

Final Journey of Ali (A.S)

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Love of the "Ibadehil Lazinastafa" (as Qur'an addressed Selected People of Allah) is a source of nourishment for the soul. Should not the ones chosen by Allah be loved? Qur'an has indicated some special personalities we should love. When the Qur'an relates to what the previous Anbiya and Rasul demanded from the Lord, all requested: "We do not ask a wage from people, our only reward is from Allah".

Qur'an addresses Rasulallah (S) in a different way and communicates the divine instruction:

"I do not ask of a wage for this, except Muwaddah, (Walayat) of 'Al Qurba'- Ahl al Bait".

[1]

Why the rest of the Anbiya and Rusul overlooked for wage, and why Rasulallah (S) demanded for Ajar? Why did he want Muwaddat for his Ahl al Bait, as an Ajar for Hidayat from the Ummah? Qur'an answers this question as follow:

"Say: I have asked no wage of you; that shall be yours. My wages fall only upon Allah"

[2]

The wage demanded accrues to people not to Rasulallah(S). Muwaddat will bring perfection and reformation. Muwaddat is the wage. Ahl al Bait are the distinguished individuals who are clean and pure from every angle. Love of Ahl al Bait brings submission of Haq and adherence to good-deeds. Whatever meaning one gives to the word Qurba, certainly it is not applicable to anyone except Ali. Two very famous Scholars of the Sunni School of thought, Fakhruddin al Razi and Zamakhshari, write in their Tafasir, that when Ayah 22 of Surah al Shura appeared Muslims asked O Rasulallah (S)! Who are the Relatives to whom our love is due? Mohammad (S) explained "Ali, Fatimah, Hasan, Husain and my Itrat. It is therefore established from this Hadith that these are the Ahl al Bait who should be loved and respected by the Ummah. Ali is from Ahl al Bait for whom Rasulallah(S) said:

"The parable of my Ahl al Bait is that of the boat of Noah, whoever gets aboard it is saved and whoever stays away from it is drowned." [3]

Ali is the most learned among the Ashab and of the Muslims in general. In his learned discourses he was the first in Islam. He opened the door for logical demonstration and proof for the discussion of Hikmah and ilahiy"aat or Metaphysics. He was the first who wrote down the Ay"aat and discussed them with Rasulallah (S), as soon as a Wahi was received through Ruh al Amin, Jibrael (A.S.). Ali was so closely associated with Mohammad (S) that as soon as an Ayah was appeared at any time of the day or night,

he was the first to hear it. Famous Fatemi Dai and a great scholar of Arabi literature, Syedna Abd Ali Saifuddin (R.A) praises Ali in one of his famous Qasidah by saying: [4]

*“Man Tara Za Nasar al Mukhtara Fima Wazau;
Man Tara Za Yauma Khumin Be Yadehi Rafaho”.*

(Who provided help and protection to Rasulullah (S) to establish the Dawah? Who was raised on the day of Khum by Rasulullah (S) with his own hands?)

After the demise of Rasulullah (S), Ali went through immense trials, and tribulations of the time to preserve the Dawah. Ali demonstrated exemplary patience and fortitude during this time which has no precedent in history. Ali faced a series of war threats and conspiracies. Ali staunchly acted and passed judgment according to the Shariah of Rasulullah(S). In doing so he invited lots of displeasure and made innumerable enemies, and to this day the number is still increasing. People who love Allah and His Rasul(S) are attracted towards Ali, the rest are repelled. People who love Ali will sustain any form of enemy torture for example the devoted Harith al Hamdani [5] and Ali’s enemy will not favour him even if offered a gold mountain.

Ali is one of those persons who had the powers, to attract the Mumin, and the power to keep away the Munafiq, and his attraction and repelling are extremely strong. He had remarkable friends, truly historical persons, burning with love for him and ever ready to sacrifice themselves, for his sake. To the same degree, Ali had stubborn enemies, who set people trembling at the sound of their names. Ali is not to be looked at as an individual, but rather as a whole philosophy. And it is for this reason that one group is attracted to him, and one is repelled. Indeed, Ali is a man of two powers.

