



Twenty Virtues of  
(PBUH)

# Imam Ali's

Preeminance

Alshaikh Dr. Abdullah Ahmad Alyousif

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Preeminence**



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In the name of god,  
the most gracious, the most merciful.

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ  
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ  
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ  
الْعَظِيمُ﴾ سورة التوبة، الآية ١٠٠.

«and the foremost to embrace Islam of the *Muhajirun* (those who migrated from Makkah to Al-Madinah) and the *Ansar* (the citizens of Al-Madinah who helped and gave aid the *Muhajirun*) and also those who followed them exactly (in faith) Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success».

Altawba, verse: 100



## Introduction

Imam Ali's preeminence in Islam has been addressed in most books of history and hadith. One of his virtues was being the first to embrace Islam and the first to believe in Mohammad's prophecy from the first day of revelation. Thus, he was the first man to pray along with the messenger of Allah and stand by his side in prosperity and adversity.

The concept of preeminence which is mentioned in Qur'an points out the superiority of the foremost to embrace Islam, Allah the Almighty says, «and the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid the Muhajirun) and also those who followed them exactly (in faith) Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the

supreme success». Imam Ali (PBUH) was the foremost to believe in the messenger's prophecy, and the preeminent and first initiator of all goodness.

When we look into Imam Ali's biography, we find that he was first in everything. He was the first to embrace Islam, the first to pray along with the Prophet (PBUH), the first Imam in Islam, the first to hold the name *The Commander of the Faithful*, the first to compile Quran and establish its sciences, the first student of the Prophet, the first to pledge to the Prophet and declare advocacy, the first to write down the revelations, the first to have authority on Muslims, the first to sacrifice himself for the Prophet, the first mujahid ( fighter) in the cause of Allah, the first to bear the flag of Islam with the Messenger of Allah, the first to convey from the Messenger of Allah, the first judge in Islam, the first Muslim who the Prophet had never put under anyone's charge, the first Hashemite caliph, the first to establish a whole constitution for the Islamic nation, the first to compose books in Islam, the first to establish syntax and theology in Islam, and the first to be born in a mosque and the first to be martyred in a mosque as well .....and the list goes on!

## Introduction

Therefore, Imam Ali's character was unique and exceptional in the history of Islam. Such truth is acknowledged by all unbiased historians, authors, and intellectuals.

The greatest Prophet (PBUH) consistently mentioned and highlighted the virtues, traits, and merits of The Commander of the Faithful. Moreover, scholars, narrators, and orators have written plenty of books which revolved around Imam Ali's virtues and merits independently or extendedly. Such effort was not limited to a certain doctrine. In fact, scholars of all doctrines were intrigued, for instance, the book of Khasaes Ameer Almo'amineen Ali ben Abi Talib by Al-nisaei, Almanaqib by Al-Khwarizmi, Manaqib Ali ben Abi Talib by Al-asfahani, and Manaqib AL Abi Talib by Ibn Shahar Ashob.....and other more books which concentrate on documenting the virtues of Imam Ali ben Abi Talib (PBUH).

Allah the Almighty has predetermined for all times and places to have preservers of hadith. The preservers have written books and treatises on the virtues and merits of the Commander of the Faithful (PBUH) and have publicized them despite of all the

bane they faced for spreading his virtues and merits, to the point that some paid with their lives for it.

Imam Ali's enemies could not succeed in concealing his virtues and merits. On the contrary, his virtues persistently kept spreading even widely and ultimately that Ibn Abi Al-Hadid said, «What can I say about a man whose enemies and opponents acknowledged his preeminence, and they could not deny his virtues nor conceal his merits, and what can I say about a man who every virtue is ascribed to, every jurisprudent refers to, and every sect derives knowledge from; he is the peak and fountainhead of virtues»<sup>(1)</sup>.

The crystal-clear truth, which is acknowledged by all narrators, preservers, and investigators, is that none of the Prophet's companions had such virtues and merits, with such authenticity and validity, as those of Imam Ali's preeminence, superiority and position.

This book overviews twenty virtues of Imam Ali's which were not nor will be found in any man before or after him. He were the first and the only

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(1) See *Sharh Nahju Alblagha* by Ibn Abi Alhadeed, Ch. 1, P.35.

## Introduction

to hold them. Such virtues manifest the preeminence and superiority of the Commander of the Faithful in the essentialities of Islamic movement.

In the pages of this book, we have stated the most important virtues of Imam Ali's preeminence over all others, supported by evidence from canonical hadith and historical books from both schools, aiming to spread knowledge of Imam Ali's position and preeminence among the youth generations in a contemporary, smooth, and concise language.

To conclude, I earnestly pray to Allah to accept this book as a good deed in my scale and benefit me in my afterlife. Allah says, «**The Day whereon neither wealth nor sons will avail, except for him who comes to Allah with a pure heart**»<sup>(1)</sup>. He may be praised and blessed. He is the one to pray to, the highest desire, spring of mercy and grants.

**Allah is the one sought for help**

**Abdullah Ahmad Alyousif**

Tuesday, February 25, 2014

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(1) Surat Alshura, verses 88-89.



# 1

## The first to embrace Islam

Most historians have indicated that Imam Ali was the first to embrace Islam and no man, male or female, preceded him to that. Imam Ali confirmed it himself in his saying, «I am the first who leaned (towards Thee) and who heard and responded (to the call of Islam)»<sup>(1)</sup>.

On the authority of Ibn Mardawayh, from Ali (PBUH) that he said, «I am the first to embrace Islam and the first to pray along with the Messenger of Allah peace be upon him»<sup>(2)</sup>.

Furthermore, in *The Prophet's Biography*, Ibn

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(1) *Behar Al-Anwar* by Al-Alama Al-Majlisi, ch.34, p. 111.

(2) *Manaqib Ali Ben Abi Talib* by Ibn Mardawayh Al-Asfahani, p.47, no.1.

Hisham stated, «And it was a blessing from Allah to Ali Ibn Abi Talib which was predestined and bestowed to him. Quraysh was suffering a severe hardship, and Abu Talib had many children.

Hence, the Messenger of Allah (PBUH) said to his uncle, Al-Abbas, as he was the most placid of Bani Hashim, «O Abbas, your brother Aba Talib has many children and as you see people are struggling against this hardship. Therefore, let us go to him and ease his burden. I shall take one of his sons and you shall do the same and we shall take charge of both».

Abbas replied, «yes» They both walked until they approached Aba Talib and said, «We seek to lighten the number of your sons until people recover from this hardship».

Abu Talib replied, «If you leave Aqeel with me, you may do as you wish». Accordingly, the Prophet (PBUH) took Ali under his wing and so did Al-Abbas with Jaffar. Ali stayed with the Prophet to the day Allah sent him as His Messenger to all people, and immediately he believed and followed him»<sup>(1)</sup>.

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(1) *The Prophet's Biography* by Ibn Hisham, Almaktaba Alassrya, Beirut, printed in 2002 – 1423 AH, Ch. 1, PP. 184-185.

### The first to embrace Islam

Al-nisaei also narrated in Alkhsaes, on the authority of Zaid Ibn Arqam who said, «The first to embrace Islam along with the Prophet (PBUH) was Ali ben Abi Talib»<sup>(1)</sup>.

The majority of Hadith narrators stated that Imam Ali (PBUH) was the first to follow and believe in the Messenger of Allah. Only very few disagreed. Imam Ali said, «I am the greatest believer, the foremost distinguisher. I embraced Islam before all people did and prayed before they all did».

Whoever studies the books of Hadith, verifies and clearly learns about that truth, which is supported by both Al-Waqadi and Ibn Jarir Al-Tabri, and preferably advocated by the author of Al-Isti'ab book.

The book of Asadu Al-Ghaba, furthermore, mentions that Imam Ali was the first man to embrace Islam according to many scholars.

Ibn Abdulber reported in his book Al-Isti'ab on the authority of Salman, Abi Thar, Almuqdad,

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(1) *Khasaes Ameer Almo'amineen Ali Ben Abi Talib* by Alnisaei, p.20, no. 3&4.

Khabab, Jaber, Abi Saeed Al-Khudari, and Zaid ben Al-Arqam that Ali ben Abi Talib was the first to embrace Islam and he was preeminent over all the others.

Ibn Isahaq also said, «The first amongst men to believe in Allah and His Messenger Mohammad (PBUH) was Ali ben Abi Talib. Ibn Hisham stated the same except that he said that Ali was the first out of men after Khadijah, which is the same saying about Khadijah by all scholars. Ibn Isahaq additionally narrated on the authority of Ibn Abbas who said, «Ali has four merits which no man has ever held except him: he is the first amongst Arab and non-Arab to pray along with the Messenger of Allah (PBUH), he was the bearer of the Messenger's flag in every battle, he was the one who stayed with him when others fled away, and he was the one who washed and laid the Messenger down in his grave. Ibn Isahaq also narrated on the authority of Salman, from the Prophet (PBUH) that he said, «The first amongst this Ummah to come to the cistern is the first one who embraced Islam; Ali ben Abi Talib».

He; moreover, reported on the authority of

Salman Al-Farsi, from the Prophet (PBUH) who said, «The first among you to approach the cistern is the first who embraced Islam; Ali ben Abi Talib». It was similarly narrated by Al-Hakim in Al-Mustadrak on the authority of Salman. In addition, on the authority of Ibn Abbas who said that Ali ben Abi Talib was the first believer after Khadijah among all people.

Abu Umaru ben Abdulber stated that this is a chain of authority the validity and credibility of which have never been challenged. Ibn Hisham, Abdullah ben Mohammad ben Aqeel, Qutadah, and Ibn Isahaq all stated that the first among men to accept Islam was Ali. They all agreed that Khadijah was the first to believe in Allah and follow the Prophet and his message, and Ali came after. He added that Abi Raf'a stated the same. In addition, on the authority of Mohammad Ben Ka'ab Al-Qurdi that he was asked about the first Muslim who embraced Islam whether it was Ali or Abu Baker. He replied, «Glory be to Allah, Ali was the first to accept Islam. However, people were confused because Ali concealed his conversion to Islam. There is no doubt that Ali was the first before Abu Baker».

He additionally mentioned on the authority of Qutada, from Al-Hassan that he said, «Ali became a Muslim and he was the first».

Ibn Isahaq also said, «The first among males to believe in Allah and his Messenger was Ali ben Abi Talib. Moreover, he reported on the authority of Qutada, from Al-hassan and others who said, «The first to convert to Islam after Khadijah was Ali ben Abi Talib». Furthermore, on the authority of Ibn Abbas who said that the first to embrace Islam was Ali. Ibn Abdulber also said, «On the authority of Muslim Al-Mla'ei from Anas Ben Malik that he said, «Mohammad became the Prophet on Monday and Ali prayed on Tuesday». Likewise, Al-Hakim narrated on the authority of Abdullah ben Buraidah, from his father that he said, «The revelations were sent to the Messenger (PBUH) on Monday and Ali prayed on Tuesday. Additionally, He mentioned on the authority of Anas who said, «Mohammad became the Prophet on Monday and Ali became a Muslim on Tuesday».

