

One Thousand Virtues & Merits Of Amir Al-Mu'minin 'Ali Ibn Abu Talib

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Compiled By: 'Ali Reza Sabiri Yazdi

**Translated by
A. K. Ahmed**

Al-Islam.org

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This text is a collection of one thousand traditions from both Shi'a and Sunni sources about Imam 'Ali Ibn Abi Talib (a). They present his eminent stature and virtues dealing with a wide variety of topics including Imam Ali's grandeur, knowledge, justice, worship, bravery, humility, and supremacy.

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Person Tags:

[Imam Ali](#) [7]

Preface By The English Translator

Preface By the English Translator: A. K. Ahmed

In May 2008, I was favored by Imam al-Ridha (a) with a visit to Iran along with my two sons Rafeeq

Asghar and Mehmood Asghar. At Qom, I went to Ansariyan Publications to thank them for publishing my book Karbala. I met Mr. Taqi Ansariyan, who placed the book Fadha'il Amir Al-Mu'minin ('a) and asked me if I would like to translate it into English.

It is worth mentioning here that the Ansariyans are the progeny of Jabir Ibn Abdullah al-Ansari who lived to be in the company of the Prophet (S), Imam 'Ali ('a), his sons al-Hassan and al-Hussain ('a), his grandson 'Ali Zain al-Abideen ('a) and great-grandson Muhammad al-Baqir ('a). When the order came from a member of such a worthy family, I readily agreed to do it, considering it a great favor and honor conferred upon me. I had already translated and published Nasai's Khasa'is Amir Al-Mu'minin.

The art of reporting Ahadith which was developed into the fine science of analyzing the veracity of the Ahadith and the chain of narrators, in what was known as Ilm al-Rijal is likely to be lost forever. This prompted me to quote the entire chain of narrators as a prelude to a Hadith so that the link between the narrator and the ultimate source, the Prophet (S), may be preserved in the English language for posterity.

The task of translation from one language into another is indeed a most difficult one. Add to this the literary nuances, phrases, idioms, usages... etc. I believe in a meaningful translation of the spirit rather than the word. I plead guilty to my incompetence and an aversion for rendering a verbatim translation. I am sure that anyone who is acquainted with the Ahadith would readily agree that the translation brings out the true spirit of the matter. I am aware of my own shortcomings and I am sure that in the course of years, more competent and learned translators may do better justice to the original work.

I am thankful to the Almighty, His Ma'sumin ('a), particularly Imam al-Ridha ('a) for the bounties conferred on me by their Grace rather than by deserving them. I only hope that I would be able to visit Mashhad again with my children and grandchildren [Insha Allah]. I seek the forgiveness of the Ma'sumin ('a) for any unintended shortfall. I sincerely hope that the reader will bear with me if he finds anything not to his liking merely on account of differences in matters of faith and belief.

A. K. Ahmed

Hyderabad (India)

10th Dhu'l-Qa'dah, 1429 H

11th November, 2008 C. E

Foreword By The Compiler

Foreword By the Compiler: 'Ali Reza Sabiri Yazdi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقٍ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ وَاللَّعْنَةُ الدَّائِمَةُ عَلَى أَعْدَائِهِمْ
اجْمَعِينَ

Al-Hamdu lil-Lahi Rabb al-'Alameen, Wa as-salat wa as-salam 'ala Khayr Khalqih, Muhammad, wa 'ala
Ahlih, at-taharin. Wa al-la'anat al-da'ayimato al-a'da'ihim ajma'in.

کتاب فضل تو را آب بحر کافی نیست

که تر کنند سرانگشت و صفحه بشمارند

*The book of your virtues, the water of the sea is not enough
For they wet the tips of their fingers and count the pages*

Who is 'Ali ('a)? How can we understand 'Ali ('a)? It is for Ali's Creator to provide the material to understand 'Ali ('a). We should understand 'Ali ('a) from the words of the Prophet (S) and Gabriel should provide the introduction; it is for his wife Fatimah ('a) who should introduce 'Ali ('a) to us. How can anyone discuss a personality who is mentioned in ancient revealed Scriptures of Abraham, the Torah of Moses, the Psalms of David, the Bible [Evangel] of Jesus and the Qur'an of Muhammad (S).

It is impossible for man to reach the pinnacle of his cognizance. To understand him one needs to scale the skies and to accompany the Prophet in his ascension. Any attempt to understand 'Ali ('a) in any other fashion would be like delving into the depths of a dark unfathomed cave while searching for the sun. One has to come out of the depths [of ignorance] in order to understand the irradiance that is 'Ali ('a) and if one is unable to scale great heights [of cognizance], one should at least be on an even surface [devoid of prejudices] so that he might see the brilliance of the sun, provided there is no obstacle in the way.

The expanse of this world in which we live is inadequate for 'Ali ('a) to spread the full expanse of his glory and thus disclose the grandeur of his being. When the mountains are torn to shreds, when the seas dry up, when the eerie deserts vanish, when the sun is extinguished along with the moon and stars, when the man would be deprived of the capacity of speech and movement and when nothing remains except the ONE, His Messenger (S) and 'Ali ('a) to rule their kingdom, on that Day and occasion Allah will present 'Ali ('a) in his full majesty and glory before those assembled on Doomsday. What do we know who is 'Ali ('a)? But Allah through His revelations and Gabriel through his Messages have presented the Effulgent countenance of 'Ali ('a).

And yet, the Prophet did not lift the veil from the Effulgent face of 'Ali ('a). However, on occasions like the night of Ascension, the Battle of the Ditch, the Battle of Uhud, the Battle of Khaybar and Laylat al-mabit [the night of migration] – on every occasion and every place – there was an ongoing elaboration

between Allah, Muhammad, and Gabriel about Ali's merits. Of course, Allah has described the stellar qualities embodied in 'Ali ('a); the Messenger has elaborated on his status and merits. In that sense, 'Ali ('a) shines before us like the sun on a clear day.

'Ali ('a) is the one who, on the command of Allah, was declared the Imam and Caliph through the Prophet (S) at Ghadir Khumm on the occasion of the Prophet's last pilgrimage. On that day, God removed even the remotest possibility of a lurking doubt in a wavering mind; nor was there the remotest chance of an excuse. 'Ali ('a) was the first to believe and affirm the Prophethood of Muhammad (S). Unmatched and unique was 'Ali ('a) in his faith and piety; in wisdom and prudence, judiciousness and equity. 'Ali ('a) was the foremost in the line of worshippers and the leader in every skirmish and battle. In the distribution of public funds, he was scrupulously just and honest. Better it is for us to stop counting his merits and virtues and let the matter speak for itself.

The Reason Behind The Compilation

From the year 1354 of the Solar Calendar, I was engaged in collecting Ahadith. One of my objects was to collect the Ahadith concerning 'Ali ('a). By the year 1378, I was able to collect about 700 Ahadith relating to 'Ali ('a). Our leader had declared the year 1379 as 'the Year of Amir Al-Mu'minin' – as in that year the Ghadir festival fell twice and was celebrated twice. I thought that it would be best if I could publish a book of Ahadith eulogizing Imam 'Ali ('a). Taking the Spirit of 'Ali ('a) as my guide and placing my trust in Allah, I immediately went about the task of collecting the Ahadith. By the Grace of God, the work was completed much before the anticipated period. However, I wanted people of all sects of Muslims to read the book and therefore provided all the nuances to present it to the kaleidoscope of readers. But this required more time and therefore there was a delay in publishing the book.

I am thankful to God for guiding me in presenting an anthology of one thousand merits and virtues of Imam 'Ali ('a) to his friends, admirers, and adorers. It is worth mentioning that this book of one thousand Ahadith, is divided into Five Parts, 18 Chapters, and 201 Sections, and is assembled from 206 Shia and Sunni origin and source books.

'Ali Reza Sabiri Yazdi

Qom University,

1379 H., The Year of Amir Al-Mu'minin ('a)

Introduction

The Date And Place Of Birth Of Imam 'Ali

1) Abu Hamzah al-Thumali narrates that he heard Imam al-Sajjad ('a) say:

Fatimah bint Asad ('a) was circumambulating the Ka'bah when suddenly she appeared to feel the pangs of birth. She entered the Ka'bah and it is in the Ka'bah that 'Ali ('a) was born.^{[1](#)}

عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ رَضِيَ اللَّهُ عَنْهَا ضَرَبَهَا الطَّلَقُ وَهِيَ فِي الطَّوَافِ، فَدَخَلَتْ الْكَعْبَةَ فَوَلَدَتْ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِيهَا

2) Attab Ibn Usayd narrates:

Amir Al-Mu'minin 'Ali Ibn Abu Talib ('a) was born on Friday, the thirteenth day of Rajab, in the Holy precinct of Ka'bah, in Mecca, twelve years before the Prophet's (proclamation of) Messengership of Allah. At that time the Prophet (S) was twenty-eight years old.^{[2](#)}

وَرُوِيَ عَنْ عَتَّابِ بْنِ أُسَيْدٍ أَنَّهُ قَالَ: وُلِدَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بِمَكَّةَ فِي بَيْتِ اللَّهِ الْحَرَامِ يَوْمَ الْجُمُعَةِ لثَلَاثَ عَشْرَةِ لَيْلَةٍ خَلَّتْ مِنْ رَجَبٍ، وَلِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَمَانٍ وَعِشْرُونَ سَنَةً، قَبْلَ النَّبُوَّةِ بِاثْنَتَيْ عَشْرَةَ سَنَةً

3) 'Ali ('a) was born in the precinct of the Holy Ka'bah in Mecca on Friday the thirteenth day of Rajab. Neither before nor after him was anyone born in the Holy precinct of the Ka'bah. God bestowed this honor on him to make explicit to men his greatness.^{[3](#)}

وُلِدَ عَلِيُّ عَلَيْهِ السَّلَامُ بِمَكَّةَ فِي الْبَيْتِ الْحَرَامِ يَوْمَ الْجُمُعَةِ الثَّلَاثَ عَشَرَ مِنْ شَهْرِ اللَّهِ الْأَصَمِّ رَجَبٍ، بَعْدَ عَامِ الْفِيلِ بِثَلَاثِينَ سَنَةً. وَلَمْ يُولَدْ فِي بَيْتِ اللَّهِ الْحَرَامِ أَحَدٌ سِوَاهُ؛ لَا قَبْلَهُ وَلَا بَعْدَهُ. وَهِيَ فَضِيلَةٌ خَصَّهُ اللَّهُ بِهَا إِجْلَالاً لَهُ، وَإِعْلَاءَ لِرُتَبَتِهِ، وَإِظْهَاراً لَتَكْرِمَتِهِ

4) It is recorded [in reliable books] that:

"Ali Ibn Abu Talib Ibn Abd al-Muttalib Ibn Hashim Ibn Abd-Manaf was the legatee and successor to the Messenger of Allah, a just leader, guide and the most truthful, the commander of all Testamentary trustees, the foremost leader of believers in Allah's Unity; who is known as Abu'l-Hasan, was born in the House of Allah, on Friday, the thirteenth of Rajab thirty years after the Elephant Year. His mother is Fatimah bint Asad Ibn Hashim Ibn Abd-Manaf and she was the first among the Hashimites to profess Islam.^{[4](#)}

وَرُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ بْنَ عَبْدِ الْمُطَّلِبِ بْنَ هَاشِمٍ بْنَ عَبْدِ مَنَافٍ، وَصِيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَخَلِيفَتُهُ؛ الْإِمَامُ الْعَادِلُ، وَالسَّيِّدُ الْمُرْشِدُ، وَالصِّدِّيقُ الْأَكْبَرُ. سَيِّدُ الْوَصِيِّينَ، وَإِمَامُ الْمُؤَحِّدِينَ. كُنْيَتُهُ: أَبُو الْحَسَنِ. وُلِدَ بِمَكَّةَ فِي الْبَيْتِ الْحَرَامِ، يَوْمَ الْجُمُعَةِ لثَلَاثَ عَشْرَةِ لَيْلَةٍ خَلَّتْ مِنْ رَجَبٍ، بَعْدَ عَامِ الْفِيلِ بِثَلَاثِينَ سَنَةً.

The Circumstances Surrounding Ali's Birth

5) Yazid Ibn Qa'nab narrates:

I, along with Ibn Abbas and some members of the clan of Abd al-'Uzza, was sitting near the Holy precinct of the Ka'bah when we saw Ali's mother who was then in the ninth month of her pregnancy. She appeared to be suffering the pangs of birth and she was praying,

'O Lord! I believe in You, Your Prophets and in the scriptures revealed by You. I do affirm Your covenant with my ancestor, Prophet Abraham. I affirm that it was he [Abraham] who constructed the Holy precinct of Ka'bah. I beseech You in the name of the builder of the Holy Ka'bah and I beseech you in the name of the one who is in my womb, please make his birth easy.'

Yazid Ibn Qa'nab narrates further:

We saw the wall of the Ka'bah splitting open and Fatimah [bint Asad] entered into there and disappeared from our sight. The two sides of the cracked wall were miraculously joined together. We wanted to open the lock of the door but could not open the lock in spite of our hectic and repeated efforts. We then realized that whatever had happened was due to the will of God.

After four days, Fatimah emerged from inside the Ka'bah and said,

'I am superior to all the women before me. Muzahim's daughter Asiyah had to pray secretly because only threat could make one pray secretly in a [holy] place; 'Imran's daughter Mary shook the dry stalk of a date tree and [miraculously] fresh dates fell from that tree and she ate those dates. When I entered the precinct of the Ka'bah, I ate the fruits sent from heaven.

When I wished to come out [of the Ka'bah] a voice proclaimed, "O Fatimah! The name of this, your child shall be Ali, for he is high and exalted. God Almighty said, 'I have named him after one of My Names and I have imbibed my culture and etiquettes in him, I have endowed him with My Wisdom, for he is the one who would remove the idols from the precinct of the Ka'bah. He will give the call for prayer [adhan] from the roof of Ka'bah and he will glorify Me. Fortunate is he who adores him and obeys his commands. Wretched and unfortunate is the one who harbors enmity towards him and disobeys him."⁵

قَالَ يَزِيدُ بْنُ قَعْنَبٍ: كُنْتُ جَالِسًا مَعَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَفَرِيقٍ مِنْ عَبْدِ الْعُزَّى بِإِزَاءِ بَيْتِ اللَّهِ الْحَرَامِ، إِذْ أَقْبَلَتْ فَاطِمَةُ بِنْتُ أُسَدٍ - أُمُّ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ - وَكَانَتْ حَامِلًا بِهِ لِتِسْعَةِ أَشْهُرٍ، وَقَدْ أَخَذَهَا الطَّلُقُ. فَقَالَتْ: «رَبِّ! إِنِّي مُؤْمِنَةٌ بِكَ وَبِمَا جَاءَ مِنْ عِنْدِكَ مِنْ رُسُلٍ وَكُتُبٍ. وَإِنِّي مُصَدِّقَةٌ بِكَلَامِ جَدِّي إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ السَّلَامُ وَأَنَّهُ بَنَى «الْبَيْتَ الْعَتِيقَ. فَبِحَقِّ الَّذِي بَنَى هَذَا الْبَيْتَ، وَبِحَقِّ الْمَوْلُودِ الَّذِي فِي بَطْنِي لَمَّا يَسْرَتْ عَلَيَّ وَلَدَتِي

قَالَ يَزِيدُ بْنُ قَعْنَبٍ: فَرَأَيْنَا الْبَيْتَ وَقَدْ انْفَتَحَ عَنْ ظَهْرِهِ، وَدَخَلَتْ فَاطِمَةُ فِيهِ وَغَابَتْ عَنْ أَبْصَارِنَا، وَالتَّرَقَّ الْحَائِطُ.

فَرُمْنَا أَنْ يَنْفَتِحَ لَنَا قُفْلُ الْبَابِ فَلَمْ يَنْفَتِحْ. فَعَلِمْنَا أَنَّ فِي ذَلِكَ أَمْرًا مِنَ اللَّهِ عَزَّ وَجَلَّ ثُمَّ خَرَجَتْ بَعْدَ الرَّابِعِ وَبَيْدَهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَتْ: «إِنِّي فَضَّلْتُ عَلَى مَنْ تَقَدَّمَنِي مِنَ النِّسَاءِ، لِأَنَّ أَسِيَّةَ بِنْتَ مُزَاحِمٍ عَبَدَتْ اللَّهَ عَزَّ وَجَلَّ سِرًّا فِي مَوْضِعٍ لَا يُحِبُّ أَنْ يُعْبَدَ اللَّهُ فِيهِ إِلَّا اضْطِرَّارًا. وَأَنَّ مَرِيَمَ بِنْتَ عِمْرَانَ هَزَتْ النُّخْلَةَ الْيَاسِسَةَ بِيَدِهَا حَتَّى أَكَلَتْ مِنْهَا رُطْبًا جَنِيًّا.

وَإِنِّي دَخَلْتُ بَيْتَ اللَّهِ الْحَرَامَ فَأَكَلْتُ مِنْ ثَمَارِ الْجَنَّةِ وَأُورَاقِهَا. فَلَمَّا أَرَدْتُ أَنْ أَخْرُجَ، هَتَفَ بِي هَاتِفٌ: يَا فَاطِمَةُ سَمِعِيهِ عَلِيًّا، فَهُوَ عَلِيٌّ. وَاللَّهُ الْعَلِيُّ الْأَعْلَى يَقُولُ: إِنِّي شَقَقْتُ اسْمَهُ مِنْ اسْمِي، وَأَدَّبْتُهُ بِأَدْبِي، وَوَقَفْتُهُ عَلَى غَوَامِضِ عِلْمِي، وَهُوَ الَّذِي يُكْسِرُ الْأَصْنَامَ فِي بَيْتِي، وَهُوَ الَّذِي يُؤَدِّنُ فَوْقَ ظَهْرِ بَيْتِي وَيُقَدِّسُنِي وَيُمَجِّدُنِي. فَطُوبَى لِمَنْ أَحَبَّهُ وَأَطَاعَهُ. «وَوَيْلٌ لِمَنْ أَبْغَضَهُ وَعَصَاهُ

Ali's Ancestry

6) 'Ali ('a) was the son of Abu Talib, son of Abd al-Muttalib, son of Hashim, son of Abd-Manaf, son of Qusay, son of Kilab Murrah, son of Ka'b, son of Lu'ay, son of Ghalib, son of Fihri, son of Malik, son of Nadhr, son of Kinanah, son of Khuzaymah, son of Mudrikah, son of Mudhar, son of Nizar, son of Ma'd, son of Andan. Abu Talib was also known as Abd-Manaf.[6](#)

بِالإِسْنَادِ: هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيٍّ بْنِ كِلَابٍ بْنِ مُرَّةَ بْنِ كَعْبٍ بْنِ لُؤَيٍّ بْنِ غَالِبٍ بْنِ فَهْرِ بْنِ مَالِكٍ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ مُضَرَ بْنِ نِزَارٍ بْنِ مَعَدٍ بْنِ عَدْنَانَ. وَاسْمُ أَبِي طَالِبٍ عَبْدِ مَنَافٍ.

7) Ali's mother was Fatimah bint Asad. Asad the son of Hashim, son of Abd-Manaf, son Qusay. Fatimah bint Asad was the first female child born to a Hashimite father. She embraced Islam and went over to the side of the Prophet.[7](#)

بِالإِسْنَادِ: أُمُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ: فَاطِمَةُ بِنْتُ أَسَدٍ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيٍّ. وَهِيَ أَوَّلُ هَاشِمِيَّةٍ وَلَدَتْ لِهَاشِمِيٍّ. وَقَدْ أَسْلَمَتْ وَهَاجَرَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

8) Ali's mother Fatimah bint Asad brought up the Prophet (S) and was therefore like a mother to him. She was the first lady to embrace Islam and migrated with the Prophet (S) to Medina. On her death, the Prophet (S) shrouded her with his own garments.[8](#)

أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدٍ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ. وَكَانَتْ مِنْ رُسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِمَنْزِلَةِ الْأُمِّ. وَرُبِّيَ فِي حَجْرِهَا. وَكَانَتْ مِنْ سَابِقَاتِ الْمُؤْمِنَاتِ إِلَى الْإِيمَانِ. وَهَاجَرَتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْمَدِينَةِ. وَكَفَّنَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عِنْدَ مَوْتِهَا بِقَمِيصِهِ

Ali's Titles And Agnomen [Kunyah]

9) The most famous titles of 'Ali ('a) are: al-Murtadha, Haydar, Amir al- Mu'minin and al-Anza' al-Batin.⁹

وَأَمَّا أَلْقَابُ الْإِمَامِ عَلِيِّ عَلَيْهِ السَّلَامُ: فَالْمُرْتَضَى وَحَيْدَرٌ، وَأَمِيرُ الْمُؤْمِنِينَ، وَالْأَنْزَعُ الْبَاطِنُ

10) Amir al-Mu'minin, Ya'sub al-Din, al-Murtadha, Nafs al-Rasul, Sahib al-Liwa', Sayyid al-Arab, Abu'l-Rayhanatayn, al-Hadi, al-Faruq, and Amir al-Bararah... etc.¹⁰

أَمِيرُ الْمُؤْمِنِينَ، وَيَعْسُوبُ الدِّينِ، وَالْمُرْتَضَى، وَنَفْسُ الرَّسُولِ، وَصَاحِبُ اللَّوَاءِ، وَسَيِّدُ الْعَرَبِ، وَأَبُو الرِّحَانَتَيْنِ،
وَالْهَادِي، وَالْفَارُوقُ، وَأَمِيرُ الْبَرَّةِ...

11) Among his Kunyah¹¹ are: Abu'l-Hasan, Abu'l-Sibtayn, Abu Turab and the Prophet (S) himself had conferred these Kunyah on 'Ali ('a).¹²

وَأَمَّا كُنْيَتُهُ: فَأَبُو الْحَسَنِ، وَأَبُو السَّبْطَيْنِ، وَأَبُو تُرَابٍ؛ كَنَاهُ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

12) His [popular name] *Kunyah* was Abu'l-Hasan. The Prophet (S) had conferred the title Abu Turab as his *Kunyah* which was a favorite of the Prophet (S) and by which he always referred to 'Ali ('a).¹³

كُنْيَةُ عَلِيِّ عَلَيْهِ السَّلَامُ أَبُو الْحَسَنِ. وَكَنَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَبَا تُرَابٍ، فَكَانَ أَحَبَّ مَا يُنَادَى بِهِ إِلَيْهِ

Ali's Names

13) Mufadhdhal Ibn 'Umar narrates that Imam al-Sadiq ('a) said that the Prophet (S) said: When I ascended the skies [during Mi'raj – the night of Ascension], I received a revelation from God saying, 'O Muhammad, I looked at the earth and I chose you as my messenger and I likened your name to My Name, for I am Mahmud and you are Muhammad. Similarly, when I looked at the earth I chose 'Ali to be your legatee, successor, and son-in-law, and the father of your progeny. From My Names, I chose the name 'Ali for him because I am al-'Ali al-A'la [The Most High].'¹⁴

بِالْإِسْنَادِ، عَنْ الْمُفَضَّلِ بْنِ عُمَرَ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ أَوْحَى إِلَيَّ رَبِّي جَلَّ جَلَالُهُ فَقَالَ: «يَا مُحَمَّدُ، إِنِّي أَطَّلَعْتُ عَلَى الْأَرْضِ أَطْلَاعَةً فَاخْتَرْتُكَ مِنْهَا، فَجَعَلْتُكَ نَبِيًّا وَشَقَقْتُ لَكَ مِنْ أَسْمِي اسْمًا؛ فَأَنَا الْمَحْمُودُ وَأَنْتَ مُحَمَّدٌ. ثُمَّ أَطَّلَعْتُ الثَّانِيَةَ فَاخْتَرْتُ مِنْهَا عَلِيًّا، وَجَعَلْتُهُ وَصِيَّكَ وَخَلِيفَتَكَ وَزَوْجَ ابْنَتِكَ وَأَبَا ذُرِّيَّتِكَ. وَشَقَقْتُ لَهُ اسْمًا مِنْ أَسْمَائِي؛ فَأَنَا الْعَلِيُّ

14) The Prophet (S) said:

On Doomsday, 'Ali will be called by seven names and it will be said to him: 'O Sadiq [truthful], O Proof, O Devoted worshipper, O Guide; O Guided; O Bravest. O Ali, you and your Shi'ah will enter Paradise without being questioned.'¹⁵

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ، يُنَادُونَ عَلِيَّ بْنَ أَبِي طَالِبٍ بِسَبْعَةِ أَسْمَاءٍ: يَا صَدِيقُ، يَا دَالُ، يَا عَابِدُ، يَا هَادِي، يَا مَهْدِي، يَا فَتَى، يَا عَلِيُّ: مَرَّ أَنْتَ وَشَيْعَتُكَ إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ.

'Ali Being From The Progeny Of Sincere Devotees Of God

15) Al-Asbagh Ibn Nubatah said: I heard Amir Al-Mu'minin say:

By God, neither my father nor my grandfather nor Hashim and Abd-Manaf ever worshipped any idol. On the other hand, they were sincere devotees of [One, Unique] God.' Imam 'Ali was asked, 'Then what did they worship [if not idols].' He ('a) replied, 'They followed the faith of Abraham and used to pray facing the Holy Ka'bah.'¹⁶

عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ: «وَاللَّهِ، مَا عَبْدَ أَبِي وَلَا جَدِّي عَبْدُ الْمُطَّلِبِ وَلَا هَاشِمٌ وَلَا عَبْدُ مَنْفَ صَنَمًا قَطُّ.» قِيلَ لَهُ: «فَمَا كَانُوا يَعْبُدُونَ؟» قَالَ «كَانُوا يُصَلُّونَ إِلَى الْبَيْتِ عَلَى «دِينِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، مُتَمَسِّكِينَ بِهِ»

The Prophet's Regard For Ali's Mother

16) Ibn Abbas narrates:

One day 'Ali came weeping and repeating this statement: 'From God we came and to Him is our return [Innaa lillahi wa inna ilayhi raji'un].' When the Prophet (S) saw him, he inquired as to why 'Ali was crying. 'Ali replied that his mother Fatimah bint Asad had passed away. On hearing this, the Prophet (S) too started weeping.

The Prophet (S) then told 'Ali ('a), "O Ali, your mother was to me like my own mother. Take my turban and my garment and use them to shroud her. Ask the ladies to give the ritual bath in the best way. Do not move the coffin before I come, for I am obliged to perform her burial and other rites."

After some time, the Prophet (S) arrived. The coffin was brought out and the Prophet (S), for the first-ever time, performed the funeral prayer of anyone, because he had never done so for anyone else before. He then repeated the takbir statement forty times for her. He then entered her grave and slept there for a while without uttering a single word or moving a single move. He then ordered 'Ali and al-

Hasan to enter there. When they accomplished what he had wanted them to do there, he ordered them to go out. He then moved towards the side of her head and said these words to her,

“O Fatimah! I am Muhammad the chief of Adam’s sons (i.e. all human beings); yet, I do not need to take pride in this. If Munkar and Nakir (the two angels interrogating in the grave) come to you and asked as who is your Lord, you should, answering them, say, Allah is my Lord, Muhammad my Prophet, Islam my religion, the Qur’an my Book, and my son is my leader and guardian.” The Prophet (S) then added, “O Allah, please confirm Fatimah with the sure word.”

He then left her tomb and threw a few sums of dust on the dead body. He then struck his right hand with his left hand to shake off the dust and said, “I swear by Him Who grasps my soul in His Hand that Fatimah has heard the sound of my shaking off the dust.”

Hence, Ammar Ibn Yasir stood up and asked the Holy Prophet (S),

“May Allah accept my father and mother as ransoms for you, Allah’s Messenger! You have offered such a prayer that you have never offered like it ever before.”

The Prophet said,

‘O Abu Yaqzan, she deserves it [that I should lead her funeral prayer]. She is from me. Abu Talib had many sons and plenty of wealth, whereas we had little wealth. Fatimah [bint Asad] used to feed me before feeding her own children; she clothed me before she clothed her children; she used to bathe me and anoint me before she did to her children.’

Ammar then asked, “Why did you offer forty Takbirs over her coffin?”

The Prophet (S) replied,

“Yes indeed O Ammar. When I looked to my right side I saw angels standing in forty rows. For each row of angels, I said one Takbir.”

Ammar asked, “Why did you lie down [besides her] in the grave, so much so that we could not hear what you were saying?”

The Prophet (S) replied,

“On Doomsday people will be raised up naked. I prayed to the Lord that she [Fatimah bint Asad] may be raised fully dressed. By the Lord who has bestowed life upon me, before I came out of the grave I saw two effulgent lamps near her head, two effulgent lamps near her hands, and two effulgent lamps near her feet. I also saw two angels who would stay with her in the grave, until Doomsday, praying for [the Lord’s] Mercy and Forgiveness for her.”[17](#)

بِالإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَقْبَلَ عَلَيَّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ذَاتَ يَوْمٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَاكِياً وَهُوَ يَقُولُ: «إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ!» فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَهْ يَا عَلِيٌّ؟» فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: «يَا رَسُولَ اللَّهِ! مَاتَتْ أُمِّي فَاطِمَةُ بِنْتُ أَسَدٍ.» (قَالَ) فَبَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ: «رَحِمَ اللَّهُ

أُمَّكَ يَا عَلِيٍّ! أَمَا أَنَّهَا إِنْ كَانَتْ لَكَ أُمًّا، فَقَدْ كَانَتْ لِي أُمًّا. خُذْ عِمَامَتِي هَذِهِ وَخُذْ ثَوْبِي هَذَيْنِ فَكَفِّنْهَا فِيهِمَا. وَمُرِ
النِّسَاءَ فَلْيُحْسِنَنَّ غَسْلَهَا. وَلَا تُخْرِجْهَا حَتَّى أَجِيءَ فَأَلِيَّ أَمْرَهَا.»

قَالَ: وَأَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ سَاعَةٍ، وَأُخْرِجَتْ فَاطِمَةُ أُمُّ عَلِيٍّ عَلَيْهِ السَّلَامُ فَصَلَّى عَلَيْهَا النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ صَلَاةً لَمْ يُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ. ثُمَّ كَبَّرَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً ثُمَّ دَخَلَ إِلَى الْقَبْرِ فَتَمَدَّدَ
فِيهِ، فَلَمْ يُسْمَعْ لَهُ أُنِينَ وَلَا حَرَكَةً. ثُمَّ قَالَ: «يَا عَلِيٍّ! ادْخُلْ. يَا حَسَنُ! ادْخُلْ.» فَدَخَلَ الْقَبْرَ، فَلَمَّا فَرِغَ مِمَّا احْتِاجَ إِلَيْهِ
قَالَ: «يَا عَلِيٍّ! أَخْرُجْ. يَا حَسَنُ! أَخْرُجْ.» فَخَرَجَا ثُمَّ زَحَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى صَارَ عِنْدَ رَأْسِهَا

ثُمَّ قَالَ: «يَا فَاطِمَةُ! أَنَا مُحَمَّدٌ سَيِّدُ وُلْدِ آدَمَ وَلَا فَخْرَ. فَإِنْ أَتَاكَ مُنْكَرٌ وَتَكْوِيْرٌ فَسَأَلَاكَ: مَنْ رَبُّكَ؟ فَقُولِي: اللَّهُ رَبِّي،
وَمُحَمَّدٌ نَبِيِّي، وَالْإِسْلَامُ دِينِي، وَالْقُرْآنُ كِتَابِي، وَإِبْنِي إِمَامِي وَوَلِيِّي.» ثُمَّ قَالَ: «اللَّهُمَّ! ثَبِّتْ فَاطِمَةَ بِالْقَوْلِ الثَّابِتِ

ثُمَّ خَرَجَ مِنْ قَبْرِهَا وَحَتَّى عَلَيْهَا حَتِّيَّاتٍ، ثُمَّ ضَرَبَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى فَنَفَضَهُمَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ
بِيَدِهِ، لَقَدْ سَمِعْتُ فَاطِمَةَ تَصْفِيْقَ يَمِينِي عَلَى شِمَالِي.»

فَقَامَ إِلَيْهِ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي يَا رَسُولَ اللَّهِ! لَقَدْ صَلَّيْتُ عَلَيْهَا صَلَاةً لَمْ تُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ
تِلْكَ الصَّلَاةِ.»

فَقَالَ: «يَا أَبَا الْيَقْظَانِ! وَأَهْلُ ذَلِكَ هِيَ مِنِّي. وَلَقَدْ كَانَ لَهَا مِنْ أَبِي طَالِبٍ وَلَدٌ كَثِيرٌ. وَلَقَدْ كَانَ خَيْرُهُمْ كَثِيرًا، وَكَانَ
«خَيْرُنَا قَلِيلًا، فَكَانَتْ تُشْبِعُنِي وَتُجِيعُهُمْ، وَتُكْسُونِي وَتُعْرِيهُمْ، وَتُدْهِنُنِي وَتُشْعِثُهُمْ.»

«قَالَ: «فَلَمْ كَبَّرْتَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً يَا رَسُولَ اللَّهِ؟»

«قَالَ: «نَعَمْ يَا عَمَّارُ! الْتَفَتْتُ عَنْ يَمِينِي فَانْظَرْتُ إِلَى أَرْبَعِينَ صَفًّا مِنَ الْمَلَائِكَةِ، فَكَبَّرْتُ لِكُلِّ صَفٍّ تَكْبِيرَةً

«قَالَ: «فَتَمَدَّدْتُ فِي الْقَبْرِ وَلَمْ يُسْمَعْ لَكَ أُنِينَ وَلَا حَرَكَةً»

قَالَ: «إِنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عُرَاءَ، فَلَمْ أَزَلْ أَطْلُبُ إِلَى رَبِّي عَزَّ وَجَلَّ أَنْ يَبْعَثَهَا سَتِيرَةً وَالَّذِي نَفْسُ مُحَمَّدٍ
بِيَدِهِ! مَا خَرَجْتُ مِنْ قَبْرِهَا حَتَّى رَأَيْتُ مُصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ رَأْسِهَا، وَمِصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ يَدَيْهَا، وَمِصْبَاحَيْنِ
«مِنْ نُورٍ عِنْدَ رِجْلَيْهَا. وَمَلَكَاَهَا الْمُوَكَّلَانِ بِقَبْرِهَا يَسْتَغْفِرَانِ لَهَا إِلَى أَنْ تَقُومَ السَّاعَةُ»

- [1.](#) Rawdhat Al-Wa'izin, vol. 1, p. 81.
- [2.](#) Bihar Al-Anwar, vol. 35, p. 7.
- [3.](#) Kashf al-Ghummah, vol. 1, p. 59; Irshad al-Qulub, p. 211; l'lam al-Wara, p. 159; and Kashf al-Yaqin, p. 17 [with a different chain of narrators].
- [4.](#) Rawdhat Al-Wa'izin, vol. 1, p. 76; Al-Irshad by Shaykh Al-Mufid, p. 9 [with a different chain of narrators].
- [5.](#) Rawdhat al-Wa'izin, vol. 1, p. 76; Irshad al-Qulub, p. 211.
- [6.](#) Manaqib 'Ali Ibn Abu Talib, p. 5.
- [7.](#) Manaqib 'Ali Ibn Abu Talib, p. 6.
- [8.](#) l'lam al-Wara, p. 159.
- [9.](#) Fadha'il al-Khamsah, vol. 1, p. 205.
- [10.](#) Kashf al-Ghummah, vol. 1, p. 67.
- [11.](#) It is customary among the Arabs to be known by his Kunyah which is a sort of surname, usually but not necessarily, referring to the eldest or the favorite child. For instance, Abu'l-Hasan, Abu Muhammad, Abu Abdullah... etc. Sometimes the Kunyah may even refer to a cat, as for instance Abu Hurayrah which means 'father of the cat'. It is said that Abu Hurayrah was fond of his cat and hence the name. At times the Kunyah is derogatorily used as in Abu Jahl, which literally means 'father of ignorance' [Translator].
- [12.](#) Fadha'il al-Khamsah, vol. 1, p. 205; Manaqib 'Ali Ibn Abu Talib, p. 8.
- [13.](#) Ihqaq Al-Haqq, vol. 6, p. 544.
- [14.](#) Kamal Al-Din, p. 252.
- [15.](#) Ihqaq Al-Haqq, vol. 4, p. 300.
- [16.](#) Kamal al-Din wa Tamam al-Ni'mah, p. 174; al-Ghadir, vol. 7, p. 387.
- [17.](#) Amali by Shaykh Al-Saduq, p. 258.

Part 1: Islam, Knowledge, Worship, Morals, Character And Justice Of Ali

A) Islam And Faith Of Ali

Ali's Precedence In Embracing Islam

17) The Prophet (S) said:

O Ali, you are the first to accept Islam and you are the first one to declare the faith. Your relationship with me is like that of Aaron with Moses. [1](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَوَّلُ الْمُسْلِمِينَ إِسْلَامًا، وَأَنْتَ أَوَّلُ الْمُؤْمِنِينَ إِيمَانًا، وَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

18) It is narrated through Salman Al-Farsi that the Prophet (S) said:

The first to reach me at the Kawthar [Fountain in heaven] would be the one who became the first

Muslim; that is, ‘Ali Ibn Abu Talib.[2](#)

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَوَّلُكُمْ وَارِدًا عَلَيَّ [عَلَيٍّ] الْحَوْضِ أَوَّلُكُمْ إِسْلَامًا:
عَلِيُّ بْنُ أَبِي طَالِبٍ

19) Imam ‘Ali (‘a) said:

I am the first person to accept Islam along with the Prophet (S).[3](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: أَنَا أَوَّلُ رَجُلٍ أَسْلَمَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

20) The Prophet (S) said:

‘Ali was the first person to accept Islam.[4](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَوَّلُ الْمُسْلِمِينَ إِسْلَامًا

21) Imam al-Ridha (‘a) narrated through his ancestors:

‘Ali (‘a) was the first person to accept Islam.[5](#)

بِإِسْنَادٍ عَلِيُّ بْنُ مُوسَى أَبُو الْحَسَنِ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ أَوَّلُ مَنْ أَسْلَمَ

22) Salman Al-Farsi narrated that the Prophet (S) said:

After me the best person in this Ummah [community] is the one who first accepted Islam; that is ‘Ali Ibn Abu Talib.[6](#)

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدِي أَوَّلُهَا إِسْلَامًا: عَلِيُّ بْنُ أَبِي
طَالِبٍ عَلَيْهِ السَّلَامُ

23) Zayd Ibn Arqam reports:

The first person to repose faith in the Prophet (S) and embrace Islam is ‘Ali Ibn Abu Talib.[7](#)

عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: أَوَّلُ مَنْ أَسْلَمَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

[His Precedence In Iman \[Faith\]](#)

24) The Prophet (S) said:

‘Ali is the first to declare his faith.[8](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَوَّلُ الْمُؤْمِنِينَ

25) The Prophet (S) said:

‘Ali is the first among men to declare his faith.[9](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَوَّلُ النَّاسِ إِيمَانًا

26) The Prophet (S) said:

‘Ali is the first to repose his faith in me. [10](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَوَّلُ مَنْ آمَنَ بِي

27) Abu Dharr and Salman narrate: The Prophet (S) held ‘Ali (‘a) by the hand and said:

Let it be known to all that, this is the person who reposed his faith in me before anyone else did. He will be the first person to shake hands with me on the Judgment Day. [11](#)

وَرَوَى أَبُو ذَرٍّ وَسَلْمَانُ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِيَدِ عَلِيٍّ فَقَالَ: أَلَا إِنَّ هَذَا أَوَّلُ مَنْ آمَنَ بِي وَأَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ

28) Zayd Ibn Arqam reports:

The first person to repose faith in Allah after the Prophet (S) is Ali Ibn Abu Talib (a) [12](#).

زَيْدُ بْنُ أَرْقَمٍ قَالَ: أَوَّلُ مَنْ آمَنَ بِاللَّهِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ

Precedence Of Ali's Iman [Faith] Over Others

29) The Prophet (S) said:

If everything on earth and in the skies is kept on one side of the scale and Ali's faith is kept on the other side, the balance would surely tilt towards Ali's faith. [13](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ وَضِعَتْ فِي كِفَّةٍ وَوُضِعَ إِيمَانُ عَلِيٍّ فِي كِفَّةٍ لَرَجَحَ إِيمَانُ عَلِيٍّ بِنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

Ali's Education And Upbringing Under The Prophet

30) Mujahid Ibn Jabr Abi'l-Hajjaj reports:

One of the Lord's special favor and blessing bestowed on 'Ali ('a) is that when the Quraysh suffered a great famine and Abu Talib ('a) had many children [to feed], the Prophet (S) called his uncle Abbas who was the richest among the Banu-Hashim and said,

'You see how your brother Abu Talib ('a), who has many mouths to feed, is suffering in these hard times of famine. Let us go to Abu Talib and let each one of us take one of his sons under our guardianship and tutelage.'

Abbas replied, 'Come let us go.' When they reached the house of Abu Talib ('a), they told him, 'We wish to reduce your burden so that you may get some relief in these hard days of famine.'

Abu Talib ('a) said, 'Leave Aqil with me and choose whomsoever you like.'

The Prophet (S) took 'Ali ('a) under his guardianship and tutelage and Abbas took Ja'far. 'Ali ('a), thereafter constantly remained by the side of the Prophet (S) and when the Prophet (S) declared his Prophethood, 'Ali ('a) was the first to declare his faith in Muhammad's Prophethood and meticulously followed him. Ja'far who was with Abbas also embraced Islam and obtained his freedom. [14](#)

عَنْ مُجَاهِدِ بْنِ جَبْرِ أَبِي الْحَجَّاجِ قَالَ: كَانَ مِنْ نِعَمِ اللَّهِ عَزَّ وَجَلَّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَمَا صَنَعَ اللَّهُ لَهُ وَأَرَادَ بِهِ مِنَ الْخَيْرِ، أَنْ قُرَيْشًا أَصَابَتْهُمْ أَزْمَةٌ شَدِيدَةٌ وَكَانَ أَبُو طَالِبٍ فِي عِيَالٍ كَثِيرٍ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَمِّهِ الْعَبَّاسِ، وَكَانَ مِنْ أَيْسَرِ بَنِي هَاشِمٍ: «يَا أَبَا الْفَضْلِ! إِنَّ أَخَاكَ أَبَا طَالِبٍ كَثِيرُ الْعِيَالِ، وَقَدْ أَصَابَ النَّاسَ مَا تَرَى مِنْ هَذِهِ الْأَزْمَةِ، فَانْطَلِقْ بِنَا إِلَيْهِ نُخَفِّفْ [عَنْهُ] عِيَالَهُ؛ اخْذُ مِنْ بَنِيهِ رَجُلًا وَتَاخْذُ رَجُلًا فَتُخَفِّفُهُمَا عَنْهُ»

فَقَالَ الْعَبَّاسُ: «فُمْ.» فَانْطَلَقَا حَتَّى أَتَيَا بَابَ أَبِي طَالِبٍ، فَقَالَ: «إِنَّا نُرِيدُ أَنْ نُخَفِّفَ عَنْكَ عِيَالَكَ حَتَّى يَنْكَشِفَ عَنِ النَّاسِ مَا هُمْ فِيهِ مِنْ هَذِهِ الْأَزْمَةِ.» فَقَالَ لَهُمْ أَبُو طَالِبٍ: «إِذَا تَرَكَتُمَا لِي عَقِيلًا فَاصْنَعَا مَا شِئْتُمَا.» فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَيْهِ عَلَيْهِ السَّلَامُ وَأَخَذَ الْعَبَّاسُ جَعْفَرًا. فَلَمْ يَزَلْ عَلِيٌّ عَلَيْهِ السَّلَامُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ نَبِيًّا، فَأَمَّنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ. وَلَمْ يَزَلْ جَعْفَرٌ مَعَ الْعَبَّاسِ حَتَّى أَسْلَمَ وَاسْتَعْنَى عَنْهُ

31) It is reported that when Amir Al-Mu'minin was born, the Prophet (S) was thirty years old. The Prophet (S) loved 'Ali ('a) so much that he requested Ali's mother to keep the infant's cradle near his bed. The Prophet (S) took upon himself a major part of Ali's upbringing. He used to bathe him, feed him, and rock his cradle during the night. He used to converse with him [Ali] in childish language.

He used to make 'Ali ('a) sleep on his chest and used to declare, "This is my brother, my friend, my support, my legatee, my protector, my son-in-law, my successor, my daughter's husband, and the executor of my trusts." The Prophet (S) often carried him on his shoulders into the hills and valleys. [15](#)

وَفِي الْحَدِيثِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَوْمَ وُلِدَ كَانَ يَوْمَئِذٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْعُمَرِ ثَلَاثُونَ سَنَةً. فَأَحَبَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حُبًّا شَدِيدًا وَقَالَ لِأُمِّهِ: «إِجْعَلِي مَهْدَهُ بِقُرْبِ فِرَاشِي»

وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَتَوَلَّى أَكْثَرَ تَرْبِيَّتِهِ. وَكَانَ يُطَهِّرُ عَلِيًّا عَلَيْهِ السَّلَامُ فِي وَقْتِ غُسْلِهِ، وَيُوجِرُهُ اللَّبَنَ عِنْدَ شَرِبِهِ، وَيُحَرِّكُ مَهْدَهُ عِنْدَ نَوْمِهِ، وَيُنَاغِيهِ فِي يَقْظَتِهِ، وَيَحْمِلُهُ عَلَى صَدْرِهِ، وَيَقُولُ: «هَذَا أَخِي، وَوَلِيِّي، وَنَاصِرِي، وَصَفِيِّي، وَخَلِيفَتِي، وَكَهْفِي، وَصِهْرِي، وَوَصِيِّي، وَزَوْجُ كَرِيمَتِي، وَأَمِينِي عَلَى وَصِيَّتِي». وَكَانَ يَحْمِلُهُ عَلَى كَتِفِهِ دَائِمًا وَيَطُوفُ بِهِ جِبَالَ مَكَّةَ وَشِعَابَهَا وَأَوْدِيَّتَهَا

32) ‘Ali (‘a) always used to say:

I remembered every word I heard from the Prophet (S) not a single matter did I ever forget. [16](#)

وَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئًا إِلَّا حَفِظْتُهُ وَلَمْ أَنْسَهُ

The Need To Understand ‘Ali

33) The Prophet (S) said:

O Ali, none understands God except you and me; and none except God and me understand your greatness. [17](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، مَا عَرَفَ اللَّهُ حَقَّ مَعْرِفَتِهِ غَيْرِي وَغَيْرُكَ، وَمَا عَرَفَكَ حَقَّ مَعْرِفَتِكَ غَيْرُ اللَّهِ وَغَيْرِي

34) It has been widely reported that the Prophet (S) said:

O Ali, none understands God except you and me; none understands me except God and you, and none except God and me understands you. [18](#)

كَمَا رُوِيَ فِي الْأَخْبَارِ الْكَثِيرَةِ أَنَّهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مَا عَرَفَ اللَّهُ إِلَّا أَنَا وَأَنْتَ، وَمَا عَرَفَنِي إِلَّا اللَّهُ وَأَنْتَ، وَمَا عَرَفَكَ إِلَّا اللَّهُ وَأَنَا

35) It is reported that the Prophet (S) said:

To those who understand and love Ali, God will send the Angel of Death in a manner befitting the prophets. He will fill the grave with effulgence [nur]. He will remove the terror of the Questioning Angels [Munkar and Nakir]. He will widen the grave [of those who love Ali]. On Doomsday, He will brighten his face [with the effulgence of Ali's love]. [19](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ عَرَفَ عَلِيًّا وَأَحَبَّهُ بَعَثَ اللَّهُ إِلَيْهِ مَلَكَ الْمَوْتِ كَمَا بَعَثَ اللَّهُ إِلَى الْأَنْبِيَاءِ، وَدَفَعَ عَنْهُ أَهْوَالَ مُنْكَرٍ وَنَكِيرٍ، وَنَوَّرَ قَبْرَهُ وَفَسَحَهُ مَسِيرَةَ سَبْعِينَ عَامًا، وَبَيَّضَ وَجْهَهُ يَوْمَ الْقِيَامَةِ

36) Al-Husayn Ibn ‘Ali (‘a) reports that the Prophet (S) said:

Whoever claims that he loves the Prophet but does not love his legatee is, in fact, a liar. Whoever

assumes that he understands the Prophet but does not recognize the successor and legate of the Prophet is indeed an infidel.[20](#)

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ قَالَ: مَنْ زَعَمَ أَنَّهُ يُحِبُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَا يُحِبُّ الْوَصِيَّ فَقَدْ كَذَبَ. وَمَنْ زَعَمَ أَنَّهُ يَعْرِفُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَا يَعْرِفُ الْوَصِيَّ فَقَدْ كَفَرَ

37) Abu'l-Salt said, "I heard Imam al-Ridha ('a) quoting from his forefathers who reported that Amir Al-Mu'minin quoted the Prophet (S) as saying,

God told me that 'Ali Ibn Abu Talib is the Authority [hujjah] over my people, the effulgence of my cities, and the trustee of my wisdom. Whoever understands him, though he may be a rank sinner, will not be thrown into Hell. Whoever denies him, though he may be obedient to me, shall not have a place in Paradise.[21](#)

وَبِإِسْنَادِهِ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ قَالَ: سَمِعْتُ الرَّضَا عَلَيْهِ السَّلَامُ يُحَدِّثُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: سَمِعْتُ اللَّهَ جَلَّ جَلَالُهُ يَقُولُ: عَلِيُّ بْنُ أَبِي طَالِبٍ حُجَّتِي عَلَى خَلْقِي، وَتُورِي فِي بِلَادِي، وَأَمِينِي عَلَى عِلْمِي. لَا أُدْخِلُ النَّارَ مَنْ عَرَفَهُ وَإِنْ عَصَانِي، وَلَا أُدْخِلُ الْجَنَّةَ مَنْ أَنْكَرَهُ وَإِنْ أَطَاعَنِي

38) Al-Asbagh Ibn Nubatah said, I heard Amir Al-Mu'minin ('a) say:

Pitiable is that person who does not recognize me or my rights, for my rights are the rights of God and God's rights are my rights.[22](#)

الْأَصْبَغُ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: وَيْلٌ لِمَنْ جَهِلَ مَعْرِفَتِي وَلَمْ يَعْرِفْ حَقِّي. أَلَا إِنَّ حَقِّي هُوَ حَقُّ اللَّهِ. أَلَا إِنَّ حَقَّ اللَّهِ هُوَ حَقِّي

Looking At Ali's Face Is Worship

39) The Prophet (S) said:

Looking at the face of Ali Ibn Abu Talib (a) is worship[23](#)

في حديث رسول الله صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: النَّظَرُ إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَى عِبَادَةِ

40) The Prophet (S) said:

Looking at my house is worship and looking at Ali's face is worship.[24](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: النَّظَرُ إِلَى الْبَيْتِ عِبَادَةٌ، وَالنَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ

Remembering Ali's Name Is Worship

41) The Prophet (S) said:

Remembering and repeating Ali's name is worship.[25](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ذِكْرُ عَلِيٍّ عِبَادَةٌ

42) It is reported from Imam al-Sadiq ('a) that the Prophet (S) said:

Looking at 'Ali is worship. Remembering and repeating Ali's name is worship. The faith of a person will not be accepted without [a belief in the] Guardianship of 'Ali and without refuting his enemies.[26](#)

فِي حَدِيثٍ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: النَّظَرُ إِلَى عَلِيٍّ بَنِ أَبِي طَالِبٍ عِبَادَةٌ، وَذِكْرُهُ عِبَادَةٌ. وَلَا يَقْبَلُ إِيمَانُ عَبْدٍ إِلَّا بِوَلَايَتِهِ وَالْبَرَاءَةِ مِنْ أَعْدَائِهِ

“Beautify Your Assembly By Recounting Ali's Virtues And Merits.”

43) It is reported from Jabir Ibn Abdullah al-Ansari that the Prophet (S) said:

Beautify your assembly by recounting Ali's virtues and merits.[27](#)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: زِينُوا مَجَالِسَكُمْ بِذِكْرِ عَلِيٍّ بَنِ أَبِي طَالِبٍ

Proclaiming And Publicizing The Virtues Of 'Ali

44) Yahya al-Basri said that Muhammad Ibn Zakariyya, the gems merchant, heard from Muhammad Ibn 'Imarah who heard his father say that he heard Imam al-Sadiq ('a) say that he heard from Imam al-Baqir ('a) who said that he heard from his forefathers who reported that the Prophet (S) said:

God has invested 'Ali with innumerable virtues. Whoever affirms and recounts even one out of the countless virtues of Ali, God will forgive his past and future sins even if they were to be the most horrendous sins. Whoever writes even a single virtue of Ali, the angels will pray for his forgiveness as long as that writing remains un-effaced. Whoever listens to the virtues of Ali, his sins committed through hearing would be forgiven. Whoever looks at anything on which the virtues of 'Ali are inscribed, God would forgive his sins committed through the eyes.

The Prophet (S) then said:

Looking at 'Ali is worship; the faith of a person will not be accepted without [a belief in the] Guardianship of 'Ali and without refuting his enemies.[28](#)

عَنْ يَحْيَى الْبَصْرِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا الْجَوْهَرِيُّ، عَنْ مُحَمَّدِ بْنِ عِمَارَةَ، عَنْ أَبِيهِ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ آبَائِهِ الصَّادِقِينَ عَلَيْهِمُ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ لِأَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَضَائِلَ لَا يُحْصَى عَدَدُهَا. فَمَنْ ذَكَرَ فَضِيلَةً مِنْ فَضَائِلِهِ مُقِرّاً بِهَا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَلَوْ وَافَى فِي الْآخِرَةِ بِذُنُوبِ الثَّقَلَيْنِ.

وَمَنْ كَتَبَ فَضِيلَةً مِنْ فَضَائِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ لَمْ تَزَلِ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهُ مَا بَقِيَ لِنَفْسِكَ الْكِتَابَةِ رَسْمٌ. وَمَنْ اسْتَمَعَ إِلَى فَضِيلَةٍ مِنْ فَضَائِلِهِ غَفَرَ اللَّهُ لَهُ الذُّنُوبَ الَّتِي اكْتَسَبَهَا بِالِاسْتِمَاعِ.

«وَمَنْ نَظَرَ إِلَى كِتَابَةِ مَنْ فَضَائِلِهِ غَفَرَ اللَّهُ لَهُ الذُّنُوبَ الَّتِي اكْتَسَبَهَا بِالنَّظَرِ.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «النَّظَرُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عِبَادَةٌ. وَلَا يَقْبَلُ إِيمَانُ عَبْدٍ إِلَّا بِوَلَايَتِهِ وَوَالْبِرَاءَةِ مِنْ أَعْدَائِهِ.»

45) Imam al-Sadiq (‘a) quoted his father who in turn quoted from Imam al-Hasan (‘a) who quoted Imam ‘Ali (‘a) as saying that ‘Umar Ibn Khattab said that he heard the Prophet (S) say:

The superiority of Ali’s virtues is like the superiority of the month of Ramadhan over other months. The superiority of Ali’s virtues is like the superiority of the Nights of Glory (Laylat al-Qadr) over the rest of the nights. The superiority of Ali’s virtues is like the superiority of Friday over the rest of the days of the week. Fortunate and commendable is the one who adheres to him and acknowledges his Guardianship; and most unfortunate and deplorable is the one who denies his [Ali’s] right and Guardianship [wilayah] and it is appropriate that such a person shall be deprived of the mercy of God and the intercession and redemption by the Prophet (S).[29](#)

وَبِالإِسْنَادِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ الْحُسَيْنِ، عَنْ أَبِيهِ عَلِيِّ عَلَيْهِمُ السَّلَامُ أَنَّهُ قَالَ: حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: فَضَّلْتُ عَلِيًّا عَلَى هَذِهِ الْأُمَّةِ كَفَضَلِ شَهْرِ رَمَضَانَ عَلَى سَائِرِ الشُّهُورِ.

وَفَضَّلْتُ عَلِيًّا عَلَى هَذِهِ الْأُمَّةِ كَفَضَلِ لَيْلَةِ الْقَدْرِ عَلَى سَائِرِ اللَّيَالِي. وَفَضَّلْتُ عَلِيًّا بِنِهَايَةِ طَالِبٍ عَلَى هَذِهِ الْأُمَّةِ كَفَضَلِ الْجُمُعَةِ عَلَى سَائِرِ الْأَيَّامِ فَطُوبَى لِمَنْ آمَنَ بِهِ وَصَدَّقَ بِوَلَايَتِهِ. وَالْوَيْلُ لِمَنْ جَحَدَهُ وَجَحَدَ حَقَّهُ. حَقًّا عَلَى اللَّهِ أَنْ لَا يُنِيلَهُ شَيْئاً مِنْ رَوْحِهِ يَوْمَ الْقِيَامَةِ، وَلَا تَنَالُهُ شَفَاعَةُ مُحَمَّدٍ

46) Jabir Ibn Abdullah al-Ansari said, “I heard the Prophet (S) say:

‘Ali possesses such virtuous qualities that if any other person possessed even one such virtue, it would have been enough [to elevate him above others].[30](#)

بِالإِسْنَادِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ إِنَّ فِيَّ عَلِيٍّ خِصَالًا لَوْ كَانَتْ وَاحِدَةً مِنْهَا فِي جَمِيعِ النَّاسِ لَأَكْتَفَوْا بِهَا فَضْلاً

47) Jabir Ju'fi relates from Imam Muhammad al-Baqir ('a) and Jabir Ibn Abdullah al-Ansari that the Prophet (S) said:

Gabriel came to me and said that God has ordered me to get up and proclaim the virtues of 'Ali among my companions, so that they may pass on the same to posterity. God has directed the Angels to listen attentively to what I proclaim [about Ali].

Gabriel said, "O Muhammad, God reveals that whosoever disputes with you regarding 'Ali shall be consigned to the flames of Hell; and Heaven is destined for those who abide by what you say [regarding Ali]." [31](#)

عَنْ جَابِرِ الْجُعْفِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَلَيْهِ السَّلَامُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ جَبْرَائِيلَ نَزَلَ عَلَيَّ وَقَالَ: «إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقُومَ بِتَفْضِيلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ - خَطِيباً - عَلَى أَصْحَابِكَ، لِيُبَلِّغُوا مَنْ بَعْدَهُمْ ذَلِكَ عَنْكَ. وَيَأْمُرُ جَمِيعَ الْمَلَائِكَةِ أَنْ تَسْمَعَ مَا تَذْكُرُهُ. وَاللَّهُ يُوحِي إِلَيْكَ، يَا مُحَمَّدُ، أَنْ مَنْ خَالَفَكَ فِي أَمْرِهِ دَخَلَ النَّارَ، وَمَنْ أَطَاعَكَ فَلَهُ الْجَنَّةُ.»

'Had There Been No Fear That People Would Say So...'

48) Jabir Ibn Abdullah al-Ansari relates that after the conquest of Khaybar, when 'Ali ('a) came to him, the Prophet (S) told 'Ali ('a):

"Had there not been the fear that some people from my community would say about you what people said in the past about Jesus son of Mary, I would have extolled your virtues so much that people would pick up the dust from under your feet and the water flowing from your ablutions to treasure it as a cure for everything. But suffice is it that you are from me and I am from you, you would inherit from me and I would inherit from you, and you are to me what Aaron was to Moses except that there shall be no prophet after me. You would be my trustee to discharge my debts and you would be the one who would fight for establishing the tradition set up by me. On Doomsday, you would be my nominee at the Fountain in Paradise [Kawthar]. [32](#)

وَرَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: لَمَّا قَدِمَ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَفَتْحِ خَيْبَرَ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ عِيسَى بْنُ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَالٍ إِلَّا أَخَذُوا الثَّرَابَ مِنْ تَحْتِ رِجْلَيْكَ وَمِنْ فَاضِلِ طَهْوَرِكَ يَسْتَشْفُونَ بِهِ. وَلَكِنْ حَسْبُكَ أَنْ تَكُونَ مِنِّي وَأَنَا مِنْكَ، تَرْتُنِّي وَأَرْتُكَ، وَإِنَّكَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي. وَإِنَّكَ تَبْرِيءٌ ذِمَّتِي... وَتَقَاتِلُ عَلَيَّ سُنَّتِي وَإِنَّكَ غَدَا عَلَى الْحَوْضِ خَلِيفَتِي»

Had You Not Been There, It Would Be Impossible To Identify [Recognize] The Hypocrites

49) Al-Husayn Ibn 'Ali ('a) said: My father 'Ali ('a) told me that the Prophet (S) said:
Had it not been for you, it would not have been possible to identify the believers.[33](#)

الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! لَوْلَاكَ مَا عُرِفَ الْمُؤْمِنُونَ مِنْ بَعْدِي

50) The Prophet (S) told 'Ali ('a),
Had it not been for you, it would not have been possible to identify the believers.[34](#)

...فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عِنْدَ ذَلِكَ: لَوْ لَا أَنْتَ، يَا عَلِيُّ، لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي

51) The Prophet (S) said:
O Ali, you would never be misled nor would you go astray. On the other hand, you would be steadfast.
Had it not been for you, it would have been impossible to identify God's legions.[35](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِنَّكَ لَنْ تَضِلَّ وَلَنْ تَزِلَّ. وَلَوْلَاكَ لَمْ يُعْرِفِ حِزْبُ اللَّهِ بَعْدِي

52) The Prophet (S) said:
Ali's army is God's legion and the armies of his opponents are Satanic forces.[36](#)

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حِزْبُ عَلِيٍّ حِزْبُ اللَّهِ. وَحِزْبُ أَعْدَائِهِ حِزْبُ الشَّيْطَانِ

53) The Prophet (S) said:
O Ali, you are part of me and I am part of you. Your loyalist is loyalist to me, and whoever is loyalist to me is loyalist of Allah. Your enemy is enemy of me, and whoever is enemy of me is enemy of Allah. O Allah, I am at war against whoever wages war against you, and I am at peace with whomever is at peace with you. O Allah, you possess a treasure in Paradise and you are the two-horned of this nation.

O Ali, you are the distributor of Paradise and Hellfire:
None shall be allowed Paradise except the one who has recognized you and you will have recognized him, and none shall be sent to Hellfire except the one who has rejected you and you will have rejected him. O Ali, you as well as the Imams from your descendants shall be on the Heights on the Resurrection Day; you will recognize the guilty by their marks and the true believers by their signs. O Ali, were it not for you, the true believers would not be recognized after my departure.[37](#)

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، أَنْتَ مِنِّي وَأَنَا مِنْكَ: وَلِيُّكَ وَلِيِّي، وَلِيِّي وَلِيُّ اللَّهِ. وَعَدُوُّكَ عَدُوِّي، وَعَدُوِّي عَدُوُّ اللَّهِ. يَا عَلِيُّ، أَنَا حَرْبٌ لِمَنْ حَارَبَكَ، وَسَلَامٌ لِمَنْ سَالَمَكَ. يَا عَلِيُّ، لَكَ كَنْزٌ فِي الْجَنَّةِ وَأَنْتَ ذُو قَرْنَيْهَا. يَا عَلِيُّ، أَنْتَ قَسِيمُ الْجَنَّةِ وَالنَّارِ. لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَكَ وَعَرَفْتَهُ. وَلَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَكَ وَأَنْكَرْتَهُ. يَا عَلِيُّ، أَنْتَ وَالْإِمَّةُ مِنْ وَلَدِكَ عَلَى الْأَعْرَافِ يَوْمَ الْقِيَامَةِ: تَعْرِفُ الْمُجْرِمِينَ بِسِيمَاهُمْ، وَالْمُؤْمِنِينَ بِعَلَامَاتِهِمْ. يَا عَلِيُّ، لَوْلَاكَ لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي

B) Wisdom Of 'Ali

Wisdom Of 'Ali

54) Muhammad Ibn Muslim said that he heard Imam al-Sadiq ('a) say:

Gabriel brought two pomegranates from heaven. 'Ali ('a) asked the Prophet (S) as to what kind of pomegranates they were. The Prophet (S) replied, 'This one is Prophethood which is not meant for you. The other one is [the fruit of] knowledge.' The Prophet (S) split the fruit of knowledge into two equal parts one of which he gave to 'Ali ('a) and the other half he retained with himself. He then said, 'You are my partner and I am your partner.'

Placing his hand on his chest, Imam al-Sadiq further added, 'It is for this reason that the Prophet (S) taught each syllable to 'Ali ('a) from whatever was imparted to him from God. Thus we inherited wisdom in its totality.[38](#)

بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: نَزَلَ جِبْرِيلُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِرُمَّانَتَيْنِ مِنَ الْجَنَّةِ، فَلَقِيَهُ عَلِيُّ عَلَيْهِ السَّلَامُ فَقَالَ: «مَا هَاتَانِ الرُّمَّانَتَانِ اللَّتَانِ فِي يَدِكَ؟» فَقَالَ: «أَمَّا هَذِهِ فَالْنَّبُوءَةُ؛ «لَيْسَ لَكَ فِيهَا نَصِيبٌ. وَأَمَّا هَذِهِ فَالْعِلْمُ

ثُمَّ فَلَقَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَعْطَاهُ نَصْفَهَا وَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَصْفَهَا. ثُمَّ قَالَ: «أَنْتَ شَرِيكِي وَأَنَا شَرِيكَكَ فِيهِ». فَلَمْ يَعْلَمْ - وَاللَّهِ - رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَرْفًا مِمَّا عَلَّمَهُ اللَّهُ إِلَّا عَلَّمَهُ عَلِيًّا عَلَيْهِ السَّلَامُ، ثُمَّ انْتَهَى الْعِلْمُ إِلَيْنَا وَوَضَعَ يَدَهُ عَلَى صَدْرِهِ

55) Mufadhdhal Ibn 'Umar reports that Imam al-Sadiq ('a) said:

'Ali ('a) knew all those things that were known to the Prophet (S). The Prophet (S) imparted to 'Ali ('a) the knowledge of all those things knowledge of which was given to him from God.[39](#)

بِالْإِسْنَادِ عَنْ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: إِنِّي أُعْطِيتُ خِصَالًا مَا سَبَقَنِي إِلَيْهَا أَحَدٌ: عَلِمْتُ الْمَنَائَا وَالْبَلَايَا وَالْأَنْسَابَ وَفَصَلَ الْخِطَابَ

56) Imam al-Sadiq ('a) reports that Amir Al-Mu'minin ('a) said:

I was imbibed with such character as was never imbibed in anyone before. I know the moment of death of every living being. I know the details of every scourge. I know the ancestries of people and their disputes.[40](#)

بِالإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَعْلَمُ كُلَّ مَا يَعْلَمُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. وَلَمْ يُعْلَمْ لِلَّهِ رَسُولُهُ شَيْئًا إِلَّا وَقَدْ عَلَّمَهُ رَسُولُ اللَّهِ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

57) Imam al-Baqir ('a) said:

'Ali ('a) was God's gift to the Prophet (S). 'Ali ('a) inherited the wisdom of God's prophets, messengers, and their legateses [awsiya'].[41](#)

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ كَانَ هِبَةً لِلَّهِ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. وَرِثَ عِلْمَ الْأَوْصِيَاءِ وَعِلْمَ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

58) Hafs Ibn Qarat al-Juhani said that he heard Imam al-Sadiq ('a) say:

'Ali ('a) had mastered what is permitted [halal] and what is prohibited [haram]. He had a deep knowledge of the Qur'an and we [the Imams] too follow the same path.[42](#)

عَنْ حَفْصِ بْنِ قَرِطٍ الْجُهَنِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَلَيْهِمَا السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ صَاحِبَ حَلَالٍ وَحَرَامٍ وَعِلْمٍ بِالْقُرْآنِ. وَنَحْنُ عَلَى مِنْهَاجِهِ

59) Abu'l-Sabbah reports that Imam al-Sadiq ('a) said:

God imparted to the Prophet (S) the secrets of revelation [tanzil] and their detailed explanations [ta'wil]. The Prophet (S) in turn, imparted all that knowledge to Amir Al-Mu'minin ('a).[43](#)

عَنْ أَبِي الصَّبَّاحِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ اللَّهَ عَلَّمَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ التَّنْزِيلَ وَالتَّأْوِيلَ. فَعَلَّمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا عَلَيْهِ السَّلَامُ

60) Sulayman A'mash narrates through his father who reported that 'Ali ('a) said:

There is no verse of the Qur'an whose time, place, and purpose of revelation is not known to me. My Lord has blessed me with deep insight and eloquent speech.[44](#)

عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِيهِ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا نَزَلَتْ آيَةٌ إِلَّا وَأَنَا عَلِمْتُ فِي مَنْ أَنْزَلَتْ، وَأَيْنَ نَزَلَتْ، وَعَلَى مَنْ نَزَلَتْ. إِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَقُولًا وَلِسَانًا طَلْقًا

61) It is recorded through Abu Rafi':

When the Prophet (S) was on his deathbed, he gave a book to ‘Ali (‘a) and said, ‘This is the book sent from God. Keep it safe with you.’ ‘Ali (‘a) covered the book in a piece of cloth and took it into his chamber. After the Prophet’s death, ‘Ali (‘a) set about the task of compiling and arranging it in the manner of its descent of the revelations.[45](#)

وَفِي أَخْبَارِ أَبِي رَافِعٍ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ فِي مَرَضِهِ الَّذِي تُوفِّيَ فِيهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! هَذَا كِتَابُ اللَّهِ؛ خُذْهُ إِلَيْكَ. فَجَمَعَهُ عَلِيُّ فِي تَوْبٍ، فَمَضَى إِلَى مَنْزِلِهِ. فَلَمَّا قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَلَسَ عَلِيُّ عَلَيْهِ السَّلَامُ فَأَلْفَهُ كَمَا أَنْزَلَهُ اللَّهُ. وَكَانَ بِهِ عَالِمًا

62) Qays Ibn Sam’an reported from Alqamah Ibn Muhammad Hadhrami who in turn reported that Imam al-Baqir (‘a) said: The Prophet (S) said:

There is no field of knowledge that God has not bestowed upon me. And there is no field of knowledge that I did not impart to Ali, for he is indeed the manifest Imam.[46](#)

عَنْ قَيْسِ بْنِ سَمْعَانَ، عَنْ عَلْقَمَةَ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أَنَّهُ قَالَ (فِي حَدِيثٍ): قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: (مَعَاشِرَ النَّاسِ!) مَا مِنْ عِلْمٍ إِلَّا وَقَدْ أَحْصَاهُ اللَّهُ فِيَّ. وَكُلُّ عِلْمٍ عَلِمْتُ فَقَدْ أَحْصَيْتُهُ فِي إِمَامِ الْمُتَّقِينَ. وَمَا مِنْ عِلْمٍ إِلَّا عَلَّمْتُهُ عَلِيًّا، وَهُوَ الْإِمَامُ الْمُبِين

63) Imam al-Sadiq said:

God taught Muhammad (S) many things in addition to the Qur’an. Whatever the Prophet (S) learned, he taught ‘Ali (‘a).[47](#)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَلَّمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْقُرْآنَ، وَعَلَّمَهُ شَيْئًا سِوَى ذَلِكَ. فَمَا عَلَّمَ اللَّهُ فَقَدْ عَلَّمَ رَسُولُهُ عَلِيًّا عَلَيْهِ السَّلَامُ

64) Imam al-Sadiq said:

God taught Muhammad (S) everything about the permitted and the prohibited matters and explanations of the verses of the Qur’an and all that is required in the life of men. Whatever the Prophet (S) learned, he taught ‘Ali (‘a).[48](#)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ عَلَّمَ رَسُولَهُ الْحَلَالَ وَالْحَرَامَ وَالتَّأْوِيلَ وَمَا يَحْتَاجُ إِلَيْهِ النَّاسُ. فَعَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَيْهِ السَّلَامُ ذَلِكَ كُلَّهُ

65) The Prophet (S) said:

‘Ali is by far the wisest in the entire Muslim community and all that which is sent down by God.[49](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَعْلَمُ الْأُمَّةِ بِمَا أَنْزَلَ اللَّهُ

66) The Prophet (S) said:

‘Ali is more knowledgeable than any of my companions.[50](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَكْثَرُ أَصْحَابِ الرَّسُولِ عِلْمًا

67) The Prophet (S) said:

‘Ali is the wisest among all men.[51](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَعْلَمُ النَّاسِ عِلْمًا

68) Abu Basir reports that Imam al-Baqir (‘a) said: ‘Ali (‘a) was asked about the Prophet’s knowledge. He replied,

The Prophet (S) possessed the combined wisdom of all the prophets of the past, the knowledge of all the events that took place in the past, and all that is going to happen in the future.

He (‘a) then added,

By Him who gave life to me, I possess all that knowledge and the knowledge of the events until Doomsday.[52](#)

بِالْإِسْنَادِ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَنْ عِلْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ: «عِلْمُ النَّبِيِّ عِلْمُ جَمِيعِ النَّبِيِّينَ، وَعِلْمُ مَا كَانَ، وَعِلْمُ مَا هُوَ كَائِنٌ إِلَى قِيَامِ السَّاعَةِ.» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَعْلَمُ عِلْمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَعِلْمُ مَا كَانَ وَمَا هُوَ كَائِنٌ فِيمَا بَيْنِي وَبَيْنَ قِيَامِ السَّاعَةِ»

69) It is reported from Salman that the Prophet (S) said:

After me, the wisest of all the members of my community is Ali.[53](#)

عَنْ سَلْمَانَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: أَعْلَمُ أُمَّتِي بَعْدِي عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

70) Abdullah Ibn Maymun narrates from Imam al-Sadiq (‘a) who in turn quoted his father [Imam al-Baqir] as saying,

All that men require and even the slightest scratch, amputation, the attacks by wild animals and birds of prey – in fact, everything – is contained in the ‘Book of Ali.[54](#)

عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: فِي كِتَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ كُلُّ شَيْءٍ يُحْتَاجُ إِلَيْهِ،

حَتَّى الْخَدَشُ وَالْأَرَشُ وَالْهَرَشُ

71) Zurarah reports from Imam al-Sadiq (‘a) that Amir Al-Mu’minin told Ibn Abbas, God taught us the language of birds as He had taught Solomon (‘a). God taught us the language of all animals, be they of land or in water.[55](#)

عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِابْنِ عَبَّاسٍ: إِنَّ اللَّهَ عَلَّمَنَا مَنْطِقَ الطَّيْرِ كَمَا عَلَّمَهُ سُلَيْمَانَ بْنِ دَاوُدَ، وَمَنْطِقَ كُلِّ دَابَّةٍ فِي بَرٍّ أَوْ بَحْرٍ

‘Ali Is The Speaking Testament Of God

72) Amir Al-Mu’minin (‘a) said:

The Book is the silent Testament of God and I am the Speaking Testament of God.[56](#)

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: هَذَا كِتَابُ اللَّهِ الصَّامِتُ، وَأَنَا كِتَابُ اللَّهِ النَّاطِقُ

The Knowledge Of The Book Is With ‘Ali

73) It is narrated by Fudhayl Ibn Yasar that regarding the Qur’anic verse

“Those with whom is the knowledge of the Book” (13:43).

Imam al-Baqir (‘a) said:

The verse was revealed in praise of ‘Ali (‘a) who, in the community, was the most knowledgeable after the Prophet (S).[57](#)

عَنْ الْفُضَيْلِ بْنِ يَسَارٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: ﴿وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾ قَالَ نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ، أَنَّهُ عَالِمُ هَذِهِ الْأُمَّةِ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

74) While explaining the verse

“Say: Between me and you sufficient is God as a witness and those with whom is the knowledge of the Book as witnesses” (13:43).

Imam al-Baqir (‘a) said:

‘Ali (‘a) is the possessor of the knowledge of the Book.[58](#)

بِالْإِسْنَادِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمٌ

الكتاب ﴿﴾ (رعد/٤٣) قَالَ: صَاحِبُ عِلْمِ الْكِتَابِ عَلِيٌّ عَلَيْهِ السَّلَامُ

75) Jabir narrates that while discussing the verse

“Say: Between me and you sufficient is God as a witness and those with whom is the knowledge of the Book as witnesses” (13:43).

Imam al-Baqir (‘a) said:

In the verse, the reference was to ‘Ali (‘a).[59](#)

عَنْ جَابِرٍ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي هَذِهِ الْآيَةِ: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾ قَالَ: هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

76) Abu Basir said that when we enquired whether the

“Say: Between me and you sufficient is God as a witness and those with whom is the knowledge of the Book as witnesses” (13:43).

referred to ‘Ali Ibn Abu Talib (‘a). Imam al-Sadiq (‘a) replied:

How could anyone else have been meant?[60](#)

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾ قُلْتُ: «أَهُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ؟» قَالَ: «فَمَنْ عَسَى أَنْ يَكُونَ غَيْرُهُ؟»

‘Ali Is The Door To The Prophet’s Knowledge

77) The Prophet (S) said,

‘Ali is the door to my knowledge.[61](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ بَابُ عِلْمِي

78) The Prophet (S) said,

Whatever I learned, I have taught Ali, for verily he is the door to the city of my knowledge.[62](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا عَلِمْتُ شَيْئًا إِلَّا عَلَّمْتُهُ عَلِيًّا. فَهُوَ بَابُ مَدِينَةِ عِلْمِي

79) Abu Dharr narrates that the Prophet (S) said:

‘Ali is the door to my knowledge. He explains the realities to my people.[63](#)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ بَابُ عِلْمِي وَمُبِينٌ لَأُمَّتِي...

80) Ibn Abbas reports that the Prophet (S) said:

When I was in the presence of my Lord, He informed me of everything. Whatever I learned, I taught Ali, for he is the gate of the city of my knowledge.[64](#)

عَنْ أَبِي الصَّبَّاحِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا صِرْتُ بَيْنَ يَدَيِ رَبِّي، كَلَّمَنِي وَتَاجَانِي. فَمَا عَلِمْتُ شَيْئًا إِلَّا عَلَّمْتُهُ عَلِيًّا. فَهُوَ بَابُ عِلْمِي

81) The Prophet (S) said:

Whatever I learned, I have taught Ali, for verily he is the door to the city of my knowledge.[65](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا عَلِمْتُ شَيْئًا إِلَّا عَلَّمْتُهُ عَلِيًّا. فَهُوَ بَابُ مَدِينَةِ عِلْمِي

82) Imam 'Ali ('a) said, on the day of the conquest of Khaybar, the Prophet (S) told me,

You are the door to my knowledge. Your sons are my sons. My flesh is your flesh and my blood is your blood.[66](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ فُتِحَتْ خَيْبَرُ: «أَنْتَ بَابُ عِلْمِي، وَأَنْ وَلَدَكَ «وُلْدِي، وَلَحْمُكَ لَحْمِي، وَدَمُكَ دَمِي»

The Prophet Taught 'Ali One Thousand Kinds Of Knowledge

83) Imam al-Sadiq ('a) said:

The Prophet (S) taught 'Ali ('a) one thousand kinds of knowledge, each kind having one thousand varieties.[67](#)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: عَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا عَلَيْهِ السَّلَامُ أَلْفَ بَابٍ؛ فَفُتِحَ لَهُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ

84) Imam al-Baqir ('a) said:

The Prophet (S) taught 'Ali ('a) one thousand letters, each letter comprises of one thousand words.[68](#)

بِالْإِسْنَادِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: عَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا أَلْفَ حَرْفٍ، كُلُّ حَرْفٍ يَفْتَحُ أَلْفَ حَرْفٍ

85) Abu Hamzah al-Thumali reported that 'Ali ('a) said:

The Prophet taught me one thousand volumes, each volume consisting of one thousand chapters. [69](#)

عَنْ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَقَدْ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَلْفَ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ

86) Imam al-Sadiq ('a) said:

The Prophet (S) taught 'Ali ('a) one thousand chapters of knowledge, each having one thousand chapters. [70](#)

بِالإِسْنَادِ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: عَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا عَلَيْهِ السَّلَامُ بَابًا يَفْتَحُ مِنْهُ أَلْفُ بَابٍ

87) 'Ali ('a) told a Jew:

Question me about anything you wish, because the Prophet (S) had taught me a thousand sciences and in each, there were a thousand divisions. You may enquire me about them. [71](#)

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِلْيَهُودِيِّ: سَلُوا عَمَّا بَدَأَ لَكُمْ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْعِلْمِ، فَتَشَعَّبَ لِي مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ. فَاسْأَلُوهُ عَنْهَا

88) Imam al-Sadiq ('a) narrated that his father said:

The Prophet (S) taught 'Ali ('a) a thousand words, each word opened a thousand more words. [72](#)

عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَدَّثَ عَلِيًّا عَلَيْهِ السَّلَامُ أَلْفَ كَلِمَةٍ؛ يَفْتَحُ أَلْفَ كَلِمَةٍ

89) Abu Hamzah al-Thumali narrated from Imam al-Sajjad ('a) who said:

The Prophet (S) taught 'Ali ('a) words from each of which a thousand words emerged and from each one of them thousand more emerged. [73](#)

عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ قَالَ: عَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا كَلِمَةً تَفْتَحُ أَلْفَ كَلِمَةٍ، وَالْأَلْفُ كَلِمَةٍ يَفْتَحُ كُلُّ كَلِمَةٍ أَلْفَ كَلِمَةٍ

90) Imam al-Sadiq said:

The Prophet (S) taught a 'letter' to Imam 'Ali ('a), from which emerged a thousand letters, and from each one of them emerged thousands more. [74](#)

بِالإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: عَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا حَرْفًا؛ يَفْتَحُ أَلْفَ حَرْفٍ. كُلُّ حَرْفٍ مِنْهَا يَفْتَحُ أَلْفَ حَرْفٍ

91) Imam al-Sadiq said:

The Prophet (S) taught a thousand 'words' and a thousand chapters to Imam 'Ali ('a), from each of which emerged a thousand words and a thousand chapters.[75](#)

بِالإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَوْصَى رَسُولُ اللَّهِ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ أَلْفَ كَلِمَةٍ وَأَلْفَ بَابٍ، يَفْتَحُ كُلُّ كَلِمَةٍ وَكُلُّ بَابٍ أَلْفَ كَلِمَةٍ وَأَلْفَ بَابٍ

92) Al-Asbagh Ibn Nubatah reports that 'Ali ('a) said:

The Prophet (S) taught me a thousand chapters of permissions and every prohibition and the events that took place [in ancient times] or that will take place [in future] until Doomsday. My knowledge consists of one thousand sciences. I know the time of peoples' death. I am aware of every scourge and calamity and I am trained to render justice to men.[76](#)

بِالإِسْنَادِ، عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْحَلَالِ وَالْحَرَامِ مِمَّا كَانَ وَمِمَّا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ كُلُّ بَابٍ مِنْهَا يَفْتَحُ أَلْفَ بَابٍ. فَذَلِكَ أَلْفُ أَلْفِ بَابٍ، حَتَّى عَلِمْتُ عِلْمَ الْمَنَآيَا وَالْبِلَآيَا وَفَصَّلَ الْخُطَابِ

93) 'Ali ('a) said:

The Prophet (S) made me suckle his tongue which enlightened my mind with a thousand sciences and every science had a thousand branches.[77](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَدْخَلَ لِسَانَهُ فِي فَمِي، فَانْفَتَحَ فِي قَلْبِي أَلْفُ بَابٍ مِنَ الْعِلْمِ؛ مَعَ كُلِّ بَابٍ أَلْفُ بَابٍ

'Ali Is The Gate To City Of The Prophet's Knowledge

94) It is narrated by Abu'l-Hasan 'Ali Ibn Musa al-Ridha ('a) through his forefathers that the Prophet (S) said:

O Ali, I am the city of knowledge and you are its gateway. Anyone who claims that he has entered a city without passing through its gateway is a confirmed liar.[78](#)

بِالإِسْنَادِ حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا عَنْ آبَائِهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنَا مَدِينَةُ الْعِلْمِ وَأَنْتَ الْبَابُ. كَذَبَ مَنْ زَعَمَ أَنَّهُ يَصِلُ إِلَى الْمَدِينَةِ إِلَّا مِنَ الْبَابِ

95) The Prophet (S) said:

I am the city of knowledge and 'Ali is its gateway. God commands men:

“Always enter a house only through its door” (2: 189).

Whoever desires to acquire knowledge should approach it only through the door.[79](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا. قَالَ اللَّهُ تَعَالَى: ﴿وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾. فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِهِ مِنَ الْبَابِ

96) Hamzah Ibn Abu Sa'id al-Khidri relates that his father heard the Prophet (S) say:

I am the city of knowledge and 'Ali is its gateway. Whoever desires to acquire knowledge should approach it only through Ali.[80](#)

عَنْ حَمْزَةَ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا، فَمَنْ أَرَادَ الْعِلْمَ، فَلْيَقْتَبِسْهُ مِنْ عَلِيٍّ

97) The Prophet (S) said:

I am the city of knowledge and 'Ali is its gateway. Anyone who desires to enter this city should do so only through its gateway.[81](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا، فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِهَا مِنْ بَابِهَا

98) Ibn Abbas narrates that he heard the Prophet (S) say:

I am the city of wisdom and 'Ali is its gate. Whoever wishes to acquire wisdom should approach it only through the door.[82](#)

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا. فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ

99) Ibn Abbas narrates that he heard the Prophet (S) say:

I am the city of wisdom and 'Ali is its gate. Whoever wishes to acquire wisdom should approach it only through the door.[83](#)

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا. مَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِهَا مِنْ قَبْلِ بَابِهَا

100) Ibn Abbas narrates that he heard the Prophet (S) say:

I am the city of wisdom and 'Ali is its gate. Whoever wishes to acquire wisdom should approach it only through the door.[84](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا، فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ بَابَ الْمَدِينَةِ

101) Sa'id Ibn Jubayr reports through Ibn Abbas who heard the Prophet (S) say:

O Ali, I am the city of wisdom and you are its gate. None can enter a city without passing through the door. Whoever bears enmity towards you but claims to be my friend is a rank liar, for you are from me and I am from you; your blood is my blood, your flesh is my flesh and your soul is my soul.[85](#)

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنَا مَدِينَةُ الْعِلْمِ وَأَنْتَ بَابُهَا. وَلَنْ تُؤْتِيَ الْمَدِينَةَ إِلَّا مِنْ قِبَلِ الْبَابِ. وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُكَ، لِأَنَّكَ مِنِّي وَأَنَا مِنْكَ: لَحْمُكَ لَحْمِي، وَدَمُكَ دَمِي، وَرُوحُكَ مِنْ رُوحِي

102) 'Ali ('a) narrates that the Prophet (S) said:

I am the city of knowledge and 'Ali is its gate. Every premises should be entered only through its door.[86](#)

بِالإِسْنَادِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا. وَلَا تُؤْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا

103) Al-Asbagh Ibn Nubatah relates through 'Ali ('a) that the Prophet (S) said:

I am the city of knowledge and O Ali, you are its gateway. Anyone who claims that he has entered a city without passing through its gateway is guilty of trespass.[87](#)

عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْعِلْمِ وَأَنْتَ بَابُهَا. يَا عَلِيُّ! كَذَبَ مَنْ زَعَمَ أَنَّهُ يَدْخُلُهَا مِنْ غَيْرِ بَابِهَا

'Ali Is The Door Of The Treasure Of The Prophet's Knowledge

104) Imam al-Ridha ('a) relates from his ancestors through Muhammad Ibn 'Ali ('a) who said that Jabir Ibn Abdullah al-Ansari said that the Prophet (S) said:

I am the treasury of knowledge and 'Ali is the key to its door. Whoever seeks knowledge should first search and find the key.[88](#)

وَبِالإِسْنَادِ عَنْ الرَّضَا عَلَيْهِ السَّلَامُ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا خَزَانَةُ الْعِلْمِ وَعَلِيٌّ مِفْتَاحُهَا. فَمَنْ أَرَادَ الْخَزَانَةَ فَلْيَأْتِ

105) It is among the sayings of the Prophet (S) that he said:

‘Ali is the keeper of my treasures.[89](#)

قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَازِنُ عِلْمِي

‘Ali Is The Door Of The City Of The Prophet’s Jurisprudence

106) It is reported that the Prophet (S) said:

I am the city of jurisprudence and ‘Ali its door. Whoever desires to acquire this knowledge should first enter the door.[90](#)

وَفِي رِوَايَةٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْفَقْهِ وَعَلِيٌّ بَابُهَا. فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ

‘Ali Is The Door Of The Prophet’s Wisdom

107) Jabir Ibn Abdullah reports that the Prophet (S) said:

I am the city of wisdom and ‘Ali its door. Whoever desires to acquire wisdom should enter the city only through the door.[91](#)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْحِكْمَةِ، وَعَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِ إِلَى بَابِهَا

108) The Prophet (S) said:

I am the city of wisdom and ‘Ali its door. Whoever desires to acquire wisdom should enter the city only through the door.[92](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا. فَمَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِ الْبَابَ

109) ‘Ali (‘a) narrates that the Prophet (S) said:

I am the capital city of wisdom and ‘Ali its door. Whoever desires to acquire wisdom should do so only through the door.[93](#)

بِالْإِسْنَادِ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا.

110) Abdullah says that he was present when people asked the Prophet (S) about ‘Ali (‘a) and the Prophet (S) said:

There are ten parts of wisdom. Nine parts are with ‘Ali and one part is distributed among the rest of the people.[94](#)

بِالإِسْنَادِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَسُئِلَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: قُسِمَتِ الْحِكْمَةُ عَشْرَةَ أَجْزَاءٍ؛ فَأُعْطِيَ عَلِيٌّ تِسْعَةَ أَجْزَاءٍ وَالنَّاسُ جُزْءًا وَاحِدًا

111) Ibn Abbas narrates that the Prophet (S) told ‘Ali (‘a),

I am the city of wisdom and ‘Ali its door. Whoever desires to acquire wisdom could enter the city only through the door.[95](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنَا مَدِينَةُ الْحِكْمَةِ وَأَنْتَ بَابُهَا. وَلَنْ تُوَلِّيَ الْمَدِينَةَ إِلَّا مِنْ قِبَلِ الْبَابِ

Ask Me Before You Lose Me!

112) Ja'far Ibn Muhammad narrates from his ancestors who reported that ‘Ali (‘a) said:

Ask me about the Book of God. Verily, by God, not a single verse was revealed to the Prophet (S) in the day or at night, during travel or while stationed in a place, that he did not recite to me and teach me its exposition.[96](#)

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: سَلُونِي عَنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ. فَوَاللَّهِ، مَا نَزَلَتْ آيَةٌ مِنْ كِتَابِ اللَّهِ فِي لَيْلٍ وَنَهَارٍ، وَلَا سَيْرٍ وَلَا مَقَامٍ، إِلَّا وَقَدْ أَقْرَأْنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَّمَنِي تَأْوِيلَهَا

113) ‘Ali (‘a) said:

Ask me about the Book of God, for I know when every single verse was revealed in the day or at night, in the valley, or in the mountains.[97](#)

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: سَلُونِي عَنْ كِتَابِ اللَّهِ، فَإِنَّهُ لَيْسَ مِنْ آيَةٍ إِلَّا وَقَدْ عَرَفْتُ بَلِيلَ نَزَلَتْ أَمْ بِنَهَارٍ، فِي سَهْلٍ أَمْ فِي جَبَلٍ

114) It is authentically reported that ‘Ali (‘a) said:

Ask me before you lose me. Would you not ask the one who knows man's beginning and end his ancestry?[98](#)

بِالإِسْنَادِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَقُولُ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي. أَلَا تَسْأَلُونَ مَنْ عِنْدَهُ عِلْمُ الْمَنَآيَا وَالْبَلَايَا وَالْأَنْسَابِ؟

115) Amir Al-Mu'minin ('a) said:

Ask me before I am taken away from you, for I know better what is in the sky and on earth.[99](#)

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ! سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي. فَلَا نَا بِطُرُقِ السَّمَاءِ أَعْلَمُ مِنِّي بِطُرُقِ الْأَرْضِ

116) Imam al-Ridha ('a) reports from his ancestors that Imam Husayn ('a) said, "Amir Al-Mu'minin ('a) delivered a sermon in which he said:

Ask me about the Qur'an so that I may explain each verse as to when, where, and about what that verse was revealed.[100](#)

عَنِ الرِّضَا عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ: سَلُونِي عَنِ الْقُرْآنِ أُخْبِرْكُمْ عَنْ آيَاتِهِ فِيمَنْ نَزَلَتْ وَأَيْنَ نَزَلَتْ

117) 'Umayr Ibn Abdullah said: From the pulpit at Kufah 'Ali Ibn Abu Talib ('a) delivered a sermon in which he said:

O people, before you lose me forever, ask me whatever you wish, for in my heart is contained the treasure of knowledge.[101](#)

قَالَ عُمَيْرُ بْنُ عَبْدِ اللَّهِ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى مَنبَرِ الْكُوفَةِ فَقَالَ: أَيُّهَا النَّاسُ! سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي. فَبَيْنَ الْجَنَبِينَ مِنِّي عِلْمٌ جَمٌّ

118) Amir Al-Mu'minin ('a) said:

Ask me before I depart from this world, and I will answer everything, even about the Lofty Empyrean.[102](#)

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي! فَإِنِّي لَا أَسْأَلُ عَنْ شَيْءٍ دُونَ الْعَرْشِ إِلَّا أَخْبَرْتُ عَنْهُ

119) It is reported that Amir Al-Mu'minin ('a) said:

Ask me before I depart [from this world]. By Him who split the seed and brought forth creation, I know the Torah better than those who follow it [the Jews]; I know the Gospel better than those who follow it [the Christians] and the Qur'an better than those who follow it [the Muslims].[103](#)

فِي حَدِيثٍ وَقَالَ [أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ]: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي. فَوَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، إِنِّي لَأَعْلَمُ

بِالتَّوْرَةِ مِنْ أَهْلِ التَّوْرَةِ. وَإِنِّي أَعْلَمُ بِالْإِنْجِيلِ مِنْ أَهْلِ الْإِنْجِيلِ. وَإِنِّي لَأَعْلَمُ بِالْقُرْآنِ مِنْ أَهْلِ الْقُرْآنِ

120) Aban reports from Salim who said: With many others, we were sitting in the mosque at Kufah when ‘Ali (‘a) said:

Before you lose me [forever] ask me about anything about the Book of God. There is not a single verse that was not recited to me by the Prophet (S) who also explained to me its exoteric and esoteric meanings. [104](#)

قَالَ أَبَانُ عَنْ سُلَيْمٍ قَالَ: جَلَسْتُ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ بِالْكُوفَةِ فِي الْمَسْجِدِ وَالنَّاسُ حَوْلُهُ فَقَالَ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي. سَلُونِي عَنْ كِتَابِ اللَّهِ. فَوَاللَّهِ، مَا نَزَلَتْ آيَةٌ مِنْ كِتَابِ اللَّهِ إِلَّا وَقَدْ أَقْرَأْنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَّمَنِي تَأْوِيلَهَا

Even If All The Veils Are Removed, It Will Not Add Anything New To My Faith

121) Sa’id Ibn Musayyab reports that Amir Al-Mu’minin (‘a) said:

Ask me about the routes in the skies, for I know them better than the roads on earth. Even if the veils are raised nothing would be added to my certitude in faith. [105](#)

قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَلِهَذَا كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: سَلُونِي عَنْ طُرُقِ السَّمَاوَاتِ، فَإِنِّي أَعْرِفُ بِهَا مِنْ طُرُقِ الْأَرْضِينَ. وَلَوْ كُشِفَ الْغِطَاءُ مَا أَزْدَدْتُ يَقِينًا

122) The Commander of the Faithful and the Leader of the Monotheists (‘a) said:

Even if the veils are lifted, it will not add to the certitude. [106](#)

أَمِيرُ الْمُؤْمِنِينَ وَإِمَامُ الْمُؤَحِّدِينَ عَلَيْهِ السَّلَامُ قَالَ: لَوْ كُشِفَ لِي الْغِطَاءُ مَا أَزْدَدْتُ يَقِينًا

The Sermon Throughout Which Imam ‘Ali Never Used The Basic Letter Alif

123) Ibn Abi’l-Hadid says that this sermon does not contain the letter Alif and many people relate that the Companions of the Prophet (S) were discussing as to which letter is the most important and frequently used. Everyone said that it is the letter Alif that is most frequently used. ‘Ali (‘a) who was in the gathering, rose and unfalteringly gave an unprecedented, extempore sermon without using the letter Alif throughout even once. [107](#)

The following is a translation of the famous sermon:

I praise the Lord Whose mercy is boundless and bounties are plentiful; Whose anger and wrath are superseded and subdued under His benevolence; Whose word is Perfect; Whose will is established and Whose order prevails. I praise him who acknowledges His sovereignty and unicity and worships Him in

all humility and utter submission and thus attains salvation from his sins. Whoever acknowledges His unique oneness deserves to be praised. Fearing the grossness of his sins, terrified he seeks asylum in Him, hoping to be redeemed. The day when he leaves behind his kin, He becomes his Redeemer. From Him, we seek help, guidance, and direction. We believe in Him and in Him, we lay our trust. I do hereby declare that He is Pure and the Apex of all certitude. Like the people of faith and certitude, I too believe in His Unique Oneness. My belief in His Unicity like a devotee who believes that He has no partners in enforcing His law and order; Who has no helpers in the ultimate nor does He consult anyone or seek assistance from anyone. Pure, Chaste, and absolutely independent is He. [108](#)

قَالَ ابْنُ أَبِي الْحَدِيدِ: وَهِيَ خُطْبَةٌ خَالِيَّةٌ مِنْ حَرْفِ الْأَلْفِ، رَوَاهَا كَثِيرٌ مِنَ النَّاسِ لَهُ عَلَيْهِ السَّلَامُ قَالُوا: تَذَاكُرَ قَوْمٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَيَّ حُرُوفِ الْهَجَاءِ أَدْخَلَ فِي الْكَلَامِ فَأَجْمَعُوا عَلَى الْأَلْفِ

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ [مُرْتَجِلاً مِنْ غَيْرِ سَابِقٍ فِكْرٍ وَلَا تَقْدِيمِ رَوَايَةٍ]: حَمِدْتُ مَنْ عَظُمَتْ مِنْهُ، وَسَبَّغَتْ نِعْمَتُهُ، وَسَبَقَتْ غَضَبُهُ رَحْمَتُهُ، وَتَمَّتْ كَلِمَتُهُ، وَتَفَذَّتْ مَشِيئَتُهُ، وَبَلَغَتْ قَضِيَّتُهُ. حَمْدُهُ حَمْدَ مُقَرَّرٍ بِرُبُوبِيَّتِهِ، مُتَخَضَّعٍ لِعِبَادِيَّتِهِ، مَتَنَصِّلٍ مِنْ خَطِيئَتِهِ، مُعْتَرِفٍ بِتَوْحِيدِهِ، مُسْتَعِيدٍ مِنْ وَعِيدِهِ، مُؤَمِّلٍ مِنْهُ مَغْفِرَةً تُنْجِيهِ يَوْمَ يُشْغَلُ عَنْ فَصِيلَتِهِ وَبَنِيهِ

وَنَسْتَعِينُهُ وَنَسْتَرْشِدُهُ وَنَسْتَهْدِيهِ، وَنُؤْمِنُ بِهِ، وَنَتَوَكَّلُ عَلَيْهِ. وَشَهِدْتُ لَهُ شُهُودَ مُخْلِصٍ مُوقِنٍ، وَفَرَدْتُهِ تَفَرِيدَ مُؤْمِنٍ مُتَبَيِّنٍ، وَوَحَّدْتُهِ تَوْحِيدَ عَبْدٍ مُذْعِنٍ. [بِأَنَّهُ] لَيْسَ لَهُ شَرِيكٌ فِي مُلْكِهِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ فِي صُنْعِهِ. جَلَّ عَنْ مُشِيرٍ وَوَزِيرٍ...وَعَنْ عَوْنٍ مُعِينٍ وَنَصِيرٍ وَنَظِيرٍ

The Sermon Throughout Which Imam ‘Ali Never Used The Alphabets Containing ‘Nuqtah’ [Dot]

124) Translation of the Sermon without a Nuqtah:

God alone is worthy of all praise and to Him belongs the most firm and beatific praise. Most elated and elevated of all praises relate to Him. To the One, the Unique, the chaste, and Self Sufficient One, belongs the best and chastest of all praises. He is neither begotten nor does He beget. Know that He exists eternally. Peerless is He, whose command could never be circumvented. There is none, other than Him, that deserves to be worshipped. He is the Just Ruler, the Most Wise, the Loving and Merciful Lord. He is the chastest, He is the Purifier. His orders are praiseworthy and fit to be obeyed. Cherished is His Mercy. He taught you His word and showed you His Marks and Signs. He furnished His Guidelines and notified that which is permissible and that which is prohibited. He placed the burden of Prophethood on the shoulders of Muhammad (S), the most beloved of God. He conferred leadership and veneration and made him the Guide to the Rightful Path and made him chaste, which is counted among the purest from Adam’s progeny. He is the one whose star is the brightest and he is steadfast and unrelenting; whose branch is fresh and the most effulgent, that is most true to its covenant, beloved of

the young and old. O God, to You, belong all praise; You are the Ultimate Authority, the Sovereign Ruler. None besides Him is worthy of worship. His patience and forbearance are vaster than the patience and forbearance of anyone else. His command is superior to and overwhelming the commands of others. His Knowledge and Wisdom is superior to the knowledge and wisdom of others. [109](#)

وَمِنْ حُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ خَالِيَةٍ مِنَ النُّقْطِ:

أَلْحَمْدُ لِلَّهِ أَهْلُ الْحَمْدِ وَمَأْوَاهُ. وَلَهُ أَوْكَدُ الْحَمْدِ وَأَحْلَاهُ، وَأَسْعَدُ الْحَمْدِ وَأَسْرَاهُ، وَأَطْهَرُ الْحَمْدِ وَأَسْمَاهُ، وَأَكْرَمُ الْحَمْدِ وَأَوْلَاهُ؛ الْوَاحِدِ الْأَحَدِ الصَّمَدِ، لَا وَالِدَ لَهُ وَلَا وَلَدَ

أَلَا لَهُ الْأَوَّلُ، لَا مُعَادِلَ لَهُ، وَلَا رَادَّ لِحُكْمِهِ. لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ السَّلَامُ، الْمُصَوِّرُ الْعَلَامُ، الْحَاكِمُ الْوُدُودُ، الْمُطَهِّرُ... الطَّاهِرُ، الْمُحَمَّدُ أَمْرُهُ، الْمَعْمُورُ حَرَمُهُ، الْمَأْمُولُ كَرَمُهُ. عَلَّمَكُمْ كَلَامَهُ، وَأَرَاكُمْ أَعْلَامَهُ، وَحَصَلَ لَكُمْ أَحْكَامُهُ، وَحَلَّلَ حَالَاهُ، وَحَرَّمَ حَرَامَهُ، وَحَمَلَ مُحَمَّدًا الرِّسَالَةَ. رَسُولُهُ الْمُكْرَمُ، الْمُسَوَّدُ الْمُسَدَّدُ، الطُّهْرُ الْمَطْهَرُ: أَطْهَرُ وَلَدِ آدَمَ مَوْلُودًا، وَأَسْطَعُهُمْ سُعُودًا، وَأَطْوَلُهُمْ عُمُودًا، وَأَرْوَاهُمْ عُودًا، وَأَصَحَّهُمْ عُهودًا، وَأَكْرَمَهُمْ مُرَدًا وَكُهُولًا. اللَّهُمَّ لَكَ الْحَمْدُ وَدَوَامُهُ، وَالْمُلْكُ وَكَمَالُهُ، لَا إِلَهَ إِلَّا هُوَ، وَسِعَ كُلَّ حِلْمٍ حِلْمُهُ، وَسَدَدَ كُلَّ حُكْمٍ حُكْمُهُ، وَحَدَرَ كُلَّ عِلْمٍ عِلْمُهُ

'Ali Is The Best Jurist Amongst You

125) The Prophet (S) said:

The decision 'Ali Ibn Abu Talib rendered between two of you is also the decision of Allah the Majestic. [110](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَقَدْ قَضَى عَلِيٌّ بَيْنَ أَبِي طَالِبٍ بَيْنَكُمَا بِقَضَاءِ اللَّهِ عَزَّ وَجَلَّ

126) The Prophet (S) said:

Amongst you, the best judge is Ali. [111](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَقْضَاكُمْ عَلِيٌّ

127) The Prophet (S) said:

Amongst men, the most learned jurisprudent is Ali. [112](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَعْلَمُ النَّاسِ بِفَصْلِ الْقَضَاءِ.

128) The Prophet (S) said:

Amongst my followers, after me, the most learned in jurisprudence and my precedents is ‘Ali Ibn Abu Talib. [113](#)

بِالإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَعْلَمُ أُمَّتِي بِالسُّنَّةِ وَالْقَضَاءِ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ.

129) Ibn Abbas reports that the Prophet (S) said:

“Ali Ibn Abu Talib is the most learned among my followers. After me, he is the best person to resolve all disputes. [114](#)

بِالإِسْنَادِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ بْنُ أَبِي طَالِبٍ أَعْلَمُ أُمَّتِي، وَأَقْضَاهُمْ فِيمَا اخْتَلَفُوا فِيهِ مِنْ بَعْدِي.

130) ‘Ali (‘a) said:

When the Prophet (S) sent me to Yemen, I said, ‘I am still young.’ The Prophet (S) passed his hand over my chest and prayed, ‘O God, guide his heart and establish his word.’ From that time all my judgments were upheld [by the Prophet (S)]. [115](#)

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: بَعَثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْيَمَنِ، فَقُلْتُ: «يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثُ السِّنِّ». قَالَ: فَوَضَعَ يَدَهُ عَلَى صَدْرِي وَقَالَ: «إِذْهَبْ، فَإِنَّ اللَّهَ سَيُثَبِّتُ لِسَانَكَ وَيَهْدِي قَلْبَكَ». قَالَ: فَمَا شَكَّكْتُ فِي قَضَاءٍ بَيْنَ خَصْمَيْنِ قَامَا بَيْنَ يَدَيَّ بَعْدُ.

131) ‘Ali (‘a) said:

When the Prophet (S) sent me to Yemen, I said, ‘I am still young and I am inexperienced in the matter of delivering judgments to resolve their [the Yemenites] disputes.’ The Prophet (S) passed his hand over my chest and prayed, ‘O God, guide his heart and establish his word.’ From that time none of my judgments were reversed [by the Prophet (S)]. [116](#)

بِالإِسْنَادِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْيَمَنِ، فَقُلْتُ: «يَا رَسُولَ اللَّهِ! تَبِعْتَنِي وَأَنَا شَابٌّ أَقْضِي بَيْنَهُمْ وَلَا أُدْرِي بِالْقَضَاءِ؟» قَالَ: فَضَرَبَ بِيَدِهِ فِي صَدْرِي ثُمَّ قَالَ: «اللَّهُمَّ! اهْدِ قَلْبَهُ وَثَبِّتْ لِسَانَهُ». قَالَ: فَمَا شَكَّكْتُ بَعْدُ فِي قَضَاءٍ بَيْنَ اثْنَيْنِ.

Ali's Steadfastness

132) ‘Ali (‘a) said:

Never did I hesitate to fight the unjust and the misguided. [117](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ: وَلَعَمْرِي، مَا عَلَيَّ مِنْ قِتَالٍ مَنْ خَالَفَ الْحَقَّ وَخَابَطَ الْغَيَّ مِنْ إِدْهَانٍ، وَلَا إِهْيَانٍ.

133) The Prophet (S) said:

Do not dispute with Ali, for he is not given to flattery in the matter of God. [118](#)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تَشْكُوا عَلِيًّا، فَإِنَّهُ لَأَحْسَنُ فِي ذَاتِ اللَّهِ

134) The Prophet (S) said:

‘Ali is the pillar of Islam. He is the one who draws his sword for the sake of Islam. [119](#)

وَقَالَ [النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ]: عَلِيٌّ عَمُودُ الدِّينِ. وَقَالَ: هَذَا هُوَ الَّذِي يَضْرِبُ النَّاسَ بِالسَّيْفِ عَلَى الْحَقِّ بَعْدِي.

The Case Of Five Different Types Of Punishments To Five Persons For A Single Offence

135) Al-Asbagh Ibn Nubatah narrates:

Five persons were arrested on charges of adultery and brought before ‘Umar who ordered all of them to be stoned to death. ‘Ali (‘a) who was then present in the assembly protested that the judgment was illegal. ‘Umar asked ‘Ali (‘a) to decide the matter. ‘Ali (‘a) ordered one of them to be executed, another to be stoned to death, a third to be flogged, the fourth to suffer half the penalty, and the fifth to be admonished and let off.

This decision surprised ‘Umar and the rest of the gathering. ‘Umar asked, “How come you imposed different sentences in respect of a single offense?”

‘Ali (‘a) replied, “The first one was a Dhimmī (a non-Muslim enjoying the protection of the Muslim government) and by committing the offense he lost the protection given to a Dhimmī and thus became liable to be executed.

The second was a married man and the punishment for adultery by a married man is to be stoned to death.

The third was a bachelor and his punishment is to be whipped. The fourth was a bondsman and therefore he was to suffer only half the penalty.

The last one was an insane person and is exempted from any punishment.” [120](#)

بِالإِسْنَادِ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: أَتَى عُمَرُ بِخَمْسَةِ نَفَرٍ أُخِذُوا فِي الزِّنَا، فَأَمَرَ أَنْ يُقَامَ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ الْحَدُّ. وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَاضِرًا فَقَالَ: «يَا عُمَرُ! لَيْسَ هَذَا حُكْمُهُمْ؟!» قَالَ عُمَرُ: «فَأَقِمِ أَنْتَ الْحَدَّ عَلَيْهِمْ.» فَقَدَّمَ عَلَيْهِ السَّلَامُ وَاحِدًا مِنْهُمْ فَضْرَبَ عُنُقَهُ. وَقَدَّمَ الْآخَرَ فَارْجَمَهُ. وَقَدَّمَ الثَّلَاثَ فَضْرَبَهُ الْحَدَّ. وَقَدَّمَ الرَّابِعَ فَضْرَبَهُ نِصْفَ الْحَدِّ. وَقَدَّمَ الْخَامِسَ فَعَزَّرَهُ. فَتَحَيَّرَ عُمَرُ، وَتَعَجَّبَ النَّاسُ مِنْ فِعْلِهِ.

فَقَالَ عُمَرُ: «يَا أَبَا الْحَسَنِ! خَمْسَةُ نَفَرٍ فِي قِصَّةٍ وَاحِدَةٍ، أَقَمْتَ عَلَيْهِمْ خَمْسَةَ حُدُودٍ لَيْسَ شَيْءٌ مِنْهَا يُشَبِّهُ الْآخَرَ؟! فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «أَمَّا الْأَوَّلُ فَكَانَ ذِمِّيًّا فَخَرَجَ عَنْ ذِمَّتِهِ، لَمْ يَكُنْ لَهُ حَدٌّ إِلَّا السَّيْفُ. وَأَمَّا الثَّانِي فَرَجُلٌ مُحْصَنٌ؛ كَانَ حَدُّهُ الرَّجْمُ. وَأَمَّا الثَّلَاثُ فَغَيْرُ مُحْصَنٍ، حَدُّهُ الْجُلْدُ. وَأَمَّا الرَّابِعُ فَعَبْدٌ ضَرَبْنَاهُ نِصْفَ الْحَدِّ. وَأَمَّا الْخَامِسُ مَجْنُونٌ مَغْلُوبٌ عَلَى عَقْلِهِ».

The Case Of Two Women And A Male And Female Child

136) Jabir Ju'fi reports from Tamim Ibn Asad who said: Two women were brought before 'Umar to decide their quarrel over a male and female infant, each claiming that the male child belonged to her. 'Umar asked 'Ali ('a) to come to his rescue in solving this strange case. 'Ali ('a) heard both the women in detail.

On their persistence in their respective stands, 'Ali ('a) asked two bottles of identical weight to be brought. He asked the two women to fill the bottles with their milk. He then asked the bottles to be weighed. One bottle weighed more than the other. 'Ali ('a) said, 'Indeed, the woman whose milk is heavier than that of the other woman is the mother of the male child and the woman whose milk is lighter in weight is the mother of the girl.' 'Umar asked about the logic behind the decision. 'Ali ('a), "Don't you recollect that God has given to man twice the share of a woman?" [121](#)

عَنْ جَابِرِ الْجُعْفِيِّ، عَنْ تَمِيمِ بْنِ حُزَامٍ الْأَسَدِيِّ أَنَّهُ دُفِعَ إِلَى عُمَرَ مُنَازَعَةٌ جَارِيَتَيْنِ تَنَازَعَتَا فِي ابْنٍ وَبِنْتٍ. فَقَالَ: «أَيْنَ أَبُو الْحَسَنِ مُفَرِّجُ الْكُرْبِ؟» فَدَعَا لَهُ بِهِ، فَقَصَصَ عَلَيْهِ الْقِصَّةَ. فَدَعَا بِقَارُورَتَيْنِ فَوَزَنَهُمَا. ثُمَّ أَمَرَ كُلَّ وَاحِدَةٍ فَحَلَبَتْ فِي قَارُورَةٍ، وَوَزَنَ الْقَارُورَتَيْنِ فَرَجَحَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَالَ: «الْإِبْنُ لِلَّتِي لَبَنُهَا أَرْجَحُ، وَالْبِنْتُ لِلَّتِي لَبَنُهَا أَخَفُ». فَقَالَ عُمَرُ: «مَنْ أَيْنَ قُلْتُ ذَلِكَ يَا أَبَا الْحَسَنِ؟» فَقَالَ عَلَيْهِ السَّلَامُ: «لَأَنَّ اللَّهَ جَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَيْنِ».

Two Women Claiming A Male Child

137) Two women quarreled over a male child, each claiming the child to be her son. 'Umar sent for 'Ali ('a) and requested him to solve the strange problem. 'Ali ('a) tried to persuade the women to come out with the truth. He reminded them of the punishment for false testimony in this world and the next. When neither of the women yielded, 'Ali ('a) said, 'Now, I have no option but to send for my sword.'

The woman asked, 'What would you do with a sword?' 'Ali ('a) replied, 'It is but proper that I do justice by cutting the baby into two halves and give one half to each of you.' One of the women said, 'Sir, I made a mistake. The child is not mine but belongs to my rival. I relinquish my claim.' 'Ali ('a) praised the Lord and said, 'The child belongs to you. As the mother of the child, you could not bear to see the child being harmed. The other woman had no such feeling because she was not the mother of the child.'

Upon this, the other woman admitted she was not the mother of the child. 'Umar was very pleased with the outcome and blessed and prayed for 'Ali ('a). [122](#)

وَرُوِيَ أَنَّ امْرَأَتَيْنِ تَنَازَعَتَا عَلَى عَهْدِ عُمَرَ فِي طِفْلِ ادَّعَتْهُ كُلُّ وَاحِدَةٍ مِنْهُمَا وَلَدًا لَهَا بِغَيْرِ بَيِّنَةٍ وَلَمْ يُنَازِعْهُمَا فِيهِ غَيْرُهُمَا. فَالْتَبَسَ الْحُكْمُ فِي ذَلِكَ عَلَى عُمَرَ، وَفَزَعَ فِيهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. فَاسْتَدْعَى الْمَرَأَتَيْنِ وَوَعَّظَهُمَا وَخَوَّفَهُمَا، فَأَقَامَتَا عَلَى التَّنَازُعِ وَالْإِخْتِلَافِ. فَقَالَ عَلَيْهِ السَّلَامُ عِنْدَ تَمَادِيهِمَا فِي النِّزَاعِ: «إِنِّي نِي بِمِنْشَارٍ!» فَقَالَتِ الْمَرَأَتَانِ: «مَا تَصْنَعُ؟»

فَقَالَ: «أَقْدُهُ نَصْفَيْنِ؛ لِكُلِّ وَاحِدَةٍ مِنْكُمَا نَصْفُهُ». فَسَكَتَتِ إِحْدَاهُمَا، وَقَالَتِ الْأُخْرَى: «اللَّهُ اللَّهُ يَا أَبَا الْحَسَنِ! إِنْ كَانَ لَا بُدَّ مِنْ ذَلِكَ فَقَدْ سَمَحْتُ بِهِ لَهَا.» فَقَالَ: «اللَّهُ أَكْبَرُ! هَذَا ابْنُكَ دُونَهَا. وَلَوْ كَانَ ابْنُهَا لَرَقَّتْ عَلَيْهِ وَأَشْفَقَتْ.» فَاعْتَرَفَتِ الْمَرْأَةُ الْأُخْرَى بِأَنَّ الْحَقَّ مَعَ صَاحِبَتِهَا وَالْوَلَدَ لَهَا دُونَهَا. فَسَرَى عَنْ عُمَرَ وَدَعَا لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِمَا فَرَجَ عَنْهُ فِي الْقَضَاءِ.

The Case Of The Two Cheats

138) Hanash Ibn Mu'tamir reports:

Two men entrusted one hundred Dinars with a Hashemite woman, stipulating that she should deliver the amount only if the two of them came together to claim it and that at no cost should she give the amount if only one of them came to claim it. After about a year, one of them came and claimed the amount stating that his friend was dead. The woman refused to give the money stating that as per the stipulation both have to come together and receive the money. The man argued that in view of the death of one of them, the stipulation did not stand anymore and that it was unreasonable and unjust to demand the production of a dead person.

Cornered by the persistent demand and arguments, the woman delivered the amount. A year later, the second man came and demanded the amount. The woman replied, 'Your friend had forced me to give the money stating that you were dead. How can I now pay you again?' The man said, 'You should not have paid the money to him when he came alone, particularly when we had stipulated that the money should be paid only if the two of us came together. You should at least have insisted on the proof of my alleged death like I am doing now.'

The man produced evidence of his friend's death. He took the woman to 'Umar and wanted him to punish her for breach of trust. 'Umar asked the woman, 'Did you receive the money in trust on the stipulation alleged by this man?' The woman got frightened and said, 'I beseech you not to judge this case. Instead, ask 'Ali ('a) to decide the matter.' 'Umar sent for 'Ali ('a) who heard the entire dispute.

He realized that the two men had played fraud on the woman. However, he asked the man to fear God and tell the truth. The man persisted in his demand. Then 'Ali ('a) said, 'Is it not true that you stipulated that the amount should be paid only if both of you came together?' The man replied in the affirmative. 'Ali ('a) said, 'Then go and bring your friend. We shall then pay you the amount.' Hearing this, 'Umar praised the Lord and thanked 'Ali ('a) saying, 'O Lord! Let 'Umar not survive a day without 'Ali ('a).'

بِإِسْنَادٍ، عَنْ حَنْشِ بْنِ الْمُعْتَمِرِ قَالَ: إِنَّ رَجُلَيْنِ أَتَيَا امْرَأَةً مِنْ قُرَيْشٍ فَاسْتَوْدَعَاها مِائَةَ دِينَارٍ وَقَالَا: «لَا تَدْفَعِيهَا إِلَى أَحَدٍ مِّنَّا دُونَ صَاحِبِهِ حَتَّى نَجْتَمِعَ». فَلَبِثَا حَوْلًا، ثُمَّ جَاءَ أَحَدُهُمَا إِلَيْهَا وَقَالَ: «إِنَّ صَاحِبِي قَدْ مَاتَ. فَادْفَعِي إِلَيَّ الدَّانِيَةَ». فَأَبَتْ، فَتَقَلَّ عَلَيْهَا بِأَهْلِهَا، فَلَمْ يَزَالُوا بِهَا حَتَّى دَفَعْتُهَا إِلَيْهِ. ثُمَّ لَبِثْتُ حَوْلًا آخَرَ، فَجَاءَ الْآخَرُ فَقَالَ: «ادْفَعِي إِلَيَّ الدَّانِيَةَ».