Ali’s Jih’ad for Islam turned thousands of families into his enemies and the enmity grew in strength and intensity to the point of revenge. Rasulullah (S) waged many wars against the Quraish; the descendants of Abd-e-Shams (grandfather of Bani Umayyah) became enemies of Rasulullah (S) and his faithful followers. Their women used to curse Ali and ignited the fire of enmity in the hearts of their male members, and imprinted this enmity on the minds of their children by singing anti-Ali songs, while lulling them to sleep. One such example was Hindah, who according to “Gibbon” [6] and “Washington Irving” [7] used to send Lanat on Ali day and night. Therefore when Ali ascended the throne of the Zahiri Khilafat, these very descendants of Abd-Shams (Bani Umayyah) became united & revolted against Ali. After the battles of Jamal, Siffin and Nehrwan all those who hated Ali Ibn Abi Talib decided that Ali should be slain. Among them was one Maloon, Abd al Rahman Ibn Muljim. Historians have recorded “that the 19th of Ramazan was still far off, Ibn Muljim was at that time residing near the Khawarij and he fell in love with the charming Qutamah bint Ashjena. He approached Qutamah for Nikah. Her father and brother were killed in the battle of Nehravan by Ali, and thus bore extreme hatred against Ali. Famous historian Ibn Kathir Damishqi a prejudice to Ahl al Bait has admitted: [8] that “Qutamah on being proposed by Ibn Muljim for marriage asked her lover, “Do you know what my Mehar is?”

Ibn Muljim promised: "I shall pay whatever you would ask for". Qutamah demanded: [9]

1. Murder of Ali
2. One Thousand Dinaar cash
3. One gorgeous slave-girl

[10] Historians mentioned that "Qutamah demanded such a Mehar which has never been asked by any woman in the history of the world. [11] Ibn Muljim said, demand of slave girl and 1000 Dinaar is accepted but assassination of Ali is very difficult, who executed prominent war-lords. Qutamah said I forgo demand of Dinaar and slave girl but not ignore the demand of Ali's murder. For the wish of this Maloon woman, the Slave of Desire, Ibn Muljim agreed to pay the above mentioned Mehar to Qutamah.

Finally the night of 19th of Ramazan set in. Qutamah also called Shabib Ibn Bahira Ashjayi in the Masjid al Kufa to assist Ibn Muljim. The morning was being awaited. It was the practice of Ali to have Ift'aar at one of his children's house. He went to Syedah Zainab's house who had placed two pieces of bread, one cup of yogurt and some salt. Seeing an extra dish of food Ali asked:

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

"Hearing this, Syedah Zainab could not control her tears and wept profusely. She took away the cup of yoghurt. Ali took a piece of bread with salt thanked Allah and got busy with Ibadat". [12] Several times he came out of his room in the courtyard and looking above at the sky said:

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

Ahl al Bait inquired the reason of such strange action. Ali explained:

"The moment of Shahadah, as foretold to me by Rasulallah (S), has come".

Later he informed them about a dream. He said: "During a nap, I saw Jibrail on the top of Mount Abi Qubes, took two stones and banged them, and its dust spread into every house around the global village. "Ahl al Bait questioned about the interpretation of this dream?" Ali replied: "It is a sign of Allah, today at dawn your father shall be executed and his death will be mourned in every home of the believer." [13] "This night Ali often recited these verses:

*"Gird up your loins for death; Death would see you shortly.
Never be afraid of death; when it enters the valley of your life.
Just as time was pleased with you, similarly it would weep in the grief".*

"When Ali was going to the Masjid for Sal'aat al Fajar, his pet-ducks, gifted by Rasulallah(S) rushed towards him and tried to prevent him from going. [14] Perhaps

Allah had instilled in their senses to say their last Sal'aam to their master, as they would not see him again ever. Syedah Zainab began to drive them away. Ali restrained her, "Daughter! Leave them alone. They are now lamenting, afterwards people of the world would lament on your father. They can not speak; do take care of their grain and water". Ali entered the Masjid al Kufa. Suddenly a strong wind blew off the candle of the Masjid, indicating that darkness would spread in throughout the world. Ibn Muljim was lying upside down hiding the sword, which was poisoned for 40 days. The poison was enough to kill a large number of people. Ali woke up the sleeping Fitnah (Ibn Muljim) and asked him to get up as it was time for Sal'aat al Fajar. Tragic event was awakened. Ali stood in the Mehr'ab to offer Sal'aat Tahiy'aat ul Masjid; recited Surah, bent down on his knees in Ruku, gave the first Sajdah, when he repeated the Sajdah, Ibn Muljim struck a heavy blow of his poisoned sword on Ali's head: Ah _____ blood gushed out from the wound on Moula Ali's head. He fell down in the Sajdah, and then recited words, which history will never hear again. [15] The words have been recorded by number of historians. [16] "Ali recited a meaningful sentence spontaneously":

"Fuztu wa Rabbil Kabah" (By the Lord of the Kabah, I have won).

