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زهير عباس

I N T H I S I S S U E :

THE WISDOM OF IMAM ALI (A.S)
WHAT NON MUSLIMS SAY ABOUT IMAM ALI (A.S)
IMAM ALI (A.S) IN THE HOLY QUR'AN (2:207)

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LESSONS FROM THE WISDOM OF IMAM ALI (AS)

By Dr. Ahmad Rasem Elnafees

Prophet Mohamad [saww] said: *"I am the city of science and Ali is its door those who are in need for science should come through the door."*; In another statement he said *"I am the city of wisdom and Ali is its door those who are in need for wisdom should come through the door otherwise he is a thief."*

the advance of communities depends on the intimate collaboration between those who have money and those who have knowledge, lack of this collaboration results in failure of these communities.

Imam Ali[as]

Wisdom is not simply science, wisdom is the background of science, science is the material and wisdom is the scale which determines quantities and timing.

Wisdom is the ability of forecasting the results of any human behavior.

Wisdom is a gift from Allah; *"He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind."* Quran, Al-Baqra, Ayyah 269

So if you want to learn wisdom you have to attach the school of Imam Ali[as] with a truthful desire and to ask our lord to gift you the mind, the ability to learn and the vision which can not be attained through false teachers who are multiplying like worms.

Money and Moral Values:

- A man feeling avidity is disdaining himself, if you reveal your misery this means that you are accepting servility.
- That who is always obeying the commands of his tongue is humiliating himself.
- Niggardliness(Stinginess) is a shame, cowardice is a great defect, poverty dumbfounds the discerning man from achieving his goals and those who have limited facilities are foreigners in their homeland.
- Disability of well is a pest.
- Patience is a real courage, asceticism is a fortune, pious is a shield and the best companion is satisfaction.

Imam Ali[as] explains to us how to deal with money and how to protect your self from its dangers if we are individuals or a group, if we have money and if we do not have.

If you do not have money you should never feel greedy because greediness disdains you, if you have money it will be worse to have this bad feature.

If you do not have money; you should never reveal your condition to others, only complain to Lord who praises those poor people looking as if they are rich because they have chastity.

"Greedy persons will never be satisfied whatever they have. Control your words and never release your tongue to say what is unneeded, talkative people are captives of their tongue falls and they are never respected by their communities." This is also stated by Prophet Mohamad[saww], who said (good Muslims never interfere in others affairs).

Stinginess is a shame because this means that you are not trusting your Lord, you feel that he gave you once and he will never do this again it means also that you have no human feelings towards your brothers, in Quran (generous people are in success).

Asceticism(simplicity) is a wealth because if you lose your pride you worth nothing and if you keep your pride you own the world.

Poverty is not simply a personal responsibility; it is a social crime because it kills efficient people, it blocks their abilities and nullifies their efforts in serving humanity, Imam Ali[as] said in another place that *"the advance of communities depends on the intimate collaboration between those who have money and those who have knowledge, lack of this collaboration results in failure of these communities."*

These lessons impose more duties on those having money and wealth but are greedy in spending this money for the welfare of Muslim communities that live in poverty and are scientifically underdeveloped. Those poor scientists are living as foreigners in their homeland and finally they emigrate to other countries to live a satisfactory life.

Imam Ali[as] instructs us not to give up in the face of difficulties (disability of well is a pest) and the reverse is true (patience is a form of courage) and one day you will get victory, this the promise of Allah.

Asceticism (simplicity) is a wealth because if you lose your pride you worth nothing and if you keep your pride you own the world.

The best protection is to be pious, to watch your Lord in your behavior, this will protect you from falling in mistakes; and lastly the best friend in your life journey is the satisfied soul.

God thus makes clear his signs to you that you may understand
(Qur'an 2:242)

THE FIRST SUCCESSOR OF PROPHET MUHAMMAD (Peace and Blessings be Upon Them Both)

Imam 'Ali bin Abi Talib was the successor to Prophet Muhammad, peace be upon them both. This is a collection of short quotations about him from a wide variety of notables belonging to other faiths, including academics, writers, philosophers, poets, politicians, and activists

Thomas Carlyle
(1795-1881) *Scottish historian, critic, and sociological writer.*

- "As for this young Ali, one cannot but like him. A noble-minded creature, as he shows himself, now and always afterwards; full of affection, of fiery daring. Something chivalrous in him; brave as a lion; yet with a grace, a truth and affection worthy of Christian knighthood."
[*On Heroes, Hero-Worship, And The Heroic In History*, 1841, Lecture 2: The Hero as Prophet. Mahomet: Islam., May 8, 1840)]

Edward Gibbon
(1737-1794) *Considered the greatest British historian of his time.*

- "The zeal and virtue of Ali were never outstripped by any recent proselyte. He united the qualifications of a poet, a soldier, and a saint; his wisdom still breathes in a collection of moral and religious sayings; and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour. From the first hour of his mission to the last rites of his funeral, the apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vicegerent, and the faithful Aaron of a second Moses."
[*The Decline and Fall of the Roman Empire*, London, 1911, volume 5, pp. 381-2]

Philip Khuri Hitti
(1886-1978) *Professor of Semitic Languages at Princeton University*

- "Valiant in battle, wise in counsel, eloquent in speech, true to his friends, magnanimous to his foes, he became both the paragon of Muslim nobility and chivalry (*futuwah*) and the Solomon of Arabic tradition, around whose name poems, proverbs, sermonettes and anecdotes innumerable have clustered."
[*History of the Arabs*, London, 1964, p. 183]