فَقَالَتْ: «إِنَّ صَاحِبَكَ جَاءَنِي وَزَعَمَ أَنَّكَ قَدْ مِتَّ، فَدَفَعْتُهَا إِلَيْهِ». فَاخْتَصَمَا إِلَى عُمَرَ، فَأَرَادَ أَنْ يَقْضِيَ عَلَيْهَا. وَقَالَ لَهَا: «مَا أَرَاكَ إِلَّا ضَامِتَةً». فَقَالَتْ: «أُنْشِدُكَ اللَّهَ أَنْ تَقْضِيَ بَيْنَنَا، وَارْفَعْنَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ». فَارْفَعَهَا إِلَى عَلِيٍّ، وَعَرَفَ أَنَّهَا قَدْ مَكَرًا بِهَا. فَقَالَ: «أَلَيْسَ قُلْتُمَا: لَا تَدْفَعِيهَا إِلَى وَاحِدٍ مِّنَّا دُونَ صَاحِبِهِ؟!» قَالَ «بَلَى». قَالَ: «فَإِنَّ مَالَكُ عِنْدَنَا. إِذْهَبْ فَجِئْ بِصَاحِبِكَ حَتَّى نَدْفَعَهَا إِلَيْكُمَا». فَبَلَغَ ذَلِكَ عُمَرَ، فَقَالَ: «لَا أَبْقَانِي اللَّهُ بَعْدَ ابْنِ أَبِي طَالِبٍ».

C) Worship Of Ali

Ali's Devotion To God

139) 'Ali ('a) said:

I worshipped God five years before anyone in this community prayed. [124](#)

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: عَبَدْتُ اللَّهَ قَبْلَ أَنْ يَعْبُدَهُ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ خَمْسَ سِنِينَ أَوْ سَبْعَ سِنِينَ

140) 'Ali ('a) said:

I worshipped God along with the Prophet (S) seven years before anyone in this community prayed. [125](#)

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: عَبَدْتُ اللَّهَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَبْعَ سِنِينَ قَبْلَ أَنْ يَعْبُدَهُ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ

141) Abdullah Ibn Hudhayl reports that 'Ali ('a) said:

There was a time when none in this community other than me prayed to God apart from the Prophet (S).

I have been worshipping Allah nine years before anyone else did. [126](#)

بِإِسْنَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُدَيْلِ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: مَا أَعْرِفُ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ عَبَدَ اللَّهَ بَعْدَ نَبِيِّنَا غَيْرِي. عَبَدْتُ اللَّهَ قَبْلَ أَنْ يَعْبُدَهُ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ تِسْعَ سِنِينَ

142) Jabir reports from Abdullah Ibn Yahya that 'Ali ('a) said:

I prayed with the Prophet (S) three years before any other person prayed. [127](#)

عَنْ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَلَاثَ سِنِينَ قَبْلَ

أَنْ يُصَلِّيَ مَعَهُ أَحَدٌ

143) It is reported that Imam al-Sadiq ('a) said: In his prostration, 'Ali ('a) used to say: Have mercy upon my humiliation in Your presence, my imploration to You, and my loneliness in the midst of people. Make me find entertainment through You only, O All-generous. [128](#)

فِي حَدِيثٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: ...وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ وَهُوَ سَاجِدٌ: «إِرحم ذُلِّي [بَيْنَ يَدَيْكَ، وَتَضَرُّعِي إِلَيْكَ، وَوَحْشَتِي مِنَ النَّاسِ. وَأَيْسُرْ لِي بِكَ يَا كَرِيمُ]

144) Al-Asbagh Ibn Nubatah is authentically reported that it is reported that after the Prophet (S), it was 'Ali ('a) who prostrated in thanksgiving, and he was the first among the community to place his cheek on earth [in prostration]. [129](#)

وَكَانَ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَوَّلَ مَنْ سَجَدَ لِلَّهِ شُكْرًا، وَأَوَّلَ مَنْ وَضَعَ وَجْهَهُ عَلَى الْأَرْضِ بَعْدَ سَجْدَتِهِ مِنْ هَذِهِ الْأُمَّةِ ...بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

145) Al-Asbagh Ibn Nubatah is authentically reported to have said that Imam 'Ali Amir al-Mu'minin ('a) used to say this supplication while prostrating himself:

I implore You, oh my Master, just like the imploration of a humble slave to his master. I beseech You, the beseeching of one who knows for sure that You give and nothing of what You have in possession will ever decrease. I implore for Your forgiveness just like the imploration of one who knows for sure that none can forgive sins save You. I put my trust in you just like the entrusting of one who knows for sure that You have power over all things. [130](#)

بِالإِسْنَادِ، عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ فِي سُجُودِهِ: فَأُنَاجِيكَ يَا سَيِّدِي كَمَا يُنَاجِي الْعَبْدُ الذَّلِيلُ مَوْلَاهُ. وَأَطْلُبُ إِلَيْكَ طَلَبَ مَنْ يَعْلَمُ أَنَّكَ تُعْطِي وَلَا يَنْقُصُ مِمَّا عِنْدَكَ شَيْءٌ. وَأَسْتَغْفِرُكَ أَسْتَغْفَارَ مَنْ يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. وَأَتَوَكَّلُ عَلَيْكَ تَوَكُّلَ مَنْ يَعْلَمُ أَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

146) Imam al-Sadiq (a) said:

While in prostration, 'Ali's (a) condition seemed like how a fragile camel sits. [131](#)

بِالإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا سَجَدَ يَتَخَوَّى كَمَا يَتَخَوَّى الْبَعِيرُ الضَّامِرُ.

147) It is in the sayings of 'Ali ('a) that in his prayer he said:

It is enough honor and a matter of pride that I am your devoted servant and that You are my Lord. You

are to me a beloved, make me deserving of Your love. [132](#)

فَقَالَ [عَلِيٌّ عَلَيْهِ السَّلَامُ]: إِلَهِي، كَفَى بِي عِزًّا أَنْ أَكُونَ لَكَ عَبْدًا، وَكَفَى بِي فَخْرًا أَنْ تَكُونَ لِي رَبًّا. أَنْتَ كَمَا أُحِبُّ، فَاجْعَلْنِي كَمَا تُحِبُّ.

148) ‘Ali (‘a) said:

O, people! I would never compel you to pray if I myself had not performed the prayers and I would not ask you to shun sins before I myself did so. [133](#)

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ! إِنِّي -وَاللَّهِ- مَا أَحْكُمُ عَلَى طَاعَةٍ إِلَّا وَسَبَقْتُكُمْ إِلَيْهَا، وَلَا أَنْهَاكُمُ عَنْ مَعْصِيَةٍ إِلَّا وَأَتَنَاهَا قَبْلَكُمْ عَنْهَا.

Ali; The First To Pray

149) Ibn Abbas reports that the Prophet (S) said:

The first to pray with me was ‘Ali Ibn Abu Talib. [134](#)

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَوَّلُ مَنْ صَلَّى مَعِيَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

150) About ‘Ali (‘a), the Prophet (S) said:

This [Ali] is the first to confess and declare his faith in me and [he is] the [first] one to pray with me. [135](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: هَذَا أَوَّلُ مَنْ آمَنَ بِي، وَصَدَّقَنِي، وَصَلَّى مَعِيَ.

151) Zayd Ibn Arqam reported that ‘Ali (‘a) was the first to pray with the Prophet (S). [136](#)

عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّهُ قَالَ: أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ.

152) Salamah Ibn Kuhayl reports that he heard Habbah al-Arani say that ‘Ali (‘a) said:

I am the first person who prayed with the Prophet (S). [137](#)

عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ حَبَّةَ الْعَرَنِيَّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَنَا أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

Ali's Ritual Purification And Prayer

153) Imam al-Sadiq ('a) said:

'Ali ('a) was sitting with his son Muhammad (Ibn al-Hanafiyyah) when he asked him to fetch some water. He washed his hands and said, 'Praised be the Lord who made water pure and a purifier and not contaminated.' Then he said, 'O Lord! Keep me purified bless me with chastity, protect my dignity [by concealing the sins of flesh], and forbid for me the fire [of hell].'

He rinsed his mouth and said, 'O Lord, let my tongue ever repeat Your Glorious names and count me among those with whom You are pleased.'

He then inhaled water for ritual purification of his nose and said, 'Forbid not the fragrance of heaven for me and hold me among those who are anointed with the fragrance of Paradise.'

When he washed his face, he said, 'O Lord, make my face effulgent on the Day of Darkness and on the day when faces shine! Do not darken my face.'

He poured water on the right arm and said, 'Give into my right hand the Book [of Deeds].'

He washed his left arm and said, 'O Lord, let not the Book [of Deeds] be given to my left hand and let not my arms be tied behind my neck [like a convict]. I seek Your protection from Hellfire.'

He touched the top of his head with the fingers of his right hand and said, 'Shower upon me Your grace, mercy, and benevolence.'

He then touched his feet with his fingers and said, 'O Lord, strengthen my feet on the day when the feet falter and make people stumble. Let my struggle and efforts be only to seek Your pleasure. Let every action of mine earn me Your Grace.'

He looked at Muhammad and said, "Whoever imitates me and repeats what I said, shall find an angel for every drop of water that falls during his ablution, glorifying and praising the Lord saying, 'Great is Allah other than whom there is no god.' The reward for all this will be written to the credit of the devoted worshipper.'¹³⁸

بِالإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَاعِدٌ، وَمَعَهُ ابْنُهُ مُحَمَّدٌ، إِذْ قَالَ: «يَا مُحَمَّدُ! إِنِّي بِإِنَاءٍ مِنْ مَاءٍ.» فَأَتَاهُ بِهِ، فَصَبَّهُ بِيَدِهِ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى،

«ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا، وَلَمْ يَجْعَلْهُ نَجَسًا

«ثُمَّ اسْتَنْجَى فَقَالَ: «اللَّهُمَّ، حَصِّنْ فَرْجِي وَأَعِفَّهُ، وَاسْتُرْ عَوْرَتِي وَحَرِّمْهَا عَلَى النَّارِ

«ثُمَّ اسْتَنْشَقَ فَقَالَ: «اللَّهُمَّ، لَا تُحَرِّمَ عَلَيَّ رِيحَ الْجَنَّةِ، وَاجْعَلْنِي مِمَّنْ يَشْمُ رِيحَهَا وَطِيبُهَا وَرِيحَانُهَا

»». ثُمَّ تَمَضَّمَضَ فَقَالَ: «اللَّهُمَّ، أَنْطِقْ لِسَانِي بِذِكْرِكَ، وَاجْعَلْنِي مِمَّنْ تَرْضَى عَنْهُ

»». ثُمَّ غَسَلَ وَجْهَهُ فَقَالَ: «اللَّهُمَّ، بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُ [فِيهِ] الْوُجُوهُ، وَلَا تُسَوِّدْ وَجْهِي يَوْمَ تَبْيِضُ [فِيهِ] الْوُجُوهُ

ثُمَّ غَسَلَ يَمِينَهُ فَقَالَ: «اللَّهُمَّ، أَعْطِنِي كِتَابِي بِيَمِينِي، وَالْخُلْدَ بِسَارِي.» ثُمَّ غَسَلَ شِمَالَهُ

»». فَقَالَ: «اللَّهُمَّ، لَا تُعْطِنِي كِتَابِي بِشِمَالِي، وَلَا تَجْعَلْهَا مَغْلُولَةً إِلَيَّ عُنُقِي. وَأَعُوذُ بِكَ مِنْ مُقْطَعَاتِ النَّيِّرَانِ

»». ثُمَّ مَسَحَ رَأْسَهُ فَقَالَ: «اللَّهُمَّ، غَشِّنِي بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ

ثُمَّ مَسَحَ عَلَى رِجْلَيْهِ فَقَالَ: «اللَّهُمَّ، ثَبِّتْ قَدَمِي [عَلَى الصِّرَاطِ] يَوْمَ تَزِلُّ فِيهِ الْأَقْدَامُ، وَاجْعَلْ سَعْيِي فِيمَا يَرْضِيكَ عَنِّي.»

ثُمَّ انْتَفَتَ إِلَى مُحَمَّدٍ فَقَالَ: «يَا مُحَمَّدُ! مَنْ تَوَضَّأَ بِمِثْلِ مَا تَوَضَّأْتُ، وَقَالَ مِثْلَ مَا قُلْتُ، خَلَقَ اللَّهُ لَهُ مِنْ كُلِّ قَطْرَةٍ مَلَكًا يُقَدِّسُهُ وَيُسَبِّحُهُ وَيُكَبِّرُهُ وَيَهْلِلُهُ، وَيُكْتُبُ لَهُ ثَوَابَ ذَلِكَ

154) When asked as to why, whenever he heard the call for prayers (adhan) he shivered and his face became pale, 'Ali ('a) replied,

Now has come the time to discharge that trust which the skies, the earth, the mountains, and the plains feared to entertain, but man undertook. I do not know if I would be discharging that trust efficaciously or not. [139](#)

رُوي عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ إِذَا حَضَرَ وَقْتُ الصَّلَاةِ ارْتَعَدَتْ فَرَائِصُهُ وَتَغَيَّرَ لَوْنُهُ. فَسُئِلَ عَنْ ذَلِكَ فَقَالَ: «جَاءَ وَقْتُ الْأَمَانَةِ الَّتِي عَرَضَهَا اللَّهُ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ، فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا، وَحَمَلَهَا الْإِنْسَانُ. فَلَا أَدْرِي: أَلْأَحْسَنُ أَدَاءَ مَا حَمَلْتُ أَمْ لَا؟

155) It is reported that whenever 'Ali ('a) performed the ablution, for fear of God his face used to lose its color. [140](#)

وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذَا أَخَذَ الْوُضُوءَ يَتَغَيَّرُ وَجْهُهُ مِنْ خِيفَةِ اللَّهِ تَعَالَى.

The Importance Of Prayers In The Eyes Of ‘Ali

156) ‘Ali (‘a) never forsook his prayers. Never did he miss his prayers even once. Even on the occasion of the night of the most vehement fighting, he performed his Night Prayers. During the Battle of Siffin, he was frequently looking at the sun. Ibn Abbas asked, “Ali, what are you doing?” ‘Ali (‘a) replied,

“I am watching if the time for midday prayer has arrived.” Ibn Abbas asked, “Is this the time [during the fierce battle] to think of prayers?” ‘Ali (‘a) replied, “What are we fighting for? Is it not to establish [the remembrance of God through] prayers?”¹⁴¹

وَلَمْ يَنْتَرْكْ [عَلِيٌّ عَلَيْهِ السَّلَامُ] صَلَاةَ اللَّيْلِ قَطُّ حَتَّى لَيْلَةَ الْهَرِيرِ. وَكَانَ يَوْمًا فِي حَرْبٍ صِفِّينَ مُشْتَغَلًا بِالْحَرْبِ وَالْقِتَالِ، وَكَانَ مَعَ ذَلِكَ بَيْنَ الصَّفِّينِ يُرَاقِبُ الشَّمْسَ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: «يَا أَمِيرَ الْمُؤْمِنِينَ، مَا هَذَا الْفِعْلُ؟» فَقَالَ: «أَنْظُرُ إِلَى الزَّوَالِ حَتَّى نُصَلِّيَ.» فَقَالَ لَهُ ابْنُ عَبَّاسٍ: «هَلْ هَذَا وَقْتُ صَلَاةٍ؟» إِنَّ عِنْدَنَا لَشُغْلًا بِالْقِتَالِ [عَنِ الصَّلَاةِ]. فَقَالَ لَهُ: «.عَلِيٌّ عَلَيْهِ السَّلَامُ: «فَعَلَى مَا نَقَاتِلُهُمْ؟ إِنَّمَا نَقَاتِلُهُمْ عَلَى الصَّلَاةِ»

‘Ali And Congregational Prayers

157) It is reported through reliable sources that ‘Ali (‘a) said:

Far better than spending the whole night [from ‘Isha’ until Fajr] in prayers is to perform the morning [fajr] and night [‘Isha’] prayers with the congregation. Have you not heard the Prophet (S) saying that if only people knew its importance, they would have rushed, creeping on their hands and bellies, for these [congregational] prayers become the cause for the forgiveness of the sins committed between morning until night.¹⁴²

فِي حَدِيثٍ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: يَا أَبَا الدَّرْدَاءِ! أَصَلِّيَ الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْيِيَ بَيْنَهُمَا. أَمَا سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: «لَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا؟» وَأَنَّهُمَا لِيُكَفِّرَانَ مَا بَيْنَهُمَا

158) It is reported that once the Prophet (S) abnormally extended his prayer. When asked for the reason, he said: Gabriel restrained me by holding my hands until ‘Ali came and joined the prayer.¹⁴³

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ طَوَّلَ الرُّكُوعَ فِي بَعْضِ الصَّلَوَاتِ تَطْوِيلًا خَارِجًا عَنِ الْعَادَةِ. فَسُئِلَ عَنْ ذَلِكَ، فَقَالَ: «.أَمْسَكَ جِبْرِئِيلُ يَدَيَّ فِي رُكْبَتَيَّ حَتَّى أَتَى عَلِيٌّ بْنُ أَبِي طَالِبٍ فَأَدْرَكَ تِلْكَ الرُّكْعَةَ»

The Prayer Of One Thousand Rak’ah

159) Jamil Ibn Salih reports that Imam al-Sadiq (‘a) said:

If possible recite one thousand rak'ah (unit or cycle) of prayer at least during the days and nights of the month of Ramadhan if not in other months, because 'Ali ('a) used to perform one thousand rak'ah of prayer during every day and night. [144](#)

عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَ - فِي شَهْرِ رَمَضَانَ وَغَيْرِهِ - فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ.

160) It is reported that Imam al-Baqir ('a) said:

'Ali ('a) used to perform one thousand rak'ah of prayer during every day and night. [145](#)

فِي حَدِيثٍ (عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: ...وَكَانَ [عَلِيٌّ عَلَيْهِ السَّلَامُ] يُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ)

161) It is reported that Imam al-Baqir ('a) said:

Imam al-Sajjad ('a) used to perform one thousand rak'ah of prayer during every day and night. Similarly, 'Ali ('a) used to perform one thousand rak'ah of prayer during every day and night. There were five date trees in the garden and he used to perform two rak'ah under each tree. [146](#)

بِالْإِسْنَادِ، عَنْ الْبَاقِرِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ كَمَا كَانَ يَفْعَلُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ؛ كَانَ لَهُ خَمْسُمِائَةِ نَخْلَةٍ، فَكَانَ يُصَلِّي عِنْدَ كُلِّ نَخْلَةٍ رَكْعَتَيْنِ.

162) Abu Basir reports that he approached Imam al-Sadiq ('a) and asked, "What is your opinion regarding the prayers performed in the month of Ramadhan?"

He replied the month of Ramadhan carries a special glory and significance which no other month has. Pray as much as you can, if possible a one thousand rak'ah during the days and nights [of Ramadhan]. 'Ali ('a) prayed a one thousand rak'ah during the last days of life. Therefore, O Abu Muhammad, pray as much as you can during the month of Ramadhan. [147](#)

بِالْإِسْنَادِ، عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ أَبُو بَصِيرٍ: «مَا تَقُولُ فِي الصَّلَاةِ فِي شَهْرِ رَمَضَانَ؟» فَقَالَ: «لِشَهْرِ رَمَضَانَ حُرْمَةٌ وَحَقٌّ لَا يُشَبِّهُهُ شَيْءٌ مِنَ الشُّهُورِ. صَلِّ مَا اسْتَطَعْتَ فِي شَهْرِ رَمَضَانَ تَطَوُّعاً بِاللَّيْلِ وَالنَّهَارِ. فَإِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ أَلْفَ رَكْعَةٍ فَافْعَلْ. إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ - فِي آخِرِ عُمْرِهِ - ...كَانَ يُصَلِّي فِي كُلِّ يَوْمٍ وَلَيْلَةٍ أَلْفَ رَكْعَةٍ فَصَلِّ - يَا أَبَا مُحَمَّدٍ - زِيَادَةً فِي رَمَضَانَ».

[Ali's Supplications](#)

163) Imam 'Ali ('a) used to pray Almighty Allah saying,

My prayer seeking Your forgiveness is unlike that of one who is heedless whether You accept it or reject

it. Therefore, accede to my prayers and the prayers of other sinners who seek Your Mercy. [148](#)

« إِلَهِي! لَيْسَ اعْتِذَارِي إِلَيْكَ اعْتِذَارَ مَنْ يَسْتَغْنِي عَنْ قَبُولِ عُدْرِهِ. فَأَقْبَلْ عُدْرِي، يَا خَيْرَ مَنْ اعْتَذَرَ إِلَيْهِ الْمُسِيئُونَ »

164) Al-Asbagh Ibn Nubatah said, “Amir Al-Mu’minin (‘a) used to say while in prostration:

I beseech You like a humble and helpless servant beseeching his master. I ask with the certainty of one who knows that he will be given and that by giving nothing would be reduced from Your treasures. I seek Your forgiveness like one who knows that there is none except You who could forgive me my sins. I rely on You like the one who knows that You alone are the Almighty. [149](#)

بِالْإِسْنَادِ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ فِي سُجُودِهِ «أُنَاجِيكَ - يَا سَيِّدِي - كَمَا يُنَاجِي الْعَبْدُ الذَّلِيلُ مَوْلَاهُ. وَأَطْلُبُ إِلَيْكَ طَلَبَ مَنْ يَعْلَمُ أَنَّكَ تُعْطِي وَلَا يَنْقُصُ مِمَّا عِنْدَكَ شَيْءٌ. وَأَسْتَغْفِرُكَ اسْتَغْفَارَ مَنْ يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. وَأَتَوَكَّلُ عَلَيْكَ تَوَكُّلَ مَنْ يَعْلَمُ أَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

Ali's Sincerity In Faith

165) Amir Al-Mu’minin (‘a) prayed as follows:

O Lord, I do not worship for fear of Hellfire nor out of greed for Heaven. I pray to You because You alone deserve to be worshipped. [150](#)

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ وَسَيِّدُ الْمُؤَحِّدِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: «مَا عَبَدْتُكَ خَوْفًا مِنْ نَارِكَ، وَلَا طَمَعًا فِي جَنَّتِكَ! لَكِنْ وَجَدْتُكَ أَهْلًا لِلْعِبَادَةِ فَعَبَدْتُكَ».

166) It is reported that when ‘Ali (‘a) spared Amr Ibn Abd-Wudd after subduing him when he was on the verge of killing him, people criticized Ali’s conduct. However, Hudhayfah defended Ali’s conduct. The Prophet (S) suggested that ‘Ali (‘a) should be directly asked to explain his conduct when he would return after slaying Amr Ibn Abd-Wudd.

‘Ali (‘a) said:

He [Amr Ibn Abd-Wudd] abused my mother and spat on my face. I was afraid that this would involve my personal ego as the motive for killing him. So I waited until my anger subsided and then I killed him for the sake of God [not for myself]. [151](#)

فِي حَدِيثٍ) وَلَمَّا أَدْرَكَ عَمْرُو بْنُ عَبْدِ وَدٍّ لَمْ يَضْرِبْهُ. فَوَقَعُوا فِي عَلِيٍّ عَلَيْهِ السَّلَامُ. فَرَدَّ عَنْهُ حَذِيفَةُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَهْ يَا حَذِيفَةُ! فَإِنَّ عَلِيًّا سَيَذْكُرُ سَبَبَ وَقَفَّتِهِ.» ثُمَّ إِنَّهُ ضَرَبَهُ، فَلَمَّا جَاءَ سَأَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ ذَلِكَ، فَقَالَ: «قَدْ كَانَ شَتَمَ أُمِّي وَتَفَلَّ فِي وَجْهِهِ، فَخَشِيتُ أَنْ أَضْرِبَهُ لِحَظِّ نَفْسِي. فَتَرَكْتُهُ حَتَّى سَكَنَ مَا بِي. ثُمَّ قَتَلْتُهُ فِي اللَّهِ».

Ali's Absolute Devotion To God

167) It is reported that during the Battle of Uhud, 'Ali ('a) was suffering from an arrowhead that was embedded in his leg and which was difficult to remove. The Prophet (S) suggested that the arrowhead be removed when 'Ali ('a) would be immersed in his prayer. This was done and 'Ali ('a) said that he did not feel even the slightest pain. [152](#)

رُوي أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَدْ أَصَابَ رِجْلُهُ فِي غَزْوَةِ أَحَدِ سَهْمٍ صَعَبَ إِخْرَاجُهُ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِإِخْرَاجِهِ حِينَ اشْتَغَالَهُ بِالصَّلَاةِ. فَأَخْرَجُوهُ مِنْ رِجْلِهِ. فَقَالَ بَعْدَ فَرَاغِهِ عَنِ الصَّلَاةِ بَأَنَّهُ لَمْ يَلْتَفِتْ بِذَلِكَ.

D) Character And Morals Of Ali

Ali's Sincerity In Placing Trust In God

168) Imam al-Sadiq ('a) said:

Qanbar, the retainer adored 'Ali ('a) so much that whenever 'Ali ('a) left his house, Qanbar would follow him carrying Ali's sword. One night when 'Ali ('a) found Qanbar following him, he asked, 'Why are you following me?' Qanbar replied that he was shielding him.

'Ali ('a) said, 'Fie upon you! Would you protect me from celestial beings or from the inhabitants of earth?' Qanbar replied: 'From the dwellers of earth.' 'Ali ('a) said, 'Go back, Qanbar. No dweller of the earth could harm me without God's permission.' [153](#)

بِإِسْنَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ قَنْبَرٌ غُلَامٌ عَلِيٍّ يُحِبُّ عَلِيًّا عَلَيْهِ السَّلَامُ حُبًّا شَدِيدًا. فَإِذَا خَرَجَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ خَرَجَ عَلَى أَثَرِهِ بِالسَّيْفِ. فَرَأَاهُ ذَاتَ لَيْلَةٍ فَقَالَ: «يَا قَنْبَرُ! مَا لَكَ؟» فَقَالَ: «جِئْتُ لَأَمْشِيَ خَلْفَكَ يَا أَمِيرَ الْمُؤْمِنِينَ.» قَالَ: «وَيْحَكَ! أَمِنْ أَهْلِ السَّمَاءِ تَحْرُسُنِي أَوْ مِنْ أَهْلِ الْأَرْضِ؟» فَقَالَ: «لَا، بَلْ مِنْ أَهْلِ الْأَرْضِ.» فَقَالَ: «إِنَّ أَهْلَ الْأَرْضِ لَا يَسْتَطِيعُونَ لِي شَيْئًا إِلَّا بِإِذْنِ اللَّهِ مِنَ السَّمَاءِ، فَارْجِعْ فَرَجِعْ.»

Ali's Impeccable Character

169) It is reported that once 'Ali ('a) called out to his servant several times, but the servant did not answer him. He came out of his room and standing behind his servant 'Ali ('a) asked, "Why didn't you answer when I repeatedly called you." The servant replied, "I was too busy and of course there is no fear of punishment from you!" 'Ali ('a) said, "Thank God for making people consider themselves safe from any harm from me. Now, go away, for I emancipate you and from now on you are a free man." [154](#)

وَدَعَا [عَلِيًّا] عَلَيْهِ السَّلَامُ غُلَامًا لَهُ مِرَارًا فَلَمْ يُجِبْهُ، فَخَرَجَ فَوَجَدَهُ عَلَى بَابِ الْبَيْتِ. فَقَالَ: «مَا حَمَلَكَ عَلَى تَرْكِ إِجَابَتِي؟» قَالَ: «كَسَلْتُ عَنْ إِجَابَتِكَ، وَأَمِنْتُ عُقُوبَتَكَ.» فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِمَّنْ يَأْمَنُهُ خَلْقُهُ. إِمْضِ

«فَأَنْتَ حُرٌّ لَوَجْهِ اللَّهِ»

170) Imam al-Sadiq ('a) said that 'Ali ('a) once traveled in the company of a nonbeliever who asked: "Sir, where are you going?" 'Ali ('a) replied, "I am going to Kufah." When the time of parting came, 'Ali ('a) continued to accompany that man. Surprised, the man asked, "Sir, this road does not lead to Kufah." 'Ali ('a) replied, "I know that this road does not lead to Kufah, but our beloved Prophet (S) has taught us the best of manners and stipulated that before parting company we should proceed a little distance with our fellow traveler [as a mark of friendship].

The man said, 'It is no wonder that it is on account of such excellent character that people are embracing your religion. Be my witness, I hereby accept your religion.' The man returned with 'Ali ('a) and became a staunch Muslim. [155](#)

بِالْإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ صَاحِبَ رَجُلًا ذِمِّيًّا، فَقَالَ لَهُ الذِّمِّيُّ: «أَيْنَ تُرِيدُ يَا عَبْدَ اللَّهِ؟» فَقَالَ: «أُرِيدُ الْكُوفَةَ.» فَلَمَّا عَدَلَ الطَّرِيقُ بِالذِّمِّيِّ، عَدَلَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. فَقَالَ الذِّمِّيُّ: «أَلَسْتَ زَعَمْتَ أَنَّكَ تُرِيدُ الْكُوفَةَ؟» فَقَالَ لَهُ: «بَلَى.» فَقَالَ لَهُ الذِّمِّيُّ: «فَقَدْ تَرَكْتَ الطَّرِيقَ

فَقَالَ لَهُ: «قَدْ عَلِمْتُ ذَلِكَ.» قَالَ: «فَلِمَ عَدَلْتَ مَعِي وَقَدْ عَلِمْتَ ذَلِكَ؟» فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشِيعَ الرَّجُلَ هُنَيْئَةً إِذَا فَارَقَهُ. وَكَذَلِكَ أَمَرْنَا نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.» فَقَالَ لَهُ الذِّمِّيُّ: «هَكَذَا قَالَ؟» قَالَ: «نَعَمْ.» قَالَ الذِّمِّيُّ: «لَا جَرَمَ إِنَّمَا تَبِعُهُ مَنْ تَبِعَهُ لِأَفْعَالِهِ الْكَرِيمَةِ. فَأَنَا أَشْهَدُكَ أَنِّي عَلَى دِينِكَ.» وَرَجَعَ الذِّمِّيُّ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. فَلَمَّا عَرَفَهُ أَسْلَمَ

Ali's Simplicity And Humbleness

171) Sa'sa'ah Ibn Sawhan and a few friends and companions of 'Ali ('a) said:

'Ali ('a) lived as one among us, leading a simple life just like anyone of us. He was extremely humble and many were attracted by this quality in him. We used to be overawed by his presence and feel as if a sword were suspended over our heads. [156](#)

قَالَ صَعَصَعَةُ بْنُ صَوْحَانَ وَغَيْرُهُ مِنْ شِيعَتِهِ وَأَصْحَابِهِ: كَانَ فِينَا كَأَحَدٍ مِنَّا؛ لَيْنُ جَانِبٍ وَشِدَّةُ تَوَاضُعٍ، وَسُهُولَةُ قِيَادٍ. وَكُنَّا نَهَابُهُ مَهَابَةَ الْأَسِيرِ الْمَرْبُوطِ لِلسَّيْفِ الْوَاقِفِ عَلَى رَأْسِهِ.

172) It is authentically reported that 'Ali ('a) used to go to the market to buy salt, dates, and flour, tie them up in a cloth sack and carry them himself, saying, 'It is most noble to carry food to your dependents. Doing so would not bring down your dignity. [157](#)

كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَدْخُلُ السُّوقَ وَيَحْمِلُ التَّمْرَ وَالسُّوْقَ وَالْمِلْحَ وَأَشْبَاهَ ذَلِكَ فِي ثَوْبَةٍ تَارَةً وَفِي يَدِهِ أُخْرَى وَيَقُولُ:

لَا يُنْقِصُ الْكَامِلَ مِنْ كَمَالِهِ.....مَا جَرَّ مِنْ نَفْعٍ إِلَى عِيَالِهِ

173) Imam al-Sadiq ('a) said that 'Ali ('a) once was riding when a crowd of people followed him. He stopped and asked as to why they are following him. They replied, 'It gives us pleasure to follow you.' 'Ali ('a) rebuked them saying,

Following a rider on foot brings destruction upon him and is an insult to those who follow him on foot. [158](#)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى أَصْحَابِهِ وَهُوَ رَاكِبٌ فَمَشَوْا خَلْفَهُ، فَالْتَفَتَ إِلَيْهِمْ فَقَالَ: «لَكُمْ حَاجَةٌ؟» فَقَالُوا: «لَا يَا أَمِيرَ الْمُؤْمِنِينَ. وَلَكِنَّا نَحِبُّ أَنْ نَمْشِيَ مَعَكَ.» فَقَالَ لَهُمْ: «إِنْصَرَفُوا، فَإِنَّ مَشْيِيَ الْمَاشِي مَعَ الرَّكَّابِ مَفْسَدَةٌ لِلرَّكَّابِ وَمَذَلَّةٌ لِلْمَاشِي»

Ali's Forbearance

174) The Prophet (S) declared,
In the matter of patience, 'Ali is far superior to all others. [159](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَفْضَلُ النَّاسِ حِلْمًا

175) Ibn Abbas narrates that the Prophet (S) said:
'Ali is tolerance personified. [160](#)

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَوْ كَانَ الْحِلْمُ رَجُلًا لَكَانَ عَلِيًّا

Ali's Patience

176) In a sermon 'Ali ('a) said:

When it became essential [to protect the faith] I bore everything with patience. When I saw my rights being violated, it felt as if a thorn has pierced my eye and a bone stuck in my throat. [161](#)

فِي خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: ... فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحْجَى، فَصَبَرْتُ وَفِي الْعَيْنِ قَذَى، وَفِي الْحَلْقِ شَجَأٌ. أَرَى تَرَاتِي نَهْبًا

177) 'Ali ('a) said that the Prophet (S) asked him, "O Ali, what would you do when people would prefer worldly life to the life in the hereafter; when they swallow their pride in one gulp; when they adore and worship wealth; under the pretense of piety when people would practice fraud and cheating; when they circulate the treasury funds [as if it were their personal property]?"

‘Ali (‘a) replied, “I shall choose the way to life in the hereafter [in reference to worldly life]; patiently tolerate all hardships until I join you [in heaven] by the Grace of God.” The Prophet (S) replied, “True is your word, Ali. May God help you in your endeavor.” [162](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ مَرْفُوعاً [قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ]: «يَا عَلِيُّ! كَيْفَ أَنْتَ إِذَا زَهَدَ النَّاسُ فِي الْآخِرَةِ، وَرَغِبُوا فِي الدُّنْيَا، وَأَكَلُوا التُّرَاثَ أَكْلًا لَمًّا، وَأَحْبَبُوا الْمَالَ حُبًّا جَمًّا، وَاتَّخَذُوا دِينَ اللَّهِ دَغْلًا وَمَالَ اللَّهِ دُولًا؟» قَالَ: قُلْتُ: «يَا رَسُولَ اللَّهِ! أَتَرْكُهُمْ وَأَتْرُكُ مَا فَعَلُوهُ. وَإِنِّي أَخْتَارُ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ، وَأَصْبِرُ عَلَى مَصَائِبِ الدُّنْيَا وَهَوَاهَا حَتَّى أُلْحَقَ بِكَ بِمَشِيئَةِ اللَّهِ قَالَ: «صَدَقْتَ يَا عَلِيُّ! اللَّهُمَّ افْعَلْ ذَلِكَ بِهِ

Ali's Asceticism

178) Qumaysah Ibn Jabir said:

I have not found in the entire world anyone more pious than ‘Ali (‘a). [163](#)

عَنْ قُمَيْصَةَ بْنِ جَابِرٍ قَالَ: مَا رَأَيْتُ أَزْهَدَ فِي الدُّنْيَا مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

179) The Prophet (S) said:

O, Ali, God has decorated you with that special grace, with which no other person was ever blessed. That Grace is exclusively yours. In this life, you shun the world and the world shuns you. God has made you a friend of the poor and the destitute. You are content in their fellowship and they are pleased with your leadership and Guidance. [164](#)

بِالإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِنَّ اللَّهَ تَعَالَى قَدْ زَيْنَكَ بِزِينَةٍ لَمْ تُزَيَّنْ الْعِبَادُ بِزِينَةٍ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْهَا؛ هِيَ زِينَةُ الْأَبْرَارِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ: الزُّهْدُ فِي الدُّنْيَا. فَجَعَلَكَ لَا تَرْزَأُ مِنَ الدُّنْيَا شَيْئًا وَلَا تَرْزَأُ الدُّنْيَا مِنْكَ شَيْئًا. وَوَهَبَ لَكَ حُبَّ الْمَسَاكِينِ؛ فَجَعَلَكَ تَرْضَى بِهِمْ أَتْبَاعًا وَيَرْضُونَ بِكَ إِمَامًا.

180) Imam al-Baqir (‘a) said:

By God, ‘Ali (‘a) ate simple food like servants and used to sit like them with humility. Usually, he used to purchase two sets of clothes out of which he used to give the costlier one to his servant and he himself wore the cheaper one. [165](#)

بِالإِسْنَادِ، عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: وَاللَّهِ، إِنْ كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ لَيَأْكُلُ أَكْلَ الْعَبْدِ وَيَجْلِسُ جِلْسَةَ الْعَبْدِ، وَإِنْ كَانَ لَيَشْتَرِي الْقَمِيصَيْنِ السُّتْبَلَيْنَيْنِ فَيُخَيِّرُ غُلَامَهُ خَيْرَهُمَا، ثُمَّ يَلْبَسُ الْآخَرَ.

181) It is reported that ‘Ali (‘a) wore old and patched clothes and his shoes were made from the bark of date palms. [166](#)

كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَلْبَسُ لِبَاساً مَرْقُوعاً وَنَعْلَهُ مِنْ لِيْفٍ.

182) Imam al-Sadiq ('a) said:

Sometimes 'Ali ('a) used to wear a shoe in one leg while mending the other. He did not consider mending shoes to be disrespectful [humiliating]. [167](#)

بِالإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَمْشِي فِي نَعْلٍ وَاحِدَةٍ وَيُصْلِحُ الْأُخْرَى؛ لَا يَرَى بِذَلِكَ بَأْساً.

183) It is reported that 'Ali ('a) used to patch his clothes himself and said:

Wearing patched clothes makes a man feel humble. People proudly followed his example. [168](#)

وَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَرْقَعُ قَمِيصَهُ وَيَقُولُ: إِنَّ لُبْسَ الْمَرْقُوعِ يُخَشِّعُ الْقَلْبَ وَيَقْتَدِي بِهِ الْمُؤْمِنُ.

184) 'Ali ('a) said:

God has chosen me to be the leader [Imam] over men and took a promise that in my food, dress, and behavior I should be humble like a poor and destitute person so that the poor and the meek may get solace from my conduct and the rich and proud may not adopt the ways of arrogant tyrants. [169](#)

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ اللَّهَ جَعَلَنِي إِمَاماً لِحَلْفِهِ؛ فَفَرَضَ عَلَيَّ التَّقْدِيرَ فِي نَفْسِي وَمَطْعَمِي وَمَشْرَبِي وَمَلْبَسِي كَضِعْفَاءِ النَّاسِ، كَيْ يَقْتَدِيَ الْفَقِيرُ بِفَقْرِي وَلَا يُطْغِيَ الْغَنَى غِنَاهُ.

185) Zayd Ibn al-Hasan said that he heard Imam al-Sadiq ('a) say:

In his food habits 'Ali ('a), in the eyes of the Prophet (S), was like a commoner. He used to eat bread, vinegar, and oil, while he fed others with bread, butter, and meat. [170](#)

بِالإِسْنَادِ، عَنْ زَيْدِ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَشْبَهَ النَّاسِ طُعْمَةً بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. كَانَ يَأْكُلُ الْخُبْزَ وَالْخَلَّ وَالزَّيْتِ، وَيُطْعِمُ النَّاسَ الْخُبْزَ وَاللَّحْمَ.

World In The Eyes Of Ali

186) 'Ali ('a):

This world of yours is to be inferior to the (leftover) bone of a pig in the hands of a leper. [171](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ: لَدُنْيَاكُمْ عِنْدِي أَهْوَنُ مِنْ عُرَاقِ خِنْزِيرٍ عَلَى يَدِ مَجْدُومٍ.

187) ‘Ali (‘a) said:

Woe to this world! Woe to this world! Does it wish to beguile and ensnare me? It shall not succeed. Go, search for someone else, for I have no need for you. Thrice have I divorced you and now there is no chance of reconciliation. [172](#)

Imam ‘Ali (‘a) is also reported to have said:

Divorce the world three times and betake yourself another spouse. It is verily evil wife because it does not care who comes to it.

وَقَالَ (عَلِيٌّ) عَلَيْهِ السَّلَامُ: يَا دُنْيَا! يَا دُنْيَا! أَبْيَّ تَعَرَّضْتُ؟ أَمْ إِلَيَّ تَشَوَّقْتُ؟ لَا حَانَ حَيْنُكَ هَيْهَاتَ! غُرِّي غَيْرِي. لَا حَاجَةَ لِي فِيكَ. قَدْ طَلَّقْتُكَ ثَلَاثًا لَا رَجْعَةَ لِي فِيكَ وَلَهُ عَلَيْهِ السَّلَامُ

طَلَّقِ الدُّنْيَا ثَلَاثًا.....وَاتَّخِذْ زَوْجًا سِوَاهَا

إِنَّهَا زَوْجَةٌ سَوْءٌ.....لَا تَبَالِي مَنْ أَتَاهَا

188) Abdullah Ibn Abbas reports:

He went to ‘Ali (‘a) at Dhi-Qar. ‘Ali (‘a) was mending his shoes. He asked, “What is the worth of this shoe?” I replied, “Absolutely nothing.” He then said, “This shoe is dearer to me than rulership and I value this [the shoe] more than that [rulership] unless I stand up for justice and prevent injustice.” [173](#)

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِذِي قَارٍ وَهُوَ يَخْصِفُ نَعْلَهُ، فَقَالَ لِي: «مَا قِيمَةُ هَذَا النَّعْلِ؟» فَقُلْتُ: «لَا قِيمَةَ لَهَا.» فَقَالَ عَلَيْهِ السَّلَامُ: «وَاللَّهِ، لَهِيَ أَحَبُّ إِلَيَّ مِنْ إِمْرَتِكُمْ إِلَّا أَنْ أُفِيمَ حَقًّا أَوْ أُدْفَعَ بَاطِلًا

‘Ali Sells His Sword

189) Abu Hayyan al-Taymi reports on the authority of his father: He heard ‘Ali (‘a) saying from the pulpit, “Is there anyone who would buy my sword? I would not sell the sword if I had money to buy a shirt.” A man from the crowd stood up and said, “I will lend you money to buy a shirt.”

Abd al-Razzaq said, “This was at a time when ‘Ali (‘a) ruled the world except for Syria.” [174](#)

عَنْ أَبِي حَبَّانَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى الْمِنْبَرِ يَقُولُ «مَنْ يَشْتَرِي مِنِّي سَيْفِي هَذَا؟ فَلَوْ كَانَ عِنْدِي ثَمَنُ إِزَارٍ مَا بَعْتُهُ.» فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: «نُسَلِّفُكَ ثَمَنَ إِزَارٍ!» (قَالَ:) قَالَ عَبْدُ الرَّزَّاقِ: وَكَانَتْ بِيَدِهِ الدُّنْيَا كُلُّهَا إِلَّا مَا كَانَ مِنَ الشَّامِ

190) Majma' al-Taymi said:

'Ali ('a) was going around the marketplace with his sword saying, 'If I had four Dirhams to buy a shirt, I would not be selling this sword.'¹⁷⁵

بِالإِسْنَادِ، عَنْ مَجْمَعِ التَّيْمِيِّ قَالَ: خَرَجَ عَلَيَّ بَنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بِسَيْفِهِ إِلَى السُّوقِ فَقَالَ: «مَنْ يَشْتَرِي مِنِّي سَيْفِي هَذَا؟ فَلَوْ كَانَ عِنْدِي أَرْبَعَةُ دَرَاهِمَ أَشْتَرِي بِهَا إِزَارًا مَا بَعْتُهُ»

'Ali Being Satisfied With The Least

191) Abu Ishaq al-Subay'i said:

It was Friday and my father carried me around on his shoulder when we saw 'Ali ('a) waving his sleeves while delivering a sermon. I said to my father, 'Perhaps 'Ali ('a) is feeling the heat of the day.' My father replied, 'It is neither heat nor cold that is bothering 'Ali ('a), but that his shirt has not yet dried from washing and he has no other shirt to wear.'¹⁷⁶

بِالإِسْنَادِ، عَنْ أَبِي إِسْحَاقَ السَّبَّيْعِيِّ قَالَ: كُنْتُ عَلَى عُنُقِ أَبِي يَوْمَ الْجُمُعَةِ، وَأَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَخْطُبُ وَهُوَ يَتَرَوَّحُ بِكُمِّهِ. فَقُلْتُ: «يَا أَبَا! أَمِيرُ الْمُؤْمِنِينَ يَجِدُ الْحَرَّ؟!» فَقَالَ لِي: «لَا يَجِدُ حَرًّا وَلَا بَرْدًا، وَلَكِنَّهُ غَسَلَ قَمِيصَهُ وَهُوَ رَطِبٌ، وَلَا لَهُ غَيْرُهُ. فَهُوَ يَتَرَوَّحُ بِهِ»

192) Al-Aswad and Alqamah said:

When we went to meet 'Ali ('a), we found a plate made of date leaves in which were one or two pieces of barley bread on which fungus had formed. [The bread had become so hard that] 'Ali ('a) was breaking the bread by holding it between his thighs and eating the pieces with a little salt. We asked his maidservant whose name was Fidhdhah as to why she had not cooked fresh bread with good flour.

She replied, 'is it possible that 'Ali ('a) should eat fresh and tasty food and I be blamed for it?' 'Ali ('a) smiled upon hearing the reply and said, 'I asked her not to remove the husk from the flour because it makes me feel humble and suppresses my ego. The believers imitate me and I become one among them.'¹⁷⁷

عَنِ الْأَسْوَدِ وَعَلْقَمَةَ قَالَا: دَخَلْنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَبَيْنَ يَدَيْهِ طَبَقٌ مِنْ خُوصٍ عَلَيْهِ قُرْصٌ أَوْ قُرْصَانِ مِنْ شَعِيرٍ، وَإِنَّ أَسْطَارَ النُّخَالَةِ لَتَبِينُ فِي الْخُبْزِ، وَهُوَ يَكْسِرُ عَلَى رُكْبَتَيْهِ وَيَأْكُلُ بِمِلْحٍ جَرِيشٍ. فَقُلْنَا لِحَارِثَةَ لَهَا سَوْدَاءُ اسْمُهَا فِضَّةٌ: «أَلَا نَخْلَتُ هَذَا الدَّقِيقَ لِأَمِيرِ الْمُؤْمِنِينَ؟» فَقَالَتْ: «أَيَّاكُلُ هُوَ الْمَهْتَأُ وَيَكُونُ الْوَزْرُ فِي عُنُقِي؟» فَتَبَسَّمَ عَلَيْهِ السَّلَامُ وَقَالَ: «أَنَا أَمَرْتُهَا أَلَّا تَنْخُلَهُ.» قُلْنَا: «وَلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ؟» قَالَ: «ذَلِكَ لِأَجْدَرُ أَنْ تُذِلَّ النَّفْسُ وَيَقْتَدِيَ بِبَيْتِ الْمُؤْمِنِ وَالْحَقَّ بِأَصْحَابِي»

193) Suwaid Ibn Ghafilah said:

When we went to 'Ali ('a) we found a plate full of yogurt the sour smell of which was noticeable. 'Ali ('a)

was eating by dipping pieces of barley bread made from flour containing the husk in the yogurt. He said, 'Come share the food with me.' I excused myself saying that I was fasting. [178](#)

رُوِيَ عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَوَجَدْتُهُ جَالِساً وَيَمِينُ يَدَيْهِ إِنَاءٌ فِيهِ لَبَنٌ أَجْدُ رِيحِ حُمُوضَتِهِ، فِي يَدِهِ رَغِيفٌ أَرَى قِشَارَ الشَّعِيرِ فِي وَجْهِهِ، وَهُوَ يَكْسِرُهُ بِيَدِهِ وَيَطْرَحُهُ فِيهِ فَقَالَ: «أَذْنُ فَأَصِيبُ مِنْ «طَعَامِنَا». فَقُلْتُ: «إِنِّي صَائِمٌ»

194) It is reported that one day 'Ali ('a) was passing by a meat shop which had plenty of fresh, fat meat. The butcher told 'Ali ('a), "Sir, buy some fresh and fat meat." 'Ali ('a) replied, 'I have no money to buy it.' The butcher said, 'I shall patiently wait for the payment.' 'Ali ('a) replied, 'No, sir. Instead, I shall patiently wait for the meat [to be bought with my own money].'[179](#)

وَرُوِيَ أَنَّ عَلِيّاً عَلَيْهِ السَّلَامُ اجْتَنَزَ بِقَصَابٍ وَعِنْدَهُ لَحْمٌ سَمِينٌ، فَقَالَ: «[يَا] أَمِيرَ الْمُؤْمِنِينَ! هَذَا اللَّحْمُ سَمِينٌ. إِشْتَرِ مِنْهُ.» فَقَالَ لَهُ: «لَيْسَ التَّمَنُّ حَاضِراً.» فَقَالَ: «أَنَا أَصْبِرُ يَا أَمِيرَ الْمُؤْمِنِينَ.» فَقَالَ لَهُ: «أَنَا أَصْبِرُ عَنِ اللَّحْمِ

195) 'Ali ('a) said:

This ruler over you [i.e. Ali] is content with two old garments. Throughout the year he shuns meat except for a little morsel from sacrificial offerings to Allah. [180](#)

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّ أَمِيرَكُمْ هَذَا قَدْ رَضِيَ مِنْ دُنْيَاكُمْ بِطُمَرَيْهِ. وَإِنَّهُ لَا يَأْكُلُ اللَّحْمَ فِي السَّنَةِ إِلَّا الْفَلَذَةَ مِنْ كَبِدِ أَضْحِيَةٍ.

[Ali's Food](#)

196) Al-Ahnaf Ibn Qays said:

I went to 'Ali ('a) at the time of breaking the fast. A sealed pouch of flour was placed before us. I asked, 'Did you seal it for fear of someone stealing from it?'

'Ali ('a) replied, 'No, but I am afraid that al-Hasan or al-Husayn would add butter or oil to its content.'

We asked, are these items forbidden to you?'

He replied, 'No, they are not forbidden. It is incumbent upon the rulers and leaders to keep their food simple like the food of the common man so that the poor may not complain of iniquity and the rich may not indulge in excesses. [181](#)

وَعَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَقَدْ إِفْطَرَّهُ، إِذْ دَعَا بِجَرَابٍ مَخْتُومٍ، فِيهِ سَوِيقُ الشَّعِيرِ. قُلْتُ لَهُ: «يَا أَمِيرَ الْمُؤْمِنِينَ! خِفْتُ أَنْ يُؤْخَذَ مِنْهُ فَخْتَمْتُ فِيهِ؟» قَالَ: «لَا، وَلَكِنِّي خِفْتُ أَنْ يَلِينَهُ الْحَسَنُ أَوِ الْحُسَيْنُ»

بِسْمِنِ أَوْ زَيْتٍ.» قُلْتُ: «هُمَا حَرَامٌ عَلَيْكَ؟» قَالَ: «لَا وَلَكِنْ يَجِبُ عَلَى الْأَئِمَّةِ أَنْ يَغْتَنُوا بِغِذَاءِ ضُعَفَاءِ النَّاسِ وَأُفْقَرِهِمْ، كَيْلَا يَشْكُو الْفَقِيرُ مِنْ فَقْرِهِ وَلَا يَطْعَى الْغَنِيُّ لَغْنَاهُ.»

197) It is reported that every day for breaking fast, bread was made from three measures of barley. ‘Ali (‘a) used to eat one piece of bread [the rest being distributed among the poor]. Then the pouch of barley used to be sealed. When asked for the reason for sealing the pouch, ‘Ali (‘a) said that he feared that al-Hasan or al-Husayn may add ghee to the flour. [182](#)

كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَطْبَخُ فِي كُلِّ يَوْمٍ صَاعاً مِنَ الشَّعِيرِ وَيَضَعُهُ فِي شَيْءٍ وَيَخْتِمُ رَأْسَهُ، وَيَأْكُلُ مِنْهُ عِنْدَ إِفْطَارِهِ قُرْصاً. وَقَدْ يَأْكُلُ مِنْ دَقِيقِهِ غَيْرَ مَطْبُوحٍ. وَسُئِلَ عَنْ خَتَمِهِ، فَقَالَ عَلَيْهِ السَّلَامُ مَخَافَةً أَنْ يُلْتَهُ الْحَسَنُ وَالْحُسَيْنُ بِزَيْتٍ.»

198) It is reported that ‘Ali (‘a) used to eat from the pouch of barley flour and seal it after taking a few morsels saying, “I would prefer only those things about which I have knowledge to enter my stomach.” [183](#)

وَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَخْتِمُ عَلَى الْجِرَابِ الَّذِي فِيهِ دَقِيقُ الشَّعِيرِ الَّذِي يَأْكُلُ مِنْهُ، وَيَقُولُ: «لَا أُحِبُّ أَنْ يَدْخُلَ بَطْنِي إِلَّا مَا أَعْلَمُ.»

199) Adi Ibn Thabit said:

When Faluda [a sweet porridge] was brought, ‘Ali (‘a) refused to eat it saying, ‘I do not wish to eat something which the Prophet (S) did not eat.’ [184](#)

عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: أَتَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِفَالُودَجٍ فَأَبَى أَنْ يَأْكُلَ مِنْهُ، وَقَالَ «شَيْءٌ لَمْ يَأْكُلْ مِنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، لَا أُحِبُّ أَنْ أَكُلَ مِنْهُ.»

200) Habbah al-Arani said:

When Faluda [a sweet porridge] was brought, ‘Ali (‘a) refused to eat it saying, ‘By God, your color and smell are exquisite and alluring. No doubt, you would be tasty too. But, I do not wish to eat something which the Prophet (S) did not eat.’ [185](#)

عَنْ حَبَّةِ الْعَرَنِيِّ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ أَتَى بِفَالُودَجٍ فَوَضِعَ قُدَّامَهُ، فَقَالَ: «وَاللَّهِ، إِنَّكَ لَطَيِّبُ الرِّيحِ، حَسَنُ اللَّوْنِ، طَيِّبُ الْمَطْعَمِ، وَلَكِنِّي أَكْرَهُ أَنْ أَعُودَ نَفْسِي مَا لَمْ تَعْتَدْ.»

201) Sa’d Ibn Kulthum said, “We were with Imam al-Sadiq (‘a) when he was extolling the virtues of Imam ‘Ali (‘a). Al-Sadiq (‘a) said:

Throughout his life, never did ‘Ali (‘a) eat anything that was forbidden. And if out of the permitted things, two were presented before him, he chose the one that was more difficult one [to eat]. [186](#)

عَنْ سَعْدِ بْنِ كُلْثُومٍ قَالَ: كُنْتُ عِنْدَ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ، فَذَكَرَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَأَطْرَاهُ وَمَدَحَهُ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «وَاللَّهِ، مَا أَكَلَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ مِنَ الدُّنْيَا حَرَاماً قطُّ حَتَّى مَضَى لِسَبِيلِهِ. وَمَا عُرِضَ لَهُ أَمْرَانِ قَطُّ هُمَا لِلَّهِ رِضَى إِلَّا أَخَذَ بِأَشَدِّهِمَا عَلَيْهِ فِي دِينِهِ.»

D) Justice Of ‘Ali & Protection Of Public Treasury

Ali's Justice

202) The Prophet (S) said:

The most just in my community is Ali. [187](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَعْدَلُ النَّاسِ فِي الرَّعِيَّةِ

203) In one of his sermons, ‘Ali (‘a) said:

By God, if I am given the rulership over all that is contained under the seven heavens and I am asked to do injustice to an ant and deprive it of a piece of barley husk, I shall not oblige, for this world is inferior to the leaf that a locust eats. What has ‘Ali got to do with these transient pleasures? [188](#)

وَقَالَ (عَلِيٌّ) عَلَيْهِ السَّلَامُ فِي بَعْضِ خُطْبِهِ: وَاللَّهِ، لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَقْلَاقِهَا عَلَى أَنْ أَعْصِيَ اللَّهَ فِي نَمْلَةٍ أَسْلُبُهَا جَلْبَ شَعِيرَةٍ، مَا فَعَلْتُهُ. وَإِنَّ دُنْيَاكُمْ عِنْدِي لِأَهْوَنُ مِنْ وَرَقَةٍ فِي فَمٍ جَرَادَةٍ تَقْضِمُهَا. مَا لِعَلِيٍّ وَنَعِيمٍ يَفْنَى وَلَذَّةٍ لَا تَبْقَى؟

‘Ali And The Public Treasury

204) Muhammad Ibn Ibrahim al-Nawf’Ali reports that he heard Imam Ja’far Ibn Muhammad (‘a) quoting his forefathers as saying, ‘Ali (‘a) directed his scribes to write in a small and closely written script without leaving much space between letters and words [to save stationery] and not to eulogize him. To be brief and avoid being voluminous, public money should never be wasted or squandered. [189](#)

بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ، رَفَعَهُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ ذَكَرَ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَتَبَ إِلَى عُمَّالِهِ: أَدِقُّوا أَقْلَامَكُمْ، وَقَارِبُوا بَيْنَ سَطُورِكُمْ، وَاحْذَرُوا عَنِّي فُضُولَكُمْ، وَأَقْصِدُوا قَصْدَ الْمَعَانِي. وَإِيَّاكُمْ وَالْإِكْتِنَارَ، فَإِنَّ أَمْوَالَ الْمُسْلِمِينَ لَا تَحْتَمِلُ الْإِضْرَارَ

205) It is reported that Hilal Ibn Muslim al-Jahdari said that he heard his ancestor Harrah or Hawwah

say:

I was with 'Ali ('a) one night when cash and goods were brought to the treasury. 'Ali ('a) asked his men to distribute it. His men objected saying that it was well past midnight and that the job may be deferred until morning.

'Ali ('a) asked, 'Would you assure me that I will live until dawn? Do not be slothful. Distribute it now.' He then brought a lamp and the amount and goods were distributed on the very same night. [190](#)

عَنْ هِلَالِ بْنِ مُسْلِمٍ الْجَحْدَرِيِّ قَالَ: سَمِعْتُ جَدِّي حَرَّةَ - أَوْ حَوَّةَ - قَالَ: شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَتَى بِمَالٍ عِنْدَ الْمَسَاءِ، فَقَالَ: «إِقْسِمُوا هَذَا الْمَالَ». فَقَالُوا: «قَدْ أَمْسَيْنَا يَا أَمِيرَ الْمُؤْمِنِينَ، فَأَخِّرْهُ إِلَى غَدٍ». فَقَالَ لَهُمْ: «تَقْبَلُونَ أَنْ أَعِيشَ إِلَى الْغَدِ؟» فَقَالُوا: «مَا ذَا بِأَيْدِينَا؟» قَالَ «فَلَا تَوَخَّرُوهُ حَتَّى تُقَسِّمُوهُ». فَأَتَى بِشَمْعٍ، فَقَسَّمُوا ذَلِكَ الْمَالَ مِنْ تَحْتِ لَيْلَتِهِمْ.

206) It is reported that 'Ali ('a) used to distribute from the treasury on every Friday without leaving even a single item behind. One day he found some gold and silver in the vault, Oh, yellow gold and white silver, beguile someone else with your luster. 'Ali does not need you. [191](#)

وَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يُقَسِّمُ مَا فِي بَيْتِ الْمَالِ كُلِّ جُمُعَةٍ حَتَّى لَا يَتْرَكَ فِيهِ شَيْئًا. وَدَخَلَ مَرَّةً إِلَى بَيْتِ الْمَالِ فَوَجَدَ الذَّهَبَ وَالْفِضَّةَ، فَقَالَ: «يَا صَفْرَاءُ! إِصْفِرِي. وَيَا بَيْضَاءُ! أَبْيِضِي وَغُرِّي غَيْرِي لَا حَاجَةَ لِي فِيكَ».

207) Al-Asbagh Ibn Nubatah said: The character of 'Ali ('a) was such that whenever he got his share from the treasury, he would keep it back in the vault. Then he used to search for the people in need and distributed his share among them saying,

O gold and silver, do not beguile me with your luster. The hand that holds you may also be lifted up to the mouth [use them].'

He used to take out from the treasury only for distributing it to the deserving. After distribution, he used to get the treasury swept and washed. He then used to perform the prayer for thanksgiving. On completion of the prayer, he used to proclaim that he has divorced the world thrice and said:

O world! Do not chase me and do not attempt to ensnare me, for I have thrice-divorced you irrevocably and I shall never reconcile with you. [192](#)

بِالْإِسْنَادِ، عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ إِذَا أَتَى بِالْمَالِ أَدْخَلَهُ بَيْتَ مَالِ الْمُسْلِمِينَ، ثُمَّ جَمَعَ الْمُسْتَحِقِّينَ، ثُمَّ ضَرَبَ يَدَهُ فِي الْمَالِ فَتَنَرَهُ يَمَنَةً وَيَسْرَةً وَهُوَ يَقُولُ: يَا صَفْرَاءُ! يَا بَيْضَاءُ! لَا تَغُرِّبْنِي! غُرِّي غَيْرِي:

هَذَا جَنَائِي وَخِيَارُهُ فِيهِإِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ.

ثُمَّ لَا يَخْرُجُ حَتَّى يُفَرِّقَ مَا فِي بَيْتِ مَالِ الْمُسْلِمِينَ وَيُؤْتِيَ كُلَّ ذِي حَقٍّ حَقَّهُ. ثُمَّ يَأْمُرُ أَنْ يُكْنَسَ وَبُرْشَ. ثُمَّ يُصَلِّي فِيهِ رَكَعَتَيْنِ. ثُمَّ يُطَلِّقُ الدُّنْيَا ثَلَاثًا: يَقُولُ بَعْدَ التَّسْلِيمِ: «يَا دُنْيَا! لَا تَتَعَرَّضِي لِي وَلَا تَتَشَوَّقِي وَلَا تَغْرِبِي. فَقَدْ طَلَقْتُكَ ثَلَاثًا لَا رَجْعَةَ لِي عَلَيْكَ».

'Ali Teaches Aqil

208) Muhammad Ibn Muslim reports from Imam al-Sadiq ('a) who said:

When 'Ali ('a) became the caliph he ascended the pulpit, glorified the Lord, and said, 'By God, as long as I own a leaf of a date palm, I shall not deprive you of your entitlement from the treasury. Believe me that I do not retain anything for myself but that I distribute it among you.'

Aqil interrupted and said, 'Indeed you are making me equal to a black slave who lives in Medina.'

'Ali ('a) replied, 'Sit down. You are the only one in this gathering to object. Piety is the only yardstick and measure of distinction between you and a black slave.'¹⁹³

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا وُلِّيَ عَلِيٌّ عَلَيْهِ السَّلَامُ، صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: «إِنِّي - وَاللَّهِ - لَا أَرْزُؤُكُمْ مِنْ فَيْئِكُمْ دِرْهَمًا مَا قَامَ لِي عِذْقٌ يَنْتَرِبُ. فَلْيُصَدِّقْكُمْ أَنْفُسُكُمْ. أَفْتَرُونِي مَانِعًا نَفْسِي وَمُعْطِيَكُمْ؟» قَالَ: فَقَامَ إِلَيْهِ عَقِيلٌ كَرَّمَ اللَّهُ وَجْهَهُ فَقَالَ لَهُ: «وَاللَّهِ، لَتَجْعَلَنِي وَأَسْوَدَ بِالْمَدِينَةِ سَوَاءً؟» فَقَالَ: «إِجْلِسْ! أَمَا كَانَ هَا هُنَا أَحَدٌ يَتَكَلَّمُ غَيْرُكَ؟ وَمَا فَضْلُكَ عَلَيْهِ إِلَّا بِسَابِقَةِ أَوْ بِتَقْوَى؟»

209) Amr Ibn Ala' said:

When Aqil demanded more than his share from the treasury [before the due date], 'Ali ('a) asked him to be patient until Friday [when everyone will get his share]. 'Ali ('a) asked Aqil, 'What is your opinion about one who commits a breach of the trust reposed by these people [the community]?'

Aqil replied that such a person is indeed most evil.

'Ali ('a) said, 'Would you make me an evil person by making me take out of their share and give it to you, breaching the trust that they have reposed in me?'¹⁹⁴

وَذَكَرَ عَمْرُو بْنُ عَلَاءٍ أَنَّ عَقِيلًا لَمَّا سَأَلَ عَطَاءَهُ مِنْ بَيْتِ الْمَالِ، قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «تُقِيمُ إِلَى يَوْمِ الْجُمُعَةِ.» فَأَقَامَ. فَلَمَّا صَلَّى أَمِيرُ الْمُؤْمِنِينَ الْجُمُعَةَ، قَالَ لِعَقِيلٍ: «مَا تَقُولُ فِي مَنْ خَانَ هَؤُلَاءِ أَجْمَعِينَ؟» قَالَ: «بِئْسَ الرَّجُلُ ذَاكَ.» قَالَ: «فَأَنْتَ تَأْمُرُنِي أَنْ أَخُونَ هَؤُلَاءِ وَأُعْطِيكَ

A Few Examples Of Ali's Generosity And Self-Sacrifice

210) In the marketplace 'Ali ('a) met a handsome person. 'Ali ('a) asked, "Do you have two dresses costing five Dirhams?" The man got up and said, "O Amir Al-Mu'minin, I have what you need." When 'Ali ('a) realized that the man had recognized him, he left that shop and went to another shop owned by a slave.

'Ali ('a) said, "Do you have two dresses costing five Dirhams?" The man replied, "I have one dress costing three Dirhams and another costing two Dirhams." 'Ali ('a) bought the two dresses and told Qanbar his retainer, "Take the one that costs three Dirhams for yourself."

Qanbar said, "You should take the costlier one because you ascend the pulpit and deliver sermons and the dress would suit you well." 'Ali ('a) replied, "O Qanbar, you are still young and youth cherishes many things. I feel ashamed before God that I should consider myself superior to you, for I have heard the Prophet (S) say, 'Clothe your retainers the same as you do and feed them the same as you eat.'¹⁹⁵

وَرُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ أَفْضَلُ السَّلَامِ أَتَى سُوقَ الْكَرَابِيسِ، فَإِذَا هُوَ بِرَجُلٍ وَسِيمٍ فَقَالَ: «يَا هَذَا! عِنْدَكَ ثَوْبَانِ بِخَمْسَةِ دَرَاهِمٍ؟» فَوَثَبَ الرَّجُلُ فَقَالَ: «يَا أَمِيرَ الْمُؤْمِنِينَ! عِنْدِي حَاجَتُكَ.» فَلَمَّا عَرَفَهُ مَضَى عَنْهُ. فَوَقَفَ عَلَى غُلَامٍ، فَقَالَ: «يَا غُلَامُ! عِنْدَكَ ثَوْبَانِ بِخَمْسَةِ دَرَاهِمٍ؟ قَالَ: «نَعَمْ. عِنْدِي ثَوْبَانِ.» فَأَخَذَ ثَوْبَيْنِ؛ أَحَدُهُمَا بِثَلَاثَةِ دَرَاهِمٍ وَالْآخَرُ بِدِرْهَمَيْنِ. فَقَالَ: «يَا قَنْبَرُ! خُذِ الَّذِي بِثَلَاثَةِ دَرَاهِمٍ.» فَقَالَ: «أَنْتَ أَوْلَى بِهِ؛ تَصْعَدُ الْمِنْبَرَ وَتَخْطُبُ النَّاسَ

قَالَ: «وَأَنْتَ شَبَابٌ وَلَكَ شَرُّهُ الشَّبَابِ، وَأَنَا أَسْتَحْيِي مِنْ رَبِّي أَنْ أَتَفَضَّلَ عَلَيْكَ. سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ، وَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ...»

211) Regarding the Qur'anic words, "They keep their promise and fear God..." Imam al-Baqir ('a) said: Al-Hasan and al-Husayn the two children fell ill. The Prophet (S) visited them along with two of his companions. One of the companions said, 'If you make a vow for their early recovery, God will cure them soon.'

'Ali ('a) said, as thanksgiving for their early recovery, I shall keep fast for three days.' Fatimah ('a) followed suit and the children and their governess Fidhdhah also vowed the same. Soon the children became well and all of them started keeping their vows by fasting.

They had meager food in the house. So, 'Ali (a) approached Simon the neighbor. Simon who was a Jew dealing in wool. 'Ali (a) asked him, 'Could you give some wool so that the Prophet's daughter may spin it for the wage of three measures of barley?' The Jew agreed and gave some wool.

Fatimah ('a) made the garment from the wool and got three measures of barley. She cooked five loaves of bread. 'Ali ('a) prayed the sunset prayer with the Prophet (S) in the mosque and returned home. The

table was spread and all five sat down to break their fast. 'Ali ('a) was about to take the first morsel when a man was heard shouting, 'May God's blessing and grace be upon the members of the Prophet's family. I am a blind and poor Muslim. Whoever gives me food would be blessed by God with food in heaven.' 'Ali ('a) gave his bread to the blind man. Fatimah, the two children, and their governess Fidhdhah too gave away their loaves of bread to the blind man. All five remained hungry being content with taking only water for breaking their fast.

The next day, Fatimah ('a) completed another garment and got three measures of barley from which she cooked five loaves of bread. 'Ali ('a) prayed the sunset prayer with the Prophet (S) in the mosque and returned home. The table was spread and all five sat down to break their fast. 'Ali ('a) was about to take the first morsel when a man was heard shouting, 'May God's blessing and grace be upon the members of the Prophet's family. I am a poor orphan and a true believer. Whoever gives me food would be blessed by God with food in heaven.' 'Ali ('a) gave his bread to him. Fatimah, the two children and their governess too gave away their loaves of breads to him. All five remained hungry being content with taking only water for breaking their fast.

On the third day also Fatimah ('a) completed another garment and got three measures of barley from which she cooked five loaves of bread. 'Ali ('a) prayed the sunset prayer with the Prophet (S) in the mosque and returned home. The table was spread and all five sat down to break their fast. 'Ali ('a) was about to take the first morsel when a man was heard shouting, 'May God's blessing and grace be upon the members of the Prophet's family. I am a captured convict and I am about to be imprisoned. I am not a believer but I am hungry. Would you not give me food?' 'Ali ('a) gave his bread to him. Fatimah, the two children and their governess too gave away their loaves of bread to him. All five remained hungry being content with taking only water for breaking their fast.

Shu'ayb says that 'Ali ('a) took the children to the Prophet (S). When he saw the children trembling from hunger, the Prophet (S) said, 'O Abu'l-Hasan, it pains me to see you all in this condition. Let us go to our daughter Fatimah's house.' When they reached the house, Fatimah ('a) was praying. Due to hunger, she had grown thin and her eyes had sunk deep. When the Prophet (S) saw Fatimah's condition, he made her sit beside him and said,

"Alas! You spend three days without food and I am not informed of it!" Then Gabriel descended and said, "O Muhammad, accept these felicitations which God has sent to the members of your family.' The Prophet (S) asked, 'What should I take in felicitation?' It was then that Gabriel recited the verses. [196](#)

قَالَ الْبَاقِرُ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَعَالَى: ﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ...﴾، قَالَ: مَرِضَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلَامُ وَهُمَا صَبِيَّانِ صَغِيرَانِ، فَعَادَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَعَهُ رَجُلَانِ فَقَالَ أَحَدُهُمَا: «يَا أَبَا الْحَسَنِ! لَوْ نَذَرْتَ فِي ابْنِكَ نَذْرًا إِنَّ اللَّهَ عَافَاهُمَا.» فَقَالَ: «أَصُومُ ثَلَاثَةَ أَيَّامٍ شُكْرًا لِلَّهِ تَعَالَى.» وَكَذَلِكَ قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ.

وَقَالَ الصَّبِيَّانِ: «وَنَحْنُ أَيْضاً نَصُومُ ثَلَاثَةَ أَيَّامٍ». وَكَذَلِكَ قَالَتْ جَارِيَتُهُمْ فَضَّةٌ. فَأَلْبَسَهُمَا اللَّهُ الْعَافِيَةَ، فَأَصْبَحُوا صِيَاماً وَلَيْسَ عِنْدَهُمْ طَعَامٌ فَاِنْطَلَقَ عَلَيَّ عَلَيْهِ السَّلَامُ إِلَى جَارٍ لَهُ مِنَ الْيَهُودِ يُقَالُ لَهُ شَمْعُونُ، يُعَالِجُ الصُّوفَ. فَقَالَ: «هَلْ لَكَ أَنْ تُعْطِيَنِي جَزَةً مِنْ صُوفٍ تَغْزِلُهَا لَكَ ابْنَةُ مُحَمَّدٍ بِثَلَاثَةِ أَصْوَاعٍ مِنْ شَعِيرٍ؟»

قَالَ: «نَعَمْ». فَأَعْطَاهُ، فَجَاءَ بِالصُّوفِ وَالشَّعِيرِ، وَأَخْبَرَ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَقَبِلَتْ وَأَطَاعَتْ. ثُمَّ عَمَدَتْ فَغَزَلَتْ ثَلَاثَ الصُّوفِ. ثُمَّ أَخَذَتْ صَاعاً مِنَ الشَّعِيرِ فَطَحَنَتْهُ وَعَجَنَتْهُ وَخَبَزَتْ مِنْهُ خَمْسَةَ أَقْرَاصٍ؛ لِكُلِّ وَاحِدٍ قُرْصاً وَصَلَّى عَلَيَّ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِمَا الْمَغْرِبَ. ثُمَّ أَتَى مَنْزِلَهُ، فَوَضَعَ الْخُوانُ وَجَلَسُوا خَمْسَتُهُمْ، فَأَوَّلُ لُقْمَةٍ كَسَرَهَا عَلَيَّ عَلَيْهِ السَّلَامُ إِذَا مِسْكِينٌ قَدْ وَقَفَ بِالْبَابِ

فَقَالَ: «السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ. أَنَا مِسْكِينٌ مِنْ مَسَاكِينِ الْمُسْلِمِينَ. أَطْعِمُونِي مِمَّا تَأْكُلُونَ، أَطْعَمَكُمْ اللَّهُ مِنْ مَوَائِدِ الْجَنَّةِ فَوَضَعَ عَلَيَّ اللَّقْمَةَ مِنْ يَدِهِ... إِلَى أَنْ قَالَ: - وَعَمَدَتْ - أَيُّ فَاطِمَةَ عَلَيْهَا السَّلَامُ - إِلَى مَا كَانَ عَلَيَّ الْخُوانُ فَدَفَعَتْهُ إِلَى الْمِسْكِينِ. وَبَاتُوا جِيَاعاً وَأَصْبَحُوا صِيَاماً لَمْ يَذُوقُوا إِلَّا الْمَاءَ الْقُرَاحَ. ثُمَّ عَمَدَتْ إِلَى الثُّلُثِ الثَّانِي مِنَ الصُّوفِ فَغَزَلَتْهُ، ثُمَّ أَخَذَتْ صَاعاً مِنَ الشَّعِيرِ فَطَحَنَتْهُ وَعَجَنَتْهُ وَخَبَزَتْ مِنْهُ خَمْسَةَ أَقْرَاصٍ؛ لِكُلِّ وَاحِدٍ قُرْصاً. وَصَلَّى عَلَيَّ الْمَغْرِبَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، ثُمَّ أَتَى مَنْزِلَهُ فَلَمَّا وَضَعَ الْخُوانُ بَيْنَ يَدَيْهِ وَجَلَسُوا خَمْسَتُهُمْ، فَأَوَّلُ لُقْمَةٍ كَسَرَهَا عَلَيَّ إِذَا يَتِيمٌ مِنْ يَتَامَى الْمُسْلِمِينَ قَدْ وَقَفَ بِالْبَابِ

فَقَالَ: «السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ. أَنَا يَتِيمٌ مِنْ يَتَامَى الْمُسْلِمِينَ. أَطْعِمُونِي مِمَّا تَأْكُلُونَ، أَطْعَمَكُمْ اللَّهُ مِنْ مَوَائِدِ الْجَنَّةِ.» فَوَضَعَ عَلَيَّ اللَّقْمَةَ مِنْ يَدِهِ... إِلَى أَنْ قَالَ: ثُمَّ عَمَدَتْ فَاطِمَةُ إِلَى جَمِيعِ مَا فِي الْخُوانِ وَأَعْطَتْهُ. وَبَاتُوا جِيَاعاً لَمْ يَذُوقُوا إِلَّا الْمَاءَ الْقُرَاحَ. وَأَصْبَحُوا صِيَاماً، وَعَمَدَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَغَزَلَتْ الثُّلُثَ الْبَاقِي مِنَ الصُّوفِ وَطَحَنَتِ الصَّاعَ الْبَاقِي وَعَجَنَتْ وَخَبَزَتْ مِنْهُ خَمْسَةَ أَقْرَاصٍ؛ لِكُلِّ وَاحِدٍ مِنْهُمْ قُرْصاً.

وَصَلَّى عَلَيَّ الْمَغْرِبَ مَعَ النَّبِيِّ عَلَيْهِمَا السَّلَامُ، ثُمَّ أَتَى مَنْزِلَهُ. فَقَرَّبَ إِلَيْهِ الْخُوانُ وَجَلَسُوا خَمْسَتُهُمْ. فَأَوَّلُ لُقْمَةٍ كَسَرَهَا عَلَيَّ عَلَيْهِ السَّلَامُ إِذَا أُسِيرٌ مِنْ أُسْرَاءِ الْمُشْرِكِينَ قَدْ وَقَفَ بِالْبَابِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ. تَأْسِرُونَنَا وَتَشْدُونَنَا وَلَا تَطْعَمُونَنَا؟!» فَوَضَعَ عَلَيَّ عَلَيْهِ السَّلَامُ اللَّقْمَةَ مِنْ يَدِهِ... إِلَى أَنْ قَالَ: وَعَمَدُوا إِلَى مَا كَانَ عَلَيَّ الْخُوانِ فَأَعْطَوْهُ. وَبَاتُوا جِيَاعاً وَأَصْبَحُوا مُفْطِرِينَ وَلَيْسَ عِنْدَهُمْ شَيْءٌ.

قَالَ شُعَيْبٌ فِي حَدِيثِهِ: وَأَقْبَلَ عَلَيَّ عَلَيْهِ السَّلَامُ بِالْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ نَحْوَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُمَا يَرْتَعِشَانِ كَالْفِرَاحِ مِنْ شِدَّةِ الْجُوعِ. فَلَمَّا بَصُرَ بِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: «يَا أَبَا الْحَسَنِ! شَدَّ مَا يَسُونِي مَا أَرَى بِكُمْ. انْطَلِقْ إِلَيَّ ابْنَتِي فَاطِمَةَ.» فَاِنْطَلَقُوا وَهِيَ فِي مِحْرَابِهَا قَدْ لَصِقَ بَطْنُهَا بِظَهْرِهَا مِنْ شِدَّةِ الْجُوعِ وَغَارَتْ عَيْنَاهَا. فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ضَمَمَهَا إِلَيْهِ فَقَالَ: «وَا غَوْنَاهُ! بِاللَّهِ أَنْتُمْ مِنْذُ ثَلَاثِ فَيَمَا أَرَى وَأَنَا غَافِلٌ عَنْكُمْ.» فَهَبَطَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: «يَا مُحَمَّدُ! خُذْ مَا هَذَا اللَّهُ لَكَ فِي أَهْلِ بَيْتِكَ.» قَالَ: «وَمَا أَخْذُ يَا جَبْرِئِيلُ؟»

قَالَ: «هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ...» حَتَّى بَلَغَ إِلَى قَوْلِهِ: «إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا».

212) In the exegeses of the common people as well as the Shi'ah it is mentioned about the verses in the Chapter of the Qur'an the following verses of the Qur'an refer to 'Ali ('a), Fatimah, al-Hasan, al-Husayn, and Fidhdhah [may peace be upon them all] and that it means as follows:

As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur, (76:5).

A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance. (76:6).

They fulfill vows and fear the Day the evil of which shall be spreading far and wide. (76:7).

And they give food out of love for Him to the poor and the orphan and the captive: (76:8).

(Saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. (76:9).

"We only fear a Day of distressful Wrath from the side of our Lord." (76: 10).

But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy. (76: 11).

And because they were patient and constant, He will reward them with a Garden and (garments of) silk. (76: 12). [197](#)

قَدْ رَوَى الْخَاصُّ وَالْعَامُّ أَنَّ الْآيَاتِ مِنْ هَذِهِ السُّورَةِ، وَهِيَ قَوْلُهُ: «إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا. عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا. يُوفُونَ بِالْغَدْرِ وَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا. وَيُطْعَمُونَ السَّاعَةَ عَلَى حَبِّهِ مَسْكِينًا وَبَيْتِيًّا وَأَسِيرًا. إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا. إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا. فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا. وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا».

إِلَى قَوْلِهِ: «وَكَانَ سَعْيُكُمْ مَشْكُورًا»، نَزَلَتْ فِي عَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمُ السَّلَامُ وَجَارِيَةِ لَهُمْ تُسَمَّى فِضَّةً. وَهُوَ الْمَرْوِيُّ عَنِ ابْنِ عَبَّاسٍ وَمُجَاهِدٍ وَأَبِي صَالِحٍ.

Ali's Generosity And Benevolence Upon Widows

213) 'Ali ('a) was passing through a road in which a woman was carrying a pitcher full of water. He relieved her of the burden and delivered the pitcher at her doorstep. On the way, he inquired about her. She said 'Ali ('a) sent my husband to battle in a far-off place and my husband died fighting. I have small orphans whom I find difficult to feed as I have no property or money. Therefore, I am working as a water supplier to make a living.' Reaching home, 'Ali could not sleep the whole night.

Early in the morning, he took a basketful of bread. As he was carrying the basket of food, a friend met and offered to carry the basket for him. 'Ali ('a) declined saying, 'On the Judgment Day, who will carry my burden?' 'Ali ('a) knocked on the door of the widow's house saying, 'Open the door, I am the one

who carried your pitcher yesterday. I have brought some food for your orphans.’ The woman took the food saying, ‘May God be pleased with you. I seek Allah’s intervention between me and ‘Ali (‘a).’

‘Ali (‘a) said, ‘It gives me great pleasure to serve people. Would you like me to cook the food or look after the children?’ The woman replied, ‘I am an expert cook. So, you may look after the children.’ The woman kneaded the flour and prepared the bread while ‘Ali (‘a) cooked the meat and fed the children saying, ‘Pardon me for the plight in which you are placed.’

When the bread was made, the woman asked ‘Ali (‘a) to light the oven. As the fire brightened, the heat brought perspiration to Ali’s brow. ‘Ali (‘a) said, ‘Now bear the heat as the punishment for not looking after widows and orphans.’ Just then another woman who knew ‘Ali (‘a) entered the house and told the widow, ‘What a shame! Do you not know that this is ‘Ali Ibn Abu Talib?’

Realizing her mistake, the widow felt ashamed of herself. ‘Ali (‘a) told her, ‘O lady, it is me that should be ashamed and not you, for the fault lies with me [for your widowhood].’¹⁹⁸

وَنَظَرَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى امْرَأَةٍ عَلَى كَتِفِهَا قِرْبَةً مَاءً، فَأَخَذَ مِنْهَا الْقِرْبَةَ فَحَمَلَهَا إِلَى مَوْضِعِهَا وَسَأَلَهَا عَنْ حَالِهَا، فَقَالَتْ: «بَعَثَ عَلِيٌّ بْنُ أَبِي طَالِبٍ صَاحِبِي إِلَى بَعْضِ الثُّغُورِ فَقُتِلَ. وَتَرَكَ عَلِيٌّ صَبِيانًا يَتَامَى، وَلَيْسَ عِنْدِي شَيْءٌ. فَقَدْ أَلْجَأْتَنِي الضَّرُورَةُ إِلَى خِدْمَةِ النَّاسِ.» فَأَنْصَرَفَ وَبَاتَ لَيْلَتَهُ قَلِيقًا فَلَمَّا أَصْبَحَ حَمَلَ زَنْبِيلاً فِيهِ طَعَامٌ. فَقَالَ بَعْضُهُمْ: «أَعْطِنِي أَحْمِلُهُ عَنْكَ.» فَقَالَ: «مَنْ يَحْمِلُ وَزْرِي عَنِّي يَوْمَ الْقِيَامَةِ؟» فَأَتَى وَقَرَعَ الْبَابَ، فَقَالَتْ: «مَنْ هَذَا؟»

قَالَ: «أَنَا ذَلِكَ الْعَبْدُ الَّذِي حَمَلَ مَعَكَ الْقِرْبَةَ، فَافْتَحِي، فَإِنَّ مَعِيَ شَيْئًا لِلصَّبِيَّانِ.» فَقَالَتْ: «رَضِيَ اللَّهُ عَنْكَ، وَحَكَمَ بَيْنِي وَبَيْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ.» فَدَخَلَ وَقَالَ: «إِنِّي أَحْبَبْتُ اكْتِسَابَ الثَّوَابِ؛ فَاخْتَارِي بَيْنَ أَنْ تَعْجِنِي وَتَخْزِي وَبَيْنَ أَنْ تَعْلِي الصَّبِيَّانَ لِخُبْزِ أَنَا.» فَقَالَتْ: «أَنَا بِالْخُبْزِ أَبْصُرُ وَعَلَيْهِ أَقْدَرُ. وَلَكِنْ شَأْنُكَ وَالصَّبِيَّانَ فَعَلَلَهُمْ حَتَّى أَفْرَغَ مِنَ الْخُبْزِ.»

قَالَ: فَعَمَدْتُ إِلَى الدَّقِيقِ فَعَجَنْتُهُ، وَعَمَدَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى اللَّحْمِ فَطَبَخَهُ وَجَعَلَ يُلْقِمُ الصَّبِيَّانَ مِنَ اللَّحْمِ وَالتَّمْرِ وَغَيْرِهِ. فَكَلَّمَا نَاولَ الصَّبِيَّانَ مِنْ ذَلِكَ شَيْئاً قَالَ لَهُ: «يَا بُنَيَّ! اجْعَلْ عَلِيٌّ بْنُ أَبِي طَالِبٍ فِي حِلٍّ مِمَّا أَمَرَ فِي أَمْرِكَ.» فَلَمَّا اخْتَمَرَ الْعَجِينُ، قَالَتْ: «يَا عَبْدَ اللَّهِ! اسْجُرِ الثَّنُورَ.» فَبَادَرَ بِسَجْرِهِ. فَلَمَّا أَشْعَلَهُ وَلَفَّحَ فِي وَجْهِهِ، جَعَلَ يَقُولُ: «نُوقَ يَا عَلِيُّ! هَذَا جَزَاءُ مَنْ ضَيَّعَ الْأَرَامِلَ وَالْيَتَامَى.» فَرَأَتْهُ امْرَأَةٌ تَعْرِفُهُ، فَقَالَتْ: «وَيْحَكَ! هَذَا أَمِيرُ الْمُؤْمِنِينَ»

قَالَ: فَبَادَرَتْ الْمَرْأَةُ وَهِيَ تَقُولُ: «وَاحَيَائِي مِنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ!» فَقَالَ: «بَلْ وَاحَيَائِي مِنْكَ يَا أُمَّةَ اللَّهِ فِيمَا»
«!فَصَرْتُ فِي أَمْرِكَ»

Ali's Kindness Towards Orphans

I saw ‘Ali (‘a) feeding honey to orphans when a companion exclaimed, ‘How I wish I too were an orphan!’[199](#)

أَبُو الطُّفَيْلِ: رَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَدْعُو الْيَتَامَى فَيُطْعِمُهُمُ الْعَسَلَ، حَتَّى قَالَ بَعْضُ أَصْحَابِهِ: «لَوْ دِدْتُ أَنِّي كُنْتُ يَتِيمًا
«!

215) Abu Basir said: Imam al-Sadiq (‘a) said:

‘Ali (‘a) used to declare, I am the guide and I am the rightly guided. I am a father to the orphans and a help to widows and the destitute. I am the shelter of the poor and the weak and the asylum for all the oppressed people.[200](#)

بِالْإِسْنَادِ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَنَا الْهَادِي وَالْمُهْتَدِي،
وَأَبُو الْيَتَامَى، وَزَوْجُ الْأَرَامِلِ وَالْمَسَاكِينِ. وَأَنَا مَلْجَأُ كُلِّ ضَعِيفٍ، وَمَأْمَنُ كُلِّ خَائِفٍ.

‘Ali And Emancipation Of Slaves

216) Zayd Ibn Sawhan reports from Imam al-Sadiq (‘a) that with his hard-earned money, ‘Ali (‘a) emancipated a thousand slaves.[201](#)

عَنْ زَيْدِ الشَّحَّامِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ كَدِّ يَدِهِ.

217) Imam al-Baqir (‘a) said:

‘Ali (‘a) set free a thousand slaves.[202](#)

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: أَعْتَقَ عَلِيٌّ عَلَيْهِ السَّلَامُ أَلْفَ عَبْدٍ.

Ali's Directives To His Executives

218) ‘Ali (‘a) wrote to ‘Uthman Ibn Hunayf his governor on Basra when he learned that he had attended and eaten the dinner hosted by a rich man,

I learned that a young man of Basra invited you and you attended the dinner hosted by him and ate the sumptuous food. I never expected that you would attend the function hosted by persons who drive away the hungry and invite tyrants. Watch out what you had eaten, remove the forbidden things, and eat only that which you acquired through lawful means.

Beware, you have to follow your chief and learn from him. Know that your chief is content with two loaves of bread made of barley, a food for a day. I know that this is impossible for you, but at least you

should attempt to seek piety. By God, I have not accumulated any riches or assets. Nor did I acquire a fresh shirt to replace the old one. Had I wished, I could have eaten fresh honey and worn clothes made of pure silk. But it is impossible that base desires could overpower me and drag me towards a variety of tasty food even as someone in Hijaz or Yamamah has no bread to eat or has never eaten a stomach-full. Is it possible that I should fill my stomach and sleep peacefully, surrounded by hungry and thirsty men? Should I too become like the one about whom a poet said, ‘Enough insult it is that you should eat a stomach-full and sleep while others remain hungry expecting a few crumbs to fall their way.’²⁰³

وَمِنْ كِتَابِ لَهُ عَلَيْهِ السَّلَامُ إِلَى عُمَانَ بْنِ حُنَيْفٍ الْأَنْصَارِيِّ، وَهُوَ عَامِلُهُ عَلَى الْبَصْرَةِ، وَقَدْ بَلَغَهُ أَنَّهُ دُعِيَ إِلَى وَلِيمَةٍ قَوْمٍ مِنْ أَهْلِهَا فَمَضَى إِلَيْهَا: أَمَّا بَعْدُ يَا بَنَ حُنَيْفٍ! فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ فِتْيَةِ أَهْلِ الْبَصْرَةِ دَعَاكَ إِلَى مَادِبَةٍ فَأَسْرَعْتَ إِلَيْهَا، تُسْتَطَابُ لَكَ الْأَلْوَانُ، وَتُنْقَلُ إِلَيْكَ الْجِفَانُ. وَمَا ظَنَنْتُ أَنَّكَ تُجِيبُ إِلَى طَعَامِ قَوْمٍ عَائِلُهُمْ مَجْفُوٌّ وَغَنِيُّهُمْ مَدْعُوٌّ. فَانْظُرْ إِلَى مَا تَقْضِيهِ مِنْ هَذَا الْمَقْضَمِ، فَمَا اشْتَبَهَ عَلَيْكَ عِلْمُهُ فَالْفِظْهُ، وَمَا أَيقَنْتَ بِطَيْبِ وَجْهِهِ فَنَلْ مِنْهُ. أَلَا وَإِنَّ لِكُلِّ مَأْمُومٍ إِمَامًا يَقْتَدِي بِهِ، وَيَسْتَضِيءُ بِنُورِ عِلْمِهِ.

أَلَا وَإِنَّ إِمَامَكُمْ قَدْ اكْتَفَى مِنْ دُنْيَاهُ بِطِمْرِيهِ، وَمِنْ طُعْمِهِ بِفُرْصِيهِ أَلَا وَإِنَّكُمْ لَا تَقْدِرُونَ عَلَى ذَلِكَ، وَلَكِنْ أَعِينُونِي بِوَرَعٍ وَاجْتِهَادٍ، وَعِفَّةٍ وَسَدَادٍ. فَوَاللَّهِ، مَا كُنَزْتُ مِنْ دُنْيَاكُمْ تَبْرًا، وَلَا ادَّخَرْتُ مِنْ غَنَائِمِهَا وَفَرًا، وَلَا أَعْدَدْتُ لِبَالِي تَوْبِي طِمْرًا... وَلَوْ شِئْتُ لَاهْتَدَيْتُ الطَّرِيقَ إِلَى مُصَفَى هَذَا الْعَسَلِ، وَلِبَابِ هَذَا الْقَمَحِ، وَنَسَائِجِ هَذَا الْقَزِّ. وَلَكِنْ هِيَئَاتِ أَنْ يَغْلِبَنِي هَوَايَ، وَيَقُودَنِي جَشْعِي إِلَى تَخْيِيرِ الْأَطْعِمَةِ. وَلَعَلَّ بِالْحِجَازِ أَوْ الْيَمَامَةِ مَنْ لَا طَمَعَ لَهُ فِي الْقُرْصِ، وَلَا عَهْدَ لَهُ بِالشَّيْعِ. وَأَبَيْتَ مِطْنَانًا وَحَوْلِي يُطُونُ غَرَّتِي وَأَكْبَادُ حَرَّتِي، أَوْ أَكُونُ كَمَا قَالَ الْقَائِلُ:

وَحَسْبُكَ دَاءٌ أَنْ تَبَيْتَ بِبِطْنَةٍ.....وَحَوْلُكَ أَكْبَادٌ تَحِنُّ إِلَى الْقَدْرِ

‘Ali And The Destitute: Ali’s Advice To Malik Al-Ashtar

219) ‘Ali (‘a) sent the following directives to his governor Malik al-Ashtar:

In the name of God the Merciful and Beneficent. These orders are from Amir Al-Mu’minin with whom Malik al-Ashtar has covenanted his obedience. I advise you to fear the wrath of God as the foremost [deterrent] on a priority basis. Obey what is made obligatory in the Book of God and the traditions established by God, without following which none can attain eminence; and those that refuse to follow the injunctions to establish divine traditions shall suffer severe humility and disgrace. I order you to establish the Divine ordinances, through your word, deed, and will, for God will surely help and make those who help him succeed in their ventures. God holds dear one who holds Him dear.

I order you to suppress your earthly desires. Drive out your desires whenever your ego attacks your Self, for your ego would forever try to tempt you into sinning. Those on whom God’s grace dwells are saved from the clutches of desire. Be honest to God and just to the people, your relatives, your subjects, and

your friends. If you are not fair and just, you will be guilty of tyranny. God is an enemy of every tyrant and He will never accept the excuses of a tyrant, for the tyrant is at war with God, unless the tyrant repents and shuns tyranny. It is the tyranny that brings down a change in God's grace though it may not bring immediate retribution. God ever listens to the cries of the oppressed who are subjected to penury and possess nothing and suffer silently. Among them are some who are content with the least and do not intervene in the affairs of others, and there are others who incessantly pursue their demands.

Obey God, earn His grace, and enforce what God has ordered. Fix some portion for the poor from your treasury and from the revenue from other cities, for both the Muslim living near you and those who live in far-off lands have equal rights. Be one among them. Let not the joy of rulership make you oblivious to the needs of the common man. However, busy you may be, do not neglect small matters. Always ponder [to find a solution to their problems]. Do not neglect the common man, particularly those who have no access to you and who are looked down with contempt. Choose a trustworthy and God-fearing person from them as their representative so that he may inform you of the true state of affairs and put forth a solution for their genuine problems. Take such action as may be best suited to solve their problems so that you may acquit yourself before God, for as your subjects they have a greater right to justice.

Attend and fulfill the needs of the orphans, the aged, and the destitute who have no resources and yet do not beg from others. No doubt, this is indeed a heavy burden, but God helps those who strive in His way, patiently seeking their reward in the hereafter and being content with what God gives them. Do not make people feel themselves obliged to you, nor should you feel that you have done a great favor by discharging your duties. Do not forsake the promise you made. To emphasize your importance is to take away the reward for it. To think that you have done a great job is to deprive it of its beatitude. To go back on your promise is to invite God's wrath and invite the anger of your subjects, for God says, 'The worst enemy in the Eye of God is one who makes a promise and then breaks it.'[204](#) [205](#) [206](#)

وَفِي عَهْدِهِ عَلَيْهِ السَّلَامُ إِلَى مَالِكِ الْأَشْتَرِ النَّخَعِيِّ رَحِمَهُ اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ مَالِكُ بْنُ الْحَارِثِ الْأَشْتَرِ فِي عَهْدِهِ إِلَيْهِ...
أَمْرُهُ بِتَقْوَى اللَّهِ، وَإِيتَارِ طَاعَتِهِ، وَاتِّبَاعِ مَا أَمَرَ بِهِ فِي كِتَابِهِ مِنْ فَرَائِضِهِ وَسُنَنِهِ الَّتِي لَا يَسْعُدُ أَحَدٌ إِلَّا بِاتِّبَاعِهَا، وَلَا
يَشْقَى إِلَّا مَعَ جُحُودِهَا وَإِضَاعَتِهَا، وَأَنْ يَنْصُرَ اللَّهُ سُبْحَانَهُ بِقَلْبِهِ وَيَدِهِ وَلِسَانِهِ.

فَإِنَّهُ، جَلَّ اسْمُهُ، قَدْ تَكَفَّلَ بِنَصْرِ مَنْ نَصَرَهُ، وَإِعْزَازِ مَنْ أَعَزَّهُ.

...وَأَمْرُهُ أَنْ يَكْسِرَ نَفْسَهُ عِنْدَ الشَّهَوَاتِ، وَيَزْعَمَهَا عِنْدَ الْجَمَحَاتِ، فَإِنَّ النَّفْسَ أَمَارَةً بِالسُّوءِ إِلَّا مَا رَحِمَ اللَّهُ

أَنْصِفِ اللَّهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَمِنْ كَانَ اللَّهُ خَاصَّةً أَهْلَكَ وَمَنْ لَكَ فِيهِ هَوًى مِنْ رَعِيَّتِكَ، فَإِنَّكَ إِلَّا تَفْعَلْ تَظْلِمُ! وَمَنْ ظَلَمَ عِبَادَ اللَّهِ خَصَمَهُ دُونَ عِبَادِهِ، وَمَنْ خَاصَمَهُ اللَّهُ أَدْحَضَ حُجَّتَهُ، وَكَانَ اللَّهُ حَرِيًّا حَتَّى يَنْزِعَ وَيُنُوبَ. وَلَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةِ اللَّهِ وَتَعْجِيلِ نِقْمَتِهِ مِنْ إِقَامَةِ عَلَى ظُلْمٍ.

...فَإِنَّ اللَّهَ يَسْمَعُ دَعْوَةَ الْمُضْطَّهِدِينَ وَهُوَ لِلظَّالِمِينَ بِالْمِرْصَادِ

ثُمَّ اللَّهُ اللَّهُ فِي الطَّبَقَةِ السُّفْلَى مِنَ الَّذِينَ لَا حِيلَةَ لَهُمْ مِنَ الْمَسَاكِينِ وَالْمُحْتَاجِينَ وَأَهْلِ الْبُؤْسَى وَالزَّمْنَى، فَإِنَّ فِي هَذِهِ الطَّبَقَةِ قَانِعًا وَمُعْتَرًّا. وَاحْفَظْ اللَّهَ مَا اسْتَحْفَظَكَ مِنْ حَقِّهِ فِيهِمْ، وَاجْعَلْ لَهُمْ قِسْمًا مِنْ بَيْتِ مَالِكَ وَقِسْمًا مِنْ غَلَّاتِ صَوَافِي الْإِسْلَامِ فِي كُلِّ بَلَدٍ. فَإِنَّ لِلْأَقْصَى مِنْهُمْ مِثْلَ الَّذِي لِلْأَدْنَى. وَكُلُّ قَدْ اسْتَرْعَيْتَ حَقَّهُ، فَلَا يَشْغَلَنَّكَ عَنْهُمْ بَطْرًا، فَإِنَّكَ لَا تُعْذِرُ بِتَضْيِيعِ النَّافَةِ لِإِحْكَامِكَ الْكَثِيرِ الْمُهِمِّ. فَلَا تُشْخِصْ هَمَّكَ عَنْهُمْ، وَلَا تُصْعِرْ خَدَّكَ لَهُمْ

وَتَفَقَّدَ أُمُورَ مَنْ لَا يَصِلُ إِلَيْكَ مِنْهُمْ مِمَّنْ تَفْتَحِمُهُ الْعُيُونُ وَتُحَقِّرُهُ الرِّجَالُ. فَفَرِّغْ لِأَوْلَيْكَ مِنْ أَهْلِ الْخَشْيَةِ وَالتَّوَاضُعِ، فَلْيَرْفَعْ إِلَيْكَ أُمُورَهُمْ. ثُمَّ اْعْمَلْ فِيهِمْ بِالْإِعْذَارِ إِلَى اللَّهِ يَوْمَ تَلْقَاهُ، فَإِنَّ هَؤُلَاءِ مِنْ بَيْنِ الرَّعِيَّةِ أَحْوَجُ إِلَى الْإِنْصَافِ مِنْ غَيْرِهِمْ. وَكُلُّ فَاعْذِرْ إِلَى اللَّهِ فِي تَأْدِيَةِ حَقِّهِ إِلَيْهِ. وَوَعْدُ أَهْلِ الْيُتَمِّ وَدَوِي الرِّقَّةِ فِي السِّنِّ مِمَّنْ لَا حِيلَةَ لَهُ، وَلَا يَنْصَبُ لِلْمَسْأَلَةِ نَفْسُهُ، وَذَلِكَ عَلَى الْوَلَاةِ ثَقِيلٌ. وَالْحَقُّ كُلُّهُ ثَقِيلٌ. وَقَدْ يُخَفِّفُهُ اللَّهُ عَلَى أَقْوَامٍ طَلَبُوا الْعَاقِبَةَ فَصَبَرُوا أَنْفُسَهُمْ، ...وَوَثَّقُوا بِصِدْقِ مَوْعُودِ اللَّهِ لَهُمْ

وَإِيَّاكَ وَالْمَنْ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ، أَوْ التَّزِيدَ فِيمَا كَانَ مِنْ فِعْلِكَ، أَوْ أَنْ تَعْدَهُمْ فَتُتْبِعَ مَوْعِدَكَ بِخُلْفِكَ. فَإِنَّ الْمَنْ يُبْطِلُ الْإِحْسَانَ، وَالتَّزِيدَ يُذْهِبُ بِنُورِ الْحَقِّ، وَالْخُلْفُ يُوجِبُ الْمَقْتَ عِنْدَ اللَّهِ وَالنَّاسِ. قَالَ اللَّهُ تَعَالَى: ﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

220) Imam al-Sadiq ('a) said:

'Ali ('a) willed that he had released from slavery Abu Nayzar, Rabah, and Jubayr on condition that they would work in the treasury for five years.[207](#)

بِالْإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَوْصَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ أَبَا نَيْزَرَ وَرَبَاحًا وَجُبَيْرًا عَتَقُوا عَلَى أَنْ يَعْمَلُوا فِي الْمَالِ خَمْسَ سِنِينَ.

Ali's Advice To Plant Trees

221) Zurarah narrates that Imam al-Baqir ('a) said:

'Ali ('a) was found of sitting on a mound of date seeds. He was asked as to what he intended to do. He replied that he would plant a million seeds and, God willing, they would grow into lush fruit-bearing palms. 'Ali ('a) planted all the seeds not leaving even a single one.[208](#)

عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَقِيَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَتَحْتَهُ وَسَقٌ مِنْ نَوَى، فَقَالَ لَهُ: «مَا هَذَا يَا أَبَا الْحَسَنِ تَحْتِكَ؟» فَقَالَ: «مِائَةُ أَلْفِ عِذْقٍ إِنْ شَاءَ اللَّهُ.» (قَالَ) فَعَرَسَهُ، فَلَمْ يُغَادِرْ مِنْهُ نَوَاءً وَاحِدَةً.

222) Ibn Da'b narrates that 'Ali ('a) was carrying a sac containing three million date seeds. When asked what he was carrying on his shoulder, he replied that they were three million date seeds, which he intended to plant and which God willing would sprout into fruit-bearing trees. He planted every one of those seeds on fertile land and all the seeds flourished.[209](#)

قَالَ ابْنُ دَأْبٍ: فَكَانَ يَحْمِلُ الْوَسَقَ فِيهِ ثَلَاثُمِائَةِ أَلْفِ نَوَاةٍ. فَيُقَالُ لَهُ: «مَا هَذَا؟» فَيَقُولُ: «ثَلَاثُمِائَةِ أَلْفِ نَخْلَةٍ إِنْ شَاءَ اللَّهُ.» فَيَعْرِسُ النَّوَى كُلَّهَا فَلَا تَذْهَبُ مِنْهُ نَوَاةٌ يَنْبَغُ وَأَعَاجِبُهَا.

223) Imam al-Sadiq ('a) said:

'Ali ('a) was seen carrying a sac on his shoulder. When asked as to what it was, he replied that they were date trees that, God willing, would bloom. He planted all the seeds, not leaving even a single one.[210](#)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ يَخْرُجُ وَمَعَهُ أَحْمَالُ النَّوَى. فَيُقَالُ لَهُ: «يَا أَبَا الْحَسَنِ! مَا هَذَا مَعَكَ؟» فَيَقُولُ: «نَخْلٌ إِنْ شَاءَ اللَّهُ.» فَيَعْرِسُهُ فَلَمْ يُغَادِرْ مِنْهُ وَاحِدَةً.

Ali's Generosity And Kind Heartedness

224) Ibn Abbas reports that Miqdad told 'Ali ('a) that he had not eaten for three days. 'Ali ('a) went out, sold his armor for five hundred Dirhams, paid the money to Miqdad and returned empty-handed. A stranger appeared with a camel and offered the camel for sale for a hundred Dirhams on credit to 'Ali ('a); so, 'Ali ('a) bought it. Soon another stranger appeared and offered to buy the camel for a hundred and fifty Dirhams. 'Ali ('a) accepted the offer and sold the camel. All this happened even as 'Ali ('a) was standing near his house.

'Ali ('a) asked al-Hasan and al-Husayn ('a) who were standing nearby to go after the stranger who bought the camel and find out who he was. The Prophet (S) who was smilingly watching the entire episode, said, "O Ali, the vendor who sold the camel was Gabriel and the purchaser was Michael. Then the Prophet (S) recited the verse:

"Those who repose their faith in Allah..." (65:2) [211](#)

وَفِي حَدِيثِ ابْنِ عَبَّاسٍ أَنَّ الْمِقْدَادَ قَالَ لَهُ: «أَنَا مِنْذُ ثَلَاثَةِ أَيَّامٍ مَا طَعِمْتُ شَيْئًا.» فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَبَاعَ دِرْعَهُ بِخَمْسِمِائَةٍ وَدَفَعَ إِلَيْهِ بَعْضَهَا وَانْصَرَفَ مُتَحِيرًا. فَنَادَاهُ أَعْرَابِيٌّ: «إِشْتَرِ مِنِّي هَذِهِ النَّاقَةَ مُوجَلًّا.» فَاشْتَرَاهَا بِمِائَةِ دِرْهَمٍ وَمَضَى الْأَعْرَابِيُّ. فَاسْتَقْبَلَهُ آخَرُ

وَقَالَ: «بِعْنِي هَذِهِ النَّاقَةَ بِمِائَةٍ وَخَمْسِينَ دِرْهَمًا.» فَبَاعَ وَصَاحَ: «يَا حَسَنُ، وَيَا حُسَيْنُ! إِمْضِيَا فِي طَلَبِ الْأَعْرَابِيِّ.» وَهُوَ عَلَى الْبَابِ، فَرَأَاهُ النَّبِيُّ فَقَالَ وَهُوَ مُتَبَسِّمٌ: «يَا عَلِيُّ! الْأَعْرَابِيُّ صَاحِبُ النَّاقَةِ جَبْرَيْلُ، وَالْمُسْتَرِي مِيكَائِيلُ. يَا عَلِيُّ! الْمِائَةُ عَنِ النَّاقَةِ، وَالْخَمْسُونَ بِالْخُمْسِ الَّتِي دَفَعْتُهَا إِلَى الْمُقْدَادِ.» ثُمَّ تَلَا: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

225) Muhammad Ibn Fudhayl Ibn Marwan said:

‘Ali (‘a) was asked as to how much he gives in charity, how much he spends and how much he saves.

‘Ali (‘a) replied, ‘By God, I will certainly think of saving if I know for sure that God has accepted even a single deed of mine. By God, I do not know if God has accepted even a single deed of mine.’ [212](#)

وَرَوَى مُحَمَّدُ بْنُ فُضَيْلٍ بْنُ غَزْوَانَ قَالَ: قِيلَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: «كَمْ تَتَصَدَّقُ! كَمْ تُخْرِجُ مَالَكَ! أَلَا تُمَسِّكُ؟!» قَالَ: «إِنِّي - وَاللَّهِ - لَوْ أَعْلَمُ أَنَّ اللَّهَ تَعَالَى قَبِلَ مِنِّي فَرَضًا وَاحِدًا لَأُمْسَكْتُ وَلَكِنِّي - وَاللَّهِ - لَا أَدْرِي أَقْبَلَ سُبْحَانَهُ مِنِّي شَيْئًا أَمْ لَا؟»

Giving His Ring As Alms

226) Al-Hasan Ibn Zayd reports from his father Zayd Ibn al-Hasan who in turn narrated from his ancestors who quoted Ammar Ibn Yasir as saying,

‘Ali (‘a) was bending down in his supererogatory prayers when a man approached him and wanted some charity. ‘Ali (‘a) beckoned the man to take his ring. The man removed Ali’s ring from his hand. The man then met the Prophet (S) and told him what transpired. At that moment the verse:

“Verily the guardians over you are Allah and His Prophet and those who give charity even as they bend down in prayer.” (5:55).

was revealed. The Prophet (S) then said, ‘Of whomsoever, I am the Guardian, this ‘Ali here is also the guardian. O Lord, be a friend to his friends and an enemy of his enemies.’ [213](#)

عَنِ الْحَسَنِ بْنِ زَيْدٍ، عَنْ أَبِيهِ زَيْدِ بْنِ حَسَنٍ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ يَقُولُ وَقَفَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ سَائِلٌ وَهُوَ رَاكِعٌ فِي صَلَاةِ التَّطَوُّعِ، فَنَزَعَ خَاتَمَهُ فَأَعْطَاهُ السَّائِلَ. فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَعْلَمَهُ ذَلِكَ، فَنَزَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هَذِهِ الْآيَةُ: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ...﴾ إِلَى آخِرِ الْآيَةِ

«.قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَنْ كُنْتُ مَوْلَاهُ فَإِنَّ عَلِيًّا مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ

227) Al-Tha’labi wrote in his book of tafsir (exegeses of the Holy Qur’an) that Abdullah Ibn Abbas was sitting near the well of Zamzam narrating traditions of the Prophet (S) when a man with most of his face hidden under his turban cloth appeared. Whenever Ibn Abbas quoted a hadith that man too would quote another. At last, Ibn Abbas asked, ‘Who are you? Why don’t you remove the cloth from your face so that we may see your face?’

The man removed the cloth from his face and said, ‘Those who know me know me. For those who do not know me, I say, I am Jundab Ibn Junadah Abu Dharr al-Ghifari. I have heard with these ears and if I am lying let me become deaf; and with these very eyes I have seen and if I am lying let me be struck blind – the Prophet (S) said, Ali, is the leader of the pious and eliminator of the nonbelievers. Whoever helps him would receive help and whoever avoids helping him would regret. Whoever denies his vicegerency [wilayah] is accursed.’

One day, I performed the afternoon prayer with the Prophet (S). A man entered the mosque and asked for alms. None gave anything to him. The man raised his hands towards the sky and said, ‘O Lord, be my witness; I came begging in the Prophet’s mosque, yet none gave me anything.’ ‘Ali (‘a) was then bowing in prayer. He beckoned the man by shaking his little finger on which he wore a ring. The man went to ‘Ali and removed the ring from his little finger. We all noticed this incident.

When the Prophet (S) finished his prayer, he raised his hands towards the sky and said, ‘O Allah! My brother Moses prayed to you to enlarge his chest, to make his task easy, remove the knots [difficulty] from his tongue [speech] so that men could understand his words, make his brother Aaron as his vicegerent, strengthen him through Aaron, and make Aaron partner in all his affairs. O Lord, You accepted his prayer, strengthened him with the support of his brother Aaron, and blessed them both with miracles to subdue the opponents. O Lord, I, Muhammad Your Messenger, pray You to enlarge Ali’s vision, make his task easy, and appoint from my clan, my brother ‘Ali as my vizier and through him strengthen me.’

Abu Dharr further said that hardly had the Prophet (S) completed his prayers when Gabriel descended and said, ‘Read.’ The Prophet (S) asked, ‘What do I read?’ Gabriel said, ‘Say:

“Verily Allah is your Guardian and His Prophet and those believers who are steadfast [establish] prayers and give zakat even as they remain in the state of bowing in prayer.” (5:55).²¹⁴

وَرَوَى التَّغْلِبِيُّ فِي تَفْسِيرِهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ عَلَى شَفِيرِ زَمَزَمَ وَهُوَ يَقُولُ: «سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ...» وَهُوَ (يُكَرِّرُ الْأَحَادِيثَ) ، إِذْ أَقْبَلَ رَجُلٌ مُعْتَمِدٌ بِعِمَامَةٍ وَقَدْ غَطَّى بِهَا أَكْثَرَ وَجْهِهِ. فَكَانَ ابْنُ عَبَّاسٍ لَا يَقُولُ: «...» قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ...» إِلَّا وَقَالَ ذَلِكَ الرَّجُلُ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فَقَالَ لَهُ ابْنُ عَبَّاسٍ: «بِاللَّهِ عَلَيْكَ! مَنْ أَنْتَ؟ فَكَشَفَ الْعِمَامَةَ عَنْ وَجْهِهِ وَقَالَ: «أَيُّهَا النَّاسُ! مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي. وَمَنْ لَمْ يَعْرِفَنِي فَأَنَا أُعْرِفُهُ بِنَفْسِي: أَنَا جُنْدُبُ بْنُ جُنَادَةَ أَبُو ذَرٍّ الْغِفَارِيُّ. سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِهَاتَيْنِ وَإِلَّا صُمْنَا [بَعْنِي: أَدْنِيهِ] وَرَأَيْتُهُ بِهَاتَيْنِ [بَعْنِي: عَيْنِيهِ] وَإِلَّا عُمِينَا، يَقُولُ

عَلَيَّ قَائِدُ الْبَرَّةِ. عَلَيَّ قَاتِلُ الْكُفْرَةِ مَنْصُورٌ مَنْ نَصَرَهُ، مَخْذُولٌ مَنْ خَذَلَهُ، مُلْعُونٌ مَنْ جَحَدَ وَلَايَتَهُ. أَمَا إِنِّي صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَلَاةَ الظُّهْرِ، فَسَأَلَ سَائِلٌ فِي الْمَسْجِدِ، فَلَمْ يُعْطِهِ أَحَدٌ شَيْئًا. فَرَفَعَ السَّائِلُ يَدَهُ

إِلَى السَّمَاءِ

وَقَالَ: «اللَّهُمَّ! أَشْهَدُكَ أَنِّي سَأَلْتُ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَمْ يُعْطِنِي أَحَدٌ شَيْئاً!» وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ رَاكِعاً، فَأَوْمَى إِلَيْهِ بِخُنْصِرِهِ الْيَمْنَى، وَكَانَ يَتَخَتَّمُ فِيهَا. فَأَقْبَلَ السَّائِلَ حَتَّى أَخَذَ الْخَاتَمَ مِنْ خُنْصِرِهِ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَاهِدُهُ. فَلَمَّا فَرِغَ مِنْ صَلَاتِهِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ

وَقَالَ: «اللَّهُمَّ! إِنَّ أَخِي مُوسَى سَأَلَكَ فَقَالَ: ﴿رَبِّ اشْرَحْ لِي صَدْرِي. وَيَسِّرْ لِي أَمْرِي. وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي. يَفْقَهُوا قَوْلِي. وَاجْعَلْ لِي وَزيراً مِنْ أَهْلِي. هَارُونَ أَخِي. أَشَدُّ بِهِ أَزْوَاجِي وَأَشْرِكُهُ فِي أَمْرِي﴾

اللَّهُمَّ! فَأَنْزَلْتَ عَلَيْهِ قُرْآنًا نَاطِقاً: ﴿سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا﴾. اللَّهُمَّ! وَأَنَا مُحَمَّدٌ نَبِيُّكَ وَصَفِيُّكَ: اللَّهُمَّ! فَاشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَاجْعَلْ لِي وَزيراً مِنْ أَهْلِي، عَلِيّاً أَخِي. أَشَدُّ بِهِ ظَهْرِي.»

وَقَالَ أَبُو ذَرٍّ: فَمَا اسْتَتَمَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَلَامَهُ حَتَّى نَزَلَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ مِنْ عِنْدِ اللَّهِ. فَقَالَ: «يَا مُحَمَّدُ! اقْرَأْ». قَالَ: «وَمَا أَقْرَأُ؟» قَالَ: «اقْرَأْ: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾».

1. Ihqaq Al-Haqq, vol. 4, p. 218.
2. Fadha'il Al-Khamsah, vol. 1, p. 179; Al-Isti'ab, vol. 3, p. 1091 [with a different chain of narrators].
3. Al-Ghadir, vol. 3, p. 221; Manaqib 'Ali Ibn Abu Talib, p. 15; Yanabi' Al-Mawaddah, p. 61 [with differences].
4. Ihqaq Al-Haqq, vol. 15, p. 357.
5. Amali by Shaykh Al-Tusi, vol. 1, p. 352; Al-Tara'if, p. 18; Fadha'il Al-Khamsah, vol. 1, p. 178; Rawdhat Al-Wa'izin, vol. 1, p. 85 [with differences].
6. Al-Mustarshad, p. 271.
7. Al-Mustadrak by Al-Hakim, vol. 3, p. 136.
8. Ihqaq Al-Haqq, vol. 15, p.352.
9. Ihqaq Al-Haqq, vol. 15, p.350.
10. Ihqaq Al-Haqq, vol. 15, p.341.
11. Ihqaq al-Haqq, vol. 4, p.347.
12. Al-Ghadir, vol. 3, p. 225.
13. Amali by Shaykh Al-Tusi, vol. 2, p. 188; Bihar al-Anwar, vol. 104, p. 3; Manaqib 'Ali Ibn Abu Talib, p. 289; Fadha'il al-Khamsah, vol. 1, p. 191 [with a different chain of narrators]; al-Ghadir, vol. 5, p. 363 [on a different context]
14. Al-Hikam Al-Zahirah, vol. 2, p. 98 quoting Hilyat Al-Abrar, vol. 1, p. 231.
15. Hilyat Al-Abrar, vol. 1, p. 232.
16. Bihar Al-Anwar, vol. 35, p. 329.
17. Manaqib Aale Abu Talib, vol. 3, p. 267.
18. Rawdhat Al-Muttaqin, vol. 5, p. 492.
19. Bihar Al-Anwar, vol. 27, p. 114.
20. Wasa'il Al-Shi'ah, vol. 18, p. 562.

