

**In the name of
Allah the Rahman
the Rahim.**

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The Virtues Of Imam Ali

Ali(عليه السلام), The Commander of the faithful
From Sunni Perspective

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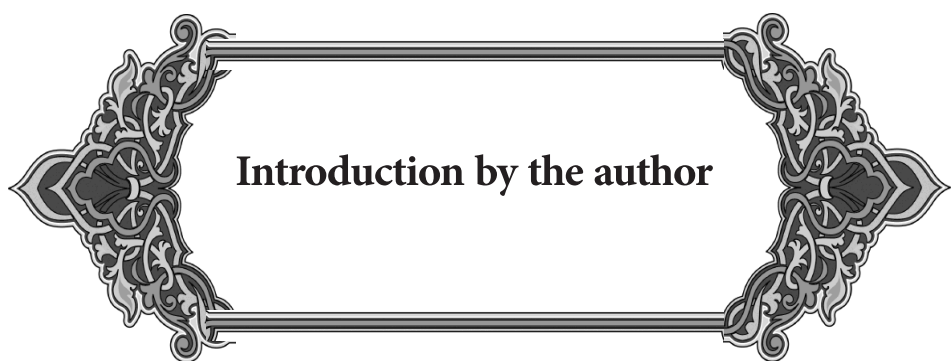
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Table of Contents:

Preface by the Author	9
Preface by the Translator.....	17
Chapter 1: Verses of the Holy Qur'an	23
Chapter 2: Virtues	125
Chapter 3: Virtues of Imam Ali عليه السلام from the perspective of the Caliphs	217
Chapter 4: Love and Aversion	231
Chapter 5: Ali عليه السلام His own words	275
Chapter 6: Wisayah (Successorship) and Wilayah (The esoteric aspect of prophecy and the Imamic charisma)	293
Sources	341





Author's Preface:

Praise be to Allah, Lord of the Worlds.

Him we ask for help and may Allah send His blessing to Mohammad and His virtuous Ahlul Beit (Household).

Praise be to Allah, who has overlaid the Garb of Being on the Rhythmic form of the creation and has made His endless revelation of power visible in the manifestations of nature. The high-flying Phoenix of imagination fails to ascend the space of His Jabarut (The world of Intelligences) and no being has the ability and heart to understand His sacred essence.

He appointed His apostles as the guiding lights to creatures in the darkness of this world, and established human society in subjection to His laws and commandments of Laws (Sharia).

Allah's endless blessings and peace be upon the Household of the Prophet and the Lineage of the Wilayah who are the wise Masters of humanities, guides of the path of Truth and Monotheism, and the discoverers of Allah's secrets.

Subsequently, The All Wise Allah has commanded a mission to each of the creatures of this world, according to the nature and instinct and capability and Man who is adorned with the ornament of reasoning and summoned as the most noble of His Creatures is not excluded from this Holy Tradition. His holiness has determined the assigned Mission for him.

Have we ever thought of this Grand Mission and Great Duty?

Have we realized the importance of this Divine Trust?

In respect of the 'mission', Allah the Almighty expressly states in the last Verses of Surah Al-Ahz'ab (The Parties) as following:

Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved himself a tyrant and a fool. (Verse 72)

Verily, what is this Trust that when people remain unaware of it, Allah the almighty calls them Tyrant and Fool?



Is it not be the Vicegerent of Allah whom He the almighty mentions in Surah Al-Baqarah as follows?

“Behold, thy Lord said to the angels:” I will create a vicegerent on earth.”

Considering the above we realize that a weighty task and a grave mission is placed on the shoulders of humanity. Thus, it is necessary to do our utmost to fulfill such a profound and great Responsibility.

Now, with all our power, we need to strengthen our knowledge in relation to Allah the almighty and know His religion and Shari’ah, put ourselves under the leadership and Guardianship of the Great Prophets and Saints (Friends of Allah), at the summit of whom is the Seal of Prophets, Mohammad Mustafa, ﷺ. Consequently, we need to follow the Vicegerents of the Prophet and True Infallible Imams عليه السلام so to serve the Religion of Allah. Allah the almighty has pledged to those who assist His religion as follows: “O ye who believe! If ye help Allah, He will help you and will make your foothold firm.” (Surah Mohammad, Verse 7)

In the current era all enemies of Islam are determined to destroy this Divine religion in every possible way, even to the extent of casting doubt and division among religions and sects. Therefore, all Muslims have a duty to be honest in every way to dissolve the conflicts and enmity through ‘proper debate’ without disrespect and wrath to create unity among Islamic sects so to prepare for the emergence of the true Savior in whom all divine religions believe. And God-willing, this One and True religion -Islam- which the enemies have scattered into different sects, religions, and schools, will once again become unified by the leadership of His Reverence. One of the most fundamental and controversial issues between different sects in Islam and in particular between Sunni and Shi’a, is the Imamate and Caliphate after the Prophet ﷺ which throughout history, has not only caused confusion and hatred among Muslims but also many tragic events, bloody wars and feuds.

This collection of Hadiths and Verses of the Holy Qur’an that you dear readers



see, deals with the status of Imam Ali عليه السلام, the First Shiite Imam, from Sunni brothers' perspective. The present research is the result of meticulous study and review of over one hundred and sixty important books and took over ten years of devoted time. It is categorized in the following chapters:

Chapter 1: Ayat (Verses of the Holy Qur'an)

In this Chapter the verses of the Holy Qur'an are brought to light that according to Sunni brothers in their authentic books, were revealed about Imam Ali's عليه السلام virtue and the Prophet's Ahlul-Beit عليهم السلام and investigates the characteristics of Holy Imams, especially Imam Ali ibn Abi Talib عليه السلام from the Quranic perspective certified by Sunni brothers. In this section, more than 280 verses of the Quran from 85 Surahs (Qur'anic Chapters) are collected. While following the verses, the Sunni sources and books using the verses, are referenced.

Chapter 2: Virtues

This Chapter deals with the narrations from the Messenger of Allah صلى الله عليه وسلم about the Virtues of Imam Ali عليه السلام. In regard to reasoning, some are very deep, shocking and strong. More than 321 narrations are referenced in this chapter.

Chapter 3: Virtues of Imam Ali عليه السلام from the perspective of the Caliphs.

In this chapter Imam Ali's virtues are narrated from the Sunni Caliphs' perspective.

Chapter 4: Love and Hatred

This chapter deals with the necessity for love of Ali ibn Abi Talib عليه السلام and the Imams after him while warning against bearing grudges and hatred towards Him and other Imams and their worldly and otherworldly consequences of so doing,



narrated from the Messenger of Allah ﷺ. In this section the content is clear enough that leaves no room for any doubt. Every theist believer, by experiencing these narrations, specifically, from the perspective of opponents of Shiism, falls in spiritual love with Holy Imam Ali and other Infallible Imams ﷺ. 167 narrations are referenced in this chapter.

Chapter 5: Ali ﷺ From His Own Viewpoint

In this chapter we have narrated the remarks found in Sunni brothers' texts, books and words, from Imam Ali ﷺ introducing Himself in His own words. All the contents mentioned are interpolated with authentic references that are surprising and thought provoking. These authentic narrations disperse the cloud of dissention and prejudice and fully reveal the Sun of Truth. This section includes 99 narrations.

Chapter 6: Wisayah (Successorship) and Wilayah (The esoteric aspect of prophecy and the Imamic charisma.)

In previous chapters, we considered the personality and status of Imam Ali ﷺ from the Qur'anic perspective and searched for the status the almighty Allah has given to Imam Ali ﷺ in accord with the Sunni brothers. Then, we discussed the virtues and the supremacy of His worldly and heavenly status attested by the Messenger of Allah ﷺ and His Noble companions. Afterwards, the necessity of maintaining the exoteric and esoteric love and the prohibition of raising any hatred or grudge towards His Holiness, are discussed. In the fifth chapter His character from His own viewpoint was considered. In this chapter, we summarize our discussion and reached the crucial issue of His Wisayah and Wilayah from the perspective of the opposition. The issue of successorship and Imamate after the demise of Messenger of Allah ﷺ is discussed at length using over 165 narrations from Sunni brothers' books.

By referring to the words of Imam Shafi'i (A famous Sunni Imam), we end our preface:

"I wonder that throughout history, Ali ibn Abi Talib's ﷺ friends have hidden His virtues



for the fear of enemies and His foes have concealed them due to extreme hatred and ill will. However, Ali ibn Abi Talib's ﷺ virtues have filled the heavens and the earth.”

Eventually, I would like to thanks my friends Mr. Abdolhameed Karamlo & Amin kamalvand & Dr. Mehrad Mehrkam who helped me in the preparation of this work and beseech Allah the almighty to give them success and prosperity.

Those who are interested in the subject can follow us on our website and assist us with their constructive suggestions.

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Preface by the translator

This book is a compilation of Hadiths from Ahlul-Sunna sources regarding the status of Imam Ali عليه السلام the first Shiite Imam and the first Guardian (Wasi) of the Last Apostle of Allah, the Seal of the Prophets ﷺ.

To get to the Truth, an open mind, free of any prejudice, a true truth-seeker person, liberated from any faulty information, a clean heart, free of any darkness and uncleanness are needed.

A mind stuck to false information without first, disregarding them, cannot reach the Truth. A person contaminated with the dirt of prejudice never can witness the light of the sun of Truth, and a heart polluted with impiety never can feel the illumination of higher realities.

These hadiths, at least, clearly prove the high status, the lofty position of Ahlul-Bait عليهم السلام for those who are not afflicted from the virus of 'extremism and ignorance'.

Imamate, Wilayah and Guardianship (Wisayah) are the titles given only to those whom Allah chooses. It is beyond the scope of this short preface to talk about the subject in details. Instead, I refer the dear readers to the related books written by philosophers and gnostic figures such as Ibn Arabi, Mulla Sadra, Sayed Heidar A'muli, Avicenna, Sohrawardi, Henry Corbin, regarding the Wilayah as the esoteric aspect of Nubuawah which are not separable from each other in any time and place. The fact that Wilayah is the esoteric and core of Nubuawah (Prophecy) might be the secret behind the hadith of Thaqalayn when the Messenger of Allah ﷺ said: **I am leaving among you two weighty things: The Book of Allah which is the extended link between the Heaven and Earth, and the members of my Household. They shall not split until they meet me at the Pool (of Kawthar). Pay attention to how you treat them.**

Therefore, the Wilayah (Ahlul-Bait عليهم السلام) or the esoteric aspect of Nubuawah shall not split from Nubuawah or the exoteric aspect of Islam, until they meet at the Pool of Kawthar. In there (not a place but a level or a rank), it shall become clear that they are one or two aspects of one reality. This is why Nubuawah could be said to be the exoteric level of Islam and Wilayah the esoteric aspect of Islam. It reminds us of the hadith that the Messenger of Allah ﷺ said:

I am from Ali عليه السلام and Ali عليه السلام is from Me. Or in the sermon of Bayan Imam Ali said: I am the one who has been nominated by Allah "When the final 'whistle' is



blown”, I am the manager and owner of all affairs from the beginning to the end, I am the ‘first’ being whose light Allah created, I and Mohammad ﷺ are from one light.

Being as one light is also mentioned by the Messenger of Allah ﷺ Himself. From another perspective, Nubuwah is the descending aspect of the Qur’an and Wilayah is the ascending aspect. Nubuwah is the mean that brought the Qur’an down to the level of words and written book as Arabi Mobin, while Wilayah is the mean for Tawil or ascension of the Qur’an to its first level which is Ali Hakim.

Those who deny the Wilayah, stick to the Qur’an in its exoteric level and interpret everything literally. While those acquainted with Wilayah try to get beyond the level of words and literal aspect of the Qur’an. Allah the Almighty said:

It is He who has sent down to you the Book. Parts of it are definitive verses, which are the mother of the Book, while others are metaphorical. As for those in whose hearts is deviance, they pursue what is metaphorical in it, courting temptation and courting its interpretation. But no one knows its interpretation except Allah and those firmly grounded in knowledge; they say,” We believe in it; all of it is from our Lord.” And none takes admonition except those who possess intellect.

Verses being definitive and metaphorical are relative. One verse could be definitive from one aspect and metaphorical from another. Definitive for one person and metaphorical for another. Definitive at one level and metaphorical at another. This is why it cannot be said that these numbers of verses are definitive and others are metaphorical.

Only Allah and those firmly grounded in knowledge (Rasekhoone fil-Ilm) know of them. And in numerous Hadiths Raskhoone fil-Ilm or ‘Those firmly grounded in knowledge’ in its highest degree is said to be the Ahlul-Bait ﷺ whom at the top is the Messenger of Allah ﷺ.

Another subject to help for having a glimpse of Wilayah is the ‘Perfect Man’. From the gnostic perspective, the Qur’an is the introduction and interpretation of the ‘Perfect Man’. And According to the Shiite view, the ‘Perfect Men’ in its highest level are the Fourteen Infallibles (14 Ma’soums, or Ahlul-Bai t ﷺ). (There are facts that cannot be written in this preface for the fear of misjudgment of those who lack the prerequisites. Again, I refer you to go through the works of the above-mentioned figures. In addition to what has been said, the main requirement for acquiring the knowl-



edge of Truth is to have a clean life, a clean heart and mind or from the Qur'anic perspective to have Taqwa (piety) which prepares the ground for the inspiration of true knowledge. The cleanliness is the key to reality. No matter how many books, or how many times the Qur'an is recited, without a clean heart, and good deeds, the knowledge of the Qur'an is never granted. This is why Allah the Almighty said in the Qur'an: **Be Wary of Allah, and (thus) Allah shall teach you.**

If Taqwa (being wary of Allah) is required, Allah Himself shall teach. And the greatest aspect of Taqwa is not to violate the others' rights. As the right of Allah shall be forgiven but the right of His servants shall not.

The violation of others' rights could take place in numerous ways. Following the provisions is the mean to gain the knowledge of rights and wrongs to avoid violation of others' rights. Finally, it is noteworthy to say that since the Hadiths from the Messenger of Allah ﷺ accepted by both sects, and from the other Thirteen Infallibles (عليه السلام) followed by Shiites, are believed by Shiite great philosophers and gnostic figures to be the lower level of the Qur'an. As they never talk of their own whims but through revelation or inspiration. Regarding the Messenger of Allah ﷺ the Qur'an said:

- **Nor doth he speak of (his own) desire.**
- **It is naught save an inspiration that is inspired,**
- **Which one of mighty powers hath taught him,**

And for the Imams, they themselves have said that whatever we say is driven from the Qur'an. Thus, since the Qur'anic surahs, verses, words, even letters, and the way they are put together, have different levels and layers, the Hadiths that are the lower level and aspect of the Qur'an are also alike.

Thereof, Hadiths also have exoteric and esoteric aspects. Definitive and metaphorical levels. This needs to be taken into consideration when the Hadiths are recited. Understanding the metaphorical ones is not an easy task. The same requirements needed for understanding the Qur'an, must also be needed to understand the lower level of the Qur'an which is the Hadiths. For instance, the Sermon of Bayan of Imam Ali (عليه السلام) or any similar Hadiths compiled in this book and other Hadiths book require great knowledge of different fields such as theology, philosophy, Gnostic knowledge etc. as well as piety and cleanliness of the being and heart. Otherwise, instead of understanding, only ignorance shall increase and misjudgments may rise to the level of Takfir or ascribing Kufr and paganism to those who have gotten be-



yond the literal aspects. The lack of requirements for understanding the Qur'an and Hadiths or any other genuine knowledge, has always caused chaos, misjudgment, insane arguments, battles, etc. among men. I hope this compilation of Hadiths from the authentic sources of our Sunni brothers and its translation into English, help the dear readers to have more knowledge of the Messenger of Allah ﷺ and His Infallible Ahlul-Bait ﷺ specifically, Ali ﷺ, the Commander of the faithful ﷺ. May Allah pave the way to the Truth for the honest, pious, Truth-Seekers no matter what label they have chosen for themselves. Whether Christian or Jew, Muslim or non-Muslim, Sunni or Shia.

Translator:

Abdul-Qader Mojahid Ghaznawi

May 9, 2017 (19/2/1396) Tehran



Chapter 1
Verses of the Holy Qur'an



1. Barida Aslami relates concerning the sixth verse of Surah Al-Fatiheh **“Show us the straight path”** that the Messenger of Allah said:

“The Straight Path is Mohammad ﷺ and His household” ﷺ.

(Sayed Shihabud-Din Shafi'i in Rashfatus-S'adi, page 25. Shaykh Suleiman Hanafi, Yanabi'-Al-Mawaddah, page 114)

2. Concerning the verse “Show us the straight path” Mojahid relates of Ibn Abbass that he said:

“O crowd of Allah’s servants, say!

O lord, Guide us towards the love of The Prophet and His Household.”

(Hask'ani, Shawahidut-Tanzil, page 51. Tafsir-Alborh'an, Vol 1, page 46-52)

3. Zayd Ibn Aslam relates from the Messenger of Allah ﷺ on the 7th verse of Surah Al-Fatihah “The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.”

that this verse refers to Ali ibn Abi Talib and His followers.

(Hask'ani, Shawahid al-Tanzil, page 67)

4. Regarding the word Muttaqeen (**those who ward off evil**) in the second verse of Surah Al-Baqarah; **“This is the Scripture whereof there is without doubt a guidance unto those who ward off (evil).”**

Abdullah ibn Abbass says:

The one referred to by the word Muttaqeen is Ali Ibn Abi Talib ؑ who never, even as a glance, associated anyone with Allah; he served only Allah and His Shiites will enter the Paradise without need of account.

(Hask'ani, Shawahid al-Tanzil, page 68)

5. Concerning the last part of the fifth verse of Surah Al-Baqarah, **“These depend on guidance from their Lord. These are the successful.”**

Imam Ali ؑ has said: Salman Farsi told me:

“O Ali ؑ! Whenever I accompanied the Messenger of Allah ﷺ and you were coming towards us, He would tap me on the back and say:

O Salman, This Ali ؑ and His party are those “who are the Successful”.

(Hask'ani, Shawahid al-Tanzil, page 69)



6. The thirteenth verse of Surah Al-Baqarah reads, **“When it is said to them, ‘Believe as the people believe’, they say, ‘Shall we believe, as fools believe?’ Truly, they are the foolish ones, but they do not know”**,

Ibn Abbass has said: by **“The People”** Ali Ibn Abi Talib عليه السلام, Ja’far Tayyar, Hamzah, Salman, Abudhar, Ammar, Miqdad, Huzaifah Ibn Yam’ani and others are meant.

(Hask’ani, Shawahid al-Tanzil, page 71)

7. Concerning the first part of the fourteenth verse of Surah Al-Baqarah **“When they meet those who believe”** Mohammad Ibn Hanafiyah says:

While the Commander of the Faithful (Ali) accompanied by Salman Farsi, Ammar, Suhayb, Miqd’ad and Abudhar, was coming towards Madinah, He encountered Abdullah Ibn Obay, the greathypocrite, and his companions. When the Commander of the Faithful عليه السلام approached Abdullah Ibn Obay, Abdullah said:

Well done! O Sayyed Bani Hashim, the successor of the Messenger of Allah ﷺ, His brother, groom and the father of His two grandchildren, the one who sacrificed His wealth and life for the Messenger of Allah ﷺ, Imam Ali عليه السلام said:

Woe to you Ibn Obay! you’re a hypocrite, I testify against you that you are in Hypocrisy. Ibn Obay said: Is this what you call me? I swear by Allah that I have faith the same as you and your companions. The Commander of the Faithful عليه السلام said:

May your mother mourn for you! You are not but a hypocrite. Then Imam Ali عليه السلام went to the Prophet ﷺ and informed him of what had happened. Afterward, Allah the almighty revealed the following verse: **“Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.”** (Surah Al-Baqarah, verse 15)

(Hask’ani, Shawahid al-Tanzil, page 72, Tafsir Burh’an, page 62-63)

8. On the verse **“And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say:**

this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; therefore ever they abide” Ibn Abbass says that this is revealed about Ali Ibn Abi Talib عليه السلام, Hamzah, Ja’far, Obaydah Ibn al-Harith Ibn Abdul Mutallib.

(Hask’ani, Shawahid al-Tanzil, page 73, Tafsir Burh’an, page 75 and Tabarai in his Tafsir)



9. “And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.” (Surah Al-Baqarah, verse 31).

In a hadith (Below; Chapter 2, Narration 11) Imam Ali عليه السلام is compared to Adam in terms of having ‘**the knowledge of the names**’.

(Mohibb Tabari, Zakhaer al-Oqb’a, page 93,94. Ganji Shafi’I in his book of Kifayah al-Talib, page 46 narrates this Hadith and adds: Based on this verse, Ali is likened to Adam in terms of “knowledge of the names”, therefore, there is no incident or event where Ali is not aware of them)

10. “Then Adam received from his Lord words, and He relented toward him. Lo! He is the relenting, the Merciful.” (Surah Al-Baqarah, verse 37).

Sunni commentators agreed with Imamiyah (Shiites) recounting the words of Ibn Abbass that said: The Messenger of Allah ﷺ was asked about the “words” by which Allah accepted Adam’s repentance, He replied:

Adam asked Allah the almighty and said: O Lord, for the sake of Mohammad ﷺ, Ali عليه السلام, Fatimah عليها السلام, Hassan and Hossein عليهم السلام accept my repentance. Thereafter, Allah forgave him and accepted his repentance.

11- Ibn Mardwiah relates from Ibn Abbass that the last part of the verse “Establish worship, pay the poor-due, and bow your heads **with those who bow (in worship)**” (Surah Al-Baqarah, verse 43)

is about the Messenger of Allah ﷺ and Ali Ibn Abi Talib عليه السلام. They are the first who established worship and bowed.

(Kharazmi, Manaqib, Section 7, page 189. Abu Naeim Isfahani, Nuzul Al-Qur’an)

12. Regarding the verses of Surah Al-Baqarah; “Seek help in patience and prayer; and truly it is hard save for the humble-minded, (45)

Who know that they will have to meet their Lord, and that unto Him they are returning. (46)” Ibn Abbass says:

Those who are “humble-minded” during prayer are the Messenger of Allah ﷺ and Ali Ibn Abi Talib عليه السلام. These verses are revealed about Ali Ibn Abi Talib عليه السلام, Othman Ibn Mazo’un, Ammar Yasir and Ali’s عليه السلام companions.

(Hask’ani, Shawahid al-Tanzil, page 81)



13. Ibn Abbass says that one of the verses revealed specifically about the Messenger of Allah, Ali Ibn Abi Talib عليه السلام and the Household of the Prophet عليه السلام, particularly about Ali Ibn Abi Talib عليه السلام who following the Messenger of Allah عليه السلام, was the ‘first believer and the first one who performed prayer’ in Islamic Ummah (nation), is the following verse:

“And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.” (Surah Al-Baqarah, verse 82)

(Hask’ani, Shawahid al-Tanzil, page 82)

14. On the verse **“Thus We have appointed you a middle nation, that ye may be witnesses against mankind**, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followed the messenger from him who turned on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah’s purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.” (Surah Al-Baqarah, verse 143).

Sulaym Ibn Qays relates from Ali Ibn Abi Talib عليه السلام that He said: Verily Allah intended us to be witnesses against mankind. The Messenger of Allah is Allah’s witness on us and we are witnesses on mankind. We are Allah’s proofs on the Earth, and we are the ones whom Allah the almighty has described as **“Thus We have appointed you a middle nation”**.

(Hask’ani, Shawahid al-Tanzil, page 83. Tafsir Burhan, page 159,160 in which eight commentaries are referenced)

15. Khalid Ibn Saeed quotes Sha’bi as saying:

We entered to Hajjaj bin Yusuf in Basra and Hassan was the last who entered the meeting. Hajjaj started talking about Imam Ali عليه السلام in a disrespectful and criticizing manner. It was unbearable for us to remain silent. We wanted to leave the meeting and Hassan (our Master) was sitting in silence, biting his finger (due to anger). Then, Hajjaj said: O Ab’a Saeed, why are you silent? Hassan said: I am not willing to say anything (that could be for your benefit). Hajjaj said:

Inform me of your own opinion about Abu Turab (The father of the soil, A title Imam Ali was known for). Hassan said: I heard that Allah the Almighty says:

“Thus We have appointed you a middle nation, that ye may be witnesses against man-



kind, and that the messenger may be a witness against you. **And We appointed the qiblah which ye formerly observed only that We might know him who followed the messenger, from him who turned on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.**" (Surah Al-Baqarah, verse 143) Thus, Ali عليه السلام is of "those who Allah has guided", he is of the "believers", cousin, the groom and the most beloved from among the people to the Seal of the Prophets ﷺ.

(Hask'ani, Shawahid al-Tanzil, page 83)

16. Who say, whenever some misfortune strikes them: "We belong to God, and are returning to Him!" (Surah Al-Baqarah, verse 156)

Such will have their prayers (accepted) by their Lord, and (granted) mercy. Those have consented to be guided! (Surah Al-Baqarah, verse 157).

In Tha'labi and Naj'ashi commentaries it is related that verse 156 is revealed about Imam Ali عليه السلام. When Imam Ali عليه السلام was informed of the martyrdom of Jafar Ibn Abi Talib (His brother), He recited the sentence of "Esterj'a"; **"We belong to Allah, and are returning to Him!"** (which is about the goal of humanity man to return/ascend to his origin). Due to His saying, Allah the almighty revealed the verse including the sentence of "Esterj'a" so to become common or Sunnah for all those who become afflicted with misfortunes, to follow Imam Ali عليه السلام and recite the sentence.

(Tafsir Tha'labi, Tafsir Naj'ashi, Ali Wal-Sunnah)

17. "Virtue does not mean for you to turn your faces towards the East and West, but virtue means one should believe in Allah (Alone), the Last Day, angels, the Book and prophets; and no matter how he loves it, to give his wealth away to near relatives, orphans, the needy, the wayfarer and beggars, and towards freeing captives; and to keep up prayer and pay the welfare tax; and those who keep their word whenever they promise anything; and are patient under suffering and hardship and in time of violence. Those are the ones who act loyal, and they perform their duty."(Surah Al-Baqarah, verse 177).

In connection to the above verse, Zuhayr recounts from his father who relates from Sudi saying that this verse was revealed about Imam Ali عليه السلام Imam Ali had faith in **Almighty Allah, the Last Day, the angels, the divine books and the prophets.** He gave His wealth to six tribes even though he didn't hate money. He kept up prayer,



paid His welfare tax, and if he made a promise to someone, he would fulfill it.

(Hask'ani, Shawahid al-Tanzil, page 93)

18. In Kash'af commentary by Zamakhshari it is noted that the following verse is revealed about Imam Ali عليه السلام: **“And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.”** (Surah Baqarah, verse 207).

It was the time that Imam Ali عليه السلام, at the night of Hijrah (known as Laylat-ul-Mabit), slept in the bed of the Prophet ﷺ. (The explanation of the event precisely is that the pagans of Mecca decided to elect one person from each tribe to kill the Prophet Muhammad ﷺ all together in order to prevent the rise of the Bani-Hashim tribe in vengeance for his bloodshed. They thought, in that way, they could be free from the Prophet's Call. But the Prophet ﷺ became aware of their hostile plot before it was too late. Then Ali-ibn-Abi-Talib عليه السلام accepted readily to sleep in the Prophet's bed so that he ﷺ could get out of Mecca safely. As soon as Ali عليه السلام slept in that bed instead of the holy Prophet ﷺ, the Provider questioned His two dear angels, Gabriel and Michael, which of them was ready to be devoted to the other, but neither of them was ready. So, the Lord told them to watch then how Ali Ibn Abi Talib عليه السلام was ready to devote his soul for the Messenger of Allah ﷺ.

Kalbi, Al-Tas-hil-Li-Ulumi-Tanzil, Vol1, page 94. Zamakhshari, Vol3, page 347, Ibn Athir, Asadul-Ghayah, Vol4 page 25, In the footnote of Tafsir Naysh'aburi, Vol1, page 281, Mohammad ibn Ganji Shafi'I, Kifayatut-Talib, page 114, Safuri, Nazhatul-Majalis, Vol2, page 167, in the margin of Jalalayn Tafsir, Vol1, page 42, Mohib Tabarai, Zakhaerul-Uqb'a, page 88, as well as the book of Asbabun-Nuzul.)

19. **“And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.”** (Surah Baqarah, verse 207).

(H'akim in his book, Mustadrak, Vol3 page 4, relates from Ibn Abbass as follows: “Ali عليه السلام while wearing the garment of the Messenger of Allah was ready to sacrifice His life and..... Zahabi in Summary of Mustadrak admits its authenticity.)

20. **O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.** (Surah Al-Baqarah, verse 208)
In Ghayatul-Mur'am, Chapter 24, Allamah Bahraini quoted 12 Hadiths saying that



this verse was revealed about Ali عليه السلام and Ahlul-Bait عليهم السلام (Household of the Prophet) عليهم السلام. And Submission to Allah is submission to Ahlul-Bait عليهم السلام. In chapter 223 Allamah Bahraini says that Hafiz Abu-Naeim Isfahani quoted this hadith from several sources.

(Allamah Bahraini in Ghayatul-Mur'am, Chapter 24 - Hafiz Abu Naeim Isfahani in Hilyatul Aawliya)

21. "And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it binges forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do."(Surah Al-Baqarah, verse 265). On this verse, Abu-Basir relates from Imam Sadiq عليه السلام (The sixth Shiite Imam, عليه السلام) saying:

This verse was revealed about Imam Ali Ibn Abi Talib عليه السلام, since He would spend His wealth in search of Allah's pleasure and eternalize it in the presence of Allah the Living One Who never dies, through almsgiving. Because Allah the almighty states in Qur'an: **"What is with you passes away and what is with Allah is enduring and We will most certainly give to those who are patient their reward for the best of what they did."** (Surah Al-Nahl, verse 96).

(Hask'ani, Shawahid al-Tanzil, page 94, Tafsir Burh'an, page 254)

22. "He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding." (Surah Al-Baqarah, verse 296).

Regarding the above verse, Alqamah quotes from Abdullah as saying:

I was with the Prophet of Allah ﷺ. He was asked about Ali Ibn Abi Talib عليه السلام. Then His Reverence stated: **The wisdom was divided into ten sections, and nine of them are given to Ali, only one section is given to the rest of the people.** In another narration Rabii ibn Khuthaym says:

I have not seen a man who people loved as much as Ali Ibn Abi Talib عليه السلام, and I haven't seen a man who was hated as much as Ali Ibn Abi Talib عليه السلام. He paused for a moment and continued: "He to whom wisdom is granted receiveth indeed a benefit overflowing", and by "to Whom wisdom is granted" Ali Ibn Abi Talib عليه السلام is meant.

(Hask'ani, Shawahid al-Tanzil, page 95)



23. Ibn Mardudiyeh in book of Manaqib quotes from Ibn Abbass that Imam Ali عليه السلام had four Dirhams (The currency of the time) and on four occasions during the day and night gave them to charity seeking Allah's pleasure, then the following verse was revealed:

“Those who spend their wealth night and day, both privately and publicly, will receive their earnings from their Lord. No fear will lie upon them nor need they ever feel saddened.” (Surah Al-Baqarah, verse 274)

(Khazin in his commentary Vol2 page 201 quoted from Ibn Mardudiyeh, Ibrahim Mohammad Hamuyini Shafi'i in Faraedul-Samtayn Vol1, part 67, Ibn Sabagh Maleki in Fusul-Al-Muhimmah, chapter 1 both quoted this.)

24. Amash quotes from Shaqiq on the verse **“Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.”** (Surah A'le-Imran, verse 33)

that said: I saw in the Qur'an with the manuscript of Abdullah ibn Masoud that the verse was as written as follows:

Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran and the Family of Mohammad above (all His) creatures.”

(Hask'ani, Shawahid al-Tanzil, page 104, Ghayatul-Muram, page 138, also Thalabi quoted this in His book of Tafsir)

25. **“And whoso disputes with thee concerning him, after the knowledge that has come to thee, say:**

"Come now, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us humbly pray and so lay God's curse upon the ones who lie” (Surah A'le-Imran, verse 61).

Amr ibn Saeed says:

The Messenger of Allah ﷺ on the occasion of Mubahala (which means imprecation, or invoking the curse of Allah upon the liar), took the hand of Ali Ibn Abi Talib عليه السلام while Fatimah عليها السلام, Hassan and Hossein عليهم السلام were with Him He said: “These (Hassan and Hossein عليهم السلام) are my **sons**, (Indicating to Fatimah عليها السلام) our **women** and our (Indicating to Ali) **selves**.” Then the Najran Christians were deterred from Cursing and were pleased to pay tribute.

(Hask'ani, Shawahid al-Tanzil, page 106)



26. "And whoso disputes with thee concerning him, after the knowledge that has come to thee, say:

"Come now, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us humbly pray and so lay God's curse upon the ones who lie". (Surah A'le-Imran, verse 61).

The above verse was revealed on the occasion of Mubahala with the Najran Christians. Zamakhshari in His Tafsir, Qadhi Baidhawi and most of the Sunni commentators related the event as follows: On the morning of Mubahala day, the Messenger of Allah ﷺ gathered Aliؑ, who was His Precious Self, Fatimah Zahraؑ along with Hassan and Hosseinؑ under His black-white cloak He was wearing that day and told Them; When I pray, you say Amen.

When the Christian bishop whose name was Abul-Harith observed it, he became sure of his and his peoples' destruction (by the curse of such pure people). They deterred from Mubahala and agreed upon establishing peace with the Messenger of Allah ﷺ. following the verse, the author of Kashaf despite being a Hanafi and having strong prejudice in his religion, says:

"There is no stronger proof of the virtue of the **"people of the cloak"** (The ones under the cloak of the Messenger of Allah ﷺ , other than this verse."

(Zamakhshari, Kashaf Commentary)

27. "And hold firmly to the rope of God, all of you, and do not be separated.

And remember God's blessing upon you when you were enemies and He united your hearts, then you became with His blessing as brothers; and you were on the verge of a pit of fire and He saved you from it; it is thus that God clarifies for you His signs that you may be guided." (Surah A'le-Imran, verse 103).

Regarding the **"Rope"** in the verse, Barida Aslami, a companion of the Messenger of Allah ﷺ says:

The Rope of Allah is Aliؑ and His familyؑ.

(Ibn Hajar, Sawaiq-al-Muhriqah, page 93, Shaykh Solaiman Hanafi, Yanabi-Al-Mawaddah, page 118 and 119. These authors quoted several hadith with regard to this verse)



28. **“And hold firmly to the rope of God, all of you, and do not be separated.** And remember God's blessing upon you when you were enemies and He united your hearts, then you became with His blessing as brothers; and you were on the verge of a pit of fire and He saved you from it; it is thus that God clarifies for you His signs that you may be guided.” (Surah A’le-Imran, verse 103)

Imam Ali عليه السلام quotes from the Messenger of Allah ﷺ on the above verse that the Prophet of Islam ﷺ said: “omeone who aspires to board the **“Rescue Ship”** and cling to the tight **“Rope of Allah”** should love Ali ibn Abi Talib عليه السلام and obey the guided Imams of His children.” Also in connection to this verse, Ja’far ibn Mohammad (The sixth Shiite Imam) says:

We are the Rope of Allah of which is said **“And hold firmly to the rope of Allah”**. Therefore, the one who holds to Ali Ibn Abi Talib’s عليه السلام love, has clung to the utmost goodness, and whoever clings to Ali is of those who has faith in Allah. And whomsoever leaves Ali, has forsaken Faith in all its degrees. N’afe also retells from Ibn Omar who recounted the Messenger of Allah ﷺ as saying:

The Messenger of Allah ﷺ stated that the Angel Gabriel told me that Allah the Almighty says:

The Love of Ali Ibn Abi Talib عليه السلام is my stronghold, thus whomever enters my stronghold shall be safe from my punishment."

(Hask'ani, Shawahid al-Tanzil, page 115)

29. **Or do they envy people because of what God has given them out of His bounty?** We already gave Abraham's family the Book and wisdom, and We gave them splendid control. (Surah Al-Nisa, verse 54)

This verse was revealed specifically about the Messenger of Allah ﷺ, talking of the bounty bestowed upon Him only. And the following verse was revealed about Ali Ibn Abi Talib عليه السلام: Mohammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, ye will turn back on your heels? He who turned back on his heels doth no hurt to Allah, **and Allah will reward the thankful.** (Surah A’le-Imran, verse 144)

Ibn Abbass says that Allah the almighty thanked Ali Ibn Abi Talib عليه السلام in two verses; one above and the other, the following verse:

“No soul shall die except with God's permission according to specific writ. As for anyone who wants this world's prize, We shall give him part of it; while We shall give



anyone who wants the prize of the Hereafter, some of it. We will repay the grateful!" (Surah A'le-Imran, verse 145)

(Hask'ani, Shawahid al-Tanzil, page 119)

30. Those unto whom men said: Lo! the people have gathered against you, therefore fear them. (The threat of danger) but increased the faith of them and they cried: **Allah is Sufficient for us! Most Excellent is He in Whom we trust!** (Surah A'le-Imran, verse 173)

So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty. (Surah A'le-Imran, verse 174).

Abu Rafe relates that the Messenger of Allah ﷺ sent Ali رضي الله عنه along with a group of soldiers against Abu Sufyan. A Bedouin from the tribe of Bani Khaz'aa saw him and said: Abu Sufyan and his men have gathered together to fight you. Imam Ali رضي الله عنه replied: **Allah is Sufficient for us! Most Excellent is He in Whom we trust!** And then the above-mentioned verses were revealed.

(Ibn Mardoyah, Manaqib. Kashful-Ghummah)

31. So their Lord responded to them;" I shall never waste the work of any worker among you, whether it is a man or a woman. Some of you (have sprung) from others. I shall remove their evil deeds for those who have migrated and were driven out of their homes and mistreated for My sake, and have fought and were killed; and I shall admit them to a Garden through which rivers flow, **as a prize from God Himself. God holds the finest prize!** (Surah A'le-Imran, verse 195)

However, those who heed their Lord will have gardens through which rivers flow, to live in forever **as a welcome from God. What God possesses is best for the virtuous.** (Surah A'le-Imran, verse 198).

Regarding the bolded parts of the above verses Imam Ali رضي الله عنه said:

The Messenger of Allah ﷺ took my hand and said: "O brother! With the words "as a prize from Allah Himself" Allah meant you and your Shia are the "Virtuous" and for your followers you are superior and higher than any other bounties and blessings.

(Hask'ani, Shawahid al-Tanzil, page 121)

32. "Believers, have patience, help each other with patience, establish good relations with one another, and have fear of God so that you may have everlasting



happiness. (Surah A'le-Imran, verse 200).

As regards this verse, Zahri relates that Ibn Abbass said: Avoid going against the love of Ali ibn Abi Talib عليه السلام and his offspring, since loving Him and His offspring is exactly the “**good relation**” which is mentioned in the verse. In another report, Ibn Abbass says: The sentence “**have fear of Allah**” in this verse has been revealed about the Messenger of Allah ﷺ, Ali Ibn Abi Talib عليه السلام and Hamza bin Abdul-Mutallib. (It means to have fear, not to disobey these men)

(Hask'ani, Shawahid al-Tanzil, page 122, Tafsir Burh'an, pages 334-336)

33. O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you traffic and trade by mutual good-will: Nor kill yourselves: for verily Allah hath been to you Most Merciful! (Surah Al-Nis'a, verse 92). Abul Al'a quotes from Ibn Salih who in turn quotes from Ibn Abbass who comments on “**Nor kill yourselves**” saying:

“**Nor Kill yourselves**” means do not kill your prophet's family. In fact, in Mubahala verse, by “**sons**” Allah meant Hassan and Hossein, by “**women**” He meant Fatimah عليها السلام and by “**selves**” He meant the Prophet and Ali عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 123. Tafsir-Al-Burh'an, page 364)

34. Or do they envy people because of what God has given them out of His bounty? We already gave Abraham's family the Book and wisdom, and We gave them splendid control. (Surah Al-Nisa, verse 54)

Ab'an Ibn Taghleab relates from Imam Sadiq عليه السلام on the above verse as follows: By the ‘**envied ones**’ in this verse, We the Ahlul-bait عليه السلام (The Prophet's household) are meant. In another report Ibn Abbass said: We are the people who are envied by others. And the bounty that Allah has bestowed upon us is prophecy. And in another report, Abbass ibn Hisham relates that his father said that Khazimeh looked at Imam Ali عليه السلام, then His holiness told him:

Do you see how they envy me due to the grace Allah has granted me; to be the successor of the Messenger of Allah ﷺ and the knowledge He the almighty has bestowed upon me!

(Hask'ani, Shawahidut-Tanzil, page 125. Tafsir-Al-Burh'an, page 375-379. Twelve Hadiths refer to this subject)



35- Or do they envy people because of what God has given them out of His bounty? **We already gave Abraham's family the Book and wisdom, and We gave them splendid control.** (Surah Al-Nisa, verse 54).

Regarding the second part of the verse, Hisham bin Hakam relates the following from Imam Sadiq عليه السلام: Allah the almighty has placed the Imams among people. Whoever obeys them, has obeyed the almighty Allah and whoever disobeys them has disobeyed Allah the Exalted. So this is the “**splendid control**”.

(Hask'ani, Shawahidut-Tanzil, page 127)

36. Or do they envy people because of what God has given them out of His bounty? We already gave Abraham's family the Book and wisdom, and We gave them splendid control. (Surah Al-Nisa, verse 54).

Ibn Hajar in his book, Al-Sawaeq, said that Abul Hassan Maghazeli quoted from Imam Baqir عليه السلام (The fifth Shiite Imam) who said: By Allah, the “**People**” (who are envied upon) in this verse are we (The Household of the Prophet).

37. O believers, obey God, and obey the Messenger and those in authority among you. If you should quarrel on anything, refer it to God and the Messenger, if you believe in God and the Last Day that is better, and fairer in the issue. (Surah Al-Nisa, verse 59).

On this verse, Ibn Mardoyah in Man'aqib relates from Imam Sadiq عليه السلام the following: “**Those in authority among you**” in Authenticity is Ali عليه السلام and then other just authorities by extension.

(Shaykh Solaiman Hanafi, Yanabiul-Mawaddah, page 114, Ibrahim Mohammad Hamuyi, Faraed-al-Samtain)

38. “O believers, obey Allah, and obey the Messenger and those in authority among you If you should quarrel on anything, refer it to God and the Messenger, if you believe in God and the Last Day that is better, and fairer in the issue.” (Surah Al-Nisa, verse 59)

Sulaym ibn Qays Hilali quotes Ali Ibn Abi Talib عليه السلام who said:

The messenger of Allah ﷺ talked about this verse as follows: “My partners are those whom Allah associated with Himself and me. Ali عليه السلام says:

I asked Him who they are? The Prophet replied: “**You are the first of them.**”

In another commentary Mansour reported from Mujahid that he said with regard



to His words: **“O you who believe!”**: That is, attest to the Unity of God. As for His words **“obey Allah”**, he said: That is, in His obligatory observances; **“and obey the Messenger”**, that is, in his Sunnah. In respect of His words, **“and those in authority from among you”**[12] he said: They were revealed concerning the Commander of the Faithful عليه السلام when the Messenger of Allah ﷺ, upon whom and whose household be blessing, appointed him as deputy in Medina, so he said: Do you leave me behind as successor over women and children? To which he replied: Are you not well pleased to be to me as Aaron was to Moses when he said to him: “Be my successor among my people, and put things right”.

Then Allah said: **“those in authority among you”**. Mujahid explained further: Allah made Ali bin Abi Talib عليه السلام custodian of the Caliphate after the demise of the Prophet ﷺ and in His lifetime when He appointed Ali عليه السلام as His successor in Medina and Allah commanded His servants to obey Ali عليه السلام and stop opposing Him. In another commentary regarding this verse, Abu Basir reported Imam Sadiq عليه السلام saying:

“The verse was revealed about Ali Ibn Abi Talib عليه السلام”. I told Him that the people say: “Why did Allah not mention the names of Ali عليه السلام and his family عليه السلام in His Book?” Imam Sadiq عليه السلام answered:

“Tell them that there came the command of salat (prayer), but Allah did not mention whether three or four raka’at (units) (were to be performed); it was the Messenger of Allah ﷺ who explained all the details. And hajj (pilgrimage to Mecca) was ordered but Allah did not say to perform tawaf (circumambulation of the Ka’bah) seven times, the Messenger of Allah ﷺ explained it. Likewise, the verse was revealed: Obey Allah, and obey the Messenger and those in authority among you, and it was revealed about Ali عليه السلام and Hassan and Hossein عليه السلام. And the Messenger of Allah (s) said:

“Verily, I am leaving behind two precious things (thaqalayn) among you: the Book of God and my kindred (‘itrah), my household, for indeed, the two will never separate until they come back to me by the Pond (of al-Kawthar on the Day of Judgment).”

(Hask’ani, Shawahidut-Tanzil, page 127-129)

39- “Whoso obeyed Allah and the messenger, they are with those unto whom Allah hath shown favor, of the prophets and the saints and the martyrs and the righteous. The best of company are they!” (Surah Al-Nisa, verse 59)

Abu-Salih reported from Abdullah ibn Abbass that by the above verse Ali Ibn Abi



Talib عليه السلام was meant. In another report Dawood ibn Sulaimon reported Ali Ibn Musa-Al-Ridha عليه السلام saying:

“My father informed me from His father Ja’far عليه السلام from his father, Muhammad عليه السلام from his father Ali ibn al-Husayn عليه السلام from his father Ali ibn Abi Talib عليه السلام that He said: Regarding this verse, the Messenger of Allah ﷺ has said:

by the “**Prophets**” Muhammad is meant, by “**the Saints**” Ali عليه السلام by “**the martyrs**” Hamzah and by “**the righteous**” Hassan and Hossein عليه السلام are meant. And by “**The best of company are they!**” Mahdi عليه السلام was meant in His time.”

(Hask’ani, Shawahidut-Tanzil, page 135-137. Tafsir-Al-Burh’an, page 392-393)

40. “O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light.” (Surah Al-Nisa, verse 174)

Abdullah bin Sulaimon said: I asked Imam Sadiq عليه السلام what the verse means. His Holiness replied: “**The “Proof”** is Mohammad, the “**Light**” is Ali عليه السلام and the “**straight path**” (which is in the next verse) is the path of Ali Ibn Abi Talib عليه السلام.

(Hask’ani, Shawahidut-Tanzil, page 54)

41. “Forbidden unto you (for food) are carrion and blood and swine flesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols.

And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! **This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam.** Whoso is forced by hunger, not by will, to sin:(for him) lo! Allah is Forgiving, Merciful.” (Surah Al-Maidah, verse 3).

Regarding the verse, ibn Mardoyah reported that Abu Saeed Al-Khudri said:

“This verse was revealed on the day of Ghadeer about Ali عليه السلام and when the Messenger of Allah ﷺ raised Ali’s hand, His Holiness stated:

“**Allahu Akbar (Allah is greater {than you can imagine}, a phrase used to praise Allah the Almighty) upon the perfection of the religion, and completion of His**



favor, and His satisfaction upon my mission and the leadership of Ali عليه السلام.”

(Kharazmi, Al-Manaqib, page 80. In Maqatalul-Hossein, Kharazmi named 47 of the Prophet's companions who related this hadith)

42. “Forbidden unto you (for food) are carrion and blood and swine flesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! **This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam.** Whoso is forced by hunger, not by will, to sin:(for him) lo! Allah is Forgiving, Merciful.” (Surah Al-Maidah, verse 3).

In connection with the above verse, Ibn Abbass wrote: The Messenger of Allah ﷺ during the Hajj season in Makkah said to Ali عليه السلام: “**Blessedness be upon you, O Abul-Hassan, verily, Allah has revealed this verse which is clear and not allegorical. My name and yours are the same in it.**” Then His Holiness ﷺ recited the above verse.

(Hask'ani, Shawahidut-Tanzil, page 140)

43. O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) **Allah will bring a people whom He loved and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He gives unto whom He will. Allah is All-Embracing, All-Knowing.** (Surah Al-Maidah, verse 55).

Thalabi in his book of tafsir said that this verse was revealed about Ali Ibn Abi Talib عليه السلام. From Imam Baqir عليه السلام and Imam Sadiq عليه السلام it was reported that this verse was revealed about Ali عليه السلام and His companions. With regard to this verse, Imam Fakhr Razi said: “For two reasons this verse was revealed about Ali عليه السلام; First, on the day of Khaybar, the Messenger of Allah ﷺ said:

“Tomorrow I will pass the flag to the one who has exactly the qualities described in



this verse. Secondly, immediately after this verse, the following verse was revealed: **“Your Master can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer).”** (Surah Al-Maidah, verse 55).

And this verse is about Ali عليه السلام.

(Thalabi and Imam Fakhr Razi’s tafsirs (commentaries))

44. “Your Master can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer).” (Surah Al-Maidah, verse 55).

Saeid bin Jubair related from Ibn Abbass the following: “This verse was revealed about Ali Ibn Abi Talib عليه السلام.”

One day, the Messenger of Allah ﷺ prayed the Zuhr (noon) and ‘Asr (afternoon) prayers with his companions and left the Mosque. But Ali عليه السلام stayed in the mosque praying between Zuhr (noon) and ‘Asr (afternoon) prayers. Then a Muslim poor man entered the mosque. He found Ali alone in the mosque عليه السلام.

He went to Ali عليه السلام and said, “O Wali of Allah! By the one who you pray to, give me whatever you can give to me. Ali عليه السلام had a ring made from red Yemeni garnet that He wore on his right hand while praying. Then His reverence stretched His hand, placed it on the back of the beggar indicating to him to remove the ring (from His finger). The beggar removed it, prayed for him, and left.

Immediately afterwards, Gabriel descended. Then the prophet ﷺ and said to Ali عليه السلام: **“Verily, today Allah was proud of you amongst His angels.”** Then He recited the verse: **“Verily Your Master can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer).”** (Surah Al-Maidah, verse 55).

It is reported that Abayat ibn Rab’i said: Abdullah ibn Abbass was sitting by the Zam Zam well (in the House of God) relating hadiths from the Holy Prophet ﷺ. Then, a man with a turban on his head entered. Ibn Abbass began saying, “The Holy Prophet, may Allah bless him and his descendants said...” and the man repeated (the same phrase, saying), “The Holy Prophet, may Allah bless him and his descendant said...” This statement was repeated (several times). Finally, ibn Abbass said to him: For Allah’s sake tell us who you are. The man took his turban off and said: I will introduce myself to those who do not know me. I am Jundub, the son of Junadah al-Badri,



that is, Abu Dhar Ghifari. I heard the Prophet ﷺ and saw Him say:

“Ali ؑ is the leader of those who do good and killer of those who disbelieve. Whoever helps Him will be helped (by Allah) and whoever abandons Him will be abandoned (by Allah).” As he said the first phrase Jundub pointed to his ears and said: Let both of my ears turn deaf and both of my eyes become blind if I speak a lie. I heard the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, saying:

“Ali is the guide of the righteous and the slayer of the infidels. He who has helped him is victorious and he who has abandoned him is forsaken.” One day I said my prayers in the company of the Prophet ﷺ. A beggar came to the mosque and begged for alms, but nobody gave him anything. Ali ؑ was kneeling in prayer. He pointed out his ring to the beggar, who approached him and removed the ring from his finger. Thereupon the Prophet, Allah's blessings and peace be upon Him and His posterity, implored Allah the Mighty and Glorious, saying:

“O Allah! My brother Moses begged you saying, 'My Lord, delight my heart and make my task easy and undo the knot in my tongue so that they may understand me, and appoint from my kinsmen, Haroon, my brother, as my vizier, and strengthen my back with him and make him participate in my mission so that we may glorify You and remember You more frequently. Certainly You see us.' And You inspired him: 'O Musa! All your requests have been granted. 'O Allah! I am your slave and your prophet. Delight my heart and make my task easy and appoint from among my kinsmen Ali as my vizier and strengthen my back with him.” Abu Dhar, then, continued “By Allah, the Messenger of Allah ﷺ, Allah's blessings and peace be upon Him and His posterity had not yet finished His supplication when the trustworthy Gabriel descended to Him and told Him: Pleasant be to you what Allah has granted you about your brother. The Messenger of Allah ﷺ asked: What is that? Gabriel replied:

Allah has commanded you to love Ali ibn Abi Talib ؑ till the Day of Resurrection and then He recited the above Verse.”

(Hask'ani, Shawahidut-Tanzil, page 143-152)

45. “Verily Your Master can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer).”

(Surah Al-Maidah, verse 55).



Hafiz Abu Naeim Isfahani a Sunni scholar related that the verse was revealed to indicate Ali bin Abi Talib عليه السلام since He gave His ring to the beggar while bowing in prayer. And Ghazali commented on this verse in His book Sayyerul-A'alamain saying that the ring was of the Prophet Solomon عليه السلام the son of David عليه السلام, which had fallen into the hands of a group of jinns who had a close relationship with him. This group of jinns gave it to the Messenger of Allah ﷺ as a gift and His Holiness granted it to Ali عليه السلام while a group of men and jinns witnessed the event. When it was time for noon prayer, angel Gabriel entered the mosque as a beggar, asked all the companions of the Prophet ﷺ to give him something as charity. When he reached Ali عليه السلام, His Holiness gave His ring while bowing in prayer. Consequently, this holy verse was revealed to indicate Ali عليه السلام. Allamah Naishabouri, despite being a Sunni, after talking about this verse and the occasion of revelation has said: To lengthen the Discussion in this matter is useless (Due to its clarity).

(Zamakhshari, Kashaf. Naishabouri, Thalabi, Shafi'i in their commentaries. Imam Ahmad ibn Hanbal, Musnad, Ibn Maghazeli Shafi'i, Manaqib, Nasaei, Sahih and Hafiz Abu Naeim Isfahani, Al-Jama Bainal-Sihah-Al-Sittah.)

46. And whoso takes Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious.” (Surah Al-Maidah, verse 55)

Zahhak quotes Ibn Abbass who said: Abdullah bin Salam and a group of the follower of the Scripture came to the Prophet ﷺ at the time of noon prayer and said: O Messenger of Allah ﷺ, our houses are far away and we have not found a mosque closer to us than this one. And when our tribe noticed that we accepted Allah and His Prophet and abandoned their religion, they became our enemies and swore not to have any communication or relation with us. This has become intolerable for us. While they were complaining, this verse (above) was revealed and the Prophet of Allah ﷺ recited it for them. They said: We are pleased with Allah, His Messenger and those who believe.

(Hask'ani, Shawahidut-Tanzil, page 157)

47. “O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guides not the disbelieving folk.” (Surah Al-Maidah, verse 67)



Hilyatul-Abdal and Thalabi's commentary relate that when this verse was revealed on the day of Ghadir-Khum, the Messenger of Allah ﷺ went to the pulpit and announced: **"Whoever whose Master (Mawla) I am, 'Ali ﷺ is his Master (Mawla)."** Then Umar said: "Congratulations to you, O son of Abu Ta'lib, you have become the master of every faithful male and female.

(Thalabi in his commentary. Ibn Atheer, Asadul-Ghayah, Vol 4 page 28 with important additions. Muhib Tabari Shafi'i, Zakhaerul-Oqba. Ahmad ibn Hanbal in Musnad, Vol 4 page 281. Ibn Sabbagh Maleki in Fusu-lul-Muhimmah, the first chapter. Kharazmi in Manaqib, page 80. Ibrahim Mohammad Hamuyini in Faraedul-Samtayn. Sayuti in his commentary, Vol 2, page 298.)

48. "O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guides not the disbelieving folk." (Surah Al-Maidah, verse 67)

Abu Hurairah relates from the Messenger of Allah ﷺ saying:

When I was taken to heaven, under the Throne I heard that: "Ali is the guiding flag and Ali is the friend of He who has placed me in a sure abode in His presence. Therefore, O Mohammad! Convey this message to your nation." Abu Hurairah says: When the Messenger of Allah ﷺ descended, He hid the message, then Allah the Almighty revealed the above mentioned verse. In another hadith, Abu Salih quoted from Ibn Abbass as saying:

"This verse was revealed referring to Ali Ibn Abi Talib ﷺ and Allah the almighty commanded His Messenger to convey it to the people, then the Messenger of Allah ﷺ raised the hand of Ali ﷺ and stated: **"Whoever whose Master (Mawla) I am, 'Ali ﷺ is his Master (Mawla). O Allah, O Allah! Love those, who love Ali and be inimical to those who are inimical towards Ali ﷺ.**

(Hask'ani, Shawahidut-Tanzil, page 159. The book; Du-aul-Hudat Ila-Adael-Haqqil-Muwalat.)

49. O you who have faith! Do not prohibit the good things that Allah has made lawful to you, and do not transgress. Indeed, Allah does not like the transgressors. (Surah Al-Maidah, verse 87).

Abu Salih reports Ibn Abbass as saying:



This verse is revealed about Ali Ibn Abi Talib عليه السلام and His companions such as Usman ibn Maz'oon and Ammar Yasir who had forbidden themselves the worldly pleasures. In another report from Ibrahim Taymi it is related as follows:

Truly Ali ibn Abi Talib عليه السلام and Uthman bin Maz'oon and some of the companions of the Messenger of Allah ﷺ pledged together to spend days fasting, nights worshipping, and not to consort with women and not to eat meat. The Messenger of Allah ﷺ heard the story and then the verse was revealed to Him.

(Hask'ani, Shawahidut-Tanzil, page 164)

50. "Whenever those who believe in Our signs come to you, SAY:

"Peace be upon you!" Your Lord has prescribed mercy for Himself so He will be Forgiving, Merciful to any of you who commits evil out of ignorance, then repents later on and reforms." (Surah Al-An'am, verse 54)

In connection with **this verse** Abi Salih relates from Ibn Abbass saying:

This verse was revealed about Ali Ibn Abi Talib عليه السلام Hamzah and Zaid.

(Hask'ani, Shawahidut-Tanzil, page 166)

51. "Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided." (Surah Al-An'am, verse 82)

On this verse, Mojahid relates from Ibn Abbass as saying:

From **"Those who believe"** Allah has meant Ali Ibn Abi Talib عليه السلام who did not mix His faith with polytheism or dualism. By Allah, all who believed fell into polytheism except Ali Ibn Abi Talib عليه السلام.

Truly, He believed in Allah not associating any partners with Him even in the blink of eye. He was the first who believed in Allah when He was only seven years old.

(Hask'ani, Shawahidut-Tanzil, page 167)

52. "He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path." (Surah Al-Araf, verse 16)

Abu Basir relates from Imam Sadiq عليه السلام who said:

The path of which the Satan said **"verily I shall lurk in ambush for them on Thy Right Path"** is Ali's عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 55)

53. "And We remove whatever rancor may be in their hearts. Rivers flow beneath them. And they say:



The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.” (Surah Al-A’raf, verse 43).

Abdullah bin Malil relates from Ali Ibn Abi Talib عليه السلام saying: This verse has been revealed about us, the Household of the Prophet ﷺ (Ahlul-Bait).

In another report Musa Jahni relates from Hassan Ibn Ali عليه السلام as saying:

By Allah, this verse is revealed about us, Ahlul-Bait عليه السلام.

(Hask’ani, Shawahidut-Tanzil, page 170)

54. And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth? They say:

Yea, verily. **And a crier in between them cried: The curse of Allah is on evil-doers.**

(Surah Al-A’raf, verse 44)

Abi Salih reports Ibn Abbass as saying:

Truly, for Ali عليه السلام there are names in the book of Allah that people do not know. Be aware that this verse is revealed about the position of Ali Ibn Abi Talib عليه السلام and the remoteness from Allah of those who has denied His Wilayah and underestimated His right.

(Hask’ani, Shawahidut-Tanzil, page 171. Noor-al-Thaqalain commentary)

55. And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth? They say:

Yea, verily. **And a crier in between them cried:**

The curse of Allah is on evil-doers.” (Surah Al-A’raf, verse 44) It is reported that Imam Baqir عليه السلام said:

“This crier is Ali عليه السلام.”

(Khaja Kalan Kunduzi in Yanabi-al-Mawaddah has reported several similar hadiths from Imam Baqir عليه السلام, Imam Kazim عليه السلام and Ibn Abbass)

56. “Between them is a veil. **And on the Heights are men who know them all by their marks.** And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).” (Surah Al-A’raf, verse 46)



Sad ibn Turaif relates from Asbagh ibn Nabatah as follows: I was sitting in the presence of Ali Ibn Abi Tabil عليه السلام, when Abdullah bin Kuw'a came and then said: O Commander of the faithful عليه السلام, inform me of the interpretation of this verse. Then the Commander of the faithful عليه السلام said:

Woe to you o son of Kuw'a! We are the ones who stop in the middle of Heaven and Hell. And the ones who have supported us, we recognize them by face (marks) and take them into Heaven and the ones who have taken us as enemies, we recognize them by face (marks) and take them into the Hell.

(Hask'ani, Shawahidut-Tanzil, page 168)

57. "And the dwellers on the Heights call unto men whom they know by their marks, (saying):

What did your multitude and that in which ye took your pride avail you?" (Surah Al-A'raf, verse 48).

It is related from the Commander of the faithful, Imam Ali عليه السلام that He said:

"We are the dwellers on the Heights, whoever we know by their marks, we shall take them into Heaven."

(Shaikh Solaiman Balkhi in Yanabi-al-Mawaddah has reported several hadiths explaining the "Dwellers of the Heights. Thalabi has also reported a hadith in his commentary.)

58. And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware; (Surah Al-A'raf, verse 172). In the book of Firdaus, Ibn Shirwaih quoted from the Messenger of Allah ﷺ saying:

If people knew of what time the name "The Commander of the faith" was given to Ali عليه السلام, nobody would deny His virtue and perfection; (He received this title) while Adam was between soul and body. Then His Holiness recited the verse until the word (Yea) and said: (After the children of Adam said: Yea) Allah the almighty said: **I am your Lord, Mohammad is your prophet, and Ali is your Imam.**

(Ibn Shirwaih, Firdaus)



59. In Manaqib, Ibn Mardwaih relates from Ali عليه السلام as follows: “This nation will be divided into seventy-three sects; seventy-two sects will be in fire (Hell), and only a one sect (will be) in Paradise, and they are the ones whom Allah has described (as follows): **“And of those whom We created there is a nation who guide with the Truth and establish justice therewith.”** (Surah Al-Araf, verse 181). They are myself and my Shiites (followers).”

(Kharazmi, *Manaqib*, page 241. Solaiman Balkhi Hanafi, *Yanabi-al-Mawaddah*, page 109)

60. **“And of those whom We created there is a nation who guide with the Truth and establish justice therewith.”** (Surah Al-Araf, verse 181).

Mojahid relates from Ibn Abbass under the verse as saying:

By **“And of those whom We created there is a nation”** Allah meant; from the nation of Mohammad there is a nation or Ummah, that means Ali Ibn Abi Talib عليه السلام who after you O Mohammad **guides with the Truth** towards the Truth, and after you by Him **justice is established** in successorship. And Ummah means to be the milestone for goodness, like Prophet Ibrahim was an Ummah. It means the flag, milestone and a Master for goodness. And in the book of Fahmul-Qur'an it is related from Imam Sadiq عليه السلام that the verse is about Mohammad's Ahlul-Bait عليه السلام.

(Hask'ani, *Shawahidut-Tanzil*, page 172)

61. **“O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered.”** (Surah Al-Anfal, verse 24).

In Manaqib Ibn Mardwaih relates from Imam Baqir عليه السلام -the Fifth Shiite Imam- as saying: **“to that which will give you life”** is the Wilayah of Ali Ibn Abi Talib عليه السلام.

(Ibn Mardwaih, *Al-Manaqib*)

62. **“And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.”** (Surah Al-Anfal, verse 25).

Saeid son of Mosayib has related from Ibn Abbass as saying:

When this verse was revealed, the Messenger of Allah ﷺ stated: “Whosoever, causes oppression to Ali (who will take) my position (as governor and spiritual guide) after



my demise, it is as if he has denied my prophet-hood, and the prophet-hood of all the prophets prior to me.”

(Hask'ani, Shawahidut-Tanzil, page 174)

63. “O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.” (Surah Al-Anfal, verse 27).

Yunus bin Buk'ar quoting from his father relates from Imam Baqir عليه السلام as follows:

“O ye who believe! Betray not Allah and His messenger, nor betray your trusts, (Which this trust is) Mohammad's Ahlul-Bait عليه السلام, **while you know it.”**

(Hask'ani, Shawahidut-Tanzil, page 173)

64. “And when those who disbelieve plot against thee

(O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotted; and Allah is the best of plotters.” (Surah Al-Anfal, verse 30)

Moqsim relates from Ibn Abbass as saying:

One night the Quraysh consulted together, some of them said:

tomorrow tie Mohammad with a tie. The others said: kill him. And some said: expel him from Mecca. Then Allah the almighty informed His Messenger of their plan. Thus, that night Ali عليه السلام slept on the Prophet's bed. The Messenger of Allah ﷺ then got away from Mecca and in time He arrived at a cave. In the morning the Quraysh rushed towards the Prophet ('s bed thinking that He was there). But, when they saw that Ali was there (instead of the Prophet ﷺ), Allah turned their plot against themselves.

(Hask'ani, Shawahidut-Tanzil, page 180)

65. “But what plea have they that Allah should not punish them, when they keep out (men) from the Sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.” (Surah

Al-Anfal, verse 34)

Under the verse Abdullah Ibn Abbass says:

by “righteous” Ali Ibn Abi Talib عليه السلام, Hamza, Jafar and Aqil are meant. They are Friends of Allah, but most people do not know. In another narration under this verse, Anas, son of Malik relates from the Messenger of Allah ﷺ saying: the **“Household of Mohammad are all righteous.”**

(Hask'ani, Shawahidut-Tanzil, page 186)



66. “And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.” (Suarah Al-Anfal, verse 41)

Regarding the verse, Ali عليه السلام said: This verse is only for us and Allah the almighty has not placed benefit for us in charity for the dignity by which the Lord of the worlds honored His Messenger and His household, and He dignified them (to be away) from the dirt of peoples’ hands (their money as charity). In another narration, Abdur-Rahman ibn Abi Laila quotes from the Commander of the faithful عليه السلام as saying: I, Fatimah عليها السلام, Abbass and Zaid ibn Haritha gathered (in the presence of the Messenger of Allah ﷺ). Abbass said:

O Messenger of Allah ﷺ, I have become old and my expenses have increased. If you consider it right, please command that I be given a Wasq (a unit of measurement around 173 Kgs) of wheat. The Messenger of Allah ﷺ accepted. Then, Fatimah عليها السلام said: O Messenger of Allah ﷺ, if you consider right, command so that the same thing you granted for my uncle would be granted for me. The Messenger of Allah ﷺ accepted. Zaid ibn Haritha said: O Messenger of Allah ﷺ, you had given me farmland to pay my expenses, but you took it back from me. If you consider it right, please return it to me. The Messenger of Allah ﷺ accepted.

Then I said that if you consider it right, please place me as the custodian over the right Allah has given us in His Qur’an which is Khums (a fifth thereof) to divide it (among the ones ascribed in the Qur’an) while you are alive so that no one will quarrel over it after your demise. The Messenger of Allah ﷺ said:

I Have placed you as the custodian over its division, so do it. Thus, the Messenger of Allah ﷺ placed me in charge of the division of Khums, and I used to divide it in His lifetime. Then Abu-Bakr placed me in charge of it and I used to do it, then Omar put me in charge of it and I used to divide it until in the last year of his life he recieved a large amount of goods. He divided our right (Khums) and sent it to me saying: this is your right. Take it. I told him that we were not in need of Khums that year, that Muslims were more in need of it. Then he returned it.

After the death of Omar nobody asked me for its division until I became Caliphate (According to the request of the people, while He was the True Khalifa after the



Prophet ﷺ). Abbass met me and told me: O Ali ﷺ, truly, you separated from us something that will never come back to us again.

(Hask'ani, Shawahidut-Tanzil, page 188-189)

67. "And if they would deceive thee, then lo! Allah is Sufficient for thee. **He it is Who supported thee with His help and with the believers,**" (Suarah Al-Anfal, verse 62). Anas ibn Malik says that the Messenger of Allah ﷺ became very hungry, then the angel Gabriel descended and brought with him a green almond from heaven and said:

O Messenger of Allah ﷺ, open this almond and when the Messenger of Allah cracked it open, the following sentence was written on it: **In the name of Allah, the Beneficent, the Merciful, There is no God save Allah, Mohammad is the Messenger of Allah, I supported and helped him by Ali ﷺ.** In another report Jabir Ibn Abdullah Ansari quotes from the Messenger of Allah ﷺ as saying:

two thousand years before He created the heavens and the earth, it was written on the door of paradise that "**There is no God save Allah, Mohammad is the Messenger of Allah, I supported him by Ali ﷺ.**"

In another narration Saeid ibn Jubair relates from Abi-Al-Hamr'a who relates from the Messenger of Allah ﷺ as saying:

When I was taken to Mir'aj (celestial assumption), I saw on the Throne that was written: **There is no God save Allah, Mohammad is the Messenger of Allah, I supported and helped him by Ali ﷺ.**

(Hask'ani, Shawahidut-Tanzil, page 195)

68. "And if they would deceive thee, then lo! Allah is Sufficient for thee. **He it is Who supported thee with His help and with the believers,**" (Suarah Al-Anfal, verse 62). Hafiz Abu Naeim Isfahani relates from Abu Hurairah quoting from the Messenger of Allah ﷺ as saying:

At the night of Mir'aj (celestial assumption), I saw on the Throne that was written: **There is no God save Allah, Mohammad is the Messenger of Allah ﷺ, I supported Him (The Prophet) by Ali ﷺ.**

(Hafiz Abu-Naeim Isfahani, Hilyatul-Awliya)

69. "O Prophet! Allah is Sufficient for thee and those who follow thee of the **believers.**" (Suarah Al-Anfal, verse 64)



Mohadith Hanbali says that this verse is about Ali Ibn Abi Talib who is higher than all believers.

(Kashful-Ghummah and Hafiz Abu-Naeim Isfahani, Hilyatul-Awliya)

70. “And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve,” (Surah Al-Tawbah, verse 3).

Abi Salih relates from Ibn Abbass as saying:

There were treaties between the Prophet ﷺ and the Arab tribes, thus, Allah the almighty ordered His Messenger to leave them, except with those who keep up the obligatory prayers and pay the alms. Consequently, the Messenger of Allah ﷺ sent Ali towards Mecca and said to recite the (first) verses of Surah-Al-Taubah loudly on the tenth day of Hajj, which is the day of the greater Hajj and to exonerate the Messenger of Allah ﷺ from any covenant (between Him and the pagans). Thereafter, on the tenth day of Hajj (the day of Nahr) Ali Ibn Abi Talib stood beside the great Jamrah and loudly recited the first nine verses of Surah Al-Taubah. In another report, Sammak relates from Anas ibn Malik as saying:

The Messenger of Allah ﷺ sent the verses of acquittal (Bara’a) with Abu Bakr (The first Sunni Caliph), then wanted him to return and said: It is not deserving to send these verses except with a man from my own household. Then He asked Ali and gave the verses to Him.

(Hask’ani, Shawahidut-Tanzil, page 198-199)

71. “Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant.” (Surah Al-Tawbah, verse 20)

Zurair bin Moawiah in his book (AlJam-Bain-al-Sihah-al-Sittah) has reported that this verse was revealed about Ali Ibn Abi Talib and none of the companions has exceeded Him in faith, emigration (on the path of Allah), nor struggle (Jihad) the way they manifested from Ali

(Al-Jam-Bain-al-Sihah-al-Sittah)



72. It is related in Asbabul-Nuzul that Ali عليه السلام, Ibn Abbass and Talha were once sitting together. Talha said: I am the owner of Ka'ba and I have its key in my hand. Ibn Abbass said: I am in charge of serving water to Hajjis. Ali عليه السلام said: I wonder what you talk about. Prior to any one, I performed prayer with the Messenger of Allah ﷺ, and I am the owner of Jihad. Then the following verses were revealed:

“Count ye the serving water to pilgrims and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and strive in the way of Allah? They are not equal in the sight of Allah. Allah guides not wrongdoers. (Surah Al-Tawbah, verse 19)

Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant. (Surah Al-Tawbah, verse 20)

Their Lord gives them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs; (Surah Al-Tawbah, verse 21)

There they will abide for ever. Lo! with Allah there is immense reward.” (Surah Al-Tawbah, verse 22).

After quoting the verses, Wahidi says:

in these verses Allah the almighty has confirmed Ali's words and has testified His faith, emigration, struggle and almsgiving, has pointed to His lofty position and has elucidated His particular catachrestic that no one else has gotten even close to.

(Ibn Sabagh Maleki in Fususul-Mohimmah, Ibrahim Mohammad Hamwini Shafi'i in Faraedus-Samtain, Vol 1, chapter 41, Safuri Shafi'i in Nazhatul-Majalis, Vol 2, page 169, Sayuti in Durrul-Manthur, Vol 3, page 228 and 229 and some other Sunni authors in their books have narrated the hadith.)

73. **“Then Allah sent down upon His Messenger His Shechina (Tranquility) and upon the believers, and He sent down legions you did not see, and He chastised the unbelievers and that is the recompense of the unbelievers.”** (Surah Al-Taubah, verse 26)

Zahak bin Muzahim says that this verse was revealed about the people who resisted on the day the Battle of Hunain, and they were Ali Ibn Abi alib عليه السلام, Abbass, Hamzah along with a few others from Bani-Hashim. In another report Hakam bin Aniah says: **without any doubt four people resisted on the day of the Battle of Hunain, and Ali عليه السلام, was one of them.**

(Hask'ani, Shawahidut-Tanzil, page 215)



74. “And the first to lead the way, of the Muhajirin (emigrants) and the Ansar (supporters of the emigrants), and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph.” (Surah Al-Taubah, verse 100)

Under the verse, Abdur-Rahman ibn Awf says:

Those who exceeded in faith were six people from Quraish the first of whom is Ali Ibn Abi Talib عليه السلام, Zubair, son of Udi relates from Zahak as saying:

The first exceeding people in faith were Ali Ibn Abi Talib عليه السلام, Hamzah, Ammar, Abuzar, Salman and Miqdad. Abi Salih also relates from Ibn Abbass as saying: Ali Ibn Abi Talib عليه السلام, exceeded all the people in faith to Allah and His Messenger, performing prayer (with the Prophet ﷺ) towards two Qiblahs (Mecca and Jerusalem), had two allegiances with the Prophet of Allah as well as two emigrations. Thus, the revelation of this verse was about Him.

(Hask'ani, Shawahidut-Tanzil, page 218-219)

75. “O ye who believe! Be careful of your duty to Allah, and be with the truth-ful.” (Surah Al-Taubah, verse 119).

In Manaqib, Ibn Mardwaih relates from Ibn Abbass as saying:

This verse is about Ali عليه السلام, and it's interpretation is: Be with Ali عليه السلام. (Obey Him)

(Khaja Kalan Kunduzi in Yanabi-al-Mawaddah, page 119. Ibn Hajar, Sawaequl-Muhraqah, page 93. Ibrahim Mohammad Hamwini Shafi'i in Faraedus-Samtain, Vol 1, page 68.)

76. “O ye who believe! Be careful of your duty to Allah, and be with the truth-ful.” (Surah Al-Taubah, verse 119).

Hafiz Abu Naeim relates from Ibn Abbass as saying:

This verse was revealed about Ali عليه السلام

(Hafiz Abu-Naeim Isfahani, Hilyatul-Awliya)

77. “Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.” (Surah Yunus, verse 2)

In Manaqib, Ibn Mardwaih relates from Jabir Ibn Abdullah Ansari as saying:



This part of the verse is about Ali's عليه السلام Wilayah (Mastership).

(Ibn Mardwaih, Al-Manaqib)

78. "And Allah summoned to the abode of peace, and led whom He will to a straight path." (Surah Yunus, verse 25).

Abdullah, son of Abbass says that by the "the abode of peace" paradise is meant and by the "straight path" the Wilayah (Mastership) of Ali عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 227)

79. "Say: Is there of your partners (whom ye ascribe unto Allah) one that led to the Truth? Say:

Allah led to the Truth. Is He Who led to the Truth more deserving that He should be followed, or he who fended not the way unless he (himself) be guided. What ailed you? How judge ye?" (Surah Yunus, verse 35).

Ibrahim, son of Hayyan relates from Abi Jafar عليه السلام -the fifth Shiite Imam- as saying: Omar ibn Khattab (the second Sunni Caliph) asked Ali عليه السلام to judge between two persons. Then He adjudicated between them. The one who was condemned said: Does He have to adjudicate between us? (A question to humiliate His holiness). Then Omar grabbed him by the collar and said:

Woe to you, don't you know who he is? He is Ali Ibn Abi Talib عليه السلام my Master and the Master of every believer. And whomever Ali is not Master (Mowla) of, he is not a believer.

(Hask'ani, Shawahidut-Tanzil, page 228)

80. "And they ask thee to inform them (saying):

Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape." (Surah Yunus, verse 53).

Yahya, son of Saeid relates from Imam Sadiq عليه السلام from His father عليه السلام as saying: "Allah the Almighty said; O Mohammad, the people of Mecca will ask you whether He (Ali عليه السلام) is Imam or not? Say! **Yes! By my Lord, verily He is the Truth.**"

Translator: This verse reminds us of the famous Hadith from the Messenger of Allah ﷺ who said:

Ali is with the Truth and the Truth is with Ali عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 229. Tafsir-Al-Burhan, Vol 3, page 185)



81. "Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard." (Surah Yunus, verse 58).

Abi Salih relates from Ibn Abbass as saying:

In this verse is the Messenger of Allah ﷺ and is Ali Ibn Abi Talib ؑ.

(Hask'ani, Shawahidut-Tanzil, page 229. Tafsir-Al-Burh'an, Vol 2, page 188)

82. "Behold! verily on the friends of Allah there is no fear, nor shall they grieve;" (Surah Yunus, verse 62).

Abi Salih relates from Abu Hurairah as saying:

Under this verse, the Messenger of Allah ﷺ stated: Verily, from among the servants of Allah, there are people who are envied by the prophets. They establish their friendship based on the Spirit of Allah without being contaminated by worldly matters. Their faces are light. When people fear they fear not.

When people are sad, they have no sadness. Do you know who they are? No, O prophet of Allah, we said. He stated: **Ali Ibn Abi Talib ؑ, Hamzah, son of Mutalib, Jafar and Aqil. Then the Messenger of Allah ﷺ recited this verse.**

(Hask'ani, Shawahidut-Tanzil, page 231. Tafsir-Al-Burh'an, Vol 2, page 190)

83. "And so you will seek forgiveness from your Lord; then turn towards Him (in repentance). He will let you enjoy a handsome allotment for a specific period, and grant His bounty to everyone possessing bounty.

If you should turn away, then I fear the torment of a great day for you." (Surah Hud, verse 3).

Ibn Mardwaih reports from Imam Kazim ؑ (The seventh Shiite Imam), as saying: **He is Ali Ibn Abi Talib ؑ.**

(Al-Manaqib, Ibn Mardwaih)

84. "And so you will seek forgiveness from your Lord; then turn towards Him (in repentance). He will let you enjoy a handsome allotment for a specific period, and grant His bounty to everyone possessing bounty. If you should turn away, then I fear the torment of a great day for you." (Surah Hud, verse 3).

His Holiness, Imam Jafar Sadiq ؑ relating from His Father, Imam Baqir ؑ states: **In this verse, the owner of Virtue, (Whom by Allah will manifest on Earth so that people would benefit from Him.), is Ali Ibn Abi Talib ؑ.**

(Hask'ani, Shawahidut-Tanzil, page 322. Tafsir-Al-Burh'an, Vol 2, page 206)



85. "Perhaps you are abandoning something that has been inspired in you, and your breast is feeling cramped because of it, since they say:

"Why has not a treasure been sent down to him, or some angel come along with him?":

You are only a warner, while God is a Trustee for everything." (Surah Hud, verse 12)

Ibn Mardwaih relates from Imam Sadiq عليه السلام saying:

The Messenger of Allah ﷺ stated to Ali عليه السلام: O Ali عليه السلام, I asked Allah to establish friendship between me and you and Allah established it. Then one person stood and said: By Allah, asking for one bushel of dates is better than what Mohammad has asked from Allah. Why didn't He ask Allah to send Him an angel to support Him against the enemies, or why didn't He ask for a treasure to supply Him in poverty? Then the above verse was revealed.

