

## **Amir ul-Momineen Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>**

(It has been narrated) that Imam Ali<sup>-asws</sup>' Ibn Abi Talib<sup>-asws</sup>'s 'Nazool' (coming to this world) was 30 years after the year of the elephant, in the Kabah on Friday on the night of 13<sup>th</sup> Rajab. His mother was, Syeda Fatimah<sup>-asws</sup>, daughter of Asad.

**Imam Jafar e Sadiq<sup>-asws</sup> said that Amir ul-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> was sent thirty years after the holy Prophet<sup>-saww</sup>.<sup>1</sup>**

## **The Zahoor of Amir ul-Momineen Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>:**

*The narrator of the Hadith says I heard it from Imam Ali bin Al Hussain<sup>-asws</sup> that Bibi Fatima Binte Asad<sup>-asws</sup> was performing circumambulation (moving around, also known as tawaf) of the Kabah when its wall (suddenly) opened (with noise) and the Bibi<sup>-asws</sup> entered into the Kabah and there came (to this world) Amir ul-Momaneen<sup>-asws</sup>.<sup>2</sup>*

Imam Ali<sup>-asws</sup> left this world on the twenty-first of the month of Ramadan on Sunday night aged 63 years old. Amir ul-Momineen<sup>-asws</sup> lived for thirty years after the death of the Holy Prophet<sup>-saww</sup>.

## **Abd Al-Muttalib<sup>-asws</sup> Grand Father of Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>**

**Imam Jafar e Sadiq<sup>-asws</sup> said:** On the Day of 'Qiyamat' (Judgement) 'Hazrat Abd Al-Muttalib<sup>-asws</sup> (the grandfather of the Holy Prophet Mohammed<sup>-saww</sup>), who is the first who believed in 'Bada' (Allah<sup>-azwj</sup>'s Divine Plan for people), will be brought as a whole nation and he<sup>-asws</sup> will have a complexion like those of the Prophets<sup>-asws</sup> and a majestic presence like those of the kings.<sup>3</sup>

**The narrator of the Hadith says:** 'I heard Amir ul-Momineen<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! Neither my<sup>-asws</sup> father<sup>-as</sup>, nor my<sup>-asws</sup> grandfather<sup>-as</sup> Abdul Muttalib<sup>-as</sup>, nor Hashim<sup>-as</sup>, nor Abd Manaf<sup>-as</sup> worshipped idols at all'. It was said to him<sup>-asws</sup>, 'So what were they<sup>-as</sup> worshipping?' He<sup>-asws</sup> said: 'They were Praying to the House (Kabah), upon the Religion of Ibrahim<sup>-as</sup>, being attached to it'.<sup>4</sup>

## **Declaration of Al-Wilayah of Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup> at Ghadeer e Khum**

He<sup>-asws</sup> (Amir-Al-Momineen<sup>-asws</sup>) said: 'I<sup>-asws</sup> adjure you to Allah<sup>-azwj</sup> regarding the Words of Allah<sup>-azwj</sup>: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**, and His<sup>-azwj</sup> Words: **But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**; then Said: **And neither take from besides Allah, nor His Rasool, nor the Momineen, a confidant [9:16]**.

So, the people said, 'O Rasool Allah<sup>-saww</sup>! Is it in particular for some of the Momineen or generally for all of them?' So Allah<sup>-azwj</sup> Mighty and Majestic Commanded His<sup>-azwj</sup> Rasool<sup>-saww</sup>

<sup>1</sup> Al-Kafi, Vol. 1, Chapters on History, Amir-ul-Momineen<sup>-asws</sup>, h 1.

<sup>2</sup> Rawzatul Waizeen Vol-1. Page-82 and also in Bihar Vol-35. Page-23

<sup>3</sup> Ibid, h 22

<sup>4</sup> كمال الدين و تمام النعمة: 32 / 174



Then Rasool Allah<sup>-saww</sup> said: 'O you people! Allah<sup>-azwj</sup> has Commanded me<sup>-saww</sup> that I<sup>-saww</sup> should nominate for you an Imam<sup>-asws</sup> and a successor<sup>-asws</sup> who will be the successor<sup>-asws</sup> of your Prophet<sup>-saww</sup> among you, and my<sup>-saww</sup> Caliph in my<sup>-saww</sup> community, and among the People<sup>-asws</sup> of my<sup>-saww</sup> Household after me<sup>-saww</sup>, and the one<sup>-asws</sup> for whom Allah<sup>-azwj</sup> has Obligated upon the believers, in His<sup>-azwj</sup> book, obedience to him<sup>-asws</sup>, and has Commanded to you all in it for his<sup>-asws</sup> 'Wilayah'. So I<sup>-saww</sup> referred it back to my<sup>-saww</sup> Lord out of fear of the hypocrites and their belying it, so He<sup>-azwj</sup> Promised me<sup>-saww</sup> that (He<sup>-azwj</sup> will Protect me<sup>-saww</sup>) but if I<sup>-saww</sup> do not preach it, He<sup>-azwj</sup> would Punish me<sup>-saww</sup>'.

