



وقائع مؤتمر الإمام الحسين  
عليه السلام في كربلاء  
الديواني السنوي للسياحة

الجزء الخامس



## لدار القرآن الكريم في العتبة الحسينية المقدسة

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وقائع مؤتمر إمام الحسين  
الداودي السنوي السادس عشر

المنعقد بعنوان

أثر أمير المؤمنين عليّ القرآني في مدونات المسلمين

قراءة في المنهج والأدوات

وتحت شعار لن يفترقا

علي مع القرآن والقرآن مع علي

أقامه قسم دار القرآن الكريم التابع للعتبة الحسينية المقدسة  
بالتعاون مع كلية العلوم الإسلامية - جامعة كربلاء ورابطة التمدن الحسينية التبرؤيين

وذلك بتاريخ ( ٥-٦/٢/٢٠٢٥ )



جامعة كربلاء/ السيد مساعد رئيس الجامعة للشؤون العلمية المحترم

م/ مؤتمر

السلام عليكم ورحمة الله وبركاته

إشارة الى كتابكم ذي العدد (ع/ش.ع/ ٣٠٩) في (٢١/١/٢٠٢٥) ومرفقه الاوليات الخاصة بمؤتمر جامعتكم الموسوم ( أثر امير المؤمنين علي (عليه السلام) القرآني في مدونات المسلمين - قراءة في المنهج والادوات ) والمزمع انعقاده للمدة (٥-٦ / ٢٠٢٥/٢) ، وبالنظر لاستيفانكم المتطلبات المشار اليها ضمن الضوابط الخاصة بإقامة المؤتمرات التي تم اعصامها بموجب كتابنا المرقم بالعدد (ب ت ٥٣٥٩/٢) في (٢١/٦/٢٠٢٣) ، بشأنه حصلت الموافقة على إقامة المؤتمر اعلاه.

... مع التقدير

أ.د. لبنى خميس مهدي

المدير العام لدائرة البحث والتطوير

٢٠٢٥/ ١ / ٢٩

نسخة منه الى //

- مكتب الوزير/ للتفضل بالاطلاع ... مع التقدير
- مكتب وكيل الوزارة لشؤون البحث العلمي/ للتفضل بالاطلاع ... مع التقدير
- دائرة البحث والتطوير/ مكتب المدير العام/ للتفضل بالاطلاع ... مع التقدير
- دائرة البحث والتطوير / قسم التنسيق والتعاون العلمي /شعبة المؤتمرات / مع الاوليات.

م.م. مروه ١/٢٨



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### المقدمة:

الْحَمْدُ لِلَّهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ، وَالْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ، نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ، وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ، وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِأَمْرِهِ صَادِعًا، وَيَذْكُرُهُ نَاطِقًا، فَأَدَّى أَمِينًا، وَمَضَى رَشِيدًا، وَخَلَّفَ فِيْنَا رَايَةَ الْحَقِّ، مَنْ تَقَدَّمَهَا مَرَقَ، وَمَنْ تَخَلَّفَ عَنْهَا زَهَقَ، وَمَنْ لَزِمَهَا لَحِقَ، آلَهُ الطَّاهِرِينَ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ...

خلق الله تعالى أمثلة للإنسان الكامل على مختلف العصور؛ فكان حجته في أرضه التي لا تخلو من مثالٍ لذلك الكمال، الذي هو بنفسه درجات مثل أعلاها نبينا محمدًا ﷺ، فكان المثال الأعلى في الكمال على مستوى المخلوق، ولو أردنا البحث عمّن يليه في هذه المرتبة فلا بدّ من الاستعانة بخطّ شروع متفقٍ عليه يكشف الكمال، ولا يوجد مثل القرآن الكريم من يكشف ذلك بوصفه كلام الله تعالى الكامل، وعلى أساس ذلك يكون مقياس الكمال على شدة المصاحبة والانطباق مع كلام الله تعالى، ويكون ذلك ميزانًا للتفاضل، ومن هنا فقد اتفقت مصادر المسلمين على رواية قول النبي محمد ﷺ: ((عَلَيَّْ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ، لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلِيَّ الْحَوْضَ))، وهذا الحديث رواه الحاكم النيسابوري (ت: ٤٠٥ هـ) في المستدرک وصحّحه، ووافقه الذهبي (ت: ٧٤٨ هـ) - على ما فيه من تشدّد - في التصحيح، وروي أيضًا في غير ذلك من المصادر الأخرى، أمّا في مصادر أهل البيت ﷺ فلا خلاف في هذا الحديث ودلالته، وبذلك فهو متفقٌ على صحّته ونسبته إلى رسول الله ﷺ، وهو لا ينطق عن الهوى فيكون مصداق هذا الحديث حقيقة لا مرية فيها، وعلى أساس ما تقدّم أُقيم هذا المؤتمر العلميّ الدوّيّ لدراسة حقيقة هذا الحديث وواقعه العمليّ عبر البحث في مدوّنات المسلمين عن الأثر القرآنيّ لأمر المؤمنين ﷺ، وبيان ما له من علوم قرآنيّة تفرّد بها؛ وصولًا إلى الإثبات العمليّ لدلالة الحديث المذكور آنفًا.



