

مِنْهَاجُ الْكَرَامَةِ
فِي مَعْرِفَةِ إِمَامَتِنَا

Minhaj al-Karamah fi Ma'rifatil Imamah

THE PATH OF DIGNITY IN RECOGNIZING IMAMATE

By Allamah al-Hilli

Translated by Lukorios



Introduction:

In the name of Allah, the Most Merciful, the Most Compassionate;

Praise be to Allah, Lord of the Worlds, and may Allah send his blessings upon Muhammad and his pure and immaculate family, especially the first Imam, Abu al-Hasan, Ali ibn Abi Talib, Commander of the Faithful and Master of the Successors, and may the curse of Allah be upon all their enemies from the beginning of the caliphate to the Day of Judgment.

Perhaps one of the most important topics - if not the most important - in the lives of Muslims is the issue of imamate, the subject around which there was controversy and debate, directly and fiercely, after the death of the Messenger of Allah, peace be upon him and his family, and even moments before his death, in fact, during his lifetime, but under various covers and different excuses. And as a result, Muslims were divided into two groups, one of them - the correct one - affirmed that Allah and His Messenger had explicitly designated Ali as the leader (Imam) after the Prophet, peace be upon him and his family, and made him the Commander of the Faithful, a scholar, and a guide, especially on the day of Ghadir, upon returning from the Farewell Pilgrimage. It was there that Allah revealed the verse, ***"O Messenger, convey what has been revealed to you from your Lord; and if you do not, then you have not conveyed His message. And Allah will protect you from the people."*** [5:67]

And the second group denies that with all the interpretations and distortions at their disposal. In this sensitive field, the book "Minhaj Al-Karamah fi Ma'rifat Al-Imamah" stands out as the most magnificent and valuable work scientifically and culturally, written by one of the greatest scholars of Islam - namely Al-Allamah Al-Hilli - in one of the most important, precise and influential circumstances for the future. The author committed himself to oblige his intellectual opponents by mentioning evidence of Imamate, specifically the Imamate of Amir Al-Mu'mineen Ali (peace be upon him), from general books, to make it the strongest argument and refute theirs. Thus, the book came out wonderful in its system and rare in its subject.

May Allah bless those who work to revive the legacy of the Muhammad's family (peace be upon them), and may Allah guide the hands that protect Islam. We ask Allah Almighty to help and guide us to the truth and success. He is indeed the best protector and supporter.

***Every writer's work will endure, even if their hands perish and obscure,
So do not write with your hand in vain, let what you write bring you eternal gain.***

Given that no English translations of this book are available, I took my time to translate it and share it with the Shia community and any non-Shi'i who are interested in reading our books. As you advance through your reading, you will realize this book includes poems as well. I have tried to the best of my abilities to translate them to English and write them in a poetic way,

while attempting to preserve the meaning (or at least the message) of the original Arabic at the same time. I hope you enjoy it!

I kindly ask you to supplicate to Allah to give me success in this World and the Hereafter, to forgive the sins of all believers and my sins, and to hasten the reappearance of the awaited Imam. Don't forget to check out and join our [Discord server!](#)

وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الْأَطَّهَارِ

About the author:

Sheikh Jamal al-Din Abu Mansur Al-Hasan bin Sadeed al-Din Yusuf bin Ali bin Al-Mutahhar Al-Hilli, known as Al-Allamah Al-Hilli, may his pure soul be sanctified, was known as the leader of the Imamiyyah in matters of reason and tradition.

The author of "Al-Rawdhat " said about him: "The eye of time has never seen anyone like him or equivalent to him. His abundant virtues go way beyond the wings of illusions [meaning, more than what we can imagine], how could he not have been praised for his exceptional qualities and none before or after him have matched his praise in our time?"

And it is mentioned in "Amal al-Amal": "He is a knowledgeable scholar, the authority of the scholars, a precise researcher, a trustworthy jurist, a skilled speaker, of great esteem and high rank, and there is no equivalent to him in arts, sciences, rational and transmitted knowledge."

He was born in the city of Al-Hilla, a large city located between Kufa and Baghdad. The Commander of the Faithful, peace be upon him, mentioned the excellence of its people before it was built. His birth was in the month of Ramadan in the year 648 AH. He himself specified the date of his birth on the night of Friday in the last third of the night, the 27th of Ramadan, in the year 648 AH.

His father was Sadeed al-Din Yusuf bin Ali bin Al-Mutahhar, a jurisprudent, researcher, and teacher who was one of the greatest scholars of his time.

His famous debate with the scholars of the public in the council of Sultan Muhammad Khudabanda showcased his exceptional intelligence, scientific abilities, and proficiency in various arts to promote the Shia sect. Mention of the Sultan's conversion to Shia Islam is attributed to the efforts of Al-Allamah, may his soul be sanctified.

The scholars of the public [Sunnis] described him, while labeling him as a malicious "Rafidi," as a kind and patient person whom people were pleased with. They acknowledged him as a scholar and jurist of the Shia, the author of books that became famous during his lifetime. He was known for his remembrance of God and good manners. When he received Ibn Taymiyyah's book, which was a response to the book "Minhaj al-Karamah," he said, "If he understood what I was saying, I would have responded to him." He made significant advancements in the state of Khorasan and continued writing while traveling on horseback.

His writings were distinguished by their abundance and diversity. He authored comprehensive encyclopedias in jurisprudence such as "Muntaha al-Matalib fi Tahrir al-Madhhab," "Mukhtalif al-Shi'a," "Tadhkirat al-Fuqaha," "Irsahad al-Azhān fi Ahkam al-Iman," "Tahrir al-Ahkam al-Shar'iyah 'ala Madhhab al-Imamiyyah," "Qawa'id al-Ahkam fi Ma'rifat al-Halal wa al-Haram," and others.

He also authored summarized works in jurisprudence such as "Kitab Sirat al-Mustaqim," and "Talkhis al-Maram fi Ma'rifat al-Ahkam."

He authored works in the fields of theology, principles of jurisprudence, hadith, logic, the science of narrators, the arts of wisdom, philosophy, Arabic grammar, and others.

The story of the authorship of "Minhaj al-Karamah":

Sayyid Mohsen Al-Amin in "Aayan Al-Shia" narrated from Al-Taqi Al-Majlisi in "Sharh Al-Fiqh" that Sultan Jaitu Muhammad, also known as Shah Kharbanda, became angry with one of his wives and said to her, "You are divorced three times!" He then regretted it and asked the scholars. They said, "It must be annulled." He said, "You have different opinions in every matter, so is there a difference here?" They said, "No."

One of his ministers said, "There is a scholar in Hilla who issues a fatwa declaring this divorce invalid."

The scholars said, "His school of thought is invalid, and neither he nor his companions have any sense. It is not fitting for a king to send for someone like him."

The king said, "Give him some time to come and let us hear what he has to say."

So he was sent for and the scholar from Hilla was brought before the king, who had gathered all the scholars of the schools of thought. When Al-Allamah entered the king's court, he took his shoe in his hand, and when he greeted the king, he sat down beside him.

They said to the king, "Did we not tell you that they are weak-minded?"

He said, "Ask him about all he has done."

They said, "Why did you not submit to the king by bowing down to him?"

He said, "Because no one used to bow down in front of the Prophet of Allah, may Allah's peace and blessings be upon him, and they used to greet him. Allah the Almighty says, **'So when you enter houses, greet one another with a greeting from Allah, blessed and good.'** [24:61] It is not permissible to bow down or prostrate to anyone other than Allah."

They said, "Then why did you sit next to the king?"

He said, "Because there was no other vacant place."

They said, "Why did you take your shoe in your hand, which is contrary to proper etiquette?"

He said, "I was afraid that the people of the different schools of thought would steal it, just as they stole the shoe of the Prophet of Allah, may Allah's peace and blessings be upon him."

They said, "The people of the different schools of thought were not present during the time of the Prophet of Allah, may Allah's peace and blessings be upon him. They started to exist after his death, a hundred years or more after him." All of this while the translators were translating to the king everything that Al-Allamah was saying.

He said to the king, "You have heard their confession. So, how did they restrict ijtiḥād to themselves and did not allow others to take from them, even if they were more knowledgeable?"

The king said, "Were there not any of the scholars of jurisprudence present during the time of the Prophet (peace be upon him) or the companions?"

They replied, "No."

Al-Allamah said, "We follow our school of thought according to Ali ibn Abi Talib, the cousin, brother, and successor of the Messenger of Allah (peace be upon him) and his children after him."

He was then asked about divorce, to which he replied, "It is invalid due to the absence of reliable witnesses."

The discussion continued between him and the scholars until he convinced them all. The king then converted to Shiism and gave sermons in the names of the twelve Imams. He ordered their names to be written on the mosques and the shrines.

As for [the rest of] his blessed life, he passed away on Saturday, the 21st of Muharram al-Haram in the year 736 AH. He lived for seventy-eight years, spent in teaching, writing, and scientific discussions. His sacred body was transported to Najaf al-Ashraf, where he was buried in a chamber to the right of the entrance to the holy shrine from the north side.

In the name of Allah, the Most Gracious, the Most Merciful;

All praise is due to Allah, the Eternal, the One, the Generous, the Majestic, the Sanctified in His Perfection from any partner, opposite, or antagonist. He is the One who must be acknowledged as existing by the mother, the companion, the child, and the father. I praise Him with a recognition of His blessings, without any doubt or denial, and I thank Him for His repeated and increasing favors. Thanks that cannot be expressed by those who kneel, prostrate, or pray. And may the blessings be upon the leader of all ascetics and the most distinguished of all worshippers, Muhammad the Chosen One, his noble family and his magnificent descendants, blessings that endure with the perpetuity of time and eternity.

Now then, this is a noble message and a pleasant discourse that includes the most important demands and the noblest issues of the Muslim religion. It is the issue of Imamate, which, by realizing it, one can attain the degree of honor, which is one of the pillars of faith that deserves eternal paradise and salvation from the wrath of the Most Merciful. The Messenger of Allah, peace be upon him and his family, said: "Whoever dies without knowing the Imam of his time dies a death of ignorance."¹ This message is being presented to the treasury of the Great

¹ It is a well-known hadith agreed upon by Muslim scholars, and it has been transmitted by scholars of both specialized and general knowledge, with different chains of narration and wording, all of which agree on the same meaning. For example, Al-Kulayni mentioned it in Al-Kafi 1:376, in the chapter titled "Whoever Dies without an Imam from the Imams of Guidance" with a chain of narration from Al-Fadl ibn Yasar, who said: "Abu Abdullah (Imam Jafar al-Sadiq) initiated a conversation one day and said: The Messenger of Allah, peace be upon him and his family, said: 'Whoever dies without an Imam, his death is like the death of the pre-Islamic era (ignorance).' I said: 'Did the Messenger of Allah, peace be upon him and his family, say that?' He replied: 'Yes, by Allah, he did.' I said: 'So, is the death of everyone who dies without an Imam like the death of the pre-Islamic era (ignorance)?' He said: 'Yes.'"

Then three other hadiths are mentioned in this chapter.

It is also narrated in Al-Kafi 1:378-380, in the chapter titled "What People Should Do When the Imam Passes Away" with a chain of narration from Hammad ibn Abd al-A'la, who said: "I asked Abu Abdullah (Imam Jafar al-Sadiq) about the saying of the majority that the Messenger of Allah, peace be upon him and his family, said: 'Whoever dies without an Imam, his death is like the death of the pre-Islamic era (ignorance).' He replied: 'By Allah, it is the truth...the hadith is lengthy.'"

Sheikh al-Saduq also narrated it in Uyun Akhbar al-Rida 2:58, with a chain of narration from Ali, peace be upon him, who said: "The Messenger of Allah, peace be upon him and his family, said: 'Whoever dies without an Imam from among my progeny, his death is like the death of the pre-Islamic era (ignorance).'"

Al-Barqi also narrated it in Al-Mahasin 153-154, from Imam al-Sadiq, peace be upon him, who said: "The Messenger of Allah, peace be upon him and his family, said: 'Whoever dies without knowing his Imam, his death is like the death of the pre-Islamic era (ignorance)... the hadith.'" And four other hadiths are narrated in this chapter.

It is narrated on page 154 that Imam As-Sadiq (peace be upon him) said, "The earth cannot be rectified except with the Imam. Whoever dies without recognizing his Imam dies the death of ignorance... the Hadith." There are four other narrations in this chapter.

Al-'Allama Al-Majlisi discussed the obligation of recognizing the Imam and stated that people cannot be excused for neglecting their guardianship. He also mentioned that whoever dies without recognizing or having doubts about his Imam dies the death of ignorance, disbelief, and hypocrisy. Refer to Al-Bihar, Volume 23, pages 76-95.

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As for the general population, Ahmad narrated in his Musnad (4:96 / Hadith 16434) with his chain of narrators from Mu'awiya who said, "The Messenger of Allah (peace be upon him) said, 'Whoever dies without an Imam, dies the death of ignorance.'"

In Musnad Ahmad (3:446 / Hadith 15269) with his chain of narrators from Abdullah bin 'Amr, from his father who said, "The Messenger of Allah (peace be upon him) said, 'Whoever dies while there is no obedience upon him, dies the death of ignorance. If he removes it (the obedience) after accepting it, it becomes a proof against him on the Day of Judgment.'"

Al-Bukhari narrated in his Tarikh (6:445) with his chain of narrators from Abdullah bin 'Amr, using a similar wording, "Whoever dies without obedience upon him, dies the death of ignorance."

At-Tabarani narrated in his Al-Mu'jam Al-Kabeer (10:10687) with his chain of narrators from Ibn Abbas who said, "The Messenger of Allah (peace be upon him) said, 'Whoever separates from the congregation of Muslims by the length of a cubit has taken off the rope of Islam from his neck. Whoever dies without an Imam, his death is the death of ignorance... the Hadith.'"

He also narrated in his Al-Mu'jam Al-Awsat (4:243 / Hadith 3429) with a similar wording from Ibn Abbas. Ad-Dailami also narrated in Al-Firdaws (5:528 / Hadith 8982) from Ali (peace be upon him) that the Prophet (peace be upon him) said, "On the Day when We will call every people with their Imam," referring to their Imam of the time, their Book, and the Sunnah of their Prophet.

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Ibn Saad narrated in his book "Tabaqat" (5:144) with his chain of narration from Umayyah bin Muhammad bin Abdullah bin Muti', that Abdullah bin Muti' intended to flee from Medina during the Fitnah (tribulation) of Yazid bin Muawiyah. Abdullah bin Umar heard about it and went out to him until he reached him. He said, "Where are you going, O cousin?" He replied, "I will never give them obedience." Abdullah bin Umar said, "O cousin, don't do that, for I bear witness that I heard the Messenger of Allah (peace be upon him) saying: 'Whoever dies without giving his oath of allegiance (Bay'ah), dies the death of Jahiliyyah (ignorance).'"

We notice how Abdullah bin Umar tries to interpret the hadith of the Messenger of Allah to align with compromising with the oppressive rulers. It is clear to anyone with insight that the Imam who dies due to his ignorance dies a death of ignorance. He is the one who revives the Sunnah of the Messenger of Allah, not the one who destroys it. He is the supporter of the religion, not the underminer. He is the protector of Muslims, not the one who permits their bloodshed and dishonor.

Shouldn't every Muslim ask themselves: Who is my Imam in this era? And with whom will I seek refuge with my Lord on the Day of Judgment, the day when everyone will call upon their Imam? To whom will I pledge my allegiance so that I may die, when I die, upon the path of Islam and not the death of ignorance?

Sultan, who has power over the nations, the king of the Arabs and the Persians, the lord of blessings, and the source of goodness and generosity. The Great Shah, the protector of truth, religion, and the nation, Öljaitü Khodabande Mohammed, may his sultanate be everlasting. He has established the foundations of his kingdom, erected its pillars, and sustained it with his care and kindness. He has supported it with his benevolent assistance and linked his sovereignty to the Day of Resurrection. In it, I have summarized the essence of evidence, pointed out the main issues, without being tedious or brief, and named it "The Path of Dignity in Recognizing Imamate." Allah is the one who guides to the right path, and to Him is the return and the final destination. And it is organized into chapters:

These are questions that every Muslim should ponder upon and seek answers to. The author , may his soul be sanctified, has outlined in this book the broad outlines of the most complete methodology: The Methodology of Honor in Understanding Imamate. May Allah reward him with the best reward for the doers of good and the mujahideen.

In conclusion, we remind that what we have mentioned about the scholars of the general public is just an example, not an exhaustive list. We refer the interested reader to modern sources for both the general public and specialists.

See: "Mu'jam Ahadith al-Mahdi" (2:247-254), "Ihkam al-Haqq" (vol. 13), "Jami' al-Ahadith" by al-Suyuti (al-Jami' al-Saghir, its additions, and al-Jami' al-Kabir), "Yanabi' al-Mawaddah."

Chapter One: On the Transmission of Schools of Thought Regarding this Issue

The Imamiyah believe that Allah, the Exalted, is a just and wise God who does not do anything ugly, nor neglect any duty. His actions occur for a proper purpose and wisdom, and He does not commit injustice or play around. He is compassionate towards His servants, doing what is best and most beneficial for them. He gave them a choice and did not force them, and promised them reward and warned them of punishment through the tongues of His infallible Prophets and Messengers. If they were to make mistakes, forget or commit sins, their credibility would be lost, and the benefit of the mission would be lost.

After the death of the Prophet, the message was continued through the Imams who were appointed to be infallible guardians to prevent people from making mistakes, neglecting their duties, or committing sins, so that they would follow their commands and not leave the world without the mercy and grace of Allah, the Exalted.

When Allah sent His Prophet Muhammad, peace be upon him and his family, He transferred the message and specified that the caliphate after him would be Ali ibn Abi Talib, then his son Hasan al-Zaki, then Husayn the martyr, then Ali ibn al-Husayn Zayn al-Abidin, then Muhammad ibn Ali al-Baqir, then Ja'far ibn Muhammad al-Sadiq, then Musa ibn Ja'far al-Kazim, then Ali ibn Musa al-Rida, then Muhammad ibn Ali al-Jawad, then Ali ibn Muhammad al-Hadi, then Hasan ibn Ali al-Askari, then the awaited Mahdi Muhammad ibn al-Hasan, peace be upon them all. The Prophet, peace be upon him and his family, did not pass away until he had given instructions regarding the Imamate.

The people of the Sunnah [Sunnis] disagree with all of the above and do not believe in Allah's justice and wisdom in His actions. They permit Him to do ugly things and neglect duties, believing that all His actions are without purpose or wisdom.

And that He, the Almighty, commits injustice and nonsense, and that He does not do what is best for His servants, but rather what is corruption. In fact, the commission of sins, various types of disbelief, injustice, and all kinds of corruption that occur in the world are based on Him. Allah is above that.

And that the obedient one does not deserve a reward, and the disobedient one does not deserve punishment, but the obedient one may be punished all his life for exaggerating in his obedience to His commands, like the Prophet, peace be upon him, while the disobedient one is rewarded all his life with various sins and the most serious of them, like Iblis and Pharaoh.

And that the prophets are not infallible but may make mistakes, stumble, commit sins, lie, forget, and so on.² And that the Prophet, peace be upon him and his family, did not appoint

² Sheikh Al-Mufid said in "Awa'il al-Maqalat" regarding the infallibility of the prophets: "I say: all the prophets, may Allah bless them, are infallible from major sins before and after prophethood, and also from all minor sins. As for the minor sins that do not diminish the doer, it is permissible for them to occur before

an Imam among them, and that he died without a will. And that the Imam after the Messenger of Allah, peace be upon him and his family, was Abu Bakr, son of Abu Quhafa, who was pledged allegiance to by Umar and four people were pleased by this: Abu Ubaidah, Salim the freed slave of Hudhaifah, Asid bin Hudair, and Bashir bin Said. Then, after him, Umar bin Al-Khattab was pledged allegiance to by the appointment of Abu Bakr, then Uthman bin Affan was pledged allegiance to by six people³ chosen by Umar, of whom he was one. Some of them chose him. Then, Ali bin Abi Talib, peace be upon him, was pledged allegiance to by the creation [everyone].

Then they disagreed, and some of them said: The Imam after him is his son, Al-Hasan, and some said: It is Mu'awiyah ibn Abi Sufyan. Then the leadership was passed on to the Umayyad dynasty until Al-Saffah of the Abbasid appeared, and then the leadership was passed on to him. Then the leadership was passed on to his brother Al-Mansur, and then the leadership was passed on in the Abbasid dynasty to Al-Mu'tasim (up to forty).

prophethood and unintentionally. However, it is impossible for them to occur after prophethood under any circumstances, and this is the doctrine of the majority of the Imams.

Then he spoke specifically about the infallibility of our Prophet Muhammad, peace be upon him and his family: "I say: Our Prophet Muhammad, peace be upon him and his family, is one who did not disobey Allah Almighty since his creation until his death, nor did he deliberately commit any contrary act, nor did he commit any sin intentionally or forgetfully. This is what the Qur'an has stated and what has been transmitted from the family of Muhammad, peace be upon him and his family. This is the doctrine of the majority of the Imams and the entire Mu'tazilites against it.

As for the views of the people of disagreement (Sunnis) regarding the words of Allah Almighty **"so that Allah may forgive you what preceded of your sins and what will follow" [42:2]**, and similar verses in the Qur'an, and what is in the evidence against what we have mentioned, then it is an interpretation against what they have imagined, and the evidence supports it in the statement. The Qur'an has spoken of what we have described, as Allah Almighty says: **"By the star when it goes down, your companion [Muhammad] has not strayed, nor has he erred" [53:1-2]**. Thus, every sin and forgetfulness is negated from him...".

³ Them being: Ali (peace be upon him), Uthman, Talha, Zubair, Saad bin Abi Waqas, and Abdul Rahman bin Auf.

Chapter Two: On the Obligation to Follow the Imamiyyah School of Thought

The Imamiyyah school of thought must be followed because when the calamity of the death of the Prophet, peace be upon him and his family, occurred, people differed and their opinions varied according to their desires. Some of them sought leadership for themselves without right, and most people pledged allegiance to them for worldly gain, just as Umar ibn Sa'd chose to rule over the land of Rey for a few days⁴ when choosing between him and the killing of Imam Hussain, peace be upon him, despite his knowledge that killing him would lead him to the fire, as he expressed in his poetry:

***By God, I truly cannot decide, for my thoughts weigh heavily on both sides.
Shall I abandon the kingdom of Rey, and leave behind my life's ultimate demand?
Or shall I be condemned forevermore, for the killing of Al-Hussain, whom I deplore?
But in his death lies an unquenchable flame, that even I, the ruler, cannot contain.***

Others were unsure of the matter and saw someone who sought worldly gain as worthy of their pledge of allegiance. They imitated him and pledged allegiance to him, but they were short-sighted, and the truth was hidden from them. They deserved blame from Allah Almighty for giving the right to someone who did not deserve it, due to their negligence in seeking the truth.

And some of them imitated due to their limited insight, and they saw the great multitude who pledged allegiance to them, and they assumed that the majority implies correctness, neglecting the words of Allah Almighty, ***"And they are few." [38:24], "And only a few of My servants are grateful." [34:13]***

And some sought authority for themselves rightfully, and were followed by the few who turned away from the world and its adornments, and were not blamed by anyone for the sake of Allah Almighty, but rather, they were sincere to Allah Almighty and followed what He commanded in obedience to those who deserve to be advanced. And since this affliction has befallen the Muslims, it is incumbent upon each person to consider the truth, to rely on justice, to acknowledge the truth in its proper place, and not to oppress its rightful owner, as Allah Almighty said, ***"Indeed, the curse of Allah is upon the oppressors." [11:18]***

And the doctrine of the Imamiyyah was obligatory to follow for the following reasons:

⁴ He ruled Rey for ten years, and what is meant by the phrase "a few days" is this period. And some said seven years.

First: When we examined the doctrines, we found that the most rightful, truthful, and purest of them from the impurities of falsehood, and the greatest of them in glorifying Allah Almighty and His messengers and His successors, was the doctrine of the Imamiyyah, which they demonstrated in the fundamental and subsidiary issues. Because they believed that Allah Almighty is the only one who is eternal and pre-existent, and that everything else is created because He is one.

And He [Allah] is not in a body, nor in a place, otherwise He would have been created, but we purify Him from resembling creatures. He is exalted and capable of all things. He is a just and wise judge who does not wrong anyone, nor does He do anything ugly, otherwise ignorance and need would be necessary. He rewards the obedient so that He may not be unjust, and forgives or punishes the disobedient for their wrongdoing, but not unjustly. His actions are deliberate and occur for a purpose and benefit, otherwise they would be meaningless. He has said, "***We did not create the heavens and the earth and what is between them in vain.***" [21:16]

And He has sent prophets to guide the world. He is exalted and not visible, nor perceived by any of the senses, as He has said, "***The eyes cannot comprehend Him.***" [6:103] And He is not in any particular direction. His commands, prohibitions, and information are based on occurrence, as it is impossible for the nonexistent to be commanded, prohibited, or informed. The prophets are infallible from error, forgetfulness, and sin, both minor and major, from the beginning of their lives to the end,⁵ otherwise there would be no benefit to their mission, and they would need to be warned against.

The Imams are also infallible like the prophets in this respect, due to what has been previously mentioned. Because the Shia take their branch rulings from the infallible Imams, who transmit from their grandfather, the Messenger of Allah, peace and blessings be upon him and his family, and because they take that from Allah Almighty by the inspiration of Gabriel, peace be upon him, they transmit this from trustworthy successors, from the past to the present, until the narration is connected to one of the infallibles, and they do not resort to opinion and independent reasoning, and prohibit taking rulings by analogy and approval.

As for the rest of the Muslims, they have all followed different schools of thought. Some of them - the Ash'aris - believe that the attributes of God, such as knowledge and power, are external realities that are proven to exist. They argue that God is in need of these attributes to be considered knowledgeable or powerful, but they do not consider Him to be inherently knowledgeable, merciful, or aware. They believe that God is perfect in His ancient attributes but incomplete without them, and that He is in need of them to be considered complete. However,

⁵ Refer to the book 'Tanzih al-Anbiya' by Sayyid al-Murtada (may his soul be sanctified), and Sheikh al-Mufid (may his soul be sanctified) excelled in his book 'Awail al-Maqalat' in discussing the superiority between the prophets and angels, stating: *the Imamiyah sect agrees that Allah's prophets and messengers from among humans are superior to the angels, and the followers of Hadith concur with them, while the Mu'tazilah sect unanimously disagree.* Awail al-Maqalat: 55.

their leader, Fakhr al-Din al-Razi, objected to their view and argued that the Christians were labeled as disbelievers because they believed in three eternal, whereas the Ash'aris affirmed nine eternal.

Additionally, other groups such as the Hashwiyya and the Mushabbiha have claimed that God has a physical body with length, width, and depth, and that it is permissible to shake His hand and hug Him in this world.

Al-Ka'bi narrated about some of them that it was permissible to see him in the world, and for him to visit them and for them to visit him.⁶

Dawud al-Dhahiri was reported to have said, "Don't ask me about the beard nor the private parts, ask me about anything else" He also said that his deity was a body of flesh and blood, with limbs, organs, a liver, a foot, a tongue, two eyes, and two ears. He said that it was hollow from the top to its chest, silent except for that, and had fur like cats. Until they said, "It complained," his eyes were returned to him by the angels, and he wept over Noah's flood until his eyes were blinded, and that he prefers four fingers above him from all sides over the throne.

Some claimed that he descended every Friday night in the form of a beautiful-faced, dark-skinned person riding on a donkey. In fact, some people in Baghdad even placed a fodder on the roof of their house, where they would put barley and straw in it every Friday night. The donkey would be busy eating while the Lord would be calling out, "Is there anyone who will repent?" "Is there anyone who will seek forgiveness?" Allah is exalted above such reactionary beliefs regarding Himself.

Some of the ascetics who have abandoned the materialistic world, including some of the elders of the Sufi order, have spoken of an incident where one day, a young man with a handsome appearance, with cat-like hair, which are qualities they use to describe their Lord, passed by them. The shaykh kept looking at the young man and repeating his gaze on him, as he thought he was the young man that the mystics talk about when they describe their Lord. The young man came to the shaykh at night and said: "O Shaykh, I saw you looking at this young man and I have brought him to you. If you have any intentions for him, then you are the judge." The shaykh then questioned the young man, saying: "I repeated my gaze on you because I believe that God Almighty descends in the form of this young man, and I thought that you were God." The young man replied: "My humility is greater than your asceticism with this statement."

And the Karamiyyah⁷ say, "Allah Almighty is in a direction above", and they do not know that everything in a direction is created and in need of that direction.

Some have believed that Allah Almighty is not capable of doing what a human is capable of doing, while others believe that He is not capable of doing what a human can imagine. Most believe that Allah Almighty does commit heinous acts, including all kinds of sins, disbelief, and

⁶ Al-Malal wal-Nihal 1:136 states: *"And from the doctrine of the Ash'ari school of thought, it is affirmed that every existing entity is capable of being seen. For the only criterion of visual perception is existence, and Allah, the Most High, exists, hence it is affirmed that He can be seen."*

⁷ The followers of Abi Abdullah Muhammad bin Karam.

corruption, and that these occur by His decree and will, with the human having no influence in these matters.

Furthermore, they believe that Allah Almighty has no purpose in His actions and does not do anything for the benefit of His servants. In fact, He wants sin from the unbeliever and does not desire obedience from them, which leads to horrific conclusions.

One of these [beliefs] is that Allah Almighty is more unjust than any oppressor, because He punishes the disbeliever for their disbelief, which He has decreed for them and did not create in them the ability to have faith. Just as it is necessary for injustice to exist if He were to punish someone for their physical appearance or height or shortness, as they have no power over these traits, similarly, He would be unjust if He were to punish someone for the sin they committed but had no ability to avoid.

Another belief is the nullification of the prophets' arguments and their inability to present them (to non-believers), because when the Prophet, peace be upon him, says to a disbeliever, "Believe in me and trust me," the disbeliever replies, "Say to the one who sent you to create in me faith or the ability to influence it, so that I can have faith and believe. Otherwise, how can I be expected to believe when I have no power over it? Rather, (disbelief) was created within me, and I am unable to resist Allah Almighty." At this point, the Prophet is at a loss for a response.

Another belief is that Allah Almighty can punish the master of messengers (i.e., the Prophet) for obeying Him, while rewarding Iblis (Satan) for his disobedience, because they both (performed actions) without a purpose. Thus, the one who performs obedience is deemed foolish, because he exhausts himself in worship and spends his money on building mosques, bridges, and charity without any benefit accruing to him. This is because he may be punished for doing so, whereas if he were to engage in the sins that he desires and craves, he may be rewarded. Choosing the former option is foolishness according to every rational person, and adhering to this doctrine will lead to the destruction of the world and the disruption of the affairs of the Muhammadan Shari'ah (Islamic law).

One of the implications of this is that no one can believe in any of the prophets, peace be upon them. This is because reaching this conclusion and providing evidence for it can only be done through two premises: The first is that Allah performed miracles through the hands of the Prophet in order to authenticate his message, and the second is that everything that Allah confirms is true. However, both of these premises cannot be taken at face value because if it becomes impossible to perform miracles for a certain purpose, then it becomes impossible for miracles to appear to authenticate it. If Allah can use falsehood for wicked purposes such as leading astray, committing sins, lying, and so forth, then it is permissible to believe a liar and thus the argument for the truthfulness of any of the prophets is invalid, as is adherence to any of the laws and religions.

And another one being that Allah cannot be described as forgiving, merciful, patient, and pardoning because these descriptions are only confirmed if Allah were to suspend punishment for the disobedient. If He were to suspend punishment for them, then He would be forgiving, merciful, and pardoning. Otherwise, if disobedience were to come from the slave, and not from Allah, then the slave would deserve punishment.

Another premise is that Allah cannot burden anyone with what they cannot bear. It is wrong to compel an unbeliever to believe since he is incapable of doing so, and it is unreasonable to do so. Hearing has been blocked for him, and he cannot be expected to believe. As stated in the Quran: ***"Allah does not charge a soul except [with that within] its capacity." [2:286]***

Finally, it is necessary that our voluntary actions are based on our intentions and motives, such as the movement of our right and left hands, and the movement of our hands and feet in the works required of us. This is different from involuntary actions, such as the movement of the pulse and the movement of someone falling due to gravity. The difference lies in necessity, as any reasonable person would conclude that we are capable of voluntary movements, but we are not capable of moving to the sky.

Abu al-Hudhayl al-Alaaf⁸ said, "A human-like donkey is more intelligent than a human because if you brought a human-like donkey to a small pond and hit it to make it cross, it would be able to do so, but if you brought it to a large pond, it would not be able to do so because it distinguishes between what it is capable of and what it is not capable of, whereas humans do not differentiate between what is possible for them and what is impossible."

Another one being that it is necessary for there to be no difference between someone who has been exceptionally kind to us their whole life and someone who has been exceedingly cruel to us their whole life, and we should not fail to thank the former or censure the latter, because both actions ultimately come from Allah.

Another point is the division mentioned by our master and leader Musa bin Ja'far al-Kadhim, peace be upon him, when he was asked by Abu Hanifa, who was still a boy at the time, about disobedience, saying, "Whose fault is disobedience?" Imam al-Kadhim, peace be upon him, replied, "Disobedience is either from the servant or from his Lord or from both. If it is from Allah, then He is more just and fair than to wrong His servant and hold him accountable for

⁸ Mohammad bin Al-Hudhayl bin Abdullah bin Mukhalal Al-Basri was the leader of the Basriyyin in the field of I'tizal, and one of their greatest scholars. He was the author of many works in their school of thought. He lived during the same time as Abu Al-Hasan Al-Maimuni, the Imami theologian. It is narrated that Abu Al-Hasan asked Abu Al-Hudhayl, "Do you not know that Iblis forbids all good and commands all evil?" Abu Al-Hudhayl replied, "Yes." Abu Al-Hasan then asked him, "Is it permissible for him to command all evil and not know it, and forbid all good and not know it?" Abu Al-Hudhayl replied, "No." Abu Al-Hasan said to him, "Then it is established that Iblis knows all evil and all good." Abu Al-Hudhayl said, "Yes." Abu Al-Hasan then asked him, "Tell me about your Imam whom you follow after the Messenger of Allah, peace be upon him. Does he know all good and all evil?" Abu Al-Hudhayl replied, "No." Abu Al-Hasan then said to him, "So Iblis knows more than your Imam." At this point, Abu Al-Hudhayl fell silent. This story is narrated in "Al-Kuna wa Al-Alqab" by Al-Qummi, p. 170.

something he did not do. If the disobedience is from both of them, then they are both partners in it, and the powerful one is more entitled to be just to his weak servant. If the disobedience is from the servant alone, then he is responsible for it, and it is to him that praise and censure should be directed, and he is the one who deserves reward or punishment, and Paradise or Hellfire is incumbent upon him." Abu Hanifa then said, "**Some offspring are from others.**" [3:34].

Another one being that it is necessary for the disbeliever to obey in their disbelief, because they have done what Allah wants them to do, which is disbelief. They have done it and have not done the faith that Allah dislikes, so they have obeyed Him because they have done His will and not done what He dislikes.⁹

Another is that it is necessary to attribute foolishness to Allah, because He commands the disbeliever to believe and does not want it from them, and forbids them from disobedience even though He wants it. Any wise person attributes the one who commands what they do not want and forbids what they want to foolishness. Allah is exalted from this.

Another is that it is necessary to not be content with the decree and predestination of Allah, because contentment with disbelief is forbidden by consensus, while contentment with the decree and predestination of Allah is obligatory. If disbelief were predestined by Allah, it would be obligatory for us to be content with it, but it is not permissible to be content with disbelief.

Another is that it is necessary to seek refuge in Satan from Allah, and it is not appropriate to say what Allah has said: "**So seek refuge in Allah from Satan, the expelled.**" [16:98] They have exonerated Satan and the disbeliever from sins and attributed them to Allah, which makes it an evil for the responsible ones. Allah is exalted from this.

Another is that there is no longer any trust in the promise and covenant of Allah, because if they permit lying in the world, then it is permissible for them to lie in all their statements. Thus, the benefit of the mission of the prophets is eliminated, and it is even permissible for them to send liars. Therefore, there is no longer a way for us to distinguish between the truthful prophets and the liars.

Another point is that it is necessary to suspend the punishments and prohibitions of sins. If fornication is happening by the will of Allah, and theft is carried out by the will of Allah, and His will is what influences them, then it is not permissible for the ruler to hold them accountable. Because he would be obstructing the thief from the will of Allah and causing him to do what Allah dislikes. If anyone other than Allah diverts us from our will and causes us to do what we dislike, then we would deserve blame.

⁹ This would imply that the prophet, peace be upon him and his family, would be disobedient because he is commanded to swear an oath that Allah Almighty does not want from him, and he is prohibited from disbelief, which Allah wants from him.

It is necessary for Allah to will opposites because sin is the will of Allah, and deterring it is also His will.

And another one being that it requires going against reason and tradition. As for reason, it has already been established by necessary knowledge that our voluntary actions are attributed to us, and they occur according to our will. So, if we intend to move to the right, it does not happen to the left, and vice versa. Doubt in this matter is the mark of an extremist.

As for tradition, the Quran is full of attributing human actions to them, such as Allah's saying: ***"And [mention] Ibrahim, who fulfilled [his obligations]..." (Quran 53:37), "Then woe to those who disbelieve" (Quran 14:2), "Enter Paradise for what you used to do" (Quran 16:32), "Today every soul will be rewarded for what it has earned" (Quran 45:28), "Today you will be recompensed for what you used to do" (Quran 36:54), "So that every soul may be recompensed for what it has earned" (Quran 2:286), "Shall we treat those who believe and do righteous deeds like those who spread corruption on earth? Or shall we treat the righteous like the wicked?" (Quran 38:28), "Whoever comes [on the Day of Judgment] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof" (Quran 6:160), "That He may give them in full their rewards" (Quran 24:55), "It [i.e., the earth] has what it has earned, and upon it is what it has incurred [of sin]" (Quran 2:286), "We had made unlawful for them some good things which had been lawful to them [before] through injustice [on their part]" (Quran 4:160), "Every man, for what he earned, is retained" (Quran 74:38), "Whoever does an evil deed will be recompensed with its like" (Quran 28:84), "And I had no power over you except that I invited you, and you responded to me" (Quran 14:22), "Indeed, Allah does not do injustice, [even] as much as an atom's weight" (Quran 4:40), "And your Lord does not wrong anyone" (Quran 18:49), "And We did not wrong them, but they were the wrongdoers" (Quran 43:76),*** and what greater injustice is there than punishing someone for an action they did not do, but rather was done by someone else who is being punished?