Alnisaei reported in his book Al-Khasaes on several authorities of Zaid ben Arqam that he said,

«The first to pray with the Messenger of Allah (PBUH) was Ali ben Abi Talib». Furthermore, he said, «The first to embrace Islam with the Messenger of Allah (PBUH) was Ali ben Abi Talib». Another narration is by Al-Hakim in Al-Mustadrak on the authority of Zaid ben Arqam that he said, «The first to embrace Islam with the Messenger of Allah (PBUH) was Ali ben Abi Talib». And it was authenticated by Al-Thahabi in his summaries of Al-Mustadrak and Al-Isti'ab<sup>(1)</sup>.

On the authority of Mohammad Ibn Isahaq, he said, «The first male among people to believe in and pray along with the Messenger of Allah (PBUH) and follow all that came down from Allah was Ali ben Abi Talib. He was ten years old at that time. One of Allah's blessings to Ali ben Abi Talib was living with the Prophet (PBUH) before Islam<sup>(2)</sup>.

Ibn Isahaq also said, «Ali was ten years old when he embraced Islam<sup>(3)</sup>.

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(1) *Ayan Alshia* by Alsayd Muhssin Alameen, Ch.2, P. 372.

(2) *Almanaqib* by Almoafaq Alkhwarizmi, Islamic Publishing Institution, Qom, Fifth edition 1425 AH, P.51, no. 13.

(3) *Albed'a Wa Altareekh* by Ahmad Ben Sehel Albalkhi, Dae Sader, Beirut, First edition 2010- 1431AH, P.372.

Ibn Katheer additionally narrated on his authority that Ali was the first to accept Islam and he was nine-year boy<sup>(1)</sup>.

Moreover, Ibn Abbas said, «The first to convert to Islam with the Prophet (PBUH) was Ali»<sup>(2)</sup>.

It was further mentioned on several authorities of Ibn Abbas and Zaid Ben Arqam in the book of *Asadu Alghaba* that Ali was the first to embrace Islam<sup>(3)</sup>.

On the authority of Zaid ben Arqam, he said, «The first to convert to Islam along with the Messenger of Allah (PBUH) was Ali ben Abi Talib (PBUH)»<sup>(4)</sup>.

Alqadi Almaghrebi said, «He, Ali, believed in both Allah and His Messenger while people were polytheists. He believed the Prophet while they were denying. Hence, he was the foremost believer and subsequently, he is one of the brought near (to Allah) and the truthful, and he is the most deserving of those two positions. Therefore, every verse in Quran that

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(1) *Albedaya Wa Alnehaya* by Ibn Katheer, Ch.3, P.285.

(2) *Alkamel Fi Altareekh* by Ibn Alatheer, Ch.1, P. 582.

(3) *Asadu Alghaba* by Ibn Alatheer, Ch.4, P. 17.

(4) *Tareekh Altabari* by Ibn jarir Altabari, Ch.1, P. 537.

### The first to embrace Islam

says, «**O you who believe**» means Ali is the leader of»<sup>(1)</sup>.

Most books of history, biographies, and Hadith confirmed that Imam Ali (PBUH) is the foremost to embrace Islam, and none preceded him. However, only very few historians disagreed.

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(1) *Almanaqib wa Almathalib* by Algadi Almaqrebi, P. 206.



## 2

### **First to Pray with the Messenger**

One virtue of Imam Ali's (PBUH) preeminence over the others is being the first to pray along with the Messenger of Allah (PBUH). Hadiths (narrations) about that are continuously recurrent, some of which are:

Alnisaei reported on the authority of Habba Al-Arani who said that he heard Ali say; I am the first to pray along with the Messenger of Allah (PBUH)<sup>(1)</sup>.

On the authority of Zaid ben Arqam, who said, «The first to pray along with the Messenger of Allah

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(1) *Khasaes Ameer Almo'amineen Ali Ben Abi Talib* by Alnisaei, Almaktaba Alassrya, printed 2003 - 1424 AH, p.20.

(PBUH) was Ali»<sup>(1)</sup>.

On the authority of Umaru ben Mura, he said, «I heard Aba Hamza say: I heard Zaid ibn Arqam says: The first man to pray along with the Messenger of Allah (PBUH) was Ali (PBUH)»<sup>(2)</sup>.

On the authority of Abbad ben Abdullah that he said, «I heard Ali say: I am Allah's worshiper, His Messenger's brother, and the most faithful believer. Whoever says as such after me is a slanderous liar. I prayed along with the Messenger of Allah seven years before people did»<sup>(3)</sup>.

On the authority of Ibn Mardawayh, from Habba ben Jowain who said that Ali (PBUH) said, «I worshiped Allah along with the Messenger (PBUH) seven years before anyone from this Ummah did»<sup>(4)</sup>.

Ibn Abbas additionally said, «The first to pray was Ali». Jabber ben Abdullah also said, «The

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(1) *Khasaes Ameer Almo'amineen Ali Ben Abi Talib* by Alnisaei, Almaktaba Alassrya, printed 2003 - 1424 AH, p.20.

(2) *Tareekh Altabari* by Ibn Jarir Altabari, Ch.1, P.537.

(3) *Tareekh Altabari*, Ch.2, P.537, and *Alkamel Fi Altareekh* by Ibn Al-Atheer, Ch.1, P. 582.

(4) *Manaqib Ali ben Abi Talib* by Al-asfahani, P. 48, no. 4.

Prophet was sent as the Messenger on Monday and Ali prayed on Tuesday»<sup>(1)</sup>.

Moreover, it is mentioned in the book of Al-isti'ab that Ali said, «I prayed with the Messenger of Allah (PBUH) and apart from me, only Khadijah prayed along with him».

On the authority of Habba ben Jowain, from Ali that he said, «I have not known any man among this Ummah who worshiped Allah before I did. I worshiped Him five or seven years before any of this Ummah did». Furthermore, on the authority of Abi Ayoub Al- Ansari that the Prophet (PBUH) said, «Angels prayed for me and for Ali for seven years; as no man prayed along with me except him».

Alnisaei narrated in his book Alkhasaes that Ali said, «I believed in Allah seven years before people did». He also said, «I have not known any man among this Ummah, apart from the prophet, who worshiped Allah except me; I worshiped Allah nine years before any man of this Ummah did». As it is mentioned in this version and it might be a distortion

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(1) *Alkamel Fi Altareekh* by Ibn Al-Atheer, Ch.1, P. 582.

of seven years<sup>(1)</sup>.

In his book *Al-Mustadrak*, Al-Hakim narrated on the authority of Abbad ben Abdullah Al-Asadi, from Ali that he said, «I am Allah's worshiper, the Messenger's brother, and the greatest trustworthy; Whoever says as such after me is a liar. I prayed seven years before people did; before any man of this Ummah worshiped Him»<sup>(2)</sup>.

In addition, he narrated on the authority of Habba Al-Arani that he said, «I heard Ali say: I worshiped Allah five years before anyone from this Ummah did». Moreover, on the authority of Habba Al-Arani who said, «I heard Ali say: I am the first to pray along with the Messenger of Allah (PBUH)». It was similarly narrated in *Al-Khasaes* by the hadith preserver Al-Nisaei on the authority of Habba Al-Arani<sup>(3)</sup>.

On the authority of Ibn Abbas who said, «The Messenger of Allah said: Angels prayed for me and for Ali for seven years. He was then asked, «O' Messenger of Allah, why was that? He said that no

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(1) *Ayan Alshia* by Alsayd Muhssin Alameen, Ch.2, P. 26.

(2) *Ayan Alshia* by Alsayd Muhssin Alameen, Ch.2, P. 26.

(3) *Ayan Alshia* by Alsayd Muhssin Alameen, Ch.2, P. 25.

man was by his side at that time except Ali».

Another narration in *Almanaqib* by Al-Khawrizmi that the Prophet (PBUH) said, «Angels prayed for me and for Ali for seven years; for no testimony of no God but Allah ascended to the sky except from me and Ali. It was similarly narrated by Al-Tabari, the writer of *Al-Khasaes*<sup>(1)</sup>.

It is clearly shown in the above-mentioned hadiths and anecdotes that Imam Ali (PBUH) is the first to pray along with the Prophet (PBUH) seven years before all Muslims did. As prayer was imposed on the night of Isra'a three years before the migration took place. The prophet stayed for ten years in Makkah after the expedition. During these seven years, Imam Ali used to go with the Messenger (PBUH) to the hill of Hira or the valley to worship Allah until prescribed prayer was imposed.

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(1) *Behar Al-Anwar* by Al-Alamah Al-Majlisi, Ch. 38, P. 239.



# 3

## **First Student of the Prophet**

(PBUH)

Imam Ali (PBUH) grew up with and was raised by the Messenger of Allah (PBUH) who gave him a lot of quality time and passed on his ethics, demeanor, education and knowledge. Therefore, it is true to say that Imam Ali was the first student of the greatest Messenger of Allah (PBUH).

Alqadi Almaghribi says, «When the Messenger of Allah (PBUH) attained majority and reached a point of control and perfection, he took Ali in from his father, Abi Talib, as a gratitude for what he did for him when he was a child. The messenger took Ali under his wing and raised him like a father to son and like a brother to brother. Henceforth, Ali

(PBUH) grew up in the home of the Prophet (PBUH), demonstrating his manners as well as acquiring, as Allah permitted, his distinction and purification; Ali had never worshiped an idol nor he associated others with Allah not even in the blink of an eye»<sup>(1)</sup>.

The Commander of the Faithful indicated this crystal-clear truth in his sermon named Al-Qasi'ah (disparagement), which states as the following:

«I used to follow him like a young camel following in the footprints of its mother. Every day he would show me, in the form of a banner, some of his high traits and commanded me to follow it. Every year he used to go to the hill of Hira, where I saw him and no one else saw him. In those days, Islam did not exist in any house except that of the Prophet of Allah (PBUH) and Khadijah, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of prophethood. When the revelation descended on the Prophet of Allah (PBUH), I heard the moan of Satan. I said, «O' Prophet of Allah, what is this moan?» and he replied, «This is Satan who have lost all hope of

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(1) *Almanaqib wa Almatalib* by Algadi Almaqrebi, P. 206.

being worshipped. O' Ali, you see all that I see, and you hear all that I hear, except that you are not a prophet, but you are my deputy and you are surely (on the path of) virtue»<sup>(1)</sup>.

