

IMAM 'ALI

امام علي (ع)

FUNDAMENTALS OF ISLAM

LEVEL 5

Lesson 1: Imam 'Ali, and Submission to Allah (SWT)

In previous years, we learnt about the life of Imam 'Ali (as) and how he exemplified the quality of submission. In this lesson, we will learn more details about his life, again emphasising on the quality of submission and its importance. We will also discuss some of the consequences of submission.

SUBMISSION (ISLĀM)

As we learnt in previous years, the word *islām* in the Arabic language means submission, and Allah, the Wise, chose this name for His religion to emphasise to us that our relationship with Him should be like that of a slave to a master: complete submission.

Submission is to give up control of one's affairs to another. Our Creator and Lord expects us to give up control of our affairs to Him by following His commandments. In other words, when we are faced with a choice in our life, Our Lord wants us to make the choice which He has commanded us to make, and not the choice that our desires or personal conclusions command us to make. If we prefer Allah's choice for us over our own choice for us, then we have submitted.

Preferring what Allah chose for us is logically always the better option for us. This is because He created us and the world around us and so He knows better than anyone, including us, how we and the world around us can reach its perfection. His Commands are there to help us reach our full potential and help the world around us reach its full potential.

Objectives >>>

Students should understand:

- Learn another of the titles of Imam 'Ali (as)
- Know a brief timeline of his life
- Discuss his submission to Allah (SWT)
- Discuss the controversies during the Caliphate of Imam Ali (as)
- Gain an understanding of the last stages of Imam Ali's life and the main events therein

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً

"... O you who believe! Enter into submission, one and all..."

(2:208)

The opposite of submission is arrogance. Arrogance against God is perhaps the one major sin that leads people to the Hell-Fire. Arrogance is demonstrated when a person knows that Allah, the Exalted, has commanded him to do a certain thing, but he goes against this command because he feels that his intelligence or his own personal conclusions are more worthy of being followed. For example, we know with certainty that complete and correct Hijab is an obligation from God. However, some people argue that this is backward or extremist. Not only do they not act according to this obligation, but they also form arguments as to why it is permissible and thus prefer their conclusions over the commandments of their Lord.

This kind of person is promised a terrible fate by Allah, the Exalted:

وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

"But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them." (4:173)

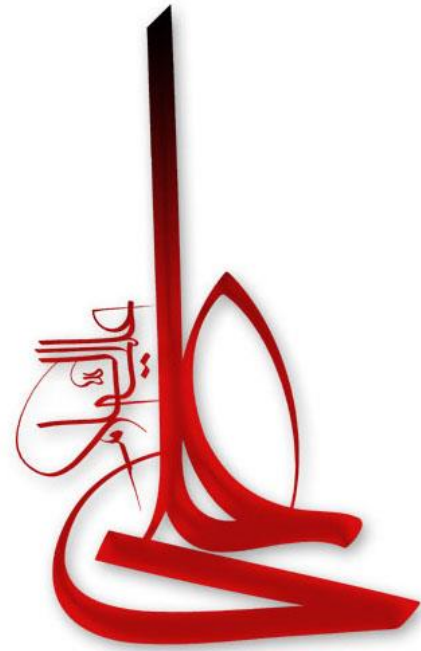
We should learn not to question Allah's commandments, and not to put our trust in our own presumptions, because our minds are far too weak to fully understand the realities of this world, let alone the realities of the Hereafter, which will be our final abode.

IMAM 'ALI (AS), THE LEADER OF THE SUBMITTERS (IMĀMUL MUSLIMĪN)

We will now take a brief look at the life of Imam 'Ali (as), a man who exemplified this quality. Throughout his life, he showed absolute and complete submission to Allah, the Exalted. For this reason, he was given the title of the Leader of the Submitters by the Prophet (saw)¹.

We will first look at a brief timeline of his life. Your task will be to undertake further research into the life of the Imam (as) and add more detail to the timeline. We will

then look into a couple of the events within the timeline in more detail to see how the Imam (as) showed submission to Allah in the most difficult and trying of times.