The opponent said: "The capable cannot be prevented from exerting their ability without a justifiable reason. If there is a justifiable reason, then action is required, otherwise there is no ability. Also, since it is necessary for humans to be partners with Allah, the Almighty, as He says: ***'And Allah created you and what you do.'***" [37:96]

As for the first point, the objection is against Allah, the Almighty, as He is capable. If the ability is lacking without justification, and the justification is necessary for the effect, then it becomes necessary for Allah, the Almighty, to be the one causing it and not optional, leading to disbelief.

Regarding the second point, what partnership is being referred to here?! Allah, the Almighty, is capable of subduing and executing His servant, as an example of a ruler who appoints someone to govern a certain country and they commit robbery, oppression, and

subjugation. The ruler has the power to kill and seek revenge against them, and recover what they took, without them becoming a partner with the ruler.

As for the third point, it refers to the idols that people used to carve and worship. Allah, the Almighty, denied their worship of what they carved and said: ***"Do you worship what you have carved, while Allah created you and what you do?" [37:95-96]***

The Ash'arites believed that Allah is visible to the eye, despite being transcendent from directions. However, Allah says in the Quran, ***"No vision can grasp Him" [6:103]***. They contradicted the necessity that what is seen by the eye must be directly in front of it or within its jurisdiction, and in doing so, they contradicted all rational thinkers. They went as far as to allow the possibility that towering mountains exist between us and Allah, different in color, with tremendous sounds that we cannot hear, and with various armies fighting one another using different weapons, to the point where our bodies would be in contact with theirs. However, we cannot see their forms or movements, nor can we hear their tremendous sounds. They also claimed that we could see the smallest particle, such as an atom in the East while we are in the West, despite the many obstacles between us and it. This is the epitome of absurdity.

And they believed that He, the Almighty, was the One who commanded and prohibited in eternity, and that no creature was with Him. They said, "O Prophet, fear Allah," "O you who have believed, fear Allah," "O people, fear your Lord." If a person sat in his house with no servant present, and he said, "O Salim, stand up," "O Ghanim, eat," "O Najah, come in," he would be asked, "Whom are you calling?" He would reply, "Slaves whom I bought twenty years ago." Every wise person would consider such an act foolish and absurd, so how could it be fitting for them to attribute Allah the Almighty to such an act in eternity?

All people, except for the Imamiyah and Ismailiyah, believed that the prophets and imams are not infallible. They allowed the appointment of anyone who is prone to lying, forgetfulness, mistake, and theft, so what reliability remains in their words for the general public? How can people be obedient to them, and how can they be followed when they permit what is wrong? They did not limit the number of imams to a specific amount, but anyone who followed the Qurayshi tradition became their imam, and obedience to them was mandatory for all people, regardless of their moral standing, even if they were extremely immoral, disbelievers, or hypocrites.

Everyone among them resorted to using analogy and personal opinions, and as a result, they introduced into the religion of Allah what is not from it, distorted the rulings of the Shari'a, and established four schools of thought that did not exist during the time of the Prophet, peace be upon him, nor during the time of his companions. They disregarded the statements of the companions, even though they had agreed to abandon the use of analogy and had said: "The first to use analogy was Satan."

Because of this, they indulged in heinous acts, such as allowing the offspring of fornication to be considered legitimate, and abolishing the punishment for those who commit

incest with their mothers, sisters, or daughters, even though they knew it was prohibited by both lineage and religion. They did this by using a contract that they knew to be invalid. They also allowed those who had committed incest with their mothers or daughters to marry them after marrying someone else, and allowed homosexuality, which is even more repugnant than fornication.

And attaching the lineage of the woman from the East to the man from the West: If a man marries his daughter while she is in the East to a man who is in the West, and they do not separate day or night for six months until the daughter gives birth in the East, then the lineage of the child is attached to the man, even though he cannot reach her except after many years. Even if the Sultan detains him for many years and restricts him, and assigns guardians for him for fifty years, and then he reaches the country of the woman and sees many of her children and grandchildren from different stomachs, all of them will be attributed to the man who did not approach this woman or any other.

And the permissibility of wine and sharing it with others during drinking, as well as performing ablution and prayer with dog skin, and on dried excrement .

Some scholars of jurisprudence told some kings, and some Hanafi jurists as well, the description of the Hanafi prayer: one of them entered a forcibly taken house, performed ablution with wine, and said the takbir in Persian without intention, and recited only "***Mudhammatan***" [55:64] in Persian, then he bowed without tranquility, prostrated likewise, raised his head to the level of a sword, then prostrated and stood up, and did the same again, then innovated something. The king, who was Hanafi, disassociated himself from this doctrine.

And Abu Hwa, the oppressed one, said: If the oppressor changes his status, they say: If a thief enters the home of a person who has livestock, a mill, and food, and the thief grinds the food of the owner's livestock and mill, then the thief becomes the owner of the flour as a result. If the owner came and contested it, then the owner would be unjust and the thief would be wronged. If they fought each other, then if the owner killed the thief, he would be unjust, and if the thief killed the owner, he would be a martyr.

They made the punishment of stoning mandatory for the adulterer if the witnesses lie, (and they drop it if they tell the truth). So the punishment is dropped with the meeting of confession and evidence, and this is a means of dropping the limits of Allah the Almighty. For every one who is testified to for adultery, the witnesses are believed and the punishment is dropped from him.

And the permissibility of the dog, and the permissibility of amusement parks, such as chess, singing, and other issues that cannot be addressed in this brief summary...

Second: Regarding the indication of the necessity of following the Imamiyyah school of thought:

Our Sheikh, the Grand Imam, Khwaja Nasir al-Millah wal-Haqq wal-Din, Muhammad bin al-Hasan al-Tusi, may Allah sanctify his soul, was asked about the various schools of thought. He

replied, "We researched them and the saying of the Messenger of Allah, peace be upon him and his family, 'My nation will be divided into seventy-three sects, one of which will be saved and the rest will be in the Fire'. We found that the saved sect is the Imamiyyah, because they have distinguished themselves from all other schools of thought, and all schools of thought have agreed on the fundamentals of beliefs."

Third: The Twelver Shia believe in their own salvation and that of their Imams. They are certain about this and deny the salvation of others. Sunnis, on the other hand, do not hold such a belief for themselves or others. Therefore, it is more appropriate to follow the Shia in this matter. For example, if two people leave Baghdad for Kufa and find two different routes, and a third person joins them and says he wants to go to Kufa, one of them asks him, "Which route do you want to take to get there? Is your route safe or dangerous? Will your companion's route lead to Kufa? Is it safe or dangerous?" The person replies, "I don't know." Then he asks his companion, who replies, "I know that my route will take me to Kufa, and it is safe. I also know that my companion's route will not lead him to Kufa and it is not safe." If the third person follows the first one, the wise will consider him foolish, and if he follows the second, he will be praised for his prudence.

Fourth: The Imamiyah (Shi'a) took their doctrine from the infallible Imams, who were known for their virtues, knowledge, asceticism, piety, and dedication to worship, supplication, and recitation of the Qur'an at all times, from childhood until the end of their lives. Some of them taught people knowledge. Verses of the Qur'an were revealed in their honor, such as "**Has he come?**" [19:33], "**Verse of Purity**" [33:33], "**Affection for the Prophet's kin**" [42:23], "**Verse of Supplication**" [2:186], and others.

Ali (peace be upon him), who was the best of creation after the Prophet, used to pray one thousand rak'ahs and recite the Qur'an intensely despite being involved in wars and jihad. The first among them was Ali ibn Abi Talib (peace be upon him), who was the best of creatures after the Prophet, and Allah made him the soul of the Prophet. He said, "**And our souls and your souls**" [3:61]. He was the Prophet's brother-in-law, and he married his daughter. His virtues are countless, and many miracles were manifested through him to the extent that some people claimed that he was divine.

When they were killed, others continued to hold their beliefs, such as the Nasiriyah and the Ghulat. His two grandsons, the chiefs of the youth of Paradise, were Imams appointed by the Prophet, and they were the most ascetic and knowledgeable of their people. They struggled in the way of Allah until they were killed. Al-Hasan (peace be upon him) wore coarse wool under his luxurious clothes without anyone realizing it.

One day, the Prophet (peace be upon him and his family) took Al-Hussein on his right thigh and his son Ibrahim on his left thigh. Then, Gabriel (peace be upon him) descended upon him and said, "Verily, Allah will not allow you to keep both of them, so choose one." The Prophet (peace be upon him and his family) said, "When Al-Hussein dies, I will cry for him, and so will Ali, Fatimah, and I. And when Ibrahim dies, only I will cry for him." Therefore, he chose the death of Ibrahim, and three days later, he passed away. So, when Al-Hussein came afterwards, the Prophet (peace be upon him and his family) would embrace him and say, "Welcome to the one whom I have ransomed with the life of Ibrahim."¹⁰

Ali ibn al-Hussein¹¹, also known as Zayn al-Abidin, would fast during the day and pray at night. He would recite the Quran and pray one thousand rak'ahs every day and night. After every two rak'ahs, he would make supplications that had been passed down to him and his forefathers, peace be upon them. Then, he would throw down the prayer mat as if he was disgusted and say, "Where am I compared to [the worship of] Ali?" He would weep so much that tears flowed from his cheeks. He would prostrate until his forehead became calloused. The Prophet (peace be upon him and his family) named him the "Master of Worshipers."

Once, Hisham ibn Abd al-Malik performed the Hajj pilgrimage and tried to touch the Black Stone but couldn't because of the crowd. Then, Zayn al-Abidin (peace be upon him) came and the people made way for him to touch the stone. When he finished, no one remained beside the stone except him. Hisham asked, "Who is this man?" The poet Farazdaq replied:

*This is the one whose footsteps Al-Batha' sees,
The Kaaba, Haram, and the House all know his ease.*

*He is the son of the finest servants of God,
The purest, pious, and knowledgeable, all laud.*

*Almost grasped by his deep spiritual insight,
He is the corner of Hatham, always in sight.*

*When Quraysh saw him, they would proudly declare,
"This is the pinnacle of generosity, beyond compare!"*

¹⁰ Manaqib Ibn Shahrashub 4:81, on the interpretation of Al-Naqash with its chain of narration from Sufyan Al-Thawri from Qabous ibn Abi Thabyan from his father, from Ibn Abbas. It was narrated that the Prophet (peace be upon him and his family) used to say to him: "May I be sacrificed for the one who sacrificed for him with my son, Ibrahim." This hadith is also mentioned in Bihar al-Anwar 22:153.

¹¹ In Hilyat al-Awliya 3:141, Sa'id ibn al-Musayyib said: "I have never seen anyone more pious than Ali ibn al-Husayn." In Al-Jarh wa al-Ta'dil 6:179, Yahya ibn Sa'id said: "Ali ibn al-Husayn, the best Hashemite I have seen in Medina, narrated to us." Al-Zuhri also said: "I have not known anyone from the people of the house (Ahlul Bayt) who was better than Ali ibn al-Husayn."

*If the people of piety were to choose their guide,
Or one asked, "Who is the best of God's creation?" They'd say: "Him!" with pride.*

*This is the son of Fatima, if you didn't know,
By his grandfather all prophets were chosen, and so*

*He is modest and humbled by his awe,
He only speaks when he smiles, with no flaw.*

*The light of guidance shines from him so bright,
Like the sun giving birth to its own light,*

*Darkness is dazzled by its radiance and its glow,
As he guides us towards the path we should go.*

*From Allah's messenger, this spring does flow,
Its elements, tents, and banners aglow.*

*Allah honored him with great esteem,
That in the Tablet of the Pen it did gleam.*

*Amongst its people, love is their faith,
And hatred their foes' trait.*

*No generous person can ever reach their height,
Nor can anyone match their might.*

*They are the aid when crises arise,
Lions of courage, never compromised.*

*Hardship never reduces their generosity,
They remain noble, in scarcity or prosperity.*

*They never say "No" except in prayer,
Without which, their "Yes" would never bear.*

*Love for them keeps away all distress and pain,
Bringing goodness and blessings again and again.*

*Their mention follows God's holy name,
Sealing their status in every virtuous frame.*

*Whoever knows Allah knows their priority,
This nation's chosen ones, its true authority.*

*Don't ask "Who are they?" foolishly,
For Arabs and non-Arabs know them undoubtedly.*

Hisham became angry and ordered the arrest of Farazdaq between Mecca and Medina. Imam Zain al-Abidin (peace be upon him) sent him a thousand dinars, but Farazdaq refused them, saying, "I only said those words out of anger for the sake of Allah and His Messenger, so I will not accept any reward for it." Imam Ali bin al-Hussein (peace be upon him) said, "We, the Ahlul Bayt, do not claim ownership over what comes out of us," and Farazdaq accepted the money.

In Medina, there were people who received their sustenance at night without knowing from whom it came. When our master Imam Zain al-Abidin (peace be upon him) died, this sustenance stopped coming to them, and they realized that it was from him (peace be upon him).

His son, Muhammad al-Baqir, peace be upon him, was the greatest person in asceticism and worship. He used to bow in prostration until his forehead would become calloused. He was the most knowledgeable person of his time and was named "al-Baqir" by the Messenger of Allah, peace be upon him and his family. Jabir ibn Abdullah al-Ansari came to him when he was young and still learning how to write. Jabir said to him, "Your grandfather, the Messenger of Allah, peace be upon him, sends his greetings to you." The boy replied, "And peace be upon my grandfather." When Jabir was asked how this was possible, he said, "I was sitting with the Messenger of Allah, peace be upon him, and al-Husayn was playing in his room. The Messenger of Allah said to me, 'O Jabir! A son will be born to him named Ali, and on the Day of Judgment, a caller will call out, 'Let the leader of the worshippers stand up!' His son will stand up, and then a

son named Muhammad al-Baqir will be born to him. He will milk knowledge like a cow. When you meet him, give him my greetings." Abu Hanifa and others have narrated from him.

His son, Al-Sadiq (peace be upon him), was the best of his time and the most devoted to worship¹². Scholars of his biography said that he was preoccupied with worship rather than seeking leadership. Amr bin Abi al-Muqdam said: "Whenever I looked at Ja'far bin Muhammad, I knew that he was from the lineage of the prophets, and he was the one who spread the Imamite jurisprudence, true knowledge, and certain beliefs. He would not speak of a matter except that it would happen. This is why he was called Al-Sadiq Al-Amin (the truthful and trustworthy)."

Abdullah bin Al-Hasan gathered the leaders of the Alawites to pledge allegiance to his son, but Al-Sadiq (peace be upon him) told him: "This matter cannot be fulfilled!" Abdullah became angry and said: "He is the owner of the yellow qaba," referring to Al-Mansur. When Al-Mansur heard about this, he was happy because he knew that what Al-Sadiq (peace be upon him) had informed him of would happen, and he knew that the matter would reach him. When he fled, he would say: "Where is the statement of their truthful one?" After that, the matter ended with him.

His son, Musa Al-Kadhim (peace be upon him), was called Al-Abd Al-Salih (the righteous servant). He was the most devout among the people of his time, praying at night and fasting during the day. He was called Al-Kadhim because whenever he was informed about something,

¹² Malik bin Anas, in Tahdhib al-Tahdhib, said about him (Ja'far bin Muhammad al-Sadiq), "No eye has seen, no ear has heard, and no human heart has conceived of anyone better than Ja'far bin Muhammad al-Sadiq in terms of knowledge, worship, and piety."

Abu Hanifa, in Jami' Asanid Abu Hanifa, said about him, "No one more knowledgeable than Ja'far bin Muhammad has been seen, and he is the most knowledgeable of the nation."

Ibn Hajar al-Haytami, in his book Sawaa'iq al-Muhriqah, said, "Ja'far al-Sadiq transmitted knowledge to the people that the caravans carried, and his fame spread throughout all countries. The great imams, such as Yahya bin Sa'eed, Ibn Jurayh, Malik, the Sufyanis, Abu Hanifa, Shu'bah, and Ayyub al-Sakhtiyani, narrated from him."

Abu Nu'aym, in his book Hilyat al-Awliya, said, "The speaking Imam, the former leader, Abu Abdullah Ja'far bin Muhammad al-Sadiq, turned to worship and submission, preferred seclusion and humility, and prohibited leadership and assembling."

In Yanabee' al-Mawaddah, it is mentioned, "Sheikh Abu Abdul Rahman al-Sulami said in the levels of the Sufi masters, 'Ja'far al-Sadiq surpassed all his peers from the family of the Prophet, and he had abundant knowledge in religion, extreme asceticism in the world, complete piety against desires, and perfect etiquette in wisdom."

Kamal al-Din Muhammad bin Talha al-Shafi'i said in his book Matallib al-Su'al, "Ja'far bin Muhammad is one of the scholars of the family of the Prophet and their leaders, with comprehensive knowledge, abundant worship, continuous devotions, evident spiritual states, and frequent recitation. He traced the meanings of the Quran, extracted its gems from its depths, deduced its wonders, and divided his time between various acts of obedience... Many dignitaries of the nation and their leaders, such as Yahya bin Sa'eed al-Ansari, Ibn Jurayh, Malik bin Anas, al-Thawri, Ibn 'Ayyinah, Ayyub al-Sakhtiyani, and others, benefited from him and regarded their acquisition of his virtues as an honor and merit."

he would respond by sending money, and he would convey the virtue of his opponents and supporters.

Ibn Al-Jawzi, a Hanbali scholar, narrated from Shaqiq al-Balkhi that he went on a pilgrimage in the year 940 and stayed in Al-Qadisiyah. There he saw a young man with a handsome face, dark skin, wearing a woolen garment with a shawl, and two sandals on his feet, sitting alone away from people. He thought to himself that this young man is from the Sufis and wants to isolate himself from people. He decided to approach him and admonish him. But when the young man saw him approaching, he said: "O brother! Avoid having excessive doubts, for some doubts are sins." I thought to myself that this is a righteous servant who can read my mind. I approached him and asked him to forgive me. Then he disappeared from my sight.

Later, when we arrived at Waqisa, we saw him praying, and his body was shaking and tears were flowing. I decided to apologize to him. He shortened his prayer, then said: "O Shaqiq, I am a forgiver to those who repent, believe, do righteous deeds, and then guide themselves." I said to myself, "This is one of the chosen ones who spoke twice about my secret."

When we descended into the valley of "Zibala," we saw a man standing by a well with a bucket in his hand, trying to draw water. The bucket fell into the well, so he raised his hands to the sky and said, "You are my Lord when I am thirsty for water, and my strength when I seek food. My Master, there is none for me except You.

Shaqiq said, "By Allah, I saw the water level in the well rise." The man then took the bucket, filled it with water, made ablution, and performed four units of prayer. He then went to a nearby sand dune, grabbed a handful of sand, threw it into the bucket, and drank from it. I said, "Feed me from the sustenance that Allah has provided you, and may Allah bless you." He replied, "O Shaqiq, Allah's blessings upon us are apparent and hidden, so have good thoughts of your Lord." He then handed me the bucket, and I drank from it. I swear by Allah, what I drank was more delicious and fragrant than anything else I have ever tasted. I was satisfied, quenched, and did not crave food or drink for days. I did not see him again until I reached Mecca, where I saw him one night next to the Qubbat as-Sarab, praying with humility, sighs, and tears. He continued like this until the night passed, and when dawn broke, he sat in his prayer niche, reciting the praises of Allah. He then stood up to pray the morning prayer, circumambulated the Kaaba for a week, and left. I followed him and found him with companions, wealth, and servants. He was different from what I saw on the road, and people would greet him and seek his blessings. I asked someone, "Who is this man?" He replied, "He is Musa ibn Ja'far, peace be upon them." I said, "I am amazed that such wonders could only belong to a man like this." This was narrated by al-Hanbali."¹³

¹³ Tadhkiratul Khiwas 348-349, Al-Fusul al Muhimma 233-234. As-Sawa'iq al-Muhriqa 203, Matalib al-Su'ul 26,. In Biharul Anwar, as reported from Amthal al-Salihin,, it is stated: "They said, and it has been organized into verse:"

Ask Al-Shaqiq Al-Balakhi, tell me, what's the tale Of a man whose sight could not unveil?

On his hand (peace be upon him), there was a repentant man called Bishr al-Hafi¹⁴. He passed by his house in Baghdad and heard music, singing, and the sound of flutes coming out of that house. A slave girl came out of the house holding a bowl of lupine, and he threw it on the ground. He asked her, "O slave girl! Is the owner of this house a free man or a slave?" She replied, "He is a free man." He said, "You have spoken the truth. If he were a slave, he would fear his master."

When Bishr entered the house, his master, who was drinking, said to him, "Why did you take so long to come?" Bishr replied, "A man told me such and such." Then, he left barefoot until he met our master al-Kadhim (peace be upon him), and repented on his hand.

His son, Ali al-Rida, was known for his asceticism and knowledge, surpassing the people of his time. Many scholars of the community took from him. Al-Ma'mun, due to his knowledge, appointed him and preached to his brother Zaid one day, saying, "O Zaid, what would you say to the Messenger of Allah, peace and blessings be upon him, if you shed blood, hid the trail, and took money unlawfully?" Foolish people of Kufa have deceived you, and the Messenger of Allah, peace and blessings be upon him, has said, "Indeed, Fatima protected her chastity, so Allah forbade her offspring from the fire. And they only achieved that through the obedience of Allah. So, if you want to achieve what they achieved through disobedience to Allah, then surely you are less honorable to Allah than they are".

Al-Ma'mun also inscribed his name on coins and sent letters of allegiance to the provinces, removing the black flags but not the green ones. Abu Nawas was asked why he did not praise al-Ridha, peace be upon him. He replied:

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| <p><i>He said, "Once I journeyed and beheld a man Walking alone, with no provisions in hand I thought he asked the people for aid Later, I saw him on a red sand hill I called out to him, my mind perplexed As he gave me the drink, I gazed in awe</i></p> | <p><i>Pale-skinned body, with a darkened tan His sight left me pondering, at his fate I scanned Unaware, it was the great pilgrimage he made Pouring sand in a vessel, with strong will "Give me a sip of water," I requested, vexed He was Musa bin Ja'far, the pilgrims saw.</i></p> |
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¹⁴ He is Bishr bin Al-Harith Al-Hafi. Abu Nu'aim Al-Isfahani mentioned his biography in "Hilyat Al-Awliya" and said about him: "Among them is one whom Allah has granted ample conquests, and who has protected him from disasters. He is Abu Nasr Bashir bin Al-Harith Al-Hafi, who has sufficed with the sufficiency of Al-Kafi, and he has contented himself, so he became sought after."

Al-Khawaja Abdullah Al-Ansari mentioned him in "Tabaqat Al-Sufiya" (categories of Sufis) 85-86, and the judge Nur Allah Al-Shushtari mentioned him in "Majalis Al-Mu'minin" 2:12-14. Ibn Khallikan reported that his fifth grandfather, Abdullah, converted to Islam at the hands of Amir Al-Mu'minin Ali, peace be upon him. Then the author of "Majalis" mentioned that he repented at the hands of the courageous Imam Musa Al-Kadhim, peace be upon him, and then narrated the story of his repentance from "Manhaj Al-Karamah". Then he mentioned that the date of his death was on Ashura day of Muharram Al-Haram in the year two hundred and twenty-seven, as mentioned by Masoom Ali Shah in "Tara'iq Al-Haqa'iq" 2:184-186, and he narrated the story of his repentance from "Manhaj Al-Karamah".

*It was said to me, you're the best in talk,
And in meanings, you take a graceful walk.*

*Your words are precious gems, pure and bright,
That bears the fruit of pearls in your hand's might.*

*But why should I praise Ibn Musa more,
And his traits that I've seen before.*

*I say, I cannot extol an Imam so high
For Gabriel served his father nigh.*

And his son Muhammad al-Jawad (peace be upon him) followed in his father's footsteps in knowledge and piety and generosity. When his father al-Rida (peace be upon him) died, al-Ma'mun was fond of him due to his abundance of knowledge and religion, and his exceptional intellect at a young age. He wanted to marry him to his daughter Umm al-Fadl. However, when his father al-Rida (peace be upon him) had married his daughter to Abu Habib, this angered the Abbasids and they became arrogant towards him. They feared that he might become a threat to them, just as his father had been. So, those who were closest to him gathered and asked him to abandon the idea, saying that he was too young and lacked knowledge. But he replied: "I know better than you do. If you wish, put him to the test." They agreed and they gave Yahya bin Aktham a large sum of money to test him on a difficult matter. They agreed to meet on a certain day, and al-Ma'mun brought him before the judge and a group of Abbasids. The judge asked him a question and he (peace be upon him) replied: "Ask."

He said: "What do you say about someone who kills [hunts] during the month of Muharram?" The Imam (peace be upon him) replied to him: "Did he kill it [the animal] during the sacred months or outside of them? Was he knowledgeable or ignorant? Did he kill it deliberately or unintentionally? Was it a young or mature animal? Was it a slave or a free person who killed it? Was it a young or old person? Was it a bird or another animal that was hunted?"

Yahya bin Aktham was puzzled, and his incapacity was evident on his face, until the people in the gathering knew of his condition. Al-Ma'mun then said to his household: "Do you now know what you were denying?" He then turned to the Imam and said, "Are you proposing marriage?" The Imam replied, "Yes." Al-Ma'mun said, "Propose to yourself the marriage proposal." So, he proposed and married her with a dowry of five hundred Dirhams of horses,

which was the dowry of his grandmother Fatima (peace be upon her), and then he married her.¹⁵

His son was Ali Al-Hadi (peace be upon him), also known as Al-Askari because Al-Mutawakkil had him moved from Medina to Baghdad, and then from there to a secret location. He settled in a place known as Al-Askar and stayed there for twenty years and nine months. Al-Mutawakkil had him moved because he hated Ali (peace be upon him)¹⁶. When news of Ali's (peace be upon him) position in Medina reached Al-Mutawakkil, he became afraid of him and ordered Yahya bin Harthama to monitor him. This caused a stir among the people of Medina who were afraid for Ali's (peace be upon him) safety because he had been kind to them and was always present in the mosque for worship. Yahya swore to them that he would not harm Ali (peace be upon him). They searched his home but found nothing but Qur'ans, prayers,

¹⁵ Al-Fusul Al-Muhimma: 267-270. Yahya bin Aktham summarized in Tadhkirat al-Khawass (359) that Imamis narrate a lengthy story about Al-Ma'mun that when he married, the age of Muhammad al-Jawad was seven years and some months. And he was the one who proposed the marriage, and the Abbasids instigated against Al-Ma'mun and bribed Qadi Yahya bin Aktham to formulate questions that would cause Muhammad al-Jawad to make mistakes and test him. However, al-Jawad surpassed everyone. This story is detailed in Irshad al-Mufid (319-323) with its chain of transmission from al-Rayan bin Shabeeb. The proof of the will in al-Mas'oodi (188-191), al-Ihtijaj 2 (443-446), and al-Ealam al-Wara (351-354).

¹⁶ And he is the one who ordered the demolition of the grave of Imam Hussein, peace be upon him, about which the poets said:

*By Allah, if indeed Ummayah had come,
And killed the son of her own Prophet's daughter, martyred some,*

*Then his own father's sons avenged him likewise,
His grave, oh by your life, in ruins lies.*

*I lament they were not part of the slaying,
So they could be punished for their wrongdoing and laying,*

It is he who the poet Marwan bin Abi al-Junub stood and recited poetry in which he praised and criticized the family of Ali, may peace be upon him, and their followers. The Abbasid Caliph al-Mutawakkil ordered that he be given three thousand dinars and be appointed governor of Bahrain and Yemen. He also deposed him four times (see Al-Kamil fi al-Tarikh 7:38). It is he who, when he learned that Nasr bin Ali reported that the Messenger of Allah, may Allah bless him and his family, took the hands of Hasan and Hussain and said: "Whoever loves me, loves these two, and their father and mother, will be with me in my station on the Day of Judgment," ordered that he be flogged a thousand times (see Tarikh Baghdad 13:287-288). It is he who ordered Umar bin al-Faraj al-Rukhji, his governor over Medina and Mecca, to intensify the persecution of the Alawites, to the point where a shirt would be shared by a group of Alawite women, praying in turns, and then patched up and sat on by their slaves (see Maqal al-Talibin: 599).

Yuryi Zaydan said in his book "History of Islamic Civilization" 5:120, while discussing generosity towards poets and singers: "Al-Mutawakkil was exemplary in this regard, as he gave a thousand dinars to Hassan bin al-Dhahhak for every poem he recited, and he was the first to do so."

On page 124 of his mentioned book, he said: "History and literature books are loaded with news of drinking sessions, which are mostly singing sessions. It is rare for a caliph or a minister to abstain from them, and the Abbasids who are most desirous of them are Al-Hadi, Al-Rashid, Al-Amin, Al-Ma'mun, Al-Mu'tasim, Al-Wathiq, and Al-Mutawakkil."

and books of knowledge. They were amazed and took care of him themselves. When he arrived in Baghdad, he went to see the governor, Ishaq bin Ibrahim Al-Tahiri, who said to him:

"O Yahya, this is the son of the Messenger of Allah (peace be upon him and his family) and Al-Mutawakkil's enemy. If you instigate him against Al-Mutawakkil, he will kill him, and the Messenger of Allah (peace be upon him and his family) will be your opponent." Yahya replied, "By Allah, I have not dealt with him except in a good manner."

He said: "When I entered upon al-Mutawakkil, I informed him of the good reputation, asceticism, and piety of Ali bin Muhammad. So al-Mutawakkil honored him. Then al-Mutawakkil fell ill and vowed to give a lot of money to charity if he recovered. He asked the scholars about this, but they had no answer, so he sent to Ali al-Hadi, peace be upon him, to ask him. He said, "Give charity with eighty-three dirhams." Al-Mutawakkil asked him about the reason, and he said, "Because of the saying of Allah: ***'Indeed Allah has helped you in many places'. [9:25]*** And this phrase referred to these campaigns, for the Prophet, peace be upon him and his family, fought in twenty-seven campaigns and sent fifty-five expeditions."

Al-Mas'udi said: "Nami informed al-Mutawakkil that Ali bin Muhammad had a weapon from his followers in Qom and that he was determined to become king. So a group of Turks were sent to attack his house at night, but they found nothing. They found him in a closed room, reading, wearing a coat made of wool, and sitting on sand and pebbles, facing Allah while reciting the Quran. He was carried in that state to al-Mutawakkil while he was in a drinking session, and the cup was in al-Mutawakkil's hand. Al-Mutawakkil honored him and sat him next to him, and gave him the cup. Ali said: "By Allah, my flesh and blood have never tasted wine, so forgive me!"

He forgave him and said to him: "Listen to me carefully." Then he (peace be upon him) recited to him the verses: ***"How many gardens and springs they left behind" [38:39]*** ... and so on. Then he asked him to recite a poem, but the Imam said that he was not good at poetry. He insisted, so he [the Imam] recited one:

***They camped upon the lofty hills, guarding their land,
But men prevailed, and hills couldn't withstand.***

***After pride, they descended from their forts,
And dwelled in burrows, the worst of all sorts.***

***A voice called out to them after their burial,
Where are the crowns, the bracelets, and the gear?***

Where are the faces that were so charming?

Without them, curtains and fatigue appear.

***The grave revealed them when asked,
Their faces battled worms in the dark.***

***They ate and drank for so long,
Until after prolonged eating, they too were eaten strong.***

So Al-Mutawakkil wept until his beard was soaked with tears.

His son Al-Hasan Al-Askari, peace be upon him, was a knowledgeable and virtuous ascetic, and the best of his time. Many people narrated from him.

And his son is our master Imam Al-Mahdi Muhammad, peace be upon him. Ibn Al-Jawzi narrated with a chain of transmission from Ibn Umar, who said: The Messenger of Allah, peace be upon him and his progeny, said: "At the end of time, a man from my progeny will emerge, and his name will be like my name and his patronymic will be my patronymic. He will fill the earth with justice as it was filled with injustice. That man is Al-Mahdi."¹⁷

These infallible Imams who have reached the pinnacle of perfection did not adopt the ways of other Imams who were preoccupied with the pursuit of power, various sins, pleasures, drinking alcohol, and immorality, even with their own relatives, as is well-known among people.

The Imamiyah say: Allah is the judge between us and them, and He is the best of judges. How good is the saying of some people:

¹⁷ Tadhkiratul Khawas 363-364. There have been mass-transmitted reports that the Mahdi, peace be upon him, will appear and emerge in the end times, and that he is from the offspring of the Prophet Muhammad, may Allah bless him and grant him peace, and from the offspring of Fatima, peace be upon her, and from the offspring of Ali, peace be upon him, and from the offspring of Hussein, peace be upon him, and that he is the ninth descendant of Hussein, peace be upon him. These reports are not exclusive to Shia Muslims but have also been narrated by the most prominent Sunni scholars, including Bukhari in his Sahih and his great history, Muslim in his Sahih, Ahmad in his Musnad, Ibn Majah in his Sunan, Abu Dawud in his Sunan, Tirmidhi in his Jami, Tabarani in his three Mu'jams: Saghir, Awsat, and Kabir, Hakim al-Nishapuri in his Mustadrak on the Sahihayn, Tayalisi in his Musnad, Abd al-Razzaq al-San'ani in his Musannaf, Haythami in his Majma al-Zawaid, Suyuti in his Tafsir al-Durr al-Mansur, al-Jami al-Saghir, and al-Urf al-Wardi, al-Muttaqi al-Hindi in his Kanz al-Ummal, Abd al-Ghani al-Nabulsi in his Dhuha al-Mawarid, Abu Na'im al-Isfahani in his Akhbar Isfahan, Mansur Ali Nasif in his Tawj al-Jami, and many others.

In addition to these reports, many books have been written on the subject, including Fitn by Nu'aim bin Hammad al-Marwazi, al-Malahim by Ahmad bin Ja'far al-Baghdadi, Ibn al-Munadi, al-Sunn by Uthman bin Said al-Dani, 'Uqd al-Durar fi Akhbar al-Muntadhar by al-Shafi'i al-Salami, al-Bayan by al-Kinji al-Shafi'i, al-Burhan by al-Muttaqi al-Hindi, al-Urf al-Wardi fi Akhbar al-Mahdi by al-Suyuti, al-Shirb al-Wardi fi Madhhab al-Mahdi by al-Harawi al-Hanafi al-Qari, Fara'id Fawa'id al-Fikr fi al-Imam al-Mahdi al-Muntadhar by Mar'i bin Yusuf al-Hanbali, Manaqib al-Mahdi by Abu Na'im al-Isfahani, al-Ishaa'ah by al-Barzanji, and others.

*If you wish to satisfy your own belief,
And know that people transmit news with relief,*

*Then leave the words of Al-Shafi'i and Malik,
And Ahmad, who from Ka'b Al-Ahbar does speak.*

*Instead, hold on to the words and traditions,
Of those who said and spoke with pure convictions,*

*That our grandfather narrated from Gabriel above,
From the Creator, the Almighty, full of love.*

I don't think any of the collectors adhered to these doctrines and chose a different doctrine than that of the Imamiyyah in secret, even though outwardly they sought worldly gain, where schools, connections, and endowments were established for them so that the Abbasid caliphate would continue and they would construct a belief in their imamate for the public.

We have often seen those who secretly follow the Imamiyyah doctrine, but are prevented from showing it due to their love of worldly gain and their pursuit of leadership. I have even seen some Hanbali scholars say, "I am on the Imamiyyah doctrine," so I asked him, "Didn't you study according to the Hanbali doctrine?" He replied, "Your doctrine does not allow for stubbornness and stubborn disputes." One of the greatest Shafi'i teachers in our time, where he died, instructed that some of the believers should take care of his washing and preparation and that he should be buried in the shrine of al-Kazim, and I testify that he was of the Imamiyyah faith.

Fifth: The Imamis have not fallen into unjustified extremism. Al-Ghazali and Al-Mutawalli, who were both Shafi'i Imams, mentioned that flattening graves is recommended, but when the Rafidha (Shia) started doing it, we started raising the graves.

Al-Zamakhshari, who was an Imam of the Hanafi school of thought, mentioned in his interpretation of the verse "**He it is who sends blessings on you, as do His angels**" [33:43] that it is permissible, based on this verse, to pray for individual Muslims. However, when the Rafidha took this as a practice for their Imams, we forbade it.

The author of Al-Hidayah, from the Hanafi school of thought, said: "it is recommended to wear a ring on the right hand. However, when the Rafidha adopted it as a custom, we started wearing it on the left hand", and there are many similar examples.¹⁸

Look at those who change the Shariah and alter the laws that were revealed by the Prophet, peace be upon him, and go against what is right, defying certain people. Is it permissible to follow them and accept their views? Despite the fact that they have introduced things that they themselves acknowledge to be innovations, and the Prophet, peace be upon him, said: "Every innovation is a deviation, and every deviation leads to the Fire". And he also said, peace be upon him, "Whoever introduces into our religion that which is not part of it, it is to be rejected". Even if they are rejected, their souls will hate it and their hearts will detest it, just as the caliphs mentioned in their speeches, although it was unanimously agreed upon that this did not exist during the time of the Prophet, peace be upon him, or during the time of any of his companions or followers, or during the time of the Umayyads or at the beginning of the Abbasid caliphate. Rather, it was something introduced by Al-Mansur due to what occurred between him and the Alawites, when he said, "By God, I will force their noses down and raise the sons of Thame and Adi over them." He mentioned the Companions in his speech, and this innovation has continued until the present day.

