice!”

**Mowla Ali (AS) sated about the momins (believers):** “Spirit of al-momin (believers) is stronger than the flint.”

**A saying ascribed to Imam Sadiq (AS) states:** “Allah-Taala has charged al-momin with all affairs but disgrace himself. Weather you didn’t hear what Allah-Taala stated: “Izzat (honor) belongs only to Allah, His Prophet (S) and al-momin. The believer is always respectable and never disgraces himself. Al-momin is firm than mountain, as the mountain can be split up into pieces, but spirit of the believer is unbreakable.”

**Imam Bagir (AS) stated:** “Allah-Taala has endowed three features to al-momin. Respect and pride in the world and the Hereafter; success in both worlds; the tormentors are afraid of rigor of the al-momin.”

**Self-esteem, courage and strength are characteristic features of al-momin. Dishonest also means weakness to be commented in the next hadiths.**

**Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated:** “Prophet Ibrahim (Abraham) (PEACE

BE UPON HIM AND HIS PROGENY) was an honest man. But I am more honest than him.” **Then, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) adds:** “Let Allah-Taala cut off the noses of those who are not honest as the Moslems are.”

**The Prophet (PEACE BE UPON HIM AND HIS PROGENY) sated about courageous Sa’d:** “Sa’d is bold and I am bolder than him. Allah loves the boldness.”

**In reply to Benito Mussolini’s saying “He who has iron he will have bread, too” (that is “if you want to have bread then obtain iron (power and weapon)! The powerful has always bread”), the Pakistani scholar Iqbal Lahuri has stated:** “He who has iron he has bread, too.”

**As already mentioned, Mowla Ali (AS) stated: “):** “Spirit of al-momin (believers) is stronger than the flint.”

**Iqbal Lahuri states:** “Spirit of al-momin is iron.”

All this encourage the people for strength and power.

Mowla Ali (AS) in his famous Nahjul-Balagha, too, insists on strength, power and might. Emphasizing that weakness does not fit the Islamic society, he states: “By Allah, all societies who fought at home have been defeated.” In another khutba he states: “Disgraced and weak man can never prevent oppression and the haqq (truth) can be attained only by endeavor and aspiration.”

### **SPIRITUAL AND PHYSICAL STRENGTH OF THE PROPHET (PEACE BE UPON HIM AND HIS PROGENY)**

Romanian author Konstan Virgil in his book “Mohammad – the Prophet To Be Recognized” has dealt with two major aspects. One of them is the Prophet’s

position in society. As known, early conditions when the Prophet (PEACE BE UPON HIM AND HIS PROGENY) lived were not suitable for him at all. He had no hope for victory. But the Prophet (PEACE BE UPON HIM AND HIS PROGENY) was never disappointed and never desperate. He had strong will and determination through all those 23 years. The historical years, one cannot but astonish. Hassan ibn Sabit, poet and contemporary with the Prophet (PEACE BE UPON HIM AND HIS PROGENY), writes:

**Lahu himamun la muntaha likibariha  
Va himmatuhus-sugra ajallu minaddahri.**

(His Greatness has endless benevolences. And his smallest effort is stronger than the time. *Verbatim*).

Prophet Mohammad (PEACE BE UPON HIM AND HIS PROGENY) was a strong man both physically (bodily) and in appearance. He had agreeable appearance and impressive looks. He was mighty and valorous man. Neither thin nor fat, but he was a muscled man of medium height. He was so inspiring that Mowla Ali stated about this: “We addressed the Prophet (PEACE BE UPON HIM AND HIS PROGENY) in difficult questions.”

Yes, he was a strong and powerful man and always praised these features. So, the Islam praises power and strength, that is, this religion gives great assessment to these humane values.

Along with other values, power and might as humane values are highly appreciated in the Islam. The values which in correlation with other values create perfect man of the Islam.

## **MOWLA ALI (AS) IN AHLI-SUNNAH SOURCES**

Until Hijra of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) the Ahl-Sunnah sources don't provide any information about Imam Ali (AS). In any case, I have never come across.

Undeniable is that both Shia and Sunni sources confirm that on the night of Hijra on recommendation of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), Mowla Ali (AS) slept in his bed and sacrificed himself for the Messenger of Allah. It was Imam Ali (AS), who, after several days, returned the assets of people entrusted to the Prophet (PEACE BE UPON HIM AND HIS PROGENY) for safekeeping.

At the same time, it was also Ali ibn Abu Talib (AS), who, on instruction of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), after ten days of Hijra, took his daughter Fatimah (AS) and other relatives to Medina.

On the fifth month of Hijra, in Medina, at the ceremony where the Prophet (PEACE BE UPON HIM AND HIS PROGENY) announced about brethren of the Muhajirun and Ansar (the Muhajirun and Ansar loved each other and cared for each other like one family. They forgot all pre-Islamic prejudices of race, color and tribal), he also stated about Hazrat Ali (AS) as his brother, and married him with his daughter Fatimah (AS). And with this marriage they gave birth to four children – Hassan (AS), Hussein (AS), Zaynab (AS) and Umm Kulthum (Kulsoom) (AS). (The fifth child was named Mohsun by the Prophet (PEACE BE UPON HIM AND HIS PROGENY) earlier when the baby was born dead.)

The Islamic Encyclopedia published by the Vaqf al-Deyanet al-Turkiye, provides: “After the death of Fatimah (AS), Hazrat Ali (AS) has married for several times. From these marriages, he begot Muhammad ibn al-Hanafiyah Abbas, Abu Bakr, Umar ibn Ali, Usman (Uthman) ibn Ali, Oun, Fazl and Abdullah ibn Al-Asqar and others. According to historical sources, Hazrat Ali had 18 sons. Of them, Abbas, Abu Bakr, Osman, Oun, Fazl and Abdullah along with Imam Hussein (AS) became martyrs on the day of Ashura, at the Karbala Battle (*The Battle of Karbala took place on Muharram 10, in the year 61 of the Islamic calendar (October 9 or 10, 680 CE) in Karbala, in present day Iraq*).

Unfortunately, of the sons of Hazrat Ali (AS) from other women, only Abbas (Abul Fazl) has been introduced to us thoroughly, while other brothers are not reminded enough. Hazrat Ali (AS) has been the ultimate standard-bearer of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) in all (both gazwa and sariyya, the battles, with and without participation of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), including the Badr, Uhud, Khandak and Khaybar battles.

Though heavily wounded at the Uhud and Hunayn Battles, Hazrat Ali (AS) could defend the Prophet (PEACE BE UPON HIM AND HIS PROGENY) with all his strength, while in Khaybar he used a heavy gate as a shield playing important role in defeat of the Jews. In Fadak (an oasis in northern Arabia, it is now part of Saudi Arabia), he lead the expedition sent against Bani Sa’d and managed the Yemen expedition, too. His last expedition was also successful. Hazrat Ali (AS) imposed the Islam on the Hamdan tribe without any loss. At the Tabuk battle Hazrat Ali (AS) was

representative of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) in Medina. Imam Ali (AS) was secretary of the Prophet (PEACE BE UPON HIM AND HIS PROGENY and his progeny) to write his vahys (revelations). And it was Ali (AS) who signed the Hudeybiyya truce with the Meccans.

It was Hazrat Ali (AS), who, after conquest of Mecca, crashed the idol Ba'al down erected at the highest point in Ka'ba. He, on instruction of the Prophet (AS), ascended the idol and threw it over. Hazrat Ali (AS) is one of the Ashra-e-Mubashira (one of the ten persons that the Prophet (PEACE BE UPON HIM AND HIS PROGENY) rewarded with Paradise).

The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) named him Abu Turab ("Father of Soil"), Asadallah (al-Ghaalib) (Ever Conquering Lion of Allah), Ali-Murtada (Who deserved pleasure of Allah). Heydar also means Lion.

Hazrat Ali (AS) was a man of dark complexion medium height, with large black eyes (in some hadith dark-blue eyes), with silvery beard and large agreeable face, ever smiling and pleasant looking with white and graceful teeth.

Hazrat Ali (AS) had an exclusive role in dissemination of the concept of Islam and establishment of science, taqwa (God-consciousness, ikhlas (sincerity, cordiality, selflessness, kindness, boldness, valor and other high ethic and humane qualities among the Moslems. All the sources confirm that he was the best to know the Quran and Sunnahs (Quran and Sunnah is an often quoted Islamic term regarding the sources of the principles established in the Quran). Hazrat Ali (AS) was also the teacher and sample for Tasawuff (Sufism) followers. (This is obligatory upon every

Muslim to become a Sufi or a follower of tasawuff (wisdom of knowledge.)

Mevlana Jalaluddin Rumi ((1207-73) (the founder of the Sufi order known as the Whirling Dervishes, whose ecstatic dances would produce visions and higher states of consciousness. Born in Afghanistan, Rumi became a great Islamic scholar and traveled through Persia, settling in Konya, where he was revered both as a religious scholar and poet of the Iranian tasawuff literature. He is famous and well-known in the Turkic world as founder of the Mevlevi sect in Turkey was from the Balkh (Afghanistan) Turks by origin. In six, his father Sultanul-ulama Bahaddin moved from Balkh to Konya, Turkey, and wrote his many works here. Mevlana has written his works in Persian, the language of tasawuf and literature at that time. By the way, he has several mulamma, too (verse having a separate rhyme for its two hemistiches in Turkic and in Persian).

According to Professor Dorfes, the said verses were written in the Khorasan or Saljug dialect of the Turkic language. Despite his Sunni sect, in his Masnavi-e Manavi (Spiritual Couplets) written in Persian, Mevlana eulogizes Hazrat Ali (AS) as the pride of prophets. He describes Ali (AS) as a hero fighting for haqq (truth), who is far from daily passions.

“Tarikhi-Tabari”, the oldest and most authentic source of the Islamic history (early III century), contains notes about features and lifestyle manners of Hazrat Ali (AS). We shall produce an example.

Abu Rafeh, treasurer Hazrat Ali (AS) and responsible for Baytulmal (treasury of the Islamic State), states: “One day Ali (AS) went home. His daughter adorned herself with pearl beads she took from Baytulmal. Ali (AS) saw the bead and

asked her: **“Where have you got that bead. By Allah, I have to cut your hand off.”** Seeing his insistence, I said: **“O Amir al-mominin! By God, I have presented it to her as a gift. She would not able to get it.”** Ali (AS) said nothing. (*Tarikhi-Tabari*, v. 6, translation from Persian).

From the trustworthy and ancient *History of al-Yaqubi* (292 Hijra) I would produce two more hadith about what Hazrat Ali (AS) told Kumayl ibn Ziyad at the Jamal Battle. It is also recorded in the *Nahjul-Balagha*. This is what Mowla Ali said: **“O Kumayl, the people are of three groups: the scholars taking into account the God (Alimi-Rabbani), the students of the path of rescue and those voting for all. They are idiots who are far from the light of knowledge and who have no ground under their feet.”**

In another place, the Imam (AS) states: **“The people are either scientist or student. O Kumayl, the knowledge is better than the wealth. The knowledge guards you, while you have to guard the wealth. The knowledge is ruler, while the wealth is citizen. The wealth-lovers are dead in life, whereas the scientists are alive along the time. Though they die, their memories are everlasting in our hearts.”** (*History of al-Yaqubi*, v. 2, p. 123).

Another extract from the *History of al-Yaqubi*: **“...Death is in a hurry. One cannot escape from him. Go ahead and don't be afraid, as there is no way out of the death. Even if you are not killed, you will die finally. The best is to be killed. By Allah, thousands of sword strikes are easier than to die in bed...”**

It was Ali (AS) who, in the time of Caliph Umar (RA), offered to begin the Moslem history from Hijra of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), that is, with the move from Mecca to Medina.

Hazrat Ali (AS) has recited 586 hadith. Narrators of these hadith were the sons of Ali (AS), Hassan (AS) and Hussein (AS), Muhammad ibn Hanifa, as well as ibn Mas'ud, ibn Umar, ibn Abbas, Abu Musa Ash'ari, Abdullah ibn Jafar, Abdullah ibn Zaubair, etc. In Medina, esteem of Imam Ali (AS) was undisputedly accepted and he was addressed in difficult questions.

Hazrat Ali (AS) in the time of Prophet (PEACE BE UPON HIM AND HIS PROGENY) has learned the holy Quran by heart and deeply knew divine questions. Judicial ability and legal knowledge of Hazrat Ali (AS) has been appreciated by Umar (RA) in his saying: "Our most patient judge is Ali, our best gazi is Ali." The first three caliphs have, therefore, asked his opinion in important questions.

The sources record bright and wise adages of Hazrat Ali (AS), who was famous for his remarkable eloquence and superior preaching ability. In Hijri 4 (Miladi 969) Sharifa Ra'zi has collected his sayings and khutbas and compiled the famous Nahjul-Balagha that means the clear path to eloquence (Peak of Eloquence). Scholars of Ahli-Sunnah, however, have doubt that all these words belong to Hazrat Ali (AS).

In *Tarikhi-Tabari* (III century), the most reliable source among the historic books, there is no any remark about the event of Ghadir Al-Khum (Pond of Khumm). However, Muslim's "*Fazailus-Sahabah*" narrates from Zaid ibn Arqam (he is also one of the close Sahabahs of the Prophet (PEACE BE UPON HIM AND HIS PROGENY): "The Prophet (PEACE BE UPON HIM AND HIS PROGENY) held a negotiation near a pond formed by a spring in the wadi, located to the east of the road from Medina to Mecca, named Al-Khum, where, on the 18th of Dhul-Hijjah, 10 AH

(roughly 15 March, 632 C.E.), the caravan of Muhammad coming from his Farewell hajj stopped at the pond, along with a group of Muslims returning to Medina from Hajj. Muhammad was returning from his last Hajj from the city of Mecca. Here he delivered a sermon, exhorting the Moslems to believe in the Book of Allah (Quran) and the Ahl-ul-Bayt after his death.”

According to another (unlikely) hadith narrated by ibn Azib from Ibn Maja’s “*Sunana ibn Maja*”, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) on return from his last Hajj, the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) ordered to halt near a pool. After a prayer of thanks, raising the hand of Mowla Ali (AS) the Rasulallah (PEACE BE UPON HIM AND HIS PROGENY) then called out "Am I not more precious to you then your own life? They said, "Yes". Then he took Ali’s hand and raised them so high that he showed the white of his armpits, and said. **"Whoever has me as his Maula has Ali (AS) as his Maula. O’ Allah love those who love Ali (AS) and be an enemy to his enemies. Help those who assist him and frustrate those who oppose him."**

Here, “Maula” means “love for word”, “to have friend” and “master”. The “*Qamusil-Alamin*” (v. 4) by renowned linguist Shamsaddin Sami, printed in Mehran Printing House in Istanbul in 1894, provides: **“Hazrat Ali was a generous, noble, fair, merciful and wise person.”**

The Islamic Encyclopedia published in 1965 in Istanbul, provides: **“Ali (AS) is a devout, pious man with great taqwa (God consciousness, fear of Allah, love for God). He could guard himself from many things, including egoism.”** Unfortunately, the word “taqwa” has complete equivalent neither in Turkic nor in Persian languages.

Some explain this word as “one fearing from Allah”. “One who has fear of Allah and refrains from evil deeds.” Ali (AS) is very pious. He would not refrain to suffer his body (belly) to win his hunger. He donated to the poor all what he had. To this end, Ahmad ibn Hanbal states: “**The world is carcass, jifa (dead flesh). Let the hounds have a portion of it.**” He had only 60 dirham in his pocket when he died.

After the Third Caliph was killed, the Bani Umayya supporters were afraid of rebels and therefore immediately left Medina. On the eve, Sahabahs Abdullah ibn Umar, Sa’d ibn Abu Waqqas, Moghira ibn Shoba, Usama ibn Zaid assembled in mosque to offer a new Caliph, Hazrat Ali (AS). Hazrat Ali (AS) at first rejected their offer, and then on insistence of Sahabahs had to accept caliphate. In his five-year caliphate Hazrat Ali (AS) experienced many internal clashes and finally on 40 Hijra (19th Ramadan) and according to some narrations, on 17th Ramadan, three Kharijites - Abdur-Rahman ibn Muljam, al-Burak ibn Abdilaah and Amr ibn Bakr at-Tamimi - gathered in Mecca and pledged to kill Mowla Ali (AS) on a Friday morning. The three envious conspirators went to the main mosque of Kufa just before the break of dawn; there they took their position in the narrow passage leading to the prayer hall. A little later, Hazrat Ali (AS) came to the mosque, when it was still dark and there was no one else in the mosque. Ibn Muljam struck Imam Ali (AS) a vicious blow on the forehead which penetrated to his blessed brain...

Looking through the hadiths about Mowla Ali (AS) we reveal many interesting things uncovered so far. Studying many hadith narrated by Ahl-ul-Bayt supporters and Ahl-Sunnah scholars we shall try to shed light on some behind-

the-scenes activities of that time. The long history of mankind keeps the names of very few offspring of Adam (AS). And not all of them had positive images. But, there was a personality whose name doesn't know limits of time and space. Neither the centuries nor historical ordeals are able to hide his brilliance, which is shining in the history of humanity. And today he is a star in the horizons of justice. He is Ali (AS).

Subhan Allah, strangely enough, how mysterious is this three-letter name, Ali (AS)!

It contains iman (faith), knowledge, akhlaq (ethics), power, khuzu (humility and fear of Allah), anger, patience, might, wealth, generosity, wisdom, esteem, divine service, courage, wilayah, and so on and so on...

This name ennobles us, moves us to tears, and saddens us. The essence is the state of being in love. Mowla Ali (AS) was a great lover of divinity.

He guides us to worshipping, thankfulness to Creator, he is exhortation, example and paradigm for us, he makes easier impossibilities and lets us pass the Bridge Sirat (Bridge over Hell) over which all must pass to their final Destiny, and he allows us to know the haqq (truth) and batil.

He is symbol of purity, the door of the city of knowledge, the Wa'li of momins (believers), the brother of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), his Wa'si and Wa'li, the successor of his progeny, the father of eleven Imams, the owliya of the Creator, and the guardian of those without kith and kin.

The name of Ali (AS) is eternal. For centuries they tried to raze this name from the memories. Sternness of this name terrified the enemies. They were helpless and weak before the grandeur and magnificence of Ali (AS). And therefore

they had to apprehend one thing: Ali (AS) can be killed, but his name cannot be razed from the hearts and memories of humanity and history.

On the Earth, struggle of haqq (truth) and batil (false) will continue up to Giyamah (Hereafter). The false and evil forces are not images only in the fairy tales, and they are met in our daily life. The grandeur of Ali (AS) is, undoubtedly, cognized even by them.

Many have come to this world... Pharaohs, Shaddads, Abu-Jahls (Abu Jahl means Father of Folly, whose real name was Amr ibn Hisham. Abu Jahl was the mock name given to him.), Muawiyyas, Yezids and other conquerors to tyrannize the human beings...

They have been “heroes” of this world. Such subjugators are, unfortunately, met and today. They have been trained at the School of Sheitan (Evil).

Perhaps, Sheitan does not come in sight of a one-eyed, two-horned, strange and odd image. Sometimes it puts on aristocratic garments and looks very smart, and even has agreeable appearance. In such cases it is very dreadful, and the sores on its forehead and the long beads in its lips are only a mean to swindle us. It is difficult to recognize such a sheitan, and some are, because of ignorance, ready to follow it.

Sheitan, despite its fashionable garments and sociable appearance, cannot pass through the faith door of masooms (innocent). In that case, it can never mislead Mowla Ali (AS), the most masoom. Mowla Ali (AS) has always exposed the sheitans and evil-faced people. He resolutely disclosed true face of Muawiyyas, Kharijites...

Sheitan has never left the followers of Mowla Ali (AS), his beneficiaries, and tries to demolish them. And today, the

batil forces fight against Mowla Ali (AS) and his followers. Yet in the time of Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) this groups couldn't humiliate the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY), but now attack on the door of Prophet's knowledge and attempt to lock this door for the Moslems. They want to split Moslems to numerous faiths, and thus deceive and mislead them. And finally annihilate the Islam. But, they forget that the haqq (truth) will never die.

Using the authentic and reliable hadith books of both Shia scholars and the Ahl-Sunnah scientists we shall try to answer the splitters.

Every time instigating the sunni and shia question, the enemies of Islam attempt to shatter our holy religion and cause split among us. Despite all this, we, the Moslems, having weighty scientific evidences, are ready to resist such provocations periodically instigated. In particular, we do all for rapprochement of faiths and religious sects in Azerbaijan, to preserve completeness of the Islam.

Another interesting point is: number of the hadith narrated from Abu Bakr (RA) is 181, while the hadith from Umar (RA) number 121, from Uthman (Osman) – 96 and the hadith narrated from Ali (AS) – is 252.

All these hadith have been recorded in *Al-Jamius-Sahih* and *Adabul-Mufrad* by Al-Bukhari, in *Sahiha-Sunan* by Tirmizi, in *Musnad* by Imam Ahmad, in *Al-Mustadrak* by Hakim, in *Moamil-Owsat* and *Mojamus-Sadiq* by Tabarani, in the *Tarikh* by Ibn Asaki, in *Musnadul-Firdows* by Daylami, in *Hiyal* by Abu Nuaym, in *Kamil* by Ibn Naser, in *Tarikhul-Baghdad* by Khatib.

All these sources produce enough evidences about innocence of Mowla Ali (AS). Suffice it to note some points.

He had accepted the Islam when he was a ten-year youngster. Ali (AS) is probably (AS) therefore the second man to open the door of Paradise after the Prophet (PEACE BE UPON HIM AND HIS PROGENY). He is innocent and in addition is the person who redeems others' fault. Mowla Ali (AS) is the divider of People to Paradise and Hell, and leads the believers to the blessed fountain of Kowsar in Paradise.

I would like to ask those who have doubt in the innocence of Mowla Ali (AS): can the name of a guilty person be written on the gate of Paradise two thousand years before the creation of the Earth and Heavens? Can that guilty be allowed to be between the castles of two Prophets in Paradise – Ibrahim Khalilullah (Friend of Allah) and Khatamul Anbiya (PEACE BE UPON HIM AND HIS PROGENY) still in his lifetime? Can a guilty one sparkle as a star in Paradise? The hadith below will remove all doubts.

**“On the Day of Resurrection (Qiyamah) Hazrat Ibrahim (Abraham) (PEACE BE UPON HIM AND HIS PROGENY) will be the first human being to dress white garment. Then, he will stand in the right hand of Arch (Allah’s Throne). Then, I shall be invited and dressed two green garments. Then, I will stand in the left hand of the Arch. Then, you are invited, o Ali, and you dress two green garments. And then you stand in my right hand. Will you not agree to be invited when I am invited, and to be dressed when I am dressed and to be forgiven when I am forgiven?”** (*Ibn Jevzi, in Turkish*).

**“Allah made me His friend as he made Hazrat Ibrahim (PEACE BE UPON HIM AND HIS PROGENY) His friend. In Paradise, my arbor is opposite to the arbor of Ibrahim (PEACE BE UPON HIM AND HIS PROGENY). The arbor of Hazrat Ali ibn Abu Talib (AS)**

is between the two arbors. O the beloved between the two friends!..” (S.K. Huzayfa, in Turkish).

“Ali will shine in Paradise like the morning star shines for the mankind.” (F.R. –Enes R.A. In Turkish).

“Two thousand years before the creation of the Earth and Heavens, it was written on the gate of Paradise: “La ilaha illallah Muhammadan Rasulullah. Aliyyan Waliyullah.” (TV. Jabir R.A. in Turkish).

“On that night (*Meraj (Night Ascension) or Isra and Miraj (Night Journey): It is the bodily ascension of Holy Prophet Muhammad*) I saw these words written on the Arch (Throne of Allah): “No doubt I am Allah. There is no God but Allah. I have created the Paradise. Muhammad (PEACE BE UPON HIM AND HIS PROGENY) is the chosen of human beings. We reinforced Him with Ali (AS), and with Ali we guaranteed victory to Him.” (Ch.K. Ebul-Hamra, in Turkish).

“When I was ascended on heavens I entered Paradise and saw these words written on the right side of the Arch: “La ilaha illallah Muhammadan Rasulullah. I reinforced Him with Ali and guaranteed Him with victory.” (T.B. Ebul-Hamra, in Turkish).

The Moslems have different opinions on leadership and Imamate of Mowla Ali (AS). The question “**Who has to be the leader of the Ummah?**” was answered in Ghadir-Kumm. We have in detail spoken of the said event, and here, we produce some other hadith from Ahl-Sunnah books to clarify the item.

“I order and recommend the rule of Ali Ibn Talib to those who believe me and accept me. Thus, whoever accepts his rule accepts my rule, and whoever accepts my

**rule accepts the rule of Allah.”” (Ch.K. Ammar R.A. in Turkish).**

**“O Lord! Befriend whoever befriends Ali and alienate Yourself from whoever alienates Ali! Of whomsoever I am the Maula, this Ali (AS) is also his Maula!” (T.B. Habeshi R.A. in Turkish).**

**“I recommend the rule of Ali Ibn Talib to those who believe me and accept me. Thus, whoever accepts his rule accepts my rule, and whoever accepts my rule accepts the rule of Allah. O Ali, you are the Mowla in this world and Hereafter. Your friend is my friend, and my friend is a friend of Allah. Your enemy is my enemy and my enemy is the enemy of Allah. Pity to him who is at loggerheads with you.” (T.B. Ammar ibn Yaser R.A. in Turkish).**

Mowla Ali (AS) is different and superior to others. His innocence and imamate are the attributes of this superiority. Mowla Ali (AS) is a personality that to look at him and to think about him is worship. His position among the people conforms to the position of the Surah Ikhlas in the Holy Quran. Mowla Ali (AS) equals the Holy Quran. And the Quran is with Mowla Ali (AS) and they will not part until they reach the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) at Kowsar Pool in Paradise. Mowla Ali (AS) is the best of people after the Prophet (PEACE BE UPON HIM AND HIS PROGENY).

Mowla Ali (AS) is such a person whom the Allah, the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) and Gabriel (AS) are pleased with. He is the gate of the city of knowledge, the most knowledgeable after the Prophet (PEACE BE UPON HIM AND HIS PROGENY) and the bag of the Prophet (PEACE BE UPON HIM AND

HIS PROGENY) knowledge. He possessed knowledge of the unseen. Nine parts of knowledge are exclusively for Ali, and the remaining tenth part is for all of mankind. Of that one part, too, Ali was granted the greatest share.

There are hadiths about it.

**“The Lord ordered me to love four people and stated His love to four of them. I asked: “O Rasoulallah, what are their names?”**

The Prophet (PEACE BE UPON HIM AND HIS PROGENY): **“Ali is one of them (He told three times). The three are Abu Zar, Muqdad and Salman.”** (TK. Burayda R.A. In Turkish).

**“O Ali! Gabriel (PEACE BE UPON HIM AND HIS PROGENY) believes that He loves you.”**

Harat Ali said: **“Did Gabriel (PEACE BE UPON HIM AND HIS PROGENY) reach that position?”**

The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) stated: **“Yes, Allah is superior to Gabriel (PEACE BE UPON HIM AND HIS PROGENY) and He loves you.”**

**“On the Day of Resurrection (Qiyamah) a ruby-colored arbor will be assembled for me in the right hand of Arsh (Allah’s Throne).”**

**“And for Ibrahim (PEACE BE UPON HIM AND HIS PROGENY) a green-colored arbor will be assembled. The arbor of Hazrat Ali ibn Abu Talib (AS) will be between the two arbors. What will you think of the beloved between the two friends!?!..”** (SK. Z-Salman. In Turkish).

