

Amir al-Mumineen Ali ibn Abi Talib (as):

The Light of Wilayah, the Sword of Justice, and Shahadat

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Published: The News International, The Mag Weekly; Daily News, Pakistan on 14-10-2006

Revised: 2026

Abstract: Amir al-Mu'mineen, Ali ibn Abi Talib (as), occupies an unparalleled place in Islamic history as a figure of extraordinary valor, spiritual depth, intellectual brilliance, and unwavering devotion to justice. Revered as "Asadullah" (the Lion of Allah), Ali's piety, generosity, and profound knowledge elevated him above his contemporaries, while his close relationship with Muhammad Rasulullah (S) - as cousin, son-in-law, confidant, and appointed sole successor - made him central to the early development of the Muslim community. Born within the sacred precincts of the Ka'abah, Ali's life reflects a seamless continuity with the Nabawi mission, embodying ethics of Qur'an and the Sunnah of Rasulullah (S) in both private character and public leadership. This paper examines the multifaceted character and enduring legacy of Ali ibn Abi Talib (as) through historical chronicles, Hadith traditions, and theological reflections. It explores his unmatched courage on the battlefield, his intellectual mastery in Fiqh and Theology, and his humility and Adl in governance. It also addresses the political turbulence that marked the early Islamic period, analyzing how partisan narratives - particularly during the Umayyad era shaped perceptions of his authority and contributions. A significant focus is placed on the circumstances surrounding Ali's Shahadat. The study traces how Ibn Muljim (Lanatullah Alayh) was manipulated by Qatam bint Shajnah bin Adiy, an agent of intrigue, leading to the tragic attack in the Masjid of Kufa that resulted in Ali's Shahadat. His final counsel to his family and followers, urging piety, unity, and justice, reveals the depth of his spiritual and ethical vision even at the moment of death. Finally, the paper engages with poetic testimonies, including the Qasidat al-Juljuliyyah, in which even a former adversary extols Ali's virtues and condemns his enemies, highlighting how his spiritual authority transcended political enmity. Ultimately, this study demonstrates that Ali ibn Abi Talib's principles of justice, humility, and divine devotion continue to inspire ethical, theological, and political discourse in the Muslim world, offering timeless guidance across sectarian and historical boundaries.

Keywords: Ali ibn Abi Talib; Ahl al-Bayt; Islamic history; Khilafah; spirituality; political leadership; Shia-Sunni relations; Umayyad propaganda; Shahadat ; Ghadir al-Khum; Siffin; Amr ibn Aas; Islamic History;

1. An Introduction of Ali:

The eyes of Ali (as) were commanding, radiant, and full of luster. His voice carried a distinct melody, and his entire presence radiated an aura of Ruhaniyyah and profound personal magnetism. From youth to old age, he was striking in appearance, embodying vigor, courage, and strength. His thick, luxuriant beard framed a face that combined gentleness with determination. His character was a rare balance of courage, friendliness, charity, reflection, and reserve. Ali (as) was unmatched in bravery. He fought countless duels, and in every encounter, his adversaries were defeated. In the great battles of Islam, he struck down record numbers of enemies. His sacred sword, Dhulfiq'ar, never missed its mark. At Uhud, he sustained numerous wounds but bore the pain with extraordinary patience. He embodied chivalry, forgiving even the harshest of foes. He was both warrior and scholar, a general who never turned his back in battle, wielding the legendary sword Dhulfiq'ar, and a philosopher whose Khutubat and sayings continue to shape theological, ethical, and political thought. His devotion to the Qur'an was profound; he is remembered as the first to compile and deeply engage with the Wahi as it descended. Above all, he towered over others due to his extraordinary intellectual depth and spiritual attainments. He was a model of virtue, renowned for his Taqwa and Ibadah, a true embodiment of Islamic values. In his devotion to Allah and His Rasul (S), none equaled him. The words of the Qur'an flowed naturally from his lips, quoted with precision at the right moment, as if he were the author citing his own book. He was the most truthful and honest of men, shunning luxury, even during his Zahirī Khilafah. He lived in a modest house, its doors always open to all. His generosity in Khayr'at was unmatched, and he cared for the distressed, the widows, and the orphans as if they were his own family.

Adl of Ali (as) was uncompromising, and his compassion extended to all who sought his help. Muhammad Rasulullah (S) affirmed Wilayah for Ali and the Ahl al-Bayt (as), as commanded in Surah al-Shura (42:23). [1] Yet after the demise of Rasulullah (S), life of Ali was marked by political turmoil, factional strife, and attempts to suppress or distort his virtues. These tensions culminated in his Shahadat, presented as religious zeal but rooted in political schemes that reshaped the Muslim empire. Ali thus remains not only a historical figure but a symbol of Adl, humility, courage, and Wilayah. His life drew the Mumin and repelled the Munafiq, leaving an enduring model of leadership that united the spiritual and political realms. His scholarship was equally unparalleled. His Khutubat, letters, and writings testify to his divine Hikmah and depth of understanding. He employed similes and metaphors with mastery, sometimes using humor to emphasize his point. His Kalaam has become proverbial, expressing timeless truths with clarity and eloquence. He was a philosopher whose reflections hold enduring value, a rhetorician whose Khutubat were deeply moving, and an orator regarded as a master of Arabic eloquence.

Ali (as) is remembered as the father of Islamic learning, leaving an indelible impact on 'ilm al-Tawhid, Fiqh, and Arabic grammar. He was also a poet, a profound Faqih, the Father of Fiqh and an impartial Judge whose Judgments remain treasures of the Islamic system of Justice. As an administrator, he introduced reforms rooted in equity and fairness, and as a political thinker, his ideas carried a sense of timeless modernity. Ali ibn Abi Talib (as) thus emerges as a complete

figure: warrior and scholar, poet and jurist, philosopher and statesman. His legacy is one of spiritual depth, intellectual brilliance, and unwavering devotion to justice and truth.

Love of “ibadi al-ladhina iṣṭafa” (the selected people of Allah) is a source of nourishment for the soul. Should not the ones chosen by Allah be loved? The Qur’an has indicated some special personalities who should be revered and cherished. Qur’an informs what the previous Anbiya (as) and Rasul (as) demanded from the Rabb. Under the divine instructions, Rasulullah (S) announced the divine order of Muwaddah of Ahl al-Qurba (Ali, Fatimah, Hasan, Husayn) to Muslims as a reward of Hidayah towards Islam: [2]

1. At Mina, Muhammad bin Idris al-Shafa’e recited among Hujjaj following verses: [3]

In kāna rafḍan ḥubbu A’āl’e Muḥammadin
Fal-yashhad ath-thaqalāni annī rāfiḍī.

If love for Muḥammad’s Household is branded “Rafḍ,”- rejection
then let mankind and jinn attest: I embrace that charge.

Another Attributed verses of Shafa’e: [4]

Barī’tu ilā al-Muḥaymini min unāsin
yarawna ar-rafḍa ḥubba al-Fāṭimiyyah.

To the Protector I declare my innocence of those
who brand devotion to Faṭimah’s house as “Rafḍ.”

Wa-sā’ilī ‘an ḥubbi ahli al-bayti hal?
uqirru i’lānan bihi am ajḥadu?

And should someone ask me: “Do you love the Family-
will you proclaim it, or disown it?”

Hayhāta! mamzūjun bilaḥmī wa damī
ḥubbuhum, wa-huwa al-fu’ādu mu‘ammadu.

Never. It is woven into my flesh and blood-
their love abides in my heart, impressed beyond erasure.

Study the following Ayah: [5]

...Say: (O Rasul) I do not ask any Ajr (reward) from you (Muslims) for this (Risalah) except the Muwaddah (love) for my Qurba, exclusive and nearest relatives.”

A question arises as to why do the rest of the Anbiya (as) demand Ajr while Rasulullah (S) only demanded the Muwaddah as Ajr of Hidayah? Why did he want the submission and devotion from Muslims in the form of Fard affection of his Ahl al-Bayt (as)? Study the history of Muslims and you will find the answer. Rasulullah (S) knew well what would happen after his demise, therefore, he taught the Ummah to maintain the rights of his Ahl al-Bayt (as), and to never betray them. The Ayah Muwaddah (compulsory love) is the divine-seal, which is connected with

Shafaah. Ahl al-Bayt (as) are the distinguished individuals who are pure from Rajs, internal as well as external impurity. Love of Ahl al-Bayt (as) brings submission to Haq and adherence to good deeds. Whatever meaning one gives to the word Qurba, certainly it is not applicable to anyone except Ali (as). Two very famous scholars of the Sunni Madhab, Fakhruddin al-Razi and al-Zamakhshari, both wrote in their Tafasir respectively that when Ayah 22 of Surah al-Shura appeared, Muslims asked: [6]

"O Rasulullah (S)! Who are the relatives to whom our love is due?"

Muhammad Rasulullah (S) informed:

"Ali, Fatimah, Hasan, Husayn ('itrat Tahirah)."

It is therefore established from this Hadith that it is only the Ahl al-Bayt (as) who should be loved and respected by the Ummah. Ali (as) is from the Ahl al-Bayt (as) for whom Rasulullah (S) said: [7]

"The parable of my Ahl al-Bayt is that of the Ship of Nuh; whoever gets aboard it is saved, and whoever stays away from it drowns."