As for the wiping of the feet which Allah has commanded in His noble book, He said: **"Wash your faces and your hands up to the elbows, and wipe your heads and your feet up to the ankles" [5:6]**. Ibn Abbas said: "Two limbs are to be washed and two limbs are to be wiped". So, they changed it and made washing obligatory, just as the two mut'ahs that were mentioned in the Qur'an. It was said regarding the pleasure of Umrah: **"So whoever performs the Umrah**

¹⁸ As-Sirat Al-Mustaqim 3:206, and he said: According to Al-Kinji in "Kifayat Al-Talib," Ali used to seal with his right hand. Al-Tirmidhi, Al-Sijistani, Ibn Hanbal, Ibn Majah, Abu Ya'la Al-Muhtasib, Al-Sulami, and Al-Bayhaqi said in their Sahih books that the Prophet, peace be upon him, and his family, companions, and relatives used to wear a ring in their right hands. Al-Jahiz mentioned in his book "Niqash Al-Khuwatim" that all prophets from Adam to the Prophet, peace be upon him, wore a ring in their right hands. Ibn Al-Aas removed Ali's rings from his right hand and put it on his left hand during the period of arbitration. Al-Raghib mentioned in "Al-Muhadharat" that Muawiyah was the first to wear a ring in his left hand, and the one who differed from him wore a ring in on his left hand as a sign of his deviation for continuing to remove Ali from his Imamate.

Al-Zamakhshari mentioned in "Rabi' Al-Abrar" 5:24 that Al-Salami (Abu Al-Hasan Muhammad bin Abdullah Al-Makhzumi) said that the Messenger of Allah, peace be upon him, used to wear a ring in his right hand, and the caliphs after him wore a ring in their left hands. Muawiyah then transferred it to the left, and the Marwaniyah adopted it. Then Al-Saffah transferred it back to the right, and it remained so until the days of Al-Rashid, who then transferred it to the left, and the people adopted it.

It is also narrated that Amr bin Al-Aas switched his ring from his right hand to his left hand during the period of arbitration and said, "I removed Ali from the caliphate as I removed my ring from my right hand and put it on Muawiyah's hand as I put my ring on my left hand."

Al-Zamakhshari also narrated in "Rabi' Al-Abrar" 5:24 that Aisha said, "The Prophet, peace be upon him, used to seal with his right hand and hold the ring in his right hand." Jabir bin Abdullah also narrated that the Messenger of Allah, peace be upon him, used to wear it with his right hand.

[pilgrimage] to the Hajj [pilgrimage], then [offers] what can be obtained with ease of sacrificial animals". [2:196] The Prophet, peace be upon him, regretted missing out on it when he performed Hajj in the company of Qarinah and said: "If I had known beforehand what I came to know later, I would have never brought the sacrificial animals with me".

Regarding the mut'ah of women, it was said: **"So whatever you enjoy [of marriage] from them, give them their due compensation" [4:24]**, and this continued during the time of the Prophet, peace be upon him, and during the caliphate of Abu Bakr and part of the caliphate of Umar, until he ascended the pulpit and said: "There were two types of Mut'ah during the time of the Messenger of Allah, peace be upon him, which I forbid and punish for them".¹⁹

Abu Bakr prevented Fatima, peace be upon her, from inheriting, so she said to him: "O son of Abu Quhafah! Do you inherit from your father and not let my father's inheritance come to me?"²⁰

And he [Abu Bakr] resorted to a narration that he exclusively had - and he was her rival, because charity is permissible to him²¹ - that the Prophet, peace be upon him, said: "We, the company of prophets, do not bequeath, what we have leave is charity," as narrated about him. However, the Quran contradicts this because Allah Almighty said: **"Allah instructs you concerning your children." [4:11]** And Allah did not make this specific to the Prophet's nation, peace be upon him, and their narration was denied, so Allah Almighty said: **"And Sulayman inherited from Dawud." [27:16]** And Allah Almighty said about Zakariyya: **"And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir who will inherit me and inherit from the family of Jacob." [19:5-6]**

¹⁹ Refer to Al-Qurtubi's interpretation 2:370, Al-Razi's interpretation 10:50, Kanz Al-Ummal 16/hadiths 45715 and 45722, Al-Sirat Al-Mustaqeem 3:277 according to Al-Tabari in his book Al-Mustarshid.

He said: When Yahya bin Aktham asked a man from Basra, "Whom did you follow in the issue of mut'ah (temporary marriage)?", he replied: "Umar bin Al-Khattab when he said, 'There were two mut'ahs during the time of the Prophet, and I prohibit them and punish for them.' We accepted his testimony, but we did not accept his prohibition."

²⁰ Source: Sahih al-Bukhari 5:25, Book of Virtues and Merits, Chapter on the Merits of the Prophet's Family and the Merit of Fatima, the daughter of the Prophet, peace be upon him and his family, and 8:185, Book of Obligatory Duties, Chapter on the Prophet's Saying, "We Do Not Inherit What We Leave Behind as Charity," and Musnad Ahmad 1:6, and Tabaqat Ibn Sa'd 8:18. Also see Al-Durr Al-Manthur by Al-Suyuti, commentary on the verse (And give the relative his right), in which he said: "Al-Bazzar, Abu Ya'la, Ibn Abi Hatim, and Ibn Mardawaih reported from Abu Said Al-Khudri that when this verse was revealed, the Prophet, peace be upon him and his family, called Fatima, peace be upon her, and gave her a piece of land."

Ibn Mardawaih also reported from Ibn Abbas that when (And give the relative his right) was revealed, the Prophet, peace be upon him and his family, gave Fatima, peace be upon her, a piece of land.

This hadith was also narrated by Abu Said in Al-Kanz Al-Ummal 2:158, which was reported by Al-Hakim in his book of history, Ibn Al-Najjar, Meezan Al-'itidal 2:228, Majma' Al-Zawa'id 7:49, and other sources.

²¹ The intended meaning is that Abu Bakr prevented Fatima, peace be upon her, from inheriting from her father, and he insisted on a narration that made the Prophet's estate a charity for Muslims, including the Caliph himself. This way, Abu Bakr would have benefited himself.

When Fatima, peace be upon her, mentioned that the Messenger of Allah, peace be upon him, had given her a piece of land, he said to her: "Bring a witness, black or red, who can testify to this!" So she brought Umm Ayman and she testified to that. He said: "A woman's testimony is not accepted!" Even though it was narrated that the Messenger of Allah, peace be upon him, said: "Umm Ayman is a woman from the people of Paradise."²²

Then the Commander of the Faithful came and testified for her, and he said: "This is your husband who will benefit from it, and we will not rule based on his testimony for you!"

All of them narrated that the Messenger of Allah, peace be upon him and his family, said, "Ali is with the truth, and the truth is with Ali. He moves with it wherever it goes. They will never be separated until they both meet me at the pond (of Kawthar)."²³ Upon hearing this, Fatima, peace be upon them, became angry, turned away, and swore not to speak to him or his companion until she met her father and complained to him. When her death approached, she instructed Ali to bury her at night and not to allow any of them to pray over her.²⁴

All of them also narrated that the Prophet, peace be upon him and his family, said to Fatima, "O Fatima, indeed Allah becomes angry for your anger and is pleased for your pleasure."

And they all narrated that he said, "Fatima is a part of me, whoever angers her has angered me, and whoever angers me has indeed angered Allah."²⁵

²² Al-Issabah 4:432, in the translation of Umm Ayman, from the Prophet Muhammad (peace be upon him and his family) who said: "Whoever desires to marry a woman from Paradise, let him marry Umm Ayman."

²³ Tarikh Baghdad 14:321, according to Abi Thabit, the servant of Abi Thar, states: "Ali is with the truth and the truth is with Ali, and they will never separate until they meet me at the pond on the Day of Judgment."

And in Al-Mustadrak Al-Sahihayn 3:124, with its chain of narration from Umm Salama in these words: "Ali is with the Quran and the Quran is with Ali, and they will never separate until they meet me at the pond." She also said: "This is a Sahih (authentic) Hadith, and it did not appear as a mistake."

Al-Haythami narrated it in Majma' Al-Zawa'id 7:235-236 from Sa'd bin Abi Waqas with the wording: "Ali is with the truth, or the truth is with Ali, wherever it may be." He also narrated it in 9:134 from Umm Salama with the wording: "Ali is with the Quran and the Quran is with Ali."

Al-Dailami narrated in Al-Firdaus 3:64/Hadith 4179 and Al-Muttaqi Al-Hindi in Kanz Al-Ummal 11/Hadith 32910 from Ibn Abbas, who said: "The gate of Hitta belongs to Ali bin Abi Talib. Whoever enters through it will be a believer, and whoever leaves it will be an unbeliever."

Al-Khwarizmi narrated in his book on the virtues of Ali, number 105, from Abu Ayub Al-Ansari in a hadith in which he said: "O Ammar, when you see Ali taking a path and people taking another path, then take the path with Ali and leave the people, for he will never misguide you or lead you astray."

²⁴ Sahih Al-Bukhari 8:185 / Book of Al-Fara'idh (The Laws of Inheritance), and in it: "Fatima got away from him, and she did not speak to him until she died." And in Musnad Ahmad 1:6 / Hadith 26, and 1:9-10 / Hadith 56.

²⁵ Sahih Bukhari 5:26 and 36 / Chapter of the Virtues of Fatima (peace be upon her) and Al-Mujam Al-Zawaid 9:203 / Chapter of the Virtues of Fatima, narrated by Al-Masour Al-Makhrumi with the words "Fatima is a part of me, whoever makes her angry makes me angry, and whoever makes her happy makes me happy."

And Al-Hakim's Mustadrak 3:154, narrated by Ali (may God be pleased with him), who said: "The Messenger of Allah (peace be upon him) said to Fatima: 'Indeed, Allah becomes angry for your anger and is pleased with your pleasure.'" And in Musnad Ahmad 4:5/hadith 15691, narrated by Abdullah bin Zubair from the Prophet (peace be upon him) with the words: "Indeed, she is Fatima, a part of me. She hurts me with what hurts her, and she satisfies me with what satisfies her."

If this news was true, it would not have been permissible for him to leave the she-camel that the Prophet, peace be upon him and his family, left behind, along with his sword and turban, with Amir al-Mu'minin, peace be upon him, nor would he have been judged in favor of it when al-Abbas claimed it. If that was the case, the members of the Household of the Prophet, whom Allah has purified from impurity in His Book, have committed something that is not permissible, because giving charity to them is prohibited.

After that, the wealth of Bahrain came to him, and with him was Jabir ibn Abdullah al-Ansari, so he said to him: "The Prophet, peace be upon him and his family, told me: 'When the wealth of Bahrain comes to you, When the wealth of Bahrain comes to you, take your share twice, then take it once more.' So he said to him: 'Come forward and take its due.' So he took from the wealth of the Muslims without evidence, but merely on the claim.

And everyone narrated that the Prophet, peace be upon him and his family, said about Abu Dharr: "I have never seen anyone more truthful in speech or more consistent in his beliefs than Abu Dharr."²⁶ He was not called "Siddiq," and they called Abu Bakr that, even though they did not report anything similar in his favor.

They (the people) called him (Abu Bakr) the caliph of the Messenger of Allah, even though the Messenger of Allah (peace be upon him and his family) did not appoint him as his successor during his lifetime or after his death among them. And they did not call Amir al-Mu'minin (Ali, peace be upon him) the caliph of the Messenger of Allah (peace be upon him and his family) even though he was appointed as a successor in several instances, including when he was appointed over Medina during the Tabuk campaign and he said to him, "Medina can only be governed by me or you. Would you not be satisfied to be like Aaron was to Moses except that there is no prophet after me?"^{27,28}

And in 4:323/hadith 18428, narrated by Al-Masour bin Makhrumi from the Messenger of Allah (peace be upon him) with the words "Fatima is a part of me. Whoever makes her happy makes me happy, and whoever makes her angry makes me angry." Refer also to Kanz Al-Ummal 12/hadith 34222 and 34223. And refer to the sources of the hadith "O Fatima, indeed Allah becomes angry for your anger and is pleased with your pleasure" in Al-Ghadir 3:181.

²⁶ Musnad Ahmad 2:163/Hadith 6483.

²⁷ And it is a hadith of Al-Mazilah.. Ahmad narrated it in his Musnad (1:173/hadith 1493 and 1:177/hadith 1535).

And Bukhari narrated it in his Sahih (5:24/chapter on the virtues of Ali ibn Abi Talib) from Ibrahim bin Sa'd, from his father, who said: The Prophet (peace be upon him and his family) said to Ali, "Will you not be pleased that you are to me like Harun was to Musa?" And in Sahih Bukhari (6:3/chapter on the Battle of Tabuk), the wording is, "Will you not be pleased that you are to me like Harun was to Musa, except that there is no prophet after me?"

And At-Tabari narrated it in his history (3:143), and Al-Hakim in Al-Mustadrak (3:132), and Al-Haythami in Majma' Az-Zawaid (9:108), and As-Suyuti in Tarikh Al-Khulafa (114), and Al-Fakhr Ar-Razi in his Tafsir (3:636), and Ibn Abdul Barr in Al-Isti'ab (3:34).

²⁸ The narration was reported by Al-Kanji Al-Shafi'i in "Kifayat Al-Talib" (187) with his chain of transmission from Ibn Abbas, who said: "There will be a tribulation, so whoever among you reaches it should hold fast to a strand of the Book of Allah and the guidance of Ali ibn Abi Talib, may Allah be pleased with him. Verily, I heard the Messenger of Allah, peace and blessings be upon him and his family, say: 'This is the

He ordered Usama to command the army that included Abu Bakr and Umar, and he passed away without dismissing him, and they did not appoint him as the caliph. When Abu Bakr assumed the caliphate, Usama became angry and said, "The Messenger of Allah (peace be upon him and his family) appointed me over you, so who appointed you over me?"

So he (Abu Bakr) and Umar went to him (Usama) and they made peace with him, and they both called him (Usama) Amir (commander) during their lifetimes.

They called Umar "al-Farooq" (the criterion), but did not call Ali (peace be upon him) by that name, even though the Messenger of Allah (peace be upon him and his family) said about him, "This is the criterion of my nation who distinguishes between truth and falsehood." And Ibn Umar said, "We did not know the hypocrites during the time of the Messenger of Allah (peace be upon him and his family) except by their hate of Ali."²⁹

They magnified Aisha's position over the other women, even though he (peace be upon him) used to mention Khadijah bint Khuwaylid frequently. Aisha said to him, "You mention her often, even though Allah has replaced her with someone better than her!" He replied, "I swear to Allah, he did not replace her with anyone better than her. She believed me when people disbelieved me, and she supported me when people abandoned me. She made me happy in many ways, and Allah granted me a child through her that I did not have through anyone else."³⁰

first one who believed in me, and the first one who shook my hand.' He is the criterion between truth and falsehood, and he is the leader of this nation. He separates between right and wrong. He is the pillar of the believers, and money is the pillar of the oppressors. He is the greatest of the truthful ones, and he is the gate from which I was given, and he is my successor after me."

²⁹ In *Al-Isti'ab* by Ibn Abd al-Barr, Vol. 3:46, it is narrated from Jabir that he said: "We did not know the hypocrites except for some of them who hated Ali ibn Abi Talib (may God be pleased with him)." This was also narrated by Al-Tabarani in *Al-Awsat*, Vol. 3:76, and Al-Haythami in *Majma' al-Zawa'id*, Vol. 9:133, under the chapter "Regarding those who love Ali and those who hate him" from Jabir, who said: "We did not know our hypocrites from among the Ansar during the time of the Prophet (may the peace and blessings of Allah be upon him) except for their hatred towards Ali." In *Tadhkirat al-Khawass* by Ibn al-Jawzi, p. 28, it is mentioned that Tirmidhi narrated from Umm Salama that she said: "I heard the Messenger of Allah (may the peace and blessings of Allah be upon him) say: No one loves Ali except a believer, and no one hates him except a hypocrite." Tirmidhi said: "This is a hadith that is good and authentic."

Furthermore, in *Al-Fusul al-Muhimma*, p. 125, Abu Sa'eed al-Khudri said: "We did not know the hypocrites during the time of the Prophet (may the peace and blessings of Allah be upon him) except for their hatred towards Ali." Tirmidhi and Nasa'i also narrated from Yazid ibn Junayd, who said: "I heard Ali (may God be pleased with him) say: By the One who split the seed and created life, it was a covenant with the unlettered Prophet (may the peace and blessings of Allah be upon him) that no one loves me except a believer, and no one hates me except a hypocrite." And in *Al-Durr al-Manthur*, Vol. 6:66, it is narrated from Ibn Mas'ud that he said: "We did not know the hypocrites during the time of the Prophet (may the peace and blessings of Allah be upon him) except for their hatred towards Ali ibn Abi Talib."

³⁰ *Sahih al-Bukhari* 5:47-49 / Chapter: The Marriage of the Prophet Muhammad (peace be upon him) to Khadijah and her Virtues (may Allah be pleased with her). And *Musnad Ahmad* 6:117-118 / Hadith 24343.

She also spread the secret of the Prophet (peace be upon him)³¹ and he said to her, "You fight against Ali while you are the oppressor."³²

Then she disobeyed Allah's command in his saying "***And stay quietly in your houses***" [33:33] and went out among people to fight against Ali (peace be upon him) without any guilt. All Muslims agreed to kill Uthman, and she was always ordering his killing and saying, "Kill the old fool [Uthman], may Allah kill the old fool!"³³

When she heard of his killing, she rejoiced at it and then asked, "Who took the caliphate?" They said, "Ali (peace be upon him)." She went out to fight him for the blood of Uthman.

What was Ali's guilt in this? And how did Talha and Zubayr justify their support for her in this? And how will they face the Messenger of Allah (peace be upon him)? Even though if any one of us spoke about another man's wife and took her out of his house and traveled with her, people would be the most hostile to him. How did tens of thousands of Muslims obey her in this and help her in the war against the commander of the faithful Ali (peace be upon him), and no one helped the daughter of the Messenger of Allah (peace be upon him) when she demanded her right from Abu Bakr, nor did anyone speak up in her defense with a single word?

They called her the Mother of the Believers, and no one else was given that title.

They did not give her brother Muhammad ibn Abu Bakr - despite his great status and close relation to his father and his sister Aisha, the mother of the believers - the title of "Uncle of the Believers". Instead, they gave that title to Muawiyah ibn Abu Sufyan, who is the brother of the wife of the Prophet, Umm Habiba bint Abu Sufyan. Muhammad ibn Abu Bakr and his father were greater than Muawiyah and his sister, even though the Prophet cursed Muawiyah's father, who was a divorced man. The Prophet said, "If you see Muawiyah on my pulpit, then kill him!"

Their hearts were filled with malice, and they fought against Ali, who was their rightful leader and the fourth caliph. Whoever fights against the rightful leader is an oppressor and a transgressor. This was because of the love that Muhammad ibn Abu Bakr had for Ali, and his disagreement with his father, as well as Muawiyah's hatred for Ali and his fighting against him.

³¹ See the interpretation of Al-Kashaf by Al-Zamakhshari for the footnote of verses 3 and 4 of Surah Al-Tahrim. He said: "(If you both repent to Allah) This is an address to Hafsa and Aisha in a manner of turning away, in order to be more effective in their admonishment. Ibn Abbas said: "I was eager to ask Umar about them until he performed Hajj and I accompanied him. When we were on a part of the road, he straightened up and I straightened up with him using the water bag. So the water spilled on his hand and he performed ablution. I said: Who are they? He said: Amazing, O Ibn Abbas! It was as if he disliked my asking about them. Then he said: They are Hafsa and Aisha." This hadith was narrated by Al-Bukhari in his Sahih 6:196/Book of Tafsir and Muslim in his Sahih 7:190/Book of Divorce.

³² See Al-Mustadrak by Al-Hakim 3:119-120 and Tarikh Al-Tabari 5:170.

³³ The word used to translate "old fool" is Na'thal, and it's the name of a Jewish bearded man in Medina. Aisha compared Uthman to him.

Muawiyah was given the title of "scribe of revelation", even though he never received any revelation. Instead, letters were written for him. There were fourteen people who wrote revelation, and the first and closest of them to the Prophet was Ali ibn Abi Talib. Muawiyah remained a polytheist for a period of time since the Prophet was sent as a messenger, and he denied the revelation and mocked the divine law. He was in Yemen on the day of the conquest [of Mecca], attacking the Prophet and writing to his father, Sakhr ibn Harb, criticizing him for converting to Islam and asking him, "Did you really convert to the religion of Muhammad?" And he wrote to him:

*Oh Sakhr, do not surrender willingly, lest you humiliate us,
After those who in Badr became separated into groups and thus,*

*My grandfather, uncle, and the cousin of my mother,
The three of them, and Handhala, a chosen one for us like no other.*

*For death is easier than the whispers of spies,
The son of Hind abandoned his power and divided in such a guise.³⁴*

The conquest (of Mecca) took place in the month of Ramadan, eight years after the arrival of the Prophet, peace be upon him and his family, to Medina. At that time, Mu'awiyah was a polytheist and had fled from the Prophet, peace be upon him, because he had shed blood. He escaped to Mecca and when he could not find refuge, he was forced to go to the Prophet, peace be upon him, and he declared his Islam. His conversion took place five months before the death of the Prophet, peace be upon him. Abbas interceded on his behalf and the Prophet, peace be upon him, forgave him and made him one of the fourteen scribes (who wrote down the revelations).

How much of the writing during this period - assuming that he was one of the scribes of revelation - was specifically assigned to him to deserve being described as such, without any others? However, Az-Zamakhshari, one of the Hanafi scholars, mentioned in his book Rabi' Al-Abrar that parenthood to Mu'awiyah was claimed by four people when they were not.³⁵ It is

³⁴ Tadhkiratul Al Khawas 201, Al-Khawarizmi's "The Killing of Al-Hussein" 1:117-118. Details: The verses were mentioned in a long narration that included the protest of Imam Al-Hasan (peace be upon him) against Muawiyah.

³⁵ Rabee' Al-Abrar 4:447: He said, "Mu'awiyah used to attribute himself to four people: Musafir ibn Abi 'Amr, 'Ammarah ibn Al-Walid, Al-'Abbas ibn 'Abdul-Muttalib, and As-Sabah, a black singer who belonged to 'Ammarah."

They said, "Abu Sufyan was short and of a low status, while As-Sabah was a tall and handsome young man. Hind invited him to herself, and they said that 'Utba ibn Abi Sufyan was also interested in As-Sabah, but Hind did not want to keep him in her house, so she took him to Ajjad and left him there." Hassan said:

also known that among the scribes of revelation was Ibn Abi Sarh, who apostatized and to whom the verse was revealed, **"But whoever should change his faith after having believed [in Allah] – then his heart is hardened, and he will be among the defiantly disobedient" [16:106].** Abdullah bin Umar reported that he went to the Prophet, peace be upon him, and heard him say, "A man will come to you and he will die upon other than my Sunnah." Mu'awiyah was that man.

One day, the Prophet (peace be upon him and his family) was delivering a sermon when Muawiya took his son Yazid's hand and left, not listening to the sermon. The Prophet (peace be upon him and his family) then said, "May Allah curse the leader and the led!" And when will this nation have a day free from Muawiya's wrongdoing?

Muawiya went to great lengths to fight against Ali (peace be upon him) and killed many of the best companions. He cursed him from the pulpits and continued to insult him for eighty years until Umar bin Abdul Aziz put a stop to it. He also poisoned Al-Hassan (peace be upon him), and his son Yazid killed our master Imam Hussain (peace be upon him), and his grandfather broke frontal teeth of the Prophet (peace be upon him and his family), and his mother ate the liver of Hamza, the Prophet's uncle.³⁶

They called Khalid ibn al-Walid "the Sword of Allah" out of enmity towards Amir al-Mu'minin Ali (peace be upon him), who was more deserving of this title since he killed the infidels with his sword and established the foundations of religion through his jihad. The Messenger of Allah (peace be upon him and his family) said about Ali, "Ali is the sword of Allah and the arrow of Allah." Ali (peace be upon him) also said from the pulpit, "I am the sword of Allah against His enemies and His mercy to His allies."

***Beside the hill the boy did lay, In dirt and dust he was bound to stay,
From a fair young maid he was born that day, From Shams' servant, her lineage they say.***

As-Sibt ibn Al-Jawzi mentioned this in his book "Tadhkirat Al-Khawass" from Al-Asma'i and Hisham ibn Muhammad Al-Kalbi in his book called "Al-Muthalib."

³⁶ The scholar Al-Qari mentioned in his book "Mirqat Al-Mafatih" while explaining "Mishkat Al-Masabih" 1:22, in his narration of the death of Al-Nasai, saying: "He died by being beaten with feet by the people of Sham when he responded to their question about the virtues of Muawiya, so that they could use it to outweigh Ali, by saying: 'Doesn't Muawiya deserve to be head to head with Ali to excel?' And in another narration: 'I do not know of any virtue for him except that Allah did not satisfy his hunger.' They continued to beat him with their feet until he was taken out of the mosque, then he was carried to Mecca as a killed martyr."

Al-Dhahabi mentioned it in his book "Tadhkirat Al-Huffaz" 2:699, then he said: "Perhaps this is a virtue for Muawiya because of the saying of the Prophet (peace be upon him): 'O Allah, whoever curses him or reviles him, make that a purification and mercy for him!'"

And in "Al-Sawaiq Al-Muhriqah" 127, it was narrated by Al-Tayyuriyat from Abdullah bin Ahmad bin Hanbal who said: "I asked my father about Ali and Muawiya, and he said: 'Know that Ali had many enemies, and they searched for something against him but did not find it. So they went to a man who had fought and battled him, and they incited him against Ali.'"

Khalid remained an enemy of the Messenger of Allah, denying him. He was the cause of the killing of Muslims on the day of Uhud, and in the breaking of the Prophet's (peace be upon him and his family) shield, and in the killing of his uncle Hamza. When he pretended to convert to Islam, the Prophet (peace be upon him and his family) sent him to Bani Khuzaimah to collect the charity from them, but he betrayed him and went against his orders, killing Muslims. Then the Prophet (peace be upon him and his family) stood among his companions, rebuking him, raising his hands to the sky until the whiteness of his armpits could be seen, saying, "O Allah, I disassociate myself from what Khalid has done." Then the Commander of the Faithful, Ali (peace be upon him), was sent to them to correct his mistake, and he ordered him to appease the people, and he did. When the Prophet passed away, Abu Bakr sent him [Khalid] to fight the people of Yamamah, and from them, one thousand two hundred people were killed, even though they claimed to be Muslims. Malik bin Nuwayrah was also killed as a captive, even though he was a Muslim, and his wife was raped.

They called the Banu Hanifa people of apostasy because they did not pay the Zakat to Abu Bakr, as they did not believe in his leadership, and considered their blood, wealth, and women permissible, to the extent that even Umar disapproved of him [Abu Bakr]. So they were called the Zakat withholders apostates, but those who declared the blood of Muslims permissible and fought against the Commander of the Faithful Ali (peace be upon him) were not called apostates, even though they heard the saying of the Prophet (peace be upon him): "O Ali, your war is my war and your peace is my peace", and whoever fights against the Messenger of Allah is a disbeliever by consensus.

Some wise individuals have expressed it perfectly by saying: "Worse than Iblis is the one who did not surpass him in his previous obedience and followed him in the field of his disobedience!" There is no doubt among scholars that Satan was the most worshipful [more than] the angels, and he alone carried the Throne for six thousand years. When Allah created Adam and made him the vicegerent on earth, and commanded him to prostrate, Satan became proud and deserved to be expelled and cursed. Mu'awiya continued in polytheism and idol worship until he embraced Islam after the appearance of the Prophet, peace and blessings be upon him, for a long time. Then he became proud by disobeying Allah when Imam Ali was appointed, peace be upon him, as the leader, and everyone followed him after Uthman, and he sat in his place. Some of them continued in bigotry until they believed in the leadership of Yazid bin Mu'awiya, despite the heinous actions he had committed, such as killing Imam Hussein, peace be upon him, and looting his property, and taking his women captive and traveling with them through the lands on camels without saddles. Our master Zain al-Abidin, peace be upon him, was tied up, and they were not satisfied with killing him [Hussain] until they shattered his ribs and chest with their horses, and carried their heads on the spears, and even their elders

reported that the sky rained blood on the day of Hussein's murder.³⁷ Al-Rafi'i mentioned this in his Sharh al-Wajiz.

Ibn Sa'd mentioned in al-Tabaqat that the redness appeared in the sky on the day of Hussein's murder, and it had not been seen before that. He also said: "Every stone lifted in the world had blood underneath it." It rained so much that its traces remained on the clothes for a long time until they were torn.

Al-Zuhri said: "There is not a single one among those who killed Al-Hussein except that they were punished in this life, either by death, blindness, blackening of the face, or the collapse of their kingdom in a short period of time. The Prophet of Allah, peace and blessings be upon him and his family, used to advise the Muslims about his two sons, Al-Hasan and Al-Hussein, and say to them: 'These are my trusts with you,' and Allah the Almighty revealed about them: **'Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship."'**" [42:23]

A group of scholars who do not recognize his Imamate [Yazid's] held a neutral opinion when it comes to cursing him, even though he was a tyrant who killed Al-Hussein and looted his tents. Allah the Almighty said: **"Surely the curse of Allah is on the wrongdoers."** [2:18]

Abu Al-Faraj Ibn Al-Jawzi, one of the scholars of the Hanbalis, said: "Ibn Abbas said, 'Allah the Almighty revealed to Muhammad, peace and blessings be upon him and his family: 'I killed seventy thousand with Yahya Ibn Zakariya, and I will kill with the son of your daughter Fatima seventy thousand and seventy thousand.'"

As-Suddi, one of their virtuous men, said: "I arrived in Karbala with food for trade, so we stayed with a man, had dinner with him, and talked about the killing of Al-Hussein. We said, 'No one who shared in the killing of Al-Hussein did not die an ugly death.' The man said, 'You're lying! I was involved in his bloodshed and was among those who killed him, but nothing happened to me.'"

He said: "At the end of the night, we heard screaming. We asked, 'What's the news?' They said, 'The man got up to fix the lamp, and his finger got burned, then the fire spread to his body and he burned.' I saw him, and by Allah, he looked like he was in a boiling cauldron."

Muhanna bin Yahya asked Ahmad bin Hanbal about Yazid, and he said: "He is the one who did what he did." I asked, "What did he do?" He said: "He plundered Medina." One day, his son Salih said to him, "Some people attribute us to the followers of Yazid." He said, "O my son, how can anyone who believes in Allah and the Day of Judgment follow Yazid?" I said, "Why don't you curse him?" He said, "How can I not curse the one whom Allah cursed in His Book?" I said, "Where did Allah curse Yazid?" He said: "In His saying: **'Then would you perhaps, if you**

³⁷ Tadhkiratul Khawas: 272 and 274, and the killing of Al-Hussein by Al-Khawarizmi 2: 89-91. In Al-Fusul Al-Muhimma, he said: "After the killing of Al-Hussein, people stayed for two or three months as if the wall was stained with blood at the hour of sunrise." (197)

turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.' "
[47:22-23]

Can there be a greater corruption than killing, plundering Medina for three days, taking its people as captives, killing a group of people from Quraysh, Ansar, and Muhajirun who numbered seven hundred, and killing ten thousand people who were either slaves, free men, or women whom he did not recognize? He made the people wade in blood until the blood reached the grave of the Messenger of Allah, peace and blessings be upon him, and the Rawdah and the mosque became filled with blood. Then he struck the Kaaba with spears, demolished it, and set it on fire.

The Messenger of Allah, peace be upon him and his family, said: "Verily, the killer of Al-Husayn is in a coffin of fire, upon him is half the punishment of the people of the world. His hands and feet are bound with chains of fire, he is upside down in the fire until he falls into the depths of hellfire. He has a stench that causes the people of the fire to seek refuge with their Lord from the intensity of its odor, and he will remain in it forever, tasting painful punishment. Whenever their skin is burnt, Allah substitutes new skin for them so that they may taste the punishment. He will never have a moment of relief and will be given boiling water from the hellfire to drink. Woe to them from the punishment of Allah, the Almighty and Majestic".

And he, peace be upon him and his family, said: "The anger of Allah the Almighty has intensified, and so has my anger against whoever sheds my blood and violates the sanctity of my household".

Let the wise person consider which of the two parties is more deserving of safety: the one whom Allah, His angels, His prophets, and His imams have purified, and who have purified the Sharia from questionable matters, and the one who nullifies their prayer by neglecting the prayer behind their imams and mentioning imams other than them, or the one who does the opposite and believes in it?

Sixth: Indeed, when the Imamiyyah saw the virtues of the Commander of the Faithful, Ali (peace be upon him), and his countless perfections, both friends and foes narrated them. They also observed that the majority of the companions had conveyed numerous criticisms about others, but they did not transmit any criticism whatsoever about Ali (peace be upon him). They followed his statements and appointed him as their Imam, as the adversaries and allies have attested to his integrity. They left aside others who have reported derogatory remarks about their belief in his imamate. Here, we mention a little of what is correct among their beliefs and what is mentioned in their authentic books, to be a proof against them on the Day of Judgment.

One of these beliefs is what Abu al-Hasan al-Andalusi narrated in the book "Al-Jam' Bayn al-Sahihayn" which contains the six most authentic books of hadith, namely Muwatta Malik, Sahih Muslim, Sahih Bukhari, Sunan Abu Dawud, Sahih Tirmidhi, and Sahih al-Nasai. It is

narrated from Umm Salama, the wife of the Prophet, peace be upon him, that the verse of purification (Quran 33:33) was revealed in her house while I was sitting at the door. I said: "O Messenger of Allah, am I not one of the members of your household?" He replied: "You are indeed on the path of goodness, for you are one of the wives of the Messenger of Allah, peace be upon him."

She said, "In the house were the Messenger of Allah, Ali, Fatima, Hasan, and Husain. He covered them with a cloak and said, 'O Allah, these are the members of my household, remove all impurities from them and purify them thoroughly.'"

Similarly, Ahmad bin Hanbal narrated, "When you have a private conversation with the Messenger of Allah, give charity before it," as mentioned in the verse (58:12) of the Quran. Ali bin Abi Talib said, "I am the only one who acted upon this verse, and Allah has made this command easy for me."

And Muhammad bin Ka'b al-Qurazi reported, "Talhah bin Ubaidullah boasted about his lineage from Bani Abdul Dar and Abbas bin Abdul Muttalib and Ali bin Abi Talib. Talhah said, 'I have the key to the Ka'bah, and if I wished, I could lock it.' And Abbas said, 'I am the owner of the well of Zamzam and the one responsible for it, and if I wished, I could lock it up in the mosque.'

Ali (peace be upon him) said, "I do not know what you are talking about. I was the first to pray towards the Qiblah six months before everyone else, and I am the one who engages in Jihad."

So, Allah revealed, ***"Do you consider the providing of drinking water to the pilgrims and the maintenance of al-Masjid al-Haram as equal to the worth of those who believe in Allah and the Last Day and strive in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people." [9:19]***

And among what Ahmad ibn Hanbal narrated from Anas ibn Malik, he said, "We said to Salman, 'Ask the Prophet about his successor.' Salman said, 'O Messenger of Allah, who is your successor?' He replied, 'O Salman, who was Moses's successor?' Salman said, 'Joshua ibn Nun.' He (the Prophet) said, 'My successor and inheritor will settle my debt and fulfill my promise: Ali ibn Abi Talib.'

And from Abu Maryam, from Ali (peace be upon him), he said, 'The Prophet (peace be upon him) and I went to the Kaaba until we reached it. The Messenger of Allah (peace be upon him) said to me, 'Sit down.' He then climbed onto my shoulders. I intended to stand up, but he noticed my weakness and got down. The Prophet (peace be upon him) sat down, and said, 'Climb onto my shoulders.' I climbed onto his shoulders. He lifted me up until I imagined that if I wished, I could have reached the horizon of the sky. I saw a house with a statue made of copper or lead on it. I started touching it with my right hand, then with my left, and in front of it and behind it, until the Prophet (peace be upon him) said to me, 'Throw it down!' I threw it down,

and it broke into pieces like shattered glass. Then I got down, and the Prophet and I hastened until we entered our homes, fearing that someone might see us.'

And from Maqil bin Yasar, it was narrated that the Prophet (peace be upon him and his family) said to Fatima: "Wouldn't you be pleased that I marry you to the one who is the most senior of my nation in terms of Islam, the most knowledgeable of them, and the most forbearing?"

From Ibn Abi Layla who said: The Messenger of Allah (peace be upon him) said, "The truthful friends (siddiqun) are three: the beloved carpenter (Habib al-Najjar), the believer of Ale Yasin who said, '**O my people! Follow the messengers,**' [36:20] and Hizqeel, the believer of the family of Pharaoh who said, '**Will you kill a man just for saying: My Lord is Allah?**' [40:28] and Ali ibn Abi Talib, who is the best of them."

And from the Messenger of Allah (peace be upon him) who said to Ali, "You are of me and I am of you."

Amr bin Maymun narrated, "Ali has ten unique qualities that no one else has." The Prophet (peace be upon him) said to him, "I will send a man whom Allah will never disgrace, who loves Allah and His Messenger, so ask for him from those who ask for him." Amr asked, "Where is Ali?" They said, "He is grinding flour in the mill." They found him almost blind. He [the Prophet] blew in his eyes, then waved the flag three times and gave it to him. So he brought Safiyyah bint Huyayy to the Prophet (peace be upon him).

Then Abu Bakr was sent with Surah Al-Tawbah, and Ali took it from him and said, "No one should take it except a man who is of me and I am of him."

He asked his cousins, "Which of you will support me in this world and the hereafter?" Ali was sitting with them, but they refused. Ali said, "I will support you in this world and the hereafter." He left them and turned to another man and asked, "Which of you will support me in this world and the hereafter?" They refused, and Ali said, "I will support you in this world and the hereafter." The man said, "You are my vicegerent in this world and the hereafter."

