25 YEARS OF PATIENCE AND EFFECTIVE PRESENCE



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INTRODUCTION

In a meeting with some friends, one raised a question about things Imam Ali (PUH) did and words he said during his 25 years of silence and patience. As all the people in the meeting had not enough study about the subject of the question, all the offered answers were unfortunately incorrect or at least partially correct.

Therefore, I felt the necessity of conducting a research on that subject. To do this research, I went to a library and found a book titled "25 years of silence" by Fo'ad Faroughi. But unfortunately, the author of this book not only did not mention and analyse the problems Imam Ali (PUH) had with the current rulers, but also pretended that Imam Ali (PUH) had no problem with the current governments. Seemingly, the author intended to prove a friendship and good relationship between Imam Ali (PUH) and the First and Second Rulers and their governments. Actually, this way of titling surprises just people and misguides common people.

Reading the mentioned book, I firmly decided to research on the realities and problems of Imam Ali's (PUH) relationship with the current governments during those 25 years and to write a book on it.

The content of the current book is divided into two parts:

Imam Ali's (PUH) actions and deeds during 25 years of silence and patience.

Imam Ali's (PUH) talks and words during 25 years of silence and patience.

Hawza of Qom
Ali Dorri Isfahani

LIVES OF GREAT MEN

A life full of ups and downs

Great men's life is full of hardly tolerable problems. Imam Ali (PUH) was not also an exception to this rule and had a life full of great ups and downs. The problems of his life were so grave that no one other than him could stand them. After The Prophet Mohammad's (PUH) decease, a large number of problems afflicted the Commander of the believers, Imam Ali (PUH).

The purified and holy corpse of The Prophet Mohammad (PUH) was still on the ground and unburied while someone gathered in Saqifah of Bani Sa'idah together and declared their loyalty to Abu Bakr. Ignoring Ghadir, the Holy Koran, vicegerency and everything said by The Prophet Mohammad (PUH) about his true successor, they disregarded the Islamic government of The Prophet (PUH) and invited people to swear their loyalty to Abu Bakr.

Anyway, problems and sorrows surrounded Imam Ali (PUH) so entirely that he said: "I remained patient in a situation like that of one who tolerates a thorn in his eye and a sharp bone in his throat."[1] He means that the situation was so

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[1] Nahjol Balagha, Sermon 3.

complicated that he couldn't put any step forward or backward as a way of solution.

Difficulties that are going to be mentioned in this book are just a small part of his all problems which are intolerable for any one. This book contains just a drop of the ocean of his problems and a selection of his eloquent talks during 25 years of patience. In the two chapters of the book, the following subjects will discussed:

1- Imam Ali's (PUH) actions and behaviours during 25 years of silence and patience.

2- Imam Ali's (PUH) talks during 25 years of silence and patience.

CHAPTER ONE

THINGS DONE BY IMAM ALI (PUH) DURING THOSE 25 YEARS

THE PROPHET MOHAMMAD'S (PUH) FUNERAL ABLUTION, SHROUDING AND BURIAL

The Prophet Mohammad (PUH) perished on Monday 28th of Safar and bid farewell to this world. Since Omar, Abu-Bakr and their friends always thought about taking the position of The Prophet Mohammad (PUH) as the ruler of the Islamic government, even in the presence of him, they built a secret party and entered into an alliance to choose one of their group members as the successor of The Prophet Mohammad (PUH) and to prevent Imam Ali (PUH) from getting his absolute right as the true successor of The Prophet Mohammad (PUH).

According to Salman al-Farsi, when Imam Ali (PUH) was taken by force to the mosque for declaring his loyalty to Abu-Bakr, Imam (PUH) told Abu-Bakr: "You fulfilled the contract you signed". "How do you know that?" Abu-Bakr asked. "In a meeting Zobair, Salman, Abu Tharr, Miqdad and I had with The Prophet Mohammad (PUH)" Imam Ali replied "The Prophet (PUH) said: 'Abu-Bakr and Omar have made a contract that if I passed on or got killed, they take the caliphate

instead of Ali.'"[1]

History is also a witness to this event and proves the truth of it in different places. When Omar was in throes of death, his son objected to him and asked: "Why didn't you choose Ali (PUH) as the successor of The Prophet (PUH), while you knew him superior to others in merit and ability?" "I'll tell you the reason on condition that you never retell it to anyone..." Omar replied "Abu-Bakr and I swore not to allow the caliphate to remain and continue in the Prophet's family."[2]

So, it is clearly concluded that Abu-Bakr's succession was previously (before The Prophet's (PUH) decease) plotted. For this reason, the purified corpse of The Prophet Mohammad (PUH) was still on the ground and unburied that Omar went to the mosque and cried: "Some hypocrites think that The Prophet Mohammad (PUH) is perished. I swear in God that he is not passed on but has gone to visit God, like Moses (PUH), and will return soon." At this time, Omar drew his sword, stood at the door of the mosque and cried: "Anyone who says that The Prophet (PUH) is passed away will be cut into two parts by my sword." Then, someone such as Ibn Abbas went to Omar and read some verses of the Holy Koran about The Prophet's (PUH) decease, but Omar did not consider and insisted on his claim that The Prophet (PUH) was alive. Finally, Abu-Bakr became aware of The Prophet's (PUH) decease, went to the mosque quickly and read this verse:

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[1] *Asrar Aal Muhammad*, Dalil-e-Ma Publications, P. 232.

[2] The Book of *Sulaym ibn Qays*, P. 817; *al-Gharat*, Vol. 1, P. 326; *Ilal al-Sharayi*, Vol. 1, P. 182; *al-Ikhtisas*, P. 324; *al-Manaqib*, P. 336; *al-Awalim*, Vol. 6, P. 74; *Madinat al-Ma'ajiz*, P. 108; *Bihar al-Anwar*, Vol. 43, P. 79..., etc.

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ

Surely you shall die and they (too) shall surely die. (39/30)

"Is this verse in the Holy Koran?" Omar asked. "Yes" Abu Bakr replied. At this time, Omar stopped making noise.[1]

The main purpose of Omar from making such noise was straying people's minds from thinking about Imam Ali's caliphate and succession. Since Abu Bakr was not in Medina at that time, Omar tried to kill the time until Abu Bakr arrived; then, Omar appointed him as the caliph. In other words and according to Ibn Abi al-Hadid al-Mo'tazeli, Omar knew that The Prophet Mohammad (PUH) was deceased but he was afraid of posing any challenge in the process of choosing Abu Bakr as The Prophet's (PUH) successor. So, Omar settled people down till Abu-Bakr, who was in Manh at that time, arrived in Medina. Meeting Abu Bakr in the mosque, in Medina, Omar felt calm and dismissed his claim.[2]

FUNERAL ABLUTION OF THE PROPHET MOHAMMAD (PUH)

As the Prophet Mohammad (PUH) willed, Imam Ali (PUH) did the funeral ablution of the Prophet (PUH), shrouded and buried him. The Prophet Mohammad (PUH) told Imam Ali (PUH): "Don't let anyone other than you attend in my funeral ablution".[3] "Is it possible my dear?" Imam Ali (PUH) asked.

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[1] *Musnad Ahmad ibn Hanbal*, Vol. 10, P. 44 tradition no. 25899; *Sharh Nahjol Balaghah* by ibn Abil.

[2] *Nahjol Balaghah* by ibn Abil Hadid, Vol. 2, P. 42.

[3] *Bihar al-Anwar*, Vol. 10, P. 546.

"It is God's Command delivered to me by Gabriel" The Prophet Mohammad (PUH) replied. Then, Imam Ali (PUH) did exactly what was willed by The Prophet (PUH).

Imam Ali (PUH) says: "I washed the purified corpse of The Prophet (PUH) alone while his body was in his clothes. At first, I decided to take his clothes off, but Gabriel prevented me from that and said: 'O Ali! Don't undress your brother as God has not undressed him.' I started his ablution in a scented atmosphere while archangels gave me good news, helped me in washing and talked to me in all moments. The purified body of my dear brother, The Prophet Mohammad (PUH), moved in any direction that I needed for his ablution."[1]

BECOMING AWARE OF FUTURE EVENTS

Finishing the ablution and shrouding of The Prophet's (PUH) purified corpse, Imam Ali (PUH) asked all people in The Prophet's (PUH) house to leave there as The Prophet (PUH) willed: "When you finished my funeral ablution, ask all people there to leave the house. Then, come close to my mouth and ask me anything you want." Therefore, I did so and he made me aware of anything which was worth to know including all future events till the Resurrection day.[2]

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[1] *Mustadrak al-Wassa'il*, Vol. 2, P. 198.
[2] *Bihar al-Anwar*, Vol. 22, P. 517.

TAKING ADVANTAGE OF THE SITUATION

Imam Ali (PUH) was in the middle of The Prophet's (PUH) funeral ablution and shrouding while Abu Sofyan went to him and said: "O' Ali! Open your hand and let me declare my loyalty to you. If you order, I will fill this city with cavalries and infantries against Abu Bakr."[1] But, Imam Ali (PUH) who was completely aware of Abu Sofyan's intention knew that he aimed to cause a riot. So, he said: "You have no purpose but stirring up agitation and causing unrest. I swear in God that you were always an ill-wisher to Islam. I don't need you advice. "[2]

Actually, Abu Sofyan did not mean to declare his loyalty to Imam Ali (PUH). Instead, he just aimed to get some advantages from the chaotic situation and fortunately he could not achieve his malicious purpose.

KISSING FATHER'S SHIRT

I washed the purified body of The Prophet (PUH) in his shirt. Fatimah (PUH) always asked me to give her The Prophet's (PUH) shirt. Finally, I gave her his shirt. Seeing, touching and kissing father's shirt, Fatimah (PUH) shed so much tears that she fainted. Then, I hid the shirt forever.

GOD CONDOLED THE PROPHET'S DECEASE

Funeral ablution and shrouding was going to get finished that an angel came from God to convey condolence to The Prophet's (PUH) family, Imam Ali and Fatimah Zahra (PUT).

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[1] *Al-Kamil fee al-Tareekh*, Vol. 2, P. 188.

[2] *Al-Kamil fee al-Tareekh*, Vol. 2, P. 188.

Abu Tharr also reports that Imam Ali (PUH) said: "Fatimah was crying hard and suffering in the absence of his father that an angel from the Benevolent God came and expressed His condolence to us."[1]

DOING FUNERAL ABLUTION OF A PROPHET MEANS HIS SUCCESSION

As The Prophet Mohammad (PUH) asked Imam Ali (PUH) to do his funeral ablution and shrouding and Imam Ali (PUH) did exactly what he was willed to do, it can be clearly concluded that Imam Ali (PUH) was the immediate successor of The Prophet (PUH), because no one can do the funeral ablution and shrouding of a Prophet but his successor. Abdullah ibn Mass'ood reports that: "Once, I asked The Prophet (PUH): 'Who will do your purified body's funeral ablution when you leave us and decease?' 'No one can do the funeral ablution of a Prophet but his successor' The Prophet Mohammad (PUH) replied. 'Who is your successor?' I asked again. 'Ali ibn Abi Talib' The Prophet (PUH) replied."[2]

OFFERING THE PROPHET'S FUNERAL PRAYER

Imam Ali (PUH) offered the prayer on the pure dead body of the Prophet Mohammad alone while he was shedding lots of tears. Then, groups of the Prophet's companions and disciples came and offered the funeral prayer. Afterwards, his purified corpse was buried in the room he deceased there.[3]

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[1] *Bihar al-Anwar*, Vol. 22, P. 543.

[2] *Bihar al-Anwar*, Vol. 22, P. 512.

[3] Furoogh-e-Hidayet, Vol. 2, P. 509.

According to Imam Ali (PUH) "I showed patience and did what I was to do as my duty. I did the funeral ablution, applied camphor on his purified corpse and shrouded it; then, I said the funeral prayer."[1]

THE FIRST ONE WHO DECLARED HIS LOYALTY TO ABU BAKR WAS SATAN

Imam Ali (PUH) was in the middle of The Prophet's funeral ablution when Salman came to him and said: "Abu Bakr sat on The Prophet's pulpit and people declared their loyalty to him by not only one hand but also two hands!" "Who was the first one who declared his loyalty to him?" Imam Ali (PUH) asked. "The first one was Bashir ibn Sa'd, the second was Abu Obaidah and then Omar ..." Salman replied. "I did not ask about them. Did you see the first one who climbed the pulpit and declared his loyalty to Abu Bakr?" Imam (PUH) asked again. "He was an old man who had the trace of long prostrations on his forehead. Climbing the pulpit, he cried and said: 'Thanks God that I saw you in this position before my death. Open your hand and let me declare my loyalty to you.' Then, Abu Bakr opened his hand and the old man declared his loyalty to him." "Did you recognize him?" Imam Ali (PUH) asked. "No. I didn't recognize him, but his talks bothered me. It seemed that he was mocking at The Prophet's decease." "He was Satan, may the curse of God be upon him." Imam Ali (PUH) said.[2]

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[1] *Bihar al-Anwar*, Vol. 22, P. 512.

[2] *Al-Ihtijaj*, by Sheikh al-Tabarsi, Vol. 1, P. 205.

THE PROPHET'S ADVICES WERE IGNORED IN SAQIFAH[1]

Advices were ignored

The Prophet Mohammad's funeral ablution and shrouding were not finished while the Second Caliph, Omar, and his accomplices gathered in Saqifah, ignored all The Prophet's advices about his true successor, such as his speech in Ghadir, and appointed Abu Bakr as The Prophet's successor. In that day and after appointing Abu Bakr as the caliph, Omar danced so happily that seemed he had no happier day in his life than the day of The Prophet Mohammad's decease!

How is it possible for a true disciple to be so glad of his leader's decease and to dance so happily? What does it mean to be so happy in decease of The Prophet Mohammad (PUH) who was a very kind leader and treated his disciples as a fairly kind father?

The Islamic government's ruling system got destroyed forever

Anyway, the meeting held in Saqifah of Bani Sa'idah destroyed the Islamic Government's ruling system forever and trampled the right of The Prophet's family. Mas'oodi in Murooj al-Thahab writes: "In the day after The Prophet's decease, Imam Ali (PUH) met Abu Bakr and gave him an ultimatum and complained: "You spoiled our affairs, didn't consult with us about it and denied our absolute right."[2]

Saying these words, Imam Ali (PUH) expressed his

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[1] Saqifah means "shed".

[2] *Al-Saqifah*, by Muhammad Redha al-Mudhaffar, P. 148.

disagreement with the current ruling system and always complained about it. Finally, he said: "I swear in God that my rights were always denied and I lived as an oppressed one since the day of The Prophet's decease."[1] He also wrote a letter to Mo'awiyah and said: "If a Moslem has no doubt in his religion, there is no shame to him to be oppressed."[2]

Breaking the silence

Abu Bakr seized the power and sat on The Prophet's pulpit; and people declare their loyalty to him. Finding the situation so complicated, Imam Ali (PUH) went to the mosque, broke his silence, addressed Meccan emigrants in Medina and said: "O emigrants! Don't take the government established by the Prophet Mohammad (PUH) away from his family and don't take it your homes. I swear in God that the Prophet's family has more merit in running it than anyone else."[3]

Since Imam's talks made no impact on people, Imam Ali (PUH) went to Abu Bakr and gave him ultimatum and said: "I am The Prophet's successor and vizier. I am the only person who knows all The Prophet's secrets and the whole of his knowledge. I am the most righteous person ever created and the great criterion on the Resurrection Day, and I am the first one who expressed his faith in The Prophet Mohammad (PUH). Why do you quarrel with me over this heritage?"