Imam Ali consistently followed the Prophet (PBUH) everywhere: at home, at the mosque, in the mountains and valleys, and in the battles and conquests.

Imam Ali used to see the Messenger (PBUH) every morning and evening to acquire knowledge and science from him as he said, «The Messenger of Allah taught me one thousand doors (kinds) of knowledge. each one of which opens one thousand more doors»<sup>(2)</sup>. He (PBUH) also said, «The Messenger of Allah (PBUH) taught me one thousand doors of knowledge. each door opens one thousand more»<sup>(3)</sup>.

Imam Ali was the prophet's disciple and the treasurer of his knowledge and secrets, as the Prophet said about him, «I am the city of knowledge and Ali

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(1) *Nahju Al-Balgha, Ch.2, P.442, sermon No.192.*

(2) Sharh Alakhbar by Alqadi Alnoman Al-Maghrabi, Ch. 2, P.308, No. 629.

(3) Behar Alanwar, Ch. 69, P.183.

is its gate. Thus, whoever seeks knowledge has to enter from the gate»<sup>(1)</sup>.

In another narration: «I am the city of knowledge and Ali is its gate»<sup>(2)</sup>.

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(1) Tuhaf Aloqool by Ibn Shu'aba Al-Harani, P. 317.

(2) Altawheed by Alshaikh Alsadook, P. 307.

# 4

## **First to Write Down the Revelations**

Historians differed on the number of the writers of the revelations. In fact, some confused the writers of revelations with the writers of general affairs. However, one certainty is that Imam Ali was the first to write the revelations. As the prophet (PBUH) used to inform Ali with the revelations before morning comes if he received them at night, and before Evening if he received them at daylight.

Imam Ali (PBUH) indicated that in his saying, «I possess knowledge of all the abrogating and abrogated, precise and ambiguous, the connected and separated, the letters and the meanings. By Allah, there isn't a single verse which has been revealed

to Mohammad, but that, I possess its knowledge as for whom it was revealed and in which day it was revealed and to where it was revealed. Woe to them who don't read «**Verily, this is in the former scriptures - The scriptures of Ibrahim (Abraham) and Musa (Moses)**»<sup>(1)</sup> By Allah, I inherited them from the Messenger of Allah (PBUH), and the Messenger inherited them from Ibrahim and Moses. Woe to them, I am the one for whom Allah revealed «**and that it might be retained by the retaining ears**»<sup>(2)</sup>. When we were with the Prophet (PBUH) and he conveyed the revelations to us. I understood, but others missed. Then, when we left, they asked, «What did he say?»<sup>(3)</sup>.

Imam Ali (PBUH) was very close to the Prophet and well-informed about what is happening in the house of prophecy. The Messenger (PBUH) used to inform Imam Ali of all that is revealed to him, and Imam Ali wrote it down.

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(1) Surat Al a'alh, verses 18-19.

(2) Surat Al hakah, verse 12.

(3) Behar Al Anwar, Ch. 40, P. 138, No. 31.

# 5

## **First to Compile the Holy Quran**

The first one to compile the Holy Quran according to the revelation order after the death of the Prophet (PBUH) was Imam Ali (PBUH). The narrations supporting that by the Prophet's family are successive, as well as from the narrators of hadith.

One narration proving that Imam Ali was the first to compile the Holy Quran after the death of the Prophet was mentioned in Al Etqan as the author says that Ibn Abu Dawood stated in Al Masahef, reporting from Ibn Sreen that he said that Ali said that when the Prophet passed away, I swore not to wear my garment but for the Friday prayer until I compile the Quran. So, I did compile it. Ibn Hajar

said that it is weak due to discontinuity. However, Alsuti replied in Al Etqan stating that it was narrated by Ibn Darees in Fadael that Beshar Bin Mosa said that Hawda Bin Khalifa said that O'wn said reporting from Mohammad Bin Sreen, from Okramah that he said that when people were pledging allegiance to Abi Baker, Ali bin Abi Talib stayed at his house.

It was said to Abi Baker that he hated to pledge to him. He then sent to him saying, «What keeps you from pledging?».

He replied, «I have seen that the book of Allah is being added to. Therefore, I told myself not to wear my garment but for prayer until I compile it». He also said that it was reported by Ibn Ashtah in Al Masahef in a different way reporting from Ibn Sreen saying that he, Ali (PBUH), wrote in his book the abrogating and abrogated verses. Ibn Sreen also stated that he requested that book and wrote to Madinah but couldn't attain it.

Ibn Sa'ad and Ibn Abi Al-Ber narrated from Ibn Sreen that he said, «I was told that Ali did not pledge allegiance to Abi Baker yet, so Abu Baker said, «Do you dislike my principality?»

Ali replied, «I swore not to wear my garment but for prayer until I compile the Quran».

He said that they claimed that he wrote it down according to its revelation.

Mohammad Bin Serren said that If he could attain that book, he would learn the truth of the matter.

Ibn O'wf also said that he asked Okremah about that book, but he did not know of it.

Ibn Hajar, moreover, mentioned in Al Etqan that It was said by Ali that he compiled the Quran according to its revelation order after the death of the Prophet (PBUH), narrated by Ibn Abi Dawood.

Abu Naeem also narrated in Al-Helyah and Al-Khateeb in Al Arbaeen reporting from Alsidi, from Abdul al Khair, from Ali that he said that when the Messenger of Allah (PBUH) passed away, I swore not to wear my garment on my back until I compile that in between the two bindings, and I did not wear my garment until I compiled the Quran.

In the Fihrist by Ibn Al-Nadeem reporting from Abdul Khair about Ali (PBUH) that when he noticed

people were wavering after the death of the Prophet (PBUH), he swore he would not wear his garment on his back until he collected the Quran. Upon this, he stayed at his house for three days until he collected the Quran. It was the first manuscript of Quran by him collected by heart. The manuscript was kept with Jaffar's household.

In Al-Manaqip by Ibn Shahar 'Ashoob, In the anecdotes about the Prophet's family (PBUT) that Ali (PBUH) swore he would not wear his garment on his back but for prayer until he collected the Quran. Therefore, he isolated himself for a while until he compiled it.

Ibn Shahar 'Ashoob also mentioned in Al-Manaqip Al-Shirazi who is a Sunni's Imam of Hadith and interpretation of Quran revelation, and Abu Yousif Yaqoob in his interpretation, which is reported from Ibn Abbas regarding Allah's the Almighty saying, «**It is for Us to collect it and to give it to you (O Mohammad) the ability to recite it (the Quran)**»<sup>(1)</sup> that he said that Allah insured Mohammad(PBUH) about the one to compile Quran

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(1) Surat Al-Kyamah, Verses 17.

### First to Compile the Holy Quran

after the death of the Messenger (PBUH) is to be Ali Bin Abi Talib. Ibn Abbas said, «Therefore, Allah collected Quran in Ali's heart, and Ali Collected the Quran six month after the death of the Messenger (PBUH)».

In Al-Akhbar by Abi Raf'a that the Prophet in his sickness which he died from, he said to Ali, «O'Ali, this is the book of Allah. Take it for you. Ali gathered it in a garment and took it to his home. Then when the Prophet (PBUH) passed away, Ali dedicated himself to compile it as it is revealed from Allah and he was fully knowledgeable of it.

Abi Raf'a added reporting from both Abu Alaa Al-Attar and Almofaq Khateeb Al-Khawrizmi from their books, narrating from Ali Bin Rabah that the Prophet (PBUH) ordered Ali to compile the Quran, and so Ali did write it down and compile it.

Abu Shahar 'Ashoob mentioned in Al-M'alim that truth is that Ali was the first in Islam to compile: compiling the book of Allah the Almighty.

In another narration from Ibn Almunadi that he said that Ali (PBUH) stayed three days at his house till he compiled the Quran. It was the first manuscript by

him in which Quran was compiled by heart<sup>(1)</sup>.

Imam Al-Baker (PBUH) said, «Whoever claims compiling Quran as it was revealed is but a liar. None compiled and retained it as it was revealed by Allah the Almighty, but Ali Bin Abi Talib and the Imams after him»<sup>(2)</sup>.

It was unanimously agreed, according to Ibn Abi Hadeed, that Ali retained Quran during the Prophet's (PBUH) lifetime, and there were none retaining it but him. Hence, he afterwards compiled it. All the narrators are unanimous about Ali (PBUH) being late on pledging allegiance to Abu Baker. However, Hadith narrators don't state the same as Shia' who regard his delay to pledge to disapproval. They say that he was occupied with compiling Quran. This proves that he was the first to compile Quran. Otherwise, if it had already been compiled during the Prophet's lifetime, then there would not be a need for Imam Ali to occupy himself with compiling it after the death of the Prophet (PBUH). If one refers to the

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(1) A'yan Al Shia' by Alsayed Mohsen Al-Ameen, Ch. 7, Pp. 345-346.

(2) Awssool Al Kafi by Al Shaik Alkleeni, Ch.1, P. 284, No. 1.

recitation books, one can find that Imams of Quran recitation refer to Ali (PBUH) such as Abi Amaru bin Al-Alaa and Asem bin Abi Al-Nijood and others. This is because they refer to the reciter Abi Abdul Rahman Al-Silmi, and Abu Abdul Rahman was his student and learned the Quran from him, making this kind of art one of the arts leading back to him, too<sup>(1)</sup>.

In addition, the seven reciters refer to his recitation. As for Hamza and Al-Kesaei, they refer to both Ali's and Ibn Masood's. However, their manuscript is not Masood's. In fact, they refer to Ali, but they go with Ibn Masood regarding declination. Ibn Masood said that he had never seen a better reciter of Quran than Ali Bin Abi Talib.

As for Naf'a, Ibn Katheer and Amru, most of their recitations are taken from Ibn Abbas. Since their recitation differs from that of Obai bin Ka'ab, and Ibn Abbas's recitation is taken from both Obai and Ali, it is then taken from Ali (PBUH).

Regarding Asem, he recited from Abi Abdul Rahman. Abdul Rahman himself stated that he read the whole Quran from Ali Bin Abi Talib. They said

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(1) Sharh Nahju Albalah by Ibn Abi Hadeed, Ch. 1, Pp. 43-44.

that it is the most eloquent recitation of all. The reason that he produced the genuine recitation where he showed someone else's merging, someone else's softening to chosen Hamzas and applied someone else's FatHah on Alifs with Imala . Furthermore, the Kufi number is attributed to Ali (PBUH), and none of the companions regard the number to any but to him<sup>(1)</sup>.

This shows that Imam Ali (PBUH) was the first to compile the Quran and he memorized it by heart. In addition, the seven reciters had been referring to the recitation of Imam Ali (PBUH).

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(1) Al Manaqib by Ibn Shahaar 'Ashoob, Ch.2, P. 52.