Ali (as) was the most learned among the Ash'ab and amongst the Muslims in general. He opened the door for logical demonstration and proof for the discussion of Hikmah and 'ilahiyyaat (Metaphysics). He was the first who wrote down the Qur'an and discussed each Ayah with Rasulullah (S) as soon as a Wahi was received through Ruh al-Amin, Jibra'el (as). Ali (as) was so closely associated with Muhammad (S) that as soon as an Ayah appeared at any time of the day or night, he was the first to hear it. The 40th Ismaili Tayyibi Da'i and founder of "Al Daras al-Saify", Surat, Sayyiduna Abd Ali Saifuddin praises Ali (as) in a Qasidah as follows: [8]

Man tarā dhā naṣara al-Mukhtāra fīmā wāzarū?

Man tarā dhā yawma Khummin bi-yadihi rafa'ū?

Who, do you think, was it that aided the Chosen One when they stood by him?

Who, do you think, was it whose [hand] Muhammad raised with his own hand on the Day of Khumm?

After the demise of Rasulullah (S), Ali (as) went through immense trials and tribulations to preserve the Daw'ah. Ali (as) demonstrated exemplary Sabr (patience) and fortitude during this critical time which has no precedent in history. He faced a series of war threats and conspiracies but continued to staunchly act and pass judgments according to the Shariah. In doing so, he invited displeasure and made innumerable enemies, and to this day the number is increasing. People who love Allah and His Rasul (S) are attracted towards Ali (as); the rest are repelled. People who love Ali (as) will stand all form of torture from the hostiles, for example the devoted like Harith al-Hamdani (ra) (d.65 A.H), who was one of the loyal supporters of Ali ibn Abi Talib (as) who gathered people and reminded them of the numerous exclusive merits of Ali (as) and open Nass upon him as the sole-successor at Ghadir al-Khum amongst many hundred thousand Muslims by Rasulullah (S), and not only this but he instructed Amir al-Mumineen Ali (as) to take Bayah from each Muslims, and this taking Biyah process three days long, due to according to some sources one lakh twenty thousand Muslims. This created amongst the people of Madinah an unrest and a spirit of realization of the Nass of Rasulullah (S) upon Ali (as). The ruling party considered Harith (ra) dangerous for their survival so they warned him explicitly to stop his

activities. Harith (ra), however, didn't pay any attention, which further angered the rulers, and an order to burn Harith (ra) alive was issued. A trench of the burning fire was completely prepared, and surrounded by the masses, Harith was thrown into it. He remembered his Moula, Ali (as) and recited "Ya Ali Aghithni", who was at that time in Madain, Iraq. Through miraculous power, Ali (as) came in Madinah and instructed the fire to cool down immediately. Ali (as) spontaneously recited some Abiy'at which is available in his Diw'an. In this poem, Ali (as) discussed the divine realities, which are explained by the Shi'i Fatimi Ismaili Da'i of Yemen, Sayyiduna al-Waleed in his Risalah [9] on esoteric science. Translation of a few verses of the amazing poem of Amir al-Mumineen (as) areas follow:

*Yā Ḥārī Hamdāna, man yamut yaranī;
min mu'minin aw munāfiqin qubulan.*

*O Ḥarīth of Hamdan: whoever meets death will meet me-
believer or hypocrite alike-plainly, before his eyes.*

*He shall recognize me, and I will know him;
By his attributes, his name, and by his deeds.*

*And you will be on the bridge of Sirat in front of me;
So don't be afraid of falling due to sins*

*When you will stand before hellfire, I shall say;
He is mine, so leave him*

*I shall quench your thirst with cold water;
The taste of which is as sweet as honey.*

*Amir al-Mumineen Ali ibn Abi Talib (as) had promised to his Shia, Harith al-Hamdan (ra):
"I give you glad tidings, O Harith, you shall recognize me at the time of death, and at the
Bridge, and at the Pool, and at the time of division."*

Al-Harīth asked:

"O my Moula what is the time of division?"

Ali replied:

*"Division at the hell-fire, when I will make a correct separation. I shall say: This is my Shia, so
leave him; this is my adversary, so take him".*

Then Amir al-Mumineen (as) took (al-Harīth) by his hand and said:

*"I held your hand the way Rasullullah (S) held my hand and said (when I complained to him
about the envious Quraish and the Munafiqeen). 'Surely, on the Day of Judgement, I shall hold
the rope of Allah and cling to His safeguard, and you, O Ali, shall hold fast to my safeguard,
and your descendants shall cling to your safeguard, and your Shias shall hold fast to the
safeguard of all of you.' So what will Allah do to His Nabi? And what will the Nabi do to his
successor? (The same shall we do to our followers). Take this, O Harīth, the summary of all the
details. Yes, you shall be with the one you love, and for you shall be what you have earned."*

He said this three times.

Sayyid al-Himyari explained this episode in the following poem: [10]

*"The statement of Ali to al-Harith is marvelous,
And how much of marvels did he carry with him?*

*(He said) O Harith of Hamadan, whoever dies shall see me,
Be he a believer or a hypocrite, a clear sight before him.*

*His eyes shall recognize me, and I will know him,
By his attributes, his name, and by his deeds.*

*I shall quench his thirst with cold water,
The sweetness of which will seem to you like that of honey.*

*And when you will stand before hell fire, I shall say,
Leave him, and do not be near him,*

*Leave him, and be away from him, for indeed,
He has a rope bound with the rope of the successor of Rasulullah (S)."*

It is noteworthy to discuss in brief the tidings for Mumin and warnings for Munafiq by Amir al-Mumineen Ali (as) at the time of death. Ali al-Murtada (as) had promised his Shia through this poem in which he addresses Harith (ra) but which is in fact his address to all his Shia: [11]
The Umayyad Empire of Sham was known for running the anti-Ali (as) propaganda with full dedication which continued till the end of their downfall. The Umayyad machinery functioned two ways:

- i). A part of it put its efforts in suppressing the Fada'il and Mahsin of Ali (as)
- ii). To fabricated the merits of his opponents.

Doing this was simple; every story which told anything good about Ali (as) was retold using somebody else's name. So little changes were made in the narrative that left historians absolutely baffled due to which they couldn't decide what to accept and what to reject.

Here is an interesting extract from the famous scholar of Misr, Muhammad Haykal's book: "The life of Muhammad": [12]

"When the Umayyads firmly established themselves in power, their protagonists among the Hadith narrators deprecated the Ahadith reported by the party of Ali bin Abi Talib, and the latter defended those traditions and propagated them with all the means at their disposal.

A humorous piece of reportage comes from Ibn Asakir who wrote: [13]

"Abu Saad Ismail bin Muthanna was giving a Khutbah one day in Damishq when a man stood up and asked him (as to) what he thought of the Hadith: [14]

"I am the city of Knowledge and Ali is its Gate."

This Hadith alone should be sufficient to understand that Ali had to be followed after Rasulullah (S). However, Abu Saad questioned the authenticity of the statement and unsuccessfully tried to

create doubt by his words. He himself committed Tahrif in the above mentioned Hadith by adding other Ash'ab, and even though Abu Saad could not furnish any chain and was terribly embarrassed, the hostiles of Sham were quite pleased with his creation.

What Haykal is portraying and analyzing is that the question was asked in an open assembly in the city of Damishq, the hometown of Umayyad Empire. Abu Saad either knew the original Hadith but was afraid to confirm it for fear of retaliation from the hostile crowd, or, he just fabricated a new Hadith out of the blue to please the opponent of Ali (as), for monetary reward. The reason for all this was mainly religious and political enmity and the fear of reprisal from an overwhelming anti-Ali and anti-Ahl al-Bayt (as) masses.

The Jih'ad of Ali (as) for Islam turned thousands of families into his deadly enemies and the enmity grew in strength and intensity to the point of revenge. Rasulullah (S) waged many Ghazwah against the Quraish; the descendants of Abde-Shams (ancestor of Umayyads) became enemies of Rasulullah (S) and his entire family. Umayyad women used to send La'anah upon Ali (as) and ignited the fire of enmity in the hearts of their male members; they imprinted this antagonism on the minds of their children by singing anti-Ali songs while lulling them to sleep. One such example was Hindah who according to "Edward Gibbon" [15] and "Washington Irving" [16] used to send La'anah upon Ali (as) day and night.

2. Simple Lifestyle of Amir al-Mumineen Ali (as): a challenge to every religious leader.

Amir al-Mumineen Ali ibn Abi Talib (as) always ate and dressed in such a simple way that even the poorest could afford better. It was not because he was underprivileged, but it was a choice so that he could spend everything on the poor. Presented below are few cases quoted by historians that go to show this unique facet of Ali ibn Abi Talib's (as) personality, a trait, the parallel of which can hardly be found in any ruler or leader in the history of man. These incidents are of the time when (apart from being the spiritual leader of the Muslims) Ali ibn Abi Talib (as) was also the ruler of the entire Muslim Khilafah, except Sham. These incidents are thus examples for rulers and leaders of all kinds, spiritual and temporal, to live up to in case they claim to act in the interests of their subjects or followers.

The following Bay'an reflects the simple lifestyle of Amir al-Mumineen Ali al-Murtada (as): [17] Aqabah ibn Alqamah reported:

"I went to Ali's house in Kufa, finding before him a bowl of sour yoghurt with several pieces of dry bread. I said: 'O Amir al-Mumineen, why are you eating such food?' He replied: 'Muhammad Rasulullah (S) ate bread drier than this'. Referring to his garment, Ali (as) said: 'Rasulullah (S) would wear a garment with a rougher texture. If I do not follow his example, I fear not to join him.'"