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[1] *Bihar al-Anwar*, Vol. 42, P. 51.

[2] Nahjol Balagha, Letter no.28.

[3] *al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1 P. 58.

THE RULERS ASKED IMAM ALI (PUH) TO DECLARE HIS LOYALTY TO THEM

The situation changed very soon

Before The Prophet's decease, Abu Bakr and Omar called Imam Ali (PUH) "the Commander of the Believers". Salem, Imam Ali's servant, reports that: "Imam Ali (PUH) and I were working in a field while Abu Bakr and Omar arrived there and said: "Peace be Upon You the Commander of the Believers". Then, they were asked: "Why do you call him so in the presence of The Prophet (PUH)?" "The Prophet (PUH) himself taught us to do so" they replied.[1]

Buraydah reports: "My brother Ammar and I were in the Bani al-Najjar's palm garden with the messenger of Allah (a.s.) when Imam Ali (PUH) arrived and offered greetings. The Prophet (PUH) and I said hello too. Then, The Prophet Mohammad (PUH) asked Imam Ali (PUH) to sit beside him. At that time, some men arrived and The Prophet (PUH) asked them to say hello to Imam Ali (PUH) as "Peace be Upon You the Commander of the Believers" and they did so. Leaving the meeting, one of them told his friend: "Did you notice how The Prophet (PUH) exalted his cousin? If it were possible, he would appoint his cousin as the next Prophet." "Be quiet! After The Prophet's decease, we will ignore his talks about Ali."[2]

Huthayfah reports when The Prophet Mohammad (PUH) deceased and people declared their loyalty to Abu Bakr,

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[1] *Bihar al-Anwar*, Vol. 37, P. 297.

[2] *Nahj al-Haqq wa Kashf al-Sidq*, P. 191.

Barideh went to the mosque in which Abu Bakr was on The Prophet's pulpit and Omar was near to him. Buraydah cried and said: "O Abu Bakr and Omar!" "What are you doing? Are you crazy?" Abu Bakr said. "I swear in God that I'm not crazy. I am here to ask you what happened to you who called Imam Ali (PUH) 'the Commander of the Believers'?"[1] Buraydah said.

Undoubtedly, naming Imam Ali (PUH) as "the Commander of the Believers" did not refer to those days, but he was named so since the day the first human being, Adam, was created by the Glorious Allah. The Prophet Mohammad (PUH) said: "If people knew the time Imam Ali (PUH) was named 'the Commander of the Believers', they would never deny his superiority. He was named so on the day God created the first human being, Adam."[2]

In addition, on the second day of his caliphate period, Abu Bakr admitted his lack of merits in ruling the Islamic government and said: "Although I am superior to you now, I am not better than Ali for you."[3] Despite these talks and his all admissions, Abu Bakr imposed such a complicated and difficult situation to Imam Ali (PUH) that he was tragically dragged on the ground to the mosque to declare his loyalty to Abu Bakr.[4] For the sake of his temporary government, he forgot and actually denied the all of his admissions.

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[1] *Irshad al-Quloob*, Vol. 2, P. 325.

[2] *Irshad al-Quloob*, Vol. 2, P. 326.

[3] *Bihar al-Anwar*, Vol. 30, P. 292.

[4] *Bihar al-Anwar*, Vol. 28, P. 338.

Declaring loyalty by force

Appointing Abu Bakr as the ruler, Omar and his friends made such repression in the society that nobody dared to disagree with them. They went to the mosque and asked everyone there to declare his loyalty to Abu Bakr. Anyone who refused to do so was beaten severely and his hand was put forcibly in Abu Bakr's hand as the act of declaring loyalty.[1]

Omar and his friends at the door of Imam Ali's house

In order to pretend their government a legal and unified one, after forcing people to declare their loyalty, Abu Bakr and Omar decided to ask Imam Ali (PUH) and his friends to declare their loyalty to Abu Bakr. So, they went to Imam Ali's house to ask his loyalty.

Omar and a group of his friends gathered at the door of Imam's house and cried: "Get out of the house as soon as possible." But, Imam Ali (PUH) did not care and disappointed them. Those men went to Abu Bakr and reported what happened.

Abu Bakr insisted on asking Imam and his companions' loyalty and asked his slave, Qunfuth, to take Imam Ali (PUH) to the mosque in any way. Qunfuth went to Imam's house, stood at the door and cried: "On The Prophet's successor's order, get out of your house." Hearing this sentence, Imam Ali (PUH) said: "Why do you lie about The Prophet (PUH) so soon?" At this time, Qunfuth turned back disappointedly to Abu Bakr and reported what happened. Abu Bakr got angry and sent Omar and a group of people on a mission to go there again, for the

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[1] *Sharh Nahjol Balaghah* by ibn Ahil Hadid, Vol. 1, P. 219.

third time, and force Imam Ali (PUH) to declare his loyalty. They went there again and made a lot of noise.

Hearing those noises made by trespassers, Fatimah Zahra (PUH) stood at the back of the door, addressed his father, The Prophet Mohammad (PUH), and said: "My dear father! After you, we are facing with a lot of problems arisen by Abu Bakr." Fatimah's groans refused some of those men to stay with Omar and made them to leave the group. But, Omar insisted on taking Imam Ali (PUH) to the mosque and forcing him to declare his loyalty to Abu Bakr.

"What do you do if I don't declare my loyalty to him?" Imam (PUH) asked. "You'll be killed" Omar replied "I swear in God who owns my life, if you don't get out of home, I will set this house on fire!"[1]

It is concluded from the above why Omar made an exception for Qunfuth in pay damage. Ibn Abbas reports: "I asked Imam Ali (PUH): 'Why Omar asked all his soldiers to pay damage except for Qunfuth?' Imam (PUH) looked around, shed tears and said: 'Omar actually appreciated him for flogging Fatimah (PUH), such severe flogging that the trace of it on her arm remained like a bracelet till the day she deceased.'"[2]

The door of the house was set on fire

Finally, Omar caused fire[1] and pushed the door forcefully to

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[1] *Al-Imamah Wa al-Siyasah*, Vol. 1, P. 28; *al-Ihtijaj*, by al-Tabarsi, Vol. 1, P. 108.

[2] *Sulaym ibn Qays*, Published by Dar al-Kutub al-Islamiyyah, Qum, P. 134.

[1] *Nasikh al-Tawarikh*, the Life of Fatima al-Zahra', Vol. 1, P. 86; *Asrar Aal Muhammad*, Dalil-e-Ma Publications, P. 560.

enter the house, but Fatimah Zahra (PUH) pushed the door back to prevent them from entering the house. At that time, Fatimah (PUH) was pregnant, weak and sad about her father's decease. At last, Abu Bakr's soldiers opened the door by force and hit Fatimah (PUH), between door and wall, so severely that she miscarried and lost the baby in her womb.[1] On the order of Omar, Qunfuth flogged Fatimah Zahra (PUH) to prevent her from protecting Imam Ali (PUH). Occurrence of this event is so certain that Ibrahim Sayyar, known as Ghotam the head of Mo'tazilah, reports: "Forcing Imam Ali (PUH) to declare his loyalty to Abu Bakr, Omar hit Fatima Zahra (PUH) with the door of the house so severely that he miscarried and lost the baby in her womb. Then, Omar ordered his soldiers to set the house and the family in it on fire!"[2]

Imam Ali (PUH) was taken to the mosque by force

After many struggles, Omar and his soldiers took Imam Ali (PUH), tied his hands and dragged him on the ground to the mosque in order to declare his loyalty to Abu Bakr.

Imam Ali (PUH) was taken to the mosque in such awful way that Mo'awiyah in a letter to Imam (PUH) wrote: "The ruling system haltered you and dragged you to the mosque like an unruly camel." Receiving Mo'awiyah's letter, Imam Ali (PUH) replied: "You described me as an unruly camel dragged to the mosque. I swear in God that you intended to disparage me but you actually admired me. You were to defame me but there is

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[1] *Talkhis al-Shafi*, Vol. 3, P. 156.

[2] *Al-Milal wa al-Nihal*, by al-Shahristani, Vol. 1, P. 57.

no shame on a Moslem to be oppressed."[1]

When Omar brought Imam Ali (PUH) to the mosque in that sorrowful way, Abu Bakr ordered his men to set him free. Imam Ali (PUH) said: "O Abu Bakr! How soon did you rebel against The Prophet (PUH)! By which right do you call people to declare their loyalty to you? On the day of Ghadir, weren't you the one who declared your loyalty to me on The Prophet's order?"

At this time, Omar stood up and insultingly cried: "Declare your loyalty and stop your false talks." "What do you do if I don't declare my loyalty?" Imam (PUH) asked. "You'll be humiliated." Omar replied.

Finally, after many arguments among Imam Ali (PUH), Omar and Abu Bakr, Imam (PUH) said: "I swear in God that I will never declare my loyalty to you!" Facing with Imam Ali's resistance, Abu Bakr said: "I don't force you to declare your loyalty."[2]

Unburdening with the Prophet (PUH)

After this event, Imam Ali (PUH) went to The Prophet's tomb and read the following Koranic verse. It is what Aaron said to Moses (PUH) in complaining about Jews.[3]

قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي

(Son of my mother! Surely the people reckoned me weak and were about to kill me). (7/150)

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[1] Nahjol Balaghah, Letter no. 28.

[2] *Imam Ali ibn Abi Talib*, by Abdul Fattah Abdul Maqsud, Vol. 1, P. 303.

[3] *Bihar al-Anwar*, Vol. 41, P. 51.

THERE IS NO WORTH IN DECLARING LOYALTY JUST APPARENTLY

Unavoidably, Imam Ali (PUH) declared his loyalty but just apparently

The current tyrannical government always thought about asking Imam Ali (PUH) to declare his loyalty in any way. According to history, one day in the mosque, Abu Bakr was on the pulpit when Omar rose and said: "Abu Bakr! How do you sit on the pulpit while this man (he pointed to Imam Ali (PUH)) has not yet declared his loyalty to you and he intends to fight you? Give an order to behead him." At that time, Imam Hasan (PUH) and Imam Hossein (PUH) were kids standing beside their father in the mosque. Hearing those talks by Omar, they shed tears. But, Imam Ali (PUH) hugged them and said: "I swear in God they are not able to kill your father."

Omar said: "O son of Abi Talib! Rise and declare your oyalty." "What do you do if I don't declare my loyalty?" .mam Ali (PUH) asked. "I swear in God I'll behead you!" Omar replied. Imam Ali (PUH) gave them ultimatum for three times and finally put out his hand without opening his palm; and Abu Bakr put his hand on Imam's fist and considered it as declaring loyalty.[1]

At that time, on one hand the internal enemies and seditious forces looked for opportunities to fight with Moslems, and on the other hand some Arab tribes apostatized and intended to take up arms against Islam. Then, if Imam Ali (PUH) did not

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[1] *Asrar Aal Muhammad*, Dalil-e-Ma Publications, P. 235.

declare his loyalty even apparently, the young Islam would be obliterated by the current situation forever.

Ibn Oan reports: "When some Arab tribes apostatized, Othman went to Imam Ali (PUH) and said: 'O dear cousin! Nobody is ready to fight with enemies apostates, and it is all because of your refusal of declaring your loyalty to Abu Bakr.' Then, he insisted so repeatedly that Imam Ali (PUH) agreed to declare his loyalty.[1]

Some days after declaring his loyalty, Imam Ali (PUH) told Omar: "O son of Sihak! There is no right for us in caliphate but you and Abu Bakr's sons have right in it. Is it fair?" "Now you have declared your loyalty, so don't talk about it again! The majority of people declared their loyalty to him and rejected you. What's my fault?" Omar replied.

Imam Ali (PUH) said: "God and His Prophet (PUH) appointed nobody but me as The Prophet's successor. O son of Khattab! I wish you knew what harm you did to yourself and your friend, Abu Bakr. If you knew what you entered to and what you went out from, you would never do that!"

Abu Bakr told Omar: "Now that he has declared his loyalty to us and we are safe from his sudden atta[2]ck, let him say whatever he wants!"

The current government did not find Imam's apparent declaring loyalty enough and thought about killing him. According to history, once Abu Bakr called Omar and asked

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[1] *Bihar al-Anwar*, Vol. 28, P. 390; *Ansab al-Ashraf*, Vol. 1, P. 587.

[2] *Asrar Aal Muhammad*, Dalil-e-Ma Publications, P. 240.

his idea about a way to suppress people's revolt. Omar replied: "Ali should be killed". "How is it possible?" Abu Bakr asked. "Khalid ibn al-Walid" Omar replied.

Abu Bakr called Khalid and asked him to prepare himself for the next Morning Prayer. "Come to the mosque and stand beside Ali in the congregational Morning Prayer. When I said the last part of the prayer, kill him" Abu Bakr ordered and Khalid agreed to do so happily. But, Abu Bakr's wife, Asma' bint Umays, became aware of this plan and informed Imam Ali (PUH) about it.

At night, Abu Bakr got extremely stressed about his order and could not fall asleep. In the morning, he went to the mosque and led the congregational prayer. But, before finishing the prayer and in the middle of the last part, he said: "Khalid! Don't do what I ordered you" and then finished the prayer.

Then, Imam Ali (PUH) asked Khalid: "What were you ordered to do?" And Khalid told Imam (PUH) what he was ordered by Abu Bakr to do. Imam Ali (PUH) rose and got a hold of him. Khalid got extremely frightened and contaminated the mosque by urine. Finding the situation so severe, Omar said: "Ask Ali to set him free for the sake of the Prophet Mohammad (PUH)." Then, people asked Imam Ali (PUH) to let Khalid go for the sake of The Prophet Mohammad (PUH) and he did so.[1]

Finding no way to fulfill their purposes, Omar and Abu Bakr came up with pleasing Imam Ali (PUH) by offering the rule of a part of government to Imam's uncle, Abbas, and affecting

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[1] *Bihar al-Anwar*, Vol. 29, P. 159; *al-Ihtijaj*, Vol. 1, P. 240.

Imam (PUH) in this way. They called Abbas and made him that offer but he refused[1] and prevented them from getting any benefit so.

