



Glimpses

from the life of
Ameerul Momineen

**Hazrat Ali Ibn
Abi Talib (a.s.)**

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the Life of
Ameerul
Momineen Ali
Ibn Abi Talib
(a.s.)**

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وَصَلَّى اللَّهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ أَذْرِكُنَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Section 1 – Childhood of Ali (a.s.)

1. Worshipping hands

Janab Fatima Bint-e-Asad (s.a.), the mother of Ameerul Momineen (a.s.), narrates, “When Ali (a.s.) was born, I wrapped him (a.s.) by a cloth. Ali (a.s.) unwrapped himself. I wrapped Ali (a.s.) by an additional piece of cloth, which Ali (a.s.) unwrapped again. This continued till a point where I had wrapped Ali (a.s.) by using six different pieces of cloth. The cloth pieces were made out of silk, leather, and so on, while Ali (a.s.) had ripped all of them.

Then, Ali (a.s.) said,

“O my beloved mother, do not tie my hands. I want to worship Allah by these hands””¹

2. Brave boy

Anas ibn Malik narrates from Umar ibn Khattab:

Once when Ali (a.s.) was in the cradle, he (a.s.) saw a snake advancing towards him (a.s.). Ali (a.s.) tightly gripped the snake by using his right hand and thrust his finger into the snake’s mouth. The snake died. When Janab Fatima bint-e-Asad (s.a.) came near the cradle and saw the situation, she cried and sought people’s help. On hearing the voice of Janab Fatima bint-e-Asad (s.a.), a few people gathered. However,

1 Muntahe-al-Amaal, Shaykh Abbas Qummi, Page 153

when the people found snake that was already dead, they became happy and addressed Ali (a.s.), “You are haidarah (snake slayer)”.¹

3. Sacrifice in saving from drowning

Once Ali (a.s.), during the childhood, was seated with a child in a tent. That child, who was elder to Ali (a.s.), went near a well and started peeping inside the well. He was about to fall into the well. Ali (a.s.) ran towards the child, held the child’s legs by hands and clutched the child’s hands by teeth, and saved the child from drowning. The child’s mother arrived and said, “O people! See how this blessed and brave boy has saved my son from drowning into the well.”

The people of the tribe were wonderstruck after witnessing Ali’s (a.s.) alertness and bravery. After this incident, the people used to say about Ali (a.s.), “He is a blessed boy.”²

In addition, people used to call the boy, whom Ali (a.s.) saved, as “fortunate boy”.

4. Man of the ring

Abu Talib (a.s.) loved exercise and wrestling. Arranging wrestling matches was a special tradition amongst Arabs. They would enthusiastically participate in watching and fighting

1 Ma’ajizal Wilayah, Sayed Muhammad Ali Zameeni Borojardi, Chap buzar Jamhari, Meher Maah 1364

2 Manaqib-a-Aal-Abi Talib, Vol 2, Page 287 (copied from Ali Qeherman Hamishapirooz, page 75)

wrestling matches. Once Abu Talib (a.s.) organized a wrestling match event and invited young men of his family. Two men started sporting the wrestling match. At that time, Ali (a.s.) was 10 years old. Ali (a.s.) also entered the wrestling ring. Anyone who would enter the ring to combat Ali (a.s.) would lose. There was only one uproar, “Ali has won!”

From that day, people used to call Ali (a.s.) as “Zaheer” that means “Faateh (victor)”¹

When Ali (a.s.) grew up, he used to like wrestling and would combat wrestling matches with wrestlers and would win the fights.

5. The first one in faith

Unaif ibn Qais Qindi states:

In the age of ignorance, I was a perfume trader. For one of the business journeys, I once visited Abbas (the uncle of Holy Prophet (s.a.w.a.)) who was a prominent trader of Mecca. One I was sitting with him – Abbas – in the Masjid-e-Haram. When the sun was at its peak, a young man entered the Masjid. His face was illuminating like a full moon. He glanced at the sky and then started praying salat in the direction of Kaaba. After some time, a very handsome young man entered and started praying behind him. Subsequently, a veiled woman entered and started praying behind them. Those three were performing qiyam, ruku, and sujood together. I was astonished

1 Manaqib-a-Aal-Abi Talib, Vol 2, Page 288 (copied from Ali Qeherman Hamishapirooz, page 77)

to witness the event occurring at the center of polytheism and idol worship. As if they were adherents of some other religion.

I curiously inquired Abbas, "This is quite strange!"

He acknowledged and said, "Do you recognize these people?"

I replied, "No."

He said, "The person who arrived the first and stood ahead is Muhammad (s.a.w.a.), my nephew. The other young man is Ali (a.s.), another nephew. The lady is Khadija (s.a.), the wife of Muhammad (s.a.w.a.). They believe that God has revealed the religion upon them. At this moment, none other than them are adherents of this religion (Islam)."¹

1 Seera-eh-peshwayan, Mahdi Peshwaai, Page 23, Moassasa-e-Tehqikaati Wa Talimaati Imam Sadiq (a.s.) Zamitsan 75.

Section 2 – Ali (a.s.) and training and education

Ali (a.s.) opened his eyes in the blessed arms of Holy Prophet (s.a.w.a.). Imam grew under the shade of love and affection by the greatest teacher and coach of humanity – in the environment of knowledge, recognition, morals, and divine and heavenly customs. This is how Ali (a.s.) is the mirror of Holy Prophet (s.a.w.a.) in merits and virtues.

Ali (a.s.) himself points to this reality:

“You people know well that how near am I to the Messenger of Allah in descent and lineage, and relationship and proximity. In my infancy, he (s.a.w.a.) would keep me in his arms and would embrace me. He would make me sleep on his bed. I used to rub my body with his and would sniff his blessed fragrance. He would chew morsels and would feed me.”¹

Ali (a.s.) benefited immensely from and inherited the merits, virtues, morals, and extraordinary traits of Holy Prophet (s.a.w.a.) in such a way that none other than Ali (a.s.) was called as the “self of Messenger (s.a.w.a.).”

Ali (a.s.), being aware of his sensitive and prominent personality, keenly acquired the training from Holy Prophet (s.a.w.a.). Imam (a.s.) used to be occupied in instilling priceless qualities and virtues of Holy Prophet (s.a.w.a.) into

1 Seera-eh-peshwayan, Mahdi Peshwaai, Bamuqaddema Ustad Jafar Subhani, page 27

his personality. On this aspect, Ali (a.s.) says:

“Holy Prophet (s.a.w.a.) has never seen me lying. He never saw deception in my personality. I used to be with Holy Prophet (s.a.w.a.) the way a baby camel would accompany its mother. He would display exemplary moral each day and I would act on all of them and would completely follow his footsteps.”¹

Holy Prophet (s.a.w.a.) and Ali (a.s.) were always close to each other. The affinity between the two always stayed – from childhood till the final moments of Holy Prophet (s.a.w.a.). Ali (a.s.) would always acquire things from Holy Prophet (s.a.w.a.). Therefore, Ali (a.s.) used to say:

“During my youth, none had proximity with Holy Prophet (s.a.w.a.) as I had with him (s.a.w.a.). I would visit Holy Prophet (s.a.w.a.) early morning and would offer salutation, “Assalam-o-Alaika Ya Nabi-Allah! If he (s.a.w.a.) would respond softly, I would return. Else I would stay with him.””

However, after the martyrdom of Holy Prophet (s.a.w.a.), this link got broken and the period of calamities on Ali (a.s.) started. Therefore, Imam (a.s.) says,

“When the Holy Prophet (s.a.w.a.) was on his deathbed, his holy head was in my arms. The journey (to Lord) of his holy soul started from around my arms. I rubbed my hands against his face to seek blessings. I gave ghusl to Holy Prophet (s.a.w.a.), though the angles were assisting me and were

1 Seera-eh-peshwayan, Mahdi Peshwaai, Bamuqaddema Ustad Jafar Subhani, page 27

mourning around the house of the Messenger. A group of angels would descend while the other would ascend. All of them recited the funeral prayers of his eminence. I kept hearing the angels' voices. I laid him in the grave. This is why, in lifetime of his eminence or after his death, none other than me was so close to him. ”¹

6. Always stayed together

Once Abu Talib (a.s.) was searching for Ali (a.s.). When he was not found, he asked Janab-e-Fatima bint-e-Asad, “Where is Ali (a.s.)?”

She replied, “You know well that he always stays with Muhammad (s.a.w.a.). Ali (a.s.) would be where Muhammad (s.a.w.a.) is.”

Then, Abu Talib (a.s.) saw both Muhammad (s.a.w.a.) and Ali (a.s.) were praying together. Ali (a.s.) completed his prayers and said Salam to Abu Talib (a.s.).

Abu Talib (a.s.) enquired the details of the religion of Muhammad Mustafa (s.a.w.a.). His eminence (s.a.w.a.) responded, “This is the religion that Allah has chosen and has raised Messengers (a.s.) for its propagation. Allah had commanded to worship in this manner.”

After hearing the reply, Abu Talib (a.s.) became very happy and said to Ali (a.s.), “You must always be with your cousin, Muhammad (s.a.w.a.), and must adopt his religion.” When he saw both again praying together, he called another

1 Nahjul Balagha, Faizul Islam, page 625

son, Jafar Tayyar, and told him, “You also join them in prayers.”¹

7. Always in the footsteps of Messenger (s.a.w.a.)

It has been narrated from Mujahid in Tafseer Thalabi that probably during the childhood of Ali (s.a.), acute drought occurred. It became extremely difficult for the people to live. Therefore, Holy Prophet (s.a.w.a.) said to his uncle Abbas, “Uncle, Abu Talib (a.s.) has a large family. Why should we not take a few of his children so that his expenses are reduced?” They came to Abu Talib (a.s.). Abbas took Jafar and Holy Prophet (s.a.w.a.) took Ali (a.s.). In this way, Ali (a.s.) used to be with Holy Prophet (s.a.w.a.) since childhood. Ali (a.s.) narrated this occurrence in the following manner:

“His holy eminence would stay at the mount Hira each year. During that time, only I could see him there. Till that time, Islam was not so popular amongst Quraish. It was only the Holy Prophet (s.a.w.a.) and Janab-e-Khadija, while I was the third. I used to witness the light of revelation of Messengership. I used to sniff the fragrance of prophethood. When revelation was revealed on his eminence, I heard a loud cry from one of the corners. I asked Holy Prophet (s.a.w.a.), “Whose voice is this?” His eminence responded, “This is Satan’s voice. After the revelation, he has despaired from people that they will no longer worship him.” Then, his

1 Sharh-e-Zindagani Imam Ali Ibn Abi Talib (a.s.). Barkhudiyoor Muhsini, page 25

eminence said, “You hear what I hear, and you see what I see. The only difference is that I am a prophet while you are (my) deputy and successor and are steadfast on the path of goodness.”¹

Holy Prophet (s.a.w.a.) always used to take care of Ali (a.s.). He (s.a.w.a.) would bathe him (a.s.) and would swing his cradle. When he (a.s.) would be awake from sleep, he (s.a.w.a.) would hold him (a.s.) near his shoulders and would say, “He is my brother, my friend, my support and my successor.”

Holy Prophet (s.a.w.a.) always used to keep Ali (a.s.) with himself. He (s.a.w.a.) would take him (a.s.) along wherever he would go.²

8. Migration for propagation

When the people of Yemen requested Holy Prophet (s.a.w.a.), “Send us a person who would teach us the religion of Islam, make us aware of its ethics and morals, take decision while training us on Quran and Sunnah.” Holy Prophet (s.a.w.a.) instructed Ali (a.s.), “O Ali, go to Yemen and teach them the religion. Make them aware of Allah and His Messenger. Take decision based on Quran.” Then, he placed his blessed hands on the chest of Ali (a.s.) and said, “May Allah always keep your heart guided towards the truth and keep your tongue always free from mistakes and slips.” The invocation of the Holy Prophet (s.a.w.a.) was to such an extent

1 Nahjul Balagha Faiz, sermon 234, page 806

2 Bihar al Anwar, volume 9, page 50 (Ba naql az Ali az wiladat ta shahadat, Sayed Muhammad Azam Qazwini)

that Ali (a.s.) states, “From that day, I never had to exert much in any problem.”¹

9. Divine training

One day, Sulaym Ibn Qays al Hilali asked Ali (a.s.), “Why there is a conflict on the taweel and tafseer attributed to Holy Prophet (s.a.w.a.)?” Ali (a.s.) responded, “I used to visit the Holy Prophet (s.a.w.a.) everyday once, and one more time during the night when he used to be alone. Almost all companions knew this but Holy Prophet (s.a.w.a.) never dealt with them the way he would deal with me. And many times, he (s.a.w.a.) would visit my place and I would spend hours with him.

When I used to enter one of his rooms, he would ask his wives to move out and would respond to my queries. When my questions were exhausted, he would initiate a topic of discussion.

Consequently, he would narrate about any verse that were revealed on him. I used to record it with my own hands. He would narrate all the aspects of the ayats such as, taveel, tafseer, nasukh, mansookh, mohkam, mutashaabeh, specific, and general. He would invoke Allah for my remembrance and understanding of those verses.

So, I did not forget even a single verse that was revealed on him. I wrote and safeguarded any rule associated with allowed or prohibited, command or forbiddance, and every

1 Furoogh-e-Wilayat, page 283

word that was revealed before his eminence. Then, his eminence placed his hand on my heart and invoked Allah: O Allah! Fill his heart with knowledge and wisdom. I asked his eminence, “O the Messenger of Allah, my parents be sacrificed over you! I have not forgotten anything ever since you have prayed for me.”¹

10. A special merit

During the early days of hijrat, a few companions used to have a peculiar habit of sitting extremely close while talking to Holy Prophet (s.a.w.a.). The affluent ones would exhibit this behavior more than the poorer ones, while the Holy Prophet (s.a.w.a.) never liked this habit.

During that time, Allah revealed the 12th ayat of surah Mujadilah that stated that those wanted to speak to the Holy Prophet in that manner, that person must offer sadaqah before talking. After that, neither the affluent people nor the poor ones resumed that behavior. The only person who came close was Ali (s.a.). Imam (a.s.) only had one dinar. Imam converted that one dinar into 10 dirhams. He (a.s.) used each dirham to offer sadaqah before talking to the Holy Prophet (s.a.w.a.) in that peculiar way. Subsequently, Allah had abrogated that order.

In the book Faraidus Simtain, it is narrated that every time Ali (a.s.) used to come in the presence of Holy Prophet (s.a.w.a.), he (a.s.) would offer one-dirham sadaqa and would pose a question. Following are those 10 questions:

1 Al Ghadeer, Allama Amini, Volume 1, Page 5

1. What is loyalty? His eminence responded:
Loyalty is from tauheed and testifying that there is not God but Allah.
2. What is mischief?
He said, "Denying Allah and associating partners with Allah"
3. What is truth?
He said, "Islam, Quran, and Wilayat, and especially your wilayat must be present"
4. What is trickery (heelah)?
He said, "Trickery must be kept away."
5. What is obligatory upon me?
He said, "Obedience to Allah and His Messenger."
6. How should I invoke Allah?
He said, "With truthfulness and certainty."
7. What should I ask Allah?
He said, "Aafiyat (health or wellbeing)."
8. What should I do for salvation?
He said, "Consume permissible (halal) sustenance and utter truth in all conditions."
9. What is happiness?
He said, "It is in Paradise."
10. In which thing, solace and comfort exist?
He said, "In meeting the Lord."

Shaykh Tusi (r.a.), Tirmidhi, and Thalabi have recorded this narration from Ali (a.s.): Allah has saved this nation through me. Because Allah tested the companions through the Verse of Najwa (confidential talks). None acted over it.

Everyone withdrew. Holy Prophet (s.a.w.a.) used to be there at his home, while none would approach his eminence for that special way of conversation. None came forward to talk to the Messenger by offering sadaqah. That time, I had one dinar. I offered that one dinar in sadaqah and only I acted over the Verse of Najwa. Through my action (of offering this sadaqah), Allah had mercy on this nation and abrogated that command. If I had not acted on this Verse, while everyone had refused to act over it, then Allah's chastisement would've occurred.¹

11. Acceptance of requests

When the Ayat-e-Inzar, "Wa Anzir Asheeratoka al-Aqrabeen" (Convey the message of Allah to your near relatives), was revealed, the narrators have narrated this incident in this manner:

On the command of Allah, the Holy Prophet (s.a.w.a.) invited his nearest relatives, who were 40 in number, for a grand feast. He (s.a.w.a.) assigned the responsibility for arranging and managing the feast to Ali (a.s.). At the time, Ali (a.s.) was only 13-14 years old. In this responsibility, there was a hidden responsibility of Islam, as well, in the future. The arrangement of the feast was good. People feasted to satiety and food was never short. After the feast, when the Holy Prophet (s.a.w.a.) intended to convey the divine message, Abu Lahab's baseless chatter disturbed the entire environment and

1 Ali wiladat se shahadat tak, Sayed Muhammad Azam Qazwini, translation Ali Azmi, page 187-188

there was no possibility for any suitable conversation. The Holy Prophet (s.a.w.a.) invited them the next day as well. People arrived. The responsibility for the next day as well was on Ali (a.s.).

After the feast, the Holy Prophet (s.a.w.a.) initiated the discussion with Tauheed and said:

“Surely a guide and a leader does not lie to his nation. There is no God except Allah the one. I am the Messenger and deputy of the lord for you and for the entire universe. O my relatives! You will die the way you sleep, and you will be given life again the way you wake up from sleep. Then, everyone will be punished or rewarded based on their actions. Eternal paradise is for the righteous, while an eternal hell is for the evil doers.”

He (s.a.w.a.) said,

“None had ever brought a message for their nation that was better than the message that I brought for you. I have brought goodness of this world and hereafter for you. My Lord has commanded me to invite you all towards Him. Who will assist me in this task? He will be my brother, successor, and my caliph.”

When his eminence’s conversation reached this point, the entire gathering became silent. Everyone was afraid of accepting this responsibility. Everyone was assuming themselves as incapable.

Ali (a.s.) rose and broke the gathering’s silence and spoke in a loud voice:

“O the Allah’s Messenger! I will assist you in this great

task.” The Holy Prophet (s.a.w.a.) asked Ali (a.s.) to be seated. The Holy Prophet (s.a.w.a.) repeated his point three times. Except Ali (a.s.), none responded. Only Ali (a.s.) accepted to assist. Then, the Holy Prophet (s.a.w.a.) addressed the people:

“O people! This young man is my brother, my successor, and my deputy. Listen to his words and obey him.”

The program ended. A few people mockingly started telling Abu Talib (a.s.):

From today, you must obey your son!¹

12. Youth with pure intentions

One day, the Holy Prophet (s.a.w.a.) came out from the house of his wife Zainab bint Jahsh and entered the house of Umm-e-Salma. After some time, someone knocked the door of Umm-e-Salma. His eminence said, “Umm-e-Salma, get up and open the door.”

Umm-e-Salma said, “Who is this important personality for whom I must get up and open the door? Perchance while opening the door, that person might see my hands, whereas only yesterday a stern verse on the complete veil for the wives of Holy Prophet (s.a.w.a.) is revealed?”

The Holy Prophet (s.a.w.a.) said, “O Umm-e-Salma! Obedience to Messenger’s command is the obedience to Allah’s command. Opposition to Messenger is opposition to Allah. The person at the door is not an ordinary person. He would not enter without permission. He keeps Allah and

1 Furoogh-e-wilayat, Jafar Subhani, page 257-258

Allah's Messenger as his friend, while Allah and Messenger keep him as friend."

Umm-e-Salma said, "I opened the door. Ali withdrew both his hands and stood at a corner so that I could go back to my room and be in veil. Ali entered my house when the sound of footsteps also disappeared. He entered the house and offered salutation to the Holy Prophet (s.a.w.a.)."

The Holy Prophet (s.a.w.a.) said in a loud voice, "O Umm-e-Salma, do you recognize this person?"

She replied, "Yes, he is Ali ibn Abi Talib (a.s.)."

The Holy Prophet (s.a.w.a.) said, "He is my brother. His morals are my morals, his flesh is my flesh, and his blood is my blood."¹

13. Example of ethics

Janab Allama Majlisi (r.a.) records:

After the battle of Khyber, Ali (a.s.) came into the presence of Holy Prophet (s.a.w.a.). Bara Ibn Maroor was also present. That time, a Jewish woman had accepted Islam and had brought food made out of goat's meat for Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) asked someone to bring bread. When the bread arrived, Bara Ibn Maroor immediately made a morsel and initiated to eat. Ali (a.s.) said, "Do not take precedence over the Holy Prophet (s.a.w.a.). Let him (s.a.w.a.) eat first. You must start after him."

1 Ali wiladat se shahadat tak, Sayed Muhammad Azam Qazwini, translation Ali Azmi, page 354

Bara Ibn Maroor did not pay heed because he was Bedouin and was not acquainted with the ethics of Islam. He said, "Is the Holy Prophet (s.a.w.a.) stingy?"

Ali (a.s.) said, "No, but there is something called as ethics. It is necessary to respect and honor the Holy Prophet (s.a.w.a.). None from us must take precedence over the Holy Prophet (s.a.w.a.) and must not start eating before him."

However, Bara Ibn Maroor paid no heed and continued eating the food. That time, the Holy Prophet (s.a.w.a.) placed one morsel in his mouth but spat immediately, and said, "Poison is mixed in this food!"

Because Bara had already eaten, the poison affected him and Bara died after some time.

14. Breaking of the idols

During the conquest of Mecca, there were 360 idols in Kaaba. The biggest idol, Hubal, was kept above Kaaba. The Holy Prophet (s.a.w.a.) ordered to break all the idols. Hubal was above. The Holy Prophet (s.a.w.a.) asked Ali (a.s.) to break it, "You climb my shoulders, or I climb your shoulders to break that idol?" That time, Ali (a.s.) with utmost respect responded to the Holy Prophet (s.a.w.a.), who was Imam's teacher and leader, "O the Messenger of Allah! You climb on my shoulders."

