

# *Soul of the Prophet*

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**Abstract:** *In the following article some of the unique privileges of Ali (p.b.u.h.), the first Shia Imam have been reviewed.*

*In this article, the high status of Ali has been shown using the verses of the holy Quran and the traditions of the holy Prophet. Also, ten special virtues and privileges- specific to him - are introduced.*

**Keyword:** Amir al-mo'menin

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## Soul<sup>1</sup> of the Prophet

The Quranic character of Amir al-mo'menin (p.b.u.h.) is very unique. For instance see the following verse:

*“But whoever disputes with you in this matter after what has come to you of knowledge then say: come let us call our sons and your sons and our women and your women and ourselves and your selves then let us invoke and put the curse of God on the liars”.*

Without any initial explanation two points can be derived from this verse:

1. What all prominent scholars of Hadith and interpretation agree upon is that the word “sons” refers to al-Hasan and al-Husain (p.b.u.h.), and “women” refers to Fatima (p.b.u.h.) and “our selves” to Ali (p.b.u.h.)<sup>2</sup>. Fakhr Razi narrates the following Hadith in his commentary.

“When the Prophet (p.b.u.h.) gave his arguments to the group of Christians from Najran and they insisted upon their ignorance, he told them: God has ordered me to perform the cursing ritual if you don't accept my arguments. They said, oh Abolqasim, we go back, but will return to you after thinking (about your offer); when they went back to al-Aqib, who was

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<sup>1</sup>What we mean by soul here is not the spiritual part of a person which remains after death, rather, a persons oneself or ego.

<sup>2</sup> Sonan al-Tormozi, Vol. 5, p. 302; Tohfah al-Ahvazi, Vol.8, p.278; Marefat Oloom al-Hadith, p. 49; Nazm Doraror al-Samatin, p.108; Fath al-Bari, Vol. 7,p.60; Jame al-Bayan, Vol. 3, p. 408; al-Jame la Hokam al-Quran, Vol. 4, p,104; Tafsir al-Baghvi,Vol.3, p.361; Tafsir Roh al-Maani, Vol.3. p.188.

their decision maker, they said: oh, the servant of Jesus, what is your opinion? He said: oh Christians, you have become knowledgeable that Muhammad (p.b.u.h.) is the Prophet of God and has brought you the God's words about Jesus; I swear to God, that I have not seen any surviving grownups or any children reaching adulthood among any tribe that was cursed by a prophet, you will be devastated, if you continue on this path. If you insist on remaining on your own religion, then say farewell to him and go back to your native land. The Prophet of God came out with Fatima and Ali following him, while hogging al-Husain and grasping al-Hasan's hand, and told them to say Amen in response to his prayers.

The Cardinal of Najran said: oh Christians, I can see faces here that if they ask God to relocate mountains, He will do it for their sake; don't perform the cursing ritual or you will be doomed and no Christian would be left on Earth until judgment day.

Thus the Christians did not go through cursing ritual and made peace. After the reconciliation, the Prophet of God (p.b.u.h.) said: (I swear) by the one who holds my life, death approached the people of Najran. Had they gone through the cursing ritual they would have been transformed into pigs and monkeys, the land (they were standing on) would have turned into fire and all of Christians would have died before the year ends".

2. And the word "our selves" shows that Amir al-mo'menin, Ali (p.b.u.h.), is the immediate successor of the Prophet, because with regard to the text of Holy Quran, Ali is

the Prophet “self”, and with his existence, substituting him with someone else is irrational.

### **Ten Virtues**

The Prophet (p.b.u.h.) has mentioned many virtues for Ali Ibn Abi Talib. Few will be mentioned here. It has been narrated<sup>1</sup> that a group of people came to Ibn Abbas whilst saying unjust things about Ali. Ibn Abbas said: you are saying unjust things about a person who possesses ten virtues that no one else has:

1. In the battle of Khaibar (when others tried to conquer the fort but were incapable), the Prophet of God (p.b.u.h.) said: I will send a person who has never been weakened or suppressed by God; he loves God and his Prophet and God and his Prophet love him too.