Ali was the first person to embrace Islam after Khadijah.

He said: The Messenger of Allah, peace be upon him, took his garment and placed it on Ali, Fatima, Al-Hasan, and Al-Hussein, peace be upon them, and said, "**Verily, Allah intends only to remove impurity from you, O people of the household, and purify you with a thorough purification.**" [33:33]

He said: Ali sold himself and wore the garment of the Messenger of Allah, peace be upon him, then slept in his place while the polytheists were throwing stones at him.

The Prophet, peace be upon him, went out on the expedition of Tabuk, and Ali said to him, "Shall I accompany you?" He said, "No." So Ali wept, and the Prophet said to him, "Are you not satisfied that you should be to me like Aaron was to Moses, except that you are not a prophet? I cannot leave without you being my successor."

The Messenger of Allah, peace be upon him, said to him, "You are my wali (guardian) to every believer after me."

He ordered that the doors of the mosque be closed except for Ali's door, saying, "He may enter the mosque while in a state of impurity because there is no other way for him to enter."

He said to him, "Whoever I am his mawla (guardian), Ali is also his mawla."

And it is narrated from the Prophet, peace be upon him, that he sent Abu Bakr with a message of exemption to the people of Mecca, and he traveled three times with it, then he said to Ali, peace be upon him, "Deliver it and communicate it to them." So he did, and when Abu Bakr arrived to the Prophet, he wept and said, "O Messenger of Allah, did something happen to me?" He said, "No, but I ordered that no one should deliver it except me or a man from me."

And among them is what Akhtab Khwarizm narrated from the Prophet (peace and blessings of Allah be upon him) that he said: "O Ali, if a servant of Allah, the Almighty, worshiped Allah like how Nuh stood up for his people and had the equivalent of one person's worth of gold and spent it in the way of Allah, and lived until he performed Hajj on foot for one thousand years, then he was unjustly killed between Safa and Marwa, and he did not support you, then he would not smell the fragrance of Paradise nor would he enter it."

And a man said to Salman, "How intense is your love for Ali!" He said, "I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying, 'Whoever loves Ali has loved me, and whoever hates Ali has hated me.'"

And Anas said, "The Messenger of Allah (peace and blessings of Allah be upon him) said, 'Allah created seventy thousand angels from the light of the face of Ali ibn Abi Talib, seeking forgiveness for him and his lovers until the Day of Judgment.'"

From Ibn Umar, he said: The Messenger of Allah (peace and blessings be upon him) said: "Whoever loves Ali, Allah has accepted his prayers, fasting, and standing in prayer, and Allah answered his supplication, then let him know that whoever loves Ali, Allah will give him a city in Paradise for every vein in his body. And whoever loves the family of Muhammad will be safe from Reckoning, the Scale, and the Bridge. And whoever dies while loving the family of Muhammad, then I am his guarantor for Paradise with the prophets. And whoever hates the family of Muhammad, on the Day of Resurrection, he will come with 'disowned from Allah's mercy' written between his eyes."

And from Abdullah bin Masood, he said: I heard the Messenger of Allah (peace and blessings be upon him) say: "Whoever claims to believe in me and what I came with but hates Ali, then he is a liar and not a believer."

From Abu Barza, who said: The Messenger of Allah, peace be upon him, said while we were sitting one day, "By the One in whose Hand is my soul, no servant's feet will move on the Day of Resurrection until he is asked by the Most Blessed and Exalted about four things: his life and how he spent it, his body and how he used it, his wealth and how he earned it and how he

spent it, and about his love for Ahlul-Bayt." 'Umar then said to him, "What is the sign of your love after you, O Messenger of Allah?" He placed his hand on the head of 'Ali, peace be upon him, who was sitting next to him and said, "My love after me is the love for this one."

And from Abdullah bin 'Umar who heard the Messenger of Allah, peace be upon him, being asked, "In which language did your Lord address you on the night of the Ascension?" He replied, "He addressed me in the language of 'Ali ibn Abi Talib and inspired me to say, 'O Lord, did You address me or 'Ali?'" He then said, "O Ahmad, I am a being unlike any other being. I cannot be compared to others or described by analogy. I created you from My light and created 'Ali from your light. I looked into the depths of your heart and did not find anyone more beloved to your heart than 'Ali ibn Abi Talib, peace be upon him. So I spoke to you with his tongue to soothe your heart."

And from Ibn Abbas who said: The Messenger of Allah, peace be upon him, said, "If the gardens were pens, and the sea ink, and the jinn accountants, and mankind scribes, they would not be able to enumerate the virtues of 'Ali ibn Abi Talib."

And through the chain of narration, the Messenger of Allah, peace be upon him, said, "Verily, Allah the Most High has made for my brother 'Ali virtues that are too numerous to be counted. Whoever mentions a virtue of his and believes in it, Allah will forgive him his past and future sins. And whoever writes down a virtue of his, the angels will continue to seek forgiveness for him as long as that writing remains. And whoever listens to a virtue of his, Allah will forgive his sins that he has accumulated by listening. And whoever looks at a writing of his virtues, Allah will forgive his sins that he has accumulated by looking."

Then he said: "Looking at the face of Amir al-Mu'mineen Ali ibn Abi Talib, peace be upon him, is an act of worship. Remembering him is an act of worship. Allah does not accept the faith of a servant except with his wilayah (guardianship) and disavowal from his enemies."

And from Hakim, from his father, from his grandfather, from the Prophet, peace be upon him and his family, that he said: "For Ali ibn Abi Talib to fight Amr ibn Abd Wud on the day of the trench is better than the deeds of my entire ummah (nation) until the Day of Judgment."

And from Saad ibn Abi Waqqas, he said: Muawiyah ibn Abi Sufyan ordered me to insult (Abu Turab) Imam Ali, but I refused. He said: "What prevents you from insulting Abu Turab?" Saad replied: "Three things that the Prophet, peace be upon him and his family, said, and I will not insult him even if I were given all the red camels (wealth) in the world. I heard the Messenger of Allah say to Ali, and he had left him behind with the women and children in some of his battles, 'O Ali, are you not pleased that you are to me like Harun was to Musa, except that there will be no prophet after me?'"

And I heard him say on the day of Khaybar: "I will give the banner to a man whom Allah and His Messenger love, and who loves Allah and His Messenger." We kept waiting, and he said:

"Call for Ali." So he (Ali) came, and he had an eye infection. The Prophet then spat in his eyes and handed him the banner, and Allah granted him victory.

And the verse ***So say, "Come, let us call our sons and your sons" [3:61]*** was revealed. The Messenger of Allah, peace and blessings be upon him and his family, then called Ali, Fatima, Hasan, and Husayn, and said: "O Allah, these are my family."

And Amir ibn Wathila said: "I was with Ali, peace be upon him, in the house on the day of consultation. I heard Ali, peace be upon him, say to them: 'I will bring forth an argument against you that neither you Arabs nor non-Arabs can change.' Then he said: 'I ask you by Allah, O group of people, was anyone among you singled out by Allah before me?' They said: 'By Allah, no.'

He said: 'I ask you by Allah, is there anyone among you who has a brother like my brother Ja'far al-Tayyar in Paradise with the angels other than me?' They said: 'By Allah, no.'

He said: 'I ask you by Allah, is there anyone among you who has an uncle like my uncle Hamza, the lion of Allah and the lion of His Messenger, the master of martyrs, other than me?' They said: 'By Allah, no.'

He said: 'I ask you by Allah, is there anyone among you who has a wife like my wife Fatima bint Muhammad, the lady of the women of Paradise, other than me?' They said: 'By Allah, no.'

He said: 'I ask you by Allah, is there anyone among you who has two grandsons like my grandsons Hasan and Husayn, the masters of the youth of Paradise, other than me?' They said: 'By Allah, no.'

He said: 'I ask you by Allah, is there anyone among you who had conversations with the Messenger of Allah ten times and gave charity before his secret was revealed, other than me?' They said: 'By Allah, no.'

He said: "I ask you by Allah, is there anyone among you whom the Messenger of Allah, peace be upon him and his family, said to him: 'Whomever I am his master, then Ali is his master. O Allah, be a friend to his friends and an enemy to his enemies, and support those who support him and abandon those who abandon him, to the extent that the witness conveys the message to the absent?' " They said: 'By Allah, no.'

He said: "I ask you by Allah, is there anyone among you whom the Messenger of Allah, peace be upon him and his family, said to him: 'O Allah, bring me the most beloved of Your creatures to You and to me, and the most intense in love to You and to me, to eat with me from this bird?' And he came and ate with him, other than me?" They said: 'By Allah, no.'

He said: "I ask you by Allah, is there anyone among you whom the Messenger of Allah, peace be upon him and his family, said to him: 'I will give the banner to a man whom Allah and His Messenger love him and he loves Allah and His Messenger. He will not return until Allah has

granted victory at his hands, and he will not be defeated.' other than me? " They said: 'By Allah, no.'

He said: "I ask you by Allah, is there anyone among you to whom the Messenger of Allah, peace be upon him and his family, said to the Banu Wali'ah: 'Either you submit or I will send to you a man whose personality is like mine, his obedience is my obedience and his disobedience is my disobedience, and he will judge between you with the sword?' other than me? " They said: 'By Allah, no.'

He said: "I ask you by Allah, is there anyone among you who the Prophet said "Liar is the one who claims to love me but hates Ali"? They said: 'By Allah, no.'

He said, "I ask you by Allah, has anyone among you been greeted by three thousand angels, including Gabriel, Michael, and Israfil, in one hour, while bringing water to the Messenger of Allah, peace be upon him, from Al-Qalib, besides me?" They said, 'By Allah, no.'

He said, "I ask you by Allah, has anyone among you been called from the sky, 'There is no sword except Dhul-Fiqar, and there is no youth except Ali,' besides me?" They said, 'By Allah, no.'

He said, "I ask you by Allah, has anyone among you been comforted by Gabriel saying, 'This is the consolation,' and the Messenger of Allah, peace be upon him, said, 'He is from me and I am from him,' and Gabriel, peace be upon him, said, 'And I am from you two,' besides me?" They said, 'By Allah, no.'

He said, "I ask you by Allah, has anyone among you been told by the Messenger of Allah, peace be upon him, 'You will fight the apostates, oppressors, and renegades,' in the Prophet's own words, besides me?" They said, 'By Allah, no.'

He said, "I ask you by Allah, has anyone among you been told by the Messenger of Allah, peace be upon him, 'I have fought for the revelation of the Quran and you will fight for interpretation of the Quran, besides me?" They said, 'By Allah, no.'

He said, "I ask you by Allah, has anyone among you had the sun returned to him until he prayed Asr in its time, besides me?" They said, 'By Allah, no.'

He said, "I ask you by Allah, has anyone among you been ordered by the Messenger of Allah, peace be upon him, to seek exemption from Abu Bakr, and Abu Bakr said to him, 'O Messenger of Allah, should I do anything?' And he said to him, 'He does not lead on my behalf except Ali,' besides me?" They said, 'By Allah, no.'

He said, "I ask you by Allah, is there anyone among you to whom the Messenger of Allah, peace and blessings be upon him and his family, said, 'No one loves you except a believer and no one hates you except a hypocrite', other than me? They said, 'By Allah, no.'

He said, "I ask you by Allah, do you know that he ordered you to close your doors and open mine, and you agreed to it?" The Messenger of Allah, peace and blessings be upon him and his family, said, "I did not close your doors or open mine, but Allah closed your doors and opened mine", other than me? They said, 'By Allah, no.'

He said, "I ask you by Allah, do you know that he protected me on the day of Taif while no one else did, and it was prolonged?" You said, "Did he protect him instead of us?" The Messenger of Allah, peace and blessings be upon him and his family, said, "I did not protect him, but Allah protected him", other than me? They said, 'By Allah, no.'

He said, "I ask you by Allah, do you know that the Messenger of Allah, peace and blessings be upon him and his family, said, 'The truth is with Ali, and Ali is with the truth, and the truth will follow Ali wherever he goes?'" They said, 'By Allah, yes.'

He said, "I ask you by Allah, do you know that the Messenger of Allah, peace and blessings be upon him and his family, said, 'I am leaving among you two weighty things: the Book of Allah and my family. You will never go astray as long as you hold on to them, and they will not be separated until they meet me at the Pond?'" They said, 'By Allah, yes.'

He said, "I ask you by Allah, is there anyone among you who protected the Messenger of Allah, peace and blessings be upon him and his family, from the polytheists with himself and lay in his bed instead of me?" They said, 'By Allah, no.'

He said, "I ask you by Allah, is there anyone among you who met Amr ibn Wadd al-'Amiri when he called you to join him in the Battle of the Biraaz, besides myself?" They said, 'By Allah, no.'

He said: "I implore you by Allah, is there anyone among you whom Allah has revealed in him the verse of purification where He says, '**Verily Allah intends to keep away from you the impurity, O people of the [Prophet's] household, and purify you with a thorough purification' [33:33]** apart from myself?" They said: 'By Allah, no.'

He said: "I implore you by Allah, is there anyone among you to whom the Messenger of Allah said, 'You are the leader of the Arabs,' apart from myself?" They said: 'By Allah, no.'

He said: "I implore you by Allah, is there anyone among you whom the Messenger of Allah, peace and blessings be upon him and his family, said, 'I have not asked Allah for anything but I have asked for something similar for you,' apart from myself?" They said: 'By Allah, no.'¹³⁸

One of the narrations Abu Umar al-Zahid reported from Ibn Abbas, who said: "Ali had four characteristics that no one else among the people possessed. He was the first [from amongst the] Arab and non-Arab to pray with the Messenger of Allah, peace and blessings be upon him and his family, his banner was with the Prophet in every expedition, he remained patient with the Prophet on the day of Hunayn, and he was the one who washed the Prophet's body and placed him in his grave, may Allah bless them both."

The Prophet, peace and blessings be upon him and his family, said: "During the night of Isra and Miraj, I passed by a people with metal claws who were scratching their faces and

³⁸ "Manaqib Al-Khwarizmi: 313-314 / Hadith 314. Narrated in his Manaqib: 299-302 / Hadith 296 with a similar wording but different chain of transmission from Abu Dharr. See also Manaqib Ibn al-Maghazili's: 112-118 / Hadith 155, and al-Kinji al-Shafi'i's Kifayat al-Talib: 386-386 in summary, and he said: "This is how al-Hakim narrated it in his book." Also, Ibn Asakir's History of Damascus, 3:91 / Hadith 1132."

chests. I said: 'O Gabriel, who are these people?' He replied, 'These are the people who backbite and slander others.' Then I passed by a people whose lips were cut with scissors. I said: 'O Gabriel, who are these people?' He replied, 'These are the disbelievers.' Then we turned away from that path. When we arrived at the fourth heaven, I saw Ali praying. I said to Gabriel, 'Is that Ali ahead of us?' He replied, 'No, this is not Ali.' I asked, 'Then who is it?' He said, 'When the archangels and the cherubims heard the virtues of Ali, peace be upon him, and in particular, your saying about him, 'You are to me as Aaron was to Moses, except that there will be no prophet after me,' they longed for Ali. So Allah created for them an angel in the likeness of Ali. When they long for Ali, they look at that angel as if they have seen Ali himself."³⁹

From Ibn Abbas, he said: "Al-Mustafa, may peace and blessings be upon him, said one day while he was energetic: 'I am the youth, son of the youth, the brother of the youth!'"

He said: His saying, "I am the youth," means that he is the youth of the Arabs by consensus, that is, their leader. And his saying, "son of the youth," means Ibrahim, the Khalil, peace be upon him, because of Allah's saying, "***They said: 'We heard a young man mentioning them, who is called Ibrahim.'***" [37:102]. And his saying, "the brother of the youth," means Ali, peace be upon him, and this was the saying of Gabriel, peace be upon him, on the Day of Badr, when he ascended to the sky with victory, feeling joyful, and he said: "There is no sword but Dhul-Fiqar and no youth but Ali."⁴⁰

From Ibn Abbas, he said: "I saw Abu Dharr while he was clinging to the curtains of the Kaaba and saying, 'Whoever knows me, he knows me. And whoever doesn't know me, then I am Abu Dharr. Even if you fasted until you resembled the strings of a bow, and even if you

³⁹ Kifayat al-Talib by al-Kanji al-Shafi'i: 131-133 / Chapter 26, "On the Longing of Angels and Paradise for Ali, peace be upon him, and their Seeking Forgiveness for his Lovers", with its chain of narration from Anas. He said, "The Messenger of Allah, peace be upon him and his family, said: 'During my Night Journey, I passed through the heavens and saw an angel sitting on a pulpit of light, while the angels gazed at him.' I asked Jibril, 'Who is this angel?' He replied, 'Approach him and greet him.' So I approached him and greeted him, and I saw that he was my brother and cousin, Ali ibn Abi Talib. I said, 'O Jibril, has Ali preceded me to the fourth heaven?' He replied, 'O Muhammad, no, but the angels were so enamored with their love for Ali that Allah, the Almighty, created this angel from light in Ali's likeness. The angels visit him every Friday night and on the Day of Friday 70,000 times. They glorify and sanctify Allah and dedicate the reward to Ali's lovers.'" Then al-Hafiz al-Kanji said, "This is a good hadith that we have only written in this way. Yazid bin Harun narrated it exclusively from Humayd al-Tawil from Anas, and he is trustworthy. Another concise hadith was also narrated by Anas about the longing of angels and paradise for Ali, peace be upon him."

⁴⁰ The announcer called out, "There is no sword but Zulfiqar and no youth but Ali." This is narrated by Ibn al-Maghazili in his book "Manaqib" (197:234) with a chain of narration from Abu Rafi', and by al-Qunduzi in "Yanabi' al-Mawaddah" (2:291) in chapter 56, also from Abu Rafi'; and in chapter 56 from al-Baqir (peace be upon him) in the same book (2:166), from Abu Dharr (may Allah be pleased with him) in chapter 50 (1:434), and from al-Husayn (peace be upon him) in chapter 15 (1:24).

Al-Hamawini also narrated it in his book "Fara'id al-Samtayn" (2:251) from Abu Rafi', and al-Khawarizmi in "Al-Manaqib" (167:200) from Jabir ibn Abdullah, and al-Kanji al-Shafi'i in "Kifayat al-Talib" (277-280, chapter 69) narrated eight hadiths from al-Baqir (peace be upon him) and one hadith from Jabir ibn Abdullah.

prayed until you resembled bending ribs, it would not benefit you unless you love Ali (peace be upon him)."⁴¹

And from what Saheb al-Firdaws mentioned in his book: from Mu'adh, from the Prophet (peace be upon him), who said, "Loving Ali ibn Abi Talib (peace be upon him) is a good deed that doesn't harm you with a bad deed. And some bad deeds don't benefit you with a good deed."

And from Ibn Mas'ood, who said: "Loving the family of Muhammad is better than performing optional prayers, and whoever dies loving them will enter paradise."

And from Anas, who said: "I was sitting with the Prophet (peace be upon him) when he turned to me and said, 'I and this one (Ali) are Allah's proofs over His creation.'"

And from the Prophet (peace be upon him), who said: "If people were to gather together to love Ali, Allah would not have created the Fire (of Hell)."

One narration of Abu Abdullah Al-Hafiz Al-Shafi'i, with his chain of transmission from Abu Barza who said: The Messenger of Allah (peace and blessings be upon him) said, "Verily, Allah made a covenant with me concerning Ali. I said, 'My Lord, make it clear to me.' He said, 'Listen! Verily, Ali is the standard-bearer of guidance and the leader of the saints. He is a light for those who obey me. He is the word that I have commanded the God-fearing to adhere to. Whoever loves him, loves me, and whoever hates him, hates me. Give him the glad tidings of that!' So, Ali came to me, and I gave him the glad tidings. He said, 'O Messenger of Allah! I am the servant of Allah in His grasp, if He punishes me, it will be because of my sins, and if He fulfills for me what you gave me the glad tidings of, then Allah is more deserving of me.' I said, 'O Allah, purify his heart and make his faith flourish!' So Allah Almighty said, 'You have indeed done that to him.' Then he raised to me that He will specially protect him from a calamity with something that none of my companions were granted. I said, 'O my Lord, he is my brother and companion.' He said, 'This has already happened, he has been tested, and through him, others will be tested.' This was narrated by the author of the book "Hilyat al-Awliya".

And Ammar bin Yasir said, "The Messenger of Allah (peace and blessings be upon him) said, 'I advise whoever believes in me and acknowledges the guardianship of Ali ibn Abi Talib, peace be upon him, whoever takes him as his guardian, takes me as his guardian, and whoever takes me as his guardian, takes Allah Almighty as his guardian.'"

⁴¹ Furthermore, Al-Majlisi mentioned it in "Bihar al-Anwar" (32:310) with a chain of narration from Ibn Abbas who said, "I saw Abu Dharr al-Ghifari holding onto the ring of the Ka'bah and saying..." The hadith is narrated in detail.

Ibn al-Maghazili also narrated it in his book "Manaqib" (297:340) from Jabir ibn Abdullah, who narrated from the Prophet (peace be upon him) that he said, "O Ali, if my Ummah were to fast until they became like dried reeds, and pray until they became like the strings of a bow, and hate you, Allah would still enter them into the Fire."

Al-Kanji al-Shafi'i also narrated it in "Kifayat al-Talib" (317-318, chapter 87) with the same wording as Ibn al-Maghazili.

And Ibn Abbas reported that the Messenger of Allah (peace and blessings be upon him) said to Ali, "O Ali, whoever insults you has indeed insulted me, and whoever insults me has indeed insulted Allah, and whoever insults Allah, He will make him pay for it on the Day of Resurrection."

As for the reports that come from the opposition (Sunnis), they are too numerous to count, but in this summary, we have limited ourselves to this extent.

As for the criticisms within the group: their followers have reported a lot of them, to the extent that Al-Kalbi wrote a whole book on the virtues of the companions and did not mention a single flaw of the Ahlulbayt (peace be upon them).

Others have mentioned many things, but we only mention a few.

Among them is what was narrated about Abu Bakr that he said from the pulpit, "Indeed, the Prophet, peace be upon him, was protected by revelation, but I have a devil that possesses me. So, if I am upright, then support me, and if I deviate, then correct me."

How is it permissible for a leader who seeks the help of the people in correcting himself, even though the people need him?!

He also said, "Dismiss me, for I am not better than you!" If his leadership was valid, then his resignation from it would be a sin, and if it was invalid, then criticism was necessary. Omar said, "The oath of allegiance to Abu Bakr was a mistake, and may Allah protect the Muslims from its evil. Whoever returns to something like it, then kill him."

If his leadership was valid, then those who acted on it did not deserve to be killed, and criticism was necessary for Omar. If it was invalid, then criticism was necessary for both of them. Abu Bakr said at the time of his death, "I wish I had asked the Messenger of Allah, peace be upon him, if the Ansar had any right in this matter." This shows that he was doubtful about his leadership and did not take the right path. He also said on his deathbed, "I wish my mother had not given birth to me! Oh, I wish I had been a brick in the wall!"

Although they have narrated that the Prophet, peace be upon him, said, "No one dies but that he sees his place in Paradise or Hell."

Abu Bakr said, "I wish I were under the shade of the Banu Sa'ida tribe, and I struck my hand with one of the two men, and he was the leader, and I was the minister!" This indicates that he was not a righteous person who was content with himself for leadership.

The Messenger of Allah, peace be upon him, repeatedly said during his final illness: "Dispatch the army of Usamah! May Allah curse whoever stays behind from the army of Usamah!" The three were with him, and Abu Bakr prevented Omar from doing so.

The Prophet, peace be upon him, did not appoint Abu Bakr as a leader at all during his time. Instead, he appointed Amr ibn al-Aas at one point and Usama at another. When Abu Bakr asked for the revelation of Surat al-Bara'ah, he returned it three days later by the revelation of Allah Almighty. How can a wise person accept the leadership of someone whom the Prophet,

peace be upon him, did not accept by the revelation of Allah Almighty to recite only ten verses from Surat al-Bara'ah?

Abu Bakr cut off the thief's left hand, not knowing that cutting off the right hand is the ruling. He also burned Al-Fuja'a Al-Salmi with fire, although the Prophet, peace be upon him, forbade burning with fire and said, "No one punishes with fire except the Lord of Fire."⁴² He was also unaware of many of the rules of Shariah, and he said, "I will give my opinion on it. If it is correct, it is from Allah, and if it is wrong, it is from me and the devil."

He judged seventy cases in the reign of the Caliphate, but he showed his shortcomings in knowledge. So how can he be attributed to the one who said, "Ask me before you lose me. Ask me about the ways of the sky, for I know them better than the ways of the earth?"

Abu al-Bahtari said, "I saw Ali, peace be upon him, ascend the pulpit in Kufa wearing the armor of the Messenger of Allah, peace be upon him, holding the sword of the Messenger of Allah and wearing the turban of the Messenger of Allah, peace be upon him. In his finger was the ring of the Messenger of Allah, peace be upon him. He sat on the pulpit and uncovered his belly, saying, "Ask me before you lose me. Indeed, between my sides is a vast knowledge. This is the inheritance of knowledge. This is the saliva of the Messenger of Allah, peace be upon him. This is what the Messenger of Allah, peace be upon him, taught me without any revelation. By Allah, if you give me a pillow and I sit on it, I will give a ruling to the people of the Torah with their Torah and to the people of the Gospel with their Gospel until you say "Truthfully, Ali has informed you of what Allah has revealed concerning me, while you recite the book. Will you not understand?"

In his book with his chain of transmission, Al-Bayhaqi narrated from the Messenger of Allah, peace be upon him and his family, who said: "Whoever wants to see Adam in his knowledge, Noah in his piety, Abraham in his forbearance, Moses in his awe, and Jesus in his worship, let him look at Ali ibn Abi Talib, peace be upon him. He will see in him what has been dispersed among them."

Abu Amr Al-Zahid reported that Abu Al-Abbas Al-Tha'labi said: "We do not know of anyone who said after his Prophet, 'Ask me,' from Seth to Muhammad, peace be upon him and his family, except Ali. The seniors, including Abu Bakr and Umar, and their likes, asked him until the questioning stopped. Then, after all that, he said: 'O Kamil ibn Ziyad! Indeed, there is a vast knowledge here, if it were to be carried, it would require a caravan.'"

Abu Bakr neglected the limits of Allah, as he did not demand retribution from Khalid ibn Al-Walid or execute him when he killed Malik ibn Nuwayrah, who was a Muslim. He married

⁴² Musnad Ahmad 3:494, and al-Isti'ab 3:609, in the narration of Hubayr ibn al-Aswad ibn al-Muttalib who presented himself to Zaynab bint Rasulallah, peace be upon him and his family, and touched her inappropriately, so she threw him against the wall. The Prophet, peace be upon him and his family, said: "If you find Hubayr, then burn him with fire." Then he said: "Kill him, for no one is punished by fire except the Lord of the Fire." And you find his regret over the burning of the peaceful Fajj al-Salami in the history of al-Tabari 4:52, and in the book of Imamah wa al-Siyasah: 18, and in Muruj al-Dhahab 1:414.

Malik's wife on the same night he killed him and had intercourse with her. Umar suggested that he should be executed, but Abu Bakr did not accept.

Abu Bakr also defied the command of Allah regarding the inheritance of the daughter of the Prophet, peace be upon him and his family, and prevented her from receiving Fadak.⁴³ And he claimed to be the caliph [and successor] of the Messenger of Allah, while he [the Messenger of Allah] didn't appoint him.⁴⁴

And among them is what was narrated by 'Umar: Abu Nu'aym Al-Hafiz narrated in his book "Hilyatul Awliya" that when 'Umar was dying, he said, "I wish I were a sheep for my people, so they would fatten me up, then their dearest ones came to them and slaughtered me. They then roasted half of me and boiled the other half, and they ate me. Thus, I would be absolved and not considered human." Isn't this similar to the saying of Allah Almighty, ***"And the disbeliever says, 'I wish I were dust.'" [78:40]***

⁴³ "Indeed, Fatima's (peace be upon her) land "Fadak" was one of the things that Allah had granted to His Messenger, and it was exclusively for the Messenger of Allah, peace and blessings be upon him, and the Muslims did not bring any cattle or rides upon it. Refer to: History of Tabari 3:95, and the biography of Ibn Hisham 3:368. Moreover, giving the Prophet, peace and blessings be upon him and his family, Fadak to Fatima was by the order of Allah the Almighty.

As-Suyuti said in "Ad-Durr al-Manthur" 4:177, regarding the verse "And give the relative his right" [Quran 17:26], "Al-Bazzar, Abu Ya'la, Ibn Abi Hatim, and Ibn Mardawayh reported from Abu Said al-Khudri, may Allah be pleased with him, who said: When this verse was revealed, the Messenger of Allah, peace and blessings be upon him, called for Fatima and gave her Fadak." Ibn Mardawayh also reported from Ibn Abbas, may Allah be pleased with them both, who said: "When the verse 'And give the relative his right' was revealed, the Messenger of Allah, peace and blessings be upon him, cut off a piece of Fadak for Fatima."

Furthermore, Fadak was in the possession of Fatima, peace be upon her, during the life of the Prophet, peace and blessings be upon him and his family, and she put her hand on it as a sign of ownership. It is necessary for anyone who wishes to seize someone's property to provide evidence that justifies it. But we see that Fadak was taken from the hand of Fatima, peace be upon her, and she demanded proof. Imam Ali, peace be upon him, and Al-Hassan and Al-Hussein, peace be upon them, testified for her. Abu Bakr asked for another witness, and Umm Ayman testified for her. Then he said, "O daughter of the Messenger of Allah, you know that the testimony of two women is not valid." Even though he knew the clear texts that exonerated the Ahl al-Bayt and purified them, and that Allah is pleased with the pleasure of Fatima and becomes angry with her anger, and that Ali is with the truth and the truth is with Ali.

Then he argued with a fabricated hadith from the Messenger of Allah, peace and blessings be upon him and his family: "We, the company of prophets, do not leave inheritance, it's only charity." This hadith is rejected by the Ahl al-Bayt, peace be upon them. Allah says in the Quran, "He will inherit from me and inherit from the family of Yaqub." [Quran 19:6] And Allah also says, "And Solomon inherited David." [Quran 27:16] See "Fadak in History" by the Martyr al-Sadr, Al-Ghadir 7:190-194 and 2:275-276."

⁴⁴ Ibn Qutaybah narrated in "Al-Imamah wal Siyasa" that Abu Bakr checked on a group who had not pledged allegiance to him, but went after Ali (peace be upon him). He sent Umar to them, and he came and called out to them... (until he said): Abu Bakr said to Qanfudh, his slave, "Go and invite Ali for me." He went to Ali, who asked him, "What do you need?" He replied, "The successor of the Messenger of Allah (peace be upon him) is calling you." Ali (peace be upon him) said, "You were quick to lie to the Messenger of Allah (peace be upon him)." Qanfudh returned and delivered the message. Abu Bakr wept for a long time...etc.

And Ibn Abbas said when he was dying, "If I had all the gold of the earth and its equivalent, I would have redeemed myself from the terror of the Hereafter."⁴⁵

And this is similar to what Allah Almighty said, ***"And if those who wronged had all that is in the earth and the like of it with it, they would have offered it to ransom themselves from the worst of the punishment on the Day of Resurrection."*** [39:47]⁴⁶

Let the fair and reasonable person consider the words of these two men at their death, as well as the words of Ali, peace be upon him, when he said, "When will I meet her? When will the most wretched be resurrected? When will I meet the beloved Muhammad and his party?" And when he was killed, he said, "I have succeeded, by the Lord of the Kaaba!"

And the author of As-Sihah al-Sab'a from Musnad bn Abbas' narrated that the Messenger of Allah, peace be upon him, said during his illness before death, "Bring me a writing material and a white sheet so that I may write for you a book that you will not go astray after me." Umar said, "The man is hallucinating. The Book of Allah is enough for us." The confusion increased, and the Messenger of Allah, peace be upon him, said, "Leave me alone. It is not appropriate for me to argue with you." Ibn Abbas said, "The calamity of all calamities is what was between us and the book of the Messenger of Allah, peace be upon him."

Omar said, when the Messenger of Allah, peace and blessings be upon him, died, "By Allah, Muhammad did not die, and he will not die until he cuts off the hands and legs of men!" But when Abu Bakr alerted him and recited to him ***"Verily, you will die" [39:30]*** and His saying, ***"So if he dies or is killed," [3:144]*** Omar said, "It's as if I never heard of this verse."

When Fatima, may Allah be pleased with her, admonished Abu Bakr in the matter of Fadak, he wrote her a letter and replied to her. She left his presence and met Omar, who tore the letter. She then cursed him to suffer what Abu Lu'lu'ah had done to him.

Umar invalidated a limit set by Allah, and he did not enforce the punishment on Mugheerah bin Shu'bah. He used to give the Prophet's wives more from the treasury than they deserved. He used to give Aisha and Hafsa ten thousand dirhams each per year, and he changed the ruling of Allah regarding the two Mut'ahs.

He had little knowledge of the Islamic rulings. He ordered the stoning of a pregnant woman, and Ali, peace be upon him, said to him, "If you have a way over her, you have no way over what is in her belly. Stop!" and he said, "If it were not for Ali, Omar would have perished."

⁴⁵ Hilyat al-Awliya 1:52, Al-Mu'jam al-Awsat by Al-Tabarani 1:344-346/Hadith 583 with its chain of narrators from Ibn Umar in a long hadith in which he said, "Whiteness like milk came out of the wounds, and he knew it was death. He said, 'Now if I had all the world, I would have given it in exchange for the horror of the hereafter.' He also said, 'Woe to you and woe to your mother, Omar, if Allah does not forgive you.'" Also refer to Al-Hakim's Mustadrak 3:92 and Ibn Sa'd's Tabaqat 3:360. The last words that Umar spoke were: "Woe to me and woe to my mother if Allah does not forgive me!" He repeated this phrase three times before passing away.

⁴⁶ This is also extremely similar to ***"Those who disbelieve and die as disbelievers, even an Earth-full of gold shall never be accepted from any of them, even if one were to offer it as ransom. They are the ones for whom there is a painful punishment, and for them there are no helpers."*** [3:91]

He ordered the stoning of a crazy woman, and Ali, peace be upon him, said to him, "The pen has been lifted from the crazy person until he regains his sanity. Stop!" and he said, "If it were not for Ali, Omar would have perished."

He said in a sermon, "Whoever exaggerates in a woman's dowry, it will be placed in the treasury." A woman asked him, "How can you prevent us from what Allah has given us in His book?" where He said, "**And give the due of women willingly and kindly**" [4:4]. He replied, "Everyone is more knowledgeable than Omar, even women."

And Qudamah ibn Maz'un was not punished for drinking alcohol because he recited "**There is no sin upon those who believe and do good deeds in what they have consumed**", [5:93] so Ali said to him: Qudamah is not among the people of this verse, and ordered his punishment, but he did not know how much to punish him, so Amir al-Mu'minin, peace be upon him, said: Punish him with eighty lashes; for when a drinker drinks alcohol, he gets intoxicated, and when he gets intoxicated, he talks nonsense, and when he talks nonsense, he lies.

And he sent for the woman who was carrying the child, but she miscarried out of fear. The companions said to him: We see you as a polite man and nothing is upon you. Then Amir al-Mu'minin, peace be upon him, was asked and he forced him to pay the blood money for the fetus.

And two women disputed over a child, but the judgment was not known. He went in a panic to Amir al-Mu'minin, peace be upon him, who summoned the two women and advised them, but they did not back down. He [Ali] said to them: Bring me a saw! The women said to him, "What are you doing?" He said: I will divide the child in half, so that each of you takes half. One of them agreed, and the other said: Oh Abu al-Hasan, Allah Allah, if it is necessary to do so, I will allow her to have him. So Ali said: Allah is the greatest, he is your son and not hers. If he was her son, she would have been lenient with him. The other woman confessed that the truth was with the rightful mother, so Umar rejoiced and prayed for Amir al-Mu'minin, peace be upon him.

And he ordered the stoning of a woman who gave birth after six months. Ali, peace be upon him, said to him: If she disputes you with the Book of Allah, then dispute her with it! Verily, Allah Almighty says: "**His gestation and weaning is thirty months**" [46:15], and He also says: "**And the mothers suckle their children for two whole years**" [2:233]. So he let her go free.

He was uncertain in his judgments, but he ruled with a hundred cases with determination. He had a preference for war spoils and giving away, and Allah Almighty commanded fairness. He made decisions based on his opinions, instincts, and conjecture.

He established consultation (shura) after him and went against those who preceded him in it. He did not delegate the matter to the people's choice nor did he specify an imam after

him. He expressed regret over Salim, the slave of Hudhayfah, saying, "If he were alive, I would not have any doubts about him." Amir al-Mu'minin Ali, peace be upon him, was present, and he chose between the preferred and the virtuous. It is the right of the virtuous to be chosen over the preferred.

Then, he criticized each one of those who were chosen for consultation and showed that he disliked to assume leadership of the Muslims when dead as he did when alive. Then, he [Umar] made the imamate in six people, then contradicted himself and made it in four, then three, then one. He entrusted the choice to Abd al-Rahman bin Awf after describing him as weak and insufficient. Then he said, "If Amir al-Mu'minin and Uthman agree, then their opinion is what counts. But if they become three, then the opinion is for those in whom Abd al-Rahman is present." He knew that Ali and Uthman do not agree on matters, and that Abd al-Rahman does not deviate from his brother, who is Uthman and his cousin.

Then he ordered their execution if they delayed giving him their allegiance for three days, even though they were among the ten who were promised Paradise. He also ordered the killing of those who opposed the four of them. He ordered the killing of those who opposed the three, including Abd al-Rahman, all of which are contrary to the religion.

He said to Ali (peace be upon him): If they are appointed as the rulers - while they are not fit for it - they will ride on the white camel, indicating that they are not capable of handling the responsibility.

