

**WILAYAH**

**ALI IBN ABITALIB  
(KW)**

**BY**

**MUHAMMAD NASIRUDDIN ARIF**

## **EXCERPTS FROM THE BOOK “ WILAYAH ALI IBN ABITALIB (KW)” BY MUHAMMAD NASIRUDDIN ARIF.**

There is a Hadith recorded by the noted traditionalists such as Imam Ahmed Bin Hanbal (RA), Ibn Maghazili al-Maliki (RA), Imam al-Harmain Muhib al-Tabari (RA), Allama Sibn Ibn al-Jawzi al-Hanafi (RA) and so many others in their respective works on the authority of Hadrat Salman al-Farsi (RA) and others that the Holy Prophet (SAWS) said:

In front of our Lord Allah (SWT), **I and 'Ali were in one light fourteen thousand years prior to the creation of Adam (AS) and when Allah (SWT) created Adam (AS), He parted our LIGHT into two, the first part being “I” and the second one 'Ali.**

In another version of this Hadith, as recorded by Ibn Asakir, we learn that this period was 40,000 years instead:

Narrated by Hadrat Ibn Abbas (RA) and Hadrat Salman al-Farsi (RA) that the Holy Prophet (SAWS) said: **Created Allah (SWT) a form of rod from the Light forty thousand years prior to the creation of the World, and established it in front of His exalted throne (the Arsh) until it was first evoked. Then He (SWT) halved it and created from its first half, your Prophet (i.e. Himself) and with the second one Ali Ibn Abi Talib.**

Furthermore, there is another version of the above tradition that has been reported with more words on the authority of Hadrat Abdullah Bin al-Abbas, Hadrat Salman al-Farsi and Hadrat Zazaan (RAA) that the the Holy Messenger of Allah (SAWS) said:

In front of our Lord Allah (SWT), **I and 'Ali were in one light fourteen thousand years prior to the creation of Adam (AS) and when Allah (SWT) created Adam (AS), He (SWT) penetrated this LIGHT (Noor) into Adam's heart and did not withdraw it out, rather kept transferring it through all the Prophets until it reached the heart of Abdul Muttalib. Then, He (SWT) withdrew it from Abdul Muttalib and parted into two, and poured the first portion into Abdullah's heart and the second one into Abu Talib's heart. Thus, 'Ali is part of me, I am part of him, his flesh is my flesh, and his blood is my blood. Therefore, the one who loved him, for the sake of my love, has loved me, and the one, who hated him, hated him because of hating me.**

Reported by Imam Ahmed Bin Hanbal (RA) and many others on the authority of Hadrat Jabir Bin Abdullah al-Ansari (RA) that the Holy Messenger of Allah (SAWS) said:

**It is written on the gate of Paradise that there is no God but Allah, ‘Muahmmad**

**is the Messenger of Allah and 'Ali is the brother of the Messenger Muhammad, one thousand years prior to the creation of the heavens.**

The Holy Qur'aan enlightens us that the Prophet Adam (AS) received certain words from Allah (SWT) which earned him forgiveness for his transgression. Sura 2 Verse 37

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ  
الرَّحِيمُ

Then learnt Adam from his Lord words of inspiration and his Lord Turned towards him; for He is Oft Returning, Most Merciful.(2:37)

Upon being asked as to what the words of inspiration were, the Prophet (SAWS) replied: **Bihaqq Muhammed WA Ale Muhammad and in the second tradition**

**“Bihaqq Muhammed WA Ali WA Fatima WA Hasan wa Hussain. (2:37)**

Imam al-Suyuti (RA) reports that Hadrath Abdullah Ibn Abbas (RA), the famous traditionalist and authority on the Qur'aan, asked the Holy Prophet (SAWS) about the words as to which Adam received. Therereupon the Holy Prophet (SAWS) replied:

'He prayed saying, "O Allah, for the sake of Muhammad, Ali, Fatimah, Hassan and Hussain, do turn towards me", and He turned towards him'

## Chapter IV

### Sūra 5: Māida, or The Table Spread Verse No. 55

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

- I. Verily, your **protector** is God and His Apostle, and those who believe, who observe prayer, and pay the alms of obligation, and who bow in worship. (**Sura 5:55, the Koran, Translated by J.M. Rodwell, [1876]**)
- II. Your **guardian** can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer) { **Sura Maida: 55, The Meaning Of The Glorious Quran by Mohammed**

**Marmaduke Pickthall, Hyderabad-Deccan : Government Central Press [1938] }.**

- III. God only is your **patron**, and His Apostle and those who believe, who are steadfast in prayer and give alms, bowing down. Whoso taketh as patrons God and His apostles and those who believe;--verily, God's crew, they are victorious! {Sura Maida: 55 the Qur'aan by E.H. Palmer 1880, Edition}

Now, let us present here the occasion of the revelation of this Verse i.e. 5:55, as derived from the major Tafaseer, and Ahadith Books:

Narrated Ataa from Abdullah Ibn Abbas (RA) that the person, in whose honour this verse was revealed, is Hadrat Ali Ibn Abitalib (RA). Moreover, it has been narrated that Hadrat Abdullah Bin Salam (RA) said: When this verse revealed, I said to the Holy Prophet (SAWS): I saw Hadrat Ali Ibn Abi Talib (RA) give his ring to the needy person. In another tradition, transmitted on the authority of Hadrat Abi Dharr (RA) that he said: I was praying the noon-prayer with the Holy Messenger of Allah (SAWS) on that day, one needy person asked in the Mosque for charity and when none gave him anything, he lifted his hands towards the sky and said: O Allah! Be witness that I begged in the Prophet's Mosque and no one gave me anything in charity. Hadrat Ali Ibn Abi Talib (RA) was bowing down in prayer that time and He (RA) extended his hand till the needy took the ring off his finger, thereupon the Holy Prophet (SAWS) said to Allah: O Allah! Verily my brother Musa (AS) asked you (يَقَالَ رَبِّ اشْرَحْ لِي صَدْرِي) to وَأَشْرِكُهُ فِي أَمْرِي Sura TAHA 25-32). Then you revealed (He said: "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Sign shall ye triumph,--you two as well as those who follow you" Sura Qasas: 35). O Allah! I am Muhammed, your Prophet the purified one, expose for my bosom, ease for my age and appoint Ali (RA) my vizier from my family, and make him stronger for my strength. Added further Hadrat Abi Dharr (RA) by swearing to Allah that the Archangel Gabriel (AS) descended to the Holy Prophet (SAWS) even before He completed his sentences to Allah and said: O Muhammed! Recite:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ

It is recorded in Asbab an-Nuzool by al-Wahidi that this verse had been revealed in honour of Hadrat Ali Ibn Abi Talib (RA). Too many Commentators of the Holy Qur'aan and the Traditionalists have recorded in their respective work that this tradition is authentic that Hadhrat Ali (RA) gave his ring in alms or charity to a needy person while he (i.e Ali RA) was in a state of bowing down in prayer. At the same time this verse i.e. 5:55 revealed in his honour.

In the next verse to it i.e. 55:56, Waman yatawalla Allaha warasoolahu waallatheena amanoo fa-inna **hizba Allahi** humu alghaliboona **Eng:** And whoso taketh Allah and His messenger and those who believe for **guardian** (will know that), lo! **The party of Allah**, they are the victorious. (Pickthall) **Or** Whoso taketh as **patrons** God and His apostles and those who believe;--verily, God's crew, they are victorious! (E.H.Palmer Part I, Ch.

Table, P.105)

In the above verse, Allah (SWT) prescribes us to take as patrons Allah, His Messenger and those who are believers as they indeed make a party of Allah. Therefore, so far as this party of Allah is concerned, there is none but 'Ali Ibn Abi Talib (RA) who claimed to be that particular party. As Imam Ahmed Bin Hanbal (RA) recorded a tradition on the authority of Hadrat Habba i.e. Al-Urani, that H. Ali (RA) used to say: **We are highbred, our excellence is same as that of the prophets, and our party is the party of Allah. The party on contrary to us is the party of tyrants and the Satan. The one who, justified equalizing between our enemies and us, does surely not belong to us.**

In his Tafseer book titled “al-Tasareef” Hadrat Yahya bin Salam (RA) explains the meaning of Wali by saying that al-Wali means Wilaya in the religion of Islam:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

Moreover, He (RA) further records a verse 9:71, recited by Hadrat Bara bin Azab (RA) in this connection, to prove his point:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

And the believers, men and women, are some the **patrons** of others; they bid what is reasonable, and forbid what is wrong, and are steadfast in prayer, and give alms, and obey God and His Apostle. On these will God have mercy; verily, God is mighty, wise! {Sura Tauba 9:71 The Qur’aan by E.H. Palmer 1880 Edition}

Therefore, Wali refers Wilaya in Religion!