## **MOWLA ALI (AS): VIEW OF THE CLASSICS**

Imam Ali (AS), whose name was written in golden letters in the history of mankind, well known for his strong Islamic faith, knowledge, endless generosity, distinct persuasion, physical power, and being the cousin and son-in-law of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), in his 63-year life with his simple and magnificent lifestyle manners has gained such heavenly glory that has become one of the leaders of the world geniuses.

Paradigm of Imam Ali (A S), who first accepted the Islam and unsparingly supported it with his sword, wisdom and will, has been in focus of the penmen both in his period and in the later centuries.

The great Azerbaijani poet and thinker Nizami Ganjavi has eulogized divine features of Mowla Ali (AS).

Nizami has, probably, dedicated many verses to the Prophet Mohammad (PEACE BE UPON HIM AND HIS PROGENY), Ali Asadullah (Lion of Allah) and the “door of knowledge”. But, because of lack of the poet’s Divan (collection of poems) we shall suffice with analysis of his qasida (Qasida is often panegyric written in praise of a king or a nobleman) dedicated to our Beloved First Imam.

As known, the seven-tower Khaybar Fortress (the name of an oasis some 95 miles to the north of Medina, ancient Yathrib, Saudi Arabia and was conquered by Moslems in 628 A.D.) was a great threat to the presence of Islam and was inhabited by Jews before the rise of Islam. It was conquered thanks to heroism of Imam Ali (AS). According to sources, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) gave one of the three battle flags to Mowla Ali (AS) who led the troops forward.

The sources state: **“The advantages of attacking Naim Fort was that it wasn't well-guarded and could fall with the least effort. In addition, it had a stockpile of weapons (especially siege engines) stored, that could be used against the more well-defended forts. The prophet (PEACE BE UPON HIM AND HIS PROGENY) sent various contingents to attack the fort, first under Abu Bakr, later led by Umar, and finally the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) gave the flag to Mowla Ali (AS). Duels took place between Ali (AS) and Marhab, the chief of the fort, and between Zubayr and Yasir (Marhab's brother) - both resulting in Muslim victory. Ali (AS) incredibly managed to seize a portal on himself, which according to Islamic sources, would take between 40 to 45 people to move it. He then used it as a bridge to bring his men into the fort. Fighting inside the fort continued, until the Jewish leader Al-Harith ibn Abi Zaynab was killed in combat.”**

After the Khaybar Battle, Imam Ali (AS) was called “the Conqueror of Khaybar”. And Sheikh Nizami in his dedication (qasida) eulogizes courage of Imam Ali (AS) in this battle.

According to Nizami Ganjavi sees edifying example in personality of Mowla Ali (AS), in his devotedness, staunch fidelity to the faith and calls to follow his example.

Scientific-historical sources dealing also with the Islamic topics, confirm the poet's imagination: “... And it is about a chosen man. It is a man, whom, the poetic panegyric apart, no pen can eulogize him. He was superior to towsif and loftier than thought and essence.

Sheikh Nizami takes up the pen to eulogize Imam Ali (AS) with brilliant metaphors to raise the humane features

and lifestyle manners of Mowla Ali (AS). He compares the generosity of Imam Ali (AS) with ocean:

*...Is the ocean aware of your generosity?..*

*If not, then why the rivers hurry to fall into the lap of waters?.. ((Verbatim, abridged)*

And this metaphoric comparison by the poet seems so appropriate that the reader cannot but believe that the waves have studied generosity from Imam Ali (AS). The people come up towards Imam Ali (AS) while the rivers fall into the ocean.

The farsighted Nizami Ganjavi sees deep connection between Moon and Sun and Mowla Ali (AS).

*...The Moon worships over your grave in the evening ...*

*The King of Days (Sun) appears over the horizons to see you... (Verbatim, abridged)*

A brilliant, original and strong metaphor of artistic thought confirming that the Sun and Moon come to bow to the memory of Ali (AS).

Whether Nizami believed not that the mountain received grandeur from Ali (AS) and ascended the heavens? Or, didn't the lost seamen believe that they would reach the shore with the help of generous breeze of Mowla Ali (AS)? Or, do we have doubt that Ali's wrath can ignite flames over the deserts?

Nizami sees Imam Ali (AS) as the only person who can relieve the centuries-long distress of mankind and prevent the evil-doors. And the poet wholeheartedly believes that the people will gain freedom and the humanity will be saved if

Mowla Ali (AS) unsheathes his Zilfigar. The poet calls on the spirit of the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) to send Lion of Allah (Ali) to battle against the evil over the world. Nizami openly states that he is fond of Ali (AS), and he is a “permanent Ali-lover.”

Sheikh Nizami confirms that he has eulogized the Imam (AS). Then, the question is that what is the reason that Nizami aspires to praise Mowla Ali (AS)? To this end, the Amir al-Mominin (AS) has stated: "Don't be the slave of others; Allah has created you free..."

The eulogistic gasida by Nizami Ganjavi naturally bases on the personality of Mowla Ali (AS) and is a perfect sample of Nizami's poetry.

Great Nizami resolutely believes in and backs up the Islamic conception that Mowla Ali (AS) will take part at the interrogation on the Day of Resurrection (Qiyamah).

Perhaps, it was the genius and perspicacity of Nizami that the poet believed: in the early morning on the Day of Qiyamah the trustful poet will be one of the first to deserve the grace and mercy of Imam Ali (AS). Finally, in his dedication (qasida) Nizami Ganjavi writes:

*...If you, Nizami, want to be a proud man  
Don't refrain from eulogizing him.  
O Shah (Ali), in the city of Qiyamah  
Have mercy and compassion on me... ((Verbatim,  
abridged)*

Evidently, we traced what Nizami Ganjavi thought about Imam Ali (AS). It is a credible and true estimation for eminence and sublimity of Mowla Ali (AS), the poet's

perspicacious glance at the “Lion of Allah”, the “Door of the City of Knowledge”, the author of “Nahjul-Balagha” and “Divani-Amir.” Besides, tens of other Azerbaijani classical poets, including Shah Ismayil Khatai, Fizuli, Amani, Nabati, Seyyed Azim Shirvani, Abulhasan Raji, Mohammadhuseyn Shahriyar have eulogized the bright genius and benevolence of Mowla Ali (AS).

### **MOWLA ALI (AS) IN “HADIQATUS-SUADA” BY MOHAMMAD FIZULI**

In the classical written literature of Azerbaijan, the brightest and more substantial image of Mowla Ali (AS) was created by Mohammad Fizuli, who, Azerbaijani by origin, since his early ages resided in the holy land of Karbala and created one of the bright samples of classical Azerbaijani prose, “*Hadigatus-Suada*” (“*The Garden of the Luckies*”). Fizuli studied many reliable sources in Arabic and Persian languages written on this topic earlier. He mainly, as the historical facts confirm, benefited from *Rovzatus-Shuada* written in Persian by Mevlana Hussein Vaiz Kashifi (- 1504), writer, famous and authoritative theologian of that period. As it seems, these two works resemble both in content and names.

The work covers the period of the life of Prophet Mohammad (PEACE BE UPON HIM AND HIS PROGENY), his daughter Fatimah (AS), his cousin and son-in-law Ali ibn Abu Talib (AS) and Imam Hussein (AS). Dedicated mainly to the tragedy of Karbala, it consists of foreword, ten babs (chapters) and epilogue. We will not be mistaken to assert that it is the masterpiece of Fizuli, and his pride.

The main text of the work, dedicated to the troubles of imams, was written in prose, but here and there Fuzuli used poems according to the subject of the context. The poet used Ayahs from Quran and hadith from the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY).

As mentioned, the work contains full depictions from the tragic life of Imam Hussein (AS), the Karbala massacre. It also contains moments from other events, connected with the Karbala massacre, and separate moments of the prophets, the life of the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY), Fatimah (AS), Imam Ali (AS), Imam Hassan (AS), especially, the moments connected with martyrdom of the Ahl-ul-Bayt.

The fifth chapter of the work was dedicated to Imam Ali (AS), and is titled as “Stating about the Death of Hazrat Murtada Ali”. The chapter begins with the Ayah from Surah Al-Imran:

**“Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord”** (*Surah Al-Imran Ayah 169*).

According to Fizuli, Imam Ali (AS) deserves the most honorable and divine position. Speaking of grandeur and magnificence of Mowla Ali (AS), Fizuli refers to Imam Ahmad Hanbal, stating: **“None of the Sahabahs had so much fazilat and manaqib as Ali ibn Abu Talib (AS) had.”**

Fizuli pays special attention to Imam Ali’s birth in Ka’ba and reasserts that his name was given by Prophet Mohammad (PEACE BE UPON HIM AND HIS PROGENY), emphasizing the Prophet’s endless love to Amir-al-Mominin (AS), even quoting Tirmizi: “Salman was asked what the reason of the endless love to Murtada was?”

Salman replied: "I heard Hazrat Mustafa (Prophet) stating: **"Whoever loves me he loves Ali and whoever loves not Ali he loves not me. O' Allah love those who love Ali (AS) and be an enemy to his enemies."**

Fizuli, describing prayer of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) for Mowla Ali (AS) writes that the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) wishes: **"O Lord! Befriend whoever befriends Ali and alienate Yourself from whoever alienates Ali!"**

In *Hadigatus-Suada*" Muhammad Fizuli pays special attention to valor and heroism of Mowla Ali (AS) he demonstrated in the battles in period of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) to reinforce the Islam. The poet especially notes the fact when the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) at the Khaybar Battle gives the battle flag to Mowla Ali (AS).

Or, speaking about the battle for the city of Ta'if and the city's siege by the Islamic troops, Mohammad Fizuli reminds that the Prophet ((PEACE BE UPON HIM AND HIS PROGENY) had long consultation with Mowla Ali (AS). The warriors were surprised at such long discussion. Hazrat Mohammad (PEACE BE UPON HIM AND HIS PROGENY) states: **"I do consult on the battle with Ali willfully, I rather I do it on the order of Allah-Taala."**

Depicting this moment Fizuli sheds light on two aspects:

The first is that in most important battles Hazrat Mohammad (PEACE BE UPON HIM AND HIS PROGENY) entrusts the military leadership to Mowla Ali (AS).

And the second, Mowla Ali (AS) has been a sacred and approved-by-all personality. Genius Fizuli, therefore

characterizes Mowla Ali (AS) as the closest man to the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) and speaks of him as aware of all divine secrets. Fizuli estimates him as the sun of the heavens of wisdom and fazilat (benevolence) and the new-opened flower of the heavenly magnificence and admiration.

As continuation and approval of this view, Fizuli also reminds the famous sayings by the Islamic Prophet (PEACE BE UPON HIM AND HIS PROGENY) about Mowla Ali (AS): **“Ali is from me, and I am from Ali.” “O Ali, you are to me as Aaron was to Moses.” “I am the city of knowledge and Ali is its gate.”**

The last hadith is the confirmation of the science, knowledge, in particular, the high degree of divine knowledge of Mowla Ali (AS). Of course, it is not the knowledge gained in life, rather, it is the knowledge endowed by Allah-Taala: **“Whom I endow knowledge, he has much and endless favors.”**

Just Mowla Ali ibn Abu Talib (AS) is the first to be endowed with such a gift. Otherwise, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) would not call himself the city of knowledge and Imam Ali (AS) the gate of this city.

Fizuli in “Hadigatus-Suada” records another kalam (saying) connected with this conception and told by Imam Ali (AS): **“Ask me what you want, except the Arch (Throne of Allah).”**

Speaking of the knowledge and wisdom of Mowla Ali (AS), Fizuli produces a lot of samples from his life: **“Once Hazrat Ali (AS) was in the mosque. He stated: “If admitted I would inform about all the secrets (of Zabur (Psalms) Towrat (Torah) and Injil (Gospel).”** Thus,

Mowla Ali (AS) along with Quran was aware of other heavenly books.

Fizuli depicts the kindness and sincerity of Mowla Ali (AS), his endless patience. AS known, Mowla Ali (AS) was very tolerable and patient. To be patient for him was to worship. Fizuli writes: **“One day he was repairing pack-saddle of camel. He needed something to bring from the house. Hazrat Ali (AS) hailed his servant Huzaifa, who was lying down behind the wall. No answer. The servant didn’t want to behave impolitely. He simply wanted to make him nervous. Mowla re-hailed him. No answer. Then, he stood up and went towards the servant. Seeing Mowla Ali (AS), the servant timidly said: “O Mowla, I wanted you to get nervous...” and stated that he wanted to test his tolerance and patience. Hazrat Ali (AS) with a smile uttered: “I shall make nervous the Satan that instilled this thought in you.”**

The great poet describes the Imam’s modesty with astonishment. As stated, once the Imam (AS) makes a purchase in bazaar and takes the products home himself. The servant says: **“O Amir-al-Mominin Ali (AS), let me take the purchase.”** Imam Ali (AS) utters: **“To carry the goods is the duty of the head of family.”** The servant surprises: **“O Ali (AS), you are Caliph, it doesn’t fit you.”** Mowla Ali (AS) answers: **“The man has to carry the load of his family and it doesn’t lessen his wisdom.”**

Fizuli speaks about virtue and generosity of Mowla Ali (AS) with great pleasure. **“Imam Ali (AS) had four dirhams. He divided them into four. He gave away one dirham for the sake of Allah by night and one dirham by day. He gave away the third dirham secretly and the**

**fourth openly.”** The following holy verse was revealed on the same occasion:

**“Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.”** (*Surah Al-Bagarah Ayah 274*).

Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) clarified that it was Mowla Ali (AS) and the Ayah was revealed on this occasion. Fizuli speaks about the mentioned Ayah **“...As for those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.”**

Mowla Ali (AS) was always extremely poor, yet he was as renowned for his charity as he was for his piety. Because he never owned any money or goods of his own, he had to be exempted from the Zakat, the obligatory alms tax levied on every male and female Muslim of means, but whenever his share of the "Ghanima" (booty) or "Fay" came into his hands, he immediately distributed it amongst the poor and destitute, giving not a proportion of it but all till nothing remained for himself or his family. His deeds of charity were on the lips of every one.

Mohammad Fizuli reminds about these features of Mowla Ali (AS), in particular, how the Imam (AS) helped the orphans, the destitute and the captive. Here, Fizuli gives extract from sacred Quran:

**“...And they feed, for the love of Allah, the indigent, the orphan, and the captive...(*Surah Ad-Dahr (Al-Insan), Ayah 8*).**

According to Fizuli, the extract from holy Quran **“...those who establish regular prayers and regular**

**charity, and they bow down humbly (in worship)** (*Surah Al-Maida Ayah 55*) is also a remark to divine akhlaq (lifestyle manners) of Mowla Ali (AS).

Fizuli especially notes that Mowla Ali (AS) during his caliphate always stated that knowledge is better than wealth. According to the Imam (AS), what you get through wealth disappears as soon as wealth disappears. The poet makes verses about moral values of Mowla Ali (AS).

Speaking of the miracles of Mowla Ali (AS), Fizuli refers to *Abdurrahman Jami's Shavahudun-Nubuvvat*: **“At the Siffin Battle, the troops were thirsty and sought drinkable water. They ask a church monk if there was water nearby. Mowla Ali (AS) ordered to lift the big stone at a distance stating that there is a spring under it. The soldiers cannot lift the stone. So, the Imam (AS) himself lifts the stone and water gushes out. Astonished at the miracle, the monk asked Mowla Ali: “Are you the Rasoulallah?” “No, I am his Wa’si.” The monk narrates about a warning in the Jewish book confirming that either the Rasoulallah or his Wa’si will reveal this spring. The monk becomes too surprised at this virtue, accepts the Islam and joins the troops of Imam Ali (AS).”**

One of such miracles is said to happen during the successful expedition of Imam Ali (AS) to fight against the Khawarij near Nahravan. According to narrations, Mowla Ali (AS) meets a monk stating that a bundle of money and other wealth is under the soil where the monk stands. The words of the Imam become true and the surprised monk accepts Islam.

Fizuli dedicates worthy lines to the courage and valor Mowla Ali (AS) showed in the Badr and Uhud battles in his youth ages. And he states that the famous hadith **“There is**

**no youth braver than Ali, and no sword like Zulfiqar”** appeared as a result of this heroism. Fizuli, in particular, gives full depiction of the battles where Mowla Ali (AS) won Amr and Antar, the famous warlords of that time, as well as conquest of Khaybar fortress.

In *Hadigatus-Suada* Mohammad Fizuli pays more attention to martyrdom of the Imam (AS). Describing his murder with the pain in his heart, the poet dedicates sorrowful verses to this terrible event. He characterizes this assassination as “attempt on religion”, “destruction of the building of Shariah” and “razing the temple of Islam to the ground”.

In the third chapter Fizuli speaks about the hadith that records proclamation by the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) on his return trip from Hajjat-ul-Wida, at the location of Ghadeer-e-Khum, halfway between Mecca and Medina. **"Oh Allah waali man walaah wa adi man adaah". (" O people, this is the (guide) over whoever I am a guide , O God, befriend whoever befriends him, O God, be hostile to whoever is hostile to him. The holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) raised Ali's hand and repeated the sentence three times." Then he cried: "O my followers, God gave me the tiding that today I completed your religion and chose Islam as your religion."**

Fizuli gives full description of the Prophet’s last days, in particular, stating that Mowla Ali (AS) was at his bedside on day-and-night and that the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) made his will to him. According to the poet, at his last breath the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) calls Imam Ali (AS) to him and tells him some secret. A hadith states:

**“When the Prophet’s sickness started, he asked for his brother and companion, and Ali came. And he whispered to him until the Prophet (PEACE BE UPON HIM AND HIS PROGENY) slept , then the people asked Imam Ali (AS), what did he tell you; he replied, he taught me one thousand doors of knowledge, and opened from each door one thousand, and ordained me of what I shall do inshallah.”**

Fizuli reminds the last words the Imam (AS) said to the people.

In the fourth chapter stating the death of Fatimah (AS), Fizuli presents Mowla Ali (AS) as the careful father of the family and a good and decent husband.

Mowla Ali (AS) was shocked by death of Fatimah (AS). Burying his beloved wife’s body he said: **“O Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY), I could not save what you entrusted me for safekeeping.”** These words grieved even the angels. **“Now how can I go home without Fatimah?”** This was the display of his endless love for his wife.

Speaking about the happenings after Fatimah’s burial, Fizuli narrates how her sons Hassan (AS) and Hussein (AS) meet a dervish along the way home. And what the dervish tells them is presented in bright verses.

### **MOWLA ALI (AS) IN SHAHRIYAR’S POETRY**

Image and high moral of Imam Ali (AS), as in all periods, has been also in focus of the creativity of Mohammad Hossein Behjat Tabrizi, whose pen name is Shahriyar, undoubtedly a gifted and talented poet of Azerbaijan and the fraternal Iran in the XX century. Shariyar

praised noble features of Mowla Ali (AS) and has created bright verses. His poems on Imam Ali (AS) and Imam Hussein (AS) indicate his love and respect for them.

As known, Hazrat Ali (AS), in turn, using hadith from sacred Quran and the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) has created a brilliant work as Nahjul-Balagha, which is considered by the world scholars the most reliable source after the hadith of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) and the Quran. Shariyar has enriched his verses with the adages of this divine personality.

Allah-Taala has ascertained scientific degrees for the men of knowledge. To this end, Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated: "The ink of the Scholar is more Sacred than the Blood of the Martyr". Yes, dignity, honor and fazilat (piety) are more suitable for the men of science. Shahriyar, too, confirms that the Islam has firm foundation and that a sacred personality like Ali (AS) serves it.

In one of his verses, Shariyar skillfully uses saying by the Prophet (PEACE BE UPON HIM AND HIS PROGENY): "**I am the city of knowledge and Ali (AS) is its gate.**"

Further, the poet describes (in Persian) the hadith where Mowla Ali (AS) gives a man in the Mosque his ring in charity whilst he was doing ruku (bowing down) in namaz.

In the next distich, Shahriyar calls Imam Ali (AS) the spring of Paradise, reminding the hadith from Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY), who, based on his government on social justice, states: "**On the day of Giyamah Ali (AS) is the divider of People to Paradise and Hell.**"

Shahriyar was fond of Imam Hussein (AS), who was the beloved of Allah. He confirms that Hussein (AS), the master of Karbala shaheeds, could be begotten by such personality as Ali (AS), and who teaches the position of martyrdom to the world.

Yes, Ali (AS) is Wa'li, as the Almighty states:

**“Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers - those who establish regular prayers and regular charity, and they bow down humbly (in worship) (Surah Al-Maida Ayah 55).**

The tafsirists assert that some Ayahs of Quran concern just Imam Ali (AS) and his exemplary manners in family.

**“...And they feed, for the love of Allah, the indigent, the orphan, and the captive...(Surah Ad-Dahr (Al-Insan), Ayah 8).**

Such descendants could appear only in the family of Ali (AS), symbol of exemplary akhlag (behavior) and generosity. To this end, Shahriyar writes:

-Lion cubs of Ali (AS) were hungry on that night...

-Being hungry himself nobody would feed others (the destitute), it is possible only within the Islamic akhlaq.

Using the Ayahs from sacred Quran Shahriyar versifies fazilats of Mowla Ali (AS), and makes verses about his generosity, his lion cubs.

With his knowledge, helm (akhlaq), kalam (Islamic scholastic theology) and legendary sword Zulfigar Hazrat Ali (AS) could hoist the flag of Tawhid and glorify the momins (believers) in this world and the Hereafter. The tafsirists confirm that the efforts Mowla Ali (AS) made for the Islam were stated in various Ayahs in Quran in the form of signs

and symbols. Even, there are confirmations on existence of 300 Ayahs about Ali (AS) in Quran.

The famous *Nahjul-Balagha*, source of deep thoughts and knowledge, is evidence that Imam Ali (AS) was astonished by insightful pages of the Sacred Book. His adages from *Nahjul-Balagha* inspire heavenly ideas in Shahriyar's poetic talent and aims at the Most Gracious. Shahriyar believes that all depends on the will of Allah. The same is stated in the Ayah below:

**“Verily, when He intends a thing, His Command is, “Be”, and it is!”** (*Surah Ya-Sin Ayah 82*).

Imam Ali (AS) states that **“I have attained all my knowledge from the Prophet (PEACE BE UPON HIM AND HIS PROGENY)”**, and it is true. Ali (AS) grew into maturity of the body and mind on the laps of the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY). When Ali (AS) was ten years old, Hazrat Prophet (PEACE BE UPON HIM AND HIS PROGENY) was assigned Risalah which means the message of Allah and prophet hood. And Ali ibn Abu Talib (AS) was the first to believe and do beyat. Ali (AS) attained his fazilats from the adages and sayings of the Rasoulallah (AS).

In his bright verses Shahriyar eulogizes lifestyle manners of Hazrat Ali (AS) and his descendant.

The poet studies their life from Quran and reliable hadith dealing with the life of Ahl-ul-Bayt. And the above noted are a part of the famous hadith: **“I am the city of knowledge and Ali is its gate.” Undoubtedly, the knowledge lovers will enter the city of knowledge through this door. The door is Ali ibn Abu Talib (AS), the Amir-al-Mominin, the divider of the people to Paradise and Hell, the father of 11 imams.”**

Symbol of perfect moral and spirit, Hazrat Ali (AS) in his verses in “Divani-Amir” speaks of the unity of knowledge and conduct.

**Beauty is not in man’s dress  
It is in his knowledge and conduct.  
He is not an orphan, whose father has died,  
The orphan is who has no knowledge and whose  
father is not known (*Verbatim*)**

The classical poets have benefited the valuable graceful samples of Mowla Ali (AS). There are many examples in the contemporary Azerbaijan poetry, too. In his verse Hilali-Moharram, Shahriyar brightly expresses his love for the Ahl-ul-Bayt and calls on Imam Ali (AS) to put an end to oppression and tyranny in world and solve all the impossibilities the mankind faces.

Suffering from social problems of time, in his poem “Heydarbaba” Shahriyar (*his Azeri masterpiece featuring his memories in childhood and youth*) calls on Mowla Ali (AS) to abolish the evil over the world and relies on his virtue and power.

**CHAPTER V  
SOME VIRTUES AND PERFECTIONS  
OF MOWLA ALI (AS)**

Muslim scholars unanimously agree with the fact, **"that none of the companions of the Holy Prophet was so widely praised by God (through the verses of the Quran) and His Prophet for his virtues and excellence as was Hazrat Ali"**. It was many times stated by the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) and even the Prophet (PEACE BE UPON HIM AND HIS PROGENY) raised Ali's hand and proclaimed him as his Wa'li.

Numerous sayings of the Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) exalting the virtues and personal attributes of the first Apostolical Imam have been quoted both by Shia and Sunni scholars. **"After the Holy Prophet,"** says Allama Ibn abil Hadid al-Motazali, **"it was Hazrat Ali who devoted most of his time to the worship of God and spent the nights in silent devotion and the days in fasting. He was brave and forgiving, strong and understanding, religious and secular. He was the only person of his time who mastered the Holy Scriptures. Wise men from East and West came to quench their thirst from his unfathomable spring of Divine Knowledge."**

The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) has emphasized Ali's virtues in his lifetime and it was his stated after his death. One of the virtues of Imam Ali (AS) was announced in the question of closing of the doors opening inside.

Later on, some companions of the Prophet also built their houses close to the Mosque with doors opening into the

courtyards. Sometime afterwards, while they were leisurely sitting in the Mosque, a voice was heard:

**"Ye people, I close your doors opening into the Mosque."** The people were struck with wonder to hear the voice, but they sat dumb without stirring to carry out the Command, till they heard again the injunction to close the doors on pain of Divine Wrath. Terrified at this warning, they all approached the Prophet, who was in his apartment. Ali also came out of his apartment which was adjacent to the Prophet's rooms since the day of Fatima's marriage with him. He stood by the Prophet when he ordered that all the doors opening into the Mosque, excepting that of Ali and his own, should be closed. People began to murmur. The Prophet was angry at their attitude and addressed them thus : **"Verily, God ordered His apostle Moses to build a holy Mosque, and he allowed Moses, Aaron and the two sons of Aaron, viz. Shabbar and Shabbir, to live therein. I was likewise ordered to construct a holy mosque wherein myself and my brother Ali and his two sons, Hasan and Husain are allowed to live. Verily, I do only what I am ordered to do. I never undertake to act on my own wish. Certainly I have not ordered of my own accord to close your doors or to let Ali's door open. It is Clod who granted Ali an abode in the Holy Mosque."** Consequently, the companions, whose houses skirted the quadrangle of the Mosque, closed their doors. (*Musnadi-Ahmad*, v. 3, p. 369; *Riyazun-nazarah*, v. 2, p. 192, etc).

Since that day, Umar ibn Al-Khattab used to say: **"Verily, Ali (AS) hath been endowed with three qualities, of which had I but one."** It was asked of him what they were? He replied: **"His marriage with Fatimah, the daughter of the Prophet (PEACE BE UPON HIM AND**

**HIS PROGENY); his remaining in the Mosque while that is permitted to him, which is not lawful for me; and carrying the Standard on the day of Khaybar."** (*Musnadi-Ahmad*, v. 2, p. 26).

According to the divine orders and the rule of Islam, Imam Ali (AS) wished to marry in his youth, bright years of his life. Unlike the ordinary people, it was difficult for him to realize this. It is because Mowla Ali (AS) was an extraordinary and bight personality, who had no right to choose his spouse in a perfunctory manner. He had to choose a woman with faith, taqwa, knowledge, world vision, nobility and graciousness. At that time, only Fatimah (AS), daughter of the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) could be such one. No doubt, her grace attracted the people. Fatimah (AS) attracted attention of the people with her high strata, as the daughter of the Prophet (PEACE BE UPON HIM AND HIS PROGENY). From this point of view, the rich and wealthy men of the time had the wish to marry her.

