

Al-Akhhbār fī Faḍā'il al-A'imma al-Aṭhār

(Reports Concerning the Virtues of the Pure Imams)

By Qadi Abū Ḥanīfa al-Nu'mān ibn Muḥammad al-Tamīmī al-Maghribī, who died in 363 AH.

Part Two

In the name of God, the Most Gracious, the Most Merciful.

Praise belongs to God alone, and may God bless Muhammad and his family.

'Alī Preceded [Others] in Islam

134. [Through al-Daghshī, with his chain of transmission, from Ḥabba al-'Uranī, who said:] Prophethood was bestowed upon the Prophet ﷺ on Monday, and 'Alī عليه السلام prayed with him on Tuesday.

135. [And through another chain from] Ibn [1] Yaḥyā, who said:

'Alī عليه السلام said:

"I prayed with the Messenger of God ﷺ for three years before anyone else prayed with him."

136. [And through another chain from Ḥabba al-'Uranī, who said:]

I saw 'Alī عليه السلام laughing on the pulpit. I had never seen him laugh more than that, until his back teeth became visible.

Then 'Alī عليه السلام said:

"While the Messenger of God ﷺ and I were in the valley of Nakhlah praying, Abū Ṭālib appeared before us.

"He said, 'What are you two doing, my nephew?'

"The Messenger of God ﷺ invited him and encouraged him to accept Islam.

"He said, 'I see no harm in what you say and do, but, by God, I will never raise my backside above my head'" —meaning, he would not prostrate.

"Then 'Alī عليه السلام said:

'O God, I do not know of anyone from this community who worshipped You before me except its Prophet.'

"He said this three times. Then he said:

'I prayed before anyone else prayed for seven [years]' —meaning seven years."

137. [And through another chain from Marwān] and 'Abd al-Raḥmān al-Tamīmī, they said:

"Islam remained for seven years with only three people in it: the Messenger of God ﷺ, Khadījah—may God be pleased with her—and 'Alī عليه السلام."

138. [And through another chain from Salmān al-Fārisī, may God have mercy on him, who said:]

"The first of this community to arrive before its Prophet ﷺ [at the Resurrection] will be the first to accept Islam: 'Alī ibn Abī Ṭālib عليه السلام.

"And indeed, this House will be destroyed at the hands of a man from the descendants of al-Zubayr"—a report concerning this was given before it happened.

139. [And through another chain from him also, he said:]

I came to the Messenger of God ﷺ while he was at the top of a well.

He said to me:

"O Salmān."

I replied:

"At your service, O Messenger of God."

He said:

"Know that you are among the people of Paradise, and that the first of my community to arrive at my Pool on the Day of Resurrection will be 'Alī ibn Abī Ṭālib."

I said:

“O Messenger of God, before Abū Bakr and ‘Umar?”

He said:

“Yes. They will only arrive according to their Islam.

“O Salmān, whoever glorifies God once, or declares His oneness once, or magnifies Him once, or praises Him once, God will plant for him a tree in Paradise whose root is of gold, whose branches are of pearls adorned with rubies, and whose fruit is like the breasts of virgins, sweeter than honey and softer than butter. Whenever something is picked from it, another like it takes its place.”

140. [And through another chain from Abū al-Jaḥḥāf, from a man whom he mentioned, who said:]

We entered upon the Commander of the Believers, ‘Alī عليه السلام, at al-Raḥbah, and found him sitting on a short couch.

He said:

“What has brought you here?”

We said:

“Our love for you, O Commander of the Believers.”

He said:

“No one has loved me except that he will see me where he loves [to see me], and no one has hated me except that he will see me where he hates [to see me].”

Then he said:

“By God, no man from the males of this community worshipped God with His Prophet ﷺ before me.”

Then he laughed and turned his face away.

He said:

“Do you know why I laughed?”

We said:

“No.”

He said:

“When I mentioned that, Abū Ṭālib's statement came to mind. He suddenly came upon the Messenger of God ﷺ while I was with him, and we were prostrating to God.

“He said, ‘Have you two really done this?’

“Then he took my hand and said, ‘Look at how you will support him’—meaning the Messenger of God ﷺ—and he encouraged me and urged me to do so.

“When the Messenger of God ﷺ saw this, he hoped that Abū Ṭālib would accept Islam. So he invited him to Islam.

“He said, ‘My nephew, by God, I see that you invite only to something good. But as for raising my backside above my head’—meaning prostrating—[I will not do so].”

‘Alī said:

“I laughed when I remembered him saying this.”

141. [And through another chain from Sa‘īd, who said:]

“‘Alī عليه السلام accepted Islam when he was eight years old. He emigrated when he was eighteen years old and witnessed the Battle of Badr. He killed those whom he killed that day, and what happened through him happened. This is his history.”

142. [And through another chain from ‘Afīf—the brother of al-Ash‘ath ibn Qays—who said:] I came to Mecca [in the pre-Islamic period] to purchase perfume and clothing for my family.

While I was sitting with al-‘Abbās ibn ‘Abd al-Muṭṭalib in the mosque, I looked toward a young man who had approached while the sun had risen high. He began looking toward the sky, then turned toward the House [the Ka‘bah].

Then a boy came and stood beside him. After that, a woman came and stood behind the two of them.

The young man bowed, and the two of them bowed with him. He prostrated, and the two of them prostrated with him, until they completed the prayer.

I said to al-‘Abbās:

“I see something extraordinary happening.”

He said:

“Yes. This young man is Muḥammad ibn ‘Abd Allāh, my nephew. And this boy is also my nephew, ‘Alī ibn Abī Ṭālib.”

I said:

“And the woman?”

He said:

“Khadījah bint Khuwaylid, the wife of this Muḥammad.”

He continued:

“He claims that God, the Lord of the heavens and the earth, sent him as a messenger with this religion and called people to it. No one has responded to him except those whom you see.”

143. [And through another chain from al-Ḥasan ibn ‘Alī عليهما السلام, who addressed the people after ‘Alī عليه السلام had been killed, he said:]

“Yesterday a man was killed who was not surpassed by the earlier generations in deeds, nor will the later generations attain his equal.

“The Messenger of God ﷺ would send him with military expeditions and say:

‘Know that Gabriel is on his right, Michael on his left, and the Angel of Death before him. No one fights him except that he kills him, and he does not attempt to conquer anything except that God grants victory through his hands.’

“He left neither gold nor silver, except for seven hundred dirhams that remained from his stipend, which he had set aside for a servant.”

144. [And through another chain from ‘Abd al-Wahhāb ibn Muḥammad, from his father, who said:]

“Every verse in the Qur’ān that says, ‘O you who believe’ has ‘Alī عليه السلام at its head, because he was the first of all the believers to believe in God and His Messenger.”

145. [And through another chain from Abū Bakriyya, from ‘Umar ibn Umayya, who said:]

“Islam remained for three years with only three people: the Messenger of God ﷺ, ‘Alī عليه السلام, and Khadījah—may God be pleased with her.”

These reports are established, and most of those regarded by the Sunnī community as scholars say this as well: that ‘Alī عليه السلام was the first of the males of this community to accept Islam, and that no one preceded him in Islam except Khadījah bint Khuwaylid, the wife of the Prophet ﷺ. This occurred because of something that had preceded it in her case, by which God intended her happiness.

The reason is that when the Messenger of God ﷺ's father, ‘Abd Allāh ibn ‘Abd al-Muṭṭalib, died, his mother Āminah was pregnant with him. When she gave birth to him, his grandfather ‘Abd al-Muṭṭalib took care of him.

Then ‘Abd al-Muṭṭalib died when the Messenger of God ﷺ was eight years old.

After him, his paternal uncle Abū Ṭālib, the full brother of his father, took care of him.

Their mother was Fāṭimah bint ‘Amr ibn ‘Ā’idh ibn ‘Imrān ibn Makhzūm.

‘Abd al-Muṭṭalib had entrusted him with this responsibility.

When God, the Almighty, intended for Muḥammad ﷺ the honor of prophethood, He raised him upon purity and noble character. He was the best of people in honor, the finest in character, the most truthful in speech, the best in companionship and neighborliness, the greatest in forbearance, and the noblest in lineage.

There are so many examples of his noble character, virtue, and proofs and signs of his prophethood that recounting them would exceed the scope of this book.

Indeed, people called him **al-Amīn** (“the Trustworthy”) because of what they saw of his trustworthiness, purity, noble character, integrity, and freedom from every indecency and defect.

146.

Among the things reported from him ﷺ is that he said:

“One day, when I was a boy playing with the boys of Quraysh, I began carrying stones for one of the things we were playing at.

“I saw that each of the boys had removed his garment and thrown it over his shoulder because of the stone he was carrying, using it to protect himself from the stone, and they remained naked.

“I went to do as they had done. But when I reached out my hand to loosen my garment, I was struck painfully and was told:

‘Do not loosen your garment. Fasten it around yourself, and do not expose your private parts.’

“I began looking to the right and left, but I could not see anyone. So I abandoned what I had intended to do, fastened my garment around myself as before, and carried the stones on my shoulder.”

The Messenger of God ﷺ reached adulthood, and reports of his purity, noble character, chastity, modesty, piety, and the remarkable signs of prophethood witnessed in him became widespread among the people.

Reports of this had also reached those who had knowledge of the religions of God Almighty and His scriptures and of the signs of His prophets—including informants, monks, and others who had witnessed him.

Khadījah bint Khuwaylid was his wife. She was a woman of noble status and had become a widow after the death of a previous husband.

She used to send merchandise to Syria for trade with servants and agents. Quraysh were likewise merchants who traveled for trade to Syria and elsewhere.

When reports concerning the Messenger of God ﷺ had reached her and become widespread, she sent to him, offering him goods to trade on her behalf in Syria.

He agreed, and she sent with him a servant named **Maysarah**.

They stopped at a place near a monastery where a monk lived, and the people settled there.

The Messenger of God ﷺ went to a tree some distance away from them and sat beneath it.

The monk saw him and came down to him. He also saw Maysarah serving and speaking with him, so he took Maysarah aside and said:

“Where is this young man whom I see with you from?”

He replied:

“From Mecca, the sanctuary of God.”

The monk said:

“From Quraysh?”

He replied:

“Yes, from one of its central families.”

The monk asked:

“What do you want from him?”

Maysarah replied:

“We have heard that a prophet will be sent from among the Arabs and that he will sit beneath this tree on this very day. No one has ever sat beneath it on a day like this except a prophet.”

Maysarah said to him:

“By God, many reports like what you have said have already pointed him out to us.”

The monk said:

“Keep what I have told you secret, for he has enemies among the Jews.”

After this, Maysarah observed that on a day when the sun's heat became intense, none of those traveling with them could speak because of the severity of the heat.

Yet a cloud shaded the Messenger of God ﷺ, while he remained at ease, untouched by what afflicted the others.

He made a profit in that trade greater than anyone else had ever made.

When he returned with the goods to Khadījah, she said to her servant Maysarah:

“How great is Muhammad's trustworthiness and blessing! I have never made a profit in any trade like the profit I made from the goods I entrusted to him.”

Maysarah said to her:

“What I heard and saw from him was even greater than that.”

She asked:

“What was it?”

So he told her about the monk and the cloud.

Khadījah had a cousin to whom she had mentioned these things, and who had mentioned them to her—**Waraqah ibn Nawfal**.

He followed the Christian religion and used to say that the time for the appearance of a prophet from among the Arabs was approaching, one whom God Almighty would send to all nations.

Along with what she had heard of reports concerning the Messenger of God ﷺ, she said:

“By God, this man is more worthy of me than Waraqah and anyone else.”

So she sent for him, and she married him.

She was among the best of his wives.

All of his children were from her except Ibrāhīm, who was from Māriyah al-Qibṭiyyah.

She gave birth to his eldest child, **al-Qāsim**, after whom he was known by his kunyah [Abū al-Qāsim]. He was the eldest of her male children by him.

Then came **al-Ṭayyib**, then **al-Ṭāhir**.

His eldest daughters by her were **Ruqayyah**, then **Zaynab**, then **Umm Kulthūm**, then **Fāṭimah** عليهما السلام.

After the Messenger of God ﷺ married her, she continued to see from him and hear from him things corresponding to the widespread reports about the signs of prophethood.

She would mention these things to her cousin Waraqah, who would congratulate her, rejoice in what she had, and say:

“By God, he is indeed the awaited prophet.”

Waraqah died before the Messenger of God ﷺ was sent [as a prophet], and he was a poet.

Whenever Khadījah told him what she witnessed from the Messenger of God ﷺ and what he told her, he would impatiently await his mission and say:

“How long until the Messenger of God ﷺ is sent, so that I may believe in him?”

Regarding this, he said:

“I have persisted, and in remembrance I am persistent—
A concern that has long made the sobbing rise.

Because of what Khadījah has told me, again and again,
My waiting, O Khadījah, has grown long.

Regarding what Quss has told me,
Among the monks, who declares that he will not deviate,
In the two sanctuaries of Mecca, upon my hope,
Your report—that I might see his emergence.”

And when Khadījah told him, he said:

“I do not see him as anything other than the prophet of this community whom Moses and Jesus foretold.”

He also said these verses:

“Indeed Muḥammad will rule over a people,
And defeat whoever argues against him.
A radiant light will appear throughout the lands,
By which creation will be set right when it surges.
Whoever fights him will meet loss,
While whoever makes peace with him will meet success.
Would that, when that time comes,
I could witness it and be the first among them to enter—
To enter into that which Quraysh detest,
Even if they cry out throughout Mecca.
I hope, despite everything they hate,
To ascend to the Lord of the Throne as they descend.
Can abasement be anything other than disbelief
For one who chooses the highest of constellations?
If they remain and I remain, there will be events
Over which the unbelievers will cry out loudly.
And if I perish, every young man will encounter
The portion of destiny appointed for him.”