Abbas did not accept the ruling opportunity in an unlawful government for the sake of God, but some avaricious men are ready to do anything in exchange for money and wealth. For instance, finding out that Abu Sofyan was to incite rebellion, Abu Bakr called Yazid, Abu Sofyan's eldest son, and offered him the rule over Sham. Then, Abu Sofyan came to Abu Bakr and declared his loyalty to him.[2]

They also admitted that Imam (PUH) declared his loyalty by force

The above events confirm that Imam Ali (PUH) declared his loyalty to Abu Bakr compulsorily. Furthermore, Imam's opponents admitted that he declared loyalty just apparently and by force. A witness to this fact is the letter Imam Ali (PUH) wrote to Mo'awiyah in replying his insults. Imam (PUH) says: "You described me as an unruly camel dragged to the mosque to declare my loyalty. I swear in God that you intended to disparage me but you actually admired me and disparaged yourself."[3] In this letter, Imam Ali (PUH) not only accepts that he declared loyalty compulsorily, but also considers it as an advantage forever. It shows people at all times that Imam Ali (PUH) did not declare his loyalty voluntarily.

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[1] *Nasikh al-Tawarikh*, the life of Abu Bakr, Vol. 6, P. 37.

[2] *Nasikh al-Tawarikh*, the life of Abu Bakr, Vol. 6, P. 37.

[3] Bihar al-Anwar, Vol. 8, P. 37.

Declaring loyalty to Othman was compulsory too

It is worth mentioning that Imam Ali (PUH) declared his loyalty to Othman compulsorily too. According to history, when Abdurrahman declared his loyalty to Othman, he asked Imam Ali (PUH) who was standing there at that time to declare his loyalty too, but Imam (PUH) refused. Abdurrahman said: "If you don't declare loyalty, I will kill you." Imam Ali (PUH) left there angrily and met the council members on the way home. They said: "O Ali! If you don't declare your loyalty to Othman, we will fight against you."[1]

There is no worth in declaring loyalty compulsorily

It should be noticed that declaring loyalty compulsorily is not a real loyalty and actually expresses disagreement with the current government. This kind of declaring loyalty is worthless and will lead to undesirable results for a ruling government.

Those traditions which talk about Imam Ali's declaring loyalty compulsorily are to show that although he did not wage war against Abu Bakr, Omar and Othman, he did not approve their governments and did not regard them lawful. If he did not fight against them or if he intended in congregational prayers led by them and helped them in some affairs, all were for the sake of Islam and Moslems' interests. Unless he did so, the young Islam would be obliterated by opponents, and conflict and dispute would be remained among Moslems forever.

A great paradox

Imam Sadiq (PUH) says: "When Imam Ali (PUH) provided

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[1] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 12, P. 265.

Abu Bakr with justifications for his right as The Prophet's successor, Abu Bakr said: 'You are right. The Prophet (PUH) appointed you as his successor but later he recanted it and said: 'We are the family glorified by Allah. He does not like us to be involved in worldly affairs and does not make a match between the Prophethood and ruling governments."[1]

At the end of his life, Omar ignored his friend's talk, moved in the opposite direction and asked Imam Ali (PUH) to be a member of ruling council. At that time, Ibn Abbas asked Imam Ali (PUH) not to accept Omar's request but Imam Ali (PUH) replied: "I accept his request to prove what Abu Bakr reported from The Prophet Mohammad (PUH) about lack of match between The Prophethood and ruling governments was an absolute wrong talk. In addition, it shows great paradoxes in their acts as Omar, who disapproved me before, now knows me deserved of ruling the government.[2]

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[1] *Asrar Aal Muhammad*, Dalil-e-Ma Publications, P. 2276.

[2] *Nasikh al-Tawarikh*, the Life of Uthman, Vol. 8, P. 3.

WHY OMAR INSISTED SO FIRMLY?

Omar's Insistence

All the insistences by Omar upon Abu Bakr's power were directed to reserve this power for himself after Abu Bakr's decease. He actually prepared the ruling power for himself in the future. Under the pressure of current government, Imam Ali (PUH) told Omar: "O Omar! Suck out as much as you can that half of it will be yours! And get the mount of government ready for Abu Bakr that he will turn it back to you one day!"[1] On the evidence of this fact, when Abu Bakr appointed Omar as his successor officially, signed its contract and asked him to proclaim it to people, a man asked him: "What is in the letter?" "I don't know but I'm the first one who follow it." Omar replied. "But I know!" the man said "First, you appointed him as the ruler and now he does it for you!"[2]

n other words, all of Omar's attempts at appointing Abu Bakr as The Prophet's successor were actually attempts at reserving power for himself in the future. According to Sayyed Razi, if Omar was able to get the power for him first, he would never agree with Abu Bakr's rule and, undoubtedly, would know it wrong for him.[3] So, when Omar was asked: "Why did you refuse when someone wanted to declare their loyalty to you instead of Abu Bakr?" he replied: "They actually wanted to realize my intention and if I did so then, I could never take up

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[1] *Nahj al-Sa'adah fee Mustadrak Nahjol Balaghah*, Vol. 1, P. 56; *al-Imamah wa al-Siyasah*, Vol. 1, P. 11.

[2] *Al-Imamah wa al-Siyasah*, Vol. 1, P. 20.

[3] *Nasikh al-Tawarikh*, the Life of Abu Bakr, Vol. 6, P. 130.

directorship today."[1]

Abu Bakr's and Omar's governments were the same

Without exaggeration, it can be said that Abu Bakr and Omar's governments were one ruling system organized by Omar. One day, Imam Ali (PUH) had a debate with Abu Bakr on his right as The Prophet's successor. Finally, Imam (PUH) convinced him that he had no right to be the ruler of the Islamic government. But, when Abu Bakr decided to give up power, Omar prevented him and said: "This is an obvious magic done by Bani Hashim (who are able to persuade people to do what they want)." By this talk, Omar changed Abu Bakr's mind about his decision.[2]

In another tradition it is reported that one day Fatimah Zahra (PUH) went to Abu Bakr and convinced him of her right over Fadak. Then, Abu Bakr signed the contract of her ownership and gave it her. On the way home, she met Omar and he asked her: "Where were you, the daughter of The Prophet (PUH)?" "I'm coming back from Abu Bakr and he handed in Fadak's document to me." Omar asked: "May I take a look at it?" and when she gave him the document, he tore it. Then, Omar went to Abu Bakr and reprimanded him a lot for doing so.[3]

This event is similar to one reported in history that two men called Uyaynah ibn Husayn and Aqra' ibn Habis went to Abu Bakr and said: "O the Prophet's successor! There is a salt flat with no plant and profit in your territory. If you let us to farm

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[1] *Ibid.*, Vol. 6, P. 132.

[2] *Bihar al-Anwar*, Vol. 28, P. 309; *al-Ihtijaj*, by al-Tabarsi, Vol. 1, P. 184.

[3] *Bihar al-Anwar*, Vol. 29, P. 157.

there and share it, God may profit us too." Abu Bakr consulted with some Moslems around him and finally agreed to grant them the salt land; he also signed the document of that land for them. Then, they went to Omar to resign and approve the document. Finding the content of the document, Omar grasped the document and tore it.

The two men came back to Abu Bakr and said: "We swear in God that we don't know whether you are the ruler or Omar!" "Of course Omar were the ruler if he wished." Abu Bakr replied.

Omar went to Abu Bakr and criticizingly said: "Does the land you granted them belong to you or to all Moslems?" "Of course it belongs to all Moslems" Abu Bakr replied. "So, why did you give it to two Moslems not all Moslems?" Omar asked. "I consulted with some people around me and they ·ecommended doing that." "Did you consult with all Moslems or with some Moslems?" Omar asked again. "I told you that you know better than me what to do in ruling affairs but you forced me to accept it!"[1] Abu Bakr said.

On the evidence of the above, khalifah ibn Khayyat reports that Omar's power of decision making in Abu Bakr's government was so considerable that changed Abu Bakr's mind about appointing Khalid ibn Sa'eed as the commander of Moslem soldiers in Sham. Instead, Omar persuaded Abu Bakr to assign Yazid ibn Abi Sofyan for this duty[2].

Therefore, it can be concluded that the one who actually ran

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[1] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 12, P. 58.

[2] *Musannaf*, by Abdurrazaq, Vol. 5, P. 454.

Abu Bakr's government was Omar; and according to Ibn Abi al-Hadid, if Omar were not at that time, Abu Bakr could never seize the power.[1]

"It was because of this that Abu Bakr said, I swear by God, that Umar is the most beloved one to me among all people."[2]

Now, the mysteries of Abu Bakr's talks at the end of his life can clearly be understood. In the throes of death, Abu Bakr addressed his son, Mohammad ibn Abi Bakr, and said: "God damn Omar who prevented me from recalling God. He was a bad friend. May God damn him!"[3] It is worth mentioning that Omar's efforts in appointing Abu Bakr as the ruler and then in running the government were all made to seize the power in the future. According to Imam Ali (PUH): "Omar made such attempt to prepare the situation, after Abu Bakr, for his own ruling position in the future"[4], and it was so.

Why Imam Ali (PUH) did not revolutionize

Since Imam Ali (PUH) was completely aware of Abu Bakr's lack of merits in running a government and said: "I swear in God that Abu Bakr put the dress of governing on while he absolutely knew that ruling affairs would not be set in order without me"[5], this question may be raised why Imam did not stage revolution against the current ruling system. Although

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[1] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol.1, P. 174.

[2] *Ghareeb al-Hadith*, by Fa'iq, Vol. 3, P. 333.

[3] *Asrar Aal Muhammad*, Sulaym ibn Qays, Dalil-e-Ma Publications, P. 503.

[4] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 6, P. 11.

[5] Nahjol Balagha, Sermon no.3 known as "Shaqshaqiyyah Sermon".

Imam Ali (PUH) did not approve their governments, any serious resistance against them by Imam Ali (PUH) would threaten Islam's interests and could lead to its obliteration.

Ibn Abi al-Hadid reports: "Doing nothing against the current government and keeping aloof at home, Imam Ali (PUH) was one day criticized by his wife, Fatima Zahra (PUH), for not carrying out a revolution against the ruling system. At that time, the sound of Muezzin who said the sentence 'I testify that Mohammad is the Messenger of Allah' in the announcement of the prayer was heard by them. Imam Ali (PUH) asked his wife: "Do you like this sound to die away on earth forever?" "Never!" Fatimah (PUH) replied. "So, what I am doing is the only way", the Imam (PUH) said.[1]

Therefore, staging a revolution at that time not only did not lead to Islam's progress and improvement, but also could lead to its total obliteration forever. So, Imam Ali (PUH) preferred patience and silence to carrying out a revolution. In addition, he had not enough helpers as soldiers to do so. According to him, one who picks a fruit before it is ripe is like a person who plants in other's lands.[2] "As I have no helper to revolutionize, if I do so, I will be like that person who plants in other's lands and the one who picks up a fruit before it is ripe" Imam Ali (PUH) said "It means that not only I won't get any benefit of it, but also I will take great losses."

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[1] Sharh Nahjol Balaghah by ibn Abil Hadid, Vol. 11, P. 113.

[2] Nahjol Balaghah, Sermon 5.

ANSAR[1] WERE CALLED ON TO HELP

Imam Ali (PUH) asked for Ansar's help

After many speeches by Imam Ali (PUH) on his right as the Prophet's successor did not change Abu Bakr's hard heart and he was still in his leadership position, Imam Ali (PUH) decided to give them an ultimatum in another way. Using the dark of nights, Imam Ali and Fatimah Zahra (PUT) went to Ansars' houses and held meetings. There, Fatimah Zahra asked for Ansar's help to her husband.

But, Ansars expressed their sorrow to her and said: "O Prophet's daughter! If your husband asked us to declare our loyalty to him before Abu Bakr, we would surely follow him. But, now we have declared our loyalty to Abu Bakr."[2]

According to history, after three nights of calling for help by Fatimah Zahra (PUH), only 44 men agreed to follow Imam (PUH). From among them, only 4 people got ready when Imam Ali (PUH) asked them to prepare themselves for death and ordered them to gather together the next day morning with sword in hands and shaved heads. These 4 men were Salman, Abu Tharr, Miqdad and Zobair.[3]

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[1] Ansars means "supporters and helpers", standing for the people of Medina who supported the Prophet (a.s.) and his companions when they emigrated from Mecca to Medina.

[2] Al-Imamah wa al-Siyasah, published in Beirut, Vol. 1, P. 19.

[3] Asrar Aal Muhammad, Dalil-e-Ma Publications, P. 221; Nahj al-Sa'adah fee Mustadrak Nahjol Balagha (with a little difference), Vol. 1, P. 64.

FATIMAH ZAHRA'S MARTYRDOM SHROUDING AND BURIAL

Hearing news of Fatimah's martyrdom, Imam Ali (PUH) fainted suddenly

Imam Ali (PUH) lost his wife and the first supporter of his imamate and sanctity, Fatimah Zahra (PUH), just 75[1] or 95 days after The Prophet's decease. Hearing about Fatimah's martyrdom, Imam Ali (PUH) fainted suddenly. It is reported that some of his friends brought him back into consciousness[2] and then he ran home to her bedside.

At her bedside, Imam Ali (PUH) took his cloak and turban off and hugged Fatimah's head and groaningly said "O dear Zahra!", but no one answered him. He said again "O Prophet's daughter!" and heard again no answer. For the third time, he said "O the daughter of whom angels in the sky ask Allah's peace to be upon him" and again no answer. For the fourth time, Imam (PUH) said "O Fatimah! Please speak to me; I am your cousin Ali ibn Abi Talib". At this time, Fatimah Zahra (PUH) opened her eyes and looked at her husband's face and shed tears. "Why do you cry honey?" Imam Ali (PUH) asked her. "I cry because of what will happen to you after me." Fatimah (PUH) replied.[3]

The cause of her martyrdom

It is clear that Fatimah Zahra (PUH) perished because of the

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[1] Bihar al-Anwar, Vol. 43, P. 214.

[2] Ibid.

[3] Bihar al-Anwar, Vol. 43, P. 178.

hits she received between door and wall. In a tradition, Imam Sadiq (PUH) says: "Fatimah (PUH) deceased because Qunfuth, on the order of Abu Bakr, flogged her severely."[1] Sulaym ibn Qays reports: "I met Imam Ali (PUH) and asked him about what Omar did in that event. Imam (PUH) said: 'Do you know why Omar did not ask Qunfuth to pay damage, like all other soldiers?' 'No. I don't, I said. 'Omar did so because he was the one who flogged Fatimah (PUH) and she deceased while the trace of it was on her arm like a bracelet.'"[2]

A consequence

Taking the above events into account and comparing them with The Prophet's tradition who said: "After me, anyone who treat my daughter cruelly, deny her rights or kill her will be damned, will be damned."[3], one can arrive at an obvious conclusion that who is actually damned by The Prophet (PUH)!

The burial night

Since Fatimah Zahra (PUH) did not like Abu Bakr and Omar to attend in her funeral, she expressed her wish to be washed and buried at night.[4] So, Imam Ali (PUH), in accordance to her will, washed, shrouded and buried her at night with just someone such as Abbas, Miqdad and Zobair in her funeral. According to Tabari's History, Fatimah Zahra (PUH) was buried at night while no one but Imam Ali (PUH), Abbas,

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[1] *Bihar al-Anwar*, Vol. 43, P. 170.