Prior to Mowla Ali (AS) even Abu Bakr (RA) and Umar ibn Khattab (RA) had announced on preparation to marry the daughter of the Prophet (PEACE BE UPON HIM AND HIS PROGENY). But, as noted above, the Prophet PEACE BE UPON HIM AND HIS PROGENY) answered them that he **"expects divine revelation to marry Fatimah (AS)."**

Those disappointed by refusal, consulted with Sa'd Maaz, chief of the Aws tribe and it appeared that there was no suitable candidate to marry Fatimah (AS), except Hazrat Ali (AS). In addition, the Prophet (PEACE BE UPON HIM AND HIS PROGENY), too, wanted his daughter married Ali (AS). They therefore looked for Ali (AS) and found him in the garden of an Ansar. At the moment, Hazrat Ali (AS) was

watering his palm-trees. They said: **“Some aspirants of Guraish have asked the Prophet (PEACE BE UPON HIM AND HIS PROGENY) to marry his daughter, but they were declined by answer: “It depends on permission of Allah.” If you wish to marry Fatimah (AS) you will hear his affirmative answer. If you need we are ready to help you with property.”**

Ali’s eyes were wet with tears of happiness. **“I love the Prophet’s daughter”** he said and headed to the house of the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY). On that day, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) was at the house of Umm Salamah. Hearing the knock at the door, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) asked Umm Salamah to open it: **“Go and open the door. It is the beloved of Allah and His Messenger.”**

Umm Salamah narrates: **“Fatimah (AS) lived with her father in the simple dwelling he had built adjoining the mosque. In the second year after the Hijra, she received proposals of marriage through her father, two of which were turned down. Then Ali (AS), the son of Abu Talib, plucked up courage and went to the Prophet (PEACE BE UPON HIM AND HIS PROGENY) to ask for her hand in marriage. In the presence of the Prophet, however, Ali (AS) became over-awed and tongue-tied. He stared at the ground and could not say anything. The Prophet then (PEACE BE UPON HIM AND HIS PROGENY) asked: “Why have you come? Do you need something?” Ali still could not speak and then the Prophet suggested: “Perhaps you have come to propose marriage to Fatimah.”**

**“Yes,”** replied Ali (AS).

Umm Salamah narrates: **"The face of Fatimah bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet stood up reciting "Allahu Akbar" (Allah is the Most Great).**

**The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) said: "I have been commanded by Allah to get Fatimah wedded to ` Ali, and so I do hereby solemnize the matrimony between ` Ali and Fatimah on a dower of four hundred mithqal (measure) of silver. Then he asked Imam ` Ali, "Do you consent to it, O `Ali? " "Yes, I do, O Holy Prophet of Allah!" replied Imam ` Ali. Then, the Holy Prophet raised his hands to pray thus O my God! Bless both of them, sanctify their progeny and grant them the keys of the beneficence, Thy treasures of wisdom and Thy genius; and let them be a source of blessing and peace to my ummah."**

Another report stated that the Prophet (PEACE BE UPON HIM AND HIS PROGENY) approved and went on to ask Ali (AS) if he had anything to give as mahr. Ali replied that he didn't. The Prophet reminded him that he had a shield which could be sold.

Ali (AS) sold the shield to Uthman for four hundred dirhams and as he was hurrying back to the Prophet (PEACE BE UPON HIM AND HIS PROGENY) to hand over the sum as mahr, Uthman stopped him and said:

**"I am returning your shield to you as a present from me on your marriage to Fatimah (AS)." The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) asked Bilal to buy perfume for Fatimah (AS) and some property for the new family's household. Fatimah (AS) and Ali (AS) were thus married most probably at the beginning of the second year after the Hijra. She was about nineteen years old at the**

time and Ali (AS) was about twenty one. The Prophet (PEACE BE UPON HIM AND HIS PROGENY) himself performed the marriage ceremony. At the walimah, the guests were served with dates, figs and hais (a mixture of dates and butter fat). A leading member of the Ansar donated a ram and others made offerings of grain. All Medina rejoiced.

On her marriage, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) is said to have presented Fatimah (AS) and Ali (AS) with a wooden bed intertwined with palm leaves, a velvet coverlet, a leather cushion filled with palm fiber, a sheepskin, a pot, a water skin and a quern for grinding grain.

The Prophet (PEACE BE UPON HIM AND HIS PROGENY) prayed for them:

**"O Lord, bless them both, bless their house and bless their offspring."** In Ali's humble dwelling, there was only a sheepskin for a bed. In the morning after the wedding night, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) went to Ali's house and knocked on the door:

Ali (AS) came and the Prophet made a dua, invoking the blessings of Allah on him. Then he asked for Fatimah (AS). She came almost cringing with a mixture of awe and shyness and the Prophet (PEACE BE UPON HIM AND HIS PROGENY) said to her:

**"I have married you to the dearest of my family to me."** In this way, he sought to reassure her. She was not starting life with a complete stranger but with one who had grown up in the same household, who was among the first to become a Muslim at a tender age, who was known for his courage, bravery and virtue, and whom the Prophet (PEACE

BE UPON HIM AND HIS PROGENY) described as his "brother in this world and the Hereafter".

**Note.** It is a well-known rule over the world that the husband and wife have to be equal. The Islam, too, adheres to the same rule. The holy Quran also contains this divine order.

**“Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His Grace: for Allah is Ample-giving, and He knoweth all things.”** (*Surah An-Nur Ayah 32*).

Though in the Islam religion all the Moslems have equal rights, they are, no doubt, different in faith and conviction. The couple have to be equal in faith and life manners, in moral and views. On the contrary, the family is doomed to destruction. This also concerns the women from the high strata, with nobility and nice akhlaq, deep knowledge and grace. Marriage aims at the lifelong assurance and tranquility in family, which cannot be created without conformity in akhlaq (ethics), spiritual equity and inclination.

After all this the essence of the divine address made to the Prophet (PEACE BE UPON HIM AND HIS PROGENY) becomes distinctive:

**“Should I not create Ali there would be no equal (man) to Fatimah on the earth.”** (*Biharul-Anwar, v. 43, p. 9*)

If the Moslems will be attentive they will see what a scanty household had Ftaimah (AS), the only daughter of the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY), **“the Queen of the ladies in Paradise”**.

The dowry which the Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) gave to his distinguished daughter on her marriage included:

- A white dress
- A big veil cloth
- A black robe
- A bed
- Two mattresses
- Four pillows
- A mat
- A hand-flour mill
- A large basin
- A water jar
- A cloth-washing utensil
- A milk-bowl
- A water-drinking glass
- A curtain
- A jug
- A floor skin-hide
- An earthen pitcher
- Two earthen bowls
- A cloak.

And these articles remained her only household goods throughout her life.

The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) prayed: **“O Allah, bless the life of those, whose utensils are mostly earthenware.”** (*Biharul-Anwae*, v. 43, p. 97; *Kashful-Qumma*, v. 1)

Hazrat Ali collected about 500 dirhams as Mehr (Dower Money) for the daughter of the Prophet (PEACE BE UPON

HIM AND HIS PROGENY) (one dirham equal one mithgal silver).

A month after marriage the wives of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) asked Ali (AS) to take his wife to his house. Ali (AS) said he would. Umm Ayman came up to the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) and said: "Had Khadija been alive she would have brought happiness to her life!"

Upon hearing the name of Khadija the Prophet's eyes watered with tears. He said: **"When all declined me she supported me in dissemination of the religion of Allah."** (*Biharul-Anwar*, v. 43, p. 130).

Umm Ayman said: **"Make happy all around by seeing off Fatimah to her husband's house."**

When the time came for Fatimah (SA) to go to Ali's (SA) house, she was sent without any glamour, and hue and cry accompanied Umm Ayman. The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) ordered his wives to embellish Fatima. After the 'Isha Salaat, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) went to their house, took permission and entered. He asked for a basin of water, put his blessed hands into it and sprinkled it on both Ali (SA) and Fatimah (SA) and made Dua for them: "Allah save you in this world and the Hereafter." The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) ordered the two to go to the House of Allah (Mosque) and asked Salman to pull Fatimah's camel by the bridle. Doing this, Hazrat Prophet (AS) showed high position of her dear daughter. The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) continued his dua: **"Parwardigar, this is my daughter and the most beloved amongst the ummah. Parwardigar, this is my brother**

**and the dearest person to me amongst the ummah. O Allah, bless them both, strengthen their relationship, strengthen their love and family..."**

Virtues of Mowla Ali (AS) are endless. The abovementioned are a drop in the ocean. It is appropriate to note some others, too.

-Hazrat Ali (AS) was the first to believe in the Prophet (PEACE BE UPON HIM AND HIS PROGENY):

-Hazrat Ali (AS) was the Rasoulallah's brother;

-Mowla Ali (AS) possessed virtues of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) more than others;

-Hazrat Ali (AS) ascended the shoulder of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) to destroy the idols which were placed higher up in Ka'ba (Biharul-Anwar, v. 38, p. 70);

-Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) entrusted his wives to Hazrat Ali (AS) both in his lifetime and after his death;

-The Prophet (PEACE BE UPON HIM AND HIS PROGENY) loved him more than others. The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) often stated: "Ali is to me as my head to my body."

Mowla Ali (AS) stated: "**One day I wanted to see the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY). He was in. I knocked the door and asked for permission. The Prophet (PEACE BE UPON HIM AND HIS PROGENY) said: "O Ali (AS), my house is your house. Why do you ask for permission?"**

**I said: "O Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY), I want to enter the home after permission."**

**The Prophet (PEACE BE UPON HIM AND HIS PROGENY) uttered: “O Ali (AS), you want what Allah wants, and beautify yourself with divine virtues. O Ali (AS), you are my brother. Allah-Taala has not granted to me any secret you are unaware. You are my Wa’si after me. They will humble you. O Ali (AS), who is with you, is with me and who alienates you alienates me. It is a lie whoever claims that loves me much but dislikes Ali, as Allah-Taala has created me and you of the same light.”**

Hazrat Ali (AS) in the Battle of Khandak (Trench) fought against Amr Ibn Abd Wodd. The bravery, ferocity, self-preservation and control of Imam Ali (AS) had a very deep effect over the Arab champion. The battle ended upon the defeat of the enemy. Prophet Mohammad (PEACE BE UPON HIM AND HIS PROGENY) said about it. **"The job that Ali (AS) did on the day of the Khandak (battle of trench) and the sword strike by him (against the enemy) is more precious to God than the collective prayers of the mankind and Jins together."**

-Because of this close association, Hazrat Ali (AS) imbibed the features of the Prophet’s character and the spirit of Islam. To this end, the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) stated: “Whoever wants to watch the knowledge of Adam (PEACE BE UPON HIM AND HIS PROGENY), wisdom of Noah (PEACE BE UPON HIM AND HIS PROGENY), generosity and akhlag of Ibrahim (Abraham) (PEACE BE UPON HIM AND HIS PROGENY), smiling face of Solomon (PEACE BE UPON HIM AND HIS PROGENY), zohd (asceticism, voluntary renunciation of worldly things and comforts) of Prophet Dawood (David) (PEACE BE UPON HIM AND HIS PROGENY) and the beauty of Prophet Yusuf (Joseph)

(PEACE BE UPON HIM AND HIS PROGENY), let him look at Ali (AS).”

-The angels loved Ali (AS) very much and were proud of to be his servant. Allah-Taala therefore created at the heavens an angel in face of Ali (AS). Everyday about 70 thousands angels visit him and send the received blessings to Ali lovers.

-Hazrat Ali (AS) was granted a pailful water of the Pool of Paradise. He washed himself and then wiped (*Biharul-Anwar*, v. 39, p. 114).

According to other narration, in one of the battles Ali (AS) couldn't find water for ablution. At this time angels Gabriel and Mikhail brought him water and towel. Ali (AS) performed ablution and wiped with towel (*Biharul-Anwar*, v. 39, p. 116).

-Allah has granted to the Prophet (PEACE BE UPON HIM AND HIS PROGENY) and Mowla Ali (AS) many gifts, including pomegranate, grape, quince, etc.

-Hazrat Ali (AS) is the divider of Paradise and Hell;

-He is distributor of water of the Pool in Paradise. He is the Standard Bearer of the Prophet (AS) in this world and Hereafter.

-To like Ali (AS) is faith and to dislike him is blasphemy. His Wilayah is the Wilayah of Allah and the Prophet (PEACE BE UPON HIM AND HIS PROGENY). Enmity against him is enmity against Allah and the Prophet (PEACE BE UPON HIM AND HIS PROGENY).

-Who accepts the Wilayah of Hazrat Ali (AS) he is protected from the divine torture. Should the mankind have the love of Hazrat Ali (AS) Allah-Taala would not create the hellfire. **"Love for Ali consumes all sins, as fire consumes dry wood"**, proclaims a Shiite hadith.

-Hazrat Ali (AS) is like **“Qul Huwallu Ahad”**. *That is, who recites “Qul Huwallu Ahad”* (Sura-e-Tawheed) once, it means that he recited one-third of the sacred Quran, who recites it two times, it means he recites the two-third of Quran and who recites it three times, that means he recites the entire Quran.

In that way, **“who affirms Ali’s love he attains one-third of his faith, and who loves Ali (AS) both in his tongue and heart, he attains two-third of his faith and who loves Hazrat Ali (AS) in his hart and tongue, and in addition helps him with deeds, he attains full faith”** (*Biharul-Anwar*, v. 39, p. 193).

According to Sahabahs of the Prophet (PEACE BE UPON HIM AND HIS PROGENY), those, who are at enmity with Hazrat Ali (AS), are munafiq (hypocrite). And those who are enemy to Ali (AS), they are either adulterine or of menses.

Prophet Mohammad (PEACE BE UPON HIM AND HIS PROGENY) told Mowla Ali (AS): **“You are the beloved of the honest, and those who are enemy to you, are of fornication. Only the faithful like you and only the kafir (unbeliever) is at enmity with you”**. (*Biharul-Anwar*, v. 39, p. 300).

**“To love Ali ibn Abu Talib (AS) is magnanimity, and who loves him, he shall have no harm. To be at enmity with him is a sin. He, who is at enmity with him, will do himself no favor”** (the same source).

**“The Ali Shiites are those who are saved on the Day of Judgment (Qiyamah).”**

Ibn Abbas narrates that “I saw Hassan ibn Sabit on Mina. The Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) and his Sahabahs were there, too. The

Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) stated: **“O Moslems, this is Ali ibn Abu Talib, Seyyed of Arab, and my Wa’si. He is to me like Aaron to Moses. And there will not be prophet after me. Penitence of those without love of Ali (AS) will not be accepted.”**

Then, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) said to Hassan ibn Sabit: “O Hassan, make a verse about this.”

Hassan ibn Sabit recited a rhyme.

**“Penitence of those will not be accepted without love of Ali (AS). Ali (AS) is the brother and son-in-law of the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY). The son-in-law is not equal to Sahabah. Who can be compared with Ali (AS), as the Sun was returned back for that hazrat from Maqrib (West).”**  
*(Verbatim) (Biharul-Anwar, v. 37, p. 260).*

-To reproach Hazrat Ali (AS) with something is blasphemy. The hadith books confirm that if anybody reproaches Mowla Ali (AS) he has divine torture in this world, too. For example:

A man reproached Ali (AS). And for this reason, he was trampled down under the hooves of his camel.

A khatib (a person who delivers the sermon (khutbah) scolded Hazrat Ali (AS) and got blind.

Abu Abdullah Al-Muhaddis refused fazilat (virtue) of Mowla Ali (AS) and became blind.

A khatib from Damascus insulted Hazrat Ali (AS), for which, his face transformed into a dog's face.

A muezzin (The Muslim official of a mosque who summons the faithful to prayer from a minaret five times a

day) transformed into a pig for scolding Ali (AS), the other's face became coal-black.

Hazrat Ali (AS) seized a man by his throat who reproached him in his sleep.

A group that insulted Ali (AS), including Ahmad ibn Hamdun Mosuli died in sleep.

Muhammad ibn Ibad's neighbor reproached Ali (AS). His head got separated from his body when he was asleep.

Haris ibn Noman refused imamate of Hazrat Ali (AS). Allah-Taala sent him unbearable torment. (*Biharul-Anwar*, v. 40, p. 127).

-Hazrat Ali (AS) is the greatest scholar of ummah. he always served the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) and benefited from Nubuwwat (means that Hazrat Muhammad is the last of the Prophets). When the Prophet (PEACE BE UPON HIM AND HIS PROGENY) died he opened thousands doors of the knowledge to Hazrat Ali (AS) and then thousands doors opened from each of them (*Biharul-Anwar*, v. 40, p. 217).

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The Prophet (PEACE BE UPON HIM AND HIS PROGENY) stated: **"I am the city of knowledge, and Ali (AS) is its gate."**

The divine orders often remained unclear for the Sahabahs. Therefore, they asked Mowla Ali (AS) to

comment it. When one of the Sahabahs gave wrong fatwa Imam Ali (AS) corrected him. Caliph Umar (RA) has therefore many times repeated: **“Had there not be Ali (AS), Umar (RA) would perish.”**

There is another saying ascribed to Caliph Umar (RA): **“Where there is no Ali (AS) I hope Allah will bless me in difficult questions.”**

The Islamic scholars know that Hazrat Ali (AS) never asked them for commentary of divine orders.

Ibn Abil Hadid states: **“I would not be mistaken to tell that all scholars are students of Imam Ali (AS).”**

-Mind and remembrance of Hazrat Ali (AS) were extraordinarily strong. He knew all what the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) said.

The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) told Mowla Ali (AS) all the divine orders he received from Allah-Taala.

There is no doubt that the 12<sup>th</sup> Ayah off Surah Al-Haqqah was revealed for Imam Ali (AS). The Ayah states:

**“That We might make it a Reminder unto you, and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance.”**  
(*Surah Al-Haqqah Ayah 12*).

The Arabs call Hazrat Ali (AS) “the aql” (intellectual). Mowla Ali (AS) often stated about abundance of his knowledge. And he at his last days therefore often reiterated: **“O people! Ask me (about any matter), since after me you will never find anyone more knowledgeable than me to pose questions.”**

The people always asked Mowla Ali (AS) difficult questions and satisfied with the answer.

Strangely enough that those who claimed to be knowledgeable (to know all sciences) after Mowla Ali (AS), have disgraced themselves. As known, Muqati ibn Suleyman, Ibn Jowzi and Vaiz Bagdadi, who lived in the period of Shah Nasir Abbasi, have disgraced themselves for this claim.

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Hazrat Ali (AS) was aware of divine orders and made public when it was necessary. The divine news he told were endless. Below we present some of them:

1. Mowla Ali (AS) has several times stated that Ibn Muljam would behead me and dye my beard with the blood of my head.

2. Mowla Ali (AS) predicted that Imam Hassan (AS) would be poisoned.

3. Mowla Ali (AS) very often spoke of the martyrdom of his son Hussein (AS). Once he was crossing through the desert of Karbala. Pointing at the places where his offspring (the women, stopping place of camels) would be martyred he shed tears for Hussein (AS).

4. Mowla Ali (AS) told Barra ibn Azib that he would live up till the period of Hussein's martyrdom, and that he would not help his son Hussein (AS).

5. Mowla Ali (AS) reported that Muawiyya would live longer than him and seize power of the Moslems.

6. Mowla Ali (AS) reported about the government of Hajjaj ibn Yusif Saqafi, Yusif ibn Umar and their

massacre, as well as the distressful life of the ummah in the period of Bani Umayyah.

7. Hazrat Ali (AS) had reported about the “Khawarij of Nahravan”, their crossing the river, the death of the Khawarij warlord Zussudya and his people.

8. Hazrat Ali (AS) had reported about the happenings his Sahabahs will face, their murder. He also predicted that the legs of Juvayrat ibn Musahhar and Rushayd Hajari would be cut off and they would be hanged. Imam Ali (AS) had foreseen how Qanbar, Kumayl, Hujr ibn Adin, Meysam Tammar would be killed, how the last would be hanged near the house of Amr ibn Haris. He even told that the gallows would be made of the palm tree.

9. Mowla Ali (AS) predicted that Khalid ibn Urfat would head the enemy troop.

10. He reported about fight of Nakis, Gasit and Mariqi.

11. He foretold the treason of Talha and Zubair. Breaking their be'ayat, these two wanted to go to Mecca to prepare for fight against Hazrat Ali (AS). They stated: **“We go to Hajj of Umra.”** Hazrat Ali (AS) said: **“No, you want to go to the city of Basra.”** Then, Imam Ali (AS) told his Sahabahs that **“from now on you will see Talha and Zubair with their own troops...”**

12. Hazrat Ali (AS) predicted the death of Salman in the city of Madain and his participation in Salman's funeral.

13. Hazrat Ali (AS) foretold about the Bani-Umayya and Bani-Abbas caliphates. He predicted about some features of Bani-Abbas caliphs, including about kindness of Safa, injustice of Mansur, vast realm of Rashid, knowledgeableness of Al-Ma'mun, stubbornness of Al-Mutawakkil and his murder by his son, great trouble of Al-Mutamid who fought against Sahibi Zanj, murder of Al-

Muqtadir and assumption of caliphate by his sons Al-Razi, Al-Muttaqi and Al-Mutin.

14. Hazrat Ali ((AS) predicted the future intrigues in Kufa, and the troubles of the warlords with the flag of oppression in their hands.

15. Hazrat Ali ((AS) told Ibn Abbas in Ziqar: **“A troop of thousand warriors will come to help us.”**

16. Hazrat Ali (AS) foretold the intrigues of the Hulaku troops.

17. In his address in the city of Basra Ali (AS) foretold the Basra residents’ murder by Negroes at the Battle of Camel.

18. Hazrat Ali (AS) also reported about Dajjal and the happenings in the world.

19. Mowla Ali (AS) stated: **“In future, a city named Bagdad, will be built.”**

20. Hazrat Ali (AS) stated: **“I swear to Allah, your city (Basra) will be crushed in sea so that its mosque will appear as a bird in waves.”**

21. Hazrat Ali (AS) stated about Abdullah ibn Zubair: **“The malicious and envious man has an insidious goal (to become caliph). But, he will not reach his goal. He sets the trap up to catch the world.”**

22. Hazrat Ali (AS) predicted the murder of Muhammad ibn Abdullah Mahz.

23. Another prediction of Mowla Ali (AS) was the murder of Ibrahim between the cities of Vasis and Kufa. To this end, he stated: “he will be killed in Bakhamra. He will be defeated after his victory over the enemy.” Then, he adds: **“An unknown hunter will hunt him. And he will die at the hands of this hunter. Oh! How fearless and unhappy is that hunter. Let him become crippled!”**

24. Hazrat Ali (AS) stated: **“At that time the owner of Kirwan will be known... He is of the Zilbidan kin and will cover his face with cloak.”** Here, Ali (AS) states about those murdered in Al-Fakhkhi, about the realm of the sultans of Alawiyya and Ismailiyya.

25. Hazrat Ali (AS) states about the Al-Bawayhy sultans: **“Several men will appear in Deylaman and will go fishing...”** Then, the Imam states: **“They will conquer Bagdad and banish the caliphs from the country.”**

26. Hazrat Ali (AS) states about Marwan II (Marwan ibn Hakam Al-Amawi, caliph (for five months) of Damascus after the death of Yezid (Hijra 64) and resignation of Muawiyya ibn Yezid: **“Beware that he will be in power for a short time. His caliphate will last as long as the dog licks its nose. He will be the father of four knights. The ummah will have many troubles because of him and his sons.”**

27. Hazrat Ali (AS) also reported about the caliphate of Bani Abbas and the victory of the Turks over them.

Hazrat Ali (AS) was the most zahid (with simple life manners, altruistic) person after the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY).

All zahids were weak in comparison with his zohd (simplicity, asceticism). He was called the master of zahids. He never ate to satiety. And his dress was the simplest. He rarely had something – olive oil or salt, with bread salt.

It is appropriate to recall his letter to the governor of Basra Osman ibn Huneif. The Imam writes: **“Your Imam (AS) satisfies with shabby clothes and one or two bites of food...”**

Then, Mowla Ali (AS) continues: **“However, I had enough clothes and food. How the passion could win over me and entice into tasty dishes when there are so many vulnerable and poor around, who are never satiated with? Or, is it possible to be fed up when there are so many half-starved and thirsty people?..”** (*Nahjul-Balagha*, v. 3, p. 78, Letter 45).

Those who read Imam Ali’s khutbas and adages, he can see his indifference and zohd to this world. Hazrat Ali states: **“By God, your world is worthless than a chewing leave at the mouth of locust. Ali has nothing to do with the mortal blessings and transient pleasures.”** (*Nahjul-Balagha*, v. 3, p. 205).

Mowla Ali (AS) is the most praying of the people, the master and leader of worshippers.

His namaz is different from that of others. His oruc (fasting) lasts more than that of others. The people have learnt the namaz of night and the mustahab namaz from him. His bright forehead bruised due to prolonged sajdahs.

As already narrated, in one of the battles, when he was performing namaz they had pulled out the broken arrow of his foot, but he even didn’t worry. During prayer and munajat, Ali would forget the world around, he nether saw nor hear. With all his body and senses he was guided towards the divine truth. He was wounded in the leg by arrow head which the people couldn’t pull out because of severe ache. Hazrat Prophet (S) stated: **“You better pull it out when Ali is on prayer.”** So did they. Mowla Ali (AS) was senseless when they pulled out the arrow.

Hazrat Ali (AS) performed thousand namaz a night. Sometimes he became senseless and shivered with the fear of Allah. Once his servant was asked:

**“How did Hazrat Ali (AS) perform namaz in sacred Ramadan?”**

She said:

**”It made no difference for Ali (AS) whether it was Ramadan or Shavval (Moslem month). He is engaged in night-long praying.”**

The fourth Imam Ali ibn Hussein (AS) was called Zayn-Al-Abidin "Best of the Worshippers". He is also referred to as "Imam al-Sajjad that means "The Prostrating Imam." But, nobody could worship as Ali ibn Abu Talib (AS) worshipped. In fact, the name "Zayn-Al-Abidin" suited him more...

Once Zirar told Muawiyya: "If only you saw Hazrat Ali (AS) at the sanctuary on namaz. When the night was falling and the stars appeared, and it grew darker and darker, Mowla Ali (AS), holding his beard, shivered in fear and shed tears as if he was getting into trouble. He was whispering: **“O world, are you going after me and captivate me? Never! It is impossible! I don’t need you. I have divorced you three times. And I’ll not be back once more.”** Then, Hazrat Ali (AS) stated: **“Oh, how I am tired of expecting my last journey, and worry for having less food and difficult road.”**

Zirar said: "Muawiyya shed tears and stated: "O Zirar, it is enough. By Allah, Ali (AS) was as you describe. May his soul rest in peace! And then added: "The world can never beget us a personality like Ali". (عقمت الدنيا أن تلد مثل علي)

Also, generosity of Hazrat Ali (AS) is an undisputable fact and needs no comment. He kept fast on days and worshipped on nights on empty stomach. He gave his eating to others. The following verses of Surah Al-Insan were revealed on this occasion:

**“And they feed, for the love of Allah, the indigent, the orphan, and the captive.”**

**“Saying),” We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.”**

**“We only fear a Day of frowning and distress from the side of our Lord.”** (*Surah Al-Insan Ayah 8-10*).

Hazrat Ali (AS) worked and gave alms. He fed the hungry, clothed the naked, and gave alms to the necessitous.