The founder of Sunni Hanbali Madhab, Ahmad bin Hanbal quotes Suwida bin Ghafila: [18] "One day I went to see Ali ibn Abi Talib (as) in the Dar al-Imarah. It was the time of breakfast and before him there was a cup of milk and some barley bread. The bread was dry, stale, hard and did not contain any butter or oil. It could not be easily broken into pieces. Ali ibn Abi Talib (as) was exerting himself to break it and to soften it. I turned towards his slave Fizzah (ra)

and said: Fizzah! Have you no pity upon your Moula who is old? Why cannot you give him a softer bread added with some butter or oil? Fizzah (ra) replied: Why should I pity him when he never pities himself? He has given strict orders that nothing is to be added to his bread and even chaff and husks are not to be separated from the flour. We, ourselves, eat much better food than this, even though we are his slaves. Hearing this I said, 'O Moula Amir al-Mumineen, have pity on yourself; look at your age, your responsibilities, your hard work and your food.' Ali replied: "Suwida, you have no idea what Muhammad (S) used to eat. He (S) never had a full stomach for three consecutive days."

Kamaluddin Muhammad bin Talha further attests to the lifestyle of Ali (as) in his book: [19]

"I (Abdullah bin Zurarah) went to see Ali ibn Abi Talib (as) on Eid al-Fitr. He asked me to join him for breakfast and I agreed. Simple food was served before us. I told him, 'Moula, you are the Khalifah and a ruler of vast domain whose borders are extended. I was expecting an elaborate meal to be served but what do I see?' Ali ibn Abi Talib (as) replied, 'Abdullah bin Zurara, you have heard of emperors who have lived luxuriously. Let me be a ruler leading the life of a poor and humble laborer.'"

Furthermore, Ahmad bin Hanbal quotes in his "Masnad": [20]

"Tabayi bin Abi-Rafay went to see Ali ibn Abi Talib (as) on Eid al-Fitr and while he was sitting there a bag was brought before him. He thought that it might contain jewels. Ali al-Murtada (as) opened the bag. It contained dried pieces of bread which he softened with water. He asked Ali (as) as to the reason of sealing such food which even a beggar would not care to steal. Ali ibn Abi Talib (as) smiled and said: 'I keep it sealed because my children try to substitute softer bread, containing oil or butter.' I replied: 'Has Allah prohibited you to eat better food?' Ali ibn Abi Talib replied: 'No, but I want to eat the kind of food which the poorest of this state can afford at least once a day. I shall improve it after I have improved their standards of life. I want to live, feel and suffer like them.'"

Abu Sa'ed Mansur bin Husayn (422 AH) writes in his book with reference of Ahnaf bin Qays: [21]

"One day I went to see Muawiyah ibn Abu Sufiyan. He had laid a wonderful dinner. He brought all sorts of hot, cold, sweet and sour foods for me. I was wonderstruck. Later, as ordered by him, another dish of a different kind was brought in. I tried my best to find out what it was but did not succeed. I therefore enquired about it from Muawiyah. He replied that it consisted of the intestines of a duck which had been filled with the marrow of sheep and had then been cooked in pistachio oil and finally sugar had been sprinkled on it."

Once, after a day's hard work, Ali ibn Abi Talib (as) was sitting under a tree and eating his barley bread and salt. A beggar came near him and asked him for food. Ali ibn Abi Talib (as) readily offered to share what he was eating and gave the beggar a piece of bread. The old beggar found it difficult to chew and complained that the bread was too hard. Moula Ali (as) informed the beggar that he would get better food if he cared to go to the house of Al Imam al-Hasan (as). When the beggar arrived at the given address, he found that a banquet was spread out and people were eating. Al Imam al-Hasan (as) invited the man to join the spread Sufrah (Dastar Khawn). The beggar started eating and after a while he would eat one morsel and put one mouthful in his bowl. Seeing this, Al Imam al-Hasan (as) asked: [22]

"Why are you putting food in your bowl? Have your fill and then you can take some more with you."

The beggar replied:

"I am collecting it for a man who is sitting under the tree is eating dry barley bread and salt."

Al Imam al-Hasan (as) smiled and said: "That man is Ali ibn Abi Talib (as) and this house is his."

Harun bin Anza [23] recalled that he accompanied his father (Anza) to the "Khurniq" castle to meet Amir al-Mumineen, Ali ibn Abi Talib (as). It was in winter, with the winter being severe. He found Ali ibn Abi Talib (as) in an incredibly thin cotton garment, and the cold wind was making him shiver. Anza asked him:

O Amir al-Mumineen! Allah has reserved a share for you and your family from the Bayt al-Maal (State Treasury); why do you not make use of it?

Amir al-Mumineen Ali ibn Abu Talib replied:

Anza, I do not want anything from the Bayt al-Ma'al; this is the dress I have brought with me from Madinah.

He further said:

Allah has appointed me the Amir (leader) of the Mumineen (believer) and made it my duty to adopt a way of living, in food and clothing, on par with the poorest so that on the one hand, it may soothe the distress of the poor and on the other, restrain the rich from revolting.

Ahmad bin Hanbal quotes Abu Naziya, [24] a cloth merchant of Kufa, saying:

Ali ibn Abi Talib (as) purchased two shirts from my shop, one of superior quality which he handed over to his slave Qanbar to put on and the other of a rough cloth, very coarse and cheap, reserving it for himself. Ahmad bin Hanbal quotes Zayd bin Wahab saying: [25]

Once Ali ibn Abi Talib came out of his house and there were patches sewn to his dress. Bin Noaja, a Khariji and an enemy, who was allowed to lead a peaceful and comfortable life by Ali ibn Abu Talib at Kufa taunted him on the condition of his clothes.

Ali ibn Abi Talib replied:

"Let go, what have you to find objection in my dress. It is the kind which our masses can afford; why can you not think of their lives and dresses; I shall improve my standard after I have succeeded in improving theirs. I shall continue to live like them. Such an appearance makes one feel humble and meek and give up arrogance."

Amr ibn A'iz narrated that once he asked Ali (as) as to the reason of his having patches in his dress, he replied: [26]

"O Amr, such a type of dress makes you soft-hearted, vanishes vanity from your mind and it is the kind which poor Muslims can conveniently afford."

Lesson from the story of Ibn Muljim (L):

It highlights the difference between superficial love and true love. It was the period of the Zahiri Khilafah of Amir al-Mumineen (as), when he sent an order to his Aamil of Yemen to send 10 selected intelligent and confident persons for a special assignment. The Aamil first selected one hundred and again chose from them ten extraordinarily brave and brilliant men. Ibn Muljim al-

Muradi was one of them. He was a warrior and an eloquent orator and poet. The selected team appointed Ibn Muljim to represent them in the presence of Amir al-Mumineen Ali (as) due to his eloquence merits. He recited a Qasidah in praise of Amir al-Mumineen Ali (as), the gist of which was that it is an honor for them to serve him and their swords were ready for his enemies. Amir al-Mumineen Ali (as) called Ibn Muljim closely and asked: [27]

"What is your name?"

He said:

"Abd al-Rahman"

Ali (as) asked:

"What is your father's name?"

He replied:

"Muljim"

Ali (as) questioned:

"Which tribe do you belong to?"

Ibn Muljim replied:

"Mur'ad"

Amir al-Mumineen Ali (as) asked him thrice:

"Are you Mur'adi?"

Ibn Muljim (L) replied:

"Yes! O Amir al-Mumineen"

At that moment Amir al-Mumineen Ali (as) whispered Kalimah 'istirjah:

"Inna Lillahi Wa Inna Elayh'e Rajeeoon"

Then Amir al-Mumineen Ali (as) asked him:

"Was your foster mother a Jew?"

He replied:

"Yes, my foster mother was a Jew"

Ali (as) questioned:

"When you cried did she say:

"O the one who is worse than the killer of the camel of Sualeh (as)?"

He replied:

"Yes, it was so"

After sometime Ibn Muljim (L) became ill and had no one to take care (of him).

Amir al-Mumineen Ali (as) personally attended him till he recovered. Ibn Muljim (L) was so captivated by the affection of Amir al-Mumineen Ali (as) that he said:

"I will never serve anyone else and will always be there for you".

Amir al-Mumineen (as) recited Kalimat al-'istirjah:

"Inna Lillahe Wa Inna Elayhi Rajeeoon"

Ibn Muljim (L) asked:

"Why are you reciting Kalimat al-istirja?"

Amir al-Mumineen (as) said:

"You will be my killer!"

Ibn Muljim (L) was shocked by these words. He was the fan of Ali (as) and did not know that Allah will test him in this manner. He hit his head and said:

"O Amir al-Mumineen Ali (as) kill me right now so that this evil act does not happen".

Ali (as) said:

"You have not committed the crime yet, how can I punish you?"

Ibn Muljim (L) was in the army of Ali (as) in the battles of Jamal and Siffeen. In the battle of Naharwan when the Muslim army defeated the Khawarij, Ibn Muljim (L) requested Ali (as), *"If you permit me, I wish to go to Kufa before you to give the glad tidings of the victory to the people"*.

Amir al-Mumineen Ali (as) asked:

"What is the reason for this?"

He responded:

"I wish that Allah is pleased with me because I made people happy through the glad news of your victory".

Ali (as) granted him the permission. He took the flag and left for Kufa. He entered Kufa and started shouting:

Bisharah, Bisharah,

Good News, Good News.

In the same condition he reached near the house of virgin Qaṭam bint Shajnah bin'Adi (L).