وقد حدّد المؤتمر مساره البحثي في بيان الحقائق القرآنيّة على وفق منهج أمير المؤمنين (عليه السلام)، والبرهنة العمليّة على كماليّة القرآن الكريم بشموله لكلّ نواحي الحياة، ومقاربة ذلك بحياتنا المعاصرة، ومعالجة أهمّ مشكلاتها في ضوء ما قدّمه أمير المؤمنين (عليه السلام) من أثر قرآنيّ امتدّ ليشمل الحاجات الإنسانيّة على مختلف العصور، مركزاً في ذلك على حاجات الإنسان الكبرى التي لا تختلف باختلاف صور معيشتها، ومن هنا فإنّ المؤتمر يركّز على الأثر القرآنيّ لأمر المؤمنين (عليهم السلام) تفسيراً وعلومًا، ومقاربتة على وفق المناهج الحديثة في البحث العلميّ ومساراته المعرفيّة في التخصصات الإنسانيّة والعلميّة؛ لتكون النتيجة تقديم أمير المؤمنين (عليهم السلام) بوصفه حلّاً لكلّ التقاطعات، والمرجعيّة الأصيلة التي يمكن أن تنتهي إليها بمعنيّة القرآن الكريم.

وكان حاصل هذا المؤتمر مائة وخمسة وستين بحثاً في شتّى التخصصات المعرفيّة، عملت على استنطاق أهداف المؤتمر ومعالجة أهمّ المسارات التي حدّدت بشأن أقامته، وما هذه الوقائع إلّا واحدة من مخرجات المؤتمر نأمل من الله تعالى أن تكون مرضيّة من لدن الباحثين والمتخصّصين والمتابعين بشكل عام.

وآخر دعوانا أن الحمد لله ربّ العالمين، والصلاة والسلام على محمّد وآله

الطاهرين.

#### لجنة التدقيق والمراجعة العلمية

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**Imam Ali, peace be upon him, the Gate to the  
city of knowledge of God's Messenger peace  
and blessings be upon him and his family**

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## **INTRODUCTION**

Truly speaking I have never found myself in such a difficult and dilemmatic stance as in this case, while trying to compile this paper regarding the sixth Annual Imam Hussein International Conference about "Imam Ali (A.S.), the Gate to the city of knowledge of God's Messenger peace and blessings be upon him and his family" November 11 and 12, 2024.

Genuinely speaking I feel both incapable and hesitating in trying to choose the right and accurate material to this paper as well as to the mentioned topic, [still](#) and despite the wealthy references and other sources at hand, my humble aim in this paper has reached the conclusion of describing and narrating some of the noble stances of Imam Ali such as the causes and the goals of his lofty credentials.



Recognizing the very modest and God-rewarding attempt of this composition of mine, therefore if it is found to attain even a small part of what I want to achieve then the credit of its Goodness and achievements goes to the day which is always inspiring me in the Hereafter while quenching my thirst from the “Hawdh” - i.e., water spring - by the Blessed Hands of his Grandfather and my 32nd Grand Grand-Father the Beloved Prophet Mohamed (PBUH) and Intercessor (Shafi’i) on the day whereon neither wealth nor sons will avail.

It would be important to recall that Imam Ali (A.S.) is the spiritual brother of the Holy Prophet, his son-in-law, a man of chivalry, warrior, poet, grammarian, mathematician, law expert and chief judge among the companions, hence after studying with the blessed Prophet, he became the repository of knowledge in regard to explanation of Quran and Sunnah among all his companions. Undoubtedly, he was the paramount figure in the Prophet’s household and the interpreter of the Holy Quran and Hadith, indeed his blessed life is marked by the lessons of guidance, wisdom and enlightenment. His knowledge and wisdom are beyond comparison.

It goes without saying that the title of our paper was duly quoted from the Holy Prophet’s Hadith or saying:



**“I am the city of knowledge and Ali is its gate.” (01)**

**(01) Hakim Al-Mustadrak, Hadith #4637; Graded as Sahih by Imam al-Hakim.**

However, it is clear that Imam Ali (A.S.) learned the Quran directly from the Messenger of Allah, and many traditions depict his in-depth understanding of the Holy Quran, it is well known that even in the earliest times of Islam, Imam Ali loved the Quran and he never missed a class in regard to the Quran and its meaning. These classes during the first few years of revelation were held within the house of Al-Arqam and during these times mostly Chapters calling towards the faith and warning of the Day of Judgment were being revealed.