IMAM 'ALI (AS), A BRIEF BIOGRAPHY

The following is a brief timeline which shows the major events within the life of Imam 'Ali (as).

11 A.H: the leadership of the Muslim community is usurped from Imam Ali

11 AH-35AH: Imam Ali avoids uprisals during the reign of the Caliphs but advises them when they sought his advice or made mistakes

35 A.H: he accepts the Caliphate when people rush to him appealing to him to become the leader

The Battle of Jamal against those who rebelled against Imam Ali

The Battle of Siffin against Mu'awiyah and his army

IMAM 'ALI IN THE WAKE OF THE PROPHET

In this lesson, we will begin our discussion on how the Imam (as) dealt with the great tests that he faced immediately after the death of the Prophet (saw).

As we have learnt in previous lessons, throughout his life, the Prophet (saw) instructed the Muslim community that after he passes away, they should take Imam 'Ali ibn abi Ṭālib as their leader. However, when the tragedy of the death of the Prophet did come to pass, the Muslims ignored this advice.

While the Prophet was still living his last moments among them, some of the Muslims gathered and discussed the issue of leadership after him. This was done in the absence of Imam 'Ali (as) who was busy attending to the Prophet (saw) and his funeral arrangements. That small council of Muslims decided to appoint Abu Bakr as the new leader, and this was later gradually enforced upon the entire Muslim community, who at the time did not appreciate the significance of this issue of leadership.

When Imam 'Ali (as) had completed the funeral arrangements and paid his last respects to his most beloved Prophet, he came to find that this new leadership was being enforced and that they were denying his right to leadership. The situation was extremely tense, and those loyal to the Prophet and his Household were extremely disturbed by the situation.

It was at this stage of Islamic history that Muslims split into two groups: those who maintained their belief that Imam 'Ali should have succeeded the Prophet, and those who rejected this. The first group later came to be known as the Shi'a, while the latter became known as the Sunna. In our next lesson, we are going to relate some of the events and discuss some of the controversies related to this event, and see how the Imam (as) dealt with them. We will see that his characteristic of submission truly came to the fore in dealing with these challenges.

Lesson 2: Discussions on Leadership

In this lesson, we will answer a number of commonly asked questions about what happened after the Prophet's death, and how Imam 'Ali dealt with the challenges he faced during this time.

THE FIRST DISCUSSION: DID THE IMAM PAY ALLEGIANCE TO THOSE WHO CLAIMED LEADERSHIP?

When the position of leadership was usurped and taken by people who were neither qualified nor rightfully appointed or chosen, how did Imam 'Ali (as) react? From the historical evidence we have, it seems that the Imam (as) reacted differently at different stages. At the very beginning, the Imam (as) showed his dissatisfaction with the situation and objected publicly. One example of this open protest was the famous speech that Fāṭima (as) gave at the Prophet's mosque to all of the Muslims, in an attempt to motivate them to return to the path of truth. This of course reflected her husband's attitude to the situation.

Another of the Imam's acts of protest was to suspend his participation in the public life of Muslims for that early period to show his disapproval. In addition to this, the Imam did not pay allegiance to those leaders, to show very openly that he was dissatisfied with their actions.

This situation lasted a few months. After these few months, once the Imam (as) had made his statement in the way of enjoining good and forbidding evil, he returned to public life and paid allegiance to these leaders. We will see in the next discussion why he did this.

For the next few decades, while these false leaders were in power, the Imam (as) always acted with the interests of the Muslim community as the priority in his mind, no matter what consequences it had for him. For example, these leaders would ask his advice on many issues and the Imam (as) would always answer sincerely. In one situation, one of the leaders asks the Imam (as) whether he should go to the frontline of the war or remain in Medina. The Imam (as) could have advised him to do the former in order to place him at greater risk of dying and thus give himself a chance of taking over from him. However, as always, the Imam answered according to

the truth and advised him to remain in Medina, as it would be best for the Muslim community.ⁱⁱ Later on, when the third Caliph was under attack by the Muslims because of his blatant injustice, the Imam (as) did his utmost to reconcile between him and the Muslims and even physically defended him, again because he felt it was best for the Muslim community.

