

*Sharḥ al-Akḥbār fī Faḍā'il al-A'imma al-Aṭḥār*

**"Explanation of the Reports Concerning the Virtues of the Pure Imams"**

by Al-Qadi al-Nu'man

(d. 363 AH)

**Volume One**

In the Name of God, the Most Merciful, the Most Compassionate. Through Him we seek assistance.

Praise belongs to God:  
the First without beginning,  
and the Last without end.

And may God bless the Seal of the Prophets and His Messengers, Muḥammad the Prophet, and the Imams from his progeny and descendants.

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Al-Qāḍī al-Nu'mān ibn Muḥammad — may God sanctify his soul — said:

I selected from the transmitted reports and gathered from the narrations concerning the virtues of the righteous Imams whatever I was able to find and whatever was within my utmost ability and capacity.

From among these materials, I authenticated what I have laid out in this book of mine. I compiled it only after presenting it to the Master of the Affair, the Lord of the Age and the Time, my master the Imam Al-Mu'izz li-Din Allah, Commander of the Faithful — may the blessings of God be upon him and upon his forefathers and descendants.

I recorded in it only that which he himself confirmed, authenticated, and recognized, and which he inherited from his pure forefathers. He granted me permission to hear it from him and to transmit it — to those who would receive it from me — on his authority, peace be upon him.

Thus I have set forth in this book only that which he validated, authorized, and knew to be true. And I omitted whatever he rejected or denied from the fabrications falsely attributed to the People of Truth by the falsifiers, and from the distortions introduced into their teachings by misguided corrupters.

For he — peace be upon him — together with the Imams from his pure forefathers and noble descendants, are those whom the Messenger of God referred to when he said:

"In every generation, upright ones shall carry this knowledge, removing from it the distortions of the ignorant corrupters, the false claims of the liars, and the misinterpretations of extremists."

Moreover, may blessings be upon him, he aided me through his light and benefited me through his knowledge by clarifying matters whose explanations I have inserted throughout my writings and within this book: explanations of the reports presented herein, for whoever may find something in them difficult or whose understanding may fall short of grasping them.

I omitted their chains of transmission and the repetition of many narrations and their differing versions, since I had already collected and authenticated them with their chains leading back to the Imam of the Age, peace be upon him.

By doing this I brought distant matters nearer, abbreviated the material, and strengthened its coherence.

Then I decided that the reports should be arranged in grouped sections, as they were narrated, and category by category, as they were related — because the arrival of one category of reports after another settles more firmly in the hearts and is easier for memorization and recollection.

Just as food, when served dish after dish of differing kinds, is more appetizing, and one presented with it eats more readily than if only the same thing were repeated continuously.

Although I have repeated certain matters for emphasis, I have not prolonged them to the point that hearing them becomes tiresome.

And success is through God's grace, and reliance is upon the support of His Walī.

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**The Statement of the Messenger of God — blessings be upon him and upon the Imams from his progeny:**

**“I am the City of Knowledge and ‘Alī is its Gate”**

[1] Al-Ṣanābijī narrated from Ali ibn Abi Talib — peace be upon him and upon the Imams from his descendants — that the Messenger of God said:

“I am the City of Knowledge and ‘Alī is its Gate.”

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[2] Al-A‘mash narrated from Mujāhid from Ibn Abbas that he said:

The Messenger of God said:

“I am the City of Knowledge and ‘Alī is its Gate. Whoever desires knowledge, let him come through the gate.”

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[3] ‘Abd al-Razzāq narrated from Yaḥyā ibn ‘Alī, raising it back to ‘Alī ibn Abī Ṭālib — peace be upon him — that he said:

The Messenger of God said:

“I am the City of Wisdom and ‘Alī is its Gate; and whoever enters it except through its gate has gone astray.”

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[4] Muḥammad ibn al-Ḥasan al-Ja‘farī narrated from Ja‘far al-Sadiq, from his forefathers:

That the Messenger of God said to ‘Alī:

“O ‘Alī, I am the City of Knowledge and you are its Gate. Whoever enters the city except through its gate has missed the path.”

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This report is well transmitted and famous. It has been narrated by both the elite and the common people.

It is among the sayings by which the Messenger of God made clear the walāyah of ‘Alī, his Imamate, and his rank in relation to him.

It shows that knowledge and wisdom cannot properly be taken from the Messenger of God — during his life or after his death — except through ‘Alī, and that access to him is only by way of ‘Alī.

Just as God, Mighty and Majestic, said:

“Enter houses through their doors.”

The Messenger of God therefore informed them that his likeness is that of a city containing houses with doors, and that the likeness of ‘Alī is that of its gate — the gate of all gates.

Likewise, no Imam may be approached except through the one whom he has appointed as his gate, and no knowledge can be taken from him except through that means.

Concerning this there is extensive discourse and hidden esoteric meaning whose disclosure is not appropriate here.

Had the people taken the knowledge of the Messenger of God as he commanded them — from the proper source — and restricted themselves to that alone, they would not have differed among themselves.

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[5] As has been narrated from Ja‘far al-Sadiq — peace be upon him — that a questioner asked him:

“O son of the Messenger of God, from where did this community come to differ in the legal rulings and judgments over which they have disagreed — regarding what is lawful and unlawful — while their religion is one and their Prophet is one?”

The Imam replied:

“Do you know whether they differed concerning such matters during the lifetime of the Messenger of God?”

The man answered:

“No. How could they differ when they referred back to him whatever they were ignorant of or disputed about?”

The Imam said:

“And likewise, had they after his death upheld among themselves the one whom he commanded them to take knowledge from, they would not have differed. But instead they appointed one who did not know every matter that came before him. So they referred such matters to the Companions and questioned them concerning them, and they differed in their answers. Thus disagreement arose.

But had the answer come from one source, and had questions been directed to one authority — as was the case with the Messenger of God — there would have been no disagreement.”

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### **The Statement of the Messenger of God:**

**“The best judge among you is ‘Alī”**

[6] Abu Sa'id al-Khudri said:

I heard the Messenger of God say:

“The best judge among you is ‘Alī.”

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[7] ‘Aṭā’ ibn Abī Riyāḥ narrated this from him, and someone asked ‘Aṭā’:

“Was there anyone among the Companions of the Messenger of God more knowledgeable than ‘Alī?”

He replied:

“No, by God — not to my knowledge.”

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The well-known transmitted report from the Messenger of God stating, “The best judge among you is ‘Alī,” is famous and has been narrated by both the elite and the masses. It is among those matters over which there has been no disagreement.

Later in this book, God willing, there will come mention of the judgments and legal cases that occurred during the lifetime of the Messenger of God and after his death, together with the Companions’ acknowledgment that ‘Alī was the best judge and the most knowledgeable among them.

They were in need of him and questioned him, while he never questioned any of them nor anyone else.

He would strike his hand upon his chest and say:

“Ask me before you lose me. Here is abundant knowledge — if only I could find those able to carry it.”

And he would strike his hand upon his stomach and say:

“Indeed within this is complete knowledge.”

And he would say:

“Ask me before you lose me, for you shall not find anyone more knowledgeable than me concerning what lies between the two covers.”

Meaning: the Qur’an.

And he would say:

“My eyes never closed in sleep from the time I accompanied the Messenger of God until the night he died, without my learning what had been revealed to him that day and concerning what it was revealed.”

If the Messenger of God informed them that ‘Alī was the best judge among them, then it was not proper for them after him to seek judgment from anyone else.

For judicial authority encompasses all the sciences of religion.

This too was among the matters by which the Messenger of God made manifest the excellence of ‘Alī and established his Imamate, because judicial authority belongs only to the Imam or to one appointed by the Imam.

### **The Statement of the Messenger of God:**

“‘Alī is from me and I am from ‘Alī”

[8] Muṭarrif ibn ‘Abd Allāh ibn al-Shikhhīr narrated from Imran ibn Husayn that the Messenger of God said:

“‘Alī is from me and I am from him, and he is the guardian (walī) of every believer after me.”

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[9] ‘Amr ibn Maymūn narrated from Ibn Abbas that he said:

The Messenger of God said:

“‘Alī is from me and I am from him, and he is the guardian of every believer after me.”

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[10] Al-A‘mash narrated from Shirīn that the Messenger of God said to Ali ibn Abi Talib:

“You are from me and I am from you.”

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[11] ‘Abd Allāh ibn Buraydah narrated from his father Buraydah, who said:

The Messenger of God sent us in a military expedition to Yemen and appointed ‘Alī ibn Abī Ṭālib over it, and over one detachment he appointed Khālīd ibn al-Walīd. He said:

“If you unite together, then ‘Alī is commander over all the people; and if you separate, then each commander is over his own companions.”

We encountered the enemy, killed the fighting men, and took captives. Then ‘Alī selected for himself a slave-girl from among the captives.

Khālīd wrote concerning this to the Messenger of God — blessings be upon him and his family — criticizing ‘Alī, and instructed me to speak against him in the Prophet’s presence. I was among those attached to Khālīd.

So I came to the Messenger of God with Khālīd’s letter and handed it to him. Then I said:

“O Messenger of God, you sent me with a man and ordered me to obey him. He directed me to come to you and commanded me to speak against ‘Alī before you, and here I stand seeking your protection.”

The Messenger of God then said to me:

“O Buraydah, do not speak against ‘Alī. Truly ‘Alī is from me and I am from him, and he is your guardian after me.”

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[12] Ja‘far ibn Sulaymān narrated from ‘Umar ibn ‘Alā’, who said:

When the Day of Uḥud came and the people scattered away from the Messenger of God, the Messenger of God received sixty sword blows. On that day he wore two coats of armor layered one over the other. His front tooth was broken and his face was wounded. The people dispersed from around him, and only ‘Alī ibn Abī Ṭālib remained with him.

The Messenger of God said to him:

“Withdraw, O ‘Alī.”

But ‘Alī replied:

“Where should I retreat away from you, O Messenger of God? Shall I return as an unbeliever after having submitted to Islam?!”

Then a battalion of polytheists advanced toward the Messenger of God.

The Messenger said to ‘Alī:

“Then charge against these.”

So he attacked them, scattering them and striking down some among them.

Then Jibril said to the Messenger of God:

“O Muḥammad, this indeed is true loyalty and self-sacrifice.”

The Messenger replied:

“O Jibrīl, surely he is from me and I am from him.”

Then Jibrīl said:

“And I am from both of you.”

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[13] ‘Abd Allāh ibn Ruqaym narrated from Sa'd ibn Malik, who said:

The Messenger of God sent Abū Bakr with Sūrat Barā’ah to the people of Mecca. Then he sent ‘Alī after him, and ‘Alī took it from him.

Abū Bakr asked:

“O Messenger of God, has something been revealed concerning me?”

He replied:

“No. Except that none may convey on my behalf except myself or a man from me. Therefore ‘Alī is from me and I am from him.”

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These and many other reports are widely transmitted and well known, narrated by both the elite and the general masses, in which the Messenger of God declared that ‘Alī is from him and that he himself is from ‘Alī — peace be upon him and upon the Imams from his descendants.

This too is among the statements by which the Messenger of God made manifest the walāyah and Imamate of ‘Alī, and that he is the authority over the affairs of the community after him.

For God, Mighty and Majestic, says:

“Is one who stands upon a clear proof from his Lord, and a witness from Him follows him...”

Meaning the Messenger of God; and “a witness from Him follows him” refers to ‘Alī.

Thus the Messenger of God informed them that ‘Alī is that witness over the community after him.

There is no one else among those who assumed authority over the community after the Messenger of God who claimed:

- that he was “from” the Messenger of God,
- and that the Messenger was “from” him,
- nor that the Prophet said such a thing concerning him,
- nor did anyone else claim this for anyone besides ‘Alī.

The “witnesses” (shuhadā’) are the Imams after the Messenger of God.

Among the proofs for this is the saying of God:

“How then when We bring from every nation a witness, and We bring you as a witness over these?”