# 6

## First to Pledge Allegiance to the Prophet (PBUH)

Historian stated that the first to pledge allegiance and declared his advocacy to the Prophet (PBUH) was Ali (PBUH). Abu Baker Al-Shirazi narrated in his book on the authority of Jaber Al-Ansari that the first who pledged allegiance was the Commander of the Faithful, and next Abu Sinan Abdullah Bin Wahab Al-Asdi, then Salman Al-Farsi. Moreover, In Akhbar Allaith, it is mentioned that the first to pledge was Ammar, meaning after Ali. Besides, he is the most entitled to this verse, as the ruling of pledging is as Allah the Almighty, says, **«Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be paradise. They fight in Allah’s cause, so they kill**

**(others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injil (Gospel) and the Quran»<sup>(1)</sup>.**

It was unanimously narrated on the authority of Jaber Al-Ansari that he said, «We pledged death to the Messenger of Allah (PBUH)». In Ma'refat Al-Nasawi, Salma<sup>(2)</sup> was asked about what were they pledging to under the tree?

He said, «death».

In addition, In the Hadith of Busris, it was narrated on the authority of Ahmad that he said that Ahmad bin Yasar said that the people of Hudaybyyah pledged to the Prophet to never flee. There was none who never fled under any condition ever but Ali (PBUH). Hence, Allah associated his satisfaction with true believers in the verse. The number of the pledgers was one thousand and three hundred according to Ibn Abi Awfa, one thousand and four hundred according to Jaber bin Abdullah, one thousand and five hundred according to Ibn Musaib, one thousand and six hundred according to

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(1) Surat Al-Tawba, verse 111.

(2) Salma bin Al-Akawa'.

### First to Pledge Allegiance to the Prophet (PBUH)

Ibn Abbas. Undoubtedly, there were some hypocrites among them such as Jad bin Qais and Abdullah bin Abi Salol. In fact, Allah associated his satisfaction with the believers described as follows in the verse **«He Knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them»**<sup>(1)</sup>.

Al Sidi and Mujahed said that the first one among the pledgers whom Allah was pleased with was Ali for the honesty and loyalty that dwelled in his heart<sup>(2)</sup>.

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(1) Surat Al-Fath, verse 18.

(2) Al Manaqib by Ibn Shahaab Ashoob, Ch..2, Pp. 28-29.



# 7

## **First to be Called Wasi (Deputy)**

The great Messenger of Allah (PBUH) gave the name wasi (deputy) to Imam Ali (PBUH) since the first day of Islam birth. It was when he informed his closest people while he was holding Imam Ali's hand saying, «This is my brother, my deputy, my minister, and my successor on you. Therefore, listen to and obey him»<sup>(1)</sup>.

Ali was the Messenger's deputy and minister. When the Messenger instituted brotherhood between his companions, he left out Ali, so Ali said, «O Messenger of Allah, I am left with no brother».

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(1) Al Amali by Alshaik Al-Tusi, Altareekh Alarabi Establishment, Beirut, first edition (1430- 2009), P.447, No. 1206.

The Messenger replied, «I actually kept you to the last for myself. You are my brother in this world and hereafter, my deputy and successor after me, and you are the best of my family to succeed me. You are to me like Aaron's to Moses except that there will be no prophet after me»<sup>(1)</sup>.

The Messenger (PBUH) remained reiterating that and confirming it in words and deeds, and in approval. Narrations (Hadith) in this regard are numerous. Hence, Imam Ali (PBUH) is the first to be called wasi (deputy) by the Messenger of Allah (PBUH).

Imam Ali was chosen to be the deputy and successor of the Messenger upon Allah's the Almighty command. As He says in His Holy Book, **«O Messenger (Mohammad (PBUH))! Proclaim (the message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guilds not the people who disbelieve»**<sup>(2)</sup>. Because Imam Ali had

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(1) Al Manaqib Wa Al Mathalib by Al Qadi Al-Maghribi, Al-Aalami Establishment, Beirut, first edition (1423- 2002), P.207.

(2) Surat Al Ma'edah, verse 67.

### First to be Called Wasi (Deputy)

all the qualifications of leadership and Imamate, as well as the qualities of the Imam to be obeyed such as, sanctity, knowledge, and perfection....., the Messenger (PBUH) declared him the deputy after him in the known Ghadir event.

The event of Ghadir is a well-established truth that cannot be controverted or denied. The (Ghadir Sermon) was documented by Hadith narrators from both schools. As the Messenger said in Ghadir Khum event, «For whomever I am his Master, Then Ali is his Master, O Allah, befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; and let the truth be with him wherever he goes»<sup>(1)</sup>. The scholar Alamini reported in his invaluable encyclopedia (The Ghadir in the Book, Sunnah, and Literature) that one hundred and ten narrations of Ghadir are by the companions, and eighty-four are by the followers. The number of the layers of Ghadir narrations by Hadith imams and preservers reached three hundred and sixty. This proves that Ghadir event is one of the most reliable of successive narrations. In fact, it reached a point of

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(1) Dae'm Al Islam by Al Qadi Al-Maghribi, Ch.1, P. 20.

### Twenty virtues of Imam Ali's (PBUH) Preeminence

validity, succession, profundity of chain of narrators and authenticity of content where no one can deny.

# 8

## First Imam in Islam

The first one to be called imam in Islam is Imam Ali (PBUH). The meaning of Imam here is; the leader of Muslims whom must be followed in his words and deeds. Since Imamate is an equivalent to caliphate, thus, he is the leader of Muslims and their Imam after the Messenger (PBUH).

The Messenger of Allah (PBUH) gave the name imam to Imam Ali for the numerous and obvious qualities he represented as the true Imam of Muslims after his death (PBUH).

Al-Sha'abi said that Ali (PBUH) said that the Prophet (PBUH) said, «Welcome to the Master of Muslims and the Imam of the fearful of Allah»<sup>(1)</sup>.

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(1) Al Manaqib by Ibn Shahar Ashoob, Ch.3, P.19 and Al Yaqeen by Ibn Tawoos, Dar AlKetab Establishment, Qom, first edition 1413H, P 471.

In another narration by Abdullah bin Zarara that he said, «The Messenger of Allah (PBUH) said: It was revealed to me three revelations for Ali: he is the Master of Muslims, the Imam of the fearful of Allah, and the leader of Al-ghurr-ul-muhajjalun<sup>(1)</sup> (radiant and beautiful believers)

In another narration, the Messenger called him the Imam of the pious ones. As on the authority of Jaber bin Abdullah that he said, «The Messenger of Allah (PBUH) took Ali and said: This is the Imam of the pious ones<sup>(2)</sup> and the eradicator of the dissolute. Those who abandon him shall be abandoned and those who support him shall be supported»<sup>(3)</sup>.

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(1) Manqib Ali bin Abi Talib by Al-Asfahani, P 58, No 20.

(2) In some versions: Commander of the Pious.

(3) Yanabi'a Al-Moadah by Al Qandoozi, ch.2, P. 214, and Al-mustadrak Ala Alsahihayn, Ch.3, P 140, No.4644.

# 9

## **First to be called the Commander of the Faithful**

The name the commander of the faithful was given to Ali (PBUH) by the Messenger of Allah (PBUH) during his lifetime. He was the first to be given this name. Therefore, if the name Commander of the faithful was heard, the minds would immediately think of Imam Ali (PBUH).

It was narrated that the great Messenger (PBUH) said to Ali (PBUH), «You are the Imam of Muslims, the Commander of the Faithful, the leader of Al-ghurrul-muhajjalun, the caliphate after me over all people, the master of the leaders, and the leader of the master of prophets»<sup>(1)</sup>.

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(1) Altahseen by Ibn Tawoos, Dar Alketab Publishing, Qom, First edition 1413H, P.563.

He (PBUH) also said about Imam Ali, «The Imam of Muslims, the Commander of the Faithful, and their Master after me is Ali bin Abi Talib»<sup>(1)</sup>.

It was narrated on the authority of Anas bin Malik that the Messenger of Allah (PBUH) said to him, «Pour me some water for ablution. He then raised and prayed two bowings. Then he said: O Anas, the first who enters from this door is the Commander of the Faithful, the leader of Al-ghurr-ul-muhajjalun, and the Master of believers, Ali».

On the authority of Ala'a bin Al-Musayb narrating from Abi Dawood, from Buraidah Al-Aslami that he said, «The Messenger of Allah (PBUH) ordered us to address Ali with the name Commander of the Faithful. We were seven people and I was the youngest then»<sup>(2)</sup>.

In Al-Bihar book, there is a more detailed narration of the above-mentioned: On the authority

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(1) Bihar Alanwar by Alalama Almajlisi, Ch8, P 22, No. 14.

(2) Tareekh Demashq by Ibn Al-Asaker, Dar Al-Fiker, Bruit, published 1415H, Ch. 42, P. 303. Lisan Almizan by Ibn Hajar, Al-A'alami Establishment, Bruit, second edition 1390-1971, Ch.1, P.107.

### First to be called the Commander of the Faithful

of Anas. He said, «The Messenger of Allah (PBUH) said: O Anas pour me some clean water for ablution. Then he raised and prayed two bowings. Then he said: O Anas, the first who enters from this door is the Commander of the Faithful, the leader of Al-ghurr-ul-muhajjalun, and the last of the leaders.

He said, «I said: O Allah, make him one of the Ansar silently, as Ali (PBUH) came in».

the Messenger said, «Anas, who is this?

I said, «Ali. Then he raised delightedly and embraced him. He then wiped the sweat on his face around his face and wiped the sweat on Ali's face and put it on his face».

Ali said, «O Messenger of Allah, I see that you have done something which you have never done to me before».

He said, «why wouldn't I, and you exert my affairs, make my voice heard and clear their disputes after me»<sup>(1)</sup>.

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(1) Behar Al-Anawar by the scholar Al-Majlisi, Ch. 40, P.15, No 30.

### Twenty virtues of Imam Ali's (PBUH) Preeminence

The Messenger of Allah did not only stop at giving this name to Imam Ali. He, in fact, commanded his companions to address him with the Commander of the Faithful. As on the authority of Salim Mawlah Huthayfa bin Al-Yaman. He said, «The Prophet commanded us to address Ali bin Abi Talib with (The Commander of the Faithful and Allah's mercy and blessing)»<sup>(1)</sup>.

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(1) *Manaqib Ali bi abi Talib* by Al-Asfahani, P.55, No. 12.

# 10

## **First to Sacrifice himself in Islam**

Imam Ali (PBUH) is considered the first to sacrifice himself in Islam. He risked his life much more than anyone else did. The most known event of his sacrifice is when the polytheists plotted to assassinate the Prophet (PBUH) in his sleep. When the Messenger (PBUH) learned about their plan, he asked Ali (PBUH) to sleep in his bed. He didn't hesitate to sacrifice everything for the Messenger of Allah (PBUH).