So far history can not trace anyone saying similar words. Syedi S'aasa bin Suh'aan al Abdi arrested ibn Muljim, and brought him to Ali with his hands tied behind his back. Ali saw the rope was cutting his flesh. He ordered to loosen the rope and treat him humanly. This kind attitude of Ali brought tears in the eyes of the killer and he cried. Ali smiled and in a faint voice said:

"It is too late to repent now. Did you find me a bad Imam or an unjust and mean ruler?" [17]

Ali instructed Imam Hasan and Imam Husain regarding the killer, "Sons! If I remain alive, I would have the Right of Qisas or the right to forgive him. After me this right would pass on to you". When Imam Hasan presented a cup of milk to Moula Ali, he took some and the rest he gave it to Ibn Muljim. [18] "Hakim Kathir bin Umar bin Hani examined the wound carefully and discreetly requested Ali Ibn Abi Talib: "Make your Wasiyah". The atmosphere was filled with grief. All present over there, became restless. Ali broke the silence and pronounced his Wasiyahaq 2in detail. It was the 20th evening; the pain had increased in intensity. All were distressed; but Ali was calm and reposed. He declared: "I was your companion till yesterday; today I am an object of learning a lesson. I shall bid you farewell tomorrow," [19]

Ahl al Bait was distressfully in grief. It was dawn. Those desirous of acquiring ilm from the Gateway of the Madinah of ilm also came to learn their last Sabaq. Ali instructed them to be brief and short in asking. Hajur bin Adi (R.A.) recited Qasidah, in praise of Amir al Muminin. Ali informed:

"O, Hajur! The time is near when people would call you and pressurize you to express your displeasure about me and would ask you to send Lanat on me."

It was the night of the 21st of Ramazan, when Ahl al Bait became orphan, due to Shahadah of their father, Ali. Ali had aspired for Shahadah on seeing the slain bodies of Syedna Hamzah and Shuhada of Uhad. Rasulullah (S) had given him tiding of Shahadah and told him:

“O, Ali! I give you glad-tiding that you would be killed and Shahadat is following you”. [20]

Ali, at last, was blessed with Shahadah. The whole of Arabia felt the vacuum, created by the Shahadah of Ali. The defender of Islam has departed, for whom Rasulullah (S) said: *“Are you not pleased to have the Manzilah (status) in relation to me as that Haroon had in relation to Moosa?”* [21]

Ali expired for whom Rasulullah (S) had offered Dua as follow:

“O, Allah! Love the person who loves Ali and be an enemy to the one who is an enemy of Ali”. [22]

Today that person had left the world about whom Rasulullah (S) said while returning from his last Haj, stopped the entire caravan under divine instructions at Ghadir al Khum and made the announcement:

"Of whomever I am his Moula (master); Ali also is his Moula (master)." [23]

Words fail to express the lofty status of Ali. On his demise Saudah Hamdani (R.A.) recited this Marsiyah in the Court of Syria: [24]

Rahmah & Salaw'aat on the soul, which was buried in the grave and Adal was also buried with him.

He had submitted Ahd with Allah that he would not adopt anything other than Haq”.

Syedi S'aasah bin Suh'aan Abdi (R.A.) was one of those fortunate ones, who had the honour to be present in the funeral ceremony of Ali. After Ali's burial, he was so stricken with grief that he caressed his chest with one hand and put dust in his head with the other hand said:

“Amir al Muminin! You have now reached near your elder brother, Rasulullah (S) and you have drunk from the cup of Rasulullah (S), which was brimming to the full. You have achieved, what others were unable to achieve. Nobody got this honour. You were born in the Kabah and killed in the Masjid.

Following verses of the Salaam of Jalauddin Rumi is my closing words: [25]

Khwaja'e Khirul Bashari, Bab-e-Shabbir u Shabbar;

Rajey Shams u Qamar, Shah Sal'aamu Alek

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

Haidar Lashkar Shikan, Bab-e-Husain u Hasan;

Sher-e-Khuda Abul Hasan, Shah Salmu Alek

O Haidar! O destroyer of the enemy forces, O door of Husain and Hasan, O lion of Allah, O father of Hasan, O Emperor upon you Sal'aam.

*Sher u Wali-e-Khuda, Shah Salam u Alek;
Ma'din-e-Judu Sakha, Shah Salam u Alek*

O lion of Allah! O Wali of Allah! Upon you Sal'aam; O mine of generosity and benedictions, O Emperor upon you Sal'aam.

