

ONE THOUSAND  
**Virtues & Merits of**  
**Amīr al-Mu'minīn `Alī ibn Abī-Ṭālib**

COMPILER  
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**One Thousand Virtues & Merits**  
**of**

**Amīr al-Mu'minīn `Alī ibn Abī-Ṭālib**

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH  
THE MERCIFUL AND BENEVOLENT

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## Preface

**A. K. Aḥmad (English Translator)**

In May, 2008, I was favored by Imam al-Riḍā (ʿa) with a visit to Iran along with my two sons Rafeeq Asghar and Mehmood Asghar. At Qom, I went to Ansariyan Publications to thank them for publishing my book *Karbala*. I met Mr. Taqi Ansariyan, who placed the book *Faḍā'il Amīr al-Mu'minīn* (ʿa) and asked me if I would like to translate it into English.

It is worth mentioning here that the Ansariyans are the progeny of Jābir ibn ʿAbdullāh al-Ansari who lived to be in the company of the Prophet (ṣ), Imam ʿAlī (ʿa), his sons al-Ḥasan and al-Ḥusayn (ʿa), his grandson ʿAlī Zayn al-ʿĀbidīn (ʿa) and great grandson Muḥammad al-Bāqir (ʿa) When the order came from a member of such a worthy family, I readily agreed to do it, considering it a great favor and honor conferred upon me. I had already translated and published Nāsā'ī's *Khaṣā'is Amīr al-Mu'minīn*.

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

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

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

**Hyderabad (India) A. K. Aḥmad**  
**10<sup>th</sup> Dhu'l-Qa'dah, 1429 H**  
**11<sup>th</sup> November, 2008 C. E**

## Introduction

**By the Compiler: Ali Reza Sabiri Yazdi**

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

It is impossible for man to reach the pinnacle of his cognizance. To understand him one needs to scale the skies and to accompany the Prophet in his ascension. Any attempt to understand ʿAlī (ʿa) in any other fashion would be like delving into the depths of a dark unfathomed cave, while searching for the sun. One has to come out of the depths [of ignorance] in order to understand the irradiance that is ʿAlī (ʿa) and if one is unable to scale great heights [of cognizance], one should at least be on an even surface [devoid of prejudices] so that he might see the brilliance of the sun, provided there is no obstacle in the way. The expanse of this world in which we live is inadequate for ʿAlī (ʿa) to spread the full expanse of his glory and thus disclose the grandeur of his being. When the mountains are torn to shreds, when the seas dry up, when the eerie deserts vanish, when the sun is extinguished along with the moon and stars, when man would be deprived of the capacity of speech and movement and when nothing remains except the ONE, His Messenger and ʿAlī (ʿa) to rule their kingdom, on that Day and occasion Allah will present ʿAlī (ʿa) in his full majesty and glory before those assembled on Doomsday. What do we know who is ʿAlī (ʿa)? But Allah through His revelations and Gabriel through his Messages have presented the Effulgent countenance of ʿAlī (ʿa)

And yet, the Prophet did not lift the veil from the Effulgent face of ʿAlī (ʿa) However on occasions like the night of Ascension, the Battle of the Ditch, the Battle of Uḥud, the Battle of Khaybar and *laylat al-mabit* [the night of migration] - on every occasion and every place - there was an ongoing elaboration between Allah, Muḥammad and Gabriel about ʿAlī's merits. Of course, Allah has described the stellar qualities embodied in ʿAlī (ʿa); the Messenger has elaborated his status and merits. In that sense ʿAlī (ʿa) shines before us like the sun on a clear day.

ʿAlī (ʿa) is the one who, on the command of Allah, was declared the Imam and Caliph through the Prophet (ṣ) at Ghadīr Khumm on the occasion of the

Prophet's last pilgrimage. On that day, God removed even the remotest possibility of a lurking doubt in a wavering mind; nor was there the remotest chance of an excuse. `Alī (`a) was the first to believe and affirm the Prophethood of Muḥammad (ṣ) Unmatched and unique was `Alī (`a) in his faith and piety; in wisdom and prudence, judiciousness and equity. `Alī (`a) was the foremost in the line of worshippers and the leader in every skirmish and battle. In the distribution of public funds he was scrupulously just and honest. Better it is for us to stop counting his merits and virtues and let the matter speak for itself.

### The reason behind the compilation

From the year 1354 of the Solar Calendar, I was engaged in collecting Aḥādīth. One of my objects was to collect the Aḥādīth concerning `Alī (`a) By the year 1378 I was able to collect about 700 Aḥādīth relating to `Alī (`a) Our leader had declared the year 1379 as 'the Year of Amīr al-Mu'minīn' - as in that year the Ghadir festival fell twice and was celebrated twice. I thought that it would be best if I could publish a book of Aḥādīth eulogizing Imam `Alī (`a) Taking the Spirit of `Alī (`a) as my guide and placing my trust in Allah, I immediately went about the task of collecting the Aḥādīth. By the Grace of God the work was completed much before the anticipated period. However, I wanted people of all sects of Muslims to read the book and therefore provided all the nuances to present it to the kaleidoscope of readers. But this required more time and therefore there was a delay in publishing the book. I am thankful to God for guiding me in presenting an anthology of one thousand merits and virtues of Imam `Alī (`a) to his friends, admirers and adorers. It is worth mentioning that this book of one thousand Aḥādīth, is divided into Five Parts, 18 Chapters, 201 Sections and 206 Sub Headings.

*Qom University,  
1379 H. `Alī Reza Sabiri Yazdi  
The Year of Amīr al-Mu'minīn (`a)*

### The Place of birth of Imam `Alī

1. Abū-Ḥamzah al-Thumālī narrates that he heard Imam al-Sajjād (`a) say:

Fāṭimah bint Asad (`a) was circumambulating the Ka`bah when suddenly she appeared to feel the pangs of birth. She entered the Ka`bah and it is in the Ka`bah that `Alī (`a) was born.<sup>1</sup>

2. `Attāb ibn Usayd narrates:

Amīr al-Mu'minīn `Alī ibn Abī-Ṭālib (`a) was born on Friday, the thirteenth day of Rajab, in the Holy precinct of Ka`bah, in Mecca, twelve years before the Prophet's (proclamation of) Messengership of Allah. At that time the Prophet (ṣ) was twenty eight years old.<sup>2</sup>

3. `Alī (`a) was born in the precinct of the Holy Ka`bah in Mecca on Friday the thirteenth day of Rajab. Neither before nor after him was anyone born in the Holy precinct of the Ka`bah. God bestowed this honor on him to made explicit to men his greatness.<sup>3</sup>

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

`Alī ibn Abī-Ṭālib ibn `Abd al-Muṭṭalib ibn Hāshim ibn `Abd-Manāf was the legatee and successor to the Messenger of Allah, a just leader, guide and the most truthful, the commander of all Testamentary trustees, foremost leader of believers in Allah's Unity; who is known as Abu'l-Ḥasan, was born in the House of Allah, on Friday, the thirteenth of Rajab thirty years after the Elephant Year. His mother is Fāṭimah bint Asad ibn Hāshim ibn `Abd-Manāf and she was the first among the Hāshimites to profess Islam.<sup>4</sup>

### The circumstances surrounding `Alī's birth in the Holy Ka`bah

5. Yazīd ibn Qa'nab narrates:

I, along with Ibn `Abbās and some members of the clan of `Abd al-'Uzzā, were sitting near the Holy precinct of the Ka`bah when we saw `Alī's mother who was then in the ninth month of her pregnancy. She appeared to be suffering the pangs of birth and she was praying, 'O Lord! I believe in You, Your Prophets and in the scriptures revealed by You. I do affirm Your covenant with my ancestor, Prophet Abraham. I affirm that it was he [Abraham] who constructed the Holy precinct of Ka`bah. I beseech You in the name of the builder of the Holy Ka`bah and I beseech you in the name of the one who is in my womb, please make his birth easy.'

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



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### `Alī's Names

**12.** Mufaddal ibn `Umar narrates that Imam al-Ṣādiq (‘a) said that the Prophet (ṣ) said: When I ascended the skies [during Mi`rāj - the night of Ascension], I received a revelation from God saying, ‘O Muḥammad, I looked at the earth and I chose you as my messenger and I likened your name to My Name, for I am Maḥmūd and you are Muḥammad. Similarly when I looked at the earth I chose `Alī to be your legatee, successor and son-in-law, and the father of your progeny. From My Names I chose the name `Alī for him because I am al-`Alī al-A`lā [The Most High].’<sup>14</sup>

**13.** The Prophet (ṣ) said:

On Doomsday, `Alī will be called by seven names and it will be said to him: ‘O Ṣādiq [truthful],’ O Proof, O Devoted worshipper, O Guide; O Guided; O Bravest. O `Alī, you and your Shī`ah will enter Paradise without being questioned.’<sup>15</sup>

### `Alī being from the progeny of sincere devotees of God

**14.** Al-Aṣḥbagh ibn Nubātah said: I heard Amīr al-Mu`minīn say:

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

### The Prophet's regard for `Alī's mother

**15.** Ibn `Abbās narrates:

One day `Alī came weeping and repeating this statement: ‘*From God we came and to Him is our return [nnāa lillāhi wa innā ilayhi rāji`ūn]*.’ When the Prophet (ṣ) saw him, he inquired as to why `Alī was crying. `Alī replied that his mother Fāṭimah bint Asad had passed away. On hearing this, the Prophet (ṣ) too started weeping. The Prophet (ṣ) then told `Alī (‘a), “O `Alī, your mother was to me like my own mother. Take my turban and my garment and use them to shroud her. Ask the ladies to give the ritual bath in the best way. Do not move the coffin before I come, for I am obliged to perform her burial and other rites.”

After some time the Prophet (ṣ) arrived. The coffin was brought out and the Prophet (ṣ), for the first ever time, performed the funeral prayer of anyone, because he had never done so for anyone else before. He then repeated the *takbir* statement forty times for her. He then entered her grave and slept there for a while without uttering a single word or moving a single move. He then ordered `Alī and al-Ḥasan to enter there. When they accomplished what he had wanted them to do there, he ordered them to go out. He then moved towards the side of her head and said these words to her, “O Fāīmah! I am Muḥammad the



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

He then left her tomb and threw a few sum of dust on the dead body. He then struck his righ hand with his left hand to shake off the dust and said, "I swear by Him Whograsps my soul in His Hand that Fāimah has heard the sound of my shaking off the dust."

Hence, ‘Ammār ibn Yāsir stood up and asked the Holy Prophet (ﷺ), “May Allah accept my father and mother as ransoms for you, Allah’s Messenger! You have offered such a prayer that you have never offered its like ever before.”

The Prophet said, 'O Abū-Yaqzān, she deserves it [that I should lead her funeral prayer]. She is from me. Abū-Tālib had many sons and plenty of wealth, whereas we had little wealth. Fāṭimah [bint Asad] used to feed me before feeding her own children; she clothed me before she clothed her children; she used to bathe me and anoint me before she did to her children.'

'Ammār then asked, “Why did you offer forty Takkbīrs over her coffin?”

The Prophet (ﷺ) replied, “Yes indeed O `Ammār. When I looked to my right side I saw angels standing in forty rows. For each row of angels I said one Takbir.”

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

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

### ‘Alī’s precedence in embracing Islam

**16.** The Prophet (s) said:

O `Alī, you are the first to accept Islam and you are the first one to declare the faith. Your relationship to me is like that of Aaron with Moses.<sup>18</sup>

**17.** It is narrated through Salmān the Persian that the Prophet (s) said:

The first to reach me at the Kawthar [Fountain in heaven] would be the one who became the first Muslim; that is, 'Alī ibn Abī-Tālib.<sup>19</sup>

**18.** Imam `Alī (`a) said:

I am the first person to accept Islam along with the Prophet (s).<sup>20</sup>

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**19.** The Prophet (ﷺ) said:

`Alī was the first person to accept Islam.<sup>21</sup>

**20.** Imam al-Riḍā (ʿa) narrated through his ancestors:

`Alī (ʿa) was the first person to accept Islam.<sup>22</sup>

**21.** Salmān the Persian narrated that the Prophet (ﷺ) said:

After me the best person in this Ummah [community] is the one who first accepted Islam; that is `Alī ibn Abī-Ṭālib.<sup>23</sup>

**22.** Zayd ibn Arqam reports:

The first person to repose faith in the Prophet (ﷺ) and embrace Islam is `Alī ibn Abī-Ṭālib.<sup>24</sup>

### His precedence in Īmān [faith]

**23.** The Prophet (ﷺ) said:

`Alī is the first to declare his faith.<sup>25</sup>

**24.** The Prophet (ﷺ) said:

`Alī is the first among men to declare his faith.<sup>26</sup>

**25.** The Prophet (ﷺ) said:

`Alī is the first to repose his faith in me.<sup>27</sup>

**26.** Abū-Dharr and Salmān narrate: The Prophet (ﷺ) held `Alī (ʿa) by the hand and said:

Let it be known to all that, this is the person who reposed his faith in me before anyone else did. He will be the first person to shake hands with me on the Judgment Day.<sup>28</sup>

**27.** The Prophet (ﷺ) said:

If everything on earth and in the skies is kept on one side of the scales and `Alī's faith is kept on the other side, the balance would surely tilt towards `Alī's faith.<sup>29</sup>

### `Alī's education and upbringing under the Prophet

**28.** Mujāhid ibn Jabr Abī'l-Ḥajjāj reports:

One of the Lord's special favor and blessing bestowed on `Alī (ʿa) is that when the Quraysh suffered a great famine and Abī-Ṭālib (ʿa) had many children [to feed], the Prophet (ﷺ) called his uncle `Abbās who was the richest among the Banū-Hāshim and said, 'You see how your brother Abū-Ṭālib (ʿa), who has many mouths to feed, is suffering in these hard times of famine. Let us go to Abū-Ṭālib and let each one of us take one of his sons under our guardianship and tutelage.' `Abbās replied, 'Come let us go.' When they reached the house of Abū-Ṭālib (ʿa), they told him, 'We wish to reduce your burden so that you

may get some relief in these hard days of famine.' Abū-Tālib (`a) said, 'Leave `Aqīl with me and choose whomsoever you like.' The Prophet (ﷺ) took `Alī (`a) under his guardianship and tutelage and `Abbās took Ja`far. `Alī (`a), thereafter constantly remained by the side of the Prophet (ﷺ) and when the Prophet (ﷺ) declared his Prophethood, `Alī (`a) was the first to declare his faith in Muḥammad's Prophethood and meticulously followed him. Ja`far who was with `Abbās also embraced Islam and obtained his freedom.<sup>30</sup>

**29.** It is reported that when Amīr al-Mu'minīn was born, the Prophet (ﷺ) was thirty years old. The Prophet (ﷺ) loved `Alī (`a) so much that he requested `Alī's mother to keep the infant's cradle near his bed. The Prophet (ﷺ) took upon himself a major part of `Alī's upbringing. He used to bathe him, feed him and rock his cradle during night. He used to converse with him [ `Alī ] in childish language. He used to make `Alī (`a) sleep on his chest and used to declare, "This is my brother, my friend, my support, my legatee, my protector, my son-in-law, my successor, my daughter's husband, and the executor of my trusts." The Prophet (ﷺ) often carried him on his shoulders into the hills and valleys.<sup>31</sup>

**30.** `Alī (`a) always used to say:

I remembered every word I heard from the Prophet (ﷺ) Not a single matter did I ever forget.<sup>32</sup>

### The need to understand `Alī

**31.** The Prophet (ﷺ) said:

O `Alī, none understands God except you and me; and none except God and me understand your greatness.<sup>33</sup>

**32.** It has been widely reported that the Prophet (ﷺ) said:

O `Alī, none understands God except you and me; none understands me except God and you; and none except God and me understands you.<sup>34</sup>

**33.** It is reported that the Prophet (ﷺ) said:

To those who understand and love `Alī, God will send the Angel of Death in a manner befitting the prophets. He will fill the grave with effulgence [*nūr*]. He will remove the terror of the Questioning Angels [Munkar and Nakīr]. He will widen the grave [of those who love `Alī]. On Doomsday, He will brighten his face [with the effulgence of `Alī's love].<sup>35</sup>

**34.** Al-Ḥusayn ibn `Alī (`a) reports that the Prophet (ﷺ) said:

Whoever claims that he loves the Prophet but does not love his legatee is in fact a liar. Whoever assumes that he understands the Prophet but does not recognize the successor and legatee of the Prophet is indeed an infidel.<sup>36</sup>

**35.** Abu'l-Ṣalt said, "I heard Imam al-Riḍā (a) quoting from his forefathers who reported that Amir al-Mu'minīn quoted the Prophet (ﷺ) as saying,

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God told me that `Ali ibn Abī-Tālib is the Authority [*hujjah*] over my people, effulgence of my cities, and trustee of my wisdom. Whoever understands him, though he may be a rank sinner, will not be thrown into Hell. Whoever denies him, though he may be obedient to me, shall not have a place in Paradise.<sup>37</sup>

**36.** Al-Aṣḥbagh ibn Nubātah said, I heard Amīr al-Mu'minīn (‘a) say:

Pitiable is that person who does not recognize me or my rights, for my rights are the rights of God and God's rights are my rights.<sup>38</sup>

**"Looking at `Alī's face is worship."**

**37.** The Prophet (ṣ) said,<sup>39</sup>

Looking at my house is worship and looking at `Alī's face is worship.<sup>40</sup>

**"Mentioning `Alī's name is worship."**

**38.** The Prophet (ṣ) said:

Remembering and repeating `Alī's name is worship.<sup>41</sup>

**39.** It is reported from Imam al-Ṣādiq (‘a) that the Prophet (ṣ) said:

Looking at `Alī is worship. Remembering and repeating `Alī's name is worship. The faith of a person will not be accepted without [a belief in the] Guardianship of `Alī and without refuting his enemies.<sup>42</sup>

**"Beautify your assembly by recounting `Alī's virtues and merits."**

**40.** It is reported from Jābir ibn `Abdullāh al-Anṣārī that the Prophet (ṣ) said:

Beautify your assembly by recounting `Alī's virtues and merits.<sup>43</sup>

**Proclaiming and publicizing the virtues of `Alī**

**41.** Yaḥyā al-Baṣrī said that Muḥammad ibn Zakariyyā the gems merchant heard from Muḥammad ibn `Imārah who heard his father say that he heard Imam al-Ṣādiq (‘a) say that he heard from his father Imam al-Bāqir (‘a) who said that he heard from his forefathers who reported that the Prophet (ṣ) said,

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

The Prophet (ṣ) then said:

Looking at `Alī is worship; the faith of a person will not be accepted without [a belief in the] Guardianship of `Alī and without refuting his enemies.<sup>44</sup>



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**"Had you not been there, it would be impossible to identify [recognize] the hypocrites."**

**46.** Al-Ḥusayn ibn `Alī (`a) said: My father `Alī (`a) told me that the Prophet (ṣ) said: Had it not been for you, it would not have been possible to identify the believers.<sup>49</sup>

**47.** The Prophet (ṣ) told `Alī (`a),

Had it not been for you, it would not have been possible to identify the believers.<sup>50</sup>

**48.** The Prophet (ṣ) said:

O `Alī, you would never be misled nor would you go astray. On the other hand, you would be steadfast. Had it not been for you, it would have been impossible to identify God's legions.<sup>51</sup>

**49.** The Prophet (ṣ) said:

`Alī's army is God's legion and the armies of his opponents are Satanic forces.<sup>52</sup>

**50.** The Prophet (ṣ) said:

O `Alī, you are part of me and I am part of you. Your loyalist is loyalist to me, and whoever is loyalist to me is loyalist of Allah. Your enemy is enemy of me, and whoever is enemy of me is enemy of Allah. O Allah, I am at war against whoever wages war against you, and I am at peace with whomever is at peace with you. O Allah, you possess a treasure in Paradise and you are the two-horned of this nation. O `Alī, you are the distributor of Paradise and Hellfire: none shall be allowed Paradise except the one who has recognized you and you will have recognized him, and none shall be sent to Hellfire except the one who has rejected you and you will have rejected him. O `Alī, you as well as the Imams from your descendants shall be on the Heights on the Resurrection Day; you will recognize the guilty by their marks and the true believers by their signs. O `Alī, were it not for you, the true believers would not be recognized after my departure.<sup>53</sup>

### Wisdom Of `Alī

**51.** Muḥammad ibn Muslim said that he heard Imam al-Ṣādiq (`a) say:

Gabriel brought two pomegranates from heaven. `Alī (`a) asked the Prophet (ṣ) as to what kind of pomegranates they were. The Prophet (ṣ) replied, 'This one is Prophethood which is not meant for you. The other one is [the fruit of] knowledge.' The Prophet (ṣ) split the fruit of knowledge into two equal parts one of which he gave to `Alī (`a) and the other half he retained with himself. He then said, 'You are my partner and I am your partner.' Placing his hand on his chest, Imam al-Ṣādiq further added, 'It is for this reason that the Prophet (ṣ) taught each syllable to `Alī (`a) from whatever was imparted to him from God. Thus we inherited wisdom in its totality.'<sup>54</sup>



God taught Muḥammad (ṣ) everything about the permitted and the prohibited matters and explanations of the verses of the Qur'ān and all that is required in the life of men. Whatever the Prophet (ṣ) learnt, he taught `Ali (ʿa).<sup>63</sup>

**62.** The Prophet (ṣ) said:

`Ali is by far the wisest in the entire Muslim community and all that which is sent down by God.<sup>64</sup>

**63.** The Prophet (ṣ) said:

`Ali is more knowledgeable than any of my companions.<sup>65</sup>

**64.** The Prophet (ṣ) said:

`Ali is the wisest among all men.<sup>66</sup>

**65.** Abū-Baṣīr reports that Imam al-Bāqir (ʿa) said: `Ali (ʿa) was asked about the Prophet's knowledge. He replied,

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

He then added,

By Him who gave life to me, I possess all that knowledge and the knowledge of the events until Doomsday.<sup>67</sup>

**66.** It is reported from Salmān that the Prophet (ṣ) said:

After me, the wisest of all the members of my community is `Alī.<sup>68</sup>

**67.** `Abdullāh ibn Maymūn narrates from Imam al-Ṣādiq (ʿa) who in turn quoted his father [Imam al-Bāqir] as saying,

All that men require and even the slightest scratch, amputation, the attacks by wild animals and birds of prey—in fact everything—is contained in the 'Book of `Ali.'<sup>69</sup>

**68.** Zurārah reports from Imam al-Ṣādiq (ʿa) that Amīr al-Mu'minīn told Ibn `Abbās,

God taught us the language of birds as He had taught Solomon (ʿa). God taught us the language of all animals, be they of land or in water.<sup>70</sup>

### **`Alī is the speaking Testament of God**

**69.** Amīr al-Mu'minīn (ʿa) said:

The Book is the silent Testament of God and I am the Speaking Testament of God.<sup>71</sup>

### **The Knowledge of the Book is with `Alī**

**70.** It is narrated by Fuḍayl ibn Yaṣār that regarding the Qur'ānic verse '*Those with whom is the knowledge of the Book,*' Imam al-Bāqir (ʿa) said:

The verse was revealed in praise of `Alī (ʿa) who, in the community, was the most knowledgeable after the Prophet (ṣ).<sup>72</sup>



**71.** While explaining the verse '*Say: Between me and you sufficient is God as a witness and those with whom is the knowledge of the Book as witnesses,*' Imam al-Bāqir (‘a) said:

`Alī (‘a) is the possessor of the knowledge of the Book.<sup>73</sup>

**72.** Jābir narrates that while discussing the verse '*Say: Between me and you sufficient is God as a witness and those with whom is the knowledge of the Book as witnesses,*' Imam al-Bāqir (‘a) said:

In the verse, the reference was to `Alī (‘a).<sup>74</sup>

**73.** Abū-Baṣīr said that when we enquired whether the verse '*Say: Between me and you sufficient is God as a witness and those with whom is the knowledge of the Book as witnesses,*' referred to `Alī ibn Abī-Ṭālib (‘a), Imam al-Ṣādiq (‘a) replied,

How could any one else have been meant?<sup>75</sup>

#### **`Alī is the door to the Prophet's Knowledge**

**74.** The Prophet (ṣ) said,

`Alī is the door to my knowledge.<sup>76</sup>

**75.** The Prophet (ṣ) said,

Whatever I learnt, I have taught `Alī, for verily he is the door to the city of my knowledge.<sup>77</sup>

**76.** Abū-Dharr narrates that the Prophet (ṣ) said:

`Alī is the door to my knowledge. He explains the realities to my people.<sup>78</sup>

**77.** Ibn `Abbās reports that the Prophet (ṣ) said:

When I was in the presence of my Lord, He informed me of everything. Whatever I learnt, I taught `Alī, for he is the gate of the city of my knowledge.<sup>79</sup>

**78.** The Prophet (ṣ) said:

Whatever I learnt, I have taught `Alī, for verily he is the door to the city of my knowledge.<sup>80</sup>

**79.** Imam `Alī (‘a) said, On the day of the conquest of Khaybar, the Prophet (ṣ) told me,

You are the door to my knowledge. Your sons are my sons. My flesh is your flesh and my blood is your blood.<sup>81</sup>

#### **The Prophet taught `Alī one thousand kinds of Knowledge**

**80.** Imam al-Ṣādiq (‘a) said:

The Prophet (ṣ) taught `Alī (‘a) one thousand kinds of knowledge, each kind having one thousand varieties.<sup>82</sup>

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**81.** Imam al-Bāqir (‘a) said:

The Prophet (ﷺ) taught `Alī (‘a) one thousand letters, each letter comprises of one thousand words.<sup>83</sup>

**82.** Abū-Ḥamzah al-Thumālī reported that `Alī (‘a) said:

The Prophet taught me one thousand volumes, each volume consisting of one thousand chapters.<sup>84</sup>

**83.** Imam al-Ṣādiq (‘a) said:

The Prophet (ﷺ) taught `Alī (‘a) one thousand chapters of knowledge, each having one thousand chapters.<sup>85</sup>

**84.** `Alī (‘a) told a Jew:

Question me about anything you wish, because the Prophet (ﷺ) had taught me a thousand sciences and in each there were a thousand divisions. You may enquire from me about them.<sup>86</sup>

**85.** Imam al-Ṣādiq (‘a) narrated that his father said:

The Prophet (ﷺ) taught `Alī (‘a) a thousand words, each word opened a thousand more words.<sup>87</sup>

**86.** Abū-Ḥamzah al-Thumālī narrated from Imam al-Sajjād (‘a) who said:

The Prophet (ﷺ) taught `Alī (‘a) words from each of which a thousand words emerged and from each one of them thousand more emerged.<sup>88</sup>

**87.** Imam al-Ṣādiq said:

The Prophet (ﷺ) taught a ‘letter’ to Imam `Alī (‘a), from which emerged a thousand letters and from each one of them emerged thousands more.<sup>89</sup>

**88.** Imam al-Ṣādiq said:

The Prophet (ﷺ) taught a thousand ‘words’ and a thousand chapters to Imam `Alī (‘a), from each of which emerged a thousand words and a thousand chapters.<sup>90</sup>

**89.** Al-Aṣḥbagh ibn Nubātah reports that `Alī (‘a) said:

The Prophet (ﷺ) taught me a thousand chapters of permissions and every prohibition and the events that took place [in ancient times] or that will take place [in future] until Doomsday. My knowledge consists of one thousand sciences. I know the time of peoples’ death. I am aware of every scourge and calamity and I am trained to render justice to men.<sup>91</sup>

**90.** `Alī (‘a) said:

The Prophet (ﷺ) made me suckle his tongue which enlightened my mind with a thousand sciences and every science had a thousand branches.<sup>92</sup>

### Alī is the Gate to City of the Prophet's Knowledge

**91.** It is narrated by Abu'l-Ḥasan `Alī ibn Mūsā al-Riḍā (a) through his forefathers that the Prophet (s) said:

O 'Ali, I am the city of knowledge and you are its gateway. Any one who claims that he has entered a city without passing through its gateway is a confirmed liar.<sup>93</sup>

**92.** The Prophet (ﷺ) said:

I am the city of knowledge and 'Ali is its gateway. God commands men, *'Always enter a house only through its door.'* Whoever desires to acquire knowledge should approach it only through the door.<sup>94</sup>

**93.** Ḥamzah ibn Abī-Sa'īd al-Khidrī relates that his father heard the Prophet (ﷺ) say:

I am the city of knowledge and 'Ali is its gateway. Whoever desires to acquire knowledge should approach it only through 'Ali.<sup>95</sup>

**94.** The Prophet (ﷺ) said:

I am the city of knowledge and 'Alī is its gateway. Any one who desires to enter this city should do so only through its gateway.<sup>96</sup>

**95.** Ibn `Abbās narrates that he heard the Prophet (s) say:

I am the city of wisdom and 'Alī is its gate. Whoever wishes to acquire wisdom should approach it only through the door.<sup>97</sup>

**96.** Ibn `Abbās narrates that he heard the Prophet (s) say:

I am the city of wisdom and 'Alī is its gate. Whoever wishes to acquire wisdom should approach it only through the door.<sup>98</sup>

**97.** Ibn `Abbās narrates that he heard the Prophet (s) say:

I am the city of wisdom and 'Alī is its gate. Whoever wishes to acquire wisdom should approach it only through the door.<sup>99</sup>

**98.** Sa'īd ibn Jubayr reports through Ibn 'Abbās who heard the Prophet (s) say:

O 'Ali, I am the city of wisdom and you are its gate. None can enter a city without passing through the door. Whoever bears enmity towards you but claims to be my friend is a rank liar, for you are from me and I am from you; your blood is my blood, your flesh is my flesh and your soul is my soul.<sup>100</sup>

**99.** `Alī (`a) narrates that the Prophet (s) said:

I am the city of knowledge and 'Alī is its gate. Every premises should be entered only through its door.<sup>101</sup>

**100.** Al-Asbagh ibn Nubātah relates through `Alī (`a) that the Prophet (s) said:

I am the city of knowledge and O 'Ali, you are its gateway. Any one who claims that he has entered a city without passing through its gateway is guilty of trespass.<sup>102</sup>

### 'Alī is the door of the treasure of the Prophet's Knowledge

**101.** Imam al-Riḍā relates from his ancestors through Muḥammad ibn `Alī (`a) who said that Jābir ibn `Abdullāh al-Anṣārī said that the Prophet (ṣ) said:

I am the treasury of knowledge and `Ali is the key to its door. Whoever seeks knowledge should first search and find the key.<sup>103</sup>

**102.** It is among the sayings of the Prophet (ﷺ) that he said:

‘Alī is the keeper of my treasures.<sup>104</sup>

### 'Alī is the door of the city of the Prophet's Jurisprudence

**103.** It is reported that the Prophet (ﷺ) said:

I am the city of jurisprudence and 'Alī its door. Whoever desires to acquire this knowledge should first enter the door.<sup>105</sup>

## Alī is the door of the Prophet's Wisdom

**104.** Jābir ibn `Abdullāh reports that the Prophet (ﷺ) said:

I am the city of wisdom and 'Alī its door. Whoever desires to acquire wisdom should enter the city only through the door.<sup>106</sup>

**105.** The Prophet (ﷺ) said:

I am the city of wisdom and 'Alī its door. Whoever desires to acquire wisdom should enter the city only through the door.<sup>107</sup>

**106.** `Alī (`a) narrates that the Prophet (s) said:

I am the capital city of wisdom and 'Alī its door. Whoever desires to acquire wisdom should do so only through the door.<sup>108</sup>

**107.** `Abdullāh says that he was present when people asked the Prophet (s) about `Ali (a) and the Prophet (s) said:

There are ten parts of wisdom. Nine parts are with 'Alī and one part is distributed among the rest of the people.<sup>109</sup>

**108.** Ibn `Abbās narrates that the Prophet (s) told `Alī (`a),

I am the city of wisdom and 'Alī its door. Whoever desires to acquire wisdom could enter the city only through the door.<sup>110</sup>

**'Ask me before you lose me!'**

**109.** Ja'far ibn Muḥammad narrates from his ancestors who reported that 'Alī ('a) said:

Ask me about the Book of God. Verily, by God, not a single verse was revealed to the Prophet (s) in the day or at night, during travel or while stationed in a place, that he did not recite to me and teach me its exposition.<sup>111</sup>

**110.** `Alī (`a) said:

Ask me about the Book of God, for I know when every single verse was revealed in the day or at night, in the valley or in the mountains.<sup>112</sup>

**111.** It is authentically reported that `Ali (`a) said:

Ask me before you lose me. Would you not ask the one who knows man's beginning and end his ancestry?<sup>113</sup>

**112.** Amīr al-Mu'minīn (`a) said:

Ask me before I am taken away from you, for I know better what is in the sky and on earth.<sup>114</sup>

**113.** Imam al-Riḍā (a) reports from his ancestors that Imam al-Ḥusayn (`a) said: "Amīr al-Mu'minīn (`a) delivered a sermon in which he said:

Ask me about the Qur'ān so that I may explain each verse as to when, where and about what that verse was revealed.<sup>115</sup>

**114.** `Umayr ibn `Abdullāh said: From the pulpit at Kūfah `Alī ibn Abī-Ṭālib (`a) delivered a sermon in which he said:

O people, before you lose me forever, ask me whatever you wish, for in my heart is contained the treasure of knowledge.<sup>116</sup>

**115.** Amīr al-Mu'minīn (`a) said:

Ask me before I depart from this world, and I will answer about everything, even about the Lofty Empyrean.<sup>117</sup>

**116.** It is reported that Amīr al-Mu'minīn (`a) said:

Ask me before I depart [from this world]. By Him who split the seed and brought forth creation, I know the Torah better than those who follow it [the Jews]; I know the Gospel better than those who follow it [the Christians] and the Qur'ān better than those who follow it [the Muslims].<sup>118</sup>

**117.** Abān reports from Salīm who said: With many others we were sitting in the mosque at Kūfah, when `Alī (`a) said:

Before you lose me [forever] ask me about anything about the Book of God. There is not a single verse that was not recited to me by the Prophet (ṣ) who also explained to me its exoteric and esoteric meanings.<sup>119</sup>

**'Even if all the veils are removed, it will not add anything new to my faith'**

**118.** Sa`īd ibn Musayyab reports that Amīr al-Mu'minīn (`a) said:

Ask me about the routes in the skies, for I know them better than the roads on earth. Even if the veils are raised nothing would be added to my certitude in faith.<sup>120</sup>

**119.** The Commander of the Faithful and the Leader of the Monotheists (`a) said:

Even if the veils are lifted, it will not add to the certitude.<sup>121</sup>

### The sermon throughout which Imam `Alī's never used the basic letter *alif*

**120.** Ibn Abi'l-Ḥadīd says that this sermon does not contain the letter *alif* and many people relate that the Companions of the Prophet (ﷺ) were discussing as to which letter is the most important and frequently used. Everyone said that it is the letter *alif* that is most frequently used. `Alī (ʿa) who was in the gathering, rose and unfalteringly gave an unprecedented, extempore sermon without using the letter *alif* throughout even once.<sup>122</sup> The following is a translation of the famous sermon:

I praise the Lord Whose mercy is boundless and bounties are plentiful; Whose anger and wrath are superseded and subdued under His benevolence; Whose word is Perfect; Whose will is established and Whose order prevails. I praise him who acknowledges His sovereignty and unicity and worships Him in all humility and utter submission and thus attains salvation from his sins. Whoever acknowledges His unique oneness deserves to be praised. Fearing the grossness of his sins, terrified he seeks asylum in Him, hoping to be redeemed. The day when he leaves behind his kin, He becomes his Redeemer. From Him we seek help, guidance and direction. We believe in Him and in him we lay our trust. I do hereby declare that He is Pure and the Apex of all certitude. Like the people of faith and certitude, I too believe in His Unique Oneness. My belief in His Unicity like a devotee who believes that He has no partners in enforcing His law and order; Who has no helpers in the ultimate nor does He consult anyone or seek assistance from anyone. Pure, Chaste and absolutely independent is He.<sup>123</sup>

### The sermon throughout which Imam `Alī's never used the alphabets containing 'nuṣṭah' [dot]

**121.** Translation of the Sermon without a Nuṣṭah:

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

and the most effulgent, that is most true to its covenant, beloved of the young and old. O God, to You belong all praise; You are the Ultimate Authority, the Sovereign Ruler. None besides Him is worthy of worship. His patience and forbearance is vaster than the patience and forbearance of anyone else. His command is superior to and overwhelming the commands of others. His Knowledge and Wisdom is superior to the knowledge and wisdom of others.<sup>124</sup>

**"`Alī is the best jurist amongst you."**

**122.** The Prophet (ﷺ) said:

The decision 'Alī ibn Abī-Tālib rendered between two of you is also the decision of Allah the Majestic.<sup>125</sup>

**123.** The Prophet (ﷺ) said:

Amongst you, the best judge is `Alī.<sup>126</sup>

**124.** The Prophet (ﷺ) said:

Amongst men, the most learned jurispudent is `Alī.<sup>127</sup>

**125.** The Prophet (ﷺ) said:

Amongst my followers, after me, the most learned in jurisprudence and my precedents is `Alī ibn Abī-Tālib.<sup>128</sup>

**126.** Ibn `Abbās reports that the Prophet (s) said:

'Alī ibn Abī-Ṭālib is the most learned among my followers. After me, he is the best person to resolve all disputes.<sup>129</sup>

**127.** `Alī (`a) said:

When the Prophet (s) sent me to Yemen, I said, ‘I am still young.’ The Prophet (s) passed his hand over my chest and prayed, ‘O God, guide his heart and establish his word.’ From that time all my judgments were upheld [by the Prophet (s)].<sup>130</sup>

**128.** `Alī (`a) said:

When the Prophet (ﷺ) sent me to Yemen, I said, ‘I am still young and I am inexperienced in the matter of delivering judgments to resolve their [the Yemenites] disputes.’ The Prophet (ﷺ) passed his hand over my chest and prayed, ‘O God, guide his heart and establish his word.’ From that time none of my judgments were reversed [by the Prophet (ﷺ)].<sup>131</sup>

### `Alī's steadfastness

**129.** `Alī (`a) said:

Never did I hesitate to fight the unjust and the misguided.<sup>132</sup>

**130.** The Prophet (s) said:

Do not dispute with 'Alī, for he is not given to flattery in the matter of God.<sup>133</sup>

**131.** The Prophet (ﷺ) said:

`Alī is the pillar of Islam. He is the one who draws his sword for the sake of Islam.<sup>134</sup>

### **The case of five different types of punishments to five persons for a single offence**

**132.** Al-Aṣḡagh ibn Nubātah narrates:

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

This decision surprised `Umar and the rest of the gathering. `Umar asked, "How come you imposed different sentences in respect of a single offence?" `Alī (a) replied, "The first one was a Dhimmī (a non-Muslim enjoying the protection of the Muslim government) and by committing the offence he lost the protection given to a Dhimmī and thus became liable to be executed. The second was a married man and the punishment for adultery by a married man is to be stoned to death. The third was a bachelor and his punishment is to be whipped. The fourth was a bondsman and therefore he was to suffer only half the penalty. The last one was an insane person and is exempted from any punishment."<sup>135</sup>

### **The case of two women and a male and female child**

**133.** Jābir Ju'fī reports from Tamīm ibn Asad who said:

Two women were brought before `Umar to decide their quarrel over a male and female infant, each claiming that the male child belonged to her. `Umar asked `Alī (a) to come to his rescue in solving this strange case. `Alī (a) heard both the women in detail. On their persistence in their respective stands, `Alī (a) asked two bottles of identical weight to be brought. He asked the two women to fill the bottles with their milk. He then asked the bottles to be weighed. One bottle weighed more than the other. `Alī (a) said, 'Indeed, the woman whose milk is heavier than that of the other woman is the mother of the male child and the woman whose milk is lighter in weight is the mother of the girl.' `Umar asked about the logic behind the decision. `Alī (a), "Don't you recollect that God has given to man twice the share of a woman?"<sup>136</sup>

### **Two women claiming a male child**

**134.** Two women quarreled over a male child, each claiming the child to be her son. `Umar sent for `Alī (a) and requested him to solve the strange problem. `Alī (a) tried to persuade the women to come out with the truth. He reminded



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them of the punishment for false testimony in this world and in the next. When neither of the women yielded, `Ali (`a) said, 'Now, I have no option but to send for my sword.' The women asked, 'What would you do with a sword?' `Ali (`a) replied, 'It is but proper that I do justice by cutting the baby into two halves and give one half to each of you.' One of the women said, 'Sir, I made a mistake. The child is not mine but belongs to my rival. I relinquish my claim.' `Ali (`a) praised the Lord and said, 'The child belongs to you. As the mother of the child, you could not bear to see the child being harmed. The other woman had no such feeling because she was not the mother of the child.' Upon this, the other woman admitted she was not the mother of the child. `Umar was very pleased with the outcome and blessed and prayed for `Ali (`a).<sup>137</sup>

### The case of the two cheats

**135.** Ḥanash ibn Mu`tamir reports:

Two men entrusted one hundred Dinars with a Hashemite woman, stipulating that she should deliver the amount only if the two of them came together to claim it and that at no cost should she give the amount if only one of them came to claim it. After about a year, one of them came and claimed the amount stating that his friend was dead. The woman refused to give the money stating that as per the stipulation both have to come together and receive the money. The man argued that in view of the death of one of them, the stipulation did not stand any more and that it was unreasonable and unjust to demand the production of a dead person. Cornered by the persistent demand and arguments, the woman delivered the amount. A year later, the second man came and demanded the amount. The woman replied, 'Your friend had forced me to give the money stating that you were dead. How can I now pay you again?' The man said, 'You should not have paid the money to him when he came alone, particularly when we had stipulated that the money should be paid only if the two of us came together. You should at least have insisted on the proof of my alleged death, like I am doing now.' The man produced evidence of his friend's death. He took the woman to `Umar and wanted him to punish her for breach of trust. `Umar asked the woman, 'Did you receive the money in trust on the stipulation alleged by this man?' The woman got frightened and said, 'I beseech you not to judge this case. Instead, ask `Ali (`a) to decide the matter.' `Umar sent for `Ali (`a) who heard the entire dispute. He realized that the two men had played fraud on the woman. However, he asked the man to fear God and tell the truth. The man persisted in his demand. Then `Ali (`a) said, 'Is it not true that you stipulated that the amount should be paid only if both of you came together?' The man replied in the affirmative. `Ali (`a) said, 'Then go and bring your friend. We shall then pay you the amount.' Hearing this, `Umar praised the Lord and thanked `Ali (`a) saying, 'O Lord! Let `Umar not survive a day without `Ali (`a).'<sup>138</sup>

### `Alī's Devotion to God

**136.** `Alī (`a) said:

I worshipped God five years before anyone in this community prayed.<sup>139</sup>

**137.** `Alī (`a) said:

I worshipped God along with the Prophet (ṣ) seven years before anyone in this community prayed.<sup>140</sup>

**138.** `Abdullāh ibn Hudhayl reports that `Alī (`a) said:

There was a time when none in this community other than me prayed to God apart from the Prophet (ṣ). I have been worshipping Allah nine years before any one else did.<sup>141</sup>

**139.** Jābir reports from `Abdullāh ibn Yaḥyā that `Alī (`a) said:

I prayed with the Prophet (ṣ) three years before any other person prayed.<sup>142</sup>

**140.** It is reported that Imam al-Ṣādiq (`a) said: In his prostration, `Alī (`a) used to say:

Have mercy upon my humiliation in Your presence, my imploration to You, and my loneliness in the midst of people. Make me find entertainment through You only, O All-generous.<sup>143</sup>

**141.** Al-Aṣbagh ibn Nubātah is authentically reported that It is reported that after the Prophet (ṣ), it was `Alī (`a) who prostrated in thanksgiving and he was the first among the community to place his cheek on earth [in prostration].<sup>144</sup>

**142.** Al-Aṣbagh ibn Nubātah is authentically reported to have said that Imam `Alī Amīr al-Mu'minīn (`a) used to say this supplication while prostrating himself:

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

**143.** It is in the sayings of `Alī (`a) that in his prayer he said:

It is enough honor and a matter of pride that I am your devoted servant and that You are my Lord. You are to me a beloved, make me deserving of Your love.<sup>145</sup>

**144.** `Alī (`a) said:

O people! I would never compel you to pray if I myself had not performed the prayers and I would not ask you to shun sins before I myself did so.<sup>146</sup>

### `Alī; the first to pray

**145.** Ibn `Abbās reports that the Prophet (ṣ) said:

The first to pray with me was `Alī ibn Abī-Ṭālib.<sup>147</sup>

**146.** About `Ali (`a), the Prophet (ṣ) said:

This [ `Ali] is the first to confess and declare his faith in me and [he is] the [first] one to pray with me.<sup>148</sup>

**147.** Zayd ibn Arqam reported that `Ali (`a) was the first to pray with the Prophet (ṣ).

**148.** Salamah ibn Kuhayl reports that he heard Ḥabbah al-`Arani say that `Ali (`a) said:

I am the first person who prayed with the Prophet (ṣ).<sup>149</sup>

#### **`Ali's ritual purification and prayer**

**149.** Imam al-Ṣādiq (`a) said:

`Ali (`a) was sitting with his son Muḥammad (ibn al-Ḥanāfiyyah) when he asked him to fetch some water. He washed his hands and said, 'Praised be the Lord who made water pure and a purifier and not contaminated.' Then he said, 'O Lord! Keep me purified bless me with chastity, protect my dignity [by concealing the sins of flesh], and forbid for me the fire [of hell].' He rinsed his mouth and said, 'O Lord, let my tongue ever repeat Your Glorious names and count me among those with whom You are pleased.'