The story is narrated in many books of history and Hadith. As on the authority of Ibn Hisham in The Prophet's Biography that Abu Jahl said. «I have an idea that you should listen to» they said, «What is it

Abu Alhakam?)»

He said, «I see that Each clan should provide a young, powerful, well-born, aristocratic warrior; that each of these should be provided with a sharp sword; then that each of them should strike a blow at him and kill him. Thus, they would be relieved of him, and responsibility for his blood would lie upon all the clans. The Banu ‘Abdu Manāf could not fight them all and would have to accept the blood-money<sup>(1)</sup> which they would all contribute to».

He said, «Alshaikh Al-Najdi said: It is then as the man said. This is the perfect idea. Then they parted ways after they all agreed upon it».

He said, «Hence, Jubreel (PBUH) came warning the Messenger (PBUH); do not sleep tonight in your bed which you usually sleep on».

He said, «In the blackness of the night, they all gathered at his door awaiting him to sleep to attack. When the Messenger (PBUH) saw them, he said to Ali bin Abi Talib: sleep on my bed and tuck yourself in my Hadhramauti green blanket. Thus, no harm shall

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(1) Blood-money: Ransom.

come to you from them. The Messenger (PBUH) used to sleep in this blanket when he goes to bed.

Ibn Isahaq also narrated from Yazeed bin Zyad, from Mohammad bin Ka'ab Al-qardi that he said, «When they were gathering at the door, Abu Jahal bin Hisham said to them: Mohammad claims that if you follow him, you will be kings among Arab and Ajam (non-Arab), and when you are resurrected after death, you shall be offered a paradise that is similar to that of Jordan, but, if you don't follow him, he is permitted to kill you, and when you are resurrected after death, you shall be offered Hell and be burned.

He said, «When the Messenger of Allah (PBUH) came out, he took a handful of dust and said: (yes) I say that. You are one of them. Thus, Allah made them blind and they could not see him.

He kept scattering dust on their heads while reciting these verses from Yaseen «**1Ya-sin. By the Quran, full of wisdom. 2 Truly you (O Mohammad (PBUH)) are one of the Messengers, 3 On a Straight Path 5 sent down by the All-mighty, the most Merciful**»<sup>(1)</sup>. until he reached the verse,

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(1) Surat Yaseen, Verses 1-5.

«**And We have put a barrier before them and a barrier behind them, and We have covered them up, so that they cannot see**»<sup>(1)</sup>. When the Messenger of Allah (PBUH) finished reciting the verses, there was none left without dust on his head. Then he set out to where he meant to go to.

A man then approached them and asked: what are you waiting here for?

They replied: Mohammad

The man said: Allah disappointed you! I swear that Mohammad had come out in front of you all, and left none of you without putting dust on his head. Then he set out to his destination. Don't you see what's on your heads?

He said, «each of them put his hand on his head, and found dust on it. Then they peered into the room and saw Ali on the bed tucked in the Messenger's blanket. They said: We swear this is Mohammad sleeping with his blanket on. They did not leave the place until morning. So, when Ali rose up from the bed, they said: By Allah, that man was telling the truth.

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(1) Surat Yaseen, Verses 9.

Ibn Isahaq said that Allah revealed these verses on that day of their conspiracy: **«And (remember) when the disbelievers plotted against you (O Mohammad) to imprison you , or to; kill you, or to get you out (from your home, i.e Makkah) they were plotting and Allah too was planning; and Allah is the Best of those who plan»**<sup>(1)</sup>. In addition to Allah's the Almighty saying, **«Or do they say: «(Mohammad is) a poet! We await for him some calamity by time! Say (O Mohammad to them to them) Wait I am with you among the waiters!»**<sup>(2)</sup>.

Ibn Isahaq said that Allah the Almighty, then gave permission to his Prophet (PBUH) for migration<sup>(3)</sup>.

One manifestation of sacrifice, altruism and readiness to risk everything for the messenger is that Imam Ali (PBUH) - ordered by his father- used

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(1) Surat Alanfal, Verse 30.

(2) Surat Altoor, Verses 30-31.

(3) The Prophet's Biography by Ibn Hisham, Ch. 2, Pp. 108-110, Tareekh Al-Tabari, ch2, P.99, Albedaih wa Alnehayah by Ibn Katheer, Ch3, P.216, Oyoon Alathar by Ibn sayad Alnas, Eiz Aldeen Establishment, Bruit, published 1409-1986, Ch.1, P.234, and Sabeel Alhuda wa Alrashad by Alsalhi Alshami, Ch. 3, P.232.

### Twenty virtues of Imam Ali's (PBUH) Preeminence

to sleep on the Messenger's bed, lest he might be assassinated during the time Bani Abdul Al-Mutalib had to stay in the valley when Qurash cutted them off.

The examples of sacrifice, altruism and readiness to die defending the Messenger (PBUH) are countless. Imam Ali is truly the first to sacrifice himself in Islam.

# 11

## **First Mujahid (Fighter) in the Cause of Allah**

The distinguished fighters among the companions of the Messenger of Allah (PBUH) were Imam Ali, Allah's Lion Hamza Bin Abdul Almutalib, Jaffar bin Abi Talib, Obaidah bin Almutalib, Alzubair bin Awam, and others.

However, the first fighter in the cause of Allah and the foremost of all fighters is Imam Ali (PBUH) who was the reliever of the Messenger's hardships, a brave fighter in all battles, victorious in all encounters, and a fighter who never fled a battle, and whose strike on his enemies is one fatal blow.

«As for bravery, he made people forget all about the ones preceded him and erased all those who came

after him. His eminence in wars stays exemplary till the Day of Judgement. As he is the courageous fighter who never fled nor feared a squad. He is a winner in every encounter, and never needed a second blow to end his enemy. In another narration: his strikes were one»<sup>(1)</sup>.

Historians are unanimous that the first duelist in the great Battle of Badr, which is the first battle in Islam, was Imam Ali (PBUH). Moreover, he was the one who killed Alwaleed bin Otbah and half of the polytheists all alone.

Ibn Hadeed Almo'tazili says, «Regarding fighting for Allah's sake, he is well-known among his fellows and foes that he is the master of fighters. Could fighting for Allah be for anyone but him! When you learn that the large-scale battle for the Messenger of Allah (PBUH) and the severest punishment to the polytheists was the battle of Badr, where seventy of the polytheists were killed: Ali killed half of them alone, and the other half was killed by the Muslims along with the help of angles. If one also refers to Al-Maghazi by Mohammad bin Amr Al-Waqadi and

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(1) Behar Al-Anawer by the scholar Almajlisi, Ch.41, P.143.

### First Mujahid (Fighter) in the Cause of Allah

Tareekh Al-Ashraaf by Yahya bin Jaber Al-Balathi and others, one can verify such truth. Not to mention those killed by him in Uhod and Al-Khandaq and other battles. There is no need for verbosity in this chapter since it is a basic truth, like believing in the existence of Makkah, Egypt and so on»<sup>(1)</sup>.

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(1) Sharh Al Blagha, Ch.1, P. 41.



# 12

## The First judge in Islam

The holy Messenger appointed (PBUH) three judges only. He appointed them in Yemen. The first among them was Imam Ali (PBUH) as he said about himself, «When the Messenger of Allah (PBUH) sent me as a judge, I said: Are you sending me to people who are up in years and I'm younger with no experience in judiciary?».

He then put his hand on my chest and said, «May Allah keep you steadfast and guide you. If two Litigants came to you, do not rule for the first one until you listen to the second, too. It is better to show you the way to judgment».

Then he said, «And I'm still a judge»<sup>(1)</sup>.

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(1) Ghayat Almaram by Alsayed Hashim Al-Baharani, Ch.5, P.252.

In *Kanz Al-a'amal*, it is narrated by Ali (PBUH) that he said, «When the Messenger of Allah (PBUH) sent me to the people of Yemen to judge there, I said: O Messenger of Allah! you are sending me and I'm still young and have no experience in judiciary. He then struck my chest with his hand and said: O Allah, may You guide his heart and lead his tongue. Hence, I have never doubted my judgement on two litigants till this moment»<sup>(1)</sup>.

On the authority of Amru bin Mura that he heard Aba Al-Bukhtari say that he heard that Ali (PBUH) said, «When the Messenger (PBUH) of Allah sent me to Yemen, I said: O Messenger of Allah, you are sending me and I'm still young and have little knowledge of judiciary!»

He said, «He struck my chest with his hand and said: Allah surely shall keep your tongue steadfast and guide your heart. Hence, it has never been difficult to settle a dispute between two»<sup>(2)</sup>.

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(1) *Kanz Al-a'amal*, Ch.13, P. 120, No.36386.

(2) *Manaqib Ali bin Abi Talib* by Al-Asfahani, Pp. 90-91, No. 88.

# 13

## First to Bear the Flag of Islam

Historians mentioned that Imam Ali (PBUH) is the first to bear the flag of Islam before the Messenger of Allah (PBUH) in all battles and events except the battle of Tabook. He couldn't take part; he was appointed by the holy Messenger (PBUH) to take charge of Madinah.

Shaikh Almufied says, «The carrier of entire Quraish's flag and banner was Qusai bin Kelab. The flag remained held by Abdul Almutalib's whenever they had war until Allah sent the Messenger. Hence, the flag of Quraish and others was given to the prophet (PBUH) and remained with Bani Hashim. The Messenger of Allah (PBUH) then gave it to Ali bin Abi Talib (PBUH) in the battle of Waddan, which is

the first battle the flag of Islam was carried in with the Prophet (PBUH). It remained with Ali in all battles such as Badr, which is the mighty onslaught. On the day of Uhud battle, the flag was with Abdul Aldar; the Prophet (PBUH) gave it to Mosab bin Umair. When he was martyred, and the flag fell off his hand, the other tribes sought it. The Messenger of Allah (PBUH) then took it and handed it to Ali bin Abi Talib. Since then, the flag and the banner altogether were given to him. From that day till today, they are with Bani Hashim<sup>(1)</sup>.

On the authority of Almo'adil bin Abdullah, from Samak, from Okremah, from Abdullah bin Al-Abbas that he said, « Ali bin Abi Talib (PBUH) holds four merits unique to him alone: he is the first among Arab and Ajam too pray along with the Prophet (PBUH), he is the bearer of his flag in every war, he is the one who held his ground with him (the Messenger) on the day of Mehras ( Uhud day) while others fled, and he is the who laid him in his grave»<sup>(2)</sup>.

On the authority of Qutada, he said, «Ali bin

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(1) Al-Ershad by Al- Shaik Al-Mufied, P. 42.

(2) Al-Ershad by Al- Shaik Al-Mufied, P. 42.