Explanation of the Unfamiliar Word

Al-nashīj means crying or sobbing. It is said: *nashaja al-bākī* when the crying becomes caught in the throat.

This, then, was the reason concerning Khadījah—may God be pleased with her and have mercy upon her.

‘Alī’s Special Relationship with the Messenger ﷺ

As for ‘Alī ibn Abī Ṭālib عليه السلام, the reason for his special relationship [with the Messenger] was that the nobles and leaders among the Arabs, when one of their sons reached an age at which they wanted him to be trained and disciplined, would entrust him to one of the nobles of his people to take responsibility for his upbringing and employ him in whatever would develop him.

This was so that the father would not become directly involved in disciplining his son, thereby avoiding the son's natural deference to his father.

Abū Ṭālib had three sons.

The eldest was ‘**Aqīl ibn Abī Ṭālib**.

The middle was **Ja‘far**, who was ten years younger than ‘Aqīl.

The youngest was ‘Alī عليه السلام, who was ten years younger than Ja‘far. When ‘Aqīl reached maturity, Abū Ṭālib entrusted him to his brother al-‘Abbās. When Ja‘far reached maturity, he entrusted him to his brother Ḥamzah. And when ‘Alī reached maturity, he entrusted him to the Messenger of God ﷺ. According to another report, he entrusted Ja‘far to al-‘Abbās and ‘Alī عليه السلام to the Messenger of God ﷺ, while keeping ‘Aqīl with himself. When the Messenger of God ﷺ reached adulthood, established himself independently, and married, ‘Alī عليه السلام remained with the Messenger of God ﷺ. When Gabriel عليه السلام brought the Messenger of God ﷺ the message from God Almighty—and this was on Monday—the Messenger informed Khadījah of it, just as he had informed her of the things he had seen and the divine inspirations that had come to him through the signs of prophethood for which God had prepared him. This was among the things that had already preceded her acceptance, as we have mentioned, and it strengthened her conviction. She had continued to anticipate and await it. When the Messenger of God ﷺ brought this message to her, **she accepted Islam immediately.**

147.

Then, on the following day, Tuesday, the Messenger of God ﷺ called ‘Alī عليه السلام, who was still young and had no prior knowledge or information about this.

He said to him:

“May my father and mother be sacrificed for you. Give me some time.”

The Messenger of God ﷺ said to him:

“I will give you as much time as you wish, but what I have told you must remain a trust with you, and no one other than you may know of it.”

‘Alī عليه السلام said:

“I only wanted not to proceed in this matter except according to my father's opinion. But once you have told me, I testify that there is no god but God and that you are His Messenger.” Thus, the prophethood of Muḥammad ﷺ began on Monday, and ‘Alī عليه السلام accepted Islam the following day, Tuesday, as has been transmitted at the beginning of this chapter.

This is, as we have stated, what most ordinary people transmit, and through their chains of transmission I have related most of what I have related here.

This was one of the things by which God Almighty tested the heart of ‘Alī عليه السلام: that he believed in Him and His Messenger despite his young age and the recency of his experience. God found him worthy when He approved and accepted this from him.

Some among the Sunnī community—those who hated him, whom God Almighty hated, and concerning whom the Messenger of God ﷺ gave warning—have criticized this and said:

“His Islam at that time cannot be counted as Islam because he had not reached adulthood and was not legally accountable.”

But this criticism of theirs is actually a criticism of the Messenger of God ﷺ, since he invited ‘Alī to Islam and accepted Islam from him.

According to their own claim, this was acceptable and there was no obligation upon him, despite their ignorance of the religion of God Almighty, the Sunnah of His Prophet ﷺ, and what God Almighty revealed to him in His Book.

God, Exalted is His praise, said:

“And We gave him judgment while he was still a child.” [Qur’ān 19:12]

And judgment is a degree that comes after Islam, and it is only granted to one who is deserving of it.

They have also narrated from ‘Abd Allāh ibn ‘Umar, as well as others among the Companions whom they consider authoritative, whose statements they regard as obligatory to follow and not permissible to contradict, that he said:

“When a child reaches seven years of age, his faith and disbelief are recorded.”

Their evidence for this includes the Islam of ‘Alī عليه السلام.

They all also cite the saying of the Messenger of God ﷺ:

“Every newborn is born upon the natural disposition [fiṭrah], until his parents make him a Jew, Christian, or Magian.”

They likewise unanimously hold that the legal status of the child follows that of his parents, and his religion is their religion until he chooses to leave it.

If he is born upon the fiṭrah, it is not permissible for him to depart from it until he reaches maturity.

When he reaches maturity, according to them, he is considered to be upon Islam; if he then chooses another religion, he is asked to repent. If he repents, [he is spared], and if he does not, he is killed.

There is much discussion concerning this, which would make the account lengthy.

148.

Among the reports they have transmitted concerning this same matter is one from ‘Amr ibn Salamah, who said:

“We were at a place where travelers would pass by us, and whoever came from the Prophet ﷺ would tell us things about him, peace and blessings be upon him.

“I memorized a great deal of the Qur’ān.

“My father then went in a delegation of my people to the Prophet ﷺ. He taught them how to pray and said:

‘Let the one among you who knows the most Qur’ān lead you in prayer.’

“They put me forward, and I used to lead them in prayer when I was eight years old.

“I had only a cloak, and when I prostrated, my private parts became exposed.

“One of the men of the group said, ‘Cover the private parts of your imam.’

“So they dressed me in a wrapped turban.

“Nothing after Islam ever made me happier than I was because of that.”

Thus, this ‘Amr ibn Salamah—one of the Companions whose statements they consider impermissible to contradict—reports that he accepted Islam, went to the Messenger of God ﷺ, and subsequently led people in prayer while he was **eight years old**.

Those who say that ‘Alī’s Islam عليه السلام was not truly Islam only say this in order, as they claim, to remove his superiority over Abū Bakr, ‘Umar, and others who preceded him in age.

For God Almighty says:

“And the foremost are the foremost; those are the ones brought near [to God].” [Qur’ān 56:10]

It cannot be that someone brought near to God is preceded by someone who is closer to Him than that person.

And the Messenger of God ﷺ said:

“The imam of a people is their delegate before God.”

Likewise, in every matter the imam is the one who precedes the people. This can only be someone who is closest among them to God Almighty and to His Messenger.

149.

Through another chain from Ḥabba al-‘Uranī, who said:

‘Alī عليه السلام said at ‘Arafah:

"I am the servant of God and the brother of the Messenger of God. No one said this before me, and no one will say it after me except a liar."

Notes

[1] Qur'ān 19:12 — Sūrat Maryam:

"And We gave him judgment while he was still a child."

[2] Qur'ān 56:10 — Sūrat al-Wāqī'ah:

"And the foremost are the foremost."

[i] Al-Raḥbah:

A village opposite al-Qādisiyyah, approximately one day's journey from Kufa, on the left side of the road for pilgrims traveling toward Mecca.

[ii] Waraḡah ibn Nawfal:

Waraḡah ibn Nawfal ibn Asad ibn 'Abd al-'Uzzā.

150.

[And through another chain from 'Abd Allāh ibn 'Umar, who said:]

The Messenger of God ﷺ established bonds of brotherhood among his Companions, but he did not mention 'Alī عليه السلام.

'Alī stood up with his eyes overflowing with tears and said:

"O Messenger of God, why have you left me without a brother?"

The Messenger of God ﷺ said to him:

"I have left you for myself. You are my brother in this world and in the Hereafter."

151.

[And through another chain from Asmā' bint 'Umayy, who said:]

At the gathering-place of Muzdalifah, during the Farewell Pilgrimage, the Messenger of God ﷺ stood facing Mount Thabīr and said:

"O God, I say as my brother Moses said:

'O God, forgive me my sin, expand my breast, make my task easy for me, remove my burden from me, and appoint for me a minister from my family: 'Alī, my brother. Strengthen my back through him and make him share in my affair, so that we may glorify You abundantly and remember You abundantly. Indeed, You are ever watchful over us.'"

152.

[And through another chain from al-Aṣḡagh ibn Nubāta, who said:]

'Alī عليه السلام addressed us and said:

"O people, I am the cousin of the Messenger of God ﷺ, the brother of the Messenger of God ﷺ, the successor designated by the Messenger of God, and the heir of the Messenger of God.

"His daughter is my wife, and she is the best of the women of his community.

"Whoever claims that revelation descends after Muḥammad ﷺ has disbelieved in the Most Merciful, the Almighty."

153.

[And through another chain from Abū Yaḥyā, who said:]

I heard 'Alī عليه السلام, while he was on the pulpit, say:

"I am the servant of God and the brother of His Messenger. No one other than me says this except a liar."

A man then said:

"I am the servant of God and the brother of His Messenger."

and he was afflicted with madness.

154.

[And through another chain from Kathīr ibn Sa‘d, from Abū Yaḥyā, who said:]
I heard ‘Alī عليه السلام—so many times that I cannot count them, or perhaps he said more than a thousand times—say on the pulpit, whenever he ascended it:
“I am the servant of God and the brother of His Messenger. No one will say this after me except a liar.”

Brotherhood

These reports are also established. Both the particularists [i.e. the Shī‘ah] and the general body [i.e. the Sunnīs] have transmitted them through numerous chains, and they have not disagreed concerning their authenticity.

‘Alī عليه السلام was not the brother of the Messenger of God ﷺ through an apparent blood relationship, either through his father or his mother, nor was he his full brother.

Rather, this was said about him to make clear his rank, his Imamate, and his superiority over the rest of the Muslims, so that none of them would precede him or exercise authority over him after the Messenger of God ﷺ.

For the Messenger had established bonds of brotherhood among all of them, pairing each one with another, while singling ‘Alī out from among them by making him his brother.

The Arabs say that something is the “brother” of another thing when it resembles it, is close to it, or agrees with it in meaning.

They have likewise interpreted God's statement concerning those who reproached Maryam for giving birth to ‘Īsā:

“O sister of Aaron! Your father was not an evil man, nor was your mother unchaste.” [Qur’ān 19:28]

They said that this Aaron was, at that time, a man known for sexual immorality, so they compared her to him by saying:

“O sister of Aaron”—

meaning, “O one resembling Aaron in his immorality.”

This usage is well known in the Arabic language.

Since ‘Alī عليه السلام was the successor of the Messenger of God ﷺ over his community, his caliph over it after him, and the one who occupied his position among them;

and since he was the person most closely resembling him in rank—even though the Messenger of God ﷺ was higher than him in rank and status—and since he was the closest of them to him in this respect;

it is permissible to call something the “brother” of another when it accompanies and resembles it.

Thus the Messenger of God ﷺ reinforced for ‘Alī the Imamate that he had established for him through this designation of brotherhood, as well as through the other matters we have mentioned and will mention in this book from various perspectives, together with the explicit designation concerning him that we have already mentioned.

As for apparent blood brotherhood, that by itself does not establish this position without an explicit designation. A believer may be the blood brother of an unbeliever or hypocrite, while the two differ in their circumstances and beliefs.

Religious brotherhood, on the other hand, exists because of shared belief, resemblance in faith, and agreement upon it.

Therefore God Almighty said:

“The believers are but brothers.” [Qur’ān 49:10]

because of their agreement in faith.

Thus they are brothers because they share that faith.

And God Almighty, through the tongue of His Messenger, singled out ‘Alī عليه السلام by making him one who resembled and agreed with the Messenger, since He singled him out for brotherhood from among all the believers.

None of them therefore had the right to precede him or exercise authority over him, just as they had no right to do so with the Messenger of God ﷺ.

‘Alī's Distinction

Among the things explicitly stated concerning the superiority of ‘Alī عليه السلام by name is the following:

155.

[Through another chain from Anas ibn Mālik, who said:]

We were reluctant to ask the Messenger of God ﷺ questions.

Then when the following was revealed:

“When the help of God and the victory come...” [Qur’ān 110:1]

we understood that his death had been announced to him.

So we said:

“O Messenger of God, if something should happen to you, whom should we ask after you?”

He said:

“My brother, my minister, and my successor among my family; the best of those whom I leave behind; the one who will settle my debts and fulfill my promises: ‘Alī ibn Abī Ṭālib عليه السلام.”

156.

[And through another chain from al-Suddī, who said:]

‘Alī عليه السلام entered upon the Messenger of God ﷺ while ‘Ā’ishah was sitting there.

The Messenger of God ﷺ said to him:

“Welcome to the leader of the Arabs.”

‘Ā’ishah said:

“O Messenger of God, are you not the leader of the Arabs?”

He replied:

“I am the leader of the children of Adam, without boasting, and ‘Alī is the leader of the Arabs.”

157.

[And through another chain from Jābir ibn ‘Abd Allāh al-Anṣārī:]

When ‘Alī عليه السلام was mentioned in his presence, he said:

“That is the best of creation,”

or he said:

“the best of human beings.”

He meant ‘Alī عليه السلام.

158.

[And through another chain from him as well:]

When ‘Alī عليه السلام was mentioned, he said:

“‘Alī عليه السلام is the best of human beings. No one doubts this except a hypocrite.”

159.

[And through another chain from ‘Ammār ibn Yāsir, may God have mercy upon him, who said:]

One day he said to a group who had gathered around him:

“Who do you consider the best and most excellent of people?”

They said:

“‘Umar, the Commander of the Believers. He conquered many lands and established many cities, and that was during his time.”

He remained silent.

They said:

“What do you say, Abū al-Yaḳẓān?”

He said:

“I say what I heard from the Messenger of God ﷺ. He said:

“‘Alī is the best of human beings. Whoever rejects this has disbelieved.”