And His saying:

“And the prophets and the witnesses shall be brought.”

The prophets too are witnesses over the people of their own times.

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[16] Likewise is the saying of God to Muḥammad:

“And We brought you as a witness over these.”

Meaning: over the people of his own time, since the expression “these” is only used for those present, not for those yet to come into existence.

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[17] Also among these reports is what has come from the Messenger of God: that the verse concerning Isa ibn Maryam was recited before him, where God relates the words of Jesus:

“I was a witness over them so long as I remained among them; but when You took me, You became the watcher over them.”

The Messenger of God then said:

“And I say likewise: O Lord, I shall be a witness over these so long as I remain among them.”

The terms “witness” (shāhid) and “martyr/witness” (shahīd) derive from direct witnessing and observation of that to which one testifies.

Thus ‘Alī — by the word of God and the word of the Messenger of God — is the witness over the community after the Messenger of God, the one who follows him, the one who is from him, and the guardian of the Muslims after him, just as he declared.

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#### **The Statement of the Messenger of God to ‘Alī:**

**“You are to me as Hārūn was to Mūsā”**

[18] Asma bint Umays said:

The Messenger of God said to ‘Alī:

“You are to me in the position of Hārūn to Mūsā, except that there shall be no prophet after me.”

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[19] Faḍl ibn ‘Aṭīyah narrated from Abu Sa‘id al-Khudri:

The Messenger of God went out for the expedition of Tabūk and left ‘Alī behind among his family.

Some people said:

“Nothing prevented him from taking ‘Alī with him except that he disliked his company.”

This reached ‘Alī, and he mentioned it to the Messenger of God.

So the Messenger said to him:

“O son of Abū Ṭālib, are you not pleased that you are to me in the position of Hārūn to Mūsā, remaining behind as my deputy among my family?”

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[20] ‘Ammār ibn Sa‘īd ibn Mālīk narrated from his father something similar, adding:

“Except that there shall be no prophet after me.”

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This too is a famous report that has come through numerous chains and has been firmly established.

It is likewise among the sayings by which the Messenger of God made manifest the excellence and Imamate of ‘Alī.

Now Hārūn was the brother of Mūsā by birth, whereas ‘Alī was not literally the brother of the Messenger of God in that way.

And Hārūn was also a prophet whom God sent together with Mūsā to Pharaoh, as mentioned in His Book.

Therefore the Prophet clarified that ‘Alī was not a prophet in that sense by saying:

“Except that there shall be no prophet after me.”

So nothing remains of the comparison between the rank of ‘Alī to the Messenger of God and the rank of Hārūn to Mūsā except that ‘Alī was:

- his minister,
- and his successor (khalīfah),

just as God informed concerning Mūsā in His saying:

“Appoint for me a minister from my family — Hārūn my brother. Strengthen my back through him and make him share in my affair.”

And His saying:

“Take my place among my people.”

And the Messenger of God said to ‘Alī:

“You are my minister and my successor among my family.”

Thus he stated this explicitly for him.

And if ‘Alī was his successor, then from where could anyone else legitimately claim the succession after him?

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### **The Statement of the Messenger of God:**

**“Whomsoever I am his Mawlā, then ‘Alī is his Mawlā”**

[21] Yahyā ibn Ja‘dah narrated from Zayd ibn Arqam, who said:

We went out with the Messenger of God on the Farewell Pilgrimage. When we returned and reached Ghadīr Khumm, he halted there — and it was a day of such intense heat that we had never experienced a hotter one.

He ordered that the thorn-trees there be gathered together and that the ground beneath them be cleared of thorns, and shade was arranged for him beneath them.

Then he called out among the people:

“Prayer is gathering!”

So the people assembled around him in the greatest numbers possible, for scarcely any Muslim had remained behind from accompanying him on that pilgrimage.

When they had gathered, he stood among them delivering a sermon. He praised and glorified God, then said:

“O people, God has never sent a prophet except that he lived half as long as the prophet before him. Soon I shall be called, and I shall answer.

I am leaving among you the Two Weighty Things (al-Thaqalayn): if you hold fast to them, you will never go astray — the Book of God and my progeny (‘itrah).”

Then he took the hand of Ali ibn Abi Talib, raised him up, and lifted his hand together with his own until the whiteness of their armpits could be seen.

Then he said:

“Who has greater authority over you than your own selves?”

They replied:

“God and His Messenger know best.”

He said:

“Do I not possess greater authority over you according to the saying of God:

‘The Prophet has greater claim over the believers than they have over themselves’?”

They replied:

“O God, yes.”

He then said:

“Whoever has me as his Mawlā, then ‘Alī is his Mawlā.

O God, befriend whoever befriends him, and be the enemy of whoever is hostile to him.

Have you heard and obeyed?”

They said:

“Yes.”

He said:

“O God, bear witness.”

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[22] Zayd ibn Arqam said:

After that, I heard ‘Alī in al-Raḥbah adjuring the people by God:

“Whoever heard the Messenger of God say: ‘Whomsoever I am his Mawlā, then ‘Alī is his Mawlā,’ let him stand.”

So sixteen men who were present stood and testified to it.

I was among those who concealed that testimony, and my eyesight departed from me. After he became blind, he used to recount this event.

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[23] ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl narrated from Jabir ibn Abd Allah al-Ansari, who said:

The Messenger of God said:

“Whomsoever I am his Mawlā, then ‘Alī is his Mawlā.

O God, befriend whoever befriends him, and be hostile to whoever is hostile to him.”

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[24] Sālim said:

I was in the mosque while Nafi ibn al-Azraq the Khārijite and his companions were sitting in one corner of the mosque. Then Abd Allah ibn Umar emerged from a small side-door and stood praying.

I heard Nāfi‘ saying to his companions:

“Come, let us go to this old man so we may mock and ridicule him.”

They replied:

“Very well.”

So they went, and I went with them, saying to myself:

“Today I shall certainly listen to their conversation.”

I sat with them and heard Nāfi‘ say to Ibn ‘Umar:

“O Abū ‘Abd al-Raḥmān, let me ask you something.”

He replied:

“Ask, if you wish.”

Nāfi‘ said:

“What do you say about a man who called people to a matter of guidance, but once a group of people had gathered around him, he himself became doubtful concerning his own affair?”

Ibn ‘Umar said:

“I see that you mean ‘Alī ibn Abī Ṭālib.”

Nāfi‘ replied:

“Yes, it is he whom I mean.”

Ibn ‘Umar said:

“O Nāfi‘! Do you claim that God informed His Prophet about what would occur in this community until the Day of Resurrection, yet did not inform him concerning the affair of ‘Alī? You have spoken a monstrous statement!

Or do you claim concerning the one who washed the body of our Prophet, buried his corpse, and fulfilled his obligations and promises — do you claim this concerning him?!

You have indeed spoken an enormous statement.

God would never do this with His Walī, His chosen one, and His Prophet: that the one who washes his body, buries him, and fulfills his obligations would then go astray after him.”

Then he said:

“Woe to you, O Nāfi‘! I witnessed what you did not witness, and I heard what you did not hear.

I was present with the Messenger of God on the Day of Ghadīr. He ordered that the trees there be cleared underneath.

Then I heard him say:

‘O people, do I not have greater authority over the believers than they have over themselves?’

And all of us answered:

‘Indeed, O Messenger of God.’

Then he took the hand of ‘Alī ibn Abī Ṭālib, placed it in his own hand, and raised it until we saw the whiteness of their armpits.

Then he said:

“Whomsoever I am his Mawlā, this ‘Alī is his Mawlā.

O God, befriend whoever befriends him, be hostile to whoever is hostile to him, support whoever supports him, and abandon whoever abandons him.”

Then the people began looking into one another’s faces, and from that day they separated and departed.”

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### Note

The word **khawkha** (خوخة) means:

“a small doorway resembling a large window, usually connecting two houses, upon which a door is installed.”

[25] Abu al-Jarud Ziyad ibn al-Mundhir said:

I was with Muhammad al-Baqir, and there was a group gathered around him. One of them said:

“O son of the Messenger of God, Hasan al-Basri narrated to us a tradition which he began but did not complete. We asked him for the rest of it, but he kept evading us.”

The Imam said:

“And what did he narrate to you?”

The man replied:

“He said that the Messenger of God said:

‘God entrusted me with a message, but my breast became constricted because of it, and I feared that the people would deny me. So He warned me that if I did not convey it, He would punish me.’

Then al-Ḥasan stopped the narration.”

“We asked him for the remainder of it, but he kept avoiding us and would not tell us.”

Then Abū Ja‘far said:

“What is the matter with al-Ḥasan? May God fight al-Ḥasan! By God, had he wished to inform you, he would have informed you. But I shall inform you.”

He said:

God, Mighty and Majestic, sent Muḥammad to the people with the testimony that there is no god except God and that Muḥammad is the Messenger of God, and with the establishment of prayer among them. Some accepted little, and others accepted much.

Then Jibril came to him and said:

“O Muḥammad, teach the people their prayer: its limits, its times, and its number.”

So the Messenger of God gathered the people and said:

“O people, God has made obligatory upon you the noon prayer in such-and-such manner, with such-and-such limits, time, and number; and the afternoon prayer in such-and-such manner, with its limits, time, and number; and the sunset prayer in such-and-such manner; and the night prayer in such-and-such manner; and the dawn prayer in such-and-such manner.”

Then Abū Ja‘far said:

“Do you find this detailed explanation in the Book of God?”

They replied:

“No.”

He continued:

Then God revealed the obligation of zakāt. One man gave from his dinars, another from his silver coins, another from his dates, another from his crops.

Then Jibrīl came and said:

“O Muḥammad, teach the people concerning their zakāt just as you taught them their prayer.”

So the Messenger of God gathered the people and said:

“O people, God has made zakāt obligatory upon you:

from twenty dinars, half a dinar;

from two hundred dirhams, five dirhams;

from camels such-and-such;

from cattle such-and-such;

from sheep such-and-such;

and from crops such-and-such.”

Then Abū Ja‘far said:

“Do you know this from the Book of God?”

They replied:

“No.”

He said:

Then God revealed the obligation of fasting. Previously they used to fast only on the Day of ‘Āshūrā’.

Then Jibrīl came and said:

“O Muḥammad, teach the people concerning their fasting just as you taught them their prayer and zakāt.”

So the Messenger of God gathered the people and said:

“O people, God has made obligatory upon you the fasting of the month of Ramaḍān. During its daytime you must abstain from food, drink, and sexual relations, and do such-and-such...” until he explained the obligations of fasting.

Then Abū Ja‘far said:

“Do you find this in the Book of God?”

They replied:

“No.”

He said:

Then God revealed the obligation of pilgrimage, but the people did not know how to perform ḥajj.

So Jibrīl came and said:

“O Muḥammad, teach the people their pilgrimage just as you taught them their prayer, zakāt, and fasting.”

So the Messenger of God gathered the people and said:

“O people, God has made pilgrimage obligatory upon you:

circumambulation of the House,

running between Ṣafā and Marwah,

standing at ‘Arafāt,

stoning the pillars...”

until he completed the rites of pilgrimage.

Then Abū Ja‘far said:

“Do you find this in the Book of God?”

They replied:

“No.”

He said:

Then God revealed the obligation of jihād, but the people did not know how to wage jihād.

Then Jibrīl came and said:

“O Muḥammad, teach the people concerning their jihād just as you taught them their prayer, zakāt, fasting, and pilgrimage.”

So the Messenger of God gathered the people and said:

“O people, God has made jihād obligatory upon you in His path with your wealth and your lives.”

And he explained its limits and clarified its conditions for them.

Then God made walāyah obligatory and revealed:

“Your walī is only God, His Messenger, and those who believe — those who establish prayer and give zakāt while bowing.”

The Muslims said:

“These are merely believers protecting one another.”

Then Jibrīl came to him and said:

“O Muḥammad, teach the people concerning their walāyah just as you taught them their prayer, zakāt, fasting, pilgrimage, and jihād.”