(Al-Manaqib, Ibn Mardwaih)

86. "Perhaps you are abandoning something that has been inspired in you, and your breast is feeling cramped because of it, since they say:

"Why has not a treasure been sent down to him, or some angel come along with him?":

You are only a warner, while God is a Trustee for everything." (Surah Hud, verse 12).

Zaid, son of Arqam says:

Truly, at the night of Arafah, the Angel Gabriel, the Trustworthy Spirit, descended upon the Messenger of Allah ﷺ with the Wilayah of Ali Ibn Abi Talib عليه السلام, (to announce it) for fear of liars and hypocrites denying it, the Messenger of Allah's ﷺ breast/chest was straightened (to feel sad or upset). Thus, He asked a group of which I was a member and consulted with them to announce it in Hajj season. We were wondering what to say and the Messenger of Allah ﷺ cried. Then the Angel Gabriel عليه السلام told Him; Are you crying because of Allah's command (to announce Ali's Wilayah)? Never, O Gabriel. My Lord knows what afflictions I have received from Quraysh since they didn't admit to my prophet-hood, then how they will accept Ali's عليه السلام Wilayah after me? The Angel Gabriel left and then the verse was revealed.

In another report, Jafar, son of Abadah relates from his father under the verse as saying: The Messenger of Allah ﷺ stated:

I asked my Lord for Ali's عليه السلام heart to be absolutely pure, to place Him as my Vice and grant me His friendship. Thus, my Lord granted them to me. Then a man from Quraysh said:

If Mohammad had asked His Lord for something which contained a sa'a of dates, it



would be much better for Him. This saying upset the Messenger of Allah ﷺ, then Allah the Almighty revealed this verse.

(Hask'ani, Shawahidut-Tanzil, page 322. Tafsir-Al-Burh'an, Vol 2, page 206)

87. "Is he (to be counted equal with them) who relied on a clear proof from his Lord, and a witness from Him recited it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieves therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not." (Surah Hud, verse 17)

In Manaqib, Khatib relates from the Messenger of Allah as saying:

"Ali ﷺ is the one who **"relied on a clear proof"** and I am **"witness"** to it."

(Shaikh Solaiman Balkhi in Yanabi-al-Mawaddah page 99 and Mohammad ibn Yusuf Ganji Shafi'i in Kifayatut-Talib, page 111)

88. "Is he (to be counted equal with them) who relied on a clear proof from his Lord, and a witness from Him recited it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieves therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not." (Surah Hud, verse 17)

Under the verse, Abad ibn Abdullah relates from Ali ﷺ as saying:

The one **"who relied on a clear proof from his Lord"** is the Messenger of Allah ﷺ and the person who **"comes a witness from Him after it (clear proof)"** is me.

In another report, Abad bin Abdullah related as follows: We were together with Ali ﷺ in Rahaba, Kufa, when a man stood beside Him and said:

O Commander of faithful, do you know of this verse? Then, Ali ﷺ said:

By Allah, the one who splits the seed and made the seed to sprout that no blade fell over the head of a man from Quraysh except that one or two verses of Qur'an revealed about it.

And if people knew what Allah has revealed to His illiterate Messenger about us it would be more lovely for me than if the earth would be full of silver. And I know that the pen has written what is going to happen. (Meaning that I know what will happen in the future). Be aware, By the one who splits the seed and makes the seed to sprout, our like is like the Noah's Ark in his people and like the door of Hatta



(Jerusalem) for the children of Israel. Have you recited the Hud chapter **“Is he(to be counted equal with them) who relied on a clear proof from his Lord, and following it (clear proof) comes a witness from Him,”** the Messenger of Allah ﷺ is the clear proof and I’m the one who comes after and I’m the witness from Him.

(Hask’ani, Shawahidut-Tanzil, page 236-237)

89. “Or if there had been, of the generations before you, men of a remainder forbidding corruption in the earth except a few of those whom We delivered of them but the evildoers followed the ease they were given to exult in and became sinners” (Surah Hud, verse 116).

Zyad Madini relates from Zaid ibn Ali that verse has been revealed about us (Ahul-Bait عليه السلام). (Meaning that the **“men of remainder”** are Ahul-bait عليه السلام)

(Hask’ani, Shawahidut-Tanzil, page 233-234. Tafsir-Al-Burh’an, Vol 2, page 224)

90-“Say: This is my Way: I call on Allah with sure knowledge. I and whosoever followed me - Glory be to Allah! - and I am not of the idolaters.” (Surah Yusuf, verse 108) Ibn Mardwaih says that he (**“one who follows me”**) is Ali Ibn Abi Talib عليه السلام

(Al-Manaqib, Ibn Mardwaih)

91. Ibn Mardwaih relates from Jabir Ibn Abdullah Ansari saying: I heard the Messenger of Allah ﷺ saying to Ali عليه السلام: People are from different varieties of seedlings and you and I are from the same tree. Then He recited the following verse: **“And in the Earth are neighboring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water.** And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.” (Surah Al-Rad, verse 4)

(Mutaqi Hindi Hanafi, Kanzul-Amal, Vol 6, page 154, H’akim in Mustadrak, Kharazmi in Manaqib page 86)

92.“And in the Earth are neighboring tracts, **vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water.** And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.” (Surah Al-Rad, verse 4)

Jabir ibn Abdullah Ansari reports that when this verse was revealed, the Messenger



of Allah said: **O Ali عليه السلام, People are from different seedlings and trees and you and I are from the same tree.**

(The author of Kashful-Ghummah has also related this report from Hafiz ibn Mardwaih)

93. "Those who disbelieve say:

If only some portent were sent down upon him from his Lord! **Thou art a warner only, and for every folk a guide.**" (Surah Al-Rad, verse 7)

Shirwaih has reported in Firdausul-Akhbar that when this verse was revealed, the Messenger of Allah ﷺ said: **I am the warner and Ali عليه السلام is the guide.** Ibn Mardwaih says: when the above verse was revealed, the Messenger of Allah said: I'm the warner, and placed His hand over Ali's عليه السلام chest and said:

You are the guide o Ali عليه السلام. After me, the guided people will be guided by you.

(Shiblinji Shafi'i, Nurul-Abs'ar, page 70. Mohammad bin Yusuf Ganji, Kifayatut-Talib, page 109. Shaikh Solaiman Balkhi in Yanabi-al-Mawaddah page 99 with a minute difference. Zamakhshari, in Kashaf relates from Saeid bin Jubair and Jubair from Ibn Abbass)

Verses of the Holy

94. "Is he who know that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;" (Surah Al-Rad, verse 19).

Naishabouri says:

Only those who differentiate between the skin (exoteric aspect) and core (esoteric aspect) benefit from parables. **And this verse was revealed about Ali عليه السلام.**

(Naishabouri, Commentary)

95. "Those who believe and do right: Joy is for them, and bliss (their) journey's end." (Surah Al-Rad, verse 29).

Ibn Mardwaih quotes from Mohammad bin Sirin saying: Tub'a is a tree in paradise whose root is in Ali's عليه السلام house. And there is no house in paradise without a branch of this tree in it.

(Shaikh Solaiman Balkhi in Yanabi-al-Mawaddah narrates a similar hadith from Imam Baqi عليه السلام)

60

96. "They who disbelieve say:

Thou art no messenger (of Allah). Say:

Allah, and whosoever hath knowledge of the Scripture, is sufficient witness be-



tween me and you.” (Surah Al-Rad, verse 43).

Mohaddis Hanbali quotes from Mohammad bin Hanafieh as saying:
by **“He (who possesses the knowledge of the book)” Ali is meant.**

(Shaikh Solaiman Balkhi in Yanabi-al-Mawaddah, page 103. Thalabi, Tafsir, page 102. Ibn Maghali, Manaqib.)

97. “They who disbelieve say:

Thou art no messenger (of Allah). **Say:**

Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.” (Surah Al-Rad, verse 43)

Aghmash quotes from Abi Salih as saying:

The knowledge of the book is with Ali Ibn Abi Talib ؑ. He knows its commentary, Tawil, Nasikh, Mansukh, and Halal and Haram. I’ve heard Ibn Abbass saying: By Allah, the knowledge the book is with Ali Ibn Abi Talib ؑ.

(Hask’ani, Shawahidut-Tanzil, page 236. Tafsir-Al-Burh’an, Vol 2, page 302-304)

98. “They who disbelieve say:

Thou art no messenger (of Allah). **Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.”** (Surah Al-Rad, verse 43)

Hafiz Abu Naeim relates from Ibn Hanafieh as saying: The one who possesses the knowledge of the book is Ali Ibn Abi Talib ؑ.

In Thalabi’s Tafsir, it is also related from Abdullah bin Salam who said: I asked the Messenger of Allah who the person possessing the knowledge of the book is? He ؑ replied: **He is Ali Ibn Abi Talib ؑ.**

(Naishabouri, Commentary. Saeid Jubair also has related this narration)

99. “**See thou not how Allah provides a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,”** (Surah Ibrahim, verse 24)
“Giving its fruit at every season by permission of its Lord? Allah provides the similitudes for mankind in order that they may reflect.” (Surah Ibrahim, verse 25)

In the explanation of the verses Salam Khasa’mi says:

once I went to meet Mohammad Ibn Ali (The fifth Shiite Imam) ؑ and asked Him; O Son of the Messenger of Allah, what is the verse **“A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,”** about? He replied: O



Salam, the “goodly tree” is Mohammad ﷺ, its limb is Ali ﷺ, its fruit is Hassan and Hossein ﷺ, its branch is Fatimah ﷺ and its twigs are the Infallibles from the children of Fatima ﷺ, and its green leaves are Shiites and lovers of Ahlul-Bait ﷺ and Ali ﷺ. Whenever one of our Shiites passes away, a leaf from the tree will fall down and whenever a baby who loves Ahlul-Bait ﷺ is born, a new green leaf will grow on the tree. O Son of the Messenger of Allah, what does “**Giving its fruit at every season by permission of its Lord?**” mean? I asked. He replied:

They are the Infallible Imams who give fatwa about the laws of Halal and Haram in the season of Hajj and Umrah (the nonmandatory lesser pilgrimage made by Muslims to Mecca, which may be performed at any time of the year.) to their Shiites.

(Hask’ani, Shawahidut-Tanzil, page 264-265. Tafsir-Al-Burh’an, Vol 2, page 310-311)

100. “Allah confirmed those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And Allah doeth what He will.” (Surah Ibrahim, verse 27).

Abi Salih quotes from Ibn Abbass as saying:

(The Shiites remain firm) on the Wilayah of Ali Ibn Abi Talib ﷺ.

(Hask’ani, Shawahidut-Tanzil, page 267. Tafsir-Al-Burh’an, Vol 2, page 314)

101. “And when Abraham said:

My Lord! Make safe this territory, and preserve me and my sons from serving idols.”(Surah Ibrahim, verse 35)

Abdur-Rahman bin Ouf quotes from Abdullah bin Masood as saying:

The Messenger of Allah ﷺ said that I’m the accepted prayer of Ibrahim. How is it that you are the accepted prayer of your father, Ibrahim? He said:

The Almighty Allah sent revelation to Ibrahim that I have placed you as Imam. Then the Prophet of Ibrahim ﷺ became extremely happy and requested: O my Lord, appoint Imams from my offspring, too. Then Allah revealed to Him that I never promise you things that I would not fulfill. Ibrahim ﷺ asked:

O my Lord, what is the promise you won’t fulfill for me? Allah the Almighty said: I verily won’t choose Imams from your children who are oppressors. Ibrahim asked: who are those of my offspring whom your promise doesn’t reach? Allah the Almighty said:



the ones who have prostrated for idols not for me and I will never place them as Imams. Ibrahim عليه السلام said:

O my Lord, preserve me and my offspring from serving idols. My Lord! Lo! they have led many of mankind astray. **The Messenger of Allah ﷺ said:**
the prayer of Ibrahim indicated me and my brother (Ali). Neither of us has ever served idols. Thus, Allah chose me as the Messenger and chose Ali عليه السلام as my successor.

(Hask'ani, Shawahidut-Tanzil, page 267-268. Tafsir-Al-Burh'an, Vol 2, page 328)

102. Ibn Mardwaih relates from Abu-Hurairah that Ali عليه السلام said:

O Messenger of Allah ﷺ, which of us is more beloved for you, me or Fatimah عليها السلام?
 The Messenger of Allah ﷺ said:

"She is more beloved to me than you and you are more honorable to me than she. I see you as if you are beside the poor of Kawthar while keeping the (unworthy) people away from it. In there, are as many jugs as stars in the sky and you, Hassan, Hossein عليه السلام, Fatimah عليها السلام, Aqil (Ali's brother), Jafar, are sitting as brethren, face to face, on couches raised while not looking at the occiput of each other (not looking for weak points or not backbiting).

It's indicating to the following verse: **And We remove whatever rancor may be in their breasts. As brethren, face to face, (they rest) on couches raised.** (Surah Al-Hijr, verse 47)

(Kharazmi, Maqatalul-Hossein, Vol 1, page 69. Ibn Athir, Asadul-Ghabah, Vol 5, page 533. Ibn Sabbagh Shafi'i, As'afur-Raghebin in the Margin of book of Noorul-Absar, page 158. Ibn Hujr Haithami, Al-Sawaequl-Muhriqah, page 117. Mutaqi Hindi, Kanzul-Am'al, Vol 6, page 219.)

103. Lo!thereinverilyareportentsforthosewhoreadthesigns.(SurahAl-Hijr,verse75)

Abdullah bin Banan quotes from Imam Jafar Sadiq عليه السلام as saying:

"The Messenger of Allah is the most knowledgeable about the secrets of Rububiah (Lordship or lordly dimension), then the Commander of the faithful عليه السلام, after Him Hassan عليه السلام, then Hossein عليه السلام, then Ali Ibn Hossein عليه السلام, then Mohammad Ibn Ali عليه السلام but Allah knows best." I asked, you didn't name yourself O Son of the Messenger of Allah. He said:

The man might say his name allegorically.

(Hask'ani, Shawahidut-Tanzil, page 281-282. Tafsir-Al-Burh'an)



104. “By your Lord, We will, of a surety, question them all” (Surah Al-Hijr, verse 92)

Waki' relates from Sufyan from Sud'a as saying:

they will be questioned about Ali's ﷺ wilayah (Imamate), then Sud'a said: concerning what Ali ﷺ ordered them to do and what He forbade them from, and about their deeds in this world. Then Allah, the Almighty told His Messenger: **“therefore, expound openly what thou art commanded”** (Surah Al-Hijr, verse 94).

Sud'a relates from Abu Salih from Ibn Abbass that Allah the Almighty commanded His Messenger to reveal and impart the Qur'an and the virtues of His Ahlul-Bait ﷺ the way He revealed the Qur'an.

(Hask'ani, Shawahidut-Tanzil, page 284-285. In Manhajus-Sadiqeen it is reported that on the day of Judgment people will be questioned about Ali's Wilayah)

105. “And by landmarks, and by the star they are guided.”(Surah Al-Nahl, verse 16).

Mohammad bin Yazid quotes from Imam Sadiq ﷺ as saying:

“The Star” is Ali Ibn Abi Talib ﷺ. In another report, Ab'an ibn Taghlib quotes from Imam Baqir ﷺ as saying:

“The Start” is Mohammad ﷺ and the **“landmarks”** are His Successors (Imams).

(Hask'ani, Shawahidut-Tanzil, page 285-286. Tafsir-Al-Burh'an also reports several narrations)

106. “And if ye would count the favor/blessing of Allah ye cannot reckon it.

Lo! Allah is indeed Forgiving, Merciful.” (Surah Al-Nahl, verse 18).

Mojahid quotes from Ibn Abbass as saying:

We were with the Messenger of Allah ﷺ in Al-Nadwah (A place of congregation for the political thinkers) when the Messenger asked Ali ﷺ to tell Him about the first favor Allah has granted Him. Ali ﷺ said that He created me as a man not as a woman. The Messenger of Allah ﷺ said:

the second? Ali ﷺ replied: Islam. He said and the third? Then Ali ﷺ recited this verse: **“And if ye would count the favor/blessing of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.”** The Messenger of Allah ﷺ tapped him between the shoulders and said: No one will hate you except the hypocrite.

(Hask'ani, Shawahidut-Tanzil, page 287)

107. “And when it is said unto them: What hath your Lord revealed? they say:

(Mere) fables of the men of old,” (Surah Al-Nahl, verse 18)

Abu Hamzah Thamali quotes from Imam Sadiq ﷺ as saying:



And when it is said unto them: What hath your Lord revealed on Ali's Wilayah?

They say:

(Mere) fables of the men of old.

(Hask'ani, Shawahidut-Tanzil, page 287)

108. "And they swear by Allah their most binding oaths (that) Allah will not raise up him who died. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not," (Surah Al-Nahl, verse 38)

Barid, son of Asram quotes Imam Ali عليه السلام as saying:
this verse was revealed about me.

(Hask'ani, Shawahidut-Tanzil, page 288. Tafsir Ayashi.)

109. "And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;" (Surah Al-Nahl, verse 41).

Regarding this verse, At'a quotes Ibn Abbass as saying:

those who became fugitives for the cause of Allah while being oppressed by the Meccan people, and expelled them out of their houses till they joined Ethiopia were Jafar, Ali Ibn Abi Talib عليه السلام and Abdullah ibn Aqil.

(Hask'ani, Shawahidut-Tanzil, page 289)

110. "And We sent not (as Our messengers) before thee other than men whom We inspired, Ask the people of Remembrance if ye know not!" (Surah Al-Nahl, verse 43).

Suda from Harth quotes Ali Ibn Abi Talib عليه السلام as saying:

By Allah, we are the "people of remembrance", we are the people of knowledge, the source of Tawil (Esoteric aspect of Qur'an or the ascending aspect or its journey from below towards its origin/above) and Tanzil (descending aspect or its journey from above to below), the core, meaning and the reality of Qur'an. And indeed I heard the Messenger of Allah ﷺ saying:

I am the city of Knowledge and Ali عليه السلام is the gate to this city. Thus, whoever pursues knowledge must enter from its gate.

(Hask'ani, Shawahidut-Tanzil, page 289)



111. “And We sent not (as Our messengers) before thee other than men whom We inspired, Ask the people of Remembrance if ye know not!” (Surah Al-Nahl, verse 43).

Hafiz ibn Mosa-e-Shirazi who is a famous Sunni scholar quotes Ibn Abbass in his book of Tafsir as saying:

the “people of remembrance are Mohammad ﷺ, Ali ﷺ, Fatimah ﷺ, Hassan and Hossein ﷺ.

They are the people of remembrance, knowledge, intelligence, and they are the Ahlul-Bait ﷺ. Sufyan Thuri relates this narration without any change from Suda, from Harith, from Ibn Abbass.

(Hafiz ibn Mosa-e-Shirazi, Tafsir)

112. “Allah has struck a similitude: two men, one of them dumb, having no power over anything, and a burden upon his master. Wherever he dispatches him, he brings no good Is he equal to him who bids to justice, and is on a straight path?” (Surah Al-Nahl, verse 76).

Ibn Mardwaih says that it is related that He **(the one who bids to justice)** is Ali ﷺ.

(Ibn Mardwaih, Al-Manaqib)

113. “Give the close relative his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.” (Surah Al-Ersa, verse 26)

Atiyah quotes Abi Saeid as saying:

As this verse was revealed **“to give the kinsman his due”**, the Messenger of Allah ﷺ granted Fadak (a very fertile village) and Aw’ali to Fatimah ﷺ and said:

This is your portion/division that Allah granted to you and your offspring.

(Hask’ani, Shawahidut-Tanzil, page 294. Tafsir-Al-Burh’an)

114. “hose whom they worship seek to find intercessors for themselves with Allah. (They try to find out which of the intercessors) are closer to God. They have hope for His mercy and fear of His punishment; the punishment of your Lord is awesome. (Surah Al-Esra, verse 57).

Ali, son of Nadimah relates: By **“intercessors”** the Messenger of Allah ﷺ, Ali Ibn Abi Talib ﷺ, Fatiham ﷺ, Hassan and Hossein ﷺ are meant.

(Hask’ani, Shawahidut-Tanzil, page 295)



115. "And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promises them only to deceive." (Surah Al-Esra, verse 64).

Abi Haroon Abdi quotes Jabir ibn Abdullah Ansari as saying:

We were in the mosque with the Messenger of Allah ﷺ when we saw a man in Ruku (bowing in prayer) and Sujud (prostrating in prayer) while shedding tears. So, I said o Messenger of Allah ﷺ, how good is his prayer. The Messenger of Allah ﷺ replied: This is the person who drove your father (Adam) out from Paradise. Thus, Ali ﷺ fearlessly rushed towards him and pushed him in such a way that his left ribs entered to his right ones and right ones to his left ones (crushed his bones in). Then He said: I will kill you if Allah the Almighty wills. Satan said: you can't, since there is a definite time given for me from my Lord. What's wrong that you want to kill me? By Allah, no one will dislike you except him where my sperm surpassed the sperms of his father before his father's sperm reached his mother's womb. I take part in your averses's goods and children. It is the statement of Allah the Almighty in His book, **and be a partner in their wealth and children, and promise them. Satan promises them only to deceive.** The Messenger of Allah ﷺ said: he said the right thing about you o Ali ﷺ. By Allah, no one from Quraysh dislikes you except the one who is the result of adultery, no one from Ansar (local people) except the Jews, no one among Arabs except the villainous, no one from other people except the wretched ones, and no one from women except the Salaqlaqiyah (the woman which bleeds from the back in her menstruation period). Then He hung His blessed head down and said: O group of Ansar, raise your children with love of Ali Ibn Abi Talib ﷺ. Jabir says: we would test our children with the love of Ali Ibn Abi Talib ﷺ. Those who loved Ali ﷺ, we understood that they are our own offspring, but the ones who had animosity towards Him, we would drive them away from us.

(Hask'ani, Shawahidut-Tanzil, page 297, 298)

116. SAY:" My Lord, let me enter through a proper entrance and leave by an honest exit! Grant me supporting authority from Your presence." (Surah Al-Esra, verse 80).

At'a quotes Ibn Abbass as saying:

By Allah, Allah has accepted the prayers (requests) of the Prophets; He granted them all to Ali Ibn Abi Talib ﷺ who is the sultan of victory and triumph over enemies.

(Hask'ani, Shawahidut-Tanzil, page 300)



117. “And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.” (Surah Al-Esra, verse 81).

Abu Hurairah quotes Jabir Ibn Abdullah Ansari as saying:

We entered the Kaaba with the Prophet ﷺ and there were 360 idols inside and around Kaaba that people would worship them. So, the Messenger of Allah ﷺ commanded us to hurl them down, and we hurled them down on their faces. And over the roof of Kaaba there was a tall idol which had been called Hubul. The Messenger of Allah ﷺ looked at Ali ؑ and said:

O Ali ؑ, will you climb on my shoulder or I on your shoulders to throw the Hubul down from above the Kaaba? Ali ؑ said:

“O Messenger of Allah ﷺ, you climb on my shoulders. When the Messenger of Allah ﷺ went up on my shoulders, due to the heaviness of prophethood I couldn't hold Him. I said: O Messenger of Allah ﷺ, I go up on your shoulders, then the Messenger of Allah ﷺ smiled and came down from my shoulders and sat so that I could go over His shoulders. By the one who cracked open the seeds and created the creatures, if I wished, I could have touched the heavens that time. Then, I threw the Hubul down from above the Kaaba and the Almighty Allah revealed the verse.” Then He went inside the Kaaba and performed two rakaat of prayers.

(Hask'ani, Shawahidut-Tanzil, page 300. Nuruth-Thaqalain commentary, Vol2, page 212)

118. “And verily We have displayed for mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief.” (Surah Al-Esra, verse 89).

Abu Hamza Thumali quotes Imam Mohammad Baqir ؑ as saying:

“but most of mankind refuse aught save disbelief.”

Means they refused Ali's ؑ wilayah or Imamate on the day when the Messenger of Allah ﷺ raised Him for Imamate.

(Hask'ani, Shawahidut-Tanzil, page 303)

119. “We have placed whatever is on earth as an ornament for it so We may test them as to which one is best in action;” (Surah Al-Kahf, verse 7).

Abu Maryam quotes Ammar Yasir as saying:

The Messenger of Allah ﷺ said to Ali Ibn Abi Talib ؑ: O Ali ؑ, Allah graced you in a way that he graced no other of His servants; He made this world as enemy for



you, made you ascetic in it and made the poor people beloved for you. Thus, you are satisfied that they (poor people) are your followers and they are satisfied that you are their Imam.

*Hask'ani, Shawahidut-Tanzil, page 303. Tafsir al-
(Burh'an*

120. "In such cases (like the Day of Resurrection) True Wilayah (protection and Guardianship) is only from Allah; He is The Supreme-Reward-Besto and The Supreme-Salvation-Be." (Surah Al-Kahf, verse 44).

Abu Hamza Thumali quotes Imam Baqir عليه السلام as saying:

Wilayah and Guardianship in this verse is the Wilayah of Ali Ibn Abi Talib عليه السلام which no Prophet was raised except by this Wilayah.

(Hask'ani, Shawahidut-Tanzil, page 304)

121. "And We gave them of Our mercy, and We appointed unto them a tongue of truthfulness, sublime." (Surah Maryam, verse 50).

Ismaeel, son of Khazaei relates from Imam Ali Ibn Musa-Al-Ridha عليه السلام (the eighth Shiite Imam) as saying:

My Father related from His Father, He from His father, from His Father, from His Father (Imam Hossein), and Imam Hossein عليه السلام related from His Father Ali Ibn Abi Talib عليه السلام as saying:

the Messenger of Allah ﷺ said:

When I was taken to Miraj (celestial assumption/ ascension), Angel Gabriel took me over his right wing, then I was asked: Whom have you appointed as your successor on Earth? I said: The best of those who are on Earth who deserves such position, Ali Ibn Abi Talib عليه السلام, my brother, friend and son in-law. Then I was told: O Mohamad, do you love him? I said:

Yes, O Lord of worlds. Then I was told: Love Him and command your Ummah to love Him. Verily, I am the high, the most exalted and I derived a name for him from my own names and named Him Ali (the High). Then the angel Gabriel descended and said: Allah sends you Salam (Hello) and tells you to recite. I said:

what should I recite? Gabriel said:

Recite "And We gave them of Our mercy, and We appointed unto them a tongue of truthfulness, sublime."

(Hask'ani, Shawahidut-Tanzil, page 305)



122. “The path of Allah, to whom belongs whatever is in the heavens and whatever is in the earth. Look! To Allah do all matters return!” (Surah Maryam, verse 53).

Jabir ibn Abdullah Ansari says:

The Messenger of Allah ﷺ said to Ali ؑ: O Ali ؑ, say;

O my Lord, place my love in the hearts of the believers.

Place for me a covenant with thee. O my lord, place for me love with thee. Then Allah the almighty revealed this verse:

“The path of Allah, to whom belongs whatever is in the heavens and whatever is in the earth. Look! To Allah do all matters return!” Therefore, you would encounter no believer man or woman except that in his/her heart he/she has love towards Ahlul-Bait ؑ.

(Hask'ani, Shawahidut-Tanzil, page 305)

123. “Verily, those who believe and do good Deeds Al-Rahman will appoint love for Them (in the heart of other believers).” (Surah Maryam, verse 96).

Khateeb relates from Ibn Abbass as saying:

For Ali Ibn Abi Talib ؑ Allah the Almighty has placed love in the hearts of the believers.

(Mohibb Tabari, Zakhaerul-Uqba, page 89. Sayed Shihabud-Din Shafi'i, Rashfatus-Sadi, page 25. Khateeb Kharazmi, Al-Manaqib, page 188)

124. “Appoint for me a henchman from my folk, Aaron, my brother. Confirm my strength with him And let him share my task,” (Surah Taha, verses 29-32).

Abu Tufail quotes Huzaifah, son of Osaid as saying:

The Messenger of Allah ﷺ took Ali's Hand and said:

Glad news for you, good news for you, verily, Moses asked his Lord to appoint for him a minister from his own people and verily I asked my Lord to appoint my brother Ali ؑ as my minister from among my household to confirm my strength with him and let him share my mission.

(Hask'ani, Shawahidut-Tanzil, page 314. Tafsir Al-Burh'an)

125. “I will be the Supreme Forgiving to Those who repent and believe and do Righteous deeds and then they are guided”. (Surah Taha, verse 82)

Jabir Ju'fi quotes Imam Sadiq ؑ as saying:

And then they are guided means they are guided towards the Wilayah (love/



Imamate/Guardianship) of us; the Ahlul-Bait عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 319. Tafsir Al-Burh'an. Tafsir Nurul-Thaqalain)

126. "I will be the Supreme Forgiving to Those who repent and believe and do Righteous deeds and then they are guided". (Surah Taha, verse 82)

Ibn Hajar in his book of Al-Sawaequl-Muhraqah, chapter 1, section 11 writes as follows: Thabit Banaei has said that guidance in **"and then they are guided"** is the guidance by Ahlul-Bait عليه السلام. Also, Hafiz Abu Naeim relates from Aoun, son of Abi Jahifah from his father, from Ali عليه السلام and H'akim relates from Imam Baqir عليه السلام and Imam Sadiq عليه السلام as well.

(Hafiz Abu Naeim Isfahani in Hilyatul Aawliya)

127. "but whosoever turns away from My remembrance, his shall be a life of narrowness, and on the Resurrection Day, We shall raise him blind" (Surah Taha, verse 124).

Ab'an ibn Taghlib relates from Imam Sadiq عليه السلام, He from His father, Imam Baqir عليه السلام, from His Father Imam Sajjad عليه السلام, from His Father Imam Hossein عليه السلام and He from His father, Imam Ali عليه السلام as follows:

The Messenger of Allah ﷺ said to Ansar and Muhajirin (the local people and those who immigrated to Madinah):

Love Ali Ibn Abi Talib عليه السلام since I love Him, and honor Him since I honor Him. By Allah, I don't tell you this from myself but Allah the almighty has ordered me to do so. And o group of Arabs, whosoever hates Ali عليه السلام after me, Allah shall raise him blind on the day of resurrection for there would be no excuse for him. In another report, Jabir Ibn Abdullah Ansari relates from the Messenger of Allah ﷺ while delivering a sermon and I heard Him as saying:

Whoever hates us; Ahlul-Bait عليه السلام, Allah will raise as Jewish person on the day of Resurrection.

(Hask'ani, Shawahidut-Tanzil, page 322-323)

128. "Advise your family to establish prayer Regularly, and yourself be a constant Performer of it; We do not ask you for Sustenance, we provide you Sustenance; and the happy end of The Hereafter depends on regarding Piety in this world." (Surah Taha, verse 132).



Haseen from Abdullah son of Hassan, from his father, from his Abi Hamr'a-the servitor of the Holy Prophet ﷺ relates as saying:

When this verse was revealed to the Messenger of Allah ﷺ, at the time of every prayer, He would come to Ali عليه السلام and Fatimah's عليها السلام house and used to say: **establish prayer, may Allah have mercy on you. Verily Allah has wanted to push evil and uncleanness away from you.**

129. "Say (O, Messenger!): All of us are Waiting (for Allah's Promises to be Fulfilled for or against) so you wait and soon you will know who are on The Straight Path and have received Guidance." (Surah Taha, verse 135)

Abi Salih quotes Ibn Abbass as saying:

By Allah, the people of **"the straight path"** are Mohammad and His Ahlul-Bait عليهم السلام and the **"path"** is a clear path from which there is no deviation. And the ones who **"have received guidance"** are the companions of Mohammad ﷺ.

(Hask'ani, Shawahidut-Tanzil, page 324. Tafsir Al-Burh'an)

130. "Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence." (Surah Al-Anbiya, verse 101)

Hassan, son of R'ashid relates from Imam Sadiq عليه السلام, from His father until it reaches Imam Ali عليه السلام who said:

the Messenger of Allah ﷺ told me: **O Ali عليه السلام, this verse was revealed about you.**

(Hask'ani, Shawahidut-Tanzil, page 325)

131. "Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence.

They do not hear the slightest sound (of Hell), while they abide in that which their souls desire." (Surah Al-Anbiya, verse 101-102)

Ibn Mardwaih relates from Num'an, son of Basheer as saying:

One night Ali عليه السلام recited the verse and said: verily, **"those unto whom kindness hath gone forth before from Us,"** they are away from Hell and **"do not hear the slightest sound (of it)"**. Then He said:

I am one of them. And when He stood up for performing prayer, He recited: **"They do not hear the slightest sound (of Hell)"**.

(ibn Musa ibn Mardwaih Isfahani in Al-Manaqib, page 200)



132. "The greatest terror shall not grieve them, and the angels shall receive them: This is your day that you were promised" (Surah Al-Anbiya, verse 103)

Hassan, son of R'ashid quotes from Imam Sadiq عليه السلام as saying:

The Messenger of Allah ﷺ said to Ali Ibn Abi Talib عليه السلام:

This verse was revealed about you. The dismay of the day of resurrection does not sadden you. While people are being called to account, you are enjoying the blessings in Paradise.

(Hask'ani, Shawahidut-Tanzil, page 325)

133. Hafiz Mohammad, son of Musa Shirazi, one of Sunni scholars reports Anas ibn Malik as saying:

We were sitting with the Messenger of Allah ﷺ and were talking about a man who performs prayer, fasts, gives charity and alms.

The Messenger of Allah ﷺ said:

I do not know him. Then we said, O Prophet of Allah, the man worships Allah, glorifies, consecrates and says; there is no god but Allah. The Messenger of Allah ﷺ again said: I do not know him. As we were talking, suddenly the man came. The Messenger of Allah ﷺ looked at him and said to Abu Bakr (the first Sunni caliph): Take this sword and behead him since he is the first one who enters the Satan's party. Abu Bakr entered the mosque and saw him praying. Abu Bakr said:

I won't kill him because the Messenger of Allah ﷺ forbade us to kill a person who is praying. The Messenger of Allah ﷺ told him: sit and give the sword to Umar (the second Sunni caliph). Then He looked at Umar and said:

stand up and get the sword from Abu Bakr, enter the mosque and behead the man. Umar says:

I got the sword from Abu Bakr and entered the mosque, and saw that the man prostrating (Sajdah). I thought: By Allah, I won't kill him, I must get permission from the Holy Prophet ﷺ.

I went to the Messenger of Allah ﷺ and said:

O Messenger of Allah ﷺ, the man was in Sajdah. The Messenger of Allah ﷺ said:

O Umar, you also sit down and pass the sword on to the person sitting beside you. (He meant Ali عليه السلام). Then He said to Ali عليه السلام. Stand up o Ali. You are his killer.

If you found him kill him. Because if you kill him, there will never be left any contradiction and disagreement among my Ummah.



Ali عليه السلام said: I took the sword and entered the mosque, but I didn't find him there. I returned to the Holy Prophet ﷺ and said: O Messenger of Allah ﷺ, I didn't see him. The Messenger of Allah ﷺ said:

O Abal-Hassan (Father of Hassan), the Prophet Moses nation (Ummah) was divided into seventy-one sects, only one of which was the saved or delivered one (the guided one) and the rest were (ended) into Hell. The Prophet Jesus' nation was divided into seventy-two sects and only one of them was saved or delivered. And my Ummah will be divided into seventy-three sects and only one will be saved. Imam Ali عليه السلام said that I asked:

O Messenger of Allah ﷺ, which of them is to be delivered? He answered: Those who go your way and the way of your followers and embrace it.

Then the following verse was revealed: **“Turning away in pride to beguile (men) from the way of Allah.** For him in this world is ignominy, and **on the Day of Resurrection We make him taste the doom of burning.”** (Surah Al-Hajj, verse 9).

Note: The incident is the first rebellion against God's command that was issued from the companions of heresy and error. Ibn Abbass says:

By Allah, no one killed that man but Ali عليه السلام in the battle of Siffin and the Almighty Allah revealed the following verse: “Turning away in pride to beguile (men) from the way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning.” His ignominy in this world was his being killed, and his other world's punishment is due to his fight against Ali عليه السلام.

Note: This hadith clearly points out that Shiites of the Commander of the faithful, Ali عليه السلام and His infallible offspring are the saved and delivered sect.

(Al-Isabah-Fi-Tamyizis-Sahabah, Vol 2, page 174. Abaq'at, Vol 5, pages 106 and 118. Abaq'atul-Anwar, Indian print, Vol 5, page 106. Hafiz Mohammad ibn Musa Shirazi according to Tafsirs of Abu Yusuf, Abu Jarir, Maqatil ibn Solaiman, Waki' ibn Jarah, Yusuf ibn Musal-Qattan, Qattadah, Abu Ubaidah, Ali ibn Harb, Sud'a, Mojahid, Maqatil ibn Hayyan, and Abu Salih.)

134. “These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,” (Surah



Al-Hajj, verse 19).

Qais ibn Obada reports Imam Ali Ibn Abi Talib عليه السلام as saying: Surely I am the first person who will kneel in front of Al-Rahman on the Day of Resurrection for being disputed (by Ummah). Qais says:

This verse was revealed on the day of the Battle Badr about Ali عليه السلام, Hamzah and Ubaidah son of Harth who had arrayed against Shaibat ibn Rabia (uncle of Muawiyah's mother), Ataba ibn Rabia, (Muawiyah's grandfather) and Walid ibn Ataba, (Muawiyah's uncle).

(Hask'ani, Shawahidut-Tanzil, page 326)

135. "These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads," (Surah Al-Hajj, verse 19)

In the book of Sahih Muslim and Sahih Bukhari it is related from Abu Dhar swearing that the following Holy verse:-

"These two opponents (believers and disbelievers) disputing with each other about their Lord," (22.19) was revealed concerning those men who fought on the day of Badr, namely, Ali عليه السلام Hamza, Ubaida bin Al-Harith, `Utba and Shaiba---the two sons of Rabia and Al-Walid bin Utba.

(Sayuti, Tafsir, Vol 4, page 348. Sayuti, Muslim, Tirmizi, Ibn Majah, Ibn Jurair, Saeid bin Mansour, Ibn Abu Shai-bah, Abdulhamid, Ibn Monzir, Abu Hatam, Ibn Mard-waih and Baihaqi have related this hadith from Abudhar as well as Mohib Tabari in Zakhaerul-Uqb'a, page 89.)

136. "Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls and their garments therein shall be of silk" (Surah Al-Hajj, verse 23) Ibn Mardwaih reports Mojahid as saying:

When Ali عليه السلام, Hamzah, Ubaida, Shaiba, Ataba, and Walid were fighting, this verse was revealed about them.

(ibn Musa ibn Mardwaih Isfahani in Al-Manaqib)

137. "Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls and their garments therein shall be of silk" (Surah Al-Hajj, verse 23).



Mohammad ibn Yazid reports Imam Sadiq عليه السلام as saying:
this verse was revealed about Ali Ibn Abi Talib عليه السلام, Ubaida ibn Harith, Salman,
Abudhar and Miqdad.

(Hask'ani, Shawahidut-Tanzil, page 334)

138. “Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.” (Surah Al-Hajj, verse 35).

Zahak reports Ibn Abbass as saying: this verse is about Ali عليه السلام and His Shiites.

(Hask'ani, Shawahidut-Tanzil, page 336)

139- “Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;” (Surah Al-Hajj, verse 39)

Zaid Madini reports Zaid ibn Ali عليه السلام as saying: **this verse was revealed about us; Ahlul-Bait عليه السلام.**

*Hask'ani, Shawahidut-Tanzil, page 336. Tafsir Al-
(Burh'an*

140. “Those who have been expelled from their homes without a just cause except that they say:

Our Lord is Allah and had there not been Allah's repelling some people by means of others, certainly there would have been cloisters and churches and synagogues and mosques pulled down in which Allah's name is much remembered and surely Allah will help him who helps His cause, Most surely Allah is Strong, Mighty” (Surah Al-Hajj, verse 40).

Mohammad ibn Zaid relates his father, Imam Baqir عليه السلام as saying:
this verse was revealed concerning Ali Ibn Abi Talib عليه السلام, Hamzah, Jafar and then it was applied to Imam Hossein عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 337)

141. “Those who, if We granted them power in the land, maintain the prayer, give the zakat, and bid what is right and forbid what is wrong. And with Allah rests the outcome of all matters.” (Surah Al-Hajj, verse 41).

Hossein ibn Saeid relates from Imam Sadiq عليه السلام as saying:

By Allah, this verse was revealed about us; Ahlul-Bait عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 338)



142- “And indeed, those who do not believe in the Hereafter surely deviate from the path.” (Surah Al-Mu’minun, verse 74).

Sad Ask’af reports from Asbagh from Imam Ali عليه السلام as saying:

They will be deviated from our Wilayah. (Those who do not believe in the hereafter (Ali’s Wilayah), they become deviated. Thus, those who do not believe in Ali’s عليه السلام Wilayah, they do not believe in the hereafter and won’t benefit in the hereafter.)

*Hask’ani, Shawahidut-Tanzil, page 338. Tafsir Al-
(Burh’an)*

143. “Say: My Lord! If Thou should show me that which they are promised. My Lord! then set me not among the wrongdoers.

And verily We are Able to show thee that which We have promised them.” (Surah Al-Mu’minun, verse 95).

Abdullah ibn Abbass relates from the Messenger of Allah ﷺ as saying in the farewell Hajj: After my demise, do not return to paganism. Do not behead one another. By Allah, if you do so, verily you will know me among the battalion fighting you. At this time, the angel Gabriel pointed from behind His left shoulder, the Messenger of Allah ﷺ turned around and said twice: **Or Ali عليه السلام?** (Means, you will see me or Ali عليه السلام fighting you). Then the above verses were revealed.

(Hask’ani, Shawahidut-Tanzil, page 340)

144. “But today I rewarded those believers for have been patient, they are indeed those who have attained salvation.” (Surah Al-Mu’minun, verse 111)

Abdullah Ibn Masoud says:

today Allah the almighty reward them the paradise for the patience of Ali Ibn Abi Talib عليه السلام, Fatimah عليها السلام, Hassan عليه السلام and Hossein عليه السلام, in worship, hunger and poverty. And for they were patient not to commit sins. And during worldly tragedies and mishaps (they experienced) for the sake of Allah. They are indeed those who have attained salvation and they are the survivors of being accounted.

*(Hask’ani, Shawahidut-Tanzil, page 345. Tafsir Al-
Burh’an)*

145. “Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor



of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guides unto His light whom He will. And Allah speaks to mankind in allegories, for Allah is Knower of all things.” (Surah Al-Noor, verse 35).

Ahlu-Sunnah reports Hassan Al-Basri as saying:

“Niche” is Fatimah Al-Zahra عليها السلام, the “lamp” is Imam Hassan عليه السلام and Imam Hossein عليه السلام, and the “glass” which is like a shining star is Fatimah عليها السلام among the women of the worlds. The “blessed tree” is Holy Prophet Ibrahim who is neither of the East nor of the West, neither Jewish nor Christian.

“Whose oil would almost glow forth” is the act which expands from Her (Fatimah عليها السلام) to others. “Light upon light” is the Imam after Imam who is from Her offspring until the day of Resurrection and the almighty Allah will guide whoever He wills through this Imam.

When Allah the almighty makes such a similitude about the position and personality of Fatimah عليها السلام, Hassan عليه السلام and Hossein عليه السلام, a fortiori it’s true about Imam Ali عليه السلام who is more perfect than they and superior.

146. “(This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.” (Surah Al-Noor, verse 36)

Anas ibn Malik and Barida Aslami report that the Messenger of Allah ﷺ recited this verse and someone asked:

Whose house it is? The Messenger of Allah ﷺ said: The House of the Prophets. Abu Bakr said:

Is the house of Ali عليه السلام and Fatimah عليها السلام of those houses? The Messenger of Allah ﷺ said: Yes, it’s one of the best.

147. “(This lamp is found) in houses which Allah hath allowed to be exalted and His name shall be remembered therein. Therein (are those who) do offer praise to Him in the morning and evening.” (Surah Al-Noor, verse 36)

Abu Barza quotes the Messenger of Allah ﷺ as saying:

These houses are of the Prophets. He was asked:

O Messenger of Allah ﷺ, Is the house of Ali عليه السلام and Fatimah عليها السلام of those houses? The Messenger of Allah ﷺ said: Yes, it’s one of the best.



148. **“He who obeyed Allah and His messenger, and feared Allah, and keeps duty (unto Him): such indeed are the victorious.”** (Surah Al-Noor, verse 52).

Zahhak quotes Ibn Abbass as saying:

This verse was revealed concerning Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 348. Tafsir Al-Burh'an)

149. **“Allah has promised those of you who believe and do righteous deeds that He will surely make you successors in the land, even as He made those who were before them successors, and that He will surely establish their religion for them that He has approved for them, and will give them in exchange, after their fear, security They shall serve Me, not associating with Me anything Whoso disbelieves after that, those they are the ungodly”** (Surah Al-Noor, verse 55)

Harth, son of Husaira relates from Abi Sadiq and he in turn relates from Imam Ali Ibn Abi Talib عليه السلام saying:

I swear upon the one who splits the seed and made the seed to sprout. And based on justice and truth He revealed the Book to Mohammad ﷺ, Truly, He will honor this verse to you; **“Allah has promised those of you who believe and do righteous deeds that He will surely make you successors in the land”** (Meaning that He will fulfill His promise)

(Hask'ani, Shawahidut-Tanzil, page 348. Tafsir Al-Burh'an)

150. **“And He it is Who hath created man from water, for thy Lord is ever Powerful.”** (Surah Al-Furq'an, verse 54).

Hakam ibn Zuhair quotes Sudi saying:

This verse was revealed concerning the Messenger of Allah ﷺ and Ali Ibn Abi Talib عليه السلام. The Messenger of Allah ﷺ gave Her daughter Fatimah رضي الله عنها in marriage to Ali عليه السلام and He is His cousin and His son in-law. Thus, The Messenger of Allah ﷺ and Ali عليه السلام are related by blood and marriage. Also, Abu Qatiba Taimi quotes Ibn Sirin saying:

“and hath appointed for him kindred by blood and kindred by marriage;” He is Ali Ibn Abi Talib عليه السلام (Who is related to the Prophet ﷺ by blood and marriage)

(Hask'ani, Shawahidut-Tanzil, page 350)



151. “And who say: Our Lord! let our wives and of our offspring be the delight of our eyes, and make us Imam for those who ward off.” (Surah Al-Furq'an, verse 74).

Aban ibn Taghlib says that I asked Imam Sadiq عليه السلام:

Who are these Imams? His Holiness answered:

They are us; Ahlul-Bait. Abi Harun relates from Abi Saeid and he in turn relates from the Messenger of Allah ﷺ saying: I asked the angel Gabriel who “**our wives**” in this verse are. Angel Gabriel said: Khadija عليها السلام. I asked who “**our offspring**” is? Gabriel said:

Fatimah عليها السلام. I asked who “**the delight of our eyes**” are? The Angel Gabriel said: Hassan عليه السلام and Hossein عليه السلام. I asked who the “**Imam for those who ward off evil**” is? Gabriel answered: He is Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 351)

152. “If We so wished, We might send a sign down to them from Heaven so they would bow their heads submissively before it.” (Surah Al-Shu'ara, verse 4)

Abu Salih quotes Ibn Abbass saying:

This verse was revealed about us; Bani Hashim and Bani Umayyah. Soon our reign will come over them, thus, “they would bow their heads submissively” and inferiority and difficulty will surround them.

(Hask'ani, Shawahidut-Tanzil, page 352)

153. “And appoint me a tongue of truthfulness among the later generations” (Surah Al-Shu'ara, verse 84).

Ibn Mardwaih quotes Imam Sadiq عليه السلام saying:

The “**tongue of truthfulness**” is Ali Ibn Abi Talib عليه السلام. His Wilayah was offered to the Prophet Ibrahim عليه السلام, so He said:

O lord, appoint Him from my offspring.

(Ibn Mardwaih, Al-Manaqibs, page 188)

154. “Now we have no intercessors.” “Nor any loving friend.” (Surah Al-Shu'ara, verses 100, 101).

Ubad ibn Yaqob quotes Imam Sadiq عليه السلام saying:

This verse was revealed about us and our Shiites since Allah the Almighty has blessed us and our Shiites to intercede and when those who have not followed us see this



(that there is no intercessors from among them) they say:

“Now we have no intercessors.”

(Hask'ani, Shawahidut-Tanzil, page 353)

155. “And warn thy nearest kinsmen” (Surah Al-Shu'ara, verse 214).

Abu Ishaq quotes Barra, son of A'zib as saying:

When this verse was revealed, the Messenger of Allah ﷺ gathered the children of Abdul Mutallib and they were forty then. Every man of them would eat a two-year-old sheep or goat for one meal and drink a large amount of water. The Messenger of Allah ﷺ commanded Ali ﷺ to bring a sheep thigh and cook it to become stew, then He told them to eat in the name of Allah, and in groups of ten they came and ate. Then He ordered Ali ﷺ to bring a bowl of milk and the Prophet ﷺ took a sip of it. Then He told them to drink of it in the name of Allah. They all drank until they become quenched. Abu Lahab then spoke saying:

Did you see how Mohammad enchanted you? The Messenger of Allah ﷺ was quiet that day and said nothing. The day after invited them again and prepared the same food and drink for them. Then He warned them and said: O children of Abdul Mutalib, I'm a warner to you from Allah the almighty and a bearer of good news that no one has ever brought you about this world and the other world. Thus, obey and follow me so that you will be guided. Which one of you will become my brother, my minister, responsible for my work, my executor, my successor in my people and pay my debt? The tribe was silent. He repeated this request three times and every time the tribe was quiet. Then Ali ﷺ said: I will.

The Messenger of Allah ﷺ said:

You will. The people stood and were telling Abi Talib sarcastically: Obey your son, He (The Prophet ﷺ) appointed Him to be in command over you.

(Hask'ani, Shawahidut-Tanzil, page 354. Tafsir Al-Burh'an)

156. “Anyone who comes with a fine deed will have something better than it and they will be safe from that day's terror;

while anyone who comes with an evil deed will be flung face down into the Fire.”

Aren't you rewarded with just what you've been doing?” (Surah Al-Naml, verses 89, 90).

It is quoted from Ali ﷺ saying:

The “Fine deed” is loving us, Ahul-Bait ﷺ and the “evil deed” is aversion to-



wards us. Anyone who comes with aversion to us will be flung face down into fire. In another quotation, He ﷺ says:

The “Fine deed” is loving us, Ahul-Bait ﷺ and the “evil deed” is aversion towards us.

(Shaykh Sulaiman Hanafi, Yanabi-Al-Mawaddah, page 89. Faraedus-Samtain. Tafsir Thalabi)

157. “Anyone who comes with a fine deed will have something better than it and they will be safe from that day's terror; while anyone who comes with an evil deed will be flung face down into the Fire:” Aren't you rewarded with just what you've been doing?” (Surah Al-Naml, verses 89, 90)

Mohammad ibn Zaid relates from Imam Sadiq ﷺ saying:

Abu Abdullah Jadali visited the Commander of the faithful, Ali ﷺ, then His Holiness said:

O Abu Abdullah, do you want me to inform you about this verse? He said: yes, may I be sacrificed for you. Then His Holiness said:

The “Fine deed” is loving us, Ahul-Bait ﷺ and the “evil deed” is aversion towards us.

(Hask'ani, Shawahidut-Tanzil, page 355)

158. “And We desired to show favor unto those who were oppressed in the earth, and to make them examples and to make them the inheritors,” (Surah Al-Qasas, verse 5).

Mofazzal ibn Umar quotes Imam Sadiq ﷺ saying:

When this verse was revealed, the Messenger of Allah ﷺ looked at Ali ﷺ, Hassan ﷺ and Hossein ﷺ and said:

You are the oppressed ones after me.

Mofazzal says that I asked: O son of the Messenger of Allah ﷺ what does it mean?

His Holiness answered: **It means that you are the Imams after me and this verse continues to be applied to us; Ahul-Bait ﷺ, until the day of resurrection.**

(Hask'ani, Shawahidut-Tanzil, page 359)

159. “Said He, We strengthen thy arm by means of thy brother, and We shall appoint to you an authority, so that they shall not reach you because of Our Signs; you, and whoso follows you, shall be the victors” (Surah Al-Qasas, verse 35).

Anas ibn Malik says:

The Messenger of Allah sent a trustee towards a tribe. They gathered against him and killed him. The news reached the Messenger of Allah ﷺ and He sent Ali ﷺ towards



them. He killed (many of) them and captured their children. This news reached the Messenger of Allah ﷺ and He became happy. When Ali رضي الله عنه approached Madinah, the Messenger of Allah ﷺ welcomed Him and kissed him between the eyes and said: **May My Father and Mother be sacrificed for the one by whom Allah has strengthened my arms as He strengthened the Prophet Moses's arms by Harun.**

(Hask'ani, Shawahidut-Tanzil, page 364)

160. "Is he to whom We have promised a fair promise, and he receives it, like him to whom We have given the enjoyment of the present life, then he on the Resurrection Day shall be of those that are arraigned?" (Surah Al-Qasas, verse 61)

Abdullah ibn Abbass says:

This verse was revealed concerning Ali Ibn Abi Talib رضي الله عنه, Hamza and Jafar. The reason is that the Allah the Almighty through the tongue of His Prophet, promised them heaven and they will receive whatever Allah has promised them in the hereafter. And then he continues that **"like him to whom We have given the enjoyment of the present life,"** is about Abu Jahl. He is one of those that are arraigned in the hereafter.

(Hask'ani, Shawahidut-Tanzil, page 365)

161. "Do men think that they will be left alone on saying, " We believe", and that they will not be tested?"(Surah Al-Ankabut, verse 2)

Ibn Mardwaih says that it is quoted Imam Ali رضي الله عنه saying:

I asked the Messenger of Allah what this test is? And He said:

They are tested by you, and you will be the one who will purify them (by you the good ones will be separated from the evil ones), so be prepared for this.

(Ibn Hajar Haithami, Al-Sawaeq-Al-Muhraqa, page 78.

Bukhari, Sahih, Vol 16, page 418)

162. "Do men think that they will be left alone on saying, " We believe", and that they will not be tested?" (Surah Al-Ankabut, verse 2)

Hossein Ibn Ali رضي الله عنه quotes the Commander of the faithful, Ali Ibn Abi Talib رضي الله عنه saying: When this verse was revealed, I asked the Messenger of Allah ﷺ what this test is? He said: O Ali رضي الله عنه, You will be tested and people will be tested by you.

(Hask'ani, Shawahidut-Tanzil, page 365)



163. “Or do those who do ill-deeds imagine that they can outstrip Us? Evil (for them) is that which they decide. Whoso looked forward to the meeting with Allah (let him know that) Allah's reckoning is surely nigh, and He is the Hearer, the Knower. And whosoever strived, strived only for himself, for lo! Allah is altogether Independent of His) creatures. And as for those who believe and do good works, We shall remit from them their evil deeds and shall repay them the best that they did.” (Surah Al-Ankabut, verses 4-7)

Abu Salih quotes Ibn Abbass as saying:

“do those who do ill-deeds imagine that they can outstrip Us?” is about Ataba, Shaiba, and walid ibn Ataba who were fighting against Ali Ibn Abi Talib عليه السلام.

And “Whosoever looked forward to the meeting with Allah (let him know that) Allah's reckoning is surely nigh, and He is the Hearer, the Knower. And whosoever strived, strived only for himself,” is about Ali Ibn Abi Talib عليه السلام, and His two companions; Hamza and Ubaida.

(Hask'ani, Shawahidut-Tanzil, page 368)

164. “As for those who strive in Us, We surely guide them to Our paths, and surely Allah is with the good doers.” (Surah Al-Ankabut, verse 69)

Ziyad ibn Munzir relates from Imam Baqir عليه السلام that He said:

This verse was revealed about us; Ahlul-Bait عليهم السلام.

(Hask'ani, Shawahidut-Tanzil, page 369)

165. “So, give the near relative his due, and the needy and the wayfarer; that will be best for the ones who desire the countenance of Allah. They will be prosperous.” (Surah Al-Rum, verse 38).

At'a quotes Ibn Abbass saying:

When Allah the almighty revealed this verse, the Messenger of Allah صلى الله عليه وآله asked for Fatimah عليها السلام (His daughter) and granted Her the Fadak, and this bounty/boon was for Maintaining the bonds of kinship (Silatu-Rahim).

(Hask'ani, Shawahidut-Tanzil, page 370)

166. “Whosoever surrendered his purpose to Allah while doing good, he verily hath grasped the firm hand-hold. Unto Allah belongs the outcome of all things.”

(Surah Luqman, verse 22).

Zahari relates that Anas ibn Malik said: This verse was revealed about Ali Ibn Abi



Talib since He was the first person who sincerely had faith in Allah and devoted Himself and His deeds to Allah. He was beneficent (to people).

(Hask'ani, Shawahidut-Tanzil, page 371)

167. "Is someone who is a believer like someone who has been acting immorally? They are not on the same footing!" (Surah Al-Sajda, verses 18).

Abu Salih quotes Ibn Abbass as saying:

Ali Ibn Abi Talib and Walid ibn Aqaba argued. Walid said:

O Ali, my talking is better than yours, my sword is sharper than yours, and my army is more than yours. Then Ali said:

Be quiet, because you are a fasiq (immoral person)! Then Allah revealed the (above) verse.

(Hask'ani, Shawahidut-Tanzil, page 373,374)

168. "And We appointed from among them leaders guiding by Our Command, when they endured patiently and had sure faith in Our Signs" (Surah Al-Sajda, verses 24).

Jabir relates from Imam Sadiq that He said:

This verse was revealed only about the offspring of Fatimah and Allah appointed Imams from Her Children who guide others by the command of Allah.

(Hask'ani, Shawahidut-Tanzil, page 379)

169. "Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least;" (Surah Al-Ahzab, verse 23).

Zahak quotes Abdullah ibn Abbass as saying:

"Of the believers are men who are true to that which they covenanted with Allah" means: Ali, Hamza and Jafar. **"Some of them have paid their vow by death (in battle),"** means:

Hamza and Jafar who were martyred. **"And some of them still are waiting; and they have not altered in the least;"** means: Ali who was waiting for his death, fulfillment of covenant with Allah and His Martyrdom on the path of Allah. And by Allah, He was granted Martyrdom.

(Hask'ani, Shawahidut-Tanzil, page 380)



170. “Of the believers are men who are true to that which they covenanted with Allah.

Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least;” (Surah Al-Ahzab, verse 23).

Ibn Mardwaih says that it was Ali (عليه السلام) who was waiting for Martyrdom.

*(Shaikh Salman Hanafi, Yanabi-Al-Mawaddah, page 96.
Ibn Mardwaih, Al-Manaqib)*

171. “And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is ever Strong, Mighty.” (Surah Al-Ahzab, verse 25).

In the book of Manaqib by Ibn Mardwaih it is said that Ibn Masoud would recite this verse as follows:

“And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers (By Ali Ibn Abi Talib (عليه السلام)). Allah is ever Strong, Mighty.”

(Ganji Shafi'i, Kifayatul-Talib, page 110. Ibn Asakir in his book of History. Sayuti in his commentary, Vol 5, page 192)

172- “And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is ever Strong, Mighty.” (Surah Al-Ahzab, verse 25)

Marrah says that Abdullah ibn Masoud used to recite the verse as follows:

“And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers (By Ali Ibn Abi Talib (عليه السلام)). Allah is ever Strong, Mighty.”

Concerning this verse, Ibn Abbass says:

On the day of the battle of Khandaq, Allah sufficed the believers in the fight through Ali Ibn Abi Talib (عليه السلام) when Ali (عليه السلام) killed Amr ibn Abdawad.

(Hask'ani, Shawahidut-Tanzil, page 382)

173. “And stay in your houses. Display not yourselves as they displayed themselves in the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.” (Surah Al-Ahzab, verse 33)



'A'isha reported that Allah's Apostle ﷺ went out one morning wearing a striped cloak of the black camel's hair that there came Hassan ibn Ali ﷺ. He wrapped him under it, then came Hossein ﷺ and he wrapped him under it along with the other one (Hasan). Then came Fatima ﷺ and he took her under it, then came Ali ﷺ and he also took him under it and then said:

“Allah's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.” (Surah Al-Ahzab, verse 33)

(Sahih Muslim, page 231. H'akim Naishabouri, Mustadrak-Al-Sahihain, Vol 3, page 146. Termizi, Sahih, Vol 2, page 393, 467. Ahmad ibn Hanbal, Musnand, Vol 6, page 313.)

174. “Allah's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.” (Surah Al-Ahzab, verse 33).

Ali ibn Zaid relates from Anas ibn Malik that he said: After this verse was revealed, at the time of morning prayer for six months, the Messenger of Allah ﷺ used to come to the door of Fatimah's ﷺ house would say: Prayer o Ahlul-Bait ﷺ.

Allah's wish is but to remove uncleanness from you, O Folk of the Household.

(Hask'ani, Shawahidut-Tanzil, page 388)

175. “Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.” (Surah Al-Ahzab, verse 56).

The people asked, "O Allah's Messenger ﷺ! How shall we (ask Allah to) send blessings on you?" Allah's Messenger replied: "Say:

O Allah! Send Your blessing upon Muhammad and on his Ahlul-Bait ﷺ, as You sent Your blessing upon Ibrahim and Ibrahim's family; for You are the Most Praiseworthy, the Most Glorious."

Note: Ali ﷺ is the greatest of Ahlul-Bait ﷺ which this hadith talks about.

(Sahih Muslim and Sahih Bukhari)

176. “Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained. And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.” (Surah Al-Ahzab, verse 57,58).



Maq'atil ibn Sulaiman says:

This verse was revealed about Ali Ibn Abi Talib عليه السلام since several persons would annoy Him and call Him a liar. Then this verse was revealed.

(Hask'ani, Shawahidut-Tanzil, page 459)

**177. "And those who malign believing men and believing women undeserv-
edly, they bear the guilt of slander and manifest sin." (Surah Al-Ahzab, verse 58).**

Ibn Mardwaih relates from Maqatil ibn Sulaiman that he said:

This verse is about Ali Ibn Abi Talib عليه السلام, since several persons would annoy Him and call Him a liar.

(Ibn Mardwaih in Maqatil)

**178. "We offered the trust to Heaven and Earth, and to the mountains too, yet
they refused to carry it and shrank back from it. However, man accepted it: he has
been unfair (to himself), ignorant!" (Surah Al-Ahzab, verse 72)**

Allamah Bahraini in his book, Ghayatul-Mur'am, quoted the hadiths from Sunni sources proving that the "Trust" in this verse is Wilayah of Ali Ibn Abi Talib عليه السلام.

(Allamah Bahraini in Ghayatul-Mur'am)

**179. "The blind and the sighted are not equal, nor are darkness and light, nor
a shady nook and a heat wave. The living and the dead are not alike. God lets
anyone He wishes listen, but you can not make those in their graves hear." (Surah
Al-F'atir, verses 19-22).**

Abu Salih quotes Ibn Abbass as saying:

in these verses, the one who is "blind" is Abu Jahl ibn Hisham and the one who is "sighted" is Ali Ibn Abi Talib عليه السلام. The "darkness" means Abu Jahl whose heart was dark due to his polytheism and the "light" means the heart of Ali Ibn Abi Talib عليه السلام which was full of light. Then he said: "nor shady nook" means: It is something by which Ali عليه السلام is settled in Heaven. "nor heat wave" means something by which Abu Jahl is settled in Hell. "The living and the dead are not alike" means that "the living" ones are Ali, Hamza, Jafar, Hassan, Hossein, Fatimah and Khadija عليها السلام. And "the dead" ones are the infidels of Makkah (or any other infidel).

(Hask'ani, Shawahidut-Tanzil, page 486)

**180. "And of humans and beasts and cattle there are likewise diverse hues. Only
those of Allah's servants having knowledge fear Him. Indeed Allah is all-mighty,**



all-forgiving.” (Surah Al-Fatir, verse 28)

Zahhak quotes Ibn Abbass as saying: **(The one who has knowledge) is Ali Ibn Abi Talib** عليه السلام **who feared Allah more than others and who was watchful.**

(Hask'ani, Shawahidut-Tanzil, page 467)

181. “Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But among them are some who wrong themselves and among them are some who are lukewarm, and among them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favor!” (Surah Al-Fatir, verse 32) Ibn Mardwaih quoted Ali عليه السلام that He said: **We are the elected ones.**

(Ibn Mardwaih, Al-Manaqib, page 136)

182. “Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But among them are some who wrong themselves and among them are some who are lukewarm, and among them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favor!” (Surah Al-Fatir, verse 32). Hafiz Abu Bakr ibn Mardwaih reported that this verse is about Ali Ibn Talib عليه السلام and He is **“the elected”** one.

(Ibn Mardwaih, Al-Manaqib, page 138)

183. “And stop them, for they must be questioned.” (Surah Al-Saffat, verse 24) In Firdaus-Al-Akhbar, it is reported from Ibn Abbass and Abu Saeid Khidri that the Messenger of Allah ﷺ said:

They will be questioned from the admission to the Wilayah of Ali Ibn Abi Talib عليه السلام.

(Asbab-Al-Nuzul in the margin of Jalalain Tafsir. Sayed Shihabud-Din Shafi'i, Rashfatul-Sadi, page 24. Ibn Hajar Haithami, Al-Sawaequl-Muhraqa, page 91. Ibrahim Mohammad Hamwini Shafi'i, Faraed-Al-Samtain, Vol 1, chapter 14. Ibn Sabbagh Maliki, Fusul-Al-Muhimah, chapter one)

184. “Peace be upon the household of Yasin!” (Surah Al-Saffat, verse 130)

Ibn Mardwaih quoting Ibn S'aeb said:

“A'le Yasin-The household of Yasin” is the household of Mohammad ﷺ.

(Jalalud-Din Sayuti, Al-Durrul-Manthur, Vol 5, page 286)

185. “And who does greater wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him!”



Will not the home of disbelievers be in hell?” (Surah Al-Zumar, verse 32)

In Al-Manaqib of Kharazmi it is reported from the Commander of the faithful that He said: **The truth is our Wilayah - Ahlul-Bait** ﷺ.

Some commentators said that the wrongdoers are those who denied the attributes of Ali ﷺ spoken of by the Prophet ﷺ.

(Al-Manaqib of Kharazmi, page 274)

186. “He who brings the truth and he who confirms it it is they who are the righteous.” (Surah Al-Zumar, verse 33)

Ibn Mardwaih quotes Mojahid that he said: this verse was revealed about Ali ﷺ. It is also reported from Imam Baqir ﷺ as saying:

The one who brought the truth is Mohammad ﷺ and the one who confirmed it is Ali ﷺ.

(Ganji Shafi'i, Kifayatut-Talib, page 109. Ibn Asakir in his book of History)

187. “He who brings the truth and he who confirms it it is they who are the righteous.” (Surah Al-Zumar, verse 33).

Ibn Maghazily quoting Mojahid said:

The one who brought the truth is Mohammad ﷺ and the one who confirmed it is Ali ﷺ.

(Ibn Maghazili Shafi'i in Manaqib - Abu Naeim and Ibn Mardwaih reported the same sentence.)

188. “Those who carry the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehend all things in mercy and knowledge, therefore forgive those who repent and follow Thy way. Protect them from the punishment of hell. Our Lord! And make them enter the Gardens of Eden which thou hast promised them, with such of their fathers and their wives and their descendants as were righteous. Lo! Thou, only Thou, art the Mighty, the Wise.

And protect them from ill-deeds; and he whom Thou protect from ill-deeds that day, verily hast Thou given him mercy. That is the supreme triumph.” (Surah Al-Ghafir, verses 7-9)

Abu al-Aswad al-Du'ali quoted his father and he in turn quoted Imam Ali ﷺ that He said: **For years and months the angels were only asking Allah His forgiveness for the Messenger of Allah ﷺ and for me. These verses were revealed concerning us. Then a tribe of hypocrites said: Who of Ali's ﷺ fathers are these verses are**





revealed about? Ali عليه السلام said: Praise be to Allah, Are Abraham, Ishmael, Isaac and Jacob not of our fathers?

(Hask'ani, Shawahidut-Tanzil, page 488)

189. "Lo! those who distort Our revelations are not hidden from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will.

Lo! He is sees what ye do." (Surah Al-Fussilat, verse 40).

Mojahid relates from Abdullah Ibn Abbass that he said:

The one who "is hurled into the Fire" is Walid ibn Mughirah and the one who "comes secure on the Day of Resurrection" is Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 491)

190. "This it is which Allah announced unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefore, save loving-kindness among kinsfolk. And whoso commits a good deed We increase its good for him.

Lo! Allah is Forgiving, Appreciative." (Surah Al-Shura, verse 23)

Ibn Mardwaih relates from Saeid ibn Jubair who in turn quoted Ibn Abbass as saying: The Messenger of Allah ﷺ was asked about the ones whose love is mandatory for us. He said: Ali عليه السلام, Fatimah عليها السلام and their children عليهم السلام.

(Sayuti, Al-Durrul-Manthur, Vol 6, page 7. Nasafi in the margin of Kh'azin's Tafsir, Vol 4, page 94. Ibrahim Mohammad Hamwini, Faraed-Al-Simtain, Vol 1, chapter 2. Ibn Sabbagh Al-Maliki, Fusul-Al-Muhimma.)

191. "This it is which Allah announced unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefore, save loving-kindness among kinsfolk. And whoso commits a good deed We increase its good for him.

Lo! Allah is Forgiving, Appreciative." (Surah Al-Shura, verse 23).

Saeid ibn Jubair quoted Ibn Abbass as saying: When this verse was revealed, the companions of the Messenger of Allah ﷺ asked Him: Who are these people whom Allah has ordered us to love? His Holiness said: Ali Ibn Abi Talib عليه السلام, Fatimah عليها السلام and their Children عليهم السلام.

(Hask'ani, Shawahidut-Tanzil, page 491)



192. “This it is which Allah announced unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind):

I ask of you no fee therefore, save loving-kindness among kinsfolk. And whoso commits a good deed We increase its good for him. Lo! Allah is Forgiving, Appreciative.” (Surah Al-Shura, verse 23).

Abi Malik quoted Ibn Abbass as saying: That “**good deed**” is good deed and love towards A’le Mohammad ﷺ (Mohammad’s Household).

(Hask’ani, Shawahidut-Tanzil, page 504)

193. “**And whether We take thee away, We surely shall take vengeance on them,**” (Surah Al-Zukhruf, verse 41).

In Al-Firdausul-Akhbar it is related from Jabir ibn Abdullah Ansari that he said: This verse is revealed concerning Ali Ibn Abi Talib ﷺ since the Messenger of Allah ﷺ said:

Ali ﷺ will take vengeance on Nakitheen and Qasiteen.

(Shaikh Sulaiman Hanafi, Yanabi Al-Mawaddah, page 98)

194. “**And whether We take thee away, We surely shall take vengeance on them,**” “**Rather We will certainly show you that which We have promised them; for surely We have full power over them.**” “**Therefore, hold fast to that which has been revealed to you Surely you are on the right path.**” “**And most surely it is a Reminder for you and your people And you shall soon be questioned**” (Surah Al-Zukhruf, verses 41-44).

Imam Mohammad Baqir ﷺ relates from Jabir ibn Abdullah Ansari that he said: In the Farewe ll Hajj, I was the closest in distance to the Messenger of Allah ﷺ when He said: I must not see you returning to paganism and beheading each other after me. By Allah, if you do so, you will know me in the army that will be fighting you. Then he looked over and (for three times) said:

or (you will see) Ali ﷺ, Ali ﷺ, Ali ﷺ. Then we saw that Angel Gabriel descended to Him (As He was in especial condition whenever Gabriel would descend upon Him) and revealed these verses: “**And if We take thee away, We surely shall take vengeance on them by Ali Ibn Abi Talib ﷺ**” and “**Therefore hold fast to that which has been revealed to you about Ali Ibn Abi Talib ﷺ, Surely you are on the right path, Verily Ali is the sign of the Day of Resurrection. And most surely He is a**



Reminder for you and your people And you shall soon be questioned of the love of Ali Ibn Abi Talib عليه السلام”

(Hask'ani, Shawahidut-Tanzil, page 505-506)

195. “And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?” (Surah Al-Zukhruf, verse 45). In Al-Hilyatul-Aawliya, Ibn AbdulBirr and Hafiz Abu Naeim Al-Isfahani quoted the Messenger of Allah ﷺ as saying:

At the Night of Miraj (celestial assumption) Allah the Almighty gathered the Prophets and told me:

Ask them for what reason you had been chosen as the prophets and messengers? I asked them and they said:

For attesting that there is no god but Allah, and your prophet-hood and the Wilayah of Ali Ibn Abi Talib عليه السلام.

(Al-Hilyatul-Aawliya, Hafiz Abu Naeim Al-Isfahani-Ibn AbdulBirr in Aqdul-Farid)

196. “And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?” (Surah Al-Zukhruf, verse 45). Alqama relates from Abdullah as saying:

The Messenger of Allah ﷺ said: O Abdullah! an angel came to me and said:

O Mohammad, ask those prophets who we sent before you, for what reason had they been sent? I asked, o angel, what had they been sent for? **The Angel said: for the sake of your Wilayah and the Wilayah of Ali Ibn Abi Talib عليه السلام.**

(Hask'ani, Shawahidut-Tanzil, page 508, Tafsir Al-Burh'an, Vol 4, pages 144-146)

197. “And when the son of Mary is cited as an example, behold, thy people turn away from it (laugh out).” (Surah Al-Zukhruf, verse 57)

Asbat ibn Arza relates from Abdur-Rahman ibn Abi Naeim that he said: Ali Ibn Abi Talib عليه السلام said: This verse was revealed concerning me. In another report it is related that the Messenger of Allah said:

“O Ali عليه السلام, your example within this Ummah is like the example of Jesus عليه السلام, son of Mary. A group of people loved him and therefore due to their ignorance, they ascribed false assertions to him (such as Son of Allah, etc.). Another group disliked him and were excessive in hostility.”



The group that was with the Messenger of Allah laughed out and said: look how He resembles His cousin with Isaiah, son of Mary. Then the above verse was revealed.

(Hask'ani, Shawahidut-Tanzil, page 511)

198. “And when the son of Mary is cited as an example, behold, thy people turn away from it (laugh out).” (Surah Al-Zukhruf, verse 57)

In Mardwaih quoted Imam Ali عليه السلام as saying:

The Messenger of Allah ﷺ said:

“O Ali عليه السلام, your example is like the example of Jesus عليه السلام, son of Mary. A group of people loved him and Another group disliked him and they perished”. The hypocrites said: The Messenger did not become satisfied except but to compare Ali عليه السلام to Jesus عليه السلام. Then the above verse was revealed.

(Mohibb Tabari, Zakhaerul-Uqba, page 92. Shaikh Sulaiman Hanafi, Yanabi-Al-Mawaddah, pages 109,110. Ganji Shafi'i, Kifayatut-Talib)

199. “Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgment!” (Surah Al-Jathiyah, verse 21)

Kharazmi said:

This verse is revealed concerning Ali عليه السلام, Hamza and Ubaida when they were fighting Ataba, Shaiba and Walid.

(Kharazmi, Al-Manaqib, page 186. Ganji Al-Shafi'i, Kifayatut-Talib, page 120)

200. “Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgment!” (Surah Al-Jathiyah, verse 21)

Mojahid related from Ibn Abbass that he said: This verse was revealed about Ali Ibn Abi Talib عليه السلام, Hamza and Ubaida ibn Harth ibn Mutallib.

They were the people who believed and did good works in contrast to three other persons from among the pagans; Ataba, Shaiba and Walid ibn Ataba who committed ill-deeds which means they associated other gods with Allah.

These two groups of believer and disbelievers lived in Mecca and a quarrel arose among them. Thus, those three people who committed ill-deeds told the believers: By Allah, you are not better than us. If what you say about the hereafter would be



true, we will be in higher position than you. Then the above verse was revealed (to say that indeed the believers are not the same as the pagans).

(Hask'ani, Shawahidut-Tanzil, page 518)

201. "Those who believe and do righteous deeds and believe in what is sent down to Mohammad - and it is the truth from their Lord - He will acquit them of their evil deeds, and dispose their minds aright." (Surah Mohammad, verse 2).

Abdullah ibn Hazan related from Imam Hossein عليه السلام that in Mecca He said:

These verses are revealed about us and the children of Umayyah. Those who believed and did righteous deeds are the Prophet's Ahlul-Bait عليه السلام while those who disbelieved and prevented others from believing and having faith are the children of Umayyah.

(Hask'ani, Shawahidut-Tanzil, page 520)

202. "Now when ye meet those who disbelieve in battle, then it is smiting necks until, when ye have routed them, then securing their bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the command). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendered not their actions vain." (Surah Mohammad, verse 2).

Ata quoted Ibn Abbass as saying: **This verse was revealed about Hamza, son of Mutallib and Jafar Tayyar whose good deeds in Jihad will never become rendered and their reward is Paradise.**

(Hask'ani, Shawahidut-Tanzil, page 522)

203. "This is because Allah is the Master for those who believe, while the disbelievers have no master." (Surah Mohammad verse 11)

Saeed ibn Jubair related that Ibn Abbass said:

This verse is about Ali Ibn Abi Talib عليه السلام, Hamza, Jafar, Fatimah عليها السلام, Hassan عليه السلام, Hossein عليه السلام and the Mohammad عليه السلام whose Master and Guardian is Allah the almighty. And the "disbelievers" in this verse refer to Abu Sufyan ibn Harb who has no supporter on the Day of Resurrection to save him from agony.

(Hask'ani, Shawahidut-Tanzil, page 523)

204. "Is someone who holds on to evidence from his Lord like someone else whose evil action seems attractive, while they follow their own whims?" (Surah Mohammad, verse 14).



Ata quoted Ibn Abbass as saying: This verse was revealed concerning the Messenger of Allah ﷺ and Ali Ibn Abi Talib ؑ who testified to the unity of Allah. And those **“whose evil action seems attractive”** are Abu Jahl ibn Hisham and Abu Sufyan ibn Harb that whenever they had any whim or worldly desire, they would worship and follow it.

(Hask'ani, Shawahidut-Tanzil, page 523)

205. “Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.” “Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?” (Surah Mohammad, verses 21,22).

Ata reported from Ibn Abbass that he said: **“when the matter is determined, if they are loyal to Allah”** was revealed about the children of Umayyah. If they were honest in their faith and Jihad and were ready for obedience, verily, it would be better for them than disobedience. **“Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?”**.

Allah gave the children of Umayyah the command and governance of this Ummah. But they reigned by oppression and committing sins, and severed the ties of the Messenger of Allah ﷺ and His Ahlul-Bait ؑ.

(Hask'ani, Shawahidut-Tanzil, page 523)

206. “If We so wished, We would point them out to you so you might recognize them by their features. You will still recognize them by their tone in speaking, while God knows your own actions.” (Surah Mohammad, verses 30).

Abi Harun Abdi related that Abi Saeed Khidri said:

This verse was revealed about the hypocrites who will be recognized by their hostility towards Ali Ibn Abi Talib ؑ.

(Hask'ani, Shawahidut-Tanzil, page 527)

207. “If We so wished, We would point them out to you so you might recognize them by their features. You will still recognize them by their tone in speaking, while God knows your own actions.” (Surah Mohammad, verses 30)

Ibn Mardwaih quoted Abu Saeed as saying: **From the tone of their voice, hostility towards Ali Ibn Abi Talib ؑ will be revealed.**

(Ganji Shafi'i, Kifayatut-Talib, page 111. Ibn Asakir in his book of History)



208- “Lo! those who disbelieved and turned from the way of Allah **and opposed the Messenger after the guidance hath been manifested unto them**, they hurt Allah not a jot, and He will make their actions fruitless.” (Surah Mohammad, verses 32). Ibn Mardwaih quoted Imam Baqir عليه السلام as saying: They “**opposed the Messenger**” about Ali عليه السلام, (His Wilayah and successorship).