[2] *Asrar Aal Muhammad*, Dalil-e-Ma Publications, P. 330.

[3] *Kanzul Fawayid*, by al-Karachaki, Vol. 1, P. 150.

[4] *Bihar al-Anwar*, Vol. 43, P. 182.

Miqdad and Zobair were present at her funeral.[1] However, the late Majlisi adds six more people to that group at the funeral including Imam Hassan (PUH), Imam Hussein (PUH), Salman, Abu Tharr, Ammar and Buraydah.[2]

Why at night?

From the above events happened to Fatimah (PUH) and Imam Ali (PUH), it can be clearly concluded that why Fatimah (PUH) wished to be buried at night. In a tradition reported from Imam Sadiq (PUH) it is said: "One day, Imam Sadiq (PUH) was asked: 'Why Fatima Zahra (PUH) was buried at night?' Imam (PUH) replied: 'Because, she herself wished to it. Fatimah (PUH) did not want Abu Bakr and Omar to attend in her funeral.'"[3]

Unburdening with The Prophet (PUH)

Washing and shrouding Fatimah's purified body, Imam Ali (PUH) addressed The Prophet Mohammad (PUH) and said: "O God's Apostle! By Fatimah's passing, I have lost my patience and ability. From now on, I'll be sad forever and will stay awake during nights."[4]

Against invaders

After the funeral at the burial night, Imam Ali (PUH) hided Fatimah's grave and dug a lot of false graves pretended to be Fatimah's grave. Next morning, Abu-Bakr and Omar went to

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[1] Ibid.

[2] Ibid.

[3] *Bihar al-Anwar*, Vol. 43, P. 206.

[4] *Bihar al-Anwar*, Vol. 43, P. 211.

the graveyard and started to dig out the graves made last night. They intended to exhume Fatimah's purified corpse and say funeral prayer for her body again, but they faced with Imam Ali's fury. When Imam Ali (PUH) found what they were doing in the graveyard, he went there and angrily said: "Anyone who remove the gravestones, I will paint the ground by his blood." At this time, Omar reacted against Imam's talk and attacked him. Immediately, Imam Ali (PUH) threw him down and said: "I denied my rights for the sake of Moslems' faith, but I won't let up on Fatimah's grave." Then, Abu Bakr desperately asked Imam Ali (PUH): "O Ali! For the sake of The Prophet (PUH), please let Omar go. We won't do against your idea!"[1]

[1] *Bihar al-Anwar*, Vol. 43, P. 171.

IMAM ALI'S MARRIAGES AFTER FATIMAH'S MARTYRDOM

Advice on marriage

At the end of her life, Fatimah Zahra (PUH) offered Imam Ali (PUH) some advices about marriage. For instance, she once said: "Men are not free from need for women. They are in need of them to organize their life."[1]

In addition, she once clearly suggested her niece, Umameh, as Imam's next wife and said: "She'll be like a kind mother to my children."[2] In another advice, Fatimah (PUH) said: "Dear Ali! I recommend you to do three things. The first of them is your marriage with Umameh, my niece, who likes my children."[3] As Fatimah Zahra (PUH) was worried about her husband's and children's future, she recommended him to marry after her.

His marriage to Umameh

After Fatimah's decease and in accordance with her advices about marriage, Imam Ali (PUH) married Umameh, Fatimah's niece, who liked Imam Hassan (PUH) and Imam Hussein (PUH) as her own children. They got married 9 days after Fatimah's martyrdom. Umameh was the daughter of Zeinab, Fatimah's sister, and (Zeinab's husband) Abi al-Aas.

Umameh was one of the Prophet's disciples who already married Sahl ibn Hunaif, and after her husband's decease, married Imam Ali (PUH). She always defended her husband

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[1] *Bihar al-Anwar*, Vol. 43, P. 192.

[2] Ibid.

[3] *Al-Manaqib*, by ibn ShahrAshub, Vol. 3, P. 362.

and finally passed on in 40 AH.[1]

His marriage to Khawlah

After Fatimah's martyrdom, the second woman who married Imam Ali (PUH) was Khawlah, Ja'far ibn Qays' daughter. As the result of this blessed marriage, God granted them a son who was named, according to the Prophet's will and order, Mohammad ibn al-Hanafiyyah.[2]

His marriage to Ummul Banin

As Imam Ali (PUH) on one hand had no children from Umameh and he had just one child, Mohammad al-Hanafiyyah, from Khawlah and on the other hand he needed courageous children like Abbas and his brothers for Karbala, Imam Ali (PUH) called his brother Aqil who was expert in genealogy and asked him: "Do you know any daughter in Arab large families who may be approved by me in her merits and lineage and who may give birth to righteous and courageous children and train them well?"

After thinking for some minutes, Aqil said: "Yes. I know." "Which family?" Imam (PUH) Asked. "It is Bani Kilab who is famous for courageousness and good lineage."[3] Aqil replied. "What's her name?" Imam Ali (PUH) asked. "Fatimah" Aqil replied. Hearing the name of 'Fatimah', Imam Ali (PUH) immediately said: "Talk about this marriage with her family and prepare its preliminaries."[4]

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(1) *Zanan Namdar Shi'a* (Shiite famous women), P. 230.
(2) *A'laam al-Nisa' al-Mu'minat* (most famous faithful women), 328.
(3) *Tanqih al-Maqal*, Vol. 2, P. 128.
(4) *Umdat al-Talib*, P. 580.

Afterwards, Aqil went to Bani Kilab and asked for her hand in marriage with Imam Ali (PUH). When Fatimah agreed to marry Imam Ali (PUH), Aqil addressed her and said: "From now on, you are Imam Ali's wife who is the most pious and the most scholarly man after The Prophet Mohammad (PUH). You know that it is not a long time that he has lost his wife, Fatimah Zahra (PUH); and this loss has had a strong impact on his soul which may be irretrievable.

Your behavior should be polite; and you should try to take his satisfaction. Hassan, Hussein and Zeinab are much loved by father and you should be as kind as a real mother to them and love them as they are your own children."

Fatimah said: "O Aqil! I'm completely aware of my husband's and his children's high position. Be sure that I'll prefer them to ıy own children and I'll treat them like a real mother."

Ɔn the day she stepped into Imam's house for the first time, it is said that Imam Hassan (PUH) and Imam Hussein (PUH) were sick and she nursed and took care of them as a kind mother.[1]

One day, Imam Ali (PUH) seated Abul Fadl on his knees and kissed his arms and cried. "Why do you do so?" Ummul Banin asked. Then, Imam (PUH) made her aware of events that will happen to Abul Fadl in Karbala.[2]

His marriage to Asma'

After Fatimah's martyrdom, the fourth woman who married

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[1] *The Life of Abul Fadl, the Bannerman and Lighting Candle of Kerbala.*

[2] *The Life of Abul Fasdl, the Bannerman of Kerbala*, P. 46.

Imam Ali (PUH) was Asma' bint Umays. She was one of the Prophet's disciples who first married Ja'far. They migrated to Abyssinia, but Ja'far was martyred in Mu'teh battle. Then, she married Abu Bakr and gave birth to his son Mohammad ibn Abu Bakr who was one of Imam Ali's companions and helpers. After Abu Bakr's decease, Asma' married Imam Ali (PUH) and gave birth to two sons, Yahya and Own.[1]

It is worth mentioning that Imam Ali (PUH) also married some other women such as Umm Habib, Layla bint Mas'ood al-Darimiyyah, Umm Sa'd, etc.

From the above, it is concluded that Umm al-Banin was the third woman who married Imam Ali (PUH). So, those books, for instance Rayhanat al-Adab by late Mirza Mohammad Ali Modarrisi,[2] that consider her as the Imam's first wife after Fatimah Zahra (PUH) are wrong.

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[1] *Zanan Namdar Shi'a*, P. 174; A'laam al-Nisa' al-Mu'minat, P. 110.
[2] *Rayhanat al-Adab*, Vol. 6, P. 211

COMPILING THE HOLY KORAN

Imam Ali compiled the Holy Koran

Undoubtedly, the arrangement of Koranic verses is made by The Prophet Mohammad (PUH). On his order, Moslems knew which verse belongs to which chapter and which verses are before or after a specific verse. But, the Holy Koran was written separately on pieces of paper or on thin strips of wood.

Anyway, it is obvious that the Holy Koran was compiled after The Prophet's decease. According to many historians and lots of traditions, the Holy Koran was first compiled by Imam Ali (PUH). Ibn al-Nadim says: "The first Koran was compiled by Imam Ali (PUH) and now is kept by Aal (family of Ja'far ibn Abi Talib"[1]

After finishing The Prophet's shrouding and burial, Imam Ali (PUH) started the compilation of the Holy Koran. According to Salman Farsi, after The Prophet's decease, when people declared their loyalty to Abu Bakr and ignored all The Prophet's advices about Imam Ali (PUH), he stayed at home and did not leave it till he finished the compilation of the Holy Koran.[2] It is also worth mentioning that, according to some traditions, Imam Ali (PUH) stayed at home for six months and compiled the Holy Koran.

The significance of this compilation

Since The Prophet (PUH) made Imam Ali (PUH) aware of thousands of kinds of knowledge before his decease, this

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[1] *Tarikh-e-Qur'an* (the history of the Qur'an), by Ayatollah Ma'rifat, P. 87.
[2] Ibid., P. 7.

compilation was not just gathering separate pieces of Koran written on wood, paper or bone. But, it was an extremely comprehensive work containing the cause of revelation of verses which means the time, place and situation in which each Koranic verse was descended. In addition, abrogating and abrogated verses, common and particular verses and conditional and unconditional verses in the whole of Koran were indicated by Imam Ali (PUH) in that book. Therefore, he says: "I have prepared you such a comprehensive book that includes hermeneutics, revelation, decisive and allegorical verses in addition to abrogating and abrogated verses."[1]

Proofs

On the evidence of this fact that the Koran compiled by Imam Ali (PUH) had special features, Imam Ali (PUH) himself says: "There was no verse revealed to The Prophet (PUH) unless he read and dictated it to me and I wrote it in my handwriting. Then, he taught me the Holy Koran's interpretation, abrogating and abrogated verses, unabrogated and allegorical verses in addition to its common and particular verses.[2]

Imam Ali (PUH) also stated: "Ask me about God's Book that I know even the time and place of its revelation. I know whether it revealed in the day or at night or in the plain or on a mountain."

It is also reported by Ibn Mas'ood from The Prophet (PUH) who said: "The Holy Koran is revealed in seven letters and

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[1] *Al-Sahih min Seerat al-Imam Ali* (the true facts in Imam Ali's biography), Vol. 16, P. 43.

[2] *Usool al-Kafi*, Vol. 1, P. 64.

every letter of it has an apparent and a hidden meaning; certainly, Ali ibn Abi Talib (PUH) knows the Koran's apparent and hidden meanings."[1]

In conclusion, how is it possible for Imam Ali (PUH) who had such comprehensive knowledge about Koran to compile the Holy Koran in six months but without those special features!?

Authoritativeness and authenticity of the Holy Koran

We concluded that the Koran compiled by Imam Ali (PUH) was not different, regarding chapters and verses, from what we call it 'Koran' today. But, it contained much other information about Koranic verses such as abrogating and abrogated verses, unabrogated and allegorical verses and common and particular verses. So, the current Koran is absolutely the same as Imam Ali's Koran regarding the number, words and content of chapters and verses. In a tradition, it is said one day Talhah asked Imam Ali (PUH): "What's your idea about the Koran compiled by Othman and Omar? Is it a complete one?" "Yes. It is a complete Koran. If you follow its directions, you will rescue from the hellfire and will enter Paradise."[2]

Therefore, the current Koran has nothing less than that one compiled by Imam Ali (PUH) regarding chapters and verses; and it is as authoritative and authentic as that one. The current Koran contains absolutely those verses revealed to The Prophet Mohammad (PUH) that even one letter of it is not changed or lost.

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[1] *Bihar al-Anwar*, Vol. 40, P. 157.
[2] *Asrar Aal Muhammad*, Dalil-e-Ma Publications, P. 312.

In addition, Imam Ali (PUH) who compiled such comprehensive Koran did not question the authenticity of it; instead, he verified the Koran compiled by Othman and Omar regarding the number and words of chapters and verses. Furthermore, the other infallible Imams (PUT) who are The Prophet's progeny and his successors did not talk about the current Koran's lack of authoritativeness and authenticity, even in private meetings with their close friends and special Shias. Undoubtedly, if there was any problem in the current Koran, the infallible Imams (PUT) would talk about it.

IMAM ALI'S ACTIVITIES AND CHARITIES

The current government's new decision

After The Prophet's decease, the current government decided to create such situation that may force Imam Ali (PUH) and his friends to submit. So, they decided to deprive Imam Ali (PUH) of his absolute right, the Khums.[1]

According to Ibn-Abbas: "When The Prophet Mohammad (PUH) was alive, Khums was divided into six parts from which two parts belonged to God and His Prophet (PUH) and one part belonged to The Prophet's family. But, after The Prophet's decease, Abu Bakr changed this method and divided Khums into three parts; then, Omar followed him and continued this heresy.[2]

In another tradition, it is reported by Sulaym ibn Qays that Imam Ali (PUH) said his friends: "Isn't it strange that Abu Bakr and his friend Omar deprived us of our absolute right "Khums" or "The Prophet's kinsmen's portion of the public treasury"?"[3]

The current government not only deprived Imam Ali (PUH) of Khums, but also deprived him of spoils. On Omar's order, some of The Prophet's disciples such as Imam Ali (PUH), Talhah, Zobair and Ibn Abbas were prevented from fighting in

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[1] One-fifth of certain income that is contributed to charity as a religious obligation.

[2] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 12, P. 219.

[3] *Asrar Aal Muhammad*, Dalil-e-Ma Publications, P. 337.

wars and consequently they were deprived of spoils.[1]

Finally, they deprived Imam Ali (PUH) of spoil and wrested Fadak garden from Fatimah Zahra (PUH) which was presented to her by her father, The Prophet Mohammad (PUH). Imam Ali (PUH) said: "From all things over which sun shines, we had just Fadak garden, but some miserly men wrested it too!"[2]

It shows that the current government was much in fear of Imam Ali's financial independence. So, they tried to bring money problems to Imam Ali (PUH). According to Imam Sadiq (PUH): "When Abu Bakr seized the power, Omar told him: 'People are slaves to this world and demand nothing but worldly wealth. You should deprive Ali and his family of Khums, spoil and Fadak garden. Then, his friends and Shias will leave him and come to you.' And, Abu Bakr did so."[3]

Imam Ali (PUH) reacted with activity

Although Imam Ali (PUH) was a real pious man and did not care about money and worldly wealth, he worked hard day and night. In a tradition, Imam Sadiq (PUH) said: "Imam Ali (PUH) usually shoveled and dug up hidden bounties in the ground.[4] One day, a man saw Imam Ali (PUH) with a large amount of date seeds. He asked: "What are they?" "Hundred thousand date palms." Imam (PUH) replied. He planted them all and unexceptionally they flourished. Then, Imam Ali (PUH) endowed them all in charitable trusts."[5]

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[1] *DanishNameh Imam Ali*, Vol. 7, P. 252.
[2] Nahjol Balaghah, Letter 25.
[3] *Bihar al-Anwar*, Vol. 29, P. 194; al-Sahih min Seerat al-Imam Ali, Vol. 10, P. 113.
[4] *Bihar al-Anwar*, Vol. 41, P. 37.
[5] *Bihar al-Anwar*, Vol. 41, P. 32.