It was reported by Hadrat Abu Tufail who said: “I was present when Imam Ali said in a sermon, “By Allah, ask me about anything, for I am certainly able to answer all your questions, ask me about the Book of Allah for I am most knowledgeable about every single verse therein, I know when it was revealed, at night or during the day, and where, on the mountains or the plains.”. (02)

**(02) Ibn Abd al-Barr Jame’al-Bayan Vol.1 Page 252-Ibn Saad Al-Tabaqat Al-Kubra Vol-2 Page 338.**

The great Companion Sayiduna Ibn Masoud (RA): “The Holy Quran was revealed in seven dialects each of which has an open as well as a hidden meaning, and Imam Ali (A.S.) had full



knowledge of both.” (03)

**(03) Sahih Ibn Hibban Vol.1, Page 276; Imam Suyuti Al-Itqan Fi Ulum al-Quran, Page 130.**

## **IMAM ALI (A.S.) WAS THE FIRST TO COMPILE THE HOLY QURAN IN BOOK FORM**

It is quite true that the compilation of the Holy Quran in book form did not take place during the lifetime of the blessed Prophet Mohammed (PBUH), it is believed that the person who assumed this responsibility to compile the Holy Quran in book form was Imam Ali Ibn Abu Talib (A.S.), it is reported that Imam Jafar Sadiq (A.S.), narrated that the blessed Prophet (PBUH) said the following to Imam Ali (A.S.) before departing this world:

“O Ali, behind me is the book and papers. Please take them and compile the Quran and do not let it be wasted like the Jews wasted the Torah.” Therefore, and based upon this narration of our beloved the blessed Prophet of Islam as narrated by Imam Jafar Sadiq, the responsibility of compiling the Holy Quran in book form was bestowed upon Imam Ali (A.S.) and therefore many Sunni scholars and narrators share the same view and consequently have also recorded similarly, that Imam Ali (A.S.) was very much dedicated and focused on the compilation of the Holy Quran in book form.

According to the great companion Abdullah Ibn Abbas,



Imam Ali (A.S.) dedicated himself to this project for six months after the demise of the blessed Prophet this following narration is directly from Imam Ali (A.S.):

“When the Blessed Prophet Mohammed (PBUH) passed away, I took an oath not to leave home, except for Jumuah, until I complete the compilation of the Holy Quran.” Now, there is of course the historical and political background to this, in all terms of true objectivity and genuine historical approach, Imam Ali (A.S.) was sidelined during this early period of Islam after the passing away of the blessed Prophet Mohammed (PBUH), and no wonder that he was concealed from the social and political matters of the Ummah at that time.

Imam Ali (A.S.) explains in Nahjul Balagha (The Peak of Eloquence) that he also decided upon himself to make “Sabr “ or persevere for the greater interest of Islam and at the same time, he took benefit of this period to complete this crucial project of compiling the Holy Quran in book form, and thereby protect it from fizzling away nevertheless, even when people came to him complaining about why they no longer see him, he would make excuses by saying there is nothing better than this crucial job, as such the first person to have compiled the Holy Quran in book form, after collecting all the pieces, was Imam Ali (A.S.), such position is shared by a number of renowned Sunni scholars.(04)



**(04) The Shaqshaqiyyah Sermon of Imam Ali- شقشقة هدرت ثم  
-قرت A chirp roared and then settled –Majma Al-Amthal by  
al-Maydani**

where he said: “A roaring noise that then settled, a noise is something like a lung that a camel expels from its mouth, Imam Ali (A.S.) had a sermon known as Al-Shaqshaqiya because Ibn Abbas said to him when he cut off his speech: If you had continued your speech from where you left off, Imam Ali (A.S.) responded “Far from it, O Ibn Abbas, that is a noise that roared then settled”.

In this modest paper we may ask the following relevant question about the fate of the compilation of the Holy Quran by Imam Ali (A.S.), and history narrates that after he completed his compilation, he presented it to the people, saying the well-known Hadith of our beloved Prophet (PBUH):

“I leave behind me two precious things, the book of Allah and my Ahl Ul Bait “. (05)

There exist several versions of this hadith in different Sunni sources, while the version that appears in the Musnad Ahmad Ibn Hanbal, a canonical Sunni hadith collection, reads,

“I Mohammed left among you two treasures which, if you cling to them, you shall not be led into fault after me, one of them is greater than the other: The Holy Quran book of Allah, which is a rope stretched from Heaven to Earth, and the second one is my progeny, my Ahl al-Bayt. These two shall not be



parted until they return to the pool of abundance in paradise”.