And I heard him ﷺ say:

“Whenever a people place a man in charge of their affairs while there is among them someone better than him, their affairs will descend into degradation.”

160.

[And through another chain from Muḥammad ibn Qays, from his father, who said:]

We were with al-A‘mash [i] discussing disagreements.

He said:

“I know where this disagreement came from.”

I said:

“Where did it come from?”

He said:

“This is not the place to discuss that.”

Later I came to him when he was alone.

I said:

“We discussed the disagreement that has occurred, and you said that you know where it came from.

“I asked you about it, and you said that this was not the place for it.

“Now I have come to you alone.

“Tell me, then: where did the disagreement come from?”

He said:

“Yes. Authority over this community was given to someone who did not possess knowledge, and he was asked questions.

“He asked the people, and they disagreed.

“Had they returned the matter to its proper place, there would have been no disagreement.”

I asked:

“To whom?”

He said:

“To the one who was asked questions after the Messenger of God ﷺ, and no one else was asked in his place;

“to the one who used to say, ‘Ask me before you lose me. You will never find anyone more knowledgeable than me concerning what lies between the two covers [of the Qur’ān]’;

“to the one who would strike his hand upon his chest and say, ‘Indeed, there is abundant knowledge here, but I have found no one capable of carrying it’;

“to the one about whom the Messenger of God ﷺ said:

‘The most capable of you in settling judicial matters is ‘Alī ibn Abī Ṭālib.’”

161.

[And through another chain from al-Ḥasan al-Baṣrī, who said:]

I entered the Mosque of the Messenger of God ﷺ and sat with ‘Abd Allāh ibn ‘Umar.

This was on Friday.

We remained there until Marwān came to us. He delivered the sermon and prayed.

‘Abd Allāh ibn ‘Umar began saying:

“May God have mercy upon you, O Salmān.”

and repeatedly said this.

I said to him:

“O Abū ‘Abd al-Raḥmān, you have mentioned something concerning Salmān.”

He said:

“Yes. He came out to us on the evening when the people pledged allegiance to Abū Bakr.

“He said:

‘By God, you have made the children of the ignoble covet this position. Had you entrusted it to the family of your Prophet, no one other than them would have coveted it.’

“I remembered his statement when I saw Marwān upon the pulpit.”

162.

[And from Abū Ṣāliḥ, who said:]

When ‘Umar’s death approached, he gathered the members of the council.

‘Alī عليه السلام, ‘Uthmān, Ṭalḥah, al-Zubayr, ‘Abd al-Raḥmān ibn ‘Awf, Sa’d ibn Abī Waqqāṣ, and a number of the Muhājirūn and Anṣār gathered with him.

He praised and glorified God Almighty.

Then he said:

“I am departing from you as those before me departed from you.

“I ask you by God: do you know of any injustice I have committed against ‘Alī, or any claim or liability owed to anyone among the Muslims or those under treaty?”

They all said:

“O God, no.”

‘Alī remained silent.

‘Umar said:

“Were you not satisfied with me up to this day?”

They said:

“Yes.”

‘Alī said nothing.

‘Umar looked at him and said:

“What do you say, Abū al-Ḥasan?”

He said:

“I say: May God forgive me and you, ‘Umar. You are more in need of the approval of the one who preceded you than you are of our approval.”

Al-Zubayr ibn al-‘Awwām said to him:

“O Abū al-Ḥasan, there is something weighing upon the Commander of the Believers. He has singled you out with this question only because he wishes to hear something good from you.”

‘Alī عليه السلام said:

“If there was something he did specifically toward me—as you know—then he did well in what he undertook concerning the affairs of the community.

“My intimate friend [the Messenger of God ﷺ] instructed me to forgive wrongs committed specifically against us.

“I therefore say as Joseph said:

‘There is no reproach against you today. May God forgive you, and He is the Most Merciful of those who show mercy.’” [Qur’ān 12:92]

‘Umar said:

“And may God forgive you, O Abū al-Ḥasan. You have long been among the foremost in doing good.”

Then he said:

“O assembly of the Muhājirūn and Anṣār, the Messenger of God ﷺ informed us before his death:

‘God is the guardian [mawlā] of His Messenger, and His Messenger is the guardian of every believer and has greater authority over the believers than they have over themselves.

‘And ‘Alī ibn Abī Ṭālib is the guardian of whoever has the Messenger of God as his guardian.’”

163.

Muḥammad ibn Sinān, from Abū al-Jārūd [Ziyād ibn al-Mundhir], from ‘Umar al-Murādī, who said:

I used to hold the view of the Khārijites because I had never seen a people more diligent in worship nor more willing to give their lives to death.

I used to visit judges and jurists.

One day a man said to me:

“Shall I direct you to a woman whom every jurist and ascetic in Baṣrah visits?”

I said:

“I would like that.”

He described her house to me.

I entered and found an elderly woman who bore the signs of worship.

In one corner of her house was a man wrapped in worn clothing. I assumed that he was one of her servants.

She said to me:

“What do you need, servant of God?”

I said:

“I am a man who holds the view of the Khārijites because I have seen them as the most diligent of people in worship and the most willing to give their lives to death.”

The old man raised his head and said:

“You are gathering wood for a people who are in the Fire, because by their insults they curse God and His Messenger by insulting the best of people after the Messenger of God ﷺ.”

I turned toward him, objecting to what he had said.

The woman said to me:

“Servant of God, do you know who this old man is? This is Abū al-Ḥamrā’, the servant of the Messenger of God ﷺ.”

I said to him:

“I did not recognize you.”

Then I said:

“Tell me what you know concerning ‘Alī عليه السلام.”

He said:

“I will tell you what my eyes saw, what my ears heard, and what my feet walked through.

“While I was before the Messenger of God ﷺ serving him, he said to me:

‘O Abū al-Ḥamrā’, go and bring me one hundred men from among the Arabs.’

“He named them to me.

“I went and brought them to him, and arranged them in a row before him.

“Then he said:

‘Go and bring me such-and-such people from among the non-Arabs.’

“He named them to me.

"I brought them to him and arranged them in rows behind the Arabs.

"Then he said:

'Go and bring me a group of Copts.'

"He named them to me.

"I brought them and arranged them behind the non-Arabs.

"Then he said:

'Bring me a group of Abyssinians.'

"He named them to me.

"I brought them and arranged them behind the Copts.

"Then he turned toward all of them and said:

'Do you testify that I am the guardian of the believers and have greater authority over them than they have over themselves?'

"They said:

'Yes, O God.'

"He said:

'Whoever has me as his guardian, then 'Alī is his guardian. O God, befriend whoever befriends him, oppose whoever opposes him, support whoever supports him, and abandon whoever abandons him. Have you heard and obeyed?'

"They said:

'Yes, O Messenger of God.'

"He said:

'O God, bear witness.'

"Then he said to me:

'O Abū al-Ḥamrā', bring me some parchment and an inkpot.'

"I brought them to him.

"Then he said:

'Write:

In the name of God, the Most Gracious, the Most Merciful.

This is what the Arabs, non-Arabs, Copts, and Abyssinians acknowledge: God, Glorified is His praise, is the guardian of His Messenger; His Messenger is the guardian of the believers and has greater authority over them than they have over themselves; and whoever has the Messenger of God ﷺ as his guardian, then 'Alī is his guardian.

O God, befriend whoever befriends him, oppose whoever opposes him, support whoever supports him, and abandon whoever abandons him.'

"Then he took the document, sealed it, and gave it to 'Alī.

"By God, I do not know what he did with it."

The same report has also been transmitted by Muḥammad ibn Jarīr al-Ṭabarī in the book we mentioned previously.

164.

[And through another chain from 'Alī ibn Ḥazwar, who traced it back, who said:]

When the Commander of the Believers, 'Alī عليه السلام, finished fighting the people of Baṣrah, he stood at the entrances of three streets, with the people gathered around him.

He said:

"Shall I tell you who is the best of creation in the sight of God on the Day of Resurrection?"

They said:

"Yes, O Commander of the Believers. Tell us."

He said:

“They are the Shī‘ah from the descendants of ‘Abd al-Muṭṭalib.”

‘Ammār [ibn Yāsir] said:

“Name them for us, O Commander of the Believers.”

He said:

“I did not mention this to you except intending to tell you their names.

“They are: the Messenger of God; your companion, his successor; Ḥamzah; Ja‘far; al-Ḥasan; al-Ḥusayn; and the Mahdī from us, the People of the House.”

165.

[Al-Ḥusayn ibn al-Ḥakam al-Ḥibrī, with his chain of transmission, from Rabī‘ah al-Sa‘dī, who said:]

When the affair of ‘Uthmān became what it became, the people pledged allegiance to ‘Alī عليه السلام.

Ḥudhayfah al-Yamānī was in al-Madā’in on the day ‘Uthmān was killed.

‘Alī عليه السلام sent him his appointment and informed him of what had happened among the people and of their pledge of allegiance to him.

Ḥudhayfah called for the prayer, and the people gathered.

He stood before them and delivered a sermon. He praised and glorified God Almighty, mentioned the Prophet ﷺ with what was appropriate to him, and informed them of the matter concerning ‘Alī and what had been written to him.

He said:

“By God, the Commander of the Believers has truly been appointed over you.”

He repeated this **seven times**, swearing to them by God each time.

A man stood and said:

“O commander, when did he become the Commander of the Believers? Today, when he was appointed, or was he already so before this?

“We hear you repeating this seven times and swearing to it, and I assume this is because of something that had previously come to your knowledge.”

Ḥudhayfah said:

“If you wish, I will tell you. Otherwise, the matter between you and me is ‘Alī عليه السلام, for he knows more than anyone concerning what I am saying.”

The man said:

“Then tell me.”

Ḥudhayfah said:

“The Messenger of God ﷺ used to tell us:

‘When you see Diḥyah al-Kalbī sitting with me, let none of you approach me.’

“Gabriel used to come to him in the form of Diḥyah al-Kalbī.

“One day I came to him to greet him and found him asleep, with his head resting in the lap of Diḥyah al-Kalbī.

“I closed my eyes and turned back.

“Then ‘Alī ibn Abī Ṭālib عليه السلام met me and said:

‘Where have you come from?’

“I said:

‘From the Messenger of God ﷺ.’

“I told him what I had seen.

“He said:

‘Come back with me. Perhaps you will be a witness for us before the people.’

“He walked, and I walked with him, until we came to the door of the Prophet ﷺ.

"I sat behind the door.

"‘Alī عليه السلام entered and said:

‘Peace be upon you and the mercy and blessings of God.’

"Diḥyah al-Kalbī replied:

‘And upon you be peace and the mercy and blessings of God, O Commander of the Believers. Come closer and take the head of your cousin from my lap, for you have more right to him than I do.’

"The Prophet's ﷺ head was placed in the lap of ‘Alī عليه السلام.

"Then I looked, and Diḥyah was no longer there.

"The Prophet ﷺ remained asleep for some time, then awoke and looked at ‘Alī عليه السلام.

"He said:

‘O ‘Alī, from whose lap did you take my head?’

"He said:

‘From the lap of Diḥyah al-Kalbī, O Messenger of God.’

"He said:

‘Rather, you took it from the lap of Gabriel.

‘And what did you say when you entered? And what did he say to you?’

"He said:

‘I said: Peace be upon you and the mercy and blessings of God.’

"He replied:

‘And upon you be peace and the mercy and blessings of God, O Commander of the Believers. Come closer and take the head of your cousin from my lap, for you have more right to him than I do.’

"The Prophet ﷺ said:

‘He has spoken the truth. You have greater right to me than he does.

‘Congratulations to you, O ‘Alī. May the inhabitants of Heaven be pleased with you, and the angels have greeted you with the title of Commander of the Believers.

‘Congratulations to you for this virtue and honor from God Almighty.’

"Not long afterward, the Messenger of God ﷺ came out and saw me behind the door.

"He said to me:

‘O Ḥudhayfah, did you hear anything?’

"I said:

‘Yes, by God, I heard it.’

"I told him what had happened.

"He said:

‘Tell others what you heard from Gabriel عليه السلام.’”

166.

[And through another chain from Asmā’, daughter of Makhzūmah, the mother of ‘Abd Allāh ibn al-‘Abbās, who said to her son:]

"My son, remain attached to ‘Alī ibn Abī Ṭālib, for there is no one among people after the Messenger of God ﷺ more knowledgeable or more excellent than him.”

167.

[And through another chain from ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī, who said:]

A verse was revealed concerning ‘Alī عليه السلام and his Shī‘ah:

"Indeed, those who believe and perform righteous deeds—they are the best of creation."

[Qur’ān 98:7]

He said:

"It refers to 'Alī and his Shī'ah."

168.

[And through another chain from Umm Salamah, may God be pleased with her, who said:]
The following verse was revealed:

"God only wishes to remove impurity from you, People of the House, and to purify you completely." [Qur'ān 33:33]

It was revealed to the Messenger of God ﷺ while he was in my house.

I was at the doorway, while 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn were inside with him.

He recited the verse.

I said:

"O Messenger of God, who are the People of the House?"

He said:

"I, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn."

She said:

"I asked, 'Am I among the People of the House?'"

He said:

"You are upon goodness. You are one of the wives of the Prophet."

He did not say to me:

"You are among the People of the House."

169.

[And through another chain from Rub'ī ibn Khirāsh, who said:]

I heard 'Alī عليه السلام say:

Suhayl ibn 'Amr came to the Messenger of God ﷺ and said:

"O Muḥammad, some people from among our slaves have come out to you, so return them to us."

Abū Bakr and 'Umar said:

"He speaks the truth, O Messenger of God."