According to history, Omar faced a legal problem that he was not able to overcome. He was said: "Let's go to Imam Ali (PUH) who is able to solve the problem." So, Omar, Ibn Abbas and some other men decided to consult with Imam Ali (PUH) about the problem. They asked: "Where is he now?" "He is working now in a garden" they were replied. When they arrived that garden, Imam Ali (PUH) was working hard and reading this Koranic verse:

أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى

Does man think that he is to be left to wander without an aim? (75/36)

According to a tradition, one day Imam Sadiq (PUH) came across a group of people who were talking falsely about Imam Ali (PUH). Imam Sadigh (PUH) replied them: "He freed thousand slaves by his own wage and sweated all the time he worked and hurt his palms."[1]

Imam Ali (PUH) worked so hard that his blessed hands callused.[2] He worked so hard to be financially independent, to sort out poor people's financial problems and to do lasting righteous deeds. Abu Neizar reports: "One day Imam Ali (PUH) was digging a well and murmuring God's remembrance. Then, he got out of well with sweaty forehead; he rested for a moment and went down the well for digging again. Finally, water gushed out of the well and he got out of it and said: "I call God to witness that this water is charitable endowment." Then Imam (PUH) said: "Abu Neizar! Please

[1] *Bihar al-Anwar*, Vol. 41, P. 32.
[2] *Imam Ali and Economy*, by Muhammad Dashti, P. 272.

give me a paper and ink." I did quickly so and he wrote on the paper: "In the Name of Allah, the Compassionate the Merciful. This is the well water donated by the Commander of the Believers to poor and deprived people."[1]

Imam Ali's staying in Yanbu'

At the beginning of Abu Bakr's government, Imam Ali (PUH) moved to Yanbu' where was 165 kilometers far from Medina. A witness to this fact is an event reported by Ahmad ibn al-Dhahhak who says: "Abu Fadhlah came to visit Imam Ali (PUH) who was seriously sick one day. He asked Imam (PUH): "What makes you to stay in this house? If you pass on here, nobody but people of Juhaynah will become aware of that. Return to Medina that if something happened to you, your friends help you." "I won't die of this illness" Imam Ali (PUH) replied "As The Prophet (PUH) informed me, I will die of such a severe hit on my head that my beard will get red by my blood."[2] This report shows on one hand that Imam's illness was so serious that Abu Fadhalah was sure about his decease, and on the other hand that Imam Ali (PUH) was far from Medina for several months farming in lands.

At the time of Othman's government, Imam Ali (PUH) lived in Yanbu' again.[3] One day, Imam (PUH) told Ibn Abbas: "O Ibn Abbas! Othman intends to make me wander. Sometimes going and sometimes returning! One day, he ordered me to leave

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[1] *Al-Kuna wel-Alqab*, under the word "Mubarrid"; Wafa'ul Wafa', Vol. 2, P. 1272 (with a little difference).

[2] *Wafa'ul Wafa'*, Vol. 2, P. 1334; Bihar al-Anwar, Vol. 42, P. 195.

[3] Nahjol Balaghah, translated by Dashti, P. 477; al-Khisal, translated by Kamrayi, Vol. 2, P. 69.

Medina and now he has ordered me to get back!"[1]

Imam Ali's endowments

The Imam (PUH) dug a spring in Yanbu' which branched to some other springs called Khaif al-Arak, Khaif Layla, and Bastas, and offered all of them to charity.[2] Imam Ali (PUH) dug some other springs in Yanbu' too, for instance Ayn al-Baheer, Ayn Abi Neizar and Ayn Nola. Ayn Nola is today called al-Adr that is in the farm Imam Ali (PUH) worked there with his blessed hands.[3]

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[1] Nahjol Balaghah, Sermon 240.

[2] *The History of Medina*, by Ibn Shabbah, Vol. 2, P. 222.

[3] *The History of Medina*, by Ibn Shabbah, Vol. 2, P. 221.

WHY DIDN'T IMAM ALI (PUH) DO SCIENTIFIC WORKS?

Imam Ali's knowledge

Scientists' knowledge in comparison with their ignorance is like a drop of water in comparison with an ocean. But, Imam Ali (PUH) knew everything and was absolutely aware of all kinds of knowledge as the Prophet Mohammad (PUH) said: "I swear in God, Ali knows paths in the sky better than those on earth."[1]

Imam Ali (PUH) asked people to raise their question about everything and said: "Ask me before you lose me as I know paths in the sky better than those on earth." He also said: "O people! Ask me before you lose me as I am aware of the knowledge of past and future times. I swear in God that I am able to judge among Persians based on their Avesta, among Christians based on their Bible, among Psalms based on their Psalm and among Moslems based on their Koran so correctly that each book will say: 'O God! Ali judged based on your commend.' "[2]

Imam Ali (PUH) also said: "I possess some knowledge that is hidden to you. If I reveal them to you, you'll be so frightened that you'll shake like a hung rope in a well."

The witness to this fact is Imam Sadiq's verification who says: "The Commander of the Believers always said: 'I am granted some features by God that nobody else in the world has them. The knowledge of all deaths, disasters, ancestries and

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[1] *Al-Fadha'il*, by Ibn Shathan, P. 138.
[2] *Al-Tawhid*, P. 305.

judgments in addition to whatever happened in the past and will happen in the future are all given to me by the Glorious Allah out of His Own Knowledge.'[1]

It can be concluded from the above tradition that Imam's knowledge was superior to legal affairs. He knew about deaths, disasters, etc. Ammar ibn Yasir reports: "One day, Imam Ali (PUH) and I reached a desert full of ants. I asked: "O Commander of the Believers! Is anyone in the world who knows the number of these ants?" "O Ammar. I know someone who knows the number and sex of these ants." Imam (PUH) replied. I asked: "Who is that?" "Ammar! Haven't you read the Yasin chapter in Koran which knows the knowledge of everything possessed by the 'guiding leader'?" Imam replied. "Yes my Sir" I replied. "I am that 'guiding leader'" Imam replied.[2]

Why Imam Ali (PUH) didn't do scientific works as Imam Sadiq and Imam Baqir (PUT) did?

Since Imam Ali (PUH) knew everything happened in his life a situation granted by God to him, this question may be raised that why he didn't do scientific works when others seized the power and ruled the government? Why didn't he hold scientific meetings and instead he worked in farms and did agricultural works?

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[1] *Basa'ir al-Darajat*, P. 201.

[2] *Al-Fadha'il*, by ibn Shathan, Waliyul Asr Foundation, P. 241.

Answer

Imam Ali (PUH) himself answered this question clearly before he was asked. Imam Ali (PUH) addressed Komeil and said: "My heart is full of knowledge. I wish I could find someone to teach them. There are some intelligent people who are not trustable. They will abuse religion, vaunt common people by God's bounties and vaunt friends by divine proof. Another group of people who are submissive to the truth are not thoughtful enough to recognize the truth and will disbelieve easily with the first dubiety. So, both groups are not deserved of my great knowledge."[1]

Therefore, people of that time were whether intelligent persons who would sell religion for world or unintelligent persons who couldn't comprehend scientific knowledge. So, Imam Ali (PUH) did not hold scientific meetings and did not do scientific works. Imam Baqir (PUH) confirms this fact and says: "My ancestor, Imam Ali (PUH), did not find any student for his knowledge. He asked people on pulpit: "Ask me before you lose me as my heart is full of knowledge. Alas! Alas! I find no one who can learn it!"[2]

However, there were a few people such as Ibn Abbas who learnt some knowledge from Imam Ali (PUH). According to Ibn Abil-Hadid, one kind of knowledge that Ibn Abbas learnt from Imam Ali (PUH) was that of Koran's exegetic interpretation and then he expanded it. Looking at the interpretation books, one will confirm that the most of its information is reported by Ibn Abbas. At that time, all people

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[1] Nahjol Balagha, Maxim 174.
[2] *Al-Tawhid*, P. 92.

knew that Ibn Abbas was Imam's student and were aware of their close relationship. One day, Ibn Abbas was asked: "What is the ratio of your knowledge to that of your teacher?" "It's the ratio of a drop of rain to an ocean", he replied.[1]

[1] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 1, P. 17.

IMAM ALI'S SILENCE WAS NOT AN ABSOLUTE ONE

His silence was not an absolute one

It is known that Imam Ali (PUH) stayed at home for 25 years remaining silent. Although the government was politically ruled by others, Imam Ali (PUH) was not completely separated from ruling affairs and his silence was not an absolute one. In religious and legal affairs, Imam Ali (PUH) usually offered his suggestions; moreover, the legislative body of the current governments often asked Imam (PUH) solutions when they faced problems in legal affairs.

In other words, although Imam Ali (PUH) was silent during those 25 years, he played effective roles and executed Islamic rules completely whenever Islam's and Moslem's interests were threatened in different situations.

He also tried to prevent people from significant deviations from Islam and Islamic rules. In a letter to Malik al-Ashtar, Imam Ali (PUH) wrote: "At the beginning of their government, I did nothing; but, I found people were gradually renouncing faith and the government was inviting them to apostasy. So, if I did not help Islam and Moslems, they would be obliterated and gone forever."[1]

The current rulers did as they wished in many affairs without consultation with Imam Ali (PUH). But, when their deeds brought them some problems or they naturally faced some problems unable to solve, they remembered Imam Ali (PUH) and asked him to find a solution. Omar admitted many times

[1] Nahjol Balagha, Letter 62.

that: "If Ali did not help me, I would be destroyed."[1]

Corruption was based

Abu Bakr and Omar did some corruptions in their governments and Imam Ali (PUH) was unable to prevent them. But, when Imam Ali (PUH) was chosen as the ruler by people, he tried to change the situation. For instance, Abu Bakr and Omar allowed those hypocrites who were banished by The Prophet Mohammad (PUH) to enter Medina again and offered them official positions. According to Imam Ali (PUH), they employed hypocrites to take advantages of the world.[2]

They tried to found corruption and depravity in the society. Imam Ali (PUH) said: "They sowed seeds of corruption in society and finally harvested destruction as its crops."[3] They planted seeds of depravity so basically that even today some Moslem sects follow their heresies. Imam Ali (PUH) said: "If I changed the position of Ibrahim to where The Prophet (PUH) put it, if I gave Fadak back to its owners, if I executed the rules as The Prophet (PUH) did, if I prevented cruel laws and judges, if I returned prostitutes' dowry, if I prevented performing the wiping on shoes, (as part of Wudu'), if I flogged one who drank wine, if I permit the Hajj al-Tamattu', if I ordered people to say five Takbirs (saying: Allahu Akbar-Allah is the greatest) in the prayer on the dead, and saying loudly 'bismillahir-Rahmanir-Rahim: in the name of Allah...' in their prayers, if I led people to Koran's rules, if I applied the rule of divorcement and

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[1] *Kashf al-Ghummah*, Vol. 1, P. 112.
[2] *Bihar al-Anwar*, Vol. 34, P. 169.
[3] Nahjol Balagha, Sermon 2.

collected taxes according to Islamic rules, all people would leave me alone! When I ordered people not to pray the recommendatory prayers in congregation, a group of my soldiers cried and said: 'O Moslems! Omar's tradition is changed!' So, being afraid of rebellion among soldiers, I preferred to give it up."[1]

In another tradition, Imam Ali (PUH) says: "The previous rulers did some actions exactly against The Prophet's tradition. They were determined in this opposition and changed The Prophet's traditions intentionally. So, if I force people to leave those heresies and change their manner to that of The Prophet (PUH), certainly all my soldiers will leave me alone!"[2]

In another tradition, Imam Ali (PUH) says: "If Omar did not change God's command on temporal marriage, no one but disloyal people would commit fornication."[3] When The Prophet (PUH) was alive, he called temporal marriage and Hajj al-Tamattu' lawful; but, then Omar acted against this rule and called them unlawful and said: "Temporal marriage and Hajj al-Tamattu' were lawful before. But now, I call them unlawful and will punish anyone who commits them."[4]

Alas, at the time Omar ruled the government, the situation was not suitable for Imam Ali (PUH) to avoid him from doing so forcefully. They founded corruption so terribly in Islamic societies that it will not be improved forever. They all focused

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[1] *Rawdhat al-Kafi*, Vol. 8, P. 44.

[2] *Rawdhat al-Kafi*, Vol. 8, P. 44.

[3] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 12, P. 253.

[4] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 12, P. 251; Bihar al-Anwar, Vol. 30, P. 637.

their efforts to degrade Imam Ali (PUH) and tried not to lose any opportunity for that. Imam Ali (PUH) says: "They humiliated my position and grace."[1] It can be concluded that some of the heresies based by Abu Bakr and Omar will not be improved forever. Unfortunately, there are some sects of Moslems who even today follow those deviations and are not improvable!

Imam's objection against heresies

Imam Ali (PUH) made some strong criticisms against the current rulers and their wrong deeds. For instance, when Abu Bakr chose Omar as his successor, Imam Ali (PUH) raised objections and said: "Why do you choose a successor while you didn't know yourself deserved of the ruling position?"[2] Surprisingly, on one hand, Abu Bakr asked people to accept his resignation and on the other hand, he prepared the situation for Omar to seize the power after him.

About Omar, it is said when he occupied the position of ruler sat on pulpit in the mosque and asked: "What would you do if I ignore the Islamic rules you know and execute other rules?" Omar asked this question for three times but nobody answered him. As Imam Ali (PUH) found people indifferent and the situation threatening to Islam, he rose and said: "I will force you to repent." "What if I don't repent?" Omar asked. "Then, I will split up your skull and separate your eyes by sword!" This courageous answer forced Omar to pull back and said: "Thanks God that there is someone in the Islamic government who will

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[1] Nahjol Balagha, Sermon 172.

[2] Nahjol Balagha, Sermon 3.

lead us back to the right path if we deviate."[1]

One of the heresies done by Othman was his prevention from the Umra (the minor hajj) during the months of performing the Hajj. Finding the situation so complicated, Imam Ali (PUH) made a stand against Othman bravely and said: "I'm going to get prepared for both Umra and the Hajj of Tamattu' and then I'm going to perform both of them." "Do you do something I call unlawful?" Othman objected. "I do The Prophet's tradition and won't give it up for the sake of anyone else!" Imam Ali (PUH) replied.[2] Finally, when Othman said his prayer in Mena in four parts, against The Prophet's tradition, Imam Ali (PUH) protested and said: "It's against The Prophet's tradition." "It's my idea!" Othman replied.[3]

Certainly, these objections against the current rulers were all for the sake of Moslems and Islam. Addressing Othman, Imam Ali (PUH) said: "I swear in God that till you run the affairs related to Moslems and their life properly and put them in order; I won't raise objections against you even if you treat me unjustly."[4]

They based severe heresies

It can be concluded that Abu Bakr, Omar and Othman founded such severe heresies that Imam Ali (PUH) was unable to change or improve, even when he was the ruler of the Islamic government. If Imam Ali (PUH) forced people to turn back to

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[1] *Kashf al-Ghummah*, Vol. 1, P. 117.
[2] *The History of Medina*, v2, P. 1043.
[3] *Tarikh al-Tabari*, Vol. 4, P. 267.
[4] Nahjol Balagha, Sermon 76.