*N'aam Tu Bar Asm'aan, Zumra'e Qudsiy'aan;
Rahat e Ruhaniy'an, Shah Sal'aam u Alek*

Rosary of your name is continuous amongst the Malaekat; your name is a source of satisfaction for the settlers of the spiritual world. O Emperor upon you Sal'aam.

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- 1) *Al Qur'an, Surah al Shura, 42:23*
- 2) *Al Qur'an, Surah Saba, 34:47*
- 3) 1)-Al Hakim in his *Mustadrak*, ii, 343, iii, 150; 2)-Abu Nuaym in *Hilyat al Awliya'*, iv, 306;3)- al Khatib in *Ta'rikh Baqhdad*, xii, 19; 4)-al Suyuti in *al Durr al Manthur*, al-Matba'at al Maymaniyyah, Egypt, 1314, under verse 2:58;5) al Muttaqi in *Kanz al Ummal*, i, 250, vi, 216;6)- al Haythami in *Majma` al Zawa'id*, ix, 167, 168; 7)-al Muhibb al Tabari in *Dhakha'ir al Uqba*, 20; al Manawi in *Kunuz al Haqa'iq*, 132
- 4) Syedna Abd Ali Saifuddin, *Manqabat, "Diw'an"*, manuscript
- 5) Harith Hamdan (d.65 A.H) was a staunch devotee of Ali ibn Abi Talib who gathered people and discussed the merits of Ali through Ahadith. This creates among the people of Madinah a radical revolutionary spirit of realization of the fact. Ruling power considered him dangerous for their survival, so they warned him explicitly to stop this mission. Harith didn't pay any attention, which angered the Ruling power more. Order was issued to burn Harith alive. A trench of the burning fire was exclusively prepared, and among the masses he was thrown into the fire. He remembered his Moula, Ali who was at that time in Madain, Iraq. Through miraculous power he appeared in Madinah and instructed with his finger to the fire to cool down immediately. He spontaneously recited Abyeat, which is available in his *Diw'an*. Ali vehemently recited a beautiful poem, and discussed in it Haqaiq-divine realities, one of the verse is as follow:
"Wa Anta Indas Siratey Tarefuni;
Fala Takhaf Asratan Wala Zala'lan"
6) "Gibbon"
7) "Washington Irving"
8) Ibn Kathir Damishqi, "*Al Badayah wal Nihayah*", Vol. 7;
9) "*Rawzat al Ahbab*"
10) "*Mustadrak Hakim*"
11) Ibn Khaldoon, "*Tarikh*", Vol. I, p. 548, Misar
12) Aasim Kufi, *Tarikh*
13) Mohammad bin S'aad, "*Tabaq'at*", vol. III
14) Aasim Kufi, "*Tarikh*"
15) Ibn Athir, "*Asd ul Ghabah*".
16) Dinuri, "*Al Imamat wal Siyasat*", Qanduri, "*Yanabi al Muwaddat*"
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20) Hadith Maroof