Now, I present below a piece of commentary in connection with this verse from the “Tafseer Mani al-Qur’aan” to clear more specifically on this matter:

Said Abu Ubaida (RA): And this is clear for you in this connection that the Holy Prophet (SAWS) said: Whomsoever I am Master, Ali is his Master!

Moreover, the words “Mawla” and “Wali” are one and have the same meaning and the proof of this, as the Allaw (SWT) says in Holy al-Qur’aan:

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى  
الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever). (Baqra 2: 257).

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكٰفِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

That is because Allah is the Protector of those who believe, but those who reject Allah have no protector. (Muhammed 47: 11)

Moreover, Abu Ubaida (RA) added further by saying that the true meaning of this Prophetic Tradition is “Wilaya” (Guardianship or rulership) in the religion and that is to glorify and venerate the “Wilyaat” (Gauardians-ship).

In addition, said others than Abu Ubaida: **Ali is indeed his helper whose helper I am!**

While interpreting the aim of the above verse, Hadrat Ali Ibn Talha (RA) said: This verse teaches us, that the one, who submitted to Islam, has appointed one's Guardian Allah, His Messenger and those who are believers (Who pay charity while bowing in prayers).

And the “Wilayah” of Hadrat Ali Ibn Abi Talib (RA) seems to be of so much importance so that the Allah (SWT) has even emphasized on it by revealing a significant verse pertaining to it in the Holy Qur’aan ( Sura Saffat 37:24):

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ

**"But stop them, for they must be asked!"**

Upon the revelation of the above-mentioned verse, the Companions (RAA) asked the Holy Prophet (SAWS) as to what they would be asked or accountable for ? Thereupon replied the Holy Prophet (SAWS) as recorded in the books, on the authority of Hadrat Abu Said al-Khudri (RA): Stop them, for they will be asked for the “Wilayah” of Hadrat Ali Ibn Abitalib (RA).

Moreover, added more to it, Imam al-Wahidi in his Tafseer al-Waseet that this verse

referred to the “**Wilayah**” of Hadrat Ali Ibn Abi Talib and the members of the Prophet’s house (Ahl-ul-Bait) (RAA) and they must be **loved and obeyed**.

On the authority of Hadrat Ammar Bin Yasir (RA), that his father narrated that the Holy Messenger of Allah (SAWS) said: Whosoever believed in me and attested me (my prophethood), I bequeath him to the leadership (Wilaya) of Ali Ibn Abi Talib. Anyone who appointed him one’s Guardian has appointed me his Guardian and who appointed me as his Guardian, truly appointed Allah his Guardian. Furthermore, anyone who loved him has loved me and the one who loved me, has loved Allah (SWT). The one, who hated me, has hated me and the one who hated me, has really hated Allah (SWT).

Reported by Ibn Asakir on the authority of Hadhrat Abdullah (RA) that he narrated: Said the Holy Prophet (SAWS):

O Abdullah! Descended angel to me and said; O Muhammed! Upon which has it been sent ? *وَسَلِّ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلٍ*.. *And question thou our apostles whom We sent before thee* Sura Zukhruf 43: 45) Upon being asked by me as to which this verse referred, replied He (SAWS): that the angel said; upon your “Wilayah” and the “Wilaya’ of Ali Ibn Abi Talib.

Reported Abu Sheikh in a long tradition, in which the Holy Messenger of Allah (SAWS) said while addressing to the people: O People! **The eminence, exaltation, dignities, status and the “Wilayah”** is reserved for the Holy Messenger of Allah (SAWS) and his Progeny (RAA) only! So, do not waste your time in falsehood.

Narrated by Ibn Musayyab (RA) that Hadrat Umar (RA) said: Love the “Ashraf” i.e. the people of high bred (In other words Qurba of the Holy Prophet SAWS), and save your dignities from the mean people and be informed! Without agreeing to the “Wilyah” of Hadrat Ali Ibn Abi Talib (RA), no one can achieve the perfect nobility and high status.

Furthermore, it is recorded in “Fadhail ul-Sahaba” by Imam Ahmed Bin Hanbal (RA) and in “Riyadh al-Nadhra” as well that at the time of his death, Hadrat Abdullah Ibn Abbas (RA) was seeking nearness to Allah (SAWS) by praying to Him (SWT) for the sake of the “**Wilayah**” of Hadrat Ali Ibn Abi Talib (RA).

In addition, there is one more tradition, recorded by Muhib al-Tabari in his “Al-Riyadh al-Nadhra” on the authority of Hadrat Ali Ibn Abi Talib (RA) that he heard the Holy Prophet (SAWS) say:

When Allah (SWT) gathers on the day of judgement, all people from beginning to the end and erects the bridge (al-Sirat) to cross over the Hell, none will cross it but one, having the certificate of the “**Wilayah**” of Hadrat Ali Ibn Abitalib (RA).

Futhermore, there is another Hadith, recorded in “Sahih al-Bukhari” and “Fadhail ul-Sahaba” by Imam Ahmed Bin Hanbal (RA) demonstrating the status of Hadhrat Ali (RA) by the Holy Prophet (SAWS) and in this regard here, I am presenting below:

Imam Bukhari and others recorded that: Narrated Buraida (RA): The Holy Prophet (SAWS) sent ‘Ali to Khalid to bring the Khumus and I hated Ali and Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, “Don’t you see this (i.e. Ali)?” When we reached the Prophet (SAWS), I mentioned that to him. He said, “O Buraida! Do you hate Ali? I said, “Yes.” He (SAWS) said, “Don’t hate him, for **he deserves more than that** from the Khumus.”

عن بريدة, قال: غزوتُ مع علي رضي الله عنه اليمن, فرأيت منه جفوة, فلما قدمتُ على رسول الله صلى الله عليه وآله وسلم, ذكرت عليا, فتنقصته, فرأيت وجه رسول الله صلى الله عليه وآله وسلم يتغير, فقال: يا بريدة! ألسنتُ أولى بالمؤمنين من أنفسهم؟ قلت: بلى, يا رسول الله! قال: من كنت مولاه فعلي مولاه.

“It is narrated by Buraydah (R.A.): I participated in the Battle of Yemen with ‘Alī (R.A.) and I had a complaint against him. When I went to see the Holy Prophet (SAWS) upon returning from war, I mentioned ‘Alī in rather improper words. I saw that the Holy Prophet (SAWS)’s face had flushed, and he said: O Buraydah! Am I not more entitled or deserving among the believers than their own lives? I said: why not, O Messenger of Allāh! Thereupon, He (SAWS) said: One who has me as his master has ‘Alī as his master.”

The Holy Prophet (SAWS) first reminded Hadrat Buraida (RA) here of His (SAWS) own status among the believers and then secondly He (SAWS) introduced significantly the status of Hadrat Ali (RA) as in the previous Hadith of Sahih al-Bukhari “Don’t hate him, for he **deserves more** than that from the Khumus.”

The Holy Prophet (SAWS) is truly **أولى** among the believers as Allah (SWT) tells us in Holy Qur’aan (Ahzab 33:06):

الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

Now, let us have a look at the meaning of this word **أولى** more specifically in few of the dictionaries and other books:

The **أولى** means “More deserving”, more appropriate, more becoming and more suited.

❖ Dictionary al-Atheer, Arabic-English, P. 132

And according to “al-Mawrid” it has the following meanings:

Worthier, more deserving, more entitled (to), more appropriate, more proper, more suitable, more adequate, more suited, more becoming.



❖ Al-Mawrid, Dictionary Arabic-English, P. 210

Better, best, more or excellent, worthy, fit, sufficient, proper.

❖ An Arabic and English Literary Dictionary, P. 47

And in “al-Qurtain Kitab Mushkil al-Qur’aan” Imam Ibn Qutaiba (RA) says:

It means “Mawla” the one who is **أولى** amongst you.

❖ al-Qurtain Kitab Mushkil al-Qur’aan, V2, P. 164

And let’s see now what Imam “Ibn al-Fars al-Andalusi” and other commentators interpret about the word **أولى**, so here we go:

It is interpreted that the Decree of the Holy Prophet (SAWS) is most deserving among the believers to obey and the submission to Him (SAWS) for a believer is more deserving than the believer’s to ownself. This is the right of the “Wilayah” prior to the believers, and said the Holy Prophet (SAWS): I am **أولى** i.e. the most deserving or the premiere among the believers more than their ownself. He (SAWS) further added: A guardian and invested in authority to inherit any money, valuables and property, left behind by anyone who, died with no legatee and of the one who quit one’s religion or ruined my work.

The believers have been ordained to give precedence to the Holy Prophet (SAWS) in obedience, over their ownself (i.e. obeying to their ownself.) as He (SAWS) is “Foremost” to be obeyed. The rights of the Holy Prophet (SAWS) are much more on priorities upon the believers than their own rights as He (SAWS) is “Foremost” **أولى** or premiere among them more than their ownself in respect of worldly and religious affairs. In addition, says Hadrat Mujahid (RA) referring to this verse: He (i.e the Prophet) is like their “Father” for them.