So the Messenger of God said:

“O Jibrīl, my community has only recently emerged from jāhiliyyah, and I fear that they may apostatize.”

Then God revealed concerning ‘Alī:

“O Messenger, convey what has been sent down to you from your Lord; and if you do not, then you have not conveyed His message. And God shall protect you from the people.”

So the Messenger of God found no alternative but to gather the people at Ghadīr Khumm.

He said:

“O people, God sent me with a message, and my breast became constricted because of it, and He warned me that if I did not convey it He would punish me.

Do you not know that God is my Mawlā, and that I am the mawlā of the Muslims, their guardian, and more entitled to them than their own selves?”

They replied:

“Indeed.”

Then he took the hand of Ali ibn Abi Talib, raised him up, and lifted his hand together with his own, saying:

“Whomsoever I am his mawlā, then ‘Alī is his mawlā.

And whomever I am his guardian, then this ‘Alī is his guardian.

O God, befriend whoever befriends him and be hostile to whoever is hostile to him.

Support whoever supports him and abandon whoever abandons him.

And cause the truth to turn wherever he turns.”

Then Abū Ja‘far said:

“Thus the walāyah of ‘Alī became obligatory upon every Muslim man and woman.”

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[26] Ja'far al-Sadiq narrated from his father and forefathers — peace be upon them all:

The final obligation revealed by God was the walāyah of ‘Alī.

The Messenger of God feared that if he conveyed it to the people they would deny him and that most of them would apostatize out of envy toward ‘Alī, because he knew what many of them harbored in their hearts against him.

So when he performed the Farewell Pilgrimage and addressed the people at ‘Arafāt — while people from every region had gathered to perform pilgrimage with him — he taught them in his sermon the landmarks of their religion and instructed them.

In that sermon he said:

“I fear that after this day, in this place, I may neither see you again nor you see me.

I have left among you that which, if you hold firmly to it after me, you shall never go astray:

the Book of God and my progeny, the People of my House.

They shall never separate until they return to me at the Pond.

It is a rope extended from heaven to you:

one end of it is in the hand of God and the other end is in your hands.”

The Messenger of God mentioned *walāyah* in a general way concerning the People of his House, since he knew that among them none would dispute ‘Alī concerning it, and that if the people accepted it for the Household, then they would thereby implicitly accept that it belonged to ‘Alī.

He sought to protect ‘Alī and them from hostility by not explicitly appointing him there with his own hand.

But when he completed the pilgrimage and returned until he reached Ghadīr Khumm, God revealed to him:

“O Messenger, convey what has been sent down to you from your Lord; and if you do not, then you have not conveyed His message. And God shall protect you from the people.”

So he arose with the *walāyah* of ‘Alī and explicitly designated him just as God commanded.

Then God revealed:

“Today I have perfected your religion for you, completed My blessing upon you, and approved Islam for you as religion.”

The report concerning the Messenger of God’s declaration at Ghadīr Khumm of the *walāyah* of ‘Alī — peace be upon him and upon the Imams from his descendants — and what he said there regarding his authority, is among the most famous transmitted reports, narrated by both the elite and the masses.

In it is the clearest proof of his Imamate and the Prophet’s appointment of him as successor over the community after him:

for the Prophet made him more entitled over them than they were over themselves, just as God had made the Prophet so among them in His saying:

“The Prophet has greater claim over the believers than they have over themselves.”

And whoever possesses greater authority over them than they possess over themselves, and is their *mawlā* as the Messenger of God was, is the person most entitled to occupy his position among them after him.

And the meaning of *mawlā* here is *walī* (“guardian” or “authority”), for in the Arabic language the *walī* is called *mawlā*.

The saying of the Messenger of God:

“Whomsoever I am his *mawlā*, then ‘Alī is his *mawlā*”

means:

“Whomsoever I am his guardian in his religion, then ‘Alī is his guardian in his religion” —

that is, the one who exercises authority over him in religious matters and in all his affairs.

And this is the rank held by the Prophets of God among their communities, and the rank held by the Imams after them — each Imam among the people of his own age.

The Messenger of God publicly established the walāyah of Ali ibn Abi Talib and made the community recognize that he was their guardian and Imam after him, in gatherings and public assemblies, through statements both concise and explicit, according to the varying ranks and capacities of the people, and according to what he knew of their willingness to accept him, their inclination toward him, or their turning away from him.

The first of these occasions was what has been narrated by both the elite and the masses.

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[27] The exegetes among the common scholars and the historians of prophetic biography have mentioned:

When God revealed to His Messenger:

#### **Quran**

“Warn your nearest kindred,”

the Messenger of God ordered ‘Alī to gather for him the Banū ‘Abd al-Muṭṭalib.

Food had been prepared for them consisting of a portion of a sheep and a measure of wheat, together with a bowl of milk.

‘Alī brought them, and they were forty men. Any one of them alone could have eaten all that food by himself.

The Messenger of God placed his hand into the food and said:

“Eat in the name of God.”

So they all ate until they were satisfied.

Then he said to ‘Alī:

“Give them drink.”

‘Alī brought them the bowl of milk, and every one of them drank until fully quenched.

Then the Messenger of God intended to speak, but Abu Lahab interrupted him, saying:

“If you needed proof that your companion is a sorcerer, what you have just seen him do with this food and milk would be sufficient!”

Then he stood and the others stood with him, dispersing before the Messenger of God could say what he intended.

So on the following day he prepared the same meal again and gathered them once more.

When they had eaten and drunk, he said:

“O sons of ‘Abd al-Muṭṭalib, by God, I know of no young man among the Arabs who has brought his people something better than what I have brought you.

I have brought you the good of this world and the next.

God has commanded me to call you to Him.

Obey me and you shall be saved from the Fire and become kings of the earth.

Which of you will support me in this matter, so that he may be my brother, my legatee (waṣī), my guardian (walī), and my successor (khalīfah) among you?”

The people hesitated and refrained from answering him.

When ‘Alī saw this — and he was the youngest among them at the time — he said:

“O Messenger of God, I shall be your minister in this matter.”

The Messenger of God then took his hand and said:

“This is my brother, my legatee, my guardian, and my successor among you. Therefore listen to him and obey him.”

So they departed laughing and saying to Abu Talib:

“Your nephew has commanded you to listen to and obey your own son!”

This was the very first covenant that the Messenger of God took for ‘Alī, and it occurred in Mecca before the Hijrah, during the lifetime of his uncle Abū Ṭālib.

This report with this wording was narrated by Muhammad ibn Ishaq, the author of the Maghāzī, and by other scholars among the general Sunni community; and it has likewise come through the People of the House — peace, mercy, and blessings be upon them.

After this, the Messenger of God repeatedly reaffirmed this covenant for ‘Alī in many places before the Muhājirūn and the Anṣār until the Prophet passed away.

Many among the Muhājirūn and Anṣār recognized this right for him, spoke of it openly, and called him their mawlā just as the Messenger of God had designated him.

Among those who used to call ‘Alī their mawlā were supporters from the Muhājirūn and Anṣār who acknowledged his walāyah.

And ‘Alī had known followers (*shī‘ah*) during the lifetime of the Messenger of God and after his death — men famous for believing in his walāyah — among them:

- Salman al-Farisi
- Ammar ibn Yasir
- Al-Miqdad ibn al-Aswad
- Abu Dharr al-Ghifari

and others.

The Messenger of God used to praise them for this and called them “the Shī‘ah of ‘Alī,” mentioning the reward God had prepared for them because of their loyalty to him.

Both the elite and the common narrators have transmitted this from him.

Later in this book there will come, God willing, what ought to be mentioned concerning this matter, including his saying:

“The Shī‘ah of ‘Alī are the successful ones.”

It was he who named them “the Shī‘ah.”

And among the reports previously mentioned from others is the following:

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[28] Riyāḥ ibn al-Ḥārith al-Nakha‘ī said:

We were sitting with ‘Alī when a group of riders approached with their faces wrapped in turbans. They dismounted and came before ‘Alī saying:

“Peace be upon you, O our Mawlā.”

He replied:

“And peace be upon you. Are you not Arabs?”

They said:

“Yes, we are from the Anṣār, and among us is Abu Ayyub al-Ansari.”

Then Abū Ayyūb uncovered his face from his turban and said:

“I heard — together with these men beside me — on the Day of Ghadīr Khumm what we heard from the Messenger of God, and we remain upon it.”

‘Alī said:

“And what did you hear from him?”

They replied:

“We heard him say what you already know, when he took your hand and raised you up, saying:

‘Whomsoever I am his mawlā, then ‘Alī is his mawlā.

O God, befriend whoever befriends him, be hostile to whoever is hostile to him, support whoever supports him, abandon whoever abandons him, and let truth turn wherever he turns.’

Therefore you are our mawlā and we are your supporters. Command us as you wish.”

So ‘Alī praised them highly. They conversed with him for some time and then departed.

---

[29] Ḥabīb ibn Yasār narrated from Abū Ramlah, who said:

I was sitting with ‘Alī in al-Raḥbah when four men approached riding noble camels. They made the camels kneel some distance away, then came forward until they stood before ‘Alī and said:

“Peace be upon you, O our Mawlā.”

He replied:

“And peace be upon you. From where have you come?”

They answered:

“We have come from such-and-such land.”

He asked:

“Why do you call me your Mawlā?”

They said:

“Because we heard the Messenger of God on the Day of Ghadīr Khumm say:

‘Whomsoever I am his mawlā, then ‘Alī is his mawlā.

O God, befriend whoever befriends him and be hostile to whoever is hostile to him.’”

Then ‘Alī said:

“I adjure by God any man who heard the Messenger of God say what these men have spoken — let him stand and testify.”

Then twelve men stood and testified to it.

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[30] Abū Nu‘aym al-Faḍl ibn Dukayn said:

I asked ‘Aṭīyyah ibn Khalīfah:

“How long was there between the saying of the Messenger of God, ‘Whomsoever I am his mawlā...’ and the day of his death?”

He replied:

“One hundred days.”

---

[31] Ibrāhīm ibn Khayyār narrated from Muhammad al-Baqir:

Two men came before Umar ibn al-Khattab in dispute while ‘Alī was sitting beside him.

‘Umar said to him:

“Judge between them, O Abū al-Ḥasan.”

One of the disputants said:

“O Commander of the Faithful, shall this man judge between us while you are sitting here?”

‘Umar replied:

“Woe to you! Do you know who this is?

This is my Mawlā and the Mawlā of every Muslim.

Whoever does not accept him as Mawlā is not a Muslim.”

And whoever says this — and continues saying it until the Day of Resurrection, among those whose number none knows except God — if he says it while recognizing the rights of ‘Alī and the rights of the Imams from his descendants, submitting to their authority and following what God and His Messenger established for them, then he has attained his proper share.

But whoever denies and rejects this is among those concerning whom God said:

### **Quran**

“They denied them, though their souls were convinced of them, out of injustice and arrogance.”

May God protect us and all believers from all such things, and may He unite all creation upon recognition of them and submission to their authority.

### **The saying of the Messenger of God:**

“‘Alī is from me and I am from him / or like my self”

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**[32] Abd Allah ibn Shaddad said:**

A delegation from Yemen came to the Messenger of God, and the Prophet said to them:

“You must establish prayer and give zakāt, or I will send against you a man like myself (ka-nafsī), who will fight your fighters, take your children captive, and seize your wealth — and this is he.”

Then he took hold of the upper arm of Ali ibn Abi Talib.

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**[33] Safiyya bint Shayba from Ibn Anas said:**

The Messenger of God threatened the people of Ṭāʾif, saying:

“O people of Ṭāʾif, either you establish prayer and give zakāt, or I will send to you a man like myself who will strike you with the sword.”

Then he took the hand of ʿAlī and raised it.

At that point Umar ibn al-Khattab said:

“Well done! Well done! This is indeed a great virtue.”