The Conspiracy of Qaṭam bint Shajnah bin Adi (L):

Qaṭam bint Shajnah bin Adi was a very beautiful and rich girl, but characterless. As soon as she heard the tidings of the victory by Ibn Muljim (L), granted him audience. As soon as Ibn Muljim laid eyes on her he fell in love. She took Ibn Muljim (L) to her house and entertained him. Ibn Muljim (L) lost his heart to her along with his religion and Aqidah. Qaṭam (L) enquired about her father and brothers who were part of the Khawarij army. He replied that they had been killed and she started weeping. Ibn Muljim (L) regretted this statement. Qaṭam (L) left for a while, decorated herself and returned. Ibn Muljim (L) was attracted to her charm and taken over by lust, lost control and proposed to Qaṭam bint Shajnah bin 'Adi (L) for Nikah. Qaṭam bint Shajnah bin Adi, whose father and brother were slaughtered in the battle of Nahravan, was ready to take revenge from Ali (as) and was burning in the fire of extreme hatred. The famous Umayyad historian Ibn Kathir al-Damishqi has admitted [28]

That Qaṭam bint Shajnah bin Adi on being proposed by Ibn Muljim for marriage asked her lover:

"Do you know what my Mahar is?"

Ibn Muljim promised:

"I shall pay whatever you ask for".

Qaṭam bint Shajnah bin Adi demanded: [29]

i).One thousand Din'ar cash

ii).One gorgeous slave girl

iii) One young handsome boy

Qaṭam bint Shajnah bin Adi (L) once again went to another room and further decorated herself.

Ibn Muljim (L) who was on the peak of lust asked:

"What else?"

She said:

iii) *"The blood of Ali (as)!"*

Ibn Muljim (L) was shocked and said:

"It is difficult but give me a few days to think."

The learned writer of Mustadrak mentioned: [30]

Qaṭam demanded a Mahar which has never been asked by any woman in history. Ibn Muljim replied that the demand of slave-girl and 1000 Din'ar was acceptable but the murder of Ali, who had executed numerous war-lords, was very difficult. Hearing this, Qaṭam agreed to forgo the demand of Din'ar and the slave-girl, but refused her first condition which was the murder of Ali. To please this woman, Ibn Muljim agreed to pay the above Mahar.

The next day a messenger from Yemen came to Ibn Muljim (L) and said:

"Your father and uncle have expired. You are their heir. Go and take the succession wealth."

Ibn Muljim (L) was ecstatic to have received the inheritance as he could splurge it on Qaṭam bint Shajnah bin Adi (L). He came to Ali (as) and requested:

"My father and uncle have died. I wish to go to my tribe. Please write a letter to the authorities to help me get my inheritance."

Ali (as) wrote a letter of recommendation for him. Ibn Muljim left for Yemen and on the way, he saw fire at a distance. As soon as he reached near the fire, he heard someone shouting:

"The killer of the Lion of Allah has come."

Ibn Muljim (L) became frightened and started shivering. It was a Jinn who was throwing stones at him. Ibn Muljim fled immediately. Anyhow, he reached Yemen and gave the letter to the Governor. The Governor kissed the handwriting of Ali (as) and finished the task quickly. Ibn Muljim (L) took his wealth and was returning happily to Kufa when on the way, robbers looted his clothes, horse and all his wealth.

He reached Kufa and straight away went to the house of Qaṭam bint Shajnah bin Adi (L). The wretched woman brought alcohol for him. Inebriated, he repeatedly requested Qaṭam (L) for sex but she refused saying that it would not happen till Ali (as) is assassinated. Ibn Muljim (L) responded:

"I will go right now and kill him".

She said:

"It cannot be like that. This needs preparation".

She took his sword and gave him 1000 Din'ar to sharpen it, and another 1000 Din'ar to poison it.

The Real 'Culprit' Hides behind the Planted Killer:

It is shocking that no one ponders on the fact whether it was Qaṭam's own idea to kill Ali, or it was planted in his mind by a mastermind who used hidden techniques for doing so. Ibn Muljim didn't realize that he was only a pawn, and he went ahead and killed Amir al-Mumineen Ali (as). At this time no one in Dar al-Islam was more interested in the assassination of Ali than the Empire of Sham. The plot to kill Ali, the skill displayed in its execution, and its success demonstrate a high degree of professionalism which were characteristic of the Sovereign of Sham alone, whereas Ibn Muljim was nothing more than an indirect hired killer. Intelligence of the Umayyad Empire at Sham had informed the ruler that preparation for the invasion of Sham by Ali (as) was completed. In the battle of Siffin, the Empire of Sham had not responded to the chivalrous treatment by Ali (as). This time, therefore, Ali (as) had decided on a swift action that would crush the rebellion of the Sham and would restore peace to the tormented Muslim Empire.

The Empire of Sham also knew that Ali (as) had, this time, both the ability and the resolution to bring the conflict to a speedy and successful conclusion. It is a historically recorded fact that the assassination of Ali (as) took place on the eve of his invasion of Sham.

The Last Night of Moula:

The night of 19th Ramadan arrived. Qaṭam called Shabib Ibn Bahira Ashjayi in Masjid al-Kufa to assist Ibn Muljim. The morning was awaited. It was the practice of Moula to have Ift'ar at one of his children's house. He went to the house of Sayyidah Zaynab (as) where she had placed two pieces of bread, a cup of yogurt and some salt. Seeing an extra dish, Ali (as) questioned: [31]

"My dear daughter! Why have you brought an extra dish? Would you wish for an increase in the accountability of your father in the hereafter? Your father is a follower of Rasulullah (S). Dear daughter! Take away the extra food".

Hearing this, Sayyidah Zaynab (as) could not control her tears. She took away the cup of yoghurt. Ali (as) took a piece of bread with salt, Shukr of Allah and got busy with Ibadah. Several times he came out of his room in the courtyard and looking above at the sky said: [32]

"I am truthful, and my Moula Rasulullah (S) was also truthful. Wallah! I have never said anything incorrect nor have I been given incorrect information by Rasulallah (S); this is definitely the indicated night."

Ahl al-Bayt (as) inquired the reason behind such strange words. Ali (as) explained:

"The time of Shahadat, as foretold to me by Rasulullah (S), has come".

He informed his family about a dream. He said:

"During a nap, I saw Jibrael (as) on the top of Mount Abi Qubeys, and took two stones and beat them together; its dust spread into every house around the globe."

Ahl al-Bayt (as) asked for the interpretation of this dream. Ali (as) replied:

"It is a confirmation from Allah that today at the dawn your father shall be killed and his death will be mourned in every home of the Mumineen."

On the night of 19th Ramadan, Ali (as) recited these Abiyy'at frequently: [33]

"Gird up your loins for death;
Death would see you shortly.

And never be afraid of it;
When it enters the valley of your life.

Just as time was pleased with you;
The world will cry upon you".

The Morning of Mourning:

As Ali (as) left for the morning Salah, his pet ducks gifted to him by Rasulullah (S) rushed towards him and tried to prevent him from going. Perhaps Allah instilled in them to say their last Salaam to their Moula, as they would not see him again. Sayyidah Zaynab (as) began to drive them away. Ali restrained her saying: [34]

"Leave them alone, daughter. They are lamenting as afterwards people of the world would mourn upon your father. They cannot speak; do take care of their grain and water".

Ali (as) then entered Masjid al-Kufa. Suddenly strong winds blew off the candles of the Masjid, indicating that darkness would spread throughout the world. In the Masjid al-Kufa, ibn Muljim was sleeping. He was lying cup-side down, hiding the sword which had been drenched in poison for 40 days, which was enough to kill a large number of people. Ali (as) woke up the sleeping Fitnah, Ibn Muljim, and asked him to get up as it was time for the morning Salah. Then Moula stood in the Mahrab to offer Salah of Tahiyat al-Masjid; and then he bent down on his knees in Ruku and gave the first Sajdah. When he repeated the Sajdah, Ibn Muljim struck a heavy blow of his poisoned sword on the head of Ali al-Murtada (as). Ahhin Summa Ahhin! Blood gushed from the head of Moula. He fell down in the Sajdah, and then recited sentence which will never be heard again. The one who alone was born inside the Kabah sealed the victory of his devotees at the time of fatal Zarah: [35]

“Fuztu wa Rabb’il Ka’abah”

By the Rabb of the Ka’abah, I have won.

This sentence carries Asrar ‘ilahiyyah which are discussed by the great Ismaili Fatimi Du’at of Yemen in their Rasa’il. The 52nd Ismaili Tayyibi Da’i, Dr. Sayyiduna Mohammed Burhanuddin, discussed the Sujud of Ali (as) in his Munaj’at written in the year 1430 AH: [36]

Shabahat Minho Sajdatun Fee ibtida’e;

Ikhtitam an be Sajdatin Hamra’e

From the beginning till the end;

all Sujud of Ali were similar

The first Sajdah soon after birth inside the Ka’abah at “Rukhamat al-Hamra”, and the final Sajdah at the time of Zarahat’e Shahadat in the Mahrab of Masjid al-Kufa when the blood from his head coloured his beard. Surgeon Athir Ibn Amr who had graduated from famous Madrasah of Tibb in Jundi Shahpur [37] was practicing in Kufa was called.