This trait of Imam 'Ali (as) was well-known and was acknowledged even by his worst enemies. He would always stand by truth, whether it would personally benefit him or not. This was one of the consequences of his submission to Allah, the Exalted. He had reached such a level of submission that he knew that his role was to be with the truth no matter what its consequences were. This is why the Prophet (saw) says about him:

“‘Ali is with the truth, and the truth is with ‘Ali- it turns wherever he turns.”ⁱⁱⁱ

THE SECOND DISCUSSION: WHY DID THE IMAM NOT INITIATE AN UPRISING?

Once his right of succession was taken, the Imam (as) had two options:

The first was to rise against this false leadership and attempt to remove them by force. This may have seemed like the more obvious choice, and was definitely easier than remaining silent and watching unqualified people declare themselves as leaders. In fact, Imam 'Ali (as) was urged to rise up by a number of people, including the old enemy of Islam, Abu Sufyán. However, he decided to take the more difficult option^{iv}.

He feared that if he rose up, divisions would occur amongst the Muslim community and that this relatively young community would fail to thrive. Therefore, he decided to protest silently by not paying allegiance to the new leaders for a while to show his discontent with the situation as discussed above. However, he avoided any form of military uprising. He remained in his house for the first few months and busied himself with compiling a book that interpreted the entire Qur'an with its true interpretation, as he had learnt it from the Prophet (s).

This was a very difficult period for Imam 'Ali (as). This is how he describes it in his words:

“By Allah, a certain person has dressed him with the leadership while he knows with certainty (that it is my rightful position)... (However) I put a curtain against the Caliphate and kept myself away from it. I began to think whether I should assault or endure calmly...I found that endurance was wiser, so I adopted patience although there were sharp thorns in the eyes and suffocation in the throat.”^v

We can see from his own words that Imam 'Ali (as) made an extremely difficult decision, so difficult that he felt as if there were thorns constantly pricking his eye and that his throat was tight all the time. However, he knew that the choice that was better for the sake of Islam was this one. In other narrations, we are told that it was the Prophet (saw) who had already advised the Imam (as) to take the path of quiet endurance. So, as was always his habit, he took the decision that was better for Islam, no matter what the personal consequences were for himself.

THE THIRD DISCUSSION: WHY DID THE OTHER COMPANIONS NOT OBJECT TO THIS USURPATION?

If the companions had heard the Prophet (saw) declare that Imam 'Ali (as) would be his successor so many times, why did they not object against his right being taken away?

One group of companions did protest against the usurpation and showed this by gathering at the house of Imam 'Ali (as) during his period of silent protest. Different narrations give slightly differing names and numbers regarding these companions. However, they definitely included the very loyal companions of the Prophet (saw).

Another group of companions felt that even though 'Ali (as) was the rightful leader, it would not be such a major issue if someone else was the leader at least for a while. They did not see the position of leadership as pivotal and so they did not publicly protest.

Yet another group did not protest out of fear. We have narrations that as soon as the discussion in Saqifah was over, the usurpers began forcing people to pay allegiance to them using violence and threats of violence.

A final group did not protest because they had grudges against Imam 'Ali (as) or envied him. Remember, by now, many of the old enemies of Islam had become Muslims and were living in the Muslim community. These were the same people whose fathers and brothers had been killed by Imam 'Ali (as) in the wars against the disbelievers and so they still held grudges against the Imam and did not wish him to be the leader. This is referred to by Imam al-Ṣādiq (as) in *Du'ā' al Nudba*.

THE FOURTH DISCUSSION: IS THE POSITION OF LEADERSHIP THAT IMPORTANT?