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**Explanation of the unusual word**

The phrase “he strikes you with the sword” means:

In Arabic, it is said *ʿaṣā bis-sayf* — “he struck with the sword like a stick,” meaning he uses it decisively and forcefully like one would use a staff.

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**[34] Muḥammad ibn Ḥumayd narrated:**

The sandal of the Messenger of God broke, so ʿAlī took it to repair it while the Prophet remained behind.

The Messenger of God said:

“If Banū Wulayʿah do not desist, I will send against them a man like myself, who will kill the fighters and take the children captive.”

Umar ibn al-Khattab said to Abu Dharr al-Ghifari:

“O Abū Dharr, whom do you think he means?”

Abū Dharr replied — while the Prophet was hearing:

“He does not mean you or your companion; he means the one with the sandal.”

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### Commentary in the text

This report is considered widely known. It indicates the virtue and Imamate of ‘Alī because the Messenger of God likened him to himself and equated him with himself.

No one hearing this statement should have precedence over ‘Alī, because the Prophet placed him in his own rank and position, and threatened enemies through him just as he himself would act.

The text also emphasizes ‘Alī’s unmatched bravery:

- he never retreated,
- never turned his back,
- and always prevailed when he engaged in combat.

He would even wear a breastplate without back protection, and when asked why, he said:

“If I turn my back to my enemy, let him do what he wishes.”

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### The saying of the Messenger of God:

**“‘Alī pays my debts and fulfils my promises”**

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### [35] Jabir ibn Abdullah al-Ansari said:

The Messenger of God said to ‘Alī:

“O ‘Alī, you are my brother, my executor (waṣī), my successor after me, and the father of my children.

You will fight upon my Sunnah, settle my debts, and fulfill my obligations.

Whoever loves you in your lifetime, God treasures that love for him.

Whoever loves you after your death, God seals him with security and safety.

Whoever dies loving you has fulfilled his covenant and is free of sin.

Whoever dies hating you dies a death of ignorance (jāhiliyyah) and will be judged for what he did in Islam.”

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### [36] Habashi ibn Junadah said:

The Messenger of God said:

“‘Alī is from me and I am from him, and no one can discharge my debt except I or ‘Alī.”

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This report is also well known and widely transmitted.

‘Alī indeed fulfilled the Prophet’s debts after his death, as the Prophet had instructed. He announced:

“Whoever has a debt upon the Messenger of God or a promise from him, let him come to ‘Alī.”

So ‘Alī paid those obligations.

The text argues that this is not something anyone does except a designated successor.

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### **Historical implication in the text**

When the Prophet migrated to Medina, he left ‘Alī behind in his household and entrusted him with:

- repaying his debts
- returning trusts
- fulfilling obligations

This shows he functioned as his deputy in life and after death.

The author concludes that anyone claiming leadership besides him contradicts this evidence.

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### **Fulfilment of “God’s debt” (religious obligation)**

The text then expands:

The greatest “debt” is the duty imposed by God.

The Prophet was commanded to:

- fight the disbelievers in his lifetime
- and ‘Alī was commanded to fight the hypocrites after him

Thus ‘Alī fulfilled the remaining divine obligation.

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[37] Reported from ‘Alī:

The Prophet ordered me to fight:

- the **Nakithīn** (breakers of allegiance — supporters of Ṭalhā and al-Zubayr)
  - the **Qāsiṭīn** (deviators — Mu‘āwiyah and the Syrians)
  - the **Māriqīn** (seceders — the Khawārij of Nahrawān)
- 

### Linguistic note

“Qisṭ” in Arabic means deviation from truth.

The saying of God Most High regarding the “Qāsiṭūn” (the deviators)

He said:

﴿وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا﴾

“And as for the deviators (al-qāsiṭūn), they will be firewood for Hell.”

(Al-Jinn: 15)

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### Linguistic explanation

From this word is derived *al-qisṭ* and its related forms:

- *al-qisṭ*: bending or deviation (such as crooked feet or misaligned legs)
- *al-qasṭ*: the opposite of fairness
- *al-iqsāṭ*: the opposite of injustice (it means justice and fair division)

A person is called:

- **qāsiṭ** → one who deviates from truth
- **muqsiṭ** → one who is just and fair

Thus:

- *aqsaṭa* means: he judged with justice
- *al-qisṭ* means: fairness and correct distribution

It is said:

“He took his portion (*qisṭahu*)” meaning his rightful share justly.

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### Usage in Arabic speech

It is said that a woman named **Ghizālah** said to al-Ḥajjāj:

“You are just ( *‘ādil*) but qāsiṭ (deviating)”

meaning:

“You appear to be just but in reality you deviate from truth and associate partners with it.”

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### Application to historical groups

Those who followed Mu‘āwiyah were called **Qāsiṭūn** because they deviated from the truth which was with Ali ibn Abi Talib and turned toward falsehood.

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### “The Marqīn (those who leave the religion)”

‘Alī said:

“And He commanded me to fight the *māriqīn* (the Khawārij).”

*Murooq* means: exiting or breaking out from something.

The Messenger of God used this term for the Khawārij when he said:

“They will leave the religion just as an arrow leaves the hunted game.”

---

### ‘Alī as Commander of the Faithful, successor, and designated authority

The Prophet explicitly appointed ‘Alī as:

- his brother
- his executor (*waṣī*)
- his successor (*khalīfah*)
- his authority over the believers

This was mentioned earlier in the report of Banū ‘Abd al-Muṭṭalib when the Prophet said:

“This is my brother, my executor, my successor, and my leader among you, so listen to him and obey him.”

This narration is widely transmitted among hadith scholars.

Among those who recorded it is Muhammad ibn Jarir al-Tabari in his historical works.

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### Additional reports

[38]

From ‘Abbād, from Ali ibn Abi Talib:

The Messenger of God said:

“Who will settle my debt, fulfill my obligations, and be with me in Paradise?”

I said:

“I will, O Messenger of God.”

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[39]

Reported from Abū Ṭufayl:

‘Alī said to:

- ‘Uthmān
- Ṭalḥah
- al-Zubayr
- Sa‘d
- ‘Abd al-Raḥmān
- ‘Abd Allāh ibn ‘Umar

He said:

“I ask you by God, do you know of any executor of the Messenger of God besides me?”

They said:

“By God, no.”

---

[40]

Reported from Salmān al-Fārisī:

I said:

“O Messenger of God, every prophet has a successor. Who is your successor?”

He said:

“My successor, my intimate companion, my caliph over my family, and the best person I leave after me is ‘Alī ibn Abi Ṭalib, who settles my debts and fulfills my promises.”

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**[41]**

‘Alī said:

The Messenger of God said to me at his death while leaning on my chest:

“O ‘Alī, I advise you regarding the Arabs — three times.”

Then his soul departed.

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**[42] The miracle of water**

Narrated from Muḥammad ibn al-Qāsim al-Hamadānī:

We were with ‘Alī in battle against the Khawārij near a monastery. There was no water.

‘Alī rode a mule, circled a place seven times, then said:

“Dig here.”

They dug and a spring of water burst forth.

A monk came out and said:

“We have lived here for many years and never knew of this water. It is said only a prophet or his executor can bring it forth.”

They said:

“This is the executor of our Prophet.”

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**[43] Report from Abū Ayyūb al-Anṣārī**

When the Messenger of God was ill, Fāṭimah visited him and cried.

He said:

“O Fāṭimah, God honored you by marrying you to the first in Islam, the most knowledgeable, and the most forbearing.

God looked at the earth and chose me as a Prophet. Then He looked again and chose your husband and made him my executor.

We are a household given seven virtues no one before us was given:

- our Prophet is the best of prophets (your father)
- our executor is the best of executors (your husband ‘Alī)

- our martyr is the best of martyrs (Ḥamzah)
  - among us is Ja‘far with two wings in Paradise
  - Hasan and Husayn are the masters of the youth of Paradise
  - and from us is the Mahdī...”
- 

#### [44] Report from Ibn ‘Abbās

The Messenger of God pointed to ‘Alī and said:

“This is the executor over the dead of my family and the caliph over the living of my community.”

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#### [45] Report from Anas ibn Mālīk

Anas said:

The Prophet told me:

“A commander of the believers and master of Muslims will enter now.”

Then ‘Alī entered.

The Prophet embraced him and said:

“You will clarify for the people after me what they differ about.”

---

#### [46] Hudhayfah ibn al-Yaman

He said:

The Messenger of God ﷺ came out to us one day carrying al-Ḥasan and al-Ḥusayn on his shoulders and said:

“These two are the best of people in terms of father and mother.”

Their father is Ali ibn Abi Talib, the brother of the Messenger of God ﷺ, his minister, his executor, the son of his uncle, and his successor after him, and the first of the men of the worlds to believe in God and His Messenger.

Their mother is Fatimah bint Muhammad, the best of the women of the worlds.

And these two are the best of people in terms of grandfather and grandmother:

Their grandfather is the Messenger of God ﷺ, and their grandmother is Khadijah bint Khuwaylid, the first to believe in God.

And these two are the best of people in terms of uncle and aunt:

Their uncle is Ja'far ibn Abi Talib, the one who flies in Paradise, and their aunt is Umm Hānī bint Abī Ṭālib, who did not associate anything with God even for the blink of an eye.

And these two are the best of people in terms of maternal uncle and maternal aunt:

Their maternal uncle is al-Qāsim ibn the Messenger of God ﷺ, and their maternal aunt is Zaynab bint the Messenger of God.

Indeed God Almighty chose us — me, 'Alī, Ḥamzah, and Ja'far — on the day He sent me with His message, while I was sleeping in al-Abṭaḥ, and 'Alī was sleeping on my right, and Ḥamzah on my left, and Ja'far at my feet.

I did not wake except at the sound of the flapping of the wings of the angels.

I looked and saw four angels. One of them said to his companion:

“O Jibrīl, to which of these four have you been sent?”

He struck me with his foot and said:

“To this one.”

They said:

“Who is this?”

He said:

“Muḥammad, the master of the messengers.”

They said:

“And who is this on his right?”

He said:

“‘Alī, the master of the executors.”

They said:

“And who is this on his left?”

He said:

“Ḥamzah, the master of the martyrs.”

They said:

“And who is this at his feet?”

He said:

“Ja'far, the one who flies in Paradise.”

---

### Lexical note

His statement:

“He struck me with his foot”

means:

*rafasa* = to strike or push with the foot in the chest.

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### [47] Report raised to Abu Rafi'

He said:

When the Messenger of God ﷺ passed away, and what occurred among the people occurred, Ali ibn Abi Talib stood delivering a sermon.

He praised God, glorified Him, and sent blessings upon the Prophet ﷺ, and mentioned what God had bestowed upon the People of the House when He sent among them a Messenger from themselves, and removed impurity from them and purified them completely.

Then he said:

“I am the cousin of the Messenger of God ﷺ, the father of his sons, the greatest truthful one, and the brother of the Messenger of God ﷺ — no one says it except a liar.

I accepted Islam and prayed with him before the people.

I am his executor and his successor after him, and the husband of his daughter, the mistress of the women of the worlds.

We are the People of the House of mercy.

Through us God guided you from misguidance and gave sight to you after blindness.

We are the blessings of God, so fear God so that His blessings remain upon you.”

---

### [48] Report from him

He said:

The Messenger of God ﷺ said to ‘Alī:

“Are you not pleased, O ‘Alī, that you are my brother, my executor, my minister, my guardian, and my successor after me?”

---

#### [49] Another report

Safiyya bint Huyayy said to the Messenger of God ﷺ:

“There is no one among your wives except that she has someone she relies on if something happens. So if something happens, to whom does Safiyya turn?”

She said:

The Prophet ﷺ said:

“To ‘Alī.”

---

#### [50] Report from Abu Rafi'

He said:

I was sitting with Abu Bakr after the people had given him allegiance, when Ali ibn Abi Talib and Abbas ibn Abd al-Muttalib came disputing over the inheritance of the Messenger of God ﷺ.

