IN THE NAME OF ALLAH
THE ALL-BENEFICENT,
THE ALL-MERCIFUL

Virtues of Ameerol Mo’minin
Ali ibn Abi Talib
Khisa’iss Ameerol Mo’minin

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Virtues of Ameerol Mo’minin
Ali ibn Abi Talib
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Compiled By
Abu Abdurrahman Ahmed ibn Shu’ayb an-Nassa’iy
[215- 303 AH]

Translated by
A.K. Ahmed B.Sc., B.L
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We are eternally grateful to Mr. A.K. Ahmed, the author of The Hidden Truth about Karbala, who has sowed the seed of this project, and a million thanks to him for offering this work voluntarily to the Ansariyan Publications.

NOTE: Mr. A. K. Ahmed had translated this book (Khasa’iss Ameerol Mo’minin by an-Nassa’iy) from the Urdu translation into English, and when we compared the translation to the original source (in Arabic), we found many differences and replacements in the texts of the traditions and the chains of narrators. Therefore, we retranslated the book according to the Arabic Source, and we are sure that Mr. A. K. Ahmed will give us his heartily permission for doing that, as we know well that he often and always seeks the truth and reality about Shiism. However, the preface and the introduction about an-Nassa’iy and his book shall remain in this book as they have been written by Mr. A. K. Ahmed himself.
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Preface

The latest trend among the Sunni scholars is to bring forth eulogies of the Ahlul Bayt (a.s.) from their authentic books in order to show that in the matter of love for the Ahlul Bayt (a.s.) they do not lag behind. Their scholars, such as Dr. Taherul Qadri of Pakistan, strive to establish that, contrary to the popular belief, the love for the Ahlul Bayt (a.s.) is not the exclusive domain of the Shia. This realization, after centuries of not only inaction but also active opposition to the nobility and virtues of the Ahlul Bayt (a.s.), stems out of the fact that every year more and more Sunnis are attracted to Shiism. The credit for this should go to the Muharram processions and the gatherings called Majlis (or majalis) that are open to and attended by one and all irrespective of religious beliefs. The self-flagellation by common men in the procession before the Alam and Tazia are living testimonies of the miracle that is Imam Husain ibn Ali (a.s.).

Imam Ali (a.s.), Imam Husain’s father, is not only well known but also universally venerated. But, during the rule of Abu Sufyan’s progeny who were successively appointed by the Caliph as Governor of Damascus, almost immediately after the Prophet (a.s.) had passed away, it was made obligatory upon every Mufti, Mulla, Moulvi, or Imam of a congregation and every speaker in public functions to curse Imam Ali (a.s.) from the pulpit or platform. The result was that most people in Syria and Iraq believed that Mu’awiya and Yazeed were the heirs of the Prophet (a.s.) and that Imam Husain (a.s.), the Prophet’s grandson, was a rebel and infidel.

The incitement of this and that led the Prophet’s wife Ayesha to participate in the war of the Camel against Imam Ali (a.s.) and the battle of Siffeen which bred a new group called the Kharijites.

That much animosity was purposely fanned, even in the very early days of Islam, is evident from the narration of such companions of the Prophet (a.s.) like ibn Abbas and Abu Sa’eed al-Khudri. The cause of the animosity was the oft-repeated words of Mu’awiya, Yazeed and several others, that they hated Imam Ali (a.s.) because he killed their ancestors and relatives in the wars fought under the Prophet (a.s.). Another reason is the innate jealousy that Abu Sufyan, Mu’awiya and Yazeed never believed in Muhammad’s Messengership. They saw that Muhammad (a.s.) just sought authority and power. Unashamedly, they claimed that Muhammad (a.s.) attached his name in the tenets only to perpetuate his memory. Similarly, they and their ilk assumed that the Prophet’s nomination of Ali (a.s.) as his successor had nothing divine, but it was his personal desire to perpetuate family rule.

It is in this context that an-Nassa’iy’s work has become relevant as a collection that sets the proved right. The brief sketch of his life shows that for daring to take up such a task an-Nassa’iy was punished severely to death. May Allah shower His blessings on him for his invaluable work.

We are aware that the task of translation is at best a very difficult one. We are further handicapped by our helplessness to find appropriate words to convey the true meaning of Arabic words. The reader will pardon our shortcoming and view the translation in a spirit of magnanimity.

In the course of his research, Mr. Syed Zameer Ahmed Abedi came across the valuable work in the Salarjung Museum where the manuscript of the Urdu translation could be found. We are thankful to Allah and the Ma’sumeen (infallible ones) for guiding us to the source.

Basically, the book reflects a Sunni view on certain matters; for instance, traditions nos. 133, 134 etc., which, according to the Shia, are later interpolations and misinterpretations. We do not agree with what is mentioned in such traditions. We may
mention that we do not agree with the explanatory Notes added by the Translator into Urdu.

We seek the Mercy of the Almighty Lord and the Grace and Intercession (Shafa’ah) of our beloved Prophet Muhammad (a.s.) and his Immaculate Progeny (a.s).

Hyderabad
17-04-2008
A.K. Ahmed
About an-Nassa’iy the Compiler And his Book

The best evidence is the one that comes from your opponents or at least from one who is not on the same side as you are. From this point of view, any contribution by the Sunni scholars should merit the greatest consideration for the Shia and vice versa.

Ahmed ibn Shu’ayb ibn Ali ibn Sinan ibn Bahr ibn Dinar an-Nassa’iy al-Khurasani popularly known as Imam Abu Abdurrahman an-Nassa’iy was born in Nassa - a village in Khurasan, Iran. According to the predominant view of historians and commentators, Nassa’iy was born in the year 215 AH, or at the earliest in 214 AH. He migrated to Iraq, Syria and finally settled in Egypt. He has to his credit twelve books in addition to his major works as-Sunan al-kubra. Curiously, three of his books Khasa’iss Ali (a.s.) and Musnad Ali (a.s.) are wholly devoted to Imam Ali (a.s.), and Fadha’il as-Sahaba is devoted in part to Imam Ali (a.s.).

Khasa’iss (virtues of) Ali Ibn Abi Talib is the subject matter of the present translation. A translation of the book in Urdu by Mohammad Anwarullah Kashmiri is available in the Salarjung Museum at Hyderabad. The translator has voluntarily added his own interpretation wherever he found something against the tenets of his faith. I have omitted all such Urdu translator’s comments which are not part of the work of Nassa’iy.

An-Nassa’iy was a contemporary and companion of eminent scholars such as Abu Dawood, Abu Eesa at-Tirmithi, Isaaq ibn Rahwayh...etc. He, like many scholars of his time, belonged to the Shafite sect of Muslims. He is well known for his ‘Sunan’ considered by the Sunnis as one among the six authentic (sahih) books of Hadith.

An-Nassa’iy lived during the period when the rulers (Caliphs) were sworn enemies of Imam Ali (a.s.) and his progeny. The Abbasids themselves set up rival title through Abbas ibn Abdul Muttalib, the Prophet’s paternal uncle. The Abbasid caliphs professed outward sympathy and love for the Imams of the Ahlul Bayt (a.s.), but secretly encouraged anyone who would defame them, particularly Imam Ali (a.s.), in every possible manner and opportunity.

The Kharijites, who hated Imam Ali (a.s.), found asylum in Syria, particularly its capital Damascus, during Mu’awiya’s rule. Under the secret patronage of the Abbasid caliphs, the Kharijites grew in number and strength. They invented and spread blasphemies about Imam Ali (a.s.). Even before the formation of the Kharijite sect, during Mu’awiya’s rule it had become a state imposed custom for the leaders of religious congregations to abuse Imam Ali (a.s.) from on the pulpits. This appears to be the chief cause that prompted an-Nassa’iy to compile authentic traditions exclusively eulogizing Imam Ali (a.s.).

What prompted an-Nassa’iy to travel from his permanent abode in Egypt to the distant land of Syria and what, above all, impelled him to read out his newly compiled book from on the pulpit of the grand mosque at Damascus would never be known. But it is sure that an-Nassa’iy was fully aware that a great number of the Kharijites, who were sworn enemies of Imam Ali (a.s.), had infiltrated the population of that city and were propagating blatant falsehoods about Imam Ali (a.s.).

In the grand mosque of Damascus, a Kharijite interrupted an-Nassa’iy and asked, “Why did you not compile traditions in favor of Mu’awiya?” An-Nassa’iy replied, “The only thing the Prophet (a.s.) is reported to have said about Mu’awiya is ‘May God never satiate Mu’awiya’s hunger’”. An-Nassa’iy in effect said that the Prophet (a.s.) never said anything worthwhile in favor of Mu’awiya, and therefore he could not write a book on Mu’awiya.

It may be noted here that the Kharijites never questioned the veracity of the traditions compiled by an-Nassa’iy. So authentic
was the compilation that the enemy wants a similar one in favor of
their master Mu’awiya! However, the altercation led to the
expected result. An-Nassa’iy was dragged down from the pulpit
and beaten so severely that he realized that his death was
imminent. In view of the open assault in the grand mosque of
Damascus and the fatal injuries suffered by him, an-Nassa’iy’s
death date is confirmed as the month of Sha’ban, 303 AH.

In his last wish, an-Nassa’iy told his friends to take him to Mecca
and bury him between Safa and Marwa since he knew that Imam
Ali (a.s.) and the Ahlul Bayt (a.s.) would have passed between
these two places. Another reason attributed to this choice was that
the house of the Sayyids (the Prophet’s progeny) were clustered
around that area and the Sayyids in their frequent visits to the
Kaaba would have to walk on an-Nassa’iy’s grave. His wish was
carried out and he was buried between Safa and Marwa.

An-Nassa’iy is well known for his meticulous sifting and
examining of the source of each tradition before reporting it. He
was endowed with an excellent memory. Ath-Thahabi and as-
Sabki consider an-Nassa’iy’s memory to be far superior to that of
Imam Muslim bin al-Hajjaj. An-Nassa’iy also had the habit of
tracing a single tradition through many different chains of
narrators so that no objection about the veracity of a particular
tradition could be taken on account of the attributed weakness of
any one of the narrators. Therefore, the traditions found in the an-
Nassa’iy’s book are considered accurate and authentic so much so
even the bitterest opponent of Imam Ali (a.s.) could not find fault.

An-Nassa’iy collects all the variants in the text and variants in the
chain of narrators of a particular tradition to show its truth,
genuineness and unassailable authority. Thus, we have several
repetitions of the same tradition with slight variation in the text or
a difference in the chain of narrators. That a tradition is
transmitted by several chains of narrators goes to show that it was
heard and remembered by a large number of people. The slight
difference in the text that we encounter may be attributed to the
narrator’s understanding of it or the extent of his memory.
However, the variations do not go to the root of the matter and the
sum and substance remains the same, though the narrators might
have used their own words to convey what they heard.

It is unfortunate that vast treasures of knowledge that could pave
the way for removal of dissensions, if not bring about absolute
unity among various sects of Muslims, lie buried in languages
totally alien to the present generation. It is our humble effort to
rediscover those treasures through a medium that would enable
our youth to appreciate the stature of Imam Ali (a.s.) as expounded
through the undisputed and authentic traditions of the Prophet
(a.s.).

We seek the Grace of Allah and the intercession of the Ma’sumeen
(infallible ones) (peace be on them) as recompense for our humble
effort. We request our readers to forgive any shortcoming or
unintended error in translation.
**Ali’s prayer**

**TRADITION NO. 1**

أخبرنا محمد بن المنين قال: أخبرنا عبد الرحمن أعرابى بن الهيدي قال: حدثنا شعبى عن سلمة بن كهيل قال: حديث عبد الغني بن المغيرة قال: حديث علي كرم الله وجهه يقول:

Muhammad ibn al-Muthanna reported that he heard from Abdurrahman (Ibn Mehdii) who said that he heard from Shu’bah who heard from Salama ibn Kuhail who heard Habbah al-Urani narrating that Ali said,

آَوْلُ مِنْ أَسْلَمَ عَلَيْهِ. \([\text{أول من أسلم عليه.}]\)

“I was the first one who offered the prayer with the messenger of Allah (a.s.).”

**TRADITION NO. 2**

أخبرنا محمد بن المنين قال: أخبرنا عبد الرحمن قال: حدثنا شعبى عن عمرو بن مرة، عن

أبي عمرو. عن زيد بن أرقم قال:

Muhammad ibn al-Muthanna informed us that Abdurrahman (Ibn Mehdii) said that Shu’bah related that he heard from Amr ibn Murrah who heard from Abu Hamza the manumitted slave of the Ansar that Zayd ibn Arqam said,

آَوْلُ مِنْ أَسْلَمَ عَلَيْهِ. \([\text{أول من أسلم عليه.}]\)

“The first one who offered the prayer with the messenger of Allah (a.s.) was Ali.” And he said in another place, “The first one who became Muslim was Ali.”

**TRADITION NO. 3**

أخبرنا محمد بن المنين قال: أخبرنا محمد بن جعفر عن غندر قال: حدثنا شعبى عن عمرو بن مرة عن أبي حمزة عن زيد بن أرقم قال:

Muhammad ibn al-Muthanna informed us that Muhammad ibn Ja’far said that Shu’bah related that he was informed by Amr ibn Murrah who heard from Abu Hamza that Zayd ibn Arqam said,

آَوْلُ مِنْ أَسْلَمَ عَلَيْهِ. \([\text{أول من أسلم عليه.}]\)

“The first one who became Muslim, was Ali.”

**TRADITION NO. 4**

أخبرنا عبد الله بن سعيد قال: حدثنا ابن إدريس قال: حديث شهاب قال: حدثنا عمر بن مرة عن أبي حمزة قال: حديث زيد بن أرقم يقول:

Abdullah ibn Sa’eed reported to us that it was related to him by (Abdullah) ibn Idrees who said that he heard Shu’bah narrating from Amr ibn Murrah from Abu Hamza that Zayd ibn Arqam said,

آَوْلُ مِنْ أَسْلَمَ عَلَيْهِ. \([\text{أول من أسلم عليه.}]\)

“The first one, who became Muslim, was Ali.”

**TRADITION NO. 5**

أخبرنا عبد الله بن سعيد قال: حدثنا ابن إدريس قال: حديث شهاب قال:

Abdullah ibn Sa’eed reported to us that it was related to him by (Abdullah) ibn Idrees who said that he heard Shu’bah narrating from Amr ibn Murrah from Abu Hamza that Zayd ibn Arqam said,

آَوْلُ مِنْ أَسْلَمَ عَلَيْهِ. \([\text{أول من أسلم عليه.}]\)

“The first one, who offered the prayer with the messenger of Allah (a.s.), was Ali.”

He said in another place,

آَوْلُ مِنْ أَسْلَمَ عَلَيْهِ. \([\text{أول من أسلم عليه.}]\)

“The first one, who became Muslim was Ali.”

**TRADITION NO. 6**

أخبرنا عبد الله بن سعيد قال: حدثنا عبد الله بن خيتم عن أحمد بن عبد الله الباجلي، عن أبي هلال، عن عيسى، عن جعفر قال:

Abdullah ibn Sa’eed reported to us that it was related to him by (Abdullah) ibn Idrees who said that he heard Shu’bah narrating from Amr ibn Murrah from Abu Hamza that Zayd ibn Arqam said,

آَوْلُ مِنْ أَسْلَمَ عَلَيْهِ. \([\text{أول من أسلم عليه.}]\)

“The first one, who became Muslim with the messenger of Allah (a.s.), was Ali ibn Abi Talib.”
of Khuwaylid who is my nephew’s (Muhammad) wife. My
nephew informed me that his Lord is the Lord of the heaven
and earth and He has ordered him of this religion. By Allah,
on the entire face of the earth there is none except these
three on this religion”.

TRADITION NO. 7

حدثنا أحمد بن سليمان الرهاوي قال: حدثنا عبد الله بن موسى قال: حدثنا العلاء بن صالح
عن المهله بن عمرو عن عبد الله قال: قال علي رضي الله عنه:

أنا عبد الله وأنا رسول الله. وآنا الصديق الأكبر. لا ينكرها أحد إلا كاذب.

أمّنت [صلبت] قل الناس بسّع سيّب.

“I am a servant of Allah and the brother of His messenger
(a.s.). I am as-Siddeeq al-Albar (the great veracious one).
No one claims it after me except a liar. I offered the prayer
seven years before all people did.”

The worship of Ali

TRADITION NO. 8

أخبرنا علي بن المنذر قال: أخبرنا ابن فضل قال: أخبرنا الأجلح عن عبد الله بن أبي الهايل
عن علي رضي الله عنه: قال:

Ali ibn al-Munthir reported from (Muhammad) ibn Fudhayl from al-Aljar
from Abdullah ibn Abil Huthayl that Ali said,

ما أعرف أحدًا من هؤلاء الأمّة عبّد نبيه عبّد. عبّد الله فقيل أن
عبّد أحدًا من هؤلاء الأمّة يسعّ سيّب.

“I do not know anyone from this nation who worships
Allah after its prophet other than me. I had worshipped
Allah seven years before anyone from this nation would
worship Him.”

During the days of Jahiliyyah (the pre-Islamic era (of
ignorance)), I went to Mecca and stayed with al-Abbas ibn
Abdul Muttalib. When the sun went high in the sky and
while I was looking at the Kaaba, a young man came, looked
up to the sky, and stopped facing the Qibla. Some moments
later, a young boy came and stopped at his (the young man)
right hand. Some moments later, a woman came and
stopped behind the two. When the young man bent down (in
Rukoo’), the boy and the woman also bent down. When
the young man straightened up, the other two also did the same.
When the young man fell down in prostration, the other two
also prostrated with him. Seeing that, I said to Abbas, ‘It is
a great thing!’ Abbas replied, ‘(Yes), it is a great thing! Do you
know who that young man is?’ I said, ‘I do not know’. He
said, ‘He is Muhammad ibn Abdullah ibn Abdul Muttalib my
nephew. Do you know who the boy is?’ I replied in the
negative. He said, ‘He is Ali ibn Abi Talib ibn Abdul
Muttalib, my nephew. Do you know who the woman is?’ I
said, ‘I do not know.’ He said, ‘She is Khadeja the daughter
Ali’s position to Allah

TRADITION NO. 9

After Ameerul Mo’min’s battle, the Prophet (a.s.) said, ‘O people, I am your guardian.’ People said, ‘O messenger of Allah, you are right.’ Then, he took Ali’s hand and held it high, saying, ‘This is my successor and deputy, who carries out my tasks (and pays back my deposits instead of me). Surely Allah supports whoever supports him and is enemy to whoever shows him enmity.’

TRADITION NO. 10

One day, Mu’awiya asked Sa’d, ‘What prevents you from abusing Abu Turab (Imam Ali)?’ He said, ‘As long as I recollect the three things that the messenger of Allah said (to Ali), I shall never abuse him. If I had one of them, it would be better to me than red camels. I heard the messenger of Allah (a.s.) saying to him, when he left him (in Medina) in one of the battles, when Ali said to him, ‘O messenger of creation to eat with me from this bird!’ Abu Bakr came, but he (the Prophet) did not permit him (to come in), Umar came, and he did not permit him, and then Ali came and he permitted him (to come in to eat with him).’
give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love, and I heard him saying, ‘Whoever I am his guardian, Ali is to be his guardian.’

TRADITION NO. 13

After hearing Zayd bin Jabeel say: ‘After hearing Abdullah bin Saalim say: ‘After hearing Ali ibn Abi Talib say: ‘After hearing the messenger of Allah (a.s.) say: ‘I will give the standard to a man who loves Allah and His messenger and whom Allah and His messenger love and through whom Allah will grant victory’. Hearing this, the companions looked forward to it, but he (the Prophet) gave the banner to Ali.’

TRADITION NO. 14

After hearing Ahmadi bin Suleiman say: ‘After hearing Abu Bakr bin Abi Talib say: ‘After hearing Ali ibn Abi Talib say: ‘After hearing Ahmad ibn Suleiman say: ‘When I was sitting with some men, some of them abused Ali. I said, ‘I heard the messenger of Allah (a.s.) saying three things to him (Ali) that if I had one of them, it would be better to me than red camels. I heard him saying, ‘He (Ali) is to me as Aaron to Moses except that there shall be no prophet after me’, and I heard him saying, ‘Tomorrow, I will...’