We have discussed this issue in more detail in our lesson on Imamate. Please refer to that lesson, in which we have explained that perhaps the most important affair within the Muslim community is having a divinely appointed leader.

THE FIFTH DISCUSSION: WHY DID IMAM ALI (AS) LATER TAKE THE POSITION OF LEADERSHIP AS THE 'FOURTH CALIPH'?

Once the position of leadership was initially usurped, it kept being handed down from one unqualified leader to the next, until it came to the third Caliph, 'Uthman. He drew the wrath of the Muslim community because of his injustice and nepotism and was eventually assassinated despite the best efforts of Imam 'Ali (as).

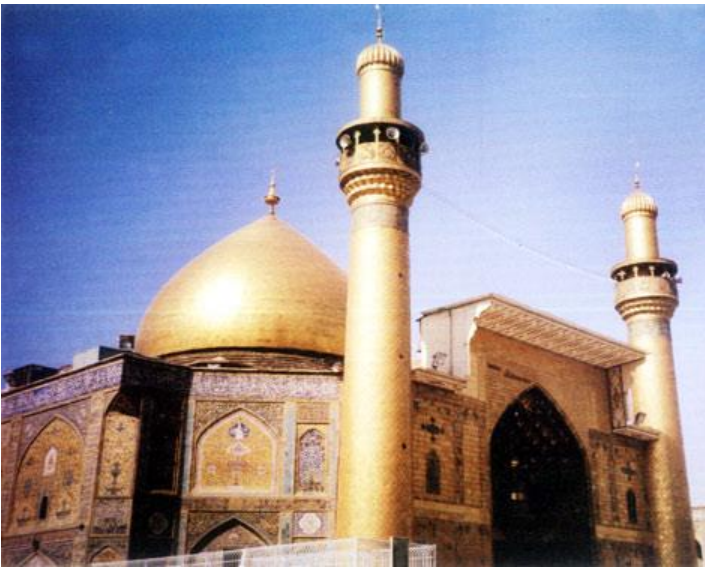
After this happened the people came rushing towards Imam 'Ali (as) and begged him to take the position of leadership of the Muslim community. They had suffered from injustice for a long time and their natural reaction when seeking justice was to go to the Imam (as), whom they knew was the most just of people. People from all around the then Muslim world had gathered and now they all rushed to Imam 'Ali (as) to ask him to take this position.

The Imam (as) was reluctant to take this position. However, he felt it was a responsibility upon him to take it because it would allow him to enjoin good and forbid evil. In fact, he says that this position was worth less to him than the sneeze of a goat, unless it allowed him to establish justice and enjoin good.

In the next lesson, we will see that taking up this position brought nothing but more pain for the Imam (as). He took up this position not for any personal gain,

nor because he acknowledged the people's right to choose their leader. Rather, he took it up because it gave him a chance to bring about justice for those who were oppressed and to establish the laws of Allah, the Exalted. The Imam's ability to do this is another consequence of his submission to Allah. He was so submissive that he became the instrument through which Allah, the Exalted, acted in this world. In one narration, the Imam (as) says the following about himself:

“I am the strong rope of Allah. I am Allah's firmest handle and the word of piety. I am the eye of Allah, His truthful tongue and His hand.”^{vi}



The Shrine of Imam 'Ali (as) in Najaf

Homework

- 1. Conduct your own research into the life of Imam 'Ali (as). Pick two of the events in the timeline and write a short paragraph giving more detailed information about each event.**
- 2. Find two example of submission in the Qur'anic stories about the lives of the Prophets. Write a paragraph about each story.**

Lesson 3: Imam 'Ali in the Position of Caliphate

In previous lessons and in previous years, we have discussed many of the major events of the life of Imam 'Ali (as). In this lesson, we will discuss the final stages of his life, and focus on two of his major characteristics: his hard work and self-reliance.