Said the Holy Prophet (SAWS) for Ali (RA):

قال رسول الله ﷺ: **حق علي على المسلمين كحق الوالد على الولد**

**The right of Ali upon the Muslims is same as a Father has on his son.**

Reported by Hadrat Bara’a Bin Azab (RA) that the Holy Messenger of Allah (SAWS) said: **‘Ali is to me in the same position as my head to my body!**

عن ابن عباس أن رسول الله ﷺ قال: **علي مني بمنزلة رأسي من بدني**

It has been reported on the authority of Hadrat Abdullah Ibn Abbas (RA) that the Holy Messenger of Allah (SAWS) said: **‘Ali is related to me in the same position as my**

### **head to my body!**

Reported by the traditionalists on the authority of the first caliph Hadrat Abu Bakr (RA) the he heard the Holy Messenger of Allah (SAWS) say: '**Ali is from me in the same position, as I am from my Allah'**

عن ابن مسعود أن رسول الله ﷺ قال: "علي بن أبي طالب مني كروحي في جسدي"

Reported by Hadrat Ibn Masaud (RA) that that the Holy Messenger of Allah (SAWS) said: '**Ali bin Abi Talib is to me as my soul in my body'**

Reported by al-Sha'abi (RA) on the authority of Hadrat Ali (RA) that the Holy Messenger of Allah (SAWS) said to me: **Welcome! The chief of Muslims and Imam of the pious!**

The Holy Prophet (SAWS) called 'himself' as: I am the "Master of the whole Progeny of Adam (AS)", and 'Ali (RA) is the "Master of Arab" and clarifying more specifically about it, I present this Hadith:

Reported by many traditionalists, on the authority of Umm ul-Momineen Hadrat Ayesha (RA) that she narrated: The Holy Messenger of Allah (SAWS) said to Anas: O Anas! Go and call for me the "Master of Arab"! Upon hearing this, Umm-ul-Momineen Hadrat Ayesha (RA) asked the Holy Prophet (SAWS): Are you not the Master of Arab (Sayyed-ul-Arab)? Thereupon The Holy Prophet (SAWS) replied: I am the "**Master of the Progeny of Adam (AS)**" (Sayyed ul-Wulid al-Adam) and 'Ali (RA) is the "**Master of Arab**" (Sayyed-ul-Arab).

Reported by the traditionalists on the authority of Hadrat Jabir Bin Abdullah (RA) that the Holy Messenger of Allah (SAWS) said to 'Ali: **The people are from various trees, and you and I are from one tree.** Then He (SAWS) recited the verse (Sura Ra'ad: 4)

Recorded Imam Bukhari in his Sahih that the Holy Prophet (SAWS) said to 'Ali, "You are from me and I am from you. "Hadrat Umar Bin al-Khittab (RA) said (about Ali): "Before Allah's Messenger (SAWS) died, he had been pleased with him (i.e. Ali)."

Moreover, said the Holy Prophet (SAWS) about Ali (RA):

**He is from me, I am from him, and He is your Guardian after me!**

The Holy Messenger of Allah (SAWS) said to Hadrat Ali (RA):

**O Ali! You are Guardian (Wali) in this World and hereafter.**

**O Ali! You are Guardian (Wali) for all believers after me.**

Upon hearing complaint about Ali (RA), by someone, the face of the Holy Messenger of

Allah turned red with anger and He (SAWS) said:

***Give up opposing Ali* (Twice or Thrice)! **Verily! Ali is from me, I am from him, and He is Guardian (Wali) of every believer after me!****

And addressed the Holy Prophet (SAWS) to the believers on the day of Juhfaa, holding ‘Ali (RA)’s hand in His (SAWS) hand:

**O people! Verily I am your Guardian! ( Waali )**

You spoke truth, O Messenger of Allah! Replied the people, thereupon, He (SAWS) held the hand of Ali (RA), lifted it up and said:

**This is the Guardian who will pay my debts!**

It has been narrated that Hubshi Bin Junadah (RA) said: “I heard the Messenger of Allah (SAWS) say: “**Ali is part of me and I am part of him, and none but ‘Ali is an authority on my behalf.’**”

Hadrat Abdullah bin Buraydah al-Aslami narrated that the Holy Prophet (SAWS) Said:

**Ali is indeed his Guardian whose Guardian I am!**

**“Ali is his Guardian whose Guardian I am!**

Apart from numerous other distinguished and noted Scholars, the Great Allama Hafiz Ibn Hajar al-Asqalani (RA) has also declared this hadith Authentic.

Imam al-Hakim Nisapuri writes in his Mustadarak that this tradition is quite compatible with the standard and criteria set by Imam Bukhari and Muslim for a Sound (Sahih) hadith.

Second Caliph Hadrat Umar Bin Khattab (RA) venerated Hadrat Ali Ibn Abi Talib (RA) so high so that he (RA) even got angry with one of the Bedouins after the latter spoke some improper words about Hadrat Ali (RA) and told the Bedouin that Hadrat Ali (RA) was his master as the following Ahadith tell us:

وعن عمر رضي الله عنه وقد جاءه أعرابيان يختصمان, فقال لعلي رضي الله عنه: إقض بينهما يا أبا الحسن! فقضى علي رضي الله عنه, فقال أحدهما: هذا يقضي بيننا؟ فوثب إليه عمر رضي الله عنه وأخذ بتلبيبه, وقال: ويحك! ما تدري من هذا؟ هذا مولاي ومولى كل مؤمن, ومن لم يكن مولاه فليس بمؤمن.

Reported by many traditionalists on the authority of Hadrat Umar Bin al-

Khattab (RA), that he narrated: Two Bedouins came to him disputing with each other. He said to Hadrat ‘Ali Ibn Abi Talib (R.A.): O Abū al-Hasan: decide between these two, and when Hadrat Ali (RA) judged between them, either of them said: Is he the only one left to decide between us? Having heard that ‘Hadrat Umar Bin al-Khattab (R.A.) moved towards him and caught him by his collar and said: May you be dead! Do you know who he is? He is my master and the master of every believer and one who does not acknowledge him as his master is not a believer.”

عن عمر رضي الله عنه, أنه قال: علي مولى من كان رسول الله صلى الله عليه وآله وسلم مولاه.

عن سالم قيل لعمر رضي الله عنه: إنك تصنع بعلي رضي الله عنه شيئا ما تصنعه بأحد من أصحاب رسول الله صلى الله عليه وآله وسلم, قال: إنه مولاي.

“‘Hadrat Umar Bin al-Khattab (R.A.) is reported to have said: one who has Allāh’s Messenger (SAWS) as his master has ‘Ali (RA) as his master.

Narrated by Sālim: Hadrat Umar Bin al-Khattab (RA) had been asked as to why he always treated Hadrat Ali Ibn Abi Talib (R.A.) differently from other Companions (RAA). Thereupon replied Hadrat Umar Bin al-Khattab (R.A.): Verily, He (i.e. ‘Alī) is my master.”

Reported by Mujahid (RA) on the authority of Hadrat Abdullah Ibn Abbas (RA) that the Holy Messenger of Allah (SAWS) said: There is no verse in the Holy Qur’aan that starts with “ O you who belived!” without Ali (RA) being on top of it and its Chief. While on one hand, Allah (SWT) has scolded the companions (RAA) of the Holy Messenger of Allah (SAWS) in the Holy Qur’aan, but on the other, He (SWT) did not describe of Ali (RA) except with preference and respect.

That may be the reason behind, Allah called ‘Ali and his followers “Best of the creatures” referring them to **Inna allatheena amanoo** in Holy Qura’an as the reports demonstrate upon the revelation of the verse of Sura Bayyana (98:07) below:

**Inna allatheena amanoo waAamiloo alssalihati ola-ika hum khayru albariyyati**

**Those who have faith and do righteous deeds, - they are the best of creatures!**

Reported by so many Qura’anic commentators and traditionalists on the authority of Hadrat Abdullah Ibn Abbas (RA) and Hadrat Jabir bin Abdullah al-Ansari (RA) that: when this verse revealed, Prophet (S.A.W) said to Ali (RA): O Ali! “**Khair ul-Bariyya**” is you and your followers, who will be on the Day of Judgement successful and Allah (SWT), be pleased with them.

## **The Hadrat Ali (RA)'s being most knowledgeable Guide after the Holy Prophet (SAWS)**

Reported by Imam Ahmed Bin Hanbal (RA) and other distinguished traditionalists a tradition that the Holy Prophet (SAWS) said: **One, who desires to see Adam in his virtues and wisdom, Noah in his devoutness and God-fearing-ness, Abraham in his patience, Moses in his dignity and fear and Jesus in his worshipping, look at Ali Ibn Abi Talib for all.**

وَإِنِّي لَعَفَّارٌ لِّمَن تَابَ وَعَمِلَ صَالِحًا ثُمَّ أَهْتَدَىٰ

"But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, - in fine, are ready to receive true guidance." (Sura Taha 20:82)

Under the commentary of the above mentioned verse, Allama Traditionalist Ibn Hajar al-Haythemi (RA) in his work reported that Thabit al-Bunani narrated: Here in this verse “**Guidance**” refers to the “**Wilyah**” of the Members of the house (Ahl ul-Bait) of the Holy Prophet (SAWS) and it has been narrated on the authority of Hadhrat Abi Jafar Muhammed al-Baqir (RA) as well.