### (05) Musnad Ahmad Ibn Hanbal

In another authentic source, Yazid Ibn Hayyan reported, I went along with Husain Ibn Sabra and Umar Ibn Muslim to Zayd Ibn Al Arqam and, as we sat by his side, Husain said to him:

“O Zayd you have been able to acquire a great virtue that you saw Allah’s Messenger and listened to his talk, fought by his side in different battles, offered prayer behind me, Zayd you have in fact earned a great virtue. Zayd narrate to us what you heard from Allah’s Messenger, he said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah’s Messenger, so accept whatever I narrate to you, and what I do not narrate to you, do not assign me for it, he then said: One day Allah’s Messenger stood up to deliver sermon at a watering place known as Khum situated between Mecca and Medina.

The Prophet of Allah (PBUH) praised Almighty God, extolled Him and delivered the sermon and exhorted us and said: Now to our purpose, O people, I am a human being, I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah’s call, but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it, he exhorted us to hold fast to the Book of Allah



and then said: The second **is** the members of my household. I remind you of your duties to the members of my family.

He (Husain) said to Zayd who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: Ali and the offspring of 'Ali', Aqil and the offspring of 'Aqil and the offspring of Jafar and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zayd said: Yes.... (06)

**(06) Sahih Muslim 2408, In-book reference: Book 44,  
Hadith 55**

One can wonder what was special about the compilation of Imam Ali (A. S) in this context? It is an evidence of history that a number of early Sahabah (companions) explained that the compilation of Imam Ali (A. S) was in the order of the Revelation, i.e., Imam Ali (A. S) placed the Surahs or the Chapters in the same sequence in which they were revealed, starting from Surah Al Alaq, Surah Al Qalam, Surah Al Muzzammil, Surah Al Muddathir, and so on, as such was the special hallmark of this compilation of Imam Ali (A.S.) while the second special feature of that compilation from Imam Ali (A. S) is that he also compiled the background of these Surahs and Ayah, in addition to the actual compilation of the verses and chapters.



In this context, Imam Ali (A. S) also recorded “the reasons of the Revelation “ Asbabu Al Nuzul “ as well , some of the early Sahabah (companions) noted that Imam Ali (A. S) even included the place of Revelation of the verses, in his compilation, and some of other Sahabah (companions) say that Imam Ali (A. S) also added to his compilation the different explanations which the Blessed Prophet gave at that particular time along with the verses of the Holy Quran.

Moreover, the names of the people for whom the verses were revealed, in their praise or in their condemnation, was also mentioned in the compilation of Imam Ali (A. S), still Imam Ali retreated, and basically did not make his compilation of the Holy Quran to be public, after it was ignored when he presented it, instead, this became a very special and private version for himself and his descendants as the holy Imams of Ahl Ul-Bait (A.S.).

Furthermore, it is true that the battle of “Yamama” speeded up the great concern about having the Holy Quran in book form; it is evident that the battle of Yamama took place in the second year of the Caliphate of the first Caliph, Abu Bakr, this battle was against “Musaylimah Al Kadhab “or the liar, who falsely claimed that he was a Prophet, as such the first Caliph, Abu Bakr, sent a large army of circa 4,000 to fight this battle and extinguish this deception, and it was quite a serious battle, which resulted in a large number of Sahabah or companions being killed.



When they came back from this war, this issue concerning the compilation of the Holy Quran was brought to the forefront, the real concern that was raised was that the generation which was present at the time of revelation were gradually departing from this world, indeed these were the people who were in contact with the Blessed Prophet recorded the Wahy or the Revelation memorized the Quran, and wrote the Holy Quran, in fact the battle of Yamama took a big number of them away, as they were martyred during this event. So forth, the risk was raised regarding the future of the Holy Quran as these people were gradually expiring from this world, and something therefore needed to be done to protect the Holy Quran, indeed this is where this project was formally launched, to compile the Holy Quran in book form.

### **Imam Ali (A.S.) in the Holy Quran between explicit and implicit indication**

It would be important to recall from the narrations of the blessed Prophet Mohammed (PBUH) “the Holy Quran is four quarters, a quarter is about us, the people of the house, in particular, and God revealed the noblest verses of the Quran about Ali.

Abdullah Ibn Abbas said, “More than three hundred verses were revealed about Imam Ali (07).