- [21.](#) Bihar Al-Anwar, vol. 27, p. 116.
- [22.](#) Bihar Al-Anwar, vol. 38, p. 29; Manaqib Aale Abu Talib, vol. 3, p. 62
- [23.](#) Bisharat al-Mustafa, p. 57; Al-Mustadrak by Al-Hakim, vol. 3, p. 142; Manaqib 'Ali Ibn Abu Talib, p. 209; Fara'id al-Simtayn, vol. 1, p. 181. This hadith was missing in the English version but was present in the original Farsi text, so it has been added [Note of Al-Islam.org team].
- [24.](#) Ihqaq Al-Haqq, vol. 7, p. 100.
- [25.](#) Manaqib 'Ali Ibn Abu Talib, p. 206; Rawdhat Al-Muttaqin, vol. 4, p. 47; Wasa'il Al-Shi'ah, vol. 11, p. 568; Ihqaq Al-Haqq, vol. 17, p. 137; Kanz Al-'Ummal, vol. 11, p. 601; Bihar Al-Anwar, vol. 26, p. 229.
- [26.](#) Amali by Shaykh Al-Saduq, vol. 1, p. 119; Ithna-Ashariyah, p. 62; Hilyat Al-Abrar, vol. 1 p. 285; Rawdhat Al-Wa'izin, vol. 1 p. 114.
- [27.](#) Bisharat Al-Mustafa, p. 61; Mustadrak Al-Wasa'il, vol. 12, p. 393; Manaqib 'Ali Ibn Abu Talib, p. 211; Bihar al-Anwar, vol. 38, p. 199.
- [28.](#) Hilyat Al-Abrar, vol. 1, p. 285; Ithna Ashariyah, p. 62; Ihqaq Al-Haqq, vol. 5, p. 130; Irshad Al-Qulub, p. 209; Anwar Al-Hidayah, p. 131; Bihar Al-Anwar, vol. 38, p. 196 [with a difference in narration].
- [29.](#) Ihqaq Al-Haqq, vol. 5, p. 70; Fadha'il 'Ali Ibn Abu Talib, p. 146; Bihar Al-Anwar, vol. 38, p. 14 [with a difference in narration].
- [30.](#) Amali by Shaykh Al-Saduq, 81; Bihar Al-Anwar, vol. 38, p. 94; Jami' Al-Akhbar, p. 51; Anwar Al-Hidayah, p. 134; Ihqaq Al-Haqq, vol. 4, p. 287 [with a difference in narration].
- [31.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 118; Amali by Shaykh Al-Mufid, p. 77 [with a difference in narration].
- [32.](#) Rawdhat Al-Wa'izin, vol. 1, p. 112; Amali by Shaykh Al-Saduq, p. 86; Al-Mustarshad, p. 633; Kashf Al-Ghummah, vol. 1, p. 298; Irshad Al-Qulub, p. 145; Kashf Al-Yaqin, p. 107; I'lam Al-Wara, p. 188.
- [33.](#) 'Uyun Akhbar Al-Ridha, vol. 2, p. 48; Manaqib 'Ali Ibn Abu Talib, p. 70; Al-Ghadir, vol. 11, p. 123; Jami' Al-Ahadith by Al-Suyuti, vol. 16, p. 262; Kanz Al-'Ummal, vol. 13, p. 152.
- [34.](#) Al-Mustarshad, p. 637.
- [35.](#) Ghayat Al-Maram, vol. 1, p. 92.
- [36.](#) Ihqaq Al-Haqq, vol. 5, p. 43; Ithna Ashariyah, p. 61; Amali by Shaykh Al-Saduq, p. 81; Bihar Al-Anwar, vol. 38, p. 95.
- [37.](#) Amali by Sheikh Al-Saduq, p. 213. [This hadith was not present in the original Farsi edition, but it is pertinent to the subject, so it has been kept in the text. Note of Al-Islam.org Team]
- [38.](#) Al-Ikhtisas, p. 272; Al-Kafi, vol. 1, p. 265; Bihar Al-Anwar, vol. 40, p. 209 [with a difference in narration].
- [39.](#) Bihar Al-Anwar, vol. 26, p. 147.
- [40.](#) Bihar Al-Anwar, vol. 40, p. 209.
- [41.](#) Al-Ikhtisas, p. 272; Bihar Al-Anwar, vol. 17, p. 146.
- [42.](#) Tafsir Al-Ayyashi, vol. 1, p. 15.
- [43.](#) Tafsir Al-Ayyashi, vol. 1, p. 17.
- [44.](#) Tafsir Al-Ayyashi, vol. 1, p. 17.
- [45.](#) Manaqib Aale Abu Talib, vol. 2, p. 41.
- [46.](#) Al-Ihtijaj, vol. 1, p. 74.
- [47.](#) Basa'ir Al-Darajat, p. 290.
- [48.](#) Basa'ir Al-Darajat, p. 292; Al-Ikhtisas, p. 272; Bihar Al-Anwar, vol. 40, p. 208 [with a difference in narration].
- [49.](#) Ihqaq Al-Haqq, vol. 15, p. 399.
- [50.](#) Ihqaq Al-Haqq, vol. 15, p. 377.
- [51.](#) Ihqaq Al-Haqq, vol. 15, p. 397.
- [52.](#) Basa'ir Al-Darajat, p. 127.
- [53.](#) Kashf Al-Ghummah, vol. 1, p. 113; Al-Ghadir, vol. 3, p. 96.
- [54.](#) Bihar Al-Anwar, vol. 26, p. 50.
- [55.](#) Basa'ir Al-Darajat, p. 344.
- [56.](#) Wasa'il Al-Shi'ah, vol. 18, p. 20.
- [57.](#) Tafsir Al-Ayyashi, vol. 2, p. 221.

- [58.](#) Bihar Al-Anwar, vol. 35, p. 430.
- [59.](#) Basa'ir Al-Darajat, p. 213.
- [60.](#) Bihar Al-Anwar, vol. 35, p. 431.
- [61.](#) Ihqaq Al-Haqq, vol. 15, p. 566; Al-Muraja'at, p. 153.
- [62.](#) Ihqaq Al-Haqq, vol. 5, p. 501; Al-Tara'if, p. 77 [with a difference in narration].
- [63.](#) Ihqaq Al-Haqq, vol. 7, p. 213; Yanabi' Al-Mawaddah, p. 235.
- [64.](#) Ihqaq Al-Haqq, vol. 6, p. 461; Al-Tara'if, p. 77 [with a difference in narration].
- [65.](#) Ihqaq Al-Haqq, vol. 5, p. 501.
- [66.](#) Ihqaq Al-Haqq, vol. 6, p. 448.
- [67.](#) Basa'ir Al-Darajat, p. 302; Al-Ikhtisas, p. 276; Bihar Al-Anwar, vol. 26, p. 29 [with a difference in narration].
- [68.](#) Al-Kafi, vol. 1, p. 356 .
- [69.](#) Bihar Al-Anwar, vol. 26, p. 29; Al-Ikhtisas, p. 276; Kanz Al-'Ummal, vol. 13, p. 114.
- [70.](#) Bihar Al-Anwar, vol. 26, p. 29.
- [71.](#) Kashf Al-Yaqin, p. 432.
- [72.](#) Basa'ir Al-Darajat, p. 310.
- [73.](#) Al-Ikhtisas, p. 279.
- [74.](#) Al-Ikhtisas, p. 278.
- [75.](#) Bihar Al-Anwar, vol. 40, p. 132; Ghayat Al-Maram, p. 519.
- [76.](#) Al-Ikhtisas, p. 276; Ghayat Al-Maram, p. 519; Bihar Al-Anwar, vol. 26, p. 30; Ihqaq Al-Haqq, vol. 6, p. 41.
- [77.](#) Ihqaq Al-Haqq, vol. 6, p. 42.
- [78.](#) Manaqib 'Ali Ibn Abu Talib, p. 85.
- [79.](#) Ihqaq Al-Haqq, vol. 5, p. 494; Yanabi' Al-Mawaddah, p. 65.
- [80.](#) Al-Irshad by Shaykh Al-Mufid, p. 22; Bihar Al-Anwar, vol. 40, p. 203; Ithbat Al-Hudah, vol. 2, p. 144.
- [81.](#) Fadha'il Al-Khamsah, vol. 2, p. 251; Kanz Al-'Ummal, vol. 13, p. 148; Jami' Al-Ahadith by Al-Suyuti, vol. 16, p. 259; Ihqaq Al-Haqq, vol. 5, p. 500; Al-Mustadrak by Al-Hakim, vol. 3, p. 127; Al-Imam 'Ali, vol. 2, p. 464.
- [82.](#) Kashf Al-Ghummah, vol. 1, p. 113; Ithbat Al-Hudah, vol. 2, p. 246; Manaqib 'Ali Ibn Abu Talib, p. 83; Yanabi' Al-Mawaddah, p. 234; Bihar Al-Anwar, vol. 40, p. 203.
- [83.](#) Ihqaq Al-Haqq, vol. 5, p. 470.
- [84.](#) Ihqaq Al-Haqq, vol. 5, p. 476.
- [85.](#) Yanabi' Al-Mawaddah, p. 28; Ithbat Al-Hudah, vol. 1, p. 499.
- [86.](#) Ihqaq Al-Haqq, vol. 5, p. 498; Bihar Al-Anwar, vol. 40, p. 206.
- [87.](#) Ihqaq Al-Haqq, vol. 5, p. 497.
- [88.](#) Ithbat Al-Hudah, vol. 2, p. 31; Bihar Al-Anwar, vol. 40, p. 201.
- [89.](#) Al-Ghadir, vol. 3, p. 96.
- [90.](#) Ihqaq Al-Haqq, vol. 5, p. 505; Tadhkirat Al-Khawas, p. 52.
- [91.](#) Ihqaq Al-Haqq, vol. 5, p. 504; Al-Imam 'Ali, vol. 2, p. 463.
- [92.](#) Fadha'il Al-Khamsah, vol. 2, p. 249; Manaqib 'Ali Ibn Abu Talib, p. 86; Ihqaq Al-Haqq, vol. 5, p. 506; Ithbat Al-Hudah, vol. 2, p. 97.
- [93.](#) Ihqaq Al-Haqq, vol. 5, p. 510; Manaqib 'Ali Ibn Abu Talib, p. 87.
- [94.](#) Manaqib 'Ali Ibn Abu Talib, p. 287; Ihqaq Al-Haqq, vol. 5, p. 517; Al-Ghadir, vol. 3, p. 96; Irshad Al-Qulub, p. 212; Kanz Al-'Ummal, vol. 13, p. 146; Kashf Al-Ghummah, vol. 1, p. 113.
- [95.](#) Kamal Al-Din, p. 241; Bihar Al-Anwar, vol. 40, p. 203.
- [96.](#) Al-Ihtijaj, vol. 1, p. 388.
- [97.](#) Ihqaq Al-Haqq, vol. 7, p. 586.
- [98.](#) Bihar Al-Anwar, vol. 26, p. 147.
- [99.](#) Bihar Al-Anwar, vol. 10, p. 128; Tafsir Nur al-Thaqalayn, vol. 1, p. 424; Yanabi' Al-Mawaddah, p. 66.
- [100.](#) Bihar Al-Anwar, vol. 92, p. 79; 'Uyun Akhbar Al-Ridha, vol. 2, p. 67.
- [101.](#) Al-Fusul Al-Mi'ah, vol. 4, p. 196.

- [102.](#) Kanz Al-ʿUmmal, vol. 13, p. 165.
- [103.](#) The Book of Kitab Sulaym Ibn Qays, p. 22.
- [104.](#) The Book of Kitab Sulaym Ibn Qays, p. 213.
- [105.](#) Tadhkirat Al-Khawas, p. 34.
- [106.](#) Masabih Al-Anwar, vol. 1, p. 30; Al-Mahajjat Al-Baydhaʾ, vol. 4, p. 203; Ghurar Al-Hikam, p. 603; Irshad Al-Qulub, p. 212; Kashf Al-Ghummah, vol. 1, p. 170; Tadhkirat Al-Khawas, p. 34.
- [107.](#) Nahj Al-Saʿadah, vol. 1, p. 87; Fadhaʾil Al-Khamsah, vol. 2 p. 256.
- [108.](#) The above translation and the one that follows are submitted with all humility, for it is impossible to convey the beauty, grandeur and depth of even a part of Moula Ali's wonderful sermons. [Translator].
- [109.](#) Nahj Al-Saʿadah, vol. 1, p. 100.
- [110.](#) Kashf Al-Yaqin, p. 67.
- [111.](#) Kashf Al-Yaqin, p. 45; Al-Ghadir, vol. 3, p. 96; Al-Kafi, vol. 7, p. 425.
- [112.](#) Ihqaq Al-Haqq, vol. 15, p. 395.
- [113.](#) Ihqaq Al-Haqq, vol. 4, p. 324.
- [114.](#) Al-Irshad by Shaykh Al-Mufid, p. 22.
- [115.](#) Al-Fusul Al-Miʾah, vol. 5, 268.
- [116.](#) Fadhaʾil Al-Khamsah, vol. 2, p. 260; Manaqib by Al-Khawarizmi, p. 13; Kanz Al-ʿUmmal, vol. 13, p. 120; Ihqaq Al-Haqq, vol. 8, p. 39.
- [117.](#) Nahj Al-Balaghah, p. 78.
- [118.](#) Bahj Al-Sibaghah, vol. 4, p. 129; Ihqaq Al-Haqq, vol. 4, p. 244; Bihar Al-Anwar, vol. 21 p. 374.
- [119.](#) Al-Kafi, vol. 1, p. 354.
- [120.](#) Al-Tahdhib, vol. 10, p. 50; Al-Fusul Al-Miʾah, vol. 5, p. 331.
- [121.](#) Al-Fusul Al-Miʾah, vol. 5, p. 332 quoting Manaqib Aale Abu Talib, vol. 2, p. 367.
- [122.](#) Al-Irshad of Shaykh Al-Mufid, p. 110; Kashf Al-Yaqin, p. 67; Manaqib Aale Abu Talib, vol. 2, p. 367.
- [123.](#) Al-Fusul Al-Miʾah, vol. 5, p. 334; Al-Ghadir, vol. 6, p. 126; Al-Faqih, vol. 3, p. 19.
- [124.](#) Rawdhat Al-Waʿizin, vol. 1, p. 85; Fadhaʾil Al-Khamsah, vol. 1, p. 192.
- [125.](#) Kanz Al-ʿUmmal, vol. 13, p. 122; Jamiʾ Al-Ahadith by Al-Suyuti, vol. 16, p. 244.
- [126.](#) Khasaʾis Amir al-Muʾminin by Nasaʾi, p. 47.
- [127.](#) Hilyat Al-Abrar, vol. 1, p. 239; Bihar Al-Anwar, vol. 39, p. 252; Al-Ghadir, vol. 3, p. 223.
- [128.](#) Al-Kafi, vol. 3, p. 329.
- [129.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 80; Hilyat Al-Abrar, vol. 1, p. 276.
- [130.](#) The hadith was not present in the original Farsi version of the text, and the reference was not given in the English version of this text. [Note of Al-Islam.org team].
- [131.](#) Al-Kafi, vol. 3, p. 324.
- [132.](#) Bihar Al-Anwar, vol. 77, p. 400; Mafatih al-Jinan, p. 240.
- [133.](#) Nahj Al-Balaghah, p. 555; Al-Mahajjat Al-Baydhaʾ, vol. 8, p. 145; Sabhi al-Saleh, p. 250.
- [134.](#) Bihar Al-Anwar, vol. 38, p. 203.
- [135.](#) Ihqaq Al-Haqq, vol. 4, p. 346.
- [136.](#) Al-Taraʾif, p. 18, Fadhaʾil Al-Khamsah, vol. 1, p. 195; Khasaʾis Amir al-Muʾminin by Nasaʾi, p. 43.
- [137.](#) Khasaʾis Amir al-Muʾminin by Nasaʾi, p. 42..
- [138.](#) Al-Kafi, vol. 3, p. 79.
- [139.](#) Ihqaq Al-Haqq, vol. 8. p. 601; Bihar Al-Anwar, vol. 41, p. 17; Hilyat Al-Abrar, p. 320.
- [140.](#) Uddat al-Daʾi, p. 138.
- [141.](#) Kashf Al-Yaqin fi Fadhaʾil Amir Al-Muʾminin.
- [142.](#) Al-Hikam Al-Zahirah, vol. 2, p. 226 quoting Safinat al-Bihar, vol. 1, p. 176.
- [143.](#) Ihqaq Al-Haqq, vol. 6, p. 89.
- [144.](#) Jamiʾ Ahadith al-Shiʾah, vol. 7, p. 201.
- [145.](#) Ihqaq Al-Haqq, vol. 8, p. 600.

- [146.](#) Bihar Al-Anwar, vol. 41, p. 15.
- [147.](#) Al-Kafi, vol. 4, p. 154.
- [148.](#) Nahj Al-Sa'adah, vol. 6, p. 191; Balad al-Amin, p. 316.
- [149.](#) Amali by Shaykh Al-Saduq, p. 211; Rawdhat Al-Wa'izin, vol. 2, p. 326.
- [150.](#) Bihar Al-Anwar, vol. 70, 'Awali al-Li'ali, vol. 1, p. 404.
- [151.](#) Bihar Al-Anwar, vol. 41, p. 50.
- [152.](#) Ihqaq Al-Haqq, vol. 8, p. 602.
- [153.](#) Al-Kafi, vol. 2, p. 64.
- [154.](#) Bihar Al-Anwar, vol. 41, p. 48.
- [155.](#) Hilyat Al-Abrar, vol. 1, p. 468; Bihar Al-Anwar, vol. 41, p. 53.
- [156.](#) Ihqaq Al-Haqq, vol. 18, p. 152.
- [157.](#) Ihqaq Al-Haqq, vol. 18, p. 153; Bihar Al-Anwar, vol. 41, p. 54.
- [158.](#) Bihar Al-Anwar, vol. 41, p. 55; Jami' Ahadith al-Shi'ah, vol. 16, p. 880.
- [159.](#) Ihqaq Al-Haqq, vol. 15, p. 410.
- [160.](#) Al-Fusul Al-Mi'ah vol. 4, p. 184; Fara'id al-Simtayn, vol. 2, p. 68.
- [161.](#) Nahj Al-Balaghah, p. 37; Tadhkirat Al-Khawas, p. 118; Sabhi al-Saleh, p. 48.
- [162.](#) Ihqaq Al-Haqq, vol. 8, p. 614.
- [163.](#) Kashf Al-Ghummah, vol. 1, p. 165.
- [164.](#) Ihqaq Al-Haqq, vol. 4, p. 490; Al-Yaqin, p. 85; Al-Mahajjat Al-Baydha', vol. 4, p. 190; Kashf Al-Ghummah, vol. 1, p. 170.
- [165.](#) Amali by Shaykh Al-Saduq, p. 232; Rawdhat Al-Muttaqin, vol. 13, p. 262.
- [166.](#) Ihqaq Al-Haqq, vol. 8, p. 301.
- [167.](#) Al-Kafi, vol. 6, p. 477.
- [168.](#) Ihqaq Al-Haqq, vol. 8, p. 303.
- [169.](#) Hilyat Al-Abrar, vol. 1, p. 340; Al-Kafi, vol. 1, p. 410.
- [170.](#) Hilyat Al-Abrar, vol. 1, p. 331, Al-Kafi, vol. 6, p. 331.
- [171.](#) Ghurar Al-Hikam, p. 582.
- [172.](#) Manaqib Aale Abu Talib, vol. 2, p. 102.
- [173.](#) Nahj Al-Balaghah, p. 102; Tadhkirat Al-Khawas, p. 110.
- [174.](#) Fadha'il Al-Khamsah, vol. 3, p. 3; Ihqaq Al-Haqq, vol. 8, p. 251; Al-Isti'ab, vol. 3, p. 1114; Al-Imam 'Ali, vol. 3, p. 237.
- [175.](#) Ihqaq Al-Haqq, vol. 8, p. 252.
- [176.](#) Al-Gharat, vol. 1, p. 98.
- [177.](#) Majmu'at Waram, vol. 1, p. 48; Ihqaq Al-Haqq, vol. 8, p. 277.
- [178.](#) Irshad Al-Qulub, p. 215.
- [179.](#) Irshad Al-Qulub, p. 119.
- [180.](#) Ihqaq Al-Haqq, vol. 8, p. 289.
- [181.](#) Ihqaq Al-Haqq, vol. 8, p. 283.
- [182.](#) Ihqaq Al-Haqq, vol. 8, p. 284.
- [183.](#) Ihqaq Al-Haqq, vol. 8, p. 280.
- [184.](#) Ihqaq Al-Haqq, vol. 8, p. 287; Irshad Al-Qulub, p. 215; Manaqib by Al-Khawarizmi.
- [185.](#) Ihqaq Al-Haqq, vol. 8, p. 286.
- [186.](#) 'Awalim, vol. 18, p. 90.
- [187.](#) Ihqaq Al-Haqq, vol. 15, p. 392.
- [188.](#) Safinat al-Bihar, vol. 3, p. 131.
- [189.](#) Al-Khisal, p. 310; Nahj Al-Sa'adah, vol. 4, p. 30; Bihar Al-Anwar, vol. 41, p. 105.
- [190.](#) Bihar Al-Anwar, vol. 41, p. 107.
- [191.](#) Ihqaq Al-Haqq, vol. 18, p. 19.
- [192.](#) Amali by Shaykh Al-Saduq, p. 233.

- [193.](#) Al-Kafi, vol. 8, p. 129.
- [194.](#) Bihar Al-Anwar, vol. 41, p. 114; Al-Gharat, vol. 1, p. 150.
- [195.](#) Rawdhat Al-Wa'izin, vol. 1, p. 107.
- [196.](#) Rawdhat Al-Wa'izin, vol. 1 p. 160; Tafseer of Abu al-Futuh, vol. 11, p. 346; Tafseer of Furat al-Kufi, p. 196; Irshad Al-Qulub, p. 222; Tafseer Majma' Al-Bayan, p. 10.
- [197.](#) Tafseer Majma' Al-Bayan, vol. 9 & 10, p. 404.
- [198.](#) Bihar Al-Anwar, vol. 41 p. 52.
- [199.](#) Bihar Al-Anwar, vol. 41. p. 29.
- [200.](#) Al-Ikhtisas, p. 242.
- [201.](#) Al-Mahasin, vol. 2, p. 624; Bihar Al-Anwar, vol. 41, p. 43; Hilyat Al-Abrar, vol. 1, p. 362; Al-Kafi, vol. 5, p. 76; Al-Gharat, vol. 1, p. 92.
- [202.](#) Ihqaq Al-Haqq, vol. 8, p. 600.
- [203.](#) Nahj Al-Balaghah, p. 956; Sabhi Al-Salih, p. 416.
- [204.](#) Nahj Al-Balaghah, p. 982; Sabhi Al-Saleh, p. 426.
- [205.](#) Nahj Al-Balaghah, p. 1010; Sabhi Al-Saleh, p. 438.
- [206.](#) Nahj Al-Balaghah, p. 1022; Sabhi Al-Saleh, p. 444, Tuhaf al-'Uqul, p. 84.
- [207.](#) Bihar Al-Anwar, vol. 71, p. 42.
- [208.](#) Bihar Al-Anwar, vol. 41, p. 58; Hilyat Al-Abrar, vol. 1, p. 362.
- [209.](#) Al-Ikhtisas, p. 152.
- [210.](#) Al-Kafi, vol. 5, p. 77; Bihar Al-Anwar, vol. 41, p. 58; Hilyat Al-Abrar, vol. 1, p. 362.
- [211.](#) Manaqib Aale Abu Talib, vol. 2. p. 78.
- [212.](#) Bihar Al-Anwar, vol. 41, p. 138.
- [213.](#) Ihqaq Al-Haqq, vol. 14, p. 3. Irshad Al-Qulub, p. 220; Noorul Absar p. 86; Kashf Al-Ghummah vol. 1. p. 166; Majma' Al-Bayan vol. 3, p. 210; Tadhkirat Al-Khawass p. 42.
- [214.](#) Irshad Al-Qulub, p. 220; Noor Al-Absar, p. 86; Kashf Al-Ghummah, vol. 1. p. 166; Majma' Al-Bayan, vol. 3, p. 210; Tadhkirat Al-Khawass, p. 24.

Part 2: Merits And Virtues Of 'Ali In The Quran And Hadiths

A) Merits Of 'Ali In The Eyes Of The Quran

'Ali In The Qur'an

228) Ibn Abbas said when the verse

"You are only a warner and there is a guide for every people." (13:7).

was revealed, the Prophet (S) said, 'I am the one who puts the fear of God [in the minds of people] and 'Ali shall be their guide. O Ali, after me, people searching for the right path would find it only by adhering to you.'¹

“Those who hasten to do good works” (23:61).

Imam al-Baqir (‘a) quoted his forefathers as saying, none excelled ‘Ali (‘a) in doing good works.[6](#)

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ: ﴿أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ...﴾ الْآيَةِ، قَالَ: «عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لَمْ يَسْبِقْهُ أَحَدٌ».

234) Regarding the verse:

“The virtuous believers” (66:4).

the Prophet (S) said: These words mean ‘Ali Ibn Abu Talib.[7](#)

«بِالْإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي قَوْلِهِ تَعَالَى: ﴿وَصَالِحُ الْمُؤْمِنِينَ﴾، قَالَ: «هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ».

235) Regarding the words

“This is a Book in which there is no doubt” (2:2).

Abu Basir quotes Imam al-Sadiq (‘a) as saying, ‘Ali (‘a) is meant by the word ‘Book’ and there is no doubt that he is the guide to all pious ones.[8](#)

عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ تَعَالَى: ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾، قَالَ: «﴿الْكِتَابُ﴾: عَلِيٌّ؛ ﴿لَا شَكَّ فِيهِ﴾: هُدًى لِلْمُتَّقِينَ».

236) Jabir al-Ju’fi says that when he inquired with Imam al-Baqir (‘a) the meaning of the verse:

“Whoever turns away from the remembrance of God, will be put to severe torture” (72: 17).

The Imam replied it means: Whoever turns away from ‘Ali (‘a) will indeed be subjected to the most severe torture.[9](#)

بِالْإِسْنَادِ، عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَاباً صَعَدًا﴾ قَالَ: «مَنْ أَعْرَضَ عَنْ عَلِيٍّ يَسْلُكْهُ الْعَذَابَ الصَّعَدَ وَهُوَ أَشَدُّ الْعَذَابِ».

237) Ja’far al-Fazari narrates through several chains of narrators that regarding the verse:

“Say: This is my path, I Call to the way of God through my insight and the insight of those who obey me” (12: 108).

Imam al-Baqir (‘a) said:

The words *those who obey me* refer to ‘Ali Ibn Abu Talib. [10](#)

جَعَفَرُ الْفَزَارِيُّ مُعَنِّئًا، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ قَالَ: «مَنْ اتَّبَعَنِي»: عَلِيُّ بْنُ أَبِي طَالِبٍ «عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي».

238) It is reported from Abd al-Rahman Ibn Kathir that Imam al-Sadiq (‘a) explained the Qur’anic verse:

“And the bearer of witness and those against whom the witness is borne” (85:3).

by saying: These two words denote the Prophet (S) and ‘Ali (‘a). [11](#)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ تَعَالَى: ﴿وَشَهِدْ وَمَشْهُودٌ﴾ قَالَ: «النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَأَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ».

239) Regarding the Qur’anic verse:

“Had not the Grace and Benevolence of the Lord been upon you...” (24: 10).

Muhammad Ibn Fudhayl reports that Imam Abu’l-Hasan (‘a) said:

Muhammad (S) is the Grace of God and Amir Al-Mu’minin (‘a) is the Benevolence of God. [12](#)

عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ: ﴿وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾، قَالَ: «الْفَضْلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. وَرَحْمَتُهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ».

240) Regarding the Qur’anic verse:

“O you believers! Be virtuous and follow the truthful” (9: 119).

Imam al-Baqir (‘a) said:

Follow the truthful means, follow ‘Ali Ibn Abu Talib (‘a). [13](#)

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾، قَالَ: «مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ».

241) Abu Hamzah al-Thumali said that regarding the verse:

“Say I adjure you to adhere to one thing...” (34:46).

Imam al-Baqir said:

By the word ‘thing’, the Prophet (S) meant that he was adjuring people about the vicegerency of ‘Ali Ibn Abu Talib (‘a), for it is that thing about which God revealed, *adjure you about one thing*.¹⁴

عَنْ أَبِي حَمَزَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ﴾، فَقَالَ: «إِنَّمَا أَعْظُمُكُمْ بِوَلَايَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ. هِيَ الْوَاحِدَةُ الَّتِي قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ﴾».

242) ‘Ali Ibn Ibrahim reported from his father who reported from Ibn Abu Umayr who in turn heard from Suma’ah who quoted Imam al-Sadiq (‘a) as saying regarding the verse:

“Be true to your covenant [promise] made with me” (2:40).

It means to be true to your covenant regarding the vicegerency of ‘Ali Ibn Abu Talib (‘a) so that I may keep my covenant with you; that is to say, I shall keep the promise of giving you a place in Heaven.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَمَاعَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَأَوْفُوا بِعَهْدِي﴾، قَالَ: «بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. ﴿أَوْفِ بِعَهْدِكُمْ﴾ أَوْفِ لَكُمْ الْجَنَّةَ».

243) Our master Imam Musa Ibn Ja’far (‘a) said the verse:

“You find them in a state of kneeling or in prostration and the Grace and Pleasure of the Lord is behind them, and the signs of prostration in prayers are visible on their faces” (48:29).

was revealed to extol the virtue of ‘Ali (‘a).¹⁶

قَدْ رُوِيَ عَنْ مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ الْكَاطِمِ عَلَيْهِ السَّلَامُ أَنَّ قَوْلَهُ تَعَالَى: ﴿تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ﴾ نَزَلَ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

244) Abu Basir narrates that Imam al-Baqir (‘a) said the verse:

“To your parents is your obligation due” (17:23).

refers to the Prophet (S) as a father and ‘Ali (‘a) in a similar position.¹⁷

عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فِي قَوْلِ اللَّهِ: ﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾، قَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَآلِهِ أَحَدُ الْوَالِدَيْنِ، وَعَلِيُّ الْآخَرُ».

245) Regarding the verse:

“Verily, Islam is the [only] religion in the eyes of God” (3: 19).

Imam al-Baqir (‘a) said:

Islam means submitting to the vicegerency of ‘Ali (‘a).[18](#)

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾، قَالَ: «التَّسْلِيمُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بِالْوَلَايَةِ».

B) Ali’s Eminence According To The Ahadith

Ali’s Rank And Position

246) Imam al-Ridha (‘a) quoted his forefathers as saying: The Prophet (S) said:

I and ‘Ali were created from the same Effulgence [nur].[19](#)

عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «خُلِقْتُ أَنَا وَعَلِيٌّ مِنْ نُورٍ وَاحِدٍ».

247) Ibn Abbas said that he heard the Prophet (S) tell ‘Ali (‘a),

You and I are created from Divine Effulgence.[20](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: «خُلِقْتُ أَنَا وَأَنْتَ مِنْ نُورِ اللَّهِ تَعَالَى».

248) Salman said that he heard the Prophet (S) say:

I and ‘Ali are from a single Effulgence, fourteen thousand years before Adam was created. When God created Adam, He split our Effulgence into two parts: one part is myself and the other part is Ali. [21](#)

عَنْ سَلْمَانَ قَالَ: سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: «كُنْتُ أَنَا وَعَلِيٌّ نُورًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِأَرْبَعَةِ عَشَرَ أَلْفَ عَامٍ. فَلَمَّا خَلَقَ اللَّهُ آدَمَ قَسَمَ اللَّهُ ذَلِكَ النُّورَ جُزْئَيْنِ: فَجُزْءٌ أَنَا وَجُزْءٌ عَلِيٌّ».

249) Imam al-Sadiq (‘a) said:

The Prophet (S) tied the turban on ‘Ali by leaving one end in front and leaving the shorter end trailing at the back. He then asked ‘Ali (‘a) to walk ahead. ‘Ali (‘a) went forward a few steps. The Prophet (S) asked him to come back and ‘Ali (‘a) obliged. Then the Prophet (S) said, “This is how the crown worn by the Angels looks.”[22](#)

بِإِسْنَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: عَمَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا عَلَيْهِ السَّلَامُ بِيَدِهِ، فَسَدَلَهَا مِنْ بَيْنِ يَدَيْهِ، وَقَصَرَهَا مِنْ خَلْفِهِ قَدْرَ أَرْبَعِ أَصَابِعَ. ثُمَّ قَالَ: «أَدْبِرْ». فَأَدْبَرَ ثُمَّ قَالَ: «أَقْبِلْ». فَأَقْبَلَ. فَقَالَ: «هَكَذَا». تَبْجَانُ الْمَلَائِكَةِ»

250) The Prophet (S) said:

I am like the sun and 'Ali is like the Moon. [The Imams from] My progeny is like the stars from any one of whom you may seek guidance.[23](#)

«وَقَالَ [النَّبِيُّ] صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَنَا كَالشَّمْسِ، وَعَلِيٌّ كَالْقَمَرِ، وَأَهْلُ بَيْتِي كَالنُّجُومِ. بِأَيْهِمْ اقْتَدَيْتُمْ اهْتَدَيْتُمْ»

251) Abu Dharr says that he heard the Prophet (S) say:

Had we (Muhammad and Ali) not been there, God would have been neither recognized nor worshipped. Had we not been there, there would be no reward or retribution. There does not exist any veil between 'Ali and Allah nor is there any barrier between them; instead, 'Ali is the veil and barrier between God and His creation.[24](#)

فِي حَدِيثٍ عَنْ أَبِي ذَرٍّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: «لَوْلَا أَنَا وَعَلِيٌّ مَا عُرِفَ اللَّهُ. وَلَوْلَا أَنَا وَعَلِيٌّ مَا عُبِدَ اللَّهُ. وَلَوْلَا أَنَا وَعَلِيٌّ مَا كَانَ ثَوَابٌ وَلَا عِقَابٌ. وَلَا يَسْتَرُ عَلِيًّا عَنِ اللَّهِ سِتْرٌ وَلَا يَحْجُبُهُ عَنِ اللَّهِ حِجَابٌ. وَهُوَ السِّتْرُ وَالْحِجَابُ فِيمَا بَيْنَ اللَّهِ وَبَيْنَ خَلْقِهِ»

252) The Prophet (S) said:

'Ali holds a high position in the eyes of God.[25](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَعْظَمُ النَّاسِ عِنْدَ اللَّهِ مَرِئَةً»

253) Abu Basir relates through Imam al-Baqir ('a) who said:

One night, 'Ali emerged out of his house saying, 'In this dark tempestuous night, your leader has come out wearing Adam's robes, Solomon's signet with the Staff of Moses in his hand.'[26](#)

عَنْ أَبِي بصيرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ذَاتَ لَيْلَةٍ بَعْدَ عَتَمَةٍ، وَهُوَ يَقُولُ: «هَمَّهْمَةٌ هَمَّهْمَةٌ، وَلَيْلَةٌ مُظْلِمَةٌ. خَرَجَ عَلَيْكُمُ الْإِمَامُ؛ عَلَيْهِ قَمِيصُ آدَمَ، وَفِي يَدِهِ خَاتَمُ سُلَيْمَانَ وَعَصَا مُوسَى»

254) The Prophet (S) said:

'Ali keeps all worries and cares away from me.[27](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ مُفَرِّجُ كُرْبَتِي»

255) The Prophet (S) said:

‘Ali is the progenitor of all the Imams.[28](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَبُو الْأَئِمَّةِ الطَّاهِرِينَ

256) The Prophet (S) said:

At the Fountain [in Paradise], ‘Ali shall be my deputy.[29](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ عَلَى الْحَوْضِ خَلِيفَتِي

257) The Prophet (S) said:

On the Judgment Day, ‘Ali shall be the lord of the Fountain [in Paradise].[30](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ صَاحِبُ حَوْضِي يَوْمَ الْقِيَامَةِ

258) The Prophet (S) said:

‘Ali will be the last person to speak to me before I depart from this world.[31](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ آخِرُ النَّاسِ بِي عَهْدًا عِنْدَ الْمَوْتِ

259) The Prophet (S) told ‘Ali (‘a),

I have made you my sign among my followers.[32](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: «جَعَلْتُكَ عَلَمًا فِيمَا بَيْنِي وَبَيْنَ أُمَّتِي

260) The Prophet (S) said:

‘Ali is the gateway to my knowledge and after me, he shall narrate all that is revealed. A true believer is one who loves him. Only a hypocrite will be his enemy. To look at his face is to earn Divine grace.

Worship is to adore him.[33](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ بَابُ عِلْمِي وَمُبِينٌ لِأُمَّتِي مَا أُرْسِلْتُ بِهِ مِنْ بَعْدِي حُبُّهُ إِيمَانٌ، وَيُبْغِضُهُ
«نِفَاقٌ، وَالنَّظَرُ إِلَيْهِ رَأْفَةٌ، وَمَوَدَّتُهُ عِبَادَةٌ»

261) The Prophet (S) said:

‘Ali is the most respected of all my men.[34](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَكْرَمُ الْخَلْقِ وَأَعَزُّهُمْ عَلَى رَسُولِ اللَّهِ

262) The Prophet (S) said:

‘Ali is the dearest of all men to me.[35](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَقْرَبُ الْخَلْقِ إِلَى النَّبِيِّ

263) The Prophet (S) said:

‘Ali is the most pious and virtuous among all men.[36](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَتَقَى النَّاسِ

264) The Prophet (S) said:

‘Ali would be the first person to meet me at the Fountain [in Paradise].[37](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَوَّلُ مَنْ يَلْقَانِي عِنْدَ الْحَوْضِ

265) The Prophet (S) said:

‘Ali is God’s authority on the Judgment Day.[38](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ حُجَّةُ اللَّهِ يَوْمَ الْقِيَامَةِ

266) The Prophet (S) said:

I and ‘Ali are from the same tree and the rest of the people are from other trees.[39](#)

بِالْإِسْنَادِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ، وَالنَّاسُ مِنْ أَشْجَارٍ
شَتَّى»

267) Al-Hasan narrates from Anas who said that he heard the Prophet (S) tell ‘Ali (‘a),

O Ali, after me, you are the one who will resolve the conflicts [disputes] between my followers.[40](#)

عَنِ الْحَسَنِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: «أَنْتَ تَبِينُ لِأُمَّتِي مَا اخْتَلَفُوا فِيهِ مِنْ
بَعْدِي»

268) The Prophet (S) said:

I and 'Ali are the two authorities over mankind.[41](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَنَا وَعَلِيٌّ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ»

269) The Prophet (S) told 'Ali ('a):

Allah, His Messenger, and Archangel Gabriel are all well pleased with you.[42](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: «اللَّهُ وَرَسُولُهُ وَجِبْرِيلُ عَنْكَ رَاضُونَ

270) It is reported from Abu Sa'id al-Khidri that the Prophet (S) said:

'Ali is from me and I am from Ali." Gabriel said, "O Muhammad, I am from you.[43](#)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ مِنِّي وَأَنَا مِنْهُ.» فَقَالَ جَبْرَائِيلُ: «يَا مُحَمَّدُ، وَأَنَا مِنْكُمْ»

271) 'Ali ('a) narrates that the Prophet (S) said:

O Ali, people are like creations from different trees, but we are created as parts of a single tree. I am its root you are its trunk. al-Hasan and al-Husayn are its branches while our friends [Shi'ah] are like the leaves of the tree. Whoever gets attached to any one of the branches is assured of a place allotted to him in Paradise by Allah.[44](#)

وَبِإِسْنَادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا عَلِيُّ! خُلِقَ النَّاسُ مِنْ شَجَرٍ شَتَّى، وَخُلِقْتُ أَنَا وَأَنْتَ مِنْ شَجَرَةٍ وَاحِدَةٍ: أَنَا أَصْلُهَا، وَأَنْتَ فَرْعُهَا، وَالْحَسَنُ وَالْحُسَيْنُ أَغْصَانُهَا، وَشِيعَتُنَا «أُورَاقُهَا. فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا أُدْخِلَهُ اللَّهُ الْجَنَّةَ»

272) Abu Hurayrah narrates that the Prophet (S) said Gabriel came to me and said:

'May I give you the good news about the means by which you would cross the Bridge [Sirat]?'

I replied that I would be happy to hear it. Gabriel said, 'It is with the help of God's Effulgence that you will cross the Bridge and 'Ali will cross it with the help of your effulgence because your Effulgence is God's Effulgence. Your followers will pass the Bridge with the help of Ali's effulgence because Ali's effulgence is your effulgence. One who does not have Ali's effulgence will indeed be left floundering in darkness.'[45](#)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَتَانِي جَبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقَالَ وَجُوزُ عَلِيٍّ بِنُورِكَ. وَنُورُكَ «مِنْ نُورِ اللَّهِ. وَجُوزُ أُمَّتِكَ بِنُورِ عَلِيٍّ. نُورُ عَلِيٍّ مِنْ نُورِكَ. وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ مَعَ عَلِيٍّ نُورًا فَمَا لَهُ مِنْ نُورٍ

273) Ibn Abbas narrates that the Prophet (S) said:

Angels sent their blessings upon me and upon ‘Ali for seven years⁴⁶

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَعَلَى عَلِيٍّ سَبْعَ سِنِينَ.» قِيلَ: «وَلَمْ يَكُنْ يَأْتِيكَ رَسُولٌ إِلَّا وَكَانَ مَعَهُ عَلِيٌّ؟» قَالَ: «لَمْ يَكُنْ مَعِيَ مِنَ الرِّجَالِ غَيْرُهُ.»

274) Abu Layla al-Ghifari says that he heard the Prophet (S) say:

After me, there will be a revolt. At that time [you people should] support Ali, for he would be the first to see me and shake hands with me on the Judgment Day. He is beside me in the high heavens and he is the one who differentiates between good and evil. ⁴⁷

عَنْ ابْنِ أَبِي لَيْلَى الْغِفَارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: «سَتَكُونُ بَعْدِي فِتْنَةٌ. فَإِذَا كَانَ ذَلِكَ فَالْزِمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ. فَإِنَّهُ أَوَّلُ مَنْ يَرَانِي وَأَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ. وَهُوَ مَعِيَ فِي السَّمَاءِ الْعُلْيَا. وَهُوَ الْفَارُوقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ.»

275) Al-Shi'bi narrates that ‘Ali (‘a) said:

The Prophet said to me ‘Blessed is the pious leader of Muslims. How would you ‘Ali thank God for the blessings?’ I replied, ‘I shall glorify the Lord for bestowing His blessings upon me. I shall pray to him to bestow upon me the inclination to be thankful to Him and to increase His grace upon me.’⁴⁸

عَنْ الشَّعْبِيِّ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَرْحَبًا بِسَيِّدِ الْمُسْلِمِينَ وَإِمَامِ الْمُتَّقِينَ.» فَقِيلَ لِعَلِيٍّ: «مَا شُكْرُكَ؟» قَالَ: «حَمِدْتُ اللَّهَ تَعَالَى عَلَى مَا آتَانِي، وَسَأَلْتُهُ الشُّكْرَ عَلَى مَا أَوْلَانِي، وَأَنْ يَزِيدَنِي مِمَّا أَعْطَانِي.»

276) The Prophet (S) said:

On the Judgment Day, people will be with the Book of Deeds. Only those deeds approved by me and ‘Ali will be accepted. ⁴⁹

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَأْتِي النَّاسُ يَوْمَ الْقِيَامَةِ بِالْأَعْمَالِ، فَلَا يَنْفَعُهُمْ إِلَّا مَنْ قَبِلْتُ أَنَا وَعَلِيٌّ بْنُ أَبِي طَالِبٍ عَمَلَهُ.»

277) ‘Ali (‘a) said that the Prophet (S) told him,

O Ali, I wish for you those very things which I prefer for myself and which please me. I would not wish for you any of the things that I dislike [which displease me].⁵⁰

بِالإِسْنَادِ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا عَلِيُّ! أَحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي،

«وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي».

278) The Prophet (S) said:

‘Ali will be the first person to meet me at the Fountain [in Paradise] and he is the first to embrace Islam.[51](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَوَّلُ النَّاسِ يُرُودُ عَلَى الْحَوْضِ وَأَوَّلُهُمْ إِسْلَامًا: عَلِيُّ بْنُ أَبِي طَالِبٍ».

279) ‘Ali (‘a) narrates that the Prophet (S) said:

Dearest to me among my people is Ali. His status is so high that I have nominated him my heir and successor.[52](#)

بِالإِسْنَادِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَحَبُّ أَهْلِ بَيْتِي إِلَيَّ وَأَفْضَلُ مَنْ أَتْرَكُ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ».

280) It is reported in the traditions that the Prophet (S) said:

O Ali, you are the most virtuous among my people [followers] and the foremost in bringing about harmonious coexistence and in creating friendship. In the whole of my community, you are the wisest, bravest, most prudent, and most munificent.[53](#)

بِالإِسْنَادِ فِي حَدِيثٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا عَلِيُّ! أَنْتَ أَفْضَلُ أُمَّتِي فَضْلاً، وَأَقْدَمُهُمْ سِلْماً، وَأَكْثَرُهُمْ عِلْماً، وَأَوْفَرُهُمْ حِلْماً، وَأَشْجَعُهُمْ قَلْباً، وَأَسْخَاهُمْ كَفْاً».

281) Ja'far Ibn Muhammad (‘a) relates through his father who heard Jabir Ibn Abdullah al-Ansari say: I was sitting with al-Abbas in the presence of the Prophet (S) when ‘Ali (‘a) entered and saluted. The Prophet (S) replied the salutation, stood up, shook hands with ‘Ali (‘a), kissed his forehead, and seated him on his right side.

Al-Abbas asked the Prophet (S), ‘Do you love him?’ The Prophet (S) replied, ‘O Uncle! God loves him more than I do. God created the progeny of every Prophet from his male offspring, but my progeny is through the children of ‘Ali [through my daughter].’[54](#)

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، عَنْ جَابِرٍ قَالَ: كُنْتُ أَنَا وَالْعَبَّاسُ جَالِسَيْنِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، إِذْ دَخَلَ عَلِيُّ عَلَيْهِ السَّلَامُ، فَسَلَّمَ، فَرَدَّ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ السَّلَامَ وَقَامَ إِلَيْهِ وَعَانَقَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ، وَأَجْلَسَهُ عَنْ يَمِينِهِ. فَقَالَ الْعَبَّاسُ: «يَا رَسُولَ اللَّهِ! أَتُحِبُّهُ؟» فَقَالَ «يَا عَمُّ، وَاللَّهِ، اللَّهُ أَشَدُّ حُبًّا لَهُ مِنِّي. إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ فِي صُلْبِهِ. وَجَعَلَ ذُرِّيَّتِي فِي صُلْبِ عَلِيٍّ».

282) The Prophet (S) said:

God has blessed me with five things and 'Ali is also blessed with five things.

Firstly, God has perfected eloquence in me and perfected wisdom in Ali.

Secondly, God bestowed prophethood upon me and conferred vicegerency upon Ali.

Thirdly, God gave me the Fountain [in Paradise] and to Ali, He gave the Salsabil.

Fourthly, He gave me revelation and gave intuition to Ali.

Fifthly, I was taken up to the heavens and the doors and curtains of heavens are kept open for Ali.[55](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَعْطَانِي اللَّهُ تَعَالَى خَمْسًا وَأَعْطَى عَلِيًّا خَمْسًا: أَعْطَانِي جَوَامِعَ الْكَلِمِ، وَأَعْطَى عَلِيًّا جَوَامِعَ الْعِلْمِ. وَجَعَلَنِي نَبِيًّا وَجَعَلَهُ وَصِيًّا. وَأَعْطَانِي الْكَوْثَرَ وَأَعْطَاهُ السَّلْسَبِيلَ. وَأَعْطَانِي الْوَحْيَ وَأَعْطَاهُ «.إِلِلْهَامَ. وَأُسْرِيَ بِي إِلَى السَّمَاءِ، وَفَتَحَ لَهُ أَبْوَابَ السَّمَاوَاتِ وَالْحُجُبِ

283) The Prophet (S) said:

O Ali, you have three distinctions which none, not even me possess.

Firstly, you have such a father-in-law that even I do not have his like.

Secondly, you are the husband of my daughter the all-veracious while I do not have her like a wife.

Thirdly, you have been given al-Hasan and al-Husayn to be from your direct offspring, but I do not have their likes to be my direct offspring. However, all of you are from me and I am from you.[56](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ: «يَا عَلِيُّ! أُوتِيتَ ثَلَاثًا لَمْ يُؤْتَهُنَّ أَحَدٌ وَلَا أَنَا أُوتِيتَ صِهْرًا مِثْلِي، وَلَمْ أُوتَ أَنَا مِثْلِي. وَأُوتِيتَ صَدِيقَةً مِثْلَ بَنْتِي، وَلَمْ أُوتَ مِثْلُهَا زَوْجَةً. وَأُوتِيتَ الْحَسَنَ وَالْحُسَيْنَ مِنْ صُلْبِكَ، وَلَمْ أُوتَ مِنْ صُلْبِي مِثْلُهُمَا. وَلَكِنُّكُمْ مِنِّي وَأَنَا مِنْكُمْ

284) Al-Bayhaqi narrates through authentic sources that the Prophet (S) said:

If one desires to see the wisdom of Adam, the piety of Noah, the majesty of Abraham, the greatness of Moses, and the veneration of Jesus, should look to Ali.[57](#)

وَقَدْ رَوَى الْبَيْهَقِيُّ يَرْفَعُهُ بِسَنَدِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: «مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ، وَإِلَى نُوحٍ فِي تَقْوَاهُ، وَإِلَى إِبْرَاهِيمَ فِي حِلْمِهِ، وَإِلَى مُوسَى فِي هَيْبَتِهِ، وَإِلَى عِيسَى فِي عِبَادَتِهِ، فَلْيَنْظُرْ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ

285) Ibn Abbas narrates that the Prophet (S) said:

One should look at 'Ali if he wishes to see the majesty of Abraham, the obedience of Noah, and the handsomeness of Joseph.[58](#)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى إِبْرَاهِيمَ فِي حِلْمِهِ، وَإِلَى نُوحٍ فِي حُكْمِهِ، وَإِلَى يُوسُفَ فِي جَمَالِهِ، فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ

286) It is reported that one day the Prophet (S) was sitting with his companions when he looked at ‘Ali (‘a) and said:

Whoever desires to see the beauty of Joseph, the generosity of Abraham, the majesty of Solomon, and the power of David should look at this man here.[59](#)

وَرُويَ) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَظَرَ ذَاتَ يَوْمٍ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَحَوْلَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ، فَقَالَ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى يُوسُفَ فِي جَمَالِهِ، وَإِلَى إِبْرَاهِيمَ فِي سَخَائِهِ، وَإِلَى سُلَيْمَانَ فِي بَهْجَتِهِ، وَإِلَى دَاوُدَ فِي قُوَّتِهِ، فَلْيَنْظُرْ إِلَى هَذَا

287) The Prophet (S) said:

‘Ali is the brother of the Archangels.[60](#)

«.قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَخُو الْمَلَائِكَةِ الْمُقَرَّبِينَ

288) ‘Ali (‘a) narrates that about the verse:

“Do cast into hell every ungrateful, rebellious one” (50:24).

The Prophet (S) said:

On the Judgment Day, God will gather everyone. O Ali, I and you will be seated on the right of the Throne. God will tell us, ‘Stand up both of you and throw into the hellfire all those who were your enemies and who refused to acknowledge you.’[61](#)

بِالإِسْنَادِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ تَعَالَى: ﴿الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ﴾، قَالَ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - إِذَا جَمَعَ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ، كُنْتُ أَنَا وَأَنْتَ - يَا عَلِيُّ - يَوْمَئِذٍ عَنْ يَمِينِ الْعَرْشِ. فَيَقُولُ اللَّهُ لِي وَلَكَ: «قَوْمًا فَأَلْقِيَا مِنْ أَبْغَضِكُمَا وَخَالَفَكُمَا وَكَذَّبَكُمَا فِي النَّارِ

289) Abd al-Salam Ibn Salih reports from Imam al-Ridha (‘a) who in turn narrated from his ancestors that:

The Prophet (S) said, “God has created none superior to me.” ‘Ali (‘a) said that he asked if the Prophet (S) was superior to Gabriel, and the Prophet (S) replied, “Allah created the prophets superior to His Chosen Angels and He created me superior to all prophets. After me, my high rank will devolve upon you and the Imams from your progeny. The Angels are but our minions doing our bidding and the biddings of those who adore us. Those Angels who carry the Throne and those who are around it glorify the Lord and send benedictions upon those who follow and acknowledge our leadership.

O Ali, had we not been there, God would not have created Adam and Eve, nor would He have created Paradise and Hell, nor the heavens and the earth. How then could we not be superior to Angels when we have precedence over them in glorifying Allah?”[62](#)

بِإِسْنَادٍ، عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ الْهَرَوِيِّ، عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَا خَلَقَ اللَّهُ خَلْقًا أَفْضَلَ مِنِّي وَلَا أَكْرَمَ عَلَيْهِ مِنِّي قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَأَنْتَ أَفْضَلُ أَمْ جِبْرِئِيلُ؟»

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا عَلِيُّ! إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى - فَضَّلَ أَنْبِيََاءَهُ الْمُرْسَلِينَ عَلَى مَلَائِكَتِهِ الْمُقَرَّبِينَ، وَفَضَّلَنِي عَلَى جَمِيعِ النَّبِيِّينَ وَالْمُرْسَلِينَ. وَالْفَضْلُ بَعْدِي لَكَ - يَا عَلِيُّ - وَلِلْإِمَّةِ مِنْ بَعْدِكَ. فَإِنَّ الْمَلَائِكَةَ لَخُدَّامُنَا وَخُدَّامُ مُحِبِّينَا. يَا عَلِيُّ! ﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا﴾ بِوَلَّيْتَنَا

يَا عَلِيُّ! لَوْلَا نَحْنُ مَا خَلَقَ اللَّهُ آدَمَ وَلَا حَوًّا، وَلَا الْجَنَّةَ وَلَا النَّارَ، وَلَا السَّمَاءَ وَلَا الْأَرْضَ. وَكَيْفَ لَا نَكُونُ أَفْضَلَ مِنَ الْمَلَائِكَةِ وَقَدْ سَبَقْنَاهُمْ إِلَى التَّوْحِيدِ وَمَعْرِفَةِ رَبِّنَا عَزَّ وَجَلَّ وَتَسْبِيحِهِ وَتَقْدِيسِهِ وَتَهْلِيلِهِ

290) Imam al-Sadiq ('a) on the authority of his ancestors narrates that the Prophet (S) said:

On the Day of Resurrection when Allah gathers all mankind, I will be offered and given the place of my choice. As that Day progresses, a pulpit with a thousand steps, unlike that of any known pulpit will be set up on which I shall be seated. Gabriel shall give me the Standard of Glory [*liwa' al-hamd*] and say, 'O Muhammad, this is the cherished Seat of Glory [*al-maqam al-mahmud*] which Allah had promised you.'

I will then ask 'Ali to climb up to me. 'Ali will then sit one step below me and I will give the Standard of Glory to him. Then the keeper-angel of Paradise will bring the keys of Paradise and deliver them to me saying, 'This is the cherished spot promised to you by Allah.' I will then pass on the keys to Ali.

Then the keeper-angel of Hell will deliver the keys of Hellfire to me saying; "O Muhammad, this is the cherished spot promised to you by Allah. Here are the keys to Hell. Throw your enemies and the enemies of your friends into Hellfire.'

I will then hand over the keys of Hell to Ali. On that Day, Paradise and Hell shall abide by my wishes and the wishes of 'Ali coyly like a new bride obeys her husband. This is the meaning of the verse

“Do cast into hell every ungrateful, rebellious one.” (50:24).

That is to say, 'O You Muhammad and Ali, throw every one of your enemies into Hellfire.' I will then stand up and glorify the Lord to an extent never done before. Then, I shall glorify and pass the benediction upon the chosen Angels and then upon the prophets.[63](#)

بِإِسْنَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - إِذَا جَمَعَ النَّاسَ يَوْمَ الْقِيَامَةِ وَعَدَنِي الْمَقَامَ الْمَحْمُودَ. وَهُوَ وَافٍ لِي بِهِ. إِذَا كَانَ يَوْمَ الْقِيَامَةِ نُصِيبَ مِنْبَرٌ لَهُ أَلْفُ دَرَجَةٍ، لَا كَمَرَأَتِيكُمْ. فَأَصْعُدُ حَتَّى أَعْلُو فَوْقَهُ. فَيَأْتِينِي جِبْرِيلُ بِلِوَاءِ الْحَمْدِ فَيَضَعُهُ فِي يَدِي وَيَقُولُ: «يَا مُحَمَّدُ! هَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدَكَ اللَّهُ». فَأَقُولُ لِعَلِيِّ: «إِصْعُدْ». فَيَكُونُ أَسْفَلَ مِنِّي بِدَرَجَةٍ. فَأَضَعُ لِوَائِي الْحَمْدَ فِي يَدِكَ. ثُمَّ يَأْتِي رِضْوَانُ بِمَفَاتِيحِ الْجَنَّةِ،

فَيَقُولُ: «يَا مُحَمَّدُ! هَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدَكَ اللَّهُ». فَيَضَعُهَا فِي يَدِي، فَأَضَعُهَا فِي حِجْرِ عَلِيٍّ. ثُمَّ يَأْتِي مَالِكُ حَازِنُ النَّارِ، فَيَقُولُ: «يَا مُحَمَّدُ! هَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدَكَ اللَّهُ هَذِهِ مَفَاتِيحُ النَّارِ؛ أَدْخِلْ عُدُوكَ وَعُدُو ذُرِّيَّتِكَ وَعُدُو أُمَّتِكَ النَّارَ. فَأَخْذَهَا وَوَضَعَهَا فِي حِجْرِ عَلِيٍّ فَالنَّارُ وَالْجَنَّةُ يَوْمَئِذٍ أَسْمَعُ لِي وَلِعَلِّي مِنَ الْعُرُوسِ لِرُزُوجِهَا. فَهُوَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ﴾: أَلْقَى - يَا مُحَمَّدُ وَيَا عَلِيُّ - عُدُوكُمَا فِي النَّارِ. ثُمَّ أَقُومُ... فَأُثْنِي عَلَى اللَّهِ ثَنَاءً لَمْ يَثْنِ عَلَيْهِ أَحَدٌ قَبْلِي. ثُمَّ أَثْنِي عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ. ثُمَّ أَثْنِي عَلَى الْأَنْبِيَاءِ الْمُرْسَلِينَ

291) The Prophet (S) said:

On earth, 'Ali is the most fortunate and, in the hereafter, the most deserving of all creation.[64](#)

«.قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ سَعِيدٌ فِي الدُّنْيَا، وَمِنْ الصَّالِحِينَ فِي الْآخِرَةِ

292) It is reported from 'Ali ('a) that the Prophet (S) said:

'Ali is the commander of the Faithful. Wealth holds commands over the hypocrites.[65](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ يَعْشُوبُ الْمُؤْمِنِينَ. وَالْمَالُ يَعْشُوبُ الْمُتَافِقِينَ

293) The Prophet (S) said:

'Ali is from my family.[66](#)

«.قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ عَتْرَةُ رَسُولِ اللَّهِ

294) The Prophet (S) said:

'Ali is the best among the members of his family.[67](#)

«.قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ خَيْرُ أَهْلِ رَسُولِ اللَّهِ

295) The Prophet (S) said:

'Ali is the best of all my brothers.[68](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ خَيْرٌ إِخْوَتِي

296) Anas Ibn Malik said: The Prophet (S) sent me to summon Abu Barazah al- Aslami. When he came, I heard the Prophet (S) saying to him,

O Abu Barazah, Allah made a covenant with me regarding ‘Ali saying, ‘Ali is the standard [flag] of guidance, the pillar of faith, and the guiding light to My sincere followers.’ O Abu Barazah, on the Judgment Day, ‘Ali will be beside me at the Heavenly Spring. He is my standard-bearer and on that day the keys to the treasures of Paradise will be in his hands.⁶⁹

بِالإِسْنَادِ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ، فَقَالَ لَهُ وَأَنَا أَسْمَعُهُ: «يَا أَبَا بَرَزَةَ! إِنَّ رَبَّ الْعَالَمِينَ تَعَالَى عَهْدَ إِلَيَّ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَهْدًا، فَقَالَ: «عَلِيٌّ رَأْيَةُ الْهُدَى، وَمَنَارُ الْإِيمَانِ، وَإِمَامُ أَوْلِيَائِي، وَنُورُ جَمِيعِ مَنْ أَطَاعَنِي.» يَا أَبَا بَرَزَةَ! عَلِيٌّ بْنُ أَبِي طَالِبٍ مَعِيَ غَدًا فِي الْقِيَامَةِ؛ عَلَى حَوْضِي، وَصَاحِبُ لَوَائِي. وَمَعِيَ غَدًا عَلَى مِفَاتِيحِ خَزَائِنِ جَنَّةِ رَبِّي

297) Zayd Ibn ‘Ali narrated on the authority of his father who reported on the authority of his ancestors who quoted ‘Ali (‘a) as saying,

I enjoyed ten special qualities from the Prophet (S) even one of which I would not give up for the price of all those things upon which the sun shines.

The Prophet (S) said, ‘O Ali, you are my brother here and in the hereafter. You will stand beside me on the Judgment Day.

In Paradise, your house will be opposite to my house, like that of two brothers-in-faith. You are my friend, vizier, and legatee in my family and my property.

When I am no more, you shall be my successor. You are my standard-bearer in this world and the next. Your friend is my friend, your foe is my foe and my foe is an enemy of God.⁷⁰

بِالإِسْنَادِ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ آبَائِهِ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ لِي عَشْرَةٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا أُحِبُّ أَنْ لِي بِإِحْدَاهِنَّ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ. قَالَ لِي: «يَا عَلِيُّ! أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ، وَأَقْرَبُ الْخَلَائِقِ مِنِّي فِي الْمَوْقِفِ يَوْمَ الْقِيَامَةِ، وَمَنْزِلِي يُوَاجِهُ مَنْزِلَكَ فِي الْجَنَّةِ كَمَا يَتَوَاجَهُ مَنْزِلُ الْأَخَوَيْنِ فِي اللَّهِ، وَأَنْتَ الْوَلِيُّ، وَالْوَزِيرُ، وَالْوَصِيُّ، وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ وَفِي الْمُسْلِمِينَ فِي كُلِّ غَيْبَةٍ، وَأَنْتَ صَاحِبُ لَوَائِي فِي الدُّنْيَا وَالْآخِرَةِ. وَلِيَّكَ وَلِيِّي، وَلِيِّي وَلِيُّ اللَّهِ. وَعَدُّوكَ عَدُوِّي، وَعَدُوِّي عَدُوُّ اللَّهِ تَعَالَى

298) ‘Ali (‘a) said:

None held a position similar to my status in the eyes of the Prophet (S). I used to visit the Prophet at dawn every day and salute him. If he coughed [indicating that he was busy with his prayers] I would return back, otherwise, I used to attend to him [as long as he wished].⁷¹

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: «كَانَتْ لِي مَنْزِلَةٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ تَكُنْ لِأَحَدٍ مِنَ الْخَلَائِقِ. فَكُنْتُ آتِيهِ كُلَّ سَحَرٍ فَأَقُولُ: «السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ». فَإِنْ تَنَحَّجَ انْصَرَفْتُ إِلَى أَهْلِي، وَإِلَّا دَخَلْتُ عَلَيْهِ».

299) One day, keeping his hand on Ali's shoulder, the Prophet (S) said:

O Ali, you possess seven excellent qualities which none could find displeasing. You are the first person to embrace the faith. Compared to others, only you observe your promises and covenants made with God. Compared to all other persons, you are devoted and most obedient to God. Compared to others, you are most considerate and compassionate towards your subjects. With your equals, you acquit yourself most honorably. As a judge, you are the wisest and superior to all other persons. On the Judgment Day, you will hold a position superior to all others.[72](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ، وَضَرَبَ بَيْنَ كَتِفَيْهِ: «يَا عَلِيُّ! لَكَ سَبْعُ خِصَالٍ لَا يُحَاجُّكَ فِيهَا أَحَدٌ يَوْمَ الْقِيَامَةِ: أَنْتَ أَوَّلُ الْمُؤْمِنِينَ بِاللَّهِ إِيمَانًا، وَأَوْفَاهُمْ بِعَهْدِ اللَّهِ، وَأَقْوَمُهُمْ بِأَمْرِ اللَّهِ، وَأَرَأْفُهُمْ بِالرَّعِيَّةِ، وَأَقْسَمُهُمْ بِالسَّوِيَّةِ، وَأَعْلَمُهُمْ بِالْقَضِيَّةِ، وَأَعْظَمُهُمْ مَزِيَّةً يَوْمَ الْقِيَامَةِ».

300) 'Ali ('a) said:

Ever since the day when the Prophet (S) applied his saliva to my eyes, I never suffered any ailment of the eye.[73](#)

«عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: «مَا رَمَدْتُ مِنْذُ تَقَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي عَيْنِي».

031) The Prophet (S) said:

'Ali is my most trusted person.[74](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَمِينِي».

302) The Prophet (S) said:

Unlike others, 'Ali is the truest to God's covenants.[75](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَوْفَى النَّاسِ بِعَهْدِ اللَّهِ».

303) 'Umar narrates that the Prophet (S) said:

O Ali, your hand is in my hand, and on the Judgment Day you will accompany me wherever I go.[76](#)

عَنْ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ: «يَا عَلِيُّ! يَدُكَ فِي يَدِي؛ تَدْخُلُ مَعِيَ يَوْمَ الْقِيَامَةِ». حَيْثُ أَدْخُلُ».

304) It is narrated through Imam al-Ridha ('a) that the Prophet (S) said:

O Ali, you are the brilliant star of the Hashemite clan.[77](#)

«عَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: «أَنْتَ نَجْمٌ بَنِي هَاشِمٍ»

305) The Prophet said:

In the eyes of God, 'Ali is the best of my flock.[78](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «عَلِيٌّ أَفْضَلُ أُمَّتِي عِنْدَ اللَّهِ»

God, His Messenger, And The Angels Eulogize 'Ali

306) Jabir Ibn Abdullah al-Ansari narrates that the Prophet (S) said:

Every day, along with His chosen Angels, Allah eulogizes and commends Ali.[79](#)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِعَلِيِّ بْنِ أَبِي طَالِبٍ كُلَّ يَوْمٍ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ، حَتَّى يَقُولَ: بَخِ بَخِ! هِنَيْنًا لَكَ يَا عَلِيُّ»

307) The Prophet (S) said:

Along with the denizens of the seven skies, Allah eulogizes Ali.[80](#)

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: «قَدْ بَاهَى اللَّهُ بِكَ أَهْلَ سَبْعِ سَمَاوَاتِهِ»

308) It is authentically narrated that the Prophet (S) said:

On the Judgment Day, Adam will be proud of his son Seth and I shall be proud of Ali.[81](#)

«بِالإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَفْتَخِرُ يَوْمَ الْقِيَامَةِ آدَمُ بِابْنِهِ سَيْثَ، وَأَفْتَخِرُ أَنَا بِعَلِيِّ بْنِ أَبِي طَالِبٍ»

309) It is authentically reported that the Prophet (S) said:

O Ali, the angels seek the grace of the Lord through the intercession of your vicegerency. By God, you have more friends in the empyrean than on this earth.[82](#)

فِي حَدِيثٍ؛ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا عَلِيُّ!... وَإِنَّ الْمَلَائِكَةَ لَتَقَرَّبُ إِلَى اللَّهِ تَقَدَّسَ ذِكْرُهُ بِمَحَبَّتِكَ وَوِلَايَتِكَ. وَاللَّهُ، إِنَّ أَهْلَ مَوَدَّتِكَ فِي السَّمَاءِ لَأَكْثَرُ مِنْهُمْ فِي الْأَرْضِ»

310) The Prophet (S) said:

The two guardian angels appointed over 'Ali pride themselves over other angles. They do not observe any unfitting act.⁸³

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: «إِنَّ مَلَكَيَّ عَلَيَّ بْنِ أَبِي طَالِبٍ لَيَفْتَخِرَانِ عَلَيَّ سَائِرِ الْأَمْلاَكِ لِكُونِهِمَا مَعَ عَلَيٍّ. لِأَنَّهُمَا لَمْ يَصْعَدَا إِلَى اللَّهِ مِنْهُ قَطُّ بِشَيْءٍ يُسْخِطُهُ».

'Ali Climbs On The Prophet's Shoulders To Break The Idols In The Ka'bah

311) Abu Hurayrah narrates:

On the day of the conquest of Mecca, he heard the Prophet (S) telling 'Ali (a), 'Don't you see on what height the idol is seated?' 'Ali (a) said, 'Yes I do.' The Prophet (S) said, 'I shall lift you on my shoulders so that you bring down this huge idol.' 'Ali (a) replied, 'Rather, it is I who will lift you on my shoulder.'

The Prophet (S) replied, 'By God, even if the tribes of Rabi'ah and Mudhar try to lift a piece of my flesh, they will not succeed. But, Ali, you stand up [climb on to my shoulders].' The Prophet (S) lifted 'Ali (a) very high. The Prophet (S) asked 'Ali (a), 'What do you see?' 'Ali (a) replied, 'God has so blessed me through you that if I wanted I could touch the farthest skies.'

The Prophet (S) said, 'Remove the idol.' 'Ali (a) took the idol from its place and threw it down. Meanwhile, the Prophet (S) moved away and 'Ali (a) fell down smiling. The Prophet (S) asked the cause for Ali's smiling. 'Ali (a) replied, 'I have fallen from the top of the Ka'bah and yet it did not hurt me.' The Prophet (S) asked, 'How could it hurt when it is I who lifted you up and it is Gabriel who set you down?'⁸⁴

بِالإِسْنَادِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ يَوْمَ فَتْحِ مَكَّةَ: «أَمَا تَرَى هَذَا الصَّنَمَ بِأَعْلَى الْكَعْبَةِ؟» قَالَ: «بَلَى يَا رَسُولَ اللَّهِ.» قَالَ: «فَأَحْمِلْكَ فَتَنَاوَلْهُ؟» فَقَالَ: «بَلْ أَنَا أَحْمِلُكَ يَا رَسُولَ اللَّهِ».

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «وَاللَّهِ، لَوْ أَنَّ رِبِيعَةَ وَمَضَرَ جَاهِدُوا أَنْ يَحْمِلُوا مِنِّي بَضْعَةً وَأَنَا حَيٌّ مَا قَدَرُوا. وَلَكِنْ قِفْ يَا عَلِيُّ.» فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِيَدِهِ إِلَى سَاقِيَّ عَلِيٍّ فَوْقَ الْقَرْبُوسِ ثُمَّ اقْتَلَعَهُ مِنَ الْأَرْضِ بِيَدِهِ، فَرَفَعَهُ حَتَّى تَبَيَّنَ بَيَاضُ أُبْطَيْهِ.

ثُمَّ قَالَ لَهُ: «مَا تَرَى يَا عَلِيُّ؟» قَالَ: «أَرَى أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَّفَنِي بِكَ حَتَّى أَنِّي لَوْ أَرَدْتُ أَنْ أَمَسَ السَّمَاءَ لَمَسْتُهَا.» فَقَالَ لَهُ: «تَنَاوَلِ الصَّنَمَ يَا عَلِيُّ.» فَتَنَاوَلَهُ ثُمَّ رَمَى بِهِ. ثُمَّ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ تَحْتِ عَلِيٍّ وَتَرَكَ رِجْلَيْهِ. فَسَقَطَ عَلَى الْأَرْضِ، فَضَحِكَ.

فَقَالَ لَهُ: «مَا أَضْحَكَكَ يَا عَلِيُّ؟» فَقَالَ: «سَقَطْتُ مِنْ أَعْلَى الْكَعْبَةِ، فَمَا أَصَابَنِي شَيْءٌ.» فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

«عَلَيْهِ وَآلِهِ: «وَكَيْفَ يُصِيبُكَ شَيْءٌ وَإِنَّمَا حَمَلَكَ مُحَمَّدٌ وَأَنْزَلَكَ جِبْرِيلُ؟

'Ali On The Night Of Emigration

312) Some reporters of traditions narrate:

God ordered Archangels Gabriel and Michael to guard 'Ali ('a) from dusk to dawn on that night of the Prophet's migration. Gabriel and Michael descended from the heavens and said, "Congratulations, Ali! God has joined the angels in praising you." [85](#)

قَالَ بَعْضُ أَصْحَابِ الْحَدِيثِ: أَوْحَى اللَّهُ تَعَالَى إِلَى جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا السَّلَامُ أَنْ أَنْزِلَا إِلَيَّ وَاحْرُسَاهُ فِي هَذِهِ اللَّيْلَةِ إِلَى الصَّبَاحِ. فَتَزَلَا إِلَيْهِ وَهُمَا يَقُولُونَ: «بَخٍ بَخٍ! مَنْ مِثْلُكَ يَا عَلِيٌّ! قَدْ بَاهَى اللَّهُ بِكَ مَلَائِكَتَهُ

313) Al-Ghazzali writes in his book entitled *lhya' al-'Ulum al-Din*:

On the night when 'Ali ('a) replaced the Prophet (S) and spent that night on his bed, God told Gabriel and Michael, 'Today, I have established brotherhood between you two and I have extended your lives, one longer than the other. Of the two of you which one will sacrifice his life for the sake of the other?' Both of them said that they loved their life and refused to part with their life for the sake of another.

Then God said, 'Won't you be like 'Ali whom I made Muhammad's brother and he preferred the Prophet's life to his own and slept on the Prophet's bed exposing himself to the risk of being mistaken to be the Prophet and thus slain? Go down on earth and protect him from the mischief of his enemies.'

Gabriel stood at the head and Michael stood at the foot of the bed, even as 'Ali ('a) slept on the Prophet's bed. They said, 'Congratulations, Ali! God joins His angels in praising you.' At that time, this verse was revealed:

"And among men is he who sells himself to seek the pleasure of Allah, and Allah is Affectionate to the servants." (2:207). [86](#)

وَأُورِدَ الْإِمَامُ الْغَزَالِيُّ فِي كِتَابِ إَحْيَاءِ الْعُلُومِ أَنَّ لَيْلَةَ بَاتَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى فِرَاشِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، أَوْحَى اللَّهُ تَعَالَى إِلَى جِبْرِيلَ وَمِيكَائِيلَ: «أَنِّي أَخَيْتُ بَيْنَكُمَا، وَجَعَلْتُ عُمَرَ أَحَدِكُمَا أَطْوَلَ مِنْ عُمَرِ الْآخَرِ. فَأَيُّكُمَا يُؤْتِرُ صَاحِبَهُ بِالْحَيَاةِ؟

فَأَخْتَارَ كِلَاهُمَا الْحَيَاةَ وَأَحَبَّاهَا فَأَوْحَى اللَّهُ إِلَيْهِمَا: «أَفَلَا كُنْتُمَا مِثْلَ عَلِيٍّ بْنِ أَبِي طَالِبٍ؟ أَخَيْتُ بَيْنَهُ وَبَيْنَ مُحَمَّدٍ، فَبَاتَ عَلَى فِرَاشِهِ يُفَدِّيهِ بِنَفْسِهِ وَيُؤْتِرُهُ بِالْحَيَاةِ. إِهْبِطَا الْأَرْضَ فَاحْفَظَاهُ مِنْ عَدُوِّهِ.» فَكَانَ جِبْرِيلُ عِنْدَ رَأْسِهِ، وَمِيكَائِيلُ عِنْدَ رِجْلَيْهِ يُنَادِي وَيَقُولُ: «بَخٍ بَخٍ! مَنْ مِثْلُكَ يَا بْنَ أَبِي طَالِبٍ؟ يُبَاهِي اللَّهُ بِكَ الْمَلَائِكَةَ.» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ

314) The Prophet (S) said:

Allah told the angels Gabriel and Michael, 'I have established brotherhood between you two and increased the life of one over the other. Of the two of you which one will sacrifice his life for the sake of his brother? Both of them showed their displeasure with death.

Then Allah revealed, I have established brotherhood between my friend, 'Ali ('a) and my prophet, Muhammad (S) and 'Ali ('a) has preferred the Prophet's life to his own and slept on the Prophet's bed and with his blood, protected the Prophet (S). Go down on earth and protect him from the evil of his enemies. Hence both of them descended on earth, Gabriel sat at the head, Michael sat at the foot of the Prophet's bed and Gabriel said: 'Congratulations, son of Abu Talib! God joins His angels in praising you.' At that moment, this verse was revealed:

“And among men is he who sells himself to seek the pleasure of Allah, and Allah is Affectionate to the servants.” (2:207). [87](#)

بِإِسْنَادٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَوْحَى اللَّهُ تَعَالَى إِلَى جِبْرِيلَ وَمِيكَائِيلَ: «أَتَيْتُ بَيْنَكُمَا، وَجَعَلْتُ عُمَرَ أَحَدِكُمَا أَطْوَلَ مِنْ عُمَرِ صَاحِبِهِ فَأَيُّكُمَا يُؤْتِرُ أَخَاهُ عُمَرُ؟ فَكِلَاهُمَا كَرِهَا الْمَوْتَ، فَأَوْحَى اللَّهُ إِلَيْهِمَا: أَتَيْتُ بَيْنَ عَلِيٍّ وَلِيِّي وَبَيْنَ مُحَمَّدٍ نَبِيِّي فَأَتَرَ عَلَى حَيَاةِ النَّبِيِّ فَرَقَدَ عَلَى فِرَاشِ النَّبِيِّ يُقِيهِ بِمُهِجَتِهِ، إِهْبِطَا الْأَرْضَ وَاحْفَظَاهُ مِنْ عَدُوِّهِ فَهَبِطَا، فَجَلَسَ جِبْرِيلُ عِنْدَ رَأْسِهِ، وَمِيكَائِيلُ عِنْدَ رِجْلَيْهِ وَجَعَلَ جِبْرَائِيلُ يَقُولُ: «بَخْ بَخْ! مَنْ مِثْلُكَ يَا بَنَ أَبِي طَالِبٍ؟ وَاللَّهِ عَزَّ وَجَلَّ يُبَاهِي بِكَ الْمَلَائِكَةَ». فَأَنْزَلَ اللَّهُ: ﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

315) Abu Sa'id al-Khidri narrates,

When the Prophet (S) left for the cave [while migrating to Medina], Allah told the angels Gabriel and Michael, 'I have established brotherhood between you two and increased the life of one over the other. Who among you is ready to sacrifice his life for the sake of the other?' Neither of the two angels was willing to taste death or sacrifice the life of one for the other.

Allah then revealed, 'You should have been like 'Ali Ibn Abu Talib. I established brotherhood between 'Ali and the Prophet. 'Ali considered the Prophet's life to be more precious than his own and has protected the Prophet by sleeping on his bed and sacrificing his own blood. Go you two and shield him from the mischief of the infidels.' Both the angles descended on earth and while Gabriel sat at the head, Michael sat at the foot of the Prophet's bed [on which 'Ali ('a) was asleep]. They said, Allah has joined His angels in praising you.' At that moment, this verse was revealed:

“And among men is he who sells himself to seek the pleasure of Allah, and Allah is Affectionate to the servants.” (2:207). [88](#)

رَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: لَمَّا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْغَارِ، أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى جِبْرِيلَ وَمِيكَائِيلَ: «أَتَيْتُ قَدْ آخَيْتُ بَيْنَكُمَا وَجَعَلْتُ عُمَرَ أَحَدِكُمَا أَطْوَلَ مِنْ عُمَرِ الْآخَرِ. فَأَيُّكُمَا يُؤْتِرُ صَاحِبَهُ بِالْحَيَاةِ؟» فَكِلَاهُمَا اخْتَارَا حُبَّ الْحَيَاةِ.

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمَا: إِلَى الْأَرْضِ فَاحْفَظَاهُ مِنْ عَدُوِّهِ. «فَكَانَ جَبْرِئِيلُ عِنْدَ رَأْسِهِ وَمِيكَائِيلُ عِنْدَ رِجْلَيْهِ. وَجَبْرِئِيلُ يُنَادِي: «مَنْ مِثْلُكَ يَا بَنَ أَبِي طَالِبٍ؟ يُبَاهِي اللَّهُ بِكَ الْمَلَائِكَةَ.» وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي حَقِّهِ: ﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ﴾

316) Hakim Ibn Jubayr narrated from ‘Ali Ibn al-Husayn who said, regarding the verse:

“And among men is he who sells himself to seek the pleasure of Allah, and Allah is Affectionate to the servants.” (2:207).

“This was revealed when ‘Ali (‘a) spent that night on the Prophet’s bed, sacrificing himself for the Prophet.⁸⁹

عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾، قَالَ: «نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ حِينَ بَاتَ عَلَى فِرَاشِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

317) It is authentically reported from Anas Ibn Malik who said:

When the Prophet (S) departed towards the cave, Abu Bakr followed him. ‘Ali (‘a) was asked to don the robes of the Prophet (S) and sleep on his bed. ‘Ali (‘a) was ready and willing to sacrifice his life [for the Prophet] and slept on his bed. Some people from the clan of Quraysh entered the Prophet’s house with the intention of murdering him. When they drew out their swords, they were thought that it was the Prophet (S) who was sleeping on the bed. Some of them suggested that he should be woken up so that he might taste the pain of suffering the wounds and watch the wounds being inflicted upon his body. When they woke the sleeping person, they were appalled to see that it was ‘Ali (‘a) who was sleeping on the bed instead of the Prophet (S). Then they went around searching for the Prophet (S).

It was at that time that God revealed the verse:

“And among men is he who sells himself to seek the pleasure of Allah, and Allah is Affectionate to the servants.” (2:207). ⁹⁰

بِالإِسْنَادِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْغَارِ وَمَعَهُ أَبُو بَكْرٍ، أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا أَنْ يَنَامَ عَلَى فِرَاشِهِ وَيَتَغَشَّى بِبُرْدَتِهِ. فَبَاتَ عَلِيٌّ مُوْطِنًا نَفْسَهُ عَلَى الْقَتْلِ. وَجَاءَتْ رِجَالٌ مِنْ قُرَيْشٍ مِنْ بَطُونِهَا يُرِيدُونَ قَتْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَلَمَّا أَرَادُوا أَنْ يَضَعُوا عَلَيْهِ أَسْيَافَهُمْ، فَهَمُّ لَا يَشْكُونَ أَنَّهُ مُحَمَّدٌ، فَقَالُوا: «أَيَقْظُوهُ لِيَجِدَ أَلَمَ الْقَتْلِ وَيَرَى السَّيْفَ يَأْخُذُهُ.» فَلَمَّا أَيْقَظُوهُ فَرَّأُوهُ عَلِيًّا، تَرَكَوهُ وَتَفَرَّقُوا فِي طَلَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ﴾

'Ali On The Night Of Ascent [Mi'raj]

318) Abdullah Ibn 'Umar narrates:

People asked the Prophet (S), "In what manner did God speak to you on the Night of Ascent?" The Prophet (S) replied, "In the manner [voice and style] of 'Ali Ibn Abu Talib so much so that I asked, 'Is that You or is it 'Ali who is speaking to me?'

God answered, 'O Ahmad, I alone am the one Eternally Existent, but My Existence is unlike the existence of others. Neither do I speak with others nor is there anyone who is like unto me. I created you from My Effulgence. I searched your heart and found that there is none other than 'Ali whom you love dearest. Therefore, I chose to speak in the manner of 'Ali so that your heart may be tranquil.'[91](#)

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

319) The Prophet (S) said:

On the night I ascended the skies, I glimpsed 'Ali Ibn Abu Talib. I told Gabriel, 'This is my brother Ali.' It was revealed to me that it was only an angel whom God created in the form of 'Ali and that every day thousands of angles come to see and venerate him. When they glorify and sanctify Me the reward is given to those who adore Ali.[92](#)

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ الرَّابِعَةِ، رَأَيْتُ صُورَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ. فَقُلْتُ لِجَبْرَائِيلَ: «هَذَا أَخِي عَلِيٌّ.» فَأَوْحَى إِلَيَّ أَنَّ هَذَا مَلَكٌ خَلَقَهُ اللَّهُ عَلَى صُورَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ يَزُورُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، يُسَبِّحُونَ وَيُكَبِّرُونَ. وَتَوَابُهُمْ لِمُحِبِّي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

320) The Prophet (S) said:

I did not pass through any sphere in the skies where the denizens of the skies did not adore 'Ali Ibn Abu Talib. Nor was there a single prophet in Paradise who was not eagerly waiting to have a glimpse of Ali.[93](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا مَرَرْتُ بِسَمَاءٍ إِلَّا وَأَهْلُهَا يَشْتَاقُونَ إِلَيَّ عَلِيٍّ بْنِ أَبِي طَالِبٍ. وَمَا فِي الْجَنَّةِ نَبِيٌّ إِلَّا وَهُوَ يَشْتَاقُ إِلَيَّ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

321) The Prophet (S) said:

On the Night of Ascension, I saw 'Ali standing under the Throne in front of me, praising and glorifying the Lord. I asked Gabriel, 'Has 'Ali preceded me to this place?'

Gabriel said, 'No, but I will tell you an important matter. God showers endless praises and benedictions upon Ali. The heavenly denizens eagerly await the arrival of Ali; therefore, God created an angel in the likeness of 'Ali so that the burning desire of the heavens and its inhabitants may to some extent be satiated. God has reserved the reward for the supplications and prayers of this angel exclusively for those who adore and follow you and your progeny.'⁹⁴

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا كَانَتْ لَيْلَةُ الْمِعْرَاجِ نَظَرْتُ تَحْتَ الْعَرْشِ أَمَامِي فَإِذَا بَعْلِي بْنُ أَبِي طَالِبٍ
«قَائِمًا أَمَامِي تَحْتَ الْعَرْشِ يُسَبِّحُ اللَّهَ وَيُقَدِّسُهُ. قُلْتُ: «يَا جَبْرَائِيلُ! سَبِّحْنِي عَلَى بَنِي أَبِي طَالِبٍ؟

قَالَ: «لَا. لَكِنِّي أُخْبِرُكَ: إِعْلَمْ - يَا مُحَمَّدٌ - أَنَّ اللَّهَ عَزَّ وَجَلَّ يُكْتَرُ مِنَ الثَّنَاءِ وَالصَّلَاةِ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَوْقَ
عَرْشِهِ. فَاشْتَاقَ الْعَرْشُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ، فَخَلَقَ اللَّهُ تَعَالَى هَذَا الْمَلَكَ عَلَى صُورَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ تَحْتَ
عَرْشِهِ لِيَنْظُرَ إِلَيْهِ الْعَرْشُ فَيَسْكُنَ شَوْقُهُ وَجَعَلَ تَسْبِيحَ هَذَا الْمَلِكِ وَتَقْدِيسَهُ وَتَمْجِيدَهُ ثَوَابًا لِشِيعَةِ أَهْلِ بَيْتِكَ يَا مُحَمَّدٌ

'Ali On The Night Of The Battle Of Badr

322) One of the things that show the exclusiveness of 'Ali ('a) is the incident at Badr when the Prophet (S) sent 'Ali ('a) to fetch water.

The Prophet (S) called out, 'Is there anyone to fetch water?' Everyone except 'Ali ('a) kept quite. 'Ali ('a) took the pitcher and went to the well to fetch water. When he drew water from the well, a great wind blew and the pitcher fell down and the water flowed out. Thrice did 'Ali ('a) draw water from the well and thrice did the same thing happen. On the fourth occasion, 'Ali ('a) succeeded in getting the water from the well, brought it to the Prophet (S), and told him all that transpired.

The Prophet (S) said, 'The first time when the pitcher fell down was when Gabriel with a thousand angels sent his benediction upon you. The second time it was Michael, and the third time it was Seraph who came with a thousand angels and sent their benediction upon you.'⁹⁵

وَمِنْ مَقَامَاتِهِ فِي غَزْوَةِ بَدْرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعَثَهُ لَيْلَةَ الْبَدْرِ أَنْ يَأْتِيَهُ بِالْمَاءِ حِينَ قَالَ لِأَصْحَابِهِ: «مَنْ
يَلْتَمِسُ لَنَا الْمَاءَ؟» فَسَكَّتُوا عَنْهُ. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: «أَنَا يَا رَسُولَ اللَّهِ.» فَأَخَذَ الْقِرْبَةَ وَأَتَى الْقُلَيْبَ. فَمَلَأَ الْقِرْبَةَ
وَأَخْرَجَهَا. فَجَاءَتْ رِيحٌ فَأَهْرَقَتْهُ.

ثُمَّ عَادَ إِلَى الْقُلَيْبِ، فَجَاءَتْ رِيحٌ فَأَهْرَقَتْهُ. فَلَمَّا كَانَتِ الرَّابِعَةُ مَلَأَهَا فَأَتَى بِهَا إِلَى النَّبِيِّ. فَأَخْبَرَهُ بِخَبَرِهِ، فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَمَّا الرِّيحُ الْأُولَى فَجَبْرَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ؛ سَلَّمُوا عَلَيْكَ. وَأَمَّا الرِّيحُ الثَّانِيَةُ
فَمِيكَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ؛ سَلَّمُوا عَلَيْكَ. وَأَمَّا الرِّيحُ الثَّالِثَةُ فَإِسْرَافِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ؛ سَلَّمُوا عَلَيْكَ

323) It is authentically reported from 'Ali ('a) who said:

On the night of the Battle of Badr, the Prophet (S) wanted water to be fetched. None obliged, but I stood up, took the pitcher, and went to a deep and dark well. Allah ordered Gabriel, Michael, and Seraph to be ready to assist the Prophet (S) in the war. When the angels descended, everyone was wonderstruck when they heard the commotion. The angels alighted near the well, paid their respects to me, and greeted me.⁹⁶

بِإِسْنَادٍ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا كَانَتْ لَيْلَةُ بَدْرٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَنْ يَسْتَقِي لَنَا مِنَ الْمَاءِ؟» فَأَحْجَمَ النَّاسُ. (قَالَ) فَقُمْتُ فَأَحْتَضَنْتُ قَرِيبَةً ثُمَّ أَتَيْتُ قُلَيْبًا بَعِيدَ الْقَعْرِ مُظْلِمًا. فَأَنَحَدَرْتُ فِيهِ، فَأَوْحَى اللَّهُ إِلَيَّ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ: «تَاهَبُوا لِنُصْرَةِ مُحَمَّدٍ وَحَرِيهِ» فَهَبَطُوا مِنَ السَّمَاءِ؛ لَهُمْ دَوِيُّ يَذْهَلُ مَنْ يَسْمَعُهُ. فَلَمَّا حَادَثُوا الْقُلَيْبَ وَقَفُوا وَسَلَّمُوا عَلَيَّ مِنْ عِنْدِ آخِرِهِمْ إِكْرَامًا وَتَبْجِيلًا وَتَعْظِيمًا.

Divulging Divine Secrets To 'Ali

324) Jabir Ibn Abdullah al-Ansari said:

On the night before the battle of Badr, the Prophet (S) called 'Ali ('a) and conferred with him in seclusion for quite a long time. Noting the prolonged tête-à-tête, some companions said that the Prophet (S) has chosen 'Ali ('a) for the special favor because 'Ali ('a) is his uncle's son. When the Prophet (S) heard the rumor, he said, 'It is not I that am conferring in private with Ali; God has ordered me to divulge His secrets to Ali.'⁹⁷

عَنْ جَابِرٍ قَالَ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا عَلَيْهِ السَّلَامُ يَوْمَ الطَّائِفِ، فَأَنْتَجَاهُ. فَقَالَ النَّاسُ: «لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ!» فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَا أَنْتَجَيْتُهُ، وَلَكِنَّ اللَّهَ أَنْتَجَاهُ».

325) It is authentically reported that Jabir Ibn Abdullah al-Ansari said:

On the night before the battle of Badr, the Prophet (S) called 'Ali ('a) and conferred with him in seclusion for quite a long time. Noting the prolonged tête-à-tête, some companions, particularly Abu Bakr and 'Umar, said that the Prophet (S) had excluded them and chosen 'Ali ('a) for the special favor.

When the Prophet (S) heard the rumor, he got up, delivered a sermon, and said, 'You people accuse me of being partisan. It is not I that am conferring in private with Ali, but it is God who has asked me to confer in secret with him.'⁹⁸

بِإِسْنَادٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي غَزْوَةِ الطَّائِفِ دَعَا عَلِيًّا عَلَيْهِ السَّلَامُ فَنَاجَاهُ. فَقَالَ النَّاسُ وَأَبُو بَكْرٍ وَعُمَرُ: «إِنْتَجَاهُ دُونَنَا!» فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي النَّاسِ خَطِيبًا، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: «أَيُّهَا النَّاسُ! أَنْتُمْ تَقُولُونَ إِنِّي أَنْتَجَيْتُ عَلِيًّا. وَإِنِّي -وَاللَّهِ- مَا أَنْتَجَيْتُهُ، وَلَكِنَّ اللَّهَ أَنْتَجَاهُ».

Tradition Of The Confidential Talk

326) Mujahid narrates that ‘Ali (‘a) said, None except me practiced in the past nor shall anyone ever act upon this verse:

“O you who believe, when you consult the Messenger, then offer something in charity before your consultation. That is better for you and purer.” (58: 12).

The verse was originally mandatory but was later repealed.[99](#)

عَنْ مُجَاهِدٍ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ لآيَةً مَا عَمِلَ بِهَا أَحَدٌ قَبْلِي وَلَا يَعْمَلُ بِهَا أَحَدٌ بَعْدِي: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ﴾ (قَالَ) فُرِضَتْ ثُمَّ نُسِخَتْ.

327) Mujahid narrates:

People were forbidden from conferring with the Prophet (S) in private without first paying a donation. ‘Ali Ibn Abu Talib was the only person to pay one Dinar conferring with the Prophet (S) in private.[100](#)

عَنْ مُجَاهِدٍ قَالَ: كَانَ مَنْ نَاجَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَصَدَّقَ بِدِينَارٍ. وَكَانَ أَوَّلَ مَنْ صَنَعَ ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

328) Mujahid narrates:

People were forbidden from conferring with the Prophet (S) in private without first paying a donation. It was ‘Ali Ibn Abu Talib alone who paid one Dinar and conferred in private and asked the Prophet (S) about the ten characters. Thereafter, conferring with the Prophet (S) in private came to be prohibited.[101](#)

عَنْ مُجَاهِدٍ قَالَ: نَهَوْا عَنْ مُنَاجَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى يُقَدِّمُوا صَدَقَةً. فَلَمْ يُنَاجِهِ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ، فَإِنَّهُ قَدْ قَدَّمَ دِينَاراً فَتَصَدَّقَ بِهِ. ثُمَّ نَاجَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَسَأَلَهُ عَنْ عَشْرِ خِصَالٍ. ثُمَّ نَزَلَتْ الرُّخْصَةُ.

‘Ali In Mubahalah

‘Ali in Mubahalah [Confrontation with the Christians of Nazareth]

329) The incident of the Confrontation with the Christians of Nazareth brings out the virtue of Ali, his spouse Fatimah and his sons al-Hasan and al-Husayn, peace be upon them all.

Ever since his victory, the Prophet (S) invited the people of Nazareth to join the creed, and groups upon groups of inquisitive people approached the Prophet and several of them embraced Islam. Others returned to their community to gather their opinion after reporting what they saw and heard. A group of persons consisting of Aqib, Sayyid, Abd al-Masih, and several others entered Medina late in the

afternoon wearing ornaments and rich silken robes and carrying the cross. The Jews met them. Both the parties accused each other of lacking in steadfastness.

When the Prophet (S) completed his afternoon prayer, the leader [of the Christians] approached him and asked, "What is your opinion about the Messiah?"

The Prophet replied, "The Messiah is a devoted and chosen servant of God."

The padre asked, "Don't you believe that he had a father?" The Prophet (S) replied, "He had a father but not in the biological sense of being born in wedlock."

The padre asked, "What do you mean by saying that he was a servant of God, created to worship Him? Is not every creature that worships Him an offspring of its parents and therefore should necessarily have a father who begot it?"

At this juncture, Allah revealed the verse:

"Surely, the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was. This is the truth from your Lord, so be not of the disputers. But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars." (3:59-61)

The Prophet (S) recited the verses and invited the Christians to accept the challenge of confronting each other [for praying that God's curse may descend upon the liars]. The Prophet (S) said, "It is revealed to me that immediately after the confrontation [Mubahalah], a terrible scourge will descend upon the pretenders and thus separate the followers of truth from the deniers of truth."

The padre and his followers conferred and debated among themselves for a long time. Finally, they decided to seek a night's respite before taking their decision. When they went back to their tents, their leader Abu Harris said, "Tomorrow, if Muhammad chooses to bring only his own kin with him to confront us, we shall not accept the challenge. If however, he brings his companions, then we shall certainly accept the challenge to curse each other."

Then Aqib, another leader among the Christians, said, "My fellow Christians! By God, we all know that Muhammad is the messenger of God and he has placed before you the ultimate argument regarding your prophets, in a manner in which none before him had ever done. In the entire history, none could ever challenge a prophet and escape the scourge that descended on the entire community. Beware! If ever you accept the challenge (and confront Muhammad), we will certainly perish. If you desire to protect your faith and yourself from annihilation, then leave this man to himself and return home."

The next day when they congregated, the Prophet (S) came holding al-Hasan and al-Husayn by their

hands, followed by the Immaculate Fatimah with 'Ali in the rear walking behind her. The padre inquired as to who were the personalities accompanying the Prophet (S). He was told that he was accompanied by his uncle's son who was also his son-in-law 'Ali Ibn Abu Talib the father of the two children whom the Prophet (S) held dearer than his own life and that the lady accompanying them is his beloved daughter the Immaculate Lady Fatimah.

Hearing this, the padre turned towards his companions: Aqib, Sayyid, and Abd al-Masih and said, "Don't you see that he has brought only those whom he loves dearest because he is confident of the truth and veracity of his claim. Had he doubted the truthfulness of his claim, he would not have brought his kin to be cursed. Therefore, abstain from the confrontation. By God, were I not designated as the successor to the Caesar, I would have submitted to Islam.

Now you people reconcile with him, go to your towns and carry on your business [in peace]. O my Christian brothers! I see before me such effulgent faces that if they command, the very mountains will move. Do not confront him, for otherwise you will be seeking your own destruction and on the Day of Resurrection not a single Christian will be left." [102](#)

قَضِيَّةُ الْمُبَاهَلَةِ تَدُلُّ عَلَى فَضْلِ تَامٍّ وَوَرَعٍ كَامِلٍ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَلِوَلَدَيْهِ وَزَوْجَتِهِ عَلَيْهِمُ السَّلَامُ. حَيْثُ اسْتَعَانَ بِهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْإِسْلَامِ بَعْدَ الْفَتْحِ وَقَوِي سُلْطَانُهُ. وَقَدْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْوُفُودُ، مِنْهُمْ مَنْ أَسْلَمَ وَمِنْهُمْ مَنْ اسْتَأْمَنَ لِيَعُودَ إِلَى قَوْمِهِ بِرَأْيِهِ فِيهِمْ. وَكَانَ مِمَّنْ وَقَدْ عَلَيْهِ أَبُو حَارِثَةَ أَسْقُفٌ نَجْرَانٍ فِي ثَلَاثِينَ رَجُلًا مِنَ النَّصَارَى، مِنْهُمْ الْعَاقِبُ وَالسَّيِّدُ وَعَبْدُ الْمَسِيحِ. فَقَدِمُوا الْمَدِينَةَ عِنْدَ صَلَاةِ الْعَصْرِ وَعَلَيْهِمْ لِبَاسُ الدِّيْبَاجِ وَالصُّلْبُ. فَصَارَ إِلَيْهِمُ الْيَهُودُ وَتَسَاءَلُوا بَيْنَهُمْ. فَقَالَتِ النَّصَارَى لَهُمْ: «لَسْتُمْ عَلَى شَيْءٍ»

وَقَالَتِ الْيَهُودُ: «لَسْتُمْ عَلَى شَيْءٍ». كَمَا حَكَى اللَّهُ تَعَالَى عَنْهُمْ. فَلَمَّا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْعَصْرَ تَوَجَّهُوا إِلَيْهِ يَقْدُمُهُمُ الْأَسْقُفُ. فَقَالَ: «يَا مُحَمَّدُ، مَا تَقُولُ فِي السَّيِّدِ الْمَسِيحِ؟» فَقَالَ: «عَبْدُ اللَّهِ؛ إِصْطَفَاهُ وَانْتَجَبَهُ.» فَقَالَ الْأَسْقُفُ: «أَتَعْرِفُ لَهُ أَبَا؟» فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَمْ يَكُنْ عَنِ النِّكَاحِ فَيَكُونُ لَهُ أَبٌ.» قَالَ: «فَكَيْفَ قُلْتَ إِنَّهُ عَبْدٌ مَخْلُوقٌ، وَأَنْتَ لَمْ تَرَ عَبْدًا مَخْلُوقًا إِلَّا عَنْ نِكَاحٍ وَلَهُ وَالِدٌ؟» فَأَنْزَلَ اللَّهُ تَعَالَى الْآيَاتِ مِنْ قَوْلِهِ تَعَالَى:

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ. فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ.

فَتَلَامَا عَلَى النَّصَارَى وَدَعَاهُمُ إِلَى الْمُبَاهَلَةِ، وَقَالَ: «إِنَّ اللَّهَ أَخْبَرَنِي أَنَّ الْعَذَابَ يَنْزِلُ عَلَى الْمُبْطِلِ عَقِيبَ الْمُبَاهَلَةِ، وَيَتَّبِعُ الْحَقُّ مِنَ الْبَاطِلِ.» فَاجْتَمَعَ الْأَسْقُفُ وَأَصْحَابُهُ وَتَشَاوَرُوا. فَاتَّفَقَ رَأْيُهُمْ عَلَى اسْتِنْظَارِهِ إِلَى صَبِيحَةِ غَدٍ. فَلَمَّا رَجَعُوا إِلَى رِحَالِهِمْ قَالَ الْأَسْقُفُ: «أَنْظَرُوا مُحَمَّدًا، فَإِنْ غَدَا بِأَهْلِهِ وَوُلْدِهِ فَاحْذَرُوا مُبَاهَلَتَهُ. وَإِنْ غَدَا بِأَصْحَابِهِ»

وَقَالَ الْعَاقِبُ: «وَاللَّهِ، لَقَدْ عَلِمْتُمْ، يَا مَعْشَرَ النَّصَارَى، أَنَّ مُحَمَّدًا نَبِيٌّ مُرْسَلٌ. وَلَقَدْ جَاءَكُمْ بِالْفَصْلِ مِنْ أَمْرِ صَاحِبِكُمْ. وَاللَّهِ، مَا بَاهِلَ قَوْمٍ نَبِيًّا قَطُّ فَعَاشَ كَبِيرُهُمْ وَلَا نَبَتَ صَغِيرُهُمْ. وَلَكِنْ فَعَلْتُمْ لَنَهْلِكُنَّ. فَإِنْ أَبَيْتُمْ إِلَّا الْإِلْفَ دِينَكُمْ وَالْإِقَامَةَ عَلَى مَا أَنْتُمْ عَلَيْهِ، فَوَادِعُوا الرَّجُلَ وَانصَرَفُوا إِلَى بِلَادِكُمْ.» فَأَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ الْغَدِ، وَقَدْ جَاءَ آخِذًا بِيَدِ عَلِيٍّ، وَالْحَسَنُ وَالْحُسَيْنُ يَمْشِيَانِ بَيْنَ يَدَيْهِ، وَفَاطِمَةُ تَمْشِي خَلْفَهُ.

فَسَأَلَ الْأُسْقُفُ عَنْهُمْ، فَقَالُوا: «هَذَا ابْنُ عَمِّهِ وَصِهرُهُ وَأَبُو وَلَدِهِ وَأَحَبُّ الْخَلْقِ إِلَيْهِ؛ عَلِيُّ بْنُ أَبِي طَالِبٍ. وَهَذَانِ الطِّفْلَانِ ابْنَا ابْنَتِهِ مِنْ عَلِيٍّ. وَهُمَا مِنْ أَحَبِّ الْخَلْقِ إِلَيْهِ. وَهَذِهِ الْجَارِيَةُ فَاطِمَةُ ابْنَتُهُ. وَهِيَ أَعَزُّ النَّاسِ عِنْدَهُ وَأَقْرَبُهُمْ إِلَيْهِ.»

فَنَظَرَ الْأُسْقُفُ إِلَى الْعَاقِبِ وَالسَّيِّدِ وَعَبْدِ الْمَسِيحِ، وَقَالَ لَهُمْ: «أَنْظُرُوا، قَدْ جَاءَ بِخَاصَّتِهِ مِنْ وَلَدِهِ وَأَهْلِهِ لِيُبَاهِلَ بِهِمْ وَائْتِقًا بِحَقِّهِ. وَاللَّهِ، مَا جَاءَ بِهِمْ وَهُوَ يَتَخَوَّفُ الْحُجَّةَ عَلَيْهِ. فَاحْذَرُوا مُبَاهَلَتَهُ. وَاللَّهِ، لَوْ لَا مَكَانَةٌ قَيْصَرَ لَأَسْلَمْتُ لَهُ. وَلَكِنْ صَالِحُوهُ عَلَى مَا يَتَفَقُّ بَيْنَكُمْ وَارْجِعُوا إِلَى بِلَادِكُمْ وَارْتَوُوا لَأَنْفُسِكُمْ.

يَا مَعْشَرَ النَّصَارَى، إِنِّي لَأَرَى وُجُوهًا لَوْ شَاءَ اللَّهُ أَنْ يُزِيلَ جَبَلًا مِنْ مَكَانِهِ لَأَزَالَهُ بِهَا. فَلَا تُبَاهِلُوهُ فَتَهْلِكُوا، وَلَا يَبْقَى

«عَلَى وَجْهِ الْأَرْضِ نَصْرَانِيٌّ إِلَّا يَوْمَ الْقِيَامَةِ»

‘Ali And The Return Of The Sun After Sunset

330) Asma’ bint ‘Umayy narrates,

One day, the Prophet (S) slept keeping his head on the lap of ‘Ali (‘a). The sun had set and ‘Ali (‘a) could not perform his afternoon prayer. When the Prophet (S) woke up, he said, ‘O Allah! ‘Ali had always implicitly obeyed You and Your Prophet. Please order the sun to return.’

Asma’ says, “By God, the sun that had set rose again spreading its rays over every hill and dale. ‘Ali (‘a) got up, performed the ritual ablution and completed his afternoon prayer after completion of which the sunset once again.”¹⁰³

فَرُوي عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ أَنَّهَا قَالَتْ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَائِمٌ ذَاتَ يَوْمٍ وَرَأْسُهُ فِي حِجْرِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَفَاتَتْهُ الْعَصْرُ حَتَّى غَابَتِ الشَّمْسُ. فَقَالَ: «اللَّهُمَّ، إِنَّ عَلِيًّا فِي طَاعَتِكَ وَطَاعَةِ رَسُولِكَ. فَارْدُدْ عَلَيْهِ الشَّمْسَ.» قَالَتْ أَسْمَاءُ: فَرَأَيْتُهَا - وَاللَّهِ - غَرَبَتْ ثُمَّ طَلَعَتْ بَعْدَ مَا غَرَبَتْ. وَلَمْ يَبْقَ جَبَلٌ وَلَا أَرْضٌ إِلَّا طَلَعَتْ عَلَيْهِ حَتَّى قَامَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَتَوَضَّأَ وَصَلَّى. ثُمَّ غَرَبَتْ.

331) It is authentically narrated through Imam al-Sadiq (‘a) that:

One day after performing his afternoon prayer, ‘Ali (‘a) came in. At that time, the Prophet (S) received revelations and he reclined upon ‘Ali (‘a). When the Prophet (S) finally got up, the time for afternoon prayer had already lapsed. The Prophet inquired if ‘Ali (‘a) had performed the afternoon prayer. When

‘Ali (‘a) replied in the negative, the Prophet prayed saying, ‘O Allah, ‘Ali had always implicitly obeyed You and Your Prophet. Please order the sun to return.’ Then the sun returned. [104](#)

بِإِسْنَادٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْعَصْرَ، فَجَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَلَمْ يَكُنْ صَلَاحًا. فَأَوْحَى اللَّهُ إِلَى رَسُولِ اللَّهِ عِنْدَ ذَلِكَ، فَوَضَعَ رَأْسَهُ فِي حِجْرِ عَلِيٍّ عَلَيْهِ السَّلَامُ. فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ حِجْرِهِ وَقَدْ غَرَبَتِ الشَّمْسُ، فَقَالَ: «يَا عَلِيُّ! أَمَا صَلَّيْتَ الْعَصْرَ؟» فَقَالَ: «لَا، يَا رَسُولَ اللَّهِ.» فَقَالَ: «اللَّهُمَّ، إِنَّ عَلِيًّا كَانَ فِي طَاعَتِكَ، فَارْدُدْ عَلَيْهِ الشَّمْسَ.» فَارْدَّتْ عَلَيْهِ الشَّمْسُ عِنْدَ ذَلِكَ.

The Sun Greeting ‘Ali

332) It is narrated that:

The Prophet (S) asked ‘Ali (‘a), “O Ali, speak to the sun; it will reply to you.”

‘Ali (‘a) said, “O sun that is the obedient servant of Allah, my greetings be upon you.”

The sun replied, “My greetings to you, O Commander of the Faithful and Guide of the people with effulgent faces. O Ali, you and those who adore you shall abide in Paradise. Muhammad is the first one before whom the earth will split and you will be the next person after him. Muhammad will be the first person to be resurrected and the next one will be you. The first to adorn the celestial robes will be Muhammad and after him, it shall be you.”

Upon hearing this, ‘Ali (‘a) fell into prostration with tears rolling down from his eyes. The Prophet (S) embraced him and said, “My brother! My friend! Get up, for the Lord and the denizens of the seven heavens and seven earths are proud of you.” [105](#)

بِإِسْنَادٍ، عَنِ الْمُتَرَضِّى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، عَنِ الْمُصْطَفَى مُحَمَّدِ بْنِ الْأَمِينِ سَيِّدِ الْأَوَّلِينَ وَالْآخِرِينَ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ، أَنَّهُ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: «يَا أَبَا الْحَسَنِ! كَلِّمِ الشَّمْسَ، فَإِنَّهَا «تُكَلِّمُكَ.» قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: «السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الْمُطِيعُ لِلَّهِ»

فَقَالَتِ الشَّمْسُ: «وَعَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَإِمَامَ الْمُتَّقِينَ وَقَائِدَ الْغُرِّ الْمُحَجَّلِينَ. يَا عَلِيُّ، أَنْتَ وَشِيعَتُكَ فِي الْجَنَّةِ. يَا عَلِيُّ، أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ مُحَمَّدٌ ثُمَّ أَنْتَ. وَأَوَّلُ مَنْ يَحْيَى مُحَمَّدٌ ثُمَّ أَنْتَ. وَأَوَّلُ مَنْ يُكْسَى مُحَمَّدٌ ثُمَّ أَنْتَ.» ثُمَّ انْكَبَ عَلِيٌّ عَلَيْهِ السَّلَامُ سَاجِدًا وَعَيْنَاهُ تَذْرِفَانِ بِالْدُمُوعِ. فَانْكَبَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ: «يَا أَخِي وَحَبِيبِي. اِرْفَعْ رَأْسَكَ. فَقَدْ بَاهَى اللَّهُ بِكَ أَهْلَ سَبْعِ سَمَاوَاتٍ

333) Abdullah Ibn Mas’ud said:

We were accompanying the Prophet (S) when ‘Ali (‘a) arrived. The Prophet asked, ‘O Ali, would you like to witness your status and position in the eyes of God?’ ‘Ali (‘a) replied in the affirmative. The Prophet (S) said, ‘Come to me tomorrow at dawn and speak to the sun that, with the permission of Allah, will

reply to you.’

Abdullah Ibn Mas’ud continued, “All the people of Quraysh and the Supporters congregated at dawn. They all performed the dawn prayer behind the Prophet (S) who then caught Ali’s hand, went a little distance and sat down waiting for the sun to rise. When the sun rose, the Prophet told ‘Ali (‘a), ‘Speak to the sun, for it has been ordered to converse with you.’

‘Ali (‘a) addressed the sun and said, ‘My greeting to you, most obedient servant of God!’ The sun replied, ‘Peace be upon you and the grace and munificence of the Lord be upon you, best of legatees! Both in this world and in the hereafter, you have been bestowed with a thing, which no eye has ever seen nor has any ear ever heard.’

‘Ali (‘a) asked, ‘What is it that I have been honored with?’ The sun replied, ‘I am not allowed to disclose it, for people will create mischief against me. I congratulate you on the wisdom and knowledge bestowed upon you. On the Doomsday, your personality will be such as has been described in the verse:

“So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.” (32: 17)

You are one of those about whom this verse was revealed:

“Is he then who is a believer like him who is a transgressor? They are not equal.” (32: 18)

God has declared you to be the personification of the purest faith.’

It is reported that the sun spoke to ‘Ali (‘a) on three different occasions. [106](#)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذْ دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا أَبَا الْحَسَنِ، أُتِحِبُّ أَنْ أُرِيكَ كَرَامَتَكَ عَلَى اللَّهِ؟» قَالَ: «نَعَمْ، بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ».

«.قَالَ: «إِذَا كَانَ غَدًا، فَانْطَلِقْ إِلَى الشَّمْسِ مَعِيَ، فَإِنَّهَا سَتُكَلِّمُكَ بِإِذْنِ اللَّهِ تَعَالَى».

قَالَ) فَمَا جِئْتُ قُرَيْشَ وَالْأَنْصَارُ بِأَجْمَعِهِمْ. فَلَمَّا أَصْبَحَ صَلَّى الْغَدَاةَ وَأَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَانْطَلَقَا. ثُمَّ جَلَسَا يَنْتَظِرَانِ طُلُوعَ الشَّمْسِ. فَلَمَّا طَلَعَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا عَلِيُّ، كَلِمَتُهَا، فَإِنَّهَا مَأْمُورَةٌ، وَأَنَّهَا سَتُكَلِّمُكَ».

«.فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَيُّهَا الْخَلْقُ السَّامِعُ الْمُطِيعُ».

فَقَالَتِ الشَّمْسُ: «وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ يَا خَيْرَ الْأَوْصِيَاءِ. لَقَدْ أُعْطِيَ فِي الدُّنْيَا وَالْآخِرَةِ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ.» فَقَالَ عَلِيٌّ: «مَاذَا أُعْطِيتُ؟» قَالَتْ: «لَمْ يُؤْذَنْ لِي أَنْ أُخْبِرَكَ فَيَفْتِنَ النَّاسُ. وَلَكِنْ هُنِيئًا لَكَ الْعِلْمُ وَالْحِكْمَةُ فِي الدُّنْيَا. وَأَمَّا فِي الْآخِرَةِ، فَأَنْتَ مِمَّنْ قَالَ اللَّهُ تَعَالَى: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾. جَزَاءً بِمَا كَانُوا يَعْمَلُونَ»

وَأَنْتَ مِمَّنْ قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ﴾. فَأَنْتَ الْمُؤْمِنُ الَّذِي خَصَّكَ اللَّهُ بِالْإِيمَانِ.» وَرُوِيَ أَنَّ الشَّمْسَ كَلَّمَتْهُ ثَلَاثَ مَرَّاتٍ

The Incident Of The Carpet

334) Salman narrates:

Abu Bakr, 'Umar and 'Uthman complained saying that the Prophet (S) was always unduly eulogizing only 'Ali ('a). The Prophet (S) replied, 'It is not I that eulogizes Ali, but it is Allah who does so and has accorded a status to 'Ali far above others.' They asked for proof for the Prophet's claim and he (S) replied, 'If you do not believe my words, then there is none more truthful than the People of the Cave (i.e. the seven sleepers of Ephesus). Now, I will send you all to them along with Salman to bear testimony over you so that you may wish them and greet them. The person for whose sake God revived them and who will receive a reply in greeting from them shall be the person superior to all others.'

They agreed to this and the Prophet (S) said, 'Spread a carpet for Ali.' When the carpet was spread, the Prophet (S) asked them to sit on it. 'Ali ('a) sat in the middle. The three of them squatted in three corners while Salman sat in the fourth corner. The Prophet (S) then ordered the wind to carry the carpet together with those sitting on it to the People of the Cave and bring them back safely.

Salman says that there was a sudden gust of wind, which lifted up and carried the carpet along with us until it reached the mouth of a huge cave. We alighted from the carpet. 'Ali ('a) said, 'O Salman, this is the cave and this is the Inscription. Ask these people (your companions) whether they will go ahead or I will proceed.' They said that they would precede.

They (all three of them) stood up, prayed, and said, 'O People of the Cave! Accept our greetings.' But they received no reply. Then, Amir Al-Mu'minin ('a) prayed a two-unit prayer and greeted the People of the Cave who responded to his greetings.

Amir Al-Mu'minin ('a) addressed them saying, 'Greetings be upon you, who died in their youth. You acknowledged your faith in Allah and He increased you in guidance.' In reply, the People of the Cave said, 'Our greetings be upon you, brother of the Prophet, his legate and the Commander of the Faithful. God has taken a covenant from us that, after the Prophet (S), we should remain faithful and obedient to you, our Guardian, until the Judgment Day.'

Then the group of the three companions fell down in prostration beseeching Salman who said that he could do nothing as nothing was now in his control. They then requested Amir Al-Mu'minin ('a) to take them back. Amir Al-Mu'minin said, 'O wind! Carry us back to the Prophet (S).' There was a sudden gust of wind, which lifted the carpet with us sitting on it. Soon we found ourselves in the presence of the Prophet (S) who himself recounted all that had transpired saying, 'Gabriel has informed all that happened at the cave.'

Then they (the three of them) said, 'Now we do testify that 'Ali is the best among the entire community.'¹⁰⁷

وَرُوي عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَالَ: دَخَلَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالُوا: «يَا رَسُولَ اللَّهِ! مَا بِأَلِكْ تُفَضِّلُ عَلِيًّا عَلَيْنَا فِي كُلِّ حَالٍ؟» فَقَالَ: «مَا أَنَا فَضَّلْتُهُ؛ بَلِ اللَّهُ تَعَالَى فَضَّلَهُ.» فَقَالُوا: «وَمَا الدَّلِيلُ؟» فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِذَا لَمْ تَقْبَلُوا مِنِّي، فَلَيْسَ مِنَ الْمَوْتِ عِنْدَكُمْ أَصْدَقُ مِنْ أَهْلِ الْكَهْفِ».

وَأَنَا أَبْعَثُكُمْ وَعَلِيًّا - وَأَجْعَلُ سَلْمَانَ شَاهِدًا عَلَيْكُمْ - إِلَى أَصْحَابِ الْكَهْفِ حَتَّى تُسَلِّمُوا عَلَيْهِمْ. فَمَنْ أَحْيَاهُمْ اللَّهُ لَهُ وَأَجَابُوهُ كَانَ الْأَفْضَلُ.» قَالُوا: «رَضِينَا فَأَمَرَ بِبَسَاطٍ بَسَاطٍ لَهُ، وَدَعَا بِعَلِيٍّ عَلَيْهِ السَّلَامُ، فَأَجْلَسَهُ فِي وَسْطِ الْبَسَاطِ. وَأَجْلَسَ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى قَرْنَةٍ مِنَ الْبَسَاطِ. وَأَجْلَسَ سَلْمَانَ عَلَى الْقَرْنَةِ الرَّابِعَةِ. ثُمَّ قَالَ: «يَا رِيحُ، إِحْمِلِيهِمْ إِلَى أَصْحَابِ الْكَهْفِ وَرُدِّيهِمْ إِلَيَّ.»

قَالَ سَلْمَانُ: فَدَخَلَتِ الرِّيحُ تَحْتَ الْبَسَاطِ وَسَارَتْ بِنَا. وَإِذَا نَحْنُ بِكَهْفٍ عَظِيمٍ، فَحَطَطْنَا. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ: «يَا سَلْمَانُ! هَذَا الْكَهْفُ وَالرَّقِيمُ. فَقُلْ لِلْقَوْمِ: يَتَقَدَّمُونَ أَوْ نَتَقَدَّمُ.» فَقَالُوا: «نَحْنُ نَتَقَدَّمُ.» فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ وَصَلَّى وَدَعَا، وَقَالَ: «السَّلَامُ عَلَيْكُمْ يَا أَصْحَابَ الْكَهْفِ.» فَلَمْ يُجِبْهُمْ أَحَدٌ. فَقَامَ أَمِيرُ الْمُؤْمِنِينَ بَعْدَهُمْ فَصَلَّى رَكَعَتَيْنِ وَدَعَا، وَنَادَى: «يَا أَصْحَابَ الْكَهْفِ! فَصَاحَ الْكَهْفُ وَصَاحَ الْقَوْمُ مِنْ دَاخِلِهِ بِالتَّلْبِيَةِ».