The Prophet's tradition, all or the most of his soldiers would leave him alone. "If I forced people to give up the heresies and tried to improve all deviations, my soldiers would leave me alone or just a few of my Shiites would follow me."[1] According to another tradition, Imam Ali (PUH) said: "When I ordered people not to pray recommendatory prayers in congregation, some of my soldiers cried and said: 'Omar's tradition is changed! Ali is going to prevent us from saying prayers in Ramadan.' So, worrying about raising a rebellion among my soldiers, I decided to give up my order."[2]

[1] *Wasa'il al-Shi'a*, published by Aal al-Bayt Foundation, Vol. 8, P. 47.
[2] *Wasa'il al-Shi'a*, published by Aal al-Bayt Foundation, Vol. 8, P. 47.

THE OPPRESSION AGAINST IMAM ALI

Imam Ali's oppression

There are many traditions about Imam Ali's oppression after the Prophet's decease. For instance, at the end of his blessed life, The Prophet Mohammad (PUH) told Imam Ali (PUH) many things including "O Ali! After me, you will be oppressed."[1] In another tradition it is reported that Imam Ali (PUH), after each of his speech on pulpit, told people: "After The Prophet (PUH), I've always lived in a state of oppressed."[2]

The first oppressed one in the world

In another tradition reported about Imam Hadi (PUH), it is said that when he went to visit Imam Ali's tomb, he said: "Peace be upon you the Friend of God! You are the first one in the world whose right was wrested and you are the first oppressed person in the world."[3]

According to another tradition, one day Imam Ali (PUH) was delivering speech while an Arab man cried for his state of oppressed. Imam Ali (PUH) asked him: "Come nearer!" Then, Imam Ali (PUH) told him: "I am oppressed in the number of desert sands, drops of rains and animal hairs."[4] In another tradition, Imam Ali (PUH) said "The number of oppressions I've suffered is uncountable."

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[1] *Bihar al-Anwar*, Vol. 28, P. 76; *Uyoon Akhbar ar-Redha*, Vol. 2, P. 6.
[2] *Bihar al-Anwar*, Vol. 41, P. 51.
[3] *Mafatih al-Jinan*, Fifth Ziyara of Imam Ali (a.s.).
[4] *Bihar al-Anwar*, Vol. 41, P. 51.

The oppression against Imam Ali after his martyrdom

Imam Ali's oppression continued even after his martyrdom. According to Allamah Amini, imprecating and cursing Imam Ali (PUH) had become a usual custom. During the Omayyad era, seventy thousand pulpits were established on each Imam Ali (PUH) was cursed. This heinous act was known as a belief and fixed tradition which was done eagerly and willingly.[1]

About Imam Ali's oooression after his martyrdom, there is a story reported from Abul Hasan al-Madaeni who says: "When I was in Sham, I found nobody there named his children Ali, Hussein and Hasan. There, I just heard names such as Mo'awiyah, Yazid and Walid. One day, I met a man and asked him some water. He called his children whose names were Ali, Hasan and Hussein. I asked him: "People of Sham usually don't name their children so. Why did you do that?" "You're right!" the man replied "People name their children the rulers' names; but if they curse their children, it is like they curse the rulers. So, I named them Ali, Hassan and Hussein and if I curse them, it is like I curse God's enemies."[2]

After Imam Ali's martyrdom, the situation was so against the truth that Imam Ali (PUH) who was the Prophet's old friend was imprecated and cursed publically. Al-Mas'oodi reports: One of the great scientists in Sham was asked about Ali who was cursed everyday on pulpits and he replied: "I think he is a demagogic thief."[3]

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[1] *Al-Ghadir*, Vol. 10, P. 373.

[2] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 7, P. 159.

[3] *Murooj al-Thahab*, Vol. 3, P. 32.

The Shia are also oppressed

Not only Imam Ali (PUH) and his infallible children were oppressed and lived in difficulties, but also their followers were oppressed too; and they should be ready for any oppression and problem arose by God's enemies. According to Imam Ali (PUH), anyone who is our friend should get ready for poverty and deprivation and put the dress of it on as an invulnerable protection.[1]

[1] Nahjol Balagha, Short Maxims 112.

IMAM ALI'S DEBATES

Debates

Discussion and debate on a subject is one of the best ways to reveal the truth about something. In this way, most of secrets and mysteries would get uncovered. By this method, Imam Ali (PUH) talked about many issues and made the truth clear to people. Following, some debates Imam Ali (PUH) had with the current rulers are mentioned just as few examples of many.

Abu Bakr was not firm in his decision

After establishing his government, Abu Bakr called Imam Ali (PUH) to placate or satisfy him. But, Imam Ali (PUH) talked about his own excellent virtues and convinced Abu Bakr to give up the ruling position. Then, Imam Ali (PUH) asked him: "Knowing all my merits and virtues, what made you presumptuous?" Abu Bakr shed tears and replied: "Please let me think for a day." The next day, Abu Bakr went to Imam Ali (PUH) and said: "Open your palm. I want to declare my loyalty to you" he continued "Then, we'll go to the mosque and I'll make people aware of what happened and relieve myself of this heavy responsibility." Leaving Imam's house, Abu Bakr came across Omar and told him what had happened. "O the Prophet's successor!" Omar said "I swear you in God try not to get charmed by men of the Bani Hashim. This is not their first captivation." Omar continued talking so long that he deterred Abu Bakr from giving up the power.[1]

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[1] *Madinatul Ma'ajiz*, Vol. 3, P. 203, Tradition 694.

Secrets got revealed

Being in throes of death, Omar asked his son Abdullah to bring Imam Ali (PUH) to his bed. When Imam Ali (PUH) arrived, Omar said: "O The Prophet's cousin! Don't you forgive me? If you neglect your wife's and your own right and forgive me, I will appoint you my successor." "I accept on condition that" Imam Ali (PUH) replied "you gather all people and make them aware of the secret agreement your friend and you signed to seize the power instead of me and give me my right in front of them. Just in this way, I will forgive you!" Abdullah reports: "When my father heard those words said: 'I prefer the hellfire to this shame.' Then, Imam Ali (PUH) left his house.

Later, Imam Ali (PUH) asked Abdullah: "I swear you in God. When I left your father, what did he tell you?" "My father said" Abdullah replied "Ali would lead people to The Prophet's tradition and way." "So, why don't you appoint him your successor? What prevents you?" I asked. "So, what did he reply you?" Imam Ali (PUH) asked Abdullah. "He told me but asked me not to reveal it."

Imam Ali (PUH) said: "The Prophet Mohammad (PUH) made me aware of this secret at the last night of his life. O Omar's son! Do you confirm it if I tell you?" "Yes" Abdullah replied. "When you asked your father what prevents him to appoint me as his successor, he replied: 'The contract we wrote and the agreement we signed next to Ka'ba prevents me from doing so.'"[1] And Abdullah replied: "Yes. That's right".

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[1] *Madinatul Ma'ajiz*, Vol. 2, P. 95, Tradition 420.

Uzair offered prayers there

About the people of Khurasan, Omar said: "They are unfaithful and violent." But, Imam Ali (PUH) said: "In Khurasan, there are great effects, and Harat is the city established by Zulqarnain. Moreover, Uzair offered prayers there one day."[1]

Imam Ali's justice was considered a bad thing by the council

Omar died and the six people who were chosen by him to decide on the next ruler hold their meeting. Imam Ali (PUH), one of the council members, stood up and talked about his virtues; and all the other members confirmed his talks. So, Imam Ali (PUH) said: "Now that you all confirm my virtues, try to be a pious Moslem. I will distance you from God's Wrath and you must not disobey God's Command. Give back the ruling right to its owner."

Then the council members said: "We know that Ali is the best one who deserves the ruling position, but he is a man who doesn't know anyone superior to anyone else. If you appoint him as the ruler, he will consider you equal as the common people. So, we appoint Othman who will agree with whatever you want."[2]

Omar's deeds were continued

The day when Othman was appointed as the next ruler, Imam Ali (PUH) went back home and his relatives gathered around him. Imam Ali (PUH) told them: "O Abdul Muttalib's sons! Your friends and relatives did not get on with you as they did not get along with The Prophet (PUH). If they were amenable

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[1] *Nasikh al-Tawarikh*, Vol. 7, the Life of Umar, P. 424.
[2] *Al-Ihtijaj*, by al-Tabarsi, Vol. 1, P. 320.

to the truth, they would never submit to others. 'Do you intend to provoke arguments among people by speaking so?' Abdullah, Omar's son asked. 'Shut up!' Imam Ali (PUH) replied him 'If your father did not oppose me all his life, today Othman could do nothing."[1] In other words, Omar's deeds were continued.

You don't deserve any reply

One day, Imam Ali (PUH) with a group of people went to visit Othman who was sick. In Othman's house, there were a group of people from Bani Omayyah visiting Othman. Seeing Imam Ali (PUH) there, they told him: "O Ali! What you do makes us nervous and the world hard to live in. We swear in God that if you seize the power, we will fight against you forever." "Go away!" Imam Ali (PUH) replied "You are too silly to deserve being answered." Actually, Imam Ali (PUH) replied them by the Koranic verse which says:

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"...and when the ignorant address them, they say: Peace." (25/63)

The Prophet Mohammad (PUH) cursed you

One day, Othman asked Imam Ali (PUH): "Is there any tradition reported from The Prophet (PUH) about me?" "Yes" Imam (PUH) replied "I heard two times that The Prophet (PUH) cursed you." Othman got angry and said: "What's your problem with me that you don't let me alone?" "God may take

[1] *Nasikh al-Tawarikh*, Vol. 8, the Life of Uthman, P. 13.

you down."[1] Imam Ali (PUH) replied.

Wait

One day, a group of people from Egypt went to The Prophet's mosque in Medina and came across The Prophet's disciples. "Why are you here?" the Egyptians were asked. "What is done by Abdullah, our ruler, has made us to come here and ask for help." Imam Ali (PUH), one of the disciples, said: "Othman doesn't approve his deeds and Abdullah did so in his own wish. It is better to go to Othman and tell him the story. If he agrees and stops Abdullah from his acts, you'll reach your aim. If he doesn't, it is better to wait and think about a good solution."[2]

You escaped from fighting in Uhud Battle

One day, Othman was looking for Sa'd to catch and punish him. In the middle of his way, Othman came across Imam Ali (PUH) and was asked by him "Where are you going?" "I'm searching for Sa'd" Othman replied. "O man! Give up this wicked characteristic!" Imam Ali (PUH) told him. Then, Othman forgot about Sa'd, started an argument with Imam Ali (PUH) and said: "O Ali! You are the one who was prevented by The Prophet (PUH) from fighting in Tabuk war, and you were ordered to stay in Medina" "O Othman!" Imam Ali (PUH) replied "Aren't you the one who left The Prophet (PUH) alone in Uhud war and escaped from fighting!?"[3]

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[1] *Asrar Aal Muhammad*, Dalil-e-Ma Publications, P. 242.
[2] *Nasikh al-Tawarikh*, Vol. 8, the Life of Uthman, P. 164.
[3] *Nasikh al-Tawarikh*, Vol. 8, the Life of Uthman, P. 114.

Abu Tharr never lies

One day, in a debate between Othman and Abu Tharr, Abu Tharr told Othman: "I heard that The Prophet (PUH) said: 'When the number of Abu al-Aas' sons reaches thirty, they will divide God's properties among themselves." Othman asked people: "Did you hear this tradition before?" "No" people replied. "Why do you lie about The Prophet (PUH)?" Othman told Abu Tharr. Finally, they decided to call Imam Ali (PUH) and ask him the authenticity of the tradition. Imam Ali (PUH) arrived and asked Abu Tharr: "Retell the tradition." After listening to the tradition, Imam Ali (PUH) said: "I didn't hear about this tradition before, but Abu Tharr never lies." "How do you know that he never lies?" Othman asked. "According to The Prophet Mohammad (PUH), there is no one more truthful than Abu Tharr in the skies and on earth." Then, people said: "Yes. We heard this tradition before from The Prophet (PUH)."[1]

[1] *Nasikh al-Tawarikh*, Vol. 8, the Life of Uthman, P. 120.

FOR THE SAKE OF ISLAM AND MOSLEM'S INTERESTS, IMAM ALI (PUH) HELPED THE CURRENT RULERS

He helped them

Although Imam Ali (PUH) did not approve the current rulers and their governments, when he was asked for help or consult in political and legal affairs, he always helped them for the sake of Islam and Moslem's interests. According to history, when Abu Bakr intended to make war on Rome, he consulted with Imam Ali (PUH) and asked: "What's your idea about fighting with Rome? Do you recommend it?" "Generally speaking, you are the winner of this war", Imam Ali (PUH) replied.[1]

It is worth mentioning that the second ruler, Omar, also consulted with Imam Ali (PUH) about many things and affairs. According to history, Omar intended to fight in Nahawand Battle and asked many one's ideas about it but Imam Ali (PUH) was silent. Then, Omar asked Imam's opinion about it and was replied: "O Omar! Don't fight in this war as you are the center of mill."[2]

Not only Omar consulted with Imam Ali (PUH) in many affairs, but also he preferred Imam's idea to his own opinion. "Seizing the power and taking the position of ruler, Omar consulted with me about many affairs. He usually asked for my advices on problems and then acted on my advice."[3] Imam Ali (PUH) said.

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[1] *Ihqaq al-Haqq*, Vol. 8, P. 237.
[2] *Nasikh al-Tawarikh*, Vol. 7, the Life of Umar, P. 366.
[3] *Bihar al-Anwar*, Vol. 38, P. 176.

From the above, it can be concluded that not only Omar consulted with Imam Ali (PUH), but also he gave his idea priority especially in legal affairs. Many times and after solving problems with the hands of Imam Ali (PUH), Omar said: "Omar would break down, unless Ali helped him" Following, there are some examples of the mentioned helps:

What is the baby's fault?