**(07) Al-Hafiz Sulayman Ibrahim Al-Qunduzi Al-Hanafi narrated in his book Yanabi' Al-Mawadda .**

In the book of Al-Durr Al-Munazzam by Ibn Talha Al-Halabi Al-Shafi'I it is reported:

“I know that all the secrets of the heavenly books are in the Holy Quran, and all that is in the Holy Quran is in the Fatiha, and all that is in the Fatiha is in the Basmalah, and all that is in the Basmalah is in the Ba' of the Basmalah, and all that is in the Ba of the Basmalah is in the dot that is under the Ba' , then Imam Ali, may God be pleased with him, said: I am the dot that is under the Ba'... (08)

**(08) Shawahid al-Tanzil, Vol. 1, p. 42 (15).**

In view of the enormous number of verses, which, as we mentioned previously, exceed one hundred and which were revealed about our master Imam Ali (A. S.), we will suffice with some verses in order to preserve the balance of the research:

**-The verse:** This is the Book; in it is guidance sure, without doubt, to those who fear Allah. (09)

**(09) Surat Al Baqara –Verse 02.**

On the authority of Ibn Abbas in the words of God Almighty, this is the Book about which there is no doubt, meaning there is no doubt that it is from Almighty God, revealed as guidance, i.e., clarification and light for the righteous. Ali bin Abi Talib, who did not associate anything with God for the blink of an eye,



he avoided polytheism and the worship of idols.

**-The verse:** Then learnt Adam from his Lord words of inspiration and his Lord turned towards him; for He is Oft-Returning, Most Merciful. (10)

**(10) Surat Al Baqara –Verse 37.**

On the authority of Ibn Abbas, he said: The Prophet, peace and blessings be upon him and his family, was asked about the words that Adam received from his Lord, so he accepted his repentance, he, peace be upon him, said: He asked him by the right of Mohammed, Ali, Fatima, Hassan, and Hussein, except for what I accepted, so he accepted his repentance. (11).

**(11) Manaqib Ali Ibn Abi Talib, p. 63, by Ibn al-Maghazili al-Shafi'i, and al-Durr al-Manthur by al-Suyuti al-Shafi'i, vol. 1, p. 60.**

**- The verse:** And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship). (12)

**(12) Surat Al Baqara –Verse 43.**

On the authority of Ibn Abbas, he said: It was revealed about the Messenger of Allah, may Allah bless him and his family and grant them peace, and about Ali Ibn Abi Talib in particular, and they were the first to pray and bow.(13)



**(13) Tirmidhi al-Hanafi, al-Muhaddith al-Hanbali, Ibn Mardawayh, and al-Naqib by al-Kashfi, Chapter One.**

- The verse: Rather, seek help from God through patience and prayer. Indeed, it is difficult except for the humble. (14).

**(14) Surat Al Baqara –Verse 45.**

On the authority of Ibn Abbas, he said: The humble and submissive in his prayer is towards it, meaning the Messenger of Allah and Ali.

**-The verse:** And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: “I will make thee an Imam to the Nations.” He pleaded: “And also (Imams) from my offspring!” He answered: “But My Promise is not within the reach of evil-doers.” (15)

**(15) Surat Al Baqara –Verse 125.**

On the authority of Abdullah bin Masoud, he said, the Messenger of Allah said, “The call ended with me and with Ali, none of us has ever prostrated to an idol, so take me as a prophet and take Ali as a successor”.(16)

**(16) Manaqib Ali bin Abi Talib, p. 276, by Ibn Al-Maghazili Al-Shafi'i .**

**-The verse:** And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to his devotees. (17)



### (17) Surat Al Baqara –Verse 207.

The most important thing here is to point out that the Indian scholar Ubaidullah Basmal narrated in his book *Manaqib Amir al-Mouminine Ali ibn Abi Talib* on the authority of Hujjat al-Islam Muhammad al-Ghazali and al-Thaalabi in his interpretation and dozens of others from the books of the mothers of interpretations and history mentioned that this verse was revealed concerning Ali on the night of the migration of the Noble Prophet, when the Messenger of Allah wanted to migrate, he left Ali behind in Mecca to pay off his debts and return the deposits that were with him and to sleep in his bed and he said to him:

“O Ali, cover yourself with my Hadrami cloak and sleep in my bed, Ali (A. S.) did that, so Allah the Almighty revealed to Gabriel and Michael: I have made you brothers and made the life of one of you longer than the other, which of you will prefer life to the other? They both chose life, so Allah the Almighty revealed to them: “Were you not like Ali ibn Abi Talib? I made him a brother to Mohammed, so he slept in his bed, sacrificing himself for him and preferring life to him, Go down to the earth and protect him, so they went down and Gabriel was at his head and Michael at his feet, Gabriel said: “Blessed, Blessed! Who is like you, O son of Abi Talib, for Allah to brag about among the Angels”(18).