- 21) 1)-Al Bukhari in his *Sahih al Matba'at al Khayriyyah*, Egypt, 1320) in "Kitab bad' al Khalq", "Bab manaqib `Ali ibn Abi Talib" and "Bab Ghazwat Tabuk," in two places, records this tradition ;2)-Muslim in his *Sahih Matba`at Bulaq*, 1290,3)- "Kitab fada'il al Sahabah," through three chains; al Tirmidhi, in his *Sahih*, ii, 301; Ibn Majah in his *Sunan*, p. 12; al Hakim in *Mustadrak*, ii, 337; Ahmad ibn Hanbal in *Musnad*, i, 29, 170, 173, 174, 175, 177, 179, 182, 184, 185; 230, iii, 338, vi, 369; al Nasa'i in *Khasa'is*, 4, 14, 15, 16, 17, 19, 32; Ibn Sad in *al Tabaqat (Leiden 1322)* iii, part one, 14, 15; Abu Nuaym in *Hilyat al Awliya'*, vi, 345, vii, 194, 195, 196, viii, 307; al Khatib in *Tarikh Baghdad*, i, 324, iii, 288, iv, 71, 204, 382, vii, 452, viii, 52, ix, 394, x, 43, xi, 432, xii, 323; al Tabari in his *Tarikh al Umam wa al Muluk (Matbaat al Istiqamah, Qahira, 1357)*, ii, 368; Ibn al Athir, *Usd al ghabah*, v, 8; al Muttaqi al Hindi, *Kanz al Ummal*, iii, 154, v, 40, vi, 154, 188, 395, 402, 404, 405, viii, 215; al Haythami, *Majma al Zawa'id*, ix, 109, 110, 111, 119; al Muhibb al Tabari, in *al Riyad al Nadirah*, i, 13, ii, 162, 163, 164, 175, 195, 203 and *Dhakha'ir al Uqba*, 120.
- 22) Hadith
- 23) al Hakim in *Mustadrak ala al Sahihayn* vol. iii, pp. 109110; Al Tirmidhi in his *Sahih (Bulaq, 1292)*, ii, 298; *Sunan Ibn Majah (Matba`at al Faruqi, Delhi)*, in "bab Fada'il ashab Rasulallah (S)" from al Bara' ibn `Azib and Sa`d ibn Abi Waqqas; Al Hakim in *Mustadrak (Hyderabad, 1313)* from Zayd ibn Arqam (iii, 109, 533), Sa`d ibn Malik (iii, 116), from Rifa`ah ibn Ayas al Dabbi from his father from his grandfather (iii, 371), and from Buraydah al Aslami; (iii, 110; ii, 129); Ahmad ibn Hanbal in his *Musnad*, al *Matbaat al Maymaniyyah*, Egypt, 1313, from al Bara' ibn Azib (iv, 281), Buraydah al Aslami (v, 347, 350, 358), Zayd ibn Arqam (iv, 372, iv, 368, v, 307), Ibn Abbas (i, 330), Abu al Tufayl (iv, 270) and Ali ibn Abi Talib (A) (i, 84, 88, 118, 139, 152, v, 307, 366, 419); Abu Nuaym al Isfahani; in *Hilyat al Awliya' (Egypt: Matbaat al Saadah, 1351)* iv, 23, v, 26; Fakhruddin al Razi; in *al Tafsir al Kabir (Dar Tibaat al Amirah)* under the Ayat 5:67; Al Khatib al Baghdadi, in *Ta'rikh Baghdad (Matbaat al Saadah, 1360)*, vii, 377, viii, 290, xii, 343, xiv, 236; Al Nasai in *Khasa'is (Matbaat al Taqaddum al Ilmiyyah, Egypt, 1348)*, pp.4, 21, 22, 23, 25, 26, 40; Al Muhibb al Tabari, in *al Riyad al Nadirah (Matbaat al Ittihad, Egypt, 1st ed.)*, ii, 169, 170, 172, 203 and *Dhakhair al Uqba (Egypt 1356)*, 86; Ibn Hajar al Asqalani in *al Sawaiq al Muhriqah (al Matba`at al Maymaniyyah, Egypt; 1312)*, pp. 25, 26; `Ali al Muttaqi al Hindi in *Kanz al Ummal (Hyderabad, 1312)*, i, 48, vi, 83, 153, 154, 390, 397, 398, 399, 403,405, 406, 407; Ibn Hajar al Asqalani in *al Isabah (Calcutta, 1853 A.D.)*, i, part one, 57, 319; iii, part one, 29; iv, part one, 14, 16, 61, 143, 169, 182; vi, 223, vii, part one, 78, 156; Ibn al Athir in *Usd al Ghabah (al Matba`at al Wahbiyyah, Egypt, 1285)*, i, 308, 367, 368, ii, 307, 233, iii, 92, 93, 321, 374, iv, 28, v, 205, 276, 383; Ibn Qutaybah in *al Imamah wa al Siyasah (Matba`at al Futuh al-Adabiyyah, 1331)*, 93; Al Tahawi in *Mushkil al Aathar (Hyderabad, 1333)*, ii, 307; Al Manawi in *Fayd al Qadir (Egypt, 1356)*, vi, 218, 358 and *Kunuz al Haqa'iq (Istanbul, 1285)*, 92; Al Haythami *Majma al Zawa'id (Egypt, 1352)*, vii, 17, ix 103, 104, 105, 106,107, 108, 119, 163, 164; `Ali ibn Sultan Muhammad al Qari in *Mirqat al Mafatih (al Matba`at al Maymaniyyah, Egypt, 1309)*, v, 568.
- 24) Marsiyah of Saudah Hamdani recited in the Court of Syria
- 25) Jalaluddin Rumi, *Manqabat, "Masnavi"*, (lived in Konya, Turkey from 1207 to 1273 CE)

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