During the period of Omar's government, a woman who committed fornication was arrested. The woman confessed to fornication and Omar decided to whip her as legal punishment. Imam Ali (PUH) got aware of the story, arrived there and prevented her whipping. He said: "This woman has committed sin but the baby in her womb is innocent." Then, Omar ordered to set the woman free and said: "All women are unable to give birth to a person like Ali. Omar would break down, unless Ali helped him."[1]

Imam Ali (PUH) applied different rules

Asbagh ibn Nabatah reports that one day five people who committed fornication were arrested. Omar ordered to stone them all. Imam Ali (PUH) was present there and prevented this order. Instead, Imam Ali (PUH) beheaded one, stoned the other one, whipped one completely (100 hits), whipped the other partially (50 hits) and punished the last one. Surprisingly, Omar asked: "They all did the same sin. Why did you punish them differently?" "The first one was a non-Moslem person living under the protection of Islamic rule who did not obey the

[1] *Kashf al-Ghummah*, Vol. 1, P. 112.

Islamic rules, the second one was a married man who committed adultery, the third one was an unmarried man who committed fornication, the fourth one was a slave and the last one was a crazy man. Then, Omar said loudly: "I may not be alive when Ali doesn't live then."[1]

Prevention from re-retaliation

A man killed another man. The murdered man's father captured the murderer and took him to Omar. Omar allowed him to kill his son's murderer as retaliation. The father hit the murderer so severely that he was sure the murderer is dead. The murderer's relatives took him home and treated him.

Sometimes later, that father saw the murderer in the street and captured him again. "You killed my son. I should put you to death" the father said. "You killed me once. Now, you have no right to kill me again!" the murderer said. Finally, they went to Omar to judge on their argument. Omar ordered to kill the murderer again.

Then, the murderer asked Imam Ali's help. "You didn't judge rightly" Imam Ali (PUH) told Omar. "So, what's the true verdict?" Omar asked. Imam Ali replied: "First, the murderer must hit the father back what he received from him. Then, the father can kill the murderer." The murdered man's father thought for a moment and found it dangerous. Inevitably, the father gave up his killing. At this time, Omar prayed and said: "Thanks God who put you the family of Mercy. Omar would break down, unless Ali helped him."[2]

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[1] *Manaqib ibn ShahrAshub*, Vol. 2, P. 403.
[2] *Manaqib ibn ShahrAshub*, Vol. 2, P. 408, published in Beirut.

Women cannot have different husbands simultaneously

A group of women in Medina asked Omar: "Why women cannot marry different men while men can marry different women?" Omar was unable to answer them and asked Imam Ali's help. Imam Ali (PUH) ordered each woman to bring a bowl of water and they did so. Then, Imam (PUH) poured all waters in one big bowl and said: "Now everybody, take your own water out of this bowl." "It's impossible!", women replied. "For this reason, women must not have more than one husband. If they do, parentage and lineage will be destroyed completely." Imam Ali (PUH) told women. At this time, Omar said: "God may not keep me alive after you, Ali!"[1]

Don't stone him

A man in Medina committed adultery. Omar ordered to stone him but Imam Ali (PUH) prevented and said: "As he is far from his family and wife, he must not be stoned. He just must be whipped." Then Omar said: "I may not be alive in a problem while Ali is not there."[2]

There is no obligation on a mad person

A mad woman who was unmarried gave birth to a six-month-baby. She was taken to Omar, and he ordered to stone her. Imam Ali (PUH) disagre d and said: "Wait 30 months as it's the period of complete pregnancy and milking a baby." Then he added: "God has not imposed any obligation to a mad person." Understanding the God's command, Omar said:

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[1] *Manaqib ibn ShahrAshub*, Vol. 2, P. 401.
[2] *Manaqib ibn ShahrAshub*, Vol. 2, P. 402.

"Omar would break down, unless Ali helped him."[1]

It is his son

A white man took his black son to Omar and claimed that he was not his son. Omar ordered to stone his wife. Imam Ali (PUH) asked the man: "Did you have sexual intercourse with her while she was in menstrual period?" "Yes" the man replied. "For this reason, God created him black." Then Omar said: "Omar would break down, unless Ali helped him."[2]

This stone is God's witness

Abu Sa'eed al-Khudari reports that one day Omar and he went to Mecca. There, they went to al-Masjed al-Haram (the inviolable mosque) and approached al-Hajar al-Aswad (the Black Rock). "I know that you are just a stone without any detriment or benefit." Omar addressed the Black Rock "If I didn't see The Prophet (PUH) who kissed you, I would never kiss you" Imam Ali (PUH) was present there and said: "This stone has detriment and benefit. You don't know the allegorical interpretation of the Koranic verse saying:

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ

"And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord?" (7/172)

Then, he added: "Allah asked Adam to make a vow to believe in Allah's Divinity. Then, God suggested that contract to this stone. This stone will witness anyone who makes a pilgrimage

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[1] *Al-Isti'ab*, Vol. 3, P. 206, Tradition 1875.
[2] *Manaqib ibn ShahrAshub*, Vol. 2, P. 405.

of it, and it is God's trust. Then Omar said: "I may not be alive where and when Ali doesn't live."[1]

The sentence "Omar would break down, unless Ali helped him" was not only said by Omar, but also Othman confessed to it as well. According to history, a man went to Othman while he had a dead man's skull in his hands and asked Othman: "How this man is agonized by hellfire in the grave while I touch his skull and feel no heat?" Othman was not able to answer the man's question. So, he asked Imam Ali (PUH) to answer his question. Meeting Imam Ali (PUH), that man asked his question again. To answer his question, Imam (PUH) ordered someone to bring a stone and a flint. Imam (PUH) made fire by striking them. Afterwards, Imam (PUH) asked the man to put his hand on the stone and then on the flint and asked: "Did you feel heat?" and the man got the answer to his question. Then Othman said: "Othman would break down, unless Ali helped him."[2]

Isn't it surprising?

The sentence "Omar would break down, unless Ali helped him" is a popular quote by Omar which was said by him more than 80 times during his life. It means that Omar confessed that Imam Ali (PUH) was the most meritorious person for ruling the government. If there was anyone better than Imam Ali (PUH) then, Omar would tell that sentence about him too. Therefore, isn't it surprising that Omar, at the end of his life, formed a council to decide on the next ruler and Othman was

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[1] *Nasikh al-Tawarikh*, Vol. 7, the Life of Umar, P. 262.
[2] *Al-Ghadir*, Vol. 8, P. ,303.

chosen by members!

The Imam's companions considered Islam and Moslem's interests too

Not only Imam Ali (PUH), but also his friends helped the current rulers. Salman[1] and Ammar[2] respectively were appointed by Omar as rulers of Mada'in and Kufa. Ammar also was sent by Othman as a representative to Egypt whose people complained about their ruler.

[1] *Murooj al-Thahab*, Vol. 2, P. 306.

[2] *Tarikh al-Tabari*, Vol. 4, P. 145.

MAGNANIMITY

The prototype of magnanimity

All people of the world, from any nationality and race, should learn magnanimity from Imam Ali (PUH) who is the prototype of it. According to history, when people besieged Othman and prevented water from entering his house, Othman went on the roof and asked people: "Is Ali among you?" "No" people replied. Imam Ali (PUH) got aware of this event and sent his salve to Othman's house. "What's up? I heard you need my help." The slave delivered Imam's message to Othman. "Yes. People don't let water enter my house and my children are thirsty" Othman said. Imam's slave delivered Othman's message to Imam Ali (PUH).

Then, Imam Ali (PUH) went among people and said: "Your act is harmonious neither with Moslems' deed, nor with disbelievers' acts. Even disbelievers who arrested Persian and Roman soldiers did not withhold water. Don't prevent this man from using water." But, people did not agree to let water enter the house. Finally, Imam Ali (PUH) sent his children with three large bottles of water to Othman's house and watered all his family.[1]

It is the highest degree of magnanimity to help your enemy when he is at the weakest position and to provide him especially with water and bread.

In another similar event, one day Abu-Hurayra insulted Imam

[1] *Nasikh al-Tawarikh*, Vol. 8, 185.

Ali (PUH) with offensive words. But the next day, he was in an important need and went to Imam Ali (PUH) to ask help. Without any hesitation, Imam Ali (PUH) met his need. Imam's friends objected and asked: "Why did you help someone who already insulted you?" "Actually, I was ashamed that his ignorant may affect my patience, his wrong deed may affect my wisdom and his asking for help may affect my generosity. So, I fulfilled his need."[1]

Imam Ali was sent (PUH) out of city

Facing many problems and injustices during Othman's government, people thought of Imam Ali (PUH) that if he was the ruler, they had none of those problems. So, Imam's name became famous among people. Othman saw this as a threat to his government and asked Imam Ali (PUH) to leave Medina to be forgotten and till uprisings put down.

So, Imam Ali (PUH) received a letter from Othman in which he was asked to leave Medina and live in his land in Yanbu'. "O Ibn Abbas", the Imam told him "Othman intends to send me here and there repeatedly like a camel that carries water to somewhere and goes and comes. Othman sent me out of Medina onetime, and then asked me to return. And now he is sending me out again!"[2]

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[1] *Bihar al-Anwar*, Vol. 41, P. 49.
[2] Nahjol Balagha, Sermon 240.

PEOPLE SURROUNDED IMAM ALI (PUH) IN LARGE CROWDS

After killing Othman, people thought of Imam Ali (PUH)

After killing Othman, the situation completely changed and people went to Imam Ali (PUH) in large crowds asking him to take the position of ruler. Imam Ali (PUH) accepted this responsibility in accordance with The Prophet (PUH) who said: "O son of Abi Talib! If people asked you to take the position of ruler happily and agreeably, accept and take this responsibility."[1]

In other words, Imam Ali (PUH) established the authority of Imamate apparently when people in large crowds surrounded him and asked him to take this position. After that day, Imam Ali (PUH) said: "To declare their loyalty to me, people rushed into me like thirsty camels that rush into a water hole. The crowd of people was so large that I was afraid of being killed and I was worried about people who might die in such massive crowd. In such enormous crowd, shoe laces were torn, people put their children on their shoulders to declare their loyalty too, old people stepped with trembling feet and sick people crawled slowly towards me."[2]

Imam's government was a divine and democratic one

It is concluded from the above that Imam Ali's government was not only a divine, but also a democratic one. In other words, all men, women and even children agreed about Imam's

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[1] *Bihar al-Anwar*, Vol. 30, P. 15.
[2] *Bihar al-Anwar*, Vol. 30, P. 16; Nahjol Balagha, Sermon 52.

ruling position wholeheartedly. According to Imam Ali (PUH), people declared their loyalty to him without any force or obligation.[1] He also mentions: "People declared their loyalty to me without any obligation or force of an authority."[2] Imam Ali (PUH) sates that "I didn't ask people to declare their loyalty to me. But, people asked me to accept their declaring of loyalty."[3]

[1] Nahjol Balagha, Letter 1.

[2] Nahjol Balagha, Letter 54.

[3] Ibid.

CHAPTER TWO

IMAM ALI'S WORDS DURING 25 YEARS OF PATIENCE

IMAM ALI'S WORDS DURING 25 YEARS OF PATIENCE

Imam Ali (PUH) has a lot of valuable words including his speeches, letters and maxims which are mentioned in Nahjul Balagha and other books. But, we are going to mention just those words which were said or written during the Imam's 25 years of silence and patience or those words that explain those years.

As this subject is so expanded that deserves to be discussed in a separate book, the Imam's words are just mentioned here as a list with the reference of their sources and any further study is left to interested readers.

1- The Prophet Mohammad (PUH) was in throes of death while his blessed head was on my chest.[1]

2- He said what was necessary to say and revealed many mysteries to me.[2]

3- I washed the Prophet's blessed body while he was

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[1] Nahjol Balagha, translated and explained by Faydhul Islam, P. 188; Nahjol Balagha, Sermon 194.

[2] *Bihar al-Anwar*, Vol. 22, P. 517.

in his shirt. Later, Fatimah always asked me to give her his father's (PUH) shirt.[1]

4- Three days after the Prophet's decease, an Arab man came to his tomb and asked The Prophet (PUH) to forgive him.[2]

5- Describing the Prophet Mohammad (PUH) physically and psychically, Imam Ali (PUH) said...[3]

6- Angles expressed their condolence for The Prophet's decease.[4]

7- I suffered such great sorrow at The Prophet's decease that was unbearable to mountains.[5]

8- Washing the blessed body of The Prophet (PUH), Imam Ali (PUH) said: "My dear! By your decease, the link of revelation is cut. If you didn't advise us to be patient in problems and sorrows, I would cry in your loss so severely that nobody in the world could ever shed so much tear.[6]

9- I was busy with preparing The Prophet (PUH) when...[7]

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[1] *Bihar al-Anwar*, Vol. 43, P. 157.

[2] *Al-Ghadir*, Vol. 5, P. 148.

[3] *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 92.

[4] *Bihar al-Anwar*, Vol. 22, P. 543.

[5] *Al-Ikhtisas*, P. 170.

[6] Nahjol Balagha, Sermon 235; *al-Tabaqat al-Kubra*, Vol. 2, P. 277.

[7] *Al-Ikhtisas*, P. 171.

10- When The Prophet (PUH) deceased, a sound expressed condolence to The Prophet's family but the speaker was not seen. "Did you know him?" Imam Ali (PUH) asked others. "No" others replied. "He was al-Khidr who expressed his condolence."[1]

11- Al-Khidr attended the Prophet Mohammad's funeral.[2]

12- After The Prophet's deceased, people turned back to their past and lost the right path again.[3]

13- I swear in God that I could never believe that people declared their loyalty to someone other than me after The Prophet's decease.[4]

14- The first ones who suggested declaring their loyalty to me were Talha and Zobair who said: "We'll declare our loyalty to you, if you share the ruling affairs with us." But I did not accept.[5]

15- Whenever Abu Bakr met me, he apologized to me.[6]

16- Abu Bakr seized the ruling position while he was

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[1] *Fadha'il al-Khamsah min al-Sihah al-Sittah* (the virtues of the Five (infallibles) (quoted) from the six Sahihs), Vol. 3, P. 56.
[2] *Al-Aalusi's Tafsir*, Vol. 15, P. 322.
[3] Nahjol Balagha, Sermon 150.
[4] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 6, P. 95; Nahjol Balagha, Letter 62.
[5] *Kashf al-Mahajjah*, published by the Information Office of the Hawza in Qom, P. 252.
[6] *Bihar al-Anwar*, Vol. 38, P. 174.

absolutely aware of my merits as a center of mill.[1]

17- After The Prophet's decease, Abbas and Abu Sofyan went to Imam Ali (PUH) and suggested declaring their loyalty. But, Imam Ali (PUH) replied: "O people! Break the waves of sedition by rescue ships... Ruling in such a way you suggest me, feels just like drinking unpleasant water and eating a horrible food to me.[2]

18- Jondab ibn Abdullah reports: "One day, I went to visit Imam Ali (PUH) and found him sad. "What your people have done?" I asked him. "I should have graceful patience" Imam Ali (PUH) replied. "Glory be to Allah! I swear in God you are a patient man" I said. "What else can I do instead of showing patience!?", Imam Ali (PUH) replied.[3]

19- I showed patience in many issues while I suffered as much pain as having a thorn in eyes. I showed this patience just for the sake of God. My suffering was better than disagreements and killings among Moslems.[4]

20- I swear in God that if I was not afraid of returning Moslems to disbelief, I would change their governments as much as I could.[5]

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[1] Nahjol Balagha, Sermon 3 (known as Shaqshaqiyyah Sermon).
[2] Nahjol Balagha, Sermon 5.
[3] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 9, P. 57.
[4] *Al-Irshad*, Vol. 1, P. 149.
[5] *Al-Amaali*, by Sheikh al-Mufid, P. 1.