### **(18) Ubaidullah Basmal narrated in his book *Manaqib Amir al-Homnine*.**

-The verse: The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith, each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." (19)

### **(19) Surat Al Baqara –Verse 285.**

The Hanafi jurist Muwaqq ibn Ahmad al-Khwarizmi (*Maqatal al-Husayn* by al-Khwarizmi: vol. 1, p. 95) and the Shafi'i scholar Muhammad ibn Ibrahim al-Hamwini (*Fara'id al-Simtayn*, vol. 2, end of the volume) narrated with their aforementioned chains of transmission

On the authority of Abu Salma who said: I heard the Messenger of God, may God bless him and grant him peace, say: On the night I was taken up to heaven, the Majestic, Most Glorious, said to me: The Messenger has believed in what was revealed to him from his Lord. I said: And the believers? He said: You have spoken the truth. He said: O Mohammed, I looked down upon the earth and chose you from it, and I split for you a name from My names, and you are mentioned in any place whenever I am mentioned. I am the Praised One and you are Mohammed.



Then I looked again and chose Ali and split a name for him from my names, so I am the Most High and he is Ali, O Mohammed I created you and created Ali and Al-Hassan and Al-Husain and the Imams from his descendants from my light and I presented your guardianship to the people of the heavens and the earth, so whoever accepts it is among the believers of me, and whoever denies it is among the disbelievers of me, O Mohammed if one of my servants worships Me until he breaks, or becomes like an old wineskin, then comes to me denying your guardianship, I will not forgive him until he acknowledges your guardianship.

“O Mohammed, do you want to see them? I said, Yes, O Lord. He said, Look to the right of the Throne, I turned, and there were Ali, Fatima, Al-Hassan, Al-Hussein, Ali bin Al-Hussein, Mohammed Ibn Ali, Jafar Ibn Mohammed, Musa Ibn Jafar, Ali Ibn Musa, Mohammed Ibn Ali, Ali Ibn Mohammed, Al-Hassan Ibn Ali, and Al-Mahdi standing in a shallow place of light praying, he meaning Al-Mahdi was in their midst as if he were a shining star, he said, O Mohammed, these are the proofs and this is the rebel from your progeny. By my glory and majesty, he is the obligatory proof for my friends and the avenger of my enemies (20).

(20) Yanabi' al-Mawadda, p. 486, by al-Hafiz Sulayman al-Qunduzi al-Hanafi, and Maqtal al-Husayn, by al-Khwarizmi, vol. 1, p. 95, and Fara'id al-Simtayn, by Abu Ishaq Ibrahim al-Hamwini al-Shafi'i.



-The verse: If any one disputes in this matter with thee, now after (full) knowledge hath come to thee, say: "Come! Let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!" (21)

### **(21) Surat Al Imran –Verse61.**

The Shafi'i commentator Nizam al-Din al-Naysaburi narrated in his interpretation that when this verse was revealed, the Prophet, may God bless him and his family and grant them peace, came out, embracing al-Husain and taking al-Hassan's hand, and Fatima was walking behind him and Ali behind them, and he was saying, "When I call, then say 'Amen,' then the Bishop of Najran said, "O group of Christians, I see faces that if they called upon God to remove a mountain from its place, he would remove it for them, Do not engage in mutual insults, lest you perish and no Christian will remain on the face of the earth until the Day of Resurrection."(22).

### **(22) Nizam al-Din al-Naysaburi & Interpretation of the strange things in the Qur'an and the desires of the Furqan in the margin of the Tafsir al-Tabari, Vol. 3, p. 213, Tafsir al-Jalalain, Vol. 1, p. 283**

in the margin of Al-Futuhah al-Ilahiyyah, and dozens of sources mentioned the interpretation of this verse with different words and the same meaning, which is that the Messenger of God, may God bless him and his family and grant them peace,



called Ali, Fatima, al-Hasan, and al-Husayn to the Mubahala and said, “These are my family.”

As it is mentioned before, we cannot list in this research all the blessed verses of the Holy Qur’an regarding Imam Ali (A. S.), as such we will suffice with this amount, because the verses revealed regarding the Commander of the Faithful, peace be upon him, are many and cannot be counted except by writing a separate detailed book. Nevertheless, it is vital to say that many Sunni scholars have written books that contain the verses revealed about Imam Ali (A. S.) or about the Prophet’s Household, peace be upon them, such as the book “Shawahid al-Tanzil” by al-Hakim al-Huskani and the book “Ma Nazal fi Ali, peace be upon him, from the Holy Quran by al-Hafiz Abu Na’im al-Isfahani, hence, and with all modesty of the world, we have mentioned the most important verses in a general manner, and Almighty Allah is the Grantor of success.

## **IMAM ALI ‘S HIGH VALUES JUST BEYOND COMPARISON**

It is evident that I cannot find myself in the right position to discuss the sublime values and the outstanding qualities of the Commander of the Faithful Imam Ali Ibn Abi Taleb (A. S.) who rightly deserved to be the right inheritor of the blessed Prophet Mohammed, and it is Imam Ali who reported this Hadith regarding people’s stance towards him.