Then Rasool-Allah<sup>-saww</sup> said: 'O you people! Surely Allah<sup>-azwj</sup> – Majestic is His<sup>-azwj</sup> Name – has Commanded you all in His<sup>-azwj</sup> Book for the *Salat* and I<sup>-saww</sup> have explained it for you and its mannerism, and the *Zakat*, and the *Soam*, and the Hajj. So I<sup>-saww</sup> explained these to you and interpreted them for you all, and He<sup>-azwj</sup> Commanded you all in His<sup>-azwj</sup> Book for the 'Wilayah', and I<sup>-saww</sup> adjure you, O you people, that it is in particular for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the successors<sup>-asws</sup> from my<sup>-saww</sup> sons<sup>-asws</sup> and the sons<sup>-asws</sup> of my<sup>-saww</sup> brother and my<sup>-saww</sup> successor<sup>-asws</sup>. Ali<sup>-asws</sup> is the first of them<sup>-asws</sup>, then Al-Hassan<sup>-asws</sup>, then Al-Husayn<sup>-asws</sup>, then nine from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup> - my<sup>-saww</sup> son<sup>-asws</sup>. Neither will the Book be separated from them<sup>-asws</sup> nor will they<sup>-asws</sup> separate from it until they<sup>-asws</sup> return to the Fountain.

O you people! I<sup>-saww</sup> have made known to you your 'Guide' and your Imam<sup>-asws</sup> after me<sup>-saww</sup>, and your indicator and your guide, and he<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and he<sup>-asws</sup> is among you at the status that I<sup>-saww</sup> have among you.

So emulate him<sup>-asws</sup> (do his<sup>-asws</sup> Taqleed), and obey him<sup>-asws</sup> in all of your affairs, for in his<sup>-asws</sup> possession is what Allah<sup>-azwj</sup> has Taught me<sup>-saww</sup>, and Commanded me<sup>-saww</sup> for, and I<sup>-saww</sup> have made it known to him<sup>-asws</sup>, and I<sup>-saww</sup> am letting you know that it is with him<sup>-asws</sup>. So ask him<sup>-asws</sup> and learn from him<sup>-asws</sup> and from the successors<sup>-asws</sup> after him<sup>-asws</sup>, and do not try to teach them<sup>-asws</sup> nor precede them<sup>-asws</sup> not be left behind them<sup>-asws</sup>, for they<sup>-asws</sup> are with the truth and the truth is with them<sup>-asws</sup>, neither will they<sup>-asws</sup> leave it nor will it leave them<sup>-asws</sup>'<sup>5</sup>

### **Martyrdom of Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>:**

**A companion of the Rasool Allah<sup>-saww</sup> narrates:** On the day that Amir ul-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> was martyred, the place shook as people wept and cried, and they were frightened as they were on the day of the Holy Prophet<sup>-saww</sup>'s Shahadat (passing away).

In another hadith:

Once, 'Amir, 'Abd Allah ibn Jiza'a, Al-'Azdi and the narrator were in the presence of Abu Abd Allah<sup>-asws</sup> (our 6<sup>th</sup> Imam). The narrator has said that Amir said to the Imam<sup>-asws</sup> the following:

'May Allah<sup>-azwj</sup> Keep my soul in service for your<sup>-asws</sup> cause, people think Amir ul-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> was buried in al-Rahba (an open space near the mosque of Kufa).' The Imam<sup>-asws</sup> said, 'No, he<sup>-asws</sup> was not buried there.'

He then asked, 'Where is he<sup>-asws</sup> buried?' The Imam<sup>-asws</sup> said, 'After his<sup>-asws</sup> death, Imam al-Hassan<sup>-asws</sup> carried him to a place, behind Kufa which is near Al-Najaf, toward the right of al-Ghari and the left of al-Hira. He<sup>-asws</sup> buried him<sup>-asws</sup> among the small dunes of white sands.'

<sup>5</sup> Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

Later on, I went to the place and I thought of one area as being his<sup>-asws</sup> gravesite. I then returned and informed the Imam<sup>-asws</sup> about it. The Imam<sup>-asws</sup> said, 'You, may Allah<sup>-azwj</sup> grant you blessings, you found it (the gravesite) three times.'<sup>6</sup>

Imam Al-Hassan<sup>-asws</sup> said:

Imam Ali<sup>-asws</sup> was the standard bearer of the Rasool Allah<sup>-saww</sup>, with angel Jibra'il<sup>-as</sup> on his right and angel Micha'il<sup>-as</sup> on his<sup>-asws</sup> left. He<sup>-asws</sup> would not turn back until Allah<sup>-azwj</sup> Granted him<sup>-asws</sup> victory. By Allah<sup>-azwj</sup>, he<sup>-asws</sup> died during a night in which the executor of the will of Musa (Moses) Yusha' ibn Nun had passed away, the night in which Jesus<sup>-as</sup>, son of Mary<sup>-as</sup>, was taken to heaven and the night in which the Holy Quran was revealed.<sup>7</sup>