The Holy Prophet (s.a.w.a.) stood on the shoulders of Ali (a.s.). Ali (a.s.) said, "I am unable to bear the weight of prophethood." Subsequently, Holy Prophet (s.a.w.a.) descended from the shoulders of Ali (a.s.) and made Ali (a.s.)

to climb on his (s.a.w.a.) holy shoulders. Ali (a.s.) broke that idol. Ali (a.s.) says about this event, “By God, I was feeling powerful and elevated that I was thinking that I could split the skies. I then broke the idol named Hubal.” The following verse of Surah Bani Israel (Verse 81) was revealed at that moment, “And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”

15. Message of tauheed

After the conquest of Mecca and cleansing of the holy Kaaba from idols, the Holy Prophet (s.a.w.a.) ordered to break all the idols that were available in the tribes nearby. By complying with this command, Ali (a.s.) broke all the idols. During this event, the news spread that there is a big idol in the tribe of “Tay” and a few people are worshipping that idol. The Holy Prophet (s.a.w.a.) sent Ali (a.s.) with 150 men to break that idol. Ali (a.s.) travelled during the night and reached that place, in the morning. People were in deep sleep that time. Ali (a.s.) broke that idol, arrested the tribal leaders, and took them, along with the spoils’ money, to the Holy Prophet (s.a.w.a.).¹

16. The river of heaven

When Surah Kausar was revealed, Ali (a.s.) asked Holy Prophet (s.a.w.a.) about “Kausar”, “What is Kausar?”

His eminence (s.a.w.a.) replied, “Kausar is a river in

1 Forogh-e-Abadiyat, page 280, noteworthy point is that it talks about the title of Imam Ali (a.s.) that Imam breaks the idols.

paradise that God of the worlds has bestowed to me.”

Ali (a.s.) said, “It appears that it is great and magnificent river. Please narrate details about it for me.”

The Holy Prophet (s.a.w.a.) replied, “Yes O Ali. It is like that only. Kausar is a river that initiates from the throne of the Lord. Its water is whiter than milk, sweeter than honey, and softer than butter. Its stones are beryl, ruby, and coral. Its grass is saffron, and its earth is the fragrance of musk. Its foundation is raised on the base of throne.”

Then, the Holy Prophet (s.a.w.a.) placed his hands on the shoulders of Ali (a.s.) and said, “O Ali! This river is for me, for you, and for your friends.”¹

17. Ali (a.s.) the oppressed

It is narrated by Ali (a.s.):

“Once I entered into the esteemed presence of Holy Prophet (s.a.w.a.). I knocked the door. When I reached the Holy Prophet (s.a.w.a.), he said, “O Ali! my house is your house. You do not require permission in normal situations.

I said, “O the Messenger of Allah! I intend to seek your permission.

He (s.a.w.a.) said “O Ali, you love what is beloved to Allah. O Ali! after me, you are my successor and oppressed. After me, you will be oppressed much!”²

1 Ana Kaasirul Asnaam Wa Mujaahidul Kuffaar (Ghural ul Hakam)
Amaali Shaykh Saduq

2 Behar Al Anwar, V 38, Page 329

Section 3 –Ali (a.s.) and worship and invocation

Worship and invocation of Ali (a.s.) are the splendid and illuminating aspects of Ali's devotion. He opened his eyes in the holy Kaaba, which was the center of obedience. He was raised by the Holy Prophet (s.a.w.a.). He grew in the environment of revelation and recitation of the holy Quran. During the childhood, he was busy in Allah's worship in the cave of Hira with Holy Prophet (s.a.w.a.). During his youth, he prayed in the congregation behind the Holy Prophet (s.a.w.a.) in the territory of the enemies of Islam. He spent every moment of his life in worship, prayers, recitation of Quran, and writing the guidance of the Holy Prophet (s.a.w.a.).

He would be remarkably absorbed in the worship of Allah during his youth. He would be engrossed in prayers for hours. The oasis of Medina is the witness of Imam's worship, lamentations, and unconsciousness owing to the fear of Allah. During midnight, Imam's state of wailing and lamentation in the oasis nearby was exemplary. In Masjid-e-Nabavi, his passionate invocations to Allah were astounding.

When the Allah's worship by Ali (a.s.) was mentioned, Imam Muhammad Baqir (a.s.) said, "In Medina, he (a.s.) had an orchard that included 500 date trees. He would recite two rakats prayer near every date tree. Every worshipper and pious person of the time would be awestruck by Ali's (a.s.) devotion and worship, establishment of prayers, recitation of Quran,

invocation to the Lord. Then Imam Sajjad (a.s.) also – the adornment of worshippers – has likewise attracted every special or general people towards him through his prostrations and worship.

Therefore, a tradition is narrated from Imam Baqir (a.s.):

Once Imam Muhammad Baqir (a.s.) saw his respected father – leader of those who prostrate, adornment of the worshippers. His face had become red owing to the abundance of night vigil. Eyes got wounded because of repeated flow of tears. Lump got developed on forehead owing to abundant prostration. Legs got inflamed because of excessive standing. Seeing this condition, Imam started crying. I saw that my father was much worried about me.

He looked at me and said, “Bring that book in which worship of Ameerul Momineen (a.s.) is mentioned.” When that book was brought to him, Imam referred to a few pages of that book and said, “Who can worship the way Ali Ibn Abi Talib (a.s.) used to worship?!”¹

Allama Majlisi (r.a.) records about the worship of Ali (a.s.):

Ali (a.s.) was the foremost in worship. He was foremost in prayers and fasting. People learnt Salat-al-Lail and recommended salat from him. He had illuminated the hearts of people with religion and perseverance. Lumps were developed on his forehead owing to prolonged prostrations. If we ponder over his invocations, we will determine how manifested are

1 Muntaha al-Aamaal, Shaykh Abbas Qummi (r.a.), Volume 2, page 11

Allah's greatness, kingship, and glory. His devotion, veracity, and humility prove his excellence and sincerity.

When Imam Sajjad (a.s.), whose devotion was at an ultimate level, was asked: How is your devotion when compared to the devotion of your esteemed grandfather Ali?

My worship and devotion compared to my grandfather Ali (a.s.) is like the worship and devotion of Ali (a.s.) compared to the worship and devotion of Holy Prophet (s.a.w.a.).¹

Ali (a.s.) had designated a place in house where a mat, a sword, and Quran were kept. Imam (a.s.) had chosen this pace for worship. He would say,

“A place where Quran is recited, Allah is remembered, Satan flees from that place and angels visit that place. That house appears illuminated for the people of heaven the way stars appear illuminated for the people of the earth. A house where Quran is not recited, Allah is not remembered, blessings are reduced, angels flee from that place, and Satan visits that place.”²

Numerous venerated supplications are narrated from Ali (a.s.). A few of them include Dua Kumayl, Munajat-e-Shabaniya, Dua Mashlool, Dua Saifi-e-Saghir, Dua Yastasheer (taught to Imam by Holy Prophet (s.a.w.a.)). He (s.a.w.a.) has insisted that this dua must be recited every morning and evening), and so on. In addition to these, Sahifa-e-Alaviya is the collection of Duas and Munaajaat of Ali (a.s.). Numerous

¹ Haqqul Yaqeen, Allama Majlisi, Page 143

² Hilyat ul Muttaqeen, page 349

prayers have been recorded from Ali (a.s.). Imam Jafar Sadiq (s.a.) narrates for one of the prayers (namaz):

“One who offers these 4 rakat prayers is cleansed from sins as if he has taken birth from his mother’s womb.” This prayer is as follows:

Two units of prayer like morning prayers. In every unit, after Surah Hamd, 50 times Surah Ikhlas. After completing 4 units, recite a short dua, ‘Subhana man laa Tabeedo Ma’aalema hu’ available in Mafatihul Jinan.

18. Prayers with sincerity

Ibn Abbas says, “A couple of camels were gifted to Holy Prophet (s.a.w.a.). He (s.a.w.a.) said to his companions, “Who among you would pray a two-unit prayer, with utmost sincerity, in which no thoughts other than Allah’s occur? I will gift these two camels to that person.”

From the companion, none other than Ali (a.s.) stepped forward. Imam (a.s.) prayed two-unit prayers.

When he (a.s.) completed his prayers, Jibrail descended and said to the Messenger (s.a.w.a.): Give both camels to Ali (a.s.).

Holy Prophet (s.a.w.a.) said to Jibrail, ‘Ali (a.s.) was thinking in tashahud that which of these camels he would take’.

Jibrail replied, “He was also thinking that which of these camels he would give in the way of Allah. This thought was also for Allah, and not for anyone other than Allah.”

The Holy Prophet (s.a.w.a.) gifted both the camels to Ali

(a.s.). Subsequently, the following Verse of Surah Qaf (50: 37) was revealed, “Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.”¹

19. Unconsciousness owing to fear of Allah

It is narrated in the book Amaali by Urwah Ibn Zubair, “We were seated in the Masjid-e-Nabawi and were discussing about the battle of Badr and Bayah al-Rizwan. Abu Darda said, “Shall I not inform you about the person who has least of wealth but possesses highest level of piety? The person who is foremost in the worship of Allah”.

“People asked, “Who is this person?”

He said, “Ameerul Momeneen, Ali Ibn Abi Talib (a.s.)”

After hearing this, everyone got upset and turned their faces. At the time, one of persons from Ansar said to Abu Darda, “None has agreed to your words.”

Then, Abu Darda said, “I will narrate whatever I witnessed”

“O people! In one of the orchards in Medina, I saw this. Ali (a.s.) separated from his servants, in his orchard, and went towards one corner. He hid himself around the date trees and went out of our sight. We thought that he disappeared. I thought that he has gone to his house. After some time, we heard a sorrowful voice. It was a heart-rending lamentation. The following cries could be heard:

1 Namaz-o-Ibatad-e-Imam Ali (a.s.), Abbas Azizi, Intesharat-e-Nabugh, Page 40

“O my Lord! Owing to your forbearance, you have kept me safe from your chastisement. You veiled my numerous flaws owing to your nobility. Oh Lord! I have spent a long time in your disobedience; the scroll of my actions is heavy because of sins. There is no hope, except for your pardoning. There is no wish, except for your pleasure.”

After hearing such invocations, we started searching for the owner of that voice. We suddenly saw that it was none other than Ali (a.s.). I became silent and stood at one corner. He (a.s.) recited many prayers during the night. He kept praying and lamenting. Some of the words of his prayers were:

“O Lord! When I see your forgiveness and majesty, I perceive sins to be insignificant. When I see your chastisement, I see trials to be too severe.”

He (a.s.) would whisper (munajat) towards his Lord in this manner:

It is regretful! I see a sin in my scroll of deeds that I have forgotten, while you would be accounting for that action, and you would be telling your angels ‘catch him!’ That time neither my relatives would come to my rescue, nor my tribesmen can have any benefits to offer. When your verdict will be passed, everyone would feel pity for him.

Sometimes he (a.s.) would say:

O the fire that would roast heart and liver. O the fire by which every joint would dismember. O that unconsciousness from the severity of chastisement.

After that, Ali (a.s.) cried to an extent that he became unconscious. I thought that he had slept because he was awake

the entire night. I would wake him up for the morning prayers. When I went near and touched his body, it was completely dry. I tried moving his body, but there was no movement.

I said, "Surely we are Allah's and to Him we return."

Surely Ali (a.s.) has passed away. I came in the presence of Lady Fatima Zehra (s.a.) and gave the news of Ali's (a.s.) death.

Lady Fatima Zehra (s.a.) asked me, "In which condition did you see Ali (a.s.)?"

I narrated the entire incident. Lady Fatima Zehra (s.a.) said, "By Allah! Such condition of Ali (a.s.) develops often because of the fear of Allah."

When water was sprinkled on his face, he (a.s.) regained consciousness. When he (a.s.) saw me crying, he said, "O Abu Darda, if I am called for accounting, and if it would be concluded that I would be subjected to severe chastisement, then what would be your condition? The time when the angels of Lord would be dragging me to the presence of mighty Lord, although the living people have already accepted me, while the people of the world are pitiful over my condition, then if in the presence of Lord, from Whom nothing is hidden, you would be more pitiful than you are now."

Then Abu Darda said, "By Allah! I have never seen any companion worshiping Allah and getting unconscious like this!"¹

1 Ali (a.s.) wiladat se shahadat tak, page 280-281

20. Return of the Sun

Once the Holy Prophet (s.a.w.a.) was in his house while Ali (a.s.) was also present there. At the time, Jibrail descended with the message of Allah. The Holy Prophet (s.a.w.a.) placed his holy head on the chest of Ali (a.s.) so much so that the sun set and Ali's (a.s.) prayers (of Asr) lapsed. As Ali (a.s.) could not move the head of Holy Prophet (s.a.w.a.) and could not offer the prayers in standing position. He (a.s.) offered his prayers, in gestures, in that condition only.

The Holy Prophet (s.a.w.a.) said, "Pray so that He would make the sun return and that you offer your prayers at the prime time. Allah would accept your prayers because you have obeyed His Messenger."

Ali (a.s.) prayed and it was accepted. The sun returned. Ali's (a.s.) prayer completed. After the prayers, the sun set.¹

21. Fana Fillah (Annihilation of self in Allah)

In one of the battles, an arrow was stuck on Ali's (a.s.) leg. Whenever an attempt to remove that arrow was made, he (a.s.) would become restless. People narrated the incident to Lady Fatima Zehra (s.a.).

She (s.a.) suggested: Remove the arrow when Ali (a.s.) is in his prayers because during that time, he (a.s.) is so engrossed in the worship of Allah that he is completely oblivious of himself. This happened! People removed that arrow while

1 Ali Irshad, Shaikh Mufid, page 334, (320, Datsan-e-Mojizaat dar Imamat Imam Ali (a.s.), Narrated from Abbas Azizi, page 43)

Imam was in his prayers. Imam was inattentive (towards the removal of arrow).¹

22. True dream

Ibn Babwahy records a narration of Ali (a.s.):

Before the battle of Badra, I saw Khizr in my dream.

I said, “Give me a prayer through which I would overcome the enemies.”

He said, “Ya howa, Ya man La Howa Illa Howa”.

When I narrated this dream to Holy Prophet (s.a.w.a.), he (s.a.w.a.) said, “O Ali! You have been taught Ism-e-Azam”. Ali (s.a.) said, “In the battle of Badr, I repeatedly recited this dua.”²

23. Steadfastness

It was a Friday and the Holy Prophet (s.a.w.a.) was delivering a sermon. People were listening to the sermon attentively. At the time, a business caravan of Dahiy-e-Kalbi arrived at Medina. The news of the arrival of the caravan spread across. When the caravan reached near the Masjid-e-Nabavi, the hustle bustle of its arrival was felt by people in the Masjid. Subsequently, people came out of the Masjid leaving the sermon and got busy watching the caravan. In the Masjid, only Holy Prophet (s.a.w.a.) was there, on the pulpit, with only

1 Muhajjat al-Baizaa, Mulla Hasan Faiz Kashani, Vol 1, page 397.

2 Hayat al Quloob, Life history of the Messenger of Islam, page 354, page 61

Ali (a.s.), Hasan (a.s.), Husain (a.s.) Salman (r.a.), Abu Zar (r.a.), and Miqdad (r.a.) as the audience.

Holy Prophet (s.a.w.a.) glanced across the Masjid and said, “If these few people were not present, Medina would have gotten burnt by the chastisement of Allah. Stones would have fallen from sky as they fell on the nation of Lut. But because of these people, Allah has had mercy on you.”¹

24. Lover of Quran

After achieving a splendid victory in the valley of Yabis, Ali (a.s.) returned to Medina. Along with the companions, the Holy Prophet (s.a.w.a.) came to welcome him (a.s.). The moment Ali (a.s.) saw the Holy Prophet (s.a.w.a.), he (a.s.) dismounted the horse and came in his (s.a.w.a.) esteemed presence. The Holy Prophet (s.a.w.a.) hugged Ali (a.s.) and kissed his (a.s.) forehead. He (s.a.w.a.) kept on scrubbing off the stains and dust from the Imam’s face and kept saying, “Thanks to Allah that He granted me power and strength through you.”

Then, he (s.a.w.a.) asked the soldiers, “How did you find your leader?”

They said, “Nothing except that he would recite surah Tauheed in all his prayers.”

1 Tafsir Mujahid, Yaqub Ibn Sufiyan Be Naql Az Ibn Abbas dar tafseer-e-aaye 11 Surah Juma (Rehbari-e-Imam Ali (a.s.)Az Deedgaah-e-Quran wa Piyambar (s.a.w.a.) qa Aql, Imam Sayed Ashrafuddin, translation Muhammad Jafar Iamami page 78 se manqool)

His (s.a.w.a.) eminence enquired about this from Ali (a.s.).

He (a.s.) responded, “O the Messenger of Allah! I love this surah the most.”

He (s.a.w.a.) said, “Allah also loves you much.”

Then, the Holy Prophet (s.a.w.a.) honored Ali (a.s.) with a badge of war.¹

25. The first prostration of gratitude

When the Holy Prophet (s.a.w.a.) was migrating from Mecca to Medina, an angel conveyed Allah’s message, “You make Ali (a.s.) sleep on your bed, so that the enemies are unaware of your departure. His eminence (s.a.w.a.) summoned Ali (a.s.) and narrated this.”

Ali (a.s.) said, “Will your life be saved if I sleep?”

His eminence (s.a.w.a.) responded, “Yes.”

After hearing this, Ali (a.s.) immediately offered the prostration of thanks, and then said, “This prostration of thanks was for safety of the Messenger and my sacrifice.”

This was the first prostration of thanks that was offered.²

26. Best question

Ali Reza (a.s.), through his holy ancestors (a.s.), narrates from Ali (a.s.): The Holy Prophet delivered a sermon on the last Friday of blessed Shaban about the merits of the holy

1 Irshad Shaykh Mufid, Behar Al Anwar, volume 21, page 90

2 Ali wiladat se shahadt tak, page 58

month of Ramadan. After the completion of the sermon, Ali (a.s.) asked his eminence (s.a.w.a.), “What is the best action in this blessed month?”

The Holy Prophet (s.a.w.a.) responded, “O Abul Hasan, the best action in this month is to stay away from sins.”

Then, the Holy Prophet (s.a.w.a.) started crying. Ali (a.s.) asked about the reason for crying.

He (s.a.w.a.) responded, “I am crying on what will befall on you in this month. I can see that you are engrossed in prayers, while the worst of all people is hitting a sword on your head. Your beard is getting red by blood of your head.”

Ali (a.s.) asked, “Will my religion be safe at the time?”

His eminence replied, “Yes, your beliefs will be correct and protected. O Ali one who kills you, has killed me. Your enemy is my enemy. You are my life. Your soul is my soul. Your soil (teenat) is my soil.”¹

27. Zeal towards worship

Ali (a.s.) specifically favored the worship in the month of Shaban and would spend time in invocations, devotions, and fasts. Therefore, Imam Jafar Sadiq (s.a.) narrates from Ali (a.s.): From the day I heard about the virtues of fasting in the month of Shaban, I never left a fast in Shaban. And inshallah, till the time I am alive, I will never leave a fast of this month. The fasts of Shaban and Ramadan months are the (source of)

1 Arbeen Shaykh Bahai, page 84, Uyun Akhbar Al Reza, Volume 1, page 230, Behar al Anwar, Volume 96, page 356, Rauzatul Muttaqeen, volume 3 page 277, Sayed Ibn Tawoos, page 1

forgiveness in the presence of Allah.¹

Once in the holy month of Shaban, Imam passed a group seated in the Masjid wasting time in discussing about the worldly matters. The group invited Ali (a.s.).

Ali (a.s.) said, “You people are wasting time in a matter that is not beneficial. There are special servants of Allah who have become silent owing to the fear of Allah. It is not like that they do not have the ability to talk. However, when they remember the greatness of Allah, they become silent. Their intellects are startled by His greatness. When the intellects are conscious, despite being innocent and guiltless, assume themselves unjust and guilty. They are not satisfied with their actions and assume more worship as less.”

Then Ali (a.s.) said, “If you realize whatever Allah has stored for His obedient servants for that day, then you would leave this useless and frivolous talks and would spend time in prayers, worship, and invocations.”

Then one from the group questioned, “Ya Ali! What has Allah arranged for His servant that Allah is worshipped from the first day of Shaban?”

Then in response, Ali (a.s.) narrated this incident:

“The Holy Prophet (s.a.w.a.) sent a troop of soldiers to fight with the apostates of neighborhood of Medina. When the troop reached its destination, the soldiers were tired and fell asleep. Only three members were awake and were engrossed in prayers. The enemies, during the wee hours of night, attacked

1 Wasail al-Shia, volume 7, chapter 29, tradition 33

suddenly. The Muslim soldiers were not prepared for this attack. They were also not aware of that place. The situation had become dangerous. Then, light emanated from the mouth of those three people. The entire army got illuminated. Consequently, the soldiers got ready for the battle. They attacked the enemies, killed a few of them and captured a few of them. When this army returned to Medina, they narrated the incident to the Holy Prophet (s.a.w.a.).”

The Holy Prophet (s.a.w.a.) said, “This is the effect of your devotion and worship on the first day of Shaban.¹

Then, Ali (a.s.) narrated other incidents, benefits of performing good actions, fasting, praying in Shaban, and rewards associated with it. Subsequently, Ali (a.s.) left and got engrossed in worship.

28. Constant remembrance of Allah

When the Holy Prophet (s.a.w.a.) migrated from Mecca to Medina, Ali (a.s.) went to Medina with a small caravan that included a few companions and womenfolk. Ali (a.s.) would fiercely combat any danger or threat that the caravan would encounter enroute. Eventually, the caravan reached Medina.