Reported by Hafiz Abu Nua'im al-Isfahani (RA) through a long chain of narrators, al-Hakim and Ibn Asakir, on the authority of Hadhrat Abdullah Ibn Abbas (RA) that the Holy Messenger of Allah (SAWS) said:

*Whosoever wishes to live life and die, following my way of living and dying, and live in the garden of Eden of Paradise, been promised me by my Allah; ought to adhere to the path of 'Ali Ibn Abi Talib (RA). And the guardians after him, and let be guided by the **Imams** after me for they are indeed **my progeny**, been created of my clay, blessed with the same Knowledge and Understanding as of myself. Woe unto those, who lie upon them, have hatreds towards them from my followers, and disregard their affinity and kinness with me. Lo! My intercession shall never be there to benefit them.*

Reported by many distinguished and noted traditionalists on the authority of Hadrat Ali Ibn Abi Talib (RA) that he said: **The Holy Prophet (SAWS) taught me one thousand chapters of the knowledge and wisdom, each one of which further opened, another one thousand sub-chapters.**

### **Knowledge on ruling**

For instance, Hadrat Ali Ibn Abi Talib (RA) even during the tenure of the Holy Prophet (SAWS) is reported to have judged people according to the Qur'aanic Law, thereupon declared the Holy Prophet (SAWS): All praises, are for Allah (SWT) alone, who have created wisdom (Hikma) in us, Ahl ul-Bait.

Reported by many traditionalists on the authority of the first Caliph, Hadrat Abu Bakr (RA) that he, swearing upon Allah and his Messenger, narrated: while heading for the Medina from the cave, during the night of migration, the Holy Messenger of Allah (SAWS) said to me:

**My hand and the hand of ‘Ali’ in fairness and justice are equal!**

Similar to the above, there is one more tradition that is reported by Ibn Asakir from Hadrat Malik Ibn Anas (RA) through al-Zuhri (RA) through Hadrat Anas Bin Malik through Hadrat Umar Ibn al-Khattab (RA) through Hadrat Abu Bakr (RA) that he narrated: I heard Abu Huraira say:

I came to the Holy Messenger of Allah (SAWS) and there were dates before Him (SAWS), I greeted him, He answered, then gave me a handful of dates, which I counted were seventy three. Then I left there for ‘Ali Bin Abi Talib (RA) and he too had dates before him, I greeted him and after answering to it, he joked with me and gave me a handful of dates, again when I counted them, found seventy three and that really astonished me a lot. I went to the Holy Messenger of Allah (SAWS) and told Him, the story word by word, upon this the Holy Messenger of Allah (SAWS) smiled and said:

**O Abu Huraira! Let yourself be known that my hand and the hand of Ali Bin Abi talib in fairness and justice are equal!**

Reported by so many noted traditionalists on the authority of Hadrat Abu al-Behtari (RA) that Hadrat Ali Ibn Abi Talib (RA) said:

“The Holy Messenger of Allah (SAWS) sent me to Yemen. I said to Him: O Messenger of Allah! You are sending me to judge among the people despite I am a young man and do not know how to do so. Thereupon, He (SAWS) struck with His hand on my chest and then said: O Allah! Guide his heart and make his tongue steadfast. Since then, I never doubted in passing the judgement between any two people.

**Hadrat Umar Bin al-Khattab (RA) testified that Hadrat Ali Ibn Abi Talib (RA) best judged among the Companions (RAA)**

Reported by the distinguished traditionalists on the authority of Hadrat Abdullah Ibn Abbas (RA) that Hadrat Umar Ibn al-Khattab (RA) said: It is ‘Ali, who has best judged amongst us or made ruling on our cases!

عن ابن عباس قال: قال عمر رضي الله عنه: واقضانا علي

Reported by many-noted traditionalist on the authority of Hadrat Umar (RA) that he said hurriedly: Is there problem, which solution Abu al-Hasan (Ali) is not present to solve for?

Reported by many-distinguished traditionalists on the authority of Hadrat Sae’ed Ibn al-Musayyab (RA) that Hadrat Umar Ibn al-Khattab (RA) used to seek refuge with Allah

from the dilemma, which Abu al-Hasan (Ali R.A.) was not present to solve.

Furthermore, Hadrat Umar (RA) oftenly used to say: If there were no ‘Ali, Umar would have perished.

Reported by Imam Ahmed Bin Hanbal (RA) and many other trustworthy distinguished traditionalists on the authority of Hadrat Saeed Bin al-Musayyab (RA) that there was none among the Companions (RAA) of the Holy Prophet (SAWS) but Ali (RA) who said: **Ask me!** (salooni).

Also, reported by the traditionalists on the authority of Hadrat Abdullah Ibn Abbas (RA) that he said by swearing upon Allah: Allah (SWT) has bestowed eighteen such sciences upon Ali (RA) that He (SWT) shared just tenth of the tenth of it with you.

Moreover, there is another Hadith; similar to the above, reported by Hafiz Abu Nua’im al-Isfahani (RA) on the authority of Hadrat Abdullah Ibn Abbas (RA) that he narrated:

We were in the company of the Holy Messenger of Allah (SAWS) and we asked Him about Ali (RA), thereupon He (SAWS) replied: The wisdom and science have been divided into ten parts, out of which nine were gifted to Ali (RA) alone and the remaining one, to all of the people.

Reported by many well-noted traditionalists on the authority of Hadrat Ali Ibn Abi Talib (RA) that the Holy Messenger of Allah (SAWS) said:

**I am the house of wisdom and 'Ali is its gate.**

Reported by Hafiz Abu Nua’im al-Isfahani (RA) on the authority of Hadhrat Abdullah Ibn Mas’aud (RA) that he said:

Revealed the Holy Qur’aan on seven letters, and indeed each letter has its exterior and interior meanings. And verily! Ali Ibn Abi Talib (RA) posses the science of its both i.e. exterior and interior as well.

Reported by many tradioanalists on the authority of Hadhrat Abu Said al-Khudri (RA) that the Holy Messenger of Allah (SAWS) said about Ali (RA) that the latter would fight the people over the “**Interpretation**” of al-Qura’an the way, the former (i.e. the Holy Prophet) fought over its “**Revelation**”, as told by the Holy Prophet (SAWS):

‘A man from amongst you shall fight the people over the **Interpretation** of the Qura’an, the way I did over its **Revelation**. When asked as to who that man would be, the Holy Prophet (SAWS) replied: Ali Ibn Abitalib! **While** Ali (RA) was busy in repairing the shoes of the Holy Prophet (SAWS), in another room.

Because, **Ali is the gate of the knowledge, whose city the the Holy Messenger (SAWS) is!** And whosoever intends to enter the City, must enter through its Gate! As

declared the Holy Messenger of Allah (SAWS): **I am the City of the knowledge and Ali is its gate! Therefore, whosoever intends to receive the knowledge must enter through the gate!**

Late Allama Muhammad Iqbal (RA) poetized the above tradition into a couplet in his book "Asrar-i-Khudi" admiringly as below:

His person is the gate of the city of the sciences:  
Arabia, China, and Greece are subject to him.

The Holy Prophet (SAWS) even addressed to Hadrat Ali (RA) by calling him "Guide or Imam" (i.e. Hadi) on many occasions and especially the one, when the verse 13:7 (Sura Rad: 7) revealed to him (SAWS): **innama anta munthirun walikulli qawmin hadin ... Thou art only a warner, and every people has its guide.** (13:07)

**You are a warner and there is a guide for every nation or community!** {( "Hujjatullah al-Baligha" by Shah Waliullah al-Dehlawi (RA), Urdu Tr. , P.158) }

Reported on the authority of Hadrat Abdullah Ibn Abbas (RA) that upon the revelation of the above-mentioned verse the Holy Prophet (SAWS) while putting his hand first on his chest said: I am the Warner! Then put his hand on the shoulder of 'Ali (RA) and addressed to him: **You are a Guide and through you, O Ali! will the prospective righteous, be rightly guided after me!**

The great Imam Muhammad Bin Idrees al-Shafai'e (RA) composed some couplets in this regard as well:

قالو ترفضلت قلت للاً ما الرفض ديني و لا اعتقادي  
لكن تويت غير شك خير إمام و خير هادي  
إن كان حب الولي رفضاً فإني ارفضُ العباد

They said to me: You have become Rafidi! I replied, never! As my religion and belief do not include Rafd! Nevertheless, doubtless to say is that I have taken as patron a better Imam and better Guide! And if the loving of Guardian (Wali) is Rafd, verily! I am a great Rafidi more than any other slave to the God is.