(Ibn Mardwaih, Al-Manaqib)

209. “Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;” (Surah Al-Fath, verse 18)

Kharazmi related from Ibn Abbass that he said: this verse is about the people of Hu-daibiyah that were one thousand four hundred persons. The Messenger of Allah ﷺ said: Today, you are the best of the people on Earth. Then we swore allegiance unto the Messenger of Allah beneath the tree that we will remain allegiant to death and won't escape the battle. But in respect of this verse Ali عليه السلام was the most eligible, since Allah said: “**and hath rewarded them with a near victory**”. And that was the victory of Khaybar which was accomplished by Ali عليه السلام

(Kharazmi, Al-Manaqib, page 186. Ganji, Kifayatut-Talib, page 120)

210. “Mohammad ﷺ is the Messenger of Allah and his followers are stern and hard Against the disbelievers but kind and Compassionate to each other. You see Them bowing down and prostrating in Prayers seeking Allah's Favor and Pleasure. According to Torah their Mark is the trace of their prostration on Their foreheads; and their similitude in The Gospel is like a seed which sends forth Its shoot, then it grows and becomes Thick and stands firmly on its stem; The farmer is delighted and by that The anger of the disbelievers will be Raised. Allah Has promised those Among Muslims who believe and do Righteous deeds, Forgiveness and a Splendid Reward.” (Surah Al-Fath, verse 29).

Hassan Basri, and Neyshaburi in their commentaries related from Akrama that he said: Islam was established by the sword of Ali Ibn Abi Talib عليه السلام. In Shawahidut-Tanzil it is related from Ibn Abbass that he said: The Messenger of Allah ﷺ was asked about whom this verse was revealed? He said: On the Day of Resurrection, a banner from white light will be formed and the crier will call that the Master of



believers and those who after sending the Prophet ﷺ believed in Him and Obeyed Him, Must stand up. Then Ali ؑ will stand up and they will give the banner to Him. Beneath the banner all the immigrants (Muhajireen) and local people (Ansar) will gather. They will be called: I have noted your characteristics and placed your homes in Paradise. There is forgiveness of sins and great reward for you upon me. Ali ؑ and the people are all under that banner of light and they will enter the Paradise. Everyone will go to His/her own abode. Ali ؑ will return again and this time all the Ummah will be judged through Him. He will send those that deserve Paradise to Paradise and those that are of Hell to Hell. Allah has indicated about these two groups as follows: **“And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire.”** **“Those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light”** are Ali's ؑ friends and followers.

“While as for those who disbelieve and deny Our revelations, they are owners of hell-fire” are the Hypocrites and His enemies.

(Hask'ani, Shawahidut-Tanzil, page 670. Neyshaburi, Commentary)

211. “Mohammad is the Messenger of Allah And his followers are stern and hard Against the disbelievers but kind and Compassionate to each other. **You see Them bowing down and prostrating in Prayers seeking Allah's Favor and Pleasure.** According to Torah their Mark is the trace of their prostration on Their foreheads; and their similitude in The Gospel is like a seed which sends forth Its shoot, then it grows and becomes Thick and stands firmly on its stem; The farmer is delighted and by that The anger of the disbelievers will be Raised. Allah Has promised those Among Muslims who believe and do Righteous deeds, Forgiveness and a Splendid Reward.” (Surah Al-Fath, verse 29).

Ibn Mardwaih quoted Imam Kazim ؑ who in turn quoted His Infallible Fathers ؑ as saying: **“You see Them bowing down and prostrating in Prayers seeking Allah's Favor and Pleasure”** was revealed concerning Ali ؑ.

(Ibn Mardwaih, Al-Manaqib)



212. **“Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones.”** (Surah Al-Hujurat, verse 15). Ata related from Ibn Abbass that he said: It means that they acknowledged the command of Allah and the Messenger of Allah ﷺ. Then, they **“have never since doubted”**. It is revealed about Ali Ibn Abi Talib عليه السلام, Hamza ibn Mutallib and Jafar Tayyar. Ibn Abbass continued:

They **“have striven”**-against the enemies- **“with their belongings and their persons in the Cause of Allah. Such are the sincere ones”** – in their faith, therefore, Allah has acknowledge their sincerity.”

(Hask'ani, Shawahidut-Tanzil, page 557)

213. **“And every soul cometh, along with it a driver and a witness.”** (Surah Qaf, verse 21) Jafar ibn Hakim quoted Umm Salama as saying: On the Day of Resurrection, the Messenger of Allah is the **“driver”** and Ali عليه السلام is the **“witness”**.

(Hask'ani, Shawahidut-Tanzil, page 557)

214. (And it is stated to the driver and witness): **“Do ye twain hurl to hell each rebel ingrate,”** (Surah Qaf, verse 24)

Mohammad ibn Tufail said:

I was with A'mash while he was ill when Abu Hanifa, Ibn Shabarma, Ibn Abi Laili came over and said:

O Abu Mohammad, verily you are on the last day of this life and on the first day of the life hereafter. You used to quote hadiths about Ali Ibn Abi Talib عليه السلام, therefore, repent from quoting them towards Allah. A'mash said: lift me and make me lean back. Then he said: Abu Al-Mutawakkil quoted Abu Saeid Khidri, and he in turn related from the Messenger of Allah ﷺ that He said: On the Day of Resurrection, Allah the almighty will tell me and Ali عليه السلام:

Do ye twain hurl to hell anyone who were hostile towards you and send to heaven those who loved you. Then He recited this verse: **“Do ye twain hurl to hell each rebel ingrate,”** Abu Hanifa said to his companions: Stand up (and Leave) before he says something harsher than this.

(Hask'ani, Shawahidut-Tanzil, page 558)



215. “Verily in this is a Message for any that has a heart and understanding or who gives ear and is a witness.” (Surah Qaf, verse 37).

Mundhir Al-Thuri quoted Mohammad ibn Hanafiya as saying: Ali عليه السلام said: I am the owner of the “heart” which Allah has meant. I am the “Message” which is said in this verse.

(Hask’ani, Shawahidut-Tanzil, page 562)

216. “They used to sleep but little of the night, And ere the dawning of each day would seek forgiveness, And in their wealth the beggar and the outcast had due share.” (Surah Al-Dhariyat, verses 17-19).

Saeid ibn Jubair quoted Ibn Abbass as saying: These verses were revealed about Ali عليه السلام, Fatimah عليها السلام, Hassan عليه السلام, and Hossein عليه السلام. Ali would spend two third of the night praying and slept the first third of the night. At the dawn, He would ask forgiveness from Allah, pray, and every night recite the whole Qur’an in seventy units (rakaat) of prayer.

(Hask’ani, Shawahidut-Tanzil, page 563)

217. “Indeed the righteous ones shall dwell in gardens and bounties,” (Surah Al-Tur, verse 17).

Mojahid related from Ibn Abbass that he said:

This verse was specifically revealed concerning Ali Ibn Abi Talib عليه السلام, Hamza, Jafar and Fatimah عليها السلام. He said:

Indeed, the righteous ones in this world escaping from polytheism, obscenities and mortal sins will be in “gardens” in Hereafter. Gardens means: gardens and bounties in (heavenly) gowns in Heaven. Ibn Abbass said: For every one of them there is a garden in the uppermost Heaven in the center of which there is a tent made of pearls. In every tent, there is a bed made of gold and pearls and on the bed there are seventy mattresses.

(Hask’ani, Shawahidut-Tanzil, page 564)

218. “We shall unite those who believe and whose offspring have followed them in faith with their offspring. We will not deprive them of any action of theirs in any way; each man is a pledge for whatever he has earned.” (Surah Al-Tur, verse 21).

Abu Malik reported from Ibn Abbass that he said:

This verse was revealed about the Messenger of Allah ﷺ, Ali Ibn Abi Talib عليه السلام,



Fatimah عليها السلام, Hassan عليه السلام and Hossein عليه السلام. Saeid ibn Jubair also quoted Ibn Abbass as saying: Allah leads the children of a Muslim to higher (spiritual) position to delight their fathers' eyes, even if in practice they were lower than their fathers.

(Hask'ani, Shawahidut-Tanzil, page 567)

219. **"By the Star when it fell, Your comrade erred not, nor is deceived; Nor doth he speak (of his own) desire. It is naught save an inspiration that is inspired,"** (Surah Al-Najm, verses 1-4).

Malik ibn Ghasan quoted Thabit as saying: At the time of the Messenger of Allah ﷺ, (We don't know about what exactly this star means) One star descended from the sky and the Prophet ﷺ said:

"Pay attention and see on whose house the star lands. The person of this house will be my successor after me." thus, we looked at it and it landed on the house of Imam Ali عليه السلام. A group said: "Muhammad ﷺ made a mistake due to his excessive love of Ali عليه السلام." Therefore, the following verses from the Surah of the Star were revealed: **"By the Star when it fell, Your comrade erred not, nor is deceived; Nor doth he speak (of his own) desire. It is naught save an inspiration that is inspired,"**

(Hask'ani, Shawahidut-Tanzil, page 570)

220. **"By the Star when it fell, Your comrade erred not, nor is deceived; Nor doth he speak (of his own) desire. It is naught save an inspiration that is inspired,"** (Surah Al-Najm, verses 1-4).

Ibn Maghazili related from Ibn Abbass that he said: We, a group of Quraysh youths were sitting with the Messenger of Allah ﷺ when we suddenly saw a star falling down. The Messenger of Allah ﷺ said:

on whose house the star lands. The person of this house will be my successor after me." People looked at the star and saw that it landed on Ali's عليه السلام house. A group said: O Prophet, by choosing Ali عليه السلام (as your successor), you made a mistake. Thus, the following verses were revealed: **"By the Star when it fell, Your comrade erred not, nor is deceived; Nor doth he speak (of his own) desire. It is naught save an inspiration that is inspired,"**

(Ganji Shafi'i, Kifayatut-Talib, page 131. Ibn Asakir, History)



221. “and that it is He who makes laugh, and makes weep,” (Surah Al-Najm, verse 43).

Ata quoted Ibn Abbass as saying:

Allah the almighty made Ali Ibn Abi Talib عليه السلام, Hamza and Jafar laugh on the day of the battle of Badr at the pagans because they killed the pagans. And made the pagans weep when they were in Hell fire after being killed.

(Hask'ani, Shawahidut-Tanzil, page 572)

222. “Lo! the righteous will dwell among gardens and rivers,

In the abode of Truth and in the Presence of the Omnipotent Sovereign.” (Surah Al-Qamar, verses 44,55).

Ibn Mardwaih narrated from Jabir Ibn Abdullah Ansari that he said: We were together with the Messenger of Allah ﷺ when the companions were talking about Paradise. The Messenger of Allah ﷺ said: **The first person who enters the Paradise/ Heaven is Ali Ibn Abi Talib عليه السلام.** Abu Dajjana said: O Messenger of Allah ﷺ, you had said that the Paradise is forbidden for the prophets until I go in it. It is forbidden for other nations until your nation or Ummah enters the Paradise. The Messenger of Allah ﷺ said:

Yes. Don't you know that Allah has a flag made of light that has a flagpole made of ruby and on it the following is written: **There is no god but Allah, Mohammad ﷺ is His Messenger. The Household of the Messenger is the best of His creatures. And the owner of this flag is the Imam on the Day of Judgement.** Then, the Messenger of Allah ﷺ pointed to Ali عليه السلام with His hand to show that the Imam on the Day of Judgement is Ali عليه السلام and further added: **Praise to be to Allah who for your sake, o Ali, gave us dignity. And I give you good news, o Ali! Whoever bears your love, Allah shall raise him with us on the Day of Judgement. Then He recited the following verses: “Lo! the righteous will dwell among gardens and rivers, In the abode of Truth and in the Presence of the Omnipotent Sovereign.”**

(Kharazmi, Al-Manaqib, page 222)

223. “He let forth the two seas that meet together, There is a barrier between them which they do not overstep. So which of your Lord's bounties will you both deny? From them emerge the pearl and the coral.” (Surah Al-Rahman, verses 19-22).

Ziyad ibn Mundhir related from Zahhak that he said:

These two seas are Ali عليه السلام and Fatimah عليها السلام and the barrier between them is the Messen-



ger of Allah ﷺ that these two seas never overstep each other. And the two shining emeralds that come out of the seas are Hassan and Hossein ﷺ.

(Hask'ani, Shawahidut-Tanzil, page 573. Salman and Ibn Abbass related the hadith as well)

224. “He let forth the two seas that meet together, There is a barrier between them which they do not overstep. So which of your Lord's bounties will you both deny? From them emerge the pearl and the coral.” (Surah Al-Rahman, verses 19-22)

It is reported from Ibn Abbass that he said:

These “two seas” are Ali ﷺ and Fatimah ﷺ and “the barrier between them” is the Messenger of Allah ﷺ. And the “pearl and the coral” that come out of the seas are Hassan and Hossein ﷺ.

(Sayuti, Al-Durrul-Manthur, Vol 6, pages 142,143. Shaikh Sulaiman Hanafi, Al-Yanabi-Al-Mawaddah, page 118. Ibn Sabbagh Maliki, Al-Fusulul-Muhimmah)

225. “And the foremost (in faith), the foremost (in faith). Those will be the nearest (to Allah).” (Surah Al-Waqia, verses 10,11).

Mojahid quoted Ibn Abbass as saying:

the foremost in faith are three; Yusha ibn Nun, who believed in Prophet Moses before anyone else, and Sahib of Yaseen who believed in Jesus prior to anyone else, and the third is Ali Ibn Abi Talib ﷺ who believed in the Messenger of Allah ﷺ before anyone else. In another report Ibn Abbass quoted the Messenger of Allah ﷺ as saying: **the “foremost” are Ali Ibn Abi Talib ﷺ and His Shiites in Heaven.**

(Hask'ani, Shawahidut-Tanzil, page 578)

226. “And the foremost (in faith), the foremost (in faith).” (Surah Al-Waqia, verses 10).

Kharazmi related from Ibn Abbass that he said:

I asked the Messenger of Allah ﷺ about who the “foremost” are? He said: The Angel Gabriel told me: **Ali ﷺ and His Shiites are the foremost towards the Heaven and the Shiites are the nearest to Allah due to Ali's dignity.**

(Kharazi, Al-Manaqib, page 187. Sayuti, Al-Durrul-Manthur, Vol 6, page 154. Ibn Mardwaih, Al-Manaqib)



227. **“A multitude from the former. and a few from the latter ones.”** (Surah Al-Waqia, verses 13,14).

Mohammad ibn Furat related from Imam Sadiq عليه السلام that He said: **“A multitude from the former”** are Abel, the son of Adam who was killed (by his brother Cane), the believer from the people of Pharaoh and Habib, the owner of Yaseen. **“And a few from the latter ones”** is Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 581)

228. **“The Companions of the Right Hand, What will be the Companions of the Right Hand?”** (Surah Al-Waqia, verses 27).

Jabir Al-Jufi quoted Imam Abu Jafar, Mohammad ibn Ali عليه السلام as saying: Ali Ibn Abi Talib عليه السلام said:

The Messenger of Allah ﷺ was chosen for the Prophet-hood on Monday and the day after, on Thursday, I submitted to Islam. When the Messenger of Allah ﷺ performed prayer, I would perform prayer on His right side. There was no man with Him except me. Afterward, Allah the almighty revealed the following verse: **“The Companions of the Right Hand, What will be the Companions of the Right Hand?”**

(Hask'ani, Shawahidut-Tanzil, page 581)

229. **“And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are companions of hell-fire.”** (Surah Al-Hadid, verse 19).

Abdur-Rahman ibn Abi Laila related from his father that he said: The Messenger of Allah ﷺ said: **“the loyal”** ones are three: Habib Najjar (Carpenter), the believer from the people of Yaseen, Jazbil, the believer from the people of Pharaoh and Ali Ibn Abi Talib عليه السلام. **The third one is the best of them.**

(Hask'ani, Shawahidut-Tanzil, page 583)

230. **“And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are companions of hell-fire.”** (Surah Al-Hadid, verse 19).

Mohadith says: **The first part of this verse is about Ali Ibn Abi Talib عليه السلام.**



231. "O ye who believe! Be mindful of your duty to Allah and put faith in His messenger. He will give you twofold of His mercy and will appoint for you a light wherein ye shall walk, and will forgive you. Allah is Forgiving, Merciful." (Surah Al-Hadid, verse 28).

Abu Salih related from Ibn Abbass that he said:

"the light" in this verse is Ali Ibn Abi Talib عليه السلام, and those "twofold of His mercy" are Hassan عليه السلام and Hossein عليه السلام. Regarding this verse, another hadith is related as follows: Ibn Abbass quoted Abu Saeid Khidri as saying: The Messenger of Allah ﷺ said: **By Allah, no servant of Allah loves my Ahlul-Bait عليه السلام unless Allah the Almighty grants him a light until he meets me on the pool of Kawthar. And no one dislikes my Ahlul-Bait عليه السلام unless the light of Allah will be covered from him on the Day of Resurrection.**

(Hask'ani, Shawahidut-Tanzil, page 587)

232. "ye who believe! When ye talk secretly with the Messenger, offer a charity before your secret talk. That is better and purer for you. But if ye cannot find (the wherewithal) then lo! Allah is Forgiving, Merciful. Fear ye to offer charity before your secret talk? Then, when ye do it not and Allah hath forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do." (Surah Al-Mujadala, verses 12,13).

Ibn Abi Najih reported from Mojahid that he said:

People were forbidden to talk secretly to the Messenger of Allah ﷺ unless they offered a charity before they held secret conference with the Messenger of Allah ﷺ. Therefore, no one talked to the Messenger of Allah ﷺ secretly except Ali Ibn Abi Talib عليه السلام. He had one dinar and offered it as alms and then talked with the Messenger of Allah ﷺ. Afterward, offering alms was made optional for others. Abu Zubair also related from Jabir that he said:

On the day of the battle of Taif, The Messenger of Allah ﷺ talked with Ali عليه السلام. Their conference took quite a long time. Abu Bakr and Umar ibn Khattab asked the Messenger of Allah ﷺ: Why sharing your secrets with Ali عليه السلام took so long?

The Messenger of Allah ﷺ said:

I was not revealing secrets to Him, but Allah was telling Him secrets through me. (This is mind blowing)

(Hask'ani, Shawahidut-Tanzil, page 592,597)



233. Fear ye to offer charity before your secret talk? Then, when ye do it not and Allah hath forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do.” (Surah Al-Mujadalah, verses 13). In Thalabi’s Tafsir Ali Ibn Abi Talib عليه السلام is quoted as saying: In the book of Allah there is a verse that no one prior or after me has followed. That is the verse of Munajat (Secret talk). When it was revealed, I had one Dinar and I exchanged it for a few Dirhams. Whenever I wanted to talk secretly to the Messenger of Allah ﷺ, I would offer a part of it to charity and then would talk to Him until I ran out of money. Then Allah abolished the obligation by revealing the verse number 13.

(Sayuti, Al-Libabun-Nuqul, Vol 2, page 81 as well as in Al-Durrul-Manthur, Vol 6, page 185. Tabari, Tafsir)

234. “Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?” (Surah Al-Mujadalah, verses 22). Aban ibn Taghlib quoted Ali ibn Mohammad Al-Bushr as saying: I was sitting with Mohammad Ibn Ali عليه السلام when a person riding a camel came. He fastened the rein of his camel and gave a paper to Imam Mohammad ibn Ali عليه السلام. When His holiness read the paper, He said: What does Muhlib want from us? By Allah, today we acquired nothing of worldly life and we acquired no reign. The camel rider said: May I be sacrificed for you, whoever wants this world and the other world, you, Ahlul-Bait, possess both. The Imam عليه السلام said:

Whatever Allah wills, that is the right thing. Beware! Whoever loves us for the sake of Allah, Allah will support him due to our love. On the other hand, whoever loves us not for the sake of Allah, then Allah will deal with him as He wills. This is the reality, not otherwise. Love towards us, Ahlul-Bait, is something that Allah registers in a servant’s heart. And anyone in whose heart Allah registered love towards us , no one would be able to clean it from his heart. Haven’t you heard that Allah says: **As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which**



rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?"

(Hask'ani, Shawahidut-Tanzil, page 598)

235. "Those who entered the city and the faith before them love those who fled unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice - - such are they who are successful." (Surah Al-Hashr, verse 9)

Asim ibn Kulaib related from his father, and he in turn related from Abu Huraira that he said: A man came to the Messenger of Allah ﷺ and complained from hunger. The Messenger of Allah ﷺ sent Him to His wives' houses. They said that there is nothing we could give him. Then the Messenger of Allah ﷺ said: Is there anyone that could invite this hungry man to his house tonight? Ali Ibn Abi Talib ؑ said: O Messenger of Allah ﷺ, I will invite him. He went to Fatimah ؑ and told Her the story. Fatimah ؑ told Him that we do not have anything except the food for our children but we will give precedence to the guest. Then Ali Ibn Abi Talib ؑ said to Fatimah ؑ: Make the children go to sleep. I will turn off the torch for the guest. He did so, and the guest had his food. In the morning following that night, the above verse was revealed. Mojahid also quoted Ibn Abbass as saying:

This verse was revealed about Ali Ibn Abi Talib ؑ, Fatimah ؑ, Hassan ؑ and Hossein ؑ.

(Hask'ani, Shawahidut-Tanzil, page 600)

236. "And those who came (into the faith) after them say:

Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancor toward those who believe. Our Lord! Thou art Full of Pity, Merciful." (Surah Al-Hashr, verse 10).

Usman Al-Shamam related from Salma ibn Akwa' that he said: When the Messenger of Allah ﷺ had come to Baqi' and Ali Ibn Abi Talib ؑ was with Him. When it was the time for prayer, Jafar Al-Tayar passed by Him and His Holiness told him: perform prayer beside your brother. Then the Messenger of Allah performed prayer along with Ali Ibn Abi Talib ؑ and Jafar Al-Tayar. After the prayer, the Messenger of Allah ﷺ said: O Jafar, this is Gabriel reporting to me from the Lord of the worlds that He has



given you a pair of green wings ornamented with peridot and ruby that you can fly by wherever you wish. Ali عليه السلام said: I asked:

O Messenger of Allah ﷺ, that is for Jafar. What is for me? The Messenger of Allah ﷺ said: O Ali عليه السلام, don't you know that Allah the Almighty has created a group from my Ummah who ask Allah forgiveness for you until the Day of Resurrection? Ali عليه السلام said: Who are they, O Messenger of Allah ﷺ? The Messenger of Allah said: It is the statement of Allah ﷻ the Almighty for me in His Book of Allah: **"And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancor toward those who believe. Our Lord! Thou art Full of Pity, Merciful."** O Ali عليه السلام, is there anyone who outpaced you in faith?

(Hask'ani, Shawahidut-Tanzil, page 601)

237. "Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious." (Surah Al-Hashr, verse 20).

Abu Al-Moayad Mowafak ibn Ahmad related from Jabir ibn Abdullah Ansari and he in turn related that the Messenger of Allah ﷺ said: **By Allah, this Ali عليه السلام and His Shiites are "the victorious" on the day of Resurrection.**

(Shaykh Tusi, Al-Amali)

238. "Truly Allah loves those who fight in His Cause in array, as if they were a solid cemented structure." (Surah Al-Saff, verse 4).

Zahhak related that Ibn Abbass was asked about who these people are? He said: Hamza Ibn Mutallib, the Messenger of Allah ﷺ, Ali Ibn Abi Talib عليه السلام, Ubaida ibn Harb, Miqdad ibn Aswad, Sahl ibn Hanif, Harth ibn Sahha and Abi Dajjana.

(Hask'ani, Shawahidut-Tanzil, page 603)

239- "He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they indeed were manifest in error," (Surah Al-Jumu'a, verse 2).

Abu Salih quoted Ibn Abbass as saying: the **"Scripture"** is the book of Allah and the **"wisdom"** the Wilayah of Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 604)

240. "If ye two turn in repentance to Allah, your hearts are indeed so inclined; but if ye support each other against him, truly Allah is his Guardian (Wali), and



Gabriel, and the righteous one among those who believe, and furthermore, the angels will assist.” (Surah Al-Tahrim, verse 4).

It is related from Yahya ibn Abi Umar who in turn related from Mohammad ibn Jafar ibn Mohammad ibn Ali Ibn Al-Hossein Ibn Ali عليه السلام that he said:

A reliable person related from Ali Ibn Abi Talib عليه السلام as follows:

The Messenger of Allah ﷺ said: **“and the righteous one among those who believe” is Ali Ibn Abi Talib عليه السلام.**

(Hask'ani, Shawahidut-Tanzil, page 609)

241. “If ye two turn in repentance to Allah, your hearts are indeed so inclined; but if ye support each other against him, truly Allah is his Guardian (Wali), and Gabriel, and the righteous one among those who believe, and furthermore, the angels will assist.” (Surah Al-Tahrim, verse 4).

Ibn Mardwaih quoted Ibn Abbass as saying:

I heard the Messenger of Allah ﷺ saying that **“the righteous one among those who believe”** is Ali Ibn Abi Talib عليه السلام

(Ganji Shafi'i, Kifayatut-Talib, page 153. Thalabi, Tafsir)

242. “O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remove from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say:

Our Lord! Perfect our light for us, and forgive us! Lo! Thou art Able to do all things.”

(Surah Al-Tahrim, verse 8).

Hafiz Ibn Abu Naeim Isfahani said: this verse was revealed about Ali Ibn Abi Talib عليه السلام and His Shiites.

(Hafiz Ibn Abu Naeim Isfahani)

243. “Then, when they saw it nigh at hand, the faces of the unbelievers blackened, and it was said; this is what you were promised.” (Surah Al-Mulk, verse 27).

Amr ibn Abi Bakar Al-Tamimi quoted Imam Baqir عليه السلام as saying: When they saw the status of Ali Ibn Abi Talib عليه السلام for the Messenger of Allah ﷺ, **“the faces of those who denied the virtues of Ali Ibn Abi Talib عليه السلام blackened”.**

(Hask'ani, Shawahidut-Tanzil, page 613)



244. “Soon wilt thou see, and they will see, Which of you is afflicted with madness” (Surah Al-Qalam, verses 5,6).

Kab ibn Ajra related from Abdullah ibn Masoud that he said: The Messenger of Allah ﷺ was asked about Ali Ibn Abi Talib عليه السلام and His Holiness said:

“Ali ibn Abi Talib’s عليه السلام submission to Islam is older than yours, His faith is more complete, His knowledge is more, His tolerance is superior, and His anger for the cause of Allah is greater than yours. I conveyed my knowledge to Him, entrusted him with my secret, and placed Him as my successor in my personal affairs. Thus, He is my successor among my family and my trustee among my Ummah.”

A group of Quraysh people said:

Ali عليه السلام has afflicted the Messenger of Allah ﷺ with madness. Then Allah the almighty revealed the following verses: **“Soon wilt thou see, and they will see, Which of you is afflicted with madness”**

(Hask’ani, Shawahidut-Tanzil, page 615)

245. “Indeed, your Lord knows best those who stray from His way, and He knows best those who are guided.” (Surah Al-Qalam, verses 5,6)

Ibn Salih related from Zahhak ibn Muzahim that he said: When Quraysh realized that the Messenger of Allah ﷺ gave precedence to Ali Ibn Abi Talib عليه السلام and honored Him, they started taunting Ali عليه السلام and said: The Messenger of Allah ﷺ is afflicted with madness. Then the Almighty Allah revealed this Surah of Al-Qalam and at the beginning of it swore for two times and consequently emphasized:

“Thou art not, for thy Lord's favor unto thee, a madman. (Verse 2)

And lo! thine verily will be a reward unfailing. (Verse 3)

And lo! thou art of a tremendous nature. (Verse 4)

And thou wilt see and they will see. (Verse 5)

Which of you is the demented. (Verse 6)

Lo! thy Lord is Best Aware of him who strayed from His way (Those who said inappropriate words about the Messenger of Allah ﷺ), and He is Best Aware of those who walk aright. (Ali Ibn Abi Talib عليه السلام)” (Verse 7)

(Hask’ani, Shawahidut-Tanzil, page 617)

246. “that We might make it a reminder for you, and that receptive ears might remember it.” (Surah Al-Haqqah, verse 12).

Abu Al-Dunya Ashja Al Muammar quoted Ali Ibn Abi Talib عليه السلام as saying: When this



verse was revealed to the Messenger of Allah ﷺ, He told me:

I requested Allah to make your ears receptive and be a retainer for knowledge and realities. In another report Ali Ibn Abi Talib ؑ said:

The Messenger of Allah ﷺ hugged me and said:

Allah the Almighty ordered me to become close to you and not be distant from you, to convey the knowledge to you for you to remember. And you are eligible so that Allah will make your ears receptive and retentive. Then He recited this verse: **“that We might make it a reminder for you, and that receptive ears might remember it.”**

(Hask'ani, Shawahidut-Tanzil, page 619)

247. “that We might make it a reminder for you, and that receptive ears might remember it.” (Surah Al-Haqqah, verse 12)

Abu Hamid Ahmad Al-A's related that the Messenger of Allah ﷺ said to Ali ؑ: **Allah the Almighty ordered me to become close to you and not remain distant from you, teach you so that you hear and remember.**

(Kharazmi, Al-Manaqib. Thalabi, Tafsir. Hafiz Abu Naeim, Hilyatul-Awliya. Abul-Hassan Waqidi, Tafsir. Zamakhshari, Kashaf. Fakhr Razi, Tafsir)

248. “Then, as for him who is given his record in his right hand, he will say: Take, read my book! Then, as for him who is given his record in his right hand” He (the one **“who is given his record in his right hand”**) is Ali Ibn Abi Talib ؑ.

(Ibn Mardwaih, Al-Manaqib)

249. “A questioner questioned concerning the doom about to fall. Upon the disbelievers, which none can repel,” (Surah Al-Ma'arij, verses 1,2)

Sufyan ibn Ayniya related from Imam Jafar Ibn Mohammad ؑ and He in turn related from His father and He in turn related from Imam Ali ؑ that he said: When the Messenger of Allah ﷺ on the day of Ghadir, appointed me for Caliphate and Guardianship and said:

“For whoever I am his Leader (Mawla), 'Ali is his Leader (Mawla).” The news was spread in cities. Numan ibn Harth Al-Fahri came to the Messenger of Allah ﷺ and said: You commanded us from Allah to testify the oneness of Allah, your Prophet-hood, the command of Jihad, pilgrimage, prayer, Zakat and Fasting. Thus, we accepted all from you. Then you were not satisfied until you appointed this young man



(عليه السلام) (for Caliphate and Guardianship), then you said:

For whoever I am his Leader (Mawla), 'Ali is his Leader (Mawla). Did you say this from yourself or it was a command from Allah?

The Messenger of Allah ﷺ said:

By Allah, there is no god but He, verily it is from Allah. Then Numan returned saying: O Allah, if this is indeed the truth from Thee, then rain down on me a stone from heaven or inflict on me a painful chastisement. Therefore, Allah hit his head with a stone from heaven and killed him. Then the above verses were revealed.

(Hask'ani, Shawahidut-Tanzil, page 617)

250. "So that We might try them with respect to it and whoever turns aside from the Reminder of his Lord, He will make him enter into an afflicting chastisement." (Surah Al-Jinn, verse 17).

Kalbi related from Abi Salih and he in turn related that Ibn Abbass said: **the reminder in this verse is the Wilayah of Ali Ibn Abi Talib عليه السلام and His infallible Offspring.**

(Hask'ani, Shawahidut-Tanzil, page 631)

251. "[O, Messenger!] Verily, your Creator and Nurturer knows that you and Those who follow you, vigil sometimes near two thirds of the night or Half or one third of the night; and so do A party of those with you and only Allah Is Able to keep the due measure for the night and the day knowing that you Can never keep exact measure of time. Allah Knows that some of you are sick; Some travelling in the land seeking Allah's bounty through trade; and Another group are busy fighting in Allah's Path; then recite of the Qur'an as Much as it is possible and easy for you; And establish prayers regularly; and pay Alms and lend to Allah a Fair Loan [by Lending money to the needy]; and Whatever good you send ahead of Yourself, you will find it with Allah. Seek all of you the Forgiveness of Allah: Verily, Allah is the Merciful, Forgiving." (Surah Al-Muzzammil, verse 20).

Kalbi related from Abi Salih and he in turn related that Ibn Abbass said: The group that used to vigil the nights along with the Messenger of Allah ﷺ was Ali Ibn Abi Talib عليه السلام and Abu Dhar Al-Ghaffari. In another report, At'a related from Ibn Abbass that he said: **The first person who would vigil with the Messenger of Allah ﷺ was Ali Ibn Abi Talib عليه السلام. And he was the first person to pay homage to Him, and the first one who migrated with Him.**

(Hask'ani, Shawahidut-Tanzil, page 632)



252- “Every soul is a pledge for its own deeds; Save the people of the right hand. In gardens they will question one another.” (Surah Al-Muddaththir, verses 38-40)

Jabir quoted Imam Abi Jafar عليه السلام as saying:

On the Day of Resurrection We and our Shiites are “the people of the right hand”.

(Hask'ani, Shawahidut-Tanzil, page 633)

253. “For he neither trusted, nor prayed. But he denied and flouted.” (Surah Al-Qiyamah, verses 31,32).

Ahwal related that Ammar Yasir said:

I was with Abu Dhar Al-Ghaffari in a meeting held by Ibn Abbass under a tent while he was reciting Hadith to people. Suddenly, Abu Dhar stood up and hit the pole of the tent with his hand. Then said:

O people, whosoever knows me, verily he knows me, but to the one who doesn't know, I will introduce myself. I am Jundab, son of Jannadah, Abu Dhar Al-Ghaffari. I ask you by the right of Allah and His Messenger, Haven't you heard the Messenger of Allah ﷺ who used to say:

The Earth did not carry, and the heaven did not overshadow a speaker more truthful than Abu Dhar? The people said:

By Allah, yes. He said:

O people, don't you know that the Messenger of Allah ﷺ gathered one thousand and three hundred men on the day of Ghadir Khum and on the day of Samarat five hundred men? And on all these occasions He would say:

O Allah, for whoever I am his Leader (Mawla), 'Ali عليه السلام is his Leader (Mawla). O Allah, befriend whosoever befriends him and be the enemy of whosoever is hostile to him. Then Umar (The second Sunni Caliph) stood up and said: Congratulations, congratulations o son of Abu Talib, this morning you became my leader (Mawla) and the leader (Mawla) of every believer man and woman. When Moawiah heard this, he got hold of Moghaira and stood up while saying: We do not admit the Wilaya for Ali عليه السلام, and we do not believe in Mohammad's words. Then Allah the Almighty revealed to His Messenger:

“For he neither trusted, nor prayed. But he denied and flouted. Then went he to his folk with glee. Nearer unto thee and nearer.” Threatened by Allah the Almighty and rebuked? All the people in that meeting said: By Allah, Yes.

(Hask'ani, Shawahidut-Tanzil, page 635,636)



254. “They perform the vow and fear a day whereof the evil is wide-spreading, And feed with food the needy wretch, the orphan and the prisoner, for love of Him,” (Surah Al-Insan, verses 7,8)

Khatib in Al-Manaqib, as well as Thalabi in his Tafsir, Wahidi, and all other commentators agree that these verses and the rest of the verses in Surah Al-Insan were revealed about Ali عليه السلام, Fatimah عليها السلام, Hassan and Hossein عليهم السلام.

(Khatib in Al-Manaqib page 180 – 183)

255. “Lo! the righteous shall drink of a cup whereof the mixture is of Kafur, A spring wherefrom the servants of Allah drink, making it gush forth abundantly, They perform the vow and fear a day whereof the evil is wide-spreading, And feed with food the needy wretch, the orphan and the prisoner, for love of Him, (Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you; Lo! we fear from our Lord a day of frowning and of fate.

Therefore, Allah hath warded off from them the evil of that day, and hath made them find brightness and joy; And hath awarded them for all that they endured, a Garden and silk attire; Reclining therein upon couches, they will find there neither a burning sun nor bitter cold.

The shade thereof is close upon them and the clustered fruits thereof bow down. Goblets of silver are brought round for them, and beakers (as) of glass glass but of silver, of which they have determined the measure.

There are they watered with a cup whereof the mixture is of Zanjabil, A spring therein, named Salsabil. There wait on them immortal youths, whom, when thou see, thou wouldst take for scattered pearls. When thou see, thou wilt see there bliss and high estate.

Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.

Lo! this is a reward for you. Your endeavor hath found acceptance.”(Surah Al-Insan, verses 5-22).

Abdullah Al-Romani related from Imam Reza عليه السلام and He in turn from His infallible fathers, from Imam Ali Ibn Abi Talib عليه السلام that He said:

When Hassan and Hossein got sick, the Messenger of Allah صلى الله عليه وآله visited them and told me: O Abal-Hassan, if you keep a Nazr (vow) to Allah for the restoration of their



health, I hope Allah may benefit them to fulfill that vow. Thus, I said I keep a vow to Allah that if my two beloved children recovered from sickness, I would fast for three days. Then, Fatimah عليها السلام also made a Nazr (a vow) that she would fast three days upon the recovery of the children. Fizza, (their servant who also promised a vow of three days of fasting for the recovery of the children) said: I promise a vow that if my two masters recovered from sickness, I would fast for three days. Therefore, Allah healed them while they had nothing to eat. On the first day of the fasting, Imam Ali (a) went to the Bazar in the morning and saw Shamun ibn Hana, who was a Jew and from him borrowed 3 saa (every Saa equals three Kilograms) barley. Brought it home, gave it to Fatimah عليها السلام and she made dough and baked five loaves of bread. Ali عليه السلام performed the Maghrib prayer along with the Messenger of Allah ﷺ and came home to break the fast. Fatimah عليها السلام prepared the barley bread, salt, and pure water. When they were ready to break their fast, a needy came to the door and said: The blessing of Allah be upon you o family of Mohammad ﷺ. I am a needy from Muslim offspring. Grant me food so that Allah may grant you of heavenly food. Thus, that night, Ali عليه السلام, Fatimah عليها السلام, as well as others gave their food to that needy man and only drank water. Next day in the morning, Fatimah عليها السلام used another saa to make five other loaves of bread. In the evening when Ali عليه السلام performed Maghrib prayer along with the Messenger of Allah ﷺ and returned home to break His fast, Fatimah عليها السلام prepared the barley bread, salt and water. By the time, they were going to break their fast, an orphan came to the door and said: Peace be upon you o household of Mohammad ﷺ.

I am an orphan from the Muslims' generation. My father was with the Messenger of Allah ﷺ in the battle of Uhud and was martyred. Give me some food so that Allah may give you heavenly food. They all gave their bread to that orphan and spent two days only with water. By the third day, they all fasted again and Fatimah عليها السلام grounded the third saa and baked five other loaves of bread. They fasted that day and when Ali عليه السلام performed the maghrib prayer along with the Messenger of Allah ﷺ, He came home to break His fast with others. When they were going to break their fast, a captive came to the door and said: Peace be upon you o household of the Prophet ﷺ, feed me so that Allah may feed you. Thus, they all gave their bread to the captive and for three days and nights they had nothing but water. When it was the fourth day, Ali عليه السلام, Fatimah عليها السلام, Hassan and Hossein عليهما السلام and Fizza came to the Messenger of



Allah while they were trembling from hunger. As the Messenger of Allah ﷺ saw them, He raised His hands to pray for them and said:

O Allah, they are my family, they are dying of hunger, have mercy upon them and forgive them, protect them and do not forget them. Thus, the Angel Gabriel descended and said: O Mohammad ﷺ Allah passes His regards to you and says: Your prayer has been accepted about them, I thank them and became satisfied of them. Then the above verses were revealed.

(Hask'ani, Shawahidut-Tanzil, page 637,640)

256. "Lo! The righteous ones are amid shade and fountains, And fruits such as they desire. Eat, drink and welcome, O ye blessed, in return for what ye did. Thus do We reward the good doers." (Surah Al-Mursalat, verses 41-44)

Mojahid related that Ibn Abbass said: **The "Righteous ones" in this verse are Ali Ibn Abi Talib ؑ, Hassan and Hossein ؑ. These verses were revealed about the Household of the Messenger of Allah ﷺ and the "good doers" are also the household of the Messenger of Allah ﷺ who are blessed in Paradise.**

(Hask'ani, Shawahidut-Tanzil, page 657)

257. "Of what do they question one another? Of the Mighty Tiding" (Surah Al-Naba, verses 1,2).

In his book of Hilyatul-Aawliya, Hafiz Abu Naeim Isfahani according to Sudi quotes the Messenger of Allah as saying: In their graves, verily people are asked about the Wilayah of Ali ؑ. There would remain no one in the East and West, on Land or Sea except that they are going to be questioned of the Wilayah of the Commander of the faithful after death by Nakir and Munkir (two angels in charge of questioning the person after death). The angels will say to the dead person: **Who is your nurturer? What is your religion? Who is your prophet? Who is your Imam?** He also relates that Ibn Masoud said: in the book of Qur'an, three people are explicitly mentioned to be Caliphs or viceroys: **The first one:** Adam Safiullah (chosen by Allah) in the following verse:

"And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not." (Surah Al-Baqarah, verse 30).



The second one: David the prophet when Allah told him: “O David! Lo! We have set thee as a viceroy in the earth; therefore, judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning.” (Surah Sad, verse 26)

The third one: Ali, the Commander of the faithful عليه السلام, in the following verse: “Allah has promised those of you who believe and do righteous deeds that He will surely make you successors/viceroy in the land, even as He made those who were before them successors, and that He will surely establish their religion for them that He has approved for them, and will give them in exchange, after their fear, security They shall serve Me, not associating with Me anything Whoso disbelieves after that, they are the ungodly.” (Surah Al-Noor, verse 55)

(Hafiz Abu Naeim in Hilyatul-Aawliya)

258. “Of what do they question one another? Of the Mighty Tiding” (Surah Al-Naba, verses 1,2)

Abu Hamza Al-Thumali quotes Imam Sadiq عليه السلام as saying: Ali Ibn Abi Talib عليه السلام said to His companions: For Allah, there is no mightier news than Me and neither mightier sign for Him except than Me. Regarding these two verse, Imam Sadiq عليه السلام also said: The Mighty Tiding is Ali Ibn Abi Talib عليه السلام and the Ummah disputed upon Him. Since there was no dispute regarding the Messenger of Allah صلى الله عليه وآله, they created dispute about His Wilayah.

(Hask'ani, Shawahidut-Tanzil, page 658)

259. “Surely for the righteous ones awaits a place of security gardens and vineyards as well as buxom maidens, their own age and a cup overflowing Therein they shall hear no idle talk, no cry of lies for a recompense from thy Lord, a gift, a reckoning” (Surah Al-Naba verses 31-36).

Qattada related that Ibn Abbass said: Verily “the righteous one” in this verse is Ali Ibn Abi Talib عليه السلام.

By Allah, He is the Master of all the righteous ones. He refrained from committing sins and feared Allah and to commit mortal sins. While being prosperous, Allah saved Him from the Fire and Torment and He is close to Allah in abodes of Paradise.

(Hask'ani, Shawahidut-Tanzil, page 658)



260. “On the day when the Spirit and the angels stand arrayed, they speak not, saving him whom the Beneficent allowed and who speaks right.” (Surah Al-Naba, verse 38).

Abu Hamza al-Thumali says that I went to the presence of Imam Baqir عليه السلام and I said: O Son of the Messenger of Allah ﷺ, advise something that would benefit me. He said: O Abu Hamza, All the people will enter the Paradise, except the ones who do not want to. I said:

Is there someone who doesn't want to enter the Paradise? He said: Yes. **Whoever doesn't say: La Ilaha Illa Allah, Mohammad Rasulullah (There is no god but Allah, Mohammad is the Messenger of Allah).** I said:

I have seen people who believe in the corporeality of Allah and ascribe everything to Him by stripping the People's Will and I saw that the children of Umayyah say La Ilaha Illa Allah, Mohammad Rasulullah. Then He said:

Far away (from the reality). When it is the Day of Resurrection, Allah will take away these words from them and no-one would adduce these words except we and our Shiites and others are aloof. Then He recited the above verse and said:

On the Day of Resurrection, saying these words or (Shahadatayn; There is no god but Allah, Mohammad is the Messenger of Allah ﷺ) will be permitted for Us and Our Shiites.

(Hask'ani, Shawahidut-Tanzil, page 661)

261. “Anyone who has been afraid to stand before his Lord and restrained himself from passion/lower desires, will have the Garden for a dwelling place.” (Surah Al-Nazi'at, verses 40,41).

Mojahid quotes Ibn Abbass as saying:

The one **“who has been afraid to stand before his Lord and restrained himself from passion/lower desires”** was Ali Ibn Abi Talib عليه السلام and the abode of anyone like Him will be Paradise.

(Hask'ani, Shawahidut-Tanzil, page 662)

262. “Some faces on that day shall shine laughing, joyously giving glad tidings” (Surah Al-Abas, verse 39).

Thabit related that Anas ibn Malik said:

I asked the Messenger of Allah ﷺ from the commentary of these verses and His Holiness said:



Those faces are our faces, the children of Abdul Mutallib. On the Day of Resurrection, I, Ali عليه السلام, Hamza, Jafar, Hassan, Hossein عليه السلام and Fatimah عليها السلام come out of our graves (the Imaginal realm which is known as the grave) while our faces are shiny like the sun. And that is the reward that Allah has promised us.

(Hask'ani, Shawahidut-Tanzil, page 663)

263. "The seal thereof will be Musk: and for this let those aspire, who have aspirations." (Surah Al-Mutaffifin, verses 26)

Abu Zubair relates that Jabir said:

Verily, in the battle of Taef the Messenger of Allah ﷺ wanted Ali عليه السلام and softly talked with Him. Then He said:

O people, lo, you say that I whisper with Ali عليه السلام while it was not Me but Allah who whispered with Him through Me. and the above verse was revealed.

(Hask'ani, Shawahidut-Tanzil, page 664)

264. "And its humor/temperament is from Tassnim (Tassnim is) A Fountain whereof those Nearest to Allah drink." (Surah Al-Mutaffifin, verses 27,28).

Abu Hamza quotes Imam Baqir عليه السلام as saying:

The drink that Allah mentions in this verse is the best and loftiest drink in Paradise which the Household of the Messenger of Allah ﷺ drink from.

And they are the ones who are the nearest to Allah and the first ones in faith. They are the Messenger of Allah ﷺ, Ali Ibn Abi Talib عليه السلام, Khadija عليها السلام and their offspring who follow them in faith.

(Hask'ani, Shawahidut-Tanzil, page 665)

265. "Lo! the guilty used to laugh at those who believed, And wink one to another when they passed them." (Surah Al-Mutaffifin, verses 29,30)

Musayib ibn Sharik related from Kalbi that he said:

The Messenger of Allah ﷺ appointed Ali Ibn Abi Talib عليه السلام as the Leader of Bani Hashim. Whenever He passed by the hypocrites, they would laugh at and mock him. Thus, the above verses were revealed.

(Hask'ani, Shawahidut-Tanzil, page 666)

266. "So today those who believe shall laugh at the unbelievers On thrones, they will look" (Surah Al-Mutaffifin, verses 34,35)

Khatib Al-Kharazmi says that these verses were revealed about Abu Jahl, Walid ibn



Mughaira, A's ibn Wae'l and the pagans. And this was at the time when the pagans used to laugh at Ammar, Bilal and other believers.

It is said that when Ali عليه السلام along with some other believers had come to visit the Messenger of Allah ﷺ, the pagans mocked them and they said to each other:

We saw a bald man and this is why we laugh.

Thus, Allah the almighty revealed these verses prior to the coming of Ali عليه السلام to the Messenger of Allah ﷺ.

(Khatib Al-Kharazmi, Al-Manaqib, page 186)

267. "O reassured/peaceful soul, return to your Lord well pleased with him and He is well pleased with you. Enter among My servants into My Paradise."

(Surah Al-Fajr, verses 27-30).

Abdul-Rahman ibn Salim related that Imam Jafar Sadiq عليه السلام said: **The addressee at the beginning (of these three verses) is Ali Ibn Abi Talib عليه السلام.**

(Hask'ani, Shawahidut-Tanzil, page 668)

268. "And by the Father and the Son" (Surah Al-Balad, verse 3)

Hossein ibn Abi Yafur quotes Imam Baqir عليه السلام as saying:

The father is Ali Ibn Abi Talib عليه السلام and the son is Hassan and Hossein عليه السلام.

(Hask'ani, Shawahidut-Tanzil, page 668)

269. "Yet he has not assaulted the steep" (Surah Al-Balad, verse 11).

Aban ibn Taghlib said that someone asked Imam Baqir عليه السلام about the commentary of this verse and His Holiness while beating on His chest, said:

The "Aqaba or the assaulted steep" is us, Ahlul-Bait عليه السلام which on the Day of Resurrection only those who have accepted our Wilayah can cross it.

(Hask'ani, Shawahidut-Tanzil, page 669)

270. By the sun and his morning brightness and by the moon when she follows him and by the day when it displays him and by the night when it enshrouds him!" (Surah Al-Shams, verses 1-4).

Mohammad ibn Furat relates that Ibn Abbass said:

The "sun" is the Messenger of Allah ﷺ, the "moon" is Ali Ibn Abi Talib عليه السلام and the "day" is Hassan and Hossein عليه السلام. And the "night" that enshrouds is the children of Umayyah.

(Hask'ani, Shawahidut-Tanzil, page 670)



271. “When the most wretched of them arise” (Surah Al-Shams, verses 12)

Hajiyah ibn Udi quotes Ali Ibn Abi Talib عليه السلام that He said:

The Messenger of Allah ﷺ said:

O Ali, who was the most wretched people of the past nations?

I said: The one who slaughtered the camel of Prophet Salih عليه السلام. He said:

Yes. Who is the most wretched of the last nation (His own ummah)? I said:

I don't know. He said:

The one who hits your head by the sword. He is like the one from the people of Thamud who slaughtered the she camel of Allah.

(Hask'ani, Shawahidut-Tanzil, page 671)

272. “And soon will your Lord give you so that you shall be well pleased” (Surah Al-Dhuha, verse 5).

Imam Jafar ibn Mohammad عليه السلام relates from His Father, and His father in turn related that Jabir said:

The Messenger of Allah ﷺ visited Fatimah عليها السلام while she was wearing cloth made of camel's skin. When He saw Her, He wept and said: **O Fatimah عليها السلام, you hurried towards the bitterness of this world for the sake of the blessings in Hereafter. Then the above verse was revealed.** Under this verse, Mohammad ibn Hanafiya quotes His Father, Ali Ibn Abi Talib عليه السلام as saying: The Messenger of Allah ﷺ said:

On the Day of Resurrection I will intercede from my Ummah so many that my Lord cries: O Mohammad, are you satisfied? I will say: O my Lord, yes, I am pleased. Then Imam عليه السلام said: You, people of Iraq, believe that the verse “Say:

O My servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah Surely Allah forgives the faults altogether Surely He is the Forgiving, the Merciful” (Surah Al-Zumar, verse 53).

is the most hope-giving verse in the Qur'an, but we, Ahlul-Bait عليه السلام say that the most hope-giving verse in the holy book of Qur'an is the following: **“And soon will your Lord give you so that you shall be well pleased”**.

(Hask'ani, Shawahidut-Tanzil, page 680)

273. “And as for thy Lord's blessing, declare it” (Surah Al-Dhuha, verse 11)

Isa ibn Abdullah reported from his father and he in turn reported that Ali Ibn Abi Talib عليه السلام said:



The Earth was created for the sake of seven people. Through them, people get their sustenance, and by them people are helped, due to them the rain falls down on the people. Abdullah, Abudhar, Miqdad, Ammar, Salman, Hazifah Al-Yamani and Me, their Imam. Allah says:

“And as for thy Lord's blessing, declare it”

(Hask'ani, Shawahidut-Tanzil, page 681)

274. “So, when thou art relieved, still toil” (Surah Al-Inshirah, verse 7).

Abu Basir related that Imam Jafar ibn Mohammad عليه السلام said:

Appoint Ali Ibn Abi Talib عليه السلام for Wilayah and Viceroy after yourself.

(Hask'ani, Shawahidut-Tanzil, page 682)

275. “By the fig and the olive, By Mount Sinai, And by this land made safe; Surely, We created man of the best stature Then we reduced him to the lowest of the low, Save those who believe and do good works, and theirs is a reward unfailing without being asked for any favor So, who henceforth will give the lie to thee about the judgment?” (Surah Al-Tin, verses 1-8).

Mohammad ibn Hatam relates that Mohammad ibn Fudhail said:

I asked Imam Ali عليه السلام about the commentary of this Surah and His Holiness said: The “Tin or fig” is Hossein عليه السلام, and the “Mount of Sinai” is me, Ali Ibn Abi Talib, and the “land made safe” is the Messenger of Allah ﷺ. And “those who believe and do good works” are my Shiites and I who will have “unfailing reward without being asked for any favor” in the Hereafter.

(Hask'ani, Shawahidut-Tanzil, page 689)

276. “Indeed, those who have faith and do righteous deeds it is they who are the best of creatures.” (Surah Al-Bayyinah, verse 7)

Yazid ibn Sharahil Al-Ansair quotes Ali Ibn Abi Tali عليه السلام as saying: The Messenger of Allah ﷺ while sticking me to His chest said:

O Ali عليه السلام, haven't you heard that Allah, the Omnipotent said?:

“Indeed those who have faith and do righteous deeds it is they who are the best of creatures.” These people are you and your Shiites. And my appointment of you is the Fount of Kawthar when people gather for their account, but you will be asked while your faces shine.

(Hask'ani, Shawahidut-Tanzil, page 690)



277. “Indeed, those who have faith and do righteous deeds it is they who are the best of creatures.” (Surah Al- Bayyinah, verse 7).

Hafiz Abu Naeim Al-Isfahani reported Ibn Abbass as saying: when this verse was revealed, the Messenger of Allah ﷺ said to Ali عليه السلام: **They are you and your Shiites while being satisfied and well pleasing and your foes will be present while being angry and heads upward due to the shackles being around their necks.**

(Tabari, Tafsir, Vol 30. Ibn Sabbagh Al-Maliki, Fusulul-Muhimmah, chapter 1, page 7. Ibn Hajar, Al-Sawaequl-Muhraqa, page 94, 98, 99. Muttaqi Al-Hindi, Kanzul-Am'al, Vol 6, page 403. Sayuti, Al-Durrul-Manthur, Vol 6, page 379. Kunuzul-Haqa'iq, in the margin of Jami Al-Saghir, page 4. Ganji Shafi'i, Kifayatut-Talib, pages 118,119)

278. “Then, as for him whose scales are heavy (with good works), He will live a pleasant life.” (Surah Al-Qari'ah, verse 7).

Abi Salih related that Ibn Abbass said:

The first person whose pan of good deeds is heavier is Ali Ibn Abi Talib عليه السلام since in measurement of His deeds there is nothing but good deeds and the pan of His bad deeds is empty and void of any improper act due to that fact that not even in a blink of his eyes He disobeyed Allah. This is the commentary of the verse.

(Hask'ani, Shawahidut-Tanzil, page 699)

279. “Then you will be questioned, on that day, about the blessings.” (Surah Al-Takathur, verse 8).

Abu Hafs Al-S'aegh quoted Imam Sadiq عليه السلام as saying: The “blessing” you will be asked about on the Day of Resurrection is the Wilayah of us, Ahlul-Bait of the Messenger of Allah ﷺ. Allamah Bahraini also related three Hadiths in his book, Ghayatul- Muram that the “blessings” are those things that Allah has bestowed upon people through His Messenger, Ali Ibn Abi Talib عليه السلام and Ahlul-Bait عليهم السلام.

(Hask'ani, Shawahidut-Tanzil, page 700)

280. “By the Time (Mohammadan Era), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of Patience and Constancy.” (Surah Al-Asr, verse 1-3).

Abu Amama reports that Ubai ibn Ka'b said:

The Messenger of Allah ﷺ said:



The “Man in loss” is Abu Jahl ibn Hisham. And the one who “has Faith, and does righteous deeds” is Ali Ibn Abi Talib عليه السلام.

(Hask’ani, Shawahidut-Tanzil, page 705)

281. “Except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of Patience and Constancy.” (Surah Al-Asr, verse 3).

Ibn Mardwaih in Al-Manaqib related from Ibn Abbass that he said:

This verse was revealed about Ali Ibn Abi Talib عليه السلام.

(Safuri, Al-Nazhatul-Majalis, Vol 2, page 173. Sayuti, Al-Durrul-Manthur)

282. “Indeed to thee have We granted the (Fount of) Abundance” (Surah Al-Kawthar, verse 1).

Atiya Al-Awfi quoted Anas ibn Malik as saying:

I visited the Messenger of Allah ﷺ and His Reverence said: Verily, Kawthar is bestowed upon me. I asked what is Kawthar? He said:

A river in Paradise which its length and width are from East to West. Whoever drinks from it, never becomes thirsty again. And Whosoever breached my covenant will never drink or perform Wudhu from it.

Translator: “East to West” (Perhaps the sublime worlds and the physical world).

(Hask’ani, Shawahidut-Tanzil, page 706)

283. Imam Ahmad ibn Hanbal in Musnad says:

Seventy verses are revealed about Ali عليه السلام as well as Kharazmi in Al-Manaqib. On the other hand, Shiites Scholars have counted around 360 to 380 verses revealed about Ali Ibn Abi Talib عليه السلام.

(Abu Muayad Al-Muwaffiq ibn Ahmad Al-Kharazmi, Maqtalul-Hossein, Vol 1, page 69. Ibn Athir, Asadul-Ghabah, Vol 5, page 533. Ibn Sabbagh, Asa’afur-Raghibeen in the margin of Noorul- Absar, page 158. Shihabud-Din Ahmad ibn Hajar, Al-Sawaequl-Muhraqa, page 117. Muttaqi Al- Hindi, Kanzul-Am’al, Vol 6, page 219)

Chapter 2
Virtues



1. The Messenger of Allah ﷺ said:

If all the gardens (all the trees) turn into pens, and the sea into ink, jinns become the counters and men the writers, they all could never count the virtues of Ali Ibn Abi Talib عليه السلام.

Translator: This shows the infiniteness of the virtues of Ali Ibn Abi Talib عليه السلام. The status and position of the gnostic “Perfect Man” that Ali عليه السلام is an exemplar must be studied.

(Kharazmi, Al-Manaqib, page 18. Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 123. Sibti ibn Jauzi, Tazkiratul-Khawwas-Al-Ummah. Ibn Sabbagh al-Maliki, Fusulul-Himmah, Sulaiman Balkhi, Yanabi-Al-Mawaddah. Mir Sayed Ali Hamadani, Mawaddatul-Qurba quoting from the second Sunni Caliph)

2. The Messenger of Allah ﷺ said:

Allah the almighty placed for my brother Ali عليه السلام uncountable virtues that if anyone mentions one a virtue of His virtues while admitting to it, Allah the almighty will forgive his past and future sins. And whosoever writes down a virtue of His virtues, the angels will ask forgiveness for him from Allah as far as there remains a sketch of that writing. And whoever listens to a virtue of His virtues, Allah will forgive those sins of him that he has committed by listening. And the one who looks at a written virtue of His virtues, Allah will forgive those sins of which he has committed through his looking. Then the Messenger of Allah ﷺ said: Looking at the face of the Commander of the faithful, Ali Ibn Abi Talib عليه السلام is worship, and uttering His name is worship. And Allah will not accept the worship of a servant except through the Wilayah and repudiation from His enemies.

(Kharazmi, Al-Manaqib, page 19,252. Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 124. Ibn Hajar, Al-Sawaequl-Muhraqa, page 75. Ibn Kathir, Al-Bidaya Wal-Nihaya, Vol 7, page 357. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 152. H'akim Nayshaburi, Al-Mustadrak, Vol 3, page 141. Mohammad Hamwi Shafi'i, Faraedus-Samtain, Vol 1, page 37)

3. Imam Hossein عليه السلام quotes the Messenger of Allah ﷺ as saying:

I and Ali ibn Abi عليه السلام Taalib both were a light (Nur) in the presence of Allah fourteen thousand years before the creation of Adam. When Allah created Adam, he deposited this light in Adam's loins.

We remained together as one light transferred from loin to another until we were



separated in Abdul Muttalib's loin. Then Allah appeared this light from the loin of Abdul Mutallib. Then He divided it into two parts, one in the lion of Abdullah, and another part in the loin of Abu Talib.

Thus, Ali عليه السلام is from me I am from Him, His flesh is my flesh and His blood is my blood.

(Kharazmi, Al-Manaqib, page 87. Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 176. Mir Sayed Ali Hamadani, Mawaddatul-Qurba. Ibn Maghazili, Al-Manaqib. Daylami Al-Hamadani, Firdausul-Akhbar)

4. Ibn Abbass relates from the Messenger of Allah ﷺ that He said:

Ali عليه السلام stands in relation to me as my head to my body.

(Kunduzi Al-Hanafi, Yanabi Al-Mawaddah, Vol 1, page 10. Burhanud-Din Al-Halabi, Al-Siratul-Halabi, Vol 1, page 34. Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 63. Muttaqi Al-Hindi, Kanzul-Ummal, footnote, Vol 5, page 30. Ahmad ibn Hanbal, Musnad. Ibn Hajar, Al-Sawaequl-Muhraqa)

5. Ibn Abbass relates from The Messenger of Allah ﷺ that He said:

The first one to be clothed on the Day of Resurrection will be Ibrahim, due to His friendship with Allah. Then I will be the next due to my being chosen by Allah. Then Ali Ibn Abi Talib عليه السلام while He will hurry promptly towards Paradise between me and Prophet Ibrahim عليه السلام.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 403. Daylami Al-Hamadani, Firdausul-Akhbar)

Translator: Talking about Resurrection is related to higher philosophy and Gnostic knowledge. Perhaps clothing is a symbolic term. Thus, only those equipped with higher philosophy and Gnostic theoretical and practical knowledge only can perceive the reality which is clothed with symbolic terms.

6. Muadh ibn Jabal reports that the Messenger of Allah ﷺ said:

O Ali عليه السلام, I am higher than by Nubuwwah (Prophet-Hood), since there is no prophet after me. And you are higher than others by seven (characteristics) which no one from Quraysh protest against or argue with for having them:

1. You are the first of them in faith
2. You fulfilled the covenant of Allah better than them
3. The surest to the command of Allah
4. Most equitable in establishing equality





5. The most just of them towards the people

6. The most discerning of them regarding the issues

The greatest of them in benefits for Allah on the Day of Resurrection.

(Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, part 64, page 139. Hafiz Abu Naeim, Hulyatul- Aawliya, Vol 1, page 65. Kharazmi, Al-Manaqib, page 45,66. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 165)

7. Imam Hossein عليه السلام quoted the Messenger of Allah ﷺ as saying:

If I explain all those that are revealed about Ali عليه السلام He won't step on any part except that people will take its soil for mixing with water (to drink for healing and blessing).

(Kharazmi, Al-Manaqib)

Translator: This shows the healing power of soil and water. Water functions as a messenger, transferring the message from the soil to the body as it is well-known that water has memory and it can keep information transferred to it. Perhaps the steps of Ali عليه السلام used to change the vibrational frequency of the soil to a higher octave.

8. Ali عليه السلام said that the Messenger of Allah ﷺ on the day of Khaybar victory told me: O Ali عليه السلام, had it not been for some groups of my Ummah who may say about you, what the Christians say about Isa, son of Maryam, I would have said (something) about so that you would not pass before any Muslim but that he would seize the dust from the tracks of your feet demanding blessing from it. But it suffices you to say that you hold the same position in relation to me as Harun held in relation to Moses except that there shall, in all certainty, be no prophet after me. You fight based on my Sunna, and you are the closest person to me in the Hereafter.

And tomorrow (higher realms such Imaginal world, the world of intellects and higher) you are my viceroy on the Fountain (of Kawthar) distancing the hypocrites from it. You shall be the first one who meets me on the Fountain of Kawthar and the first person who enters the Paradise from among my Ummah. Verily, your Shiites shall be around me on the pulpits made of light, quenched with Kawthar's water, while their faces are white. I intercede for them, therefore, tomorrow (perhaps eternity) they shall be my neighbors in Paradise. Indeed, your enemies shall be thirsty (of the truth as they won't get to it) while their faces shall be black and ugly. Your fight is my fight, your truce is my truce, your secret



is my secret, your obviousness is my obviousness, your secrets in your chest are the secrets in my chest.

You are the gate for my knowledge. Indeed, your children are my children, your flesh is my flesh and your blood is my blood. And verily, the truth is with you, the truth is in your tongue (You always talk the truth), in your heart and between your eyes. And faith is blended, mixed and mingled (part and parcel) in your flesh and blood, just as it is compounded in my flesh and blood. And Allah the almighty commanded me to give you good news that you and your offspring shall be in Paradise and your foes shall be in Fire. No one from your enemies shall meet on the Fountain of Kawthar and no one from your friends shall be absent from it. Then by hearing these words, Ali Ibn Abi Talib عليه السلام prostrated on the soil and said:

All Praise to be to Allah for He granted me the Islam, and taught me the Qur'an, and made me beloved for the best of His servants, and seal of His prophets, and the Master of His Messengers, as a kindness and grace.

(Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 135. Kharazmi, Al-Manaqib, page 77,96. Kharazmi, Maqtalul-Hossein, page 45. Khatib Baghdadi, Vol 14, page 321. Hafiz Ali ibn Abi Bakr Al-Haythami, Majma Al-Zawaed, Vol 7, page 35 and Vol 9, page 134)

9. Abu Hurairah related from Fatimah Al-Zahra عليها السلام that I said to my father, the Messenger of Allah ﷺ: **You married me to Ali Ibn Abi Talib عليه السلام while He is a poor man having no goods. The Messenger of Allah ﷺ said:**

O Fatimah عليها السلام, aren't you satisfied that Allah looked on the people of the Earth a looking and chose two men from among them? One of them is your Father and the other is your Husband?

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 291. Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 162)

10. Salman says that the Messenger of Allah ﷺ was sick in bed, Her Holiness, Fatimah عليها السلام visited Her Father. When She saw the (physical) weakness and discomfort of Her father, She wept and Her tears flew over Her face. The Messenger of Allah ﷺ said:

O Fatimah عليها السلام! Verity from the dignity of Allah for you is that He made you spouse to a person who most foremost in submission to Islam, the most knowledgeable,



the humblest of all the people. Allah the Almighty checked out the people of the land and chose me from among them and sent me as a Prophet and Messenger (Nabiyan Mursala). Then He checked out and chose your husband and revealed to me to marry You to Him and choose Him as my Viceroy.

(Kharazmi, *Al-Manaqib*, Vol 1, page 67. Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 153. Mohammad ibn Yusuf al-Ganji, *Kifayatut-Talib*, page 162)

11. The Messenger of Allah ﷺ said:

Whosoever would like to look at Adam in his knowledge, to Noah in his piety, to Abraham in his humbleness, to Moses in his prestige and to Jesus in his worship, He must look at Ali Ibn Abi Talib عليه السلام.

(Hafiz Abu Naeim Al-Isfahani, *Al-Fadhaelus-Sahaba*. Tabari, *Zakhaerul-Uqba*, pages 93,94. Ahmad ibn Hanbal, *Musnad*. Ibn Abil-Hadid, *The commentary of Nahjul-Balagha*, Vol 2, page 449. Fakhr Razi, *Tafsir*, Vol 2, page 288. Muhyid-Din Arabi, *Al-Yawaqit wal-Jawahir*, page 172. Kharazmi, *Al-Manaqib*, Vol 1, page 44. Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 153. Mohammad ibn Yusuf al-Ganji, *Kifayatut-Talib*, page 46)

12. The Messenger of Allah ﷺ said:

My hand and Ali's عليه السلام hand are equal in justice.

(Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 153 , Hadith 2539)

13. Omar ibn Khatab relates that the Messenger of Allah ﷺ said:

O Ali عليه السلام, you are the first person from Muslims who submitted to Islam, the first person from the faithful ones in faith and you hold the same position in relation to me as Harun held in relation to Moses except that there shall, in all certainty, be no prophet after me.

O Ali عليه السلام, you hold the same position as Ka'ba, people come towards you but you don't go towards them (Translator: because they need you but you are not in need of them). Thus, if people came to you and handed to you this matter (governance), accept from them. But if they didn't come you don't go towards them (to claim governance).

Translator: If the position of Imam or Wali or Perfect Man, Wasi, True Caliph after the Prophet of Islam, is well studied, then it would become clear that an Imam is



Imam even if not holding the apparent governance of the people, since Imam is the one who is in charge of leading people towards spiritual perfection. Particularly in a way other than the physical talk or contact. Research is needed for the truth-seekers!

(Tabari, Zakhaerul-Uqba, pages 58. Ahmad ibn Hanbal, Musnad. Kharazmi, Al-Manaqib, page 32. Allamah Mahmood, Al-Nuzulus-Saereen. Ibn Athir, Asadul-Ghaba, Vol 4, page 31. The Sunnibrothers have quoted this Hadith partially. The full version has not been quoted in their books)

14. Ibn Abbass quotes the Messenger of Allah ﷺ as saying:

The angels prayed for me and Ali ؑ for seven years. He was asked: How only for you and Ali ؑ ? He said:

Due to the fact that there was no man with me except Ali ؑ In another report His answer is as follows:

Due to the fact that the testimony to ‘There is no god but Allah’ (La Ilaha Illa Allah) used not to raise to heaven except from me and Ali ؑ.

(Tabari, Zakhaerul-Uqba, pages 64. Kharazmi, Al-Manaqib, page 32. Hamwi Shafi'i, Faraedus-Simtain, Vol 1, part 47. Ibn Athir, Asadul-Ghaba, Vol 4, page 18)

15. Ibn Masoud quotes the Messenger of Allah ﷺ as saying:

The Wisdom was divided into ten parts, nine of the ten were granted to Ali ؑ and one part was given to the rest of the people. Ibn Abbass continues the Hadith: By Allah, indeed He partakes you in the tenth part as well.

(Hafiz Abu Naeim Al-Isfahani, Al-Hilyatul-Aawliya, Vol 1, page 65. Ibn Kathir, Al-Bidaya Wal- Nihaya, Vol 7, page 359. Tabari, Zakhaerul-Uqba, pages 78. Ahmad ibn Hanbal, Musnad, Vol 1, pages 140,158. Kharazmi, Al-Manaqib, page 49. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 154. Ibn Athir, Asadul-Ghaba, Vol 4, page 21. Kharazmi, Maqatalul-Hosseini, Vol 1, page 43)

16. The Messenger of Allah ﷺ said:

O Ali ؑ! Allah has adorned you with an adornment such that He has not adorned anyone else with an adornment more beloved to Him:

abstinence in this world. He has made you so that you seek nothing of this world and it seeks nothing of you. He has given you the love of the indigent; they are pleased for you to be their Imam and you are pleased for them to be your followers.

(Ibn Athir, Asadul-Ghaba, Vol 4, page 22. Kharazmi, Al-Manaqib, page 69. Hafiz Abu Naeim, Hulyatul-





Aawliya, Vol 1, page 71. Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, Part 46, page 81)

17. Abu Al-Hamra quotes the Messenger of Allah ﷺ as saying:

When I was taken to Miraj, on the right side of the throne of Allah I saw that it was written:

I am the One, there is no god but Me. I created the Paradise of Eden by my own hands (Jalal and Jamal names, His Power).

Mohammad ﷺ is my chosen one. I supported Him by Ali ﷺ.

(Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 69. Ahmad ibn Hanbal, Musnad. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 158. Kharazmi, Maqatalul-Hosseini, Vol 1, page 37)

18. Abu Hurairah quotes the Messenger of Allah ﷺ as saying:

on the right side of the throne of Allah it was written: There is no god but Allah. He has no partner. Mohammad ﷺ is my servant and messenger. I supported Him by Ali ﷺ.

(Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 69. Ahmad ibn Hanbal, Musnad. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 158. Kharazmi, Maqatalul-Hosseini, Vol 1, page 37)

19. The Messenger of Allah ﷺ said to a group of Quraysh:

O men of Quraysh whether give up what you are doing or Allah will dispatch a man towards you from among yourselves whose heart is tested with faith by Allah. He will hit your necks based on the religion.

It was said: O Messenger of Allah ﷺ is that person Abu Bakr? The Messenger of Allah ﷺ said: No. It was said: Omar? The Messenger of Allah ﷺ said:

No, he is not. He is the one mending show inside the room. (means, Ali ﷺ).

(Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 76. Ahmad ibn Hanbal, Musnad, Vol 3, page 33. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, pages 155, 393, 396. Sahih, Tirmidhi, Vol 2, page 46)

20. Mutallib ibn Abdullah related that the Messenger of Allah ﷺ addressed a group of Bani Tha'qif: **You must submit, otherwise, Allah will dispatch a person towards you from me. Or He said:**

A person like myself. Thus, He will hit your necks, captivate your families and take away your goods. Omar said:



By Allah, I was not seeking power, but in that moment, I moved forward hoping that the Messenger of Allah ﷺ would point to me and say that the man I'm talking about is this one. But He did not do so. Instead He paid attention to Ali ﷺ pointed at Him and said:
The person I'm talking about is this man.

(Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 64. Kharazmi, Al-Manaqib, page 81. Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 155. Sayuti, Al-Durrul-Manthur, Vol 3, page 213)

21. Abu Saeid Khidri relates that the Messenger of Allah ﷺ said:

There is one amongst you who will fight for the Tawil (esoteric interpretation) of the Quran as I have fought for its Tanzil (literal revelation).

Abu Bakr asked, Is it I? The Messenger of Allah ﷺ said:

No. Omar asked: Is it I? The Messenger of Allah ﷺ said:

No, it is the one who is mending the sandal. The Prophet had given Ali ﷺ his sandal to mend.

(Kharazmi, Al-Manaqib, page 175.)

22. Mohammad ibn Khalid relates that in a sermon Omar said:

What if I change your attitude from what you already towards things that you don't know? Everyone was silent. He repeated his question for three times but still no one answered. Then Ali ﷺ stood up and said:

In that case, we make you repent and if you repented we will accept it. Omar said: What if I do not repent? Ali ﷺ said:

Then we will hit the thing (your head) which your eyes are in it. Omar said: Thanks Allah for there is a man among the Ummah that whenever we go astray, He will return us to the right path.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 391. Kharazmi, Al-Manaqib, page 59)

23. Amr ibn Himq relates that the Messenger of Allah ﷺ said:

O Amr, do you like me to show you the pole/pillar of Paradise? I said yes. Then Ali ﷺ arrived. The Messenger of Allah ﷺ said:

This man and His Ahlul-Bait ﷺ are the pole/pillar of Paradise.

(Amr Ibn Mohammad, Wasilatul-Mutaabbidin)

24. Jami' ibn Umair says that I went to Ayesha's house and asked: Who among people was the most beloved to the Messenger of Allah ﷺ? She said:





Fatimah ﷺ And from men? She said:

Fatimah's ﷺ husband. By Allah, as I knew him to fast much and stand in prayer much. Indeed, the soul of the Messenger of Allah ﷺ flew in His hand. Then He returned it to Him.

(Hakim Nayshaburi, *Almustadrak*, Vol 3, page 157. Ibn Abdul-Birr, *Al-Istia'ab*, page 772. Muhibbud-Din Al-Tabari, *Zakhaerul-Uqba*. Mohammad ibn Yusuf al-Ganji, *Kifayatut-Talib*, page 133. Ahmad ibn Hanbal, *Musnad*, Vol 2, pages 300. Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 400. Kharazmi, *Maqtalul-Hosseini*, Vol 1, page 57. Tirmidhi, *Jami'* Vol 2, page 470)

25. The Messenger of Allah ﷺ said to Ali ﷺ:

Welcome to the Master of Muslims and Imam of righteous people.

(Hafiz Abu Naeim, *Hulyatul-Aawliya*, Vol 1, page 66. Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 157)

26. Anas ibn Malik relates that one day I was sitting with the Messenger of Allah ﷺ when Ali ﷺ arrived. The Messenger of Allah ﷺ said:

This man and I are the proofs of Allah over His creatures.

(Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 153. Hakim Nayshaburi, *Al-Mustadrak*. Ahmad ibn Hanbal, *Al-Musnad*)

27. In the battle of Jamal, Zayd ibn Suhan had fallen to death. Ali ﷺ came near him. He addressed Ali ﷺ. May Allah bless you. I found you possessing the divine knowledge, and knowing the divine verses. By Allah, I did not say these words out of ignorance, but I heard Khazifa ibn Yaman saying that I heard the Messenger of Allah ﷺ as saying:

Ali is the Master of pious men, killer of the wretched ones. The one who helps Him shall be helped. The one who lets Him down shall be abased. Be aware! The truth is with Him and obeys Him. Thus, you must be along with Him.

(Kharazmi, *Al-Manaqib*, page 107. Sayuti, *Al-Jami'* Al-Saghir, Vol 2, page 56. Zaynul A'bidin Al-Haddadi, *Al-Kumuzul-Haqayiq*, footnote, page 20)

28. Atiya relates that I visited Jabir Ibn Abdullah while he was an old man. I asked: Inform us about Ali Ibn Abi Talib ﷺ. He raised his eyebrows and said:

Ali ﷺ **is the best of mankind.**



(Sayuti, *Al-Jami' Al-Saghir*, Vol 2. Zaynul A'bidin Al-Haddadi, *Al-Manawi*, *Al-Kunuzul-Haqayiq*, footnote, page 21. Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 159)

29. Huzifa relates that the Messenger of Allah ﷺ said:

Ali is the best of mankind. Faithless is the one who denies it.

(Muhibbud-Din Al-Tabari, *Zakhaerul-Uqba*, page 96. Qunduzi, *Yanabi al-Mawadda*, page 346)

30. Salim ibn Jad says that were talking about Ali's ﷺ virtues to Jabir Ibn Abdullah Ansari. He said:

Ali was the best of mankind. Do you doubt it? Some people said that Ali ﷺ does things that some are new and they were not practiced at the time of Messenger of Allah ﷺ. Thus, we hesitate about Him. Jabir said: **No one hesitates about Him but a pagan or a hypocrite.**

(Sayuti, *Al-Jami' Al-Saghir*, Vol 2. Zaynul A'bidin Al-Haddadi, *Al-Kunuzul-Haqayiq*, footnote, page 20. Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 159.)

31. Abu Rafi' quotes his father, and he in turn related from the Messenger of Allah ﷺ that He addressed Ali Ibn Abi Talib ﷺ as follows:

You are the best of my Ummah here and in Hereafter.

(Kharazmi, *Al-Manaqib*, part 9, page 63)

32. Barida relates the Messenger of Allah ﷺ that He said to Fatimah ﷺ:

Your spouse is the best of my Ummah, the oldest of them in Islam and the best of them in knowledge.

(Kharazmi, *Al-Manaqib*)

33. Hazifa was asked about Ali ﷺ and he said:

He is the best person in this Ummah after their Prophet. No one hesitates about Him except the hypocrite.

(Tahawi, *Al-Mushkilul-A'thar*, Vol 1, page 50. Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 153, 217)

34. Abu Saeid quotes Salman as saying that the Messenger of Allah ﷺ saw me and called me to go to Him. Then He said:

Today I take you a witness that indeed Ali Ibn Abi Talib ﷺ is the best and the most virtuous of them.

(Kharazmi, *Al-Manaqib*, part 9, page 63. Safuri, *Al-*



Nuzhatul-Majalis, Vol 2, page 183. Ahmad ibn Hanbal, Al-Musnad, Vol 5, page 26, 31)

35. At'a says that I asked Ayesha about Ali عليه السلام She said:

He is one the best person. No one hesitates about Him except the pagan.

(Kharazmi, Al-Manaqib, part 19. Ibn Hajar, Al-Sawaequl-Muhraqa, page 99. Sayuti, Al-Durrul-Manthur, Vol 6, page 379. Mohammad Hamwi Shafi'i, Far-aedus-Samtain, Vol 1, page 31. Ibn Sabbagh al-Maliki, Fusulul-Himmah, part 1. Tabari, Tafsir, Vol 30, page 146)

36. The Messenger of Allah ﷺ said:

Gabriel came to me and stretched out his wings. On one of them it was written: There is no god but Allah, Mohammad ﷺ is the Prophet. On the other wing, it was written: There is no god but Allah, Ali عليه السلام is the Guardian.