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «السَّلَامُ عَلَيْكُمْ أَيُّهَا الْفَتِيَّةُ الَّذِينَ آمَنُوا بِرَبِّهِمْ فَزِدْنَاهُمْ هُدًى.» فَقَالُوا: «وَعَلَيْكَ السَّلَامُ يَا أَخَا رَسُولِ اللَّهِ وَوَصِيَّهُ وَأَمِيرَ الْمُؤْمِنِينَ. لَقَدْ إِلَى يَوْمِ الْقِيَامَةِ يَوْمِ الدِّينِ.» فَسَقَطَ الْقَوْمُ عَلَى وُجُوهِهِمْ وَقَالُوا لِسَلْمَانَ: «يَا أَبَا عَبْدِ اللَّهِ! رُدَّنَا» فَقَالَ: «مَا ذَلِكَ لِي.» فَقَالُوا: «يَا أَبَا الْحَسَنِ! رُدَّنَا».

فَقَالَ: «يَا رِيحُ، رُدِّيْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.» فَحَمَلْتَنَا فَإِذَا نَحْنُ بَيْنَ يَدَيْهِ. فَقَصَّ عَلَيْهِمْ رَسُولُ اللَّهِ كُلَّ مَا جَرَى، وَقَالَ: «هَذَا حَبِيبِي جِبْرَائِيلُ أَخْبَرَنِي بِهِ.» فَقَالُوا: «الآنَ عَلِمْنَا فَضْلَ عَلِيٍّ عَلَيْنَا مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ لِلْأَمْتِكَ».

The Matter Of Closing All Doors Except The Door Of ‘Ali

335) The Prophet (S) said:

Close every door that opens into the mosque except the one that leads to Ali's chamber. [108](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: سُدُّوا الْأَبْوَابَ الشَّارِعَةَ فِي الْمَسْجِدِ إِلَّا بَابَ عَلِيٍّ

336) The Prophet (S) said,

Close every door that opens into the mosque except the one that leads to Ali's chamber. [109](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: سُدُّوا أَبْوَابَ الْمَسْجِدِ كُلَّهَا إِلَّا بَابَ عَلِيٍّ

337) Ibn Abbas said:

The Prophet (S) ordered all the doors opening into the mosque to be closed except the one leading to Ali's chamber. [110](#)

عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِأَبْوَابِ الْمَسْجِدِ فَسُدَّتْ إِلَّا بَابَ عَلِيٍّ عَلَيْهِ السَّلَامُ

338) It is authentically reported that the Prophet (S) said:

God ordered Moses the son of 'Imran to construct a shrine in a clean spot wherein none except Moses and Aaron and his two sons Shabar and Shubayr were allowed to reside. I am also ordered to construct a holy mosque where none except myself, Ali, and his two sons al-Hasan and al-Husayn are allowed to reside. Therefore, close every other door opening into the mosque except the door to Ali's house. [111](#)

رُويَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: إِنَّ اللَّهَ تَعَالَى أَمَرَ مُوسَى بْنِ عِمْرَانَ أَنْ يَبْنِيَ مَسْجِدًا طَاهِرًا لَا يَسْكُنُهُ إِلَّا هُوَ وَابْنَا هَارُونَ: شَبْرٌ وَشُبَيْرٌ. وَإِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَبْنِيَ مَسْجِدًا لَا يَسْكُنُهُ إِلَّا أَنَا وَعَلِيٌّ وَالحَسَنُ وَالحُسَيْنُ. سُدُّوا هَذِهِ الْأَبْوَابَ إِلَّا بَابَ عَلِيٍّ

339) Nasih Ibn Abdullah narrates:

The Prophet (S) ordered all the doors opening into the mosque to be closed except the one leading to Ali's house. [112](#)

عَنْ نَاصِحِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَ بِسَدِّ الْأَبْوَابِ كُلِّهَا غَيْرَ بَابِ عَلِيٍّ

340) Zayd Ibn Arqam narrates:

The doors of some companions used to open into the holy mosque. One day, the Prophet (S) ordered

that all doors except the one leading to Ali's house be closed forthwith. This created a furor among the companions.

The Prophet (S) therefore delivered a sermon: he first glorified the Lord and then said, 'I ordered the closure of all doors opening into the mosque except that of Ali. It seems that this has raised a controversy among you. It is not I that gave that order, but I was only obeying the command of Allah.'¹¹³

عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كَانَ لِنَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبْوَابٌ شَارِعَةٌ فِي الْمَسْجِدِ. فَقَالَ يَوْمًا: «سُدُّوا هَذِهِ الْأَبْوَابَ إِلَّا بَابَ عَلِيٍّ». فَتَنَكَّلَ فِي ذَلِكَ أَنَسٌ. (قَالَ) فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: «أَمَّا بَعْدُ! فَإِنِّي أَمَرْتُ بِسَدِّ هَذِهِ الْأَبْوَابِ غَيْرَ بَابِ عَلِيٍّ، فَقَالَ فِيهِ قَائِلُكُمْ. وَاللَّهِ! مَا سَدَدْتُ شَيْئًا وَلَا فَتَحْتُهُ، وَلَكِنِّي أَمَرْتُ بِشَيْءٍ فَاتَّبَعْتُهُ».

341) The Prophet (S) said:

It is not I that ordered the closure of any door or the opening of Ali's door. It is Allah who ordered the closure of all your doors and the opening of Ali's door.¹¹⁴

فِي حَدِيثٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَنَا سَدَدْتُ أَبْوَابَكُمْ وَفَتَحْتُ بَابَ عَلِيٍّ؛ وَلَكِنَّ اللَّهَ فَتَحَ بَابَ عَلِيٍّ وَسَدَّ أَبْوَابَكُمْ.

'Ali Is In The Likeness Of The Chapter On Divine Unity

342) The Prophet (S) said:

The likeness of 'Ali in my community is similar to Surah:

"Say: Allah is One." (112: 1). ¹¹⁵

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّمَا مَثَلُ عَلِيٍّ فِي هَذِهِ الْأُمَّةِ مَثَلُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فِي الْقُرْآنِ

343) It is reported by Ibn Abbas that the Prophet (S) said:

O Ali, among my people you are like Surah:

"Say: Allah is One." (112: 1).

in the Qur'an. Whenever one recites this Surah, it is as if he has recited one-third of the Qur'an. If one recites this Surah twice, it is as if he has recited two-thirds of the Qur'an. And if one recites it thrice, it is as if he has recited the entire Qur'an.

Your position is similar. If one bears in his heart love for you, he has one-third of the faith. Whoever bears love for you in his heart and also proclaims it by word of mouth, his faith is two-thirds. And

whoever bears your love in his heart and exhibits it through word and deed, possesses complete faith. By the Lord who has made me His messenger, if only the dwellers of the earth could adore you like the dwellers of the heavens, God would not punish anyone by casting in hell. [116](#)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مَا مِثْلُكَ فِي النَّاسِ إِلَّا كَمِثْلِ سُورَةِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فِي الْقُرْآنِ؛ مَنْ قَرَأَهَا مَرَّةً فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ. وَمَنْ قَرَأَهَا مَرَّتَيْنِ فَكَأَنَّمَا قَرَأَ ثُلُثَيِ الْقُرْآنِ. وَمَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ فَكَأَنَّمَا قَرَأَ الْقُرْآنَ كُلَّهُ. وَكَذَا أَنْتَ يَا عَلِيُّ؛ مَنْ أَحَبَّكَ بِقَلْبِهِ فَقَدْ أَخَذَ ثُلُثَيِ الْإِيمَانِ. وَمَنْ أَحَبَّكَ بِقَلْبِهِ وَلِسَانِهِ فَقَدْ أَخَذَ ثُلُثَيِ الْإِيمَانِ وَمَنْ أَحَبَّكَ بِقَلْبِهِ وَلِسَانِهِ وَيَدِهِ فَقَدْ جَمَعَ الْإِيمَانَ كُلَّهُ. وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَمَا يُحِبُّكَ أَهْلُ السَّمَاءِ لَمَا عَذَّبَ اللَّهُ أَحَدًا مِنْهُمْ بِالنَّارِ.

344) It is reported on sound authority from Imam al-Sadiq (‘a) that the Prophet (S) told Amir Al-Mu’minin (‘a),

You are like Surah:

“Say: Allah is One.” (112: 1).

in the Qur’an. Whenever one recites this Surah, it is as if he has recited one-third of the Qur’an. If one recites it twice, it is as if he has recited two-thirds of the Qur’an. And if one recites it thrice, it is as if he has recited the entire Qur’an.

Your position is similar. If one bears in his heart love for you, he has one-third of the reward for good deeds of all men. Whoever bears love for you in his heart and also proclaims it by word of mouth, earns two-thirds of the reward for good deeds of men. And whoever bears your love in his heart and exhibits it through word and deed, earns the entire reward for good deeds done by all men. [117](#)

بِإِسْنَادٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مِثْلُكَ مِثْلُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، فَإِنَّهُ مَنْ قَرَأَهَا مَرَّةً فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ. وَمَنْ قَرَأَهَا مَرَّتَيْنِ فَكَأَنَّمَا قَرَأَ ثُلُثَيِ الْقُرْآنِ. وَمَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ فَكَأَنَّمَا قَرَأَ الْقُرْآنَ كُلَّهُ. وَكَذَلِكَ مَنْ أَحَبَّكَ بِقَلْبِهِ كَانَ لَهُ مِثْلُ ثُلُثِ ثَوَابِ أَعْمَالِ الْعِبَادِ. وَمَنْ أَحَبَّكَ بِقَلْبِهِ وَتَصَرَّكَ بِلِسَانِهِ كَانَ لَهُ مِثْلُ ثُلُثَيِ أَعْمَالِ الْعِبَادِ. وَمَنْ أَحَبَّكَ بِقَلْبِهِ وَتَصَرَّكَ بِلِسَانِهِ وَيَدِهِ كَانَ لَهُ مِثْلُ ثَوَابِ أَعْمَالِ الْعِبَادِ.

345) Abu Basir narrates, I heard Imam al-Sadiq (‘a) quoting his ancestors as saying that: One day the Prophet (S) asked his companions, ‘Who among you keeps the vigil throughout the night?’ Salman said, ‘O Messenger of God, I do.’ The gathering was surprised because most of the time Salman was found sleeping during the night.

The Prophet (S) asked, ‘Who among you recites the Qur’an entirely every day?’ Salman replied, ‘O Messenger of God, I do.’ People knew that mostly Salman was found to be silent [not reciting the Qur’an].

The Prophet asked, 'Who among you has kept the fast throughout his lifetime?' Salman replied, 'O Messenger of God, I do.' People wondered how it could be when they have seen him eating most of the time!

At this, one of the companions said, "Salman is Persian and he wants to claim superiority over us [the Arabs]." Hearing this, the Prophet (S) said, "Shut up! How can you be compared to the like of Luqman the wise? Ask him directly and he will tell you.'

The man asked Salman, 'You claim that you keep the fast every day whereas we have seen you eating!' Salman replied, 'I did not mean in the sense in which you understood the question. I fast three days in a month. God has revealed that the reward for every good deed is tenfold. I combine my fast in the month of Sha'ban with the fasts of the month of Ramadhan and these fasts amount to fasting your entire lifetime.'

The man asked Salman, 'Do you claim that you keep the vigil every night whereas we have often seen you sleeping in the night?' Salman replied, 'I did not mean in the sense in which you understood the question. I have heard my beloved Prophet (S) say that whosoever sleeps after performing the ritual ablution, in fact, keeps vigil the whole night. I sleep every night only after performing the ritual ablution.'

The man asked Salman, 'You claim that you recite the entire Qur'an every day whereas we have often seen you keeping quiet.' Salman replied, 'I did not mean in the sense in which you understood the question. I have heard the beloved Prophet (S) tell 'Ali ('a): O Abu'l-Hasan, if one reads Surah al-Tawhid once, it is as if he has recited one-third of the Qur'an. If one reads it twice, it is as if he has recited two-thirds of the Qur'an. If anyone reads it thrice, it is as if he has recited the entire Qur'an.

O Ali, if one bears in his heart love for you, he has one-third of faith. Whoever bears love for you in his heart and also proclaims it by word of mouth, his faith is two-thirds. And whoever bears your love in his heart and exhibits it through word and deed, possesses complete faith. By the Lord who has made me His messenger, if only the dwellers of the earth could adore you like the dwellers of the heavens, God would not punish anyone by casting in hell. I recite Surah al-Tawhid thrice every day.'"

Hearing the replies of Salman, the man went out quietly as if his mouth were filled with stones. [118](#)

عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمًا لِأَصْحَابِهِ: «أَيُّكُمْ يَصُومُ الدَّهْرَ؟» فَقَالَ سَلْمَانُ رَحِمَهُ اللَّهُ: «أَنَا يَا رَسُولَ اللَّهِ.»

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «فَأَيُّكُمْ يُحِبِّي اللَّيْلَ؟» قَالَ سَلْمَانُ: «أَنَا يَا رَسُولَ اللَّهِ.» قَالَ: «فَأَيُّكُمْ يَخْتُمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ؟» فَقَالَ سَلْمَانُ: «أَنَا يَا رَسُولَ اللَّهِ.» فَغَضِبَ بَعْضُ أَصْحَابِهِ، فَقَالَ: «يَا رَسُولَ اللَّهِ! إِنَّ سَلْمَانَ رَجُلٌ مِنَ الْفُرْسِ يُرِيدُ أَنْ يَفْتَحِرَ عَلَيْنَا! قُلْتَ: «أَيُّكُمْ يَصُومُ الدَّهْرَ؟» قَالَ: «أَنَا.» وَهُوَ أَكْثَرُ أَيَّامِهِ يَأْكُلُ! وَقُلْتَ: «أَيُّكُمْ

يُحْيِي اللَّيْلَ؟ فَقَالَ: «أَنَا». وَهُوَ أَكْثَرُ لَيْلِهِ نَائِمٌ! وَقُلْتُ: «أَيُّكُمْ يَخْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ؟» فَقَالَ: «أَنَا». وَهُوَ أَكْثَرُ أَيَّامِهِ صَامِتٌ»

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَهْ يَا فُلَانُ! أَنَّى لَكَ بِمِثْلِ لُقْمَانَ الْحَكِيمِ؟! سَلِّهُ، فَإِنَّهُ يُنَبِّئُكَ». فَقَالَ الرَّجُلُ لِسُلَيْمَانَ: «يَا عَبْدَ اللَّهِ! أَلَيْسَ زَعَمْتَ أَنَّكَ تَصُومُ الدَّهْرَ؟» فَقَالَ: «نَعَمْ». فَقَالَ: «رَأَيْتَكَ فِي أَكْثَرِ نَهَارِكَ تَأْكُلُ؟» فَقَالَ: ﴿لَيْسَ حَيْثُ تَذْهَبُ. إِنِّي أَصُومُ الثَّلَاثَةَ فِي الشَّهْرِ. وَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

وَأَصِلُ شَعْبَانَ بِشَهْرِ رَمَضَانَ، فَذَلِكَ صَوْمُ الدَّهْرِ.﴾ فَقَالَ: «أَلَيْسَ زَعَمْتَ أَنَّكَ تُحْيِي اللَّيْلَ؟ (قَالَ) إِنَّكَ أَكْثَرُ لَيْلِكَ نَائِمٌ! فَقَالَ: «لَيْسَ حَيْثُ تَذْهَبُ. وَلَكِنِّي سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: «مَنْ بَاتَ عَلَى طَهْرٍ فَكَأَنَّمَا أَحْيَا اللَّيْلَ». فَأَنَا أَبِيتُ عَلَى طَهْرٍ.﴾ فَقَالَ: «أَلَيْسَ زَعَمْتَ أَنَّكَ تَخْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ؟» قَالَ: «نَعَمْ». قَالَ: «فَأَنْتَ أَكْثَرُ أَيَّامِكَ صَامِتٌ! فَقَالَ: «لَيْسَ حَيْثُ تَذْهَبُ. وَلَكِنِّي سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: «يَا أَبَا الْحَسَنِ! مِثْلُكَ فِي أُمَّتِي مِثْلُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾؛

فَمَنْ قَرَأَهَا مَرَّةً فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ. وَمَنْ قَرَأَهَا مَرَّتَيْنِ فَقَدْ قَرَأَ ثُلُثَي الْقُرْآنِ. وَمَنْ قَرَأَهَا ثَلَاثًا فَقَدْ خَتَمَ الْقُرْآنَ. فَمَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ كَمَلَ لَهُ ثُلُثُ الْإِيمَانِ. وَمَنْ أَحَبَّكَ بِلِسَانِهِ وَقَلْبِهِ وَتَصَرَّكَ بِيَدِهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ. وَالَّذِي بَعَثَنِي بِالْحَقِّ يَا عَلِيُّ، لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَمَحَبَّةِ أَهْلِ السَّمَاءِ لَكَ لَمَّا عَذَّبَ أَحَدٌ بِالنَّارِ. وَأَنَا أَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ.﴾ فَهَذَا فَكَأَنَّهُ قَدْ أَلْقَمَ حَجْرًا

'Ali Is The 'Great News'

346) Abu Hamzah al-Thumali said, I asked Imam al-Baqir ('a) to explain the verse:

Of what do they ask one another? (78: 1).

About The Great Event (78:2).

The Imam ('a) said, 'Do not probe into it.' I asked, At least, explain to me what is meant by 'They ask.' The Imam replied, 'This verse refers to Amir Al-Mu'minin ('a) who said there is no greater sign than me and no better news than me. My Vicegerency was placed before the previous generations but they did not accept it.'

I asked the meaning of the verse;

Say: "That is a Message Supreme (above all) (38:67).

From which you turn away (38:68).

The Imam said, 'This too was revealed with reference to 'Ali ('a).' [119](#)

بِالْإِسْنَادِ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: «جُعِلْتُ فِدَاكَ! إِنْ الشَّيْعَةَ يَسْأَلُونَكَ عَنْ

تَفْسِيرُ هَذِهِ الْآيَةِ: ﴿عَمَّ يَتَسَاءَلُونَ. عَنِ النَّبَأِ الْعَظِيمِ﴾ (قَالَ) فَقَالَ: «ذَلِكَ إِلَيَّ؛ إِنْ شِئْتُ أَخْبَرْتُهُمْ، وَإِنْ شِئْتُ لَمْ أَخْبَرُهُمْ.» ثُمَّ قَالَ: «لَكِنِّي أَخْبَرُكَ بِتَفْسِيرِهَا.» قُلْتُ السَّلَامُ يَقُولُ: «مَا لِلَّهِ آيَةٌ أَكْبَرُ مِنِّي، وَلَا لِلَّهِ مِنْ نَبَأٍ عَظِيمٍ أَعْظَمُ مِنِّي. وَلَقَدْ عُرِضَتْ وَلَآئِي عَلَى الْأُمَمِ الْمَاضِيَةِ فَأَبَتْ أَنْ تَقْبَلَهَا.» قُلْتُ لَهُ: «﴿قُلْ هُوَ نَبَأٌ عَظِيمٌ. أَنْتُمْ عَنْهُ مُعْرِضُونَ﴾.» قَالَ: «هُوَ- وَاللَّهِ- أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ»

347) It is reported that while explaining the verses,

Of what do they ask one another? (78: 1).

About The Great Event (78:2).

About which they differed.” (78:3).

Imam al-Ridha said:

Amir Al-Mu'minin ('a) said that there is no greater News then me from God, nor is there a greater sign than me. My virtues were presented to earlier civilizations in different languages, but they disputed about them and did not accept them. [120](#)

بِالْإِسْنَادِ، عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ تَعَالَى: ﴿عَمَّ يَتَسَاءَلُونَ. عَنِ النَّبَأِ الْعَظِيمِ. الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ﴾. قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «مَا لِلَّهِ نَبَأٌ أَعْظَمُ مِنِّي وَمَا لِلَّهِ آيَةٌ أَكْبَرُ مِنِّي. وَقَدْ عُرِضَ فَضْلِي»» عَلَى الْأُمَمِ الْمَاضِيَةِ عَلَى اخْتِلَافِ أَلْسِنَتِهَا فَلَمْ تُقَرَّرْ بِفَضْلِي»

348) The Prophet (S) said:

‘Ali is the Great News. [121](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ النَّبَأُ الْعَظِيمُ

‘Ali Is Like ‘Noah’s Ark’

349) It is reported from Imam ‘Ali ('a) that the Prophet (S) said:

O Ali, you are my legatee and my successor. You are like the ark of Noah. Whoever embarks on it is saved and whoever refuses to do so, perishes. [122](#)

فِي حَدِيثٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مِثْلُكَ فِي أُمَّتِي كَمِثْلِ سَفِينَةِ نُوحٍ؛ مَنْ رَكِبَهَا نَجَا، وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

350) Ibn Abbas narrates that the Prophet (S) said:

O Ali, you are my legatee and my successor. You and the Imams from your progeny are like the ark of Noah. Whoever embarks on it is saved and whoever refuses to do so, perishes. [123](#)

وَبِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (فِي حَدِيثٍ) أَنَّهُ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ أَنْتَ إِمَامُ أُمَّتِي وَخَلِيفَتِي عَلَيْهَا بَعْدِي. مِثْلُكَ وَمِثْلُ الْأُئِمَّةِ مِنْ وَلَدِكَ بَعْدِي مِثْلُ سَفِينَةِ نُوحٍ؛ مَنْ رَكِبَهَا نَجَا، وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

351) It is reported that the Prophet (S) told ‘Ali (‘a):

Anyone who bears enmity towards you, but claims that he loves me, is a rank liar. You are from me and I am from you. Your flesh is my flesh. Your blood is my blood and your soul is my soul. Outwardly and inwardly, I am you and you are me. After me, you will be the leader and my legatee. Fortunate is the one who obeys you and whoever disobeys you is indeed a wretch. Whoever loves you stands to gain and whoever hates you is the loser. Successful is the one who assists you and those who oppose you will be annihilated. You and your progeny are like the Ark of Noah. One who embarks on it is saved and those who do not board it shall perish. [124](#)

(فِي حَدِيثٍ) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: ... فَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُكَ، لَأَنْتَ مِنِّي وَأَنَا مِنْكَ؛ لَحْمُكَ مِنْ لَحْمِي، وَدَمُكَ مِنْ دَمِي، وَرُوحُكَ مِنْ رُوحِي، وَسَرِيرَتُكَ مِنْ سَرِيرَتِي، وَعَلَانِيَتُكَ مِنْ عَلَانِيَتِي. وَأَنْتَ إِمَامُ أُمَّتِي، وَخَلِيفَتِي عَلَيْهَا بَعْدِي. سَعَدَ مَنْ أَطَاعَكَ، وَشَقِيَ مَنْ عَصَاكَ، وَرَبِحَ مَنْ تَوَلَّاكَ، وَخَسِرَ مَنْ عَادَاكَ، وَفَازَ مَنْ لَزِمَكَ، وَهَلَكَ مَنْ فَارَقَكَ. مِثْلُكَ وَمِثْلُ الْأُئِمَّةِ مِنْ وَلَدِكَ [بَعْدِي] مِثْلُ سَفِينَةِ نُوحٍ؛ مَنْ رَكِبَهَا نَجَا، وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ...

‘Ali Is Like The Ark Of Salvation

352) Imam al-Ridha (‘a) said that his father narrated on the authority of his ancestors that Amir Al-Mu’minin (‘a) said that the Prophet (S) said:

Every community has its *Siddiq* [the most truthful] and the *Faruq* [one who distinguishes right from wrong]. The Siddiq and the Faruq in my community is ‘Ali Ibn Abu Talib. For my community, ‘Ali is the ark of salvation and the means of Redemption. [125](#)

بِإِسْنَادٍ، عَنِ الرَّضَا عَلِيِّ بْنِ مُوسَى، عَنْ أَبِيهِ، عَنْ آبَائِهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِكُلِّ أُمَّةٍ صِدِّيقٌ وَفَارُوقٌ. وَصِدِّيقُ هَذِهِ الْأُمَّةِ وَفَارُوقُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ. إِنَّ عَلِيًّا سَفِينَةُ نَجَاتِهَا وَبَابُ حِطَّتِهَا.

353) Imam al-Ridha (‘a) said that his father narrated on the authority of his ancestors that the Prophet (S) said:

Whoever desires to abide unwaveringly to my principles and desires to board the ark of salvation, should implicitly obey ‘Ali Ibn Abu Talib and be a friend to his friends and a foe to his foe. In my life and after me, he is my legatee and successor and the leader of every Muslim and the Supreme Authority over every believing man and woman. His word is my word. His order is my order. His tarrying is my tarrying. His agent is my agent and his helper is my helper. One who deserts him, deserts me.”

Then the Prophet (S) added: “If anyone deserts him after I am gone will not be able to find me on the Judgment Day nor would I care for him. God will forbid heaven and make hell the abode of the one who opposes him. God would shower his mercy on his [Ali’s] supporters and at the time of questioning [in the grave], he will provide the answers and proofs. [126](#)

بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَسْتَمْسِكَ بِدِينِي وَيَرْكَبَ سَفِينَةَ النِّجَاةِ بَعْدِي، فَلْيَقْتَدِ بِعَلِيِّ بْنِ أَبِي طَالِبٍ، وَلْيُعَادِ عَدُوَّهُ، وَلْيُوَالِدِ وَلِيَّهُ. فَإِنَّهُ وَصِيِّي، وَخَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ وَفَاتِي. وَهُوَ إِمَامٌ كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، وَأَمِيرُ كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ بَعْدِي.

قَوْلُهُ قَوْلِي، وَأَمْرُهُ أَمْرِي، وَنَهْيُهُ نَهْيِي، وَتَابِعُهُ تَابِعِي، وَنَاصِرُهُ نَاصِرِي، وَخَازِلُهُ خَازِلِي. ثُمَّ قَالَ: مَنْ فَارَقَ عَلِيًّا بَعْدِي لَمْ يَرْنِي وَلَمْ أَرَهُ يَوْمَ الْقِيَامَةِ. وَمَنْ خَالَفَ عَلِيًّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَجَعَلَ مَأْوَاهُ النَّارَ. وَمَنْ خَذَلَ عَلِيًّا خَذَلَهُ اللَّهُ... يَوْمَ الْقِيَامَةِ. وَمَنْ نَصَرَ عَلِيًّا نَصَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَقَنَهُ حُجَّتَهُ عِنْدَ الْمُسَاكِلَةِ.

‘Ali Is Like The Gateway To Allah

354) Muhammad Ibn Furat narrates from Imam al-Baqir (‘a) who said on the authority of his ancestors who reported that the Prophet (s) told ‘Ali (‘a):

O Ali, you are God’s Deputy. You are my deputy. You are Allah’s mandate and you are my mandate. You are the door that leads to Allah and you are the door that leads to me. You are the chosen one of Allah and you are my chosen one. You are a friend of God and you are my friend. You are the beloved of God and you are my beloved. You are the Sword of God and you are my Sword. You are my brother my associate and my vizier.

Whoever keeps friendship with you is my friend. His enemy is my enemy. One who agrees with him, agrees with me. Whoever opposes him, is my opponent. To dispute with him is to dispute with me. To be at war with him is to wage war with me. To compromise with him is to compromise with me. His word is my word. His command is my command. His spouse is my daughter and his children are my children. He is the Prince of all Vicegerents and the best one in my community. [127](#)

بِإِسْنَادٍ عَنْ مُحَمَّدِ بْنِ الْفُرَاتِ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَخَلِيفَتِي، وَحُجَّةُ اللَّهِ وَحُجَّتِي، وَبَابُ اللَّهِ وَبَابِي، وَصَفِيُّ اللَّهِ وَصَفِّي، وَحَبِيبُ اللَّهِ وَحَبِيبِي، وَخَلِيلُ اللَّهِ وَخَلِيلِي، وَسَيِّفُ اللَّهِ وَسَيِّفِي. وَهُوَ أَخِي، وَصَاحِبِي، وَوَزِيرِي، وَوَصِيِّي. مُحِبُّهُ مُحِبِّي، وَمُبْغِضُهُ مُبْغِضِي، وَلِيُّهُ وَلِيِّي، وَعَدُوُّهُ عَدُوِّي، وَحَرَبُهُ حَرَبِي، وَسَلْمُهُ سَلْمِي، وَقَوْلُهُ قَوْلِي، وَأَمْرُهُ أَمْرِي وَزَوْجَتُهُ ابْنَتِي، وَلَوْلَدُهُ وَلَدِي. وَهُوَ سَيِّدُ الْوَصِيِّينَ وَخَيْرُ أُمَّتِي أَجْمَعِينَ.

355) Nu'man Ibn Bashir narrates that ‘Ali (‘a) said:

I am God’s mandate and His vicegerent. I am the way [that leads to] God and I am the door [that leads

to Him]. I am the keeper of the treasure of His Knowledge. I am the trustee of His secrets. After Muhammad (S) who is the Mercy upon the universe, I am the guide to humanity. [128](#)

بِإِسْنَادٍ عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: أَنَا حُجَّةُ اللَّهِ، وَأَنَا خَلِيفَةُ اللَّهِ، وَأَنَا صِرَاطُ اللَّهِ، وَأَنَا بَابُ اللَّهِ، وَأَنَا خَازِنُ عِلْمِ اللَّهِ، وَأَنَا الْمُؤْتَمَنُ عَلَى سِرِّ اللَّهِ، وَأَنَا إِمَامُ الْبَرِيَّةِ بَعْدَ خَيْرِ الْخَلِيفَةِ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

356) Yasir the retainer of Imam al-Ridha ('a) said that the Imam quoted his ancestors who said that the Prophet (S) told 'Ali ('a):

O Ali, you are the mandate, the door and the path of Allah. You are the Great News. You are the Straight Path and you are the best example. [129](#)

بِإِسْنَادِهِ عَنْ يَاسِرِ الْخَادِمِ، عَنِ الرَّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ حُجَّةُ اللَّهِ، وَأَنْتَ بَابُ اللَّهِ، وَأَنْتَ الطَّرِيقُ إِلَى اللَّهِ، وَأَنْتَ النَّبَأُ الْعَظِيمُ، وَأَنْتَ الصِّرَاطُ... الْمُسْتَقِيمُ، وَأَنْتَ الْمَثَلُ الْأَعْلَى

357) Imam al-Ridha ('a) quotes his ancestors who reported from Imam Husayn ('a) who said that the Prophet (S) told 'Ali ('a):

O Ali, you are the mandate, the door and the path of Allah. You are the Great News. You are the Straight Path and you are the best example. O Ali, you are the Commander of the faithful Muslims, and the best of all legatees. You are the leader of the truthful. O Ali, you are the great Distinguisher and the most truthful one. Over my community, you are my legatee and the dispenser of my debts. You are the one who will fulfill my promises. [130](#)

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرَّضَا، عَنْ أَبِيهِ، عَنْ آبَائِهِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ حُجَّةُ اللَّهِ، وَأَنْتَ بَابُ اللَّهِ، وَأَنْتَ طَرِيقُ اللَّهِ، وَأَنْتَ النَّبَأُ الْعَظِيمُ، وَأَنْتَ الصِّرَاطُ الْمُسْتَقِيمُ، وَأَنْتَ الْمَثَلُ الْأَعْلَى. يَا عَلِيُّ! أَنْتَ إِمَامُ الْمُسْلِمِينَ، وَأَمِيرُ الْمُؤْمِنِينَ، وَخَيْرُ الْوَصِيِّينَ، وَسَيِّدُ الصِّدِّيقِينَ. يَا عَلِيُّ! أَنْتَ الْفَارُوقُ الْأَعْظَمُ، وَأَنْتَ الصِّدِّيقُ الْأَكْبَرُ. يَا عَلِيُّ! أَنْتَ خَلِيفَتِي عَلَى أُمَّتِي، وَأَنْتَ قَاضِي دِينِي، وَأَنْتَ مُنْجِزُ عِدَاتِي...

358) Mufaddhdhal Ibn 'Umar said: I heard Imam al-Sadiq ('a) say:

Amir Al-Mu'minin ('a) is the door to Allah – the only door through which one should approach [God]. He is the Path [that leads] to God. Whoever takes any other path is sure to perish. The Imams as the Divine Guides are similar [to him]. God has made them the foundation of [life on] earth so that the earth does not cast off its inhabitants. They [the Imams] convey God's mandates to those who inhabit the surface as well as the abysmal depths of the earth. [131](#)

بِإِسْنَادٍ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَابَ اللَّهِ الَّذِي لَا يُوتَى إِلَّا مِنْهُ، وَسَبِيلُهُ الَّذِي مَنْ سَلَكَ غَيْرَهُ هَلَكَ. وَكَذَلِكَ جَرَى لِلْأُتَمَّةِ الْهُدَاةِ وَاحِدًا بَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا، وَحُجَّتُهُ الْبَالِغَةُ عَلَى مَنْ فَوْقَ الْأَرْضِ وَمَنْ تَحْتَ الثَّرَى.

'Ali Is Like The Door To Religion

359) Abdullah Ibn Mas'ud narrates that the Prophet (S) said:

'Ali is the door to religion. He who enters the door is a faithful believer and whoever exits the door is an infidel. [132](#)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ بْنُ أَبِي طَالِبٍ بَابُ الدِّينِ؛ مَنْ دَخَلَ فِيهِ كَانَ مُؤْمِنًا، وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا.

'Ali Is Like The Door To Guidance

360) Ibn Abbas narrates that the Prophet (S) said:

After me, 'Ali is the door to guidance and he would invite people towards God. He is the chastest among the believer. Who can compete the one who invites people towards God and performs noble deeds. [133](#)

عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ عَلِيًّا بَابُ الْهُدَى بَعْدِي، وَالِدَاعِي إِلَى رَبِّي وَهُوَ صَالِحُ الْمُؤْمِنِينَ: ﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا﴾.

361) Abu Hurayrah said: The Prophet (S) looked towards 'Ali ('a) and said:

This is the Door of Guidance; whoever enters it will be saved. He is the mandate from God upon men. [134](#)

عَنْ أَبِي هُرَيْرَةَ قَالَ: نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ: هَذَا بَابُ الْهُدَى الَّذِي مَنْ دَخَلَهُ كَانَ آمِنًا. وَهُوَ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ.

362) Muhammad Ibn Ja'far quoted his father as saying:

'Ali ('a) is the Door to Guidance. One who opposes him is an infidel and one who denies will be cast into hell. [135](#)

بِإِسْنَادٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: عَلِيُّ بَابُ الْهُدَى؛ مَنْ خَالَفَهُ كَانَ كَافِرًا، وَمَنْ أَنْكَرَهُ دَخَلَ النَّارَ.

363) Al-Husayn Ibn 'Ali ('a) said: I heard my noble grandfather say in a sermon:

‘Ali is the city of Guidance. Whoever enters it attains salvation and those who do not enter, will surely perish. [136](#)

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُ جَدِّي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي خُطْبَةٍ أَنَّهُ قَالَ: إِنَّ عَلِيًّا مَدِينَةُ هُدًى، فَمَنْ دَخَلَهَا نَجَا، وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ.

‘Ali Is Like The Door To Faith And Refuge

364) Abu Hamzah said that he heard Abu Ja’far saying:

‘Ali (‘a) is that door which God has kept open. Whoever enters through it shall be a true believer. Whoever enters it is a true believer whoever exits it is an infidel. [137](#)

عَنْ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ عَلِيًّا – صَلَوَاتُ اللَّهِ عَلَيْهِ – بَابٌ فَتَحَهُ اللَّهُ؛ فَمَنْ دَخَلَهُ... كَانَ مُؤْمِنًا، وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا.

365) Ibrahim Ibn Abu Bakr reports through authoritative sources that he heard Imam al-Kazim said that the Prophet (S) said:

O people, know that there is God’s door; whoever enters it is saved from hellfire.

Abu Sa’id al al-Khidri said, ‘O Prophet, guide us to that doors that we may recognize it.’

The Prophet (S) said: It is ‘Ali Ibn Abu Talib the Prince of all legatees and the Commander of the Faithful. He the brother of the Messenger of God and his nominee among all men. [138](#)

بِإِسْنَادٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ بَابٌ مِنْ أَبْوَابِ الْهُدَى؛ فَمَنْ دَخَلَ مِنْ بَابِ عَلِيٍّ كَانَ مُؤْمِنًا، وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا. وَمَنْ لَمْ يَدْخُلْ فِيهِ وَلَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّذِينَ اللَّهُ فِيهِمُ الْمَشِيئَةُ.

366) Ibn Abbas says that he heard the Prophet (S) say:

O people, know that there is God’s door; whoever enters it is saved from hellfire.

Abu Sa’id al al-Khidri said, ‘O Prophet, guide us to that doors that we may recognize it.’

The Prophet (S) said: It is ‘Ali Ibn Abu Talib the Prince of all legatees and the Commander of the Faithful. He the brother of the Messenger of God and his nominee among all men. [139](#)

بِإِسْنَادٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: «مَعَاشِرَ النَّاسِ! إِعْلَمُوا أَنَّ اللَّهَ بَابًا مَنْ دَخَلَهُ أَمِنَ مِنَ النَّارِ.» فَقَامَ إِلَيْهِ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ: «يَا رَسُولَ اللَّهِ! إِهْدِنَا إِلَى هَذَا الْبَابِ حَتَّى نَعْرِفَهُ.» قَالَ: «هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ؛ سَيِّدُ الْوَصِيِّينَ، وَأَمِيرُ الْمُؤْمِنِينَ، وَأَخُو رَسُولِ رَبِّ الْعَالَمِينَ، وَخَلِيفَةُ عَلَى النَّاسِ

'Ali Is Like The Strong Rope Of God

367) Sa'id Ibn Jubayr reports that Ibn Abbas said: We were sitting in the company of the Prophet (S) when an Arab appeared and asked, 'O Prophet, you say that we should hold fast the Rope of God. What or who is that Rope of God?' The Prophet (S) held 'Ali ('a) by his hand and pointing to 'Ali ('a) said: Be steadfast in holding on to him, for verily he is the Rope of God. [140](#)

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذْ جَاءَ أَعْرَابِيٌّ فَقَالَ: «يَا رَسُولَ اللَّهِ! سَمِعْتُكَ تَقُولُ: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ﴾. فَمَا حَبْلُ اللَّهِ الَّذِي نَعْتَصِمُ بِهِ؟» فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَدَهُ عَلَى يَدِ عَلِيٍّ وَقَالَ: «تَمَسَّكُوا بِهِذَا. هُوَ حَبْلُ اللَّهِ الْمَتِينُ».

368) Ibn Yazid narrates that he asked Abu'l-Hasan (al-Ridha) the meaning of the verse,

“Hold fast the Rope of God” (3: 103).

the Imam replied: “Ali Ibn Abu Talib is the Strong Rope of God. [141](#)

عَنْ ابْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا﴾، قَالَ: «عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ حَبْلُ اللَّهِ الْمَتِينُ».

369) 'Ali Ibn Abu Talib ('a) said:

I am that strong Rope of God to which you are commanded to hold fast in the verse

“Hold fast the Rope of God” (3: 103). [142](#)

فِي حَدِيثٍ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: أَنَا حَبْلُ اللَّهِ الْمَتِينُ الَّذِي أَمَرَ اللَّهُ تَعَالَى خَلْقَهُ أَنْ يَعْتَصِمُوا بِهِ فِي قَوْلِهِ تَعَالَى: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا﴾.

370) Hudhayfah Ibn Usayd al-Ghifari said that the Prophet (S) told him:

O Hudhayfah, after me, 'Ali Ibn Abu Talib is mandated upon you. To deny him is to deny God. To consider anyone as his partner (equal) is to attribute (equal) partners to God. To refute him is to refute God. To imagine evil about him is to imagine evil about God. To oppose him is to oppose God. To believe in him is to believe in God. He is the brother, legatee and the guardian over his [the Prophet's] followers. He is the Strong Rope of God and a strong indestructible Hand of God.

Very soon, two kinds of people would meet their doom – but 'Ali will not be responsible for their doom – one category will be those who love him but who would indulge in excessive exaggeration; the second

type will be those who harbor malice towards him.

O Hudhayfah, do not ever leave (desert) him, for, it would amount to deserting me. Never oppose him, for then you would be opposing me. 'Ali is from me and I am from Ali. Whoever annoys him, annoys me; whoever pleases him, earns my pleasure. [143](#)

بِإِسْنَادٍ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا حُذَيْفَةُ! إِنَّ حُجَّةَ اللَّهِ عَلَيْكُمْ بَعْدِي عَلَى بَنِي أَبِي طَالِبٍ. الْكُفْرُ بِهِ كُفْرٌ بِاللَّهِ، وَالشِّرْكُ بِهِ شِرْكٌ بِاللَّهِ، وَالشُّكُّ فِيهِ شُكٌّ بِاللَّهِ، وَالْإِلْحَادُ فِيهِ إِلْحَادٌ بِاللَّهِ، وَالْإِنْكَارُ لَهُ إِنْكَارٌ لِلَّهِ، وَالْإِيمَانُ بِهِ إِيمَانٌ بِاللَّهِ. لِأَنَّهُ أَخُو رَسُولِ اللَّهِ، وَوَصِيُّهُ، وَإِمَامُ أُمَّتِهِ، وَمَوْلَاهُمْ

وَهُوَ حَبْلُ اللَّهِ الْمَتِينُ، وَعُرْوَتُهُ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا. وَسَيُهْلِكُ فِيهِ اثْنَانِ وَلَا ذَنْبَ لَهُ: مُحِبٌّ غَالٍ وَمَقْصِرٌ قَالٍ. يَا حُذَيْفَةُ! لَا تُفَارِقَنَّ عَلِيًّا فَتُفَارِقَنِي، وَلَا تُخَالِفَنَّ عَلِيًّا فَتُخَالِفَنِي. إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ. مَنْ أَسْخَطَهُ فَقَدْ أَسْخَطَنِي، وَمَنْ أَرْضَاهُ فَقَدْ أَرْضَانِي.

'Ali Is Like The Strong Clasp [Grip]

371) The Prophet (S) said:

After me, a great mischief will be created. Only those who hold on firmly to the Grip would be saved.

The Prophet (S) was asked, 'What or Who is that strong Grip.' The Prophet (S) replied:

It is 'Ali Ibn Abu Talib. [144](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «سَتَكُونُ بَعْدِي فِتْنَةٌ مُظْلِمَةٌ؛ لَا يَنْجُو مِنْهَا إِلَّا مَنْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى». قِيلَ: «وَمَا هِيَ يَا رَسُولَ اللَّهِ؟» قَالَ: «عَلِيٌّ بْنُ أَبِي طَالِبٍ».

372) The Prophet (S) told 'Ali ('a):

You are the unbreakable Grip [invincible Hand]. [145](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَنْتَ الْعُرْوَةُ الْوُثْقَى

373) 'Ali ('a) said:

I am the Grip of God that will never break. God is All-Hearing and All-Seeing. [146](#)

(فِي حَدِيثٍ) قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنَا عُرْوَةُ اللَّهِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا. وَاللَّهُ سَمِيعٌ عَلِيمٌ

'Ali Is The Straight Path

374) Ibn Abbas narrated that the Prophet (S) told 'Ali Ibn Abu Talib ('a):

You are the Straight and Clear Path. You are the Commander of the Faithful. [147](#)

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَنْتَ الطَّرِيقُ الْوَاضِحُ، وَأَنْتَ الصِّرَاطُ الْمُسْتَقِيمُ، وَأَنْتَ يَعْسُوبُ الْمُؤْمِنِينَ.

375) Ibn Abbas narrated that the Prophet (S) told 'Ali Ibn Abu Talib ('a):

O Ali, you are the controller at the Spring in Heaven. You are my standard-bearer. You are the one who would fulfill my promises. You are beloved of my heart and the inheritor of my wisdom. You are the custodian of the heritage of all the prophets. You are the custodian appointed by God on earth. You are God's mandate upon the inhabitants of the earth. You are the pillar of faith, and the light [that guides] in darkness. You are the citadel of Faith. You are the highest representative of the faithful.

Whoever obeys you is saved and perishes he who does not obey you. You are the Clear and Straight Path. You are the leader of people with Effulgent faces and the proponent of religion. Of whomsoever you are the guardian, I too am his guardian. I am the guardian of every believing man and woman. Only a legitimate born shall bear love for you. None but an ill-begotten shall be your enemy. I did not ascend the heaven nor did God say anything except to convey His Salutations to you and to say that you are the leader of those who love Him and that you are the Guide to those who obey Him. Congratulations, O 'Ali for the honor and greatness conferred upon you. [148](#)

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَا عَلِيُّ! أَنْتَ صَاحِبُ حَوْضِي، وَصَاحِبُ لَوَائِي، وَمُنْجِزُ عِدَاتِي، وَحَبِيبُ قَلْبِي، وَوَارِثُ عِلْمِي وَأَنْتَ مُسْتَوْدَعُ مَوَارِيثِ الْأَنْبِيَاءِ، وَأَنْتَ أَمِينُ اللَّهِ فِي أَرْضِهِ، وَأَنْتَ حُجَّةُ اللَّهِ عَلَى بَرِيَّتِهِ، وَأَنْتَ رُكْنُ الْإِيمَانِ، وَأَنْتَ مُصْبِحُ الدُّجَى، وَأَنْتَ مَنَارُ الْهُدَى، وَأَنْتَ الْعِلْمُ الْمَرْفُوعُ لِأَهْلِ الدِّينِ. مَنْ تَبِعَكَ نَجَا، وَمَنْ تَخَلَّفَ عَنْكَ هَلَكَ. وَأَنْتَ الطَّرِيقُ الْوَاضِحُ، وَأَنْتَ الصِّرَاطُ الْمُسْتَقِيمُ، وَأَنْتَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ، وَأَنْتَ يَعْسُوبُ الدِّينِ، وَأَنْتَ مَوْلَى مَنْ أَنَا مَوْلَاهُ، وَأَنَا مَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ.

لَا يُحِبُّكَ إِلَّا طَاهِرُ الْوِلَادَةِ، وَلَا يُبْغِضُكَ إِلَّا خَبِيثُ الْوِلَادَةِ. وَمَا عُرِجَ بِي إِلَى السَّمَاءِ وَكَلَّمَنِي رَبِّي إِلَّا قَالَ لِي: «يَا مُحَمَّدُ! أَفَرَى عَلِيًّا مِنِّي السَّلَامَ، وَعَرَفَهُ أَنَّهُ إِمَامٌ أَوْلِيَايَ وَتُورُ أَهْلِ طَاعَتِي.» فَهَنِيئًا لَكَ - يَا عَلِيُّ - هَذِهِ الْكَرَامَةُ!

376) Regarding the verse

“Keep us steadfast on the Straight Path” (1:6).

Imam al-Sadiq ('a) said:

Amir Al-Mu'minin ('a) is the Straight Path. [149](#)

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ: ﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

377) Imam al-Sadiq ('a) said:

Amir Al-Mu'minin is the Straight Path. [150](#)

بِالإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الصِّرَاطُ الْمُسْتَقِيمُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

378) On the authority of Abu Hamzah al-Thumali, it is reported that to his question as to the verse

“Keep us steadfast on the Straight Path” (1:6).

Imam al-Sadiq ('a) said:

By God, it is 'Ali ('a) who is the Scale and the Path. [151](#)

بِالإِسْنَادِ، عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾، قَالَ: «هُوَ - وَاللَّهِ - عَلِيٌّ: الْمِيزَانُ وَالصِّرَاطُ».

'Ali Is Best Of Mankind

3794) The Prophet (S) said:

'Ali is the best of mankind. Only an infidel will dispute this. [152](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ الْبَشَرِ. مَنْ أَبَى فَقَدْ كَفَرَ.

380) It is related through Imam al-Ridha ('a) who quoted his ancestors who said that 'Ali Ibn Abu Talib ('a) said, the Prophet (S) told me:

O Ali, you are the best of mankind. Only an infidel would deny this. [153](#)

بِالإِسْنَادِ، عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: ... حَدَّثَنِي أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ خَيْرُ الْبَشَرِ. وَلَا يَشْكُ فَيْكَ إِلَّا كَافِرٌ.

381) 'Ali Ibn Abu Talib ('a) said, the Prophet (S) told me:

O Ali, you are the best of mankind. Only an infidel would deny this. [154](#)

رُويَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِي: أَنْتَ خَيْرُ الْبَشَرِ. مَا شَكَّ فِيهَا إِلَّا كَافِرٌ.

382) The Prophet (S) said:

O Ali, you are the best of mankind. Only an infidel would deny this. [155](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ خَيْرُ الْبَشَرِ. مَنْ شَكَ فِيهِ فَقَدْ كَفَرَ.

383) The Prophet (S) said:

After me the best to walk on earth is Ali. [156](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: خَيْرُ مَنْ يَمْشِي عَلَى وَجْهِ الْأَرْضِ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ.

384) The Prophet (S) said:

'Ali is the best of the Creation. [157](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ خَيْرُ الْخَلْقِ.

385) The Prophet (S) told 'Ali ('a):

You are the best of my followers both on earth and in the hereafter. [158](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَنْتَ خَيْرُ أُمَّتِي فِي الدُّنْيَا وَالْآخِرَةِ.

386) Imam al-Sadiq ('a) said:

Amir Al-Mu'minin ('a) is superior to all the Imams, for their eminence is on account of him and his eminence belongs to him alone. [159](#)

بِالْإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: إِعْلَمُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْأَئِمَّةِ كُلِّهِمْ. وَلَهُ ثَوَابُ أَعْمَالِهِمْ. وَعَلَى قَدَرِ أَعْمَالِهِمْ فَضِيلُوا.

387) The Prophet (S) said:

No Grace is bestowed upon me except that alike Grace was also bestowed upon Ali. [160](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَعْطَانِي رَبِّي فَضِيلَةً إِلَّا وَقَدْ خُصَّ عَلِيُّ بِمِثْلِهَا.

388) Ibn Abbas narrates that the Prophet (S) said:

'Ali is superior to all other creation, except me. [161](#)

...عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ بْنُ أَبِي طَالِبٍ أَفْضَلُ مَنْ خَلَقَ اللَّهُ تَعَالَى غَيْرِي

389) Ibn Abbas narrates that the Prophet (S) said:

‘Ali is superior to all men. [162](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَفْضَلُ رِجَالِ الْعَالَمِينَ

390) The Prophet (S) said:

Before God, ‘Ali is superior to all my followers. [163](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَفْضَلُ أُمَّتِي عِنْدَ اللَّهِ

391) The Prophet (S) said:

None has attained Ali’s eminence. Those who follow him obtain guidance and those who reject him are indeed the losers. [164](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا اكْتَسَبَ مُكْتَسَبٌ مِثْلَ فَضْلِ عَلِيٍّ؛ يَهْدِي صَاحِبُهُ إِلَى الْهُدَى وَيَرُدُّهُ عَنِ الرَّدَى

392) The Prophet (S) said:

Apart from me, ‘Ali is the best among those who prostrated towards the Qibla. [165](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ مَنْ يُصَلِّي إِلَى الْقِبْلَةِ بَعْدِي

393) The Prophet (S) said:

‘Ali is the best of mankind. [166](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ النَّاسِ

394) The Prophet (S) said:

‘Ali is the best of my community. [167](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ الْأُمَّةِ

What Do You Want From Ali? 'Ali Is From Me

395) It is reported that the Prophet (S) said thrice:

What do you want from Ali? 'Ali is from me and I am from Ali. After me, it is he who is the Guardian over the believers. [168](#)

بِالإِسْنَادِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ إِنَّ عَلِيًّا مِنِّي [وَأَنَا مِنْهُ]، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

396) Imam Musa al-Kazim ('a) said that his ancestors quoted the Prophet (S) as saying:

'Ali is from me and I am from Ali. His soul is my soul and his material is my material. During my life and after me he is my brother, my legatee, and my successor over my community Whoever obeys him, obeys me; and whoever supports him, supports me. Whoever opposes him is my opponent. [169](#)

بِالإِسْنَادِ عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ (فِي حَدِيثٍ): إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْ عَلِيٍّ؛ رُوحُهُ مِنْ رُوحِي وَطِينَتُهُ مِنْ طِينَتِي. وَهُوَ أَخِي، وَوَصِيِّي، وَخَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ مَوْتِي. مَنْ أَطَاعَهُ أَطَاعَنِي. وَمَنْ وَافَقَهُ فَقَدْ وَافَقَنِي وَمَنْ خَالَفَهُ فَقَدْ خَالَفَنِي.

397) Umm Salamah reports that the Prophet (S) said:

'Ali is from me and I am from Ali. Wherever he is, I too am there. [170](#)

عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ؛ حَيْثُ يَكُونُ أَكُونُ.

398) Ibn Mas'ud reports that the Prophet (S) said:

'Ali is to me like my soul is to my body. [171](#)

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ بَنُ أَبِي طَالِبٍ مِنِّي كَرُوحِي فِي جَسَدِي.

399) It is reported that the Prophet (S) said:

O Ali, you are from me and I am from you. My flesh is your flesh and my blood is your blood. After me, you are the link between God and His creatures. God severs the link with whomsoever denies your Vicegerency and he will cast them into the abyss of hell. [172](#)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ مِنِّي وَأَنَا مِنْكَ؛ سَيْطُ لَحْمِكَ بِلَحْمِي وَدَمُكَ بِدَمِي. وَأَنْتَ السَّبَبُ فِيمَا بَيْنَ اللَّهِ وَبَيْنَ خَلْقِهِ بَعْدِي. فَمَنْ جَدَدَ وَلَايَتَكَ قَطَعَ السَّبَبَ الَّذِي فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ، وَكَانَ مَاضِيًا فِي الدَّرَكَاتِ.

400) Habashi Ibn Junadah reports that the Prophet (S) said:

‘Ali is from me and I am from me. None but me or ‘Ali could deliver the Divine Message. [173](#)

عَنْ حَبْشِيِّ بْنِ جُنَادَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيٌّ مِنِّي وَأَنَا مِنْهُ وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ.

401) It is reported that the Prophet (S) said:

O Ali, you are from me and I am from you. After me, he is the Guardian over all believers. [174](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي وَأَنَا مِنْهُ. وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

402) Imran Ibn Hasin reports that the Prophet (S) said:

O Ali, you are from me and I am from you. After me, he is the Guardian over all believers. [175](#)

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ. وَهُوَ مَوْلَى كُلِّ مُؤْمِنٍ بَعْدِي.

403) The Prophet (S) said:

I am from ‘Ali and ‘Ali is from me. [176](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مِنْ عَلِيٍّ وَعَلِيٌّ مِنِّي.

404) The Prophet (S) said:

‘Ali is from me and I am from him. [177](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ.

405) Imam al-Sadiq quoted that his ancestors said that the Prophet (S) told ‘Ali (‘a):

O Ali, you are from me and I am from you. Your friend is my friend and my friend is a friend of God. Your foe is my foe and my enemy is Allah’s enemy. O Ali, I will wage war with whomsoever wages war with you and I will compromise with anyone who compromises with you. [178](#)

بِالْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ مِنِّي وَأَنَا مِنْكَ؛ وَلِيُّكَ وَلِيِّي، وَلِلَّهِ وَعَدُوُّكَ عَدُوِّي، وَعَدُوِّي عَدُوُّ اللَّهِ. يَا عَلِيُّ! أَنَا حَرْبٌ لِمَنْ حَارَبَكَ وَسَلَمٌ لِمَنْ سَالَكَ.

406) Ibn Abbas reports that the Prophet told Abd al-Rahman Ibn Auf:

O Abd al-Rahman, you are my companion [but] 'Ali Ibn Abu Talib is from me and I am from him.

Whoever prefers others over 'Ali betrays me and whoever betrays me hurts me, whoever hurts me is indeed a tyrant and such a person is cursed by God.” [179](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: يَا عَبْدَ الرَّحْمَنِ! أَنْتُمْ أَصْحَابِي، وَعَلِيُّ بْنُ أَبِي طَالِبٍ مِنِّي وَأَنَا مِنْ عَلِيٍّ. فَمَنْ قَاسَهُ بِغَيْرِهِ فَقَدْ جَفَانِي، وَمَنْ جَفَانِي [فَقَدْ] آذَانِي، وَمَنْ آذَانِي فَعَلَيْهِ لَعْنَةُ رَبِّي.

407) The Prophet (S) said:

'Ali is from me and I am from him. His flesh is my flesh and his blood is my blood. [180](#)

فِي حَدِيثٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي وَأَنَا مِنْهُ. لَحْمُهُ لَحْمِي وَدَمُهُ دَمِي.

408) The Prophet (S) told 'Ali ('a):

You are from me and I am from you. [181](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: أَنْتَ مِنِّي وَأَنَا مِنْكَ.

'Ali Is My Soul

409) The Prophet (S) said:

'Ali is my self. [182](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ نَفْسِي.

410) The Prophet (S) said:

'Ali is from me. He is just like myself. [183](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي كَنَفْسِي.

411) The Prophet (S) said:

'Ali is like my root and Ja'far is like my branch. [184](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَصْلِي، وَجَعْفَرُ فَرْعِي.

412) The Prophet (S) said:

‘Ali is to me just like my self. Obedience to him is obedience to me and to rebel against him is to rebel against me. [185](#)

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي كَنَفْسِي؛ طَاعَتُهُ طَاعَتِي وَمَعْصِيَتُهُ مَعْصِيَتِي.

‘Ali Is To Me Like The Head Is To The Body

413) Ibn Abbas narrates that the Prophet (S) said:

‘Ali is to me like the head is to the body. [186](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي بِمَنْزِلَةِ رَأْسِي مِنْ بَدَنِي.

‘Ali Is My Example

414) Anas Ibn Malik reports that the Prophet (S) said:

Every prophet has an example of himself. ‘Ali is my example. [187](#)

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا مِنْ نَبِيٍّ إِلَّا وَلَهُ نَظِيرٌ فِي أُمَّتِهِ فَعَلِيٌّ نَظِيرِي.

‘Ali Is My Brother

415) Salman Al-Farsi narrates that he heard the Prophet (S) say:

‘Ali is my brother and my vicegerent who is the best person and whom I shall nominate as my successor. [188](#)

عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ أَنَّهُ سَمِعَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ أَخِي وَوَزِيرِي وَخَيْرَ مَنْ أُخْلِفَ بَعْدِي عَلِيٌّ بْنُ أَبِي طَالِبٍ.

416) Zayd Ibn ‘Ali narrates from his father who, in turn, narrated from al-Husayn Ibn ‘Ali (‘a) who heard from ‘Ali (‘a) who quoted the Prophet (S) as saying:

God has ordered me to choose you as my brother and my legatee. You are my nominee and successor during my life and after I die. Whoever obeys you, is deemed to have obeyed me and whoever disobeys you is deemed to have disobeyed me; whoever refutes you has, in fact, refuted me; whoever oppresses you is deemed to have oppressed me. O Ali, you are from me and I am from you. Had you not been there ‘the People of the River’ would not have been slain.

I (Ali) asked, ‘O Messenger of Allah, who are the People of the River?’ He replied: It is a group of people

called the *Khawarij* who would rebel and renounce Islam, as fast as an arrow leaves the bow. [189](#)

عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا عَلِيُّ! إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَتَّخِذَكَ أَخًا وَوَصِيًّا، فَأَنْتَ أَخِي وَوَصِيِّي وَخَلِيفَتِي عَلَى أَهْلِي فِي حَيَاتِي وَبَعْدَ مَوْتِي. مَنْ تَبِعَكَ فَقَدْ تَبِعَنِي، وَمَنْ تَخَلَّفَ عَنْكَ فَقَدْ تَخَلَّفَ عَنِّي، وَمَنْ كَفَرَ بِكَ فَقَدْ كَفَرَ بِي، وَمَنْ ظَلَمَكَ فَقَدْ ظَلَمَنِي. يَا عَلِيُّ! أَنْتَ مِنِّي وَأَنَا مِنْكَ. يَا عَلِيُّ! لَوْلَا أَنْتَ لَمَا قُوتِلَ أَهْلُ النَّهْرِ.» (فَقَالَ) فَقُلْتُ: «يَا رَسُولَ اللَّهِ! وَمَنْ أَهْلُ النَّهْرِ؟» قَالَ: «قَوْمٌ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ.»

417) Ibn Abbas said that he heard the Prophet (S) say:

God established brotherhood between me and ‘Ali and on the seventh heaven. He was married to my daughter Fatimah which was witnessed by the chosen Angels; He appointed him as my deputy and legatee. It is therefore that ‘Ali is from me and I am from ‘Ali and his friend is my friend and his foe is my foe. On his intercession, the angels attain nearness to God. [190](#)

بِإِسْنَادٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ -تَبَارَكَ وَتَعَالَى- أَخَى بَيْنِي وَبَيْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ، وَزَوْجَهُ ابْنَتِي مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ، وَأَشْهَدَ عَلَى ذَلِكَ مُقَرَّبِي مَلَائِكَتِهِ، وَجَعَلَهُ وَصِيًّا وَخَلِيفَةً. فَعَلِيٌّ مِنِّي وَأَنَا مِنْهُ. مُحِبُّهُ مُحِبِّي، وَمُبْغِضُهُ مُبْغِضِي. وَإِنَّ الْمَلَائِكَةَ لَتَقَرَّبُ إِلَى اللَّهِ بِمَحَبَّتِهِ.

418) At the end of a lengthy tradition Imam al-Sadiq (‘a) narrates that the Prophet (S) told Umm Salamah:

O Umm Salamah, listen carefully and bear witness that this ‘Ali here is my brother here on earth and in the hereafter. O Umm Salamah, listen carefully and bear witness that this ‘Ali here is my vizier here on earth and in the hereafter. O Umm Salamah, listen carefully and bear witness that this ‘Ali here is the bearer of the Standard [flag] here on earth and in the hereafter.

O Umm Salamah, listen carefully and bear witness that this ‘Ali here is my successor and legatee and the one who will fulfill my promises, discharge my obligations, and defend [protect] me at the Spring in Heaven. O Umm Salamah, listen carefully and bear witness that this ‘Ali here is the leader of Muslims; Imam of pious men; the guide to the people of radiant faces, and the slayer of the breachers, apostates, and wrongdoers.

(Umm Salamah said) I asked, ‘O Messenger of God, who are the breachers?’

He replied: They are that group of people who would pay allegiance (to Ali) in Medina and break it at Basra.

I asked, ‘Who are meant by the wrongdoers?’

The Prophet (S) replied: They are Mu’awiyah and his Syrian partisans.

I asked, 'Who are the apostates?'

He replied: They are the people of Nahrawan (The Khawarij). [191](#)

بِإِسْنَادٍ، قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِي آخِرِهِ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: «يَا أُمُّ سَلَمَةَ! إِسْمَعِي وَاشْهَدِي. هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَخِي فِي الدُّنْيَا وَأَخِي فِي الْآخِرَةِ. يَا أُمُّ سَلَمَةَ! إِسْمَعِي وَاشْهَدِي. هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَزِيرِي فِي الدُّنْيَا وَوَزِيرِي فِي الْآخِرَةِ. يَا أُمُّ سَلَمَةَ! إِسْمَعِي وَاشْهَدِي.

هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ حَامِلُ لَوَائِي فِي الدُّنْيَا وَحَامِلُ لَوَائِي فِي الْآخِرَةِ. يَا أُمُّ سَلَمَةَ! إِسْمَعِي وَاشْهَدِي. هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَصِيِّي، وَخَلِيفَتِي مِنْ بَعْدِي، وَقَاضِي عِدَاتِي، وَالذَّائِدُ عَنْ حَوْضِي. يَا أُمُّ سَلَمَةَ! إِسْمَعِي وَاشْهَدِي. هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْمُسْلِمِينَ، وَإِمَامُ الْمُتَّقِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ، وَقَاتِلُ النَّاكِثِينَ وَالْمَارِقِينَ وَالْقَاسِطِينَ

قُلْتُ: «يَا رَسُولَ اللَّهِ! مَنْ النَّاكِثُونَ؟» قَالَ: «الَّذِينَ يُبَايِعُونَهُ بِالْمَدِينَةِ وَيَنْكُثُونَهُ بِالْبَصْرَةِ.» قُلْتُ: «مَنْ الْقَاسِطُونَ؟» قَالَ: «مُعَاوِيَةُ وَأَصْحَابُهُ مِنْ أَهْلِ الشَّامِ.» قُلْتُ: «مَنْ الْمَارِقُونَ؟» قَالَ: «أَصْحَابُ النَّهْرَوَانِ

419) Abu Sa'id Aqisa narrates from the Commander of all Martyrs Imam Husayn ('a) who in turn said that the Prophet (S) told 'Ali ('a):

O Ali, you are my brother and I am your brother. I have been chosen for Prophethood, and you are chosen for Imamate. I am the giver of the Qur'an and you shall explain its revelations. You and I are like fathers of the community.

O Ali, you are my legatee, nominee, successor, vizier, and the father of my progeny. Your agents are my agents, those who assist you assist me; your friends are my friends and your foes are my foes. You shall be beside me at the Fountain in Heaven and you shall be with me at the chosen place. Even as you are my Standard-bearer on earth so shall you be in the hereafter. Fortunate is the one who would befriend you and wretched is the one who holds enmity towards you. Through your intercession, Angels would attain nearness to God. You are dearer to the dwellers of the skies than to the dwellers of earth.

O Ali, you are the custodian over my community, and after me, you are Allah's mandate over. Your word is my word, your command is my command. Obedience to you is obedience to me. To refute you is to refute me. What you forbid is also forbidden by me. To rebel against you is to rebel against me. Your army is my army and my army is God's army and victory belongs to the army of God. [192](#)

عَنْ أَبِي سَعِيدٍ عَقِيصًا، عَنْ سَيِّدِ الشُّهَدَاءِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ سَيِّدِ الْأَوْصِيَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَخِي وَأَنَا أَخُوكَ. أَنَا الْمُصْطَفَى لِلنَّبُوءَةِ، وَأَنْتَ الْمُجْتَبَى لِلْإِمَامَةِ. وَأَنَا صَاحِبُ التَّنْزِيلِ، وَأَنْتَ صَاحِبُ التَّأْوِيلِ. وَأَنَا وَأَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ. يَا عَلِيُّ! أَنْتَ

وَصِيِّي، وَخَلِيفَتِي، وَوَزِيرِي، وَوَارِثِي، وَأَبُو وَلَدِي. شَيْعَتُكَ شَيْعَتِي، وَأَنْصَارُكَ أَنْصَارِي، وَأَوْلِيَاؤُكَ أَوْلِيَايَ، وَأَعْدَاؤُكَ أَعْدَائِي.

يَا عَلِيُّ! أَنْتَ صَاحِبِي عَلَى الْخَوْضِ غَدًا، وَأَنْتَ صَاحِبِي فِي الْمَقَامِ الْمَحْمُودِ، وَأَنْتَ صَاحِبُ لَوَائِي فِي الْآخِرَةِ كَمَا أَنْتَ صَاحِبُ لَوَائِي فِي الدُّنْيَا. لَقَدْ سَعِدَ مَنْ تَوَلَّاكَ وَشَقِيَ مَنْ عَادَاكَ. وَإِنَّ الْمَلَائِكَةَ لَتَقَرَّبُ إِلَى اللَّهِ - تَقَدَّسَ ذِكْرُهُ - بِمَحَبَّتِكَ وَوِلَايَتِكَ. وَاللَّهُ، إِنَّ أَهْلَ مَوَدَّتِكَ فِي السَّمَاءِ لَأَكْثَرُ مِنْهُمْ فِي الْأَرْضِ. يَا عَلِيُّ! أَنْتَ أَمِينُ أُمَّتِي وَحُجَّةُ اللَّهِ عَلَيْهَا بَعْدِي. قَوْلُكَ قَوْلِي، وَأَمْرُكَ أَمْرِي، وَطَاعَتُكَ طَاعَتِي، وَزَجْرُكَ زَجْرِي، وَنَهْيُكَ نَهْيِي، وَمَعْصِيَتُكَ مَعْصِيَتِي، وَحِزْبُكَ حِزْبِي، وَحِزْبِي حِزْبُ اللَّهِ:

﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾.

420) Imam al-Sadiq ('a) narrates on the authority of his ancestors that the Prophet (S) said:

O Ali, you are my brother and I am your brother. O Ali, you are from me and I am from you. O Ali, you are my successor and my legatee and after me, you are the mandate of God upon the community. Fortunate is the one who seeks your friendship and wretched is the one who seeks to be your enemy. [193](#)

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَخِي وَأَنَا أَخُوكَ. يَا عَلِيُّ! أَنْتَ مِنِّي وَأَنَا مِنْكَ. يَا عَلِيُّ! أَنْتَ وَصِيِّي وَخَلِيفَتِي وَحُجَّةُ اللَّهِ عَلَى أُمَّتِي بَعْدِي. لَقَدْ سَعِدَ مَنْ تَوَلَّاكَ، وَشَقِيَ مَنْ عَادَاكَ.

421) Al-Husayn Ibn Khalid narrates from Imam al-Ridha ('a) who quoted his ancestors as saying that the Prophet (S) said:

O Ali, you are my brother, my vizier, and the bearer of the Standard here on earth and in the hereafter. You are the Master of the Spring in Heaven. Whoever befriends you, befriends me and whoever is an enemy to you is also my enemy. [194](#)

عَنِ الْحُسَيْنِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ مُوسَى الرَّضَا عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ، عَنْ آبَائِهِ، عَنْ عَلِيِّ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَخِي وَوَزِيرِي وَصَاحِبُ لَوَائِي فِي الدُّنْيَا وَالْآخِرَةِ. وَأَنْتَ صَاحِبُ حَوْضِي. مَنْ أَحَبَّكَ أَحَبَّنِي، وَمَنْ أَبْغَضَكَ أَبْغَضَنِي.

422) The Prophet (S) said:

My brother, my vizier and my legatee is 'Ali Ibn Abu Talib. [195](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ أَخِي وَوَزِيرِي وَوَصِيِّي عَلِيُّ بْنُ أَبِي طَالِبٍ.

423) The Prophet (S) established brotherhood between his companions. He made Abu Bakr and ‘Umar, brothers of each other. Even as the Prophet (S) was making other companions, brother of one another, ‘Ali (‘a) came and asked, “O Messenger of God, while you established brother of one companion with another, you have left me lone.

The Prophet (S) replied: You are my brother here on this earth and in the hereafter. [196](#)

أَخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْنَ أَصْحَابِهِ؛ فَأَخَى بَيْنَ أَبِي بَكْرٍ وَعُمَرَ، وَفُلَانٍ وَفُلَانٍ فَجَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَقَالَ: «أَخَيْتَ بَيْنَ أَصْحَابِكَ وَلَمْ تُوَاخِ بَيْنِي وَبَيْنَ أَحَدٍ؟» فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ.»

424) Jabir Ibn Abdullah and Sa’id Ibn Musayyab relate:

The Prophet established brotherhood among his companions. Only Abu Bakr, ‘Umar, ‘Ali (‘a), and the Prophet (S) were left. The Prophet made Abu Bakr and ‘Umar, brothers of each other. The Prophet (S) then told ‘Ali (‘a):

You are my brother and I am your brother. If anyone does not recognize you, tell them that you are the brother of the Prophet. Only a rank liar would make a similar claim. [197](#)

جَابِرُ بْنُ عَبْدِ اللَّهِ وَسَعِيدُ بْنُ الْمُسَيَّبِ قَالَا: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخَى بَيْنَ أَصْحَابِهِ، فَبَقِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ. فَأَخَى بَيْنَ أَبِي بَكْرٍ وَعُمَرَ، وَقَالَ لِعَلِيِّ: «أَنْتَ أَخِي وَأَنَا أَخُوكَ. فَإِنْ نَكَرَكَ أَحَدٌ فَقُلْ: «أَنَا عَبْدُ اللَّهِ وَأَخُو رَسُولِ اللَّهِ.» لَا يَدَّعِيهَا بَعْدَكَ إِلَّا كَذَّابٌ.»

425) Makhul narrates from Abu Amamah as saying:

When the Prophet (S) established brotherhood among the people, he established his own brotherhood with Ali. [198](#)

عَنْ مَكْحُولٍ، عَنْ أَبِي أُمَامَةَ قَالَ: لَمَّا أَخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْنَ النَّاسِ، أَخَى بَيْنَهُ وَبَيْنَ عَلِيٍّ.

426) The Prophet (S) said:

From the members of my clan, ‘Ali is my brother, my vizier, and my successor. I am appointing him as my successor because he is the best among my people who will discharge my debts and fulfill my promises. [199](#)

بِإِسْنَادٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ أَخِي، وَوَزِيرِي، وَخَلِيفَتِي فِي أَهْلِي، وَخَيْرُ مَنْ أَتْرَكُ بَعْدِي؛ يَقْضِي دِينِي، وَيُنْجِزُ بَوْعَدِي: عَلِيُّ بْنُ أَبِي طَالِبٍ.

427) Jabir Ibn Abdullah al-Ansari narrates that the Prophet (S) said:

I saw that on the Door to Heaven it was written Allah alone is worthy of worship, Muhammad is Allah's Messenger and 'Ali Ibn Abu Talib is his brother.[200](#)

عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: رَأَيْتُ مَكْتُوبًا عَلَى بَابِ الْجَنَّةِ: لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ، عَلِيٌّ أَخُوهُ.

428) The Prophet (S) told 'Ali ('a):

You are my brother and I am your brother.[201](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ لِعَلِيٍّ: أَنْتَ أَخِي وَأَنَا أَخُوكَ.

429) The Prophet (S) said:

A thousand years before God brought forth creation it was written on the entrance to Paradise Allah's Messenger is Muhammad and 'Ali is his brother.[202](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَكْتُوبٌ عَلَى بَابِ الْجَنَّةِ: «مُحَمَّدٌ رَسُولُ اللَّهِ، عَلِيٌّ أَخُو رَسُولِ اللَّهِ» قَبْلَ أَنْ يَخْلُقَ اللَّهُ السَّمَاوَاتِ بِأَلْفِي عَامٍ.

430) The Prophet (S) said:

'Ali is my brother, my companion, and my paternal uncle's son, and the best that I shall leave behind me. He would discharge my debts and fulfill my promises.[203](#)

بِالْإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَخِي وَصَاحِبِي وَابْنُ عَمِّي وَخَيْرُ مَنْ تَرَكَتُ بَعْدِي؛ يَقْضِي دَيْنِي وَيُنْجِزُ مَوْعِدِي.

431) Imam al-Sadiq quoting his ancestors said that 'Ali ('a) said that the Prophet told him:

You are my brother, my successor, and my legatee. Your friend is my friend and your enemy is my enemy. O Ali, you and I are like fathers to our community. You and the Imams from your progeny are the leaders of the community in this world and in the next world, they are the lords. Whoever recognizes us, in fact, cognizes God and whoever refutes us, refutes God.[204](#)

عَنْ جَعْفَرِ الصَّادِقِ، عَنْ آبَائِهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَخِي وَوَارِثِي وَوَصِيِّي. مُحِبُّكَ مُحِبِّي، وَمُبْغِضُكَ مُبْغِضِي. يَا عَلِيُّ! أَنَا وَأَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ. مِنْ وَلَدِكَ سَادَاتُ فِي الدُّنْيَا وَمُلُوكٌ فِي الْآخِرَةِ. مَنْ عَرَفَنَا فَقَدْ عَرَفَ اللَّهَ عَزَّ وَجَلَّ، وَمَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَجَلَّ.

432) Zayd Ibn 'Ali narrates on the authority of his ancestors who reported that 'Ali ('a) said:

God has granted me ten favors which none else was ever granted before me nor would anyone be ever granted in future. The Prophet said: O Ali, you are my brother in this world and the next. You would be next to me on the Judgment Day. In Paradise, your house and my house would be adjacent to each other like the house of two brothers. You are my successor, legatee, protector, and vizier. Your enemy is my enemy and my enemy is God's enemy. Your friend is my friend and my friend is a friend of God.[205](#)

بِالإِسْنَادِ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ آبَائِهِ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: كَانَ لِي عَشْرٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي وَلَا يُعْطَاهُنَّ أَحَدٌ بَعْدِي: قَالَ لِي: «يَا عَلِيُّ! أَنْتَ أَخِي فِي الدُّنْيَا وَأَخِي فِي الْآخِرَةِ. وَأَنْتَ أَقْرَبُ النَّاسِ مِنِّي مَوْقِفًا يَوْمَ الْقِيَامَةِ. وَمَنْزِلِي وَمَنْزِلُكَ فِي الْجَنَّةِ مُتَوَاجِهَانِ كَمَنْزِلِ الْأَخَوَيْنِ. وَأَنْتَ الْوَصِيُّ. وَأَنْتَ الْوَلِيُّ. وَأَنْتَ الْوَزِيرُ. عَدُوُّكَ عَدُوِّي، وَعَدُوِّي عَدُوُّ اللَّهِ. وَلِيُّكَ وَلِيِّي، وَلِيِّي وَلِيُّ اللَّهِ عَزَّ وَجَلَّ».

433) Jabir al-Ju'fi said that he heard Jabir Ibn Abdullah al-Ansari say: I heard the Prophet (S) tell 'Ali Ibn Abu Talib ('a):

O Ali, you are my successor, legatee, and deputy over my community during my life and after my demise. Your friend is my friend; your enemy is my enemy; anyone who annoys you, annoys me.[206](#)

بِالإِسْنَادِ، عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ أَخِي، وَوَصِيِّي، وَوَارِثِي، وَخَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ وَفَاتِي. مُحِبُّكَ مُحِبِّي، وَمُبْغِضُكَ مُبْغِضِي، وَعَدُوُّكَ عَدُوِّي، وَلِيُّكَ وَلِيِّي.

434) Authoritatively it is reported from Imam al-Ridha ('a) that he quoted his father and his ancestors who said that the Prophet (S) said:

O Ali, you are my brother, my vizier, and the bearer of my Standard in this world and the next. You are the Master of the Spring in Paradise. Whoever loves you loves me too, and whoever annoys you annoys me.[207](#)

بِالإِسْنَادِ، عَنْ عَلِيِّ بْنِ مُوسَى الرَّضَا عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَخِي، وَوَزِيرِي، وَصَاحِبُ لَوَائِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ صَاحِبُ حَوْضِي. مَنْ أَحَبَّكَ أَحَبَّنِي، وَمَنْ أَبْغَضَكَ أَبْغَضَنِي.

435) The Prophet (S) said:

'Ali is my brother in this world and the next.[208](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ.

436) Abu Dharr narrates that the Prophet (S) said:

Every prophet has a friend and my friend and my brother is Ali.[209](#)

عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: لِكُلِّ نَبِيٍّ خَلِيلٌ، وَإِنَّ خَلِيلِي وَأَخِي عَلِيٌّ.

437) Ibn Abbas narrates that the Prophet (S) told 'Ali ('a):

You are my brother and my companion.[210](#)

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: أَنْتَ أَخِي وَصَاحِبِي.

438) The Prophet (S) said:

'Ali is the dearest of all my brothers.[211](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَحَبُّ إِخْوَتِي.

439) The Prophet (S) told 'Ali ('a):

O Ali, are you not content that you are the best of my community in this world and in the hereafter? You are my brother and my successor.[212](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ السَّلَامُ: أَمَا تَرْضَى أَنَّكَ خَيْرُ أُمَّتِي فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنَّكَ أَخِي وَوَارِثِي؟

440) It is authoritatively reported that the Prophet (S) told 'Ali ('a):

You are the best of my brothers and the best of my father's brothers is Hamzah.[213](#)

بِالْإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَحَبُّ إِخْوَانِي إِلَيَّ عَلِيُّ بْنُ أَبِي طَالِبٍ. وَأَحَبُّ أَعْمَامِي إِلَيَّ حَمْزَةُ.

'Ali Is My Beloved'

441) The Prophet (S) said:

'Ali is my beloved.[214](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ حَبِيبِي.

442) Bashir al-Dahhan narrates that Imam al-Sadiq ('a) said:

When the Prophet (S) was in his last moments of his life, he said, 'Bring my friend to me' A'ishah and Hafsa respectively sent for their father. When the Prophet (S) saw them he turned his head away from them and said, 'Bring me my friend'.

‘Ali (‘a) was sent for and when he came the Prophet (S) embraced him and conversed for a long time. When finally, ‘Ali (‘a) left, he met the two who asked; ‘What did your friend tell you?’ ‘Ali (‘a) replied, ‘He opened a thousand doors of wisdom for me, each door opening into a thousand doors.’²¹⁵

عَنْ بِشِيرِ الدَّهَّانِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَرَضِهِ الَّذِي تُوفِّيَ فِيهِ: «أَدْعُوا لِي خَلِيلِي.» فَأَرْسَلْنَا إِلَى أَبِيهِمَا، فَلَمَّا نَظَرَ إِلَيْهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَعْرَضَ عَنْهُمَا. ثُمَّ قَالَ: «أَدْعُوا لِي خَلِيلِي.» فَأَرْسَلِ إِلَى عَلِيٍّ. فَلَمَّا نَظَرَ إِلَيْهِ أَكْبَبَ عَلَيْهِ يُحَدِّثُهُ. فَلَمَّا خَرَجَ لِقِيَاهُ فَقَالَ لَهُ: «مَا حَدَّثَكَ خَلِيلُكَ؟» فَقَالَ: «حَدَّثَنِي أَلْفَ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ

443) Umm Salamah narrates:

When the Prophet (S) was near his death, he said, ‘Bring me my friend’ A’ishah sent for her father. When her father came, the Prophet (S) turned his face away from him and repeated: ‘Bring me my friend.’ Abu Bakr went back. Hafsa then sent for her father and when he came, the Prophet (S) once again turned his face away from him and said, ‘Bring me my friend.’ ‘Umar went away and then Fatimah (‘a) sent for ‘Ali (‘a). When ‘Ali (‘a) came, the Prophet (S) stood up and took ‘Ali (‘a) in his cloak.”

Umm Salamah narrates that ‘Ali (‘a) said, ‘He [the Prophet] taught me a thousand matters so much so that I was drenched in sweat and he too was sweating heavily until both our sweats became mixed into one.’²¹⁶

بِالْإِسْنَادِ، عَنْ أُمِّ سَلَمَةَ زَوْجَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَرَضِهِ الَّذِي تُوفِّيَ فِيهِ: «أَدْعُوا لِي خَلِيلِي.» فَأَرْسَلْتُ عَائِشَةَ إِلَى أَبِيهَا. فَلَمَّا جَاءَ، غَطَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَجْهَهُ وَقَالَ: «أَدْعُوا لِي خَلِيلِي.»

فَرَجَعَ أَبُو بَكْرٍ. وَبَعَثْتُ حَفْصَةَ إِلَى أَبِيهَا. فَلَمَّا جَاءَ، غَطَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَجْهَهُ وَقَالَ: «أَدْعُوا لِي خَلِيلِي.» فَرَجَعَ عُمَرُ وَأَرْسَلْتُ فَاطِمَةَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ. فَلَمَّا جَاءَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَدَخَلَ. ثُمَّ جَلَلَّ عَلِيًّا بِثَوْبِهِ. (قَالَتْ) قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: «فَحَدَّثَنِي بِأَلْفِ حَدِيثٍ حَتَّى عَرَقْتُ وَعَرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَسَالَ عَلِيٌّ عَرَقُهُ وَسَالَ عَلَيْهِ عَرَقِي»

444) It is reported through Abdullah Ibn ‘Umar that:

When the Prophet (S) became sick, he said, “Send for my brother.” ‘Umar was sent for and when he came the Prophet (S) turned his face away from him and repeated: “Bring my brother to me” Abu Bakr was sent for and when he came the Prophet (S) turned his face away from him and said, “Call my brother.”

‘Uthman was then sent for and when he came, the Prophet (S) turned away from him too. Then ‘Ali (‘a) was sent for and when he came, the Prophet took him into his cloak and embraced him. When, after a long conversation, ‘Ali (‘a) returned from the Prophet (S), he was asked, “What did the Prophet (S) tell

you?” ‘Ali (‘a) replied, “I was taught a thousand Chapters of wisdom, each chapter opening into another thousand chapters.”[217](#)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ فِي مَرَضِهِ: «أَدْعُوا لِي أَخِي.» فَدْعِيَ لَهُ عُمَرُ، فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: «أَدْعُوا لِي أَخِي.» فَدْعِيَ لَهُ عُثْمَانُ، فَأَعْرَضَ عَنْهُ. ثُمَّ دُعِيَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَسَتَرَهُ بِثَوْبِهِ وَأَكْبَّ عَلَيْهِ. فَلَمَّا خَرَجَ مِنْ عِنْدِهِ، قِيلَ لَهُ: «مَا»
«قَالَ؟» قَالَ: «عَلَّمَنِي أَلْفَ بَابٍ؛ كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ»

445) A'ishah reports:

At the time of his death, the Prophet (S) was in my house. He said, Ask my friend to come to me.’ I sent for my father Abu Bakr and when he came, the Prophet (S) lifted his head, saw him and said, Ask my friend to come to me.’

I said; ‘Woe to you. Send for ‘Ali (‘a) because the Prophet (S) does not love anyone other than him.’ When ‘Ali (‘a) came, the Prophet (S) took him into his cloak, embraced him, and until his last breath did not let go his hand.[218](#)

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ فِي بَيْتِي لَمَّا حَضَرَهُ الْمَوْتُ: «أَدْعُوا لِي حَبِيبِي.» فَدَعَوْتُ إِلَيْهِ أَبَا بَكْرٍ، فَنَظَرَ إِلَيْهِ الرَّسُولُ، فَوَضَعَ رَأْسَهُ. ثُمَّ قَالَ: «أَدْعُوا لِي حَبِيبِي.» قُلْتُ: «وَيْلَكُمْ! أَدْعُوا لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ. فَوَاللَّهِ، لَا يُرِيدُ غَيْرَهُ.» فَلَمَّا رَأَاهُ فَرَجَ الثُّوبَ الَّذِي كَانَ عَلَيْهِ ثُمَّ أَدْخَلَهُ فِيهِ. فَلَمْ يَزَلْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَحْتَضِنُهُ حَتَّى قُبِضَ وَيَدُهُ عَلَيْهِ.

446) The Prophet (S) said:

Of all people, ‘Ali is the dearest to me.[219](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَحَبُّ النَّاسِ إِلَيَّ.

447) The Prophet (S) said:

Of all men, ‘Ali is the dearest to me.[220](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَحَبُّ الرِّجَالِ إِلَيَّ.

448) The Prophet (S) said:

Of all the people of my tribe, ‘Ali is the dearest to me.[221](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَحَبُّ أَهْلِي إِلَيَّ.

'Ali And Hadith Al-Tayr

449) Anas Ibn Malik narrates that:

When Umm Ayman presented a tastily cooked dish of a bird, the Prophet (S) said, "O God send one who is dearest to you so that I may share this tasty dish with him." Just then 'Ali Ibn Abu Talib ('a) entered and the Prophet (S) said, "Come join me [and share this feast]." [222](#)

حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: أَهَدَتْ أُمُّ أَيْمَنَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ طَيْرًا فَقَالَ: «اللَّهُمَّ، إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ مِنْ هَذَا الطَّيْرِ.» فَدَخَلَ عَلَيَّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَقَالَ: «اللَّهُمَّ وَإِلَيَّ

450) Anas Ibn Malik narrates that:

When a tastily cooked dish of a bird was presented to him, the Prophet (S) said, "O God send one who is dearest to you so that I may share this tasty dish with him." Just then 'Ali Ibn Abu Talib ('a) entered and the Prophet (S) said twice: "Come join me [and share this feast]." [223](#)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَى بِطَيْرٍ، فَقَالَ: «اللَّهُمَّ، إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ مِنْ هَذَا الطَّائِرِ.» (قَالَ) فَجَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. فَقَالَ: «اللَّهُمَّ إِلَيَّ اللَّهُمَّ إِلَيَّ

451) Anas narrates that:

When a tastily cooked dish of a bird was presented to him, the Prophet (S) said, "O God send one who is dearest to you so that I may share this tasty dish with him." Just then 'Ali Ibn Abu Talib ('a) entered and the Prophet (S) ate the dish with him. [224](#)

عَنْ أَنَسٍ قَالَ: أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ طَيْرٌ، فَقَالَ: «اللَّهُمَّ، إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ.» فَجَاءَ عَلِيُّ فَأَكَلَ مَعَهُ.

452) Anas Ibn Malik narrates that:

When the Prophet (S) had a tastily cooked dish of a bird in front of him, he said, "O God send one who is dearest to you so that I may share this tasty dish with him." Abu Bakr entered but the Prophet (S) declined [to share the dish with him]. 'Umar entered and the Prophet (S) declined [to share the dish with him too.] When 'Ali Ibn Abu Talib ('a) entered, the Prophet (S) invited him [to eat the dish with him]. [225](#)

بِالْإِسْنَادِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ عِنْدَهُ طَائِرٌ، فَقَالَ: «اللَّهُمَّ، إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ هَذَا الطَّيْرِ.» فَجَاءَ أَبُو بَكْرٍ فَرَدَّهُ. ثُمَّ جَاءَ عُمَرُ فَرَدَّهُ. ثُمَّ جَاءَ عَلِيُّ فَأَذِنَ لَهُ

Ali's Eminence In The Eyes Of The Prophet

453) Ibn 'Umar narrates: "We asked the Prophet (S) regarding 'Ali ('a) The Prophet (S) became angry and said:

What has befallen this community that they always keep asking about one who is similar to me in every respect except for Prophethood?[226](#)

بِإِسْنَادِهِ عَنْ ابْنِ عُمَرَ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، فَغَضِبَ فَقَالَ: «مَا بَالُ أَقْوَامٍ يَذْكُرُونَ مَنْ لَهُ مَنْزِلَةٌ عِنْدَ اللَّهِ كَمَنْزِلَتِي وَمَقَامٌ كَمَقَامِي إِلَّا النُّبُوَّةُ؟»

454) Abdullah [Ibn Mas'ud] narrates:

I saw the Prophet (S) holding the hand of 'Ali ('a) and kissing him on the forehead. I asked, 'What is the status of 'Ali ('a) in your eyes?' The Prophet (S) replied: 'Ali is to me what I am before God.[227](#)

بِالإِسْنَادِ عَنْ عَبْدِ اللَّهِ [ابْنِ مَسْعُودٍ] قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكَفَّهُ فِي كَفِّ عَلِيٍّ وَهُوَ يُقَبِّلُهُ. فَقُلْتُ: «يَا رَسُولَ اللَّهِ، مَا مَنْزِلَةُ عَلِيٍّ مِنْكَ؟» قَالَ: «إِنَّ مَنْزِلَةَ عَلِيٍّ مِنِّي كَمَنْزِلَتِي مِنَ اللَّهِ».

The Quality Of Leadership In Ali

455) The Prophet (S) said:

'Ali is the commander of the faithful.[228](#)

قَالَ [النَّبِيُّ] صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ سَيِّدُ الْمُؤْمِنِينَ.

456) The Prophet (S) said:

'Ali is the chief of all the legatees of Prophets.[229](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ سَيِّدُ الْأَوْصِيَاءِ.

457) The Prophet (S) said:

'Ali is the chief of all guardians.[230](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ سَيِّدُ الْأَوْلِيَاءِ.

458) The Prophet (S) said:

I am the chief of all the children of Adam and 'Ali is the chief of all Arabs.[231](#)

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَنَا سَيِّدُ وُلْدِ آدَمَ. وَعَلَيَّ سَيِّدُ الْعَرَبِ.

459) Ibn Abu Layla narrates through al-Hasan Ibn 'Ali ('a) said:

The Prophet (S) said, "Call the commander of the Arabs." A'ishah asked, "Are you not an Arab?" The Prophet replied, "I am the leader of mankind and 'Ali is the leader of the Arabs." When 'Ali ('a) came, he was sent to the Ansar.

When the Ansar gathered, the Prophet (S) addressed them saying: "O my Ansar, I wish to guide you towards a matter, which if you scrupulously follow, you would never go astray or be misled." The Ansar said, "Please do guide us O Messenger of Allah."

The Prophet (S) said, "It is 'Ali whom you should adore for my sake and to earn my grace obey him. Gabriel has revealed that God has thus commanded me to tell you." [232](#)

عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَدْعُوا لِي سَيِّدَ الْعَرَبِ.» يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ. فَقَالَتْ عَائِشَةُ: «أَلَسْتَ سَيِّدَ الْعَرَبِ؟» فَقَالَ: «أَنَا سَيِّدُ وُلْدِ آدَمَ. وَعَلَيَّ سَيِّدُ الْعَرَبِ.» فَلَمَّا جَاءَ أَرْسَلَ إِلَى الْأَنْصَارِ فَأَتَوْهُ. فَقَالَ لَهُمْ: «يَا مَعْشَرَ الْأَنْصَارِ! أَلَا أَدُلُّكُمْ عَلَى مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا؟» قَالُوا: «بَلَى يَا رَسُولَ اللَّهِ.» قَالَ: «هَذَا عَلِيٌّ فَأَحْبُوهُ بِحُبِّي، وَاکْرُمُوهُ بِكَرَامَتِي. فَإِنَّ جِبْرِيلَ أَمَرَنِي بِذَلِكَ. قُلْتُ لَكُمْ: «عَنِ اللَّهِ عَزَّ وَجَلَّ»»

460) Abu Dharr said: The Prophet (S) looked at 'Ali ('a) and said:

This is the best foremost of the residents of the skies and the earths. He is the commander of all testamentary trustees and the Imam of the pious and virtuous. [233](#)

عَنْ أَبِي ذَرٍّ قَالَ: نَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ: هَذَا خَيْرُ الْأَوَّلِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ. هَذَا سَيِّدُ الْوَصِيِّينَ وَسَيِّدُ الصِّدِّيقِينَ وَإِمَامُ الْمُتَّقِينَ.

461) Ibn Abbas said that the Prophet (S) cast a glance on 'Ali ('a) and said:

He is the leader over men in this world and the next. [234](#)

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَحِمَهُ اللَّهُ قَالَ: نَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ: سَيِّدُ فِي الدُّنْيَا وَسَيِّدُ فِي الْآخِرَةِ.

462) Ibn Abbas said that the Prophet (S) asked me to go to 'Ali ('a) and tell him:

You are the commander both here on earth and in the hereafter. Whoever considers you a friend is my friend, and whoever bears enmity towards you is my enemy. [235](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ: قُلْ لَهُ: أَنْتَ سَيِّدٌ فِي الدُّنْيَا وَسَيِّدٌ فِي الْآخِرَةِ. مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي...

463) Ibn Abbas said that the Prophet (S) cast a glance on ‘Ali (‘a) and said:

You are the leader over men in this world and the next. Whoever considers you a friend is my friend, and whoever bears enmity towards you is my enemy, and my enemy is the enemy of God. Owe upon those who, after my departure, bear enmity towards you.[236](#)

قَالَ ابْنُ عَبَّاسٍ: نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ: أَنْتَ سَيِّدٌ فِي الدُّنْيَا وَسَيِّدٌ فِي الْآخِرَةِ. مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي، وَحَبِيبِي حَبِيبُ اللَّهِ. وَمَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي، وَبَغِضِي بَغِضُ اللَّهِ. فَالْوَيْلُ لِمَنْ أَبْغَضَكَ بَعْدِي.

464) It is reported from Ibn Abbas that the Prophet (S) told ‘Ali (‘a):

You are the leader over men in this world and the next. Whoever considers you a friend is my friend and my friend is a friend of God. Whoever annoys you, annoys me and whoever annoys me annoys God.[237](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ: يَا عَلِيُّ! أَنْتَ سَيِّدٌ فِي الدُّنْيَا وَسَيِّدٌ فِي الْآخِرَةِ. مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهُ. وَمَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهُ عَزَّ وَجَلَّ.

Who Are ‘Persons Invested With Authority’?

465) Regarding the meaning of the verse

“O you believers! Obey Allah, His Messenger and those among you who are conferred Authority [by Allah]” (3:59).

Abu Basir quotes Imam al-Sadiq (‘a) as saying:

Until Doomsday, the persons clothed with authority [from God] are only the Imams born to ‘Ali and Fatimah.[238](#)

بِالإِسْنَادِ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾، قَالَ: الْإِمَّةُ مِنْ وَلَدِ عَلِيٍّ وَفَاطِمَةَ عَلَيْهِمُ السَّلَامُ إِلَى أَنْ تَقُومَ السَّاعَةُ.

466) Jabir al-Ju’fi quotes Jabir Ibn Abdullah al-Ansari as saying: When the verse

“O you believers! Obey Allah, His Messenger and those among you who are conferred Authority [by Allah]” (3:59).

was revealed, I asked the Prophet (S), ‘O Messenger of Allah! We are aware of Allah and His

Messenger, but who are meant by the words *persons conferred with Authority* [أُولِي الْأَمْرِ] whose obedience is made mandatory along with you and Allah?' The Prophet (S) replied:

O Jabir, they the leaders over the Muslims after me, the first of them being 'Ali Ibn Abu Talib, then al-Hasan and al-Husayn followed by 'Ali Ibn al-Husayn, Muhammad Ibn 'Ali who is mentioned in the Torah as Baqir and you, O Jabir, would meet him. Then convey my salutation to him. After him, is Ja'far Ibn Muhammad, Musa Ibn Ja'far, 'Ali Ibn Musa, Muhammad Ibn Ali, 'Ali Ibn Muhammad, al-Hasan Ibn 'Ali followed by my names sake who would be Allah's Mandate on earth through whom the Remembrance of Allah would be spread throughout the earth, who would disappear and go into occultation and it is through him that mankind would be put to test whether they are steadfast in their belief regarding Imamate.[239](#)

بِإِسْنَادٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ: لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾، قُلْتُ: «يَا رَسُولَ اللَّهِ! عَرَفْنَا اللَّهَ وَرَسُولَهُ. فَمَنْ أُولُو الْأَمْرِ الَّذِينَ قَرَنَ اللَّهُ طَاعَتَهُمْ بِطَاعَتِكَ؟»

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «هُمْ خُلَفَائِي - يَا جَابِرُ - وَأُئِمَّةُ الْمُسْلِمِينَ [مِنْ] بَعْدِي. أَوَّلُهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ. ثُمَّ الْحَسَنُ وَالْحُسَيْنُ. ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ. ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ الْمَعْرُوفُ فِي التَّوْرَةِ بِالْبَاقِرِ، وَسَتَدْرُكُهُ يَا جَابِرُ. فَإِذَا لَقِيتَهُ فَأَقْرِبْهُ مِنِّي السَّلَامَ. ثُمَّ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ. ثُمَّ مُوسَى بْنُ جَعْفَرٍ. ثُمَّ عَلِيُّ بْنُ مُوسَى. ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ. ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ. ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ. ثُمَّ سَمِيُّ وَكَنْيَا؛ حُجَّةُ اللَّهِ فِي أَرْضِهِ وَبَقِيَّتُهُ فِي عِبَادِهِ؛ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ. ذَاكَ الَّذِي يَفْتَحُ اللَّهُ - تَعَالَى ذِكْرُهُ - عَلَى يَدَيْهِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا. ذَاكَ الَّذِي يَغِيبُ عَنْ شِعْبَتِهِ وَأَوْلِيَائِهِ غَيْبَةً لَا يَنْتَبِهُ...فِيهَا عَلَى الْقَوْلِ بِإِمَامَتِهِ إِلَّا مَنْ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ»

The Prophet's Prayer For 'Ali

467) Umm Atiyyah said:

The Prophet (S) sent a contingent under 'Ali ('a). I witnessed the Prophet (S) raising his hands skywards and saying: May my soul not depart until I meet 'Ali again.[240](#)

بِإِسْنَادٍ أُمُّ عَطِيَّةٍ قَالَتْ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَيْشًا فِيهِمْ عَلِيٌّ. قَالَتْ فَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «وَهُوَ رَافِعٌ يَدَيْهِ يَقُولُ: «اللَّهُمَّ، لَا تُمِتْنِي حَتَّى تَرِنِي عَلِيًّا».

468) It is reported in authentic traditions that the Prophet (S) prayed for 'Ali ('a) as follows:

O Allah, keep away from 'Ali the vicissitudes of heat and cold. 'Ali ('a) said that after that day he never felt the severity of summer or winter.[241](#)

فِي حَدِيثٍ قَالَ [النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ]: «اللَّهُمَّ، أَذْهِبْ عَنْهُ الْحَرَ وَالْبَرْدَ.» قَالَ [عَلِيٌّ عَلَيْهِ السَّلَامُ]: «فَمَا

«...وَجَدْتُ حَرًّا وَلَا بَرْدًا بَعْدَ يَوْمَيْهِ

'Ali Is The Most Truthful And The Distinguisher Of The Ummah (Muslim Community)

469) Abbad Ibn Abdullah said that he heard 'Ali ('a) saying:

I am a servant of God the brother of His Messenger. I am al-Siddiq al-Akbar. None but a rank liar would make a false claim. I prayed seven years before anyone else did.[242](#)

عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: أَنَا عَبْدُ اللَّهِ، وَأَخُو رَسُولِهِ. وَأَنَا الصِّدِّيقُ الْأَكْبَرُ. لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ مُفْتَرٍ. صَلَّيْتُ قَبْلَ النَّاسِ سَبْعَ سِنِينَ.

470) The Prophet (S) said:

'Ali is the al-Siddiq al-Akbar.[243](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ الصِّدِّيقُ الْأَكْبَرُ.

471) Abu Sakhilah said:

I accompanied Salman on the Hajj pilgrimage. When we reached Rabazah we went to Abu Dharr's house. Abu Dharr told us: After me, there will arise great mischief, that none can avoid. At that time, both of you should support and defend the Book of Allah and the eminent person 'Ali Ibn Abu Talib ('a) because I testify and call upon the Prophet (S) as my witness and I testify that the Prophet (S) said:

'Ali is the first person to confess his faith and he is the first one to declare my prophethood. He would be the first person to shake hands with me on the Judgment Day. Among this community, 'Ali is the *al-Siddiq al-Akbar* and the *Faruq* who would distinguish right from wrong. He is the Commander of the faithful. Money and wealth are the commanders of the hypocrites.[244](#)

عَنْ أَبِي سَخِيلَةَ قَالَ: حَجَّجْتُ أَنَا وَسَلْمَانُ الْفَارِسِيُّ، فَمَرَرْنَا بِالرَّيْذَةِ وَجَلَسْنَا إِلَى أَبِي ذَرٍّ الْغِفَارِيِّ. فَقَالَ لَنَا: إِنَّهُ سَتَكُونُ بَعْدِي فِتْنَةٌ، وَلَا بُدَّ مِنْهَا. فَعَلَيْكُمْ بِكِتَابِ اللَّهِ وَالشَّيْخِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَالْزُمُوهُمَا. فَأَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنِّي سَمِعْتُهُ وَهُوَ يَقُولُ: «عَلِيٌّ أَوَّلُ مَنْ آمَنَ بِي، وَأَوَّلُ مَنْ صَدَّقَنِي، وَأَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ. وَهُوَ الصِّدِّيقُ الْأَكْبَرُ. وَهُوَ فَارُوقُ هَذِهِ الْأُمَّةِ؛ يَفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ. وَهُوَ يَعْسُوبُ الْمُؤْمِنِينَ. وَالْمَالُ يَعْسُوبُ الْمُنَافِقِينَ.»

472) The Prophet (S) said:

After me, a great mischief will spread. At that time, you should not let go of 'Ali Ibn Abu Talib, for he is the *Faruq* who will separate the right from wrong.[245](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: سَتَكُونُ مِنْ بَعْدِي فِتْنَةٌ، فَإِذَا كَانَ ذَلِكَ فَالْزِمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ، فَإِنَّهُ الْفَارُوقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ.

473) It is reported from Abu Dharr and Salman that the Prophet (S) held 'Ali ('a) by his hand and said: He is the first one to confess his faith in me and he will be the first person to shake hands with me on the Judgment Day. He is the al-Siddiq al-Akbar and the Faruq and the commander of the faithful.[246](#)

عَنْ أَبِي ذَرٍّ وَسَلْمَانَ رَضِيَ اللَّهُ عَنْهُمَا: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ: «أَوَّلُ مَنْ «.آمَنَ بِي، وَأَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ. وَهُوَ الصِّدِّيقُ الْأَكْبَرُ وَفَارُوقُ هَذِهِ الْأُمَّةِ وَيَعْسُوبُ الْمُؤْمِنِينَ

474) It is reported through Abu Dharr who said that he heard the Prophet (S) tell Ali: You are the first person to confess faith in me and you would be the first person to shake hands with me on the Judgment Day. You are the al-Siddiq al-Akbar and the Faruq who would distinguish right from wrong. You are the Commander of the faithful. Money and wealth command the hypocrites.[247](#)

بِالْإِسْنَادِ، أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَنْتَ أَوَّلُ مَنْ آمَنَ بِي. وَأَنْتَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ. وَأَنْتَ الصِّدِّيقُ الْأَكْبَرُ. وَأَنْتَ الْفَارُوقُ الْأَعْظَمُ؛ تُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ. وَأَنْتَ يَعْسُوبُ الْمُؤْمِنِينَ. وَالْمَالُ يَعْسُوبُ الْكَافِرِينَ.

'Ali Is With The Truth And Truth Is With Him

475) The Prophet (S) said:

'Ali is with the truth and the truth is with Ali. They will not separate from each other, even as they reach the Spring in Heaven.[248](#)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَهُ. لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

476) The Prophet (S) said:

Wherever 'Ali goes, Truth follows him.[249](#)

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْحَقُّ مَعَ عَلِيٍّ أَيْنَمَا مَالَ.

477) The Prophet (S) said:

Whichever way 'Ali turns the Truth is with 'Ali and 'Ali is with the truth.[250](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مَعَ الْحَقِّ، وَالْحَقُّ مَعَ عَلِيٍّ حَيْثُ كَانَ.

478) The Prophet (S) said:

The Truth is with 'Ali wherever he may be.[251](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْحَقُّ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حَيْثُ دَارَ

479) It is reported that Umm Salamah said that she heard the Prophet (S) say:

'Ali is with the truth and the truth is with Ali. They will not separate from each other, even as they meet me near the Spring in Heaven.[252](#)

عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ الْحَقَّ مَعَ عَلِيٍّ، وَعَلِيٌّ مَعَ الْحَقِّ. لَنْ يَزُولَا حَتَّى يَرِدَا عَلَى الْحَوْضِ

480) Abu Ya'la Abd al-Rahman Ibn al-Khidri quotes his father as saying that when 'Ali ('a) passed by, the Prophet (S) said:

With him is the Truth. With him is the Truth.[253](#)

مُسْنَدُ أَبِي يَعْلَى عَبْدَ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: مَرَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْحَقُّ مَعَ ذَا. الْحَقُّ مَعَ ذَا.

481) The Prophet (S) said:

God bless Ali. O Allah, keep the Truth with 'Ali wherever he may be.[254](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: رَحِمَ اللَّهُ عَلِيًّا. اللَّهُمَّ، أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ

482) Abu Thabit the retainer of Abu Dharr narrates that when he passed by Umm Salamah he found her wailing and saying that she heard the Prophet (S) say:

'Ali is with the truth and the truth is with Ali. They will not separate from each other, even as they meet me near the Spring in Heaven.[255](#)

عَنْ أَبِي ثَابِتٍ مَوْلَى أَبِي ذَرٍّ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَرَأَيْتُهَا تَبْكِي وَتَذْكُرُ عَلِيًّا. وَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ. وَلَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ يَوْمَ الْقِيَامَةِ.

483) The Prophet (S) told 'Ali ('a):

O Ali, the Truth is with you. The Truth is on your lips and in your heart and between your eyes.[256](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِنَّ الْحَقَّ مَعَكَ وَالْحَقُّ عَلَى لِسَانِكَ وَفِي قَلْبِكَ

وَبَيْنَ عَيْنَيْكَ

384) The Prophet (S) said:

‘Ali is always with the Truth and the truth is always with Ali. There is no conflict between them and they will never separate from each other.[257](#)

فِي حَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: الْحَقُّ لَنْ يَزَالَ مَعَ عَلِيٍّ، وَعَلِيٌّ مَعَ الْحَقِّ لَنْ يَخْتَلِفَا وَلَنْ يَفْتَرِقَا.

485) The Prophet (S) said:

The Truth is with ‘Ali and ‘Ali is with the truth. Whichever way the Truth turns; it is accompanied by Ali.[258](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْحَقُّ مَعَ عَلِيٍّ وَعَلِيٌّ مَعَ الْحَقِّ؛ يَدُورُ مَعَهُ حَيْثُ مَا دَارَ.

486) Ibn Abbas narrates that the Prophet (S) said:

‘Ali is always with Truth and the truth is with him always. After me, he is my testamentary trustee and executor. Successful is the one who attaches himself with ‘Ali and whoever fails to be in touch with him shall be lost, misled, and humiliated. He will take the responsibility of bathing and clothing my dead body. He will be the one who will discharge my debts. He is the father of my two grandsons al-Hasan and al-Husayn.[259](#)

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَهُ. وَهُوَ الْإِمَامُ وَالْخَلِيفَةُ مِنْ بَعْدِي. مَنْ تَمَسَّكَ بِهِ فَازَ وَنَجَا، وَمَنْ تَخَلَّفَ عَنْهُ ضَلَّ وَغَوَى. يَلِي غُسْلِي وَتَكْفِينِي، وَيَقْضِي دِينِي، وَأَبُو سِبْطِي الْحَسَنِ وَالْحُسَيْنِ...

487) Abu Dharr quotes Umm Salamah who said that she heard the Prophet (S) say:

‘Ali is with the truth and the truth is with Ali. They will not separate from each other, even as they meet me near the Spring in Heaven.[260](#)

عَنْ أَبِي ذَرٍّ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ عَلِيًّا مَعَ الْحَقِّ وَالْحَقُّ مَعَهُ. لَنْ يَزُولَا حَتَّى يَرِدَا عَلَيَّ الْخَوْصَ.

488) The Prophet (S) said:

‘Ali is with the truth and the truth is with Ali.[261](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ.

489) The Prophet (S) told 'Ali ('a):

You are always with the Truth and wherever Truth goes you will be with it.[262](#)

بِالإِسْنَادِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِعَلِيٍّ: أَنْتَ مَعَ الْحَقِّ وَالْحَقُّ مَعَكَ حَيْثُمَا دَارَ.

490) The Prophet (S) told 'Ali ('a):

You are always with the Truth and the truth is with you.[263](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (لِعَلِيٍّ): أَنْتَ مَعَ الْحَقِّ وَالْحَقُّ مَعَكَ.

491) Ammar Ibn Yasir said that he heard the Prophet (S) say:

“O Ali, very soon will you be put to fight with a group of tyrants, but you will be on the right. On that day whoever forsakes you shall not be reckoned among my people.[264](#)

عَنْ عَمَّارِ بْنِ يَاسِرٍ رَحِمَهُ اللَّهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِعَلِيٍّ: يَا عَلِيُّ! سَتُقَاتِلُكَ الْفِتْنَةُ الْبَاغِيَّةُ وَأَنْتَ عَلَى الْحَقِّ. فَمَنْ لَمْ يَنْصُرْكَ يَوْمَئِذٍ فَلَيْسَ مِنِّي.

492) Abu Dharr says that he heard the Prophet (S) say:

'Ali is always with the Truth and the truth is forever with him and on his lips. Truth follows wherever 'Ali goes.[265](#)

فِي حَدِيثٍ عَنْ أَبِي ذَرٍّ: أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيٌّ مَعَ الْحَقِّ، وَالْحَقُّ مَعَهُ وَعَلَى لِسَانِهِ. وَالْحَقُّ يَدُورُ حَيْثُمَا دَارَ عَلِيٌّ.

493) It is reported on the authority of Abu Dharr, Salman, and Miqdad that the Prophet (S) said:

'Ali is always with the Truth and the truth is forever with him. He is the first person to believe in me and he shall be the first person to shake hands with me in Paradise. He is *the al-Siddiq al-Akbar* and the *al-Faruq al-A'zam* who will separate the just from the unjust. He is my testamentary trustee and my successor over my community.[266](#)

وَعَنْ سَلْمَانَ وَأَبِي ذَرٍّ وَالْمِقْدَادِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ عَلِيًّا مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ كَيْفَمَا دَارَ بِهِ، فَإِنَّهُ أَوَّلُ مَنْ آمَنَ بِي، وَأَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ. وَهُوَ الصِّدِّيقُ الْأَكْبَرُ وَالْفَارُوقُ الْأَعْظَمُ؛ يُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ. وَهُوَ وَصِيِّي وَوَزِيرِي وَخَلِيفَتِي فِي أُمَّتِي مِنْ بَعْدِي.

494) The Prophet (S) said:

'Ali is with the truth and Truth is with Ali. Truth revolves around 'Ali wherever he goes.[267](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ. وَالْحَقُّ يَدُورُ حَيْثُمَا دَارَ عَلِيٌّ.

'Ali Is With The Qur'an And The Qur'an Is With Him

495) A retainer of Abu Dharr's family narrates that Umm Salamah said that she heard the Prophet (S) say:

'Ali is with the Qur'an and the Qur'an is with Ali. These two shall not separate even as they meet me at the Spring in Paradise.[268](#)

بِإِسْنَادٍ عَنْ ثَابِتٍ مَوْلَى آلِ أَبِي ذَرٍّ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيٌّ بْنُ أَبِي طَالِبٍ مَعَ الْقُرْآنِ، وَالْقُرْآنُ مَعَهُ؛ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

496) The Prophet (S) said:

'Ali is with the Qur'an and the Qur'an is with Ali.[269](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ.

497) Umm Salamah said: By Allah who gave me life, I swear that the Prophet (S) said:

'Ali is always with the Truth and the Qur'an and the Qur'an and the truth are always with Ali. They shall not separate even as they meet me at the Spring in Paradise.[270](#)

فِي حَدِيثٍ أُمِّ سَلَمَةَ قَالَتْ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيٌّ مَعَ الْحَقِّ وَالْقُرْآنِ، وَالْحَقُّ وَالْقُرْآنُ مَعَ عَلِيٍّ. وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

I Am Leaving Behind Me Two Things

498) Zayd Ibn Thabit said that the Prophet (S) said:

I am leaving two things as my successors. One is the Book of Allah and the other is 'Ali Ibn Abu Talib. 'Ali is better for you than the Book of Allah since he is the one who would explain and expound it to you.[271](#)

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ: كِتَابَ اللَّهِ وَعَلِيَّ بْنَ أَبِي طَالِبٍ، وَهُوَ أَفْضَلُ لَكُمْ مِنْ كِتَابِ اللَّهِ، لِأَنَّهُ مُتَرْجِمٌ لَكُمْ مَا فِي كِتَابِ اللَّهِ.

Rainfall, Water Descends From Heaven For Ali

499) On good authority, Khawarizmi reports that Anas Ibn Malik said:

The Prophet (S) called Abu Bakr and 'Umar to go to 'Ali and inquire about last night's incidence and that the Prophet (S) himself was following them in a short while. Anas says that he accompanied Abu Bakr and 'Umar to Ali's house. When 'Ali came out of his house and asked Abu Bakr: "Did anything special happen last night?" Abu Bakr said, "Nothing worth mentioning! The Prophet sent us to inquire from you about the incident that occurred last night."

Meanwhile, the Prophet (S) himself arrived and told Ali, "Tell these people about what happened last night" 'Ali replied, "O Messenger of God, I feel delicate about the matter."

The Prophet (S) said, "Tell these people, for God never hesitates to reveal the Truth."

'Ali said, "When I went for ritual purification at dawn, I could not find water. I was afraid that I might miss my prayer. I sent al-Hasan and al-Husayn to fetch water but they took a long time in coming. I was seized with anxiety and fear. Then I saw that a hole appeared in the roof of the room through which a bucket wrapped in a towel descended. When the bucket reached the floor I removed the towel and found that the bucket was full of water. I washed myself, performed the ablution, and completed the dawn prayer. The bucket and the towel ascended to the roof and disappeared and the hole in the roof closed."

The Prophet (S) said, "The bucket and towel were from Paradise and the water was from the Spring in Paradise. O Ali, who could excel you, when last night Archangel Gabriel himself came to serve you." [272](#)

رَوَى الْخَوَارِزْمِيُّ بِإِسْنَادِهِ إِلَى أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَبِي بَكْرٍ وَعُمَرُ: «إِمْضِيَا إِلَيَّ عَلَيَّ حَتَّى يُحْدِثَكُمَا بِمَا كَانَ مِنْهُ فِي لَيْلَتِهِ، وَأَنَا عَلَى أَتْرِكُكُمْ». قَالَ أَنَسٌ: فَمَضِيَا وَمَضِيَتْ مَعَهُمَا. فَاسْتَأْذَنَ أَبُو بَكْرٍ وَعُمَرُ عَلَى عَلِيٍّ فَخَرَجَ إِلَيْهِمَا.

فَقَالَ: «يَا أَبَا بَكْرٍ! حَدِّثْ شَيْءًا؟» قَالَ: «[لَا]. وَمَا حَدَّثَ إِلَّا خَيْرٌ. (قَالَ) قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلِعُمَرُ: «إِمْضِيَا إِلَيَّ عَلَيَّ حَتَّى يُحْدِثَكُمَا بِمَا كَانَ مِنْهُ فِي لَيْلَتِهِ.» وَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: «يَا عَلِيُّ حَدِّثْهُمَا مَا كَانَ مِنْكَ فِي لَيْلَتِكَ.» فَقَالَ: «أُسْتَحْيِي يَا رَسُولَ اللَّهِ.» فَقَالَ: «حَدِّثْهُمَا، فَإِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ.»

فَقَالَ عَلِيُّ: «أَرَدْتُ الْمَاءَ لِلطَّهَارَةِ، وَأَصْبَحْتُ وَخِفْتُ أَنْ تَفُوتَنِي الصَّلَاةُ فَوَجَّهْتُ الْحَسَنَ فِي طَرِيقِ وَالْحُسَيْنَ فِي طَرِيقِ فِي طَلَبِ الْمَاءِ. فَأَبْطَأَ عَلَيَّ، فَأَحْزَنَنِي ذَلِكَ. فَرَأَيْتُ السَّقْفَ قَدْ انْشَقَّ وَنَزَلَ عَلَيَّ مِنْهُ سَطْلٌ مُغَطًى بِمَنْدِيلٍ. فَلَمَّا صَارَ فِي الْأَرْضِ نَحَيْتُ الْمَنْدِيلَ عَنْهُ وَإِذَا فِيهِ مَاءٌ. فَتَطَهَّرْتُ لِلصَّلَاةِ وَاعْتَسَلْتُ وَصَلَّيْتُ. ثُمَّ ارْتَفَعَ السَّطْلُ وَالْمَنْدِيلُ وَالتَّأَمَّ السَّقْفُ» فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: «أَمَّا السَّطْلُ فَمِنْ الْجَنَّةِ. وَأَمَّا الْمَاءُ فَمِنْ نَهْرِ الْكَوْثَرِ. وَأَمَّا الْمَنْدِيلُ فَمِنْ اسْتَبْرَقِ الْجَنَّةِ. مَنْ مِثْلُكَ - يَا عَلِيُّ - فِي لَيْلَتِكَ وَجَبَرِيلُ يَخْدُمُكَ؟

'Ali Is The Ideal Peer Of Fatimah

500) Al-Dahhak Ibn Muzahim said that he heard 'Ali ('a) say:

Abu Bakr and 'Umar came to me and said, 'You better go to the Prophet and discuss with him about Fatimah's marriage.' I then presented myself before the Prophet (S). When he saw me, he smiled and said, 'O Ali, what has brought you here?' We then discussed about my family, their accepting Islam, and their rendering help to the Prophet in times of war and peace and several other important matters.

The Prophet (S) said, 'What all you said is true.'

I then said, 'Would you get me married to Fatimah?'

The Prophet (S) replied, Already several proposals have come. I spoke to Fatimah, but I feel that she is not happy and disapproved of them. But, you please wait here. I will return soon.'

The Prophet (S) went to Fatimah. She stood up out of respect for her father, removed his cloak and shoes, washed his feet, offered him water, and sat down at his feet. The Prophet (S) addressed her: 'O Fatimah, you are aware of the eminence of 'Ali Ibn Abu Talib and his ancestors. I prayed to Allah that He may provide one who is worthy in eminence to be your life-partner. 'Ali has proposed his marriage with you. What do you say in this regard?' Fatimah did not reply and turned away coyly.