“Imam Ali observed: By Him Who split up the seed and created something living, the Blessed Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me”.(23).

### **(23) Sahih Muslim 78-Book 1, Hadith 146**

In addition to this explicit hadith from the beloved Prophet Mohammed (PBUH), some other loyal companions to the Prophet Mohammed and his Brother Ali added their testimony reading the above Hadith:

Abu Said al-Khudri (R.A) said: “In truth we recognized the hypocrites by their hatred for `Ali, while Jabir (R.A) said: “We did not know the hypocrites of this Community except by their hatred for `Ali.”

It goes without saying that enmity towards Imam Ali (A. S.) started with the advent of Islam itself and lasted throughout his life, hence, this sorrowful trend did not end with his martyrdom and continued even after that and once focusing on the events of the early period of Islam we will see what elements played the role in this enmity, especially during the brief caliphate of this great Imam. Although enmity based on tribal and ethnic motives might appear natural to some extent, it should be admitted that this trend neither camouflages the evilness of those who harbor rancor nor does it diminish in any way the greatness of this God fearing Imam.



Discussing the political behavior of the Commander of the Faithful is not an easy task in this brief paper, in fact the political behavior of the Commander of the Faithful was not separate from his spiritual and moral behavior, genuinely speaking the politics of the Commander of the Faithful interrelated with his spirituality and morality, indeed his politics originated from his spirituality and morality, knowing for sure that the Commander of the Faithful had to face during his rule three all-out wars which were waged and thousands of people were killed, in a way that displays his contempt.

For history and during his wars, it was clear that Imam Ali never used any kind of deception and imposture in politics, and one of the characteristics of his politics is that it was free of any deception and trickery, as such the Commander of the Faithful has narrated: “If it were not for piety, I would be able to use tricks better than all deceitful Arabs” and when comparing himself with “Muawiyah, “he says: “I swear to God that Muawiyah is not cleverer than me “. (24).

#### **(24) Nahjul Balaghah, Sermon 200.**

In such a very delicate situation Imam’s tongue being tied fulfilling high standard values and criteria, and if one is not pious, his hands and his tongue are free and they can do and say whatever they please, indeed If we are not pious, we allow ourselves to say things which are untrue and therefore we can engage in slander. We can tell lies to the people, we can



break our promises, we can become attached to the enemies of the straight path and when piety does not exist, this is the manner in which we behave, the Commander of the Faithful really emphasized that he chose politics and piety together, this is why there was no deception or dishonesty in the methods that the Great Imam adopted.

Furthermore, on the issue of the political behavior of the Commander of the Faithful, it should be mentioned that Imam used to tolerate his opponents and even his enemies as much as possible, although it is true that he experienced three wars during his nearly five-year rule, he fought in these wars after he showed all kinds of tolerance and the Commander of the Faithful was not a person to draw his sword without showing proper tolerance towards his opponents.

No wonder, we can argue by saying that even before the battle of Siffin began, a number of people put their foot down and insisted that the Commander of the Faithful should launch an attack and in response to that he said:

“By Allah, I did not put off war even for a day except in the hopes that some group may join me, find guidance through me, and see my light with their weak eyes”.(25).

### **(25).Nahjul Balaghah, Sermon 55.**

Adding to the large high credentials of his eminence, that in politics, he would never resort to lying, that's another characteristic of the political behavior of the Commander of the



Faithful was that he never resorted to oppressing people, telling lies, and carrying out oppressive measures, at the beginning of the Commander of the Faithful's caliphate, some people said to him that he should show some consideration for the influential personalities in society and that he should give them a larger share of public funds, and they said, "Do not make them disobey you. Rather, you should attract their hearts." He replied in such confident manner:

"Do you command me to achieve victory through oppression? By Allah, I won't do so, as long as the world goes on and as long as one star leads to another in the sky" (26).

### **(26) Nahjul Balaghah, Sermon 126.**

Among the great characteristics of this great Imam (A. S.) was that he did not behave in the same way towards all of his opponents and enemies, indeed he did not use the same methods for all of them, he differentiated between different individuals and orientations and he stood firm against the faithless "Khawarijs", of course, he stood up against their deviation, wrongdoings, and reliance on the outward aspects of religion, and at the same time, he stood against Muawiyah as well, when they put the Holy Quran on their spears, the Commander of the Faithful said: "By Allah, this is a trick and deception, they do not believe in the Holy Quran," and when the "Khawarijs" confronted him with their reliance on the outward aspects of religion, they recited the Holy Quran in a plaintive and sad tone



in front of the Commander of the Faithful, Imam Ali stood up against them.