The Prophet ﷺ said:

"You will not cease, O assembly of Quraysh, until God sends against you a man whose heart He has filled with faith, who will strike your necks in defense of this religion while you flee from it like frightened livestock."

'Umar said:

"Am I that man, O Messenger of God?"

He said:

"No. But it is the one who is mending the sandal."

'Alī عليه السلام said:

"At that time, I had the sandal of the Messenger of God ﷺ in my hand, repairing it."

Explanation of the expression "fleeing like frightened livestock":

Al-jufūl means to flee rapidly while traveling.

170.

[And through another chain from Sa'īd ibn Jubayr, who said:]

I saw 'Abd Allāh ibn al-'Abbās sitting beside the edge of Zamzam while he was speaking to the people.

A man stopped before him.

He said:

"O Ibn 'Abbās, I am a man from Syria. I have come to ask you something."

Ibn 'Abbās said:

"All the helpers of every oppressor—except those whom God protects—[are welcome]. Ask whatever you wish."

The man said:

"I have come to ask you about 'Alī ibn Abī Ṭālib and his fighting against people who professed 'There is no god but God,' who had not rejected prayer or fasting, nor pilgrimage, nor anything of this sort."

Ibn 'Abbās said:

"O Syrian, ask about what concerns you."

He said:

"I did not travel from Ḥimṣ [ii] to perform pilgrimage or 'umrah. I came only to ask you about what I asked, and for you to explain it to me."

Ibn 'Abbās said:

"The knowledge possessed by a scholar is difficult and cannot easily be borne, and most hearts cannot approach it.

"The example of 'Alī among you is like the example of the scholar with Moses, peace be upon them both.

"God Almighty said to Moses:

'O Moses, I have chosen you above the people through My messages and My speech. So hold fast to what I have given you and be among the grateful.'

"And He said:

'And We wrote for him upon the tablets everything.' [Qur'ān 7:144]

"Moses believed that all things had been established for him in the tablets, just as you believe that your scholars have established everything for you.

"Yet God Almighty said that He wrote for Moses 'from everything'; He did not say that He wrote 'everything' for him in them.

"When Moses came to the shore and met the scholar and spoke with him, he recognized his excellence and did not envy him for his knowledge, as you have envied 'Alī عليه السلام for the knowledge and virtue God Almighty granted him.

"Moses desired his companionship and loved to accompany him, as God Almighty has related about him in His Book.

"He understood that Moses عليه السلام would not be able to endure what the scholar did when the knowledge of its reason had not reached him.

"So the scholar stipulated this to him beforehand, saying:

'If you follow me, do not ask me about anything until I myself mention its explanation to you.' [Qur'ān 18:70]

"Then he damaged the ship, and its damage was pleasing to God, while Moses عليه السلام became angry at this and objected to it.

"He killed the young boy, and his killing was pleasing to God, while Moses عليه السلام became angry at this and objected to it.

"He repaired the wall, and its repair was pleasing to God, while Moses عليه السلام became angry at this and objected to it.

"This is like your anger at what 'Alī عليه السلام did and your objection to it.

"Yet he did none of these things except what God approved and what the Messenger of God ﷺ commanded him to do."

Then [the text continues with a statement concerning] the people of ignorance being displeased.

Ibn 'Abbās said:

“So sit down, Syrian, and I will tell you some of his virtues—a little from a great deal.”

The man sat down.

Ibn ‘Abbās said:

“When the Messenger of God ﷺ married Zaynab bint Jaḥsh, he held a wedding feast for her. His feast consisted of *ḥays* [iii].

“He would invite the believers ten at a time.

“When they had eaten the Prophet's food, they would linger, enjoying conversation with him and looking at him.

“The Messenger of God ﷺ loved to have the house to himself and disliked causing inconvenience to the believers.

“So God Almighty revealed:

‘O you who believe, do not enter the houses of the Prophet unless permission is given to you for a meal, without waiting for its preparation. But when you are invited, then enter; and when you have eaten, disperse, without lingering for conversation. Indeed, that was troublesome to the Prophet, and he was shy of you, but God is not shy of the truth.’ [Qur’ān 33:53]

“After this verse was revealed, when people were invited to the Prophet's food and had eaten, they did not linger.

“The Messenger of God ﷺ remained in the house of Zaynab bint Jaḥsh for seven days and nights.

“Then he moved from the house of Zaynab bint Jaḥsh to the house of Umm Salamah [bint Umayyah].

“He remained with her for one day and the following morning.

“When the day had advanced, ‘Alī عليه السلام came to the door and knocked softly.

“The Messenger of God ﷺ recognized his knock, but Umm Salamah did not.

“The Messenger of God ﷺ said to her:

‘Get up, Umm Salamah, and open the door.’

“She said:

‘O Messenger of God, who is this person whose importance is such that I should get up, open the door, and receive him face-to-face and with my arms uncovered?’

“He said:

‘O Umm Salamah, whoever obeys the Messenger has obeyed God. Get up and open the door, for at the door is a man who loves God and His Messenger, and whom God and His Messenger love.

‘When you open the door, he will not enter until the sound of your footsteps has ceased at the door.’

“She stood, saying:

‘Blessed, blessed is the man who loves God and His Messenger and whom God and His Messenger love.’

“She opened the door.

“When ‘Alī sensed her presence, he held the door so that it would not open and waited until she had gone away.

“Then he opened the door and entered.

“He greeted the Messenger of God ﷺ, who returned his greeting in the finest manner and asked him about his condition.

“Then he said:

‘O Umm Salamah, do you know this man?’

“She said:

‘Yes. This is your cousin, ‘Alī ibn Abī Ṭālib, O Messenger of God.’

“He said:

‘O Umm Salamah, he truly is my cousin. He is my brother, my minister, the best of those whom I will leave as successor over my family, the leader of the Muslims, and the Commander of the Believers after me.

‘He is the leader of those with radiant, illuminated limbs on the Day of Resurrection [the *ghurr al-muḥajjalūn*] toward me; the one who will tend my Pool; my companion in Paradise.

‘My two grandsons are his sons, and they are the delight of my eyes, the fruit of my heart, and my fragrant flowers of this world.

‘Bear witness to this, Umm Salamah, and bear witness that his wife Fāṭimah is the leader of the women of all the worlds.

‘Bear witness, Umm Salamah, that his war is my war and his peace is my peace.

‘Bear witness, Umm Salamah, that he will drive away from my Pool whoever hates and opposes him, just as a strange camel is driven away from a herd.

‘Bear witness, Umm Salamah, that on the Day of Resurrection he will be raised upon one of the she-camels of Paradise, traveling alongside me, with his knee beside my knee.

‘Bear witness, Umm Salamah, that he will be with me upon the Bridge [Ṣirāṭ], saying to our enemies, the People of the House—while they are in Hell:

“You have perished! You have perished!”

‘Bear witness, Umm Salamah, that after me he will fight those who break their pledge, those who deviate from justice, and those who rebel.

‘Bear witness, Umm Salamah, that he is with the truth. He turns wherever it turns and revolves wherever it revolves.

‘I have no fear for him of any trial or affliction until he meets me, in accordance with the promise my Lord made to me concerning him.

‘God will not break His promise: He will preserve me through him, and his religion will remain secure for him until he joins me.’”

The Syrian man said:

“You have relieved me, O ‘Abd Allāh ibn al-‘Abbās. I testify that ‘Alī ibn Abī Ṭālib is my *mawlā* and the *mawlā* of every Muslim.”

[The passage in brackets is taken from *Ghāyat al-Marām*.]

171.

[Abū Nu‘aym, through his chain of transmission, from Umm Salamah, may God be pleased with her:]

‘Alī عليه السلام and those who were with him, as well as those who separated from him, were mentioned in her presence.

She said:

“By God, ‘Alī عليه السلام was upon the truth. Whoever followed him followed the truth, and whoever separated from him separated from the truth.”

172.

[Sharīk ibn ‘Abd Allāh, through his chain of transmission, from ‘Aṭā’ ibn Rabāḥ, who said:]

I said to Jābir ibn ‘Abd Allāh:

“What was ‘Alī’s position among you during the lifetime of the Messenger of God ﷺ?”

He said:

“He was in the position of a commander. When he was present, he was honored and given precedence; when he was absent, people awaited him.”

173.

[Al-Ḥārith ibn Naṣr, from ‘Amr ibn al-Ḥamq, who said:]

The Messenger of God ﷺ said to me one day, while I was sitting before him in the mosque:

“O ‘Amr, shall I show you the sign of Paradise and the sign of Hell? He eats food, drinks drink, and walks through the marketplaces.”

I said:

“Yes, may my father and mother be sacrificed for you, O Messenger of God. Show them to me.”

‘Alī عليه السلام approached, walking, until he came to the Messenger of God ﷺ.

He greeted him and sat before him.

The Messenger of God ﷺ said to me:

“O ‘Amr, this man and his people are the sign of Paradise.”

Then Mu‘āwiyah approached.

He greeted him and sat down.

The Prophet ﷺ said:

“O ‘Amr, this man and his people are the sign of Hell.”

174.

[‘Alī ibn Abī al-Qāsim, through his chain of transmission, from ‘Abbād ibn Kathīr:]

The Prophet ﷺ said to ‘Alī عليه السلام:

“O ‘Alī, God Almighty has commanded me to give you glad tidings: you are the light of guidance and the Imam of the Imams, and you will fight my enemy after me.”

Mention of Some of What Has Been Reported Concerning the Command to Obey Ali, Peace Be Upon Him, and the Prohibition Against Separating from Him

[175] Rashid ibn Khalid, through his chain of transmission, reports:

The Messenger of God, peace and blessings of God be upon him and his family, withdrew one day into one of his houses and instructed Ali, peace be upon him, to keep people away from him.

Umar came and said to Ali:

“Ask permission for me to see the Messenger of God.”

Ali said:

“He is occupied with something concerning you,”

so Umar left. He waited for an hour and then came to him a second time.

Ali said the same thing to him, so he left. Then he came to him a third time.

Ali said the same thing to him, and Umar left saying:

“How astonishing! I have come three times asking permission to see the Prophet, yet I have not been granted permission.”

Ali said to him:

“Wait, Umar. The Messenger of God is in his house with one hundred and sixty angels, and he is occupied with them, not with you or anyone else.”

When the Messenger of God came out, Umar informed him of what had happened.

The Messenger of God said:

“Did you say that, Ali?”

He replied:

“Yes, O Messenger of God.”

He said:

“How did you know that this number of angels had visited me?”

Ali said:

"O Messenger of God, I counted their greetings to you, and that was their number."

The Messenger of God said:

"And you heard that?"

He replied:

"Yes."

Then the Messenger of God said:

"O God, increase him in virtue, knowledge, and faith."

[176] And in another report, from Yahya ibn Ya'la, through his chain of transmission from Abu Dharr, may God have mercy upon him, who said:

I heard the Messenger of God say to Ali:

"O Ali, whoever obeys you has obeyed me; whoever obeys me has obeyed God. Whoever disobeys you has disobeyed me, and whoever disobeys me has disobeyed God. Whoever disobeys God and His Messenger is among the unbelievers."

[177] And in another report, from Isma'il ibn Musa, through his chain of transmission from Abu al-Hajjaf, who said:

I heard 'Ammar ibn Yasir say:

"O people, hold fast to Ali, for he will not lead you astray from the path of truth. If you ever see me opposing him at any time, then know that he is upon the truth and I am upon falsehood."

[178] And in another report, Muhammad ibn Isma'il, through his chain of transmission from 'Uqayl, said:

I heard Ali say:

"The Jews divided into such-and-such number of sects, and the Christians into such-and-such number of sects. I do not think this community will be anything but divided as they were, and they will exceed them by one sect.

"Indeed, all the sects are upon misguidance except me and those who follow me."

He said this three times.

This is a chapter that we have established in this book in order to remind the one who has become heedless.

Most of what we have mentioned in it, and what we shall mention, consists of matters that make obedience to Ali, peace be upon him, obligatory and prohibit opposing him or placing anyone before him. This includes the command to acknowledge his authority, as well as the statement of the Prophet:

"O God, befriend whoever befriends him, oppose whoever opposes him, support whoever supports him, and forsake whoever forsakes him."

And his statement:

"He has greater authority over the believers than they have over themselves,"

and that Ali, peace be upon him, is the *mawla* of whoever the Messenger is his *mawla*.

Everything that we have mentioned and shall mention that establishes his imamate likewise establishes the obligation to obey him, because *wilaya* and imamate both require obedience.

And when the Messenger of God made obedience to Ali obligatory upon all believers, how could it be permissible for anyone after him to place himself before Ali and require Ali to obey him?

Is this not a rejection of the statement of the Messenger of God and opposition to him, when he commanded all believers to obey Ali and acknowledge his authority, and then someone else claims that authority for himself and requires Ali to obey him?

Did the Messenger of God not make clear, by commanding his obedience and acknowledging his authority, that Ali was the holder of authority after him, since obedience is only obligatory toward those who hold authority, according to the word of God, Mighty and Glorious:

“Obey God, obey the Messenger, and those in authority among you.”[1]

This is clearer and more evident than to require explanation or clarification for anyone who has been granted understanding.

Likewise, everything that we have inserted and shall insert throughout these reports is intended to alert someone who may have become heedless and to teach someone who may have been ignorant.

We seek through this the reward of God Most High, and God will reward us for it through His grace and mercy.

Mention of the Command to Acknowledge the Authority of Ali, Peace Be Upon Him, and the Authority of the Imams from His Descendants

(May the best peace be upon them)

Many reports establishing the obligation to acknowledge the authority of Ali, peace be upon him, have already been presented in this book and in the chapters that follow this one, such as the statement of the Prophet:

“Whoever has me as his *mawla*, Ali is his *mawla*,”

and other reports whose mention would be lengthy.