In this dangerous journey, Ali (a.s.) would constantly recite the verses of holy Quran or invocations to Allah. When the caravan would take rest during the night, Ali (a.s.) would spend time in worship of Allah. According to historians, 191st verse of Aal-e-Imran was revealed in the honor of Ali (a.s.).

1 Mafatih al-Jinan, Shaykh Abbas Qummi, page 157-158

“Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire.”¹

29. Devout life

Imam Jafar Sadiq (a.s.) says,

Once Ali (a.s.) passed by a group of people. He was wearing a worn out dress.

After looking at Imam's (a.s.) old dress, they mockingly said, "He is so poor that he is wearing such an old dress."

Imam left that place silently. After a few days, the dates on trees of Imam's orchard ripened.

Imam said to his orchard's caretaker, "Do not distribute these dates amongst poor this year. Rather, sell them to prominent traders and keep the income safe."

The caretaker obeyed Ali (a.s.), sold the dates to traders, and saved the income money in numerous sacks.

Then, Ali (a.s.) invited those people, who had mocked him (a.s.), to his storeroom. They were astounded to see Imam's wealth. They started talking amongst each other. "Ali this wealth is

1 Amali Syakh e Tusi, Page 301-303

yours?!”

Ali (a.s.) responded, “Yes! This is mine”.

Then Ali (a.s.) ordered, “Distribute all this wealth amongst poor.”

This is how Imam (a.s.) taught them, “This old dress is not because of poverty, but is owing to piety and pleasure of Allah.”¹

30. Method of training

Alqama narrates, “Once I visited Ali (a.s.). There was a tray made out of bark of date tree. Two barley bread were placed on that tray. The bread was of barley’s bran. The bread was so dry that Ali (a.s.) would break them on his lap and would eat them with salt. After looking at this, I was quite sad and said to Fizza, “At least, you should have refined the bran; the bread would have been a bit softer.”

After hearing this, Fizza did not respond.

Ali (a.s.) said, “Do not say anything to Fizza. I had, myself, told her to not to separate barley. This is appropriate to combat with self (jihad with nafs)”²

31. Dua of repayment of debts

Imam Muhammad Baqir (a.s.) narrates from Ameerul Momeneen (a.s.), “Once I presented myself in the holy presence of Holy Prophet (s.a.w.a.) and mentioned about my

1 Ali Aina e Haq, Page 160

2 Ali Aina e Haq, Page 162

debt. The Holy Prophet (s.a.w.a.) taught this dua:”

“Allahumma Aghneni Be halalek An Hamek. Wa Be Fazleka Amman Sewaak” “Oh Lord! Make me needless from your prohibited through your lawful. Thorough Your grace, do not make me dependent on others.”

Then, the Holy Prophet (s.a.w.a.) said, “If your debt is equal to the size of a mountain, then also Allah would repay it.”¹

32. Apathy from the world

Ali (a.s.) says, “I was busy in Fadak – an oasis that was gifted to Lady Fatima Zahra (s.a.) by Holy Prophet (s.a.w.a.). Suddenly, an extremely beautiful woman appeared and said to me, “O the son of Abu Talib (a.s.)! Make me your partner of life so that I give all the treasure of earth to you and your kingdom expands. This wealth will be beneficial for your progeny.”

I asked her, “Who are you?” She said, “I am world – duniya.”

I said to her, “Marry someone else, leave me.”

Subsequently, Ali (a.s.) read a few couplets whose gist are given below:

The person is unfortunate who has been deceived by world. One who is clutched by the deception of this world has no goodness. World came to me in the disguise of a beautiful woman. I said to her, “I am not ignorant that I would be

1 Behar Al Anwar, Volume 95, page 301

deceived by your ploy and trickery.”¹

33. Example of altruism

When Quraish failed to prevent the expansion of Islam during the 13 long years, they, like any other oppressive reign, planned to assassinate the Holy Prophet (s.a.w.a.). To execute this plan, they chose a leader from each Quraishi tribe so that they would collectively kill the Holy Prophet (s.a.w.a.) and Bani Hashim could not seek retribution from all tribes. The Holy Quran – in Surah Anfal (8): 30 – narrates this ploy in the following manner:

“And when those who disbelieved devised plans against you that they might confine you or slay you”

At the time, Allah commanded the Holy Prophet (s.a.w.a.) to migrate to Medina and have Ali (a.s.) sleep on his bed.

Then, Ali (a.s.) asked the Holy Prophet (s.a.w.a.), “Would you be safe if I sleep at your place?”

The Holy Prophet (s.a.w.a.) responded, “Yes, I will be safe.”

After hearing this, Ali (a.s.) became so happy that he (a.s.) offered the prostration of thanksgiving.

The Holy Prophet (s.a.w.a.) said to Ali (a.s.):

“O Ali! Allah takes examination of His friends according to their strength of faith. On this basis, the prophet encountered maximum calamities. Allah had taken my examination, in

1 Kashaful Kariba, Shaheed e Sani

relation with you, as Allah had taken examination of Ibrahim in relation with Ismail.”

In the morning, the apostates advanced to execute their plan with Khalid Ibn Walid in the forefront with the naked sword. However, when they saw Ali (a.s.), they were surprised. They demanded,

“Where is Muhammad?”

Ali (a.s.) responded:

“Have you handed him to me that you are asking me? He is not home right now.”

When Quraish saw their plan falling apart, they got shamefaced and raised a search party to seek out Holy Prophet (s.a.w.a.).

On the selflessness and sacrifice of Ali (a.s.), Allah revealed the following verse of Surah Baqarah (207):

“And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.”¹

34. Gnostic in Allah

Once a person asked Ali (a.s.),

“Have you seen Allah?”

Imam (a.s.) said, “I do not worship the One whom I do not see.”

He thought that probably Ali (a.s.) has seen Allah with his eyes. Therefore, he asked another question, “How did you find Allah?”

1 Himay Rahmat, Page 33

He (a.s.) responded, “Eyes cannot see Him face to face, but hearts perceive Him through the realities of belief. He is near to things but not (physically) contiguous. He is far from them but not (physically) separate. He is a speaker, but not with reflection. He intends, but not with preparation. He molds, but not with (the assistance of) limbs. He is subtle but cannot be attributed with being concealed. He is great but cannot be attributed with haughtiness. He sees but cannot be attributed with the sense (of sight). He is Merciful but cannot be attributed with weakness of heart. Faces feel low before His greatness and hearts tremble out of fear of Him.”¹

1 Nahjul Balagha, Sermon 178

Section 4 –Ali (a.s.) and the field of valor

Surely Ali (a.s.) is that indistinguishable brave and fearless personality that history does not have Imam's like. He is Haider-e-Karrar (a.s.). He never stepped back in a battle. He was never fearful of anyone. Once a person asked him (a.s.), "Why do you not wear a shield on your back?"

He (a.s.) replied, "Because I never show my back to enemies. I do not attack from behind."

Imam's first attack on enemies would be so fierce that no second attack was required. According to the narrations, Imam's strike (by sword) was so equitable that if it hit the head, it would part the body in to two equal halves. Likewise, if it would strike from around the waist, it would cut the body in two equal halves. He would destroy any fort that he would intend to.

Imam Hasan Mujtaba (a.s.) used to say, "Every standard that rose against Ali (a.s.) got devastated. Anyone who came to fight, lost. Whoever was struck by Zulfiqar did not survive. When he would fight, Jibrael would be on his right, Mikael on the left, and Malakul Maut would walk ahead of him."¹

Ibn Abil Hadid has narrated about Imam's (a.s.) bravery in the following manner:

"The bravery of Ali (a.s.) made people forget all the foot soldiers of the past. And there was no scope for any warrior to surpass him in the future. His position and grandeur in the

1 Bihar al Anwar, Volume 1, page 76

battlefield are well-documented. His example would be used till the day of judgement. He is that valiant warrior who never fled. He was never afraid of enemies. Anyone who came to combat him got defeated. After the first strike, there was no need for the second strike. Every Arab warrior who came to fight with him felt honored. The family of those who were killed at Imam's (a.s.) hand would feel proud. When Amr Ibn Abd Wud got killed, his sister recited the following couplet:

If he was killed by anyone other than him (Ali), I would have mourned all my life. However, his killer is that Arab of whom there is no like.”¹

Allah had special favor on him (a.s.) was such that his awe would subdue his enemies. They would tremble by his name. Someone asked him, “How do you overpower your enemies?”

Imam (a.s.) replied, “My awe would jolt their hearts and they would, themselves, get ready to be killed.”²

Ali (a.s.) would indicate to this point, “Fear and loss are together” Therefore, he (a.s.) said to his companions, “Whenever you are afraid of a thing, enter into it, because avoiding it is more dreadful.”

Despite being so powerful, he never oppressed a weak. Never usurped anyone's rights. He used all his might in the pleasure of Allah. Despite being so strong, he withstood oppression. He said, “I was always oppressed.” Even the Holy

1 Sharh-e-Nahjul Balagha, Volume 1, Page 20

2 Behar al Anwar, Volume 41, Page 72

Prophet (s.a.w.a.) gave him the title, “The oppressed.”¹

35. Migration from Mecca to Medina

When the Holy Prophet (s.a.w.a.) migrated from Mecca to Medina, Ali (a.s.) was waiting for the letter from Holy Prophet (s.a.w.a.) for future proceedings. Abul Waqidi Laisi arrived at Mecca and handed over the letter to Ali (a.s.). On the third night of migration, his eminence (s.a.w.a.) had verbally mentioned, at the cave Saur, about the emphasis of a point: The weak ones, among those wished to migrate, must be accompanied with the womenfolk of the holy household.

Based on the instructions of Holy Prophet (s.a.w.a.), Ali (a.s.) returned all trusts to their respective owners, got the necessary travel provisions ready, and waited for the Prophet’s (s.a.w.a.) letter. He silently conveyed the message to those who wished to migrate that they must initiate the journey, reach the place named Zi Tuwa, and must wait at that place. However, Ali (a.s.) did not start his journey secretly, rather, he left the place in broad daylight. He (a.s.) got all women mounted on camels by Aiman – son of Umm-e-Aiman and said to Abu Waqid: Trek the camels mildly so that women are not inconvenienced.

Ibn Shahr Ashob narrates:

When Abbas Ibn Abdil Muttalib was informed that Ali (a.s.) was intending to initiate his journey from Mecca, with

1 Imam Ali (a.s.) talks about oppression committed over him, “I was always oppressed.”

womenfolk, in broad daylight in front of the enemies, he came to Ali (a.s.) and said, “Muhammad (s.a.w.a.) had left Mecca secretly while the Quraish searched him in all nooks and corners. You wish to leave with womenfolk right in front of them in the broad daylight?! Will enemies not stop you?!

Ali (a.s.) responded, “O Uncle, the night in which I met the Holy Prophet (s.a.w.a.) in the cave, he (s.a.w.a.) had told me, “Migrate with the Hashimi womenfolk and you will not face any difficulties. I rely on Allah and have faith on the words of Prophet (s.a.w.a.). Prophet’s (s.a.w.a.) and my path are the same. Therefore, I will leave with womenfolk right in front of Quraish in the broad daylight. Subsequently, he recited a few couplets, gist of which has already been narrated.”

He not only gave a message to his uncle, but also, when Abu Waqid started driving the camels swiftly so that they disappear from the sight of Quraish, instructed him to drive camels slowly. The Prophet (s.a.w.a.) has said to me, “On the way, I will not be troubled.” He took the camels in his possession and said: “All affairs are in the hands of Allah. Keep away from all types of misunderstandings. The Lord of the Worlds is sufficient for all the needs.”¹

When the caravan of Ali (a.s.) reached near Zajnan, seven veil-clad horse riders appeared. They were advancing towards the caravan speedily. For safety of the caravan, Ali (a.s.) ordered Abu Waqid and Ayman to seat the camels instantly, dismount the women and tie the camels’ legs. Then,

1 Amali Tusi, page 299, Behar al Anwar, Volume 19, page 65

a few veiled riders with swords reached there. They were furious and were abusing and were saying, “Do you think that you will, along with the womenfolk, flee from us? You take these women back to Mecca!”

Ali (a.s.) responded, “What if I do not take them back to Mecca?”

They said, “Either we would take them forcibly or would take your head.”

Saying this, they headed towards the camels. Ali (a.s.) drew his sword and came in front of them. One of them attacked Ali (a.s.). Ali (a.s.) responded with a strike. It was about to hit the person’s hand. However, the sword hit the horse. The horse died and the rider fell on the ground. Then, Ali (a.s.) said, “I am going to Medina to meet the Holy Prophet (s.a.w.a.). Whoever has courage can dare to stop me. I will cut my opponent into pieces. I will bleed him to death.” Meaning: Whoever comes near is doomed.

Subsequently, Ali (a.s.) said to Ayman and Abu Waqid, “Untie the camels, mount the women on camels, and start the journey.”

The enemies realized that Ali (a.s.) is completely ready for the battle and going near Imam is tantamount to embracing death. Therefore, they changed their intentions and returned to Mecca. Ali (a.s.) initiated the journey for Medina. When they reached the mount Zajnan, they halted and spent the night at the mountain. During that time, a few more people, including the chaste lady Umme-Ayman, joined the caravan. Umme-Ayman is that lady who was attached to Ahle Bait (a.s.)

throughout her life. The Holy Prophet (s.a.w.a.) was waiting for this caravan. He (s.a.w.a.) came to welcome Ali (a.s.). When Imam (a.s.) arrived, the Holy Prophet (s.a.w.a.) embraced Ali (a.s.). Owing to the journey, blisters developed on the feet of Ali (a.s.). Seeing this, the Holy Prophet (s.a.w.a.) became sorrowful.¹

36. The Battle of Badr

In the battle of Badr, from the Quraysh, three men came to the battlefield, Utba, Waleed, and Shaiba. These three were renowned warriors of Arab. To combat these three, three men from Ansar arrived. Out of sheer arrogance and ignorance, Utba said, These people are no match for us. Oh Muhammad! Send those people who could be our suitable opponent. We would want to fight with those people.

The Holy Prophet (s.a.w.a.) sent Ali (a.s.), Hamza (a.s.) and Ubaida from his side. Initially, they came to the battlefield while veiled. Quraish asked for their names. When the Quraish were informed their names, they said, “Yes, these are suitable opponents. We will fight with them.”

Ali (a.s.) came against the uncle of Muawiya – Waleed Ibn Utba. Waleed was a hefty and tall warrior. When he saw Ali (a.s.), he drew his sword out and attacked Ali (a.s.). Ali (a.s.) while defending himself, attacked ferociously and cut his right hand. Waleed cried out of deep pain. However, he picked

1 Alaam ul Wara, page 192, Tareekh-e-Kamil, volume 2, page 75
(Furoogh-e-Wilayat, page 79-81)

his amputated hand by using his left hand and threw his amputated hand towards Ali (a.s.) and then attempted to flee. Ali (a.s.) did not give him any chance to run away and killed him instantly.

At another place, there was an ongoing battle between Hamza and Shaiba. Ali (a.s.) reached the place where Hamza was fighting and when he saw him in danger alerted him, "Uncle, mind your head". Ali (a.s.) then attacked in such a way that Shaiba's head got cut in to two halves.

Then Ali (a.s.) went to help Ubaida and killed Muawiya's grandfather, Utba, as well.

After the killing of these three people, the army of Quraysh was overcome by fear. Everyone got afraid. However, one more Arab warrior, Aas Ibn Saeed came to the battleground. Umar Ibn Khattab says about this warrior: In the battle of Badr, Aas Ibn Saeed was fighting like a bull with horns. Out of anger, his eyes were protruding outside like frog's eyes. After viewing this scene, I was extremely afraid. He said to me, "O the son of Khattab! Where are you going? Come to me and fight with me. Suddenly Ali (a.s.) came against him. I had hardly moved from my place that Ali (a.s.) had killed him by then!

Then, Muawiya's brother, Hantama Ibn Abi Sufiyan came to the battlefield. Ali (a.s.) attacked him so fiercely that both his eyes popped out. Then, Taima Ibn Adi came to the battlefield. Ali (a.s.) killed him as well. Then, a very cunning warrior – Naufil Ibn Khuwailid – came to the battlefield. He bore extreme enmity against the Holy Prophet (s.a.w.a.). This

is the reason he was revered by the disbelievers. When the Holy Prophet (s.a.w.a.) saw him the battlefield, he (s.a.w.a.) prayed for his destruction. Ali (a.s.) entered the battlefield and killed him within moments. The prayers of the Holy Prophet (s.a.w.a.) got accepted this way.

The battle of Badr concluded. 70 men from the disbelievers got killed in this battle. Out of them (70), the army killed 35, while Ali (a.s.) single-handedly killed 35.¹

37. 3,000 merits in one night

During the Battle of Badr, when the Muslims were present in the battlefield, the water got over. The army was stressed owing to thirst. People came to the presence of the Holy Prophet (s.a.w.a.) and complained about their thirst. The Holy Prophet (s.a.w.a.) asked, “Who among you can arrange water?”

None responded because the enemies were waiting in ambush around the well. And, going near the well at night was very dangerous.

That time, Ali (a.s.) was around 24 years old. Imam (a.s.) stood and said, “O Messenger of Allah! I will bring water.” Having reliance on Allah, Imam, with a vessel, left that place to bring water.

When Imam reached the well, he (a.s.) saw that the water level was quite low, and the well was too deep. Ali (a.s.) went

1 Ali Qaharman Hamesha Pirooz. Sayed Mohammed Najfi Yazdi, page 90-98

inside the well and fetched water. When Ali (a.s.) stepped out of the well and moved ahead, a very strong blow of wind flew across. Ali (a.s.) waited. When the wind subsided, Ali (a.s.) started walking. He had barely moved a few steps that another wave of wind arrived. Ali (a.s.) waited. When the wind subsided, Ali (a.s.) started walking. After a few steps, the third wave of wind arrived. Imam waited till the wind subsided. In this way, Imam got delayed in reaching. However, seeing water, the army was elated.

While watching Ali (a.s.) moving towards the camp, the Holy Prophet (s.a.w.a.) became very happy. The Holy Prophet (s.a.w.a.) asked, "What caused the delay?"

Ali (a.s.) narrated the entire incident of the winds. The Holy Prophet (s.a.w.a.) said, "O Ali, do you know what these winds were?"

Imam (a.s.) replied, "The Messenger of God knows better."

The Holy Prophet (s.a.w.a.) said, "The first wave of wind was Jibrail, who, along with 1,000 angels sent salutations upon you. The second wave of wind was Mikail, who, along with 1,000 angels sent salutations upon you. And the third wave of wind was Israfil, who, along with 1,000 angels sent salutations upon you." This way, in just one night, Ali (a.s.) received 3,000 merits.¹

1 Madinatul Maajiz, page 12

38. The real youth

In the battle of Uhud, there were 700 Muslims while the army of unbelievers included many more men. The leader of Quraish, the standard bearer, Talha Ibn Abi Talha, was in the forefront among them. He kept shouting the battle cry and arrived at the battlefield.

He said to the Muslims, "You believe that anyone from among you who is killed will go to heaven, while if you kill one of us then, that person will go to hell. Is there anyone from you who I should send to heaven or anyone from you who wants to send me to hell?"

His cry of mockery spread across the army of Muslims, yet none volunteered. Ali (a.s.) drew his sword and came against him in the battlefield. Talha asked, "Who are you?"

Ali (a.s.) replied, "I am Ali Ibn Abi Talib."

He said, "I knew that none other than you will come to combat me."

He attacked Ali (a.s.). Ali (a.s.) used his shield to protect himself. He (a.s.) attacked Talha. His eyes popped out from the attack. He cried in such a way, out of pain, that such a cry was never heard before. Ali (a.s.) was about to cut his head. However, he pleaded for mercy. Ali (a.s.) withdrew and left him. The Muslims asked, "Why did you leave him?"

Ali (a.s.) said, "He is already so stricken by sword that he will not stay alive." It was as Ali (a.s.) prophesied and he died.

Ali (a.s.), as victor, arrived in the presence of the Holy Prophet (s.a.w.a.). Owing to the death of the leader of disbelief, the Messenger (s.a.w.a.) became happy and raised the slogan

of Takbeer. Subsequently, the Muslims raised the slogan as well.

After Talha, his brother Masab held the standard. Ali (a.s.) killed him as well. Then, another brother arrived at the battlefield. Ali (a.s.) killed him as well. In this manner, other men (nine in all), from the family of Abdul Dar kept coming at the battlefield one after the other, and Ali (a.s.) kept killing them. Now, none from the family of Abdul Dar were left. Then, a ferocious looking slave, bursting with anger with blood red eyes and a black face like dark night started crying, "I will avenge all my masters. I will not be satisfied with less than the killing of Muhammad (s.a.w.a.)".

The Muslims, on seeing the tall slave, got scared afraid as usual. Here also Ali (a.s.) arrived at the battlefield and attacked him around his waist in such a way that his body got cut into two halves and the upper half of the body fell on the ground. The lower half of the body stayed on the horse. On looking at the scene, the people started laughing out of sheer astonishment.

After the death of the slave, the unbelievers fled. The Messenger of Allah (s.a.w.a.) had stationed a few soldiers at the mountains and had asked them to not to leave their positions in any condition. However, when they saw the unbelievers running away, those stationed at the mountain passes – went against the orders of the Holy Prophet (s.a.w.a.), left their places and arrived at the battlefield precisely for war booty. The unbelievers, taking advantage of the vacant positions at the mountain passes, occupied the positions, and

attacked the Muslims from the rear. At the time, the Muslims were heedless and unprepared for the incoming attacks and remained busy in accumulating war booty. Owing to the attack, the Muslims started fleeing. Consequently, the Holy Prophet (s.a.w.a.) was left alone in the battlefield. Also, the call was heard across the battlefield: “Muhammed got killed!”

Subsequently, the Muslims became more worried and started fleeing further, while the unbelievers became fearless.