Paradoxically, as it may seem these were the reasons, said, “Do not fight the “Khawarijs” after me because one who seeks right but does not find it, is not like one who seeks wrong and finds it,” those who are after truth, but who make a mistake on this path, such people are seeking the truth, but they make a mistake due to their ignorance and reliance on superficial things are not like those who are after evil and find it, such people are not the same and in a final outcome this discussion exemplifies the political behavior belonging to the Commander of the Faithful, when we delve deeper, we see that the political behavior of that great Imam corresponds, exactly, with his spiritual behavior, and in all capacities, the Commander of the Faithful (A.S.) is that same man, Ali Ibn Abi Talib, who is peerless throughout the world.

## **CONCLUSION**

Obviously, no matter what we may try to do justice to Imam Ali (A. S.), with some phrases that might do him justice for what he offered to Islam and humanity as a whole, we will never be able to do that, and it is not strange that Imam Ali bin Abi Talib (A. S.), is characterized by the qualities of human perfection, as he lived in the care of the blessed Prophet, may God bless him and his family, since his early childhood, and was nourished with the noble morals from that pure spring that



is unmatched by any spring, as God Almighty described him in His Book, which falsehood cannot approach from before it or from behind it, as He, the Almighty, said to him:

“And indeed, you are of a great moral character,” so the Imam Ali (A. S.) lived in the shadow of that great character, and his soul was imbued with it day after day and hour after hour, within that atmosphere fragrant with the fragrance of prophecy and the light of the message, Imam (A. S.) lived until he grew up, to be honored to be the first to receive the blessed call to Islam from the Prophet peace be upon him and his family, and to be the first male to convert to Islam, and the correct news came about that which was reported by the preservers, hadith scholars, and historians from all sects, which is difficult to investigate in such a short topic.

No fair-minded person or researcher can imagine after this that anyone would be more attached and steadfast to the prophetic method than Imam Ali (A. S.), nor more committed to the noble Sunnah than him after the Prophet, may God bless him and his family, established for him the virtue of being the most knowledgeable over all his companions, so he, may God bless him and his family, said, “The most knowledgeable of my nation about the Sunnah and the judiciary after me: Ali bin Abi Talib.”

Indeed, the Commander of the Faithful (A. S.) , was the repository of the noble prophetic Sunnah , he, peace be upon



him, realized that his mission after the departure of the Prophet, may God bless him and his family, was to preserve this Sunnah from being tampered with by whims and innovations, especially after what he saw and heard from the Prophet (PBUH), may God bless him and his family, when he said: “The liars have multiplied against me, except for whoever lies about me intentionally, let him take his seat in Hell.” So he stood up with all firmness to defend it and spread it, and to draw attention to the innovations that appeared after the departure of the Prophet (PBUH).

In this context, and after the departure of the blessed Prophet (PBUH), may God bless him and his family and grant them peace, to the highest companion, he began to explain this matter to the nation, and to guide them to the areas of danger that must be avoided and in confirmation of this, he began to look at the Holy Quran with a view of holiness and glorification, and he realized that it contains the foundation of religion, the magnificence of expression, the greatness of organization, and the majesty of status.

And from here, the view of the Holy Qur'an was embodied as the best remembrance, and the best speech, to which there is no room for ascension to its highest status, so, Imam Ali (A. S.) had no choice but to seek from it, and if he took some of his expressions, he took them while realizing that they radiated with their splendor in his speech, and adorned his sermons and elevated the space of the prose text surrounding them over



everything else, and thus he found himself drawn to the holy Quranic systems of sentence structures.

True to mention, that most of the distinguished writers agreed that Ali Ibn Talib (A. S.) was an example of eloquence and an Imam of the Imams of eloquence, and his rhetorical style was enriched by his saturation with the Holy Quran and the lofty prophetic statement, in addition to the virtue and influence of his Arabic instinct that was quenched from the well of the eloquence of the Bedouins and the eloquence of the people of Mecca.

All nations that have been acquainted with some of his stories, or have had some knowledge of his heritage, have stood before the greatness of Imam Ali (A. S.) even Westerners, in their position on Islam and Muslims, having no choice but to acknowledge the greatness of this man. In addition to that, you can see them drawing inspiration from his biography for the principles upon which they build their theories of governance and politics, drawing inspiration from the great humanitarian principles that are abundant in his sayings and actions, which no one can deny, and which are clearer than the sun at noon.

No Honor and High Prestige can describe what he said (A. S.), when he described that wonderful stage that left its mark on his conscience, an indelible impact, and saying:

“He placed me in his lap when I was a newborn, holding me close to his chest, covering me in his bed, touching me with



his body, and smelling his sweat, he would chew something and then feed it to me, and he did not find me telling a lie or making a mistake in my actions.”

So peace be upon Ali Ibn Abi Talib, the Commander of the Faithful, peace be upon him, the day he was born, the day he was martyred, and the day he is resurrected alive....