Al-‘Abbās began speaking, so Abū Bakr said to him:

“Do not hurry, for I will ask you something.”

Then he said:

“I adjure you by God, do you know that the Messenger of God ﷺ gathered Banū ‘Abd al-Muṭṭalib and their children — and you were among them — and said:

‘O Banū ‘Abd al-Muṭṭalib, God has never sent a prophet except that He made for him a brother, a minister, an heir, an executor, and a successor in his family. So who among you will stand and pledge that he will be my brother, my minister, my heir, my executor, and my successor among my family?’

You all withheld.

Then he repeated it a second time, and you all withheld.

Then a third time, and you still withheld.

Then he said:

‘If your leader does not stand, it will be given to someone else, and you will regret it.’

Then this man (meaning ‘Alī) stood and accepted what he called you to, and accepted the condition he placed upon you. Do you know this, O ‘Abbās?”

He said: “Yes.”

---

### [51] Report from Abu Sa'id al-Khudri

He said:

The Messenger of God ﷺ became ill. I was with him when Fatimah bint Muhammad entered.

When she saw his condition, she cried.

He said:

“What makes you cry, O Fāṭimah?”

She said:

“I fear loss after you, O Messenger of God.”

He said:

“O Fāṭimah, do you not know that God looked upon the people of the earth and chose your father and sent him as a prophet?

Then He looked a second time and chose your husband, and revealed to me that I should marry you to him, and He chose him for me as executor.

O Fāṭimah, do you not know that in honouring you, He married you to the greatest of people in forbearance, knowledge, and understanding, and the foremost in Islam?”

Then she became joyful.

The Prophet ﷺ then said:

“O Fāṭimah, ‘Alī has seven qualities no one else has...”

Then he listed:

- faith in God and His messengers
- wisdom
- knowledge of the Book of God and understanding
- being your husband
- al-Ḥasan and al-Ḥusayn
- commanding good and forbidding evil

Then he said:

“O Fāṭimah, God has given us qualities no one before or after us has been given...”

He listed:

- the Prophet (your father)
  - the executor (your husband ‘Alī)
  - the martyr (Ḥamzah)
  - Ja‘far with wings in Paradise
  - the two grandsons (Ḥasan and Ḥusayn)
  - and the Mahdī from the descendants of your son al-Ḥusayn
- 

### [52] Report from Ibn ‘Abbās

He said:

‘Alī said during the lifetime of the Messenger of God ﷺ:

“God says:

*‘If he dies or is killed, will you turn back on your heels?’*

By God, we will not turn back after God has guided us.

If he dies or is killed, I will fight for what he fought for until I die.

I am the brother of the Messenger of God, his guardian, his cousin, his executor, his heir, and his successor after him.”

---

### [53] Another report to Ibn ‘Abbās

He said:

The Messenger of God ﷺ said to Umm Salamah:

“O Umm Salamah, bear witness that this is ‘Alī, Commander of the Faithful, master of the executors, the repository of knowledge, the beacon of religion, the executor over the dead of my family, and the successor over the living of my community.”

---

### [54] Report from al-Aṣḥab ibn Nubāta

He said:

We were with Ali ibn Abi Talib in Baṣrah, riding the mule of the Messenger of God ﷺ.

He said to us:

“Shall I inform you of the best of creation in the sight of God on the day He gathers creation?”

Abū Ayyūb al-Anṣārī said:

“Inform us, O Commander of the Faithful.”

He said:

“The best of creation are the messengers.

The best of messengers is our Prophet Muhammad ﷺ.

The best after the messengers are the executors.

The best of executors is the executor of our Prophet.

The best after the executors are the grandsons.

The best of the grandsons are the two grandsons of your Prophet — meaning al-Ḥasan and al-Ḥusayn.

The best after them are the martyrs.

The best of martyrs is Ḥamzah ibn ‘Abd al-Muṭṭalib and Ja‘far ibn Abī Ṭālib, the one with dyed wings...”

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#### [55] Report from Salmān

He said:

You said:

“There were a thousand prophets and a thousand executors; the prophets and executors were guided, but the executor of our Prophet was misguided among them?”

You lied.

By God, he was not misguided, but rather he was guided and guiding.

---

#### [56] Report from ‘Alī

He said:

“There were a thousand executors and a thousand prophets, and by God none of them remains except me.”

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#### [57] Report from Karīm

He said:

I witnessed the Battle of the Camel with ‘Ā’ishah while I was carrying her banner as a slave of her army.

Then I saw al-Aḥnaf ibn Qays advising my master and telling him to return, but he did not respond.

Then ‘Ammār ibn Yāsir came and said:

“O Mother of the Believers, fear God and do not shed this blood.”

Then ‘Alī came and said:

“O ‘Ā’ishah, fear God and do not shed this blood.”

She did not respond.

He reminded her of God and the Qur’ān and of the Prophet making ‘Alī his executor.

She remained silent.

Then war broke out.

#### **[58] Report from Salmān al-Fārisī**

He said:

I said to the Messenger of God ﷺ:

“O Messenger of God, there was no prophet except that he had a successor (waṣī). So who is your successor?”

He said:

“O Salmān, it has not yet been made clear to me.”

He said:

I remained after that for as long as God willed.

Then I entered the مسجد (mosque), and the Messenger of God ﷺ called me:

“O Salmān!”

So I came to him.

He said:

“O Salmān, you asked me about my successor in my community. Who was the successor of Moses?”

I said:

“Joshua.”

He said:

“Why was he his successor?”

I said:

“God and His Messenger know best.”

He said:

“Because he was the most knowledgeable of his community after him. And the most knowledgeable of my community after me is ‘Alī ibn Abī Ṭālib, and he is my successor.”

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### **[59] Report from Abu Rafi'**

He said:

When it was the day the Messenger of God ﷺ passed away, he became unconscious, then regained consciousness, while I was crying and saying:

“Who do we have after you, O Messenger of God?”

He said:

“You have after me God Most High, and my righteous successor ‘Alī.”

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### **[60] Report from Hasan al-Ṣan‘ānī**

He said:

I heard ‘Alī saying:

“We are the noble ones (al-nujabā’), and our offspring are the offspring of the prophets, and I am the successor of the successors.”

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### **Author’s statement (Sharḥ al-Akhbār)**

These reports are established, and all of them—along with what came before and what will come after in this book—have been transmitted by trustworthy narrators among the general Sunni tradition (‘āmmah), from their hadith scholars and jurists and people of merit among them.

After I shortened—as I stipulated at the beginning of this book—most of what has been transmitted in this matter, and I limited myself to one narration from each category, and removed repetition that occurs among hadith transmitters due to differing chains of transmission and other forms of repetition used for emphasis.

What I have mentioned in this chapter makes clear proof of the Imamate of ‘Alī (peace be upon him), and that he is the most entitled to it after the Messenger of God ﷺ, and that he is his successor after him.

Every successor of a prophet before him is the guardian of his community after him, and the one who stands in his place. There is no disagreement among the community in this principle.

And that he was explicitly named “Commander of the Faithful” — so how could anyone else take this title after the Messenger of God ﷺ or assume authority over him, when the Messenger of God ﷺ appointed him Commander of the Faithful and commanded the people with obedience to him?

And he explicitly named him his successor over his community.

So how could anyone claim to be the successor of the Messenger of God ﷺ alongside him?

What explicit text, what stronger confirmation, and what clearer statement could be more decisive than this?

There is no ambiguity in it except for the one whose heart God has blinded and who follows his desire, openly opposing God and His Messenger ﷺ.

We seek refuge in God from confusion, misguidance, and being among the ignorant.

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### **Author’s continuation**

What is most astonishing in this chapter is the argument of Abū Bakr against al-‘Abbās using what occurred from the Messenger of God ﷺ on the day he gathered Banū ‘Abd al-Muṭṭalib —his appointment of ‘Alī and his taking of allegiance for him as brotherhood, succession, inheritance, ministry, and caliphate—and his commanding them to hear and obey him.

I have already mentioned this report in full before, and it is among the well-known narrations transmitted by both the private and the public tradition.

So if that is established—and he is the brother, minister, successor, heir, and caliph of the Messenger of God—then how is it permissible for Abū Bakr and others to claim they are the successors of the Messenger of God and to stand in his place after him, while none of them claim that the Messenger of God ﷺ said to them anything like what has been mentioned?

This is as God Most High said:

“Indeed, it is not the eyes that become blind, but the hearts within the chests become blind.”

And His saying:

“Do they not reflect upon the Qur’an, or are there locks upon their hearts?”

And it has been reported from some weak members of the community that when they are confronted with such evidence and cannot escape it, they say:

“Do you declare Abū Bakr and ‘Umar and all the Companions disbelievers?”

It is said to him:

“O foolish one, do not declare them disbelievers yourself—if you wish—but do not oppose the command of the Messenger of God ﷺ and deny him, lest you be the one who disbelieves.”

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### **Author’s comment on the dispute of ‘Alī and al-‘Abbās**

It is indeed correct that when ‘Alī and al-‘Abbās came to Abū Bakr disputing, it was to establish proof against him with what he himself had acknowledged.

And had he not acknowledged it, ‘Alī (peace be upon him) would have used it and other evidence against him and held him accountable for his transgression.

But when his acknowledgment sufficed, he remained silent.

Their dispute in this matter is like the dispute of the two angels with David (peace be upon him), who confronted him regarding the matter of the fault—and God knows best.

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### **Closing author statement**

If we were to fully exhaust the arguments in this meaning, we would be diverted from what we intended in composing this book, and it would require another book like it.

What we have mentioned is sufficient for people of understanding, and God grants success by His mercy to what is correct.

**Reports regarding that Ali, peace be upon him, is the وصي (legatee/successor) of the Messenger of Allah ﷺ, and that he is the most beloved of creation to Allah and to His Messenger ﷺ, and the best of creation and mankind.**

### **[Hadith of the Bird] [67]**

Al-Tabari, with a chain of transmission reaching Abu Ayyub al-Ansari, said:

He said: A bird known as *al-hajal* was gifted to the Messenger of Allah ﷺ, so it was placed before him.

He said: “O Allah, bring to me the most beloved of Your creation to You, to eat with me from this food.”

And Anas ibn Malik, Aisha, and Hafsa were near him. So Aisha said: “O Allah, make it Abu Bakr.”

And Hafsa said: “O Allah, make it Umar.”

And Anas said: “O Allah, make it Sa’d ibn ‘Ubadah — or a man from the Ansar.”

And he moved the door.

He said: “O Anas, look who is at the door.”

Anas said: I went out, and there was Ali ibn Abi Talib عليه السلام. So I said to him: “The Prophet is occupied.”

So Ali عليه السلام returned and remained as long as Allah willed, then the Messenger of Allah ﷺ raised his head and said:

“O Allah, bring to me the most beloved of Your creation to You, to eat with me from this food.”

Then he said, and the door moved a second time. Then the Messenger of Allah said: “O Anas, look who is at the door.” So I went out and there was Ali ibn Abi Talib عليه السلام. I said to him: “The Prophet is occupied,” so he left.

The Messenger of Allah ﷺ remained as long as Allah willed, then raised his hands and said: “O Allah, bring him to me now.”

He said: and the door moved.

Then he said: “O Anas, look at the door.”

Anas said: I went out and there was Ali ibn Abi Talib عليه السلام. I said to him: “The Prophet is occupied.”

He (Ali) placed his hand on my chest, then pushed me so that he pressed me against the wall, then entered.

He said: when the Messenger of Allah ﷺ saw him, he embraced him, then said: “O Allah, befriend him, O Allah, befriend him” (meaning: he is the most beloved of Your creation to You and to me).

Then he said to him: “O Ali, what kept you?”

He said: “I came three times, each time Anas turned me back.”

So the Prophet looked at Anas and said: “What made you do this, O Anas?”

I said: “O Messenger of Allah, I wanted the invitation to be for a man from my people, the Ansar.”