Everyone wanted to know who this person was? He then said: where is Ali? Ali came with a pain in his eye. After the Prophet miraculously cured his eye, the Prophet raised the flag three times and gave it to Ali (p.b.u.h.).

2. The Prophet of God (p.b.u.h.) sent someone to read the Surah of Repentance (Tawba) to the infidels; he then sent Ali after him to retrieve the Surah and said: Nobody, but the person who he is from me, and I am from him, can take this Surah (to the infidels).

3. The Prophet of God said: which one of you will be my deputy in this world and in hereafter? Nobody accepted, so he

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<sup>1</sup> The chain of narrators of this narration is authentic according to Sunni scholars. The narration mentioned here has been slightly summarized.

said to Ali: you are my deputy in the world and in the hereafter.

4. Ali was the first person after Khadijah who became a believer.<sup>1</sup>

5. The Prophet of God covered four people with his robe: Ali, Fatima, al-Hasan and al-Husain (p.b.u.h.) and said: “ Verily Allah’s will is to remove impurity from you oh household (of the messenger of God) and purify you a thorough purification”.

6. Ali sacrificed his life for the Prophet of God, devoted his life to him, wore his robe and slept in his bed (instead of him) while the infidels who thought he was the prophet, pelted him with stones.

7. In the battle of Tabouk Prophet left Ali as his deputy in Medina, Ali cried because he would not be with the Prophet, So the Prophet said: won’t you be happy if your stature to me is the same as Aaron to Moses, except that there is no other prophet after me; it is not fair that I pass away unless you are my successor.

8. The Prophet of God told Ali: after me you are the warden of all faithful men and women.

9. The Prophet of God closed all the doors that opened to his mosque except the door that opened to Ali's house.

10. The Prophet of God said: “Anyone who I am his master, Ali is his Master too”<sup>2</sup>.

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<sup>1</sup>According to Shia narrations Ali became a believer before Khadija.

<sup>2</sup> al-Mostadrak ala al-Sehhihin, Vol.3,p.132; Mosnad Ahmad, Vol. 1, p.230; al-Sonan al-Kobra lel Beihaghi, Vol. 5, p.112; al-Mojam al-Kabir, Vol, 12, p.97; Fazaal al-Sahabah, Vol.2, p.682; Khasaes Amir al-Momenin, p.62.

## Brotherhood

Since Aaron was the brother of Moses, therefore, the Prophet of God justified this stature for Amir al-mo'menin Ali (p.b.u.h.) by the brotherhood covenant. There are many narrations in Shia and Sunni books which refer to this event. One of such will be mentioned here: Abdullah Ibn Omar said: as the Prophet entered Medina, he made brotherhood among his disciples. Then Ali (p.b.u.h.) came with tears in his eyes and said: oh Prophet of God, you have made your disciples brothers for each other, but you did not choose a brother for me. The Prophet said: "You are my brother in this world and in hereafter".<sup>1</sup>

This brotherhood proves that the stature of Ali (p.b.u.h.) during the revelation of *the verse "The faithful are indeed brothers"* (The holy Quran 49:10) was above any believer according to the texts from both Sunni and Shia sects, the Prophet (p.b.u.h.) made the brotherhood among his disciples according to their stature, such as, the brotherhood that was made between Abu Baker and Omar, Othman and Abdul Rahman, Abi Obaide and sa'de Ibn Maaz, ...<sup>2</sup>, and he chose Ali (p.b.u.h.) to be his brother; as a result, why he shouldn't have the highest status among the descendents of Adam, while the Prophet (p.b.u.h.) has called him his brother in this world and in hereafter.

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<sup>1</sup> al-Mostadrek ala al-Sehihin, Vol.3, p.14; Sonan al-Termezi, Vol.5, p.300, N.3804; Asad al-Ghabat, Vol.4, p.29; al-Bedayat va al-Nahayat, vol.7, p.371; Majma al-Zavaed, vol.9, p.112; Fath al-Bari, Vol.7, p.211.