Abi Talib (PBUH) was the bearer of the Messenger's banner in Badr and every battle<sup>(1)</sup>.

In addition, Sayed Jaffar Murtada Al- 'Amili pointed out several evidences that Ali (PBUH) is the bearer of the flag in every event, battle and war. some of these are the following:

on the authority of Ibn Abbas that he said, «Ali took the flag of the Messenger of Allah on Badr. (Al-Hakam) Al-Hakim said, «And in all battles».

On the authority of Malik bin Deynar, he said, «I asked Sa'eed bin Jubair and his brothers who could recite: who was the bearer of the Messenger's banner?».

They said, «Its bearer was Ali».

In another narration: When Malik asked Sa'eed bin Jubair about that, Sa'eed was disturbed. Therefore, Malik went complaining about Sa'eed to his brothers who could recite. They explained to him that he is afraid of Al-Hajaj. He went back and asked again. He answered, «Its bearer was Ali; this is how I

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(1) Al-Tabaqat Al-Kubra by Ibn Sa'ad published by Dar Sader, Bruit, Ch.3, P.23.

heard it from Abdullah bin Abbas».

In another narration on the authority of Malik bin Deynar that he said, «I asked Sa'eed bin Jubair: who was the bearer of the Messenger's banner?

He said, «You are a light-hearted man».

However, Mabad Al-Juhani said to me, «I will tell you. Its bearer during marching was Maysara Al-absi, but when an encounter took place, Ali bin Abi Talib took it».

Jabber narrated that they said, «O Messenger of Allah, who bears your banner on the Day of Judgement?».

He replied, «Who else could bear it on the Day of Judgement, but the one who bore it in this world, Ali bin Abi Talib!».

In another narration, he used flag instead of banner When Sa'eed bin Abi Waqas was passing by and heard a man bad-mouthing Ali while people gathered around him, he stood against him. He said, «You! what are you bad-mouthing Ali bin Abi Talib for? Wasn't he the first to embrace Islam? Wasn't he the first to pray along with the Messenger of Allah

(PBUH)? Wasn't he the most ascetic of all? Wasn't he the most knowledgeable of all?» He went on listing until he said, «Wasn't he the bearer of the Messenger's banner in his battles?» Apparently, he meant that it was only attributed to him, (Peace be upon him).

Maqсам also reported that the banner of the Prophet (PBUH) used to be with Ali bin Abi Talib while the Banner of Ansar with Saad bin Obadah, and when the fight intensified, the Prophet joined in with the Ansar's.

Another narration by Ammer: the banner of the Prophet (PBUH) used to be with Ali bin Abi Talib and used to be with the Ansar wherever they went.

It may be said that these two mentioned narrations are not an assertive and clear evidence that the banner used to always be with Ali (PBUH). However, it can be said that the narrations apparently tell that.

On the authority of Th'alaba bin Abi Malik that he said, «The banner of the Messenger (PBUH) used to be with Sa'ad bin Obadah in all the battles, however when a combat commenced, Ali bin Abi Talib took it».

### Twenty virtues of Imam Ali's (PBUH) Preeminence

Ibn Hamza also said, «Has any scholar ever reported that Ali was anything else in any army but its commander? In the narration of AlMunashda, Ali (PBUH) said, «I beseech you in the name of Allah, is there any one among you who is the bearer of the Messenger of Allah's banner since the day he was sent to the day he passed away, except me?!

They said, «By Allah, no»<sup>(1)</sup>.

These narrations and the like prove that Ali (PBUH) was the first to bear the flag of Islam and to carry the banner in every war, battle and event.

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(1) Alsahih min Syrat Alnabi Al'adam (PBUH) by Alsayed Jaffar Murtada Al-'amili(PBUH), Ch.7, Pp. 99-102.

# 14

## **First Hashemite Caliph (successor of the Messenger)**

Imam Ali (PBUH) is the first Hashemite caliph. He is, in fact the first descendant of the Hashemites. Hence, all the qualities known to be attributed to this noble Arab family are found in him. As his father is Abu Talib bin Abed Al-Mutalib bin Hashim, the master of desert and the chief man of Quraish.

As for his mother, she is Fatimah bint Asad bin Hashim. She is this faithful woman, who entered Islam along with the foremost believers, and took the Prophet (PBUH) under her wing after the death of his mother, Amena bint Wahab when he was still six years old.

No Hashemite took up the caliphate after Imam

### Twenty virtues of Imam Ali's (PBUH) Preeminence

Ali (PBUH) except his son Imam Hassan Al-mujtaba (PBUH) and Mohammad Al-ameen bin Haroon Al-Rasheed, since his mother is Zubaidah bint Jaffar bin Abi Jaffar Al-Mansoor.

# 15

## **The First to Compose books in Islam**

Imam Ali (PBUH) is considered the first to compose books in Islam. The book of Nahju Al-balagha (The Way of Eloquence), which was collected by Alshareef Alradi, consisting of the sermons, scripts, letters, breeches and wisdoms of Imam Ali, is the most renowned book attributed to Imam Ali (PBUH).

Moreover, the books of history and biographies mentioned the book of Fra'ed or Fra'ed Ali. It was kept with the Imams of the Prophet's family (PBUT) and it was transmitted from them by their reliable companions and elite students.

His letter to the governor of Egypt, Malik Al-ashtar is one of the most important treaties and

covenants to run a country's affairs.

In addition, Ali bin Rajeh narrated and collected from Imam Ali (PBUH) a book in the area of jurisprudence while Al-Nesa'ei collected the narrations attributed to Imam Ali (PBUH) in a book and named it Masnad Al-Imam Ali ....and other more books.

# 16

## The First to Establish Syntax

It is well-known among historians that the first to establish syntax and set up its rules, branches, and boundaries is Imam Ali (PBUH). Abu Al-aswad Al-Doali (Dalim bin Amr) learned it from him and expanded its branches by following his approach. Thus, it was called Nahw (syntax).

Alsayed Muhsin Al-ameen (May Allah have mercy on him) said,

«Narrators and scholars are unanimous that the first who established syntax is the Commander of the Faithful Ali bin Abi Talib (PBUH). He passed it to Abu Al-aswad Al-Doali Dalim bin Amr, one of the followers' masters. Then Abu Al-asawd added up to it and expanded its branches according to Ali's

(PBUH) guidelines and instructions»<sup>(1)</sup>.

He added, «The truth is that the first who established syntax is Ali bin Abi Talib because all the narrations are referring to Abi Al-aswad, and Abu Al-aswad referred to Ali. As it is narrated by Abi Al-aswad that he was asked, «Where did you acquire this syntax from?» He answered, «I learned its boundaries from Ali bin Abi Talib». Later, ‘Anbasah Alfeel, Maymoon Al-aqran, Naser bin Asim, Abdul Rahman bin Harmaz and Yahya bin Yamar all acquired it from Abi Al-asawd.

Ibn Nadeem also said, «Some scholars said that Naser bin Asim learned it from Abi Al-aswad. Moreover, In Bughyat Alwe’at by Yaqoot, he said that Naser referred to Abi Al-asawd in terms of regarding Quran and syntax».

It is also narrated from Abi Al-anbari in the discourse of Explaining Sibawayh’s book that he stated that the reciting of the verse «**that Allah is free from (all) obligations to the Mushrikun**»<sup>(2)</sup> with proposition took place during the Prophet’s (PBUH)

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(1) ‘Ayan Alshia by Alsayed Muhsin Al-Ameen, Ch.1, P. 230.

(2) Surat Altobah, verse 3.

lifetime, and he suggested establishing syntax to the Commander of the Faithful (PBUH). Therefore, he taught Aba Al-asawd the factors, conjunctions, and defining of declinable and non-declinable diacritics; thus, he compiled all that. Besides, whenever he was confused about anything, he referred to the Commander of the Faithful. Then he presented his work to the Commander of the Faithful (PBUH), and he approved it saying, «It is indeed a fine Nahw (syntax), i.e. the approach you adopted, Hence, inspired by Ali's (PBUH) expression, it was simply called Nahw (syntax). Establishing syntax during the Prophet's (PBUH) lifetime, and being unique to that time contradicts that Arabic language was exposed to solecism. In fact, it was established after Arab blended with other communities»<sup>(1)</sup>.

Moreover, Allama Al-Qafti mentioned in (Enb'ah Alrowat alh Anb'a Alnohat) saying: The whole people of Egypt believe after transmitting and correcting that the first who establish syntax is Ali bin Abi Talib (May God ennoble his face). Then Abu Al-aswad Al-Doali learned it, and in turn, Naser bin Asim Albasri learned it from Abu Al-

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(1) Ayan Alshia by Alsayed Muhsin Al-Ameen, Ch.1, P. 233.

aswad Al-Doali, Abu Amr bin Ala' Albasri aquired it from Naser, Alkhaleel bin Ahmad from Abu Amr, Sibawayh Abu Beshr Amr bin Uthman bin Qanbar from Alkhaleel, Abu Alhassan sa'eed bin Mes'eda Alakhfash Al-Awsat from Sibawayh, Abu Uthman Baker bin Mohammad Almazini Al-Shaybani and Abu Amr Al-Jarmi from Alakhfash, Abu Alabbas Mohammad bin Yazeed Al-Mubrad from Al-Mazini and Al-Jarmi, Abu Isahaq Al-Zajaj and Abu Baker bin Al-Seraj from Al-Mubrad, Abu Ali Alhassan bin Abdulghaffar Al-Farisi from Ibn Al-Seraj, Abu Alhassan Ali bin Issa Al-Rabi'ei from Al-Farisi.

Furthermore, Abu Naser Alqasim bin Mubasher Al-Wasiti learned it from Al-Rabi'ei, Taher bin Ahmad bin Bashath Al-Masri from Ibn Mubasher, Abu Jaffar Alnahas Ahmad bin Ismaeel Al-Masri also learned it from Al-Zajaj, Abu Baker Al-Adfawi from Alnahas, Abu Hassan Ali bin Ibrahim Al-Hofi from Al-Adfawi, Taher bin Mohammad Bashath Al-Nahawi from Al-Hofi, Abu Abdullah Mohamad bin Barakat Alnahawi Al-Masri, and Abu Mohammad bin Beri from Ibn Barakat and others. One group of scholars from Egypt and another coming from Morocco and other destinations acquired it from Ibn Beri. Besides, his

student Shaikh Abu Alhussain Alnahawi Al-Masri Almanbooz Bekhr'a Alfeel was on the on top at the Umr bin Al-As mosque, and died in about 620 H<sup>(1)</sup>.