(Kharazmi, Al-Manaqib, part 89 and Maqatalul Hossein, Vol 1, page 38)

37. Masruq relates that I entered the house of Ayesha, she told me: Who killed the Khawarij? Ali عليه السلام slained them, I said. Then, Ayesha kept silent. O Ummul Momenin, by Allah and His Apostle, if you heard the Messenger of Allah ﷺ telling you anything about this issue, please inform me. She said:

I heard the Messenger of Allah ﷺ saying:

They (Khawarij) are the evillest creatures. The best of creation and the greatest of them to Allah in having means on the Day of Resurrection will kill them.

(Bukhari in Sahih, Ahmad ibn Hanbal in Al-Musnad, and Hakim Al-Nayshaburi in Al-Mustadrak related from the Messenger of Allah ﷺ that He said: Khawarij are the dogs of Hell. Zaynul A'bidin Al-Haddadi, Al-Kunuzul-Haqayiq, footnote, page 115. Sayuti, Al-Jami Al-Saghir, Vol 1.)

38. Salman relates that the Messenger of Allah ﷺ took Ali's hand and said:

Indeed, this man is the first one who believed in me (in my Prophet-hood).

He is the divider (divides the believers from disbelievers) of this Ummah, the Master of believers, the first person who will greet me on the Day of Resurrection and He is the greater Siddiq (truthful person).

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 256. Al-Tabarani, Al-Mujamul-Kabir. Mohammad ibn Jubair al-Tabari, Al-Khasae's)



39. Abu Laili Al-Ghaffari relates that the Messenger of Allah ﷺ said:
Soon there will be a fitna (trial, tribulation). When that takes place, commit yourself to Ali Ibn Abi Talib ؑ since He is the first person who will see me and greet me on the Day of Resurrection.

He is the greater Siddiq (truthful person), He is the divider of this Ummah who differentiates between the truth and falsehood, and He is the Master of believers while goods (e.g, money) is the master of hypocrites.

(Kharazmi, Al-Manaqib, page 124. Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 155)

40. Jabir ibn Abdullah Al-Ansari relates that the Messenger of Allah ﷺ said: **The right of Ali Ibn Abi Talib ؑ on this Ummah is such as the right of a father on his children.**

(Kharazmi, Al-Manaqib, page 214. Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 134. Hamwi Shafi'i, Faraedus-Simtain, Vol 1, part 55)

41. Abu Laili relates that the Messenger of Allah ﷺ said:
Siddiqin (the most truthful persons) are three; Habib Al-Najjar, the believer of A'le Yasin who said: O people, follow the Messengers (of Allah). Hizqil, the believer of people of Pharoah who said: Do you kill a man who says my lord is Allah? And Ali Ibn Abi Talib ؑ and He is the best of them.

(Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 47. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 153. Ibn Asakir, History. Ibn Najjar, History of Baghdad. Hafiz Abu Naeim, Hulyatul-Aawliya)

42. Huzaifa relates that the Messenger of Allah ﷺ said:
If people knew when Ali ؑ was named as 'The Commander of the Faithful', they would not deny His virtue. He was named Amirul-Mu'minin (The Commander of the Faithful), while Adam was between spirit and body when Allah said: Am I not your Lord? They said: Yes. Then Allah said: I am your Lord, Mohammad is your Prophet ﷺ, and Ali ؑ is your Commander.

(Ibn Shirwaih Al-Hamadani, Al-Firdausul-Akhbar)

43. Abudhar relates that the Messenger of Allah ﷺ said:
Beside the Pool (of Kawthar) the banner of the Commander of Faithful and





Imam of resplendent people will appear to me. Thus, I will stand up, take His hand, His face and the faces of His companions will whiten.

(Mohammad ibn Yusuf al-Ganji, *Kifayatut-Talib*)

44. Ibn Abbass relates that the Messenger of Allah ﷺ said:

This is Ali Ibn Abi Talib ؑ, His flesh is my flesh and His blood is my blood. And He holds the same position in relation to me as Harun held in relation to Moses except that there shall be no prophet after me. And He said:

O Umme Salama, listen to me and be a witness that Ali is the the Commander of Faithful, the Master of Muslims, the treasure of my knowledge and my gate through which (the bounties) are granted. And this Ali ؑ is my brother in here and in Hereafter. And He is with me in the highest level of Paradise.

(Mohammad ibn Yusuf al-Ganji, *Kifayatut-Talib*. Kharazmi, *Al-Manaqib*, page 85. Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 154. Mohammad Hamwi Shafi'i, *Faraedus-Samtain*, Vol 1. Muslim, *Al- Sahih*, page 324. Hakim Nayshaburi, *Almustadrak*, Vol 3, page 109. Dhahabi, *Al-Takhlis*. Ibn Hajar, *Al-Sawaequl-Muhraqa*, part 11, page 107)

45. Anas ibn Malik relates that the Messenger of Allah addressing Ali ؑ said: **Indeed, you are the conveyer of my messege after me, fulfill my covenant, make people hear my voice and teach people from the book of Allah what they do not know.**

(Mohammad ibn Yusuf al-Ganji, *Kifayatut-Talib*, page 93. Kharazmi, *Maqatalul-Hossein*, Vol 1. Hafiz Abu Naeim, *Hulyatul-Aawliya*, Vol 1, page 63)

46. Ibn Abbass relates that Ali ؑ came to the Messenger of Allah ﷺ while Ayesha was also there. He sat between the Messenger of Allah ﷺ and Ayesha. Ayesh objected against it. The Messenger of Allah tapped on the back of Ayesha and said: **Be quiet! Do not hurt me regarding (by objecting against Him) my brother, since He is the Commander of faithful, the Master of Muslims, Imam of those whose faces are white on the Day of Resurrection, sits over the Path (Sir'at), then He takes His friends into Paradise and sends His foes into the Fire.**

(Ibn Mardwaih, *Al-Manaqib*)

47. Jabir ibn Abdullah Al-Ansari relates that the Messenger of Allah ﷺ said: **On**



the door of Paradise it is written: There is no god but Allah, Mohammad ﷺ is the Messenger of Allah, Ali ؑ is the Wali of Allah, And He (has been) the brother of the Messenger of Allah ﷺ two thousand years prior to the creation of heavens and Earth.

(Kharazmi, Al-Manaqib. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 159. Ibn Maghazili, Al-Manaqib)

48. Barr'a ibn A'zib, Ibn Abbass and Zaid ibn Arqam relate that the doors of houses belonging to some of the Holy Prophet's companions opened to the Prophet's Mosque which they frequented at will. One of the days, the Messenger of Allah ordered all the doors to be closed, saying:

You have to close the doors opening to the Mosque and there is no exception in this regard save the door of 'Ali's ؑ house which will never be closed.

With this order, some of the companions started to speak to one another about the reason behind it and envy Ali ؑ. They would say:

What is this privilege that the Holy Prophet has given to Ali ؑ ? Zayd reports: The Messenger of Allah ﷺ rose up and after praising Allah said:

It is not me who has issued the order to close all the doors to Masjid except that of 'Ali ؑ, to which some of you have protested. By God, I have neither closed nor opened the door of any house. This decree has been issued by God Almighty and I am the one to convey it. Hence, in conveying this decree, I will obey God and will carry out His decree.

(Sayuti, Al-Durrul-Manthur, Vol 6, page 123. Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 76. Ahmad ibn Hanbal, Al-Musnad, Vol 1, page 175)

49. Adi ibn Thabit relates that the Messenger of Allah ﷺ said:

Allah revealed to His prophet, Moses to build a clean mosque that no one resides in it except Moses, Harun and Harun's children. And Allah revealed to me to build a clean Mosque that no one resides in it except I, Ali ؑ and His children.

(Qunduzi, Yanabi al-Mawadda, page 78. Ibn Maghazili, Al-Manaqib)

50. In Al-Musnad of Ibn Hanbal it is related from ibn Omar that he said:

We would take Abu Bakr and Omar as the best people, but Ali ؑ was superior by possessing three characteristics:

First, the Messenger of Allah ﷺ gave Him His daughter in marriage and She gave



birth to Ali's children. Second: Locked all the doors except His door towards the Mosque. Third: Granted Him the banner on the day of Khaibar Battle.

(Ahmad ibn Hanbal, *Al-Musnad*, Vol 2, page 26.
 Muhibbud-Din Al-Tabari, *Zakhaerul-Uqba*, page 77.
 Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 391.
 Hakim Nayshaburi, *Al-Mustadrak*, Vol 3, page 125)

51. Ayesha related that the Messenger of Allah ﷺ said:

The Truth is with Ali عليه السلام, it hovers with Him wherever He goes.

(Hamwi Shafi'i, *Faraedus-Simtain*, Vol 1, part 36. Mut-
 taqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 391. Al-
 lama Shabalanji, *Nurul-Absar*, page 73. Ibn Sabban,
Al-Asa'ful-Raghibin, page 147. Kharazmi, *Al- Manaqib*.
 Ibn Hajar, *Al-Sawaequl-Muhraqa*, page 76)

52. The Messenger of Allah ﷺ said:

Ali is with Truth and the Truth is with Ali عليه السلام.

(Ibn Qutaybah, *Al-Imama wal-Siyasa*. Mohammad ibn
 Yusuf al-Ganji, *Kifayatut-Talib*, page 318. Kharazmi, *Al-
 Manaqib*)

53. Ali عليه السلام relates that after the Messenger of Allah ﷺ established the bond of brotherhood among Muslims, He said:

O Ali عليه السلام, You are my brother, you hold the same position in relation to me as Harun held in relation to Moses except that there shall, in all certainty, be no prophet after me. Don't you know o Ali that I am the first person to be called upon on the Day of Resurrection, then I will rise up from the right side of Throne of Allah in its shadow, then I will wear a green garment from the garments of Paradise. The the Prophets are called upon, some of them called by the others. Thus, they will rise up in row from the right side of the Throne and wear green garments from the clothes of Paradise. Be ware, I inform you o Ali, my Ummah is the first of all nations to be brought for account.

Then you shall be the first person to be called upon due to your relation to me and your status for me. And my banner will be handed to you on the Day of Resurrection while its length is the length of a thousand years of march. Its finial is made of red sapphire, its pole is made of white silver and its butt is made of green quartz. It has three tresses of light. One of the tresses is in the East, the other in the west and the third one in the world. On the flag three sentences: the first one:



In the Name of Allah, the Beneficent, the Merciful. Second:

All the Praise to be to Allah, the Lord of the worlds. And Third: There is no god but Allah, Mohammad ﷺ is the Messenger of Allah.

The length of each sentence is the length of a thousand years of march. You carry my Banner while Hassan ؑ shall be on your right side and Hossein ؑ on your left side until you stop between me and prophet Ibrahim ؑ. Then you wear a green garment from the garments of Paradise. Afterward, a crier calls from beneath the Throne:

The best father is your father Ibrahim and the best brother is your brother Ali ؑ. I give you glad tidings o Ali ؑ, indeed you shall wear the (paradise) garment when I wear. You shall be called upon when I am called and you shall be greeted when I am greeted.

(Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 78. Kharazmi, Al-Manaqib, page 199. Ahmad ibn Hanbal, Al-Fadhaelus-Sahaba, Hadith No: 1131. Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 75)

Translator: There are similar hadiths to this in Shiite sources of Hadiths as well. Here in this Hadith again a symbolic language is used. No way to get it literally. We must go beyond the literal language to get the gist of the matter.

54. Umm Salama relates that the Messenger of Allah ﷺ said:
Ali is with Truth and the Truth is with Ali ؑ. The two shall not separate until they come to me at the Pool (of Kawthar in Paradise).

(Ibn Qutaybah, Al-Imama wal-Siyasa, page 67. Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 318. Kharazmi, Al-Manaqib)

55. Ibn Abbass relates that the Messenger of Allah ﷺ said:
There is no verse in the Qur'an which contains the words "O ye who believe" except that Ali ؑ is the head and supreme leader of it.

(Mohammad ibn Yusuf al-Ganji, Kifayatut-Talib, page 54. Kharazmi, Al-Manaqib, page 179 with little difference. Ibn Mardwaih, Al-Manaqib)

56. Ibn Mardwaih relates that Ibn Abbass said:
There is no verse in the Qur'an which contains the words "O ye who believe" except that Ali ؑ is the most honorable example and the sultan of them.





(Kharazmi, Al-Manaqib. Hafiz Abu Naeim, Hulyatul-Aawliya, Vol 1, page 64. Allama Shabalanji, Nurul-Absar, page 149. Ibn Sabban, Al-Asa'ful-Raghibin, page 149 adding that 300 verses were revealed about Ali Ibn Abi Talib عليه السلام.)

57. Ibn Mardwaih quoting Abu Harun Abdi relates: I had agreed with Khawarij and obeyed nobody except them until one day I heard Abu Saeid Khudri saying: **People were commanded to practice five things, they practiced four out of five and neglected one. He said: Prayer, Alms, Hajj, Fasting in month of Ramadhan. He was asked: what is the neglected one: He said:**

Wilayah of Ali Ibn Abi Talib عليه السلام. He was asked: Is it obligatory along with the four ones? He said: Yes. It was said: Thus, people have rejected faith. He said: The blame is not on me.

(Ibn Mardwaih, Al-Manaqib. Mohammad Kurd Ali, Al-Khutatusham, Vol 5, pages 251,256)

58. The Messenger of Allah ﷺ said:
I am the house of wisdom and Ali عليه السلام is its gate.

(Tirmidhi, Al-Sahih.. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 401)

59. The Messenger of Allah ﷺ said:
The relation of Ali عليه السلام to me is as my relation to Allah.

(Ibn Sammak relates from Abu Bakr. Ibn Hajar, Al-Maqasid, and Al-Sawaequl-Muhraqa, page 106)

60. The Messenger of Allah ﷺ said:
O Ali عليه السلام, whoever separates from me, has separated from Allah and whoever separated from you, has separated from me.

(Hakim Nayshaburi, Almustadrak, Vol 3, page 134)

61. Umm Salama said:
Whenever the Messenger of Allah ﷺ got angry, nobody could dare to talk to Him except Ali عليه السلام

(Tabarani, Al-Aawsat. Abdul-Muti Al-Qalaji, Al-Manaqib, page 41)

62. It was narrated that 'Abdur-Rahman bin Abu laila said: Abu Laila used to



travel with Ali عليه السلام, and he used to wear summer clothes in winter and winter clothes in summer. We said:

'Why don't you ask him (about that)?' Ali عليه السلام said:

The Messenger of Allah ﷺ sent for me and my eyes were sore, on the Day of Khaibar. I said: 'O Messenger of Allah ﷺ, my eyes are sore.' He put some spittle into my eyes, then he said: 'O Allah, take heat and cold away from him.' I never felt hot or cold again after that day.

(Ibn Maja, Sunan. Abdul-Muti Al-Qalaji, Al-Manaqib, page 44)

63. Ibn Omar said: The Messenger of Allah ﷺ said:

Hassan and Hossein are the leaders of Youths of Paradise and their father is superior than them.

(Ibn Maja, Sunan. Tirmidhi, Sunan. Nisaei, Sunan. Abu Bakr Al-Haithami, Majma'uz-Zawai'd. Hakim, Al-Mustadrakus-Sahihain)

64. It is related from Ali عليه السلام that He said:

When the Messenger of Allah ﷺ left (Mecca) for migration towards Madinah, He commanded me to return the trusts of the people they had given Him (as the most trustworthy person). This is why he was known as Trustworthy (Amin). I stayed in Mecca for three days. Thus, I was apparent. I was not invisible/absent from the public even for one day. Then I left (Mecca) and followed the path of the Messenger of Allah ﷺ until I arrived to Bani Amr ibn Aowf (A village) while the Messenger of Allah was residing there. Then I arrived to the house of Kulthum ibn Hadam in which the Messenger of Allah was staying.

(Sad ibn Muni' Al-Hashimi, Al-Tabaqatul-Kubra. Abdul Muti Al-Qala'ji, Al-Manaqib, page 46)

65. Abi Saeid Khudri quotes: The Messenger of Allah ﷺ took the banner (of Islam) and raised it, then said: he raised a banner of war and demanded:

Who will rise and take this, and be worthy of it? (He did this because he wished to send an army under it to the gardens of Fadak). Zubayr stood up and said:

I would. The Messenger of Allah ﷺ answered: **Leave it alone. Another person (Sad) then stood up, and the Messenger of Allah ﷺ likewise told him to leave it alone. Someone else stood up and said:**

I would. Again, the Messenger of Allah ﷺ said:



Get away. The Messenger of Allah ﷺ then said:

By the one who dignified the face of Mohammad ﷺ, I shall certainly give it to a man who won't retreat. Come o Ali (and get the standard). Ali took the banner (and fought) until Allah conquered by Him the gardens of Fadak, Khaybar and He returned to the Messenger of Allah ﷺ taking along with himself ajwa (type of date) and qadid (type of dish made of sliced meat, pot roast) as souvenir for the Messenger of Allah ﷺ.

(Ahmad ibn Hanbal, Al-Fadhaelus-Sahaba. Abdul Muti Al-Qala'ji, Al-Manaqib, page 48)

66. It is related from Imam Hassan son of Imam Ali the He said: The Messenger of Allah ﷺ had not used to dispatch Ali towards a mission except that He would pass the standard (banner) to Him.

(Tabarani, Al-Aawsat)

67. It is related from Abi Saeid Khudri that he said: People complained about Ali then the Messenger of Allah ﷺ stood up among us to speech. I heard Him saying: O people, never complain about Ali , since by Allah, He is the most stringent in the essence of Allah/on the path of Allah.

(Al-Tabaqatul-Kubra. Abdul Muti Al-Qala'ji, Al-Manaqib, page 52)

68. Umm Salam said: I heard the Messenger of Allah ﷺ saying: Ali with the Qur'an and Qur'an is with Ali .The two shall not separate until they come to me at the Pool (of Kawthar in Paradise).

(Tabarani, Al-Aawsat)

69. Umm Salam used to say: Ali was right. Whoever followed Him, followed the Truth. And whoever left Him, Has already left the Truth; the confided covenant.

(Abu Bakr Al-Haithami, Al-Majma Al-Zawae'd)

70. It is related from Ubaid Ullah ibn Anas or Ayyub ibn Khalid or both of them that the Messenger of Allah ﷺ said to Ali :

O Ali , Who is the most wretched of all from the first and the last? Ali said:



Allah and His Messenger know best.

The Messenger of Allah ﷺ said:

The most wretched of the first is the killer of the she-camel of the Prophet Salih عليه السلام and from the last is the one who will stab you, o Ali عليه السلام and pointed to the part to be stabbed at (His sinciput/crown).

(Sad ibn Muni', Al-Tabaqatul-Kubra. Abdul-Muti Al-Qalaji, Al-Manaqib, page 55)

71. Amr ibn Habashi related that Hassan ibn Ali عليه السلام after the martyrdom of (His Father) Ali عليه السلام addressing me said: Indeed, yesterday a man left you that no one from the past preceded Him in knowledge, and no one from the lasts has understood Him (His position and reality).

Whenever the Messenger of Allah dispatched Him for a mission and handed Him the standard, he would have never left (the battle) until he conquered. And He left neither red (gold coins) nor white (silver coins) except seven hundred Dirhams from His tenders. And He had saved it for (employing) a custodian for His family.

(Sad ibn Muni', Al-Tabaqatul-Kubra. Abdul-Muti Al-Qalaji, Al-Manaqib, page 55)

72. The Messenger of Allah ﷺ said:

The example of Ali عليه السلام among people is like the example of "Say: Howa is Allah, the One!" (Surah Al-Tawhid, verse 1) in the Qur'an.

(Nasirud-Din al-Nabhani, Al-Arbaeen. Ibn Shirawaih Al-Hamadani, Al-Firdausul-Akhbar. Kashfi Al-Tirmidhi, Al-Manaqib, page 81)

73. The Messenger of Allah ﷺ said:

The most knowledgeable person of my Ummah (nation) is Ali Ibn Abi Talib عليه السلام.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 83)

74. The Messenger of Allah ﷺ said:

Ali عليه السلام is the most righteous/just person of my Ummah.

(Tirmidhi, Al-Sahih. Ibn Abdul-Birr, Al-Istia'ab. Kashfi Al-Tirmidhi, Al-Manaqib, page 84)

75. The Messenger of Allah ﷺ said:





O Ali عليه السلام, You are granted three that no one including me has been granted to: You are granted a father in-law such as me, and I am not given (a father in-law) such as myself. You are granted a righteous girl such as my girl while I'm not given like it. You are granted Al-Hassan and Al-Hossein عليهما السلام from your loin while I'm not given such as them from my loin. However, You are from Me and I am from You.

(Abu Uthman Mohammad Al-Wae'z, Sharafun-Nabi. Bahrud-Durar Kashfi Al-Tirmidhi, Al-Manaqib, page 85)

76. The Messenger of Allah ﷺ said:

Ali عليه السلام is an engineer in the nature of Allah. It means that He is knowledgeable and expert.

(Ibn Abdul-Birr, Al-Istia'ab. Kashfi Al-Tirmidhi, Al-Manaqib, page 86)

77. The Messenger of Allah ﷺ said:

Ali عليه السلام emerges the heaven like the morning star emerges for the people of the world.

(Ibn Hajar Al-Asqalani, Al-Sawe'qul-Muhraqa. Kashfi Al-Tirmidhi, Al-Manaqib, page 87)

78. The Messenger of Allah ﷺ said:

Indeed, the ring door knocker of Paradise is of ruby on golden plates. When it is knocked, it rings and says:

Ya Ali, Ya Ali (Ali, Ali)

(Kharazmi, Al-Manaqib. Kashfi Al-Tirmidhi, Al-Manaqib, page 90)

Translator: The words must not be taken literally. Again, facts are explained in symbolic language.

79. The Messenger of Allah ﷺ said:

When Allah created Adam, and blew in Him of His own spirit, Adam sneezed, then said: All Praise is due to Allah. Thus, Allah revealed:

My servant praised me. By my might and glory, if I had not wanted to create two of my servants in the world, I would have not created you. Adam said:

My lord, are they from my offspring? Allah replied: Yes. Then Allah said:

O Adam, raise your head and look. Adam raised his head and saw the following sentences written on the Throne:



There is no god but Allah, Mohammad is the Prophet of Mercy and Ali عليه السلام is the establisher of the Proof.

(Kharazmi, Al-Manaqib. Kashfi Al-Tirmidhi, Al-Manaqib, page 90)

80. The Messenger of Allah ﷺ said:

Ali عليه السلام is the gate of asking for forgiveness, whoever enters it will be a faithful one, and whoever exits from it, will be a pagan.

(Ibn Hajar Al-Asqalani, Al-Sawe'qul-Muhraqa. Kashfi Al-Tirmidhi, Al-Manaqib, page 92)

81. The Messenger of Allah ﷺ said:

Me and Ali عليه السلام are from one tree, and people are from different trees.

(Tabarani, Al-Aawsat. Ibn Hajar Al-Asqalani, Al-Sawe'qul-Muhraqa. Kashfi Al-Tirmidhi, Al-Manaqib, page 92)

82. The Messenger of Allah ﷺ said:

Lo, Allah the almighty place the offspring of every prophet in his loin and placed my offspring in the loin of Ali Ibn Abi Talib عليه السلام.

(Tabarani, Al-Aawsat. Daylami Al-Hamadani, Firdausul-Akhbar. Ibn Hajar Al-Asqalani, Al-Sawe'qul-Muhraqa. Kashfi Al-Tirmidhi, Al-Manaqib, page 93)

83. The Messenger of Allah ﷺ said:

If Allah had not created Ali عليه السلام there would be no one equal to Fatimah عليها السلام.

(Daylami Al-Hamadani, Firdausul-Akhbar. Al-Mawaddat. Kashfi Al-Tirmidhi, Al-Manaqib, page 93)

84. The Messenger of Allah ﷺ said:

At the night of journey (Ascension from lowest to the highest realms) I saw that at the stalk of the throne the following was written:

I (Allah) have planted the garden of Eden by Mohammad ﷺ who is my chosen one and supported Him by Ali عليه السلام.

(Hafiz Abu Naeim, Hulyatul-Aawliya. Kashfi Al-Tirmidhi, Al-Manaqib, page 93)

85. The Messenger of Allah ﷺ said:





May Allah bless Ali عليه السلام. O Allah, please turn the truth with Him wherever He was.
(Farra' Albaghawī, Sihahul-Sitta. Kashfi Al-Tirmidhi, Al-Manaqib, page 94)

86. The Messenger of Allah went up the pulpit, magnified and praised Allah and said:

Where is Ali Ibn Abi Talib عليه السلام? Ali hurried to Him and said: I am here, o Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: Come close. His holiness got near. He hugged Him, kissed between His eyes and we saw the tears of the eyes of the Messenger Allah ﷺ flowing over His chest and loudly said: O group of Muslims, this is Ali Ibn Abi Talib عليه السلام. He is the Shaykh of Muhajirin and Ansar. He is my brother, cousin, son-in-law, my blood, my flesh, my hair. This the father of two children, Al-Hassan and Al-Hossein who are the Masters of the youth of Paradise. This is the one who takes the sadness away from me. This is the the lion of Allah on His land, and His sword against His enemies. Thus, vow of Allah and those who send vows be upon those who hates Him. Allah and I dissolve treaty obligations from him (from the one who hates Ali عليه السلام). Whoever wills to dissolve treaty obligation from Allah and me, shall dissolve treaty obligation from Ali عليه السلام (The one who quits Ali عليه السلام, must know that he has quitted Allah and His Messenger). Thus, the ones who are present here now, must convey this message to those who are absent.

(Abu Uthman Mohammad Al-Wae'z, Sharafun-Nabi. Kashfi Al-Tirmidhi, Al-Manaqib, page 99)

87. The Messenger of Allah ﷺ said to those who had fled from the Hunain battle when came to Him:

Whether submit to Islam or I will dispatch a man as myself towards you to heat your necks, captivate your offsprings, get your goods. Then He turned to Ali عليه السلام and took His hand and for two times said:

He is the man. Omar said:

By Allah I Had never wished leadership except today and went forward hoping that the Messenger of Allah ﷺ would say:

He is this man. (But) He said: He returned to Ali عليه السلام took His hand and then said: He is the man.

(Ibn Abdul-Birr, Al-Istia'ab. Kashfi Al-Tirmidhi, Al-Manaqib, page 99)



88. The Messenger of Allah ﷺ said:

Ali ؑ is the king of Muslims and goods is the king of hypocrites.

(Ibn Hajar Al-Asqalani, Al-Saw'e'qul-Muhraqa. Kashfi Al-Tirmidhi, Al-Manaqib, page 100)

89. The Messenger of Allah ﷺ said:

Whoever loves to live as I live, dies as I die, enters the Paradise which my lord has promised me, must love Ali Ibn Abi Talib ؑ and His righteous offspring, the Imams of guidance, the shiny lights after Him. Because they do not take you out from the gate of guidance towards the gate of misguidance.

(Mir Sayed Ali Al-Hamadni, Khulasatul-Kitab. Kashfi Al-Tirmidhi, Al-Manaqib, page 102)

90. The Messenger of Allah ﷺ said:

Ali ؑ is exalted over the other companions for ninety degrees.

(Mir Sayed Ali Al-Hamadni, Khulasatul-Kitab. Kashfi Al-Tirmidhi, Al-Manaqib, page 101)

91. The Messenger of Allah ﷺ said:

O Ali ؑ, Allah has forgiven you, your offspring, children, Ahlul-Bait ؑ, Shiites, and those who love your Shiites. Give good news, and verily you won't pervert your innermost (Batin).

(Ibn Hajar Al-Asqalani, Al-Saw'e'qul-Muhraqa. Kashfi Al-Tirmidhi, Al-Manaqib, page 104)

92. The Messenger of Allah ﷺ said:

The example of the members of my Household ؑ among you is like the example of Noah's ark. Whoever boards it will attain salvation and whoever does not board it will drown.

(Ahmad ibn Hanbal, Al-Musnad. Shihabud-Din Dawlat A'badi, Al-Hidayatus-Suad'a. Kashfi Al-Tirmidhi, Al-Manaqib, page 104)

93. The Messenger of Allah ﷺ said:

For everything there is a basis and the basis of the religion is the love for my Ahlul-Bait ؑ.

(Shihabud-Din Dawlat A'badi, Al-Hidayatus-Suad'a. Kashfi Al-Tirmidhi, Al-Manaqib, page 104)





94. The Messenger of Allah ﷺ said:

O Ali (عليه السلام), aren't you satisfied that you shall be with me in Paradise, And Al-Hassa (عليها السلام) and Al-Hossein (عليه السلام) and our offspring shall be behind us, and our wives shall be behind our offspring, Shiites and merits?

(Ibn Hajar Al-Asqalani, Al-Sawe'qul-Muhraqa. Ibn Mardwaih, Al-Manaqib. Kashfi Al-Tirmidhi, Al-Manaqib, page 106)

95. It is narrated from Jabir ibn Abdullah Al-Ansari who said:

I head the Messenger of Allah ﷺ on the day of Hudaibiyah while holding the hand of Ali (عليه السلام) saying:

This is the Commander of the good people and killer of the pagans.

Helped is the one who helps Him, failed is the one who let Him down. He said it loudly.

(Ibn Hajar Al-Asqalani, Al-Sawe'qul-Muhraqa. Hakim Nayshaburi, Al-Mustadrak. Kashfi Al-Tirmidhi, Al-Manaqib, page 107)

96. The Messenger of Allah ﷺ said:

At the Night of Journey (Miraj) Allah the almighty said:

O Mohammad, who is the most beloved of the creation for you? I said:

Ali (عليه السلام). Allah then said: Turn to your left side.

I turned and suddenly saw that Ali was standing up in my left side.

(Mir Sayed Ali Al-Hamadni, Khulasatul-Kitab. Kashfi Al-Tirmidhi, Al-Manaqib, page 108)

97. The Messenger of Allah ﷺ said:

O Ali (عليه السلام), Allah the almighty oversaw the world and chose me over the worlds, then overlooked for the second time and chose you over the men of the worlds, then oversaw for the third time and chose the Imams from your children over the men of the worlds, then checked the world and chose Fatimah (عليها السلام) over the women of the world.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 110)

98. The Messenger of Allah ﷺ said:

Palm/hand of Ali (عليه السلام) is my palm/hand. (Meaning that whoever shakes hand with



Him or pledges allegiance to Him is like He has shaken hand with Me or pledged allegiance to me.)

(Kashfi Al-Tirmidhi, Al-Manaqib, page 112)

99. The Messenger of Allah ﷺ said:

O Ali عليه السلام, you shall knock on the door of Paradise and will enter without accounting.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 114)

100. The Messenger of Allah ﷺ said:

The one whose last word is blessing upon me and upon Ali عليه السلام shall enter the Paradise.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 114)

101. The Messenger of Allah ﷺ said:

O Aba Bakr, my hand and Ali's عليه السلام hand are equal in justice.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 116)

102. The Messenger of Allah ﷺ said:

The best of the men of the worlds in my time is Ali عليه السلام and the best woman of the women of the worlds from the first and the last is Fatimah عليها السلام.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 117)

103. The Messenger of Allah ﷺ said:

There is no goodness in a nation in where no one from the children of Ali عليه السلام is among them to enjoin what is good and forbid what is bad.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 119)

104. The Messenger of Allah ﷺ said:

The first notch in Islam is disagreement with Ali عليه السلام.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 119)

105. The Messenger of Allah ﷺ said:

If the faith of all the dwellers in heavens and on Earth is placed on one pan of scale and the faith of Ali عليه السلام on the other, the faith of Ali عليه السلام will outbalance them.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 123)





106. The Messenger of Allah ﷺ said:

People are named as faithful due to Ali عليه السلام. If Ali had not believed, there would be no believer in my nation.

And He was named as the chosen one since Allah the almighty chose Him and He was named Al-Murtadha (The pleased/approved one) since Allah the almighty approved Him. And He was named Ali while no one had been named Ali prior to Him.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 123)

107. The Messenger of Allah ﷺ said:

Allah the almighty supported this religion by Ali عليه السلام and I am from Him. And about Him it was revealed: "Is he (to be counted equal with them) who relied on a clear proof from his Lord" (Surah Hud, verse 17)

(Kashfi Al-Tirmidhi, Al-Manaqib, page 124)

108. It is related from Imam Mohammad Al-Baqir عليه السلام quoting His fathers: The Messenger of Allah ﷺ was asked about the people and He said:

The best, the most pious, righteous, knowledgeable of them and the nearest of them to me (is Ali عليه السلام and there) is no one among you to be more pious and nearer to me than Ali Ibn Abi Talib عليه السلام.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 125)

109. Abudhar Al-Ghaffari said:

I heard the Messenger of Allah ﷺ saying:

Allah the almighty overlooked the Earth an overlooking from His throne, without how and demise and chose me and made me the Master of the firsts and the lasts of the prophets and messengers and granted me what He granted no one and they are Al-Rukn, Al-Maqam, the Pool of Abundance, Al-ZamZam, Al-Masha'r Al-Alfa, Al-Jamaratul Edham, on its right side is Al-Safa and on its left side Al-Marwah, and Allah granted me what He granted none the prophets and the Archangels.

We said: What is it o The Messenger of Allah ﷺ? He said:

Allah the almighty granted me Ali عليه السلام and granted Him Al-Adhra'ul Batul (Fatimah عليها السلام) who returns virgin every night while He granted this to none of the



prophets. And (granted Him) Al-Hassan and Al-Hossein عليه السلام, while granted no one such as them. And Allah granted Him a father in-law such as me, while no father in-law is like me. And Allah granted Him the pool, placed Him on it to be the divider of the Paradise and Hell while none of the angels are granted such a bounty. And placed His Shiites in Paradise, granted Him a brother like me, while there is no brother like me for any one.

O people, whoever likes to put out the fire of the rage of Allah, and likes Allah to accept His deeds, shall look at Ali عليه السلام since looking at Him increases in faith, and His love melts the evil deeds as the fire melts the lead.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 128)

110. Imam Hossein عليه السلام said:

One day my father went into the river of Furat to perform Ghusl, suddenly a wave came and took His shirt, when He came out of the water, a crier said: Look at your right side and take what you see. When my father looked, saw a shirt folded inside a cloth. As He picked it up, a cloth fell down which on the following was written: In the name of Allah, the beneficent, the merciful, This is a gift from Allah, the all Powerful, and the All-Wise to Ali Ibn Abi Talib. This shirt was inherited to Imran. I will also give it as inheritance to other people.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 160. Hossein Shii'i Sabzawari, Al-Masabihul-Qhulub. Fadhlullah Jamal Hosseini, Rawdhatul-Ahbab. Allamah Mohammad Sharif Khadim, Kifayatul-Muminin)

111. Ibn Mardwaih reports from Anas ibn Malik quoting the Messenger of Allah ﷺ. **The Paradise longs for four people from my Ummah.** I went to Abu Bakr and said: The Messenger of Allah ﷺ said:

The Paradise longs for four people from my Ummah. Ask His Holiness who the four people are. Abu Bakr said: I am afraid I myself would not be of the four if I ask and for this reason my tribe start reproaching me.

Then I went to Omar and wanted him to ask. He replied: I am afraid I myself would not be of the four if I ask and for this reason be blamed by my tribe. Then I went to Ali عليه السلام and requested my favor. Ali عليه السلام said:

By Allah, I will ask that Master. If I were of those four ones I will thank Allah, and If I were not, I will beseech Allah the Almighty to include me one of them.

He walked towards The Messenger of Allah ﷺ and I went along with Him. As we





arrived, His was sleeping while His head beside (on the lap of) Duhyā Al-Kalbi. As Duhyā saw Ali عليه السلام, he greeted and then said:

Take your cousin's head since you deserve more than I. When the Messenger of Allah ﷺ woke up, He saw His head on the lap of Ali عليه السلام, thus, He said:

O brother, nothing has brought you here but a need. Ali عليه السلام said:

O Messenger of Allah ﷺ, as I entered the house, your blessed head was on the lap of Duhyā Al-Kalbi. He greeted me and said: Take your cousin's head since you deserve more than I. The Messenger of Allah ﷺ said:

O brother, did you recognize him? Ali عليه السلام said: The Messenger of Allah ﷺ knows better. He said:

He was Gabriel. Ali عليه السلام said:

O Messenger of Allah ﷺ, Anas informed me that you said:

Paradise longs for four people from my Ummah. Who are they?

His Holiness pointed to Ali عليه السلام three times saying: By Allah, You are The first of them!

(Kashfi Al-Tirmidhi, Al-Manaqib, page 161. Ibn Mardawaih, Al-Manaqib. Ibn Hammadud-Din, Al-Habibus-Sair, Vol2)

112. Jabir ibn Abdullah reports: In the siege of Tai'f the Messenger of Allah ﷺ was talking to Ali عليه السلام secretly. As the talk took longer than expected, the people said: What a long secret and mystery He shares with His cousin. The Messenger of Allah ﷺ knowing what they had in their hearts said:

I did not talk secretly with Him, but Allah did.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 162. Hossein Shi'i Sabzawari, Al-Masabih Al-Qulub. Fadhlullah Jamal Al-Hosseini, Rawdhatul-Ahbab. Ibn Hammamud-Din, Al-Habibus-Sair.)

113. Imam Hassan Al-Askari عليه السلام said:

At the time of the Messenger of Allah ﷺ Ali عليه السلام was surnamed as The Commander of the faithful. One the Messenger of Allah ﷺ said to Ali عليه السلام: My brother, talk to the world-shining Sun that it will also talk with you.

Ali عليه السلام said: Peace be on you o servant of Allah. The sun in turn said: And peace be on you, o Commander of the faithful, Imam of the pious people, and the leader of the resplendent ones. The Sun also said:



O Ali عليه السلام, you and your friends shall be in Paradise. This first person whom by the Earth will be split is Mohammad Al-Mustafa ﷺ and the next one will be by You. The first person who shall wear the garment of life is Mohammad Al-Mustafa ﷺ and after Him shall be you. As the Sun said this good news, the Commander of the faithful prostrated and tears flew out from His eyes. The Messenger of Allah ﷺ said: O my brother and my beloved, raise your head because for your cry Allah will make the residents of the seven skies cry.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 163. Kharazmi, Al-Manaqib. Ibn Abil-Fath, Al-Kashful-Ghummah. Ibn Hammamud-Din, Al-Habibus-Sair)



114. Anas ibn Malik reports that the Messenger of Allah ﷺ said: **Bring me water.** As I brought water, He performed Wudhu and prayed. Then He said: **O Anas, the first person to visit me today shall be the Commander of the faithful, The best of viceroys and the Imam of the resplendent ones.** I said: May my parents be sacrificed for you, who that person is? He said: **Now He will appear.** At the time, the Commander of the faithful, Ali عليه السلام came and knocked on the door. That Master told me: **This is the Commander of the faithful, The best of viceroys and the first person after the prophets.** Afterward, His holiness stood up and greeted Ali عليه السلام, rubbed the sweat of Ali's face on His own face and the sweat of His face on Ali's face. Then The Commander of the faithful, Ali عليه السلام said: **O Messenger of Allah ﷺ, what is the reason of this much kindness and attention?** He said: My brother, why shouldn't I be kind to you while you know the laws of religion, convey my words to the nation and explain this concept that they will disagree upon after me.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 163. Kharazmi, Al-Manaqib. Ibn Mardwaih, Al-Manaqib, Ali ibn Ibrahim, Al-Bahrul-Manaqib. Hafiz Abu Naeim Al-Isfahani, Al-Hilyatul-Aawliya. Zaid ibn Arabsha, Al-Ahsanul-Abrar)



115. Anas ibn Malik reports: One day they (Not specified who) brought roasted chicken to the last Prophet ﷺ, He faced towards the heaven and said:

O Allah, send the most beloved of your creatures to eat this chicken together. Then the Commander of the faithful came right away and the Master of the virtu-



ous ones along with Al-Haydarul Karrar (Valiant Owner of Victory) had the roasted chicken.

(Termidhi, Al-Sahih. Nasaei, Al-Sahih. Kashfi Al-Tirmidhi, Al-Manaqib, page 164. Hossein Shi'i Sabzawari, Al-Masabih Al-Qulub. Sayfud-Din Istarabadi, Al-Hidaytus-Su'ada. Ibn Hammamud-Din, Al-Habibus-Sair.)

116. In Al-Ma'arij Al-Nubuawah, based on authentic documents the following is written in Farsi: It has been frequently said that the Commander of the faithful had been addressed with the surname of (Al-Karrar) since His holiness sent Omar ibn Khattab as the commander of army in the Battle of Khaybar. As he fled the battle, His holiness sent Abu Bakr as the commander of the army. He also faced a massive failure.

His holiness ﷺ because of Omar's insistence, sent him again. Since for the second time the army of Islam with Omar's commandment faced a great failure, The Messenger of Allah ﷺ said:

Indeed, tomorrow I will give the banner/standard in the hand of a man who is Karrar (valiant) without farrar (he never flees from the battle), who loves Allah and His Messenger, and Allah and His Messenger love Him as well. In Shuruhul-Umayyah it is said:

The commander of faithful was surnamed as Karrar, because He would frequently attack the pagans and would never flee from the battle field.

(Termidhi, Al-Sahih. Nasaei, Al-Sahih. Kashfi Al-Tirmidhi, Al-Manaqib, page 164. Hossein Shi'i Sabzawari, Al-Masabih Al-Qulub. Sayfud-Din Istarabadi, Al-Hidaytus-Su'ada. Ibn Hammamud-Din, Al-Habibus-Sair. Fadhlullah Jamal Al-Hosseini, Rawdhatul-Ahbab. Ibn Hammamud-Din, Al-Habibus-Sair. Ibn Hajar Al-Asqalani, Al-Sawaequl-Muhraqa. Ahamad ibn Hanbal, Al-Musnad. Tabarani, Al-Aawsat. Ahmad ibn Amr, Al-Musnad. Saifud-Din Istarabadi, Al-Hidayatus-Su'ada. Mohammad Miskin Al-Farahi, Al-Ma'arijun-Nubuawah)

117. It is written in the interpretation of Al-Hafiziyah:

The Commander of the faithful is surnamed as Al-Murtadha since He always endeavored for the sake of Allah's satisfaction and His holiness also was satisfied from Allah and thankful of Him.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 164)



118. In the book of Ganjul-Asrar the following is written: The Commander of the faithful was surnamed as Asadullah (the Lion of Allah) from the time the Messenger of Allah ﷺ went to Miraj and in the court of Allah saw a lion that was bound with chains made of light. Every time His holiness wanted to go forward, the lion would attack to prevent. His holiness asked Gabriel: **O brother, what does the lion want?** The Angel Gabriel said:

O Messenger of Allah ﷺ, search, since there might be a worldly belonging with you. As His Holiness searched, He found that there is a ring in His hand. He took it off His finger and threw it towards the lion.

When the Messenger of Allah ﷺ came back from Miraj, the Commander of the faithful, Ali رضي الله عنه congratulated Him and handed Him the ring. His Holiness said:

May Allah reward you good in both realms, O Asadullah Al-Ghalib (The Victorious Lion of Allah).

(Kashfi Al-Tirmidhi, Al-Manaqib, page 166. Sultan Bahu, Ganjul-Asrar)

119. In Al-Ma'arij Al-Nubuawah the following is written: As the Messenger of Allah ﷺ agreed on peace and treaty in the battle of Dhul-Ashira, He returned to Madina Al-Munawwarah. And it was in this journey that He surnamed the Commander of the faithful رضي الله عنه as Abu Turab (the father of earth/soil). Ammar says: In the aforementioned battle, the Commander of the faithful and I fell asleep under a tree and became soiled with dust. The Messenger of Allah ﷺ came to us and said to Ali, the Commander of the faithful رضي الله عنه: **Get up O Abu Turab. Then His Holiness said: O my brother, do you want me to inform you of the most wicked people?** Ali رضي الله عنه said:

Yes. His Holiness said: Two persons are the most wicked of all; One of them is the person who slaughtered the she-camel of Salih and the other is the one who colors your beard with your blood. As He was saying these words, He would touch Ali's face with His hand.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 166. Fadhlullah Jamal Al-Hosseini, Rawdhatul-Ahbab. Ibn Hajar Al-Asqalani, Al-Sawaequl-Muhraqa. Ahamad ibn Hanbal, Al-Musnad. Bukhari, Sahih)

120. In the book of Dasturul-Haqai'q it is written as follows: One day the Messenger of Allah ﷺ before His prophet-hood, came to Abu Talib's house and Fatimah bintul-Asad, who was Ali's mother said:



O Mohammad ﷺ, whenever you come to our house, my baby in my womb hits his face to my stomach that hard that I have no choice but to stand up. His Holiness said: **Allah honored His face. In another report, it is said:**

Whenever His Holiness came to His uncle' house, He would face towards Ali's mother and say: May peace be on you, o my brother. And Ali ﷺ from inside the womb would say:

May peace be upon you, O Messenger of Allah ﷺ. And every side His Holiness was, Ali ﷺ would face towards that side. After His Holiness was informed of this, He said: Allah honored His face.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 167)

121. In the book of Hiayat Naseri it is written:

The reason which the Commander of the faithful ﷺ is attributed as "Allah honored His face" is that He never turned His face from fighting with the pans and never prostrated in front of an idol.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 168)

122. In the book of Hikay'atus-Salihin the following is reported:

Ali ﷺ was in the womb of His mother.

Whenever His mother wanted to prostrate in front of an idol, Ali ﷺ would stretch His leg in the womb, thus, by the power of Allah the Almighty, His mother could not prostrate.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 168)

123. In the book of Bashai'rul Mustafa, it is reported from Barid ibn Kab: Abbas ibn Mutallib and I were together and a group of Bani Al-Azza was sitting against the Sacred House of Allah when Fatimah bintul Asad entered the Mosque.

While she was circumambulating the Kaaba, labor pain appeared to her. As there remained no chance to get out of the Mosque, she said:

O Allah, for the sanctity of this blessed house, make the birth easy for me.

The reporter says:

I saw that the wall of Kaaba cracked open and Fatimah, Ali's mother entered the Kaaba and on the fourth day she came out having Ali on her hand.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 171)



124. The following has reached the level of tawatur (reliable because of being reported many times from many narrators) in hadiths books:

What Ali عليه السلام had for the first time was the water from the Messenger of Allah ﷺ's mouth. According to another report, when they washed Ali عليه السلام and gave Him to Her mother, He abstained to drink His mother's milk and started to cry. As the Messenger of Allah ﷺ was informed of it, hugged Him, put His tongue in the mouth of Ali عليه السلام and after sucking the tongue of the Prophet ﷺ, He drank the milk of His mother.

(Shaykh Mohsin Ahmad, Asfar Musa. Mulla Dhiyau'd-din Sanaei, Al-Manafi Al-Aawlad. Shihabud-din Al-Hindi, Al-Hidayatus-Su'ada. Kashfi Al-Tirmidhi, Al-Manaqib, page 173)

125. In the book of Rawdhatul-Ahbab, the following is reported:

The truth for the researchers and historians is that first Khadijatul Kubra and Ali Al-Murtadha believed in the Messenger of Allah ﷺ and after them, Zaid ibn Haritha, then Abu Bakr, and after, Bilal Al-Habashi.

(Fadhlullah Jamal Al-Hosseini, Rawdhatul-Ahbab. Kashfi Al-Tirmidhi, Al-Manaqib, page 176)

126. Anas ibn Malik reports the follows: The Messenger of Allah ﷺ was sent as Prophet on Monday and Ali prayed (with Him) on Tuesday (the day after). Ibn Abbass said: **The first person who prayed with the Messenger of Allah ﷺ was Ali Ibn Abi Talib عليه السلام.**

(Tirmidhi, Al-Sahih. Kashfi Al-Tirmidhi, Al-Manaqib, page 176)

127. Abdullah ibn Abbass reports the follows: There are four virtues for Ali, the Commander of the faithful عليه السلام that no one from the Ahlul-Bait and great companions had.

1. The first person who prayed with the Messenger of Allah ﷺ was Ali عليه السلام.
2. In all battles, the standard was in the hand of Ali عليه السلام.
3. In all the battles, specifically in the battle of Mihras and Hunain, He was patient and never escaped the battle.
4. He bathed the blessed body of the sealed of the Prophets, Mohammad Al Mustafa, enshrouded Him and place'd His body in grave.

(Abdul-Wahhab ibn Ahmad Al-Shar'ani, Al-Yawaqit wal-Jawaher. Kashfi Al-Tirmidhi, Al-Manaqib, page 176)





128. In the book of Ahsanul-Kubbar the following is reported:

One day the when the Commander of the faithful was twenty-seven, while sitting on the booth of a house, was eating date. Salman Farsi was down the wall and was sewing his clothe. Ali عليه السلام threw a seed of date to him. Salam said:

I am an old man facing towards hereafter and you, o Ali, are young. It's improper that you treat me in such a way (joke with me). The Commander of the faithful عليه السلام said: **O Salman, you consider yourself old and count me young? Have you forgotten the story of the plain of Arzhana? Don't you know who opened the door of rescue for you and protected you from the lion's harm and once again returned you to life?** Salman was astonished and said:

O Commander of the faithful, tell me about the story of the plain of Arzhana and the lion and purify me from the rust of negligence.

His Holiness said: **You were in the water while crying for help. At the time, you raised your hands for pray and prayed for your rescue. Your prayer was accepted. I was crossing by. I was the rider having a bowstring over his shoulder who unsheathed the sword and cut the lion in two halves and saved your life.** Salam said: Is there any other token? The Commander of the faithful took out a fresh bouquet of flower from His sleeve and said:

This is the gift you gave that rider. Salam was more astonished and pondered for a moment. All of a sudden, a crier (Angel) cried:

O pious old man, go to the Master of the Prophets and tell Him of your story. Salman went to the Messenger of Allah ﷺ and said:

O Messenger of Allah ﷺ, in the Gospel I saw your veneration and the promise of your coming. Thus, I neglected all the religions and (accepted your religion) and I hid it from my father, but my father understood and decided to kill me.

He hurt me. For the consideration of my mother he didn't kill me but he would make me do very difficult tasks. Therefore, I decided to rove and reached the plain of Arzhana. As I slept for an hour, I had a wet dream. After I got up, I arrived to a spring of water and went into it to perform Ghusl (especial way of washing the body after intercourse in sleep like wet dream or awake and other occasions that Ghusl must be performed for:

The body has to be washed in three stages: First, head down to the neck; then the right side of the body from the shoulder down to the foot; and lastly, the left side of



the body.) Suddenly a lion appeared, came towards me and stood over my clothes beside the pool of spring water. I raised my hands in pray and asked Allah to save from the harm of the lion. Quickly a rider appeared and cut the lion in two halves. I walked out of the water and kissed his horse's stirrup. Because it was the spring season and the plain was full of flower blossoms and plants, I collected flowers, made a bouquet and gave it to the rider. At this moment, suddenly the rider disappeared. About over three hundred years have passed and I have never revealed this secret to anyone. But now, your cousin, Ali Ibn Abi Talib عليه السلام recounted the story and astonished me.

O Messenger of Allah ﷺ, whom has He learned the knowledge of the unseen? The Messenger of Allah ﷺ said:

These sorts of things are not surprising (to be seen) from my cousin as I have seen more astonishing things from Him.

O Salman, as I went to Miraj, I crossed from Sidratul Muntaha and reached a level that the angel Gabriel could no more accompany me.

I continued my way alone towards the Throne of Allah and in there, I would talk with my lord and hear His reply. All of a sudden, I saw a lion standing in front of me. As I focused, I found that He is the Victorious Lion of Allah, Ali Ibn Abi Talib عليه السلام. When I got back from Miraj, Ali عليه السلام respectfully while saying Salam came to me and said:

O Messenger of Allah ﷺ, congratulations to you the divine blessings. He started talking and He recounted the mystery that had passed between me and my Lord word for word. O Salman, since the Adam's era up to now, if any of the prophets or friends of Allah, the virtuous or pious has encountered with a problem, it was Ali عليه السلام who rescued and saved them, and opened the door of liberation unto them since the divine hadith proves it:

Allah says: O Ahmad, I sent Ali عليه السلام invisibly/secretly with every prophet, and sent Him both secretly and visibly with you.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 183. Abu Zaid ibn Arabshah, Ahsanul-Kubbar)

Translator: There are different reports from the lifetime of Salman, from 80 to over 500 years are recorded. Some says that he had met Prophet Jesus.





129. Saeid ibn Abi Khalid reports: One day the Messenger of Allah ﷺ had a fever. As Ali عليه السلام, the Commander of the faithful عليه السلام came to Him, the Messenger of Allah ﷺ said: **My brother, the fever has caused me uneasiness.** The Commander of the faithful عليه السلام placed His right hand over His chest and said:

O pain, exit, since He is the Servant and Messenger of Allah ﷺ. The reporter says: I saw that His Holiness got up, sat and said:

My brother, one of the virtues that Allah the Almighty has bestowed upon you is that He made all the illnesses and pains your obedient.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 185. Allama Mohammad Sharif, Kifayatul-Mu'minin)

130. Mohammad ibn Sinan reports: One day I was at the presence of Imam Sadiq عليه السلام when a man arrived from Hunain. Imam عليه السلام said:

Do the people of Hunain know us? He said:

Yes, o Son of the Messenger of Allah. In our region there is a tree which in the spring it blossoms twice.

In the first hours of the day the following is written on its flowers:

There is no god but Allah, Mohammad عليه السلام is the Messenger of Allah ﷺ.

And at the last hours of the day the following is written on its flowers: **There is no god but Allah, Ali عليه السلام is the Successor of the Messenger of Allah ﷺ.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 185. Allama Mohammad Sharif, Kifayatul-Mu'minin)

131. Imam Hassan عليه السلام reports: **One night, my father told me that there is no water at home, and I need to perform Ghusl. It was too dark and I went out to bring water. In the meantime, a crier said:**

O Imam of worshippers, get the bucket of water as I have brought it from Paradise. Then my father had performed Ghusl with that water and started to perform the night prayers. As I brought water, I saw that He is praying.

I said, father, how did you find water? He said:

Allah the Almighty sent the bucket of water and after I performed Ghusl, a crier said:

O Ali عليه السلام, who is like you that the Gabriel has brought you water from Paradise? And also, the Angel Gabriel told me:

Because of this job (bringing you water from Paradise), I acquired an honorary



among the angels that I boast about it until the Day of Resurrection.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 185. Abu Zaid ibn Arabshah, Ahsanul-Kubbar)

132. In the book of Masabihul-Qulub, the following is reported from Ibn Abbass: One day, The Messenger of Allah ﷺ finished His Asr (afternoon) prayer, stood up and said:

Whosoever loves me, shall follow me. All of us followed Him until we reached the house Siddiaqatul-At-har, Fatimatuz-Zahra ؓ. The Messenger of Allah ﷺ looked at Ali, the Commander of the faithful ؓ and said:

O brother, inform the people of what you witnessed yesterday. Ali ؓ said:

O Messenger of Allah ﷺ, I wanted to perform Tahara (E.g. Wudhu) to say the noon prayer but I found no water.

I sent Hassan ؓ and Hossein ؓ to bring water. After a moment, a crier cried saying:

O Abal-Hassan ؓ (Father of Hassan), look at your right side. When I looked, I saw a golden bucket hanging in the air and in it there was water, whiter than the snow, sweeter than honey, more fragrant than rosewater.

I performed wudhu with it, drank a bit and a drop of it fell over my head that its coldness reached my heart. The Messenger of Allah ﷺ said:

O brother, that bucket was from Paradise, it's water from under the Tuba Tree and the drop that fell on your head was from under the Throne.

Then the Messenger of Allah ﷺ hugged Him and kissed Him between His eyebrows and said: My friend and the light of my eyes is the one whose servant yesterday was the Angel Gabriel.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 186. Hossein Shi'i Sabzawari, Al-Masabih Al-Qulub)

133. In the book of Tirmidhi, Al-Sahih, it is reported from ibn Abbass as follows: Several companions of the Messenger of Allah ﷺ had opened their doors into the Mosque. His Holiness said:

close all the doors except the door of Ali ؓ.

Some people said things about this occasion. As their talks reached the Messenger of Allah ﷺ He stood up, praised Allah the Almighty and said:

But after, I indeed commanded that these doors must be closed except the door





of Ali عليه السلام. Thus, one of you has said things about it. By Allah, I have not closed or opened, until I was commanded to do so.

(Tirmidhi, Al-Sahih. Ahmad ibn Hanbal, Al-Musnad. Nasaei, Al-Sahih. Saifud-Din Istarabadi, Al-Hidayatus-Su'ada. Kashfi Al-Tirmidhi, Al-Manaqib, page 197)

134. In Al-Rawdhatush-Shuhada, the following is reported from Ibn Abbass:

One day a companion of the Messenger of Allah ﷺ asked Him:

What were the words that Adam عليه السلام uttered and for their sake Allah accepted His repentance? The Messenger of Allah ﷺ said:

Adam asked His lord for the right of Mohammad ﷺ, Ali عليه السلام, Fatimah عليها السلام, Hassan and Hossein عليهم السلام to accept my repentance. Thus, Allah accepted His repentance.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 201.)

135. In Al-Mawaddat, the following is reported from Hashim ibn Yazid: I heard

Abdullah ibn Masoud saying:

I documented seventy Surahs of the holy Qur'an from the Messenger of Allah ﷺ and the rest of from the best of the Ummah.

I asked: Who is the best of the Ummah? He said: Ali Ibn Abi Talib عليه السلام.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 202)

136. In the book of Al-Mawaddat, it is reported that Abu Wai'l said: I heard that

Abdullah ibn Omar would count the great companions of the Messenger of Allah ﷺ as follows (It's not mentioned how), even Abu Bakr, Omar, Uthman, etc. But He didn't not include the Commander of the faithful عليه السلام as the companions. Then a man told him:

O Abdullah, why didn't you include Ali Ibn Abi Talib عليه السلام one of the great companions? He said:

Ali Ibn Abi Talib عليه السلام is one of the Ahlul-Bait, and no one from the companions could be compared with Him. He is equal with the Messenger of Allah ﷺ and truly Allah the Almighty says:

Thus, Fatimah عليها السلام is with the Messenger of Allah ﷺ and Ali عليه السلام is with the Messenger of Allah ﷺ and Fatimah عليها السلام as well.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 203)



137. In the book of Al-Mawaddat, it is reported from Abdullah ibn Ahmad Hanbal that he said: I asked my father about who the best companions were. He said: Abu Bakr, Omar and Uthman. Then he kept silent. I said: Father, why didn't you mention the name of Ali عليه السلام? He said: My son! Based on the verse of Mubahala, Ali عليه السلام is the Prophet's self and based on the verse of Tathir, he is one of the Ahlul-bait of the Messenger of Allah ﷺ and based on the eleventh verse of Surah Al-Maedah, and the hadith of "who-soever I am His Mawlah, after me, Ali عليه السلام is His Mawlah" he is the Commander of the faithful. No one from the companions could be compared with Him.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 203)

138. In the book of Al-Mawaddat, Imam Baqir عليه السلام is quoted: When the Messenger of Allah ﷺ was close to passing away, one day He placed His blessed head over the lap of Ali عليه السلام and the Muhajirin and Ansar were all in His house. At that time, He turned His face towards Ali Ibn Abi Talib عليه السلام and said: O my brother, Do you accept to do my will and pay my debts? Ali عليه السلام said: Yes, O Messenger of Allah ﷺ and started to cry as much as He fainted. Then the Messenger of Allah ﷺ said to Bilal:

Bring my sword, helmet, armor, camel, and the stone and cloth I used to fasten on my abdomen at the indigence time.

As Bilal brought them, His Holiness took a ring off His finger and said:

O my brother, these possessions of mine belongs to you. Take them to your house since after me no one must begrudge with you on them. Ali, The Commander of the faithful عليه السلام took those blessed things, robbed on His face and head and in the presence of all the Mohajirin and Ansar took them home.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 203)

139. In the book of Al-Sawaeq Al-Muhraqa the following is written:

One day Ali Ibn Abi Talib عليه السلام and Abu Bakr went on pilgrimage of the holy grave of the Messenger of Allah ﷺ. Ali عليه السلام said:

You go ahead of me o Abu Bakr. Abu Bakr said: How can I go ahead of you since I heard the Messenger of Allah saying: Ali عليه السلام is from me and I am from Him.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 204)



140. Shabi reports the following:

One day while Abu Bakr was sitting with a group of people, Ali عليه السلام came. Abu Bakr went for reception of Him and said:

Whosoever wishes to look at the greatest of the people in position, the nearest in relation and the best of them in status to the Messenger of Allah ﷺ, He must look at this Ascendant (Ali عليه السلام)

(Ibn Hajar Al-Asqalani, Al-Sawaequl-Muhraqa. Kashfi Al-Tirmidhi, Al-Manaqib, page 204)

141. in the book of Al-Sawaequl-Muhraqa Omar ibn Khattab is quoted as follows: **Ali عليه السلام is the best of us.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 204)

142. Saeid ibn Musayib reports from Omar ibn Khattab:

We seek refuge to Allah from a dilemma in which Abal Hassan (Ali عليه السلام) is not (among us to solve it).

(Kashfi Al-Tirmidhi, Al-Manaqib, page 205)

143. Sad reports: **There was none among the companions to say "Ask me from anything except the Throne" except Ali عليه السلام.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 205)

144. It is quoted from Ayesha as saying:

Indeed, He (Ali عليه السلام) is the most knowledgeable one in Sunnah who is alive.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 205)

145. Abdullah ibn Abbass said:

For Ali عليه السلام there was what I wanted; a sharp tooth in science, He had a long background in Islam, His father in-law was the Messenger of Allah ﷺ knowledge in Sunnah, braveness in battle and generosity in goods.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 205)

146. Ibn Abbass said:

There were eighteen virtues for Ali عليه السلام that were not for any of the Ummah.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 205. Tabarani, Al-Aawsat. Ibn Hajar Al-Asqalani, Al-Sawaequl-Muhraqa)

147. In the book of Al-Hidayatus-Su'ada, the following is reported from Imam Sadiq عليه السلام:



One day, while the Messenger of Allah ﷺ and a group of the companions were sitting in the Mosque of Madinah, Ali عليه السلام entered the mosque. The Messenger of Allah ﷺ said: Whosoever wants to see the Adam with His Safwah (being chosen, elite), Noah with His Barakah (blessing), Solomon with His Hishmah (retinue), David with His morality, Moses with His prayer, Idris with His dignity, Jesus with His piety, and Mohammad ﷺ with His obedience, verily, must look at my brother, Ali عليه السلام. One of the companions said: O Messenger of Allah ﷺ, does Ali عليه السلام alone have all these virtues together? His Holiness said: Yes, He does. I am not saying these of my own, but Allah the Almighty in His book, has equaled Ali عليه السلام with His twelve Messengers. As He has said about Adam: “Surely Allah chose Adam” He has said about Ali عليه السلام “Then We gave the Book for an inheritance to those whom We chose from among Our servants”. He has said about Noah عليه السلام: “Surely, he was a grateful servant”, and has said about Ali عليه السلام: “Indeed We have guided him to the way, be he grateful or ungrateful.” He has said about Solomon عليه السلام: “and We have given them a great sovereignty”, and has said about Ali عليه السلام: “you will see there, bliss and a great kingdom”. He has said about Ibrahim عليه السلام: “and on Abraham's, who always kept his word” and has said about Ali عليه السلام: “They (always) keep their word, and fear a day whose evil tends to spread around”. He has said about Ishmael عليه السلام: “Then, when they had both surrendered (to Allah), and he had flung him down upon his face,” and has said about Ali عليه السلام: “And among men is he who sells himself to seek the pleasure of Allah”. He has said about Ayyub (Job) عليه السلام: “Indeed We found him to be patient. What an excellent servant! Indeed, he was a penitent” and About Ali عليه السلام He said: “And hath awarded them for all that they endured, a Garden and silk attire”. He has said about Moses عليه السلام: “Mention Moses in the Book. He was sincere, and was a messenger, a prophet” and about Ali عليه السلام has said: “The virtuous will drink from a cup which will be mixed with camphor”. About David عليه السلام has said: “O David, We did indeed make thee a vicegerent on earth” and About Ali عليه السلام has said: “He will surely make them successors in the earth, just as He made those who were before them successor”. About Idris عليه السلام He has said: “And We raised him to high station”, and about Ali عليه السلام has said: “Upon them shall be green garments of silk and brocade they are adorned with





bracelets of silver, and their Lord shall give them to drink a pure draught”. He has said about Jesus ﷺ: “He has enjoined me to pray, and to give the alms, so long as I live” and about Ali ﷺ has said:

“the believers who perform the prayer and pay the alms, while bowing down”.

And to me, Mohammad ﷺ He has said:

“Indeed We have given you abundance” and about Ali ﷺ has said: “a spring where the servants of Allah drink, which they make to gush forth as they please” and also said: “And they feed, for the love of Allah, the indigent, the orphan, and the captive”.

(Shari’at-Madari Istara’badi, Al-Hidayatus-Su’ada.
Kashfi Al-Tirmidhi, Al-Manaqib, page 207)

148. In the book of Shawahidun-Nubuwwah the following is reported from Habba Arani: During waging war with Moawiah, Ali Ibn Abi Talib ﷺ had settled beside Furat river. Suddenly, a man came and said: Peace be on you o Commander of the faithful and the Imam of virtuous ones. Ali ﷺ replied:

Upon you be peace. The man said: I am Shamoun ibn Lochia, the owner of this monastery (pointed to a monastery where he used to live in). He said:

There is a Gospel with us that the companions of Jesus ﷺ have inherited from each other. If you permit me, I will bring it and read it. His Holiness said: **Bring it.** The man brought the Gospel and read about the virtues of the Messenger of Allah ﷺ, and His nation’s attributes and perfections. At the end of the book it was written that one day a man would land/settle beside this monastery who is the nearest person in kinship and descent to the Seal of the Prophets. He will deploy the East and fight against the West. And the following sentences were about Ali ﷺ:

The world in His take is less important than the ashes blown about by a strong wind on a stormy day and death on the path of Allah is easier for Him than drinking water by a thirsty person, and helping Him is Allah’s satisfactory, and being killed with Him is martyrdom.

The man said, as the Prophet ﷺ was chosen, I brought faith in Him and as you settled beside the river, I met you and promised to be with you whether to be dead or alive. The Commander of the faithful ﷺ cried and the others along with Him. Then His Holiness said:

All praise to be to Allah, the One who has not forgotten me and I praise Him who



mentioned me in the book of the righteous ones.

Then He said to Habba Arani: Keep this man with you. The man was martyred at the night of Al-Harir fighting against Moawiah. The Commander of the faithful prayed on His body and buried Him. Then He said: **This man is a believer and from my Ahlul-Bait** ﷺ.

(Shamsud-Din Jami, Shawahidun-Nubuawah. Kashfi Al-Tirmidhi, Al-Manaqib, page 214)



149. In the book of Hidayatus-Su'ada, Ishaq ibn Salman Al-Hashimi is quoted: One day in the session of Harun Al-Rashid the merits of Imam Ali ﷺ were talked about. Harun said: The lay people think that I do not love Ali ﷺ and His children. Allah knows better about my excessive love towards the Commander of the faithful and His glorious descendants. And verily Allah knows that I profess and believe in His superiority. I have received a hadith from Ibn Abbass as saying: One day I was in the presence of the Master of the worlds, Fatimah Al-Zahra ﷺ was crying. His Holiness said:

O my daughter, may my parents be sacrificed for you, what you made you cry? She said: Dear Father, the light of my eyes, Hassan and Hossein have gone out of the house. I search, but I can't find them. His Holiness said:

O my daughter, don't worry. The one who has created them is kinder to them than I and you. Then He raised His blessed hands in prayer and said:

O gatherer of the dispersed ones, wherever my two venerable sons are, thou be their guardian. At the time, the Angel Gabriel descended and said:

O Master of Muslims, do not worry as they are venerable in the world and in the Hereafter and their father is better than them. They are in the Khatira of Bani Najjar.

The Messenger of Allah ﷺ after hearing about the good news, told His companions: **Go towards Khatira.** As they arrived there, they saw them asleep beside each other and an angel had spread one of its wings under them as carpet and the other over them to shadow. His Holiness sat beside them and kept kissing them kindly until they woke up. Then placed Imam Hassan ﷺ over His right shoulder and Imam Hossein ﷺ over His left shoulder and headed towards home while Gabriel was walking beside and the companions were walking after Him. His Holiness would say:

Of sure, I will give you honor and greatness. Meanwhile, Abu Bakr came and said:



O Messenger of Allah ﷺ, would you hand me one of these earrings of the Throne to take home? The Messenger of Allah ﷺ said:

O Abu Bakr, excellent their mount is! And what excellent riders they are! And their father is superior to them. When they reached the Mosque, His Holiness told Bilal to announce so that the believers come to the Mosque. As the elders and youths came, His Holiness placed Imam Hassan عليه السلام and Imam Hossein عليه السلام on His shoulders, mounted the pulpit and said:

O people, do you like me to introduce the bests of creation for Grandfather, Grandmother, Mother, Father, Uncle and Aunt? They said:

Yes. His Holiness عليه السلام said: **They are Hassan عليه السلام and Hossein عليه السلام, since their grandfather is Mohammad, the Messenger of Allah ﷺ, their grandmother is Khadij a, the daughter of Khuwaylid, who is the best of my wives, their mother is Fatimah عليها السلام, my daughter, the queen of women in the world and the hereafter, their father is Ali Ibn Abi Talib عليه السلام, who is the best of mankind after me. Their uncle is Jafar Tayyar, their aunt is Umm Hani, the daughter of Abu Talib, their maternal uncle is Qasim, my son and their maternal aunt is Zainab, my daughter. Then He said: O Allah, I know that Hassan عليه السلام, Hossein عليه السلام, their mother, father, and their friends shall be in Paradise forever, but I beseech from you to place their enemies forever in Hell.**

The narrator says: Harun al-Rashid cried so much that his voice hoarsened.

(Shamsud-Din Jami, Shawahidun-Nubuwwah. Fadhlullah Jamal Hosseini, Rawdhatul-Ahbab. Kashfi Al-Tirmidhi, Al-Manaqib, page 216)

150. In Faslul-Khitab Ibn Abbass is quoted as follows: As Allah the Almighty bestowed upon Muslims the conquest of Ctesiphon at the time Omar ibn Khattab, Omar commanded the trophies to be divided. Then, Hassan عليه السلام and Hossein عليه السلام came said: Omar, give us our right (from the trophies) of the victory which Allah has bestowed upon the Muslims.

Omar, after fully respecting and revering, give them two thousand dirhams. Then, Abdullah ibn Omar said:

O father, please give me my right from the victory Allah has given the Muslims. Omar gave five hundred dirhams to his son. His son said:

It's not just that you gave Hassan عليه السلام and Hossein عليه السلام double of what you gave me while I am the owner of a sword and have waged Jihad since the time of the Messen-



ger of Allah ﷺ and they are children who have not gone out of Madinah yet. Omar said: It is as you say. But how dare you compare yourself with them?

Bring a father as their father, mother as their mother, grandfather as their grandfather, uncle as their uncle, aunt as their aunt, maternal uncle as their maternal uncle! Indeed, you can't, since their father is Ali Al-Murtadha ﷺ, their mother is Fatimah Al-Zahra ﷺ, their grandfather is Mohammad Al-Mustafa ﷺ, their grandmother is Khadija Al-Kubra ﷺ, their uncle is Jafar Al-Tayyar, their aunt is Umme Hani, the daughter of Abu Talib and their maternal uncle is Ibrahim, the son of the Messenger of Allah ﷺ and their maternal aunts are Roqayah and Umme Kulthum. After hearing these virtues, Abudullah ibn Omar became silent.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 217)

151. Jabir ibn Abdullah Al-Ansari quoted the Messenger of Allah ﷺ:

At the night of Journey, when I was taken to the skies and pierced the veils, I heard a voice saying:

Blessed father Abraham thy father, and Blessed brother Ali, thy brother Ali ﷺ.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 219. Yusuf Ganji Shafi'i, Kifayatut-Talib. Omar ibn Mohammad Musili, Al-Wasilatul-Mutaabbedin)

152. In the book of Arbaeen by Jarallah Allamah, the following is written: When the Hadith of the Prophet ﷺ **"I am the city of knowledge and Ali ﷺ is its gate"** reached some of the Khawarij, out of jealousy eighteen scholars from among them came to Ali ﷺ and said:

O Ali ﷺ, every one of us wishes to ask you a question, if you could answer each of our questions separately, then we will understand that you indeed are the gate of the city of knowledge of the Messenger of Allah ﷺ. Ali ﷺ said:

Ask me what you have in mind. Thus, one of them got close and asked: Which is better; knowledge or property? He said: **Knowledge is better.** The questioner asked: Why? His Holiness said:

Verily, knowledge is the heir of the Prophet ﷺ and property is the heir of Qarun, Haman and Pharaoh. The other asked: Which one is better, Knowledge or property? His Holiness said: **Knowledge is better since you guard the property but knowledge guards you.** Another questioner asked: Which one is better, Knowledge or property? He said:



Knowledge is better since the owner of property has many foes while the owner of knowledge has many friends. Another questioner asked: Which one is better, Knowledge or property? His Holiness said: **Knowledge is better since property causes less possessions while knowledge causes to have more possessions.** The next questioner asked: Which one is better, Knowledge or property? He said:

Knowledge is better since the owner of property is called stingy, while the owner of knowledge is called generous. The next one asked: Which one is better, Knowledge or property? His Holiness said:

Knowledge is better, since the owner of property will be held responsible, while the owner of knowledge won't be questioned. The other questioner asked: Which one is better, Knowledge or property? He said:

Knowledge is better, since goods will age over time but knowledge won't. Another questioner asked: Which one is better, Knowledge or property? He said: **Knowledge is better, since the heart enlightens from knowledge but blackens from property.** The last one asked: Which one is better, Knowledge or property? His holiness said: **Knowledge is better, because the owner of property such as pharaoh claims to be Allah the Almighty but the owner of knowledge says: I have not worshipped you the way you deserve.**

After answering the questions, He said:

By Allah, the one whose Ali's soul is under His power, if you keep asking me questions as far as I am alive, I will indeed answer you without repetition.

As Khawarij witnessed such knowledge from Ali عليه السلام eighteen of them including a group of their followers repented and became Mumins (believers).

(Kashfi Al-Tirmidhi, Al-Manaqib, page 262)

153. Ali عليه السلام said:

When the Messenger of Allah صلى الله عليه وسلم was at home, He told me:

O brother, close the door as the angels are with me and they are learning from me. Therefore, groups of angels came and learned from His Holiness. I heard their voice and understood they were three hundred and thirty angels. As His Holiness finished teaching them, I said:

O Messenger of Allah صلى الله عليه وسلم, were the group that left, three hundred and thirty angels? He said: Yes, but how did you figure that out? I said:

As far as I heard three hundred and thirty different voices, thus I understood



that they must be three hundred and thirty angels. His Holiness placed His hand over His chest and said:

May Allah increase your faith and knowledge, O Ali ﷺ.

(Mohammad Taqi Noori Mazindarani, *Al-Faslul-Khitab. Kashfi Al-Tirmidhi, Al-Manaqib*, page 262)

154. In the book of *Al-Faslul-Khitab*, the following is written: At the time of Omar ibn Khattab, a lunatic woman who had committed adultery was brought before him. Omar sentenced her to death by stoning. Ali ﷺ, the Commander of the faithful said:

I heard the Messenger of Allah ﷺ **who said:**

Three groups are forgiven: A lunatic person until they recover, a child until reaching the age of maturity and a sleeping person until He wakes up.

Thus, Omar said: I withdrew from her the sentence of stoning. And said: Women are not able to give birth to a child such as Ali Ibn Abi Talib ﷺ.

Had Ali Not Been There, Omar Would Have Been Ruined (for the wrong Fatwa issuance).

(Kashfi *Al-Tirmidhi, Al-Manaqib*, page 263)

155. In the book of *Al-Mutawwal* and *Mukhtasarul-Ma'ani* it is stated: **Ali** ﷺ **is a name driven from ulow that means higher than everything and Moawiah is driven from Ow Ow, which is the sound of Dog.**

(Kashfi *Al-Tirmidhi, Al-Manaqib*, page 265)

156. Jabir ibn Abdullah Ansari said: At the time of Omar, Kab Al-Ahbar asked him: What was the word that the Messenger of Allah ﷺ uttered in the last moment of His life? Omar said: I was not present at that time, go and ask Ali Ibn Abi Talib ﷺ. His Holiness after being asked said:

At that moment I had placed His blessed Head over my chest, He brought His mouth close to my ear and said: Prayer, Prayer.

Ka'b said: Yes, the last word of the Prophets shall be this word since they were sent and missioned for this matter (prayer).

(Fadhlullah Jamal Al-Hosseini, *Al-Rawdhatul-Ahbab, Vol 3. Kashfi Al-Tirmidhi, Al-Manaqib*, page 267)





157. In the book of Kifayatul-Mu'minin the following is stated: Abu Bakr at his time sent Khalid ibn Walid with a group of others towards the tribe of Bani Hanifa who used to delay paying the alms to guide them. Khalid conquered the tribe and brought lots of booty and captives. As the captives were brought into the mosque, the daughter of one of the great persons from the tribe, named Khola was among them. As she saw the Holy Shrine of the Messenger of Allah ﷺ she went near the grave and after crying, she said:

O Messenger of Allah, I have come to complain to you. When Abu Bakr saw her, he asked: Why do you complain to Him? She said: We are people who believe in the pure words of **'There is no god but Allah, Mohammad is the Messenger of Allah'**, but you have made captives of us. Abu Bakr said: You refrained from giving alms (tax). Khola said:

It is not the way they have informed you about. At the time of the Messenger of Allah ﷺ He used to get alms from our prosperous ones and give them to our poor ones. We told them to do as before, but they didn't listen to us and made captives of us, the weak and poor ones. A person present in there said:

O Caliph, the captives say these words due to powerlessness. Khola said: I tell you the truth, now do whatever you wish. Abu Bakr said:

At the time of the Messenger of Allah ﷺ it was such that whoever from the companions spread a cloth over the head of a captive, she would belong to him, you also do the same. Two men spread cloth over the head of that woman to marry her, but Khola said: By Allah, no one can possess me except the one who could tell me what happened at my birthtime and what I said when I was born. One of the audience said:

O daughter, because of fear you say pointless and silly things. Khola said: By Allah, I tell the truth. Meanwhile, Ali, the Commander of the faithful ﷺ entered the mosque and heard the story. His Holiness said:

O people, wait so that I may ask her questions. Then He said:

O Khola, what do you say? She said: This group wants to possess me but I'm waiting for the person who could tell me about the story that took place on my birthday. His Holiness said: **You were in your mother's womb and when she had labor, she raised her hands in prayer and said:**

O Allah, keep safe in the birth-giving of this child. Then your mother's prayer was accepted and you were born and said: 'There is no god but Allah, Moham-



mad is Allah's Messenger' and also you said: Mother, please marry me to the Master whom I will deliver a baby for. A group of people were there and by hearing your words were astonished. They inscribed what you said on a copper tablet and your mother buried that tablet in your birthplace. As your mother was to die she told you to take care of the tablet. When they were going to capture you, you found the tablet and fastened it on your right arm. Take out that tablet as I am the father of that child, and His name is Mohammad.