<sup>2</sup> Al-Mostadrek ala al-Sehihin, Vol.3, p.14, 303; al-Dor al-Mansor, Vol.3, p.305.

## **Another Hadith**

The Prophet of God said to Ali: “You are **from me and I am from** you”<sup>1</sup>. This Hadith is expressed by Bokhari and other Sunni Scholars.

## **Ali and Quran**

Sunni Scholars have all admitted to the authenticity of this Hadith that the Prophet (p.b.u.h.) said:” Ali is with the Quran and the Quran is with Ali, they are inseparable until they join me in heaven”<sup>2</sup>.

## **Tormenting Ali (p.b.u.h.) Is Tormenting the Prophet of God**

Here is a story that shows tormenting Ali (p.b.u.h.) is considered as tormenting the Prophet (p.b.u.h.). Ahmad Ibn Hanbal says that the Prophet of God said: "whoever torments Ali is in fact tormenting me"<sup>3</sup>. This Hadith has been cited in many sources like: Sahih, al-Mostadrak, al-Asabeh.<sup>4</sup>

## **Having Hatred toward Ali (p.b.u.h.) Is Dissension**

Moslem in his Sahih book has quoted a story from Ali (p.b.u.h.) - with emphasis and oath- that he said:

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<sup>1</sup> Sahih al-Bokhari, Vol.3, p.168, Kitab al-Solh chapter Kaif Yaktob Haza..., & Vol.4, p.207, Chapter Managheb Ali Ibn Abi Talib & Vol.5, p.85, chaptor Omrat al-Ghaza; Mosnad Ahmad Ibn Hanbal, vol.1, p.98, 115 & vol.5, p.204 & 108; Sahih Ibn Haban, Vol.11, p.229 & 230; al-Sonan al-Kobra lel Beihaghi, vol.8, p.5.

<sup>2</sup> Al-Mostadrek ala al-Sehhihin, Vol.3, p.124

<sup>3</sup> Mosnad Ahmad, Vol.483, p.3

<sup>4</sup> Sahih Ibn Haban, Vol.365, p.15; al-Mostadrek, Vol.121, p.3, al-Esabab, Vol.534, p.4; Asad Alghaba, Vol.114, p.4.

“I swear By God that splits the seed and created the human being, the Prophet said to me that: only the true believer loves you and only the hypocrites hate you”<sup>1</sup>. This story has been quoted in many sources written by **Sunni Scholars, including** Nesaii, Tarmazi, and Ibn Majeh.<sup>2</sup>

Ahmad in *Almosanad*, Hakim in *Almostadrak* and Motaghi e Hendi in *Kenzoimaal* have described this.<sup>3</sup>

In *Mosnad* of Ahmad and in *Sahih Tarmazi* it has been narrated like this:

Um-o-Salameh said that the Prophet of God always said: “The hypocrite does not love Ali and the believer won't consider him a foe”. This shows that if somebody believes in the leadership of Ali (p.b.u.h.) and accepts him as a warden after the Prophet of God and in the same time does not have hatred towards the hypocrites, then he himself is a hypocrite and should be outcast by believers and hypocrites alike. The reason this out casting is twofold is that hypocrites don't believe Ali as a warden, but this person does and the believers don't like hypocrites and this person because of his attitude is considered a hypocrite himself. Thus, under no condition, these attitudes can be in a person at the same time.

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<sup>1</sup> *Sahih Moslem*, Vol.61,p.1; *Ketab al-Iman*, Chapter Bayan Etlagh Esm al-Kofr ala Man Taraka al-Salat.

<sup>2</sup> *Sonan Ibn Majeh*, Vol.42, p.1; *Sonan Nesaii*, Vol. 117, p.8; *Sonan Termezi*, Vol.299,p.5.

<sup>3</sup> *Mosnad Ahmad*, Vol. 84, p.1,128; *Kanz al-Amal*, Vol.13, p.120, N.36385.