Allah, do you leave me with women and children?’, ‘Are you not pleased to be to me as was Aaron to Moses except that there shall be no prophethood after me?’ And I heard him saying on the day (battle) of Khaybar, ‘I will give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love.’ We all looked forward to it, but he (the Prophet) said, ‘Call Ali to come to me!’ He (Ali) came while sore-eyed. He spat in Ali’s eyes and gave him the banner. And (thirdly) when the verse of purification was revealed that ‘Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying (33:33),’ the messenger of Allah (a.s.) called Ali, Fatima, Hasan, and Husain and declared, ‘O Lord, these are the people of my house.”
"People deny of you that you go out in cold (winter) with only two thin shirts and go out in hot (summer) with coarse, thick garment.' He said to me, 'Were you not with us in (the battle) of Khaybar?' I replied, 'Yes, I was.' He said, 'The messenger of Allah (a.s.) sent Abu Bakr and gave him the banner, but he came back (defeated), and then, he sent Umar and gave him the banner, but he, too, came back with the army (defeated). Then, the messenger of Allah (a.s.) said, 'I will give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love and who is not a fleer.' He (the Prophet) then sent for me while I had sore eyes. I said, 'I am sore-eyed.' He spat in my eyes and said, 'O Allah, protect him from the harm of hot and cold!' After that, I suffered from neither hot nor cold.'

TRADITION NO. 15

أخبرنا محمد بن علي بن حرب الروزى، قال: أخبرنا معاذ بن حانل، قال: أخبرنا الهسين بن واقف، عن عبد الله بن يسرى قال: سمعت أبي يردة يقول:

Muhammad ibn Ali ibn Harb al-Marwazi informed us that he heard from Mu’ath ibn Khalid who heard from al-Husain ibn Waqid from Abdullah ibn Buraydah that his father Buraydah said,


TRADITION NO. 16

أخبرنا محمد بن يسار، أخبرنا محمد بن جعفر، قال: حدثنا عوف، عن ميمون، عن أبي عبيد الله أن عبد الله بن يردة حذده عن بريدة الأسلمي، قال:

Muhammad ibn Bashshaar reported from Muhammad ibn Ja’far from Awf from Maymoon Abu Abdullah from Abdullah ibn Buraydah that Buraydah al-Aslami said:

لم كان حنَّت تُزال رسول الله ﷺ بحضرة أهل حصن. أعطى رسول الله ﷺ اللواء عمراً، فذهب فيه من نهض من الناس قفوا أهل حصن. فأخشى ع أمر واصحابه. قرعوا إلى رسول الله ﷺ، فقال رسول الله ﷺ: "أغطسون اللواء، جولاً يحب الله ورسوله ويثبته الله ورسوله." فلما كان من الغد تصدروا أبو بكر وعلم، فدعا علينا وهو أمرم فاقتل في عينيه وتمض من الناس سن نهض. فقلي أهل خيبر، فإذا مارح يترجّر وهو يقول:
“When the messenger of Allah (with his army) marched and arrived in Khaybar, he gave the banner to Umar. Umar and the forces with him went to meet the people of Khaybar, but he and his men were defeated and came back to the messenger of Allah (a.s.), who said, ‘I certainly will give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love.’ Early the next day, Abu Bakr and Umar hurried to the messenger of Allah (a.s.) hoping that they might be the ones who would be given the banner. But, the messenger of Allah (a.s.) sent for Ali who then had sore eyes. He (the Prophet) spat in his (Ali) eyes. He (Ali) marched with the people (soldiers) who joined him. He (and his army) met the people (Jews) of Khaybar. There was Marhab (the bravest hero of the Jews of Khaybar) reciting:

‘(The people of) Khaybar know that I am Marhab;
Well-armed, experienced hero,
Stabbing, sometimes, with the spear,
and striking, sometimes, with the sword,
when loins come ahead furiously.’

He (Marhab) and Ali met, and Ali struck him on the head until the sword reached his brain. Soldiery heard the sound of the strike. Not all men yet participated in the fight, when Allah granted the great victory to Ali and his men.”
in their land. Then, invite them to embrace Islam and tell them of the obligations of Allah on them. By Allah, if Allah guides one man by you, it shall be better to you than to possess red camels."

TRADITION NO. 18

أخبرنا أحمد بن سليمان قال: حدثنا بن عبيد قال: حدثنا يزيد بن كيسان، عن أبي حازم، عن أبي هريرة، قال:

أحمد بن سلامة بن ي hend from Ya‘la ibn Ubayd from Yazeed ibn Kaysaan from Abu Hazim (Salama ibn Dinar) that Abu Hurayra said,

“On the day (battle) of Khaybar, the messenger of Allah (a.s.) said, ‘I will give this banner to a man who loves Allah and His messenger, and whom Allah and His messenger love, and at whose hand Allah will grant victory’.

Umar ibn al-Khattab said, ‘I did never wish for emirate (leadership) except on that day.’ The messenger of Allah (a.s.) sent for Ali and handed over the banner to him and said, ‘Go on and do not turn back until Allah gives you victory.’ Ali walked a little, and then stopped—Qutaybah mentioned a word that means “and did not turn back” —and cried out, ‘O messenger of Allah, for what shall I fight the people?’ He (the Prophet) said, ‘Fight them until they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah. If they do, they shall be in immunity before you as to their bloods and properties except for retribution, and their reckoning shall be to Allah.’”

TRADITION NO. 19

أخبرنا نميلين بن سعد، قال: أخبرنا يعقوب، عن سهيل، عن أبيه، عن أبي هريرة:

Qutaybah ibn Sa‘eed narrated from Ya’qoob ibn Abdurrahman) from Suhail (ibn Abi Salih) from his father that Abu Hurayra said,

“On the day (battle) of Khaybar, the messenger of Allah (a.s.) sent for Ali and handed over the banner to him and said, ‘I will give this banner to a man who loves Allah and His messenger, and whom Allah and His messenger love.’ The men extended their heads (expecting the banner to be given to them). The messenger of Allah (a.s.) asked where Ali was, and it was said that he suffered sore eyes. The Prophet of Allah (a.s.) spat in his own palms and rubbed with them Ali’s eyes. He gave him the banner and Allah granted victory at his hands.”
“On the day (battle) of Khaybar, the messenger of Allah (a.s.) said, ‘I will give the banner to a man who loves Allah and His messenger (and Allah and His messenger love him) and at whose hands Allah will grant victory.’ Umar said ‘I did never wish for leadership before that day at all.’ He (the Prophet) gave it (the banner) to Ali and said to him, ‘Fight and do not turn back’. He (Ali) walked a little, and then said, ‘O messenger of Allah, what for shall I fight the people?’ He (the Prophet) said, ‘to bear witness that there is no god but Allah and that Muhammad is the messenger of Allah. If they do, they shall immunize their bloods and properties before me except for retribution, and their reckoning shall be to Allah.”

TRADITION NO. 22

أُخْبِرْنَا العَيْاسُ بِعَدَدِ النَّظِيمِ الْعَمِيِّ، قَالَ: أُخْبِرْنَا عُمْرَنُ عِنْدَ الْوَهَابِ، قَالَ: أُخْبِرْنَا مَعْتمَرُ بْنُ سُلَيْمَانُ عَنِّ أَبِي، عَنْ مَنْصُورٍ، عَنْ عُمرَانِ بْنِ الْحَيْشُرِ.

Al-Abbas ibn Abdul Adheem al-Ambari informed us that he heard from Umar ibn Abdul Wahhaab who said that he heard Mu’tamir ibn Sulayman (ibn Tarakhan) say that he heard from his father who heard from Mansoor (ibn al-Mu’tamir) who heard from Rib’iy (ibn Hirash) that Imran ibn Hussayn said,

“The messenger of Allah (a.s.) said, ‘I will give the banner to a man who loves Allah and His messenger’, or he said, ‘Allah and His messenger love him’. Then, he (the Prophet) sent for Ali, who had sore eyes, and Allah granted victory at his hands.”
Gabriel and Michael support Ali in his fightings

TRADITION NO. 23

Once, al-Hasan ibn Ali, who was putting on a black turban, came out to us and said, ‘There was among you one whom none could surpass in the past nor would anyone be his equal in the future. And the messenger of Allah (a.s.) said (about him), ‘I will give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love. Gabriel fights on his right side and Michael fights on his left. His banner shall not come back until Allah will grant him victory.’ He left neither dinars nor dirhams except seven hundred dirhams that he had taken from his own salary (from the public treasury) with which he wanted to buy a servant for his family.’

The Prophet says about Ali:

Allah does not disgrace him at all

TRADITION NO. 24

Muhammad ibn al-Muthanna reported from Yahya ibn Hammad from al-Waddah (Abu Awana) from Yahya (Abu Ablaj) that Amr ibn Maymun said,

To a jealously about a man who the messenger of Allah (a.s.) said, ‘I will send a man as leader who loves him). Allah will never disgrace him’. Then those, who
aspired, aspired to it (leadership), but he (the Prophet) asked, 'where is Ali?', and it was said to him that he was busy with the mill grinding grains. He (the Prophet) said, 'Is not there anyone of you to grind?' He sent for him (Ali) while he had sore eyes that he hardly could see. He (the Prophet) spat in his (Ali) eyes, shook the banner three times, and gave it to him, who then brought Safiyah bint Huyay (as a captive from the people of Khaybar).

He (the Prophet) sent Abu Bakr with the Sura of Tawba (repentance (9)) (to be declared before the people of Mecca), and then, he sent Ali after him to take it from him saying, 'No one should brought it except a man who is from me and I am from him.'

He (the Prophet) marched with the army toward Tabook (for fighting). Ali said, 'I go with you?' The Prophet (a.s.) said, 'No.' He (Ali) cried, and the Prophet (a.s.) said to him, 'Are you not pleased that you are to me as was Aaron to Moses (as is my deputy in this life and the afterlife.)' He (Ali) was the first one to be Muslim after Khadeeja.

The messenger of Allah (a.s.) called al-Hasan, al-Husayn, Ali and Fatima and spread to them a garment, saying, 'O Allah, these are my household, so keep uncleanness away from them and purify them a thorough purification.'

He (Ali) was asked, 'where is Ali?', and it was said to him that he was busy with the mill grinding grains. He (the Prophet) said, 'Is not there anyone of you to grind?' He sent for him (Ali) while he had sore eyes that he hardly could see. He (the Prophet) spat in his (Ali) eyes, shook the banner three times, and gave it to him, who then brought Safiyah bint Huyay (as a captive from the people of Khaybar).
He (the Prophet) declared, 'Whoever I am his guardian, Ali is to be his guardian.'

Ibn Abbas continued, 'Allah had told us in the Quran that He was pleased with the companions of the tree. Did He tell after that that He was angry with them?'

The messenger of Allah (a.s.) said to Umar when he said, 'Permit me to strike his neck (meaning Hatib), 'What makes you know?! Allah might have tested the people of Badr and then said, 'Do whatever you like; I have forgiven you.'”

**Ali is forgiven**

**TRADITION NO. 25**

أخبرنا حارون بن عبد الله الحمال البغدادي، قال: حدثنا محمد بن عبد الله الليثي الأسدسي، قال: حدثنا علي بن صالح، عن أبي إسحاق، عن عمرو بن مرة، عن عبد الله بن سلمة، عن علي رضي الله عنه قال:

Haroon ibn Abdullah (al-Hammal al-Baghdadi) reported from Muhammad ibn Abdullah ibn az-Zubayr al-Asadi who reported from Ali ibn Salih from Abu Issaq from Amr ibn Murrah from Abdallah ibn Salama that Ali (a.s.) said,

"The messenger of Allah (a.s.) said to me, 'Shall I teach you some words that if you recite, Allah will forgive you; though, you have already been forgiven? (You recite) there is no God but He, the Forbearing the Generous, there is no god but He, the Most High, the Most Great, glory be to Allah, the Lord of the seven heavens and the Lord of the Noble Throne, praise be to Allah, the Lord of the worlds.”

**TRADITION NO. 26**

أخبرنا أحمد بن عثمان بن حكيم، قال: حدثنا خالد، قال: أخبرنا علي بن صالح، عن أبي إسحاق الحمداني، عن عمرو بن مرة، عن عبد الله بن سلمة، عن علي رضي الله عنه أن النبي صلى الله عليه (وآله وسلم) وسلم قال:

Ahmed ibn Uthman ibn Hakeem narrated from Khalid (ibn Mukhallad) from Ali (Ibn Salih ibn Hayy the brother of Hasan ibn Salih) from Abu Issaq al-Hamadani from Amr ibn Murrah from Abdallah ibn Salama that Ali (a.s.) said,

"The messenger of Allah (a.s.) said to me, 'Shall I teach you some words that if you recite, Allah will forgive you; though, you have already been forgiven? (You recite) there is no God but He, the Forbearing the Generous, there is no god but He, the Most High, the Most Great, glory be to Allah, the Lord of the seven heavens and the Lord of the Noble Throne, praise be to Allah, the Lord of the worlds.”

**TRADITION NO. 27**

أخبرنا صفوان بن عمرو، قال: حدثنا أحمد بن خالد، قال: أخبرنا إسرائيل، عن أبي إسحاق، عن عبد الرحمن بن أبي ليلى، عن علي رضي الله عنه قال:

Safwan ibn Amr reported from Ahmed ibn Khalid from Israel from Abu Issaq from Amr ibn Murrah from Abdurrahman ibn Abi Layla that Ali (a.s.) said,

"The messenger of Allah (a.s.) said to me, 'Shall I teach you some words that if you recite, Allah will forgive you; though,
The words of Deliverance are: ‘there is no God but He, the Most High, the Most Great, there is no god but He, the Forbearing the Generous, glory be to Allah, the Lord of the seven heavens and the Lord of the Noble Throne, praise be to Allah, the Lord of the worlds.’

TRADITION NO. 28

Ahmed ibn Uthman ibn Hakeem informed us that Abu Ghassan narrated from Israel from Abu Isaaq from Abdurrahman ibn Abi Layla from Imam Ali (a.s.) from the Prophet (a.s.) a tradition like the tradition narrated by Khalid ibn Mukhallad.

TRADITION NO. 29

Ali ibn Muhammad ibn Ali said that he heard from Khalaf ibn Tameem who heard from Israel who heard from Abu Isaaq who heard from Abdurrahman ibn Abi Layla that Ali (a.s.) said,

“The messenger of Allah (a.s.) said to me, ‘Shall I teach you some words that if you recite, Allah will forgive you; though, you have already been forgiven? (You recite) there is no God but He, the Forbearing the Generous, there is no god but He, the Most High, the Most Great, glory be to Allah, the Lord of the seven heavens and the Lord of the Noble Throne, praise be to Allah, the Lord of the worlds.’”

TRADITION NO. 30

Al-Husain ibn Hurayth reported from al-Fadhl ibn Musa from al-Husayn ibn Waqid from Abu Isaaq from al-Harith that Ali (a.s.) said,

“The messenger of Allah (a.s.) said to me, ‘Shall I teach you a du’a that if you supplicate Allah with, you shall be forgiven; though you have already been forgiven?’ I said, ‘O yes!’ He said, (You recite) there is no God but Allah, the Most High, the Most Great, there is no god but the Forbearing the Generous, there is no god but Allah, glory be to Allah, the Lord of the Great Throne.’”

Abu Abdurrahman says: Abu Isaaq did not hear from al-Harith except four traditions and this one is not from them, but we just mentioned it, because al-Husayn ibn Waqid disagrees with Israel and Ali ibn Salih, and that al-Harith al-A’war is not reliable in Hadith, and Aasim ibn Dhamra is more reliable than he is.

Ali’s heart has been tried with faith

TRADITION NO. 31

Muhammad ibn Abdullah ibn al-Mubarak reported from al-Aswad ibn Aamir who heard from Shareek (ibn Abdullah an-Nakh’iy) from Mansoor (ibn al-Mu’tamir) who heard from Rib’iy (ibn Hirash) that Ali (a.s.) said,
VIRTUES OF AMEEROL MO'Minin Ali ibn Abi Talib

The Prophet says to Ali: Allah will guide your heart and makes firm your tongue

TRADITION NO. 32

Amr ibn Ali informed us that Yahya (ibn Sa'eed) heard from al-'A'mash who heard from Amr ibn Murrah who heard from Abul Bakhtari that Ali (a.s.) said,

"Once the messenger of Allah (a.s.) sent me to Yemen (as judge) while I was very young. I said, 'O messenger of Allah, you are sending me to a people among whom there are a lot of disagreements and troubles (to be settled) and I am a very young man!' He said, 'Surely, Allah will guide your heart and make firm your tongue (make you always say the truth).' After that, I did never doubt about my judging between two persons at all.'

TRADITION NO. 33

Ali ibn Khashram said that he heard from Eesa (ibn Younus ibn Abi Isaaq) who heard from al-'A'mash who heard from Amr ibn Murrah who heard from Abul Bakhtari that Ali (a.s.) said,

"Some people from the (tribe of) Quraysh came to the Prophet (a.s.) and said, 'O Muhammad, we are your neighbors and allies. Some of our slaves have resorted to you, but they have interest neither in religion nor in knowledge. They have just run away from our estates and properties, and you are to give them back to us.'

The Prophet (a.s.) asked Abu Bakr, 'What do you say?' Abu Bakr replied, 'They are right. They are your neighbors and allies.' Hearing this, the Prophet (a.s.) became red in the face and was displeased, and then he asked Umar, 'What do you say?' Umar said, 'They are right. They are your neighbors and allies.' The Prophet (a.s.) became displeased, and he said, 'O People of Quraysh, By Allah, Allah will send a man from among you over you whom Allah has tried his heart in faith. He shall surely strike you for religion or shall strike some of you.' Abu Bakr said, 'Is it me, O messenger of Allah?' The Prophet said, 'No.' Umar said, 'Is it me, O messenger of Allah?' The Prophet (a.s.) said, 'No, but it is he who is mending the shoes.' The Prophet (a.s.) had given his shoes to Ali to mend them.'
“Once, the messenger of Allah (a.s.) sent me to Yemen. I said to him, ‘You are sending me to a people who are older than me. So how shall I judge between them?’ He said, ‘Surely, Allah will guide your heart and make firm your tongue’. After that, I did never hesitate in any judgment at all.”

TRADITION NO. 34

Abderrahman Muhammad bin Abdurrahman said: this tradition was narrated by Shu’bah from Amr ibn Murrah from Abul Bakhtari who said that he heard it from Ali (a.s.).

Abu Abdurrahman says: this tradition was narrated by Shu’bah from Amr ibn Murrah from Abul Bakhtari who said that he heard it from Ali (a.s.).

Abu Abdurrahman says: Abul Bakhtari did not hear anything from Ali (a.s.).

TRADITION NO. 35

Ahmed ibn Sulayman informed us that he heard from Yahya ibn Adam who heard from Shareek who heard from Simak ibn Harb who heard from Hanash ibn al-Mu’tamir that Ali (a.s.) said:

“Once, the messenger of Allah (a.s.) sent me to Yemen while I was young. I said, ‘O messenger of Allah, you are sending me to a people among whom there are old men (of experience) to judge between them, and I am too young to judge between any two persons until I sat in this my meeting.”

TRADITION NO. 36

Ahmed ibn Sulayman informed us that he heard from Yahya ibn Adam who heard from Israel (ibn Younus) who heard from (his grandfather) Abu Isaak who heard from Haritha ibn Mudharrib that Ali (a.s.) said:
The Prophet orders the doors of the companions to be closed except Ali’s door

TRADITION NO. 38

أخبرنا محمد بن بشار، قال: حدثنا محمد بن عمير، قال: حدثنا عوف، عن ميسرة، أبي عبد الله، عن زيد ابن أرم، قال:

كأن لبهر من أصحاب رسول الله ﷺ أنواب شارعة في المسجد، فقال رسول الله ﷺ يوماً: "سروا هذه الأبواب إلا باب عليٍّ" فتكلم في ذلك أنساء فقام رسول الله ﷺ فحمد الله وأثنى عليه ثم قال: "أنا بعده قلبي أمتزج هذه الأبواب غعبر باب عليٍّ وقال فيه قال الله: والله ما سددته ولا فتحته، ولكني أمتزج قلبي قايتته.