Imam Abu Abd Allah (**Imam Jafar e Sadiq<sup>-asws</sup>**) said: 'When Amir ul-Momineen<sup>-asws</sup> was washed for burial, (A Divine Caller) Called from the side of the house, 'If you lift up the front of the coffin then you do not need to lift up the back of the coffin and if you lift up the back then you do not need to lift up the front side (as Jibrail<sup>-as</sup> and Mikhail<sup>-as</sup> will lift from the other side,).'<sup>8</sup>

### **Bequest (Will) of Ali Amir ul-Momineen<sup>-asws</sup>:**

'When Amir Al-Momineen<sup>-asws</sup> was struck, the visitors encircled him<sup>-asws</sup> and it was said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! Bequeath!' He<sup>-asws</sup> said: 'Double the pillow for me<sup>-asws</sup>'. Then he<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> as He<sup>-azwj</sup> is rightful of. I<sup>-asws</sup> was obedient to His<sup>-azwj</sup> Commands, and I<sup>-asws</sup> Praise Him<sup>-azwj</sup> just as He<sup>-azwj</sup> Loves, and there is no god except for Allah<sup>-azwj</sup>, the One, the First, the Samad, just as He<sup>-azwj</sup> has Attributed Himself<sup>-azwj</sup>.

O you people! Every person would meet during his fleeing, what he is fleeing from (i.e., death). The death is an usher of the soul towards it, and the escaping from it is to (actually) find it. How many days have come and gone in researching about the hidden of this matter, but Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, Refused, except to Keep it hidden. Far be it, for the hidden to be known!

As for my<sup>-asws</sup> bequest, so it is that you shall not associate anything with Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Laudation. And Muhammad<sup>-saww</sup>, so you must not waste his<sup>-saww</sup> Sunnah. Establish these two pillars and inflame these two lanterns, and you will be free of blame for as long as you are not displaced. Every person would bear his effort, and it is lightened from the ignorant ones. The Lord<sup>-azwj</sup> is Merciful, and the Imam<sup>-asws</sup> is the most knowledgeable, and the Religion is straight.

Yesterday I<sup>-asws</sup> was your companion, and today I<sup>-asws</sup> am a lesson for you all, and tomorrow I<sup>-asws</sup> shall part from you. If the treading is steadfast during these stumbles, so that is the objective, and if the feet waver, so we are living in the shade of the branches and shelter of the winds, and beneath the shade of the clouds dissipating in the atmosphere and the disappearing resources in the central ground.

And rather, I<sup>-asws</sup> was a neighbour. My<sup>-asws</sup> body was your neighbour for (some) days, and as a consequence from me<sup>-asws</sup> it would be an empty body, motionless after its movement, and silent after speaking. Let it be an admonishment, my<sup>-asws</sup> silence, and the dimming of my<sup>-asws</sup> eyes, and the stillness

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<sup>6</sup> Ibid, h 5

<sup>7</sup> Ibid, h 8.

<sup>8</sup> Ibid, h 9.

of my<sup>-asws</sup> limbs. So it is more of a preacher for you all than the eloquent speaker. And my<sup>-asws</sup> bidding farewell to you all is a farewell of one expecting the reunion.

Tomorrow you shall be seeing (the reality of) my<sup>-asws</sup> days, and Allah<sup>-azwj</sup> Mighty and Majestic will Uncover my<sup>-asws</sup> secrets from me<sup>-asws</sup>, and you will be recognising me<sup>-asws</sup> after the emptiness of my<sup>-asws</sup> place, and the standing of someone else in my<sup>-asws</sup> place.

If I<sup>-asws</sup> were to remain (alive), I<sup>-asws</sup> would be the Guardian of my<sup>-asws</sup> own blood, and if I<sup>-asws</sup> perish, so the perishing is my<sup>-asws</sup> destiny, and if I<sup>-asws</sup> were to forgive, so the forgiving, for me<sup>-asws</sup> it is a nearness (to Allah<sup>-azwj</sup>, and for you it is a good deed, therefore be forgiving and overlooking. Would you not like it Allah<sup>-azwj</sup> should be Forgiving you all? What a regret it would be upon every neglectful one! His own life-time would become an argument against him, or his days would lead him to misery.

May Allah<sup>-azwj</sup> Make us<sup>-asws</sup> and you all from the ones who are not deficient with it from obeying Allah<sup>-azwj</sup> out of desire or being terrified of the Punishment after the death. So rather, we are for Him<sup>-azwj</sup> and with Him<sup>-azwj</sup>.

Then he<sup>-asws</sup> turned towards Al-Hassan<sup>-asws</sup>, and he<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! A strike in place of a strike, and you<sup>-asws</sup> will not be overdoing it".<sup>9</sup>

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<sup>9</sup> Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 127 H 11