In the book of Hafiz al-Zarandi al-Hanafi (RA) and Yanabie al-Muwaddah by Sheikh

Suleiman al-Qunduzi Balkhi al-Hanafi (RA), the third line of the above poetry has been reported with a variant word **الوصي** of **الولي** as below:

إن كان حب الوصي رفضاً فإني ارفضُ العباد



If the loving of Vicegerent (Wasi) is Rafd, verily! I am a great Rafidi more than any other slave to the God is.

Similarly, there is one more Hadith, has been recorded in the books of Ahadith:

Reported on the authority of Hadhrat Huzaifa (RA), that He heard the Holy Prophet (SAWS) say to the people: Verily! If you appoint Ali (RA) your ruler or guardian, *though I do not see any sign that you will do so!*\* (but in case if you do so) you shall find him a Guide, been guided rightly (*Hadiyan Mehdian*), who shall ask you to do the white deeds, (i.e. Good deeds) **and lead you to the righteous path only (*Sirat al-Mustaqueem*)**.

\* Note: The statement of the Holy Messenger of Allah (SAWS) here "*though I do not see any sign that you will do so!*" is also verified by another tradition i.e. The Holy Prophet (SAWS) is reported to have said to Ali (RA): **O Ali! You are such an evident reality for my followers (Nation, Ummah) on which, they will disagree after me.**

One more tradition supports the above-mentioned one and that is:

Reported by many noted-traditionalists on the authority of Hadrat Ka'ab Bin Ajra (RA) that referring to Hadhrat Ali (RA) the Holy Messenger of Allah (SAWS) said: **There will be disagreement and division among my Followers and this (i.e. 'Ali) with his companions will stay on the truth.**

Reported by many traditionalists on the authority of Hadhrat Ibn Abbas (RA) that the Holy Messenger of Allah (SAWS) said:

**Verily! Ali is with al-Qur'aan and al-Qur'an is with Ali, and both of them shall never separate from each other until they return to the Kauthar on the day of Judgement!**

**Verily! The truth is with Ali and Ali is with truth, and two of them shall never separate from each other until they return to the Kauthar on the day of Judgement! As declared, the Holy Messenger of Allah (SAWS).**

Furthermore, the Holy Messenger of Allah (SAWS) said: **O God! Place the truth with Ali to every direction, he turns**

This is why Hadrat Ali Ibn Abi Talib (RA) was the true inheritor of the Holy Prophet (SAWS)'s knowledge and follower of his correct Sunnah as the following Hadith demonstrates:

Narrated Mutarrif: Imran and I prayed behind 'Ali bin Abi Talib (RA) and he said Takbir on prostrating, on rising and on getting up after the two Rak'at (i.e. after the second Rak'a). When the prayer was finished, 'Imaran took me by the hand and said, "**He (Ali) has prayed the prayer of Muhammad (SAWS), "or said, "He made us remember the prayer of Muhammad (SAWS)."**

And so are the all members of the Holy Prophet (SAWS), about whom He (SAWS) said: I am leaving amongst you two weighty things, first is the Book of Allah and the second one is my progeny, and that is rope of Allah which shall never separate until they meet me at Kauthar on the day of Judgement. The one who holds it fast would be on right guidance and the one, who abandons it, would go astray. Behold! You shall be accountable for how you treat them after me.

Reported by many noted traditionalists on the authority of Hadrat Buraida (RA) that the Holy Messenger of Allah said:

**For every Prophet, there is a Vicegerent and legatee and ‘Ali is indeed my executor and legatee.**

On the authority of Hadrat Anas Bin Malik (RA) that he narrated: We asked Salman (RA) to further ask the Holy Messenger of Allah (SAWS) as to who, his Vicegerant was. Hadrat Salman (RA) asked Him (SAWS), O Messenger of Allah! Who is your Vicegerant? Thereupon said the Messenger of Allah (SAWS): **O Salman! Who was the Vicegerant to Moses? Jushua Bin Nun**, said Hadrat Salman (RA), thereupon replied He (SAWS): Verily! My Vicegerent, legatee, judicial authority and accomplisher of my promises is Ali Ibn Abi Talib!

Reported by Imam Abi al-Faraj Abdurrehman Ibn al-Jawzi (RA) on the authority of Hadrat Abdullah Bin Imam Ahmed Bin Hanbal (RAA) that his father (i.e.Imam Ahmed) used to say: O my son! Verily, **"It is not 'Ali's caliphate which adorned him, rather it is 'Ali, who adorned the caliphate"**.

Under the commentary of the verse of Sura Sha'ara (26:214): **وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ** Eng: And warn thy tribe of near kindred (Pickthall) **Or** and admonish thy nearest kinsmen (Yusuf Ali). Many noted Qura'anic commentators; traditionalists and Historians reported it on the authorities of the thirteen companions and they are 'Ali Bin Abi Talib, Ibn Abbas, Anas Bin Malik, Salman al-Farsi, Ammar Bin Yasir, Buraida, Jabir Bin Abdullah, Zuwaib, Bara'ah Bin Azab, Umm Salma, Abu Barda, Abu Ayyub al-Ansari, and Umm ul-Momineen Umm Salma (RAA):

When the above Verse revealed, the Holy Messenger of Allah (SAWS), gathered the sons of Abdul Muttalib and they were about fourty people that day. He (SAWS) prepared a quantity of wheat for them, and asked them to begin eating it in the name of Allah, so they rejected on the first day and so did they on the second, until it was third consecutive day when finally they began eating, in the name of Allah. They ate to their full, while the food remained as it was, as if it had not been touched. Then He (SAWS) called for a cup of drink and asked them to start drinking it, in the name of Allah. They drank until they could drink no more, while the drink remained as if it had not been touched and they had not drunk. Moreover said **Abu Lahab**: This is what He (i.e. the Holy Prophet) has bewitched and the Holy Messenger of Allah (SAWS) remained silent and did not speak any word that day.

Then He (SAWS) addressed the assembly: O Bani Abd al Muttalib! Verily, I am a Warner unto you whom Allah has sent in particular and a bringer of Glad tidings to the one, who wishes to join my mission from amongst you. He (SAWS) further added: Allah (SWT) has ordained me to call you to Him (SWT) and I came to you with the best of the offers for this world and of the hereafter. Who amongst you will support my burden as my **Vizier** to become **my Brother, my Vicegerent and my Caliph** amongst you? All the assembly remained silent. Hadrat Ali (RA) got up and said to the Holy Messenger of Allah (SAWS): I am that man! However, I am the youngest amongst them. I would stand up and He (SAWS) would ask me to sit down until it was third time when He (SAWS) struck his hand on mine and said:

**Verily! This is my brother, my Vicegerent and my Caliph amongst you, so listen to him and obey him!**

Thereupon the Quraish stood up, burst into laughter and addressing Hadrat Abu Talib, sarcastically said: Your nephew is ordaining you to listen and obey to your Son!

**The Account of the Above-recorded event, has also been reported by Non-Muslim Western Scholars**

**1. Mahomet and His Successors by Washington Irving, P.46-47** ("Oh, children of Abd al Motâlleb," cried he, with enthusiasm, "to you, of all men, has Allah vouchsafed these most precious gifts. In his name, I offer you the blessings of this world, and endless joys hereafter. Who among you will share the burden of my offer? **Who will be my brother: my lieutenant, my vizier?**")

All remained silent; some wondering, others smiling with incredulity and derision. At length Ali, starting up with youthful zeal, offered himself to the service of the prophet, though modestly acknowledging his youth and physical weakness. \*—Mahomet threw his arms round the generous youth, and pressed him to his bosom. **"Behold my brother, my vizier, my vicegerent," exclaimed he; "let all listen to his words, and obey him."** *\*(By an error of translators, Ali is made to accompany his offer of adhesion by an extravagant threat against all who should oppose Mahomet.)*

**2. The History of Decline and Fall of the Roman Empire by Gibbon, V5, Ch. L: Description Of Arabia And Its Inhabitants. Part IV, P.72:** he prepared a banquet, a lamb, as it is said, and a bowl of milk, for the entertainment of forty guests of the race of Hashem. "Friends and kinsmen," said Mahomet to the assembly, "I offer you, and I alone can offer, the most precious of gifts, the treasures of this world and of the world to come. God has commanded me to call you to his service. Who among you will support my burden? **Who among you will be my companion and my vizier?**" <sup>113</sup> No answer was returned, till the silence of astonishment, and doubt, and contempt, was at length broken by the impatient courage of Ali, a youth in the fourteenth year of his age. "O prophet, I am the man: whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, and rip up his belly. **O prophet, I will be thy vizier over them.**" **Mahomet accepted his offer with transport,** and Abu Taled was ironically exhorted to

respect the superior dignity of his son. {F.N.No.: 113 *Vezirus, portitor, bajulus, onus ferens; and this plebeian name was transferred by an apt metaphor to the pillars of the state, (Gagnier, Not. ad Abulfed. p. 19.) I endeavor to preserve the Arabian idiom, as far as I can feel it myself in a Latin or French translation.*}

Reported by Hafiz Maqatil Bin Salman (RA) through Hadrat Jafar al-Sadiq (RA) through his father and grandfathers, on the authority of Amir ul-Momineen 'Ali Ibn Abi Talib (RA) that the Holy Messenger of Allah (SAWS) said to him:

O Ali! You are from me as Shaith from Adam and in the same position as Sam from Noah, Isaac from Abraham as said the Exalted, the Allah in Holy al-Qur'aan:

**و وصى بها إبراهيم بنيه و يعقوب** **Wa Wasa Biha Ibraheem Banihu Wa Yaqoub** and in the same position as Aaron from Moses, Simon (Shamaoun) from Jesus save there is no Prophet after me, and you are my Vicegerent, Legatee, Caliph and Inheritor. One, who repudiates your vicegerency and caliphate, is not from me, I disown him as well, and I shall be his antagonist on the day of resurrection. O Ali! You are the excellent, most virtuous and pious amongst my followers, foremost in peace, most knowledgeable, richest in intelligence, bravest at heart and the most abstainer from bad stuff and the refrainer from the immorality.