Abu Tufail states: **“I saw Hazrat Ali (AS) calling the orphans and feeding them with honey. He caressed them so kindly that the sahabahs wished to be orphan.”** (*Biharul-Anwar, v. 41, p. 29*).

One day a nomad man wanted from Mowla Ali (AS) something. The Imam (AS) ordered to give him “thousand”.

The servant asked: “Gold, or, silver?” (That is thousand dinar or thousand dirham?)

Mowla Ali (AS) stated: **“Both of them are stone. Give what is useful for the nomad man.”**

As stated already, Muawiyya, the enemy of Hazrat Ali (AS), appreciated generosity of the Imam (AS): **“If he has a golden and a straw house he would endow the golden house for the sake of Allah first.”**

According to hadith-tellers, Imam Ali (AS) dug water well. The water was gushing from the water well. The Imam (AS) called this “Yanbu” (spring). All around the well rejoiced over the water. One of the people congratulated the Imam (AS). In reply Mowla Ali (AS) said: **“This well has been endowed (vaqf) to the pilgrims and the passers-by. Nobody can sell its water, and neither can it be inherited to my children.”** (*Biharul-Anwar, v. 42, p. 71*).

Seyyed ibn Tavus in his book “Kashvul-Muhajja” narrates that once Imam Ali (AS) stated: **“I had nothing**

**when I married Fatimah (AS), but today I have enough property to suffice all the Bani-Hashim and improve their life.”**

Ibn Tавus adds: **“Mowla Ali (AS) endowed all his property. His grain had cost 40 thousand gold. Meanwhile, when Hazrat Ali (AS) sold his sword he states: “Who will buy my sword? Of course, had I something for supper I would not sell it.”**

Mowla Ali (AS) was a kind and smiling person. It is a well-known fact, and even his enemies considered it as a defect in his character.

Amr ibn Al-As used to say: **“He jokes much.”** Amr ibn Al-As repeated the words of Umar ibn Khattab (RA), who said joking was defect of Imam Ali (AS) and that he could not be elected caliph.

One day Muawiyya told Qays ibn Sa’ad: **“May Abul-Hasan (nickname of Ali) rest in peace, he was very jocular and cheerful.”**

Qays said: **“Yes, you are right. The Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY), too, used to joke with his Sahabahs, and was always affectionate. O Muawiyya, you formally stated it as though you praise him, but, in fact, you ran him down. By God, Ali (AS) was cheerful and affectionate, but he was also frightful. And his frightfulness originated from his taqwa. It didn’t like your frightfulness – as the low men of Sham (Damascus) considered.”**

Once, Mowla Ali (AS) met a woman in bazaar. She was in tears. Asked about the reason of her crying, the servant said: **“My master gave me one dirham to buy date. I bought date but he didn’t like it. Now I want to return it but the date seller doesn’t take back.”**

Mowla Ali (AS) asked the date seller: **“O creature of Allah! She is a servant and has no right. Give back her one dirham and take your date.”**

The date seller pushed Hazrat Ali (AS) back. The people reproached him: “O man, you, apparently, didn’t recognize him. He is Amir al-Mominin (AS).

The date seller was terribly afraid. She took back the date and returned her money. Then, he asked Mowla Ali (AS) to forgive him. Hazrat Ali uttered: “If you are righteous man in your work, I shall forgive you.”

Hazrat Ali (AS) was a man with modest behavior.

He gathered firewood, dug a channel, swept the room, mended his boots. Sometimes he helped old women to carry out water, fed the orphans. He walked in bazaars lonely, guided the wrongdoers and assisted the vulnerable.

They narrated that a man and his son were guest of Hazrat Ali (AS). After dinner, Ganbar (servant of Ali) brought water to wash hands. Hazrat Ali (AS) got the mug and pour out water on hands of the guests. He asked the guest not to be ashamed and imagine that Ganbar was pouring out water. Then, Mowla Ali (AS) called his son Muhammad Hanafiyya, stating: **“O dear son, had the son come to us alone, I would pour out water myself. But he is with his father and Allah-Taala distinguishes between father and son. So, let father pour out water on the hands of father-guest and the son pour out water on the hands of the son-guest. So, Muhammad poured out water on hands of the son-guest.”** (*Biharul-Anwar*, v. 41, p. 54).

One day Hazrat Ali (AS) mended his horse to leave for somewhere. He was followed by sahabahs on foot.

The Imam asked: **“Have you something to do with me?”**

They said: **“No, we simply want to join you.”**

The Imam said: **“Go back! It is malice for horseman to be companion with a man on foot and it is humiliation for the man on foot.”** (*Biharul-Anwar*, v. 41, p. 55).

Abu Talib Al-Makki (an early Sufi) states: **“Hazrat Ali (AS) was carrying out date and fish he bought in bazaar. The people were surprised. The Imam (AS) said: “The man has to carry the load of his family and it doesn’t lessen his wisdom.”**

Mowla Ali (AS) was extraordinarily valiant.

All acknowledged courage of Mowla Ali (AS). The historical documents show that Mowla Ali (AS) defeated all the warlords of his time and never escaped fighting. The Badr, Uhud, Khaybar, Ahzab, Camel, Siffin and other battles are evidence to that. Sword of Mowla Ali (AS) cut off armors, steel helmets of many enemies.

Hazrat Ali (AS) was indeed extraordinary in these battles. He had strength endowed by Allah. His valor and boldness will be eulogized up to the Day of Qiyamah (Judgment) and never forgotten. Ali (AS) was never afraid of countless troops.

Once Tirmah ibn Adi, envoy of Mowla Ali (AS), was sent to Muawiyya, who wrote that he “would amass a huge army to fight against Ali (AS)” The envoy smiled and stated: “Intimidating Ali (AS) by huge army looks like scaring a duck from big river. Ali (AS) is not afraid of the ocean of troops. He has a long beak cock (Malik Ashtar) that will peck your soldiers like grain. If only it were Ali (AS)!

In general, the enemy couldn’t resist him and certainly had faith in Allah. Mowla Ali (AS) struck only one blow with his Zulfigar. There was no need for the second blow. Heads of tribes were proud of the death of their warlords by

Ali's sword. According to hadith, sister of Amr Ibn Abd Wodd (who was killed at the Khaybar Battle) had shed tears over her brother's body and said: "Should Amr was killed by anybody, not by Ali (AS), I would cry lifelong. But, his murderer is a personality higher in dignity and courage. Death of my brother in his hand is not shame."

The narrations confirm that even the heads of the kafir (non-Moslem) countries had the portrait of Imam Ali (AS) in their temples. They say some sultans of the Turkic and Ali-Bawayh (in ancient Iraq) countries had Ali's portrait on their swords as a token of victory.

Ali (AS) was famous for his divine strength. Nobody was equal to him in fortitude and determination. It was Ali (AS) who pulled out the door of Khaybar fortress and used it as shield in fight. As narrated, a group of people couldn't lift a big stone over the water well while Ali (AS) moved the heavy stone away solely. There is a gaside (verse) with these words: "**O man, moving away the heavy door, which 44 people couldn't lift...**"

Ibn Shahrashub in his book "*Manaqibe Ali ibn Abu Talib*" has narrated many hadith about might and vigor of Imam Ali (AS). According to hadith, infant Ali (AS) has untied his swaddling bands in the cradle. And even, according to another narration, baby Ali (AS) strangled a snake in his infant time.

According to narrations, Hazrat Ali (AS) has left finger-print on columns of the Kufa and Mashhad mosques. His foot-prints are on the Takrit, Musel and other places. Nowadays, his footsteps and trace of his spear are preserved on the stones in the Sur Mount in Mecca and in Badia Mountain.

They say, had Mowla Ali (AS) firmly shaken the hand of anybody, he would be strangled and couldn't bear it. Should he continue shaking someone's hand, he could kill him.

In one of the disputes, Mowla Ali (AS) hung the mill roller over the neck of Khalid ibn Walid. Nobody could save him. At last, Mowla Ali (AS) himself freed Khalid breaking the roller to pieces. Also is narrated that Hazrat Ali (AS) squeezed the throat of Khalid ibn Walid so that the latter almost died. They say, Khalid screamed of the unbearable pain and even urinated.

There are also narrations how in his childhood Mowla Ali (AS) has hung his step-brother in the water well.

One of the exceptional and miraculous deeds of Mowla Ali (AS) is his long-year jihad against kafirs beside the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY). In the period of his caliphate he has courageously fought in the Camel, Siffin and Khawarij (Nahravan) battles, and never was defeated. And he was never wounded heavily. He has always won over his rival. He defeated all the enemies and was never scared of the number of enemy troops. He attacked the enemy like a roaring lion.

Mowla Ali (AS) was the best faseeh (orator).

He had no equal in fasahat (purity of speech) and balaghat (eloquence). Not casually that the famous *Nahjul-Balagha* originated from his eloquent adages. Even Ali's enemy Muawiyya had to confirm this: **“By Allah, the road of fasahat and balaghat was opened by nobody but Ali (AS) for the Guraish. The rule of speaking and eloquence hitherto was taught by nobody but Ali (AS).”**

Specialists of the purity of speech and eloquence have praised his kalam (saying) in this way: **“Ali's kalam is**

**lower than that of Allah and higher than that of people.”**  
*Nahjul-Balagha* is undeniable evidence to that.

The Arab accountants have learned the writing and calculating style from Ali (AS). Abdulhamid, accountant of the treasure of Marwan, knew by heart hundred chapters of Ali's kalam (sayings).

Authors of *divan* (collection of oriental poems) believed that without sayings, *khutbas* and eloquence of Mowla Ali (AS) nobody could write a right letter to *walis* and commanders of troops.

One day Hazrat Ali (AS) came down of the pulpit. The people began to praise him for his bright eloquence. He uttered: "I cannot be but a good orator, as I was born in Mecca (inside the Ka'ba)."

Allah and the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) knew the level of *fasahat* and *balaghat* of Ali's kalams. Nobody could write any kalam or *khutba* as that Hazrat did. It is appropriate to note that some *Ahl-Sunnah* scholars ascribed the **Shigshigiyah khutba** (Sermon of ash-Shiqshiqiyah) to Seyyed Razi, renowned Shia scholar, who collected *Nahjul-Balagha*. This has, in fact, certain reasons.

As known, these scholars tried to hide assumption by other caliphs the right of Imam Ali (AS). Despite their efforts, they cannot produce weighty proofs and the true men of science don't believe them. Many scholars noted existence of this *khutba* in ancient books before Seyyed Razi was born. Ibn Abil Hadid, the Arab orators and literary critics think that Seyyed Razi could never be able to make a *khutba* with such bright kalams.

Divine proof for Mowla Ali (AS) is his prayers he uttered for resurrection of the dead or treatment of the diseased,

which were accepted by Almighty. There is a narration that in Babylon, near the city Hilla of Iraq, a resuscitated rotten scull had spoken to Hazrat Ali (AS). According to historical documents, a special mosque named “Jumjuma” (Skull) was built as a proof to this miracle. Ruins of that mosque even today remain in the territory of Hilla, near the Mosque Raddish-Shams (return of Sun).

The Basat hadith narrates about Ashabi-Kaf (Jabal Hiraan on Mount Hiraan): **“Amir-al-Mominin Ali (AS) orders his Sahabahs to send airily greetings to Ashabi-Kaf. But they receive no answer. Sahabahs hear that the Cave greeted only Mowla Ali (AS).”**

According to another narration, once the Prophet (AS) was ill. The Amir-al-Mominin (AS) came to see him. Mowla Ali (AS) put his hand on the breast of the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) and said: **“O, fever, come out of the body of the Messenger of Allah!”** They say the fever immediately abandoned the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY). He stood up and sat.

Imam Ali (AS) in the Siffin Battle has connected the cut-off wrist of Hisham ibn Adiy Hamadani and cured him. It was a miraculous thing and happened in the eyes of people.

One of the miracles of Hazrat Ali (AS) is the curses he made on several persons that were accepted by Allah.

They say, Hazrat Ali (AS) made curse on Basir ibn Artat that he lost his mind. And he indeed became mad always demanding a sword and a pillow. He was given a wooden sword and a pillow. They say he used to strike the pillow with this sword till his death. He was sent to Hell.

Imam Ali (AS) has also cursed upon Talha and Zubair saying “let them die in difficulty and trouble.” Amr ibn

Yarmuz killed Zubair in Vadiyus-Siba near Basra when the latter was asleep, and buried him there. In the Battle of Camel, Marwan ibn Hakam fractured the vein of Talha with an arrow. Under the broiling sun and on the scorching sand of desert Talha gradually bled to death. At his last gasp he said: **“In the Guraish tribe nobody died in vein, but me.”**

Another fazilat of Hazrat Ali (AS) was obedience of the jinn and animals to him. Evidence to that is the hadith on Lion and Juveyra ibn Mushar.

They say Juveyra met a lion on his way. He greeted the lion and said: *“Amir-al-Mominin (AS) ordered you not to harm me. The lion roared and turned away.”* (*Biharul-Anwar*, v. 41, p. 245).

There are other miracles of Hazrat Ali (AS) recorded in numerous hadith: his talking to dragon at the Kufa pulpit; talk of the wolves and fish with Mowla Ali (AS); a crow that took the Imam’s shoe from which a snake came out; the story of an Azerbaijani man and his camel; loss of the goods of a Jewish and finding them by jinn under order of Ali (AS); the jinns of Aqiq and other valleys did beyat to Hazrat Ali (AS), etc. (*Biharul-Anwar*, v. 41).

The narrations keep magic marvels of Mowla Ali (AS) connected to the nature and plants. They say, in the time of Prophet (PEACE BE UPON HIM AND HIS PROGENY), the sun was brought after it sets back for Hazrat Ali (AS); after death of the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) in the territory of Babylon the sun was brought back after it sets for Ali (AS) again, etc.

Here is the hadith Raddi-Shams: **“The Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) fell asleep keeping his head on the lap of Ali (SA). In the meantime, the time for late the afternoon (Asr) prayer**

**passed but Ali (SA) did not wake the Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY). When the Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) woke he asked Ali (SA) if he had offered his prayer. Ali (AS) replied in the negative. The Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) raised his hands and supplicated to Allah (Almighty and Glorious is He): "O Allah! He was in your obedience and the obedience of Your Prophet."**

**As a result, the sun came back and Ali (SA) was able to perform his Asr prayers."** (*Biharul-Anwar, v. 41*).

The last hadith has been recorded by both Shiite and Sunni scholars. Some scholars have even written books on returning back of the sun. There are poems dedicated to this extraordinary event, too. (*Baharul-Anwar, v. 41, Hadith Raddi-Shams*).

In the time of Caliph Abu Bakr (AS) strong quakes hit the city of Medina. There were protracted tremors. So, Mowla Ali (AS) made a dua and the tremors eventually abated (*Biharul-Anwar, v. 41, p. 254*).

They say once a little stone in the hand of Amir-al-Mominin (AS) has talked to him.

Mowla Ali (AS) had also the ability of Teyyul-Arz (to go long distance in an instant mystically, spiritually). Using this ability, in an instant he had appeared in the city of Madain where the Prophet's dear Sahabah Salman Farsi had passed away. He performed ghusl for the corpse of Salman Farsi, shrouded and buried. Salman Farsi died in the city of Madain although Hazrat Ali (AS) was in Medina. An ordinary man would have gone this distance in a week, during which the human corpse would stink of decay in a hot province like Madain.

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The narrations contain many miracles of Mowla Ali (AS).

Once Abu Hurayra was homesick and he told Mowla Ali (AS) about it. He really missed his family. The Imam (AS) took him to his family in a flash through "Teyyul-arz".

On his nuptial night Hazrat Ali (AS) received all the world reports.

A man came to Ali (AS) to borrow. Mowla didn't disappoint the man and requested Allah to transform a stone to gold and then gave it to him.

Imam Ali (AS) was leaning against a wall. Suddenly he felt the wall was falling over. The miracle is that the wall stopped after Ali's command "Stop".

The iron cuirass softened on him. Khalid ibn Walid states: **"I saw Hazrat Ali (AS) was repairing his cuirass in his hand. He told me: "O Khalid, Allah softened the iron**

**in the hand of Dawud (David) (PEACE BE UPON HIM AND HIS PROGENY), for abundance.”**

In Medina, the date-palms gave testimony for the fazilat (benevolence, virtue) of Mowla Ali (AS) and the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY). Hazrat Ali named (AS) the trees “Seyhani“.

By magic of Mowla Ali (AS) the dry pear-tree turned green, the bow turned a dragon.

According to hadith, in the territory of Yemen, the tress, stones and clods greeted Mowla Ali (AS).

When the Euphrates overflowed the banks Imam Ali (AS) ordered the waves to abate and it happened. (Biharul-Anwar, v. 41)

Mowla Ali (AS) was a good-natured man. He forgave the ill-intenders and nobly treated his enemies. In the battle of Camel Marwan ibn Hakam and Abdullah ibn Zubair were captivated by his soldiers. Imam Ali (AS) released them without any harm. In the same battle, Hazrat Ali (AS) very kindly treated Aisha (RA), the wife of the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY), and returned her to Medina.

The people of Basra sheathed sword on Imam Ali (AS) and his family. They insulted Mowla. Despite all this, the Imam (AS) forgave them after he conquered, and let not plunder their property.

Mowla Ali (AS) demonstrated endless benevolence in regard with Muawiyya in the Siffin battle. Muawiyya ordered to seize banks of the Euphrates and not to let his troops drink water. **“Let them die of thirst”.**

But, when Mowla Ali (AS) took back the banks of Euphrates River he stated: **“No, by God, I will no to the same. It is enough for me to fight directly and won.”**

Then, he ordered to keep the banks of river free for the troops of Muawiyya.

Hazrat Ali (AS) was the most foreseeing man with capable guidance, and very serious in observing the religion of Allah. He stated: **“Alas, should I not fear of Allah and my taqwa hampered me not, I would find hundreds of war ruses, more than any Arab.”**

His seriousness in the religious affairs didn't soften in regard with his descendants and relatives. He treated his children the same way. In the “Asal” (Honey) hadith, his treatment towards his brother Aqil and his cousin Ibn Abbas, his daughter Ummu Qulthum (when she leased a necklace) (*Manaqib-Shahrashub*, v. 2, p. 107-108) are evidence to that.

They say Hazrat Ali (AS) made present to his sister Ummu Han and her servant without distinction, 20 dirham each. According to narrations, he let no distinction between his brother Aqil and a Negro man. Even Aqil has expressed his dissatisfaction, saying: **“You equate a nigger of Medina with me?”**

Mowla Ali (AS) smiled: **“Are you superior to him in ability? One's superiority is how sooner he accepted the Islam and how more faithful (taqwa) he is.”**

According to narrations, Abdullah ibn Jafar Tayyar said to his uncle Imam Ali (AS): “O Amir-al-Mominin Ali (AS), better you ordered to donate me something for my well-being. By Allah, I have nothing to maintain my family. Nothing but a horse, and I have to sell it to live”.

Mowla Ali (AS) uttered: “By God, I have nothing to give you. If you want I will steal something for you. But, it is impossible.”

One day a man comes to Mowla Ali (AS) and asks to answer the following questions:

**“O Ali, tell me please, what is necessary and what is more necessary?”**

**“What is strange and what is stranger than that?”**

**“What is difficult and what is more difficult?”**

**“What is closer to man and what is closer than that?”**

Ali ibn Abu Talib (AS) answered the questions composing a poem.

Mowla Ali (AS) is an only person who was born in Ka’ba, the house of Allah. Neither before him nor after him was anybody born there. This is the greatest fazilat (piety) of Mowla Ali (AS). Only Ali (AS) deserved it.

Imam Ali (AS) was born when the Rasoulallah (PEACE BE UPON HIM AND HIS PROGENY) was 30. He was born on Friday, Rajab 13.

Haram is the most honorable place in Mecca. The most honorable place in Haram is the Mosque. The most honorable place in Mosque is Ka’ba. Nobody was born in this honorable place, but Mowla Ali (AS)...

## **LETTER OF MOWLA ALI (AS) TO HIS SON HASSAN**

*(Letter 31)*

These exhortations are from a father who realizes the morality of life, who is getting old, who has patiently borne reverses and calamities, who hates inordinate desires and has overcome them, and who is shortly going to pass out of this world, to his son who is young, who has the desire of leading the world to sober ways of thinking and better ways of life, a desire which is rather difficult to be achieved, a son, who is mortal and is bound by nature to follow the steps of all

mortals, is subject to ailments, is surrounded by misfortunes and calamities, has to face oppressions and tyrannies, has often to confront with and sometimes to tolerate hypocrisy, deceit, guile, duplicity and treason and who is to end his life in death, is to bear sufferings, is the heir to a person who is dead and gone and who finally ended his life as a martyr to the animosity of his enemies. (What a prophecy!)

Let it be known to you that decay of health, passing away of time and nearness of death, have made me realize that I should give more thought to my future (next world) and to my people; advise them more and spend more time in equipping them mentally to face this world. I felt that my own sons and my near ones have as much right to utilize my experiences and knowledge, all the ups and downs of life, all the realities and all the truths about life in this world and in the Hereafter, which are as much known to me as others. I decided, therefore, to spend more time over you and to prepare you more for your. This was neither selfishness nor self-esteem nor any mental luxury of giving away pieces of advice, but it was the sincere desire of making you see the world as I found it, look at the realities of lives as I looked at them, and do the right thing at the right time and right place as it should be done which made me write down these exhortations to you. You will not find in them anything but truth and realities.

My dear son! You are part of my body and soul and whenever I look at you I feel as if I am looking at myself. If any calamities befall you, I feel as if it has befallen me. Your death will make me feel as if it was my own death. Your affairs are to me like my own affairs. Therefore, I committed these pieces of advice to paper. I want you to take care of them, to pay attention to them and to guard them well. I may

remain longer in your life or I may not, but I want these pieces of advice to remain with you always.

My first and foremost advice to you, my son, is to fear Allah. Be His obedient servant. Keep His thought always fresh in your mind. Be attached to and carefully guard the principles (Islam) which connect you with Him. Can any other connection be stronger, more durable and more lasting than this to command greater respect and consideration or to replace it?

Accept good exhortations and refresh your mind with them. Adopt piety and kill your inordinate desires with its help. Build your character with the help of true faith in religion and Allah. Subjugate your nature with the vision of death, make it see the mortality of life and of all that it holds dear, force it to realize the actuality of misfortunes and adversities, the changes of circumstances and times and compel it to study the lives of past people. Persuade it to see the ruined cities, the dilapidated palaces, decaying signs and relics of fallen empires of past nations. Then meditate over the activities of those people, what they have all done when they were alive and were in power, what they achieved, from where they started their careers; where, when and how they were brought to an end, where they are now; what have they actually gained out of life and what was their contributions to the human welfare.

If you carefully ponder over these problems, you will find that each one of those people has parted company with the others and with all that he cherished and loved and he is now in a solitary abode, alone and unattended; and you also will be like him.

Take care to provide well for your future abode. Do not barter away eternal blessing for pleasures of this mortal and

fleeting world. Do not talk about things which you do not know. Do not speculate about and pass verdicts on subjects about which you are not in a position to form an opinion and are not called upon to do so. Give up the way where there is a possibility of your going astray. When there is danger on your wandering in the wilderness of ignorance, possibility of losing the sight of the goal which you want to attain and of reaching the end aimed at, then it is better to give up the quest than to advance facing uncertain dangers and unforeseen risks. Advise people to do good and to live virtuously because you are fit to give such advice. Let your words and deeds teach the world lessons of how to abstain from wickedness and vicious deeds.

Try your best to keep away from those who indulge in vices and sins.

Fight, whenever required, to defend the cause of Allah. When you think of defending the cause of Allah do not be afraid that people will laugh at you, censure your action or slander you. Fearlessly and boldly help truth and justice. Bear patiently the sufferings and face bravely the obstacles which come in your way when you follow truth and when you try to uphold it. Adhere to the cause of truth and justice wherever you find it. Try to be well versed with Islamic Jurisprudence and theology and acquire a thorough knowledge of the canons of this religion.

Develop the habit of patience against sufferings, calamities and adversities. This virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop. Trust in Allah and let your mind seek His protection in every calamity and suffering because you will thus entrust yourself and your affairs to the Best Trustee and to the Mightiest Guardian. Do

not seek help or protection from anybody but Allah. Reserve your prayers, your requests, your solicitations, your supplications, and your entreaties to Him and Him alone because to grant, to give, to confer and to bestow, as well as to withhold, to deprive, to refuse, and to debar, lies only in His Power. Ask as much of His Blessings and seek as much of His Guidance as you can. Try to understand my exhortation, ponder over them deeply; do not take them lightly and do not turn away from them because the best knowledge is that which benefits the listener. The knowledge which does not benefit anybody is useless, not valuable and not worth learning and remembering.

My dear son! When I realized that I was getting old and when I felt that weakness and feebleness are gradually creeping into me then I hastened to advise you as to the best ways of leading a noble, virtuous and useful life. I hated the idea that death should overtake me before I tell you all that I wanted to tell or before my mental capacities like my bodily strength are weakened. I convey all this to you lest inordinate desires, temptations and inducement should start influencing you, or adverse changes of times and circumstances should drag your name in the mire or I should leave you like an untrained colt because a young and fresh mind is like a virgin soil which allows things sown in it to grow verdantly and to bear luxuriantly.

Then, I have made use of early opportunities to educate you and train you before your mind loses its freshness, before it gets hardened or warped, before you start facing life unprepared for the encounter, and before you are forced to use your decisions and discretions without gaining advantages of cumulated traditions, collected knowledge and experiences of others. These words of advice and counsels

that I give you, will save you from the worry of acquiring knowledge, gathering experiences and soliciting advice from others. Now you can easily make use of all the knowledge which men have to acquire with great care, trouble and patience. Things which were hidden from them and which only experiments, experiences and sufferings could bring to light are now made easily available to you through these exhortations.

My dear son! Though the span of my life is not as that of some other people who have passed away before me yet I took great care to study their lives, assiduously I went through their activities, I contemplated over their deliberations and deeds, I studied their remains, relics and ruins, I pondered over their lives so deeply that I felt as if I have lived and worked with them from early ages of history down to our times and I know what did them good and what brought harm to them. Sifting the good from bad I am concentrating within these pages, and for your good, the knowledge that I so gathered. Through these pieces of advice I have tried to bring home to you the value of honest-living and high-thinking and the dangers of a vicious and sinful life, I have taken care to cover and guard every aspect of your life as it is the duty of a kind, considerate and loving father.

From the very beginning, I took care to help you to develop a noble character and to fit you for the life which you will have to lead, to let you grow up to be a young man with a noble character, an open and honest mind and clear and precise knowledge of things around you. Originally my desire was only to teach you the Holy Book thoroughly, to make you understand its intricacies, to impart to you the complete knowledge of His commandments and interdictions

and not to leave you at the mercy of the knowledge of other people.

But after having succeeded in this task I felt nervous that I may leave you untrained and uneducated in the subjects which themselves are subject to so much confusion and so many contradictions. These are the subjects whose confusions have been made worse confounded by selfish desires, warped minds, wicked ways of life and sinful modes of thinking. Therefore, I have noted down, in these lines, the basic principles of nobility, piety, truth and justice. You may feel them to be over-bearing and harsh but my desire is to equip you with this knowledge instead of leaving you unarmed to face the world where there is every danger of loss and damnation.