IMAM 'ALI TAKES ON THE LEADERSHIP

We have discussed how Imam 'Ali (as) dealt with the three Caliphs that had usurped his position. However, after the third Caliph, Uthmān, was assassinated, Imam 'Ali (as) was forced to accept leadership of the Muslim community as it was his duty. The Muslims from around the world had converged on Medina to ask justice from the third Caliph but now that he had been assassinated they were unanimous about who they wanted to be their leader after this. They rushed to Imam 'Ali (as) and begged him to take up the leadership of the community. Regarding this, Imam 'Ali (as) says:

“at that moment, nothing took me by surprise except the crowd of people rushing to me. It advanced towards me from every side so much so that Ḥasan and Ḥusayn were getting crushed and my clothes were torn. They collected around me like a herd of sheep and goats.”^{vii}

We need to understand that we do not believe that a spiritual (who is also a political) leader can be chosen by the people in a 'democratic' system. The fact that the people came to Imam 'Ali (as) to ask him to lead them was not the reason he accepted their proposal. He only accepted because this was a responsibility given to him by Allah (swt), and it was only now that these people were accepting this truth and reality. He (as) says:

“if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed I would have untied the rope of Caliphate, and would have given the last one the same treatment as the first one, then you would have seen that in my view this world of yours is no better than the sneezing of a goat”^{viii}.

The above is true for every person who is capable and learned to take leadership and fight tyranny as Allah, the

Almighty, has taken a pledge from these people. If we know we are able to lead, it is our responsibility to do so.

Once Imam 'Ali (as) became the leader, some changes began to occur.

THE DISSENSION BEGINS

Imam 'Ali (as) came to power with the purpose of stopping oppression and establishing justice. His justice was so exact and firm that many found it difficult to live with. Two of the first who broke their pledge of allegiance to Imam 'Ali (as) were Ṭalḥa and al-Zubayr. These were two of the oldest companions of the Prophet (as) and had a great status amongst the Muslims. However, during the reign of the past Caliphs they had strayed from the path of truth and had been lured by this world. As a consequence, Imam 'Ali (as) did not give them any positions of authority. In addition to this, they expected to be treated in a special way, but Imam 'Ali's justice was such that he treated everyone equally despite their status in society. They were very much angered by this and they broke their pledge and left Medina to gather an army to fight Imam 'Ali (as).

THE BATTLE OF JAMAL

At the same time, A'ishah, the wife of the Prophet (saw), who had a particular animosity for Imam 'Ali (as), was trying to instigate people against him as well. Even though she used to insult Uthmān publicly, now that he was dead she blamed Imam 'Ali (as) for the death of Uthmān and urged other Muslims to fight against Imam 'Ali (as). She joined forces with Ṭalḥa and al-Zubayr and they gathered a large army to fight against Imam 'Ali (as). They gathered at Baṣrah in Iraq, and Imam 'Ali (as) headed to stop their influence. A large army gathered around him also, and the two armies, both Muslim, were ready to fight. Imam 'Ali (as) urged both sides against violence. He sent messenger after messenger to this force gathered by A'ishah but to no avail. Each messenger would be shot by the arrows of this misguided army. Finally, when this army attacked the right and left wings of the Imam's army, he ordered them to fight back and a bloody war began. A large number of Muslims died in this battle, but Imam 'Ali's army was victorious. This incident came to be known as the Battle of Jamal, because the icon of the misguided army that fought Imam 'Ali at Baṣrah was the camel (Jamal) that A'ishah rode.

THE BATTLE OF ŞİFFĪN

When Imam 'Ali (as) came to power, the centre of the Muslim world was in Medina as it had been since the time of the Holy Prophet (saw). This was where the leader of the Muslim community resided and ruled from. However, the Muslim empire had expanded greatly and now included Iraq, Iran, Bahrain, Yemen, Syria and other areas of the world. For a long time, a person by the name of Mu'āwiyah has been the premier of Sham- an area containing modern day Syria, and parts of Jordan, Lebanon and Palestine. It was a large and important area and Mu'āwiyah (father of Yazīd), who was the son of the great enemies of Islam, Abu Sufyan and Hind (the one who ate the liver of Ḥamza, the uncle of the Prophet) had been allowed to rule there quite independently by the first three Caliphs, especially Uthmān.