And he said to Uthman: If you appoint them as rulers, the family of Abu Mu'ayt will ride on the necks of people, and if you do that, they will kill. This is an indication of the order to kill them.

As for Uthman, he ruled over the affairs of the Muslims when he was not fit for it until some of them became corrupt and others betrayed. He divided the provinces among his relatives, and he was rebuked for that repeatedly, but he did not change.

Al-Walid ibn Uqbah⁴⁷ was appointed until it became clear that he drank wine and led prayers while he was drunk.

Sa'id ibn al-'As was appointed in Kufa, but his actions led to his removal by the people of Kufa.⁴⁸

Abdullah ibn Abi Sarh ruled Egypt until its people complained about him. He ordered his secretary to continue his appointment secretly, contrary to what he had written openly, and ordered the killing of Muhammad ibn Abi Bakr.

⁴⁷ He is the one in whom Allah sent down (the verse): ***'Is one who is a believer like one who is a transgressor?'*** [32:18] and so he named him in his Qur'an a transgressor. Refer to An-Nuzul by al-Nisaburi: 261, Tafsir al-Tabari 21:86, and Tadhkirah al-Khawass: 207.

⁴⁸ One of his sayings was "Verily, Al-Sawad (a region in Iraq) is a garden for the Quraysh tribe." He was forced into isolation by Uthman. See "Anis al-Ashraf" 5:39-40.

Mu'awiya was appointed over Sham (Syria), and he caused great mischief. Abdullah ibn 'Aamir was appointed over Iraq, and he committed great sins.

Marwan took control and was entrusted with the affairs of the state. He was given the seal of authority, and this led to the killing of Uthman and the chaos that followed within the Muslim community. Marwan's family was favored with large amounts of money from the Muslim treasury, to the point where he paid four members of the Quraysh tribe four hundred thousand dinars each to marry his daughters. He also gave one million dinars to Marwan.

Ibn Mas'ud criticized Marwan and declared him an apostate. When Marwan learned of this, he had Ibn Mas'ud beaten to death, and he also beat Ammar until he became wounded. The Prophet, peace be upon him, had said about Ammar, "Ammar is a martyr between two rebellious groups. They will kill him, and I have no intercession for them with God on the Day of Resurrection." Ammar had also criticized Marwan.

The Prophet, peace be upon him, expelled Al-Hakam bin Abi Al-'As, the uncle of Uthman, from Medina along with his son Marwan. They remained in exile during the time of the Prophet, Abu Bakr, and Umar. When Uthman became the caliph, he brought them back and made Marwan his scribe and adviser, even though Allah had said, ***"You will not find a people who believe in Allah." [58:22].***

Abu Dhar was exiled to Ar-Rabadha and he was beaten severely, despite the fact that the Prophet, peace be upon him, had said about him: "The dust has not adhered to nor has the vegetation shaded anyone with a more truthful tongue than Abu Dhar." He also said, "Verily, Allah has revealed to me that He loves four of my companions and commanded me to love them." So he was asked, "Who are they, O Messenger of Allah?" He replied, "Ali, and he is their master, and Salman, Al-Miqdad, and Abu Dhar."

Ubaydullah bin Umar did not respect the limits of Allah when he killed Hurmuzan, the slave of the Commander of the Faithful, peace be upon him, after he embraced Islam.⁴⁹ The Commander of the Faithful, peace be upon him, was seeking Ubaydullah to establish the law of retribution against him. However, he joined Muawiyah and wanted to nullify the drinking limit imposed on Al-Walid bin Uqba until the Commander of the Faithful, peace be upon him, intervened and said, "The limits of Allah should not be violated while I am present."

The second call to prayer on Fridays was added, which was an innovation, and it became a tradition until now. All Muslims contradicted it until some were killed, and they criticized its implementation, saying, "You were absent from Badr, fled on the day of Uhud, and did not witness the pledge of Ridwan." The news about that is too numerous to be counted.

⁴⁹ Look up its translation in Al-Isabah 3: 618-619, and at its end it says: "So Abdullah bin Umar set out... and came to al-Hurmuzan and killed him... When Uthman became the caliph, Amr bin al-Aas said to him: 'This matter was already resolved, and you have no authority over the people!' So the blood of al-Hurmuzan was spilled in vain!! And refer to Tarikh al-Tabari 5: 42."

Ash-Shahrastani, who is one of the most hostile towards the Imamiyyah, mentioned that the source of the corruption, after Satan's temptation, is the disputes that occurred during the Prophet's illness, as narrated by Al-Bukhari through Ibn Abbas. He said, "When the Prophet's illness intensified, from which he died, he said, 'Bring me a pen and paper so that I may write a book for you so that you will not go astray after me.' Then, Umar said, 'The Prophet is delirious, and the Book of Allah is sufficient for us.' Confusion ensued, so the Prophet, peace be upon him, said, 'Leave me alone, as it is not proper for me to dispute.'

The second dispute during his illness was when he said, 'Prepare Osama's army. May Allah curse those who abandon him.'" The people said, "We must obey his command, and Usama has left the city." The people also said, "His illness has worsened, and our hearts cannot bear parting away from him."

Regarding the third matter concerning his death, Omar said, "Whoever says that Muhammad has died, I will kill him with my sword." He continued, "Muhammad has not died; he has been raised to heaven like Jesus, son of Mary." Abu Bakr added, "Whoever worshiped Muhammad, let him know that Muhammad has died. But whoever worshiped Allah, know that Allah is alive and does not die."

Regarding the fourth matter concerning leadership, the greatest disagreement among the Muslim community is about the Imamate. Whenever a sword is drawn in Islam for a religious reason, it is nothing like the sword drawn for leadership, as the muhajireen and ansar differed. The Ansar said, "One leader should be from us and one from you." They agreed on their leader, Sa'd bin Ubada Al-Ansari. Then Omar and Abu Bakr rectified the situation by attending the Saqifah meeting of the Bani Sa'ida tribe. Omar extended his hand to Abu Bakr and pledged allegiance, and the people followed suit. Omar said, "That was a deviation, and may Allah protect us from its evil. Whoever tries to repeat it, kill him." Meanwhile, Imam Ali was busy carrying out the Prophet's orders regarding his burial, preparing him, and staying by his grave. Therefore, he and his followers did not participate in the allegiance.

Regarding the fifth matter concerning Fadak and the inheritance of the Prophet, Abu Bakr said, "We, the prophets, do not leave inheritance. What we leave is charity."

Regarding the sixth matter concerning the fight against the Zakat withholders, Abu Bakr fought them, and during Omar's caliphate, he made an effort to return their captives and property to them and release the prisoners.

Regarding the seventh matter concerning Abu Bakr appointing Omar as his successor, some people said, "He appointed a harsh, severe man over us."

Regarding the eighth matter concerning consultation, they agreed on the leadership of Uthman after much disagreement. Many disputes arose, including the return of Hakam bin Umair to Medina after the Prophet expelled him. He was known as the outcast of the Prophet,

and after he pleaded with Abu Bakr and Omar during their caliphate, they did not respond. Omar later banished him forty farsakhs⁵⁰ from his station in Yemen.

One of these incidents is Abu Dharr's exile to Rabadha, and Marwan bin Al-Hakam marrying his daughter to him, and delivering to him five African war spoils worth two hundred thousand dinars. Another incident is Abdullah bin Saad bin Abi Sarh seeking refuge with him after the Prophet ordered to shed his blood, and giving him the governorate of Egypt, and appointing Abdullah bin Aamir as his governor in Basra until he caused turmoil there. The commanders of his army were Muawiyah bin Abi Sufyan, the governor of Syria, Saad bin Al-Aas, the governor of Kufa, and later Abdullah bin Aamir and Al-Walid bin Aqaba, the governor of Basra.

The ninth incident is during the time of Amir al-Muminin Ali, peace be upon him, after the agreement was reached and the pledge of allegiance was given to him. Firstly, Talha and Zubair went out to Mecca, then Aisha went to Basra, and Ali fought against them, and this is known as the Battle of the Camel. There was also the dispute between him and Muawiyah and the Battle of Siffin, as well as Amr bin Al-Aas leaving Abu Musa Al-Ashari, and the dispute between him and the evil renegades (the Kharijites) in Al-Nahrawan. In short, Ali was with the truth, and the truth was with him.

During his time, the Khawarij emerged, such as Al-Ash'ath bin Qais, Mas'ud bin Mazki Al-Tamimi, Zaid bin Al-Husayn Al-Tai, and others. Also, the Ghulat, such as Abdullah bin Saba, emerged during his time. Both groups began innovation and misguidance, and the saying of the Prophet, peace be upon him, was true about them: "Two groups will perish because of you: an extreme lover and an extreme hater."

Look with fairness at the words of this man, did he go beyond the boundaries of the scholars or incite controversy?

⁵⁰ A farsakh is equal to about 5 to 5.5 kilometers

Chapter Three: On the evidences proving the Imamate of Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him) after the Messenger of Allah, peace and blessings be upon him and his family

The evidences in this regard are numerous and cannot be counted, but we will mention the most important of them, and we will organize them into four approaches:

The first approach: concerning the rational evidences, which are five:

1. The Imam must be infallible, and when this is the case, the Imam is Ali, peace be upon him.

As for the first statement, since humans are social creatures, it is impossible for them to live alone. They require food, clothing, and shelter, which they cannot provide for themselves. They need the assistance of others, and each person must help their companion so that the system of society can function. When people gather together, there is the potential for conflict and competition. Each person may require what is in the possession of others, and their desire may lead them to take it by force, oppress others, and cause strife. Therefore, it is necessary to establish an infallible Imam who can prevent oppression and aggression, prevent domination and oppression, defend the oppressed against the oppressor, and bring justice to those who deserve it. The Imam cannot make mistakes, forget, or commit sins. If this is not the case, then another infallible Imam must be established, as the reason for establishing an Imam is to prevent errors from occurring within the community.

As for the second statement, it is evident that Abu Bakr, Umar, and Uthman were not unanimously considered infallible, whereas Ali, peace be upon him, was infallible, so he is the Imam.

2. The Imam must be designated [by Allah], as we have explained the invalidity of election, and that some of the chosen (for the Ummah) are not more deserving than others. The chosen one for another may lead to conflict and dispute, thus the appointment of an Imam [by the people] can lead to the greatest types of corruption, which is why we made it obligatory to appoint him [by divine command]. None of their Imams, other than Ali (peace be upon him), were designated by consensus. Therefore, he must be the Imam.

3. The Imam must be a guardian of the Shariah, since the revelation ceased with the death of the Prophet (peace be upon him and his family) and the Book and Sunnah do not cover the details of all the laws that will apply until the Day of Resurrection. Thus, it is necessary to have an Imam (appointed) by Allah the Almighty, who is infallible and free from errors, so that

he does not leave out any laws or deliberately or inadvertently add to them. Other than Ali (peace be upon him), this was not agreed upon.

4. God Almighty is able to appoint an infallible Imam, and the need for a knowledgeable guide necessitates his appointment, and there is no harm in it, so it must be appointed. It is not agreed upon that anyone other than Ali (peace be upon him) is fit for this position. As for the ability, it is evident, and as for the need, it is also evident from the conflicts that arise among scholars. As for the absence of harm, it is also evident, because harm is only necessary when it is absent. As for the obligation to appoint the Imam, when the ability and caller are established and there is no impediment, it must be done.

5. The Imam must be superior to his followers, and Ali (peace be upon him) is the best person of his time in terms of both intellect and knowledge, so he should be the Imam. It is wrong to give preference to someone who is inferior in both intellect and knowledge over someone who is superior. God Almighty said, ***"Is he who guides to the truth more worthy to be followed than he who does not guide unless he is guided? Then what is the matter with you? How do you judge?" [10:35]***

The second approach: evidence taken from the Quran and the clear proofs of the Imamate of Ali (peace be upon him) from the Holy Book are forty arguments:

1. God's saying, ***"Your guardian is Allah and His Messenger, and those who believe and establish prayer and give zakat while bowing in worship." [5:55]*** and it is agreed that this verse was revealed about Ali (peace be upon him).

Al-Tha'labi, with a chain of transmission to Abu Dharr, said, "I heard the Messenger of Allah, peace and blessings be upon him, say these two things, otherwise [if I'm not being truthful] may I be silenced. And I saw the Messenger of Allah these two things, otherwise [if I'm not being truthful] may I be blinded. 'Ali is the leader of the righteous and the fighter against the disbelievers. Victorious are those who support him and forsaken are those who abandon him. Indeed, I prayed with the Messenger of Allah, peace and blessings be upon him, one day during the noon prayer. A questioner [beggar] asked in the mosque, but no one gave him anything. So, the questioner raised his hand to the sky and said, 'O Allah, bear witness that I asked in the mosque of the Messenger of Allah, peace and blessings be upon him, and no one gave me anything!' Ali was in prostration, and he gestured to him with his right pinky finger, which he used as a ring. The questioner approached him until he took the ring from his pinky finger, and that was in the sight of the Prophet, peace and blessings be upon him. When he finished his prayer, he raised his head to the sky and said, 'O Allah, as you gave to Moses when he said: ***"My Lord, expand for me my breast [with assurance], and ease for me my task, and***

untie the knot from my tongue, that they may understand my speech, and appoint for me a minister from my family - Aaron, my brother. Increase through him my strength and let him share my task [20:25-35] And I am Muhammad, Your Prophet and Your chosen one. O Allah, expand my breast and make my task easy for me, and appoint for me a minister from my family, Ali, strengthen my back with him.'

Abu Dharr said, "The Messenger of Allah, peace and blessings be upon him, did not finish his prayer until Gabriel, peace be upon him, descended upon him from Allah, the Most High, and said, 'O Muhammad, recite!' He said, 'What shall I recite?' He said, 'Recite, ***"Indeed, your ally is Allah and His Messenger and those who have believed - those who establish prayer and give zakah while bowing in worship."*** [5:55]

The scholar Ibn al-Mughazili al-Wasiti al-Shafi'i reported from Ibn Abbas that this verse was revealed regarding Ali (peace be upon him), and the guardian (wali) is the executor, and the guardianship (wilaya) was confirmed for him in the verse, as Allah Almighty also confirmed it for himself and his Messenger, peace be upon him and his family.

2. Allah Almighty says: ***"O Messenger! Convey what has been revealed to you from your Lord; and if you do not, you have not conveyed His message. And Allah will protect you from the people."*** [5:67] They agreed that it was revealed regarding Ali (peace be upon him).

Abu Nuaym al-Hafiz reported from the majority with his chain of transmission from Atiyah who said: "This verse was revealed to the Messenger of Allah, peace be upon him, regarding Ali (son of Abu Talib, peace be upon him)."

And in Tafsir al-Tha'labi, he said: "Its meaning is to convey what has been revealed to you from your Lord regarding the excellence of Ali. So when this verse was revealed, the Messenger of Allah, peace be upon him, took the hand of Ali and said, 'Whosoever I am his guardian, Ali is his guardian.' And the Prophet, peace be upon him, is the guardian of Abu Bakr, Umar, and the rest of the companions by consensus, so Ali is their guardian and thus he is the Imam."

From Tafsir Al-Tha'labi, he said: When the Messenger of Allah, peace and blessings be upon him and his family, was at Ghadir Khumm, he called the people and they gathered. Then he took the hand of Ali, peace be upon him, and said, "Whoever I am his Mawla, then Ali is his Mawla." This became widely known and spread throughout the lands. It reached Harith ibn Al-Nu'man Al-Fihri, who came to the Messenger of Allah, peace and blessings be upon him and his family, riding his camel until he arrived at Al-Abtah and dismounted. He then pledged allegiance and declared, "O Muhammad! Allah has commanded us to bear witness that there is no god but Allah and that you are the Messenger of Allah. We accepted it from you. He commanded us to perform five prayers, and we accepted it from you. He commanded us to fast for a month, and we accepted it from you. He commanded us to purify our wealth, and we accepted it from you. He commanded us to perform Hajj, and we accepted it from you. Then,

you raised the hand of your cousin and said, 'Whoever I am his Mawla, then Ali is his Mawla.' Is this from you or from Allah?"

The Messenger of Allah, peace and blessings be upon him and his family, replied, "By the One in Whose Hand is my soul, this is from Allah. So Harith ibn Al-Nu'man went away, wanting to ride his camel, while he was saying, 'O Allah, if what Muhammad says is true, then rain stones on us from the sky or inflict a painful torment upon us.' He did not reach his destination until Allah struck him with a stone that killed him. Allah, the Almighty, revealed, '**A questioner asked about a punishment to befall the disbelievers; there is none to avert it**' [70:1-2]. This narration has been reported by Al-Nakha'i, him being among the scholars of the community in his interpretation.

3. The saying of Allah, "**This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion**" [5:3].

Abu Naeem narrated, with his chain of transmission, from Abu Saeed Al-Khudri who said: "The Prophet (peace be upon him) invited the people to Ali (may Allah be pleased with him) at Ghadir Khumm and ordered what was under the tree of thorns (i.e., he stood on the tree stump, and then called Ali). He then took his [Ali's] two hands and raised them until the whiteness of the armpits of the Messenger of Allah (peace be upon him) was visible to the people. Then, they did not disperse until this verse was revealed: '**This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.**' The Messenger of Allah (peace be upon him) said: 'Allah is Greatest for the completion of the religion, the perfection of the favor, and the satisfaction of the Lord with my message and with the wilayah (leadership) of Ali (may Allah be pleased with him) after me.' Then he said: 'To whomsoever I am Mawla, Ali is his Mawla. O Allah, be the friend of him who is his friend, and be the enemy of him who is his enemy, and help those who help him and forsake those who forsake him'.⁵¹

4. The saying of Allah (Exalted is He): "**By the star when it descends. Your companion [Muhammad] has not strayed, nor has he erred**" [53:1-2].

⁵¹ It is one of the widely transmitted hadiths among both the public and private circles. It was narrated by the scholars of hadith and the biographers in their books with different wording. See: Musnad Ahmad 1:84/hadith 642, 4:281/hadith 18011, and 4:368/hadith 18793.

Ibn Majah also narrated it in his Sunan 1:55. Al-Haythami narrated it in Majma' al-Zawa'id 9:104-108. It has been narrated with different chains of transmission, amounting to around twenty-two narrations. Al-Hakim narrated it in his Mustadrak 3:109-110, and Al-Khwarizmi in his Manaqib 135-136/hadith 152. Ibn al-Jawzi's son also mentioned it in his Tadhkirah al-Khawass 29-30. He then said that the scholars of biographies agreed that the story of Ghadir took place after the Prophet's return from his farewell pilgrimage on the eighteenth of Dhu al-Hijjah. The Companions gathered, and they were 120,000. He said, "The Prophet said, 'Whoever I am his leader, then Ali is his leader.' The hadith explicitly states this without any indication or gesture."

The jurist Ali bin al-Mughazili al-Shafi'i narrated with his chain of transmission from Ibn Abbas who said, "I was sitting with some young men from the Bani Hashim in the presence of the Prophet, peace and blessings be upon him, when a star fell. The Messenger of Allah said: 'Whoever has this star fall in his house will be my successor.' So some young men from the Bani Hashim got up and looked, and they found that the star had fallen in the house of Ali bin Abi Talib, peace be upon him." They said, "O Messenger of Allah, you have been deluded by the love of Ali!" Then Allah, the Most High, revealed: ***"By the star when it descends. Your companion [Muhammad] has not strayed, nor has he erred."***

5. Allah, the Most High, says, ***"Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahl al-Bayt), and purify you a thorough purification." [33:33]***

It was narrated by Ahmad ibn Hanbal in his Musnad, and by Wathilah ibn al-Asqa' that she said, "I went to the house of Ali (may Allah be pleased with him) and Fatimah (may Allah be pleased with her) said, 'The Messenger of Allah (peace and blessings be upon him) has come.' So we all came and entered, and Ali sat on the left of the Prophet, and Fatimah on his right, and Hasan and Husayn were in front of him. Then he covered them with his garment and said, ***'Verily, Allah intends to keep off from you every kind of uncleanness, O' People of the House. O' Allah, these are my family. O' Allah, these are my closest and most deserving ones.'***"

And it was narrated by Umm Salamah that Fatimah came to the Prophet (peace and blessings be upon him) carrying a small vessel filled with some milk and dates. She offered it to him, and he asked her to call for her husband Ali and their two sons, Hasan and Husayn. They all ate from it while the Prophet was lying down. Umm Salamah was in another room praying when Allah revealed the verse, ***"Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahl al-Bayt), and purify you a thorough purification."*** Then the Prophet took his cloak and covered Ali, Fatimah, Hasan, and Husayn with it, and raised his hand to the sky and said, "O' Allah, these are the People of my House and my special ones. O' Allah, keep them away from all impurities and purify them thoroughly." He repeated this twice, and Umm Salamah asked him if she was also included. He replied, "You are upon goodness."

This verse is evidence of infallibility, with emphasis on the word "إِنَّمَا" [indeed], the addition of "ل" in the predicate, and the specification in the address with the phrase "Ahlul Bayt". The repetition with "purify you" and the emphasis with "purification" also indicate this infallibility. Others are not infallible, so the imamate is in Ali, peace be upon him.

And because he [Ali] claimed it in several of his sayings, such as his saying: "By Allah, Ibn Abi Quhafa (referring to Abu Bakr) has certainly usurped it (the imamate) while he knew that my position in it was like that of the axis in relation to the millstone". And since his innocence from impurity has been established, he is truthful, so he is the imam.

6. His, Exalted be he, saying: **"In houses Allah has permitted to be raised" [24:36].**

Al-Tha'labi narrated with his chain of transmission from Anas bin Malik and Buraydah, they said: The Messenger of Allah (peace be upon him) recited this verse and a man stood up and asked, "O Messenger of Allah, which houses are these?" The Messenger of Allah (peace be upon him) replied, "The houses of the prophets." Abu Bakr then stood up and asked, "O Messenger of Allah, is this house of them?" referring to the house of Ali and Fatima. The Messenger of Allah (peace be upon him) replied, "Yes, and that's one of its merits."⁵² And the men who are described in it are the best of them, and therefore Ali is the leader. Otherwise, it would be necessary to give priority to the more virtuous over the less virtuous."

7. The saying of Allah Almighty: **"Say, I do not ask of you any reward for it except love for [my] near kin" [42:23].**

Ahmad narrated in his Musnad from Ibn Abbas, who said: When the verse **"Say, I do not ask of you any reward for it except love for [my] near kin"** was revealed, the people asked, "O Messenger of Allah, who are the near kin for whom we must have love?" He replied, "Ali, Fatimah, and their two sons, peace be upon them."⁵³ This is also mentioned in the Tafsir of Tha'labi and similar accounts are found in Sahih Bukhari and Sahih Muslim.

Therefore, other than Ali (peace be upon him), none of the three companions [Abu Bakr, Umar and Uthman] are obligated to have this love. This means that Ali (peace be upon him) is superior and is the Imam (leader), because going against his orders goes against love, while obeying him is an act of love and is therefore obligatory. This is the meaning of Imamah.

8. Allah, may He be exalted, says: **"And among the people is he who sells himself seeking the pleasure of Allah" [2:207].**

Ath-Tha'labi said: When the Messenger of Allah (peace and blessings be upon him) wanted to migrate, he left Ali ibn Abi Talib (may Allah be pleased with him) behind to settle his debts and return the deposits that he had, and he instructed him, on the night he left for the cave, to sleep on his bed, even though the polytheists had surrounded the house. He said to

⁵² Khasa'is Al-Wahi Al-Mubeen: 79/Chapter 4, and Al-Umdah by Ibn Al-Batriq: 291/Hadith 478, narrated by Al-Tha'labi. And refer to "Ma Rawatuhu Al-Amma Min Manaqib Ahl Al-Bayt" by Al-Sharwani: 93-94.

Narrated by Al-Hakim Al-Haskani in Shu'abuhu 1:533/Hadith 567 from Anas and Buraydah, and in 1:532/Hadith 566 from Abu Barzah. Also narrated by Al-Suyuti in Al-Durr Al-Munthur 6:203, and he said: It was reported by Ibn Mardawayh.

⁵³ I did not find it in the Musnad. It was narrated in the book of Al-Manaqib and also narrated by Mahbub Al-Din Al-Tabari in Dhaakhirat Al-Aqba: 24, and by Ibn Hajar in Al-Sawa'iq Al-Muhriqah: 101. See also: Shawaahid Al-Tanzeel 2:189-196/Hadiths 822-828, and the Important Chapters of Ibn Al-Sabbagh Al-Maliki: 29 from Al-Baghawi in his Tafsir, and Manaqib Ibn Al-Maghazili: 307-309, and Majma' Al-Zawa'id 7:103, 9:134, 168, and Tafsir Al-Kashaf 4:219, at the end of the verse, and Tafsir Al-Durr Al-Munthur 6:7 at the end of the verse, from Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, and Ibn Mardawayh.

Then he said: Bukhari also narrated from Abu Bakr Al-Siddiq, who said: "Look up after Muhammad, may Allah bless him and his family, in his household!"

him, "O Ali, wrap yourself in the green garment of Hadhramut and sleep on my bed. By Allah's will, no harm will come to you from them." So he did as he was told. Allah inspired Jibril and Mika'il, saying: "I have made you brothers and given one of you a longer lifespan than the other. Which of you will prefer the life of his companion?" So both of them chose life. Then Allah revealed to them, "Are you not like Ali ibn Abi Talib, who I have made a brother to Muhammad? He spent the night on his bed, offering himself as a sacrifice for him and preferring him in life. Descend to the earth and protect him from his enemies." So they descended, and Jibril was at his head and Mika'il at his feet. Jibril said, "Congratulations! Who is like you, O son of Abu Talib, in whom Allah orders the angels to be proud of?" Then Allah revealed to His Messenger, while he was on his way to Medina, concerning Ali ibn Abi Talib: **"And among the people is he who sells himself seeking the pleasure of Allah".**

Ibn 'Abbas said: It was revealed about Ali ibn Abi Talib (may Allah be pleased with him) when the Prophet (peace and blessings be upon him) fled from the polytheists to the cave.⁵⁴

This virtue was not attained by anyone other than Ali, which indicates his superiority over all the Companions, making him the Imam.

9. The verse of the Almighty says: **"Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]." [3:21]**

The majority of people have reported that "our sons" refers to Hasan and Husain, "our women" refers to Fatima, peace be upon her, and "ourselves" refers to Ali bin Abi Talib. This verse is a clear proof of the validity of Ali's (peace be upon him) leadership because Allah has made him the same as the Messenger of Allah (peace be upon him and his family), and unity is impossible. Therefore, the intended meaning should be equal, and he (peace be upon him and his family) had the general authority, just like his equal.

Furthermore, if there were others who were equal to or better than them in responding to the call, Allah would have commanded their inclusion as well, because the Prophet was in need, and if they were better, the Imamate would have been assigned to them.

Is the significance of this verse hidden from anyone except for those whom Satan has influenced and taken control of their hearts, and they have become attached to worldly desires that they can only attain by denying the rightful claims of the people of truth?

10. Allah Almighty said, **"Then Adam received from his Lord words" [2:37]**

⁵⁴ Special references: 35 from the interpretation of Al-Tha'labi, and Kifayat Al-Talib: 239 / Chapter 62, and "Yanabee' Al-Mawaddah" 1: 274 / Chapter 21.

And refer to Shawahid al-Tanzil: 1: 123-131 / Hadiths 133-142, and Musnad Ahmad 1: 330 / Hadith 3052, and the interpretation of Al-Tabari 9: 140, and Mustadrak Al-Hakim 3: 4, and "Manaqib Al-Khawarizmi" 127 / Chapter 12 - Hadith 141.

The jurist Ibn al-Mughazili al-Shafi'i narrated with his chain of transmission from Ibn Abbas who said, "The Prophet, peace be upon him, was asked about the words that Adam received from his Lord, repented to Him, and then said, 'I ask you by the right of Muhammad, Ali, Fatimah, al-Hasan, and al-Husain to forgive me.' Allah then forgave him."⁵⁵

This is a virtue that none of the companions attained, so he is the leader in this aspect, like the Prophet, peace be upon him, in the sense we can seek intercession from them with Allah's permission.

11. The Almighty said, **"Verily, I am going to make you a leader for mankind. He said, "And from my progeny?" [2: 124].**

This is a narration from the jurisprudent Ibn Al-Mughazili Al-Shafi'i, on the authority of Abdullah bin Mas'ud, who said, "The Messenger of Allah, peace and blessings be upon him, said, 'The call has ended to me and to Ali. None of us has ever prostrated to an idol. Therefore, he (Allah) made me a prophet and made Ali a successor.' " This is a textual reference in the chapter.⁵⁶

12. Allah Almighty says: **"Verily, those who believe and do righteous good deeds, the Most Merciful will bestow love upon them." [19:96]**

Al-Hafiz Abu Nuaim narrated with his chain of transmission to Ibn Abbas that this verse was revealed regarding Ali (may Allah be pleased with him). He (Ibn Abbas) said: "And the love means the love of Ali in the hearts of the believers."

As for the explanation of Al-Tha'labi, he narrated from Al-Bara' bin Azib that the Messenger of Allah (peace be upon him) said to Ali bin Abi Talib (may Allah be pleased with him): "O Ali, say: O Allah, make for me a covenant with You, and place love for me in the hearts of the believers." So Allah Almighty revealed this verse: **"Verily, those who believe and do righteous good deeds, the Most Merciful will bestow love upon them."**⁵⁷ This was not

⁵⁵ Manaqib Ibn al-Mughazili: 63 / Hadith 89, and from him: Yanabi' al-Mawaddah 1:288 / Hadith 4. Also, refer to the Tafsir al-Durr al-Manthur 1:60-61, the footnote of the verse by Ibn al-Najjar.

⁵⁶ Manaqib Ibn Al-Mughazili: 276 / Hadith 322", and he is also mentioned in "Yanabee' Al-Mawaddah 1: 288 / Chapter 24.

⁵⁷ 16-17, from Tafsir Al-Tha'labi, and see Al-Ghadir 2:55-56.

It was narrated by Ibn Al-Mughazili in Al-Manaqib 327/hadith 374 from Al-Bara', and in p. 328/hadith 375 from Ibn Abbas. And it was also narrated by Muhibb Al-Din Al-Tabari in Dhakhair Al-Aqba 89 from Ibn Al-Hanafiyyah, and he said: it was also narrated by Al-Hafiz Al-Sulfi.

It was also narrated by Al-Qunduzi in Yanabi' Al-Mawaddah 2:360/chapter 58 from Jawahir Al-'Aqdain, and 2:456/chapter 59 from Al-Sawa'iq Al-Muhriqah.

It was narrated by Al-Zamakhshari in Al-Kashaf 3:47 as an annotation of the verse, and Al-Suyuti in Al-Durr Al-Munthur 4:287 as an annotation of the verse. He said: it was also narrated by Ibn Mardawayh and Al-Daylami from Al-Bara', he said... and the hadith. Then he said: it was also narrated by Al-Tabarani and Ibn Mardawayh from Ibn Abbas, he said: it was revealed regarding Ali ibn Abi Talib "Indeed, those who believed and did righteous deeds - the Most Merciful will appoint for them affection." He said: it was love in the hearts of the believers

confirmed for anyone other than Ali among the companions, so he was considered superior to them and became the leader.

13. The saying of the Almighty: ***"You are only a warner, and for every people is a guide."*** [13:7]

From the book Al-Firdaws, narrated by Ibn Abbas who said: The Messenger of Allah, peace be upon him and his family, said: "I am the warner and Ali is the guide. And through you, O Ali, the guided ones are guided."⁵⁸ And similar to this was narrated by Abu Nu'aim. And it is explicit in the affirmation of authority and leadership (Wilayah and Imamah).

14. The saying of the Almighty, ***"Stop them, verily, they are to be questioned"*** [37:24]

It is narrated by Al-Hafiz Abu Nu'aim, from Al-Sha'bi, from Ibn Abbas, he said regarding the saying of the Almighty, ***"Stop them, verily, they are to be questioned"***: It was said regarding the authority of Ali ibn Abi Talib. This is also mentioned in the book Al-Firdous, from Abu Sa'id Al-Khudri, from the Prophet, peace be upon him and his family.

And when they are asked about the authority, it must be established for him and not established for anyone else among the companions, so that means he is the best, and he is the Imam.

15. The saying of the Most High: ***"And you will surely recognize them by the tone of their speech."*** [47:30]

Abu Nuaim Al-Hafiz reported with his chain of narration from Abu Sa'eed Al-Khudri regarding the saying of the Most High: ***"And you will surely recognize them by the tone of their speech."*** He said: "By their animosity towards Ali (may Allah be pleased with him)."⁵⁹ This has

⁵⁸ I did not find it in al-Firdaws. It was narrated from al-Firdaws by Al-Qunduzi in Yanabee' Al-Mawadda: 246-247, Chapter 56, and by Al-Suyuti in Al-Durr Al-Manthur 4:45 as a footnote to the verse. Ibn Jarir, Ibn Mardawayh, Abu Nuaim, Al-Dailami, Ibn Asakir, and Ibn Al-Najjar also narrated it in Al-Ma'rifah Al-Sahih. Ibn Mardawayh also narrated it from Abu Burzah Al-Aslami, Al-Diyaa in Al-Mukhtarah from Ibn Abbas, Abdullah bin Ahmad in Zawa'id Al-Musnad, Ibn Abi Hatim, Al-Tabarani in Al-Ausat and Al-Hakim who authenticated it, and Ibn Mardawayh and Ibn Asakir from Ali bin Abi Talib, may Allah be pleased with him.

Al-Hakim also narrated it in Al-Mustadrak 3:129, Al-Kinji Al-Shafi'i in Kifayat Al-Talib: 232-233, Chapter 62, Ibn Al-Sabbagh Al-Maliki in Al-Fusul Al-Muhimma: 123, Chapter "On the Mention of His Good Qualities", and Al-Hakim Al-Haskani in Shawahid Al-Tanzil 1:381-395/Hadiths 398-416 with different chains of transmission from Ibn Abbas, Abu Huraira, Abu Burzah Al-Aslami, Umar bin Abdullah bin Ya'la bin Murrh, Ali bin Abi Talib, and Al-Zarqaa Al-Kufiyya and Mujahid.

⁵⁹ Ibn Al-Maghazili in Al-Manaqib 315/Hadith 359, Al-Kinji Al-Shafi'i in Kifayat Al-Talib 235/Chapter 62, and Al-Suyuti in Al-Durr Al-Munthur 6:66 also narrated from Abu Sa'eed Al-Khudri.

Al-Suyuti also said: Ibn Mas'ood said, "During the time of the Messenger of Allah (peace be upon him), we only recognized the hypocrites through their animosity towards Ali bin Abi Talib." Al-Tabarani narrated it in his Al-Awsat 3:76/Hadith 2147 through his chain of narration from Jabir bin Abdullah. He also narrated in 3:89/Hadith 2177 from Imran bin Al-Husayn that the Messenger of Allah (peace be upon him) said to Ali, "No one loves you except a believer and no one hates you except a hypocrite."

Al-Dailami also narrated in Al-Firdous 5:319-320/Hadith 8313 from Ali (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "O Ali, no man hates you except a hypocrite

not been confirmed for any other companion, so he would be superior to them and hence the Imam.

16. Allah says: ***"And those foremost (in faith) will be foremost (in reward). These are the ones brought near to Allah" [56:10-11]***

Abu Nu'aym al-Hafiz narrated from Ibn Abbas who said about this verse: "The one who preceded this Ummah was Ali ibn Abi Talib".

Al-Faqih Ibn al-Maghazili al-Shafi'i narrated from Mujahid, who narrated from Ibn Abbas, regarding the verse ***"And those foremost (in faith) will be foremost (in reward)"***, he said: "Joshua bin Nun preceded Moses, and the companion of Surah Ya-Seen preceded Jesus, and Ali preceded Muhammad, peace be upon him and his family.⁶⁰ This virtue has not been proven for anyone else among the companions, so he is the leader.

17. The saying of the Almighty: ***"Those who believed and emigrated and strived in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah" [9:20]***

Razin bin Muawiyah narrated in "Al-Jama' Bayn Al-Sihah Al-Sittah" that this verse was revealed concerning Ali, may Allah be pleased with him, when Talhah bin Ubaydullah and Al-Abbas boasted [with pride].

And this virtue was not attained by anyone among the companions, so he becomes the best, and he becomes the imam.

18. Allah, the Most High, says: ***"O you who believe, when you consult the Messenger in private..." [58:12]***

Through the narration of Abu Nu'aim from Ibn Abbas, he said: "Allah has forbidden speaking with the Messenger of Allah (peace and blessings be upon him) except with the offering of charity, and they were hesitant to give charity before he spoke. However, Ali (peace be upon him) gave charity, and no one among the Muslims did so before him." According to the Tafsir of Al-Tha'labi, Ibn Umar said: "Ali (peace be upon him) had three things that, if I had one

or one whose mother carries him while she is in menstruation, and no woman hates you except for a wicked one."

In 5:316/Hadith 8303, Mu'awiya bin Haidah narrated that the Messenger of Allah (peace be upon him) said to Ali, "I do not care for anyone from my nation who dies while hating you, they die either as a Jew or a Christian."

And Al-Muttaqi Al-Hindi narrated in his Kanz Al-Ummal 11/Hadith 33026 from Umm Salama that the Messenger of Allah (peace be upon him) said to Ali, "No hypocrite loves you, and no believer hates you!" and he also narrated it with similar wording in 11/Hadith 33027.

⁶⁰ This narration was reported in Manaqib Ibn al-Maghazili: 320/Hadith 365, Al-Khawarizmi in Al-Manaqib: 55/Hadith 20, Al-Hakim al-Hasakani in Shawahidh 2:291-294/Hadith 924-927, Al-Qunduzi in Al-Yanabi: 1/192 Chapter 12 and 1/346 Chapter 38, and 3/367 Chapter 90.