O Ali! After me, you are Imam for my followers, Prince, Sahib and my Vizier, you are the divider of the Paradise and Hell. Those, loving you will be known, as al-Abrrar amongst the sinners, be distinguished as believers and pious from the hypocrites, unbelievers, and the wickeds.

Reported Imam Muttaqui al-Hindi (RA) on the authority of Hadrat Abi Ayyub (RA) that the Holy Messenger of Allah (SAWS) said to Hadrat Fatima (RA): I have told you that Allah (SWT) chose your father from all the dwellers on the earth and sent him as a Prophet. Then He (SWT) chose your spouse, revealed me to get you married with him. Therefore, I got you married with him and decided to appoint him my vicegerent.

There is found a recording of what Hadrat Ali Ibn Abi Talib (RA) used to claim about himself during the time of the Holy Messenger of Allah (SAWS) that:

Reported by many distinguished traditionalists on the authority of Hadrat Abdullah Ibn Abbas (RA) that during the lifetime of the Holy Messenger of Allah (SAWS), Hadrat Ali (RA) used to say: Verily! Allah says, **Afa-in mata aw qutila inqalabtum AAala aAAaqabikum!** (*If he died or were slain, will ye then Turn back on your heels?* Sura 3:144) I swear upon Allah that we will never move backwards from what Allah has guided us. I swear upon Allah, that if He {(i.e. Muhammad (SAWS))} dies or gets martyred, I will continue fighting on His behalf until I myself die for I am His Brother, His Guardian (i.e. appointed by the Prophet), His Inheritor and His cousin. Who has the better right to succeed Him than I do?

Reported by Imam al-Hakim (RA) with a sound and authentic chain of narrators on the

authority of Hadrat Shareek Bin Abdullah that Hadrat Abi Ishaq (RA) said: I asked Qutham Bin Abbas (RA) as to how Hadrat Ali (RA) inherited the Holy Messenger (SAWS) excluding you people? Thereupon He replied: Ali ibn Abitalib (RA) had rightfully more authority in that (Inheritance) than we did as he met the Holy Messenger (SAWS) before us and lived with Him more than us.

### **Hadrat ‘Ali Ibn Abi Talib (RA) testifies the above-recorded event**

Reported by the distinguished traditionalists and historians such as al-Tabari, on the authority of Hadrat Ali Bin Abi Talib (RA) that he was asked: How did you become an heir to your cousin {(i.e. the Holy Messenger (SAWS))} excluding your paternal uncle? Thereupon replied ‘Ali (RA): "Ha’oum"(take) three times until all of them stretched their respective necks and raised the ears, and then He further said "the Holy Messenger of Allah (SAWS) gathered or invited all of the Bani Abd al-Muttalib, including his kinsfolk to eat a year old lamb and drink some milk (Laban). He (SAWS) prepared a quantity of wheat for them, and they ate to their full, while the food remained as it was, as if it had not been touched. Then He (SAWS) called for a drinking cup and they drank until they could drink no more, while the drink remained as if it had not been touched and they had not drunk. Then He (SAWS) said: O Bani Abd al-Muttalib! Verily, I have been sent to you in particular and to all other men in general. And you have seen what you have seen, which of you will swear an oath of allegiance to me to become **my brother, my companion, and my inheritor?** And when no one stood up, I did, before him despite the fact that I was the youngest amongst them. He (SAWS) said to me: Sit down! He (SAWS) repeated the same words for three times while I would stand up and He (SAWS) would ask me to sit down until it was third occasion, and this is when He (SAWS) struck his hand on mine. Added ‘Ali (RA) further: This is how I became the heir to my cousin {(i.e the Holy Messenger (SAWS))} excluding my uncle.

### **At Taif**

Having conquered "Makkah", a safe-haven for the enemies of the Prophet, and a base including al-Taif, wherefrom these enemies would launch attacks and fight aggressively the Holy Messenger of Allah (SAWS). Another city, adjacent to "Makkah" was al-Taif that had to be conquered now. Therefore, the Holy Prophet (SAWS) departed "Makkah" for al-Taif as recorded by Imam al-Hafiz al-Muhaddith al-Kabir Abu Bakr Ibn Abi Shaiba (RA) and many other noted traditionalists in their respective works on the authority of Hadrat Abdurrehman Bin Awf (RA):

When the Holy Messenger (SAWS) conquered "Makkah", He headed for "al-Taif", where He besieged it for about eighteen or nineteen days. Despite, shuttling back and forth, and not achieving the success in conquering it, He (SAWS) stayed there (before conquering) and then said: O the People! Verily, I will be for you at the Kauther before you and **I bequeath you** to my progeny after me for your welfare, which indeed shall guaranteedly, bring you to the Kawthar (the pool). By the one, in whose hand my life is! You will establish the prayers and pay the charity (Zakah) or else I will send a person **from me, same as myself**, to you who shall chop off the necks of our enemies those,

willing to kill me, and those providing them shelter. The opinion of the people was that this is either Abu Bakr or Umar, but He (SAWS) held the hand of 'Ali and then said: This is He!

Furthermore, Hadrat Umar Ibn al-Khattab (RA) said: By Allah! I did not crave for the leadership except that day as my chest got raised with a zeal in a wish to be addressed: This is He! Nevertheless, He (SAWS) payed attention to 'Ali, held his hand and then said: This is He!

Reported by many noted-traditionalists on the authority of Hadrat Ammar Bin yasir (RA) that the Holy Messenger of Allah (SAWS) said: **One who believed in my Prophethood and confirmed it, I bequeath him to the "Wilaya" of Ali Ibn Abi Talib. One who accepted 'Ali as his Guardian has indeed accepted me as his Guardian and the one, who has accepted me as his Guardian has truly accepted Allah as his guardian.** One, who loved 'Ali has truly loved me and the one, who loved me has indeed loved Allah the Exalted. One, who hated 'Ali has indeed hated me and the one, who hated me has indeed hated Allah the Exalted.

Reported by Ibn Asakir (RA) and others on the authority of Hadrat Ali ibn Abitalib, Hadrat Abi Dharr al-Ghiffari, Hadrat Huzaifa Bin Yaman and Hadrat Zaid Bin Arqam (RAA) that the Holy Messenger of Allah (SAWS) said:

*One who craves for living life like I do, dying like I do and living in Jannat al Firdaus, and in the Citadel (highly located Castle) of Jewels and Ruby that has been built up by Allah's hand, ought to appoint Ali Ibn Abitalib his Guardian after me as He shall never take you out of guidance and enter you into misguidance.*

Reported by many noted-traditionalists on the authority of Hadrat Abdullah (RA) that the Holy Messenger of Allah (SAWS) said: O Abdullah! An Angel came down to me and said; O Muhammed! On what the verse (**Sūra 43: Zukhruf: V45: And question thou our apostles whom We sent before thee;**) has been revealed? I asked back: on what? Upon this replied the Angel: **Upon the Guardianships (Wilaya) of yours and Ali Ibn Abitalib.**

#### **Other occasions those indicate the position of 'Ali, as the 'Vicegerent of 'Muhammad, the Messenger of Allah after the latter's departure**

In Tareekh al-Wasit, it is reported on the authority of Hadrat Ata'a (RA) that he asked Hadrat Jabir Bin Abdullah (RA) as to what position or rank 'Ali (RA) had among them, thereupon Jabir (RA) replied: **"A position of Vicegerent"**.

Delivered a speech Hadrat Hasan Ibn Ali (RA). After glorifying and praising Allah (SWT), he described about Ameer ul-Momineen 'Ali Ibn Abitalib (RA), **Seal of the Vicegerants** (Qhatim ul Ausiah), **Vicegerent of the Prophets** (Vasi-ul-Anbiya) and

trustee of the comrades and myrters (Ameen us-Siddiqueen wa shShuhdah) and then said; He (ALI) has departed from you i.e. departed from this mortal World.