However, we wanted to devote a separate chapter in this book to *wilaya*, so that we could demonstrate through what we mention in it what makes it obligatory.

God, Mighty and Glorious, said to all believers:

“Your *wali* is only God, His Messenger, and those who believe.”[2]

The phrase “those who believe” encompasses the prophets, the legatees, and everyone who believes in God, Mighty and Glorious. They are all among “those who believe.”

However, a statement may refer to one group rather than another according to what is intended by it.

The intended meaning here by “those who believe” is those whom God, Mighty and Glorious, joined with His Messenger in *wilaya*: the Imams of guidance from the family of the Messenger.

[199] Likewise, we have selected a report from Abu Ja‘far (Muhammad ibn Ali ibn al-Husayn, peace be upon him), who was asked about the word of God:

“Your *wali* is only God, His Messenger, and those who believe, those who establish prayer and give alms while they bow.”[2]

He said:

“By ‘those who believe’ here, He means us, and Ali, peace be upon him, is the first and the most excellent of us.”

[200] And from Salman al-Farisi, may God be pleased with him, from the Prophet, peace and blessings of God be upon him and his family, who said:

"I and Ali were created from one light four thousand years before God created Adam, peace be upon him. Then He placed it within him, and we remained as one thing until we separated in the loins of 'Abd al-Muttalib."

Among the words of God, Mighty and Glorious, concerning this is:

"The believing men and believing women are allies of one another." [3]

The name "faith" encompasses both the Imams and those who follow them. The Imams among them are the *awliya* of the rest of the believers.

Had this statement applied to all believers generally, as someone of limited knowledge and understanding might suppose, then obedience to all of them would be obligatory, and it would not be known who among them was the *wali* and who was the one under his authority.

Yet knowing this is necessary, and the affairs of humanity cannot be properly established without it.

Thus the Messenger of God made it clear on the Day of Ghadir when he said:

"Whoever has me as his *mawla*, Ali is his *mawla*."

[201] In some reports:

"Whoever has me as his *wali*, Ali is his *wali*."

And that Ali, peace be upon him, is the *wali* of all believers, and this was explicitly established concerning him and concerning the Imams among his descendants, as we shall mention in this chapter, God Most High willing.

[202] Among these is what al-Daghshi narrated through his chain from 'Imran ibn Husayn (the original has: 'Amr ibn Husayn):

I heard the Messenger of God say:

"Ali is from me and I am from him. He is the *wali* of every believer after me."

[203] And in another report, from 'Abdullah ibn Abbas:

The Messenger of God said:

"Ali is the *wali* of every believer after me."

[204] And in another report, from al-Bara' ibn 'Azib:

The Messenger of God took Ali, peace be upon him, by the arm and raised him up. Then he said:

"This is your *wali* after me. May God befriend whoever befriends him and oppose whoever opposes him."

Al-Bara' said:

Umar ibn al-Khattab stood and said to him:

"Congratulations, O son of Abu Talib! You have become"—or he said, "You have entered this evening as"—"the *wali* of every Muslim."

[205] And in another report, from Burayda:

He said:

The Messenger of God said:

"Ali is your *wali* after me."

[206] And in another report, from 'Ammar ibn Yasir, may God have mercy upon him:

The Messenger of God said:

"I charge whoever believes in me and believes me to acknowledge the authority of Ali ibn Abi Talib. Whoever accepts him as his *wali* has accepted me as his *wali*, and whoever accepts me as his *wali* has accepted God, Mighty and Glorious, as his *wali*."

[207] And in another report, al-Husayn ibn al-Hakam ibn Muslim al-Hibri, through his chain from Salman al-Farisi, who said:

I was with the Messenger of God, peace and blessings of God be upon him and his family, and a group of his companions were with him when an Arab tribesman [from Banu 'Amir, who greeted him] stood before him and said:

"By God, O Muhammad, I believed in you before I saw you, and I believed you before I met you. I have heard something about you and I wanted to hear it from you yourself."

The Messenger of God said to him:

"What have you heard about me, O tribesman?"

He said:

"You called us to testify that there is no god but God and to acknowledge that you are the Messenger of God, and we responded to you. You called us to prayer, almsgiving, fasting, pilgrimage, and jihad, and we responded to you.

"Then you were not satisfied until you called the people to love your cousin Ali and to acknowledge his authority.

"Is this something imposed upon us by the earth, or did God impose it upon us from heaven?"

The Messenger of God said:

"Rather, God, Mighty and Glorious, imposed it from heaven." [1]

The tribesman said:

"If God imposed it, then tell me about it, O Messenger of God."

The Prophet said:

"O tribesman, I have been given five qualities concerning Ali, one of which alone is better than the entire world. O tribesman, shall I tell you about them?"

He said:

"Yes, O Messenger of God."

The Prophet said:

"I was sitting on the day of Badr after the battle had ended when Gabriel descended to me and said:

'O Muhammad, God Most High sends you greetings and says: I have sworn by Myself that I will inspire love of Ali only in one whom I love. Whoever I love, I inspire him with love of Ali; and whoever I hate, I inspire him with hatred and enmity toward Ali.'

"O tribesman, shall I tell you the second?"

He said:

"Yes, O Messenger of God."

He said:

"I was sitting on the day of Uhud, having finished preparing the body of my uncle Hamza, when Gabriel, peace be upon him, descended to me and said:

'O Muhammad, God Most High sends you greetings and says: I have made prayer obligatory, but exempted the sick from it; almsgiving, but exempted the one who is unable to afford it; fasting, but exempted the traveler; pilgrimage, but exempted the one who lacks the means; and jihad, but exempted the one who has an excuse.

"But I have made the authority and love of Ali obligatory upon all creation, and I have given no one even the slightest concession concerning it."

[Then he said:]

"O tribesman, shall I tell you the third?"

He said:

"Yes."

The Prophet said:

"God, Mighty and Glorious, created nothing except that He appointed for it a master.

"The eagle is the master of birds; the bull is the master of beasts; the lion is the master of predatory animals; Israfil is the master of the angels; Friday is the master of the days; Ramadan is the master of the months; I am the master of the prophets; and Ali is the master of the legatees."

[Then he said:]

"O tribesman, shall I tell you the fourth?"

He said:

"Yes, O Messenger of God."

The Prophet said:

"O tribesman, God, Mighty and Glorious, created love of Ali as a tree whose root is in Paradise and whose branches are in this world. Whoever clings to one of its branches in this world, it will bring him into Paradise.

"And hatred of Ali is a tree whose root is in the Fire and whose branches are in this world. Whoever clings to one of its branches in this world, it will bring him into the Fire."

[Then he said:]

"O tribesman, shall I tell you the fifth?"

He said:

"Yes, O Messenger of God."

He said:

"When the Day of Resurrection comes, my pulpit will be brought and set to the right of the Throne, and the pulpit of Abraham, peace be upon him, will be brought and set to the right of the Throne.

"O tribesman, the Throne has two right sides. My pulpit will be on one right side and Abraham's pulpit on the other.

"Then an elevated, exalted chair will be brought and placed between the two pulpits. It will be known as the Chair of Honor for Ali.

"I will be to the right of the Throne upon my pulpit, Abraham will be upon his pulpit, and Ali will be upon the Chair of Honor. My companions will be around me, and the Shi'a of Ali will be around him.

"I have never seen anything more beautiful than a beloved one between two intimate friends.

"O tribesman, love Ali with the love he truly deserves. Gabriel never descended to me without asking me about Ali and his Shi'a, and he never ascended from me without saying: 'Convey my greetings of peace to Ali, the Commander of the Faithful.'"

At that point the tribesman said:

"I hear and obey God, His Messenger, and his cousin Ali ibn Abi Talib."

[This addition is found in al-Fada'il of Ibn Shadhan.]

[208] And in another report, Abu Basir, from Abu Ja'far Muhammad ibn Ali, peace be upon him, said:

“When the believing servant from among those who acknowledge our authority dies and goes to his grave, six *huris* enter the grave with him.

“Among them is one who is the most beautiful in face, the sweetest in fragrance, and the finest in appearance.

“One stands at his head, another at his right, another at his left, another behind him, another before him, and another at his feet.

“They protect him from whatever direction might threaten him and provide companionship for him in his grave.

“The deceased says:

‘Who are you? May God reward you with goodness.’

“The one at his right says:

‘I am prayer.’

“The one at his left says:

‘I am almsgiving.’

“The one before him says:

‘I am fasting.’

“The one behind him says:

‘I am pilgrimage and lesser pilgrimage.’

“The one at his feet says:

‘I am jihad, and I am the good deeds you performed for your brothers.’

“And the one at his head, who is the most beautiful of them, says:

‘I am allegiance to Ali, peace be upon him, and to the Imams from his descendants.’”

[209] And in another report, Mu‘adh ibn Muslim said:

I entered with my brother ‘Amr upon Abu Abdullah (Ja‘far ibn Muhammad, peace be upon him). I said:

“May I be your ransom, this is my brother and he wishes to hear from you.”

He said to him:

“Ask whatever you wish.”

He said:

“I ask you about that which God, Mighty and Glorious, accepts from His servants and nothing else, and for ignorance of which He does not excuse them.”

He, peace be upon him, said:

“Testifying that there is no god but God and that Muhammad is the Messenger of God; purification; prayer; almsgiving; fasting the month of Ramadan; pilgrimage to the Sacred House for whoever is able to find a way there; jihad for whoever is capable of it; and, along with all of this, obedience to the Imams of truth from the family of Muhammad—may the best prayers be upon him and upon them.”

‘Amr said:

“Name them for me, may I be your ransom.”

He said:

“Ali, Commander of the Faithful; al-Hasan; al-Husayn; Ali ibn al-Husayn; and Muhammad ibn Ali. And God gives good to whomever He wills.”

He said:

“And you, may I be your ransom?”

He replied:

“What applied to our first applies to our last, and Muhammad and Ali are the most excellent of us.”

[210] Abu Salih, from ‘Abdullah ibn Abbas, who said concerning the word of God, Mighty and Glorious:

“Your *wali* is only God, His Messenger, and those who believe, those who establish prayer and give alms while bowing.” [4]

‘Abdullah ibn Salam and a group of the People of the Book came to the Messenger of God at the time of noon prayer and said:

“O Messenger of God, our homes are far away, and we do not find anyone in the mosque with whom to converse.

“When our people saw that we had believed in God and His Messenger and abandoned their religion, they showed hostility toward us. They swore that they would neither associate with us nor sit with us nor speak to us. They disavowed us and our allegiance and cut us off.

“This has become very difficult for us.”

While they were complaining about this to the Messenger of God, the following was revealed to him:

“Your *wali* is only God, His Messenger...” [4]

The Messenger of God recited the verse to them.

They said:

“We are content with God, His Messenger, and the believers.”

Bilal gave the call to prayer for noon prayer.

The Messenger of God went out to the mosque while the people were praying. A needy man was asking for assistance.

The Messenger of God said to him:

“Did anyone give you anything?”

He said:

“Yes.”

He said:

“What?”

He said:

“A silver ring.”

The Prophet said:

“Who gave it to you?”

He said:

“That man who is standing there,” and he pointed toward Ali.

The Prophet said:

“Under what circumstances did he give it to you?”

He said:

“He was bowing in prayer when I passed by him asking for assistance. He removed it from his finger and handed it to me.”

The Messenger of God said:

“God is greatest.”

[211] And in another chain of transmission:

When he had finished the prayer, he called Ali, peace be upon him, and gave him the good news concerning what God had revealed about him and what He had made obligatory concerning his authority.

[212] And in another report, from Ali ibn ‘Amir, attributed through his chain to Abu Ma‘shar, who said:

I entered al-Rahba and found Ali, peace be upon him, with money piled before him. He was saying:

“By Him who split the grain and created the living being, no servant will die while loving me except that I and he will come like these two on the Day of Resurrection”—and he joined the two index fingers of his hands together—

“and I do not say like these two”—and he joined the index and middle fingers of his right hand.

Then he said:

“I am the leader/master of the believers and their *wali*.

“And this”—he pointed to the money—

“is the leader/master and destination of the hypocrites.

“The believers seek refuge with me, while the hypocrites seek refuge with this.”

[213] And from Ja‘far ibn Sulayman al-Hashimi, attributed through his chain to Umar ibn al-Khattab, who said:

“Love the noble people and cultivate friendship with them, and protect your reputations from the base people.

“A Muslim's Islam is not complete until he acknowledges the authority of Ali ibn Abi Talib.”

[214] Al-Husayn ibn al-Hakam al-Hibri, attributed through his chain to Abu Ja‘far Muhammad ibn Ali, peace be upon him, who said:

While the Messenger of God, peace and blessings of God be upon him and his family, was walking with Ali, peace be upon him, along one of the roads of the cemetery, a funeral procession appeared before them. The deceased was poorly dressed and had few people accompanying him.

The Prophet stopped until they reached him and said:

“Stop. Who is this dead man?”

They said:

“O Messenger of God, this is a servant belonging to Banu al-Riyah. He was greatly excessive against himself, so people shunned him. When he died, few people followed his funeral.”

He said:

“Have you prayed over him?”

They said:

“No.”

He said:

“Proceed.”

He went with them until they reached a place with sufficient space.

He said:

“Lower him.”

They lowered him, and he prayed over him. Then he walked with them to his grave. The Messenger of God buried him and leveled the earth over him.

When the people dispersed, he said to Ali:

"Did you hear what these people said about this dead man?"

Ali said:

"Yes, O Messenger of God, but I will tell you about him. By God, whenever he encountered me, he would say:

'O my master, by God, I love you and acknowledge your authority.'"