By the time Imam 'Ali (as) came to power, Mu'āwiyah had a lot of military and economic power, and had a lot of influence in the area of Sham. He was a public enemy of Imam 'Ali (as) and led a huge media campaign to slander Imam 'Ali (as) and his reputation. Mu'āwiyah wished to rule the Muslim community himself. After much verbal conflict, Mu'āwiyah put together an army that marched from Syria towards Iraq, hoping to expand the areas under his control. Imam 'Ali (as) also established an army and the two armies met in the south of Iraq, near the city of Kūfah. Of all the confrontations between the two armies, the Battle of Şiffīn was the most important one. In this great battle, the army of Imam 'Ali (as) was winning the war and were hours away from destroying Mu'āwiyah's army when Mu'āwiyah and his main advisor resorted to a cunning and vicious plan.

They told their army to stop fighting and instead to raise the Holy Qur'an on spears and to ask the army of Imam 'Ali (as) to enter into judgment according to the Qur'an. This was obviously a trick but some of the members of Imam 'Ali's army fell for it and forced their own leader, Imam 'Ali (as), to accept this proposal. In fact, they threatened to kill him if he did not order the war to be stopped and so he did this.

Once the war stopped, negotiations began and because of some hypocrites within Imam 'Ali's army and because of the cunning of Mu'āwiyah's advisor, 'Amr ibn al 'Āṣ, the result of the negotiations was corrupted. Once the Muslims saw this, they got ready to resume their war

against Mu'āwiyah. However, before the war was to be resumed, Imam 'Ali (as) had a new problem to deal with. We learn from this tragic story that we should not fall for the evil tricks of people who use religious symbols or religion to take us away from the right path.

THE KHAWĀRIJ AND THE BATTLE OF NAHRAWAN

The same people who had forced Imam 'Ali to stop the war and to resort to the Qur'an for judgment then accused Imam 'Ali (as) of making a mistake and even of being a disbeliever. They broke off from his army and became known as the Khawārij. They had a very 'pious' exterior. They would stay up the nights praying and would recite the Qur'an with beautiful voices. They had black marks on their foreheads from the amount of their prostration. They justified all that they did somehow very much like the modern day Wahhabi sect. However, they announced that all other Muslims were disbelievers and that it was permissible to attack them or take their wealth, and they often did this.

Imam 'Ali (as) dealt with them patiently, until their negative influence became so great and the Muslims were suffering so much from their attacks that the Imam (as) decided it was time to put an end to this group. His army faced the army of the Khawārij in the Battle of Nahrawan. Imam 'Ali (as) gave a moving sermon before this war and this caused the majority of the Khawārij to in fact repent and leave the battle. However, some of them remained and were destroyed by Imam 'Ali's army. Less than ten of them remained alive and fled into hiding. Imam 'Ali (as) said about this incident:

“I have put out the eye of revolt. No-one had the daring to do this except me when its gloom had surged up and its rabidity had become severe.”^{ix}

THE IMAM'S SUFFERING AT THE HANDS OF HIS COMMUNITY

The period during which Imam 'Ali (as) led the Muslims caused him much grief, even though it lasted just over four years. No matter how much he tried to rouse his people towards truth and goodness, they ignored him and followed their own desires and worldly ambitions. No matter how much he tried to teach them and save them from a terrible ending, they became more stubborn and petulant. They had become used to the

corrupt practices of the past leaders and now they were not willing to make the tough transition back to the path of truth. One famous example is when Imam 'Ali (as) advised his people that the 'Taraweeḥ' prayers were an innovation that should not be practiced. They objected and cried out in support of the 'practice of Umar'. Imam 'Ali (as) allowed them to continue it despite his reluctance about it. This was just one example of his people's disobedience, and you have seen others from our discussion above. No wonder then, that he (as) had these complaints to make to Allah (SWT) about his people:

“Before me the people used to complain of the oppression of their rulers, but now I have to complain of the wrongful actions of my people...”