Al-Daylami also narrated in Al-Firdaws 2:421/Hadith 3866 from Ali ibn Dawud ibn Bilal ibn Ajnaha, who said that the truthful ones are three: Habib al-Najjar, Hizqil: a believer from the family of Pharaoh, and Ali, and he is the best among them.

of them, it would be dearer to me than red camels: His marriage to Fatima (peace be upon her), his receiving of the banner on the day of Khaibar, and the Verse of the Secret (Najwa)."

Razin Al-Abdari reported in "The Compilation of the Six Sahihs" that Ali (peace be upon him) said: "No one has acted upon this verse besides me, and Allah has made it easy for this ummah because of me."⁶¹ This indicates his superiority over them, making him more deserving of the Imamate.

19. The saying of Allah the Almighty: ***"And ask those We sent before you of Our messengers" [43:45]***

Ibn Abd al-Barr, as narrated by Abu Nu'aim, said: "The Prophet, peace be upon him, on the night of his ascension, was gathered by Allah the Almighty with the prophets. Then Allah said to him: Ask them, O Muhammad, why were they sent?" So they said: "We were sent to testify that there is no god but Allah and to affirm your prophethood and the Wilayah to Ali ibn Abi Talib."

This is a declaration of the establishment of the Imamate of Ali, peace be upon him.

20. The saying of Allah the Almighty: ***"And it is an attentive ear that will heed it." [41:12].***

In the Tafsir of Tha'labi, it is narrated that the Messenger of Allah, peace be upon him, said: "I asked Allah the Almighty to make it your ear, O Ali."⁶²

And through the narration of Abu Nuaim, it is mentioned that the Messenger of Allah, peace be upon him, said: "O Ali, Allah the Almighty commanded me to teach you and bring you

⁶¹ Al-'Umdah" by Ibn Al-Batriq, 186/hadith 287 from the book of combining the six authentic books. Ibn Al-Batriq said: "Know that there is an indication in this verse to mention Amir Al-Mu'minin (peace be upon him) and to prove that it is a special virtue for him, because Allah has made a way for every believer to act upon this verse except for the least capable, as Allah has not made a specific amount for the charity given secretly between the hands of the Messenger's intimate friends. Thus, it is said that the poor cannot afford it, and it is only possible for the wealthy to do so to the extent of their capability. If the relatives of the Prophet (peace be upon him) and his companions wanted to act upon it, they would have been able to do so, and it would not have been difficult for them. Therefore, everyone has left it for him (Amir Al-Mu'minin) to use this verse as evidence that Allah has made it a special virtue for him to distinguish him from others.

He also added clarification and explanation that the abrogation of this verse only occurred after the action of Amir Al-Mu'minin (peace be upon him), and the occurrence of the abrogation after his action indicates that it was meant to demonstrate his virtue by Allah.

Furthermore, he adds that no one claims this virtue for anyone other than him (Amir Al-Mu'minin) among all the people of Islam, and the consensus on this matter is another strong evidence.

⁶² Al-Zamakhshari mentioned it in Al-Kashshaf 4:600, under the tail of the verse; Al-Khwarizmi mentioned it in Al-Manaqib 282-283/Hadith 277; Al-Hakim Al-Haskani mentioned it in Shu'ab al-Iman 2:361/Hadith 1007, 2:365/Hadith 1011, and 2:368-371/ Hadith 1013-1019, and 2:376-378/Hadith 1026-1029; Ibn Al-Maghazili mentioned it in Al-Manaqib 318-319/Hadith 363, and Al-Suyuti mentioned it in Al-Durr al-Munthur 6:260, under the tail of the verse.

close to Him, and He sent down this verse 'an attentive ear that will heed it,' so you are the attentive ear for knowledge."⁶³

This virtue has not been granted to anyone other than him, therefore he is the Imam.

21. Surah *"Has there not come upon man a period of time..."* [76th chapter, *al-Insan*]

In the Tafsir of Tha'labi, through various narrations, it is said that Hasan and Husayn (peace be upon them) fell ill, and their grandfather, the Messenger of Allah (peace and blessings be upon him and his family), along with the general Arab population, visited them. They said to him, "O Abu al-Hassan, if only you made a vow for your children!" So he made a vow to fast for three days, and so did their mother Fatima (peace be upon her) and their maid Fidda. They were cured, and there is neither little nor much [possessions] among the family of Muhammad (peace and blessings be upon him and his family).

So Ali (peace be upon him) borrowed three measures of barley. Fatima (peace be upon her) got up, ground them and sifted them, then took five tablets from it, one for each of them. Ali (peace be upon him) prayed with the Prophet (peace and blessings be upon him and his family) at sunset, then came home and put the food in front of him. A poor man came to them and stood at the door, saying, "Peace be upon you, O people of the House of Muhammad, I'm a poor man among the poor Muslims. Feed me, and may Allah feed you from the tables of Paradise!" Ali (peace be upon him) heard him, so he ordered to give him food. They gave him food, and they spent their day and night without tasting anything but the bitter water.

When the second day came, Fatima (peace be upon her) got up and took another measure, and Ali prayed (peace be upon him) with the Prophet (peace and blessings be upon him and his family). He then came home and put the food in front of him, and an orphan came to them and stood at the door, saying, "Peace be upon you, O people of the House of Muhammad, I'm an orphan from the children of the emigrants whose father was martyred on the day of al-'Aqaba. Feed me, and may Allah feed you from the tables of Paradise!" Ali (peace be upon him) heard him, so he ordered to give him food. They gave him food, and they spent two days and two nights without tasting anything but the bitter water.

When the third day came, Fatima (peace be upon her) took the third measure, ground it and sifted it, and Ali (peace be upon him) prayed with the Prophet (peace and blessings be upon him and his family). He then came home and put the food in front of him, and a captive came to

⁶³ Al-Wahidi Al-Nisaburi mentioned it in *Asbab al-Nuzul* 294, Ibn Al-Maghalizi mentioned it in *Al-Manaqib* 319/Hadith 364, Al-Khwarizmi mentioned it in *Al-Manaqib* 282/Hadith 276, Al-Hakim Al-Haskani mentioned it in *Shu'ab al-Iman* 2:363-364/Hadith 1008-1010, 2:366/Hadith 1012, and 2:372-375/Hadith 1020-1025, and 2:377/Hadith 1027; Al-Tabari mentioned it in his interpretation 29:35, under the tail of the verse, and Al-Suyuti mentioned it in *Al-Durr al-Munthur* 6:260, under the tail of the verse.

It was narrated by Ibn Jarir, Ibn Abi Hatim, Al-Wahidi, Ibn Mardawayh, Ibn Asakir, and Ibn Al-Najjar, from Buraydah, and by Abu Nu'aym in *Al-Hilyah*, from Ali.

Abu Nu'aym al-Hafiz mentioned it in *Hilyat al-Awliya* 1:67, and Al-Daylami mentioned it in *Al-Firdaws* 5:329/Hadith 8338, with a raised chain: "O Ali, Allah commanded me to bring you closer and teach you righteousness, and He revealed this verse to you, for you are the knowledge of my wisdom.

them and stood at the door. He said: "Peace be upon you, O people of the House of Muhammad. You capture us, bind us, and do not feed us? Feed me, for I am a prisoner of Muhammad, and may Allah feed you from the tables of Paradise!" Ali (peace be upon him) heard him, so he ordered to give him food. They gave him food, and they spent two days and two nights without tasting anything but the bitter water.

On the fourth day, when they fulfilled their vow, Ali, may Allah be pleased with him, took Hassan by his right hand and Hussain by his left hand, and they approached the Messenger of Allah, peace be upon him, trembling with hunger. When the Prophet saw them, he said, "O Abu Al-Hasan, how painful it is for me to see you in this state. Let us go to the house of my daughter Fatima." They went to her and found her in her chamber, her back stuck to her belly due to hunger, and her eyes sunken. When the Prophet saw her, he cried out, "May Allah have mercy on the family of Muhammad, they are dying of hunger!"

Then Gabriel, peace be upon him, came to Muhammad, peace be upon him, and said, "O Muhammad, take what Allah has given you regarding your family." Muhammad asked, "What should I take, O Gabriel?" Gabriel replied, "Recite this verse: ***'Has there not come upon man a period of time...'***"

This verse indicates many virtues that no one has ever preceded or followed, making him superior to others and making him the Imam.

22. Allah Almighty says, ***"He who came with the truth and confirmed it."*** [39:33]

Through the narration of Abu Nu'aym from Mujahid regarding the verse, "And he who came with the truth," Ali ibn Abi Talib said that it refers to Muhammad, peace be upon him, and he [Ali] confirmed it.⁶⁴

Through the narration of the Shafi'i scholar from Mujahid regarding the verse, "And he who came with the truth and confirmed it," he said that Muhammad, peace be upon him, brought it and Ali, peace be upon him, confirmed it. And this is a virtue that Ali, peace be upon him, was specially designated for, making him the Imam.

23. The saying of Allah the Almighty: ***"He who aided you with His victory and the believers"*** [8:62]

On the authority of Abu Nuaim, from Abu Huraira, who said: The Messenger of Allah (peace be upon him) said: "It is written on the throne: 'There is no god but Allah, He is One and has no partner, Muhammad is My servant and My Messenger. I have aided him with Ali ibn Abi Talib.'" This is what Allah the Almighty says in His book: 'He who aided you with His victory and

⁶⁴ Ibn al-Mughazili mentioned it in al-Manaqib, 269-270 / Hadith 317. Al-Kinji al-Shafi'i also mentioned it in Kifayat al-Talib, 233 / Chapter 62, and said that Ibn Asakir mentioned it in his history. It was narrated by a group of people of interpretation in their own ways, and Al-Suyuti in Al-Durr al-Manthur 5:328 at the end of the verse, narrated it from Ibn Mardawaih, who narrated it from Abu Hurairah

the believers.' This refers to Ali ibn Abi Talib,⁶⁵ and this is one of the greatest virtues that was not granted to anyone else, making him the Imam.

24. Allah Almighty says: ***"O Prophet, Allah is sufficient for you and for whoever follows you among the believers."*** [8:64]

According to Abu Nu'aim, this verse was revealed regarding Ali ibn Abi Talib.

This virtue was not attained by anyone among the companions except for him, making him the Imam.

25. The saying of the Almighty: ***"So Allah will bring forth a people He loves and who love Him"***. [5:54]

⁶⁵ Abu Nuaim reported in "Ma Anzala min al-Quran fi Ali" as in "al-Nur al-Mashtal" by the Hadith No. 17: "Ali said, 'I am the servant of Allah and the brother of His Messenger, and no one knows the Book of Allah better than me after him, and he pointed to his chest.'"

Al-Hakim al-Haskani also narrated it in "Shawahid al-Tanzil" 1:292, Hadith No. 299, from Abu Hurairah, and in 1:294, Hadith No. 301, from Anas, with some variations. He also narrated it in 1:295-296, Hadith No. 302, from Jabir, with a similar wording, and in 1:297-298, Hadith No. 303 and 304, from Abu al-Hamra with a similar wording.

Al-Kinji al-Shafi'i also narrated it in "al-Kafiya" 234, Chapter 62, from Abu Hurairah. Ibn Jarir mentioned it in his commentary, and Ibn Asakir in his history.

Al-Muhibb al-Tabari also narrated it in "Dhakhir al-Uqba" 69, from Abu al-Khumsin, and said that al-Mulla narrated it in his biography.

Al-Suyuti narrated it in "al-Durr al-Manthur" 3:199, from Ibn Asakir, and al-Qunduzi in "al-Yanabi" 1:279-280, Hadith No. 3, from Abu Nuaim al-Hafiz, with a chain of narration from Abu Hurairah and Ibn Abbas. He also narrated it in 1:282, Hadith No. 4, from the book "al-Shifa" with a chain of narration from Abu al-Hamra.

Al-Tha'labi said: It was revealed about Ali, peace be upon him.⁶⁶ And this indicates that he is the best, so he becomes the leader.

26. Allah says, ***'Those who believe in Allah and His messengers, they are the truthful (siddiqun).'*** [57:19]

Ahmad ibn Hanbal narrated with his chain of transmission from Ibn Abi Layla, who reported from his father, who said: The Messenger of Allah, peace be upon him, said: 'The Siddiqun (truthful) are three: Habib bin Musa Al-Najjar the believer from Ale Yasin, who said: ***"O my people! Follow the messengers."*** [36:20] Hizqil, a believer from the family of Pharaoh, who said: ***"Will you kill a man because he says, 'My Lord is Allah?'"*** [40:28] And Ali bin Abi Talib, peace be upon him, is the third and the most virtuous among them.

Similarly, the jurist Ibn al-Mughallis al-Shafi'i, the author of the book "Al-Firdaws," narrated it in the same manner.⁶⁷ This virtue indicates his leadership (imamah).

⁶⁶ Tafsir al-Tha'labi, and from it: Tafsir al-Burhan by al-Bahrani 1:479/hadith 7, the tail of the verse, and Al-'Imda of Ibn al-Batriq: 158 in the hadith of the flag after quoting many authentic narrations about the conquest of Khaybar. Then Ibn al-Batriq said: Know that giving the flag to the commander of the faithful, peace be upon him, on the day of Khaybar was the ultimate reverence and glorification for him, because he demonstrated things that necessitated that, and disavowed things that necessitated the opposite. What necessitates praise, glorification, and reverence is the love of Allah and the love of His Messenger, peace and blessings be upon them, mentioned in the wording of these authentic reports, and he did not deserve that except by the seriousness in taking action and the sincerity in jihad. This is indicated by His saying, exalted be He, ***'Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed.' It is a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.'***

And what Allah has described as the great attainment, there is no greater objective to be sought. Then He emphasized that by saying, ***'Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.'*** He demonstrated His love for them by what He granted them."

Then He showed His love for them and their love for Him by what it would be like, as He said, ***'So Allah will reward them for what they said with the gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. That is the reward of the doers of good. But those who disbelieved and denied Our signs - they are the companions of Hellfire.'***

Then He revealed the truth about the state of those who love Allah, exalted be He, and those whom Allah loves, exalted be He, saying at the end of the verse, ***'They fight in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.'***

⁶⁷ Dhakha'ir al-Uqbah: 56 from the virtues of Ahmad, and the explanation of Nahjul Balagha by Ibn Abi Al-Hadid 2:431. It was also narrated by Ibn Al-Maghazili in Al-Manaqib 245-247, in Hadiths 293 and 294, and by Al-Dailami in Al-Firdaws 2:421, Hadith 3866, with its chain of narration going back to Ali ibn Dawud ibn Bilal ibn Ajnaha who narrated it from the Prophet (peace be upon him). Al-Hakim Al-Haskani also narrated it in Al-Shawahid 1:306-307, Hadiths 939-942, and in 1:303-304, Hadith 938, with a similar wording.

Ibn Asakir also narrated it in his book "Tarikh Dimashq" in the biography of Imam Ali (peace be upon him) 1:91-92, Hadith 126, and Al-Khwarizmi in Al-Manaqib 310, Hadith 307, as in the latest narration of Al-Haskani.

Furthermore, Al-Suyuti narrated it in his book "Al-Durr Al-Manthur" 5:262, in the commentary of verse 20 of Surah Yasin, from Abu Dawud, Abu Nu'aim, Ibn Asakir, and Al-Dailami. Recently, it was also

27. The saying of the Almighty: ***"Those who spend their wealth by night and by day, secretly and publicly" [2: 274]***

Through the route of Abu Nu'aim al-Hafiz, with his chain of narration to Ibn Abbas, he said: "It was revealed concerning Ali, peace be upon him, who had four dirhams with him. He spent one dirham at night, one dirham during the day, one dirham in secret, and one dirham openly." This was narrated by al-Tha'labi in his interpretation.⁶⁸

No one other than Ali, peace be upon him, achieved this, so he is the best and therefore the Imam.

28. ***"O you who have believed" (repeated multiples times in the Quran)***

Ahmad bin Hanbal narrated from Ibn Abbas, who said: "There is no verse in the Quran that begins with 'O you who have believed' except that Ali is its leader, commander, noble and master. Allah Almighty has admonished the companions of Muhammad (peace be upon him and his family) in the Quran, and Ali is not mentioned except in a good manner."⁶⁹

narrated from Ibn Abbas in Al-Bukhari's "Tarikh" where he said, "The truthful ones are three: Hizqil, a believer from the family of Pharaoh; Habib the Carpenter, the companion of the family of Yasin; and Ali ibn Abi Talib." (Peace be upon them all).

⁶⁸ Abu Na'im al-Hafiz narrated in "Ma Anzala min al-Qur'an fi Ali" as in "al-Nur al-Mushta'al" (the Burning Light): 43-44/hadith 2.

It was also narrated by al-Wahidi al-Nisaburi in "Asbab al-Nuzul": 58, and by Subut ibn al-Jawzi in "al-Tadhkirah": 13-14, and al-Khawarizmi in "al-Manaqib": 281/hadith 275, and al-Kinji al-Shafi'i in "Kifayat al-Talib": 232/chapter 62, and Ibn al-Maghazili in "al-Manaqib": 280/hadith 325, and al-Muhibb al-Tabari in "Dhakhair al-Uqba": 88, and al-Hakim al-Haskani in "Shawahid al-Tanzil" 1:140-149/hadith 155-163 on the authority of Ibn Abbas through multiple chains. And al-Suyuti in "al-Durr al-Mansur" 1:363, in the commentary on the verse, on the authority of Abd al-Razzaq, Abd Hamid, Ibn Jarir, Ibn Munthir, Ibn Abi Hatim, al-Tabarani, and Ibn Asakir.

⁶⁹Dhakha'ir al-Uqbah: 89, about the virtues of Ahmad, narrated by Al-Khawarizmi in "Al-Manaqib" 266-267 / Chapter 17 - Hadith 249, and Abu Nuaym Al-Hafiz in "Al-Hilya" 1:64, and Al-Kinji Al-Shafii in "Kifayat Al-Talib" 139-140 in two ways from Ibn Abbas, and he said: "This is how Al-Najjar narrated it, and it reached us by a high chain, thanks to Allah."

Tabarani also narrated it in his "Majma' Al-Kabir" 11/Hadith 11687, and Al-Hakim Al-Haskani in "Shu'ab Al-Iman" 1:30/Hadith 13 from 'Ikrima from Ibn Abbas. Then 'Ikrima said: "I know that 'Ali has a virtue, if I were to mention it, it would exhaust the reaches of the heavens and the earth, or he said: the earth." And Subt Ibn Al-Jawzi narrated it in "Al-Tadhkira" after transmitting the verses of Hassan Bin Thabit in which he says:

***Who is he with a ring, giving charity while bowing low,
And keeps its secrets deep within, where no one else can know?***

***Who is he who spends his night on Prophet Muhammad's bed,
As Muhammad was migrating, and in the cave he fled?***

***Who is he named as a believer in the Quran's divine decree,
In nine verses that melt with compassion and mercy, can't you see?***

And this indicates that he is the best, so he is the Imam.

29. The saying of the Almighty: ***"Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask Allah to confer blessings upon him and ask Allah to grant him peace." [33:56]***

From Sahih Al-Bukhari, narrated by Ka'b bin Ajrah, who said: We asked the Messenger of Allah (peace be upon him): "O Messenger of Allah, how should we invoke blessings upon you and your family, as Allah has taught us how to salute you?" He replied: "Say: 'O Allah, bless Muhammad and the family of Muhammad, as You blessed Ibrahim and the family of Ibrahim. Verily, You are praiseworthy and glorious."

And from Sahih Muslim, we asked: "O Messenger of Allah, we know how to greet you with peace, but how should we send blessings upon you?" He said: "Say: 'O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim."

There is no doubt that Ali is the best among the family of Muhammad, so he is more deserving of leadership.

30. The saying of Allah Almighty: ***"He has let loose the two seas (the salt and fresh water) meeting together." [55:19]***

In the interpretation of Al-Tha'labi and from the way of Abu Na'im, Ibn Abbas said regarding the saying of Allah Almighty: ***"He has let loose the two seas (the salt and fresh water) meeting together,"*** that it refers to Ali and Fatima, ***"with a barrier between them that they never transgress"*** meaning the Prophet, ***"From them emerge pearls and coral"*** meaning Hassan and Hussain.⁷⁰ This virtue was not granted to anyone other than him among the companions, making him more worthy of the Imamate.

31. Allah Almighty says, ***"And whoever has knowledge of the Book" [13:43]***

Through the way of the narrator Abu Nu'aim, from Ibn Al-Hanafiyyah who said: "He is Ali ibn Abi Talib, peace be upon him." And in the interpretation of Ath-Tha'labi, from Abdullah ibn

Then he said: He referred to the saying of Ibn Abbas: "Allah did not reveal a verse in the Quran except that Ali is its commander and its head." As Suyuti narrated it in "Tarikh Al-Khulafa": 171 from Al-Tabarani and Ibn Abi Hatim, and he also narrated it in "Al-Durr Al-Manthur" 1:104 from Abu Nu'aym in "Al-Hilya".

⁷⁰ Yanabee' Al-Mawaddah 1:354, from Tafsir Al-Tha'labi, cited by Ibn Al-Maghazili in Al-Manaqib 339/Hadith 390, by Ibn Al-Sabbagh in the Introduction of Al-Fusul Al-Muhimmah 28, and by Al-Suyuti in Al-Durr Al-Manthur 6:142-143, with a chain of narration from Ibn Mardawayh, who narrated from Ibn Abbas. He also cited it as a shortened narration from Anas. Al-Hakim Al-Haskani also cited it in his Shu'ab Al-Iman 2:284-289/Hadith 918, 919, 920, 921, and 923, using different words. The hadith was narrated by Al-Dhahhak, Salman, Ibn Abbas, Abu Dhar, and the two Imams Al-Sadiq and Al-Rida, peace be upon them both.

Salam who said: "I said: Who is the one who has knowledge of the Book?" So he replied: "That is Ali ibn Abi Talib."⁷¹

This indicates that he is the most excellent, and therefore he is the leader (Imam).

32. The saying of Allah the Almighty: **"On the Day when Allah will not disgrace the Prophet and those who believed with him." [66:8]**

Abu Nuaim narrated from Ibn Abbas that the first to be clothed with the garments of Paradise are Ibrahim (peace be upon him) because of his close relationship with Allah, and Muhammad (peace be upon him) because he is the chosen one of Allah, and then Ali will be escorted by both of them to Paradise. Then Ibn Abbas recited: **"On the Day when Allah will not disgrace the Prophet and those who believed with him."** He said: "This refers to Ali and his companions." This indicates that he is better than others and hence he is the leader.

33. The saying of Allah, the Most High: **"Verily, those who believe and do righteous good deeds, they are the best of creation." [98:6]**

Al-Hafiz Abu Nuaim narrated with his chain of transmission to Ibn Abbas, who said: When this verse was revealed, the Messenger of Allah, peace be upon him, said to Ali, may Allah be pleased with him: "They are you and your followers. You and your followers will come on the Day of Resurrection pleased and well-pleasing, and your enemy will come angry and black-faced."⁷²

⁷¹ It was narrated by Al-Tha'labi, Al-Sayed Al-Bahrani in Ghayat Al-Muram: 357/Hadith 2, and Al-Qunduzi in Al-Yanabee' 1:305/Hadith 2.

And it was narrated by Al-Hakim Al-Haskani in Shu'ab Al-Iman 1:400-405/Hadiths 422, 423, and 425 from Abu Sa'eed, Ibn Abbas, and Abdullah Ibn Ata.

And it was narrated by Al-Qunduzi in Yanabee' Al-Mawadda 1:305/Hadith 1 from Abdullah Ibn Ata, Hadith 3 from Al-Baqir (peace be upon him), Hadith 7 from Abu Sa'eed Al-Khudri, Hadith 12 from Muhammad Ibn Al-Hanafiyya, and Hadith 13 from Qays Ibn Sa'd Ibn Ubada. And it was narrated in other Hadiths that the Imams (peace be upon them) are meant by it.

And it was narrated by Al-Suyuti in Al-Durr Al-Munthur 4:69 from Sa'eed Ibn Mansoor, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim, and Al-Nahhas in "Naskhuh" from Sa'eed Ibn Jubayr that he was asked about the verse (And whoever has knowledge of the Book), is it Abdullah Ibn Salam? He said: And how could it be? Given the fact this Surah is Makkiyah (revealed in Mecca)?! And it was also narrated by Al-Qunduzi in Al-Yanabee' 1:308/Hadith 10, and in it, he said: No, and how could it be when this Surah is Makkiyah, and Abdullah Ibn Salam embraced Islam in Madinah after the Hijrah?!

⁷² Abu Nuaim narrated in "Ma Nazal Min Al-Quran Fi Ali" as in "Al-Nur Al-Mash'tal": 273-274/Hadith 76, and he also narrated it in 276/Hadith 77 with a different wording.

Al-Khawarizmi also narrated it in his "Manaqib": 265-266/Hadith 247, from Yazid bin Sharahil Al-Ansari, the scribe of Ali (peace be upon him). Al-Kinji Al-Shafi'i also narrated it in "Kifayat Al-Talib": 245-246 with different chains and wording. Al-Hakim Al-Haskani narrated it in his "Shawahid" 2: 459-473/Hadith 1125-1148 with his own chains from Yazid bin Sharahil Al-Ansari, Ibn Abbas, Jabir bin Abdullah, Imam Al-Baqir (peace be upon him), Abu Burzah Al-Aslami, Buraydah bin Husayb Al-Aslami, Abu Sa'id Al-Khudri, and Mu'adh.

Al-Suyuti also narrated it in "Al-Durr Al-Munthur" 6: 379 as a commentary on the verse, from Ibn Asakir, from Jabir, and from Ibn Adi and Ibn Asakir, from Abu Sa'id as a marfu' hadith, and from Ibn Abbas and Ibn Mardawayh, from Ali (peace be upon him).

If he's the best of creation, then it is necessary for him to be the leader.

34. Allah says in the Quran, "**And it is He who created from water a human being and made him [a relative by] lineage and marriage.**" [25:54]

According to the interpretation of Al-Tha'labi, from Ibn Sirin, he said: "This verse was revealed regarding Prophet Muhammad and Ali ibn Abi Talib, who married Fatimah to Ali. Ali was created from water as a human being, and Allah is the one who created from water a relative by lineage and marriage. And your Lord is competent (to do all things)."⁷³ No one other than Ali has been confirmed to have this honor, so he was the best, and thus he became the Imam.

35. Allah Almighty said: "**O you who believe, fear Allah and be with the truthful.**" [9:119]

Allah made it obligatory to be with the truthful ones. And there is no truthful one amongst the four (Abu Bakr, Umar, Uthman and Ali) except for Ali, peace be upon him, for that there is no infallible amongst them except for him. In a Hadith by Abi Nouaim by Ibn Abbas: This ayah was revealed about Ali.⁷⁴

Al-Qunduzi also narrated it in "Yanabi Al-Mawaddah" 1: 223/Hadith 48 with its chain, from Amir Al-Mu'minin Ali (peace be upon him) in a sermon in which Ibn Al-Kawwa' asked him about the verse: "**Those who believe and do righteous deeds - they are the best of creatures**" [98:7], to which Ali replied: "They are us and our followers...to the rest of the Hadith." It was also mentioned by the grandson of Ibn Al-Jawzi in "Al-Tadhkirah" 18 from Mujahid, who said: "They are Ali (peace be upon him), his household, and their lovers."

⁷³ The interpretation of Al-Tha'labi and his report: Al-Umdah by Ibn Al-Batriq, page 288, chapter 30, Hadith 469, and "What the Public Narrated of the Virtues of the People of the House" by Al-Sharwani, page 94, chapter 3, and Al-Qunduzi in his book Yanabee'uhu 1:148, Hadith 13, and 1:355-356, Hadith 8. Al-Hakim Al-Haskani also narrated it in his book Shawahid Al-Tanzil, 1:538, Hadith 573 and 574, from Al-Suddi and Ibn Sirin.

And Al-Shablanji in Noor Al-Absaar, page 100, and Al-Muhib Al-Tabari in Dhakhair Al-Aqba, pages 29-31, narrated it from Anas bin Malik and said: Abu Al-Khair Al-Qazwini Al-Hakimi narrated it, and Ibn Al-Sabbagh Al-Maliki also narrated it in his book Al-Fusul Al-Muhimma, chapter 28, introduction 8, from Muhammad bin Sirin.

⁷⁴ Abu Nu'aim narrated in "Ma Nazala min al-Qur'an fi Ali" as in "al-Nur al-Mashtal: 102-105 / Hadiths 23-25, from Ibn Abbas and from Ja'far ibn Muhammad al-Sadiq, peace be upon him.

Al-Kunjī al-Shāfi'ī also mentioned it in al-Kāfiyah: 235-236 from Ibn Abbas, and he said: "This is how the historian of al-Sham narrated it in his history in the biography of Ali, peace be upon him."

Al-Khawarizmi also narrated it in al-Manāqib: 280 / Hadith 273 from Ibn Abbas, and al-Hakim al-Haskani in Shawāhid 1: 341-345 / Hadiths 350-357, with its chains of narrators, from al-Sadiq, peace be upon him, from Ibn Abbas, from al-Baqir, peace be upon him, and from Abdullah bin Umar, and it means Muhammad and his household.

Sibt Ibn al-Jawzi mentioned it in al-Tadhkirah: 16, and said: "It is mentioned in the absolution of Allah's saying, 'O you who believe! Fear Allah and be with the truthful' (Quran 9:119), and the scholars of biography say its meaning is to be with Ali, peace be upon him, and his household, and Ibn Abbas said, 'Ali, peace be upon him, is the master of the truthful.'"

Al-Suyuti also mentioned it in al-Durr al-Manthur 3: 290 from Ibn Mardawayh from Ibn Abbas, and from Ibn Asakir from Abu Ja'far. Al-Qunduzi also mentioned it in Yanabi' al-Mawaddah 1: 358 / Chapter 39

36. His, Glorified be he, saying: **"And bow down with those who bow down" [2:43]**

Through the route of Abu Nu'aim, from Ibn Abbas, it is reported that this verse was revealed specifically about the Messenger of Allah (peace be upon him) and Ali (may Allah be pleased with him) who were the first to pray and bow down.⁷⁵

This verse indicates his superiority and therefore indicates his leadership.

37. The saying of the Almighty, **"And appoint for me a minister." [20:29]**

On the authority of Abu Nuaim, from Ibn Abbas who said: The Prophet, peace be upon him, took the hand of Ali ibn Abi Talib and took my hand while we were in Mecca, and he prayed four units of prayer. Then he raised his hands to the sky and said: "O Allah, Moses, son of Imran, asked You, and I, Muhammad, Your Prophet, ask You to expand my chest and remove a knot from my tongue so that they may understand my speech, and appoint for me a minister from my family, Ali ibn Abi Talib, my brother, to strengthen my back and share in my affair." Ibn Abbas said, "I heard a caller calling, 'O Ahmad, you have been given what you asked for.'"⁷⁶ And this is the text of the chapter.

38. Allah the Almighty says, **"They will be seated on couches face to face as brothers." [15:47]**

From Musnad Ahmad ibn Hanbal, with its chain of narration to Zaid bin Abi Awfa, who said: "I entered the mosque of the Messenger of Allah (peace be upon him), and I mentioned to him the story of the brotherhood between his companions. Ali said, 'My soul has gone and my back has been broken since I did with your companions what I did not do with anyone else. If this is because of your anger towards me, then you will have the ultimate outcome and honor.' The Messenger of Allah (peace be upon him) said, 'By the One who sent me with the truth as a Prophet, I did not choose you except for myself. You are to me like Aaron was to Moses, except

- Hadiths 15 and 16 from Ibn Abbas, al-Sadiq, peace be upon him, al-Baqir, al-Rida, peace be upon them, and it means the truthful ones are the Imams from the household of the Prophet.

⁷⁵ Abu Nuaim al-Hafiz narrated with his chain of transmission from Ibn Abbas in "What was revealed in Ali" as mentioned in "Al-Nur al-Mushta'al" 40/1. And it was also narrated by Subut ibn al-Jawzi in "Al-Tadhkirah" 13, and he said: Mujahid narrated from Ibn Abbas that he said: "The first one who performed the prayer with the Prophet, may Allah bless him and grant him peace, was Ali ibn Abi Talib, may peace be upon him, and this verse was revealed concerning him."

Al-Khwarizmi mentioned in "Al-Manaqib" 280/17 hadith 274, and Al-Hakim al-Haskani in 1:111/124 and he said: It was also narrated by al-Hubari in his Tafsir.

⁷⁶ Abu Nu'aim narrated in "Ma Nazala min al-Quran fi Ali" just as in "al-Nur al-Mushta'al" (138-139 / Hadith 37). Al-Hakim al-Haskani also reported it in his book "Shawahid" 1: 478-490 / Hadiths 510-517, with his chain of narrators, from Hudhayfah ibn Asid, Asma bint Amis, Ibn Abbas, Umm Salama, Anas ibn Malik, and Ali, peace be upon him. Ibn al-Maghazili also reported it in "al-Manaqib" 328 / Hadith 375, with more details. Al-Qunduzi reported it in "al-Yanabee" 2: 153 / Chapter 56- Hadith 127, briefly from Asma bint Amis. Ahmad also reported it in "al-Manaqib".

Al-Suyuti reported it in "al-Durr al-Manthur" 4: 295, as a footnote to the verse, from al-Sulfi in "al-Tayyuriyat" from Abu Ja'far Muhammad ibn Ali.

that there will be no prophet after me, and you are my brother and companion. You will be with me in my palace in Paradise, along with my daughter Fatimah, and you are my brother and companion.' Then the Messenger of Allah (peace be upon him) recited the verse: **"They will be seated on couches face to face as brothers"**, (and) they will look at each other.⁷⁷ Brotherhood requires compatibility and mutual assistance. When Ali was chosen to be the brother of the Messenger of Allah (peace be upon him), he became the leader.

39. His, Exalted be he, saying: **"And [mention] when your Lord took from the children of Adam - from their loins - their descendants..." [7:172]**

From the book Al-Firdous by Ibn Shirawayh, narrated from Hudhaifah ibn al-Yaman, who said: The Messenger of Allah (peace be upon him) said: "If people knew when the title of Amir al-Mu'minin was first given to me, they would not dispute my virtue. I was called Amir al-Mu'minin when Adam was still between soul and body." Allah the Almighty says: **"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?'**

⁷⁷ Al-Hakim al-Haskani cited in his book "Shawahid" (1:413-414/Hadith 436) from Ibn Abbas, who said: "The following was revealed about Ali bin Abi Talib, Hamza, Ja'far, 'Aqil, Abu Dharr, Salman, Ammar, Al-Miqdad, Al-Hasan, and Al-Husayn, peace be upon them all."

Al-Muhibb al-Tabari cited in "Dhakhair al-Uqba" (66) from Ibn 'Umar, who said: "The Messenger of Allah, peace be upon him and his family, made a brotherhood bond between his companions. Ali came with tears in his eyes and said, 'O Messenger of Allah, you made a brotherhood bond among your companions but left me out!' The Messenger of Allah said to him, 'You are my brother in this world and the hereafter.' Then he said, 'This hadith was cited by al-Tirmidhi and he said it is a good hadith. It was also cited by al-Baghawi in "Al-Masabih" under the section on al-Hasan."

Al-Muhibb al-Tabari also said, "In another narration of the hadith of Imam Ahmad, the Prophet, peace be upon him and his family, said to him, 'When you said, "You made a brotherhood bond among your companions but left me out," you did not see that I left you out. Rather, I left you to myself. You are my brother, and I am your brother."

In "Al-Riyadh al-Nadira" (1:13), Zaid bin Uwfa said, "I entered the mosque of the Messenger of Allah, peace be upon him and his family, and the hadith of brotherhood was mentioned." Al-Hafiz Abu al-Qasim al-Dimashqi cited this hadith in "Al-Arba'in al-Tawal", and Imam Ahmad bin Hanbal cited it in "Manaqib Ali bin Abi Talib," summarizing the meaning of the hadith of brotherhood.

Al-Qanduzi cited in "Al-Yanabi" (1:354/Bab 39-Hadith 3) the following hadith: "This verse was revealed about us: **'We shall remove all ill-feeling from their hearts, and they shall be brothers, sitting on thrones facing one another.'** It was also cited from Ja'far al-Sadiq, peace be upon him."

Al-Tabarani cited in his "Mujam al-Awsat" (8:330/Hadith 7671) with his own isnad from Abu Hurairah, who said: "Ali bin Abi Talib asked, 'O Messenger of Allah, who is dearer to you, me or Fatima?' The Prophet replied, 'Fatima is dearer to me than you, and you are more beloved to me than her. It is as if you and I are standing at my pond while people are trying to prevent you from approaching it.' Indeed, there are containers for it (the pool) as numerous as the stars in the sky. And you, me, Hasan, Husain, Fatima, Umm Kulthum, and Ja'far will be brothers in Paradise, sitting on facing couches. You and your followers will be with me in Paradise.' Then the Messenger of Allah recited: **'And they will be brothers, sitting on facing couches, No fatigue will touch them therein, nor will they [ever] be asked to leave.'**

The angels said, "Yes," so the Almighty, the Blessed and the Exalted, said: "I am your Lord, Muhammad is your Prophet, and Ali is your Amir."⁷⁸ This hadith is explicit on this matter.

40. The Almighty says, "Verily Allah is his Maula (Lord, Master, Protector), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers." [66:4]

All commentators agree that the "righteous among the believers" mentioned in this verse refers to Ali, may Allah be pleased with him. Abu Nu'aim narrated with his chain of transmission to Asma bint Umays, who said, "I heard the Messenger of Allah, peace be upon him, reciting this verse, '**But if you help one another against him, then indeed Allah is his Maula and Jibrael and the righteous among the believers.**' [66:4] He said, 'The righteous among the believers refers to Ali ibn Abi Talib.'"

His specific mention in this regard indicates his superiority, making him the leader. There are many verses that mention this meaning, but we have limited ourselves to what we have mentioned for brevity's sake.