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

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

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

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

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

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

He looked at Muḥammad and said, "Whoever imitates me and repeats what I said, shall find an angel for every drop of water that falls during his ablution, glorifying and praising the Lord saying, 'Great is Allah other than whom there is no god.' The reward for all this will be written to the credit of the devoted worshipper."<sup>150</sup>

**150.** When asked as to why, whenever he heard the call for prayers (*adhān*) he shivered and his face became pale, `Alī (`a) replied,

Now has come the time to discharge that trust which the skies, the earth, the mountains and the plains feared to entertain, but man undertook. I do not know if I would be discharging that trust efficaciously or not.<sup>151</sup>

**151.** It is reported that whenever `Alī (`a) performed the ablution, for fear of God his face used to lose its color.<sup>152</sup>

### The importance of prayers in the eyes of `Alī

**152.** `Alī (`a) never forsook his prayers. Never did he miss his prayers even once. Even on the occasion of the night of the most vehement fighting, he performed his Night Prayers. During the Battle of Şiffin, he was frequently looking at the sun. Ibn `Abbās asked, “`Alī, what are you doing?” `Alī (`a) replied, “I am watching if the time for midday prayer has arrived.” Ibn `Abbās asked, “Is this the time [during the fierce battle] to think of prayers?” `Alī (`a) replied, “What are we fighting for? Is it not to establish [the remembrance of God through] prayers?”<sup>153</sup>

### `Alī and congregational prayers

**153.** It is reported through reliable sources that `Alī (`a) said:

Far better than spending the whole night [from `Ishā' until Fajr] in prayers is to perform the morning [fajr] and night ['Ishā'] prayers with the congregation. Have you not heard the Prophet (ṣ) saying that if only people knew its importance, they would have rushed, creeping on their hands and bellies, for these [congregational] prayers become the cause for forgiveness of the sins committed between morning until night.<sup>154</sup>

**154.** It is reported that once the Prophet (ṣ) abnormally extended his prayer. When asked for the reason, he said:

Gabriel restrained me by holding my hands until `Alī came and joined the prayer.<sup>155</sup>

### The prayer of one thousand rak`ah

**155.** Jamīl ibn Ṣāliḥ reports that Imam al-Ṣādiq (`a) said:

If possible recite one thousand rak`ah (unit or cycle) of prayer at least during the days and nights of the month of Ramaḍān if not in other months, because `Alī (`a) used to perform one thousand rak`ah of prayer during every day and night.<sup>156</sup>

**156.** It is reported that Imam al-Bāqir (`a) said:

`Alī (`a) used to perform one thousand rak`ah of prayer during every day and night.<sup>157</sup>

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**157.** It is reported that Imam al-Bāqir (‘a) said:

Imam al-Sajjād (‘a) used to perform one thousand rak‘ah of prayer during every day and night. Similarly, `Alī (‘a) used to perform one thousand rak‘ah of prayer during every day and night. There were five date trees in the garden and he used to perform two rak‘ah under each tree.<sup>158</sup>

**158.** Abū-Baṣīr reports that he approached Imam al-Ṣādiq (‘a) and asked, “What is your opinion regarding the prayers performed in the month of Ramaḍān?” He replied,

The month of Ramaḍān carries a special glory and significance which no other month has. Pray as much as you can, if possible a one thousand rak‘ah during the days and nights [of Ramaḍān]. `Alī (‘a) prayed a one thousand rak‘ah during the last days of life. Therefore, O Abū-Muḥammad, pray as much as you can during the month of Ramaḍān.<sup>159</sup>

### `Alī’s supplications

**159.** Imam `Alī (‘a) used to pray Almighty Allah saying,

My prayer seeking Your forgiveness is unlike that of one who is heedless whether You accept it or reject it. Therefore, accede to my prayers and the prayers of other sinners who seek Your Mercy.<sup>160</sup>

**160.** Al-Aṣḥab ibn Nubātah said, “Amīr al-Mu’minīn (‘a) used to say while in prostration:

I beseech You like a humble and helpless servant beseeching his master. I ask with the certainty of one who knows that he will be given and that by giving nothing would be reduced from Your treasures. I seek You forgiveness like one who knows that there is none except You who could forgive me my sins. I rely on You like the one who knows that You alone are the Almighty.<sup>161</sup>

### `Alī’s sincerity in faith

**161.** Amīr al-Mu’minīn (‘a) prayed as follows:

O Lord, I do not worship for fear of Hellfire nor out of greed for Heaven. I pray to You because You alone deserve to be worshipped.<sup>162</sup>

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

He [ `Amr ibn `Abd-Wudd] abused my mother and spat on my face. I was afraid that this would involve my personal ego as the motive for killing him. So I waited until my anger subsided and then I killed him for the sake of God [not for my self].<sup>163</sup>

### `Alī's Absolute Devotion to God

**163.** It is reported that during the Battle of Uḥud, `Alī (`a) was suffering from an arrowhead that was embedded in his leg and which was difficult to remove. The Prophet (ṣ) suggested that the arrowhead be removed when `Alī (`a) would be immersed in his prayer. This was done and `Alī (`a) said that he did not feel even the slightest pain.<sup>164</sup>

### `Alī's Sincerity in Placing Trust in God

**164.** Imam al-Ṣādiq (`a) said:

Qanbar, the retainer adored `Alī (`a) so much that whenever `Alī (`a) left his house, Qanbar would follow him carrying `Alī's sword. One night when `Alī (`a) found Qanbar following him, he asked, 'Why are you following me?' Qanbar replied that he was shielding him. `Alī (`a) said, 'Fie upon you! Would you protect me from celestial beings or from inhabitants of earth?' Qanbar replied, 'From the dwellers of earth.' `Alī (`a) said, 'Go back, Qanbar. No dweller of the earth could harm me without God's permission.'<sup>165</sup>

### `Alī's Impeccable Character

**165.** It is reported that once `Alī (`a) called out to his servant several times, but the servant did not answer him. He came out of his room and standing behind his servant `Alī (`a) asked, "Why didn't you answer when I repeatedly called you." The servant replied, "I was too busy and of course there is no fear of punishment from you!" `Alī (`a) said, "Thank God for making people consider themselves safe from any harm from me. Now, go away, for I emancipate you and from now on you are a free man."<sup>166</sup>

**166.** Imam al-Ṣādiq (`a) said that `Alī (`a) once traveled in the company of a nonbeliever who asked "Sir, where are you going?" `Alī (`a) replied, "I am going to Kūfah." When the time of parting came, `Alī (`a) continued to accompany that man. Surprised, the man asked, "Sir, this road does not lead to Kūfah." `Alī (`a) replied, "I know that this road does not lead to Kūfah, but our beloved Prophet (ṣ) has taught us the best of manners and stipulated that before parting company we should proceed a little distance with our fellow traveler [as a mark of friendship]. The man said, 'It is no wonder that it is on account of such excellent character that people are embracing your religion. Be my witness, I hereby accept your religion.' The man returned with `Alī (`a) and became a staunch Muslim."<sup>167</sup>

### `Alī's simplicity and humbleness

**167.** Ṣa`ṣa`ah ibn Ṣawhān and a few friends and companions of `Alī (`a) said:

`Alī (`a) lived as one among us, leading a simple life just like any one of us. He was extremely humble and many were attracted by this quality in him. We used to be overawed by his presence and feel as if a sword were suspended over our heads.<sup>168</sup>

**168.** It is authentically reported that `Alī (`a) used to go to the market to buy salt, dates and flour, tie them up in a cloth sac and carry them himself, saying, 'It is most noble to carry food to your dependents. Doing so would not bring down your dignity.'<sup>169</sup>

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

Following a rider on foot brings destruction upon him and is an insult to those who follow him on foot.<sup>170</sup>

### `Alī's Forbearance

**170.** The Prophet (ṣ) declared,

In the matter of patience `Alī is far superior to all others.<sup>171</sup>

**171.** Ibn `Abbās narrates that the Prophet (ṣ) said:

`Alī is tolerance personified.<sup>172</sup>

### `Alī's Patience

**172.** In a sermon `Alī (`a) said:

When it became essential [to protect the faith] I bore everything with patience. When I saw my rights being violated, it felt as if a thorn has pierced my eye and a bone stuck in my throat.<sup>173</sup>

**173.** `Alī (`a) said that the Prophet (ṣ) asked him, "O `Alī, what would you do when people would prefer worldly life to the life in the hereafter; when they swallow their pride in one gulp; when they adore and worship wealth; under the pretense of piety when people would practice fraud and cheating; when they circulate the treasury funds [as if it were their personal property]?" `Alī (`a) replied, "I shall choose the way to life in the hereafter [in reference to worldly life]; patiently tolerate all hardships until I join you [in heaven] by the Grace of God." The Prophet (ṣ) replied, "True is your word, `Alī. May God help you in your endeavor."<sup>174</sup>

### `Alī's Asceticism

**174.** Qumayṣah ibn Jābir said:

I have not found in the entire world anyone more pious than `Alī (`a).<sup>175</sup>

**175.** The Prophet (ṣ) said:

O `Alī, God has decorated you with that special grace, with which no other person was ever blessed. That Grace is exclusively yours. In this life, you shun the world and the world shuns you. God has made you a friend of the poor and the destitute. You are content in their fellowship and they are pleased with your leadership and Guidance.<sup>176</sup>

**176.** Imam al-Bāqir (‘a) said:

By God, `Alī (‘a) ate simple food like servants and used to sit like them with humility. Usually he used to purchase two sets of clothes out of which he used to give the costlier one to his servant and he himself wore the cheaper one.<sup>177</sup>

**177.** It is reported that `Alī (‘a) wore old and patched clothes and his shoes were made from the bark of date palms.<sup>178</sup>

**178.** Imam al-Ṣādiq (‘a) said:

Sometimes `Alī (‘a) used to wear a shoe in one leg while mending the other. He did not consider mending shoes to be disrespectful [humiliating].<sup>179</sup>

**179.** It is reported that `Alī (‘a) used to patch his clothes himself and said:

Wearing patched clothes makes a man feel humble.

People proudly followed his example.<sup>180</sup>

**180.** `Alī (‘a) said:

God has chosen me to be the leader [Imam] over men and took a promise that in my food, dress and behavior I should be humble like a poor and destitute person so that the poor and the meek may get solace from my conduct and the rich and proud may not adopt the ways of arrogant tyrants.<sup>181</sup>

**181.** Zayd ibn al-Ḥasan said that he heard Imam al-Ṣādiq (‘a) say:

In his food habits `Alī (‘a), in the eyes of the Prophet (ṣ), was like commoner. He used to eat bread, vinegar and oil, while he fed others with bread, butter and meat.<sup>182</sup>

### The world in the eyes of `Alī

**182.** `Alī (‘a):

This world of yours is to be inferior than the bone of a pig in the hands of a lepor.<sup>183</sup>

**183.** `Alī (‘a) said:

Woe to this world! Woe to this world! Does it wish to beguile and ensnare me? It shall not succeed. Go, search for someone else, for I have no need for you. Thrice have I divorced you and now there is no chance of reconciliation.<sup>184</sup>

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

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

**184.** `Abdullāh ibn `Abbās reports:

He went to `Alī (‘a) at Dhī-Qār. `Alī (‘a) was mending his shoes. He asked, “What is the worth of this shoe?” I replied, “Absolutely nothing.” He then said, “This shoe is dearer to me than rulership and I value this [the shoe] more than that [rulership] unless I stand up for justice and prevent injustice.”<sup>185</sup>



**`Alī sells his sword**

**185.** Abū-Ḥayyān al-Taymī reports on the authority of his father:

He heard `Alī (`a) saying from the pulpit, “Is there any one who would buy my sword? I would not sell the sword if I had money to buy a shirt.” A man from the crowd stood up and said, “I will lend you money to buy a shirt.” `Abd al-Razzāq said, “This was at a time when `Alī (`a) ruled the world except Syria.”<sup>186</sup>

**186.** Majma` al-Taymī said:

`Alī (`a) was going around the marketplace with his sword saying, ‘If I had four Dirhams to buy a shirt, I would not be selling this sword.’<sup>187</sup>

**`Alī being satisfied with the least**

**187.** Abū-Ishāq al-Subay`ī said:

It was Friday and my father carried me around on his shoulder when we saw `Alī (`a) waving his sleeves while delivering a sermon. I said to my father, ‘Perhaps `Alī (`a) is feeling the heat of the day.’ My father replied, ‘It is neither heat nor cold that is bothering `Alī (`a), but that his shirt has not yet dried from washing and he has no other shirt to wear.’<sup>188</sup>

**188.** Al-Aswad and `Alqamah said:

When we went to meet `Alī (`a), we found a plate made of date leaves in which were one or two pieces of barley bread on which fungus had formed. [The bread had become so hard that] `Alī (`a) was breaking the bread by holding it between his thighs and eating the pieces with a little salt. We asked his maidservant whose name was Fidḍah as to why she had not cooked fresh bread with good flour. She replied, ‘Is it possible that `Alī (`a) should eat fresh and tasty food and I be blamed for it?’ `Alī (`a) smiled upon hearing the reply and said, ‘I asked her not to remove the husk from the flour because it makes me feel humble and suppresses my ego. The believers imitate me and I become one among them.’<sup>189</sup>

**189.** Suwaid ibn Ghafḥah said:

When we went to `Alī (`a) we found a plate full of yoghurt the sour smell of which was noticeable. `Alī (`a) was eating by dipping pieces of barley bread made from flour containing the husk in the yoghurt. He said, ‘Come share the food with me.’ I excused myself saying that I was fasting.<sup>190</sup>

**190.** It is reported that one day `Alī (`a) was passing by a meat shop which had plenty of fresh, fat meat. The butcher told `Alī (`a), “Sir, buy some fresh and fat meat.” `Alī (`a) replied, ‘I have no money to buy it.’ The butcher said, ‘I shall patiently wait for the payment.’ `Alī (`a) replied, ‘No, sir. Instead I shall patiently wait for the meat [to be bought with my own money].’<sup>191</sup>



**199.** In one of his sermons, `Alī (`a) said:

By God, if I am given the rulership over all that is contained under the seven heavens and I am asked to do injustice to an ant and deprive it of a piece of barley husk, I shall not oblige, for this world is inferior to the leaf that a locust eats. What has `Alī got to do with these transient pleasures?<sup>200</sup>

### `Alī and the public treasury

**200.** Muḥammad ibn Ibrāhīm al-Nawfalī reports that he heard Imam Ja`far ibn Muḥammad (`a) quoting his forefathers as saying,

`Alī (`a) directed his scribes to write in small and closely written script without leaving much space between letters and words [to save stationery] and not to eulogize him. To be brief and avoid being voluminous, public money should never be wasted or squandered.<sup>201</sup>

**201.** It is reported that Hilāl ibn Muslim al-Jahdārī said that he heard his ancestor Ḥarrah or Ḥawwah say:

I was with `Alī (`a) one night when cash and goods were brought to the treasury. `Alī (`a) asked his men to distribute it. His men objected saying that it was well past midnight and that the job may be deferred until morning. `Alī (`a) asked, 'Would you assure me that I will live until dawn? Do not be slothful. Distribute it now.' He then brought a lamp and the amount and goods were distributed on the very same night.<sup>202</sup>

**202.** It is reported that `Alī (`a) used to distribute from the treasury on every Friday without leaving even a single item behind. One day he found some gold and silver in the vault,

Oh, yellow gold and white silver, beguile someone else with your luster. `Alī does not need you.<sup>203</sup>

**203.** Al-Aṣḥagh ibn Nubātah said: The character of `Alī (`a) was such that whenever he got his share from the treasury, he would keep it back in the vault. Then he used to search for the people in need and distributed his share among them saying,

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

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

O world! Do not chase me and do not attempt to ensnare me, for I have thrice divorced you irrevocably and I shall never reconcile with you.<sup>204</sup>

**204.** Muḥammad ibn Muslim reports from Imam al-Ṣādiq (`a) who said:

When `Alī (`a) became the caliph he ascended the pulpit, glorified the Lord and

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said, 'By God, as long as I own a leaf of a date palm, I shall not deprive you of your entitlement from the treasury. Believe me that I do not retain anything for myself but that I distribute it among you.' `Aqīl interrupted and said, 'Indeed you are making me equal to a black slave who lives in Medina.' `Alī (`a) replied, 'Sit down. You are the only one in this gathering to object. Piety is the only yardstick and measure of distinction between you and a black slave.'<sup>205</sup>

**205.** `Amr ibn `Alā' said:

When `Aqīl demanded more than his share from the treasury [before the due date], `Alī (`a) asked him to be patient until Friday [when everyone will get his share]. `Alī (`a) asked `Aqīl, 'What is your opinion about one who commits a breach of the trust reposed by these people [the community]?' `Aqīl replied that such a person is indeed most evil. `Alī (`a) said, 'Would you make me a evil person by making me take out of their share and give it to you, breaching the trust that they have reposed in me?''<sup>206</sup>

#### A few examples of `Alī's generosity and self-sacrifice

**206.** In the marketplace `Alī (`a) met a handsome person. `Alī (`a) asked, "Do you have two dresses costing five Dirhams?" The man got up and said, "O Amīr al-Mu'minīn, I have what you need." When `Alī (`a) realized that the man had recognized him, he left that shop and went to another shop owned by a slave. `Alī (`a) said, "Do you have two dresses costing five Dirhams?" The man replied, "I have one dress costing three Dirhams and another costing two Dirhams." `Alī (`a) bought the two dresses and told Qanbar his retainer, "Take the one that costs three Dirhams for yourself." Qanbar said, "You should take the costlier one because you ascend the pulpit and deliver sermons and the dress would suit you well." `Alī (`a) replied, "O Qanbar, you are still young and youth cherishes many things. I feel ashamed before God that I should consider myself superior to you, for I have heard the Prophet (ṣ) say, 'Clothe your retainers the same as you do and feed them the same as you eat.'"<sup>207</sup>

**207.** Regarding the Qur'ānic words, "*They keep their promise and fear God...*" Imam al-Bāqir (`a) said:

Al-Ḥasan and al-Ḥusayn the two children fell ill. The Prophet (ṣ) visited them along with two of his companions. One of the companions said, 'If you make a vow for their early recovery, God will cure them soon.' `Alī (`a) said, 'As thanksgiving for their early recovery, I shall keep fast for three days.' Fāṭimah (`a) followed suit and the children and their governess Fiḍḍah also vowed the same. Soon the children became well and all of them started keeping their vows by fasting. They had meager food in the house. So, Fiḍḍah approached Simon the neighbor. Simon who was a Jew dealing in wool. Fiḍḍah asked him, 'Could you give some wool so that the Prophet's daughter may spin it for the wage of three measures of barley?' The Jew agreed and gave some wool.

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Fāṭimah (‘a) made the garment from the wool and got three measures of barley. She cooked five loaves of bread. `Alī (‘a) prayed the sunset prayer with the Prophet (ṣ) in the mosque and returned home. The table was spread and all five sat down to break their fast. `Alī (‘a) was about to take the first morsel when a man was heard shouting, ‘May God’s blessing and grace be upon the members of the Prophet’s family. I am a blind and poor Muslim. Whoever gives me food would be blessed by God with food in heaven.’ `Alī (‘a) gave his bread to the blind man. Fāṭimah, the two children and their governess Fiddāh too gave away their breads to the blind man. All five remained hungry being content with taking only water for breaking their fast.

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

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

Shu`ayb says that `Alī (‘a) took the children to the Prophet (ṣ). When he saw the children trembling from hunger, the Prophet (ṣ) said, ‘O Abu’l-Ḥasan, it pains me to see you all in this condition. Let us go to our daughter Fāṭimah’s house.” When they reached the house, Fāṭimah (‘a) was praying. Due to hunger, she had grown thin and her eyes had sunk deep. When the Prophet (ṣ) saw Fāṭimah’s condition, he made her sit besides him and said, “Alas! You spend three days without food and I am not informed of it!” Then Gabriel descended and said, “O Muḥammad, accept these felicitations which God has sent to the members of your family.” The Prophet (ṣ) asked, ‘What should I take in felicitation?’ It was then that Gabriel recited the verses.<sup>208</sup>

**208.** In the exegeses of the common people as well as the Shī'ah it is mentioned about the verses in the Chapter<sup>209</sup> of the Qur'ān the following verses of the Qur'ān refer to `Ali (`a), Fāṭimah, al-Ḥasan, al-Ḥusayn and Fiḍḍah [may peace be upon them all] and that it means as follows: "The virtuous and pious people are given the nectar of happiness from the Fountain which is meant exclusively for them. They can relish it wherever they like. The pious ones are true to their life and fear the day when evil raises its head. They take pleasure in feeding the destitute, the orphans and the prisoner, saying: 'We feed you for the sake of God and for seeking His Pleasure, without expecting anything in return from you. We fear that terrible awesome Day' God will surely protect them from the mischief of that day refreshing them with contentment and happiness. In return for their patience and forbearance they would be given a place in heaven and robes of pure silk."<sup>210</sup>

#### `Ali's generosity and benevolence upon widows

**209.** `Ali (`a) was passing through a road in which a woman was carrying a pitcher full of water. He relieved her of the burden and delivered the pitcher at her doorstep. On the way, he inquired about her. She said, "`Ali (`a) sent my husband to battle in a far-off place and my husband died fighting. I have small orphans whom I find it difficult to feed as I have no property or money. Therefore, I am working as a water supplier to make a living.' Reaching home, `Ali (`a) could not sleep the whole night. Early in the morning, he took a basketful of bread. As he was carrying the basket of food, a friend met and offered to carry the basket for him. `Ali (`a) declined saying, 'On the Judgment Day, who will carry my burden?' `Ali (`a) knocked on the door of the widow's house saying, 'Open the door, I am the one who carried your pitcher yesterday. I have brought some food for your orphans.' The woman took the food saying, 'May God be pleased with you. I seek Allah's intervention between me and `Ali (`a).' `Ali (`a) said, 'It gives me great pleasure to serve people. Would you like me to cook the food or look after the children?' The woman replied, 'I am an expert cook. So, you may look after the children.' The woman kneaded the floor and prepared the bread while `Ali (`a) cooked the meat and fed the children saying, 'Pardon me for the plight in which you are placed.' When the bread was made, the woman asked `Ali (`a) to light the oven. As the fire brightened, the heat brought perspiration to `Ali's brow. `Ali (`a) said, 'Now bear the heat as the punishment for not looking after widows and orphans.' Just then another woman who knew `Ali (`a) entered the house and told the widow, 'What a shame! Do you not know that this is `Ali ibn Abī-Tālib?' Realizing her mistake, the widow felt ashamed of herself. `Ali (`a) told her, 'O lady, it is me that should be ashamed and not you, for the fault lies with me [for your widowhood].'"<sup>211</sup>

**`Alī's kindness towards orphans**

**210.** Abu'l-Ṭufayl said:

I saw `Alī (`a) feeding honey to orphans when a companion exclaimed, 'How I wish I too were an orphan!'<sup>212</sup>

**211.** Abū-Baṣīr said: Imam al-Ṣādiq (`a) said: `Alī (`a) used to declare,

I am the guide and I am the rightly guided. I am a father to the orphans and a help to widows and the destitute. I am the shelter of the poor and the weak and the asylum for all the oppressed people.<sup>213</sup>

**`Alī and emancipation of slaves**

**212.** Zayd ibn Ṣawhān reports from Imam al-Ṣādiq (`a) that with his hard earned money, `Alī (`a) emancipated a thousand slaves.<sup>214</sup>

**213.** Imam al-Bāqir (`a) said:

`Alī (`a) set free a thousand slaves.<sup>215</sup>

**`Alī's Directives to his Executives**

**214.** `Alī (`a) wrote to `Uthmān ibn Ḥunayf his governor on Basra when he learnt that he had attended and eaten the dinner hosted by a rich man,

I learnt that a young man of Basra invited you and you attended the dinner hosted by him and ate the sumptuous food. I never expected that you would attend the function hosted by persons who drive away the hungry and invite tyrants. Watch out what you had eaten, remove the forbidden things, and eat only that which you acquired through lawful means. Beware, you have to follow your chief and learn from him. Know that your chief is content with two loafs of bread made of barley, a food for a day. I know that this is impossible for you, but at least you should attempt to seek piety. By God, I have not accumulated any riches or assets. Nor did I acquire a fresh shirt to replace the old one. Had I wished, I could have eaten fresh honey and worn clothes made of pure silk. But it is impossible that base desires could overpower me and drag me towards a variety of tasty food even as someone in Ḥijāz or Yamāmah has no bread to eat or has never eaten a stomach-full. Is it possible that I should fill my stomach and sleep peacefully, surrounded by hungry and thirsty men? Should I too become like the one about whom a poet said, 'Enough insult it is that you should eat a stomach-full and sleep while others remain hungry expecting a few crumbs to fall their way.'<sup>216</sup>

**`Alī and the destitute: `Alī's advice to Mālīk al-Ashtar**

**215.** `Alī (`a) sent the following directives to his governor Mālīk al-Ashtar:

In the name of God the Merciful and Beneficent. These orders are from Amīr al-Mu'minīn with whom Mālīk al-Ashtar has covenanted his obedience. I advise you to fear the wrath of God as the foremost [deterrent] on a priority

basis. Obey what is made obligatory in the Book of God and the traditions established by God, without following which none can attain eminence; and those that refuse to follow the injunctions to establish divine traditions shall suffer severe humility and disgrace. I order you to establish the Divine ordinances, through your word, deed and will, for God will surely help and make those who help him succeed in their ventures. God holds dear one who holds Him dear. I order you to suppress your earthly desires. Drive out your desires whenever your ego attacks your self, for your ego would forever try to tempt you into sinning. Those on whom God's grace dwells are saved from the clutches of desire. Be honest to God and just to the people, your relatives, your subjects, and your friends. If you are not fair and just, you will be guilty of tyranny. God is an enemy of every tyrant and He will never accept the excuses of a tyrant, for the tyrant is at war with God, unless the tyrant repents and shuns tyranny. It is tyranny that brings down a change in God's grace though it may not bring immediate retribution. God ever listens to the cries of the oppressed who are subjected to penury and possess nothing, and suffer silently. Among them are some who are content with the least and do not intervene in the affairs of others; and there are others who incessantly pursue their demands. Obey God, earn His grace, and enforce what God has ordered. Fix some portion for the poor from your treasury and from the revenue from other cities, for both the Muslim living near you and those who live in far-off lands have equal rights. Be one among them. Let not the joy of rulership make you oblivious to the needs of the common man. However busy you may be, do not neglect small matters. Always ponder [to find a solution to their problems]. Do not neglect the common man, particularly those who have no access to you and who are looked down with contempt. Choose a trustworthy and God-fearing person from them as their representative so that he may inform you of the true state of affairs and put forth a solution for their genuine problems. Take such action as may be best suited to solve their problems so that you may acquit yourself before God, for as your subjects they have a greater right to justice. Attend and fulfill the needs of the orphans, the aged and the destitute who have no resources and yet do not beg from others. No doubt, this is indeed a heavy burden, but God helps those who strive in His way, patiently seeking their reward in the hereafter and being content with what God gives them. Do not make people feel themselves obliged to you, nor should you feel that you have done a great favor by discharging your duties. Do not forsake the promise you made. To emphasize your importance is to take away the reward for it. To think that you have done a great job is to deprive it of its beatitude. To go back on your promise is to invite God's wrath and invite the anger of your subjects, for God says, 'The worst enemy in the Eye of God is one who makes a promise and then breaks it.'<sup>217</sup>

**216.** Imam al-Şādiq (`a) said:

`Alī (`a) willed that he had released from slavery Abū-Nayzar, Rabāḥ and Jubayr on condition that they would work in the treasury for five years.<sup>218</sup>



### `Alī's advice to plant trees

**217.** Zurārah narrates that Imam al-Bāqir (‘a) said:

‘Alī (‘a) was found of sitting on a mound of date seeds. He was asked as to what he intended to do. He replied that he would plant a million seeds and, God willing, they would grow into lush fruit bearing palms. ‘Alī (‘a) planted all the seeds not leaving even a single one.<sup>219</sup>

**218.** Ibn Da'b narrates that ‘Alī (‘a) was carrying a sac containing three million date seeds. When asked what he was carrying on his shoulder, he replied that they were three million date seeds, which he intended to plant and which God willing would sprout into fruit bearing trees. He planted every one of those seeds on fertile land and all the seeds flourished.<sup>220</sup>

**219.** Imam al-Ṣādiq (‘a) said:

‘Alī (‘a) was seen carrying a sac on his shoulder. When asked as to what it was, he replied that they were date trees that, God willing, would bloom. He planted all the seeds, not leaving even a single one.<sup>221</sup>

### `Alī's generosity and kind heartedness

**220.** Ibn ‘Abbās reports that Miqdād told ‘Alī (‘a) that he had not eaten for three days. ‘Alī (‘a) went out, sold his armor for five hundred Dirhams, paid the money to Miqdād and returned empty handed. A stranger appeared with a camel and offered the camel for sale for a hundred Dirhams on credit to ‘Alī (‘a); so, ‘Alī (‘a) bought it. Soon another stranger appeared and offered to buy the camel for a hundred and fifty Dirhams. ‘Alī (‘a) accepted the offer and sold the camel. All this happened even as ‘Alī (‘a) was standing near his house. ‘Alī (‘a) asked al-Ḥasan and al-Ḥusayn (‘a) who were standing nearby to go after the stranger who bought the camel and find out who he was. The Prophet (ṣ) who was smilingly watching the entire episode, said, “O ‘Alī, the vendor who sold the camel was Gabriel and the purchaser was Michael. Then the Prophet (ṣ) recited the verse: *‘Those who repose their faith in Allah...*”<sup>222, 223</sup>

**221** Muḥammad ibn Fuḍayl ibn Marwān said:

‘Alī (‘a) was asked as to how much he gives in charity, how much he spends and how much he saves. ‘Alī (‘a) replied, ‘By God, I will certainly think of saving if I know for sure that God has accepted even a single deed of mine. By God, I do not know if God has accepted even a single deed of mine.’<sup>224</sup>

### Giving His Ring as Alms

**222.** Al-Ḥasan ibn Zayd reports from his father Zayd ibn al-Ḥasan who in turn narrated from his ancestors who quoted ‘Ammār ibn Yāsir as saying,

‘Alī (‘a) was bending down in his supererogatory prayers when a man approached him and wanted some charity. ‘Alī (‘a) beckoned the man to take his ring. The man removed ‘Alī's ring from his hand. The man then met the

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Prophet (ﷺ) and told him what transpired. At that moment the verse: ‘*Verily the guardians over you are Allah and His Prophet and those who give charity even as they bend down in prayer.*’ was revealed. The Prophet (ﷺ) then said, ‘Of whomsoever I am the Guardian, this `Alī here is also the guardian. O Lord, be a friend to his friends and an enemy of his enemies.’<sup>225</sup>

**223.** Al-Tha`labī wrote in his book of *tafsīr* (exegeses of the Holy Qur`ān) that `Abdullāh ibn `Abbās was sitting near the well of Zamzam narrating traditions of the Prophet (ﷺ) when a man with most of his face hidden under his turban cloth appeared. Whenever Ibn `Abbās quoted a *ḥadīth* that man too would quote another. At last, Ibn `Abbās asked, ‘Who are you? Why don’t you remove the cloth from your face so that we may see your face?’ The man removed the cloth from his face and said, ‘Those who know me know me. For those who do not know me, I say, I am Jundab ibn Junādah Abū-Dharr al-Ghifārī. I have heard with these ears and if I am lying let me become deaf; and with these very eyes I have seen and if I am lying let me be struck blind - the Prophet (ﷺ) said, ‘`Alī is the leader of the pious and eliminator of the nonbelievers. Whoever helps him would receive help and whoever avoids helping him would regret. Whoever denies his vicegerency [*wilāyah*] is accursed.’

One day, I performed the afternoon prayer with the Prophet (ﷺ). A man entered the mosque and asked for alms. None gave anything to him. The man raised his hands towards the sky and said, ‘O Lord, be my witness; I came begging in the Prophet’s mosque, yet none gave me anything.’ `Alī (‘a) was then bowing in prayer. He beckoned the man by shaking his little finger on which he wore a ring. The man went to `Alī and removed the ring from his little finger. We all noticed this incident. When the Prophet (ﷺ) finished his prayer, he raised his hands towards the sky and said, ‘O Allah! My brother Moses prayed to you to enlarge his chest, to make his task easy, remove the knots [difficulty] from his tongue [speech] so that men could understand his words, make his brother Aaron as his vicegerent, strengthen him through Aaron, and make Aaron partner in all his affairs. O Lord, You accepted his prayer, strengthened him with the support of his brother Aaron, and blessed them both with miracles to subdue the opponents. O Lord, I, Muḥammad Your Messenger, pray You to enlarge `Alī’s vision, make his task easy, and appoint from my clan, my brother `Alī as my vizier and through him strengthen me.’

Abū-Dharr further said that hardly had the Prophet (ﷺ) completed his prayers when Gabriel descended and said, ‘Read.’ The Prophet (ﷺ) asked, ‘What do I read?’ Gabriel said, ‘Say: *Verily Allah is your Guardian and His Prophet and those believers who are steadfast [establish] prayers and give zakāt even as they remain in the state of bowing in prayer.*’<sup>226</sup>

### `Alī in the Qur`ān

**224.** Ibn `Abbās said:

When the verse '*You are only a warner and there is a guide for every people*, (13:7)' was revealed, the Prophet (ṣ) said, 'I am the one who puts the fear of God [in the minds of people] and `Alī shall be their guide. O `Alī, after me, people searching for the right path would find it only by adhering to you.'<sup>227</sup>

**225.** Expounding the verse '*Allah desires to give you comfort and not hardship*, (2:185)' Imam al-Ṣādiq (ʿa) said:

The word 'Comfort' refers to `Alī (ʿa).<sup>228</sup>

**226.** Imam al-Riḍā (a) through his ancestors reported that `Alī (ʿa) said:

The verse: '*and the foremost are the foremost* (56:10)' was revealed in my honor.<sup>229</sup>

**227.** Imam al-Riḍā (a) through his ancestors reported,

`Alī (ʿa) said that the Prophet (ṣ) said that the verse '*those who spend their wealth in the way of God openly and in secret* (2:274)' was revealed to honor `Alī.<sup>230</sup>

**228.** Imam al-Bāqir (ʿa) quoted his forefathers as saying,

The verse '*Like those who spend their wealth to seek the Pleasure of Allah* (2:265)' was revealed in honor of `Alī (ʿa).<sup>231</sup>

**229.** Regarding the verse: '*Those who hasten to do good works* (23:61),' Imam al-Bāqir (ʿa) quoted his forefathers as saying,

None excelled `Alī (ʿa) in doing good works.<sup>232</sup>

**230.** Regarding the verse: '*the virtuous believers* (66:4),' the Prophet (ṣ) said:

These words mean `Alī ibn Abī-Ṭālib.<sup>233</sup>

**231.** Regarding the words '*This is a Book in which there is no doubt* (2:2),' Abū-Baṣīr quotes Imam al-Ṣādiq (ʿa) as saying,

`Alī (ʿa) is meant by the word '*Book*' and there is no doubt that he is the guide to all pious ones.<sup>234</sup>

**232.** Jābir al-Ju'fī says that when he inquired with Imam al-Bāqir (ʿa) the meaning of the verse: '*whoever turns away from the remembrance of God, will be put to severe torture* (72:17),' the Imam replied,

It means: Whoever turns away from `Alī (ʿa) will indeed be subjected to the most severe torture.<sup>235</sup>

**233.** Ja'far al-Fazārī narrates through several chains of narrators that regarding the verse: '*Say: This is my path, I Call to the way of God through my insight and the insight of those who obey me* (12:108),' Imam al-Bāqir (ʿa) said:

The words *Those who obey me* refer to `Alī ibn Abī-Ṭālib.<sup>236</sup>

**234.** It is reported from `Abd al-Raḥmān ibn Kathīr that Imam al-Ṣādiq (‘a) explained the Qur’ānic verse: ‘*And the bearer of witness and those against whom the witness is borne* (85:3) by saying:

These two words denote the Prophet (ṣ) and `Alī (‘a).<sup>237</sup>

**235.** Regarding the Qur’ānic verse: “*Had not the Grace and Benevolence of the Lord been upon you...* (24:10),” Muḥammad ibn Fuḍayl reports that Imam Abu’l-Ḥasan (‘a) said:

Muḥammad (ṣ) is the Grace of God and Amīr al-Mu’minīn (‘a) is the Benevolence of God.<sup>238</sup>

**236.** Regarding the Qur’ānic verse: ‘*O you believers! Be virtuous and follow the truthful* (9:119),’ Imam al-Bāqir (‘a) said:

*Follow the truthful* means: follow `Alī ibn Abī-Ṭālib (‘a).<sup>239</sup>

**237.** Abū-Ḥamzah al-Thumālī said that regarding the verse: ‘*Say I adjure you to adhere to one thing...* (34:46),’ Imam al-Bāqir said:

By the word ‘*thing*’, the Prophet (ṣ) meant that he was adjuring people about the vicegerency of `Alī ibn Abī-Ṭālib (‘a), for it is that thing about which God revealed ‘*adjure you about one thing*.’<sup>240</sup>

**238.** `Alī ibn Ibrāhīm reported from his father who reported from Ibn Abī-`Umayr who in turn heard from Sumā`ah who quoted Imam al-Ṣādiq (‘a) as saying regarding the verse: ‘*Be true to your covenant [promise] made with me* (2:40),’

It means to be true to your covenant regarding the vicegerency of `Alī ibn Abī-Ṭālib (‘a) so that I may keep my covenant with you; that is to say, I shall keep the promise of giving you a place in Heaven.<sup>241</sup>

**239.** Our master Imam Mūsā ibn Ja`far (‘a) said:

The verse: ‘*You find them in a state of kneeling or in prostration and the Grace and Pleasure of the Lord is behind them, and the signs of prostration in prayers are visible on their faces* (48:29),’ was revealed to extol the virtue of `Alī (‘a).<sup>242</sup>

**240.** Abū-Baṣīr narrates that Imam al-Bāqir (‘a) said:

The verse: ‘*To your parents is your obligation due* (17:23),’ refers to the Prophet (ṣ) as a father and `Alī (‘a) in a similar position.<sup>243</sup>

**241.** Regarding the verse: ‘*Verily, Islam is the [only] religion in the eyes of God* (3:19),’ Imam al-Bāqir (‘a) said:

*Islam* means submitting to the vicegerency of `Alī (‘a).<sup>244</sup>

#### Traditions of the Prophet about `Alī

**242.** Imam al-Riḍā (‘a) quoted his forefathers as saying: The Prophet (ṣ) said:

I and `Alī were created from the same Effulgence [*nūr*].<sup>245</sup>

**243.** Ibn `Abbās said that he heard the Prophet (ṣ) tell `Alī (ʿa),  
You and I are created from Divine Effulgence.<sup>246</sup>

**244.** Salmān said that he heard the Prophet (ṣ) say:

I and `Alī are from a single Effulgence, fourteen thousand years before Adam was created. When God created Adam, He split our Effulgence into two parts: one part is myself and the other part is `Alī.<sup>247</sup>

**245.** Imam al-Ṣādiq (ʿa) said:

The Prophet (ṣ) tied the turban on `Alī by leaving one end in front and leaving the shorter end trailing at the back. He then asked `Alī (ʿa) to walk ahead. `Alī (ʿa) went forward a few steps. The Prophet (ṣ) asked him to come back and `Alī (ʿa) obliged. Then the Prophet (ṣ) said, “This is how the crown worn by the Angels looks.”<sup>248</sup>

**246.** The Prophet (ṣ) said:

I am like the sun and `Alī is like the Moon. [The Imams from] My progeny are like the stars from any one of whom you may seek guidance.<sup>249</sup>

**247.** Abū-Dharr says that he heard the Prophet (ṣ) say:

Had we (Muḥammad and `Alī) not been there, God would have been neither recognized nor worshipped. Had we not been there, there would be no reward or retribution. There does not exist any veil between `Alī and Allah nor is there any barrier between them; instead, `Alī is the veil and barrier between God and His creation.<sup>250</sup>

**248.** The Prophet (ṣ) said:

`Alī holds a high position in the eyes of God.<sup>251</sup>

**249.** Abū-Baṣīr relates through Imam al-Bāqir (ʿa) who said:

One night, `Alī emerged out of his house saying, ‘In this dark tempestuous night, your leader has come out wearing Adam’s robes, Solomon’s signet with the Staff of Moses in his hand.’<sup>252</sup>

**250.** The Prophet (ṣ) said:

`Alī keeps all worries and cares away from me.<sup>253</sup>

**251.** The Prophet (ṣ) said:

`Alī is the progenitor of all the Imams.<sup>254</sup>

**252.** The Prophet (ṣ) said:

At the Fountain [in Paradise], `Alī shall be my deputy.<sup>255</sup>

**253.** The Prophet (ṣ) said:

On the Judgment Day, `Alī shall be the lord of the Fountain [in Paradise].<sup>256</sup>

**254.** The Prophet (ṣ) said:

`Alī will be the last person to speak to me before I depart from this world.<sup>257</sup>

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**255.** The Prophet (ﷺ) told `Ali (ʿa),

I have made you my sign among my followers.<sup>258</sup>

**256.** The Prophet (ﷺ) said:

`Ali is the gateway to my knowledge and after me, he shall narrate all that is revealed. A true believer is one who loves him. Only a hypocrite will be his enemy. To look at his face is to earn Divine grace. Worship is to adore him.<sup>259</sup>

**257.** The Prophet (ﷺ) said:

`Ali is the most respected of all my men.<sup>260</sup>

**258.** The Prophet (ﷺ) said:

`Ali is the dearest of all men to me.<sup>261</sup>

**259.** The Prophet (ﷺ) said:

`Ali is the most pious and virtuous among all men.<sup>262</sup>

**260.** The Prophet (ﷺ) said:

`Ali would be the first person to meet me at the Fountain [in Paradise].<sup>263</sup>

**261.** The Prophet (ﷺ) said:

`Ali is God's authority on the Judgment Day.<sup>264</sup>

**262.** The Prophet (ﷺ) said:

I and `Ali are from the same tree and the rest of the people are from other trees.<sup>265</sup>

**263.** Al-Ḥasan narrates from Anas who said that he heard the Prophet (ﷺ) tell `Ali (ʿa),

O `Ali, after me, you are the one who will resolve the conflicts [disputes] between my followers.<sup>266</sup>

**264.** The Prophet (ﷺ) said:

I and `Ali are the two authorities over mankind.<sup>267</sup>

**265.** The Prophet (ﷺ) told `Ali (ʿa):

Allah, His Messenger and Archangel Gabriel are all well pleased with you.<sup>268</sup>

**266.** It is reported from Abū-Saʿid al-Khidrī that the Prophet (ﷺ) said:

`Ali is from me and I am from `Ali."

Gabriel said, "O Muḥammad, I am from you.<sup>269</sup>

**267.** `Ali (ʿa) narrates that the Prophet (ﷺ) said:

O `Ali, people are like creations from different trees, but we are created as parts of a single tree. I am its root you are its trunk. al-Ḥasan and al-Ḥusayn are its branches while our friends [Shi'ah] are like the leaves of the tree. Whoever gets attached to any one of the branches is assured of a place allotted to him in Paradise by Allah.<sup>270</sup>



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**277.** Ja'far ibn Muḥammad (ʿa) relates through his father who heard Jābir ibn `Abdullāh al-Anṣārī say:

I was sitting with al-ʿAbbās in the presence of the Prophet (ṣ) when `Alī (ʿa) entered and saluted. The Prophet (ṣ) replied the salutation, stood up, shook hands with `Alī (ʿa), kissed his forehead and seated him on his right side. Al-ʿAbbās asked the Prophet (ṣ), 'Do you love him?' The Prophet (ṣ) replied, 'O Uncle! God loves him more than I do. God created the progeny of every Prophet from his male offspring, but my progeny is through the children of `Alī [through my daughter]'.<sup>280</sup>

**278.** The Prophet (ṣ) said:

God has blessed me with five things and `Alī is also blessed with five things. Firstly, God has perfected eloquence in me and perfected wisdom in `Alī. Secondly, God bestowed prophethood upon me and conferred vicegerency upon `Alī. Thirdly, God gave me the Fountain [in Paradise] and to `Alī He gave the Salsabil. Fourthly, He gave me revelation and gave intuition to `Alī. Fifthly, I was taken up to the heavens and the doors and curtains of heavens are kept open for `Alī.<sup>281</sup>

**279.** The Prophet (ṣ) said:

O `Alī, you have three distinctions which none, not even me possess. Firstly, you have such a father-in-law that even I do not have his like. Secondly, you are the husband of my daughter the all-veracious while I do not have her like as wife. Thirdly, you have been given al-Ḥasan and al-Ḥusayn to be from your direct offspring, but I do not have their likes to be my direct offspring. However, all of you are from me and I am from you.<sup>282</sup>

**280.** Al-Bayhaqī narrates through authentic sources that the Prophet (ṣ) said:

If one desires to see the wisdom of Adam, the piety of Noah, the majesty of Abraham, the greatness of Moses and the veneration of Jesus, should look to `Alī.<sup>283</sup>

**281.** Ibn `Abbās narrates that the Prophet (ṣ) said:

One should look at `Alī if he wishes to see the majesty of Abraham, the obedience of Noah and the handsomeness of Joseph.<sup>284</sup>

**282.** It is reported that one day the Prophet (ṣ) was sitting with his companions when he looked at `Alī (ʿa) and said:

Whoever desires to see the beauty of Joseph, the generosity of Abraham, the majesty of Solomon and the power of David should look at this man here.<sup>285</sup>

**283.** The Prophet (ṣ) said:

`Alī is the brother of the Archangels.<sup>286</sup>

**284.** `Alī (ʿa) narrates that about the verse: 'Do cast into hell every ungrateful, rebellious one (50:24),' the Prophet (ṣ) said:



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On the Judgment Day, God will gather everyone. O `Alī, I and you will be seated on the right of the Throne. God will tell us, 'Stand up both of you and throw into the hellfire all those who were your enemies and who refused to acknowledge you.'<sup>287</sup>

**285.** `Abd al-Salām ibn Šāliḥ reports from Imam al-Riḍā (`a) who in turn narrated from his ancestors that:

The Prophet (ṣ) said, "God has created none superior to me." `Alī (`a) said that he asked if the Prophet (ṣ) was superior to Gabriel, and the Prophet (ṣ) replied, "Allah created the prophets superior to His Chosen Angels and He created me superior to all prophets. After me, my high rank will devolve upon you and the Imams from your progeny. The Angels are but our minions doing our bidding and the biddings of those who adore us. Those Angels who carry the Throne and those who are around it glorify the Lord and send benedictions upon those who follow and acknowledge our leadership. O `Alī, had we not been there, God would not have created Adam and Eve, nor would He have created Paradise and Hell, nor the heavens and the earth. How then could we not be superior to Angles when we have precedence over them in glorifying Allah?"<sup>288</sup>

**286.** Imam al-Šādiq (`a) on the authority of his ancestors narrates that the Prophet (ṣ) said:

On the Day of Resurrection when Allah gathers all mankind, I will be offered and given the place of my choice. As that Day progresses, a pulpit with a thousand steps, unlike that of any known pulpit will be set up on which I shall be seated. Gabriel shall give me the Standard of Glory [*liwā' al-ḥamd*] and say, 'O Muḥammad, this is the cherished Seat of Glory [*al-maqām al-maḥmūd*] which Allah had promised you.' I will then ask `Alī to climb up to me. `Alī will then sit one step below me and I will give the Standard of Glory to him. Then the keeper-angel of Paradise will bring the keys of Paradise and deliver them to me saying, 'This is the cherished spot promised to you by Allah.' I will then pass on the keys to `Alī. Then the keeper-angel of Hell will deliver the keys of Hellfire to me saying; "O Muḥammad, this is the cherished spot promised to you by Allah. Here are the keys of Hell. Throw your enemies and the enemies of your friends into Hellfire.' I will then hand over the keys of Hell to `Alī. On that Day, Paradise and Hell shall abide by my wishes and the wishes of `Alī coyly like a new bride obeys her husband. This is the meaning of the verse '*Do cast into hell every ungrateful, rebellious one.*' That is to say, 'O You Muḥammad and `Alī, throw every one of your enemies into Hellfire.' I will then stand up and glorify the Lord to an extent never done before. Then, I shall glorify and pass the benediction upon the chosen Angels and then upon the prophets.<sup>289</sup>

**287.** The Prophet (ṣ) said:

On earth, `Alī is the most fortunate and, in the hereafter, the most deserving of all creation.<sup>290</sup>

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**288.** It is reported from `Ali (`a) that the Prophet (s) said:

`Ali is the commander of the Faithful. Wealth holds commands over the hypocrites.<sup>291</sup>

**289.** The Prophet (s) said:

`Ali is from my family.<sup>292</sup>

**290.** The Prophet (s) said:

`Ali is the best among the members of his family.<sup>293</sup>

**291.** The Prophet (s) said:

`Ali is the best of all my brothers.<sup>294</sup>

**292.** Anas ibn Mālik said: The Prophet (s) sent me to summon Abū-Barazah al-Aslamī. When he came, I heard the Prophet (s) saying to him, O Abū-Barazah, Allah made a covenant with me regarding `Ali saying, ‘`Ali is the standard [flag] of guidance, the pillar of faith, and the guiding light to My sincere followers.’ O Abū-Barazah, on the Judgment Day, `Ali will be besides me at the Heavenly Spring. He is my standard-bearer and on that day the keys to the treasures of Paradise will be in his hands.<sup>295</sup>

**293.** Zayd ibn `Ali narrated on the authority of his father who reported on the authority of his ancestors who quoted `Ali (`a) as saying, I enjoyed ten special qualities from the Prophet (s) even one of which I would not give up for the price of all those things upon which the sun shines. The Prophet (s) said, ‘O `Ali, you are my brother here and in the hereafter. You will stand besides me on the Judgment Day. In Paradise, your house will be opposite to my house, like that of two brothers-in-faith. You are my friend, vizier and legatee in my family and my property. When I am no more, you shall be my successor. You are my standard-bearer in this world and the next. Your friend is my friend, your foe is my foe and my foe is an enemy of God.’<sup>296</sup>

**294.** `Ali (`a) said:

None held a position similar to my status in the eyes of the Prophet (s). I used to visit the Prophet at dawn every day and salute him. If he coughed [indicating that he was busy with his prayers] I would return back, otherwise I used to attend to him [as long as he wished].<sup>297</sup>

**295.** One day, keeping his hand on `Ali’s shoulder, the Prophet (s) said:

O `Ali, you possess seven excellent qualities which none could find displeasing. You are the first person to embrace the faith. Compared to others, only you observe your promises and covenants made with God. Compared to all other persons, you are devoted and most obedient to God. Compared to others, you are most considerate and compassionate towards your subjects. With your equals, you acquit yourself most honorably. As a judge, you are the wisest and superior to all other persons. On the Judgment Day, you will hold a position superior to all others.<sup>298</sup>



Prophet (ﷺ) said, ‘I shall lift you on my shoulders so that you bring down this huge idol.’ `Ali (a) replied, ‘Rather, it is I who will lift you on my shoulder.’ The Prophet (ﷺ) replied, ‘By God, even if the tribes of Rabī‘ah and Muḍar try to lift a piece of my flesh, they will not succeed. But, `Ali, you stand up [climb on to my shoulders].’ The Prophet (ﷺ) lifted `Alī (a) very high. The Prophet (ﷺ) asked `Alī (a), ‘What do you see?’ `Alī (a) replied, ‘God has so blessed me through you that if I wanted I could touch the farthest skies.’ The Prophet (ﷺ) said, ‘Remove the idol.’ `Alī (a) took the idol from its place and threw it down. Meanwhile, the Prophet (ﷺ) moved away and `Alī (a) fell down smiling. The Prophet (ﷺ) asked the cause for `Alī’s smiling. `Alī (a) replied, ‘I have fallen from the top of the Ka’bah and yet it did not hurt me.’ The Prophet (ﷺ) asked, ‘How could it hurt when it is I who lifted you up and it is Gabriel who set you down?’<sup>310</sup>

### 'Alī on the night of emigration

**308.** Some reporters of traditions narrate:

God ordered Archangels Gabriel and Michael to guard `Alī (`a) from dusk to dawn on that night of the Prophet's migration. Gabriel and Michael descended from the heavens and said, "Congratulations, `Alī! God has joined the angles in praising you."<sup>311</sup>

**309.** Al-Ghazzālī writes in his book entitled *Iḥyā' 'Ulūm al-Dīn*:

On the night when Alī (‘a) replaced the Prophet (ṣ) and spent that night on his bed, God told Gabriel and Michael, ‘Today, I have established brotherhood between you two and I have extended your lives, one longer than the other. Of the two of you which one will sacrifice his life for the sake of the other?’ Both of them said that they loved their life and refused to part with their life for the sake of another. Then God said, ‘Won’t you be like ‘Alī whom I made Muḥammad’s brother and he preferred the Prophet’s life to his own and slept on the Prophet’s bed exposing himself to the risk of being mistaken to be the Prophet and thus slain? Go down on earth and protect him from the mischief of his enemies.’ Gabriel stood at the head and Michael stood at the foot of the bed, even as ‘Alī (‘a) slept on the Prophet’s bed. They said, ‘Congratulations, ‘Alī! God joins his angels in praising you.’ At that time, this verse was revealed: *‘And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants. (2:207)’*<sup>312</sup>

**310.** Abū-Sa`īd al-Khidrī narrates,

When the Prophet (ﷺ) left for the cave [while migrating to Medina], Allah told the angels Gabriel and Michael, ‘I have established brotherhood between you two and increased the life of one over the other. Who among you is ready to sacrifice his life for the sake of the other?’ Neither of the two angels were willing to taste death or sacrifice the life of one for the other. Allah then revealed,