The Prophet (S) noticed signs of coyness and noted the silent approval of Fatimah ('a). The Prophet (S) got up and said, 'God is Great. Her silence indicates her approval' Gabriel then descended and said, 'O Muhammad, perform her marriage with Ali. God approves the relationship, for 'Ali is made for Fatimah and Fatimah is made for Ali.'

'Ali ('a) narrates that the Prophet (S) performed my marriage with Fatimah ('a), came over and held my hand and said, 'In the name of God, stand up and repeat after me 'Towards the Bounties of Allah, and by the Will of Allah, there is no power except that of Allah and I fully rely upon Allah.' He then made me sit next to Fatimah ('a) and said, 'O Allah, these are two of your creation who are dearest to me. Be a friend to them and shower your munificence upon their progeny. Keep them safe under your protection. I am delivering these two and their progeny into your refuge from the mischief of Satan.'[273](#)

عَنِ الضَّحَّاكِ بْنِ مُرَاجِمٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولُ: أَتَانِي أَبُو بَكْرٍ وَعُمَرُ فَقَالَا: «لَوْ أَتَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَذَكَرْتَ لَهُ فَاطِمَةَ.» (قَالَ) فَأَتَيْتُهُ، فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ضَحِكْتُ ثُمَّ قَالَ: «مَا جَاءَ بِكَ يَا أَبَا الْحَسَنِ وَمَا حَاجَتُكَ؟» (قَالَ) فَذَكَرْتُ لَهُ قَرَابَتِي وَقَدَمِي فِي الْإِسْلَامِ، وَنُصْرَتِي لَهُ وَجِهَادِي. فَقَالَ: «يَا عَلِيُّ! صَدَقْتَ. فَأَنْتَ أَفْضَلُ مِمَّا تَذْكُرُ.» فَقُلْتُ: «يَا رَسُولَ اللَّهِ! فَاطِمَةُ تَزَوَّجْنِيهَا؟»

فَقَالَ: «يَا عَلِيُّ! إِنَّهُ قَدْ ذَكَرَهَا قَبْلَكَ رِجَالٌ، فَذَكَرْتُ ذَلِكَ لَهَا، فَرَأَيْتُ الْكَرَاهَةَ فِي وَجْهِهَا. وَلَكِنْ عَلَى رَسْلِكَ حَتَّى أُخْرِجَ إِلَيْكَ.» فَدَخَلَ عَلَيْهَا، فَقَامَتْ إِلَيْهِ فَأَخَذَتْ رِدَاءَهُ وَنَزَعَتْ نَعْلَيْهِ وَأَتَتْهُ بِالْوُضُوءِ، فَوَضَّأَتْهُ بِيَدَيْهَا وَغَسَلَتْ رِجْلَيْهِ ثُمَّ

فَعَدَتْ. فَقَالَ لَهَا: «يَا فَاطِمَةُ!» فَقَالَتْ: «لَبَّيْكَ! حَاجْتُكَ يَا رَسُولَ اللَّهِ؟» قَالَ: «إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ مَنْ قَدْ عَرَفْتَ قَرَابَتَهُ وَفَضْلَهُ وَإِسْلَامَهُ. وَإِنِّي قَدْ سَأَلْتُ رَبِّي أَنْ يُزَوِّجَكَ خَيْرَ خَلْقِهِ وَأَحَبَّهُمْ إِلَيَّ. وَقَدْ ذَكَرْتُ مِنْ أَمْرِكَ شَيْئًا. فَمَا تَرَيْنَ؟» فَسَكَتَتْ وَلَمْ تُؤَلِّ وَجْهَهَا. وَلَمْ يَرَفِ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَرَاهَةً. فَقَامَ وَهُوَ يَقُولُ: «اللَّهُ أَكْبَرُ!...سُكُوتُهَا إِفْرَارُهَا»

فَأَتَاهُ جِبْرِئِيلُ فَقَالَ: «يَا مُحَمَّدُ زَوْجُهَا عَلِيٌّ بْنُ أَبِي طَالِبٍ، فَإِنَّ اللَّهَ قَدْ رَضِيَهَا لَهُ وَرَضِيَهُ لَهَا.» (قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ) فَرَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. ثُمَّ أَتَانِي فَأَخَذَ بِيَدِي فَقَالَ: «قُمْ بِسْمِ اللَّهِ وَقُلْ: عَلَى بَرَكََةِ اللَّهِ، وَمَا شَاءَ اللَّهُ. لَا قُوَّةَ إِلَّا بِاللَّهِ. تَوَكَّلْتُ عَلَى اللَّهِ.» ثُمَّ جَاءَنِي حِينَ أَقْعَدَنِي عِنْدَهَا ثُمَّ قَالَ: «اللَّهُمَّ، إِنَّهُمَا أَحَبُّ خَلْقِكَ إِلَيَّ، فَأَحْبِبَّهُمَا وَبَارِكْ فِي ذُرِّيَّتِهِمَا وَاجْعَلْ عَلَيْهِمَا مِنْكَ حَافِظًا. وَإِنِّي أَعِيذُهُمَا وَذُرِّيَّتَهُمَا بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ

501) The narrator reports through his father and his ancestors as saying:

We were sitting in front of the Prophet's house when Fatimah ('a) passed by wailing and carrying al-Hasan ('a). The Prophet asked as to the cause of her grief. The Prophet (S) took al-Hasan ('a) from her, when Fatimah ('a) said, 'The women folk of Quraysh are teasing me by saying that your father got you married to a penniless pauper.'

The Prophet (S) replied, it is not I who chose him as your husband, but it is Allah Who did so. The angels Gabriel, Michael, and Israfil bore witness to this fact. Know that on this earth Allah sent me as His special grace and made me His Messenger. Another Grace of the Lord is that he chose 'Ali ('a), who is your husband, as my testamentary trustee, and on the seventh heaven He chose 'Ali ('a) as your life-partner.

I was ordered to perform your marriage with him and nominate him as my successor, vicegerent, and deputy. He is the bravest of all men. He is the most wise and sensible, the first to confess the faith, the most considerate and pure of heart.[274](#)

أَخْبَرَنِي أَبِي، عَنْ جَدِّي، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جُلُوسًا بَبَابِ دَارِهِ، وَإِذَا بِفَاطِمَةَ قَدْ أَقْبَلَتْ وَهِيَ حَامِلَةٌ الْحَسَنَ وَهِيَ تَبْكِي بُكَاءً شَدِيدًا. فَاسْتَقْبَلَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ: «مَا يُبْكِيكِ؟ لَا أَبْكِي اللَّهَ عَيْنَكَ.» ثُمَّ تَنَاوَلَ الْحَسَنَ مِنْ يَدِهَا، فَقَالَتْ: «يَا أَبُؤُمَّ إِنَّ نِسَاءَ قُرَيْشٍ عَيَّرَتْنِي وَقُلْنَ: زَوْجُكَ أَبُوكَ مِنْ فَقِيرٍ لَا مَالَ لَهُ»

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَا زَوَّجْتُكَ أَنَا؛ وَلَكِنَّ اللَّهَ تَعَالَى زَوَّجَكَ مِنَ السَّمَاءِ، وَشَهِدَ بِذَلِكَ جِبْرِئِيلُ وَمِيكَائِيلُ وَإِسْرَافِيلُ. إِعْلَمِي - يَا فَاطِمَةُ - إِنَّ اللَّهَ تَعَالَى اطَّلَعَ إِلَى الْأَرْضِ اطِّلاَعَةً فَاخْتَارَ مِنْهَا أَبَاكَ، فَبَعَثَهُ نَبِيًّا. ثُمَّ اطَّلَعَ ثَانِيَةً فَاخْتَارَ مِنْهَا مِنَ الْخَلَائِقِ عَلِيًّا بَعْلَكَ، فَجَعَلَهُ وَصِيًّا. ثُمَّ زَوَّجَكَ بِهِ مِنْ فَوْقِ السَّمَاوَاتِ السَّبْعِ، وَأَمَرَنِي أَنْ أَزَوِّجَكَ بِهِ، وَأَتَّخِذَهُ وَصِيًّا وَوَزِيرًا. فَعَلِيٌّ أَشْجَعُ النَّاسِ قَلْبًا، وَأَعْلَمُ النَّاسِ عِلْمًا، وَأَحْكَمُ النَّاسِ حُكْمًا، وَأَقْدَمُ النَّاسِ...إِيْمَانًا، وَأَسَمَحُهُمْ كَفًّا، وَأَحْسَنُهُمْ خُلُقًا»

502) Yunus Ibn Dhubyan said that he heard Imam al-Sadiq say:

Had not God created 'Ali ('a), there would have been no ideal pair for Fatimah ('a) right from Adam until date.[275](#)

بِالإِسْنَادِ عَنْ يُونُسَ بْنِ ظَبْيَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: لَوْلَا أَنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - خَلَقَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِفَاطِمَةَ، مَا كَانَ لَهَا كُفُوٌ عَلَى ظَهْرِ الْأَرْضِ؛ مِنْ آدَمَ وَمَنْ دُونَهُ.

503) Jabir Ibn Abdullah al-Ansari said:

When the Prophet (S) got Fatimah ('a) married to 'Ali ('a), people from the Quraysh came and complained: 'You got Fatimah married on a paltry dowry.

The Prophet (S) replied, 'It is not I that got Fatimah married to Ali, but it is Allah who performed the marriage under the celestial tree in which all the angles participated. God commanded the celestial tree to shower various fruits on them. The celestial tree showered rubies, emeralds, and agate.'[276](#)

وَرَوَى بِسَنَدِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا زَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا مِنْ فَاطِمَةَ، أَتَتْ قُرَيْشٌ فَقَالُوا: «يَا رَسُولَ اللَّهِ! زَوَّجْتَ فَاطِمَةَ عَلِيًّا بِمَهْرٍ خَسِيسٍ.» فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَا زَوَّجْتُ فَاطِمَةَ مِنْ عَلِيٍّ؛ وَلَكِنَّ اللَّهَ زَوَّجَهَا عِنْدَ شَجَرَةٍ طُوبَى. وَحَضَرَ تَزْوِيجَهَا الْمَلَائِكَةُ. وَأَمَرَ اللَّهُ شَجَرَةَ طُوبَى: لَتَنْثُرِينَ مَا عَلَيْكِ مِنْ... الثَّمَارِ. فَتَنَثَرَتِ الدُّرُّ وَالْيَاقُوتُ وَالزَّبَرَجَدُ الْأَخْضَرُ»

504) The Prophet (S) said:

O my people, 'Ali and his sons are from me. 'Ali is the husband of my dearest daughter Fatimah. His word is my word; denying him is to deny me.[277](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَعَاشِرَ النَّاسِ! إِنَّ عَلِيًّا مِنِّي، وَوُلْدُهُ وَوُلْدِي، وَهُوَ زَوْجُ حَبِيبَتِي أَمْرُهُ أَمْرِي وَنَهْيُهُ نَهْيِي.

'Ali And Paradise

505) Sa'id Ibn Jubayr narrates on the authority of Ibn Abbas that the Prophet (S) said:

I am the city that is Paradise and 'Ali is its door. Whoever desires to enter Paradise should enter only through its door.[278](#)

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَنَا مَدِينَةُ الْجَنَّةِ وَعَلِيٌّ بَابُهَا. فَمَنْ أَرَادَ الْجَنَّةَ فَلْيَأْتِهَا مِنْ بَابِهَا.

506) The Prophet (S) said:

O Ali, I am the city that is Paradise and you are its door. Rank liar is he who boasts that he entered the

city otherwise than through its door.[279](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ الْجَنَّةِ وَأَنْتَ بَابُهَا يَا عَلِيُّ. كَذَبَ مَنْ زَعَمَ أَنَّهُ يَدْخُلُهَا مِنْ غَيْرِ بَابِهَا.

507) Al-Husayn Ibn 'Ali ('a) narrates that his father 'Ali Ibn Abu Talib ('a) said:

The Prophet (S) told me, "You would be the first to enter Paradise." I asked, "Would I precede you?"

The Prophet (S) replied, "Of course. You are the Standard-bearer in the hereafter as much as you are my Standard-bearer on earth. It is the Standard-bearer who precedes [walks foremost] with the flag."[280](#)

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ». فَقُلْتُ: «يَا رَسُولَ اللَّهِ! أَدْخُلُهَا قَبْلَكَ؟» قَالَ: «نَعَمْ إِنَّكَ صَاحِبُ لَوَائِي فِي الْآخِرَةِ كَمَا أَنَّكَ...صَاحِبُ لَوَائِي فِي الدُّنْيَا. وَحَامِلُ اللِّوَاءِ هُوَ الْمُتَقَدِّمُ»

508) The Prophet (S) told 'Ali ('a):

O Ali, you and your friends will be in Paradise. You and your executives too will be in Paradise.[281](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ وَأَصْحَابُكَ فِي الْجَنَّةِ أَنْتَ وَاتَّبَاعُكَ - يَا عَلِيُّ - فِي الْجَنَّةِ.

509) The Prophet (S) said:

On the Judgment Day, a palace made of Rubies would be set up for me on the right side of the Throne. On the left side, a palace made of emerald would be set up for the Patriarch Abraham. Between these two palaces, a palace made of pure sparkling pearls would be set up for Ali. What can be said about one who is placed between two beloved ones.[282](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ، ضُرِبَتْ لِي قُبَّةٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ عَلَى يَمِينِ الْعَرْشِ، وَضُرِبَتْ لِإِبْرَاهِيمَ قُبَّةٌ خَضْرَاءَ عَلَى يَسَارِ الْعَرْشِ، وَضُرِبَتْ فِيمَا بَيْنَنَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ قُبَّةٌ مِنْ لَوْلُؤَةٍ بَيضاءَ. فَمَا ظَنُّكُمْ بِحَبِيبِ بَيْنَ خَلِيلَيْنِ؟

510) The Prophet (S) told 'Ali ('a):

O Ali, you and my daughter Fatimah who is your spouse on earth and in Heaven, would reside with your children in my Palace in Paradise. You would be always my friend. The Prophet (S) then recited the following verse:

"They will sit facing each other like two brothers." (15:47).

That is to say that they would, for the sake of God, love each other and gaze at each other.[283](#)

بِالإِسْنَادِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ مَعِيَ فِي قَصْرِي فِي الْجَنَّةِ، مَعَ فَاطِمَةَ بِنْتِي. وَهِيَ زَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ. وَأَنْتَ رَفِيقِي. ثُمَّ تَلَا رَسُولُ اللَّهِ: ﴿إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾. الْمُتَحَابُّونَ فِي اللَّهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

511) The Prophet (S) told ‘Ali (‘a):

Your house in Paradise would be facing my house.[284](#)

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِعَلِيٍّ: إِنَّ بَيْتَكَ مُقَابِلَ بَيْتِي فِي الْجَنَّةِ.

512) It is reported that the Prophet (S) caught hold of Ali’s hand and asked, “Would you like to know where your house would be in Paradise?”

‘Ali (‘a) replied, “Certainly I would like to know.”

The Prophet (S) replied, “Your house would be facing my house in Paradise.”[285](#)

فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِيَدِ عَلِيٍّ فَقَالَ: «يَا عَلِيُّ! أَمَا تَرْضَى أَنْ يَكُونَ مَنْزِلُكَ فِي الْجَنَّةِ مُقَابِلَ مَنْزِلِي؟» فَقَالَ: «بَلَى. بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ.» قَالَ: «فَإِنَّ مَنْزِلَكَ فِي الْجَنَّةِ مُقَابِلَ مَنْزِلِي.»

513) Zainab bint ‘Ali quoted Fatimah bint Muhammad as saying, the Prophet (S) looked at ‘Ali (‘a) and said:

He belongs to Paradise.[286](#)

بِالإِسْنَادِ، عَنْ زَيْنَبَ بِنْتِ عَلِيٍّ، عَنْ فَاطِمَةَ بِنْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَتْ: نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيٍّ فَقَالَ: هَذَا فِي الْجَنَّةِ.

514) Ibn ‘Umar said that the Prophet (S) told ‘Ali (‘a):

You shall be in Paradise.[287](#)

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ فِي الْجَنَّةِ.

‘Ali Is The Allocator Of Paradise And Hell

515) It is authentically reported that the Prophet (S) said:

O Ali, you are the one who will allocate Paradise and Hell [to those who deserve their respective place]

by identifying the pious from pretenders; the mischief mongers from the righteous and the believers from the infidels, on the parameter of their love for you.[288](#)

بِإِسْنَادٍ فِي حَدِيثٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ قَسِيمُ الْجَنَّةِ وَالنَّارِ بِمَحَبَّتِكَ يُعْرِفُ الْأَبْرَارُ مِنَ الْفُجَّارِ، وَيُمَيِّزُ بَيْنَ الْأَشْرَارِ وَالْأَخْيَارِ، وَيَبْنِ الْمُؤْمِنِينَ وَالْكَافِرِ.

516) It is authentically reported that the Prophet (S) said:

O Ali, you are the one who will allocate Paradise and Hell [according to what each man deserves].[289](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ قَسِيمُ الْجَنَّةِ وَالنَّارِ.

517) The Prophet (S) said:

O Ali, you are the one who will allocate Paradise and Hell [according to what each man deserves].[290](#)

قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ قَسِيمُ الْجَنَّةِ وَالنَّارِ.

518) The Prophet (S) said:

O Ali, you are the one who will allocate Paradise and Hell [according to what each man deserves] on the Judgment Day, saying ‘this is mine and that one is yours.’[291](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ قَسِيمُ الْجَنَّةِ وَالنَّارِ يَوْمَ الْقِيَامَةِ. تَقُولُ لِلنَّارِ: هَذَا لِي وَهَذَا لَكَ.

519) ‘Ali (‘a) said:

On the Judgment Day, I will allocate places [according to what each one deserves] in Paradise and Hell, even as I declare: This is mine and that one is yours.[292](#)

Love for ‘Ali is protection.

He is the allocator of Paradise and Hellfire.

He is truly the successor of the Chosen Prophet.

He is the leader of both humankind and jinn.

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ: أَنَا قَسِيمُ النَّارِ إِذَا كَانَ يَوْمُ الْقِيَامَةِ قُلْتُ: هَذَا لَكَ وَهَذَا لِي.

عَلِيٌّ حُبُّهُ جَنَّةٌ.....قَسِيمُ النَّارِ وَالْجَنَّةِ

وَصِيُّ الْمُصْطَفَى حَقًّا.....إِمَامُ الْإِنْسِ وَالْجَنَّةِ

520) Abu Sa'id al-Khidri says that the Prophet (S) said:

On Judgment Day, the Keeper of Paradise will deliver the keys of Paradise to me. The keeper of Hell will also deliver the key of Hell to me. I would then tell them: Give these to Ali.[293](#)

رُوي عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ يَوْمَ الْقِيَامَةِ يَأْتِينِي رِضْوَانُ خَازِنِ الْجَنَّةِ وَمَالِكُ خَازِنِ النَّارِ بِمَفَاتِيحِ الْجَنَّةِ وَالنَّارِ. فَأَقُولُ لَهُمَا أَنْ اعْطُوا مَفَاتِيحَهُمَا (لِعَلِّي).

521) Abdullah Ibn Abbas said: The Prophet (S) said to me:

O Ibn Abbas, you should sincerely follow Ali, for righteousness is in his heart and on his lips. He is the lock and key of Paradise and Hell. It is through him that virtuous people will be sent into Paradise and transgressors sent to Hell.[294](#)

رُوي عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا بَنَ عَبَّاسٍ! عَلَيْكَ بِعَلِيٍّ، فَإِنَّ الْحَقَّ عَلَى لِسَانِهِ وَجَنَانِهِ. وَإِنَّهُ قِفْلُ الْجَنَّةِ وَقِفْلُ النَّارِ وَمِفْتَاحُهُمَا. بِهِ يَدْخُلُونَ الْجَنَّةَ، وَبِهِ يَدْخُلُونَ النَّارَ.

522) The Prophet (S) said:

O Ali, you are the one who will allocate Paradise and Hell [according to what each man deserves]. You would open the Door to Paradise and send your friends into Paradise without any reckoning.[295](#)

بِالإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ قَسِيمُ النَّارِ وَالْجَنَّةِ، وَأَنْتَ تَفْرَعُ بَابَ الْجَنَّةِ وَتُدْخِلُهَا (أَحْبَاءَكَ - إِحْقَاقُ الْحَقِّ) بِغَيْرِ حِسَابٍ.

523) Abu Ja'far Imam al-Baqir ('a) narrates that 'Ali ('a) proclaimed:

I shall allocate Paradise and Hell [according to what each man deserves]. Those who befriended me shall be sent to Paradise and my enemies will be sent to their place in Hell.[296](#)

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنَا قَسِيمُ الْجَنَّةِ وَالنَّارِ؛ أَدْخِلُ أَوْلِيَائِي الْجَنَّةَ، وَأَدْخِلُ أَعْدَائِي النَّارَ.

524) It is reported that 'Ali ('a) stood up, gave a sermon praising and glorifying the Lord, and then said: Whoever befriends us shall not be cast into Hell and whoever earns our wrath shall not find a place in Heaven. I am the allocator of [a place in] Paradise or Hell. Standing between Heaven and Hell I shall send one group to Heaven which will be on my right side and I shall send another group into Hell which will be on my left side. On the Judgment Day, I will say to Hell: 'This is mine and that one is yours. My

Shi'ah would cross the Bridge like a bird flying or a horse galloping as fast as the lightning. [297](#)

فِي حَدِيثٍ... فَقَامَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خَطِيباً، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: مَعَاشِرَ النَّاسِ! مَا أَحَبَّنَا رَجُلٌ فَدَخَلَ النَّارَ، وَمَا أَبْغَضَنَا رَجُلٌ فَدَخَلَ الْجَنَّةَ. أَنَا قَسِيمُ الْجَنَّةِ وَالنَّارِ؛ أَقْسَمُ بَيْنَ الْجَنَّةِ وَالنَّارِ: هَذِهِ إِلَى الْجَنَّةِ يَمِيناً وَهَذِهِ إِلَى النَّارِ شِمَالاً. أَقُولُ لِحَبَنِّهِمْ يَوْمَ الْقِيَامَةِ: «هَذَا لِي وَهَذَا لَكَ.» حَتَّى تَجُوزَ شِيعَتِي عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ وَالرَّعْدِ الْعَاصِفِ، وَكَالطَّيْرِ الْمُسْرِعِ، وَكَالْجَوَادِ السَّابِقِ.

525) Jabir al-Ju'fi narrates that the Chief of all Testamentary Trustees informed me that the Prophet (S) told A'ishah:

Do not harass me regarding Ali. He is the commander of the faithful and the chief of all Muslims. On the Judgment Day, Allah will make him sit near the Bridge to send his friends into Paradise and to cast his enemies into Hell. [298](#)

وَرَوَى جَابِرُ الْجُعْفِيُّ قَالَ: أَخْبَرَنِي وَصِيُّ الْأَوْصِيَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَائِشَةَ: لَا تُؤْذِنِي فِي عَلِيٍّ؛ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَسَيِّدُ الْمُسْلِمِينَ. يُفْعِدُهُ اللَّهُ غَدَاً يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ؛ فَيَدْخُلُ أَوْلِيَاءَهُ الْجَنَّةَ وَأَعْدَاءَهُ النَّارَ.

526) Imam al-Baqir ('a) narrates through his ancestors that the Prophet (S) told Ali:

How nice it would be to see you stand on the Bridge when people would be asked to cross it and you would address Hell saying: 'This is mine and that one is yours.'

'Ali ('a) asked, 'Who would those people be?'

The Prophet (S) replied, 'They are your Shi'ah who follow you wherever you go.' [299](#)

عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَلَيْهِ السَّلَامُ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «كَيْفَ بِكَ - يَا عَلِيٌّ - إِذَا وَقَفْتَ عَلَى شَفِيرِ جَهَنَّمَ وَقَدِمْتَ الصِّرَاطَ، وَقِيلَ لِلنَّاسِ: «جُوزُوا» وَقُلْتَ لِحَبَنِّهِمْ: «هَذَا لِي وَهَذَا لَكَ؟» فَقَالَ: «عَلَيَّ عَلَيْهِ السَّلَامُ: «يَا رَسُولَ اللَّهِ! وَمَنْ أَوْلَيْكَ؟» فَقَالَ: «أَوْلَيْكَ شِيعَتُكَ؛ مَعَكَ حَيْثُ كُنْتُ».

527) The Prophet (S) said:

On the Judgment Day, Allah will address me and 'Ali saying: "Enter Paradise along with your friends. Your enemies would be cast into Hell." It is therefore that Allah has thus revealed:

"Both of you throw the unrepentant, infidel tyrant into Hell." (50:24). [300](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ لِي وَلِعَلِيِّ بْنِ أَبِي طَالِبٍ: ادْخُلَا الْجَنَّةَ مَنْ أَحَبَّكُمَا، ﴿وَادْخُلَا النَّارَ مَنْ أَبْغَضَكُمَا. ذَلِكَ قَوْلُهُ تَعَالَى: ﴿الْفِتْيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

528) Ibn Abbas narrates that the Prophet (S) said:

On the Judgment Day, Allah will ask Gabriel to sit in front of the door to Paradise and allow only those into Paradise who hold a commendation from Ali, for they are freed from being cast into hell.[301](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَمَرَ اللَّهُ جِبْرِيلَ أَنْ يَجْلِسَ عَلَى بَابِ الْجَنَّةِ؛ فَلَا يُدْخِلُهَا إِلَّا مَنْ مَعَهُ بَرَاءَةٌ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ.

‘Ali Is The Chain Attached To The Door Of Paradise

529) The Prophet (S) said:

‘Ali is the chain attached to the door of Paradise. Whoever holds on to him firmly shall enter Paradise.[302](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ بْنُ أَبِي طَالِبٍ حَلَقَةٌ مُعَلَّقَةٌ بِبَابِ الْجَنَّةِ؛ مَنْ تَعَلَّقَ بِهَا دَخَلَ الْجَنَّةَ.

530) It is reported through al-Khatib in his book entitled al-Manaqib that the Prophet (S) said:

On the door of Paradise is fixed a knocker made of gold and embedded with red rubies. When someone knocks it, it says *ya-’Ali ya-’Ali* (O Ali!).”[303](#)

رُويَ مِنْ طَرِيقِ الْخَطِيبِ فِي «الْمَنَاقِبِ» قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّهُ: حَلَقَةٌ بِبَابِ الْجَنَّةِ مِنْ يَأْقُوتَةٍ حَمْرَاءَ عَلَى صَفَائِحِ الذَّهَبِ، فَإِذَا دُقَّتِ الْحَلَقَةُ عَلَى الْبَابِ، طَنَّتْ وَقَالَتْ: «يَا عَلِيُّ! يَا عَلِيُّ!

‘Ali Is Like The Ka’bah

531) Sanayihi reports from ‘Ali (‘a) that the Prophet (S) told ‘Ali (‘a):

You are like the Ka’bah. It is for people to approach you and not for you to go to them. If they come to you and accept your Caliphate, you too should accept them. But if they do not come to you, you should not go to them until they themselves rush towards you.[304](#)

بِالْإِسْنَادِ، عَنْ الصَّنَائِحِيِّ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ بِمَنْزِلَةِ الْكَعْبَةِ؛ تُؤْتَى وَلَا تَأْتِي. فَإِنْ أَتَاكَ هَؤُلَاءِ الْقَوْمُ فَسَلِّمُوا إِلَيْكَ (يَعْنِي: الْخِلَافَةَ) فَاقْبَلْ مِنْهُمْ وَإِنْ لَمْ يَأْتُوكَ فَلَا تَأْتِهِمْ حَتَّى يَأْتُوكَ.

532) The Prophet (S) told ‘Ali (‘a):

Your status is like that of the Ka’bah.[305](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ بِمَنْزِلَةِ الْكَعْبَةِ.

533) Abu Dharr reports that the Prophet (S) said:

The analogy of 'Ali among you (or among my community) is like that of the Ka'bah since even casting a glance amounts to worship.[306](#)

رُوي عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَثَلُ عَلِيٍّ فِيكُمْ (أَوْ قَالَ: فِي هَذِهِ الْأُمَّةِ) كَمَثَلِ الْكَعْبَةِ الْمَشْرُقَةِ؛ النَّظَرُ إِلَيْهَا عِبَادَةٌ، وَالْحَجُّ إِلَيْهَا فَرِيضَةٌ.

I And 'Ali Are Like Fathers Of The Community

534) The Prophet (S) said:

I and 'Ali are like the parents of this community.[307](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا وَعَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ.

535) 'Ali ('a) said that he heard the Prophet (S) say:

I and 'Ali are like two fathers to the [Muslim] community and we have a right superior to the rights of their biological parents. In return for their [members of the community] obedience to us, we shall save them from being cast into Hellfire and provide them with an everlasting abode of peace and tranquility. We shall liberate them from every sort of bondage and join them with those who have attained salvation.[308](#)

وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا وَعَلِيٌّ بَنُ أَبِي طَالِبٍ أَبَوَا هَذِهِ الْأُمَّةِ. وَلَحَقْنَا عَلَيْهِمْ أَعْظَمُ مِنْ حَقِّ وَالِدِيهِمْ، فَإِنَّا نُنْقِذُهُمْ إِنْ أَطَاعُونَا مِنَ النَّارِ إِلَى دَارِ الْفَرَارِ، وَنُلْحِقُهُمْ مِنَ الْعُبُودِيَّةِ بِخِيَارِ الْأَحْرَارِ.

536) Mu'alla Ibn Khunays reports that he heard Imam al-Sadiq ('a) say that the Prophet (S) said:

I am one of the two persons who are like the father to the community and 'Ali Ibn Abu Talib is the other one. At the time of death, every person will see these two – ['Ali and the Prophet].[309](#)

بِالْإِسْنَادِ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَنَا أَحَدُ الْوَالِدَيْنِ، وَعَلِيٌّ بَنُ أَبِي طَالِبٍ الْآخَرُ.» وَهُمَا عِنْدَ الْمَوْتِ يُعَايَنَانِ.

537) The holy lady Fatimah ('a) said:

Muhammad and 'Ali are like two fathers to this community who guided innumerable persons. If you obey these two, you will attain salvation from eternal perdition and if you support them, they will provide eternal bounties.[310](#)

وَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: أَبَوَا هَذِهِ الْأُمَّةِ مُحَمَّدٌ وَعَلِيٌّ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمَا يُقِيمَانِ أَوْدَهُمْ وَيُنْقِذَانِهِمْ مِنْ

الْعَذَابِ الدَّائِمِ إِنَّ أَطَاعُوهُمَا، وَيُبَيِّحَانِهِمُ النَّعِيمَ الدَّائِمَ إِنَّ وَافَقُوهُمَا

538) The Prophet (S) said:

Muhammad and 'Ali are the best of parents and they deserve to be thanked and obeyed.[311](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَفْضَلُ وَالِدَيْكُمْ وَأَحَقُّهُمَا بِشُكْرِكُمْ مُحَمَّدٌ وَعَلِيٌّ

539) Imam Ja'far al-Sadiq ('a) said:

Whoever discharges his obligation to Muhammad and 'Ali would not be deterred by his shortcomings in the discharge of his obligations to his parents, because Muhammad and 'Ali would intercede to make the parents agree to forgive the shortcomings of their children.[312](#)

وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ: مَنْ رَعَى حَقَّ أَبَوَيْهِ الْأَفْضَلَيْنِ؛ مُحَمَّدٍ وَعَلِيٍّ عَلَيْهِمَا السَّلَامُ، لَمْ يَضُرَّهُ مَا ضَاعَ مِنْ حَقِّ أَبَوَيْ نَفْسِهِ وَسَائِرِ عِبَادِ اللَّهِ. فَإِنَّهُمَا يُرْضِيَانِهِمَا بِسَعْيِهِمَا

540) Al-Hasan Ibn 'Ali ('a) said:

Muhammad and 'Ali are like two fathers of this community. Fortunate is he who understands their status and rights over himself and who constantly obeys them, for, such a person would be counted among the best of the residents of Paradise and earn the Pleasure and Bounties from Allah. He shall be considered an obedient son of his parents.[313](#)

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ: مُحَمَّدٌ وَعَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ. فَطُوبَى لِمَنْ كَانَ بِحَقِّهِمَا عَارِفًا وَلَهُمَا فِي كُلِّ أَحْوَالِهِ مُطِيعًا. يَجْعَلُهُ اللَّهُ مِنْ أَفْضَلِ سُكَّانِ جَنَّتِهِ وَيُسَعِّدُهُ بِكَرَامَاتِهِ وَرِضْوَانِهِ

541) Al-Asbagh Ibn Nubatah narrates that 'Ali ('a) said that the Prophet (S) told him:

O Ali, I and You are like two fathers of this community. Whoever disobeys us would be an accursed of Allah. Our community is obliged to us. Whoever fails to discharge his obligation to us is an accursed one. We are the guardians of this community. Whoever distances himself from us would earn the curse of Allah.[314](#)

عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ (فِي حَدِيثٍ) قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنَا وَأَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ، فَمَنْ عَقَّنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ. أَنَا وَأَنْتَ أَجِيرَا هَذِهِ الْأُمَّةِ، فَمَنْ ظَلَمَنَا أَجْرَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ. أَنَا وَأَنْتَ مُوَلِّيَا هَذِهِ الْأُمَّةِ، فَمَنْ أَبَقَ مِنَّا فَعَلَيْهِ لَعْنَةُ اللَّهِ

542) Imam 'Ali ('a) said that the Prophet (S) told him:

O Ali, you have a right over men just as a father has his rights over his children.[315](#)

بِإِسْنَادٍ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَقُّ عَلِيٍّ عَلَى النَّاسِ حَقُّ الْوَالِدِ عَلَى وَلَدِهِ.

543) Imam 'Ali ('a) said that the Prophet (S) told him:

O Ali, you have a right over this community just as a father has his rights over his children.[316](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَقُّ عَلِيٍّ عَلَى الْمُسْلِمِينَ كَحَقِّ الْوَالِدِ عَلَى وَلَدِهِ.

544) Jabir Ibn Abdullah al-Ansari said that the Prophet said:

Ali's rights over this community are like the rights of a father over his children.[317](#)

عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَقُّ عَلِيٍّ عَلَى هَذِهِ الْأُمَّةِ كَحَقِّ الْوَالِدِ عَلَى الْوَلَدِ.

545) Muhammad Ibn 'Ali ('a) said:

Whoever desires to know his status in the eyes of God should know through the position he holds in the eyes of Muhammad and 'Ali who are the best of all parents.[318](#)

وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ: مَنْ أَرَادَ أَنْ يَعْلَمَ كَيْفَ قَدْرُهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ قَدْرُ أَبَوَيْهِ الْأَفْضَلَيْنِ عِنْدَهُ: مُحَمَّدٍ وَعَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

546) Imam 'Ali Ibn Musa al-Ridha ('a) quoted from his ancestors saying that the Prophet (S) said:

I am the best of Allah's creation. I am superior to Gabriel, Michael, Israfil, and other angels who surround the Throne. I am superior to the chosen Prophets. To me belong intercession and the Fountain in Paradise. I and 'Ali are like two fathers to the community. Whoever cognizes us, cognizes God, and whoever fails to cognize us, indeed fails to realize God.

Al-Hasan and al-Husayn are the leaders of the youth in Paradise. There shall be nine Imams from the progeny of al-Husayn, obedience to whom is obedience to me, and disobedience to them is disobedience to me. The ninth of them shall be the Mahdi.[319](#)

بِإِسْنَادٍ، عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرَّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا سَيِّدُ مَنْ خَلَقَ اللَّهُ عَزَّ وَجَلَّ. وَأَنَا خَيْرٌ مِنْ جِبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَحَمَلَةِ الْعَرْشِ وَجَمِيعِ مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ وَأَنْبِيَاءِ اللَّهِ الْمُرْسَلِينَ. وَأَنَا صَاحِبُ الشَّفَاعَةِ وَالْحَوْضِ الشَّرِيفِ. وَأَنَا وَعَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ؛ مَنْ عَرَفَنَا فَقَدْ عَرَفَ اللَّهَ عَزَّ وَجَلَّ. وَمَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَجَلَّ. وَمِنْ عَلِيٍّ سِبْطًا أُمِّيَّ وَسَيِّدًا شَبَابِ أَهْلِ الْجَنَّةِ: الْحَسَنَ وَالْحُسَيْنَ. وَمِنْ وَلَدِ الْحُسَيْنِ تِسْعَةُ أَيْمَةٍ؛ طَاعَتُهُمْ طَاعَتِي، وَمَعْصِيَتُهُمْ مَعْصِيَتِي. تَاسِعُهُمْ قَائِمُهُمْ وَمَهْدِيُّهُمْ.

Special Qualities Of ‘Ali

547) Abbad Ibn Ya'qub and Abdullah Ibn Abdul Hamid said that they were informed by ‘Ali Ibn Hashim who heard Muhammad Ibn Abdullah quote his father Obaiduddin Rafe saying that he heard his father Abu Rafi' narrate:

Whenever the Prophet (S) wished to sit or stand up, none except ‘Ali (‘a) would support him by his hand, for the companions knew well that the Prophet (S) wished only ‘Ali (‘a) to give the support of his hand.[320](#)

وَمِنْهَا مَا رَوَاهُ عَبَّادُ بْنُ يَعْقُوبَ وَبَحْيِيُّ بْنُ عَبْدِ الْحَمِيدِ الْحَمَّانِيُّ، قَالَا: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عُبَيْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ جَدِّهِ أَبِي رَافِعٍ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ إِذَا جَلَسَ ثُمَّ أَرَادَ أَنْ يَقُومَ، لَا يَأْخُذُهُ بِيَدِهِ غَيْرُ عَلِيٍّ عَلَيْهِ السَّلَامُ. وَإِنَّ أَصْحَابَ النَّبِيِّ كَانُوا يَعْرِفُونَ ذَلِكَ لَهُ، فَلَا يَأْخُذُ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَحَدٌ غَيْرُهُ.

548) Al-Hammani said:

Whenever the Prophet (S) sat, he held Ali's hand for support. And whenever he got up, he took Ali's hand as his support.[321](#)

وَقَالَ الْحَمَّانِيُّ فِي حَدِيثِهِ: كَانَ إِذَا جَلَسَ اتَّكَأَ عَلَى عَلِيٍّ، وَإِذَا قَامَ وَضَعَ يَدَهُ عَلَى عَلِيٍّ.

549) It is authentically reported that when the Prophet (S) passed away, his head was resting in the lap of ‘Ali (‘a).[322](#)

لَمَّا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، كَانَ رَأْسُهُ فِي حِجْرِ عَلِيٍّ.

‘Ali And The Last Rites Of The Prophet

550) Yazid Ibn Bilal narrates that he heard ‘Ali (‘a) say:

The Prophet (S) insisted that none but I should perform the funeral rituals. He then said: ‘Whoever looks at my body would become blind.’ ‘Ali (‘a) continued: Abbas and Osama handed over the water vessels during the ritual bathing of the Prophet's body and I held a cloth over the Prophet's body and poured the water underneath the cloth and on to the Prophet's body. It appeared as if three people were helping me in turning the body to whichever side water was to be poured and thus we completed the ritual purification of the Prophet's body.’[323](#)

عَنْ يَزِيدَ بْنِ بِلَالٍ: سَمِعْتُ عَلِيًّا يَقُولُ: أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ لَا يُغَسِّلَهُ أَحَدٌ غَيْرِي، فَإِنَّهُ لَا يَرَى أَحَدٌ عَوْرَتِي إِلَّا طُمِسَتْ عَيْنَاهُ. قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: فَكَانَ الْعَبَّاسُ وَأُسَامَةُ يُنَاوِلَانِي الْمَاءَ مِنْ وَرَاءِ السِّتْرِ. قَالَ عَلِيٌّ

عَلَيْهِ السَّلَامُ: فَمَا تَنَاوَلْتُ عُضْوًا إِلَّا كَأَنَّهُ يُقَلِّبُهُ مَعِيَ ثَلَاثُونَ رَجُلًا حَتَّى فَرِغْتُ مِنْ غُسْلِهِ.

551) The Prophet (S) said:

O Ali, you would be the one to perform the ritual purification of my body. You would discharge my debts. You would lower me into my grave. You would keep my covenants. You are my standard-bearer in this world and the next.[324](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ تُغَسِّلُ جُثَّتِي وَتُوَدِّي (عَنِّي) وَتُؤَارِبُنِي فِي حُفْرَتِي وَتَفِي بِذِمَّتِي. وَأَنْتَ صَاحِبُ لَوَائِي فِي الدُّنْيَا وَالْآخِرَةِ.

552) It is reported through al-Husayn Ibn ‘Ali (‘a) that he heard his ancestors say that the Prophet (S) willed that ‘Ali (‘a) should perform his last rites of giving the ritual bath.

‘Ali (‘a) said, “I am afraid I may not be able to do it alone” The Prophet (S) said, “In this, you would be helped” Therefore it was that ‘Ali (‘a) said, “By God, Whenever I wished to pour the water on any particular place of the body, the Prophet’s body appeared to turn towards that side by itself”[325](#)

عَنْ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ: أَوْصَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا عَلَيْهِ السَّلَامُ أَنْ يُغَسِّلَهُ، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «يَا رَسُولَ اللَّهِ! أَخَشَى أَنْ لَا أُطِيقَ ذَلِكَ.» قَالَ «إِنَّكَ سَتُعَانُ عَلَيْهِ.» (قَالَ) فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «فَوَاللَّهِ، مَا أَرَدْتُ أَنْ أَقْلِبَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عُضْوًا إِلَّا قَلِبَ لِي.»

553) The Prophet said:

It is not given to anyone except ‘Ali to see my body.[326](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا يَحِلُّ لِرَجُلٍ أَنْ يَرَانِي مُجَرَّدًا إِلَّا عَلِيٌّ.

‘Ali Is The Standard [Flag] Bearer Of The Prophet

554) The Prophet (S) said:

‘Ali is the bearer of my Standard [flag].[327](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ صَاحِبُ لَوَائِي.

555) The Prophet (S) said:

‘Ali is the bearer of the Flag of Glory and Praise [of the Lord].[328](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ صَاحِبُ لَوَاءِ الْحَمْدِ.

556) Ibn Abbas said:

The Prophet (S) handed over the Standard to ‘Ali (‘a) in the battle of Badr. At that time, ‘Ali (‘a) was only twenty years old.[329](#)

عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَفَعَ الرَّايَةَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ يَوْمَ بَدْرٍ وَهُوَ ابْنُ عَشْرَيْنَ سَنَةً.

557) Ibn Abbas said:

The Prophet (S) handed over the Standard to ‘Ali (‘a) in all the battles, like Badr, Uhud, Hunain, Ahzab, and during the conquest of Mecca. The Standard of the Ansar in all those battles was in the hands of Saad Ibn Obada while ‘Ali (‘a) held the Standard of the Muhajirun too.[330](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ رَايَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي الْمَوَاقِفِ كُلِّهَا: يَوْمَ بَدْرٍ، وَيَوْمَ أُحُدٍ، وَيَوْمَ حُنَيْنٍ، وَيَوْمَ الْأَحْزَابِ، وَيَوْمَ فَتْحِ مَكَّةَ. وَكَانَتْ رَايَةُ الْأَنْصَارِ مَعَ سَعْدِ بْنِ عُبَادَةَ فِي الْمَوَاطِنِ كُلِّهَا. وَيَوْمَ فَتْحِ مَكَّةَ، وَرَايَةُ الْمُهَاجِرِينَ مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ.

558) Jabir Ibn Samrah said that the Prophet (S) was asked, “O Messenger of Allah who would carry the standard on the Judgment Day?”

The Prophet (S) replied, who else but ‘Ali Ibn Abu Talib? The bearer of my standard here on earth would be the bearer of the Standard on the Judgment Day.[331](#)

وَفِي حَدِيثِ جَابِرِ بْنِ سَمَرَةَ قَالُوا: «يَا رَسُولَ اللَّهِ! مَنْ يَحْمِلُ رَايَتَكَ يَوْمَ الْقِيَامَةِ؟» قَالَ: «مَنْ عَسَى أَنْ يَحْمِلَهَا يَوْمَ الْقِيَامَةِ إِلَّا مَنْ كَانَ يَحْمِلُهَا فِي الدُّنْيَا؟ عَلِيُّ بْنُ أَبِي طَالِبٍ.»

559) Jabir Ibn Samarah asked the Prophet (S): “O Messenger of Allah who would carry the standard on the Judgment Day?” The Prophet (S) replied,

“‘Ali Ibn Abu Talib the bearer of my standard on earth shall be my Standard–bearer on the Judgment Day.[332](#)

عَنْ جَابِرِ بْنِ سَمَرَةَ قَالَ: قِيلَ: «يَا رَسُولَ اللَّهِ! مَنْ صَاحِبُ لَوَائِكَ فِي الْآخِرَةِ؟» قَالَ: «صَاحِبُ لَوَائِي فِي الْآخِرَةِ.» صَاحِبُ لَوَائِي فِي الدُّنْيَا؛ عَلِيُّ بْنُ أَبِي طَالِبٍ.

560) Salamah Ibn Amr Ibn al-Akwa’ said, “The Prophet (S) sent Abu Bakr with a standard, said to be white in color, towards one of the forts of Khaybar. Abu Bakr fought but returned unsuccessful. The next day the Prophet sent ‘Umar Ibn Khattab who too returned unsuccessful.

Then the Prophet said:

Tomorrow, I shall give the standard to one whom Allah and His Prophet hold dear and who is not among those who turn tail and run away [from the battle field]. God has decreed victory at his hands.

Salamah says that the Prophet (S) sent for 'Ali ('a) who was suffering from sour eyes at that time. The Prophet (S) applied his saliva to the eyes of 'Ali ('a) and said, 'Take this standard and go, for God has decreed our victory in your hands.'³³³

عَنْ سَلَمَةَ بْنِ عَمْرٍو بْنِ الْأَكْوَعِ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَا بَكْرٍ بِرَأْيَتِهِ - بَعَثَ بَعْدَ الْغَدِ عُمَرَ بْنَ الْخَطَّابِ، فَقَاتَلَ ثُمَّ رَجَعَ وَلَمْ يَكُ فَتَحْ، وَقَدْ جَهَدَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، لَيْسَ بِفَرَارٍ.» (قَالَ) يَقُولُ سَلَمَةُ: فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا...صَلَّواتُ اللَّهِ عَلَيْهِ وَهُوَ أَرْمَدُ. فَتَقَلَّ فِي عَيْنَيْهِ ثُمَّ قَالَ: «خُذْ هَذِهِ الرَّايَةَ فَاْمْضِ بِهَا حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ»

'Ali And The Tradition About The Standard [Flag]

561) Ibn 'Umar quotes through his father 'Umar Ibn Khattab who said that the Prophet (S) said:

Tomorrow, I shall give the Standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. He will face the enemy boldly and he shall never run away. God has decreed victory in his hands. Gabriel would be on his right and Michael would be on his left side.

[‘Umar said] People spent the whole night restlessly hoping and praying to be the lucky one. At dawn, the Prophet (S) asked, where is Ali?

People replied that 'Ali ('a) was suffering from painful sore eyes. The Prophet (S) wanted 'Ali ('a) to be brought to him. When 'Ali ('a) came, the Prophet (S) applied his saliva to Ali's eyes. When 'Ali ('a) got up, it was as if he never had any pain or sore eyes.³³⁴

عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، كَرَّارًا غَيْرَ فَرَّارٍ، يَفْتَحُ اللَّهُ عَلَيْهِ. جَبْرِئِيلُ عَنْ يَمِينِهِ، وَمِيكَائِيلُ عَنْ يَسَارِهِ.» فَبَاتَ النَّاسُ مُتَشَوِّقِينَ. فَلَمَّا أَصْبَحَ قَالَ: «أَيْنَ عَلِيٌّ؟» قَالُوا: «يَا رَسُولَ اللَّهِ! مَا يُبْصِرُ.» قَالَ: «إِنِّي نَوَيْتُ بِهِ.» فَلَمَّا أَتَى بِهِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أُذْنُ مِنِّي.» فَدَنَا مِنْهُ. فَتَقَلَّ فِي عَيْنَيْهِ وَمَسَحَهَا بِيَدِهِ. فَقَامَ عَلِيٌّ مِنْ بَيْنِ يَدَيْهِ كَأَنَّهُ لَمْ يَرْمُدْ.

562) The Prophet (S) said:

Tomorrow, I shall give the Standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. He will face the enemy boldly and he shall never run away. God has decreed victory in his hands.³³⁵

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا كَرَّارًا غَيْرَ فَرَّارٍ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ.» يَفْتَحُ اللَّهُ عَلَيْهِ يَدَيْهِ.

563) The Prophet (S) said:

Tomorrow, I shall give the Standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. He will face the enemy boldly and he shall never run away. He will deftly snatch the flag [from the enemy].

It is reported in one tradition that the Prophet (S) said:

He will rightfully acquire the [enemy's] flag.

In yet another tradition it is reported that the Prophet (S) said:

He will not return until God gives victory through him.

In Bukhari and Muslim also it is reported that on that day people waited impatiently, anxious to see who among them would be given the Standard and everybody spent a restless night. At dawn when they all gathered around him, the Prophet (S) asked, where is Ali?

When informed that 'Ali ('a) was suffering from painful sore eyes, the Prophet (S) said: Would someone fetch him?

When 'Ali ('a) came, the Prophet (S) applied his saliva to his eyes and prayed. 'Ali ('a) was instantly cured and the Prophet (S) gave the standard to him.[336](#)

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، كَرَارًا غَيْرَ فَرَارٍ...
«يَأْخُذُهَا عَنْوَةً» وَفِي رِوَايَةٍ: «...يَأْخُذُهَا بِحَقِّهَا.» وَفِي رِوَايَةٍ: «...لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدِهِ

الْبُخَارِيُّ وَمُسْلِمٌ أَنَّهُ قَالَ: لَمَّا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَدِيثَ الرَّايَةِ، بَاتَ النَّاسُ يَذْكُرُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا.
فَلَمَّا أَصْبَحَ الصُّبْحُ، غَدَوْا عَلَى رَسُولِ اللَّهِ؛ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا. فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقِيلَ: «هُوَ
يَشْتَكِي عَيْنَيْهِ.» فَقَالَ: «فَارْسِلُوا إِلَيْهِ.» فَأَتَى بِهِ، فَتَقَلَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرِيءًا. فَأَعْطَاهُ
الرَّايَةَ.

564) In the battle of Khaybar the Prophet (S) said:

Tomorrow, I shall give the standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. He will face the enemy boldly and he shall never run away. God has decreed victory in his hands. The Prophet (S) then sent for 'Ali ('a) who was suffering from painful sore eyes. The Prophet (S) applied his saliva and handed over the standard to him.[337](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ
...وَرَسُولُهُ، لَيْسَ بِفَرَارٍ، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ.» ثُمَّ دَعَا بِعَلِيٍّ وَهُوَ أَرْمَدُ، فَتَقَلَّ فِي عَيْنَيْهِ، وَأَعْطَاهُ الرَّايَةَ

565) The Prophet (S) said:

Tomorrow, I shall give the standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. God has decreed victory in his hands.

Those present said that the next day ‘Ali (‘a) came while we never expected him to come. Everyone exclaimed: “‘Ali (‘a) has come.”

The Prophet (S) gave the standard to ‘Ali (‘a) in whose hand God gave us victory.[338](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَأُعْطِيَنَّ الرَّايَةَ (أَوْ: لَيَأْخُذَنَّ الرَّايَةَ) غَدًا رَجُلًا يُحِبُّهُ اللَّهُ وَرَسُولُهُ (أَوْ قَالَ: يُحِبُّ اللَّهُ وَرَسُولُهُ)، يَفْتَحُ اللَّهُ عَلَيْهِ.» فَإِذَا نَحْنُ بِعَلِيِّ وَمَا نَرْجُوهُ. فَقَالُوا: «هَذَا عَلِيٌّ.» فَأَعْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الرَّايَةَ، فَفَتَحَ اللَّهُ عَلَيْهِ.

566) The Prophet (S) said:

Tomorrow, I shall give the standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. God has decreed victory in his hands.

When people looked up [on the next day] they saw the Prophet (S) handing over the standard to ‘Ali (‘a).[339](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَأَدْفَعَنَّ الرَّايَةَ إِلَى رَجُلٍ يُحِبُّ اللَّهُ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، وَيَفْتَحُ اللَّهُ بِيَدِهِ.» فَاسْتَشْرَفَ لَهَا أَصْحَابُهُ، فَدَفَعَهَا إِلَيَّ عَلِيٌّ.

Ali's Valor And Bravery In Battles And His Medals

567) ‘Ali (‘a) said:

If all Arabs combine to fight me, I shall wage war with them and I shall not run away from the battlefield.

If I get the opportunity, I shall attack them and kill them all.[340](#)

وَكَانَ [عَلِيٌّ] عَلَيْهِ السَّلَامُ يَقُولُ: وَاللَّهِ، لَوْ تَظَاهَرَتِ الْعَرَبُ عَلَيَّ قِتَالِي لَمَا وَلَّيْتُ عَنْهَا. وَلَوْ أَمَكَّنَتِ الْفُرُصُ مِنْ رِقَابِهَا لَسَارَعْتُ إِلَيْهَا.

568) Abd al-Rahman Ibn Hatib said:

Whenever ‘Ali (‘a) fought he used to cry out, ‘God is Great. Is there any escaper from death? Is there any day when I could assert: ‘Today I am not destined to die’ or that ‘This is the day when I am destined to die.’[341](#)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ: كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِذَا أَرَادَ الْقِتَالَ هَلَّلَ وَكَبَّرَ، ثُمَّ قَالَ:

أَيُّ يَوْمٍ مِنَ الْمَوْتِ أَفْرَ.....يَوْمَ مَا قُدِّرَ أَمْ يَوْمَ قُدِرَ؟

569) It is reported that during the Battle of the Ditch, when Amr Ibn Abd-Wudd threw the challenge for a hand to hand single combat, none responded. ‘Ali (‘a) approached the Prophet (S) and said, “Do you allow me [to meet the challenge?].”

The Prophet (S) said, “It is Amr Ibn Abd-Wudd [whom you have to contend with]”

‘Ali (‘a) replied, “And I am ‘Ali Ibn Abu Talib.” ‘Ali (‘a) then went forward and despatched [the challenger] to hell.[342](#)

لَمَّا دَعَا عَمْرُو بْنُ عَبْدِ وَدٍّ إِلَى الْبِرَازِ يَوْمَ الْخَنْدَقِ وَلَمْ يُجِبْهُ أَحَدٌ، قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: «جُعِلْتُ فِدَاكَ يَا رَسُولَ...
...اللَّهِ! أَتَأْذَنُ لِي؟» قَالَ: «إِنَّهُ عَمْرُو بْنُ عَبْدِ وَدٍّ!» قَالَ: «أَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ.» فَخَرَجَ إِلَيْهِ فَقَتَلَهُ

570) Regarding the Battle of the Ditch, Tabrasi wrote that:

‘Ali (‘a) killed Amr Ibn Abd-Wudd who was equal to a thousand soldiers. When the incident happened [‘Ali (‘a) went to meet the challenge], the Prophet (S) prayed for ‘Ali (‘a) saying: “O God, protect him from the front, from behind; from the left and the right; from head to his foot.”[343](#)

وَرَوَى الطَّبْرَسِيُّ أَيْضاً أَحَادِيثَ فِي وَقْعَةِ الْخَنْدَقِ. وَفِيهَا: أَنَّ عَلِيّاً عَلَيْهِ السَّلَامُ قَتَلَ عَمْرُو بْنَ عَبْدِ وَدٍّ، وَكَانَ يُعَدُّ بِأَلْفِ
فَارِسٍ، بَعْدَ مَا دَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: «اللَّهُمَّ، احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ وَعَنْ
شِمَالِهِ، وَمِنْ فَوْقِ رَأْسِهِ وَمِنْ تَحْتِ قَدَمَيْهِ»

571) Ibn Mas'ud records: When ‘Ali (‘a) went to meet the challenge of Amr Ibn Abd-Wudd [in the Battle of the Ditch], the Prophet (S) said:

“Here goes the Absolute Faith to vanquish the Absolute Infidelity.”

When ‘Ali (‘a) had slain him [Abd-Wudd], the Prophet (S) told ‘Ali (‘a):

Congratulations to you Ali! If this act of yours [in killing the challenger] is weighed against the weight of all the deeds of the entire community, then your act would prevail.[344](#)

عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا بَرَزَ عَلِيٌّ إِلَى عَمْرُو بْنِ عَبْدِ وَدٍّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «بَرَزَ الْإِيمَانُ كُلُّهُ إِلَى
الشِّرْكِ كُلِّهِ.» فَلَمَّا قَتَلَهُ، قَالَ لَهُ: «أَبَشِّرْ يَا عَلِيُّ! فَلَوْ وَزَنَ عَمَلُكَ الْيَوْمَ بِعَمَلِ أُمَّتِي لَرَجَحَ عَمَلُكَ بِعَمَلِهِمْ

572) When the Prophet (S) permitted and ‘Ali (‘a) went to meet the challenger Amr Ibn Abd-Wudd, the Prophet (S) said:

Here goes the Absolute Faith to vanquish the Absolute Infidelity.[345](#)

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمَّا أَذِنَ لِعَلِيِّ عَلَيْهِ السَّلَامُ فِي لِقَاءِ عَمْرُو بْنِ عَبْدِ وَدٍّ وَخَرَجَ إِلَيْهِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «بَرَزَ الْإِيمَانُ كُلُّهُ إِلَى الشِّرْكِ كُلِّهِ».

573) Hudhayfah narrates that the Prophet (S) said:

A single flash of Ali's sword [that killed Abd-Wudd] on the day of the Battle of the Ditch outweighs all the deeds of the entire community until Doomsday.[346](#)

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ضَرْبَةُ عَلِيٍّ فِي يَوْمِ الْخَنْدَقِ أَفْضَلُ مِنْ أَعْمَالِ أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ.

574) The Prophet (S) said:

Ali's combat with Amr Ibn Abd-Wudd on the day of the Battle of the Ditch is more precious than all the efforts put in by the entire people of my community until Doomsday.[347](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: لِمُبَارَزَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ لِعَمْرُو بْنِ عَبْدِ وَدٍّ يَوْمَ الْخَنْدَقِ أَفْضَلُ مِنْ عَمَلِ أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ.

575) Ja'far Ibn Muhammad quotes his father, who quoted his father 'Ali Ibn al- Husayn who quoted his father Imam Husayn ('a) saying that the Prophet told 'Ali Ibn Abu Talib ('a):

O Abu'l-Hasan, if the entire faith and all the virtuous deeds of the entire community are placed on one side of the scales and your deed of valor on the day of the Battle of Uhud is put on the other side, your act will prevail. The Almighty Lord and His chosen Angels were proud of your valor. The curtains were removed and Paradise glowed with your effulgence. Every wise man would gloat over your deed and the Lord would bestow upon you such bounties as would be envied by every prophet, martyr, and the truthful men.[348](#)

وَرُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَا أَبَا الْحَسَنِ! لَوْ وَضِعَ إِيْمَانُ الْخَلَائِقِ وَأَعْمَالُهُمْ فِي كِفَّةٍ، وَوُضِعَ عَمَلُكَ يَوْمَ أُحُدٍ فِي كِفَّةٍ أُخْرَى، لَرَجَحَ عَمَلُكَ عَلَى جَمِيعِ الْخَلَائِقِ. وَاللَّهُ تَعَالَى بَاهِي بِكَ يَوْمَ أُحُدٍ مَلَائِكَتُهُ الْمُقَرَّبِينَ، وَرَفَعَ الْحِجَابَ مِنَ السَّمَاءِ، وَأَشْرَقَتْ بِكَ الْجَنَّةُ وَمَا فِيهَا، وَابْتَهَجَ بِفِعْلِكَ الْعَالَمُونَ. وَإِنَّ اللَّهَ تَعَالَى يُعَوِّضُكَ بِذَلِكَ الْيَوْمِ مَا يَغِيْبُكَ بِهِ كُلُّ نَبِيٍّ وَرَسُولٍ وَصِدِّيقٍ وَشَهِيدٍ.

576) Abdullah Ibn Mas'ud narrates that the Prophet (S) said:

Whenever I sent 'Ali on a mission, he was accompanied by Gabriel on the right and Michael on the left side and a cloud over his head, until God gave him victory.[349](#)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا بَعَثْتُ عَلِيًّا فِي سَرِيَّةٍ إِلَّا رَأَيْتُ جَبْرَائِيلَ عَنْ

يَمِينِهِ وَمِكَائِيلَ عَنْ يَسَارِهِ. وَالسَّحَابَةُ تُظِلُّهُ حَتَّى يَرْزُقَهُ اللَّهُ الظُّفَرَ

577) The Prophet (S) said:

A single blow of 'Ali with his sword upon Amr Ibn Abd-Wudd on the day of the Battle of the Ditch is more precious than all the good deeds of my entire community.[350](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: لَضَرْبَةُ عَلِيٍّ لِعَمْرٍو تُعَادِلُ عِبَادَةَ الثَّقَلَيْنِ

578) Ja'far Ibn Muhammad ('a) said, On the day of the Battle of Badr, a voice reverberated in the skies saying:

'There is no sword like the Dhu'l-Faqar and there is no hero like Ali.'[351](#)

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ: نَادَى مَلَكٌ مِنَ السَّمَاءِ يَوْمَ بَدْرٍ يُقَالُ لَهُ رِضْوَانُ: «لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ»

579) It is authoritatively reported from Ibn Abbas that the Prophet (S) said:

The Lord gave me Dhu'l-Faqar [the sword] and said, 'O Muhammad, take this and give it to the best among the dwellers of the Earth.' I asked, 'O Lord, who is the best among the dwellers of the earth?'

He replied, 'It is 'Ali Ibn Abu Talib; My deputy on earth.'[352](#)

بِالإِسْنَادِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أُعْطَانِي رَبِّي ذَا الْفَقَارِ، قَالَ: «يَا مُحَمَّدُ! خُذْهُ وَأَعْطِهِ خَيْرَ أَهْلِ الْأَرْضِ.» فَقُلْتُ: «مَنْ ذَلِكَ يَا رَبِّ؟» قَالَ: «خَلِيفَتِي فِي الْأَرْضِ؛ عَلِيُّ بْنُ أَبِي طَالِبٍ

'Ali And The Gate Of Fort Khaybar – 'Ali And The Conquest Of Khaybar

580) In his letter written to Suhail Ibn Hunayf, 'Ali ('a) wrote:

By God, I did not remove the gate of Fort Khaybar with my physical strength, nor with the energy of my nourishment, but by the astral strength of my soul. It was Effulgence of the Lord that helped me. My relationship with Ahmad is like the relationship of one light with another.

By God, even if all the Arabs combine together to fight me, I shall not run away from their challenge. If I get the chance, I would never leave any one of them alive. Indeed, when man realizes that death is imminent at any moment, his heart is strengthened with courage [to face the enemy].[353](#)

وَرُوي أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ فِي رِسَالَتِهِ إِلَى سَهْلِ بْنِ حَنِيفٍ: وَاللَّهِ، مَا قَلَعْتُ بَابَ خَيْبَرَ بِقُوَّةِ جَسَدِيَّةٍ، وَلَا بِحَرَكَةِ غِذَائِيَّةٍ؛ لَكِنِّي أُبَدْتُ بِقُوَّةِ مَلَكُوتِيَّةٍ وَنَفْسِ بَنُورٍ رَبِّهَا مُضِيئَةٌ. وَأَنَا مِنْ أَحَمَدَ كَالضَّوِّءِ مِنَ الضَّوِّءِ. وَاللَّهِ، لَوْ تَظَاهَرَتِ الْعَرَبُ عَلَيَّ قِتَالِي لَمَا وَلَّيْتُ. وَلَوْ أَمَكَّنْتَنِي الْفُرْصَةُ مِنْ رِقَابِهَا لَمَا بَقَيْتُ. وَمَنْ لَمْ يُيَالِ مَتَى حَتَفَهُ عَلَيْهِ

سَاقَطُ، فَجَنَانُهُ فِي الْمِلْمَاتِ رَابِطُ.

581) Jabir Ibn Abdullah said:

In the Battle of Khaybar, 'Ali ('a) plucked the door of the fort with his bare hands, so much so Muslims climbed the fort and the fort was conquered.[354](#)

جَابِرُ بْنُ عَبْدِ اللَّهِ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ حَمَلَ الْبَابَ يَوْمَ خَيْبَرَ حَتَّى صَعِدَ الْمُسْلِمُونَ عَلَيْهِ فَفَتَحُوهَا.

582) Ibn Jarir al-Tabari the author of al-Mustarshid writes:

The gate of Khaybar was four yards and five spans wide and was made of stone. 'Ali ('a) plucked the door in such a manner that his fingerprints came to be etched on it. The door had no 'knocker ring' was lifted and used as a shield by 'Ali ('a) and used it to strike at the enemy. 'Ali ('a) then threw the gate four yards away.[355](#)

ابْنُ جَرِيرٍ الطَّبْرِيُّ صَاحِبُ «الْمُسْتَرْشِدِ»: إِنَّهُ عَلَيْهِ السَّلَامُ حَمَلَ بَابَ خَيْبَرَ بِشِمَالِهِ - وَهُوَ أَرْبَعَةُ أَذْرُعٍ فِي خَمْسَةِ أَشْبَارٍ عُمُقًا حَجَرًا صُلْدًا - دُونَ يَمِينِهِ. فَأَثَرُ فِيهِ أَصَابِعُهُ. وَحَمَلَهُ بِغَيْرِ مَقْبَضٍ يَنْتَرِسُ بِهِ فَضَارَبَ الْأَقْرَانَ بِسَيْفِهِ حَتَّى هَجَمَ عَلَيْهِمْ. ثُمَّ زَجَّهُ مِنْ وَرَائِهِ أَرْبَعِينَ ذِرَاعًا.

583) It is authentically reported that the Gate of Fort Khaybar was fifteen yards long and the moat was ten yards wide. 'Ali ('a) rested one end of the gate on one bank of the moat and he held the other end in his hand. The entire army consisting of infantry and cavalry of about eight thousand and seven hundred men passed over the plank of the gate [held by 'Ali ('a)].[356](#)

وَفِي رِوَايَةٍ: إِنَّهُ كَانَ طُولُ الْبَابِ خَمْسَةَ عَشَرَ ذِرَاعًا وَعَرْضُ الْخَنْدَقِ عَشْرَةَ أَذْرُعٍ. فَوَضَعَ جَانِبًا عَلَى طَرَفِ الْخَنْدَقِ وَضَبَطَ بِيَدِهِ جَانِبًا حَتَّى عَبَرَ عَلَيْهِ الْعَسْكَرُ، وَكَانُوا ثَمَانِيَةَ آلَافٍ وَسَبْعِمِائَةِ رَجُلٍ وَفِيهِمْ مَنْ كَانَ يَتَرَدَّدُ وَيَجِفُّ عَلَيْهِ.

Ali's Wounds And The Prophet Lamenting Over Them

584) One of the seventy merits of 'Ali ('a) was that he never felt the severity of his wounds. He had marks of wounds from head to foot, which he concealed. In various battles, he suffered about a thousand wounds. It is reported that when he returned from the Battle of Uhud there were eighty wounds on his body. The wounds were so deep and severe that when the one wound was bandaged another would emerge.

When the Prophet (S) visited him, 'Ali ('a) was lying on a leather mattress like a lump of minced meat. The Prophet (S) started weeping when he saw Ali's condition. The nurses who were attending to 'Ali ('a) complained: "We fear for Ali's life, for, when we bandage one wound another appears. 'Ali ('a) is hiding his pain."

It is reported that when 'Ali ('a) died, the marks of his wounds were found to number over a thousand.^{[357](#)}

الإِخْتِصَاصُ: ذَكَرُوا سَبْعِينَ خِصْلَةً مُجْتَمِعَةً فِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: تَرَكَ الشِّكَايَةَ فِي مَوْضِعِ أَلَمِ الْجِرَاحَةِ، وَكَيْتَمَانَ مَا وَجَدَ فِي جَسَدِهِ مِنْ أَثَرِ الْجِرَاحَاتِ مِنْ قَرْنِهِ إِلَى قَدَمِهِ. وَكَانَتْ أَلْفَ جِرَاحَةٍ فِي سَبِيلِ اللَّهِ. وَقَالُوا: إِنَصْرَفَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْ أَحَدٍ وَبِهِ ثَمَانُونَ جِرَاحَةً يُدْخِلُ الْفَتَايِلُ مِنْ مَوْضِعٍ وَيُخْرِجُ مِنْ مَوْضِعٍ

فَدَخَلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَائِداً وَهُوَ مِثْلُ الْمَضْغَةِ عَلَى نُطْعٍ. فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَكَى... وَشَكَتَا الْمَرْأَتَانِ - أُمِّي الْجِرَاحَاتِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا يَلْقَى وَقَالَتَا: «يَا رَسُولَ اللَّهِ! قَدْ خَشِينَا عَلَيْهِ مِمَّا تُدْخِلُ الْفَتَايِلُ فِي مَوْضِعِ الْجِرَاحَاتِ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ وَكَيْتَمَانَهُ مَا يَجِدُ مِنَ الْأَلَمِ». قَالَ: فَعَدَّ مَا بِهِ مِنْ أَثَرِ الْجِرَاحَاتِ عِنْدَ خُرُوجِهِ مِنَ الدُّنْيَا، فَكَانَتْ أَلْفَ جِرَاحَةٍ مِنْ قَرْنِهِ إِلَى قَدَمِهِ

585) Anas Ibn Malik said:

In the Battle of Uhud when 'Ali ('a) was brought before the Prophet (S) over sixty wounds of swords, arrows and lances were found on his body. The Prophet (S) passed his hand over the wounds and by the Grace of God, the wounds disappeared without leaving any trace.^{[358](#)}

وَعَنْ أَنَسٍ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِعَلِيِّ عَلَيْهِ السَّلَامُ يَوْمَئِذٍ (يَعْنِي: يَوْمَ أَحَدٍ) وَعَلَيْهِ نَيْفٌ وَسِتُّونَ جِرَاحَةً مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرَمِيَةٍ. فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَمْسَحُهَا وَهِيَ تَلْتَمِثُ بِإِذْنِ اللَّهِ كَأَنَّ لَمْ تَكُنْ

586) Abu'l-Dunya Mu'ammarr al-Maghribi narrates that he heard 'Ali ('a) say:

In the Battle of Khaybar, I suffered twenty-five wounds. When the Prophet (S) saw me, he started crying and his tears fell on my wounds I was relieved [of all pain].^{[359](#)}

عَنْ أَبِي الدُّنْيَا الْمُعَمَّرِ الْمَغْرِبِيِّ قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولُ: جُرِحْتُ فِي وَفْعَةٍ خَيْبَرَ خَمْسًا وَعِشْرِينَ جِرَاحَةً. فَجِئْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَلَمَّا رَأَى مَا بِي بَكَى وَأَخَذَ مِنْ دُمُوعِ عَيْنَيْهِ فَجَعَلَهَا عَلَى الْجِرَاحَاتِ. فَاسْتَرَحْتُ مِنْ سَاعَتِي

587) In Tafsir al-Qummi and al-Khara'ij:

The number of wounds suffered by 'Ali ('a) are given as forty, made up of sixteen gaping wounds made by swords, out of which four were so severe that when he was struck, each time he fell down.^{[360](#)}

عَدَّ جِرَاحَاتِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِأَحَدٍ - عَلَى مَا فِي «تَفْسِيرِ الْقُمِّيِّ» - تِسْعُونَ. وَفِي «الْخَرَائِجِ» أَرْبَعُونَ «وَسِتُّ عَشْرَةَ ضَرْبَةً. سَقَطَ إِلَى الْأَرْضِ فِي أَرْبَعٍ مِنْهُنَّ. وَثَمَانُونَ فِي «سَعْدِ السُّعُودِ»

¹. Ihqaq Al-Haqq, vol. 4, p. 310; Ithbat Al-Hudah, vol. 2, p. 237; Noor al-Absar, p. 87.

². Bihar Al-Anwar, vol. 36, p. 128; Al-Hikam Al-Zahirah, vol. 1, p. 76.

- [3.](#) Bihar Al-Anwar, vol. 35, p. 335.
- [4.](#) Bihar Al-Anwar, vol. 41, p. 35.
- [5.](#) Tafsir Al-Ayyashi, vol. 1, p. 148; Bihar Al-Anwar, vol. 41, p. 35.
- [6.](#) Manaqib Aale Abu Talib, vol. 2, p. 116; Bihar Al-Anwar, vol. 35, p. 332.
- [7.](#) Ihqaq Al-Haqq, vol. 4, p. 306; Bihar Al-Anwar, vol. 36, p. 31.
- [8.](#) Bihar Al-Anwar, vol. 35, p. 402.
- [9.](#) Bihar Al-Anwar, vol. 35, p. 395.
- [10.](#) Bihar Al-Anwar, vol. 36, p. 52.
- [11.](#) Bihar Al-Anwar, vol. 35, p. 386; Al-Kafi, vol. 1, p. 425.
- [12.](#) Tafsir Al-Ayyashi, vol. 1, p. 261.
- [13.](#) Tafsir Nur al-Thaqalayn, vol. 2, p. 281; Ithbat Al-Hudah, vol. 2, p. 99.
- [14.](#) Al-Kafi, vol. 1, p. 420; Ithbat Al-Hudah, vol. 2, p. 7; Bihar Al-Anwar, vol. 36, p. 143.
- [15.](#) Bihar Al-Anwar, vol. 35, p. 97; Al-Kafi, vol. 1, p. 431.
- [16.](#) Kashf Al-Yaqin Fi Fadha'il Amir Al-Mu'minin, p. 119.
- [17.](#) Bihar Al-Anwar, vol. 36, p. 8.
- [18.](#) Bihar Al-Anwar, vol. 35, p. 341.
- [19.](#) 'Uyun Akhbar Al-Ridha, vol. 2, p. 58; Amali by Shaykh Al-Saduq, p. 196; Ghayat Al-Maram, p. 29.
- [20.](#) Ihqaq Al-Haqq, vol. 5, p. 254.
- [21.](#) Ihqaq Al-Haqq, vol. 5, p. 243; Irshad Al-Qulub, p. 210.
- [22.](#) Bihar Al-Anwar, vol. 42, p. 69; Al-Ghadir, vol. 1, p. 291.
- [23.](#) 'Awali al-Li'ali, vol. 4, p. 86.
- [24.](#) The Book of Kitab Sulaym Ibn Qays, p. 247.
- [25.](#) Ihqaq Al-Haqq, vol. 15, p. 383.
- [26.](#) Bihar Al-Anwar, vol. 14, p. 81; Al-Kafi, vol. 1, p. 231.
- [27.](#) Ihqaq Al-Haqq, vol. 15, p. 174.
- [28.](#) Ihqaq Al-Haqq, vol. 15, p. 586.
- [29.](#) Ihqaq Al-Haqq, vol. 15, p. 219.
- [30.](#) Ihqaq Al-Haqq, vol. 4, p. 270.
- [31.](#) Ihqaq Al-Haqq, vol. 15, p. 404.
- [32.](#) Ihqaq Al-Haqq, vol. 15, p. 606.
- [33.](#) Yanabi' Al-Mawaddah, p. 235.
- [34.](#) Ihqaq Al-Haqq, vol. 15, p. 562.
- [35.](#) Ihqaq Al-Haqq, vol. 15, p. 406.
- [36.](#) Ihqaq Al-Haqq, vol. 15, p. 408.
- [37.](#) Ihqaq Al-Haqq, vol. 15, p. 421.
- [38.](#) Ihqaq Al-Haqq, vol. 15, p. 175.
- [39.](#) Manaqib Al-Imam Amir Al-Mu'minin by Muhammad Ibn Sulayman Al-Kufi, vol. 1, p. 469. [Reference not present in the original Farsi version of the text, but it has been added in the English one. Note of the Al-Islam.org team].
- [40.](#) Al-Majruhin, vol. 1, p. 380.
- [41.](#) Irshad Al-Qulub, p. 236; Kashf Al-Ghummah, vol. 1, p. 161; Tarikh Baghdad, vol. 2, p. 88.
- [42.](#) Ihqaq Al-Haqq, vol. 6, p. 83; Kanz Al-'Ummal, vol 13, p. 107.
- [43.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 344; Ihqaq Al-Haqq, vol. 5, p. 287.
- [44.](#) 'Uyun Akhbar Al-Ridha, vol. 2, p. 73.
- [45.](#) Tafsir of Furat al-Kufi, p. 104.
- [46.](#) Kashf Al-Ghummah, vol. 1, p. 79; Rawdhat Al-Wa'izin, vol. 1, p. 85; Bihar Al-Anwar, vol. 40, p. 77, l'lam al-Wara, p. 185; Al-Tara'if, p. 19; Tafsir of Abu al-Futuh, vol. 11, p. 9.
- [47.](#) Bihar Al-Anwar, vol. 38, p. 36; Ithbat Al-Hudah, vol. 2, p. 218.
- [48.](#) Hilyat Al-Awliya', vol. 1, p. 106; Al-Imam 'Ali Ibn Abu Talib, vol. 2, p. 440; Jami' Al-Ahadith by Al-Suyuti, vol. 16, p. 275;

Al-Yaqin, p. 471.

[49.](#) Ihqaq Al-Haqq, vol. 7, p. 132.

[50.](#) Ihqaq Al-Haqq, vol. 6, p. 556; Fadha'il Al-Khamsah, vol. 2, p. 183, Fara'id al-Simtayn, vol. 1, p. 216; 'Uyun Akhbar Al-Ridha, vol. 2, p. 68.

[51.](#) Yanabi' Al-Mawaddah, p. 61.

[52.](#) Amali by Shaykh Al-Saduq, p. 385; Ghayat Al-Maram, p. 454; Bihar Al-Anwar, vol. 38, p. 16.

[53.](#) Amali by Shaykh Al-Saduq, p. 47; Yanabi' Al-Mawaddah, p. 64; Bihar Al-Anwar, vol. 38, p. 90; Ithbat Al-Hudah, vol. 2, p. 49.

[54.](#) Ihqaq Al-Haqq, vol. 7, p. 5.

[55.](#) Rawdhat Al-Wa'izin, vol. 1, p. 109; Anwar Al-Hidayah, p. 133.

[56.](#) Ihqaq Al-Haqq, vol. 4, p. 444; Manaqib Aale Abu Talib, vol. 3, p. 262.

[57.](#) Kashf Al-Ghummah, vol. 1, p. 114; Al-Mahajjat Al-Baydha', vol. 4, p. 192; Bihar Al-Anwar, vol. 39, p. 39.

[58.](#) Zakhayr al-'Uqba, p. 94.

[59.](#) Rawdhat Al-Wa'izin, vol. 1, p. 128.

[60.](#) Ihqaq Al-Haqq, vol. 15, p. 434.

[61.](#) Tafsir Al-Furat, p. 166.

[62.](#) Kamal Al-Din, p. 254 reporting from Al-Mahajjat Al-Baydha', vol. 1, p. 226.

[63.](#) Tafsir Al-Furat, p. 167.

[64.](#) Ihqaq Al-Haqq, vol. 15, p. 524.

[65.](#) Bihar Al-Anwar, vol. 40, p. 25; Al-Ghadir, vol. 8, p. 89; Al-Yaqin, p. 172.

[66.](#) Ihqaq Al-Haqq, vol. 15, p. 561.

[67.](#) Ihqaq Al-Haqq, vol. 15, p. 255.

[68.](#) Ihqaq Al-Haqq, vol. 15, p. 259.

[69.](#) Tarikh Baghdad, vol. 14, p. 102.

[70.](#) Taysir al-Matalib, p. 65.

[71.](#) Khasa'is Amir al-Mu'minin by Nisa'i, p. 112.

[72.](#) Hilyat Al-Awliya', vol. 1, p. 106.

[73.](#) Musnad Ahmed Ibn Hanbal, vol. 1, p. 125.

[74.](#) Ihqaq Al-Haqq, vol. 15, p. 560.

[75.](#) Ihqaq Al-Haqq, vol. 15, p. 387.

[76.](#) Ihqaq Al-Haqq, vol. 6, p. 499.

[77.](#) Bihar Al-Anwar, vol. 24, p. 82.

[78.](#) Ihqaq Al-Haqq, vol. 15, p. 604; Al-Mustarshad, p. 278; Ithbat Al-Hudah, vol. 2, p. 278.

[79.](#) Mulhiqat Al-Ihqaq, vol. 21, p. 258; Yanabi' Al-Mawaddah, p. 231.

[80.](#) Ihqaq Al-Haqq, vol. 6, p. 105.

[81.](#) Ihqaq Al-Haqq, vol. 6, p. 532; Fara'id al-Simtayn, vol. 1, p. 232; Bihar Al-Anwar, vol. 39, p. 49.

[82.](#) Amali by Shaykh Al-Saduq, p. 272.

[83.](#) Al-Tara'if, p. 79; Manaqib 'Ali Ibn Abu Talib, p. 127.

[84.](#) Manaqib 'Ali Ibn Abu Talib, p. 202; Al-Tara'if, p. 80; Kashf Al-Yaqin, p. 446.

[85.](#) Shajarat Tuba by Muhammad M. Al-Ha'iri, vol. 2, p. 238. [This footnote doesn't exist in Urdu/Persian version. Note of Al-Islam.org Team].

[86.](#) Noor Al-Absar, p. 96.

[87.](#) Yanabi' Al-Mawaddah, p. 92; Al-Ghadir vol. 2, p. 48; Al-Tara'if, p. 37. This hadith was missing in the English translation but present in the original Farsi text, hence it has been added. [Note of the Al-Islam.org Team].

[88.](#) Irshad Al-Qulub, p. 224; Hilyat al-Abrar vol. 1, p. 280

[89.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 61; Bihar Al-Anwar, vol. 19, p. 55; Hilyat Al-Abrar, vol. 1, p. 274.

[90.](#) Hilyat Al-Abrar, vol. 1, p. 275.

[91.](#) Kashf Al-Yaqin, p. 229.

- [92.](#) Bisharat Al-Mustafa, p. 160.
- [93.](#) Ihqaq Al-Haqq, vol. 6, p. 108; Zakhayir al-'Uqba, p. 95; Jawahir al-Matalib, p. 257.
- [94.](#) Manaqib Aale Abu Talib, vol. 2, p. 233; Bihar Al-Anwar, vol. 39, p. 97.
- [95.](#) l'lam al-Wara, p. 192; Manaqib Aale Abu Talib, vol. 2, p. 242; Bihar Al-Anwar, vol. 40, p. 7; Safinat al-Bihar, vol. 8, p. 314.
- [96.](#) Tadhkirat Al-Khawas, p. 50; Manaqib Aale Abu Talib, vol. 2, p. 241.
- [97.](#) Fadha'il Al-Khamsah, vol. 2, p. 117; Sahih of Tirmidhi, vol. 13, p. 173; Zakhayir al-'Uqbah, p. 85; Al-Taj, vol. 2, p. 332.
- [98.](#) Al-Ikhtisas, p. 195.
- [99.](#) Fadha'il Al-Khamsah, vol. 1, p. 293.
- [100.](#) Fadha'il Al-Khamsah, vol. 1, p. 295.
- [101.](#) Fadha'il Al-Khamsah, vol. 1, p. 295.
- [102.](#) Kashf Al-Yaqin, p. 213; Al-Irshad by Shaykh Al-Mufid, p. 89; Al-Tara'if, p. 42; Al-Ikhtisas, p. 109.
- [103.](#) Al-Faqih, vol. 1, p. 130; Amali by Shaykh Al-Mufid, p. 94; Tadhkirat Al-Khawas, p. 53.
- [104.](#) Ithbat al-Hudah, vol. 1, p. 321; Bihar Al-Anwar, vol. 41, p. 169; Jawahir al-Matalib, p. 109.
- [105.](#) Al-Yaqin, p. 165; Bihar Al-Anwar, vol. 41, p. 169; Manaqib by Al-Khawarizmi, p. 113.
- [106.](#) Al-Thaqib fi al-Manaqib, p. 255.
- [107.](#) Irshad Al-Qulub, p. 268; Al-Tara'if, p. 83.
- [108.](#) Amali by Shaykh Al-Saduq, p. 274; 'Uyun Akhbar Al-Ridha, vol. 2, p. 67; Bihar Al-Anwar, vol. 39, p. 20.
- [109.](#) Fara'id al-Simtayn, vol. 1, p. 208; Mulhiqat al-Ihqaq, vol. 21, p. 248.
- [110.](#) Amali by Shaykh Al-Saduq, p. 274.
- [111.](#) Ihqaq Al-Haqq, vol. 5, p. 580.
- [112.](#) Ihqaq Al-Haqq, vol. 5, p. 569; Sahih of Tirmidhi, vol. 13, p. 176.
- [113.](#) Kashf Al-Yaqin, p. 209; Amali by Shaykh Al-Saduq, p. 273; Khassat Amir al-Mu'minin by Nasa'i, p. 72; Al-Mustadrak by Al-Hakim, vol. 3, p. 125; Tadhkirat Al-Khawas, p. 46.
- [114.](#) Ihqaq Al-Haqq, vol. 5, p. 557.
- [115.](#) Manaqib 'Ali Ibn Abu Talib, p. 70; Kashf Al-Yaqin, p. 297; Yanabi' Al-Mawaddah, p. 235
- [116.](#) Ihqaq Al-Haqq, vol. 5, p. 621; Al-Mahasin, p. 153.
- [117.](#) Al-Mahasin, p. 153.
- [118.](#) Ma'ani al-Akhbar, p. 222.
- [119.](#) Basa'ir Al-Darajat, p. 76.
- [120.](#) Safinat al-Bihar, vol. 8, p. 163.
- [121.](#) Mulhiqat al-Ihqaq, vol. 20, p. 545.
- [122.](#) Al-Khisal, vol. 2, p. 573; Tafsir Nur Al-Thaqalayn, vol. 2, p. 360.
- [123.](#) Ithbat al-Hudah, vol. 1, p. 612.
- [124.](#) Kamal al-Din, p. 241.
- [125.](#) Tafsir Nur Al-Thaqalayn, vol. 1, p. 82; Ithbat al-Hudah, vol. 2, p. 28.
- [126.](#) Ithbat al-Hudah, vol. 1, p. 504; Ihqaq Al-Haqq, vol. 5, p. 56.
- [127.](#) Amali by Shaykh Al-Saduq, p. 169; Bihar Al-Anwar, vol. 38, p. 151; Bisharat Al-Mustafa, p. 31; Ihqaq Al-Haqq, vol. 4, p. 297.
- [128.](#) Amali by Shaykh Al-Saduq, p. 39.
- [129.](#) Bihar Al-Anwar, vol. 36, p. 4.
- [130.](#) 'Uyun Akhbar Al-Ridha, vol. 2, p. 6.
- [131.](#) Al-Ikhtisas, p. 17.
- [132.](#) Ihqaq Al-Haqq, vol. 7, p. 145.
- [133.](#) Fussilat, p. 33; Bihar Al-Anwar, vol. 36, p. 28.
- [134.](#) Al-Mustarshad, p. 618.
- [135.](#) 'Iqab al-A'mal, p. 249.
- [136.](#) Mulhiqat al-Ihqaq, vol. 20, p. 336; Bihar Al-Anwar, vol. 40, p. 202.

- [137.](#) Al-Kafi, vol. 2, p. 388; Bihar Al-Anwar, vol. 40, p. 97; Irshad Al-Qulub, p. 179.
- [138.](#) Al-Kafi, vol. 2, p. 388.
- [139.](#) Al-Yaqin, p. 244.
- [140.](#) Ihqaq Al-Haqq, vol. 14, p. 385.
- [141.](#) Tafsir Al-'Ayyashi, vol. 1, p. 194; Tafsir Nur Al-Thaqalayn, vol. 1, p. 377; Bihar Al-Anwar, vol. 36, p. 15.
- [142.](#) Hilyat Al-Abrar, vol. 1, p. 286
- [143.](#) Amali by Shaykh Al-Saduq, p. 165; Ithbat al-Hudah, vol. 2, p. 57; Ithna 'Ashariyah, p. 62.
- [144.](#) Ithbat al-Hudah, vol. 2, p. 206.
- [145.](#) Bihar Al-Anwar, vol. 36, p. 20.
- [146.](#) Hilyat Al-Abrar, vol. 1, p. 286.
- [147.](#) Ihqaq Al-Haqq, vol. 14, p. 378.
- [148.](#) Ithbat al-Hudah, vol. 2, p. 59.
- [149.](#) Tafsir Al-Ayyashi, vol. 1, p. 24; Bihar Al-Anwar, vol. 92, p. 240.
- [150.](#) Bihar Al-Anwar, vol. 35, p. 366.
- [151.](#) Basa'ir al-Darajat, p. 79.
- [152.](#) Ithbat al-Hudah, vol. 2, p. 171; Al-Shahab, p. 33; Al-Mustarshad, p. 279.
- [153.](#) Amali by Shaykh Al-Saduq, p. 72; 'Uyun Akhbar Al-Ridha, vol. 2, p. 59; Ithbat al-Hudah, vol. 2, p. 30.
- [154.](#) Amali by Shaykh Al-Saduq, p. 72; Ihqaq Al-Haqq, vol. 15, p. 274; Bihar Al-Anwar, vol. 38, p. 4.
- [155.](#) Ihqaq Al-Haqq, vol. 4, p. 255.
- [156.](#) Kashf Al-Ghummah, vol. 1, p. 157; Ithbat al-Hudah, vol. 2, p. 212; Ihqaq Al-Haqq, vol. 15, p. 212; Kashf Al-Yaqin, p. 292.
- [157.](#) Ihqaq Al-Haqq, vol. 15, p. 265.
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- [160.](#) Ihqaq Al-Haqq, vol. 6, p. 104.
- [161.](#) Ithbat al-Hudah, vol. 2, p. 238.
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- [165.](#) Ihqaq Al-Haqq, vol. 15, p. 212.
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- [169.](#) Ithbat al-Hudah, vol. 2, p. 51.
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- [180.](#) Ihqaq Al-Haqq, vol. 6, p. 448.
- [181.](#) Sahih alBukhari, vol. 3, p. 1140; Ihqaq Al-Haqq, vol. 5, p. 313; 'Uyun Akhbar Al-Ridha, vol. 2, p. 59; Al-Taj, vol. 3, p.

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[182.](#) Ihqaq Al-Haqq, vol. 15, p. 447.

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- [356.](#) Hilyat Al-Abrar, vol. 1, p. 315.
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Part 3: Ghadir, Imamate, Wilayah, And Caliphate Of ‘Ali And The Effects Of Revolt Against Ali

A) The Event Of Ghadir

‘Ali And The Hadith Of Ghadir

“O Prophet, proclaim what was revealed to you by your Lord; if you do not, it is as if you have failed to deliver the Message; Allah is your protector from [scheming] men.” (5:67).

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

“Today We have perfected your religion for you and We have completed our Bounties upon you and We are pleased with Islam as the [right] path.” (5:3).

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

588) Abu Sa’id al-Khidri reports:

When the Prophet reached the place called Ghadir Khumm on Thursday the eighteenth day of Dhu’l-Hijjah, he called men towards ‘Ali (‘a), held his hands, and lifted him so high [above him] that the whiteness of the Prophet’s armpits became visible.

The Prophet (S) then said:

Allah is great. Thanks to the Almighty who completed religion under the guardianship of myself and ‘Ali and fulfilled His Bounties as He pleased. Now then, of whomsoever I am the Guardian, this ‘Ali here is also the Guardian.”¹

رُوِيَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمَّا نَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِغَدِيرِ خُمٍّ يَوْمَ الْخَمِيسِ الثَّامِنَ عَشَرَ مِنْ ذِي الْحِجَّةِ، دَعَا النَّاسَ إِلَى عَلِيٍّ. فَأَخَذَ بِضَبْعَيْهِ فَرَفَعَهُمَا حَتَّى نَظَرَ النَّاسُ إِلَى بَيَاضِ إِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَقَالَ: «اللَّهُ أَكْبَرُ! الْحَمْدُ لِلَّهِ عَلَى كَمَالِ الدِّينِ وَإِتِمَامِ النِّعْمَةِ وَرِضَى الرَّبِّ بِرِسَالَتِي وَالْوَلَايَةِ لِعَلِيِّ مِنْ بَعْدِي. «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَ مَوْلَاهُ».

589) Jarir reports:

We accompanied the Prophet (S) on his last pilgrimage. In our return journey, we reached a place popularly known as Ghadir Khumm. The Prophet (S) issued the call for prayer. When all of us, Muhajirun

and Ansar gathered the Prophet (S) said, ‘O my people. Of what matters do you testify?’

We replied, ‘We testify that there is none worthy of worship, except Allah’ The Prophet (S) asked, ‘Of what other matter do you testify?’

We replied, ‘We testify that Muhammad (S) is a devotee and Messenger of Allah.’ The Prophet asked, ‘Under whose Guardianship are you?’

We replied, ‘We are under the guardianship of Allah and His Messenger’

At that moment the Prophet (S) pulled ‘Ali (‘a) by his hand. Claspng Ali’s hand, the Prophet (S) proclaimed:

‘Of whomsoever, Allah and His Messenger are the Guardians this ‘Ali is also his Guardian. O Allah, be a friend to his friends and a foe to his enemies. O Allah, whoever loves ‘Ali adores me and whoever annoys him incurs my wrath.’²

عَنْ جَرِيرٍ قَالَ: شَهِدْنَا الْمَوْسِمَ فِي حِجَّةِ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَبَلَّغْنَا مَكَانًا يُقَالُ لَهُ: غَدِيرُ خُمٍّ. فَنَادَى: «الصَّلَاةَ جَامِعَةً.» فَاجْتَمَعْنَا (أَيِ الْمُهَاجِرِينَ وَالْأَنْصَارِ)، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَطَنَا فَقَالَ: «أَيُّهَا النَّاسُ! بِمَ تَشْهَدُونَ؟» قَالُوا: «نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.» قَالَ: «تُمْ مَه؟» قَالُوا: «وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ.» قَالَ: «فَمَنْ وَلِيكُمْ؟» قَالُوا: «اللَّهُ وَرَسُولُهُ وَمَوْلَانَا».

قَالَ) ثُمَّ ضَرَبَ بِيَدِهِ إِلَى عَضُدٍ عَلِيٍّ عَلَيْهِ السَّلَامُ فَأَقَامَهُ فَنَزَعَ عَضُدَهُ، فَأَخَذَ بِذِرَاعِيهِ فَقَالَ: «مَنْ يَكُنِ اللَّهُ وَرَسُولُهُ مَوْلَاهُ، فَإِنَّ هَذَا مَوْلَاهُ. اللَّهُمَّ، وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ. اللَّهُمَّ، مَنْ أَحَبَّهُ مِنَ النَّاسِ فَكُنْ لَهُ حَبِيبًا، وَمَنْ أَبْغَضَهُ فَكُنْ لَهُ مُبْغِضًا.»

590) A call for congregational prayer was ordered [by the Prophet]. The Prophet (S) emerged with ‘Ali (‘a) beside him and said, “O my people. Am I not the Guardian of every believing man and woman?” People replied, “Yes. You are.”

The Prophet (S) then said:

‘Of whomsoever I am the guardian, this ‘Ali here is also the guardian. O Allah, love him who loves Ali, despise him who harbors enmity to Ali, help him who helps Ali, ignore him who ignores Ali, assist him who assists Ali, send your wrath on those who annoy Ali, and adore him who adores Ali.’³

فَنَادَى: «الصَّلَاةَ جَامِعَةً.» فَاجْتَمَعُوا، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَعَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ فَقَالَ: «يَا ... أَيُّهَا النَّاسُ! أَلَسْتُمْ تَزْعُمُونَ أَنِّي مَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ؟» قَالُوا: «بَلَى.» قَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. اللَّهُمَّ، وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَأَنْصُرْ مَنْ أَنْصَرَهُ، وَأَخْذُلْ مَنْ خَذَلَهُ، وَأَعِنْ مَنْ أَعَانَهُ، وَأَبْغِضْ مَنْ أَبْغَضَهُ، وَأَحِبِّ مَنْ أَحَبَّهُ.»

591) Sa'd narrates:

We reached a place called Ghadir Khumm on the road from Mecca when the Prophet (S) asked us to halt. He wanted those who had gone ahead, to come back and those who were lagging behind to hurry up and join the rest. When all had assembled, the Prophet (S) asked thrice, 'O my people. Who is your guardian?' Thrice did the people reply, Allah and His Messenger are our guardians.'

Then the Prophet (S) caught 'Ali ('a) by the hand, lifted him up and said:

Of whomsoever Allah and His Messenger are guardians, this 'Ali here is also the guardian. O Allah, be a friend to his friends and a foe to his foes.⁴

عَنْ سَعْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِطَرِيقِ مَكَّةَ وَهُوَ مُتَوَجِّهٌ إِلَيْهَا، فَلَمَّا بَلَغَ غَدِيرَ خُمٍّ وَقَفَ النَّاسُ، ثُمَّ رَدَّ مَنْ تَبِعَهُ، وَلَحِقَهُ مَنْ تَخَلَّفَ. فَلَمَّا اجْتَمَعَ النَّاسُ إِلَيْهِ، قَالَ: «أَيُّهَا النَّاسُ مَنْ وَلِيُّكُمْ؟» قَالُوا: «اللَّهُ وَرَسُولُهُ.» ثَلَاثًا. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَأَقَامَهُ. ثُمَّ قَالَ: «مَنْ كَانَ اللَّهُ وَرَسُولُهُ وَلِيًّا فَهَذَا وَلِيُّهُ. اللَّهُمَّ، وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ.»

592) Adi Ibn Thabit quotes al-Bara' as saying:

On the last pilgrimage we were with the Prophet (S). When we reached a place called Ghadir Khumm we removed the shrubs and cleared the ground. When the call for congregational prayer was given, the Prophet (S) took 'Ali ('a) by the hand and seated him to his right side and asked the people, 'Do I not have a better right over you than your own self?' In one voice, we affirmed that he had a better right over us than ourselves.

The Prophet (S) said:

Of whomsoever I am the guardian, this 'Ali here is also his guardian. O Allah, be a friend to his friends and a foe to his foes. At this juncture, 'Umar Ibn Khattab rose, shook Ali's hand and said, 'Congratulations! You are now the guardian of every believing man and woman.'⁵

عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حِجَّةِ الْوَدَاعِ فَلَمَّا أَتَيْنَا عَلَى غَدِيرِ خُمٍّ كُسِحَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَحْتَ شَجَرَتَيْنِ وَتُودِيَ فِي النَّاسِ الصَّلَاةُ جَامِعَةً. وَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا، وَأَخَذَ بِيَدِهِ فَأَقَامَهُ عَنْ يَمِينِهِ، فَقَالَ: «أَلَسْتُ أَوْلَى بِكُلِّ امْرِئٍ مِنْ نَفْسِهِ؟» قَالُوا: «بَلَى.» قَالَ: «فَإِنَّ هَذَا مَوْلَى مَنْ أَنَا مَوْلَاهُ. اللَّهُمَّ، وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ.» فَلَقِيَهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: «هَنِيئًا لَكَ! أَصْبَحْتَ وَأَمْسَيْتَ مَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ.»

593) It is unanimously reported that during his sermon at Ghadir Khumm, the Prophet (S) said:

Of whomsoever I am the guardian, this 'Ali here is also his guardian.

'Umar said, "Congratulations, O Abu'l-Hasan! You are indeed the guardian of every believing man and woman."⁶

مِنْ خُطْبَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي يَوْمِ غَدِيرِ خُمٍّ بِاتِّفَاقِ الْجَمِيعِ وَهُوَ يَقُولُ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ.» فَقَالَ عُمَرُ: «بَخٍ لَكَ يَا أَبَا الْحَسَنِ! لَقَدْ أَصْبَحْتَ مَوْلَايَ وَمَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ».

594) The Prophet (S) said:

Of whomsoever I am the guardian, this 'Ali here is also his guardian. O Allah, be a friend to his friends and a foe to his foes.[7](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ. اللَّهُمَّ، وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ.

595) The Prophet (S) said:

Of whomsoever I am the guardian, this 'Ali here is also his guardian. O Allah, be a friend to his friends and a foe to his foes. Help those who help Ali, forsake those who desert him, and curse those who curse him.[8](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ. اللَّهُمَّ، وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَالْعَنِ مَنْ ظَلَمَهُ.

The Ghadir Feast Is The Best Among All Festivals

596) It is reported from Imam al-Sadiq ('a) who quoted his ancestors who said that the Prophet (S) said:

For my people, Ghadir is the best of all days of celebration. It is on that day that God commanded me to nominate my cousin 'Ali Ibn Abu Talib as the leader over my community in order to seek his guidance. It is on that day that God completed his guidance to mankind and bestowed His bounties and chose Islam as His favorite Path towards man's salvation.

The Prophet (S) then added:

Indeed, 'Ali is from me and I am from Ali. He was created from the same dust from which I was created. After me, he is the leader of my community. He will clarify whenever people dispute about my traditions. He is the commander of the People of Effulgent Faces. He is the best among all the testamentary trustees. He is the husband of the Lady of Paradise and the father of the truly guided Imams.

O my people, if anyone loves Ali, I too would love him. If anyone has enmity towards Ali, I shall be his enemy. If anyone associates himself with Ali, I too would associate with such a person. If anyone forsakes Ali, I too would ignore him. If anyone avoids Ali, I too would avoid such a person. I shall be a friend of those who befriend 'Ali and the enemy of one who is an enemy of Ali.[9](#)

بِالإِسْنَادِ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

«يَوْمُ غَدِيرِ خُمٍ أَفْضَلُ أَعْيَادِ أُمَّتِي. وَهُوَ الْيَوْمُ الَّذِي أَمَرَنِي اللَّهُ -تَعَالَى ذِكْرُهُ فِيهِ بِنَصْبِ أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلِمًا لِأُمَّتِي يَهْتَدُونَ بِهِ مِنْ بَعْدِي. وَهُوَ الْيَوْمُ الَّذِي أَكْمَلَ اللَّهُ فِيهِ الدِّينَ وَأَتَمَّ عَلَى أُمَّتِي فِيهِ النِّعْمَةَ وَرَضِيَ لَهُمُ الْإِسْلَامَ دِينًا.»

ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «مَعَاشِرَ النَّاسِ! إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْ عَلِيٍّ؛ خُلِقَ مِنْ طِينَتِي. وَهُوَ إِمَامُ الْخَلْقِ بَعْدِي؛ يُبَيِّنُ لَهُمْ مَا اخْتَلَفُوا فِيهِ مِنْ سُنَّتِي. وَهُوَ أَمِيرُ الْمُؤْمِنِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ، وَيَعْسُوبُ الْمُؤْمِنِينَ، وَخَيْرُ الْوَصِيِّينَ، وَزَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَأَبُو الْأَيْمَةِ الْمَهْدِيِّينَ. مَعَاشِرَ النَّاسِ! مَنْ أَحَبَّ عَلِيًّا أَحَبَّنِي، وَمَنْ أَبْغَضَ عَلِيًّا أَبْغَضَنِي، وَمَنْ وَصَلَ عَلِيًّا وَصَلَنِي، وَمَنْ قَطَعَ عَلِيًّا قَطَعَنِي، وَمَنْ جَفَا عَلِيًّا جَفَوْنِي، وَمَنْ وَالَى عَلِيًّا وَالَيْتُهُ، وَمَنْ عَادَى عَلِيًّا عَادَيْتُهُ...»

597) Qasim Ibn Yahya reports through his ancestor, al-Hasan Ibn Rashid, who said that he asked Imam al-Sadiq (a), “Is there any other festival apart from the two festivals of the Muslims?”

The Imam replied, Of course, there is a festival more important and majestic than the other two. I asked further, “O Imam, which is that important and majestic festival?”

The Imam replied, it is the day on which ‘Ali (a) was declared the leader of all men.

I asked, “May I be your ransom. Inform me about that festival.” The Imam said:

It is the eighteenth day of the month of Dhu’l-Hijjah. On that day you should keep your fast and send as many benedictions as possible on Muhammad (S) and his Progeny and curse their tormentors and seek and declare your aversion for their enemies. This is because, whenever a prophet appointed his successor, he declared it a day of festivities and celebration.

I asked, “What is so special about fasting on that day?”

The Imam replied, the fast that you keep on that day is equal to fasting continuously for sixty months. [10](#)

بِإِسْنَادٍ عَنْ الْقَاسِمِ بْنِ يَحْيَى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: «جُعِلْتُ فِدَاكَ! لِلْمُسْلِمِينَ عِيدٌ غَيْرُ الْعِيدَيْنِ؟» قَالَ: «نَعَمْ يَا حَسَنُ! أَعْظَمُهُمَا وَأَشْرَفُهُمَا.» (قَالَ) قُلْتُ لَهُ: «وَأَيُّ يَوْمٍ هُوَ؟» قَالَ: «يَوْمَ نَصَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلِمًا لِلنَّاسِ.» قُلْتُ: «جُعِلْتُ فِدَاكَ! وَأَيُّ يَوْمٍ هُوَ؟» قَالَ: «إِنَّ الْأَيَّامَ تَدُورُ، وَهُوَ يَوْمُ ثَمَانِي عَشَرَ مِنْ ذِي الْحِجَّةِ.» (قَالَ) قُلْتُ: «جُعِلْتُ فِدَاكَ! وَمَا يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيهِ؟»

قَالَ: «تَصَوْمُهُ -يَا حَسَنُ وَتُكْثَرُ الصَّلَاةُ فِيهِ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَتَتَبَرَّأُ إِلَى اللَّهِ مِنْ ظَلَمِهِمْ وَجَحَدَ حَقَّهُمْ. فَإِنَّ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ بِالْيَوْمِ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يَتَّخِذَ عِيدًا.» (قَالَ) قُلْتُ: «مَا لِمَنْ...صَامَهُ مِنَّا؟» قَالَ: «صِيَامُ سِتِّينَ شَهْرًا»

Merits Of Fasting On The Day Of Eid Ghadir

598) Mufadhdhal reports that Imam al-Sadiq ('a) said

Fasting on the day of Eid al-Ghadfir expiates the sins of sixty years. [11](#)

عَنِ الْمُفَضَّلِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: صَوْمُ يَوْمِ غَدِيرِ خُمٍّ كَفَّارَةٌ سِتِّينَ سَنَةً.

599) 'Ali Ibn al-Husayn al-Abdi narrates that he heard Imam al-Sadiq ('a) say:

To keep the fast on the day of Ghadir festival is like performing a hundred Hajj and 'Umrah, for that is a day of great celebrations in the eyes of God. [12](#)

بِإِسْنَادٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: صِيَامُ يَوْمِ غَدِيرِ خُمٍّ يَعْدِلُ عِنْدَ اللَّهِ فِي كُلِّ عَامٍ مِائَةَ حَجَّةٍ وَمِائَةَ عُمْرَةٍ مَبْرُورَاتٍ مُتَقَبَّلَاتٍ. وَهُوَ عِيدُ اللَّهِ الْأَكْبَرِ.

600) Imam al-Sadiq ('a) said:

Fasting on the day of Ghadir is as good as living until Doomsday and it is equal to a hundred Hajj and 'Umrah. The day is reckoned as a day of great festivities and celebrations. [13](#)

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: صِيَامُ يَوْمِ غَدِيرِ خُمٍّ يَعْدِلُ صِيَامَ عُمَرِ الدُّنْيَا لَوْ عَاشَ إِنْسَانٌ وَصِيَامَهُ يَعْدِلُ عِنْدَ اللَّهِ مِائَةَ حَجَّةٍ وَمِائَةَ عُمْرَةٍ مَبْرُورَاتٍ مُتَقَبَّلَاتٍ. وَهُوَ الْعِيدُ الْأَكْبَرُ.

601) Ahmad Ibn Muhammad Ibn Abu Nasr said that he was attending on Imam al-Ridha ('a) when a large number of people had gathered and the incident at Ghadir was being discussed. Some people refuted that any such incident ever took place.

Imam al-Ridha ('a) said:

It is well known that there is a place in Paradise, made with alternating bricks of Gold and silver. On the day of Ghadir, angels congregate and enjoy the bounties. O son of Abu Nasr, wherever you be, rush to the mausoleum of Amir Al-Mu'minin ('a), for on this day God forgives sixty year's sins of every believing man and woman. On that day, God releases from hell twice the number of the people who are released on the nights preceding Ramadhan festival, the Nights of Glory, and the night preceding the Fitr festival.

To give in charity a single coin to a believer on the day of Ghadir is equal in value to a thousand such coins. On this day oblige your brothers in faith and make every believing man and woman happy. [14](#)

بِإِسْنَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ قَالَ: كُنَّا عِنْدَ الرِّضَا عَلَيْهِ السَّلَامُ وَالْمَجْلِسُ غَاصٌّ بِأَهْلِهِ، فَتَذَكَّرُوا يَوْمَ الْغَدِيرِ، فَأَنْكَرَهُ بَعْضُ النَّاسِ. فَقَالَ الرِّضَا عَلَيْهِ السَّلَامُ: «حَدَّثَنِي أَبِي، عَنْ أَبِيهِ قَالَ: «إِنَّ يَوْمَ الْغَدِيرِ فِي السَّمَاءِ أَشْهُرُ مِنْهُ فِي الْأَرْضِ. إِنَّ لِلَّهِ فِي الْفَرْدَوْسِ الْأَعْلَى قَصْرًا؛ لِبَنَةٍ مِنْ فِضَّةٍ وَلِبَنَةٍ مِنْ ذَهَبٍ...» ثُمَّ ذَكَرَ وَصَفَ ذَلِكَ الْقَصْرِ

وَمَا يَجْتَمِعُ فِيهِ يَوْمَ الْغَدِيرِ مِنَ الْمَلَائِكَةِ وَمَا يَنَالُونَ مِنْ كَرَامَةِ ذَلِكَ الْيَوْمِ

ثُمَّ قَالَ: «يَا بَنَ أَبِي نَصْرٍ! أَيْنَمَا كُنْتَ، فَاحْضُرْ يَوْمَ الْغَدِيرِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. فَإِنَّ اللَّهَ يَغْفِرُ لِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ وَمُسْلِمٍ وَمُسْلِمَةٍ ذُنُوبَ سِتِّينَ سَنَةً، وَيَعْتِقُ مِنَ النَّارِ ضِعْفَ مَا أَعْتَقَ فِي شَهْرِ رَمَضَانَ وَفِي لَيْلَةِ الْقَدْرِ وَلَيْلَةِ الْفِطْرِ. وَالِدَرَّهْمُ فِيهِ بِأَلْفِ دِرْهَمٍ لِإِخْوَانِكَ الْعَارِفِينَ. فَأَفْضِلْ عَلَى إِخْوَانِكَ فِي هَذَا الْيَوْمِ وَسِرِّ فِيهِ كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ...»

The Sermon At Ghadir

602) Alqamah Ibn Muhammad al-Hadhrami narrates from Abu Ja'far Muhammad Ibn 'Ali al-Baqir ('a) who said: When the Prophet (S) left Medina to perform the Hajj he had explained everything except Hajj and wilayah. Gabriel descended and said:

God sends His salutation to you and declares that He never removed the soul from the body of any prophet until the prophet had completed delivering His Message and fulfilled the covenant. There are two mandates that have not been conveyed in full. First is the matter of Hajj and the second one is the promulgation of wilayah [Guardianship of the Ummat], that is, the nomination of your successor. Never did I leave the earth bereft of My Proof [Divine Guides] nor would I do so at any time to come. You should call upon all healthy and financially sound persons from every city town and village to accompany you in performing the Hajj and supplicate with you. Like the mandates of Prayer and Fasting, explain the requirements of duties and obligations of Hajj.

Imam al-Baqir ('a) further said: So people gathered in great numbers and accompanied the Prophet, anxiously waiting to see the manner and the rituals in which the Prophet (S) was about to perform the Hajj. The number of persons who had gathered from Medina and its surroundings totaled seventy thousand which was the number of the companion of Prophet Moses from whom Moses took the pledge of allegiance for Aaron. But those companions of Moses broke their pledge and worshipped the calf. The present incident is also similar, for in the presence of the Prophet (S) people congratulated and saluted 'Ali ('a), but as soon as the Prophet (S) died, they broke the pledge and appropriated his rights. During his return from Hajj at a desolate place called Ghadir Khumm, the Prophet (S) ascended the pulpit set up for him and said:

Glory belongs only to Allah who, in His Unicity is Supreme above everything; He, in His Unicity, is the closest to everything; His authority manifests through His Grandeur; Unique is He in His proof and exposition; He deserves to be eulogized and obeyed eternally. He is the Creator of the Heaven and earth which He controls with His Might. He is the Lord of the Angels. Most benevolent is He towards His creatures. It is through His Grace and Munificence that He permits His nearness. He is watchful of every eye while eyes perceive Him not. He is the Munificent, All-Knowing, and Majestic.

His benevolence pervades everything. He rules over men through His Bounties. He tarries in punishing

or condemning men for their sins, nor does He show any concession while punishing those who deserve to be punished. He is aware of every thought and every secret plan that men conceive. Nothing is hidden from Him nor is there any ambiguity in what is made manifest. Everything is subject to His Authority and absolute control. He is Omnipotent and brought things into existence from non-existence. He is Absolutely Independent, Majestic, and Wise. Other than Him none deserve to be worshipped.

The Prophet (S) then recited the verse:

“O Messenger, convey that which has been revealed to you by your Lord and if you fail to do so it would be as if you have not delivered the Message. Allah shall protect you from the mischief of men.” (5:67).

The Prophet (S) then said:

O my people, this verse was revealed in praise of Ali. God has made ‘Ali the guardian and leader over you. Obedience to him is mandated upon Muhajirun, Ansar; dwellers of cities, dwellers of villagers, Arabs, non-Arabs, free, slaves, the young, the old, the dark-skinned people, men of fairer complexion and upon everyone who worships God.

His word is perfect; he tells only the truth; his commands deserve implicit obedience. Wretched is the one who opposes him; those who obey him would be rewarded; those who pay attention to him and assist him would earn the Lord’s Mercy.

O men, this is the last place and occasion of my congregation with you. Listen carefully and follow my words. Obey God, for He is your guardian after him, is the person who is now addressing you, and after that ‘Ali is your guardian/leader. After him, Imamate will remain in his progeny, my offspring, until eternity. Forbidden is only that which God and His Messenger have forbidden and everything that God and His Messenger have permitted may be freely enjoyed by you. God has revealed to me what is permitted and what is forbidden and I have passed on that wisdom to Ali.

O my people, do not deviate from the path of ‘Ali nor should you neglect to follow it. Do not show arrogance when it comes to the matter of Ali’s guardianship over you, for ‘Ali guides you to the truth and he himself follows it meticulously. He would remove injustice and he will forbid you from being unjust. None would be able to accuse him in the matter of religion, because he is the first to proclaim his faith in Allah and His Messenger. In the matter of my Prophethood, neither any angel nor any saint could take precedence over Ali. He is the first among you to pray behind me and supplicated to God alongside me. As commanded by God, I ordered ‘Ali to take my place in my bed [on the night of migration] and he obeyed risking his life for mine. You should give him precedence over all others [companions] because God has given him excellence over all other men. You should follow his instructions because God has chosen him [to be your guardian].

O men, it is by the command of God that ‘Ali is appointed as your leader. God would not show His Mercy to anyone who does not submit to Ali. God has taken upon Himself the task of keeping Ali’s enemies in

eternal perdition. Beware of opposing 'Ali and becoming food for Hellfire which is prepared for the infidels. O men, the immaculate ones from the progeny of 'Ali are my descendants. They are the secondary authority whereas the Qur'an is the primary authority. Jointly, these two would provide guidance in this world. They would never be separated from one another even until they reach me at the Heavenly Fountain.

Know that they are trustees appointed by God and they are the authorities over you. I have discharged my burden. Know then that I have conveyed the Message; I have conveyed the Message from God that except my brother none could be the Commander of the faithful. After me, there is none fit to hold the command except him.

At this juncture, the Prophet (S) held 'Ali ('a) by the hand and lifted him up. When the Prophet (S) first ascended the pulpit, 'Ali ('a) was standing one step below him. The Prophet (S) lifted 'Ali ('a) so high above him that Ali's feet were dangling above the Prophet's thighs. The Prophet (S) then proclaimed:

This brother of mine is my successor, legatee of my wisdom, and my heir since he alone enjoys my confidence. O men, though you are in great numbers, you could still swear allegiance in one voice at my hands. I have been commanded by Allah to proclaim and obtain your declaration of assent about the ruler-ship of 'Ali and the successor Imams who would be from my progeny. Therefore, jointly in one voice, all of you declare and repeat after me.

All of you should now declare this:

We have heard, understood and assented what you have conveyed to us from Allah regarding Ali's Imamate and the leadership of progeny. We have willingly agreed forever to abide by our fealty. We swear allegiance in this matter with our heart, mind, and soul and we assure that we shall abide by it in our life until we die and even when we are resurrected on Doomsday. We shall never waver in our certitude in this matter nor would we replace it with that of any other person, nor do we entertain any doubt or feel any hesitation in this matter. We would neither deny nor break our promise. You have instructed us about the Commander of the Faithful and about the Imams who would be from your progeny. You have conveyed Allah's message to us.

The Prophet (S) then said:

'Ali is the criterion on which the Qur'an was revealed and after me, he is responsible for its explanations and exegeses. His acts are in consonance with Divine Pleasure. He fights the enemies of Allah. He guides men in the matter of worship of Allah and prevents them from disobeying Allah's commandments. He is the heir to the Prophet and the beacon to the rightly guided. He will kill the breachers, the wrongdoers, and the apostates. I say: O Lord, my words are immutable. O Lord, be a friend of his friends and a foe to his foes. Accursed are those who deny and falsify me. Send Your wrath upon the deniers.

O Allah, you have revealed to me that leadership belongs to him as of right. When I promulgated his

Vicegerency and Imamate, You declared that the religion became complete. You showered Your Grace on men and chose Islam as your favored religion. If anyone chooses any religion other than Islam, his worship shall not be accepted and on Doomsday, he will be among the losers. O Allah, bear witness that I have conveyed what was entrusted to me.

O men, Allah has completed the religion through their Imamate. Therefore, if anyone refuses or fails to accept and obey the Imamate of 'Ali and the Imams from his progeny, all deeds of such persons would come to naught and they would be confined to Hell forever. No lenience or concession would be shown in their punishment, nor would anyone be permitted to intercede for them.

O men, soon after I depart, people would invite you towards hell, but they shall not be helped on Doomsday. Both Allah and me loath them and they would be consigned to the abysmal depth of hell, for, indeed the abode of the vainglorious is most horrendous.

O men, I am the Straight Path that God has ordered you to follow and through which you seek guidance. After me, 'Ali ('a) is the Straight Path.

At this juncture, the Prophet recited the Opening Chapter of the Qur'an and said:

These verses are revealed about them, to eulogize and encompass all of them. They are the testamentary trustees appointed by God. They have neither fear nor sorrow.

Know then that it is God's legions that are finally victorious and that His enemies are misguided idiots. In their erroneous behavior, they shall be counted among the brethren of Satan. For all outward appearances, they whisper apparent pleasantries to each other. Know that their friends are those about whom God has revealed in His Book:

You will not find those who adore Allah and His Prophet befriending their enemies. (58:22).

Know that Allah has praised their friends as follows:

"Only those who have confessed the Faith and have not tarnished it in any manner shall have asylum and they are the rightly guided ones."(6:82).

O men, propagate what I have taught you and repeatedly and frequently narrate what you have heard from me. Salute your commander and say: 'We have heard and we do obey. O Lord. We seek your Mercy. To You is our return.' All glory belongs to Allah, who has guided us to the true path. Had God not guided us surely we would have strayed.'

O men, the merits of 'Ali narrated in the Qur'an are too numerous for me to relate in one sitting. Therefore, of the numerous eulogies, repeat and affirm what I have narrated to you. Whoever obeys Allah, His Messenger, and the One in Authority has indeed gained a great victory.