"Some of the Prophet’s companions had doors (of their houses) open to the mosque. The messenger of Allah (a.s.) ordered, ‘Close these doors except the door of Ali!’ Some people criticized that, and then the messenger of Allah (a.s.) went to make a speech. He praised and thanked Allah, and then said, ‘I have been ordered (by Allah) to close all these doors except the door of Ali. Some of you said about that what they said! By Allah, I neither closed nor opened it (by myself), but I have been ordered of something (by Allah) and I followed it.’"
Allah has let him in and taken you out

TRADITION NO. 39

أخبرنا أحمد بن محيي، قال: أخبرنا علي بن قادم، قال: أخبرنا إسرائيل، عن عبد الله بن شريك، عن الحروب مالك. قال:

Muhammad ibn Sulayman Luwaynah narrated that he heard from Ibn Uuyaynah who heard from Amr ibn Dinar who heard from Abu Ja’far Muhammad ibn Ali who heard from Ibrahim ibn Sa’d ibn Abi Waqqas that his father said,

"Once, I went to Mecca and met Sa’d ibn Abi Waqqas whom I asked, ‘Have you heard of any virtue to Ali?’ He said, ‘One night, we were with the messenger of Allah (a.s.) in the mosque when it was cried out: ‘Let whoever in the mosque go out except the family of the messenger of Allah (a.s.) and the family of Ali.’ We went out (of the mosque) and in the morning, his (the Prophet) uncle came and asked, ‘O messenger of Allah, did you send out your companions and uncles, and let this boy (Ali) in?!’ The messenger of Allah (a.s.) said, ‘It was not me who ordered you to go out and let this boy (in the mosque); it was Allah Who had ordered that.’”

Once, I went to Mecca and met Sa’d ibn Abi Waqqas whom I asked, ‘Have you heard of any virtue to Ali?’ He said, ‘One night, we were with the messenger of Allah (a.s.) in the mosque when it was cried out: ‘Let whoever in the mosque go out except the family of the messenger of Allah (a.s.) and the family of Ali.’ We went out (of the mosque) and in the morning, his (the Prophet) uncle came and asked, ‘O messenger of Allah, did you send out your companions and uncles, and let this boy (Ali) in?!’ The messenger of Allah (a.s.) said, ‘It was not me who ordered you to go out and let this boy (in the mosque); it was Allah Who had ordered that.’”

Ahmed ibn Yahya informed us that he heard from Ali ibn Qadim who said he heard from Israel (Ibn Younus) who heard from Abdullah ibn Shareek who heard from al-Harith ibn Malik saying,

Once, al-Abbas came to the Prophet (a.s.) and asked him, ‘You have closed our doors except the door of Ali?’ The Prophet (a.s.) said, ‘It was not me who opened or closed them.’”

Abu Abdurrahman says: Abdullah ibn Shareek is not so reliable, and I do not know al-Harith ibn Malik nor Abdullah ibn ar-Raqeeem.

TRADITION NO. 41

أخبرنا زكريا بن محيي، قال: حدثنا عبد الله بن عمر، قال: أخبرنا أبنا، قال: حدثنا عبد الله بن شريك. قال: سمعت عبد الله بن الرقيم. قال: قال بعد...

Zakariyya ibn Yahya told me that he heard from Abdullah ibn Umar (ibn Muhammad ibn Aban Mishkadah al-Koofi) who heard from Asbaat (ibn Muhammad) who heard from Fitr (ibn Khaleefah) from Abdullah ibn Shareek who heard from Abdullah ibn ar-Raqeeem from Sa’d the same (mentioned above) tradition.
TRADITION NO. 42

أخبرنا محمد بن وهب، قال: أخبرنا مسكيين قال: حدنتنا سهيلة بنت أبي أبلج عن ابن عباس.
قال:

Muhammad ibn Wahab told me that he heard from Miskeen (ibn Bukayr) who heard from Shu’bah who heard from Abu Ablaj (Yahya ibn Abi Sulayman) that ibn Abbas said,

"The messenger of Allah (a.s.) ordered the doors of the mosque (that led to the houses of the companions) to be closed except the door of Ali."

TRADITION NO. 43


Muhammad ibn al-Muthanna informed us that he heard from Yahya ibn Hammaad who heard from al-Wadhdhah who heard from Yahya who heard from Amr ibn Maymoon that ibn Abbas said,

"...and he (the Prophet) closed all the doors of the mosque (leading to the companions’ houses) except the door of Ali...and he (Ali) passed (through the mosque) where he had no way other than it."

TRADITION NO. 44

أخبرنا يشتر بن هلال. قال: حدنتنا جعفر وهو ابن سلمان. قال: حدنتنا حرب بن شداد. عن قنادة. عن سعيد بن المسبح. عن سعد بن أبي وقاص.

Bishr ibn Hilal said that he heard from Ja’far (ibn Sulayman) who heard from Harb ibn Shaddad who heard from Qatadah who heard from Sa’eed ibn al-Musayyab who heard from Sa’d ibn Abi Waqqas saying that the Prophet (a.s.) said to Ali,

"You are to me as was Aaron to Moses."

TRADITION NO. 45

أخبرنا القاسم بن زكريا بن دينار. قال: حدنتنا أبو نعيم. قال: حدنتنا عبد السلام عن يحيى بن سبيد. عن سعيد بن المسبح. عن سعد بن أبي وقاص. أن النبي صلى الله عليه (وآله وسلم) قال لعلي رضي الله عنه:

Al-Qasim ibn Zakariyya ibn Dinar said that he heard from Abu Nu’aym who heard from Abdus Salam (ibn Harb) who heard from Yahya ibn Sa’eed (al-Ansaari) who heard from Sa’eed ibn al-Musayyab who heard Sa’d ibn Abi Waqqas saying that the Prophet (a.s.) said to Ali,

"You are to me as was Aaron to Moses."

TRADITION NO. 46

أخبرنا زكريا بن يحيى. قال: أخبرنا أبو صصح أن الدراودي حدثه عن محمد بن صفوان الجهني عن سعيد بن المسبح. عن سعد.

The content continues with similar narratives and traditions highlighting the virtues and actions of Ali ibn Abi Talib.
Zakariyya ibn Yahya said that he heard from Abu Mus’ab (Ahmed ibn Abi Bakr) that ad-Darawardi heard from Muhammad ibn Safwan al-Jumahi from Sa’eed ibn al-Musayyab who heard from Sa’eed ibn Abi Waqqas his saying, "Are you not pleased that you are to me as was Aaron to Moses except for prophethood?"

TRADITION NO. 47

Zakariyya ibn Yahya said that he heard from Abu Mus’ab who heard from ad-Darawardi who heard from Hashim ibn Hashim who heard from Sa’eed ibn al-Musayyab who heard from Ibrahim ibn Sa’d that his father Sa’d narrated that the Prophet (a.s.) said to Ali, "Are you not pleased that you are to me as was Aaron to Moses except for prophethood?"

TRADITION NO. 48

Isaak ibn Musa ibn Abdullah ibn Musa ibn Abdullah ibn Yazeed al-Ansari said he heard from Dawood ibn Katheer ar-Raqqi who heard from Muhammad ibn al-Munkadir who heard from Sa’eed ibn al-Musayyab that Sa’d said that the messenger of Allah (a.s.) said to Ali, "Are you not pleased that you are to me as was Aaron to Moses except for prophethood?"

TRADITION NO. 49

Abdul Aziz ibn Khalid who heard from Abdul Aziz ibn (Ya’qoob ibn) Abi Salamah al-Majishoun who heard from Muhammad ibn al-Munkadir who heard from Sa’eed ibn al-Musayyab who heard from Ibrahim ibn Sa’d that his father Sa’d narrated that the Prophet (a.s.) said to Ali, "Are you not pleased that you are to me as was Aaron to Moses except for prophethood?"

"You are to me as was Aaron to Moses except that there shall be no prophet after me."

TRADITION NO. 49

Sa’eed ibn Amr informed us that he heard from Ahmed ibn Khalid who heard from Abdul Aziz ibn Khalid who heard from Abdul Aziz ibn (Ya’qoob ibn) Abi Salamah al-Majishoun who heard from Muhammad ibn al-Munkadir who heard from Sa’eed ibn al-Musayyab who heard from Ibrahim ibn Sa’d that his father Sa’d narrated that the Prophet (a.s.) said to Ali, "Are you not pleased that you are to me as was Aaron to Moses except for prophethood?"

"I did not accept that until I went to Sa’d and said to him, 'There is something that your son told me he had heard it from you.' He asked me what it was, and then shouted at me. I said, 'It would not be in this way!' He said, 'What is it, O my nephew?' I said, 'Have you heard the Prophet (a.s.) saying so-and-so?' He said, 'Yes,' and he pointed to his ears 'otherwise, may they be deafened! Surely, I have heard him say that.'"
TRADITION NO. 50

Ahbira bin Zarqa bin ‘Abdul. Abu Abdurrahman says: I do not know anyone who followed Abdul Aziz ibn al-Majishoun in his narration from Muhammad ibn al-Munkadhir from Sa’eed ibn al-Musayyab from Ibrahim ibn Sa’a who narrated this tradition from his father.

TRADITION NO. 52

Zakariyya ibn Yahya informed us that he heard from (Muhammad ibn Abdul Melik ibn Muhammad) as-Sabur who heard from Hammaad ibn Zayd who heard from Abu Abdurrahman from his father that the Prophet (a.s.) said to Ali,

“You are to me as was Aaron to Moses except that there shall be no prophet after me.”

TRADITION NO. 53

Abu Abdurrahman says: I do not know anyone who followed Abdul Aziz ibn al-Majishoun in his narration from Muhammad ibn al-Munkadhir from Sa’eed ibn al-Musayyab from Ibrahim ibn Sa’a who narrated this tradition from his father.

TRADITION NO. 51

Ahbira bin ‘Abdul, Abu Abdurrahman says: I do not know anyone who followed Abdul Aziz ibn al-Majishoun in his narration from Muhammad ibn al-Munkadhir from Sa’eed ibn al-Musayyab from Ibrahim ibn Sa’a who narrated this tradition from his father.

Abu Abdurrahman says: I do not know anyone who followed Abdul Aziz ibn al-Majishoun in his narration from Muhammad ibn al-Munkadhir from Sa’eed ibn al-Musayyab from Ibrahim ibn Sa’a who narrated this tradition from his father.
Abu Abdurrahman says: this tradition has been narrated from Aamir ibn Sa’d from his father in a narration other than that of Sa’eed ibn al-Musayyab.

**TRADITION NO. 54**

أخبرنا محمد بن المنجع، قال: أخبرنا أبو بكر الحنفي قال: حدنا بكر بن مسما، قال: سمعت عمر بن سعد يقول:

Muhammad ibn al-Muthanna informed us that he heard from Abu Bakr al-Hanafi (Abdul Kabeer ibn Abdul Majeed) who heard from Bukayr ibn Miswar who heard Aamir ibn Sa’d saying.

فأْلَ مُعَوَّنَةً لِسُعْدِ بن أبي وَقَاصٍ: «ما مَنْعَكَ أَنْ نَسْبَهُ أَبِي أَمِي طَالِبِي؟» قَالَ: لَا أَسْبَهُ مَا ذَكَرْتَ تَلَانَا قَالَهُ وَاَلِيُّ رَسُولِ اللهِ ﷺ: لَنْ يَكُونَ لَيْ وَاحِدًةً مَنْهُ أَحْبَبَ إِلَيْهِ مِنْ حُمْرِ النَّعْمِ. لَا أَسْبَهُ مَا ذَكَرْتَ حِينَ نُزُلُ الْوَحْيِ عَلَيْهِ. فَأَخَذَ عَلَيْهِ وَأَيْتَمَهُ وَقَافِظَةً فَأَخْلَفَهُ تَحْتَ تُوْبَةٍ ثُمَّ قَالَ: «اللَّهُمَّ هُؤُلاءِ أَمْلِي وَأَلْهُمْ يَنِينَيْنِي.»

“Mu’awiya asked Sa’d ibn Abi Waqqas, ‘What prevents you from abusing Ali ibn Abi Talib?’ Sa’d replied, ‘I do not abuse him as long as I remember three things that the messenger of Allah (a.s.) said (about Ali). If I had one of them, it would be better to me than red camels. I do never abuse him whenever I remember that when the Revelation came down and he (the Prophet) took Ali, his two sons, and Fatima and let them come under his garment, and then he said, ‘O Allah, these are my family and my household.’

ولاَ أَسْبَهُ مَا ذَكَرْتَ حِينَ حَلَّلَهُ فِي غَزْوَةِ غَزَاهَا. قَالَ عَلَيْهِ: «فَخَلَفْنِي عَلَى الصَّابِنَاءِ وَالسَّبِيعَ». قَالَ: «أَوَلَ أَتَرَضَى أَنْ يَكُونَ مَثِي بِسَبِيلِ هَارُونَ مِنْ مَوْسِئٍ إِلَّا أَنْ أَلْهُمْ أَنْ يَعْبَدُ غَيْرَهُ؟»

I do never abuse him whenever I remember that when he (the Prophet) left him (Ali) behind in one of his battles and Ali said, ‘Do you leave me among children and women?’ He (the Prophet) said, ‘Are you not pleased to be to me as was Aaron to Moses except that there shall be no prophethood after me?’

And I do never abuse him whenever I remember the Day of Khaybar when the messenger of Allah (a.s.) said, ‘I will give this banner to a man who loves Allah and His messenger (and whom Allah and His messenger love) and at whose hands Allah will grant victory.’ We all looked forward to it, but he (the Prophet) said, ‘Where is Ali?’ They said that he had sore eyes. He asked to call him to come. When he (Ali) came, he (the Prophet) spat in his eyes and gave him the banner, and then Allah granted victory at his hands.

The narrator added, ‘By Allah, Mu’awiya did not mention (Ali) with any word until he left Medina.’”

**TRADITION NO. 55**

أخبرنا محمد بن بشار، قال: حديثنا محمد عن Sởة عن الحكم، عن مصعب عن سعد، قال:

Muhammad ibn Bashshaar informed us that he heard from Muhammad (ibn Ja’far Ghundar) who heard from Shu’bah (ibn al-Hajjaj) who heard from al-Hakam (ibn Utaybah) who heard from Mus’ab ibn Sa’d that Sa’d said,

خَلِفَ رَسُولُ اللَّهِ ﷺ عَلَى بَنِ أَبِي طَالِبٍ فِي غَزْوَةِ تَبُولَ. قَالَ: «بَلْ رَسُولُ اللَّهِ ﷺ، نَخَلَفْنِي فِي النَّاسِ، وَصَابِنَاءِ؟» قَالَ: «أَمَّا تَرَضَى أَنْ يَكُونَ مَثِي بِسَبِيلِ هَارُونِ مِنْ مَوْسِئٍ إِلَّا أَنْ أَلْهُمْ أَنْ يَعْبَدُ غَيْرَهُ؟»

“The Prophet (a.s.) left Ali behind (in Medina) during the battle of Tabook. Ali said, ‘O messenger of Allah, do you leave me among children and women?’ He (the Prophet) said, ‘Are you not pleased that you are to me as was Aaron to Moses except that there shall be no prophethood after me?’”
complained (to the Prophet), saying, 'Do you leave me with the Khawalif?' The Prophet (a.s.) said, 'Are you not pleased to be to me as was Aaron to Moses except for prophethood?'

TRADITION NO. 58

Aa'isha bint Sa'd said, 'When Prophet (a.s.) marched for the Battle of Tabook, until he arrived in Thaniyatol Wada'. Ali went with the Prophet (a.s.), who was marching to the Battle of Tabook, until he arrived in Thaniyatol Wada'. Ali complained (to the Prophet), saying, 'Do you leave me with the Khawalif?' The Prophet (a.s.) said, 'Are you not pleased to be to me as was Aaron to Moses except for prophethood?'

TRADITION NO. 59

Aa'isha bint Sa'd said, 'When Prophet (a.s.) marched for the Battle of Tabook, until he arrived in Thaniyatol Wada'. Ali went with the Prophet (a.s.), who was marching to the Battle of Tabook, until he arrived in Thaniyatol Wada'. Ali complained (to the Prophet), saying, 'Do you leave me with the Khawalif?' The Prophet (a.s.) said, 'Are you not pleased to be to me as was Aaron to Moses except for prophethood?'

TRADITION NO. 56

Al-Hasan ibn Ismaeel ibn Sulayman (al-Musaysi al-Mualidi) told me that he heard from al-Muttalib (ibn Ziyad) who heard from Layth (ibn Abu Sulaym) from al-Hakam (ibn Utaybah) from Aa'isha bint Sa'd that Sa'd said, ‘Abu Abdurrahman says: Shu'bah is better in memorization, and Layth is weak (not reliable), and the tradition was narrated by Aa'isha bint Sa'd.

TRADITION NO. 57

Zakariyya ibn Yahya informed us that he heard from Abu Mus'ab (Ahmed ibn Abi Bakr) who heard from (Abdul Azeez ibn Muhammad) ad-Darawardi who heard from al-Ju'ayd (ibn Abdurrahman) from Aa'isha that her father (Sa'd) said, ‘\n
TRADITION NO. 58

Al-Fadhl ibn Sahl said he heard from Abu Ahmed az-Zubayri that Abdullah ibn Habeeb ibn Abi Thabit narrated from Hamza ibn Abdullah (ibn Umar ibn al-Khattab) from his father that Sa’d said,

TRADITION NO. 59

Al-Qasim ibn Zakariyya ibn Dinar said he heard from Abu Nu’aym who heard from Fitr who heard from Abdullah ibn Shareek who heard from Abdullah ibn ar-Raqem al-Kinani that Sa’d ibn Abi Waqqas narrated that the Prophet (a.s.) said to Ali,

\[1\] Khawalif is a plural form meaning children, women, sick, and old men who are left at home during wars.
The same tradition was narrated by Israel from Abdullah ibn Shareek from al-Harith ibn Malik from Sa‘d.

**TRADITION NO. 60**

Once, (my companion and) I went to Fatima bint Ali and

I met Fatima bint Ali who was eighty years old. I asked her, “Do you remember anything (tradition) from your father?” She replied, ‘Asma’ bint Umays told me that the messenger of Allah (a.s) said to Ali: ‘You are to me as was Aaron to Moses except that there is no prophet after me’.”

**TRADITION NO. 62**

Ahmed ibn Sulayman informed us that he heard from Ja‘far ibn Awn who heard from Musa al-Juhani his saying,

“I met Fatima bint Ali who was eighty years old. I asked her, ‘Do you remember anything (tradition) from your father?’ She replied, ‘No. But Asma’ bint Umayt told me (that) the messenger of Allah (a.s) said to Ali: ‘You are to me as was Aaron to Moses except that there is no prophet after me.’”

**TRADITION NO. 63**

Ahmed ibn Uthman ibn Hakeem al-Awdi said he heard Abu Nu‘aym narrating from Hasan (ibn Salih) who heard from Musa al-Juhani who heard from Fatima bint Ali (a.s.) saying that Asma bint Umayt:
VIRTUES OF AMEEROl MoMNIN ALi IBN ABI TALIB

59

Brotherhood

TRADITION NO. 64

AmeeroL Mo'min

TRADITION NO. 65

AmeeroL Mo'min

heard from Abu Awanaah from Uthman ibn al-Mugheera from Abu Sadiq that Rabe’ee’ah ibn Najid said,


Some man said to Ali, ‘O Ameerol Mo’minin, why have you inherited your cousin other than your uncle (who had to be the natural heir)?’ Ali said, ‘The messenger of Allāh (a.s.) invited the children of Abdul Muttalib and prepared for them a mudd of food. Everyone had food until they all became satiate, whereas the food remained, as it was as if it was not touched. Then he (the Prophet) asked some water to be brought and everyone drank to his full, but the water remained as if it was not touched. Then he (the Prophet) said, ‘O children of Abdul Muttalib! I have been sent to you particularly and to mankind in general. You have seen in this miracle what you have seen. So, which of you will pay homage to me to be my brother, companion, successor, (and vizier)?’ No one stood up in response. I stood up to him and I was the youngest of them. He said to me, ‘Sit down!’ He repeated that three times, and in every

(1) A measure of about 750 grams.
time, I stood up to him, but he asked me to sit down. In the third time, he patted with his hand on my hand and said to me, ‘You are my brother, companion, successor, and vizier.’ Therefore, I inherited (was the successor) of my cousin instead of my uncle.”