As you are a noble, virtuous and pious young man, I am sure you will receive Divine Guidance and Succor. I am sure He will help you to achieve your aim in life. I want you to promise to yourself to follow my advice carefully. Remember my son! The best out of these pieces of advice of mine are the those which tell you to fear Allah, to concentrate and to confine yourself to the performance of those duties which have been made incumbent upon you by Him and to follow in the footsteps of your ancestors (The Holy Prophet (s) & Imam Ali (a)) and your pious and virtuous relationship. Verily, they always carefully measured their thoughts and deeds, as you must also try to do and they carefully thought over the subject before saying anything about it or before doing a deed. You should also follow the same.

This kind of deliberation made them take from life what was really the best and forsake that which was not made incumbent upon them or which was not the best. If your

mind refuses to accept my advice and you persist to try your own experiments like them then you are at liberty to arrive at your conclusions but only after thoroughly studying the subject and after acquiring the knowledge necessary for such decisions. You must not allow uncertainties and doubt poison your mind, scepticism or irrational likes and dislikes should not affect your views. But remember that before you start thinking and deliberating over a problem seek guidance of the Lord and beseech Him to give you a lead in the right direction. Avoid confusion in your ideas, and do not let disbelief take hold of your mind because the first will lead you to agnosticism and the others towards errors and sins. When you are thus prepared to solve any problem and you are sure that you possess a clear mind, a sincere and firm desire to reach the truth, to say the correct thing and to do the correct deed, then carefully go through the advice that I am leaving for you.

If your mind is not clear and it is not as free from doubts as you wish it to be, then you will be wandering in the wilderness of uncertainties and errors like a camel suffering from night-blindness. Under these circumstances it is best for you to give up the quest because with such limitations none can ever reach the truth. My dear son! Carefully and very carefully remember these sayings of mine. The Lord who is the Master of death is also the Master of life. The Creator is the Annihilator. And the One who annihilates has the power to bring everything back again to existence. The One who sends calamities has also the power to protect you from them.

Remember that this world is working under the laws ordained by Him, and it consists of assemblage and aggregation of actions and reactions, causes and effects,

calamities and reverses, pains and pleasures and rewards and punishments, but this is not all which the picture depicts, there are things in it which are beyond our ken, things which we do not and cannot know and things which cannot be foreseen and foretold, for example the rewards and punishments on the Day of Judgment. Under these circumstances, if you do not understand a thing, do not reject it. Remember that your lack of understanding is due to insufficiency of your knowledge. Remember that when you came into this world your first appearance was that of an ignorant, uneducated and unlearned being. Then you gradually acquired knowledge, but there were several things which were beyond your knowledge, which perplexed and surprised you, and about which you did not understand. Gradually you acquired knowledge about some of those subjects and in future your knowledge and vision may further expand. Therefore, the best thing for you to do is to seek guidance of One who has created you, Who maintains and nourishes you, Who has given you a balanced mind and a normally working body. Your invocations should be reserved for Him only, your requests and solicitations should be alone to Him and you should only be afraid of Him.

Be it known to you, my son, that nobody has given mankind such detailed information about Allah as our Holy Prophet (s). I advise you to have faith in his teachings, to make him your leader and to accept his guidance for your salvation. Thus advising you I have done the best that I can do as a sincere and loving adviser and I assure you that however you may try to find a better way for your good, you will not find any superior to the one advised by me.

Remember, my son, had there been any other god, besides the One, he would have also sent his messengers and

prophets and they would have pointed out to mankind the domain and glory of this second god, and you would have also seen them. But no such incident ever took place. He is One Allah whom we should all recognize and worship. He has explained Himself. Nobody is a partner to Him in His Domain, Might and Glory. He is Eternal, has always been and shall always be. He existed even before the Universe came into being but there is no beginning to His Existence. He shall remain when every other thing shall vanish, and there shall be no end to His Existence. His Glory and His Existence is so supreme, pre-eminent, transcendent, incomparable and excellent that it is beyond the grasp of intellects. No one can understand or visualize Him.

When you have accepted these facts then your behavior, so far as His commands are concerned, should be that of a person who realizes that his status, power and position is nothing when compared to that of His Lord; who wants to gain His Blessings through prayers and obedience, who fears His Wrath as well as His Punishments and who absolutely in need of His Help and Protection. Remember, my son, Allah has not ordered you to do anything but that which is good and which propagates goodness and He has not prohibited you from anything but that which is bad and will bring about bad effects.

My dear son, through this message of mine, I have explained everything about this world, how fickle and fleeting is its attitude, how short-lived and evanescent is everything that it holds or offers about and how fast it changes its moods and favors. I have also explained about the life to come, the pleasures and blessings provided there, and the everlasting peace, comfort and happiness arranged for in Paradise.

I have given enough examples of both aspects of life, before and after death so that you may know the reality and lead your life on the basis of that knowledge. As a matter of fact those people who have carefully studied the condition of life and the world, pass their days as if they know that they are travelers, who have to leave a place which is famine-stricken, unhealthy and uncongenial, and they have to proceed towards lands which are fertile, congenial, and where there is abundant provision of all comforts and pleasures. They have eagerly taken up the journey, happy in the hope of future blessings and peace. They have willingly accepted the sufferings, troubles and hazards of the way, parting of friends, scarcity of food and comfort during the pilgrimage so that they may reach the journey's end - a happy place. They do not refuse to bear any discomfort and do not grudge any expenditure by way of giving out alms and charities, and helping the poor and the needy.

Every step which they put forward towards their goal, however tiring and exhausting it may be, is a happy event of their lives. On the contrary the condition of those people who are solely engrossed in this world and are sadly engulfed in its short-lived, quickly fading and vicious pleasures, is like that of travelers who are staying in fertile and happy regions and who have to undertake a journey, knowing fully well that the journey is going to end in a rough, arid and infertile land. Can anything be more loathsome and abhorring to them than this journey? How they would hate to leave the place where they are and to arrive at a place which they so much hate and which is so dismaying, dreadful and horrifying!

My dear son, so far as your behavior with other human beings is concerned, let your 'self' act as scales to judge its

goodness or wickedness. Do unto others as you wish others to do unto you.

Whatever you like for yourself, like for others, and whatever you dislike to happen to you, spare others from such happenings. Do not oppress and tyrannize anybody because you surely do not like to be oppressed and tyrannized. Be kind and sympathetic to others as you certainly desire others to treat you kindly and sympathetically. If you find objectionable and loathsome habits in others, abstain from developing those traits of character in yourself. If you are satisfied or feel happy in receiving a certain kind of behavior from others, you may behave with others in exactly the same way. Do not speak about them in the same way that you do not like others to speak about you. Do not speak on a subject about which you know little or nothing, and if you at all want to speak on anything or about anyone of whom you are fully aware, then avoid scandal, libel and aspersion as you do not like yourself to be scandalized and scorned in the same manner. Remember, son, that vanity and conceit are forms of folly. These traits will bring to you serious harm and will be a constant source of danger to you. Therefore, lead a well-balanced life (neither be conceited nor suffer from inferiority complex) and exert yourself to earn an honest living. But do not act like a treasure for somebody (do not be miserly so that you leave what you hoard for others). And whenever you receive guidance of the Lord to achieve a thing you desire, then do not get proud of your achievement but be humble and submissive to Him and realize that your success was due to His Mercy.

Remember my son, that before you is a long and arduous journey (life). The journey is not only very long, exhausting

and onerous but the route is mostly through dismal, dreary and deserted regions where you will be sadly in need of refreshing, renovating and enlivening aids and helps and you cannot dispense with such provisions as to keep you going and to maintain you till the end of the journey - the Day of Judgment. But remember not to overload yourself (do not entrust yourself with so many obligations and duties that you cannot honorably fulfill them or with such luxurious life as to be wicked and vicious).

Because if this load is more than what you can conveniently bear then your journey will be very painful and tiresome to you. If you find around you such poor, needy and destitute people who are willing to carry your load for you as far as the Day of Judgment then consider this to be a boon, engage them and pass your burden on to them. (Distribute your wealth amongst the poor, destitute and the needy, help others to the best of your ability and be kind and sympathetic to human beings). Thus relieve yourself from the heavy responsibility and liability of submitting an account on the Day of Judgment of how you have made use of His Bounties (of health, wealth, power and position) and thus you may arrive at the end of the journey, light and fresh, have enough provision for you there (reward of having done your duty to man and Allah in this world).

Have as many weight-carriers as you can (help as many as you can) so that you may not miss them when you very badly need them (when your sins of commission and omission will be balanced against your good deeds you must have enough good deeds to turn the scale in your favor). Remember that all you give out in charities and good deeds are like loans which will be paid back to you. Therefore, when you are wealthy and powerful, make use of your

wealth and power in such a way that you get all that back on the Day of Judgment, when you will be poor and helpless. Be it known to you, my son, that your passage lies through an appallingly dreadful valley (death or grave) and extremely trying and arduous journey.

Here a man with light weight is far better than an overburdened person and one who can travel fast will pass through it quickly than the one whose encumbering forces go slowly. You shall have to pass through this valley. The only way out of it is either in Paradise or in Hell. Therefore, it is wise to send your things there beforehand so that they (good deeds) reach there before you, prearrange for the place of your stay before you reach there because after death there is no repentance and no possibility of coming back to this world to undo the wrong done by you.

Realize this truth, my son, that the Lord who owns and holds the treasures of Paradise and the earth has given you permission to ask and beg for them and He has promised to grant your prayers. He has told you to pray for His Favors that they may be granted to you and to ask for His Blessings that they may be bestowed upon you. He has not appointed guards to prevent your prayers reaching Him. Nor is there any need for anybody to intercede before Him on your behalf.

If you go back upon your promises, if you break your vows, or start doing things that you have repented of, He will not immediately punish you nor does He refuse His Blessings in haste and if you repent once again He neither taunts you nor betrays you though you may fully deserve both, but He accepts your penitence and pardons you. He never grudges His Forgiveness nor refuses His Mercy, on the contrary He has decreed repentance as a virtue and pious

deed. The Merciful Lord has ordered that every evil deed of yours will be counted as one and a good deed and pious action will be rewarded tenfold. He has left the door of repentance open. He hears you whenever you call Him. He accepts your prayer whenever you pray to Him. Invoke Him to grant you your heart's desire, lay before Him the secrets of your heart, tell Him about all the calamities that have befallen you and misfortunes which face you, and beseech His help to overcome them. You may invoke His Help and Support in difficulties and distresses.

You may implore Him to grant you long life and sound health, you may pray to Him for prosperity and you may request Him for such favors and grants that none but He can bestow and award.

Think over it that by simply granting you the privilege of praying for His Favors and Mercies, He has handed over the keys of His treasures to you. Whenever you are in need you should pray and He will confer His Bounties and Blessings. But sometimes you will find that your requests are not immediately granted, then you need not be disappointed because the grant of prayers often rests with the true purpose and intention of the implorer. Sometimes the prayers are delayed because the Merciful Lord wants you to receive further rewards for patiently bearing calamities and sufferings and still believing sincerely in His Help. Thus you may be awarded better favors than you requested for.

Sometimes your prayers are turned down, and this is also in your interest; because you often, unknowingly, ask for things that are really harmful to you. If your requests are granted they will do you more harm than good and many of your requests may be such that if they are granted they will result in your eternal damnation. Thus the refusal to accede

to your solicitations is a blessing in disguise to you. But very often your requests, if they are not really harmful to you in this life or in the Hereafter, may be delayed but they are granted in quantities much more than you had asked for, bringing in more blessings in their wake than you could ever imagine. So you should be very careful in asking Allah for His Favor. Only pray for such things as are really beneficial to you, and are lasting and in the long run do not end in harm. Remember, my dear son, that wealth and power (if you pray for them) are such things that they will not always be with you and may bring harm to you in the life in the Hereafter.

Be it known to you, my son, that you are created for the next world and not for this. You are born to die and not to live forever. Your stay in this world is transient. You live in a place which is subject to decay and destruction. It is a place where you will have to be busy getting ready for the next world. It is a road (to the next world) on which you are standing. Death is following you. You cannot run away from it. However hard you may try to avoid it, it is going to catch you sooner or later. Therefore take care that it may not catch you unawares or when you are not prepared for it, and no chance is left to you to repent the vices and sins committed and to undo the harm done by you. If death catches you unawares, then you are eternally damned. Therefore, my dear son, always keep three things in mind: death, your deeds and the life in the Hereafter. In this way you will always be ready to face death and it will not catch you unawares.

My dear son, do not be carried away and be allured by the infatuations of the worldly people in the vicious life and its pleasures, and do not be impressed by the sight of their acute struggle to possess and own this world. Allah has very

mercifully explained to you everything about this world. Not only the Merciful Lord but also the world has also told you everything; it has disclosed to you that it is mortal; it has openly declared its weakness, its shortcomings and its vices. Remember that these worldly-minded people are like barking dogs and hungry and ferocious beasts. Some of them are constantly barking at others. The mighty lords kill and massacre the poor and the weak.

Their powerful persons exploit and tyrannize the powerless. Their inordinate desires and their greed has such a complete hold over them that you will find some of them like animals tamed and tied with a rope round their feet and necks. (They have lost the freedom of thought and cannot come out of the enslavement of their desires and habits).

While they are others whom wealth and power have turned mad. They behave like unruly beasts, trampling, crushing and killing their fellow beings, and destroying things around them. The history of this world is merely a reward of such incidents, some big and some small, the difference is of might but the intensity is the same. These people have lost the balance of their minds. They do not know what they are doing and where they are going, scan their activities and study their ways of thinking and you will find them confused and irrational, they appear like cattle wandering in a dreary desert where there is no water to drink and no fodder to eat, no shepherd to cater for them and no guardian to look after them. What has actually happened to them is that the vicious world has taken possession of them, it is dragging them wherever it likes, and is treating them as if they are blind because it has in reality blind-folded them against Divine light of true religion.

They are wandering without reasonable aims and sober purposes in the bewitching show that the world has staged for them, they are fully intoxicated with the pleasures amassed around them. They take this world to be their god and nourisher. The world is amusing them and they are amused with it and have forgotten and forsaken everything else.

But the nights of enjoyments and pleasures will not last long for anybody, the dawn of realities will break sooner or later. The caravan of life will surely reach its destination one day. One who has nights and days acting as piebald horses for him, carrying him onward and onward towards his journey's end must remember that though he may feel as if he is stopping at one place yet actually he is moving on, he is proceeding to his destination. Everyday is carrying him a step further in his journey towards death.

Be it known to you, my son, that you cannot have every wish of yours granted, you cannot expect to escape death, and you are passing through your days of life as others before you have passed. Therefore, control your expectations, desires and cravings. Be moderate in your demands. Earn your livelihood through scrupulously honest means. Be contented with what you get honestly and honorably. Have patience and do not let your desires drive you madly because there are many desires which will lead you towards disappointments and loss. Remember that every beggar or everyone who prays for a thing will not always get what he begs or prays for and everyone who controls his desire, has self-respect and does not beg or pray for things, will not always remain unlucky or disappointed. So, do not bring down your self-respect, do not be mean and submissive and do not subjugate yourself through these vile and base

traits though they may appear to make it possible for you to secure your hearts desires because nothing in this world can compensate for the loss of self-respect, nobility and honor.

Take care, my son! Be warned that you do not make yourself a slave of anybody. Allah has created you a freeman. Do not sell away your freedom in return of anything. There is no actual gain and real value in benefits that you derive by selling your honor and self-respect or by subjugating yourself to disgrace and insults as there is no real good in wealth and power that you acquire by foul means.

Beware, my son, that avarice and greed may not drive you towards destruction and damnation. If you can succeed in having nobody as your benefactor but Allah, then try your best to achieve this nobility because He will grant you your share whether you try to taunt your donors, patrons and benefactors or not. Remember that the little which is given to you by Allah is going to be more useful and serviceable to you and is more honorable and respectable than what is granted by man in abundance. And what can a man give you but part of that which Allah has granted him?

The losses that you suffer on account of your silence can be easily compensated but the losses which arise out of excessive and loose talk are difficult to requite. Do you not see that the best way of guarding water in a water-bay is to close its mouth.

To guard what you already possess is better than to beg from others. The bitterness of disappointment and poverty is in reality sweeter than the disgrace of begging.

Returns of hard but respectable labor of a craft or profession, though small in quantity, are better than the wealth which you amass through sin and wickedness.

Nobody can guard your secrets better than you.

Often a man tries his best to acquire a thing which is most harmful to him. One who talks too much makes most mistakes.

One who often reflects, develops his foresight.

By keeping company with good people, you will develop your character and by avoiding the society of wicked persons, you will abstain from wickedness. Livelihood acquired by foul means is the worst form of livelihood.

To oppress a weak and helpless person is the worst form of ferocity.

If your kindness or indulgence is going to bring forth cruel results, then severity of strictness is the real kindness.

Often medicating results in disease; sometimes diseases prove to be health preservers.

Often you obtain warnings and advice from people who are not fit to warn and advise you and often you come across advisers who are not sincere.

Do not rely on vain hopes because vain hopes are assets of fools and idiots.

Wisdom is the name of the trait of remembering experiences and making use of them.

The best experience is the one which gives the best warning and advice.

Take advantage of opportunities before they turn their backs on you.

Everyone who tries cannot succeed.

Everyone who departs this life will not return.

The worst form of follies is to waste opportunities of this life as well as to lose salvation.

For every action there is a reaction. Shortly you will get what has been destined for you.

There is an element of risk and speculation in every trade as well as danger of loss.

Often small returns prove as beneficial as big profits.

An accessory of an accomplice who insults you and a friend who has not formed a good opinion of you will not be of any help or use to you. Treat those with consideration and kindness over whom you have power and authority.

Do not run the risk of endangering yourself through irrational, unreasonable and extravagant hopes.

Take care so as not to be fooled by flattery.

Do good to your brother when he is bent upon doing harm to you. When he ignores or declines to recognize the kinship, befriend him, go to his help and try to maintain relations. If he is miserly with you and refuses to help you, be generous with him and support him financially. If he is cruel with you, be kind and considerate with him. If he harms you accept his excuses.

Behave with him as if he is a master and you are a slave, and he is a benefactor and you are a beneficiary. But be careful that you do not thus behave with undeserving and mean persons.

Do not develop friendship with the enemy of your friend otherwise your friend will turn into an enemy.

Advise your friend sincerely and to the best of your ability even though he may not like it. Keep a complete control over your temper and anger because I never found anything more beneficial at the end and producing more good results than such a control.

Be mild, pleasant and lenient with him who is harsh, gross, and strict with you; gradually he will turn to your behavior.

Grant favor and be considerate to your enemy because you will thus gain either one of the two kinds of victories: (one rising above your enemy, the other of reducing the intensity of his hostility).

If you want to cease relations with your friend, then do not break off totally, let your heart retain some consideration for him so that you will still have some regard for him if he comes back to you.

Do not disappoint a person who holds a good opinion of you and do not make him change his opinion.

Under the impression that you, as a friend, can behave as you like, do not violate the rights of your friend because, when he is deprived of his rights and privileges, he will no more remain your friend.

Do not ill-treat members of your family and do not behave with them as if you are the most cruel man alive.

Do not run after him who tries to avoid you.

The greatest achievement of your character is that the hostility of your brother against you does not overcome the consideration and friendship you feel towards him, and his ill-treatment of you does not overbalance your kind treatment to him.

Do not get worried and depressed over the oppressions because whoever oppresses you is in reality doing himself harm and is trying to find ways for your good.

Never ill-treat a person who has done good to you.

Know it well, son, that there are two kinds of livelihood: one which you are searching for and the other which follows you (which has been destined for you). It will reach you even if you do not try to obtain it.

To be submissive, humble, crawling and begging when one is needy, powerless and poor and to be arrogant,

oppressing and cruel when in power and opulence are two very ugly traits of the human character.

Nothing in this world is really useful to you unless it has some utility and value for you for the next world. If you at all want to lament over things which you have lost in this world then worry about the loss of things which had immortal values for you.

The past and almost all that was in your possession during the past is not with you now.

You may thus rationally come to the conclusion that the present and all that is in your possession now will also leave you.

Do not be like persons on whom advice has no effect; they require punishment to improve them. A sensible man acquires education and culture through advice, while brutes and beasts always improve through punishment.

Overcome your sorrows, your worries and your misfortunes with patience and faith in the Merciful Lord and your hard work; one who gives up a straight path, honest and rational ways of thinking and working, will harm himself.

A friend is like a relation and a true friend is one who speaks well of you even behind your back.

Inordinate desires are related with misfortunes.

Often close relations behave more distantly than strangers and often strangers help you more than your nearest relatives.

Poor is he who has no friends.

Whoever forsakes truth finds that his path of life has become narrow and troublesome.

Contentment and honesty are the lasting assets to retain one's prestige and position.

The strongest relation is the one which is between man and Allah.

One who does not care for you is your enemy.

If there is a danger of death or destruction in securing an object then safety lies in avoiding it.

Weaknesses and shortcomings are not the things to talk about.

Opportunities do not repeat themselves. Sometimes very wise and learned persons fail to achieve the object they were aiming at and foolish and uneducated people attain their purposes.

Postpone evil deeds as long as possible because you can commit them whenever you so desire (then why hurry in committing them).

To cut connections with ignorant people is itself like forming connections with wise persons.

Whoever trusts this world is betrayed by it and whoever gives it importance is disgraced by it.

Every arrow of yours will not hit the bull's eye.

When status changes your conditions also change.

Before ascertaining the conditions of a route, find out what kinds of persons will accompany you on the journey.

Instead of enquiring about the condition of the home in which you are going to stay, first of all try to find out what kind of people your neighbors are. Do not introduce ridiculous topics in your talk even if you have to repeat sayings of others.

Do not seek the advice of women, their verdicts are often immature and incorrect and their determinations are not firm. You must guard and defend them and act as a shelter to protect them from impious and injurious surroundings and infamous sights, this kind of shelter will keep them well-

protected from every harm. Their contact with a vicious and sinful atmosphere (even with all the shelter that you can provide) is going to prove more harmful than being left with protection. Do not let them interfere with affairs where you cannot personally guide or protect them. Do not let them aspire for things which are beyond their capacities. They are more like decoration to humanity and are not made to rule and govern humanity. Exhibit reasonable interest in things which they desire and give importance to them, but do not let them influence your opinions and do not let them impel you to go against your sane views.

Do not force them into marriages which they abhor or which they consider below their dignity because there is danger of thus converting honorable and virtuous women into shameless and dishonorable beings.

Divide and distribute work among your servants so that you can hold each one responsible for the work entrusted to them. This is a better and smoother way of carrying on a work than each one of them throwing the responsibility of every bit of work on somebody else.

Treat the members of your family with love and respect because they act as wings with which you fly and as hands which support you and fight for you. They are people towards whom you turn when you are in trouble and in need.

My dear son! After having given these pieces of advice to you I entrust you to the Lord. He will help, guide and protect you in this world and the Hereafter. I beseech Him to take you under His protection in both the worlds.

After returning from the Battle of Siffin, Imam Ali (a) gave certain pieces of advice to one of his sons. Some historians consider him to be Imam Hassan (a) while others are of the opinion that he was Muhammad Hanafiya. He

wrote them in the form of a will. They deal with almost every aspect of life which goes a long way to make a man successful in life - brave, humane, generous, virtuous and pious.

### LETTER ABOUT ZAKAT

Below are Mawla Ali's instructions to Wa'lis and the collectors of Zakat:

**“Do not give up fearing Allah who has no partner. Do not let the Muslim grieve (over their lot of having you as their ruler) and do not approach them in a way as to make your approach hateful to them. Do not tax them more than what is actually due from them to Allah.**

**When you reach a group of people (tribe or village) to assess a tax on them, then stay only at their watering-place (a well or water-hole the most convenient place for stay in desert regions) and do not stay in their houses.**

**Then go to them maintaining your dignity and prestige and when you are in their midst, wish them peace and blessings of Allah and show due respect to them. Tell them that the Caliph of Allah has sent you to collect from them their dues to Allah. Ask them whether they possess or not enough means to pay the dues of Allah that you may gather them and pass them on to His Caliph. If somebody tells you that he does not possess enough wealth to make him liable to pay taxes then do not worry him and accept his plea. If someone tells you that he is in a position to pay Zakat, then go with him to his house, field or pasture (because Zakat was then collected in coins as well as in kind). But do not frighten him or make him nervous and do not behave with them**

**with undue harshness or tyranny. Then accept the gold or silver which he offers.”**

Even in the conditions of split, Mowla Ali (AS) advised the Wa’lis not to tax the Ummah too much. Here are the instructions regarding the number of cattle to be assessed for Zakat.

**“If he has cows, bulls, goats and camels then do not enter the herd without his permission because most of it belongs to him (it is not part of Zakat). If you have to enter the herd, then do not enter like the one who is coming there to take possession of the cattle. Do not tyrannize the owner, do not frighten the cattle so as to make them disperse. Do not make the owner feel anxious or sorry for them. Then divide the herd into two parts and allow the owner to select the one for himself. If he selects one part for keeping himself, then do not object to it. Again divide the part which he has left for the share of Zakat to be selected from out of these two parts, again allow him to select the lot which he wants to retain for himself. Never object to his selection (because it is the assessor who is dividing them in equal lots; therefore, the selection between the two lots should naturally rest with the owner). Continue like that until you arrive at the lot which constitutes the share of Allah (Zakat) then take possession of it.**

Even if, in spite of all these precautions, he thinks the division was unfair and unjust, then mix the whole lot and go through the process once again as I have already explained to you till you arrive at the share of Zakat to the satisfaction of everybody concerned. Remember you have not to accept old and diseased camels or such as have their limbs damaged. Entrust this lot only to such

person who is honest and who can be trusted and who can guard the property of the Muslims sympathetically till it reaches their ruler and caliph so that it may be distributed equitably among the Muslims. I want to instruct you once again that you should not entrust these goods and animals to anyone who is not honest.

Entrust them to one who is trustworthy and who is of a kind and sympathetic disposition so that he may not treat the animals cruelly and may not starve them or tire them out during the transit.

Instruct him not to separate a she-camel from its young, not to milk it so much that nothing is left for its young one and not to ride them harshly or to overburden them with heavy loads.

He should ride them in turns so that those who have been already ridden may have an easy journey. He should not drive them fast and should avoid harshness. He should always give them enough rest at watering places. They should not be driven through deserts. As far as possible green lands and well-wooded regions should be selected for the passage. Thus, every care should be taken so that they reach their destination in healthy and robust condition without having received any harsh and brutal treatment on the way so that I may distribute them according to the Orders of Allah and the Holy Prophet (s). Verily, the collection of the dues of Allah in the way that I have explained to you is a pious deed and a religious duty which will carry its reward before the Lord.”

## **SERMON ABOUT PILLARS OF IMAN AND FEATURES OF KUFR**

For the Almighty, one of the most pleasurable things is Iman.

Iman (Belief) is supported by four pillars - endurance, conviction, justice and jihad.

Endurance is composed of four attributes: eagerness, fear, piety and anticipation (of death). So whoever is eager for Paradise will ignore temptations; whoever fears the fire of Hell will abstain from sins; whoever practices piety will easily bear the difficulties of life and whoever anticipates death will hasten towards good deeds.

Conviction has also four aspects to guard oneself against infatuations of sin; to search for explanation of truth through knowledge; to gain lessons from instructive things and to follow the precedent of the past people, because whoever wants to guard himself against vices and sins will have to search for the true causes of infatuation and the true ways of combating them out and to find those true ways one has to search them with the help of knowledge, whoever gets fully acquainted with various branches of knowledge will take lessons from life and whoever tries to take lessons from life is actually engaged in the study of the causes of rise and fall of previous civilizations .

Justice also has four aspects depth of understanding, profoundness of knowledge, fairness of judgment and dearness of mind; because whoever tries his best to understand a problem will have to study it, whoever has the practice of studying the subject he is to deal with, will develop a clear mind and will always come to correct decisions, whoever tries to achieve all this will have to

develop ample patience and forbearance and whoever does this has done justice to the cause of religion and has led a life of good repute and fame.