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‘You should have been like `Alī ibn Abī-Ṭālib. I established brotherhood between `Alī and the Prophet. `Alī considered the Prophet’s life to be more precious than his own and has protected the Prophet by sleeping on his bed and sacrificing his own blood. Go you two and shield him from the mischief of the infidels.’ Both the angles descended on earth and while Gabriel sat at the head, Michael sat at the foot of the Prophet’s bed [on which `Alī (`a) was asleep]. They said, ‘Allah has joined His angels in praising you.’ At that moment, this verse was revealed: ‘*And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.* (2:207)’<sup>313</sup>

**311.** Ḥakīm ibn Jubayr narrated from `Alī ibn al-Ḥusayn who said:

Regarding the verse: ‘*And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants* (2:207),’ “This was revealed when `Alī (`a) spent that night on the Prophet’s bed, sacrificing himself for the Prophet.”<sup>314</sup>

**312.** It is authentically reported from Anas ibn Mālīk who said:

When the Prophet (ṣ) departed towards the cave, Abū-Bakr followed him. `Alī (`a) was asked to don the robes of the Prophet (ṣ) and sleep on his bed. `Alī (`a) was ready and willing to sacrifice his life [for the Prophet] and slept on his bed. Some people from the clan of Quraysh entered the Prophet’s house with the intention of murdering him. When they drew out their swords, they were thought that it was the Prophet (ṣ) who was sleeping on the bed. Some of them suggested that he should be woken up so that he might taste the pain of suffering the wounds and watch the wounds being inflicted upon his body. When they woke the sleeping person, they were appalled to see that it was `Alī (`a) who was sleeping on the bed instead of the Prophet (ṣ). Then they went around searching for the Prophet (ṣ). It was at that time that God revealed the verse: ‘*And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants* (2:207).’<sup>315</sup>

### `Alī on the Night of Ascent [Mi`rāj]

**313.** `Abdullāh ibn `Umar narrates:

People asked the Prophet (ṣ), “In what manner did God speak to you on the Night of Ascent?” The Prophet (ṣ) replied, “In the manner [voice and style] of `Alī ibn Abī-Ṭālib so much so that I asked, ‘Is that You or is it `Alī who is speaking to me?’ God answered, ‘O Aḥmad, I alone am the one Eternally Existent, but My Existence is unlike the existence of others. Neither do I speak with others nor is there any one who is like unto me. I created you from My Effulgence. I searched your heart and found that there is none other than `Alī whom you love dearest. Therefore I chose to speak in the manner of `Alī so that your heart may be tranquil.’”<sup>316</sup>

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**314.** The Prophet (ﷺ) said:

On the night I ascended the skies, I glimpsed `Alī ibn Abī-Ṭālib. I told Gabriel, 'This is my brother `Alī.' It was revealed to me that it was only an angel whom God created in the form of `Alī and that every day thousands of angels come to see and venerate him. When they glorify and sanctify Me, the reward is given to those who adore `Alī.<sup>317</sup>

**315.** The Prophet (ﷺ) said:

I did not pass through any sphere in the skies where the denizens of the skies did not adore `Alī ibn Abī-Ṭālib. Nor was there a single prophet in Paradise who was not eagerly waiting to have a glimpse of `Alī.<sup>318</sup>

**316.** The Prophet (ﷺ) said:

On the Night of Ascension, I saw `Alī standing under the Throne in front of me, praising and glorifying the Lord. I asked Gabriel, 'Has `Alī preceded me to this place?' Gabriel said, 'No, but I will tell you an important matter. God showers endless praises and benedictions upon `Alī. The heavenly denizens eagerly await the arrival of `Alī; therefore, God created an angel in the likeness of `Alī so that the burning desire of the heavens and its inhabitants may to some extent be satiated. God has reserved the reward for the supplications and prayers of this angel exclusively for those who adore and follow you and your progeny.'<sup>319</sup>

#### `Alī on the night of the battle of Badr

**317.** One of the things that show the exclusiveness of `Alī (ʿa) is the incident at Badr when the Prophet (ﷺ) sent `Alī (ʿa) to fetch water. The Prophet (ﷺ) called out, 'Is there any one to fetch water?' Everyone except `Alī (ʿa) kept quite. `Alī (ʿa) took the pitcher and went to the well to fetch water. When he drew water from the well, a great wind blew and the pitcher fell down and the water flowed out. Thrice did `Alī (ʿa) draw water from the well and thrice did the same thing happen. On the fourth occasion, `Alī (ʿa) succeeded in getting the water from the well, brought it to the Prophet (ﷺ), and told him all that transpired. The Prophet (ﷺ) said, 'The first time when the pitcher fell down was when Gabriel with a thousand angels sent his benediction upon you. The second time it was Michael, and the third time it was Seraph who came with a thousand angels and sent their benediction upon you.'<sup>320</sup>

**318.** It is authentically reported from `Alī (ʿa) who said:

On the night of the Battle of Badr, the Prophet (ﷺ) wanted water to be fetched. None obliged, but I stood up, took the pitcher and went to a deep and dark well. Allah ordered Gabriel, Michael and Seraph to be ready to assist the Prophet (ﷺ) in the war. When the angels descended, everyone was wonder struck when they heard the commotion. The angels alighted near the well, paid their respects to me and greeted me.<sup>321</sup>

### Divulging Divine Secrets to `Alī

**319.** Jābir ibn `Abdullāh al-Anṣārī said:

On the night before the battle of Badr, the Prophet (ﷺ) called `Alī (`a) and conferred with him in seclusion for quite a long time. Noting the prolonged tête-à-tête, some companions said that the Prophet (ﷺ) has chosen `Alī (`a) for the special favor because `Alī (`a) is his uncle's son. When the Prophet (ﷺ) heard the rumor, he said, 'It is not I that am conferring in private with `Alī; God has ordered me to divulge His secrets to `Alī.'<sup>322</sup>

**320.** It is authentically reported that Jābir ibn `Abdullāh al-Anṣārī said:

On the night before the battle of Badr, the Prophet (ﷺ) called `Alī (`a) and conferred with him in seclusion for quite a long time. Noting the prolonged tête-à-tête, some companions, particularly Abū-Bakr and `Umar, said that the Prophet (ﷺ) had excluded them and chosen `Alī (`a) for the special favor. When the Prophet (ﷺ) heard the rumor, he got up, delivered a sermon and said, 'You people accuse me of being partisan. It is not I that am conferring in private with `Alī, but it is God who has asked me to confer in secret with him.'<sup>323</sup>

### Tradition of the Confidential Talk

**321.** Mujāhid narrates that `Alī (`a) said:

None except me practiced in the past nor shall anyone ever act upon this verse: 'O you who believe, when you consult the Messenger, then offer something in charity before your consultation. That is better for you and purer. (58:12)' The verse was originally mandatory but was later repealed.<sup>324</sup>

**322.** Mujāhid narrates:

People were forbidden from conferring with the Prophet (ﷺ) in private without first paying a donation. `Alī ibn Abī-Ṭālib was the only person to pay one Dinar conferring with the Prophet (ﷺ) in private.<sup>325</sup>

**323.** Mujāhid narrates:

People were forbidden from conferring with the Prophet (ﷺ) in private without first paying a donation. It was `Alī ibn Abī-Ṭālib alone who paid one Dinar and conferred in private and asked the Prophet (ﷺ) about the ten characters. Thereafter, conferring with the Prophet (ﷺ) in private came to be prohibited.<sup>326</sup>

### `Alī in Mubāhalah [Confrontation with the Christians of Nazareth]

**324.** The incident of the Confrontation with the Christians of Nazareth brings out the virtue of `Alī, his spouse Fāṭimah and his sons al-Ḥasan and al-Ḥusayn, peace be upon them all. Ever since his victory, the Prophet (ﷺ) invited the people of Nazareth to join the creed and groups upon groups of inquisitive people approached the Prophet and several of them embraced Islam. Others returned to their community to gather their opinion after reporting what they saw and heard.





uncle's son who was also his son-in-law `Alī ibn Abī-Ṭālib the father of the two children whom the Prophet (ṣ) held dearer than his own life and that the lady accompanying them is his beloved daughter the Immaculate Lady Faṭimah. Hearing this, the padre turned towards his companions: `Aqib, Sayyid and `Abd al-Masīḥ and said, "Don't you see that he has brought only those whom he loves dearest because he is confident of the truth and veracity of his claim. Had he doubted the truthfulness of his claim, he would not have brought his kin to be cursed. Therefore, abstain from the confrontation. By God, were I not designated as the successor to the Caesar, I would have submitted to Islam. Now you people reconcile with him, go to your towns and carry on your business [in peace]. O my Christian brothers! I see before me such effulgent faces that if they command, the very mountains will move. Do not confront him, for otherwise you will be seeking your own destruction and on the Day of Resurrection not a single Christian will be left."<sup>327</sup>

### 'Alī and the return of the Sun after sunset

**325.** Asmā' bint `Umayy narrates,

One day, the Prophet (s) slept keeping his head on the lap of `Ali (`a). The sun had set and `Ali (`a) could not perform his afternoon prayer. When the Prophet (s) woke up, he said, 'O Allah! `Ali had always implicitly obeyed You and Your Prophet. Please order the sun to return.'

Asmā' says, "By God, the sun that had set rose again spreading its rays over every hill and dale. 'Alī ('a) got up, performed the ritual ablution and completed his afternoon prayer after completion of which the sun set once again."<sup>328</sup>

**326.** It is authentically narrated through Imam al-Sādiq (‘a) that:

One day after performing his afternoon prayer, `Ali (`a) came in. At that time, the Prophet (s) received revelations and he reclined upon `Ali (`a). When the Prophet (s) finally got up, the time for afternoon prayer had already lapsed. The Prophet inquired if `Ali (`a) had performed the afternoon prayer. When `Ali (`a) replied in the negative, the Prophet prayed saying, 'O Allah, `Alī had always implicitly obeyed You and Your Prophet. Please order the sun to return.' Then the sun returned.<sup>329</sup>

### The Sun greeting `Alī

**327.** It is narrated that:

The Prophet (ﷺ) asked `Alī (`a), “O `Alī, speak to the sun; it will reply you.” `Alī (`a) said, “O sun that is obedient servant of Allah, my greetings be upon you.” The sun replied, “My greetings to you, O Commander of the Faithful and Guide of the people with effulgent faces. O `Alī, you and those who adore you shall abide in Paradise. Muhammad is the first one before whom the earth will

split and you will be the next person after him. Muḥammad will be the first person to be resurrected and the next one will be you. The first to adorn the celestial robes will be Muḥammad and after him it shall be you.” Upon hearing this, `Alī (`a) fell into prostration with tears rolling down from his eyes. The Prophet (ṣ) embraced him and said, “My brother! My friend! Get up, for the Lord and the denizens of the seven heavens and seven earths are proud of you.”<sup>330</sup>

**328.** `Abdullāh ibn Mas`ūd said:

We were accompanying the Prophet (ṣ) when `Alī (`a) arrived. The Prophet asked, ‘O `Alī, would you like to witness your status and position in the eyes of God?’ `Alī (`a) replied in the affirmative. The Prophet (ṣ) said, ‘Come to me tomorrow at dawn and speak to the sun that, with the permission of Allah, will reply to you.’

`Abdullāh ibn Mas`ūd continued, “All the people of Quraysh and the Supporters congregated at dawn. They all performed the dawn prayer behind the Prophet (ṣ) who then caught `Alī’s hand, went a little distance and sat down waiting for the sun to rise. When the sun rose, the Prophet told `Alī (`a), ‘Speak to the sun, for it has been ordered to converse with you.’ `Alī (`a) addressed the sun and said, ‘My greeting to you, most obedient servant of God!’ The sun replied, ‘Peace be upon you and the grace and munificence of the Lord be upon you, best of legateses! Both in this world and in the hereafter, you have been bestowed with a thing, which no eye has ever seen nor has any ear ever heard.’ `Alī (`a) asked, ‘What is it that I have been honored with?’ The sun replied, ‘I am not allowed to disclose it, for people will create mischief against me. I congratulate you on the wisdom and knowledge bestowed upon you. On the Doomsday, your personality will be such as has been described in the verse: *So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.* You are one of those about whom this verse was revealed: *Is he then who is a believer like him who is a transgressor? They are not equal* (32/18). God has declared you to be the personification of the purest faith.’

It is reported that the sun spoke to `Alī (`a) on three different occasions.<sup>331</sup>

### The Incident of the Carpet

**329.** Salmān narrates:

Abū-Bakr, `Umar and `Uthmān complained saying that the Prophet (ṣ) was always unduly eulogizing only `Alī (`a). The Prophet (ṣ) replied, ‘It is not I that eulogizes `Alī, but it is Allah who does so and has accorded a status to `Alī far above others.’ They asked for proof for the Prophet’s claim and he (ṣ) replied, ‘If you do not believe my words, then there is none more truthful than the People of the Cave (i. e. the seven sleepers of Ephesus). Now, I will send you

all to them along with Salmān to bear testimony over you so that you may wish them and greet them. The person for whose sake God revived them and who will receive a reply in greeting from them shall be the person superior to all others.' They agreed to this and the Prophet (ﷺ) said, 'Spread a carpet for `Ali.' When the carpet was spread, the Prophet (ﷺ) asked them to sit on it. `Ali (a) sat in the middle. The three of them squatted in three corners while Salmān sat in the fourth corner. The Prophet (ﷺ) then ordered the wind to carry the carpet together with those sitting on it to the People of the Cave and bring them back safely.

Salmān says that there was a sudden gust of wind, which lifted up and carried the carpet along with us until it reached the mouth of a huge cave. We alighted from the carpet. `Ali (a) said, 'O Salmān, this is the cave and this is the Inscription. Ask these people (your companions) whether they will go ahead or I will proceed.' They said that they would precede. They (all three of them) stood up, prayed and said, 'O People of the Cave! Accept our greetings.' But they received no reply. Then, Amīr al-Mu'minīn (a) prayed a two-unit prayer and greeted the People of the Cave who responded to his greetings. Amīr al-Mu'minīn (a) addressed them saying, 'Greetings be upon you, who died in their youth. You acknowledged your faith in Allah and He increased you in guidance.' In reply, the People of the Cave said, 'Our greetings be upon you, brother of the Prophet, his legatee and the Commander of the Faithful. God has taken a covenant from us that, after the Prophet (ﷺ), we should remain faithful and obedient to you, our Guardian, until the Judgment Day.' Then the group of the three companions fell down in prostration beseeching Salmān who said that he could do nothing as nothing was now in his control. They then requested Amīr al-Mu'minīn (a) to take them back. Amīr al-Mu'minīn said, 'O wind! Carry us back to the Prophet (ﷺ).' There was a sudden gust of wind, which lifted the carpet with us sitting on it. Soon we found ourselves in the presence of the Prophet (ﷺ) who himself recounted all that had transpired saying, 'Gabriel has informed all that happened at the cave.' Then they (the three of them) said, 'Now we do testify that `Ali is the best among the entire community.'<sup>332</sup>

### The matter of closing all doors except the door of `Ali

**330.** The Prophet (ﷺ) said:

Close every door that opens into the mosque except the one that leads to `Ali's chamber.<sup>333</sup>

**331.** The Prophet (ﷺ) said,

Close every door that opens into the mosque except the one that leads to `Ali's chamber.<sup>334</sup>

**332.** Ibn `Abbās said:

The Prophet (ﷺ) ordered all the doors opening into the mosque to be closed except the one leading to `Ali's chamber.<sup>335</sup>

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**333.** It is authentically reported that the Prophet (ﷺ) said:

God ordered Moses the son of `Imrān to construct a shrine in a clean spot wherein none except Moses and Aaron and his two sons Shabar and Shubayr were allowed to reside. I am also ordered to construct a holy mosque where none except myself, `Ali and his two sons al-Ḥasan and al-Ḥusayn are allowed to reside. Therefore, close every other door opening in to the mosque except the door to `Ali's house.<sup>336</sup>

**334.** Nāṣiḥ ibn `Abdullāh narrates:

The Prophet (ﷺ) ordered all the doors opening into the mosque to be closed except the one leading to `Ali's house.<sup>337</sup>

**335.** Zayd ibn Arqam narrates:

The doors of some companions used to open into the holy mosque. One day, the Prophet (ﷺ) ordered that all doors except the one leading to `Ali's house be closed forthwith. This created a furor among the companions. The Prophet (ﷺ) therefore delivered a sermon: he first glorified the Lord and then said, 'I ordered the closure of all doors opening into the mosque except that of `Alī. It seems that this has raised a controversy among you. It is not I that gave that ordered, but I was only obeying the command of Allah.'<sup>338</sup>

**336.** The Prophet (ﷺ) said:

It is not I that ordered the closure of any door or the opening of `Ali's door. It is Allah who ordered the closure of all your doors and opening of `Ali's door.<sup>339</sup>

### `Alī is in the likeness of the Chapter on Divine Unity

**337.** The Prophet (ﷺ) said:

The likeness of `Alī in my community is similar to Sūrah: '*Say: Allah is One*'.<sup>340</sup>

**338.** It is reported by Ibn `Abbās that the Prophet (ﷺ) said:

O `Alī, among my people you are like Sūrah: '*Say: Allah is One*' in the Qur'ān. Whenever one recites this Sūrah, it is as if he has recited one-third of the Qur'ān. If one recites this Sūrah twice, it is as if he has recited two thirds of the Qur'ān. And if one recites it thrice, it is as if he has recited the entire Qur'ān. Your position is similar. If one bears in his heart love for you, he has one third of the faith. Whoever bears love for you in his heart and also proclaims it by word of mouth, his faith is two thirds. And whoever bears your love in his heart and exhibits it through word and deed, possesses complete faith. By the Lord who has made me His messenger, if only the dwellers of the earth could adore you like the dwellers of the heavens, God would not punish anyone by casting in hell.<sup>341</sup>

**339.** It is reported on sound authority from Imam al-Ṣādiq (ʿa) that the Prophet (ﷺ) told Amir al-Mu'minin (ʿa),

You are like Sūrah: ‘*Say: Allah is One*’ in the Qur’ān. Whenever one recites this Sūrah, it is as if he has recited one third of the Qur’ān. If one recites it twice, it is as if he has recited two thirds of the Qur’ān. And if one recites it thrice, it is as if he has recited the entire Qur’ān. Your position is similar. If one bears in his heart love for you, he has one third of the reward for good deeds of all men. Whoever bears love for you in his heart and also proclaims it by word of mouth, earns two thirds of the reward for good deeds of men. And whoever bears your love in his heart and exhibits it through word and deed, earns the entire reward for good deeds done by all men.<sup>342</sup>

**340.** Abū-Baṣīr narrates: I heard Imam al-Ṣādiq (‘a) quoting his ancestors as saying that:

One day the Prophet (ṣ) asked his companions, ‘Who among you keeps the vigil throughout the night?’ Salmān said, ‘O Messenger of God, I do.’ The gathering was surprised because most of the time Salmān was found sleeping during night. The Prophet (ṣ) asked, ‘Who among you recites the Qur’ān entirely every day?’ Salmān replied, ‘O Messenger of God, I do.’ People knew that mostly Salmān was found to be silent [not reciting the Qur’ān].

The Prophet asked, ‘Who among you has kept the fast throughout his lifetime?’ Salmān replied, ‘O Messenger of God, I do.’ People wondered how it could be when they have seen him eating most of the time!

At this, one of the companions said, “Salmān is Persian and he wants to claim superiority over us [the Arabs].” Hearing this, the Prophet (ṣ) said, “Shut up! How can you be compared to the like of Luqmān the wise? Ask him directly and he will tell you.’

The man asked Salmān, ‘You claim that you keep the fast every day whereas we have seen you eating!’ Salmān replied, ‘I did not mean in the sense in which you understood the question. I fast three days in a month. God has revealed that that the reward for every good deed is ten fold. I combine my fast in the month of Sha’bān with the fasts of the month of Ramaḍān and these fasts amount to fasting your entire lifetime.”

The man asked Salmān, ‘Do you claim that you keep the vigil every night whereas we have often seen you sleeping in the night?’ Salmān replied, ‘I did not mean in the sense in which you understood the question. I have heard my beloved Prophet (ṣ) say that whosoever sleeps after performing the ritual ablution, in fact keeps vigil the whole night. I sleep every night only after performing the ritual ablution.’

The man asked Salmān, ‘You claim that you recite the entire Qur’ān every day whereas we have often seen you keeping quite.’ Salmān replied, ‘I did not mean in the sense in which you understood the question. I have heard the beloved Prophet (ṣ) tell `Alī (‘a): O Abu’l-Ḥasan, if one reads Sūrah al-Tawḥīd once, it is as if he has recited one third of the Qur’ān. If one reads it twice, it is as if he

has recited two thirds of the Qur`ān. If anyone reads it thrice, it is as if he has recited the entire Qur`ān. O `Alī, if one bears in his heart love for you, he has one third of faith. Whoever bears love for you in his heart and also proclaims it by word of mouth, his faith is two thirds. And whoever bears your love in his heart and exhibits it through word and deed, possesses complete faith. By the Lord who has made me His messenger, if only the dwellers of the earth could adore you like the dwellers of the heavens, God would not punish anyone by casting in hell. I recite Sūrah al-Tawhīd thrice every day.”

Hearing the replies of Salmān, the man went out quietly as if his mouth were filled with stones.<sup>343</sup>

### `Alī is the 'Great News'

**341.** Abū-Ḥamzah al-Thumālī said

I asked Imam al-Bāqir (‘a) to explain the verse: ‘*Of what do they ask one another? About the great news. (78/1-2)*’ The Imam (‘a) said, ‘Do not probe into it.’ I asked, ‘At least, explain to me what is meant by ‘They ask.’ The Imam replied, ‘This verse refers to Amīr al-Mu`minīn (‘a) who said there is no greater sign than me and no better news than me. My Vicegerency was placed before the previous generations but they did not accept it.’ I asked the meaning of the verse; ‘*Say: This is the Good News about which you disputed.*’ The Imam said, ‘This too was revealed with reference to `Alī (‘a).’<sup>344</sup>

**342.** It is reported that while explaining the verse ‘*They ask you about the Good News about which they differed,*’ Imam al-Riḍā said:

Amīr al-Mu`minīn (‘a) said that there is no greater News than me from God, nor is there a greater sign than me. My virtues were presented to earlier civilizations in different languages, but they disputed about them and did not accept them.<sup>345</sup>

**343.** The Prophet (ṣ) said:  
`Alī is the Great News.<sup>346</sup>

### `Alī is like 'Noah's Ark'

**244.** It is reported from Imam `Alī (‘a) that the Prophet (ṣ) said:

O `Alī, you are my legatee and my successor. You are like the ark of Noah. Whoever embarks on it is saved and whoever refuses to do so, perishes.<sup>347</sup>

**345.** Ibn `Abbās narrates that the Prophet (ṣ) said:

O `Alī, you are my legatee and my successor. You and the Imams from your progeny are like the ark of Noah. Whoever embarks on it is saved and whoever refuses to do so, perishes.<sup>348</sup>

**346.** It is reported that the Prophet (ṣ) told `Alī (‘a):

Anyone who bears enmity towards you, but claims that he loves me, is a rank liar. You are from me and I am from you. Your flesh is my flesh. Your blood is my blood and your soul is my soul. Outwardly and inwardly, I am you and you

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are me. After me, you will be the leader and my legatee. Fortunate is the one who obeys you and whoever disobeys you is indeed a wretch. Whoever loves you stands to gain and whoever hates you is the loser. Successful is the one who assists you and those who oppose you will be annihilated. You and your progeny are like the Ark of Noah. One who embarks on it is saved and those who do not board it, shall perish.<sup>349</sup>

### `Alī is like the ark of salvation

**347.** Imam al-Riḍā (a) said that his father narrated on the authority of his ancestors that Amīr al-Mu'minīn (a) said that the Prophet (s) said:

Every community has its 'Siddiq' [the most truthful] and the Faruq [one who distinguishes right from wrong]. The Siddiq and the Faruq in my community is `Alī ibn Abī-Tālib. For my community `Alī is the ark of salvation and the means of Redemption.<sup>350</sup>

**348.** Imam al-Riḍā (a) said that his father narrated on the authority of his ancestors that the Prophet (s) said:

Whoever desires to abide unwaveringly to my principles and desires to board the ark of salvation, should implicitly obey `Alī ibn Abī-Tālib and be a friend to his friends and a foe to his foe. In my life and after me he is my legatee and successor and the leader of every Muslim and the Supreme Authority over every believing man and woman. His word is my word. His order is my order. His tarrying is my tarrying. His agent is my agent and his helper is my helper. One who deserts him, deserts me." Then the Prophet (s) added: "If anyone deserts him after I am gone will not be able to find me on the Judgment Day nor would I care for him. God will forbid heaven and make hell the abode of the one who opposes him. God would shower his mercy on his [Alī's] supporters and at the time of questioning [in the grave], he will provide the answers and proofs."<sup>351</sup>

### `Alī is like the Gateway to Allah

**349.** Muḥammad ibn Furāt narrates from Imam al-Bāqir (a) who said on the authority of his ancestors who reported that the Prophet (s) told `Alī (a),

O `Alī, you are God's Deputy. You are my deputy. You are Allah's mandate and your are my mandate. You are the door that leads to Allah and you are the door that leads to me. You are the chosen one of Allah and you are my chosen one. You are a friend of God and you are my friend. You are the beloved of God and you are my beloved. You are the Sword of God and you are my Sword. You are my brother my associate and my vizier. Whoever keeps friendship with you is my friend. His enemy is my enemy. One who agrees with him, agrees with me. Whoever opposes him, is my opponent. To dispute with him is to dispute with me. To be at war with him is to wage war with me. To compromise with him is to compromise with me. His word is my word. His command is my command. His spouse is my daughter and his children are my children. He is the Prince of all Vicegerents and the best one in my community.<sup>352</sup>

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**350.** Nu`mān ibn Bashīr narrates that `Alī (‘a) said:

I am God’s mandate and His vicegerent. I am the way [that leads to] God and I am the door [that leads to Him]. I am the keeper of the treasure of His Knowledge. I the trustee of His secrets. After Muḥammad (ṣ) who is the Mercy upon the universe, I am the guide to humanity.<sup>353</sup>

**351.** Yāsir the retainer of Imam al-Riḍā (a) said that the Imam quoted his ancestors who said that the Prophet (ṣ) told `Alī (‘a):

O `Alī, you are the mandate, the door and the path of Allah. You are the Great News. You are the Straight Path and you are the best example.<sup>354</sup>

**352.** Imam al-Riḍā (a) quotes his ancestors who reported from Imam al-Ḥusayn (‘a) who said that the Prophet (ṣ) told `Alī (‘a):

O `Alī, you are the mandate, the door and the path of Allah. You are the Great News. You are the Straight Path and you are the best example. O `Alī, you are the Commander of the faithful Muslims, and the best of all legatees. You are the leader of the truthful. O `Alī, you are the great Distinguisher and the most truthful one. Over my community, you are my legatee and the dispenser of my debts. You are the one who will fulfill my promises.<sup>355</sup>

**353.** Mufaḍḍal ibn `Umar said: I heard Imam al-Ṣādiq (‘a) say:

Amīr al-Mu`minīn (‘a) is the door to Allah - the only door through which one should approach [God]. He is the Path [that leads] to God. Whoever takes any other path is sure to perish. The Imams as the Divine Guides are similar [to him]. God has made them the foundation of [life on] earth so that the earth does not cast of its inhabitants. They [the Imams] convey God’s mandates to those who inhabit the surface as well as the abyssal depths of the earth.<sup>356</sup>

### `Alī is like the Door to Religion

**354.** `Abdullāh ibn Mas`ūd narrates that the Prophet (ṣ) said:

`Alī is the door to religion. He who enters the door is a faithful believer and whoever exits the door is an infidel.<sup>357</sup>

### `Alī is like the Door to Guidance

**355.** Ibn `Abbās narrates that the Prophet (ṣ) said:

After me, `Alī is the door to guidance and he would invite people towards God. He is the most chaste among the believer. Who can compete the one who invites people towards God and performs noble deeds.<sup>358</sup>

**356.** Abū-Hurayrah said: The Prophet (ṣ) looked towards `Alī (‘a) and said:

This is the Door of Guidance; whoever enters it will be saved. He is the mandate from God upon men.<sup>359</sup>

**357.** Muḥammad ibn Ja`far quoted his father as saying:

`Alī (‘a) is the Door to Guidance. One who opposes him is an infidel and one who denies will be cast into hell.<sup>360</sup>



**358.** Al-Ḥusayn ibn `Alī (`a) said: I heard my noble grandfather say in a sermon:

`Alī is the city of Guidance. Whoever enters it attains salvation and those who do not enter, will surely perish.<sup>361</sup>

### **`Alī is like the Door to Faith and refuge**

**359.** Abī- Ḥamzah said that he heard Abū-Ja`far saying:

`Alī (`a) is that door which God has kept open. Whoever enters through it shall be a true believer. Whoever enters it is a true believer whoever exits it is an infidel.<sup>362</sup>

**360.** Ibrāhīm ibn Abū-Bakr reports through authoritative sources that he heard Imam al Kazim said that the Prophet (ṣ) said:

O people, know that there is God's door; whoever enters it is saved from hell fire.

Abū-Sa`īd al al-Khidrī said, 'O Prophet, guide us to that doors that we may recognize it.' The Prophet (ṣ) said:

It is `Alī ibn Abī-Ṭālib the Prince of all legatees and the Commander of the Faithful. He the brother of the Messenger of God and his nominee among all men.<sup>363</sup>

**361.** Ibn `Abbās says that he heard the Prophet (ṣ) say:

O people, know that there is God's door; whoever enters it is saved from hell fire.

Abū-Sa`īd al al-Khidrī said, 'O Prophet, guide us to that doors that we may recognize it.' The Prophet (ṣ) said:

It is `Alī ibn Abī-Ṭālib the Prince of all legatees and the Commander of the Faithful. He the brother of the Messenger of God and his nominee among all men.<sup>364</sup>

### **`Alī is like the strong rope of God**

**362.** Sa`īd ibn Jubayr reports that Ibn `Abbās said: We were sitting in the company of the Prophet (ṣ) when an Arab appeared and asked, 'O Prophet, you say that we should hold fast the Rope of God. What or who is that Rope of God?' The Prophet (ṣ) held `Alī (`a) by his hand and pointing to `Alī (`a) said:

Be steadfast in holding on to him, for verily he is the Rope of God.<sup>365</sup>

**363.** Ibn Yazīd narrates that he asked Abu'l-Ḥasan (al-Riḍā) the meaning of the verse '*Hold fast the Rope of God,*' the Imam replied:

`Alī ibn Abī-Ṭālib is the strong Rope of God.<sup>366</sup>

**364.** `Alī ibn Abī-Ṭālib (`a) said:

I am that strong Rope of God to which you are commanded to hold fast in the verse '*Hold fast to the Rope of God.*'<sup>367</sup>

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**365.** Ḥudhayfah ibn Usayd al-Ghifārī said that the Prophet (ﷺ) told him:

O Ḥudhayfah, after me, `Alī ibn Abī-Ṭālib is mandated upon you. To deny him is to deny God. To consider anyone as his partner (equal) is to attribute (equal) partners to God. To refute him is to refute God. To imagine evil about him is to imagine evil about God. To oppose him is to Oppose God. To believe in him is to believe in God. He is the brother, legate and the guardian over his [the Prophet's] followers. He is the strong Rope of God and a strong indestructible Hand of God. Very soon, two kinds of people would meet their doom - but `Alī will not be responsible for their doom - one category will be those who love him but who would indulge in excessive exaggeration; the second type will be those who harbor malice towards him. O Ḥudhayfah, do not ever leave (desert) him, for, it would amount to deserting me. Never oppose him, for then you would be opposing me. `Alī is from me and I am from `Alī. Whoever annoys him, annoys me; whoever pleases him, earns my pleasure.<sup>368</sup>

### `Alī is like the strong clasp [Grip]

**366.** The Prophet (ﷺ) said:

After me a great mischief will be created. Only those who hold on firmly to the Grip would be saved.

The Prophet (ﷺ) was asked, 'What or Who is that strong Grip.' The Prophet (ﷺ) replied:

It is `Alī ibn Abī-Ṭālib.<sup>369</sup>

**367.** The Prophet (ﷺ) told `Alī (ʿa):

You are the unbreakable Grip [invincible Hand].<sup>370</sup>

**368.** `Alī (ʿa) said:

I am the Grip of God that will never break. God is All Hearing and All Seeing.<sup>371</sup>

### `Alī is Straight Path

**369.** Ibn `Abbās narrated that the Prophet (ﷺ) told `Alī ibn Abī-Ṭālib (ʿa):

You are the Straight and clear Path. You are the Commander of the Faithful.<sup>372</sup>

**370.** Ibn `Abbās narrated that the Prophet (ﷺ) told `Alī ibn Abī-Ṭālib (ʿa):

O `Alī, you are the controller at the Spring in Heaven. You are my standard-bearer. You are the one who would fulfill my promises. You are beloved of my heart and the inheritor of my wisdom. You are the custodian of the heritage of all the prophets. You are the custodian appointed by God on earth, you are. You are God's mandate upon the inhabitants of the earth. You are the pillar of faith and the light [that guides] in darkness. You are the citadel of Faith. You are the highest representative of the faithful. Whoever obeys you is saved and perishes he who does not obey you. You are the clear and straight Path. You are the leader of people with Effulgent faces and the proponent of religion. Of whomsoever you

are the guardian, I too am his guardian. I am the guardian of every believing man and woman. Only a legitimate born shall bear love for you. None but an ill begotten shall be your enemy. I did not ascend the heaven nor did God say anything except to convey His Salutations to you and to say that you are the leader of those who love Him and that you are the Guide to those who obey Him. Congratulations, O `Alī for the honor and greatness conferred upon you.<sup>373</sup>

**371.** Regarding the verse '*Keep us steadfast on the Straight Path,*' Imam al-Ṣādiq (ʿa) said:

Amīr al-Muʾminīn (ʿa) is the Straight Path.<sup>374</sup>

**372.** Imam al-Ṣādiq (ʿa) said:

Amīr al-Muʾminīn is the Straight Path.<sup>375</sup>

**373.** On the authority of Abū-Ḥamzah al-Thumālī, it is reported that to his question as to the verse '*This is the Straight Path, follow it with steadfastness,*' Imam al-Ṣādiq (ʿa) said:

"By God, it is `Alī (ʿa) who is the Scale and the Path."<sup>376</sup>

#### **`Alī is best of Mankind**

**374.** The Prophet (ṣ) said:

`Alī is the best of mankind. Only an infidel will dispute this.<sup>377</sup>

**375.** It is related through Imam al-Riḍā (a) who quoted his ancestors who said that `Alī ibn Abī-Ṭālib (ʿa) said: The Prophet (ṣ) told me:

O `Alī, you are the best of mankind. Only an infidel would deny this.<sup>378</sup>

**376.** `Alī ibn Abī-Ṭālib (ʿa) said: The Prophet (ṣ) told me:

O `Alī, you are the best of mankind. Only an infidel would deny this.<sup>379</sup>

**377.** The Prophet (ṣ) said:

O `Alī, you are the best of mankind. Only an infidel would deny this.<sup>380</sup>

**378.** The Prophet (ṣ) said:

After me the best to walk on earth is `Alī.<sup>381</sup>

**379.** The Prophet (ṣ) said:

`Alī is the best of the Creation.<sup>382</sup>

**380.** The Prophet (ṣ) told `Alī (ʿa):

You are the best of my followers both on earth and in the hereafter.<sup>383</sup>

**381.** Imam al-Ṣādiq (ʿa) said:

Amīr al-Muʾminīn (ʿa) is superior to all the Imams, for their eminence is on account of him and his eminence belongs to him alone.<sup>384</sup>

**382.** The Prophet (ﷺ) said:

No Grace is bestowed upon me except that a like Grace was also bestowed upon `Alī.<sup>385</sup>

**383.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

'Alī is superior to all other creation, except me.<sup>386</sup>

**384.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

'Alī is superior to all men.<sup>387</sup>

**385.** The Prophet (ﷺ) said:

Before God, 'Alī is superior to all my followers.<sup>388</sup>

**386.** The Prophet (ﷺ) said:

None has attained 'Alī's eminence. Those who follow him obtain guidance and those who reject him are indeed the losers.<sup>389</sup>

**387.** The Prophet (ﷺ) said:

Apart from me, 'Ali is the best among those who prostrated towards the Qibla.<sup>390</sup>

**388.** The Prophet (s) said:

'Alī is the best of mankind.<sup>391</sup>

**389.** The Prophet (ﷺ) said:

'Alī is the best of my community.<sup>392</sup>

**"What do you want from `Alī? He is my brother."**

**390.** It is reported that the Prophet (s) said thrice:

What do you want from 'Alī? 'Alī is from me and I am from 'Alī. After me it is he who is the Guardian over the believers.<sup>393</sup>

**391.** Imam Mūsā al-Kāẓim (‘a) said that his ancestors quoted the quoted the Prophet (s) as saying:

'Ali is from me and I am from 'Ali. His soul is my soul and his material is my material. During my life and after me he is my brother, my legatee and my successor over my community Whoever obeys him, obeys me; and whoever supports him, supports me. Whoever opposes him is my opponent.<sup>394</sup>

**392.** Ummu-Salamah reports that the Prophet (s) said:

'Alī is from me and I am from 'Alī. Wherever he is, I too am there.<sup>395</sup>

**393.** Ibn Mas'ūd reports that the Prophet (s) said:

'Alī is to me like my soul is to my body.<sup>396</sup>

**394.** It is reported that the Prophet (ﷺ) said:

O 'Ali, You are from me and I am from you. My flesh is your flesh and my blood is your blood. After me you are the link between God and His creatures. God severs the link with whomsoever denies your Vicegerency and he will cast them into the abyss of hell.<sup>397</sup>

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**395.** Habashī ibn Junādah reports that the Prophet (ﷺ) said:

`Alī is from me and I am from me. None but me or `Alī could deliver the Divine Message.<sup>398</sup>

**396.** It is reported that the Prophet (ﷺ) said:

O `Alī, You are from me and I am from you. After me, he is the Guardian over all believers.<sup>399</sup>

**397.** `Imrān ibn Hasin reports that the Prophet (ﷺ) said:

O `Alī, You are from me and I am from you. After me, he is the Guardian over all believers.<sup>400</sup>

**398.** The Prophet (ﷺ) said:

I am from `Alī and `Alī is from me.<sup>401</sup>

**399.** The Prophet (ﷺ) said:

`Alī is from me and I am from him.<sup>402</sup>

**400.** Imam al-Ṣādiq quoted that his ancestors said that the Prophet (ﷺ) told `Alī (ʿa):

O `Alī, you are from me and I am from you. Your friend is my friend and my friend is a friend of God. Your foe is my foe and my enemy is Allah's enemy. O `Alī, I will wage war with whomsoever wages war with you and I will compromise with anyone who compromises with you.<sup>403</sup>

**401.** Ibn `Abbās reports that the Prophet told `Abd al-Raḥmān ibn Auf:

O `Abd al-Raḥmān, you are my companion [but] `Alī ibn Abī-Ṭālib is from me and I am from him. Whoever prefers others over `Alī betrays me and whoever betrays me hurts me, whoever hurts me is indeed a tyrant and such a person is cursed by God.<sup>404</sup>

**402.** The Prophet (ﷺ) said:

`Alī is from me and I am from him. His flesh is my flesh and his blood is my blood.<sup>405</sup>

**403.** The Prophet (ﷺ) told `Alī (ʿa):

You are from me and I am from you.<sup>406</sup>

**404.** The Prophet (ﷺ) said:

`Alī is my self.<sup>407</sup>

**405.** The Prophet (ﷺ) said:

`Alī is from me. He is just like myself.<sup>408</sup>

**406.** The Prophet (ﷺ) said:

`Alī is like my root and Ja`far is like my branch.<sup>409</sup>

**407.** The Prophet (ﷺ) said:

`Alī is to me just like my self. Obedience to him is obedience to me and to rebel against him is to rebel against me.<sup>410</sup>

**408.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

`Alī is to me, like the head is to the body.<sup>411</sup>

**409.** Anas ibn Mālik reports that the Prophet (ﷺ) said:

Every prophet has an example of himself. `Alī is my example.<sup>412</sup>

### “`Alī is my brother.”

**410.** Salmān the Persian narrates that he heard the Prophet (ﷺ) say:

`Alī is my brother and my vicegerent who is the best person and whom I shall nominate as my successor.<sup>413</sup>

**411.** Zayd ibn `Alī narrates from his father who, in turn narrated from al-Ḥusayn ibn `Alī (ʿa) who heard from `Alī (ʿa) who quoted the Prophet (ﷺ) as saying:

God has ordered me to choose you as my brother and my legatee. You are my nominee and successor during my life and after I die. Whoever obeys you, is deemed to have obeyed me and whoever disobeys you is deemed to have disobeyed me; Whoever refutes you has in fact refuted me; whoever oppresses you is deemed to have oppressed me. O `Alī, you are from me and I am from you. Had you not been there ‘the People of the River’ would not have been slain.

I (ʿAlī) asked, ‘O Messenger of Allah, who are the People of the River?’ He replied:

It is a group of people called the Khawārij who would rebel and renounce Islam, as fast as an arrow leaves the bow.<sup>414</sup>

**412.** Ibn `Abbās said that he heard the Prophet (ﷺ) say:

God established brotherhood between me and `Alī and on the seventh heaven he was married to my daughter Fāṭimah which was witnessed by the chosen Angels; He appointed him as my deputy and legatee. It is therefore that `Alī is from me and I am from `Alī and his friend is my friend and his foe is my foe. On his intercession, the angels attain nearness to God.<sup>415</sup>

**413.** At the end of a lengthy tradition Imam al-Ṣādiq (ʿa) narrates that the Prophet (ﷺ) told Ummu-Salamah:

O Ummu-Salamah, listen carefully and bear witness that this `Alī here is my brother here on earth and in the hereafter. O Ummu-Salamah, listen carefully and bear witness that this `Alī here is my vizier here on earth and in the hereafter. O Ummu-Salamah, listen carefully and bear witness that this `Alī here is the bearer of the Standard [flag] here on earth and in the hereafter. O Ummu-Salamah, listen carefully and bear witness that this `Alī here is my successor and legatee and the one who will fulfill my promises discharge my obligations and defend [protect] me at the Spring in Heaven. O Ummu-Salamah, listen carefully and bear witness that this `Alī here is the leader of Muslims; Imam of pious men; the guide to the people of radiant faces and the slayer of the breachers, apostates, and wrongdoers.

(Ummu-Salamah said) I asked, 'O Messenger of God, who are the breachers?' He replied:

They are that group of people who would pay allegiance (to `Alī) in Medina and break it at Basra.

I asked, 'Who are meant by the wrongdoers?' The Prophet (ﷺ) replied:

They are Mu`āwiyah and his Syrian partisans.

I asked, 'Who are the apostates?' He replied:

They are the people of Nahrawān (The Khawārij).<sup>416</sup>

**414.** Abū-Sa`īd `Aqīṣā narrates from the Commander of all Martyrs Imam al-Ḥusayn (ʿa) who in turn said that the Prophet told `Alī (ʿa):

O `Alī, you are my brother and I am your brother. I have been chosen for Prophethood, and you are chosen for Imamate. I am the giver of the Qur`ān and you shall explain its revelations. You and I are like fathers of the community. O `Alī, you are my legatee, nominee, successor, vizier, and the father of my progeny. Your agents are my agents, those who assist you assist me; your friends are my friends and your foes are my foes. You shall be besides me at the Fountain in Heaven and you shall be with me at the chosen place. Even as you are my Standard bearer on earth so shall you be in the hereafter. Fortunate is the one who would befriend you and wretched is the one who holds enmity towards you. Through you intercession, Angels would attain nearness to God. You are dearer to the dwellers of the skies than to the dwellers of earth. O `Alī, you are the custodian over my community and, after me, you are Allah's mandate over. Your word is my word, your command is my command. Obedience to you is obedience to me. To refute you is to refute me. What you forbid is also forbidden by me. To rebel against you is to rebel against me. Your army is my army and my army is God's army and victory belongs to the army of God.<sup>417</sup>

**415.** Imam al-Ṣādiq (ʿa) narrates from the authority of his ancestors that the Prophet (ﷺ) said:

O `Alī, you are my brother and I am your brother. O `Alī, you are from me and I am from you. O `Alī, you are my successor and my legatee and after me you are the mandate of God upon the community. Fortunate is the one who seeks your friendship and wretched is the one who seeks to be your enemy.<sup>418</sup>

**416.** Al-Ḥusayn ibn Khālīd narrates from Imam al-Riḍā (a) who quoted his ancestors as saying that the Prophet (ﷺ) said:

O `Alī, you are my brother, my vizier, and the bearer of the Standard here on earth and in the hereafter. You are the Master of the Spring in Heaven. Whoever befriends you, befriends me and whoever is an enemy to you is also my enemy.<sup>419</sup>





You are my brother, my successor and my legatee. Your friend is my friend and your enemy is my enemy. O 'Alī, you and I are like fathers to our community. You and the Imams from your progeny are the leaders of the community in this world and in the next world they are the lords. Whoever recognizes us, in fact cognizes God and whoever refutes us refutes God.<sup>429</sup>

**427.** Zayd ibn `Ali narrates on the authority of his ancestors who reported that `Ali (`a) said:

God has granted me ten favors which none else was ever granted before me nor would any one be ever granted in future. The Prophet said: O 'Ali, you are my brother in this world and the next. You would be next to me on the Judgment Day. In Paradise, your house and my house would be adjacent to each other like the house of two brothers. You are my successor, legatee, protector and vizier. Your enemy is my enemy and my enemy is God's enemy. Your friend is my friend and my friend is a friend of God.<sup>430</sup>

**428.** Jābir al-Ju'fī said that he heard Jābir ibn `Abdullāh al-Anṣārī say: I heard the Prophet (ṣ) tell `Alī ibn Abī-Tālib (ʿa):

O 'Ali, you are my successor, legatee and deputy over my community during my life and after my demise. Your friend is my friend; your enemy is my enemy; anyone who annoys you, annoys me.<sup>431</sup>

**429.** Authoritatively it is reported from Imam al-Riḍā (a) that he quoted his father and his ancestors who said that the Prophet (s) said:

O 'Ali, you are my brother, my vizier, and the bearer of my Standard in this world and the next. You are the Master of the Spring in Paradise. Whoever loves you loves me too, and whoever annoys you annoys me.<sup>432</sup>

**430.** The Prophet (s) said:

'Alī is my brother in this world and the next.<sup>433</sup>

**431.** Abū-Dharr narrates that the Prophet (s) said:

Every prophet has a friend and my friend and my brother is `Alī.<sup>434</sup>

**432.** Ibn `Abbās narrates that the Prophet (s) told `Alī (`a):

You are my brother and my companion.<sup>435</sup>

**433.** The Prophet (ﷺ) said:

'Alī is the dearest of all my brothers.<sup>436</sup>

**434.** The Prophet (s) told `Alī (‘a):

O `Alī, are you not content that you are the best of my community in this world and in the hereafter? You are my brother and my successor.<sup>437</sup>

**435.** It is authoritatively reported that the Prophet (s) told `Alī (`a):

You are the best of my brothers and the best of my father's brothers is Hamzah.<sup>438</sup>

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“ `Alī is my beloved.”