TRADITION NO. 66
أخيرنا أحمد بن سليمان، قال: أخبرنا زيد بن هباب، قال: أخبرنا شكشك، قال: أخبرنا أبو إسحاق، قال: حدثني حسيبي بن جنادة السلوقي، قال: Ahmed ibn Sulayman informed us that he heard from Zayd ibn Hubab who heard from Shareek (ibn Abdullah) who heard from Abu Isaaq (as-Sabee’iy) that Habashi ibn Junadah as-Salooli said,

"I heard the messenger of Allah (a.s.) saying, ‘Ali is from me and I am from him’ and he choked (to death) and was carried away.”

The Prophet says:
Ali is from me and I am from him

TRADITION NO. 67
 حدثنا بشير بن هلال، عن جعفر بن سليمان، عن زيد بن هريرة، عن مطرف بن عبد الله، عن عمران بن حسين، قال: رسل الله صلى الله عليه (وآله وسلم) Bishr ibn Hilal informed us that he heard from Ja’far ibn Sulayman from Yazeed ar-Rishk from Mutarrij ibn Abdullah from Imran ibn Hussain who said that the messenger of Allah (a.s.) said,

إِنّي عَلِيّاً وَلَيّاً وَمَهْدٌ وَمُؤْمِنٌ [غَيْدِي].

“Ali is from me and I am from him and he is the guardian of every believer (after me).”

TRADITION NO. 68
أخيرنا أحمد بن سليمان، قال: أخبرنا زيد بن هباب، قال: أخبرنا شكشك، قال: أخبرنا أبو إسحاق، قال: حدثني حسيبي بن جنادة السلوقي، قال: Ahmed ibn Sulayman informed us that he heard from Zayd ibn Hubab who heard from Shareek (ibn Abdullah) who heard from Abu Isaaq (as-Sabee’iy) that Habashi ibn Junadah as-Salooli said,

"I heard the messenger of Allah (a.s.) saying, ‘Ali is from me and I am from him.’ I asked Abu Isaaq, ‘Where did you hear this (from him)?’ He stopped here beside me and narrated it to me.”

ورواه إسرائيل عن أبي إسحاق عن البراء.

TRADITION NO. 69
أخيرنا أحمد بن سليمان، قال: حدثنا عبيد الله، قال: حدثنا إسحاق، عن أبي إسحاق، عن البراء، قال: قال رسول الله صلى الله عليه (وآله وسلم) لعلي: Ahmed ibn Sulayman informed us that he heard from Ubaydillah (ibn Musa) from Israel (ibn Younus) from Abu Isaaq from al-Bara’ who heard the messenger of Allah (a.s.) saying to Ali,

أَنِّي مَعِيَّ وَأَنَا مَتِلُكَ.

“You are from me and I am from you.”

رواه القاسم بن يزيد الجرمي، عن إسرائيل، عن أبي إسحاق، عن هشام بن علي.

It was also narrated by al-Qassim ibn Yazeed al-Jarmi from Israel from Abu Isaaq from Hubayrah and Hani from Ali (a.s.).

TRADITION NO. 70
أخيرنا أحمد بن حرب، قال: حدثنا القاسم، عن إسرائيل، عن أبي إسحاق، عن هشام بن يزيد وهشام بن علي.

Ahmed ibn Harb told us that he heard from al-Qassim (ibn Yazeed) from Israel (ibn Younus) from Abu Isaaq from Hubayrah ibn Yareem and Hani ibn Hani who said,
When we left Mecca, we heard the daughter of Hamza crying out, ‘O uncle, O uncle!’ Ali took her and said to Fatima, ‘Take your uncle’s daughter!’ She carried her. Ali, Ja’far and Zayd began disputing over her (the daughter of Hamza). Ali said, ‘I am worthier of her, for she is my uncle’s daughter.’ Ja’far said, ‘She is my uncle’s daughter (too) and my wife is her maternal aunt.’ Zayd said, ‘I am your brother’s daughter.’ The messenger of Allah (a.s.) judged her to be for her aunt and said, ‘One’s maternal aunt is like one’s mother.’ He said to Ali, ‘You are from me and I am from you.’ He said to Ja’far, ‘You are like me in shape and morals.’ And he said to Zayd, ‘O Zayd, you are our brother and adherent.’

The Prophet says: Ali is like myself

TRADITION NO. 71

After the death of Muhammad, Ali: ‘Our master is in heaven, none is the equal of our master. Al-Abbas ibn Muhammad informed us that he heard al-Ahwas ibn Jawwab narrating from Younus ibn Abu Isaq from Abu Isaq from Zayd ibn Yathee’ that Abu Tharr said, ‘The messenger of Allah (a.s.) said, ‘Either the Banu Bakr or I will send to them a man who is really like me myself. He will carry out my command over them. He will kill the fighters and captivate their women.’

I (Abu Tharr) was surprised by the hand of Umar on my lower back. He said, ‘Whom does he mean?’ I said, ‘Neither you nor your friend (Abu Bakr) he means.’ He said, ‘Then, whom does he mean?’ I said, ‘The mender of the shoes.’ He said, ‘Ali is mending a shoe.’

The Prophet says to Ali:
You are my choice and trust

TRADITION NO. 72

Zakariyya ibn Yahya said that he heard from (Muhammad ibn Yahya) Ibn Abi Umar and Abu Marwan (Muhammad ibn Uthman ibn Khalid) who said that he heard from Abdul Azeez (ibn Muhammad ad-Darawardi) from Yazeed ibn Abdullah ibn Usama ibn Al-Had from Muhammad ibn Nafi’ ibn Ujayr from his father that the messenger of Allah (a.s.) said to Ali, ‘Almighty is He, the Most Forgiving, and the Most Merciful.

As for you Ali, you are my choice and trustee.’

The Prophet says: no one can carry out my tasks except me or Ali

TRADITION NO. 73

Ahmed ibn Sulayman told us that he heard Yahya ibn Adam narrating from Israel (ibn Younus) from Abu Isaq from Habashi ibn Junadah as-Salooli that the messenger of Allah (a.s.) said,
"The Prophet sends Ali with the Sura of Bara’ah"

TRADITION NO. 74

After Muhammad, the Prophet (pbuh) sent for Ali and handed it (the Sura of Bara’ah) to him (Abu Bakr) and he went back feeling depressed. (When he went back) He said, ‘O messenger of Allah, has anything been revealed (from heavens) about me?’ He (the Prophet) said, ‘No, but I have been ordered that either I myself should carry it out or a man from my family.’”

TRADITION NO. 75

After the abbas, the Prophet (pbuh) said, ‘No one should carry out this task except a man from my family.’ Then, he sent for Ali and handed it (the Sura of Bara’ah) to him.”

TRADITION NO. 76

After the Muhammad, the Prophet (pbuh) narrated from Abu Bakr that Ali (as) related that the Messenger of Allah (pbuh) said, ‘No one should carry out the carrying of (the Sura of Bara’ah) except me or Ali.”

TRADITION NO. 77

After Yahya, the Messenger of Allah (pbuh) relayed a hadith that the Prophet (pbuh) said, ‘The Messenger of Allah (pbuh) sent the Sura of Bara’ah to the people of Mecca with Abu Bakr, and then he sent Ali after him, saying to him, ‘Take the book (in which the sura was) and go with it to the people of Mecca!’ Ali said, ‘I took the book from him (Abu Bakr) and he went back feeling depressed. (When he went back) He said, ‘O messenger of Allah, has anything been revealed (from heavens) about me?’ He (the Prophet) said, ‘No, but I have been ordered that either I myself should carry it out or a man from my family.”
The Prophet says: Whoever I am his guardian, Ali is to be his guardian

TRADITION NO. 78

When the Prophet (a.s.) returned from the Umrah of al-Ji’ranah, he sent Abu Bakr (as chief) over the Hajj and we accompanied him. When we reached al-Arj, the azan of the Fajr Prayer was announced, and he (Abu Bakr) stood up to recite the Takbeer. He heard a camel’s growl behind him. He stopped reciting Takbeer, saying, 'This is the growl of the she-camel of the messenger of Allah (al-Jad’a). The messenger of Allah (a.s.) might have changed his mind about the Hajj. It may be the messenger of Allah (a.s.) that we shall offer the prayer with him.' Ali was on the she-camel. Abu Bakr asked him, 'have you come as a leader or a messenger?' Ali said, 'No, but the messenger of Allah (a.s.) has sent me with (the Sura of) Bara’ah to recite it before people in the events of the hajj.' We arrived in Mecca. One day before the Day of at-Tarwiyyah (drinking and offering of water), Abu Bakr made a speech before people talking to them about the rituals of the hajj. Then, came the Day of an-Nahr (slaughtering) and we set out toward Mina. Abu Bakr again made a speech before people, talking to them about the way of hurrying back from Mina and how to throw Satan with stones and teaching them their rituals. When he finished his speech, Ali stood up and recited the Sura of Bara’ah to the end.

The name of the Prophet’s she-camel.

(1) It is the eighth day of Thul Hijjah when the hajjis take their needs of water and set out towards Mina.

(2) The tenth of Thul Hijjah when the hajjis slaughter their sacrifices.

(3) The day when the hajjis hurry back from Mina.
Hammaad who said that he heard from Abu Awanah from Sulayman (ibn Mihran) from Habeeb ibn Abi Thabit from Abut-Tufail that Zayd ibn Arqam said,

"When the messenger of Allah (a.s.) was returning from his last pilgrimage (Hajjatul Wada’), he (with tens of thousands of hajjis) stopped at Ghadeer Khum. He ordered some trees to be trimmed (to make a platform). Then he made a speech, saying, ‘As if I shall soon be called and I will respond (shall die soon). I am leaving among you two weighty (important) things; one is greater than the other; the Book of Allah and my progeny, my household. See how you will obey me through keeping to them, for they shall never part until they shall come to me at the Pond (in Paradise).’ Then he said, ‘Allah is my guardian and I am the guardian of every believer.’ After that, he held Ali’s hand and said, ‘Whoever I am his guardian, Ali is to be his guardian. O Allah, support whoever supports him and be enemy to whoever shows enmity to him.’"

I asked Zayd, ‘Did you yourself hear it from the messenger of Allah?’ He said, ‘No one was there except that he saw him (the Prophet) with his eyes and heard him with his ears.’"

TRADITION NO. 79

أخبرنا محمد بن المتنى قال: حدادنا أبو أحمد قال: أخبرنا عبد الملك بن أبي غفيرة عن الحكم، عن سعد بن جبير، عن ابن عباس قال: حدثنا برادة قال: Muhammad ibn al-Muthanna informed us that he heard from Abu Ahmed (Muhammad ibn Abdullah ibn az-Zubayr) who said he heard from Abdul Melik (ibn Hameed) ibn Abi Ghaniiyah from al-Hakam (ibn Utaybah) from Sa’eed ibn Jubayr from ibn Abbas that Buraydah said,

"The Prophet (a.s.) sent me with Ali to Yemen. I saw from him (Ali) some aversion. When I came back, I complained against him to the messenger of Allah (a.s.) who raised his head to me and said, ‘O Buraydah, whoever I am his guardian, Ali is to be his guardian.’"
TRADITION NO. 81

Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'minin Ali ibn Abi Talib

Abu Dawood (Sulayman ibn Sayf) informed us that he heard from Abu Nu’aym who heard from Abdul Melik ibn Abu Ghanilayyah who heard from al-Hakam (ibn Utaybah) from Sa’eed ibn Jubayr from Ibn Abbas that Buraydah said,

“Once, I went with Ali to Yemen and I saw from him some aversion. When I went to the Prophet (a.s.), I mentioned Ali and criticized him. The face of the messenger of Allah (a.s.) began changing color. He said, ‘O Buraydah, am I not worthier of the believers than they are of themselves?’ I said, ‘Yes, you are, O messenger of Allah.’ He said, ‘Whoever I am his guardian, Ali is to be his guardian.’”

TRADITION NO. 82

Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'minin Ali ibn Abi Talib

Zakariyya ibn Yahya informed us that he heard from Nasr ibn Ali who heard from Abdullah ibn Dawood from Abdul Wahid ibn Ayman who heard from his father that Sa’id said,

“The messenger of Allah (a.s.) said, ‘Whoever I am his Guardian, Ali is to be his Guardian.’”

TRADITION NO. 83

Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'minin Ali ibn Abi Talib

Qutaybah ibn Sa’eed informed us that he heard from (Muhammad ibn Ibraheem ibn) Abi Adiy from Awf (al’Arabi) from Maymoon Abu Abdullah that Zayd ibn Arqam said,

“Whoever I am his Guardian, Ali is to be his Guardian.”

TRADITION NO. 84

Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'minin Ali ibn Abi Talib

Muhammad ibn Yahia ibn Abdullah an-Naysaboori and Ahmed ibn Uthman ibn Hakeem al-Awdi said that they heard from Ubaydullah ibn Musa who said that he heard from Hani ibn Ayyoob from Talha al-Iyami that Ameera ibn Sa’d said he heard Ali adjuring people in the Yard (of the mosque),

“Which of you had heard the messenger of Allah (a.s.) saying, ‘whoever I am his guardian Ali is to be his guardian’? About fifteen men stood up and bore witness (that they had heard the Prophet (a.s.) say that).”

TRADITION NO. 85

Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'min Virtues of Ameerol Mo'minin Ali ibn Abi Talib

Abdullah that Zayd ibn Arqam said,

“Whoever I am his Guardian, Ali is to be his Guardian.”
I do not adjure except the companions of the messenger of Allah (a.s.). Which of you had heard the messenger of Allah (a.s. saying on the Day of Ghadeer Khum, ‘Whoever I am his guardian Ali is to be his guardian. O Allah, support whoever supports him and be enemy to whoever shows him enmity!’?"

Six men from beside the minbar and six men from the other side stood up and bore witness that they had heard the messenger of Allah (a.s.) say that.

Shareek said, “I said to Abu Issaq, ‘Have you heard al-Bara’ ibn Aazib narrating this tradition from the messenger of Allah (a.s.)?’ and he said, ‘Yes, I have.’”

Abu Abdurrahman (the author of this book) says: Imran ibn Aban is not strong (reliable) in the narration of Hadith.

**The Prophet says: Ali is the guardian of every believer after me**

**TRADITION NO. 88**

Imran ibn Aban who heard from Shareek (ibn Abdullah) from Abu Isaq that Zayd ibn Yatheeq said,

“I heard Ali ibn Abi Talib saying from on the minbar of (the mosque of) Kufa, ‘I am adjuring you, men, before Allah, and
The messenger of Allah (a.s.) sent an army under the leadership of Ali ibn Abi Talib who marched with the troop (and during the battle), he chose for himself a bondmaid (from among the captivated women). Some men denied that of him. Four men from the Prophet's companions agreed among themselves that when they would meet the messenger of Allah (a.s.), they would tell him about what he (Imam Ali) did. It was usual that when Muslims came back from travel, the first one whom they would meet was the messenger of Allah (a.s.). They would go to greet him and then they would go after their affairs. When the army came back, they went to the Prophet (a.s.) and greeted him. One of those four men stood up and said, 'O messenger of Allah! Ali ibn Abi 'Talib did so and so.' The messenger of Allah (a.s.) turned away from the man. The second man stood up and said as his friend said before. Then, the third man said as his friends said before, and then the fourth man did the same. The messenger of Allah (a.s.) turned to them while being very angry and said, 'What do you want from Ali? Ali is from me and I am from him, and he is the guardian of every believer after me.'”

The Prophet says:
Ali is your guardian after me

TRADITION NO. 89

Axherina wassel bin Abi al-Auli, un Abi Fatil, un al-Jalil, un Abi al-Bidra, un Abi al-
The Prophet says: Whoever abuses Ali (as if he) abuses me

TRADITION NO. 90

Once, I went to Umm Salama (the Prophet’s wife) and she said, ‘Why is the messenger of Allah (a.s.) abused among you?’ I said, ‘Glory be to Allah or ‘Allah forbid!’ She said, ‘I heard the messenger of Allah (a.s.) say, ‘Whoever abuses Ali (as if he) abuses me.’’”

TRADITION NO. 91

Once, Ali gathered people in the Yard (of the mosque) and he said to me, ‘I was told that you abuse Ali.’ I replied, ‘Yes, we did.’ He said, ‘Did you abuse him?’ I said, ‘God forbid!’ He said, ‘Do never abuse him! Even if a saw is put on my parting (to be forced) to abuse Ali, I will never do since I had heard from the messenger of Allah (a.s.) what I had heard.”

To love Ali and refrain from bearing grudge against him

TRADITION NO. 92, 93

Once, I met Sa’d ibn Malik in Medina and he said to me, ‘I was told that you abuse Ali.’ I replied, ‘Yes, we did.’ He said, ‘Did you abuse him?’ I said, ‘God forbid!’ He said, ‘Do never abuse him! Even if a saw is put on my parting (to be forced) to abuse Ali, I will never do since I had heard from the messenger of Allah (a.s.) what I had heard.”

YOU abuse him?’ I said, ‘God forbid!’ He said, ‘Do never abuse him! Even if a saw is put on my parting (to be forced) to abuse Ali, I will never do since I had heard from the messenger of Allah (a.s.) what I had heard.”

To love Ali and refrain from bearing grudge against him

TRADITION NO. 92, 93

Once, I went to Umm Salama (the Prophet’s wife) and she said, ‘Why is the messenger of Allah (a.s.) abused among you?’ I said, ‘Glory be to Allah or ‘Allah forbid!’ She said, ‘I heard the messenger of Allah (a.s.) say, ‘Whoever abuses Ali (as if he) abuses me.’’”

TRADITION NO. 91

Once, Ali gathered people in the Yard (of the mosque) and he said to me, ‘I was told that you abuse Ali.’ I replied, ‘Yes, we did.’ He said, ‘Did you abuse him?’ I said, ‘God forbid!’ He said, ‘Do never abuse him! Even if a saw is put on my parting (to be forced) to abuse Ali, I will never do since I had heard from the messenger of Allah (a.s.) what I had heard.”
be enemy to whoever shows him enmity.’”

I (Abut Tufayl) left while there was some doubt in my self about it (the tradition). I met Zayd ibn Arqam and told him about that. He said to me, ‘And why do you deny it (or doubt it)? I myself had heard it from the messenger of Allah (a.s.).’”

TRADITION NO. 94

أخیرنا زکریا بن یحیی، قال: حدثنا محمد بن عبد الرحمیم، قال: أخبرنا إبراهیم، قال: حدثنا
معن، قال: حدثني موسى بن يعقوب، عن المهاجر بن مسمار، عن عائشة بنت سعد وعاصم بن سعد، عن سعد.

Zakariyya ibn Yahya (as-Sajistani) narrated from Mohammad ibn Abdurrahheem (ibn Ibrahim) from Ma’n (ibn Eesa) from Musa ibn Ya’qoob from al-Muhajir ibn Mismar from Aa’isha bint Sa’d that Sa’d said,

"The messenger of Allah (a.s.) held Ali’s hand and made a speech. After praising and thanking Allah, he said, ‘Do you not know that I am worthier of you than you are of yourselves?’ People said, ‘Yes, you are true, O messenger of Allah.’ Then, he held Ali’s hand and raised it high, saying, ‘Whoever I am his guardian, this (Ali) is to be his guardian. Surely, Allah supports whoever supports him (Ali) and is enemy to whoever shows him enmity.’”

TRADITION NO. 95

أخیرنا أحمد بن عثمان أبو الجوزاء، قال ابن عتمة، عن موسى بن يعقوب، عن المهاجر بن
مسمار، عن عائشة بنت سعد، عن سعد.