Those who preceded others in acknowledging him as their commander may move away and give way to others. These are men destined to recline in the Garden [of Eden]. Utter the words that please Allah. No loss would Allah suffer if you and every soul on earth become disbelieving infidels. O Allah, forgive the believers for the sake of your Message which I have now delivered to them. Send down your wrath on the disbelievers and infidels. All glory belongs to Allah who is the sustainer of all creation. [15](#)

بِإِسْنَادٍ، عَنْ عُلْفَمَةَ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ قَالَ: حَجَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْمَدِينَةِ وَقَدْ بَلَغَ جَمِيعَ الشَّرَائِعِ قَوْمَهُ غَيْرَ الْحَجِّ وَالْوَلَايَةِ. فَأَتَاهُ جَبْرِئِيلُ فَقَالَ: «يَا مُحَمَّدُ! إِنَّ اللَّهَ يُقْرِئُكَ السَّلَامَ وَيَقُولُ لَكَ: «إِنِّي لَمْ أَقْبِضْ نَبِيًّا مِنْ أَنْبِيَائِي وَرَسُولًا مِنْ رُسُلِي إِلَّا مِنْ بَعْدِ كَمَالِ دِينِي وَتَمَامِ حُجَّتِي

وَقَدْ بَقِيَ عَلَيْكَ مِنْ ذَلِكَ فَرِيضَتَانِ مِمَّا يَحْتَاجُ أَنْ تُبَلِّغَ قَوْمَكَ: فَرِيضَةُ الْحَجِّ وَفَرِيضَةُ الْوَلَايَةِ وَالْخَلِيفَةِ مِنْ بَعْدِكَ. فَإِنِّي لَمْ أَخْلُ أَرْضِي مِنْ حُجَّةٍ وَلَنْ أُخْلِيَهَا أَبَدًا.» وَإِنَّ اللَّهَ عَزَّوَجَلَّ بِأَمْرِكَ أَنْ تُبَلِّغَ قَوْمَكَ الْحَجَّ. وَلِيُحْجَّ مَعَكَ مَنْ اسْتَطَاعَ السَّبِيلَ مِنْ أَهْلِ الْحَضَرِ وَالْأَطْرَافِ وَالْأَعْرَابِ، فَتُعَلِّمَهُمْ مِنْ حَجَّتِهِمْ مِثْلَ مَا عَلَّمْتَهُمْ مِنْ صَلَاتِهِمْ وَزَكَاتِهِمْ وَصِيَامِهِمْ، وَتُوقِفَهُمْ مِنْ ذَلِكَ عَلَى مِثْلِ الَّذِي وَقَفْتَهُمْ عَلَيْهِ مِنْ جَمِيعِ مَا بَلَّغْتَهُمْ مِنَ الشَّرَائِعِ.» فَتَنَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُرِيدُ الْحَجَّ وَأَنْ يُعَلِّمَكُمْ مِنْ ذَلِكَ مِثْلَ الَّذِي عَلَّمَكُمْ مِنْ شَرَائِعِ دِينِكُمْ وَيُوقِفَكُمْ مِنْ ذَلِكَ عَلَى مِثْلِ مَا أَوْفَقَكُمْ.

قَالَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَخَرَجَ مَعَهُ نَاسٌ وَصَعَوْا لَهُ لِيَنْظُرُوا مَا يَصْنَعُ. وَكَانَ جَمِيعٌ مِنْ حَجٍّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ أَهْلِ الْمَدِينَةِ وَالْأَطْرَافِ وَالْأَعْرَابِ سَبْعِينَ أَلْفًا أَوْ يَزِيدُونَ (عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى السَّبْعِينَ أَلْفًا الَّذِينَ أَخَذَ عَلَيْهِمْ بَيْعَةُ هَارُونَ، فَتَكُونُوا وَاتَّبِعُوا السَّامِرِيِّ وَالْعَجَلِ. وَكَذَلِكَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْبَيْعَةَ لِعَلِيِّ عَلَيْهِ السَّلَامُ بِالْخِلَافَةِ عَلَى نَحْوِ عَدَدِ مُوسَى عَلَيْهِ السَّلَامُ سَبْعِينَ أَلْفًا، فَتَكُونُوا (الْبَيْعَةَ وَاتَّبِعُوا الْعَجَلِ؛ سَنَةً سَيِّئَةً مِثْلًا بِمِثْلِ لَمْ يُخْرَمَ - أَي: لَمْ يُقَطَعْ - مِنْهُ شَيْءٌ).

فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَوْقَ تِلْكَ الْأَحْجَارِ فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي عَلَا بِتَوْحِيدِهِ، وَدَنَا بِتَفَرِيدِهِ، ... وَجَلَّ فِي سُلْطَانِهِ، وَعَظُمَ فِي بُرْهَانِهِ. مَجِيدٌ لَمْ يَزَلْ، وَمَحْمُودٌ لَا يَزَالُ. بَارِئُ السَّمَاوَاتِ، وَدَاحِي الْمَدْحُوتَاتِ، وَجَبَّارُ السَّمَاوَاتِ. سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ. مُتَّفَضِّلٌ عَلَى جَمِيعٍ مِنْ بَرَّاهُ، مُطَوَّلٌ عَلَى مَا أَدْنَاهُ، يَلْحَظُ كُلَّ عَيْنٍ، وَالْعُيُونُ لَا تَرَاهُ. كَرِيمٌ، حَلِيمٌ، ذُو أَنَاةٍ؛ قَدْ وَسَّعَ كُلَّ شَيْءٍ رَحْمَتُهُ، وَمَنْ عَلَيْهِمْ بِنِعْمَتِهِ. لَا يَعْجَلُ بِانْتِقَامٍ، وَلَا يُبَادِرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ. قَدْ فَهَمَ السَّرَائِرَ، وَعَلِمَ الضَّمَائِرَ، وَلَمْ تَخْتَفِ عَلَيْهِ الْمَكُونَاتُ، وَلَا أَشْبَهَتْ عَلَيْهِ الْخَفِيَّاتُ. لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ، وَالْغَلْبَةُ عَلَى كُلِّ شَيْءٍ، وَالْقُوَّةُ بِكُلِّ شَيْءٍ. وَهُوَ مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ، وَدَائِمٌ ... غَنِيٌّ، وَقَائِمٌ بِالْقِسْطِ. لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

ثُمَّ تَلَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾ فَأَعْلَمُوا مَعَاشِرَ النَّاسِ ذَلِكَ فِيهِ، فَإِنَّ اللَّهَ قَدْ نَصَبَ لَكُمْ عَلِيًّا وَلِيًّا، وَإِمَامًا مَقْرُوضًا طَاعَتَهُ عَلَى الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَعَلَى التَّابِعِينَ بِإِحْسَانٍ، وَعَلَى الْبَادِي وَالْحَاضِرِ، وَعَلَى الْأَعْجَمِيِّ وَالْعَرَبِيِّ، وَالْحَرِّ وَالْعَبْدِ، وَالصَّغِيرِ وَالْكَبِيرِ، وَعَلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَعَلَى كُلِّ مُوجِدٍ. مَاضٍ حُكْمُهُ، جَائِزُ قَوْلُهُ، نَافِذُ أَمْرُهُ، مَلْعُونٌ مَنْ

يُخَالِفُهُ، مَا جُورَ مَنْ تَبِعَهُ. وَمَنْ صَدَّقَهُ فَقَدْ غَفَرَ اللَّهُ لَهُ، وَلِمَنْ سَمِعَ وَأَطَاعَ لَهُ.

مَعَاشِرَ النَّاسِ! إِنَّهُ آخِرُ مَقَامٍ أَقْوَمُهُ الْمَشْهَدَ، فَاسْمَعُوا وَأَطِيعُوا وَأَنْقَادُوا لِأَمْرِ اللَّهِ رَبِّكُمْ، فَإِنَّ اللَّهَ هُوَ مَوْلَاكُمْ، ثُمَّ رَسُولُهُ الْمُخَاطَبُ لَكُمْ، ثُمَّ عَلَيٌّ بَعْدِي وَلِيُّكُمْ وَإِمَامُكُمْ. وَالْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وَلَدِهِ إِلَى يَوْمِ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ. لَا حَلَالَ إِلَّا مَا أَحَلَّهُ اللَّهُ وَرَسُولُهُ وَهُمْ، وَلَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ وَرَسُولُهُ وَهُمْ. وَاللَّهُ عَزَّ وَجَلَّ عَرَفَنِي الْحَلَالَ وَالْحَرَامَ، وَأَنَا عَرَفْتُ عَلَيْهِ.

مَعَاشِرَ النَّاسِ! فَلَا تَظْلُمُوا عَنْهُ وَلَا تَفِرُّوا مِنْهُ، وَلَا تَسْتَنْكِفُوا مِنْ وَلَايَتِهِ، فَإِنَّهُ يَهْدِي إِلَى الْحَقِّ وَيَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيَنْهَى عَنْهُ. لَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةً لَأَنْتُمْ، لِأَنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ؛ لَمْ يَسْبِقْهُ إِلَى الْإِيمَانِ مُذْ بَعِثْتُ مَلَكًا مُقَرَّبًا، وَلَا نَبِيًّا مُرْسَلًا. أَوَّلُ النَّاسِ صَلَاةً، وَأَوَّلُ مَنْ عَبَدَ اللَّهَ مَعِيَ. أَمَرْتُهُ عَنِ اللَّهِ أَنْ يَنَامَ فِي مَضْجَعِي، فَفَعَلَ فَادِيًا لِي بِنَفْسِهِ. فَفَضَّلُونَهُ، فَقَدْ فَضَّلَهُ اللَّهُ. وَاقْبَلُونَهُ، فَقَدْ نَصَبَهُ اللَّهُ.

مَعَاشِرَ النَّاسِ! إِنَّهُ إِمَامُكُمْ بِأَمْرِ اللَّهِ. لَا يَتُوبُ اللَّهُ عَلَى مَنْ يَكْرَهُهُ، وَلَا يَغْفِرُ لَهُ؛ حَتَّمَا عَلَى اللَّهِ - تَبَارَكَ اسْمُهُ - أَنْ يُعَذِّبَ مَنْ يَجْحَدُهُ وَيُعَانِدُهُ عَذَابًا نَكْرًا أَبَدَ الْأَبْدِينَ وَدَهْرَ الدَّاهِرِينَ. وَاحْذَرُوا أَنْ تُخَالِفُوهُ فَتَضِلُّوا بِنَارٍ وَقُودُهَا النَّاسُ... وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ.

مَعَاشِرَ النَّاسِ! إِنَّ عَلِيًّا وَالطَّاهِرِينَ مِنْ ذُرِّيَّتِي عَلَيْهِمُ السَّلَامُ وَلَدِي وَوَلَدُهُ. هُمُ الثَّقَلُ الْأَصْغَرُ، وَالْقُرْآنُ الثَّقَلُ الْأَكْبَرُ. وَكُلُّ وَاحِدٍ مِنْهُمَا مُنْبِئٌ عَنْ صَاحِبِهِ وَمُؤَافِقٌ لَهُ. لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. أَلَا إِنَّهُمْ أَمَنَاءُ اللَّهِ فِي خَلْقِهِ وَحُكَامُهُ فِي أَرْضِهِ. أَلَا وَقَدْ أَدَّيْتُ. أَلَا وَقَدْ أَسْمَعْتُ. أَلَا وَقَدْ بَلَّغْتُ. أَلَا وَقَدْ أَوْضَحْتُ. أَلَا وَإِنِّي أَقُولُ عَنِ اللَّهِ إِنَّهُ لَا أَمِيرَ لِلْمُؤْمِنِينَ غَيْرَ أَخِي، وَلَا يَحِلُّ لِأَحَدٍ بَعْدِي غَيْرُهُ.» ثُمَّ ضَرَبَ بِيَدِهِ إِلَى عَضِدِهِ فَرَفَعَهَا، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مُذْ أَوَّلَ مَا صَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْبَرَهُ عَلَى دَرَجَةٍ دُونَ مَقَامِهِ. فَبَسَطَ يَدَهُ نَحْوَ وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِيَدِهِ حَتَّى اسْتَكْمَلَ بَسْطَهُمَا إِلَى السَّمَاءِ، وَشَالَ عَلِيًّا عَلَيْهِ السَّلَامُ حَتَّى صَارَتْ رِجْلُهُ مَعَ رُكْبَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

ثُمَّ قَالَ: «مَعَاشِرَ النَّاسِ! هَذَا أَخِي عَلِيٌّ وَصِيِّي وَوَاكِي عِلْمِي، وَخَلِيفَتِي فِي أُمَّتِي عَلَى مَنْ آمَنَ بِي.

مَعَاشِرَ النَّاسِ! إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَفٍّ وَاحِدٍ فِي وَقْتٍ وَاحِدٍ، وَقَدْ أَمَرَنِي اللَّهُ أَنْ أَخُذَ مِنْ أَلْسِنَتِكُمُ الْإِقْرَارَ بِمَا عَقَدْتُ لِعَلِّيٍّ مِنْ إِمْرَةِ الْمُؤْمِنِينَ وَلِمَنْ جَاءَ بَعْدَهُ مِنْ وَلَدِهِ الْأَئِمَّةِ مِنْ ذُرِّيَّتِي. فَقُولُوا بِأَجْمَعِكُمْ بَأَنَّا سَامِعُونَ، مُطِيعُونَ، رَاضُونَ، مُنْقَادُونَ لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَرَبِّكَ وَإِمَامِنَا وَأَئِمَّتِنَا مِنْ وَلَدِهِ. نُبَايِعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا وَأَنْفُسِنَا وَالْأَسِنَّاتِ وَأَيْدِينَا. عَلَى ذَلِكَ نَحْيًا وَعَلَيْهِ نَمُوتُ، وَعَلَيْهِ نُبْعَثُ. لَا نُغَيِّرُ وَلَا نُبَدِّلُ، وَلَا نَشُكُّ، وَلَا نَجْحَدُ، وَلَا نَرْتَابُ عَنْ... الْعَهْدِ، وَلَا نَنْقُضُ الْمِيثَاقَ. وَعَظَّنَا بِوَعْظِ اللَّهِ فِي عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَئِمَّةِ الَّتِي ذَكَرْتَ مِنْ ذُرِّيَّتِكَ مِنْ وَلَدِهِ بَعْدَهُ

أَلَا إِنَّ تَنْزِيلَ الْقُرْآنِ عَلَيَّ، وَتَأْوِيلَهُ وَتَفْسِيرَهُ بَعْدِي عَلَيْهِ، وَالْعَمَلُ بِمَا يُرْضِي اللَّهَ، وَمُحَارَبَةُ أَعْدَائِهِ، وَالِدَالُّ عَلَى طَاعَتِهِ، وَالنَّاهِي عَنْ مَعْصِيَتِهِ، إِنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ وَأَمِيرُ الْمُؤْمِنِينَ وَالْإِمَامُ الْهَادِي وَقَاتِلُ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ بِأَمْرِ اللَّهِ. أَقُولُ: مَا يَبْدُلُ الْقَوْلُ لَدَيَّ بِأَمْرِكَ يَا رَبِّي. أَقُولُ: اللَّهُمَّ! فَوَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَالْعَنَ مَنْ أَنْكَرَهُ، وَاغْضَبْ عَلَى مَنْ جَحَدَ حَقَّهُ. اللَّهُمَّ! إِنَّكَ أَنْزَلْتَ عَلَيَّ أَنَّ الْإِمَامَةَ لِعَلِيِّ، وَأَنْكَ عِنْدَ بَيَانِي ذَلِكَ وَتَصْنِييَ إِيَّاهُ لَمَّا أَكْمَلْتَ لَهُمْ دِينَهُمْ عَلَيْهِمْ، وَأَتَمَمْتَ نِعْمَتَكَ، وَرَضِيتَ لَهُمُ الْإِسْلَامَ دِينًا. ﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾. اللَّهُمَّ! إِنِّي أَشْهَدُكَ أَنِّي قَدْ بَلَغْتُ

مَعَاشِرَ النَّاسِ! إِنَّهُ قَدْ أَكْمَلَ اللَّهُ لَكُمْ دِينَكُمْ بِإِمَامَتِهِ. فَمَنْ لَمْ يَأْتَمْ بِهِ وَيَمْنِ يَقُومَ بَعْدَهُ بِوُلَدِي مِنْ صَلْبِهِ إِلَى يَوْمِ الْعَرْضِ عَلَى اللَّهِ، فَأُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَفِي النَّارِ هُمْ خَالِدُونَ. لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ.

مَعَاشِرَ النَّاسِ! سَيَكُونُ مِنْ بَعْدِي أُمَّةٌ يَدْعُونَ إِلَى النَّارِ، وَيَوْمَ الْقِيَامَةِ لَا يُنْصَرُونَ. اللَّهُ وَأَنَا بَرِيءَانِ مِنْهُمْ وَمِنْ... أَشْيَاعِهِمْ وَأَنْصَارِهِمْ. وَجَمِيعُهُمْ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ. وَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ

مَعَاشِرَ النَّاسِ! أَنَا الصِّرَاطُ الْمُسْتَقِيمُ الَّذِي أَمَرَكُمْ أَنْ تَسْأَلُوا عَنِ الْهُدَى إِلَيْهِ. ثُمَّ عَلَيَّ بَعْدِي. (وَقَرَأَ سُورَةَ الْحَمْدِ وَقَالَ: فِيهِمْ نَزَلْتُ. فِيهِمْ ذُكِرْتُ. لَهُمْ شَمِلْتُ. إِيَّاهُمْ خَصَّتْ وَعَمَّتْ. أُولَئِكَ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ. أَلَا إِنَّ أَعْدَاءَهُمْ هُمُ السُّفَهَاءُ الْغَاوُونَ، إِخْوَانُ الشَّيَاطِينِ، يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ ذَكَرَ اللَّهُ فِي كِتَابِهِ

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ. ﴿أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ فَقَالَ: ﴿لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾﴾

مَعَاشِرَ النَّاسِ! لَقِّنُوا مَا لَقَّنْتُكُمْ، وَقُولُوا مَا قُلْتُهُ، وَسَلِّمُوا عَلَى أَمِيرِكُمْ (وَقُولُوا: سَمِعْنَا وَأَطَعْنَا. غُفْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ). وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا، وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

مَعَاشِرَ النَّاسِ! إِنَّ فَضَائِلَ عَلِيِّ وَمَا خَصَّهُ اللَّهُ بِهِ فِي الْقُرْآنِ أَكْثَرُ مِنْ أَنْ أَذْكُرَهَا فِي مَقَامٍ وَاحِدٍ. فَمَنْ أَنْبَأَكُمْ بِهِ فَصَدَّقُوهُ. مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَأُولِي الْأَمْرِ مِنْكُمْ فَقَدْ فَازَ فَوْزًا عَظِيمًا. ﴿السَّابِقُونَ﴾: السَّابِقُونَ إِلَى بَيْعَتِهِ وَالتَّسْلِيمِ عَلَيْهِ بِأَمْرِ الْمُؤْمِنِينَ. ﴿أُولَئِكَ الْمُقَرَّبُونَ﴾. فِي جَنَّاتِ النَّعِيمِ. ﴿فَقُولُوا مَا يُرْضِي اللَّهَ عَنْكُمْ. وَإِنْ تَكْفُرُوا أَنتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَلَنْ يَضُرَّ اللَّهَ شَيْئًا. اللَّهُمَّ، اغْفِرْ لِلْمُؤْمِنِينَ. أَذْنِبْتُ وَأَمَرْتُ. وَاغْضَبْ عَلَى الْجَا حِدِينَ وَالْكَافِرِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

B) Imamate Of Ali

Imamate Of 'Ali

603) Imam al-Sadiq ('a) narrates on the authority of his ancestors that the Prophet (S) said:

On the night when I ascended the skies, the Lord said, 'O Muhammad, 'Ali is the foremost among the virtuous; the leader of the effulgent faces and the commander of the faithful.'¹⁶

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ عَهْدَ إِلَيَّ رَبِّي فِي عَلَيٍّ ثَلَاثَ كَلِمَاتٍ، فَقَالَ: «يَا مُحَمَّدُ!» فَقُلْتُ: «لَبَّيْكَ رَبِّي!» فَقَالَ: «إِنَّ عَلِيًّا إِمَامُ الْمُتَّقِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ، وَيَعْسُوبُ الْمُؤْمِنِينَ.»

604) Abdullah Ibn Mufadhdhal says that Imam al-Sadiq ('a) narrates through his ancestors who reported that the Prophet (S) said:

On the night when I ascended the skies, the Lord said, 'O Muhammad, 'Ali is my Mandate on all the people and the leader of my devotees; whoever obeys him, obeys Me and whoever disobeys him, disobeys Me. I have appointed him to succeed you as the guide to the community after you.'¹⁷

عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَضَّلِ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَيْلَةَ أُسْرِيَ بِي إِلَى السَّمَاءِ، كَلَّمَنِي رَبِّي جَلَّ جَلَالُهُ فَقَالَ: «يَا مُحَمَّدُ!» فَقُلْتُ: «لَبَّيْكَ رَبِّي!» فَقَالَ: «عَلَيُّ حُجَّتِي بَعْدَكَ عَلَى خَلْقِي وَإِمَامُ أَهْلِ طَاعَتِي. مَنْ أَطَاعَهُ أَطَاعَنِي، وَمَنْ عَصَاهُ عَصَانِي. فَأَنْصِبْهُ لَأُمَّتِكَ يَهْتَدُونَ بِهِ بَعْدَكَ.»

605) The Prophet (S) said:

I am the warner and 'Ali is the guide. You, O Ali, are the guide of the truly guided.¹⁸

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا الْمُنْذِرُ وَعَلِيٌّ الْهَادِي. وَبِكَ يَا عَلِيُّ! يَهْتَدِي الْمُهْتَدُونَ

606) Imam Ja'far Ibn Muhammad al-Sadiq ('a) said that he heard from his father Muhammad al-Baqir ('a), who heard from his father 'Ali Ibn al-Husayn ('a) who said that he heard from his father al-Husayn Ibn 'Ali ('a) who said that Amir Al-Mu'minin ('a) told him: The Prophet told me:

O Ali, you are the leader of believers; and the foremost among the pious; you are the chief of all testamentary trustees; you are the inheritor of the wisdom of the Prophets; you are the best among all the truthful men and the best among all those strive [in the way of Allah]. O Ali, you are the spouse of the chief of the women of Paradise and the best among the legatees of the prophets. O Ali, you are the chief of all believers and after me, you are mandate over them. Whoever adores you shall be admitted into Paradise and to Hellfire shall be confined those who dislike you. I swear by Him who invested me

with Prophethood and made me superior to all others, the worship of thousand years would come to naught if it is done without your cognizance or without cognizing the Imams from your progeny. Cognizing you and the Imams born in your progeny without expressing the detachment [and revulsion] from your enemies would be of no use. I have been so instructed by Gabriel. Whoever likes this may believe my word and whoever does not like it, has no faith in me.¹⁹

بِالإِسْنَادِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ: حَدَّثَنِي أَبِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَإِمَامُ الْمُتَّقِينَ. يَا عَلِيُّ! أَنْتَ سَيِّدُ الْوَصِيِّينَ، وَوَارِثُ عِلْمِ النَّبِيِّينَ، وَخَيْرُ الصِّدِّيقِينَ، وَأَفْضَلُ السَّابِقِينَ. يَا عَلِيُّ! أَنْتَ زَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَخَلِيفَةُ خَيْرِ الْمُرْسَلِينَ. يَا عَلِيُّ! أَنْتَ مَوْلَى الْمُؤْمِنِينَ، وَالْحُجَّةُ بَعْدِي عَلَى النَّاسِ أَجْمَعِينَ. إِسْتَوْجِبَ الْجَنَّةَ مَنْ تَوَلَّاكَ، وَاسْتَوْجِبَ دُخُولَ النَّارِ مَنْ عَادَاكَ.

يَا عَلِيُّ! وَالَّذِي بَعَثَنِي بِالنَّبُوءَةِ، وَاصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ، لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ تَعَالَى أَلْفَ عَامٍ، مَا قَبِلَ اللَّهُ ذَلِكَ مِنْهُ إِلَّا بِوِلَايَتِكَ وَوِلَايَةِ الْأَئِمَّةِ مِنْ وَلَدِكَ. وَأَنَّ وَلَايَتَكَ لَا تُقْبَلُ إِلَّا بِالْبِرَاءَةِ مِنْ أَعْدَائِكَ وَأَعْدَاءِ الْأَئِمَّةِ مِنْ وَلَدِكَ. بِذَلِكَ أَخْبَرَنِي جَبْرَائِيلُ. فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ.

607) Ibn Abbas narrates that the Prophet (S) told ‘Ali (‘a):

O Ali, you are the leader of all Muslims and the chief of believers. You are the guide to the people with effulgent faces. After me, you are Allah’s Mandate over all people. You are the leader of all Testamentary trustees and the legatee of all Prophets. O Ali, when I ascended the seventh sky and reached the ultimate border and traversed beyond the layers of Effulgent Light, the Lord welcomed me by praising me and then said, ‘O Muhammad, ‘Ali is the chief of my worshippers and the radiant beacon of my obedient adorers. I have made him a Mandate and an Obligation over all virtuous people. Whoever obeys him, obeys Me, and whoever disobeys him, disobeys Me. Now convey this message to everyone.’

‘Ali (‘a) asked, “O Prophet of Allah, has my name reached such heights, to be remembered there [in the Heavens]?”

The Prophet (S) replied, Verily, Ali, it is so. O Ali, glorify the Lord in thanksgiving.

‘Ali fell in prostration, glorifying and thanking the Lord for His bounties.

The Prophet (S) said: Raise your head Ali, for the Lord and His angels take pride in you.²⁰

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ إِمَامُ الْمُسْلِمِينَ، وَأَمِيرُ الْمُؤْمِنِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ، وَحُجَّةُ اللَّهِ بَعْدِي عَلَى الْخَلْقِ أَجْمَعِينَ، وَسَيِّدُ الْوَصِيِّينَ، وَوَصِيُّ سَيِّدِ النَّبِيِّينَ. يَا عَلِيُّ! إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ السَّابِعَةِ وَمِنْهَا إِلَى سِدْرَةِ الْمُنْتَهَى وَمِنْهَا إِلَى حُجُبِ النُّورِ، وَأَكْرَمَنِي رَبِّي جَلَّ جَلَالُهُ «بِمُنَاجَاتِهِ، قَالَ لِي: «يَا مُحَمَّدُ!» قُلْتُ: «لَبَّيْكَ رَبِّي وَسَعْدَيْكَ! تَبَارَكْتَ وَتَعَالَيْتَ

قَالَ: «إِنَّ عَلِيًّا إِمَامٌ أَوْلِيَّائِي، وَتُورٍ لِمَنْ أَطَاعَنِي. وَهُوَ الْكَلِمَةُ الَّتِي أَلْزَمَهَا الْمُتَّقِينَ. مَنْ أَطَاعَهُ أَطَاعَنِي، وَمَنْ عَصَاهُ عَصَانِي. فَبَشِّرْهُ بِذَلِكَ.» فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: «يَا رَسُولَ اللَّهِ! بَلَغَ مِنْ قَدْرِي حَتَّى أَتَى أَذْكَرُ هُنَاكَ؟» فَقَالَ: «نَعَمْ يَا عَلِيُّ! فَاشْكُرْ رَبَّكَ.» فَخَرَّ عَلِيٌّ عَلَيْهِ السَّلَامُ سَاجِدًا شُكْرًا لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْهِ. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «ارْفَعْ رَأْسَكَ يَا عَلِيُّ! فَإِنَّ اللَّهَ قَدْ بَاهَى بِكَ مَلَائِكَتَهُ»

608) The Prophet (S) said:

O my people, 'Ali is from me and I am from Ali. He was created from the same earth from which I was created. After me, he is your leader. He will explain to you matters in which you differ regarding my traditions.[21](#)

فِي حَدِيثٍ) قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَعَاشِرَ النَّاسِ! إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْ عَلِيٍّ؛ خُلِقَ مِنْ طِينَتِي. وَهُوَ إِمَامُ الْخُلُقِ بَعْدِي؛ يُبَيِّنُ لَهُمْ مَا اخْتَلَفُوا فِيهِ مِنْ سُنَّتِي. وَهُوَ أَمِيرُ الْمُؤْمِنِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ، وَيَعْسُوبُ الْمُؤْمِنِينَ، وَخَيْرُ الْوَصِيِّينَ، وَزَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَأَبُو الْأَيْمَةِ الْمَهْدِيِّينَ. مَعَاشِرَ النَّاسِ! مَنْ أَحَبَّ عَلِيًّا أَحَبَّنِي، وَمَنْ أَبْغَضَ عَلِيًّا أَبْغَضَنِي، وَمَنْ وَصَلَ عَلِيًّا وَصَلَنِي، وَمَنْ قَطَعَ عَلِيًّا قَطَعَنِي، وَمَنْ جَفَا عَلِيًّا جَفَوْنِي، وَمَنْ وَالَى عَلِيًّا وَالَيْنِي، وَمَنْ عَادَى عَلِيًّا عَادَيْنِي...

609) Ibn Abbas reports that the Prophet (S) said:

'Ali is with the truth and the truth is with Ali. After me, he is the Imam and successor. Whoever follows him would be victorious and saved. Whoever opposes him would be humiliated and fall into error. He is the one who would bathe me, shroud me, and discharge my debts. He is the father of my two grandchildren: al-Hasan and al-Husayn.[22](#)

بِالْإِسْنَادِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَهُ. وَهُوَ الْإِمَامُ وَالْخَلِيفَةُ مِنْ بَعْدِي. مَنْ تَمَسَّكَ بِهِ فَازَ وَنَجَا، وَمَنْ تَخَلَّفَ عَنْهُ ضَلَّ وَغَوَى. يَلِي غُسْلِي وَتَكْفِينِي، وَيَقْضِي دِينِي، وَأَبُو سِبْطِي الْحَسَنِ وَالْحُسَيْنِ...

610) Abu Sa'id reports that the Prophet (S) said:

After me, 'Ali is the Imam of every believer.[23](#)

عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ إِمَامٌ كُلِّ مُؤْمِنٍ بَعْدِي.

611) Imam al-Sadiq ('a) said:

Allah told the Angels: 'This is the radiance from My effulgence. Its root is prophethood and its branches are Imamate. Prophethood belongs to Muhammad my devotee and to 'Ali who is my deputy and my proof belongs the Imamate. But for these two I would not have brought forth creation.

The Imam further said:

Do you not know that at Ghadir Khumm the Prophet (S) lifted ‘Ali (‘a) so high above him that one could see the whiteness of his armpits and declared him to be the Imam and guardian of every Muslim and then said, ‘Obey Ali, for he is chaste, immaculate and unerring.’[24](#)

بِإِسْنَادٍ، عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ: إِنَّ اللَّهَ أَوْحَى إِلَى الْمَلَائِكَةِ: «هَذَا نُورٌ مِنْ نُورِي؛ أَصْلُهُ نُبُوءَةٌ وَفَرْعُهُ إِمَامَةٌ. أَمَّا النُّبُوءَةُ فَلِمُحَمَّدٍ عَبْدِي وَرَسُولِي، وَأَمَّا الْإِمَامَةُ فَلِعَلِيِّ حُجَّتِي وَوَلِيِّي. وَلَوْلَاهُمَا مَا خَلَقْتُ خَلْقِي.» أَمَّا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَفَعَ يَدَيَّ عَلَى بَغْدِيرِ خُمٍّ حَتَّى نَظَرَ النَّاسُ إِلَى بَيَاضِ إِبْطَيْهِمَا، فَجَعَلَهُ مَوْلَى الْمُسْلِمِينَ «وَأَمَامَهُمْ؛ إِلَى أَنْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَطِيعُوا عَلِيًّا، فَإِنَّهُ مُطَهَّرٌ مَعْصُومٌ؛ لَا يَضِلُّ وَلَا يَشْقَى».

612) The Prophet (S) said:

‘Ali is the true guide.[25](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ الْهَادِي

613) Abu Dharr reports that in a lengthy narration the Prophet (S) said:

‘Ali is the chief of the righteous and slayer of the infidels.[26](#)

عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ طَوِيلٍ، قَالَ: عَلِيٌّ قَائِدُ الْبَرَّةِ، وَقَاتِلُ الْكُفَرَةِ

614) Abdullah Ibn Asad Ibn Zurarah narrates that the Prophet (S) said:

The Lord lifted me up into the skies and informed me three things about Ali, namely that he is the Imam of the pious; the commander of the believers, and the foremost of the people with effulgent faces.[27](#)

عَنْ عَبْدِ اللَّهِ بْنِ أَسْعَدَ بْنِ زُرَّارَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أُسْرِي بِي رَبِّي فَأَوْحَى إِلَيَّ فِي عَلِيٍّ بِثَلَاثٍ: إِنَّهُ إِمَامُ الْمُتَّقِينَ، وَسَيِّدُ الْمُؤْمِنِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ

615) Imam Ja'far Ibn Muhammad (‘a) narrates through his ancestors that the Prophet (S) said:

When I reached the ultimate border in the skies, I was told:

‘O Muhammad, accept ‘Ali as your chaste and Immaculate successor, for verily he is the Imam of the pious; the commander of the believers and the foremost of the people with effulgent faces.’[28](#)

بِإِسْنَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا أُسْرِي بِي إِلَى السَّمَاءِ وَانْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى، نُودِيْتُ: «يَا مُحَمَّدُ! اسْتَوْصِرْ بَعْلِي خَيْرًا، فَإِنَّهُ سَيِّدُ الْمُسْلِمِينَ، وَإِمَامُ الْمُتَّقِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ يَوْمَ الْقِيَامَةِ»

616) Ibn Abbas narrates that the Prophet (S) said:

There is none among the denizens of the skies nor in the dwellers of the earth who would be, after me, better than ‘Ali Ibn Abu Talib. He is the leader and commander of my community and he is my designated legatee and successor.[29](#)

ابْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَظَلَّتِ الْخَضِرَاءُ وَلَا أَقَلَّتِ الْغُبَرَاءُ بَعْدِي أَفْضَلَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ. وَإِنَّهُ إِمَامُ أُمَّتِي وَأَمِيرُهَا. وَإِنَّهُ لَوْصِيِّي وَخَلِيفَتِي عَلَيْهَا. مَنْ افْتَدَى بِهِ بَعْدِي اهْتَدَى، وَمَنْ اهْتَدَى بِغَيْرِهِ ضَلَّ وَغَوَى. إِنِّي أَنَا النَّبِيُّ الْمُصْطَفَى. مَا أَنْطَقَ بِفَضْلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ الْهَوَى. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى...

617) Ibn Abbas narrates that the Prophet (S) said:

Allah revealed: I am designating ‘Ali as the commander of the faithful believers. My curse is upon one who dominates over him and I shall send My scourge upon those who oppose him. O Muhammad, I have appointed him as the leader of all Muslims. If anyone attempts to overstep him, I shall humiliate him. ‘Ali is the commander of all testamentary trustees.[30](#)

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (فِي حَدِيثٍ) أَنَّ اللَّهَ أَوْحَى إِلَيْهِ: أَنِّي قَدْ جَعَلْتُ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ. فَمَنْ تَأَمَّرَ عَلَيْهِ لَعَنَتْهُ، وَمَنْ خَالَفَهُ عَذَّبْتُهُ. يَا مُحَمَّدُ! إِنِّي قَدْ جَعَلْتُ عَلِيًّا إِمَامَ الْمُسْلِمِينَ. فَمَنْ تَقَدَّمَ عَلَيْهِ أَخْزَيْتُهُ. إِنْ عَلِيًّا سَيِّدُ الْوَصِيِّينَ.

618) It is authentically reported that the Prophet (S) said:

O Ali, you are the leader and commander after me. You are my vizier and the authority over my community.[31](#)

بِإِسْنَادٍ فِي حَدِيثٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ الْإِمَامُ بَعْدِي وَالْأَمِيرُ. وَأَنْتَ الصَّاحِبُ بَعْدِي وَالْوَزِيرُ. وَمَا لَكَ فِي أُمَّتِي مِنْ نَظِيرٍ.

619) Zayd Ibn Arqam narrates that the Prophet (S) said:

Would you people not wish to know about the thing that would save you from destruction, if only you could submit to it? Know you then that ‘Ali Ibn Abu Talib is your Imam and leader. Obey him, follow his instructions, and have faith in his words. I am so commanded by Gabriel to inform you.[32](#)

عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا أَدُلُّكُمْ عَلَى مَا إِنْ تَسَلَّمْتُمْ عَلَيْهِ لَمْ تَهْلِكُوا؟ إِنْ إِمَامَكُمْ وَوَلِيِّكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ. فَتَأْصِحُّوهُ وَصَدِّقُوهُ، فَإِنَّ جَبْرَائِيلَ أَمَرَنِي بِذَلِكَ.

620) The Prophet (S) said:

Allah revealed to me that ‘Ali is the standard of guidance and the Imam of my friends and the effulgence of my obedient devotees.[33](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّ اللَّهَ أَوْحَى إِلَيْهِ: أَنَّ عَلِيًّا رَايَةُ الْهُدَى، وَإِمَامُ أَوْلِيَائِي، وَتُورُ مَنْ أَطَاعَنِي.

621) The Prophet (S) said:

‘Ali is the Imam of every created being.[34](#)

(قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ إِمَامُ الْخَلْقِ (إِمَامُ النَّاسِ).

622) It is authentically reported that the Prophet (S) said:

Allah chose me as His Messenger on earth. He then chose ‘Ali and made him the Imam. I was then ordered to choose him as my brother, friend, testamentary trustee, and successor. It is for this reason that ‘Ali is from me and I am from Ali. He is the spouse of my daughter and the father of my grandchildren: al-Hasan and al-Husayn.[35](#)

بِإِسْنَادٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - أَطَّلَعَ إِلَيَّ الْأَرْضَ إِطْلَاعَةً فَاخْتَارَنِي مِنْهَا فَجَعَلَنِي نَبِيًّا. ثُمَّ أَطَّلَعَ الثَّانِيَةَ فَاخْتَارَ مِنْهَا عَلِيًّا فَجَعَلَهُ إِمَامًا. ثُمَّ أَمَرَنِي أَنْ أَتَّخِذَهُ أَخًا وَوَلِيًّا وَوَصِيًّا وَخَلِيفَةً وَوَزِيرًا. ...فَعَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ. وَهُوَ زَوْجُ ابْنَتِي وَأَبُو سِبْطِي الْحَسَنِ وَالْحُسَيْنِ.

623) The Prophet (S) said:

After me, there would arise a dark mischief. Those who hold fast to Allah’s rope would be saved.

People asked the Prophet (S), “What is meant by the rope of Allah?” The Prophet (S) replied, It is the wilayah [guardianship] of the commander of testamentary trustees.

People asked, “Who is the commander of the testamentary trustees?” The Prophet (S) replied, He is the commander of the faithful believers.

People asked, “Who is the commander of the faithful believers?” The Prophet (S) replied, He is the guardian of Muslims and their Imam after me.

People asked, “Who is the guardian of the Muslims?” The Prophet (S) replied, He is my brother ‘Ali Ibn Abu Talib.[36](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «سَيَكُونُ بَعْدِي فِتْنَةٌ مُظْلِمَةٌ. النَّاجِي فِيهَا مَنْ تَمَسَّكَ بِعُرْوَةِ اللَّهِ الْوُثْقَى». «فَقِيلَ: «يَا رَسُولَ اللَّهِ! وَمَا الْعُرْوَةُ الْوُثْقَى؟» قَالَ: «وَلَايَةُ سَيِّدِ الْوَصِيِّينَ».

«قِيلَ: «يَا رَسُولَ اللَّهِ! وَمَا سَيِّدُ الْوَصِيِّينَ؟»

«قَالَ: «أَمِيرُ الْمُؤْمِنِينَ

«قِيلَ: «وَمَنْ أَمِيرُ الْمُؤْمِنِينَ؟» قَالَ: «مَوْلَى الْمُسْلِمِينَ وَإِمَامُهُمْ بَعْدِي

«قِيلَ: «وَمَنْ مَوْلَى الْمُسْلِمِينَ؟» قَالَ: «أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ

624) Abu Hamzah Ja'far Ibn Sulayman and Maslamah Ibn Abd al-Malik and Ahmad Ibn Abdullah and 'Ali Ibn Muhammad reported that Dawud Ibn Sulayman said that he heard Imam al-Ridha ('a) say regarding the verse:

“On the Day of Calling We shall gather everyone accompanied by his Imam.” (17:71).

The Prophet (S) said:

People will be raised along with their Imam, the Book of their Lord, and the traditions of their prophets. O Ali, you are the commander of the Muslims, the Imam of the pious and chaste, the leader of the people with effulgent faces and the chief of all believers.[37](#)

حَدَّثَنَا أَبُو حَمَزَةَ وَجَعْفَرُ بْنُ سُلَيْمَانَ وَمَسْلَمَةُ بْنُ عَبْدِ الْمَلِكِ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالُوا: حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

قَالَ: «يُدْعَوْنَ بِإِمَامٍ زَمَانِهِمْ وَكِتَابِ رَبِّهِمْ وَسُنَّةِ نَبِيِّهِمْ. وَقَالَ: «يَا عَلِيُّ! إِنَّكَ سَيِّدُ الْمُسْلِمِينَ، وَإِمَامُ الْمُتَّقِينَ، وَقَائِدُ الْغُرِّ الْمَحْجَلِينَ، وَيَعْسُوبُ الْمُؤْمِنِينَ

625) The Prophet (S) said concerning 'Ali ('a):

Allah, keep him steadfast and make him the guide and the guided.[38](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «اللَّهُمَّ، ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا.» قَالَ لِعَلِيِّ

Infalibility Of 'Ali

626) Sulaym Ibn Qays al-Hil'Ali quotes 'Ali ('a) as saying:

Allah the Glorious created us chaste and immaculate. We were brought forth as witnesses over mankind and as Allah's Mandate on earth. We are with the Qur'an and the Qur'an is with us. Neither could we be separated from the Qur'an nor could the Qur'an be separated from us.[39](#)

بِالإِسْنَادِ، عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - طَهَّرَنَا وَعَصَمَنَا وَجَعَلَنَا شُهَدَاءَ عَلَى خَلْقِهِ وَحُجَجًا فِي أَرْضِهِ، وَجَعَلَنَا مَعَ الْقُرْآنِ وَجَعَلَ الْقُرْآنَ مَعَنَا؛ لَا نَفَارِقُهُ وَلَا يُفَارِقُنَا.

627) Ibn Abbas narrates that the Prophet (S) said:

From the progeny of myself, Ali, al-Hasan and al-Husayn there shall be nine successive offspring who would be chaste and immaculate.[40](#)

عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا وَعَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ وَتِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ مُطَهَّرُونَ مَعْصُومُونَ.

628) Regarding the Verse of Purification

“People of the house, God wants to remove all kinds of uncleanness from you and to purify you thoroughly.” (33:33).

Abu Sa'id al al-Khidri said:

The Prophet (S) called Ali, Fatimah, al-Hasan and al-Husayn and took them collectively under his cloak and said: These are the members of my family. O Lord, keep them chaste and immaculate and keep every unseemly thing away from them.[41](#)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾، قَالَ: جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ، ثُمَّ أَدَارَ عَلَيْهِمُ الْكِسَاءَ فَقَالَ: «هُؤُلَاءِ أَهْلُ بَيْتِي. اللَّهُمَّ، أَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا».

Obedience To 'Ali

629) Abu Dharr narrates that the Prophet (S) told 'Ali Ibn Abu Talib:

Whoever obeys me, in fact, obeys God; and whoever disobeys me, indeed disobeys God. Whoever obeys you, obeys me, and whoever disobeys you, disobeys me.[42](#)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. وَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاكَ فَقَدْ عَصَانِي.

630) In an authentic tradition it is reported that the Prophet (S) said:

If you wish God to be pleased with you when you ultimately go to meet Him, scrupulously follow Ali's path at every step. Choose him as your leader and guide and be a friend to his friends and a foe to his foes. Do not for a moment entertain any doubt about him, because, to doubt him breeds infidelity.[43](#)

فِي حَدِيثٍ) عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِذَا أُرِدْتَ أَنْ تَلْقَى اللَّهَ وَهُوَ عَنْكَ رَاضٍ فَاسْأَلْ طَرِيقَ عَلِيٍّ، وَمَلْ مَعَهُ حَيْثُ مَالَ، وَأَرْضَ بِهِ إِمَامًا، وَعَادِ مَنْ عَادَاهُ، وَوَالِ مَنْ وَالَاهُ. وَلَا يَدْخُلِكَ فِيهِ شَكٌّ، فَإِنَّ الشَّكَّ فِي عَلِيٍّ كُفْرٌ.

631) Abu Ayyub al-Ansari narrates that the Prophet (S) told Ammar Ibn Yasir:

You will be slain by a group of traitors. You will be righteous and righteousness will be with you. O Ammar, when you find 'Ali taking a particular stand [direction] and others take a different one, adhere to 'Ali and be with him and leave others to their ways and contrivances. 'Ali will neither lead you towards error nor deviate from the right path.[44](#)

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَمَّارِ بْنِ يَاسِرٍ: تَقْتُلُكَ الْفِئَةُ الْبَاغِيَّةُ وَأَنْتَ مَعَ الْحَقِّ وَالْحَقُّ مَعَكَ. يَا عَمَّارُ! إِذَا رَأَيْتَ عَلِيًّا سَلَكَ وَادِيًّا وَسَلَكَ النَّاسُ وَادِيًّا غَيْرَهُ، فَاسْأَلْكَ مَعَ عَلِيٍّ وَدَعَ النَّاسَ. إِنَّهُ لَنْ يُدْلِكَ فِي رَدَى وَلَنْ يُخْرِجَكَ مِنَ الْهُدَى...

632) The Prophet (S) asked the attendants,

Would you like me to tell you that which, if you follow after me, will never lead you to error?

They said, "O Prophet, please do tell us." The Prophet (S) said: The one whom you should follow after me is 'Ali Ibn Abu Talib.[45](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَلَا أَدُلُّكُمْ عَلَى مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَبَدًا؟» قَالُوا: «بَلَى يَا رَسُولَ اللَّهِ.» قَالَ: «هَذَا عَلِيٌّ

633) Zayd Ibn Arqam narrates that the Prophet (S) asked the attendants,

Would you like me to tell you that which, if you follow after me, will never let you err or be lost?

They answered affirmatively. So, he proclaimed, Your guardian and your leader is 'Ali Ibn Abu Talib. Adhere to him, follow his instructions, and have faith in his words. Gabriel has commanded me to tell you this.[46](#)

بِالْإِسْنَادِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «أَلَا أَدُلُّكُمْ عَلَى مَا إِنْ اسْتَدَلْتُمْ بِهِ لَمْ تَهْلِكُوا وَلَمْ تَضِلُّوا؟» قَالُوا: «بَلَى يَا رَسُولَ اللَّهِ.» قَالَ: «إِنَّ إِمَامَكُمْ وَوَلِيَّكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَوَازِرُوهُ وَنَاصِحُوهُ وَصَدِّقُوهُ، فَإِنَّ جَبْرَائِيلَ أَمَرَنِي بِذَلِكَ

634) The Prophet (S) told Ibn Abbas:

If you desire God to be pleased with you when you meet Him, follow the path of 'Ali Ibn Abu Talib.

Accept him as your Imam and follow him scrupulously. Be friend to his friends and a foe to his foes.[47](#)

فِي حَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا بَنَ عَبَّاسٍ! إِذَا أَرَدْتَ أَنْ تَلْقَى اللَّهَ وَهُوَ عَنْكَ رَاضٍ، فَاسْلُكْ طَرِيقَهُ
عَلَيَّ بَنِ أَبِي طَالِبٍ، وَمِلْ مَعَهُ حَيْثُ مَالَ، وَارْضَ بِهِ إِمَامًا، وَعَادِ مَنْ عَادَاهُ، وَوَالَ مَنْ وَالَاهُ.

635) It is reported through Hudhayfah Ibn Usayd al-Ghifari that the Prophet (S) said:

After me, ‘Ali is the Mandated over you. To ascribe equals to him is to ascribe equals to Allah. To doubt him is to entertain doubt in God. To think ill of him is to think ill of God. To deny him is to deny Allah. To have faith in him is to have faith in God, for, verily he is the Messenger’s brother and the commander and Guardian over his community. He is the strong rope of Allah. Very soon, regarding him, people will be divided into groups – two of which will perish – those who indulge in trivialities while claiming to be his friends and those who

forsake him and deprecate him.[48](#)

بِالإِسْنَادِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا حُذَيْفَةُ! إِنَّ حُجَّةَ اللَّهِ عَلَيْكُمْ (أَوْ: عَلَيْكَ) بَعْدِي عَلَيُّ بْنُ أَبِي طَالِبٍ. الْكُفْرُ بِهِ كُفْرٌ بِاللَّهِ، وَالشِّرْكُ بِهِ شِرْكٌ بِاللَّهِ، وَالشَّكُّ فِيهِ شَكٌّ فِي اللَّهِ، وَالْإِلْحَادُ فِيهِ الْإِلْحَادُ فِي اللَّهِ، وَالْإِنْكَارُ لَهُ إِنْكَارُ اللَّهِ، وَالْإِيمَانُ بِهِ إِيمَانٌ بِاللَّهِ. لِأَنَّهُ أَخُو رَسُولِ اللَّهِ، وَوَصِيِّهِ، وَإِمَامُ أُمَّتِهِ وَمَوْلَاهُمْ. وَهُوَ حَبْلُ اللَّهِ الْمَتِينُ وَعُرْوَتُهُ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا. وَسَيَهْلِكُ فِيهِ اثْنَانِ وَلَا ذَنْبَ لَهُ: مُحِبٌّ غَالٍ وَمُقْصِرٌ.

636) ‘Ali (‘a) said:

To fight me is to fight God. To live in peace with me is to live in peace with God. To obey me is to obey God and to be my friend is to be a friend of God. My officials are God’s officers and friends of God.[49](#)

فِي حَدِيثٍ عَنِ عَلِيٍّ عَلَيْهِ السَّلَامُ: حَرْبِي حَرْبُ اللَّهِ، وَسُلْمِي سُلْمُ اللَّهِ، وَطَاعَتِي طَاعَةُ اللَّهِ، وَوِلَايَتِي وَلَايَةُ اللَّهِ، وَاتِّبَاعِي أُوْلِيَاءُ اللَّهِ، وَأَنْصَارِي أَنْصَارُ اللَّهِ.

637) Imam ‘Ali Ibn Musa al-Ridha (‘a) narrates through his ancestors that the Prophet (S) said:

Whoever wishes to adhere to my religion and board the ship of salvation, should follow ‘Ali and be a foe to his foes and a friend to his friends. This is because he is my deputy, successor, testamentary trustee, and authority over the Muslim community during my life and after me. His word is my word and his order is my order and what he forbids is forbidden by me. Those who help him, indeed help me, and those who resist helping him are, in fact, refusing to help me.

On the Day of Resurrection, I shall separate myself from and refuse to see or be seen by those who separate themselves from Ali. God has forbidden Paradise and given a place in Hell for those who bear enmity to Ali.[50](#)

بِالإِسْنَادِ، عَنْ عَلِيٍّ بْنِ مُوسَى الرَّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِدِينِي وَيَرْكَبَ سَفِينَةَ النِّجَاةِ بَعْدِي، فَلْيَقْتَدِ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ، وَلْيُعَادِ عَدُوَّهُ، وَلْيُوَالَ وَلِيَّهُ. فَإِنَّهُ وَصِيِّي، وَخَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ وَفَاتِي. وَهُوَ إِمَامٌ كُلِّ مُسْلِمٍ وَأَمِيرُ كُلِّ مُؤْمِنٍ بَعْدِي. قَوْلُهُ قَوْلِي، وَأَمْرُهُ أَمْرِي،

وَنَهَيْهُ نَهْيً، وَتَابِعُهُ تَابِعِي، وَنَاصِرُهُ نَاصِرِي، وَخَازِلُهُ خَازِلِي.

ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ فَارَقَ عَلِيًّا بَعْدِي لَمْ يَرْنِي وَلَمْ أَرَهُ يَوْمَ الْقِيَامَةِ. وَمَنْ خَالَفَ عَلِيًّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَجَعَلَ مَأْوَاهُ النَّارَ [وَيُسَمَّى الْمَصِيرُ]. وَمَنْ خَذَلَ عَلِيًّا خَذَلَهُ اللَّهُ يَوْمَ يُعْرَضُ عَلَيْهِ. وَمَنْ نَصَرَ عَلِيًّا نَصَرَهُ يَوْمَ يَلْقَاهُ وَلَقْنَهُ حُجَّتَهُ عِنْدَ الْمُسَاءَلَةِ...

638) It is reported by Abu Dharr that the Prophet (S) said:

Obedience to me is obedience to God. Whoever disobeys me, disobeys God. Obedience to 'Ali is obedience to me and to disobey 'Ali is disobedience to me.[51](#)

بِالإِسْنَادِ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. وَمَنْ أَطَاعَ عَلِيًّا فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى عَلِيًّا فَقَدْ عَصَانِي.

639) Abu Dharr reports that the Prophet (S) told 'Ali (a):

Obedience to you is my obedience and disobedience to you is to disobey me.[52](#)

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ: مَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاكَ فَقَدْ عَصَانِي...

640) Imam Muhammad al-Baqir (a) reports, Jabir Ibn Abdullah al-Ansari said:

When the Prophet was staying in the house of Ibrahim's mother he was surrounded by his companions when 'Ali (a) arrived. When the Prophet saw 'Ali (a) he said:

This man standing before you is the best of all men after me. He is your Guardian. Just like obedience to me is made mandatory for you, it is obligatory for you to obey him. Disobedience to him is as much forbidden as your disobedience to me. I am the abode of wisdom and 'Ali is the key to that abode without which none could have access to it. It would be a false statement if anyone claims that he loves me while he harbors ill-will towards Ali.[53](#)

بِالإِسْنَادِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ ذَاتَ يَوْمٍ فِي مَنْزِلِ أُمِّ إِبْرَاهِيمَ وَعِنْدَهُ نَفَرٌ مِنْ أَصْحَابِهِ، إِذْ أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ. فَلَمَّا بَصُرَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: «يَا مَعْشَرَ النَّاسِ! أَقْبَلِ إِلَيْكُمْ خَيْرٌ لِلنَّاسِ بَعْدِي، وَهُوَ مَوْلَاكُمْ. طَاعَتُهُ مَفْرُوضَةٌ كَطَاعَتِي، وَمَعْصِيَتُهُ مُحَرَّمَةٌ كَمَعْصِيَتِي. مَعَاشِرَ النَّاسِ! أَنَا دَارُ الْحِكْمَةِ وَعَلَيٌّ مِفْتَاحُهَا. وَلَنْ يُوَصَلَ إِلَى الدَّارِ إِلَّا بِالْمِفْتَاحِ، وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُ عَلِيًّا».

641) Al-Asbagh says that when questioned about 'Ali (a) Salman replied that he heard the Prophet (S) say:

Blessed are you people who follow ‘Ali Ibn Abu Talib, for verily he is the learned one. Respect him [obey him], for he is the one who would guide you to Paradise. Whenever he calls out to you, you should rush in response to his call. Obey whenever he commands you. For my sake, obey and be friendly to him. I have not said anything except what God commanded me to convey to you.[54](#)

عَنِ الْأَصْبَغِ قَالَ: سُئِلَ سَلْمَانُ الْفَارِسِيُّ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلَيْكُمْ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ، فَإِنَّهُ مَوْلَاكُمْ فَأَحِبُّوهُ، وَكَبِّرُوهُ فَاتَّبِعُوهُ، وَعَالِمُكُمْ فَأَكْرِمُوهُ، وَقَائِدُكُمْ إِلَى الْجَنَّةِ فَعَزُّوهُ، وَإِذَا دَعَاكُمْ فَأَجِيبُوهُ، وَإِذَا أَمَرَكُمْ فَأَطِيعُوهُ. أَحِبُّوهُ لِحُبِّي، وَأَكْرِمُوهُ لِكِرَامَتِي. مَا قُلْتُ لَكُمْ فِي عَلِيٍّ إِلَّا مَا أَمَرَنِي بِهِ رَبِّي.

642) ‘Ali Ibn al-Husayn (‘a) narrates through his ancestors that the Prophet (S) said: God has made obedience to me obligatory upon you people and has prohibited you from disobeying me. Similarly, He has made obedience to ‘Ali obligatory upon you and has prohibited you from disobeying him. He is my successor and legatee. He is from me and I am from him. To befriend him is a sign of faith and hatred for him is infidelity. My friends are those who befriend him and those who oppose him are my enemies. He is the commander of all those who are under my command. I am the commander of all Muslim men and women. I and he are like fathers of this community.[55](#)

عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ طَاعَتِي، وَنَهَاكُمْ عَنْ مَعْصِيَتِي. وَفَرَضَ عَلَيْكُمْ طَاعَةَ عَلِيٍّ بَعْدِي، وَنَهَاكُمْ عَنْ مَعْصِيَتِهِ. وَهُوَ وَصِيِّي وَوَارِثِي، وَهُوَ مِنِّي وَأَنَا مِنْهُ. حُبُّهُ إِيمَانٌ، وَبُغْضُهُ كُفْرٌ. حُبُّهُ مُحِبِّي، وَبُغْضُهُ مُبْغِضِي. وَهُوَ مَوْلَى مَنْ أَنَا مَوْلَاهُ، وَأَنَا مَوْلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ. وَأَنَا وَهُوَ أَبَوَا هَذِهِ الْأُمَّةِ.

643) The Prophet (S) said: Allah has also made obedience to ‘Ali obligatory upon you in the same manner in which He made obedience to me mandatory upon you. Like forbidding disobedience to me, Allah has forbidden disobedience to Ali. To befriend him is faith and hatred for him is infidelity. He and I are like fathers of this community.[56](#)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: فَرَضَ اللَّهُ عَلَيْكُمْ طَاعَةَ عَلِيٍّ بَعْدِي كَمَا فَرَضَ عَلَيْكُمْ طَاعَتِي. وَنَهَاكُمْ عَنْ مَعْصِيَتِهِ كَمَا نَهَاكُمْ عَنْ مَعْصِيَتِي. حُبُّهُ إِيمَانٌ وَبُغْضُهُ كُفْرٌ. أَنَا وَهُوَ أَبَوَا هَذِهِ الْأُمَّةِ.

644) The Prophet (S): Obedience to ‘Ali is obedience to me. To disobey ‘Ali is like disobeying me.[57](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ طَاعَتُهُ طَاعَتِي، وَمَعْصِيَتُهُ مَعْصِيَتِي.

645) Abu Dharr reports that the Prophet (S) said:

Obedience to me is obedience to Allah. Disobedience to me is disobedience to Allah. Obedience to 'Ali is obedience to me. Whoever disobeys 'Ali disobeys me. [58](#)

عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. وَمَنْ أَطَاعَ عَلِيًّا فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى عَلِيًّا فَقَدْ عَصَانِي.

646) Al-Asbagh says that when questioned about 'Ali ('a) Salman replied that he heard the Prophet (S) say:

Blessed are you people who follow 'Ali Ibn Abu Talib, for verily he is the learned one. Respect him [obey him], for he is the one who would guide you to Paradise. Whenever he calls out to you, you should rush in response to his call. Obey whenever he commands you. For my sake, obey and be friendly to him. I have not said anything except what God commanded me to convey to you. [59](#)

عَنِ الْأَصْبَغِ قَالَ: سَأَلَ سَلْمَانَ الْفَارِسِيُّ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلَيْكُمْ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ، فَإِنَّهُ مَوْلَاكُمْ فَأَحِبُّوهُ، وَكَبِّرُوكُمْ فَاتَّبِعُوهُ، وَعَالِمُكُمْ فَأَكْرِمُوهُ، وَقَائِدُكُمْ إِلَى الْجَنَّةِ فَعَزِّزُوهُ، وَإِذَا دَعَاكُمْ فَأَجِيبُوهُ، وَإِذَا أَمَرَكُمْ فَأَطِيعُوهُ. أَحَبُّوهُ لِحُبِّي، وَأَكْرِمُوهُ لِكِرَامَتِي. مَا قُلْتُ لَكُمْ فِي عَلِيٍّ إِلَّا مَا أَمَرَنِي بِهِ رَبِّي.

647) The Prophet (S) said:

'Ali is the best person whom I leave behind me as my chosen successor and legate. Whoever obeys him obeys me and whoever disobeys him, in fact, disobeys me. [60](#)

قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرٌ مِنْ أَنْتُمْ بَعْدِي. فَمَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاهُ فَقَدْ عَصَانِي.

648) Abu Hamzah narrates through 'Ali Ibn al-Husayn ('a) who quotes that his father said that the Prophet (S) said:

God has made it mandatory for you to obey me and forbidden you from disobeying me. He has commanded you to follow me implicitly. Whatever is made obligatory upon you regarding me is also made obligatory upon you regarding Ali, and of whatsoever you are prohibited concerning me is also prohibited for you regarding Ali. [61](#)

بِإِسْنَادٍ عَنْ الثُّمَالِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - فَرَضَ عَلَيْكُمْ طَاعَتِي وَنَهَاكُمْ عَنْ مَعْصِيَتِي، وَأَوْجَبَ عَلَيْكُمْ اتِّبَاعَ أَمْرِي. وَفَرَضَ عَلَيْكُمْ مِنْ... طَاعَةِ عَلِيٍّ بَعْدِي مَا فَرَضَهُ مِنْ طَاعَتِي، وَنَهَاكُمْ مِنْ مَعْصِيَتِهِ مَا نَهَاكُمْ عَنْهُ مِنْ مَعْصِيَتِي.

649) The Prophet (S) said:

Allah has made obedience to ‘Ali mandatory upon you like He had made concerning me. He has forbidden you from disobeying ‘Ali after I am gone. Friendship with ‘Ali is faith and enmity to him is infidelity. I and ‘Ali are like fathers to this community.[62](#)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: فَرَضَ اللَّهُ عَلَيْكُمْ طَاعَةَ عَلِيٍّ بَعْدِي كَمَا فَرَضَ عَلَيْكُمْ طَاعَتِي، وَنَهَاكُمْ عَنْ مَعْصِيَتِهِ كَمَا نَهَاكُمْ عَنْ مَعْصِيَتِي. حُبُّهُ إِيمَانٌ وَبُغْضُهُ كُفْرٌ. أَنَا وَإِيَّاهُ أَبَوَا هَذِهِ الْأُمَّةِ.

650) Mu‘ammar Ibn Khallad reports that a Persian asked Imam al-Ridha (‘a): “Is obedience to you made obligatory?” The Imam replied in the affirmative. The man asked, “Is this like the obedience to ‘Ali (‘a) that was made obligatory?” The Imam replied, “Of course.”[63](#)

عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: سَأَلَ رَجُلٌ فَارِسِيٌّ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ فَقَالَ: «طَاعَتُكُمْ مُفْتَرَضَةٌ؟» فَقَالَ: «نَعَمْ.» فَقَالَ: «مِثْلَ طَاعَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ؟» فَقَالَ: «نَعَمْ.»

651) Imam al-Sadiq (‘a) said:

My loyalty to ‘Ali is dearer to me than my being his offspring because loyalty to him is obligatory, but being his offspring is a virtue.[64](#)

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: وَلَايَتِي لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَحَبُّ إِلَيَّ مِنْ وَلَادَتِي مِنْهُ، لَأَنَّ وَلَايَتِي لِعَلِيِّ بْنِ أَبِي طَالِبٍ فَرَضٌ، وَوَلَادَتِي مِنْهُ فَضْلٌ.

652) The Prophet (S) said:

O Ali, you are the commander over my community and God’s authority, after me. Your word is my word and your command is my command. Whatever you prohibit is also prohibited by me. Your army is my army and my army is God’s legion. When one is chosen by Allah as the guardian over the believers, he shall certainly be victorious.[65](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَمِيرُ أُمَّتِي وَحُجَّةُ اللَّهِ عَلَيْهَا بَعْدِي. قَوْلُكَ قَوْلِي، وَأَمْرُكَ أَمْرِي، وَنَهْيُكَ نَهْيِي، وَمَعْصِيَتُكَ مَعْصِيَتِي، وَطَاعَتُكَ طَاعَتِي، وَزَجْرُكَ زَجْرِي. وَحِزْبُكَ حِزْبِي، وَحِزْبِي حِزْبُ اللَّهِ. ﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾

‘Ali Is The Commander Of The Faithful

653) The Prophet (S) said:

‘Ali is the commander of the faithful.[66](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ.

654) The Prophet (S) said:

If only people knew when ‘Ali was conferred the title of ‘Commander of the Faithful’, they would not hesitate to acknowledge his merit. ‘Ali was conferred the title of Amir Al-Mu’minin’ even as Adam was in the midst of the process of being vivified. Allah said, ‘When your Lord took out the progeny of Adam and took the covenant from them by Asking Am I not your Lord?’ and when everyone, including the angels, affirmed, the Lord said, ‘I am your Lord, Muhammad is the Messenger and ‘Ali is the Guardian over you.’⁶⁷

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَوْ يَعْلَمُ النَّاسُ مَتَى سُمِّيَ عَلِيٌّ أَمِيرَ الْمُؤْمِنِينَ مَا أَنْكَرُوا فَضْلَهُ. سُمِّيَ أَمِيرَ الْمُؤْمِنِينَ وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ. فَقَوْلُهُ تَعَالَى: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى.﴾ فَقَالَتِ الْمَلَائِكَةُ: «بَلَى.» فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: «أَنَا رَبُّكُمْ، وَمُحَمَّدٌ نَبِيُّكُمْ، وَعَلِيٌّ وَلِيُّكُمْ وَأَمِيرُكُمْ.»

655) The Prophet (S) said:

On the night when I ascended the skies and there remained less than the distance of the two ends of a bow and the Lord revealed to me what He willed and said, ‘O Muhammad! Call ‘Ali Ibn Abu Talib by the title of Commander of the Faithful, for never did I confer such a title on anyone before nor would I confer such title on anyone in future.’⁶⁸

بِالإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ كُنْتُ مِنْ رَبِّي كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى. فَأَوْحَى إِلَيَّ رَبِّي مَا أَوْحَى. ثُمَّ قَالَ: «يَا مُحَمَّدُ! اقْرَأْ: عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ. فَمَا سَمَّيْتُ بِهِذَا أَحَدًا قَبْلَهُ وَلَا أُسَمِّي بِهِذَا أَحَدًا بَعْدَهُ.»

656) Imam al-Sadiq (‘a) said:

When the vicegerency of ‘Ali descended from the skies at Ghadir Khumm, the Prophet (S) declared: O my people, Address and salute ‘Ali with the title: Amir Al-Mu’minin.

Then the two of them said, ‘Is this (command) ’ from you or is it from God?’ The Prophet (S) replied, it is so commanded by God and also by His Messenger. ‘Ali is the commander of the faithful, and the leader and the guide of the people with effulgent faces. On the Judgment Day, Allah will seat him on the Bridge and he would send his friends into Paradise and his enemies into Hell.⁶⁹

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لَمَّا نَزَلَتْ الْوَلَايَةُ وَكَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِغَدِيرِ خُمٍّ: «سَلِّمُوا عَلَى عَلِيٍّ بِأَمْرِ الْمُؤْمِنِينَ.» فَقَالَا: «مِنْ اللَّهِ أَوْ مِنْ رَسُولِهِ؟» فَقَالَ لَهُمَا: «نَعَمْ. حَقًّا مِنَ اللَّهِ وَمِنْ رَسُولِهِ. إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ، وَإِمَامُ الْمُتَّقِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ. يُعْصِدُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ، فَيَدْخُلُ أَوْلِيَائُهُ الْجَنَّةَ، وَيَدْخُلُ أَعْدَاؤُهُ النَّارَ...»

657) It is narrated through Buraidah al-Aslami that the Prophet (S) told his companions:

Salute 'Ali by the title of *Amir Al-Mu'minin*.

'Umar Ibn Khattab asked, Are we commanded by God to do so, or is it so commanded by the Prophet alone?'

The Prophet replied, The command is from God as well as His Messenger that you should address 'Ali by the title: *Amir Al-Mu'minin*.⁷⁰

وَبِإِسْنَادٍ مَرْفُوعٍ إِلَى بُرَيْدَةَ الْأَسْلَمِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَ أَصْحَابَهُ أَنْ يُسَلِّمُوا عَلَى عَلِيٍّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِأَمْرِ الْمُؤْمِنِينَ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: «يَا رَسُولَ اللَّهِ! أَمِنَ اللَّهُ أَمَّ مِنْ رَسُولِ اللَّهِ؟» فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «بَلْ مِنْ اللَّهِ وَمِنْ رَسُولِهِ».

658) Ja'far Ibn Muhammad narrates on the authority of his ancestors that the Prophet (S) said: O Ali, you are the commander of the pious and chaste believers. You are the foremost leader of the testamentary trustees and the inheritor of the wisdom of the Prophets. You are the best of all the successors to the prophets. After me, O Ali, you are God's Mandate over these people.⁷¹

بِإِسْنَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَإِمَامُ الْمُتَّقِينَ. أَنْتَ سَيِّدُ الْوَصِيِّينَ، وَوَارِثُ عِلْمِ النَّبِيِّينَ، وَخَلِيفَةُ خَيْرِ الْمُرْسَلِينَ. يَا عَلِيُّ! أَنْتَ مَوْلَى الْمُؤْمِنِينَ. يَا عَلِيُّ! أَنْتَ الْحُجَّةُ بَعْدِي عَلَى النَّاسِ أَجْمَعِينَ.

C) Wilayah Of Ali

The Wilayah (Guardianship) Of Imam 'Ali

659) Regarding the verses:

Concerning what are they disputing? (78: 1).

Concerning the Great News (78:2).

Al-Hafiz quotes that Al-Saddi reported that the Prophet (S) said:

This verse is revealed concerning the vicegerency of 'Ali regarding which people would be questioned in the grave. Neither in the east nor in the west, neither on earth nor in the seas is buried a corpse that would escape being questioned by the angels Munkir and Nakir, about the vicegerency of Ali. They would ask the corpse: 'Who is your Lord? What is your faith? Who is your Prophet and who is your Imam?'⁷²

عَنِ الْحَافِظِ فِي قَوْلِهِ تَعَالَى: ﴿عَمَّ يَتَسَاءَلُونَ. عَنِ النَّبَأِ الْعَظِيمِ﴾، بِإِسْنَادِهِ إِلَى السَّدِّيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: وَلَا يَةُ عَلِيٍّ يَتَسَاءَلُونَ عَنْهَا فِي قُبُورِهِمْ. فَلَا يَبْقَى مَيِّتٌ فِي شَرْقٍ وَلَا فِي غَرْبٍ وَلَا فِي بَرٍّ وَلَا فِي بَحْرٍ إِلَّا

وَمُنْكَرٌ وَكَبِيرٌ يَسْأَلَانِهِ عَنْ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ الْمَوْتِ. يَقُولَانِ لِلْمَيِّتِ: «مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ وَمَنْ إِمَامُكَ؟»

660) Abu Basir narrates that Imam al-Sadiq (‘a) said the verse

“Whoever obeys Allah and His Messenger is indeed the triumphant one” (33:71).

was revealed with reference to the vicegerency of ‘Ali and after him to the Imams from his progeny.[73](#)

أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَوْلُهُ تَعَالَى ﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ﴾: فِي وِلَايَةِ عَلِيٍّ وَالْأَئِمَّةِ مِنْ بَعْدِهِ، ﴿فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾. هَكَذَا أَنْزَلَتْ

661) Abd al-Rahman Ibn Kasir narrates from his father who said that Imam al-Sadiq (‘a) said that his ancestors narrated that the Prophet (S) told his companions:

O my companions, God has commanded you to submit to the vicegerency of ‘Ali Ibn Abu Talib. After me, he is your leader and guardian over you. Never should you oppose him, because you would then become infidels. Do not part from him, because then you would be lost. Allah created ‘Ali as an effulgent and clear sign that distinguishes faith from hypocrisy.

Whoever befriends him would be a believer and whoever bears hatred for him, would be a hypocrite. Allah has appointed ‘Ali as my successor-legatee and made him a beacon of guidance for my community, after me. He is the inheritor of my wisdom and my heir in my family. I shall complain to Allah against anyone who harassed him.[74](#)

بِالْإِسْنَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ، عَنْ أَبِيهِ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَاتَ يَوْمٍ لِأَصْحَابِهِ: مَعَاشِرَ أَصْحَابِي! إِنَّ اللَّهَ جَلَّ جَلَالُهُ يَأْمُرُكُمْ بِوِلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَالْإِقْتِدَاءِ بِهِ. فَهُوَ وَلِيُّكُمْ وَإِمَامُكُمْ مِنْ بَعْدِي. لَا تُخَالِفُوهُ فَتَكْفُرُوا، وَلَا تُفَارِقُوهُ فَتَضِلُّوا. إِنَّ اللَّهَ جَلَّ جَلَالُهُ جَعَلَ عَلِيًّا عَلَمًا بَيْنَ الْإِيمَانِ وَالنِّفَاقِ. فَمَنْ أَحَبَّهُ كَانَ مُؤْمِنًا، وَمَنْ أَبْغَضَهُ كَانَ مُنَافِقًا. إِنَّ اللَّهَ جَلَّ جَلَالُهُ جَعَلَ عَلِيًّا وَصِيِّي وَمَنَارَ الْهُدَى بَعْدِي. فَهُوَ مَوْضِعُ سِرِّي، وَعَيْبَةُ عِلْمِي، وَخَلِيفَتِي فِي أَهْلِي. إِلَى اللَّهِ أَشْكُو ظَالِمِيهِ مِنْ أُمَّتِي.

662) Ibn Abbas narrates that the Prophet (S) said:

The guardianship of ‘Ali is indeed like the guardianship of Allah. To adore him is like supplicating to Allah. To obey him is God’s mandate. His friends are friends of Allah and his enemies are the enemies of Allah. To fight him is to fight God and to be in peace with him is to be in peace with God.[75](#)

قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَلَايَةُ عَلِيٍّ بِنِ ابْنِ أَبِي طَالِبٍ وَلَايَةُ اللَّهِ، وَحُبُّهُ عِبَادَةُ اللَّهِ، وَاتِّبَاعُهُ فَرِيضَةُ اللَّهِ، وَأَوْلِيَاؤُهُ أَوْلِيَاءُ اللَّهِ، وَأَعْدَاؤُهُ أَعْدَاءُ اللَّهِ، وَحَرَبُهُ حَرْبُ اللَّهِ، وَسَلْمُهُ سِلْمُ اللَّهِ عَزَّ وَجَلَّ

663) Ammar Ibn Yasir reports that the Prophet (S) said:

It is revealed to me that with me in Paradise would be those who have faith in the guardianship of 'Ali Ibn Abu Talib because whoever has faith in him believes in me, and whoever believes me, confesses his faith in Allah.[76](#)

عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أُوحِيَ إِلَيَّ: مَنْ آمَنَ بِي وَبِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَهُوَ
مَعِيَ فِي الْجَنَّةِ. فَمَنْ تَوَلَّاهُ فَقَدْ تَوَلَّانِي، وَمَنْ تَوَلَّانِي فَقَدْ تَوَلَّى اللَّهَ.

664) Imam 'Ali Ibn Musa al-Ridha ('a) narrated through authentic sources from his ancestors that the Prophet (S) said:

Whoever desires to board the ark of salvation and to hold fast to the rope of Allah, should adore 'Ali and the rightly guided Imams from his progeny who are the vicegerents, legatees and mandates of Allah after me and who are the leaders of the community leading the pious to Paradise. He should also abhor and detest their enemies. Their partisans are my supporters and my supporters belong to the party of Allah, and those who support their enemies are the partisans of Satan.[77](#)

بِإِسْنَادٍ، عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرَّضَا، عَنْ آبَائِهِ، عَنْ عَلِيٍّ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَةَ النِّجَاةِ وَيَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى وَيَعْتَصِمَ بِحَبْلِ اللَّهِ الْمَتِينِ، فَلْيُؤَالَ عَلِيًّا وَلْيُعَادِ
عَدُوَّهُ، وَلْيَأْتِ بِالْإِثْمَةِ الْهُدَاةِ مِنْ وَلَدِهِ، فَإِنَّهُمْ خُلَفَائِي، وَأَوْصِيَائِي، وَحُجَجُ اللَّهِ عَلَى الْخَلْقِ بَعْدِي، وَسَادَةُ أُمَّتِي، وَقَادَةُ
الْأَتَقِيَاءِ إِلَى الْجَنَّةِ. حِزْبُهُمْ حِزْبِي، وَحِزْبِي حِزْبُ اللَّهِ. وَحِزْبُ أَعْدَائِهِمْ حِزْبُ الشَّيْطَانِ.

665) It is authentically reported through Ammar that the Prophet (S) said:

I call upon everyone who has declared his faith in me and testified to my prophethood, should also declare their faith in the vicegerency of 'Ali Ibn Abu Talib. Whoever befriends him, befriends me and whoever befriends me, befriends Allah. Whoever adores him adores me and whoever adores me, adores Allah. Whoever is his enemy is my enemy and my enemy is an enemy of Allah.[78](#)

رَوَى بِسَنَدٍ يَرْفَعُهُ إِلَى عَمَّارِ بْنِ يَاسِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أُوصِي مَنْ آمَنَ بِي وَصَدَّقَنِي مِنْ جَمِيعِ
النَّاسِ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ. مَنْ تَوَلَّاهُ فَقَدْ تَوَلَّانِي، وَمَنْ تَوَلَّانِي فَقَدْ تَوَلَّى اللَّهَ. وَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي
فَقَدْ أَحَبَّ اللَّهَ. وَمَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ.

666) The Prophet (S) said:

Whoever desires to live and die like me and to reside forever in Paradise which Allah has promised to me, then he should adore Ali, for he is the one who would never fail to guide you nor would he let you go astray.[79](#)

بِإِسْنَادٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَرَادَ أَنْ يَحْيَى حَيَاتِي وَيَمُوتَ مَمَاتِي وَيَسْكُنَ جَنَّةَ الْخُلْدِ الَّتِي

وَعَدَنِي رَبِّي، فَلْيَتَوَلَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ. فَإِنَّهُ لَنْ يُخْرِجَكُمْ مِنْ هُدًى وَلَنْ يُدْخِلَكُمْ فِي ضَلَالَةٍ.

667) It is reported that pointing to ‘Ali (‘a) the Prophet (S) said:

This ‘Ali here is a treasure of God. Whoever, now and at all times to come, befriends him has indeed fulfilled his covenant with God and discharged his obligations. On the other hand, whoever bears enmity towards him now and in future will be raised blind and deaf on the Judgment Day and there shall be no excuse before God for forgiving the transgressor.[80](#)

فِي حَدِيثٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَيُّهَا النَّاسُ! هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ كَنْزُ اللَّهِ؛ مَنْ أَحَبَّهُ وَتَوَلَّاهُ الْيَوْمَ وَبَعْدَ الْيَوْمِ فَقَدْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ، وَأَدَّى مَا وَجَبَ عَلَيْهِ. وَمَنْ عَادَاهُ الْيَوْمَ وَمَا بَعْدَ الْيَوْمِ جَاءَ يَوْمَ الْقِيَامَةِ أَعْمَى وَأَصَمَّ لَا حُجَّةَ لَهُ عِنْدَ اللَّهِ.

668) Jabir says that Ibn Mas’ud said that the Prophet (S) said:

Allah has forbidden hellfire on anyone who declares his faith and adores ‘Ali Ibn Abu Talib. Allah’s curse be upon those who oppose Ali, confront him, and bear enmity towards him. The relationship between me and ‘Ali is like the one between the eyeball and eyelid.[81](#)

بِالْإِسْنَادِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حُرِّمَ عَلَى النَّارِ مَنْ آمَنَ بِي وَأَحَبَّ عَلِيًّا وَتَوَلَّاهُ. وَلَعَنَ اللَّهُ مَنْ مَارَى عَلِيًّا وَتَوَلَّاهُ. عَلِيٌّ مِنِّي كَجِلْدَةٍ مَا بَيْنَ الْعَيْنَيْنِ وَالْحَاجِبِ

669) The Prophet (S) said:

Allah revealed: I shall admit into Paradise, whosoever it may be, if he has faith in Me, in My messenger and his vicegerent.[82](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَقُولُ اللَّهُ تَعَالَى: مَنْ آمَنَ بِي وَبِنَبِيِّي وَبِوَلِيِّي أَدْخَلْتُهُ الْجَنَّةَ عَلَى مَا كَانَ

670) Abu Dharr narrates that the Prophet (S) said:

Whoever desires to live like me and die like me and to have his eternal abode in the Paradise created by my Lord, should acknowledge ‘Ali as his guardian, after me. He should befriend his friends and abide by the Imams succeeding him. They are my offspring created from my flesh and blood and Allah has endowed them with my wisdom. Owe upon my followers who deny their merits, for such deniers would be deprived of my intercession.[83](#)

بِالْإِسْنَادِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَرَّهُ أَنْ يَحْيَى حَيَاتِي وَيَمُوتَ مَمَاتِي وَيَسْكُنَ جَنَّةَ عَدْنٍ الَّتِي غَرَسَهَا رَبِّي، فَلْيَتَوَلَّ عَلِيًّا بَعْدِي، وَلْيُؤَالَ وَلِيَّهُ، وَلْيَقْتَدِ بِالْأُئِمَّةِ مِنْ بَعْدِهِ. فَإِنَّهُمْ عَتَرَتِي؛ خَلَقَهُمُ اللَّهُ مِنْ لَحْمِي وَدَمِي، وَإِبَاهُمْ فَهَمِي وَعِلْمِي. وَيَلُ لِّلْمُكَذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي! لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي

671) The Prophet (S) said:

Whoever desires to attain salvation should adhere to the vicegerency of 'Ali Ibn Abu Talib, for he is the greatest of all truthful men and the eminent distinguisher and the Imam of all Muslims.⁸⁴

فِي حَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ أَرَادَ مِنْكُمْ النِّجَاةَ بَعْدِي فَلْيَتَمَسَّكَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَإِنَّهُ الصِّدِّيقُ الْأَكْبَرُ وَالْفَارُوقُ الْأَعْظَمُ. وَهُوَ إِمَامٌ كُلِّ مُسْلِمٍ بَعْدِي.

672) Imam Muhammad al-Baqir narrates through his ancestors that the Prophet (S) said:

Whoever wishes to cross the Bridge as fast as a storm and desires that he be admitted into Paradise without accounting, should befriend my vicegerent, legatee and the guardian over my community. Those wishing to have their eternal abode in Hell are welcome to deny his guardianship. By the Majesty and Honor of my Lord, 'Ali is the gateway to Allah and the only access. He is the straight path and it is regarding [the acknowledgement of] his guardianship that people would be questioned on Doomsday.⁸⁵

بِإِسْنَادٍ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَرَّهُ أَنْ يَجُوزَ عَلَى الصِّرَاطِ كَالرَّيْحِ الْعَاصِفِ وَيَلْجِ الْجَنَّةَ بِغَيْرِ حِسَابٍ، فَلْيَتَوَلَّ وَلِيِّي وَوَصِيِّي وَصَاحِبِي وَخَلِيفَتِي عَلَى أَهْلِي وَأُمَّتِي: عَلِيٌّ بْنُ أَبِي طَالِبٍ. وَمَنْ سَرَّهُ أَنْ يَلْجِ النَّارَ فَلْيَتْرِكْ وَلَايَتَهُ. فَوَعِزَّةَ رَبِّي وَجَلَالِهِ، إِنَّهُ لَبَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ. إِنَّهُ الصِّرَاطُ الْمُسْتَقِيمُ، وَإِنَّهُ الَّذِي يَسْأَلُ اللَّهُ عَنْ وَلَايَتِهِ يَوْمَ الْقِيَامَةِ

673) Muhammad Ibn Fudhayl narrates through Abu'l-Hasan ('a) that the Prophet (S) said:

Ali's guardianship is mentioned in the scriptures of every prophet. God did not send any prophet without their first acknowledging the messengership of Muhammad and the guardianship of Ali.⁸⁶

عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: وَلَايَةُ عَلِيٍّ عَلَيْهِ السَّلَامُ مَكْتُوبَةٌ فِي جَمِيعِ صُحُفِ الْأَنْبِيَاءِ. وَلَكِنْ يَبْعَثُ اللَّهُ رَسُولًا إِلَّا بِنُبُوءَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَوَصِيَّةِ عَلِيٍّ عَلَيْهِ السَّلَامُ.

674) Al-Asbagh Ibn Nubatah quotes Imam 'Ali ('a) as saying in one of his sermons:

I am the leader of humanity and the legatee of the best of men and the father of a generation of immaculate guides. I am the brother, trustee and vicegerent and friend of the Prophet. I am the commander of the faithful, guide to the people of effulgent faces, foremost of all testamentary trustees. To fight against me is to fight against God. To enter into a peace treaty with me is to earn peace from God. Obedience to me is obedience to Allah and my guardianship is the guardianship of God. My agents are friends and helpers of God.⁸⁷

عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي بَعْضِ خُطْبِهِ: أَيُّهَا النَّاسُ! أَنَا إِمَامُ الْبَرِيَّةِ، وَوَصِيُّ خَيْرِ الْخَلِيقَةِ، وَأَبُو الْعُنْتَرَةِ الطَّاهِرَةِ الْهَادِيَةِ. أَنَا أَخُو رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَوَصِيُّهُ، وَوَلِيُّهُ، وَصَفِيُّهُ، وَحَبِيبُهُ. أَنَا أَمِيرُ الْمُؤْمِنِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ، وَسَيِّدُ الْوَصِيِّينَ. حَرْبِي حَرْبُ اللَّهِ، وَسَلْمِي سَلَامُ اللَّهِ، وَطَاعَتِي طَاعَةُ اللَّهِ،

وَوَلَايَتِي وَلَايَةُ اللَّهِ، وَأَتَّبَاعِي أَوْلِيَاءُ اللَّهِ، وَأَنْصَارِي أَنْصَارُ اللَّهِ.

675) Imam 'Ali ('a) quoted the Prophet (S) as saying:

Whoever reposes faith in Ali, in fact, reposes faith in me and reposing faith in me is to repose faith in God.[88](#)

بِإِسْنَادٍ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ تَوَلَّى عَلِيًّا فَقَدْ تَوَلَّى. وَمَنْ تَوَلَّى فَقَدْ تَوَلَّى اللَّهَ عَزَّ وَجَلَّ.

676) The Prophet (S) said:

Of whomsoever I am the guardian, 'Ali is also his guardian.[89](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ كُنْتُ وَلِيَّهُ فَإِنَّ عَلِيًّا وَلِيَّهُ.

677) Zayd Ibn Arqam narrates that the Prophet (S) said:

Know ye, God is the Guardian of everything. I am the guardian of believers and of whomsoever I am the guardian 'Ali is also his guardian.[90](#)

عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا إِنَّ اللَّهَ وَلِيِّي وَأَنَا وَلِيُّ كُلِّ مُؤْمِنٍ. مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَ مَوْلَاهُ.

678) The Prophet (S) said:

After the Messenger of God, 'Ali is supreme over all men.[91](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَوْلَى النَّاسِ بِهِمْ بَعْدَ رَسُولِ اللَّهِ.

679) The Prophet (S) said:

Whoever desires to confess his faith in me and attest to my veracity should have faith in 'Ali Ibn Abu Talib, for loyalty to him is loyalty to me, and loyalty to me is loyalty to Allah.[92](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ! مَنْ آمَنَ بِي وَصَدَّقَنِي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَإِنَّ وَلَايَتَهُ وَلَايَتِي وَوَلَايَتِي وَلَايَةُ اللَّهِ.

680) Muhammad Ibn Sa'd al-Ansari reported from 'Umar Ibn Abdullah Ibn Ya'la Ibn Murrah reported through his ancestor Ya'la who narrates that the Prophet (S) told Ali:

After me, you are the guardian over men. Obedience to you is obedience to me and to forsake you is to

forsake me.[93](#)

مُحَمَّدُ بْنُ سَعْدٍ الْأَنْصَارِيُّ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ يَعْلَى بْنِ مُرَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ يَعْلَى قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ وَلِيُّ النَّاسِ بَعْدِي. فَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاكَ فَقَدْ عَصَانِي.

681) Ibn Abbas narrates that the Prophet (S) said:

Allah revealed that if the entire humanity had agreed upon the vicegerency of 'Ali there would have been no need to create hell.[94](#)

بِإِسْنَادٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَالَ اللَّهُ جَلَّ جَلَالُهُ: لَوْ اجْتَمَعَ النَّاسُ كُلُّهُمْ عَلَى وَلَايَةِ عَلِيٍّ مَا خَلَقْتُ النَّارَ.

682) Jabir Ibn Abdullah al-Ansari narrates that the Prophet (S) said:

Whoever desires to have his abode close to the palace of Abraham in Paradise and escape hellfire, should have faith in Ai Ibn Abu Talib.[95](#)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ أَحَبَّ أَنْ يُجَاوَرَ الْخَلِيلَ فِي دَارِهِ وَيَأْمَنَ حَرَّ نَارِهِ، فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ.

683) The Prophet (S) said:

Whoever desires to hold fast to the rope of Allah and not go astray, should hold fast to the vicegerency of 'Ali Ibn Abu Talib, for loyalty to him is loyalty to me and obedience to him is obedience to me.[96](#)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَعَاشِرَ النَّاسِ! مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا، فَلْيَتَمَسَّكَ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ. فَإِنَّ وَلَايَتَهُ وَلَايَتِي، وَطَاعَتُهُ طَاعَتِي.

684) Regarding the verse

“Let the faithful be given the glad tidings that for them is a great reward with their God” (10:2).

Imam al-Sadiq ('a) reported that the Prophet (S) said:

This verse was revealed concerning Amir Al-Mu'minin Ali.[97](#)

بِإِسْنَادٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَعَالَى: ﴿بَشِّرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ﴾، قَالَ: بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

685) The Prophet (S) said:

Whoever desires salvation and to escape the mischief that would arise after me, should hold fast to the vicegerency of 'Ali Ibn Abu Talib, for he is the most truthful and the majestic discernor. After me, he is the leader over every Muslim. Whoever follows him in this world would meet me at the spring in Paradise. Whoever disobeys him shall neither find him nor find me; trembling he would be taken to the left and cast into hell.[98](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَرَادَ مِنْكُمْ النِّجَاةَ بَعْدِي وَالسَّلَامَةَ مِنَ الْفِتَنِ، فَلْيَسْتَمْسِكْ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ. فَإِنَّهُ الصِّدِّيقُ الْأَكْبَرُ، وَالْفَارُوقُ الْأَعْظَمُ، وَهُوَ إِمَامُ كُلِّ مُسْلِمٍ بَعْدِي. مَنْ اقْتَدَى بِهِ فِي الدُّنْيَا وَرَدَّ عَلَيَّ حَوْضِي، وَمَنْ خَالَفَهُ لَمْ يَرَهُ وَلَمْ يَرْنِي، فَاخْتَلَجَ دُونِي وَأَخَذَ ذَاتَ الشِّمَالِ إِلَى النَّارِ.

686) Ibn Zarif narrates that Imam Abu Ja'far quoted the Prophet (S) as saying:

Gabriel descended and told me: O Muhammad, your Lord commands you to the love for 'Ali and to establish his vicegerency.[99](#)

عَنْ ابْنِ ظَرِيفٍ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا إِنَّ جَبْرَائِيلَ أَتَانِي فَقَالَ: «يَا مُحَمَّدُ! رَبُّكَ يَأْمُرُكَ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَيَأْمُرُكَ بِوَلَايَتِهِ».

687) Jabir narrates that Imam Abu Ja'far ('a) quoted the Prophet (S) as saying:

Those who die in a state of refusing to abide by the vicegerency of Ali, refute his merits and shelter his enemies, have indeed died as pagans.[100](#)

عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: التَّارِكُونَ وَلَايَةَ عَلِيٍّ، الْمُنْكِرُونَ لِفَضْلِهِ، الْمُظَاهِرُونَ أَعْدَاءَهُ، خَارِجُونَ مِنَ الْإِسْلَامِ مَنْ مَاتَ مِنْهُمْ عَلَى ذَلِكَ.

688) Ibn Mas'ud narrates: I witnessed the Prophet (S) holding 'Ali ('a) by the hand and saying:

This is guardian of every believer and I am his guardian.[101](#)

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخَذَ بِيَدِ عَلِيٍّ وَقَالَ: «هَذَا وَلِيُّ كُلِّ مُؤْمِنٍ، وَأَنَا وَلِيُّهُ».

689) The Prophet (S) said:

'Ali is my representative in this world and the next.[102](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ وَلِيُّ رَسُولِ اللَّهِ فِي الدُّنْيَا وَالْآخِرَةِ.

690) Salman Al-Farsi and Abu Dharr al Ghifari narrate that the Prophet (S) said:

Of whomsoever I am a guardian, 'Ali is also his guardian; of whomsoever, I am the leader 'Ali is also his leader." [103](#)

عَنْ سَلْمَانَ الْفَارِسِيِّ وَأَبِي ذَرِّ الْغِفَارِيِّ قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ كُنْتُ وَلِيَّهُ فَعَلِيٌّ وَلِيُّهُ، وَمَنْ كُنْتُ إِمَامَهُ فَعَلِيٌّ إِمَامُهُ.

691) The Prophet (S) said:

Whoever to the guardianship of Allah and 'Ali shall have no fear of chastisement. [104](#)

فِي حَدِيثٍ... ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَصْبَحَ مِنْكُمْ رَاضِيًا بِاللَّهِ وَبِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَدْ أَمِنَ خَوْفَ اللَّهِ وَعِقَابَهُ.

692) Imam al-Sadiq ('a) narrates through his ancestors that the Prophet (S) told his companions:

O my companions, Allah has ordered you to submit to the vicegerency of 'Ali Ibn Abu Talib, for after me, he is your guardian and leader. If you rebel against him you would become disbelievers and if you forsake him you would go astray and be lost. [105](#)

بِالْإِسْنَادِ، عَنْ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَاتَ يَوْمٍ لِأَصْحَابِهِ: مَعَاشِرَ أَصْحَابِي! إِنَّ اللَّهَ جَلَّ جَلَالُهُ يَأْمُرُكُمْ بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَالْإِقْتِدَاءِ بِهِ. فَهُوَ وَلِيُّكُمْ وَإِمَامُكُمْ مِنْ بَعْدِي. لَا تُخَالِفُوهُ فَتَكْفُرُوا وَلَا تُفَارِقُوهُ فَتَضِلُّوا.

693) Mufadhdhal narrates through Imam al-Sadiq ('a) that the Prophet (S) said:

Allah has appointed 'Ali as the beacon between Him and His creatures. Whoever testifies to his guardianship is redeemed and whoever refutes his guardianship becomes an infidel. Those who do not cognize him are lost and those who harbour enmity towards him are idolaters. Whoever is raised on Doomsday with love for 'Ali in his heart would be admitted into paradise and those who deny him would be consigned to hell. [106](#)

عَنِ الْمُفَضَّلِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ تَعَالَى جَعَلَ عَلِيًّا عَلَمًا بَيْنَهُ وَبَيْنَ خَلْقِهِ؛ لَيْسَ بَيْنَهُمْ عِلْمٌ غَيْرُهُ. فَمَنْ أَقَرَّ بِوِلَايَتِهِ كَانَ مُؤْمِنًا، وَمَنْ جَحَدَهُ كَانَ كَافِرًا، وَمَنْ جَهَلَهُ كَانَ ضَالًّا، وَمَنْ نَصَبَ مَعَهُ كَانَ مُشْرِكًا، وَمَنْ جَاءَ بِوِلَايَتِهِ دَخَلَ الْجَنَّةَ، وَمَنْ أَنْكَرَهَا دَخَلَ النَّارَ.

694) Regarding the verse

"Inform the faithful that for them there is an everlasting reward" (8:24).

Imam al-Sadiq ('a) said:

The verse was revealed concerning the guardianship of 'Ali Ibn Abu Talib. [107](#)

قَوْلُهُ تَعَالَى: ﴿إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: دَعَاكُمْ إِلَى وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

695) Sabbah Muzni narrates that Abu Abdullah Imam al-Sadiq ('a) said:

The Prophet ascended the skies a hundred and twenty times and every time he was presented the guardianship of 'Ali Ibn Abu Talib and the Immaculate Imams from his progeny before God presented any other mandate. [108](#)

بِالْإِسْنَادِ، عَنْ صَبَّاحِ الْمُزْنِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: عُرِجَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى السَّمَاءِ مِائَةً وَعِشْرِينَ مَرَّةً؛ مَا مِنْ مَرَّةٍ إِلَّا وَقَدْ أَوْصَى اللَّهُ (فِيهَا) النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِوَلَايَةِ عَلِيٍّ وَالْأَئِمَّةِ مِنْ بَعْدِهِ أَكْثَرَ مِمَّا أَوْصَاهُ بِالْفَرَائِضِ.

696) Zayd Ibn Arqam narrates that the Prophet (S) said:

Whoever desires to live like me, die like me and enter the promised Paradise, should follow 'Ali after me, for he would never fail to guide you along the right path or let you go astray. [109](#)

عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَحْيَى حَيَاتِي وَيَمُوتَ مَوْتِي وَيَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي، فَلْيَتَوَلَّ عَلِيًّا بَعْدِي. فَإِنَّهُ لَنْ يُخْرِجَكُمْ مِنْ هُدًى وَلَنْ يُدْخِلَكُمْ فِي رَدًى.

697) Imam al-Baqir ('a) said:

It is 'Ali Ibn Abu Talib who is mentioned as the strong rope of Allah that men are advised to hold fast without creating division and dissension. Whoever let go of this rope forsakes faith. [110](#)

بِالْإِسْنَادِ، قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ الْحَبْلُ الَّذِي قَالَ اللَّهُ تَعَالَى ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾. فَمَنْ تَمَسَّكَ بِهِ كَانَ مُؤْمِنًا، وَمَنْ تَرَكَهُ خَرَجَ مِنَ الْإِيمَانِ.

698) The Prophet (S) said:

Whoever denies the guardianship of 'Ali Ibn Abu Talib and dies in that state, would meet the Lord when the Lord would send His terrible wrath on him and the Lord would refuse to recognize any of his deeds. [111](#)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ مَاتَ وَلَقِيَ اللَّهَ جَاكِدًا لِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ لَقِيَهُ وَهُوَ غَضَبَانُ عَلَيْهِ سَاحِطٌ. لَا يَقْبَلُ اللَّهُ مِنْ أَعْمَالِهِ شَيْئًا.

699) The Prophet (S) said:

After me, 'Ali is the guardian of every believing man and woman. [112](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: عَلِيٌّ وَلِيُّ كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ بَعْدِي.

700) Imam al-Sadiq ('a) narrates that the Prophet (S) said:

I hold the command and authority over the souls of men. After me, 'Ali Ibn Abu Talib is the commander and authority over them. [113](#)

بِإِسْنَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، وَعَلِيٌّ...أَوْلَى بِهِ مِنْ بَعْدِي.

701) Ammar Ibn Yasir narrates through his ancestors that the Prophet (S) said:

To all those who have acknowledged my messengership and reposed their faith in me, I recommend that they should acknowledge the guardianship of 'Ali after me. Whoever is his friend is my friend and my friend is a friend of God. Whoever is his enemy is my enemy too and whoever is my enemy is an enemy of God. [114](#)

عَنْ عَمَّارِ بْنِ يَاسِرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَمَّارٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَوْصِي مَنْ آمَنَ بِي وَصَدَّقَنِي مِنْ جَمِيعِ النَّاسِ بِوِلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ. وَقَالَ: مَنْ تَوَلَّاهُ فَقَدْ تَوَلَّانِي، وَمَنْ تَوَلَّانِي فَقَدْ تَوَلَّى اللَّهَ. وَمَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ عَزَّ وَجَلَّ.

702) Samarah Ibn Jundab narrates: The Prophet (S) said:

Of whomsoever I am a prophet, this 'Ali is his guardian. [115](#)

عَنْ سَمَرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ كُنْتُ نَبِيًّا فَعَلِيٌّ وَلِيُّهُ.

703) The Prophet (S) said:

Of whomsoever I am the guardian, this 'Ali is also his guardian. [116](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ كُنْتُ وَلِيًّا فَعَلِيٌّ وَلِيُّهُ.

704) The Prophet (S) said:

'Ali is the guardian of every believer. [117](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي.

705) The Prophet (S) said:

Whoever desires to hold on to the strong, unbreakable grip should hold fast to the guardianship of my brother 'Ali Ibn Abu Talib. Anyone doing so would not be lost or destroyed and anyone who harbors enmity towards him shall not attain salvation. [118](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا فَلْيَتَمَسَّكَ بِوَلَايَةِ أَحْيٍ وَوَصِيِّي عَلِيِّ بْنِ أَبِي طَالِبٍ، فَإِنَّهُ لَا يَهْلِكُ مَنْ أَحَبَّهُ وَتَوَلَّاهُ، وَلَا يَنْجُو مَنْ أَبْغَضَهُ وَعَادَاهُ.

706) The Prophet (S) said:

'Ali is the guardian appointed by God. [119](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ وَلِيُّ اللَّهِ.

707) Imam al-Sadiq ('a) said:

Those who deny the guardianship and authority of 'Ali are similar to idolaters. [120](#)

فِي حَدِيثٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: لَا يَتَّبِعُ عَلِيَّ وَلَايَةَ عَلِيٍّ إِلَّا الْمُتَّقُونَ.

708) Imam al-Sadiq ('a) quotes the Prophet (S) as saying:

Those who would adhere steadfastly to the guardianship of 'Ali would be the virtuous ones. [121](#)

فِي حَدِيثٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ... إِنَّ الْجَاوِدَ لَوَلَايَةَ عَلِيٍّ عَلَيْهِ السَّلَامُ كَعَابِدٍ وَتَن.

709) The Prophet (S) said:

God cannot be cognized except through me or through you. One who rejects your guardianship, in fact, denies the Lordship of Allah. [122](#)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مَا عُرِفَ اللَّهُ إِلَّا بِي ثُمَّ بِكَ. مَنْ جَحَدَ وَلَايَتَكَ جَحَدَ اللَّهَ رَبُّوبِيَّتَهُ.

710) Salih Ibn Maytham quotes his father as saying he heard Ibn Abbas saying that the Prophet (S) said:

One who meets Allah in a state of denial of the guardianship indeed meets Allah in His wrath and Allah would not approve of any deeds of such a person. [123](#)

عَنْ صَالِحِ بْنِ مَيْثَمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ لَقِيَ اللَّهَ تَعَالَى وَهُوَ جَاوِدٌ وَلَايَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ؛ لَا يَقْبَلُ اللَّهُ مِنْهُ شَيْئًا مِنْ أَعْمَالِهِ،

...فَيُوكَلُّ بِهِ سَبْعُونَ مَلَكًا يَتَفَلُّونَ فِي وَجْهِهِ، وَيَحْشَرُهُ اللَّهُ أَسْوَدَ الْوَجْهِ، أَرْزَقَ الْعَيْنِ

Obedience To Ali's Guardianship Is My Fortress

711) It is reported through 'Ali Ibn Bilal from 'Ali Ibn Musa al-Ridha ('a); from Ja'far Ibn Muhammad ('a); from Muhammad Ibn 'Ali ('a); from 'Ali Ibn al-Husayn ('a); from al-Husayn Ibn 'Ali ('a); from 'Ali Ibn Abu Talib ('a); from the Prophet (S); from the angels Gabriel, Michael and Israfeel; from the Sacred Tablet [al-lawh al-mahfuz] and the Pen that the Almighty Lord said:

The guardianship of 'Ali Ibn Abu Talib is my strong fortress and whoever enters this fortress has earned asylum from Hellfire. [124](#)

عَنْ عَلِيِّ بْنِ بِلَالٍ، عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا، عَنْ مُوسَى بْنِ جَعْفَرٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، عَنْ جَبْرِئِيلَ، عَنْ مِيكَائِيلَ، عَنْ إِسْرَافِيلَ، عَنِ اللُّوحِ، عَنِ الْقَلَمِ قَالَ: يَقُولُ اللَّهُ: وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ حِصْنِي؛ فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ نَارِي.

D) Caliphate Of Ali

The Prophet Appoints 'Ali As His Successor

712) The Prophet (S) said:

Know ye men that 'Ali is my legatee, the leader of all testamentary trustee, commander of the virtuous and the faithful and my successor, heir, and vicegerent over all men. He is the progenitor of the immaculate and infallible Imams. To obey him is to obey me and to cognize him is to cognize me. [125](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَأَنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ، وَإِمَامُ الْمُتَّقِينَ، وَخَلِيفَتِي عَلَى النَّاسِ أَجْمَعِينَ، وَأَبُو الْغُرِّ الْمَيَامِينِ. طَاعَتُهُ طَاعَتِي، وَمَعْرِفَتُهُ مَعْرِفَتِي.

713) Ibn Abbas narrates that the Prophet (S) said:

I was being taken to my Lord, I heard a voice calling out: 'O Muhammad!' I replied, at Your service, My Majestic Master!'

Then Allah revealed to me: 'O Muhammad, what were the angels discussing?' I replied, 'My Lord, I do not know.'

He asked, 'O Muhammad, why have you not chosen your heir, successor, vizier, and brother, to succeed after you?' I replied, 'My Lord, whom should I choose? You choose for me.'

God replied, 'O Muhammad, from among all men I have chosen 'Ali Ibn Abu Talib.' I asked 'My paternal

uncle's son?'

Allah then revealed, 'O Muhammad, 'Ali is your successor. After you, he shall inherit your knowledge and wisdom. He is your standard-bearer and on the Day of Resurrection, he shall carry the banner of glory. He is the owner of your spring in heaven. He shall satiate the thirst of every believer from your community.'

The Lord then added, 'I have taken this oath truly: none bearing enmity towards you or the Ahl al-Bayt and the members of your family shall be allowed to approach the Spring to quench their thirst.' [126](#)

بِإِسْنَادٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا عُرِجَ بِي إِلَى رَبِّي جَلَّ جَلَالُهُ، أَتَانِي النَّدَاءُ: «يَا مُحَمَّدُ!» قُلْتُ: «لَبَّيْكَ رَبَّ الْعِظَمَةِ! لَبَّيْكَ!» فَأَوْحَى اللَّهُ تَعَالَى إِلَيَّ: «يَا مُحَمَّدُ! فِيمَ اخْتَصَمَ الْمَلَأُ الْأَعْلَى؟» قُلْتُ: «إِلَهِي! لَا عِلْمَ لِي.» فَقَالَ: «يَا مُحَمَّدُ! هَلَّا اتَّخَذْتَ مِنَ الْأَدَمِيِّينَ وَزَيْراً وَأَخاً وَوَصِيّاً مِنْ بَعْدِكَ؟» فَقُلْتُ: «إِلَهِي! وَمَنْ أَتَّخِذُ؟ تَخَيَّرَ لِي أَنْتَ يَا إِلَهِي.» فَأَوْحَى اللَّهُ إِلَيَّ: «يَا مُحَمَّدُ! قَدْ اخْتَرْتُ لَكَ مِنَ الْأَدَمِيِّينَ عَلِيَّ بْنَ أَبِي طَالِبٍ

فَقُلْتُ: «إِلَهِي! ابْنُ عَمِّي؟» فَأَوْحَى اللَّهُ إِلَيَّ: «يَا مُحَمَّدُ! إِنَّ عَلِيّاً وَارِثُكَ وَوَارِثُ الْعِلْمِ مِنْ بَعْدِكَ، وَصَاحِبُ لَوَائِكَ: لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ، وَصَاحِبُ حَوْضِكَ. يَسْقِي مَنْ وَرَدَ عَلَيْهِ مِنْ مُؤْمِنِي أُمَّتِكَ.» ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ: «يَا مُحَمَّدُ! إِنِّي قَدْ أَقْسَمْتُ عَلَى نَفْسِي قَسْماً حَقّاً؛ لَا يَشْرَبُ مِنْ ذَلِكَ الْحَوْضِ مُبْغِضٌ لَكَ وَلَأَهْلَ بَيْتِكَ وَذُرِّيَّتِكَ الطَّيِّبِينَ...الطَّاهِرِينَ»

714) It is reported that the Prophet (S) said:

After me, 'Ali Ibn Abu Talib is the authority over you and he is my heir and successor among you. [127](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ قَالَ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرُكُمْ بَعْدِي وَخَلِيفَتِي فِيكُمْ.

715) The Prophet (S) said:

'Ali is my legatee. [128](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ وَارِثِي.

716) Abu Dharr al-Ghifari narrates that the Prophet (S) said:

I am the last of the Prophets and you, O Ali, are the last of the testamentary trustees until Doomsday. [129](#)

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا خَاتِمُ الْأَنْبِيَاءِ، وَأَنْتَ - يَا عَلِيٌّ - خَاتِمُ الْأَوْصِيَاءِ إِلَى يَوْمِ الدِّينِ.

717) The Prophet (S) said:

O Ali, you are the spouse of the doyenne of all women and you are the vicegerent of the best of the Prophets. [130](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ زَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَخَلِيفَةُ خَيْرِ الْمُرْسَلِينَ.

718) Imam al-Sadiq ('a) quotes his father who related from his ancestors that the Prophet (S) said, Gabriel has revealed to me that the Lord said:

Whoever believes that there is no but Me who deserves to be worshipped, Muhammad is My devotee and messenger, 'Ali Ibn Abu Talib is My deputy, and the Imams from his progeny are My Mandates on earth, I shall admit him into heaven by My munificence and mercy, keep him away from the fire, call him unto me to honor him, complete my bounties with him, and declare him among my partisans.

I shall also answer him whenever calls me, answer his prayers whenever he supplicates to me, grant his every wish, and if he does not desire, I shall provide him. Even if he indulges in error, I shall make it into a bounty. If he tries to escape away from Me, I shall draw him back to Me, and if he returns, I shall welcome him. If he knocks on My door of munificence, I shall open them for him.

Conversely, anyone who does not declare that there is no god but Me, or if he makes such declaration but does not believe that Muhammad is My messenger and true worshipper, or if he believes in Muhammad's messengership but does not believe in the vicegerency of Ali, or if he believes in the vicegerency of 'Ali but denies the Imams from his progeny and My authority over men and thus deny My Bounties, such a person indeed is an infidel and apostate denying My signs and scriptures.

If such a person approaches Me, I shall become an obstacle for him, reject his prayers, and refuse to respond when he calls to Me. I shall shatter his hopes as due recompense from Me. Never am I unjust towards My devotees. [131](#)

بِالإِسْنَادِ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَدَّثَنِي جِبْرِيلُ عَنْ رَبِّ الْعِزَّةِ جَلَّ جَلَالُهُ أَنَّهُ قَالَ: مَنْ عَلِمَ أَنَّ لَا إِلَهَ إِلَّا أَنَا وَحْدِي، وَأَنَّ مُحَمَّدًا عَبْدِي وَرَسُولِي، وَأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي، وَأَنَّ الْأَئِمَّةَ مِنْ وَلَدِهِ حُجَجِي، أَدْخَلَهُ الْجَنَّةَ بِرَحْمَتِي، وَتَجِئْتُهُ مِنَ النَّارِ بِعَفْوِي، وَأَبَحْتُ لَهُ جَوَارِي، وَأَوْجَبْتُ لَهُ كَرَامَتِي، وَأَتَمَمْتُ عَلَيْهِ نِعَمَتِي، وَجَعَلْتُهُ مِنْ خَاصِّيَّتِي وَخَالِصَتِي؛ إِنْ نَادَانِي لَبَيْتُهُ، وَإِنْ دَعَانِي أَجَبْتُهُ، وَإِنْ سَأَلَنِي أَعْطَيْتُهُ، وَإِنْ سَكَتَ ابْتَدَأْتُهُ، وَإِنْ أَسَاءَ رَحِمْتُهُ، وَإِنْ فَرَّ مِنِّي دَعَوْتُهُ، وَإِنْ رَجَعَ إِلَيَّ قَبِلْتُهُ، وَإِنْ قَرَعَ بَابِي فَتَحْتُهُ.

وَمَنْ لَمْ يَشْهَدْ أَنَّ لَا إِلَهَ إِلَّا أَنَا وَحْدِي، أَوْ شَهِدَ بِذَلِكَ وَلَمْ يَشْهَدْ أَنَّ مُحَمَّدًا عَبْدِي وَرَسُولِي، أَوْ شَهِدَ بِذَلِكَ وَلَمْ يَشْهَدْ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي، أَوْ شَهِدَ بِذَلِكَ وَلَمْ يَشْهَدْ أَنَّ الْأَئِمَّةَ مِنْ وَلَدِهِ حُجَجِي، فَقَدْ جَحَدَ نِعَمَتِي، وَصَغُرَ عَظَمَتِي، وَكَفَرَ بِآيَاتِي وَكُتُبِي؛ إِنْ قَصَدَنِي حَبَبْتُهُ، وَإِنْ سَأَلَنِي حَرَمْتُهُ، وَإِنْ نَادَانِي لَمْ أَسْمَعْ نِدَاءَهُ، وَإِنْ دَعَانِي لَمْ أُسْتَجِبْ.

دُعَاءُهُ، وَإِنْ رَجَانِي خَبَيْتُهُ. وَذَلِكَ جَزَاؤُهُ مِنِّي، وَمَا أَنَا بِظَلَامٍ لِلْعَبِيدِ.

719) The Prophet (S) said:

‘Ali is the best of all testamentary trustees. [132](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ الْأَوْصِيَاءِ.

720) The Prophet (S) said:

After me, ‘Ali is my heir over the members of my family and over my community. [133](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ وَصِيِّي عَلَى أَهْلِ بَيْتِي وَعَلَى أُمَّتِي مِنْ بَعْدِي.

721) The Prophet (S) said:

‘Ali is the last of the testamentary trustees. [134](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَاتَمُ الْأَوْصِيَاءِ.

722) Imam al-Ridha (‘a) narrates that his ancestors quoted the Prophet (S) as saying:

O Ali, you are the one who will discharge my obligations and you are my deputy over my community. [135](#)

عَنِ الرِّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ تُبْرِئُ ذِمَّتِي وَأَنْتَ خَلِيفَتِي عَلَى أُمَّتِي.

723) The Prophet (S) said:

O Ali, you are my testamentary trustee and deputy. Whoever disputes your trusteeship or deputation, is not from among my people and I shall be his avowed enemy on Doomsday. [136](#)

بِإِسْنَادٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ وَصِيِّي وَخَلِيفَتِي. فَمَنْ جَحَدَ وَصِيَّتَكَ وَخِلَافَتَكَ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ، وَأَنَا خَصْمُهُ يَوْمَ الْقِيَامَةِ.

724) Salman Al-Farsi reports that the Prophet (S) said:

‘Ali is my trustee, keeper of my secrets, and the best of men whom I shall leave behind. [137](#)

عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَصِيِّي وَمَوْضِعُ سِرِّي وَخَيْرُ مَنْ أَتْرَكُهُ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ.

725) The Prophet (S) said:

Every Prophet left behind a testamentary trustee as his successor and this ‘Ali here is my testamentary trustee and my heir. [138](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِكُلِّ نَبِيٍّ وَصِيٌّ وَوَارِثٌ، وَإِنَّ عَلِيًّا وَصِيِّي وَوَارِثِي

726) Ibn Abbas narrates that he heard the Prophet (S) tell ‘Ali (‘a):

O Ali, you are my testamentary trustee. God has ordered me to make you my testamentary trustee. You are my heir and successor. God has ordered me to make you my heir and successor. You are the one who would resolve the dispute that would arise after me in my community. Among the people of my community, you shall occupy my position [place]. Your word shall be my word and your order shall be my order. Obedience to you is indeed obedience to me and to obey me is to obey God. Disobedience to you shall amount to disobeying me and disobeying me is disobeying God. [139](#)

رُوِيَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ وَصِيِّي؛ أَوْصَيْتُ إِلَيْكَ بِأَمْرِ رَبِّي. وَأَنْتَ خَلِيفَتِي؛ اسْتَخْلَفْتُكَ بِأَمْرِ رَبِّي. يَا عَلِيُّ! أَنْتَ الَّذِي تُبَيِّنُ لِأُمَّتِي مَا يَخْتَلِفُونَ فِيهِ بَعْدِي، وَتَقُومُ فِيهِمْ مَقَامِي. قَوْلُكَ قَوْلِي، وَأَمْرُكَ أَمْرِي. وَطَاعَتُكَ طَاعَتِي، وَطَاعَتِي طَاعَةُ اللَّهِ. وَمَعْصِيَتُكَ مَعْصِيَتِي، وَمَعْصِيَتِي مَعْصِيَةُ اللَّهِ عَزَّ وَجَلَّ

727) It is authentically reported that the Prophet (S) said:

O Ali, you are my testamentary trustees and deputy. Whoever disputes your trusteeship or deputation, is not from among my people and I shall be his avowed enemy on Doomsday. [140](#)

بِالإِسْنَادِ فِي حَدِيثٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ وَصِيِّي وَخَلِيفَتِي. فَمَنْ جَحَدَ وَصِيَّتَكَ وَخِلَافَتَكَ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ، وَأَنَا خَصْمُهُ يَوْمَ الْقِيَامَةِ

728) Muhammad Ibn Furat narrates from Muhammad Ibn ‘Ali (‘a) who quoted from his ancestors that the Prophet (S) said:

“Ali Ibn Abu Talib is God’s deputy and my deputy, mandate of God and my mandate, and the door to God and the door leading to me. He is the chosen by God and me, a friend of God and me, the beloved of God and me, and the sword of God and me. [141](#)

عَنْ مُحَمَّدِ بْنِ فُرَاتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَخَلِيفَتِي، وَحُجَّةُ اللَّهِ وَحُجَّتِي، وَكَابُ اللَّهِ وَكَأْبِي، وَصَفِيُّ اللَّهِ وَصَفْيِي، وَحَبِيبُ اللَّهِ وَحَبِيبِي، وَخَلِيلُ اللَّهِ وَخَلِيلِي، وَسَيْفُ اللَّهِ وَسَيْفِي

729) Imam al-Ridha (‘a) narrates that the Prophet (S) said:

O my people, know that ‘Ali Ibn Abu Talib is God’s deputy. [142](#)

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِعْلَمُوا، يَا مَعَاشِرَ النَّاسِ، أَنَّ عَلِيًّا خَلِيفَةُ اللَّهِ.

730) On sound authority it is reported that Ibn Abbas heard the Prophet say:

Gabriel said that he heard Allah say: ‘Ali Ibn Abu Talib is My deputy over My creatures. Whoever opposes him opposes Me and whoever forsakes him forsakes Me. [143](#)

بِالإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: سَمِعْتُ جِبْرِيلَ عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ اللَّهَ جَلَّ جَلَالُهُ يَقُولُ: عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَتِي عَلَى خَلْقِي، فَمَنْ خَالَفَهُ فَقَدْ خَالَفَنِي، وَمَنْ عَصَاهُ فَقَدْ عَصَانِي.

731) The Prophet (S) said:

This ‘Ali is my deputy appointed over you. Listen to him and obey him. [144](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: هَذَا عَلِيٌّ خَلِيفَتِي فِيكُمْ، فَاسْمَعُوا لَهُ وَأَطِيعُوا.

732) ‘Ali Ibn Abu Talib (‘a) narrates that the Prophet (S) said:

My brother, my deputy and my testamentary trustee for you is ‘Ali Ibn Abu Talib. Hearken to him and obey him. [145](#)

بِالإِسْنَادِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَخِي وَوَصِيِّي وَخَلِيفَتِي فِيكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَاسْمَعُوا لَهُ وَأَطِيعُوهُ.

733) It is authentically reported that the Prophet (S) said:

O Ali, Allah has ordered me to choose you as my brother and testamentary trustee. You are my brother, my testamentary trustee, and my deputy over my people during my life and after my death. Whoever obeys you, obeys me. Whoever opposes you is my opponent. Whoever denies you, denies me. Whoever hurts you, hurts me. [146](#)

بِالإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِنَّ اللَّهَ أَمَرَنِي أَنْ أَتَّخِذَكَ أَخًا وَوَصِيًّا، فَأَنْتَ أَخِي وَوَصِيِّي وَخَلِيفَتِي عَلَى أَهْلِي فِي حَيَاتِي وَبَعْدَ مَوْتِي. مَنْ تَبِعَكَ فَقَدْ تَبِعَنِي. وَمَنْ تَخَلَّفَ عَنْكَ فَقَدْ تَخَلَّفَ عَنِّي. وَمَنْ كَفَرَ بِكَ فَقَدْ كَفَرَ بِي. وَمَنْ ظَلَمَكَ فَقَدْ ظَلَمَنِي.