**436.** The Prophet (ﷺ) said:

`Alī is my beloved.<sup>439</sup>

**437.** Bashīr al-Dahhān narrates that Imam al-Ṣādiq (ʿa) said:

When the Prophet (ﷺ) was in his last moments of his life, he said, ‘Bring my friend to me’ `Ā’ishah and Hafsa respectively sent for their father. When the Prophet (ﷺ) saw them he turned his head away from them and said, ‘Bring me my friend’ `Alī (ʿa) was sent for and when he came the Prophet (ﷺ) embraced him and conversed for a long time. When finally `Alī (ʿa) left, he met the two who asked; ‘What did your friend tell you?’ `Alī (ʿa) replied, ‘He opened a thousand doors of wisdom for me, each door opening into a thousand doors.’<sup>440</sup>

**438.** Ummu-Salamah narrates:

When the Prophet (ﷺ) was near his death, he said, ‘Bring me my friend’ `Ā’ishah sent for her father. When her father came, the Prophet (ﷺ) turned his face away from him and repeated: ‘Bring me my friend.’ Abū-Bakr went back. Hafsa then sent for her father and when he came, the Prophet (ﷺ) once again turned his face away from him and said, ‘Bring me my friend.’ `Umar went away and then Fāṭimah (ʿa) sent for `Alī (ʿa). When `Alī (ʿa) came, the Prophet (ﷺ) stood up and took `Alī (ʿa) in his cloak. .” Ummu-Salamah narrates that `Alī (ʿa) said, ‘He [the Prophet] taught me a thousand matters so much so that I was drenched in sweat and he too was sweating heavily until both our sweats became mixed into one.’<sup>441</sup>

**439.** It is reported through `Abdullāh ibn `Umar that:

When the Prophet (ﷺ) became sick, he said, “Send for my brother.” `Umar was sent for and when he came the Prophet (ﷺ) turned his face away from him and repeated: “Bring my brother to me” Abū-Bakr was sent for and when he came the Prophet (ﷺ) turned his face away from him and said, “Call my brother.” `Uthmān was then sent for and when he came, the Prophet (ﷺ) turned away from him too. Then `Alī (ʿa) was sent for and when he came, the Prophet took him into his cloak and embraced him. When, after a long conversation, `Alī (ʿa) returned from the Prophet (ﷺ), he was asked, “What did the Prophet (ﷺ) tell you?” `Alī (ʿa) replied, “I was taught a thousand Chapters of wisdom, each chapter opening into another thousand chapters.”<sup>442</sup>

**440.** `Ā’ishah reports:

At the time of his death the Prophet (ﷺ) was in my house. He said, ‘Ask my friend to come to me.’ I sent for my father Abū-Bakr and when he came, the Prophet (ﷺ) lifted his head, saw him and said, ‘Ask my friend to come to me.’ I said; ‘Woe to you. Send for `Alī (ʿa) because the Prophet (ﷺ) dies not love anyone other than him.’ When `Alī (ʿa) came, the Prophet (ﷺ) took him into his cloak, embraced him and until his last breath did not let go his hand.<sup>443</sup>

**441.** The Prophet (ﷺ) said:

Of all people, `Alī is the dearest to me.<sup>444</sup>

**442.** The Prophet (ﷺ) said:

Of all men, `Alī is the dearest to me.<sup>445</sup>

**443.** The Prophet (ﷺ) said:

Of all the people of my tribe, `Alī is the dearest to me.<sup>446</sup>

### Ḥadīth al-Ṭayr

**444.** Anas ibn Mālik narrates that:

When Ummu-Ayman presented a tastily cooked dish of a bird, the Prophet (ﷺ) said, “O God send one who is dearest to you so that I may share this tasty dish with him.” Just then `Alī ibn Abī-Ṭālib (‘a) entered and the Prophet (ﷺ) said, “Come join me [and share this feast].”<sup>447</sup>

**445.** Anas ibn Mālik narrates that:

When a tastily cooked dish of a bird was presented to him, the Prophet (ﷺ) said, “O God send one who is dearest to you so that I may share this tasty dish with him.” Just then `Alī ibn Abī-Ṭālib (‘a) entered and the Prophet (ﷺ) said twice: “Come join me [and share this feast].”<sup>448</sup>

**446.** Anas narrates that:

When a tastily cooked dish of a bird was presented to him, the Prophet (ﷺ) said, “O God send one who is dearest to you so that I may share this tasty dish with him.” Just then `Alī ibn Abī-Ṭālib (‘a) entered and the Prophet (ﷺ) ate the dish with him.<sup>449</sup>

**447.** Anas ibn Mālik narrates that:

When the Prophet (ﷺ) had a tastily cooked dish of a bird in front of him, he said, “O God send one who is dearest to you so that I may share this tasty dish with him.” Abū-Bakr entered but the Prophet (ﷺ) declined [to share the dish with him]. `Umar entered and the Prophet (ﷺ) declined [to share the dish with him too.] When `Alī ibn Abī-Ṭālib (‘a) entered, the Prophet (ﷺ) invited him [to eat the dish with him].<sup>450</sup>

### `Alī in the eyes of the Prophet

**448.** Ibn `Umar narrates: “We asked the Prophet (ﷺ) regarding `Alī (‘a) The Prophet (ﷺ) became angry and said:

What has befallen this community, that they always keep asking about one who is similar to me in every respect except for Prophethood?<sup>451</sup>

**449.** `Abdullāh [ibn Mas`ūd] narrates: “I saw the Prophet (ﷺ) holding the hand of `Alī (‘a) and kissing him on the forehead. I asked, ‘What is the status of `Alī (‘a) in your eyes?’ The Prophet (ﷺ) replied:

`Alī is to me what I am before God.<sup>452</sup>

## The quality of Leadership in `Alī

**450.** The Prophet (ﷺ) said:

'Alī is the commander of the faithful.<sup>453</sup>

**451.** The Prophet (ﷺ) said:

'Alī is the chief of all the legatees of Prophets.<sup>454</sup>

**452.** The Prophet (ﷺ) said:

'Alī is the chief of all guardians.<sup>455</sup>

**453.** The Prophet (ﷺ) said:

I am the chief of all the children of Adam and `Alī is the chief of all Arabs.<sup>456</sup>

**454.** Ibn Abī- Laylā narrates through al-Ḥasan ibn `Alī (`a) said:

The Prophet (ﷺ) said, “Call the vommander of the Arabs.” `Ā`ishah asked, “Are you not an Arab?” The Prophet replied, “I am the leader of mankind and `Alī is the leader of the Arabs.” When `Alī (`a) came, he was sent to the Anṣār. When the Anṣār gathered, the Prophet (ﷺ) addressed them saying: “O my Anṣār, I wish to guide you towards a matter, which if you scrupulously follow, you would never go astray or be misled.” The Anṣār said, “Please do guide us O Messenger of Allah.” The Prophet (ﷺ) said, “It is `Alī whom you should adore for my sake and to earn my grace obey him. Gabriel has revealed that God has thus commanded me to tell you.”<sup>457</sup>

**455.** Abū-Dharr said: The Prophet (ﷺ) looked at `Alī (`a) and said:

This is the best foremost of the residents of the skies and the earths. He is the commander of all testamentary trustees and the Imam of the pious and virtuous.<sup>458</sup>

**456.** Ibn `Abbās said that the Prophet (s) cast a glance on `Alī (`a) and said:

He is the leader over men in this world and the next.<sup>459</sup>

**457.** Ibn `Abbās said that the Prophet (s) asked me to go to `Alī (`a) and tell him:

You are the commander both here on earth and in the hereafter. Whoever considers you a friend is my friend, and whoever bears enmity towards you is my enemy.<sup>460</sup>

**458.** Ibn `Abbās said that the Prophet (s) cast a glance on `Alī (`a) and said:

You are the leader over men in this world and the next. Whoever considers you a friend is my friend, and whoever bears enmity towards you is my enemy, and my enemy is the enemy of God. Owe upon those who, after my departure, bear enmity towards you.<sup>461</sup>

**459.** It is reported from Ibn `Abbās that the Prophet (s) told `Alī (`a):

You are the leader over men in this world and the next. Whoever considers you a friend is my friend and my friend is a friend of God. Whoever annoys you, annoys me and whoever annoys me annoys God.<sup>462</sup>

## Who are 'Persons invested with Authority'?

**460.** Regarding the meaning of the verse ‘*O you believers! Obey Allah, His Messenger and those among you who are conferred Authority [by Allah],*’ Abū-Baṣīr quotes Imam al-Sādiq (‘a) as saying:

Until Doomsday, the persons clothed with authority [from God] are only the Imams born to 'Alī and Fātimah.<sup>463</sup>

**461.** Jābir al-Ju'fī quotes Jābir ibn `Abdullāh al-Anṣārī as saying: When the verse: ‘*O you believers! Obey Allah, His Messenger and those among you who are conferred Authority [by Allah]*’ was revealed, I asked the Prophet (s), ‘O Messenger of Allah! We are aware of Allah and His Messenger, but who are meant by the words *persons conferred with Authority* whose obedience is made mandatory along with you and Allah?’ The Prophet (s) replied:

O Jābir, they the leaders over the Muslims after me, the first of them being `Alī ibn Abi-Ṭālib, then al-Ḥasan and al-Ḥusayn followed by `Alī ibn al-Ḥusayn, Muḥammad ibn `Alī who is mentioned in the Torah as *Bāqir* and you, O Jābir, would meet him. Then convey my salutation to him. After him is Ja`far ibn Muḥammad, Mūsā ibn Ja`far, `Alī ibn Mūsā, Muḥammad ibn `Alī, `Alī ibn Muḥammad, al-Ḥasan ibn `Alī followed by my names sake who would be Allah's Mandate on earth through whom the Remembrance of Allah would be spread throughout the earth, who would disappear and go into occultation and it is through him that mankind would be put to test whether they are steadfast in their belief regarding Imamate.<sup>464</sup>

### The Prophet's prayer for `Alī

**462.** Ummu-`Atiyyah said that the Prophet (ﷺ) sent a contingent under `Alī (`a). I witnessed the Prophet (ﷺ) raising his hands skywards and saying:

May my soul not depart until I meet `Alī again.<sup>465</sup>

**463.** It is reported in authentic traditions that the Prophet (ﷺ) prayed for 'Alī ('a) as follows:

O Allah, keep away from `Alī the vicissitudes of heat and cold.

'Alī ('a) said that after that day he never felt the severity of summer or winter.<sup>466</sup>

## `Alī is the Most Truthful and the Distinguisher of the Muslim Community

**464.** `Abbād ibn `Abdullāh said that he heard `Alī (‘a) saying:

I am a servant of God the brother of His Messenger. I am *al-Ṣiddiq al-Akbar*. None but a rank liar would make a false claim. I prayed seven years before anyone else did.<sup>467</sup>

**465.** The Prophet (s) said:

'Alī is the *al-Siddīq al-Akbar*.<sup>468</sup>

**466.** Abū-Sakhilah said: I accompanied Salmān on Ḥajj pilgrimage. When we reached Rabazah we went to Abū-Dharr's house. Abū-Dharr told us: After me there will arise a great mischief, that none can avoid. At that time both of you should support and defend the Book of Allah and the eminent person `Ali ibn Abī-Ṭālib (‘a), because I testify and call upon the Prophet (ṣ) as my witness and I testify that the Prophet (ṣ) said:

`Ali is the first person to confess his faith and he is the first one to declare my prophethood. He would be the first person to shake hands with me on the Judgment Day. Among this community, `Ali is the *al-Ṣiddiq al-Akbar* and the Fārūq who would distinguish right from wrong. He is the Commander of the faithful. Money and wealth are the commander of the hypocrites.<sup>469</sup>

**467.** The Prophet (ṣ) said:

After me a great mischief will spread. At that time you should not let go of `Ali ibn Abī-Ṭālib, for he is the Fārūq who will separate the right from wrong.<sup>470</sup>

**468.** It is reported from Abū-Dharr and Salmān that the Prophet (ṣ) held `Ali (‘a) by his hand and said:

He is the first one to confess his faith in me and he will be the first person to shake hands with me on the on the Judgment Day. He is the *al-Ṣiddiq al-Akbar* and the Fārūq and the commander of the faithful.<sup>471</sup>

**469.** It is reported through Abū-Dharr who said that he heard the Prophet (ṣ) tell `Ali: You are the first person to confess faith in me and you would be the first person to shake hands with me on the Judgment Day. You are the *al-Ṣiddiq al-Akbar* and the Fārūq who would distinguish right from wrong. You are the Commander of the faithful. Money and wealth command the hypocrites.<sup>472</sup>

### `Alī is with the truth and Truth is with him

**470.** The Prophet (ṣ) said:

`Ali is with the truth and the truth is with `Ali. They will not separate from each other, even as they the reach the Spring in Heaven.<sup>473</sup>

**471.** The Prophet (ṣ) said:

Wherever `Alī goes, Truth follows him.<sup>474</sup>

**472.** The Prophet (ṣ) said:

Whichever way `Ali turns the Truth is with `Ali and `Ali is with the truth.<sup>475</sup>

**473.** The Prophet (ṣ) said:

The Truth is with `Alī wherever he may be.<sup>476</sup>

**474.** It is reported that Ummu-Salamahh said that she heard the Prophet (ṣ) say:

`Ali is with the truth and the truth is with `Ali. They will not separate from each other, even as they meet me near the Spring in Heaven.<sup>477</sup>

**475.** Abū-Ya`lā `Abd al-Raḥmān ibn al-Khidri quotes his father as saying that when `Ali (‘a) passed by, the Prophet (ṣ) said:

With him is the Truth. With him is the Truth.<sup>478</sup>

**476.** The Prophet (ﷺ) said:

God bless `Alī. O Allah, keep the Truth with `Alī wherever he may be.<sup>479</sup>

**477.** Abū-Thābit the retainer of Abū-Dharr narrates that when he passed by Ummu-Salamahh he found her wailing and saying that she heard the Prophet (ﷺ) say:

'Alī is with the truth and the truth is with 'Alī. They will not separate from each other, even as they meet me near the Spring in Heaven.<sup>480</sup>

**478.** The Prophet (ﷺ) told `Alī (`a):

O `Alī, the Truth is with you. The Truth is on your lips and in your heart and between your eyes.<sup>481</sup>

**479.** The Prophet (ﷺ) said:

'Alī is always with the Truth and the truth is always with 'Alī. There is no conflict between them and they will never separate from each other.<sup>482</sup>

**480.** The Prophet (ﷺ) said:

The Truth is with Alī and 'Alī is with the truth. Whichever way the Truth turns, it is accompanied by 'Alī.<sup>483</sup>

**481.** Ibn `Abbās narrates that the Prophet (s) said:

'Alī is always with Truth and the truth is with him always. After me, he is my testamentary trustee and executor. Successful is the one who attaches himself with 'Alī and whoever fails to be in touch with him shall be lost, misled and humiliated. He will take the responsibility of bathing and clothing my dead body. He will be the one who will discharge my debts. He is the father of my two grandsons al-Hasan and al-Husayn.<sup>484</sup>

**482.** Abū-Dharr quotes Ummu-Salamah who said that she heard the Prophet (s) say:

'Alī is with the truth and the truth is with 'Alī. They will not separate from each other, even as they meet me near the Spring in Heaven.<sup>485</sup>

**483.** The Prophet (ﷺ) said:

'Alī is with the truth and the truth is with 'Alī.<sup>486</sup>

**484.** The Prophet (ﷺ) told `Alī (`a):

You are always with the Truth and wherever Truth goes you will be with it.<sup>487</sup>

**485.** The Prophet (s) told `Alī (`a):

You are always with the Truth and the truth is with you.<sup>488</sup>

**486.** `Ammār ibn Yāsir said that he heard the Prophet (s) say:

“O ‘Alī, very soon will you be put to fight with a group of tyrants, but you will be on the right. On that day whoever forsakes you shall not be reckoned among my people.”<sup>489</sup>

**487.** Abū-Dharr says that he heard the Prophet (s) say:

'Ali is always with the Truth and the truth is forever with him and on his lips. Truth follows wherever 'Ali goes.<sup>490</sup>

**488.** It is reported on the authority of Abū-Dharr, Salmān and Miqdād that the Prophet (ﷺ) said:

`Alī is always with the Truth and the truth is forever with him. He is the first person to believe in me and he shall be the first person to shake hands with me in Paradise. He is the *al-Ṣiddīq al-Akbar* and the *al-Fārūq al-A`ẓam* who will separate the just from the unjust. He is my testamentary trustee and my successor over my community.<sup>491</sup>

**489.** The Prophet (ﷺ) said:

`Alī is with the truth and Truth is with `Alī. Truth revolves around `Alī wherever he goes.<sup>492</sup>

### **`Alī is with the Qur`ān and the Qur`ān is with him**

**490.** A retainer of Abū-Dharr's family narrates that Ummu-Salamah said that she heard the Prophet (ﷺ) say:

`Alī is with the Qur`ān and the Qur`ān is with `Alī. These two shall not separate even as they meet me at the Spring in Paradise.<sup>493</sup>

**491.** The Prophet (ﷺ) said:

`Alī is with the Qur`ān and the Qur`ān is with `Alī.<sup>494</sup>

**492.** Ummu-Salamah said: By Allah who gave me life, I swear that the Prophet (ﷺ) said:

`Alī is always with the Truth and the Qur`ān and the Qur`ān and the truth are always with `Alī. They shall not separate even as they meet me at the Spring in Paradise.<sup>495</sup>

### **"I am leaving behind me, two things..."**

**493.** Zayd ibn Thābit said that the Prophet (ﷺ) said:

I am leaving two things as my successors. One is the Book of Allah and the other is `Alī ibn Abī-Ṭālib. `Alī is better for you than the Book of Allah since he is the one who would explain and expound it to you.<sup>496</sup>

### **Rainfall**

**494.** On good authority, Khawārizmī reports that Anas ibn Mālik said that the Prophet (ﷺ) called Abū-Bakr and `Umar to go to `Alī and inquire about last night's incidence and that the Prophet (ﷺ) himself was following them in a short while. Anas says that he accompanied Abū-Bakr and `Umar to `Alī's house. When `Alī came out of his house and asked Abū-Bakr: "Did anything special happen last night?" Abū-Bakr said, "Nothing worth mentioning! The Prophet sent us to inquire from you about the incident that occurred last night."

Meanwhile, the Prophet (ﷺ) himself arrived and told `Alī: "Tell these people about what happened last night" `Alī replied, "O Messenger of God, I feel delicate



about the matter.” The Prophet (ﷺ) said, “Tell these people, for God never hesitates to reveal the Truth.”

`Alī said, “When I went for ritual purification at dawn, I could not find water. I was afraid that I might miss my prayer. I sent al-Ḥasan and al-Ḥusayn to fetch water but they took a long time in coming. I was seized with anxiety and fear. Then I saw that a hole appeared in the roof of the room through which a bucket wrapped in a towel descended. When the bucket reached the floor I removed the towel and found that the bucket was full of water. I washed myself, performed the ablution and completed the dawn prayer. The bucket and the towel ascended to the roof and disappeared and the hole in the roof closed.”

The Prophet (ﷺ) said, “The bucket and towel were from Paradise and the water was from the Spring in Paradise. O `Alī, who could excel you, when last night Archangel Gabriel himself came to serve you.”<sup>497</sup>

### `Alī is the ideal peer of Fāṭimah

**495.** Al-Ḍaḥḥāk ibn Muzāḥim said that he heard `Alī (ʿa) say:

Abū-Bakr and `Umar came to me and said, ‘You better go to the Prophet and discuss with him about Fāṭimah’s marriage.’ I then presented myself before the Prophet (ﷺ). When he saw me, he smiled and said, ‘O `Alī, what has brought you here?’ We then discussed about my family, their accepting Islam, and their rendering help to the Prophet in times of war and peace and several other important matters. The Prophet (ﷺ) said, ‘What all you said is true.’ I then said, ‘Would you get me married to Fāṭimah?’ The Prophet (ﷺ) replied, ‘Already several proposals have come. I spoke to Fāṭimah, but I feel that she is not happy and disapproved them. But, you please wait here. I will return soon.’ The Prophet (ﷺ) went to Fāṭimah. She stood up out of respect for her father, removed his cloak and shoes, washed his feet, offered him water and sat down at his feet. The Prophet (ﷺ) addressed her: ‘O Fāṭimah, you are aware of the eminence of `Alī ibn Abī-Ṭālib and his ancestors. I prayed to Allah that He may provide one who is worthy in eminence to be your life-partner. `Alī has proposed his marriage with you. What do you say in this regard?’ Fāṭimah did not reply and turned away coyly.

The Prophet (ﷺ) noticed signs of coyness and noted the silent approval of Fāṭimah (ʿa). The Prophet (ﷺ) got up and said, ‘God is Great. Her silence indicates her approval’ Gabriel then descended and said, ‘O Muḥammad, perform her marriage with `Alī. God approves the relationship, for `Alī is made for Fāṭimah and Fāṭimah is made for `Alī.’

`Alī (ʿa) narrates that the Prophet (ﷺ) performed my marriage with Fāṭimah (ʿa), came over and held my hand and said, ‘In the name of God, stand up and repeat after me ‘Towards the Bounties of Allah, and by the Will of Allah, there is no power except that of Allah and I fully rely upon Allah.’ He then made me sit

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next to Fāṭimah (‘a) and said, ‘O Allah, these are two of your creation who are dearest to me. Be a friend to them and shower your munificence upon their progeny. Keep them safe under your protection. I am delivering these two and their progeny into your refuge from the mischief of Satan.’<sup>498</sup>

**496.** The narrator reports through his father and his ancestors as saying:

We were sitting in front of the Prophet’s house when Fāṭimah (‘a) passed by wailing and carrying al-Ḥasan (‘a). The Prophet asked as to the cause of her grief. The Prophet (ṣ) took al-Ḥasan (‘a) from her, when Fāṭimah (‘a) said, ‘The women folk of Quraysh are teasing me by saying that your father got you married to a penniless pauper.’ The Prophet (ṣ) replied, ‘It is not I who chose him as your husband, but it is Allah Who did so. The angels Gabriel, Michael and Isrāfīl bore witness to this fact. Know that on this earth Allah sent me as His special grace and made me His Messenger. Another Grace of the Lord is that he chose `Alī (‘a), who is your husband, as my testamentary trustee and on the seventh heaven He chose `Alī (‘a) as your life-partner. I was ordered to perform your marriage with him and nominate him as my successor, vicegerent and deputy. He is the bravest of all men. He is the most wise and sensible, the first to confess the faith, the most considerate and pure of heart.’<sup>499</sup>

**497.** Yūnus ibn Dhubyān said that he heard Imam al-Ṣādiq say:

Had not God created `Alī (‘a), there would have been no ideal pair for Fāṭimah (‘a) right from Adam until date.<sup>500</sup>

**498.** Jābir ibn `Abdullāh al-Anṣārī said:

When the Prophet (ṣ) got Fāṭimah (‘a) married to `Alī (‘a), people from the Quraysh came and complained: ‘You got Fāṭimah married on a paltry dowry. The Prophet (ṣ) replied, ‘It is not I that got Fāṭimah married to `Alī, but it is Allah who performed the marriage under the celestial tree in which all the angles participated. God commanded the celestial tree to shower various fruits on them. The celestial tree showered rubies, emeralds and agate.’<sup>501</sup>

**499.** The Prophet (ṣ) said:

O my people, `Alī and his sons are from me. `Alī is the husband of my dearest daughter Fāṭimah. His word is my word; denying him is to deny me.<sup>502</sup>

### `Alī and Paradise

**500.** Sa`īd ibn Jubayr narrates on the authority of ibn `Abbās that the Prophet (ṣ) said:

I am the city that is Paradise and `Alī is its door. Whoever desires to enter Paradise should enter only through its door.<sup>503</sup>

**501.** The Prophet (ṣ) said:

O `Alī, I am the city that is Paradise and you are its door. Rank liar is he who boasts that he entered the city otherwise than through its door.<sup>504</sup>



**511.** It is authentically reported that the Prophet (ﷺ) said:

O `Alī, you are the one who will allocate Paradise and Hell [according to what each man deserves].<sup>514</sup>

**512.** The Prophet (ﷺ) said:

O `Alī, you are the one who will allocate Paradise and Hell [according to what each man deserves].<sup>515</sup>

**513.** The Prophet (ﷺ) said:

O `Alī, you are the one who will allocate Paradise and Hell [according to what each man deserves] on the Judgment Day, saying 'this is mine and that one is yours.'<sup>516</sup>

**514.** `Alī (ʿa) said:

On the Judgment Day, I will allocate places [according to what each one deserves] in Paradise and Hell, even as I declare: This is mine and that one is yours.<sup>517</sup>

*Love for `Alī is protection.*

*He is the allocator of Paradise and Hellfire.*

*He is truly the successor of the Chosen Prophet.*

*He is the leader of both humankind and jinn.*

**515.** Abū-Sa`īd al-Khidrī says that the Prophet (ﷺ) said:

On Judgment Day, the Keeper of Paradise will deliver the keys of Paradise to me. The keeper of Hell will also deliver the key of Hell to me. I would then tell them: Give these to `Alī.<sup>518</sup>

**516.** `Abdullāh ibn `Abbās said: The Prophet (ﷺ) said to me:

O Ibn `Abbās, you should sincerely follow `Alī, for righteousness is in his heart and on his lips. He is the lock and key of Paradise and Hell. It is through him that virtuous people will be sent into Paradise and transgressors sent to Hell.<sup>519</sup>

**517.** The Prophet (ﷺ) said:

O `Alī, you are the one who will allocate Paradise and Hell [according to what each man deserves]. You would open the Door to Paradise and send your friends into Paradise without any reckoning.<sup>520</sup>

**518.** Abū-Ja`far Imam al-Bāqir (ʿa) narrates that `Alī (ʿa) proclaimed:

I shall allocate Paradise and Hell [according to what each man deserves]. Those who befriended me shall be sent to Paradise and my enemies will be sent to their place in Hell.<sup>521</sup>

**519.** It is reported that `Alī (ʿa) stood up, gave a sermon praising and glorifying the Lord, and then said:

Whoever befriends us shall not be cast into Hell and whoever earns our wrath shall not find a place in Heaven. I am the allocator of [a place in] Paradise or Hell. Standing between Heaven and Hell I shall send one group to Heaven which will be on my right side and I shall send another group into Hell which

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will be on my left side. On the Judgment Day I will say to Hell: 'This is mine and that one is yours. My Shi`ah would cross the Bridge like a bird flying or a horse galloping as fast as the lightening.'<sup>522</sup>

**520.** Jābir al-Ju`fi narrates that the Chief of all Testamentary Trustees informed me that the Prophet (ﷺ) told `Ā'ishah:

Do not harass me regarding `Alī. He is the commander of the faithful and the chief of all Muslims. On the Judgment Day, Allah will make him sit near the Bridge to send his friends into Paradise and to cast his enemies into Hell.<sup>523</sup>

**521.** Imam al-Bāqir (ʿa) narrates through his ancestors that the Prophet (ﷺ) told `Ali:

How nice it would be to see you stand on the Bridge when people would be asked to cross it and you would address Hell saying: 'This is mine and that one is yours.'

`Ali (ʿa) asked, 'Who would those people be?' The Prophet (ﷺ) replied, They are your Shi`ah who follow you wherever you go.<sup>524</sup>

**522.** The Prophet (ﷺ) said:

On the Judgment Day, Allah will address me and `Alī saying: "Enter Paradise along with your friends. Your enemies would be cast into Hell." It is therefore that Allah has thus revealed: '*Both of you throw the unrepentant, infidel tyrant into Hell.*'<sup>525</sup>

**523.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

On the Judgment Day, Allah will ask Gabriel to sit in front of the door to Paradise and allow only those into Paradise who hold a commendation from `Alī, for they are freed from being cast into hell.<sup>526</sup>

**524.** The Prophet (ﷺ) said:

`Alī is the chain attached to the door of Paradise. Whoever holds on to him firmly shall enter Paradise.<sup>527</sup>

**525.** It is reported through al-Khaṭīb in his book entitled *al-Manāqib* that the Prophet (ﷺ) said:

On the door of Paradise is fixed a knocker made of gold and embedded with red rubies. When someone knocks it, it says: *yā-`alī yā-`alī* (O `Alī!).<sup>528</sup>

### `Alī is like the Ka`bah

**526.** Ṣanāyihī reports from `Alī (ʿa) that the Prophet (ﷺ) told `Alī (ʿa):

You are like the Ka`bah. It is for people to approach you and not for you to go to them. If they come to you and accept your Caliphate, you too should accept them. But if they do not come to you, you should not go to them until they themselves rush towards you.<sup>529</sup>

**527.** The Prophet (ﷺ) told `Alī (ʿa): Your status is like that of the Ka`bah.<sup>530</sup>



**537.** Imam `Alī (`a) said that the Prophet (ṣ) told him:

O `Alī, you have a right over men just as a father has his rights over his children.<sup>540</sup>

**538.** Imam `Alī (`a) said that the Prophet (ṣ) told him:

O `Alī, you have a right over this community just as a father has his rights over his children.<sup>541</sup>

**539.** Jābir ibn `Abdullāh al-Anṣārī said that the Prophet said:

`Alī's rights over this community are like the rights of a father over his children.<sup>542</sup>

**540.** Muḥammad ibn `Alī (`a) said:

Whoever desires to know his status in the eyes of God should know through the position he holds in the eyes of Muḥammad and `Alī who are the best of all parents.<sup>543</sup>

**541.** Imam `Alī ibn Mūsā al-Riḍā (a) quoted from his ancestors saying that the Prophet (ṣ) said:

I am the best of Allah's creation. I am superior to Gabriel, Michael, Isrāfil, and other angels who surround the Throne. I am superior to the chosen Prophets. To me belong intercession and the Fountain in Paradise. I and `Alī are like two fathers to the community. Whoever cognizes us cognizes God, and whoever fails to cognize us indeed fails to realize God. Al-Ḥasan and al-Ḥusayn are the leaders of the youth in Paradise. There shall be nine Imams from the progeny of al-Ḥusayn, obedience to whom is obedience to me and disobedience to them is disobedience to me. The ninth of them shall be the Mahdi.<sup>544</sup>

### Special Qualities of `Alī

**542.** `Abbād ibn Ya`qūb and `Abdullāh ibn Abdul Hamid said that they were informed by `Alī ibn Hāshim who heard Muḥammad ibn `Abdullāh quote his father Obaiduddin Rafe saying that he heard his father Abū-Rāfi` narrate:

Whenever the Prophet (ṣ) wished to sit or stand up, none except `Alī (`a) would support him by his hand, for the companions knew well that the Prophet (ṣ) wished only `Alī (`a) to give the support of his hand.<sup>545</sup>

**543.** Al-Ḥammānī said:

Whenever the Prophet (ṣ) sat, he held `Alī's hand for support. And whenever he got up, he took `Alī's hand as his support.<sup>546</sup>

**544.** It is authentically reported that when the Prophet (ṣ) passed away, his head was resting in the lap of `Alī (`a).<sup>547</sup>

## 'Alī and the last rites of the Prophet

**545.** Yazīd ibn Bilāl narrates that he heard `Alī (a) say:

The Prophet (ﷺ) insisted that none but me should perform the funeral rituals. He then said: 'Whoever looks at my body would become blind.' 'Alī (ʿa) continued: 'Abbās and Osama handed over the water vessels during the ritual bathing of the Prophet's body and I held a cloth over the Prophet's body and poured the water underneath the cloth and on to the Prophet's body. It appeared as if three people were helping me in turning the body to whichever side water was to be poured and thus we completed the ritual purification of the Prophet's body.'<sup>548</sup>

**546.** The Prophet (ﷺ) said:

O 'Alī, you would be the one to perform the ritual purification of my body. You would discharge my debts. You would lower me into my grave. You would keep my covenants. You are my standard bearer in this world and the next.<sup>549</sup>

**547.** It is reported through al-Ḥusayn ibn `Ali (a) that he heard his ancestors say that the Prophet (s) willed that `Ali (a) should perform his last rites of giving the ritual bath. `Ali (a) said, “I am afraid I may not be able to do it alone” The Prophet (s) said, “In this you would be helped” Therefore it was that `Ali (a) said, “By God. Whenever I wished to pour the water on any particular place of the body, the Prophet’s body appeared to turn towards that side by itself”<sup>550</sup>

**548** The Prophet said:

It is not given to anyone except `Alī to see my body.<sup>551</sup>

### 'Alī is the Standard [Flag] bearer of the Prophet

**549.** The Prophet (s) said:

'Alī is the bearer of my Standard [flag].<sup>552</sup>

**550.** The Prophet (s) said:

'Alī is the bearer of the Flag of Glory and Praise [of the Lord].<sup>553</sup>

**451.** Ibn `Abbās said:

The Prophet (s) handed over the Standard to `Alī (a) in the battle of Badr. At that time `Alī (a) was only twenty years old.<sup>554</sup>

**452.** Ibn `Abbās said:

The Prophet (s) handed over the Standard to 'Alī ('a) in all the battles, like Badr, Uhud, Hunain, Ahzab and during the conquest of Mecca. The Standard of the Anṣār in all those battles was in the hands of Saad ibn Obada while 'Alī ('a) held the Standard of the Muḥājirūn too.<sup>555</sup>

**553.** Jābir ibn Samrah said that the Prophet (ﷺ) was asked, “O Messenger of Allah who would carry the standard on the Judgment Day?” The Prophet (ﷺ) replied, Who else but ‘Alī ibn Abī-Ṭālib? The bearer of my standard here on earth would be the bearer of the Standard on the Judgment Day.<sup>556</sup>



**554.** Jābir ibn Samarah asked the Prophet (ﷺ): “O Messenger of Allah who would carry the standard on the Judgment Day?” The Prophet (ﷺ) replied,

`Alī ibn Abī-Ṭālib the bearer of my standard on earth shall be m Standard-bearer on the Judgment Day.<sup>557</sup>

**555.** Salamah ibn `Amr ibn al-Akwa` said, “The Prophet (ﷺ) sent Abū-Bakr with a standard, said to be white in color, towards one of the forts of Khaybar. Abū-Bakr fought but returned unsuccessful. The next day the Prophet sent `Umar ibn Khaṭṭāb who too returned unsuccessful. Then the Prophet said:

Tomorrow, I shall give the standard to one whom Allah and His Prophet hold dear and who is not among those who turn tail and run away [from the battle field]. God has decreed victory at his hands.

Salamah says that the Prophet (ﷺ) sent for `Alī (ʿa) who was suffering from sour eyes at that time. The Prophet (ﷺ) applied his saliva to the eyes of `Alī (ʿa) and said:

Take this standard and go, for God has decreed our victory in your hands.<sup>558</sup>

#### `Alī and the Tradition about the Standard [Flag]

**556.** Ibn `Umar quotes through his father `Umar ibn Khaṭṭāb who said that the Prophet (ﷺ) said:

Tomorrow, I shall give the Standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. He will face the enemy boldly and he shall never run away. God has decreed victory in his hands. Gabriel would be on his right and Michael would be on his left side.

[`Umar said] People spent the whole night restlessly hoping and praying to be the lucky one. At dawn, the Prophet (ﷺ) asked,

Where is `Alī?

People replied that `Alī (ʿa) was suffering from painful sore eyes. The Prophet (ﷺ) wanted `Alī (ʿa) to be brought to him. When `Alī (ʿa) came, the Prophet (ﷺ) applied his saliva on `Alī's eyes. When `Alī (ʿa) got up, it was as if he never had any pain or sore eyes.<sup>559</sup>

**557.** The Prophet (ﷺ) said:

Tomorrow, I shall give the Standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. He will face the enemy boldly and he shall never run away. God has decreed victory in his hands.<sup>560</sup>

**558.** The Prophet (ﷺ) said:

Tomorrow, I shall give the Standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. He will face the enemy boldly and he shall never run away. He will deftly snatch the flag [from the enemy].

It is reported in one tradition that the Prophet (ﷺ) said:

He will rightfully acquire the [enemy's] flag.

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In yet another tradition it is reported that the Prophet (ﷺ) said:

He will not return until God gives victory through him.

In Bukhārī and Muslim also it is reported that on that day people waited impatiently, anxious to see who among them would be given the Standard and everybody spent a restless night. At dawn when they all gathered around him, the Prophet (ﷺ) asked, Where is `Ali?

When informed that `Ali (ʿa) was suffering from painful sore eyes, the Prophet (ﷺ) said:

Would someone fetch him?

When `Ali (ʿa) came the Prophet (ﷺ) applied his saliva to his eyes and prayed. `Ali (ʿa) was instantly cured and the Prophet (ﷺ) gave the standard to him.<sup>561</sup>

**559.** In the battle of Khaybar the Prophet (ﷺ) said:

Tomorrow, I shall give the standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. He will face the enemy boldly and he shall never run away. God has decreed victory in his hands.

The Prophet (ﷺ) then sent for `Ali (ʿa) who was suffering from painful sore eyes. The Prophet (ﷺ) applied his saliva and handed over the standard to him.<sup>562</sup>

**560.** The Prophet (ﷺ) said:

Tomorrow, I shall give the standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. God has decreed victory in his hands.

Those present said that the next day `Ali (ʿa) came while we never expected him to come. Everyone exclaimed: “`Ali (ʿa) has come.” The Prophet (ﷺ) gave the standard to `Ali (ʿa) in whose hand God gave us victory.<sup>563</sup>

**561.** The Prophet (ﷺ) said:

Tomorrow, I shall give the standard to a man who adores Allah and His Prophet and whom Allah and His Prophet hold dear. God has decreed victory in his hands.

When people looked up [on the next day] they saw the Prophet (ﷺ) handing over the standard to `Ali (ʿa).<sup>564</sup>

### `Ali's valor and bravery in battles and his Medals

**562.** `Ali (ʿa) said:

If all Arabs combine to fight me, I shall wage war with them and I shall not run away from the battlefield. If I get the opportunity, I shall attack them and kill them all.<sup>565</sup>

**563.** `Abd al-Raḥmān ibn Ḥaṭīb said:

Whenever `Ali (ʿa) fought he used to cry out, ‘God is Great. Is there any escaper from death? Is there any day when I could assert: ‘Today I am not destined to die’ or that ‘This is the day when I am destined to die.’<sup>566</sup>

**564.** It is reported that during the Battle of the Ditch, when ‘Amr ibn ‘Abd-Wudd threw the challenge for a hand to hand single combat, none responded. ‘Ali (‘a) approached the Prophet (ṣ) and said, “Do you allow me [to meet the challenge?]” The Prophet (ṣ) said, “It is ‘Amr ibn ‘Abd-Wudd [whom you have to contend with]” ‘Ali (‘a) replied, “And I am ‘Ali ibn Abī-Ṭālib.” ‘Ali (‘a) then went forward and despatched [the challenger] to hell.<sup>567</sup>

**565.** Regarding the Battle of the Ditch, Ṭabrisī wrote that:

`Ali (a) killed `Amr ibn `Abd-Wudd who was equal to a thousand soldiers. When the incident happened [ `Ali (a) went to meet the challenge], the Prophet (s) prayed for `Ali (a) saying: "O God, protect him from front, from behind; from the left and the right; from head to his foot."<sup>568</sup>

**566.** Ibn Mas'ūd records: When 'Alī ('a) went to meet the challenge of 'Amr ibn 'Abd-Wudd [in the Battle of the Ditch], the Prophet (s) said:

Here goes the Absolute Faith to vanquish the Absolute Infidelity.

When `Alī (`a) had slain him [ʿAbd-Wudd], the Prophet (ṣ) told `Alī (`a):

Congratulations to you `Ali! If this act of yours [in killing the challenger] is weighed against the weight of all the deeds of the entire community, then your act would prevail.<sup>569</sup>

**567.** When the Prophet (s) permitted and 'Ali (a) went to meet the challenger 'Amr ibn 'Abd-Wudd, the Prophet (s) said:

Here goes the Absolute Faith to vanquish the Absolute Infidelity.<sup>570</sup>

**568.** Hudhayfah narrates that the Prophet (s) said:

A single flash of `Alī's sword [that killed `Abd-Wudd] on the day of the Battle of the Ditch outweighs all the deeds of the entire community until Doomsday.<sup>571</sup>

**569.** The Prophet (ﷺ) said:

'Ali's combat with 'Amr ibn 'Abd-Wudd on the day of the Battle of the Ditch is more precious than all the efforts put in by the entire people of my community until Doomsday.<sup>572</sup>

**570.** Ja'far ibn Muḥammad quotes his father, who quoted his father 'Alī ibn al-Ḥusayn who quoted his father Imam al-Ḥusayn (ʿa) saying that the Prophet told 'Alī ibn Abī-Tālib (ʿa):

O Abu'l-Ḥasan, if the entire faith and all the virtuous deeds of the entire community are placed on one side of the scales and your deed of valor on the day of the Battle of Uhud is put on the other side, your act will prevail. The Almighty Lord and His chosen Angels were proud of your valor. The curtains were removed and Paradise glowed with your effulgence. Every wise man would gloat over your deed and the Lord would bestow upon you such bounties as would be envied by every prophet, martyr and the truthful men.<sup>573</sup>



### `Alī's wounds and the Prophet lamenting over them

**579.** One of the seventy merits of `Alī (`a) was that he never felt the severity of his wounds. He had marks of wounds from head to foot, which he concealed. In various battles he suffered about a thousand wounds. It is reported that when he returned from the Battle of Uhud there were eighty wounds on his body. The wounds were so deep and severe that when one wound was bandaged another would emerge. When the Prophet (ﷺ) visited him, `Alī (`a) was lying on a leather mattress like a lump of minced meat. The Prophet (ﷺ) started weeping when he saw `Alī's condition. The nurses who were attending to `Alī (`a) complained: "We fear for `Alī's life, for, when we bandage one wound another appears. `Alī (`a) is hiding his pain." It is reported that when `Alī (`a) died, the marks of his wounds were found to number over a thousand.<sup>582</sup>

**580.** Anas ibn Mālik said:

In the Battle of Uhud when `Alī (`a) was brought before the Prophet (ﷺ) over sixty wounds of swords, arrows and lances were found on his body. The Prophet (ﷺ) passed his hand over the wounds and by the Grace of God the wounds disappeared without leaving any trace.<sup>583</sup>

**581.** Abū'l-Dunyā Mu`ammar al-Maghribī narrates that he heard `Alī (`a) say:

In the Battle of Khaybar I suffered twenty-five wounds. When the Prophet (ﷺ) saw me, he started crying and his tears fell on my wounds I was relieved [of all pain].<sup>584</sup>

**582.** In Tafsīr al-Qummi and al-Kharā'ij:

The number of wounds suffered by `Alī (`a) are given as forty, made up of sixteen gaping wounds made by swords, out of which four were so severe that when he was struck, each time he fell down.<sup>585</sup>

### Ghadīr

"O Prophet. Proclaim what was revealed to you by your Lord; if you do not, it is as if you have failed to deliver the Message; Allah is your protector from [scheming] men." (Qur'ān: 5:67)

"Today We have perfected your religion for you and We have completed our Bounties upon you and We are pleased with Islam as the [right] path." (Qur'ān 5:3)

### `Alī and the Ḥadīth of Ghadīr

**583.** Abū-Sa'īd al-Khidrī reports: When the Prophet reached the place called Ghadīr Khumm on Thursday the eighteenth<sup>th</sup> day of Dhu'l-Hijjah, he called men towards `Alī (`a), held his hands and lifted him so high [above him] that the whiteness of the Prophet's armpits became visible. The Prophet (ﷺ) then said:

Allah is Great. Thanks to the Almighty who completed religion under the guardianship of myself and `Alī and fulfilled His Bounties as He pleased. Now then, of whomsoever I am the Guardian, this `Alī here is also the Guardian."<sup>586</sup>

**584.** Jarīr reports:

We accompanied the Prophet (ﷺ) on his last pilgrimage. In our return journey we reached a place popularly known as Ghadīr Khumm. The Prophet (ﷺ) issued the call for prayer. When all of us, Muhājirūn and Anṣār gathered the Prophet (ﷺ) said, 'O my people. Of what matters do you testify?'

We replied, 'We testify that there is none worthy of worship, except Allah' The Prophet (ﷺ) asked, 'Of what other matter do you testify?'

We replied, 'We testify that Muḥammad (ﷺ) is a devotee and Messenger of Allah'

The Prophet asked, 'Under whose Guardianship are you?'

We replied, 'We are under the guardianship of Allah and His Messenger'

At that moment the Prophet (ﷺ) pulled `Alī (ʿa) by his hand. Claspings `Alī's hand, the Prophet (ﷺ) proclaimed: 'Of whomsoever Allah and His Messenger are the Guardians this `Alī is also his Guardian. O Allah, be a friend to his friends and a foe to his enemies. O Allah, whoever love `Alī adores me and whoever annoys him incurs my wrath.'<sup>587</sup>

**585.** A call for congregational prayer was ordered [by the Prophet]. The Prophet (ﷺ) emerged with `Alī (ʿa) besides him and said, "O my people. Am I not the Guardian of every believing man and woman?" People replied, "Yes. You are." The Prophet (ﷺ) then said:

Of whomsoever I am the guardian, this `Alī here is also the guardian. O Allah, love him who loves `Alī, despise him who harbors enmity to `Alī, help him who helps `Alī, ignore him who ignores `Alī, assist him who assists `Alī, send your wrath on those who annoy `Alī, and adore him who adores `Alī.<sup>588</sup>

**586.** Sa'd narrates: We reached a place called Ghadīr Khumm on the road from Mecca when the Prophet (ﷺ) asked us to halt. He wanted those who had gone ahead, to come back and those who were lagging behind to hurry up and join the rest. When all had assembled, the Prophet (ﷺ) asked thrice, 'O my people. Who is your guardian?' Thrice did the people reply, 'Allah and His Messenger are our guardians.' Then the Prophet (ﷺ) caught `Alī (ʿa) by the hand, lifted him up and said:

Of whomsoever Allah and His Messenger are guardians, this `Alī here is also the guardian. O Allah, be a friend to his friends and a foe to his foes.<sup>589</sup>

**587.** `Adī ibn Thābit quotes al-Barā' as saying: On the last pilgrimage we were with the Prophet (ﷺ). When we reached a place called Ghadīr Khumm we removed the shrubs and cleared the ground. When the call for congregational prayer was given, the Prophet (ﷺ) took `Alī (ʿa) by the hand and seated him to his right side and asked the people, 'Do I not have a better right over you than your own self?' In one voice, we affirmed that he had a better right over us than ourselves. The Prophet (ﷺ) said:

Of whomsoever I am the guardian, this `Alī here is also his guardian. O Allah, be a friend to his friends and a foe to his foes.

At this juncture, `Umar ibn Khattāb rose, shook `Alī's hand and said, 'Congratulations! You are now the guardian of every believing man and women.'<sup>590</sup>

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**588.** It is unanimously reported that during his sermon at Ghadīr Khumm, the Prophet (s) said:

Of whomsoever I am the guardian, this `Alī here is also his guardian.

`Umar said, “Congratulations, O Abu’l-Ḥasan! You are indeed the guardian of every believing man and woman.”<sup>591</sup>

**589.** The Prophet (s) said:

Of whomsoever I am the guardian, this `Alī here is also his guardian. O Allah, be a friend to his friends and a foe to his foes.<sup>592</sup>

**590.** The Prophet (s) said:

Of whomsoever I am the guardian, this `Alī here is also his guardian. O Allah, be a friend to his friends and a foe to his foes. Help those who help `Alī, forsake those who desert him, and curse those who curse him.<sup>593</sup>

### The Ghadīr Feast is the best among all Festivals

**591.** It is reported from Imam al-Ṣādiq (‘a) who quoted his ancestors who said that the Prophet (s) said:

For my people, Ghadīr is the best of all days of celebration. It is on that day that God commanded me to nominate my cousin `Alī ibn Abī-Ṭālib as the leader over my community in order to seek his guidance. It is on that day that God completed his guidance to man kind and bestowed His bounties and chose Islam as His favorite Path towards man’s salvation.

The Prophet (s) then added:

Indeed, `Alī is from me and I am from `Alī. He was crated from the same dust from which I was created. After me, he is the leader of my community. He will clarify whenever people dispute about my traditions. He is the commander of the People of Effulgent Faces. He is the best among all the testamentary trustees. He is the husband of the Lady of Paradise and the father of the truly guided Imams. O my people. If anyone loves I to would love him. If anyone has enmity towards `Alī, I shall be his enemy. If anyone associates himself with `Alī, I too would associate with such a person. If anyone forsakes `Alī I too would ignore him. If anyone avoids `Alī I too would avoid such a person. I shall be a friend of those who befriend `Alī and the enemy of one who is an enemy of `Alī.<sup>594</sup>

**592.** Qāsim ibn Yahyā reports through his ancestor al-Ḥasan ibn Rāshid who said that he asked Imam al-Ṣādiq (‘a), “Is there any other festival apart from the two festivals of the Muslims?” The Imam replied,

Of course there is a festival more important and majestic than the other two.

I asked further, “O Imam, which is that important and majestic festival?” The Imam replied,

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It is the day on which `Ali (`a) was declared the leader of all men.

I asked, “May I be your ransom. Inform me about that festival.” The Imam said:

It is the eighteenth day of the month of Dhu'l-Hijjah. On that day you should keep your fast and send as many benedictions as possible on Muḥammad (ṣ) and his Progeny and curse their tormentors and seek and declare your aversion for their enemies. This is because, whenever a prophet appointed his successor, he declared it a day of festivities and celebration.

I asked, “What is so special about fasting on that day?” The Imam replied,

The fast that you keep on that day is equal to fasting continuously for sixty months.<sup>595</sup>

### Merits of Fasting on the Day of `Īd Ghadīr

**593.** Mufaḍḍal reports that Imam al-Ṣādiq (`a) said

Fasting on the day of `Īd al-Ghadīr expiates the sins of sixty years.<sup>596</sup>

**594.** `Ali ibn al-Ḥusayn al-`Abdī narrates that he heard Imam al-Ṣādiq (`a) say:

To keep the fast on the day of Ghadīr festival is like performing a hundred Ḥajj and `Umrah, for that is a day of great celebrations in the eyes of God.<sup>597</sup>

**595.** Imam al-Ṣādiq (`a) said:

Fasting on the day of Ghadīr is as good as living until Doomsday and it is equal to a hundred Ḥajj and `Umrah. The day is reckoned as a day of great festivities and celebrations.<sup>598</sup>

**596.** Aḥmad ibn Muḥammad ibn Abī-Naṣr said that he was attending on Imam al-Riḍā (`a) when a large number of people had gathered and the incident at Ghadīr was being discussed. Some people refuted that any such incident ever took place. Imam al-Riḍā (a) said:

It is well known that there is a place in Paradise, made with alternating bricks of Gold and silver. On the day of Ghadīr angels congregate and enjoy the bounties. O son of Abū-Naṣr, wherever you be, rush to the mausoleum of Amīr al-Mu`minīn (`a), for on this day God forgives sixty year's sins of every believing man and woman. On that day God releases from hell twice the number of the people who are released on the nights preceding Ramaḍān festival, the Nights of Glory and the night preceding the Fitr festival. To give in charity a single coin to a believer on the day of Ghadīr, is equal in value to a thousand such coins. On this day oblige your brothers in faith and make every believing man and woman happy.<sup>599</sup>

### The Sermon at Ghadīr

**597.** `Alqamah ibn Muḥammad al-Ḥaḍramī narrates from Abū-Ja`far Muḥammad ibn `Alī al-Bāqir (`a) who said: When the Prophet (ṣ) left Medina to perform the Ḥajj he had explained everything except Ḥajj and wilāyah. Gabriel descended and said:



God sends His salutation to you and declares that He never removed the soul from the body of any prophet until the prophet had completed delivering His Message and fulfilled the covenant. There are two mandates that have not been conveyed in full. First is the matter of Ḥajj and the second one is the promulgation of wilāyah [Guardianship of the Ummat], that is, the nomination of your successor. Never did I leave the earth bereft of My Proof [Divine Guides] nor would I do so at any time to come. You should call upon all healthy and financially sound persons from every city town and village to accompany you in performing the Ḥajj and supplicate with you. Like the mandates of Prayer and Fasting, explain the requirements of duties and obligations of Hajj.