The third approach: Concerning the evidence based on the Sunnah narrated from the Prophet peace be upon him and his family

In the evidence based on the Sunnah narrated from the Prophet, peace be upon him and his family, which are twelve in total:

1. The general account of what people report is that when the following verse was revealed: "**And warn your nearest kin**" [26:214], the Prophet Muhammad (peace be upon him) gathered the members of the Banu Abd al-Muttalib clan in the house of Abu Talib. They were forty men, and he ordered a leg of mutton with a bowl of broth made from barley to be prepared for them, and a measure of milk to be served. One man ate from a joint of meat in the same sitting position, and they drank from the same bowl of broth. They all ate from that small amount until they were satisfied (although it was not clear what they ate). This amazed them and made them realize the Prophet's prophethood. Then he said: "O sons of Abd al-Muttalib, Allah has sent me with the truth to all of creation and has sent me to you specifically, and He commanded me to **warn your nearest kin**. I invite you to two words that are light on the tongue but heavy on the scales, which will enable you to dominate the Arabs and non-Arabs, and with

⁷⁸ Al-Firdaus 3:354/Hadith 5066, supported by the narration reported by the author of Al-Firdaus in 3:283/Hadith 4851 from Salman, who said:

Ali and I were a light suspended before Allah, glorifying and sanctifying Him, before the creation of Adam by four thousand years. Then, when Allah created Adam, He placed that light within him. We did not descend into anything until we were separated within the womb of Abd al-Muttalib, and he was divided between me and Ali ibn Abi Talib.

which you will lead the nations, enter Paradise, and be saved from the Fire: the testimony that there is no god but Allah and that I am the Messenger of Allah. Whoever supports me in this matter and helps me carry it out will be my brother, my successor, my minister, my heir, and my caliph after me." However, no one responded to his call.

Then the commander of the believers (Ali ibn Abi Talib) said, "I am with you, O Messenger of Allah." He said, "Sit down." Then the Prophet repeated his words to the people a second time, but they remained silent. I stood up and said the same thing as my first statement, but he told me to sit down. Then he repeated his words to the people a third time, but none of them spoke a word. I stood up and said, "I support you, O Messenger of Allah, in this matter." He said, "Sit down. You are my brother, my successor, my minister, my heir, and my caliph after me."

Then the people got up and said to Abu Talib, "Congratulations to you today for entering the religion of your nephew, for he has made your son a prince over you."⁷⁹

2. The authentic report about the Prophet (peace be upon him and his family) is that when the verse was revealed: "**O Messenger! Proclaim that which has been sent down to you from your Lord**" [5:67], he delivered a sermon to the people at Ghadir Khumm. He said to the gathering: "O people! Am I not closer to your souls than yourselves?" They replied: "Yes, indeed." He said: "Whoever I am his Mawla (master and guardian), then Ali is his Mawla. O Allah! Befriend whoever befriends him, and be hostile to whoever is hostile to him."

Then, Umar said to him [Ali]: "Congratulations! Congratulations! You have become my Mawla and the Mawla of every male and female believer."⁸⁰

The intended meaning of the term "Mawla" here is the one who has authority over the affairs of others, as is evident from the earlier question posed by the Prophet (peace be upon him and his family): "Am I not closer to your souls than yourselves?"

⁷⁹ This hadith is one of the widely transmitted hadiths, which has been passed down through history books, biographies, and hadith with different words and chains of transmission. It was narrated by Ahmad in his Musnad, in volume 1:111/hadith 885 and in volume 1:159/hadith 1375. It was also narrated by Al-Tabari in his history, volume 2:216, as well as in Al-Ghadir, volume 2:278, by Al-Nasa'i in his book Al-Khasa'is: 86-87, by Al-Kinji Al-Shafi'i in Al-Kafiya: 204-207/chapter 51, by Ibn Abi Al-Hadid in his commentary on Nahj Al-Balagha, volume 13:210, and by Al-Hakim Al-Haskani in his book Shu'ab Al-Iman, volume 1:486/hadith 514. It was also reported from Anas ibn Malik and Salman Al-Farsi.

Furthermore, Al-Haythami mentioned it in Majma' Al-Zawa'id, volume 8:302, Al-Qunduzi in his book Al-Yanabi', volume 1:311-312/chapter 31/hadith 1, and Al-Khawarizmi in his book Manaqib: 125-126/chapter 12/hadith 140.

This is just a brief summary, and the scholar of Al-Ghadir mentioned some of its sources and wording in Al-Ghadir, volume 2:278-284.

⁸⁰ The Hadith of Ghadir is one of the recurring traditions that have been mentioned in the books of both factions through transmission. It has been cited by the leading historians, scholars of Hadith, interpreters, and theologians.

Refer to Al-Ghadir 1:6-8, Fada'il al-Khamsa 1:349-406, and Kifayat al-Talib 50-65, Chapter 1, in explaining the authenticity of the Prophet's sermon, peace be upon him and his family, at a place called Khumm.

3. The saying of Prophet Muhammad, peace be upon him and his family, "You are to me in the position of Haroon to Musa, except that there is no prophet after me."

He showed him all the positions of Haroon with respect to Musa, except for one. One of the positions of Haroon was that he was the successor of Musa, and had he lived after him, he would have been his successor as well. Otherwise, there would have been a deficiency. Since he was the successor during his presence and absence for a short period, it is more appropriate for him to be his successor after his death and long absence.

4. He (peace be upon him and his family) appointed him as the ruler over Medina for a limited period during his absence, so it is necessary for him to have a successor after his death, and no one other than Ali (peace be upon him) is agreed upon as his successor during his lifetime, because he did not remove him from Medina.⁸¹ Thus, his successor after his death would be in Medina, and if there was a successor in Medina, he would be the successor elsewhere, by consensus.

5. What the majority of people have narrated unanimously about the Prophet, peace be upon him and his family, is that he said to the commander of the faithful, 'You are my brother, my executor, my successor after me, and the judge of my nation.' This is a text in this regard.

6. The Brotherhood. Anas narrated: "On the day of Mubahala, the Prophet (peace be upon him) made a pact of brotherhood between the Muhajireen (immigrants) and the Ansar (helpers), and Ali was standing and watching, knowing his position, but no one came to make a pact with him. Ali left with tears in his eyes. The Prophet (peace be upon him) missed him and

⁸¹ And he (peace be upon him and his family and blessings) appointed him as his successor in Medina when he left for the Tabuk expedition. This hadith is known as the Hadith of the Position because he (peace be upon him and his family) said to Ali (peace be upon him) in it: "O Ali, would you not be pleased to be to me as Harun was to Musa, except that there is no prophet after me."

This hadith was narrated by Ahmad in his Musnad 1:170/hadith 1466, 1:173/hadith 1493, 1:175/hadith 1512, and 1:185/hadith 1611 with its chain of transmission from Sa'd ibn Abi Waqqas.

Al-Bukhari also narrated it in his Sahih in the chapter of the Tabuk expedition with its chain of transmission from Mu'adh bin Sa'd, from his father. Muslim also narrated it in his Sahih in book 7:120/The Virtues of the Companions, chapter "The virtues of Ali," with its chain of transmission from Mu'adh bin Sa'd bin Abi Waqqas, from Sa'd, from 'Amr bin Sa'd, from his father, and from Ibrahim bin Sa'd, from Sa'd.

An-Nasa'i also narrated it in his al-Khasa'is: 76-87, al-Hakim in his al-Mustadrak 3:337, al-Khawarizmi in his Manaqib: 108-109/chapter 8, and Al-Kinji ash-Shafi'i in his Kifayat at-Talib: 281-287/chapter 70. He (Al-Kinji) said on page 283: "This hadith is agreed upon in its authenticity, narrated by the Imams of the Preservers such as Abu Abdullah al-Bukhari in his Sahih, Muslim bin al-Hajjaj in his Sahih, Abu Dawud in his Sunan, Abu Isa at-Tirmidhi in his Jami', Abu Abdullah an-Nasa'i in his Sunan, and Ibn Majah al-Qazwini in his Sunan. They all agreed on its authenticity to the point that it is considered a consensus among them." Al-Hakim an-Naysaburi said: "This hadith has reached the level of Tawatur (continuous chains of transmission)."

It was also narrated by Al-Muhibb at-Tabari in Dhakhair al-'Uqba: 63-64, Asbat ibn al-Jawzi in Tadhkirat al-Khawass: 18-19, and Ibn As-Sabbagh in al-Fusul al-Muhimma: 39/chapter 1.

asked, 'What happened to Abu Al-Hasan?' They said, 'He left with tears in his eyes.' The Prophet (peace be upon him) said, 'O Bilal, go and bring him back.'

Bilal went to him and found him crying in his house. Fatima asked him, 'What makes you cry? May Allah not make you cry!' He said, 'The Prophet (peace be upon him) made a pact of brotherhood between the Muhajireen and the Ansar, and I was standing and watching, knowing my position, but no one came to make a pact with me.' Fatima said, 'May Allah not grieve you, perhaps he has saved you for himself.'

Bilal said, 'O Ali, the Prophet (peace be upon him) is calling you, go to him.'

The Prophet, peace be upon him and his family, came and said: "What makes you cry, O Abu al-Hasan?" "My brotherhood ties between the immigrants and the Ansar have been cut", he replied, "O Messenger of Allah, and I am standing here, and you know my position, yet no one has paid attention to me." The Prophet said: "I have kept you for myself. Wouldn't you like to be the brother of your Prophet?" He said: "Yes, O Messenger of Allah, but how can I achieve that?"

The Prophet took his hand and said: "O Allah, this is my brother, and I am his brother. He holds the same status to me as Harun to Musa. Whoever I am his master, this Ali is his master." Then Umar followed him and said: "Congratulations, O Abu al-Hasan! You have become my master and the master of every believer."

Brotherhood⁸² indicates superiority, so he is the leader.

⁸² And it is called the Hadith of Brotherhood, and reference has been made to some of its sources in the Hadith of Manzilah and the Hadith of Ghadir.

Refer to "Kifayat al-Talib" by al-Kinji al-Shafi'i: 192-196 / Chapter 47 where he narrated on page 193 a Hadith from Jabir bin Abdullah, and on page 194 from Ibn Umar. Then he said, "This is a good and authentic Hadith narrated by Tirmidhi in his collection. So, if you want to know the closeness of his status to the Messenger of Allah, peace be upon him and his family, then contemplate his action in brotherhood among his companions. He used to match the appearance to the appearance and the example to the example, thus creating harmony between them, until he made a bond between Abu Bakr and Umar, and kept Ali, peace be upon him, for himself and chose him as his brother. Not to mention the virtues and honors. **(Verily, in this is a reminder for whoever has a heart or who listens while he is a witness.)** Then he narrated a Hadith from Ahmad bin Hanbal in al-Manaqib, from Sa'eed bin al-Musayyab, then he narrated on page 196 a Hadith from Sahih Muslim with its chain of narrators from Sahl bin Sa'd. Finally, he ended with a Hadith from Jabir, which contains verses composed by Amir al-Mu'minin, peace be upon him, and the Messenger of Allah, peace be upon him and his family, listened to it:

***My lineage to Mustafa is true and grand,
With him I was raised, and his lineage I stand.***

***My grandfather, and the Prophet's, were united,
And Fatima, my wife, to me is forever tied.***

***I believed in him, while others were lost in wrong,
In darkness, disbelief, and sorrow for too long.***

Thanks to Allah, praise be to Him without end,

7. It is narrated by all the general public that when the Prophet, peace be upon him and his family, besieged Khaybar for twenty-nine nights, and the flag was with the Commander of the Faithful, peace be upon him, Rammah caught up with him, disabling him from fighting, and Muharrab went out to fight. The Messenger of Allah, peace be upon him and his family, called Abu Bakr and said to him, "Take the flag." He took it in a gathering of the immigrants, tried hard but was of no avail and returned defeated. The next day, Umar went out with it, walked a short distance, then returned with his companions, accusing them of cowardice. The Prophet, peace be upon him and his family, said, "Bring Ali to me." They said, "He has an eye problem." The Prophet said, "Show him to me, and I'll show you a man who loves Allah and His Messenger and whom Allah and His Messenger love, and he is not a runaway."

So, they brought Ali to him, he spat into his hand and wiped it on his eyes and head, and he was cured. Then, he gave him the flag, and Allah granted him victory. He killed Marhab⁸³, and Ali's description in this matter indicates his superiority over others and he is therefore the Imam.

8. The narration of the bird. The general public narrated that the Prophet, peace be upon him and his family, was presented with a bird, so he said, "O Allah, bring me the dearest of Your creation to me, to share [eat] this bird with me." Then Ali, may Allah be pleased with him,

His goodness to His servants, never will it bend.

The Messenger of Allah (peace be upon him and his family) smiled and said, "You spoke the truth, O Ali." This hadith is mentioned in the Sirah of Ibn Ishaq. Refer to "Dhakhair Al-Aqba" 66-67 for the mention of the Prophet's (peace be upon him and his family) brotherhood with Ali, and refer to the sources of the Hadith of Al-Mawakha in Al-Ghadir 3: 105-117.

⁸³ The Hadith of the Flag is known, which was narrated by Al-Bukhari in his Sahih, in book 5, hadith 171, in the chapter of the Battle of Khaybar, with its chain of narration from Salama, and with another chain of narration from Sahl bin Sa'd. It was also narrated by Muslim in his Sahih, in book 7, hadith 121, in the chapter of the Virtues of the Companions, with its chain of narration from Abu Hurairah, and with another chain of narration from Sahl bin Sa'd. In Sahih Muslim, it is also narrated in hadith 122, with its chain of narration from Salama bin Al-Akwa.

Ahmad narrated it in his Musnad, in hadith 1611, with its chain of narration from 'Amir bin Sa'd from his father, and in hadith 22522 with its chain of narration from Buraida Al-Aslami, and in hadith 22314 with its chain of narration from Sahl bin Sa'd, and in hadith 8764 with its chain of narration from Abu Hurairah, and in hadith 22484, with its chain of narration from Buraida.

Ibn Al-Maghazili also narrated it in Al-Manaqib, in hadith 213-224, with different chains of narration and wordings. Al-Nasa'i also narrated it in Al-Khasa'is, in hadith 48, with its chain of narration from 'Amir bin Sa'd, and in pages 49 and 50, with two chains of narration from Sa'd bin Abi Waqqas, and in page 52, with its chain of narration from 'Abdul Rahman bin Abi Layla from his father, and in pages 53 and 54, with two chains of narration from Buraida, and in page 56, with its chain of narration from Sahl bin Sa'd. In pages 57 and 58, with two chains of narration from Abu Hurairah, and in page 60, with its chain of narration from Imran bin Al-Husain.

Al-Muhib Al-Tabari also recorded it in his book Dhuha'ir Al-Aqba, in pages 72-73, with its chain of narration from Sahl bin Sa'd, Salama bin Al-Akwa, Abu Hurairah, Abu Said Al-Khudri, and Abu Rafi', with different wordings.

came and knocked on the door. Anas bin Malik said, "The Prophet, peace be upon him and his family, is busy", so Ali left.

Then the Prophet, peace be upon him and his family, repeated his request as he did the first time, and Ali, may Allah be pleased with him, knocked on the door again. Anas said, "Didn't I tell you that the Prophet, peace be upon him and his family, is busy?" So Ali left.

Then the Prophet, peace be upon him and his family, repeated his request as he did the first two times, and Ali, may Allah be pleased with him, knocked on the door again, more forcefully than before. The Prophet, peace be upon him and his family, heard him and Anas had informed him that he was busy, so he allowed Ali to enter and asked him, "O Ali, what kept you from me?" He replied, "I came but Anas told me to go away, then I came again, and then I came a third time."

The Prophet, peace be upon him and his family, said, "O Anas, what prompted you to do this?" Anas said, "I hoped that the supplication would be made for one of the Ansar."

The Prophet, peace be upon him and his family, said, "O Anas, is anyone from the Ansar better than Ali, or is there anyone among the Ansar more virtuous than Ali?"⁸⁴

And if he is the most beloved of creation to Allah the Almighty, then he must be the leader.

9. What the majority has narrated is that he (peace be upon him) commanded his companions to submit to Ali under the authority of the believers, and he said: "He is the master of the Muslims, the leader of the pious, and the commander of the valiant warriors." He also said: "He is my successor and the successor of every believer after me." He further stated about Ali: "Verily, Ali is from me and I am from him, and he is the guardian of every believing man and woman."

Therefore, Ali (peace be upon him) will also be in charge after him, and these are texts related to this matter.

⁸⁴ It is one of the authentic hadiths whose chain of narration was verified by the Imams of Hadith. It is known as the Hadith of the Bird. Al-Kanji Al-Shafi'i included it as a chapter in his book *Kifayat Al-Talib*, in which he mentioned the methods of hadith and their chains of narration according to Al-Tirmidhi in his *Jami' Al-Sahih*, Al-Khatib in his *Tarikh*, Ibn Najih Al-Bazaz in the first of the *Manqat* of Abu Hafs Omar Al-Basri, and Al-Mahamili in his *Amali*. Then he said, "And the hadith of Anas, which I mentioned at the beginning of the chapter, was narrated by Al-Hakim Abu Abdullah Al-Hafiz Al-Nisaburi from eighty-six men, all of whom narrated it from Anas. This is their order in alphabetical order of their names." Then he mentioned the names of the narrators and another hadith with another chain of narration from Umar ibn Ali ibn Abi Talib, peace be upon him, and said, "It was narrated from several narrators among the senior Tabi'in whose reliability and justice are agreed upon. Their hadiths were cited in the *Sahih* collections, and there is no doubt about any of them. This hadith is famous and reliable."

Al-Hakim narrated it in *Al-Mustadrak* (3:130), and Al-Muhib Al-Tabari in *Dhakhair Al-Aqba* (61-62) in two ways, and Al-Nasa'i in *Al-Khasais* (51-52), and Ibn Al-Jawzi in *Al-Tadhkirah* (38-39), and Ibn Al-Sabbagh Al-Maliki in *Al-Fusul Al-Muhimah* (37/chapter 1).

10. According to the majority, the Prophet, peace be upon him and his family, said: "I am leaving among you what if you hold fast to, you will never go astray: the Book of Allah and my Ahlul Bayt (the family of the Prophet). They will not separate until they come to me at the pool [of Kawthar]"⁸⁵

He also said: "The likeness of my Ahlul Bayt among you is like the ark of Noah; whoever embarked upon it is saved and whoever stayed behind will drown". This indicates the obligation to hold fast to the words of his Ahlul Bayt, and their leader Ali, may Allah be pleased with him. It is therefore obligatory for everyone to obey him, and he [Ali] should be the Imam [leader] over others from among the companions.⁸⁶

11. What the majority narrated about the obligation of loving and following Ali:

Ahmad bin Hanbal reported in his Musnad that the Prophet (peace be upon him) took the hands of Hasan and Hussain and said, "Whoever loves me and loves these two and their father and mother will be with me in my rank on the Day of Resurrection".

Ibn Khallawayh narrated from Hudhayfah who said, "The Prophet (peace be upon him) said, 'Whoever loves to hold onto the hand of the ruby which Allah Almighty created and said to it, "Be," and it became, then let him follow Ali ibn Abi Talib after me'"⁸⁷

⁸⁵ It is called the Hadith of Thaqaalayn, and it indicates the inseparability of the Ahl al-Bayt (the Prophet's household) from the Quran and their mutual reliance on each other. It also refutes the validity of adhering to one without the other and refutes the statement of those who say, "The Book of Allah is sufficient for us."

It was narrated by the Imams of hadith. Muslim narrated it in his Sahih, Book 7, Hadith 122-123, in the chapter "The Virtues of Ali bin Abi Talib," through Zaid bin Arqam. Ahmad narrated it in his Musnad, Volume 3, Hadith 10747, through Abu Sa'id al-Khudri; Volume 4, Hadith 18780, through Zaid bin Arqam; Volume 4, Hadith 18815, through Abu al-Tufail; Volume 5, Hadith 21068, and Volume 5, Hadith 21145, through Zaid bin Thabit. Al-Hakim narrated it in his Mustadrak, Volume 3, Hadith 124, through Zaid bin Arqam. Al-Nasa'i narrated it in his Khasa'is, Hadith 93, through Zaid bin Arqam. Al-Daylami narrated it in Al-Firdaws, Volume 1, Hadith 66-67, through Abu Sa'id al-Khudri. Al-Kanji al-Shafi'i narrated it in Kifayat al-Talib, pages 51-53, through Zaid bin Arqam. Al-Muhibb al-Tabari narrated it in Dhuha'ir al-Aqbiya, page 16, through Zaid bin Arqam. Ibn al-Sabbagh al-Maliki narrated it in Al-Fusul al-Muhimma, Chapter 1, page 40, through al-Tirmidhi, through Zaid bin Arqam.

⁸⁶ "Ibn al-Mughazali reported in Al-Manaqib, 132-134/173-177, with his chains of transmission from Ibn Abbas through two ways, and from Iyas bin Salma bin Al-Akwa through his father, and from Abu Dhar. Al-Muhibb Al-Tabari also reported it in Dhakhair Al-Aqba, 20, from Ibn Abbas and Ali (peace be upon him), and Al-Hakim reported it in Al-Mustadrak, 3:150, from Abu Dhar. Ibn Al-Sabbagh Al-Maliki also reported it in Al-Fusul Al-Muhimma, 26 - Introduction - from Abu Dhar, and Ibn Hajar reported it in Al-Sawa'iq, 91; the seventh verse, and Al-Suyuti reported it in Al-Durr Al-Munthur, 1:71-72; the footnote to verse 47 of Surah Al-Baqarah from Ali (peace be upon him) who said: "Verily, our example in this Ummah (nation) is like the ark of Noah and the gate of Hitta among the Children of Israel." Al-Qunduzi also reported it in his Yanabi' in different wordings. See Yanabi', 1:93-94/chapter 4, 2:118/chapter 56, 2:252/chapter 56, 2:327/chapter 56, 2:443/chapter 59, 2:472/chapter 59."

⁸⁷ Ibn al-Maghazili narrated in his book "al-Manaqib" with different wording than Ibn Abbas, Zaid bin Arqam, and Abu Huraira. The narrations can be found in "al-Manaqib" pages 215-219, hadith numbers 260-264, and in al-Khawarizmi's "Manaqib" chapter 6, hadith number 58 narrated by Zaid bin Arqam, and in Subt ibn al-Jawzi's "Tadhkirah" page 47 narrated by Zaid bin Arqam. Abu Nuaym also narrated in "al-Hilya" volume 1, page 86 from Hudhaifa who said that the Messenger of Allah, peace and blessings be upon him, said, "Whoever desires to live my life and die my death and hold firmly onto the jeweled staff

Abu Sa'id reported that the Prophet (peace be upon him) said to Ali, "Loving you is faith, and hating you is hypocrisy. The first person who will enter Paradise is your lover, and the first person who will enter the Hellfire is your hater. Allah has made you worthy of this. You are from me, and I am from you, and there will be no prophet after me".

Shaqeeq bin Salamah narrated from Abdullah who said, "I saw the Prophet (peace be upon him) holding the hand of Ali (peace be upon him) and saying, 'He is my successor, and I am his successor. Whoever befriends him will befriend me, and whoever is hostile to him will be hostile to me'".

Akhṭab Khawarizm reported from Jabir who said, "Gabriel came to me from Allah with a green paper on which was written in white, 'I have made it obligatory upon my creatures to love Ali ibn Abi Talib. Inform them of this on my behalf'".

There are countless narrations in this regard from various sources, which indicates his superiority and worthiness for the imamate.

12. Akhtab Khwarizm narrated with his chain of transmission from Abu Dharr Al-Ghifari, who said: The Messenger of Allah, peace be upon him, said: "Whoever opposes Ali for the caliphate after me, he is a disbeliever and has fought against Allah and His Messenger. And whoever has doubt about Ali, he is a disbeliever."

And Anas said: "I was with the Prophet, peace be upon him, and he saw Ali, may Allah be pleased with him, coming towards him. The Prophet, peace be upon him, said, "This is me and Ali, a proof for my Ummah on the Day of Resurrection."

And Muawiya bin Haidah Al-Qushayri said: "I heard the Prophet, peace be upon him, saying to Ali, may Allah be pleased with him: "O Ali, do not grieve over someone who dies while he hates you, for he dies a Jew or as a Christian."⁸⁸

The Imamiyyah said: "If we see someone who disagrees with us mentioning such traditions, and we transmit them in their entirety through our trustworthy narrators, then we must follow them and it is forbidden to deviate from them."

The fourth approach: In the evidence for his Imamate, which is derived from his (peace be upon him) conditions, there are twelve (proofs):

which Allah created with His hand and said to it 'Be,' and it became, let him follow Ali bin Abi Talib after me."

⁸⁸ The narration was reported by Al-Dailami in Al-Firdous 5:330/hadith 8339, through Buhaz bin Hakeem, who said: "O Ali, I do not care about whoever from my nation died while harboring hatred towards you, for they died as Jews or Christians."

And Ibn Al-Maghazili reported in Al-Manaqib 50-51/hadith 74, through Buhaz bin Hakeem, from his father, from his grandfather Muawiyah bin Haidah Al-Qushayri, who said:

Yazid bin Zurai said: "I asked Buhaz bin Hakeem, 'Did your father narrate to you from your grandfather who narrated from the Prophet?' He replied, 'May Allah forbid! My father narrated to me from my grandfather, and if not, may Allah make my ears deaf with a plug of fire!'"

1. He, peace be upon him, was the most ascetic person after the Messenger of Allah, peace be upon him and his family. He divorced the world three times, and his sustenance was barley bread. He used to seal it with a seal so that the Imams, peace be upon them, would not place anything in it. He wore coarse clothing, with short and patched garments until he felt shy of their patches. The sheath of his sword was made of wool, as well as his sandals.

Akhtab Khawarizm narrated that Ammar said: "I heard the Messenger of Allah say: 'O Ali, Allah has adorned you with a decoration with which He has not adorned anyone else. He has made you disdainful of the world and its attractions, and He has made the poor dear to you. So you are pleased with them as followers, and they are pleased with you as their leader. Blessed are those who love you and speak truthfully about you, and woe to those who hate you and lie about you. Those who love you and speak truthfully about you are your brothers in religion and your partners in Paradise. As for those who hate you and lie about you, it is incumbent upon Allah Almighty to place them among the ranks of liars on the Day of Resurrection.'"

Soweid bin Ghufalah said: "I entered the palace of Ali bin Abi Talib (peace be upon him) and found him sitting with a sheet in front of him containing sour milk. I could smell the sourness of it. He had a loaf of bread in his hand, with barley chaff on his face, and he was breaking it with his hand. When he was unable to break it, he broke it on his knee and ate it. He said to me, 'Come closer and taste our food.' I replied, 'I am fasting.' He said, 'I heard the Messenger of Allah (peace be upon him and his family) say: Whoever is prevented from food that he desires by fasting, Allah has the right to feed him from the food of Paradise and give him to drink from its water.'

Then I said to his servant girl who was standing near him, 'Shame on you, Fidda! Do you not fear Allah in the presence of this elderly man? Don't you see that he eats food that contains chaff?' She replied, 'He has instructed us not to sift his food.' I told Ali about this and he said, 'By my father and mother, whoever is not given food without chaff and does not fill himself with the bread of the earth for three days until Allah takes him, is not from us.'

One day he bought two thick garments and asked a cloth merchant to choose between them. The merchant took one and Ali took the other. When he looked at the sleeve, which was longer than his fingers, he cut it off.

Dharrar bin Dhamrah said: I entered upon Mu'awiyah after the killing of Amir al-Mu'minin (peace be upon him) Ali, and he said, "Describe Ali to me." So I said, "Excuse me!" He said, "You must describe him." I said, "Well then, he was, by Allah, far-sighted and strong, spoke clearly and judged justly, knowledge overflowed from his sides, wisdom spoke from his angles, he was alienated from the world and its pleasures, and he enjoyed the night and its solitude. He was full of lessons, deep in thought, (he would turn his hand over and reproach himself), he liked rough clothes and simple food.

He was among us like one of us, answering us when we asked him and coming to us when we invited him. And, by Allah, we could hardly speak to him out of reverence for him. He magnified the people of religion and brought the poor closer. The strong did not covet his falsehood, nor did the weak despair of his justice. So I bear witness by Allah that I saw him in some situations and he loosened his cloak in the night, his stars shone, holding onto his beard, shaking like the sound-minded, crying like the sorrowful, and saying, "O world, deceive someone else. Did my father sacrifice himself for me, only for me to desire you? Away, away! You have built three things for me, and there is no return in them. Your life is short, your danger is near, and your sustenance is meager. Oh, how little is the provision, how far is the journey, and how lonely is the road!"

Then Mu'awiyah wept and said, "May Allah have mercy on Abu al-Hasan! He was, by Allah, like that." (Mu'awiyah said: "How was your love for him?") He said, "Like the love of Musa's mother for Musa." So Mu'awiyah said, "Why do you grieve for him, O Dharrar?" He said, "I grieve for one whose son was slaughtered in her room, so her pain never ceases, and her sorrow never subsides."

In conclusion, no one equaled him in asceticism, neither before nor after him (peace be upon him). And if people were ascetic, he was the imam (leader), for no one could surpass him.

2. He, peace be upon him, was the most devoted of people, fasting during the day and praying at night. People learned from him how to perform the night prayers and voluntary prayers during the day. The majority of his worship and supplications were so extensive that they occupied much of his time. He used to pray one thousand rak'ahs during his day and night, and did not neglect the night prayer, even on the night of Harir.

Ibn Abbas said: "I saw him during a battle watching the sun, so I asked, 'O Commander of the Believers, what are you doing?' He replied, 'I am waiting for the sun to set so that I may pray.' I said, 'At this time?' He said, 'We fight them for the sake of prayer.'"

He never neglected performing worship at the earliest time, even in the most difficult circumstances. When he needed to remove something made of iron from his body, he would delay it until after the prayer, remaining focused on Allah without being aware of the pain.

He combined prayer and charity, giving charity while in the state of bowing in prayer. Allah revealed a Quranic verse concerning him while he was doing this. He gave charity for three days, supporting himself and his family, until Allah revealed a Quranic verse. He gave charity day and night, both openly and secretly. He privately spoke to the Messenger and presented his confidential needs as charity. Allah revealed a Quranic verse concerning him. He freed a thousand slaves using the earnings of his own hands and spent on the Messenger of Allah (peace be upon him) during times of need.

If he was the most devout of people, he was therefore the best of leaders.

3. He (peace be upon him) was the most knowledgeable person after the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace, said, "I am the one who will judge among you," and judgment requires knowledge and religion, as revealed in the verse, ***"And it is discerned by an ear of intelligence" [69:12].***

Because he (peace be upon him) was extremely intelligent and astute, he had a strong desire to learn and accompanied the Messenger of Allah, who was the most complete of people, day and night from his childhood until the death of the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace, said, "Knowledge in youth is like engraving on a stone," so his knowledge was greater than that of others due to his complete potential and effectiveness. People benefited from his knowledge.

As for grammar, he (peace be upon him) established it. He said to Abu al-Aswad al-Du'ali, "All speech is made up of three things: nouns, verbs, and particles," and he taught him the different ways of inflection.

As for jurisprudence (fiqh), all the jurists refer back to him. As for the Imamiyyah, it is apparent that they took their knowledge from him and his children, and likewise with others. As for the companions of Abu Hanifah, such as Abu Yusuf, Muhammad, and Zufar, they took from Abu Hanifah, and al-Shafi'i studied under Muhammad bin al-Hasan and Malik, so his jurisprudence returned to them. The jurisprudence of al-Shafi'i goes back to Abu Hanifah, and Abu Hanifah studied under al-Sadiq, and al-Sadiq studied under al-Baqir, and al-Baqir studied under Zayn al-Abidin, and Zayn al-Abidin studied under his father, and his father studied under Ali (peace be upon him). As for Malik, he studied under Rabi'ah al-Ra'i, and Rabi'ah studied under 'Ukrimah, and 'Ukrimah studied under Abdullah bin Abbas, and Abdullah bin Abbas was a student of Ali (peace be upon him).

As for the science of theology (kalam), he is its foundation, and people benefited from his sermons, and all people are his students. The Mu'tazilah are attributed to Wasil ibn Ata, who was their leader, and he was a student of Abi Hashim Abdullah ibn Muhammad ibn Hanafiyyah, and Abi Hashim was a student of his father, and his father was a student of Ali, peace be upon him.

And the Ash'aris are the students of Abi al-Hasan Ali ibn Abi Bishr al-Ash'ari, who was a student of Abi Ali al-Jubai'i, and he was a sheikh among the sheikhs of the Mu'tazilah.

As for the science of interpretation (tafsir), it is attributed to Ibn Abbas because he was his student in it. Ibn Abbas said, "The Commander of the Faithful taught me the interpretation of the letter (B) in (Bismillah al-Rahman al-Rahim) from the beginning of the night to its end."

As for the science of the Sufi path (tariqah), it is attributed to him, and all Sufis trace their lineage back to him.

And as for the science of eloquence (fasahah), its source is him, to the point that it was said about his speech that it is above the speech of the created beings and below the speech of the Creator, and from it, preachers learned.

He said, "Ask me before you lose me! Ask me about the ways of the sky, for I know them better than the ways of the earth." The companions went to him with their problems, and many times Umar had many issues that are mentioned in which he said, "If it weren't for Ali, Umar would have perished." He clarified many problems, such as when two men came to him, one of whom had five loaves of bread and the other had three. They sat down to eat, and a third person came and joined them. When they finished, he gave them eight dirhams, and the one who had more bread asked for five dirhams, but the one who had less refused. They quarreled and went back to Ali (peace be upon him), who said, "You have been fair." The man who had more bread said, "O Commander of the Faithful, my right is greater, and I want justice." Ali said, "If that is the case, take one dirham and give him the rest."

Malik had intercourse with his slave girl during her state of purity out of ignorance, and she became pregnant and the situation became complicated. They came to the Prophet (peace be upon him) who ruled by casting lots and said, "Praise be to Allah who has given us (the members of the Prophet's household) someone who can decide on matters according to the inspiration (of Allah), as David⁸⁹ used to judge by divine inspiration."

Another case involved a slave girl who was mounted and then kicked by the rider, causing her death. The Prophet (peace be upon him) ruled that two-thirds of the blood money should be paid by the rider and one-third by the owner of the animal that kicked her. He also said that the animal that had kicked her should be killed.

In another incident, a cow killed a donkey. The two owners came to Abu Bakr, who ruled that an animal had killed another animal, and no compensation was due to either of them. They then went to Umar, who ruled in the same way. Finally, they went to Ali (may Allah be pleased with him) who said, "If the cow had attacked the donkey in her sleep, then her owner should compensate the owner of the donkey with the value of the animal. But if the donkey had attacked the cow in her sleep, then there is no compensation for her owner." The Prophet (peace be upon him) said, "Ali has judged between you with the judgment of Allah, and there are many wonders in this matter that cannot be counted. If anyone knows better, he should be the leader, as Allah says, ***'Who then is more worthy to be followed: the One Who guides to the***

⁸⁹ The book "Al-Manaqib" by Ibn Shahrashub 2:353 narrates from Abu Dawud and Ibn Majah in their Sunan, Ibn Batta in Al-Ibanah, Ahmad in Fada'il Al-Sahabah, and Abu Bakr Ibn Mardawayh in his book. It is reported that someone said to the Prophet (peace be upon him), "Three men from Yemen came to Ali, each claiming to be the son of the same mother and that their conception occurred during the same menstrual cycle in the pre-Islamic era." Ali (may Allah be pleased with him) said, "They are disputing partners," and he drew lots using their names. The lot fell on one of them, and he was ordered to pay two-thirds of the blood money to the other two, and was reprimanded for his act. The Prophet (peace be upon him) said, "Praise be to Allah who has placed among us the family of the House (Ahlul Bayt) to settle the Sunnah of David."

truth or those who cannot find the way unless guided? What is the matter with you? How do you judge?" [10:35]

4. He was the bravest of people, and with his sword the foundations of Islam were established and the pillars of faith were erected. He was never defeated in any place, nor did his sword strike except for victory. He always lifted the sorrow from the face of the Prophet of Allah, peace be upon him, and never fled like others did. He protected himself when he slept on his bed covered with his cloak, for the polytheists thought - and they had agreed to kill the Prophet of Allah, peace be upon him - that he was him. So, they stared at him with their weapons ready, waiting for dawn to kill him publicly and shed his blood, to see the tribe of Hashim, his murderers, from all the tribes, but they could not take revenge for him because the community shared in his blood. Each tribe returned to its own group, and that was the reason for preserving the blood of the Prophet of Allah, peace be upon him, and safety was achieved. He continued his purpose in calling the nation to Allah, and when the people woke up and wanted to kill him, he fought them back, so they scattered away from him when they recognized him, and their plan failed.

In the Battle of Badr, which was the first battle, and took place eighteen months after the Prophet's arrival in Medina, and at the age of twenty-seven, peace be upon him, Ali (may Allah be pleased with him) alone killed thirty-six of them, which is more than half of those killed, and participated in the rest.

In the Battle of Uhud, all of the people were defeated except for Ali ibn Abi Talib (may Allah be pleased with him) alone, and a small group returned to the Messenger of Allah (peace be upon him), the first of whom were Asim bin Thabit, Abu Dujana, and Sahl bin Hunayf, and three days later, Uthman came. The Messenger of Allah (peace be upon him) said to him, "You went [run away] too far!"

The angels were amazed at the steadfastness of Ali (may Allah be pleased with him), and Jibreel, while ascending to the heavens, said, "There is no sword but Dhul-Fiqar, and no youth but Ali." Ali (may Allah be pleased with him) killed most of the polytheists in this battle, and the victory was achieved by his hand.

Qais bin Sa'd narrated from his father who said: "I heard Ali (peace be upon him) saying, 'I received sixteen strikes on the day of Uhud and I fell to the ground in four of them. Then a man with a handsome face, pleasant smell, and beautiful words came to me, held my finger, raised me up, and said, 'Face them, for you are in obedience to Allah and His Messenger, and they are pleased with you.' Ali continued, 'So I went to the Messenger of Allah (peace be upon him) and informed him about the man.' The Prophet (peace be upon him) said, 'O Ali, do you know who the man was?' I said, 'No, but I likened him to the Dhihya Al-Kalbi.' The Prophet (peace be upon him) said, 'O Ali, may Allah brighten your eyes, it was Gabriel (peace be upon him).'"