Ibn Abi Hadid Al-Mu'atazli indicated the role of Imam Ali (PBUH) in establishing syntax saying, «One of sciences is: syntax and Arabic language. All people have known that he is the one who created and established it. Then he dictated its details and fundamentals to Abi Al-aswad Al-Doali. An example of which is that speech is all about three components:

Nouns, verbs, and particles. Another example is classifying a word into definite and indefinite, in addition to the cases of declination into indicative, accusative, genitive, and jussive. This is almost miraculous as the human power is not capable of such compiling nor rising with such excogitation»<sup>(2)</sup>.

Abu Al-aswad Al-Doali stated the reason why Imam Ali (PBUH) established syntax as he said, «I came into the Commander of the Faithful (PBUH) and he was in deep pondering? I said: O Commander of

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(1) Sharh Ihqaq Alhaq by Alsayed Almar'ashi Al-Najafi, Ch. 8, P. 10.

(2) Sharh Al Blagha by Ibn Abi Hadid, Ch.1, P. 38.

the Faithful, what are you thinking about?

He said: I heard some solecism in your country. Therefore, I am planning to compile a book about the rules of Arabic. I said: If you do that, the Arabic language will be preserved then. Later, when I came to him after three days, he presented me a script which says: In the name of the most gracious, the most compassionate. Speech is all about nouns, verbs and particles. Nouns tell about names, verbs tell about movement, and particles tell about meanings which are not names neither verbs. Then he said: follow this and add to it whatever you find.

Be aware that nouns are three: explicit, implicit, and one that is nor explicit neither implicit. Scholars, in fact, compete to possess knowledge of that nor explicit neither implicit. I have compiled everything and presented it to you. Another thing was the accusative articles. I listed theses: Inna, Anna, Layta, La'ala, and Ka'an, but I dropped out Lakena. Hence, he asked: Why did you leave it out? I said: I did not count it as one of them. He said: it is indeed one of them. Add it to them»<sup>(1)</sup>.

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(1) Sharh Ihqaq Alhaq by Alsayed Almar'ashi Al-Najafi, Ch. 8, P. 11.

Abu Alburakan Al-Anbari mentioned in (Nuzhat Al-awlya'a) that Aba Al-aswad Al-Doali said, «I came to the Commander of the Faithful Ali bin Abi Talib and there was a script in his hand. I said: What is this about Commander of the Faithful?

he said: I looked into the way in which Arab speak and I found that it has solecism due to blending with those AlHamr'a – i.e the non-Arab (Ajam). Therefore, I want to compile a reliable reference for them. Then he showed me the script in which it was written: Nouns tell about names, verbs tell about movement, and particles tell about meanings.

He said to me: Follow this approach and add to it what you find proper. Aba Al-asawd, be aware that nouns are explicit, implicit, and ones that are nor explicit neither implicit. People compete for the knowledge of that nor explicit neither implicit. He meant the undefined.

He said: then I reviewed the two chapters of conjunctions and adjectives. Then the two chapters of exclamations and questions until I reached the chapter of Inna and its sisters except Lakena. Hence, when I presented them to Ali (PBUH), he told me to

add Lakena to them. Whenever I compiled a chapter in syntax, I presented it to him until I was content with what I acquired. He said: What a fine Nahw (syntax) you have compiled; hence, it was called Nahw (syntax)»<sup>(1)</sup>.

Evidences proving that the Commander of the Faithful Imam Ali bin Abi Talib (PBUH) is the first one who established syntax are numerous, various and countless. The above- mentioned should be adequate as it is a definite truth to the public and scholars.

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(1) Sharh Ihqaq Alhaq by Alsayed Almar'ashi Al-Najafi, Ch. 8, P. 12.

# 17

## First to Establish Theology

Theology: is the science that studies the fundamentals of Islam supported with probative evidence.

Theology provides a review and a study of the issues of true Islamic creed supported with evidence and arguments. In addition to a discussion of the opposing sayings and opinions, a judgement to the arguments of those sayings and opinions, a verification of their invalidity, and a refutation of their related suspicions supported with arguments and evidence<sup>(1)</sup>.

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(1) Khulasat Elm Alkalam by Dr. Abdulhadu Al-Fadli, foundation of Daerat Maqref AlFiqh Al-Islami, Qom, Third edition 1428H -2007, Pp. 33-34.

Imam Ali (PBUH) is considered the first one who established theology and set out its fundamentals, essence and content. He has a large number of sermons on oneness, prophecy, Imamate, and on the Day of Judgement in books such as, Nahju Al-Balagha (The Way of Eloquence) and books of Hadith (narrations) and in many others.

Alsayed Murtada indicated this truth saying:

«Be aware that the fundamentals of oneness and justice are taken from the Commander of the Faithful Ali (PBUH) and his sermons. As they incorporate all that without any additions to them or intentions behind them. Anyone who looks into the passed-on of his words can tell that all which is compiled by later theologians is but, in fact, an elaboration to that content and explanation to those fundamentals»<sup>(1)</sup>.

Ibn Abi Hadid said, «The most honorable knowledge is the Divine knowledge. As the significance of the knowledge is as much great as that of the known. When the known is the most superior of all creatures, the knowledge itself is the

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(1) Alamali by Alsayed Almortada, Publications of the Modrn Library, Beirut, First edition 1425H-2004, Ch. 1, Pp. 162-163.

greatest honor then. His words (PBUH), were quoted, reported, traced back to him, and started from him. Figures of Mu'tazilah, who believe in oneness and justice of Allah, who are insightful, and from whom people gained this knowledge, are his students and companions, as their chief Wasel bin Ata'a is a student of Abi Hashim Abdullah bin Mohammad bin Al Hanyfah, and Abu Hashim is his father's student and his father is a student of Imam Ali's (PBUH).

As for Asharyah, they belong to Abi Alhassan Ali bin Ismail ibn Abi Beshr Al-Ashari. He is a student of Abi Ali Al-Jabaei who is one of the chief men of Mu'tazilah. Hence, Asharyah after all refers to the chiefman and mentor of Mu'tazilah, Ali Bin Abi Talib (PBUH). Regarding Imamia and Zaidyya, their affiliation is evident»<sup>(1)</sup>.

Whoever reads the sermons of Imam Ali (PBUH) on the theological and creedal fundamentals assertively acknowledges that he is the first who established theology in Islam. As no man could ever precede neither follow him in doing so.

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(1) Sharh Al Blagha by Ibn Abi Hadid, Ch.1, Pp.35-36.



# 18

## **First to Set out a Whole Constitution for the Country**

Imam Ali's (PBUH) letter to the governor of Egypt Malik Al-Ashtar is counted as a highly regarded constitutional script in which Imam Ali (PBUH) viewed the responsibilities of a governor such as kindness to people, giving time and attention to people in need, benevolence to people, serving public and diluting living costs, performing religious duties, inspecting the private and the retinue, having first hand disclosure to the matters of public, laying out corrupted retinue... along with other duties and responsibilities of a governor.

Imam Ali (PBUH) then spoke of the employees of the country, and the importance of selecting the

most competent for the tasks. Besides, bestowing handsome provisions, supervising their performance and good conduct, and punishing traitors and negligent ones.

Regarding judiciary, Imam Ali (PBUH) pointed out the importance of selecting qualified judges, auditing rulings in order to avoid injustice, implementing issued rulings by judges, and the independency of courts.

In terms of military, the Commander of the Faithful (PBUH) indicated selecting military commanders efficiently, overseeing chiefs of staff, rewarding the dutiful, complying with covenants, and admonishing illegitimate blood shedding.

Imam Ali (PBUH) explained in his letter to Malik Al-Ashtar the value of being aware of the different classes and segments of the community and the features of each class and segment, doing well by everybody, giving attention to reviving economy and developing the country, preserving the public property, encouraging traders to engage in beneficial commercial business and combating monopoly, ensuring the financial rights (social insurance) of the

poor, helpless and those in need.

Thus, we find that Imam Ali (PBUH) established a whole constitution for the Islamic country henceforth it has become a target of interest to the researchers, historians and writers. It has been detailed several times and compared with other contemporary constitutions of developed countries, in addition to being translated into many languages for it is the most superior, inclusive, and efficient treaty has ever been issued in the history of Islam.



# 19

## First to Break Idols

Imam Ali (PBUH) was the first to break the idols placed on the holy Ka 'bah. He (PBUH) mounted the shoulders of the Messenger of Allah (PBUH) in order to break them, and indeed he broke those idols.

Imam Ali broke the idols in two different times:

**The first:** it was before the migration of the Prophet (PBUH) at the same night when Imam Ali (PBUH) slept in the Messenger's (PBUH) bed. The narration (hadith) was mentioned by Al-Nesa'ei in his Khasaes, Ahmed bin Hanbal in his Masnad, Alhakim Al-Nysabori in his Mustadrak, Altaqi Al-Hindi in his Kanz, Alkhateeb Al-Baghdadi in Tareekh Baghdad, Abu Ya'la in his Masnad .....along with others.

The content of the narration is: on the authority

of Ibn Abbas that the Messenger of Allah (PBUH) entered Makkah on the day of Fatah (conquest of Makkah), there were three hundred and sixty idols on the top of the Ka 'bah. An idol for each resident of Makkah. Satan had fixed their feet with lead. The Prophet (PBUH) came in with a staff and kept waving at each idol making it fall on its face. In another expression: there was no idol which he pointed at and did not fall on its back or he pointed at its back and not fall on its face without even touching it with what was in his hand. He was reciting, **«And say: Truth (i.e Islamic monotheism or this Quran or Jihad against polytheist) has come and Batil (falsehood, i.e Satan or polytheism) has vanished. Surely, Batil is ever bound to vanish»**<sup>(1)</sup> until he passed by them all.

In one narration: The Prophet (PBUH) approached the stone to receive it, then he circumambulated the Ka 'bah holding a bow in his hand from its pre-curve which is the part which curves at the end of a bow. While circumambulating, he (PBUH) passed by an idol that is being worshiped to the side of the Ka 'bah, by the door side. It was called Hubal

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(1) Surat Al-Esra'a, verse 81.

and was the greatest of idols. Hence, the Messenger kept stabbing it in its eyes while reciting, «**And say: Truth (i.e Islamic monotheism or this Quran or Jihad against polytheist) has come and Batil (falsehood, i.e Satan or polytheism) has vanished. Surely, Batil is ever bound to vanish**»<sup>(1)</sup>. He (PBUH) commanded that Hubal be destroyed, and it was.

Alzubayr bin Al-Awwam said to Abi Sufian: He had broken Hubal. Was it not indeed you who on the Day of Uhud, in self-deception, claimed that he bestowed his favors».

Abu Sufyan said, «Forget it, O Ibn Awwam, indeed I see that if there were another associated with God of Mohammad (PBUH), it would not be the same». Then the Messenger (PBUH) reached the Maqam (where Ibrahim had stood in prayer). At that time, the Maqam was close to the Ka'bah.