Imam al-Bāqir (‘a) further said: So people gathered in great numbers and accompanied the Prophet, anxiously waiting to see the manner and the rituals in which the Prophet (ṣ) was about to perform the Ḥajj. The number of persons who had gathered from Medina and its surroundings totaled to seventy thousand which was the number of the companion of prophet Moses from whom Moses took the pledge of allegiance for Aaron. But those companions of Moses broke their pledge and worshipped the calf. The present incident is also similar, for in the presence of the Prophet (ṣ) people congratulated and saluted ‘Alī (‘a), but as soon as the Prophet (ṣ) died, they broke the pledge and appropriated his rights. During his return from Ḥajj at a desolate place called Ghadir Khumm, the Prophet (ṣ) ascended the pulpit set up for him, and said:

Glory belongs only to Allah who, in His Unicity is Supreme above everything; He, in His Unicity is the closest to everything; His authority manifests through His Grandeur; Unique is He in His proof and exposition; He deserves to be eulogized and obeyed eternally. He is the Creator of the Heaven and earth which He controls with His Might. He is the Lord of the Angels. Most benevolent is He towards His creatures. It is through His Grace and Munificence that He permits His nearness. He is watchful of every eye while eyes perceive Him not. He is the Munificent, All Knowing and Majestic. His benevolence pervades everything. He rules over men through His Bounties. He tarries in punishing or condemning men for their sins, nor does He show any concession while punishing those who deserve to be punished. He is aware of every thought and every secret plan that men conceive. Nothing is hidden from Him nor is there any ambiguity in what is made manifest. Every thing is subject to His Authority and absolute control. He is Omnipotent and brought things into existence from non-existence. He is Absolutely Independent, Majestic and Wise. Other than Him none deserve to be worshipped.

The Prophet (s) then recited the verse:

O Messenger, convey that which has been revealed to you by your Lord and if you fail to do so it would be as if you have not delivered the Message. Allah shall protect you from the mischief of men.

The Prophet (s) then said:

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O my people, this verse was revealed in praise of `Alī. God has made `Alī the guardian and leader over you. Obedience to him is mandated upon Muhājirūn, Anṣār; dwellers of cities, dwellers of villagers, Arabs, non-Arabs, free, slaves, the young, the old, the dark skinned people, men of fairer complexion and upon every one who worships God. His word is perfect; he tells only the truth; his commands deserve implicit obedience. Wretched is the one who opposes him; those who obey him would be rewarded; those who pay attention to him and assist him would earn the Lord's Mercy.

O men, this is the last place and occasion of my congregation with you. Listen carefully and follow my words. Obey God, for He is your guardian, after him is the person who is now addressing you and after that `Alī is your guardian/leader. After him, Imamate will remain in his progeny, my offspring, until eternity. Forbidden is only that which God and His Messenger have forbidden and everything that God and His Messenger have permitted may be freely enjoyed by you. God has revealed to me what is permitted and what is forbidden and I have passed on that wisdom to `Alī.

O my people, do not deviate from the path of `Alī nor should you neglect to follow it. Do not show arrogance when it comes to the matter of `Alī's guardianship over you, for `Alī guides you to the truth and he himself follows it meticulously. He would remove injustice and he will forbid you from being unjust. None would be able to accuse him in the matter of religion, because he is the first to proclaim his faith in Allah and His Messenger. In the matter of my Prophethood, neither any angel nor any saint could take precedence over `Alī. He is the first among you to pray behind me and supplicated to God alongside me. As commanded by God, I ordered `Alī to take my place in my bed [on the night of migration] and he obeyed risking his life for mine. You should give him precedence over all others [companions], because God has given him excellence over all other men. You should follow his instructions because God has chosen him [to be your guardian].

O men, it is by the command of God that `Alī is appointed as your leader. God would not show His Mercy to anyone who does not submit to `Alī. God has taken upon Himself the task of keeping `Alī's enemies in eternal perdition. Beware of opposing `Alī and becoming food for Hellfire which is prepared for the infidels.

O men, the immaculate ones from the progeny of `Alī are my descendants. They are the secondary authority whereas the Qur'ān is the primary authority. Jointly, these two would provide guidance in this world. They would never be separated from one another even until they reach me at the Heavenly Fountain. Know that they are trustees appointed by God and they are the authorities over you. I have discharged my burden. Know then that I have conveyed the Message; I have conveyed the Message from God that except my brother none could be the Commander of the faithful. After me there is none fit to hold the command except him.

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At this juncture, the Prophet (ﷺ) held `Ali (a) by the hand and lifted him up. When the Prophet (ﷺ) first ascended the pulpit, `Ali (a) was standing one step below him. The Prophet (ﷺ) lifted `Ali (a) so high above him that `Ali's feet were dangling above the Prophet's thighs. The Prophet (ﷺ) then proclaimed:

This brother of mine is my successor, legatee of my wisdom and my heir since he alone enjoys my confidence. O men, though you are in great numbers, you could still swear allegiance in one voice at my hands. I have been commanded by Allah to proclaim and obtain your declaration of assent about the ruler-ship of `Ali and the successor Imams who would be from my progeny. Therefore, jointly in voice, all of you declare and repeat after me.

All of you should now declare this: We have heard, understood and assented what you have conveyed to us from Allah regarding `Ali's Imamate and the leadership of progeny. We have willingly agreed forever to abide by our fealty. We swear allegiance in this matter with our heart, mind and soul and we assure that we shall abide by it in our life, until we die and even when we are resurrected on Doomsday. We shall never waver in our certitude in this matter nor would we replace it with that of any other person, nor do we entertain any doubt or feel any hesitation in this matter. We would neither deny nor break our promise. You have instructed us about the Commander of the Faithful and about the Imams who would be from your progeny. You have conveyed Allah's message to us.

The Prophet (ﷺ) then said:

`Ali is the criterion on which the Qur'an was revealed and after me he is responsible for its explanations and exegeses. His acts are in consonance with Divine Pleasure. He fights the enemies of Allah. He guides men in the matter of worship of Allah and prevents them from disobeying Allah's commandments. He is the heir to the Prophet and the beacon to the rightly guided. He will kill the breachers, the wrongdoers and the apostates. I say: O Lord, my words are immutable. O Lord, be a friend of his friends and a foe to his foes. Accursed are those who deny and falsify me. Send Your wrath upon the deniers.

O Allah, you have revealed to me that leadership belongs to him as of right. When I promulgated his Vicegerency and Imamate, You declared that the religion became complete. You showered Your Grace on men and chose Islam as your favored religion. If anyone chooses any religion other than Islam, his worship shall not be accepted and on Doomsday, he will be among the losers. O Allah, bear witness that I have conveyed what was entrusted to me.

O men, Allah has completed the religion through their Imamate. Therefore if anyone refuses or fails to accept and obey the Imamate of `Ali and the Imams from his progeny, all deeds of such persons would come to naught and they would be confined to Hell forever. No lenience or concession would be shown in their punishment, nor would anyone be permitted to intercede for them.

O men, soon after I depart, people would invite you towards hell, but they shall not be helped on Doomsday. Both Allah and me loath them and they would be consigned to the abyssimal depth of hell, for, indeed the abode of the vainglorious is most horrendous.

O men, I am the Straight Path that God has ordered you to follow and through which you seek guidance. After me, `Alī (`a) is the Straight Path.

At this juncture, the Prophet recited the Opening Chapter of the Qur`ān and said:

These verses are revealed about them, to eulogize and encompass all of them. They are the testamentary trustees appointed by God. They have neither fear nor sorrow.

Know then that it is God's legions that are finally victorious and that His enemies are misguided idiots. In their erroneous behavior they shall be counted among the brethren of Satan. For all outward appearance they whisper apparent pleasantries to each other. Know that their friends are those about whom God has revealed in His Book: *You will not find those who adore Allah and His Prophet befriending their enemies.*

Know that Allah has praised their friends as follows: *"Only those who have confessed the Faith and have not tarnished it in any manner shall have asylum and they are the rightly guided ones."*

O men, propagate what I have taught you and repeatedly and frequently narrate what you have heard from me. Salute your commander and say: 'We have heard and we do obey. O Lord. We seek your Mercy. To You is our return.' All glory belongs to Allah, who has guided us to the true path. Had God not guided us surely we would have strayed.'

O men, the merits of `Alī narrated in the Qur`ān are too numerous for me to relate in one sitting. Therefore, of the numerous eulogies, repeat and affirm what I have narrated to you. Whoever obeys Allah, His Messenger and the One in Authority has indeed gained a great victory.

Those who preceded others in acknowledging him as their commander may move away and give way to others. These are men destined to recline in the Garden [of Eden]. Utter the words that please Allah. No loss would Allah suffer if you and every soul on earth becomes disbelieving infidels. O Allah, forgive the believers for the sake of your Message which I have now delivered to them. Send down your wrath on the disbelievers and infidels. All glory belongs to Allah who is the sustainer of all creation.

### Imamate of `Alī

**598.** Imam al-Ṣādiq (`a) narrates on the authority of his ancestors that the Prophet (ṣ) said:

On the night when I ascended the skies, the Lord said, 'O Muḥammad, `Alī is the foremost among the virtuous; the leader of the effulgent faces and the commander of the faithful.'<sup>600</sup>







He is the commander of the faithful believers.

People asked, "Who is the commander of the faithful believers?" The Prophet (ﷺ) replied,

He is the guardian of Muslims and their Imam after me.

People asked, "Who is the guardian of the Muslims?" The Prophet (ﷺ) replied,

He is my brother `Alī ibn Abū-Ṭālib.<sup>620</sup>

**619.** Abū-Ḥamzah Ja`far ibn Sulaymān and Maslamah ibn `Abd al-Malik and Aḥmad ibn `Abdullāh and `Alī ibn Muḥammad reported that Dāwūd ibn Sulaymān said that he heard Imam al-Riḍā (a) say regarding the verse: 'On the Day of Calling We shall gather everyone accompanied by his Imam.' the Prophet (ﷺ) said:

People will be raised along with their Imam, the Book of their Lord and the traditions of their prophets. O `Alī, you are the commander of the Muslims, the Imam of the pious and chaste, the leader of the people with effulgent faces and the chief of all believers.<sup>621</sup>

**620.** The Prophet (ﷺ) said concerning `Alī (a):

O Allah, keep him steadfast and make him the guide and the guided.<sup>622</sup>

### Infallibility of `Alī

**621.** Sulaym ibn Qays al-Hilālī quotes `Alī (a) as saying:

Allah the Glorious created us chaste and immaculate. We were brought forth as witnesses over mankind and as Allah's Mandate on earth. We are with the Qur'ān and the Qur'ān is with us. Neither could we be separated from the Qur'ān nor could the Qur'ān be separated from us.<sup>623</sup>

**622.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

From the progeny of myself, `Alī, al-Ḥasan and al-Ḥusayn there shall be nine successive offspring who would be chaste and immaculate.<sup>624</sup>

**623.** Regarding the Verse of Purification (33/33), Abū-Sa`īd al al-Khidrī said: The Prophet (ﷺ) called `Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn and took them collectively under his cloak and said:

These are the members of my family. O Lord, keep them chaste and immaculate and keep every unseemly thing away from them.<sup>625</sup>

### Obedience to `Alī

**624.** Abū-Dharr narrates that the Prophet (ﷺ) told `Alī ibn Abī-Ṭālib:

Whoever obeys me, in fact obeys God; and whoever disobeys me, indeed disobeys God. Whoever obeys you obeys me and whoever disobeys you, disobeys me.<sup>626</sup>

**625.** In an authentic tradition it is reported that the Prophet (ﷺ) said:





**632.** Imam `Alī ibn Mūsā al-Riḍā (`a) narrates through his ancestors that the Prophet (ṣ) said:

Whoever wishes to adhere to my religion and board the ship of salvation, should follow `Alī and be a foe to his foes and a friend to his friends. This is because he is my deputy, successor, testamentary trustee and authority over the Muslim community during my life and after me. His word is my word and his order is my order and what he forbids is forbidden by me. Those who help him, indeed help me and those who resist helping him are in fact refusing to help me. On the Day of Resurrection I shall separate myself from and refuse to see or be seen by those who separate themselves from `Alī. God has forbidden Paradise and given a place in Hell for those who bear enmity to `Alī.<sup>634</sup>

**633.** It is reported by Abū-Dharr that the Prophet (ṣ) said:

Obedience to me is obedience to God. Whoever disobeys me, disobeys God. Obedience to `Alī is obedience to me and to disobey `Alī is disobedience to me.<sup>635</sup>

**634.** Abū-Dharr reports that the Prophet (ṣ) told `Alī (`a):

Obedience to you is my obedience and disobedience to you is to disobey me.<sup>636</sup>

**635.** Imam Muḥammad al-Bāqir (`a) reports: Jābir ibn `Abdullāh al-Anṣārī said: When the Prophet was staying in the house of Ibrāhīm's mother he was surrounded by his companions when `Alī (`a) arrived. When the Prophet saw `Alī (`a) he said:

This man standing before you is the best of all men after me. He is your Guardian. Just like obedience to me is made mandatory for you, it is obligatory for you to obey him. Disobedience to him is as much forbidden as your disobedience to me. I am the abode of wisdom and `Alī is the key to that abode without which none could have access to it. It would be a false statement if anyone claims that he loves me while he harbors ill-will towards `Alī.<sup>637</sup>

**636.** Al-Aṣḥbagh says that when questioned about `Alī (`a) Salmān replied that he heard the Prophet (ṣ) say:

Blessed are you people who follow `Alī ibn Abī-Ṭālib, for verily he is the learned one. Respect him [obey him], for, he is the one who would guide you to Paradise. Whenever he calls out to you, you should rush in response to his call. Obey whenever he commands you. For my sake, obey and be friendly to him. I have not said anything except what God commanded me to convey to you.<sup>638</sup>

**637.** `Alī ibn al-Ḥusayn (`a) narrates through his ancestors that the Prophet (ṣ) said:

God has made obedience to me obligatory upon you people and has prohibited you from disobeying me. Similarly He has made obedience to `Alī obligatory upon you and has prohibited you from disobeying him. He is my successor and legatee. He is from me and I am from him. To befriend him is a sign of faith and hatred for him is infidelity. My friends are those who befriend him and those who oppose him are my enemies. He is the commander of all those who are under my command. I am the commander of all Muslim men and women. I and he are like fathers of this community.<sup>639</sup>

**638.** The Prophet (ﷺ) said:

Allah has also made obedience to `Ali obligatory upon you in the same manner in which He made obedience to me mandatory upon you. Like forbidding disobedience to me, Allah has forbidden disobedience to `Ali. To befriend him is faith and hatred for him is infidelity. He and I are like fathers of this community.<sup>640</sup>

**639.** The Prophet (ﷺ):

Obedience to `Ali is obedience to me. To disobey `Ali is like disobeying me.<sup>641</sup>

**640.** Abū-Dharr reports that the Prophet (ﷺ) said:

Obedience to me is obedience to Allah. Disobedience to me is disobedience to Allah. Obedience to `Ali is obedience to me. Whoever disobeys `Ali disobeys me.<sup>642</sup>

**641.** The Prophet (ﷺ) said:

`Ali is the best person whom I leave behind me as my chosen successor and legatee. Whoever obeys him obeys me and whoever disobeys him, in fact disobeys me.<sup>643</sup>

**642.** Abū-Ḥamzah narrates through `Ali ibn al-Ḥusayn (a) who quotes that his father said that the Prophet (ﷺ) said:

God has made it mandatory for you to obey me and forbidden you from disobeying me. He has commanded you to follow me implicitly. Whatever is made obligatory upon you regarding me is also made obligatory upon you regarding `Ali; and of whatsoever you are prohibited concerning me is also prohibited for you regarding `Ali.<sup>644</sup>

**643.** The Prophet (ﷺ) said:

Allah has made obedience to `Ali mandatory upon you, like He had made concerning me. He has forbidden you from disobeying `Ali, after I am gone. Friendship with `Ali is faith and enmity to him is infidelity. I and `Ali are like fathers to this community.<sup>645</sup>

**644.** Mu`ammar ibn Khallād reports that a Persian asked Imam al-Riḍā (a): “Is obedience to you made obligatory?” The Imam replied in the affirmative. The man asked, “Is this like the obedience to `Ali (a) that was made obligatory?” The Imam replied, “Of course.”<sup>646</sup>

**645.** Imam al-Ṣādiq (a) said:

My loyalty to `Ali is dearer to me than my being his offspring, because loyalty to him is obligatory, but being his offspring is a virtue.<sup>647</sup>

**646.** The Prophet (ﷺ) said:

O `Ali, you are the commander over my community and God’s authority, after me. Your word is my word and your command is my command. Whatever you prohibit is also prohibited by me. Your army is my army and my army is God’s legion. When one is chosen by Allah as the guardian over the believers, he shall certainly be victorious.<sup>648</sup>

## 'Alī is the Commander of the Faithful

**647.** The Prophet (ﷺ) said:

'Alī is the commander of the faithful.<sup>649</sup>

**648.** The Prophet (ﷺ) said:

If only people knew when 'Ali was conferred the title of 'Commander of the Faithful', they would not hesitate to acknowledge his merit. 'Ali was conferred the title of 'Amir al-Mu'minin' even as Adam was in the midst of the process of being vivified. Allah said, 'When your Lord took out the progeny of Adam and took the covenant from them by Asking 'Am I not your Lord?' and when every one, including the angels affirmed, the Lord said, 'I am your Lord, Muḥammad is the Messenger and 'Ali is the Guardian over you.'<sup>650</sup>

**649.** The Prophet (ﷺ) said:

On the night when I ascended the skies and there remained less than the distance of the two ends of a bow and the Lord revealed to me what He willed and said, ‘O Muḥammad! Call `Alī ibn Abī-Ṭālib by the title of Commander of the Faithful, for never did I confer such a title on anyone before nor would I confer such title on anyone in future.’<sup>651</sup>

**650.** Imam al-Ṣādiq (‘a) said: When the vicegerency of ‘Alī descended from the skies at Ghadīr Khumm, the Prophet (s) declared:

O my people, Address and salute 'Alī with the title: *Amīr al-Mu'minīn*.

Then the two of them said, ‘Is this (command)’ from you or is it from God?’ The Prophet (s) replied,

It is so commanded by God and also by His Messenger. `Ali is the commander of the faithful, and the leader and the guide of the people with effulgent faces. On the Judgment Day, Allah will seat him on the Bridge and he would send his friends into Paradise and his enemies into Hell.<sup>652</sup>

**651.** It is narrated through Buraidah al-Aslamī that the Prophet (ﷺ) told his companions:

Salute `Alī by the title of *Amīr al-Mu`minīn*.

ʿUmar ibn al-Khaṭṭāb asked, ‘Are we commanded by God to do so or is it so commanded by the Prophet alone?’ The Prophet replied,  
The command is from God as well as His Messenger that you should address  
ʿAlī by the title: *Amīr al-Muʾminīn*.<sup>653</sup>

**652.** Ja'far ibn Muḥammad narrates on the authority of his ancestors that the Prophet (s) said:

O 'Ali, you are the commander of the pious and chaste believers. You are the foremost leader of the testamentary trustees and the inheritor of the wisdom of the Prophets. You are the best of all the successors to the prophets. After me, O 'Ali, you are God's Mandate over these people.<sup>654</sup>

### The Guardianship [wilāyah] of Imam `Alī

**653.** Regarding the verse ‘*About what great news are these people questioning you,*’ al-Ḥāfiẓ quotes that al-Saddi reported that the Prophet (ṣ) said:

This verse is revealed concerning the vicegerency of `Alī regarding which people would be questioned in the grave. Neither in the east nor in the west, neither on earth nor in the seas is buried a corpse that would escape being questioned by the angels Munkir and Nakīr, about the vicegerency of `Alī. They would ask the corpse: ‘Who is your Lord? What is your faith? Who is your Prophet and who is your Imam?’<sup>655</sup>

**654.** Abū-Baṣīr narrates that Imam al-Ṣādiq (‘a) said:

The verse ‘*Whoever obeys Allah and His Messenger is in deed the triumphant one*’ was revealed with reference to the vicegerency of `Alī and after him to the Imams from his progeny.<sup>656</sup>

**655.** `Abd al-Raḥmān ibn Kasir narrates from his father who said that Imam al-Ṣādiq (‘a) said that his ancestors narrated that the Prophet (ṣ) told his companions:

O my companions, God has commanded you to submit to the vicegerency of `Alī ibn Abī-Ṭālib. After me, he is your leader and guardian over you. Never should you oppose him, because you would then become infidels. Do not part from him, because then you would be lost. Allah created `Alī as an effulgent and clear sign that distinguishes faith from hypocrisy. Whoever befriends him would be a believer and whoever bears hatred for him, would be a hypocrite. Allah has appointed `Alī as my successor-legatee and made him a beacon of guidance for my community, after me. He is the inheritor of my wisdom and my heir in my family. I shall complain to Allah against anyone who harassed him.<sup>657</sup>

**656.** Ibn `Abbās narrates that the Prophet (ṣ) said:

The guardianship of `Alī is in deed like the guardianship of Allah. To adore him is like supplicating to Allah. To obey him is God’s mandate. His friends are friends of Allah and his enemies are the enemies of Allah. To fight him is to fight God and to be in peace with him is to be in peace with God.<sup>658</sup>

**657.** `Ammār ibn Yāsir reports that the Prophet (ṣ) said:

It is revealed to me that with me in Paradise would be those who have faith in the guardianship of `Alī ibn Abī-Ṭālib, because whoever has faith in him believes in me, and whoever believes me, confesses his faith in Allah.<sup>659</sup>

**658.** Imam `Alī ibn Mūsā al-Riḍā (a) narrated through authentic sources from his ancestors that the Prophet (ṣ) said:

Whoever desires to board the ark of salvation and to hold fast to the rope of Allah, should adore `Alī and the rightly guided Imams from his progeny who are the vicegerents, legatees and mandates of Allah after me and who are the leaders of the community leading the pious to Paradise. He should also abhor

and detest their enemies. Their partisans are my supporters and my supporters belong to the party of Allah, and those who support their enemies are the partisans of Satan.<sup>660</sup>

**659.** It is authentically reported through `Ammār that the Prophet (ﷺ) said:

I call upon everyone who has declared his faith in me and testified to my prophethood, should also declare their faith in the vicegerency of `Alī ibn Abī-Ṭālib. Whoever befriends him, befriends me and whoever befriends me, befriends Allah. Whoever adores him adores me and whoever adores me, adores Allah. Whoever is his enemy is my enemy and my enemy is an enemy of Allah.<sup>661</sup>

**660.** The Prophet (ﷺ) said:

Whoever desires to live and die like me and to reside forever in Paradise which Allah has promised to me, then he should adore `Alī, for he is the one who would never fail to guide you nor would he let you go astray.<sup>662</sup>

**661.** It is reported that, pointing to `Alī (ʿa) the Prophet (ﷺ) said:

This `Alī here is a treasure of God. Whoever, now and at all times to come, befriends him has indeed fulfilled his covenant with God and discharged his obligations. On the other hand, whoever bears enmity towards him now and in future will be raised blind and deaf on the Judgment Day and there shall be no excuse before God for forgiving the transgressor.<sup>663</sup>

**662.** Jābir says that ibn Mas`ūd said that the Prophet (ﷺ) said:

Allah has forbidden hellfire on anyone who declares his faith and adores `Alī ibn Abī-Ṭālib. Allah's curse be upon those who oppose `Alī, confront him and bear enmity towards him. The relationship between me and `Alī is like the one between the eyeball and eyelid.<sup>664</sup>

**663.** The Prophet (ﷺ) said:

Allah revealed: I shall admit into Paradise, whosoever it may be, if he has faith in Me, in My messenger and his vicegerent.<sup>665</sup>

**664.** Abū-Dharr narrates that the Prophet (ﷺ) said:

Whoever desires to live like me and die like me and to have his eternal abode in the Paradise created by me Lord, should acknowledge `Alī as his guardian, after me. He should befriend his friends and abide by the Imams succeeding him. They are my offspring created from my flesh and blood and Allah has endowed them with my wisdom. Owe upon my followers who deny their merits, for such deniers would be deprived of my intercession.<sup>666</sup>

**665.** The Prophet (ﷺ) said:

Whoever desires to attain salvation should adhere to the vicegerency of `Alī ibn Abī-Ṭālib, for he is the greatest of all truthful men and the eminent distinguisher and the Imam of all Muslims.<sup>667</sup>

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**666.** Imam Muḥammad al-Bāqir narrates through his ancestors that the Prophet (ṣ) said:

Whoever wishes to cross the Bridge as fast as a storm and desires that he be admitted into Paradise without accounting, should befriend my vicegerent, legatee and the guardian over my community. Those wish to have their eternal abode in Hell are welcome to deny his guardianship. By the Majesty and Honor of my Lord, `Alī is the gateway to Allah and the only access. He is the straight path and it is regarding [the acknowledgement of] his guardianship that people would be questioned on Doomsday.<sup>668</sup>

**667.** Muḥammad ibn Fuḍayl narrates through Abu'l-Ḥasan (`a) that the Prophet (ṣ) said:

`Alī's guardianship is mentioned in the scriptures of every prophet. God did not send any prophet without their first acknowledging the messengership of Muḥammad and the guardianship of `Alī.<sup>669</sup>

**668.** Al-Aṣḥbagh ibn Nubātah quotes Imam `Alī (`a) as saying in one of his sermons:

I am the leader of humanity, and the legatee of the best of men and the father of a generation of immaculate guides. I am the brother, trustee and vicegerent and friend of the Prophet. I am the commander of the faithful, guide to the people of effulgent faces, foremost of all testamentary trustees. To fight against me is to fight against God. To enter into a peace treaty with me is to earn the peace from God. Obedience to me is obedience to Allah and my guardianship is the guardianship of God. My agents are friends and helpers of God.<sup>670</sup>

**669.** Imam `Alī (`a) quoted the Prophet (ṣ) as saying:

Whoever reposes faith in `Alī in fact reposes faith in me and reposing faith in me is to repose faith in God.<sup>671</sup>

**670.** The Prophet (ṣ) said:

Of whomsoever I am the guardian, `Alī is also his guardian.<sup>672</sup>

**671.** Zayd ibn Arqam narrates that the Prophet (ṣ) said:

Know ye, God is the Guardian of everything. I am the guardian of believers and of whomsoever I am the guardian `Alī is also his guardian.<sup>673</sup>

**672.** The Prophet (ṣ) said:

After the Messenger of God, `Alī is supreme over all men.<sup>674</sup>

**673.** The Prophet (ṣ) said:

Whoever desires to confess his faith in me and attest to my veracity should have faith in `Alī ibn Abī-Ṭālib, for loyalty to him is loyalty to me and loyalty to me is loyalty to Allah.<sup>675</sup>

**674.** Muḥammad ibn Sa'd al-Anṣārī reported from `Umar ibn `Abdullāh ibn Ya'lā ibn Murrah reported through his ancestor Ya'lā who narrates that the Prophet (ṣ) told `Alī ibn Abī-Ṭālib (`a):

After me, you are the guardian over men. Obedience to you is obedience to me and to forsake you is to forsake me.<sup>676</sup>









## The Prophet Appoints `Alī as His Successor

**706.** The Prophet (ﷺ) said:

Know ye men that 'Alī is my legate, the leader of all testamentary trustees, commander of the virtuous and the faithful and my successor, heir and vicegerent over all men. He is the progenitor of the immaculate and infallible Imams. To obey him is to obey me and to cognize him is to cognize me.<sup>708</sup>

**707.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

I was being taken to my Lord, I heard a voice calling out: ‘O Muḥammad!’ I replied, ‘At Your service, My Majestic Master!’ Then Allah revealed to me: ‘O Muḥammad, what were the angels discussing?’ I replied, ‘My Lord, I do not know.’ He asked, ‘O Muḥammad, why have you not chosen your heir, successor, vizier and brother, to succeed after you?’ I replied, ‘My Lord, whom should I choose? You choose for me.’ God replied, ‘O Muḥammad, from among all men I have chosen ‘Ali ibn Abī-Ṭalib.’ I asked ‘My paternal uncle’s son?’ Allah then revealed, ‘O Muḥammad, ‘Ali is your successor. After you, he shall inherit your knowledge and wisdom. He is your standard-bearer and on the Day of Resurrection, he shall carry the banner of glory. He is the owner of your spring in heaven. He shall satiate the thirst of every believer from your community.’ The Lord then added, ‘I have taken this oath truly: none bearing enmity towards you or the Ahl al-Bayt and the members of your family shall be allowed to approach the Spring to quench their thirst.’<sup>709</sup>

**708.** It is reported that the Prophet (ﷺ) said:

After me, `Alī ibn Abī-Ṭālib is the authority over you and he is my heir and successor among you.<sup>710</sup>

**709.** The Prophet (ﷺ) said:

'Alī is my legatee.<sup>711</sup>

**710.** Abū-Dharr al-Ghifārī narrates that the Prophet (s) said:

I am the last of the Prophets and you, O `Ali, are the last of the testamentary trustees until Doomsday.<sup>712</sup>

**711.** The Prophet (s) said:

O 'Ali, you are the spouse of the doyenne of all women and you are the vicegerent of the best of the Prophets.<sup>713</sup>

**712.** Imam al-Ṣādiq (‘a) quotes his father who related from his ancestors that the Prophet (s) said:

Gabriel has revealed to me that the Lord said: Whoever believes that there is no but Me who deserves to be worshipped, Muḥammad is My devotee and messenger, `Alī ibn Abī-Ṭālib is My deputy, and the Imams from his progeny are My Mandates on earth, I shall admit him into heaven by My munificence and mercy, keep him away from the fire, call him unto me to honor him, complete

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my bounties with him, and declare him among my partisans. I shall also answer him whenever calls me, answer his prayers whenever he supplicates to me, grant his every wish, and if he does not desire, I shall provide him. Even if he indulges in error, I shall make it into a bounty. If he tries to escape away from Me, I shall draw him back to Me, and if he returns, I shall welcome him. If he knocks on My door of munificence, I shall open them for him.

Conversely, any one who does not declare that there is no god but Me, or if he makes such declaration but does not believe that Muḥammad is My messenger and true worshipper, or if he believes in Muḥammad's messengership, but does not believe in the vicegerency of `Alī, or if he believes in the vicegerency of `Alī but denies the Imams from his progeny and My authority over men and thus deny My Bounties, such a person indeed is an infidel and apostate denying My signs and scriptures. If such a person approaches Me, I shall become an obstacle for him, reject his prayers and refuse to respond when he calls to Me. I shall shatter his hopes as due recompense from Me. Never am I unjust towards My devotees.<sup>714</sup>

**713.** The Prophet (ṣ) said:

`Alī is the best of all testamentary trustees.<sup>715</sup>

**714.** The Prophet (ṣ) said:

After me, `Alī is my heir over the members of my family and over my community.<sup>716</sup>

**715.** The Prophet (ṣ) said:

`Alī is the last of the testamentary trustees.<sup>717</sup>

**716.** Imam al-Riḍā (a) narrates that his ancestors quoted the Prophet (ṣ) as saying:

O `Alī, you are the one who will discharge my obligations and you are my deputy over my community.<sup>718</sup>

**717.** The Prophet (ṣ) said:

O `Alī, you are my testamentary trustees and deputy. Whoever disputes your trusteeship or deputation, is not from among my people and I shall be his avowed enemy on Doomsday.<sup>719</sup>

**718.** Salmān the Persian reports that the Prophet (ṣ) said:

`Alī is my trustee, keeper of my secrets and the best of men whom I shall leave behind.<sup>720</sup>

**719.** The Prophet (ṣ) said:

Every Prophet left behind a testamentary trustee as his successor and this `Alī here is my testamentary trustee and my heir.<sup>721</sup>

**720.** Ibn `Abbās narrates that he heard the Prophet (ṣ) tell `Alī (a):

O `Alī, you are my testamentary trustee. God has ordered me to make you my testamentary trustee. You are my heir and successor. God has ordered me to make you my heir and successor. You are the one who would resolve the dispute

that would arise after me in my community. Among the people of my community you shall occupy my position [place]. Your word shall be my word and your order shall be my order. Obedience to you is in deed obedience to me and to obey me is to obey God. Disobedience to you shall amount to disobeying me and disobeying me is disobeying God.<sup>722</sup>

**721.** It is authentically reported that the Prophet (ﷺ) said:

O `Alī, you are my testamentary trustees and deputy. Whoever disputes your trusteeship or deputation, is not from among my people and I shall be his avowed enemy on Doomsday.<sup>723</sup>

**722.** Muḥammad ibn Furāt narrates from Muḥammad ibn `Alī (ʿa) who quoted from his ancestors that the Prophet (ﷺ) said:

`Alī ibn Abī-Ṭālib is God's deputy and my deputy, mandate of God and my mandate, and the door to God and the door leading to me. He is the chosen by God and me, a friend of God and me, the beloved of God and me, and the sword of God and me.<sup>724</sup>

**723.** Imam al-Riḍā (ʿa) narrates that the Prophet (ﷺ) said:

O my people, know that `Alī ibn Abī-Ṭālib is God's deputy.<sup>725</sup>

**724.** On sound authority it is reported that Ibn `Abbās heard the Prophet say:

Gabriel said that he heard Allah say: `Alī ibn Abī-Ṭālib is My deputy over My creatures. Whoever opposes him opposes Me and whoever forsakes him forsakes Me.<sup>726</sup>

**725.** The Prophet (ﷺ) said:

This `Alī is my deputy appointed over you. Listen to him and obey him.<sup>727</sup>

**726.** `Alī ibn Abī-Ṭālib (ʿa) narrates that the Prophet (ﷺ) said:

My brother, my deputy and my testamentary trustee for you is `Alī ibn Abī-Ṭālib. Hearken to him and obey him.<sup>728</sup>

**727.** It is authentically reported that the Prophet (ﷺ) said:

O `Alī, Allah has ordered me to choose you as my brother and testamentary trustee. You are my brother, my testamentary trustee and my deputy over my people during my life and after my death. Whoever obeys you, obeys me. Whoever opposes you is my opponent. Whoever denies you, denies me. Whoever hurts you, hurts me.<sup>729</sup>

**728.** Salmān the Persian narrates that the Prophet (ﷺ) said:

My testamentary trustee, the keeper of my secrets and the best inheritance to be left by me, is `Alī ibn Abī-Ṭālib. He will discharge my obligations and fulfill my promises.<sup>730</sup>

**729.** The Prophet (ﷺ) said:

`Alī ibn Abī-Ṭālib is my beloved, my vizier, my deputy and the best of inheritance to be left by me. He will discharge my obligation and fulfill my promises.<sup>731</sup>

**730.** Ibn `Abbās narrates that he heard the Prophet (ﷺ) tell `Alī (ʿa):

O `Alī, you are my testamentary trustee. God has ordered me to make you my testamentary trustee. You are my heir and successor. God has ordered me to make you my heir and successor. You are the one who would resolve the dispute that would arise after me in my community. Among the people of my community you shall occupy my position. Your word shall be my word and your order shall be my order. Obedience to you is in deed obedience to me and to obey me is to obey God. Disobedience to you shall amount to disobeying me and disobeying me is disobeying God.<sup>732</sup>

**731.** `Alī (ʿa) narrates that the Prophet (ﷺ) said:

O `Alī, you are my testamentary trustee. To fight you is to fight me and to keep peace with you is to maintain peace with me. You are the parent of the Eleven Immaculate Imams the last of whom is Mahdī and he shall establish justice and equity upon earth with establish peace and tranquility upon earth. Woe upon his enemies. O `Alī, if, to earn the pleasure of God, any one adores you and your Immaculate progeny, such a person would be raised in the company of you and your progeny. You would be standing besides me on the elevated place with me, allotting a place in paradise for your friends and allotting a place in hell for your enemies.<sup>733</sup>

**732.** Anas ibn Mālik narrates that Salmān asked the Prophet (ﷺ) as to who would be his heir. The Prophet (ﷺ) replied,

O Salmān, `Alī ibn Abī-Ṭālib is my heir and my testamentary trustee who would discharge my obligations and fulfill my promises.<sup>734</sup>

**733.** Jābir ibn Juʿfī says that he heard Jābir ibn `Abdullāh al-Anṣārī say that he heard the Prophet (ﷺ) told `Alī ibn Abī-Ṭālib (ʿa):

O `Alī, you are my brother, my testamentary trustee and my deputy over my people during my life and after my death. Your friend is my friend and your enemy is my enemy.<sup>735</sup>

**734.** The Prophet (ﷺ) said:

God has commanded me to establish `Alī ibn Abī-Ṭālib as the commander, leader, and deputy.<sup>736</sup>

**735.** Muḥammad ibn `Alī (ʿa) quoted from his ancestors that the Prophet (ﷺ) said:

`Alī ibn Abī-Ṭālib is the deputy of God and me, the mandate of God and me, the door to God and me, the chosen by God and me, the friend of God and me, the beloved of God and me, and the sword of God and me. He is my brother, companion, advisor, and testamentary trustee and heir. Whoever loves him, loves me; whoever is against him, is against me. His friend is my friend. His enemy is my enemy. My daughter is his spouse and his progeny is in deed my progeny. To fight him is to fight me. His word is my word. His command is my commands. He is the Prince of all testamentary trustees. He is the best person in my whole community.<sup>737</sup>

**736.** The Prophet (ﷺ) said:

O `Alī, you are my testamentary trustee and my vicegerent. Your order is my order. What you forbid is forbidden by me. I swear by Him who endowed me with prophethood and made me the best of all creation, you are indeed the proof of Allah upon His creatures; the trustee of Revelation; God's deputy upon the worshippers. You are the guardian over every Muslim and the Imam of every believer; foremost among the pious. On account of your guardianship, my community will receive Divine Mercy. On account of enmity towards you, your opponents would deserve the Divine Curse. My successors are twelve men of whom you are the first, the Rising Imam is the last, and by the will of the Lord he shall conquer the east and the west.<sup>738</sup>

**737.** Salmān narrates that the Prophet (ﷺ) said:

Know ye, O my people! This `Alī ibn Abī-Ṭālib is my testamentary trustee.<sup>739</sup>

**738.** A`amash reports that Imam al-Ṣādiq (ʿa) quoted his narrators who said that the Prophet (ﷺ) told `Alī (ʿa):

O `Alī, you are my brother, my heir, my testamentary trustee. Your friend is my friend and your enemy is my enemy. O `Alī, my self and you are like two fathers to this community. O `Alī, my self, you and the Imams from our progeny are the leaders in this world and the authorities in the hereafter. Whoever cognizes us cognizes God, and whoever denies us denies God.<sup>740</sup>

**739.** The Prophet (ﷺ) said:

For my community `Alī is my deputy.<sup>741</sup>

**740.** The Prophet (ﷺ) said:

`Alī is my vizier.<sup>742</sup>

**741.** The Prophet (ﷺ) told `Alī (ʿa):

O `Alī, you are my brother, my heir, the discharger of my obligations and my successor after me.<sup>743</sup>

**742.** Salmān narrates that the Prophet (ﷺ) said:

`Alī ibn Abī-Ṭālib is my testamentary trustee.<sup>744</sup>

**743.** The Prophet (ﷺ) said:

From among my people, `Alī ibn Abī-Ṭālib is my brother, my vizier and my testamentary trustee.<sup>745</sup>

**744.** Muḥammad ibn Abū-`Umayr narrates from Sulaymān ibn Mahrān who said that Imam al-Ṣādiq (ʿa) quoted his ancestors who reported that the Prophet (ﷺ) said:

O `Alī, you are my brother and I am your brother. O `Alī, you are from me and I am from you. O `Alī, you are my testamentary trustee and heir and you are the Proof from Allah over my community. Those who adore you are virtuous and those who oppose you are the wretched ones.<sup>746</sup>

**745.** The Prophet (ﷺ) said:

O worshippers of Allah, obey my brother and testamentary trustee `Ali ibn Abi-Ṭālib, for thus commands Allah.<sup>747</sup>

**746.** The Prophet (ﷺ) said:

O `Ali, you are my deputy over my community during my life and after my demise. You are to me like the Prophet Seth was to Adam, Sam was to Noah, Ishmael was to Abraham, Joshua was to Moses, and Simon was to Jesus. O `Ali, you are my testamentary trustee and my heir. O `Ali, you are the commander of the faithful, leader of Muslims, leader of the people of radiant faces, and the distinguisher of the virtuous.<sup>748</sup>

**747.** The Prophet (ﷺ) said:

Allah is your Lord, Muḥammad is your Prophet, and `Ali is your leader. He is my testamentary trustee and successor during my life and thereafter.<sup>749</sup>

**748.** The Prophet (ﷺ) was holding `Ali (ʿa) by his hand. Pointing to `Ali (ʿa) he (ﷺ) said: After me, he is my heir. Hearken to him and obey him.<sup>750</sup>

**749.** The Prophet (ﷺ) said:

Every Prophet left behind a testamentary trustee as successor and this `Ali here is my testamentary trustee and heir.<sup>751</sup>

**750.** In *Musnad Aḥmad ibn Ḥanbal*, it is reported that Ḥudhayfah ibn al-Yamān said that some companions asked, “O Prophet, will you not leave anyone behind as your successor over us?” The Prophet (ﷺ) replied,

If you choose `Ali as your authority you will find him a true enlightened guide and he will guide you along the straight path.<sup>752</sup>

**751.** Salmān the Persian narrates that the Prophet (ﷺ) said:

`Ali ibn Abi-Ṭālib is my testamentary trustee, deputy and the best of all men whom I would leave behind me and who would discharge my obligations and fulfill my promises.<sup>753</sup>

**752.** Salmān the Persian narrates that the Prophet (ﷺ) said:

`Ali ibn Abi-Ṭālib is the best of inheritance that I shall leave behind me.<sup>754</sup>

**753.** Abū-Bakr narrates that the Prophet (ﷺ) said:

`Ali is the best of the inheritance that I shall leave behind me. Whoever obeys him, obeys me; whoever forsakes him, forsakes me.<sup>755</sup>

**754.** Ibn `Abbās reports on sound authority that while the Prophet (ﷺ) was sitting with his companions in the Maṣjid Qubā, he told `Ali ibn Abi-Ṭālib (ʿa):

O `Ali, you are my brother and I am your brother. O `Ali, after me you are the testamentary trustee, vicegerent and successor over my community. May God be a friend to one who holds you dear and may God be an enemy of those who harbor enmity towards you; Allah’s wrath be upon those who irritate you; may Allah help those who help you; may Allah humiliate those who desist from helping you.<sup>756</sup>



**755.** Jābir reports that the Prophet (ﷺ) said:

Gabriel descended and said: O Muḥammad, the Lord has asked me to tell you: `Alī ibn Abī-Ṭālib is my testamentary trustee and vicegerent over the members of your family and over your community.<sup>757</sup>

**756.** Salmān narrates that at the last moments of his life, the Prophet (ﷺ) said: `Alī ibn Abī-Ṭālib is the best of heritage that I am leaving behind me.<sup>758</sup>

**757.** The Prophet (ﷺ) said:

`Alī ibn Abī-Ṭālib is the best of heritage that I am leaving behind me.<sup>759</sup>

**758.** It is authoritatively reported through Imam Abū-`Abdullāh al-Ṣādiq (ʿa) who quoted his ancestors who said that the Prophet (ﷺ) said:

`Alī ibn Abī-Ṭālib is my testamentary trustee, heir and vicegerent.<sup>760</sup>

**759.** Imam Ja`far al-Ṣādiq (ʿa) reports:

On the Judgment Day, a voice will reverberate asking: 'Where is God's vicegerent on earth?' Prophet David would stand up when it will be said to him, 'No doubt, you were God's representative, but we did not mean you.' Once again the voice will ask, 'Where is God's deputy on earth?' This time `Alī ibn Abī-Ṭālib (ʿa) would stand up and the voice would say: 'O mankind, this `Alī ibn Abī-Ṭālib is My deputy on earth and proof on My devotees. Whoever had held on to the rope of love for him on earth, do so now, receive the radiance from him and under his command proceed towards the best of places in Paradise.'

The Imam said:

At that moment whoever held the rope of love for `Alī would proceed towards Paradise.<sup>761</sup>

**760.** Imam `Alī (ʿa):

Among you, I am the successor to the Prophet. I shall establish the boundaries of religion for you and invite you towards Paradise.<sup>762</sup>

**761.** The Prophet (ﷺ) said:

O `Alī, you are my brother, vizier and the best of all men after me.<sup>763</sup>

**762.** It is authoritatively reported through Imam Abū-`Abdullāh al-Ṣādiq (ʿa) who quoted his ancestors who said that the Prophet (ﷺ) said:

`Alī ibn Abī-Ṭālib is my testamentary trustee, heir and vicegerent.<sup>764</sup>

**763.** The Prophet (ﷺ) said:

God has chosen prophethood for me, and testamentary trusteeship for `Alī.<sup>765</sup>

**764.** The Prophet (ﷺ) said:

O my companions, this `Alī ibn Abī-Ṭālib is my trustee, my deputy and my vicegerent over you, during my life and thereafter. He is most truthful and the great distinguisher. He will differentiate good from evil. He is Allah's door through which He delivers His bounties. He is a means for and a proof of Him. Whoever cognizes him, cognizes me; whoever denies him, denies me and whoever obeys him, obeys me.<sup>766</sup>



I am the Prophet's heir, vizier, successor. I am the one chosen by the Prophet. I am his companion. I am the son of the Prophet's paternal grandfather. I am the spouse of his daughter and the father of his progeny. I am the chief of all testamentary trustees. I am the testamentary trustee of the chief of all Prophets. I am the majestic proof, the noble sign and the great similitude. I am the door to Muḥammad. Among inhabitants of the earth I am the unbreakable rope, the pious word and the trustee of Allah.<sup>774</sup>

### `Alī and Ḥadīth al-Manzilah

**773.** Ibn `Abbās narrates that the Prophet (ṣ) said:

This `Alī ibn Abī-Ṭālib is the blood from my blood, flesh from my flesh. For me, he is just like what Aaron was to Moses except that there shall be no other Prophet after me.<sup>775</sup>

**774.** Jābir ibn `Abdullāh narrates that the Prophet (ṣ) told `Alī (ʿa):

For me, you are just like what Aaron was to Moses except that there shall be no other Prophet after me.<sup>776</sup>

**775.** It is narrated by Imam al-Ṣādiq (ʿa) through his ancestors that the Prophet (ṣ) told `Alī ibn Abī-Ṭālib (ʿa):

You are to me like Hibatullāh was to Adam, like Sam was to Noah, like Isaac was to Abraham, like Aaron was to Moses and like Simon was to Jesus except that after me there shall be no prophet.<sup>777</sup>

**776.** Ibn `Abbās narrates that the Prophet (ṣ) told Ummu-Salamah:

This is `Alī ibn Abī-Ṭālib. His blood is my blood and his flesh is my flesh and he is to me like what Aaron was to Moses, except that here shall be no prophet after me.<sup>778</sup>

**777.** The Prophet (ṣ) told `Alī (ʿa):

Are you not content that your relationship with me is like that of Aaron to Moses?<sup>779</sup>

**778.** Muṣ`ab ibn Sa`d relates that when the Prophet (ṣ) left for the battle of Tabūk, he appointed `Alī (ʿa) as his deputy. `Alī (ʿa) therefore asked, "Would you appoint me your deputy over women and children?" The Prophet (ṣ) replied, "Are you not content that your relationship with me is like that of Aaron to Moses, except that there shall be no prophet after me?"<sup>780</sup>

**779.** Sa`īd ibn Musayyab narrates that `Alī (ʿa) said that while going to the battle of Tabūk, the Prophet (ṣ) said:

I Am leaving you among my people, as my deputy.