The Messenger of God said:

"By that, by God, he attained what he attained. I saw with him a company of angels accompanying his funeral."

[215] And from [al-Husayn] (the original has: al-Hasan), through his chain of transmission from Abu Harun al-'Abdi, who said:

I used to hold the opinion of the Kharijites until one day I sat with Abu Sa'id al-Khudri.

He said:

"Indeed, Islam was built upon five things."

People had taken four of them but abandoned one.

I said:

"What is it, O Abu Sa'id?"

He said:

"As for the four that people practiced: prayer, almsgiving, fasting the month of Ramadan, and pilgrimage.

"As for the one they abandoned: the authority of Ali ibn Abi Talib, peace be upon him."

I said:

"What do you say? Is it obligatory?"

He said:

"Yes, by God, it is obligatory."

[216] And in another report from him, attributed through his chain to Zayd ibn Arqam and al-Bara' ibn 'Azib, both of whom said:

"We heard the Prophet say:

'Charity is not lawful for me nor for my Ahl al-Bayt. May God curse whoever claims another father, and may God curse whoever attributes himself to those who are not his true patrons. The child belongs to the marriage bed, and the adulterer receives the stone. No heir has a bequest except—you have heard this from me and seen me.

"Whoever deliberately lies about me, let him take his seat in the Fire.

"Indeed, I will precede you at the Pool and will take pride in your numbers before the nations on the Day of Resurrection.

"I will surely rescue a man from the Fire, and others will surely be rescued from my hands. I will say, 'My Lord, my companions,' and He will say, 'You do not know what they introduced after you.'"

"Indeed, God is my *wali*, and I am the *wali* of every believing man and woman.

"Whoever has me as his *mawla*, Ali is his **mawla*."

[217] And in another report, Sa'd ibn Tarif, from Abu Ja'far, peace be upon him, who said:

While Ali, peace be upon him, was praying, a beggar passed by him. Ali threw his ring to him while he was bowing.

When he finished his prayer, he came to the Messenger of God, peace and blessings of God be upon him and his family.

The Prophet said to him:

“O Ali, what did you do during your prayer?”

He told him.

Then he said:

“God Most High has revealed two verses concerning you.”

And he recited to him:

“Your *wali* is only God, His Messenger, and those who believe...” through His words, “they are the victorious.” [5]

[218] And in another report, Muhammad ibn Jarir al-Tabari, through his chain of transmission from ‘Abdullah ibn Mas‘ud, who said:

I saw the Messenger of God, peace and blessings of God be upon him and his family, holding Ali's hand and saying:

“This is the *wali* of whoever I am the *wali* of. I oppose whoever opposes him and make peace with whoever makes peace with him.”

[219] And in another report, Abu Nu‘aym (al-Fadl ibn Dukayn), from Sufyan ibn ‘Uyayna, who said:

I asked Abu Abdullah (Ja‘far ibn Muhammad), peace be upon him, about the word of God, Mighty and Glorious:

“Do they then hasten on Our punishment?” [6]

My father looked at me in amazement and said:

“O Sufyan, how did you ask me about this verse when no one besides you has asked me about it?

“I asked my father, Muhammad ibn Ali, peace be upon him, about it, and he said to me:

‘My son, how did you ask me about this verse when no one besides you has asked me about it?’

“And I asked my father, Ali ibn al-Husayn, peace be upon him, and he said the same to me.

“And he asked his father, al-Husayn ibn Ali, peace be upon him, and he said the same to him.

“And he asked his father, Ali ibn Abi Talib, peace be upon him, and he said the same to him.”

He said:

“When he told me that, I said to my father, Ali:

‘You intended to tell me about whom this verse was revealed concerning, did you not?’

“He said:

‘Yes. When we returned from the Farewell Pilgrimage, the Messenger of God stopped at Ghadir Khumm and said:

“O people, I am accountable concerning you, and you are accountable concerning me. What will you say?”

“They said:

“We testify that you are indeed the Messenger of God. You conveyed the message of your Lord, advised your community, and worshipped your Lord until certainty [death] came to you. May God reward you on our behalf with the best reward given to a prophet.”

“He said:

"And you—may God reward you on my behalf with good. You have indeed affirmed me and assisted me in conveying God's revelation and message, and you struggled alongside me. May God reward you on my behalf with good."

"Then he took my hand and raised it as though it were a fan, and said:

"Am I not more entitled to the believers than they are to themselves, and am I not the *wali* of all of them?"

"They said:

"Yes."

"He said:

"Whoever has me as his *mawla*, this man is his **mawla*. Have you heard and obeyed?"

"They said:

"Yes."

"He said:

"O God, bear witness."

Then Nu'man ibn al-Harith al-Fihri stood and said:

"O Messenger of God, you came to us and told us that you were the Messenger of God to us, and we said to you, 'Is this from God?' You said, 'Yes,' and we believed you.

"Then you brought us the religious obligations"—and he mentioned each obligation—"and we said to you, 'Is this from God?' You said, 'Yes,' and we believed you.

"Now you have taken your cousin's hand and commanded us to acknowledge his authority. Is this from God that you have commanded us?"

He said:

"Yes, by God, Mighty and Glorious has commanded me to say this to you."

The man uttered a word intended as a denial, then turned away angrily, saying:

"O God, if this is the truth from You, then rain stones upon us from heaven, or bring upon us a painful punishment."

Then he went to his camel, released its tether, mounted it, and departed toward his family. Stones from heaven struck him [falling upon his head and emerging from his anus, killing him].[7]

This addition is found in Bihar al-Anwar.**

Another narration says that a fire struck and killed him before he reached his family.

Then God, Mighty and Glorious, revealed:

"Do they then hasten on Our punishment?"[7]

[220] And in another report, 'Isa ibn 'Abdullah ibn Umar said:

I was sitting with Abu Abdullah Ja'far ibn Muhammad, peace be upon him, when he heard thunder. He said:

"Glory be to Him whom it glorifies."

Then he said:

"O Abu Muhammad, my father narrated to me from his father, from his grandfather, from the Greatest Truthful One, Ali, peace be upon him, that he said:

"The Messenger of God said:

'I charge whoever believes in me and believes me to acknowledge the authority of Ali ibn Abi Talib.

"His allegiance is my allegiance, and my allegiance is his allegiance. It is a command my Lord, Mighty and Glorious, commanded me with, and a covenant He entrusted to me.

"He commanded me to convey it to you.

“Among you are people who will diminish his due and violate his right.”

They said:

“O Messenger of God, will you not identify them for us?”

He said:

“I have indeed recognized them, but I have been commanded to turn away from them because of something that will occur.

“It is sufficient for a person among you that he has what is in his heart concerning Ali, peace be upon him.”

[221] And in another report, Mis‘ar, from Talha ibn ‘Umayra, who said:

I witnessed Ali, peace be upon him, upon the pulpit, with twelve men from the Companions of the Prophet, peace and blessings of God be upon him and his family, around the pulpit.

He said:

“I adjure you by God: whoever has testimony concerning me from the Messenger of God, let him stand and give it.”

The men stood and mentioned the statement of the Messenger of God:

“Whoever has me as his *mawla*, Ali is his *mawla*.”

Among them was Anas ibn Malik, but he did not stand and said nothing.

Ali said to him:

“O Anas ibn Malik, what prevented you from standing and testifying to what you heard from the Messenger of God?”

He said:

“O Commander of the Faithful, I have grown old and forgotten.”

Ali said:

“O God, if he is lying, afflict him with a whiteness that his turban cannot conceal.”

Talha said:

“By God, I did not die until I saw it: a spot of leprosy between his eyes that had afflicted him.”

[222] And in another report, in another narration from Zayd ibn Arqam, which we have mentioned previously:

He said:

Ali, peace be upon him, called upon the people [in the mosque]:

“Whoever heard the Messenger of God say, ‘Whoever has me as his *mawla*, Ali is his *mawla*,’ let him stand and testify.”

A group stood and testified.

I was among those who concealed [their testimony], and my eyesight subsequently became blind. He used to relate this after he had become blind.

[223] And in another report, Muhammad ibn Abdullah ibn Abi Rafi‘, from Abu ‘Ubayda, from ‘Ammar ibn Yasir, from his father, who said:

The Messenger of God said:

“I charge whoever believes in me and believes me to acknowledge the authority of Ali ibn Abi Talib.

“Whoever accepts him as his *wali* has accepted me as his *wali*; whoever accepts me as his *wali* has accepted God as his *wali*.

“Whoever loves him has loved me, and whoever loves me has loved God.

“Whoever hates him has hated me, and whoever hates me has hated God.”

“And whoever hates God will soon be seized by punishment.”

[224] And in another report, from ‘Abbas, from Abu Abdullah Ja‘far ibn Muhammad, peace be upon him, who said:

The Messenger of God said:

“I am the master of humanity, without boasting, and Ali is the master of the believers, without boasting.

“O God, befriend whoever befriends him and oppose whoever opposes him.”

[225] And in another report, Sa‘d ibn Tarif, from al-Asbagh ibn Nubata, from Ali, peace be upon him, concerning the word of God Most High:

“Indeed, those who do not believe in the Hereafter are deviating from the path.”[8]

He said:

“They are deviating from our authority, we Ahl al-Bayt.”

[226] And he, peace be upon him, said concerning the word of God, Mighty and Glorious:

“O you who believe, enter into submission completely.”

He said:

“It means [entering] into our authority, we Ahl al-Bayt.”

[227] And in another report, Abu Hamza, from Ibn Abbas, who said concerning the word of God:

“Our Lord, give us good in this world...”[9]

He said:

“Entering into the *wilaya*.”

“And in the Hereafter, good” —he said:

“Paradise.”

[228] And in another report, al-Sha‘bi, from Ibn Abbas, concerning the word of God:

“And stop them; indeed, they will be questioned.”[10]

He said:

“People will be stopped upon the Bridge [Sirat] and questioned about the authority of Ali, peace be upon him.”

[229] And in another report, Yazid ibn ‘Abd al-Malik, from Ali ibn al-Husayn, peace be upon him, concerning the word of God Most High:

“Wretched is that for which they sold themselves: that they should disbelieve in what God has sent down, out of envy...”[11]

He said:

“It refers to the authority of Ali, Commander of the Faithful, and the legatees among his descendants, peace be upon them all.”

[230] And in another report, Zayd ibn al-Mundhir, from Abu Ja‘far Muhammad ibn Ali ibn al-Husayn, peace and blessings be upon them, concerning the word of God Most High:

“O you who believe, respond to God and the Messenger when he calls you to that which gives you life.”[12]

He said:

“It means the authority of Ali, peace be upon him.”

[231] And in another report, Dawud ibn Sarhan, who said:

I asked Abu Ja‘far, peace be upon him, about the word of God Most High:

“When they see it approaching, the faces of those who disbelieved will be distressed, and it will be said: ‘This is what you were calling for.’”[13]

He said:

“That is Ali ibn Abi Talib, peace be upon him. When they see what God, Mighty and Glorious, has brought near to Him for him—his rank and position with God, Glorious be His praise—they will bite their hands over what they neglected concerning his authority.”

[232] And in another report, Abu Hudhayfa, from Halqam, from Abu Ja‘far, peace be upon him, concerning the word of God Most High:

“So be patient with what they say.”[14]

He said:

“It concerns those who reject the authority of the Commander of the Faithful, peace be upon him.”

[233] And in another report, Aban ibn ‘Uthman, from Abu Ja‘far, peace be upon him, concerning the word of God Most High:

“And leave Me with the deniers.”[15]

He said:

“It is a promise with which God has threatened those who deny the authority of Ali, Commander of the Faithful.”

[234] And in another report, Jabir, from Abu Ja‘far, peace be upon him, who said:

When God Most High revealed to His Messenger Muhammad:

“Except the People of the Right, in gardens asking one another about the criminals: ‘What brought you into Saqar?’”[16]

He said to Ali, peace be upon him:

“The criminals, O Ali, are those who deny your authority.”

[235] And in another report, from Umar ibn Udhayna, from Ja‘far ibn Muhammad, from his father, peace be upon him, concerning the word of God, Mighty and Glorious:

“Do you then hope that they will believe you...”[17]

He said:

“It means: Do you hope that they will acknowledge your authority, while they distort the words from their proper places?”

[236] And in another report, Jabir, from Abu Ja‘far, peace be upon him, concerning the word of God Most High:

“Whenever a messenger brought you something that your souls did not desire, you became arrogant; some you denied and some you killed.”[18]

He said:

“By God, they denied some of the family of Muhammad and killed some of them.”

[237] And in another report, Thabit al-Thumali, from Abu Ja‘far, peace be upon him, concerning the word of God Most High:

“They had no right to enter them except in fear.”[19]

He said:

“It means the *wilaya*: they do not profess it except while fearing for themselves because of openly expressing their belief in it.”

[238] And in another report, Jabir, from Abu Ja‘far, peace be upon him, concerning the word of God, Mighty and Glorious:

“And Abraham enjoined it upon his sons, and Jacob: ‘O my sons, indeed God has chosen this religion for you, so do not die except while you are Muslims.’”[20]

He said:

“Muslims in the sense of being under the authority of Ali, peace be upon him.”

[239] And in another report, Muhammad ibn Sallam, from Abu Ja‘far, peace be upon him, concerning the word of God, Mighty and Glorious:

“Say: I only advise you of one thing.”[21]

He said:

“God, Mighty and Glorious, revealed to His Prophet Muhammad, peace and blessings of God be upon him and his family, commanding him to establish prayer, almsgiving, fasting, pilgrimage, and jihad.

“When they had done these things and established them, and the last of them was the pilgrimage with him—the Farewell Pilgrimage—he stood among them and proclaimed the authority of Ali, peace be upon him.