The reporter said: I saw Khola sit facing the Qibla and she said:

O Allah, you are the one who bestows and you are beneficent, **"Grant me that I may be grateful for Thy favor which Thou has bestowed upon me"** and you have not granted it to anyone except that you have completed it. And she took out the tablet and threw it in front of the audience. As the companions witnessed this event, they said: The Messenger of Allah ﷺ said the truth when He said:

I am the city of knowledge and Ali is its gate. Then Abu Bakr said:

O Ali, this girl is for you. The Commander of the faithful handed her to Asm'a, the daughter of Omais till her guardian showed up. After a month her brother came and became the attorney of his sister and married her to Ali.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 272)

158. In the book of Kifayatul-Mu'minin Ibn Abbass is quoted: At the time of Omar ibn Khattab, a man from Azerbaijan had a camel whose life expenses would be covered by renting that camel. One day the camel went berserk, losing its inhibition it headed towards desert. No matter how much the man tried to catch the camel, he couldn't succeed. One of his relatives told him:

At the time of the Messenger of Allah ﷺ when similar things happened, people would tell His Holiness, and Allah would accept His prayer solving the problem. As the Messenger of Allah ﷺ passed away, there is a viceroy after Him. You must go to him so that by his prayer, your berserk camel may be tamed. The owner of the camel went to Madina to meet Omar ibn Khattab, and told the story. Omar said: You must ask Allah for forgiveness so that your problem may be solved. He said: O Caliph, I have already asked forgiveness many times but it didn't work. Then Omar said: I write something and you must be brave enough to get close to the camel, and drop it near to it so that it may be tamed. Then he wrote: This is a letter from "the commander of the faithful" Omar to you o tribe of jinns and group of demons, tame the





berserk camel and be careful not to disobey this command. The man got the letter and headed towards Azerbaijan. The reporter said: I visited Ali, the Commander of the faithful عليه السلام and told the story. His Holiness said: **According to the Miracle of the Prophet, Kiramat (a miracle shown by a viceroy rather than a prophet) must appear only by a successor.** As I heard this, I was waiting to see a person from Azerbaijan to ask about what happened about the owner of the camel. One day I saw the man, the owner of the camel. I went close to him and asked what happened. He said: When I threw the letter near the camel, the camel attacked me and knocked me on the ground. My brother and a group of people arrived and saved me, pulling me from under the feet of the camel. Afterward, I was infirm for a long time, and the wound you see is due to that accident. As I recovered, I decided to go to the Khalifa and tell my story so that he may think about my children and family expenses. As I went to Omar and told the story, he said: For every task, Allah has created someone. O ibn Abbass, take this man to Ali Ibn Abi Talib عليه السلام and tell the true story. When that man and I saw Ali عليه السلام His Holiness smiled and said: **Go to the location where your camel is and say the following sentences: O Allah, I turn towards your prophet, the prophet of mercy and His Ahlul-Bait عليه السلام the ones you have preferred over the worlds. O Allah, tame for me her difficulty, repel its evil since you are All-Sufficient, All-Dominant, All-Supreme.**

The man learned the Du'a (prayer) and went back to Azerbaijan. The next year I saw him when he came to Hajj loading his camel with gifts he brought for Ali Ibn Abi Talib عليه السلام. His Holiness said: **Would you like to tell the story yourself or do you want me to say?** The man said: O Commander of the faithful, you say. His Holiness said: **When you saw the camel, you recited the prayer, the camel came towards you with humility and humbleness and kneeled in front of you and became obedient to you.** The man said: By Allah, yes. It happened exactly as you said.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 272, 273)

159. In the book of Ahsanul-Kubbar the following is stated: At the time of Abu Bakr, a business man deposited one thousand dinars to Abu Bakr and went to Hajj. When he returned after a while, Abu Bakr had passed away. Omar ibn Khattab was as his successor. He came to Dar Al-Shar' and asked for his one thousand dinars. Omar said:

I don't know about this deposit, ask Ayesha, she may know of it. When he asked



Ayesha, she also denied knowing of it. The businessman became worried and according to prior acquaintance with Salman Farsi, he told him the story. Salman took him to the Commander of the faithful and he told His Holiness the story. The Commander of the faithful went to the mosque and said:

O Aba Hafs (Omar), Ask Ayesha for permission so that I show the place where the deposit is buried. Omar Said:

O Abal-Hassan, Did Abu Bakr tell you this secret? His Holiness said: **O Aba Hafs, you were Abu Bakr's confidant and his successor after him. When he did not tell you the secret, why would he tell me? But the creator of Abu Bakr has commanded the Earth to inform me whatever takes place on it, from the East to the West.**

Then He went to Ayesha's house and pointed to the location where the money was buried and said: **Dig one foot.** When the container containing one thousand dinar appeared, the people present said:

By what tongue can a person mention the virtues of Ali Ibn Abi Talib عليه السلام who is in every field He is ahead of others; in knowledge, intelligence, power, brevity, generosity, fight, austerity, as well as relationship and kinship with the Messenger of Allah ﷺ.

(Abu Zaid ibn Arabshah, Ahsanul-Kubbar. Kashfi Al-Tirmidhi, Al-Manaqib, page 277)

160. In the book of Ahsanul-Kubbar the following is stated:

Imam Jafar Sadiq عليه السلام said:

One day, Ali, the Commander of the faithful عليه السلام said to Juwaiza ibn Sahr: **While walking towards your farm, you will meet with a lion. Don't be afraid, tell the lion that "Asadullah Al-Ghalib immunized me from your evil."** When He met with the lion, he said:

O Aba Harith, Asadullah Al-Ghalib has immunized me from your evil. The lion roared five times while hanging his head down, then he left. When the man returned, the Commander of the faithful عليه السلام asked:

What happened on the way? He said:

O Commander of the faithful, I said to the lion what you taught me. Would you explain the rest? His Holiness said:

The lion roared five times? He said:

yes. His Holiness said: The lion told you to pass his regard to the Lion of Allah.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 281)





161. In the book of Masabihul-Qulub, the following is stated:

One day, Hassan ibn Ali عليه السلام asked His father, Ali, the Commander of the faithful عليه السلام while His Holiness was sitting inside the mosque for a pomegranate. His Holiness stretched His hand towards the column of the Mosque and a green branch appeared from the column. He picked four pomegranates and handed them to His son and said:

Take them to your mother. The people present in the mosque asked Him where he took the pomegranates from. He said:

They are from Paradise, and I am the divider of Paradise and Hell.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 310)

162. In the book of Masabihul-Qulub, the following is stated: Hubaira ibn Abdur-Rahman reported: One day I went to meet the Commander of the faithful عليه السلام in Kufa. His Holiness said: **Have you missed your family in Madinah?** I said: Yes. He said: **After Isha prayer, come over our house roof.** When I went, He said: **Close your eyes.** Then He said: **Open them.**

As I opened my eyes I saw myself over the roof of my house in Madinah in the presence of the Commander of the faithful عليه السلام. His Holiness said: **Go and meet your family.** I went, met them and came back to the Commander of the faithful. He said: **Close your eyes.** Then He said:

Open your eyes. As I opened my eyes, I found myself over the roof of the house the Commander of the faithful in Kufa. His Holiness said: **People say that the witch woman travels from Iraq to India overnight. Despite her disbelief, she is able to travel such distance overnight, but why can't we, as we are the believers?**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 311)

163. In the book of Ahsanul-Kubbar the following is stated: Imam Sadiq عليه السلام said: One day, the Commander of the faithful saw a skull on the ground in Babylon. He asked: **Who are you?** The skull said:

I am so and so the son of so and so, the king of so and so country. The Commander of the faithful said:

I am Ali Al-Murtadha, the Viceroy of the Messenger of Allah ﷺ. Talk to me of what you experienced and did in your life. The Skull started talking and explained whatever had taken place in his life. By the command of the Commander



of the faithful عليه السلام a mosque was built in the location where the skull was dropped and named it as the Mosque of the Skull where Muslims go and pray there and ask Allah of their needs.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 322. Abu Zaid ibn Arabshah, Ahsanul-Kubbar.)

164. In the book of Ahsanul-Kubbar the following is stated: Harith ibn A'war Al-Hamadni reports that along with the Commander of the faithful عليه السلام we went to A'qur and reached a tree that had dried.

The Commander of the faithful hit the tree with His hand and said: **Turn green as it suits you!** By Allah, I saw the tree turned green. It bore pear fruit and I ate of them; I picked as much as I wanted. **The day after I saw that the tree was as green and fruitful as the day before.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 323)

165. In the book of Ahsanul-Kubbar the following is stated:

One day, while the Commander of the faithful عليه السلام was standing in Bani Assad graveyard, suddenly a lion advanced towards Him and the people present were scared. The Commander of the faithful عليه السلام ordered the people to be quiet. The lion approached Him and placed his head on His foot and started supplicating and moaning. The Commander of the faithful stroked him and said:

Return by the name of Allah and don't come here anymore and convey this command of mine to all lions. The lion while moaning, went away.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 324)

166. In the book of Ahsanul-Kubbar Mohammad ibn A'bid is quoted as follows:

One day in my childhood, my father took me to the Commander of the faithful's عليه السلام holy shrine for pilgrimage. On the way,

I saw a lion heading towards the Holy Shrine with its paw wounded. Perhaps he was inspired to go and get his paw healed by rubbing it on the Holy Shrine. Thus, the lion rubbed his paw on to the Holy Shrine of the Commander of the faithful, got healed and returned.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 324)





167. In the book of Ahsanul-Kubbar Hossein ibn Abdul-Rahim is quoted as follows:

One day after meeting one of the jurists, I went to meet Shah Solaiman Al-Kafi. He said: Where do you come from? I said:

From the session of so and so jurist. He asked: What was the news? I said: Some of the virtues of the Commander of the faithful were talked about. He said: By Allah, I will tell of a virtue of His virtues I have heard from a man of Quraysh: At the time of Omar ibn Khattab, the Baqi' graveyard had started shaking and trembling and the people of Madinah screamed and cried.

Omar asked the people to go out of Madinah and pray with him so that Allah may make the graveyard stop shaking.

Every day the shaking would increase until it reached the houses of the city. Due to fear the people of Madinah decided to leave their houses. Thus, Omar and a group of his companions went to the Commander of the faithful عليه السلام and said:

O Abal-Hassan, earthquake has taken place and as a result the city will be ruined. The Commander of the faithful عليه السلام said:

One hundred persons from the companions of the Messenger of Allah ﷺ must be present. When they came over, the Commander of the faithful عليه السلام chose ten out of one hundred choosing Salman Farsi, Abudhar Ghaffari, Ammar Yasir, Miqdad, etc. and took them along with Himself.

The people of Madinah also agreed to accompany Him. When they reached the Baqi' graveyard, His Holiness stamped the ground three times and for three times He said:

What's wrong with you? The earthquake stopped and the people were saved from the danger of leaving their homes and they prayed. His Holiness then said:

My brother, the Messenger of Allah ﷺ had already been informed of this crowd, their beseeching for help and the earthquake.

It is also quoted from His Holiness that the Surah of Zilzal is about that earthquake and the verse "And the man says what's wrong with her (Earth)".

The "man" is Ali Ibn Abi Talib عليه السلام and when the earthquake occurs, He steps hardly on the Earth and three times says: **What's wrong with you?**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 325)



168. In the book of Ahsanul-Kubbar Asbagh ibn Nabat is quoted as follows: One day while the Commander of the faithful عليه السلام and I were walking in Rahiyah, one of the Qurayshs came and said:

O Ali عليه السلام, you killed many men and orphaned many children. The Commander of the faithful عليه السلام angrily said: **Get away, dog!** As I looked, he turned into a black dog waving its tail and woofing fell down on the ground. His Holiness due to mercy prayed and the man returned to his real form (as a man) came and kneeled at the foot of Asadullah Al-Ghalib عليه السلام and repented. One of those present said:

O viceroy of the Best of the Messengers, why don't you get rid of Moawiah despite of his opposition and conflict? His Holiness said: **We are the honored servants (of Allah). We do not proceed in talk (away from Him) and we are working under His commands. Whoever follows his own whims and defies the satisfaction of Allah, he will be stricken in the punishment of Hereafter. And the despair and punishment of Hereafter is harder than the punishment and torment of this world.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 331)

169. In the book of Ahsanul-Kubbar the following is reported from Khaja Hassan Basri: One day the Commander of the faithful along with a group of companions went towards the graves of the faithful. As they arrived there, He drew three lines on the ground using His whip. Every time He drew a line, a dinar would appear from the ground, but He buried the dinars back in their place and said: **A righteous person must pick you.** Then He returned. Some of those who knew of the location, went and dug so much that water came out of the ground but they found no dinars. As this news reached His Holiness, He said:

No one could possess those dinars except Mohammad Mahdi عليه السلام (The Twelfth Imam who is living on the Planet since over thousand years ago, May Allah Hasten His Reappearance). In another version of the hadith He is quoted as saying: **Except one of my children who has the position of Imamate.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 334)

170. In the book of Rawdhatush-Shuhada, the following is reported from Jabir Abdullah Ansari: **By Allah and by the unity of Allah, After Mohammad Al-Mustafa عليه السلام I have not seen any one under the sky more ascetic than Ali Ibn Abi Talib عليه السلام as He absolutely disregards the comforts of the mortal world.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 354)





171. In the book of Rawdhatush-Shuhada, the following is written:

At the time of the caliphate of Ali, the Commander of the faithful عليه السلام, when from Basra to Saghd and Samarqand were under his control, He was humble to that extent that He would walk on foot in Kufa's bazar in such a way that the those who were busy of worldly trades would not see Him and when it was crowded, He would kindly say:

O believers, let Ali عليه السلام through. When people heard His pleasant voice, they would let Him through.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 354)

172. In the book of Rawdhatush-Shuhada, the following is written: According to the authentic documentation and true hadiths it is reported that one day the Commander of the faithful عليه السلام bought some things for His family when one of the servants came and said:

Please give them to me to carry them. His Holiness said:

The father of the family is more befitting to carry.

The servant said:

O Commander of the faithful and Viceroy of the Best of the Messengers, you are the True Successor of the Messenger of Allah, with your being tired this is not proper for you. He said: **It does not decrease the perfection of a man if he carries something for his dependents (family).**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 355)

173. In the book of Dhakhiratul-Muluk Ibn Abbass is quoted as saying: In a week, The Commander of the faithful عليه السلام would grind one Sa' of barley and store it in a squash and would seal it. He would cook one loaf of bread from the flour to break His fast and sometimes would be satisfied with a handful of the flour. He was asked about why He sealed the squash. He answered:

So that Hassan and Hossein عليه السلام do not mix it with the wheat flour. One day one of the Arab kings came to the mosque to meet Imam Hassan عليه السلام. After the evening prayer, people went out to their houses. The Commander of the faithful had sat in corner of the mosque and had the squash of barley flour in front of Him to break His fast. When the king finished his pray, the Commander of the faithful عليه السلام gave him of that barley flour.



He kept it in his hand and went to meet Imam Hassan عليه السلام. As they brought different foods for him, he picked some of it and said to Imam Hassan عليه السلام: There is a dervish (beggar) in the mosque who due to extreme hunger was eating barley flour and I felt pity for him. If you allow me, I will take this for him since I may gain heavenly reward. Imam Hassan عليه السلام cried and said:
The dervish you saw is the King of religion and the world, the Caliph of the time. He Himself willingly has chosen that food.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 355)

174. In the book of Dhakhiratul-Muluk Ibn Abbass is quoted as saying: One day I said: O Commander of the faithful عليه السلام, what if you wear a new garment? He said: **Allah has said that the eating and dressing of the Leaders of the people of Islam must be of the lowest class of the people of the society so that the prosperous ones follow them in their lifestyles and the needy ones shall not be sad and sorry due to poverty and destitution.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 355)

175. In the book of Dhakhiratul-Muluk the following is also written: When it was the time for prayer, the Commander of the faithful عليه السلام would become anxious and the color of His blessed face would change. He was asked: O Commander of the faithful عليه السلام, what is happening to you? He said:

It is the time for a trust which the heavens and the Earth were not able to endure.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 356)

176. In the Hassani Tafsir it is written as follows: The worship of the Commander of the faithful was at the level that every night one thousand Takbiratul-Ihram would be heard from His house. (Means: He would perform a thousand units of prayer) and He was emersed in prayer was to that extent that in the battle of Uhud an arrow wounded His leg. To take it out was an easy task.

The Messenger of Allah ﷺ said:

When Ali Ibn Abi Talib عليه السلام stands in prayer, take the arrow out of His foot. They removed the arrow from His foot while he was praying, the Commander of the faithful did not notice (due to emersion in prayer).

(Kashfi Al-Tirmidhi, Al-Manaqib, page 356)





177. It is reported: One day the Commander of the faithful عليه السلام and the Imam of worshippers, at the time of breaking His fast, took out a piece of dry bread and wanted to break it. He tried three times but could not break it. One of the persons present said: O Commander of the faithful عليه السلام, you plucked off the door of Khaybar castle using your two fingers and took it as your shield, but how come that today you are so weak you cannot break a piece of bread? His Holiness said:

That power was of Allah but this weakness is of the soul (Nafs).

(Kashfi Al-Tirmidhi, Al-Manaqib, page 357)

178. It is related that one night the Commander of the faithful عليه السلام at the time of His caliphate was busy dividing and listing the treasury. Talha and Zubair came to meet Him. He extinguished the candle and brought another candle from His house, lit it and talked with them. They asked why he changed the candles. He said:

That candle was of the treasury. It is not proper for me to conduct personal discussions in the light of that candle.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 357)

179. In the book of Zuhurat-Riyadh the following is written:

When for three days poverty prevailed in the house of the Commander of the faithful عليه السلام and nothing was found to eat, the Queen of women عليها السلام handed her chador to the Commander of the faithful عليه السلام to sell. The Commander of the faithful عليه السلام sold it for six dirhams and donated it for the cause of Allah. On the way back home, he encountered a person who had a camel.

He said: O Commander of the faithful عليه السلام, would you like to buy this camel from me? The Commander of the faithful عليه السلام said: I have no money.

The person said: I will sell it on credit. His Holiness bought the camel for one hundred dirhams. On the way, he encountered an Arab who said:

O Ali عليه السلام, do you want to sell this camel? He said: Yes. The Arab said: How much did you pay for it? His Holiness عليه السلام said: **One hundred dirhams.**

The Arab gave one hundred seventy dirhams to Ali عليه السلام and bought the camel. Then Ali عليه السلام went in search of the person He had bought the camel from. In the meantime, He encountered the Messenger of Allah ﷺ. His Holiness smiled and said: **Brother, are you going to find the person you bought the camel from?** He said: **Yes.**

The Messenger of Allah ﷺ said:



O Abal Hassan ﷺ, the one who sold you the camel was Gabriel, the other who bought it from you was Angel Michael, the camel is of the Paradise camels and the dirhams were of the Lord. Spend them in goodness and never be afraid of being short of sustenance.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 361)

180. In the book of Futuhatul-Quds, the following is reported:

Ali ﷺ, the Commander of the faithful ﷺ would go out of Kufa every two or three days and would sit at Bahrus-Safa and look at the sea. One day as He was sitting at that place, a young person came by boat. Then he got off the boat, came to the Commander of the faithful ﷺ and greeted Him. The Commander of the faithful ﷺ took the young person home with him and Imam Ali ﷺ welcomed him providing His hospitality and asked about his life: **Where do you come from? And why did you come to this city?**

The young person said:

I come from Yemen, and in Yemen, there are two kings; one is Muslim and the other is a pagan. Half of the country is for the Muslim king and half of it for the pagan one. I sell leeks and my store is near the palace of the pagan king. He has a daughter who is extremely gorgeous and lovely. One day she was heading towards a Bathroom with maximum make up and gave a look at the store, fascinated me and said:

O young man, bring us a basket of leeks every day and never forget it. When I saw her beautiful face, I fell in love with her and heaved a painful sigh. Every day I used to take a basket of vegetables there, but after a while, the spies figured out about my intention and prevented me going there.

Then I shouted and cried out loud. One of the king's confidants informed the king that the leek seller had fallen in love with his daughter and has reached the stage of madness and that he was now shouting and crying shamelessly. As I had gone crazy for the love of her, I decided to go to the king and propose marriage to his daughter. I went and proposed. When the king heard my words, he got angry and sentenced me to death. The executioners took me to the gallows. When there, I asked Allah for help and said:

Please do not let me die deprived of my love. Meanwhile a spy came and said: The king wants to see you. The executioners took the rope off my neck and took me to





the king. The king had a wise minister. He had told the king: Forgive and do not kill him. I will assign him a mission that he won't be able to fulfill and I'll silence in that way. Then the minister told me: If you want to marry her, then go and fight with Ali Ibn Abi Talib عليه السلام behead Him and bring His head to us, then we will make you our groom. Therefore, I headed towards this land and suffered lots of difficulties. But I am a stranger here and do not know who this Ali is. If you could help me to find Him, I will appreciate it.

The Commander of the faithful said:

This is easy. I will solve your problem and heal your illness. Then along with the young man, He went towards the sea (most probably the river or a lake since there is no sea near Kufa, but two big rivers and several lakes are in the area). He sat near the lake or river, gave His sword by the name of DhulFiqar and said:

I am Ali Ibn Abi Talib! Behead me and reach your goal. The young man lifted the sword to cut His blessed head and reach his goal, but his hand with the sword froze in the air and didn't move. The Commander of the faithful said:

Why don't you move the blade and cut off my head? The young man said:

My hand does not move. The Commander of the faithful prayed and blew to his hand. His hand moved. As the young man saw this supernatural act, he dropped the sword and fell on the ground and said:

May thousands of men such as I, and thousands of such girls such as her be sacrificed for you. Now, I will never stop loving you and will never leave you. The Commander of the faithful عليه السلام turned towards Yemen and moved His sword in that direction and wrote to the Muslim king a letter saying:

I ran my blade today and sent that pagan king to hell. As the young man arrives in Yemen, with obedience, hand to him the kingdom and the daughter of the pagan king. Then He gave the letter to the young man and sent him towards Yemen right away. When he took the letter to the king, the king talked to the people present and asked the minister of the pagan king about it. He said:

The king was sitting today on his throne when suddenly a blade beheaded him. As the believer king was informed of the fact, he immediately obeyed what the Commander of the faithful had ordered. He handed the country and the daughter of the pagan king to the young man and the whole population under his kingdom converted to Islam.



181. In the book of Hidayatus-Su'ada the following is reported: One day on a trip, a beggar came and asked the Commander of the faithful عليه السلام for bread. The Commander of the faithful said to Qanbar, His confidant: **Give bread to this der-vish.** He said: O Commander of the faithful عليه السلام, the bread is in the camel's load. He said: **Give him with the camel.** Qanbar said:

The camel is bound by string. He said: **Give the camel along with the string (rope).** Qanbar immediately took his hand off the camel's harness and moved aside. The Commander of the faithful عليه السلام asked: **Why did you move aside?** Qanbar said: I feared that you might also give me, and I would be deprived of being a servant for you and lose the honor of accompanying you.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 368)

182. In Zakhiratul-Muluk, Abu Huraira is quoted as follows: One feast day, the weak and needy people had gathered in front the house of the Commander of the faithful عليه السلام. He came out and said to Abu Musa:

Open the door of the treasury storehouse and give three hundred thousand dirhams to the needy people. As Abu Musa obeyed His command, He went to the location of the feast ceremony, prayed and returned home. I also went to His house. He prepared some pieces of barley bread that had no oil. I said:

O Commander of the faithful عليه السلام, what would happen if you had commanded me to spend one dirham of that money to buy a bit of oil? He said:

O Abu Huraira, you want to make me embarrassed in the Resurrection Day Assembly and place the mark of betrayal on me? By Allah, there is no bounty mightier for Ali عليه السلام than being safe from embarrassment and the scandal of betrayal on the Resurrection Day.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 368)

183. In the book of Futuhatul-Qods, the following is reported: One day, Mamoun wanted my attention and said: I do like to hear the story of the Jinns monsters from you. I said: I heard it from Mohammad ibn Abdullah, who in turn related from Umme Salama saying:

One day the Messenger of Allah صلى الله عليه وسلم headed towards the desert and said: **When my brother Ali Ibn Abi Talib عليه السلام comes, tell Him to bring me the little water skin full of water to between the two mountains.**

When the Commander of the faithful عليه السلام came over, I conveyed the message of the





Messenger of Allah ﷺ. Immediately He picked the sword (DhulFiqar), filled the water skin and went after the Messenger of Allah ﷺ. It is reported from Ali Ibn Abi Talib ؑ as follows:

When I arrived between the mountains, I saw an old man shepherding. I said: O old man, do you know where the Messenger of Allah ﷺ went? He said: Who is the Messenger of Allah? I said: Mohammad Ibn Abdullah ﷺ. The old man said:

I have no idea about Allah and His messenger. I hit his head with a stone as it broke. He cried out loud and as a result, between the space between the mountains became full of countless cavalries and infantries and all of them started attacking me. I took out the Dhulfiqar (special sword for Ali Ibn Abi Talib ؑ) and fearlessly killed them from the left and right until they were defeated and fled.

I went forward and saw a woman darker than dark night with long fangs with fire was flaming out of her eyes and smoke from her nostrils. When she saw me, she hit the ground with her hand and suddenly seven Monsters appeared and advanced to attack me.

I cut one into half. The woman heaved a sigh and said: My spinal column broke. I killed one other monster and the rest fled. The woman attacked me, I cut her also in half. Then a mysterious smoke filled the space between the mountains. I stood for prayer until the smoke went away. Afterwards, I went to the Messenger of Allah ﷺ, and put down the water skin. He was very thirsty. His Holiness drank water, kissed me between the eyebrows and said: Brother, why are you late? I told Him the story. He said: That old shepherd was the cursed Iblis who gathered his army against you. The woman was Yaghouth, the one whom, at the time of ignorance, people would ask for help whenever they circumambulated the Kaaba. Truly the angels and cherubim of the heaven are astonished by your killing her and the people of Paradise have become content and said:

Subhanallah! Glory to Allah, who gave us a bounty today the like of which we had never received before, since your Wali killed that woman. And the Paradise said:

This honor suffices me that my resident is Ali Ibn Abi Talib ؑ.

Then the Messenger of Allah ﷺ placed His hand on my shoulder and said: had it not been for some groups of my Ummah who may say about you, what the Christians say about Isa, son of Maryam, I would have said (something) about



you so that you would not pass before any Muslim but that he would seize the dust from the tracks of your feet demanding blessing from it. When some of the hypocrites heard this, they said:

Are these virtues He says about His cousin not enough that now He likens Him to Jesus? Thus, Allah the almighty for their denial revealed the following verse:

And when the son of Mary is quoted as an example, behold! the folk laugh out (Surah Al-Zukhruf, verse 57)

(Kashfi Al-Tirmidhi, Al-Manaqib, page 434)

184. Again, in the book of Futuhatul-Qods, the following is reported: One day the Commander of the faithful عليه السلام went to desert at the same time that Khalid along with his army were going. When Khalid saw Him, he raised the metal mace he had in his hand to hit the Commander of the faithful عليه السلام. The Commander of the faithful عليه السلام stretched His hand and took the mace from him. He span it around his neck. Khalid gathered all the blacksmiths to get it off his neck but they said: They won't be able to get it off his neck except by putting it in the fire. But if it is placed in the fire, you will die.

The solution to this problem is in the hand of the one who has placed it around your neck. Therefore, Khalid asked some of the great companions of the Messenger of Allah ﷺ to intercede in the presence of Ali Ibn Abi Talib عليه السلام.

The companions took Khalid into the presence of the Commander of the faithful عليه السلام and swore Him by the spirit of the Messenger of Allah ﷺ to have mercy upon Khalid and they asked for forgiveness and moaned a great deal. Then the Commander of the faithful took the iron from around his neck just using His two fingers.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 435)

185. One day after the morning prayer, the Messenger of Allah ﷺ said: **O people, which one of you volunteers to go to meet the three persons who made oath before Lat and Uzza (Two famous Idols) to kill me? No one replied and His Holiness said: I suppose Ali Ibn Abi Talib عليه السلام must be among you.**

Meanwhile, A'mir ibn Qattada said:

O Messenger of Allah ﷺ, Ali, the Commander of the faithful عليه السلام is suffering asthenia (weakness), if you order it, I will inform Him. His Holiness said: **Call Him. When** he went and informed the Commander of the faithful عليه السلام, His Holiness hurried to-



wards the Messenger of Allah ﷺ and said:

O Master of the Messengers, what is the matter? His Holiness said:

Angel Gabriel informed me that three persons from among the pagans have decided to kill me. The Commander of the faithful ﷺ said:

I am ready to repel them. The Messenger of Allah ﷺ dressed Him with His own blessed clothes and armor and fastened His Blessed Turban around the head of the Commander of the faithful, hung His sword and sash and mounted Him on His special horse and said: **Go as I have entrusted you to Allah.**

The Commander of the faithful went away and for three days there was no news from Him. The Queen of the women, taking the hands of Hassan ﷺ and Hussein ﷺ came to Her Father ﷺ and the look of sorrow was clearly on Her face. His Holiness said:

O my Daughter, do not worry! Allah is with Ali ﷺ wherever He is. Then He said: **O people, whoever from among you, will bring me news from my brother, I will give him the good news of Paradise.**

The people spread and went to find the Commander of the faithful. Meanwhile, the angel Gabriel descended and informed the Messenger of Allah in full. After a while, the Commander of the faithful arrived having two men in captive and one beheaded and holding him by one hand and holding the harnesses of three camels on the other. He came to the presence of the Messenger of Allah ﷺ and said to those two captive men:

Say: There is no god but Allah, Mohammad is the Messenger of Allah ﷺ. One of them said: Do not expect it from me, quickly send me to join my friend (who was killed). The Commander of the faithful by the order the Messenger of Allah wanted to kill him, but angel Gabriel came and said:

O Messenger of Allah ﷺ, Allah says Salam to you and says: Do not kill that man as he is famous for his good behavior and generosity among his tribe. His Holiness said to Ali ﷺ: **Do not kill him as Allah says that this man is of that tribe whose good behavior and generosity will lead them to Paradise.**

As that Jewish person witnessed such a miracle, he believed in Islam and since the second did not confess to Unity of Allah and Prophet-hood of the Messenger of Allah ﷺ the Commander of the faithful ﷺ killed him.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 436)



186. In the book of Ahsanul-Kubbar, it is reported as follows:

At the night of Badr battle, the Commander of the faithful عليه السلام acquired three thousand virtues. From among them is this: When His Holiness, the Messenger of Allah ﷺ with three hundred and twenty persons arrived in Badr area and the Quraysh pagans also arrived to fight. At the evening, there was no water at the camp of the Messenger of Allah ﷺ. His Holiness said three times: **Is there anyone to bring water?** Every time, except for the Commander of the faithful عليه السلام, nobody replied. Finally, with the permission of the Messenger of Allah ﷺ His Holiness took the water skin and went for water. Far away there was a water well, where bringing water was impossible even during the day. But Ali Ibn Abi Talib عليه السلام went there and climbed down the well, filled the water skin with water and climbed up. Suddenly, a strong wind blew and spilt the water on the ground. He repeated it three times, and every time a strong wind would blow spilling the water.

On the fourth attempt, He came away with water. As He arrived at the camp, He told the story to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said:

The first one was the angel Gabriel with one thousand angels who said Salam (Blessing, Hello) to you. The second time, it was angel Michael, and the third time, it was angel Seraphiel. Each with one thousand angels said Salam to you.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 438)

187. Again, in the book of Ahsanul-Kubbar, the following story is reported from Abdullah ibn Laili. One day, one of the Jinns came to the presence the Messenger of Allah ﷺ and said:

O Messenger of Allah ﷺ, send one of your tribe companions towards our tribe to teach us the book of Qur'an. The Master of the Messengers ﷺ said to the Commander of the faithful عليه السلام to go and ordered Abu Bakr, Umar, Uthman and Abudhar Ghaffari to accompany Him and told them not to speak as it is dangerous. Soon after the Commander of the faithful عليه السلام left, they arrived to a place full of thistles where it was impossible even for sparrows to walk. Thus, first Abu Bakr, then Uthman, Abu Dhar, Umar on the command of the Commander of the faithful said Hello, but no one answered. But when the Commander of the faithful عليه السلام went forward and said Salam, from all around the voices answering His Salam were heard saying: Upon you be peace, blessing, and the bounty of Allah. The thistles and shavings were cast aside and a throne appeared. The Commander of the faith-





ful ﷺ sat over the throne and became invisible to the other four. They said: Oh, Jinns took Ali. It was at this time that The Commander of the faithful ﷺ taught the jinns the Qur'an. They came out and hurried back towards the Messenger of Allah ﷺ. His Holiness said: **Did you speak while I warned you not to speak?** They said: O Messenger of Allah ﷺ, Ali became invisible from our eyes and we thought that the jinns took Him. The Messenger of Allah ﷺ said:

The truth (Haq, Allah) is with Him wherever He is, and He is afraid of nothing except Allah and His Messenger.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 439)

188. Ibid: One day in the battle of Siffin, Malik Ashtar thought of whether he is more powerful or the Commander of the faithful ﷺ?

The Commander of the faithful ﷺ understood what Malik had in mind. He hayed His Duldul (name of His horse) towards Dhul-Kala' Hamiri who was of the enemies and caught Him off the saddle and threw him on the air and after falling down on the ground, cut him into half. **As Malik saw such a power himself, he came and kneed in front of the horse and asked for forgiveness and repented not to think of it ever from then on.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 439)

189. In the book of Tabaqatul-Nasiri it is reported as follows: The shout of the Commander of the faithful ﷺ was like a lion's roar. His attack was similar to a lion's attack, but His power and energy were above comparison with that of a lion's. A person who plucked off the door of Khaybar castle for sure must be the Lion of Allah (Asadullah). One day He grabbed a wolf by the leg and slaughtered it. The companions asked the Messenger of Allah ﷺ: The Commander of the faithful ﷺ has slaughtered a wolf, shall we eat it or not? His Holiness said: **Why is there a need to question? What Ali ﷺ slaughters, is halal to eat.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 439)

190. In the book of Zuhratul-Riyadh, the following is reported from Abdullah ibn Masoud: One day angel Gabriel brought the Dhulfiqar (double bladed sword) to the Messenger of Allah ﷺ and said: Allah the Almighty sends Salam to you and says: **O Mohammad ﷺ, indeed I see one of the children of Adam who is eligible and deserves to hold the Dhulfiqar to fight the enemies.** His Holiness said: Who



is he? Gabriel said:

The one who kills the daughter of Iblis who is in such and such a place.

The Messenger of Allah ﷺ along with the companions went to that place and saw the daughter of Iblis, full of beauty while there was a dark water flowing at great speed in front of her. Then the Messenger of Allah gave the sword to Abu Bakr and said: **Go and kill this girl.** Abu Bakr went ahead and the girl shouted in such a way that Abu Bakr recoiled in fear. Then the Commander of the faithful ﷺ took the sword and attacked. The daughter of Iblis shouted in the same way but the Commander of the faithful ﷺ even though he dreaded her, he beheaded her and brought her head to the Messenger of Allah ﷺ. Then the Messenger of Allah ﷺ granted Him the Dhulfiqar (the two-bladed sword). When the Commander of the faithful cleaned the sword of the blood, on four parts of it the following was inscribed: **There is no chivalrous man but Ali ﷺ, and no sword but Dhulfiqar.** After seeing this, the Messenger of Allah ﷺ said: **The owner of Dhufiqar is Ali Ibn Abi Talib ﷺ.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 440)



191. In the book of Ahsanul-Kubbar, it is written as follows: At the time of Umar ibn Khattaab, a young man said :

O Allah, judge between me and my mother who has violated my right. When Umar heard of it, he said: O young man, why do you make a bad prayer against your mother? He said:

O caliph, this woman kept me in her womb for nine months and nurtured me for two years and now says that I am not her son. Umar said: Where is your mother? In such and such an area, he said. Umar sent somebody to bring her. The woman came with four fathers and forty witnesses. Umar said:

O woman, this young man says that you are his mother, but you deny it. The woman said: By Allah, he lies. I even do not know him. He wants to disgrace me among my clan since I have not given birth to a child and my husband has passed away and I came to this town for business. Umar said: Do you have any evidence? She said: These people who are with me are all the evidence. Forty persons witnessed that the woman was right. The caliph said:

imprison this young man. Coincidentally, Ali ﷺ, the Commander of the faithful encountered with the young man on the way. The young man cried: O solver of the problems, help me please. Injustice is done to me and he told the story. The Com-





mander of the faithful عليه السلام said:

Take this young man to the court till I come. His Holiness came after a while and said: **O Aba Hafs (Umar), let me judge between this young man and the woman in a way that may please Allah.** Umar said: Why not O Abal-Hassan عليه السلام since I frequently heard the Messenger of Allah ﷺ saying: **The most knowledgeable and virtuous of you is Ali Ibn Abi Talib عليه السلام.** Then His Holiness asked the woman: **Aren't you the mother of this young man?** She said: No. His Holiness said:

Do you accept me as your Wali (representative)? She said:

Yes. Then He said to Qanbar: **Bring four hundred dirhams so that I give this woman as her dowry and marry her to this young man.** When Qanbar brought the dirhams, His Holiness said:

Place them in front this young man because I have recited the formula of marriage between them and said to the present people: Be witness. He told the young man: **Take this woman home and come out when the signs of marriage are clear from you.** The young man anxiously said: O Commander of the faithful عليه السلام, I will never do such a thing! His Holiness said: **Do as I say.** As the young man took the hand of the woman and went into the house, the woman screamed and said: Shame on me O Commander of the faithful عليه السلام! Please do not embarrass me in front of Allah and His Messenger since I really am his mother, how can I marry him! My brothers made me deny him and said: Get rid of him, otherwise, he will ask for his father's heritage. I repent now. The Commander of the faithful عليه السلام ordered the witnesses to be punished. The mother took the hand of her son, kissed him, cried a lot and went home. Umar said:

If Ali عليه السلام Had not Been There, Umar Would Have Been Ruined.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 450)

192. Salman Farsi reported: The Messenger of Allah ﷺ said:

Allah the Almighty divided the wisdom into ten parts and granted a ninth of it to Ali Ibn Abi Talib عليه السلام and one tenth of it to the rest of the people.

Ibn Abbass said: By Allah, He takes part with us in the tenth part, too. In another report Umar said: If I reveal the virtues and attributes of Abul-Hassan عليه السلام that I heard from the Messenger of Allah ﷺ for the people, they will worship Him as Christian people worship Isiah.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 451)



193. In the book of Zuhratul-Riyadh the following is reported: Allah the Almighty revealed to the prophet Noah عليه السلام to construct a ship and the prophet Noah عليه السلام constructed a ship from the wood as he was ordered. As three planks of wood remained, Noah said: Oh Allah, what shall I do with these planks? Allah revealed: **Noah! Ali is the name of a friend or Wali, He will come at the last time. Bury these three pieces of wood in a certain place. We indeed, command the angels to pilgrimage to this grave.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 482)

Translator: Imam Ali عليه السلام willed Hassan عليه السلام and Hossein عليه السلام that before He departed the world, that His grave is already prepared in such and such a place by His brother Noah. When they took His body to the mentioned place, a ready-made grave was there and they placed the blessed body in.

194. Ibn Abbass said:

There were eighteen miracles and virtues. And five of them were so lofty that by one of them He would reach salvation. And thirteen of them were only for Him so that no one from the Ummah has any of them in their possession.

(Hask'ani, Shawahid-Al-Tanzil, page 18)

195. Ahmad ibn Hanbal said:

No one from the companions of the Messenger of Allah صلى الله عليه وسلم has been given so many virtues more than the ones mentioned about Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahid-Al-Tanzil, page 21)

196. Abu Al-Tufail quoted Ibn Abbass as follows:

Verily, there were virtues for Ali Ibn Abi Talib عليه السلام that if just one of them would be spread among others, they would all reach salvation.

(Hask'ani, Shawahid-Al-Tanzil, page 22)

197. Abu Harun said: While I was sitting with the son of Umar, Nafi', son of Arzaq entered and said:

By Allah, I am the enemy of Ali. The son of Umar said: May Allah take you as enemy, you take a man as your enemy of whom one of His virtues is better than all the world and whatever it contains!

(Hask'ani, Shawahid-Al-Tanzil, page 23)





198. Akrama reported from Ibn Abbass as saying: There is no verse in the Holy Qur'an containing the phrase **"Those who believe and perform honorable deeds"** except that Ali عليه السلام is the superior and best of those believers.

There was one concerning the companions of the Messenger of Allah ﷺ except they disobeyed Allah and therefore were punished. But Ali عليه السلام has not been mentioned in the Holy Qur'an except in goodness. Then Akrama said:

Truly I know the virtues of Ali عليه السلام that if I narrate them all, the Earth will be destroyed (as not having the capacity to tolerate their weight).

(Hask'ani, Shawahid-Al-Tanzil, page 23)

199. Saeid ibn Jubair reported from Ibn Abbass as saying:

The most knowledgeable of us in judging, and the highest master of us in Qur'an is Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahid-Al-Tanzil, page 23)

200. Akrama said: When allegiance was taken for Abu Bakr, Ali عليه السلام avoided it and stayed at home. Umar visited Him and said:

Do you avoid making allegiance with Abu Bakr? Ali عليه السلام said:

I have indeed promised that after the demise of the Messenger of Allah ﷺ never to put on my Aba (cloak) except for obligatory prayer until I collect the Qur'an since I fear that the sequence of the Qur'an might be lost.

(Hask'ani, Shawahid-Al-Tanzil, page 28)

201. Abu Tufail quoted Anas ibn Malik as follows: The Messenger of Allah ﷺ said:

After me, Ali Ibn Abi Talib عليه السلام teaches people of the Tawil of Qur'an of which they do not know.

(Hask'ani, Shawahid-Al-Tanzil, page 30)

202. Abu Tufail said:

I met Ali Ibn Abi Talib عليه السلام while He was in middle of giving a sermon and said:

Ask me! By Allah, you do not ask me about things (related to now) until the Day of Resurrection but I will inform you about.

Ask me about the Book of Allah.

There is no verse in it except that I am the most knowledgeable person about it



and I know when it was revealed; day or night, on a flat land or mountain.

(Hask'ani, Shawahid-Al-Tanzil, page 31)

203. Ayesha said: Ali Ibn Abi Talib عليه السلام

is the most knowledgeable of the companions of Mohammad ﷺ.

(Hask'ani, Shawahid-Al-Tanzil, page 34)

204. Sulaim, the servant of Shabi quoted him:

There is no one more knowledgeable in everything between the Earth and Sky and in what is revealed to Mohammad ﷺ (Qur'an).

(Hask'ani, Shawahid-Al-Tanzil, page 35)

205. Mohammad ibn Fudhail reported: Ibn Sharma said:

There was no one to go up the pulpit and say:

Ask me about whatever is between the covers of the Qur'an, except Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahid-Al-Tanzil, page 37)

206. Saeid ibn Jubair reports from Ibn Abbass who said:

The verses of the holy Qur'an had not been revealed about any one more than Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahid-Al-Tanzil, page 37)

207. Laith related Mojahid as saying:

Seventy verses of the Qur'an were revealed about Imam Ali عليه السلام that no one else took part in them with Him. (They were specifically revealed about Him).

(Hask'ani, Shawahid-Al-Tanzil, page 38)

208. Saeid ibn Jubair quotes Ibn Abbass as saying: The Messenger of Allah ﷺ said:

O Ali عليه السلام, you are the light path and you are the Commander and Master of the believers.

(Hask'ani, Shawahid-Al-Tanzil, page 52)

209. Jabir ibn Abdullah Ansari said:

The Messenger of Allah ﷺ said:

Find the path towards the Sun, and if the Sun went away, find the path towards the Moon, and if the Moon faded away, find the path towards Venus, and if Venus faded away, find the path towards the star of (Gamma Ursae Minoris) Pherkad.

He was asked: O Messenger of Allah ﷺ, What do you mean by the Sun, Moon, Ve-





nus and Pherkad? His Holiness said:

The Sun is Myself, the Moon is Ali Ibn Abi Talib عليه السلام, Venus is Fatimah عليها السلام and Pherkad is Hassan عليه السلام and Hussein عليه السلام.

(Hask'ani, Shawahid-Al-Tanzil, page 53)

210. Tariq ibn Shahab said:

I was with Abdullah ibn Abbass and a group of Muhajirin came and asked him about Ali Ibn Abi Talib عليه السلام? Ibn Abbass said:

His heart was full of wisdom and His knowledge, steadfastness, strength and magnanimity, were close to that of a Prophet ﷺ.

(Hask'ani, Shawahid-Al-Tanzil, page 97)

211. The Messenger of Allah ﷺ said:

O Ali عليه السلام, you are the greatest in likeness and magnanimity for the people of Unity (There is no god but Allah).

(Alaini Haydar Abadi, Manaqib of Ali عليه السلام, page 60)

212. The Messenger of Allah ﷺ:

Ali عليه السلام is the most patient person of the Ummah.

(Kharazmi, Manaqib, page 191)

213. The Messenger of Allah ﷺ said:

Ali عليه السلام is the truest person to the covenant of Allah from among the people (believers).

(Mutaqqi Al-Hindi, Kanzul-Ummal, Vol 6, page 393)

214. The Messenger of Allah ﷺ said:

Ali عليه السلام is the firmest of the people in (obedience of to) the Command of Allah.

(Mutaqqi Al-Hindi, Kanzul-Ummal, Vol 12, page 214)

215. The Messenger of Allah ﷺ said:

Ali عليه السلام is the dearest and the most munificent of creation to me.

(Ibn Maghazili, Al-Manaqib, page 237)

216. The Messenger of Allah ﷺ said:

Ali عليه السلام is the brother of the nearest angels.

(Kharazmi, Al-Manaqib, page 31)



217. The Messenger of Allah ﷺ said:

O Ali عليه السلام, you are my trustee on the keys of the store-houses of the mercy of Allah.

(Hafiz Abu Naeim, Hilyatul-Aawliya, Vol 1, page 66)

218. The Messenger of Allah ﷺ said:

Indeed, Allah created the angels from the light of the face of Ali عليه السلام.

(Kharazmi, Al-Manaqib, page 236)

219. The Messenger of Allah ﷺ said:

Ali عليه السلام and I are from one tree and the rest of the people are from different trees (source).

(Ibn Maghazili, Al-Manaqib, page 400)

220. The Messenger of Allah ﷺ said:

O Ali عليه السلام, You are like Kaaba.

(Abdul-Raouf Al-Munawi, Kunuzul-Haqai'q, page 188)

221. The Messenger of Allah ﷺ said:

I am the city of Paradise and Ali عليه السلام is its gate.

Thus, whoever wishes to enter the Paradise, must enter through its gate.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 73)

222. The Messenger of Allah ﷺ said:

O Ali عليه السلام, truly, the truth is with you, and the truth is on your tongue, in your heart and between your eyes.

(Mirza Mohammad Al-Badakhshi, Miftahul-Najat, page 66)

223. The Messenger of Allah ﷺ said:

Indeed, Allah was proud of you to the Nearest Angels, lifting the veils of seven heavens and you saw the Paradise and everything it contains.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 64)

224. The Messenger of Allah ﷺ said:

O Ali عليه السلام, you are the light in darkness and the light of guidance.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 133)





225. The Messenger of Allah ﷺ said:

O Ali ؑ, you are my brother, companion and friend in Paradise.

Khatib Baghdadi, The history of Bagdad, Vol 12, page) (268

226. The Messenger of Allah ﷺ said:

O Ali ؑ, you are the Straight Path.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 133)

227. The Messenger of Allah ﷺ said:

O Ali ؑ, you are the Firmest Handle/Strongest Bond.

(Kharazmi, Al-Manaqib, page 23,25)

228. The Messenger of Allah ﷺ said:

Truly, Ali ؑ lightens Paradise for its residents as the morning star lightens for the people of the world.

(Ibn Maghazili, Al-Manaqib, page 32)

229. The Messenger of Allah ﷺ said:

Verily, there are nineteen qualities in Ali ؑ from the qualities of the prophets that Allah collectively has granted Him only and has not granted to anyone else.

(Sayed Ali Hussein Al-Shafi'i, Mawaddatul-Qurba, page 81)

230. The Messenger of Allah ﷺ said:

Indeed, Allah has placed virtues in my brother Ali ؑ that due to being numerous are not countable.

(Kharazmi, Al-Manaqib, page 2)

231. The Messenger of Allah ﷺ said:

Indeed, the ring door knocker of Paradise is of ruby on golden plates.

When it is knocked, it rings and says: Ya Ali, Ya Ali (Ali, Ali).

(Kashfi Al-Tirmidhi, Al-Manaqib, page 85 and 223)

232. The Messenger of Allah ﷺ said:

There will be division and disagreement among my Ummah, and this Ali ؑ and His companions will be right.

(Mutaqqi Al-Hindi, Kanzul-Ummal, Vol 5, page 34)



**233. The Messenger of Allah ﷺ said:
Ali ؑ is the ring hung on the door of Paradise, whoever ties himself to it, will enter the Paradise.**

(Kharazmi, Al-Manaqib, page 226)

**234. The Messenger of Allah ﷺ said:
Ali ؑ is the best of people. Whoever doubts it, has disbelieved.**

(Ibn Hajar Al-Asqalani, Lisanul-Mizan, Vol 2, page 252)

**235. The Messenger of Allah ﷺ said:
Ali ؑ is the best of people. Whoever denies it, has disbelieved.**

(Mutaqqi Al-Hindi, Kanzul-Ummal, Vol 6, page 159)

**236. The Messenger of Allah ﷺ said:
I and Ali ؑ were created from one light four thousand years before Allah created Adam.**

(Sayed Ali Husseini Al-Shafi'i, Mawaddatul-Qurba, page 82)

**237. The Messenger of Allah ﷺ said:
Ali ؑ is the pillar of faith.**

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 133)

**238. The Messenger of Allah ﷺ said:
Ali ؑ is the sword of Allah against His enemies.**

(Abdul Ghaffar Afghani, The Imams of Guidance, page 41)

**239. The Messenger of Allah ﷺ said:
(O Ali ؑ) You are my companion in the Praised Station.**

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 123)

**240. The Messenger of Allah ﷺ said:
Ali ؑ is the owner of my standard in Mahshar (Resurrection Day).**

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 123)

**241. The Messenger of Allah ﷺ said:
Ali ؑ is the greatest truthful person.**

(Ibn Husnawaih Musili, Durrul-Bahr, page 99)





242. The Messenger of Allah ﷺ said:

Ali's stroke on the day of the battle of Khandaq is superior to all my followers' good deeds until the Day of Judgment.

(Khatib Baghdadi, *The History of Bagdad*, Vol 3, page 32)

243. The Messenger of Allah ﷺ said:

Ali ؑ is the divider between the truth and false.

(Ibn Shirwaih Daylami, *Firdausul-Akhbar*, page 28)

244. The Messenger of Allah ﷺ said:

The superiority of Ali ؑ over all the companions is ninety times more.

(Kashfi Al-Tirmidhi, *Al-Manaqib*, page 98)

245. The Messenger of Allah ﷺ said:

The superiority of Ali ؑ over the other people is as the superiority of Gabriel over the other angels.

(Ganji Shafi'i, *Kifayatut-Talib*, page 176)

246. The Messenger of Allah ﷺ stated:

At the night of Ascension, Allah the Almighty said:

O Mohammad, who is the most beloved of the creation for you? I said:

Ali ؑ. Allah then said:

Turn to your left side.

I turned and suddenly saw that Ali was upright at my left side.

(Kashfi Tirmidhi, *Manaqib*, page 104)

247. The Messenger of Allah ﷺ said:

Ali ؑ is the word which Allah has mandated for the pious people.

(A'mir Tusri, *Alrjahul-Matalib*, page 29)

248. The Messenger of Allah ﷺ said:

I and Ali ؑ were a light among the hands (Jalal and Jamal names) of Allah fourteen thousand years before Adam was created.

(Jamalud-Din Zarandi, *Durarul-Simtayn*, page 79)

249. The Messenger of Allah ﷺ stated:

I and Ali ؑ were a light from the right side of the Throne. Allah used to praise



and sanctify this light fourteen thousand years before Allah created Adam.

(Dhahabi, Mizanul-I'tidal, Vol 2, page 235)

Translator: Understanding these words and the amount time given requires some sort of true philosophy and esoteric knowledge called Gnosticism.

250. The Messenger of Allah ﷺ said:

I and Ali ؑ were a light among the hands (Jalal and Jamal names) of Al-Rahman fourteen thousand years before He created His Throne.

(Amanullah Dihlawi Hindi, Tajhizul-Jaysh, page 24)

251. The Messenger of Allah ﷺ said:

Ali's ؑ stroke on the day of (the battle of) Khandaq (Trench) was superior to any Jinn's or human's (thaqalayn) worship.

(Fakhrud-Din Razi, Nihayatul-Uqul, page 114)

252. The Messenger of Allah ﷺ said:

No one from the past preceded Ali ؑ in knowledge and none from the future will understand Him.

(Imam Ahmad ibn Hanbal, Al-Musnad, Vol 1, page 199)

253. The Messenger of Allah ﷺ said:

Ali ؑ did disbelieve in Allah even in the blink of an eye.

(QhadhiHusseinBakri, Tarikhul-Khamis, Vol1,page286)

254. The Messenger of Allah ﷺ said:

Ali ؑ did not disbelieve in revelation even in the blink of an eye.

(Khatib Baghdadi, History, Vol 4, page 155)

255. The Messenger of Allah ﷺ stated:

If the faith of all the dwellers in heavens and on Earth is placed on one pan of the scale and the faith of Ali ؑ on the other, the faith of Ali ؑ will outweigh them.

(Safuri Baghdadi, Nuzhatul-Majalis, Vol 2, page 207)

256. The Messenger of Allah ﷺ said:

Ali's ؑ fight with Amr ibn Abdawad on the day of the battle of Khandaq is superior to all my followers' good deeds until the Day of Judgment.

(A'mir Tusri, Alrjahul-Matalib, page 418)





257. The Messenger of Allah ﷺ stated:

No one has permission to cross the 'Path' except the one whom Ali عليه السلام has permitted.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 207, 285, 419)

258. The Messenger of Allah ﷺ said:

If Ali عليه السلام had never existed, there would have been no equal for Fatimah عليها السلام.

(Kharazmi, Maqtalul-Hossein, page 65)

259. The Messenger of Allah ﷺ said:

If Ali عليه السلام had never existed, my party, my aowliya (successors/friends) and the aowliya of my messengers would not have been known.

(Kharazmi, Al-Manaqib, page 215)

260. The Messenger of Allah ﷺ stated:

Whosoever would like to look at Adam عليه السلام in his knowledge, must look at Ali عليه السلام.

(Kharazmi, Al-Manaqib, page 76)

261. The Messenger of Allah ﷺ stated:

Whosoever wants to look at Noah عليه السلام in his wisdom, he must look at Ali عليه السلام.

(Ibn Hajar Al-Asqalani, Lisanul-Mizan, Vol 6, page 24)

262. The Messenger of Allah ﷺ said:

Whosoever wants to look at Moses in his prestige and brevity, he must look at Ali عليه السلام.

(Abu Bakr ibn Mu'min, Risalatul-I'tiqad, page 181)

263. The Messenger of Allah ﷺ said:

Whosoever wants to look at Jesus عليه السلام in His piety, he must look at Ali عليه السلام.

(Abdul Ghaffar Afghani, The Imams of Guidance, page 37)

264. The Messenger of Allah ﷺ said:

Whoever wants to look at Ibrahim عليه السلام in His friendship (Khullah), he must look at Ali عليه السلام.

(Safuri, Al-Nuzhatul-Majalis, Vol 2, page 207)

265. The Messenger of Allah ﷺ stated:

Whoever wants to look at Hermes عليه السلام in His dignity, he must look at Ali عليه السلام.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 207)



266. The Messenger of Allah ﷺ said:

Whoever wants to look at Yunus ؑ in His devotion, he must look at Ali ؑ.

(Sayed Ali Husseini Al-Shafi'i, Mawaddatul-Qurba, page 81)

267. The Messenger of Allah ﷺ said:

Whoever wants to look at Joseph ؑ in His beauty, he must look at Ali ؑ.

(Tabari, Zakhaerul-Uqba, pages 94)

268. The Messenger of Allah ﷺ said:

Whoever wants to look at Ayyub ؑ in His patience, he must look at Ali ؑ.

(Ibn Husnawaih Musili, Durrul-Bahr, page 11)

269. The Messenger of Allah ﷺ stated:

Whoever wants to look at Ayyub ؑ in His patience, he must look at Ali ؑ.

(Jalalud-Din Sayuti, Laa'li, page 54)

270. The Messenger of Allah ﷺ said:

Whoever wants to look at Ayyub ؑ in His patience, he must look at Ali ؑ.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 207)

271. The Messenger of Allah ﷺ said:

Whoever wants to look at Sulaiman ibn Dawood ؑ in His governance and generosity, he must look at Ali ؑ.

(Abu Bakr ibn Mu'min Shirazi, Risalatul-I'tiqad, page 181)

272. The Messenger of Allah ﷺ stated:

Whoever wants to look at Yakub (Jacob) ؑ in His sadness, he must look at Ali ؑ.

(Ibn Maghazili, Al-Manaqib, Vol 3, page 434)

273. The Messenger of Allah ﷺ said:

Whoever wants to look at Gabriel ؑ in His magnitude and majesty, he must look at Ali ؑ.

(Ibn Maghazili, Firdausul-Akhbar, Vol 3, page 434)

274. The Messenger of Allah ﷺ stated:

Whoever wants to look at angel Michael ؑ in His rank, he must look at Ali ؑ.

(Ibn Maghazili, Firdausul-Akhbar, Vol 3, page 434)





275. The Messenger of Allah ﷺ said:

Whoever wants to look at angel Seraphiel ؑ in His prestige, he must look at Ali ؑ.

(Amanullah Dihlawi Hindi, Tajhizul-Jaysh, page 336)

276. The Messenger of Allah ﷺ said:

Whoever wants to look at Mohammad ؑ in His moral, body, grace and highness of His rank, he must look at Ali ؑ.

(Ibn Maghazili, Firdausul-Akhbar, Vol 3, page 434)

277. The Messenger of Allah ﷺ said: **Ali ؑ is the hope of Muslims.**

(Qunduzi, Yanabi al-Mawadda, page 496)

278. The Messenger of Allah ﷺ stated:

Ali is with Truth (Haq) and the Truth is with Ali ؑ. The two shall not separate until they come to me at the Pool (of Kawthar in Paradise).

(Khatib Baghdadi, The history of Bagdad, Vol 14, page 321)

279. The Messenger of Allah ﷺ said:

The relation of Ali ؑ to me is as the relation of my soul in my body.

(Rustam Khan Badakhshi, Miftahul-Najat, page 43)

280. The Messenger of Allah ﷺ said:

Whoever knows the right of Ali ؑ becomes pious and cleansed.

(Kharazmi, Al-Manaqib, page 227)

281. The Messenger of Allah ﷺ said:

Anyone who writes one virtue of the virtues of Ali ؑ the angels will keep asking forgiveness for him as far as there remains a trace of the written virtue.

(Kharazmi, Al-Manaqib, page 2)

282. The Messenger of Allah ﷺ said:

Whoever does not believe Ali ؑ is the best of people, has disbelieved.

(Ibrahim Mohammad Hamwi Shafi'i in Faraedus-Samtain, page 449)



283. The Messenger of Allah ﷺ said:

I did not pass from any heaven except that its residents were longing for Ali Ibn Abi Talibؑ and there is no prophet in Paradise except that He longs for Aliؑ.

(Mohibb Tabari, Zakhaerul-Uqba, page 95)

284. The Messenger of Allah ﷺ stated:

O Aliؑ, there is a stick among the sticks of Paradise on the Day of Resurrection by which you drive the hypocrites away from the Pool (of Kawthar).

(Mohibb Tabari, Zakhaerul-Uqba, page 91)

285. The Messenger of Allah ﷺ said:

I have not asked my Lord in my prayer except that He has granted it to me, and I have not asked anything for myself except that I have asked it for you (O Aliؑ).

(Nasaei, Al-Khasae's. page 37)

286. The Messenger of Allah ﷺ said:

Looking at Aliؑ is worship.

(Hakim Nayshaburi, Almustadrak, Vol 3, page 141)

287. The Messenger of Allah ﷺ said:

I taught Aliؑ whatever I came to know.

(Musili, Ibn Husnawaih, Durrul-Manaqib, page 45)

288. In Al-Musnad of Ibn Hanbal it is related from ibn Omar that he said:

We would take Abu Bakr and Omar as the best people, but Aliؑ was superior by possessing three characteristics: **First, the Messenger of Allah ﷺ gave Him His daughter in marriage and She gave birth to Ali'sؑ children.**

Second: Locked all the doors except His door towards the Mosque.

Third: Granted Him the banner on the day of the Battle of Khaibar.

(Ahmad ibn Hanbal, Al-Musnad, Vol 2, page 26. Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 77. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 391, 393. Hakim Nayshaburi, Al-Mustadrak, Vol 3, page 125)

289. The Messenger of Allah ﷺ said:

An angel came to me and said:

O Mohammad, Allah sends peace upon you and says:

Indeed, I married Fatimahؑ to Aliؑ, thus, you marry Her to Him. And I verily





ordered the Tree of Tuba to bear pearl, ruby and coral and the residents of heaven have become content in it. And soon, the two Masters of Paradise will be born from them, and by them the Paradise will be adorned. Therefore, be content o Mohamad ﷺ as you are the best among the first and the last.

(Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 31. Sayed Shihabud-Din Shafi'i, Rashfatul-Sadi. Safuri Shafi'i in Nazhatul-Majalis, Vol 2, page 182. Ibn Hajar, Sawaequl-Muhraqah, page 106. Kharazmi, Maqtalul-Hossein, Vol 1, page 65. Ibn Sabbagh Al-Maliki, Fusul-Al-Muhimma)

290. The Messenger of Allah ﷺ said:

If the heavens and the Earth are placed on one pan of the scale and the faith of Ali ﷺ on the other, the faith of Ali ﷺ will outbalance them.

(Ismaeil Bahraini, Ghayatul-Muram, page 509. Sayed Murtadha Firouz Abadi, Fadhae'lul-Khamasa, Vol 1, page 191)

291. Amir ibn Wathila said: On the day of Shura, I was beside Ali ﷺ in the consultation house. I heard Ali ﷺ addressing the people. He said: I proclaim to you something which neither your Arabs nor your non-Arabs can change. Then He said: **I adjure you, all of you, if there is any among who has unified Allah prior to me! I adjure you! Is there anyone among you who has had a brother like my brother; Jafar Al-Tayyar, in Paradise with the angels, except me?**

I adjure you, tell me, is there anyone among you who has had an uncle such as my uncle, Hamza the lion of Allah and the lion of His Messenger, the Master of Martyrs, except me?

They all said: By Allah, there is no one but you.

I adjure you, tell me, is there anyone among you who has had a wife such as my wife; Fatimah ﷺ, the daughter of Mohammad ﷺ the Queen of the women of Paradise, except me?

They all said: By Allah, there is no one but you.

I adjure you, is there any of who has had two sons such as my sons, Hassan ﷺ and Hussein ﷺ, the Masters of the youth in Paradise, except me? They all said: By Allah, there is not.

Adjure you, is there any of you who has been whispered to by the Messenger of



Allah ﷻ ten times and has paid charity before having the private conversation except me?

They all said: By Allah, there is no one but you.

I adjure you, is there any of you about whom it has been said by the Messenger of Allah ﷺ: "Whoever I am his Leader (Mawla), 'Ali is his Leader (Mawla). O Allah, befriend whosoever befriends him and be the enemy of whosoever is hostile to him. And the present witness must inform those who are absent" except me?

They all said: By Allah, there is no one but you.

I adjure you, is there any of you about whom it has been told by the Messenger of Allah ﷺ: "O Allah, send the most beloved of your creation to you and to me, the one who loves You and Me more than anyone to eat this chicken with me" And then Allah send Him and He ate the chicken with Him, except me? They all said:

By Allah, there is not.

I adjure you, is there any of you about whom it has been told by the Messenger of Allah ﷺ: "Indeed, tomorrow I will give the banner/standard into the hand of a man who loves Allah and His Messenger, and Allah and His Messenger love Him as well. The one who never returns until Allah conquers (the enemy) by His hands when He returns" except me?

They all said:

By Allah, there is no one but you.

I adjure you, is there any of you about whom it has been told by the Messenger of Allah ﷺ to Bani Wali'a: "Either submit or I will dispatch a man whose self is like myself, His obedience is like my obedience, His disobedience is like my disobedience, who separates you by the sword" except me? They all said: By Allah, there is no one but you.

I adjure you, is there any of you about whom it has been told by the Messenger of Allah ﷺ: "He lies the one who says he loves me but he hates this man" except me?

They all said: By Allah, there is no one but you.

I adjure you, is there any of you who has been greeted at once by three thousand angels including Gabriel, Michael and Siraphil, when I brought water from the well except me? They all said:

By Allah, none of us.

I adjure you, is there any of you who has been addressed from heaven: "There is no chivalrous man but Ali, and no sword but Dhulfiqar" except me?



They all said:

By Allah, there is no one but you.

I adjure you, is there any of you who has been told by Gabriel on the day of the battle of Hunain: Such is equality. Then the Messenger of Allah ﷺ said: He is from me and I am from Him. And Gabriel then said: And I am from you both, except me? They all said:

By Allah, there is no one but you.

I adjure you, is there anyone of you who has been told by the Messenger of Allah ﷺ: "You fight the Nakithin, Qasitin and Mariqin by the command the Prophet" except me? They all said:

By Allah, there is no one but you.

I adjure you, is there anyone of you who has been told by the Messenger of Allah ﷺ: "I fought based on the Tanzil of the Qur'an and you fight based on the Tawil of the Qur'an" except me? They all said: By Allah, there is no one but you.

I adjure you, is there any of you whom the Sun has been returned for until He prayed the afternoon prayer at its right time, except me?

They all said: By Allah, there is no one but you.

I adjure you, is there any of you who has been told by the Messenger of Allah ﷺ: "No one loves you except a believer, and no one hates you except a pagan" except me? They all said:

By Allah, there is not.

I adjure you, don't you know that He (The Messenger of Allah ﷺ) ordered the closure of all the doors and opened the door of my house (to the Mosque) and then you spread rumors about it and the Messenger of Allah ﷺ said: "I have not closed your doors and have not opened His door, but Allah closed your doors and opened His door", except me? They all said: Yes, we do.

I adjure you, don't you know that He (The Messenger of Allah ﷺ) whispered with me on the day of Tai'f not the others and it took a long time, then you spread rumors about it that He whispered with me not you, then His Holiness said: I did not whisper with Him but Allah whispered?

I adjure you, don't you know that the Messenger of Allah ﷺ said: "Ali عليه السلام is with Truth and the Truth is with Ali عليه السلام. The truth turns with Him in whichever direction He turns"? I adjure you, don't you know that the Messenger of Allah ﷺ said:



“I am leaving among you two weighty things: the Book of Allah and the members of my household. You shall not go astray if you hold fast to them and they shall not split until they meet me at the Pool (of Kawthar)?

I adjure you, is there any of you who has been told by the Messenger of Allah ﷺ at the time He feared the pagans: “Who sacrifices his soul for me? Then He sacrificed His soul and slept on His bed (instead of Him to save His life), except me?

They all said: By Allah, none of us.

I adjure you, is there any of you who has dueled Amr ibn Abdawad al-A'miri when he called on you to duel except me? They all said: By Allah, it was You.

I adjure you, is there any of you about whom the verse of Purification has been revealed when Allah says: “Allah merely wants to remove any blight from you People of the House, and to cleanse you thoroughly” except me?

They all said:

By Allah, he is only You. I adjure you, don't you know that the Messenger of Allah ﷺ said:

“You are the Master of believers” except me?

They all said: By Allah, there is no one but You.

I adjure you, don't you know that the Messenger of Allah ﷺ said: “I asked nothing from Allah except I asked the same thing for You” except me?

They all said: By Allah, there is no one but You.

(Kharazmi, Al-Manaqib, page 238, 248. Ibn Hajar, Sawaequl-Muhraqah, page 77)

292. Sulaiman Al-Ahmasi quoted his father: Ali ﷺ said:

By Allah, no verse was revealed except that I verily knew what it was revealed about, when it was revealed, about whom it was revealed. Indeed, my Lord has granted me a sane heart and an eloquent tongue.

(Ibn Sa'd, Al-Tabaqatul-Kubra)

293. Sunabihi quoted Ali ﷺ: The Messenger of Allah ﷺ said:

I am the house of wisdom and Ali ﷺ is its gate.

(Tirmidhi, Sunan. Abdul Muti Al-Qala'ji, Al-Manaqib)

294. Abdullah ibn Mohammad ibn Umar ibn Ali Ibn Abi Talib ﷺ quoted his father that it was said to Ali ﷺ:





How is it that you have more hadiths than other companions of the Messenger of Allah ﷺ? He said:

I was such that whenever I asked Him, He would inform me and whenever I was quiet, He would make me ask questions.

(Ibn Sa'd, Al-Tabaqatul-Kubra)

295. Anas ibn Malik reported: The Messenger of Allah ﷺ said:

Indeed, the Paradise longs for three persons: Ali ؑ, Ammar and Salman.

(Tirmidhi, Sunan. Abdul Muti Al-Qala'ji, Al-Manaqib, page 39)

296. Abdullah ibn Masoud said:

I recited seventy Surahs to the Messenger of Allah ﷺ and finished reciting the whole Qur'an to the best of people; Ali Ibn Abi Talib ؑ.

(Bukhari, Sahih. Abdul Muti Al-Qala'ji, Al-Manaqib, page 41)

297. The Messenger of Allah ﷺ said:

The relation of Ali ؑ to me is the relation of head to body.

(Ibn Hajar, Sawaequl-Muhraqah, page 57)

298. Ibn Abbass said:

There are four virtues for Ali ؑ, the Commander of the faithful ؑ that no one has.

- 1. The first person who prayed with the Messenger of Allah ﷺ was Ali ؑ.**
- 2. In all the battles, the standard holder of the Messenger of Allah ﷺ.**
- 3. He is the one who stayed with the Messenger of Allah ﷺ when others fled.**
- 4. He bathed the blessed body of the seal of the Prophets, enshrouded Him and placed His body in the grave.**

(Ibn AbdulBirr, Al-Istia'b. Hakim Nayshaburi, Al-Mustadrakul-Sahihayn, Vol 3, page 111)

299. Ali ؑ said:

The Messenger of Allah ﷺ on his deathbed, whispered to me and taught me one thousand kinds of knowledge which from each kind I inferred one thousand other kinds.

(Hafiz Abu Naeim, Hilyatul-Aawliya)



300. The Messenger of Allah ﷺ said:

Ali عليه السلام is with Qur'an and Qur'an is with Ali عليه السلام. They shall not split until they meet me at the Pool of Kawthar.

(Hakim Nayshaburi, *Almustadrak*, Vol 3, page 124.
Dhahabi, *Talkhis*)

301. The Messenger of Allah ﷺ said:

Ali عليه السلام is my brother, cousin, son in-law and the father of my children.

(Shirazi, *Alqab. Muttaqi Al-Hindi, Kanzul-Ummal. Ibn Najar.*

302. The Messenger of Allah ﷺ said:

O Ali عليه السلام, you are my brother, companion, and friend in Paradise.

(*Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 402*)

303. The Messenger of Allah ﷺ said:

On the door of Paradise it is written: There is no god but Allah, Mohammad ﷺ is the Messenger of Allah and Ali عليه السلام is the brother of the Messenger of Allah ﷺ.

(*Tabarani, Al-Aawsat. Ahmad ibn Hanbal, Al-Musnad, Vol 5, page 35,46*)

304. The Messenger of Allah ﷺ said:

If Ali's عليه السلام faith is compared with the faith of my Ummah, Ali's عليه السلام faith outweighs the faith of my Ummah until the Day of resurrection.

(*Ibn Maghazili, Al-Fadhai'l. Ahmad ibn Hanbal, Al-Musnad. Kharazmi, Al-Manaqib. Shaykh Sulaiman Balkhi, Yanabi Al-Mawaddah*)

305. The Messenger of Allah ﷺ said:

Be Happy o Abal-Hassan since Allah the Almighty married Fatimah عليها السلام to you in Heaven before He married Her to You on the Earth.

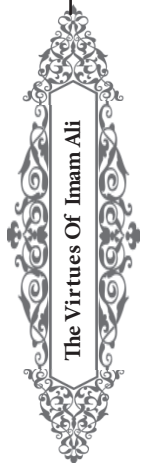
(*Kharazmi, Al-Manaqib, page 247*)

306. The Messenger of Allah ﷺ said:

Ali عليه السلام is the gate of Hittah (forgiveness), the one who enters it is a believer and the one who avoids it is a pagan.

(*Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 153 ,
Hadith 2528)*





Chapter 3
Virtues of Imam Ali عليه السلام from
the perspective of the Caliphs.



1. Abu Bakr said: Allah and His Messenger told the truth. At the night of Hijra while we were walking out of the cave towards Madinah, the Messenger of Allah ﷺ told me: My hand and Ali's ﷺ hand are equal in justice.

(Ibn Maghazili, *Al-Manaqib*, page 129 , Hadith 170. Mutaqqi Al-Hindi, *Kanzul-Ummal*, Vol 11, page 604. Qunduzi Al-Hanafi, *Yanabi-Al-Mawaddah*, page 277 , Hadith 17. Ibn Asakir in his book of *History of Damascus*, Vol 2, page 438 , Hadith 953.)

2. Ayesha said: I saw Abu Bakr Al-Seddiq looking at the face of Ali Ibn Abi Talib ﷺ a lot. I said: O father, why do you look at the face of Ali Ibn Abi Talib ﷺ too often? He told me: My daughter, I heard the Messenger of Allah ﷺ used to say: Looking at the face of Ali ﷺ is worship (of Allah).

(Ibn Maghazili, *Al-Manaqib*, page 210 , Hadith 252. Ibn Asakir in his book of *History of Damascus*, Vol 2, page 391 , Hadith 895. Ibn Kathir, *Al-Bidaya Wal-Nihaya*, Vol 7, page 358. Sayuti, *The History of The Caliphs*, page 172)

3. Ibn Omar quoted Abu Bakr: Mind Mohammad ﷺ in His Ahlul-Bait ﷺ. That means: Respect Him among His Ahlul-Bait ﷺ and do not bother them (His Household).

(Mutaqqi Al-Hindi, *Kanzul-Ummal*, Vol 13, page 638. Qunduzi Al-Hanafi, *Yanabi-Al-Mawaddah*, chapter 54, page 194, 356)

4. Harith ibn Awar reported that one day the Messenger of Allah ﷺ was among a group of His companions and said:

I show you Adam in his knowledge, Noah in his understanding, Ibrahim in his wisdom. Not a long time passed that Ali ﷺ came. Abu Bakr said: O Messenger of Allah ﷺ, you compared this man with three of the Prophets, good for him, who is this man o Messenger of Allah? The Messenger of Allah ﷺ said: Don't you know Him o Abu Bakr? He said: Allah and His Messenger know better. The Messenger of Allah ﷺ said:

He is Abul-Hassan, Ali Ibn Abi Talib ﷺ.

Then Abu Bakr said: Congratulation for you, Abal-Hassan, where would be a person like you, o Abal-Hassan! (You are unique).

(Kharazmi, *Al-Manaqib*, Chapter 7, page 45)



5. Shabi said: One day while Abu Bakr was sitting with a group of people, Ali عليه السلام came. Abu Bakr went for reception of Him and said: Whosoever wishes to look at the greatest of the people in position, the nearest in relation and the best of them in status to the Messenger of Allah ﷺ He must look at this rising/ascending man (While He was coming towards them from a distance as rising or ascending).

(Kharazmi, Al-Manaqib, Chapter 14, page 98. Ibn Asakir in his book of History of Damascus, Vol 3, page 70 , Hadith 1100)

6. Zaid ibn Ali Ibn Hussein عليه السلام said:

I heard my father, Ali Ibn Hussein عليه السلام saying that I heard from my Father, Hussein Ibn Ali عليه السلام as saying:

I said to Abu Bakr, o Abu Bakr, who is the best of people after the Messenger of Allah ﷺ ? He told me: Your father.

(Mutaqqi Al-Hindi, Kanzul-Ummal, Vol 12, page 489)

7. Mo'qil ibn Yasar said: I heard Aba Bakr as saying: Ali Ibn Abi Talib عليه السلام is the Itrah (Ahlul-Bait/ Household) of the Messenger of Allah ﷺ.

(Mutaqqi Al-Hindi, Kanzul-Ummal, Vol 13, page 115)

8. Ali عليه السلام and Abu Bakr came to pilgrimage the grave of the Messenger of Allah ﷺ after six days after His demise. Ali عليه السلام said to Abu Bakr: You go forward. Abu Bakr said:

I can't go ahead of a man whom I heard the Messenger of Allah ﷺ used to say about Him: The relation of Ali عليه السلام to me is like the relation of me to my Lord.

(A'tharus-Sadiqin, Vol 14, page 277. Fadhaelul-Khamsa, Vol 1, page 297. Al-Ryadhul-Nadhra , vol 2 page 163)

9. Mo'qil ibn Yassar said: I heard Aba Bakr saying about Ali Ibn Abi Talib عليه السلام: He is the contract/covenant of the Messenger of Allah ﷺ (Meaning that He is the one who the Messenger of Allah got covenant for from the people on the Day of Ghadir)

(Ibn Asakir in his book of History of Damascus, Vol 3, hadith number: 1092)

10. Qays ibn Hazim said: Ali Ibn Abi Talib عليه السلام and Abu Bakr met, then Abu Bakr smiled while looking at Ali's Face. Ali عليه السلام said: Why do you smile? Abu Bakr said: I heard the Messenger of Allah ﷺ stated:



No one has the permission of crossing the 'Path' except the one whom Ali عليه السلام has permitted.

(Ibn Maghazili, Al-Manaqib, page 119. Ibn Hajar, Sawaequl-Muhraqah, page 126. Tijani Tunisi, Then I Was Guided, page 2)

11. Abu used to frequently say on the pulpit or in the presence of Muslims:

Leave me, leave me since I am not better than you while Ali عليه السلام is among you.

(Mohammad Razi, Why I became Shia, page 332 quoting from: Fakhr Razi's Nihayatul-Uqul, Tabari's History, Baladhari in Ansabul-Ashr'af, Sama'ni's Fadha'e'l, Ghazali's Sirrul-A'lamin, Sibti ibn Jowzi's Tadhkira, Qadhi Fadhl ibn Ruzbahan and ibn Abi Al-Hadid)

It is noteworthy to say that such words from Abu Bakr are also mentioned by Imam Ali عليه السلام Himself in Nahjul-Balagha in the sermon of Shaqshaqiyyah (The compiled sermons, letters and short sentences of Ali عليه السلام) as following:

It is strange that during his lifetime he (Abu Bakr) wished to be released from the caliphate but he confirmed it for the other one after his death.



Omar ibn Khattab's words and narrations

1. Umar ibn Khattab said: Abu Bakr, Abu Ubaida a group of others and I were together when the Messenger of Allah ﷺ tapped on the shoulder of Ali ؑ and said:

O Ali ؑ, you are the first person from the faithful ؑ ones in faith, the first person from Muslims who submitted to Islam, and you hold the same position in relation to me as Harun held in relation to Moses.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 239)

2. Ammar Duhni reported Salim ibn Abi Ja'd as saying: Someone said to Umar: You treat Ali ؑ in such a way you treat none of the companions of the Messenger of Allah ﷺ. He said: He is my Mawla (Master).

(Ibn Asakir in his book of History, Vol 2, page 82)

3. Umar ibn Khattab said: The Messenger of Allah ﷺ placed Ali ؑ as a standard (Leader) and then said:

Whoever I am his Leader (Mawla), 'Ali ؑ is his Leader (Mawla). O Allah, befriend whosoever befriends him and be the enemy of whosoever is hostile to him, help whoever helps Him. O Allah, you are my witness on them.

Umar said: At the time, there was a young handsome man with good odor standing beside me. He said:

O Umar, the Messenger of Allah ﷺ covenanted a covenant that no one will breach it except the hypocrite. Umar said:

I said to the Messenger of Allah ﷺ:

O Messenger of Allah ﷺ, when you said the sentences about Ali ؑ beside me there



was a handsome young man with good odor who said such and so. The Messenger of Allah ﷺ said: Yes, o Umar. He was not of Adam's children but he was the Angel Gabriel. He wanted to emphasize to you what I said about Ali ؑ.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 297. Ibn Asakir in his book of History, Vol 2, page 80. Bukhari, History, Vol 1, page 375)

4. Ammar Duhni reported that Abi Fakhta said:

Ali ؑ came to Umar while he was sitting on his seat. As Umar saw Him, he started shivering and respected Him humbly and expanded a place for Him to sit. When Ali ؑ stood up to leave, some of the present people said to Umar:

O Amir, you treat Ali ؑ in a way you treat none of the companions of the Messenger of Allah ﷺ. Umar said: What have I done that made you to object? He said: I saw you whenever you see Him, you shiver and tremble, you respect Him humbly, and you open a place for Him to sit. Umar said:

What could prevent me of such treating? By Allah, He is my Master, and the Master of all the believers.