Jihad is divided into four branches: to persuade people to be obedient to Allah; to prohibit them from sin and vice; to struggle (in the cause of Allah) sincerely and firmly on all occasions and to detest the vicious. Whoever persuades people to obey the orders of Allah provides strength to the believers; whoever dissuades them from vices and sins humiliates the unbelievers; whoever struggles on all occasions discharges all his obligations and whoever detests the vicious only for the sake of Allah, then Allah will take revenge on his enemies and will be pleased with Him on the Day of Judgment.

Kufr (Infidelity) has four features: following one's passions, a passion to dispute every argument, deviation from truth; and dissension, because whoever follows his passions does not incline towards truth; whoever keeps on disputing every argument on account of his ignorance, will always remain blind to truth, whoever deviates from truth because of ignorance, will always take good for evil and evil for good and he will always remain intoxicated with misguidance. And whoever makes a breach (with Allah and His Messenger) his path becomes difficult, his affairs will become complicated and his way to salvation will be uncertain.

Similarly, doubt has also four features: absurd reasoning, fear, vacillation and hesitation, and unreasonable surrender to infidelity, because one who has accustomed himself to unreasonable and absurd discussions will never see the Light of Truth and will always live in the darkness of ignorance. One who is afraid to face facts (of life, death and the life

after death) will always turn away from ultimate reality, one who allows doubts and uncertainties to vacillate him will always be under the control of Satan and one who surrenders himself to infidelity accepts damnation in both worlds.

### **IMAM ALI'S RECOMMENDATIONS TO KUMAYL IBN ZIYAD**

Oh Kumayl, these hearts are containers. The best of them is that which preserves (its contents). So, preserve what I say to you. People are of three types: One is the scholar and divine. Then the seeker of knowledge who is also on the way to deliverance. Then (lastly) the common rot who run after every caller and bend in the direction of every wind. They seek not light from the effulgence of knowledge so as to be guided, and do not take protection of any reliable support so that they will be saved.

Oh 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. Knowledge is the ruler while wealth is ruled upon.

Oh Kumayl, adoration to the knowledgeable is belief, which is acted upon. With it man acquires obedience during his life and a good name after his death. The benefit of wealth vanishes when wealth vanishes. Those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts. Look, here is a heap of knowledge (and Amirul-Muminin (AS) 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 pleas 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 or wisdom and conviction 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.

Oh my Allah, Yes; but the earth is never devoid of those who maintain Allah's plea either openly and reputedly or being afraid. As hidden in order that Allah's pleas, proofs, and relaters of His Book should not be rebutted. 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 true 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.

Oh Kumayl, they are the trustees of Allah on His creatures, and the vicegerents of Allah on His earth, His lamps in His countries, and callers to His religion. Oh, oh, how I yearn to see them! I seek Allah's forgiveness for you and me.

Oh Kumayl, begin every day with mentioning Allah's Name and saying, "All might and power belong to Allah." Depend upon Allah. Mention us, utter our names, and seek Allah's blessings for us. With the previous sayings, encircle yourself and whatever is under your custody so that you will be saved from the evil of that day.

Oh Kumayl, Allah educated the Prophet (peace be upon him and his family); he educated me and I educate the believers and leave behind me the good education to the honorable people.

Oh Kumayl, I am the originator of every aspect of knowledge and Al-Qa'im (peace be upon him) will be the sealer. Oh Kumayl, we are the offspring of one another. Allah is All-hearing and All-seeing. Oh Kumayl, follow no one but us, and you will be one of us.

Oh Kumayl, you need knowledge in every movement.

Oh Kumayl, before you have food, mention the Name of Him whose Name bans every malady and presents remedy for any ailment.

Oh Kumayl, share others with you on dining tables generously, because you will never endow anything to people. If you do so, Allah will reward you widely. When others sit with you for a meal, use good traits, relieve your sitter, and do not blame your servant.

Oh Kumayl, when you are on a dining table, take as long as possible time so that your companion will have his sufficiency and others will be bestowed from your food.

Oh Kumayl, when you have enough food, praise Allah for His provisions to you raising your voice, so that others will imitate you and your reward will be doubled.

Oh Kumayl, do not fill in your stomach with food, and leave a place for water and flatus. Do not leave a meal unless

you still covet it. This will bring you health, since the source of physical health is few food and water.

Oh Kumayl, blessing is in the wealth of him who defrays zakat, offers to the believers what they need, and regards the relatives.

Oh Kumayl, give your faithful relatives more than what you give to the other faithful believers. In addition, treat them more compassionately and more kindly. Give alms to the poor.

Oh Kumayl, never disappoint a beggar. Give him even a grain of grapes or a half single date. With Allah, the almsgiving are growing.

Oh Kumayl, modesty is the best dress of the believers, chastity is his best beauty, learning is his honor, and negligence of gossips is his dignity.

Oh Kumayl, there is a degree of superiority with every people. Beware of discussing with the lowly even if they invite you to a discussion. Be tolerant and be one of those whom Allah describes in His saying: “When addressed by the ignorant ones, their only response is, Peace be with you.”

Oh Kumayl, say the truth in every situation. Cherish the Allah-fearing ones, desert the sinful ones, avoid the hypocrites, and dissociate with the traitors.

Oh Kumayl, do not knock the doors of the unjust for associating with them and earning from them. Beware of respecting them or attend their sessions for Allah’s wrath will befall you. If you have to attend there, you should mention Allah uninterruptedly, depend upon Him, and seek His guard against them. Turn the head down, deny their deeds secretly, and glorify Allah openly so that you will be supported and saved against their evils.

Chastity, tolerance, and patience are the most favorable characters that the servants offer to Allah after their faith in Him and His vicegerents.

Oh Kumayl, do not show your poverty to people. Forbear it for Allah's sake dignifiedly and secretly.

Oh Kumayl, you can inform your brotherly friend of your secret. Who is your true brotherly friend? He is that who does not disappoint you in misfortunes, does not leave you alone in troubles and sins, does not wait until you ask him for help, and does not let you inform him of your problem. You may lead him to straightforwardness when he is leaning.

Oh Kumayl, the believers should be the mirrors of each other; when they look at others, they should meet the needs and settle the problems.

Oh Kumayl, the believers are brothers. Brothers should never prefer anything to each other.

Oh Kumayl, if you do not like your brother, then you are not his brother. The true believer is he who follows our sayings. He who fails to reach him is acting imperfectly to us. He whoever acts imperfectly to us will not catch up with us. He whoever is not with us will be in the lowest class of Hell.

Oh Kumayl, every concealed matter should be divulged in some way. If we divulge one of our secrets to you and order you to keep it, you should never show it to others. If you do so, then no repentance will promote you. When no repentance will promote you, your fate will be Laza –a class of Hell-.

Oh Kumayl, the divulgement of the secrets of Muhammed's family (peace be upon them) is unforgivable and intolerable. Except the faithful believers, do not narrate their sayings to anyone.

Oh Kumayl, in problems, say: “All might and power belong to Allah,” so that they will be solved. In graces, say: “All praise is due to Allah,” so that they will be doubled for you. If your sustenance is slowed, you should seek Allah’s forgiveness so that it will be increased to you.

Oh Kumayl, by being loyal to us, save yourself from letting the Shaitan have a share in your wealth and sons.

Oh Kumayl, faith is either steady or shaky. Beware of having shaky faith. You will have steady faith only if you fit tightly to the patent path that will not lead you to a bend and will not take you away from the course.

Oh Kumayl, in obligatory acts, there is no permission. In recommendable acts, there is no force.

Oh Kumayl, your sins are more than your good deeds. Your oblivion is more than you reference to Allah. Allah’s graces to you are more than your deeds.

Oh Kumayl, there is no single piece in you empty of Allah’s graces and bestowment of good health. You should never neglect commending, glorifying, praising, thanking, and mentioning Him in every situation.

Oh Kumayl, do not be one from them about whom Allah says:

They forget about Allah. He will make them forget themselves.

Hence, He ascribes sinfulness to them. He says:

These are the sinful people.

Oh Kumayl, the high ranks will not be obtained through offering the prayers, fasting, and giving alms. The most important is to offer the prayer with pure intendment, acceptable act, and sound submission. You should regard when and what for you are offering the prayer. If it is not offered correctly and legally, it will not be accepted.

Oh Kumayl, the tongue receives from the heart, and the heart supplies the soul. Consider that with which you feed your heart and body. If the source is illegal, Allah will not accept your praising and thanking Him.

Oh Kumayl, you should realize and know that we do not permit anybody to breach the trust of anybody. He whoever relates that I have permitted anybody to breach the trust is surely wrong and sinful and his result will be Hell. I swear I heard the Prophet (peace be upon him and his family) say to me frequently just one hour before his death: “O Abul-Hasan, give back what you are entrusted to its owner, whether he is pious or sinful, in big and small things even if it is a thread or a needle.” He repeated this thrice each time he said it.

Oh Kumayl, jihad should be only under the leadership of the just imam and spoils are legal only if a virtuous imam gives.

Oh Kumayl, without the advent of a prophet, the advocacy to Allah of any person including the pious believers will be either right or wrong. Moreover, it will be surely wrong unless Allah selects him for such an advocacy.

Oh Kumayl, the religion is Allah’s; therefore, He does not accept for anyone to call for it except the apostles, prophets, and successors of prophets.

Oh Kumayl, Allah is certainly generous, clement, great, and merciful. He attracts our attentions to His traits and orders us to follow them and invite people to adopt them. We did perform without slackness, put them into practice without hypocrisy, believe in them without disloyalty, and accept them without doubt.

Oh Kumayl, by Allah I am not slavish flatterer so as to be obeyed, I am not awakener of desires so as not to be

disobeyed, and I am not coveting the food of the Bedouins – money of zakat- so as to be called and given the name of Amir al-Mu'minin(the Commander of believers).

Oh Kumayl, the seekers of the worldly pleasures will gain a vanishing and ending life, while we will gain a steady and continuous life.

Oh Kumayl, the all will be to the next life. We only hope for Allah's assent and the high ranks of Paradise that He gives to the Allah-fearing only.

Oh Kumayl, he who will not live in Paradise will surely suffer a painful agony and permanent shame.

Oh Kumayl, thank Allah for His giving you success and for everything.

### **MAWLA ALI'S SERMON OF DIBAGHE**

I stand witness that there is no god but Allah, He is One and there is no partner with Him. He is the First, such that nothing was before Him. He is the Last, such that there is not limit for Him. Imagination cannot catch any of His qualities. hearts cannot entertain belief about His nature. Analysis and division cannot be applied to Him. Eyes and hearts cannot compare Him.

The best means by which seekers of nearness to Allah, the Glorified, the Exalted, seek nearness, is the belief in Him and His Prophet, fighting in His cause, for it is the high pinnacle of Islam, and (to believe) in the kalimatu'l-ikhlas (the expression of Divine purification) for it is just nature and the establishment of prayer for it is (the basis of) community, payment of zakat (Islamic tax) for it is a compulsory obligation, fasting for the month of ramadan for it is the shield against chastisement, the performance of hajj

of the House of Allah (i. e . Ka`bah) and its umrah (other than annual visit) for these two acts banish poverty and wash away sins, regard for kinship for it increases wealth and length of life, to giving alms secretly for it covers shortcomings, giving alms openly for it protects against a bad death and extending benefits (to people) for it saves from positions of disgrace.

Go ahead with the remembrance of Allah for it is the best remembrance, and long for that which He has promised to the pious, for His promise is the most true promise. Tread the course of the Prophet for it is the most distinguished course.

Follow the sunnah of the Prophet for it is the most right of all behaviors. Learn the Qur'an for it is the fairest of discourses and understand it thoroughly for it is the best blossoming of hearts. Seek cure with its light for it is the cure for hearts. Recite it beautifully for it is the most beautiful narration. Certainly, a scholar who acts not according to his knowledge is like the off-headed ignorant who does not find relief from his ignorance, but on the learned the plea of Allah is greater and grief more incumbent, and he is more blameworthy before Allah.

Oh creatures of Allah! Take lesson from useful items of instruction and shining indications. Be cautioned by effective items of warning. Get benefit from preaching and admonition. It is as though the claws of death are pressed in you, the connection of hope and desires has been cut asunder, hard affairs have befallen you and your march is towards the place where everyone has to go, namely death. Hence, "with every person there is a driver and a witness" (surah "al-Kahf" ayah 21). The driver drives him towards resurrection while the witness furnishes evidence about his deeds.

In Paradise there are high classes and different places of stay. Its boundary never ends. He who stays in it will never depart from it. He who is endowed with everlasting abode in it will not get old, and its resident will not face want.

Pledge yourself with prayer and remain steady on it; offer prayer as much as possible and seek nearness (of Allah) through it. Certainly, prayer drops out sins like the dropping of leaves (of trees), and removes them as ropes are removed from the necks of cattle. The Messenger of Allah - the peace and blessing of Allah he upon him and his descendants - likened it to a hot bath situated at the door of a person who bathes in it five times a day. Will then any dirt remain on him?

Allah said:

***“...If one volunteers more righteous works, then Allah is Appreciative, Omniscient” (surah “al-Bakara, ayah 158).***

***“...You shall cooperate in matters of righteousness and piety; do not cooperate in matters that are sinful and evil. You shall observe Allah. Allah is strict in enforcing retribution” (surah “al-Maidah”, ayah 2).***

***“Oh you who believe, you shall observe Allah as He should be observed, and do not die except as Muslims” (surah “Ali- Imran”, ayah 102).***

Oh son of Adam, when you see that your Lord, the Glorified, bestows His Favors on you while you disobey Him, you should fear Him (take warning that His Wrath may not turn those very blessings into misfortunes).

The best form of devotion to the service of Allah is not to make a show of it.

When you have to depart from this world and have to meet death (eventually), then why wish delay (why feel nervous about death).

Take warning! He has not exposed so many of your sinful activities that it appears as if He has forgiven you (it may be that He has given you time to repent).

A virtuous person is better than virtue and a vicious person is worse than vice.

Be generous but not extravagant, be frugal but not miserly.

The best kind of wealth is to give up inordinate desires.

One who says unpleasant things about others, will himself quickly become a target of their scandal.

One who hopes inordinately, impairs his deeds.

Recommended prayers cannot attain the pleasures of Allah for you when obligatory prayers are left unattended.

A wise man first thinks and then speaks and a fool speaks first and then thinks.

A fool's mind is at the mercy of his tongue and a wise man's tongue is under the control of his mind.

Blessed is the man who always kept the life after death in his view, who remembered the Day of Judgment through all his deeds, who led a contented life and who was happy with the lot that Allah had destined for him.

So long as fortune is favoring you, your defects will remain covered.

Only he who has the power to punish can pardon.

Anyone who has been granted four attributes will not be deprived of their (four) effects; one who prays to Allah and implores to Him will not be deprived of granting of his prayers; one who repents for his thoughts and deeds will not be refused acceptance of the repentance; one who has atoned for his sins will not be debarred from salvation and one who thanks Allah for the Blessings and Bounties will not be denied the increase in them. The truth of these facts is

attested by the Holy Quran As far as prayers are concerned He says Pray to Me and I shall accept your prayers. About repentance He says: Whoever has done a bad deed or has indulged in sin and then repents and asks for His forgiveness will find Allah most Forgiving and Merciful. About being thankful He says if you are thankful for what you are given, I shall increase My Bounties and Blessings. About atonement of sin He says Allah accepts the repentance of those who have ignorantly committed vice and then soon repent for it, Allah accepts such repentances, He is Wise and Omniscient.

Surely this world has turned its back and announced its departure while the next world has appeared forward and proclaimed its approach. Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell. Surely, you are in the days of hopes behind which stands hastening death. Whoever acts during the days of his hope before approach of his death, his action would benefit him and his death would not harm him. But he who fails to act during the period of hope before the approach of death his action is a loss and his death is harm to him.

Oh servants of God, hurry up to erect the pillars of your religion through offering the –obligatory- prayers in their times, defraying the zakat in its proper times, invocation and submission –to God-, regard of the kinship, fear of the day to come, giving the beggars, showing respect to the weak, learning and applying the Quran with its instructions, telling truth only, fulfilling the pledges, and keeping the deposits till you give them back to their owners.

Allah knows hidden matters and is aware of inner feelings. He encompasses everything. He has control over everything and power over everything. Everyone of you

should do whatever he has to do during his days of life before the approach of death, in his leisure before his occupation, and during the breathing of his breath before it is overtaken by suffocation, should provide for himself and his journey and should collect provision from his place of halt for his place of stay.

So remember Allah, Oh people, about what He has asked you in His Book to take care of, and about His rights that He has entrusted to you. Verily, Allah has not created you in vain nor left you unbridled nor left you alone in ignorance and gloom. He has defined what you should leave behind, taught you your acts, ordained your death, sent down to you "the Book (Quran) explaining everything" and made His Prophet live among you for a long time till He completed for him and for you the message sent through the Quran namely the religion liked by Him, and clarified through him His good acts and evil acts, His prohibitions and His commands.

He placed before you His arguments and exhausted his excuses upon you. He put forth to you His promises and warned you of severe retribution. You should therefore make full atonement during your remaining days and let yourselves practice endurance in these days. These days are fewer as against the many days during which you have shown obliviousness and heedlessness towards admonition. Do not allow time to yourselves because it will put you on the path of wrong-doers and do not be easy-going because this will push you towards sinfulness.

Oh creatures of Allah! The best adviser for himself is he who is the most obedient to Allah, and the most deceiving for himself is he who is the most disobedient to Allah. Deceived is he who deceived his own self. Envious is he whose Faith is safe. Fortunate is he who takes lesson from

others, while unfortunate is he who fell victim to his desires. You should know that even the smallest hypocrisy is like believing in more than one God, and keeping company of people who follow their desires is the key to obliviousness from religion, and is the seat of Satan.

Be on your guard against falsehood because it is contrary to Faith. A truthful person is on the height of salvation and dignity, while the liar is on the edge of ignominy and degradation. Do not be jealous because jealousy eats away Faith just as fire eats away dried wood. Do not bear malice because, it is a scraper (of virtues). And know that desires make wit forgetful and make memory oblivious. You should falsify desire because it is a deception, and he who has desires is in deceit.

Oh creatures of Allah, weigh yourselves before you are weighed and assess yourselves before you are assessed. Breathe before suffocation of the throat. Be submissive before you are harshly driven. Know that if one does not help himself in acting as his own adviser and warner then no one else can (effectively) be his adviser or warner.

Oh people, look at the world like those who abstain from it, and turn away from it. By Allah, it would shortly turn out its inhabitants and cause grief to the happy and the safe. That which turns and goes away from it never returns and that which is likely to come about is not known or anticipated. Its joy is mingled with grief. Herein men's firmness inclines towards weakness and languidness. The majority of what pleases you here should not mislead you because that which would help you would be little.

Allah may shower His mercy on him who ponders and takes lesson thereby, and when he takes lesson he achieves enlightenment. Whatever is present in this world would

shortly not exist, while whatever is to exist in the next world is already in existence. Every countable thing would pass away. Every anticipation should be taken to be coming up and every thing that is to come up should be taken as just near.

Learned is he who knows his worth. It is enough for a man to remain ignorant if he knows not his worth. Certainly, the most hated man with Allah is he whom Allah has left for his own self. He goes astray from the right path, and moves without a guide. If he is called to the plantation of this world he is active, but if he is called to the plantation of the next world he is slow. As though what he is active for is obligatory upon him whereas in whatever he is slow was not required of him.

There would be a time wherein only a sleeping (inactive) believer would be safe (such that) if he is present he is not recognized but if he is absent he is not sought after. These are the lamps of guidance and banners of night journeys. They do not spread calumnies nor divulge secrets, nor slander. They are those for whom Allah would open the doors of His mercy and keeps off from them the hardships of His chastisement.

Oh people! The time will come to you when Islam would be capsized as a pot is capsized with all its contents. Oh people, Allah has protected you from that He might be hard on you but He has not spared you from being put on trial.

Oh people what I fear most about you are two things - acting according to desires and extending of hopes. As regards acting according to desires, this prevents from truth; and as regards extending of hopes, it makes one forget the next world. You should know this world is moving rapidly and nothing has remained out of it except last particles like

the dregs of a vessel which has been emptied by someone. Beware, the next world is advancing, and either of them has sons i.e. followers. You should become sons of the next world and not become sons of this world because on the Day of Judgment every son would cling to his mother. Today is the Day of action and there is no reckoning while tomorrow is the Day of reckoning but there would be no (opportunity for) action.

**Wassalamu aleykum wa rahmatullahi wa barakatuh.**

### **OWNER OF THE NAHJUL BALAGHA**

The Nahjul Balagha (Nahj al-Balagha - The Peak of Eloquence) is the third important scientific work after the Quran and Nahjul Fasaha.

The Nahjul Balagha is a collection of sermons, precepts, prayers, epistles and aphorisms of Imam Ali (AS) compiled by al-Sayyid al-Sharif al-Radi. The book not only reflects the spirit of early Islam and the teachings of the Quran and the Prophet (PEACE BE UPON HIM AND HIS PROGENY) in the proper perspective, but also serves as a guide to traverse the future in the light of these teachings.

These sermons and sayings were delivered to ordinary persons; some in towns, some before and after battles, some in big gatherings, some to a limited group and few to specific individuals.

It was on account of al-Sayyid al-Radi's earnest love of literature in general, and admiration for Ali's discourses in particular, that his interest was mainly literary in compiling Ali's words. Consequently, he gave greater attention to those passages which were more prominent from the literary point

of view. This was the reason why he named his anthology "the Nahjul Balaghah".

However, neither the recorded words of Mawla Ali (AS) are confined to those collected by al-Sayyid al-Radi, nor was he the only man to compile the sayings of the Amir al-Mu'minin. Al-Masudi, who lived hundred years before al-Sayyid al-Radi, in the second volume of his work *Muruj al-dhahab*, writes: **"At present there are over 480 sermons of Ali (AS) in the hands of people,"** whereas the total number of sermons included by al-Sayyid al-Radi in his collection is 229 only.

The most interesting point is that in spite of the fact that Ali's discourses are about spiritual and moral issues, in them his literary charm and eloquence have attained their peak. Imam Ali (AS) has not dealt with popular poetic themes such as love, wine and vainglory, which are fertile subjects for literary expression in prose and poetry. Moreover, he did not aim at displaying his skills in the art of oratory. Speech for him was a means and not an end in itself. For example, let's look at Imam Ali's recommendations to Kumayl ibn Ziyad, who says:

**"Ali (AS) Ibn Abu Talib took hold of my hand and took me off towards the desert so when we reached it he sat down, then took a deep breath and then said: "Oh Kumail ibn Ziyad - the hearts are receptacles, so the best of them is the one which preserves best - memorize what I say to you:**

**Here, indeed here - (and he pointed to his chest) - there is Knowledge if only I could find bearers for it. (But instead I have found them quick to comprehend but not trustworthy.**

**And thus knowledge passes away with the passing away of those who carry it. Oh Allah yes, the earth will not be without one who stands upright for Allah, with proof so that Allah's proofs and clear signs are not abolished - they are the ones who are few in number but having most value to Allah, with them Allah asserts His proofs amongst their contemporaries and cultivate them in the hearts of ones similar to them. With them knowledge assaults and comes upon the true state of affairs - so that which those accustomed to easy living find difficult therein, they find easy and they are at home with that which causes consternation to the ignorant ones. They live in this world with their bodies whereas their souls are attached to higher things - they are Allah's 'ambassadors in His land and the callers to His Deen. Oh how I would like to see them and I seek Allah's forgiveness for myself and for you - if you wish then stand."**

It is very difficult for our imperfect minds to study the personality of Imam (AS). As the saying goes, **"You cannot drink whole water of the ocean, all you can do is to quench your thirst"**.

From the earliest times, two distinct merits have been recognized as characterizing Mawla Ali's discourses: firstly, literary elegance (fasahah) and eloquence (balaghah); secondly, their characteristic multi-dimensional nature. Any of these two qualities is sufficient for estimating Ali's words as valuable, but the combination of these two qualities (i.e. matchless eloquence, literary elegance, and their multi-dimensional nature-in that they deal with diverse and occasionally incompatible spheres of life) has made it almost miraculous. For this reason, Ali's speech occupies a position

in between the speech of the human being and the Word of God. Indeed, it has been said of it that it is above the speech of creatures and below the Word of the Creator."

The main aspect of the miraculous nature of the Quran is that its subjects and themes are altogether at variance with those current during the time of its revelation. It marks the beginning of a new era in literature and deals with another world and a different sphere. The beauty and charm of its style and its literary excellence are truly miraculous. In these aspects too, like in its other features, the Nahjul Balaghah comes closer to the Quran. In truth it is the offspring of the Holy Quran.

However, there have been some who raise doubts about the authenticity of Nahjul Balagha, saying its contents, including letters, sermons and aphorisms do not belong to Imam Ali (AS). But that is a barefaced lie, and such claims are ungrounded. There is no doubt that Nahjul Balagha is a great source of guidance after the Holy Quran; in fact its sermons and letters are the topical interpretation of the Holy Quran.

### EXAMPLES FROM THE QURAN AND NAHJUL BALAGHA

The Quran says: ***“As for those who are blind in this life, they will be blind in the Hereafter; even a lot worse” (surah “al-Isra”, ayah 72).***

Our imams and other commentators of the Quran said that the word “blind” in this ayah does not mean a physical defect, but refers to someone who is unwilling to see, hear or speak, i.e. infidels who refuse to accept the oneness of Allah.

In other similar ayahs Allah says: ***“As for the one who disregards My message, he will have a miserable life, and we resurrect him, on the Day of Resurrection, blind.***

***“He will say, ‘My Lord, why did you summon me blind, when I used to be a seer?’”***

***He will say, ‘Because you forgot our revelations when they came to you, you are now forgotten.’(surah “Ta Ha”, ayahs 124-126).***

***“Indeed, they will be isolated, on that day, from their Lord.***

***Then they will be thrown into Hell. They will be told, ‘This is what you used to deny.’(surah “al-Mutaffifin”, ayahs 15-17”.***

It is related that a devout worshipper by the name of Humam came to Imam Ali (AS) and asked him to describe the pious people so vividly that he could almost see them. Imam Ali (AS) responded: ***“Their speech is truthful; their clothing is moderate; and they walk with utmost humility. They lower their gaze from everything Allah has forbidden. They allow their ears to listen only to that which is beneficial. Their souls accept exposure to trials and tribulations as easily as others accept luxurious living. Were it not for their appointed term, their spirits would not have remained in their bodies the span of a twinkling of the eye due to their intense longing for their Lord. Because the Creator is magnified in their souls, everything else is viewed as insignificant in their sight. Their hearts are sober; people are safe from any wickedness from them; their bodies are slim (they don't overindulge their appetites; their basic needs are few; and their souls are chaste. They patiently endure the few days they spend in this world knowing that they will be***

followed by a long, peaceful rest—this is the profitable life-transaction which their Lord has allowed them to enter into. The world desired them; however, they had no desire for it. It imprisoned them, but they ransomed their souls from it (with their restraint and righteous deeds). At night, their feet are arranged in ranks as they dutifully recite the Quran in slow measured tones. If they come upon a verse that stimulates (in them) longing (for the delightful things which Allah has promised) they ponder it, craving to attain them. Their souls soar due to the intensity of their longing for those delights.