`Alī (ʿa) asked the Prophet (ṣ), "Would you nominate your successor to succeed after you?" The Prophet (ṣ) said:

Are you not content that your relationship with me is like that of Aaron to Moses, except that there shall be no prophet after me?<sup>781</sup>

**780.** The Prophet (ﷺ) said:

For me, 'Alī is like Aaron was to Moses.<sup>782</sup>

## The revolt against Imam `Alī

**781.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

As long as you adhere to the vicegerency of 'Alī, you would neither go astray nor would suffer ignominy. If you dispute with him you would you would certainly go astray and suffer ignominy. Be virtuous, for 'Alī is the promise of Allah.<sup>783</sup>

**782.** `Alī (‘a) narrates that the Prophet (ṣ) told him:

You would be put to test and through you people would be put to test. Know that you are a guide to those who follow you and whoever opposes you by word or deed is doomed to be forever bewildered.<sup>784</sup>

**783.** It is reported from Ibn `Umar that the Prophet (ﷺ) said:

Whoever disputes with, disputes with me and whoever raises a dispute with me, disputes with God.<sup>785</sup>

**784.** Ibn `Abbās narrates that the Prophet (s) said:

Whoever disputes with `Alī after my death is indeed an infidel, and whoever equates him [to others] is like one who attributes a partner to Allah. His friend is a true believer and his enemy is a hypocrite. Whoever follows him reached the ultimate goal. Whoever fights him abandons the religion and whoever disobeys his command perishes. `Alī on earth is the radiance of God's mandate upon His creatures.<sup>786</sup>

**785.** The Prophet (ﷺ) said:

He who is an enemy of `Alī is indeed an enemy of Allah.<sup>787</sup>

**786.** The Prophet (ﷺ) said:

O 'Ali, none but an unbelieving infidel would claim precedence over you; and none but an unbelieving infidel would abandon you. You are Allah's radiance and His mandate among men. Upon the enemies of Allah you are His sword. You are the heir to the wisdom of the Prophets. You are the glorious word of God. You are the glorious sign of God. Bereft of your guardianship, the faith of men would not be accepted.<sup>788</sup>

**787.** The Prophet (ṣ) told `Alī (‘a):

After my death, no one but a rank infidel would claim precedence over you. The denizens of the heavens address you as: The Commander of the Faithful.<sup>789</sup>

**788.** The Prophet (ﷺ) told `Alī (‘a):

O 'Ali, after my death, no one but a rank infidel would claim precedence over you. None but a rank infidel would oppose you. The denizens of the heavens address you as: the Commander of the Faithful.<sup>790</sup>

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**789.** The Prophet (ﷺ) said:

Whoever questions `Alī's leadership after me, in fact questions my prophethood and whoever questions my prophethood, questions the Lordship of Allah.<sup>791</sup>

**790.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

When one questions `Alī's leadership after me, it is as if he has questioned my prophethood during my life and whoever questions my prophethood, questions the Lordship of Allah.<sup>792</sup>

**791.** The Prophet (ﷺ) told `Alī (a):

O `Alī, whoever refutes you or any one of the immaculate ones from your progeny, in fact refutes me.<sup>793</sup>

**792.** Muḥammad ibn al-Faḍl narrates from `Alī ibn Mūsā al-Riḍā (a) who quoted his ancestors as saying that the Prophet (ﷺ) told `Alī (a):

You and the Immaculate among your progeny are God's mandate and signs for me. Whoever denies anyone of you, in fact denies me. Whoever forsakes anyone of you, in fact forsakes me. Whoever betrays anyone of you, betrays me. Whoever chooses anyone of you as means of deliverance, indeed chooses me as his means of deliverance. Whoever obeys anyone of you, in effect obeys me. Whoever adores anyone of you, adores me. Whoever nourishes hatred for anyone of you, is my enemy. All and each of you is from me, made from the same substance from which I was made and therefore I too am from you.<sup>794</sup>

**793.** It is narrated from al-Ḥusayn ibn Abī'l-`Alā' that he said that he heard Imam al-Ṣādiq (a) say:

If the denizens of the earth deny `Alī ibn Abī-Tālib, Allah would punish them all and throw them into Hell.<sup>795</sup>

### Preferring Others to `Alī

**794.** The Prophet (ﷺ) said:

Whoever considers any of my companions to be superior to `Alī is guilty of infidelity.<sup>796</sup>

**795.** Abū-Dharr Ghifārī narrates that the Prophet (ﷺ) said:

Do not consider anyone to be equal to `Alī, otherwise you would become infidels. Do not consider anyone to be superior to `Alī, otherwise you would become renegade.<sup>797</sup>

### The love for `Alī

**796.** Sa`īd ibn Ṭarīf narrates that Imam Abū-Ja`far quoted the Prophet (ﷺ) as saying:

Gabriel descended and informed me that God has commanded me about friendship and guardianship of `Alī.<sup>798</sup>

**797.** Mūsā ibn Ismā`il narrates that his father reported from his grandfather who reported from Ja`far ibn Muḥammad (ṣ) who quoted his ancestors as saying that Jābir said that the Prophet (ṣ) said:

Gabriel brought a green colored leaf on which it was written in white letters: I have made love for `Alī obligatory on my creatures. Do proclaim this message among men.<sup>799</sup>

**798.** From al-Ḥusayn ibn `Alī ibn Abī-Ṭālib (ʿa) the narration is traced to Sa`d ibn `Abādah who narrated that the Prophet (ṣ) said:

When I ascended the heavens and there was less than the space of two bows left, I heard a voice proclaiming, ‘O Muḥammad, whom do you consider your friend on earth?’ I replied, ‘I am a friend of him who is a friend of God and whose love God has commanded.’ Then a voice proclaimed, ‘O Muḥammad, be friend of `Alī, for I am his friend and a friend of his friends.’<sup>800</sup>

**799.** The Prophet (ṣ) said:

Adore `Alī, for indeed God loves him.<sup>801</sup>

**800.** The Prophet (ṣ) said:

`Alī is your guardian after me, for he scrupulously abides by what he is commanded [by God].<sup>802</sup>

**801.** It is reported from Abū-Sa`īd al al-Khidrī that the Prophet (ṣ) said:

Adore `Alī, for he is from my flesh and blood. May God curse that group of my followers who waste my advice and forget my will about [nominating him] him, for such men there shall be no reward.<sup>803</sup>

### Results of Love for `Alī

**802.** The Prophet (ṣ) said:

Whoever loves `Alī loves me. Allah is pleased with those who love me and Paradise is the reward for those who please Allah.<sup>804</sup>

**803.** It is reported through Hars that `Alī ibn Abī-Ṭālib (ʿa) said:

Those who adore me shall see me on Doomsday as they wish and those who opposed me shall see me as he would not like to see me.<sup>805</sup>

**804.** The Prophet (ṣ) said:

For everyone who loves `Alī, God has written an exemption from Hell and protection from hypocrisy, a safe passage on the Bridge and asylum from His fury.<sup>806</sup>

**805.** The Prophet (ṣ) said:

The face of everyone who loves `Alī would glow like the full moon on Doomsday.<sup>807</sup>

**806.** The Prophet (ṣ) said:

To those who adore `Alī, an angel from beneath the Heavens would cry out: O My devotee, start carrying out your deeds, for God has forgiven all your sins.<sup>808</sup>

**807.** The Prophet (ﷺ) said:

The sins of those who adore `Alī would certainly be forgiven.<sup>809</sup>

**808.** The Prophet (ﷺ) said:

The angels would welcome those who adore `Alī and die loving him and the spirits of the Prophets would be waiting to see them.<sup>810</sup>

**809.** The Prophet (ﷺ) said:

Those who adore `Alī wholeheartedly would earn a third of the rewards of this community. Those who adore `Alī wholeheartedly and also express their love for him through their speech shall earn two thirds of the rewards of this community. Those who adore `Alī wholeheartedly, express their love for him through their speech and support him through their deeds shall be entitled to the entire reward of this community. Gabriel informs me that fortunate is he who loves `Alī during his life and after his death.<sup>811</sup>

**810.** Yaḥyā ibn `Abdullāh al-Anṣārī narrates that he heard the Prophet (ﷺ) say:

For those who adore `Alī in life and in death, they shall have peace and tranquility.<sup>812</sup>

**811.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

`Alī is the best jurist of my community. Whoever loves me should also love him, because none can come under my guardianship in the absence of love for `Alī.<sup>813</sup>

**812.** Salmān the Persian reports that the Prophet (ﷺ) said:

None can claim to be a believer unless he loves my Ahl al-Bayt for my sake.

`Umar ibn Khaṭṭāb asked, “What is the sign of such love?” The Prophet (ﷺ) placed his hand upon `Alī (‘a) and said:

The sign is the love for this one.<sup>814</sup>

**813.** Salmān the Persian reports that the Prophet (ﷺ) placed his hand upon `Alī’s chest and said:

Those who adore you, adore me too. Those who love me love God. Those who anger you, in fact make me angry and my anger is Allah’s anger.<sup>815</sup>

**814.** The Prophet (ﷺ) said:

Those who adore `Alī are saved at the time of rendering account [for their deeds], being weighed in the Scales and while passing the Bridge.<sup>816</sup>

**815.** The Prophet (ﷺ) said:

Whoever adores `Alī would be called by the denizens of heaven and earth as one who is deeply in love with God.<sup>817</sup>

**816.** The Prophet (ﷺ) said:

One who loves `Alī would be known as Allah’s trustee upon earth.<sup>818</sup>

**817.** The Prophet (ﷺ) said:

I guarantee a place in heaven for one who dies with `Alī's love.<sup>819</sup>

**818.** The Prophet (ﷺ) said:

The account of one who loves `Alī would not be scrutinized on the Judgment Day nor would the Scales be set up for him and it would be said to him: Enter Paradise unconditionally without reckoning.<sup>820</sup>

**819.** It is reported that the Prophet (ﷺ) said:

Whoever loves `Alī loves me and whoever loves me loves God.<sup>821</sup>

**820.** The Prophet (ﷺ) said:

To those who love `Alī, God would give a paradisiacal woman for every nerve in his body and permit him to intercede for eighty members of his family and would give as many paradisiacal women as the hairs of his body and a city in Paradise.<sup>822</sup>

**821.** Ṣadaqah ibn Mūsā relates from Imam Mūsā ibn Ja`far (`a) who quoted his father Imam Ja`far ibn Muḥammad (ﷺ) who said that his father quoted ibn `Abdullāh al-Anṣārī as saying: The Prophet (ﷺ) said:

I hope that my community would love `Alī as much as I hope that they would chant *lā-ilāha-illa`llāh* (There is no deity save Allah).<sup>823</sup>

#### The Blessings of Love for `Alī

**822.** Abū-Bakr `Abdullāh ibn `Abd al-Raḥmān narrates that he heard `Uthmān ibn Affān say that he heard `Umar ibn al-Khaṭṭāb say that he heard Abū-Bakr ibn Abī-Quḥāfah who said that he heard the Prophet (ﷺ) say:

From the effulgence of `Alī's face Allah created angels who glorify Allah and write down the reward to the credit of `Alī and his Immaculate progeny and their partisans.<sup>824</sup>

**823.** The Prophet (ﷺ) said:

God will place those who adore `Alī under the shade of the canopy of Heaven along with the righteous, truthful and the virtuous and protect them from the horrors of the Day of Reckoning.<sup>825</sup>

**824.** The Prophet (ﷺ) said:

To those who adore `Alī, Allah would place their record on their right hand and take account as He does for the Prophets. Those who adore `Alī would not depart from this world without first tasting the water from the fountain in Paradise, eat the fruits of the tree in Paradise and see the abode reserved for him in Paradise.<sup>826</sup>

**"Had mankind been unanimous in the matter of the love for `Alī..."**

**825.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

Had mankind been unanimous in the matter of the love for `Alī ibn Abī-Ṭālib, God would not have created hell.<sup>827</sup>





**833.** The Prophet (ﷺ) said:

One who adores `Ali has had a strong grip on the firmest handle.<sup>835</sup>

**834.** Imam al-Riḍā (a) narrates that his ancestors quoted the Prophet (ﷺ) as saying:

One who wishes to hold on to Allah's rope should adore `Ali and my Ahl al-Bayt.<sup>836</sup>

**835.** The Prophet (ﷺ) said:

The love for `Ali is such a virtue that no sin could dilute it and bearing enmity against `Ali is such a sin that no good deed could earn any benefit.<sup>837</sup>

**836.** Ibn `Umar narrates that the Prophet (ﷺ) said:

Allah accepts the prayers, fasting of those who adore `Ali and grants their wishes.<sup>838</sup>

**837.** It is authentically reported that the Prophet (ﷺ) said:

God has not bestowed upon me a virtue except that he bestowed a similar virtue upon `Ali.

The Prophet also said:

Allah does not approve any obligatory deed that is bereft of the love for `Ali ibn Abi-Ṭālib.<sup>839</sup>

**838.** The Prophet (ﷺ) said:

Allah accepts the good deeds done by those who adore `Ali, forgives their sins and places them in the company of Ḥamzah the chief of martyrs.<sup>840</sup>

**839.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

By Him who bestowed prophethood upon me, God would not accept the good deeds of people, without first questioning them in the matter of love for `Ali ibn Abi-Ṭālib.<sup>841</sup>

**840.** The Prophet (ﷺ) said:

Angels pray for forgiveness of the sins of those who adore `Ali ibn Abi-Ṭālib and open all the eight gates of paradise for them to enter, without reckoning, from whichever door they like.<sup>842</sup>

**841.** The Prophet (ﷺ) said:

Allah created seventy thousand angels from the effulgence of the face of `Ali ibn Abi-Ṭālib until Doomsday. These angels pray for his forgiveness and the forgiveness of his friends.<sup>843</sup>

**842.** The Prophet (ﷺ) said:

The love for `Ali ibn Abi-Ṭālib destroys sins just as fire devours dry twigs.<sup>844</sup>

**843.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

The love for `Ali ibn Abi-Ṭālib eats away sins just like fire devours dry twigs.<sup>845</sup>





**859.** The Prophet (ﷺ) said:

On the Judgment Day, when Scales are set up on the brink of hell, none except those who have the seal of guardianship of `Alī, would be able to cross it [on the way Paradise].<sup>861</sup>

**860.** The Prophet (ﷺ) said:

Those who love `Alī ibn Abī-Ṭālib shall cross the Bridge with lightening speed.<sup>862</sup>

**861.** The Prophet (ﷺ) said:

Those who love `Alī ibn Abī-Ṭālib shall cross the Bridge with lightening speed, without encountering any difficulty.<sup>863</sup>

**862.** The Prophet (ﷺ) said:

The most steady fast person crossing the Bridge would be the one who has the greatest affection for `Alī.<sup>864</sup>

**863.** The Prophet (ﷺ) said:

For those who adore `Alī, it is written that they shall be saved from Hellfire, permitted to cross the Bridge and given asylum from punishment. His Record of Deeds shall not be scrutinized and Scales would not be set up for him. It would be said to him: Enter Paradise without reckoning.<sup>865</sup>

**864.** Imam Abū-Ja`far Muḥammad ibn `Alī al-Bāqir (‘a) said:

Should one leg of a person who loves `Alī tremble [due to weakness], God shall strengthen his other leg [to keep him steadfast on the Straight Path].<sup>866</sup>

**865.** Imam Abū-Ja`far Muḥammad ibn `Alī al-Bāqir (‘a) narrates through his ancestors that the Prophet (ﷺ) told `Alī (‘a):

If one leg of a person who loves you, should tremble, the other would be strengthened, and on account of you love he will finally enter Paradise with Allah's help.<sup>867</sup>

**866.** `Abdullāh ibn Muthannā ibn Tamāmah ibn `Abdullāh ibn Anas ibn Mālik narrates through his ancestors that the Prophet (ﷺ) said:

On the Day of Reckoning, a Bridge would be set up over hell. Except those who hold the seal of `Alī's guardianship, none would be able to cross the Bridge. It is regarding this that it is revealed [in the Qur'ān]: '*Halt. They are to be questioned*', that is they would be questioned regarding what they did in the matter of the guardianship of `Alī.<sup>868</sup>

**867.** Ja`far ibn Anas narrates through Imam Ja`far ibn Muḥammad (ﷺ) who quoted the Prophet (ﷺ) as saying:

On the Day of Reckoning, a Bridge would be set up over hell. Except those who have obtained the seal of requital on account of their love for `Alī's guardianship, none would be able to cross the Bridge.<sup>869</sup>

**868.** It is reported from Abū-Ja'far Muḥammad al-Bāqir (ʿa) through his ancestors, that the Prophet (s) said:

If you desire to cross the Bridge as fast as the whirlwind and if you wish to enter paradise without reckoning, then you should adore my brother, my heir, my trustee 'Alī ibn Abī-Tālib who belongs to my community and my family. If you desire to go to hell then you should abandon the guardianship of 'Alī I swear by the Glory and Majesty of God that he is the gateway to Allah through which alone one should enter; and he is the straight path. It is about [your submission to] his guardianship that God will question you on the Judgment Day.<sup>870</sup>

**869.** Imam Abū-Ja'far reports that the Prophet (ﷺ) said:

O 'Ali, on the Judgment Day, you and I along with the Archangel Gabriel would be stationed on the Bridge. Only those who have the certificate of your friendship will be granted safety from hellfire.<sup>871</sup>

**870.** The Prophet (ﷺ) said:

On the Judgment Day, God will order two angels to be station on the Bridge, to see that none passes the Bridge without first obtaining permission from `Alī ibn Abī-Ṭālib. God will throw into Hell all those who do not have his permission. It is regarding this that it is revealed [in the Qur`ān] *‘Halt. They are to be questioned.’*<sup>872</sup>

**871.** The Prophet (ﷺ) said:

Upon those who adore `Alī, God will bestow wisdom, bring out truth through his words and open the doors of His Bountiful Mercy.<sup>873</sup>

## Love for `Alī and Salvation from Hellfire

**872.** The Prophet (ﷺ) said:

Those who love `Alī attain salvation from Hellfire.<sup>874</sup>

**873.** The Prophet (ﷺ) said:

Those who love `Alī are protected from Hellfire.<sup>875</sup>

**874.** The Prophet (s) said:

Tell those who love `Alī to be ready to enter Paradise.<sup>876</sup>

**875.** The Prophet (ﷺ) said:

Those who love 'Alī will be crowned with the crown of honor and clothed with garments of peace.<sup>877</sup>

**876.** The Prophet (ﷺ) said:

Those who love 'Alī will be crowned with the crown of honor, upon which would be the inscription 'Triumphant are the dwellers of Paradise and the Shi'ah of 'Alī are the favored ones.'<sup>878</sup>

**877.** The Prophet (ﷺ) said:

Those who love `Alī will be crowned with the crown of governance and clothed with garments of honor.<sup>879</sup>

**878.** The Prophet (ﷺ) said:

Those who adore you will be raised along with the Prophets and placed in their ranks on the Judgment Day. Those who die harboring enmity for you would die an unbelieving Christian or Jew.<sup>880</sup>

**879.** The Prophet (ﷺ) said:

Those who adore you will be raised along with me and you on the Judgment Day.<sup>881</sup>

**880.** Jābir narrates that the Prophet (ﷺ) told `Alī (ʿa):

Those who adore you and accept your guardianship will be placed with us in Paradise.

The Prophet (ﷺ) then recited the following verse:

*“Certainly, virtuous people would dwell in the Gardens and near the rivers of Paradise.”*<sup>882</sup>

**881.** The Prophet (ﷺ) said:

Those who adore `Alī and obey him on earth shall meet me at the fountain in Paradise and would be placed along with me. Those who harbor enmity for `Alī on earth shall not see me nor shall I see him. He would be taken away to Hell behind my back.<sup>883</sup>

### Love for `Alī is...

**882.** The Prophet (ﷺ) said:

Love for `Alī is like a tree that has its roots in Paradise and its branches on earth. Whoever holds on to any one of its branches, he will find that it leads him to Paradise. Enmity towards `Alī is like a tree that has its roots in Hell and its branches on earth. When any one holds on to the branch, it will lead him to Hellfire.<sup>884</sup>

**883.** The Prophet (ﷺ) told `Alī (ʿa):

The love for you is faith and enmity towards you is hypocrisy. The first to enter Paradise would be your friends and the first to be cast in Hell would be your enemies.<sup>885</sup>

**884.** It is reported through Imam Abū-Jaʿfar said:

The love for `Alī is faith and enmity towards him is hypocrisy.

He then recited the verse:

*“You are imbibed with the inclination towards faith and thus We beautified your hearts with it.”*<sup>886</sup>

**885.** The Prophet (ﷺ) said:

O `Ali, you are the first among this community who confessed his faith on Allah and His Prophet and the first one to migrate towards Allah and His Messenger and the last person to converse with the Messenger of Allah. By Him who holds my life in His Power, none but a well-tested believer would love you. None but a rank disbeliever or infidel would bear enmity for you.<sup>887</sup>

**886.** The Prophet (ﷺ) said:

Only a pious believer would love you and only a cruel hypocrite would hate you.<sup>888</sup>

**887.** Ummu-Salamah narrates that the Prophet (ﷺ) said:

None but a true believer would love `Alī and none but a rank hypocrite would hate `Alī.<sup>889</sup>

**888.** Ummu-Salamah narrates that the Prophet (ﷺ) said:

No hypocrite would ever love `Alī nor would a believer ever hate `Alī.<sup>890</sup>

**889.** The Prophet (ﷺ) said:

O Mankind! I adjure you to love my relative, my brother and my paternal uncle's son 'Alī ibn Abī-Tālib. None but a believer would love him and none but a hypocrite would hate him. One who loves him, loves me and one who irritates him, irritates me and Allah shall throw into Hell, those who irritate me.<sup>891</sup>

**890.** The Prophet (ﷺ) said:

O Mankind! I adjure you to love my relative, my brother and my paternal uncle's son `Alī ibn Abī-Ṭālib. None but a believer would love him and none but a hypocrite would hate him.<sup>892</sup>

**891.** `Alī (`a) said:

None but a believer would adore me and none but a hypocrite would hate me.<sup>893</sup>

**892.** Suwayd ibn Ghaflah narrates that he heard the Prophet (s) say:

O `Alī, none but a believer would adore you and none but a hypocrite would hate you.<sup>894</sup>

**893.** Ibn `Abbās narrates that the Prophet (s) looked at `Alī (`a) and said:

None but a believer would love you and none but a hypocrite would hate you. One who loves you, loves me and one who irritates you, irritates me. My friend is Allah's friend and Allah is also angry with anyone who makes me angry. Woe unto those who irritate you after me [my death].<sup>895</sup>

**894.** The Prophet (ﷺ) said:

Love for `Alī is faith and enmity towards him is hypocrisy.<sup>896</sup>

**895.** `Alī (`a) narrates that the Prophet (s) said:

None but a believer would adore 'Ali and none but a hypocrite would hate 'Ali.<sup>897</sup>



**896.** `Ali ibn al-Ḥasan al-Sā'iḥ narrates that he heard Imam al-Ḥasan al-`Askari say that my father heard from his ancestors that the Prophet (ṣ) said:

Only he would adore you, whose birth is legitimate and only he, whose birth is illegitimate would bear enmity towards you. None but a true believer would be your friend and none but a rank hypocrite would be your enemy.<sup>898</sup>

**897.** The Prophet (ṣ) said:

O `Ali, you are the first among this community who confessed his faith on Allah and His Prophet and the first one to migrate towards Allah and His Messenger and the last person to converse with the Messenger of Allah. By Him who holds my life in His Power, None but a well tested Believer would love you. None but a rank disbeliever or infidel would bear enmity for you.<sup>899</sup>

**898.** It is narrated from `Ali ibn Mūsā, from his father and from his ancestor `Ali ibn Abī-Ṭālib (ʿa) who quoted the Prophet (ṣ) as saying:

Fortunate is the one who adores you and testifies about you. Wretched is the one who harbors enmity for you and falsifies you. In the seventh heaven your friends have been recognized.<sup>900</sup>

**899.** The Prophet (ṣ) said:

Fortunate is the one who adores you and testifies about you. Wretched is the one who harbors enmity for you and falsifies you. In the heaven your friends are well known. They are pious, religious, humble and possess impeccable character. They have sunken eyes, their hearts throb with dear. They have cognized your guardianship in the most appropriate perspective. Their tongues ever eulogize you. Their eyes weep for the love of you and the Imams They would instantly obey every command of God, commandments issued by me, you or the Imams from your progeny who are the persons in authority. They adhere to the Qur'ān and Prophetic traditions. They maintain contact with each other and love each other. Angels send their benedictions upon them and say 'Amen' whenever they pray. The Angles pray for forgiveness for the sinners among them.<sup>901</sup>

**900.** The Prophet (ṣ) said:

Fortunate is the one who adores `Ali and testifies about you. Wretched is the one who harbors enmity towards `Ali.<sup>902</sup>

**901.** `Abdullāh ibn `Abbās narrates that the Prophet (ṣ) said:

O `Ali, I would love and be a friend of who is friendly with you. I shall be an enemy of one who harbors enmity for you or opposes you, for you are from me and I am from you.<sup>903</sup>

### Test Your Children with the Love for `Alī

**902.** Anas narrates that the Prophet (ṣ) said,

Test your children with the love for `Ali for he would never lead to misguidance nor would you distance anyone from the path of guidance. Those who are friendly with him are from you and those who bear enmity towards him does not belong to you.<sup>904</sup>

**903.** Jābir ibn `Abdullāh al-Anṣārī narrates that a group of Anṣār were sitting with the Prophet (ṣ) when he said:

O Anṣār! Test your children with the love for `Alī from your children; the one who loves `Alī is in reality your own child; and if any one of them bears enmity towards `Alī, know then that he is not your legitimate child.<sup>905</sup>

**904.** During the battle of Khaybar, the Prophet told his companions:

“Put your children to test through `Alī ibn Abi-Ṭālib, for he would never lead to misguidance nor would you distance anyone from the path of guidance. Those who are friendly with him are from you and those who bear enmity towards him does not belong to you.”<sup>906</sup>

### **“To dispute with you is to dispute with me.”**

**905.** The Prophet (ṣ) told `Alī (`a):

To dispute with you is to dispute with me; to be in peace with you is to be in peace with me. To Paradise belong your friends, and your enemies are dwellers of Hell.<sup>907</sup>

**906.** The Prophet (ṣ):

To fight with `Alī is to fight Allah and to make peace with `Alī is to make peace with God.<sup>908</sup>

**907.** Abū-Mūsā Ḥamidī relates that the Prophet (ṣ) said:

If you wish to meet God in a manner of pleasing Him, then please `Alī first, for `Alī’s pleasure is God’s pleasure and his wrath is God’s wrath.<sup>909</sup>

**908.** The Prophet (ṣ) said:

Whoever loves me would instantly love `Alī. Whoever angers the members of my family [Ahl al-Bayt] shall be deprived of my intercession.<sup>910</sup>

**909.** The Prophet (ṣ) said:

If one who loves `Alī, God will hold him as a blessed one and draw him nearer. God will send His Wrath and reject those who bear enmity and fight with `Alī.<sup>911</sup>

**910.** Imam al-Ṣādiq (`a) quoted from his ancestors that the Prophet (ṣ) said that one day Gabriel descended and said:

O Muḥammad, Allah sends His greetings to you and said: Inform your brother `Alī that no punishment shall descend from Me upon his friends nor shall any Mercy be shown to his enemies.<sup>912</sup>

**911.** Ibn `Umar narrates that the Prophet (ṣ) told `Alī (`a) when he nominated him as his successor:

Are you not happy that your enemies are reckoned as my enemies and my enemies are the enemies of Allah; and your friends are reckoned as my friends and my friends are the friends of Allah?<sup>913</sup>

**912.** The Prophet (ﷺ) told `Ali (a):

On the Judgment Day you will be carried on an effulgent throne and you will be wearing a crown whose radiance would blind the eyes of the assembly. It will then be asked, 'Where is the Prophet's testamentary trustee?' You would then reply: 'Here I am.' It would then be said to you: "Welcome your friends into Paradise and cast your enemies into hell, for, you are the allocator of [places in] Heaven and Hell."<sup>914</sup>

**913.** It is reported from `Alī ibn Mūsā al-Riḍā (a) who narrates that he heard his ancestors narrate that the Prophet (ﷺ) said:

O `Alī, you are my brother, my vizier, the bearer of the Standard in this world and the next. You are the Master of the Fountain. Those who anger you, anger me and those who please you, please me.<sup>915</sup>

**914.** Amīr al-Mu'minīn `Alī (a) said:

Even if I strike the nose out of the face of believer with this word, he would not hate me; and even if I spread the treasures of this world before a hypocrite, he would not love me.<sup>916</sup>

**915.** Sa'īd ibn Musayyab recounts that Zayd ibn Thābit said that the Prophet (ﷺ) said:

For those who love `Alī during my life and thereafter, Allah has written for them peace from dawn until dusk. Those who bear enmity for `Alī in my life and thereafter would die like in ignorance and his deeds will be scrutinized.<sup>917</sup>

**916.** Yaḥyā ibn `Abd al-Raḥmān al-Anṣārī narrates that the Prophet (ﷺ) said:

For those who love `Alī during my life and thereafter, Allah has written for them peace from dawn until dusk. Those who bear enmity for `Alī in my life and thereafter would die like in ignorance and the evil and repulsive character left by him in Islam will be scrutinized.<sup>918</sup>

**917.** `Abdullāh narrates that I saw the Prophet (ﷺ) holding `Alī (a) by his hand and said to him:

Allah is my friend and I am your friend and the foe of your foes. I shall make peace with one who makes peace with you.<sup>919</sup>

**918.** Ja'far ibn Muḥammad (ﷺ) narrates through his ancestors who reported that the Prophet (ﷺ) said:

Paradise anxiously waits for the friends of `Alī and spreads its effulgence for such of them who are yet on earth and have not reached Paradise. Hell is ever fanning its fire in anticipation of the enemies of `Alī who are still on earth and have not yet entered Hell.<sup>920</sup>

**919.** The Prophet (ﷺ) said:

O `Alī, one who loves you loves me and one who loves me, loves God; I am angry with one who makes you angry; one who makes me angry invites the wrath of God and upon such people is the curse of Allah, His Angels and the people at large.<sup>921</sup>

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**920.** The Prophet (ﷺ) said:

O `Alī, I shall be friendly and love one who is your friend and who loves you; I shall hate and be an enemy of one who is your enemy and who hates you, for you are from me and I am from you.<sup>922</sup>

**921.** The Prophet (ﷺ) said:

One who loves me should instantly love `Alī. Whoever angers `Alī makes me angry to. Whoever angers me angers Allah and whoever angers Allah is destined to be cast into hell.<sup>923</sup>

**922.** The Prophet (ﷺ) told `Alī (ʿa):

One who loves you, loves me and one who loves me, loves Allah. Your enemy is my enemy and my enemy is the enemy of God. Woe upon him who makes you angry after me [my death].<sup>924</sup>

**923.** Ibn `Abbās narrates that the Prophet (ﷺ) said:

Whoever wishes to be rewarded by God for his good deeds, should, after my death, befriend `Alī and the friends of `Alī and be a foe of their enemies.<sup>925</sup>

**924.** Mufaḍḍal narrates through Imam al-Ṣādiq and his forefathers (ʿa) that the Prophet (ﷺ) said:

Allah has installed `Alī as the sign [pointer] between him and His creatures. Whosoever recognizes him is a true believer, whosoever rejects him is an infidel, whosoever is ignorant of him is certainly misled, whosoever believes others to be equal to him is a polytheist, whosoever comes with love for him shall enter Paradise, and whosoever bears enmity towards him shall be cast into hell.<sup>926</sup>

### Exaggeration in `Alī is condemned

**925.** Amīr al-Mu'minīn `Alī (ʿa) said:

Beware of exaggerations in our matter. Say that we are the rightly guided devotees [of God] and then say whatever you wish to glorify us.<sup>927</sup>

**926.** Amīr al-Mu'minīn `Alī (ʿa) said:

Two kinds of people will perish - one who exaggerates [in our praise] and the other is one who bears excessive enmity towards me.<sup>928</sup>

**927.** Amīr al-Mu'minīn `Alī (ʿa) said:

Two kinds of people will perish - a friend who exaggerates [in our praise] and the other is my enemy who bears excessive hatred towards me.<sup>929</sup>

**928.** Abū-Ḥamzah al-Thumālī narrates that Imam Abū-Ja'far Muḥammad ibn `Alī (ʿa) al-Bāqir (ʿa) told him:

O Abū-Ḥamzah! Do not decrease the virtues declared by Allah for `Alī, nor should you exceed the bounds while speaking of such virtues of `Alī.<sup>930</sup>

**929.** Hishām narrates from Abū-`Abdullāh al-Ṣādiq (‘a) who said:

A group of people came to Amīr al-Mu`minīn and said, ‘Peace be upon you, our Lord Sustainer!’ `Alī (‘a) said, ‘You repent for uttering such words.’ But those people refused to repent. `Alī (‘a) had two pits dug and in one of them he built fire. Such of those who refused to repent were thrown into the pit and died from the fire in the adjoining pit.<sup>931</sup>

**930.** Imam al-Riḍā (‘a) narrates from his ancestors, that `Alī (‘a) said that the Prophet told him:

O `Alī, your example is like that of Jesus Christ. Those who loved him excessively and on that account perished. Another group hated him excessively and perished. A third group adopted the middle path and attained salvation.<sup>932</sup>

**931.** Amīr al-Mu`minīn `Alī (‘a) said:

Two kinds of people will perish for no fault of mine - to one group belong my friends who exceed all bound in my praise and the other group consists of my enemies who bear excessive hatred for me. We absolve ourselves from those who exceed all bounds in praising us, like Jesus did for the Nazarenes.<sup>933</sup>

### Alī and the Shī`ah

**932.** Muḥammad ibn Muslim al-Thaqafi narrates that he heard Imam Abū-Ja`far quoting the Prophet (ṣ) as saying,

On the right side of the Throne, there shall be a group of persons with radiant faces, sitting on pulpits of radiance, seeing whom the Prophets feel elated, and yet those people are neither prophets nor martyrs. No doubt, they are nearest to God - they are the Shī`ah of `Alī and `Alī is their chief.<sup>934</sup>

**933.** Ibn `Abbās narrates that the Prophet (ṣ) told `Alī (‘a):

O `Alī, on the Judgment Day your friends [Shī`ah] would be the triumphant people Abusing anyone of them is like abusing you; abusing you is like abusing me and such person would be cast into hell by Allah, where they shall reside forever. You are from me and I am from you. Your spirit is from my spirit [ruh]. Your source of creation is the same as mine. Your Shī`ah are created from the left-over dust [from which our bodies were created]. Whoever is a friend of them [the Shī`ah] are also our friends. Their enemies are our enemies. Whoever loves them, loves us. O `Alī the defects and sins of your Shī`ah would be concealed. On Judgment Day when I shall be seated on the seat of glory, I shall intercede for them. Give them the good news about my interceding for them. O `Alī your Shī`ah are the agents of God. Those who help you are indeed the helpers of God. Your friends are the friends of God. Your legion is the legion of God. Fortunate are your friends and wretched are your enemies. In Paradise there is a treasure [secrets of which] are reserved for you and you are their custodian.<sup>935</sup>

**934.** Jābir ibn Yazīd narrates Abū-Ja`far ibn `Alī (`a) through his ancestors, quoted the Prophet (ṣ) as saying:

Unless I enter Paradise, it is forbidden for the prophets. Paradise is forbidden for everyone else until the members of my family and our Shī`ah enter it.<sup>936</sup>

**935.** Abū-`Aqīl said that when he was with him Amīr al-Mu`minīn (`a) said:

This community will be fragmented into seventy-three sects. By Him who holds my life, every one of them would be misled except my followers who are my Shī`ah.<sup>937</sup>

**936.** `Alī (`a) said:

This community will be fragmented into seventy-three sects. Seventy two of them will go to Hell and one sect alone will go to Paradise and about them Allah has revealed: *'We have created a rightly guided and Just nation.'* They are my Shī`ah and me.<sup>938</sup>

**937.** `Alī (`a) asked, "O Prophet! Which sect would find salvation?" The Prophet (ṣ) replied,

Those who would adhere to you and your progeny.<sup>939</sup>

**938.** The Prophet (ṣ) said:

In my community there shall arise conflicts and sectarianism and the one on the Right Path is this man, that is `Alī.<sup>940</sup>

**939.** `Alī (`a) said:

On the Judgment Day, everybody would be called by the name of his mother except the Shī`ah who adore me. They will be called by their own names on account of their legitimate birth.<sup>941</sup>

**940.** It is authentically reported that Abū-`Abdullāh (`a) said:

On the Judgment Day, everybody would be called by the name of his mother except us, the Ahl al-Bayt and our Shī`ah who would be called by our own names, for adultery has no place among us.<sup>942</sup>

**941.** Muḥammad ibn al-Ḥanafīyyah quotes his father `Alī (`a) as saying,

One day I was lying down when they Prophet (ṣ) came in, saw me and prodded me with his leg and said: My parents be your ransom. Get up. Gabriel came to me and revealed: Congratulate `Alī, for the Imams are destined in his progeny. God has forgiven him, his progeny and their friends. Whoever abuses them or ignores them shall be cast into Hellfire.<sup>943</sup>

**942.** Jābir ibn `Abdullāh narrates that while they were sitting in the company of Imam al-Bāqir (`a), he recited this holy verse: *"Every soul is held in pledge for what it earns except the people of the right hand."* Someone asked, "Who are the people of the right hand?" The Imam replied,

`Alī ibn Abī-Ṭālib and his Shī`ah are the people of the right hand.<sup>944</sup>



**952.** Imam al-Şādiq (‘a) said:

If one makes a verbal claim that he is a Shi'ah, but his acts and deeds are against us, then he is not a Shi'ah. Our Shi'ah is one who follows us both in word and in deed. Such are our Shi'ah.<sup>954</sup>

**953.** Imam al-Bāqir (‘a) said:

The Shi'ah of 'Ali are such that they compete with each other in kindness and in charity, in the matter of our Guardianship. In the matter of adoring us they love each other. Even in a state of extreme anger they would never do injustice. They do not exceed the bounds when they are pleased. they are a boon to their neighbors and live in tranquility with their fellow men.<sup>955</sup>

**954.** Imam al-Şādiq (‘a) said:

May God bless our Shi'ah. They are made from the dust left over after we were created. They are kneaded with the water of our love. They rejoice at our good times and grieve over our misfortunes.<sup>956</sup>

**955.** Abū-Ja'far Muḥammad ibn `Alī (`a) said:

O Jābir, convey my greetings to my Shi'ah and inform them that between God and us there is no relationship between the Lord and us. He could be approached only through implicit obedience.<sup>957</sup>

**956.** Jābir al-Ju'fī said that Abū-Ja'far told him:

O Jābir, tell those who call themselves Shī'ah that it is not enough if they merely claim to love us and the members of our family. By God, our Shī'ah is one who is pious, virtuous and obeys God's commandments implicitly. Our Shī'ah are recognized through their simplicity, humbleness and trustworthiness. They constantly chant the Glory of God. They constantly pray and fast. They are courteous towards their parent. They consider themselves responsible for the welfare of the destitute and orphans.<sup>958</sup>

**957.** Jābir narrates that Imam al-Bāqir (‘a) said:

Our Shī'ah are the most obedient to God.<sup>959</sup>

**958.** Imam al-Ḥasan ibn `Alī (`a) said:  
Whoever implicitly obeys `Alī is indeed a true Shī`ah.<sup>960</sup>

**959.** Imam al-Bāqir (‘a) said:

Whoever obeys God implicitly belongs to us and is from us. Whoever sins in the way of God is our enemy. In the absence of piety and good deeds none would be able to benefit from our guardianship.<sup>961</sup>

**960.** Imam Abū-Ja'far told Jābir:

O Jābir, our Shī'ah speaks mildly in a mellifluous voice. He does not harbor enmity. He does not praise our enemies, nor does he mix with those who oppose us. He does not attend the sittings of back-biters. 'Alī's Shī'ah does not bark like a dog nor is he greedy like a crow. He would not ask anyone for anything, even though he may be dying of acute hunger.<sup>962</sup>



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**961.** The Prophet (ﷺ) said:

Our Shī`ah wish like us and obey our commands.<sup>963</sup>

**962.** Imam al-Riḍā (a) told `Abd al-`Azīm:

O `Abd al-`Azīm, convey our greetings to our Shī`ah and warn them that they should not leave any door open for Satan.<sup>964</sup>

**963.** Amīr al-Mu`minīn Imam `Alī (a) said:

Test our Shī`ah with two qualities and if you find these two qualities in them, know that they are our Shī`ah - firstly they pray at the earliest pint of the time for prayer; secondly, he spends from his earning to help the faithful [believing] brothers. If these qualities are not found in anyone, he is certainly not our Shī`ah.<sup>965</sup>

**964.** Ja`far ibn Muḥammad (a) said:

Our Shī`ah could be put to three tests - firstly see how they behave when the call for prayer is given; secondly see how they conceal our secrets from our enemies and thirdly see how they use their wealth in the matter of helping their brothers in faith.<sup>966</sup>

### Consequences of Hatred for `Alī

**965.** Imam al-Ḥasan ibn `Alī (a) narrates through his father that the Prophet (ﷺ) said:

Except one who remained a Jew [at heart] no one from the Anṣār would bear any sort of ill-will towards you.<sup>967</sup>

**966.** `Abdullāh ibn Mas`ūd narrates that the Prophet (ﷺ) said:

Whoever claims that he believes in me and in what is revealed to me, but harbors enmity for `Alī, is a confirmed liar.<sup>968</sup>

**967.** The Prophet (ﷺ) told `Alī (a):

One who claims he is my friend but harbors enmity towards you is a liar. A friend of you is my friend indeed and a friend of mine is a friend of Allah. To Paradise will be sent all friends of Allah. Whoever harbors enmity for you is my enemy and my enemy is Allah's enemy. Allah shall cast his enemies into Hell.<sup>969</sup>

**968.** Imam `Alī (a) relates that the Prophet (ﷺ) told him:

O `Alī, if a person worships devoutly like Noah among his community and spends as large a wealth as the mount of Uḥud and if he be given a life long enough to perform a thousand Ḥajj pilgrimages on foot and in the end be martyred between Ṣafā and Marwah, but is not under your guardianship, would not even be able to get a whiff of the scent of Paradise, let alone entering Paradise.<sup>970</sup>

**969.** Ibn `Abbās narrates that a man asked the Prophet (ﷺ) regarding the good deeds that would earn a place in Paradise. The Prophet (ﷺ) replied,

If you perform the mandatory prayers and fasts, perform mandatory ablutions and adore `Alī you may enter Paradise from whichever door you choose. By Him who made me a Prophet, even if you pray for a thousand years, keep fasts for a thousand years, perform a thousand Ḥajj pilgrimages, fight a thousand wars in the cause of Allah alongside the Prophet, free a thousand slaves, recite the Torah, Evangel and the Qur`ān, shake hands with all the Prophets and Saints and with each one of them perform prayers and Ḥajj for a thousand years, and fight alongside each one of them in a thousand religious wars, but do not possess love for you, such a person would be cast into hell along with the hypocrites.<sup>971</sup>

**970.** Jābir ibn `Abdullāh al-Anṣārī narrates that the Prophet (ﷺ) told `Alī (`a):

O `Alī, every member of my community who bears illwill towards you would be cast, head first, into Hell.<sup>972</sup>

**971.** Ibn `Abbās narrates on sound authority that the Prophet (ﷺ) said:

One who buses `Alī, in fact abuses me. One who abuses me abuses God. Those who abuse Allah would be cast into Hell and suffer a great perdition.<sup>973</sup>

**972.** Imam al-Ḥasan ibn `Alī (`a) narrates that the Prophet (ﷺ) said:

One who buses `Alī, in fact abuses me. One who abuses me abuses God. Those who abuse Allah would be cast into Hell forever and suffer eternal perdition.<sup>974</sup>

**973.** The Prophet (ﷺ) said:

Whoever forsakes `Alī forsakes me. Whoever forsakes me forsakes God.<sup>975</sup>

**974.** The Prophet (ﷺ) told `Alī (`a):

Whoever forsakes you forsakes me. Whoever forsakes me forsakes God.<sup>976</sup>

**975.** Ibn `Abbās narrates that the Prophet (ﷺ) told `Alī (`a):

One who loves you would meet a peaceful end full of faith. The end of one who hates you would be that of an ignorant imbecile.<sup>977</sup>

**976.** The Prophet (ﷺ) told `Alī (`a):

Those who die full of hatred for you, die in ignorance and all the deeds done by him as a Muslim would be discounted and would not fetch him any benefit.<sup>978</sup>

**977.** Anas ibn Mālik narrates that the Prophet (ﷺ) looked at `Alī (`a) and said:

Your enemy will die ignorant and on the Judgment Day his ignorance would be entered in his record of deeds.<sup>979</sup>

**978.** Bahz ibn Ḥakīm narrates through his ancestors who reported that the Prophet (ﷺ) told `Alī (`a):

O `Alī, it is immaterial whether your enemy dies a Jew or a Christian.<sup>980</sup>

**979.** The Prophet (ﷺ) said:

Chaste is the foundation of one who loves `Alī and his enemies would find themselves confounded on the Judgment Day.<sup>981</sup>

**980.** Abū-Baṣīr narrates that he heard Abū-Ja`far say:

The enemies of `Alī shall eternally be consigned to Hell, for Allah reveals: *'And they shall not go forth from it.'*<sup>982</sup>

**981.** It is authentically reported from Abū'l-Ḥasan `Alī ibn Mūsā al-Riḍā (a) that the Prophet (ﷺ) said:

`Alī is from me and I am from him. May god kill one who murders `Alī Allah's curse be upon those who oppose him. `Alī is the Imam and my deputy after me. Whoever takes a step forward towards `Alī, in fact comes nearer to me. One who considers other to be superior to `Alī in fact considers me to be inferior to others. I shall buy peace from one who buys peace from `Alī I shall fight one who fights `Alī I am friend of his friend and a foe to his foes.<sup>983</sup>

**982.** The Prophet (ﷺ) said:

May Allah destroy `Alī's assassin. May Allah treat your enemies as His enemies.<sup>984</sup>

**983.** The Prophet (ﷺ) said:

Whoever harasses `Alī, harasses me and whoever harasses me incur the displeasure of Allah.<sup>985</sup>

**984.** The Prophet (ﷺ) repeated thrice:

Whoever harasses `Alī harasses me.<sup>986</sup>

**985.** The Prophet (ﷺ) said:

Whoever loves `Alī loves me. Whoever despises `Alī dislikes me. Whoever harasses `Alī harasses me. Whoever harasses me incurs the displeasure of Allah.<sup>987</sup>

**986.** `Abdullāh ibn Mas`ūd narrates that the Prophet (ﷺ) said:

Whoever loves me should instantly love `Alī. Whoever irritates `Alī irritates me. Whoever harasses me incurs the displeasure of Allah; and he shall be consigned to Hell.<sup>988</sup>

**987.** Salmān narrates that the Prophet (ﷺ) said:

O `Alī, your friend is my friend and your enemy is my enemy.<sup>989</sup>

**988.** The Prophet (ﷺ) said:

O `Alī, a confirmed liar is one who claims to love me while he harbors enmity towards you. Whoever wages war with you, in fact fights with me and to fight with me is to fight with God. O `Alī, your enemy is my enemy and my enemy is an enemy of God. God will cast such a person in hell and thus destroy him.<sup>990</sup>

**989.** The Prophet (ﷺ):

To wage war with you is to wage war with me and to be at peace with you is to be in peace with me.<sup>991</sup>

**990.** Zayd ibn Ṣawhān narrates from Ḥudhayfah ibn al-Yamān who said that the Prophet (ﷺ) said:

`Alī is commander of the pious and slayer of the wicked. Whoever assists him shall find assistance but whoever fails to assist him will be put to shame. Know then that Truth is always with him and follows him wherever he goes. Therefore adhere to him always.<sup>992</sup>

**991.** Qāsim ibn `Abd al-Ghaffār quotes the Prophet (ﷺ) as saying:

“O Allah, help those who help `Alī and respect those who respect `Alī. O Allah, put to shame those who avoid helping `Alī.”<sup>993</sup>

### The persecution suffered by `Alī

**992.** The narrator says that Imam `Alī ibn Mūsā al-Riḍā (a) reported that the Prophet (ﷺ) told `Alī (a):

O `Alī, after me you would be persecuted unjustly. Pity on him who chooses to fight you. Fortunate is the one who chooses to fight alongside you. You are the one who would speak in my words and in my tongue after me. Fie upon him who refuses to listen to your words. Fortunate is the one who listens to your words and obeys you. O `Alī, after me you are the leader commander and my heir over this community. One who abandons you shall find that I abandon him on the Judgment Day. Those who adhere to you shall find themselves in my company on the Judgment Day.<sup>994</sup>

**993.** The Prophet (ﷺ) told `Alī (a):

O `Alī, you would be persecuted after me [my death]. Whoever persecutes you, in fact persecutes me. Whoever does justice to you is just to me. Whoever refutes you, refutes me. Your friend is my friend. Whoever is inimical to you is my enemy. Whoever obeys you, it is as if he has obeyed me. Whoever disobeys you, in effect disobeys me.<sup>995</sup>

**994.** The Prophet (ﷺ) said:

After me, if anyone who persecutes my successor `Alī, it would amount to denying my Messengership and the Messengership of the Prophets of yore.<sup>996</sup>

**995.** Imam `Alī ibn Mūsā al-Riḍā (a) quoted his ancestors as saying that the Prophet (ﷺ) said:

O `Alī, after me, you will be persecuted and prosecuted. Fie upon him who persecutes you denying your rights. Fortunate is he who obeys you.<sup>997</sup>

**996.** Maytham narrates:

One night, Amīr al-Mu`minin `Alī (`a) left Kūfah and arriving at the mosque of Ju`fī he faced the Qibla and performed four Rak`ahs of prayer. After completing the prayers he lifted his hands sky-wards and said, “O God! How dare I call you when I am guilty of disobeying you!” `Alī (`a) then came out of the mosque and I followed him until we reached the desert. `Alī (`a) then drew a circle on the ground around me and left after warning me that at no cost should I step out of the boundaries of the circle. It was a pitch dark night and `Alī (`a) has left alone knowing that he has many enemies who thirst for his blood. The fear for his safety made me to follow him, even though my action might be considered as disobedience to him. I saw that `Alī (`a) has thrust his head into a well and appeared to converse with someone. `Alī (`a) realized that I have come behind him and looking at me he asked, “Who are you?” I replied, “I am Maytham.” `Alī (`a) said, “Did I not warn you not to come out of the circle that I drew around you?” I replied, “My master. The fear that finding you alone your enemies might harm you did not allow me to stay in peace.” `Alī (`a) asked, “Did you over-hear my conversation?” I said, “No my Lord. I did not comprehend anything.” `Alī (`a) said, “O Maytham. There are matters that swell my heart. I shall dig a pit and pour out my secrets and the tree that would sprout would be from that seed which I sowed.”<sup>998</sup>

#### Alī's Wills

**997.** When the accursed Ibn Muljam had fatally struck `Alī (`a) on the head, `Alī (`a) told his sons Imam al-Ḥasan (`a) and Imam al-Ḥusayn (`a):

“I adjure you to fear God and not to bother about the persecution meted out to you. Do not grieve over what is already lost. Speak the truth. All your deeds should be to earn Divine reward. Be an enemy to an oppressor and a friend to the persecuted. I am making this will to my sons, daughters and members of my family adjuring all of you to fear God. Systematize your works and sort out differences because I have heard your grandfather say: ‘To resolve the disputes between two persons is much better than a year’s prayer and fasting.’ For God’s sake, be mindful of orphans. See that they do not have to ask for bread. For God’s sake, be mindful of your neighbors, for the Prophet (ṣ) was so mindful of them that we suspected that he would declare them to be his heirs. For God’s sake, be mindful of the Qur’ān. Let not others take precedence over you in the matter of the Qur’ān. Be mindful of prayer, for it is the pillar on which your religion rests. Be mindful of the House of God [Ka`bah]. Do not desert it, for then you would be given no chance [to repent]. For God’s sake, fight in the way of Allah with your word, wealth, and life. It is imperative that you should fight against [undue influence of] relationship or power. Be kind and generous to one another. Beware of neglecting and severing connection between one another. Invite people to do good and warn them against practicing what is prohibited, for otherwise tyrants will rule over you. Now it is too late to pray [for my recovery].”