Ahmed ibn Uthman (al-Basri) Abul Jawza’ narrated from ibn Athmah (Muhammad ibn Khalid al-Basri) from Musa ibn Ya’qoob from al-Muhajir ibn Mismar from Aa’isha bint Sa’d that Sa’d said,

“Ah?n ros?l Allah ?ب عليه ﷺ ﺗُصَدِّقَهَا، قَالَ: «مِنْ أَنْفُسِهِّ وَهُدَايَةُ ﷺ وَإِنْ ﷺ لَيْسُوا مَنْ وَيْقَطَعُ ﷺ وَيْقَطَعُ أَنْفُسَهُ مِنْ وَيْقَطَعُ أَنْفُسَهُ».”

TRADITION NO. 96

أخیرنا زکریا بن یحیی، قال: حدثنا محمد بن یحیی، عن معاویة بن منیع، عن جعفر بن أبي چیر، عن
مهاجر بن مسمار، قال: أخبرنا عائشة بنت سعد.

Zakariyya ibn Yahya told me that he heard from Muhammad ibn Yahya (ibn Abi Umar) who narrated from Ya’qoob ibn Ja’far ibn Abi Katheer from al-Muhajir ibn Mismar from Aa’isha bint Sa’d that Sa’d said,

"Once, the messenger of Allah (a.s.) made a speech before people and said, ‘...O people, I am your guardian.’ They said, ‘You are true.’ Then, he held Ali’s hand and raised it high, saying, ‘This is my successor and deputy. O Allah, support whoever supports him and be enemy to whoever shows him enmity.’”

TRADITION NO. 97

We were with the messenger of Allah (a.s.) on the way of Mecca (to Medina). When he (with the hajjis) arrived in Ghadeer Khum, he ordered people to stop and sent for those, who had preceded, to come back and those, who were late to join him. When all people gathered together around him, he (made a speech) said, ‘O people, have I informed (of the mission)?’ They said, ‘Yes, you have.’ He said three times, ‘O Allah, be the witness!’ Then, he said, ‘O people, who is your
 guardian?’ They said, ‘Allah and His messenger.’ They said that three times. Then, he took Ali’s hand and made him stand up before people, saying, ‘Whoever Allah and His messenger are his guardians, then, this (Ali) is to be his guardian. O Allah, support whoever supports him and be enemy to whoever shows him enmity.’”

The prayer of the prophet for whoever loves Ali

TRADITION NO. 97

 حدتنا إسحاق بن إبراهيم، قال: أحبرنا النضر بن جميل، قال: أخبرنا عبد الجليل بن عطية.

قال: حدثنا عبد الله بن بريدة، قال: حدثني أبي، قال:

Issa ibn Ibraheem (ibn Rahwayh) narrated from an-Nadhr ibn Shumayl from Abdul Jaleel ibn Atiyyah from Abdullah ibn Buraydah that his father said,

"I told three times. Then, he took Ali’s hand and made him stand up before people, saying, ‘Whoever Allah and His messenger are his guardians, then, this (Ali) is to be his guardian. O Allah, support whoever supports him and be enemy to whoever shows him enmity.’"

There was no one of all people more hateful to me than Ali ibn Abi Talib was. I loved a man from Quraysh for nothing except because he hated Ali. The Prophet (a.s.) sent that man on a brigade (as leader) and I accompanied him, and I accompanied him for nothing except the hatred to Ali. He captivated some women and wrote to the Prophet (a.s.) to send some one who would account the khums (the fifth of booties). He (the Prophet) sent us Ali. Among the captives, there was a bondmaid who was the most beautiful of the all. When he (Ali) made the khums, the bondmaid was among the khums, then, he made the khums and she became in the khums of the Prophet’s house, and then he made the khums, and she became to the family of Ali...We asked, ‘What is that?’ He said, ‘Do you not see that the bondmaid has been in the khums, and then to the Prophet’s family, and then to the family of Ali?’...He (the leader) wrote about that and sent me with the book to the Prophet (a.s.) to bear witness of what he had written about Ali. I began reading to him (the Prophet) and I said, ‘He is true’, I read and said, ‘He is true.’ The messenger of Allah (a.s.) held my hand and said, ‘Do you hate Ali?’ I said, ‘Yes, I do.’ He said, ‘Do not hate him! And if you love him, you should love him more. (I swear) by Him in Whose hand my soul is, that the share of the family of Ali from the khums is more than a bondmaid.’ After that, there was no one, after the messenger of Allah (a.s.), more beloved to me than Ali was.”

Abdullah ibn Buraydah said, “By Allah, there was no one in the (narration of the) tradition between the Prophet (a.s.) and me except my father.”

TRADITION NO. 98

أخبرنا المحسن بن حربه، قال: أخبرنا النضر بن موسى، عن الأعمش، عن أبي إسحاق عن سعيد بن وهب، قال: علي كرم الله وجهه في الرحمة:
Al-Husayn ibn Hurayth (al-Marwazi) narrated from al-Fadhl ibn Musa from al-A’mash from Abu Isaaq from Sa’eed ibn Wahab that Ali (a.s.) said in the ar-Rahbah (the yard between the houses and the mosque),

أَشْهَدُ بِاللَّهِ مَنْ سَمَعَ رَسُولَ اللَّهِ ﷺ يَوْمَ غَدِيرَ خُمْ صَادِقًا وَأَحْبَبَ أَنْ يَوْمَ عَدَايْنَ قَالَ: “إِنَّ اللَّهَ رَبِّي وَأُنْيَيْنِي وَمِنْ نَفْسِي مَنْ سَيْ وَأَحْصَنَ مِنْ عَادَةِ أُمَّاهُ. وَأَجْبَهُ مِنْ أَحْبَبِهِ، وَأَغْضَبَ مِنْ أُفْخِضِه، وَأَنْصُرَ مِنْ نَصْرِهِ”.

“I adjure before Allah every one who had heard the messenger of Allah (a.s.) say on the Day of Ghadeer Khum, ‘Allah is my guardian and I am the guardian of the believers, and whoever I am his guardian this (Ali) is to be his guardian. O Allah, support whoever supports him, be enemy to whoever shows him enmity, love whoever loves him, hate whoever hates him, assist whoever assists him.’”

The difference between a believer and a hypocrite

TRADITION NO. 100

أخبرنا أبو كريب محمد بن الوليد، قال: حدثنا أبو معابة عن الأمش، عن عدي بن ثابت، عن رز بن حبيب، عن علي كرم الله ورحمة الله.

Abu Kurayb Mohammad ibn Ala’ (al-Koofy) narrated from Abu Mu’awiya from al-A’mash from Adiy ibn Thabit from Zirr ibn Hubaysah that Ali (a.s.) said,

والذي فلق الحية و приня السمحة. إنما يعهد النبي الأممي ﷺ (أني) [أن] لا يحبسي إلا مومّي ولا يغضبي إلا منافق.

“(I swear)By Him, Who has split the seed (that a tree comes out of it) and created man, it is the covenant of the...Prophet (a.s.) to me that no one loves me but a believer and no one hates me but a hypocrite.”

TRADITION NO. 101

أخبرنا أبا كريب عبد العزيز، قال: حدثنا وكيع، عن الأمش، عن عدي بن ثابت، عن زر بن حبيب، عن علي رضي الله عنه.

Wasil ibn Abdul A’la (al-Koofy) narrated from Wakee’ from al-A’mash from Adiy ibn Thabit from Zirr ibn Hubaysah that Ali (a.s.) said,

وهذ أني النبي ﷺ: أني لا يحبسي إلا مومي ولا يغضبي إلا منافق.
Alī’s close position to the Prophet

TRADITION NO. 104

Aḥbār Alī ibn Abī Talib

The example of Alī

TRADITION NO. 103

The following is a translation of the text:

“The Prophet (a.s.) confided to me that no one loves me but a believer and no one hates me but a hypocrite.”

TRADITION NO. 102

It is the confidence of the... Prophet (a.s.) to me that: ‘no one loves you but a believer and no one hates you but a hypocrite.’"

TRADITION NO. 105

Some man asked (Abdullah) ibn Umar about Uthman, and he said, ‘He (Uthman) was from among those who ran away on the day when the two groups (Muslims and polytheists) met (in war), and then, Allah accepted his repentance, and once later, he committed a sin and they (Muslim people) killed him’. Then the man asked him (ibn Umar) about Ali and he said, ‘Do not ask about him. Do you not see his close position to the messenger of Allah (a.s.)?’

TRADITION NO. 101

Some man asked (Abdullah) ibn Umar about Uthman, and he said, ‘He (Uthman) was from among those who ran away on the day when the two groups (Muslims and polytheists) met (in war), and then, Allah accepted his repentance, and once later, he committed a sin and they (Muslim people) killed him’. Then the man asked him (ibn Umar) about Ali and he said, ‘Do not ask about him. Do you not see his close position to the messenger of Allah (a.s.)?’

TRADITION NO. 100

Some man asked (Abdullah) ibn Umar about Uthman, and he said, ‘He (Uthman) was from among those who ran away on the day when the two groups (Muslims and polytheists) met (in war), and then, Allah accepted his repentance, and once later, he committed a sin and they (Muslim people) killed him’. Then the man asked him (ibn Umar) about Ali and he said, ‘Do not ask about him. Do you not see his close position to the messenger of Allah (a.s.)?’
need to talk to you about anything else. But as for Uthman, on the Day (battle) of Uhud, he committed a great sin and Allah forgave him, and then, he committed among you a small sin and you killed him.”

TRADITION NO. 106

"Once, I asked ibn Umar, while he was in the Mosque of the messenger of Allah (a.s.), about Ali and Uthman, and he said, 'As for Ali, do not ask me about him. You just see his close house to the messenger of Allah (a.s.). There is no house in the mosque except his house. But as for Uthman, he committed a great sin when he ran away on the day when the two groups (Muslims and polytheists) met (in war) and Allah pardoned him, and then, he committed among you a sin less than that, and you killed him.”

TRADITION NO. 107

“Once, Abu Abdurrahman (ibn Khalid) asked Qutham ibn al-Ala, 'How did Ali inherit from the messenger of Allah (a.s.) away from your grandfather (al-Abbas) who was his (the Prophet) uncle?' He said, 'He (Ali) was the first of us in joining him (the Prophet) and the most of us in adhering to him.”

TRADITION NO. 108

“Once, it was said to Khalid ibn Qutham, 'Why did Ali inherit from the messenger of Allah (a.s.)?' He said, 'He (Ali) was the first of us in joining him (the Prophet) and the most of us in adhering to him.”

TRADITION NO. 109

"Ali was the first of us in joining him (the Prophet) and the most of us in adhering to him.”

TRADITION NO. 110

"Ali was the first of us in joining him (the Prophet) and the most of us in adhering to him.”
Abdah ibn Abdurrahheem (al-Marwezi) narrated from Amr ibn Mohammad
young from Younus ibn Abi Isaaq from al-Eezaar ibn Hurayth that an-No’man ibn
Basheer said,

"When I was a young boy, my mother and I went in to Aa’isha. I mentioned Ali to her, and she said, 'I have never seen a man that was more beloved to the messenger of Allah (a.s.) than he was, nor a woman more beloved to the messenger of Allah (a.s.) than his (Ali) wife (Fatima).""

TRADITION NO. 112

اخرجنا عمرو بن علي، قال: حدثني عبد العزيز بن الخطاب، قال: حدثني محمد بن إسماعيل

When I was a young boy, my mother and I went in to Aa’isha. I mentioned Ali to her, and she said, 'I have never seen a man that was more beloved to the messenger of Allah (a.s.) than he was, nor a woman more beloved to the messenger of Allah (a.s.) than his (Ali) wife (Fatima).’”

TRADITION NO. 111

When I was a young boy, my mother and I went in to Aa’isha. I mentioned Ali to her, and she said, 'I have never seen a man that was more beloved to the messenger of Allah (a.s.) than he was, nor a woman more beloved to the messenger of Allah (a.s.) than his (Ali) wife (Fatima).’”

TRADITION NO. 113

أخبرني زكريا بن يحيى، قال: أخبرنا إبراهيم بن سعيد قال: حدثنا شاذان، عن جعفر الأخر:

When I was a young boy, my mother and I went in to Aa’isha. I mentioned Ali to her, and she said, 'I have never seen a man that was more beloved to the messenger of Allah (a.s.) than he was, nor a woman more beloved to the messenger of Allah (a.s.) than his (Ali) wife (Fatima).’”
Virtues of Ameerol Mo'min.

One day, some man came and asked my father, ‘Which of people was most beloved to the messenger of Allah (a.s.?)’? My father said, ‘The most beloved one to the messenger of Allah (a.s.) from among women was Fatima and from among men was Ali.’

Abu Abdurrahman says: Abdullah ibn Ata’ is not so strong (reliable) in narration.

Ali’s position to the Messenger of Allah

TRADITION NO. 114

أخيرنا محمد بن وهب. قال: حدثني محمد بن سلمة: قال: حدثني عبد الريحام، قال: حدثني زيد، عن الحرث، عن أبي زرعة بن عمرو بن جربير، عن عبد الله بن يحيى، حم، عن علي، رضي الله عنه.

Mohammad ibn Ubayd ibn Muhammad reported from (Abu Bakr) ibn Mushkin from al-Harith ibn Yazeed from Abu Zura’ah ibn Amir ibn Jarir from Abdullah ibn Nujay that Ali (a.s.) said,

كان لي ساحة من السحر أدخل فيها على رسول الله ﷺ: فإن كان في صلاة

“I had a certain time at the end of night (dawn) where I used to visit the messenger of Allah (a.s.). If he was busy offering his prayer, he recited tasbeeh and that was as sign of his permission to me, and if he was not in his prayer, he (directly) gave me permission.”

TRADITION NO. 116

أخيرني محمد بن قدامه. قال: أخبرنا جربير عن الغيرة، عن الحرث، عن أبي زرعة بن عمرو بن جربير. قال: حدثني عبد الله بن يحيى، عن علي، رضي الله عن: Mohammad ibn Qudamah narrated from Jareer (ibn Abdul Hameed) from Mughera (ibn Maqassim) from al-Harith (ibn Yazeed) from Abu Zura’ah ibn Amir ibn Abdul Wahid ibn Nujay that Ali (a.s.) said,

كان لي من رسول الله ﷺ ساحة من السحر: ساحة آبيع فيها. وإذا أنشئت

“I had a certain time with the messenger of Allah (a.s.) at dawn at which I visited him. When I went to him, I asked permission. If I found him offering prayer, he recited tasbeeh (as a sign of permission) and I went in, and if he was not busy, he permitted me (immediately to come in”).

TRADITION NO. 117

أخيرني زكريヤ بن يحيى. قال: محمد بن عبد وأبو كمال. قال: حدثنا عبد الواحد بن زياد، عن حرثنا عمار بن التقفع بن الحرة العكسي. عن أبي زرعة بن عمرو بن جربير، عن عبد الله بن يحيى. قال: علي.

Mohammad ibn Ubayd ibn Muhammad reported from (Abu Bakr) ibn Ayyash from al-Mugheerah from al-Harith al-Ukli from Abu Zura’ah ibn Amir ibn Jarir from Abdullah ibn Nujay that Ali (a.s.) said,

كان لي من النبى ﷺ مدخلان: مدخل بالليل ومدخل بالنهار.

Tasbeeh is some kinds of remembrances (often recited after prayers).
TRADITION NO. 118

Al-Qasim ibn Zakariyya ibn Dinar reported from Abu Usamah (Hammaad ibn Usamah) from Shurahbeel (ibn Mudrik al-Ju’fi) from Abdullah ibn Nujay al-Hadhrami from his father that Ali said,

"I had a position near the messenger of Allah (a.s.) that no one of all creation had ever had. I visited him every dawn and said: peace be on you, O Prophet of Allah! If he hemmed, I left back to my family; otherwise, I came in to him.”

TRADITION NO. 119

Mohammad ibn Bashshaar narrated from Abul Musawir (al-Fadhl ibn Musawir) from Awf (ibn Abe Jameelah) from Abdullah ibn Amr ibn Hind al-Jamali that Ali (a.s.) said,

"Whenever I asked the messenger of Allah (a.s.) (for something), he gave me, and if I kept silent, he took the initiative (to give me)."

TRADITION NO. 120

Mohammad ibn al-Muthannah narrated from Abu Mu’awiya from al-A’mash from Amr ibn Murrah from Abul Bakhtari that Ali (a.s.) said,

"Whenever I asked (the Prophet), I was given, and if I kept silent, the initiative (of giving) was taken for me."

TRADITION NO. 121

Yousuf ibn Sa’eed narrated from Hajjaj (ibn Muhammad al-A’war) from (Abdul Melik) ibn Jurayj from Abu Harb (ibn Abul Aswad) from Abul Aswad and narrated by some man from Zathan that both narrated that Ali said,

"By Allah, whenever I asked (the Prophet (a.s.) for something), I was given, and if I kept silent, the initiative (of giving) was taken for me.”

Ali’s climbing on the Prophet’s shoulders

TRADITION NO. 122

Ahmed ibn Harb narrated from Asbaat (ibn Muhammad) from Nu’aym ibn Hakeem al-Mada’ini from Abu Maryam that Ali (a.s.) said,

"Whenever I asked the messenger of Allah (a.s.) (for something), he gave me, and if I kept silent, he took the initiative (to give me)."
VIRTUES OF AMEEROL MO'MININ ALI IBN ABI TALIB

I accompanied the messenger of Allah (a.s.) until we came to the Kaaba. The messenger of Allah (a.s.) climbed on my shoulders and I got up. When the messenger of Allah (a.s.) saw my weakness, he asked me to sit down. The Prophet of Allah (a.s.) got down and sat for me, saying, 'Ride on my shoulders!' The messenger of Allah (a.s.) got up with me (on his shoulders). I imagined that if I wanted, I would get to the horizon of the heavens. I got on the Kaaba, and there was a statue (idol) of brass or copper. I tried with it to the right and left, from before and behind to remove it. When I was able to do, the Prophet of Allah (a.s.) asked me to throw it down, and I did. I broke it as pots break into pieces. Then, I got down and the messenger of Allah (a.s.) and I hurried back competing with each other until we hid behind houses for fear that someone of people might meet us.

Ali and Fatima

TRADITION NO. 123

I was present at the wedding of Fatima, the daughter of the messenger of Allah (a.s.). In the morning, the Prophet (a.s.) came and knocked on the door. Umm Ayman opened the door to him and he said, 'Umm Ayman, call my brother to come to me!' She said, 'Is he your brother and you marry him your daughter?!' He said, 'Yes, Umm Ayman!' The women (in the house) heard the Prophet's voice and they hid aside. I (Asma') hid myself in a corner. Ali came (to the messenger of Allah) and the messenger of Allah (a.s.) prayed Allah for him and sprayed on him some of the water (on which he recited du'a), and then said, 'Call Fatima to come to me!' She came melting of shyness. He said to her, 'I have married you to the most beloved one to me of all my family.'
He prayed Allah for her and sprayed on her some of the water. Then, the messenger of Allah (a.s.) went to leave and he saw (someone in) black. He asked, ‘Who is this?’ I said, ‘Asma.’ He said, ‘Daughter of Umayas?’ I said, ‘Yes.’ He said, ‘You were in the wedding of Fatima, daughter of the messenger of Allah, to honor him?’ I said, ‘Yes.’ Then, he prayed Allah for me.”

خالقة سعيد بن أبي عروبة فروا عن أبوبن عن عكرمة عن ابن عباس.

Saeed ibn Abu Arubah narrated this tradition in another way from Ayyoob from Ikrimah from ibn Abbas (as the following):

TRADITION NO. 125
أخيرين زكريا بن جعفر، قال: حدثتني مهدي بن صدران، قال: حدثني سهل بن خلاد العبد، قال: حدثني ابن سواعد عن سعيد بن أبي عروبة. عن أبوبن السختياني. عن عكرمة. عن ابن عباس.