If they come upon a verse that frightens them (with the threat of Allah's dreadful punishment) they hear it reverberating in the depths of their hearts. They imagine that they hear the dreadful sounds of the Hellfire in the innermost recesses of their ears. You find them kneeling down (before their Lord), begging to be liberated from the Hellfire. As for their days, they are forbearing, clement scholars. They are righteous and pious. Fear (of Allah) surrounds them, piercing them like arrows. One who gazes upon them thinks that they are sick. However, they are far from being sick. They are not satisfied with a minimal amount of righteous deeds, nor do they consider excessive amount of worship to be great. They see their faults, and they fear that their deeds won't be accepted. If someone praises one of them, he says, "I know myself better than others (know me), and my Lord is more knowledgeable of me than myself. Oh Allah, don't take me to task for what they say, and make me better than what they think of me, and forgive me for those sins which they are unaware of." One of the signs (of such a person) is that you observe strength in his religion. His

gentleness is accompanied by sobriety. His faith is coupled with certainty. He longs for knowledge. He acts with forbearance. He lives moderately, even when blessed with wealth. He is humble in his worship. He endures poverty with dignified grace. He patiently endures trying circumstances. He seeks his sustenance from the lawful. He hastens to right guidance. He is agitated if he perceives greed in himself.

He works righteousness all the while trembling, (fearing that his deeds won't be accepted). His greatest concern is gratitude. He arises in the morn preoccupied with the Remembrance of God. He goes to bed at night overwhelmed, apprehensive. He rises in the morning overjoyed. His apprehension arises from the awareness of his heedlessness. His joy is caused by the bounties and mercy Allah has showered upon him. If his soul presses him with something he despises, he does not concede (to it) and withholds from it what it desires. The comfort of his eye is that which cannot be eradicated (the reward of his righteous deeds). His abstinence is from temporal things. He mixes clemency with knowledge, and speech with action. He expects death at any moment. His slips are few (because of his cautiousness and deliberateness in speech and actions). His heart is content. He is easy-going. He is constantly on guard against assaults upon his religion. His lusts are dead.

His anger is suppressed. People anticipate goodness from him. They are safe from any wickedness from him. If he is in the company of the heedless, he is recorded as being mindful (of his Lord). He overlooks those who oppress him. He gives to those who deny him. He joins relations with those who cut him off. He is far removed

**from any indecency. His speech is gentle. You find nothing bad in him. He is always a source of good. During calamities, he is composed. In dire straights, he is patient. In times of ease, he is thankful. He does not oppress those he dislikes, nor does he sin for the sake of those he loves. He admits the truth before his witnessing is sought. He preserves all he is entrusted with. He does not hurl abusive names at people. He never harms his neighbor, nor does he insult people when he is experiencing hardship. If he is transgressed against, he perseveres until Allah takes revenge for him. He relies on himself while he himself is a source of relief for others (they can rely on him). He tires himself for the sake of his salvation, not burdening others in any way. His distance from those who remove themselves from him is a form of abstinence, while his drawing near to people is from his gentleness and mercy. Hence, his distance from people does not arise from arrogance and haughtiness, nor is his closeness to them motivated by cunning and treachery. Hearing this, Humam dropped dead. Imam Ali (AS) said, "This is what I feared would happen to him."**

We, as believers, must make every effort to develop our minds and let them control our instincts, desires and emotion. Imam Ali (AS) said: **"The tongue of a wise man is behind his heart, while the heart of the mad man is behind his tongue. Let our movement in life, as vast as it is, be governed by the mind and not by our desires, since those whose desires drive them will be thrown in hellfire."**

Below are some excerpts from Mawla Ali's sermon on intellect:

**“A person's intellect becomes apparent through his dealings, and a man's character is known by the way he exercises authority.**

**The intellect is a king and characteristics are its subjects, so if it is weak in governing them, disorder takes place.**

**The intellect is better than desire, for the intellect makes you a king over your destiny, and desire makes you a slave of your destiny.**

**The intellect is a natural disposition which learns from experience.**

**The first opinion of the person of intellect is the last opinion of an ignorant person.**

**The one who has an intellect finds harshness of life amongst persons of intellect more agreeable than a life of ease amongst the foolish.”**

**Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) once told his companions: “If you did not allow Satan approach you, you would be able to see and hear what I see and hear.”**

**And Mawla Ali (AS) in support of this hadith said: “When the revelation descended on the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - I heard the moan of Satan. I said, “Oh Prophet of Allah, what is this moan?” and he replied, “This is Satan who has lost all hope of being worshipped. Oh Ali, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue.”**

## ALİ'S KALAM IS ALLAH'S COMMAND

Courage and unity are what Islam has always been calling the people to, and this fact is praised not only Muslim scholars. American writer, historian, and philosopher Will Durant writes in his *The Story of Civilization*: **“No other religion so strongly encourages people to courage and unity like Islam.”**

For the good pleasure of Allah Muslims adopt the manners taught by the Quran and strive to persuade others to do the same, not remaining silent in the face of evil acts committed around them. They take on the responsibility of struggling against evil, and speaking of truth, beauty and virtue.

Allah said in the Quran: *“Allah loves those who fight in His cause united in one column, like the bricks in one wall.”* (surah “*as-Saff*”, ayah 4).

*“Muhammad - the Messenger of Allah - and those with him are harsh and stern against the disbelievers, but kind and compassionate amongst themselves. You see them bowing and prostrating, as they seek Allah's blessings and approval. Their marks are on their faces, because of prostrating. This is the same example as in the Torah. Their example in the Gospel is like plants that grow taller and stronger, and please the farmers. He thus enrages the disbelievers. Allah promises those among them who believe, and lead a righteous life, forgiveness and a great recompense.”* (surah “*al-Fath*” ayah 29).

True courage, as outlined in the Quran, shows determination in respecting all of Allah's limits, without exception, and without hesitation, fearing none other than Allah, and not deviating from this course whatever the

circumstances or the condition. Essentially, courage is the virtue that arises as a result of faith, in those who fear no one but Allah, and who are deeply devoted to Him. Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) said: **“Muslim must be far from meanness and cowardice”**.

One of the Prophet’s supplications reads: **“Allamumma inni authu bika minal-bukhli wa authu bika minal-jubbi”**, which means **“Oh Allah I seek refuge with You from being a miser and coward.”**

In the Nahjul Balagha, Imam Ali (AS) also highly praises the courage and bravery, at the same time, condemning the cowardice. In one of his sermons the Amir al-Mu’minin said: **“A coward who does not fight for his rights will never succeed.”**

Allah said: **“You shall prepare for them all the power you can muster, and all the equipment you can mobilize, that you may frighten the enemies of Allah, your enemies, as well as others who are not known to you; Allah knows them. Whatever you spend in the cause of Allah will be repaid to you generously, without the least injustice”** (surah **“al-Anfal”**, ayah 60).

However, Islam is the religion of peace, it never encouraged war and bloodshed.

The Quran says: **“(Oh believers) Fight in the cause of Allah against those who attack you, but do not transgress. Allah does not love the transgressors.”** (surah **“al-Bakara”**, ayah 190).

Being guided by this ayah, Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) and Mawla Ali (AS), before every battle, gave instructions to their warriors,

prohibiting the killing of women, children, the old, the wounded and captives.

Islam also encourages the Muslims to be courageous with themselves. A man calling himself a Muslim must always maintain his faith and avoid following one's passions.

Imam Ali (AS) gave beautifully described the features of a righteous believer in the Nahjul Balagha: **“Oh creatures of Allah, The most beloved of Allah is he whom Allah has given power (to act) against his passions, so that his inner side is (submerged in) grief and the outer side is covered with fear. The lamp of guidance is burning in his heart. He has provided entertainment for the day that is to befall him. He regards what is distant to be near himself and takes the hard to be light. He looks at and perceives; he remembers (Allah) and enhances (the tempo of his) actions. He drinks sweet water to whose source his way has been made easy. So he drinks to satisfaction and takes the level path. He has put off the clothes of desires and got rid of worries except one worry peculiar to him. He is safe from misguidance and the company of people who follow their passions. He has become the key to the doors of guidance, and the lock for the doors of destruction.**

He has seen his way and is walking on it. He knows his pillar (of guidance) and has crossed over his deep water. He has caught hold of the most reliable supports and the strongest ropes. He is on that level of conviction which is like the brightness of the sun. He has set himself for Allah, the Glorified, for performance of the most sublime acts of facing all that befalls him and taking every step needed for it. He is the lamp in darkness. He is the dispeller of all blindness, key to the obscure, remover

of complexities, and a guide in vast deserts. When he speaks he makes you understand whereas when he remains silent then it is safe to do so. He did everything only for Allah and so Allah also made him His own. Consequently, he is like the mines of His faith and as a stump in His earth. He has enjoined upon himself (to follow) justice.

The first step of his justice is the rejection of desires from his heart. He describes right and acts according to it. There is no good which he has not aimed at nor any likely place (of virtue) of the Quran. Therefore the Quran is his guide and leader. He gets down when the Quran puts down his weight and he settles where the Quran settles him down.”

### TRUTH MUST BE FOUGHT FOR

The issue of whether or not a man should fight for his rights has always been a hot topic in Islam. Some schools of thought say that one must not fight for his rights in case they are violated, but is better to show patience until the oppressor stops violating his rights. But in fact Islam condemns violation of people’s rights, and encourages the oppressed to stand up for their rights.

It is known that Mawla Ali (AS) told his sons Hassan and Hussein: **“Be enemies of the oppressors and supporters of the oppressed. Be enemies of the oppressor even if he is your near relative and support the oppressed person even if he is a stranger to you”**.

Throughout his life Mawla Ali (AS) spared no efforts to punish the oppressors and relieve the people of their wickedness. To achieve this purpose he used his heart,

tongue, sword and blood. He always remained a helper of the oppressed and an enemy of the oppressors. Following this path he never relaxed till the end of his life.

In one of his sermons Mawla Ali (AS) said: **“By Allah, I would rather pass a night in wakefulness on the thorns of as-sa`dan (a plant having sharp prickles) or be driven in chains as a prisoner than meet Allah and His Messenger on the Day of Judgment as an oppressor over any person or a usurper of anything out of worldly wealth. And how can I oppress any one for (the sake of a life) that is fast moving towards destruction and is to remain under the earth for a long time.**

**By Allah, even if I am given all the domains of the seven (stars) with all that exists under the skies in order that I may disobey Allah to the extent of snatching one grain of barley from an ant I would not do it. For me your world is lighter than the leaf in the mouth of a locust that is chewing it. What has `Ali (AS) to do with bounties that will pass away and pleasures that will not last? We do seek protection of Allah from the slip of wisdom and the evils of mistakes, and from Him we seek succor.”**

The Amir al-Mu`minin (AS) said: **“Your allegiance to me was not without thinking, nor is my and your position the same. I seek you for Allah's sake but you seek me for your own benefits. Oh people, support me despite your heart's desires. By Allah, I will take revenge for the oppressed from the oppressor and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it.”**

The Prophet (PEACE BE UPON HIM AND HIS PROGENY) himself never bowed to injustice and always called his companions to be courageous against the

oppressors. Let's recall an episode from his life. In Mecca the Prophet (PEACE BE UPON HIM AND HIS PROGENY) and his companions were living in very difficult conditions – they were subjected to injustice and torture. But, despite this, the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) never hid out from them. Once upon a time, Abu Jahl told Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) he wants to wrestle with him. Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) gladly accepted his challenge despite Abu Jahl was one of the best wrestlers among Arabs at that time. Abu Jahl's being closely connected with the Quraish chiefs did not stop the Prophet (PEACE BE UPON HIM AND HIS PROGENY) from taking his challenge.

On the appointed day Abu Jahl and Muhammad (PEACE BE UPON HIM AND HIS PROGENY) appeared at the central square in Mecca. Both the Quraish pagans and Muhammad's companions surrounded them to show their support. But to the great surprise of the gathered the fight ended immediately after it started as Muhammad (PEACE BE UPON HIM AND HIS PROGENY) easily threw his opponent...

Yes, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) was brave and courageous, and always encouraged Muslims to fight for their rights. A hadith from Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) says: **“The oppressed will be subjected to more severe torments than the oppressor who bowed to injustice and did not fight for his rights.”**

Mawla Ali (AS) mentioned the Prophet's courage as follows: **“You should have seen me on the Day of Badr! We sought refuge with the Messenger of Allah, may Allah**

**exalt his mention. He was the closest among of us to the enemy. On that Day, the Messenger of Allah, may Allah exalt his mention, was the strongest one among us.”**

Another hadith reads: **“The Messenger of Allah, may Allah exalt his mention, was the best of people and the most courageous. One night, the people of Madinah were frightened and headed towards the sounds they heard during the night. The Messenger of Allah, may Allah exalt his mention, met them while coming back from the place of the sound, after he made sure that there was no trouble. He was riding a horse without any saddle, and he had his sword with him. He was assuring the people, saying: “Do not be frightened! Do not be frightened!”**

### **MAWLA ALI (AS) AND SOCIO-ECONOMIC PRINCIPLES OF ISLAM**

Right after becoming the caliph, Mawla Ali (AS) started political and economic reforms in the caliphate. He first cancelled the method of distributing wealth which had formerly been followed. He replaced the discriminate way of distributing money by a system based on equity as practiced by the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY). The Imam’s ideas about justice are stated in one of his speeches:

**“...Any man from the Muhajirin and the Ansar, who had kept company with the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY), seeing that he had priority over the others just because of that, should remember that the reward of this merit would be awarded him by Allah in the Hereafter...**

**Any one who responds to Allah and to His Messenger (PEACE BE UPON HIM AND HIS PROGENY), believes in our religion, embraces it, prays with his face towards Kaabah, deserves the rights of Islam and accepts its limits. So you are servants of Allah, and money is Allah's. It is to be distributed among you equally, with no one having any distinction over the other, as the pious ones will tomorrow have the best of rewards and highest results. Allah did not ordain any reward for the pious in this world. What Allah has is much better for the righteous..."**

Imam Ali (AS) incarnated the concept of equity, giving allowances to all persons who enjoy the right of being Muslim citizens, without any discrimination on any grounds.

Imam Ali (AS) placed a particular emphasis on creating a just system of money collecting. He was extremely anxious to educate tax-collectors to strictly adhere to justness, virtue, nobility, and to respect their responsibility. Their duty, to the Imam, was not just to levy money for the sake of money, they had to adhere to the right in fairly treating the people and implementing the justness of Islam to those whom they encountered.

Throughout the Nahjul Balagha we come across Mawla Ali's sermons calling Muslims to always sing praises of Allah for His grace and to be righteous in words and deeds and to help the poor to earn a place in the Paradise.

Allah said in the Quran: ***"...Allah showers His grace upon the people, but most people are unappreciative."*** (surah "al-Bakara", ayah 243).

Once a man asked Imam Ali (AS) to advise him how to lead a useful life. Imam Ali (AS) thereupon advised him thus: **"Do not be among those people who want to gain**

good returns without working hard for them, who have long hopes and keep on postponing repentance and penance, who talk like pious persons but run after vicious pleasures. Do not be among those who are not satisfied if they get more in life and are not content if their lot in life's pleasures is less (they are never satisfied), who never thank Allah for what they get and keep on constantly demanding increase in what is left with them; who advise others to such good deeds that they themselves refrain from; who appreciate good people but do not follow their ways of life; who hate bad and vicious people but follow their ways of life; who, on account of their excessive sins hate death but do not give up the sinful ways of life; who, if fallen ill, repent their ways of life and on regaining their health fearlessly readopt the same frivolous ways; who get despondent and lose all hopes, but on gaining health, become arrogant and careless; who, if faced with misfortunes, dangers or afflictions, turn to Allah and keep on beseeching Him for relief and when relieved or favored with comfort and ease they are deceived by the comfortable conditions they found themselves in and forget Allah and forsake prayers; whose minds are allured by day dreams and forlorn hopes and who abhor to face realities of life; who fear for others the enormous repercussions of vices and sins but for their own deeds expect very high rewards or very light disciplinary actions. Riches make such people arrogant, rebellious and wicked, and poverty makes them despondent and lethargic. If they have to work, they work lazily and if they put up a demand they do it stubbornly.

Under the influence of inordinate cravings, they commit sins in quick succession and keep on postponing

repentance. Calamities and adversities make them give up the distinguished characteristics of Muslims (patience, hope in future and work for improvement of circumstances). They advise people with narration's of events and facts but do not take any lesson from them. They are good at preaching but bad at practice, therefore they always talk of lofty deeds but their actions belie their words. They are keen to acquire temporal pleasures but are careless and slow to achieve permanent (Divine) benefits. They think good for themselves the things which are actually injurious to them and regard harmful the things which really benefit them. They are afraid of death but waste their time and do not resort to good deeds before death overtakes them. The vices which they regard as enormous sins for others, they consider as minor shortcomings for themselves. Similarly, they attach great importance to their obedience to the orders of Allah and belittle similar actions in others. Therefore, they often criticize others and speak very highly of their own deeds. They are happy to spend their time in society of rich persons, wasting it in luxuries and vices but are averse to employing for useful purposes in company of the poor and pious people: They are quick and free to pass verdicts against others but they never pass a verdict against their own vicious deeds. They force others to obey them but they never obey Allah. They collect their dues carefully but never pay the dues they owe. They are not afraid of Allah but fear powerful men".

In another beautiful sermon imam Ali (AS) said: "I warn you of the world for it is the abode of the unsteady. It is not a house for foraging. It has decorated itself with deception and deceives with its decoration. It is a house

which is low before Allah. So He has mixed its lawful with its unlawful, its good with its evil, its life with its death, and its sweetness with its bitterness. Allah has not kept it clear for His lovers, nor has He been niggardly with it towards His foes. Its good is sparing. Its evil is ready at hand. Its collection would dwindle away. Its authority would be snatched away. Its habitation would face desolation. What is the good in a house which falls down like fallen construction or in an age which expires as the provision exhausts, or in time which passes like walking?

Include whatever Allah has made obligatory on you in your demands. Ask from Him fulfillment of what He has asked you to do. Make your ears hear the call of death before you are called by death. Surely the hearts of the abstemious weep in this world even though they may (apparently) laugh, and their grief increases even though they may appear happy. Their hatred for themselves is much even though they may be envied for the subsistence they are allowed. Remembrance of death has disappeared from your hearts while false hopes are present in you. So this world has mastered you more than the next world, and the immediate end (of this world) has removed you away from the remote one (of the next life). You are brethren in the religion of Allah. Dirty natures and bad conscience have separated you. Consequently you do not bear burdens of each other nor advise each other, nor spend on each other, nor love each other.

What is your condition? You feel satisfied with what little you have secured from this world while much of the next world of which you have been deprived does not grieve you. The little of this world which you lose pains

**you so much so that it becomes apparent in your faces, and in the lack of your endurance over whatever is taken away from you; as though this world is your permanent abode, and as though its wealth would stay with you for good. Nothing prevents anyone among you to disclose to his comrade the shortcomings he is afraid of, except the fear that the comrade would also disclose to him similar defects. You have decided together on leaving the next world and loving this world. Your religion has become just licking with the tongue. It is like the work of one who has finished his job and secured satisfaction of his master.”**

Mawla Ali (AS) always warned his companions not to be extravagant.

The following is a letter from Imam Ali (AS) to Ibn Ziyad: **“Give up extravagance and be sparing and moderate in your expenditure. Do not let the pleasures of today make you forget the tomorrow, the Day of Reckoning and Judgment. Keep money with you strictly according to your real requirements and give away the rest to the poor so that it may act as a provision for you in the next world. Do you expect Allah to grant you rewards reserved for courteous, kind and benevolent people, while you actually are proud, vain, haughty and miserly? Do you hope to receive His Blessings reserved for charitable, generous and kind-hearted persons who always help the poor and the needy, while you, rolling in wealth and luxuries, prevent any part of your wealth from reaching the disabled persons and poverty-ridden old widows?**

**Remember a man receives the reward according to actions he has done in this world because in the next**

**world only the result of such deeds as he has done during his lifetime shall reach him.”**

## **IMAM - CONSOLATION FOR THE WORLD**

Mawla Ali (AS) is the greatest man of all times after Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY). The Quran and Sunnah of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) are full of evidences to Imam Ali`s merits.

A hadith narrated by Ammar ibn Yasir says the Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) once told his daughter Fatimah (s): **“I have married you to a man who is the greatest servant of Allah, the most faithful and the most pacific man - Ali”**.

Allah the Almighty honored Mawla Ali (AS) to be the cousin of Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) and the son of Abu Talib, the custodian of the Kaabah.

Ibn Abil Hadid praises Abu Talib in his **“Sharhe Nahjul Balagha”** (Commentary to the Nahjul Balagha), saying: **“Despite Abu Talib was not a rich man, he was held in great respect among the Banu Hashim, and they called him sheikh. Abu Talib was the uncle and guardian of the Holy Prophet. It was Abu Talib who brought the Prophet to his house and raised him like his own son. After the Prophet was chosen for his prophetic mission, Abu Talib continued to support and protect him from infidels among the Arabs, especially the Quraysh.”**

A hadith narrated by Afif Kandi demonstrates how much respect the Banu Hashim had towards Abu Talib: **“During the Age of Ignorance I once went to Mecca. My host was Abbas**

son of Abdul Muttalib and both of us arrived in the precincts of the Holy Kabah. Suddenly I saw a man who stood by the Kabah. The man was then joined by a boy, who stood on his right and soon after a woman who stood behind them. The man was performing ruku and sujud (kneeling and prostration) and the boy and woman were imitating him. I asked Abbas about it. He said: "That man is Muhammad son of Abdullah and my nephew, and that boy is his cousin and the woman standing behind them is the wife of Muhammad". Then he added: "My nephew says that Allah reveals him thatb he is His last prophet." I asked Abbas: "And what do members of the Banu Hashim think about it?" Abbas said: "We are awaiting our Sheikh Abu Talib."

Mawla Ali (AS) also had the honor to be the brother of Jafar ibn Abu Talib, the man whom Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) called "**The father of the poor**" for his help and support to the people in need.

Ibn Abil Hadid hails Jafar inb Abu Talib's merits, citing a hadith in which Propeht Muhammad (PEACE BE UPON HIM AND HIS PROGENY) said: "**Oh Jafar, you resemble me very closely, both in your appearance and ethics.**"

Jafar inb Abu Talib was one of Prophet Muhammad's bravest followers and his army's standard-bearer. In the battle of Mu'tah Jafar ibn Abu Talib had his both arms cut off and was martyred. When the news reached Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) he cried and prayed for Jafar's soul and the angel Jibril came down to console the Prophet, saying "Jafar was a brave and loyal soldier. Allah has granted him the everlasting life, and in

place of two arms which were cut off in the battle, the Lord has given him a pair of wings".

Innocence of imam Ali (AS) was mentioned not only by Shia, but also Sunni scholars. Prominent Sunni scholar Abu Muhammad ibn Mattawih cites several hadiths in his "Al-Kifayah", proving that it was Mawla Ali (AS) who was the only companion of Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) to be granted innocence.

Ibn Abil Hadid Mutazili writes:

**"Ali (AS) combined so many characteristics in his personality that it was difficult to believe that such a combination could manifest itself in a human being. He was the bravest man and boldest warrior that history could cite, and while such brave persons are almost always hard-hearted, cruel, and bloodthirsty, instead Ali (AS) was kind, sympathetic, responsive, and a warm-hearted person. These are the qualities of one who is pious and God-fearing. He was friendly with the rich, poor, educated, and ignorant alike. He had a tender spot in his heart for every downtrodden, crippled, widowed, or orphaned person. He was always seen smiling and giving happy greetings, and was known to be very witty and could not be overcome in debate."**

## MAWLA ALI (AS) AND KALAM

Kalam (utterance, saying) is one of attributes of the Prophet and the Imam. Here, we would like to touch upon the beauty and eloquence of Mawla Ali's kalam (utterance).

Amir al-Mu'minin Ali (AS) was the reservoir and fountainhead of eloquence which derived its principles from his speeches and revealed its secrets through him. Every

orator of mark tried to imitate him and every preacher learned from him the art of eloquence. Nevertheless, they lagged far behind him while he excelled them all. His speech (alone) bears the imprint of Divine Wisdom and the fragrance of the Prophet's eloquence. It suffices to say that the people have not recorded even one-tenth of one-twentieth from any other Companion of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) of what they recorded and preserved of Ali's discourses, although there were many eloquent persons among them. During the fourteen centuries that have passed since imam Ali's times, the world has seen innumerable changes in language, culture and taste, and one may be led to think that Ali's discourses, which although might have invoked the adoration of the ancients, may not suit the modern taste. But one would be surprised to learn that such is not the case. From the point of view of literary form and content, Ali's discourses have the rare quality of transcending the limits imposed by time and place.

The all-embracing nature of Ali's spirit and his speech is not a recent discovery. It is a feature which has invoked a sense of wonder since at least one thousand years. It was this quality that had attracted the attention of al-Sayyid al-Radi thousand years ago, and he fell in love with Ali's speeches and writings.

Ibn Abi al-Hadid quotes Abd al-Hamid al-Katib, the great master of Arabic prose who lived in early second century of the Hijrah, as saying, **"I learnt by heart seventy sermons of "Ali, and from that time onwards my mind always overflowed with inspiration."**

Abu Othman Amr ibn Bahr (Jahiz), who was known as the father of Arab literature, writes: **"If we had nothing except Mawla Ali's words that would be enough for us."**

Famous Arab writer Ibn Nabata Abdurrahim ibn Muhammad ibn Ismail writes: **“I learned by heart hundred sermons of Ali (AS) ibn Ab Talib, and since then this has been an inexhaustible treasure of inspiration for me.”**

In the introduction to his commentary on the Nahjul Balaghah, Ibn Abi al-Hadid writes: **“Rightly has Ali's discourse been regarded as being only inferior to that of the Creator and superior to that of all creatures. All people have learnt the arts of oration and writing from him. It suffices to say that the people have not recorded even one-tenth of one-twentieth from any other Companion of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) of what they recorded and preserved of Ali's words, although there were many eloquent persons among them. I wonder at courage of this man who resembled a lion at the battlefield. He even managed to deliver his beautiful sermons right during the battle. He was the best warrior and the wisest scholar.”**

### **ALI (AS) ON THE DEATHBED**

After Muhammad (PEACE BE UPON HIM AND HIS PROGENY) had preached publicly for more than a decade, the opposition to him reached such a high pitch that fearful for Muslims safety he sent some of his companions to Ethiopia, where a Christian ruler extended protection to them.

But in Mecca the persecution worsened. Prophet Muhammad's followers were harassed, abused, and even tortured. At last, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) sent seventy of his followers to the northern town of Yathrib, which was later to be renamed to

Medina. Later, in the early fall of 622, the Messenger of Allah (PEACE BE UPON HIM AND HIS PROGENY) learned of a plot to murder him and left to Yathrib.

The Quraish chiefs convened a meeting to consider the ways of killing Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY). This decision raised a few other questions such as who would kill him, how, when and where. They decided that one warrior from each clan of each tribe living in Mecca and its environs, would be selected; all of them would attack the house of Muhammad (PEACE BE UPON HIM AND HIS PROGENY) simultaneously, and would kill him, just before dawn of the following day.

Such concerted action, they felt confident, would "immobilize" the Banu Hashim who would be unable to fight against all the clans at the same time in retaliation for the murder of Muhammad.