At the time, only Ali (a.s.) and a couple more were left to defend the Holy Prophet (s.a.w.a.). Taking the advantage of the situation, the disbelievers, after forming a group of 50 men, suddenly attacked the Holy Prophet (s.a.w.a.). They wanted to kill the Holy Prophet (s.a.w.a.) by any means. In defense, the Holy Prophet (s.a.w.a.) kept guiding Ali (a.s.) while Ali, by following the instructions, kept attacking the enemies. In this way, Ali (a.s.) single-handedly diffused the attacks on Holy Prophet (s.a.w.a.), causing the enemies to flee.

Ali (a.s.) has narrated this incident in the following manner: When the people fled, I was alone protecting the Holy Prophet. When I looked back. I could not see the Holy Prophet. I knew that the Holy Prophet would never flee. Probably Allah had called him on the skies because he could also not be seen among those who were martyred. I thought that I will continue to fight till I meet the Holy Prophet. When I looked back, I saw the Holy Prophet - lying on the ground in an unconscious state. I came near his eminence and kept protecting him from all sides. After some time, the Holy Prophet regained consciousness. Then, he started guiding me, he said, O Ali,

attack from this side. O Ali, attack from that side. At that time, I attacked so ferociously that the unbelievers ran away from him. In this manner, I saved the Messenger of God.

While fighting Ali's (a.s.) sword split in pieces. The Holy Prophet (s.a.w.a.) prayed for Zulfiqar. In this battle, when everyone had fled, Ali alone stood guard for the Holy Prophet (s.a.w.a.) and Islam and safeguarded religion till the day of judgement.

In the traditions it is narrated that Jibrail was astonished after seeing the bravery and self-sacrifice of Ali (a.s.). Jibraeel remarked in amazement to Holy Prophet (s.a.w.a.), "O Messenger of God, are you seeing the sacrifice of Ali?" The Holy Prophet (s.a.w.a.) said, "Ali is from me, and I am from Ali" At the time, the following call (from the heavens) was heard, "La fata Illa Ali La Saif Illa Zulfiqar". Ali (a.s.) won this battle as well even though he got afflicted with 70 wounds.

39. Call of the Messenger

Another incident took place after the battle of Uhud. The Jewish tribe of Nazeer broke the peace treaty that they signed with the Holy Prophet (s.a.w.a.). They started planning to kill Holy Prophet (s.a.w.a.). Holy Prophet (s.a.w.a.) took a few companions to fight them. He (s.a.w.a.) set up his (s.a.w.a.) camp near the fort of the Nazeer tribe.

During the time, a person from Bani Nazeer shot an arrow that struck the tent of Holy Prophet (s.a.w.a.). Holy Prophet (s.a.w.a.) ordered to move their tents to a safer place.

When the night arrived, people felt that Ali (a.s.) is not

amongst them. They asked Holy Prophet (s.a.w.a.): “O Holy Prophet (s.a.w.a.)! We are not able to find Ali (a.s.)”

Holy Prophet (s.a.w.a.) answered, “It seems he (a.s.) is busy in some work that is beneficial for you.”

After some time, Ali (a.s.) brought the head of the Jewish man who had shot an arrow towards Holy Prophet (s.a.w.a.). He (a.s.) placed the head in front of Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) asked Ali (a.s.) about what had transpired.

Ali (a.s.) informed: “O Holy Prophet (s.a.w.a.)! I saw that this evil Jew coming towards Muslims’ tents with an intention of arresting and attacking you. So, I waited for him. I saw him coming with nine other Jews with their unsheathed swords. I attacked him in that condition and killed him.”¹

40. Fearless of death

When the battle of Uhud was over, there was some blood on the blessed hand of Ali (a.s.) dripping till his elbow due to the killing of the infidels of Quraish. In that condition, he (a.s.) gave the Zulfiqar to Lady Fatima Zahra (s.a) and said, “This sword has left no stone unturned and made me proud. I swear by my life! I did not hesitate in helping the Holy Prophet (s.a.w.a.) and in obeying God. O Fatima (s.a)! Clean this sword because it has killed the tribe of Abdul Daar.

Holy Prophet (s.a.w.a.) also said: “Take this sword; Your

1 Hayatul Quloob, vol 2, page 544. Irshad of Shaikh Mufeed page 83 (copied from Ali Qaharman Hamishapirooz, page 138).

husband (a.s.) has fulfilled his responsibilities with this sword. Allah has wiped out the brave warriors of Quraish with it.”

Sayyed Ibn Tawoos (r.a.) writes:

When Ali (a.s.) returned to Medina after the battle of Uhud, it was found that he had 80 deep wounds on his (a.s.) body.

Holy Prophet (s.a.w.a.) went to visit Ali (a.s.). On seeing Ali’s (a.s.) condition, he (s.a.w.a.) got teary-eyed and said: “If a person tolerates hardships in the way of Allah, Allah grants him the greatest rewards.”

On hearing this, Ali (a.s.) (with tears in his eyes) said: “O Messenger of Allah! I thank God that I did not turn my back in the battlefield. I am sad because I did not achieve martyrdom.”

Holy Prophet (s.a.w.a.) said: “Inshallah, you will achieve the status of martyrdom, as well, later.”¹

41. Alert warrior

In the battle of Uhud, the wife of Abu Sufyan and the mother of Muawiyah, Hinda, said to their brute slave, “If you will kill any of these men, Muhammad, Ali, or Hamza then we will reward you with whatever you wish.”

The slave said, “As far as Muhammad is concerned, it is difficult to kill him because he is always surrounded by his companions who keep protecting him. About Ali (a.s.), it is very difficult to kill him either, because he is extremely alert.

1 Ali Qeherman Hamishapirooz, Sayyed Mohammed Najafi Yazdi, page No 132 – 133.

Even in the fiercest battle, he is mindful and keeps a watch at all directions. Although, it is possible to kill Hamza because when he gets angry, he becomes heedless about other places around him. Therefore, he can be killed.

At the time, when Hamza noticed the slave hiding behind the tree, he attacked the slave with his sword. However, the slave survived that attack. After determining the appropriate chance, the slave attacked Hamza on his chest by a sword leading to Hamza's martyrdom.

42. The warrior of battle of Khandaq

In the fifth year of Hijrat, the Holy Prophet (s.a.w.a.) was informed that the unbelievers were planning to attack Medina. To devise a defense plan, the Holy Prophet arranged a meeting in which the companions shared their various suggestions. Eventually, the suggestion of Salman (r.a.) of digging the trenches was accepted.

The Holy Prophet (s.a.w.a.) fixed a place for trenches. Every 10 men from Muslim army would dig a trench of 40 hands size. This task of digging trenches was initiated by the blessed hands of Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) was digging trenches and Ali (a.s.) was throwing the mud outside. The Holy Prophet (s.a.w.a.) was completely drenched by sweat. He (s.a.w.a.) kept saying, "Life is only about the life of hereafter. O lord, forgive the Ansar and Muhajireen."

In one month, the Holy Prophet (s.a.w.a.) and his companions collectively prepared a trench of five meter wide

and six kilometer long.

When the various Arab tribes from the enemies arrived and saw the trenches, they surprisingly said, “Muhammad (s.a.w.a.) has incorporated this war strategy from a Persian, because the Arabs are unaware of such tactic.”

Few days passed. Subsequently, five men – Amr Ibn Abd Wud, Akrama Ibn Abi Jahal, Habirah Ibn Abi Wahab, Naufil Ibn Abdullah, and Zurarah Ibn Khattab - who were brave Arabs crossed the trench. However, the Muslims immediately encircled them to prevent them from progressing further.

The five men were arrogantly walking across the battlefield challenging the Muslim army in combat. The famous Arab warrior Amr Ibn Abd Wud arrogantly called out, “Is there anyone from among you who can fight with me?”

The silence of Muslims provoked his daring even further. He said, “Where are the seekers of paradise? Don’t you people claim that the one killed from your side will go to paradise and the one killed from our side will go to hell? Is there not a single person from you who would want to send me to hell or want to go to paradise? I am tired of calling you. My voice has become strained.”

The Holy Prophet said three times, “Is there anyone who would go against him?” All the time, none, except Ali stood. Every time, the Holy Prophet (s.a.w.a.) would stop Ali (a.s.). Eventually, when no one was ready, the Holy Prophet (s.a.w.a.) sent Ali. He (s.a.w.a.) gave his sword, made him wear his own turban, and invoked Allah with the following words:

“O Lord! Protect Ali from all afflictions. On the day of Badr, Ubaidah Ibn Harith parted from me, while on the day of Uhud, the Lion of God, Hamza parted from me. Keep Ali safe against the attack of the enemy.”

Then, the Holy Prophet (s.a.w.a.) recited the following verse:

“O Lord! Do not leave me alone. You are best of the inheritors.”

After the prayers of the Holy Prophet (s.a.w.a.), Ali (a.s.) swiftly entered the battlefield. Then the Holy Prophet (s.a.w.a.) said, “The man of ultimate faith has arrived against the man of ultimate apostasy”

Amr Ibn Abd Wud recited a derogatory slogan. Ali (a.s.) responded in the following manner:

“Don't be in a haste! a brave and powerful warrior has arrived against you to respond. He has vision. His intentions are esteemed. He is truthful. He bestows guidance to its seeker. He's sure that his strike of sword that cuts into pieces will ever be remembered after all the battles. Cries of lamentation and mourning will be raised in your house.”

On hearing this, Amr Ibn Abd Wud asked, “Who are you?”

Ali (a.s.) responded: “I am the son of Abu Talib, Ali.”

Amr said, “I had friendship with your father therefore I would not kill you. Although I can hang you at the tip of my sword between the heaven and the earth. I am astonished that

your cousin had sent you to the battlefield.”¹

Ali (s.a.) said, “Before Islam, O Amr, you had taken an oath that you will definitely accept any of the three things from a person. First, I want you to become Muslim. Second, stop the battle against the Messenger of Allah and go back. If you do not agree these two proposals, then at this moment, I am barefooted against you; you also become barefooted. We can then start our battle.”

Amr responded, “The first two points are not acceptable. That will be a matter of disgrace for me. All the poets of Arab will recite couplets in my criticism. They will say that I have done all this owing to the fear of my life. About the third point, then I can't imagine that an Arab will request for such a small thing.”

Amr Ibn Abd Wud dismounted from the horse. The battle between faith and disbelief started. The horizon got blurred by dust to such an extent that nothing could be seen clearly. Only the sounds of swords striking each other were heard. Amr struck the sword at the head of Ali. Though Imam wore a helmet, Imam's sustained injuries on his head. Then, Ali ferociously attacked, with his sword on Amr's legs such that his legs got cut. Ali raised the slogan of Takbeer. The slogan illuminated like the thunder of victory across the dusty wind. Then, the entire battlefield reverberated with the slogan of

1 Ibn Abil Hadid, says, “My teacher, Abul Khair, was mentioning about Umar's statement, “In reality, Umar was afraid of Ali (a.s.), because he had already witnessed the gems of Imam's bravery in the battle of Uhud and Badr””

Takbeer.

People saw Ali (a.s.) mounted on the chest of Amr. However, he suddenly dismounted. Then, he climbed over him again and cut his impure head. The Holy Prophet (s.a.w.a.) asked the reason of dismounting from his chest. Ali (a.s.) replied:

“O Messenger of Allah! he abused me and spat over me. Then I thought that in the intention of my attack, what if ego gets infused. Therefore I dismounted from his chest. I waited with patience for some time. When my anger diminished, I got attentive towards my Lord completely and killed him only for the pleasure of Allah.”

After the death of Amr Ibn Abd Wud, the people got so much afraid that they all fled. In the confusion, Naufal from the apostates’ army, fell from his horse into the trench. People started throwing stones at him.

Naufal said: “Hitting stones like this is not a sign of nobility. If you have courage, then come one at a time to fight.”

This time also, no one volunteered. Only Ali (a.s.) went ahead, jumped into the trench, and killed him.¹

The army of disbelievers became extremely fearful. Abu Sufyan was completely overwhelmed by fear. He assumed that the way they have mutilated the body of Hamza, Muslims might also deal with them in that manner. He sent 10,000 dinars to Holy Prophet (s.a.w.a.) through a person to claim the

1 Behar Al Anwar, Volume 41, Page 51

body of Naufal.

The Holy Prophet (s.a.w.a.) said: “Give them the corpse of Naufal. In Islam, price for a corpse is forbidden.”

When Ali (a.s.) arrived in the presence of Holy Prophet (s.a.w.a.), he (s.a.w.a.) said, “One strike of Ali (a.s.) on the day of Khandaq is heavier than the worship of all men and jinn.”

43. Righteous and brave

When Ali (a.s.) killed Amr Ibn Abd Wud, although he had disrespected Ali (a.s.), Amr had requested Ali (a.s.) to not to tear off his clothes, Imam (a.s.) said, “I will never do this act”

Amr’s sister asked Ali (a.s.), “Why have you not taken his shield away? His shield was worth 3,000 dirhams. Such shields are not available with the Arabs.”

Imam (a.s.) replied, “If I were killed at his hands, he would have definitely done this, but I would never perform this act.”

The effect of such moral behavior was that when the Amr’s sister arrived at her brother’s body and saw that all the valuable clothes that were on her brother’s corpse were not taken away by the killer, she said, “Oh brother! Your killer possesses very high morals”¹

44. Standing tall against the enemies

When Ali (a.s.) had cut the head of Amr Ibn Abd Wud,

1 Ali Qaharman, Hamisha Pirooz, Page 27

Imam (a.s.) carried his head and walked towards the camp of Muslims with honor and pride.

While seeing Imam coming towards them, a companion said to the Holy Prophet (s.a.w.a.), “Just take a look how Ali is walking with arrogance and vanity!”

The Holy Prophet (s.a.w.a.) said, “The Lord of the Worlds likes this conduct and attitude at this time (because this bestows fortitude to the army of Islam and is cause of weakness and defeat for the army of the disbelievers.)”¹

45. Conqueror of Khaibar

After the battle of trenches, after the seventh year of migration, the Jews did not give up plotting against Muslims. The Holy Prophet (s.a.w.a.) of Islam decided to destroy the center of discord and mischief. The Messenger (s.a.w.a.), along with 1,600 soldiers, advanced towards Khaibar. In the fort of Khaibar itself, 20,000 warriors used to live. After conquering the forts of Na'im and Qamoos, the Muslims advanced towards other forts; however, the Jews retaliated strongly.

At the first instance the Holy Prophet (s.a.w.a.) gave the standard of Islam to Abu Bakr so that the Muslims would conquer the remaining forts. However, Abu Bakr returned without victory. Subsequently, the Holy Prophet (s.a.w.a.) gave the standard of Islam to Umar; however, just like Abu Bakr, Umar also came back without victory. Umar not only returned defeated, but also started narrating the bravery of Marhab. And

1 Ali Qaharman, Hamisha Pirooz, Page 27

this spread fright and terror among the soldiers of Muslims. Because of this, the Holy Prophet (s.a.w.a.) and other leaders of the tribes became angry.

Then, the Holy Prophet gathered all soldiers of Muslims and said something which is well recorded in history:

“By Allah, tomorrow I will give the standard to that person who is beloved to Allah and his Messenger. He also loves Allah and his Messenger. Allah will achieve victory through his hands. He will never run away, against anyone, from the battlefield.”

When Ali (a.s.) heard this, he said, “O Lord who can give to the one whom you have prohibited. And to the one whom you bestow, who can prohibit?”¹

The two persons who came back empty handed, more than other Muslims, were more worried about the person to whom the Holy Prophet (s.a.w.a.) would give the standard.

The following statement of Holy Prophet (s.a.w.a.) broke all the silence:

“Where is Ali?”

People said, “There is pain in Ali’s eyes.”

The Holy Prophet said, “Go and call him.”

Abu Zar and Salman went and called Ali (a.s.). The Holy Prophet (s.a.w.a.) caressed his hands around the eyes of Ali. The pain subsided and disappeared. Then, Imam never got problems in his eyes.

The Holy Prophet (s.a.w.a.) saw off Ali (a.s.) to the

1 Sahih Bukhari, Volume 4, Page 20, 207.

battlefield a with the prophecy of victory.

Then, the Holy Prophet (s.a.w.a.) said to Ali (a.s.), “Before you start the battle, send a representative to them and invite them to Islam. If they do not accept it, then convey them that they can still lead their lives under the reign of Islamic kingdom with the condition that they withdraw their weapons and pay taxes. If they do not accept any of the conditions, then you start the battle. Subsequently, the Holy Prophet (s.a.w.a.) made one of the most important statements:

O Ali, If through you, Allah guides just a single person, then it is better than red camels. (In Arabs, camels with red hairs and eyes are considered precious)

Ali went near the fort of Khaibar. The brave warrior named Marhab - wearing a shield - arrived at the battlefield and recited the following slogan:

“All people of Khaibar knows that I am Marhab.

Weapon loaded and an illustrious warrior.”

Subsequently, Ali recited the following battle-cry,

“I am the one whose mother has named him Haider.

I am the fearless lion in the world of bravery.

My hands are extremely powerful.

Lion of the jungle whom people see and get terrified”

The battle started. Imam fiercely attacked Marhab with his sword such that it cut and passed his head, penetrated through the neck, passed through his body, then through his ride, and eventually cut both ride and the rider into two equal halves.

After the brutal death of Marhab, people who had come

with Marhab fled and hid inside the fort of Khaibar. Ali (a.s.) pursued those who were left. One person attacked Imam's head in such a way that Imam's war helmet fell. Imam instantly carved a helmet out of the stone that was 4-hands long and 2-hands wide. And within no time, Imam uprooted the door of Khaibar. Imam says for the fort of Khaibar.

“By Allah, I had not uprooted the door of Khaibar with human power. Rather, it was through the divine power and through this soul, which is pleased and happy to meet its Lord.”

In this matter, Shaikh Mufeed (a.r.), through his chain of narrators, narrates,

Imam said, “I uprooted the door of Khaibar and made it a shield. After the battle, I used the same door as bridge over the trenches and then threw it in a trench. One person asked, “How did you feel about the weight of such an enormous door?” replied, “I felt like I was only holding a shield””¹

When Ali (a.s.) achieved the victory in battle of Khaibar and arrived in the presence of Holy Prophet (s.a.w.a.), the Holy Prophet (s.a.w.a.) said,

“O Ali, if I was not afraid about my nation that they would also say the same thing about you as the nation of Isa said about Isa, then I would've said about you (merits) to the nation, and they would have fetched the dust from your footsteps and leftover water from the water of your ablution as cure.”²

1 Irshad-e-Mufeed, Volume 1, Page 128

2 Muhajjatul Baiza, Volume 4, Page 205, Behar al Anwar, Volume 38,

46. Fortification for an army

After the treaty of Rizwan, the Messenger of Allah (s.a.w.a.), along with a small army, had halted near Mecca. At the time, Khalid Ibn Waleed – along with an army – was preparing for an attack on Muslims. At the time, scarcity of water afflicted the army of Muslims. The Holy Prophet (s.a.w.a.) sent Saad Ibn Malik, along with the camels, to fetch water. He had hardly advanced some distance, that he also turned back and said, “I am overwhelmed with fear, I cannot move forward.”

The Holy Prophet (s.a.w.a.) told him to sit down. Then he (s.a.w.a.) sent another companion who also came back. The Holy Prophet (s.a.w.a.) asked about the reasons, to which he replied, “I swear by your prophethood I am too much afraid.”

Then, the Holy Prophet (s.a.w.a.) called Haider-e-Karrar, Ali Ibn Abi Talib (a.s.) and sent Imam to fetch water with a camel. A few companions thought that Ali, like the preceding two companions, would also return empty handed. However, Ali (a.s.) advanced and successfully fetched water. While seeing Imam’s arrival, the Holy Prophet (s.a.w.a.) heard the ringing bell that was tied around the neck of the camel. The prophet (s.a.w.a.) recited takbeer and prayed for Ali (a.s.).¹

47. Signs of a soldier

Once, the uncle of Holy Prophet (s.a.w.a.) Abbas and

Shaiba Ibn Abi Talha were seated together and were talking. They were narrating the heroics of their actions and sounded proud. Suddenly Ali (a.s.) arrived and said, "On what things are you people being proud?"

Abbas replied, "I have one special trait that none has. I quench thirst of the pilgrims."

Shaiba said, "Construction of Masjid al-Haram is my responsibility."

Ali (a.s.) said, "Despite being younger than you in age, the trait that I have, none of you have."

They said, "O Ali, what do you have?"

Imam said, "I am the first one to believe in Allah. I did Jihad in the way of Allah. After I attacked you with sword, you brought faith."

At that time, Abbas went to meet the Holy Prophet (s.a.w.a.) in a state of anger such that his clothes were being dragged. He said, "O the Messenger of Allah! look how Ali is talking."

The Holy Prophet (s.a.w.a.) summoned Ali and said, "O Ali! what has happened that Uncle Abbas is complaining about you this way?"

Ali (a.s.) said, "I have said the truth; whether he's angry or happy."

At the time, Jibrail descended and said, "O Muhammad! your Lord sends you salutations and says, "you recite the following verse for these people":

What! Do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque

like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.¹

When Abbas heard this verse, he said, "I am satisfied with this merit of Ali."

48. Dangerous responsibility

In 9th A.H., Jibrail descended with the initial verses of Surah Bara'at (Tauba). From the tone of the verses regarding the polytheists, it was clear that they were being served an ultimatum and this would not go down well with them. The verses were to be recited during Hajj in a large crowd of polytheists, and a message of Allah was to be conveyed. The verses were targeting the polytheists who had been hostile towards Islam and Muslims since a very long time, and they had been continuing to do so.

The Messenger of Islam gave these verses to Abu Bakr so that he may convey the message to the apostates in Mecca. Abu Bakr proceeded with these verses. He had hardly advanced some distance that Jibrail descended and informed Holy Prophet (s.a.w.a.), "Allah has sent salutations upon you and has said, "Either you convey the message or someone who is from you must convey."