Zakariyya ibn Yahya narrated from Mohammad ibn Sudraan from Suhayl ibn Khalil al-Abdi from Mohammad ibn Sawa’ from Saeed ibn Abu Arubah from Ayyoob as-Sakhtiyani from Ikrimah that ibn Abbas said,


The Jews used to prevent man from his wife (on the wedding night through magic or something alike). Therefore, the messenger of Allah (a.s.) asked for a small vessel of water in which he spat and recited some charm on it. Then, he called for Ali to come, and he sprayed from that water on his face, chest, and arms. Then, he called Fatima who came stumbling with her dress because of shyness before the messenger of Allah (a.s.). He did to her the same (as he did to Ali), and said to her, ‘By Allah, I have never failed to marry you to the best one of my family.’ Then, he left.”

When the messenger of Allah (a.s.) married Fatima to Ali, he donated to her a bed of entwined date-palm leaves, a leather pillow stuffed with date-palm fibers, and a water-skin.
TRADITION NO. 126

أخيرا عمران بن يبرز بن ناشر، قال: حنين أحمد بن خالد. قال: حنينا محمد عن عبد الله بن أبي بكر عن أبي بكر.

Imran ibn Bakkaar ibn Rashid narrated from Ahmed ibn Khalid from Muhammad (ibn Isaaq) from ibn Abdullah ibn Abu Najeeh that his father said,

أن معاوية ذكر علي بن أبي طالب فقال: سعد بن أبي أبي وقاص: والله، لن تكون لي إحدى ثلاثة أحب إلي من أن يكون لي صلاة عليكم السلام. لن يكون قل لي ما قال له حنيف رده صبره: أم أرضى أن تكون مميزة بمانزلة هارون من موسي إلا أنه لا نبي بعدي، أحب إلي من أن يكون لي ما طالت عليه السلام. ولن يكون قل لي ما قال في يوم خيره: لأغزون الولاء رجلا يحب الله ورسوله وحبه الله ورسوله. يشفع لله تعالى بدينه، ليس بقارئه. أحب إلي من أن يكون لي ما طالت عليه السلام. ولن تكون صهورٌ على ابنه ولي من ابنه من أولاده ما له أحب إلي من أن يكون لي ما طالت عليه السلام.

"One day, Mu’awiya spoke ill of Ali ibn Abi Talib, and Sa’d ibn Abd Waqqas said, ‘By Allah, if one of his (Ali) three virtues became mine, it would be more beloved to me than all that on which the sun shines; if he (the Prophet) had said to me what he had said to him (Ali) when he (the Prophet) made him (Ali) go back from (the battle of) Tabook, ‘Are you not pleased to be to me as was Aaron to Moses except that there shall be no prophet after me?’ , it would have been more beloved to me than all that on which the sun shines, and if he had said to me what he had said (about him) on the Day of Khaybar, ‘I will give the banner to a man who loves Allah and His messenger and Allah and His messenger love him, at whose hands Allah will grant victory, and who is not a runner away’, it would have been more beloved to me than all that on which the sun shines, and if I had been his son-in-law to his daughter and had had from her children as he had, it would have been more beloved to me than all that on which the sun shines.”

Fatima is the principal of the women of Paradise

TRADITION NO. 127

أخيرا محمد بن بشارة، قال: آخرنا عبيد الوهاب. قال: أخبرنا عبد الوهاب عن أبي بكر.

Mohammad ibn Bashisha reported from Abdul Wahhaab (ibn Abdul Majeed) from Mohammad ibn Amr (al-Laythi) from Abu Salamah that Aa’isha said,

مرح رسول الله ﷺ فجأت فاطمة ﷺ فأتت على رسول الله ﷺ سارحاً فكيك: فلم أكره عليه سارحاً فكيك تنهي اليوم النبي ﷺ سألهما فقالت: أما أillos عليه أحبتي أنت له ما من وجع ذلك فكيك، فلم أكره عليه فأحترمي أنت أسرع أهل ينته بيه [ه] أحواً، وأنت سيدة بيسأ، أهل الجنة إلا مريم بن عمران فرغم رأسى فضة، فكيرتك."
TRADITION NO. 128

Fatima is the principal of the women of the Ummah

TRADITION NO. 130

TRADITION NO. 129

TRADITION NO. 131
“Fatima came walking and her gait was like the gait of the messenger of Allah (a.s.). He (the messenger of Allah) said, ‘Welcome my daughter!’ He seated her at his right (or left). He confided to her something and she wept. I asked her, ‘The messenger of Allah confides only to you something and you weep?!’ Then again, he confided to her something and she smiled. I said to her, ‘I have not seen like today a delight that is nearer to sorrow.’ I asked her about what he said to her, and she said, ‘I would never reveal the secret of the messenger of Allah.’ When he died, I asked her (about that) and she said, ‘He said to me, Gabriel used to review the Qur’an to me once every year, but this year, he reviewed it to me twice. I do not think except that my death is about to come soon and that you shall be the first one from my family to join me (die after me) and I am the best predestined to you.’ So I wept for that. Then, he said, ‘Are you not pleased to be the principal of the women of this nation (or the women of the believers)?’ Therefore, I smiled.”
a secret of the messenger of Allah.' When he died, I said to her, 'I adjure you by my right on you that you tell me of what the messenger of Allah had confided to you.' She said, 'As for now, yes, I will do. In the first time, he said to me, 'Gabriel used to review the Qur'an to me once a year, but this year, he reviewed it to me twice, and I do not think except that my death is coming soon, so you fear Allah and be patient.'

Then, he said, 'O Fatima, are you not pleased that you are the principal of the women of this nation- or the women of the worlds?' therefore, I smiled.'"

Fatima is a part of the Messenger of Allah

TRADITION NO. 133

أخيرنا قتيبة بن سعيد. قال: حدثنا الليث، عن ابن أبي مليكة، عن المسور بن حربة، قال:

Quataybah ibn Sa’eed reported from al-Layth ibn Sa’d from (Abdullah ibn Ubaydillah) ibn Abi Mulaykah that al-Miswar ibn Makramah said,

"Once, I heard the messenger of Allah (a.s.) making a speech in Mecca, and then he said, 'The bani Hisham have asked my permission to marry their daughter to Ali. Surely, I do not permit and will not permit, except if ibn Abi Talib wants to divorce my daughter and get married to their daughter.' Then he said, 'Fatima is a part of me; whatever troubles her troubles me and whatever harms her harms me. He (Ali) has no right to gather together the daughter of the enemy of Allah and the daughter of the messenger of Allah.'"

TRADITION NO. 135

خدمنا الحبر ابن مسكي قرأنا عليه وأنا أسمع: عن سفيان عن عمر، عن ابن أبي مليكة:

It was read to al-Harith ibn Miskeen, while I was listening, (a tradition) from Sufyan ibn Uways from Amr ibn Dinar from ibn Abi Mulaykah from al-Miswar ibn Makramah that the Prophet (a.s.) said,

"Fatima is a part of me; whoever displease her displeases me."
**TRADITION NO. 136**

“Fatima is a part of me.”

**TRADITION NO. 137**

“Once, I heard the messenger of Allah (a.s.) making a speech from on his minbar, and I was then a teenager. He said, ‘Fatima is a part of me.’”

**Ali and his sons, Al-Hasan and al-Husayn**

**TRADITION NO. 138**

“Once, I heard the messenger of Allah (a.s.) making a speech from on his minbar, and I was then a teenager. He said, ‘Fatima is a part of me.’”

**The Prophet says:**

**al-Hasan and al-Husayn are my sons**

**TRADITION NO. 139**

“Once, I heard the messenger of Allah (a.s.) making a speech from on his minbar, and I was then a teenager. He said, ‘Fatima is a part of me.’”
Al-Hasan and al-Husayn are the masters of the youth of Paradise

TRADITION NO. 140

أخيرنا عمرو بن منصور، قال: حدثنا أبو نعم، قال: حدثنا يزيد بن مريدة، عن عبد الرحمن بن أبي نعم. عن أبي سعيد الخدري، قال: قال رسول الله صلى الله عليه (وآله) وسلم:

أخبرنا بن عباس بن عبد الرحمن بن عبد الرحمن، عن أبيه، عن أبي سعيد الخدري، قال: قال رسول الله صلى الله عليه (وآله) وسلم:

"Al-Hasan and al-Husayn are the masters of the youth of Paradise."

TRADITION NO. 141

أخبرنا محمد بن إسماعيل بن إبراهيم، قال: حدثنا أبو نعم عن سفيان عن يزيد بن أبي زياد.

Muhammad ibn Isma’el ibn Ibraheem told us from Abu Nu’aym from Sufyan (ath-Thawri) from Yazeed ibn Ziyad from Abu Nu’um from Abu Sa’eed al-Khudri that the messenger of Allah (a.s.) said,

الحسنات والحسنات سيدا شباب أهل الجنة.

"Al-Hasan and al-Husayn are the masters of the youth of Paradise."

TRADITION NO. 142

أخيرنا أحمد بن حرب، قال: ابن ضياء، عن يزيد بن عبد الرحمن بن أبي نعم، عن أبي سعيد الخدري عن النبي صلى الله عليه (وآله) وسلم.

Ahmed ibn Harb narrated from (Muhammad) ibn Fudhayl from Yazeed (ibn Abi Ziyad) from Abdurrahman ibn Abi Nu’um from Abu Sa’eed al-Khudri that the messenger of Allah (a.s.) said,

إن حسنات وحسناتا سيئا شباب أهل الجنة.

"Hasan and Husayn are the masters of the youth of Paradise."

Except those whom he excluded.

TRADITION NO. 143

أخبرنا يعقوب بن إبراهيم ومحمد بن آدم، عن مروان، عن الحكم بن عبد الرحمن، عن أبيه، عن أبي سعيد الخدري، قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Ya’qoob ibn Ibraheem and Muhammad ibn Adam told us from Marwan (ibn Mu’awiya) from al-Hakam ibn Abdurrahman (who is ibn Abi Nu’um) from his father from Abu Sa’eed al-Khudri that the messenger of Allah (a.s.) said,

الحسنات والحسنات سيئا شباب أهل الجنة إلا أبني الحلال، عيسي بن مريم وبيJI نزجي.

"Al-Hasan and al-Husayn are the masters of the youth of Paradise, except the two cousins (from maternal aunts); Jesus son of (blessed) Mary and Yahya son of Zakariyya."

The Prophet says: al-Hasan and al-Husayn are my pleasures in this world

TRADITION NO. 144

أخيرنا محمد بن عبد الأعلى، قال: أخبرنا خالد، قال: في أسمعت عن الحسن عن بعض أصحاب النبي صلى الله عليه (وآله) وسلم، قال: يعنى أس بن مالك، قال:

Muhammad ibn Abdul A’la narrated from Khalid (ibn al-Harith) from Ash’ath (ibn Abdul Melik) from al-Hasan (al-Basri) that one of the Prophet’s companions—he means Anas ibn Malik—said,

دخلنا أو رضينا: دخلت عليه رسول الله ﷺ والحسنات والحسنات يقبلان عليه بطلبه (قال): وقول: "ثوابنا من هذته الأمة.

“One day, we went (or he might say: I went) to the messenger of Allah (a.s.) while al-Hasan and al-Husayn were playing on his abdomen. He said, ‘They are my pleasures from this nation.’”

TRADITION NO. 145

أخيرنا إبراهيم بن يعقوب، قال: في وهب بن جرير أن أبا حذافة قال: حجت محمد بن عبد الله أبي يعقوب، عن ابن أبي نعم، قال:
One day, I was with Ibn Umar when some man came and asked him if there was some blood of a mosquito on his clothes whether he could or not offer the prayer with those clothes. Ibn Umar asked him, 'Where are you from?' The man said, 'From Iraq.' Ibn Umar said, 'Who can excuse me before this one (how odd)!' He asks me about the blood of a mosquito whereas they (the people of Iraq) have killed the son of the messenger of Allah (a.s.)! I heard the messenger of Allah (a.s.) saying, 'They both (al-Hasan and al-Husayn) are my pleasures from all this world.'

**Ali is dearer and Fatima is more beloved**

**TRADITION NO. 146**

Akhbari Zakria ben Jihja ben Abi 'Amar. He heard from 'Ali ben Abi Talib that his father from Muhammad ben Allah ben Umar ben 'Abdulla ben 'Ali he asked that (Abdurrahman) ben Abi Nu'm said,

"One day, I felt sick and the messenger of Allah (a.s.) visited me. He came in to me while I was lying down. He leaned beside and covered me with his garment. When he saw me become better, he went to the mosque to offer the prayer. After finishing the prayer, he came back and took the garment off me, saying, 'Get up Ali! You have recovered.' I got up as if I had not suffering anything. He said, 'I did never ask my Lord for anything in my prayers except that He gave it to me, and I did never ask (Allah) for anything for myself except that I asked (the same) for you.'"
The prophet prays for Ali

TRADITION NO. 149

Once, I suffered a bitter sickness. I went to the Prophet (a.s.), who put me in his place. He got up to offer prayer and put over me the end of his garment. Then, he said, ‘Get up Ali! You have recovered. It is all right with you. I did not ask (Allah) for anything for myself except that I would ask Him for the same thing for you, and I did not ask (Allah) for anything, except that it would be responded to me (or he said: I would be given it). But it has been said to me: there is no prophet after you.’

TRADITION NO. 150

Ali came out to us when it was very hot (in summer) wearing winter clothes and he came out to us in winter wearing summer clothes. He asked for some water to drink and then, he wiped the sweat from on his forehead. When he (Abdurrahman ibn Abi Layla) went back home, he said to his father (Abu Layla), “Father, did you see what Ameerol Mo’mineen did? He came out to us in winter, wearing summer clothes and came out to us in summer, wearing winter clothes.” His father said, “Did you not understand?” Abu Layla took the hand of his son Abdurrahman and they went together to Ali. He (Abu Layla) told Ali (a.s.) what happened and Ali (a.s.) said, “Once, the Prophet (a.s.) sent
for me while I suffered sore eyes. He spat in my eyes and asked me to open them. I opened them and (since then) until now I have never suffered any trouble in them. And once, he prayed Allah for me, saying, 'O Allah, keep away from him hot and cold.' (since then) until this moment, I have felt neither hot nor cold."

**TRADITION NO. 151**

Akhbari Muhammad ibn Ali bin Talib: said, "This is the story of Ali ibn Abi Talib: when I was with the Messenger and he consulted me. He gave me something in charity. Then, the Messenger of Allah (s.a.w.) came to me and said, 'Order them to give charity!' I asked, 'How much?" The Messenger said, 'One dinar.' I asked, 'They are unable to pay that.' He said, 'Then, half of a dinar.' I asked, 'They are unable.' He said, 'A grain of barley.' Then, the Messenger of Allah (s.a.w.) said to him, 'You are too ascetic!' Then, Allah revealed this verse, 'Do you fear that you will not be able to give charity before your consultation? (58:13).

"Ali and I were together in the battle of al-Ushayrah. When the messenger of Allah (s.a.w.) (with the Muslim army) arrived and stayed there, we saw some people from the bani Mudlaj working near a well or a farm of date-palm trees of theirs. Ali said to me, 'O Abul Yaqdhaan (Ammar), would you like to
come with me to those people to see how they are working?’ I said, ‘Yes, if you like.’ We went and watched their working for some time. We, Ali and I, felt sleepy and went to lie down in the shadow of some date-palm trees on a plantless ground. We both slept and did not wake up except by the messenger of Allah (a.s.) who shook us with his leg after we had been stained with the soil of that plantless place where we slept. That day, the messenger of Allah (a.s.) said to Ali, ‘What is the matter, Abu Turab (father of soil)?’ because of the soil he found on him. Then he said to us, ‘Shall I talk to you both about the most wretched (two men) of people?’ We said, ‘Yes, O messenger of Allah!’ He said, ‘Uhaymar of Thamud who had killed the she-camel (of Prophet Salih) and the man who shall strike you, Ali, on this-(and he put his hand on Ali’s head)-until he shall wet with it (the bleeding head) this-(and he put his hand on Ali’s beard).’”

**The last one with the Prophet**

**TRADITION NO. 153**

أخبرنا علي بن حجر المروزي، قال: حدثنا جرب، عن الغفيرة، عن أم موسى عن أم سلمة قالت:

Ali ibn Hujr al-Marwezi narrated from Jarir (ibn Abdul Hameed) from Mugheerah (ibn Muqassim) from Umm Musa (Imam Ali’s bondmaid) that Umm Salama said,

> إن أخذت الناس عهدًا يَسُوَّل الله عليه فيته.

“The last one, who was with the messenger of Allah (a.s.), was Ali.”

**TRADITION NO. 154**

أخبرنا محمد بن قدامة، قال: حدثنا جرب، عن غفيرة، عن أم موسى قالت: أُتِمْ السِّلْمَةُ، قال: محمد ibn Qudamah narrated from Jarir (ibn Abdul Hameed) from Mugheerah (ibn Muqassim) from Umm Musa that Umm Salama said,

وَالَّذِي نَحْلَفْ بِهِ أَمْ سَلْمَةُ. إن أَقْرَبَ النَّاسِ عَهْدًا يَسُوَّل الله عليه فيته.

“I wear) By the One Whom Umm Salama swear by, the last one of people who was with the messenger of Allah (a.s.) was Ali. On the day when the messenger of Allah (a.s.) died, he (the messenger of Allah) sent for Ali, whom- as I thought-he (the Prophet) had sent for some need. He began asking three times, ‘Has Ali come?’ He came before the sunshine. When he came, we knew that he (the Prophet) had something private with him; therefore, we left the house (room). On that day, we had visited the messenger of Allah (a.s.) in Aa’isha’s house. I was the last one who left the house (room), and then, I sat the closest to the door. Ali bent down on him (the Prophet) and so he was the last one to be with him. He began telling him secrets and confiding some things to him.”

**Ali fights for the interpretation of the Qur’an**

**TRADITION NO. 155**

أخبرنا إسحاق بن إبراهيم ومحمد بن قدامة، عن جرب، عن الأعاصير، عن إمام بن رجاء، عن أبيه، عن أبي aider القدري، قال:

Isaaq ibn Ibraheem (ibn Rahwayh) and Muhammad ibn Qudamah narrated from Jarir (ibn Abdul Hameed) from al-’A’mah from Isma’eel ibn Raja’ (ibn Rabee’ah az-Zabeedi) from his father that Abu Sa’eed al-Khudri said,

> كَتَبَ جُلُوسًا ثَانِيًا يَسُوَّل رَسُول الله ﷺ، فَخَرَجَ إِلَيْنَا قَدْ أَقْطَعَ نَّعْلَهُ، قَرَّبَهُ يَدًا إِلَىٰ
“We were sitting waiting for the messenger of Allah (a.s.). He came out to us while his shoestring had been cut. He gave it (the shoe) to Ali (to mend it). Then he (the Prophet) said, ‘There is one from among you who shall fight for the interpretation of the Qur’an as I have fought for its revelation.’ Abu Bakr said, ‘Is it me?’ The Prophet (a.s.) said, ‘No.’ Umar said, ‘Is it me?’ He said, ‘No, but he is the mender of the shoe.’”

**Supporting Ali**

**TRADITION NO. 156**


“Ali said in the Rahbah, ‘I adjure before Allah everyone who had heard the messenger of Allah (a.s.) say on the day of Ghadeer Khum, ‘Allah is my guardian and I am the guardian of the believers; and whoever I am his guardian this (Ali) is to be his guardian. O Allah, support whoever supports him, be enemy to whoever shows him enmity, assist whoever assists him (and let down whoever lets him down)!’ Six men from beside me stood up (and bore witness that they had heard the Prophet (a.s.) say that).”

(1) Ammar was fighting with Imam Ali (a.s.) against Mu’awiya and his army when he was martyred.
he (the Prophet) was giving milk to them (the army) while his hair had become dusty, and he was saying, ‘O Allah, goodness is but the goodness of the Afterlife, so forgive the Ansar and the Muhajireen!’ Then, Ammar came and he (the Prophet) said to him, ‘O son of Sumayyah! The transgressive party shall kill you.’”