He then looked towards the children of `Abd al-Muṭṭallib and said, "Do not indulge in bloodshed [in retribution]. Nor should you spread the news that Amīr al-Mu'minīn was assassinated. Beware that only my assassin should be executed for my murder. When I die of the single blow that the assassin delivered, his punishment should also be only a single, similar blow and nothing more. Do not trample his body, for I have heard the Prophet (ṣ) say: 'Do not trample any body, even though it may be a rabid mad dog.'"<sup>999</sup>

**998.** It is reported that after the accursed Ibn Muljam had fatally struck him, `Alī (ʿa) said:

Give him [the assassin] food and water. Relax his shackles. If I survive I am the one entitled either to pardon him or seek just punishment. If I do not survive, and if you choose to execute him, do not trample his body.<sup>1000</sup>

**999.** Imam `Alī (ʿa) told his son Imam al-Ḥasan (ʿa):

O Ḥasan, do not blindfold the assassin. Feed him from my food. Offer him the water which you had kept for me. I shall decide in the matter if I survive. If I die and you decide to execute him, then give a single similar blow. Do not trample his body [after execution], for I have heard the Prophet say: 'Do not trample any body, even though it may be an aggressive, rabid mad dog.'<sup>1001</sup>

**1000.** Imam `Alī (ʿa) told his son Imam al-Ḥasan (ʿa):

O son, kill my killer, but beware of trampling, because the Messenger of God (ṣ) detested it, even for rabid mad dogs.

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## APPENDIX

### `Alī and Martyrdom

- The Prophet (ṣ) said:

I congratulate for the martyrdom that is destined for you. After me you will be persecuted and assassinated.

`Alī (ʿa) asked, “At that time would I be steadfast on my faith?” The Prophet (ṣ) replied,

Your faith is perfect.<sup>1002</sup>

- `Ā’ishah narrates that she saw the Prophet embracing and while kissing his forehead, said:

May my father be ransom upon this single martyr.<sup>1003</sup>

- Imam `Alī (ʿa) said:

By God. Abū-Ṭālib’s son is more fond of death than a child is fond of its mother’s breasts.<sup>1004</sup>

- Ibn Nubātah narrates that he asked `Alī (ʿa): “The Prophet (ṣ) used to apply Henna to his beard, why don’t you?” `Alī (ʿa) replied,

I am waiting for the moment a wretch of this community would color my beard red with the blood flowing from the gash in my head. His is what was foretold to me by the Prophet (ṣ).<sup>1005</sup>

- Qanadūzī writes [in his book entitled *Yanābī` al-Mawaddah*]: When `Alī (ʿa) was struck fatally on the head he said:

By the Lord of the Ka`bah, I have triumphed.<sup>1006</sup>

- When the wretched Ibn Muljam fatally struck `Alī (ʿa) on the head, `Alī (ʿa) told his son al-Ḥasan (ʿa):

By God, I have triumphed. Your father shall never encounter anything evil after this day.<sup>1007</sup>

- Imam al-Ṣādiq (ʿa) quotes through his ancestors that the Prophet (ṣ) said:

Whoever visits `Alī’s tomb has an ascertained place in Paradise.<sup>1008</sup>

Imam al-Ṣādiq (ʿa) said:

The doors of heavens open up when a pilgrim to Amīr al-Mu`minīn’s tomb. Do not sleep over and loose the reward.<sup>1009</sup>

- Abū-Shu`ayb Khurasani asked Imam al-Riḍā (a): “Is a visitation to the tomb of Imam al-Ḥusayn (ʿa) better than a visitation to `Alī’s tomb?” The Imam replied,

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Imam al-Ḥusayn was martyred in a state of grief and desolation. It is incumbent upon god to come to the rescue of every desolate and grief stricken person who visits Imam al-Ḥusayn's tomb. The merits of visiting Imam al-Ḥusayn's tomb over Imam `Alī's tomb is the same as the merits of `Alī over al-Ḥusayn.<sup>1010</sup>

- Al-Ḥusayn ibn Ismā`il al-Ṣaymarī reports from Imam al-Ṣādiq (‘a) who said: Whoever visits Imam `Alī's tomb on foot, God would write, for every step the pilgrim takes, the reward of one Ḥajj and one `Umrah and if he returns back home on foot, for every step the pilgrim takes god would set forth a reward of two Ḥajj and two `Umrah.<sup>1011</sup>



## ENDNOTES

<sup>1</sup> *Rawḍat al-Wā`izīn* vol. 1, p.18

<sup>2</sup> *Biḥār al-Anwār* vol. 35, p. 7

<sup>3</sup> *Kashf al-Ghummah* vol.1, p.59; *Irshād al-Qulūb*, p.112; *I`lām al-Warā fi A`lām al-Hudā*, 159; and *Kashf al-Yaqīn*, p. 17

<sup>4</sup> *Rawḍat al-Wā`izīn*, vol. I, p. 76; *al-Irshād* by Shaykh al-Mufid, p. 9 with a different chain of narrators.

<sup>5</sup> *Rawḍat al-Wā`izīn*, vol. 1, p 16; *al Irshād al-Qulūb*, p.112

<sup>6</sup> *Manāqib `Alī ibn Abī-Ṭālib*, p.5

<sup>7</sup> *Manāqib `Alī ibn Abī-Ṭālib*, p.6;

<sup>8</sup> *I`lām al-Warā fi A`lām al-Hudā*, p.159

<sup>9</sup> *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah*, vol. 1, p. 205

<sup>10</sup> *Kashf al-Ghummah*, vol. 1, p. 67

<sup>11</sup> It is customary among the Arabs to be known by his *Kunyah* which is a sort of surname, usually but not necessarily, referring to the eldest or the favorite child. For instance, *Abu`l-Ḥasan*, *Abū-Muḥammad*, *Abū-`Abdullāh*... etc. Sometimes the *Kunyah* may even refer to a cat, as for instance *Abū-Hurayrah* which means ‘father of the cat’. It is said that *Abū-Hurayrah* was fond of his cat and hence the name. At times the *Kunyah* is derogatorily used as in *Abū-Jahl*, which literally means ‘father of ignorance’ – Translator.

<sup>12</sup> *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah*, vol. 1, p. 105; *Manāqib `Alī ibn Abī-Ṭālib*, p. 8

<sup>13</sup> *Iḥqāq al-Ḥaqq* vol.6, p. 544

<sup>14</sup> *Kamāl al-Dīn*, p. 252.

<sup>15</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p. 300

<sup>16</sup> *Kamāl al-Dīn*, p. 174; *al-Ghadīr*, vol. 7, p. 387

<sup>17</sup> *Amālī* by Shaykh Ṣadūq, p.257

<sup>18</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p.218

<sup>19</sup> *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah*, vol. 1, p. 179; *al-Istī`āb*, vol. 3, p. 1091

<sup>20</sup> *Al-Ghadīr*, vol. 3, p. 221; *Manāqib `Alī ibn Abī-Ṭālib*, p.15; *Yanābī` al-Mawaddah*, p. 15

<sup>21</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 357

<sup>22</sup> *Amālī* by Shaykh Ṭūsī, vol. 1, p.352; *al-Ṭarā`if*, p. 18; *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol.1, p 178; *Rawḍat al-Wā`izīn*, vol. 1, p. 75.

<sup>23</sup> *Al-Mustarshad* p.271

<sup>24</sup> *al-Mustadrak `alā al-Ṣaḥīḥayn* by al-Ḥākim, vol. 3, p.136

<sup>25</sup> *Iḥqāq al-Ḥaqq*, vol.15, P.352

<sup>26</sup> *Iḥqāq al-Ḥaqq*, vol.15, P.350

<sup>27</sup> *Iḥqāq al-Ḥaqq*, vol.15, P.341

- <sup>28</sup> *Al-Ghadir*, vol. 3, p.225
- <sup>29</sup> *Amālī* by Shaykh Ṭūsī, vol.2, p. 188; *Biḥār al-Anwār*, 104; *Manāqib `Alī ibn Abī-Ṭālib*, 289; *Faḍā'il al-Khamsah fi al-Ṣiḥāḥ al-Sittah*, vol. 1, p. 191 [with a different chain of narrators]; *al-Ghadir*, vol.5 p. 363 [on a different context]
- <sup>30</sup> *al-Ḥikam al-Zāhirah* quoting *Ḥilyat al-Abrār*, vol.2, p. 231
- <sup>31</sup> *Ḥilyat al-Abrār*, vol.2, p.232
- <sup>32</sup> *Biḥār al-Anwār*, vol. 35, p.329
- <sup>33</sup> *Manāqib `Alī Abī-Ṭālib*, , vol. 3, p. 267
- <sup>34</sup> *Rawḍat al-Muttaqīn*, vol. 5, p. 492
- <sup>35</sup> *Biḥār al-Anwār*, vol. 27, p. 114
- <sup>36</sup> *Wasā'il al-Shi'ah*, vol. 18, p. 56
- <sup>37</sup> *Biḥār al-Anwār*, vol. 27, p.116
- <sup>38</sup> *Biḥār al-Anwār* vol. 37, p.29; *Manāqib `Alī Abī-Ṭālib*, vol. 3, p.62
- <sup>39</sup> *Bishārat al-Muṣṭafā*, p.57; *al-Mustadrak `alā al-Ṣaḥīḥayn* by al-Ḥākim, vol. 3, p.142; *Manāqib `Alī ibn Abī-Ṭālib*, p. 209; *Farā'id al-Simṭayn*, vol. 1, p. 181
- <sup>40</sup> *Iḥqāq al-Ḥaqq*, vol. 7, p. 100
- <sup>41</sup> *Manāqib `Alī ibn Abī-Ṭālib*, p. 206; *Rawḍat al-Muttaqīn*, vol. 4, p. 47; *Wasā'il al-Shi'ah*, vol. 11, p. 568; *Iḥqāq al-Ḥaqq*, vol. 17, p. 138; *Kanz al-'Ummāl*, vol. 11, p. 601; *Biḥār al-Anwār*, vol.26, p. 229
- <sup>42</sup> *Amālī* by Shaykh Ṣadūq, vol. 1, p. 119; *al-Ithnā `ashariyyah*, p. 62; *Ḥilyat al-Abrār*, vol. 1 p. 275; *Rawḍat al-Wā'izīn*, vol. 1 p. 114
- <sup>43</sup> *Bishārat al-Muṣṭafā*, p. 21; *Mustadrak al-Wasā'il*, vol. 12, p. 393; *Manāqib `Alī ibn Abī-Ṭālib*, p. 112.
- <sup>44</sup> *Ḥilyat al-Abrār*, vol. 1, p. 275; *al-Ithnā `ashariyyah* p. 26; *Iḥqāq al-Ḥaqq*, vol.5, p. 130; *Irshād al-Qulūb*, p.209; *Anwār al-Hidāyah*, p.131; *Biḥār al-Anwār*, vol. 38, p. 196.
- <sup>45</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 70; *Faḍā'il `Alī ibn Abī-Ṭālib*, p. 146; *Biḥār al-Anwār*, vol. 38, p. 14.
- <sup>46</sup> *Amālī* by Shaykh Ṣadūq, 18; *Biḥār al-Anwār*, vol. 38, p. 94; *Jāmi' al-Akḥbār*, p.51; *Anwār al-Hidāyah* p. 134; *Iḥqāq al-Ḥaqq*, vol. 4 p. 287.
- <sup>47</sup> *Amālī* by Shaykh Ṭūsī, vol.1, p. 118; *al-Amālī* by Shaykh Mufīd, 77 [with a difference in narration].
- <sup>48</sup> *Rawḍat al-Wā'izīn*, vol. 1, p.112; *Amālī* by Shaykh Ṣadūq, p. 86; *al-Mustarshad*, p.633; *Kashf al-Ghummaḥ*, vol.1, p. 298; *Irshād al-Qulūb*, 145; *Kashf al-Yaqīn*, p.17; *I'lām al-Warā' fi A'lām al-Hudā*, p.188.
- <sup>49</sup> *Uyūn Akḥbār al-Riḍā*, vol.2, p.48; *Manāqib `Alī ibn Abī-Ṭālib*, p.70; *al-Ghadir*, vol. 11, p.123; *Jāmi' al-Aḥādīth* by al-Suyūṭī, vol.21, p. 262; *Kanz al-'Ummāl* by Muttaqī Hindī.
- <sup>50</sup> *Al-Mustarshad*, p.637.
- <sup>51</sup> *Ghāyat al-Marām*, vol. 1, p. 92
- <sup>52</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 43; *al-Ithnā `ashariyyah*, p.21; *Amālī* by Shaykh Ṣadūq, 81; *Biḥār al-Anwār*, vol. 81, p. 95.
- <sup>53</sup> *Amaali* of Sheikh Sadooq, Pg. 213
- <sup>54</sup> *al-Ikhtisās*, p. 272; *al-Kāfi*, vol. 1, p.265; *Biḥār al-Anwār*, vol. 40, p. 209.
- <sup>55</sup> *Biḥār al-Anwār*, vol. 26, p.147.
- <sup>56</sup> *Biḥār al-Anwār*, vol.40, p. 209.
- <sup>57</sup> *al-Ikhtisās*, p. 272; *Biḥār al-Anwār*, vol. 17, p. 146.
- <sup>58</sup> *Tafsīr al-'Ayyāshī*, vol. 1, p.15.
- <sup>59</sup> *Tafsīr al-'Ayyāshī*, vol. 1, p.17
- <sup>60</sup> *Manāqib `Alī Abī-Ṭālib* vol. 4, p.41
- <sup>61</sup> *al-Ihtijāj*, vol. 1, p. 74
- <sup>62</sup> *Baṣā'ir al-Darajāt*, p.290;
- <sup>63</sup> *Baṣā'ir al-Darajāt*, p.292; *al-Ikhtisās*, 272; *Biḥār al-Anwār* vol. 40, 208
- <sup>64</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.399
- <sup>65</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.377
- <sup>66</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.397
- <sup>67</sup> *Baṣā'ir al-Darajāt*, p.127
- <sup>68</sup> *Kashf al-Ghummaḥ*, vol. 1, p. 113; *al-Ghadir*, vol.3, p.96
- <sup>69</sup> *Biḥār al-Anwār*, vol. 26, p. 50
- <sup>70</sup> *Baṣā'ir al-Darajāt*, p.344
- <sup>71</sup> *Wasā'il al-Shi'ah*, vol. 18, p. 20
- <sup>72</sup> *Tafsīr al-'Ayyāshī*, vol. 2, p. 221
- <sup>73</sup> *Biḥār al-Anwār*, vol. 35, p. 430
- <sup>74</sup> *Baṣā'ir al-Darajāt*, p.213
- <sup>75</sup> *Biḥār al-Anwār* vol. 35, p. 213
- <sup>76</sup> *Iḥqāq al-Ḥaqq* vol. 15, p.566; *al-Murāja'āt* p. 153
- <sup>77</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 501; *al-Ṭarā'if*, p. 77
- <sup>78</sup> *Iḥqāq al-Ḥaqq*, vol. 7, p. 213; *Yanābi' al-Mawaddah* p. 235
- <sup>79</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 461; *al-Ṭarā'if*, p. 77
- <sup>80</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 501;
- <sup>81</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 448;
- <sup>82</sup> *Baṣā'ir al-Darajāt*, 302; *Al Ikhtisas* 276; *Biḥār al-Anwār*, vol. 26, p. 29
- <sup>83</sup> *al-Kāfi*, vol. 1, p. 356
- <sup>84</sup> *Biḥār al-Anwār*, vol. 26, p. 29; *al-Ikhtisās* p.276; *Kanz al-'Ummāl*, vol. 13, p.114
- <sup>85</sup> *Biḥār al-Anwār*, vol. 26, p. 29
- <sup>86</sup> *Kashf al-Yaqīn*, p. 432
- <sup>87</sup> *Baṣā'ir al-Darajāt* p.310
- <sup>88</sup> *Al Ikhtisas*, p. 279
- <sup>89</sup> *Al Ikhtisas*, p. 278
- <sup>90</sup> *Biḥār al-Anwār*, vol. 40, p. 132; *Ghayatul Maraam*, p. 519
- <sup>91</sup> *Al Ikhtisas*, p. 276; *Ghayatul Maraam*, p. 519; *Biḥār al-Anwār* vol. 26, p. 30; *Iḥqāq al-Ḥaqq*, vol. 6, p. 41

- <sup>92</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 42
- <sup>93</sup> *Manāqib `Alī ibn Abī-Ṭālib*, p.75;
- <sup>94</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p.494; *Yanābī` al-Mawaddah*, p. 65
- <sup>95</sup> *al-Irshād* by Shaykh al-Mufid, p. 22; *Bihār al-Anwār*, vol. 40, p.203; *Ithbāt al-Hudāt*, vol., 2, p. 144
- <sup>96</sup> *Faḍā'il al-Khamsah fī al-Ṣiḥāḥ al-Sittah* vol. 2, p. 251; *Kanz al-`Ummāl*, vol.13, p.148; *Jāmi` al-Aḥādīth* by al-Suyūṭī vol. 16p.259; *Iḥqāq al-Ḥaqq*, vol. 5, p. 500; *al-Mustadrak `alā al-Ṣaḥīḥayn* by al-Ḥākim, vol. 3, p. 127; *al Imām `Alī (a)*, p.464
- <sup>97</sup> *Kashf al-Ghummah* vol. 1, p. 113; *Ithbāt al-Hudāt* vol. 2, p. 246; *Manāqib `Alī ibn Abī-Ṭālib* p.83; *Yanābī` al-Mawaddah*, p. 234; *Bihār al-Anwār*, vol. 40, p.302
- <sup>98</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p.470;
- <sup>99</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p.476
- <sup>100</sup> *Yanābī` al-Mawaddah* p.28; *Ithbāt al-Hudāt* vol. 2, p. 246
- <sup>101</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 498; *Bihār al-Anwār* vol.40, p.206
- <sup>102</sup> *Iḥqāq al-Ḥaqq*, vol. 1, p. 497;
- <sup>103</sup> *Ithbāt al-Hudāt* vol. 1, p. 31; *Bihār al-Anwār* vol. 40, p. 201
- <sup>104</sup> *Al-Ghadīr*, vol. 3, p. 96
- <sup>105</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 505; *Tadhkirat al-Khawāṣṣ* p.52
- <sup>106</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p.504; *al Imām `Alī (a)*, vol.2, p. 463
- <sup>107</sup> *Faḍā'il al-Khamsah fī al-Ṣiḥāḥ al-Sittah*, vol. 2, p. 249; *Manāqib `Alī ibn Abī-Ṭālib*, p.87
- <sup>108</sup> *Iḥqāq al-Ḥaqq*, vol. 5 p. 510; *Manāqib `Alī ibn Abī-Ṭālib*, 87
- <sup>109</sup> *Manāqib `Alī ibn Abī-Ṭālib*, 287; *Iḥqāq al-Ḥaqq*, vol.5, 517; *al-Ghadīr*, vol.3, p. 96; *Irshād al-Qulūb*, p. 212; *Kanz al-`Ummāl*, vol. 13, p.146; *Kashf al-Ghummah* vol. 1, p. 113
- <sup>110</sup> *Kamāl al-Dīn*, 241; *Bihār al-Anwār*, vol. 40, p. 203
- <sup>111</sup> *al-Iḥtijāj* by Ṭabrisī, vol. 1, p. 388
- <sup>112</sup> *Iḥqāq al-Ḥaqq*, vol.7, p.586
- <sup>113</sup> *Bihār al-Anwār*, vol. 26, p. 147
- <sup>114</sup> *Bihār al-Anwār*, vol. 10, p. 12; *Tafsīr Nūr al-Yaqīn*, vol. 1, p. 424; *Yanābī` al-Mawaddah* 22.
- <sup>115</sup> *Bihār al-Anwār*, vol. 92, p. 79; *Uyūn Akhbār al-Riḍā*, vol. 2, p. 62
- <sup>116</sup> *al-Fuṣūl al-Mi'ah*, vol. 4, p. 169
- <sup>117</sup> *Kanz al-`Ummāl*, vol.13, p. 165
- <sup>118</sup> The Book of *Sulaym ibn Qays*, p.22
- <sup>119</sup> The Book of *Sulaym ibn Qays*, p.213
- <sup>120</sup> *Tadhkirat al-Khawāṣṣ*, 34.
- <sup>121</sup> *Maṣābīḥ al-Anwār*, vol. 1, p. 30; *al-Maḥajjah al-Bayḍā'*, vol.4, p. 203; *Ghurur al-Ḥikam* p.603; *Irshād al-Qulūb*, p.212; *Kashf al-Ghummah* vol. 1, p. 170.
- <sup>122</sup> *Nahj al-Sa`ādah* vol. 1, p.87; *Faḍā'il al-Khamsah fī al-Ṣiḥāḥ al-Sittah* vol.2 p. 256
- <sup>123</sup> The above translation and the one that follows are submitted with all humility, for it is impossible to convey the beauty, grandeur and depth of even a part of Moula `Alī's wonderful sermons.- **A.K. Ahmed (Translator)**
- <sup>124</sup> *Nahj al-Sa`ādah*, vol.1, p. 100.
- <sup>125</sup> *Kashf al-Yaqīn* p.67
- <sup>126</sup> *Kashf al-Yaqīn* p.45; *al-Ghadīr*, vol. 3, p. 96; *al-Kāfi* vol.7, p. 425
- <sup>127</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.395
- <sup>128</sup> *Iḥqāq al-Ḥaqq*, vol.4, p.324
- <sup>129</sup> *al-Irshād* by Shaykh al-Mufid, p.22.
- <sup>130</sup> *Al-Fuṣūl al-Mi'ah* vol.5, 268
- <sup>131</sup> *Faḍā'il al-Khamsah fī al-Ṣiḥāḥ al-Sittah*, vol. 2, p. 260; *Manāqib* by al-Khawārizmī, p.31; *Kanz al-`Ummāl* vol. 13, p.120; *Iḥqāq al-Ḥaqq*, vol.8, p. 39.
- <sup>132</sup> *Nahj al-Balāghah* 78
- <sup>133</sup> *Bahj al-Ṣibāghah*, vol. 4, p. 129; *Iḥqāq al-Ḥaqq*, vol.4, p. 244; *Bihār al-Anwār* vol. 21 p.374
- <sup>134</sup> *al-Kāfi*, vol.1, p.354
- <sup>135</sup> *Al-Tahdhīb* vol.10, p. 50; *al-Fuṣūl al-Mi'ah*, vol. 5, p. 331.
- <sup>136</sup> *al-Fuṣūl al-Mi'ah*, vol. 5, p. 334.; *al-Ghadīr*, vol. 6, p. 126; *al-Faqīh* vol.3, p. 19.
- <sup>137</sup> *al Irshad* of Mufid, p. 110; *Kashf al-Yaqīn*, p.67; *Manāqib `Alī Abī-Ṭālib*, vol. 2, p. 367;
- <sup>138</sup> *Al Al-Fuṣūl al-Mi'ah* vol. 5, p.233 quoting from *Manāqib `Alī Abī-Ṭālib*, vol.2, p.367.
- <sup>139</sup> *Rawḍat al-Wā'izīn*, vol.1, .75; *Faḍā'il al-Khamsah fī al-Ṣiḥāḥ al-Sittah*, vol.1, p.192
- <sup>140</sup> *Kanz al-`Ummāl*, vol.13, p.122; Suyuti's *Jamiul Ahadith*, vol.12, p. 244
- <sup>141</sup> *Qasayise Murtazavi* of Nasa'I, p. 47
- <sup>142</sup> *Ḥilyat al-Abrār* vol.1, p.139; *Bihār al-Anwār* vol.39, p. 252; *al-Ghadīr*, vol.3, p. 223.
- <sup>143</sup> *al-Kāfi*, vol. 3, p.329.
- <sup>144</sup> *Amālī* by Shaykh Ṭūsī, vol. 2, p.80; *Ḥilyat al-Abrār* vol.1, 276;
- <sup>145</sup> *Bihār al-Anwār*, vol.77, p. 400; *Mafatihul Jinan*, 260
- <sup>146</sup> *Mahjatul Baiza*, vol.8, p. 145; *Nahjul Balagha*, p.555; *Sabih Saleh*, 250.
- <sup>147</sup> *Bihār al-Anwār*, vol.37, p.302.
- <sup>148</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p. 346
- <sup>149</sup> *Qasayise Murtazavi*, p.42
- <sup>150</sup> *al-Kāfi*, 793.
- <sup>151</sup> *Iḥqāq al-Ḥaqq*, vol.8. p.601; *Bihār al-Anwār* vol. 41, 17; *Ḥilyat al-Abrār* 320;
- <sup>152</sup> *Iddatud Dayi*, p.1387
- <sup>153</sup> *Kashf al-Yaqīn fī Fazayile Amirul Mominin*
- <sup>154</sup> *Al Hukmuz Zahirah* vol. 2, p. 226 quoting *Safīnatul Bihār al-Anwār*, vol.1, p. 176
- <sup>155</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p.89
- <sup>156</sup> *Jamiul Ahadith al Shia*, vol. 7, p.201
- <sup>157</sup> *Iḥqāq al-Ḥaqq*, vol.8, p.600
- <sup>158</sup> *Bihār al-Anwār* vol. 41, p. 15

- <sup>159</sup> *al-Kāfi*, vol4, p. 154
- <sup>160</sup> *Nahjus Saadah* vol. 6, p.191; *al Baladul Amin*, vol. 2, p.326.
- <sup>161</sup> *Amālī* by Shaykh Ṣadūq, .112; *Rawḍat al-Wā`izīn*, vol. 2, p.326
- <sup>162</sup> *Biḥār al-Anwār* vol. 70, .p.186; *Amaali* vol. 1, p.404
- <sup>163</sup> *Biḥār al-Anwār* vol.41, p.50
- <sup>164</sup> *Iḥqāq al-Ḥaqq*, vol8. p.602
- <sup>165</sup> *al-Kāfi*, vol. 2, p. 64
- <sup>166</sup> *Biḥār al-Anwār*, vol.41, p. 48
- <sup>167</sup> *Ḥilyat al-Abrār* vol.1, p.468; *Biḥār al-Anwār*, vol. 41, p.53
- <sup>168</sup> *Iḥqāq al-Ḥaqq*, vol. 18, p. 152
- <sup>169</sup> *Iḥqāq al-Ḥaqq*, vol. 18, p. 153; *Biḥār al-Anwār*, vol. 41, p.54
- <sup>170</sup> *Biḥār al-Anwār* vol. 41, p.55; *Jamiul Ahadis al Shia*, vol. 61. p.880
- <sup>171</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 410
- <sup>172</sup> *Al Al-Fuṣūl al-Mi`ah* vol. 4. p. 184; *Faraide Simtain*, vol.2, p.68.
- <sup>173</sup> *Nahj al-Balāghah*; *Tadhkirat al-Khawāṣṣ*, .118; *Sabhi al Saleh*, p.48;
- <sup>174</sup> *Iḥqāq al-Ḥaqq*, vol.8, p.614
- <sup>175</sup> *Kashf al-Ghummah*, vol.1, p.165
- <sup>176</sup> *Iḥqāq al-Ḥaqq*, vol. 40, p.490; *al Yaqin* p.75; *Mahjatul Baiza* vol. 4, . 190; *Kanz al-Ummāl*, vol. 1. 170
- <sup>177</sup> *Amālī* by Shaykh Ṣadūq p.232; *Rawḍat al-Muttaqīn* vol. 13, p.262
- <sup>178</sup> *Iḥqāq al-Ḥaqq*, vol. 8, p.301;
- <sup>179</sup> *al-Kāfi* vol6, . 477
- <sup>180</sup> *Iḥqāq al-Ḥaqq*, vol. 8, p. 303
- <sup>181</sup> *Al-Kāfi*, vol. 1, p. 410.
- <sup>182</sup> *Ḥilyat al-Abrār*, vol.1, p. 331
- <sup>182</sup> *al-Kāfi*, vol. 6, p.331
- <sup>183</sup> *Ghurur al-Ḥikam*, 572
- <sup>184</sup> *Manāqib Āli Abī-Ṭālib* vol. 2, p. 102
- <sup>185</sup> *Nahj al-Balāghah*; p. 102 *Tadhkirat al-Khawāṣṣ* p.110;
- <sup>186</sup> *Faḍā'il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol. 3. p. 3; *Iḥqāq al-Ḥaqq*, vol. 8, p.251; *al-Istī'āb* vol. 3, p. 1114; *al Imam `Ali (a)* vol. 3, p. 237;
- <sup>187</sup> *Iḥqāq al-Ḥaqq*, vol. 8, p. 252
- <sup>188</sup> *Al Gharat*, vol. 1, p. 98
- <sup>189</sup> *Majmu'aul Waraam*, vol. 1, p.48; *Iḥqāq al-Ḥaqq* vol. 8, p. 277
- <sup>190</sup> *Irshād al-Qulūb* p.215
- <sup>191</sup> *Irshād al-Qulūb* p.119
- <sup>192</sup> *Iḥqāq al-Ḥaqq*, vol. 8 p.289
- <sup>193</sup> *Iḥqāq al-Ḥaqq*, vol. 8 p.283
- <sup>194</sup> *Iḥqāq al-Ḥaqq*, vol. 8 p.283
- <sup>195</sup> *Iḥqāq al-Ḥaqq*, vol. 8 p.280
- <sup>196</sup> *Iḥqāq al-Ḥaqq*, vol. 8 p.287; *Irshād al-Qulūb*, p. 215; *Manaqib* of Khwarzami.
- <sup>197</sup> *Iḥqāq al-Ḥaqq*, vol. 8 p.286
- <sup>198</sup> *Awali m* vol. 18, p.90
- <sup>199</sup> *Iḥqāq al-Ḥaqq*, vol. 15 p.392
- <sup>200</sup> *Safīnatul Biḥār al-Anwār*, vol3, p. 131.
- <sup>201</sup> *Al Qisaal* p.310; *Nahjus Saadah* vol. 4, p. 30; *Biḥār al-Anwār* vol. 41, p.10
- <sup>202</sup> *Biḥār al-Anwār*, vol. 41, p.107.
- <sup>203</sup> *Iḥqāq al-Ḥaqq*, vol. 18, . 19
- <sup>204</sup> *Amālī* by Shaykh Ṣadūq, p.233.
- <sup>205</sup> *al-Kāfi*, vol. 8, p. 129
- <sup>206</sup> *Biḥār al-Anwār* vol.41, . 114; *al Gharat* vil.1, p. 150;
- <sup>207</sup> *Rawḍat al-Wā`izīn* vol.1, p. 107.
- <sup>208</sup> *Rawḍat al-Wā`izīn* vol. 1 p.160; *Tafseer* of Abu Futuh, vol. 11, p.346; *Tafseer* of Abul Fath al Kufi, p.196; *Irshād al-Qulūb*, p. 222; *Majmaul Bayan*, p.10.
- <sup>209</sup> *Sura al Insaan* verse 7 - 12.
- <sup>210</sup> *Majmaul Bayan*, Vol. 9 & 10, p. 404
- <sup>211</sup> *Biḥār al-Anwār*, vol. 41 p. 52
- <sup>212</sup> *Biḥār al-Anwār* vol. 41. p. 29
- <sup>213</sup> *al-Ikhtiṣāṣ* p. 242
- <sup>214</sup> *Al Mahasin*, vol.2, p. 624; *Biḥār al-Anwār* vol. 41, p. 43; *Ḥilyat al-Abrār* vol. 1, .362; *al-Kāfi* vol. 5, 76;
- al Gharat* vol. 1, p. 92.
- <sup>215</sup> *Iḥqāq al-Ḥaqq*, vol. 8, p. 200.
- <sup>216</sup> *Nahjul Balagha*, p.956; *Sabhi al Salih* p.416
- <sup>217</sup> *Nahjul Balagha*, p 1022; *Sabhi al Saleh* p.438
- <sup>218</sup> *Biḥār al-Anwār*, vol. 71, . 42
- <sup>219</sup> *Biḥār al-Anwār*, vol. 41, p. 58; *Ḥilyat al-Abrār*, vol. 1, p.362
- <sup>220</sup> *al-Ikhtiṣāṣ* .p. 152
- <sup>221</sup> *al-Kāfi*, vol. 5, 77; *Biḥār al-Anwār*, vol. 41, p. 58; *Ḥilyat al-Abrār*, vol. 1, p.362
- <sup>222</sup> *Quran* : *Sura Talaag*;
- <sup>223</sup> *Manāqib Āli Abī-Ṭālib*, vol. 2. p. 78
- <sup>224</sup> *Biḥār al-Anwār*, vol. 41, . 138
- <sup>225</sup> *Iḥqāq al-Ḥaqq*, vol. 14, p.3
- <sup>226</sup> *Irshād al-Qulūb*, p.220; *Noorul Absar* p. 86; *Kashf al-Ghummah* vol. 1. p.166; *Majmaul Bayan* vol. 3, p.210; *Tadhkirat al-Khawāṣṣ* p.42.
- <sup>227</sup> *Iḥqāq al-Ḥaqq*, vol4, p. 310; *al Sibatul Hidayah*, vol. 2, p.237; *Noorul Absar*, p.87
- <sup>228</sup> *Biḥār al-Anwār* vol. 32, p.128; *al-Ḥikam al-Zāhirahh* vol. 1, p. 46
- <sup>229</sup> *Biḥār al-Anwār* vol. 35, p.335
- <sup>230</sup> *Biḥār al-Anwār* vol. 41,. P.35
- <sup>231</sup> *Tafsīr al-`Ayyāshī* Ivol.1, p.148; *Biḥār al-Anwār*, vol. 41, p.35

- <sup>232</sup> *Manāqib Āli Abī-Ṭālib*, vol. 2, p.116; *Biḥār al-Anwār*, vol. 35, . 332.
- <sup>233</sup> *Iḥqāq al-Ḥaqq*, vol4, p.332; *Biḥār al-Anwār* vol. 36, p. 31
- <sup>234</sup> *Biḥār al-Anwār* vol. 35, p. 402
- <sup>235</sup> *Biḥār al-Anwār* vol. 35, p. 395
- <sup>236</sup> *Biḥār al-Anwār* vol. 32, p. 25
- <sup>237</sup> *Biḥār al-Anwār* vol. 35, p. 386; *al-Kāfi* vol1, p 425
- <sup>238</sup> *Tafsīr al-`Ayyāshī* vol. 1, p. 621.
- <sup>239</sup> *Tafsīr Noorus Saqalain* vol. 2, p. 281; *Isbatul Hudat* vol. 2, p. 99
- <sup>240</sup> *al-Kāfi*, vol. 1, 420; *Ithbāt al-Hudāt* vol. 2, p.7; *Biḥār al-Anwār* vol. 63, p. 143
- <sup>241</sup> *Biḥār al-Anwār* vol. 35, p. 97; *al-Kāfi* vol. 1, p. 431
- <sup>242</sup> *Kashf al-Yaqīn Fi Fazayile Amirul Mominin [s]* p. 119
- <sup>243</sup> *Biḥār al-Anwār* vol. 32, . 8
- <sup>244</sup> *Biḥār al-Anwār*, vol. 35, p. 341.
- <sup>245</sup> *Uyun-e-Akhbar-e Reza* vol. 2, p. 57; *Amālī* by Shaykh Ṣadūq, p. 196; *Ghayatul Maraam* p. 29
- <sup>246</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 254
- <sup>247</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 243; *Irshād al-Qulūb* p.210
- <sup>248</sup> *Biḥār al-Anwār* vol. 42, . 69; *al-Ghadīr*, vol. 1, p. 291
- <sup>249</sup> *Awali ul Tawali*, vol. 4. p. 86
- <sup>250</sup> *Sulaym ibn Qays*, p.247
- <sup>251</sup> *Iḥqāq al-Ḥaqq*, vol. 15, -.383
- <sup>252</sup> *Biḥār al-Anwār* vol. 14, p. 81; *al-Kāfi* vol. 1 p. 231
- <sup>253</sup> *Iḥqāq al-Ḥaqq*, vol. 51, p.174
- <sup>254</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 586
- <sup>255</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p.219
- <sup>256</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p. 270
- <sup>257</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p.404
- <sup>258</sup> *Iḥqāq al-Ḥaqq*, vol. 51, p..606
- <sup>259</sup> *Yanābī` al-Mawaddah* p. 235
- <sup>260</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p..5562
- <sup>261</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p..562
- <sup>262</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p..406
- <sup>263</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p..461
- <sup>264</sup> *Iḥqāq al-Ḥaqq*, vol. 51, p.175
- <sup>265</sup> *Manāqib al-Imām Amīr al-Mu`minīn* by Muḥammad ibn Sulaymān al-Kūfī, vol. 1, p. 469.
- <sup>266</sup> *Majruhin* vol. 1, p. 380
- <sup>267</sup> *Irshād al-Qulūb* p.236; *Kashf al-Ghummah* vol. 1, p. 161; *Tarikh-e Baghdad* vol. 2, p. 88
- <sup>268</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p.83; *Kanz al-`Ummāl* viol 13, p. 107
- <sup>269</sup> *Amālī* by Shaykh Ṭūsī vol. 1, p. 344; *Iḥqāq al-Ḥaqq* vol. 5, p.187
- <sup>270</sup> *Uyun-e Akhbar-e Reza* vol.2, p.73
- <sup>271</sup> *Tafseere Furat* of al Kufi p. 104
- <sup>272</sup> *Kashf al-Ghummah* vol. 1. p.79; *Rawḍat al-Wā`izīn* vol. 1, p. 75; *Biḥār al-Anwār* vol. 40, p.77;
- Aalaamul Vara* p.185; *al-Ṭarā`if* p.19; *Tafseere Abu Futuh* vol. 11, P 9
- <sup>273</sup> *Biḥār al-Anwār* vol. 38, p. 36; *Isbatul Hudat* vol. 2, p.218;
- <sup>274</sup> *Hulliyatul Awliya* vol. 1q, p. 106; *al Imam `Ali (`a) ibn Abi Talib* vol. 2. p. 440; *Jaamiul Ahadith* of Suyuti, vol. 16, p. 275; *al Yaqin* p.471
- <sup>275</sup> *Iḥqāq al-Ḥaqq*, vol. 7, p. 132
- <sup>276</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p.556; *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol. 2, p. 183; *Faraide Simtain* vol. 1, p. 216;
- Uyun-e- Akhbar-e-Reza*, vol. 2, p. 68
- <sup>277</sup> *Yanābī` al-Mawaddah* p.61
- <sup>278</sup> *Amālī* by Shaykh Ṣadūq, p.385; *Ghayatul Maraam* p. 454; *Biḥār al-Anwār* vol. 16, p. 38
- <sup>279</sup> *Amālī* by Shaykh Ṣadūq p. 47; *Yanābī` al-Mawaddah* p. 64; *Biḥār al-Anwār* vol. 38, p. 90; *Isbatul Hudat* vol. 2, p. 49.
- <sup>280</sup> *Iḥqāq al-Ḥaqq*, vol. 7, p. 5
- <sup>281</sup> *Rawḍat al-Wā`izīn* vol. 1, p. 109; *Anwār al-Hidāyaht* p.133.
- <sup>282</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p.444; *Manāqib Āli Abī-Ṭālib*, vol. 3, p.262
- <sup>283</sup> *Kashf al-Ghummah* vol. 12, p.114; *al-Maḥajjah al-Bayḍā`* vol. 4, p. 192; *Biḥār al-Anwār* vol. 39, p. 39
- <sup>284</sup> *Zakhayirul Uqba* p.94
- <sup>285</sup> *Rawḍat al-Wā`izīn* vol. 1, p. 128
- <sup>286</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p.434
- <sup>287</sup> *Tafseer-e-Furat*
- <sup>288</sup> *Kamāl al-Dīn* p.254 reporting from *Mahjatul Baiza* vol. 1, p. 226
- <sup>289</sup> *Tafseer-e Furat* p. 167
- <sup>290</sup> *Iḥqāq al-Ḥaqq*, vol15, p. 524
- <sup>291</sup> *Biḥār al-Anwār* vol. 40, p. 25; *al-Ghadīr* vol..8, p.89; *al Yaqin* p. 172
- <sup>292</sup> *Iḥqāq al-Ḥaqq*, vol15, p.561
- <sup>293</sup> *Iḥqāq al-Ḥaqq*, vol15, p.255
- <sup>294</sup> *Iḥqāq al-Ḥaqq*, vol15, p.659
- <sup>295</sup> *Tarikhe Baghdad* vol.14, p. 102
- <sup>296</sup> *Taisirul Matalib* p.65
- <sup>297</sup> *Qasayise Murtazavi* p.112.
- <sup>298</sup> *Hulliyatul Awliya* vol.1, p. 106
- <sup>299</sup> *Musnad* of Hanbal, vol. 1, p. 125
- <sup>300</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 560
- <sup>301</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 387

- <sup>302</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 499
- <sup>303</sup> *Biḥār al-Anwār*, vol. 44, p. 82
- <sup>304</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 604; *al Mustarshid* p. 278; *Ithbāt al-Hudāt*, vol.2, p.278.
- <sup>305</sup> *Mulhiqat e Iḥqāq* vol.21, p. 257
- <sup>306</sup> *Iḥqāq al-Ḥaqq*, vol.6, p.105
- <sup>307</sup> *Iḥqāq al-Ḥaqq* vol. 6, p. 532; *Farayid al Simtain* vol.1, p.232; *Biḥār al-Anwār*, vol.39, p.49
- <sup>308</sup> *Amālī* by Shaykh Ṣadūq, p. 272
- <sup>309</sup> *Al Tarayif* p.79; *Manaqib-e- Ali ibn Abi Talib*, p.127
- <sup>310</sup> *Manāqib `Alī ibn Abī-Ṭālib* p.202; *al-Ṭarā`if* p.80; *Kashf al-Yaqīn* p.446
- <sup>311</sup> *Shajarat Ṭūbā* by Muḥammad M. al-Ḥā`irī, vol. 2, p. 238.
- <sup>312</sup> *Yanābī` al-Mawaddah* p.92; *al-Ghadir* vol. 2, p.48.
- <sup>313</sup> *Irshād al-Qulūb* p.92; *al-Ghadir* vol.2, p.48; *al-Ṭarā`if* vol. 2, p. 38;
- <sup>314</sup> *Amālī* by Shaykh Ṭūsī vol.2, p. 61; *Biḥār al-Anwār* vol. 1, p.55; *Ḥilyat al-Abrār* vol.1, p.274.
- <sup>315</sup> *Ḥilyat al-Abrār* vol.1, p.275.
- <sup>316</sup> *Kashf al-Yaqīn*, p.229
- <sup>317</sup> *Bishārat al-Muṣṭafā*, p.160
- <sup>318</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p.108'
317. *Manaqib-e- Aale Abi Talib*, vol.2, p.233; *Biḥār al-Anwār* vol.39, p. 97
- <sup>320</sup> *Alaamul Vara* p.192; *Manaqib-e- Aale Abi Talib* vol.2, p. 242; *Biḥār al-Anwār* vol. 8, p. 314 and vol. 40, p.8.
- <sup>321</sup> *Tadhkirat al-Khawāṣṣ* p.50; *Manaqib-e Aale Abi Talib* vol. 2, p. 241;
- <sup>322</sup> *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol.2, p. 11; *Sahih* of Tirmizi vol. 13, p.173; *Zakhayir-e Uqbah* p.75; *al Taj* vol.2, p. 332
- <sup>323</sup> *al-Ikhtiṣāṣ*, p.195.
- <sup>324</sup> *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol.1, p. 293
- <sup>325</sup> *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol.1, p. 295
- <sup>326</sup> *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol.1, p. 295
- <sup>327</sup> *Kashf al-Yaqīn* p.213; *al Irshad* of Mufid, p.89; *al-Ṭarā`if* p.42; *al Ikhtesās* 109
- <sup>328</sup> *Al-Faqīh* vol. 1, p.130; *al-Amālī* by Shaykh Mufid p. 94; *Tadhkirat al-Khawāṣṣ*, p.53.
- <sup>329</sup> *Isbatul Hudat* vol. 1, p.321; *Biḥār al-Anwār* vol. 41, p.169; *Jawahirul Matalib* p.109.
- <sup>330</sup> *Al Yaqīn* p.165; *Biḥār al-Anwār* vol. 49, p. 169; *Manaqib* of Khwarzami p.113
- <sup>331</sup> *Al Saqib fi Manaqib* p.255
- <sup>332</sup> *Irshād al-Qulūb* p.268; *al-Ṭarā`if*, p.183.
- <sup>333</sup> *Amālī* by Shaykh Ṣadūq, p. 274; *Uyun-e-Akhbare Reza* vol. 2, p.67; *Biḥār al-Anwār*, vol. 39, p.20
- <sup>334</sup> *Farayid-us Simtain* vol.1, p.208; *Mulhiqatul Iḥqāq* vol.21, p.247
- <sup>335</sup> *Amālī* by Shaykh Ṣadūq p. 274

- <sup>336</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 570
- <sup>337</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p. 569; *Sahih* of Tirmizi, vol.31, p.176
- <sup>338</sup> *Kashf al-Yaqīn*, p.209; *Amālī* by Shaykh Ṣadūq p.273; *Qasayise Murtazavi* of Nasa`i p.72; *al al-Mustadrak `alā al-Ṣaḥīḥayn* by al-Ḥākim vol.3, p. 125; *Tadhkirat al-Khawāṣṣ* p.46.
- <sup>339</sup> *Iḥqāq al-Ḥaqq*, vol.5, p.557
- <sup>340</sup> *Manaqib-e- `Ali (a) ibn Abi Talib* p.70; *Kashf al-Yaqīn* p.297; *Yanābī` al-Mawaddah* p.235.
- <sup>341</sup> *Iḥqāq al-Ḥaqq*, vol.5, p. 621; *al Muhasin* p.153..
- <sup>342</sup> *al Muhasin* p.153..
- <sup>343</sup> *Maaniyul Akhbar* p.222.
- <sup>344</sup> *Baṣā`ir al-Darajāt* p.46
- <sup>345</sup> *Safīnatul Biḥār al-Anwār* vol. 8, P.163.
- <sup>346</sup> *Mulhiqatul Iḥqāq* vol.20, p. 545
- <sup>347</sup> *Al Qisaal* vol. 2, p. 573; *Tafsir-e Noorus Saqalain* vol. 2, p. 360
- <sup>348</sup> *Isbatul Hudat* vol.1, p. 612
- <sup>349</sup> *Kamāl al-Dīn* p.24
- <sup>350</sup> *Tafsir-e-Noorus Saqalain* vol.1, p. 82; *Isbatul Hudat* vol.2, p.28;
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- <sup>352</sup> *Amālī* by Shaykh Ṣadūq, p.169; *Biḥār al-Anwār* vol.38, p. 151; *Bishārat al-Muṣṭafā* p. 31; *Iḥqāq al-Ḥaqq* vol.4. p.297
- <sup>353</sup> *Amālī* by Shaykh Ṣadūq, p.39
- <sup>354</sup> *Biḥār al-Anwār* vol.36, p. 4
- <sup>355</sup> *Uyun-e-Akhbar-e-Reza* vol. 2, p. 6
- <sup>356</sup> *al-Ikhtiṣāṣ* p.17
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- <sup>358</sup> *Fussilat* p. 33; *Biḥār al-Anwār* vol.36, p. 28
- <sup>359</sup> *Al Mustarshid* p. 618
- <sup>360</sup> *Iqabul Aamaal* p.249
- <sup>361</sup> *Mulhiqat-e Iḥqāq* vol.20, p. 336; *Biḥār al-Anwār* vol. 40, p. 202
- <sup>362</sup> *al-Kāfi*, vol. 2, p. 388; *Biḥār al-Anwār* vol. 40, p. 97; *Irshād al-Qulūb* p.179
- <sup>363</sup> *al-Kāfi* vol.2, p. 377
- <sup>364</sup> *Al Yaqīn* p. 244
- <sup>365</sup> *Iḥqāq al-Ḥaqq*, vol. 14, p. 385.
- <sup>366</sup> *Tafseer-e Ayashi* vol.1, p.194; *Tafseer-e-Noor-e Saqalain* vol.1, p. 377; *Biḥār al-Anwār* vol.36.p.15.
- <sup>367</sup> *Ḥilyat al-Abrār*, vol. 1, p. 286.
- <sup>368</sup> *Amālī* by Shaykh Ṣadūq, p.165; *Isbatul Hudat* vol.2, p.57; *Asna Ashariya* p. 62
- <sup>369</sup> *Isbatul Hudat* vol.1, p.206