(Ibn Asakir in his book of History, Vol 2, page 80. Bukhari, History, Vol 2, page 82)

5. Umar ibn Khattab said: Ali ؑ was granted three features that if I had been given one of them, it would have been lovelier for me than red camels (Red camels were very expensive that time). He was asked, what are those three features? He said: The Messenger of Allah ﷺ gave Him His daughter in Marriage, resided Him inside the Mosque where things that were permissible for Ali ؑ were permissible for none of others, and granting Him the standard on the day of the battle of Khaybar.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, chapter 3, page 343. Hakim Nayshaburi, Almustadrak, Vol 3, page 125. Abu Bakr Al-Haithami, Majma'uz-Zawai'd, Vol 9, page 120)

6. Ibn Abbass said: Umar and I were walking in one of the Alleys in Madinah. He told me: O Ibn Abbass, by Allah, I heard the Messenger of Allah ﷺ saying to Ali Ibn Abi Talib ؑ: Whoever loves you, loves me, and whoever loves me loves Allah, and whoever loves Allah, Allah will lead Him to enter the Paradise.

(Ibn Asakir in his book of History, Vol 2, page 80. Bukhari, History, Vol 1, page 219, Vol 2 footnote, page 388)



7. Abdullah ibn Dhabiatal-Ubaidi reported that his father quoting his father said: Two persons came to Umar and asked him of divorcing a bondwoman. Umar stood up and walked with them until they arrived to the mosque. In the mosque, there was a group and among them there was an asla' man (Meaning: a person whose hair receded from the front side of the head). Umar said:

O asla', what do you say about divorcing a bondwoman? He raised his head and pointed to him using his index and middle fingers. Umar said: two divorces are needed. One of the two men said: Subhanallah (glory be to Allah), we came to you and you are the caliph (to answer our question), but you walked with us until you stopped by this man and asked him and now you are satisfied by what he pointed with his fingers? Umar told them, don't you know he is? They said: No, we don't. He said: He is Ali Ibn Abi Talib عليه السلام. I testify that I heard the Messenger of Allah ﷺ saying: If the seven heavens and the seven earths are put on one of the pan of the scale and the faith of Ali عليه السلام onto the other, the faith of Ali عليه السلام will outbalance them all.

(Ibn Maghazili, Al-Manaqib, page 289. Kharazmi, Al-Manaqib, page 78. Ibn Asakir in his book of History, Vol 2, page 365. Ganji Shafi'I, Kifayah al-Talib, page 258. Ibn Maghazili, Al-Manaqib page 289 , hadith number 330)

8. Umar said: Women are not capable of bringing a child such as Ali Ibn Abi Talib عليه السلام.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, chapter 65, page 448)

9. Abdullah ibn Abbass said: I heard Umar ibn Khattab saying: Never say inappropriate things about Ali Ibn Abi Talib عليه السلام since I saw from the Messenger three features in Ali عليه السلام that if one of them was in the family of Khattab, it would be lovelier for me than whatever the Sun shines at.

(A'tharus-Sadiqin, Vol 14, page 211 quoting from Fadhaelul-Khamsa, Vol 2, page 239. Kanzul-Ummal, Vol 6, page 393)

10. Umar ibn Khattab said: The Messenger of Allah ﷺ said: No gainer gained like the virtue of Ali عليه السلام He guides His companion towards goodness and prevents him from going astray.

(A'tharus-Sadiqin, Vol 14, page 212 quoting from Al-Ghadir, Vol 5, page 363 and Fadhaelul-Khamsa, Vol 1)



11. Umar ibn Khattab said: The Messenger of Allah ﷺ said:
Looking at Ali's ﷺ face is worship.

(Ibn Kathir, Al-Bidaya Wal-Nihaya, Vol 7, page 358)

12. Suwaid ibn Ghafla said:

Umar saw a man who antagonized Ali ﷺ. Umar told him: I think you are of the hypocrites! I heard the Messenger of Allah ﷺ saying:

Ali ﷺ holds the same position in relation to me as Harun held in relation to Moses except that there will be no prophet after me.

(A'tharus-Sadiqin, Vol 14, page 286 quoting from Ibn Asakir, History of Damascus, Vol 1, page 360)

13. Abu Huraira reported that Umar ibn Khattab said:

The Messenger of Allah ﷺ said:

Whoever whose Master (Mawla) I am, 'Ali ﷺ is his Master (Mawla).

(Ibn Asakir, History of Damascus, Vol 2, page 79. Ibn Maghazili, Al-Manaqib, page 22 , hadith number 31)

14. Umar ibn Khattab said: Ali ﷺ is the most just of us in judging.

(Hafiz Abu Naeim, Hilyatul-Aawliya vol 1 page 65. Sayuti, Tarikhul-Khulafa. Ibn Kathir, Al-Bidaya Wal-Nihaya, Vol 7, page 360. Baladhari, Ansabul-Ashraf, vol 2, page 97, hadith number 21)

15. Umar ibn Khattab quoted the Messenger of Allah ﷺ as follows:

All relations by marriage and blood will be cut off on the Day of Resurrection except my relation (causal or blood). And the root (identification) of everyone is his father, except the progeny of Fatimah ﷺ since I am their father and their root (identification).

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, part 57, page 320)

16. Umar said: No one should issue fatwa while Ali ﷺ is in the mosque.

(A'tharus-Sadiqin, Vol 14, page 492 quoting Imam Sadiq (ﷺ) vol 2 , page 825)

17. Umar ibn Khattab said:

O son of Abu Talib, you always have discovered the ambiguities and you possess every knowledge.

(A'tharus-Sadiqin, Vol 14, page 493 , quoting Imam Sadiq (ﷺ) vol 2 , page 825)



18. Umar said: May Allah do not keep me alive after Ali Ibn Abi Talib عليه السلام.

(A'tharus-Sadiqin, Vol 14, page 493. Al-Ghadir, vol 6, page 126)

19. Umar Ibn Khattab frequently said:

Had Ali عليه السلام not Been There, Omar Would Have Been Ruined.

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, vol 14, page 80, 249. Ganji Shafi'I, Kifayah al- Talib, vol 9, page 227)

20. Saeid ibn Musayib quoted Umar:

I seek refuge to Allah from a dilemma in which Abal Hassan (Ali عليه السلام) is not (among us to solve it).

(Sayuti, Tarikhul-Khulafa, page 171. Ibn Kathir, Al-Bidaya Wal-Nihaya, page 36. Baladhari, Ansabul-Ashraf, vol2, page99, hadith number 29. Ganji Shafi'I, Kifayah al-Talib, page 217. Hakim, Al-Mustadrak, Vol 1, page 457)

21. Umar ibn Khattab said:

O Allah, do not send me a hardship while Abul-Hassan عليه السلام is not beside me.

(A'tharus-Sadiqin, Vol 14, page 492.vol 2 , page 825)

22. Ibn Abbass said: Umar ibn Khattab and I were traveling one night while he was riding a mule and I was riding a horse. He recited a verse in which Ali Ibn Abi Talib عليه السلام was mentioned, then Umar said:

By Allah, o son of Abu Talib, indeed, Ali عليه السلام was more deserving to this matter (leadership, caliphate) than me and Abu Bakr... until he said:

By Allah, I will finish no work without Him and will do nothing without getting His permission.

(Raghib in mohazerat al odaba , Vol 7, page 213)

23. Hafiz Al-Dar Al-Qutni reported that two Arabs who were quarreling came to Umar. Umar said to Ali عليه السلام :Judge between them. One of them said:

Is it this man to judge between us? Umar jumped to him and grabbed him by the collar and said:

Woe to you, don't you know who He is? This man is my Mawla (Master) and whoever whose Mawla is not Ali, he is not a believer.

(Ibn Asakir, History of Damascus, Vol 2, page 82)



24. Umair ibn Bishr Al-Khathami reported that Umar said:

Ali عليه السلام is the most knowledge of the people in what Allah revealed to Mohammad ﷺ.

(Hask'ani, Shawahid-Al-Tanzil, page 30)

25. On the day of Ghadir Khum, Umar ibn Khattab said:

Congratulations, O son of Abu Talib!

Today you have become my Maula and the Maula of every believing man and woman.

(Ibn Asakir, History of Damascus, Vol 2, page 48-51. Ibn Kathir, Al-Bidaya Wal-Nihaya, Vol 7, page 350. Ganji Shafi'I, Kifayah al-Talib, page 62. Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 283, Hadith 56 and chapter 4, pages 33 and 34)

26. Umar ibn Khattab said:

I testify that I heard the Messenger of Allah ﷺ saying: If the seven heavens and the seven earths are put on one of the pan of the scale and the faith of Ali عليه السلام onto the other, the faith of Ali عليه السلام will outbalance them all.

(Ibn Maghazili, Al-Manaqib, page 289. Kharazmi, Al-Manaqib, page 78. Ibn Asakir, History of Damascus, Vol 2, page 365. Ganji Shafi'I, Kifayah al-Talib, vol 62 , page 258)

27. Ibn Abbass reported that I heard Umar ibn Khattab saying: The Messenger of Allah ﷺ said:

You are the first and foremost among all Muslims in embracing Islam and the first among all the believers in faith.

(A'tharus-Sadiqin, Vol 14, page 43. Mutaqqi Al-Hindi, Kanzul-Ummal, Vol 6, page 395)

28. Umar ibn Khattab reported that the Messenger of Allah ﷺ said:

If people were united on the love of Ali Ibn Abi Talib عليه السلام Allah would not have created the fire (Hell).

(Qunduzi Al-Hanafi, Yanabi-Al-Mawaddah, page 299)

29. Also Amr ibn Maymoon said:

When Umar appointed six persons for caliphate, they left and Umar looked at them and said:

If they had accepted Ajlih (The man whose hair has receded from front side of his



head. He meant Ali (عليه السلام), verily He would guide them on the path.

(Baladhari, Ansabul-Ashraf, vol 2, page 103, Hadith 35)

30. Ibn Abi Al-Hadid also related a story of meeting and talks that took place between Ibn Abbass and Umar ibn Khattab in which Umar confessed the follows: When the Messenger of Allah (ﷺ) was ill, He wanted to explicitly write the name of Ali (عليه السلام) but I prevented (Him) from doing so.

Then Ibn Abi Al-Hadid said:

Ahmad ibn Abi Tahir has reported the story in his book, The History of Baghdad, with authentic documentation.

(A look at Sahihayn, Mohammad Sadiq Najmi, Vol 2, page 273. The story of Prevention of welling of the Prophet (ﷺ) by Umar is of the accepted ones both by Shiites and Sunnis in books such as Sahih of Bukhari, Musnad of Hanbal, Sawae'q of Ibn Hajar etc.)

31. Umar also said:

Praise be to Allah for there is a man (Ali (عليه السلام)) among the Ummah that whenever we go astray, He will return us to the right path.

(Fu'ad Faruqi, Twenty-Five Years Silence of Ali (عليه السلام) page 114)

32. Umar ibn Khattab at his governing time went to Makkah for hajj. While circumambulating around the Kaaba, he saw a young man whose half of face was bruised and whose eye was reddish and bloody.

Umar asked him saying: O young man, who has done this to you? He said:

Ali Ibn Abi Talib beat me. Umar said:

Wait until Ali comes. Ali (عليه السلام) came and Umar said:

O Ali, did you beat this young man? Ali (عليه السلام) said: Yes, I beat him. Umar said:

What was the reason you beat him? Ali (عليه السلام) said:

I saw him looking at Muslims women. Umar said: O young man, May Allah damn you, get up and leave. Indeed, the eye of Allah has seen you and the hand of Allah has beaten you.

(Mohammad Razi, Why I Became A Shiite, page 218. Al-Milal wa Al-Nihal. Al-Ryadhul-Nadhra)





Uthman's sayings about Ali عليه السلام

1. Uthman went to Ali عليه السلام and asked Him to come to him. Uthman stared at Ali عليه السلام. Then Ali عليه السلام said:

What's wrong with you, Uthman? Why are you staring at me? Uthman said: The Messenger of Allah ﷺ said:

Looking at Ali عليه السلام is worship.

(Ibn Asakir, History of Damascus, Vol 2, page 393. Ibn Kathir, Al-Bidaya Wal-Nihaya, Vol 7, page 358. Sayuti, Tarikhul-Khulafa, page 172)

2. Uthman invited Ali عليه السلام for three times to cooperate with him. The first time, in 22nd year of Hijra at the time he became caliph. The second time, in 27th of Hijra and the third time in 32nd of Hijra, but Ali عليه السلام accepted none of those invitations for political cooperation.

Whenever he invited Ali عليه السلام for cooperation, Ali عليه السلام said:

One of the obligations to be fulfilled is to collect the Holy Qur'an and to edit it as a written book. And I am ready to cooperate with you regarding this obligation.

(Fu'ad Faruqi, Twenty-Five Years Silence of Ali عليه السلام, quoted Rudolf Geiger, The God of Knowledge and Sword)

3. When Uthman was close to be killed, he wrote a poet to Ali عليه السلام as follows:

If I am going to be eaten, then you be the eater, otherwise help me so that he (Talha) could not tear me in pieces. (Which he meant that if I am going to be killed, I would like to be killed by you. Otherwise help me not to be killed by Talha).

(Abu Mohammad ibn Ali Atham Kufi Al-Kindi, Al-Futuh, translated by Mohammad ibn Ahmad Mustawfi Hirawi, page 328)



4. Words of Uthman addressing Ali عليه السلام:

By Allah, if you die, I would not like to live after you, since I see no successor but you and if you live, I see no rebellious to take advantage of you, to use you as a mean and to count you as a haven and refuge. My relation to you is like the relation of a child who has been disowned by his father.

(Abdul Fattah Abdul Maqsood, Imam Ali Ibn Abi Talib عليه السلام page 202. Mohammad Ibrahim Siraj, Imam Ali عليه السلام The Sun Which Never Sets, page 227.



Chapter 4
Love and Aversion



1. The Messenger of Allah ﷺ said:

To know the family of Mohammad ﷺ is salvation from the fire and to love the family of Mohammad ﷺ is the permission to be on the 'Straight Path' and the Wilayah of the family of Mohammad ﷺ is safety from all doom.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 106)

2. The Messenger of Allah ﷺ said:

Whoever bothers Ali ﷺ Allah will raise him as Jewish or Christian on the Day of Resurrection.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 80. Ahmad ibn Hanbal, Al-Musnad)

3. The Messenger of Allah ﷺ said:

I am the scale of knowledge and Ali ﷺ is its pans, Hassan ﷺ and Hussein ﷺ are its strings, and Fatimah ﷺ is the linkage and other Imams are its pillar. By this scale, the deeds of those who love and those who hate us are measured.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 84)

4. The Messenger of Allah ﷺ said:

Never curse Ali ﷺ since He is touched in the essence of Allah, the Almighty.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 87. Hafiz Abu Naeim, Hilyatul-Awliya)

5. The Messenger of Allah ﷺ while quoting Allah the Almighty said:

Whoever knows the right of Ali ﷺ becomes cleansed and pious. And whoever denies His right will be cursed and disappointed. I swear by my might to cause the one who has disobeyed Him to enter the fire even if he has obeyed me. And cause the one who has obeyed Him to enter the Paradise even though he has disobeyed me.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 90. Kharazmi, Al-Manaqib)

6. The Messenger of Allah ﷺ said:

The headline of a believer's record (of deeds) is the love of Ali Ibn Abi Talib ﷺ.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 94. Kharazmi, Al-Manaqib. Ibn Hajar, Al-Sawaequl-Muhraqa)



7. The Messenger of Allah ﷺ said:

O Ali عليه السلام, in you there is a similarity with Isaiah عليه السلام Jews hated Him so much that they accused His mother, and Christians loved Him to the extent that they lowered Him down to a status which was not proper to Him (taking Him as God or son of God; in Hadith the word Anziluhu is used, which shows raising Jesus to the position of Allah the Almighty is not actually raising Him but taking Him down). Then Ali عليه السلام said:

With regard to me, two categories of people will be ruined, namely the extremist lover who exaggerates on things that are not in me, and he who hates me so much that his hatred causes him tell lies against me.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 94. Ibn Hajar, Al-Sawaequl-Muhraqa. Hakim Nayshaburi, Al-mustadrak. Ahmad ibn Hanbal, Al-Musnad)

8. The Messenger of Allah ﷺ said:

Ali عليه السلام is the gate of my knowledge, explainer of what I have been sent for, for my Ummah after me. Loving Him is faith, hating Him is hypocrisy, looking at Him is kindness and affection for Him is worship.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 98. Hafiz Abu Naeim, Hilyatul-Awliya)

9. The Messenger of Allah ﷺ said:

Indeed, all praise is to Allah. He placed the love of Ali عليه السلام Fatimah عليها السلام and their offspring before the creation, thus, the ones who preceded in accepting it, Allah created the Messengers from them, from those who accepted after them, Allah placed the Shiites, and Allah will gather them in Paradise.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 102. Mir Sayed Ali Hamadani Shafi'i, Al-Manaqib)

10. The Messenger of Allah ﷺ said:

The first one who took Ali as brother from the inhabitants of the heaven, was Siraphil, then Michael, and then Gabriel. And the first ones who loved Him from among them were the carriers of the Throne, then Ridhwan, the stocklist, treasurer of Paradise, then the angel of death who has mercy upon the lovers of Ali Ibn Abi Talib عليه السلام as He has mercy upon the prophets.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 103. Mir Sayed Ali Hamadani Shafi'i, Al-Manaqib)





11. The Messenger of Allah ﷺ said:

My Lord vowed to me that the faith of a servant is not accepted except through the love of my Ahlul-Bait (عليه السلام).

(Kashfi Al-Tirmidhi, Al-Manaqib, page 103. Mir Sayed Ali Hamadani Shafi'i, Al-Manaqib)

12. The Messenger of Allah ﷺ said:

By the one whom my soul is in His Hand, a servant could not step forward on the Day of Resurrection until Allah asks him of our love and Ahlul-Bait.

Umar said:

What is the sign of loving you after you? His Holiness placed His hand on the head of Ali (عليه السلام) and said: Until He asks of the love of this man.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 103. Mir Sayed Ali Hamadani Shafi'i, Al-Manaqib)

13. The Messenger of Allah ﷺ said to Ali (عليه السلام), Fatimah (عليها السلام), Hassan (عليه السلام) and Hussein (عليه السلام), **I am at war with those who are at war with them and I make peace with those who make peace with them.**

(Hossein Shii'i Sabzawari, Al-Masabihul-Qhulub. Fadhl ibn Hassan Tabarsi, Mishkatul-Answar, Kashfi Al-Tirmidhi, Al-Manaqib, page 105)

14. The Messenger of Allah ﷺ said:

Love Allah since He granted you of His bounties and Love me for the love of Allah and love my Ahlul-Bait (عليه السلام).

(Kashfi Al-Tirmidhi, Al-Manaqib, page 105. Mir Sayed Ali Hamadani Shafi'i, Al-Manaqib. Sayfud-Din Dihlawi, Sharh-Mishk't, Sayfud-Din Istarabadi, Al-Hidaytus-Su'ada)

15. The Messenger of Allah ﷺ said:

O Ali (عليه السلام), you and your Shiites (followers) enter the pool, become quenched while your faces are white and your enemies enter the pool while being thirsty and ugly.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 105. Ibn Hajar, Al-Sawaequl-Muhraqa)

16. The Messenger of Allah ﷺ said:

Whoever wants to cling to the 'strong rope' must love Ali (عليه السلام) and His offspring.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 109)



17. The Messenger of Allah ﷺ said:

Allah the Almighty created seventy thousand angels from the light of the face of Ali ؑ who ask forgiveness for Him and His friends until the Day of Resurrection.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 109. Abdus-Samad Hamadani, Bahrul-Ma'aref. Kharazmi, Al-Manaqib)

18. The Messenger of Allah ﷺ said:

Hatred towards Ali ؑ is paganism, and hatred towards Bani Hashim is hypocrisy.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 111)

19. The Messenger of Allah ﷺ said:

When it is the Day of Resurrection, Ali Ibn Abi Talib ؑ goes up the Firdaus which is a high mountain in Paradise, above it is the Throne of the Lord of the worlds, from its skirt, rivers flow in Paradise and spread in it, while Ali ؑ is sitting on a seat made of light and from its front, the spring of Tasneem flows out. No one is permitted (to cross) on the 'Straight Path' except the one who has a patent by His Wilayah, His offspring and His Ahlul-Bait and He has control over Paradise. Thus, He makes His friends enter the Paradise and His enemies enter the fire.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 109. Abdus-Samad Hamadani, Bahrul-Ma'aref. Mir Sayed Ali Hamadani Shafi'i, Al-Manaqib))

20. The Messenger of Allah ﷺ said:

When I ascended to heaven, in every heaven the angels received me with good news until Gabriel received me in the circle of angels. Then he said: O Mohammad ﷺ, If people were united on the love of Ali Ibn Abi Talib ؑ, Allah would not have created the fire (Hell).

(Kashfi Al-Tirmidhi, Al-Manaqib, page 111)

21. The Messenger of Allah ﷺ said:

O Ali ؑ, no one from Ansar will hate you except the one whose origin is Jewish.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 112)





22. The Messenger of Allah ﷺ said:

Never look down at Shia (Ali's followers) since one of them intercedes for a population such as the tribe of Rabia and Mudhirr.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 112)

23. The Messenger of Allah ﷺ said:

O Ali ؑ, you are master in this world and in the Hereafter. Whoever loves you, indeed loves me, and my friend is the friend of Allah, and your enemy is my enemy and my enemy is the enemy of Allah. Woe unto the one who hates you after me.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 116)

24. The Messenger of Allah ﷺ said:

O Ibn Abbass, take care of Ali ؑ since the truth is on His tongue, and hypocrisy is far from Him. This Ali ؑ is indeed the lock and key of Paradise. Through Him people enter the Paradise and through Him people enter the fire.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 119)

25. The Messenger of Allah ﷺ said:

By the one who truly sent me as a prophet, the angels ask forgiveness for Ali ؑ and are kind towards Him and His Shiites, kinder than parents towards their children.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 119)

26. The Messenger of Allah ﷺ said:

When it is the Day of Resurrection, the angel Gabriel comes to me with two batches of keys; one batch for Hell and the other of Paradise. On the keys of Paradise are the names of believers who are the Shiites of Mohammad's household and on the keys of Hell are they names of those who hate the Household of Mohammad ﷺ names of His enemies. Then Gabriel says:

O Ahmad, this is for your foe and this one is for your friend. Hand them to Ali Ibn Abi Talib ؑ to judge between them as He wishes.

By the divider of the sustenance, He will never make His foes enter the Paradise and His friends enter the Hell.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 119)



27. The Messenger of Allah ﷺ said:

O people, love Ali عليه السلام, because Allah loves Him. And be modest with Him since Allah is modest towards Him.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 120)

28. The Messenger of Allah ﷺ said:

Gabriel related to me from Allah the Almighty that Allah loves Ali عليه السلام as much as He does not love any of the angels, prophets and messengers. For every praise He makes to glorify Allah, Allah creates an angel from it who asks forgiveness for His friends and Shiites until the Day of Resurrection.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 120)

29. The Messenger of Allah ﷺ said:

Whoever loves you o Ali, will be at the same level with the prophet on the Day of Resurrection and the one who dies while being hostile towards you, does not care if he dies as a Christian or Jew.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 121)

Translator: By Christian or Jew, those are meant that are deviated even from the True Christianity or Judaism and have ended into polytheism and paganism.

30. The Messenger of Allah ﷺ said:

The best man among your men is Ali Ibn Abi Talib عليه السلام and the best of your youths are Hassan عليه السلام and Hussein عليه السلام and the best of your women is Fatimah عليها السلام the daughter of Mohammad ﷺ.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 121)

31. The Messenger of Allah ﷺ said:

Allah has promised me that whoever rebels against Ali عليه السلام, he is a Kafir and worthy of fire. Ayesha said:

I forgot this hadith on the day of the battle of Jamal until I remembered it in Basra and I ask Allah for forgiveness and I hope to be forgiven.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 122)

32. The Messenger of Allah ﷺ said:

Allah the Almighty made Ali the Leader of Muslims in Paradise. By Him they enter the Paradise and by Him they will be tortured. The reporter: How is it? His





Holiness said:

By loving Him, they enter the Paradise and by hating Him they enter the fire.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 122)

33. Anas ibn Malik said that the Messenger of Allah ﷺ said:

O Anas! Go and call the Master of Arab ﷺ to come to me (He meant Ali ﷺ).

Ayesha said: Aren't you the Master of Arab? His Holiness said: I am the Master of the children of Adam which there is no pride in while Ali is the Master of Arab. When Ali ﷺ came to Him, He sent Him to call the Ansar to come to Him. Then His Holiness told them:

O people of Ansar, do you want me to guide you to something that if you cling to it, you will never be deviated from me?

They said: Yes, O Messenger of Allah. His Holiness said:

This is Ali, Love Him for my love and receive Him honorably as you receive me honorably. Verily, Allah ordered me through Gabriel to tell you this.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 126)

34. The Messenger of Allah ﷺ said: Ayesha said:

I heard the Messenger of Allah ﷺ saying to Ali ﷺ:

It suffices you that there shall be no heartbreak for the one who loves you at the time of his death, and shall be no fear in his grave and no dread on the Day of Resurrection.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 130)

35. The Messenger of Allah ﷺ said to Ali ﷺ:

You are the divider of Paradise and Fire. You make your lovers enter the Paradise and your avers enter the fire.

(Qunduzi Hanafi, Yanabi Al-Mawadda, page 85)

36. The Messenger of Allah ﷺ said:

I give you good news o Ali ﷺ that you and your Shiites shall be in Paradise.

(Dhahabi, Mizanul-Amal, page 323)

37. The Messenger of Allah ﷺ said:

O Ali ﷺ, you knock on the door of Paradise and make those who love you enter the Paradise without being accounted.

(Ibn Maghazili, Al-Manaqib, page 17, 187)



38. The Messenger of Allah ﷺ said:
Indeed, the blessed one he who loves Ali ؑ in his life and death.

(Safuri Baghdadi, Nuzhatul-Majalis, Vol 2, page 207)

39. The Messenger of Allah ﷺ said:
(O Ali), your Shiites shall be happily on the pulpits made of light, while being around me their faces are white. I intercede for them, therefore, tomorrow (perhaps eternity) they shall be my neighbors in Paradise.

(Abu Bakr Al-Haithami, Majma'uz-Zawai'd, Vol 9, page 131)

40. The Messenger of Allah ﷺ said:
O Ali ؑ, Allah has forgiven you, your descendants, your children, your family, your Shiites and the ones who love your Shiites.

(Ibn Hajar, Sawaequl-Muhraqah, page 96, 139, 140)

41. The Messenger of Allah ﷺ said:
(O Ali), you and your Shiites shall be before Allah while Allah is satisfied by you and you are satisfied by Him.

(Ibn Kathir, Al-Bidaya Wal-Nihaya, Vol 3, page 276)

42. The Messenger of Allah ﷺ said:
O Ali ؑ, in heaven there are guards and they are angels and on the earth also there are guards and they are your Shiites.

(Kharazmi, Al-Manaqib, page 229)

43. The Messenger of Allah ﷺ said:
O Ali ؑ, my Ummah will be divided into seventy-three sects of which seventy-two of them shall be in fire and one of them shall be in Paradise and that sect is the one who chose your love and they are your Shiites.

(Musili, Ibn Husnawaih, Bahrul-Manaqib, page 91)

44. The Messenger of Allah ﷺ said:
The criminal is the one who hates Ali ؑ in His life and after His demise.

(Kharazmi, Al-Manaqib, page 47)





45. The Messenger of Allah ﷺ said:

Verily, Allah the Almighty mandated the love of Ali عليه السلام on the inhabitants of the heavens and Earth.

(Mohammad ibn Abi Al-Fawaris, Al-Arbaeen, page 19)

46. The Messenger of Allah ﷺ said:

A servant will not be able to reach my Wilayah except by loving Ali عليه السلام.

(A'mir Tusri, Alrjahul-Matalib, page 523)

47. The Messenger of Allah ﷺ said:

Aversion towards Ali Ibn Abi Talib عليه السلام is a tree which originates in fire and its branches are in this world. Whoever clings to its branches in this world, will be led to fire.

(Ibn Husnawaih Musili, Bahrul-Manaqib, page 107)

48. The Messenger of Allah ﷺ said:

Love of Ali عليه السلام is disdain from hypocrisy.

(Abdul-Raouf Al-Munawi, Kunuzul-Haqai'q, page 67)

49. The Messenger of Allah ﷺ said:

O Ali عليه السلام, it suffices you that there shall be no heartbreak for the one who loves you at the time of his death, and there shall be no fear in his grave and no dread on the Day of Resurrection.

(Kharazmi, Al-Manaqib, page Vol 4, page 102)

50. The Messenger of Allah ﷺ said:

Loving you is faith and aversion of you is hypocrisy.

(Allama Shabalanji, Nurul-Absar, page 72)

51. The Messenger of Allah ﷺ said:

Love of Ali Ibn Abi Talib عليه السلام is a tree which originates in Paradise and its branches are in the world, therefore, whoever clings to some of its branches, they lead him into the Paradise.

(Ibn Husnawaih Musili, Bahrul-Manaqib, page 107)

52. The Messenger of Allah ﷺ said:

Allah the Almighty created seventy thousand angels from the light of the face of Ali عليه السلام who ask forgiveness for Him and His friends until the Day of Resurrection.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 115)



53. The Messenger of Allah ﷺ said: **Ali and His Shiites shall be in Paradise.**

(Kharazmi, *The History of Baghdad*, Vol 12, page 258)

54. The Messenger of Allah ﷺ said:

Ali and His Shiites will come to me beside the Pool of Kawthar.

(Al-Haithami, *Majma'uz-Zawai'd*, Vol 9, page 131)

55. The Messenger of Allah ﷺ said:

Ali and His Shiites are the victorious ones on the Day of Resurrection.

(Abdul-Raouf Al-Munawi, *Kunuzul-Haqai'q*, page 82, 92)

56. The Messenger of Allah ﷺ said:

Joy for the one who loves you and approves you.

(Hamwi Shafi'i in *Faraedus-Samtain*, page 205)

57. The Messenger of Allah ﷺ said:

The headline of believer's record (of deeds) is the love of Ali Ibn Abi Talib.

(Abdul-Raouf Al-Munawi, *Kunuzul-Haqai'q*, page 92)

58. The Messenger of Allah ﷺ said:

The hypocrite does not love Ali and the believer does not hate Him.

(Mohibbud-Din Tabari, *Riyadhun-Nadhra*, Vol 2, page 214)

59. The Messenger of Allah ﷺ said:

O Ali, if the people of the Earth had loved you like the inhabitants of the heaven, Allah would have tortured none of them in fire.

(Qunduzi Hanafi, *Yanabi Al-Mawadda*, page 125)

60. The Messenger of Allah ﷺ said:

If one of you had done the good deeds of seventy prophets, he would not be able to enter the Paradise until he loves Ali and His children.

(Mohammad ibn Abul-Fawaris, *Al-Arbaeen*, page 24)

61. The Messenger of Allah ﷺ said:

If a servant worships Allah for a thousand years after a thousand years between Rukn and Maqam (two places in Makkah), then meets Allah while having aver-





sion towards Ali عليه السلام, verily Allah will throw him by the nose inside the fire of Hell.

(Kharazmi, Al-Manaqib, page 52)

62. The Messenger of Allah ﷺ said:

Whoever loves you o Ali عليه السلام, will be at the same level with the prophet on the Day of Resurrection.

(Qunduzi Hanafi, Yanabi Al-Mawadda, page 251)

63. The Messenger of Allah ﷺ said:

Whoever curses Ali عليه السلام, has cursed me and whoever curses me, has cursed Allah!

(Hakim Nayshaburi, Almustadrak, Vol 3, page 121)

64. The Messenger of Allah ﷺ said:

Whoever bothers Ali عليه السلام has bothered me and whoever bothers me has verily bothered Allah.

(Mohibb Tabari, Zakhaerul-Uqba, page 65)

65. The Messenger of Allah ﷺ said:

O Ali عليه السلام, whoever separates himself from you has separated from me and whoever separates from me has separated from Allah.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 156)

66. The Messenger of Allah ﷺ said:

Whoever lies about Ali intentionally, then his seat will be in the Fire.

(Tirmidhi, Sahih, Vol 13, page 166)

Translator: This hadith is usually reported as: "Whoever lies about me intentionally, then his seat will be in the Fire". It seems that it is manipulated although about the Prophet ﷺ it is also true. But regarding Ali عليه السلام, even in Sahih the above version is not mentioned.

67. The Messenger of Allah ﷺ said:

Whoever loves Ali عليه السلام heartedly, then for him will be one third of the Ummah's reward.

(Safuri, Al-Nazhatul-Majalis, Vol 2, page 207)

68. The Messenger of Allah ﷺ said:

Whoever loves Ali عليه السلام heartedly and orally, then for him will be one third of the Ummah's reward.

(Safuri, Nazhatul-Majalis, Vol 2, page 207)



69. The Messenger of Allah ﷺ said:

Whoever loves Ali ؑ by His heart, tongue and hand, then for him will be the reward of this Ummah.

(Safuri, Nazhatul-Majalis, Vol 2, page 207)

70. The Messenger of Allah ﷺ said:

Whoever envies Ali ؑ has verily envied me and whoever envied me has already disbelieved.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 5, page 35)

71. The Messenger of Allah ﷺ said:

O Ali ؑ, whoever dies while in aversion to you, he has died the death of ignorance.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 12, page 209)

72. The Messenger of Allah ﷺ said:

Whoever wants to enter the Paradise which my lord has created (planted), then he must love Ali ؑ.

(Dhahabi Damishqi, Mizanul-A'amal, Vol 2, page 342)

73. The Messenger of Allah ﷺ said:

O Ali ؑ, whoever walks on Earth while hating you, then the world is forbidden for him and walking on it is forbidden as well.

(Qunduzi Hanafi, Yanabi Al-Mawadda, page 258)

74. The Messenger of Allah ﷺ said:

Whosoever becomes happy to cross the 'path' as fast as a speedy wind and enter the Paradise without being brought to account, then he must love (take as Master) my Wali, Caliph, companion, my successor in my household, Ali ؑ.

(Hask'ani, Shawahidut-Tanzil, Vol 1, page 58)

75. The Messenger of Allah ﷺ said:

O Ali ؑ, whoever dies while loving you after your demise, Allah will end for him by peace and faith. (He will be in peace and faith)

(Ibn Hajar, Sawaequl-Muhraqah, page 124)

76. The Messenger of Allah ﷺ said:

Whoever loves Ali ؑ, Allah will grant for every vein in his body a city in Paradise.

(Ibn Hajar, Lisanul-Mizan, Vol 5, page 62)





77. The Messenger of Allah ﷺ said:

O Ali ؑ , whoever loves you by his heart, then verily he has acquired one third of faith.

(Qunduzi Hanafi, Yanabi Al-Mawadda, page 125)

78. The Messenger of Allah ﷺ said:

Whoever loves Ali ؑ by His heart, and tongue, then for him will be one third of faith.

(Qunduzi Hanafi, Yanabi Al-Mawadda, page 125)

79. The Messenger of Allah ﷺ said:

Whoever loves Ali ؑ by his heart, tongue, and hand (by hand means supporting him) verily he has collected the faith in its entirety.

(Qunduzi Hanafi, Yanabi Al-Mawadda, page 125)

80. The Messenger of Allah ﷺ said:

O Ali ؑ , whoever dies while he hated you, there will be share for him from Islam. (He is not counted as Muslim).

(Qunduzi Hanafi, Yanabi Al-Mawadda, page 125)

81. The Messenger of Allah ﷺ said:

Whoever compares Ali ؑ with others, has verily bothered me and whoever bothers me upon him be the curse of my Lord.

(Kharazmi, Maqtalul-Hossein, Vol 1, page 60)

82. The Messenger of Allah ﷺ said:

Whoever greets a person who loves Ali ؑ , Allah will forgive his sins and make him enter the Paradise without being accounted.

(Kharazmi, Al-Manaqib, page 221)

83. The Messenger of Allah ﷺ said:

Whoever loves Ali ؑ , Allah will accept his prayer, fasting, vigilant, and will accept his prayers.

(Al-Amr Tistari, Alrjahul-Matalib, page 526)

84. The Messenger of Allah ﷺ said:

O Ali ؑ , seventy thousand persons from my Ummah will enter Paradise without being questioned. They are your Shiites and you are their Imam.

(Ibn Maghazili, Al-Manaqib, page 293)



85. Ibn Buraidah related that his father said: The Messenger of Allah ﷺ said: **Allah has commanded me to love four people, and He told me that He also loves them.** He was asked: O Messenger of Allah, who are they? He said: **Ali is one of them, and he said that three times, and Abu Dharr, Salman and Miqdad.**

(Ibn Baja, Sunan. Ahmad ibn Hanbal. Abdul-Muti Qalaji, Manaqib, page 31)

86. The Messenger of Allah ﷺ said: **Whoever loves to live as I live, dies as I die, enters the Paradise which my lord has promised me, must love Ali Ibn Abi Talib ؑ and His righteous offspring, the Imams of guidance, the shiny lights after Him. Because they do not take you out from the gate of guidance towards the gate of misguidance.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 102. Mir Sayed Ali Hamadani Shafi'i, Al-Manaqib)

87. The Messenger of Allah ﷺ said: **O Ali ؑ, Allah has forgiven you, your offspring, children, Ahlul-Bait, Shiites, and those who love your Shiites. Give good news, and verily you won't pervert your innermost (Batin).**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 104. Ibn Hajar, Al-Sawaequl-Muhraqa)

88. The Messenger of Allah ﷺ said: **For everything there is a basis and the basis of the religion is the love for my Ahlul-Bait ؑ.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 104. Shihabud-Din Dawlat A'badi, Al-Hidayatus-Suad'a)

89. The Messenger of Allah ﷺ said: **As Allah finished accounting on the Return Day (Ma'ad), He orders two angels to guard the 'Path' so that no one crosses the 'Path' except the one who has permission by Ali's ؑ Wilayah, but whoever did not have the permission, Allah verily throws him in fire.**

(Kashfi Al-Tirmidhi, Al-Manaqib, page 122)

90. Abu Musa Al-Hindi said: I was with the Messenger of Allah ﷺ in the Baqi' of Gharqad and with Him were Abu Bakr, Uthman, Umar, one of His companions and Ali ؑ. The Messenger of Allah ﷺ turned towards Abu Bakr and said:





O Abu Bakr, this man whom you see is my minister in heaven, and on the Earth; He is Ali Ibn Abi Talib عليه السلام. Thus, if you like to meet Allah with Him being satisfied with you, you must satisfy Ali عليه السلام since His satisfaction is the satisfaction of Allah, and His anger is the anger of Allah.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 127)

91. The Messenger of Allah ﷺ said:

If a servant prays and fasts between Rukn and Maqam (two places in Makkah), while having aversion towards Ahlul-Bait عليهم السلام, verily that servant enters the Fire.

(Nabhani, Arbaeen. Sayuti, Al-Ahya'ul-Mayyit)

92. The Messenger of Allah ﷺ said:

Keep loving my Ahlul-Bait عليهم السلام since whoever dies while being our friend, he will enter the Paradise by our intercession.

By the One who my soul is in His hand, the deeds of servants are accepted when they recognize our right.

(Ibn Hajar, Sawaequl-Muhraqah. Nabhani, Arbaeen. Sayuti, Al-Ahya'ul-Mayyit)

93. The Messenger of Allah ﷺ said:

On the Day of Resurrection, a servant cannot put one step forward unless to be asked about four things: of his life, how he has spent it, of his body, what he used it for, of his property, how he gained it and what he has spent it for, and of the love towards us; Ahlul-Bait عليهم السلام.

(Nabhani, Arbaeen. Sayuti, Al-Ahya'ul-Mayyit)

94. The Messenger of Allah ﷺ said:

Only a pious believer loves us and only a mobster hypocrite hates us.

(Ibn Hajar, Sawaequl-Muhraqah, part 11)

95. The Messenger of Allah ﷺ said:

Ali عليه السلام is the gate of my knowledge, explainer of what I have been sent for, for my Ummah after me. Loving Him is faith, hating Him is hypocrisy.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 156)



96. The Messenger of Allah ﷺ said:

Whoever swears to Ali ؑ has sworn to me.

(Hakim Nayshaburi, *Almustadrak*, Vol 3, page 121.
Ahmad ibn Hanbal, *Al-Musnad*, Vol 6, page 323. Na-saei, *Khasae'sul-Alawiyah*, page 17)

97. The Messenger of Allah ﷺ said:

Whoever bothers Ali ؑ has bothered me.

(Sayed Abdul-Hussein Sharafud-Din, *Al-Muraji'at*, page 212)

98. The Messenger of Allah ﷺ said:

Whoever loves Ali ؑ will not depart this world before he drinks from the Divine Pool of Kawthar, eats from the Divine Tree of Tuba, and sees his place in Paradise.

Whoever loves Ali ؑ will have his prayers, fasting, and worship accepted and will have his supplications responded to. Whoever loves Ali ؑ, the angels will seek Allah's forgiveness for him and the eight portals of Paradise will all be opened before him so that he can choose through which one he enters the Paradise. Whoever loves Ali ؑ, Allah will give him his record (of deeds) in his right hand and will call him to account in the same way as He calls His prophets.

Whoever loves Ali ؑ, Allah will alleviate for him the agonies of death and will change his grave into a garden of Paradise. Whoever loves Ali ؑ, Allah will give him in marriage women of Paradise as many as the arteries of his body, will grant him the right to intercede for eighty individuals from his family members, and will give him women and cities of Paradise as many as the hairs of his body.

Whoever loves Ali ؑ, Allah will send the Angel of Death to him in the same way as He sends him to the prophets, will save him from the horrible interrogation of Munkar and Nakeer, (Two angels who question the person after death of his deeds and being) will lighten his heart, will whiten his face, and will join him with Hamza; the master of the martyrs. Whoever loves Ali ؑ, Allah will save him from the fire (of Hell.) Whoever loves Ali, Allah will place wisdom in his heart firmly, will make the truth slide on his tongue, and will open before him the doors to His mercy. Whoever loves Ali ؑ will be called the prisoner of Allah in the heavens and the earth. Whoever loves Ali ؑ, an angel from beneath the Divine Throne will call at him: O servant of Allah, make a new start, for Allah has forgiven all of your sins. Whoever loves Ali ؑ will attend on the Day of Res-





urrection with a face that is as bright as the full moon.

Whoever loves Ali عليه السلام will be crowned and will be dressed in the garment of honor. Whoever loves Ali عليه السلام will pass the Path like the swift lightning. Whoever loves Ali will be granted an acquittance from Hell, a permit to pass the Path, and a security against the punishment. Besides, no record of judgment will be opened for him, no balance (for weighing his good acts and evil acts for identifying which one is more) will be maintained for him, and it will be said to him, "Enter Paradise without judgment". Whoever loves Ali عليه السلام, the angels will shake hands with him, the prophets will visit him, and Allah will settle all of his needs. Whoever loves the family of Mohammed عليه السلام will be saved from the Judgment, the Balance, and the Path. Whoever dies with love for the family of Mohammed عليه السلام, I guarantee for him a place in Paradise with the prophets. Whoever dies in hatred for the family of Mohammed عليه السلام will never smell the essence of Paradise.

(Ahmad ibn Hanbal, Al-Manaqib. Muttaqi Al-Hindi, Kanzul-Ummal)

99. Jabir Ibn Abdullah Ansari reported that the Messenger of Allah ﷺ said:

Gabriel brought me a green leaf from the A's tree (a tree in Paradise from which the Moses' stick is taken) sent by Allah, in which the following was written in white color: Indeed, I have made the love of Ali Ibn Abi Talib عليه السلام mandatory over my creation, thus, announce to them this (message) from me.

(Kharazmi, Al-Manaqib)

100. Salman Farsi reported that The Messenger of Allah ﷺ said:

Cling to Ali Ibn Abi Talib عليه السلام, since He is your Mawla, thus love Him, He is your knowing, thus, cling to Him, He is your leader towards Paradise, thus, take Him dear, and if He called you, answer Him, when He orders you, obey Him, love Him for my love and receive Him honorably as you receive me honorably. I have not told you this about Ali عليه السلام from my own impulse, but Allah the Al-mighty ordered me to do so.

(Kharazmi, Al-Manaqib)

101. Argument of Umar ibn Abdul-Aziz, the Umayyad caliph about Ali Ibn Abi Talib عليه السلام Yazid ibn Umar ibn Mowriq said:

I was in Sham at the time when Umar ibn Abdul Aziz was giving gifts to people. I



also went to him and he said: which tribe are you from? I said:

Bani Hashim. He said: Which tribe of Bani Hashim? I said:

From the followers and lovers of Ali عليه السلام.

He placed his hand on his chest (as a sign of respect) and said: By Allah, I also am one of Ali's lovers. Then he said:

Some reported to me a hadith that the Messenger of Allah ﷺ said about Ali عليه السلام:

Whoever whose Master (Mawla) I am, 'Ali is his Master (Mawla).

Then he gave me sixty dinars in addition to what he gave others because of my love towards Ali Ibn Abi Talib عليه السلام.

(Hamwi Shafi'i in Faraedus-Samtain, Part 10. Hafiz Jamalud-Din Zarandi, Durrul-Simtayn. Sahmodi, Jawahirul-Aqdayn, Abul-Faraj Isfahani, Al-Aghani, Vol 8, page 15)

102. The Messenger of Allah ﷺ said:

I do not ask you any reward for guiding you towards the Truth except to keep my status in my family and respect them and they are:

Ali عليه السلام, Fatimah عليها السلام, Hassan عليه السلام, and Hussein عليه السلام and their offspring and descendants.

(Imam Fakhr Razi, Commentary, Vol 7, page 405)

103. The Messenger of Allah ﷺ said to Ali عليه السلام:

Allah the Almighty presented your love unto the humans, fruits, grains, thus, whichever accepted it, became delightful and good, and whichever did not accept, turned to become evil and bitter.

(Mohibbud-Din Tabari, Al-Riyadhul-Nadhra, Vol 2, page 215)

104. The Messenger of Allah ﷺ said:

O Ali عليه السلام, I and You are the two fathers of this Ummah, thus, whoever disobeys us, Allah's curse will be upon him.

(Musili, Ibn Husnawaih, Bahrul-Manaqib, page 87)

105. The Messenger of Allah ﷺ said:

I give you good news o Ali عليه السلام that you and your Shiites shall be in Paradise.

(Dhahabi, Mizanul-Amal, page 323)

106. The Messenger of Allah ﷺ said:

(O Ali عليه السلام), your Shiites shall be happily on the pulpits made of light, while being



around me their faces are white.

I intercede for them, therefore, tomorrow (perhaps eternity) they shall be my neighbors in Paradise.

(Abu Bakr Al-Haithami, *Majma'uz-Zawai'd*, Vol 9, page 131)

107. The Messenger of Allah ﷺ said:

Allah will not accept the repentance of a servant except through the Wilayah of Ali (عليه السلام) and aversion towards His enemies.

(Kharazmi, *Al-Manaqib*, page 2)

108. The Messenger of Allah ﷺ said:

Never denounce Ali (عليه السلام), since whoever denounces Ali (عليه السلام) intentionally, will enter the Fire.

(Kharazmi, *Al-Manaqib*, page 76)

109. The Messenger of Allah ﷺ said:

O Ali (عليه السلام), if a person worships Allah as He deserves, then while being the best of people, has doubts about you and your Household, he shall be in Fire.

(Kashfi Al-Tirmidhi, *Al-Manaqib*, page 114)

110. The Messenger of Allah ﷺ said:

Whoever changes Ali (عليه السلام) for someone else, he has ruined himself.

(Musili, *Ibn Husnawaih*, *Bahrul-Manaqib*, page 124)

111. The Messenger of Allah ﷺ said:

Whoever does not believe Ali (عليه السلام) is the best of people, has disbelieved.

(Rustam Khan Badakhshi, *Miftahul-Najat*, page 49)

112. The Messenger of Allah ﷺ said:

He who disputes Ali (عليه السلام) in Caliphate after me, he is a pagan who has fought against Allah and His Messenger.

(Musili, *Ibn Husnawaih*, *Bahrul-Manaqib*, page 44)

113. The Messenger of Allah ﷺ said:

He who had been doubtful about Ali (عليه السلام), will rise from his grave (imaginal realm), while there will be a necklace of fire in which there are three hundred branches, and on every branch of it, there is a Satan (daemon) who looks angrily at him



and spits on his face until he will be stopped on the location of accounting and judgement.

(Abu Abdullah Shafi'i, *Manaqib of Ali Ibn Abi Talib* ﷺ page 18)

114. The Messenger of Allah ﷺ said:

O Ali ﷺ, the first one who enters the Paradise is the one who loves you, while the first person who enters the Fire is the one who hates you.

(Sayed Abdul-Hussein Sharafud-Din, *Al-Muraji'at*, page 115. Allama Shablanji, *Nurul-Absar*, page 74)

115. The Messenger of Allah ﷺ said:

If people were united on the love of Ali Ibn Abi Talib ﷺ, Allah would not have created the Fire (Hell).

(Kharazmi, *Manaqib*, page 39 and *Maqatalul-Hussein*, Vol 1, 38. Safuri, *Nuzhatul-Majalis*, Vol 2, page 168. Daylami Al-Hamadani, *Firdausul-Akhbar*)

116. The Messenger of Allah ﷺ said:

Love of Ali Ibn Abi Talib ﷺ is safety from Fire.

(Mohammad ibn Mahmood, *Nuzulus-Saerin*)

117. Ma'adh ibn Jabal reported that the Messenger of Allah ﷺ said:

Love Ali Ibn Abi Talib ﷺ is a goodness which any sin or badness beside it will not harm and aversion towards Him is a badness which anything good beside it will not benefit.

(Kharazmi, *Manaqib*, page 45. Safuri, *Nuzhatul-Majalis*, Vol 2, page 168. Ahmad ibn Hanbal, *Musnad*. Sulaiman Qunduzi, *Yanabi-Al-Mawaddah*, part 42, 56, page 180. Tabari, *Dhakhaerul-Uqba*, Hadith 59. Ibn Asakir, *History*, Vol 4, page 159)

118. Ibn Abbass reported that the Messenger of Allah ﷺ said:

Love of Ali Ibn Abi Talib ﷺ devours the sins as the fire devours the firewood.

(Mohammad ibn Mahmood, *Nuzulus-Saerin*. Umar ibn Mohammad Musili, *Wasilatul-Muta'abbedin*. Daylami Al-Hamadani, *Firdausul-Akhbar*)





**119. Umm Salama reported that the Messenger of Allah ﷺ said:
Ali ؑ and His Shiites are the victorious ones on the Day of Resurrection.**

*(Hamwi Shafi'i in Faraedus-Samtain, Vol 1 part 1.
Munawi, Kunuzul-Haqae'q, Vol 2, page 21. Sayuti,
Jami' Al-Saghir and Manaqib, page 66 Tazkirat-Kha-
wassel-Ummah page 31)*

**120. Ibn Tufail reported that one morning after saying the morning pray, the
Messenger of Allah ﷺ turned towards the people and said:**

**Why I do not see Ali Ibn Abi Talib ؑ? There is not a believer neither in Heaven
nor on the Earth except that he loves Ali Ibn Abi Talib ؑ. His love is mandatory
and aversion towards Him is paganism.**

(Ganji Shafi'i, Kifayah al-Talib, page 23)

121. Ibn Abbass reported that the Messenger of Allah ﷺ looked at Ali ؑ and said:

**O Ali ؑ, you are master in this world and in the Hereafter. Whoever loves
you, indeed loves me, and my friend is the friend of Allah, and he who hates you
indeed hates me, and he who hates me hates Allah. Woe unto the one who hates
you after me.**

*(Ibn Kathir, Al-Bidaya Wal-Nihaya, Vol 7, page 355.
Hakim Nayshaburi, Almustadrak, Vol 3, page 128)*

122. Imam Hussein ؑ reported that the Messenger of Allah ﷺ said:

**Call the Master of Arab ؑ to come to me (He meant Ali ؑ). Ayesha said: Aren't
you the Master of Arab? His Holiness said: I am the Master of the children of
Adam which there is no pride in it while Ali is the Master of Arab.**

**When Ali ؑ came to Him, He sent Him to call the Ansar to come to Him. Then
His Holiness told them: O people of Ansar, do you want me to guide you to some-
thing that if you cling to it, you will never be deviated after me? They said:**

**Yes, O Messenger of Allah. His Holiness said: This is Ali ؑ Love Him for my love
and receive Him honorably as you receive me honorably. Verily, Allah ordered
me through Gabriel to tell you this.**

*(Hafiz Abu Naeim, Hilyatul-Aawliya, Vol 1, page 63.
Ganji Shafi'i, Kifayah al-Talib, page 91. Muhibbud-
Din Al-Tabari, Zakhaerul-Uqba, page 70. Ibn Hajar,
Sawaequl-Muhraqah, page 75. Kharazmi, Maqtalul-
Hossein, Vol 1, page 41 and Manaqib)*



123. Ibn Abbass reported that the Messenger of Allah ﷺ said:

When it is the Day of Resurrection, Ali Ibn Abi Talib ؑ goes up the Firdaus which is a high mountain in Paradise, above it is the Throne of the Lord of the worlds, from its skirt, rivers flow in Paradise and spread in it, while Ali ؑ is sitting on a seat made of light and from its front, the spring of Tasneem flows out. No one is permitted (to cross) on the 'Straight Path' except the one who has a patent by His Wilayah, His offspring and His Ahlul-Bait ؑ and He has control over Paradise. Thus, He makes His friends enter the Paradise and His enemies enter the fire.

(Hamwi Shafi'i in Faraedus-Samtain, Vol 1 part 52. Kharazmi, Maqatalul-Hosseini, Vol 1, page 39 and Manaqib, page 223)

124. The Messenger of Allah ﷺ took Imam Hassan's ؑ and Imam Hussein's ؑ hands and said: **He who loves me and loves these two and their father and their mother, shall be with me in my degree on the Day of Resurrection.**

(Ganji Shafi'i, Kifayah al-Talib, page 26. Ahmad ibn Hanbal, Musnad. Umar ibn Mohammad Musili, Wasilatul-Muta'abbedin)

125. Abdullah Ibn Masoud reported that Ali Ibn Abi Talib ؑ came to Umme Salama's house to visit the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: **O Umme Salama, do you know this man? She said: Yes. He said: He is my brother, His disposition is my disposition, His flesh is my flesh and His blood is my blood, He is the treasure of my knowledge, He is the killer of Nakitheen and Mariqeen after me. Listen and witness that If a servant worships Allah for a thousand of years between Rukn and Maqam (two places in Makkah), then meets Allah while having aversion towards Ali ؑ, verily Allah will throw him by nose inside the fire of Hell.**

(Hamwi Shafi'i in Faraedus-Samtain, Vol 1 part 27. Ganji Shafi'i, Kifayah al-Talib, page 70. Kharazmi, Manaqib, page 118)

126. Abu Saeid Khudri reported that the Messenger of Allah ﷺ said: **For Allah, there is a pillar which shines at the inhabitants of Paradise as the Sun shines at the inhabitants of this world. No one reaches it except Ali ؑ and His friends.**

(Ibn Mardwaih, Al-Manaqib)



127. Abu Hurairah reported that the Messenger of Allah ﷺ after morning prayer said: Do you want to know what Gabriel descended for? He descended to say:

O Mohammad, Allah has planted a sapling in Paradise; one third of it is from red ruby, one third from green aquamarine and the third is made of fresh pearl. On those branches, there are home chambers and in the chambers Allah has placed Hourul-Ayn and from beside it flows the spring of Salam. He who wants to cling to this sapling, must cling to the love of Ali Ibn Abi Talib ؑ.

(Ganji Shafi'i, Kifayah al-Talib, page 138. Sibte ibn Jowzi, Tazkiratul-Khawasil-Umma, page 38. Ibn Maghazili, Manaqib. Safuri, Nuzhatul-Majalis, Vol 2, page 168. Qunduzi, Yanabi-Al-Mawaddah, page 126)

128. Abu Barza reported that the Messenger of Allah ﷺ said:
Allah has gotten covenant from me about Ali ؑ I said:

O Allah, clear it up for me and Allah said: Listen! I said:

I listen. Then Allah said: Ali ؑ is the standard of guidance, Imam of Awliya, the light of whom obeys me, and He is the Kalima (word) which the pious ones are with, whoever loves Him, has loved me and whoever hates Him, has hated me. Therefore, tell Him this good news.

When I informed Ali ؑ about it, He said:

O Messenger of Allah ﷺ, I am the servant of Allah and in His hand (Under His Command), if He tortured me, it would be due to my sins, and if He grants me of what you informed me of, then Allah is more deserving to me. Then I said:

O Allah, lighten His heart, and make Him the spring of faith. Then Allah said: I have done for Him. He is high to me to that extent that I soon specify trial for Him I have not specified to any of my servants. Then I said:

O Allah, He is my brother and my Companion. Allah said: This has already been written about Ali ؑ that He will be tried and others will be tested through Him.

(Hafiz Abu Naeim, Hilyatul-Aawliya, Vol 1, pages) (66,67)

129. Anas ibn Malik reported that the Messenger of Allah ﷺ said:

Allah the Almighty created seventy thousand angels from the light of the face of Ali ؑ who ask forgiveness for Him and His friends until the Day of Resurrection.

(Kharazmi, Al-Manaqib, page 42 and 230 as well as in Maqatalul-Hussein, Vol 1, page 39)



130. Abu Dhar reported that the Messenger of Allah ﷺ said:

O Aba Dhar, Ali ؑ is my brother, my son in-law, my shoulder (power). Allah does not accept any mandatory worship (such as Prayer, Fast etc.) except through the love of Ali Ibn Abi Talib ؑ.

O Aba Dhar, when I was taken to the heaven at the night of Miraj, I crossed by an angel who was sitting on a seat of light, on his head was a crown of light, one of his foot was on the east and the other on the west and between his hands there was a tablet which he was looking at and the world, all of it, was between his eyes and all the creation was between his knees and his hand would reach the east and the west.

I asked Gabriel about who he is, He said: He is Izrael, the angel of death. Gabriel went forward and said Salam, I also went and said Salam.

Izrael replied: Salam (peace) be upon you o Mohammad ﷺ how is your cousin, Ali? I said: Do you know Him? He said: How possible not to know Him while Allah Himself will take your souls by His Mashiyah (Provident).

(Kharazmi, Al-Manaqib, as well as in Maqtalul-Hussein, Vol 1, page 40. Safuri, Nuzhatul-Majalis, Vol 2, page 166. Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 64)

131. Anas ibn Malik reported that the Messenger of Allah ﷺ said:

At the night of Miraj when I was taken to Heaven, I faced with an angel who was sitting on a pulpit of light and other angels were around him.

I asked the angel Gabriel about who he is and he said: Get near him and say Salam. I went near and said Salam. All of a sudden I saw my brother and my cousin Ali Ibn Abi Talib in front of myself. I said:

O Gabriel, Has Ali come to the fourth Heaven before we come? He said:

O Mohammad, No, He has not, but the angels complained to Allah about their love to Ali ؑ, and Allah created this angel from His light.

Thus, the angels visit Him every Friday nights and Fridays seventy thousand times and praise and sanctify Allah and give its reward as a gift to those who love Ali ؑ.

(Ganji Shafi'i, Kifayah al-Talib, page 50,51)





132. Abdullah ibn Umar reported that the Messenger of Allah ﷺ was asked about the language Allah talked through with him at the Night of Journey (Miraj), He replied:

Allah addressed me through the language of Ali Ibn Abi Talib عليه السلام. I said:

O Allah, is it your voice or the voice of Ali عليه السلام? Allah inspired me:

O Mohammad, I am a thing, not compared to any human, and not attributed by anything. I created you from my light, and created Ali عليه السلام from your light and then overlooked at the innermost of your heart, and found no one move beloved than Ali Ibn Abi Talib عليه السلام therefore, I addressed you by His tongue so that your heart will be at ease.

(Kharazmi, Al-Manaqib, page 47 as well as in Maqatalul-Hussein, Vol 1, page 42)

133. Anas ibn Malik reported that I dreamed the Messenger of Allah ﷺ and He told me:

Why didn't you obey what I said about Ali عليه السلام until you faced the torment? If it was not Ali who asked forgiveness of Allah for you, you would never smell the odor of Paradise but in the rest of your life, try to publish this fact that those who love Ali and His offspring and those who love Him, are the ones who precede towards Paradise, and they are the neighbors of Allah, and the neighbors of Aawliya of Allah such as Hamza, Jafar, Hassan, Hussein عليه السلام and about Ali عليه السلام; He is the Greater Truthful, whoever loves Him, will not be afraid on the Day of Resurrection.

(Kharazmi, Al-Manaqib, page 47 as well as in Maqatalul-Hussein, Vol 1, page 40)

134. Malik ibn Hamama reported as follows: One day, the Messenger of Allah ﷺ while smiling, came out. Abdur-Rahman ibn Awf said:

O Messenger of Allah ﷺ, may my parents be sacrificed for you, what has made you to be so happy? The Messenger of Allah ﷺ said:

A good news that has come to me from Allah about my cousin and my daughter that when Allah the Almighty gave Fatimah عليها السلام in Marriage to Ali عليه السلام, He ordered Ridhwan (the guard of Paradise), to shake the tree of Tuba and from that shaking, leaves grew as many as the number of those who love us; Ahlul-Bait عليهم السلام. Then Allah created angels of light from under the tree who every one of the an-



gels took one of the leaves.

Thus, when it is the Day of Resurrection, those angels walk among the people and as they meet one of those who love us sincerely, they give one of those leaves in which it is written that they are free from the Fire. Therefore, the reward of Allah to my brother and my cousin and my daughter is the freedom of the women and men of my Ummah from the Fire.

(Kharazmi, Al-Manaqib, page 279 as well as in Maqtalul-Hussein, Vol 1, page 60. Ibn Sabbagh Al-Maliki, Fusul-Al-Muhimma. Ibn Hajar Al-Asqalani, Sawaeq-Al-Muhraqa, page 109. Sayed Shihabud-Din Shafi'i, Rashfatul-Sadi. Safuri, Nuzhatul-Majalis vol 2 page 182)

135. Zamakhshari reported in his commentary that the Messenger of Allah ﷺ said:

Know that whoever dies with the love of Mohammad and the Household of Mohammad ﷺ dies a martyr.

Know that whoever dies with the love of Mohammad and the Household of Mohammad ﷺ dies while all his sins are forgiven.

Know that whoever dies with the love of Mohammad and the Household of Mohammad ﷺ dies as a complete believer.

Know that whoever dies with the love of Mohammad and the Household of Mohammad ﷺ will be given the good news of paradise by the angels of death, Nakeer and Munkar (the two angels who question the soul in the graves).

Know that whoever dies with the love of Mohammad and the Household of Mohammad ﷺ will be raised to paradise. Know that whoever dies with the love of Mohammad and the Household of Mohammad ﷺ, God will open two gates towards paradise for him in his grave.

Know that whoever dies with the love of Mohammad and the Household of Mohammad ﷺ, God will make his grave the pilgrimage place of the angels of mercy.

Know that whoever dies with hatred for Muhammad and the Household of Mohammad ﷺ will come on Judgment Day while it is written in between his eyes hopeless of God's mercy".

Know that whoever dies with hatred for Mohammad and the Household of Mohammad ﷺ dies as an infidel.

Know that whoever dies with hatred for Mohammad and the Household of Mohammad ﷺ will not smell the scent of paradise.



(Kharazmi, *Al-Manaqib*, page 35.. Ibn Hajar Al-Asqalani, *Sawaeq-Al-Muhraqa*, page 87. Sayed Shihabud-Din Shafi'i, *Rashfatul-Sadi* page 16. Muhibbud-Din Al-Tabari, *Zakhaerul-Uqba*, page 26. Mohammad ibn Talha, *Manaqib A'le Rasool*, page 3,4. Thalabi, *Commentary. Zamakhshari, Kashaf*)

136. The Messenger of Allah ﷺ said:

O Allah, love whosoever loves Ali عليه السلام and be the enemy of whosoever is hostile to him.

(Hakim Nayshaburi, *Almustadrak*, Vol 3, page 109)

137. The Messenger of Allah ﷺ said:

Whoever loves to live as I live, dies as I die, enters the Paradise which my lord has promised me, must love Ali Ibn Abi Talib عليه السلام and love the one who loves Him, and must follow my Household, since they are my Household, and they are created from my clay, and they possess knowledge and understanding.

Woe upon the one who is among the Muslims and deny the virtues of this family and cuts their relation to me.

May Allah do not include them in my intercession.

(Ibn Hajar Al-Asqalani. *Bukhari in Sahih*. Hakim Nayshaburi, *Almustadrak*, Vol 3, page 128. Hafiz Abu Naeim, *Fadhaelus-Sahaba*, Hadith 2577. Muttaqi Al-Hindi, *Kanzul-Ummal*, Vol 6, page 217, Hadith 3819. Tabarani *Al-Mujamul-Kabeer*. Rafei, *Musnad*. Hafiz Abu Naeim, *Hilyatul-Aawliya*. Ibn Abil-Hadid, *Nahjul-Balaghah Commentary*, Vol 2, page 450 , 449)

138. The Messenger of Allah ﷺ said:

O Ali عليه السلام, you are the Master in this world and in the Hereafter. Your friend is my friend and my friend is the friend of Allah.

Your enemy is my enemy and my enemy is the enemy of Allah. Woe upon the one who takes you as enemy after me.

(Hakim Nayshaburi, *Almustadrak*, Vol 3, page 128)

139. The Messenger of Allah ﷺ said:

Goodness be upon the one who loves you and tells the truth about you, O Ali عليه السلام, and damn be upon the one who takes you as enemy and tells lie about you.

(Hakim Nayshaburi, *Almustadrak*, Vol 3, page 135)



140. The Messenger of Allah ﷺ said:

O people of Ansar, do you want me to guide you to something that if you cling to it, you will never be deviated after me?

This is Ali عليه السلام, Love Him for my love and receive Him honorably as you receive me honorably. Verily, Allah ordered me through Gabriel to tell you this.

*(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, Hadith 2625.
Tabarani Al-Mujamul-Kabeer. Ibn Abil-Hadid, Nahjul-Balaghah Commentary, Vol 2, page 450)*

141. The Messenger of Allah ﷺ said:

O Ali عليه السلام, after me, they will leave you, and you will live according to my religion and will die while following my orders. Whoever loves has loved me and whoever hates you, has hated me. Soon, your beard will be colored with your blood.

*(Hakim Nayshaburi, Almustadrak, Vol 3, page 147 ,
Dhahabi, Talkhis Mustadrak)*

142. The Messenger of Allah ﷺ said:

O Abi Rabi, soon after me, a group will fight against Ali عليه السلام thus, it is mandatory for you to fight them for the sake of Allah. Whoever couldn't fight by hand, must fight by tongue, and whoever couldn't fight by tongue, must fight by pen.

*(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 155.
Tabarani Al-Mujamul-Kabeer)*

143. In Ghadir Khum, during the farewell Hajj, the Messenger of Allah ﷺ said:

Whoever I am his Leader (Mawla), 'Ali عليه السلام is his Leader (Mawla). O Allah, befriend whosoever befriends him and be the enemy of whosoever is hostile to him.

*(Tabarani Al-Mujamul-Kabeer. Ibn Hajar Al-Asqalani,
Sawaeq-Al-Muhraqa, page 25. Wahidi, Asbabun-Nuzul.
Hakim Nayshaburi, Almustadrak, Vol 3, page 109. Ah-
mad ibn Hanbal, Musnad, Vol 4, page 373)*

144. In the battle of Khaybar, the Messenger of Allah ﷺ said:

Indeed, tomorrow I will give the banner/standard in the hand of a man who loves Allah and His Messenger, and Allah and His Messenger love Him as well, who is Karrar (valiant) without being farrar (he never flees from the battle).

*(Ibn Sabbagh Al-Maliki, Fusul-Al-Muhimma, page 21..
Sulaiman Balkhi, Yanabi-Al-Mawaddah, page 48. Ganji
Shafi'i, Kifayah al-Talib, page 98. Muhibbud-Din Al-
Tabari, Zakhraerul-Uqba, page 72. Ibn Athir, Asadul-
Ghaba, Vol 4, page 28)*





145. The Messenger of Allah ﷺ said:

Gabriel came to me with a sheet of green leaf in which it was written: Love of Ali Ibn Abi Talib عليه السلام is mandatory of people. Announce this to people from me (Allah).

(Kharazmi, Al-Manaqib, Vol 1, page 39 as well as in Maqtalul-Hussein, page 27. Daylami Al-Hamadani, Firdausul-Akhbar)

146. Abu Salim reported that I asked from Jabir ibn Abdullah Ansari to tell me of the virtues he had understood from the sayings of the Messenger of Allah ﷺ and he said:

The Commander of the faithful عليه السلام according to the verses of the Holy Qur'an and the sayings of the Messenger of Allah ﷺ is the best of people after the Messenger of Allah ﷺ.

I said: What about those who hate Him? He said: They are pagans and the enemies of Ali عليه السلام is none but a pagan.

(Kashfi Tirmidhi, Manaqib, page 202)

147. In Mawaddat it is reported from the Messenger of Allah ﷺ who said:

Whoever does not recognize the right of Ali عليه السلام, he is not excluded from these three categories: He is whether a hypocrite, or a bastard, or her mother conceived him while she had been in menstrual cycle.

(Kashfi Tirmidhi, Manaqib, page 202)

148. In Bahrul-Manaqib, the following is reported: One day, the Messenger of Allah ﷺ looked at the Commander of the faithful and cried. Ali عليه السلام asked:

O Messenger of Allah, what made you cry? His holiness while crying said: My crying is due to the deviation of my Ummah which has your hatred in their hearts. They do not reveal it now but after me.

Allah has cursed them and Gabriel has brought me this message that this deviated sect will oppress your right, will fight against you and disrespect you and your descendants. This trait will continue until one of your offspring by the name of Mohammad will rise and become the Master of the Ummah. Then my Ummah and all the people will unite on loving your family and your enemies will be defeated while your friends will become content. That time, the cities will be



changed, the population will decrease and happiness will be among the people.

Thus, His Holiness became happy and said:

O group of believers, try not to let the hatred towards Ali عليه السلام get into your hearts.

He raised His hands towards the sky and said:

O Allah, the family of Ali عليه السلام is my family. Clean them from any abomination and evil, be their supporter, do not degrade them, do not discontinue their descendants until the Day of Resurrection, dignify them by your dignity and turn the truth with them wherever they are.

(Kashfi Tirmidhi, Manaqib, page 206. Ibrahim Derwish, Bahrul-Manaqib)

149. In Bashaerul-Mustafa the following is reported from the Infallible Imams عليهم السلام:

One day the Messenger of Allah ﷺ while being happy and smiling, came to the house of Ali عليه السلام, the Commander of the faithful عليه السلام and said:

I came to give you a good news, my brother. Know that now the angel Gabriel brought me this message from the Lord of the worlds that He says:

O Mohammad, give Ali عليه السلام the good news that your friend (whether obedient or sinful) are the residents of Paradise. After hearing this good news, Ali عليه السلام, the Commander of the faithful عليه السلام thanked Allah and said:

O Allah, be witness that I have granted half of my good deeds to my friends. Then the Queen of the women, Fatimah Al-Zahra عليها السلام said:

O Allah, I also have dedicated half of my good deeds to Ali's friends/lovers.

After that, two Holy Imams; Hassan and Hussein عليهم السلام said:

O Allah, be witness that we also dedicated half of our good deeds to Ali's عليه السلام friends/lovers. Afterward, Gabriel came and said:

O Mohammad, Allah sends peace (Salam) upon you and your family and says: You are not more generous than me, thus, indeed, I have forgotten all the sins of Ali's عليه السلام friends and granted them meeting myself, Paradise and its bounties.

(Kashfi Tirmidhi, Manaqib, page 206. Qasim ibn Isa Hilli, Bashaerul-Mustafa)

150. Jabir ibn Abdullah Ansari reported that the Messenger of Allah ﷺ said: **As Allah the Almighty created the Heaven and the Earth, He presented my prophethood (Nubuawah) and the Wilayah of Ali Ibn Abi Talib عليه السلام unto them. The Heaven and the Earth did not accept them and the religion was handed to us. Thus, the**



fictitious are the ones who have become fictitious through us, and the wretched ones are the ones who have become so by not obeying us.

(Kashfi Tirmidhi, *Manaqib*, page 210. Kharazmi, *Manaqib. Humamud-Din, Habibus-Sair*, Vol 2)

151. In the book of *Manaqib*, the following is reported from Anas ibn Malik: One night I dreamed the Messenger of Allah ﷺ, while being angry, He looked at me and said:

O Anas, What made you not reveal what I said about Ali's ﷺ virtues until you faced the torment of suffering from Vitiligo? If it was not Ali who asked forgiveness of Allah for you, you would never smell the odor of Paradise but in the rest of your life, try to publish this fact that those who love Ali ﷺ and His offspring and those who love Him, are the ones who precede towards Paradise, and they are the neighbors of Allah, and the neighbors of Aawliya of Allah such as Hamza, Jafar, Hassan, Hussein ﷺ and about Ali ﷺ; He is the Greater Truthful, whoever loves Him, will not be afraid on the Day of Resurrection.

(Kashfi Tirmidhi, *Manaqib*, page 220. Kharazmi, *Manaqib*)

152. One day the Master of the worlds, the Messenger of Allah ﷺ prostrated five times. The companions asked Him of the prostrations and His Holiness said: The Angel Gabriel descended and said: Indeed, Allah the Almighty loves Ali ﷺ. I prostrated. He said: Indeed, Allah the Almighty loves Fatimah ﷺ. I prostrated again. He said: Indeed, Allah the Almighty loves Hassan and Hussein ﷺ. Therefore, I prostrated again. He said:

He also loves their friends, thus, I prostrated one more time. He said: Allah the Almighty loves those who love their friends. Again I prostrated.

(Kashfi Tirmidhi, *Manaqib*, page 162. Ahmad Ghuri, *Kanzul-Ubbad. Shariat-Madari, Hidayatus-Suada*)

153. Anas ibn Malik reported: When Abdullah ibn Abbass faced agony, he said: O Allah, I seek nearness to you by the love of Ali Ibn Abi Talib ﷺ.

(Kashfi Tirmidhi, *Manaqib*, page 163. Ahmad ibn Hanbal, *Musnad*, Baghwi, *Sharh Sihah Sitta*)



154. In the book of Rawdhatush-Shuhada, it is reported from Imam Hussein عليه السلام as follows:

One day, I was reciting the Sura of Zilzal for Him until I recited the verses: “and man says,” What is the matter with her? On that day she will relate her chronicles” (verses 3,4), He said: The man who asks the Earth and she will relate her chronicles, is me.

A man by the name of Ibn Al-Kuwa said:

O Commander of the faithful, what is it meant by the verse **“And on the Heights are men who know them all by their marks”**? And who is the owner of Heights? His Holiness said: **We are the men on the Heights who know our friends and supporters by their faces and we will stand between the doors of Paradise and Hell. Woe to him whom we deny.** Meanwhile, He repeated the words ‘Woe to you’ while Ibn Al-Kuwa used to pretend to be a Shiite until the battle of Nahrawan, when he was killed by the army of Ali Ibn Abi Talib عليه السلام. Only then, his deviation was revealed. (That he was not a Shiite, but a hypocrite).

(Kashfi Tirmidhi, Manaqib, page 274)

155. In the book of Rawdhatush-Shuhada, it is reported that Imran related his father, Meytham Tammar, as follows: One day, the Commander of the faithful عليه السلام told me: **If Moawiah asks you to dislike me, what will you do?** I said: I will never do it, and will never leave you. He said:

By Allah, he will sentence you to death. I said:

I will tolerate and will not stop loving you even if I lose my life. He said:

If you do so, you will be safe from the fire of Hell and you will be with me in Paradise.

(Kashfi Tirmidhi, Manaqib, page 275)

156. In the book of Masabihul-Qulub, the following is written: One day, the Commander of the faithful was sitting near a dry pomegranate tree. A group of the companions were with Him. He said:

Today, I will show you a sign such as the sign of the Moses table of food on the children of Israel.

The people present there, said:

Yes, O Commander of the faithful عليه السلام He said: Look at this tree. When they saw it, it started to green and became fruitful عليه السلام so much that no one had ever seen like it.





Then He said: **O faithful brothers, stand up one by one and pick pomegranate.** Some of the companions stretched their hands and picked pomegranate and some stretched their hands but the branches of would go higher. They said:

O Commander of the faithful, why some hands do not reach the pomegranates? He said:

Those who love us, their hands reach, but those that have aversion towards us, their hands do not reach and on the Day of Resurrection, it will be the same. Our friends shall lean and sit on the jeweled thrones and when they want fruit, the trees will bend towards them and they will pick fruit as Allah the Almighty says: “and the clustered fruits thereof bow down” and also “And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or some wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers”.

(Kashfi Tirmidhi, Manaqib, page 310)

157. In the book of Zuhratul-Riyadh, the following is written: One day, a black bondman came to the Commander of the faithful and said:

Due to my whim I have stolen something from some body's property. I want you to execute me and clean of this sin in this world. His Holiness said:

What you have stolen might be of Nisab (The minimum amount stolen which does not cause execution). He said:

No, it's more than that. His Holiness ordered to cut his hand. As he confessed for three times, one of the servants cut his right hand. The bondman took his severed hand on his left hand and left the place while his hand was still bleeding. At the time, Abdullah ibn Abbass met him on the way and asked:

Who has cut your hand? He said:

The Commander of the faithful, the Successor of the Best of the Prophet, the Imam of those whose faces are white, the Master of Jinns and humans, the conqueror of all the conquerors, Ali Ibn Abi Talib. Ibn Abbass said: His Holiness has cut your hand and now you praise Him? The bondman said: How I should not praise Him while His love is mixed with my flesh and blood. He has cut my hand based on the Truth, not on false. Ibn Abbass went to Ali and told the story. The Commander of the faithful said:

O brother, there are friends for us that if on the path of our love, their bodies are



cut into pieces, nothing will cross in their hearts except our love. On the other hand, we have enemies that if we due to kindness, pour honey in their mouths, nothing will cross in their minds except our aversion and animosity. Then, His Holiness turned towards Imam Hassan عليه السلام and said:

Go and bring that bondman back here. As the bondman came, His Holiness got his severed hand and placed it where it was cut from, then He covered the hand with His cloak and recited the Surah of Fatiha (the first Surah of the Qur'an) and blew of His life-giving breath unto the hand. Instantly his hand recovered as if it had never been cut.

(Kashfi Tirmidhi, Manaqib, page 314)

158. In the book of Ahsanul-Kubbar, it is reported that Imam Sadiq عليه السلام said: One day, after the demise of the Messenger of Allah صلى الله عليه وآله Salman Farsi visited Her Holiness, Fatimah Al-Zahra عليها السلام and Her Holiness asked:

O Salman, how did you find the people of Madinah after the demise of my father? Salman said: They are busy of trading. Her Holiness said: **I ask you of the intention they have towards my Husband.**

Salman said: Apparently, they show respect and love but only Allah, His Prophet, and His Wali know about what is in their hearts. Her Holiness said:

O Salman, by Allah, the one who created humans from earth, wind, water and fire, the one who split the seed and brought the fruits into being, there is no creature in the Hereafter not to look at our enemies angrily and disgustingly.

(Kashfi Tirmidhi, Manaqib, page 321. Zaid ibn Arab-sha, Al-Ahsanul-Kubbar)

159. In the book of Ahsanul-Kubbar, Ibn Zubair is quoted: I asked Jabir ibn Abdullah Ansari if he remembers any supernatural act from the Command of the faithful عليه السلام. He said:

Yes. One day, I and a group of Ansar went to meet Him. He said:

You go, since I want to pray two units of prayers under this tree. As we were leaving, He started to pray. By Allah, I saw that the tree bowed and prostrated with Him and we stopped due to astonishment until He finished His prayer. Then He said: **Allahumma Salle Ala Mohammad Wa A'le Mohammad (O Allah, send blessing upon Mohammad and the family of Mohammad).** The branches of the tree also repeated it. Then He said:





O Allah, curse those who hate Mohammad and the Family of Mohammad. The branches of the tree altogether said: Amen.