After this message, the Holy Prophet (s.a.w.a.) summoned Ali and said, "Go and take the verses from Abu Bakr, and you convey them in Mecca. In addition, send Abu

1 Surah Tauba, Ayat 19

Bakr back to Medina.” Ali (a.s.) used the ride of the Holy Prophet (s.a.w.a.) and reached Abu Bakr instantly. Imam took the verses and sent Abu Bakr back to Medina and advanced towards Mecca. At the time of Hajj, when all the pilgrims gathered at Mina, Ali (a.s.) climbed at an elevated place and said, “O people! I am the representative of the Messenger of Allah.”

At the time, Imam was carrying a naked sword while he was reciting the verses of Surah Tauba. He was declaring aloofness of Allah and his Messenger from polytheists.

People were looking at each other in astonishment and were asking each other, “Who is this brave and courageous person who is fearlessly conveying the message of Allah, solo, in the midst of a large crowd of apostates.”

People who knew said: “He is Ali Ibn Abi Talib (a.s.).”

Ali (a.s.) conveyed these messages for three consecutive days 11-12-13 Zilhajj morning and evening. He said, “During the prohibited months, now onwards, the polytheists are not safe. They are no longer welcome in Mecca. Now, no treaty with them is possible.”

Ali (a.s.) says, “After I conveyed these messages whoever would meet me, would threaten me and would express his enmity with me. From the gestures of women, hatred and enmity towards me was apparent. I never paid heed to these occurrences, while I continued to convey the messages of the Lord.”

At that time, two brothers of Amr Ibn Abd Wud came to Ali (a.s.) and said, “You gave us the respite of four months.

We express our enmity towards you and your cousin. And between you and us, there is nothing but war and battles.” One of them said, “If you are ready and if you start right now, then I will kill you just now.”

Ali (a.s.) said, “If you are ready, then be prepared for my sword.”

In this manner, Ali (a.s.) fulfilled this great and dangerous responsibility.¹

1 Ali Qeherman, HamishaPirooz, Sayed Muhammed Najafi Yazdi,
Page 261-263

Section 5 - Ethics and Etiquettes of Ameerul Momineen Ali (a.s.)

One is incapable to list down the ethics and merits of someone who has grown up within the folds of owner of the best morals, one who has been created from the light of the Mercy of the Universe and one who is the Being, Soul and Life of Holy Prophet (s.a.w.a.). Nonetheless, we have attempted to list down a few incidents which are a few droplets from this limitless ocean to gain blessing and recognition from them.

Ali (a.s.) would conduct himself in such a manner in the society that he would mingle amongst them and would be jovial with them. It was based on his jovial nature that Amr-e-Aas denied caliphate to Ali (a.s.) stating that he is too jovial. Obviously, those who considered caliphate to be characterised by unpleasant behaviour, hateful speech, hard heartedness, oppression; could never come to terms with the lofty morals, pleasant and soft-spoken nature of Ali (a.s.). One of the close companions of Ali (a.s.), Sa'sah Ibn Sawhan (r.a.) narrates:

Amongst us he was like any one of us. If he was called then he would come. If he was asked to sit at some place then he would seat himself there. In-spite of all this, his awe was intact in such a manner like a prisoner who is fearful when someone is standing behind him about to chop his head.

One day Muawiyah said to Qais Ibn Saad:

May God bestow his mercy on Abul Hasan, Ali (a.s.)! He was very jovial and good-natured person.

Qais said:

Yes, it was like that only. The Holy Prophet (s.a.w.a.) used to be jovial with his companions and deal with them in a good manner. However, Muawiyah you are trying to praise Ali (a.s.) but in reality you are trying to taunt him. Ali (a.s.) in spite of his good manners and jovial nature would command the most respect and awe amongst the people. And this was due to his piety and asceticism. Unlike your fear upon the wretched and lowly people of Shaam.

However, all these high morals were due to the tranquil heart that was acquired due to the constant remembrance of the Almighty. In the most difficult situations, even in fierce battles, he did not become anxious or disturbed. Nor in any issues did he become perplexed or troubled.

Once Muawiyah wrote a letter to Ameerul Momineen (a.s.) and mentioned his merits as follows:

I have many merits. My father Abu Sufyan was a great man in the period of ignorance. I am also a ruler and I have also been a scribe of revelation.

Our Master replied in a very beautiful manner:

Yes, your father was a big man (in the Jahiliyyah), your mother Hinda was a liver chewer and you are oppressing me.

Ali (a.s.) narrates about his ethics as follows:

I have never become angry on my children, wives and neighbours.

The will which he bequeathed to his son Imam Hasan (a.s.) is an exemplar of upbringing he imparted to his children.

Here we will present a few incidents from the life of our

Master.

49. Who has the most dates?

It was a practice of Ali (a.s.) that whenever he used to get something to eat, he used to present it to Holy Prophet (s.a.w.a.) and used to consume it with him. One day Ali (a.s.) purchased some dates and went to Holy Prophet (s.a.w.a.) to consume them with him. Holy Prophet (s.a.w.a.) after partaking the dates would place the seed in front of Ali (a.s.). When the dates were over, there were many date seeds in front of Ali (a.s.) and none in front of Holy Prophet (s.a.w.a.). Holy Prophet (s.a.w.a.) jokingly commented:

“One who has many seeds has consumed the most dates”.

On this Ali (a.s.) replied:

“What about the one who consumed the dates with its seeds”

50. Combination of Light

Many elites of Mecca used to time and again send their proposals seeking the hand of Lady Zahra (s.a.) in marriage to the Holy Prophet (s.a.w.a.). They used to boast about their wealth and inheritance. They were of the assumption that Holy Prophet (s.a.w.a.) was looking for a wealthy suitor for her daughter. Owing to ignorance, they did not know that this world was insignificant in front of Holy Prophet (s.a.w.a.) and if something was valuable for him then it was faith, good

deeds, piety and asceticism.

Islam has not considered wealth and fame as yardstick for marriage. In contrast Islam has placed piety, asceticism as yardsticks for greatness. In spite of this people used to send their proposals. Holy Prophet (s.a.w.a.) used to respond as:

Marriage of Fatima is the decision of God

It will happen by the command of God.

In this manner Holy Prophet (s.a.w.a.) conveyed to the people that for Fatima (s.a.) the search is not for wealthy suitor but a suitor with correct beliefs and piety. It was apparent that no one could fit this yardstick except Ali (a.s.). People came to Ali (a.s.) and said:

You send your proposal

One day Ali (a.s.) presented himself to Holy Prophet (s.a.w.a.) in a very humble manner and said in a soft-spoken manner:

O Prophet of Allah! My parents be sacrificed upon you! I have grown up under the shade of your love and care and have always been blessed with your generosity and grace. You have trained me better than my parents. Due to your blessings I am on guidance.

O Prophet of Allah! You are asset in this world and the hereafter. Now I wish to settle in life. You are the one to decide if I can proceed with the proposal with Lady Zahra (s.a.) and become blessed?

Umm Salma narrates: After listening to this, happiness was seen on the blessed face of Holy Prophet (s.a.w.a.). He smiled and said to Ali (a.s.):

Just now Jibrail had descended and was saying: God has ordained that the Tree of Tooba and Hoor al-Ein in paradise be decorated. The angels have gathered near Bait al-Mamoor on the fourth sky and it has been revealed upon me that I have solemnized the marriage of the daughter of my beloved Muhammad (s.a.w.a.), my bondmaid Lady Zahra (s.a.) with my servant Ali (a.s.) and have made all angels a witness to this event.

Holy Prophet (s.a.w.a.) accepted the proposal of Ali (a.s.) and went inside the house to present the proposal to Lady Zahra (s.a.). When the proposal was presented to Lady Zahra (s.a.), she became silent and did not reject the proposal. At that moment, the Prophet of Allah said:

God is great, her silence is her acceptance.

The Holy Prophet (s.a.w.a.) came back to Ali (a.s.) and asked:

What do you have for marriage?

He (a.s.) said:

My parents be sacrificed upon you. You know my condition well. All I have is a sword, an armour and a camel.

Holy Prophet (s.a.w.a.) said to him:

You are a warrior and fighter in the way of Allah and hence the sword is necessary for you. The camel is also an essential need for you. It is a means of your livelihood and transportation. However, the armour is not that important for you.

Ali (a.s.) sold his armour and whatever he got from that deal gave it to Holy Prophet (s.a.w.a.). Holy Prophet (s.a.w.a.)

gave some amount to Bilal so that he could buy some scent for Lady Zahra (s.a.). He gave some amount to Abu Bakr and Ammar so that they could get some essential goods for the house. They got the following:

1. A cloak which cost around 7 dirhams.
2. One/two leaves costing 1 dirham.
3. A water bag
4. A basket made from the skin of date tree
5. Two mattresses. One of cotton and other of date leaves and it was filled with other things.
6. 4 pillows
7. Curtain
8. Mat
9. Grinding wheel
10. A water bag made of skin
11. A wooden bowl for milk
12. A bag for water
13. Green vessels
14. Few utensils made of mud
15. A tumbler
16. An Abaya

When the above items were presented in front of Holy Prophet (s.a.w.a.), he said:

O Lord! Bless the couple whose essential goods are mainly of mud.

It was time to solemnize the marriage. The Prophet of Allah (s.a.w.a.) stepped on the first step of the pulpit and after praising and glorifying Allah said:

O Muslims! Jibrail has come and informed me that God has commanded the Angels to gather at Bait al-Mamoor and that God, Himself has given the hand of Lady Zahra (s.a.) to Ali (a.s.) and commanded me that I formalize the marriage on earth.

Thereafter the Prophet of Allah (s.a.w.a.) asked Ali (a.s.) to recite a sermon. Ali (a.s.) recited the sermon as follows:

Praise be to the Lord, who is thanked for His bounty through His Praises. And I give witness there is no God but He. Salutations of God on His Messenger Muhammad. To contract marriage is the command of the Lord and this gathering is for that very purpose. The Prophet of Allah (s.a.w.a.) has decided the dowry for her daughter as my armour and given her in wedlock to me. And I accept it. You all be witness to it.

The nikah was completed and after a month's time Lady Zahra (s.a.) left her father's home to her husband's home.

On the night of marriage, based on the command of Holy Prophet (s.a.w.a.), a feast was organized. Those participating in the feast were high in relation to the food cooked. Holy Prophet (s.a.w.a.) commanded people to come in groups to eat. Holy Prophet (s.a.w.a.) himself was serving the food. Due to his blessed hand, everyone ate to their fill. Whatever was left was distributed amongst the poor.

Holy Prophet (s.a.w.a.) asked his wife to take the bride and the bridegroom in a state of happiness and joy to their home and not to do any such thing which will be the cause of displeasure of Almighty. Due this the people were raising

slogans of Allah is Great! And took the couple to their home.

The Holy Prophet (s.a.w.a.) kissed the hands of the bride and the bridegroom and raised his hand towards the sky and prayed,

O Lord! Make this marriage blessed and make their progeny pure.

51. Best Spouse

Ameerul Momineen, Ali (a.s.) says about his marriage as follows:

When Fatima (s.a.) came to my house, we both seated ourselves in one corner of the house and awaited the Holy Prophet (s.a.w.a.). Fatima (s.a.) bowed her head in coyness and I also kept my head bowed due to modesty. At that moment Holy Prophet (s.a.w.a.) knocked on the door and sought permission to enter in the house. After he entered the house, he seated Fatima (s.a.) next to him and asked her to get some water. Fatima (s.a.) got some water in a wooden vessel. The Holy Prophet (s.a.w.a.) took the water from the vessel in his blessed mouth and put it back in the vessel. Thereafter he put the water on his head, on his chest and between his shoulders. Thereafter he supplicated for Fatima (s.a.) and me.

Similarly, the traditionalists have narrated:

The next night the Holy Prophet (s.a.w.a.) brought a glass of milk and asked us to drink it. Then he (s.a.w.a.) asked Ali

(a.s.):

How did you find Fatima?

Ali (a.s.) replied:

I found in her a very good support for obedience and servitude to God.

Thereafter the Holy Prophet (s.a.w.a.) prayed for them both.

After few days, Holy Prophet (s.a.w.a.) again came to their house and spoke pleasantly with Ali (a.s.). Then he asked Ali (a.s.) that if he does not mind could he step out of the room. Ali (a.s.) obliged. Then Holy Prophet (s.a.w.a.) asked Fatima (s.a.), how are you and how did you find your husband? She (s.a.) replied:

Dear father, He is the best husband. Only that when the women of Quraish come to meet me they taunt me saying that the Prophet of Allah has got you married to a poor person.

After hearing this, Holy Prophet (s.a.w.a.) consoled her in the following manner:

Neither me nor your husband are poor. All the treasures of the world be it gold or silver were presented before me but I gave preference to the bounties of the hereafter to the bounties of this world.

O my daughter Fatima! I have chosen for you the best husband. He was the first to bring faith and submit to Islam. He is foremost in knowledge and forbearance.

Thereafter the Prophet of Allah (s.a.w.a.) called Ali (a.s.) and said to him:

Treat your wife with love and kindness because certainly

Fatima is a flesh of my heart.

Ali (a.s.) says:

By God! Since that day till Fatima (s.a.) left this world, I did not do any such thing which would be a cause of pain to her, nor have I forced her to do anything. She also has never angered me, nor has she disobeyed me.

52. Distribution of Responsibilities

When Ali (a.s.) and Lady Zahra (s.a.) began their marital life, they decided that based on the advice of Holy Prophet (s.a.w.a.) they would distribute the household responsibilities. Holy Prophet (s.a.w.a.) assigned the chores outside the house to Ali (a.s.) and the chores within the house to Lady Zahra (s.a.). Both were satisfied with the arrangement. In fact, Lady Zahra (s.a.) was glad that she got the chores within the confines of her home.

Chores like getting household items, water etc. was allotted to Ali (a.s.). Chores like kneading flour, keeping the house clean, cooking food etc. was allotted to Lady Zahra (s.a.).

Whenever Ali (a.s.) had some time, he would assist Lady Zahra (s.a.) in completing the household chores.

One day Holy Prophet (s.a.w.a.) came to their house and saw that they both were busy in household chores. He asked:

Who amongst the two of you is most tired so that I can work in their place?

Ali (a.s.) replied that Lady Zahra (s.a.) is more tired. Accordingly, Holy Prophet (s.a.w.a.) assisted Lady Zahra (s.a.)

in her household chores.

When Ali (a.s.) used to go for travel or war outside the city, Lady Zahra (s.a.) used to perform the chores outside the house. Slowly the household chores started increasing. They also had children which added to the familial duties.

One day Ali (a.s.) saw that Lady Zahra (s.a.) was sweeping the floor, cooking food and moving the grinder due to which her clothes were covered with dust and her hands had become swollen and blisters were formed on them. Due to carrying of water-bag there were marks on her shoulder. Ali (a.s.) was pained to see all this. He (a.s.) said to her:

Will it not be right that you inform the Prophet of Allah if you could get a servant for assisting you in your household chores?

The Holy Prophet (s.a.w.a.) was aware of the nature of Lady Zahra (s.a.) and hence instead of a servant he (s.a.w.a.) gave her a tasbeeh which is now famously known as Tasbeeh Fatima Zahra (s.a.). (The Shias recite this tasbeeh regularly after every salat.)

53. Household work

Whenever Ali (a.s.) had some time, he used to help Lady Zahra (s.a.) in her household work. One day Holy Prophet (s.a.w.a.) came to their house and saw Lady Zahra (s.a.) standing and cooking food in one corner and Ali (a.s.) was cleaning the pulses in another corner. Observing this he (s.a.w.a.) became very happy and said to Ali (a.s.):

O Ali! Not everyone is blessed to do household work. But

*God bestows this blessing to his truthful and beloved slave.
And He bestows on them to whom He gives the goodness of
this world and the hereafter.*

54. Secret of Sacrifice

Ibn Masood narrates:

One day, after the Prophet of Allah (s.a.w.a.) completed his Isha prayers, a person came and said,

O Muhajireen and Ansaar! I am poor and have nothing with me. Give me something to eat.

The Holy Prophet (s.a.w.a.) said to him:

*Do not call yourself as poor. I am pained to hear it.
There are only four poor,*

- 1. The mosque of the locality in which no one offers their prayers*
- 2. The Quran kept in the house which no one recites*
- 3. The scholar amongst the people from whom people do not seek their religious rulings.*
- 4. That Muslim who is imprisoned amongst non-Muslims*

After that he (s.a.w.a.) said:

Who will fulfil the need of this person and confirm his place in Paradise.

At that moment Ali (a.s.) took hold of his hand and took him to his house. He came to Lady Zahra (s.a.) said,

O Daughter of Prophet of Allah! He is your guest.

Lady Zahra (s.a.) answered,

*O son of my uncle, there is very little food in the house.
Even Hasan and Husain (peace be upon them) are hungry and*

you were also fasting. Whatever food is there will suffice for only one person.

Ali (a.s.) said:

Serve that food.

Lady Zahra (s.a.) served that food and Ali (a.s.) placed the food in front of the guest. Then he (a.s.) thought to himself that if I partake from the food then the hunger of the guest will not be satiated and if I do not take anything then it will be a cause of embarrassment for the guest. Hence Ali (a.s.) used to act in such a manner as though it seemed that he was partaking food with the guest. In fact, he (a.s.) extinguished the light and made sound of chewing so that the guest would not feel ashamed of eating alone.

When the guest completed his food, Ali (a.s.) lit the candle. He found that the food was in the same quantity when it was served. Thereafter Ali (a.s.), Lady Zahra (s.a.), Hasan (a.s.), Hussain (a.s.) and Lady Fizza ate from the food. In spite of that, food remained.

The next day when Holy Prophet (s.a.w.a.) came to their house, he (s.a.w.a.) asked them, how was their last night? Ali (a.s.) replied that it was good. Then Holy Prophet (s.a.w.a.) said,

Jibraeel informed me about the events of last night and revealed to me the following verse

...and prefer (them) before themselves though poverty may afflict them.¹

¹ Surah Hashr (59):9

55. The Greatest Sacrifice

Sheikh Saduq (ar) narrates from Imam Jafer Sadiq (a.s.) that once during childhood, Imam Hasan (a.s.) and Imam Hussain (a.s.) became sick. The Prophet of Allah (s.a.w.a.) along with his two companions came to visit them. One from them said, how good would it be if you take a pledge for the well being of the children. Ali (a.s.) said:

If they are cured then I will fast for three days as a sign of thanks.

Along with Ali (a.s.), Lady Zahra (s.a.), Imam Hasan (a.s.), Imam Hussain (a.s.) and Lady Zahra (s.a.) also took the same pledge.

After few days, both the children (a.s.) were cured. For fulfilling the pledge all members of the house kept a fast. However, there was nothing in the house for fast breaking. So Ali (a.s.) asked his neighbour to give him some raw wool which they would clean. In return he should give them one kilogram of barley. The neighbour gave one kilogram of barley in return for clean wool. Ali (a.s.) brought the wool and barley home. Lady Zahra (s.a.) cleaned the wool and prepared flour by grinding one third of barley. She prepared five loaves from it. Ali (a.s.) came home after offering his Maghreb prayers. All five members of the house sat down to break their fast when they heard the voice of a poor man pleading,

O people of the house of Muhammad (s.a.w.a.). I am a poor person. Can you give me some food. The Almighty will suffice you with the delicacies of paradise.

Ali (a.s.) kept his morsel of food down and said to Lady

Zahra (s.a.).

Please have some mercy on this poor man and give him something.

Lady Zahra (s.a.) replied,

O son of my uncle, I listen to your command and obey it. I do not have hunger or greed.

After that each member of the household offered their loaf to the poor person and drank just water for fast breaking. That night they all slept hungry and next day again fasted.

The next day Lady Zahra (s.a.) cleaned one third of wool and accordingly ground barley to prepare flour for the loaves. Ali (a.s.) offered the Maghreb congregational prayers behind Holy Prophet (s.a.w.a.) and came home. All five infallibles (a.s.) then sat down to break for fast breaking when they heard a plea:

I am an orphan from the orphans of Muslims. May Almighty bless you with the sustenance of paradise. Can I also get something from your food?

Hearing the plea of the orphan, Ali (a.s.) kept his morsel of food down and said to Lady Zahra (s.a.) that,

Today also God has sent this orphan to our house. Can we satiate the hunger of this orphan?

Lady Zahra (s.a.) said,

No problem, we will give preference to the orphan over our children.

Thereafter each member gave their loaf to the orphan and had only water and slept hungry.

The third day also they fasted. Lady Zahra (s.a.) cleaned

the remaining wool and prepared flour from the remaining barley. Ali (a.s.) returned home after offering his Maghreb prayers. All members of the house had just sat down for fast breaking when they heard a captive saying,

I am a polytheist. The Muslims have captured me but have not taken care of my meals. I am hungry, can you give me some food.

Ali (a.s.) kept his morsel of food down and asked Lady Zahra (s.a.) to aid the captive. Lady Zahra (s.a.) expressed her desire to have mercy on the captive and thereafter everyone gave their part of food to the polytheist captive. That night also they only had water and went to sleep.

Now they had completed their oath of three fasts. On the fourth day they did not fast. Ali (a.s.) took Imam Hasan (a.s.) and Imam Hussain (a.s.) to the Holy Prophet (s.a.w.a.). Due to the fever followed by the three-day fast with only water, the kids had become very weak and Ali (a.s.) had to support them to walk properly. Seeing their condition, the Prophet of Allah (s.a.w.a.) exclaimed:

What condition am I seeing you in?! Come let us go meet Fatima. When Holy Prophet (s.a.w.a.) reached her house he saw she was busy in prayers at the prayer niche. Due to continuous fasts she had become weak.

The Holy Prophet (s.a.w.a.) took her daughter in his arms and said,

Is this your condition since the past three days?