Finally, the Holy Messenger of Allah (SAWS) asserted his nation to obey Hadrat Ali Ibn Abi Talib (RA) by ordaining: **One who obeyed you has truly obeyed me and the one who obeyed me, has truly obeyed Allah! The one, who disobeyed you, has disobeyed me and the one, who disobeyed me, has surely disobeyed Allah!**

Therefore, Hadrat Ali Ibn Abi Talib (RA), as recorded by Imam Ahmed Bin Hanbal (RA) on the authority of Hadrat Habba i.e. Al-Urani, used to say: **We are highbred, our excellence is same as that of the prophets, and our party is the party of Allah. the party on contrary to us is the party of tyrants and the Satan. The one who, justified equalizing between our enemies and us, does surely not belong to us.**

Furthermore, Hadrat Ali Ibn Abi Talib (RA) used to say: Verily! I am neither a prophet nor there is a revelation to me but I am fully capable of acting according to al-Qura'an and the Sunnah of the Holy Messenger of Allah (SAWS). **What you have been ordained in the obedience to Allah is my rights upon you in obedience to me, about which you have amazed and disgusted.**

### **Additional remarkable excellences of Hadrat Ali Ibn Abi Talib (KW)**

ALI is the first Moslem and the King of men,  
In Love's eyes Ali is the treasure of the Faith.

- ☒ The Secrets of the Self (Asrar-I-Khudi) by Allama Muhammad Iqbal Ch. X, P.85

All things pay allegiance to his House.  
The Apostle of God gave him the name Bú Turáb;  
God in the Koran called him "the Hand of Allah."

- ☒ The Secrets of the Self (Asrar-I-Khudi) by Allama Muhammad Iqbal Ch. X, P.86

Ali, the Lion of God, subdued the body's clay  
And transmuted this dark earth to gold.  
Murtazá, by whose sword the splendour of Truth was revealed,  
Is named Bú Turáb from his conquest of the body

{(Murtazá, "he whom with God is pleased," is a name of Ali. Bú Turáb means literally "father of earth." P.94, The Secrets of the Self (Asrar-I-Khudi) by Allama Muhammad Iqbal (RA)}

- ☒ The Secrets of the Self (Asrar-I-Khudi) by Allama Muhammad Iqbal Ch. X, P.87

Here the might of Khaibar is under his feet, [1](#)  
 And hereafter his hand will distribute the water of Kauthar. [2](#)  
 Through self-knowledge he acts as God's Hand,  
 And in virtue of being God's Hand he reigns over all.

- ☒ The Secrets of the Self (Asrar-I-Khudi) by Allama Muhammad Iqbal Ch. X, P.88

On the day of Battle of Uhud, the Archangel Gabriel (AS) was praising Hadrat Ali's bravery and loyalty towards Islam, thereupon said the Holy Messenger of Allah (SAWS) to Hadrat Gabriel (AS): **Verily! He is from me and I am from him! In addition to it, said the Archangel Gabriel (AS): And I am from you two!** Moreover added Gabriel, which they all heard in voice: **There is neither any Sword as sharp as Dhulfiquar, nor there is any young man as brave as 'Ali is!**

Furthermore, said the Holy Messenger of Allah (SAWS) on the day of Ahzab: **One stroke (of sword) of 'Ali on the infidels is better than the worship and righteous deeds of the two weighty things i.e. the Human beings and Jinns.** And it was because of 'Ali (RA)'s great piety, righteousness and devotion to Allah (SWT) that He (SWT) helped him in every task as He (RA) himself testifies this : **It was not my physical strength with which I uprooted the gate of Khaibar Fort, rather it was the strength of Allah bestowed upon me, which helped me achieve that.**

Reported by great traditionalists on the authority of Hadrat Abdullah Ibn al-Masa'ud (RA) and Hadrat Shehar Bin al-Hakeem (RA) that the Holy Messenger of Allah (SAWS) on the day of Kahndaq's battle said for Ali (RA) : **'Ali's confronting with "Amrou Bin Abduwad" is better than all worship and righteous deeds of my followers until the day of resurrection".**

Comments Hafiz Ibn Hajar al-Asqalani (RA): At the time, when the Holy Messenger of Allah (SAWS) asked the companions (RAA) to establish "Brotherhood" and made it among themselves, He (SAWS) selected for himself Hadhrat Ali (RA) and said to him : You are my Brother!. In addition, there are numerous Ahadith about meritorious excellence of Hadhrat Ali (RA) so much so that even Imam Ahmed Bin Hanbal (RA) had to say: I did not record as many traditions (Ahadith) about merits of any other companion as that of Hadhrat Ali (RA). Besides Imam Ahmed, said others that this was the reason for Banu Umayya to have hatreds towards Ali (RA).

Sahl Bin Sa'd reported that a person from the offspring of Marwan was appointed as the governor of Medina. He called Sahl Bin Sa'd and ordered him to abuse 'Ali, Sahl refused to do that. He (the governor) said to him: If you do not agree to it (at least) say: May Allah curse Abu Turab.2699 Sahl said: There was no name dearer to 'Ali than Abu Turab



(for it was given to him by the Holy Prophet himself) and he felt delighted when he was called by this name.

The governor was Marwan b. Hakam who used to abuse Hadrat ‘Ali (Allah be pleased with him) publicly. The records of history show that the Umayyads, with a few honourable exceptions, the chief amongst whom was ‘Umar b. ‘Abd-ul-Aziz, used ‘Ali’s nickname Abu Turab in a contemptuous sense, whereas Allah’s Apostle (may peace be upon him) called him by this nickname as an expression of love.

Imam Ahmed Bin Hanbal (RA) is reported to have said: **I did not record as many traditions (Ahadith) about merits of any other companion as that of Hadrat Ali (RA).**

Reported Hafiz Abu Faraj Ibn al-Jawzi (RA) on the authority of Hadrat Abdullah Bin Imam Ahmed Bin Hanbal (RAA) that he narrated: I heard my father (i.e. Imam Ahmed Bin Hanbal) say: There is no companion (RA), about whom the chains of narrators for Ahadith of excellence are as authentic as for Hadrat Ali (RA).

Narrated by Hadrat Ibn Buraida (RA) on the authority of his father i.e. Hadrat Buraida (RA) that the **most beloved amongst the men to the Holy Prophet (SAWS) was Hadrat Ali Bin Abi Talib (RA) and so was Hadrat Fatima (RA) to Him (SAWS) amongst the women.**

This following is vary famous and has been recorded by so many distinguished traditionalists, with no or slight variations in the words. What we learn from this tradition is Hadrat Ali Ibn Abi Talib (RA) is beloved to Allah (SWT) and his Messenger Muhammed (SAWS) more than the fact, that He (RA) also loves Allah (SWT) and his Messenger (SAWS):

Narrated Salama: ‘Ali happened to stay behind the Prophet (SAWS) and (did not join him) during the battle of Khaibar for he was having trouble. Then he said, “How could I remain behind Allah’s Messenger?” So ‘Ali set out following the Prophet (SAWS), when it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah’s Messenger (SAWS) said, “I will give the flag (to a man), or tomorrow a man whom **Allah and His messenger love** will take the flag.” Or said, “A man **who loves Allah and His messenger**; and Allah will grant victory under his leadership.” Suddenly came, Ali whom we did not expect. The people said, “This is Ali.” Allah’s Messenger (SAWS) gave him the flag and Allah granted victory under his leadership.

Sahl Bin Sa’d reported that Allah’s Messenger (PBUH) said on the day of Khaibar: I would certainly give this standard to a person at whose hand Allah would grant victory and **who loves Allah and His Messenger and Allah and His messenger love him also.** The people spent the night thinking as to whom it would be given. When it was morning the people hastened to Allah’s Messenger (PBUH) all of them hoping that that would be given to him. He (the Holy Prophet) said: Where is ‘Ali Bin Abi Talib ? They said: Allah’s Messenger his eyes are sore. He then sent for him and he was brought and

Allah's Messenger (PBUH) applied saliva to his eyes and invoked blessings and he was all right, as if he had no ailment at all, and conferred upon him the standard.

Suhail reported on the authority of Abu Huraira that Allah's Messenger (PBUH) said on the day of Khaibar: I shall certainly give this standard in the hand of one who loves Allah and His Messenger and Allah will grant victory at his hand. 'Umar b. Khattab said: Never did I cherish for leadership but on that day (In Sunan Sae'ed Bin Manthour "Before that day). I came before him with the hope that I may be called for this, but Allah's Messenger (PBUH) called 'Ali b. Abi Talib and he conferred (This honour) upon him and said: Proceed on and do not look about and until Allah grants you victory.