(Kashfi Tirmidhi, *Manaqib*, page 322. Zaid ibn Arabsha, *Al-Ahsanul-Kubbar*)

160. In the book of Ahsanul-Kubbar, Abi Ayyub is quoted: Khalid ibn Abdul-Malik Marwan who was the governor of Syria, sent me a letter requesting to curse the Commander of the faithful (عليه السلام). When I figured it out, I escaped. Ibn Safwan who was one of the sons of Abi Khalaf, asked me a horse to go to Khalid and curse the Commander of the faithful (عليه السلام). When I did not give him the horse, he walked four miles to Mecca and with the permission of Khalid went on the pulpit facing the Qibla started cursing the Commander of the faithful (عليه السلام) and said: O Allah, just for the sake of your love and your Messenger's love, and for taking revenge of Uthman being murdered, I curse (Ali) and the Messenger of Allah (ﷺ) did not consider Ali (عليه السلام) except a humble person. The reporter said:

A man was sitting near the door of the mosque and was falling asleep that suddenly saw the grave the Messenger of Allah (ﷺ) cracked open and there came a voice from it saying: **If you make lie (about Ali (عليه السلام)), then may Allah damn and blind you.**

Ibn Safwan came down the pulpit while he turned blind and said to his son: Stand up and give me something to find my way with. His son took him out of the mosque and he asked his son: Has an evil occurred or an oppression taken place? His son said: This is your punishment since you went up the pulpit of the Messenger of Allah (ﷺ) made lie and disrespected a person whose love according to the order of Allah and His Messenger, is mandatory upon all the believers. He was blind to the end of his life.

(Kashfi Tirmidhi, *Manaqib*, page 324)

161. In the book of Ahsanul-Kubbar, it is reported that Abi Al-Hassan ibn Ali, Harun said:

One day, one of the Abbasid caliph argued: Ali Ibn Abi Talib (عليه السلام) made a mistake by fighting against Moawiah.

And whatever firm reasons and obvious arguments I used to make him believe that the Commander of the faithful (عليه السلام) was right, he would not accept and argued further. As I understood his belief, I stopped meeting and accompanying him. After several days, he wanted me and said:

It became clear for me that Moawiah was a rebellious person since I saw a person



in my dream whose head was the head of a dog. I asked him the reason, he said: I used to deny the virtues of Ali Ibn Abi Talib (عليه السلام) and would consider Moawiah better than Him. Therefore, my head is changed and this is the result of the wrath of Allah. Seeing this event, I understood and repented not to disrespect His Holiness.

(Kashfi Tirmidhi, Manaqib, page 332)

162. Again, in the aforementioned book the following is reported from Salman Farsi: One of the companions came to the Commander of the faithful (عليه السلام) and said: Such and so person who is one of the great people of Bani Udi, starts mocking your friends wherever he sees them and adds up in annoyance and offense. The Commander of the faithful took a bow and headed towards Basatin. Suddenly, he met the man. The Commander of the faithful (عليه السلام) said: **I heard that you bother my friends.** He said:

If I have done, no one can prevent me of doing it. The Commander of the faithful (عليه السلام) said: **The same here.** And He threw His bow on the ground, suddenly it transformed into a dragon bigger than a lion, opened its mouth and walked towards him to eat. He cried loud saying: Safety, safety O Commander of the faithful. I repented not to bother your friend any more. The Commander of the faithful (عليه السلام) stretched His hand towards the bow, it turned back as it was a bow.

(Kashfi Tirmidhi, Manaqib, page 332)

163. Again in the previous reference, it is written as follows: At the time of Abbasid caliphs, a panegyrist from Balkh lived in Egypt and always used to praise the Household of Prophet (ﷺ). One day, when elders and youth, high and low classes, were together praying in the Mosque. He started praising Ali Ibn Abi Talib (عليه السلام) and at the end asked the people some bread and Halwa. A foreigner stood up and took his hand and said: Come to our house so that I open the door of kindness and goodness to you and satisfy your needs. Thus, they headed towards home and when they arrived there, the foreigner told his bondman:

Close the door of the house and do whatever I order so that I free you and give a bag of gold. Then he said: fasten the hands and feet of this Rafidhi (Shia of Ali (عليه السلام)) and get his eyes out and sever his hands, feet and tongue. Then take him to graveyard and throw him there until the angel of death take his soul. The bondman did what he had ordered. Coincidentally, at the same time, His Holiness, Khidr (عليه السلام) (a prophet





who is still alive) had gone to the Holy Grave of Ali Ibn Abi Talib عليه السلام suddenly a voice rose from the grave saying that **“O my brother, hurry towards Egypt and help that panegyrist who is thrown in the graveyard and he is dying.** Then He taught Khidhr the great names of Allah, and told him:

Recite these names on every severed part of his body so that due to the blessing of these names, his parts of body will reassemble and become as healthy as before. Tell him that Ali Ibn Abi Talib عليه السلام says:

Go towards that mosque, praise us and then ask them bread and halwa. They will take you that previous house, spread the table of goodness for you, bring you bread and halwa. As you enter the house, you will see astonishing things.

Khidr, at the tip of an eye arrived to Egypt, found the oppressed man, recited the names of Allah and blew on his severed parts. Instantly his severed parts turned to be the same as before, his eyes could see and his tongue could move to talk. Then, He conveyed the Message of the Commander of the faithful عليه السلام and the panegyrist went towards that mosque.

He started praising the Commander of the faithful عليه السلام and requested bread and halwa. A young man stood and said: I will give what you want. Then he took him home. As the panegyrist saw that it was the same house in which his parts of body were severed, he pondered. He finally told himself: Since it is the command of the Commander of the faithful عليه السلام I must go in. The young man spread the good food table and brought bread and halwa. When the panegyrist observed the situation, he started to talk while being astonished and said: Yesterday, in this very house, an oppressor severed parts of my body and almost killed me but today you treat me kindly. Why do you do so?

The young man said: The oppressor yesterday was my father and I did not like the way he treated you and became very unhappy. At the night, I dreamed the Commander of the faithful عليه السلام that He was looking angrily at my father and said:

O black bear, the punishment of what you did to our panegyrist in this world is that you will be metamorphized and in the hereafter, you will be in Hell Fire.

When I woke up due to the fear of such a situation, I saw my dad as a black bear. I chained him on the neck and hid him in the house. Stand up and follow me to see him. When the panegyrist entered the room, he saw a black bear, then he prostrated to thank Allah. At the time, a lightening occurred due to the wrath of Allah and



burned the black bear and turned him into ash.

The young man saw his father in such a way and he gave up his Khawarij belief and inclined towards loving the Commander of the faithful and disliked His enemies.

(Kashfi Tirmidhi, Manaqib, page 335)

164. In the book of Uyunur-Ridha, it is reported that the Commander of the faithful عليه السلام said:

One day, an old man came to the Messenger of Allah ﷺ while he was limping, and his eyebrows had fallen over his eyes and he had a stick in his hand, on his head there was a long red hat, on his shoulders there was a cloak made of silk. While the Messenger of Allah had placed His blessed face on the Kaaba, the old man came and said:

O Messenger of Allah ﷺ pray for me to be forgiven. His Holiness said:

Your endeavoring is hopelessness and loss, and your job is misguiding. The old man left. The Messenger of Allah ﷺ said:

O brother, did you recognize him? I said:

The Messenger of Allah ﷺ knows better. He said: He was Iblis. I followed him until I reached him. Then I threw him on the ground, sat over his chest. Placed my hands around his neck to strangle him. He said:

O Abu Al-Hassan عليه السلام, don't do it since I am of the one who is given respite until a particular time. And also, said:

By Allah, O Commander of the faithful عليه السلام, indeed I love you based on jealousy and no one hates you except the one whose father I am a partner with in her mother (The sperm is mixed of Iblis and his father, this is based on the verse of Qur'an). I smiled from his word and let him off.

(Kashfi Tirmidhi, Manaqib, page 435)

165. The Messenger of Allah ﷺ said:

Whoever wants to cross the 'path' like a strong wind and enter the Paradise without accounting, must love my friend, successor and viceroy over my family and Ummah, Ali Ibn Abi Talib عليه السلام. And if anyone wants to enter the Fire, then he shall leave His Wilayah. By the Glory and Dignity of my Lord, verily, Ali Ibn Abi Talib عليه السلام is the entrance door to Allah. No one can enter (the real of) Allah, except through its gate who is Ali Ibn Abi Talib عليه السلام. Indeed, Ali is the "Straight Path" and





verily Allah will ask of His Wilayah on the Day of Resurrection.

(Hask'ani, Shawahid-Al-Tanzil, page 53)

166. Rabi ibn Khathim said: Indeed, Ali Ibn Abi Talib عليه السلام is such a man that If there is someone who loves him loves him with total love, and if there is someone who hates him hates in its entirety. Then he turned towards me and said: By Allah, he was knowledgeable in judging. Also, he said:

“He gives wisdom to anyone He wishes, and anyone He gives wisdom to, receives an abundant boon” (Surah Baqarah, verse 269).

He meant Ali Ibn Abi Talib عليه السلام.

(Hask'ani, Shawahid-Al-Tanzil, page 97)

167. Huzaifa reported that the Messenger of Allah ﷺ said:

If you love Ali Ibn Abi Talib عليه السلام you will find Him the guide and guided one who leads you towards the “Straight Path”.

(Hask'ani, Shawahid-Al-Tanzil, page 66)

168. The Messenger of Allah ﷺ said:

Ali عليه السلام is my brother, cousin, son in-law, and the father of my children.

(Ibn Jowzi, Al-Alqab. Muttaqi Hindi, Kanzul-Ummal. Ibn Najjar)

169. The Messenger of Allah ﷺ said:

O Ali عليه السلام, you are my brother, companion and friend in Paradise.

(Muttaqi Hindi, Kanzul-Ummal, Vol 6, page 402, hadith 6105)

170. The Messenger of Allah ﷺ said:

On the door of Paradise it is written: There is no god but Allah, Mohammad ﷺ is the Messenger of Allah and Ali عليه السلام is the brother of the Messenger of Allah ﷺ.

(Tabarni, Al-Aawsat. Ahmad ibn Hanbal, Musnad, Vol 5, page 35, 45)

171. The Messenger of Allah ﷺ said:

Ali عليه السلام is the gate of Hittah (forgiveness), the one who enters it is a believer and the one who gets out of it is a pagan.

(Muttaqi Hindi, Kanzul-Ummal, Vol 6, page 153. Dar Qutni, Al-Afrad)



172. The Messenger of Allah ﷺ said to Ammar Yasir:

When you saw Ali عليه السلام goes in one path and the people in another, walk with Ali عليه السلام and leave people since Ali عليه السلام will never misguide you and won't take you out of guidance.

*(Muttaqi Hindi, Kanzul-Ummal, Vol 6, page 217.
Hafiz Abu Naeim, Hulyatul-Aawliya. Ibn Abil-Hadid,
The commentary of Nahjul-Balagha, Vol 2, page 450.
Ahmad ibn Hanbal, Musnad. Shiblanji, Nurul-Absar,
page 74)*

173. Abdullah ibn Masoud related that the Messenger of Allah ﷺ said:

The first one who took Ali عليه السلام as brother from the inhabitants of the heaven, was Siraphil, then Michael, and then Gabriel. And the first ones who loved Him from among them were the carriers of the Throne, then Ridhwan, the treasurer of Paradise, then the angel of death who has mercy upon the lovers of Ali Ibn Abi Talib عليه السلام as He has mercy upon the prophets.

(Kharazmi, Manaqib)

174. The Messenger of Allah ﷺ said:

If Ali's faith is compared with the faith of my Ummah, Ali's عليه السلام faith outblances the faith of my Ummah until the Day of resurrection.

(Ibn Maghazili, Al-Fadhail. Ahmad ibn Hanbal, Al-Musnad. Kharazmi, Al-Manaqib. Shaykh Sulaiman Balkhi, Yanabi Al-Mawaddah)

175. In the book of Masabihul-Qulub, it is related that Waqidi said: One day, I met Harun Al-Rashid while Shafi'i, Mohammad Yusuf and Mohammad Ishaq were also there. Harun asked Shafi'i:

How many hadiths do you remember about the virtues of the Commander of the faithful, Ali عليه السلام ? He said:

Five hundred hadiths. He asked Yusuf: How many hadiths do you remember? Yusuf said:

One thousand, even more. He asked Ishaq the same question.

Ishaq said: His virtues have reached us in tawatur (By tawatur is meant the multiplicity of the sources of a certain report that leads to certitude in the listener that the report is indeed true) and if fear and was not the hindrance, I would say all of them. Harun said:



What are you afraid of? He said:

Afraid of you and your people. Harun said:

Say, and be not afraid. Ishaq said: Fifteen thousand authentic hadiths and fifteen thousand Mursal hadiths (a hadith is a hadith without a chain of narrators or one in which the chain of narrators is not mentioned completely). Harun said:

I will tell you of His virtues that I have seen personally better than what you remember. They said:

Tell us. Harun said: The governor the Damascus sent me a letter saying that there is a speaker in Damascus who curses and insults the Commander of the faithful, Ali عليه السلام.

I wanted that cursed speaker from Damascus and told him: Why do you insult Ali عليه السلام? He said:

Because He has killed our fathers. I said:

Whomever He has killed was based on the order of Allah and His Messenger. He said: If it is such, I am his enemy.

Thus, I asked the executioner to whip him one hundred times and throw him in a room and locked the door. When it was night, I was wondering how to kill him; burn him or drown him in water or cut him by sword. I fell asleep while thinking about it.

I saw the door of heaven opened and the Messenger of Allah ﷺ descended. He had worn five garments and had a bowl full of pure water. The Messenger of Allah ﷺ took the bowl of water from Gabriel. In my house, there were fifty thousand people. His Holiness said:

Whoever is the follower of Ali عليه السلام among you, must stand up. Forty people stood up and His holiness gave them water and the He said:

Bring that Damascene person. As they brought him out of the house, the Commander of the faithful looked at him and said:

O cursed one, why do you insult me? He also said:

O Allah, metamorphize him. Instantly he changed into a dog.

Then He said to bind the dog in the house again. I woke up and said: bring the Damascene person. When they brought him, he was like a dog and he is in the house now.

The Harun asked to bring him out, (he was like a dog) but his ears looked like the ears of man. They said to the dog:



How did you find the punishment of Allah? The dog hung his head down and the tears flew out of his eyes. Shafi'i said:

Take this (dog) away from here as he is not safe from the punishment of Allah. When they took him in, a lightening occurred which burned the house along with the Damascene dog and whatever in the house.

(Kashfi Tirmidhi, Manaqib, page 187)

175. The Messenger of Allah ﷺ said:

Woe unto the one who hates you and denies you.

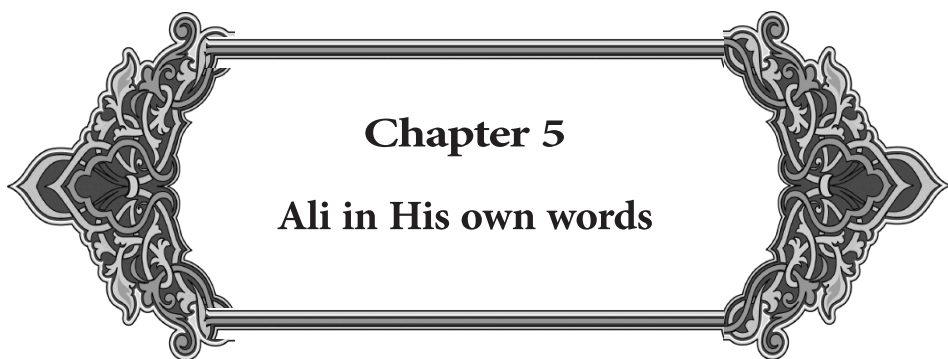
(Hamwi Shafi'i in Faraedus-Samtain, page 205)

176. The Messenger of Allah ﷺ said:

O Ali ؑ, your friends are famous in the seventh heaven and the seventh Earth and between them.

(Hamwi Shafi'i in Faraedus-Samtain, page 205)







1. The Commander of the faithful عليه السلام said:

I am the one who has the keys to 'unseen' and after the messenger of Allah ﷺ, no one knows about them except myself.

(Kashfi Tirmidhi, Manaqib, page 135)

2. The Imam of the pious ones عليه السلام said:

I possess knowledge about everything.

(Kashfi Tirmidhi, Manaqib, page 136)

3. The Imam of Muslims عليه السلام said:

I am the 'one' about whom the Messenger of Allah ﷺ has said, 'I am the city of knowledge and Ali عليه السلام is its gateway.

(Kashfi Tirmidhi, Manaqib, page 136)

4. The Imam of Gnostics عليه السلام said:

I am Zulkarnain who's virtues are revealed in the Divine Books.

(Kashfi Tirmidhi, Manaqib, page 136)

5. The Imam of those who have reached the goal عليه السلام said:

I am that 'Hajar Mukarram' (The blessed rock) from which twelve springs will emerge.

(Kashfi Tirmidhi, Manaqib, page 136)

6. The Imam of monotheists عليه السلام said:

I am the holder of Sulayman's (Prophet Solomon) Ring.

(Kashfi Tirmidhi, Manaqib, page 136)

7. The Imam of the researchers عليه السلام said:

I am the 'one' who appraises the deeds of the masses (people).

(Kashfi Tirmidhi, Manaqib, page 136)

8. The Imam of travelers (on the path of truth) عليه السلام said:

I am the Louhe-Mahfooz (the guarded tablet).

(Kashfi Tirmidhi, Manaqib, page 136)

9. The Imam of those who do goods عليه السلام said:

I am the 'one' who alters the hearts and sights of people, and they will all return to us and we are entrusted with the authority to evaluate their deeds.

(Kashfi Tirmidhi, Manaqib, page 137)



10. The Imam of truthful ones عليه السلام said:

**I am the 'one' about whom the Messenger of Allah ﷺ said,
'O Ali عليه السلام, the path is your path and the station is your station.**

(Kashfi Tirmidhi, Manaqib, page 137)

11. The Imam of the worlds عليه السلام said:

I am the one who has the Divine Knowledge about the past and the future.

(Kashfi Tirmidhi, Manaqib, page 137)

12. The Imam of the first ones said:

**I am the First Adam and I am the first Noah, I am Ibrahim Khaleel عليه السلام when he
was thrown into the pool of fire, I am the companion of the believers.**

(Kashfi Tirmidhi, Manaqib, page 138)

(Author: In Mira'tul-A'rifin, it is written that after creating Paradise, Allah created Hell six hundred years later. He created ten thousand Adams prior to the Adam (of our cycle), and made each of them survive for ten thousand years, then He would return them and after them created (another) ten thousand Adams and made each of them live for ten thousand years.

After creating the first and second levels of Adams, the Adam Al-Safi. Thus, in every era of an Adam there is a Noah, and as a result mentioning the first Noah is correct as Imam Ali عليه السلام mentions.)

Translator: This tradition and other similar ones indicate the cyclical time and the continuous creation of Adams. Each Adam starts the cycle after the Qiyama or ending the prior one and at the end of each cycle, the Q'aim of that cycle puts an end to that cycle. In our present cycle, He is the twelfth Imam, Al Mahdi عليه السلام or (م ح م د) (May Allah Hasten His appearance) according to Shia School and of course Sunni school does believe in His coming, too.

13. The Imam of the victorious ones عليه السلام said:

I am the one who creates the means (of sustenance).

(Kashfi Tirmidhi, Manaqib, page 138)

14. The Imam of worshipers عليه السلام said:

I am the one who forms the clouds.

(Kashfi Tirmidhi, Manaqib, page 138)





15. The Imam of the pious ones عليه السلام said:

I am the one who grows leaves on the trees.

(Kashfi Tirmidhi, Manaqib, page 139)

16. The Imam of the precedent ones عليه السلام said:

I am the one who make the springs gush out and the rivers flow.

(Kashfi Tirmidhi, Manaqib, page 139)

17. The Imam of the creatures عليه السلام said:

I am the spreader of the Earth, and the sustainer of the heavens (lofting them).

(Kashfi Tirmidhi, Manaqib, page 139)

18. The Imam of the just ones عليه السلام said:

I the one who separates the truth from falsehood, I am the one who divides the Paradise and Fire.

(Kashfi Tirmidhi, Manaqib, page 139)

19. The Imam of the Infallibles عليه السلام said:

I am the one who delivers the meanings of Heavenly scripts, I am the one who was created Infallible by Allah.

(Kashfi Tirmidhi, Manaqib, page 139)

20. The Imam of those who guides عليه السلام said:

I am the proof of Allah over those who are in heavens and on the Earth.

(Kashfi Tirmidhi, Manaqib, page 139)

21. Imam of those who give good news عليه السلام said:

I am the treasurer of the knowledge of Allah, I am the one who raises the justice.

(Kashfi Tirmidhi, Manaqib, page 140)

22. The Imam of those who warns عليه السلام said:

I am the Dabbah (living creature) of the Earth.

(Kashfi Tirmidhi, Manaqib, page 140)

23. The Imam of the just ones عليه السلام said:

I am the First Blast Shivers. I am the Oft-Repeated.

(Kashfi Tirmidhi, Manaqib, page 140)



24. The Imam of Lovers عليه السلام said:

I am the Blast on the Day of Resurrection which will not be concealed from those in the Heavens and on the Earth.

(Kashfi Tirmidhi, Manaqib, page 140)

25. The Imam of the Near ones (to Allah) عليه السلام said:

I am the voice of Ali Ibn Abi Talib عليه السلام in the battles which is like the sounds of thunder.

(Kashfi Tirmidhi, Manaqib, page 140)

26. The Imam of Rashidin (guided ones) عليه السلام said:

I am the first Proof whom Allah created and wrote on its margins: There is no god but Allah, Mohammad صلى الله عليه وسلم is His Messenger, Ali is the Wali of Allah and the Successor of the Messenger of Allah صلى الله عليه وسلم.

(Kashfi Tirmidhi, Manaqib, page 141)

27. The Imam of Shahidin (Those who witness the truth) عليه السلام said:

I am that Divine Book of Allah which has no ambiguity.

(Kashfi Tirmidhi, Manaqib, page 141)

28. The Imam of those who trust in Allah عليه السلام said:

I am that moment in time of Allah (which will appear on the Day of Judgement) who's denier will deserve the punishment of hellfire.

(Kashfi Tirmidhi, Manaqib, page 141)

29. The Imam of those who bow عليه السلام said:

I am those names of Allah, which should be recited during all prayers.

(Kashfi Tirmidhi, Manaqib, page 141)

30. The Imam of the clean ones عليه السلام said:

I am the one whose word does not change and I am not an oppressor of the servants.

(Kashfi Tirmidhi, Manaqib, page 142)

31. The Imam of those who prostrate عليه السلام said:

I am the Divine Light from which Moses benefited and succeeded.

(Kashfi Tirmidhi, Manaqib, page 142)





32. The Imam of Mukarramin عليه السلام said:

I am the one who would bring down palaces (worldly life).

(Kashfi Tirmidhi, Manaqib, page 142)

33. The Imam of Mujtahidin عليه السلام said:

I am the one who emerges the believers from graves.

(Kashfi Tirmidhi, Manaqib, page 142)

34. The Imam of Muhtasibin عليه السلام said:

I am the one who possesses one thousand books from the books of the prophets.

(Kashfi Tirmidhi, Manaqib, page 142)

35. The Imam of the High ones عليه السلام said:

I am He who speaks all the languages in the world.

(Kashfi Tirmidhi, Manaqib, page 142)

36. The Imam of the Hight ones عليه السلام said:

I am the companion and deliverer of Noah, I console Ayyub when he was suffering and I cured his illness, I comforted Janos and his savior.

(Kashfi Tirmidhi, Manaqib, page 143)

37. The Imam of the powerful ones عليه السلام said:

I have raised the seven skies with my perfect power.

(Kashfi Tirmidhi, Manaqib, page 143)

38. The Imam of the Predominant ones عليه السلام said:

I am the one by whom Ibrahim submitted to Allah and admitted His virtue.

(Kashfi Tirmidhi, Manaqib, page 143)

39. The Imam of powerful ones عليه السلام said:

I am the stick of Moses and by which will punish all sinners (by grabbing them from their necks).

(Kashfi Tirmidhi, Manaqib, page 143)

40. The Imam of the commanders عليه السلام said:

I am the one who counts this creation even though they increase (in number) until I educate them towards Allah.

(Kashfi Tirmidhi, Manaqib, page 143)



41. The Imam of the Holies عليه السلام said:

I am the Divine sustainer ‘Wali Allah and the one whose Allah’s commands have been entrusted upon and I have been made ruler over masses by my Lord.

(Kashfi Tirmidhi, Manaqib, page 144)

42. The Imam of the wonderers عليه السلام said:

I am the one who called upon seven skies and they bow down on my instructions and stabilized in perfect posture.

(Kashfi Tirmidhi, Manaqib, page 144)

43. The Imam of the inspired ones عليه السلام said:

I am the one who sent all Prophets and Messengers.

(Kashfi Tirmidhi, Manaqib, page 144)

44. The Imam of the dominant ones عليه السلام said:

I am the one who called the Sun and the Moon and they moved forward in my obedience.

(Kashfi Tirmidhi, Manaqib, page 144)

45. The Imam Mujtahidin عليه السلام said:

I am the spreader/extender of the Earths and knowledgeable of the regions.

(Kashfi Tirmidhi, Manaqib, page 144)

46. The Imam of the Sahidayn عليه السلام said:

**I am the Command of Allah and the Spirit as Allah says (in Quran):
They ask you (O! Prophet) about the ‘Spirit’, you tell them that ‘Spirit’ is from Allah’s Amr (The realm above the creation).**

(Kashfi Tirmidhi, Manaqib, page 145)

47. The Imam of the warriors عليه السلام said:

I am the one whom Allah said about His enemy: Throw in Hellevery rebellious pagan.

(Kashfi Tirmidhi, Manaqib, page 145)

48. The Imam of those who are the most eloquent عليه السلام said:

I am the one who anchored the mountains and spread the layers of earth, I am the one who makes spring water flow, bring crops to yield grains, enable trees to grow and bless them with fruits.

(Kashfi Tirmidhi, Manaqib, page 145)





49. The Imam of Muqatilin (Those who fight on the path of Allah) عليه السلام said:
I am the one who predicts the sustenance required by the 'living species' and bring down the rain, make clouds to produce thunder and flash lightening.

(Kashfi Tirmidhi, Manaqib, page 145)

50. The Imam of the preceding ones (Mutaqaddimin) عليه السلام said:
I am the one who gave golden rays to the Sun and enabled it to rise in the morning and created stars in the sky. I stabilize the boats in the deep oceans.

(Kashfi Tirmidhi, Manaqib, page 145)

51. The Imam of Mutaakhirin عليه السلام said:
I am the one who will bring the final day of judgement. I am the one who if put into death would not die and if killed will not be killed.

(Kashfi Tirmidhi, Manaqib, page 146)

52. The Imam of Shahidin (Witnesses) عليه السلام said:
I am fully aware of the instant and place of creation of each and everything, the thoughts which pass through the minds, the affairs of intermittent eyes and all that which are hidden in the hearts.

(Kashfi Tirmidhi, Manaqib, page 146)

53. The Imam of Khatibin (the speakers) عليه السلام said:
I am the 'Salat', 'Zakat', 'Hajj' and 'Jihad' of a true believer.

(Kashfi Tirmidhi, Manaqib, page 146)

54. The Imam of Warithin (the Successors) عليه السلام said:
I am the one who has been nominated by Allah "When the final 'whistle' is blown", I am the manager and owner of all affairs from the beginning to the end, I am the 'first' being whose light Allah created, I and Mohammad ﷺ are from one light.

(Kashfi Tirmidhi, Manaqib, page 146)

55. The Imam of Muzimin (the Exalted ones) عليه السلام said:
I am the owner of the stars and takes away accumulated wealth, I have control over earthquakes and colossal tremors; -I am the bearer of galaxies and destroy matter (which you see as burning stars)-. I understand the reasons of 'manaya and Balaya' (Hardships and disasters) and distinguish between the 'just and unjust'.

(Kashfi Tirmidhi, Manaqib, page 147)



56. The Imam of the Bazilin (those who bestow) ﷺ said:

I am the holder of “Iram (Hiram) which had columns, that could never be replicated in the cities (you build), and I will be distributing its bounties (to the deserving ones).

(Kashfi Tirmidhi, Manaqib, page 147)

57. The Imam of the bravest ones ﷺ said:

I annihilate the arrogant and malicious with ‘Zulfiqar’.

(Kashfi Tirmidhi, Manaqib, page 147)

58. The Imam of the Teachers ﷺ said:

I am the one who boarded Noah on to the rescue boat and saved and consoled Ibrahim from the ravaging flames, ignited by Namrud. I was the savior of Joseph in the time of his impoverished grief and pulled him out of the deep well. I am the master and mentor of Moses and Khizr.

(Kashfi Tirmidhi, Manaqib, page 147)

59. The Imam of Muhibbin (the Lovers of Allah) ﷺ said:

I am the one who created the heavens and the worlds underneath (the world of nature).

(Kashfi Tirmidhi, Manaqib, page 148)

60. The Imam of Mumajjedin ﷺ said:

I am the one who creates and the one who give the features of babies in the wombs of their mothers.

(Kashfi Tirmidhi, Manaqib, page 148)

61. The Imam of the commentators ﷺ said:

I give eyesight to those who are born blind and heal the incurable. I am aware of all that is kept in the minds and hearts and all that which is consumed and stored in the houses.

(Kashfi Tirmidhi, Manaqib, page 148)

62. The Imam of those who are Obedient ﷺ said:

I am that ‘Ba-auza’ which Allah has referred to in the Quran:

Indeed, Allah is not ashamed to draw a parable whether it is that of a gnat or something above it.

(Kashfi Tirmidhi, Manaqib, page 148)





63. The Imam of the clean ones عليه السلام said:

I am the one whom Allah obeyed in Darkness.

(Kashfi Tirmidhi, Manaqib, page 148)

64. The Imam of the most generous ones عليه السلام said:

I am the one who was nominated by Allah at the time when all creatures were surrounded by the darkness and invited them to find salvation under my guidance, but they disregarded their Lord's commands after coming into existence (gaining endurance). Allah has described this, "when he was sent to them they did not recognize him and became non-believers".

(Kashfi Tirmidhi, Manaqib, page 149)

65. The Imam of the speakers عليه السلام said:

I am the one who clothes the bones with flesh.

(Kashfi Tirmidhi, Manaqib, page 149)

66. The Imam of the most knowledgeable ones عليه السلام said:

I am the one carrier the Divine Throne of Allah along with the pious ones from my off-spring and the carrier of the Standard. I know the hidden meanings of Quran and I am the master of previously revealed Books. I know the true interpretation of the Quran.

(Kashfi Tirmidhi, Manaqib, page 149)

67. The Imam of those who fast عليه السلام said:

I am the 'Wajh' (face) of Allah in the skies and on the earth (For this, Allah says:) 'Everything will be destroyed except the 'Wajh' of Allah, I am the owner of the daemons and deities.

(Kashfi Tirmidhi, Manaqib, page 149)

68. The Imam of Wasifin (the descriptors) عليه السلام said:

I am the silent scholar and Mohammad ﷺ is the talking scholar.

(Kashfi Tirmidhi, Manaqib, page 152)

69. The Imam of Muzaffirin عليه السلام said:

I am the one who declared war against those oppressors who tried to extinguish the 'Divine light' and stood in the way of His Messenger. Thus, Allah eradicated their schemes (through me) and saved His Messenger and perfectly established His commandments. Allah blessed His messenger with the Spring of 'Kawthar'



and awarded me with ‘the eternal life’.

I came to the earth to console Prophet Mohammed ﷺ. Thus, Allah blessed some with my recognition, whereas deprived others to acknowledge my attributes.

(Kashfi Tirmidhi, Manaqib, page 152)

70. The Imam of the silent ones ﷺ said:

I am standing in the green darkness where no spirit moves and no soul breathes except I.

(Kashfi Tirmidhi, Manaqib, page 152)

71. The Imam of Kazimin (those who control their anger) ﷺ said:

I am the signs of Allah, and the treasurer of Allah, I bring beings to life and I take them to the valley of death, I create, I provide sustenance and I am the listener. I am aware of all and everything. I am the one who visits the seven skies and the earth in an instant. I am the ‘first and the second’.

(Kashfi Tirmidhi, Manaqib, page 153)

72. The Imam of Malikin (the possessors) ﷺ said:

I am the ‘Zulqarnan’ of his nation.

(Kashfi Tirmidhi, Manaqib, page 153)

73. The Imam of the Successors ﷺ said:

I am the one who will blow the Divine whistle on the day, which will be diabolical for the non-believers and there will not be any moment of relief.

(Kashfi Tirmidhi, Manaqib, page 153)

74. The Imam of the loved ones ﷺ said:

I am the greatest name who is Kaf, Ha, Ayn, Sad.

(Kashfi Tirmidhi, Manaqib, page 153)

75. The Imam of the those who pray ﷺ said:

I am the one who conversed through the tongue of Jesus in infancy. I am the honest Joseph. I am the one who Jesus prays behind me at the end of the time. I am the one who changes forms.

(Kashfi Tirmidhi, Manaqib, page 153)





76. The Imam of Hafizin عليه السلام said:

I am the last and the first, I am the initiator and the returner. I am one of those branches of Olive and a torch from the torches of the Prophet-hood.

(Kashfi Tirmidhi, Manaqib, page 154)

77. The Imam of Nazirin (those who watch) عليه السلام said:

I am the 'one' who observes the deeds of masses. There is nothing in the skies nor on the earth, which is hidden from me.

(Kashfi Tirmidhi, Manaqib, page 154)

78. The Imam of Khashi'in (the humble ones) عليه السلام said:

I am the light of guidance and the candleholder in which the light of Prophet Mohammad صلى الله عليه وآله is placed. I am the one who should be acknowledged (by a believer), without accepting my Divine authority; the deeds of worshipers are worthless.

(Kashfi Tirmidhi, Manaqib, page 154)

79. The Imam of the pure ones عليه السلام said:

I am the one who makes the things appear the way I wish.

(Kashfi Tirmidhi, Manaqib, page 154)

80. The Imam of Rafi'in عليه السلام said:

I am the treasurer of the heavens and the Earth. I bring about the Divine Justice and I am aware of all the turmoil and disasters, which strike from time to time. I know the population of the ants and know their burden and listen to their sighs, I know the count and heaviness of mountains, and know the droplets of rain.

(Kashfi Tirmidhi, Manaqib, page 155)

81. The Imam of the modest ones عليه السلام said:

I am the 'great signs of Allah' which were shown to Pharaoh when he was among the wrong doers.

(Kashfi Tirmidhi, Manaqib, page 155)

82. The Imam of Muslims عليه السلام said:

I am the one who turned towards the 'two Qiblah' and will twice resurrect all beings. I am the one who reveals things in any form I choose.

(Kashfi Tirmidhi, Manaqib, page 155)



83. The Imam of the victorious ones عليه السلام said:

I am the 'one' who sprinkled dust on the faces of non-believers. I am the 'one' who's Divine authority was denied by thousands of nations in the past, therefore they were metamorphosed into animals.

(Kashfi Tirmidhi, Manaqib, page 156)

84. The Imam of Mushfiqin (the Compassionates) عليه السلام said:

I am the one who precedes the time, the one who emerges and appears at the end of the time.

(Kashfi Tirmidhi, Manaqib, page 156)

85. The Imam of great ones عليه السلام said:

I am the one who enjoys 'seventy-two' names from the great names (of Allah).

(Kashfi Tirmidhi, Manaqib, page 156)

86. The Imam of the knowledgeable ones عليه السلام said:

I am the one who observes the deeds of all species, being spread from the East to the West and whichever belongs to them is not hidden from me.

(Kashfi Tirmidhi, Manaqib, page 156)

87. The Imam of the God-fearing ones عليه السلام said:

I am the destroyer of the first Pharaohs, the one who resurrects and punishes them at last. I am the one who punishes the sorcery and evil and the one who resurrects them, and the punisher of 'Ya'uq, Yaghus and Nasr' (Helper and De-terrorer and Eagle the names of the deities or idols) since they are responsible for misguiding numerous nations.

(Kashfi Tirmidhi, Manaqib, page 156)

88. The Imam of the scholars عليه السلام said:

I communicate in seventy languages and can offer verdict in over seventy forms. I am the one who knows of all that occurs during the day and night and all that will occur until the final Day of Judgement.

(Kashfi Tirmidhi, Manaqib, page 156)

89. The Imam of the purest ones عليه السلام said:

I am the Kaabatul-Haram and Baitul-Atiq (the old house). I am the one who would be made custodian of the East and the West instantly by Allah.

(Kashfi Tirmidhi, Manaqib, page 157)





90. The Imam of the most perfect ones عليه السلام said:
I bring to life all being-things the way I like.

(Kashfi Tirmidhi, Manaqib, page 157)

91. The Commander of the faithful عليه السلام said:
I can load seventy camels with the commentary of Ba of Bismillah (Seventy camels would carry the books I would interpret or explain the letter B of Bismillah).

(Miskin Farahi, Bahrud-Durar. Sadrud-Din Wae'z Qazwini, Riyadhul-Quds and Hadae'qul-Uns. Kashfi Tirmidhi, Manaqib, page 246)

92. The Commander of the faithful عليه السلام said:
No verse of Qur'an was revealed in the land or sea, plain or mountain, at night or during the day, except that I know whom it was revealed about, and when it was revealed.

(Hamamud-Din, Habibus-Sair, Vol 2. Kashfi Tirmidhi, Manaqib, page 246)

93. The Commander of the faithful عليه السلام said:
The Messenger of Allah ﷺ taught me one thousand kinds of knowledge which from every kind I inferred one thousand other kinds.

(Kashfi Tirmidhi, Manaqib, page 246)

94. The Commander of the faithful عليه السلام said:
Ask me whatever you wish from beyond the Throne of Allah. Indeed, between my sides, (Heart), there is infinite knowledge and this is the result of the saliva of the Messenger of Allah ﷺ and what He fed me.
By Allah whom my life is in His power, if I am missioned to speak of Torah and Gospel, I will stand and inform of whatever is in these two blessed books to that extent that the people of these books would confirm me on it.

(Kashfi Tirmidhi, Manaqib, page 247. Hamamud-Din, Habibus-Sair. Shamsud-Din Mohammad Jami, Shawahidun-Nubuwwah)

95. The Commander of the faithful عليه السلام said:
By Allah, if they give me a pillow, (If they allow me by not showing aversion and animosity), I will sit on it and judge among the people of Torah by Torah, judge



among the people of Gospel by Gospel, among the people of Zabur by Zabur and among the Muslims by Qur'an.

(Kashfi Tirmidhi, Manaqib, page 248. Shihbaud-Din dolat abadi Hanafi, Hidayatus-Su'ada)

96. The Commander of the faithful عليه السلام said:

I am Mohammad Al-Mostafa, I am Ali Al-Murtadha, as the Prophet ﷺ said: Ali appeared from me, I am the praiseworthy of 'Ruh-ul-Qudus, I am the one who cannot be represented by a name or resembled with any entity.

(Kashfi Tirmidhi, Manaqib, page 157)

97. The Commander of the faithful عليه السلام said:

I am Abdullah and brother of the Messenger of Allah ﷺ I am the Greater Truthful, (Siddiquul-Akbar). No one would claim this other than me except that he is a libeler liar.

(Kashfi Tirmidhi, Manaqib, page 160. Ahmad ibn Hanbal, Musnad)

98. The Commander of the faithful عليه السلام said:

There is no verse in the Qur'an except that I recited it to the Messenger of Allah ﷺ and He taught me the (esoteric) meaning of it.

(Hask'ani, Shawahid-Al-Tanzil, page 32)

99. The Commander of the faithful عليه السلام said:

I did not sleep, and did not turn my head down at the time of the Messenger of Allah ﷺ except that I understood what verse was revealed to Him on that Day, Halal or Haram, Sunnah or Book, Obligation or Injunction and whom it was revealed about.

(Hask'ani, Shawahid-Al-Tanzil, page 32)

100. Sulaim ibn Qais repored that The Commander of the faithful عليه السلام said:

No verse was revealed to the Messenger of Allah ﷺ except that He recited it to me and I wrote it by my own handwriting and He taught me its Tawil (Esoteric interpretation) Tafsir (Commentary), Nasikh and Mansukh (abrogating and the abrogated), Muhkam and Mutashabih (Decisive and Allegorical), and He prayed





for me and Asked Allah to grant me its understanding, memorizing it, therefore, I forgot not even a letter of the Qur'an.

(Hask'ani, Shawahid-Al-Tanzil, page 35)

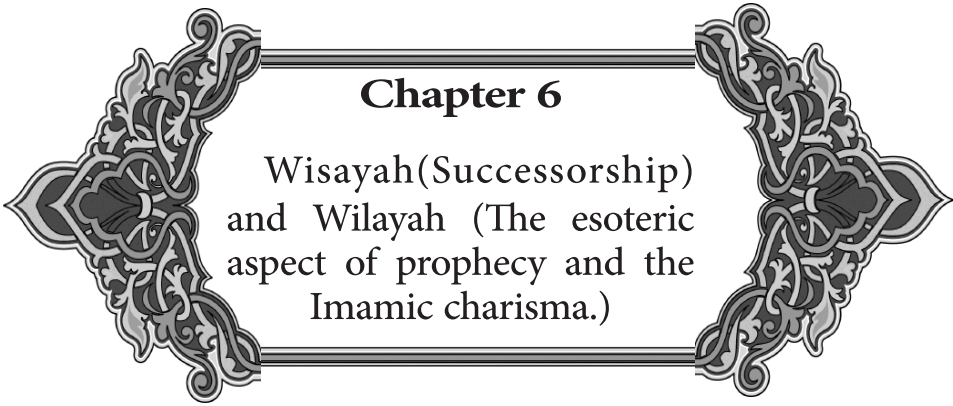
101. Ibn Abbass reported that The Commander of the faithful عليه السلام said:

I am Abdullah and brother of the Messenger of Allah ﷺ I am the Greater Truthful, (Siddiqul-Akbar).

No one would claim this other than me except that he is a libeler liar. And I used to pray seventy years prior to the people.

(Muhibbud-Din Tabari, Zakhaerul-Uqba, page 60.

Ahmad ibn Hanbal, Musnad. Muttaqi Hindi, Kanzul-Ummal, Vol 6, page 394)



Chapter 6

Wisayah(Successorship)
and Wilayah (The esoteric
aspect of prophecy and the
Imamic charisma.)



Dear Readers are aware of the countless atrocities the children of Ummaya committed against His Holiness, Ali Ibn Abi Talib عليه السلام. One of the most important ones was that they tried to eliminate the title of Wasi (Successor, Guardian) and the title of Amirul-Mu'minin (The Commander of the faithful عليه السلام) specifically used for Imam Ali عليه السلام, from history. If dear readers research and study, they will find no sign of the titles in historical books related to many years of Umayyad reign. Therefore, due to the importance of these two titles, we count the relevant traditions that also include the confession of the companions to the Wisayah (being as Wasi) and the title of Amirul-Mu'minin عليه السلام (The Commander of the faithful) specifically given to Ali Ibn Abi Talib عليه السلام as follows:

1. Jabir ibn Abdullah Ansari reported that the Messenger of Allah ﷺ said:
As Allah the Almighty created the Heaven and the Earth, He presented my prophet-hood (Nubuawah) and the Wilayah of Ali Ibn Abi Talib عليه السلام unto them. The Heaven and the Earth did not accept them and the religion was handed to us. Thus, the victorious are the ones who have become victorious through us, and the wretched ones are the ones who have become so by not obeying us.

(Kharazmi, Manaqib, page 80 and Maqatalul-Hussein Vol 1, page 46)

2. In the book of Firdausul-Akhbar it is reported from Ammar Yasir that the Messenger of Allah ﷺ said:
I will everyone who believed in me and confirmed me to the Wilayah of Ali Ibn Abi Talib عليه السلام.
Thus, whoever accepted His Wilayah, has accepted my Wilayah, and the one who has accepted my Wilayah has indeed accepted the Wilayah of Allah.

(Mohammad ibn Yusuf Ganji Shafi'i, Kifayatut-Talib, part 5, page 23)

3. It is reported from Ali Ibn Abi Talib عليه السلام that the Messenger of Allah ﷺ said:
O 'Ali عليه السلام, if a servant worships God like Noah did, gives away gold as heavy as Mount Uhud, lives so long as to go on Hajj pilgrimage on foot a thousand times, and is killed innocently between Mount Safa and Mount Marwah but does not accept your imamate and leadership, O Ali عليه السلام, he will never smell the odor of Paradise and will not enter into it.

(Kharazmi, Maqatalul-Hussein Vol 1, page 37)



4. It is reported that the Messenger of Allah ﷺ addressed Ali ؑ:

Welcome to the Master of Muslims and Imam of pious people.

(Hafiz Abu Naeim, Hilyatul-Aawliya, Vol 1, page 66.
Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 157)

5. In the book of Firdausul-Akhbar it is reported from Anas ibn Malik that the Messenger of Allah ﷺ said:

I and Ali ؑ are the Hujjah (Proof) of Allah for His servants.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 175.
Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 77)

6. In the book of Firdausul-Akhbar it is reported from Buraida that the Messenger of Allah ﷺ said:

For every Prophet, there was a Successor (Guardian) and Heir and verily Ali ؑ is my Successor (Guardian) and Heir.

(Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 71.
Abul-Qasim Baghwi, Mujamus-Sahaba. Mohammad ibn Yusuf Ganji Shafi'i, Kifayatut-Talib, page 31. Ibn Asakir, History. Ibn Shirwaih Daylami, Firdausul-Akhbar)

7. In Musnad it is reported: Anas says that I told Salman to ask the Messenger of Allah ﷺ about His Successor. Salman asked and the Messenger of Allah ﷺ said: **My successor (Guardian, my heir, the one who will pay my debt and fulfill my pledges) is 'Ali Ibn Abi-Talib ؑ.**

(Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 71.
Ahmad ibn Hanbal, Musand)

8. Abu-Said Khidri has quoted Salman as saying:

I said to the Messenger of Allah ﷺ: There is a successor for every prophet, who is your successor? The Messenger of Allah ﷺ kept silent and did not say anything. After some time, he called me and said:

O Salman! I rushed to him saying: yes, O Messenger of Allah ﷺ. He said:

Do you know who was the successor of Moses? I said:

Yes, he was Yusha ibn Nun. He said:

Why? I said because he was the most knowledgeable of his time. He said:

For this reason, my executer, my confidential and the best person who will fulfill my pledges and pay my debt is 'Ali ibn Abi-Talib ؑ.





(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 154. Ibn Mardwaih, Manaqib)

9. Anas ibn Malik reported that Salman Farsi said:

I asked the Messenger of Allah ﷺ: Whom we must trust in and get orders from, after you? The Messenger of Allah did not answer. I repeated this question ten times until His Holiness said:

O Salman, indeed, my Guardian, Caliph, brother, minister, and the best person whom Allah has created after me, is Ali Ibn Abi Talib ؑ the one who will pay my debt and fulfill my pledges.

(Kharazmi, Manaqib, page 67. Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 71)

10. Anas ibn Malik reported that the Messenger of Allah ﷺ said:

Indeed, my friend, minister, caliph, and the best person whom I leave after myself who will pay my debt and fulfill my pledges, is Ali Ibn Abi Talib ؑ.

(Kharazmi, Manaqib, page 88)

11. In the book of Manaqib, ibn Mardwaih has written: Salim, the bondman of Ali ؑ said: I was in the presence of His Holiness (Ali), in a farm. Abu Bakr and Umar came and said:

Peace be upon you, O Commander of the faithful ؑ and the mercy of Allah and His blessing.

Some said: Did you use to address Him such at the time of the Messenger of Allah? Umar said:

Verily, the Messenger of Allah commanded us to do so.

(Ibn Mardwaih, Manaqib)

12. Khatib Kharazmi has written in Manaqib that Anas ibn Malik said: When Ali ؑ arrived, the Messenger of Allah ﷺ said twice:

Now the Master of Muslims and believers and the best Guardian and the most eligible person for the people (in leadership and guidance) enters. At the time, Ali Ibn Abi Talib ؑ arrived and the Messenger of Allah ﷺ said:

O Allah, love whoever loves Him. Then Ali ؑ sat beside the Messenger of Allah ﷺ and the Prophet ﷺ rubbed His face with His hand and cleaned His forehead sweat and with the same hand rubbed Ali's face. Ali ؑ said:



O Messenger of Allah ﷺ, has anything been revealed about me? His Holiness said: Aren't you satisfied that you hold the same position in relation to me as Harun held in relation to Moses except that there shall, in all certainty, be no prophet after me? You are my brother, minister, and the best person I leave after myself, you will pay my debt, fulfill my pledges and explain to people, teach them from the Tawil of Qur'an what they do not know and fight them based on Tawil like I fought with them based on Tanzil.

(Kharazmi, Manaqib)

13. The Commander of the faithful ﷺ related that the Messenger of Allah ﷺ said: When on my Night Journey, I reached the farthest lote-tree (Sidrat al-Muntaha), I stopped in the presence of Allah who said: O Muhammad! I said: Yes. He said: You have tried my servants. Which of them obeys you? I said: O Lord! I found 'Ali the most obedient. He said: You said the truth. Have you appointed a successor among your Ummah to guide my servants with my book and to teach them what they do not know? I said: O Lord! You appoint my successor, for you are the Best Appointer! Allah said: I have appointed 'Ali ﷺ. Therefore, appoint him as your vicegerent and executor after yourself, for I have given him my knowledge and forbearance. He is truly the commander of the believers. This is a title I have allocated to him only, for no one has had it before or will have it in future.

O Muhammad! 'Ali ﷺ is the standard bearer of guidance, leader of my obedient servants and the light of my saints. He is the word I made incumbent on the pious. Whoever loves him, has loved me and whoever is hostile to him, has been hostile to me! O Muhammad! Convey this good news to him.

(Kharazmi, Manaqib, page 240. Hafiz Abu Naeim, Hilyatul-Aawliya, Vol 1, pages 66, 67)

14. Nafi reported that I asked Ibn Umar: Who are the best people after the Messenger of Allah? Ibn Umar did not answer. Then he said: What does it have to do with you? Afterward he asked Allah for forgiveness of his improper deed and said: The best people are the ones who the Messenger of Allah ﷺ made Halal for them what was Halal for Himself and forbade for them what was forbidden for Himself. I said: Who? He said:

Ali Ibn Abi Talib ﷺ. The Messenger of Allah ﷺ closed all the doors to the Mosque





except the door of the house of Ali عليه السلام and He said:

In this Mosque the right which is for me is for you and you are my heir and guardian who pays my debt and fulfills my pledges and you fight based on my Sunnah.

(Ahmad ibn Hanbal, Musnad)

15. Ibn Abbass reported that when the Messenger of Allah ﷺ was ordered (by Allah) to choose Ali عليه السلام as caliph, He said:

O Allah, these people have just quit the era of ignorance. Then, the Messenger of Allah ﷺ went to Hajj and on the way returning home, in Ghadir Khum, the following verse was revealed:

“O Messenger of Allah ﷺ! Deliver what has been revealed to you from your Lord”.

Afterwards, the Messenger of Allah ﷺ took Ali's hand and turned towards people and said:

O people, am I not more deserving to you than yourselves? They all said: Yes o Messenger of Allah. Then His Holiness said:

Whoever I am his Leader (Mawla), 'Ali عليه السلام is his Leader (Mawla). O Allah, befriend whosoever befriends him and be the enemy of whosoever is hostile to him, help whoever helps Him, love whoever loves Him and dislike whoever dislikes Him. Ibn Abbass then said: By Allah, it became mandatory on people.

(Ibn Mardwaih, Manaqib)

16. Abu Sulaiman, (the one who worked as a shepherd for the Messenger of Allah ﷺ) reported that I heard the Messenger of Allah ﷺ say:

At the night of Journey (Mirja), when I ascended to Allah, He said: The Messenger has believed in what His Lord has sent. I said: The believers also have believed. The Almighty Allah said:

Yes, you said right. Whom have you chosen from your Ummah as caliph after yourself? I said:

The best of them. He said: Ali Ibn Abi Talib ? I said:

Yes, O my Lord. He said:

O Mohammad, I overlooked Earth and chose you from among the people of the Earth and selected a name for you derived of my own name so that wherever I am mentioned, you will also be remembered along with my name. I am Mahmood



and you are Ahmad. Then I overlooked once again and chose Ali , and named Him of my own name. I am Aal'a and He is Ali.

O Mohammad, I created you, Ali, Hassan , Hossein and the Imams from Hossein's offspring from my own light. I offered your Wilayah to the people of heaven and earth, whoever accepted, became a believer beside me and whoever denied it, became of the pagans.

O Mohammad, if any of my servants worships me so much that his body becomes ruined, but denies your Wilayah, I will not forgive him until he accepts your Wilayah. O Mohammad, do you like to see them (your family)? I said:

Yes. He said: Look at the right side of the Throne. I looked at the right side of the Throne, suddenly I saw Ali, Fatimah, Hassan, Hossein, Ali Ibn Hossein , Mohammad Ibn Ali, Jafar Ibn Mohammad, Mosa Ibn Jafar, Ali Ibn Mosa, Mohammad Ibn Ali, Ali Ibn Mohammad, Hassan Ibn Ali, and Mahdi (The Last Savior, who is alive with corporeal body, May Allah Hasten His Reappearance) in a radiation of light who were all standing in prayer and Mahdi was in the middle illuminating like a shiny star. Then Allah said:

O Mohammad, these are my Proofs, and this Mahdi (May Allah hasten His Reappearance) is the one who takes revenge against the enemies of your family. By my Might and Glory, He is a Proof whose obedience is mandatory on my friends and I take revenge on my enemies through Him.

(Kharazmi, Maqatalul-Hussein Vol 1, page 95. Ibrahim Mohammad Hamwi Shafi'i in Faraedus- Samtain, at the end of Volume 2)

17. Saeid ibn Bashir quoting from Imam Ali عليه السلام said that the Messenger of Allah ﷺ said: I come to you (to the Pond of Kawthar), and you, O Ali عليه السلام, are the one who serves water, Hassan عليه السلام is the defender (of the Pond), Hossein عليه السلام is the commander, Ali Ibn Hossein عليه السلام is the one who guides the people towards the Pond, Mohammad Ibn Ali عليه السلام is the scatterer, Jafar Ibn Mohammad عليه السلام is the programmer, Mosa Ibn Jafar عليه السلام is the counter of the friends and enemies and repellent of the hypocrites, Ali Ibn Mosa عليه السلام is the Ornament of the believers, Mohammad Ibn Ali عليه السلام is the one who resides the people of Paradise according to their proper degrees, Ali Ibn Mohammad عليه السلام is the Speaker of His Followers and the one who marries them to the Hurul-Ain, Hassan Ibn Ali عليه السلام is the torch of the residents of Paradise whom they get light from and Mahdi عليه السلام is their intercessor on the Day



of Judgement as He grants permission to whomever He wishes and approves of.

(Kharazmi, Maqatalul-Hussein. Ibrahim Mohammad Hamwi Shafi'i in Faraedus-Samtain, at the end of Volume 2. Shaikh Solaiman Balkhi in Yanabi-al-Mawaddah page 487)

18. Salman said: I went to the Messenger of Allah ﷺ and saw Him hugging Hossein Ibn Ali ﷺ, kissing His eyes and smelling His mouth and said:

You are the Master, son of Master, brother of Master, father of Masters. You are Imam, son of Imam, brother of Imam, father of Imams. You are Proof, son of Proof, brother of Proof, father of nine Proofs, whose ninth of them is their Qae'm.

(Kharazmi, Manaqib)

19. The Messenger of Allah ﷺ said:

Knowing the Family of Mohammad ﷺ is the means to be free from the Hell fire. And the Love of the family of Mohammad ﷺ is the way to cross the Path, and accepting the Wilayah of the Family of Mohammad ﷺ is the refuge against punishment.

(Qadhi Ayaz, Shifa, page 40)

20. The Messenger of Allah ﷺ said:

Be aware! The position of my Ahlul-Bait ﷺ among you is such as the Ark of Noah, those who board are saved and those who keep aloof from it are destroyed.

(H'akim Naishabouri, Mustadrak-Al-Sahihain, Vol 3, page 151. Tabarni, Al-Awsat. Nabhani, Arbaeen, page 216 , hadith number 25)

21. The Messenger of Allah ﷺ said:

O people, am I not more deserving to you than yourselves? They said: Yes. Then He said: I will question you of two things; the Qur'an and my Family.

(Tabarni, Al-Awsat. Nabhani, Arbaeen. Sayuti, Ihau'l-Mayyit)

22. The Messenger of Allah ﷺ said:

The stars offer security for the people of the earth against drowning, while my Ahlul-Bait ﷺ are the security of my nation against dissension. If a tribe from among the Arabs opposes them, it will become the party of Iblis.

(H'akim Naishabouri, Mustadrak-Al-Sahihain, Vol 3, page 149)



23. The Messenger of Allah ﷺ said:

Grace and honor, dignity and position are specific for the Messenger of Allah ﷺ and His descendants. Beware, not to be attracted by false people.

(Ibn Hajar, Sawaequl-Muhraqah, page 105)

24. The Messenger of Allah ﷺ said:

Do not precede them (the Imams) otherwise you will go astray. Do not lag behind them as you will be ruined and do not teach them as they are more knowledgeable than you.

(Ibn Hajar, Sawaequl-Muhraqah, page 89, part 11. Tabarni, Al-Awsat)

25. The Messenger of Allah ﷺ said:

The example Ahlul Bayt in the Ummah are as the head to the body and as the two eyes to the head. The head without eyes cannot reach its goal.

(Nabhani, Kitabush-Sharaful-Mu'ayad, page 31. Al-Saban, Asa'afur-Raghibin)

26. The Messenger of Allah ﷺ said:

Whoever obeys me, has obeyed Allah, and whoever disobeyed me has disobeyed Allah, and whoever obeyed Ali, has obeyed me and whoever disobeyed me has disobeyed Allah.

(H'akim Naishabouri, Mustadrak-Al-Sahihain, Vol 3, page 121. Dhahabi, Talkhis)

27. The Messenger of Allah ﷺ said:

O Ali, whoever separates from me, has separated from Allah and whoever separated from you, has separated from me.

(Hakim Nayshaburi, Almustadrak, Vol 3, page 134)

28. The Messenger of Allah ﷺ said:

I warn! Ali is the guide. O Ali, the guidance seekers will be guided by you after me.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 157, Hadith No: 2631)

29. The Messenger of Allah ﷺ said:

O Ali, soon the disrupters will start fighting against you and you are right and whoever does not support you on that day will not be from me.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 155, Hadith No: 588. Ibn Asakir)





30. The Messenger of Allah ﷺ said:
Ali is from me and I am from Ali.
I or Ali fulfill the mission of prophet-hood.

(Hafiz Abu Naeim, Hilyatul-Aawliya, Vol 1, page 9)

31. The Messenger of Allah ﷺ said:
O Ali, you will wash my body (ghusl of the dead body), and pay my debts and place me (my body) in the grave.

(Ahmad ibn Hanbal, Musnad, Vol 5, page 45)

32. The Messenger of Allah ﷺ said:
I am leaving among you two weighty things: The Book of Allah which is the extended link between the Heaven and Earth, and the members of my household. They shall not split until they meet me at the Pool (of Kawthar). Pay attention to how you treat them.

(Ahmad ibn Hanbal, Musnad, Vol 5, page 182, 189.
 Muttaqi Al-Hindi, Kanzul-Ummal, page 44, hadith number 874. Tabarani, Al-Kabir. Hakim Nayshaburi, Almustadrak, Vol 3, page 148. Dhahabi, Talkhis)

33. Buraida reported that when I returned from Yemen, some people were blaming Ali. The Messenger of Allah ﷺ became angry and said:
Why do you blame Ali? Whoever makes Ali angry has made me angry and whoever leaves Ali has left me.
Ali is from me and I am from Ali. Ali is from my nature and my nature is from Ibrahim but I am superior to Ibrahim.

(Ibn Hajar, Sawaequl-Muhraqah, part 11, page 103)

34. The Messenger of Allah ﷺ, according to the command of Allah, invited His kinsmen to the house of His uncle, Abu Talib. He invited forty people. The Messenger of Allah ﷺ said:

Which of you supports me so to become my brother, Wasi (Heir), and successor? Although Ali was younger than all of them, while they did not answer, He stood up and said:
O Messenger of Allah, I support you. Then the Messenger of Allah ﷺ threw up his arms around the generous youth and said: **This Ali is my brother, Wasi (heir), and my successor among you. Listen to Him and obey Him.**



(This hadith is reported in Sihah Al-Sittah, Ibn Ishaq, Ibn Jurair, Ibn Abi Hatam, Ibn Mardwaih, Abu Naeim, Bayhaqi in Sunan, Tha'labi and Tabari in the commentary of Surah Al-Shuara in their Tafsirs. Tabari in the book of the History of Umam and Muluk, Vol 2, page 217. Ibn Athir, the book of Kamil, Vol 2, page 22. Abul-Fida, History, page 116. Imam Abu Jafar Iskafi Mu'tazili, Naqsul-Uthmaniya. Ibn Abi Al-Hadid, Commentary of Nahjul-Balagha, Vol 3, page 263. Halabi, Sirah, page 4, and Vol 1, page 381. Mohammad Hassan Haykal, Al-Siyasa Newspaper, No: 2751, page 5, Column 2 has explained in details. Ibh Hajar Haythami, Jam'ul-Fu'ad. Ibn Qutaiba, Ounul-Akhbar. Ahmad ibn Abd Rabbah, Aqdul-Farid. Umar ibn Bahrul-Jahiz, in his treatise. Imam Abu Ishaq Thalabi, Tafsir. Georges in the book of Maqalatul-Islam. Ahmad ibn Hanbal, Musnad, Vol 1, page 111, 159. Nasaei, Khasaesul-Alawiya, page 6. Hakim, Sahih of Mustadrak, page 132. Najari and Muslim both have related it in their books of Sahih)

35. The Messenger of Allah ﷺ said to Ali ؑ:

You are the Master of the believers after me.

(Dhahabi, Almizanul-I'tidal. Bukhari and Muslim in their books of Sahih. Abu Dawood Tayalisi)

36. The Messenger of Allah ﷺ sent a group of armies towards Sariah and placed Ali ؑ as the commander of the army. After the victory, Ali ؑ took a bondwoman as Khums for Himself. People objected and four people promised to complain about it to the Messenger of Allah ﷺ. When they went to the presence of the Messenger of Allah ﷺ, the Messenger of Allah turned His face away from them and became angry and said:

What do you want from Ali ؑ ? Ali ؑ is from me and I am from Ali. He is the Wali of all the believers after me.

(Ahmad ibn Hanbal, Musnad, Vol 4, page 438. Mut-taqi Al-Hindi, Kanzul-Ummal, Vol 6, page 400. Hakim Nayshaburi, Almustadrak, Vol 3, page 111. Tirmidhi, Al-Isabah. Nasaei, Khasaesul-Alawiyah)

37. The Messenger of Allah ﷺ said:

O Buraidah, do not try to make Ali ؑ hateful for me:

Ali ؑ is from me and I am from Ali ؑ. He is your Wali after me.

(Nasaei, Khasaesul-Alawiyah, page 17)



38. The Messenger of Allah ﷺ said:

Whoever his Wali I am, verily Ali is his Wali (Guardian, Friend, Leader).

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 398)

39. The Messenger of Allah ﷺ said:

O Wahab, after me, Ali is the most deserving (for leadership) among you.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 396, hadith number 2579)

40. Ammar Yasir reported that the Messenger of Allah ﷺ said:

I will to those who obey me and believe in me not to forget the Wilayah of Ali Ibn Abi Talib ؑ. Whoever loves Him, has loved me and whoever loves me has loved Allah. Whoever gets Ali ؑ as his Wali, has gotten me his Wali, and whoever believes me to be his Wali has believed Allah to be his Wali. Whoever hates Ali ؑ has hated me and whoever hates me has hated Allah.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 154, hadith 2571. Tabarani, Al-Kabir. Ibn Asakir, History)

41. Ammar Yasir reported that the Messenger of Allah ﷺ said:

O Allah, whoever believes me and confirms my words, shall take Ali ؑ as his Wali, since His Wilayah is my Wilayah and my Wilayah is the Wilayah of the Almighty Allah.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 155, hadith 2576. Tabarani, Al-Kabir)

42. The Messenger of Allah ﷺ said:

O Ali ؑ, good for the Master of the Muslims and the Leader of the pious people, who you are.

(Hafiz Abu Naeim, Hilyatul-Aawliya. Ibn Abi Al-Hadid, Commentary of Nahjul-Balaghah, Vol 2, page 450)

43. The Messenger of Allah ﷺ said:

Allah has advised me about Ali ؑ that He is the guiding standard and the leader of my friends, the guide of my followers whom the righteous people are associated with.

(Hafiz Abu Naeim, Hilyatul-Aawliya. Ibn Abi Al-Hadid, Commentary of Nahjul-Balaghah, Vol 2)



44. The Messenger of Allah ﷺ said:

Three things have been revealed to me about Ali عليه السلام: He is the Master of Muslims, the Leader of righteous people, and the most Famous of the people of light.

(Hakim Nayshaburi, Almustadrak, Vol 3, page 138. Ibn Najar and others)

45. The Messenger of Allah ﷺ pointed with His hand to Ali عليه السلام said:

Ali عليه السلام is the first person who believed in me and on the Day of Resurrection, He is the first one who shall greet me. Ali عليه السلام is the Greater Truthful, and He is the Faruq of Ummah and He divides between the Truth and the False. And this Ali عليه السلام is the Leader of the believers.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 158, hadith 2608. Tabarani, Al-Kabir. Bayhaqi, Sunan. Ibn Udi, Kamil)

46. The Messenger of Allah ﷺ said:

Whoever loves to live as I live, dies as I die, enters the Paradise which my lord has promised me, must love Ali Ibn Abi Talib عليه السلام and His righteous offspring, the Imams of guidance, the shiny lights after Him. Because they do not take you away from the gate of guidance towards the gate of misguidance.

(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 217, hadith 3819. Hafiz Abu Naeim, Hilyatul-Aawliya. Ibn Abi Al-Hadid, Commentary of Nahjul-Balaghah, Vol 2, page 450. Ahmad Ibn Hanbal, Musnad)

47. In Ghadir Khub, at the event of the farewell Hajj, the Messenger of Allah ﷺ said:

Whoever I am his Leader (Mawla), 'Ali عليه السلام is his Leader (Mawla). O Allah, befriend whosoever befriends Him and be the enemy of whosoever is hostile to Him.

(Hakim Nayshaburi, Almustadrak, Vol 3, page 109. Ibn Hajar, Sawaequl-Muhraqah, part 5, page 25. Zaid ibn Arqam. Ahmad ibn Hanbal, Musnad, Vol 4, page 472. Wahidi, Asbabun-Nuzul)

48. The Messenger of Allah ﷺ said:

Wasi (heir), the treasurer of my secrets, the best person whom I leave after myself, the one who fulfills عليه السلام my pledges and pays my debts, is Ali عليه السلام.

(Tabarani, Al-Kabir. Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 154, hadith 2570. Ahmad ibn Hanbal, Musnad)





49. The Messenger of Allah ﷺ said:

For every messenger, there is a guardian and an heir, and my heir and guardian is Ali عليه السلام.

(Dhahabi, Al-mizanul-I'tidal. Ahmad ibn Hanbal, Musnad. Abul-Qasim Baghawi. Ibn Jurair. Ibn Mu'ein also have reported)

50. The author of Tajul-Aroos, in Vol 10, page 392 defined the word Wasi (heir/guardian) as follows:

Wasi which rhymes with ghani is the nickname of Ali Ibn Abi Talib عليه السلام.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 484)

51. Abdullah ibn Abbass said:

Ali عليه السلام from among the Ahlul-Bait عليه السلام of the Messenger of Allah ﷺ is His Wasi (guardian). Whenever someone asks: Is there anyone to fight with? Ali عليه السلام is the hero of this tribe (to respond).

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 485)

52. Mughaira ibn Harith ibn Abdul-Mutallib said:

The Heir and Guardian of the Messenger of Allah ﷺ is Ali عليه السلام who is your leader and the son in-law of the Messenger of Allah ﷺ and they spread the book of Allah together.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 485)

53. Abdullah ibn abu Sufyan ibn Harith ibn Abdul-Mutallib said:

That Ali عليه السلام is the owner of Khaybar and Badr, the Successor of the Messenger of Allah ﷺ and His cousin. Who can be equal to Him?

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 485)

54. Abul-Haytham ibn Tayhan who had been a soldier fighting in the battle of Badr, in the battle of Jamal said: **Ali عليه السلام is the Wasi (Successor of the Messenger of Allah ﷺ) our Imam and Wali. It became obvious and the secrets have been revealed. (That He is the Caliph and Heir of the Messenger of Allah ﷺ, no one else).**

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 485)



55. Khuzaima ibn Thabit Dhu-Shahadatayn, who was a soldier in the battle of Badr, in the battle of Jamal said to Ali عليه السلام: **O Successor of the Messenger of Allah ﷺ, the fight has weakened the enemy and howdahs started to move.**

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 485)

56. Khuzaima also said to Ayesha:
O Ayesha, stop blaming Ali عليه السلام the faults that are in you are not in Him. You have invented the faults for Him. The Successor of the Messenger of Allah ﷺ are of His Ahlul-Bait عليه السلام, and you were a witness on this will (of the Messenger of Allah ﷺ about the Ahlul-Bait عليه السلام.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 485)

57. In the battle of Siffin, Ali عليه السلام said:
If Ahmad عليه السلام knew, He would not be satisfied that His Wasi (Successor) aligns with the tailless (a person having no offspring).

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 486)

58. Jurair ibn Abdullah Bajli who was one of the companions, pointed out about Ali عليه السلام in a poem he had sent to Sharahbil ibn Samt:

From among the Ahlul-Bait عليه السلام of the Messenger of Allah ﷺ He (Ali عليه السلام), is His Wasi (heir/successor), a supportive brave and unique individual.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 486)

59. When people paid allegiance to Ali عليه السلام after Uthman, Abdur-Rahman ibn Ju'ayl said:

Ali عليه السلام is the successor of Mustafa ﷺ and His cousin. He is the first one who prayed, and His companion is piety. By Allah, you paid allegiance with the protector of the religion who is famous in virtuousness.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 486)

60. Amr ibn Haritha Ansari in his poem about ibn Hanifa said:
He is homonymous with the Messenger of Allah ﷺ and similar to His Successor. I saw that the color of his face is reddish.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 486)



61. In the battle of Jamal (camel), a man from Azud tribe said:

This is Ali عليه السلام, He is the Wasi (heir, guardian, successor) of the Messenger of Allah ﷺ and on the day of Asrar (secrets) He became brother with the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said:

This Ali عليه السلام is the Wali after me. The one who keeps the secrets remembered these words and the rebellious one forgot.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 486)

62. Saeid ibn Qais Hamadani who was fighting on the side of Ali عليه السلام in the battle of Jamal said: When a war broke out and the strong spears of soldiers were broken, say to the Wasi (Successor of the Messenger of Allah ﷺ):

Those who end the war are coming, command the tribe of Hamadan to fight, they will suffice. The tribe of Hamadan are the children and brothers of war.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 487)

63. Ziyad ibn Lubaid Ansari who was one of the companions of Ali عليه السلام in the battle of Jamal said:

How did you find the Ansar on the day of Kalb? We are the men who are not afraid of death. On the path of Wasi عليه السلام we do not fear the sword, since Ansar are serious men, not humorous. This is Ali عليه السلام the son of Abdul-Mutallib. We support Him against those who lied. Whoever chose oppression as his characteristic, has made a mistake.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 487)

64. On the day of the battle of Jamal, Hujr ibn Udi said:

O Allah, protect Ali عليه السلام for us. Protect the moving blessed one for us, the one who is a pious believer, neither does He have doubtful ideas and nor is He misguided.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 488)

65. On the day of the battle of Jamal, a young man in the army of Ayesha whose signs of brevity were clear from him, stood up and said:

We are the tribe of Dhubba, the enemies of Ali عليه السلام. The Ali عليه السلام who has been famous for being the Wasi (Heir) of the Messenger of Allah ﷺ. The one who at the time of the Messenger of Allah ﷺ was a brave cavalryman. I have not closed my



eyes to the virtues of Ali عليه السلام but I have heard about the death of the pious son of Affan (Uthman).

(Sayed Abdul-Hussein Sharafud-Din, *Al-Muraji'at*, page 487)

66. Again in that battle, Amr ibn Ahjiya regarding the sermon of Imam Hassan عليه السلام after the sermon of the son of Zubair, said:

Good Hassan, you are like your father! You stood among us delivering the sermon, in the place of the best of those who delivers sermons. You delivered a sermon by which Allah the Almighty forced the mistaken people to give up fighting your father. You were not like ibn Zubair who in his speech stammered, and repeated himself, hanging his head down in weakness and doubt. Allah refuses him the ability to do what the son of Wasi has done. (Hassan عليه السلام is) The one who explained clearly about the Prophet ﷺ and the Wasi.

(Sayed Abdul-Hussein Sharafud-Din, *Al-Muraji'at*, page 488)

67. Zajr ibn Qays Ju'fi said:

We beat\ you until you confess that Ali عليه السلام is the best of Quraysh after the Messenger of Allah ﷺ.

The one whom Allah ornamented and named Him the Wasi.

(Sayed Abdul-Hussein Sharafud-Din, *Al-Muraji'at*, page 488)

68. Again on the day of the battle of Siffin, he said:

Allah's blessing be upon Ahmad (Mohammad عليه السلام), the possessor of all bounties. Upon the Messenger of Allah and His Wasi, who has risen to fight, and He is the refuge. I mean Ali عليه السلام the Wasi of the Messenger of Allah ﷺ the one who defended the Messenger of Allah ﷺ and whipped the devious ones away.

(Sayed Abdul-Hussein Sharafud-Din, *Al-Muraji'at*, page 488)

69. Asha'th ibn Qays Kendi said:

The Messenger came to us, the one who is Imam, and by His coming, He contented the Muslims. The Messenger who is Wasi, the Wasi of the Prophet. He has precedence and virtue among the believers. Also he said:

The Messenger came to us, the Wasi Messenger, Ali عليه السلام who is from the tribe of





Hashim, and He is pious. The Minister of the Messenger of Allah ﷺ His son in-law, and the best man on the Earth and in the world came to us.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 489)

70. During the battle of Siffin, Numan ibn Ajlan Zarqi Ansari said:
How could we disperse while the Wasi ﷺ is our Imam. How could you call it straying and cruelty? Leave Moawiah and follow the religion of Wasi so that you see Him kind in hereafter and praise Him.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 489, Ibn Abi Al-Hadid, Commentary of Nahjul-Balaghah, page 45,50)

71. Abdullah Ibn Abi Sufyan ibn Harith ibn Abdul-Mutallib said:
The Guardian (of Muslims) after Mohammad ﷺ is Ali. Everywhere He is with Him, the true Wasi of the Messenger of Allah ﷺ and His kind brother. He is the first person who prayed and inclined towards the Messenger of Allah ﷺ.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 490)

72. Khuzaima ibn Thabit, said:
The Wasi of the Messenger of Allah ﷺ is from among His family, and their brave one from a long time ago, and He is the first person from among all Muslims who prayed with the Messenger of Allah ﷺ except the best of women (Her Holiness, Khadija), and Allah is bountiful.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 490)

73. Zafar ibn Huzaiifa Asadi said:
Surround Ali ﷺ and support Him, since He is the Wasi (successor) and the first person in Islam.

(Ibn Abi Al-Hadid, Commentary of Nahjul-Balaghah, Vol 3, page 258. Imam Askafi, Naqsul-Uthmaniya)

74. Numan ibn Ajlan, the poet and one of the great people of Ansar addressing ibn A's in his poem said:
We love Ali ﷺ and he deserves it based on what you know and do not know. Ali ﷺ by the help of Allah, calls you towards guidance and injuncts you from



depravity, oppression, and wrong. He is the Wasi of the Prophet ﷺ His cousin, and the vanquisher of bold pagans and deviation.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 490. Ibn Abi Al-Hadid, Commentary of Nahjul-Balaghah, Vol 3, page 13.)

75. Abul-Aswad Du'ali said:

I extremely love the Messenger of Allah, Abbass, Hamza, and Wasi.

(Sayed Abdul-Hussein Sharafud-Din, Al-Muraji'at, page 490)

76. Hisan ibn Thabit praised Ali in a poem on behalf of all the Ansar:

You protected the Messenger of Allah ﷺ among us, and He promised you. And Who could be nearer to the Messenger of Allah ﷺ than you?

Who? Who? Aren't you the brother and Wasi of the Messenger of Allah ﷺ in guidance? Aren't you the most knowledgeable among people in the Book and Ahkam (provisions)?

(Ibn Abi Al-Hadid, Commentary of Nahjul-Balaghah, Vol 2, page 15. Ibn Zubair Bukar, Al-Mowqifiyat)

77. One of the poets addressing Imam of Hassan ﷺ said:

O best of people! The son of Wasi, you are the family of the Messenger ﷺ and son of Ali ﷺ.

(Shaykh Mohammad Ali Hashisho Hanafi in the margin of A'thar Zawat Al-Sawar, page 65)

78. Umme Sunan, the daughter of Khaythama addressing Ali ﷺ in her poem said: **After Mohammad ﷺ you were His successor for us, the Messenger of Allah ﷺ advised you about us and you fulfilled it.**

(Abulfazl Ahmad ibn Abi Tahir Baghdadi, Balaghatun-Nisa, page 67. Shaykh Mohammad Ali Hashisho Hanafi, A'thar Zawat Al-Sawar, page 78)

79. Kumait ibn Zaid in his poem by the name of Mimiya Hashimiya said:

That Wasi whom by Martyring Him, Tajaubi (Ibn Muljam), led the power of the nation to the point of collapse. That Wasi who was a man of piety, glory, benefaction and a solver of problems. The Wasi, Wali, a brave whose sign was that He was not weak in the fog of war. And the Wasi who was able to solve problems, and a defender against enemies during conflict.

(Allamah Shaykh Mohammad Mahmood Rafei, Hashimiyat.)



80. Kathir ibn Abdur-Rahman ibn Aswad, son of A'mir Khuzaei, known as Kathir Izza said:

Wasi of the chosen Prophet and His cousin, the liberator of responsibilities and repairer of bankruptcies.

81. Abu Tammam Tai in his poem known as Raeiya said:

Prior to Him, you swore an oath to His Wasi in a great story whose value cannot be estimated.

Instead of accepting the successorship of the Joy of the eye, you favored war. And for caliphate before the great tragedy, there was no greater warrior or any other Joy of the eye.

When the virtues are counted, Ali عليه السلام is the brother of the Messenger of Allah ﷺ His son in-law, and there is no son in-law or brother better than Him.

The Messenger of Allah ﷺ was supported by Ali عليه السلام as Moses عليه السلام was supported by Harun عليه السلام.

82. Dabal Khuzaei mourning about Imam Hussein عليه السلام said:

O people, the head of the daughter of Mohammad ﷺ and His Wasi is over the spear.

83. Abu Tayib Mutanabbi when put under pressure for why he had stopped praising the Ahlul-Bait عليهم السلام said:

I gave up praising the Wasi intentionally since Wasi is the square light surrounding all.

Whenever a being has reached the state of being a square, then He has become independent and sweeps away the features of the false sun.

Translator: Perhaps, the poet had access to some lofty knowledge as he mentions the square which is the only shape that can surround a circle, and this is the characteristic of the First Emanation (Sader Aowal, Sader Nakhustin).

84. The Messenger of Allah ﷺ said:

O Fatimah عليها السلام, don't you know that Allah the Almighty checked out the people of the land and chose your father from among them as a Prophet and Messenger. Then He checked out once again and chose your husband and revealed to me to



marry You to Him and choose Him as my Viceroy.