37). Jundi Shapur located in what is now southwestern Iran, in Khuzestan province. It was a major intellectual, medical, and cultural hub, especially famed for its academy or Madrasah which included a hospital, library, and translation center. The academy of Jundi Shapur played a key role in preserving, translating, and synthesizing Greek, Persian, Indian, Syriac, and other knowledge traditions. It influenced later Islamic medicine, philosophy, and the development of institutions in the Muslim world. The Surgeon of Kufa examined that it was the second time that Ali (as) was wounded in the forehead, the first being during the Ghazwah Khandaq fought in 627 when the sword of Amr bin Abd Wudd cut through his helmet, and struck the head. His forehead still bore the scar left by the sword of Amr. At Dar al-Imarah of Amir al-Mumineen, Surgeon tried to dress the ghastly wound but could not stop the bleeding. The blow of the sword was fatal; besides, the poison from its blade was also spreading rapidly in the body of Moula. Surgeon suggested a large quantity of Milk as an antidote of poison, and this news spread out in the nook and corner of Kufah. To hearing this news hundreds of children came carrying milk bowls to the house of Moula Ali (as), and they were crying. Later it was found out that these were the orphans of Kufa, to whom Amir al-Mumineen Ali (as) used to feed, at night. Ahhin! That Moula who never faced any injury in any battlefield or we can say no sword could dare to touch him, couldn’t recover from the wounds by the poisonous sword of Maloon Ibn Muljim.

Sayyidi Sa'asa bin Suhan al-Abdi arrested ibn Muljim, and brought him in the presence of Ali (as) with his hands tied behind his back. Ali (as) saw that the rope was cutting his flesh so he ordered immediately to loosen it and to treat ibn Muljim humanely. Maloon cried to see the kindness of Moula. Ali said:

"It is too late to repent now. Did you find me a bad Moula or an unjust and mean Khalifah?"

Ali instructed Al Imam al-Hasan (as) and Al Imam al-Husayn (as) regarding the killer:

"Sons! If I remain alive, I would have the Right of Qis'as or the right to forgive him. After me this right would pass on to you".

When Sayyidah Umm'e Kulthum (as) came to know about this accursed one from first to last, she told him hatefully:

"What wrong did my father do to you? Why did you attack him?"

Then she said:

"In sha Allah, my father will recover, and you will face deprivation and failure."

At this, the Maloon killer told her:

"Do not hope that your father will get well, because I bought this sword for one thousand Din'ar and spent one thousand Din'ar more to smear it with deadly poison. I have smeared it with such a poison, that this sword is enough to kill the entire population of Kufa." [38]

When Al Imam al-Hasan presented a cup of milk to Moula Ali, he took some and the rest he gave to Ibn Muljim. Surgeon Athir ibn Amr examined the wound carefully. He understood that the poison had already entered the veins of Moula (as) and said that no treatment would be effective. (Normally such patients are not informed that no treatment would be useful for them. Only the relatives of the patient are informed about it). However, the Surgeon knew that it was not appropriate to hide the fact from a personality like Moula Ali (as) and inform only his relatives about his deteriorating condition. So he told him:

"O Amir al-Mumineen! If you want to make a Wasiyah, do it now."

Wasiyyah to the Ahl al-Bayt (as):

The atmosphere was filled with grief. Ali broke the silence and pronounced his Wasiyyah in detail. It was the 20th evening; the pain had increased in intensity. All were deeply distressed, but Ali was calm and reposed. He had given the last Khutbah on 19th Ramadan: [39]

It was the 21st of Ramadan, the day of great difficulty and mourning for the Ahl al-Bayt (as) and their followers. Ali was surrounded by his male family members and his faithful followers since the 19th Ramadan. Ali asked his faithful followers his final Salaam, who were deeply saddened by leaving their Moula but Ali told them that they cannot stay since his daughters were eager to be with him in these last moments. Moula asked his sons to make sure that his followers were at a distance so that they would not hear the cries and voices of his daughters.

It was at this time that Moula Ali gave his final Wasiyyah and instructions to his family. He conferred Nass upon Al Imam al-Hasan (as) as his Mansus, Successor in Imamah and the head of the Ahl al-Bayt. Then he called all his children and started giving their hands one by one in the hands of Al Imam al-Hasan (as) saying:

"I give you in the protection of my son Hasan."

When all the children were handed in the protection of Al Imam al-Hasan, only Sayyidi Abal Fadl al-Abbas (as) was left as he stood in a corner. At this stage, his mother Umm al-Baneen with the permission of Ali (as) asked:

"Why have you spared my son Abbas from the protection of Al Imam al-Hasan?"

Amir al-Mumineen Ali (as) called Sayyidi Abal Fadl al-Abbas (as) and said:

"I have saved you for a very special occasion."

And then he called Moula Abi Abdillah Al Imam al-Husayn (as), and giving the hand of Sayyidi Abbas (as) in the hand of Moula al-Husayn (as), addressed him saying:

"Abbas! I give Husayn in your protection. Take good care of him and don't leave him until he wishes so, and remember that this is a great responsibility which you will realize when you will be in Karbala. All the Ash'ab of Husayn will be killed and his little children will be crying and asking for water from a thirst of three days of intense heat".

He then addressed Moula Al Imam al-Husayn (as) and said:

"My son, when you will be left alone in Karbala and the time of your Shahadat will arrive, I ask you to fulfill one wish of mine, ask your sister Zaynab to raise her sleeves and then kiss her arms."

Moula Ali further cautioned:

"Son, after your Shahadat, the forces of Yazid (L) will enter the tents and snatch away the Hijabs of my daughters and will tie the hands of Zaynab and other lady prisoners with tight ropes."

Hearing this heartbreaking Bay'an, the intensity of pain of all present increased manifold. At the time of Shahadat, Ali narrated forthcoming tragic events in a manner of Majlis and promoted the institution of Hidayah, established by Rasulullah (S).

Amir al-Mumineen addressed the attendants: [\[40\]](#)

"Till yesterday I was your companion and neighbour, I was sound and healthy amongst you. But shortly you will find my body without soul. You will find that after moving, working and performing its duties, my body is now motionless and unable to do anything; you will find that after having spoken to you, taught, lectured and advised you, it is absolutely silent now. Take warning from my silence and from the undisturbed stillness of my body. Because the sight of a moving, acting, thinking and speaking person to have suddenly turned into a silent, quiet and motionless body is a better form of warning than the best lecture and the most effective Khutbah."

It was dawn. Those desirous of asking questions from the Gateway of the Madinah of 'ilm also came to learn their last Sabaq. Ali (as) instructed them to ask in brief. On the dawn of the 19th of Ramadan, when Moula Ali (as) was struck by poisonous sword, Hujr bin Udai was not present in Kufa. On his arrival at Kufa, Hujr got news of his Moula's critical injury. He immediately ran to visit his Maula. Someone informed Amir al-Mumineen (as) that your beloved Hujr is outside of the residence, Moula instructed to allow him to come. Hujr bin Udai was one of the Ash'ab who were allowed inside the house. He was standing next to Maula Ali (as), who instructed:

"Hujr, come in front of me."

He stood in front of Maula, who said:

"Do I give you an information?"

Hujr said:

"Yes Moula"

Amir al-Mumineen continued:

"Hujr, a hard time will come upon you after me. You will have to abuse me or else be slaughtered at the behest of the ruler? Which action would you like Hujr?"

Hujr replied:

"Moula! If Allah gives me life seventy times and your enemies kill me and burn me and blow my ashes away, I would still like to be killed in your love."

Moula Ali (as) left away from this world. The time came when Ziyad bin Abih (L) brought false testimony against Hujr from seventy Iraqis and sent Hujr to the ruler along with the witnesses. When Hujr was presented with handcuffs, the ruler said to Hujr that, either you send curse Ali (as) or approve to be buried in the grave dug in front of you. Hujr chose death and bequeathed to be buried with the same blood-stained clothes and handcuffed hands. The Umayyad ruler said:

"The State will not provide shroud, but why you want to be buried in blood-stained clothes?"

Hujr ibn Udai (ra) said:

"I will testify to my love on the Day of Qiyamah by appearing before my Moula Ali (as) with the same blood-stained clothes and tied hands. I will tell my master. Look, Moula I did not leave your guardianship and embraced death."

Sayyiduna Hujr bin Udai recited Qasidah in praise of Amir al-Mumineen. Ali informed: [41]

"O, Hujr! The time is near when people would call you and pressurize you to express your displeasure with me and would ask you to send La'anah on me."

In such an atmosphere of Huzn and Buka, Moula Ali breathed his last, leaving his family and followers crushed by grief. It was the night of the 21st of Ramadan when the Ahl al-Bayt became orphans. Sayyiduna Sa'asah bin Suh'an al-Abdi was one of those fortunate ones who had the honour of being present at the funeral of Ali. The Marthiyah recited by Sayyiduna Sa'asah was after the burial of Moula Ali (as). Sayyiduna Sa'asah was one of the special Ash'ab of the Moula present at the time of his burial. After the burial, Sayyiduna Sa'asah kept one of his hands on his chest and took a handful of mud from the grave and kept it on his head. Then he recited following Marthiyah: [42]

May my parents be sacrificed for you, O Amir al-Mumineen! O Abul Hasan!

May you find pleasing all the honours and successes you gained through this Shahadat and the rank you obtained near Allah.

Surely, the place of your birth is pure, your patience is strong and your Jihad is great.

You made a profitable trade and reached your Rabb. I offer Dua to Allah that He grants us the good sense to follow your footsteps.

You reached a place none can reach. You have gained that honour, which could not be gained by anyone. "O Abul Hasan! I am happy for you.

Allah has made your rank more honourable. May Allah not keep us away from the great reward, which we seek through you.

May Allah not let us get misguided after you.