Said the Holy Messenger (PBUH): I would certainly give this standard to a person **who loves Allah and His Messenger** and **Allah and His Messenger love him too....**and hander over the standard to him (i.e.Ali)

The Holy Messenger (PBUH) addressing 'Ali said: **You are in the same position to me as Aaron (Harun) was in relation to Moses! But, there would be no prophet after me.**

Reported by noted traditionalists on the authority of Hadrat Anas Bin Malik (RA) and others that they narrated:

There was a cooked meat of a bird with the Holy Messenger of Allah (SAWS), when he said, "O Allah send your **most beloved** of your all creatures to eat with me this bird!

Thereupon came 'Ali and ate with Him (SAWS).

Reported by Ibn Buraida on the authority of his father that he said 'The Holy Messenger of Allah (SAWS) said: Verily! Allah has ordained me **to love** the "Four persons" and informed me that **He (SWT) loves** them. The Holy Messenger was asked: O! Messenger of Allah! Tell us their names, thereupon replied the Holy Messenger of Allah (SAWS): **Ali is among them and he said this thrice, then added Abu Dharr, Miqda'd and Salman.**

Reported by Imam al-Hakim al-Nisapouri, on the authority of Hadhrat Abdullah Ibn Abbas (RA) that the the Holy Messenger of Allah (SAWS) looked at the face of Ali (RA) and then said: **You are Chief in this World and in hereafter! Your beloved is my beloved and my beloved is beloved of Allah! Your enemy is my enemy and my enemy is an enemy of Allah! Woe unto the one, who hates you after me.**

Reported by Ibn Ma'aja on the authority of Hadrat Abdullah Ibn Umar (RA) that the Holy Messenger of Allah (SAWS) said: al-Hasan and al-Hussain are the chiefs of the youth of the Paradise, and **their father (i.e. Ali)** is better than they are.

Reported by Imam al-Hakim on the authority of Hadrat Abi Dharr (RA) that he said: We used to identify the hypocrites by those, possessing the evils by expressing the following

signs: **Who lied upon Allah and His Messenger (SAWS), stayed away from prayers and hated Ali Ibn Abi Talib (RA).**

Reported by Ibn Asakir and others, on the authority of Hadrat Jabir Bin Abdullah (RA) that he narrated: ‘Entered the Holy Messenger of Allah (SAWS) into the Mosque, while we were there inside it. He (SAWS) held the hand of Hadrat ‘Ali (RA) and then said, “Do you not claim to love me”? All said, “Yes” O Messenger of Allah”! Thereupon He (SAWS) retorted: **Lied the one, who claimed to have loved me and hated this i.e. ‘Ali!**

In addition, declared the Holy Messenger of Allah (SAWS): **None but a believer will love Ali, and similarly none but a hypocrite will hate him!** as narrated by Umm ul-Momineen Hadhrat Umm Salma (RA) and by most of companions (RAA) that has been reported by so many distinguished traditionalists:

Reported by many traditionalists that Hadhrat Ali (RA) during the time of the Holy Messenger of Allah (SAWS) used to say: **None but a believer will love me, and none but a hypocrite will hate me.**

Zirr reported: ‘Ali observed: By Him who split up the seed and created something loving, the **Apostle (PBUH) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me.**

Here love of Hadrat ‘Ali (RA) has been made as one of the criteria of a true believer. As I have discussed earlier, faith inculcates in man the spirit of true piety and purifies him of all prejudices.

The Messenger of Allah was very affectionate towards him, and trusted him in all matters. He was asked to occupy the Prophet’s bed on the night when the latter left Mecca for Medina, and when the conspirators entered the house to kill Muhammed, they were surprised to discover his young cousin sleeping there. After restoring to their owners the objects which the Holy Prophet was holding on trust, ‘Ali joined him at Quba’. He was married to the Prophet’s daughter Fatima. He was elected as the fourth caliph. He was an extremely pious man and always maintained a very high standard of morality and God-consciousness and always presented a fine example of a true believer. Enmity against such a devoted lover of Islam is in fact **enmity against Allah and His Apostle.**

Recorded by many noted-traditionalists on the authority of Hadrat Hussain bin Ali (RA) that Hadrat Fatima bint Muhammad (RA) narrated that the Holy Messenger of Allah (SAWS) said: Verily! The fortunate one is all fortunate, belongs to the fortunate and that is the one who, loved "**Ali in his lifetime and after his death**".

Recorded by many noted-traditionalists on the authority of Hadrat Hussain bin Ali (RA) that Hadrat Fatima bint Muhammad (RA) narrated that the Holy Messenger of Allah (SAWS) said: Verily! The fortunate one is all fortunate, belongs to the fortunate and that is the one who, loved "**Ali in his lifetime and after his death**" and the scoundrel is all

scoundrel who hated "**Ali in his lifetime and after his death**".

Reported by several noted-traditionalists on the authority of Hadrat Anas Bin Malik (RA) that the Holy Messenger of Allah (SAWS) said:

عنوان صحيفة المؤمن حُبُّ علي بن أبي طالب

**The title of the believer's journal is the love of Ali Ibn Abitalib**

**Allah (SWT) turns hostile towards the one, who turned hostile to Ali**

Reported by so many well-known traditionalists on the authority of Hadrat Sa'ad Bin Waqqas (RA) and other companions that the Holy Messenger of Allah (SAWS) said about 'Ali (RA):

**One, who inflicted Ali, has surely inflicted me**

Reported by the traditionalists, on the authority of Hadrat Arwa (RA) that the Second Caliph Hadrat Umar Bin al-Khattab (RA), near the Shrine of the Holy Messenger of Allah (SAWS) said: **Do you know the person, who is buried here, 'Muhammad Bin Abdullah Bin Abdul Muttalib' or 'Ali Bin Abi Talib Bin Abdul Muttalib'? Do not describe of 'Ali' but with respect for if you inflicted him (i.e.Ali) has surely inflicted the one, who is in this grave (i.e. the Holy Prophet)**

Reported by so many renowned traditionalists on the authority of Umm ul-Momineen Hadrat Umm Salma (RA) and other companions that the Holy Messenger of Allah (SAWS) said:

**One, who reviled or cursed Ali, has indeed reviled and cursed me and the one, who reviled me and cursed, has surely reviled and cursed Allah.**

Reported too many traditionalists on the authority of Abi Abdullah al-Jadli that he narrated: I entered upon Umm ul-Momineen Hadrat Umm Salma (RA) and she asked me: **Does anyone amongst you revile the Holy Messenger of Allah (SAWS)?** Thereupon I replied: Exalted be the Lord, Allah or God forbids!

She said: I heard the Holy Messenger of Allah (SAWS) say: **One who reviled 'Ali has indeed reviled me.**

Reported by so many renowned traditionalists on the authority of Umm ul-Momineen Hadrat Umm Salma (RA) and other companions that the Holy Messenger of Allah (SAWS) said:

**One, who loved Ali, has indeed loved me, the one, who hated Ali, has indeed hated me, and the one, who hated me, Allah shall surely torment him punitively.**

Reported by so many renowned traditionalists on the authority of Hadrat Ibn Abbas (RA) and Umm ul-Momineen Hadrat Umm Salma (RA) that the Holy Messenger of Allah (SAWS) said about 'Ali (RA):

**O the Mother of Saleem! This is 'Ali Ibn Abi Talib! "Verily, the flesh of Ali is from my flesh, his blood is from my blood, he is from me in the same way as Aaron from Moses! Except there is no prophet after me"**

Reported by Ibn Maghazili on the authority of Umm ul-Momineen Hadrat Aisha (RA) that the Holy Messenger of Allah (SAWS) said: **"Rememberance of Ali is an act of worship."**

Reported by Ibn Maghazili on the authority of Kathir Bin Hisham that Umm ul-Momineen Hadrat Aisha (RA) used to say: **Adorn your assemblies by remembering Ali.**

Reported by many traditionalists on the authority of Hadrat Abu Sae'ed al-Khudri, Hadrat Abdullah Ibn Masa'ud and Umm ul-Momineen Hadrat Aisha through his father Hadrat Abu Bakr (RAA) that the Holy Messenger of Allah (SAWS) said: **Looking at the face of Ali is an act of worship**

Reported on the authority of Hadrat Abdullah Ibn al-Abbas (RA) that the Holy Messenger of Allah (SAWS) said: **Loving Ali Ibn Abitalib consumes the Sins the way, fire does to the wood!**

Reported on the authority of Hadrat Umar Bin al-Khattab (RA) that the Holy Messenger of Allah (SAWS) said: **Loving Ali protects from the Hell.**

Reported on the authority of Hadrat Abdullah Ibn al-Abbas (RA) that the Holy Messenger of Allah (SAWS) said: **Had all the people agreed unanimously upon the Love of Ali Ibn Abi Talib, Allah (SWT) would have not created the Hell**

**The End..... From the Book " Wilayah Ali Ibn Abitalib (KW)" by Muhammad Nasiruddin Arif**