TRADITION NO. 161
أخبرنا أحمد بن عبد الله بن الحكم وحمد بن الوليد، قالت: قال محمد بن جعفر عن شعبة عن علي
قال: أخبرنا إسحاق بن إبراهيم، قال: أخبرنا الضرير بن سفيان عن شعبة عن أبي سلمة، عن أبي
("أخبرنا حنان بن سفيان، عن أبي حمزة بن سفيان، عن: حدثنا محمد بن راشد، قال: حدثني:

TRADITION NO. 162
أخبرنا إسحاق بن إبراهيم، قال: أخبرنا الضرير بن سفيان عن شعبة عن أبي سلمة، عن أبي

TRADITION NO. 163
حدثنا أحمد بن سليمان، قال: حدثنا يزيد، قال: أخبرنا العوام، عن الأسود بن مسعود، عن

from Shu’bah from Abu Ayyoob (as-Sakhtiyani) and Khalid (al-Haththaa’) from al-Hasan from his mother that Umm Salama said,

The messenger of Allah (a.s.) said to Ammar, ‘The transgressive party shall kill you.’”

TRADITION NO. 159
أخبرنا حميد بن مسدد وعن يزيد قال: أخبرنا ابن عون، عن الحسن عن أبي، عن أبي سلمة.
قال:

TRADITION NO. 160
أخبرنا محمد بن عبد الأعلى، قال: حدثنا خالد، عن ابن عون، عن الحسن، عن أبي، قالت:

TRADITION NO. 161
أخبرنا إسحاق بن إبراهيم، قال: أخبرنا الضرير بن سفيان عن شعبة عن أبي سلمة، عن أبي
("أخبرنا حنان بن سفيان، عن أبي حمزة بن سفيان، عن: حدثنا محمد بن راشد، قال: حدثني:

TRADITION NO. 163
حدثنا أحمد بن سليمان، قال: حدثنا يزيد، قال: أخبرنا العوام، عن الأسود بن مسعود عن

from Shu’bah from Abu Ayyoob (as-Sakhtiyani) and Khalid (al-Haththaa’) from al-Hasan from his mother that Umm Salama said,

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TRADITION NO. 159
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TRADITION NO. 161
أخبرنا إسحاق بن إبراهيم، قال: أخبرنا الضرير بن سفيان عن شعبة عن أبي سلمة، عن أبي
("أخبرنا حنان بن سفيان، عن أبي حمزة بن سفيان، عن: حدثنا محمد بن راشد، قال: حدثني:

TRADITION NO. 163
حدثنا أحمد بن سليمان، قال: حدثنا يزيد، قال: أخبرنا العوام، عن الأسود بن مسعود عن

from Shu’bah from Abu Ayyoob (as-Sakhtiyani) and Khalid (al-Haththaa’) from al-Hasan from his mother that Umm Salama said,

The messenger of Allah (a.s.) said to Ammar, ‘The transgressive party shall kill you.’”

TRADITION NO. 159
أخبرنا حميد بن مسدد وعن يزيد قال: أخبرنا ابن عون، عن الحسن عن أبي، عن أبي سلمة.
قال:

TRADITION NO. 160
أخبرنا محمد بن عبد الأعلى، قال: حدثنا خالد، عن ابن عون، عن الحسن، عن أبي، قالت:

TRADITION NO. 161
أخبرنا إسحاق بن إبراهيم، قال: أخبرنا الضرير بن سفيان عن شعبة عن أبي سلمة، عن أبي
("أخبرنا حنان بن سفيان، عن أبي حمزة بن سفيان، عن: حدثنا محمد بن راشد، قال: حدثني:

TRADITION NO. 163
حدثنا أحمد بن سليمان، قال: حدثنا يزيد، قال: أخبرنا العوام، عن الأسود بن مسعود عن

from Shu’ubah from Abu Ayyoob (as-Sakhtiyani) and Khalid (al-Haththaa’) from al-Hasan from his mother that Umm Salama said,

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قال:

TRADITION NO. 160
أخبرنا محمد بن عبد الأعلى، قال: حدثنا خالد، عن ابن عون، عن الحسن، عن أبي، قالت:

TRADITION NO. 161
أخبرنا إسحاق بن إبراهيم، قال: أخبرنا الضرير بن سفيان عن شعبة عن أبي سلمة، عن أبي
("أخبرنا حنان بن سفيان، عن أبي حمزة بن سفيان، عن: حدثنا محمد بن راشد، قال: حدثني:

TRADITION NO. 163
حدثنا أحمد بن سليمان، قال: حدثنا يزيد، قال: أخبرنا العوام، عن الأسود بن مسعود عن

from Shu’ubah from Abu Ayyoob (as-Sakhtiyani) and Khalid (al-Haththaa’) from al-Hasan from his mother that Umm Salama said,

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TRADITION NO. 160
أخبرنا محمد بن عبد الأعلى، قال: حدثنا خالد، عن ابن عون، عن الحسن، عن أبي، قالت:

TRADITION NO. 161
أخبرنا إسحاق بن إبراهيم، قال: أخبرنا الضرير بن سفيان عن شعبة عن أبي سلمة، عن أبي
("أخبرنا حنان بن سفيان، عن أبي حمزة بن سفيان، عن: حدثنا محمد بن راشد، قال: حدثني:

TRADITION NO. 163
حدثنا أحمد بن سليمان، قال: حدثنا يزيد، قال: أخبرنا العوام، عن الأسود بن مسعود عن

from Shu’ubah from Abu Ayyoob (as-Sakhtiyani) and Khalid (al-Haththaa’) from al-Hasan from his mother that Umm Salama said,

The messenger of Allah (a.s.) said to Ammar, ‘The transgressive party shall kill you.’”

TRADITION NO. 159
أخبرنا حميد بن مسدد وعن يزيد قال: أخبرنا ابن عون، عن الحسن عن أبي، عن أبي سلمة.
قال:

TRADITION NO. 160
أخبرنا محمد بن عبد الأعلى، قال: حدثنا خالد، عن ابن عون، عن الحسن، عن أبي، قالت:

TRADITION NO. 161
أخبرنا إسحاق بن إبراهيم، قال: أخبرنا الضرير بن سفيان عن شعبة عن أبي سلمة، عن أبي
("أخبرنا حنان بن سفيان، عن أبي حمزة بن سفيان، عن: حدثنا محمد بن راشد، قال: حدثني:

TRADITION NO. 163
حدثنا أحمد بن سليمان، قال: حدثنا يزيد، قال: أخبرنا العوام، عن الأسود بن مسعود عن

from Shu’ubah from Abu Ayyoob (as-Sakhtiyani) and Khalid (al-Haththaa’) from al-Hasan from his mother that Umm Salama said,
TRADITION NO. 166

Ammar ibn Yasir (Muhammad ibn Khazim) from al-A’min from Abdurrahman ibn Ziyad that Abdullah ibn al-Harith said,

"Once, I was with Mu’awiyah when two men came to him quarrelling over Ammar’s head, each one of them claiming that he had killed him. Abdullah ibn Amr said, ‘Let one of you be generous and give it (the head) to his friend, for I party shall kill Ammar.’"

TRADITION NO. 167

Ammar ibn Mansoor reported from Abu Nu’aym from Sufyan ath-Thawri from al-A’min from Abdurrahman ibn Abi Ziyad that Abdullah ibn al-Harith said,

"One day, I was walking with Abdullah ibn Amr, Amr ibnul-Aas, and Mu’awiyah, when Abdullah ibn Amr said, ‘I heard the messenger of Allah (a.s.) say, ‘Ammar shall be killed by the transgressive party.’’ Amr (ibnul Aas) said to Mu’awiyah, ‘Do you hear what he says?’ He (Mu’awiyah) pushed him (Abdullah ibn Amr) away, saying, ‘Did WE kill him? It is he, who had brought him (to the battle), had killed him. You may still slip in your urine!’”
The party of the truth (Ali and his men) shall kill the renegades

TRADITION NO. 168
أخبرنا محمد بن عبد الملك، قال: حدثنا عبد الأعلى، قال: حدثنا داود، عن أبي نضرة، عن أبي سعيد الخدري أن رسول الله صلى الله عليه وسلم قال:

Muhammad ibn al-Muthanna reported from Abdul A’la (ibn Abdul A’la) from Dawood (ibn Abu Hind) from Abu Nadhrarah (al-Abdi) from Abu Sa’eed al-Khudri that the messenger of Allah (a.s.) said,

«المرجع مارقة من الناس، يلبى فتحهم أو أولى الطائفتين بالحق.»

“A group of (Muslim) people will recant (religion) and the worthiest of the truth from among the two parties shall undertake killing them.”

TRADITION NO. 169
أخبرنا قتيبة بن سعيد، قال: حدثنا أبو عوانة، عن قنادسة، عن أبي نضرة، عن أبي سعيد الخدري: أن رسول الله صلى الله عليه وسلم قال:

Qutayba ibn Sa’eed reported from Abu Awanah (al-Wadhdhah ibn Abdullah) from Qatadah (ibn Di’amah) from Abu Nadhrarah from Abu Sa’eed al-Khudri that the messenger of Allah (a.s.) said,

«سكوناً أميّ فرقتين، تخرج من بينهم مارقة، يلبى فتحهم أو لأهلهما بالحق.»

“My nation shall divide into two parties, from which one party will recant and be killed by the one worthier of the truth from among them.”

TRADITION NO. 170
أخبرنا عمر بن عقيل، قال: حدثنا محيي، قال: حدثنا عوف، قال: حدثنا أبو نضرة، عن أبي سعيد الخدري: قال: قال رسول الله صلى الله عليه وسلم:

Amr ibn Ali reported from Yahya (ibn Sa’eed al-Qattaan) from Awf (al-A’raabi) from Abu Nadhrarah from Abu Sa’eed (al-Khudri) that the messenger of Allah (a.s.) said,

«الفرق أميّ فرقتين يمرّ من بينهما مارقة، يلبى فتحهم أو أولى الطائفتين بالحق.»

“My nation shall divide into two parties, one of which will recant and be killed by the one worthier of the truth from among them.”

TRADITION NO. 171
أخبرنا سليمان بن عبد الله بن عمر الغفالي، قال: حدثنا بهر بن القاسم، قال: حدثنا أبو نضرة، عن أبي سعيد: أن رسول الله صلى الله عليه وسلم قال:

Sulayman ibn Ubaydillah ibn Amr al-Ghaylani reported from Bahz (ibn Asad al-Ammy) from al-Qasim (ibn al-Fadhl) from Abu Nadhrarah from Abu Sa’eed that the messenger of Allah (a.s.) said,

«المعرق مارقة عند فرقتين من الناس، يلبى فتحهم أو أولى الطائفتين بالحق.»

“A group of (Muslim) people will recant and be killed by the party worthier of the truth from among them.”

TRADITION NO. 172
أخبرنا محمد بن عبد الأعلى، قال: حدثنا المتمم، قال: حدثنا أبو نضرة، عن أبي سعيد: Muhammad ibn Abdul A’la reported from al-Mu’tamir (ibn Sulayman) from Abu Nadhrarah that Abu Sa’eed (al-Khudri) said,

«النبي ﷺ ذكر أن أبا في أميّ يخرجون في فرقتين من الناس سيماهم التحقير، يمرقون من الدين كما يمرق السهم من الرفرفة. هم شرار الغلخ.»

“The Prophet (a.s.) mentioned that some men from his nation would lead some group of people (after having recanted) whose sign is shaving. They would get out of (recant) religion as an arrow would get out of a game animal. They would be from the most evil people- or would be the most evil people. The closest party to the truth would kill them.”

TRADITION NO. 173
أخبرنا عبد الأعلى بن واصيل بن عبد الأعلى، قال: أخبرنا محاضر بن المورع، قال: حدثنا الأجلح، عن حبيب أنه جمع الضحكاء المشارقي حديثه ومعه سعيد بن جبير وميسون بن شبيب وأبو البخترى وأبو صالح وذر الحمداني والحسن العربي إن جمع أبناء سعيد الخدري.
VIRTUES OF AMEEROL MO'MININ ALI IBN ABI TALIB

While we were with the messenger of Allah (a.s.) who was dividing some property (among Muslims), Thul Khuwaisirah, who was a man from the bani Tameem, came and said, 'O messenger of Allah, act justly!' The messenger of Allah (a.s.) said, 'And who acts justly if I do not?! I shall fail and lose if I am not just.' Umar said, 'Permit me to strike (with the sword) his neck!' The messenger of Allah (a.s.) said, 'Let him alone! He has companions that you find your prayer nothing compared to their prayers and your fasting to their fasting. They recite the Qur'an, but it does not exceed their clavicles. They will go out of (recant) religion as an arrow goes out of a game animal...Their sign is a black man, one of whose hands is like a woman's breast or a dangling piece of flesh. They will fight against the best party of people.'

I (Abu Sa’eed al-Khudri) bear witness that I had heard this from the messenger of Allah (a.s.) and I bear witness that Ali Abi Talib had fought them (the Kharijites) and I was with him. He (Ali) ordered his men to search for that man and he was found. He was brought (dead). I looked at him and found that he was as the messenger of Allah (a.s.) had described him.
TRADITION NO. 175

After Nasr ibn Abi Abi Talib, Allah (a.s.) described to me some people and surely I found them out of religion as an arrow gets out of a game animal. They are from the most hateful creatures of Allah to Him. One of them is a woman’s breast.

Umar stood up and said, ‘O messenger of Allah, permit me to strike his neck!’ The messenger of Allah (a.s.) said, ‘Woe unto you! And who would act justly if I did not?!” Umar stood up and said, ‘O messenger of Allah, permit me to strike his neck!’ The messenger of Allah (a.s.) said to him, ‘No, he has companions that you find your prayers nothing compared to their prayers and your fasting to their fasting. They shall get out of religion as an arrow gets out of a game animal. They will rebel against the best group of people. Their sign will be a black man (from among them) that one of whose hands is like a woman’s breast or a dangling piece of flesh.’

I (Abu Sa’eed al-Khudri) bear witness that I have heard this from the messenger of Allah (a.s.), and bear witness that I was with Ali ibn Abi Talib when he fought them. He ordered the killed ones to be brought to him and he found (that man) exactly as the messenger of Allah (a.s.) had described him.”

TRADITION NO. 176

"While the messenger of Allah (a.s.) was dividing some property (among Muslims) one day, Thul Khuwaysirah at-Tameemi said, ‘O messenger of Allah, act justly!’ The messenger of Allah (a.s.) said, ‘Woe unto you! And who would act justly if I did not?!” Umar stood up and said, ‘O messenger of Allah, permit me to strike his neck!’ The messenger of Allah (a.s.) said to him, ‘No, he has companions that you find your prayers nothing compared to their prayers and your fasting to their fasting. They shall get out of religion as an arrow gets out of a game animal... They will rebel against the best group of people. Their sign will be a black man (from among them) that one of whose hands is like a woman’s breast or a dangling piece of flesh.’
Virtues of Ameerol Mo'min Ali ibn Abi Talib

When Ali fought them, he asked his men to look for (the body of) that man (described above) among the killed ones, but they did not find such a man. He said, 'Go back! By Allah, I have never told a lie, nor been told a lie (by the Prophet).’ He repeated that two or three times. Then, they found the body of the man in some ruins. They brought and put him before him (Ali).

I (Ubaydillah) was present there to see what happened to them (the Kharijites) and (hear) Ali's saying about them.”

TRADITION NO. 177

About the end of time, a group of people shall appear who will recite the Qur'an, but it shall not exceed their clavicles.

“The end of time shall be such that if I fall from the sky it shall be more beloved to me than to fabricate lies against the messenger of Allah (a.s.). I have heard the messenger of Allah (a.s.) say (to me), ‘Some people, who are young and foolish, shall appear, who shall speak of the best speech of people, but their faith shall not exceed their throats. They will get out of religion as an arrow gets out of a game animal. If you meet them, kill them, because whoever kills them shall have a great reward on the Day of Resurrection.”

TRADITION NO. 178

Ahmed ibn Sulayman (ar-Rahaawi) and al-Qasim ibn Zakariyya informed us that they heard from Ubaydillah ibn Musa who heard from Israel (ibn Youmus) from (his grandfather) Abu Isaak from Suwayd ibn Ghafulah from Ali (a.s.) that the messenger of Allah (a.s.) said,

“I heard Ali say, ‘If I talk to you about myself...war is trick, and if I talk to you about the messenger of Allah (a.s)...that if I fall from the sky it shall be more beloved to me than to
“About the end of time, some people shall appear who will recite the Qur’an which shall not exceed their clavicles. They will get out of religion as an arrow gets out of a game animal. Fighting against them is obligatory on every Muslim. Their sign shall be shaving.”

TRADITION NO. 180

Ahmed ibn Bakkaar al-Harrani reported from Mukhallad (ibn Yazeed) from Israel (ibn Younus) from Ibraheem ibn Abdul A’la that Tariq ibn Ziyad said,

We marched with Ali to fight the Kharijites and he killed them. Then, he said, ‘Look! The messenger of Allah (a.s.) had said, ‘A group of people shall appear who speak of the truth which shall not exceed their throats. They will get out of the truth as an arrow gets out of a game animal. Their sign is that there shall be from among them a black man with a handicapped hand. In his hand, there shall be some black hairs.’ If it is he, you have, then, killed the worst of people, and if it is not him, you have, then, killed the best of people.’ We began weeping. He said, ‘Search for him!’ We searched and found the man with the handicapped hand. We fell down to the ground in prostration and Ali fell down to the ground prostrating with us.”

TRADITION NO. 181

Ahmed ibn Balj Yaya ibn Sulaym ibn Balj that his father Sulaym ibn Balj said,

Al-Hasan ibn Mudrik reported from Yahya ibn Hammad from Abu Awana from Abu Balj Yaya ibn Sulaym ibn Balj that his father Sulaym ibn Balj said,

We marched with Ali to fight the Kharijites and he killed them. Then, he said, ‘Look! The messenger of Allah (a.s.) had said, ‘A group of people shall appear who speak of the truth which shall not exceed their throats. They will get out of the truth as an arrow gets out of a game animal. Their sign is that there shall be from among them a black man with a handicapped hand. In his hand, there shall be some black hairs.’ If it is he, you have, then, killed the worst of people, and if it is not him, you have, then, killed the best of people.’ We began weeping. He said, ‘Search for him!’ We searched and found the man with the handicapped hand. We fell down to the ground in prostration and Ali fell down to the ground prostrating with us.”

TRADITION NO. 182

Ahmed ibn ibn Muhammad from Abu Balj Yaya ibn Sulaym ibn Balj that his father Sulaym ibn Balj said,

Al-Hasan ibn Mudrik reported from Yahya ibn Hammad from Abu Awana from Abu Balj Yaya ibn Sulaym ibn Balj that his father Sulaym ibn Balj said,

“We marched with Ali to fight the Kharijites and he killed them. Then, he said, ‘Look! The messenger of Allah (a.s.) had said, ‘A group of people shall appear who speak of the truth which shall not exceed their throats. They will get out of the truth as an arrow gets out of a game animal. Their sign is that there shall be from among them a black man with a handicapped hand. In his hand, there shall be some black hairs.’ If it is he, you have, then, killed the worst of people, and if it is not him, you have, then, killed the best of people.’ We began weeping. He said, ‘Search for him!’ We searched and found the man with the handicapped hand. We fell down to the ground in prostration and Ali fell down to the ground prostrating with us.’

(1) The man about whom the Prophet (a.s.) had said that his hand was like a woman’s breast.
about the man, who asked for permission. He came and told Ali of the matter, and Ali said, ‘Once, I went in to the messenger of Allah (a.s.) when there was no one with him except Aa’isha. He asked me, ‘How shall you do with the people of so-and-so, Ali?’ I said, ‘Allah and His messenger are more aware.’ He pointed with his hand and said, ‘A group of people who shall appear (rebel) from the east; they recite the Qur’an, but it does not exceed their clavices. They get out of religion as an arrow gets out of a game animal. From among them, there shall be a handicapped man whose hand shall be like a breast.’ (Ali said to the people with him) I adjure you before Allah, did I not tell you about them? ’ They said, ‘Yes, you did.’ He said, ‘I adjure you before Allah; did I not tell you that he (the handicapped man) must be with them?’ They said, ‘Yes, you did.’ He said, ‘You came and told me that he was not with them, and I swore before you by Allah that he must be from among them. Then, you came to me drawing him (his dead body) as I had described him to you!’ They said, ‘Yes, it is true.’ He said, ‘Allah and His messenger have told the truth.’”