By Allah, your life was the key to goodness and a lock for mischief.

If people had obeyed you and sought your recognition, heaven would have rained mercy and earth would have thrown up its treasures.

Alas, they did not care about you. This temporal world misled them.”

Reciting this Marthiyah, Sayyiduna Sa’asah began weeping excessively and all the people gathered there were full of Huzn and Buka. They began to weep aloud in extreme grief.

After Ali’s burial, he was so stricken with grief that he beat his chest with one hand and put dust on his head with the other and said: [43]

“Amir al-Mumineen! You have now reached near your elder brother Rasulullah (S) and you have drunk from the cup of Rasulullah (S), which was brimming to the full. You have achieved what others were unable to achieve. You were born in the Kabah and killed in the Masjid”.

It was Ali who had aspired for Shahadat on seeing the slain bodies of Sayyiduna Hamzah (as) and the Shuhada of Uhad. Rasulullah (S) had given him tidings of Shahadat and told him: [44]

“Ali, I give you glad tidings that you would be martyred and that Shahadat follows you”.

Amir al-Mumineen Ali (as) got Shahadat in a city like Kufa where all Muslims except the Khawarij of Nahrawan wanted to attend his funeral and mourn for him. Muslims had no information of Moula Ali’s (as) Shahadat till the midnight of the twenty-first of Ramadan because he passed away after midnight. Amir al-Mumineen Ali’s sons, viz. Al Imams al-Hasan (as) and Al Imam al-Husayn (as), Sayyiduna Muhammad Ibn Hanafiyyah and Moula Abal Fadl al-Abbas (as) and some of his close Ash’ab who numbered six or seven performed his funeral bath, shrouded him and buried him secretly at the place as indicated by Moula Ali (as). He was taken to the place where he is buried today in the darkness of the night and no one was informed about this. According to traditions, it is the place where some of the great Anbiya are buried. According to the sources [45], the place of the grave of Amir al-Mumineen Ali (as) was kept confidential and no one was informed about it.

Why was Amir al-Mumineen Ali (as) buried secretly in the darkness of night [46] in spite of having so many followers? It was because of the fear of Khawarij only because they used to say that Ali (as) is not a Muslim. Hence, there was a risk that these Malaeen might have dug up his grave in the darkness of night and exhumed his pure remains. Towards the end of Al Imam Ja’far al-Sadiq’s (as) time i.e. approximately for a hundred years, why did no one except the Imams and some special Ash’ab knew the grave of Moula Ali (as)? On the morning of the 21st Ramadan, Al Imam al-Hasan (as) prepared a Janazah and gave it to a group of people to take it to Madinah so that the Khawarij and Shami think that Ali Ibn Abi Talib (as) is buried in Madinah. The children of Moula Ali (as) and his close Shias knew the location of his grave because they had buried him on the 21st eve of Ramadan. They used to go to the place for Ziyarah, which was near Kufa. When the Khawarij lost power during the time of Al Imam Ja’far al-Sadiq (as), the risk

of any damage to the grave of Amir al-Mumineen Ali (as) was eliminated. Eventually, Al Imam Ja'far al-Sadiq (as) ordered Safwan who is a narrator in the chain of narrators of Dua Alqamah to prepare a shade over the grave of Amir al-Mumineen Ali (as) so that people could recognize it. After that, people came to know about the grave of Moula Ali (as) and it became a place of visitation for all. Next day, the Muslims came to know that Ali (as) was buried the previous night. When they asked about the place of his burial, they were told that it was not necessary for them to know it. Why was it done in this way? It was because of Khawarij and bitterest enemies of Sham only. If they had known where Amir al-Mumineen Ali (as) was buried they would have taken out his body from the grave and defiled it. As long as Khawarij lived in this world and were in power, no one except the descendants of Moula Ali (as) and Imams knew the place of his burial. After a hundred years, Khawarij lost power and they were eliminated and there was no possibility of insult to the grave of Amir al-Mumineen Ali (as). Then Al Imam Ja'far al-Sadiq (as) informed the Shia about the location of the grave of Moula Ali (as) for the first time. Safwan al-Jamal, one of the famous narrators of the Ziyarah Aashurah has a famous Sahabi of the Imam, he said: I was with Al Imam Ja'far al-Sadiq (as) in Kufa and the Imam took us to the grave of Moula Ali (as), and pointed out the grave of Moula Ali (as) and probably he arranged for a shelter for the grave. After that the secret of the grave of Moula Ali (as) became known. The atrocities on Moula Ali (as) were not limited till his Shahadat. The place of his burial was kept secret for more than a hundred years after his Shahadat.

The entire Arabia felt the vacuum created by the Shahadat of Ali. The defender of Islam departed for whom Rasulullah (S) said: [47]

“Are you not pleased to have the Manzilah (status) in relation to me as Harun had to Musa?”

That Moula departed for whom Rasulullah (S) had offered Dua: [48]

“O Allah! Love the person who loves Ali and be an enemy to the one who hates Ali”.

For Ali Rasulullah (S) publicly announced many hundred Ahadith to inform about his infinite merits under the divine instructions. A few are as follows: [49]

i). Ali is the Moula (Lord) of those whose Moula I am!

ii). Ali is the one who would always be with the Qur'an and with whom the Qur'an would always be.

iii). Ali is of me and I am of Ali

iv). It was he who was named as the Nafs, the soul of Rasulullah (S), on the historic occasion of the Mubahalalah.

v). Ali and I are of one and the same Noor

vi). He was next only to Rasulullah (S) as meant by the Ayah al-Tathir.

vii). He was declared by Rasulullah(S) to be always with Haq, the truth, and the truth always with him.

viii). “Who was foremost of the Itrat, the Ahl al-Bayt (as) along with the Kit'ab of Allah? Who was meant by Thaqalayn, the two being left among the Muslim Ummah as the Two Inseparable entities of the highest value for guidance?”

ix). “Ali is the Best Judge and the Witness of Truth”

Many Muslims mourned Shahadat of Amir al-Mumineen Ali (as) but none mourned him more than the Dhimmis (the Jews, Christians, and Zoroastrians). They were utterly heart-broken and when the sick, disabled, crippled, orphaned and the widowed in the Jurisdiction of the Muslim Khilafah heard that Amir al-Mumineen Ali (as) had been assassinated, they felt that their world had collapsed. He had been a father to them all. He had taken them all by the hand. He had included them all in his Dua. Many among them did not know until after his death that it was he who had fed them and had taken care of them. Whereas Ali (as) was accessible at all times to the poor and the weak, his own greatest anxiety and fear were lest any of them be inaccessible to him. It was only in his dominion that the non-Muslims, the powerless and the defenseless enjoyed complete security. No one could terrorize them or exploit them. With his demise, their security was gone forever!

Several opponents of Amir al-Mumineen Ali (as) and enemies cannot point out a single instance when he deviated from principle. They cannot point out any conflict between his thought and speech on the one hand, or between his speech and deed on the other. He was consistently consistent in thought, speech and action. Ali represented the ultimate victory of character and ideology. He was a rare combination of the love of Allah, devotion to duty, strength tempered with tenderness, symmetry of disposition, and inflexible integrity. His greatest legacy to the world of Islam will remain forever his sublime character. On his demise, Saudah Hamdani recited this Marthiyah in the court of Sham: [50]

“Rahmah and Salawaat on the soul which was buried in the grave and Adal was also buried with him.

He fulfilled his Ahd with Allah that he would not adopt anything other than Haq.”

The celebration in the Court of Sham:

It is noteworthy to discuss how majority of the Muslims incorrectly adopted the date of Laylat al-Qadr: [51]

“When death news reached that Ali was assassinated on the 21st of Ramadan, the people of Sham declared the night of 27th of Ramadan as a celebration. This was later turned in to “Laylat al-Qadr” in the Umayyad Empire; otherwise, there is no mention of celebrating the 27th month of Ramadan as Laylat al-Qadr, nor was it ever celebrated during the time of Rasulallah (S)”.

Fada'il of Ali Ibn Abi Talib in the court of Muawiyah:

Dir'ar bin Damrah al-Nashali was one of the Ash'ab of Amir al-Mumineen (as). After the Shahadat of Amir al-Mumineen (as), he went to Damishq, Sham, where he met Muawiyah, who asked him: [52]

“Describe Ali to me.”

He replied:

“Would you please excuse me from answering this question?”

Muawiyah insisted:

“You must describe him.”

Whereupon Dir'ar said:

"If there is no alternative, then you should know that Ali was a man whose personality knew no limits, his speech was decisive, his judgements based on justice, his knowledge spread in all areas and wisdom was manifest in all his behaviour. The food he liked most was the coarse kind, and wore simple clothes. By Allah he was among us as one of us. He used to respond to our questions and fulfill our requests. By Allah although he used to let us get close to him, and himself was close to us, we did not dare address him due to our feeling of awe towards him, nor did we dare speak first due to his greatness in our hearts. His smile displayed a row of pearls. He used to honour the pious, be kind to the needy, feed the orphaned, the near of kin or the needy man in misery; he clothed the bare and helped the undefended. He used to detest the world and its trappings. I stand witness that I have seen him on several occasions when night had spread, as he stood in the Mahrab (of the Masjid) holding his beard, and saying:

"O world, O world! Get away from me. Why do you present yourself to me? Or are you eager for me? You may not get that opportunity to impress me. Deceive someone else. I have no concern with you. I have divorced you thrice where after there is no restitution. Your life is short, your importance is little and your liking is humble. The provision is little, the way is long, the journey is far, and the goal is hard to reach."