734) Salman Al-Farsi narrates that the Prophet (S) said:

My testamentary trustee, the keeper of my secrets and the best inheritance to be left by me is ‘Ali Ibn

Abu Talib. He will discharge my obligations and fulfill my promises. [147](#)

عَنْ سَلْمَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ وَصِيَّيَّ، وَخَلِيفَتِي، وَأَخِي، وَوَزِيرِي، وَخَيْرَ مَنْ أُخْلِفَهُ بَعْدِي عَلِيٌّ
بْنُ أَبِي طَالِبٍ. يُؤَدِّي عَنِّي وَيُنْجِزُ مَوْعِدِي.

735) The Prophet (S) said:

“Ali Ibn Abu Talib is my beloved, my vizier, my deputy, and the best of inheritance to be left by me. He will discharge my obligation and fulfill my promises. [148](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ خَلِيلِي وَوَزِيرِي وَخَلِيفَتِي وَخَيْرَ مَنْ أَتْرُكُ بَعْدِي؛ يَقْضِي دِينِي وَيُنْجِزُ مَوْعِدِي:
عَلِيٌّ بْنُ أَبِي طَالِبٍ.

736) Ibn Abbas narrates that he heard the Prophet (S) tell ‘Ali (‘a):

O Ali, you are my testamentary trustee. God has ordered me to make you my testamentary trustee. You are my heir and successor. God has ordered me to make you my heir and successor. You are the one who would resolve the dispute that would arise after me in my community. Among the people of my community, you shall occupy my position. Your word shall be my word and your order shall be my order. Obedience to you is indeed obedience to me and to obey me is to obey God. Disobedience to you shall amount to disobeying me and disobeying me is disobeying God. [149](#)

رَوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ وَصِيِّي؛
أَوْصَيْتُ إِلَيْكَ بِأَمْرِ رَبِّي. وَأَنْتَ خَلِيفَتِي؛ اسْتَخْلَفْتُكَ بِأَمْرِ رَبِّي. يَا عَلِيُّ! أَنْتَ الَّذِي يُبَيِّنُ لَأُمَّتِي مَا يَخْتَلِفُونَ فِيهِ بَعْدِي
وَيَقُومُ فِيهِمْ مَقَامِي. قَوْلُكَ قَوْلِي، وَأَمْرُكَ أَمْرِي، وَطَاعَتُكَ طَاعَتِي، وَمَعْصِيَتُكَ مَعْصِيَتِي. وَمَعْصِيَتِي مَعْصِيَةُ اللَّهِ عَزَّ
وَجَلَّ.

737) ‘Ali (‘a) narrates that the Prophet (S) said:

O Ali, you are my testamentary trustee. To fight you is to fight me and to keep peace with you is to maintain peace with me. You are the parent of the Eleven Immaculate Imams the last of whom is Mahdi and he shall establish justice and equity upon the earth. Woe upon his enemies. O Ali, if, to earn the pleasure of God, anyone adores you and your Immaculate progeny, such a person would be raised in the company of you and your progeny. You would be standing beside me on the elevated place with me, allotting a place in paradise for your friends and allotting a place in hell for your enemies. [150](#)

بِالإِسْنَادِ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ وَصِيِّي. حَرْبُكَ حَرْبِي وَسَلَامُكَ
سَلَامِي. وَأَنْتَ الْأَمَامُ وَأَبُو الْأَئِمَّةِ الْأَحَدِ عَشَرَ الَّذِينَ هُمْ الْمُطَهَّرُونَ الْمَعْصُومُونَ. وَمِنْهُمْ الْمَهْدِيُّ الَّذِي يَمْلَأُ الْأَرْضَ
قِسْطًا وَعَدْلًا. فَوَيْلٌ لِمُبْغِضِيهِمْ. يَا عَلِيُّ! لَوْ أَنَّ رَجُلًا أَحَبَّكَ وَأَوْلَادَكَ فِي اللَّهِ، لَحَشَرَهُ اللَّهُ مَعَكَ وَمَعَ أَوْلَادِكَ. وَأَنْتُمْ
مَعِيَ فِي الدَّرَجَاتِ الْعُلَى. وَأَنْتَ قَسِيمُ الْجَنَّةِ وَالنَّارِ؛ تُدْخِلُ مُحِبِّيكَ الْجَنَّةَ، وَمُبْغِضِيكَ النَّارَ.

738) Anas Ibn Malik narrates that Salman asked the Prophet (S) as to who would be his heir. The Prophet (S) replied,
O Salman, 'Ali Ibn Abu Talib is my heir and my testamentary trustee who would discharge my obligations and fulfill my promises. [151](#)

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قُلْنَا لِسَلْمَانَ: «سَلِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؛ مَنْ وَصِيُّهُ؟» فَسَأَلَهُ. فَقَالَ: يَا سَلْمَانُ! وَصِيِّي وَوَارِثِي وَمُقْضِي دِينِي وَمُنْجِزُ وَعْدِي: عَلِيُّ بْنُ أَبِي طَالِبٍ.

739) Jabir Ibn Ju'fi says that he heard Jabir Ibn Abdullah al-Ansari say that he heard the Prophet (S) told 'Ali Ibn Abu Talib ('a):
O Ali, you are my brother, my testamentary trustee, and my deputy over my people during my life and after my death. Your friend is my friend and your enemy is my enemy. [152](#)

بِإِسْنَادٍ، عَنْ جَابِرِ الْجُعْفِيِّ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي وَخَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ وَفَاتِي. مُحِبُّكَ مُحِبِّي، وَمُبْغِضُكَ مُبْغِضِي، وَعَدُوُّكَ عَدُوِّي، وَوَلِيُّكَ وَلِيِّي.

740) The Prophet (S) said:
God has commanded me to establish 'Ali Ibn Abu Talib as the commander, leader, and deputy. [153](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (فِي حَدِيثٍ) قَالَ: إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقِيمَ عَلِيًّا عَلِمًا وَإِمَامًا وَخَلِيفَةً وَوَصِيًّا.

741) Muhammad Ibn 'Ali ('a) quoted from his ancestors that the Prophet (S) said:
“Ali Ibn Abu Talib is the deputy of God and me, the mandate of God and me, the door to God and me, the chosen by God and me, the friend of God and me, the beloved of God and me, and the sword of God and me. He is my brother, companion, advisor, and testamentary trustee and heir. Whoever loves him, loves me; whoever is against him, is against me. His friend is my friend. His enemy is my enemy. My daughter is his spouse and his progeny is indeed my progeny. To fight him is to fight me. His word is my word. His command is my command. He is the Prince of all testamentary trustees. He is the best person in my whole community. [154](#)

بِإِسْنَادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَخَلِيفَتِي، وَحُجَّةُ اللَّهِ وَحُجَّتِي، وَبَابُ اللَّهِ وَبَابِي، وَصَفِيُّ اللَّهِ وَصَفِيِّي، وَحَبِيبُ اللَّهِ وَحَبِيبِي، وَخَلِيلُ اللَّهِ وَخَلِيلِي، وَسَيْفُ اللَّهِ وَسَيْفِي. وَهُوَ أَخِي وَصَاحِبِي وَوَزِيرِي وَوَصِيِّي. مُحِبُّهُ مُحِبِّي، وَمُبْغِضُهُ مُبْغِضِي، وَوَلِيُّهُ وَلِيِّي، وَعَدُوُّهُ عَدُوِّي، وَزَوْجَتُهُ ابْنَتِي، وَوَلَدُهُ وَلَدِي، وَحَرْبُهُ حَرْبِي، وَقَوْلُهُ قَوْلِي، وَأَمْرُهُ أَمْرِي. وَهُوَ سَيِّدُ الْوَصِيِّينَ وَخَيْرُ أُمَّتِي.

742) The Prophet (S) said:

O Ali, you are my testamentary trustee and my vicegerent. Your order is my order. What you forbid is forbidden by me. I swear by Him who endowed me with prophethood and made me the best of all creation, you are indeed the proof of Allah upon His creatures; the trustee of Revelation; God's deputy upon the worshippers. You are the guardian over every Muslim and the Imam of every believer; foremost among the pious.

On account of your guardianship, my community will receive Divine Mercy. On account of enmity towards you, your opponents would deserve the Divine Curse. My successors are twelve men of whom you are the first, the Rising Imam is the last, and by the will of the Lord, he shall conquer the east and the west. [155](#)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ وَصِيِّي وَخَلِيفَتِي. أَمْرُكَ أَمْرِي، وَنَهْيُكَ نَهْيِي. أَقْسِمُ بِالَّذِي بَعَثَنِي
بِالنَّبُوءَةِ وَجَعَلَنِي خَيْرَ الْبَرِيَّةِ، أَنَّكَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ، وَأَمِينُهُ عَلَى وَحْيِهِ، وَخَلِيفَتُهُ عَلَى عِبَادِهِ. وَأَنْتَ مَوْلَى كُلِّ مُسْلِمٍ،
وَإِمَامُ كُلِّ مُؤْمِنٍ، وَقَائِدُ كُلِّ تَقِيٍّ. وَيَوْلَايَتِكَ صَارَتْ أُمَّتِي مَرْحُومَةً، وَبِعَدَاوَتِكَ صَارَتْ الْفِرْقَةُ الْمُخَالِفَةُ مِنْهَا مَلْعُونَةً،
...وَأَنَّ الْخُلَفَاءَ مِنْ بَعْدِي اثْنَا عَشَرَ، أَنْتَ أَوَّلُهُمْ، وَآخِرُهُمُ الْقَائِمُ الَّذِي يَفْتَحُ اللَّهُ بِهِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا

743) Salman narrates that the Prophet (S) said:

Know ye, O my people! This 'Ali Ibn Abu Talib is my testamentary trustee. [156](#)

فِي حَدِيثٍ عَنْ سَلْمَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَعْلَمُ أُمَّتِي عَلِيٌّ بْنُ أَبِي طَالِبٍ؛ فَهُوَ وَصِيِّي.

744) A'amash reports that Imam al-Sadiq (a) quoted his narrators who said that the

Prophet (S) told 'Ali (a):

O Ali, you are my brother, my heir, my testamentary trustee. Your friend is my friend and your enemy is my enemy. O Ali, my self and you are like two fathers to this community. O Ali, my self, you and the Imams from our progeny are the leaders in this world and the authorities in the hereafter. Whoever cognizes us cognizes God, and whoever denies us denies God. [157](#)

عَنِ الْأَعْمَشِ، عَنْ جَعْفَرِ الصَّادِقِ، عَنْ آبَائِهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَخِي وَوَارِثِي وَوَصِيِّي. مُحِبُّكَ مُحِبِّي، وَمُبْغِضُكَ مُبْغِضِي. يَا عَلِيُّ! أَنَا وَأَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ. يَا عَلِيُّ! أَنَا وَأَنْتَ وَالْأَئِمَّةُ مِنْ وَلَدِكَ سَادَاتُ فِي الدُّنْيَا وَمُلُوكُ فِي الْآخِرَةِ. مَنْ عَرَفَنَا فَقَدْ عَرَفَ اللَّهَ عَزَّ وَجَلَّ، وَمَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَجَلَّ.

745) The Prophet (S) said:

For my community, 'Ali is my deputy. [158](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَلِيفَتِي فِي أُمَّتِي.

746) The Prophet (S) said:

‘Ali is my vizier. [159](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ وَزِيرِي.

747) The Prophet (S) told ‘Ali (‘a):

O Ali, you are my brother, my heir, the discharger of my obligations and my successor after me. [160](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ: أَنْتَ أَخِي وَوَصِيِّي وَقَاضِي دِينِي وَخَلِيفَتِي مِنْ بَعْدِي.

748) Salman narrates that the Prophet (S) said:

“Ali Ibn Abu Talib is my testamentary trustee. [161](#)

عَنْ سَلْمَانَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَصِيِّي عَلِيُّ بْنُ أَبِي طَالِبٍ.

749) The Prophet (S) said:

From among my people, ‘Ali Ibn Abu Talib is my brother, my vizier, and my testamentary trustee. [162](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ أَخِي وَوَزِيرِي وَوَصِيِّي فِي أَهْلِي عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

750) Muhammad Ibn Abu Umayr narrates from Sulayman Ibn Mahran who said that Imam al-Sadiq (‘a) quoted his ancestors who reported that the Prophet (S) said:

O Ali, you are my brother and I am your brother. O Ali, you are from me and I am from you. O Ali, you are my testamentary trustee and heir and you are the Proof from Allah over my community. Those who adore you are virtuous and those who oppose you are the wretched ones. [163](#)

بِالإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَخِي وَأَنَا أَخُوكَ. يَا عَلِيُّ! أَنْتَ مِنِّي وَأَنَا مِنْكَ. يَا عَلِيُّ! أَنْتَ وَصِيِّي وَخَلِيفَتِي وَحُجَّةُ اللَّهِ عَلَى أُمَّتِي. وَلَقَدْ سَعِدَ مَنْ تَوَلَّاكَ، وَشَقِيَ مَنْ عَادَاكَ.

751) The Prophet (S) said:

O worshippers of Allah, obey my brother and testamentary trustee ‘Ali Ibn Abu Talib, for thus commands Allah. [164](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (فِي حَدِيثٍ) أَنَّهُ قَالَ: يَا عِبَادَ اللَّهِ! اتَّبِعُوا أَخِي وَوَصِيِّي عَلِيَّ بْنَ أَبِي طَالِبٍ بِأَمْرِ اللَّهِ.

752) The Prophet (S) said:

O Ali, you are my deputy over my community during my life and after my demise. You are to me like the Prophet Seth was to Adam, Sam was to Noah, Ishmael was to Abraham, Joshua was to Moses, and Simon was to Jesus. O Ali, you are my testamentary trustee and my heir. O Ali, you are the commander of the faithful, leader of Muslims, leader of the people of radiant faces, and the distinguisher of the virtuous. [165](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ خَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ مَوْتِي. وَأَنْتَ مِنِّي كَشَيْثٍ مِنْ آدَمَ، وَسَامٍ مِنْ نُوحٍ، وَكَاسَمَاعِيلَ مِنْ إِبْرَاهِيمَ، وَكِيُوشَعَ مِنْ مُوسَى، وَكَشَمْعُونَ مِنْ عِيسَى. يَا عَلِيُّ! أَنْتَ وَصِيِّي... (إِلَى أَنْ قَالَ:): يَا عَلِيُّ! أَنْتَ أَمِيرُ الْمُؤْمِنِينَ، وَإِمَامُ الْمُسْلِمِينَ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ، وَيَعْسُوبُ الْمُتَّقِينَ

753) The Prophet (S) said:

Allah is your Lord, Muhammad is your Prophet, and 'Ali is your leader. He is my testamentary trustee and successor during my life and thereafter. [166](#)

فِي حَدِيثٍ) عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ اللَّهَ رُبُّكُمْ، وَمُحَمَّدًا نَبِيُّكُمْ، وَعَلِيًّا هَادِيَكُمْ. وَهُوَ وَصِيِّي وَخَلِيفَتِي مِنْ بَعْدِي.

754) The Prophet (S) was holding 'Ali ('a) by his hand. Pointing to 'Ali ('a) he (S) said:

After me, he is my heir. Hearken to him and obey him. [167](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ مُشِيرًا إِلَيْهِ وَأَخَذَ بِيَدِهِ: هَذَا خَلِيفَتِي فِيكُمْ مِنْ بَعْدِي. فَاسْمَعُوا لَهُ وَأَطِيعُوا.

755) The Prophet (S) said:

Every Prophet left behind a testamentary trustee as successor and this 'Ali here is my testamentary trustee and heir. [168](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِكُلِّ نَبِيٍّ وَصِيٌّ وَوَارِثٌ، وَإِنَّ عَلِيًّا وَصِيِّي وَوَارِثِي.

756) In Musnad Ahmad Ibn Hanbal, it is reported that Hudhayfah Ibn al-Yaman said that some companions asked, "O Prophet, will you not leave anyone behind as your successor over us?"

The Prophet (S) replied,

If you choose 'Ali as your authority you will find him a true enlightened guide and he will guide you along the straight path. [169](#)

وَمِنْ مُسْنَدِ أَحْمَدَ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالُوا: «يَا رَسُولَ اللَّهِ! أَلَا تَسْتَخْلِفُ عَلَيْنَا؟» قَالَ: «إِنْ تَوَلَّوْا عَلَيَّ
«تَجِدُوهُ هَادِيًا مَهْدِيًّا؛ يَسْلُكُ بِكُمْ الصِّرَاطَ الْمُسْتَقِيمَ

757) Salman Al-Farsi narrates that the Prophet (S) said:

“Ali Ibn Abu Talib is my testamentary trustee, deputy, and the best of all men whom I would leave behind me and who would discharge my obligations and fulfill my promises. [170](#)

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ وَصِيَّيَّ وَخَلِيفَتِي وَخَيْرَ مَنْ أَتْرَكَ بَعْدِي؛
يُنْجِزُ مَوْعِدِي وَيَقْضِي دِينِي: عَلِيُّ بْنُ أَبِي طَالِبٍ.

758) Salman Al-Farsi narrates that the Prophet (S) said:

“Ali Ibn Abu Talib is the best of inheritance that I shall leave behind me. [171](#)

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ بْنُ أَبِي طَالِبٍ خَيْرُ مَنْ أُخْلِفُهُ بَعْدِي.

759) Abu Bakr narrates that the Prophet (S) said:

‘Ali is the best of the inheritance that I shall leave behind me. Whoever obeys him, obeys me; whoever forsakes him, forsakes me. [172](#)

عَنْ أَبِي بَكْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيُّ خَيْرُ مَنْ أَتْرَكَ بَعْدِي. مَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي، وَمَنْ
عَصَاهُ فَقَدْ عَصَانِي.

760) Ibn Abbas reports on sound authority that while the Prophet (S) was sitting with his companions in the Masjid Quba, he told ‘Ali Ibn Abu Talib (‘a):

O Ali, you are my brother and I am your brother. O Ali, after me you are the testamentary trustee, vicegerent, and successor over my community. May God be a friend to one who holds you dear and may God be an enemy of those who harbors enmity towards you; Allah’s wrath be upon those who irritate you; may Allah help those who help you; may Allah humiliate those who desist from helping you. [173](#)

بِإِسْنَادٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ذَاتَ يَوْمٍ وَهُوَ
فِي مَسْجِدِ قُبَا وَالْأَنْصَارُ مُجْتَمِعُونَ: يَا عَلِيُّ! أَنْتَ أَخِي وَأَنَا أَخُوكَ. يَا عَلِيُّ! أَنْتَ وَصِيَّيَّ وَخَلِيفَتِي وَإِمَامُ أُمَّتِي بَعْدِي.
وَاللَّهُ مِنَ وَالْأَكْ، وَعَادَى اللَّهِ مَنْ عَادَاكَ، وَأَبْغَضَ اللَّهُ مَنْ أَبْغَضَكَ، وَنَصَرَ اللَّهُ مَنْ نَصَرَكَ، وَخَذَلَ اللَّهُ مَنْ
خَذَلَكَ.

761) Jabir reports that the Prophet (S) said, Gabriel descended and said: O Muhammad, the Lord has

asked me to tell you:

“Ali Ibn Abu Talib is my testamentary trustee and vicegerent over the members of your family and over your community. [174](#)

عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (فِي حَدِيثٍ) قَالَ: أَتَانِي جَبْرِئِيلُ فَقَالَ: «يَا مُحَمَّدُ! إِنَّ رَبَّكَ يَقُولُ لَكَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيُّكَ وَخَلِيفَتُكَ عَلَى أَهْلِكَ وَأُمَّتِكَ.»

762) Salman narrates that at the last moments of his life, the Prophet (S) said:

“Ali Ibn Abu Talib is the best of heritage that I am leaving behind me. [175](#)

عَنْ سَلْمَانَ رَحِمَهُ اللَّهُ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عِنْدَ الْمَوْتِ فَقَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ أَفْضَلُ مَنْ تَرَكْتُ بَعْدِي.

763) The Prophet (S) said:

“Ali Ibn Abu Talib is the best of heritage that I am leaving behind me. [176](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ خَيْرُ مَنْ تَرَكْتُ بَعْدِي.

764) It is authoritatively reported through Imam Abu Abdullah al-Sadiq (‘a) who quoted his ancestors who said that the Prophet (S) said:

“Ali Ibn Abu Talib is my testamentary trustee, heir and vicegerent. [177](#)

بِالإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (فِي حَدِيثٍ): عَلِيُّ بْنُ أَبِي طَالِبٍ وَصِيِّي وَوَارِثِي وَخَلِيفَتِي.

765) Imam Ja’far al-Sadiq (‘a) reports:

On the Judgment Day, a voice will reverberate asking: ‘Where is God’s vicegerent on earth?’ Prophet David would stand up when it will be said to him, ‘No doubt, you were God’s representative, but we did not mean you.’

Once again the voice will ask, ‘Where is God’s deputy on earth?’ This time ‘Ali Ibn Abu Talib (‘a) would stand up and the voice would say: ‘O mankind, this ‘Ali Ibn Abu Talib is My deputy on earth and proof on My devotees. Whoever had held on to the rope of love for him on earth, do so now, receive the radiance from him and under his command proceed towards the best of places in Paradise.’

The Imam said:

At that moment, whoever held the rope of love for ‘Ali would proceed towards Paradise. [178](#)

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ، نَادَى مُنَادٍ مِنْ بَطْنِ الْعَرْشِ: «أَيْنَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ؟» فَيَقُومُ دَاوُدُ النَّبِيُّ. فَيَأْتِي النَّدَاءُ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ: «أَلَسْنَا بِإِيَّاكَ أَرَدْنَا. وَإِنْ كُنْتَ اللَّهُ تَعَالَى خَلِيفَةً.» ثُمَّ يُنَادِي [مُنَادٍ]: «أَيْنَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ؟» فَيَقُومُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَيَأْتِي النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ: «يَا مَعْشَرَ الْخَلَائِقِ! هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ، وَحُجَّتُهُ عَلَى عِبَادِهِ. فَمَنْ تَعَلَّقَ بِحَبْلِهِ فِي دَارِ الدُّنْيَا، فَلْيَتَعَلَّقْ بِحَبْلِهِ فِي هَذَا الْيَوْمِ يَسْتَضِيءُ بِنُورِهِ، وَلْيَتَّبِعْهُ إِلَى الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَانِ.» (قَالَ)...فَيَقُومُ أَنَسٌ قَدْ تَعَلَّقُوا بِحَبْلِهِ فِي الدُّنْيَا فَيَتَّبِعُونَهُ إِلَى الْجَنَّةِ

766) Imam 'Ali ('a):

Among you, I am the successor to the Prophet. I shall establish the boundaries of religion for you and invite you towards Paradise. [179](#)

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنَا خَلِيفَةُ رَسُولِ اللَّهِ فِيكُمْ، وَمُقِيمُكُمْ عَلَى حُدُودِ دِينِكُمْ، وَدَاعِيكُمْ إِلَى جَنَّةِ الْمَأْوَى

767) The Prophet (S) said:

O Ali, you are my brother, vizier and the best of all men after me. [180](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: يَا عَلِيُّ! أَنْتَ أَخِي وَوَزِيرِي وَخَيْرُ مَنْ أُخْلِفَهُ بَعْدِي

768) It is authoritatively reported through Imam Abu Abdullah al-Sadiq ('a) who quoted his ancestors who said that the Prophet (S) said:

“Ali Ibn Abu Talib is my testamentary trustee, heir and vicegerent. [181](#)

عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ: عَلِيُّ بْنُ أَبِي طَالِبٍ وَصِيِّي وَوَارِثِي وَخَلِيفَتِي

769) The Prophet (S) said:

God has chosen prophethood for me, and testamentary trusteeship for Ali. [182](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ (فِي حَدِيثٍ) قَالَ: إِنَّ اللَّهَ جَعَلَنِي نَبِيًّا وَجَعَلَ عَلِيًّا وَصِيًّا

770) The Prophet (S) said:

O my companions, this 'Ali Ibn Abu Talib is my trustee, my deputy, and my vicegerent over you, during my life and thereafter. He is the most truthful and great distinguisher. He will differentiate good from evil. He is Allah's door through which He delivers His bounties. He is a means for and a proof of Him. Whoever cognizes him, cognizes me; whoever denies him, denies me and whoever obeys him, obeys me. [183](#)

فِي حَدِيثٍ (عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَعَاشِرَ أَصْحَابِي! إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيِّي وَخَلِيفَتِي عَلَيْكُمْ فِي حَيَاتِي وَبَعْدَ مَمَاتِي. وَهُوَ الصِّدِّيقُ الْأَكْبَرُ وَالْفَارُوقُ الْأَعْظَمُ الَّذِي يُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ. وَهُوَ بَابُ اللَّهِ الَّذِي يُؤْتَى مِنْهُ. وَهُوَ السَّبِيلُ إِلَيْهِ وَالِدَلِيلُ عَلَيْهِ. مَنْ عَرَفَهُ فَقَدْ عَرَفَنِي، وَمَنْ أَنْكَرَهُ فَقَدْ أَنْكَرَنِي، وَمَنْ تَبِعَهُ فَقَدْ تَبِعَنِي).

'Ali Is The Best Of All Testamentary Trustees

771) The Prophet (S) said:

There are one hundred and twenty-four thousand prophets of God. I am the chief over all of them and the best and most respected of them all. Every Messenger nominated his testamentary trustee as his successor as commanded by Allah. My testamentary trustee is 'Ali Ibn Abu Talib. He is the chief all testamentary trustees, the best of them all and the blessed one in the eyes of Allah. [184](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ لِلَّهِ تَعَالَى مِائَةَ أَلْفِ نَبِيٍّ وَأَرْبَعَةَ وَعِشْرِينَ أَلْفَ نَبِيٍّ. أَنَا سَيِّدُهُمْ وَأَفْضَلُهُمْ وَأَكْرَمُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ. وَلِكُلِّ نَبِيٍّ وَصِيٌّ أَوْصَى إِلَيْهِ بِأَمْرِ اللَّهِ تَعَالَى ذِكْرُهُ. وَإِنَّ وَصِيِّي عَلِيٌّ بْنُ أَبِي طَالِبٍ لَسَيِّدُهُمْ وَأَفْضَلُهُمْ وَأَكْرَمُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ.

772) Imam 'Ali Ibn Musa al-Ridha narrates that his father Musa Ibn Ja'far heard from his father Ja'far Ibn Muhammad who heard from his father Muhammad Ibn 'Ali who heard from his father 'Ali Ibn al-Husayn ('a), who heard from al-Husayn Ibn 'Ali ('a) who heard from 'Ali Ibn Abu Talib ('a), who said that he heard the Prophet (S) say:

I take pride that out of the one hundred and twenty-four thousand prophets that Allah created, I am the most honored Messenger. God also created one hundred and twenty-four thousand testamentary trustees among all of whom, 'Ali Ibn Abu Talib is the best and most honored one. [185](#)

قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: خَلَقَ اللَّهُ عَزَّ وَجَلَّ مِائَةَ أَلْفِ نَبِيٍّ وَأَرْبَعَةَ وَعِشْرِينَ أَلْفَ نَبِيٍّ؛ أَنَا أَكْرَمُهُمْ عَلَى اللَّهِ وَلَا فَخْرَ. وَخَلَقَ اللَّهُ عَزَّ وَجَلَّ مِائَةَ أَلْفِ وَصِيٍّ وَأَرْبَعَةَ وَعِشْرِينَ أَلْفَ وَصِيٍّ. فَعَلِيٌّ أَكْرَمُهُمْ عَلَى اللَّهِ وَأَفْضَلُهُمْ.

773) The Prophet (S) said:

"Ali Ibn Abu Talib whom I am going to nominate as my heir is the best and dearest among all my family members. [186](#)

بِالإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَحَبُّ أَهْلِ بَيْتِي وَأَفْضَلُ مَنْ أَتْرُكُ بَعْدِي عَلِيٌّ بْنُ أَبِي طَالِبٍ.

'Ali Is The Chief Of All Testamentary Trustees

774) The Prophet (S) said:

'Ali is the chief of all testamentary trustees. [187](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ سَيِّدُ الْوَصِيِّينَ.

775) Sa'id Ibn Jubayr quotes that A'ishah said that she heard the Prophet (S) say:

I am the chief of those who had preceded and those who are to come. 'Ali Ibn Abu Talib is the chief of all testamentary trustees. In my community, he is my brother, vizier, heir, successor. Obedience to him is mandatory and nobility consists in following him. Love for him is a means to get nearer to God. His legions are God's legions. His partisans are partisans of Allah. His friends are friends of Allah. His enemies are enemies of God. He is the leader of al Muslims and after me, he shall be the guardian and commander of the faithful. [188](#)

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا سَيِّدُ الْأَوَّلِينَ وَالْآخِرِينَ، وَعَلِيٌّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْوَصِيِّينَ. وَهُوَ أَخِي وَوَارِثِي وَخَلِيفَتِي عَلَى أُمَّتِي. طَاعَتُهُ فَرِيضَةٌ، وَاتِّبَاعُهُ فَضِيلَةٌ، وَمَحَبَّتُهُ إِلَى اللَّهِ وَسِيلَةٌ. فَحُزْبُهُ حِزْبُ اللَّهِ، وَأَنْصَارُهُ أَنْصَارُ اللَّهِ، وَأَوْلِيَاؤُهُ أَوْلِيَاءُ اللَّهِ، وَأَعْدَاؤُهُ أَعْدَاءُ اللَّهِ. وَهُوَ إِمَامُ الْمُسْلِمِينَ، وَمَوْلَى الْمُؤْمِنِينَ وَأَمِيرُهُمْ بَعْدِي.

776) The Prophet (S) said:

Know that 'Ali is the leader of the testamentary trustees, foremost among the pious, my heir and successor upon all men. He is the progenitor of the Imams. Obedience to him is obedience to me and cognizing him is like cognizing me. [189](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَإِنَّ عَلِيًّا سَيِّدَ الْوَصِيِّينَ، وَإِمَامَ الْمُتَّقِينَ، وَخَلِيفَتِي عَلَى النَّاسِ أَجْمَعِينَ، وَأَبُو... الْغُرِّ الْمَيَامِينِ. طَاعَتُهُ طَاعَتِي، وَمَعْرِفَتُهُ مَعْرِفَتِي.

777) Imam Husayn ('a) narrates that the Prophet (S) said:

"Ali Ibn Abu Talib is Allah's designated deputy and my successor; he is Allah's mandate and my mandate. He is my brother, my vizier, my testamentary trustee, and the Chief over all testamentary trustees. He is the best of my community. [190](#)

وَعَنِ الْحُسَيْنِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ، قَالَ: قَالَ: عَلِيٌّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَخَلِيفَتِي، وَحُجَّةُ اللَّهِ وَحُجَّتِي. وَهُوَ أَخِي وَوَزِيرِي وَوَصِيِّي. وَهُوَ سَيِّدُ الْوَصِيِّينَ وَخَيْرُ أُمَّتِي.

778) Al-Asbagh Ibn Nubatah narrates that 'Ali ('a) said:

I am the Prophet's heir, vizier, successor. I am the one chosen by the Prophet. I am his companion. I am the son of the Prophet's paternal grandfather. I am the spouse of his daughter and the father of his progeny. I am the chief of all testamentary trustees. I am the testamentary trustee of the chief of all Prophets. I am the majestic proof, the noble sign, and the great similitude. I am the door to Muhammad. Among inhabitants of the earth, I am the unbreakable rope, the pious word, and the trustee of Allah. [191](#)

بِإِسْنَادٍ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَنَا خَلِيفَةُ رَسُولِ اللَّهِ وَوَزِيرُهُ وَوَارِثُهُ. أَنَا أَخُو رَسُولِ اللَّهِ وَوَصِيُّهُ وَحَبِيبُهُ. أَنَا صَفِيُّ رَسُولِ اللَّهِ وَصَاحِبُهُ. أَنَا ابْنُ عَمِّ رَسُولِ اللَّهِ وَزَوْجُ ابْنَتِهِ وَأَبُو وَلَدِهِ. وَأَنَا سَيِّدُ الْوَصِيِّينَ وَوَصِيُّ سَيِّدِ النَّبِيِّينَ. أَنَا الْحُجَّةُ الْعُظْمَى، وَالْآيَةُ الْكُبْرَى، وَالْمَثَلُ الْأَعْلَى، وَبَابُ النَّبِيِّ الْمُصْطَفَى. أَنَا الْعُرْوَةُ الْوُثْقَى، وَكَلِمَةُ التَّقْوَى، وَأَمِينُ اللَّهِ تَعَالَى ذِكْرُهُ عَلَى أَهْلِ الدُّنْيَا.

[‘Ali And Hadith Al-Manzilah](#)

779) Ibn Abbas narrates that the Prophet (S) said:

This ‘Ali Ibn Abu Talib is the blood from my blood, flesh from my flesh. For me, he is just like what Aaron was to Moses except that there shall be no other Prophet after me. [192](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ؛ لَحْمُهُ مِنْ لَحْمِي وَدَمُهُ مِنْ دَمِي. وَهُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي.

780) Jabir Ibn Abdullah narrates that the Prophet (S) told ‘Ali (‘a):

For me, you are just like what Aaron was to Moses except that there shall be no other Prophet after me. [193](#)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

781) It is narrated by Imam al-Sadiq (‘a) through his ancestors that the Prophet (S) told ‘Ali Ibn Abu Talib (‘a):

You are to me like Hibatullah was to Adam, like Sam was to Noah, like Isaac was to Abraham, like Aaron was to Moses and like Simon was to Jesus except that after me there shall be no prophet. [194](#)

بِإِسْنَادٍ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! أَنْتَ مِنِّي بِمَنْزِلَةِ هَبَةَ اللَّهِ مِنْ آدَمَ، وَبِمَنْزِلَةِ سَامٍ مِنْ نُوحٍ، وَبِمَنْزِلَةِ إِسْحَاقَ مِنْ إِبْرَاهِيمَ، وَبِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، وَبِمَنْزِلَةِ شَمْعُونَ مِنْ عِيسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي...

782) Ibn Abbas narrates that the Prophet (S) told Umm Salamah:

This is 'Ali Ibn Abu Talib. His blood is my blood and his flesh is my flesh and he is to me like what Aaron was to Moses, except that there shall be no prophet after me. [195](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَأُمِّ سَلَمَةَ: هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ؛ لَحْمُهُ لَحْمِي، وَدَمُهُ دَمِي. فَهُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

783) The Prophet (S) told 'Ali ('a):

Are you not content that your relationship with me is like that of Aaron to Moses? [196](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ لِعَلِيِّ: أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

784) Mus'ab Ibn Sa'wd relates that when the Prophet (S) left for the battle of Tabuk, he appointed 'Ali ('a) as his deputy. 'Ali ('a) therefore asked, "Would you appoint me your deputy over women and children?"

The Prophet (S) replied,

Are you not content that your relationship with me is like that of Aaron to Moses, except that there shall be no prophet after me? [197](#)

عَنْ مُصَنَّبِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَرَجَ إِلَى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا. قَالَ: «أَتُخْلِفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ؟» فَقَالَ: «أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي؟»

785) Sa'id Ibn Musayyab narrates that 'Ali ('a) said that while going to the battle of Tabuk, the Prophet (S) said:

I am leaving you among my people, as my deputy. 'Ali ('a) asked the Prophet (S), "Would you nominate your successor to succeed after you?"

The Prophet (S) said:

Are you not content that your relationship with me is like that of Aaron to Moses, except that there shall be no prophet after me? [198](#)

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي غَزْوَةِ تَبُوكَ: «خَلَفْتُكَ أَنْ تَكُونَ خَلِيفَتِي فِي أَهْلِي.» قُلْتُ: «أَتُخْلَفُ بَعْدَكَ يَا نَبِيَّ اللَّهِ؟» قَالَ: «أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي؟»

786) The Prophet (S) said:

For me, 'Ali is like Aaron was to Moses. [199](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مَنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

E) Consequences Of The Revolt Against Ali

The Revolt Against Imam Ali

787) Ibn Abbas narrates that the Prophet (S) said:

As long as you adhere to the vicegerency of Ali, you would neither go astray nor would suffer ignominy. If you dispute with him, you would certainly go astray and suffer ignominy. Be virtuous, for 'Ali is the promise of Allah.[200](#)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَنْ تَضِلُّوا وَلَنْ تَهْلِكُوا وَأَنْتُمْ فِي مَوَالِيهِ عَلِيٍّ، وَإِنْ خَالَفْتُمُوهُ فَقَدْ ضَلَّتْ بِكُمْ الطُّرُقُ وَالْأَهْوَاءُ فِي الْغَيِّ. فَاتَّقُوا اللَّهَ، فَإِنَّ ذِمَّةَ اللَّهِ عَلَى بَنِي أَبِي طَالِبٍ.

788) 'Ali ('a) narrates that the Prophet (S) told him:

You would be put to test and through you people would be put to test. Know that you are a guide to those who follow you and whoever opposes you by word or deed is doomed to be forever bewildered.[201](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: أَمَّا إِنَّكَ الْمُبْتَلَى وَالْمُبْتَلَى بِكَ. أَمَّا إِنَّكَ الْهَادِيَ لِمَنْ اتَّبَعَكَ. وَمَنْ خَالَفَ طَرِيقَكَ ضَلَّ إِلَى يَوْمِ الْقِيَامَةِ.

Whoever Confronts Ali

789) It is reported from Ibn 'Umar that the Prophet (S) said:

O Ali, Whoever disputes with you, disputes with me and whoever raises a dispute with me, disputes with God.[202](#)

وَفِي رَوَايَةِ ابْنِ عُمَرَ: [قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:] يَا عَلِيُّ! مَنْ خَالَفَكَ فَقَدْ خَالَفَنِي، وَمَنْ خَالَفَنِي فَقَدْ خَالَفَ اللَّهَ.

790) Ibn Abbas narrates that the Prophet (S) said:

Whoever disputes with 'Ali after my death is indeed an infidel, and whoever equates him [to others] is like one who attributes a partner to Allah. His friend is a true believer and his enemy is a hypocrite. Whoever follows him reached the ultimate goal. Whoever fights him abandons the religion and whoever disobeys his command perishes. 'Ali on earth is the radiance of God's mandate upon His creatures.[203](#)

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْمُخَالِفُ عَلَى عَلِيٍّ بَنِي أَبِي طَالِبٍ بَعْدِي كَافِرٌ، وَالْمُشْرِكُ

بِهِ مُشْرِكٌ، وَالْمُحِبُّ لَهُ مُؤْمِنٌ، وَالْمُبْغِضُ لَهُ مُنَافِقٌ، وَالْمُقْتَفِي لِثَرِّهِ لَاحِقٌ، وَالْمُحَارِبُ لَهُ مَارِقٌ، وَالرَّادُّ عَلَيْهِ زَاهِقٌ.
...عَلَيْ نُورِ اللَّهِ فِي بِلَادِهِ، وَحُجَّتُهُ عَلَى عِبَادِهِ

Enmity Towards Ali

791) The Prophet (S) said:

He who is an enemy of 'Ali is indeed an enemy of Allah.[204](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَادَى اللَّهُ مَنْ عَادَى عَلِيًّا.

Claiming Precedence Over Ali

792) The Prophet (S) said:

O Ali, none but an unbelieving infidel would claim precedence over you; and none but an unbelieving infidel would abandon you. You are Allah's radiance and His mandate among men. Upon the enemies of Allah, you are His sword. You are the heir to the wisdom of the Prophets. You are the glorious word of God. You are the glorious sign of God. Bereft of your guardianship, the faith of men would not be accepted.[205](#)

قَوْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! لَا يَتَقَدَّمُكَ إِلَّا كَافِرٌ، وَلَا يَتَخَلَّفُ عَنْكَ إِلَّا كَافِرٌ. أَنْتَ نُورُ اللَّهِ فِي عِبَادِهِ وَحُجَّةُ اللَّهِ عَلَى عِبَادِهِ، وَسَيْفُ اللَّهِ عَلَى أَعْدَائِهِ، وَوَارِثُ عُلُومِ أَنْبِيَائِهِ. أَنْتَ كَلِمَةُ اللَّهِ الْعُلْيَا وَآيَتُهُ الْكُبْرَى. وَلَا يَقْبَلُ اللَّهُ الْإِيمَانَ إِلَّا بِوِلَايَتِكَ.

793) The Prophet (S) told 'Ali ('a):

After my death, no one but a rank infidel would claim precedence over you. The denizens of the heavens address you as: The Commander of the Faithful.[206](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: لَا يَتَقَدَّمُكَ بَعْدِي إِلَّا كَافِرٌ، وَأَنَّ أَهْلَ السَّمَاوَاتِ يُسَمُّونَكَ أَمِيرَ الْمُؤْمِنِينَ.

794) The Prophet (S) told 'Ali ('a):

O Ali, after my death, no one but a rank infidel would claim precedence over you. None but a rank infidel would oppose you. The denizens of the heavens address you as: the Commander of the Faithful.[207](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [أَنَّهُ] قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! لَا يَتَقَدَّمُكَ بَعْدِي إِلَّا كَافِرٌ، وَلَا يَتَخَلَّفُ عَنْكَ إِلَّا كَافِرٌ. وَأَنَّ أَهْلَ السَّمَاوَاتِ يُسَمُّونَكَ أَمِيرَ الْمُؤْمِنِينَ.

Denial Of Imamate Is Indeed Denial Of Prophethood

795) The Prophet (S) said:

Whoever questions Ali's leadership after me, in fact, questions my prophethood and whoever questions my prophethood, questions the Lordship of Allah.[208](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ جَدَّ عَلَيَّ إِمَامَتَهُ مِنْ بَعْدِي فَإِنَّمَا جَدَّ نُبُوتِي، وَمَنْ جَدَّ نُبُوتِي، فَقَدْ جَدَّ (اللَّهُ) رَبُّوبِيَّتَهُ.

796) Ibn Abbas narrates that the Prophet (S) said:

When one questions Ali's leadership after me, it is as if he has questioned my prophethood during my life and whoever questions my prophethood, questions the Lordship of Allah.[209](#)

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَنْكَرَ إِمَامَةَ عَلِيٍّ بَعْدِي كَانَ كَمَنْ أَنْكَرَ نُبُوتِي فِي حَيَاتِي وَمَنْ أَنْكَرَ نُبُوتِي كَانَ كَمَنْ أَنْكَرَ رَبُّوبِيَّةَ رَبِّهِ عَزَّ وَجَلَّ.

797) The Prophet (S) told 'Ali ('a):

O Ali, whoever refutes you or anyone of the immaculate ones from your progeny, in fact, refutes me.[210](#)

وَقَالَ [النَّبِيُّ] صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ وَالطَّاهِرُونَ مِنْ ذُرِّيَّتِكَ؛ مَنْ أَنْكَرَ وَاحِدًا مِنْكُمْ فَقَدْ أَنْكَرَنِي.

798) Muhammad Ibn al-Fadhl narrates from 'Ali Ibn Musa al-Ridha ('a) who quoted his ancestors as saying that the Prophet (S) told 'Ali ('a):

You and the Immaculate among your progeny are God's mandate and signs for me. Whoever denies anyone of you, in fact, denies me. Whoever forsakes anyone of you, in fact, forsakes me. Whoever betrays anyone of you, betrays me. Whoever chooses anyone of you as means of deliverance indeed chooses me as his means of deliverance. Whoever obeys anyone of you, in effect obeys me. Whoever adores anyone of you, adores me. Whoever nourishes hatred for anyone of you, is my enemy. All and each of you is from me, made from the same substance from which I was made and therefore I too am from you.[211](#)

عَنْ مُحَمَّدِ بْنِ الْفَضْلِ، عَنْ عَلِيِّ بْنِ مُوسَى الرَّضَا، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ وَالْأَتْمَةُ بَعْدِي حُجَجُ اللَّهِ عَلَى خَلْقِهِ، وَأَعْلَامُهُ فِي بَرِّيَّتِهِ. فَمَنْ أَنْكَرَ وَاحِدًا مِنْكُمْ فَقَدْ أَنْكَرَنِي، وَمَنْ عَصَى وَاحِدًا مِنْكُمْ فَقَدْ عَصَانِي، وَمَنْ جَفَا وَاحِدًا مِنْكُمْ فَقَدْ جَفَانِي، وَمَنْ وَصَلَكُمْ فَقَدْ وَصَلَنِي، وَمَنْ أَطَاعَكُمْ فَقَدْ أَطَاعَنِي، وَمَنْ وَالَاكُمْ فَقَدْ وَالَانِي، وَمَنْ عَادَاكُمْ فَقَدْ عَادَانِي، لِأَنَّكُمْ مِنِّي جَمِيعًا؛ خُلِقْتُمْ مِنْ طِينَتِي وَأَنَا مِنْكُمْ.

799) It is narrated from al-Husayn Ibn Abi'l-Ala' that he said that he heard Imam al-Sadiq ('a) say:

If the denizens of the earth deny ‘Ali Ibn Abu Talib, Allah would punish them all and throw them into Hell.[212](#)

عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: لَوْ جَدَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ جَمِيعُ مَنْ فِي الْأَرْضِ، لَعَذَّبَهُمُ اللَّهُ جَمِيعاً وَأَدْخَلَهُمُ النَّارَ.

Preferring Others To ‘Ali

800) The Prophet (S) said:

Whoever considers any of my companions to be superior to ‘Ali is guilty of infidelity.[213](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ فَضَّلَ أَحَدًا مِنْ أَصْحَابِي عَلَى عَلِيٍّ فَقَدْ كَفَرَ.

801) Abu Dharr Ghifari narrates that the Prophet (S) said:

Do not consider anyone to be equal to Ali, otherwise, you would become infidels. Do not consider anyone to be superior to Ali, otherwise, you would become renegade.[214](#)

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تُضَادُّوا بَعِيَّ أَحَدًا فَتَكْفُرُوا، وَلَا تُفَضِّلُوا عَلَيْهِ أَحَدًا فَتَرْتَدُّوا.

[1.](#) Ihqaq Al-Haqq, vol. 6, p. 275.

[2.](#) Ihqaq Al-Haqq, vol. 6, p. 270.

[3.](#) Al-Mustarshad, p. 470.

[4.](#) Ihqaq Al-Haqq, vol. 6, p. 372.

[5.](#) Al-Ghadir, vol. 1, p. 272.

[6.](#) Al-Ghadir, vol. 1, p. 267.

[7.](#) Ihqaq Al-Haqq, vol. 6, p. 278; Al-Mustarshad, p. 468; Al-Ghadir, vol. 5, p. 363; Manaqib ‘Ali Ibn Abu Talib, p. 23; Zakhair al-‘Uqba, p. 67.

[8.](#) Ithbat al-Hudah, vol. 2, p. 29; Al-Ghadir, vol. 10, p. 378; Al-Isti‘ab, vol. 3, p. 1099.

[9.](#) Amali by Shaykh Al-Saduq, p. 109; Bihar Al-Anwar, vol. 37, p. 109; Rawdhat Al-Wa‘izin, vol. 1, p. 102; Ithbat al-Hudah, vol. 1, p. 526; Ghayat Al-Maram, p. 89.

[10.](#) Thawab al-Amal, p. 99; Misbah al-Mutahajjedin, p. 680; Ithna Ashariyah, p. 168.

[11.](#) Bihar Al-Anwar, vol. 97, p. 112; Man La Yahdharah al-Faqih, vol. 2, p. 90; Al-Mahajjat Al-Baydha’, vol. 2, p. 141, Thawab al-‘Amal, p. 100; Misbah al-Mutahajjedin, p. 679.

[12.](#) Al-Ghadir, vol. 1, p. 286.

[13.](#) Jami’ Al-Akhbar, p. 205; Mustadrak al-Wasa’il, vol. 6, p. 274.

[14.](#) Al-Wasa’il, vol. 10, p. 302; Al-Tahzeeb, vol. 6, p. 24; Misbah al-Mutahajjedin, p. 680.

[15.](#) Rawdhat Al-Muttaqin, vol. 13, p. 247; Al-Ihtijaj, vol. 1, p. 68; Rawdhat al-Wa‘izin, vol. 1, p. 89.

[16.](#) Amali by Shaykh Al-Saduq, p. 385; Bihar Al-Anwar, vol. 18, p. 340; Al-Ghadir, vol. 8, p. 88.

[17.](#) Ithbat al-Hudah, vol. 2, p. 66; Amali by Shaykh Al-Saduq, p. 387.

[18.](#) Ihqaq Al-Haqq, vol. 4, p. 301.

[19.](#) Kanz al-Fawa’id, p. 185.

- [20.](#) Bihar Al-Anwar, vol. 18, p. 337.
- [21.](#) Amali by Shaykh Al-Saduq, p. 109.
- [22.](#) Ithbat al-Hudah, vol. 1 p. 573.
- [23.](#) 'Uyun Akhbar Al-Ridha, vol. 1, p. 281; Bihar Al-Anwar, vol. 38, p. 121; Ithbat al-Hudah, vol. 2, p. 35.
- [24.](#) Ithbat al-Hudah, vol. 2, p. 38.
- [25.](#) Ihqaq Al-Haqq, vol. 15, p. 312.
- [26.](#) Nahj Al-Sibaghah, vol. 4, p. 131; Ithbat al-Hudah, vol. 2, p. 212.
- [27.](#) Al-Khisal, p. 116; Al-Yaqin, p. 470; Al-Mustadrak by Al-Hakim, vol. 3, p. 138.
- [28.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 196.
- [29.](#) Kanz al-Fawa'id, p. 208; Bihar Al-Anwar, vol. 38, p. 152.
- [30.](#) Ithbat al-Hudah, vol. 2, p. 242.
- [31.](#) Amali by Shaykh Al-Saduq, p. 48.
- [32.](#) Al-Mustarshad, p. 632.
- [33.](#) Ithbat al-Hudah, vol. 2, p. 286.
- [34.](#) Ihqaq Al-Haqq, vol. 15, p. 75.
- [35.](#) Kamal Al-Din, p. 257.
- [36.](#) Al-Yaqin, p. 250; Ghayat Al-Maram, p. 74.
- [37.](#) Al-Yaqin, p. 493.
- [38.](#) Ihqaq Al-Haqq, vol. 7, p. 77.
- [39.](#) Kamal Al-Din, p. 240; Al-Hikam al-Zahirah, vol. 2, p. 77; Al-Kafi, vol. 1, p. 191; Al-Wasa'il, vol. 18, p. 132.
- [40.](#) Ithbat al-Hudah, vol. 1, p. 510; Kamal Al-Din, p. 280; Kifayat al-Athar, p. 19; Bihar Al-Anwar, vol. 25, p. 201.
- [41.](#) Ihqaq Al-Haqq, vol. 14, p. 64.
- [42.](#) Al-Mustadrak by Al-Hakim, vol. 3, p. 128; Bihar Al-Anwar, vol. 38, p. 29.
- [43.](#) Ithbat al-Hudah, vol. 2, p. 48.
- [44.](#) Bihar Al-Anwar, vol. 38, p. 32.
- [45.](#) Ithbat al-Hudah, vol. 2, p. 290; Mulhiqat al-Ihqaq, vol. 21, p. 337.
- [46.](#) Amali by Shaykh Al-Saduq, p. 386; Bisharat Al-Mustafa, p. 177; Ithbat al-Hudah, vol. 2, p. 65; Ihqaq Al-Haqq, vol. 6, p. 56.
- [47.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 104.
- [48.](#) Ghayat Al-Maram, p. 203.
- [49.](#) Ihqaq Al-Haqq, vol. 6, p. 441.
- [50.](#) Kamal Al-Din, p. 260.
- [51.](#) Ihqaq Al-Haqq, vol. 6, p. 419.
- [52.](#) Ihqaq Al-Haqq, vol. 6, p. 420.
- [53.](#) Amali by Shaykh Al-Saduq, p. 289.
- [54.](#) Bihar Al-Anwar, vol. 38, p. 152.
- [55.](#) Ihqaq Al-Haqq, vol. 4, p. 100; Yanabi' al-Mawaddah, p. 123.
- [56.](#) Ihqaq Al-Haqq, vol. 7, p. 216.
- [57.](#) Fara'id al-Simtayn, vol. 1, p. 179.
- [58.](#) Fadha'il Al-Khamsah, vol. 2, p. 95.
- [59.](#) Kanz al-Fawa'id, p. 209.
- [60.](#) Bihar Al-Anwar, vol. 38, p. 10.
- [61.](#) Bihar Al-Anwar, vol. 38, p. 91.
- [62.](#) Ithbat al-Hudah, vol. 2, p. 277.
- [63.](#) Al-Ikhtisas, p. 271.
- [64.](#) Bihar Al-Anwar, vol. 39, p. 299.
- [65.](#) Ghayat Al-Maram, p. 206.
- [66.](#) Ihqaq Al-Haqq, vol. 15, p. 222.

- [67.](#) Ghayat Al-Maram, p. 87; Bihar Al-Anwar, vol. 40, p. 77; Ithbat al-Hudah, vol. 2, p. 291; Ihqaq Al-Haqq, vol. 4, p. 275.
- [68.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 30.
- [69.](#) Bihar Al-Anwar, vol. 36, p. 169.
- [70.](#) Khasa'is Al-Aimmah, p. 67; Al-Yaqin, p. 207; Bihar Al-Anwar, vol. 37, p. 311.
- [71.](#) Ithbat al-Hudah, vol. 2, p. 241.
- [72.](#) Ihqaq Al-Haqq, vol. 3, p. 485.
- [73.](#) Manaqib Aale Abu Talib, vol. 3, p. 106; Bihar Al-Anwar, vol. 23, p. 303.
- [74.](#) Amali by Shaykh Al-Saduq, p. 234; Ithbat al-Hudah, vol. 2, p. 58.
- [75.](#) Rawdhat Al-Wa'izin, vol. 1, p. 101; Bihar Al-Anwar, vol. 38, p. 31; Ithbat al-Hudah, vol. 2, p. 51.
- [76.](#) Ihqaq Al-Haqq, vol. 6, p. 437.
- [77.](#) Ithbat al-Hudah, p. 483; Bihar Al-Anwar, vol. 23, p. 144.
- [78.](#) Ihqaq Al-Haqq, vol. 6, p. 435.
- [79.](#) Ihqaq Al-Haqq, vol. 5, p. 107, Al-Mustadrak by Al-Hakim, vol. 3, p. 128.
- [80.](#) Ghayat Al-Maram, p. 321.
- [81.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 301.
- [82.](#) Fara'id al-Simtayn, vol. 1, p. 306.
- [83.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 191.
- [84.](#) Ithbat al-Hudah, vol. 2, p. 288.
- [85.](#) Bihar Al-Anwar, vol. 38, p. 97; Ithbat al-Hudah, vol. 2, p. 57.
- [86.](#) Bihar Al-Anwar, vol. 46, p. 38; Al-Kafi, vol. 1, p. 437.
- [87.](#) Yanabi' al-Mawaddah, p. 81; Ihqaq Al-Haqq, vol. 4, p. 101.
- [88.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 345; Bihar Al-Anwar, vol. 38, p. 31.
- [89.](#) Ihqaq Al-Haqq, vol. 6, p. 371.
- [90.](#) Ihqaq Al-Haqq, vol. 6, p. 233; 'Abaqat al-Anwar, vol. 2, p. 491.
- [91.](#) Ihqaq Al-Haqq, vol. 15, p. 123.
- [92.](#) Ihqaq Al-Haqq, vol. 7, p. 122.
- [93.](#) Bihar Al-Anwar, vol. 38, p. 135; Amaali by Shaykh Al-Mufid, p. 66.
- [94.](#) Amali by Shaykh Al-Saduq, p. 523.
- [95.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 301.
- [96.](#) Ghayat Al-Maram, p. 185.
- [97.](#) Ithbat al-Hudah, vol. 2, p. 8.
- [98.](#) Ihqaq Al-Haqq vol. 4, p. 331; Ithbat al-Hudah, vol. 2, p. 277.
- [99.](#) Bihar Al-Anwar, vol. 39, p. 273.
- [100.](#) Al-Mahasin, p. 186; Bihar Al-Anwar, vol. 72, p. 134.
- [101.](#) Ihqaq Al-Haqq, vol. 15, p. 112.
- [102.](#) Ihqaq Al-Haqq, vol. 15, p. 121.
- [103.](#) Ihqaq Al-Haqq, vol. 6, p. 377.
- [104.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 289.
- [105.](#) Ghayat Al-Maram, p. 204.
- [106.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 24; Bihar Al-Anwar, vol. 38, p. 117.
- [107.](#) Bihar Al-Anwar, vol. 36, p. 186.
- [108.](#) Basa'ir Al-Darajat, p. 79.
- [109.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 107.
- [110.](#) Bihar Al-Anwar, vol. 38, p. 18.
- [111.](#) Al-Mustardshad, p. 589.
- [112.](#) Ithbat al-Hudah, vol. 2, p. 277.
- [113.](#) Ithbat al-Hudah, vol. 2, p. 6.
- [114.](#) Manaqib 'Ali Ibn Abu Talib, p. 231.

- [115.](#) Ihqaq Al-Haqq, vol. 6, p. 380.
- [116.](#) Ihqaq Al-Haqq, vol. 6, p. 371.
- [117.](#) Ihqaq Al-Haqq, vol. 15, p. 92; Amali by Shaykh Al-Saduq, p. 12.
- [118.](#) Ithbat al-Hudah, vol. 2, p. 39.
- [119.](#) Ihqaq Al-Haqq, vol. 15, p. 88.
- [120.](#) Tafsir al-‘Ayyashi, vol. 1, p. 100; Tafsir Nur Al-Thaqalayn, vol. 1, p. 203.
- [121.](#) Al-Ikhtisas, p. 297.
- [122.](#) Kitab Sulaym Ibn Qays Al-Kufi, p. 244.
- [123.](#) Bihar Al-Anwar, vol. 39, p. 293–294; Al-Tara’if, p. 156.
- [124.](#) Tafsir Nur Al-Thaqalayn, vol. 5, p. 39; Jami’ Al-Akhbar, p. 52; Rawdhat Al-Muttaqin, vol. 13, p. 212; Bihar Al-Anwar, vol. 39, p. 243; Amali by Shaykh Al-Saduq, p. 195; Ihqaq Al-Haqq, vol. 7, p. 121; ‘Uyun Akhbar Al-Ridha, vol. 2, p. 136; Ithbat al-Hudah, vol. 2, p. 32.
- [125.](#) Israr al-Shahadah, p. 241.
- [126.](#) Kamal Al-Din, p. 250.
- [127.](#) Ithbat al-Hudah, vol. 2, p. 285.
- [128.](#) Ihqaq Al-Haqq vol. 15, p. 191.
- [129.](#) Fara’id al-Simtayn, vol. 1, p. 147; Yanabi’ Al-Mawaddah, p. 79.
- [130.](#) Al-Yaqin, p. 237.
- [131.](#) Kamal Al-Din, p. 258.
- [132.](#) Ihqaq Al-Haqq, vol. 15, p. 263.
- [133.](#) Ihqaq Al-Haqq, vol. 15, p. 170.
- [134.](#) Ihqaq Al-Haqq, vol. 15, p. 173.
- [135.](#) Bihar Al-Anwar, vol. 38, p. 112.
- [136.](#) Hilyat Al-Abrar, vol. 1, p. 236.
- [137.](#) Ithbat al-Hudah, vol. 2, p. 232.
- [138.](#) Ihqaq Al-Haqq, vol. 4, p. 72; Manqib ‘Ali Ibn Abu Talib, p. 201.
- [139.](#) Al-Faqih, vol. 4, p. 132; Ithbat al-Hudah, vol. 2, p. 23.
- [140.](#) Amali by Shaykh Al-Saduq, p. 47.
- [141.](#) Bihar Al-Anwar, vol. 26, p. 263.
- [142.](#) Ithbat al-Hudah, vol. 2, p. 239.
- [143.](#) Jami’ al-Ahadiith by Qummi, p. 263.
- [144.](#) Ithbat al-Hudah, vol. 2, p. 277.
- [145.](#) Ithbat al-Hudah, vol. 2, p. 43.
- [146.](#) Irshad al-Qulub, p. 255.
- [147.](#) Ithbat al-Hudah, vol. 2, p. 211.
- [148.](#) Kashf Al-Ghummah, vol. 1, p. 157; Bihar Al-Anwar, vol. 38, p. 12; Ithbat al-Hudah, vol. 2, p. 212; Ihqaq Al-Haqq, vol. 15, p. 198.
- [149.](#) Al-Wafi, vol. 2, p. 327.
- [150.](#) Yanabi’ Al-Mawaddah, p. 85; Ihqaq Al-Haqq, vol. 4, p. 264.
- [151.](#) Yanabi’ Al-Mawaddah, p. 231.
- [152.](#) Ithbat al-Hudah, vol. 2, p. 55; Amali by Shaykh Al-Saduq, p. 108; Ghayat Al-Maram, p. 615.
- [153.](#) Ithbat al-Hudah, vol. 2, p. 155.
- [154.](#) Kanz al-Fawa’id, p. 185; Bihar Al-Anwar, vol. 26, p. 263; Ihqaq Al-Haqq, vol. 4, p. 197; Ithbat al-Hudah, vol. 2, p. 57.
- [155.](#) Israr Al-Shahadah, p. 241
- [156.](#) Ithbat al-Hudah, vol. 2, p. 239.
- [157.](#) Yanabi’ al-Mawaddah, p. 123.
- [158.](#) Ihqaq Al-Haqq, vol. 15, p. 197.
- [159.](#) Ihqaq Al-Haqq, vol. 15, p. 242.

- [160.](#) Ihqaq Al-Haqq, vol. 4, p. 339.
- [161.](#) Ihqaq Al-Haqq, vol. 4, p. 340.
- [162.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 343.
- [163.](#) Ithbat al-Hudah, vol. 2, p. 62; Bihar Al-Anwar, vol. 38, p. 102.
- [164.](#) Ithbat al-Hudah, vol. 2, p. 152.
- [165.](#) Ithbat al-Hudah, vol. 2, p. 63.
- [166.](#) Ithbat al-Hudah, vol. 2, p. 48.
- [167.](#) Ihqaq Al-Haqq, vol. 4, p. 297.
- [168.](#) Zakhair al-'Uqba, p. 71; Bihar Al-Anwar, vol. 38, p. 154; Ithbat al-Hudah, vol. 2, p. 246.
- [169.](#) Ithbat al-Hudah, vol. 2, p. 211.
- [170.](#) Bihar Al-Anwar, vol. 38, p. 1.
- [171.](#) Kashf Al-Yaqin, p. 291; Bihar Al-Anwar, vol. 38, p. 11; Kashf Al-Ghummah, vol. 1, p. 156; Ithbat al-Hudah, vol. 2, p. 211.
- [172.](#) Ithbat al-Hudah, vol. 2, p. 41.
- [173.](#) Amali by Shaykh Al-Saduq, p. 288.
- [174.](#) Ithbat al-Hudah, vol. 2, p. 159.
- [175.](#) Bihar Al-Anwar, vol. 38, p. 16.
- [176.](#) Kashf Al-Yaqin, p. 292.
- [177.](#) Ithbat al-Hudah, vol. 2, p. 162.
- [178.](#) Kashf al-Ghummah, p. 139; Irshad Al-Qulub, p. 236; Amali by Shaykh Al-Tusi, vol. 1, p. 97; Bihar Al-Anwar, vol. 38, p. 153.
- [179.](#) Ghurar Al-Hikam, vol. 1, p. 282.
- [180.](#) Ihqaq Al-Haqq, vol. 4, p. 54; Ithbat al-Hudah, vol. 2, p. 211.
- [181.](#) Ithbat al-Hudah, vol. 2, p. 162.
- [182.](#) Ithbat al-Hudah, vol. 2, p. 159.
- [183.](#) Mahjat al-Baidha', vol. 1, p. 233.
- [184.](#) Al-Faqih, vol. 4, p. 132.
- [185.](#) Amali by Shaykh Al-Saduq, p. 196; Ithbat al-Hudah, vol. 2, p. 58; Manaqib Aale Abu Talib, vol. 3, p. 47.
- [186.](#) Ithbat al-Hudah, vol. 2, p. 65.
- [187.](#) Ihqaq Al-Haqq, vol. 15, p. 55.
- [188.](#) Ithbat al-Hudah, vol. 2, p. 69.
- [189.](#) Israr al-Shahadah, p. 241.
- [190.](#) Ithbat al-Hudah, vol. 2, p. 242.
- [191.](#) Amali by Shaykh Al-Saduq, p. 41.
- [192.](#) Al-Yaqin, p. 161.
- [193.](#) Fara'id al-Simtayn, vol. 1, p. 123; Ihqaq Al-Haqq, vol. 5, p. 136; Bihar Al-Anwar, vol. 37, p. 263; Al-Ghadir, vol. 1, p. 39; Jawahir al-Matalib, vol. 1, p. 58.
- [194.](#) Amali by Shaykh Al-Saduq, p. 47.
- [195.](#) Ihqaq Al-Haqq, vol. 5, p. 219; Ghayat Al-Maram, vol. 1, p. 65.
- [196.](#) Sunan Ibn Majah, vol. 1, p. 42; Sahih Muslim, vol. 2, p. 237; Sahih al-Bukhari, vol. 3, p. 1142.
- [197.](#) Ihqaq Al-Haqq, vol. 5, p. 149; Sahih Muslim, vol. 15, p. 176; Bihar al-Anwar, vol. 37, p. 264; Sahih al-Tirmidhi, vol. 13, p. 171; Jami' Al-Ahadith by Al-Suyuti, vol. 16, p. 263; Al-Taj, vol. 3, p. 295.
- [198.](#) Ihqaq Al-Haqq, vol. 5, p. 198.
- [199.](#) Ithbat al-Hudah, vol. 2, p. 32.
- [200.](#) Ihqaq Al-Haqq, vol. 6, p. 57.
- [201.](#) Bihar Al-Anwar, vol. 38, p. 39.
- [202.](#) Bihar Al-Anwar, vol. 38, p. 30.
- [203.](#) Safinat Al-Bihar, vol. 1, p. 225; Bihar Al-Anwar, vol. 38, p. 90.

- [204.](#) Ihqaq Al-Haqq vol. 7, p. 42; Fadha'il Al-Khamsah, vol. 2, p. 229.
- [205.](#) Israr al-Shahadah, p. 241.
- [206.](#) Ithbat al-Hudah, vol. 2, p. 284; Al-Yaqin, p. 278.
- [207.](#) Ithbat al-Hudah, vol. 2, p. 240.
- [208.](#) Bihar Al-Anwar, vol. 27, p. 61.
- [209.](#) Bihar Al-Anwar, vol. 38, p. 109; Amali by Shaykh Al-Saduq, p. 522; Ithbat al-Hudah, vol. 2, p. 71.
- [210.](#) 'Awali al-Li'ali, vol. 4, p. 85
- [211.](#) Ithbat al-Hudah, vol. 1, p. 519.
- [212.](#) 'Iqab al-A'mal, p. 249.
- [213.](#) Amali by Shaykh Al-Saduq, p. 522; Ithbat al-Hudah, vol. 2, p. 71; Anwar al-Hidayah, p. 137; Bihar Al-Anwar, vol. 38, p. 14; Ghayat Al-Maram, p. 454.
- [214.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 153; Bihar Al-Anwar, vol. 38, p. 14.

Part 4: Love Of Ali, Merits Of The Shia Of 'Ali And The Consequences Of Hatred For Ali

A) Love For Ali

The Love For 'Ali

802) Sa'id Ibn Tarif narrates that Imam Abu Ja'far quoted the Prophet (S) as saying:

Gabriel descended and informed me that God has commanded me about friendship and guardianship of Ali.^{[1](#)}

عَنْ سَعِيدِ بْنِ طَرِيفٍ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا إِنَّ جِبْرِيلَ أَتَانِي فَقَالَ: يَا مُحَمَّدُ! رَبُّكَ يَأْمُرُكَ بِحُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَيَأْمُرُكَ بِوِلَايَتِهِ.

803) Musa Ibn Isma'il narrates that his father reported from his grandfather who reported from Ja'far Ibn Muhammad ('a) who quoted his ancestors as saying that Jabir said that the Prophet (S) said:

Gabriel brought a green-colored leaf on which it was written in white letters: I have made love for 'Ali obligatory on my creatures. Do proclaim this message among men.^{[2](#)}

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ أَبِيهِ عَنْ جَدِّهِ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: جَاءَنِي جِبْرِيلُ مِنْ عِنْدِ اللَّهِ بِوَرَقَةٍ آسٍ خَضِرَاءَ مَكْتُوبٌ فِيهَا بَيَاضٌ: إِنِّي فَرَضْتُ مَحَبَّةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَى خَلْقِي، فَبَلِّغُهُمْ ذَلِكَ عَنِّي.

804) From al-Husayn Ibn 'Ali Ibn Abu Talib ('a) the narration is traced to Sa'd Ibn Abadah who narrated

that the Prophet (S) said:

When I ascended the heavens and there was less than the space of two bows left, I heard a voice proclaiming, 'O Muhammad, whom do you consider your friend on earth?' I replied, 'I am a friend of him who is a friend of God and whose love God has commanded.' Then a voice proclaimed, 'O Muhammad, be friend of Ali, for I am his friend and a friend of his friends.'³

بِإِسْنَادٍ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ، يَرْفَعُونَ الْحَدِيثَ إِلَى سَعْدِ بْنِ عَبَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ فَكُنْتُ مِنْ رَبِّي كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى إِذْ سَمِعْتُ النَّدَاءَ مِنْ قَبْلِ اللَّهِ تَعَالَى يَقُولُ: «يَا مُحَمَّدُ! مَنْ تُحِبُّ أَنْ يَكُونَ مَعَكَ فِي الْأَرْضِ؟» فَقُلْتُ: «أُحِبُّ مَنْ يُحِبُّهُ الْعَزِيزُ الْجَبَّارُ وَيَأْمُرُ... بِمَحَبَّتِهِ.» فَسَمِعْتُ النَّدَاءَ مِنْ قَبْلِ اللَّهِ تَعَالَى يَقُولُ: «يَا مُحَمَّدُ! أُحِبُّ عَلِيًّا، فَإِنِّي أُحِبُّهُ وَأُحِبُّ مَنْ يُحِبُّهُ

805) The Prophet (S) said:

Adore Ali, for indeed God loves him.'⁴

...قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَيُّهَا النَّاسُ! أُحِبُّوا عَلِيًّا فَإِنَّ اللَّهَ يُحِبُّهُ

806) The Prophet (S) said:

'Ali is your guardian after me, for he scrupulously abides by what he is commanded [by God]'.⁵

بِإِسْنَادٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ عَلِيًّا وَلِيُّكُمْ بَعْدِي، فَأَحِبُّوا عَلِيًّا فَإِنَّهُ يَفْعَلُ مَا يُؤْمَرُ

807) It is reported from Abu Sa'id al al-Khidri that the Prophet (S) said:

Adore Ali, for he is from my flesh and blood. May God curse that group of my followers who waste my advice and forget my will about [nominating him] him, for such men there shall be no reward.'⁶

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أُحِبُّوا عَلِيًّا، فَإِنَّ لَحْمَهُ مِنْ لَحْمِي وَدَمُهُ مِنْ دَمِي. لَعَنَ اللَّهُ أَقْوَامًا مِنْ أُمَّتِي ضَيَّعُوا فِيهِ عَهْدِي وَنَسُوا فِيهِ وَصِيَّتِي. مَا لَهُمْ عِنْدَ اللَّهِ مِنْ خَلْقٍ

Results Of Love For 'Ali

808) The Prophet (S) said:

Whoever loves 'Ali loves me. Allah is pleased with those who love me and Paradise is the reward for those who please Allah.'⁷

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ: ... أَلَا مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي رَضِيَ اللَّهُ عَنْهُ، وَمَنْ رَضِيَ اللَّهُ عَنْهُ كَافَاهُ بِالْجَنَّةِ

809) It is reported through Hars that 'Ali Ibn Abu Talib ('a) said:

Those who adore me shall see me on Doomsday as they wish and those who opposed me shall see me as he would not like to see me.[8](#)

عَنِ الْحَارِثِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَحَبَّنِي رَأَى يَوْمَ الْقِيَامَةِ حَيْثُ يُحِبُّ، وَمَنْ أَبْغَضَنِي رَأَى يَوْمَ الْقِيَامَةِ حَيْثُ يَكْرَهُ.

810) The Prophet (S) said:

For everyone who loves Ali, God has written an exemption from Hell and protection from hypocrisy, a safe passage on the Bridge, and asylum from His fury.[9](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَبَرَاءَةً مِنَ النِّفَاقِ وَجَوَازًا عَلَى الصِّرَاطِ وَأَمَانًا مِنَ الْعَذَابِ.

811) The Prophet (S) said:

The face of everyone who loves 'Ali would glow like the full moon on Doomsday.[10](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا جَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ.

812) The Prophet (S) said:

To those who adore Ali, an angel from beneath the Heavens would cry out: O My devotee, start carrying out your deeds, for God has forgiven all your sins.[11](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا نَادَاهُ مَلَكٌ مِنْ تَحْتِ الْعَرْشِ: يَا عَبْدَ اللَّهِ! اسْتَأْنِفِ الْعَمَلَ، فَقَدْ غُفِرَ اللَّهُ لَكَ الذُّنُوبَ كُلَّهَا.

813) The Prophet (S) said:

The sins of those who adore 'Ali would certainly be forgiven.[12](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا غُفِرَ لَهُ.

814) The Prophet (S) said:

The angels would welcome those who adore 'Ali and die loving him and the spirits of the Prophets would be waiting to see them.[13](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا وَمَاتَ عَلَى حُبِّهِ صَافَحَتْهُ الْمَلَائِكَةُ وَزَارَتْهُ أَرْوَاحُ الْأَنْبِيَاءِ.

815) The Prophet (S) said:

Those who adore 'Ali wholeheartedly would earn a third of the rewards of this community. Those who adore 'Ali wholeheartedly and also express their love for him through their speech shall earn two-thirds of the rewards of this community. Those who adore 'Ali wholeheartedly, express their love for him through their speech and support him through their deeds shall be entitled to the entire reward of this community. Gabriel informs me that fortunate is he who loves 'Ali during his life and after his death. [14](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيًّا بِقَلْبِهِ فَلَهُ ثُلُثُ ثَوَابِ هَذِهِ الْأُمَّةِ. وَمَنْ أَحَبَّهُ بِقَلْبِهِ وَلِسَانِهِ فَلَهُ ثُلُثَا ثَوَابِ هَذِهِ الْأُمَّةِ. وَمَنْ أَحَبَّهُ بِقَلْبِهِ وَلِسَانِهِ وَيَدِهِ فَلَهُ ثَوَابُ هَذِهِ الْأُمَّةِ. أَلَا وَإِنَّ جَبْرَائِيلَ أَخْبَرَنِي أَنَّ السَّعِيدَ كُلَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ وَبَعْدَ مَمَاتِهِ.

816) Yahya Ibn Abdullah al-Ansari narrates that he heard the Prophet (S) say:

For those who adore 'Ali in life and in death, they shall have peace and tranquility. [15](#)

عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ وَمَمَاتِهِ كُتِبَ لَهُ الْأَمْنُ وَالْإِيمَانُ.

817) Ibn Abbas narrates that the Prophet (S) said:

'Ali is the best jurist of my community. Whoever loves me should also love him, because none can come under my guardianship in the absence of love for Ali. [16](#)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَفْضَلُ أُمَّتِي؛ فَمَنْ أَحَبَّنِي فَلِحُبِّي، فَإِنَّ الْعَبْدَ لَا يَنَالُ وَلَا يَتِي إِلَّا بِحُبِّ عَلِيٍّ.

818) Salman Al-Farsi reports that the Prophet (S) said:

None can claim to be a believer unless he loves my Ahl al-Bayt for my sake. 'Umar Ibn Khattab asked, "What is the sign of such love?"

The Prophet (S) placed his hand upon 'Ali ('a) and said: The sign is the love for this one. [17](#)

عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَا يُؤْمِنُ رَجُلٌ حَتَّى يُحِبَّ أَهْلَ بَيْتِي بِحُبِّي». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: «وَمَا عَلَامَةُ حُبِّ أَهْلِ بَيْتِكَ؟» قَالَ: «هَذَا». وَضَرَبَ بِيَدِهِ عَلَى عَلِيٍّ.

819) Salman Al-Farsi reports that the Prophet (S) placed his hand upon Ali's chest and said:

Those who adore you, adore me too. Those who love me love God. Those who anger you, in fact, make me angry and my anger is Allah's anger. [18](#)

وَرُوِيَ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ضَرْبَ فَخَذَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَصَدْرَهُ، وَسَمِعْتُهُ يَقُولُ: مُحِبُّكَ مُحِبِّي، وَمُحِبِّي مُحِبُّ اللَّهِ. وَمُبْغِضُكَ مُبْغِضِي، وَمُبْغِضِي مُبْغِضُ اللَّهِ.

820) The Prophet (S) said:

Those who adore 'Ali are saved at the time of rendering account [for their deeds], being weighed in the Scales, and while passing the Bridge. [19](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَمِنَ مِنَ الْحِسَابِ وَالْمِيزَانِ وَالصِّرَاطِ.

821) The Prophet (S) said:

Whoever adores 'Ali would be called by the denizens of heaven and earth as one who is deeply in love with God. [20](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا سُمِّيَ فِي السَّمَاوَاتِ وَالْأَرْضِ أَسِيرَ اللَّهِ.

822) The Prophet (S) said:

One who loves 'Ali would be known as Allah's trustee upon the earth. [21](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا سُمِّيَ أَمِينَ اللَّهِ فِي الْأَرْضِ.

823) The Prophet (S) said:

I guarantee a place in heaven for one who dies with Ali's love. [22](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ مَاتَ عَلَى حُبِّ عَلِيٍّ فَأَنَا كَفِيلُهُ بِالْجَنَّةِ.

824) The Prophet (S) said:

The account of one who loves 'Ali would not be scrutinized on the Judgment Day nor would the Scales be set up for him and it would be said to him: Enter Paradise unconditionally without reckoning. [23](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا لَا يُنْشَرُ لَهُ دِيْوَانٌ وَلَا يُنْصَبُ لَهُ مِيزَانٌ، وَقِيلَ لَهُ: ادْخُلِ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

825) It is reported that the Prophet (S) said:

Whoever loves 'Ali loves me and whoever loves me loves God. [24](#)

وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ.

826) The Prophet (S) said:

To those who love Ali, God would give a paradisiacal woman for every nerve in his body and permit him to intercede for eighty members of his family and would give as many paradisiacal women as the hairs of his body and a city in Paradise.[25](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ بِكُلِّ عِرْقٍ فِي بَدَنِهِ حَوْرَاءَ، وَشَفَعَ فِي ثَمَانِينَ مِنْ أَهْلِ بَيْتِهِ. وَلَهُ بِكُلِّ شَعْرَةٍ فِي بَدَنِهِ حَوْرَاءَ وَمَدِينَةٌ فِي الْجَنَّةِ.

827) Sadaqah Ibn Musa relates from Imam Musa Ibn Ja'far ('a) who quoted his father Imam Ja'far Ibn Muhammad ('a) who said that his father quoted Ibn Abdullah al-Ansari as saying, the Prophet (S) said: I hope that my community would love 'Ali as much as I hope that they would chant *la-ilaha-illa'llah* (There is no deity save Allah).[26](#)

بِالْإِسْنَادِ، وَحَدَّثَنَا صَدَقَةُ بْنُ مُوسَى، حَدَّثَنَا مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ، عَنْ أَبِيهِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي لأَرْجُو لأُمَّتِي فِي حُبِّ عَلِيٍّ كَمَا أَرْجُو فِي قَوْلِ: لَا إِلَهَ إِلَّا اللَّهُ.

The Blessings Of Love For 'Ali

828) Abu Bakr Abdullah Ibn Abd al-Rahman narrates that he heard 'Uthman Ibn Affan say that he heard 'Umar Ibn al-Khattab say that he heard Abu Bakr Ibn Abu Quhafah who said that he heard the Prophet (S) say:

From the effulgence of Ali's face, Allah created angels who glorify Allah and write down the reward to the credit of 'Ali and his immaculate progeny and their partisans.[27](#)

عَنْ أَبِي بَكْرٍ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ: سَمِعْتُ أَبَا بَكْرٍ بْنَ أَبِي قُحَافَةَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ اللَّهَ خَلَقَ مِنْ نُورِ وَجْهِ عَلِيٍّ بْنَ أَبِي طَالِبٍ مَلَائِكَةً يُسَبِّحُونَ وَيُقَدِّسُونَ وَيَكْتُبُونَ ثَوَابَ ذَلِكَ لِمُحِبِّهِ وَمُحِبِّي وَلَدِهِ.

829) The Prophet (S) said:

God will place those who adore 'Ali under the shade of the canopy of Heaven along with the righteous, truthful and the virtuous and protect them from the horrors of the Day of Reckoning.[28](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ: ... أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَظَلَّهُ اللَّهُ فِي ظِلِّ عَرْشِهِ مَعَ الصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَأَمَنَهُ مِنَ الْفَزَعِ الْأَكْبَرِ وَأَهْوَالَ يَوْمِ الصَّاحَةِ.

830) The Prophet (S) said:

To those who adore Ali, Allah would place their record on their right hand and take account as He does for the Prophets. Those who adore 'Ali would not depart from this world without first tasting the water from the fountain in Paradise, eat the fruits of the tree in Paradise, and see the abode reserved for him in Paradise.[29](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ كِتَابَهُ بِيَمِينِهِ وَحَاسَبَهُ حِسَابَ الْأَنْبِيَاءِ. أَلَا وَمَنْ أَحَبَّ... عَلِيًّا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَشْرَبَ مِنَ الْكَوْثَرِ وَيَأْكُلَ مِنْ شَجَرَةِ طُوبَى وَيَرَى مَكَانَهُ مِنَ الْجَنَّةِ

Had Mankind Been Unanimous In The Matter Of The Love For Ali

831) Ibn Abbas narrates that the Prophet (S) said:

Had mankind been unanimous in the matter of the love for 'Ali Ibn Abu Talib, God would not have created hell.[30](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَوْ اجْتَمَعَ النَّاسُ عَلَى حُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ لَمَا خَلَقَ اللَّهُ النَّارَ.

832) Abu Basir narrates from Abu Abdullah who relates from his ancestors through 'Ali Ibn Abu Talib (a) to whom the Prophet (S) said:

O Ali, on the night when I traveled the heavens angels in groups congratulated me. When Gabriel saw me surrounded by the angels, he said: Had your community been unanimous in the matter of love for Ali, God would not have created hellfire.[31](#)

عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ آبَائِهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ، تَلَقَّنِي الْمَلَائِكَةُ بِالْبِشَارَاتِ فِي كُلِّ سَمَاءٍ حَتَّى لَقِيتَنِي جِبْرِئِيلُ فِي...مَحْفَلٍ مِنَ الْمَلَائِكَةِ. فَقَالَ: «لَوْ اجْتَمَعَتْ أُمَّتُكَ عَلَى حُبِّ عَلِيٍّ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ النَّارَ»

Love For 'Ali Is Worship

833) The Prophet (S) said:

Love for 'Ali is worship. God does not approve of faith devoid of the guardianship of 'Ali and abstention from his enemies.[32](#)

وَقَالَ [النَّبِيُّ] صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حُبُّ عَلِيٍّ عِبَادَةٌ. وَلَا يَقْبَلُ اللَّهُ إِيْمَانَ عَبْدٍ إِلَّا بِوِلَايَتِهِ وَالْبِرَاءَةِ مِنْ أَعْدَائِهِ

834) Al-Hasan Ibn Salih Ibn Hayy says that he heard Imam Ja'far Ibn Muhammad (a) say:

Love for 'Ali is the best form of worship. The best of worship is to worship secretly [in solitude].[33](#)

فِي حَدِيثٍ الْحَسَنُ بْنُ صَالِحٍ بْنِ حَيٍّ يَقُولُ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ يَقُولُ: حُبُّ عَلِيٍّ عِبَادَةٌ وَخَيْرُ الْعِبَادَةِ، مَا كُتِمَتْ.

Seven Things For Those Who Love 'Ali

835) Jabir Ibn Abdullah al-Ansari narrates that the Prophet (S) looked at 'Ali ('a) and said:

O Abu'l-Hasan, May I foretell about you?" 'Ali ('a) said, "Why not, O Messenger of Allah?"

The Prophet (S) then said: Gabriel informed me that those who love you possess seven distinctions: (1) at the time of death, their breath will cease with ease, (2) at times of trepidation, they would find a comforter and solace, (3) in darkness, they will find light, (4) at times of fear, they shall find asylum, (5) they shall be dealt with justly at the time of Reckoning, (6) they will traverse the Bridge with ease, and (7) they would be the ones who would reach Paradise before all others and the radiance of their faces would glow in front and to the right.[34](#)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كُنْتُ ذَاتَ يَوْمٍ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذْ أَقْبَلَ بِوَجْهِهِ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ: «أَلَا أُبَشِّرُكَ يَا أَبَا الْحَسَنِ!؟ قَالَ: «بَلَى يَا رَسُولَ اللَّهِ.» قَالَ: «هَذَا جَبْرِئِيلُ يُخْبِرُنِي عَنِ اللَّهِ تَعَالَى أَنَّهُ قَدْ أَعْطَى شِيعَتَكَ وَمُحِبِّكَ سَبْعَ خِصَالٍ: الرَّفَقَ عِنْدَ الْمَوْتِ، وَالْأَمْسَ عِنْدَ الْوَحْشَةِ، وَالنُّورَ عِنْدَ الظُّلْمَةِ، وَالْأَمْنَ عِنْدَ الْفَزَعِ، وَالْقِسْطَ عِنْدَ الْمِيزَانِ، وَالْجَوَازَ عِنْدَ الصِّرَاطِ، وَدُخُولَ الْجَنَّةِ قَبْلَ النَّاسِ. نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ.»

Love For 'Ali Is The Subject Matter Of The Books Of Believers

836) The Prophet (S) said:

The subject matter of the book of a believer is love for 'Ali Ibn Abu Talib.[35](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عُنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

Love For 'Ali Is The Strong Rope Of Allah

837) The Prophet (S) said:

Whoever desires to hold on to the rope Allah should adore 'Ali Ibn Abu Talib and his immaculate progeny.[36](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَرَادَ أَنْ يَتَمَسَّكَ بِالْحَبْلِ الْمَتِينِ فَلْيُحِبِّ عَلِيًّا وَذُرِّيَّتَهُ.

838) It is narrated from Abu'l-Hasan 'Ali Ibn Musa al-Ridha ('a) through his ancestors that the Prophet

(S) said:

Whoever wishes to board the ark of deliverance, hold on to the strong rope of Allah and to be associated with the firmest handle, should, after me, become a friend of 'Ali and a foe to his foes, and follow the Imams who are guides born in his progeny because they are my heirs, testamentary trustees, and God's mandates upon men, after me. They guide the virtuous towards Paradise. Their legions are my legions and the legions of their enemies are legions of Satan.[37](#)

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَةَ النِّجَاةِ وَيَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى وَيَعْتَصِمَ بِحَبْلِ اللَّهِ الْمَتِينِ، فَلْيُؤَالَ عَلِيًّا بَعْدِي، وَلْيُعَادِ عَدُوَّهُ، وَلْيَأْتُمْ بِالْأُتَمَّةِ الْهُدَاةِ مِنْ وَلَدِهِ. فَإِنَّهُمْ خُلَفَائِي، وَأَوْصِيَائِي، وَحُجَجُ اللَّهِ عَلَى الْخَلْقِ بَعْدِي، وَسَادَةُ أُمَّتِي، وَقَادَةُ الْآتِقِيَاءِ إِلَى الْجَنَّةِ. حِزْبُهُمْ حِزْبِي، وَحِزْبِي حِزْبُ اللَّهِ. وَحِزْبُ أَعْدَائِهِمْ حِزْبُ الشَّيْطَانِ.

Love For 'Ali Is Strong Handle / Urwat Al-Wusqa

839) The Prophet (S) said:

One who adores 'Ali has had a strong grip on the firmest handle.[38](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيَّ بْنَ أَبِي طَالِبٍ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى.

840) Imam al-Ridha ('a) narrates that his ancestors quoted the Prophet (S) as saying:

One who wishes to hold on to Allah's rope should adore 'Ali and my Ahl al-Bayt.[39](#)

عَنِ الرِّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى فَلْيَتَمَسَّكَ بِحَبْلِ عَلِيٍّ وَأَهْلِ بَيْتِي.

Love For 'Ali Is A Good Deed

841) The Prophet (S) said:

The love for 'Ali is such a virtue that no sin could dilute it and bearing enmity against 'Ali is such a sin that no good deed could earn any benefit.[40](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَسَنَةٌ لَا تَضُرُّ مَعَهَا سَيِّئَةٌ، وَبُغْضُهُ سَيِّئَةٌ لَا تَنْفَعُ مَعَهَا حَسَنَةٌ.

Love For 'Ali Is The Source Of Acceptance Of Obligatory Deeds

842) Ibn 'Umar narrates that the Prophet (S) said:

Allah accepts the prayers, fasting of those who adore ‘Ali and grants their wishes.[41](#)

عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا قَبْلَ اللَّهِ عَنْهُ صَلَاتُهُ وَصِيَامُهُ وَقِيَامُهُ،
وَأَسْتَجَابَ دُعَاؤُهُ.

843) It is authentically reported that the Prophet (S) said:

God has not bestowed upon me a virtue except that he bestowed a similar virtue upon Ali.

The Prophet also said:

Allah does not approve any obligatory deed that is bereft of the love for ‘Ali Ibn Abu Talib.[42](#)

فِي حَدِيثٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَعْطَانِي رَبِّي فَضِيلَةً إِلَّا وَقَدْ خَصَّ عَلِيًّا بِمِثْلِهَا. وَفِيهِ أَيْضًا: لَنْ يَقْبَلَ
اللَّهُ فَرَضًا إِلَّا بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ.

Love For ‘Ali Is The Source Of Acceptance Of Good Deeds

844) The Prophet (S) said:

Allah accepts the good deeds done by those who adore Ali, forgives their sins, and places them in the company of Hamzah the chief of martyrs.[43](#)

فِي حَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا تَقَبَّلَ اللَّهُ مِنْهُ حَسَنَاتِهِ، وَتَجَاوَزَ عَنْ سَيِّئَاتِهِ، وَكَانَ فِي
الْجَنَّةِ رَفِيقَ حَمْزَةَ سَيِّدِ الشُّهَدَاءِ.

845) Ibn Abbas narrates that the Prophet (S) said:

By Him who bestowed prophethood upon me, God would not accept the good deeds of people, without first questioning them in the matter of love for ‘Ali Ibn Abu Talib.[44](#)

عَنْ ابْنِ عَبَّاسٍ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَالَّذِي بَعَثَنِي بِالْحَقِّ (نَبِيًّا) ، لَا يَقْبَلُ اللَّهُ مِنْ عَبْدٍ حَسَنَةً حَتَّى يَسْأَلَهُ
عَنْ حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ.

Love For ‘Ali And Angels Seeking Forgiveness

846) The Prophet (S) said:

Angels pray for forgiveness of the sins of those who adore ‘Ali Ibn Abu Talib and open all the eight gates of paradise for them to enter, without reckoning, from whichever door they like.[45](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا اسْتَغْفَرَتْ لَهُ الْمَلَائِكَةُ وَفُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ؛ يَدْخُلُهَا

مِنْ أَيِّ بَابٍ شَاءَ بَغَيْرِ حِسَابٍ.

847) The Prophet (S) said:

Allah created seventy thousand angels from the effulgence of the face of ‘Ali Ibn Abu Talib until Doomsday. These angels pray for his forgiveness and the forgiveness of his friends.[46](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: خَلَقَ اللَّهُ مِنْ نُورِ وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ وَلِمُحِبِّهِ إِلَى يَوْمِ الْقِيَامَةِ.

Love For ‘Ali Eats Away Sins

848) The Prophet (S) said:

The love for ‘Ali Ibn Abu Talib destroys sins just as fire devours dry twigs.[47](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حُبُّ عَلِيِّ بْنِ أَبِي طَالِبٍ يَحْرِقُ الذُّنُوبَ كَمَا تَحْرِقُ النَّارُ الْحَطَبَ.

849) Ibn Abbas narrates that the Prophet (S) said:

The love for ‘Ali Ibn Abu Talib eats away sins just like fire devours dry twigs.[48](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حُبُّ عَلِيِّ بْنِ أَبِي طَالِبٍ يَأْكُلُ السَّيِّئَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

Love For ‘Ali Is Source Of Acceptance Of Supplication

850) Jabir Ibn Abdullah al-Ansari narrates that Abu Dharr said that they were sitting in the mosque with the Prophet (S) when ‘Ali (‘a) came.

When the Prophet (S) saw ‘Ali (‘a), he asked, “O Abu Dharr, who is this?” I said, “O Messenger of Allah. This is Ali.”

The Prophet asked me, “Do you not hold him dear to you?” I replied, “O Messenger of God, I hold him and those who adore him, dearer than myself.”

The Prophet (S) said:

O Abu Dharr, hold ‘Ali dear and hold his friends dear to you, for the link between God and man is the love for Ali. O Abu Dharr, love him sincerely because God grants the wishes of those who sincerely adore Ali.

I said, “O Messenger of Allah, the love for ‘Ali is like honey or chill water flowing in my heart or like the

verses of the Qur'an which I find sweeter than honey.”

The Prophet (S) said,

We belong to the same tree and the same rope. Our friends are like the leaves of the tree in Paradise.

Whoever wishes to enter Paradise should attach himself to any one of the branches of that tree.[49](#)

وَرَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، عَنْ أَبِي ذَرٍّ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْمَسْجِدِ، إِذْ أَقْبَلَ عَلَيَّ عَلَيْهِ السَّلَامُ. فَلَمَّا رَأَاهُ مُقْبِلًا قَالَ: «يَا أَبَا ذَرٍّ! مَنْ هَذَا الْمُقْبِلُ؟» فَقُلْتُ: «عَلَيٌّ، يَا رَسُولَ اللَّهِ.» فَقَالَ: «يَا أَبَا ذَرٍّ! أَتُحِبُّهُ؟» فَقُلْتُ: «إِي وَاللَّهِ، يَا رَسُولَ اللَّهِ. إِنِّي لِأُحِبُّهُ وَأُحِبُّ مَنْ يُحِبُّهُ.» فَقَالَ: «يَا أَبَا ذَرٍّ! أُحِبُّ عَلِيًّا وَأُحِبُّ مَنْ أَحَبَّهُ، فَإِنَّ الْحَبَابَ الَّذِي بَيْنَ الْعَبْدِ وَبَيْنَ اللَّهِ تَعَالَى حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

يَا أَبَا ذَرٍّ! أُحِبُّ عَلِيًّا مُخْلِصًا، فَمَا مِنْ أَمْرٍ أُحِبُّ عَلِيًّا مُخْلِصًا وَسَأَلَ اللَّهُ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ، وَلَا دَعَا اللَّهَ إِلَّا لِبَأْه.» فَقُلْتُ: «يَا رَسُولَ اللَّهِ! إِنِّي لِأُحِبُّ حُبَّ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَى كِبَدِي كِبَارِدِ الْمَاءِ، أَوْ كَعَسَلِ النَّحْلِ، أَوْ كَأَيَّةٍ مِنْ كِتَابِ اللَّهِ أَتْلُوهَا. وَهُوَ عِنْدِي أَحْلَى مِنَ الْعَسَلِ.» فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «نَحْنُ الشَّجَرَةُ الطَّيِّبَةُ وَالْعُرْوَةُ الْوُثْقَى. وَمُحِبُّونَا وَرَفَقُهَا، فَمَنْ أَرَادَ الدُّخُولَ إِلَى الْجَنَّةِ فَلْيَسْتَمْسِكْ بِغُصْنٍ مِنْ أَغْصَانِهَا.

851) The Prophet (S) said:

Angels welcome, Prophets look upon the faces, and Allah grants all the wishes of those who love ‘Ali Ibn Abu Talib.[50](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا صَافَحَتْهُ الْمَلَائِكَةُ، وَزَارَتْهُ الْأَنْبِيَاءُ، وَقَضَى اللَّهُ لَهُ كُلَّ حَاجَةٍ.

Love For ‘Ali And Kindness From The Angel Of Death

852) Abdullah Ibn Mas'ud narrates that the Prophet (S) said:

Israfil is the first among the denizens of the heavens who proclaimed his brotherhood with Ali, followed by Michael and Gabriel. The first among the denizens of the skies to proclaim their love for Ali, are the angels who carry the canopy of heavens and then Ridhwan, the keeper of Paradise and then the Angel of Death.

The Angel of Death is considerate towards those who love ‘Ali Ibn Abu Talib, just like he is considerate towards the Prophets [at the time of taking away their souls].[51](#)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَوَّلُ مَنْ اتَّخَذَ عَلِيٌّ بْنِ أَبِي طَالِبٍ أَخًا مِنْ أَهْلِ السَّمَاءِ إِسْرَافِيلُ، ثُمَّ مِيكَائِيلُ، ثُمَّ جِبْرَائِيلُ. وَأَوَّلُ مَنْ أَحَبَّهُ مِنْ أَهْلِ السَّمَاءِ حَمَلَةُ الْعَرْشِ، ثُمَّ رِضْوَانُ خَازِنُ الْجَنَّةِ، ثُمَّ مَلَكُ الْمَوْتِ. وَإِنَّ مَلَكَ الْمَوْتِ يَتَرَحَّمُ عَلَى مُحِبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ كَمَا يَتَرَحَّمُ عَلَى الْأَنْبِيَاءِ.

853) The Prophet (S) said:

Allah sends the Angel of Death to those who adore 'Ali Ibn Abu Talib in the same manner as He sends him unto the Prophets. He removes the fear of Munkar and Nakir [the two Angels sent for questioning] in the grave [from their heart] and makes their faces radiant and raises them up [on Doomsday] in the company of Hamzah the chief of martyrs.[52](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا بَعَثَ اللَّهُ إِلَيْهِ مَلَكَ الْمَوْتِ كَمَا يَبْعَثُ إِلَى الْأَنْبِيَاءِ، وَدَفَعَ اللَّهُ عَنْهُ هَوْلَ مَنْكَرٍ وَنَكِيرٍ، وَبَيَّضَ وَجْهَهُ، وَكَانَ مَعَ حَمْزَةِ سَيِّدِ الشُّهَدَاءِ.

854) The Prophet (S) said:

To the lovers of 'Ali Ibn Abu Talib, Allah sends a friendly Angel of Death, removing the fear of Munkar and Nakir [during questioning in the grave], make the grave bright and make his face effulgent.[53](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا بَعَثَ اللَّهُ إِلَيْهِ مَلَكَ الْمَوْتِ بِرَفْقٍ، وَدَفَعَ عَنْهُ هَوْلَ مَنْكَرٍ وَنَكِيرٍ، وَنَوَّرَ قَبْرَهُ، وَبَيَّضَ وَجْهَهُ.

At The Moment Of Death, 'Ali Visits His Lovers

855) The Prophet (S) said:

O Ali, your friends would triumph in three places: (1) when their souls are separated from their body you would be present beside them; (2) you would guide them when they are being questioned in the grave and (3) you would introduce them when they are presented before the Almighty Lord.[54](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! إِنَّ مُحِبِّكَ يَفْرَحُونَ فِي ثَلَاثَةِ مَوَاطِنَ: عِنْدَ خُرُوجِ أَنْفُسِهِمْ وَأَنْتَ هُنَاكَ تَشْهَدُهُمْ، وَعِنْدَ الْمُسَاءَلَةِ فِي الْقُبُورِ وَأَنْتَ هُنَاكَ تُلْقِنُهُمْ، وَعِنْدَ الْعَرْضِ عَلَى اللَّهِ وَأَنْتَ هُنَاكَ تُعَرِّفُهُمْ.

856) The Prophet (S) told 'Ali ('a):

O Ali, your brothers would rejoice on four occasions: (1) when their soul is separated from their body and we are present as witnesses; (2) when they are questioned in the grave; (3) when they are presented before the Lord and (4) when they cross the Bridge [to Heaven].[55](#)

بِالْإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! إِخْوَانُكَ يَفْرَحُونَ فِي أَرْبَعَةِ مَوَاطِنَ: عِنْدَ خُرُوجِ أَنْفُسِهِمْ وَأَنَا وَأَنْتَ شَاهِدُهُمْ، وَعِنْدَ الْمُسَاءَلَةِ فِي قُبُورِهِمْ، وَعِنْدَ الْعَرْضِ، وَعِنْدَ الصِّرَاطِ.

857) Imam al-Ridha ('a) narrates through his ancestors that 'Ali Ibn Abu Talib ('a) said:

At the moment of death, my friends would find me just as good as they had imagined me to be and my

enemies would find me as they would not have wished to see me.[56](#)

عَنِ الرِّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: مَنْ أَحَبَّنِي وَجَدَنِي عِنْدَ مَمَاتِهِ بِحَيْثُ يُحِبُّ، وَمَنْ أَبْغَضَنِي وَجَدَنِي عِنْدَ مَمَاتِهِ بِحَيْثُ يَكْرَهُ.

858) Al-Harith al-A'war quotes 'Ali ('a) as saying:

No believer dies before seeing me as the friend he loved and my enemies do not die until they see me [in a form] as they would hate to see me.[57](#)

عَنِ الْحَارِثِ الْأَعْوَرِ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: لَا يَمُوتُ مُؤْمِنٌ يُحِبُّنِي إِلَّا رَأَى حَيْثُ يُحِبُّ، وَلَا يَمُوتُ عَبْدٌ يَبْغِضُنِي إِلَّا رَأَى حَيْثُ يَكْرَهُ...

859) Al-Harith al-Hamadani said:

When I went to Amir Al-Mu'minin 'Ali Ibn Abu Talib ('a), he asked me, 'What brought you here?'

I replied, 'The love for you, O Amir Al-Mu'minin.' He asked, 'Do you adore me, O Harith?' I replied, 'Indeed. By God I do.'

He said:

Even as your soul reaches your throat [at the moment of death] you would see me as the friend you loved. You would find me to be the friend you loved, even as I would be scattering people, like driving away wild camels [which do not belong to my herd]. You would find me a friend that you loved when you see me crossing the bridge with the Prophet (S), holding aloft the banner of Unicity, in my hand.[58](#)

وَعَنِ الْحَارِثِ الْهَمْدَانِيِّ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: «مَا جَاءَ بِكَ؟» فَقُلْتُ: «حُبِّي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ.» فَقَالَ: «يَا حَارِثُ! أَتُحِبُّنِي؟» فَقُلْتُ: «نَعَمْ وَاللَّهِ، يَا أَمِيرَ الْمُؤْمِنِينَ.» فَقَالَ: «أَمَا لَوْ بَلَغَتْ نَفْسُكَ الْحُلُقُومَ لَرَأَيْتَنِي حَيْثُ تُحِبُّ. وَلَوْ رَأَيْتَنِي وَأَنَا أَذُودُ الرِّجَالَ عَنِ الْحَوْضِ ذُودَ غَرِيبَةِ الْأَبْلِ لَرَأَيْتَنِي حَيْثُ تُحِبُّ. وَلَوْ رَأَيْتَنِي وَأَنَا مَارٌّ عَلَى الصِّرَاطِ بِلَوَاءِ الْحَمْدِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَرَأَيْتَنِي حَيْثُ تُحِبُّ.»

860) Imam al-Sadiq ('a) said:

Whoever takes 'Ali ('a) as his guardian would rejoice to see him on three occasions: (1) at the moment of death, (2) at the head of the Bridge [before passing it], and (3) near the fountain in Heaven.[59](#)

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: إِنَّ وَلِيَّ عَلِيٍّ عَلَيْهِ السَّلَامُ يَرَاهُ فِي ثَلَاثَةِ مَوَاطِنَ حَيْثُ يَسْرُهُ: عِنْدَ الْمَوْتِ، وَعِنْدَ الصِّرَاطِ، وَعِنْدَ الْحَوْضِ.

Love Of 'Ali Would Ease The Traumas Of Death

861) The Prophet (S) said:

The trauma of death will be minimum for those who love 'Ali and their graves would be made a part of the gardens in Paradise.[60](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ: ... أَلَا وَمَنْ أَحَبَّ عَلِيًّا هَوَّنُ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ، وَجَعَلَ قَبْرَهُ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ.

Love Of 'Ali And The Record Of Deeds Handed In The Right Hand

862) The Prophet (S) said:

To the friends of Ali, Allah would have their record of deeds placed in their right hand and question them in the manner in which Prophets are questioned.[61](#)

فِي حَدِيثٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ... أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ كِتَابَهُ بِيَمِينِهِ وَحَاسَبَهُ حِسَابَ الْأَنْبِيَاءِ.

Love Of 'Ali And The Crossing Of The Bridge [To Heaven]

863) The Prophet (S) said:

None would be able to cross the Bridge [to Heaven], except those who hold a permit written by Ali.[62](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا يَجُوزُ أَحَدٌ الصِّرَاطَ إِلَّا مَنْ كَتَبَ لَهُ عَلِيٌّ الْجَوَازَ.

864) Abu Sa'id al al-Khidri narrates that the Prophet (S) said:

After completing the Reckoning, Allah will set up two angels to guard the Bridge, who will permit only those who have the seal of guardianship of 'Ali and throw the rest into hell.[63](#)

رُوِيَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا فَرِغَ اللَّهُ تَعَالَى مِنْ حِسَابِ الْمَعَادِ، يَأْمُرُ الْمَلَائِكَيْنِ فَيَقِفَانِ عَلَى الصِّرَاطِ. فَلَا يَجُوزُ أَحَدٌ إِلَّا بِبِرَاءَةٍ وَلَايَةٍ مِنْ عَلِيٍّ. فَمَنْ لَمْ يَكُنْ مَعَهُ أَكْبَهُ اللَّهُ فِي النَّارِ.

865) The Prophet (S) said:

On the Judgment Day, when Scales are set up on the brink of hell, none except those who have the seal of guardianship of Ali, would be able to cross it [on the way to Paradise].[64](#)

بِالْإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَنُصِبَ الْمِيزَانُ عَلَى شَفِيرِ جَهَنَّمَ، لَمْ يَجْزْ عَلَيْهِ

إِلَّا مَنْ كَانَ مَعَهُ كِتَابٌ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

866) The Prophet (S) said:

Those who love 'Ali Ibn Abu Talib shall cross the Bridge with lightning speed.[65](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا جَازَ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ.

867) The Prophet (S) said:

Those who love 'Ali Ibn Abu Talib shall cross the Bridge with lightning speed, without encountering any difficulty.[66](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا مَرَّ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ وَلَمْ يَرِ صُعُوبَةً.

868) The Prophet (S) said:

The most steadfast person crossing the Bridge would be the one who has the greatest affection for Ali.[67](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَثْبَتُكُمْ عَلَى الصِّرَاطِ أَشَدُّكُمْ حُبًّا لِعَلِيِّ.

869) The Prophet (S) said:

For those who adore Ali, it is written that they shall be saved from Hellfire, permitted to cross the Bridge, and given asylum from punishment. His Record of Deeds shall not be scrutinized and Scales would not be set up for him. It would be said to him: Enter Paradise without reckoning.[68](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا كُتِبَ لَهُ بَرَاءَةٌ مِنَ النَّارِ وَجَوَازٌ عَلَى الصِّرَاطِ وَأَمَانٌ مِنَ الْعَذَابِ، وَلَمْ يُنْشَرْ لَهُ دِيْوَانٌ، وَلَمْ يُنْصَبْ لَهُ مِيزَانٌ، وَقِيلَ لَهُ: ادْخُلِ الْجَنَّةَ بِلاَ حِسَابٍ.

870) Imam Abu Ja'far Muhammad Ibn 'Ali al-Baqir ('a) said:

Should one leg of a person who loves 'Ali tremble [due to weakness], God shall strengthen his other leg [to keep him steadfast on the Straight Path].[69](#)

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَلَيْهِمَا السَّلَامُ: مَا ثَبَّتَ اللَّهُ حُبَّ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي قَلْبٍ أَحَدٍ فَزَلَّتْ لَهُ قَدَمٌ إِلَّا ثُبَّتْ لَهُ قَدَمٌ أُخْرَى.

871) Imam Abu Ja'far Muhammad Ibn 'Ali al-Baqir ('a) narrates through his ancestors that the Prophet (S) told 'Ali ('a):

If one leg of a person who loves you, should tremble, the other would be strengthened, and on account

of your love, he will finally enter Paradise with Allah's help.[70](#)

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: مَا ثَبَتَ حُبُّكَ فِي قَلْبِ امْرِئٍ مُؤْمِنٍ فَزَلَّتْ بِهِ قَدَمُهُ عَلَى الصِّرَاطِ إِلَّا ثَبَتَ لَهُ قَدَمٌ حَتَّى أَدْخَلَهُ اللَّهُ بِحُبِّكَ الْجَنَّةَ.

872) Abdullah Ibn Muthanna Ibn Tamamah Ibn Abdullah Ibn Anas Ibn Malik narrates through his ancestors that the Prophet (S) said:

On the Day of Reckoning, a Bridge would be set up over hell. Except for those who hold the seal of Ali's guardianship, none would be able to cross the Bridge. It is regarding this that it is revealed [in the Qur'an]:

“Halt. They are to be questioned” (37:24).

That is they would be questioned regarding what they did in the matter of the guardianship of Ali.[71](#)

عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى بْنِ تَمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَنُصِبَ الصِّرَاطُ عَلَى جَهَنَّمَ، لَمْ يَجْزْ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ جَوَازٌ فِيهِ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ. وَذَلِكَ قَوْلُهُ: ﴿وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ﴾: يَعْنِي عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

873) Ja'far Ibn Anas narrates through Imam Ja'far Ibn Muhammad (‘a) who quoted the Prophet (S) as saying:

On the Day of Reckoning, a Bridge would be set up over hell. Except for those who have obtained the seal of requital on account of their love for Ali's guardianship, none would be able to cross the Bridge.[72](#)

عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ الصِّرَاطُ عَلَى شَفِيرِ جَهَنَّمَ، فَلَا يُجَاوِزُ إِلَّا مَنْ كَانَ مَعَهُ بَرَاءَةٌ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

874) It is reported from Abu Ja'far Muhammad al-Baqir (‘a) through his ancestors, that the Prophet (S) said:

If you desire to cross the Bridge as fast as the whirlwind and if you wish to enter paradise without reckoning, then you should adore my brother, my heir, my trustee, ‘Ali Ibn Abu Talib, who belongs to my community and my family. If you desire to go to hell then you should abandon the guardianship of Ali. I swear by the Glory and Majesty of God that he is the gateway to Allah through which alone one should enter, and he is the straight path. It is about [your submission to] his guardianship that God will question you on the Judgment Day.[73](#)

بِالإِسْنَادِ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَرَّهُ أَنْ يَجُوزَ عَلَى الصِّرَاطِ كَالرَّيحِ الْعَاصِفِ وَيَلْجِ الْجَنَّةَ بِغَيْرِ حِسَابٍ، فَلْيَتَوَلَّ وَلِيَّيَّ وَوَصِيَّيَّ وَصَاحِبِيَّ

وَحَلِيفَتِي عَلَى أَهْلِي وَأُمَّتِي: عَلِيٌّ بْنُ أَبِي طَالِبٍ. وَمَنْ سَرَّهُ أَنْ يَلِجَ النَّارَ فَلْيَتْرُكْ وَلَايَتَهُ. فَوَعِزَّةَ رَبِّي وَجَلَالِهِ، إِنَّهُ لَبَابُ
اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ، وَإِنَّهُ الصِّرَاطُ الْمُسْتَقِيمُ، وَإِنَّهُ الَّذِي يَسْأَلُ اللَّهُ عَنْ وَلَايَتِهِ يَوْمَ الْقِيَامَةِ

875) Imam Abu Ja'far reports that the Prophet (S) said:

O Ali, on the Judgment Day, you and I along with the Archangel Gabriel would be stationed on the Bridge. Only those who have the certificate of your friendship will be granted safety from hellfire.[74](#)

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقْعُدْنَا وَأَنْتَ
وَجَبْرَائِيلُ عَلَى الصِّرَاطِ، فَلَمْ يَجْزْ أَحَدٌ إِلَّا مَنْ كَانَ مَعَهُ كِتَابٌ فِيهِ بَرَاءَةٌ بِوَلَايَتِكَ.

876) The Prophet (S) said:

On the Judgment Day, God will order two angels to be stationed on the Bridge, to see that none passes the Bridge without first obtaining permission from 'Ali Ibn Abu Talib. God will throw into Hell all those who do not have his permission. It is regarding this that it is revealed [in the Qur'an]

"Halt. They are to be questioned" (37:24) .[75](#)

رُويَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَمَرَ اللَّهُ مَلَكَينِ يَقْعُدَانِ عَلَى الصِّرَاطِ وَلَا يَجُوزُ أَحَدٌ
إِلَّا بِبَرَاءَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ. وَمَنْ لَمْ يَكُنْ مَعَهُ بَرَاءَتُهُ أَكْبَهُ اللَّهُ فِي النَّارِ.

﴿وَهُوَ قَوْلُهُ تَعَالَى: ﴿وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ﴾

Love For 'Ali And Opening Of The Doors Of God's Bountiful Mercy

877) The Prophet (S) said:

Upon those who adore Ali, God will bestow wisdom, bring out truth through his words, and open the doors of His Bountiful Mercy.[76](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَنْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ، وَأَجْرَى عَلَى لِسَانِهِ الصَّوَابَ، وَفَتَحَ
اللَّهُ لَهُ أَبْوَابَ الرَّحْمَةِ.

Love For 'Ali And Salvation From Hellfire

878) The Prophet (S) said:

Those who love 'Ali attain salvation from Hellfire.[77](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا نَجَّاهُ اللَّهُ مِنَ النَّارِ.

879) The Prophet (S) said:

Those who love 'Ali are protected from Hellfire.[78](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حُبُّ عَلِيٍّ بَرَاءَةٌ مِنَ النَّارِ.

Love For 'Ali Is The Source To Enter Paradise

880) The Prophet (S) said:

Tell those who love 'Ali to be ready to enter Paradise.[79](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قُلْ لِمَنْ أَحَبَّ عَلِيًّا يَنْهَبُ لِدُخُولِ الْجَنَّةِ.

Love For 'Ali Is The Crown Of Honour

881) The Prophet (S) said:

Those who love 'Ali will be crowned with the crown of honor and clothed with garments of peace.[80](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا وَضَعَ اللَّهُ عَلَى رَأْسِهِ تَاجَ الْكَرَامَةِ وَأَلْبَسَهُ حُلَّةَ السَّلَامَةِ.

882) The Prophet (S) said:

Those who love 'Ali will be crowned with the crown of honor, upon which would be the inscription 'Triumphant are the dwellers of Paradise and the Shi'ah of 'Ali are the favored ones.'[81](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا وَضَعَ اللَّهُ عَلَى رَأْسِهِ تَاجَ الْكَرَامَةِ مَكْتُوباً عَلَيْهِ: أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ، وَشِيعَةُ عَلِيٍّ هُمُ الْمُفْلِحُونَ.

883) The Prophet (S) said:

Those who love 'Ali will be crowned with the crown of governance and clothed with garments of honor.[82](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا وَمَنْ أَحَبَّ عَلِيًّا وَضَعَ اللَّهُ عَلَى رَأْسِهِ تَاجَ الْمُلْكِ، وَأَلْبَسَ حُلَّةَ الْكَرَامَةِ.

Who Love 'Ali Will Be Raised Along With The Prophet (S)

884) The Prophet (S) said:

Those who adore you will be raised along with the Prophets and placed in their ranks on the Judgment Day. Those who die harboring enmity for you would die an unbelieving Christian or Jew.[83](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ: مَنْ أَحَبَّكَ كَانَ مَعَ النَّبِيِّينَ فِي دَرَجَتِهِمْ يَوْمَ الْقِيَامَةِ، وَمَنْ مَاتَ وَهُوَ يُبْغِضُكَ فَلَا يُبَالِي مَاتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا.

885) The Prophet (S) said:

Those who adore you will be raised along with me and you on the Judgment Day. [84](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيًّا كَانَ مَعِيَ وَمَعَهُ.

886) Jabir narrates that the Prophet (S) told ‘Ali (‘a):

Those who adore you and accept your guardianship will be placed with us in Paradise.

The Prophet (S) then recited the following verse:

“Certainly, virtuous people would dwell in the Gardens and near the rivers of Paradise.”(54:54). [85](#)

بِإِسْنَادِهِ إِلَى جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلَامُ: «يَا عَلِيُّ! مَنْ أَحَبَّكَ بِإِسْنَادِهِ إِلَى جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ عَلَيْهِ السَّلَامُ: «يَا عَلِيُّ! مَنْ أَحَبَّكَ

«وَتَوَلَّاهُ أَسْكَنَهُ اللَّهُ مَعَنَا فِي الْجَنَّةِ»

﴿ثُمَّ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ

887) The Prophet (S) said:

Those who adore ‘Ali and obey him on earth shall meet me at the fountain in Paradise and would be placed along with me. Those who harbor enmity for ‘Ali on earth shall not see me nor shall I see him. He would be taken away to Hell behind my back.[86](#)

فِي حَدِيثٍ) قَالَ [رَسُولُ اللَّهِ] صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيًّا وَأَطَاعَهُ فِي دَارِ الدُّنْيَا وَرَدَّ عَلَيَّ حَوْضِي غَدًا، وَكَانَ مَعِيَ فِي دَرَجَتِي فِي الْجَنَّةِ. وَمَنْ أَبْغَضَ عَلِيًّا فِي دَارِ الدُّنْيَا وَعَصَاهُ لَمْ أَرَهُ وَلَمْ يَرْنِي يَوْمَ الْقِيَامَةِ، وَاخْتَلَجَ دُونِي، وَأُخِذَ بِهِ ذَاتَ الشِّمَالِ إِلَى النَّارِ.

Love For ‘Ali Is Like A Tree That Has Its Roots In Paradise

888) The Prophet (S) said:

Love for ‘Ali is like a tree that has its roots in Paradise and its branches on earth. Whoever holds on to any one of its branches, he will find that it leads him to Paradise. Enmity towards ‘Ali is like a tree that has its roots in Hell and its branches on earth. When anyone holds on to the branch, it will lead him to Hellfire.[87](#)

فِي حَدِيثٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ شَجَرَةٌ أَصْلُهَا فِي الْجَنَّةِ وَأَغْصَانُهَا فِي الدُّنْيَا، فَمَنْ تَعَلَّقَ بِبَعْضِ أَغْصَانِهَا أَوْقَعَهُ فِي الْجَنَّةِ. وَبُغْضُ عَلِيٍّ بْنِ أَبِي طَالِبٍ شَجَرَةٌ أَصْلُهَا فِي النَّارِ وَأَغْصَانُهَا فِي الدُّنْيَا، فَمَنْ تَعَلَّقَ بِهَا فِي الدُّنْيَا أَوْرَدَتْهُ إِلَى النَّارِ...

Love For 'Ali Is Faith And Enmity Towards Him Is Hypocrisy

889) The Prophet (S) told 'Ali ('a):

The love for you is faith and enmity towards you is hypocrisy. The first to enter Paradise would be your friends and the first to be cast in Hell would be your enemies.[88](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: حُبُّكَ إِيمَانٌ وَبُغْضُكَ نِفَاقٌ. وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مُحِبُّكَ. وَأَوَّلُ مَنْ يَدْخُلُ النَّارَ مُبْغِضُكَ.

890) It is reported through Imam Abu Ja'far said:

The love for 'Ali is faith and enmity towards him is hypocrisy.

He then recited the verse:

“You are imbibed with the inclination towards faith and thus We beautified your hearts with it.”(49:7). [89](#)

بِالإِسْنَادِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: حُبُّ عَلِيٍّ إِيمَانٌ وَبُغْضُهُ نِفَاقٌ. ثُمَّ قَرَأَ ﴿وَحَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ﴾.