THE IMAM'S HARD WORK AND SELF-RELIANCE

Imam 'Ali (as) was a man who never stopped his work in the path of Allah, and who never left a task that needed to be done to someone else. He lived up to his own saying:

“I have never seen one who fears hell to be asleep, nor one who hopes for paradise to be asleep”.^x

It is narrated that Imam 'Ali (as) dug a thousand wells and donated all of them to the poor. When he was asked why he continued to do much work he would say that he did not know if any of it was accepted and thus he would continue to work till the end of his life. He struggled and struggled and never became complacent or lazy. This is why it was only after that mortal blow of the accursed ibn Muljam that he cried out: '*I am victorious*'.

Finally, he could stop his hard work and move on to an abode of rest and peace, which he had prepared for himself by working tirelessly and relentlessly in this world. Here is how the Imam (as) describes his own hard work and the fact that he never left a task for others to do:

“I discharged duties when others lost the courage (to do so), and I came forward when others hid themselves. I spoke when others remained mute. I struck with Divine light when others remained standing. I was the quietest of them in voice but the highest in going forward..”^{xi}

Another important trait that Imam 'Ali (as) possessed along with his hard work was his self-reliance. He did not care who was on his side, or what others thought of him,

or how many followers he had. His only concern was that he was discharging the duty that was obligatory upon him, no matter what its consequences. Again, let us look at how Imam 'Ali (as) himself describes this quality in himself:

“I am neither emboldened by abundance of followers nor am I disheartened by their paucity (small number). Do not think that your brother will lose heart if people forsake him and give up their help or that he will humiliate himself, bow down against heavy odds, submit to unreasonable demands of others or accept their commands or orders like a beast of burden.”^{xii}

“Certainly, I belong to the group of people who care not for the reproach of anybody in matters concerning Allah”^{xiii}.

We should take the example of this amazing personality in always working as hard as we can for the sake of truth and the religion of truth, no matter what the obstacles are.

THE MARTYRDOM OF THE IMAM (AS)

In later lessons, we will learn about all the evil people who opposed Imam 'Ali (as) because they could not stand his justice and his firm stand for the Truth. The Imam spent all of his life fighting these groups.

Eventually, 40 years after the migration of the Prophet, the most evil of these people, from among the most evil group of the Imam's enemies, killed Imam 'Ali (as) while the Imam was praying. The man's name was Ibn Muljam al-Murādi. He plotted with a few others to attack Imam 'Ali (as) while he was praying the Fajr prayer at the mosque of Kūfah. Unfortunately, Ibn Muljam was able to carry out his plot. He waited for the Imam (as) to go into prostration, and then he unsheathed his poisoned sword and struck the Imam (as) splitting his head. The Imam (as) knew at the moment that this was the end. He cried out:

“I am victorious, by the Lord of the Ka'bah.”

^{xiv}All of Kūfah was perturbed by this occurrence and the city shook with the cries and wailings of people. More perturbed were the heavens and Gabriel cried:

“By Allah, the pillars of guidance have been destroyed...”

ⁱ Mizanul Hikmah

ⁱⁱ Nahjul Balagha, Sermon 133

ⁱⁱⁱ Mizanul Hikma, narration no. 361

^{iv} Nahjul Balagha, Sermon 5

^v Nahjul Balagha, Sermon 3

^{vi} Mizanul Hikma, narration no. 400

^{vii} Nahjul Balagha, sermon 3

^{viii} Ibid

^{ix} Shaheed Mutaharri, Polarisation around the Personality of Imam Ali (pbuh), quoting Nahjul Balagha, sermon 92

^x Ibid, sermon 88

^{xi} Ibid,

^{xii} Ibid

^{xiii} Ibid.

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