Upon hearing this from Dir'ar, even Ali's bitterest enemy Muawiyah's eyes were filled with tears and he said:

"May Allah send Rahmah on Abul Hasan; he really was like this."

Then turning to Dir'ar he said:

"How do you feel in his absence, O Dir'ar!"

Dir'ar replied:

"Amir al-Mumineen for his Shia was like a mother whose child has been killed in her arms; 'would her broken heart ever heal or her tears ever cease?"

Hearing this, Muawiyah admitted that when he would die, no one would remember him in this way.

The Famous Qasidah of 'Amr bin al-'Aas in Praise of Amir al-Mumineen 'Ali ibn Abi Talib

From the earliest days of Islam, Muhammad Rasulullah (S) continuously declared and emphasized the Wasayah and Imamah of Amir al-Mumineen, 'Ali ibn Abi Talib (as). This was not a single announcement, but a sustained chain of proclamations across many occasions, beginning with the earliest call at Dawah Dhu al-Ashirah and culminating in the monumental declaration at Ghadir al-Khumm. At that historic location near al-Juhfa, as Rasulullah (S) was returning from his Hajj al-Wada', he raised Ali's hand before the vast assembly and declared:

"For whomever I am Moula (master, guardian), this Ali is his Moula."

This declaration at Ghadir is not merely an isolated event; it is corroborated by the Qur'an, multiple Nabawi traditions, and well-documented reports in both Sunni and Shia sources. It became the seal upon years of repeated reminders of 'Ali's exclusive right to succession and leadership. Yet, beyond the testimony of Rasulullah's (S) loyal Ash'ab and the praises of his lovers and followers, an extraordinary and paradoxical testimony comes from an unlikely source: one of Ali's fiercest political enemies, Amr ibn al-Aas.

Amr bin al-Aaṣ was a skilled politician, soldier, and poet, notorious for his cunning. He aligned himself with Muawiyah ibn Abi Sufiyan during the conflicts following the assassination of the third Khalifah. Together, they resisted the Khilafah of 'Ali ibn Abi Ṭalib (as), engaging him in the bloody confrontation of the Battle of Ṣiffin. The political maneuvering at Dumat al-Jandal (arbitration after Ṣiffin) also bore 'Amr's fingerprints, with his sly strategies helping Muawiyah consolidate power. Despite his opposition to 'Ali (as), there are recorded moments where 'Amr's conscience and eloquence betrayed an acknowledgment of 'Ali's unmatched rank. One such profound acknowledgment is embodied in his Qasidah Juljuliyyah.

After 'Amr was granted the governorship of Miṣr as part of his bargain with Ruler of Sham, tensions arose. The Ruler of Sham repeatedly demanded that 'Amr must forward the taxes of Miṣr to Sham. Eventually, his demands became so harsh and imperious that 'Amr, deeply offended, responded not with compliance but with poetry: [53], in the tradition of Hijāh', a form of biting satirical verse among the Arabs, 'Amr crafted a rebuke. This was no ordinary invective: within it, he exposed the conspiracies against 'Ali, and, most remarkably, openly praised 'Ali ibn Ab Ṭalib as the true Hadi. Amr referred to Ali (as) with titles such as: "Imam al-Huda", the Imam of guidance. Acknowledging his spiritual and moral authority in contrast to the ruler of Sham's raw thirst for worldly dominion. This lengthy poem, consisting of 66 verses, is named the Qasidah Juljuliyyah, its name derived from its final word "Juljuliyyah," meaning a "bell" or "jingle."

Every verse of this Qasidah is both a stroke at the ruler of Sham and an admission of truth about 'Al. It is one of the most ironic monuments of Arabic poetry: a testimony to the greatness of 'Ali penned not by a devotee, but by a bitter opponent. 'Amr discussed ruler of Sham for his passion with wealth, taxes, and worldly power. Praises of 'Ali's unmatched qualities: He lauds 'Ali as a man of unparalleled knowledge, courage, justice, and divine guidance. The inevitability of truth: Though they strove to suppress 'Ali's authority, 'Amr acknowledges that truth cannot be hidden forever. Thus, the poem is not merely a literary artifact but a historical confession: a reluctant adversary affirming the very legitimacy he tried to undermine. This masterpiece was preserved by renowned scholars. Among the foremost is 'Allamah Abd al-Ḥusayn al-Amini, who recorded the Qasidah Juljuliyyah in his encyclopedic work Al-Ghadir Fi al-Kitab wal-Sunnah wal-Adab. In Al-Ghadir (vol. 3) [54], al-Amini not only cites the full 66 verses but also provides commentary on its historical and literary significance. Later scholars and poets across the Persian world also engaged with this poem. The scholar Muḥammad Taqi Waḥidi produced a Farsi rhymed version, endorsed by 106 poets, showing the enduring resonance of this confession throughout centuries of Islamic literature. Alongside the Qasidah, narrations exist about the interactions between 'Ali and 'Amr on the battlefield. In one famous account from Ṣiffin, Amr was cornered by Ali, who hurled a spear at him. To save himself, Amr exposed himself shamelessly. Out of mercy, Ali turned away and spared him. Later, ruler of Sham taunted him: "You should praise your private parts that saved you!" This anecdote, though satirical, underscores the moral contrast: 'Ali's magnanimity versus his enemies' reliance on trickery and humiliation.

Praise from a friend is expected; confession from an adversary is more powerful. Even Arab critics of poetry acknowledged its eloquence and sharpness as a poetic brilliance. It reveals the politics of the early Islamic period, the methods of ruler of Sham, and the awareness, even among his allies that Ali was the rightful Khalifah and Amir al-Mumineen. Truth is so compelling that even those who oppose it sometimes find themselves compelled to admit it. The Qasidah Juljuliyyah of Amr ibn al-Aaṣ stands as one of the most paradoxical yet luminous tributes to Amir al-Mumineen, 'Ali ibn Abi Ṭalib (as). It is a confession of conscience from a cunning politician, a historical record preserved by devoted scholars, and a poetic monument to the enduring reality of Walayah.

While countless lovers of Ali sang his praises, this testimony from a rival makes his truth shine all the brighter. As the Qur'an states: [55]

"Nay, We hurl the truth against falsehood, and it breaks its head, and behold, falsehood vanishes." (Qur'an 21:18)

Closing Discussion:

The life of Ali ibn Abi Talib (as) offers a rare convergence of spiritual excellence, intellectual depth, political acumen, and personal humility. His role as a defender of the Nabawi mission, his contributions to Fiqh, 'ilm al-Tawhid, and governance, and his enduring emphasis on justice and equality make him a pivotal figure not only in Islamic memory but also in discussions of ethical leadership across traditions. His assassination, situated within a web of political intrigue and factional rivalry, underscores the vulnerability of virtuous leadership in turbulent times. Despite centuries of propaganda and distortion, words, actions, and sacrifices of Ali (as) remain central to Muslim piety and philosophy, embodying a legacy that continues to challenge, inspire, and guide. In both Shia and Sunni scholarship, the depth of his influence is undisputed, marking him as one of the defining personalities of Islamic civilization.

The Shahadat of Amir al-Mumineen Ali ibn Abi Talib (as) was not merely the tragic death of a leader; it represented the loss of the embodiment of prophetic ethics, uncompromising justice, and profound spiritual insight within the early Muslims. His final days reflect both the inevitability of divine decree and the weight of betrayal, politics, and factionalism that reshaped the trajectory of Islamic governance. Even in death, Ali (as) remained consistent with the values he upheld in life, mercy towards his killer, concern for the vulnerable, and loyalty to divine command. Remarkably, even his opponents, such as Amr ibn Aas, were compelled to acknowledge his superiority, integrity, and rightful leadership through verse and testimony. The grief of the Ahl al-Bayt and the broader Muslim community underscored the vacuum left by his departure, a loss felt not only by Muslims but by all who experienced his fairness, generosity, and unwavering protection. His life continues to serve as a timeless reference point for moral courage, divine love, and principled leadership. In remembering his Shahādah, believers are called not merely to mourn but to uphold the truth, justice, and spiritual depth that Ali (as) embodied, a legacy that remains inseparable from the prophetic mission itself.

I close on the following verses of Salaam of Jalauddin Rumi: [56]

*Khwaja'i Khir ul-Bashar, Bab'e Shabbir wa Shabbar;
Raj'i Shams wa Qamar, Shah Salaamo Alayk*

True friend of the best amongst all the people, O the gateway (to enter into the spiritual domain) of Shabbir and Shabbar; the one for whom sun and the moon turned, O Emperor upon you Salaam.

*Haydar Lashkar Shikan, Bab'e Husayn wa Hasan;
Shayr'e Khuda Abul Hasan, Shah Salaamo Alayk*

*Haidar! O destroyer of the enemy force, the door of Husayn and Hasan;
The lion of Allah, father of Hasan, O Emperor upon you Salaam.*

*Shayr wa Wali'e Khuda, Shah Salamo Alayk;
Ma'adin'e Jaudo Sakha, Shah Salamo Alayk*

*Lion of Allah! Wali of Allah! Upon you Salaam;
The mine of generosity and benedictions, O Emperor upon you Salaam.*

*Na'am Tu Bar Asm'an, Zumra'e Qudsiy'an;
Rahat'e Ruhaniy'an, Shah Salaamo Alayk*

*Rosary of your name is continuous amongst the Malaek;
Your name is a source of peace for spiritualist. O Emperor upon you Salaam.*

*Humble Request To Dear Mumineen,
When you read this Bayan and tears flow from your eyes, take the Wasilah of Moula Amir al-Mumineen, Ali ibn Abi Talib (as), and make Dua for whatever your heart desires. However, I humbly request that you also remember this Haqir Faqir in your Dua. Ask Allah that the priceless Nimah of Walayah remain forever in my generation, for it is the true foundation of all Barakah, Hasanah, and ultimately Najāt. Āameen.*

Bibliography:

[1] Surah al-Shura (42:23).