*(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 153 ,
hadith number 2541. Tabarani, Al-Kabir. Ahmad ibn
Hanbal, Musnad, Vol 5, page 31)*

85. The Messenger of Allah ﷺ said:

Ali ؑ is the gate of Hittah (forgiveness), the one who enters it is a believer and the one who avoids it is a pagan.

*(Muttaqi Al-Hindi, Kanzul-Ummal, Vol 6, page 153.
Dar Qutni, Al-Afrad)*

86. The Messenger of Allah ﷺ said to Ammar Yasir:

When you see Ali ؑ goes in one path and the people in another, walk with Ali ؑ and leave the people since Ali ؑ will never misguide you and won't take you away from guidance.

*(Muttaqi Hindi, Kanzul-Ummal, Vol 6, page 217. Hafiz
Abu Naeim, Hulyatul-Aawliya. Ibn Abil-Hadid, The
commentary of Nahjul-Balagha, Vol 2, page 450. Ahmad
ibn Hanbal, Musnad. Shibli, Nurul-Absar, page 74)*

87. The Messenger of Allah ﷺ said:

Ali ؑ is the best of the Successors (Wasi).

(Kharazmi, Maqatalul-Hussein page 96)

88. The Messenger of Allah ﷺ said:

Ali ؑ is the most deserving person for you after me.

*(Munawi, Kunuzul-Haqa'iq, in the commentary of Jami
Al-Saghir, page 248)*

89. The Messenger of Allah ﷺ said:

I fight based on the Tanzil (Exoteric aspect, revelation, the descending aspect) of the Qur'an and Ali ؑ fights based on the Tawil (Esoteric aspect, the ascending aspect of the Qur'an back to its origin) of the Qur'an.

(Ibn Hajar Asqalani, Al-Isabah, Vol 1, page 39)

90. The Messenger of Allah ﷺ said:

O Ali ؑ, you are the Mighty Tiding and the Highest Similitude.

(Qunduzi, Yanabi al-Mawadda, page 496)





91. The Messenger of Allah ﷺ said:

Allahu Akbar (Allah is greater {than you can imagine}, a phrase used to praise Allah the Almighty) upon the perfection of the religion, and completion of His favor, and His satisfaction upon my mission and the leadership of Ali ﷺ

(Hask'ani, Shawahidut-Tanzil, Vol 1, page 166)

92. The Messenger of Allah ﷺ said:

When it is the Day of Resurrection, I and Ali ﷺ both stand on the 'Path', no one passes by us without us asking him of the Wilayah of Ali ﷺ thus, if he had it he passes, otherwise, we will throw him into the Fire.

(Hask'ani, Shawahidut-Tanzil, Vol 2, page 107)

93. The Messenger of Allah ﷺ said:

Indeed, on the Louhe-Mahfooz (the Guarded tablet) under the Throne it is written: Ali Ibn Abi Talib ﷺ is the Commander of the faithful.

(Kashfi Tirmidhi, Manaqib, page 118)

94. The Messenger of Allah ﷺ said:

O Ali ﷺ, I and you are the servants of this Ummah, whoever has not paid our wages, may the curse of Allah be upon him.

(Ibn Husnawaih Musili, Durrul-Bahr, page 87)

95. The Messenger of Allah ﷺ said:

O Ammar, if people, all of them, walked one way, you walk where Ali ﷺ walks and leave the people.

(Sayed Ali Husseini Al-Shafi'i, Mawaddatul-Qurba, page 57)

96. The Messenger of Allah ﷺ said:

The Wilayah of Ali ﷺ is my Wilayah, and my Wilayah is the Wilayah of Allah.

(Kashfi Tirmidhi, Manaqib, page 85, 223. Muttaqi Hindi, Kanzul-Ummal, Vol 5, page 32)

97. The Messenger of Allah ﷺ said:

Ali ﷺ is the gate of Hittah (forgiveness), the one who enters it is a believer and the one who avoids it is a pagan.

(Muttaqi Hindi, Kanzul-Ummal, Vol 12, page 203)



98. The Messenger of Allah ﷺ said:

Ali Ibn Abi Talib ؑ is the gate of religion, the one who gets into it, is a believer, and the one who avoids it is a Kafir (pagan).

(Qunduzi, Yanabi al-Mawadda, page 236)

99. The Messenger of Allah ﷺ said:

O Ali ؑ, I have appointed you as a standard between myself and my Ummah, whoever has not obeyed you, verily disbelieved.

(Ibn Asakir, History of Damascus, Vol 2, page 489)

100. The Messenger of Allah ﷺ said:

The party is the party of Allah, and the party of his enemies is the party of Satan.

(Qunduzi, Yanabi al-Mawadda, page 55)

101. The Messenger of Allah ﷺ said:

O Ali ؑ, my Ummah will be divided into seventy-three sects. One of them is saved and the rest are in Fire. Ali ؑ said: Who is the saved one? His Holiness said: Those who stick to your path, your Shiites and your companions.

(Ali ibn Abdul-Hal, Nafahatul-Lahut, page 86)

102. The Messenger of Allah ﷺ said:

Ali ؑ is the Leader of Muslims towards Paradise.

(Kashfi Tirmidhi, Manaqib, page 118)

103. The Messenger of Allah ﷺ said:

When (Allah) took me (to Heavens) at the night of Miraj, all the prophets gathered around me in Heaven, Allah revealed to me: Ask them, o Mohammad, for what they were sent. They said:

We were sent (as prophets) for witnessing and confessing that “There is no god but Allah the one, and for the confession to your prophet-hood and Wilayah of Ali ؑ.

(Qunduzi, Yanabi al-Mawadda, page 238)

104. The Messenger of Allah ﷺ said:

You will never go astray, and you will never die (ruined spiritually) while you are following Ali ؑ.

(Qunduzi, Yanabi al-Mawadda, page 250)





105. The Messenger of Allah ﷺ said:

When I arrived to Baitul-Muqaddar (Holy House, Jerusalem) in my Miraj to Heaven, I found that on a rock it was written:

There is no god but Allah, Mohammad ﷺ is His Messenger, I supported Him by Ali ﷺ His Minister.

(Qunduzi, Yanabi al-Mawadda, page 256)

106. The Messenger of Allah ﷺ said:

When I arrived to Sidratul-Muntaha (uttermost boundary), I found on it that "I am Allah, there is no god but I, the one, Mohammad is my chosen one from my creation, I supported Him by Ali ﷺ His Minister and I helped Him by Him.

(Qunduzi, Yanabi al-Mawadda, page 256)

107. The Messenger of Allah ﷺ said:

O 'Ali ﷺ, if a servant worships God like Noah, gives away gold as heavy as Mount Uhud, lives so long as to go on Hajj pilgrimage on foot a thousand times, and is killed an innocent between Mount Safa and Mount Marwah, and Allah creates under every strand of his hair of his body one thousand tongues by which he would praise and sanctify Allah in one thousand languages, but does come with your Wilayah (without accepting your Wilayah), O Ali ﷺ, he will never smell the odor of Paradise and will not enter into it.

(Ibn Husnawaih Musili, Durrul-Bahr, page 58)

108. The Messenger of Allah ﷺ said:

The relation of Ali ﷺ to me is as my relation to Allah.

(Muhibbud-Din Al-Tabari, Zakhaerul-Uqba, page 64)

109. The Messenger of Allah ﷺ said:

Whoever obeys Ali ﷺ verily has obeyed me, and whoever obeyed me has indeed obeyed Allah.

(H'akim Naishabouri, Mustadrak-Al-Sahihain, Vol 3, page 121, 128)

110. The Messenger of Allah ﷺ said:

Whoever denies the right of Ali ﷺ is cursed and becomes the hopeless failure.

(Kharazmi, Manaqib, page 227)



111. The Messenger of Allah ﷺ said:

There is no prophet except that there is an analogue for him in his Ummah, and Ali ؑ is my analogue.

(Muhibbud-Din Al-Tabari, *Al-Riyadhun-Nadhra*, Vol 2, page 164)

112. The Messenger of Allah ﷺ said:

On the standard of Hamd it is written: There is no god but Allah, Mohammad the Messenger of Allah ﷺ, Ali ؑ is the Wali of Allah.

(Qunduzi, *Yanabi al-Mawadda*, page 84)

113. The Messenger of Allah ﷺ said:

At the stalk of the Throne it is written: There is no god but Allah, the only one, there is no partner for Him, Mohammad ﷺ is my servant and Messenger, I supported Him by Ali ؑ.

(Qunduzi, *Yanabi al-Mawadda*, page 238)

114. The Messenger of Allah ﷺ said:

Whoever oppresses Ali ؑ who is my Successor, after me, it is the same as if he has denied my prophet-hood and the prophet-hood of all the prophets before me.

(Hask'ani, *Shawahidut-Tanzil*, Vol 2, page 107)

115. The Messenger of Allah ﷺ said:

He who fights Ali ؑ in Caliphate after me, kill him whoever he is.

(Munawi, *Kunuzul-Haqa'iq*, page 156)

116. The Messenger of Allah ﷺ said:

He who precedes Ali ؑ has indeed denied my prophet-hood.

(Ibn Husnawaih Musili, *Durrul-Bahr*, page 60)

117. The Messenger of Allah ﷺ said:

(O Ali), the one who denies your Imamate, has denied my prophet-hood.

(Qunduzi, *Yanabi al-Mawadda*, page 53)

118. The Messenger of Allah ﷺ said:

Ali ؑ is my viceroy in Heaven and my viceroy on Earth.

(Sayed Ali Husseini Al-Shafi'i, *Mawaddatul-Qurba*, page 60)





119. The Messenger of Allah ﷺ said:

On the Day of Resurrection, people's deeds do not benefit them except the ones that I and Ali (عليه السلام) accepted their deeds.

(Kashfi Tirmidhi, Manaqib, page 123)

120. A story is related in Manaqib that can be summarized as follows:

Two Arabs came to Umar to judge between them, Umar asked Ali (عليه السلام) to judge among them. Then He adjudicated between them. The one who was condemned said: Does He have to adjudicate between us? (A question to humiliate His holiness). Then Omar grabbed him by the collar and said:

Woe to you, don't you know who he is? He is Ali Ibn Abi Talib (عليه السلام) my Master and the Master of every believer. And whomever Ali is not Master (Mowla) of, he is not a believer.

(Kharazmi, Manaqib, part 14, page 97. Ali And Sunnah, page 66)

121. Shaykh Sulaiman Balkhi Hanafi said:

The companions of the Messenger of Allah ﷺ used to refer to Ali (عليه السلام) regarding the provisions of the Book, and get decrees from Him, as Umar frequently said: Had Ali not Been There, Omar Would Have Been Ruined (for the wrong Fatwa issuance).

(Qunduzi, Yanabi al-Mawadda, part 14, page 70)

122. Imam Ali (عليه السلام) said:

When ten verses of the surah Bara'at were revealed, the Prophet ﷺ asked Abu Bakr and sent Him with the verses to recite it for the people of Makkah, then the Prophet ﷺ called me and said:

Go after Abu Bakr, whenever you met up with him, get the letter (the verses) from him, then take it and go to Makkah and recite it to them. Thus, I met up with him in Juhfa, I got the letter from him. Abu Bakr returned to the Messenger of Allah ﷺ and said:

O Messenger of Allah ﷺ, has something been revealed about me? His Holiness said: No, but Gabriel came to me and said: None should deliver it from you except you or a man from you.

(Ahmad ibn Hanbal, Musnad. Ibn Kathir, Commentary. Sayuti, Durrul-Manthur, Abdul-Mu'ti, Qala'ji, Manaqib, page 28)



123. Hubshi ibn Junada (who had witnessed the farewell Hajj) reported that the Messenger of Allah ﷺ said:

Ali ﷺ is from me and I am from Ali ﷺ. No one is able to fulfill my mission except I or Ali ﷺ. In another report, it is said:

No one pays my debt except I or Ali, May Allah be pleased with him.

(Ahmad ibn Hanbal, Musnad. Abdul-Mu'ti, Qala'ji, Manaqib, page 36)

124- The Messenger of Allah ﷺ said:

O Fatimah! Verity from the dignity of Allah for you is that He made you spouse to a person who was most foremost in submission to Islam, the most knowledgeable, the humblest of all the people.

Allah the Almighty observed the people of the land and chose me from among them and sent me as a Prophet and Messenger (Nabiyān Mursala).

Then He observed and chose your husband and revealed to me to marry You to Him and choose Him as my Viceroy.

(Kharazmi, Al-Manaqib, Vol 1, page 67. Kashfi Tirmidhi, Manaqib, page 101. Umar ibn Mohammad Musili, Wasilatul-Muta'abbidin)

125. The Messenger of Allah ﷺ said:

When on my Night Journey, I reached the farthest lote-tree (Sidrat al-Muntaha), I stopped in the presence of Allah, He said:

O Muhammad! I said: Yes. He said: You have tried my servants. Which of them obeys you? I said:

O Lord! I found 'Ali the most obedient. He said:

You said the truth. Have you appointed a Successor to fulfill your provisions, and to teach my servants of my book what they do not know? I said:

O Lord! You appoint my Successor, for your choice is my choice! Allah said: I have appointed 'Ali. Therefore, appoint him as your vicegerent and executor after yourself. He is the tree of my knowledge and wisdom and He is truly the commander of the faithful, the title no one has had before or will have in future.

O Muhammad! 'Ali is the standard bearer of guidance, leader of my obedient servants and the light of my saints. He is the Word I made incumbent on the pious. Whoever loves him, has loved me and whoever is hostile to him, has been hostile to me! O Muhammad! Convey this good news to him. I said: My Lord, I





will indeed deliver Him the good news, I will deliver Him the good news.

(Kharazmi, *Al-Manaqib*. Kashfi Tirmidhi, *Manaqib*, page 107. Mir Sayed Ali Hamadani Shafi'i, *Khulasatul-Manaqib*)

126. The Messenger of Allah ﷺ said:
O Ali عليه السلام, you exonerate me from my debt (Mission), and you are my Caliph upon my Ummah.

(Kashfi Tirmidhi, *Manaqib*, page 111)

127. The Messenger of Allah ﷺ said:
O Ali عليه السلام, Imams are from your descendants. Whoever obeys them has obeyed Allah, and he who disobeys them has disobeyed Allah and they are the strong rope, and the means towards Allah the Almighty.

(Kashfi Tirmidhi, *Manaqib*, page 112)

128. The Messenger of Allah said:
Whoever likes to board on the ark of salvation and grasp the firmest handle, or hold fast to the firm rope of Allah, must accept Ali عليه السلام as his Wali after me, be enemy to His enemies, not disobey the guiding Imams from His offspring, since they are my Caliphs, Heirs, Proofs of Allah over the creation, Masters of my Ummah, and Leaders towards Paradise. Fighting against them is fighting against me, and fighting against me is fighting against Allah and fighting against their enemies is fighting against Satan.

(Kashfi Tirmidhi, *Manaqib*, page 112)

129. The Messenger of Allah ﷺ said:
O Ali عليه السلام, I saw your name attached to mine in four places.
I was so delighted for so. When I was ascended to the heavens, I found that it was written on the Rock of the Jerusalem, "There is no god but Allah and Mohammed is the messenger of Allah. I support him with his successor and back him with his successor." I asked Gabriel (the angel) about that successor. "He is Ali bin Abi Talib عليه السلام," answered the angel.

When I reached Sidrat ul Muntaha, I saw written on it: I am Allah. There is no god except Me. Muhammad ﷺ is My Chosen from amongst My creation. I helped Him through His successor, Ali عليه السلام.



When I reached the Arsh of Allah, I saw written on its base “I am Allah. There is no god except Me. Muhammad ﷺ is My Beloved from amongst My creation. I helped Him through His successor, Ali ؑ.

When I reached jannah, I saw written on its door “There is no god except Me. Muhammad ﷺ is My Beloved from amongst My creation. I helped Him through His successor, Ali ؑ.

(Kashfi Tirmidhi, Manaqib, page 115)

130. The Messenger of Allah ﷺ said:

Whoever I have been His Wali, Ali ؑ is His Wali, and whoever I have been his Imam, (after me) Ali ؑ is his Imam.

(Kashfi Tirmidhi, Manaqib, page 115)

131. The Messenger of Allah ﷺ said:

You will never go astray, and never die while being under the command of Ali ؑ, but when you disobey Him, you have already gone astray from the path of guidance, and have been plunged into deeper error. Therefore, be wary of Allah regarding the right of Ali Ibn Abi Talib ؑ Allah has given.

(Kashfi Tirmidhi, Manaqib, page 117)

132. The Messenger of Allah ﷺ said:

Allah, the Almighty, chose me over the other prophets and preferred me, and He chose Ali ؑ as Wasi (Successor) over the other successors, and made Him my cousin, and made me His father in-law and supported me by Him as He supported Moses ؑ by His brother, Harun ؑ, and made Him my Caliph, and Viceroy. If there were going to be a prophet after me, verily the prophet-hood would be for Him.

(Kashfi Tirmidhi, Manaqib, page 120)

133. The Messenger of Allah ﷺ said:

Indeed, in the Louhe-Mahfooz (the guarded tablet) under the Throne it is written: Ali Ibn Abi Talib ؑ is the Commander of the faithful.

(Kashfi Tirmidhi, Manaqib, page 122)

134. The Messenger of Allah ﷺ said:

O Ali ؑ, congratulations to you! Who is like you, while the angels long for you and for you is the Paradise. Indeed, when it is the Day of Resurrection, they set up a pulpit of light for me, and a pulpit of light for Ibrahim and a pulpit of light for you.





Then we sit on them. A crier will say:

Congratulations for Wasi who is between Habeeb and Khaleel (Beloved and Friend), then they bring the keys of Paradise and Fire, and they hand them to you.

(Kashfi Tirmidhi, Manaqib, page 122)

135. Abu Hurairah said: Someone asked:

O Messenger of Allah ﷺ, when prophecy became obligatory for you? The Messenger of Allah ﷺ said:

Before creation of Adam by Allah and blowing of the spirit in him. And recited the verse: “(Remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying):

Am I not your Lord? They said: Yea, verily. We testify.” Allah then said: I am thy high Lord, Mohammad ﷺ is your prophet and Ali is your commander.

(Kashfi Tirmidhi, Manaqib, page 125)

136. Anas said: I was with the Prophet ﷺ, Ali came, then the Messenger of Allah ﷺ said:

There He is the Hujjah (Proof) of Allah over my Ummah on the Day of Resurrection.

(Kashfi Tirmidhi, Manaqib, page 125)

137. The Commander of the faithful said:

On the Day of Resurrection, people with their deeds, they do not benefit them except the one that I and Ali have accepted his deeds after the acceptance of Ummah.

(Kashfi Tirmidhi, Manaqib, page 126)

138. The Messenger of Allah ﷺ said:

I am the Master of the prophets and Ali is the Master of successors (guardians), and verily my guardians (successors) after me are twelve, the first of them is Ali and the their last one is Mahdi.

(Kashfi Tirmidhi, Manaqib, page 130)

139. Umar ibn Khattab said: The Messenger of Allah ﷺ set up a standard for Ali and then said:

Whoever I am his Leader (Mawla), ‘Ali is his Leader (Mawla). O Allah, befriend whosoever befriends him and be the enemy of whosoever is hostile to him,



help whoever helps Him. O Allah, you are my witness on them. Umar said:
At the time, there was a young handsome man with good odor standing beside me.
He said: O Umar, the Messenger of Allah ﷺ **covenanted a covenant that no one will breach it except the hypocrite.** Umar said:
I said to the Messenger of Allah ﷺ:
O Messenger of Allah ﷺ, when you said the sentences about Ali ؑ, beside me there was a handsome young man with good odor who said such and so. The Messenger of Allah ﷺ said:
Yes, o Umar. He was not of Adam's children but he was the Angel Gabriel. He wanted to emphasize to you what I said about Ali ؑ.

(Kashfi Tirmidhi, Manaqib, page 129. Tirmidhi, Sahih. Ahmad ibn Hanbal, Musnad. Ibn Hajar, Al- Sawaequl-Muhraqa)

140. Ibn Umar said: We were praying with the Prophet ﷺ, then He turned towards us and said: **O people, this is your Wali after me in this world and in the Hereafter, therefore, keep Him (for yourselves as Imam and Wali).** He meant Ali ؑ.

141. Umar said: When the Messenger of Allah ﷺ made pact of brotherhood between the companions, He said:
Here is Ali ؑ, my brother in this world and in the Hereafter, my Caliph in my family, my Guardian among my Ummah, the Heir of my knowledge, the payer of my debt. His property is mine and my property is His, His benefit is mine and my benefit is His, His detriment is mine and my detriment is His. Whoever loves Him has indeed loved me, and whoever hates Him, has indeed hated me.

(Kashfi Tirmidhi, Manaqib, page 129)

142. Salman Farsi said:
I visited the Messenger of Allah ﷺ while Hussein Ibn Ali ؑ was sitting on His lap. He hugged Him and kissed between His eyebrows and said:
You are Master, the son of Master, You are Imam, the son of Imam, You are Hujjah, the father of nine Hujjahs from your loin, their ninth is the Qae'm (Resurrector) of them.

(Kashfi Tirmidhi, Manaqib, page 132)



143. Zaid ibn Haritha, the servant of the Messenger of Allah ﷺ said:

At the night of the day when the Messenger of Allah ﷺ got the first covenant from Ansar, said:

I took a covenant from you that Allah took from His prophets before me to protect me from what you protect yourselves and protect Ali Ibn Abi Talib ؑ from what you protect yourselves since He is the Greater Truthful. Allah increase your faith by Him. And Allah granted Moses ؑ the stick, the cold fire to Ibrahim ؑ, words to Jesus ؑ by which could revive the dead and granted me this Ali ؑ. And for every prophet there was a sign of His Lord, and my sign of Lord are the Imams from His offspring. The Earth will never be deprived of faith as far as one of His descendants (Imam) resides on Earth and by them the Resurrection takes place.

(Kashfi Tirmidhi, Manaqib, page 133)

144. The Messenger of Allah ﷺ said:

Verily, my brother, successor, caliph in my family and the best person I leave after myself, the one who fulfills my pledges, is Ali Ibn Abi Talib ؑ.

(Kashfi Tirmidhi, Manaqib, page 121)

145. In the book of Ahsanul-Kubbar the following is reported:

One day the when the Commander of the faithful ؑ was twenty-seven, while sitting on the booth of a house, was eating date. Salman Farsi was down the wall and was sewing his clothe. Ali ؑ threw a seed of date to him. Salam said: I am an old man facing towards hereafter and you, o Ali ؑ, are young. It's improper that you treat me in such a way (joke with me). The Commander of the faithful ؑ said: **O Salman, you consider yourself old and count me young? Have you forgotten the story of the plain of Arzhana? Don't you know who opened the door of rescue for you and protected you from the lion's harm and once again returned you to life?** Salman was astonished and said:

O Commander of the faithful ؑ, tell me about the story of the plain of Arzhana and the lion and purify me from the rust of negligence. His Holiness said: You were in the water while crying for help. At the time, you raised your hands for pray and prayed for your rescue. Your prayer was accepted. I was crossing by. I was the rider having a bowstring over his shoulder who unsheathed the sword and cut the lion in two halves and saved your life.



Salam said: Is there any other token? The Commander of the faithful عليه السلام took out a fresh bouquet of flower from His sleeve and said: **This is the gift you gave that rider.** Salam was more astonished and pondered for a moment. All of a sudden, a crier (Angel) cried: O pious old man, go to the Master of the Prophets and tell Him of your story. Salman went to the Messenger of Allah ﷺ and said: O Messenger of Allah ﷺ, in the Gospel I saw your veneration and the promise of your coming. Thus, I neglected all the religions and (accepted your religion) and I hid it from my father, but my father understood and decided to kill me. He hurt me. For the consideration of my mother he didn't kill me but he would make me do very difficult tasks. Therefore, I decided to rove and reached the plain of Arzhana. As I slept for an hour, I had a wet dream. After I got up, I arrived to a spring of water and went into it to perform Ghushl (especial way of washing the body after intercourse in sleep like wet dream or awake and other occasions that Ghushl must be performed for:

The body has to be washed in three stages: First, head down to the neck; then the right side of the body from the shoulder down to the foot; and lastly, the left side of the body.) Suddenly a lion appeared, came towards me and stood over my clothes beside the pool of spring water. I raised my hands in pray and asked Allah to save from the harm of the lion. Quickly a rider appeared and cut the lion in two halves. I walked out of the water and kissed his horse's stirrup. Because it was the spring season and the plain was full of flower blossoms and plants, I collected flowers, made a bouquet and gave it to the rider. At this moment, suddenly the rider disappeared. About over three hundred years have passed and I have never revealed this secret to anyone. But now, your cousin, Ali Ibn Abi Talib عليه السلام recounted the story and astonished me. O Messenger of Allah ﷺ, whom has He learned the knowledge of the unseen? The Messenger of Allah ﷺ said:

These sorts of things are not surprising (to be seen) from my cousin as I have seen more astonishing things from Him. O Salman, as I went to Miraj, I crossed from Sidratul Muntaha and reached a level that the angel Gabriel could no more accompany me. I continued my way alone towards the Throne of Allah and in there, I would talk with my lord and hear His reply. All of a sudden, I saw a lion standing in front of me. As I focused, I found that He is the Victorious Lion of Allah, Ali Ibn Abi Talib عليه السلام. When I got back from Miraj, Ali عليه السلام respectfully while saying Salam came to me and said:



O Messenger of Allah ﷺ, congratulations to you the divine blessings. He started talking and He recounted the mystery that had passed between me and my Lord word for word. O Salman, since the Adam's era up to now, if any of the prophets or friends of Allah, the virtuous or pious has encountered with a problem, it was Ali ﷺ who rescued and saved them, and opened the door of liberation unto them since the divine hadith proves it: Allah says:

O Ahmad, I sent Ali ﷺ invisibly/secretly with every prophet, and sent Him both secretly and visibly with you.

(Kashfi Tirmidhi, Manaqib, page 183)

146. Abdullah ibn Masoud said: One day, at the time of the Farewell Hajj, the Messenger of Allah ﷺ went towards desert while I was with Him. He heaved a deep sigh. I said:

O Messenger of Allah ﷺ, why did you heave a deep sad sigh? He said:

Ibn Masoud, they informed me of my death time and I see that my Ummah will go astray. I said:

O Messenger of Allah ﷺ, do you appoint someone as your caliph? He said: **Whom shall I chose as caliph?** I said:

Abu Bakr. His Holiness said nothing and again heaved a deep sigh. I said: Appoint Umar as caliph. His Holiness again heaved a deep sigh. For the third time, I said: Appoint Ali Ibn Abi Talib ﷺ as caliph. His Holiness said:

You will never accept this. When I appoint Him as my Caliph, I know that you will not accept it. By Allah, if you had done this, I would surely take to Paradise.

(Kashfi Tirmidhi, Manaqib, page 200. Kharazmi, Manaqib. Mohammad Musili, Wasilatul- Mutaabbidin)

147. From Alqama ibn Qays and Aswad ibn Yazid the following is reported:

I said to Ayyub Ansari who was ordered by Ali to go to fight against Moawiah: O Abu Ayyub, you were blessed to talk with the Messenger ﷺ, in spite of that, you run your blade against those who accept there is no god but Allah? He said:

O Alqama and Aswad! One day I was sitting with the Messenger of Allah ﷺ, and Anas ibn Malik was standing, someone knocked on the door. The Messenger of Allah ﷺ said to Anas:

See who is it! Anas said: Ammar. He said:

Tell him to come. When Ammar came in, His Holiness said:



O Ammar, soon, corruption and Obscene will appear among my Ummah, that they will kill each other by sword, and some of them will enter the Paradise and some into the Fire. As you saw such events, accompany with Ali Ibn Abi Talib عليه السلام, even if all people disagreed with Him. Verily, Ali عليه السلام will never misguide you and won't take you away from the right path. Obeying Him is my obedience and my obedience is the obedience of Allah.

(Kashfi Tirmidhi, Manaqib, page 202. Kharazmi, Manaqib)

148. Nafi reported that I asked Ibn Umar: Who are the best people after the Messenger of Allah? Ibn Umar did not answer. Then he said: What does it have to do with you? Afterward he asked Allah for forgiveness of his improper deed and said: The best people are the ones who the Messenger of Allah ﷺ made Halal for them what was Halal for Himself and forbade for them what was forbidden for Himself. I said: Who? He said: Ali Ibn Abi Talib عليه السلام. The Messenger of Allah ﷺ closed all the doors to the Mosque except the door of the house of Ali عليه السلام and He said:

In this Mosque the right which is for me is for you and you are my heir and guardian who pays my debt and fulfills my pledges and you fight based on my Sunnah.

(Kashfi Tirmidhi, Manaqib, page 204. Ahmad ibn Hanbal, Musnad)

149. It is reported that Imam Sadiq عليه السلام said:

One day, Ali عليه السلام, the Commander of the faithful عليه السلام went up the pulpit of the Mosque of Kufa and said: O people, there are ten features for me given by the Messenger of Allah ﷺ which are more beloved for me than whatever the sun shines upon. First: The Messenger of Allah ﷺ said: You are my brother in here and in the Hereafter. Second: The Messenger of Allah ﷺ said: You are the closest of all creation to me on the Day of Resurrection. Third:

The Messenger of Allah ﷺ said: Your abode in Paradise will be in front of my abode as the houses of brothers are in front of each. Forth: You are my Guardian in my family and those of my confidants. Fifth: The Messenger of Allah ﷺ said: You are my successor and you are Imam for my Ummah until the Day of Resurrection. Sixth: His Holiness said:

You are the protector of my family in my presence and absence. Seventh: His Holiness said: You are one who establishes justice among my Ummah. Eighth: His Holiness said: You are my successor, and my successor is the successor of Al-



lah. Ninth: Your enemy is my enemy and my enemy is the enemy of Allah. Tenth: The Messenger of Allah ﷺ said: You are the divider of Paradise and Fire for all nations.

(Kashfi Tirmidhi, Manaqib, page 204. Habibus-Sayr, Vol 2)

150. Salih ibn Isa ibn Ahmad ibn Mohammad Ujli with a long documentation from Harith A'war said:

I was with Ali عليه السلام, the Commander of the faithful عليه السلام passing from an area of Habra which is near Kufa. Then we came across some monks who were ringing the bell. His Holiness said: **Harith, do you know what the bell says? I said: Wasi of the Seal of Prophets knows better.** His Holiness said:

It indeed exemplifies the world and its ruin and says:

There is indeed and truly, no god but Allah, Verily the world has deceived us, made us busy and seduced us. O children of this world who are collecting, this world is indeed mortal. No day passes except that a member, a fundamental part of us becomes weaker. We ruined the eternal home and constructed the transient one. We cannot understand what mistakes we have done unless on the day we die.

I said: O Commander of the faithful عليه السلام, do Christians know what the bell says? His Holiness said: **If they knew, they would not worship Jesus عليه السلام as Allah.** The other day I went to the monks who rang the bell and asked: By Jesus عليه السلام, ring the bell the way you rang yesterday. The monk was ringing the bell and I would say the poem until I reached the part that said: **We cannot understand what mistakes we have done unless on the day we die.** The monk said: By Allah, tell me. Who informed you about it? I said: The man who was with me yesterday. He said: Is there a relation between him and your prophet? I said: This person is the cousin of the Master of the prophets. Then the monk said: By Allah I saw in Turah it was written: After all the prophets, there would come a prophet whose Wasi will interpret what the bell says. Then he came along with me to the presence of the Commander of the faithful عليه السلام and converted to Islam.

(Kashfi Tirmidhi, Manaqib, page 268)

151. In the book of Ahsanul-Kubbar the following is written: At the time of Umar ibn Khattab, one of Jewish scholars came and said:

Who is the most knowledgeable of you in the Book of Allah and the Sunnah of the Prophet? Umar pointed to Ali Ibn Abi Talib عليه السلام. He said:



O Caliph, if you confess that He is more knowledgeable than you, then how come that you take covenant from people for yourself? Umar said: He does not accept it. Then the Jewish scholar ask Ali عليه السلام: Are you as Umar claims? The Commander of the faithful عليه السلام said:

Ask whatever you wish so that I answer you! He said: My question from is about three and three and one. His Holiness said:

Why don't you say seven? He said: First I ask from three, if you could answer, then I will ask the others. The Commander of the faithful عليه السلام said:

Bet that if I answered your questions, you convert to Islam. The Jewish scholar accepted. He asked: Tell me of the first drop of blood shed on the Earth and the first spring that flew on land and the first tree that grew on Earth, what are they? His Holiness said:

In your belief, the first blood shed on Earth was the blood of Abel who was killed by Cain, but it is not such. The first blood was the blood of Batn that was shed before Seth was born. And in your belief, the first spring of water that flew on Earth was in Jerusalem, while it is not so. That spring is the spring of life that Khidhr found it at the time of Dhul-Qarnayn, the one which fish fell in it and was revived. Moses عليه السلام and Joshua reached to it. You believe that the first tree was the olive tree, that Noah عليه السلام planted to build His ark, but it is not true. The first tree was the branch that Adam عليه السلام brought from Paradise and all types trees grew from it. The Jewish scholar said:

By Allah who is the creator of night and day, my father, Harun has written so dictated by Moses عليه السلام. Now inform me of the other three. First, how many Imams are after the Prophet ﷺ? Second, which paradise they are in? Third, what was the first stone that fell on Earth? His Holiness said:

Twelve just Imams and the oppression of no oppressors harm them, do not become sad by disagreement of anyone. And the Master of the worlds will be in Eden, therefore, they are also with Him. The first stone that fell on Earth, based on your belief, was the stone of Jerusalem while it is not so. That stone was the Hajarul-Aswad (The black stone in Kaaba) in Baitul-Haram that Gabriel brought from Heaven.

The Jewish scholar said:

By Allah, I saw it such in the book of Harun عليه السلام and said: The seventh question: How



long is the life-span of the Wasi of the Last Prophet ﷺ, is He going to be killed or die of illness? His Holiness said:

I am the Wasi of the Prophet ﷺ, I will live for sixty-three years and will be martyred due to the wound of sword. My murderer is worse than the murderer of the she-camel of Salih ﷺ.

The Jewish scholar wept and said:

I witness/confess that there is no god but Allah, and confess that Mohammad ﷺ is the Messenger of Allah and You are the Wasi of the Messenger of Allah ﷺ. Then he took a piece of paper out of his sleeve in Hebrew language and gave it to the Commander of the faithful ﷺ. His Holiness looked at it and cried. The Jewish scholar said: What made you cry? His Holiness said:

Because Allah, the Almighty has mentioned me and my name is written in it. He said: Show me please. His Holiness placed His finger on it and said: I am mentioned in Torah by the name of Abel and in Evangel by the name of Haydar. He was still crying and said: Praise be to Allah who has mentioned me in the books and tablets of Abrar and has not counted of the forgotten ones.

(Kashfi Tirmidhi, Manaqib, page 287)

152. In book of Ahsanul-Kubbar it is reported that Anas Ibn Malik said: There was a village named Nahdef from which some brought a rug for the Messenger of Allah ﷺ. His Holiness sent me to bring Umar, Uthman, Abu Bakr, Talha, Zubair, Sa'd, Saeid and Abdul-Rahman. When they came over, He spread the rug and said to Ali ﷺ: **Sit on it.** He also commanded us to sit on it. Then He said to the Commander of the faithful ﷺ: **O brother, order the wind to lift this rug.** By the order of the Commander of the faithful ﷺ, wind took the rug off the ground and flew it up. After a while, the Commander of the faithful ﷺ ordered the wind: **Land!** As the rug landed, He told us: **Do you where it is?** We said: No. He said:

We have landed in front of the entrance of the cave of Ashabe Kahf (The companions of the cave) which Allah says about: Do you not think that the story of the Companions of the Cave and the Inscription was one of Our marvelous miracles? Then He said: Stand up and say Salam to the Companions of the cave. We stood up one by one and said Salam to the Companions of the cave, but none of them replied our Salam. As the Commander of the faithful ﷺ stood up, the Companions of the cave said:



May peace be upon you O Commander of the faithful and the best of the Guardians and Imam of the virtuous ones. The companions said:

O Abal-Hassan, we said Salam, but why they did not reply? The Commander of the faithful عليه السلام said:

O Companions of the cave, the companions of the Messenger of Allah ﷺ said Salam to you, but why didn't you reply? They said: We do not say Salam or reply it except to a prophet or the guardian of a prophet and you are the Wasi of Mohammad ﷺ, and you, Fatimah, Hassan and Hussein are the family of Taha (Mohammad ﷺ) and Yasin. The Almighty Allah says in the Qur'an: Peace be upon A'le Yasin (family of Yasin-Mohammad ﷺ) and we are the servants of Allah and we must obey His command. Obeying you is mandatory for both the humans and Djinns based on the command of Allah and His Messenger. Therefore, we said Salam to you and conversed with you.

The companions looked at each other and became quiet. Then the Commander of the faithful عليه السلام told us: **Sit on the rug!** He commanded the wind: **Lift the rug.** The wind took us to the sky and after an hour put us back on the ground by the command of the Commander of the faithful عليه السلام. His Holiness bit the ground by His foot, there appeared a fresh spring of water. He performed wudhu and ordered us: **We must perform Wudhu to pray one Rakaat (unit) with the Messenger of Allah ﷺ.** Then he lifted the rug into the sky by the command of the Commander of the faithful. After some moment, He said: **Land!** As we landed, we found ourselves in front of the Mosque of the Messenger of Allah ﷺ while He had already prayed one of the two units of morning prayer and we prayed with Him in His second unit of morning prayer. When His Holiness finished His prayer, He said:

O Anas, do you tell the story or I do? I said:

O Master of the Messengers, hearing words from your mouth is more delightful. Then His Holiness told the story that had taken place as if He had been with us. From the companions of the rug it is reported that when the rug took us up, it went up to that extent that we could hear the voice of the angels of heaven cursing the enemies of the family of Mohammad ﷺ.

153. Imam Sadiq عليه السلام said:

(Kashfi Tirmidhi, Manaqib, page 317)

One day at the time of His caliphate, the Commander of the faithful عليه السلام was passing from the Kufa bazar, when He saw a Jewish striking his head by his hands



says: O Muslims, why do you act as the way of ignorance and do not follow the path of the people of Islam? The Commander of the faithful (عليه السلام) said: O Jewish, what has happened to you? He said:

I am a business man, I had forty donkeys loaded with goods and foods, as I was passing from Madaen, the thieves stole them. The Commander of the faithful (عليه السلام) said: Do not worry, your goods will not be lost. He ordered Qanbar: Saddle up my Duldul (horse), I will ride it. He saddled up His horse and He rode. He said to Qanbar and Asbah ibn Banata: Take the Jewish ahead of me. They went until they reached the area where the goods were lost. Then He drew a circle and told them: Be in it otherwise the Djinnns will steal you. Then He made the horse go faster and said:

By Allah, o Djinnns, if you do not return his donkeys, then our promise will be breached, I will tear you by Dhul-Fiqar. All of a sudden, the Djinnns cried loud: O Wasi of the Master of messengers, we are obedient to Allah, Messenger and you. Please forgive us. And they returned the sixty donkeys with their loads without loss.

The Commander of the faithful (عليه السلام) handed them to the Jewish man and said: Have you received all your goods? He said:

Yes. Then the Jewish man came to The Commander of the faithful (عليه السلام) and said: What is the name of the Messenger of Allah (ﷺ), yours and the names of your sons in Torah? His Holiness said: The name of the Messenger of Allah (ﷺ) is "T'ab T'ab" and my name is "Iliya" and names of my sons are "Nasr" and "Shaqiqi". The Jewish man said: I witness that there is no god but Allah, and I witness that Mohammad (ﷺ) is the Messenger of Allah and you are the guardian/successor of the Messenger of Allah (ﷺ).

(Kashfi Tirmidhi, Manaqib, page 320. Ahsanul-Kubbar)

154. In the book of Ahsanul-Kubbar it is written that Harith said: One day the Commander of the faithful (عليه السلام) was delivering sermon on the pulpit of the mosque of Kufa, suddenly, He looked at the corner of the mosque. He said to Qanbar: **Go and bring that which is on the corner.** Qanbar went there and saw a giant snake. He picked it but the snake slipped off his hand and went up the pulpit. It placed its mouth on the ear of His Holiness, said something, returned and disappeared. The Commander of the faithful (عليه السلام) pondered for a moment and cried. People were



astonished. He said: **Do not be stunned!** They said: How is it possible not to be astonished by seeing such a weird event? He said: **This snake had paid covenant to the Messenger of Allah ﷺ to obey me, as I am the Successor of the Messenger of Allah ﷺ. Therefore, it is obedient to me. And Alas that some of you obey me and some of you do not who are not equal to a snake.**

(Kashfi Tirmidhi, Manaqib, page 323)

155. Again Harith said: On Friday, the Commander of the faithful عليه السلام went up the pulpit and delivered a sermon, suddenly a snake whose head was as big as the head of a camel entered the mosque and moved, went up the pulpit, stretched itself and said something to the ear of the Commander of the faithful عليه السلام. The Commander of the faithful عليه السلام replied it by its own language and then the snake disappeared. Some believed it to be supernatural and some others said it was magic. The Commander of the faithful عليه السلام said:

The Messenger of Allah ﷺ is sent to both Djinns and Men. I as His Wasi judge between the djinns and men. And this snake was the judge of the Djinns. They had a quarrel that caused lots of bloodsheds and they did not know what its sentence is. I informed him of Allah's decree.

(Kashfi Tirmidhi, Manaqib, page 323)

156. In the book of Ahsanul-Kubbar, the following is reported: At the time of Abu Bakr, there was a pious woman by the name of Umme Farwah who believed in Ahlul-Bait عليهم السلام. One day an argument between her and a hypocrite took place. When she described the virtues, qualifications and compliments of the Ahul-Bait عليهم السلام, that hypocrite accused her of cursing the caliphs (Abu Bakr and Umar) and bit her to death. Her husband buried her body and came to Imam Ali عليه السلام. The Commander of the faithful عليه السلام was in the Qurr'a region, he met Him on the way and after crying a lot for the death of his wife, he told the story. The Commander of the faithful عليه السلام went to her grave and prayed two Rakaat of prayers and then said:

O Allah, You who makes souls alive after death and You Who recreate the crumbly bones, bring Umme Farwa alive for us and make her a lesson for those who disobeyed you.

Then He looked at the grave, He saw a bird while a pomegranate seed in its beak, it would go into the grave and come out pointing to the Commander of the faithful عليه السلام. Suddenly, the grave cracked open and Umme Farwa got out while wearing a green





chador made of fine silk. She said Salam to the Commander of the faithful عليه السلام and said: O Mawla of the believers, the hypocrites try to extinguish the light of your Wilayah, but they cannot, as Allah the Almighty said:

“They want to extinguish God’s light with their mouths, but God refuses such and lets His light continue, even if the rejecters hate it” Then Umme Farwa lived a long time and gave birth to many children who based on the tradition that said: “The blessed is the one who was blessed in his mother’s womb”, were martyred in Karbala in the accompany of the Imam of men and Jinns, Hussein Ibn Ali عليه السلام.

(Kashfi Tirmidhi, Manaqib, pages 328, 329)

157. In the book of Kashful-Ghumma it is written as follows: The Messenger of Allah ﷺ on the way coming back from the farewell hajj, stopped at an area called ‘Ghadir Khumm’, based on the verse

“O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guides not the disbelieving folk” the announcement of appointing Ali عليه السلام as Guardian, Successor and Wali became obligatory to Him, His Holiness stopped at that area and ordered to overlay the camels’ saddles to prepare a pulpit for Him and Bilal based on His order, called people over. When people gathered, the Master of the worlds climbed up the saddles as well as the Commander of the faithful عليه السلام based on His request and stood on the right side of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ after praising Allah, informed people about His transferal to the Eternal world and said:

I am leaving among you two weighty things, one better than the others (It shows equality and unity of both) that if you hold fast to them, you will never be misguided. And those two mighty things are the Book of Allah and my Ahlul-Bait عليه السلام. They will not separate from each other until they meet me at the Pool (of Kawthar).

Then He turned towards the companions and other believers and loudly said: **Whoever I am his Leader (Mawla), ‘Ali عليه السلام is his Leader (Mawla).**

O Allah, befriend whosoever befriends him and be the enemy of whosoever is hostile to him, help whoever helps Him and turn the Truth with Him (Ali) wherever He turns.

Afterwards, according to the order of the Messenger of Allah ﷺ, the Commander of the faithful عليه السلام sat inside a tent and the tribes and people came and congratulated Him. Umar said: Congratulations o son of Abu Talib. Today **you** have become my



Mawla and the Mawla of every believing man and woman. Then, based on the order of the Messenger of Allah ﷺ, Muslim women went into the tent and said congratulations. Based on the Shiites traditions, the verse.

“This day have I perfected your religion for you and completed My favor unto you, and have chosen ‘Islam’ as religion for you” was revealed on this day and the Messenger of Allah ﷺ said:

Allahu Akbar (Allah is great) for the perfection of the religio completion of the favor and acceptance of Allah my deliveran of message and the Wilayah of Ali Ibn Abi Talib ؑ.

(Kashfi Tirmidhi, Manaqib, pages 460. Bukhari, Sahih. Muslim, Sahih. Tirmidhi, Sahih, Nasaei, Sahih. Abu Dawood, Sahih. Abdullah Khatib Amri, Mishkatul-Masabih. Ahmad ibn Hanbal, Musnad. Waqidi and Bayhaqi, Sahih. Kashaf Zamakhshari, Asbabun-Nuzul. Nuzulus-Saerin, Wasilatul-Mutaabbedin, A'lamul-Wara, Hilyatul-Aawliya, Ferdausul-Akhbar, Maa'niyul-Akhbar, Kifayatut-Talib, Al-Sawaequl-Muhraqa, Dasturul-Haqayiq, Hidayatus-Su'ada, Maqsadul-Aqsa, Manaqib of Kharazmi, Manaqib of ibn Mardwaih, Safinatul-Kamila, Rabi'ul-Abrar, Tafsir of Imam Hassan Askari, Tafsir of Thalabi, The History of Tabari, Rawdhatul-Ahbab, Rawdhatul-Safa, Ma'arijun-Nubuwwah)

158. In the second volume of Rawdhatul-Ahbab the following is reported: When Abu Bakr got allegiance from all the people for his caliphate, he gathered a group of Muhajirin (migrants) and invited Ali Ibn Abi Talib ؑ in that meeting. Umar said: As other companions gave allegiance to Abu Bakr, I want you to give allegiance to him, too. The Commander of the faithful ؑ said:

What you made as proof for the Ansar and occupied the position of caliphate, I use it as proof against you! Tell the me truth, based on the Qur'an "And the owners of kinship are closer one to another", who is the closest person to the Messenger of Allah ﷺ who is in turn the most eligible for caliphate? Umar ibn Khattab said: I won't leave you until you give allegiance to Abu Bakr. The Commander of the faithful ؑ said: **First, answer my question correctly, then get allegiance from me.** Abu Obaida said:

O Abal-Hassan, you are more deserving for caliphate based on your antecendence in Islam, virtues of nearness with the Messenger of Allah ﷺ, but because the companions have reached consensus about Abu Bakr, it's proper for you to give allegiance to him. The Commander of the faithful ؑ said:



O Obaida, you are the trustee of the Ummah. The favor that Allah has granted the family of Nubuawah. Do not try to transfer it to others. We are the favor of Qur'an, revelation, the subject of ordinance and injunction, the source of virtue, the source of wisdom and patience. For these matters, the caliphate and Imamate suit us.

Bashir ibn Sa'd Ansari said:

O Abal-Hassan عليه السلام, if you had revealed before what you claimed today, verily, no one would have argued with you and all would give allegiance to you. But since you stayed at home and did not talk to people, they thought that you resigned from the Caliphate. Now that a group of Muslims have accepted the other, you claim the Caliphate and leadership and behave in a different way? The Commander of the faithful عليه السلام said: **Bashir! Do you accept that I leave the body of the Messenger of Allah صلى الله عليه وسلم without Ghushl, without being shrouded and buried, and would go after Caliphate and governing and argue with people about it?**

As Abu Bakr saw that the words of the Commander of the faithful عليه السلام is very firm and one of them could outweigh a thousand hundreds arguments of others, then he behaved in a soft way and said:

O Abal-Hassan, I thought you won't argue with me on this, and if I knew you wouldn't give allegiance to me, I would never accept it. Now that people have reached consensus on me, if you also agree with them, you will have changed my doubt into certainty but if you do not accept, then it is up to you. If you need to ponder upon it, there would be no problem. Then the Commander of the faithful عليه السلام left the meeting and went home. It is true that until Fatimah Zahra عليها السلام was alive, the Commander of the faithful عليه السلام gave no allegiance to Abu Bakr as well as most of Bani Hashim, a group of Quraysh such as Talha and Zubair, Khalid ibn Saeid and a group of Ansar.

(Kashfi Tirmidhi, Manaqib, pages 462, 463)

159. Hakam reported from Ibn Abbass that he said: The Messenger of Allah صلى الله عليه وسلم took my hand and the hand of Ali Ibn Abi Talib عليه السلام and secluded with us in the mountain of Buthair. He prayed two Rakaat then He raised His hands towards the sky and said:

O Allah, Moses ibn Imran requested from, and I, your Messenger, request from you relieve for me my chest, And make my mission easy, And remove the knot in my tongue, So they can understand what I say, And allow for me an advisor from my family, Ali, my brother, So that I may strengthen my resolve through him,



And share with him my mission. Ibn Abbass said: I heard a crier said:
O Mohammad, You have been given what you asked. Then the Messenger of Allah ﷺ said to Ali عليه السلام: **O Abal-Hassan, raise your hands towards the sky and ask your Lord so that He grants you.** Then Ali عليه السلام raised His hands towards the sky and said: **O Allah, place for me a covenant with thee so that I would have a reputation with thee** (so that the verse: “None will possess intercession, except for he who has taken a pledge with the Almighty” becomes applicable for me) **and assign for me a friendship with three.** Then the following verse was revealed to the Messenger of Allah ﷺ:

“Lo! those who believe and do good works, the Beneficent will appoint for them love.” The Messenger of Allah ﷺ recited it to the companions and all of them were astonished. Then the Messenger of Allah ﷺ said:

Do you become astonished by this? Know that the Qur’an has four parts, one fourth of it is revealed about Ahlul-Bait عليه السلام, one fourth of it is revealed about our enemies, one fourth of it about Halal (allowed) and Haram (forbidden), and one fourth of it about obligations and provisions. And indeed, Allah revealed very meaningful verses about Ali Ibn Abi Talib عليه السلام.

(Hask’ani, Shawahidut-Tanzil, page 41)

160. Abu Zubair quoting Jabir ibn Abdullah Ansari said: The Messenger of Allah ﷺ said:

Indeed, Allah appointed Ali عليه السلام, His wife and His children as His proofs over His creatures, and they are the gates of knowledge in my Ummah. If a person was guided by them, he has been guided to the right path.

(Hask’ani, Shawahidut-Tanzil, page 52)

161. The Messenger of Allah ﷺ said:

O Ali عليه السلام, you will pay my debt, fulfill my pledges after me and convey my message to them and explain what they disagree about.

(Hafiz Abu Naeim, Hilyatul-Aawliya)

162. The Messenger of Allah ﷺ said:

O Ali عليه السلام, you do my ghusl (wash my body), pay my debts and place me (my body) into the grave.

(Daylami, Kanzul-Ummal, Vol 6, page 155, Hadith 2583. Ahmad ibn Hanbal, Musnad, Vol 5, page 45)



163. Ibn Abbass said: There are four virtues for Ali عليه السلام, the Commander of the faithful عليه السلام that no one has.

1. The first person who prayed with the Messenger of Allah ﷺ was Ali عليه السلام.
2. In all the battles, the standard holder of the Messenger of Allah ﷺ.
3. He is the one who stayed with the Messenger of Allah ﷺ when others escaped.
4. He bathed the blessed body of the sealed of the Prophets, enshrouded Him and placed His body in grave.

(Ibn AbdulBirr, Al-Istia'b. Hakim Nayshaburi, Al-Mustadrakul-Sahihayn, Vol 3, page 111)

164. As-habus-Sunan reported that Ali عليه السلام said:

The Messenger of Allah ﷺ in his deathbed, whispered to me and taught me one thousand kinds of knowledge which from every kind I inferred one thousand other kinds.

(Hafiz Abu Naeim, Hilyatul-Aawliya)

165. The Messenger of Allah ﷺ said:

Ali عليه السلام is with Qur'an and Qur'an is with Ali عليه السلام. They shall not split until they meet me at the Pool of Kawthar.

(Hakim Nayshaburi, Almustadrak, Vol 3, page 124. Dhahabi, Talkhis)

166. The Messenger of Allah ﷺ said:

The relation of Ali عليه السلام to me is the relation of head to body.

(Ibn Hajar, Sawaequl-Muhraqah, page 57)

167. The Messenger of Allah ﷺ said:

As Allah finished accounting on the Returning Day (Ma'ad), He orders two angels to stop on the 'Path' so that no one crosses the 'Path' except the one who has permission by Ali's عليه السلام Wilayah, but whoever did not have the permission, Allah verily throw him in fire.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 122)

168. Abu Musa Al-Hindi said:

I was with the Messenger of Allah ﷺ in the Baqi' of Gharqad and with Him were Abu Bakr, Uthman, Umar, one of His companions and Ali عليه السلام. The Messenger of Allah ﷺ turned towards Abu Bakr and said:

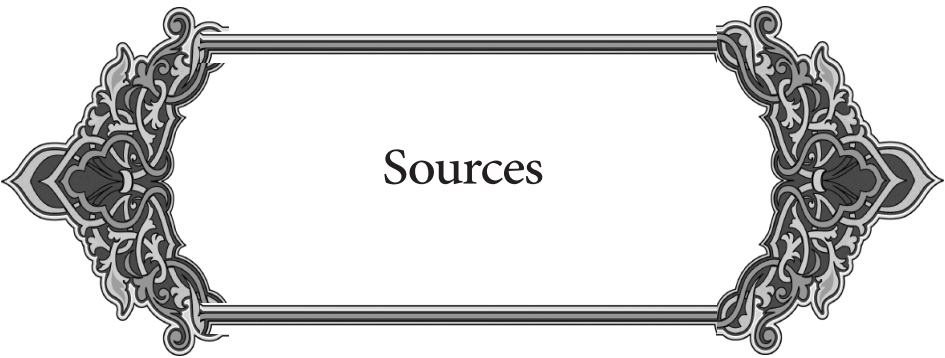


O Abu Bakr, this man whom you see is my minister in heaven, and on the Earth; He is Ali Ibn Abi Talib عليه السلام. Thus, if you like to meet Allah while His being satisfied from you, you must satisfy Ali عليه السلام since His satisfaction is the satisfaction of Allah, and His anger is the anger of Allah.

(Kashfi Al-Tirmidhi, Al-Manaqib, page 127)

The translation of the book was finished in the morning of the birthday anniversary of Imam Hussein عليه السلام in 30th April, 2017, 10/2/1396, 3rd Sha'ban, 1438 Hijri.







1. **Sahih Bukhari:** Hafiz Abu Abdullah Mohammad ibn Ismaeel ibn Ibrahim ibn Mughira ibn Bardizbah Bukhari (Death, 256 AH)

2. **Sahih Muslim:** Abu Al-Hussein Muslim ibn Hajjaj Qushairi Nayshaburi known as Imam Muslim (Death, 261 AH)

3. **Sawaequl Muhraqah Al'a Ahlil-Rafdh wal-Zandaqa:** Shihabud-Din Ahmad ibn Hajar Asqalani Haythami (Death, 852 AH)

4. **Manaqib Al-Murtadhawi Al-Alawi:** Mohammad Salih Al-Husseini Al-Tirmidhi known as Kashfi (Death, 1060 AH)

5. **Al-Aawsat:** Abu Al-Qasim ibn Sulaiman ibn Ahmad Tabarani (Death, 360 AH)

6. **Hilyatul Aawliya wa Tabagaatul Asfiya:** Ahmad ibn Abdullah ibn Ishaq ibn Musa ibn Mihran Isfahani known as Hafiz Abu Naeim Isfahani (Death, 430 AH)

7. **Manaqib:** Abu Al-Muayad Muwafaq ibn Ahmad Kharazmi known as Akhtabul-Khutaba Kharazmi (Death 568 AH)

8. **Kifayatut-Talib Fi Manaqib Amirel-Mu'minin Ali Ibn Abi Talib** عليه السلام: Mohammad ibn Yusuf Ganji Shafi'i (Death, 658 AH)

9. **Al-Fusulul-Muhimma Fi Ma'rifatil-A'imma (Important parts to know the Imams):** Nurud-Din Ali ibn Mohammad ibn Ahmad ibn Abdullah Al-M'aliki know as Ibn Sabbagh M'aliki (Death, 855 AH)

10. **Yanabi' Al-Mawaddah:** Khaja Kalan ibn Shaykh known as Baba Khaja Hussein Qunduzi Hanafi (Death, 1293 AH)

11. **Tazkirat-Khawassel-Ummah Fi Ma'rifatil-A'imma:** Sibte ibn Jowzi Hanafi Baghdadi (Death, 654 AH)

12. **Mawaddatul-Qurba:** Mir Sayed Ali ibn Shihab Hamadani Shafi'i (Death, 786 AH)

13. **Kanzul-Ummal Fi Sunanil-Aqwal wal-Afa'l:** Al'aud-din Ali ibn Hisam known as Muttaqi Hindi (Death, 975 or 977 AH)

14. **Al-Mustadrakus-Sahihayn:** Abu Abdullah Mohammad ibn Abdullah H'akim Nayshaburi (Death 403 AH)



15. Faraedus-Simtayn fi Fadhaelil-Murtadha wal-Batul was-Sibtayn wal-A'imma min dhurriyatihim: Sadrud-Din Ibrahim ibn Mohammad ibn Hamwaih Hamwi Shafi'i Damishqi (Death 732 AH)

16. Al-Bidaya wan-Nihaya fi Al-Tarikh : Ismail ibn Umar, known as Hafiz ibn Kathir Shami (Death 774 AH)

17. Musnad: Ahmad ibn Mohammad ibn Hanbal ibn Hilal ibn Asad ibn Idris ibn Abdullah Al-Shaybani Al-Maruzi Al-Baghdadi known as Imam Ahmad ibn Hanbal (Death, 241 AH)

18. Manaqib Ali Ibn Abi Talib : Abul-Hassan Ali ibn Mohammad ibn Tabib Wasiti known as Ibn Maghazili Shafi'i (Death, 438 AH)

19. Firdausul-Akhbar: Abu Shuj'a Shirwaih ibn Shahrardar ibn Shirwaih Daylami Hamadani (Death, 509 AH)

20. Maqatalul-Hussein: Abu Al-Muayad Muwafaq ibn Ahmad Kharazmi known as Akhtabul-Khutaba Kharazmi (Death 568 AH)

21. Tarikh Baghdadi: Hafiz Abu Bakr Muwafaq ibn Ahmad Kharazmi (Death, 463 AH)

22. Majmauz-Zawaed: Hafiz Ali ibn Abu Bakr Haithami (Death, 807 AH)

23. Ma'arijun-Nubuwah fi Madarijul-Futuwah: Mueinud-Din Mohammad ibn Mohammad Miskin Farahi (Death, 907 AH)

24. Sharh Nahjul-Balagha: Fakhrud-Din Abu Hamid Abdul-Hamid ibn Abi Al-Hadid known as Ibn Abi Al-Hadid (Death, 656 AH)

25. Al-Yawaqit wal-Jawahir fi Bayan Aqaed Al-Akabir: Abdul-Wahhab ibn Ahmad Sharani (Death, 973 AH)

26. Nuzulus-Saerin fi Al-Ahadith Sayedil-Mursalin: Sayed ibn Mohammad ibn Mahmoud Darguzini (Death, 743 AH)

27. Asadul-Ghaba: Abul-Hassan Ali ibn Mohammad Athir Jazri (Death, 630 AH)

28. Zakhaerul-Uqba: Mohibbud-Din Ahmad ibn Abdullah Tabari Shafi'i (Death, 694 AH)



29. Sahih Tirmidhi: Abu Isa Mohammad Tirmidhi (Death, 289 AH)

30. Sharh Sihah Sitta: Hussein ibn Masoud Shafi'i known as Farr'a Baghwi (Death, 516 AH)

31. Al-Isti'ab : Hafiz Abu Amr Yusuf ibn Abdullah ibn Abdul-Birr Qaratbi (Death, 463 AH)

32. Jami' Tirmidhi (Sunan Tirmidhi): Abu Isa Mohammad ibn Isa ibn Sawra (Death, 279 AH)

33. Jami' Al-Saghir: Abdul-Rahman ibn Abi Bakr ibn Mohammad, Jalalud-Din Sayuti (Death, 911 AH)

34. Al-Durrul-Manthur: Abdul-Rahman ibn Abi Bakr ibn Mohammad, Jalalud-Din Sayuti (Death, 911 AH)

35. Kunuzul-Haqai'q: Zainud-Din Abdul-Rau'f ibn Tajul-A'refin ibn Ali Ibn Zainul-A'bidin Al-Haddadi Al-Manawi (Death, 1031 AH)

36. Mushkilul-A'thar: Abu Jafar Ahmad ibn Mohammad ibn Salma ibn Salama ibn Abdul-Malik Al-Azadi Al-Tahawi (Death, 321 AH)

37. Nuzhatul-Majalis wa Muntakhabul-Nafaes: Abdul Rahman ibn Abdul-Salam Safuri (Death, 894 AH)

38. Al-Mujamul-Kabir: Abul-Qasim Sulaiman ibn Ahmad Tabarani (Death, 360 AH)

39. Khasais Tabari: Mohammad ibn Jurair Tabari (Death, 310 AH)

40. Tarikh Ibn Asakir: Abul-Qasim ibn Asakir Ali Ibn Hassan Damishqi (Death, 571 AH)

41. Talkhis Mustadrak Al-Sahihai: Hafiz Shamsud-Din, Abu Abdullah Mohammad ibn Ahmad Dhahabi (Death, 848 AH)

42. Nurul-Absar fi Manaqib A'le Bait Al-Nabi Al-Mukhtar: Allama Shaykh Mu'min Shabalanji Misri Shafi'i (Death, 1322 AH)

43. Al-Imama wal-Siyasa: Abu Mohammad Abdullah ibn Muslim known as Ibn Qutaiba (Death, 276 AH)



44. As'aful-Raghibin: Mohammad ibn Ali Al-Sabban (Death, 1205 AH)

45. Khutatush-Sham: Mohammad Kurd Ali (Death 1953 AD)

46. A'le Bait Al-Rasul, Manaqib Ali Hassanain wa Ummehima Fatimah Al-Zahra: Abdul-Mu'ti Amin Qalaji (Death, 1405 AH)

47. Sunan Ibn Maja: Abu Abdullah Mohammad ibn Yazid Maja Qazwini (Death, 273 AH)

48. Sunan Nasaei: Ahmad ibn Ali ibn Shuaib known as Shaykhul-Islam, Abdul-Rahman (Death, 303 AH)

49. Al-Tabaqatul-Kubra: Mohammad ibn Sad ibn Muni' Hashimi (Death, 230 AH)

50. Arbaeen min Ahadith Sayedil-Mursalin: Usuf ibn Ismail ibn Mohammad Nasirud-Din Nabhani (Death, 1932 AD)

51. Sharafun-Nabi wa Mujizatih: Abu Saeid Abdul-Malik ibn Abu Uthman Mohammad Waez Khargoshi (Death, 406 AH)

52. Bahrud-Durar: Mullah Mohammad Muinud-Din known as Miskin Farahi (Death, 907 AH)

53. Sunan Abu Dawood: Abu Dawood Sulaiman ibn Al-Ashaath ibn Ishaq ibn Bashir ibn Shaddad ibn Imran Al-Azadi Al-Sijistani (Death, 275 AH)

54. Durr Bahrul-Manaqib fi TaFadhl Ali Ibn Abi Talib: Ali Ibn Ibrahim Darwish Burhan (Death, 10th century AH)

55. Hidaytus-Su'ada fi Manaqib Al-Sadat: Shihabud-Din Dowlat A'badi Hindi Hanafi (Death, 894 AH)

56. Manaqib Ali Ibn Abi Talib: Imam Abu Bakr Ahmad ibn Musa ibn Mardwaih Isfahani (Death, 410 AH)

57. Bahrul-Ma'arif: Mulla Abdus-Samad Hamadani Shafi'i (Death, 1216 AH)

58. Al-Alq'ab: Abul-Faraj Abdul-Rahman ibn Ali Abul-Fadhael Jamalud-Din Baghdadi known as Ibn Jowzi (Death, 592 AH)



59. Al-Fadhael: Abul-Hassan Ali Ibn Mohammad ibn Mohammad ibn Al-Tayib Al-Jalabi known as ibn Maghazili M'aliki (Death, 483 AH)

60. Ahsanul-Kubbar fi Ma'rifatil-A'immatil-Ath: Sayed Mohammad ibn Abi Zaid ibn Arabshah Waramini (Death, 9th century)

61. Miftahul-Najat fi Manaqib A'lil-Ab'a: Mirza Mohammad ibn Rustam Mu'tamid Khan Harithi Badakhshi (Death, 922 AH)

62. Lisanul-Mizan: Shihabud-Din Ahmad ibn Ali ibn Mohammad Al-Kanani Al-Asqalani, known as Ibn Hajar Asqalani (Death 852 AH)

63. A'immatul-Huda: Sayed Mohammad Abdul-Ghaffar Hashimi Afghani

64. Balaghatun Nisa: Ahmad ibn Abi Taifoor (Death, 280 AH)

65. Nazm Durarus-Simtayin fi Fadhaelil-Mustafa wal-Murtadha wal-Batul wal-Sibtayn: Jamalud-Din Mohammad Zarandi (Death, 750 AH)

66. Tajhizul-Jaysh: Allama Hassan ibn Amanullah Mawlawi Azim A'badi Hindi (Death, 1300 AH)

67. Nihayatul-Uqul fi Dirayatul -Usul: Mohammad ibn Umar ibn Hussein ibn Ali Tabaristani known as Imam Fakhr Razi (Death, 606 AH)

68. Al-Khamis fi Ahwal Al-Nafs Al-Nafis fi Al-Siratil-Nubuawah: Qadhi Hussein Diyar Bakri (Death, 982 AH)

69. Arjahul-Matalib fi Adde Manaqib Asadullah Al-Ghalib: Allama Shaykh Ubaidullah Hanafi Al-Amr Tistari

70. Risalatul-I'tiqad: Abu Bakr Mohammad ibn Mu'min Shirazi

71. Durr Bahrul-Manaqib: Ibn Jamalud-Din Mohammad ibn Ahmad Musili Hanafi known as Ibn Husnawaih (Death, 680 AH)

72. Al-Khasaes fi Fadhl Ali Ibn Abi Talib: Abu Abdul-Rahman Nasaei (Death, 313 AH)

73. Al-Afrad: Abu Al-Hassan ibn Umar ibn Ahmad Dar Qutni (Death, 385 AH)

74. Rashfatus-Sadi min Bahr Fadhael Bani Al-Nabi Al-Hadi: Sayed Shihabud-Din Shafi'i



75. Ghayatul-Mural wa Hujajul-Khisam fi Ta'yinil-Imam min Tariqil-Khas wal-A'm : Hashim ibn Sulaiman ibn Ismail Bahraini (Death, 1107 AH)

76. Fadhaelul-Khamsa min Al-Sihah Al-Sitta: Murtadha Hussein Firouz A'badi (Death, 1368 AH)

77. Masabihul-Qulub : Abu Saeid Hassan ibn Hussein ibn Shi'i Sabzawari (Death, 757 AH)

78. Hidayatus-Su'ada: Shihbaud-Din Dolt Abadi, Hanafi (Death, 894 AH)

79. Kifayatul-Mu'minin fi Mu'jizatil-A'immatil-Ma'soumin: Allama Mohammad Sharif Khadim (Death, 10 AH)

80. Habibus-Sair fil-Akhbar Afrad Al-Bashar: Ghyathud-Din ibn Hamamud-Din Khand Mir (Death, 941 AH)

81. Masabih fi Ithbatil-Imama: Ahmad ibn Abdullah Kirmani (Death, 412 AH)

82. Mishkatul-Anwar: Abu Hamid Imam Mohammad Ghazali (Death 505 AH)

83. Rawdhatul-Ahbab fi Sayr Al-Nabi wal-A'l wal-Ashab: Ata'ud-Din Fadhlullah Jamal Hosseini (Death, 10 AH)

84. Ansabul-Ashraf: Ahmad ibn Yahya Baladhari (Death, 279 AH)

85. Kashful-GHumma fi Marifatil-A'Imma: Abul-Hassan Ali ibn Isa ibn Abil-Fath Erbili (Death, 693 AH)

86. Musnad: Ahmad ibn Amr Bazzaz (Death, 292 AH)

87. Sirrul -A'lamin: Abu Hamed Muhammad ibn Muhammad al-Ghzali Al-SHafii (Death, 505 AH)

88. Ganjul-Asrar: Sultan Bahoo (Death, 1039 AH)

89. Asfar Musa: Shaykh Muhsin Ahmad

90. Arbaeen: Allama Abul-Qasim Mahmood ibn Amr ibn Mohammad Kharazmi Zamakhshari (538 AH)

91. Why I became Shia? Mohammad Razi (Death, 1421 AH)





92. Then I Was Guided : Muhammad al-Tijani al-Samawi Tunisi

93. Rawdhatul-Shuhada: Mir Jamalud-Din Mohammad Hassani Jami (Death, 1119 AH)

94. Tuhfatul-Murshidin min Hikayat Al-Salihin: Jalalud-Din Mohammad Ibadī Kazruni

95. Bisharatul-Mustafa li Shi'atul-Murtadha: Mohammad ibn Ahmad ibn Idris ibn Hussein ibn Qasim ibn Isa Hilli Ijli (Death, 598 AH)

96. Faslul-Khitab fi Tahrif Rabbil - Arbab: Hussein ibn Mohammad Taqi Nuri Mazindarani Tabarsi (Death, 1320 AH)

97. Manafi'ul-Aawlad: Mulla Ziya'ud-Din Sanaei

98. Kitabul-Yawaqit: Mohammad ibn Abdul-Wahid ibn Abi Hashim Bawirdi Khurasani known as Abu Amr Zahid (Death, 345 AH)

99. Shawahidun-Nubuwwah: Nurud-Din Abul-Barakat Abdur-Rahman ibn Nizamud-Din Ahmad ibn Shamsud-Din Mohammad Jami (Death, 563 AH)

100. Wasilatul-Muta'abbidin ila Mutabe'ate Sayedil-Mursalin: Amr ibn Mohammad Musili (Death, 570 AH)

101. Imam Ali , The Sun Which Never Sets: Mohammad Ibrahim Siraj

102. Zuhatur-Riyadh wa Nuzhatul-Murtadh: Jamalud-Din Ahmad ibn Musa ibn Tawoos Hilli (Death, 673 AH)

103. Futuhatul-Quds: Yusuf Ali ibn Mohammad Hussein Hanafi Jurjani

104. Al-Shawahidul-Tanzilli-Qawa'edil-Tafzil: Abul-Qasim Ubaidullah Abdullah Haskani Nayshaburi known as H'akim Haskani (Death, 490 AH)

105. Mu'jamus-Sahaba: Hafiz Abul-Qasim Abdullah ibn Mohammad ibn Abdul-Aziz Baghawi (Death, 317 AH)

106. Al-Mahdi Al-Maw'oud indal-Jumhur: Ibrahim ibn Mohammad Hamwi Shafi'i (Death, 730 AH)



107. Al-Shif'a bi-Ta'rifi Huquqil-Mustafa: Qadhi Ayyaz Andulusi M'aliki (Death, 544 AH)

108. Al-Sharaful-Mu'ayad li-A'le Mohammad: Usuf ibn Ismail ibn Usuf Nabahani (Death, 1265 AH)

109. Tarikhul-Umam wal-Muluk: Abu Jafar Mohammad ibn Jurair ibn Kathir ibn Ghalib Tabari A'muli (Death, 310 AH)

110. Al-Mukhtasar fi-Akhbaril-Bashar: Ismail ibn Ali Abul-Fida (Death, 732 AH)

111. Naqsul-Uthmaniyah: Abu Jafar Mohammad ibn Abdullah Samarqandi Iskafi Mutazili Baghdadi (Death, 240 AH)

112. Uyonul-Akhbar: Abu Mohammad Abdullah ibn Muslim Marouzi (Death, 276 AH)

113. Aqdul-Farid: Shihabud-Din Abu Amr Ahmad ibn Mohammad ibn Abd Rabbih (Death, 328 AH)

114. Al-Kashf wal-Bayan fi-Tafsiril-Qur'an: Abu Ishaq Ahmad ibn Mohammad Thalabi Neyshaburi (Death, 429 AH)

115. Khasaisul-Alawiyah: Imam Abu Abdur-Rahman Nasaei (Death, 303 AH)

116. Sirae-Halabi: Allama Burhanud-Din Halabi Shafi'I (Death, 1044 AH)

117. Al-Isaba fi-Tamyizil-Sahaba: Shihabud-Din Ahmad ibn Ali ibn Mohammad Al-Kinani Al-Asqalani (Death, 852 AH)

118. Imam Ali Ibn Abi Talib: Abdul Fattah Abdul Maqsoud (Death, 1993 AD)

119. Asbabun-Nuzul: Abu-Al-Hassan Ali Wahidi Nayshaburi (Death, 469 AH)

120. Dhawatul-Sawar: Shaykh Mohammad Ali Hashishu Hanafi Saidawi

121. Balaghatul-Nis'a: Abul-Fadhl Ahmad ibn Abi Tahir Baghdadi (Death, 280 AH)

122. Sharh Hashimyat: Allama Shaykh Mohammad Mahmood Rafei (Death, 623 AH)

123. Tajhizul-Jaysh: Amanullah Dihlawi Azim A'badi Hindi (Death, 1300 AH)



124. Sharh Jami' Al-Saghir: Allama Abdul-Ra'uf ibn Tajul-A'rifin Al-Munawi Misri (Death, 1029 AH)

125- Manaqib Ali (عليه السلام): Al-Ayni Haydar A'badi

126- Nafahat al-Lahut f la'n al-jibt wa-al-taghut: Ali Ibn Abdul-Ali Al-Karaki (Death, 940 AD)

127- Al-Ryadhul-Nadhra fi-Manaqibil-Ashara Al-Mubashira: Muhibbud-Din Ahmad ibn Abdullah Tabari Shafi'i (Death, 694 AH)

128. Khulasatul-Manaqib: Mir Sayed Ali Hamadani Shafi'i (Death, 786 AH)

129. Sahih Abu Dawood: Hafiz Abu Dawood Sulaiman ibn Asha'th Sijistani (Death, 275 AH)

130. Sahih Waqidi: Abu Abdullah Mohammad ibn Umar Maghazi Waqidi (Death, 209 AH)

131. Tafsir Al-Kashaf A'n Hayiq Al-Tanzil wa Uyunul-Aqawil fi Wujuh Al-Tawil: Allama Abul-Qasim Mahmood ibn Umar ibn Mohammad Kharazmi Zamakhshari (Death, 538 AH)

132. A'lamul-Wara bi-A'lamil-Huda: Abu Ali Fadhl ibn Hassan Tabarsi (Death, 548 AH)

133. Safinatul-Kamila: Ali Namazi Shahroudi (Death, 1405 AH)

134. Rabi-Al-Abrar: Allama Abul-Qasim Mahmood ibn Umar ibn Mohammad Kharazmi Zamakhshari (Death, 538 AH)

135. Al-Futuh: Abu Mohammad ibn Ali Atham Kufi Al-Kindi (Death, 314 AH)

136. Rawdhatul-Safa: Mohammad ibn Burhanud-Din Mir Khand (Death, 903 AH)

137. Al-Li'ali Al-Masnou'a fil-Ahadith Al-Mawdhu'a: Jalalud-Din Sayuti (Death, 911 AH)

138. Nisabul-Akhbar li-Tadkhiratil-Akhyar: Sirajud-Din Ali Ibn Uthman ibn Mohammad Al-Aowski Baghdadi Hanafi (Death, 1270 AH)



139. Al-Arbaeen: Abu Abdullah Mohammad ibn Muslim ibn Abul-Fawaris Razi (Death, 502 AH)

140. Fadhaelul-Khamsa min-Al-Sihah Al-Sitta: Sayed Murtadha: Firouz A'badi (Death, 1410 AH)

141. Ihyau'l-Mayit fi-Fadhael Ahlul-Bait: Mohammad Sabiqud-Din Al-Khud-hairi Al-Sayuti known as Jalalud-Din Sayuti (Death, 911 AH)

142. Tafsir Kabir: Mohammad ibn Umar ibn Hussein ibn Ali Tabaristani known as Imam Fakhr Razi (Death, 606 AH)

143. Jawahirul-Aqdain fi-Fadhl Sharafil-Elmul-Jali wal-Nasabul-Ali: Moham-mad ibn Isa Hassani Shafi'i Samhudi (Death, 911 AH)

144. Mishkatul-Anwar fi-Ghuraril-Akhbar: Aminul-Islam Abu Ali Fadhl ibn Hassan Tabarsi (Death, 548 AH)

145. Tadhkiratu - Khawassil - Umma fi-Khasaesil-A'Imma: Usuf ibn Qazaw-ghli Sibti ibn Jowzi (Death, 654 AH)

146. Matalibus-Su'ul fi-Manaqib A'ler-Rasoul: Kamalud-Din Mohammad ibn Talha Shafi'i (Death, 652 AH)

147. Musnad Rafei: Abul-Qasim Abdul-Karim ibn Mohammad ibn Qazwini Shafi'i (Death, 623 AH)

148. Fadhaelus-Sahaba: Ahmad ibn Abdullah ibn Ishaq ibn Musa ibn Mihran Isfahani known as Hafiz Abu Naeim Isfahani (Death, 430 AH)

149. Kanzul-Ubbad fi-Sharhil-Awrad: Ali ibn Ahmad Ghuri Kazaei (Death, 8 AH)

150. Maqala fil-Islam: Gorges English (Death, 1194 AH)

151. Sharh Mishkatil-Masabih: Abdul-Haq ibn Sayfud-Din Dihlawi Bukhari known as Haqqi (Death, 1052 AH)

152. Al-Muraji'at: Sayed Abdul-Hussein Sharafud-Din Musawi A'mili (Death, 1377 AH)





153. Al-Aghani: Ali Ibn Hussein ibn Mohammad Amawi Qurashi known as Abul-Faraj Isfahani (Death, 356 AH)

154. Riyadhul-Qudswa-Hadaequl-Ons: Sadrud-Din Waez Qazwini (Death, 1089 AH)

155. Maqtalul-Hussein: Abu Al-Muayad Muwafaq ibn Ahmad Kharazmi known as Akhtabul-Khutaba Kharazmi (Death 568 AH)

156. Ihyau'l-Mayyit Bi-Fadhae'l Ahlil-Bait: Abdul-Rahman ibn Abi Bakr ibn Mohammad, Jalalud-Din Sayuti (Death, 911 AH)

157. Mizanul-I'tidal fi-Naqdir-Rijal: Shamsud - Din Abu Abdullah Mohammad ibn Ahmad ibn Uthman Dhahabi (Death, 748 AH)

158. A'thar Dhawatis-Sawar: Shaykh Mohammad Ali Hashishu Hanafi Saidawi

159. Mishkatul-Masabih: Waliud-Din Mohammad ibn Abdullah Khatib Umari (Death, 8 AH)

160. The God of Knowledge and Sword : Rudolf Geiger

161. Mohazerat Al-odaba and Mohaverat Al- shoara and Bolagha: Aboul-Qasim al Hussein bin Mufaddal bin Muhammad famous Al-Raghib Al-Isfahani (Death, 401 AH)

162. Al-Milal wa Al-Nihal: Mohammad ibn Abdolkarim SHahrastani (Death, 548 AH)

163. Twenty-Five Years Silence of Ali: Fu'ad Faruqi

The Virtues Of Imam Ali

Ali(عليه السلام), The Commander of the faithful
From Sunni Perspective

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