“A group of people said:

‘How long will Muhammad continue imposing these obligations upon us, one thing after another?’

“So God Most High revealed:

‘Say: I only advise you of one thing,’

meaning the authority of the Commander of the Faithful, peace be upon him.”

[240] And in another report, ‘Abd al-Samad ibn Bashir, from ‘Atiyya, from Abu Ja‘far, peace be upon him, who said:

When the Day of Ghadir Khumm came and the Prophet, peace and blessings of God be upon him and his family, said concerning Ali, peace be upon him, what he said, the armies of Iblis gathered around him.

They said:

“What is this matter that has arisen? We thought that when Muhammad departed, these people would become divided, but now we see that he has established this matter for another person after him.”

He said to them:

“His companions will not fulfill what he has established for them.”

‘Atiyya said:

Then Abu Ja‘far, peace be upon him, said to me:

“Do you know where this is found in the Book of God Most High?”

I said:

“No.”

He said:

"It is His statement:

'And Iblis proved true his assumption about them, so they followed him, except for a group of the believers.'"[22]

[241] And in another report, Ya'qub ibn al-Mutallib, from Abu Ja'far Muhammad ibn Ali, peace be upon him, concerning the word of God, Mighty and Glorious:

"Do not throw yourselves with your own hands into destruction."[23]

He said:

"Do not turn away from our authority, lest you perish in this world and the Hereafter."

[242] And in another report, Ibrahim ibn Umar al-San'ani, from Abu Ja'far (Muhammad ibn Ali ibn al-Husayn, peace be upon him), concerning the word of God, Mighty and Glorious:

"He who fears will be reminded."[24]

He said:

"No one professes our authority except one who fears God Most High."

[243] Fudayl ibn al-Rassan, from Abu Ja'far, peace be upon him, concerning the word of God Most High:

"And We will ease you toward ease."[25]

He said:

"We will assist you in conveying the message through knowledge of the rights of the legatees, peace be upon them."

[244] And in another report, Jabir, from Abu Ja'far, peace be upon him, concerning the word of God, Mighty and Glorious:

"O mankind, the Messenger has come to you with the truth from your Lord, so believe; that is better for you."

He said:

"It means [believing in] the authority of Ali, peace be upon him.

"And if you disbelieve"—meaning in his authority—

"then indeed, to God belongs whatever is in the heavens and the earth, and God is All-Knowing, All-Wise."[26]

[245] And in another report, al-Fadl ibn Bashshar, from Abu Ja'far, peace be upon him, concerning the word of God Most High:

"Your *wali* is only God, His Messenger, and those who believe..."[27]

He said:

"It means the Imams, peace be upon them."

[246] And from him, peace be upon him, concerning the word of God Most High:

"O People of the Book, you have no ground to stand upon until you establish the Torah and the Gospel and what has been sent down to you from your Lord."[28]

He said:

"It means the *wilaya*."

[247] And in another report, Humayd ibn Jabir al-‘Abdi, from Abu Ja‘far, peace be upon him, concerning the word of God Most High:

“Indeed, those who deny Our signs and are arrogant toward them...” [29]

He said:

“It means [denying] the *wilaya*.”

“[For them] the gates of heaven will not be opened” — he said:

“For their souls.”

“And they will not enter Paradise” on the Day of Resurrection.

[248] And in another report, Abu al-Jarud, from Abu Ja‘far, peace be upon him, concerning the word of God Most High:

“O you who believe, respond to God and the Messenger when he calls you to that which gives you life.” [30]

He said:

“It means [responding] to the authority of Ali, peace be upon him. Your response to him concerning the authority of Ali, peace be upon him, is what brings your affairs together.”

[249] And in another report, from Ibn Umar, from Abu Ja‘far, from his father, who said concerning the word of God Most High:

“You were on the edge of a pit of Fire, and He saved you from it.” [31]

He said:

“Through acknowledging the *wilaya*. So worship [God]; otherwise you will be destroyed therein through denial.”

[250] And in another report, Jabir, from Abu Ja‘far, peace be upon him, who said:

Gabriel, peace be upon him, descended upon the Prophet, peace and blessings of God be upon him and his family, with this verse:

“But most people refuse anything except disbelief.” [32]

He said:

“[They refuse] the authority of Ali, peace be upon him.”

Footnotes

[1] Qur’an, al-Nisa’ 4:59.

[2] Qur’an, al-Ma’idah 5:55.

[3] Qur’an, al-Tawbah 9:71.

[4] Qur’an, al-Ma’idah 5:55.

[5] Qur’an, al-Ma’idah 5:55–56.

[6] Qur’an, al-Shu‘ara’ 26:204.

[7] Qur’an, al-Shu‘ara’ 26:204.

[8] Qur’an, al-Mu’minun 23:74.

[9] Qur’an, al-Baqarah 2:201–202.

[10] Qur’an, al-Saffat 37:24.

[11] Qur’an, al-Baqarah 2:90.

[12] Qur’an, al-Anfal 8:24.

[13] Qur’an, al-Mulk 67:27.

[14] Qur’an, Sad 38:17.

[15] Qur’an, al-Muzzammil 73:11.

[16] Qur'an, al-Muddaththir 74:39–42.

[17] Qur'an, al-Baqarah 2:75.

[18] Qur'an, al-Baqarah 2:87.

[19] Qur'an, al-Baqarah 2:114.

[20] Qur'an, al-Baqarah 2:132.

[21] Qur'an, Saba' 34:46.

[22] Qur'an, Saba' 34:20.

[23] Qur'an, al-Baqarah 2:195.

[24] Qur'an, al-A'la 87:10.

[25] Qur'an, al-A'la 87:8.

[26] Qur'an, al-Nisa' 4:170.

[27] Qur'an, al-Ma'idah 5:55.

[28] Qur'an, al-Ma'idah 5:68.

[29] Qur'an, al-A'raf 7:40.

[30] Qur'an, al-Anfal 8:24.

[31] Qur'an, Al 'Imran 3:103.

[32] Qur'an, al-Isra' 17:89.

[251]

And in another report, 'Abd Allah ibn Muhammad ibn 'Aqil, from Abu Ja'far, peace be upon him, that he said concerning the saying of God, Most High:

"As for the one who considers himself self-sufficient..." [1]

He said: "He is the one who abandons our right and neglects what God, Most High, has made obligatory upon him concerning our **wilayah**."

And concerning:

"And it is not upon you that he should purify himself."

He said: "It means: It is not upon you, O Muhammad, if he does not pray, give alms, and fast. For even if he performs all the good deeds and fulfills all the obligatory duties, and then does not turn toward the **wilayah of the successors**, what he has done will not weigh with God, Glorified and Exalted, even as much as the wing of a mosquito."

[252]

And in another report, Abu al-Jarud, from Abu Ja'far, peace be upon him, that he said concerning the saying of God, Most High:

"And hold fast, all together, to the rope of God, and do not be divided." [2]

He said: "God, Mighty and Exalted, knew that they would divide after their Prophet, peace and blessings of God be upon him and his family, and disagree. So God forbade them from division, just as He had forbidden those before them, and commanded them to unite upon the **wilayah of the family of Muhammad**, peace be upon them, and not to divide."

[253]

And in another report, Muhammad ibn Zayd, from his father, who said:

"I asked Abu Ja'far, peace be upon him, concerning the saying of God, Most High:

'Whoever comes with a good deed shall have ten times the like thereof.' [3]

'Is this for the Muslims generally?'

"He said: 'The good deed is the **wilayah of Ali, the Commander of the Faithful**, peace be upon him.'"

[254]

And in another report, Khaythama, from Abu Ja'far, peace be upon him, that he said concerning the saying of God, Most High:

“Whoever rejects the false deity and believes in God has grasped the firmest handhold.” [4]

He said: “The firmest handhold is the **wilayah of Ali**, peace be upon him, belief in his imamate, and dissociation from his enemies. And the false deity is the enemies of the family of Muhammad, peace be upon them.”

[255]

And in another report, Ja‘far ibn Muhammad, from his father, from Ali, peace be upon him, that he said concerning the saying of God, Mighty and Exalted:

“Indeed, those who disbelieve—it is the same for them whether you warn them or do not warn them; they will not believe.” [5]

He said: “Those who disbelieved in the **wilayah of Ali**, peace be upon him, and the successors of the Messenger of God, may the blessings of God be upon them all.”

[256]

And in another report, Abu Hamza, from Abu ‘Abd Allah Ja‘far ibn Muhammad, peace be upon him, that he said concerning the saying of God, Most High:

“There, the true authority belongs to God.” [6]

He said: “The **wilayah of Ali**, peace be upon him, and our wilayah after him.”

[257]

And in another report, Khalid ibn Yazid, from him, peace be upon him, that he said concerning the saying of God, Most High:

“So fear God as much as you are able.” [7]

He said: “In affirming the **wilayah.**”

[258]

And in another report, Hassan al-Jammal said:

“I transported Abu ‘Abd Allah (Ja‘far ibn Muhammad, peace be upon him) from Medina to Mecca. When he reached Ghadir Khumm, he looked toward the mosque and said:

‘Do you see that place to the left of the mosque?’

“I said: ‘Yes.’

“He said:

‘That was where the feet of the Messenger of God, peace and blessings of God be upon him and his family, stood when he took Ali, peace be upon him, by the hand and said:

“Whoever has me as his mawla, then Ali is his mawla.”

“Then he looked toward the right side and said:

‘Here was the tent of four men from Quraysh’—and he named them.

‘When the Messenger of God, peace and blessings of God be upon him and his family, stood up, revelation came over him, and they saw that his eyes had turned.’

“They said:

‘He is nothing but possessed by a jinn.’

“So God, Most High, revealed concerning them:

“And indeed, those who disbelieve would almost make you slip with their eyes when they hear the Reminder, and they say, ‘He is surely mad.’ But it is nothing other than a reminder for all the worlds.” [8]

“Then Abu ‘Abd Allah, peace be upon him, said:

‘Had you not been a camel-driver, I would not have related this to you.’”

[259]

And in another report, Mu‘awiya ibn Wahb said:

“I heard Abu ‘Abd Allah Ja‘far ibn Muhammad, peace be upon him, say:

‘When it was the Day of Ghadir Khumm, and the Messenger of God, peace and blessings of God be upon him and his family, said concerning Ali, peace be upon him, what he said, one of the two men said to his companion:

“By God, God did not command him to do this, nor is this anything but something you are saying.”

“So God, Most High, revealed:

“And if he had attributed to Us some sayings, We would have seized him by the right hand; then We would have cut from him the aorta. And none of you could have prevented it from him. Indeed, it is a reminder for the God-fearing. And indeed, We know that among you are those who deny it”—meaning his wilayah. “And indeed, it is a source of regret for the disbelievers. And indeed, it is the truth of certainty. So glorify the name of your Lord, the Most Great.” [9]

“Meaning Ali, peace be upon him.”

[260]

And in another report, from Abu Basir, from Abu ‘Abd Allah Ja‘far ibn Muhammad, from his father, that he said concerning the saying of God, Mighty and Exalted:

“A supplicant asked for a punishment bound to fall upon the disbelievers; none can avert it, from God, the Possessor of the ascending ways.” [10]

He said:

“By God, it was revealed in Mecca concerning those who disbelieved in the **wilayah of Ali**, peace be upon him. It is likewise in the Mushaf of Fatima, peace be upon her.

“And he said concerning the saying of God, Mighty and Exalted:

“But no, by your Lord, they will not believe until they make you judge concerning that over which they dispute among themselves, then find no discomfort within themselves concerning what you have decided, and submit with complete submission.” [11]

“He said:

‘Meaning concerning what you decided regarding the matter of **wilayah for Ali**, peace be upon him.’”

[261]

And in another report, ‘Abd Allah ibn Sinan, from Abu ‘Abd Allah, peace be upon him, that he said concerning the saying of God, Most High:

“O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you.” [12]

He said:

“Through the **wilayah of Ali**, peace be upon him; and concerning it this was revealed.”

[262]

And in another report, Ibn Asbat, from Abu Basir, from Abu ‘Abd Allah, peace be upon him, that he said concerning the saying of God, Most High:

“And if you twist your words and turn away...” [13]

He said:

“Meaning, from the **wilayah of Ali**, peace be upon him.”

[263]

And in another report, Sulayman al-Daylami, from Abu ‘Abd Allah, peace be upon him, that he said concerning the saying of God, Most High:

“The angels and the Spirit descend therein, by permission of their Lord, with every command. Peace it is until the rising of dawn.” [14]

He said:

"Gabriel descended on the Night of Decree accompanied by thirty thousand angels, concerning the **wilayah of Ali**, peace be upon him, and the wilayah of the successors from his descendants, may the blessings of God be upon them all."

[264]

And in another report, Abu Shubruma said:

"Abu Hanifa and I entered upon Abu 'Abd Allah Ja'far ibn Muhammad, peace be upon him.

"A man asked him concerning the saying of God, Most High:

'O you who believe, enter into submission completely.' [15]

"He said:

'By God, submission is the **wilayah of Ali ibn Abi Talib**. Whoever enters into it is safe.'

"And concerning His saying:

'And do not follow the footsteps of Satan'

"He said:

'This means the one who separates himself from Ali.'

"He said:

'Every Satan mentioned in His Book refers to a particular man who is known, whom He called Satan.'

"And he, peace be upon him, said concerning the saying of God, Most High:

'Those who disbelieve and obstruct from the way of God—He will make their deeds go astray.' [16]

"He said:

'Meaning, they obstructed people from the **wilayah of Ali**, peace be upon him. And Ali, peace be upon him, is the Way.'