[2] The term al-Qurba of Surah al-Shura 42:23, embraces only Ali, Fatimah, Hasan, and Husayn and no one else. This Hadith has been narrated by Muhib Tabari in Zakhair al-Uqba (1:25), Ibn Hanbal in Manaqib (p. 110), Mumin Shabilenji in Nur al-Abs'ar, p. 101, and Zamakhshari in al-Kashshaf as annotation to the said Ayah. In the Tafsir al-Kabir, Fakhruddin al-Razi has related said narration from Kashshaf and said that based on this Ayah, Ali, Fatimah, Hasan, and Husayn should be revered and sanctified.

[3] Following lines of Aby'at from Muhammad bin Idris al-Shafa'e certified the same fact

[4] Shafa'e

[5] Ayah al-Qurba

[6] i. Fakhruddin al-Razi, "Tafsir"; ii. al-Zamakhshari, "Tafsir"

[7] i). Al Hakim in his "Mustadrak", vol. ii, p. 343, vol. iii, p. 150; ii). Abu Nuaym in "Hilyat al-Awliya", iv, 306; iii). al-Khatib in "Tarikh Baghdad", xii, 19; iv). al-Suyuti in "Al Durr al-Manthur", al-Matba'at al-Maymaniyyah, Misr, v). Al Muttaqi in "Kanz al-Ummal, i, 250, vi, 216;6; vi). al-Haythami in Majma al-Zawa'id, ix, 167, 168; vii). Muhibb al-Tabari in Dhakha'ir al-Uqba, 20; viii). al-Manawi in Kunuz al-Haqa'iq, 132

[8] 40th Ismaili Tayyibi Dawoodi Da'i Sayyiduna Abd Ali Saifuddin, Manqabat, "Diw'an", manuscript

[9] Sharh "Ya Har'i Hamd'ana Mayn Yamut Yar'ani;

[10] Sayyid al-Himyari: (b. 105/723-4, d. 179/795-6) was among famous Shi'a poets who composed many poems in defense of Shi'a. His poems are so many that no one has so far been able to compile a complete record of all his poems. Only 2300 of his Hashimiyyat poems have been collected. It is said that he was first among Khawarij, but then converted to Kaysaniyya and later became Shi'a through the guidance of Al Imam al-Sadiq (a) and stayed Shi'a until the end of his life.

[11] Qasidah

[12] Muhammad Husayn Haykal. He had written the above details on the preface of the book: "The life of Muhammad", Qahirah

[13] Ibn Asakir was a Sunni scholar, a historian and a student of the mystic Abu al-Najib Suhrawardi. His book "History of Madinah Damishq" is quite famous.

[14] Hadith “Ana Madinat ul-‘ilm...”, Mustadrak, al-Hakim, vol 3, p 127; Tarikh, Ibn Kathir, vol 7, p. 358. The well-known and reliable Hadith is not present in the current edition of the Sahih, alternatively called Jami or Sunan of al-Tirmidhi (d. 279 AH). This book is one of the Sihah Sittah or Six Authentic Hadith books for the Ahl al-Sunnah. Our purpose is not to prove the reliability of the Hadith. That has already been discussed in several detailed works; for example, see the three volumes 10, 11 and 12 of “Nafahat al-Azhar Fee Khulasat Abaqat al-Anwar” dedicated to this Hadith that show its Tawatur.

[15] Edward Gibbon, “The History of the Decline and Fall of the Roman Empire”, 1776–1788. It was published in six volumes between 1776 and 1788 and is known for the quality and irony of its prose, its use of primary sources, and its open criticism of organized religion.

[16] Washington Irving (April 3, 1783, November 28, 1859) was an American writer, biographer, historian, and diplomat of the early 19th century. He has written in 1849 his book: “Mahomet and his successors.

[17] Simple life style of Ali ibn Abi Talib, “Holy Prophet and Ahl al-Bayt”, Iran

[18] Ahmad bin Hanbal, “Masnad”,

[19] Kamaluddin Muhammad bin Talha, “Matalib al-Suaal”

[20] Ahmad bin Hanbal, “Masnad”

[21] Abu Sa’ed, “Nathr ud-Durar”

[22] The life of Imam Ali (as) Ayatulla Shaykh Baqir Shareef Al-Qarashi, Najaf, Iraq, p. 109

[23] Ahmad, “al-Manaqib”; Tarikh, ibn Athir

[24] Ahmad bin Hanbal, Masnad

[25] Ahmad bin Hanbal, Musnad

[26] Kanz al-Ammal. Ali Muttaqi; Riyad al-Nudirah

[27] A case study of ibn Muljim Maloon

[28] ibn Kathir, Tarikh Ibn Kathir al-Damishqi, “Al Badayah wal-Nihayah”, vol. 7

[29] Rawdat al-Ahbab,

[30] Hakim, “Mustadrak”

[31] Maqatal Amir al-Mumineen

[32] Aasam Kufi, Tarikh

[33] Muhammad bin Saad, Tabaqat, vol. iii

[34] Aasam Kufi, Tarikh

- [35] Denuri, *al Imamah wal-Siyasah*; Qanduri, *Yanabi al-Muwaddah*
- [36] Munajat Syedna Mohammed Burhanuddin, 1404 H
- [37] *Madrasah of Tibb, Jundi Shahpur*
- [38] *Bih'ar al-Anw'ar*, vol. 42, Pg. 231.
- [39] *Nahj al-Balagha, Khutbah 149, Beirut, Sabhi'i Saulah*
- [40] "*Nahj al-Balagha*", *Khutbah 149, Beirut, Dr. Sabihi Saleh*
- [41] Ibn S'aad, "*Tabaq'at*"
- [42] *Marthiyah of Sayyiduna Saasah, Bihar al-Anw'ar*, vol. 42, Pg. 295.43); Sukhan, *Ja'am'e Talimaat al-Islami, Pakistan*.
- [43] *Sayyidi Sa'asah bin Sauhan al-Abdi*,
- [44] *Wish of Ali for Shahadaa*
- [45] *Hidden burial place of Amir al-Mumineen Ali Ibn Abi Talib (as)*
- [46] *A logical question*
- [47] i)-Al Bukhari in his *Sahih al-Matba'at al-Khayriyyah*, Misr, 1320 in "*Kitab bad' al-Khalq*", "*Bab Manaqib Ali ibn Abi Talib*" and "*Bab Ghazw'ah Tabuk*," in two places record this tradition; ii. Muslim in his *Sahih Matba'at Bulaq*, 1290, iii). "*Kitab Fada'il al-Sahab'ah*," through three chains; al Tirmidhi, in his *Sahih*, ii, 301; Ibn Majah in his *Sunan*, p. 12; Al Hakim in *Mustadrak*, ii, 337; Ahmad ibn Hanbal in *Musnad*, i, 29, 170, 173, 174, 175, 177, 179, 182, 184, 185; 230, iii, 338, vi, 369; al Nasa'i in *Khasa'is*, 4, 14, 15, 16, 17, 19, 32; Ibn Sad in *al-Tabaqat* (Leiden 1322) iii, part one, 14, 15;
- [48] *Du of Rasulullah for Ali*: "O Allah! Love the person who loves Ali and be an enemy to the one who hates Ali".
- [49] Al-Hakim in *Mustadrak Ala al-Sahihayn* vol. iii, pp. 109-110; Al Tirmidhi in his *Sahih* (Bulaq, 1292), ii, 298; *Sunan Ibn Majah* (Matba'at al-Faruqi, Delhi), in "*Bab Fada'il Ash'ab Rasulullah (S)*" from al-Bara' ibn 'Azib and Sa'd ibn Abi Waqas; Al Hakim in *Mustadrak* (Hyderabad, 1313) from Zayd ibn Arqam (iii, 109, 533), Sa'd ibn Malik (iii, 116), from Rifa'ah ibn Ayas al-Dabbi from his father from his grandfather (iii, 371), and from Buraydah al-Aslami; (iii, 110; ii, 129); Ahmad ibn Hanbal in his *Musnad*, *al-Matb'at al-Maymaniyyah*, Misr, 1313, from al-Bara' ibn Azib (iv, 281), Buraydah al-Aslami (v, 347, 350, 358),
- [50] Saudah al-Hamdani, *Marthiyah*, recited in the Court of Sham.
- [51] *Anw'ar Khamsah*, P. 3, Muhammad bin Muhammad Al-Shaheer al-Muqaddas Zanjani
- [52] *Nahj al-Balaghah*, saying 77

[53] *Qasidah Jaljuliyyah of Amr bin al-‘Āṣ in Praise of Amir al-Mu‘minīn ‘Alī ibn Abī Ṭālib*

[54] *Al-Ghadīr Fī al-Kitāb wal-Sunnah wal-Adab. In Al-Ghadīr, vol. 3*

[55] *Qur‘an 21:18*

[56] *Jalaluddin Rumi, Manqabat, “Mathnavi”, (lived in Konya, Turkey, 1207 to 1273 CE)*

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