891) The Prophet (S) said:

O Ali, you are the first among this community who confessed his faith in Allah and His Prophet and the first one to migrate towards Allah and His Messenger and the last person to converse with the Messenger of Allah. By Him who holds my life in His Power, none but a well-tested believer would love you. None but a rank disbeliever or infidel would bear enmity for you.[90](#)

قَالَ: وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَوَّلُ هَذِهِ الْأُمَّةِ إِيمَانًا بِاللَّهِ وَرَسُولِهِ، وَأَوَّلُهُمْ هَجْرَةً إِلَى اللَّهِ وَرَسُولِهِ، وَآخِرُهُمْ عَهْدًا بِرَسُولِهِ. لَا يُحِبُّكَ – وَالَّذِي نَفْسِي بِيَدِهِ – إِلَّا مُؤْمِنٌ قَدْ ائْتَمَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ، وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ أَوْ كَافِرٌ.

892) The Prophet (S) said:

Only a pious believer would love you and only a cruel hypocrite would hate you.[91](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ تَقِيٌّ، وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ شَقِيٌّ.

893) Umm Salamah narrates that the Prophet (S) said:

None but a true believer would love 'Ali and none but a rank hypocrite would hate Ali.[92](#)

عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَا يُحِبُّ عَلِيًّا إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُهُ إِلَّا مُنَافِقٌ.

894) Umm Salamah narrates that the Prophet (S) said:

No hypocrite would ever love 'Ali nor would a believer ever hate Ali.[93](#)

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يُبْغِضُهُ مُؤْمِنٌ.

895) The Prophet (S) said:

O Mankind! I adjure you to love my relative, my brother, and my paternal uncle's son 'Ali Ibn Abu Talib. None but a believer would love him and none but a hypocrite would hate him. One who loves him, loves me and one who irritates him, irritates me and Allah shall throw into Hell, those who irritate me.[94](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَيُّهَا النَّاسُ! أُوصِيكُمْ بِحُبِّ ذِي الْقُرْبَى: أَخِي وَابْنِ عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ. لَا يُحِبُّهُ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُهُ إِلَّا مُنَافِقٌ. مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي عَذَّبَهُ اللَّهُ بِالنَّارِ.

896) The Prophet (S) said:

O Mankind! I adjure you to love my relative, my brother, and my paternal uncle's son 'Ali Ibn Abu Talib. None but a believer would love him and none but a hypocrite would hate him.[95](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي خُطْبَتِهِ: أُوصِيكُمْ بِحُبِّ ذِي قُرْبَاهَا: أَخِي وَابْنِ عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ، فَإِنَّهُ لَا يُحِبُّهُ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُ إِلَّا مُنَافِقٌ.

897) 'Ali ('a) said:

None but a believer would adore me and none but a hypocrite would hate me. [96](#)

كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: وَاللَّهِ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ.

898) Suwayd Ibn Ghafilah narrates that he heard the Prophet (S) say:

O Ali, none but a believer would adore you and none but a hypocrite would hate you.[97](#)

عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

مُنافِقٌ.

899) Ibn Abbas narrates that the Prophet (S) looked at ‘Ali (‘a) and said:

None but a believer would love you and none but a hypocrite would hate you. One who loves you, loves me and one who irritates you, irritates me. My friend is Allah’s friend and Allah is also angry with anyone who makes me angry. Woe unto those who irritate you after me [my death].[98](#)

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ. مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي، وَحَبِيبِي حَبِيبُ اللَّهِ وَبَغِضَتِي بَغِضُ اللَّهِ. وَيْلٌ لِمَنْ أَبْغَضَكَ بَعْدِي.

Love For ‘Ali Is Faith And Enmity Towards Him Is Infidelity

900) The Prophet (S) said:

Love for ‘Ali is faith and enmity towards him is hypocrisy.[99](#)

قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حُبُّ عَلِيٍّ إِيْمَانٌ وَبُغْضُهُ كُفْرٌ.

901) ‘Ali (‘a) narrates that the Prophet (S) said:

None but a believer would adore ‘Ali and none but a hypocrite would hate Ali.[100](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا يُحِبُّ عَلِيًّا إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُ إِلَّا كَافِرٌ.

902) ‘Ali Ibn al-Hasan al-Sa’ih narrates that he heard Imam al-Hasan al-Askari say that my father heard from his ancestors that the Prophet (S) said:

Only he would adore you, whose birth is legitimate and only he, whose birth is illegitimate would bear enmity towards you. None but a true believer would be your friend and none but a rank hypocrite would be your enemy.[101](#)

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ السَّائِحُ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ الْعَسْكَرِيَّ عَلَيْهِ السَّلَامُ يَقُولُ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! لَا يُحِبُّكَ إِلَّا... مَنْ طَابَتْ وَلَادَتُهُ، وَلَا يُبْغِضُكَ إِلَّا مَنْ خَبِثَتْ وَلَادَتُهُ. وَلَا يُؤَالِيكَ إِلَّا مُؤْمِنٌ، وَلَا يُعَادِيكَ إِلَّا كَافِرٌ.

903) The Prophet (S) said:

O Ali, you are the first among this community who confessed his faith in Allah and His Prophet and the first one to migrate towards Allah and His Messenger and the last person to converse with the Messenger of Allah. By Him who holds my life in His Power, none but a well-tested Believer would love

you. None but a rank disbeliever or infidel would bear enmity for you. [102](#)

فِي حَدِيثٍ) وَقَالَ (رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): يَا عَلِيُّ! أَنْتَ أَوَّلُ هَذِهِ الْأُمَّةِ إِيمَانًا بِاللَّهِ وَرَسُولِهِ، وَأَوَّلُهُمْ هِجْرَةً إِلَى اللَّهِ وَرَسُولِهِ، وَآخِرُهُمْ عَهْدًا بِرَسُولِهِ. لَا يُحِبُّكَ - وَالَّذِي نَفْسِي بِيَدِهِ - إِلَّا مُؤْمِنٌ قَدْ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلإِيمَانِ، وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ أَوْ كَافِرٌ.

Fortunate Is The One Who Adores 'Ali

904) It is narrated from 'Ali Ibn Musa, from his father and from his ancestor 'Ali Ibn Abu Talib ('a) who quoted the Prophet (S) as saying:

Fortunate is the one who adores you and testifies about you. Wretched is the one who harbors enmity for you and falsifies you. In the seventh heaven, your friends have been recognized. [103](#)

عَنْ عَلِيِّ بْنِ مُوسَى، عَنْ أَبِيهِ، عَنْ آبَائِهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! طُوبَى لِمَنْ أَحَبَّكَ وَصَدَّقَ بِكَ. وَوَيْلٌ لِمَنْ أَبْغَضَكَ وَكَذَّبَ بِكَ. مُحِبُّوكَ مَعْرُوفُونَ فِي السَّمَاءِ السَّابِعَةِ...

905) The Prophet (S) said:

Fortunate is the one who adores you and testifies about you. Wretched is the one who harbors enmity for you and falsifies you. In the heaven, your friends are well known. They are pious, religious, humble, and possess impeccable character. They have sunken eyes, their hearts throb with dear. They have cognized your guardianship in the most appropriate perspective. Their tongues ever eulogize you. Their eyes weep for the love of you and the Imams.

They would instantly obey every command of God, commandments issued by me, you or the Imams from your progeny who are the persons in authority. They adhere to the Qur'an and Prophetic traditions. They maintain contact with each other and love each other. Angels send their benedictions upon them and say Amen' whenever they pray. The Angles pray for forgiveness for the sinners among them. [104](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! طُوبَى لِمَنْ أَحَبَّكَ وَصَدَّقَكَ، وَالْوَيْلُ لِمَنْ أَبْغَضَكَ وَكَذَّبَكَ. مُحِبُّوكَ مَعْرُوفُونَ بَيْنَ أَهْلِ السَّمَاوَاتِ، وَهُمْ أَهْلُ الدِّينِ وَالْوَرَعِ وَالسَّمْتِ الْحَسَنِ وَالتَّوَّاضُعِ، خَاشِعَةٌ أَبْصَارُهُمْ، وَجِلَّةٌ قُلُوبُهُمْ. وَقَدْ عَرَفُوا حَقَّ وَلَايَتِكَ، وَأَلْسِنَتُهُمْ نَاطِقَةٌ بِفَضْلِكَ، وَأَعْيُنُهُمْ سَاكِبَةٌ دُمُوعُهَا تَحْنُنًا عَلَيْكَ وَعَلَى الْأُتَمَّةِ مِنْ وَلَدِكَ.

عَامِلُونَ بِمَا أَمَرَهُمُ اللَّهُ فِي كِتَابِهِ وَبِمَا أَمَرْتَهُمْ أَنَا وَبِمَا تَأْمَرُهُمْ أَنْتَ وَبِمَا يَأْمَرُهُمْ أَوْلَاؤُا الْأَمْرِ مِنَ الْأُتَمَّةِ مِنْ وَلَدِكَ بِالْقُرْآنِ وَسُنَّتِي. وَهُمْ مُتَوَاصِلُونَ مُتَحَابُّونَ. وَإِنَّ الْمَلَائِكَةَ لَتُصَلِّيَ عَلَيْهِمْ وَتُؤَمِّنُ عَلَى دُعَائِهِمْ وَتَسْتَغْفِرُ لِمُذْنِبِ مِنْهُمْ.

906) The Prophet (S) said:

Fortunate is the one who adores ‘Ali and testifies about you. Wretched is the one who harbors enmity towards Ali. [105](#)

قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: طُوبَى لِمَنْ أَحَبَّ عَلِيًّا، وَالْوَيْلُ لِمَنْ أَبْغَضَهُ.

907) Abdullah Ibn Abbas narrates that the Prophet (S) said:

O Ali, I would love and be a friend of one who is friendly with you. I shall be an enemy of one who harbors enmity for you or opposes you, for you are from me and I am from you. [106](#)

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ:.... قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مَنْ أَحَبَّكَ وَوَالَكَ أَحَبَّتُهُ وَوَالَيْتُهُ، وَمَنْ أَبْغَضَكَ وَعَادَاكَ أَبْغَضْتُهُ وَعَادَيْتُهُ، لِأَنَّكَ مِنِّي وَأَنَا مِنْكَ.

Test Your Children With The Love For ‘Ali

908) Anas narrates that the Prophet (S) said,

Test your children with the love for ‘Ali for he would never lead to misguidance nor would you distance anyone from the path of guidance. Those who are friendly with him are from you and those who bear enmity towards him does not belong to you. [107](#)

قَالَ أَنَسٌ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا أَيُّهَا النَّاسُ! امْتَحِنُوا أَوْلَادَكُمْ بِحُبِّهِ، فَإِنَّ عَلِيًّا لَا يَدْعُو إِلَى ضَلَالَةٍ وَلَا يُبْعِدُ عَنْ هُدًى. فَمَنْ أَحَبَّهُ فَهُوَ مِنْكُمْ، وَمَنْ أَبْغَضَهُ فَلَيْسَ مِنْكُمْ.

909) Jabir Ibn Abdullah al-Ansari narrates that a group of Ansar was sitting with the Prophet (S) when he said:

O Ansar! Test your children with the love for ‘Ali from your children; the one who loves ‘Ali is, in reality, your own child; and if any one of them bears enmity towards Ali, know then that he is not your legitimate child. [108](#)

بِإِسْنَادٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ يَقُولُ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَاتَ يَوْمٍ جَمَاعَةً مِنَ الْأَنْصَارِ فَقَالَ لَنَا: يَا مَعْشَرَ الْأَنْصَارِ! بَوْرُوا أَوْلَادَكُمْ بِحُبِّ عَلِيِّ ابْنِ أَبِي طَالِبٍ، فَمَنْ أَحَبَّهُ فَاعْلَمُوا أَنَّهُ لِرُشْدِهِ، وَمَنْ أَبْغَضَهُ فَاعْلَمُوا أَنَّهُ لَغِيهِ.

910) During the battle of Khaybar, the Prophet told his companions:

“Put your children to test through ‘Ali Ibn Abu Talib, for he would never lead to misguidance nor would you distance anyone from the path of guidance. Those who are friendly with him are from you and those who bear enmity towards him does not belong to you. [109](#)

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَ أَصْحَابَهُ يَوْمَ خَيْبَرَ أَنْ يَمْتَحِنُوا أَوْلَادَهُمْ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَإِنَّهُ لَا يَدْعُو إِلَى ضَلَالَةٍ وَلَا يُبْعِدُ عَنْ هُدًى. فَمَنْ أَحَبَّهُ فَهُوَ مِنْكُمْ وَمَنْ أَبْغَضَهُ فَلَيْسَ مِنْكُمْ.

Greatness Of Love For 'Ali And Reprehension For Hatred Towards 'Ali

911) The Prophet (S) told 'Ali ('a):

To dispute with you is to dispute with me; to be in peace with you is to be in peace with me. To Paradise belong your friends, and your enemies are dwellers of Hell. [110](#)

فِي حَدِيثٍ قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: حَرْبُكَ حَرْبِي وَسِلْمُكَ سِلْمِي...، إِلَى أَنْ قَالَ: وَمُحِبُّكَ فِي الْجَنَّةِ، وَإِنَّ عَدُوَّكَ فِي النَّارِ.

912) The Prophet (S) said:

To fight with 'Ali is to fight Allah and to make peace with 'Ali is to make peace with God. [111](#)

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَرْبُ عَلِيٍّ حَرْبُ اللَّهِ، وَسِلْمُ عَلِيٍّ سِلْمُ اللَّهِ.

913) Abu Musa Hamidi relates that the Prophet (S) said:

If you wish to meet God in a manner of pleasing Him, then please 'Ali first, for Ali's pleasure is God's pleasure and his wrath is God's wrath. [112](#)

رُويَ حَدِيثًا عَنْ أَبِي مُوسَى الْحَمِيدِيِّ، وَفِيهِ قَوْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَإِنْ أَحْبَبْتَ أَنْ تَلْقَى اللَّهَ وَهُوَ عَنْكَ رَاضٍ فَأَرْضِ عَلِيًّا، فَإِنْ رِضَاءُهُ رِضَاءُ اللَّهِ، وَغَضَبُهُ غَضَبُ اللَّهِ.

914) The Prophet (S) said:

Whoever loves me would instantly love Ali. Whoever angers the members of my family [Ahl al-Bayt] shall be deprived of my intercession. [113](#)

بِالإِسْنَادِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحْبَبَنِي فَلْيُحِبَّ عَلِيًّا، وَمَنْ أَبْغَضَ أَحَدًا مِنْ أَهْلِ بَيْتِي حُرِمَ شَفَاعَتِي.

915) The Prophet (S) said:

If one who loves Ali, God will hold him as a blessed one and draw him nearer. God will send His Wrath and reject those who bear enmity and fight with Ali. [114](#)

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيًّا وَتَوَلَّاهُ أَكْرَمَهُ اللَّهُ وَأَدْنَاهُ، وَمَنْ أَبْغَضَ عَلِيًّا وَعَادَاهُ مَقَتَّهُ اللَّهُ وَأَخْرَاهُ.

916) Imam al-Sadiq ('a) quoted from his ancestors that the Prophet (S) said that one day Gabriel descended and said:

O Muhammad, Allah sends His greetings to you and said: Inform your brother 'Ali that no punishment shall descend from Me upon his friends nor shall any Mercy be shown to his enemies. [115](#)

بِإِسْنَادٍ عَنْ الصَّادِقِ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَتَانِي جِبْرِيلُ مِنْ قِبَلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ: «يَا مُحَمَّدُ! إِنَّ اللَّهَ عَزَّ وَجَلَّ يُقْرِئُكَ السَّلَامَ وَيَقُولُ: بَشِيرٌ أَخَاكَ عَلِيًّا بِأَنِّي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ، وَلَا أَرْحَمُ مَنْ عَادَاهُ».

917) Ibn 'Umar narrates that the Prophet (S) told 'Ali ('a) when he nominated him as his successor: Are you not happy that your enemies are reckoned as my enemies and my enemies are the enemies of Allah, and your friends are reckoned as my friends and my friends are the friends of Allah? [116](#)

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ حِينَ خَلَفَهُ: أَمَا تَرْضَى أَنْ يَكُونَ عَدُوُّكَ عَدُوِّي وَعَدُوِّي عَدُوَّ اللَّهِ، وَوَلِيُّكَ وَوَلِيِّي وَلِيَّ اللَّهِ؟

918) The Prophet (S) told 'Ali ('a):

On the Judgment Day, you will be carried on an effulgent throne and you will be wearing a crown whose radiance would blind the eyes of the assembly. It will then be asked, 'Where is the Prophet's testamentary trustee?' You would then reply: 'Here I am.' It would then be said to you: "Welcome your friends into Paradise and cast your enemies into hell, for, you are the allocator of [places in] Heaven and Hell." [117](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ، يُؤْتَى بِكَ - يَا عَلِيُّ - بِسَرِيرٍ مِنْ نُورٍ وَعَلَى رَأْسِكَ تَاجٌ قَدْ أَضَاءَ نُورُهُ وَكَادَ يَخْطَفُ أَبْصَارَ أَهْلِ الْمَوْقِفِ. فَيَأْتِي النِّدَاءُ مِنْ عِنْدِ اللَّهِ جَلَّ جَلَالُهُ: «أَيْنَ وَصِيِّ مُحَمَّدٍ رَسُولِ اللَّهِ؟» فَتَقُولُ: «هَذَا أَنَا ذَا.» فَيَنَادِي الْمُنَادِي: «أَدْخِلْ مَنْ أَحَبَّكَ الْجَنَّةَ، وَأَدْخِلْ مَنْ عَادَاكَ فِي النَّارِ.» فَأَنْتَ قَسِيمُ الْجَنَّةِ وَالنَّارِ

919) It is reported from 'Ali Ibn Musa al-Ridha ('a) who narrates that he heard his ancestors narrate that the Prophet (S) said:

O Ali, you are my brother, my vizier, the bearer of the Standard in this world and the next. You are the Master of the Fountain. Those who anger you, anger me and those who please you, please me. [118](#)

بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ أَخِي وَوَزِيرِي وَصَاحِبُ لَوَائِي فِي الدُّنْيَا وَالْآخِرَةِ وَصَاحِبُ حَوْضِي. مَنْ أَحَبَّكَ أَحَبَّنِي، وَمَنْ أَبْغَضَكَ أَبْغَضَنِي.

920) Amir Al-Mu'minin 'Ali ('a) said:

Even if I strike the nose out of the face of a believer with this sword, he would not hate me; and even if I spread the treasures of this world before a hypocrite, he would not love me. [119](#)

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَوْ ضَرَبْتُ حَيْشُومَ الْمُؤْمِنِ بِسَيْفِي هَذَا عَلَى أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي، وَلَوْ صَبَّيْتُ الدُّنْيَا بِجَمَلَتِهَا عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي. وَذَلِكَ أَنَّهُ قُضِيَ فَاَنْقَضَى عَلَى لِسَانِ النَّبِيِّ الْأَمِيِّ أَنَّهُ قَالَ: يَا عَلِيُّ! لَا يُبْغِضُكَ مُؤْمِنٌ وَلَا يُحِبُّكَ مُنَافِقٌ.

921) Sa'id Ibn Musayyab recounts that Zayd Ibn Thabit said that the Prophet (S) said:

For those who love 'Ali during my life and thereafter, Allah has written for them peace from dawn until dusk. Those who bear enmity for 'Ali in my life and thereafter would die like in ignorance and his deeds will be scrutinized. [120](#)

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِي وَبَعْدَ مَوْتِي كَتَبَ اللَّهُ لَهُ الْأَمْنَ وَالْإِيمَانَ مَا طَلَعَتِ الشَّمْسُ أَوْ غَرَبَتْ. وَمَنْ أَبْغَضَهُ فِي حَيَاتِي وَبَعْدَ مَوْتِي (أَوْ: فِي حَيَاتِهِ وَبَعْدَ مَوْتِهِ) مَاتَ مَيِّتَةً جَاهِلِيَّةً وَحُوسِبَ بِمَا عَمِلَ.

922) Yahya Ibn Abd al-Rahman al-Ansari narrates that the Prophet (S) said:

For those who love 'Ali during my life and thereafter, Allah has written for them peace from dawn until dusk. Those who bear enmity for 'Ali in my life and thereafter would die like in ignorance and the evil and repulsive character left by him in Islam will be scrutinized. [121](#)

عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ أَحَبَّ عَلِيًّا مَحْيَاهُ وَمَمَاتُهُ كَتَبَ اللَّهُ تَعَالَى لَهُ الْأَمْنَ وَالْإِيمَانَ مَا طَلَعَتِ الشَّمْسُ وَمَا غَرَبَتْ. وَمَنْ أَبْغَضَ عَلِيًّا مَحْيَاهُ وَمَمَاتُهُ فَمَيِّتُهُ جَاهِلِيَّةً وَحُوسِبَ بِمَا أَحْدَثَ فِي الْإِسْلَامِ.

923) Abdullah narrates that I saw the Prophet (S) holding 'Ali ('a) by his hand and said to him:

Allah is my friend and I am your friend and the foe of your foes. I shall make peace with one who makes peace with you. [122](#)

عَنْ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخِذًا بِيَدِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ: اللَّهُ وَلِيِّي وَأَنَا وَلِيُّكَ، وَمُعَادٍ مَنْ عَادَاكَ، وَمُسَالِمٍ مَنْ سَالَمَكَ.

924) Ja'far Ibn Muhammad ('a) narrates through his ancestors who reported that the Prophet (S) said:

Paradise anxiously waits for the friends of 'Ali and spreads its effulgence for such of them who are as yet on earth and have not reached Paradise. Hell is ever fanning its fire in anticipation of the enemies of 'Ali who are still on earth and have not yet entered Hell. [123](#)

بِالإِسْنَادِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ الْجَنَّةَ لَتَشْتَاقُ لِأَحِبَّاءِ عَلِيٍّ وَيَشْتَدُّ ضَوْؤُهَا لِأَحِبَّاءِ عَلِيٍّ وَهُمْ فِي الدُّنْيَا قَبْلَ أَنْ يَدْخُلُوهَا. وَإِنَّ النَّارَ لَتَغِيضُ وَيَشْتَدُّ زَفِيرُهَا عَلَى أَعْدَاءِ عَلِيٍّ وَهُمْ فِي الدُّنْيَا قَبْلَ أَنْ يَدْخُلُوهَا.

925) The Prophet (S) said:

O Ali, one who loves you loves me and one who loves me, loves God; I am angry with one who makes you angry; one who makes me angry invites the wrath of God and upon such people is the curse of Allah, His Angels and the people at large. [124](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ. وَمَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ. وَمَنْ أَبْغَضَ اللَّهَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.

926) The Prophet (S) said:

O Ali, I shall be friendly and love one who is your friend and who loves you; I shall hate and be an enemy of one who is your enemy and who hates you, for you are from me and I am from you. [125](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مَنْ أَحَبَّكَ وَوَالَكَ أَحَبَّتُهُ وَوَالَيْتُهُ. وَمَنْ أَبْغَضَكَ وَعَادَاكَ أَبْغَضْتُهُ وَوَعَادَيْتُهُ، لِأَنَّكَ مِنِّي وَأَنَا مِنْكَ.

927) The Prophet (S) said:

One who loves me should instantly love Ali. Whoever angers 'Ali makes me angry too. Whoever angers me angers Allah and whoever angers Allah is destined to be cast into hell. [126](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّنِي فَلْيُحِبَّ عَلِيًّا. وَمَنْ أَبْغَضَ عَلِيًّا فَقَدْ أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ. وَمَنْ أَبْغَضَ اللَّهَ أَدْخَلَهُ النَّارَ.

928) The Prophet (S) told 'Ali ('a):

One who loves you loves me and one who loves me, loves Allah. Your enemy is my enemy and my enemy is the enemy of God. Woe upon him who makes you angry after me [my death]. [127](#)

قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ: حَبِيبُكَ حَبِيبِي، وَحَبِيبِي حَبِيبُ اللَّهِ. وَعَدُوُّكَ عَدُوِّي، وَعَدُوِّي عَدُوُّ اللَّهِ. وَالْوَيْلُ لِمَنْ أَبْغَضَكَ بَعْدِي.

929) Ibn Abbas narrates that the Prophet (S) said:

Whoever wishes to be rewarded by God for his good deeds, should, after my death, befriend 'Ali and the friends of 'Ali and be a foe of their enemies. [128](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَرَّهُ أَنْ يَجْمَعَ اللَّهُ لَهُ الْخَيْرَ كُلَّهُ فَلْيُؤَالِ عَلِيًّا بَعْدِي، وَلْيُؤَالِ أَوْلِيَاءَهُ، وَلْيَعَادِ أَعْدَاءَهُ.

930) Mufaddal narrates through Imam al-Sadiq and his forefathers ('a) that the Prophet (S) said: Allah has installed 'Ali as the sign [pointer] between him and His creatures. Whosoever recognizes him is a true believer, whosoever rejects him is an infidel, whosoever is ignorant of him is certainly misled, whosoever believes others to be equal to him is a polytheist, whosoever comes with love for him shall enter Paradise, and whosoever bears enmity towards him shall be cast into hell. [129](#)

عَنِ الْمُفَضَّلِ، عَنِ الصَّادِقِ، عَنِ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ نَصَبَ عَلِيًّا عَلِمًا بَيْنَهُ وَبَيْنَ خَلْقِهِ؛ فَمَنْ عَرَفَهُ كَانَ مُؤْمِنًا، وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا، وَمَنْ جَهِلَهُ كَانَ ضَالًّا، وَمَنْ عَدَلَ بَيْنَهُ وَبَيْنَ غَيْرِهِ كَانَ مُشْرِكًا، وَمَنْ جَاءَ بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ، وَمَنْ جَاءَ بِعِدَاوَتِهِ دَخَلَ النَّارَ.

Exaggeration About 'Ali Is Condemned

931) Amir Al-Mu'minin 'Ali ('a) said:

Beware of exaggerations in our matter. Say that we are the rightly guided devotees [of God] and then say whatever you wish to glorify us. [130](#)

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِيَّاكُمْ وَالْغُلُوَّ فِينَا. قُولُوا: إِنَّا عَبِيدُ مَرْبُوبُونَ. وَقُولُوا فِي فَضْلِنَا مَا شِئْتُمْ.

932) Amir Al-Mu'minin 'Ali ('a) said:

Two kinds of people will perish – one who exaggerates [in our praise] and the other is one who bears excessive enmity towards me. [131](#)

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَهْلِكُ فِي اثْنَانِ: مُحِبٌّ غَالٍ وَمُبْغِضٌ قَالٍ.

933) Amir Al-Mu'minin 'Ali ('a) said:

Two kinds of people will perish – a friend who exaggerates [in our praise] and the other is my enemy who bears excessive hatred towards me. [132](#)

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَهْلِكُ فِي رَجُلَانِ: مُحِبٌّ مُفْرِطٌ، وَعَدُوٌّ مُبْغِضٌ.

934) Abu Hamzah al-Thumali narrates that Imam Abu Ja'far Muhammad Ibn 'Ali ('a) al-Baqir ('a) told him:

O Abu Hamzah! Do not decrease the virtues declared by Allah for Ali, nor should you exceed the bounds while speaking of such virtues of Ali. [133](#)

عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ قَالَ: قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَلَيْهِ السَّلَامُ: يَا أَبَا حَمْزَةَ! لَا تَضَعُوا عَلَيَّ دُونَ مَا رَفَعَهُ اللَّهُ، وَلَا تَرْفَعُوا عَلَيَّ فَوْقَ مَا جَعَلَهُ اللَّهُ.

935) Hisham narrates from Abu Abdullah al-Sadiq ('a) who said:

A group of people came to Amir Al-Mu'minin and said, 'Peace be upon you, our Lord Sustainer!'

'Ali ('a) said, 'You repent for uttering such words.' But those people refused to repent.

'Ali ('a) had two pits dug and in one of them, he built fire. Such of those who refused to repent were thrown into the pit and died from the fire in the adjoining pit. [134](#)

بِإِسْنَادٍ عَنْ هِشَامٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَتَى قَوْمٌ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالُوا: «السَّلَامُ عَلَيْكَ يَا رَبَّنَا!» فَاسْتَتَابَهُمْ، فَلَمْ يَتُوبُوا. فَحَفَرَ لَهُمْ حُفْرَةً فَأَوْقَدَ فِيهَا نَارًا وَحَفَرَ حَفِيرَةً أُخْرَى إِلَى جَانِبِهَا وَأَفْضَى مَا بَيْنَهُمَا. فَلَمَّا لَمْ يَتُوبُوا أَلْقَاهُمْ فِي الْحَفِيرَةِ وَأَوْقَدَ فِي الْحَفِيرَةِ الْأُخْرَى حَتَّى مَاتُوا.

936) Imam al-Ridha ('a) narrates from his ancestors that 'Ali ('a) said that the Prophet told him:

O Ali, your example is like that of Jesus Christ. Those who loved him excessively and on that account perished. Another group hated him excessively and perished. A third group adopted the middle path and attained salvation. [135](#)

بِإِسْنَادٍ عَنْ الرِّضَا، عَنْ آبَائِهِ، عَنْ عَلِيٍّ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِنْ فِيكَ مَثَلًا مِنْ عِيسَى بْنِ مَرْيَمَ: أَحَبَّهُ قَوْمٌ فَأَفْرَطُوا فِي حُبِّهِ فَهَلَكُوا فِيهِ، وَأَبْغَضَهُ قَوْمٌ فَأَفْرَطُوا فِي بُغْضِهِ فَهَلَكُوا فِيهِ، وَاقْتَصَدَ قَوْمٌ فَنَجَوْا.

937) Amir Al-Mu'minin 'Ali ('a) said:

Two kinds of people will perish for no fault of mine – to one group belong my friends who exceed all bound in my praise and the other group consists of my enemies who bear excessive hatred for me. We absolve ourselves from those who exceed all bounds in praising us like Jesus did for the Nazarenes. [136](#)

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: يَهْلِكُ فِيْ اثْنَانِ وَلَا ذَنْبَ لِي: مُحِبٌّ مُفْرِطٌ، وَمُبْغِضٌ مُفْرِطٌ. وَإِنَّا لَنَبْرَأُ إِلَى اللَّهِ مِمَّنْ يَغْلُو فِيْنَا فَيَرْفَعُنَا فَوْقَ حَدِّنا كِبْرَاءَةِ عِيسَى بْنِ مَرْيَمَ مِنَ النَّصَارَى

B) 'Ali And His Shia (Followers)

'Ali And The Greatness Of His Shia

938) Muhammad Ibn Muslim al-Thaqafi narrates that he heard Imam Abu Ja'far quoting the Prophet (S) as saying,

On the right side of the Throne, there shall be a group of persons with radiant faces, sitting on pulpits of radiance, seeing whom the Prophets feel elated, and yet those people are neither prophets nor martyrs. No doubt, they are nearest to God – they are the Shi’ah of ‘Ali and ‘Ali is their chief. [137](#)

بِإِسْنَادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ النَّقْفِيِّ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِنَّ عَنْ يَمِينِ الْعَرْشِ قَوْمًا وَجُوهُهُمْ مِنْ نُورٍ عَلَى مَنَابِرٍ مِنْ نُورٍ؛ يَغْبِطُهُمُ النَّبِيُّونَ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ». فَقَالُوا: «يَا نَبِيَّ اللَّهِ! وَمَا أَزْدَادُوا هَؤُلَاءِ مِنَ اللَّهِ إِذَا لَمْ يَكُونُوا أَنْبِيَاءَ وَلَا شُهَدَاءَ إِلَّا قُرْبًا مِنَ اللَّهِ؟» قَالَ: «أُولَئِكَ شِيعَةُ عَلِيٍّ، وَعَلِيٌّ إِمَامُهُمْ».

939) Ibn Abbas narrates that the Prophet (S) told ‘Ali (‘a):

O Ali, on the Judgment Day your friends [Shi’ah] would be the triumphant people. Abusing anyone of them is like abusing you; abusing you is like abusing me and such person would be cast into hell by Allah, where they shall reside forever. You are from me and I am from you. Your spirit is from my spirit [ruh]. Your source of creation is the same as mine. Your Shi’ah are created from the left-over dust [from which our bodies were created].

Whoever is a friend of them [the Shi’ah] are also our friends and whoever harbors enmity towards them (also) harbors enmity towards us. Their enemies are our enemies. Whoever loves them, loves us. O Ali, the defects and sins of your Shi’ah would be concealed. On Judgment Day, when I shall be seated on the seat of glory, I shall intercede for them. Give them the good news about my interceding for them. O ‘Ali your Shi’ah are the agents of God. Those who help you are indeed the helpers of God. Your friends are the friends of God. Your legion is the legion of God. Fortunate are your friends and wretched are your enemies. In Paradise, there is a treasure [secrets of which] are reserved for you and you are their custodian. All praise belongs to God, Lord of the Universe, and God sends his blessings on Muhammad; the best of His creation, and his progeny; the pure, the perfect, the chosen and the righteous ones. [138](#)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! شِيعَتُكَ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ. فَمَنْ أَهَانَ وَاحِدًا مِنْهُمْ فَقَدْ أَهَانَكَ، وَمَنْ أَهَانَكَ فَقَدْ أَهَانَنِي، وَمَنْ أَهَانَنِي أَدْخَلَهُ اللَّهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا، وَبِئْسَ الْمَصِيرُ.

يَا عَلِيُّ! أَنْتَ مِنِّي وَأَنَا مِنْكَ؛ رُوحُكَ مِنْ رُوحِي، وَطِينَتُكَ مِنْ طِينَتِي. وَشِيعَتُكَ خُلِقُوا مِنْ فَضْلِ طِينَتِنَا. فَمَنْ أَحَبَّهُمْ فَقَدْ أَحَبَّنَا، وَمَنْ أَبْغَضَهُمْ فَقَدْ أَبْغَضَنَا، وَمَنْ عَادَاهُمْ فَقَدْ عَادَانَا، وَمَنْ وَدَّهُمْ فَقَدْ وَدَّنَا. يَا عَلِيُّ! إِنَّ شِيعَتَكَ مَغْفُورٌ لَهُمْ عَلَى مَا كَانَ فِيهِمْ مِنْ ذُنُوبٍ وَعُيُوبٍ. يَا عَلِيُّ! أَنَا الشَّفِيعُ لِشِيعَتِكَ غَدًا إِذَا أُقِمْتُ الْمَقَامُ الْمَحْمُودُ. فَبَشِّرْهُمْ بِذَلِكَ. يَا عَلِيُّ! شِيعَتُكَ شِيعَةُ اللَّهِ، وَأَنْصَارُكَ أَنْصَارُ اللَّهِ، وَأَوْلِيَاؤُكَ أَوْلِيَاءُ اللَّهِ، وَحِزْبُكَ حِزْبُ اللَّهِ. يَا عَلِيُّ! سَعِدَ مَنْ تَوَلَّاكَ، وَشَقِيَ مَنْ عَادَاكَ. يَا عَلِيُّ! لَكَ كَنْزٌ فِي الْجَنَّةِ، وَأَنْتَ ذُو قَرْنَيْنِهَا. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ بَيْنَهُ الطَّاهِرِينَ الْأَخْيَارِ الْمُتَجَبِّينَ الْأَبْرَارِ.

940) Jabir Ibn Yazid narrates Abu Ja'far Ibn 'Ali ('a) through his ancestors, quoted the Prophet (S) as saying:

Unless I enter Paradise, it is forbidden for the prophets. Paradise is forbidden for everyone else until the members of my family and our Shi'ah enter it. [139](#)

عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْجَنَّةُ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى أَدْخُلُهَا، وَمُحَرَّمَةٌ عَلَى الْأُمَمِ كُلِّهَا حَتَّى تَدْخُلَهَا شِيعَتُنَا أَهْلُ الْبَيْتِ.

941) Abu Aqil said that when he was with him Amir Al-Mu'minin ('a) said:

This community will be fragmented into seventy-three sects. By Him who holds my life, every one of them would be misled except my followers who are my Shi'ah. [140](#)

عَنْ أَبِي عَقِيلٍ قَالَ: كُنَّا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: لَتَفْتَرِقَنَّ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً. وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْفِرْقَةَ كُلَّهَا ضَالَّةٌ إِلَّا مَنْ اتَّبَعَنِي وَكَانَ مِنْ شِيعَتِي.

942) 'Ali ('a) said:

This community will be fragmented into seventy-three sects. Seventy-two of them will go to Hell and one sect alone will go to Paradise and about them, Allah has revealed:

“We have created a rightly guided and Just nation.” (7: 181).

They are my Shi'ah and me. [141](#)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: تَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً: اثْنَتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ. وَهُمْ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: ﴿وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾. وَهُمْ أَنَا وَشِيعَتِي.

943) 'Ali ('a) asked, “O Prophet! Which sect would find salvation?” The Prophet (S) replied, Those who would adhere to you and your progeny. [142](#)

«.قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «يَا رَسُولَ اللَّهِ! مَنْ الْفِرْقَةُ النَّاجِيَةُ؟» فَقَالَ: «الْمُتَمَسِّكُونَ بِمَا أَنْتَ عَلَيْهِ وَأَصْحَابُكَ

944) The Prophet (S) said:

In my community, there shall arise conflicts and sectarianism and the one on the Right Path is this man, that is Ali. [143](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «تَكُونُ بَيْنَ أُمَّتِي فُرْقَةٌ وَاخْتِلَافٌ، فَيَكُونُ هَذَا وَأَصْحَابُهُ عَلَى الْحَقِّ.» يَعْنِي عَلِيًّا.

945) ‘Ali (‘a) said:

On the Judgment Day, everybody would be called by the name of his mother except the Shi’ah who adore me. They will be called by their own names on account of their legitimate birth. [144](#)

بِالإِسْنَادِ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ، يُدْعَى النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ إِلَّا شِيعَتِي وَمُحِبِّي، فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَائِهِمْ لِطِيبِ مَوَالِيدِهِمْ.

946) It is authentically reported that Abu Abdullah (‘a) said:

On the Judgment Day, everybody would be called by the name of his mother except us, the Ahl al-Bayt and our Shi’ah who would be called by our own names, for adultery has no place among us. [145](#)

بِالإِسْنَادِ، قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ الْخَلَائِقُ بِأُمَّهَاتِهِمْ مَا خَلَانَا وَشِيعَتَنَا، فَإِنَّا لَا سَفَاحَ بَيْنَنَا.

947) Muhammad Ibn al-Hanafiyyah quotes his father ‘Ali (‘a) as saying,

One day I was lying down when they Prophet (S) came in, saw me and prodded me with his leg and said: My parents be your ransom. Get up. Gabriel came to me and revealed: Congratulate Ali, for the Imams are destined in his progeny. God has forgiven him, his progeny and their friends. Whoever abuses them or ignores them shall be cast into Hellfire. [146](#)

عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: إِنِّي لَنَائِمٌ يَوْمًا، إِذْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَنَظَرَ إِلَيَّ وَحَرَكَتَنِي بِرِجْلِهِ وَقَالَ: قُمْ! يُفْدَى بِكَ أَبِي وَأُمِّي! فَإِنَّ جَبْرَائِيلَ أَتَانِي فَقَالَ لِي: «بَشِّرْ هَذَا؛ بِأَنَّ اللَّهَ تَعَالَى جَعَلَ الْأَئِمَّةَ مِنْ صُلْبِهِ، وَأَنَّ اللَّهَ تَعَالَى لَيَغْفِرَ لَهُ وَلِذُرِّيَّتِهِ وَلِشِيعَتِهِ وَلِمُحِبِّبِهِ، وَأَنَّ مَنْ طَعَنَ عَلَيْهِ وَبَخَسَ حَقَّهُ فَهُوَ فِي النَّارِ».

948) Rayan Ibn Salt quotes Abu’l-Hasan ‘Ali Ibn Musa al-Ridha (‘a) who quoted his father [Imam Musa al-Kazim] as saying that the Prophet (S) said:

‘Ali’s Shi’ah will be the triumphant ones on the day of Judgement. [147](#)

بِالإِسْنَادِ، عَنِ الرِّيَّانِ بْنِ الصَّلْتِ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: شِيعَةُ عَلِيٍّ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

949) Jabir Ibn Abdullah narrates that while they were sitting in the company of Imam al-Baqir (‘a), he recited this holy verse:

Every soul will be (held) in pledge for its deeds. (74:38).

Except the Companions of the Right Hand. (78:39).

Someone asked, "Who are the people of the right hand?"

The Imam replied, 'Ali Ibn Abu Talib and his Shi'ah are the people of the right hand. [148](#)

بِإِسْنَادٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ، قَالَ: كُنَّا جُلُوسًا مَعَهُ، فَتَلَا هَذِهِ الْآيَةَ: ﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ﴾ فَقَالَ رَجُلٌ: «مَنْ أَصْحَابُ الْيَمِينِ؟» قَالَ عَلَيْهِ السَّلَامُ: «شِيعَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ».

950) The Prophet (S) said:

On the Judgment Day, 'Ali and his Shi'ah would triumph. [149](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ وَشِيعَتُهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

951) The Prophet (S) said:

From my community, seventy thousand people would enter Paradise without reckoning. He then looked at 'Ali and said, they are your Shi'ah and you, their chief. [150](#)

بِإِسْنَادٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ. ثُمَّ التَفَتَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: هُمْ مِنْ شِيعَتِكَ، وَأَنْتَ إِمَامُهُمْ.

952) The Prophet (S) said:

O Ali, Allah has forgiven you, your Shi'ah and their friends, the friends of their friends. Congratulations to you, for you are the *al-anza' al-batin*: infidelity is far removed from you. [151](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِنَّ اللَّهَ غَفَرَ لَكَ وَلِأَهْلِكَ وَلِشِيعَتِكَ وَلِمُحِبِّي شِيعَتِكَ وَمُحِبِّي مُحِبِّي شِيعَتِكَ. فَأَبْشِرْ فَإِنَّكَ الْأَنْزَعُ الْبَاطِنُ؛ مَنْزُوعٌ مِنَ الشَّرِّكَ.

953) Muhammad Ibn Abd al-Rahman narrates that he heard Abu Abdullah Imam al-Sadiq ('a) say that the Prophet (S) said:

Do not underestimate the Shi'ah (partisans of Ali), because each one of them would intercede for as many people as the tribes of Rabi'ah and Mudhar. [152](#)

عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تَسْتَخِفُّوا بِشِيعَةِ عَلِيٍّ، فَإِنَّ الرَّجُلَ مِنْهُمْ لَيَشْفَعُ بِعَدَدِ رِبْعَةٍ وَمُضَرَ.

954) Fatimah the daughter of the Prophet (S) narrates that the Prophet told 'Ali ('a):

O son of Abu Talib, you and your Shi'ah shall dwell in Paradise. [153](#)

وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَمَا إِنَّكَ - يَا بْنَ أَبِي طَالِبٍ - وَشِيعَتُكَ فِي الْجَنَّةِ.

955) Ibn Abu Najran says that he heard Abu'l-Hasan ('a) say:

If anyone hates the Shi'ah, it amounts to hating us. Anyone who loves them [the Shi'ah] indeed loves us. They are from us, in that they were created from the dust that was left over after we were created. Their friends are from us and those who hate them are not from us. [154](#)

بِالإِسْنَادِ، عَنْ ابْنِ أَبِي نَجْرَانَ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ عَادَى شِيعَتَنَا فَقَدْ عَادَانَا. وَمَنْ وَالَاهُمْ... فَقَدْ وَالَانَا، لِأَنَّهُمْ مِنَّا؛ خُلِقُوا مِنْ طِينَتِنَا. مَنْ أَحَبَّهُمْ فَهُوَ مِنَّا، وَمَنْ أَبْغَضَهُمْ فَلَيْسَ مِنَّا.

Our Shia Are Nearest To The Throne On The Day Of Judgement

956) Abu Hamza narrates that Imam al-Sadiq ('a) said:

On the Judgment Day, the nearest to Throne would be, after us, our Shi'ah. [155](#)

عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: شِيعَتُنَا أَقْرَبُ الْخَلْقِ مِنْ عَرْشِ اللَّهِ يَوْمَ الْقِيَامَةِ بَعْدَنَا.

Qualities Of The Shi'ah

957) Abu Basir narrates authoritatively that Imam al-Sadiq ('a) said:

Our Shi'ah are people of piety and strife. They are trustworthy and dependable. They are pious and devoted. They pray fifty-one units of prayer. They spend their nights in devout prayers. They fast during the day. They give the alms tax from their income. They also perform the major pilgrimage. They distance themselves from every forbidden thing. [156](#)

بِالإِسْنَادِ، عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: شِيعَتُنَا أَهْلُ الْوَرَعِ وَالْإِجْتِهَادِ، وَأَهْلُ الْوَفَاءِ وَالْأَمَانَةِ، وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ، أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ، الْقَائِمُونَ بِاللَّيْلِ، الصَّائِمُونَ بِالنَّهَارِ، يُزَكُّونَ أَمْوَالَهُمْ وَيَحْجُونَ الْبَيْتَ، وَجَنَّتَبُونَ كُلَّ مُحَرَّمٍ.

958) Mufaddal narrates that Imam al-Sadiq ('a) said:

The Shi'ah of Ja'far safeguard their stomach and private parts. They strive in the Way of the Lord and perform good deeds for the sake of the Lord, hoping for Divine rewards, fearing Divine retribution. If you come across such a man, he would indeed be a Shi'ah of Ja'far. [157](#)

عَنِ الْمُفَضَّلِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّمَا شِيعَةُ جَعْفَرٍ مَنْ عَفَّ بَطْنَهُ وَفَرَجَهُ، وَاشْتَدَّ جِهَادُهُ، وَعَمِلَ لِخَالِقِهِ، وَرَجَا تَوَابَهُ، وَخَافَ عِقَابَهُ. فَإِذَا رَأَيْتَ أُولَئِكَ فَأُولَئِكَ شِيعَةُ جَعْفَرٍ.

959) Imam al-Sadiq ('a) said:

If one makes a verbal claim that he is a Shi'ah, but his acts and deeds are against us, then he is not a Shi'ah. Our Shi'ah is one who follows us both in word and in deed. Such are our Shi'ah. [158](#)

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لَيْسَ مِنْ شِيعَتِنَا مَنْ قَالَ بِلِسَانِهِ وَخَالَفَنَا فِي أَعْمَالِنَا وَآثَارِنَا؛ وَلَكِنْ شِيعَتُنَا مَنْ وَافَقَنَا بِلِسَانِهِ وَقَلْبِهِ، وَاتَّبَعَ آثَارَنَا، وَعَمِلَ بِأَعْمَالِنَا. أُولَئِكَ شِيعَتُنَا.

960) Imam al-Baqir ('a) said:

The Shi'ah of 'Ali are such that they compete with each other in kindness and in charity, in the matter of our Guardianship. In the matter of adoring us, they love each other. Even in a state of extreme anger, they would never do injustice. They do not exceed the bounds when they are pleased. They are a boon to their neighbors and live in tranquility with their fellow men. [159](#)

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ قَالَ: شِيعَةُ عَلِيٍّ الْمُتَبَاذِلُونَ فِي وَلَائِنَا، الْمُتَحَابُّونَ فِي مَوَدَّتِنَا، الَّذِينَ إِذَا غَضِبُوا لَمْ يَظْلِمُوا، وَإِنْ رَضُوا لَمْ يُسْرِفُوا، بَرَكَتٌ عَلَى مَنْ جَاوَرُوا، وَسَلَامٌ لِمَنْ خَالَطُوا.

961) Imam al-Sadiq ('a) said:

May God bless our Shi'ah. They are made from the dust left over after we were created. They are kneaded with the water of our love. They rejoice at our good times and grieve over our misfortunes. [160](#)

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: رَحِمَ اللَّهُ شِيعَتَنَا. خُلِقُوا مِنْ فَاضِلِ طِينَتِنَا وَعُجِنُوا بِمَاءِ وَلَائِنَا، يَحْزَنُونَ لِحُزْنِنَا وَيَفْرَحُونَ لِفَرْحِنَا.

962) Abu Ja'far Muhammad Ibn 'Ali ('a) said:

O Jabir, convey my greetings to my Shi'ah and inform them that between God and us there is no relationship between the Lord and us. He could be approached only through implicit obedience. [161](#)

فِي حَدِيثٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ... فَقَالَ: يَا جَابِرُ! بَلِّغْ شِيعَتِي عَنِّي السَّلَامَ وَأَعْلِمُهُمْ أَنَّهُ لَا قَرَابَةَ بَيْنَنَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ. وَلَا يُتَقَرَّبُ إِلَيْهِ إِلَّا بِالطَّاعَةِ لَهُ.

963) Jabir al-Ju'fi said that Abu Ja'far told him:

O Jabir, tell those who call themselves Shi'ah that it is not enough if they merely claim to love us and the members of our family. By God, our Shi'ah is one who is pious, virtuous, and obeys God's

commandments implicitly. Our Shi'ah are recognized through their simplicity, humbleness, and trustworthiness. They constantly chant the Glory of God. They constantly pray and fast. They are courteous towards their parent. They consider themselves responsible for the welfare of the destitute and orphans. [162](#)

عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: يَا جَابِرُ! يَكْتَفِي مَنْ اتَّخَذَ التَّشْيِعَ أَنْ يَقُولَ بِحُبِّنا أَهْلَ الْبَيْتِ؛ فَوَاللَّهِ، مَا شِيعَتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَأَطَاعَهُ. وَمَا كَانُوا يُعْرِفُونَ إِلَّا بِالتَّوَاضُّعِ وَالتَّخَشُّعِ، وَأَدَاءِ الْأَمَانَةِ، وَكَثْرَةِ ذِكْرِ اللَّهِ، وَالصَّوْمِ وَالصَّلَاةِ، وَالْبِرِّ بِالْوَالِدَيْنِ، وَالتَّعَهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَأَهْلِ الْمَسْكَنَةِ وَالْغَارِمِينَ وَالْأَيْتَامِ.

964) Jabir narrates that Imam al-Baqir ('a) said:

Our Shi'ah are the most obedient to God. [163](#)

عَنْ جَابِرٍ قَالَ: قَالَ الْبَاقِرُ عَلَيْهِ السَّلَامُ: إِنَّمَا شِيعَتُنَا مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ.

Signs Of The Shia

965) Imam al-Hasan Ibn 'Ali ('a) said:

Whoever implicitly obeys 'Ali is indeed a true Shi'ah. [164](#)

قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ: فَمَنْ اتَّبَعَ عَلِيًّا فَهُوَ الشَّيْعِيُّ حَقًّا.

966) Imam al-Baqir ('a) said:

Whoever obeys God implicitly belongs to us and is from us. Whoever sins in the way of God is our enemy. In the absence of piety and good deeds, none would be able to benefit from our guardianship. [165](#)

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ فِي حَدِيثٍ... مَنْ كَانَ لِلَّهِ مُطِيعاً فَهُوَ لَنَا وَلِيٌّ، وَمَنْ كَانَ لِلَّهِ عَاصِياً فَهُوَ لَنَا عَدُوٌّ. وَلَا يَنَالُ غَدًّا وَلَا يَتَنَا إِلَّا بِالْعَمَلِ وَالْوَرَعِ.

967) Imam Abu Ja'far told Jabir:

O Jabir, our Shi'ah speaks mildly in a mellifluous voice. He does not harbor enmity. He does not praise our enemies, nor does he mix with those who oppose us. He does not attend the sittings of back-biters. Ali's Shi'ah does not bark like a dog nor is he greedy like a crow. He would not ask anyone for anything, even though he may be dying of acute hunger. [166](#)

بِالْإِسْنَادِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لِجَابِرٍ: يَا جَابِرُ! إِنَّمَا شِيعَةُ عَلِيٍّ مَنْ لَا يَعْدُو صَوْتُهُ سَمْعُهُ وَلَا شَحَاوُهُ بَدَنُهُ؛ لَا يَمْدَحُ لَنَا قَالِيًا وَلَا يُوَاصِلُ لَنَا مُبْغِضًا، وَلَا يُجَالِسُ لَنَا عَائِبًا. شِيعَةُ عَلِيٍّ مَنْ لَا يَهْرُ هَرِيرَ الْكَلْبِ وَلَا يَطْمَعُ طَمَعُ

الْغُرَابِ وَلَا يَسْأَلُ النَّاسَ وَإِنْ مَاتَ جُوعًا.

968) The Prophet (S) said:

Our Shi'ah wish like us and obey our commands. [167](#)

فِي حَدِيثٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ شِيعَتَنَا مَنْ شِيعَتَنَا وَتَبِعَنَا فِي أَعْمَالِنَا.

969) Imam al-Ridha ('a) told Abd al-Azim:

O Abd al-Azim, convey our greetings to our Shi'ah and warn them that they should not leave any door open for Satan. [168](#)

وَرُوِيَ عَنْ عَبْدِ الْعَظِيمِ، عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: يَا عَبْدَ الْعَظِيمِ! أُبَلِّغُ عَنِّي أَوْلِيَائِي السَّلَامَ وَقُلْ لَهُمْ أَنْ... لَا يَجْعَلُوا لِلشَّيْطَانِ عَلَى أَنْفُسِهِمْ سَبِيلًا.

Test The Shia Of 'Ali

970) Amir Al-Mu'minin Imam 'Ali ('a) said:

Test our Shi'ah with two qualities and if you find these two qualities in them, know that they are our Shi'ah – firstly they pray at the earliest pint of the time for prayer; secondly, he spends from his earning to help the faithful [believing] brothers. If these qualities are not found in anyone, he is certainly not our Shi'ah. [169](#)

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: اخْتَبَرُوا شِيعَتِي بِخِصْلَتَيْنِ: فَإِنْ كَانَتْ فِيهِمْ فَهُمْ شِيعَتِي: مُحَافَظَتُهُمْ عَلَى أَوْقَاتِ الصَّلَاةِ وَمُوَاسَاةَتُهُمْ مَعَ إِخْوَانِهِمُ الْمُؤْمِنِينَ بِالْمَالِ. فَإِنْ لَمْ يَكُونَا، أَغْرَبُ ثُمَّ أَغْرَبُ.

971) Ja'far Ibn Muhammad ('a) said:

Our Shi'ah could be put to three tests – firstly see how they behave when the call for prayer is given; secondly, see how they conceal our secrets from our enemies and thirdly, see how they use their wealth in the matter of helping their brothers in faith. [170](#)

بِالإِسْنَادِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ قَالَ: إِمْتَحِنُوا شِيعَتَنَا عِنْدَ ثَلَاثٍ: عِنْدَ مَوَاقِيتِ الصَّلَاةِ كَيْفَ مُحَافَظَتُهُمْ عَلَيْهَا، وَعِنْدَ أَسْرَارِهِمْ كَيْفَ حِفْظُهُمْ لَهَا عَنْ عَدُوِّنَا، وَإِلَى أَمْوَالِهِمْ كَيْفَ مُوَاسَاةَتُهُمْ لِإِخْوَانِهِمْ فِيهَا.

C) Consequences Of Enmity For 'Ali

Consequences Of Enmity For 'Ali

972) Imam al-Hasan Ibn 'Ali ('a) narrates through his father that the Prophet (S) said:

Except one who remained a Jew [at heart] no one from the Ansar would bear any sort of ill-will towards you. [171](#)

وِبِإِسْنَادِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا يُبْغِضُكَ مِنْ الْأَنْصَارِ إِلَّا مَنْ كَانَ أَصْلُهُ يَهُودِيًّا.

973) Abdullah Ibn Mas'ud narrates that the Prophet (S) said:

Whoever claims that he believes in me and in what is revealed to me, but harbors enmity for Ali, is a confirmed liar. [172](#)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ زَعَمَ أَنَّهُ آمَنَ بِي وَبِمَا جِئْتُ بِهِ وَهُوَ مُبْغِضٌ عَلَيَّ فَهُوَ كَاذِبٌ لَيْسَ بِمُؤْمِنٍ.

974) The Prophet (S) told 'Ali ('a):

One who claims he is my friend but harbors enmity towards you is a liar. A friend of yours is my friend indeed and a friend of mine is a friend of Allah. To Paradise will be sent all friends of Allah. Whoever harbors enmity for you is my enemy and my enemy is Allah's enemy. Allah shall cast his enemies into Hell. [173](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُكَ. مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّهُ اللَّهُ، وَمَنْ أَحَبَّهُ اللَّهُ أَدْخَلَهُ الْجَنَّةَ. وَمَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي أَبْغَضَهُ اللَّهُ، وَمَنْ أَبْغَضَهُ اللَّهُ أَدْخَلَهُ النَّارَ.

975) Imam 'Ali ('a) relates that the Prophet (S) told him:

O Ali, if a person worships devoutly like Noah among his community and spends as large a wealth as the mount of Uhud and if he be given a life long enough to perform a thousand Hajj pilgrimages on foot and in the end be martyred between Safa and Marwah, but is not under your guardianship, would not even be able to get a whiff of the scent of Paradise, let alone entering Paradise. [174](#)

بِإِسْنَادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! لَوْ أَنَّ عَبْدًا عَبَدَ اللَّهَ عَزَّ وَجَلَّ مِثْلَ مَا أَقَامَ نُوحٌ فِي قَوْمِهِ، وَكَانَ لَهُ مِثْلُ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ فِي سَبِيلِ اللَّهِ، وَمَدَّ فِي عُمْرِهِ حَتَّى حَجَّ أَلْفَ عَامٍ عَلَى قَدَمَيْهِ، ثُمَّ قُتِلَ بَيْنَ الصَّفَا وَالْمَرْوَةِ مَظْلُومًا، ثُمَّ لَمْ يُوَالِكَ يَا عَلِيُّ، لَمْ يَشَمَّ رَائِحَةَ الْجَنَّةِ وَلَمْ يَدْخُلْهَا.

976) Ibn Abbas narrates that a man asked the Prophet (S) regarding the good deeds that would earn a place in Paradise. The Prophet (S) replied,
 If you perform the mandatory prayers and fasts, perform mandatory ablutions, and adore ‘Ali you may enter Paradise from whichever door you choose. By Him who made me a Prophet, even if you pray for a thousand years, keep fasts for a thousand years, perform a thousand Hajj pilgrimages, fight a thousand wars in the cause of Allah alongside the Prophet, free a thousand slaves, recite the Torah, Evangel and the Qur’an, shake hands with all the Prophets and Saints, and with each one of them perform prayers and Hajj for a thousand years, and fight alongside each one of them in a thousand religious wars, but do not possess love for ‘Ali and his progeny, such a person would be cast into hell along with the hypocrites. [175](#)

رُويَ عَنْ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ عَمَلٍ يَدْخُلُ بِهِ الْجَنَّةَ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: صَلِّ الْمَكْتُوباتِ، وَصُمْ شَهْرَ رَمَضَانَ، وَاغْتَسِلْ مِنَ الْجَنَابَةِ، وَأُحِبَّ عَلِيًّا، وَادْخُلِ الْجَنَّةَ مِنْ أَيِّ بَابٍ شِئْتَ. فَوَالَّذِي بَعَثَنِي بِالْحَقِّ، لَوْ صَلَّيْتُ أَلْفَ عَامٍ، وَصُمْتُ أَلْفَ عَامٍ، وَحَجَّجْتُ أَلْفَ حِجَّةٍ، وَغَزَوْتُ أَلْفَ غَزْوَةٍ، وَأَعْتَقْتُ أَلْفَ رَقَبَةٍ، وَقَرَأْتُ التَّوْرَةَ وَالْإِنْجِيلَ وَالزَّبُورَ وَالْفُرْقَانَ، وَلَقِيتُ الْأَنْبِيَاءَ كُلَّهُمْ، وَعَبَدْتُ اللَّهَ تَعَالَى مَعَ كُلِّ نَبِيٍّ أَلْفَ عَامٍ، وَجَاهَدْتُ مَعَهُمْ أَلْفَ غَزْوَةٍ وَحَجَّجْتُ مَعَ كُلِّ نَبِيٍّ أَلْفَ حِجَّةٍ، ثُمَّ مِتَّ وَلَمْ يَكُنْ فِي قَلْبِكَ حُبُّ عَلِيٍّ وَأَوْلَادِهِ، أَدْخَلَكَ اللَّهُ النَّارَ مَعَ الْمُنَافِقِينَ.

977) Jabir Ibn Abdullah al-Ansari narrates that the Prophet (S) told ‘Ali (‘a):
 O Ali, every member of my community who bears ill-will towards you would be cast, head first, into Hell. [176](#)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! لَوْ أَنَّ أُمَّتِي أَبْغَضُوكَ لِأَكْبَهُمُ اللَّهُ عَلَى مَنْ خَرِبَهُمْ فِي النَّارِ.

One Who Abuses ‘Ali, Abuses The Prophet (S)

978) Ibn Abbas narrates on sound authority that the Prophet (S) said:
 One who abuses Ali, in fact, abuses me. One who abuses me abuses God. Those who abuse Allah would be cast into Hell and suffer a great perdition. [177](#)

رُويَ بِسَنَدٍ يَرْفَعُهُ إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي، وَمَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ، وَمَنْ سَبَّ اللَّهَ أَدْخَلَهُ نَارَ جَهَنَّمَ وَلَهُ عَذَابٌ عَظِيمٌ.

979) Imam al-Hasan Ibn ‘Ali (‘a) narrates that the Prophet (S) said:
 One who abuses Ali, in fact, abuses me. One who abuses me abuses God. Those who abuse Allah would be cast into Hell forever and suffer eternal perdition. [178](#)

فِي حَدِيثٍ، قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي، وَمَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ، وَمَنْ سَبَّ اللَّهَ أَدْخَلَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا مُخَلَّدًا وَلَهُ عَذَابٌ مُقِيمٌ...

Whoever Forsakes Me, Forsakes God

980) The Prophet (S) said:

Whoever forsakes Ali, forsakes me. Whoever forsakes me, forsakes God. [179](#)

قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ فَارَقَ عَلِيًّا فَقَدْ فَارَقَنِي، وَمَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ عَزَّ وَجَلَّ.

981) The Prophet (S) told 'Ali ('a):

Whoever forsakes you, forsakes me. Whoever forsakes me, forsakes God. [180](#)

بِالْإِسْنَادِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِي: يَا عَلِيُّ! مَنْ فَارَقَكَ فَقَدْ فَارَقَنِي، وَمَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ عَزَّ وَجَلَّ.

One Who Die With Hatred For You, Dies In Ignorance

982) Ibn Abbas narrates that the Prophet (S) told 'Ali ('a):

One who loves you would meet a peaceful end full of faith. The end of one who hates you would be that of an ignorant imbecile. [181](#)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: مَنْ أَحَبَّكَ خَتَمَ اللَّهُ لَهُ بِالْأَمْنِ وَالْإِيمَانِ، وَمَنْ أَبْغَضَكَ أَمَاتَهُ اللَّهُ مِيتَةً جَاهِلِيَّةً.

983) The Prophet (S) told 'Ali ('a):

Those who die full of hatred for you, die in ignorance and all the deeds done by him as a Muslim would be discounted and would not fetch him any benefit. [182](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ مَاتَ وَهُوَ يُبْغِضُكَ - يَا عَلِيُّ - مَاتَ مِيتَةً جَاهِلِيَّةً؛ لَمْ يُحَاسِبْهُ اللَّهُ بِمَا عَمِلَ فِي الْإِسْلَامِ.

984) Anas Ibn Malik narrates that the Prophet (S) looked at 'Ali ('a) and said:

Your enemy will die ignorant and on the Judgment Day, his ignorance would be entered in his record of deeds. [183](#)

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ: يَا عَلِيُّ! مَنْ أَبْغَضَكَ أَمَاتَهُ اللَّهُ مَيِّتَةً جَاهِلِيَّةً وَحَاسَبَهُ بِمَا عَمِلَ يَوْمَ الْقِيَامَةِ.

Ali's Enemy Will Die As A Non-Muslim

985) Bahz Ibn Hakim narrates through his ancestors who reported that the Prophet (S) told 'Ali ('a): O Ali, it is immaterial whether your enemy dies a Jew or a Christian. [184](#)

حَدَّثَنَا بِهِزُّ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ: يَا عَلِيُّ! لَا يُبَالِي مَنْ مَاتَ وَهُوَ يُبْغِضُكَ مَاتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا.

Ali's Enemy Will Be Confounded On The Day Of Judgement

986) The Prophet (S) said:

Chaste is the foundation of one who loves 'Ali and his enemies would find themselves confounded on the Judgment Day. [185](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيًّا كَانَ طَاهِرَ الْأَصْلِ، وَمَنْ أَبْغَضَهُ نَدِمَ يَوْمَ الْفَصْلِ.

Ali's Enemy Shall Eternally Be Consigned To Hell

987) Abu Basir narrates that he heard Abu Ja'far say:

The enemies of 'Ali shall eternally be consigned to Hell, for Allah reveals:

“And they shall not go forth from it.” (5:37). [186](#)

عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: عَدُوُّ عَلِيٍّ هُمُ الْمُخْلَدُونَ فِي النَّارِ. قَالَ اللَّهُ: ﴿وَمَا هُمْ بِخَارِجِينَ مِنْهَا﴾.

May God Kill The One Who Murders Ali

988) It is authentically reported from Abu'l-Hasan 'Ali Ibn Musa al-Ridha ('a) that the Prophet (S) said: 'Ali is from me and I am from him. May God kill the one who murders Ali. Allah's curse be upon those who oppose him. 'Ali is the Imam and my deputy, after me. Whoever takes a step forward towards Ali, in fact, comes nearer to me. One who considers other to be superior to Ali, in fact, considers me to be inferior to others. I shall buy peace from one who buys peace from Ali. I shall fight one who fights Ali. I am a friend of his friend and a foe to his foes. [187](#)

بِالإِسْنَادِ، عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ. قَاتَلَ اللَّهُ مَنْ قَاتَلَ عَلِيًّا. لَعَنَ اللَّهُ مَنْ خَالَفَ عَلِيًّا. عَلِيٌّ إِمَامُ الْخَلِيقَةِ بَعْدِي. مَنْ تَقَدَّمَ عَلَى عَلِيٍّ فَقَدْ تَقَدَّمَ عَلَيَّ، وَمَنْ فَارَقَهُ فَقَدْ فَارَقَنِي، وَمَنْ أَثَرَ عَلَيْهِ فَقَدْ أَثَرَ عَلَيَّ. أَنَا سَلِمٌ لِمَنْ سَالَمَهُ، وَحَرْبٌ لِمَنْ حَارَبَهُ، وَوَلِيٌّ لِمَنْ وَالَاهُ، وَعَدُوٌّ لِمَنْ عَادَاهُ.

989) The Prophet (S) said:

May Allah destroy Ali's assassin. May Allah treat your enemies as His enemies. [188](#)

(فِي حَدِيثٍ) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! قَاتَلَ اللَّهُ مَنْ قَاتَلَكَ، وَعَادَى مَنْ عَادَاكَ

Whoever Harasses Ali, Harasses Me

990) The Prophet (S) said:

Whoever harasses Ali, harasses me and whoever harasses me incur the displeasure of Allah. [189](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ: مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

991) The Prophet (S) repeated thrice:

Whoever harasses 'Ali harasses me. [190](#)

بِالإِسْنَادِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي. قَالَهَا ثَلَاثًا

992) The Prophet (S) said:

Whoever loves Ali, loves me. Whoever despises Ali, dislikes me. Whoever harasses Ali, harasses me.

Whoever harasses me, incurs the displeasure of Allah. [191](#)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ عَلِيًّا فَقَدْ أَبْغَضَنِي، وَمَنْ آذَى عَلِيًّا فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ عَزَّ وَجَلَّ.

Ali's Enemy Is My Enemy

993) Abdullah Ibn Mas'ud narrates that the Prophet (S) said:

Whoever loves me should instantly love Ali. Whoever irritates Ali, irritates me. Whoever harasses me, incurs the displeasure of Allah, and he shall be consigned to Hell. [192](#)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّنِي فَلْيُحِبَّ عَلِيًّا، وَمَنْ أَبْغَضَ عَلِيًّا فَقَدْ

أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهُ عَزَّ وَجَلَّ، وَمَنْ أَبْغَضَ اللَّهَ أَدْخَلَهُ النَّارَ.

994) Salman narrates that the Prophet (S) said:

O Ali, your friend is my friend and your enemy is my enemy. [193](#)

عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: يَا عَلِيُّ! مُحِبُّكَ مُحِبِّي، وَمُبْغِضُكَ مُبْغِضِي.

To Wage War With You Is To Wage War With Me

995) The Prophet (S) said:

O Ali, a confirmed liar is one who claims to love me while he harbors enmity towards you. Whoever wages war with you, in fact, fights with me and to fight with me is to fight with God. O Ali, your enemy is my enemy and my enemy is an enemy of God. God will cast such a person in hell and thus destroy him. [194](#)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُكَ. يَا عَلِيُّ! مَنْ حَارَبَكَ فَقَدْ حَارَبَنِي، وَمَنْ حَارَبَنِي فَقَدْ حَارَبَ اللَّهَ. يَا عَلِيُّ! مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ، وَأَتَعَسَّ اللَّهُ جَدَّهُ وَأَدْخَلَهُ نَارَ جَهَنَّمَ.

996) The Prophet (S):

To wage war with you is to wage war with me and to be at peace with you is to be in peace with me. [195](#)

وَقَالَ [النَّبِيُّ] صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَرْبُكَ - يَا عَلِيُّ - حَرْبِي، وَسَلَامُكَ سَلَامِي.

Whoever Fails To Help Him Will Be Put To Shame

997) Zayd Ibn Sawhan narrates from Hudhayfah Ibn al-Yaman who said that the Prophet (S) said:

‘Ali is the commander of the pious and slayer of the wicked. Whoever assists him shall find assistance but whoever fails to assist him will be put to shame. Know then that Truth is always with him and follows him wherever he goes. Therefore adhere to him always. [196](#)

عَنْ زَيْدِ بْنِ صَوْحَانَ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: عَلِيُّ أَمِيرُ الْبَرَّةِ، وَقَاتِلُ الْفَجْرَةِ. مَنْصُورٌ مَنْ نَصَرَهُ، مَخْذُولٌ مَنْ خَذَلَهُ. أَلَا وَإِنَّ الْحَقَّ مَعَهُ يَتَّبِعُهُ. أَلَا فَمِيلُوا مَعَهُ.

998) Qasim Ibn Abd al-Ghaffar quotes the Prophet (S) as saying:

“O Allah, help those who help ‘Ali and respect those who respect Ali. O Allah, put to shame those who avoid helping Ali. [197](#)

عَنِ الْقَاسِمِ بْنِ عَبْدِ الْعَفَّارِ، عَنْهُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: اللَّهُمَّ، انصُرْ مَنْ تَصَرَّ عَلَيَّ. اللَّهُمَّ، أَكْرَمَ مَنْ أَكْرَمَ عَلَيَّ. اللَّهُمَّ، اخْذِلْ مَنْ خَذَلَ عَلَيَّ.

1. Basa'ir Al-Darajat, p. 74.
2. Ihqaq Al-Haqq, vol. 7, p. 187; Bihar Al-Anwar, vol. 39, p. 297.
3. Ihqaq Al-Haqq, vol. 7, p. 152.
4. Ihqaq Al-Haqq, vol. 7, p. 146.
5. Ihqaq Al-Haqq, vol. 15, p. 111.
6. Amali by Shaykh Al-Tusi, vol. 1, p. 67; Bisharat Al-Mustafa, p. 90.
7. Bihar Al-Anwar, vol. 27, p. 114; Fadha'il Al-Shi'a, p. 2.
8. Amali by Shaykh Al-Tusi, vol. 1, p. 183; Kashf al-Ghummah, vol. 1, p. 389.
9. Bihar Al-Anwar, vol. 27, p. 115.
10. Fadha'il al-Shi'a, p. 4; Bihar Al-Anwar, vol. 39, p. 277.
11. Fadha'il al-Shi'a, p. 4; Bihar Al-Anwar, vol. 27, p. 115; Mulhiqat al-Ihqaq, vol. 21, p. 319.
12. Israr al-Shahadah, p. 241.
13. Israr aAl-Shahadah, p. 241.
14. Ihqaq Al-Haqq, vol. 5, p. 91.
15. Ihqaq Al-Haqq, vol. 7, p. 138; Bihar Al-Anwar, vol. 27, p. 76; 'Ilal Al-Sharayi', p. 144.
16. Ihqaq Al-Haqq, vol. 7, p. 113.
17. Mulhiqat al-Ihqaq, vol. 21, p. 343.
18. Mulhiqat al-Ihqaq, vol. 21, p. 321.
19. Bihar Al-Anwar, vol. 27, p. 115.
20. Fadha'il al-Shi'a, p. 4; Bihar Al-Anwar, vol. 27, p. 115.
21. Israr Al-Shahadah, p. 241.
22. Israr Al-Shahadah, p. 241.
23. Bihar Al-Anwar, vol. 27, p. 115.
24. Mulhiqat al-Ihqaq, vol. 21, p. 321.
25. Fadha'il Al-Shi'a, p. 3; Bihar Al-Anwar, vol. 27, p. 114.
26. Bisharat Al-Mustafa, p. 145.
27. Ihqaq Al-Haqq, vol. 6, p. 115.
28. Bihar Al-Anwar, vol. 27, p. 114; Israr Al-Shahadah, p. 241.
29. Bihar Al-Anwar, vol. 27, p. 114; Fadha'il Al-Shi'a, p. 2.
30. Yanabi' al-Mawaddah, p. 125; Kashf al-Ghummah, vol. 1, p. 99; Irshad Al-Qulub, vol. 2, p. 234, Ihqaq Al-Haqq, vol. 7, p. 147; Bihar Al-Anwar, vol. 39, p. 305; 'Awali al-Li'ali, vol. 4, p. 86, Kashf Al-Yaqin, p. 225; Mana'ib by Al-Khawarizmi, p. 67.
31. Bihar Al-Anwar, vol. 18, p. 388.
32. Irshad Al-Qulub, p. 209.
33. Bihar Al-Anwar, vol. 39, p. 280; Bisharat Al-Mustafa, p. 86.
34. Al-Khisal, vol. 2, p. 402; Tafsir Nur Al-Thaqalayn, vol. 5, p. 240; A'lam Al-Din, p. 451; Amali by Shaykh Al-Saduq, p. 276; Bisharat Al-Mustafa, p. 56; Bihar Al-Anwar, vol. 27, p. 162.
35. Bisharat Al-Mustafa, p. 154; Bihar Al-Anwar, vol. 27, p. 142; Yanabi' Al-Mawaddah, p. 125; Al-Ghadir, vol. 10, p. 278; Kanz Al-'Ummal, vol. 11, p. 601.
36. Ihqaq Al-Haqq, vol. 7, p. 160.
37. Amali by Shaykh Al-Saduq, p. 26; Ihqaq Al-Haqq, vol. 5, p. 113.
38. Ihqaq Al-Haqq, vol. 7, p. 160.
39. 'Uyun Akhbar Al-Ridha, vol. 2, p. 58; Ithbat al-Hudah, vol. 1, p. 484; Bihar Al-Anwar, vol. 24, p. 83, Mana'ib Aale Abu Talib, vol. 3, p. 76.

- [40.](#) Yanabi' Al-Mawaddah, p. 125; Kashf al-Ghummah, vol. 1, p. 93; Kashf Al-Yaqin, p. 225; Ihqaq Al-Haqq, vol. 7, p. 257; Fadha'il Al-Khamsah, vol. 2, p. 219.
- [41.](#) Kashf al-Ghummah, vol. 1, p. 104; Kashf Al-Yaqin, p. 227; Fadha'il al-Shi'a, p. 3, Bihar Al-Anwar, vol. 39, p. 277; Ma'iat Manqibah, vol. 3, p. 149; Ihqaq Al-Haqq, vol. 7, p. 161.
- [42.](#) Ihqaq Al-Haqq, vol. 6, p. 104.
- [43.](#) Mulhiqat al-Ihqaq, vol. 21, p. 319; Bihar Al-Anwar vol. 27, p. 114.
- [44.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 103; Bihar Al-Anwar, vol. 27, p. 311.
- [45.](#) Fadha'il Al-Shi'a, p. 3; Bihar Al-Anwar, vol. 27, p. 114; Mulhiqat al-Ihqaq, vol. 21, p. 319.
- [46.](#) Bihar Al-Anwar, vol. 23, p. 120; Kashf al-Ghummah, vol. 1, p. 103; Irshad Al-Qulub, vol. 2, p. 234; Manaqib by Al-Khawarizmi, p. 71; Mulhiqat al-Ihqaq, vol. 21, p. 565; Ma'iat Manqibah, p. 66.
- [47.](#) Ihqaq Al-Haqq, vol. 7, p. 261.
- [48.](#) Ihqaq Al-Haqq, vol. 7, p. 260;; Bihar Al-Anwar, vol. 39, p. 306; Kanz Al-'Ummal, vol. 11, p. 621; Fadha'il Al-Shi'a, p. 11; Fadha'il Al-Khamsah, vol. 2, p. 291.
- [49.](#) A'lam Al-Din, p. 136.
- [50.](#) Fadha'il Al-Shi'a, p. 4
- [51.](#) Ihqaq Al-Haqq, vol. 6, p. 111; Irshad Al-Qulub, p. 235; Manaqib by Al-Khawarizmi, p. 71; Yanabi' Al-Mawaddah, p. 133.
- [52.](#) Fadha'il Al-Shi'a, p. 3; Israr Al-Shahadah, p. 241.
- [53.](#) Mulhiqat al-Ihqaq, vol. 21, p. 319.
- [54.](#) Bihar Al-Anwar, vol. 6, p. 200.
- [55.](#) Bihar Al-Anwar, vol. 27, p. 164.
- [56.](#) Bihar Al-Anwar, vol. 6, p. 188.
- [57.](#) Al-Fusul Al-Muhimmah, p. 112.
- [58.](#) Kashf al-Ghummah, vol. 1, p. 140.
- [59.](#) Al-Fusul Al-Muhimmah, p. 110; Al-Faqih, vol. 1, p. 137.
- [60.](#) Bihar Al-Anwar, vol. 27, p. 114; Fadha'il Al-Shi'a, p. 3.
- [61.](#) Bihar Al-Anwar, vol. 27, p. 114; Fadha'il Al-Shi'a, p. 3.
- [62.](#) Zakhayir al-'Uqba, p. 71; Al-Ghadir, vol. 10, p. 279; Ihqaq Al-Haqq, vol. 7, p. 119; Jawahir al-Matalib, vol. 1, p. 101.
- [63.](#) Ihqaq Al-Haqq, vol. 7, p. 117.
- [64.](#) Ihqaq Al-Haqq, vol. 7, p. 120.
- [65.](#) Fadha'il Al-Shi'a, p. 4.
- [66.](#) Bihar Al-Anwar, vol. 27, p. 115.
- [67.](#) Ihqaq Al-Haqq, vol. 7, p. 142.
- [68.](#) Fadha'il Al-Shi'a, p. 4; Bihar Al-Anwar, vol. 27, p. 115; Mulhiqat al-Ihqaq, p. 21.
- [69.](#) Kashf al-Ghummah, vol. 1, p. 388; Bisharat Al-Mustafa, p. 125.
- [70.](#) Fadha'il Al-Shi'a, p. 6; Bihar Al-Anwar, vol. 27, p. 77.
- [71.](#) Bihar Al-Anwar, vol. 8, p. 68; Bisharat Al-Mustafa, p. 144; Al-Tara'if, p. 74; Kashf Al-Yaqin, p. 304; 'Abaqat al-Anwar, vol. 2, p. 776; Yanabi' Al-Mawaddah, p. 113.
- [72.](#) Bisharat Al-Mustafa, p. 274.
- [73.](#) Amali by Shaykh Al-Saduq, p. 237.
- [74.](#) Ma'ani al-Akhbar, p. 31.
- [75.](#) Ihqaq Al-Haqq, vol. 3, p. 105.
- [76.](#) Mulhiqat al-Ihqaq, vol. 21, p. 319; Bihar Al-Anwar, vol. 27, p. 115; Fadha'il Al-Shi'a, p. 4.
- [77.](#) Mulhiqat al-Ihqaq, vol. 21, p. 319; Bihar Al-Anwar, vol. 39, p. 277.
- [78.](#) Ihqaq Al-Haqq, vol. 7, p. 47; Bihar Al-Anwar, vol. 39, p. 305.
- [79.](#) Ihqaq Al-Haqq, vol. 7, p. 165.
- [80.](#) Mulhiqat al-Ihqaq, vol. 21, p. 319; Bihar Al-Anwar, vol. 27, p. 115.
- [81.](#) Israr Al-Shahadah, p. 241.

- [82.](#) Fadha'il Al-Shi'a, p. 4.
- [83.](#) Bihar Al-Anwar, vol. 27, p. 79.
- [84.](#) Mulhiqat al-Ihqaq, vol. 21, p. 326.
- [85.](#) Bihar Al-Anwar, vol. 36, p. 65; Yanabi' Al-Mawaddah, p. 132; Taysir al-Matalib, p. 76; Ihqaq Al-Haqq, vol. 7, p. 167.
- [86.](#) Amali by Shaykh Al-Saduq, p. 245.
- [87.](#) Ihqaq Al-Haqq, vol. 5, p. 78.
- [88.](#) Kashf Al-Ghummah, vol. 1, p. 91; Ihqaq Al-Haqq, vol. 7, p. 247; Noor al-Absar, p. 90.
- [89.](#) Tafsir Furat al-Kufi, p. 162.
- [90.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 86.
- [91.](#) 'Awali al-Li'ali, vol. 4, p. 85.
- [92.](#) Al-Isti'ab, vol. 3, p. 1100; Jawahir al-Matalib, vol. 1, p. 250; Taysir al-Matalib, p. 74.
- [93.](#) Al-Taj, vol. 3, p. 297; Sahih al-Tirmidhi, vol. 31, p. 168.
- [94.](#) Mulhiqat al-Ihqaq, vo. 21, p. 358
- [95.](#) Ihqaq Al-Haqq, vol. 7, p. 193; Al-Ghadir, vol. 3, p. 118.
- [96.](#) Ihqaq Al-Haqq, vol. 7, p. 195; Sunan Ibn Majah, vol. 1, p. 54.
- [97.](#) Bihar Al-Anwar, vol. 39, p. 251; Sahih al-Tirmidhi, vol. 13, p. 177; Musnad Ahmed Ibn Hanbal, vol. 1, p. 207; Kanz Al-'Ummal, vol. 11, p. 598.
- [98.](#) Ihqaq Al-Haqq, vol. 6, p. 408.
- [99.](#) Amali by Shaykh Al-Saduq, p. 81; Bihar Al-Anwar, vol. 38, p. 95; Anwar Al-Hidayah, p. 134; Ithna 'Ashariyah, p. 61.
- [100.](#) 'Uyun Akhbar Al-Ridha, vol. 2, p. 63.
- [101.](#) Kamal Al-Din, p. 621; Al-Ihtijaj, vol. 1, p. 88.
- [102.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 86.
- [103.](#) Ithbat al-Hudah, vol. 1, p. 481; Ihqaq Al-Haqq, vol. 7, p. 276; Fara'id al-Simtayn, vol. 1, p. 310; Noor al-Absar, p. 90; Jawahir al-Matalib, p. 253; Al-Muraja'at, p. 176.
- [104.](#) Mulhiqat al-Ihqaq, vol. 21, p. 335.
- [105.](#) Ihqaq Al-Haqq, vol. 5, p. 80.
- [106.](#) Ghayat Al-Maram, vol. 1, p. 92.
- [107.](#) Mulhiqat al-Ihqaq, vol. 21, p. 363.
- [108.](#) Al-Irshad by Shaykh Al-Mufid, p. 27.
- [109.](#) Ihqaq Al-Haqq, vol. 17, p. 250.
- [110.](#) Ihqaq Al-Haqq, vol. 6, p. 441.
- [111.](#) Ithna 'Ashariyah, p. 61; Ihqaq Al-Haqq, vol. 5, p. 43.
- [112.](#) Ihqaq Al-Haqq, vol. 6, p. 436.
- [113.](#) Ihqaq Al-Haqq, vol. 6, p. 413.
- [114.](#) Ithna 'Ashariyah, p. 62.
- [115.](#) Bisharat Al-Mustafa, p. 154; Jami' Al-Akhbar, p. 50.
- [116.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 100.
- [117.](#) Yanabi' Al-Mawaddah, p. 83.
- [118.](#) Ithbat al-Hudah, vol. 2, p. 26.
- [119.](#) Mishkat al-Anwar, p. 79; Al-Ghadir, vol. 3, p. 185; Rawdhat Al-Wa'izin, vol. 2, p. 295; I'lam Al-Wara, p. 190.
- [120.](#) 'Ilal Al-Sharayi', p. 144; Bihar Al-Anwar, vol. 39, p. 285.
- [121.](#) Ihqaq Al-Haqq, vol. 4, p. 228; Bisharat Al-Mustafa, p. 158.
- [122.](#) Manaqib 'Ali Ibn Abu Talib, p. 431; Ihqaq Al-Haqq, vol. 6, p. 439.
- [123.](#) 'Iqab al-A'mal, p. 247.
- [124.](#) Ithna 'Ashariyah, p. 62; Jami' Al-Akhbar, p. 17.
- [125.](#) Ghayat Al-Maram, p. 92.
- [126.](#) Ihqaq Al-Haqq, vol. 6, p. 401.
- [127.](#) Ihqaq Al-Haqq, vol. 6, p. 406.

- [128.](#) Bihar Al-Anwar, vol. 27, p. 55.
- [129.](#) Bihar Al-Anwar, vol. 38, p. 119; Al-Kafi, vol. 2, p. 388; Amali by Shaykh Al-Tusi, vol. 2, p. 101.
- [130.](#) Bihar Al-Anwar, vol. 25, p. 270.
- [131.](#) Bihar Al-Anwar, vol. 25, p. 285.
- [132.](#) Fara'id al-Simtayn, vol. 1, p. 173.
- [133.](#) Bihar Al-Anwar, vol. 25, p. 283; Amali by Shaykh Al-Mufid, p. 9.
- [134.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 275.
- [135.](#) Bihar Al-Anwar, vol. 35, p. 319.
- [136.](#) Hilyat Al-Abrar, vol. 2, p. 300.
- [137.](#) Al-Mahasin, p. 181.
- [138.](#) Amali by Shaykh Al-Saduq, p. 23; Bisharat Al-Mustafa p. 18.
- [139.](#) Amali by Shaykh Al-Mufid, p. 74.
- [140.](#) Bihar Al-Anwar, vol. 48, p. 11.
- [141.](#) Ihqaq Al-Haqq, vol. 3, p. 415.
- [142.](#) Ihqaq Al-Haqq, vol. 7, p. 185.
- [143.](#) Ihqaq Al-Haqq, vol. 5, p. 635.
- [144.](#) Al-Fusul Al-Muhimmah, p. 145.
- [145.](#) Fadha'il Al-Shi'a, p. 58.
- [146.](#) Ihqaq Al-Haqq, vol. 7, p. 39
- [147.](#) Amali by Shaykh Al-Saduq, p. 295; Bisharat Al-Mustafa, p. 56.
- [148.](#) Bisharat Al-Mustafa, p. 256.[This hadith doesn't appear in the original Farsi text. Note of Al-Islam.org team].
- [149.](#) Yanabi' Al-Mawaddah, p. 237.
- [150.](#) Ihqaq Al-Haqq, vol. 4, p. 289; Al-Irshad by Shaykh Al-Mufid, p. 26; Al-Fadha'il (al-Shi'a), p. 151; Bisharat Al-Mustafa, p. 204.
- [151.](#) Fara'id al-Simtayn, vol. 1, p. 308; Amali by Shaykh Al-Tusi, vol. 1 p. 300; Al-Bihar (Al-Anwar), vol. 27, p. 79.
- [152.](#) Amali by Shaykh Al-Tusi, vol. 2, p. 283.
- [153.](#) Bihar Al-Anwar, vol. 39, p. 268.
- [154.](#) Fadha'il Al-Shi'a, p. 45; Bihar Al-Anwar, vol. 68, p. 167.
- [155.](#) Al-Mahasin, p. 182.
- [156.](#) Fadha'il Al-Shi'a, p. 44; Bihar Al-Anwar, vol. 68, p. 167; Al-Mustadrak by Al-Hakim, vol. 11, p. 271.
- [157.](#) Fadha'il Al-Shi'a, p. 53; Bihar Al-Anwar, vol. 68, p. 168.
- [158.](#) Al-Hikam al-Zahirah, vol. 1, p. 239; Al-Wasa'il, vol. 11, p. 196; Bihar Al-Anwar, vol. 68, p. 164; Safinat al-Bihar, vol. 8, p. 440.
- [159.](#) Mishkat al-Anwar, p. 61.
- [160.](#) Shajarah Tuba, vol. 1, p. 3.
- [161.](#) Amali by Shaykh Al-Tusi, vol. 1, p. 302.
- [162.](#) Fadha'il Al-Shi'a, p. 53.
- [163.](#) Al-Hikam al-Zahirah, vol. 1, p. 238; Mustadrak al-Wasa'il, vol. 1, p. 257; Bihar Al-Anwar, vol. 68, p. 153.
- [164.](#) Mahjat al-Baidha', vol. 6, p. 226.
- [165.](#) Mishkat al-Anwar, p. 60; Fadha'il Al-Shi'a, p. 55.
- [166.](#) Fadha'il Al-Shi'a, p. 55.
- [167.](#) Bihar Al-Anwar, vol. 68, p. 155.
- [168.](#) Al-Ikhtisas, p. 240.
- [169.](#) Ithna 'Ashariyah, p. 61.
- [170.](#) Bihar Al-Anwar, vol. 83, p. 22; Jami' Ahadith al-Shia, vol. 4, p. 58; Al-Wasa'il, vol. 3, p. 82; A'lam al-Din, p. 130.
- [171.](#) 'Uyun Akhbar Al-Ridha, vol. 2, p. 60.
- [172.](#) Kashf al-Ghumamah, vol. 1, p. 397; Bihar Al-Anwar, vol. 39 p. 276; Kashf al-Yaqin, p. 227.
- [173.](#) Al-Majruhin, vol. 2, p. 310; 'Abaqat al-Anwar,, vol. 1, p. 401; Bihar Al-Anwar, vol. 38, p. 109.

- [174.](#) Kashf Al-Yaqin, p. 226; Manaqib by Al-Khawarizm, p. 67; Ihqaq Al-Haqq, vol. 7, p. 177; Bisharat Al-Mustafa, p. 94; Irshad Al-Qulub, p. 229.
- [175.](#) Irshad Al-Qulub, p. 253.
- [176.](#) Al-Fusul Al-Mi'ah, vol. 3, p. 274.
- [177.](#) Ihqaq Al-Haqq, vol. 6, p. 428; Bihar Al-Anwar, vol. 40, p. 77.
- [178.](#) Al-Ihtijaj, vol. 1, p. 420.
- [179.](#) Amali by Shaykh Al-Saduq, p. 82; Jami' Al-Akhbar, p. 15; Bihar Al-Anwar, vol. 38, p. 30; Ithna 'Ashariyah, p. 61; Yanabi' Al-Mawaddah, p. 56; Jami' Al-Ahadith by Al-Suyuti, vol. 7, p. 289.
- [180.](#) Amali by Shaykh Al-Saduq, p. 444; Fadha'il Al-Khamsah, vol. 2, p. 228; Jami' Al-Ahadith by Al-Suyuti, vol. 7, p. 289; Ihqaq Al-Haqq, vol. 6, p. 395; Al-Muraja'at, p. 174; Al-Gharat, vol. 1, p. 521.
- [181.](#) Ihqaq Al-Haqq, vol. 7, p. 139.
- [182.](#) Ihqaq Al-Haqq, vol. 17, p. 14; Bihar Al-Anwar, vol. 39, p. 265.
- [183.](#) Amali by Shaykh Al-Mufid, p. 75.
- [184.](#) Manaqib 'Ali Ibn Abu Talib, p. 51; Kashf Al-Yaqin, p. 294; Irshad al-Qulub, p. 236.
- [185.](#) Jami' Al-Akhbar, p. 17; Ithna 'Ashariyah, p. 62.
- [186.](#) Tafsir Al-'Ayyashi, vol. 1, p. 317; Tafsir Nur Al-Thaqalayn, vol. 1, p. 627.
- [187.](#) Amali by Shaykh Al-Saduq, p. 525; Bihar Al-Anwar, vol. 38, p. 109.
- [188.](#) Al-Mustarshad, p. 605; Al-Yaqin, p. 247.
- [189.](#) Ihqaq Al-Haqq, vol. 6, p. 389; Musnad Ahmed Ibn Hanbal, vol. 4, p. 534; Al-Tar'if, p. 75.
- [190.](#) Ihqaq Al-Haqq, vol. 6, p. 388; Yanabi' Al-Mawaddah, p. 232.
- [191.](#) Zakha'ir Al-'Uqba, p. 65.
- [192.](#) Ihqaq Al-Haqq, vol. 6, p. 401.
- [193.](#) Manaqib 'Ali Ibn Abu Talib, p. 196; Ihqaq Al-Haqq, vol. 6, p. 404.
- [194.](#) Ghayat Al-Maram, vol. 1, p. 94.
- [195.](#) 'Awali al-Li'ali, vol. 4, p. 87; Ihqaq Al-Haqq, vol. 6, p. 441.
- [196.](#) Ithbat al-Hudah, vol. 2, p. 210; Kashf al-Ghummah, vol. 1, p. 148; Ihqaq Al-Haqq, vol. 4, p. 237; 'Abaqat al-Anwar, vol. 1, p. 401.
- [197.](#) Ihqaq Al-Haqq, vol. 7, p. 80.

Part 5: Ali's Persecution, Will And Martyrdom

A) Unjust Persecution Of Ali

The Persecution Suffered By 'Ali After The Demise Of The Prophet

999) The narrator says that Imam 'Ali Ibn Musa al-Ridha ('a) reported that the Prophet (S) told 'Ali ('a): O Ali, after me, you would be persecuted unjustly. Pity on him who chooses to fight you. Fortunate is the one who chooses to fight alongside you. You are the one who would speak in my words and in my tongue after me. Fie upon him who refuses to listen to your words. Fortunate is the one who listens to your words and obeys you. O Ali, after me you are the leader commander and my heir over this community. One who abandons you shall find that I abandon him on the Judgment Day. Those who adhere to you shall find themselves in my company on the Judgment Day.^{[1](#)}

بِإِسْنَادٍ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُوسَى الرِّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ الْمَظْلُومُ بَعْدِي. فَوَيْلٌ لِمَنْ قَاتَلَكَ، وَطُوبَى لِمَنْ قَاتَلَ مَعَكَ. يَا عَلِيُّ! أَنْتَ الَّذِي تَنْطِقُ بِكَلَامِي وَتَتَكَلَّمُ بِلِسَانِي بَعْدِي. فَوَيْلٌ لِمَنْ رَدَّ عَلَيْكَ، وَطُوبَى لِمَنْ قَبِلَ كَلَامَكَ. يَا عَلِيُّ! أَنْتَ سَيِّدُ هَذِهِ الْأُمَّةِ بَعْدِي، وَأَنْتَ إِمَامُهَا وَخَلِيفَتِي... عَلَيْهَا. وَمَنْ فَارَقَكَ فَارَقَنِي يَوْمَ الْقِيَامَةِ. وَمَنْ كَانَ مَعَكَ كَانَ مَعِيَ يَوْمَ الْقِيَامَةِ

1000) The Prophet (S) told ‘Ali (‘a):

O Ali, you would be persecuted after me [my death]. Whoever persecutes you, in fact, persecutes me. Whoever does justice to you is just to me. Whoever refutes you, refutes me. Your friend is my friend. Whoever is inimical to you is my enemy. Whoever obeys you, it is as if he has obeyed me. Whoever disobeys you, in effect disobeys me.²

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: يَا عَلِيُّ! أَنْتَ الْمَظْلُومُ بَعْدِي. مَنْ ظَلَمَكَ فَقَدْ ظَلَمَنِي، وَمَنْ أَنْصَفَكَ فَقَدْ أَنْصَفَنِي، وَمَنْ جَحَدَكَ فَقَدْ جَحَدَنِي، وَمَنْ وَالَاكَ فَقَدْ وَالَانِي، وَمَنْ عَادَاكَ فَقَدْ عَادَانِي، وَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاكَ فَقَدْ عَصَانِي.

1001) The Prophet (S) said:

After me, if anyone who persecutes my successor Ali, it would amount to denying my Messengership and the Messengership of the Prophets of yore.³

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ ظَلَمَ عَلِيًّا مَفْعَدِي هَذَا بَعْدَ وَفَاتِي فَكَأَنَّمَا جَحَدَ نُبُوتِي وَنُبُوتَ الْأَنْبِيَاءِ قَبْلِي.

1002) Imam ‘Ali Ibn Musa al-Ridha (‘a) quoted his ancestors as saying that the Prophet (S) said:

O Ali, after me, you will be persecuted and prosecuted. Fie upon him who persecutes you denying your rights. Fortunate is he who obeys you.⁴

عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ مَظْلُومٌ بَعْدِي... وَوَيْلٌ لِمَنْ ظَلَمَكَ وَاعْتَدَى عَلَيْكَ. وَطُوبَى لِمَنْ تَبِعَكَ وَلَمْ يَجْتَرِ عَلَيْكَ

Ali's Conversation With A Well

1003) Maytham narrates:

One night, Amir Al-Mu'minin ‘Ali (‘a) left Kufah and arriving at the mosque of Ju'fi he faced the Qibla and performed four Rak'ahs of prayer. After completing the prayers, he lifted his hands sky-wards and said, "O God! How dare I call you when I am guilty of disobeying you!?"

‘Ali (‘a) then came out of the mosque and I followed him until we reached the desert. ‘Ali (‘a) then drew a circle on the ground around me and left after warning me that at no cost should I step out of the boundaries of the circle. It was a pitch dark night and ‘Ali (‘a) has left alone knowing that he has many

enemies who thirst for his blood. The fear for his safety made me to follow him, even though my action might be considered as disobedience to him. I saw that ‘Ali (‘a) has thrust his head into a well and appeared to converse with someone.

‘Ali (‘a) realized that I have come behind him and looking at me he asked, “Who are you?” I replied, “I am Maytham.”

‘Ali (‘a) said, “Did I not warn you not to come out of the circle that I drew around you?” I replied, “My master. The fear that finding you alone your enemies might harm you did not allow me to stay in peace.”

‘Ali (‘a) asked, “Did you overhear my conversation?” I said, “No my Lord. I did not comprehend anything.”

‘Ali (‘a) said, “O Maytham. There are matters that swell my heart. I shall dig a pit and pour out my secrets and the tree that would sprout would be from that seed which I sowed.”⁵

بِالْإِسْنَادِ عَنْ مَيْثَمٍ قَالَ: أَصْحَرَ بِي مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَيْلَةً مِنَ اللَّيَالِي. قَدْ خَرَجَ مِنَ الْكُوفَةِ وَأَنْتَهَى إِلَى مَسْجِدِ جُعْفِيٍّ، تَوَجَّهَ إِلَى الْقِبْلَةِ وَصَلَّى أَرْبَعَ رَكَعَاتٍ. فَلَمَّا سَلَّمَ وَسَبَّحَ بِسَطٍ كَفَّيْهِ وَقَالَ: «إِلَهِي! كَيْفَ أَدْعُوكَ وَقَدْ عَصَيْتُكَ...» إِلَى آخِرِ الدُّعَاءِ. ثُمَّ قَامَ وَخَرَجَ. فَاتَّبَعْتُهُ حَتَّى خَرَجَ إِلَى الصَّحْرَاءِ وَخَطَّ لِي خُطَّةً وَقَالَ: «إِيَّاكَ أَنْ تَجَاوَزَ هَذِهِ الْخُطَّةَ.» وَمَضَى عَنِّي، وَكَانَتْ لَيْلَةً مُدْلِهَمَةً، فَقُلْتُ: «يَا نَفْسِي! أَسَلَّمْتَ مَوْلَايَ وَلَهُ أَعْدَاءٌ كَثِيرَةٌ؟! أَيْ عُذْرٌ يَكُونُ لَكَ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ؟ وَاللَّهِ، لَأَقْفُونَ أَثَرَهُ وَلَأَعْلَمَنَّ خَبْرَهُ وَإِنْ كُنْتُ قَدْ خَالَفتُ أَمْرَهُ»

وَجَعَلْتُ أَتَّبِعُ أَثَرَهُ فَوَجَدْتُهُ عَلَيْهِ السَّلَامُ مُطْلِعاً فِي الْبَيْتِ إِلَى نِصْفِهِ، يُخَاطِبُ الْبَيْتَ وَالْبَيْتَ تُخَاطِبُهُ. فَحَسَّ بِي وَالتَفَتَ عَلَيْهِ السَّلَامُ وَقَالَ: «مَنْ؟» قُلْتُ: «مَيْثَمٌ.» قَالَ: «يَا مَيْثَمُ! أَلَمْ أَمُرْكَ أَنْ لَا تَتَجَاوَزَ الْخُطَّةَ؟» قُلْتُ: «يَا مَوْلَايَ! خَشِيتُ»

«عَلَيْكَ مِنَ الْأَعْدَاءِ، فَلَمْ يَصْبِرْ لِذَلِكَ قَلْبِي.» فَقَالَ: «أَسَمِعْتَ مِمَّا قُلْتُ شَيْئاً؟» قُلْتُ: «لَا يَا مَوْلَايَ»

!فَقَالَ: «يَا مَيْثَمُ»

وَفِي الصَّدْرِ لُبَانَاتٌ.....إِذَا ضَاقَ لَهَا صَدْرِي

نَكَتُ الْأَرْضَ بِالْكَفِّ.....وَأَبْدَيْتُ لَهَا سِرِّي

«فَمَهُمَا تَنْبُتُ الْأَرْضُ.....فَذَاكَ النَّبْتُ مِنْ بَذْرِي

B) Ali's Will

Excerpt From Ali's Will

1004) When the accursed Ibn Muljam had fatally struck ‘Ali (‘a) on the head, ‘Ali (‘a) told his sons Imam al-Hasan (‘a) and Imam Husayn (‘a):

“I adjure you to fear God and not to bother about the persecution meted out to you. Do not grieve over what is already lost. Speak the truth. All your deeds should be to earn Divine reward. Be an enemy to an oppressor and a friend to the persecuted. I am making this will to my sons, daughters, and members of my family adjuring all of you to fear God.

Systematize your works and sort out differences because I have heard your grandfather say: ‘To resolve the disputes between two persons is much better than a year’s prayer and fasting.’

For God’s sake, be mindful of orphans. See that they do not have to ask for bread. For God’s sake, be mindful of your neighbors, for the Prophet (S) was so mindful of them that we suspected that he would declare them to be his heirs.

For God’s sake, be mindful of the Qur’an. Let not others take precedence over you in the matter of the Qur’an. Be mindful of prayer, for it is the pillar on which your religion rests. Be mindful of the House of God [Ka’bah]. Do not desert it, for then you would be given no chance [to repent]

For God’s sake, fight in the way of Allah with your word, wealth, and life. It is imperative that you should fight against [undue influence of] relationship or power. Be kind and generous to one another. Beware of neglecting and severing connection between one another. Invite people to do good and warn them against practicing what is prohibited, for otherwise, tyrants will rule over you. Now it is too late to pray [for my recovery].”

He then looked towards the children of Abd al-Muttallib and said, “Do not indulge in bloodshed [in retribution]. Nor should you spread the news that Amir Al-Mu’minin was assassinated. Beware that only my assassin should be executed for my murder. When I die of the single blow that the assassin delivered, his punishment should also be only a single, similar blow and nothing more. Do not trample his body, for I have heard the Prophet (S) say:

‘Do not trample anybody, even though it may be a rabid mad dog.’”⁶

وَمِنْ وَصِيَّةٍ لَهُ عَلَيْهِ السَّلَامُ لِلْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ لَمَّا ضَرَبَهُ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ: أَوْصِيكُمْمَ بِتَقْوَى اللَّهِ، وَأَنْ لَا تَبْغِيَا الدُّنْيَا وَإِنْ بَغْتُمَا، وَلَا تَأْسَفَا عَلَى شَيْءٍ مِنْهَا زُوِيَ عَنْكُمَا، وَقُولَا بِالْحَقِّ، وَأَعْمَلَا لِلْآجِرِ، وَكُونَا لِلظَّالِمِ خَصْمًا وَلِلْمَظْلُومِ عَوْنًا. أَوْصِيكُمْمَ وَجَمِيعَ أَهْلِي وَأَهْلِي وَمَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللَّهِ، وَتَنْظِمِ أَمْرَكُمْ، وَصَلَاحِ ذَاتِ بَيْنِكُمْ. فَإِنِّي سَمِعْتُ جَدَّكُمَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: «صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَةِ الصَّلَاةِ وَالصِّيَامِ

اللَّهُ اللَّهُ فِي الْآيَاتِ، فَلَا تَغُبُّوا أَفْوَاهَهُمْ، وَلَا يَضِيعُوا بِحَضْرَتِكُمْ. وَاللَّهُ اللَّهُ فِي جِيرَانِكُمْ، فَإِنَّهُمْ وَصِيَّةُ نَبِيِّكُمْ، مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَّنَا أَنَّهُ سَيُورِثُهُمْ. وَاللَّهُ اللَّهُ فِي الْقُرْآنِ، لَا يَسْبِقُكُمْ بِالْعَمَلِ بِهِ غَيْرُكُمْ.

وَاللَّهُ اللَّهُ فِي الصَّلَاةِ، فَإِنَّهَا عَمُودُ دِينِكُمْ.

وَاللَّهُ اللَّهُ فِي بَيْتِ رَبِّكُمْ، لَا تَخْلُوهُ مَا بَقِيتُمْ، فَإِنَّهُ إِنْ تَرَكَ لَمْ تُنَاطِرُوا.

وَاللَّهُ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّنْتِكُمْ فِي سَبِيلِ اللَّهِ. وَعَلَيْكُمْ بِالتَّوَّاصِلِ وَالتَّبَازُلِ، وَإِيَّاكُمْ وَالتَّدَابُرَ وَالتَّقَاطُعَ. وَلَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَيُؤَلَّى عَلَيْكُمْ شِرَارُكُمْ، ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ. ثُمَّ قَالَ: يَا بَنِي عَبْدِ الْمُطَّلِبِ! لَا أَلْفَيْنَكُمْ تَخَوْضُونَ دِمَاءَ الْمُسْلِمِينَ خَوْضًا؛ تَقُولُونَ: قَتَلَ أَمِيرُ الْمُؤْمِنِينَ! أَلَا لَا يَقْتُلَنَّ بِي إِلَّا قَاتِلِي.

أَنْظَرُوا إِذَا مِتُّ مِنْ ضَرْبَتِهِ هَذِهِ فَاضْرِبُوهُ ضَرْبَةً بِضَرْبَةٍ وَلَا يُمَثِّلُ بِالرَّجْلِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِيَّاكُمْ وَالْمِثْلَةَ وَلَوْ بِالْكَلْبِ الْعُقُورِ».

Ali's Compassion Towards His Killer

1005) It is reported that after the accursed Ibn Muljam had fatally struck him, 'Ali ('a) said: Give him [the assassin] food and water. Relax his shackles. If I survive I am the one entitled either to pardon him or seek just punishment. If I do not survive, and if you choose to execute him, do not trample his body. [7](#)

بِالْإِسْنَادِ، أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ فِي ابْنِ مُلْجَمٍ بَعْدَ مَا ضَرَبَهُ: أَطْعِمُوهُ وَاسْقُوهُ وَأَحْسِنُوا أَسَارَهُ، فَإِنْ عِشْتُ فَأَنَا وَوَلِيُّ دَمِي؛ أَعْفُو إِنْ شِئْتُ وَإِنْ شِئْتُ اسْتَقْدْتُ. وَإِنْ مِتُّ فَفَقِّتْهُمُوهُ فَلَا تَمْثَلُوا.

1006) Imam 'Ali ('a) told his son Imam al-Hasan ('a):

O Hasan, do not blindfold the assassin. Feed him from my food. Offer him the water which you had kept for me. I shall decide on the matter if I survive. If I die and you decide to execute him, then give a single similar blow. Do not trample his body [after execution], for I have heard the Prophet say: 'Do not trample anybody, even though it may be an aggressive, rabid mad dog.'[8](#)

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِلْحَسَنِ: يَا حَسَنُ! أَبْصِرُوا ضَارِبِي؛ أَطْعِمُوهُ مِنْ طَعَامِي وَاسْقُوهُ مِنْ شَرَابِي. فَإِنْ أَنَا عِشْتُ فَأَنَا أَوَّلَى بِحَقِّي، وَإِنْ مِتُّ فَاضْرِبُوهُ ضَرْبَةً. وَلَا تَمْثَلُوا بِهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِيَّاكُمْ وَالْمِثْلَةَ وَلَوْ بِالْكَلْبِ الْعُقُورِ».

1007). Imam ‘Ali (‘a) told his son Imam al-Hasan (‘a):

O son, kill my killer, but beware of trampling, because the Messenger of God (S) detested it even for rabid mad dogs.⁹

قَالَ لِلْحَسَنِ ابْنِهِ: يَا بُنَيَّ! أَقْتُلْ قَاتِلِي، وَإِيَّاكَ وَالْمُتَلَّةَ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَرِهَهَا وَلَوْ بِالْكَلْبِ الْعُقُورِ.

- ¹. Bisharat Al-Mustafa, p. 125; Ithbat al-Hudah, vol. 1, p. 483.
- ². Bihar Al-Anwar, vol. 27, p. 61.
- ³. Bahj Al-Sibaghah, vol. 4, p. 542; Ithbat al-Hudah, vol. 2, p. 222; Bihar Al-Anwar, vol. 27, p. 60.
- ⁴. ‘Uyun Akhbar Al-Ridha, vol. 1, p. 303; Bisharat Al-Mustafa, p. 220; Ithbat al-Hudah, vol. 1, p. 265.
- ⁵. Bihar Al-Anwar, vol. 40, p. 199; Al-Fusul Al-Mi’ah, vol. 5, p. 409.
- ⁶. Nahj al-Balagha, p. 968; Al-Saleh, p. 421; Rawdhat Al-Wa’izin, p. 136; Tuhaf al-‘Uqul, p. 135.
- ⁷. Ihqaq Al-Haqq, vol. 8, p. 569.
- ⁸. Al-Fusul Al-Mi’ah, vol. 5, p. 490; Al-Fusul Al-Muhimmah, p. 136.
- ⁹. This hadith doesn’t appear in the original Farsi text. [Note of the Al-Islam.org team].

Appendix: ‘Ali And Martyrdom

197. Prophet Gave The Glad Tidings Of Ali’s Martyrdom

1008) The Prophet (S) said:

I congratulate for the martyrdom that is destined for you. After me, you will be persecuted and assassinated.

‘Ali (‘a) asked, “At that time would I be steadfast on my faith?”

The Prophet (S) replied, Your faith is perfect.¹

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا عَلِيُّ! أَبَشِّرْ بِالشَّهَادَةِ، فَإِنَّكَ مَظْلُومٌ بَعْدِي وَمَقْتُولٌ». فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «يَا رَسُولَ اللَّهِ! وَذَلِكَ فِي سَلَامَةٍ مِنْ دِينِي؟» قَالَ: «فِي سَلَامَةٍ مِنْ دِينِكَ».

1009) Ayesha narrates that she saw the Prophet embracing ‘Ali and while kissing his forehead, said: May my father be ransom upon this single martyr.²

بِالإِسْنَادِ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ التَّزَمَ عَلِيًّا وَقَبَّلَهُ وَهُوَ يَقُولُ: بِأَبِي الْوَحِيدِ الشَّهِيدِ.

'Ali Doesn't Fear Death

1010) Imam 'Ali ('a) said:

By God, Abu Talib's son is more fond of death than a child is fond of its mother's breasts.[3](#)

فِي حَدِيثٍ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ: وَاللَّهِ، لِابْنِ أَبِي طَالِبٍ أَنَسُ بِالْمَوْتِ مِنَ الْطِفْلِ بِتَدْيِ أُمِّهِ.

1011) Ibn Nubatah narrates that he asked 'Ali ('a): "The Prophet (S) used to apply Henna to his beard, why don't you?" 'Ali ('a) replied,

I am waiting for the moment a wretch of this community would color my beard red with the blood flowing from the gash in my head. This is what was foretold to me by the Prophet (S).[4](#)

عَنِ ابْنِ نُبَاتَةَ قَالَ: قُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «مَا مَنَعَكَ مِنَ الْخِضَابِ وَقَدْ اخْتَضَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟» قَالَ: «أَنْتَظِرُ أَشْقَاهَا أَنْ يَخْضِبَ لِحْيَتِي مِنْ دَمِ رَأْسِي بِعَهْدٍ مَعْهُودٍ أَخْبَرَنِي بِهِ حَبِيبِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.»

By The Lord Of The Ka'bah, I Have Triumphed

1012) Qanaduzi writes [in his book entitled Yanabi' al-Mawaddah]: When 'Ali ('a) was struck fatally on the head he said:

By the Lord of the Ka'bah, I have triumphed.[5](#)

«عَنِ الْقَنْدُوزِيِّ (فِي يَنَابِيعِ الْمَوَدَّةِ) قَالَ: وَلَمَّا ضُرِبَ رَأْسُهُ الشَّرِيفُ بِالسَّيْفِ قَالَ: «فُزْتُ وَرَبِّ الْكَعْبَةِ».

1013) When the wretched Ibn Muljam fatally struck 'Ali ('a) on the head, 'Ali ('a) told his son al-Hasan ('a):

By God, I have triumphed. Your father shall never encounter anything evil after this day.[6](#)

وَقَوْلُهُ لِلْحَسَنِ عَلَيْهِ السَّلَامُ لَمَّا ضَرَبَهُ ابْنُ مُلْجَمٍ: فُزْتُ وَاللَّهِ! وَمَا يَرَى أَبُوكَ سُوءَ بَعْدِ هَذَا الْيَوْمِ.

Merits Of Visiting Ali's Tomb

1014) Imam al-Sadiq ('a) quotes through his ancestors that the Prophet (S) said:

Whoever visits Ali's tomb has an ascertained place in Paradise.[7](#)

عَنِ الصَّادِقِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ زَارَ عَلِيًّا بَعْدَ وَفَاتِهِ فَلَهُ الْجَنَّةُ.

1015) Imam al-Sadiq ('a) said:

The doors of heavens open up when a pilgrim to Amir Al-Mu'minin's tomb supplicates. Do not sleep over and loose the reward.[8](#)

وَعَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ: إِنَّ أَبْوَابَ السَّمَاءِ لَتُفْتَحُ عِنْدَ دُعَاءِ الزَّائِرِ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَلَا تَكُنْ عَنِ الْخَيْرِ نَوَامًا.

1016) Abu Shu'ayb Khurasani asked Imam al-Ridha ('a):

"Is a visitation to the tomb of Imam Husayn ('a) better than a visitation to Ali's tomb?"

The Imam replied:

Imam Husayn was martyred in a state of grief and desolation. It is incumbent upon God to come to the rescue of every desolate and grief stricken person who visits Imam Husayn's tomb. The merits of visiting Imam Husayn's tomb over Imam Ali's tomb is the same as the merits of 'Ali over al-Husayn.[9](#)

بِإِسْنَادٍ عَنْ أَبِي شُعَيْبٍ الْخُرَاسَانِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: «أَيُّمَا أَفْضَلُ: زِيَارَةُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَوْ زِيَارَةُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ؟» قَالَ: إِنَّ الْحُسَيْنَ قُتِلَ مَكْرُوبًا، فَحَقِيقٌ عَلَى اللَّهِ عَزَّ وَجَلَّ أَلَّا يَأْتِيَهُ مَكْرُوبٌ إِلَّا فَرَجَ اللَّهُ كَرْبَهُ. وَفَضْلُ زِيَارَةِ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى زِيَارَةِ الْحُسَيْنِ كَفَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلَى الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ...

1017) Al-Husayn Ibn Isma'il al-Saymari reports from Imam al-Sadiq ('a) who said:

Whoever visits Imam Ali's tomb on foot, God would write, for every step the pilgrim takes, the reward of one Hajj and one 'Umrah and if he returns back home on foot, for every step the pilgrim takes, God would set forth a reward of two Hajj and two 'Umrah.[10](#)

بِإِسْنَادٍ عَنْ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ الصَّيْمَرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَاشِيًا، كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حِجَّةً وَعُمْرَةً. فَإِنْ رَجَعَ مَاشِيًا، كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حِجَّتَيْنِ وَعُمْرَتَيْنِ.

198. Date And Place Of Ali's Martyrdom

1018) It has been narrated in Jami' Al-Akhbar that Imam 'Ali ('a) got martyred on the Thursday night when it was nine days left until the end of the month of Ramadhan of 40 AH in the city of Kufah. At the time of his martyrdom, Imam 'Ali ('a) was 63 years old. His tomb is in Najaf al-Ashraf and his murderer was Abd al-Rahman Ibn Muljam. May Allah, angels, and everyone's curse be upon him. [11](#)

وَقُبُضَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَتِيلًا بِالْكُوفَةِ لَيْلَةَ الْجُمُعَةِ لِتَسْعِ لَيَالٍ بَقِيْنَ مِنْ شَهْرِ رَمَضَانَ سَنَةِ اَرْبَعِينَ مِنَ الْهَجْرَةِ، وَلَهُ يَوْمَئِذٍ ثَلَاثٌ وَ سِتُّونَ سَنَةً، (وَقَبْرُهُ بِالْغُرَى مِنْ نَجَفِ الْكُوفَةِ وَقَاتِلُهُ عَبْدُ الرَّحْمَنِ بْنُ مُلْجَمٍ عَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ

1019) It has been narrated in Irshad and other historic books that Amir al-Muminin 'Ali's ('a) martyrdom took place on Thursday night, 21 Ramadhan al-Mubarak, 40 AH. Due to the blow of Ibn Muljam's sword, on the night of the 19th of Ramadhan al-Mubarak, Imam 'Ali's ('a) forehead was (severely) injured and (later) got martyred due to the same wound. At the time of his martyrdom, Imam 'Ali ('a) was 63 years old¹²

إِعْلَمُ أَنَّ وَفَاةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَتْ لَيْلَةَ الْجُمُعَةِ لَيْلَةَ إِحْدَى وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ سَنَةِ أَرْبَعِينَ مِنَ
الْهَجْرَةِ قَتِيلًا بِالسَّيْفِ قَتَلَهُ ابْنُ مُلْجَمٍ لَعْنَةُ اللَّهِ لَيْلَةَ تِسْعِ عَشْرَةِ فِي مَسْجِدِ الْكُوفَةِ وَكَانَتْ سَنَةُ يَوْمِ وَفَاتِهِ ثَلَاثًا وَ سِتِّينَ
سَنَةً

1. Ghayat Al-Maram, vol. 1, p. 92.
2. Manaqib by Al-Khawarizmi, p. 65; Ihqaq Al-Haqq, vol. 15, p. 600.
3. Nahj al-Balaghah, p. 48; Sabhi al-Saleh, p. 52; Ihqaq Al-Haqq, vol. 8, p. 321.
4. Bihar Al-Anwar, vol. 41, p. 164.
5. Al-Fusul Al-Mi'ah, vol. 5, p. 485.
6. Al-Mustarshad, p. 367.
7. Al-Wasa'il, vol. 10, p. 296; Jami' Al-Akhbar, p. 74; Al-Tahdhib al-Ahkam, vol. 6, p. 21; Mustadrak al-Wasa'il, vol. 10, p. 212.
8. Al-Wasa'il, vol. 10, p. 296; Jami' Al-Akhbar p. 74; Khasa'is al-Aimmah, p. 40; Al-Tahdhib al-Ahkam, vol. 6, p. 23; Mustadrak al-Wasa'il, vol. 12, p. 212.
9. Al-Wasa'il, vol. 10, p. 297.
10. Al-Wasa'il, vol. 10, p. 296; Al-Tahdhib al-Ahkam, vol. 6, p. 20; Al-Wafi, vol. 14, p. 1404; Al-Gharat, vol. 1, p. 854.
11. Jami' Al-Akhbar, p. 74; Al-Tahdhib al-Ahkam, vol. 6, p. 19.
12. Rawdhat Al-Wa'izin, vol. 1, p. 132; Al-Irshad by Shaykh Al-Mufid, p. 12.

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