"And he said concerning the saying of God, Most High:

'Those who disbelieve and commit injustice—God would never forgive them, nor guide them to a path, except the path of Hell.' [17]

"He said:

'Those who disbelieved in the **wilayah of Ali**, peace be upon him, and wronged the family of Muhammad; God will not guide them to their wilayah, and they will not take as their guardians anyone except their enemies, who are the path to Hell.'

[265]

Sulayman al-Daylami, from Abu 'Abd Allah Ja'far ibn Muhammad, said:

"When the Messenger of God, peace and blessings of God be upon him and his family, appointed Ali and said:

'Whoever has me as his mawla, then Ali is his mawla,'

the people divided over this into three groups.

"One group said: 'Muhammad has gone astray.'

"Another group said: 'He has deviated.'

"And another group said: 'Muhammad has spoken about his cousin according to his own desire.'

"So God, Most High, revealed:

'By the star when it descends: your companion has neither gone astray nor erred, nor does he speak from his own desire. It is nothing but revelation revealed, taught to him by one mighty in power.' [18]"

[266]

And from him, that he said concerning the saying of God, Most High:

“And they sever what God has commanded to be joined, and they cause corruption upon the earth.” [19]

He said:

“They severed our **wilayah**, abandoned speaking of it, and forbade it. They followed the wilayah of the false deities, held firmly to it, turned people away from us, and prevented them from following us. That is their striving in corruption upon the earth.”

[267]

And in another report, al-‘Ala’ said:

“I asked Abu ‘Abd Allah Ja‘far ibn Muhammad, peace be upon him, concerning the saying of God, Most High:

‘And indeed, he is in the Mother of the Book with Us, surely Ali, wise.’ [20]

“He said:

‘He is the Commander of the Faithful, Ali, peace be upon him. He was given wisdom and decisive speech. He inherited the knowledge of the earlier generations. His name was in the earlier scriptures, and God, Most High, did not send down a book upon a prophet who was sent except that it mentioned therein the name of His Messenger Muhammad, peace and blessings of God be upon him and his family, and his name, and took the covenant concerning his wilayah, peace be upon him.’”

[268]

And in another report, from Muhammad ibn Sallam, from Abu ‘Abd Allah, peace be upon him, that he said concerning the saying of God, Most High:

“And they did not wrong Us, but they were wronging themselves.” [21]

He said:

“It means: [God says] to Muhammad, peace and blessings of God be upon him and his family, ‘They did not wrong Us by abandoning the **wilayah of the people of your Household**, but they were wronging themselves.’”

[269]

And in another report, al-Mufaddal, from Abu ‘Abd Allah, peace be upon him, that he said concerning the saying of God, Most High:

“He is the One who sent down tranquility into the hearts of the believers.” [22]

He said:

“Tranquility is the **wilayah of the Commander of the Faithful, Ali**, peace be upon him, and submission to him. And the believers are his Shi‘a, those who found tranquility through him.”

[270]

And in another report, Abu Jamilah, from Abu ‘Abd Allah Ja‘far ibn Muhammad, from his father, peace be upon him, that he said concerning the saying of God, Most High:

“So when you have finished, then rise up.” [23]

“He said:

‘Then appoint’—with the **kasra** on the **ṣād**—‘when you have finished establishing the obligatory duties, then appoint Ali, peace be upon him.’

“And he, peace and blessings of God be upon him and his family, did so.”

[271]

And in another report, al-Mufaddal, from Abu ‘Abd Allah, peace be upon him, that he said concerning the saying of God, Most High:

“And they used to persist in the great sin.” [24]

He said:

"It is their persistence in dissociating themselves from the **wilayah of Ali**, peace be upon him, concerning which the Messenger of God, peace and blessings of God be upon him and his family, had taken a covenant from them."

[272]

And in another report, from him, peace be upon him, that he said concerning the saying of God, Most High:

"Greatly burdensome to the polytheists is that to which you call them." [25]

He said:

"Those who associated partners with God concerning the **wilayah of Ali**, peace be upon him, found burdensome that to which they were called regarding his wilayah."

[273]

And in another report, Ali ibn Sa'id said:

"I was with [Abu Ja'far] Muhammad ibn Ali ibn al-Husayn, peace be upon him, and there was a group of people from Kufa with him. They asked him concerning the saying of God, Most High:

'And it has certainly been revealed to you and to those before you: If you associate [others with God], your deeds will surely become worthless, and you will surely be among the losers.'

[26]

"He said:

'When the Messenger of God, peace and blessings of God be upon him and his family, stood proclaiming the **wilayah of Ali**, peace be upon him, at Ghadir Khumm, Mu'adh ibn Jabal stood before him and said:

"O Messenger of God, if you were to associate Abu Bakr and Umar with him, so that the people might be settled, there would be in that something that would set their affairs right."

"The Messenger of God, peace and blessings of God be upon him and his family, remained silent. Then God, Most High, revealed:

"And it has certainly been revealed to you and to those before you..."

"the verse.

"It was concerning this that it was revealed.

"God, Most High, would not send a messenger while fearing that he might associate partners with Him. And the Messenger of God, peace and blessings of God be upon him and his family, is too honored before God, Mighty and Exalted, for Him to say to him, "If you associate partners with Me," when he had come to abolish polytheism and reject idols and everything worshipped besides God, Mighty and Exalted.

"Rather, what was meant was the sharing of authority among men, and this had not previously been advanced for anyone among the prophets."

[274]

And in another report, Sa'd ibn Harb, from Muhammad ibn Khalid, who said:

"Al-Sha'bi was asked concerning the saying of God, Most High:

'Indeed, God commands you to render the trusts to their rightful owners.' [27]

"Al-Sha'bi said:

'I say it, and I fear no one except God, Most High. By God, it is the **wilayah of Ali ibn Abi Talib**, peace be upon him.'

"This is some of what has come in the Qur'an concerning the mention of **wilayah**, which I have transmitted. As for what has come in the interpretation concerning this, its mention would exceed the limits of this book. It contains clarification, explanation, and exposition of what has been mentioned in this chapter concerning it, but this is not the place to mention it.

"If someone says: 'Some of what has been mentioned in this chapter concerning the Qur'anic verses about wilayah has been reported as having been revealed concerning that matter of Islam and faith—what should be said to the one who denies and rejects this?'

"It is said to him: Likewise, the Qur'an is revealed concerning one matter and its ruling extends to whatever falls under the same category as that matter.

"It has repeatedly been stated that Islam is not sound except together with **wilayah**, because God, Most High, joined obedience to those vested with authority with obedience to His Messenger, peace and blessings of God be upon him and his family, in His saying:

'Obey God, and obey the Messenger, and those vested with authority among you.'

[28]

"Just as obedience to God, Mighty and Exalted, is not sound together with disobedience to the Messenger, likewise acknowledgment of the Messenger is not sound together with denial of those vested with authority.

"Wilayah is one of the boundaries of the religion, and whoever denies one of the boundaries of the religion is not among its people.

"The same applies to what we mentioned earlier concerning the statement of al-Sha'bi: that the saying of God, Most High,

'Indeed, God commands you to render the trusts to their rightful owners'

was revealed concerning the **wilayah of Ali**, peace be upon him.

"Yet it also encompasses the command to render all trusts with which God, Mighty and Exalted, has entrusted His servants—the obligations He has imposed upon them—and the trusts with which some of them have entrusted one another."

[275]

And we have transmitted from Abu Ja'far Muhammad ibn Ali, peace be upon him, that he was asked concerning the saying of God, Most High:

"O you who believe, obey God, obey the Messenger, and those vested with authority among you." [28]

"His response was that he said:

'Have you not seen those who were given a portion of the Scripture? They believe in false deities and idols and say to those who disbelieve, "These are more rightly guided than those who believe" in the way.' [29]

"He said:

'They say to the imams of error and those who call to the Fire: "These are more rightly guided in the way than the family of Muhammad."

"Those are the ones whom God has cursed, and whoever God curses—you will never find for him a helper.

"Or do they have a share of sovereignty?'—meaning the **imamate and caliphate**.

"If so, they would not give the people even the tiny spot on a date stone.'

"We, by God, are the people whom God intended.' And **the naqir** is the point in the middle of the date stone.

"Or do they envy the people for what God has given them of His bounty?'

"We are the people who are envied for what God has given us of His bounty, namely the **imamate and caliphate**, to the exclusion of all of God's creation.'

"Indeed, We gave the family of Abraham the Scripture and wisdom, and We gave them a great kingdom.' [30]

"That is: We made among them messengers, prophets, and imams,' up to His saying:

'an extensive shade.'

“Then He said:

‘Indeed, God commands you to render the trusts to their rightful owners, and when you judge between people, judge with justice. Excellent indeed is what God instructs you with. Indeed, God is All-Hearing, All-Seeing.’ [31]

“‘He means us by this: that the first among us should deliver to the imam who comes after him the books, knowledge, and weapons.

“‘And when you judge between people, judge with justice’—He means: when you appear [before the people], you should judge with the justice that is in your possession.

‘Excellent indeed is what God instructs you with. Indeed, God is All-Hearing, All-Seeing.’

“‘Then He said to the people:

“O you who believe”

“meaning all believers until the Day of Resurrection:

“Obey God, obey the Messenger, and those vested with authority among you.” [32]

“‘By this He meant us.’

“This too is among the trusts whose foundation is what al-Sha‘bi mentioned: that it is the **wilayah of Ali**, peace be upon him. Whatever was with the Messenger of God, peace and blessings of God be upon him and his family, concerning it, he undertook, delivered, conveyed, and entrusted as knowledge and wisdom. Likewise, he, peace and blessings of God be upon him and his family, did the same concerning those who would succeed him from among the imams.

“The imams, one after another, according to what has come from Abu Ja‘far, peace be upon him.

“And every trust that must likewise be delivered: God entrusted His servants with what He obligated upon them, including prayer, almsgiving, fasting, and the **wilayah of the imams from the Household of His Prophet**, peace and blessings of God be upon him and his family, as well as His other obligations. Delivering these is obligatory upon them.

“And whatever some of them entrust to others, it is obligatory upon the trustee to deliver what has been entrusted to him to the one who entrusted it to him, according to the verse.

“This applied to those who were addressed by it in the time of the Messenger of God, peace and blessings of God be upon him and his family, and it continues until the Day of Resurrection among all people.

“Thus was the Qur‘an revealed, and through this God made His servants responsible.

Therefore, whatever has come concerning the **wilayah of Ali**, peace be upon him, is binding upon the servants of God with respect to the wilayah of God, Mighty and Exalted, the wilayah of His Messenger, peace and blessings of God be upon him and his family, and the wilayah of the imams from the Household of the Messenger of God, peace and blessings of God be upon him and his family, until the Day of Resurrection.

“The same applies to what has been said concerning whoever denies the wilayah of those whom we have mentioned. The ruling of everything that God, Mighty and Exalted, has revealed and by which He has made His servants responsible proceeds in the same manner: it was addressed to the people at the time of the Messenger of God, peace and blessings of God be upon him and his family, and those who lived in his era, and then it extends to those who came and will come after them until the Day of Resurrection. The obligations of God, Most High, His rulings, His lawful and His unlawful matters all apply to them.

“The same applies to what we have mentioned in this chapter concerning the matter of **wilayah**. Whoever is satisfied with what we have mentioned has had it explained and clarified to him.

“As for what this chapter contains concerning the established command to recognize the **wilayah of Ali**, peace be upon him, this is something that obliges all Muslims to affirm it, and that none of them should appoint anyone over him after the Messenger of God, peace and blessings of God be upon him and his family. For he established him in his own place and granted him the authority that he himself possessed.

“This is clear and evident to whoever is granted the ability to understand it and is guided to it by His grace and mercy, Mighty and Exalted.”

Conclusion of Part Two

The second part of Sharḥ al-Akhbār has been completed.

And praise belongs to God, Lord of the worlds.

May His blessings be upon His Messenger, our master Muhammad, and upon his good and pure family. May the blessings of God be upon them all.

God is sufficient for us, and He is the best disposer of affairs, the best master, and the best helper.

Footnotes

[1] ‘Abasa: 5

[2] Āl ‘Imran: 103

[3] Al-An‘am: 160

[4] Al-Baqarah: 256

[5] Al-Baqarah: 6

[6] Al-Kahf: 44

[7] Al-Taghabun: 16

[8] Al-Qalam: 51

[9] Al-Haqqah: 44 to the end of the surah

[10] Al-Ma‘arij: 1

[11] Al-Nisa’: 65

[12] Al-Nisa’: 170

[13] Al-Nisa’: 135

[14] Al-Qadr: 4

[15] Al-Baqarah: 208

[16] Muhammad: 1

[17] Al-Nisa’: 168

[18] Al-Najm: 1

[19] Al-Baqarah: 27

[20] Al-Zukhruf: 4

[21] Al-Baqarah: 57

[22] Al-Fath: 4

[23] Al-Sharh: 7

[24] Al-Waqi‘ah: 46

[25] Al-Shura: 13

[26] Al-Zumar: 65

[27] Al-Nisa’: 58

[28] Al-Nisa’: 59

[29] [The Arabic source gives no surah/verse reference in this footnote.]

[30] Al-Nisa’: 51–54

[31] **Al-Nisa'**: 58

[32] **Al-Nisa'**: 59

Additional editorial notes

[1] **Al-Rahba**: A village opposite al-Qadisiyya, one stage from Kufa, on the left side of the route taken by pilgrims when they were heading toward Mecca.

[1] **Waraqa ibn Nawfal ibn Asad ibn 'Abd al-'Uzza**.

[1] **Salman ibn Mihran al-Asadi**.

[1] **A city in Syria**.

[1] **A food prepared from dates, clarified butter, and sawiq** (a roasted grain preparation).