In the battle of the Trench, after the Messenger of Allah (peace be upon him) finished digging the trench, the Quraysh, led by Abu Sufyan, and Kinana and the people of Tihama, with ten thousand men, and Ghatfan and their followers from the people of Najd descended upon the Muslims from above and below them, as Allah, the Almighty, said: "**When they came upon you from above you and from below you.**" [33:10] The Prophet (peace be upon him) went out with three thousand Muslims, and the trench was between them. The polytheists made an agreement with the Jews, and the polytheists were confident in their vast numbers and the Jews' agreement.

Amr bin Wadd and Akramah bin Abi Jahl rode on their horses and entered from a narrow passage into the Muslims' trench, seeking a duel. Ali (peace be upon him) stood up to him and accepted his challenge. The Prophet (peace be upon him) said to him, "It is Amr." He remained silent. Then he asked for the duel a second and third time, and each time Ali stood up to him, and the Prophet (peace be upon him) told him, "It is Amr." Then he granted him permission on the fourth time.

Ali (peace be upon him) said to him, "I had promised Allah that no man from Quraysh would invite you to either of the two equal choices without taking one of them from you, and I will return you to Islam." Amr replied, "I have no need for that." Ali said, "I invite you to fight!" Amr replied, "I do not like to kill you." Ali said to him, "But I like to kill you."

Amr dismounted his horse, and they fought, and Ali (peace be upon him) killed him and his son. Akramah was defeated, and then the rest of the polytheists and Jews were defeated. The Messenger of Allah (peace be upon him) said about it, "Ali's killing of Amr bin Wadd is better than the worship of the Thaqalayn."⁹⁰

In the battle of Bani Nadeer, Ali (peace be upon him) was shot by an arrow from the bow of a man, and after that he killed ten of them, and they were defeated.

In the battles of Salsal and Ja'aa, a Bedouin came and informed the Prophet (peace be upon him) that a group of Arabs intended to attack the Prophet (peace be upon him) in Medina. The Prophet (peace be upon him) asked, "Who will guard the valley?" Abu Bakr replied, "I will do it," and he was given the command and seven hundred men were added to him. When they reached there, the enemy told Abu Bakr to go back as they had a large army. So he returned.

He (peace be upon him) said on the second day of the valley: "Who will take the flag?" Omar said: "I will, O Messenger of Allah." So the flag was handed to him, and he did as the first one did. He (peace be upon him) said on the third day: "Where is Ali bin Abi Talib?" Ali said: "I am here, O Messenger of Allah." So the flag was handed to him, and he went to the people after the morning prayer. He killed six or seven of them, and the rest fled. Allah the Almighty

⁹⁰ Al-Hakim's Mustadrak, with its chain of narration going back to Bahz bin Hakim, on the authority of his father, on the authority of his grandfather, who said: The Messenger of Allah, peace and blessings be upon him, said: 'The combat of Ali ibn Abi Talib against Amr ibn Abd Wudd on the day of Khandaq (the Trench) is superior to the deeds of my nation until the Day of Judgment.' And Maqtal al-Husayn by al-Khawarizmi, in his book Kitab Maqtal al-Husayn, page 45.

swore by the action of Amir Al-Mu'minin (peace be upon him), and said: ***"By the galloping, panting horses," [100:1]***

Malik and his son from the tribe of Al-Mustalaq were killed, and many of them were captured, including Juwairiyah bint Al-Harith bin Abi Dirar. The Prophet (peace be upon him) chose her, and her father came to him that day and said: "O Messenger of Allah, my daughter is a noblewoman, do not enslave her." So he (peace be upon him) ordered him to give her the choice, and she chose the Prophet (peace be upon him). He said: "You have chosen well and beautifully." Then he [her father] said: "O my daughter, do not disgrace your people." She replied: "I have chosen Allah and His Messenger."

In the Battle of Khaybar, the conquest was carried out by the Commander of the Faithful, peace be upon him, he [the Prophet] handed the banner to Abu Bakr but he was defeated, then to Umar but he was also defeated, and then to Ali, peace be upon him, who had an injured eye. He applied saliva to his eye and went out and killed Marhaba, causing the others to retreat and close the gate on themselves. The Commander of the Faithful, peace be upon him, pulled out the gate and made it a bridge over the trench. The gate was being guarded by twenty men. The Muslims entered the fortress and obtained the spoils. Ali, peace be upon him, said, "By Allah, I did not pull out the gate of Khaybar by physical strength, but by divine strength." He also participated in the Conquest of Mecca.

In the Battle of Hunayn, the Messenger of Allah, peace be upon him and his progeny, went out with ten thousand Muslims to face the enemy. Abu Bakr saw them and said, "We will not be victorious today due to their great numbers." They were defeated and only nine members of Banu Hashim and Ayyub ibn Amr remained with the Prophet, peace be upon him and his progeny. The Commander of the Faithful, peace be upon him, was fighting with his sword in front of the Prophet, peace be upon him and his progeny, and killed forty of the polytheists, causing them to retreat.

5. Him informing about the hidden and the apparent before their existence:

He informed that when Talha and Zubair sought his permission to go for Umrah, he said: "No, by Allah, they do not want Umrah, but they want Basrah." And it happened as he said.

He also informed while he was in Dhi Qar, sitting to receive allegiance: "A thousand men will come to you from before Kufa, they will neither increase nor decrease [in number], and they will pledge allegiance to me, even in death." And it happened as he said, and the last of them was Uwais al-Qarni.

He informed of the killing of Thumama, and it happened as he said. A person informed him about a group crossing in the case of Nahrawan, so he said, "They did not cross it." Then another person informed him about it, so he said, "They did not cross it, and by Allah, they will perish." And it happened as he said. He informed of his own noble self being killed. He informed Juhayr bin Masaheer that the cursed one will have his hands and feet cut off and be crucified,

and Muawiyah indeed did that to him. He informed Maytham al-Tammar that he would be crucified on the gate of Amr bin Hareeth, the tenth among them, and it would be the shortest plank, and he saw the palm tree on which he would be crucified; and it happened as he said.

Rashid Al-Hajari was informed that his hands and feet would be severed, and he would be crucified, and his tongue would be cut off. It happened. Kamil ibn Ziyad was informed that Al-Hajjaj would kill him. It happened. And that Qanbar would be slaughtered by Al-Hajjaj. It happened. He said to Al-Bara' ibn Wahb that the kingship of the Abbasids was taken by the Turks, and he said: "The kingship of the Abbasids is easy, there is no hardship in it. Even if the Turks, Daylamites, Sindhis, Indians, Berbers, and Tilsans unite to remove their kingship, they would not be able to remove it. Their followers and rulers will remain loyal to them, and a king from the Turks will be appointed over them. He will come to them from where their kingship began. He will conquer every city he passes through and will not raise a flag except to lower it. Woe unto those who oppose him. He will continue in this manner until he achieves victory, and then he will hand over his victory to a man from my family who speaks the truth and acts upon it." The matter unfolded as such when Hulagu emerged from the direction of Khorasan, and from there the kingship of the Abbasids began. Abu Muslim Al-Khorasani pledged allegiance to them.

6. He was someone whose prayers were answered.

He prayed for Basr bin Arta to have his mind taken away by God, and it happened. He prayed for Al-'Izar to become blind, and he became blind. He prayed for Anas bin Malik, when he hid his testimony, to have leprosy, and he was afflicted. And he prayed for Zaid bin Arqam to become blind, and he became blind.

7. When he headed towards Siffin to join his companions, they became extremely thirsty. He adjusted their situation slightly and found a monastery for them. They called out to its inhabitant and asked him about water. He replied, "There is a distance of more than two miles between me and it. If I did not bring enough to sustain myself for a month due to shortage, I would have perished from thirst." The Commander of the Faithful gestured to a nearby location close to the monastery and ordered it to be excavated. They found a massive rock that they couldn't remove. He alone uprooted it, and then they drank the water. The monk descended to him and said, "Are you a sent Prophet or a close Angel?" He replied, "No, but I am the successor of the Messenger of Allah, peace be upon him." He greeted his hand and said, "This monastery was built upon the request of the one who uprooted this rock and brought forth the water underneath it. A group passed before me and did not discover it." The monk was among those who were martyred with him, and Sayyid al-Himyari composed the story in his famous poem.

8. According to the popular narrative, it is said that when the Prophet, peace be upon him and his family, went out to Banu Mustalaq, he deviated from the path and was caught by the night. He camped near a narrow and rugged valley. At the end of the night, Gabriel, peace be upon him, descended and informed him that a group of disbelieving jinn had settled in the valley, intending to harm and attack his companions. So he called for Ali, peace be upon him, sought his protection, and ordered him to descend into the valley. Ali, peace be upon him, killed them.

9. The sun returned to him twice, once during the time of the Prophet, peace be upon him and his family, and the second time after him [meaning, after the Prophet passed away].

As for the first incident, Jabir and Abu Sa'id Al-Khudri narrated that the Messenger of Allah, peace be upon him, received a private visit from Gabriel sent by Allah. When the revelation overwhelmed him, he leaned on the thigh of Imam Ali, peace be upon him, and did not raise his head until the sun disappeared. He performed the Asr prayer through gestures. When the Prophet, peace be upon him, woke up, he said to him, 'Ask Allah to return the sun for you to pray Asr while standing.' He supplicated, and the sun returned, so he performed the Asr prayer while standing.⁹¹

As for the second incident, when he intended to cross the Euphrates River at Babylon, many of his companions were occupied with preparing their animals for transportation. He personally performed the Asr prayer with a group of his companions, and many of them missed

⁹¹ The narration of the return of the sun has been reported by a large group of hadith scholars. Al-Khwarizmi mentioned it in his book "Manaqib" (306/301) on the authority of Fatimah bint Al-Husayn (peace be upon them both), from Asma' bint 'Umays. In the same book (306-307), hadith 302 is also reported by Asma' bint 'Umays, as narrated by Ibn Al-Maghazili in his book "Manaqib" (96/140), and in (98/141) on the authority of Abu Rafi'. Subt Ibn Al-Jawzi also reported it in his book "Tadhkirah" (49-50) with the hadith "regarding the return of the sun," narrated by Fatimah bint Al-Husayn (peace be upon them both), from Asma' bint 'Umays. He also discussed the opinions of those who weakened the hadith, saying at the end: 'And indeed, the sun stood still for Joshua by consensus. Either it was a miracle for Moses or a blessing for Joshua. If it was for Moses, then our Prophet is better than him, and if it was for Joshua, then Ali (peace be upon him) is better than Joshua.' Prophet Muhammad (peace be upon him and his family) said: 'The scholars of my nation are like the prophets of the Children of Israel.'

And this is regarding the single narrations, so what do you think of Ali... Then Subt Ibn Al-Jawzi cited what Ahmad mentioned in "Al-Fada'il" about the Messenger of Allah (peace be upon him and his family) saying: 'The truthful ones are three: Muhammad, Abu Bakr, and Ali, and Ali is the best among them.' Since the hadith has been mentioned earlier, it will suffice with indicating it.

Al-Kunjī Ash-Shafi'i reported the hadith in "Kifāyat At-Tālib" (381-387) on the authority of Asma' bint 'Umays, and he said: 'This is how Al-Hakim mentioned it in his book "Tārīkh Naysābūr.'" He also reported it through another chain of narrators on the authority of Asma' bint 'Umays, and he said: 'This is how Abu Al-Waqt narrated it in the first part of the hadiths of Amir Abu Ahmad.' He also narrated it from 'Amir ibn Wathilah Abu At-Tufayl in the hadith of Al-Munashshada on the Day of Consultation. Then he said: 'This is how Al-Hakim narrated it in his book.' He thoroughly discussed the hadith, including its possibility, and he narrated the hadith of the return of the sun by a Prophet among the Prophets, as mentioned in Sahih Al-Bukhari, Sahih Muslim, and Musnad Ahmad, and the narrators who transmitted it with their reliability, mentioning many of the scholars who narrated it. Refer to the book "Al-Ghadir" by Al-'Allamah Al-Amini (3:126-141), as he extensively addressed the narrators of the hadith of the return of the sun among the prominent scholars.

it. They discussed this matter, so he asked Allah to return the sun, and it returned. Sayyid Al-Himyari composed a poem in rhyme about this incident, saying:

*The sun responded when it missed,
The time of prayer, nearing Maghrib's bliss.*

*Its light shone brightly at the appointed hour,
For Asr, then descended, as planets do lower.*

*And upon him, it returned in Babylon once,
But never again for the Arab people's chance.⁹²*

10. According to the biographers, it is reported that water increased in Kufa, and people feared drowning. They rushed to Amir al-Mu'minin (peace be upon him) who rode the mule of the Messenger of Allah (peace be upon him and his family) and went out with the people. He descended to the shore of the Euphrates, prayed, then he supplicated and struck the water with a staff in his hand. The water receded, and many whales greeted him. The water remained free from impurities, and there were no leeches, mosquitoes, or harmful creatures. When asked about it, he said, "Allah made the pure fishes speak to me, and He made the forbidden, impure and distanced ones silent to me."

11. A number of biographers narrated that he (peace be upon him) used to deliver sermons on the pulpit of Kufa. One day, a snake appeared and climbed onto the pulpit, causing fear among the people. They wanted to kill it, but he prevented them and addressed the snake. Then it descended from the pulpit. The people asked about it, and he said: "It is a ruler among the jinn who was accused of a case, and I clarified it for him." The people of Kufa used to call the gate from which it entered "Bab Ath-Tha'ban" (the gate of the snake). The Banu Umayyah wanted to suppress this virtue, so they erected a villa near that gate for a long time until it was called "Bab Al-Fil" (the gate of the elephant).

12. Virtues can be either internal, physical, or external. According to the two categories mentioned earlier, virtues can be related either to the person himself or to others. Imam Ali, peace be upon him, encompasses all of them.

⁹² Al-Irshad by Al-Mufid: 182-183. It includes a fourth verse by Al-Himyari, in which he says:

*Only for Joshua, the first in line,
And its return holds a wondrous sign.*

And refer to the Manaqib Ibn Shahrashub, 2:316-318, and "I'lam al-Wara" by Tabrisi, 178-179.

His internal virtues, such as his knowledge, asceticism, generosity, and patience, are well-known and cannot be hidden. The virtues related to others, such as the dissemination of knowledge by him and others benefiting from him, are also notable. Similarly, his physical virtues, like worship, bravery, and charity, are significant. As for his external virtues, such as his lineage, no one can match him in that regard due to his proximity to the Messenger of Allah, peace be upon him, and his marriage to his daughter, the Lady of Women.

Al-Khwarizmi, one of the senior narrators of Sunni hadiths, reported through his chain of narration from Jabir that when Ali married Fatimah, Allah married them from above the seven heavens. Gabriel acted as the matchmaker, while seventy thousand angels, including Michael and Israfil, served as witnesses. Allah, the Exalted, commanded the Tree of Tuba to scatter its pearls⁹³ and gems, and it did. He also commanded the Houris to "Pick," and they picked. They will remain together until the Day of Resurrection, enjoying one another's company. Many reports have been mentioned regarding this.

Imam Ali, peace be upon him, held the highest rank among people after the Messenger of Allah and his fathers.

And from Hudhayfah ibn al-Yaman, he said: I saw the Prophet, peace be upon him and his family, holding the hand of Al-Husayn ibn Ali, may peace be upon them both, and he said: "O people, this is Al-Husayn ibn Ali. So, recognize him and honor him. By Allah, his grandfather is more honorable in the sight of Allah than the grandfather of Yusuf ibn Ya'qub, may peace be upon them both. Al-Husayn ibn Ali, his grandfather is in Paradise, his grandmother is in Paradise, his mother is in Paradise, his father is in Paradise, his maternal uncle is in Paradise, his maternal aunt is in Paradise, his paternal uncle is in Paradise, his paternal aunt is in Paradise, his

⁹³ Al-Khwarizmi mentioned in his *Manaqib* several narrations with different chains of transmission and wording, stating that Allah, the Almighty, married the Commander of the Faithful Ali (peace be upon him) to Fatimah from the heavens, and that the angels celebrated the marriage of Fatimah (peace be upon her) to Ali (peace be upon him), and that the Tree of Tuba scattered its blessings upon them.

He narrated in: 337/Hadith 358 from Ibn Mas'ud, and in p. 340/Hadith 360 from Ali ibn al-Husayn from his father, and in p. 341/Hadith 361 from Bilal ibn Hamamah; and in: 342/Hadith 362 from Ibn Abbas, and on the same page, Hadith 363 from Ali (peace be upon him). He also mentioned several narrations with the same content in "Maqal al-Husayn" 1: 64-65.

Ibn al-Maghazili mentioned in *al-Manaqib*: 343-344/Hadiths 394 and 395, two narrations close in wording to the author's narration, and in 341-342/Hadith 393 from Jabir with a different wording, and on page 345/Hadith 396 from Anas.

Al-Muhibb al-Tabari mentioned in *Dhakhair al-'Aqba*: 32 narrations from Anas with a similar wording, then he said: "Al-Mulla mentioned it in his biography."

He mentioned in: 32 from Abdullah ibn Mas'ud and said: "Al-Ghassani mentioned it." And in: 31-32, two narrations from Ali (peace be upon him), and after each of them, he said: "Narrated by Imam Ali ibn Musa al-Rida in his *Musnad*." And al-Kanji al-Shafi'i mentioned in *Kifayat al-Talib*: 299-303 several narrations with their chains of transmission from Jabir ibn Samurah, Ibn Mas'ud, and Ja'far ibn Muhammad al-Sadiq (peace be upon him).

brother is in Paradise, he is in Paradise, and their lovers are in Paradise, and the lovers of their lovers are in Paradise."⁹⁴

And from Hudhayfah ibn al-Yaman, he said: I stayed overnight with the Prophet, peace be upon him and his family, and I saw a person with him. He said to me: "Did you see him?" I said: "Yes, O Messenger of Allah." He said: "This is an angel who has not descended to me since I was sent as a prophet. He came to me from Allah and gave me the good news that Al-Hasan and Al-Husayn are the leaders of the youth of Paradise."

And there are many narrations regarding this. And Muhammad ibn al-Hanafiyyah was a virtuous and knowledgeable person, to the point a group attributed Imamate to him.

⁹⁴ It was narrated by al-Kanji al-Shafi'i in "Kifayat al-Talib" (419-420, Chapter 7) with his chain of narration from Rabi'ah al-Sa'di. Then he said: "This is a chain of narration that includes a group of imams from different regions, including Ibn Jarir al-Tabari, who mentioned it in his book; and among them is the imam of the people of hadith, the narrator of Iraq, and its historian, Ibn Thabit al-Khatib, who mentioned it in his history; and among them is the narrator of Sham and the sheikh of the carriers of hadith, Ibn 'Asakir al-Dimashqi, who mentioned it in his history in volume 33 after 100.

It was also narrated by Ibn 'Asakir in his "Tarikh Dimashq" (135-136, Hadith 173) with his chain of narration from Rabi'ah al-Sa'di in a detailed narration.

Al-Khwarizmi narrated it in his "Manaqib" (284, Hadith 279), and Ibn al-Maghazili in his "Manaqib" (143, Hadith 188), with a long narration from Al-A'mash that includes similar paragraphs to the above narration.

Ahmad narrated it in his Musnad (5:391-392, Hadith 22818 and 22819) from Hudhayfah. In the beginning of the narrations, it mentions: "...and he gives me the good news that Al-Hasan and Al-Husayn are the leaders of the youth of Paradise, and that Fatimah is the leader of the women of Paradise." These two narrations were also narrated by Ibn 'Asakir in his "Tarikh Dimashq" (50-51, Hadith 73 and 74) from Hudhayfah.

Al-Kanji al-Shafi'i also narrated it in "Kifayat al-Talib" (422) from Hudhayfah, as mentioned in the first narration of Ahmad.

Chapter Four: Regarding the Imamate of the remaining twelve Imams: We have various ways for that:

1. Textual proof (nass), the Shia in various distant lands have consistently mass reported that the Prophet (peace be upon him and his family) said to Imam Hussain (peace be upon him): "This is my son, an Imam, the son of an Imam, the brother of an Imam, the father of nine Imams, the ninth of whom is their Qa'im. His name is my name, his title is my title. He will fill the earth with justice and fairness, just as it was filled with oppression and tyranny."⁹⁵

Ibn Umar narrated that the Messenger of Allah (peace be upon him and his family) said: "At the end of time, a man from my progeny will emerge. His name will be the same as my name, and his title will be the same as my title. He will fill the earth with justice, just as it was filled with injustice. That man is the Mahdi."

This narration was reported by Ibn al-Jawzi al-Hanbali through Abu Dawood and Sahih al-Tirmidhi.⁹⁶

2. We have shown that in every era, there must be an infallible Imam, and apart from them [the 12 imams], peace be upon them, there is a consensus that they [meaning, no one else] are not infallible.

3. The virtues that each one of them embodies, which qualify them to be an imam.

⁹⁵ Al-Khwarizmi narrated in Maqatal al-Hussain: 146, Chapter 7, from Salman al-Muhamedi, who said: "I entered upon the Prophet, may peace be upon him and his family, and found Hussain on his thigh, while he was kissing his eyes and lips and saying: 'Indeed, you are the master, son of a master, father of masters. Indeed, you are the imam, son of an imam, father of imams. Indeed, you are the proof, son of the proof, father of proofs, nine of them, the ninth of them is their Qa'im.'"

Al-Hamawaini also narrated it in Fara'id al-Samtayn: 313, Hadith 563, and al-Qunduzi in al-Yanabi': 3, 291, Hadith 8, and he said: "It was also narrated by al-Hamawaini and Mufaq ibn Ahmad al-Khwarizmi."

⁹⁶ Tadhkiratul Al-Khiwas by ibn Al-Jawzi: 363-364. He said: "This hadith is well-known." The hadiths about Al-Mahdi are mutawatir (mass transmitted) and have been transmitted in reliable books such as Sahih Al-Bukhari, Tarikh Al-Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan Ibn Majah, Sunan At-Tirmidhi, Musnad Ahmad, Musnad Abu Ya'la Al-Mawsili, the three collections of At-Tabarani, the Musannaf of Ibn Abi Shaybah, the Musannaf of Abd al-Razzaq As-San'ani, Al-Hakim's Mustadrak, Tarikh Baghdad, and Al-Mujam Al-Zawa'id by Al-Haythami. Al-Mahdi and Ad-Durr Al-Munthur by As-Suyuti contain information about him, as well as dozens of other Sunni sources. Most of these sources mention Al-Mahdi by name, while others describe him. Some scholars extensively researched the hadiths about Al-Mahdi in Musnad Ahmad alone, to the point where their number became substantial enough to be published in a separate book.

Chapter Five: It is indicated by evidence that the ones who preceded him could not have been an imam, and this is evidenced by several indications:

1. Abu Bakr said, "I have a devil that troubles me. If I am steadfast, then help me, but if I falter, then straighten me out." It is the duty of the Imam to complete and perfect the guidance of the community, so how can he ask them for perfection?!

2. Umar's statement: "The allegiance of Abu Bakr was a slip-up and Allah protected the Muslims from its evil. Whoever returns to something like it should be killed!" The fact that it was a slip-up indicates that it did not originate from a sound opinion. Then he asked for protection from its evil, and then he ordered the killing of those who return to something like it, and all of this necessitates criticism.

3. Their shortcomings in knowledge, and in most rulings resorting to Ali, peace be upon him.

4. Their actions, most of which have been mentioned previously.

5. Allah's statement: **"My covenant does not reach the wrongdoers" [2:124]** indicates that the covenant of Imamate does not extend to the wrongdoers and disbelievers. This is supported by Allah's statement: **"And the disbelievers are the wrongdoers" [2:254]**. There is no doubt that the three [Abu Bakr, Umar, and Uthman] were disbelievers who worshiped idols until the Prophet, peace be upon him and his family, appeared.

6. The statement of Abu Bakr: "Dismiss me, for I am not the best among you!". If he were an Imam, it would not be permissible for him to request dismissal.

7. The statement of Abu Bakr at his death: "I wish I had asked the Messenger of Allah, peace be upon him and his family, whether the Ansar have any right in this matter". This indicates his doubt about the legitimacy of his own allegiance, despite the fact that he pushed the Ansar aside during the Saqifah incident when they said, "We have an Amir from among us and an Amir from among you," as narrated from the Messenger of Allah, peace be upon him and his family: "The Imams are from Quraysh."

8. His statement during his illness: "I wish I had left Fatimah's house undisclosed, and I wish I had been in the company of Banu Sa'idah, where I could have struck the hand of one of the two men [Umar or Abu 'Ubayda], and he would have been the leader, and I would have been the minister." This indicates that he dared to attack the house of Fatima (peace be upon her) when the Commander of the Faithful and Zubayr and others were gathered there, and that he believed that the merit belonged to others and not to himself.

9. The Prophet (peace be upon him and his family) prepared an army under the leadership of Usama and repeated the order to carry it out. Abu Bakr, Umar, and Uthman were among them, but the Commander of the Faithful (peace be upon him) did not carry it out because the Prophet (peace be upon him and his family) wanted to prevent them from competing for the caliphate after him, so they could not turn against him.

10. Indeed, the Prophet, peace be upon him and his family, did not appoint Abu Bakr for anything, but appointed someone else.

11. He, peace be upon him and his family, assigned Abu Bakr to recite Surah Al-Baraa'ah, then he assigned Ali, peace be upon him, to return it to him and ordered him [Ali] to take charge of it. And whoever is not fit to recite a Surah or part of it, how can he be fit for the general imamate, which includes the implementation of judgments for the entire nation?!

12. Umar said: "Muhammad did not die," and this indicates his lack of knowledge. He ordered the stoning of a pregnant woman, but Ali prohibited it and he [Umar] said, "If it weren't for Ali, Umar would have perished." There were other judgments in which he made mistakes and showed bias.

13. He [Umar] innovated Taraweeh prayers, although the Prophet, peace be upon him, said: 'O people, performing night prayers in congregation during the month of Ramadan as a voluntary act of worship is an innovation, and the Duha prayer is an innovation as well. So, do not gather to perform voluntary prayers at night during Ramadan and do not pray the Duha prayer, for a little in accordance with the Sunnah is a lot better than innovation. Indeed, every innovation is misguidance, and every misguidance leads to the Hellfire.' Umar went out at night in Ramadan and saw the people [grouped together] in the mosques, so he asked: 'What is this?' He was told: 'The people have gathered for the voluntary prayer.' He said: 'This is an innovation, and what an excellent innovation it is,' acknowledging that it was an innovation.

14. Uthman did things that are not permissible to do, to the extent that all Muslims disapproved of him, and they unanimously agreed on his killing more than their agreement on his caliphate and the caliphate of his two predecessors.

Chapter Six: In their attempts to justify the caliphate of Abu Bakr, they presented the following arguments:

First: Consensus:

The response to consensus is negation. A group of Banu Hashim did not agree on that, and a group of prominent companions such as Salman, Abu Dharr, Al-Miqdad, Ammar, Hudhayfah, Sa'd ibn Ubada, Zaid ibn Arqam, Usamah ibn Zaid, and Khalid ibn Sa'id ibn Al-'As. Even his father denied it and said, "Who made people appoint him as their successor?" They said, "Your son." He said, "What about the two oppressed ones?" Referring to Ali and Al-Abbas. They said, "They were busy preparing the Messenger of Allah, and they saw that your son is the oldest companion in age." He said, "I am older than him!"

And all the Banu Hanifah did not give their Zakat to him, so the people called them apostates, killed them, and captured them. Even Umar rebuked him and returned the captives during his caliphate.

Furthermore, consensus is not fundamentally indicative. Rather, those who agree must rely on evidence for the ruling before they reach a consensus on it. Otherwise, it would be an error, and that evidence can either be rational, but there is no rational evidence for his Imamate, or it can be transmitted, and according to them, the Prophet, peace be upon him and his family, died without appointing a successor or stating his Imamate, and the Qur'an is silent on it. Therefore, if consensus were established, it would be an error, and its indication would be invalidated.

Furthermore, consensus can only be considered when the statement of the entire Ummah is taken into account, and it is known that this did not occur. There was no consensus among the people of Medina or among some of them, as most people agreed to kill Uthman.

Furthermore, each individual in the Ummah is prone to error. So, who among them is immune from lying according to consensus?

Furthermore, we have already clarified the existence of textual evidence indicating the Imamate of Amir al-Mu'minin, peace be upon him. Therefore, if they had reached a consensus against him, it would be an error because consensus that contradicts the text is considered an error according to them.

Second:

What is narrated about the Prophet, peace be upon him and his family, is that he said: "Follow those who come after me, Abu Bakr and Umar."

The response that prevents the narration is its implication of Imamate, as following the jurists does not necessarily imply that they are Imams.

Furthermore, Abu Bakr and Umar disagreed on many matters, so it is not possible to follow them.

Additionally, it contradicts what is narrated from him, peace be upon him, in his saying: "My Companions are like stars, follow any of them and you will be guided", despite their consensus that their Imamate is not applicable.

Third:

What is mentioned from him of virtues, such as the verse of the cave, and the saying of Allah Almighty: **"And the righteous one will be kept away from it" [92:17]**, and the saying of Allah Almighty: **"Say to those who are left behind of the Arabs, 'You will be called to [face] a people of great military might'" [48:16]**. The caller mentioned here is Abu Bakr. He was the companion of the Messenger of Allah, peace be upon him and his family, in Al-Arish on the day of Badr. He spent his wealth on the Prophet, peace be upon him and his family, and he was among the first to offer the prayer.

The reply:

There is no virtue for him in the cave, as it is permissible for him to be accompanied cautiously, lest his matter becomes apparent.

Also, the verse indicates his deficiency, as it says, 'Do not grieve.' This indicates his weakness, lack of patience, lack of certainty in Allah, and his lack of satisfaction. It equates him with the Prophet, peace be upon him and his family, in terms of Allah's decree and destiny. Because if grief is an act of obedience, it is impossible for the Prophet, peace be upon him and his family, to forbid him from it. And if it is a disobedience, what they claimed to be a virtue is actually a vice.

Furthermore, when the Quran mentioned the descent of tranquility upon the Messenger of Allah, peace be upon him and his family, the believers shared it with him, except in this instance.⁹⁷ There is no greater deficiency than this.

As for the saying of Allah, 'And the righteous one will be kept away from it,' it refers to the incident of Abu Dahdah, where he bought a palm tree from his neighbor. The Prophet, peace be upon him and his family, offered the original owner a palm tree in Paradise in exchange, but he still wouldn't sell it. When Abu Dahdah heard of this, he rushed to him and

⁹⁷ God Almighty said: **"Then Allah sent down His tranquility upon His Messenger and upon the believers." [9:26]** And God Almighty also said: **"Then Allah sent down His tranquility upon His Messenger and upon the believers." [48:26]**

Shia scholars also argued that the term "companion" (صاحب) in the verse "when he said to his companion" does not imply any virtue, as the Quran has used the term "companion" for a disbeliever. God Almighty said: "His companion said to him while he was conversing with him, **'Do you disbelieve in He who created you from dust?'**" [18:37] In fact, it is also used for non-rational beings, as God Almighty says: **"And be not like the companion of the fish."** [68:48]

bought the tree, so as a reward, the Messenger of Allah, peace be upon him and his family, granted him a garden in return in Paradise.

As for the saying of Allah, **"Those stayed behind will say to you" [48:11]**, it refers to those who stayed behind at Hdaybiyah. They wanted to join the spoils of Khaybar, but Allah prevented them by saying, **"Say, 'You will never follow us'" [48:15]**. This verse indicates that Allah made the spoils of Khaybar exclusive to those who partook in Hdaybiyah. Then Allah said, **"Say to those who are left behind of the Arabs, 'You will be called..." [48:16]**, meaning that they would later be called to fight a formidable enemy. The Prophet (peace be upon him) invited them to numerous expeditions, such as the Battle of Mu'tah, Hunayn, Tabuk, and others. The caller in this context is the Messenger of Allah.⁹⁸

It is also permissible to attribute this to Ali (peace be upon him), as he fought against the violators, rebels, and renegades. Their return to obedience was considered Islam. This is indicated by his statement "O Ali, your war is my war",⁹⁹ and the war of the Messenger of Allah (peace be upon him) is disbelief.

As for him being called Anisah [The Comforter] in Al-Arish on the day of Badr, there is no virtue in it because the Prophet (peace be upon him and his family) was accompanied by Allah [and hence, he comforted him], and He sufficed him from any companion. However, the Prophet (peace be upon him and his family) realized that his command to Abu Bakr to fight

⁹⁸ The interpretation of Al-Durr Al-Munthur, 6:62, includes several narrations from Abd bin Humaid, narrated by Juwaybir, and from Abd bin Humaid, Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi in Al-Dalail, narrated by Mujahid. Also, from Abd bin Humaid and Ibn Jarir, narrated by Qatadah.

It is followed by the verse: **"But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a ruined people." [48:12]**

⁹⁹ Yanabi' Al-Mawadda 1:171-172 / Chapter 7 - Hadith 19 in detail. Ibn al-Maghazili narrated in al-Manaqib: 63-64 / Hadith 90, from Abu Hurairah, who said: "The Prophet (peace be upon him) saw Ali, Fatimah, Hasan, and Husain, and he said: 'I am at war with those who wage war against you, and I am at peace with those who make peace with you.'" Al-Kinji al-Shafi'i also narrated in al-Kifayah: 330 / Chapter 73 from Zaid bin Arqam: The Messenger of Allah (peace be upon him) said to Ali, Fatimah, Hasan, and Husain: "I am at war with those who wage war against you, and I am at peace with those who make peace with you."

He said: Thus, it was narrated by al-Tirmidhi in his collection, as we have mentioned it equally. He also narrated on page 331 from Zaid bin Arqam through another route with the same wording. And on the same page, he narrated from Abu Hurairah, who said: "The Prophet (peace be upon him) looked at Ali, Fatimah, Hasan, and Husain, and he said: 'I am at war with those who wage war against you, and I am at peace with those who make peace with you.'"

would lead to corruption, as he had fled several times in his campaigns.¹⁰⁰ So which is better: to stay away from fighting or to strive with oneself and wealth in the way of Allah?¹⁰¹

And as for his spending for the Messenger of Allah (peace be upon him and his family), it is a lie because he was not a wealthy person. His father was extremely poor and used to call upon Abdullah bin Jad'an's table to provide him with food every day. If Abu Bakr were wealthy, his father would have been sufficient.

In the pre-Islamic era, Abu Bakr was a teacher of young boys, and during Islam, he was a tailor.

When the Muslims had a state, the people prevented him from sewing, he said, "I need sustenance!" So they gave him three dirhams from the public treasury every day. The Prophet, peace be upon him and his family, was wealthy before the migration due to Khadijah's wealth, and he did not need to wage war or prepare armies. After the migration, Abu Bakr had nothing at all.¹⁰²

¹⁰⁰ Allamah Al-Amini said in Al-Ghadir, 7:200, after mentioning the escape of Abu Bakr and Umar on the day of Khaybar and mentioning who expelled them: "And it expresses their escape on that day, the statement of the Messenger of Allah, peace be upon him and his progeny, after they fled: 'Tomorrow I will give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him. Allah will grant victory through his hands, and he is not a fleeing person.' And in another wording: 'Karrar, not Farrar.' And Ibn Abi Al-Hadid Al-Mu'tazili said in what is attributed to him from the Alawi poem:

*And never shall I forget those who preceded,
Their sacrifice, their knowledge, greatly heeded.*

*They carried the grand banner with devotion,
Cloaked in humility, defying oppression.*

Up until he says:

*Forgive me, for the dove despises strife,
And souls to souls, they hold dear in life.*

*Death's taste it hates, while death does seek,
How can death be sweet, when death's what we seek?*

Then he spoke in detail about the hadith of Al-Arish and quoted the words of Al-Iskafi in response to Al-Jahiz.

¹⁰¹ Allah, the Most High, said: "**And Allah has preferred the Mujahideen over those who sit [at home] with a great reward.**" And Allah, the Most High, said: "**Allah has preferred the Mujahideen with their wealth and their lives over those who sit [at home] with a degree [of superiority].**"

¹⁰² Ibn 'Abd al-Barr mentioned in Al-Isti'aab, 2:254 in the biography of Abu Bakr, he said: When Abu Bakr was appointed, Abu Sufyan ibn Harb came to Ali and said: The weakest house among the Quraysh has prevailed over you in this matter. In Lisan al-Arab, 5:198, "Rudhul" means: the lowest, the most insignificant among people, and it is said: the lowest in appearance and conditions. And the saying of Allah Almighty, "And the lowest of them followed you," was said by the people of Noah to him. Al-Rujaj attributed them to weaving and cupping.

If he had spent, it would have been necessary for the revelation to come down on him as it came down on Ali, peace be upon him "**Has there come**". It is known that the Prophet, peace be upon him and his family, was more honorable than those whom the Commander of the Faithful, Ali, peace be upon him, gave charity to, and the wealth they claim to spend was more. Since nothing was revealed, it indicates the falsehood of the reports.

As for his precedence in prayer, it is incorrect. When Bilal called for prayer, Aisha ordered Abu Bakr to lead the people in prayer. When the Prophet, peace be upon him and his family, woke up and heard the takbeer, he asked, "Who is leading the people in prayer?" They said, "Abu Bakr." He then said, "Take me out!" He went out between Ali, peace be upon him, and Abbas, and he turned him away from the qibla, removed him from the prayer, and he led the prayer.

This is the state of evidence for these people. Let the wise person look with a fair eye and seek the truth without following their desires. Let them abandon the imitation of their fathers and ancestors, as Allah, the Most High, has forbidden it in His book. Let the worldly distractions not divert them from conveying the truth to its deserving recipient, and let nothing prevent the deserving one from their right. This is the final point we wanted to establish in this book, and Allah is the one who grants success to the right path.