So the Messenger of Allah ﷺ said: “You are not the first to love his people.”

Al-Tabari transmitted this hadith with many narrations and multiple routes, and others also narrated it, and it is from well-known reports.

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### [Hadith of the Roasted Meat] [68]

And he also narrated a hadith with a chain of transmission reaching Abu Rafi', who said:

I obtained meat, so I prepared it for the Prophet ﷺ, and he had not recently eaten meat, so I brought it to him so that he might eat it in private.

He said to me: "It is as though you brought it to me alone so that I may eat it."

I said: "Yes, O Messenger of Allah."

He said: "Indeed, by Allah, a man will eat it with me who loves Allah and His Messenger, and whom Allah and His Messenger love."

So I placed it before him and stood at the door of the room, and I was prevented from it. Then Ali عليه السلام came asking permission to enter upon the Messenger of Allah ﷺ.

I said to him: "He is occupied."

The Messenger of Allah called me: "Let him in." So I let him in, and Ali entered and ate with him; no one else ate with him.

So I said: "Allah and His Messenger have spoken truth."

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### [69]

And in another report from Abu Rafi' also:

Zayd ibn Harithah prepared food for the Prophet ﷺ and brought it to him. And with him were a group of his companions, among them Abu Bakr and Umar. He placed it before them.

So the Messenger of Allah ﷺ said:

"A man will soon enter upon you who loves Allah and His Messenger, and whom Allah and His Messenger love."

So Abu Bakr said: "O Allah, make it 'Abd al-Rahman" (meaning his son).

And Umar said: "O Allah, make it 'Abd Allah" (meaning his son).

Then they looked at a person approaching among the palm trees. They said: "This is a man approaching."

So the Messenger of Allah ﷺ said: "Be Ali."

And it was Ali.

So he came and entered upon them.

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**[Admission of Aisha regarding his virtue] [70]**

And in another report from Jami' ibn 'Umayr, he said:

I entered with my aunt upon Aisha, and I asked her: "Which of the women was most beloved to the Messenger of Allah ﷺ?"

She said: "Fatimah, may Allah be pleased with her."

So she said: "And who was most beloved to him among the men?"

She said: "Her husband, Ali ibn Abi Talib, and he was as you know: one who fasted much and stood in prayer much."

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**[71]**

And I asked her in another occasion: "Who was the most beloved of the companions of the Messenger of Allah ﷺ to him?"

She said: "Ali ibn Abi Talib."

"What do you think of a man in whose hand the soul of the Messenger of Allah ﷺ was taken, and he wiped his face with it."

---

**[72]**

And in another report from Jami' ibn 'Umayr also:

My aunt said to Aisha: "What made you go out against Ali?"

She said: "Leave me from this. By Allah, there was no man more beloved to the Messenger of Allah ﷺ than Ali, nor among women more than Fatimah."

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**[73]**

And in another report:

It was said to Aisha: "What was Ali's position among you?"

She said: "Glory be to Allah! Are you asking me about a man... when the Messenger of Allah ﷺ died, people said: where shall he be buried? Ali said: in the place most beloved to Allah on earth where the Messenger of Allah ﷺ died, so bury him there."

And how do you ask me about a man whose soul of the Messenger of Allah ﷺ departed in his hand and he wiped his face with it?

And how do you ask me about a man who placed his hand on the Messenger of Allah ﷺ in a place where no one else placed his hand (meaning during washing after death)?

And he was the most beloved of people to the Messenger of Allah ﷺ.

So it was said to her: "Then why did you go out against him while you knew this about him?"

She said: "Leave me from this. If I could ransom myself from him with everything on earth, I would have done so."

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#### [74]

On the authority of Masruq, he said:

I entered upon Aisha and she said: "O Masruq, you are among the most dutiful of my children to me, and I ask you about something, so inform me."

I said: "Ask, O mother, whatever you wish."

She said: "Who killed the Khadij (Dhu al-Thudayya)?"

I said: "Ali ibn Abi Talib."

She said: "And where did he kill him?"

I said: "At a river called its upper part Ta'mura and its lower part al-Nahrawan, between Akhafiq and Turuqa."

She said: "May Allah curse so-and-so (meaning 'Amr ibn al-'As), for he informed me that he was killed in the Nile of Egypt."

Masruq said: O mother! I ask you by Allah and by His Messenger, and by my right (i.e. kinship), as I am your son, to tell me what you heard from the Messenger of Allah regarding them.

She said: "I heard him say regarding them — the people of Nahrawan — they are the worst of creation, and the best of creation will kill them, and the closest of them to Allah in means."

Then Masruq brought fifty men who testified to her that Ali killed him.

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#### [75]

On the authority of Ibn Buraydah:

A group entered upon his father Buraydah and asked him: "Leave us alone."

He said: I remained with him.

They said: "Who was most beloved to the Messenger of Allah ﷺ?"

He said: "The most beloved of people to him was Ali ibn Abi Talib."

---

[76]

On the authority of Abu Rafi':

The Messenger of Allah ﷺ said to Ali عليه السلام:

"Are you not pleased that you are my brother in this world and the Hereafter, and that you are the best of my الأمة in this world and the Hereafter?"

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[77]

On the authority of al-Huwairith:

The Messenger of Allah ﷺ said:

"Al-Hasan and al-Husayn are the masters of the youth of Paradise, and their father is better than them."

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[78]

On the authority of 'Ata:

I asked Aisha about Ali, so she said:

"That is the best of mankind; none doubts it except a disbeliever."

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[79–80]

On the authority of Jabir:

The Messenger of Allah ﷺ said:

"That is the best of mankind."

And in another narration: "the best of creation."

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[81]

On the authority of Hudhayfah ibn al-Yaman:

The Messenger of Allah ﷺ said:

“Ali is the best of mankind, and whoever refuses has disbelieved.”

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[82]

And in another report from Hudhayfah:

He was asked about Ali, so he said:

“He is the best of this Ummah after its Prophet; none doubts it except a hypocrite.”

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[83]

On the authority of Ibn Mas‘ud:

He said: I recited seventy surahs to the Messenger of Allah ﷺ and completed the Qur’an upon the best of people after him.

It was said: “Who is he?”

He said: “Ali ibn Abi Talib.”

#### [84] The report about al-Husayn and Abdullah ibn ‘Amr ibn al-‘As

He said: I was sitting with Abdullah ibn ‘Amr ibn al-‘As and Abu Sa‘id al-Khudri in Madinah in a circle in the mosque of the Messenger of God (peace be upon him), and al-Husayn ibn ‘Ali (peace be upon him) passed by us. He greeted, and the people returned his greeting, and Abdullah ibn ‘Amr ibn al-‘As remained silent. Then after the people finished, he followed him and said: “Peace be upon you and the mercy of God.”

Then he said: “Shall I inform you of the most beloved of the people of the earth to the people of heaven?” We said: “Yes.” He said: “It is this one who is passing by.”

And he had not spoken to me since the nights of Siffin, and if he becomes pleased with me, that is more beloved to me than having red camels.

Abu Sa‘id said: “If you wish, let us go to him and apologize to him.” He said: “Yes.”

So they agreed to go to him in the morning. I went with them, and Abu Sa‘id entered and I entered with him.

Abu Sa‘id sat beside al-Husayn (peace be upon him) and asked his permission for Abdullah ibn ‘Amr. He said to him: “O son of the Messenger of God, yesterday you passed by us and so-and-so said to us such-and-such. I said to him: why do you not go and apologize to him? He said: yes.”

So he came to apologize to you, O son of the Messenger of God, so permit him. So he gave him permission. Then Abdullah ibn 'Amr ibn al-'As entered, and Abu Sa'id was sitting beside al-Husayn.

He greeted, then stood. Abu Sa'id made space for him. Al-Husayn pulled Abu Sa'id toward him, then left him, so he made space for him and sat between them.

Abu Sa'id said to him: "Your narration, O Abdullah."

He said: "Yes, I said that and I bear witness that he is the most beloved of the people of the earth to the people of heaven."

Al-Husayn said to him: "Do you know that I am the most beloved of the people of the earth to the people of heaven, yet you fight me and my father on the day of Siffin? By God, my father is better than me."

He said: "Yes, by God, I did not increase their numbers, nor did I draw a sword with them, nor did I shoot an arrow with them, nor did I thrust a spear with them, but my father had complained about me to the Messenger of God (peace be upon him), and he said: he fasts by day and stands in prayer by night, and I ordered him to be gentle with himself, but he disobeyed me. So the Messenger of God said to me: obey your father. So when he called me to go out with him, I remembered the saying of the Messenger of God: obey your father, so I went out with him."

Al-Husayn said to him: "Did you not hear the saying of God: 'And if they strive against you to make you associate with Me that of which you have no knowledge, do not obey them'? And the saying of the Messenger of God: 'Obedience is only in what is right,' and his saying: 'There is no obedience to a created being in disobedience to the Creator'?"

He said: "Yes, I have heard that, O son of the Messenger of God, and it is as if I did not hear it until today."

#### **[85] The report of 'A'isha**

She said: When the Messenger of God (peace be upon him) was in the state of dying, he said: "Call for me my beloved."

So I called Abu Bakr for him. When he entered and looked at him, he turned away from him and said: "Call for me my beloved."

Then Hafsa called for him 'Umar, and it was the same with him.

So I said: "Woe to you, call for him 'Ali ibn Abi Talib, for by God he does not want anyone other than him."

So they called him.

When he saw him, he opened the cloth that was upon him, then brought him inside with him. He did not cease embracing him until he died while his hand was upon him.

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### **[86] The report of the banner (Khaybar)**

He said: The Messenger of God (peace be upon him) was struck by a headache illness. When it was the day of Khaybar, that illness struck him and he did not go out to the people.

Abu Bakr took the banner and went out with the people. He fought and they fought, but nothing happened, then he returned and they returned. Then 'Umar took it and went out, and he fought and those with him fought, then he returned and they returned, and they achieved nothing.

So the Messenger of God (peace be upon him) said: "Tomorrow I will give the banner to a man who loves God and His Messenger, and God and His Messenger love him, one who charges repeatedly and does not flee. He will conquer Khaybar by force."

And 'Ali (peace be upon him) had an eye infection, so he stayed behind. A group of people aspired to it.

When morning came, 'Ali came while his eyes were bound due to pain. The Messenger of God said: "What is wrong with you, O 'Ali?" He said: "My eyes are inflamed, O Messenger of God."

He said: "Come near me." So he came close, and he spat into his eyes, and at that moment they were opened as if nothing had been in them, and he was never afflicted again afterward.

Then he gave him the banner, so he took it.

He was wearing a red cloak. He went toward Khaybar, and Marhab came out to him, the owner of the fortress, wearing armor and helmet, reciting:

"Khaybar has known that I am Marhab  
One armed, a tested warrior  
I strike at times and at times I strike"

So 'Ali ibn Abi Talib answered him:

"I am the one my mother named Haydarah  
Like a lion of the forests, fierce in rage  
I give you strike after strike with the sword"

Then they struck between them. 'Ali struck him first, hitting him on the head, splitting the helmet and skull until the sword reached his teeth, and Khaybar was conquered by force.

After that he said:

So al-Tabari brought this report and those before it through many chains, and it is along with what preceded it from reports among the well-known transmitted narrations.

And if it is established that 'Ali (peace be upon him) is the best of creation and the most beloved of them to God and His Messenger, then from where is it permissible for anyone to precede him?

And is it permissible for anyone to precede the best of creation to God Almighty when he arrives before Him except the best of them in His sight and the most beloved of them to Him?

And He, the Exalted, said to His Messenger (peace be upon him): "Say: if you love God then follow me, God will love you."

And it is not permissible that one who God loves and who is the best of creation in His sight be preceded by one who is below him in that.

And the Messenger of God (peace be upon him) said: "The leader of a people is the best of them."

And he did not make the lesser to lead the one who is better than him.