The Prophet, who was already informed about their plan by Jibril, called his devoted cousin, Ali (AS) ibn Abu Talib (s) to disclose to him the Quraish's plot. The Prophet (PEACE BE UPON HIM AND HIS PROGENY) told Ali (AS): **"Allah has ordered me to go to Yathrib. You should sleep in my bed, covering yourself with my green mantle, so that I could slip out of the house at an opportune moment."**

Just before daybreak, the Quraish pagans surrounded the house of Muhammad (PEACE BE UPON HIM AND HIS PROGENY). They stormed into the house with drawn sabers to kill the Prophet (PEACE BE UPON HIM AND HIS PROGENY). But their surprise and dismay knew no bounds when they noticed that it was Ali (AS) and not Muhammad (PEACE BE UPON HIM AND HIS PROGENY) who was sleeping in the bed. Meanwhile, the Prophet (PEACE BE

UPON HIM AND HIS PROGENY) silently walked through them and out of the precincts of his house. The pagan pickets had been caught off-guard, and Muhammad (PEACE BE UPON HIM AND HIS PROGENY) had succeeded in eluding their surveillance.

Mawla Ali (AS) demonstrated incredible courage and unquestioned loyalty to his master Muhammad (PEACE BE UPON HIM AND HIS PROGENY). The pickets of the enemy might easily kill him, and he understood this perfectly. But Mawla Ali (AS) was ready to give his life as a sacrifice to save the life of Allah's Prophet (PEACE BE UPON HIM AND HIS PROGENY). It was this devotion and this courage that won for him the accolades of the Quran. Allah paid tribute to his loyalty and daring which he displayed on the fateful night of Hijrah (Migration) as follows: ***“And among men there is one who sells his life to win the pleasure of Allah. Allah is very kind to His devotees.”*** (surah “*al-Bakara*”, ayah 207).

However, those, who bear malice to Mawla Ali (AS), interpret this ayah in a different way. For example, Jafiz, one of prominent Sunni scholars, writes: ***“Ali’s sleeping in Prophet’s bed can never be considered an act of bravery as the Prophet assured him nobody would be able to injure him if he takes his place.”*** (*Al-Osmaniyya*, p. 45).

Ibn Teymiyya Damashqi writes: ***“Ali (AS) knew he would be safe, as the Prophet told him to return all pagans’ deposits, and then to leave Mecca and meet him in Yathrib. Ali (AS) knew that Prophet’s giving him such instructions means he would not be injured.”***

In reality, the Prophet (PEACE BE UPON HIM AND HIS PROGENY) gave some instructions to Ali (AS), but it did not happen on the night of Hijrah. Prophet Muhammad

(PEACE BE UPON HIM AND HIS PROGENY) left Mecca together with Abu Bakr. In a couple of days they reached the cave of Sowq where they stayed for three days, and the Prophet (PEACE BE UPON HIM AND HIS PROGENY) gave instructions to Ali (AS) here when he came to visit him. Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) told Mawla Ali (AS) to return pagans' deposits and to pay off his debts.

He also told him to bring his family to Yathrib: **“Bring my daughter Fatima, your mother Fatima and also Fatima, the daughter of Zubeyr ibn Abdul-Mutallib, to Yathrib. If any one from Banu-Hashim expresses willingness to join you do not treat them badly and help them. You will be safe and no one can damage you.”** These words of the Prophet (PEACE BE UPON HIM AND HIS PROGENY) were cited by Ibn Hisham in his “Seera” and Tabari in his historical work, and this once again proves that the Prophet (PEACE BE UPON HIM AND HIS PROGENY) gave his instructions to Ali (AS) not on the night of Hijrah but several days after it.

Halabi writes in his “Seera”: **“A couple of days after the Prophet reached the cave Ali (AS) visited him. Here the Prophet instructed him to return pagans’ deposits and pay his debts” (vol. 2, p. 36-37)**

Below are two hadiths proving that Mawla Ali’s sleeping in Prophets’ bed on the night of Hijrah was nothing but the act of bravery and courage. The first hadith was mentioned by Suyuti and Gazzali (AS) in their books: **“I was ready to sacrifice my life for that of Muhammad. The infidels had a vile plan, but I interfered with it with the help of the Almighty. I slept in his bed waiting for the pagans to**

**attack, I was ready for death and captivity.” (“Biharul Anwar”, vol. 19, p. 39).**

The second hadith is mentioned by both Sunni and Shia scholars: **“On that night Allah told Jibril and Michael (angels): “I decided to subject you to death. Which of you would sacrifice his life to save the other?”. Both angels remained silent. Allah said: “Descend to the Earth to witness how Ali (AS) would sacrifice his life to save Muhammad” (“Biharul Anwar”, vol. 19, p. 39, from Gazzali’s book “Ehyaul-Uloom”).**

Almost all Muslim scholars, except those having a biased position towards the personality of Ali, have described his act on the night of Hijrah as bravery and self-sacrifice. Remember Ali’s words to members of the Shura (Council) set up by Chaliph Umar ibn Khattab (r): **“Was not I the only man to provide the Prophet with food when he was in Hira? Was not I the only man to sleep in his bed to sacrifice my life for him?”** They said: **“Wallahi (We swear by Allah) you were the only one who did this” (Khisal Sheikh Saduq” vol. 2, p. 123; “Ehtijaj Tabarsi” p. 74).**

Late Seyyid Ibn-Tavasun in his “Iqbal” compares Mawla Ali’s act to that of prophet Ismayil who demonstrated loyalty to Allah when his father Ibrahim told him he was ordered to sacrifice him. (“Biharul Anwar”, vol. 19, p. 98).

### **MARTYRDOM OF MAWLA ALI (AS)**

Mawla Ali (AS) was assassinated on the 19th of Ramadan in the 40th year of Hijrah while praying in the mosque of Kufa. The Imam was (s) assassinated by Abd-al-

Rahman ibn Muljam who hit him with a poison-coated sword.

Two years after the Battle of Nahrawan the Kharijites chose Ibn Muljam to assassinate Ali Ibn Abu Talib (AS).

**Note:** *In Kufa Ibn Muljam got acquainted with Qattam, whose father and brother were killed in Nahrawan. Qattam was one of the most beautiful women of her time, and Ibn Muljam fell in love with her. He decided to marry her. He asked Qattam: "What is your mahr (bride price)?" She said "Three thousand dirhams, a slave and the murder of Ali (AS) Ibn Abu Talib." Ibn Muljam said: "You will get the first two things, but the assassination of Ali (AS) is a very difficult task." Qattam said: "My father and brother were killed by Ali (AS) in the battle of Nahrawan, so I'm longing for the revenge. If you kill Ali (AS) I will be yours forever." Ibn Muljam said: "I will kill him with one stroke" She said: "Then give me your sword, I will smear it with poison."*

During one of his Ramadan sermons in the Kufa mosque, Mawla Ali (AS) suddenly said: **"I will be assassinated in this mosque this month. And my assassin is now between us."** Imam Ali's companions and sons Hasan and Hussein were in perplexity. When the Amir al-Mu'minin finished his sermon Ibn Muljam (s) approached him and said: **"Oh Amir al-Mu'minin order your people to cut off my hands"** Mawla Ali (AS) said: **"I can not punish you for what you have not yet done. But the Prophet (PEACE BE UPON HIM AND HIS PROGENY) warned me that I would be assassinated by a man from the Muradi tribe, and this is you."**

On the 19th of Ramadan in the 40th year of Hijrah Imam Ali (AS) went to the mosque of Kufa to conduct his last morning prayer. Mawla Ali (AS) awakened all the people

sleeping in the mosque, including Ibn Muljam who was pretending to be sleeping, hiding a sword under his stomach.

After giving Athan, Imam Ali (AS) started the prayer. When Mawla Ali (AS) rose from the second prostration Ibn Muljam hit him with the sword on the head. The Amir al-Mu'minin said: **“By the God of Kaabah I have succeeded”** and fell down, losing consciousness. Blood gushed from his head. Mawla Ali's companions caught Ibn Muljam and tied him by hands and feet.

Mawla Ali's daughter Ummu Kulsum told Ibn Muljam, may Allah curse him: “Why did you attempt to kill my father?” Ibn Muljam, may Allah curse him, said: “Do not worry, I bought the sword for thousand dirhams, and then I spent thousand dirhams to smear it with poison. There was so much poison on the sword that I could kill all Kufa residents at one stroke.”

Bleeding and unconscious Imam Ali (AS) was brought home. When Mawla Ali (AS) awakened his first words were: **“Praise be to Allah that he honored me with martyrdom. I am going to meet the Prophet, Fatima-Zahra, Hamza and Jafar Tayyar.”** He then continued: **“Treat my assassin humanely, and if you decide to punish him hit him one time as he did so with me.”**

Afterwards, Mawla Ali (AS) asked his sons to turn him to kiblah, and said: **“Oh sun, I ask you to witness on the Day of Judgement that you have never seen my sleeping in the morning since the Prophet taught me the prayer. Oh Allah, bear witness to this.”**

Imam Ali (AS) lived just two days after Ibn Muljam hit him with the poisoned sword. In these two days the Amir al-Mu'minin announced his last will and testament to his sons and bid farewell to all his relatives and companions.

## THE LAST HOURS OF ALI (AS)

The last two days of Mawla Ali (AS), which lasted forty five hours, were the most painful and troubled ones for Ahl al Bayt.

But Imam Ali (AS) demonstrated tremendous courage and bravery even on the deathbed.

As we mentioned above Mawla Ali`s first words after he was struck with a poisoned sword were: **"By the God of Kaabah I have succeeded"**.

His companions immediately fetched the best doctor of that time Asir ibn Amr. But unfortunately, after examining Mawla Ali (AS), ibn Amr said there were no hopes for him to survive. The doctor told imam Ali (AS): **"Oh Amir al-Mu`minin (AS, announce your last will and testament."**

Mawla Ali (AS) called his sons Hassan and Hussein, and told them: **"Oh Children of Abdul Mattalib! Do not shed my blood saying: The Amir al-Mu`minin has been assassinated" Only the assassin should be brought to death."**

The Imam then continued: **"Oh Hasan! I entrust you with this. You can either forgive or kill my assassin, but never forget that he hit me just one time, you should also strike him just one time and then let him go, dead or alive."**

Afterwards Mawla Ali (AS) asked to bring him some milk. Having drunk a little, he told his companions to give the rest of milk to ibn Muljam.

Despite Imam Ali (AS) was laying on the deathbed and his condition was getting worse and worse, he ordered to treat his assassin humanely. Mawla Ali (AS) was

surrounded by his family members and companions who were all crying. Imam Ali (AS) smiled and told them: **“I swear by Allah this is the good end for me. I always longed to be martyred for the sake of Allah. Is there anything better than to die in prostration. Never forget about Allah and be steadfast in your religion. I advise you, all my children, my relatives and all the muslims fear Allah in relation to your prayers, it is the pillar of your religion, fear Allah in matters concerning orphans, fear Allah in your relations with your neighbors, remain attached to the Quran, fear Allah in relation to your prayers, persist in jihad in the cause of Allah, with your money, your souls, and your tongue.”**

On the 21<sup>st</sup> of Ramadan Mawla Ali (AS) closed his eyes forever.

The Imam’s last words were his shahadah: **“Ashhadu an la ilaha illallah, ashhadu an la Muhammadun rasulullah.”**

La haula wa la quwwata illah billah.

### **THE DECEASE OF IMAM ALI (AS)**

The shiny star of Islam Mawla Ali (AS) burned out in the Kufa mosque.

The greatest personality of Islam after Prophet Muhammad (s) dedicated his glorious life to Allah’s religion, and He honored him with His highest award – the martyrdom.

There are numerous verses of the Holy Quran that were revealed in his favor, and the Holy Prophet (PEACE BE UPON HIM AND HIS PROGENY) praised his merits in numerous hadiths.

And here is what Mawla Ali (AS) says: “Prophet Muhammad (PEACE BE UPON HIM AND HIS PROGENY) used to go to the Cave of Hira but nobody except me knew about it. At the time when the religion of Islam had not yet reached the homes, he (PEACE BE UPON HIM AND HIS PROGENY) and his wife Khadijah were the only Muslims. I was the third person to join them to see the light of revelation and prophecy and smell the fragrance of the prophecy.”

Even after nearly fourteen centuries imam Ali’s Nahjul Balaghah has retained the same attractiveness, freshness, charm, and beauty for the present-day audience that it possessed for the people of earlier days. While reading the Nahjul Balagha one becomes more and more involved in the world of the Quran, at the same time, becoming affected by marvelous power of Mawla Ali’s words. His sermons made hearts tremble and drew tears from the eyes. Even today, it is hard to find a man who can hear or read Mawla Ali’s sermons without a tremor passing through his heart.

The following instructions of Amir al-Mu’minin to Malik Ashtar is a vivid evidence of this, and we would like to finish the book with this letter:

“I order you, Malik, always to keep the fear of Allah in your mind, to give priority to His worship and to give preference to obeying His Commands over every other thing in life, to carefully and faithfully follow the commandments and interdictions as are given by the Holy Book and the traditions of the Holy Prophet (s) because the success of a man to attain happiness in this world and in the next depends upon these qualities, and a failure to achieve these attributes brings about total failure in both the worlds.

I order you to use your head, heart, hands and tongue to help the creatures of Allah because the Almighty Allah holds Himself responsible to help those who sincerely try their best to help Him. Allah has further ordered you to keep your desires under control, to keep yourself under restraint when extravagant and inordinate yearnings and cravings try to drive you towards vice and wickedness because usually your “self” tries to incite and drag you towards infamy and damnation unless the Merciful Lord comes to your help.

Let it be known to you, Malik, that I am sending you as a governor to a country which has seen many regimes before this. Some of them were benign, sympathetic and good, while others were tyrannical, oppressive and cruel. People will judge your regime as critically as you have studied the activities of other regimes and they will criticize you in the same way as you have censured or approved other rulers.

You must know that a good and virtuous man is known and recognized by the good that is said about him and the praise which Allah has destined him to receive from others. Therefore, make your mind the source and fountain-head of good thoughts, good intentions and good deeds. This can only be attained by keeping a strict control on your desires and yearnings, however much they may try to incite and coerce you. Remember that the best way to do justice to your inner self and to keep it out of harm is to restrain it from vice and from things which the “self” inordinately and irrationally desires.

Malik! You must create in your mind kindness, compassion and love for your subjects. Do not behave towards them as if you are a voracious and ravenous beast and as if your success lies in devouring them.

Remember, Malik, that amongst your subjects there are two kinds of people: those who have the same religion as you have; they are brothers to you, and those who have religions other than that of yours, they are human beings like you. Men of either category suffer from the same weaknesses and disabilities that human beings are inclined to, they commit sins, indulge in vices either intentionally or foolishly and unintentionally without realizing the enormity of their deeds. Let your mercy and compassion come to their rescue and help in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you.

Malik! You must never forget that if you are a ruler over them than the caliph is the ruler over you and Allah is the Supreme Lord over the caliph. And the reality is that He has appointed you as the governor and tested you through the responsibility of this leadership over them.

Never think of raising yourself to such a false prestige that you can declare war against Allah because you cannot ward off His Wrath and you can never be free from the need of His Mercy and Compassion.

Do not feel ashamed to forgive and forget. Do not hurry over punishments and do not be pleased and do not be proud of your power to punish. Do not get angry and lose your temper quickly over the mistakes and failures of those over whom you rule. On the contrary, be patient and sympathetic with them. Anger and desire of vengeance are not going to be of much help to you in your administration. Never say to yourself, "I am their Lord, their ruler and all in all over them and that I must be obeyed submissively and humbly" because such a thought will unbalance your mind, will make you vain and arrogant, will weaken your faith in religion and will make you seek support of any power other than that of Allah

. If you ever feel any pride or vanity on account of your sway and rule over your subjects then think of the supreme sway and rule of the Lord over the Universe, the extent of His creations, the supremacy of His Might and Glory, His Power to do things which you cannot even dream of doing and His control over you which is more dominating than that which you can ever achieve over anything around you. Such thoughts will cure your mental weakness, will keep you away from vanity and rebellion (against Allah), will reduce your arrogance and haughtiness and will take you back to the sanity which you had foolishly deserted.

Take care never to think of bringing yourself at par with Allah, never to think of matching your power with Him and contesting His Glory and ever to pretend that you possess might and power like Him because the Mighty Lord will always humble pitiless tyrants and will degrade all pretenders of His Power and Might. So far as your own affairs or those of your relatives and friends are concerned take care that you do not violate the duties laid down upon you by Allah and do not usurp the rights of mankind, be impartial and do justice to them because if you give up equity and justice then you will certainly be a tyrant and an oppressor. And whoever tyrannizes and oppresses the creatures of Allah, will earn enmity of Allah along with the hatred of those whom he has oppressed; and whoever earns the Wrath of Allah loses all chances of salvation and he has no excuse to offer on the Day of Judgment.

Every tyrant and oppressor is an enemy of Allah unless he repents and gives up oppression. Remember, Malik, That there is nothing in this world more effective to turn His Blessings into His Wrath quicker than to insist upon oppression over His creatures because the Merciful Allah

will always hear the prayers of those who have been oppressed and He will give no chance to oppressors. You must always appreciate and adopt a policy which is neither too severe nor too lenient, a policy which is based upon equity will be largely appreciated. Remember that the displeasure of common men, the have-nots and the depressed persons more overbalances than the approval of important persons, while the displeasure of a few big people will be excused by the Lord if the general public and the masses of your subjects are happy with you.

Remember, Malik, that usually these big personages are mentally the scum of the human society, they are the people who will be the worst drag upon you during your moments of peace and happiness, and the least useful to you during your hours of need and adversity, they hate justice the most, they will keep on demanding more and more out of the State resources and will seldom be satisfied with what they receive and will never be obliged for the favor shown to them if their demands are justifiably refused, they will never accept any reasonable excuse or any rational argument and when the time changes, you will never find them staunch, faithful and loyal.

While the common men, the poor and apparently the less important section of your subjects are the pillars of Islam, they are the real assemblage of Muslims and the power and defensive force against the enemies of Islam. Keep your mind on their affairs, be more friendly with them and secure their trust and goodwill. But be careful in forming your contacts (whether with the most important persons or the commoners); keep such people away from you and think them to be the enemy of the State who are scandal-mongers and who try to find fault with others and carry on propaganda

against them because everywhere people have weaknesses and failings and it is the duty of the government to overlook (minor) shortcomings. You must not try to go in search of those weaknesses which are hidden from you, leave them to Allah, and about those weaknesses which come to your notice, you must try to teach them how to overcome them. Try not to expose the weaknesses of the people and Allah will conceal your own weaknesses which you do not want anybody to know.

Do not give cause to the people to envy each other (man against man, tribe against tribe or one section of the society against the other). Try to alleviate and root out mutual distrust and enmity from amongst your subjects.

Be fair, impartial and just in your dealings with all, individually and collectively and be careful not to make your person, position and favors act as sources of malice. Do not let any such thing or such person come near to you who does not deserve your nearness and your favor. Never lower your dignity and prestige. Remember that backbiters and scandal-mongers belong to a mean and cunning group, though they pretend to be sincere advisers. Do not make haste to believe the news they bring and do not heed to their advice.

Do not accept the advice of misers, they will try their best to keep you away from acts of kindness and from doing good to others. They will make you frightened of poverty.

Similarly do not allow cowards to act as your advisers because they will make you timid in enforcing your orders, will scare you from handling important affairs boldly and will make your enterprises and invasions timid and timorous attempts. At the same time avoid greedy and covetous persons who would aspire to the position of acting as your counselor because he will teach you how to exploit the

community and how to oppress people to get their wealth. Remember that miserliness, cowardice and greed appear to be different wicked qualities but they all arise from the same evil mentality of having no faith and no trust in Allah. Your worst ministers will be the men who had been ministers to the despotic rulers before you and who had been a party to atrocities committed by them. Such persons should not be taken into your confidence and should not be trusted because they have aided sinners and have assisted tyrants and cruel rulers. In their stead you can comfortably find persons who are equally wise and learned but who have not developed sinful and criminal mentalities, who have neither helped the tyrants in their tyrannies nor have they assisted them to carry on their sinful deeds. Such persons will prove the least troublesome to you. They will be the most helpful. They will sincerely sympathize with you. If you take them in your confidence they will sever their connections with your opponents. Keep such people with you as your companions in your informal company as well as in official gatherings in audience. From amongst such honest and humane companions and ministers some would receive your fullest confidence and trust. They are those who can always speak out the bitter truth to you and unreservedly and without fear of your status, can refuse to assist you or associate with you in the deeds which Allah does not like His good creatures to commit. Select honest, truthful and pious people as your companions. Train them not to flatter you and not to seek your favor by false praises because flattery and false praises create vanity and conceit and they make a man lose sight of his real self and ignore his duties.

You should not treat good and bad people alike because in this way you will be discouraging good persons and at the

same time emboldening the wicked to carry on their wickedness. Everyone should receive the treatment which his deeds make him deserve.

Try carefully to realize that a ruler can create goodwill in the minds of his subjects and can make them faithful and sincere to him only when he is kind and considerate to them, when he reduces their troubles, when he does not oppress them and when he never asks for things which are beyond their power. These are the principles which you should keep in mind and act upon. Let your attitude be such that they do not lose faith in you because a good faith on their part will reduce many troubles of administration and will relieve you of many worries and anxieties. And so far as your confidence and trust is concerned, let it rest with those people whom you have tested in difficulties and whom you have befriended, but you should always mistrust those people whom you have wronged or who have proved themselves undeserving, inefficient or unfaithful. Do not give up those practices and do not break those rules which good Muslims have evolved or introduced before you, which have created unity and amity among the various sections of the society and which have benefited the masses. Do not break them and do not introduce innovations because if you do away with those good rules and traditions, the reward of having introduced them will go to those who evolved them and the punishment of having despoiled them will be your lot.

You must know, Malik, that the people over whom you rule are divided into classes and grades and the prosperity and welfare of each class of the society individually and collectively are so interdependent upon the well-being of the other classes that the whole set-up represents a closely woven net and reciprocal aspect. One class cannot exist

peacefully, cannot live happily and cannot work without the support and good wishes of the other.

Amongst them there are the soldiers of the army of Allah who defend His cause, the next class is that of the secretaries of the State to whom duties of writing out and issuing special or general orders are assigned, the third group is of the judges and magistrates to administer justice, the fourth is of officers who maintain law and order and guard the peace and prosperity of the country. Then there are common men, the Muslims who pay the taxes levied by the government, and non-Muslims who pay the taxes levied by the government, and non-Muslims who pay tribute to the State (in lieu of taxes). Then comes the class of men who carry on various professions and trades and the last but not the least are the poor and the have-nots who are considered as the lowest class of the society. The Merciful Allah has fixed rights and duties of each one of them. They have been either mentioned in His Book or explained through the instructions of the Holy Prophet (s). A complete code of them is preserved with us. As far as the soldiers are concerned, they are by the commands of Allah a fortress and stronghold to guard and defend the subjects and the State. They are the ornaments of the ruler and the country. They provide power and protection to the religion. They propagate and preserve peace among mankind. In fact, they are the real guardians of peace and through them good internal administration can be maintained. The upkeep and maintenance of an army depends upon the taxes collected by the State out of which Allah has fixed for them a share. With this amount they provide for their requirements, maintain themselves and their arms in sound position to defend the religion and the cause of justice. The army and the common men (common citizens

who pay taxes or tributes) are two important classes, but in a Welfare State their well-being cannot be guaranteed without proper functioning and preservation of the other classes, the judges and magistrates, the secretaries of the State and the officers of various departments who collect various revenues, maintain law and order as well as preserve peace and amity among the diverse classes of the society. They also guard the rights and privileges of the citizens and look to the performances of various duties by individuals and classes. And the prosperity of this whole set-up depends upon the traders and industrialists. They act as a medium between the consumers and the suppliers. They collect the requirements of the society. They exert to provide goods. They open up shops, markets and trading centers. Thus providing the consumers with their necessities, they relieve the citizens of the need of running after their requisites of life. Then comes the class of the poor and the disabled persons. It is absolutely necessary that they should be looked after, helped and well-provided for. The Merciful Allah has explained the ways and means of maintaining and providing for each of these classes. And everyone of this class has the right upon the ruler of the State that at least minimum necessities for its well-being and contented living are provided.

Remember, Malik, that Almighty Allah will not absolve any ruler from his obligations unless he sincerely tries his best to discharge his duties, invokes Allah to help him in their performance, remains steadfast and diligent on the path of truth and justice and bears all this whether the performance of these duties is congenial or hateful to him.

So far as the army is concerned its chief and commander should be a person who is most sincere and faithful to Allah, to the Holy Prophet (s) and to your Imam who is most pious,

who is famous for his forbearance, clemency and gentleness, who is neither short-tempered nor does he get angry quickly, who sympathetically treats sincere excuses and accepts apologies, who is kind and compassionate with the weak, but severe against the strong and the powerful, who has no vindictiveness which might lead to violence or any inferiority complex or weak-mindedness which makes them helpless and dejected. To find and select such persons you should have contacts with pious and noble families with high ideals and exalted traditions, families well-known for their bravery and courage and generosity and magnanimity. They are the people who may be considered as sources of magnificence and sublimity of character and fountain-heads of piety and good deeds.

When you have found and selected such persons then keep an eye over them and watch them as parents watch their children so that you may find out if there appears any change in their behavior. Treat them kindly and sympathetically. Do not grudge highest considerations to them (if they rightly deserve) and do not refuse small mercies. This kind of treatment will create reciprocal tendencies in them and they will trust you and will be faithful to you. Under the impression that you have paid enough attention to their major necessities and wants, do not close your eyes to their minor requirements and needs because small favors often bear better fruits though careful attention to major necessities is very important. Among the military officers those should receive your highest respect and consideration who pay most attention to the needs of the soldiers under their command who come forward to help the soldiers with their personal means and property so that the soldiers may lead a happy and

contented life and may have full confidence of the future of their families and children.

If the soldiers are thus satisfied and are free from anxieties and care then they will bravely and wholeheartedly face the conflicts. Your constant attention towards the officers and soldiers will make them love you more and more. The thing which should most gladden the heart of a ruler is the fact that his State is being ruled on the principles of equity and justice and that his subjects love him. And your subjects will only love you when they have no grievance against you. Their sincerity and loyalty will be proved if they gather around you to support your government, when they accept your authority without considering it an unbearable burden on their heads and when they do not secretly wish your rule to come to an end. So let them have as many justifiable hopes in you as they can and fulfill as many as you reasonably can. Speak well of those who deserve your praise. Appreciate the good deeds done by them and let these good actions be known publicly.

The correct and timely publicity of noble actions and golden deeds creates more zeal in the minds of the brave and emboldens the cowards and the weaklings. You must know and realize the good deeds done by every single individual so that the credit of noble deeds done by one may not be given to another. Do not underestimate and underpay the good work done. Similarly do not overpay a work simply because it has been done by a very important person and do not let his position and prestige be the cause of overvaluation of the merit of his work and at the same time do not undervalue a great deed if it is done by a very ordinary person or a commoner. Let equity, justice and fairness be your motto. When you are faced with problems which you cannot solve

or with a difficult situation from which you cannot escape or when uncertain and doubtful circumstances confuse and perplex you, then turn to Allah and the Holy Prophet (s) because Allah has thus ordered those whom He wants to guide. The way to turn to Allah is to act diligently according to the clear and explicit orders given in His Holy Book, and to turn to the Holy Prophet (s) means to follow those of his orders about which there is no doubt and ambiguity.”

**Wassalamu aleykum wa rahmatullahi wa barakatuh.**

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**GAZI HAJI MIRAZIZ SEYIDZADE**

**DOOR OF KNOWLEDGE**

**BAKU-2009**

Passed to printing: 09.10.2009  
Size of paper: 60x90 1/16. 38,5 quires.  
Order: 57. Edition: 1000.

Printed in



**POLYGRAPHIC  
PRODUCTION**  
Tel/Fax: 447 75 04, Tel.: 447 75 05