Wilferd Madelung
Professor of Arabic at Oxford University

- "In face of the fake Umayyad claim to legitimate sovereignty in Islam as God's Vicegerents on earth, and in view of Umayyad treachery, arbitrary and divisive government, and vindictive retribution, they came to appreciate his honesty, his unbending devotion to the reign of Islam, his deep personal loyalties, his equal treatment of all his supporters, and his generosity in forgiving his defeated enemies."
[*The succession to Muhammad: a study of the early caliphate*, Cambridge, 1997, pp. 309-310]

Charles Mills
(1788 - 1826) *Leading historical writer of his time.*

- "As the chief of the family of Hashem and as the cousin and son-in-law of him whom the Arabians respected ..., it is apparently wonderful that Ali was not raised to the Caliphate immediately on the death of Mohammad. To the advantages of his birth and marriage was added the friendship of the Prophet. The son of Abu Talib was one of the first converts to Islamism and Mohammad's favourite appellation of his was the Aaron of a second Moses. His talents as an orator, and his intrepidity as a warrior, were grateful to a nation in whose judgement courage was virtue and eloquence was wisdom."
[*An history of Muhammedanism*, London, 1818, p. 89]

Simon Ockley
(1678-1720) *Professor of Arabic at the University of Cambridge.*

- "One thing particularly deserving to be noticed is that his mother was delivered of him at Mecca, in the very temple itself; which never happened to any one else."
[*History of the Saracens*, London, 1894, p. 331]

To find out more views of non-muslims of Imam Ali (A.S.), visit www.al-islam.org

QURANIC VERSE IN PRAISE OF IMAM ALI (A.S)



The Glorious Quran Chapter 2
Verse 207

"And among men there is who sells himself (soul) seeking the pleasure of God; and verily, God is affectionate unto His (faithful) servants."

It is held unanimous by the Scholars of the two Islamic schools, that this verse was revealed for Imam Ali (A.S), when he readily slept in the bed of the Prophet (Peace be upon him and his family), when the latter to the will of God had to migrate from Mecca to Medina. The one who would agree to offer himself instead of the Holy Prophet (Peace be upon him and his family) who was wanted by the enemy must essentially have

- The safety of the Prophet (Peace be upon him and his family) preferred to his own safety
- Implicit faith in the duty of a man to earn the pleasure of the Almighty Allah and His Prophet Muhammad (Peace be upon him and his family), at any cost, even at the cost of his own life
- The courage of surrendering himself willingly with the utmost peace of mind, to sleep under the swords, ready to fall upon him
- The confidence and faith in God's protection

And on the night of Hijrah, Allah the glorious revealed to Jibrail and Mikail I have established brotherhood

between you two and have ordained the life of one longer than the life of the other. Now, are you willing to make a present of the extra length of life to the other?

But each preferred the longer life for himself. Then Allah revealed

Why not follow the example of Ali ibn Abu Talib. I have established brotherhood between him and Muhammad (Peace be upon him and his family). He is now sleeping on the bed of Muhammad in order to save his life by sacrificing his own. Now descend both of you to the earth and protect him from his enemies.

Both the angels descended. Jibrail took up his position near Ali's head and Mikail near his feet. Jibrail was crying out aloud Excellent. Excellent. O son of Abu Talib! There is none like you. Allah is making boast of you before the angels.

And it was on this very occasion that the above verse was revealed.

Imam Ali (AS) composed about this incident (poetry);

"I staked my life for the man who was the best of all those who circumculated the Ancient House and the Sacred Stone!"

PATIENCE

A man came out of his home to admire his new truck. To his puzzlement, his three-year-old son was happily hammering dents into the shiny paint of the truck. The man ran to his son, knocked him away, and hammered the little boy's hands into pulp as punishment. When the father calmed down, he rushed his son to the hospital.

Although the doctor tried desperately to save the crushed bones, he finally had to amputate the fingers from both the boy's hands. When the boy woke up from the surgery & saw his bandaged stubs, he innocently said, "Daddy, I'm sorry about your truck." Then he asked, "but when are my fingers going to grow back?" The father went home & committed suicide.

Moral of the Story: Think first before you lose your patience.

Trucks can be repaired. Hurt feelings often can't. Too often we fail to recognize the difference between the person and the performance. We forget that forgiveness is greater than revenge. People make mistakes. We are allowed to make mistakes.

But the actions we take while in a rage will haunt us forever. Pause and ponder. Think before you act. Be patient. Forgive & forget.

Someone very famous once said, "If you judge people, you have no time to love them"

EDITORIAL NOTE

Firstly, On behalf of the Shia Youth of Dubai, we would like to congratulate all mo'mineen on this auspicious occasion of the wiladat of the first imam, Imam Ali ibn Abi Talib (A.S)

Secondly, we would request all mo'mineen to join us in remembering the atrocities that are taking place in all over Iraq and to pray that it comes to an end.

We also ask of all mo'mineen to pray with us for the safety of our shrines, alims, brothers and sisters in Iraq. Especially for our marja'a, Ayatullah Sayyid Ali Husayni Sistani.

Finally, if you have any articles that you would like to submit for the upcoming newsletters, please email them to publication@sydubai.org. We welcome any suggestions, comments, or even volunteers to help with the future releases on these newsletters.

Was-salaam

Editor - Publications
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