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#### **A section: "On those who spoke ill of 'Ali or hated him or fell short of his right"**

From al-Tabari, with a chain he raises to 'Ammar ibn Yasir, that he said: The Messenger of God (peace be upon him) said to 'Ali:

"O 'Ali, God has adorned you with an adornment He has not adorned anyone among the servants with, an adornment more beloved to Him than anything else, and it is the adornment of the righteous near God: asceticism in this world."

So He made you not take anything from the world, and the world does not take anything from you.

And He granted you love of the poor, so He made them pleased with you as followers and you pleased with them as an Imam.

So glad tidings to the one who loves you and believes in you, and woe to the one who hates you and lies against you.

As for those who love you and believe in you, they are your neighbors in your abode and your partners in your Paradise.

And as for those who hate you and lie against you, it is incumbent upon God to make him stand in the station of liars.

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It is reported from Zirr ibn Hubaysh that he said: I heard 'Ali say: The Messenger of God (peace be upon him) entrusted to me that no one loves me except a believer, and no one hates me except a disbeliever or a hypocrite.

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[89]

It is also reported from Zirr that he said: I heard 'Ali say: By the One who split the seed and created the soul, it is a covenant the Messenger of God made with me: none loves you except a believer, and none hates you except a hypocrite.

---

[90]

It is reported from Hayyan al-Asadi that he said: I heard 'Ali say that the Messenger of God said: "A covenant has been taken that this community will betray you after me, and you will live upon my religion and be killed upon my Sunnah."

Whoever loves you loves me, and whoever hates you hates me.

And this will be dyed (i.e. his beard with his head) — meaning this will be stained.

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[91] Those who hate 'Ali

It is reported from al-Asbagh ibn Nubatah that 'Ali said: Three do not love me: a child of fornication, a hypocrite, and a man whose mother conceived him while she was menstruating.

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[92]

It is reported from Buraydah from his father that 'Ali said: No disbeliever, no hypocrite, and no child of fornication loves me.

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[93]

It is reported from Umm Salama that she said: I heard the Messenger of God say about 'Ali: "No hypocrite loves him, and no believer hates him."

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[94]

It is reported from 'Abdullah ibn Mas'ud that he said: I heard the Messenger of God say: "Whoever claims he believes in me and what was revealed to me while he hates 'Ali is a liar; he is not a believer."

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[95]

It is reported from Jabir ibn 'Abdullah that he said: By God, we used to recognize the hypocrites during the time of the Messenger of God only by their hatred of 'Ali.

And similar from Abu Sa'id al-Khudri.

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[96]

It is reported from Abu Sa'id al-Khudri regarding the saying of God: "And you will surely know them by the tone of speech," he said: by their hatred of 'Ali.

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[97]

It is reported from Anas ibn Malik that he said: The Messenger of God stood among us and said:

"O people, I will tell you a narration, so know it and make it known after me: none loves 'Ali except one who loves me, and none hates 'Ali except one who hates me. Whoever tells you that he loves me while he hates 'Ali is a liar."

---

[98]

It is reported from Abu Rafi' that the Prophet sent 'Ali to Yemen as governor, and a man from Aslam named 'Amr ibn Shas went with him. He returned and began to criticize 'Ali.

So the Prophet sent for him and said:

"Have you seen any injustice from him in judgment or any oppression in distribution?"

He said: No.

He said: Then why do you harbor resentment toward him?

He said: I have hatred for him in my heart that I cannot control.

So the Prophet became angry until his face changed color, then said:

“He has lied who claims he loves me while he hates ‘Ali. Whoever hates ‘Ali has hated me, and whoever hates me has hated God. Whoever loves ‘Ali has loved me, and whoever loves me has loved God.”

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[99]

It is reported from the same ‘Amr ibn Shas that the Messenger of God said:

“Whoever harms ‘Ali has harmed me.”

He said: I went out with ‘Ali to Yemen, and I saw from him some harshness, so I returned to Madinah and began complaining about him.

Then one day I entered the mosque and saw the Messenger of God looking at me until I sat.

Then he said: “By God, O ‘Amr ibn Shas, you have harmed me.”

So I said: I seek refuge in God and Islam from harming the Messenger of God.

He said: Yes, whoever harms ‘Ali has harmed me.

So I said: By God, I will never harm him again.

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[100]

It is reported from Ibn ‘Abbas that the Messenger of God looked at ‘Ali and said:

“You are a master in this world and a master in the Hereafter.

O ‘Ali, whoever loves you has loved me, and whoever loves me is beloved of God.

And whoever hates you has hated me, and whoever hates me is an enemy of God.

And woe to the one who hates you.”

**[101] Whoever insults ‘Ali has insulted God**

It is reported in another narration from ‘Abdullah ibn ‘Umar ibn al-Khattab that he said: The Messenger of God (peace be upon him) heard a man insulting ‘Ali. So he said: “Whoever insults ‘Ali has insulted me, and whoever insults me has insulted God. By God, faith will never be purified in the heart of a servant until my love is purified in his heart, and my love will never be purified in a servant’s heart until the love of ‘Ali is purified in it. And he has lied who claims he loves me while he hates ‘Ali.”

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**[102] Ibn ‘Abbas and the one who insulted ‘Ali**

It is reported that Ibn 'Abbas passed (after he had become blind) by a gathering of Quraysh, and they were insulting 'Ali (peace be upon him). He said to his guide: "What are these saying?" He said: "I heard them insulting 'Ali."

He said: "Return me to them." So he was returned.

He stood over them and said: "Which of you is the one insulting God, Blessed and Exalted?"

They said: "Glory be to God! Whoever insults God has committed shirk."

He said: "Which of you is insulting the Messenger of God (peace be upon him)?"

They said: "Glory be to God! Whoever insults the Messenger of God has disbelieved."

He said: "So which of you is insulting 'Ali ibn Abi Talib?"

They said: "As for this, it has happened."

Ibn 'Abbas said: "I bear witness by God that I heard the Messenger of God say: Whoever insults 'Ali has insulted me, and whoever insults me has insulted God, the Mighty and Majestic."

Then he turned away from them and said to his guide: "What did you hear them say?"

He said: "I did not hear them say anything."

He said: "How did you see their gaze at me when I said what I said to them?"

Then he recited poetry:

"They looked at you with false eyes  
like goats looking at the slaughterer's signs."

He said: "Increase me, may God make your father good."

He said: "Crossed eyebrows, heads lowered  
like the humiliated looking at the mighty, the overpowering."

He said: "Increase me."

He said: "I have nothing more to add."

He said: "But I have."

Then he said:

"They are alive, disgraced over their dead  
and the dead are a disgrace to those who remain."

It is reported from Fitr ibn Khalifa that Sa'd ibn Malik said to him: "It has reached me that you are exposed to insulting 'Ali. Have you insulted him?"

He said: "God forbid! By the One in whose hand is the soul of Sa'd, I heard the Messenger of God say about 'Ali something that if a saw were placed on my head and I were told to insult him, I would never insult him."

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#### **[104] Four questions asked of the servant**

It is reported from Abu Barza that he said: The Messenger of God (peace be upon him) said: "By the One in whose hand is my soul, the feet of a servant will not move on the Day of Resurrection until he is asked about four things: about his life, how he spent it; about his body, how he wore it out; about his wealth, how he earned it and how he spent it; and about our love—the أهل البيت."

So 'Umar ibn al-Khattab said: "What is the sign of your love, O Messenger of God?"

He said: "This," and he placed his hand on the head of 'Ali ibn Abi Talib.

"This is the sign of my love after me."

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#### **[105] Loving 'Ali is safety**

It is reported from 'Ali (peace be upon him) that he said: The Messenger of God said to me: "God commanded me to bring you near and not distance you, and to teach you and not abandon you."

It is incumbent upon me to obey my Lord, and it is incumbent upon you to understand.

O 'Ali, whoever dies while loving you, God writes for him safety and security as long as the sun rises and sets. And whoever dies while hating you dies the death of ignorance and will be held accountable for his deeds in Islam.

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#### **[106]**

It is reported from Abu 'Abdullah al-Jadali that he said: 'Ali said to me: "O Abu 'Abdullah, shall I inform you of the good deed which whoever comes with it will be safe from the terror of the Day of Resurrection, and the evil deed which whoever comes with it God will throw him on his face into the Fire?"

I said: "Yes, O Commander of the Faithful."

He said: "The good deed is our love, and the evil deed is hatred of us."

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[107]

It is reported from Abu Ja'far that the Messenger of God said to 'Ali: "O 'Ali, say: O God, make for me with You a covenant, and place love in the hearts of the believers."

So he said it, and God revealed: "Indeed those who believe and do righteous deeds, the Most Merciful will make for them love."

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[108] The sermon of 'Ali on the pulpit of Kufa

It is reported from al-Sha'bi that he said: I heard Rashid al-Hajari, al-Harith al-A'war al-Hamdani, Sa'saa'ah ibn Sawhan al-'Abdi, and Salim ibn Dinar al-Azdi—all of them saying they heard 'Ali ibn Abi Talib on the pulpit of Kufa say in his sermon:

"O people of Kufa, by God you will either be patient in fighting your enemy, or God will empower over you people who are more rightful to the truth than you, and He will punish you through them, then punish them as He wills.

Or you will flee from death upon your beds.

I testify that I heard the Messenger of God say: the suffering of the Angel of Death is more severe than the strike of a thousand swords."

Then he said: "Gabriel informed me: O 'Ali, hardship and shaking will afflict you after me, so upon you is beautiful patience."

And he said to me: "It is a decree upon the tongue of the unlettered Prophet that no believer will hate you, O 'Ali, and no disbeliever will love you."

Then he said: "You will be presented with disavowal of me, so do not disavow me, for your companion is upon the innate nature of God."

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[109]

It is reported from Fadl ibn 'Amr that the Messenger of God said: "God's wrath is severe upon the Jews, and God's wrath is severe upon the Christians, and God's wrath is severe upon whoever harms me regarding my family."

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[110]

It is reported from Abu Sa'id al-Khudri that he said: I heard the Messenger of God say: "By the One in whose hand is my soul, none hates us—the أهل البيت—except that God throws him on his face into the Fire."

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**[111]**

It is reported from Jabir that he said: A man used to behave rudely toward 'Ali, so he met the Messenger of God. The Prophet said: "You have harmed me."

He said: "In what way, O Messenger of God?"

He said: "Whoever is rude to 'Ali has harmed me."

He said: "By God, I will never be rude to him again."

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**[112]**

It is reported from him that he said: I heard the Messenger of God say to 'Ali: "O 'Ali, no hater of you will come to the Pool (al-Hawd), and whoever loves you will come to the Pool with you."

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**[113] Ibn 'Umar and the hater of 'Ali**

A man asked Ibn 'Umar about 'Ali, so he said: "If you want to ask about 'Ali, then look at his position from the position of the Prophet; this is the Messenger of God's house, and this is 'Ali's house."

The man said: "I hate him."

He said: "May God hate you. Do you hate a man whose precedence is better than the world and all it contains?"

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**[114] Zayd speaks**

It is reported that Zayd ibn Arqam said: Do not insult 'Ali, for he prayed and fasted before people by seven years, and the Messenger of God said...

(continues praise of charity, supplication, and warning against hatred of Ahl al-Bayt)

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**[115]**

It is reported from 'Abdullah ibn Naji that 'Ali said: "Al-Hasan and al-Husayn are loved by both the righteous and the wicked, and it has been written for me that none loves me except a believer and none hates me except a hypocrite."

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[116]

It is reported from al-Husayn that he said: "Whoever loves us for God benefits from our love even if he is a prisoner in Daylam, and whoever loves us for worldly gain, God does as He wills."

And: "Indeed loving us removes sins as wind removes dry leaves from trees."

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[117]

It is reported from Abu al-Tufayl that he said: I heard 'Ali say: "If I strike a believer on his nose, he will not hate me; and if I give a hypocrite gold and silver, he will not love me."