**TRADITION NO. 183**

Axheran Muhammad ibn al-ulama, قال: حديث أبي معاوية، عن الأعمش، عن زيد بن وهب قال:

Muhammad ibnul Ala’ reported from Abu Mu’awiya (Muhammad ibn Khazim) from al-A’mash that Zayd ibn Wahab narrated,

لما كان يوم الظهير، فلما جرحوا حتى شجروا بالرسامح فقتلوا جميعاً. قال عليه الصلاة: "أطلبوها الذرة، فقلبوها [قلموه] يبجوها. فقال علي: "ما كتبته ولا كتبتموه، فقلبوها، ووجدوها في وحدة من الأرض عليهم ناس من الفيلة. فإذا رجل على يده مسلسل سبابات السوء. فكَبَّر على فيها \\
والناس. وأعجبهم ذلك.

“On the Day (battle) of an-Nahrawn, he (Ali) met the Kharijites who all were killed and no one could escape. Ali ordered his men to search for Thu ath-Thudayyah whom

“I was sitting with Ali when some man came, on whom there were clothes of travel. Ali and the attendants were talking with each other. The man asked, ‘O Ameerul Mo’mineen, would you permit me to talk?’ He (Ali) did not notice the man, for he was busy discussing with people. I came to the man and asked him what the matter was with him, and he said, ‘I was (in Mecca) to perform the Umrah, and I met Aa’isha there. She said to me, ‘Are those people, who have rebelled in your land, called Harouriyah?’ I said, ‘They have gathered in a place called Haroura’, and therefore, they are called so.’ She said, ‘Blessed is he who attends their perishment. If ibn Abi Talib wanted, he would tell you everything about them.’ Therefore, I have come here to ask him (Ali) about their news.’ When Ali was free, he asked

they could not find. Ali said, ‘Neither I have told a lie, nor have I been informed falsely (by the Prophet). Go search for him!’ They searched and found him in a lowland covered with some killed men. It was found on his hand like the bristles of a cat. Ali and the men with him recited takbeer and were delighted.

TRADITION NO. 184

أخبرنا عبد الأعلى بن واص بن عبد الأعلى، قال: حدثنا الفضل بن دكين، عن موسى بن قيس السمحاني، عن سلمة بن كهيل، عن زيد بن وجب، قال:

Abdul A’la ibn Wasil ibn Abdul A’la reported from al-Fadhl ibn Dukayn from Musa ibn Qays al-Hadhrami from Salama ibn Kuhayl that Zayd ibn Wahab narrated,

خطب عليًا علىٍ بفتنة الذمرجان، فقال: "إنه قد ذكر لي خارجة تضجر من قبل المنافقين، وفهماً أو الدنيا، فقلت لهما، فقحتما الحوراء، يغضبانهم في قلبهما. لا يكلمونهما كأنما دكما يوم حوراء، فشتبه في بعضهم بغيضا بالرضاعة، فقالوا رجلٌ من أصحاب عليهّ: "إذ قد رأوا الغولاء"، والولائي الجنرال - فدأروا واستدأروا. وقتل من أصحاب عليهّ في و(vals. ERROR). أمانهُ أحدنا رجلاً أو ثلاثةٌ، وأثنا عشر رجلاً، فقال عليهّ: "إذ قد رأوا الغولاء"، وذلك في يوم شنب، فقالوا: "ما تقدر على عليّ؟" أرَى رجلٌ يلبس النامة، فأتي بهما من الأرض، فقال: "إذ قد رأوا في هؤلاء". فاقترح، فقال: "ما كعيد، ولا على يهيت". فقالوا: "إذ قد رأوا ولا لا ينكرونا، ولا أي أخاف أن نتكلمو لأخرونكم بما قضى الله تكُم على لسانه - يغلي اللب؟..."

"Ali made a speech to us in Qantarat (bridge of) al-Dayzajan and said, 'It has been mentioned to me that a group of rebels shall appear from the east among whom there shall be Thu ath-Thudayyah and that I will kill them.' The Kharijites said to each other, 'Do not talk with him, lest he refute you as he

TRADITION NO. 185

أخبرنا العباس بن عبد الظلم، قال: حدثنا عبد الرزاق قال: أخبرنا عبد الملك بن أبي سلمان، عن سلمة بن كهيل، قال: حدثنا ابن وهب:

Al-Abbas ibn Abdul Adheem narrated from Abdurrazzaq (ibn Hammam) from Abdul Melik ibn Abu Sulayman from Salama ibn Kuhayl that Zayd ibn Wahab said,

أنه كان في الج�� الذي كانوا على الأغلب كأنهم ساروا إلى الخوارج. فقال عليه: "إنهما اللباس، إنما سعت رسول الله ﷺ بقولهم: "ما خرج قوم من أنتم بقرآن، ليس قرأانكم إلى قراءانهم يسبيهي، ولا صالاتهكم إلى صلاةهم يسبيه، ولا صبائكم إلى مصباحهم يسبيهما، بقرآن ﷺ يحبسون أنهم وهم عليهم، لا تجائز صالاتهم ترقيهم، يمرون من الإسلام كما يمرون السهم من الرتمين". لو تعلم الرجيم الذين يصوبون وما قضى لهم على لسان نيبهم لا يكلموه عن العمل. وأيما ذلك أن فيها رجلاً له عضد وليست له ذراع؛ على رسول عنده مثل خشبة ندي المرأة، عليه شعراً بيض."
appear (rebel). They recite the Qur’an. Your recitation (of the Qur’an) is nothing compared to theirs, nor your prayers to their prayers, nor your fasting to their fasting. They recite the Qur’an thinking that it is with them, whereas it is against them. Their prayers do not exceed their clavicles. They get out of religion as an arrow gets out of a game animal.’ If the army that will kill them (the Kharijites) know what Allah has determined for them through the tongue of their Prophet (a.s.), thy will rely on that and give up working, the sign of that is that there is from among them (the Kharijites) a man with a handicapped hand. On his upper arm, there is something like the nipple of a woman’s breast on which there are some white hairs.’

Qataybah ibn Sa’eed narrated from (Muhammad ibn Ibraheem) ibn Abu Adiy from (Abdullah) ibn Awn from (Muhammad) ibn Seereen that Ubaydah (as-Salmani) said,

‘What (reward) Allah has determined for those who kill them with a handicapped hand. On his upper arm, there is something like the nipple of a woman’s breast on which there are some white hairs.’

Qutaybah ibn Sa’eed narrated from (Muhammad ibn Ibraheem) ibn Abu Adiy from (Abdullah) ibn Awn from (Muhammad) ibn Seereen that Ubaydah (as-Salmani) said,

‘What (reward) Allah has determined for those who kill them with a handicapped hand. On his upper arm, there is something like the nipple of a woman’s breast on which there are some white hairs.’

Salama said, ‘Zayd took me in a way until we passed over a bridge. When we met (Imam Ali’s army and the Kharijites), the leader of the Kharijites was Abdullah ibn Wahab ar-Rasibi who said to his followers, ‘Throw away the spears and unsheathe the swords, for I fear that they may refute you as they had refuted you in Haroura’. They unsheathed the swords and threw away their sheaths. People (Ali’s army) stroke them with the spears and they were killed one over the other...then, Ali ordered, ‘Search for the handicapped man!’ They (Ali’s companions) searched, but they could not find the man. Then, Ali himself went searching, until he came to a group of killed men accumulated on each other. They were uncovered and the man was found beneath the killed ones. Ali recited takbeer and said, ‘Allah has revealed the truth and His messenger has informed of it.’ Ubaydah as-Salmani said, ‘O Ameerul Mo’mineen! By Allah Whom there is no god but Him, have you heard this tradition from the messenger of Allah?’ He said, ‘Yes, by Allah Whom there is no god but Him, I have heard it from the messenger of Allah (a.s.).’ He (Ubaydah) adjured him (Imam Ali) three times and he swore for him.”

TRADITION NO. 186

أخبرنا فتيم بن سعيد. قال: حدثنا ابن أبي عدي عن ابن عون، عن ابن سيرين عن عبيد

Ali said, ‘Unless you may be ungrateful, I would tell you what (reward) Allah has determined for those who kill them (the Kharijites) through the tongue of Muhammad (a.s.).’ I said, ‘Have you heard it from the messenger of Allah?’ He said, ‘Yes, by the Lord of the Kaaba! Yes, by the Lord of the Kaaba!’
TRADITION NO. 187

After a man named Mas'ood killed the Prophet, Ali b. Abi Talib found him and struck him with his sword. When the Prophet asked, ‘Why did you strike him?’ Ali replied, ‘He struck a man of mine [killing him].’

TRADITION NO. 188

After a man named Mas'ood killed the Prophet, Ali b. Abi Talib found him and struck him with his sword. When the Prophet asked, ‘Why did you strike him?’ Ali replied, ‘He struck a man of mine [killing him].’

TRADITION NO. 189

After a man named Mas'ood killed the Prophet, Ali b. Abi Talib found him and struck him with his sword. When the Prophet asked, ‘Why did you strike him?’ Ali replied, ‘He struck a man of mine [killing him].’

The debate of Ibn Abbas with the Kharijites who denied Ali

TRADITION NO. 190

After a man named Mas'ood killed the Prophet, Ali b. Abi Talib found him and struck him with his sword. When the Prophet asked, ‘Why did you strike him?’ Ali replied, ‘He struck a man of mine [killing him].’
When the Kharijites, who were about six thousands, appeared (rebelled), they retired in a certain place. I said to Ali, ‘O Ameerul Mo’mineen! Hasten to offer the prayer that I may negotiate with those people.’ He said to me, ‘I fear for you from them.’ I said, ‘No, (there is no fear).’ I put on my clothes and was ready to go to them. I went in to them in a house at midday where they were having food. They said, ‘Welcome, ibn Abbas! What have you come for?’ I said, ‘I have come to you from the companions of the Prophet (a.s.); the Muhajireen and the Ansar, and from the cousin and son-in-law of the Prophet (a.s.), on whom the Qur’an had come down. Therefore, they are more aware than you are of its (the Qur’an) interpretation, and surely, there is no one among you from them. I have come to inform you of what they say and inform them of what you shall say.’

I said to them, ‘Tell me why you have harbor malice against the companions of the messenger of Allah (a.s.) and his cousin (Ali)!’ They said, ‘Three things.’ I said, ‘What are they?’ They said, ‘One of them is that he (Ali) made men judge on the affairs of Allah, whereas Allah says, ‘Judgment is only Allah’s (6:57). What is men’s business with judgment?’ I said, ‘This is one.’ They said, ‘The second one is that he fought (in the battle of al-Jamal where A‘isha, az-Zubayr, and Talha were the leaders over an army of Muslims), but he did not captivate their women, nor did he take their properties as booties. If they were disbelievers, then, fighting against them would be permissible, and if they were believers, neither fighting them nor captivating their women and children would be permissible.’ I said, ‘These are two. What is the third one?’ They said, ‘He omitted his attribute of “Ameerul Mo’mineen; commander of the believers”’. So if he is not the commander of the believers, then, he is the commander of the disbelievers.’

I said to them, ‘Do you have something else?’ They said, ‘This is enough.’

Some ones from them came forward to me. I said to them, ‘In the agreement between him and Mu’awiya in the battle of Siffeen.'
I said, ‘As for your saying “he made men judge on the affairs of Allah”, I shall recite to you from the Book of Allah that Allah has permitted his judgment to men on a matter of one quarter of a dirham. Allah has ordered (His people) to judge on it. Do you not see this saying of Allah the Almighty, ‘O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge. (5:95) Allah has given the right to men to judge on it, and if He willed, He Himself would judge on it. Therefore, the judgment of people is permissible. I adjure you before Allah! Is the judgment of men on the reconciliation (between people) and sparing their bloods is better or (their judgment) on a rabbit?’ They said, ‘Certainly, in this matter it is better.’

I added, ‘On a wife and her husband, Allah says, ‘And if you fear a breach between the two, then appoint a judge from his family and a judge from her family... (4:35). I adjure you before Allah! Is the judgment of men in the reconciliation between people and sparing their blood not better than their judgment on the affairs of a wife?’ Have I given the convincing answer?’ They said, ‘Yes, you have.’

I said, ‘As for you saying “He fought, but he neither captivated (their women and children) nor took their properties as booties of war”, would you captivate your mother Aa’isha and do with her as you do with other women while she is your mother? If you say: we can do with her as you do with other women, then, you are disbelievers, and if you say: she is not our mother, you are disbelievers. (Allah says), ‘The Prophet is closer to the believers than their own selves, and his wives are (as) their mothers (33:6).’ Thus, you are between two deviations and you have to come out of them safely. Have I given the convincing answer to this one too?’ They said, ‘Yes you have.’

And as for the omitting of “Ameerul Mo’mineen”, I will offer to you what shall satisfy you. When the Prophet of Allah (a.s.) made an agreement with the polytheists on the Day of al-Hudaybiyah, he said to Ali, ‘O Ali, write down: this is what Muhammad the messenger of Allah has agreed on with...’ They (the polytheists) said, ‘If we acknowledged that you are the messenger of Allah, we would not fight you.’ The
messenger of Allah (a.s.) said, 'O Ali, omit it! O Allah, You know that I am the messenger of Allah. O Ali, omit it and write down: This is what Muhammad son of Abdullah has agreed on with...' By Allah, the messenger of Allah (a.s.) is better than Ali; nevertheless, he omitted his attribute, and the omitting of that did not omit his prophethood. Have I given the answer to this?' They said, 'Yes, you have.'

Two thousand men from them (the Kharijites) turned back (to Ali's companionship), whereas the rest of them rebelled keeping on their deviation and were killed by the Muhajireen and the Ansar.”

Traditions supporting previous ones

TRADITION NO. 190

أخيرني معاوية بن صالح، قال: حدننا عبد الرحمن بن صالح، قال. حدننا عمر بن هانئم الجنبي. عن محمد بن إسحاق عن محمد بن كعب الطرفي، عن عقبة بن يسفس، قال:

Abu Mu'awiya ibn Salih narrated from Abdurrahman ibn Salih from Amr ibn Hashim al-Janbi from Muhammad ibn Isaaq from Muhammad ibn Ka'b al-Quradi that Aqama ibn Qays said,

فَقَلَتْ لَعْبَةَ: ﴿تَجَّلَّاَّ بُنيكَ وَبِنْيَنَّ ابن آكْلِةَ الأَمْكِيَادَ حَكَمَةَ؟﴾ قَالَ: ﴿إِنِّي كُنْتُ كاتِبٌ رَسُولِ اللَّهِ ﷺ بِوَمْعِ الْحَدِيثِيَةِ. فَكَتَبْنِ: ﴿هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ وَسُهْيَلٌ بنٌ عُمَرٍ﴾. فَقَالَ سُهْيَلِ: ﴿أَلَوْ عَلِمَتْ أَنْتُ رَسُولُ اللَّهِ ﷺ مَا سَأَلْتُهُ﴾.

I said to Ali, ‘Did you nominate an arbitrator between you and the son of the eater of livers (Mu’awiya)?’ He said, ‘I was the scribe of the messenger of Allah (a.s.) on the day of al-Hudaybiyah and I wrote down: ‘this is what Muhammad the messenger of Allah has agreed on with Suhayl ibn Amr...’

Suhayl said, ‘If we acknowledge that he is the messenger of Allah, we would not fight him. Omit it!’ I said, ‘By Allah, he is the messenger of Allah in spite of you. By Allah, I do never omit it.’ The messenger of Allah (a.s.) said to me, ‘Show me its place!’ I showed him its place. He omitted it and said to me, ‘You shall face the same (situation). You shall do it unwillingly.’

TRADITION NO. 191

أخيرنا محمد بن المنى وحميد بن بشار قالا: أخبرنا محمد بن إسحاق، عن عقبة بن جحش، عن أبو إسحاق صالح:

Muhammad ibn al-Muthanna and Muhammad ibn Bashshaar narrated from Muhammad (ibn Ja'far) from Shu'bah from Abu Isaaq that al-Bara' said,

“ Когда мессенджер Аллаха (а.s.) сделал мир с людьми из племени Худайби (люди племени Мекки), Али написал договор между ними. Он написал: ‘...мы согласны на мир между нами и вами. Это согласовано между нами и вами...’ Мусульмане сказали (пророку), ‘Мы не станем сражаться с вами.’ Он (пророк) сказал Али: ‘Мы никогда не дадим вам эти слова.’ У него (пророка) было, что он сам оставил эти слова и сказал: ‘Мы никогда не дадим вам эти слова.’ Тогда, мессенджер Аллаха (а.s.) сказал Али: ‘Я никогда не дам тебе эти слова.’ Тогда, мессенджер Аллаха (а.s.) сам оставил слова, а он и его товарищи вошли в Мекку, и они не вошли в Мекку, кроме ретриверов.”
The messenger of Allah (a.s.) went to perform the umrah (minor hajj) in Thul Qa'dah, but the people of Mecca refused to let him enter Mecca, until he made an agreement with them to stay in it for three days. When they (Muslims) wrote down (in the agreement): “This is what Muhammad the messenger of Allah has agreed on with...”, they (the people of Mecca) said, ‘We do not accept this. If we acknowledge that you are the messenger of Allah, we would not prevent you from coming to His house, but you are just Muhammad son of Abdullah.’ The Prophet said, ‘I am the messenger of Allah and I am Muhammad son of Abdullah.’ Then, he said to Ali, ‘Omit “the messenger of Allah”!’ Ali said, ‘No by Allah! I will not omit you at all.’ The messenger of Allah (a.s.) took the book, and though he did not know writing he wrote down “Muhammad (son of Abdullah)” in place of “the messenger of Allah”. He wrote down: “This is what Muhammad son of Abdullah has agreed on...no weapon should come into Mecca except swords in sheaths, and he (the Prophet) should not take with him anyone from its people if he/she wants to follow him, and not to prevent anyone from his companions if he wants live in it (Mecca).” When he (the Prophet) came into Mecca and the term came to an end, they (people of Mecca) came to Ali and said to him, ‘Tell your friend to leave, for the term has come to an end.’ The messenger of Allah (a.s.) left, but the daughter of Hamza followed him, crying out, ‘Uncle! Uncle!’ Ali took her by the hand, saying to Fatima (a.s.), ‘Here is your cousin!’ And she took her. Then, Ali, Ja’far, and Zayd quarreled over her (the daughter of Hamza). Ali said, ‘I take her, for she is my cousin.’ Ja’far said, ‘She is my cousin and my wife is her (maternal) aunt.’ Zayd said, ‘She is my brother’s daughter.’ The messenger of Allah (a.s.) judged her to be for her aunt, saying, ‘A maternal aunt is like mother.’ Then, he said to Ali, ‘You are from me and I am from you.’ He said to Ja’far, ‘You are like me in shape and morals.’ And then, he said to Zayd,
‘You are our brother and adherent.’ Ali said to the Prophet (a.s.), ‘Why do you not get married to the daughter of Hamza?’ The Prophet (a.s.) said, ‘She is my brother’s daughter by suckling.’”

TRADITION NO. 193

Muhammad ibn Abdullah ibn al-Mubarak reported from Yahya (ibn Adam) from Israel from Abu Isaaq from Hani ibn Hani and Hubayrah ibn Yareem that Ali said,

"They (we; Ali, Zayd, and Ja’far) disputed on the daughter of Hamza, and the messenger of Allah (a.s.) judged her to be for her (maternal) aunt, saying, ‘A maternal aunt is (like) mother.’ I said, ‘O messenger of Allah, why do you not marry her?’ He said, ‘She is not permissible to me, because she is my brother’s daughter by suckling.’... He said to Ali, ‘You are from me and I am from you.’ He said to Zayd, ‘You are our brother and adherent.’ And he said to Ja’far, ‘You are like me in shape and morals.’"