At that moment Jibrail descended and informed Holy Prophet (s.a.w.a.) that God has revealed the following Surah in

praise of your Household. Please accept it. Thereafter Jibrail recited the following verses:

And they give food out of love for Him to the poor and the orphan and the captive.

We only feed you for Allah's sake; we desire from you neither reward nor thanks.¹

The words of Almighty have given such of lofty status to the sacrifice of the People of Household (a.s.) that no one since the beginning till the end could ever reach it.

56. Charity of a Royal Ring

One day some newly converted Muslims from Jews came in the holy presence of The Prophet of Allah (s.a.w.a.) and asked him,

O Prophet of Allah, Prophet Moosa (a.s.) appointed Yusha Ibn Noon as his successor and inheritor. Who is your successor and inheritor after you?

The Holy Prophet (s.a.w.a.) recited the following verse of Quran,

Most certainly your Master is Allah, His Messenger and those believers who establish prayers and gives charity while in genuflection.

Thereafter, the Holy Prophet (s.a.w.a.) took everyone to the mosque. They were about to enter the mosque when they saw a poor person leaving the mosque. The Prophet (s.a.w.a.) asked him,

¹ Surah Insan (76): 8-9

Did anyone give you anything?

The poor man showed a ring to him. The Prophet (s.a.w.a.) asked him,

Did anyone give it to you?

He pointed to a person offering prayers. The Prophet (s.a.w.a.) asked him in which condition did he give you? He said,

In a state of genuflection.

Hearing this everyone recited takbeer. The Holy Prophet (s.a.w.a.) said,

After me, Ali is your Master.

They all said,

We are satisfied with God, the Prophethood of Muhammad and Mastership of Ali.

57. An invite for a meal

Once a friend of Ali (a.s.) invited him for a meal. Ali (a.s.) said, I will accept on three conditions.

1. You will not get anything from outside your home.
2. You will present whatever is present in the house.
3. You will not put your family members in difficulties.

He accepted all the three conditions and Imam (a.s.) went to his house for the meal.

58. Etiquettes of Hosting

Once a person came with his son in the presence of Ali (a.s.). Imam (a.s.) accorded respect to both and seated himself

in the middle and faced them.

It was time for eating and food was served to both of them. Thereafter a slave of Imam (a.s.) got a bowl of water and towel for cleaning of the hands. Imam (a.s.) took the bowl of water and asked the guest to extend his hand so that he could pour water over them. The guest took his hand back and said,

How is this possible! Give me the bowl, I will pour water and you wash your hands.

Ali (a.s.) said:

Your brother is from you and he is not different from you. He is trying to gain 10 times more reward in the world for the paradise.

After that also the guest was not ready to get his hands washed by Ali (a.s.). Ali (a.s.) persisted and said,

By my right on you, this humility is for the sake of God and I would like to be blessed by doing service to my brother. However you wash your hand in the same manner as when my slave washes your hand.

When the guest washed his hands, Ali (a.s.) called his son Muhammad Ibn Hanaffiyah and said,

O my son, the father washed the hand of the father. If the father would not have been there then I would have washed the hand of the son. However since both of them are present here, hence God likes that there is some difference in respect accorded to the father and son. Since you are my son, hence you wash the hand of the son.

After narrating this incident, Imam Hasan Askari (a.s.) says,

True shias should be like this only.

59. Friendly Guest

Asim bin Humairah narrates that one day I saw Ali (a.s.) and he was very sad. I approached him and asked,

O Ameerul Momineen (a.s.), why are you so sad?

Ali (a.s.) said,

Today is the seventh day and there have been no guest nor has there been any needy at my door.

60. An Illustration of Generosity

Zubair Ibn Awam was the son of one of the aunts of Holy Prophet (s.a.w.a.). A period had passed since his death. One day his son came to Ali (a.s.) and said that I was going through the accounts of my father and in that it mentions that he had to take some money from Abu Talib (a.s.).

Ali (a.s.) said:

It is as you say

And gave him the required amount. Few days later the son of Zubair came to Ali (a.s.) and said,

There was a mistake in the accounts. In fact my father was indebted to Abu Talib (a.s.).

Ali (a.s.) said:

The loan of your father is forgiven and whatever money I gave you is permissible for you.

61. Result of Sacrifice

One day Ali (a.s.) came home before Zohr and he felt very hungry. He asked Lady Zahra (s.a.) to give some food. Lady Zahra (s.a.) replied that there was nothing available in the house and since two days even the children had not eaten anything.

Ali (a.s.) expressed his surprise and said that why was he not informed. He immediately left the house to make some arrangements. Ali (a.s.) himself did not have anything so that he could make some arrangements. Hence, he took some loan. He was about to purchase some food items for his home when he saw that his dear friend Miqdad was wandering in a disturbed state in the scorching sun. He approached Miqdad and asked him,

Brother, why are you standing here and why are you disturbed?

Miqdad said,

O Ali (a.s.), leave me on my condition. Do not ask me anything.

Ali (a.s.) said,

This is not possible. Tell me what happened? Why are you so disturbed?

Miqdad said,

Since you are insisting, I am saying. Just now I went to my home and saw that due to hunger my family members are disturbed. The children are also crying due to hunger. I could not see the sight at home and hence came out. Now I cannot seek from the people nor can I go back home. Hence leave me

on my condition.

Ali (a.s.) was very much affected by it. He said to him that,

Your condition is not better than mine. Take this money which I have taken as loan and buy something for your family.

Ali (a.s.) gave the money to Miqdad and himself went to the mosque. He offered the congregational prayers with the Holy Prophet (s.a.w.a.). After the congregational prayers, all went to their homes except Ali (a.s.) who stayed back in the mosque. Holy Prophet (s.a.w.a.) saw Ali (a.s.) and asked him

Do you want guests?

Ali (a.s.) bowed his head and did not say anything.

The Holy Prophet (s.a.w.a.) said to Ali (a.s.),

O Ali, why are you silent? If you do not wish, then I will turn back and if you wish then I will come along with you to your house.

Ali (a.s.) said,

You please come. It will be our honour.

The Prophet of Allah (s.a.w.a.) took hold of Ali's hand and went to his home. When they reached the house, they saw Lady Zahra (s.a.) was offering her prayers and in front of her, food was being cooked.

After completing her prayers, Lady Zahra (s.a.) presented herself to Holy Prophet (s.a.w.a.). Holy Prophet (s.a.w.a.) caressed her head out of fatherly love and asked her how her day was?

She replied,

All praise belongs to Allah. It went very well.

Then she served the food that was cooking. Ali (a.s.) looked at Lady Zahra (s.a.) with surprise. Holy Prophet (s.a.w.a.) said to him,

O Ali! This is in exchange of the money that you spent in the way of Allah. This is from God. God gives abundant sustenance to whomsoever He wishes.

Section 6 – Ali (a.s.) and Guidance and Leadership

Ali's (a.s.) pure and sublime heart always ached and remained concerned with regards to guidance of the people. He was always sympathetic towards poor, destitute, oppressed, neglected, and strived to guide them.

Though the lovers of the world, power, seekers of authority usurped the caliphate on unfounded grounds and kept Ali (a.s.) away from his rightful position, he continued to guide people despite being confined to his house. Every now and then he solved the problems of those who had oppressed him. He didn't seek revenge from the Islamic nation for the oppressions rained on him. Be it political problems, worldly or religious issues, individual or social issues, whenever there was a need, Ali (a.s.) helped and provided guidance and correct suggestions. Ali (a.s.) was like a bright sun of guidance whose rays even the darkest clouds of caliphate couldn't hide (Clouds doesn't have the capacity block the sun, although it may be able to reduce the opacity of light to some extent for a limited-time, but it can't deprive the world of the bright sunlight forever)

The advice that he gave at that time still serves as a light of guidance for today's politicians and rulers. Ali (a.s.), where he was an unrivalled champion of the battlefield, he was also a distinguished leader in the field of guidance and leadership. History with all its might can't respond to Ali (a.s.) we shall

point out few instances as below.

62. Supporting the neglected ones

Abu Saeed Khudri narrates:

One dead body was brought in the presence of Holy Prophet (s.a.w.a.) for funeral prayers, Holy Prophet (s.a.w.a.) asked, Is this dead one indebted?

People replied, 'He owes 2 dirhams'

Holy Prophet (s.a.w.a.) didn't start the funeral prayers, Ali (a.s.) offered: I take the guarantee to pay off his debt.

Hearing this Holy Prophet (s.a.w.a.) became happy, recited funeral prayers, and said to Ali (a.s.) may Allah grant you best of the rewards, may Allah free you the way you've freed this man of his debt and grant you an elevated status.¹

63. Leadership

During the initial days of the prophethood of Holy Prophet (s.a.w.a.) when the message of Islam was not common, Abu Zarr learnt about Islam from his sources. He reached Mecca so that he could find more details about Islam and in all possibility enquire with Holy Prophet (s.a.w.a.). He didn't know Holy Prophet (s.a.w.a.) and couldn't check with the Meccans either. After searching a lot he was tired and finally decided to rest in Masjid al-Haram.

After a while a youth passed from there and glanced an inquisitive look at Abu Zarr and passed away. Next day as well

1 Hamari Rehmat Pg. 53

Abu Zarr roamed around in Mecca in search of Holy Prophet (s.a.w.a.) but failed. Then, tired, he came back to his original place in Masjid al-Haram and rested there. After a while, the same youth approached Abu Zarr, and respectfully said, “you can rest at my home?” saying this that youth took Abu Zarr along with him. Abu Zarr spent the night there but didn’t mention his intention to the youth. Even the youth didn’t enquire anything with him. Next morning, Abu Zarr left the place and again began searching his ultimate wish. Again that youth came and took him to his house.

This time the youth didn’t think it was wise to remain silent, asked Abu Zarr. Is it possible that you tell me about the intention behind your visit to Mecca? Abu Zarr said, if you promise me to help, I will tell you. The youth promised to help him.

Abu Zarr said, from a while I have been hearing in my tribe that a person has appeared in Mecca who has been talking different things and claims that all his talks are from Allah and revelations come to him. I wish to see him closely and intend to investigate him. Now you tell me your opinion about him and secondly would you able to take me to him.

The youth replied, be satisfied that he is on the right path and all his talks are from Allah. I will take you to him in the morning. Beware though, if the people of this city come to know about this then both our lives will be in danger. In the morning, I will proceed ahead, and you follow me from a distance. If I sense any danger, then I will bend down as if emptying a vessel, you then separate from me and if there is no

danger the keep following me.

In the morning, the youth came and took Abu Zarr along with him. Fortunately, there was no danger around and Abu Zarr reached the house of Holy Prophet (s.a.w.a.). He had discussions with Holy Prophet (s.a.w.a.) and accepted the faith. (The youth here was Ameerul Momeneen Ali (a.s.)).¹

64. A true friend

One day Miqdaad said to Ali (a.s.) “it’s been 3 days since I have eaten anything”. Hearing this Ali (a.s.) went to the market and sold off his armor for 5 dirhams and gave an amount to Miqdad and returned home. On the way, Imam (a.s.) met a man who wanted to sell his camel for 100 dirhams. Imam (a.s.) purchased the camel from him. After a while, a man came and said, “O Ali, sell this camel to me for 150 dirhams.” Ali (a.s.) sold that camel to him for 150 dirhams. Ali (a.s.) then called out Imam Hasan (a.s.) and Imam Husain (a.s.) and asked them to call that camel seller. At that time, Holy Prophet (s.a.w.a.) came to Ali (a.s.) and said, “O Ali, the person who sold you the camel was Jibraeel and the one who purchased from you was Mikael. The 50 dirhams that you received as a profit is because of the 5 dirhams that you have given to Miqdad. One who acquires the piety of Allah, Allah brings forth ways for him (Sura Talaq: 6)”²

1 Usod al-Ghaabah, V 1 Pg. 301, Al Ghadeer V 8 Pg. 314

2 Behaar V 41 Pg. 31, Manaqeb Ale Abi Talib V 1 Pg. 287-292

65. Cause of happiness

After the conquest of Mecca, Holy Prophet (s.a.w.a.) dispatched a group of soldiers in the vicinity of Mecca so that they can invite people towards Islam but didn't permit them to fight. Khalid Ibn Walid was among the group of Muslims sent towards the tribe of Jazimah.

Khalid already bore enmity with this tribe since in the Jahiliyyah period they had killed one of Khalid's relatives. When he was sent to the tribe to invite them towards Islam, Khalid instead killed a few of the tribesmen, captured some of them and looted their property.

Holy Prophet (s.a.w.a.) was very upset with this news. He went on the pulpit of mosque and said thrice, "Oh Allah, I am aloof, unhappy and disgusted with the actions of Khalid Ibn Walid."

Then, he said to Ali (a.s.), "O Ali, go there and pay their blood money." Ali (a.s.) went there and paid their blood money and said to them - if anybody has lost any property, mention it and it will be repaid.

Some people stood up and said, since you have promised in the name of Allah, we will tell you that the ropes with which we tied our camels and the vessels that our dog used to eat from, are missing as well.

Ali (a.s.) settled all their accounts, still some amount remained. He said, I will also give the remaining amount to you so that everything is settled completely, and nothing remains. The things which you are aware of and those which you don't know, all accounts get settled. Under these

circumstances whatever fear and terror that your women and children had to undergo, it is remediated as well.

When Ali (a.s.) returned in the presence of Holy Prophet (s.a.w.a.), he narrated everything. At that moment, Holy Prophet (s.a.w.a.) said, “O Ali, by Allah, you have delighted me. This news makes me more happy than red eyed camels.”¹

66. Remedy for pain

One person came to Ali (a.s.) and said, “O Ameerul Momineen (a.s.) I am inflicted with 3 diseases – Physical diseases, poverty and ignorance.”

Imam (a.s.) replied, “for physical ailments, visit a doctor, for poverty, go to a nobleman and for ignorance, go to a scholar”

He replied, “O Maula, you are a doctor as well as noble and a scholar.”

Imam a.s gave him 3000 dirham and said, “treat yourself with 1,000 dirhams, with 1,000 dirhams alleviate your poverty and acquire knowledge with 1,000 dirhams.”²

67. Best advice

When the Islamic forces attacked the tribe of Tai, the head of the tribe, Adi Ibn Hatim escaped, but his sister was taken as a captive. When she was brought in Medina, this is what she had to say:

1 Khisaal Pg. 671, Behaar V 21 Pg. 141

2 Behar ul Anwar V 41 Pg. 43

Once when Holy Prophet (s.a.w.a.) was passing by us (the captives) to perform prayers, sensing the opportunity, I stood in front of him and said, “My father has died and my caretaker is missing, you please do me a favor, Allah will favor you”. Holy Prophet (s.a.w.a.) said, “who is your caretaker?” I said, “my brother, Adi Ibn Hatim”. Holy Prophet (s.a.w.a.) said, “is he the one who has escaped Allah and Prophet (s.a.w.a.) to Damascus?” saying this he went for the prayers.

Same thing happened the next day as well but there was no definite conclusion. Third day I had the same opportunity, but this time I was hopeless and didn’t want to say anything. But when Holy Prophet (s.a.w.a.) was passing by that place, a youth was walking behind him. He indicated to me that I again discuss the matter with Holy Prophet (s.a.w.a.). The youth gave me assurances and there was a new beam of hope in my heart. Mustering some courage, I repeated my plea to Holy Prophet (s.a.w.a.). That youth was Ali Ibn Abi Talib (a.s.)

Holy Prophet (s.a.w.a.) accepted my plea this time, and said “Do not hasten, you will be sent home in the company of a respected and honorable caravan.” After few days, he gave me expenses for the travel, few clothes, a fine ride, and an honorable caravan with which I could return home.¹

68. Equitable behavior

During the time of second ruler, one person registered a case against Ali (a.s.) in the court. Both the persons presented

1 Forogh-e-Abdiyyat – Jafar Subhani Pg. 381

themselves in the court. The second ruler said to Ali (a.s.) “O Abul Hasan, stand here”. Hearing this the color of the face of Ali (a.s.) changed.

The ruler asked, “O Ali, are you upset because you are standing near the plaintiff?” Ali (a.s.) replied, “No, rather I am unhappy because you took my name with respect (Instead of Ali, Abul Hasan was called out. Calling a person with his title / kuniyyat is a sign of respect) and didn’t accord the same respect to my opponent”¹

69. Beneficial advice

Holy Prophet (s.a.w.a.) had two relatives behind in Mecca who bore enmity with Islam and Muslims. After the conquest of Mecca, they joined the Islamic forces and desired to meet Holy Prophet (s.a.w.a.). But Holy Prophet (s.a.w.a.) didn’t permit them to meet him. Umme Salma (r.a.) also tried to intercede for them, but he (s.a.w.a.) didn’t allow them to meet him and said, “amongst them is my cousin who has troubled me a lot and the other is the one who always put absurd demands in front of me. In this manner, they used to prevent people from bringing faith.”

When nothing seemed to work, they came to Ali (a.s.) and explained the matter. Ali (a.s.) who was well aware about the affectionate behavior of Holy Prophet (s.a.w.a.), advised them that when Holy Prophet (s.a.w.a.) passed in front of them, they say the same statements that the brothers of Prophet Yusuf

1 Ali wa Huquq-e-Bashar Pg. 78

(a.s.) said. Indeed, Holy Prophet (s.a.w.a.) will also say the same statements that Prophet Yusuf (a.s.) said. The brothers of Prophet Yusuf (a.s.) said,

قَالُوا تَاللّٰهِ لَقَدْ أَثَرَكِ اللّٰهُ عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ ﴿٩١﴾

Allah has made you superior to us and we are sinners and wrongdoers.

Prophet Yusuf (a.s.) replied to his brothers as thus,

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللّٰهُ لَكُمْ ۚ وَهُوَ أَرْحَمُ الرَّحِمِينَ ﴿٩٢﴾

Go, today you will not be questioned, may Allah forgive you. He is indeed the most forgiving amongst the forgivers.

Then Ali (a.s.) said, “If you say the first sentence in front of Holy Prophet (s.a.w.a.), then he will definitely reply with the second sentence, because his character doesn’t permit anyone to say something better than himself.”

They acted exactly based on what Ali (a.s.) advised. Holy Prophet (s.a.w.a.) immediately forgave them. These people then accepted Islam, donned the battlefield attire, entered the Islamic forces, remained steadfast on faith till the end and kept fighting for Islam.¹

70. Siding with the truth

When Abu Bakr became ruler, he sat on the pulpit one

level less than Holy Prophet (s.a.w.a.) and addressed the people, “O people, I have been made responsible for you all. If I tread the right path then follow me, and if I deviate from the right path then please guide me back to it.” After the sermon, he said few words regarding Ansar which upset them. They confronted him. Around the same time, Amr-e-Aas and Fazl Ibn Abbas said something for Ansar which only aggravated the differences.

Fazl Ibn Abbas approached Ali (a.s.) and narrated all the events. On hearing this, Ali (a.s.) was very upset and realized that Ansar have been oppressed.

He then came to mosque and praised Ansar in front of everyone and also rejected the talks of Amr-e-Aas. Hearing Ali (a.s.), Ansar were delighted and said, “now we don’t care about any one’s opinion.” At that moment, Hassan bin Thabit e Ansari said some poetry praising Ali (a.s.) and replying to Fazl ibn Abbas.¹

(This incident apparently looks normal but highlights the lofty character and immense respect he commanded from various sections of Muslims.)

71. Protecting the oppressed

During the reign of Usman, using Amr-bil-Marooif (exhorting towards goodness) and Nahi-anil-Munkar (preventing from evil deeds), Ammar-e-Yasir continuously criticized the government and defended the truth. Till one day,

1 Al Ghadeer - Allama Amini V 3 Pg. 69

the news of martyrdom of Abu Zarr arrived. Usman said, “may Allah have mercy on him.”

Ammar who was present there, said “may Allah indeed have mercy on Abu Zarr, I say this with the bottom of my heart.” Usman who bore grudge and enmity with Ammar became angry and started abusing him and said, “do you think that I am ashamed to exile Abu Zarr”, then ordered that even Ammar be exiled to Rabazah.

When Ammar was getting ready to move to Rabazah, the youth of his tribe, Bani Makhzoom, who were also his relatives, came to Ali (a.s.) and requested to speak to Usman to stop the exile of Ammar.

Ali (a.s.) met Usman and said, “Fear Allah, you sent one god fearing and virtuous person, Abu Zarr to Rabazah, now you intend to exile another god-fearing person to Rabazah.” There were some arguments between Ali (a.s.) and Usman. In the fit of rage, Usman said, “It’s better that even you leave Medina”

Ali (a.s.) said, “If you can then try to do it”. At the time, Muhajereen gathered and said to Usman, “Does it befit that anyone who objects you should be exiled out of Medina. This will not help in anyway”. Hence, sensing the outcome, Usman changed his mind.¹

1 Al Ghadeer – Allama Amini V 9 Pg. 18

72. Amr Bil Maroof (Exhorting towards good actions)

Ali (a.s.) says that one day during hot summer, Usman summoned me. When I reached there, I saw him sitting on a throne and holding a stick in his hand and had few sacks of gold and silver jewels in front of him. He said to me, “Take whatever you wish from here. You take these jewels so that number of my opponents decrease.”

I said, “Congratulations on your kinsfolk, did you inherit this wealth or did someone gift you, or have you acquired through some business. In this case I can do 2 things, that I take this wealth and be thankful to you or earn through hard work and be needless of you. But if this wealth belongs to Allah, then Muslims, orphans and poor have a share in it and by Allah you do not have the right to give it to me nor do I have the right to take it.”