21- I suffered cruelty to prevent people from apostatizing.[1]

22- One day, Fatimah (PUH) tried to persuade Imam Ali (PUH) to protest against current rulers. At that time, the sound of Azan was heard by them. "Don't you want to hear this sound again!?" Imam (PUH) asked her.[2]

23- I swear in God that I won't raise objections against you and I'll accept all you injustices to me till you manage the life affairs of Moslems well and don't cause cruelty to anyone but me.[3]

24- After The Prophet's decease and people's unfaithfulness, I looked around myself and saw nobody but my family, and I didn't like to see them dead. So, I closed my eyes full of thorns and drank the bitter cup of sorrows and calamities with a broken bone in my throat and showed patience.[4]

25- I gave up fighting against the current rulers not to threaten Islam and its interests.[5]

26- Imam Ali's debate with Abdurrahman ibn Owf.[6]

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[1] *Bihar al-Anwar*, Vol. 28, P. 392.
[2] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 11, P. 113.
[3] Nahjol Balagha, Sermon 74.
[4] Nahjol Balagha, Sermon 26.
[5] *Kashf al-Mahajjah*, published by the Information Office of the Hawza in Qom, P. 241.
[6] *Kashf al-Mahajjah*, published by the Information Office of the Hawza in Qom, P. 274; Nahjol Balagha, Sermon 172.

"O Allah, people have deemed me weak..."[1]

27- One night, 360 people declared their loyalty to Imam Ali (PUH) and were ordered to gather together next night with shaved heads and to get ready for death. But, the next night, none of them but Abu Tharr, Miqdad, Ammar and Salman fulfilled their promise. Then Imam Ali (PUH) said: "O God! Some people from the companions of Muhammad (a.s.), some of whom have passed away, may Allah have mercy on them, and some have remained alive, have come together to meet me. They said to me as they had said in the first time, so my second saying is no longer like my first saying...for patience..."[2]

28- When Omar seized the power, some of the Prophet's companions, some of whom are deceased now, came to me and expressed their regret and suggested what they said before, during Abu Bakr's government. But, they heard again what they were replied before.

29- One day, Omar asked Imam Ali (PUH) an advice and Imam (PUH) said: "Don't make your certainty as doubt..."[3]

30- According to Imam Ali (PUH), They rationalize by the use of The Prophethood but ruin its fruits and

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[1] *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 62.
[2] *Al-Ikhtisas*, P. 172.
[3] *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 130.

results.[1]

31- One day, Imam Ali (PUH) stood at the mosque's pillar and told people: "O you who disobey God's commands and are going to be asked about it on the Resurrection Day! What's happened to you that you ignore God and intend to other-than Him!?[2]

32- I am satisfied with whatever God wills. Do you think that I may lie about The Prophet (PUH)? Never. I swear in God that I was the first person who expressed his faith in him, and I won't be the last one who disproves him.[3]

33- O brother from the Bani Asad! The cruelty committed to us by the current rulers was nothing but their arrogance and monopoly. They did so while they were completely aware of my better ancestry and stronger relativeness with The Prophet (PUH).[4]

34- They set out legal rules based on their own ideas and interests. In addition, they made contradictory rules too.[5]

35- They (Abu Bakr, Omar and Othman) already did some actions absolutely contrary to The Prophet's orders.[1]

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[1] Nahjol Balagha, Sermon 67.
[2] Nahjol Balagha, Sermon 175.
[3] Nahjol Balagha, Sermon 37.
[4] Nahjol Balagha, Sermon 162.
[5] Nahjol Balagha, Sermon 18.
[1] *Bihar al-Anwar*, Vol. 34, P. 173.

36- Fatimah's children said goodbye to their mom.[1]

37- Imam Ali (PUH) unburdened with the Prophet (PUH) and said: "O...[2]

38- According to Ammar, Imam Ali (PPUH) in a letter sent to Ibn Abbas said: "Fatimah, The Prophet's daughter, will remain oppressed forever."[3]

39- About fighting with Iran in a war, Omar consulted with Imam Ali (PUH) and was replied: "Victory of Islam doesn't depend on the number of your soldiers. Islam is God's religion and He has appointed it the winner.[4]

40- Omar also consulted with Imam Ali (PUH) about fighting with Romans and was replied: "The God who helped Moslems when they were few in numbers is still alive!"[5]

41- Omar consulted with me about many affairs.[6]

42- About the fertile lands in Kufa, Omar consulted with The Prophet's disciples. Anyone said something but Imam Ali (PUH) said: "Give them to people to work on them."[1]

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[1] *Bihar al-Anwar*, Vol. 43, P. 179.
[2] *Bihar al-Anwar*, Vol. 43, P. 211; Nahjol Balagha, Sermon 202.
[3] *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 85.
[4] Nahjol Balagha, Sermon 164.
[5] Nahjol Balagha, Sermon 134.
[6] *Al-Ikhtisas*, P. 173.
[1] *Tarikh al-Ya'qubi*, Vol. 2, P. 151.

43- When Abdurrahman declared his loyalty to Othman, Imam Ali (PUH) said: "I swear in God that you did so just in the hope of what your fiend Omar had when he declared his loyalty to Abu Bakr."[1]

44- Imam Ali (PUH) told Abdurrahman: "This is not the first time that you are supporting each other against us. I swear in God that you helped Othman to seize the power just for giving it back to you one day.[2]

45- When Ibn Abbas asked Imam Ali (PUH) not to attend in the ruling council, Imam (PUH) replied: "I will attend to be accepted by Omar on my merits as the ruler. Therefore, what Omar already said about mismatch of The Prophethood and ruling will be violated by him."[3]

46- When the council members chose Othman as the ruler, Imam Ali (PUH) refused to declare his loyalty to him. "Unless you declare your loyalty" Abdurrahman told Imam (PUH) "I'll behead you." Later, Imam Ali (PUH) said that he declared his loyalty to Othman reluctantly.[4]

47- One day, Omar consulted with the council members about his portion of "Moslems public treasury" and

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[1] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 1, P. 188.
[2] *Tarikh al-Tabari*, Vol. 1, P. 233; *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 160.
[3] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 1, P. 189.
[4] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 12, P. 265.

asked: "Before, I was a merchant and had a good life by the money earned so. Now, that I am the ruler, how much of Moslems public treasury does belong to me?" Everybody said something but Imam Ali (PUH) was silent. "What's your idea Ali?" Omar asked Imam (PUH). "As much as it is enough to spend your life." Imam (PUH) replied.[1]

48- When Omar forced Imam Ali (PUH) to declare his loyalty to Abu Bakr, Imam Ali (PUH) told him: "Omar! Suck out as much as you can and establish the bases of Abu Bakr's government to seize the power after him!"[2]

49- About the jewelries in Ka'ba, council members consulted and anyone suggested an idea. But, Imam Ali (PUH) said: "God did nothing to these jewelries. So, you leave them alone too."[3]

50- According to Aamir ibn Wa'ilah, at the day ruling council had meeting, Imam Ali (PUH) was at home. We heard that he said...[4]

51- At the day of ruling council's meeting on choosing the next ruler, Imam Ali (PUH) told Sa'd ibn Abi Waqqas: "Refuse to follow whatever they ask you to do."[1]

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[1] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 12, P. 220.

[2] *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 56.

[3] Nahjol Balagha, Maxim 270.

[4] *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 154.

[1] *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 136.

52- The Prophet's disciples came to me, apologized for what they did and asked me to support them to fall Othman from power. But, I swear in God that what prevented me from protesting against the previous rulers now prevents me from revolt too.[1]

53- I guess that the council members who chose Othman as the ruler regretted immediately that night and tried to blame others for that choice.[2]

54- O Othman! You will be accomplice to any of your agents who commit cruelty anywhere in the world.[3]

55- When people complained about Othman to Imam Ali (PUH), the Imam told Othman: "People have asked me to function as an intermediary between them and you. The worst of people is a cruel leader who is misguided, and leads people astray too; a cruel leader who puts an end to accepted true traditions and brings to life already rejected blamable innovations in Religion."[4]

56- Ibn Abbas reports: "One day, Othman objected to Imam Ali (PUH) and said: 'For the sake of God, don't provoke dispute!' 'God bless us! I never cause dispute. But, I try to prevent you from doing what

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[1] *Al-Ikhtisas*, P. 154.

[2] *Bihar al-Anwar*, Vol. 32, P. 177.

[3] *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 185.

[4] Nahjol Balagha, Sermon 164.

God and His Prophet (PUH) forbid you."[1]

57- O Ibn Abbas! Othman intends to make me wander.[2]

58- When the council members chose Othman as the ruler, Imam Ali (PUH) said: "Listen to my advice and accept my reason that in near future swords will be drawn for seizing the power.[3]

59- Imam Ali (PUH) told Othman: "Truth is burdensome and bitter while lie is easy and simple. You are a man who gets angry when is said the truth and gets happy when is said lie."[4]

60- After Othman was chosen as the ruler, Imam Ali (PUH) delivered a long speech in which he said: "The Prophet (PUH) closed all the doors to the Mosque except for the door of my house on God's Command."[5]

61- When argument between Othman and Imam Ali (PUH) raged, Moghirah, son of Akhnas one of the hypocrites, told Othman: "Let me reply Ali. I'll be enough to him!" "O the son of the cursed man!" Imam Ali (PUH) replied Moghireh "You are the son of one who is like a tree without any branch and

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[1] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 9, P. 15.
[2] Nahjol Balagha, Sermon 240.
[3] Nahjol Balagha, Sermon 139.
[4] *Ansaab al-Ashraaf*, Vol. 6, P. 173.
[5] *Nahj al-Sa'adah fee Mustadrak Nahjol Balagha*, Vol. 1, P. 143.

fruit. How are you enough to me?"[1]

62- At the time of Othman's government, Imam Ali (PUH) said: "From The Prophet's heritage, the Bani Omayya consider me just a little. I swear in God that I will keep them away from ruling power like a butcher who keeps a disgusting rumen away from his store."[2]

63- Imam Ali (PUH) told Othman: "You are satisfied with Marwan but he won't be satisfied with you unless you go astray from Religion and wisdom."[3]

64- Finding people intending to kill him, Othman went to Imam Ali (PUH) and asked him to talk to people. He said: "O Ali! People will listen to your words. Please, stop them from killing me." "How do you guarantee not to commit cruelty again?" Imam Ali (PUH) replied. "I guarantee that I will follow whatever you say" Othman said. "You've already promised so many times, but you break it immediately when you leave me!" Imam Ali (PUH) replied.[4]

65- Othman wrote a letter to Imam Ali (PUH). But, when Imam (PUH) showed him his letter, Othman denied it.[1]

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[1] Nahjol Balagha, Sermon 135.
[2] Nahjol Balagha, Sermon 77.
[3] *Tarikh al-Tabari*, Vol. 4, P. 362.
[4] *Tarikh al-Tabari*, Vol. 4, P. 385.
[1] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 3, P. 22.

66- Othman asked Imam Ali (PUH): "Didn't I tell you not to accompany Abu Tharr?" "Do you expect us to follow your orders which are against God and Truth? Never! I swear in God" Imam Ali (PUH) replied.[1]

67- When Othman exiled Abu Tharr, Imam Ali (PUH) told him: "O Abu Tharr! You got angry for the sake of God. So, now hold hope in one for the sake of whom you got angry.[2]

68- When Salman deceased, Imam Ali (PUH), in describing him, said: "God bless him in whatever he was examined for as he righted many wrongs and treated many patients."[3]

69- When Salman was appointed by Othman as the ruler of a province, Imam Ali (PUH) wrote him a letter and said: "...[4]

70- When Othman got killed, People gathered around Imam Ali (PUH) and asked him to accept their declaring loyalty. But, Imam Ali (PUH) told them not to ask him to be the ruler and choose someone else instead. "Because, we will face with many events and problems which are colorful and seditious." Imam Ali (PUH) told people "Be aware that if I accept your suggestion, I will deal with you

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[1] *Murooj al-Thahab*, Vol. 2, P. 342.
[2] Nahjol Balagha, Sermon 130.
[3] Nahjol Balagha, Sermon 228.
[4] Nahjol Balagha, Letter 68.

based on what I know about justice."[1]

71- When Imam Ali (PUH) was chosen as the ruler, he wrote to his commanders: "Those people who had your position before are destroyed now, because they denied peoples' rights."[2]

72- At the second day of his government, Imam Ali (PUH) said: "I swear in God that I will turn back the stolen 'public treasury' to its true owners wherever it is gone. Whether it is paid to women as their dowry or it is spent on buying slaves."[3]

73- At the third day of running his government, Imam Ali (PUH) delivered a speech and, after praising God and describing the Prophet Mohammad (PUH), said: "Know that The Prophet's family is like sky stars that if one sets, the other will rise."

74- Five days after heading the government, Imam Ali (PUH) addressed people and said: "O Bani Omayyah! You enjoyed pleasures of this world a lot and sucked out its milk as much as you could, but its tether was loose. Be aware that any killer has a revenger!"[4]

75- At the beginning of his government, Imam Ali (PUH) led a Friday Prayer and in its sermon said: "When God took The Prophet's life, we, The

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[1] Nahjol Balagha, Sermon 92.S
[2] Nahjol Balagha, Letter 79.
[3] Nahjol Balagha, Sermon 15.
[4] Nahjol Balagha, Sermon 105.

Prophet's family and heirs, guessed nobody would argue with us about The Prophet's succession and no acquisitive one would covet our rights. But, our people took on us and robbed The Prophet's succession from us. I swear in God that if I wasn't worry about discords among Moslems, their return to disbelief and destruction of Islam, I surely took other decisions."[1]

76- By some people's advertisements, someone got famous and some others got forgotten. We were among those who were forgotten, our fire got died down and our voice and fame were obliterated. Many years passed so while many known people died and many unknown people got famous.[2]

77- When Mo'awiyah wrote a letter to Imam Ali (PUH) and described him as an unruly camel that was dragged to the mosque to declare his loyalty, Imam Ali (PUH) replied him: "I swear in God that you intended to disparage me but you actually admired me and disparaged yourself."[3]

NOTE

The second chapter of this book was of great importance. But, we could just mention as many subjects and matters as

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[1] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 1, P. 307.

[2] *Sharh Nahjol Balaghah* by ibn Abil Hadid, Vol. 2, P. 299.

[3] Nahjol Balagha, Letter 28.

were available to us; and it is possible that there are some other letters or speeches written or delivered during those 25 years or about that time which were not available to us or just overlooked by us. Therefore, the second chapter is not comprehensive and needs to be completed. It is hoped that all things about this subject will be gathered as a comprehensive book in the near future.

The End