- <sup>370</sup> *Biḥār al-Anwār* vol.36, p. 20
- <sup>371</sup> *Ḥilyat al-Abrār*, vol.1, p.286
- <sup>372</sup> *Iḥqāq al-Ḥaqq* vol. 14, p. 378
- <sup>373</sup> *Isbatul Hudat*, vol.;2, p.59
- <sup>374</sup> *Tafsīr al-`Ayyāshī* vol.1. p.24; *Biḥār al-Anwār*, vol. 92, p.240
- <sup>375</sup> *Biḥār al-Anwār*, vol. 35, p.366
- <sup>376</sup> *Basayirud-Darajat* 79.
- <sup>377</sup> *Isbatul Hudat* vol.2, p.171; *Shahab* p.33; *Mustarshad* 29
- <sup>378</sup> *Amālī* by Shaykh Ṣadūq, p.72; *Uyun-e-Akhbare Reza* vol. 2, p. 59; *Isbatul Hudat* vol. 2, p. 30
- <sup>379</sup> *Amālī* by Shaykh Ṣadūq, p.72; *Iḥqāq al-Ḥaqq*, vol. 15, p.274; *Biḥār al-Anwār* vol. 38, p.4
- <sup>380</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p.265
- <sup>381</sup> *Kashf al-Ghummaḥ* vol. 1, p.157; *Isbatul Hudat* vol. 2, p. 212; *Iḥqāq al-Ḥaqq*, vol. 15, .212.; *Kashf al-Yaqīn* p.292
- <sup>382</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p.265
- <sup>383</sup> *Kashf al-Ghummaḥ* vol.1, p.157; *Kashf al-Yaqīn* p.285
- <sup>384</sup> *Biḥār al-Anwār* vol.39, p. 92
- <sup>385</sup> *Iḥqāq al-Ḥaqq*, vol.6, p.104
- <sup>386</sup> *Isbatul Hudat* vol.2, p.238
- <sup>387</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 412
- <sup>388</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 604
- <sup>389</sup> *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol.1, p.167; *al-Ghadīr* vol. 5, p. 363; *Iḥqāq al-Ḥaqq*, vol. 17, p 29.
- <sup>390</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.212
- <sup>391</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.260
- <sup>392</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.280
- <sup>393</sup> *Manāqib-e- Ali ibn Abi Talib*, p.224.; *Mulḥiqatul Ilḥaq* vol.21, p. 136; *Kanz al-`Ummāl* vol.11, p.599; *al Murajīath*, p.153; *Sahih* of Tirmizi vol.13, p.165; *Taj* vol.3, p 297.
- <sup>394</sup> *Isbatul Hudat* vol.2, p. 51
- <sup>395</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p.317
- <sup>396</sup> *Iḥqāq al-Ḥaqq*, vol. 5, p.242
- <sup>397</sup> *Sulaym ibn Qays*, p.244.
- <sup>398</sup> *Iḥqāq al-Ḥaqq*, vol.5, p. 274; *Yanābī` al-Mawaddah* p.54; *Musnad* of Hanbal vol.5, p. 171; *Sunan* of Ibn Majāa vol. 1, p. 55; *Manāqib `Alī ibn Abī-Ṭālib*, p.227; *Taj* vol.3, p. 231; *Shahih* of Tirmizi, vol.33, p. 169
- <sup>399</sup> *Manāqib `Alī ibn Abī-Ṭālib*, p.230
- <sup>400</sup> *Zakhayire Uqba*, p. 68; *Musnad* of Hanbal vol.5, p.606
- <sup>401</sup> *Iḥqāq al-Ḥaqq* vol.5, p. 279
- <sup>402</sup> *Iḥqāq al-Ḥaqq* vol.5, p. 171
- <sup>403</sup> *al-Amālī* by Shaykh Mufid p.213
- <sup>404</sup> *Farayide Simtain* vol.2, p. 68; *Iḥqāq al-Ḥaqq*, vol.4, p. 502
- <sup>405</sup> *Iḥqāq al-Ḥaqq* vol..6, p. 448
- <sup>406</sup> *Sahih* of Bukhari vol.3, p.1140; *Iḥqāq al-Ḥaqq* vol.5, p. 313; *`Uyūn Akhbār al-Riḍā* vol.2, p.59; *Taj* vol.3, p. 296; *Sahih* of Tirmizi vol. 13, p. 167
- <sup>407</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 447
- <sup>408</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 457
- <sup>409</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 476
- <sup>410</sup> *Al-Ithnā `ashariyyah* p. 61.
- <sup>411</sup> *Biḥār al-Anwār* vol. 38, p.319; *al-Ghadīr* vol. 10, p. 278; *Noorul Absar* p.89; *Faḍā`il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol.1, p.297; *Ghayatul Maraam* p.455; *Kashf al-Yaqīn*, p.299; *al Shahab* p.33.
- <sup>412</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 460; *Ghayatul Maraam* p.455; *Yanābī` al-Mawaddah* p.235; *Isbatul Hudat* vol.1, p. 249
- <sup>413</sup> *Kashf al-Ghummaḥ* vol.1, p. 153; *Amālī* by Shaykh Ṣadūq, p. 284.
- <sup>414</sup> *Amālī* by Shaykh Ṭūsī, vol.1, p. 203.
- <sup>415</sup> *Isbatul Hudat* vol.2, p. 55; *Amālī* by Shaykh Ṣadūq, 107.
- <sup>416</sup> *Ma`aniul Akhbar*, p.195
- <sup>417</sup> *Amālī* by Shaykh Ṣadūq, p.272
- <sup>418</sup> *Amālī* by Shaykh Ṣadūq p.295
- <sup>419</sup> *`Uyūn Akhbār al-Riḍā* vol.1, p. 294; *Isbatul Hudat* vol.2, p. 26.
- <sup>420</sup> *Amālī* by Shaykh Ṭūsī, vol.1, p.278
- <sup>421</sup> *Al Ghadeer*, vol.3, p.113; *Sahih* of Tirmizi vol..13, p. 169;
- <sup>422</sup> *Al Ghadeer*, vol. 3, 115
- <sup>423</sup> *Farayide Simtain* vol.1, p. 111
- <sup>424</sup> *al-Amālī* by Shaykh Mufid p.61
- <sup>425</sup> *Kashf al-Ghummaḥ* vol.1, p.339
- <sup>426</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 513.
- <sup>427</sup> *Al Tarayif*, p.63; *Kashf al-Ghummaḥ* vol.1, p. 339; *Mustarshad* p.380.
- <sup>428</sup> *Isbatul Hudat*, vol.2. p.211; *Biḥār al-Anwār* vol. 38, p.21.
- <sup>429</sup> *Iḥqāq al-Ḥaqq*, vol.4, p.227
- <sup>430</sup> *Amālī* by Shaykh Ṣadūq p.72
- <sup>431</sup> *Amālī* by Shaykh Ṣadūq p.108
- <sup>432</sup> *Ghayatul Maraam* p.615
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- <sup>434</sup> *Iḥqāq al-Ḥaqq* vol. 4, p. 223.
- <sup>435</sup> *Al Isteab* vol. 3, p. 1098

- <sup>436</sup> *Iḥqāq al-Ḥaqq* vol.15, p. 544
- <sup>437</sup> *Al Mustarshid* p. 290
- <sup>438</sup> *Amālī* by Shaykh Ṣadūq p.444.
- <sup>439</sup> *Sharḥ Iḥqāq al-Ḥaqq* by Sayyid al-Mar`ashī, vol. 15, p. 526.
- <sup>440</sup> *Al Hukmul Zahira* p. 111; *al-Kāfi* vol.1, p.296
- <sup>441</sup> *al-Ikhtiṣāṣ* p.279
- <sup>442</sup> *Al Majruhin* vol.2, p.14
- <sup>443</sup> *Irshād al-Qulūb* p.234
- <sup>444</sup> *Iḥqāq al-Ḥaqq* vol. 15, p.530
- <sup>445</sup> *Iḥqāq al-Ḥaqq* vol. 15, p.532
- <sup>446</sup> *Iḥqāq al-Ḥaqq* vol. 15, p.533
- <sup>447</sup> *Iḥqāq al-Ḥaqq* vol. 5, p.358; *al Imam `Ali (a)* vol. 2, p. 114.
- <sup>448</sup> *Iḥqāq al-Ḥaqq* vol. 5, p.332; *al Sahih* of Tirmizi vol. 13, p. 170.
- <sup>449</sup> *Iḥqāq al-Ḥaqq* vol. 5, p.332 *al Sahih* of Tirmizi vol. 13, p. 170.
- <sup>450</sup> *Qasayise Murtazavi* of Nasa`i p. 51
- <sup>451</sup> *Biḥār al-Anwār* vol.27, p.114; *Fazayilus Shia* p.2; *Mulhiqatul Iḥqāq*, vol.21, p. 319.
- <sup>452</sup> *Al-Mustarshad* 293.
- <sup>453</sup> *al-Kāfi*, vol. 1, p.354.
- <sup>454</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.57.
- <sup>455</sup> *Iḥqāq al-Ḥaqq*, vol.25, p.42.
- <sup>456</sup> *Al al-Mustadrak `alā al-Ṣaḥīḥayn* by al-Ḥākim, vol.3, p.124
- <sup>457</sup> *Hulliyatul Auliya*, vol. 1, p. 102
- <sup>458</sup> *Isbatul Hudat*, vol. 2, p. 242
- <sup>459</sup> *Amālī* by Shaykh Ṣadūq p. 19; *Jawahirul Matalib* vol.1, p. 103; *Murajiath* p.175.
- <sup>460</sup> *Tadhkirat al-Khawāṣṣ* p.52
- <sup>461</sup> *Kashf al-Ghumamah* vol.1, p.94; *Iḥqāq al-Ḥaqq*, vol.4, p. 49; *Murajiath* p.175.
- <sup>462</sup> *Bishārat al-Muṣṭafā* p.208; *Amālī* by Shaykh Ṭūsī, vol.1, p.316
- <sup>463</sup> *Kamāl al-Dīn* p.222
- <sup>464</sup> *Kamāl al-Dīn* p.253
- <sup>465</sup> *Iḥqāq al-Ḥaqq*, vol.3, p.386; *I`lām al-Warā fi A`lām al-Hudā* p.185; *Kanz al-`Ummāl* vol.13, p.122; *al-Ghadir*, vol. 3, p. 221; *Sunan* of Ibn Majaa, vol. 1 p. 55; *Murajiath* p.84; *Jamiul Ahadith* of Suyuti, vol. 6, p.243
- <sup>466</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.283
- <sup>467</sup> *Iḥqāq al-Ḥaqq* vol.3, p. 386; *I`lām al-Warā fi A`lām al-Hudā* p.185; *Kanz al-`Ummāl* vol.31, p.122; *Sunan* of Ibn Majaa, vol.1, p.55; *Jamiul Ahadith* of Suyuti, vol.2, p.243.
- <sup>468</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 283
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- <sup>470</sup> *Kashf al-Ghumamah* vol.1, p.143
- <sup>471</sup> *Ghayatul Maraam* p.505
- <sup>472</sup> *Al Yaḥqin* p.514; *A`laamul Wara* p.185; *Tafseer* of Abul Futuh vol.11 p.9
- <sup>473</sup> *Jāmi` al-Akhhār* p.51; *Anwār al-Hidāyaht* p.134; *Bashartul Mustafa* p.20.
- <sup>474</sup> *al-Kāfi* vol. 1, p.354
- <sup>475</sup> *Jamiul Ahadith* of Suyuti vol. 10, p. 347
- <sup>476</sup> *Farayide Simtain* vol. 1, p. 177
- <sup>477</sup> *Kashf al-Yaqin* p.234.
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- <sup>500</sup> *al-Kāfi*, b vol. 1, p. 461; *Biḥār al-Anwār*, vol.43, p.107; *Jamiul Ahadis al Shia* vol.20,



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- <sup>502</sup> *Rawḍat al-Wā`izīn* vol.1, p.100
- <sup>503</sup> *Amālī* by Shaykh Ṭūsī, vol.2, p. 109; *Manāqib `Alī ibn Abī-Ṭālib* p.86.
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- <sup>505</sup> *Ilalus Sharaye* p. 173.
- <sup>506</sup> *Amālī* by Shaykh Ṭūsī, vol.1, p. 57; *Biḥār al-Anwār* vol.70, p. 178.kj;
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- <sup>510</sup> *Mustarshad* p.353; *Iḥqāq al-Ḥaqq*, vol.;6, p.187
- <sup>511</sup> *Iḥqāq al-Ḥaqq*, vol.6, p.219
- <sup>512</sup> *Iḥqāq al-Ḥaqq*, vol.6, p.218
- <sup>513</sup> *Amālī* by Shaykh Ṣadūq, p.48
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- <sup>521</sup> *Basyirud Darajat* p.415
- <sup>522</sup> *Al Yaqin* p.257.
- <sup>523</sup> *Alaamul Wara* p.189.
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- <sup>525</sup> *Bishārat al-Muṣṭafā* p.144.
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- <sup>544</sup> *Kamāl al-Dīn* p.261
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- <sup>547</sup> *Iḥqāq al-Ḥaqq*, vol.18, p.186
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- <sup>549</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.551
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- <sup>561</sup> *Biḥār al-Anwār*, vol. 41, p. 85; *al Taj* vol. 3, p. 294; *Sahih Bukhari* vol. 3, p. 1140; *Noorul Absar*, p.90; *Sahih Muslim* vol.15, p.177.
- <sup>562</sup> *al-Istī`āb* vol.3, p.1099; *Sahih Tirmizi* vol.13, p. 172
- <sup>563</sup> *Sahih Bukhari* vol.3, p.141
- <sup>564</sup> Nasai's *Qasayise Murtazavi*. p.51.
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- <sup>569</sup> *Yanābī` al-Mawaddah* p.94
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- <sup>573</sup> *Ḥilyat al-Abrār*, vol.1, p.307
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- <sup>575</sup> *Masabihul Anwaar*, vol.1, p. 254; *al-Ḥikam al-Zāhirahh* vl. 2, p. 128
- <sup>576</sup> *Rawḍat al-Wā`izīn* vol.1, p.128; *Biḥār al-Anwār* vol. 20, p.86
- <sup>577</sup> *Al Yaqin* p.216
- <sup>578</sup> *Ḥilyat al-Abrār*, vol.1, p.314; *Rawḍat al-Wā`izīn* vol.1, p. 127
- <sup>579</sup> *Ḥilyat al-Abrār*, vol.1, p.315
- <sup>580</sup> *Ḥilyat al-Abrār*, vol.1, p.315
- <sup>581</sup> *Ḥilyat al-Abrār*, vol.1, p.315
- <sup>582</sup> *Safīnat-e Biḥār al-Anwār vol.1, p.565; al Ikhtesās* p. 152
- <sup>583</sup> *Isbatul Hudat* vol.1, p.345
- <sup>584</sup> *Safīnat Biḥār al-Anwār* vol.1, p.566
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- <sup>586</sup> *Iḥqāq al-Ḥaqq* vol.6, p.275
- <sup>587</sup> *Iḥqāq al-Ḥaqq* vol.6, p.270
- <sup>588</sup> *Mustarshad* p.470
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- <sup>591</sup> *Al-Ghadīr* vol.1, p.267
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- <sup>595</sup> *Sawabul Aamaal* p.99; *Misbahul Mutahajjīdin* p.680; *Isna Asharaya* p.168.
- <sup>596</sup> *Biḥār al-Anwār* vol. 97; p. 112; *Manla Yahzarahul Faqih* vol.2, p.90; *Mahjatul Bayza*, vol.2, p.141; *Sawabul Aamal*, p.100; *Misbahul Mutahajjīdin* p.679
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- <sup>599</sup> *Vasayil* vol.10,p. 202; *al Tahzeeb* vol.6, p.24; *Misbahul Mutahajjīdin* p.680
- <sup>600</sup> *Amālī* by Shaykh Ṣadūq, 385; *Biḥār al-Anwār* vol.18, p. 340; *al-Ghadīr* vol. 8, p. 88;
- <sup>601</sup> *Isbatul Hudat* vol.2, p. 88; *Amaa`Ali (a)* of Saduq p.387
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- <sup>603</sup> *Kanzul Faraid* p. 185
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- <sup>605</sup> *Amālī* by Shaykh Ṣadūq, p. 109
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- <sup>615</sup> *Amālī* by Shaykh Ṣadūq, p.48
- <sup>616</sup> *Al Mustarshid* p.632
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- <sup>618</sup> *Iḥqāq al-Ḥaqq*, vol.15, p.75
- <sup>619</sup> *Kamāl al-Dīn* p.257
- <sup>620</sup> *Al Yaqin*, p.250; *Ghayatul Maraam* p.74
- <sup>621</sup> *Al Yaqin*, p.493
- <sup>622</sup> *Iḥqāq al-Ḥaqq*, vol.7, p.77
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- <sup>626</sup> *Al al-Mustadrak `alā al-Ṣaḥīḥayn* by al-Ḥākim, vol.3, p.128
- <sup>627</sup> *Isbatul Hudat*, vol.2, p. 48
- <sup>628</sup> *Biḥār al-Anwār* vol.39, p.32
- <sup>629</sup> *Isbatul Hudat* vol.2, p. 290; *Mulḥiqatul Iḥqāq* vol.21, p. 337
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- <sup>632</sup> *Ghayatul Maraam* p.203
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- <sup>636</sup> *Iḥqāq al-Ḥaqq*, vol.6, p. 420
- <sup>637</sup> *Amālī* by Shaykh Ṣadūq p.289
- <sup>638</sup> *Biḥār al-Anwār* vol.38, p.152
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- <sup>640</sup> *Iḥqāq al-Ḥaqq* vol. 4, p.216; *Farayide Simtain* vol.1, p. 179
- <sup>641</sup> *Faḍā'il al-Khamsah fi al-Ṣiḥāḥ al-Sittah* vol. 2, p. 95
- <sup>642</sup> *Kanzul Fawayid* p.209.
- <sup>643</sup> *Biḥār al-Anwār* vol.38, p. 10
- <sup>644</sup> *Biḥār al-Anwār* vol.38, p. 19
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- <sup>646</sup> *Al Ikhtesaas* p. 271
- <sup>647</sup> *Biḥār al-Anwār* vol.39, p.299
- <sup>648</sup> *Ghayatul Maraam* p. 206
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- <sup>666</sup> *Amālī* by Shaykh Ṭūsī, vol. 19, p. 32
- <sup>667</sup> *Isbatul Hudat* vol.2, p.288
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- <sup>673</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 233; *Iqbatul Anwaar* vol.2, p. 491
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- <sup>681</sup> *Baṣā'ir al-Darajāt* p.79
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- <sup>684</sup> *Iḥqāq al-Ḥaqq* vol.15, p. 112
- <sup>685</sup> *Iḥqāq al-Ḥaqq* vol.15, p. 121
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- <sup>687</sup> *Amālī* by Shaykh Ṭūsī, vol.1, p. 24
- <sup>688</sup> *Ghāyat al-Marām* p.204
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- <sup>690</sup> *Biḥār al-Anwār* vol. 36, p. 186
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- <sup>693</sup> *Biḥār al-Anwār* vol.38, p. 18
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- <sup>695</sup> *Isbatul Hudat* vol.2, p.277
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- <sup>699</sup> *Iḥqāq al-Ḥaqq* vol.6, p. 381
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- <sup>703</sup> *Tafseere Ayashi* vol.1, p. 100; *Tafsseere Noore Saqalain* vol.1, p.203
- <sup>704</sup> *Al Iqtesaas* p.297;
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- <sup>706</sup> *Biḥār al-Anwār* vol. 39, p. 293; *al Taraayif* p. 1`56
- <sup>707</sup> *Tafseere Noore Saqalain* vol.5, p. 39; *Jāmi' al-Akhhār* p.52; *Rawḍat al-Muttaqīn* vol.13, p. 212; *Biḥār al-Anwār* vol. 39, p. 234; *Amālī* by Shaykh Ṣadūq p. 195; *Iḥqāq al-Ḥaqq* vol. 7, p. 121; *Uyūn Akhhār al-Riḍā* vol. 2, p. 136; *Isbatul Hudat* vol.2, p. 32.
- <sup>708</sup> *Srarus Shahadat* p.241
- <sup>709</sup> *Israrus Shahdah* p. 241.
- <sup>710</sup> *Kamāl al-Dīn* p. 250
- <sup>711</sup> *Isbatul Hudat* vol. 2, p.285
- <sup>712</sup> *Iḥqāq al-Ḥaqq* vol.15, p. 191
- <sup>713</sup> *Farayidus Simtain* vol. 1, p. 147; *Yanābī' al-Mawaddah* p. 79
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- <sup>715</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 263

- <sup>716</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 270
- <sup>717</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p. 173
- <sup>718</sup> *Biḥār al-Anwār*, vol. 38, p. 112
- <sup>719</sup> *Ḥilyat al-Abrār* vol. 1 p. 236
- <sup>720</sup> *Isbatul Hudat* vol. 2, p.232
- <sup>721</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p., 72; *Manqib-e `Alī (ʿa) ibn Abi Talib* p. 201.
- <sup>722</sup> *Al-Faqīh* vol. 4, p. 132; *Isbatul Hudat* vol. 2 p. 23
- <sup>723</sup> *Amālī* by Shaykh Ṣadūq, p. 47
- <sup>724</sup> *Biḥār al-Anwār* vol. 26, p. 263
- <sup>725</sup> *Isbatul Hudat*, vol. 2, p. 239
- <sup>726</sup> *Jamiul Ahadis* of Quimmi p. 263
- <sup>727</sup> *Isbatul Hudat*, vol. 2, p. 277
- <sup>728</sup> *Isbatul Hudat*, vol. 2, p. 43
- <sup>729</sup> *Irshadal Qulub*, p. 255
- <sup>730</sup> *Isbatul Hudat*, vol. 2, p. 211
- <sup>731</sup> *Kashf al-Ghummah* vol.1, p. 157; *Biḥār al-Anwār* vol. 38,p. 21; *Isbatul Hudat* vol. 2,p. 212; and *Iḥqāq al-Ḥaqq* vol. 15,p. 198
- <sup>732</sup> *Al Waafi* vol.2, p. 327
- <sup>733</sup> *Yanābi` al-Mawaddah* p.85; *Iḥqāq al-Ḥaqq* vol.4, p. 464
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- <sup>735</sup> *Isbatul Hudat* vol. 2 p.55; *Amālī* by Shaykh Ṣadūq, p.108; *Ghayatul Maraam* p. 615
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- <sup>738</sup> *Israrus Shahadat* p.241
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- <sup>740</sup> *Yanābi` al-Mawaddah* p.241.
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- <sup>743</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p.339.
- <sup>744</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p.340
- <sup>745</sup> *Amālī* by Shaykh Ṭūsī vol. 1, p. 343
- <sup>746</sup> *Isbatul Hudat* vol. 2 p. 62; *Biḥār al-Anwār* vol. 38, p. 102
- <sup>747</sup> *Isbatul Hudat* vol. 2 p. 152;
- <sup>748</sup> *Isbatul Hudat* vol. 2 p. 63.
- <sup>749</sup> *Isbatul Hudat* vol. 2 p. 48
- <sup>750</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p. 29
- <sup>751</sup> *Zakhayirul Uqba*, p.71; *Biḥār al-Anwār* vol.38, p. 154; *Isbatul Hudat* vol. 2, p.246.
- <sup>752</sup> *Isbatul Hudat* vol. 2, p.112.
- <sup>753</sup> *Biḥār al-Anwār* vol. 38, p. 1
- <sup>754</sup> *Kashf al-Yaqīn* p. 291; *Biḥār al-Anwār* vol.38, p.11; *Kashf al-Ghummah* vol. 1, p. 156; *Isbatul Hudat* vol. 2, p.211.
- <sup>755</sup> *Isbatul Hudat* vol. 2, p.41.
- <sup>756</sup> *Amālī* by Shaykh Ṣadūq p.288
- <sup>757</sup> *Isbatul Hudat* vol. 2, p. 159
- <sup>758</sup> *Biḥār al-Anwār*, vol. 38, p. 16
- <sup>759</sup> *Kashf al-Yaqīn* p. 292
- <sup>760</sup> *Isbatul Hudat* vol.2, p. 162
- <sup>761</sup> *Kashful Ghumma*, p.139; *Irshād al-Qulūb* p.236; *Amālī* by Shaykh Ṭūsī vol. 1, p. 97; *Biḥār al-Anwār* vol. 38, p. 153;
- <sup>762</sup> *Ghurur al Hikam* vol.1, p.282
- <sup>763</sup> *Iḥqāq al-Ḥaqq*, vol.4, p. 54; *Isbatul Hudat* vol. 2, p. 211;
- <sup>764</sup> *Isbatul Hudat*, vol.2, p.162
- <sup>765</sup> *Isbatul Hudat*, vol.2, p.159
- <sup>766</sup> *Mahjatul Baiza* vol. 1, p.233
- <sup>767</sup> *Al-Faqīh* vol.4, p. 132
- <sup>768</sup> *Amālī* by Shaykh Ṣadūq, p.196; *Isbatul Hudat* vol.2, p. 58; *Manaqib-e Aale Abi Talib* vol.3, p. 47
- <sup>769</sup> *Isbatul Hudat*, vol.2, p.65
- <sup>770</sup> *Iḥqāq al-Ḥaqq*, vol.15, p. 55
- <sup>771</sup> *Isbatul Hudat*, vol.2, p.69
- <sup>772</sup> *Israrul Shahadat* p. 241
- <sup>773</sup> *Isbatul Hudat*, vol.2, p.242
- <sup>774</sup> *Amālī* by Shaykh Ṣadūq, p.41
- <sup>775</sup> *Al Yaqīn* 16177
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- <sup>777</sup> *Amālī* by Shaykh Ṣadūq, p. 47
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- <sup>779</sup> *Sunan ibn Majaa* vol.1, p. 42; *Sahih Muslim* vol.2, p. 237; *Sahih Bukhari* vol..3, p. 1142
- <sup>780</sup> *Iḥqāq al-Ḥaqq* vol.5, p. 149; *Sahih Muslim* vol. 15, p. 176; *Sahih Bukhari* vol..37, p. 264
- <sup>781</sup> *Iḥqāq al-Ḥaqq* vol.5, p. 198;
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- <sup>784</sup> *Biḥār al-Anwār* vol. 38, p. 39
- <sup>785</sup> *Biḥār al-Anwār* vol. 38, p. 30
- <sup>786</sup> *Safīnate Biḥār al-Anwār* vol. 1, p. 225; *Biḥār al-Anwār* vol. 38, p. 90.
- <sup>787</sup> *Iḥqāq al-Ḥaqq* vol. 7, p. 42; *Faḍā'il al-Khamsah fī al-Ṣiḥāḥ al-Sittah* vol.2, p. 229
- <sup>788</sup> *Israrus Shadat* p.241
- <sup>789</sup> *Isbatul Hudat* vol. 2, p. 284; *al Yaqīn* p.278

- <sup>790</sup> *Isbatul Hudat* vol. 2, p. 240
- <sup>791</sup> *Biḥār al-Anwār* vol. 27, p. 61
- <sup>792</sup> *Biḥār al-Anwār* vol. 37, p. 109; *Amālī* by Shaykh Ṣadūq, p. 225; *Isbatul Hudat* vol.2, p. 71
- <sup>793</sup> *Av`Ali (‘a) yut Taley* vol.4, p. 85
- <sup>794</sup> *Isbatul Hudat* vol.1, p. 519
- <sup>795</sup> *Iqaabul Aamal* p.249
- <sup>796</sup> *Amālī* by Shaykh Ṣadūq, p. 522; *Isbatul Hudat* vol.2, p. 71; *Anwaarul Hidayat* p.137; *Biḥār al-Anwār* vol.14, p. 38 ; *Ghayatul Maraam* p.454.
- <sup>797</sup> *Amālī* by Shaykh Ṭūsī, vol. 1, p. 153; *Biḥār al-Anwār* vol.38, p. 14 ;
- <sup>798</sup> *Baṣā`ir al-Darajāt* p. 74
- <sup>799</sup> *Iḥqāq al-Ḥaqq*, vol. 7, p.187; *Biḥār al-Anwār*, vol.39, p. 297
- <sup>800</sup> *Iḥqāq al-Ḥaqq*, vol. 7, p.152
- <sup>801</sup> *Iḥqāq al-Ḥaqq*, vol. 7, p.146
- <sup>802</sup> *Iḥqāq al-Ḥaqq*, vol. 15, p.111
- <sup>803</sup> *Amālī* by Shaykh Ṭūsī, vol. 1, p. 67; *Bishārat al-Muṣṭafā* p.90
- <sup>804</sup> *Biḥār al-Anwār* vol. 27, p. 114; *Fazayilus Shia* p.2.
- <sup>805</sup> *Amālī* by Shaykh Ṭūsī vol.1, p. 183; *Kashful Ghumma* vol.1, p.389
- <sup>806</sup> *Biḥār al-Anwār* vol.27, p. 115
- <sup>807</sup> *Fazayilus Shia* p.4; *Biḥār al-Anwār*, vol.39, p. 277
- <sup>808</sup> *Fazayilus Shia* p.4; *Biḥār al-Anwār*, vol.27, p. 115; *Mulhiqatul Ilhaq* vol.21, p. 319
- <sup>809</sup> *Israrus Shahadat* p. 241
- <sup>810</sup> *Israrus Shahadat* p. 241
- <sup>811</sup> *Iḥqāq al-Ḥaqq*, vol.5, p. 91
- <sup>812</sup> *Iḥqāq al-Ḥaqq*, vol.7, p.138; *Biḥār al-Anwār* vol.27,p.76; *Ilalus Sharaye* p. 144
- <sup>813</sup> *Iḥqāq al-Ḥaqq*, vol.7, p.113
- <sup>814</sup> *Mulhiqatul Ihqaq* vol.21, p.343
- <sup>815</sup> *Mulhiqatul Ihqaq* vol.21, p.321
- <sup>816</sup> *Biḥār al-Anwār* vol. 37, p. 115
- <sup>817</sup> *Fazayilus Shia* p.4; *Biḥār al-Anwār* vol.27, p.115
- <sup>818</sup> *Israrus Shahadat* p.241.
- <sup>819</sup> *Israrus Shahadat* p.241.
- <sup>820</sup> *Biḥār al-Anwār* vol. 27, p. 115
- <sup>821</sup> *Mulhiqatul Ihqaq* vol.21, p.321
- <sup>822</sup> *Fazayilus Shia* p.3; *Biḥār al-Anwār* vol.27, p.114
- <sup>823</sup> *Bishārat al-Muṣṭafā* p.145
- <sup>824</sup> *Iḥqāq al-Ḥaqq*, vol.2, p. 115
- <sup>825</sup> *Biḥār al-Anwār* vol. 27,p. 114; *Israrus Shahadat* p.241
- <sup>826</sup> *Biḥār al-Anwār* vol. 27,p. 114; *Fazayilus Shia* p.2
- <sup>827</sup> *Yanabiyl Mawaddah* p.125; *Kashful Ghumma* vol.1, p. 99; *Irshād al-Qulūb* vol.2, p.

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*Kashf al-Yaqīn* p.225; *Manaqib* of Khwarzami, p.67

<sup>828</sup> *Biḥār al-Anwār* vol. 18, p. 388

<sup>829</sup> *Irshād al-Qulūb* p.209.

<sup>830</sup> *Biḥār al-Anwār* vol. 39, p. 280; *Bishārat al-Muṣṭafā* p.86

<sup>831</sup> *Al Khuisaal* vol.2, p. 402; *Tafseere Noore Saqalain* vol.5, p. 240; *Aalamuddin* p. 451;

*Amālī* by Shaykh Ṣadūq, p.276; *Bishārat al-Muṣṭafā* p.56; *Biḥār al-Anwār* vol. 27, p. 162

<sup>832</sup> *Bishārat al-Muṣṭafā* p.154; *Biḥār al-Anwār* vol. 27, p. 142; *Yanābī` al-Mawaddah* p. 125; *Al-Ghadīr* vol.10, p. 278; *Kanz al-`Ummāl* vol.11, p.601

<sup>833</sup> *Iḥqāq al-Ḥaqq* vol.7, p.160

<sup>834</sup> *Amālī* by Shaykh Ṣadūq, p. 26; *Iḥqāq al-Ḥaqq*, viol. 5, p. 113;

<sup>835</sup> *Iḥqāq al-Ḥaqq*, vol.7, p.160

<sup>836</sup> *Uyun-e- Akhbar-e Reza* vol.2, p. 58; *Isbatul Hudat*, vol.1, p.484; *Biḥār al-Anwār* vol.24, p. 83;

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<sup>837</sup> *Yanābī` al-Mawaddah* p.125; *Kashful Ghumma* vol. 1, p. 93; *Kashf al-Yaqīn*, p.225; *Iḥqāq al-Ḥaqq*, vol.7, p.257; *Faḍā`il al-Khamsah fī al-Ṣiḥāḥ al-Sittah* vol.2, p.219

<sup>838</sup> *Kashful Ghumma* vol. 1, p. 104; *Kashf al-Yaqīn*, p.227; *Fazayile Shia*, p.3, *Biḥār al-Anwār*, vol.39,

p. 277; *Manqibat* vol.3, p. 149; *Hqaqul Haq*, vol.7, p. 161

<sup>839</sup> *Iḥqāq al-Ḥaqq* vol. 6, p. 104

<sup>840</sup> *Mulhiqatul Ihqaq* vol. 21, p. 319; *Biḥār al-Anwār* vol.27, p.311.

<sup>841</sup> *Amālī* by Shaykh Ṭūsī, vol. 1, p. 103; *Biḥār al-Anwār* vol.27, p. 311

<sup>842</sup> *Fazayilus Shia* p.3; *Biḥār al-Anwār* vol.27, p.114; *Mulhiqatul Ihqaq* vol. 21, p.319;

<sup>843</sup> *Biḥār al-Anwār* vol.23, p.120; *Kashful Ghumma* vol.1, p.103; *Irshād al-Qulūb* vol.2, p.234;

*Manaqib* of Khwarzami, p./ 71; *Mulhiqatul Ihqaq*, vol.21, p.565; *Maayiatul Manqiba* p.66

<sup>844</sup> *Iḥqāq al-Ḥaqq* vol. 7, p. 261

<sup>845</sup> *Iḥqāq al-Ḥaqq* vol. 7, p. 261; *Biḥār al-Anwār* vol. 39, p. 306; *Kanz al-`Ummāl*, vol. 11, p.126; *Fazayilus Shia* p. 11; *Faḍā`il al-Khamsah fī al-Ṣiḥāḥ al-Sittah* vol.2, p.291

<sup>846</sup> *Aalamuddin* p. 136

<sup>847</sup> *Fazayilus Shia* p.4

<sup>848</sup> *Iḥqāq al-Ḥaqq*, vol.6, p. 111; *Irshād al-Qulūb* p.235; *Manaqib* of Khwarzami, p. 71;

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<sup>849</sup> *Fazayilus Shia* p.3; *Israrus Shahadat* p. 241;

<sup>850</sup> *Mulhiqatul Ihqaq* vol. 21, p. 319

<sup>851</sup> *Biḥār al-Anwār*,. Vol. 6, p. 200;

<sup>852</sup> *Biḥār al-Anwār*,. Vol. 27, p. 164;

- <sup>853</sup> *Biḥār al-Anwār*, Vol. 6, p. 188;
- <sup>854</sup> *Al Fusool al Muhimmat*, p.112
- <sup>855</sup> *Kashful Ghumma* vol.1, p.140
- <sup>856</sup> *Al Fusool al Muhimmat*, p.110; *al-Faqīh* vol.1, p. 137
- <sup>857</sup> *Biḥār al-Anwār* vol.27, p.114; *Fazayilus Shia* p.3
- <sup>858</sup> *Biḥār al-Anwār* vol.27, p.114; *Fazayilus Shia* p.3
- <sup>859</sup> *Zakhayirul Uqba* p.71; *al-Ghadīr* vol.10, p.279; *Iḥqāq al-Ḥaqq*, vol.7, p.119; *Jawahirul MaTalib* vol.1, p.111.
- <sup>860</sup> *Iḥqāq al-Ḥaqq*, vol.7, p. 117
- <sup>861</sup> *Iḥqāq al-Ḥaqq*, vol.7, p. 120
- <sup>862</sup> *Fazayilus Shia* p.4
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- <sup>864</sup> *Iḥqāq al-Ḥaqq* vol.7, p. 142
- <sup>865</sup> *Fazayilus Shia*, p.4; *Biḥār al-Anwār* vol. 27, p. 115; *Mulhiqatul Ilhaq*, p.21.
- <sup>866</sup> *Kashful Ghumma* vol.1, p. 388; *Bishārat al-Muṣṭafā* p.125;
- <sup>867</sup> *Fazayilus Shia*, p.6; *Biḥār al-Anwār* vol. 27, p. 77;
- <sup>868</sup> *Biḥār al-Anwār* vol.8, p. 68; *Bishārat al-Muṣṭafā* p.144; *al Taraayif* p.74; *Kashf al-Yaqīn* p. 304; ; *Uqbatul Anwar* vol.2, p 776; *Yanābī` al-Mawaddah* p.113
- <sup>869</sup> *Bishārat al-Muṣṭafā* p.274
- <sup>870</sup> *Amālī* by Shaykh Ṣadūq, p.237
- <sup>871</sup> *Maaniul Akhbar* p.31.
- <sup>872</sup> *Iḥqāq al-Ḥaqq* vol. 3,p. 105
- <sup>873</sup> *Mulhiqatul Ihqaq* vol.21, p. 319; *Biḥār al-Anwār* vol. 27, p. 115; *Fazayilus Shia* 4;
- <sup>874</sup> *Mulhiqatul Ihqaq* vol..7, p. 47; *Biḥār al-Anwār* vol. 39, p. 309
- <sup>875</sup> *Iḥqāq al-Ḥaqq* vol.7, p. 47; *Biḥār al-Anwār* vol.39, 309
- <sup>876</sup> *Iḥqāq al-Ḥaqq* vol.7, p. 47
- <sup>877</sup> *Mulhiqatul Ihqaq* vol..21, p. 326
- <sup>878</sup> *Israrus Shahadat* p.241
- <sup>879</sup> *Fazayilus Shia* 4.
- <sup>880</sup> *Biḥār al-Anwār*, vol. 27, p. 79
- <sup>881</sup> *Mulhiqatul Ihqaq* vol..21, p. 326
- <sup>882</sup> *Biḥār al-Anwār* vol.39, p. 65; *Yanābī` al-Mawaddah* p. 132; *Iḥqāq al-Ḥaqq*, vol.7, p. 167
- <sup>883</sup> *Amālī* by Shaykh Ṣadūq, p.245
- <sup>884</sup> *Iḥqāq al-Ḥaqq*, vol. 7, p.85.
- <sup>885</sup> *Kashf al-Ghummah* vol.1, p. 91; *Iḥqāq al-Ḥaqq*, vol. 7, p. 247; *Noorul Absar* p.90
- <sup>886</sup> *Tafsīr al Furath* of Kufī, P.162
- <sup>887</sup> *Amaali f Tusī* vol. 2, p.86
- <sup>888</sup> *Aw`Ali (`a)ul Tawale* vol.4, p.85
- <sup>889</sup> *Al Isteab* vol.1, p. 100; *Jawahirul MaTalib* vol.1, p.250; *Taisirul MaTalib* p.74.
- <sup>890</sup> *Al Taj*, vol.3, p. 297; *Sahih Tirmizi* vol.31, p 168
- <sup>891</sup> *Mulhiqatul Ilhaq* vo.21, p.258
- <sup>892</sup> *Iḥqāq al-Ḥaqq*, .vol. 7, p. 193; *al-Ghadīr*, vol. 3, p. 118
- <sup>893</sup> *Iḥqāq al-Ḥaqq*, .vol. 7, p. 195; *Sunan of Ibn Maaaja* vol.1, p.54
- <sup>894</sup> *Biḥār al-Anwār* vol. 39, p. 251; *Sahih al Tirmizi* vol.13, p. 177; *Musnad of Hambal* vol. 1, p. 207; *Kanz al-`Ummāl*, vol. 11, p. 598
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- <sup>898</sup> *Kamāl al-Dīn* P. 621; *AL Ihtijaj* of Tabrisi vol.1, p. 88
- <sup>899</sup> *Amālī* by Shaykh Ṭūsī, vol.2, p. 86
- <sup>900</sup> *Isbatul Hudat* vol. 1, p.481; *Iḥqāq al-Ḥaqq*, vol. 7, p. 276; *Farayide Simtain* vol.1, P. 310; *Anwarul Absar*, P.90; *Jawahirul MaTalib* p.2253; *Murajiaath* p.176
- <sup>901</sup> *Mulhiqatul Ihqaq* vol. 21, p. 335
- <sup>902</sup> *Iḥqāq al-Ḥaqq*, vol. 5 p. 80
- <sup>903</sup> *Ghayatul Maraam* vol. 1, p 92
- <sup>904</sup> *Mulhiqatul Ihqaq* vol.21, p. 363
- <sup>905</sup> *Irshad* of Mufid, p.27
- <sup>906</sup> *Iḥqāq al-Ḥaqq* vol. 17, p. 250
- <sup>907</sup> *Iḥqāq al-Ḥaqq*, vol.6, p. 441
- <sup>908</sup> *Isna Ashariya* p.61
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- <sup>910</sup> *Iḥqāq al-Ḥaqq* vol. 6, p.413
- <sup>911</sup> *Isna Ashariya* p.62
- <sup>912</sup> *Bishārat al-Muṣṭafā*, p. 154 ; *Jāmi` al-Akhbār* P. 50
- <sup>913</sup> *Amālī* by Shaykh Ṭūsī, vol.21, p. 100.
- <sup>914</sup> *Yanābī` al-Mawaddah* p.83
- <sup>915</sup> *Isbatul Hudat* vol.2, p. 62
- <sup>916</sup> *Mishkatul Anwar*, p.79; *Al-Ghadīr* **vol. 3, p. 185**; *Rawḍat al-Wā`izīn* **vol.2, p. 295**; *I`lām al-Warā` fi A`lām al-Hudā* **p. 190**
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- <sup>918</sup> *Iḥqāq al-Ḥaqq*, vol. 4, p. 228; *Bishārat al-Muṣṭafā* p.158
- <sup>919</sup> *Manaqibe `Ali (`a) ibn bi Talib* p. 431; *Iḥqāq al-Ḥaqq* vol.6, p. 439
- <sup>920</sup> *Iqabul Aamal*, p.147
- <sup>921</sup> *Isna Ashariya* p.62; *Jāmi` al-Akhbār* p.17
- <sup>922</sup> *Ghāyat al-Marām* p.92
- <sup>923</sup> *Iḥqāq al-Ḥaqq*, vol.6, p. 401
- <sup>924</sup> *Iḥqāq al-Ḥaqq*, vol.6, p. 402
- <sup>925</sup> *Biḥār al-Anwār*, Vol 27, p. 406

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- <sup>932</sup> *Biḥār al-Anwār* vol.25, p. 319
- <sup>933</sup> *Ḥilyat al-Abrār*, vol.2, p. 300.
- <sup>934</sup> *Al Muhasin*, p.181
- <sup>935</sup> *Amālī* by Shaykh Ṣadūq, p.23; *Bishārat al-Muṣṭafā* p. 18.
- <sup>936</sup> *al-Amālī* by Shaykh Mufid p.74
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- <sup>938</sup> *Iḥqāq al-Ḥaqq* vol. 3, p. 413
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- <sup>940</sup> *Iḥqāq al-Ḥaqq* vol. 3, p. 635
- <sup>941</sup> *Al Fusulil Muhimma* p.145
- <sup>942</sup> *Fazayilus Shia* p.58
- <sup>943</sup> *Iḥqāq al-Ḥaqq* vol. 7, p. 39
- <sup>944</sup> *Bishārat al-Muṣṭafā* p.256
- <sup>945</sup> *Yanabiul Mwaddah* p.237
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- <sup>951</sup> *Al Muhasin* p.182
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- <sup>955</sup> *Mishkatul Anwar* p.61.
- <sup>956</sup> *Shajar-e Tuba* vol.1, p.3.
- <sup>957</sup> *Amālī* by Shaykh Ṭūsī Vol.1, p.302
- <sup>958</sup> *Fazayilus Shia* p.53
- <sup>959</sup> *Ahkamul Zahira* vol. 1, p.238; *Mustadrak al Wasayil* vol.1, p. 257; *Biḥār al-Anwār* vol. 28, p. 153

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- <sup>961</sup> *Mishkatul Anwar* p.60; *Fazayilus Shia* p.55
- <sup>962</sup> *Fazayilus Shia*, p. 55
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- <sup>964</sup> *al-Ikhtiṣāṣ* p. 240
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- <sup>966</sup> *Biḥār al-Anwār* vol.38, p. 22; *Ja,iul Ahadith al Shia* vol. 4, p. 58; *Wasayil* vol.3, p. 86; *Alamuddin* p.130
- <sup>967</sup> *Uyūn Akhbār al-Riḍā* vol.2, p.60
- <sup>968</sup> *Kashful Ghumma*, vol.1, p.397; *Biḥār al-Anwār* vol. 39 p. 276; *Lashful Yaqin* p.227
- <sup>969</sup> *Al Majruhin* vol.2, p.310; *Uqbatul Anwar*, vol. 1, p.401; *Biḥār al-Anwār* vol. 3, p.109
- <sup>970</sup> *Kashf al-Yaqin* p.226; *Manaqib* of Khwarzami p.67; *Iḥqāq al-Ḥaqq* vol. 7, P. 177; *Bishārat al-Muṣṭafā* p. 94; *Irshād al-Qulūb* p.229;
- <sup>971</sup> *Irshād al-Qulūb* p.263
- <sup>972</sup> *Al Al-Fuṣūl al-Mi'ah* vol.3, p.274
- <sup>973</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 428; *Biḥār al-Anwār* vol. 40, p. 77.
- <sup>974</sup> *al-Iḥtijāj* of Tabrisi vol.1, p. 420
- <sup>975</sup> *Amālī* by Shaykh Ṣadūq, p. 82; *Jāmi` al-Akhhbār* p. 15; *Biḥār al-Anwār* vol.38, p. 30; *Isna Ashariya* p. 61; *Yanābī` al-Mawaddah* p.56; *Jamiul Ahadis* of Suyuti, vol.7, p.289.
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- <sup>978</sup> *Iḥqāq al-Ḥaqq*, vol. 17, p. 14; *Biḥār al-Anwār* vol. 9, p. 265.
- <sup>979</sup> *al-Amālī* by Shaykh Mufid, p.75
- <sup>980</sup> *Manāqib `Alī ibn Abī-Ṭālib* p.51; *Kashf al-Yaqin* p.294; *Irshad al; Qulub* p.236
- <sup>981</sup> *Jāmi` al-Akhhbār*, p.17; *Isna Ashariya* p.62
- <sup>982</sup> *Tafsīr al-`Ayyāshī*, vol. 1, p. 317; *Tafseere Noore Saqalain* vol.1, p. 627
- <sup>983</sup> *Amālī* by Shaykh Ṣadūq, p.525; *Biḥār al-Anwār* vol.38, p. 109
- <sup>984</sup> *Mustarshad* p. 605; *al Yaqin* p. 247
- <sup>985</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 389; *Musnad of Hambal* vol.4, p 534; *al Taryif* p. 75
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- <sup>988</sup> *Iḥqāq al-Ḥaqq*, vol. 6, p. 401;
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- <sup>990</sup> *Ghayatul Maraam* vol.1, p.94
- <sup>991</sup> *Aw `Alī (a)ut T `Alī (a)* vol.4, p.87; *Iḥqāq al-Ḥaqq*, vol. 6,441
- <sup>992</sup> *Isbatul Hudat*, vol.2, p. 210; *Kashful Ghumma* vol.1, p. 148; *Iḥqāq al-Ḥaqq*, vol. 4, p. 237;
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- <sup>993</sup> *Iḥqāq al-Ḥaqq* vol.7, p. 80
- <sup>994</sup> *Bishārat al-Muṣṭafā* p.125; *Isbatul Hudat* vol. 1, p. 483;
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- <sup>997</sup> *ʿUyūn Akhbār al-Riḍā* vol.1, p. 303; *Bishārat al-Muṣṭafā* p.220; *Isbatul Hudat* vol. 1, p. 265
- <sup>998</sup> *Bihatr* vol.40, p. 199; *Al-Fuṣūl al-Mi'ah* vol.5, p. 409
- <sup>999</sup> *Nahjul Balagha* p.967; *al Saleh* p.421; *Rawḍat al-Wā'izīn* p. 136; *Tohfatul Uqul* p.135
- <sup>1000</sup> *Ihqaqul GHaq*, vol.8, p. 569
- <sup>1001</sup> *Al al-Fuṣūl al-Mi'ah* vol.5, p. 490; *Fusulil Muhimma* p. 146
- <sup>1002</sup> *Ghayatul Maraam* vol. 1, p. 92
- <sup>1003</sup> *Manaqib* of Khwarzami, p. 65; *Iḥqāq al-Ḥaqq* vol. 15, p. 600
- <sup>1004</sup> *Nahjul Balagha* p.48; *Sabhi al Saleh* p.52; *Iḥqāq al-Ḥaqq*, vol. 8, p.321
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- <sup>1006</sup> *Al-Fuṣūl al-Mi'ah* vol. 5, p. 485
- <sup>1007</sup> *Al-Mustarshad* p. 367
- <sup>1008</sup> *Wasayil* vol. 10, p.296; *Jāmi' al-Akhbār* p.74; *Al-Tahdhīb al-Ahkam* , vol.6, p. 21; *Mustadrak al Wasayil* vol.10, p. 212
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