Usman said, by Allah you are telling these to magnify yourself. Saying this he came to me and attacked me with his stick. I didn’t resist. I returned and said, “Allah is witness between you and me, I will never do Amr Bil Maroof and Nahi Anil Munkar where you are concerned.”¹

73. Right advice

In the 14th year of Hijrah, Islamic forces handed a fitting defeat to the Iranians and dealt them a heavy blow. After that Iranians felt the danger that slowly and gradually the Islamic

1 Sharh Nahjul Balagha – Ibn Abil Hadeed V 4 Pg. 242-243

forces will advance and capture entire Iran. To keep this danger at bay, the ruler of Iran dispatched an army of 1,50,000 soldiers under the command of Ferozaan to keep all attacks away and finding the right opportunity initiate a heavy attack on Muslims.

Commander of Islamic forces, Saad Ibn Abi Waqqas apprised Umar of the developments and requested additional forces and asked for permission to initiate the attack before the Iranians do, to instill fear and terror amongst the enemies so that remaining campaign becomes easy.

Umar gathered everyone in the mosque and informed that I am going out of Medina for a battle, and everyone gather at a place between Basra and Kufa and from there altogether we will proceed towards battlefield. Everyone who was present there including Talha lauded Umar's decision and boosted the morale. Usman also praised the decision and suggested that additional forces be summoned from Damascus and Yemen and attack the enemy with all might.

At that point, only Ali (a.s.) who was present there, criticized the decision and said, "Those areas where people have just become Muslims and have just entered the fold of Islamic territory, making them void of soldiers is not a good idea. There is a possibility that finding the right opportunity the Syrian and Yemeni armies might attack these areas and children and women will become casualties. If you leave Medina, the Arabs surrounding Medina might use the opportunity to create havoc and civil unrest. That's why your leaving Medina is more dangerous. Ruler leaving the place,

scatters the subject and breaks the connection.”

“If there is a sense of lack of Muslim soldiers then their faith is very strong. Your participation to face the enemy on the battlefield will give a shot in arm for the enemies and will cause a weakness amongst Muslims. Seeing you, they will opine that this is all they have in terms of strength. This will multiply their audacity and Muslims will feel that you are all we have, and this will demean their morale. It is better that you remain in Medina.”

Hearing Ali (a.s.), Umar changed his mind and said, “Ali’s suggestion is apt, and I will act on it.”¹

(Ali’s (a.s.) advice was only for the sake of status and honor of Islam and Muslims and was not to conform any circumstances prevailing then.)

74. Avenging the oppressed

When Umar was killed, his son Ubaidullah killed Hormuzan and daughter of Abu Lulu based on the fact that she participated in the killing of his father. Had it not been for one companion who stopped the sword of Ubaidullah, other captives would also have been killed.

This crime of Ubaidullah created a havoc amongst the Ansar and Muhajereen of Medina and demanded Usman that Ubaidullah be punished for shedding the innocent blood.²

The most to insist was Ali (a.s.) but Usman didn’t accept.

1 Forogh-e-Wilayat Pg. 283-284

2 Tabaqaat-e-Ibn-e-Saad V 5 Pg. 18 (Beirut edition)

Being dejected from Usman, Ali (a.s.) turned to Ubaidullah and said, "If I reach you, I will surely avenge the innocent blood of Hormuzan."¹

People's anger intensified seeing the indifference of Usman. Usman gave Ubaidullah a big area outside Kufa and said, "go there". This area was so big that it was called as "Mini-Kufa".

But Ali (a.s.) had told Ubaidullah that if he reaches him, he will surely take revenge. During the apparent caliphate of Ali (a.s.), Abdullah escaped to Syria. Imam (a.s.) said, "if he has escaped today, he will surely be caught one day." During those days, Battle of Siffin started, Ubaidullah was killed at the hands of Ali (a.s.) in that battle.²

75. Establishment of Islamic laws

After the death of Umar, Usman appointed his half-brother Walid Bin Uqbah as the governor of Kufa. Holy Quran has twice declared Walid as transgressor and a rebellion of the divine laws. Despite the clarification by Holy Quran, the ruler ignored this and appointed Walid as the governor of Kufa.

This Walid under the effect of intoxication had recited the Fajr prayers 4 rakat instead of 2 and the intoxication was so severe that people removed the ring from his fingers, and he didn't realize.

Kufans complained this to Usman, but Usman didn't take any heed, rather threatened them, and said to them, "did you

1 Ansaab-e-Balazari V 5 Pg.24

2 Forogh-e-Wilayat Pg. 306-307

see Walid drinking wine with your own eyes”

People said, “though we didn’t witness him drinking, we did see him in the state of intoxication. We removed his ring, and he didn’t even realize.”

Some of the witness of this incident went to Ayesha. Ayesha who bore a grudge with Usman, said, “Usman is not enforcing the laws of religion, rather is threatening the witnesses”

Ameerul Momineen (a.s.) said to Usman, “Umar at the time of Shura had instructed that Bani Umayyah should not rule over the people. Dismiss Walid from governorship and declare a punishment for him.” Talha and Zubair also objected over appointment of Walid as governor and demanded that he be punished.

Sensing the anger of the people, Usman replaced Walid with one of the Umayyads viz. Saeed Ibn Aas as the governor of Kufa. Saeed, on reaching Kufa cleansed the governor’s palace, the pulpit, the prayer niche, and the mosque and sent Walid back to Medina.

Just dismissing Walid didn’t pacify the people, rather they were insisting that he be punished for drinking wine. The love of his brother didn’t allow Usman to punish him. He made Walid wear a nice dress and asked him to stay in a room and asked Muslims to specify the punishment. Anyone who moved forward to do so was threatened by Walid and as a result, no one was ready to move ahead.

Finally, Ali (a.s.) moved forward and specified the punishment for Walid and didn’t care about the threats from

Walid.¹

(One who fears Allah doesn't care about the threats from the people.)

76. Defending one's rights

After the incident of Saqifa, one day Abu Ubaidah Jarrah said to Ali (a.s.) "Why do you desire caliphate so much?"

Ali (a.s.) said, "More than me you people desire the caliphate. Whereas you do not have any qualities for caliphate. All the qualities required are present in me and I am seeking my right. You people are not giving my right and are usurping it."²

77. Annexation of hearts

During the time of Umar, one captive was brought. He was invited to Islam, but he rejected. Umar ordered him to be killed. The captive said, "I am thirsty." Umar asked water to be brought. The captive asked, Do I have the permission to drink water and am I under protection?

Umar said, "Yes, you are safe." The captive threw the glass of water on the floor. Umar was enraged and said, "This person is making excuses, kill him."

Ali (a.s.) was present there, said, "You've just provided safety for him, how will you kill him?" Umar asked, "What should be done with him now?" Ali (a.s.) said, "Sell him for an appropriate amount at the hands of a Muslim." Umar asked,

1 Forogh-e-Wilayat Pg 303-304

2 Forogh-e-Wilayat Pg. 178

“who will purchase him?” Ali (a.s.) replied, “I will purchase him.”

Ali (a.s.) behaved with him in an affectionate manner that he himself became Muslim. Later, Ali (a.s.) freed him, after which he always used to come to mosque and remain engrossed in prayers and supplications.

78. Behavior with the noble ones

When the 3 daughters of Sassanid king were brought with all their wealth in front of Umar, they were covering their face with a veil. Umar said, “People should talk in loud voices in front of them and their veils be removed so that people can see them, and they can be purchased at a higher price.”

The princesses declined to remove the veils and shooed away the persons who came to remove their veils. Umar was enraged, he wanted to harm them with his whip. Seeing this, they started crying.

Ali (a.s.) said, “Behave kindly with them. I have heard from the Holy Prophet (s.a.w.a.) that you should respect and honor people from every community who were initially noble and respected and later became poor and lost their status.”

Hearing this, Umar’s anger subsided a little. Ali (a.s.) said, “You should not treat princesses just like the common women.”¹

79. Protecting the lives

One day, the second caliph was sitting on the throne to

1 Seerat-al-Halabiyya V 2 Pg. 49

pass the verdicts. One lady was brought and was told that she had delivered a baby after 9 months of her marriage. Umar looked at her carefully and said that she be stoned to death.

No sooner did Umar pass this judgement than someone tapped his shoulder. Umar looked over and saw Ali (a.s.) and asked if there's any latest news.

Ali (a.s.) said slowly, "Do not pass such a verdict. If this lady brings a proof from Holy Quran, then you won't have any response." Hearing this color of Umar's face changed and started shivering. Ali (a.s.) said, "Allah mentions in Quran that duration of pregnancy and weaning is 30 months. At other place He mentions that mothers should feed babies their milk for 2 years. If you remove 2 years (24 months) from 30 months, then 6 remains. It means that minimum duration of a pregnancy can be 6 months. Based on this, this lady has not committed any sin". Umar immediately released this lady.¹

80. Valuable advice

During the reign of Umar, the Islamic forces used to be dispatched to far flung areas to bring them under the Islamic empire. The expenses for these expeditions used to be enormous. People suggested that precious jewels that are adorning the Holy Kaaba should be sold off and be used to meet these expenses. People insisted that Kaaba doesn't need those jewels and it is more rewarding that amount be spent on military.

Umar was confused to decide, then he did decide to sell

1 Ali Ibn Abi Talib a.s. Abdul Fattah, Abdul Maqsoor Pg 385

those jewels off, but just to attain satisfaction, he consulted Ali (a.s.)

Ali (a.s.) said, "When Holy Quran was revealed, there were 4 kinds of wealth. The personal properties of Muslims which based on a special jurisprudential provision were distributed amongst the inheritors. The booties of war were distributed by Holy Prophet (s.a.w.a.) amongst the needy. Khums has a special provision. Sadaqa, Zakat etc. Allah also specified the expense of these. At that time as well, there were jewels in Holy Kaaba. Allah preserved their places and didn't order to spend them. This was not because they were neglected, or no one had any knowledge about them. That is why leave these jewels as is the way Allah and His prophet (s.a.w.a.) had left them."

Hearing this, Umar said, "had you not been there I would have been humiliated regarding public wealth."

81. Priceless protection

Shaikh Tabrasi narrates from Imam Jafar Sadiq (a.s.):

After the Treaty of Hudaibiyyah the Quraish broke the treaty and waged war with those whom Holy Prophet (s.a.w.a.) was at peace with. Then Abu Sufyan went to Medina for salvaging the treaty and told Holy Prophet (s.a.w.a.), "Protect your people and give protection to the Quraish"

Holy Prophet (s.a.w.a.) said "Haven't you all deceived me?"

Abu Sufyan said "No"

Holy Prophet (s.a.w.a.) said "If you are on your promise

then I will also keep my word”

Then Abu Sufyan went to Abu Bakr, Umar and (Ummul Momineen) Umme Habibah and requested them to give protection to the Quraish. They said that they could not do anything without the permission of Holy Prophet (s.a.w.a.).

Abu Sufyan then came to Ali (a.s.) and told him “You are related to me. As of now I don’t know what to do. Please find a way for me.”

Ali (a.s.) told him “You are one of the elders of the Quraish. Go to the mosque (of Prophet (s.a.w.a.)) and announce that “I have given protection to the Quraish” and after having said this you immediately leave Medina” (Staying in Medina could have created problems for Abu Sufyan)

Abu Sufyan asked Ali (a.s.): “If I do this will it benefit me”

Ali (a.s.) told him: ”I don’t know if it will serve any purpose but you don’t have a choice”

Abu Sufyan did what Ali (a.s.) told him to do and left Medina. The Quraish asked him and he narrated the entire event. The Quraish mocked him and told him that Ali (a.s.) had made a fool out of him and what would the Quraish do with his protection.¹

82. Glamorous clothing

Once a few representatives of the Jews of Najran came to meet Holy Prophet (s.a.w.a.) and when they met him they were

¹ Hayat al-Quloob pg 454, Shar e Zindagani e Payambar (s.a.w.a.) – Allamah Majlisi

wearing very shiny/dazzling clothes. The Holy Prophet (s.a.w.a.) did not pay heed to them nor did he speak to them and seeing him even the Muslims did not talk to them.

These representatives of the Jews were exhibiting a lot of pride and arrogance and in the same state they were roaming in Medina for 3 days but nobody paid any attention towards them. Not finding any solution to this they approached their old friends Usman and Abdul Rahman for advice who in turn directed them towards Ali (a.s.) and they narrated the entire turn of events to him.

Ali (a.s.) said “If you wear such fancy and shiny clothing, adorn yourselves with jewellery and go in his presence the Holy Prophet (s.a.w.a.) would never pay attention to you and if you wear simple clothes then he would definitely pay attention to you all.”

The Jews acted on the advice of Ali (a.s.) and were honoured with meeting the Holy Prophet (s.a.w.a.).¹

83. Guide towards fortune

When the war booty was being distributed after the battle of Hunayn, Holy Prophet (s.a.w.a.) gave 14 camels to Abbas Ibne Mirdas, a poet. But Abbas did not agree to this and wanted more camels and recited some couplets to show his displeasure.

When Holy Prophet (s.a.w.a.) came to know about this he told Ali (a.s.) “O Ali! Cut Abbas’s tongue”

Then Abbas narrates:

¹ Behaar al Anwaar, Vol 21, Pg 276

“When Ali (a.s.) was taking me by my hand I asked him “Will you really cut my tongue?” Ali (a.s.) replied that he will obey Holy Prophet (s.a.w.a.) and do as he says.

When we went ahead, I asked Ali (a.s.) the same Question “Will you really cut my tongue?” Ali (a.s.) reply was same as before. Then we reached the place where the camels of the war booty were present Ali (a.s.) told me “From 14 to 100 camels take how much so ever you want from this”

I told him “May my parents be sacrificed for you, you are really patient, tolerant and generous”

Ali (a.s.) told me “Holy Prophet (s.a.w.a.) counted you amongst the Muhajareen and gave you 14 camels (The level of faith of the Muhajareen was high and they were given less share of the war booty). If you want to be counted among the Muhajareen then take 14 camels and if you want to be counted among others then take 100 camels.” (Holy Prophet (s.a.w.a.) had given 100 camels to those whose faith was weak so that on getting 100 camels they would be drawn close to Islam.)

I told Ali (a.s.) “I will do as you say”

Ali (a.s.) said “ It is better that you take 14 camels and be counted amongst the Muhajareen”

Abbas ibne Mirdaas took 14 camels and went away happy that despite getting less share, his level of faith had increased.¹

84. Judgement in Yemen

This event occurred when Ali (a.s.) had gone to Yemen

¹ Hayat al- Quloob, – Allamah Majlis, Pg. 471

to propagate on behalf of Holy Prophet (s.a.w.a.). Some people had pushed a lion in a trench in order to hunt it. All of them were standing on the edge of the trench so that the lion would not get out and escape from there. All of a sudden, a man near the trench slipped and fell and, in the process, he grabbed another person and in this way 4 people fell in the trench and the lion tore all of them and killed them. Following this a conflict arose between the relatives of the dead people as to who is responsible for the death of whom and who should pay the deeyat (blood money). Ali (a.s.) gave the judgment in the following way:

The blood money of the 1st person who fell is not anyone but the relatives of the 1st person should pay 1/3 of the blood money to the relatives of the 2nd person. The relatives of the 2nd person to pay 1/2 deeyat to the relatives of the 3rd person and the relatives of the 3rd person to pay the full deeyat to the relatives of the 4th person. But the relatives of the first three people were not satisfied with the judgement and went to Medina, met Holy Prophet (s.a.w.a.) and narrated the entire incident and Ali (a.s.) judgment to him.

Holy Prophet (s.a.w.a.) said “Whatever judgement has been given by Ali (a.s.) is correct.”¹

85. Judgement related to animals

Holy Prophet (s.a.w.a.) and a few other people were sitting in the mosque. Two people entered the masjid and presented their case. The matter was that a one person's cow

¹ Forogh e Wilayat, Pg 274 - 275

had killed another person's donkey with its horns. The question was that whether the owner of the cow was responsible for the giving the price of the donkey. A Muslim sitting nearby immediately said that there is no responsibility on the animal.

Holy Prophet (s.a.w.a.) said to a couple of people sitting nearby to announce their verdict. One of them replied "If an animal kills another animal then the animal is not responsible." Holy Prophet (s.a.w.a.) said to Ali (a.s.) "O Ali! You decide the case"

Ali (a.s.) gave such a judgement in this case that it has become an example in the world of justice.

He said "That person is responsible who has been negligent in the protection of his animal. If person had tied his donkey to a proper place and made proper arrangements for its protection and the owner of the cow had left his animal loose and unattended then the onus lies with the owner of the cow. But if it was vice versa then the owner of the cow was not responsible."

On hearing this remarkable judgement Holy Prophet (s.a.w.a.) raised his hands towards the skies and prayed:

*"Praise be to the Lord who has appointed people who can judge like the prophets"*¹

86. Obedience to Holy Prophet (s.a.w.a.)

At the time of the treaty of Hudaibiyyah the representative of the infidels of Mecca Sahal Ibn Umar came to Holy Prophet (s.a.w.a.) and said "Please go back and enter into

¹ Forogh e Wilayat, Pg 276

a peace treaty with them so that the people of Mecca remain safe from the Muslims”. Holy Prophet (s.a.w.a.) accepted this and a command from Allah came that the terms of the treaty to be written by Ali (a.s.) . The paper for the treaty was readied and Holy Prophet (s.a.w.a.) told Ali (a.s.) “O Ali! write **‘Bismillah hir rahma nir rahim’**”

Sahal said “Start with a sentence which is acceptable to us also, hence you start with **‘Bismek Allahumma’** (In your name O God)

Holy Prophet (s.a.w.a.) told “Please erase what you have written and write as he says”

Ali (a.s.) said” If it would not have been your command I would not have erased **‘Bismillah hir rahma nir rahim’**”.

Ali (a.s.) erased what he had written and instead wrote **‘Bismek Allahumma’**

After that Holy Prophet (s.a.w.a.) said “This treaty is between the prophet of Allah and Sahal”. Sahal objected to this too and said “If I accept this statement then it is as if I have accepted your prophethood. Instead write it as ‘This treaty is between Muhammed son of Abdullah and Sahal’”

Ali (a.s.) said “It does not make any difference whether you accept or not, he is the prophet and a true prophet”

Holy Prophet (s.a.w.a.) said “O Ali! Erase this sentence also”

Ali (a.s.) said “O prophet of Allah (swt) I do not have the audacity to erase your name”

Holy Prophet (s.a.w.a.) said to him” Hold my hand in your hand and then erase it. O Ali! You will also have to face a

similar situation one day”

In the battle of Siffin when the treaty between Ali (a.s.) and Muawiya was being written he objected to Ali (a.s.) title of *Ameerul Momineen*.¹

87. Wisdom of Silence

Ibn Abil Hadeed narrates:

One day, after the martyrdom of Holy Prophet (s.a.w.a.), Ali (a.s.) was sitting quietly in the house when Lady Zahra (s.a) told him “Stand up for your right and invite people towards you”. Ali (a.s.) remained silent for some time and then the moazzin called out ‘**I bear witness that Holy Prophet (s.a.w.a.) is the Prophet of Allah**’

He (a.s.) then told Lady Zahra (s.a) “Do you want that this voice should be silenced forever?”

Lady Zahra (s.a) replied “No, never.”

Ali (a.s.) said “Hence I have chosen to remain silent.”²

88. Identification of the conspirators

At the time of the demise of the Holy Prophet (s.a.w.a.) when Ali (a.s.) was busy with the burial rites some Muslims were making Abu Bakr as the Caliph at Saqifa Banu Sadah. At this moment to take advantage of the situation and create a rift between the Muslims, Abu Sufyan with all his political mischievousness came to Ali (a.s.) and told him “Please extend

¹ A Irshad Pg. 108, From Ali Shahermaan hamesha Pirooz, Sayyed Mohammed Najafi Yazdi Pg.189

² Sharhe Nahjul Balagah Vol 11, Pg. 113

your hand as I want to pledge allegiance to you. If I do so then no one from the family of Abd-e-Manaf will oppose you and consequently no one from Quraish will oppose you and the entire Arab will accept your rule”

Thereafter he told Ali (a.s.) “If you want then I can fill the entire city of Medina with soldiers and horsemen”. Then he recited some couplets in praise of Ali (a.s.).

Ali (a.s.) saw through his intentions and told him: “I cannot do what you want, all you want to do is to spread mischief and confusion. You have been an enemy of Islam for long. I don’t need your advice nor your soldiers or horsemen.”¹

89. A wise counsel

After the martyrdom of Holy Prophet (s.a.w.a.) the caliphate was usurped from Ali (a.s.), he was undergoing very difficult conditions. Ali (a.s.) describes those conditions in these words

“The Quraish were opposing me and the Ahle Bait were the only people on my side. I did not desire their (Quraish) affection. Hence, I was patient. It was as if there was a thorn stuck in my eye, a bone in my throat, I was suffocated to such an extent. In these trying bitter times I was patient”

After that Ali (a.s.) said “In these circumstances I chose to remain patient instead of creating discord among the Muslims and shedding their blood. Because people had just accepted Islam. The religion at that time was like a container

¹ Forogh e Wilayat, Pg. 157

of milk which was filled upto the brim and any negligence at that point would spill the entire milk and a common man would have dropped the container”

It is pertinent to mention here that the Ansar had recently given up idol worship and accepted Islam. They had been defeated in Saqifa and could not achieve their aim. Under the shadow of Ali (a.s.) they wanted to create discord amongst the Muslims and at the forefront were Akrama Ibn Abi Jahl, Sahl Ibn Umar and Abu Sufyan.

People would keep sending different messages to Ali (a.s.) and obtain his acceptance for the same.

Ali (a.s.) says: “I wanted Islam to remain free of differences”.