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[118]

It is reported from Muhammad ibn 'Ali through his fathers from the Messenger of God that God said:

"'Ali is the banner of guidance after you, and the Imam of My allies, and a light for those who obey Me. Whoever loves him has loved Me, and whoever hates him has hated Me."

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[119]

It is reported from Malik ibn Damrah that 'Ali said: "You will be presented with cursing me, so whoever curses me willingly has no barrier between him and God..."

And the narration continues describing loyalty, love, and hatred, and resurrection states.

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[120]

It is reported from al-Husayn ibn 'Ali that he said:

"Whoever loves us for his heart and fights with us by his tongue and hand is with us in Paradise in the highest rank. Whoever loves us by heart but cannot fight with his hand is with us in Paradise below that. Whoever loves us but is weak in tongue and hand is in Paradise below that. Whoever hates us and assists against us is in the lowest level of Hell..."

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### [121] Death of ‘Ali

It is reported from al-Asbagh ibn Nubatah:

When ‘Ali was struck by Ibn Muljam (may God curse him)—the strike from which he died—we stayed with him that day and night.

He fainted at night, then regained consciousness and said:

“Are you still here?”

We said: “Yes, O Commander of the Faithful.”

He said: “What has kept you?”

We said: “Your love.”

He said: By the One who revealed the Torah to Moses, the Gospel to Jesus, the Psalms to David, and the Criterion to Muhammad, may God’s prayers and peace be upon him and them, no servant loves me except that he sees me where he is pleased, and no servant hates me except that he sees me where he is displeased- rise up- for the Messenger of God, may God’s prayers and peace be upon him and them, informed me that I will be struck on the night of the nineteenth of Ramadan, on the night in which the successor of Moses, peace be upon him, died, and I will die on the night of the twenty-first of it, on the night in which Jesus, peace be upon him, was raised up.

Al-Asbagh said: He died, and by Him besides Whom there is no god, he said it.

### §123 – Best deeds

Yahyā ibn Kathīr al-Ḍarīr said:

“I saw Zubayd ibn al-Ḥārith al-Ayyāmī in a dream after his death.

I said to him: ‘What state have you reached, O Abū ‘Abd al-Raḥmān?’

He said: ‘To the mercy of God.’

I said: ‘Which of your deeds did you find best?’

He said: ‘Prayer and love of ‘Alī ibn Abī Ṭālib (peace be upon him).’”

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### §123 – Recognizing hypocrisy by hatred of ‘Alī

Abū Sa‘īd al-Khudrī said:

“We used to recognize the hypocrites among the Anṣār by their hatred of ‘Alī.”

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### §124 – Testing children by love of ‘Alī

‘Ubāda ibn al-Ṣāmit said:

“We, the Anṣār among the companions of the Messenger of God, used to test our children by their love for ‘Alī. Whoever among them did not love him, we knew he was not from us.”

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### §125 – Umm Salama on insulting ‘Alī

Abū Ishāq al-Sabī‘ī said:

“I performed pilgrimage while I was young. I passed through Medina and saw people gathered in large crowds. I asked them and they said: ‘We are going to Umm Salama, the wife of the Prophet, to hear from her.’

So I followed them until we entered her presence, and she spoke to us.

Then she called out: ‘O Shabath ibn Rib‘ī! (in the manuscript: Shabīb ibn Rib‘ī), and a man from the back of the gathering responded: ‘At your service, O Mother of the Believers.’

She said: ‘Is the Messenger of God insulted in your gatherings?’

He said: ‘God forbid.’

She said: ‘And what about ‘Alī ibn Abī Ṭālib?’

He said: ‘They say things, but they intend worldly gain.’

She said: ‘I heard the Messenger of God say: Whoever loves ‘Alī has loved me, and whoever loves me has loved God. And whoever insults ‘Alī has insulted me, and whoever insults me has insulted God.’”

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### §126 – The Prophet’s anger over insults to ‘Alī

Abū Ja‘far (al-Bāqir) said:

“News reached the Messenger of God that some people were insulting ‘Alī, so he became extremely angry.

While he was still in that state, he kept mentioning it among his companions until ‘Alī arrived.

He seated him beside him and said:

‘You will not enter Paradise until you love me. Whoever claims to love me while hating this one’—and he placed his hand on ‘Alī—‘is lying.’”

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### §127 – Umm Salama: love of ‘Alī and accusations

Zayd ibn Arqam said:

“I entered upon Umm Salama. She said: ‘Where are you from?’

I said: ‘From the people of Kūfa.’

She said: ‘Are you among those in whom the Messenger of God is insulted?’

I said: ‘No, by God, O Mother of the Believers, I have never heard anyone among us insult God.’

She said: ‘Yes, but they say: “May God do to ‘Alī such-and-such, and to those who love him...”’

And by God, the Messenger of God loved him, and he was the most beloved of people to him.”

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### §128 – Insulting ‘Alī and divine retribution

Al-Aṣḥab ibn Nubāta said:

“Muḥabbis ibn Hūd met me and said: ‘O Aṣḥab, what do you say about your brother Abū Turāb the liar?’

I said: ‘May God curse your evil, you and your parents and uncles and aunts.’

For I heard ‘Alī say:

‘By the Creator of the soul, the Splitter of the seed, and the One who established the Ka‘bah, no one hates me except a child of fornication, or one conceived while his mother was menstruating, or a hypocrite.’

Then I said:

‘O God, strike Muḥabbis with a destructive strike, leaving nothing of him on earth.’

It was only a few days later that a horse in a stable broke free and kicked him, killing him.”

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### §129 – Warning about forced cursing of ‘Alī

Abū Ṣāliḥ, the freed slave of ‘Āṣim, said:

“I came to ‘Alī while I was a slave and said: ‘I pledge allegiance to you, O Commander of the Faithful.’

He said: ‘Are you free?’

I said: ‘No, I am a slave.’

So he withdrew his hand.

I then said: 'I pledge allegiance to you on the condition that if I am present I will support you, and if I am absent I will advise you.'

So he accepted my pledge.

Then he said:

'After me, a man will appear over you who will force you to insult me and disavow me. If you fear him, then curse me, for it will be purification and salvation for you. But if he asks you to disavow me, do not disavow me, for I am upon the natural disposition (fiṭra).'

### [130]

From another report, Sa'd ibn Ṭarīf said:

Al-Ḥajjāj took into custody the muezzin of 'Alī (peace be upon him) from Hamdān. He said to him: "Disavow 'Alī and insult him."

He replied: "No, by God, I will not disavow one who raised me when I was young and taught me when I grew up."

So he killed him.

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And in another report from Tamīm ibn Mālik al-Qurashī, he said:

Mu'āwiya ibn Abī Sufyān wrote to Ziyād: "Send me the orators of Iraq, and send me Ṣa'ṣa'a ibn Ṣūḥān." So he did.

When they came to Mu'āwiya, he addressed them, saying:

"Welcome, O people of Iraq. You have come to your leader, who is a shield for you—he gives you what you ask, does not regard the great as too great, nor the small as insignificant. You have come to the land of resurrection and gathering, the holy land, the land of the migration of the prophets..."

Then he said in his sermon:

"If Abū Sufyān had fathered all mankind, they would all have been intelligent."

When he finished, he said to Ṣa'ṣa'a: "Stand and give your speech, O Ṣa'ṣa'a."

So Ṣa'ṣa'a stood, praised God, glorified Him, and sent blessings upon the Prophet (peace be upon him), then said:

"Mu'āwiya mentioned that we have come to our leader who is a shield for us. What then will be our condition if that shield is pierced? And he mentioned that we have come to the land of resurrection and gathering, the holy land, the land of the migration of the prophets."

The place of resurrection and gathering harms no believer after it, nor benefits a disbeliever by proximity to it. And the earth does not sanctify anyone; rather, it is the deeds of servants that sanctify them.

This land was trodden by tyrants more than it was trodden by prophets. And if Abū Sufyān had fathered all mankind, they would all be intelligent—yet the one who actually fathered them was better than Abū Sufyān: Adam (peace be upon him), and he produced both the intelligent and the foolish, the ignorant and the knowledgeable.”

Mu‘āwiya became angry and said:

“Be silent! May you lose your mother, father, and land.”

Ṣa‘ṣa‘a replied:

“My father and mother gave birth to me, and from the earth I came, and to it I shall return.”

So he ordered him sent back to Ziyād, and wrote to him: “Make him stand before the people and order him to curse ‘Alī; if he refuses, kill him.”

Ziyād informed him of this and made him stand before the people. He ascended the pulpit, praised God, and blessed the Prophet (peace be upon him), then said:

“O people, Mu‘āwiya has ordered me to curse ‘Alī, so curse him—may God curse him.”

Then he descended.

Ziyād said to Ṣa‘ṣa‘a: “I only see that you cursed the Commander of the Faithful.”

He replied: “If I leave it ambiguous, I will clarify it.”

Ziyād said: “You must curse ‘Alī, or I will carry out the command of the Commander of the Faithful against you.”

So he went up again and said:

“O people, they have insisted that I insult ‘Alī (peace be upon him), and (the Messenger of God said: ‘Whoever insults ‘Alī has insulted me, and whoever insults me has insulted God’), and I am not one who will insult God and His Messenger.”

Ziyād wrote to Mu‘āwiya informing him of this. Mu‘āwiya ordered that his stipend be cut and his house demolished, and it was done.

Some of the Shī‘a then came together and collected seventy thousand for him.

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The author says:

Reports from the Messenger of God concerning ‘Alī and the rightly guided Imams from his household—regarding loving them, and the prohibition of hatred toward them, and disavowal of their enemies—are beyond the scope of this book.

We have mentioned from them what is sufficient for those whom God wishes to guide and expand their hearts for faith. All of this is a Book of God, testified to by God's explicit statement:

**"Say: I do not ask you for any reward for it except love for the near relatives." (Qur'an 42:23)**

**[The Verse of Affection (Āyat al-Mawadda)] [132]**

And it is reported in the explanation of this verse that the Ansar gathered to the Messenger of God (peace be upon him), and said:

"O Messenger of God, you have brought us the good of this world and the next, and here are our wealth—take it as compensation for what you have brought us, or take whatever you wish from it."

So God, Mighty and Majestic, revealed:

**"Say: I do not ask you for any reward for it except love for the near relatives." (Qur'an 42:23)**

Meaning: I do not ask you for any reward for what I have brought you except love for the near relatives.

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**[Ibn 'Abbās and the Verse of Affection] [133]**

'Abdullāh ibn 'Abbās said:

When this was revealed, the people gathered to the Messenger of God (peace be upon him) and said:

"O Messenger of God, who are your relatives whose love God has made obligatory upon us?"

He said: "'Alī, Fāṭimah, and their children."

So the Prophet (peace be upon him) explicitly identified those of his kin whose love is intended by the verse and transmitted in tradition.

Ibn 'Abbās himself narrated this, and he was one of those of kinship, thereby excluding himself from the group whose love was made obligatory (according to this interpretation).

And some who sought to reject this meaning claimed out of hostility that what is meant is that all Arabs are the Prophet's kin, and therefore they are commanded to love them because of kinship in general.

But the Qur'an refutes this interpretation, because God, Mighty and Majestic, says:

**"Say: I do not ask you for any reward for it except love for the near relatives."**

Thus the address is to all believers—Arab and non-Arab alike.

Therefore, love for ‘Alī and his descendants, the pure Imams (peace be upon them), is an obligation from God upon all believers. Whoever hates them, opposes them, insults them, or harms them has exited the group of believers and has opposed the command of God and His Book and what He has made obligatory upon His servants.

May God protect us and all believing men and women from that, by His mercy. Indeed, He is the Most Merciful of the merciful and the best of forgivers.

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The first volume of *Sharḥ al-Akḥbār fī Faḍā’il al-A’imma al-Aṭḥār* is completed.

All praise belongs to God, Lord of the worlds. May blessings be upon our master Muḥammad, his وصي (executor/successor), and their pure family (peace be upon them).