He said: On the authority of Ali (May God ennoble his face) that he said, «the messenger of Allah (PBUH) set out with me at night until we reached the Ka 'bah. He said: Sit down, and I sat close to the Ka 'bah. The Messenger of Allah (PBUH)

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(1) Surat Al-Esra'a, verse 81.

then mounted on my shoulders, and said: Stand up, so I did. However, when he noticed my weakness to carry him, he (PBUH) said: Sit down, so I did. Then he said: O Ali, mount on my shoulders. So, I did.

In another narration, the Messenger (PBUH) said to Ali (May God ennoble his face): Mount on my shoulders and break the idol. He said: O Messenger of Allah, you mount on mine. You are more honorable to me to be mounted. He said: you cannot carry the weight of prophecy. So, you climb on mine. The Prophet (PBUH) sat down and Ali (May God ennoble his face) climbed on his shoulders. Then the Prophet stood up. Ali said: when he raised me up, I climbed onto the top of the Ka 'bah, and the Messenger of Allah (PBUH) stepped aside. Yes, when he raised me up, I had a feeling that I could touch the horizon of the sky if I wanted to.

It was narrated that it was said to Ali (May God ennoble his face), «How did you feel and how did you find it when you were raised on the shoulders of the Messenger of Allah (PBUH)?»

He said, «I had a feeling that if wanted to touch the sky, I would».

When he (May God ennoble his face) climbed onto the top, he (PBUH) said to him: Wrench off their biggest idol. It was made of copper. It was also said made of glass.

It was narrated that when he destroyed the idols, there were none left except the idol Khuza'a fixed to the ground by pegs of iron.

The Messenger of Allah (PBUH) said: shake it off. So, I did while he continued to say: yes, yes «**Truth (i.e Islamic monotheism or this Quran or Jihad against polytheist) has come and Batil (falsehood, i.e Satan or polytheism) has vanished. Surely, Batil is ever bound to vanish**»<sup>(1)</sup> I continued to shake it until I was able to wrench it off its base.

**I say:** This content indicates that idol was not Hubal, and it was not the greatest. In fact, that idol was greater than Hubal. I did not look into its name.

An evidence showing that the idol which was destroyed was Hubal is when Alzubayr bin Al-Awwam said to Abi Sufyan that Hubal which you were boasting of on the Day of Uhud lies broken.

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(1) Surat Al-Esra'a, verse 81.

He said: let me be and do not scold me. If there were another god associated with the God of Mohammad, it would not be the same».

In Al-Kashaf, he destroyed them all, and only the idol Khuza'a was left on the top of the Ka 'bah which was made of yellow glass. He (PBUH) said: O Ali, Shake it off. The Messenger of Allah (PBUH) carried him and he climbed onto the top and shook it off till he wrenched it off its base. This left the people of Makkah marveled and they went saying: We have never witnessed a better sorcerer than Mohammad.

In Khasaes Al-Asher, there was an addition to Al-Kashaf which is: After I climbed down the Ka 'bah, the Prophet (PBUH) and I set out for our quest and we were afraid that someone from Quraish might see us. These were his words. This shows that it did not take place on the Conquest Day of Makkah. This should be contemplated.

**The second:** It was on the Conquest Day of the holy Makkah. Al-Zamakhshari mentioned in Al-Kashaf that there were three hundred and sixty idols around the Ka 'bah. Each family own an idol alone.

On the authority of Ibn Abbas that there

were idols made by Arab tribes which they go on pilgrimage and offer sacrifices to. Hence, the Ka 'bah then directed its grievance to Allah Almighty saying: O Lord, for how long will these idols be worshiped around me instead of you. Hence, Allah sent to the Ka 'bah that I shall cause a new revelation for you and I shall fill you with prostrating cheeks (of worshippers) who will sweep towards you like the fluttering of eagles and yearn to you as birds yearning to their eggs. They shall have such peals around you at the House.

The Messenger of Allah (PBUH) entered the Ka 'bah after he had sent Bilal to get the key from Uthman Bin Abi Talha<sup>(1)</sup>.

According to many historical sources, the Prophet (PBUH) assigned a weighty matter to Imam Ali (PBUH) on the Day of Conquest. He stood up and let him climb on his shoulders. Then Imam Ali gripped the surface of the Ka 'bah and climbed up. He shook the idols off that even the walls of the House quaked along. He wrenched them off their base, and they broke.

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(1) The Prophet's Biography by Ibn Hisham, Ch. 3, Pp. 123-124.

It is narrated by Ahmed bin Hanbal and Abu Ya'la Al-Mowski in their Masnad , Abu Baker Al-Khateeb in his Tareekh, Mohammad bin Alsabah Al-Za'afrani in Alfadael, Alkateeb Al-Khawarzimi in his Alarbaeen, and Abu Abdullah Al-Natnazi in Alkhasaes. In addition to Abu Almada Sabeeh, advocator of Imam Al-Reda (PBUH), who said, «I heard him narrates from his father about

is grandfather regarding Allah the Almighty saying, «And We raised him to a high station»<sup>(1)</sup>. that he said: It was revealed about Imam Ali mounting on the back of the prophet to destroy the idols»<sup>(2)</sup>.

On the Authority of Qutada, from Ibn Al-Musayab, from Abi

Huraira that he said, «Jaber Ibn Abdullah said to me: We entered Makkah with the Prophet, and there were three hundred and sixty idols on the Ka'bah and around it which are worshipped instead of Allah. Hence, the Messenger of Allah commanded to be destroyed, and so they were wrenched off and dropped on the face. There was a tall idol on top of

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(1) Surat Maryam, verse 57.

(2) AlManaqqib by Ibn Shahar Ashoob, Ch.2. P.154.

the Ka 'bah so-called Hubal. The Messenger of Allah looked at the Commander of the Faithful and said to him: O Ali, will you climb on me or I climb on you to wrench Hubal off the top of the Ka 'bah.

I said: O Messenger of Allah, it is you who shall climb. When he sat on my back, I could not carry him for the great weight of Prophecy. I said: O Messenger of Allah, let me climb on you. He laughed and dismounted me. Then lowered his back and I mounted on his shoulders. By Him who split up the seed and creates something living, I could touch the sky with my hands if I wanted to. Then I wrenched Hubal off the top of the Ka 'bah. For this, Allah the Almighty revealed his saying «And say: Truth (i.e Islamic monotheism or this Quran or Jihad against polytheist) has come» which means the testimonies: there is no God but Allah, Mohammad is the Messenger of Allah, and the verse «and Batil (falsehood, i.e Satan or polytheism) has vanished». means that the idolism was eradicated. «Surely, Batil is ever bound to vanish» which means it is vanishing. After that, he went into the House and prayed two bowings<sup>(1)</sup>.

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(1) AlManaḡib by Ibn Shaḡar Ashoob, Ch.1. Pp.154-155.

### Twenty virtues of Imam Ali's (PBUH) Preeminence

Even though there is some interlock between the two anecdotes, the result is one which is: In both, Ali (PBUH) climbed up the shoulders of the holy Messenger (PBUH) and broke the idols placed on the top of the holy Ka 'bah declaring the birth of Islam and the eradication of idolism.

# 20

## **First to Be Born in A Mosque and Be Martyred in A Mosque**

Imam Ali was (PBUH) the first to be born inside the Ka 'bah (The Holy Mosque) and be martyred in the Mosque of Kufa. His life started in a mosque and ended in a mosque!

Moreover, he (PBUH) was born on Friday while prostrating to Allah, may He be exalted and glorified, in the Holy Mosque in the holy Makkah, and was martyred at dawn on Friday while prostrating to Allah the Almighty in the Mosque of Kufa. It is a distinctive virtue that is only unique to Imam Ali.

The renowned author Abbas Mahmood Al-Akkad pointed it out in his saying, «Imam Ali came out to this world with the testimony written on

his forehead and left it with the testimony written on that forehead by a sword blow. Such metaphor should not be hard to perceive by a literary man or physiognomist. It is the image of a fighter (Mujahid) in the cause of Allah by his hand, heart, and mind or the image of a martyred.

Then he said: What a matchless ending for such a just martyred. As we know, he was born in Ka'bah and was assassinated in a mosque. What could be another beginning and another ending matching the life in between than that beginning and that ending<sup>(1)</sup>.

Imam Ali's (PBUH) life was all dedicated to Islam. His message in life is serving Islam, defending the creed, instilling the pillars and fundamentals of Islam, sacrificing all that is precious and priceless to make Allah's word the supreme and the infidels' is the inferior. This goes back to the holy strife and sacrifices of the Messenger of Allah (PBUH) and his faithful companions, and in the vanguard is the Commander of Faithful Ali bin Abi Talib (PBUH).

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(1) Abkaryt Imam Ali (PBUH) by Abbas Mahmood, Pp. 155-156.

## Conclusion

If we can review some of the virtues and merits of Imam Ali, as well as his preeminence in everything, then, admittedly, we should follow in his holy footsteps by being the foremost in everything. A student should excel in his study and be the first among his peers, an employee as well should come first in his proficiency and diligence in the workplace. Likewise, a trader should be the first to build establishments beneficial for the development of the society, a scholar should come first in representing good conduct and ethics, and youth should come first in representing religion and commitment... and the like.

Moreover, Individuals should be the first and the foremost in everything as well as societies. Some societies are the foremost to conduct charitable deeds and establish institutions and various project while others come last. Thus, it is our duty to make

our society the foremost in philanthropy, building institutions, and establishing educational and cultural centers in order to produce highly advanced educational and cultural efficient individuals who are able to run their society and lead it towards perfection, development and prosperity.

Thus, we are practically following the example of Imam Ali. As our love and affection to Imam Ali should not only be in the heart but in following his guidelines, ethics and virtues such as, taking initiatives of philanthropy, good deeds and pursuing scientific excellence, enhancing attitude, being insightful when selecting ideas, and thinking before accepting any beliefs or theories as well as adhering to loyalty and advocacy to the Commander of the Faithful in words, deeds, heart, mind, and demeanor. In doing so, we are on the bath of Imam Ali; the bath of truth, justice, benevolence, and uprightness.

**Last prayer is that praise be to Allah**

**And may Allah's blessings be upon  
Mohammed and his pure immediate family**

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Twenty Virtues of  
(PBUH)  
**Imam Ali's**  
Preeminence

This book overviews twenty virtues of Imam Ali's which were not nor will be found in any man before or after him. He was the first and the only to hold them. Such virtues manifest the preeminence and superiority of the Commander of the Faithful in the essentialities of Islamic movement .

This book discusses the most important virtues of Imam Ali's preeminence over aliothers, supported by evidence from canonical hadith and historical books from both schools, aiming to spread knowledge of Imam Ali's position and preeminence among the youth generations in a contemporary, smooth, and .concise language

Shaikh Dr. Al-Yousif office