In another narration Ali (a.s.) describes the situation as “Destroy the waves of mischief with the ship of salvation, remain away from differences, empty your heads of any pride and arrogance. If I talk today they say that Ali is desirous of the caliphate and if I remain silent then they say that the son of Abu Talib is scared of death. By God I am more acquainted with death than a child is acquainted with the breast of his mother. If I am silent it is because of the knowledge and the insight which I have. If these things were known to you then you would be anxious as if in a deep well.”¹

¹ Nahjul Balagah sermon 26; Shar e Nahjul Balagah Vol 8, Pg. 30; Nahjul Balagah sermon 5 (taken from Forogh e Wilayat Pg. 165-166)

90. Neither a lie nor breaking of a promise

When Umar was on his death bed he called Ali (a.s.), Talha, Zubair, Saad bin Abi Waqqas, Usman and Abdul Rahman Ibn Auf to his house. He said angrily to them “You all are waiting for me to die so that the caliphate comes to you.” Then he spoke to everyone except Ali (a.s.) highlighting their defects and deficiencies and said “No one is capable of the caliphate. The problem with Ali is that he is too jovial but if Ali is given the cloak of Caliphate he will clearly guide the people to the truth and the enlightened path ” and then he made a Committee (Shura) comprising of these 6 people and laid down the conditions for selecting a Caliph among themselves.

After the death of Umar the Shura gathered and after a lot of discussion and deliberation it was decided to confine the caliphate to either Ali (a.s.) or Usman.

Abdul Rahman Ibn Auf told Ali (a.s.) “We will swear allegiance to you on the condition that along with the path of Quran and the Sunnah you will also follow the way of Abu Bakr and Umar”

Ali (a.s.) did not accept this condition and told him “I will accept your allegiance that along with following the Quran and the Sunnah I will act according to my knowledge.”

On hearing this answer of Ali (a.s.) Abdul Rahman Ibn Auf turned to Usman and placed the same condition which Usman immediately accepted.

Then Abdul Rahman Ibn Auf addressed Usman as

Ameerul Momineen, greeted him and pledged his allegiance.¹

91. Telling the truth

Once an argument ensued between Ali (a.s.) and Walid (whom the Holy Quran has described as a transgressor) wherein Walid insolently told Ali (a.s.): “You are young whereas I am older than you, my spear is sharper than yours, I am a better orator than you and also more brave than you”

Ali (a.s.) told him “Shut up! You are a transgressor and Allah swt has revealed this verse for you ‘Can a believer and a transgressor be the same?’ (Surah Sajdah (32): 18). That means you are a perfect transgressor, and I am a perfect believer”²

92. Enforcement of the command of the Holy Prophet (s.a.w.a.)

When the Holy Prophet (s.a.w.a.) decide to conquer Mecca he mobilized an army for the same and decided to launch a surprise attack and hence it was decided that the Meccans should not get a whiff of their plans. But a person by the name of Hatab gave 10 dinars to a woman and handed her a letter for the Meccans to alert them of the Muslim army and would be prepared for them.

At the time Jibrail descended and informed Holy Prophet (s.a.w.a.) about the same. Holy Prophet (s.a.w.a.) immediately called for Ali (a.s.), Miqdad and Zubair and asked them to find

¹ Forogh e Wilayat, Pg. 257

² A Ghadeer, Pg. 76

the woman, arrest her and get hold of the letter.

They immediately left and reached a place called as Rauze Khaak and arrested the woman. Upon searching the woman no letter was found and she denied having any letter from Haatab. Zubair told Ali (a.s.), “It seems that this woman does not have any letter. Let us return to Holy Prophet (s.a.w.a.) and tell him about the innocence of this woman.”

Then Ali (a.s.) moved forward and in a menacingly and told the woman, “Under no circumstances can the Holy Prophet (s.a.w.a.) be wrong, so you better hand over the letter or I will chop off your head”

The woman realized that Ali (a.s.) was not going to leave her and she could not stall him any longer. She told Ali (a.s.) “You please step back” and then pulled out the small letter which she had hidden in her hair and gave it to Ali (a.s.).¹

93. Steadfastness in the implementation of religion

In the 10th year of Migration, Holy Prophet (s.a.w.a.) decided to visit Mecca. He sent Ali (a.s.) along with others to Yemen to Christians of Najran to get the cloth on which the agreement was finalized on the Day of Mubahilah. Upon obtaining the cloth, Ali (a.s.) was on his way back when he learnt that Holy Prophet (s.a.w.a.) was going towards Mecca so he handed over the cloth to a companion and himself hurried towards Mecca and present himself in the honourable presence

¹ Al Irshaad by Shaikh Mufeed Translated by Sayyed Hashim Rasooli Mehlati, Pg. 50

of the Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) was very happy to see Ali (a.s.) and when he saw Ali (a.s.) in the state of *Ihraam* he asked him “What is your intention of wearing the *Ihraam*” Ali (a.s.) replied “I am wearing the *Ihraam* with the same intention as that of Holy Prophet (s.a.w.a.).”

Ali (a.s.) informed the Holy Prophet (s.a.w.a.) of the events that took place in Najran and then took leave of the Holy Prophet (s.a.w.a.) and went back to his companions so that they could collectively come in the presence of the Holy Prophet (s.a.w.a.). By the time, Ali (a.s.) met his companions, he saw that the cloth had already been distributed among other people and that they had put on the *Ihram*. Ali (a.s.) was extremely pained on seeing this and said to him “Why did you distribute this cloth before presenting it to Holy Prophet (s.a.w.a.).” The companion replied, “The other companions insisted and hence I gave it to them as safe keeping and will take it back after the Hajj is completed.”

Ali (a.s.) did not accept his excuse and told him “You did not have the right to distribute it” and he took the cloth from everyone so that he could present it to the Holy Prophet (s.a.w.a.).”

Some people complained to the Holy Prophet (s.a.w.a.) about this strict behaviour of Ali (a.s.). But these people did not realize that leniency in some events can lead to breaking of the law. Holy Prophet (s.a.w.a.) was aware of this incident as well as the displeased of the people. So he sent a person to these disgruntled and displeased people with a message:

“Refrain from complaining about Ali (a.s.). He is very strict in the implementing the laws of Allah.”

(The Shura was constituted in such a manner that Ali (a.s.) was kept away from the seat of caliphate. The last condition was part of the conspiracy.)¹

94. Allegiance of women

At the time of the treaty of Hudaibiyyah Holy Prophet (s.a.w.a.) along with 1,400 of his companions went towards Mecca and since they did not intend to fight their swords were sheathed.

Enroute the army of infidels was waiting for them and wanted to take them by surprise. When Holy Prophet (s.a.w.a.) came to know about this he consulted his companions, and it was decided to challenge them. At this time Holy Prophet (s.a.w.a.) took allegiance of all men and women that they would fight till they were victorious. Holy Prophet (s.a.w.a.) entrusted Ali (a.s.) to take the allegiance from the women.

Ali (a.s.) took the allegiance in such a fashion that he took a piece of cloth wherein he held one end of the cloth and the other end was given to the women for allegiance. Finally Holy Prophet (s.a.w.a.) touched that end of the cloth which was in the hands of Ali (a.s.). This allegiance is known as Bayat-e-Shajarah or Bayat-e-Rizwan in history.²

¹ Forogh e Wilayat, Pg.122 - 123

² Al Irshad, Pg. 171

95. Belief in purpose

Shaikh Kulaini (r.a) narrates from Imam Jafar Sadiq (a.s.)

In the battle of Badr brother of Ali (a.s.) Aqil, Abbas the uncle of Holy Prophet (s.a.w.a.) and his cousin Nawfal were imprisoned at the hands of Muslims. Holy Prophet (s.a.w.a.) had already instructed Muslim army not to kill the members of Bani Hashim as they were forced to come for this war.

After the war Holy Prophet (s.a.w.a.) instructed Ali (a.s.) to check the Bani Hashim prisoners. There were 70 of them. When Ali (a.s.) passed by them, he did not pay attention to Aqil despite Aqil calling him. Ali (a.s.) presented himself in front of Holy Prophet (s.a.w.a.) and submitted his findings. Holy Prophet (s.a.w.a.) told that the ransom be collected and the prisoners should be set free. He told Abbas that he should pay the ransom himself and his two nephews Aqil and Nawfal. (Ali (a.s.) showed that law was above all relations)¹

96. Indeed Wise

One day Umar asked his one of his companions “O my son, How are you all?”

He replied “You want to know in what state did I get up in the morning. I have got up in the state that I don’t like the truth, I am friends of mischief, and I bear witness to what I have not seen, I keep a non-created thing with me, I pray salat without wuzu, I place on the ground that thing which is not present with Allah on the skies.”

¹ Hayat al-Quloob P.351

On hearing this Umar was enraged and wanted to punish the young man. Ali (a.s.) learnt about the matter and came there and said “This young man is right, death is the truth and he dislikes death, Quran has called wealth and children as mischief (fitna) and he likes both of them”

Umar said “He bears witness to those things which he has not seen.”

Ali (a.s.) said “He is right, no one has seen Allah, Day of Judgement, Heaven, Hell, Serat, and he is bearing witness for that.”

Umar said, “He says that he keeps a non-created thing with him”

Ali (a.s.) replied, “Quran is a non-created thing and he keeps it with him”

Umar said, “He prays salat without wuzu.”

Ali (a.s.) replied, “He recites salutations upon the Holy Prophet (s.a.w.a.) and that is possible without wuzu.”

Upon hearing all this Umar angrily said, “He says he keeps that thing on earth which Allah does not keep on the skies.”

Ali (a.s.) said “He is right, he has wife and children on earth which Allah does not have on the skies.”¹

97. Appropriate Answer

Ibn Abbas narrates –

One day the second ruler objected to Ali (a.s.) and said

¹ Al-Ghadeer, Vol 11 Pg. 206

“O! Abul Hasan when people ask you a question why are you so hasty in answering them (Why don't you ponder and then reply)”

In reply to this objection Ali (a.s.) opened up the fingers of his hand and asked him “How many fingers are these?”

Umar replied instantly “Five”

Ali (a.s.) said “Why did you reply so fast”

Umar said “This was so obvious and clear”

Ali (a.s.) said, “Similarly the things which are clear to me, I reply to them instantly.”¹

98. Start of Islamic Calendar

In his third year of reign, the second ruler decided to do something about the fact that there was no Islamic calendar. In all letters and correspondence only, the months were mentioned but not the year. This weakened the Islamic administration and led to several other problems. Since the date on the letters were not mentioned it was difficult to decide which order came first and which order came later.

The caliph summoned the companions of the time and asked for their suggestions. Someone suggested the year of the birth of Holy Prophet (s.a.w.a.) as the first year of the calendar whereas someone suggested the year of *Be'sat* as the first year of the calendar. Ali (a.s.) suggested that the year Holy Prophet (s.a.w.a.) left the land of disbelief and migrated to the land of religion should be taken as the first year. The second ruler

¹ Behar al-Anwaar V 40 P 147

liked the suggestion and from thereon since the year of migration of Holy Prophet (s.a.w.a.) from Mecca to Medina was considered as the start of the Islamic calendar.¹

¹ Forogh e Wilayat, Pg. 286

Section 7 – Endeavors of Ali (a.s.)

One of the aspects of Ali (a.s.) life was working hard and serving others from a young age. He was considered amongst the most hard-working people in Medina. He was constantly working in the gardens and fields in and around Medina.

Ali's (a.s.) bravery and courage was quite evident to all in the battle of the Khandaq. He dug up the ditch alongside the Holy Prophet (s.a.w.a.). He killed Amr Ibn Abd Wud. Whenever a mosque was being built, he was always at the forefront of its making.

Ali (a.s.) was committed to his work and he was never ashamed to work for others too, so much so that he used to water the gardens of the Jews and the Christians. The most amazing thing was that whatever he used to earn through his hard work he used to give a major part to the needy and the poor. History documents that from his earnings, Ali (a.s.) had freed more than 1,000 slaves in the way of Allah. Even after the passage of 1,400 years, the wells, gardens, and other things donated by Ali (a.s.) are still present in the vicinity of Medina.

99. The date palm

Once Ali (a.s.) left his house to work in the farms and he had a bag with him when a person asked him as to what was in the bag.

Ali (a.s.) replied, "Inshallah there are date palms." The other person was perplexed and asked, "how could the bag

have date palms?”

Their astonishment was solved when they saw that the bag contained seeds of the date palm and each the seed planted by Ali (a.s.) developed into a green tree of date palm and thus an entire garden of date palm was made.¹

100. Searching for work

A time had come when Ali (a.s.) was struggling to make ends meet. Hence, he (a.s.) came out of his house to search for some work but could not find any work. He decided to go to Medina to search for some work in the gardens.

When Ali (a.s.) reached there he saw that a woman was gathering some mud. He thought she might be requiring some labourer to assist in mixing the mud and water and thus help in making a house. He said to the woman “Do you require any labourer?” The woman replied “Yes.”

Ali (a.s.) decided with her that for every bucket of water drawn from the well she would give one date to him. He drew 16 buckets of water which resulted in his hands getting blisters. She gave him 16 dates and Ali (a.s.) with those dates came back to Medina and presented himself in front of Holy Prophet (s.a.w.a.) and narrated the entire event. Then they both ate the dates together and satiated their hunger for that day.²

¹ Wasail al-Shia, Vol 2, Pg. 531; Behar al-Anwar Vol 9, Pg. 599; Sourced from Dastaane Raastan, Vol 1, Incident 46, Pg. 155

² Kashful Ghumma, P 22 Taken from Qasas e Ameer ul Momineen (a.s.) by Shaheed Ahmed Mir Khalaf Zadeh.

101. Constructive work

When Ali (a.s.) was deprived of Caliphate, the first task he undertook was compilation of the Holy Quran. After that he used to irrigate the fields and gardens as the elders had told. He used work with shovels, spades, buckets etc and whatever wages he got for the same he (a.s.) used to give away a major part of it to the poor and needy

Imam Jafar Sadiq (a.s.) narrates, “He (a.s.) freed more than 1000 slaves from his wages”¹

One day the Ibn Abbas wanted to meet the second ruler who asked him “How is your cousin Ali (a.s.)?”

Ibn Abbas replied, “He is drawing water by a bucket and at the same time reciting Quran also”

The second caliph asked, “Is he still desirous of the caliphate?”

Ibn Abbas said, “Why not, it is his right”¹

102. Sincere services

Everyone knows that the Arab area is a very dry one and water is very important here. Imam Jafar Sadiq (a.s.) says “Holy Prophet (s.a.w.a.) had got some land as the spoils of war and one of them he gifted to Ali (a.s.) and in that land he (a.s.) had dug a well with a lot of effort. Water gushed from it like a fountain. Ali (a.s.) named it as *Yanbe*. This source of water

¹ Usool e Kafi V 5 P 74; Behar al-Anwar V 41 P 43; Rehbari Ali az deedgahe Quran wa Payambar by Allamah Sayyed Sharafuddin Translated by Mohammed Jafar Subhani P 442

proved to be a very big bounty for the people of the area. A person congratulated Ali (a.s.) and thanked him for the same. Ali (a.s.) said “I have dedicated this well for the visitors of the House of Allah and for the people who pass by this area. No one has the right to sell this and my sons will inherit this”

Even today between Mecca and Medina is a place called ‘Well of Ali’ which is where Imam (a.s.) had dug the well.

From other narrations of Imam Jafar Sadiq (a.s.) we understand that Ali (a.s.) had dug many other wells between Mecca and Kufa also.¹

103. Humility & Modesty

Ammar-e-Yasir narrates:

After the battle of Asheera Ali (a.s.) told me “Do you want to come towards Bani Madhlaj? They do cultivation near the banks of a spring; see how they work in the morning” I said “We will definitely go and see”. So I went along with him.

When we reached there we were exhausted and hence we rested under the shade of a date palm tree. There was no pillow or bedsheet there. Ali (a.s.) closed his fist and made a pillow out of it and slept for some time. I also laid there and slept. After some time we heard the voice of the Holy Prophet (s.a.w.a.) and woke up. At the time our clothes were very dusty.

Holy Prophet (s.a.w.a.) said “O! Abu Turab, How are you?” Then Holy Prophet (s.a.w.a.) said “Should I not tell you

¹ Forogh e Wilayat P. 297

about the most despised people? These are two persons. One who severed the legs of the camel of the Saleh (a.s.) and the other who will strike the sword on your head.”¹

104. Halal Sustenance

An old woman named Umme Hasan Nakahee narrates:

One day I was sitting in the front of the house and knitting. Ali (a.s.) passed from there and when he (a.s.) saw me and told “O! Umme Hasan, What Are you doing?” I replied “I am Knitting”

Ali (a.s.) said “Knitting is the most Halal way of sustenance.”²

105. Continuing charity

One day when Ali (a.s.) was digging a well in an oasis. When it was the time for Zohr prayers he came out of the well and prayed. Then he said to his gardener “Do you have anything to eat” He replied “Yes there is some vegetables” Ali (a.s.) said “Ok get it” and the after eating some portion of it he said, ”May Allah curse the one who goes to hell because of his stomach”

After eating food he returned back to the well and continued digging. His spade hit a rock and a water gushed out like a fountain. His (a.s.) clothes were drenched with water and mud. Ali (a.s.) came out of the well and in the same state asked

¹ Ali – Aayenah e Haqq, Ali Saqafi, Pg. 106

² Tahzeeb – Shaikh Sadooq, Vol 6, Pg. 382

for a pen and a paper and dedicated that well for the poor and needy people as a charity.¹

106. Extensive Knowledge

One day a person asked Ali (a.s.) to tell him a number which can be divided by numbers 1-2-3-4-5-6-7-8-9-10 and none of which should be an incomplete division.

Ali (a.s.) told him “Multiply the number of days in a week by 360 and you will get that number” The person did that and got 2520 as the result which was divisible by all the digits.²

107. Miraculous sermon

Once a few older companions were having an intellectual discussion and over the course of the discussion they mentioned that in words and sentences the most extensively used alphabet was ‘*Alif*’

On hearing this Ali (a.s.) without any preparation gave an eloquent sermon in which the alphabet Alif did not feature at all. This is a miraculous sermon¹

(Ayatullah Maulana Zafarul Hasan Sahab, former principal of the Jawad University Benaras has translated this sermon in Urdu without using an *Alif*, like this sermon this translation is also incomparable)

There is another miraculous sermon of Ali (a.s.) which

¹ Mustadrak ul Wasail, Vol 2, Pg. 514

² Ali (a.s.) – Aayenah e Haqq, Pg. 168

does not have any alphabet dot (Nukta).¹

108. The jurisprudence issue

One day a few companions of Ali (a.s.) were sitting and discussing among themselves when a woman passed by. A few people kept looking at her.

Ali (a.s.) said “These people have seen that woman with wrong intention. If someone sees a woman because of her beauty then it is a cause of mischief”. He continued “If a person sees a woman and is affected by her beauty then he should go home to his wife because his wife is also a woman similar to her.”

Hearing this a hypocrite said (God forbid) “How come this kaafir is a jurist?”

For this audacity the people wanted to kill him but Ali (a.s.) pacified them and said “He has abused me so it is up to me that I reply to him in the same way or forgive him.”²

109. The most amazing thing

One day a man was in the honorable presence of Ali (a.s.) and said “O! Ameerul Momineen (a.s.) I have 4 questions, will you answer them for me?”

Ali (a.s.) said “Go ahead, ask your questions”

The man then presented his questions as follows

¹ Ali (a.s.) – Aayenah e Haqq, Pg. 168; Ali (a.s.) az Wilayat ta Shahadat Pg. 211

² Ali (a.s.) az Wilayat ta Shahadat Pg. 259

Q1 – What is difficult and what is the most difficult?

Q2 – What is close to us and what is the closest to us?

Q3 – What is strange and what is the strangest?

Q4 – What is obligatory and what is the most obligatory?

Ali (a.s.) replied:

- 1) The difficult thing is to sin but the most difficult thing is to depriving oneself from the reward of abstaining from sin
- 2) The thing close to us is what comes at us, but the closest thing is death
- 3) The world is strange but the strangest is our laziness in this world
- 4) Obligatory for us is to repent upon the sin but the most obligatory is refrain from sinning.

According to another tradition the 4 replies were as follows:

- 1) The grave is difficult but the most difficult thing is to go to the grave without doing anything.
- 2) The Day of Judgement is near but nearer than that is death.
- 3) The world is strange but the strangest is the love for the world.
- 4) Obligatory for us is obedience to Allah swt but the most obligatory thing is to abstain from sin.¹

110. Questions and Answers

Once when Ali (a.s.) was on the pulpit he (a.s.) said - Ask me before I am gone from midst.

At this an old man stood up and resting on his stick he

¹ Behaar al-Anwaar V. 78, P. 31

asked “O Ameerul Momineen! Tell me something by which I can stay away from the fire of hell.”

Ali (a.s.) said “Now that you have asked me a question then please listen understand and have belief upon it. The stability of the world rests upon 3 groups of people. The scholar (*Aalim*) who acts upon his knowledge, the wealthy who is not miser in spending his wealth and the poor who is patient. If the scholar does not impart his knowledge to others, the wealthy is miser and the poor is impatient then this world will collapse. At that time the ones who recognize Allah will realize that the world is moving backwards. Disbelief and deviation are rearing their heads again. There will be more mosques and even the people inside them will be more but their hearts will be void of piety (*taqwa*). Don’t be deceived by all these events.

Even people are of 3 types, the pious and God fearing, the patient and tolerant and the greedy jealous ones. The pious god fearing one does not get happy on getting the world nor is sad on losing it. The patient tolerant ones do desire the world but when they get it they reject it as they are aware of the consequences of the world. The greedy ones do not bother if they get this world either through *halal* or *haram* means.

That person asked “O Ameer ul Momineen! What are the signs of a Momin in these times?”

He (a.s.) replied “Just see if he is observing all the rights of Allah and refrains from all those things which are disliked by Allah even though he likes them”

At that moment the old man said “O Ameerul Momineen you have said the truth” Saying this the old man disappeared.

People searched for him but in vain. Ali (a.s.) said “Whom are you all searching for? That was my brother Khizr (a.s.).”¹

1 Nasaheeh wa Sukhnaan Chardah Masomeen, P 140



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