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The Truth is with Ali (a)

Mahdi Faqih Imani

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(The Truth is with Ali (a

:Writer

Mahdi Faqih Imani

:Published in print

Affairs Department Ahl – al – Bayt (a) World
Assembly

:Digital Publisher

Ghaemiyeh center of computerized researches

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Book ID

نام کتاب: حق با علی علیه السلام

نویسنده: مهدی فقیه ایمانی

مترجم: ایرج رزاقی

زبان ترجمه: انگلیسی

(Title: The Truth is with Ali (a

Author: Mahdi Faqih Imani

Project supervisor: Translation Unit, Cultural Affairs Department, Ahl al-Bayt (‘a)
(World Assembly (ABWA

Translator: Sayyid Iraj Razzaghi

Editor: Iffat Shah

Proofreader: Abu Ali Radhawi

Publisher: ABWA Publishing and Printing Center

First Printing: ۲۰۱۴

Printed by: Mojab

Copies: ۵,۰۰۰

ISBN: ۹۶۴-۵۲۹-۱۳۶-۴

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In The Name Of Allah, The All-Beneficent, The All-Merciful

سرشناسه: فقیه ایمانی، مهدی، ۱۳۰۸ -

عنوان و نام پدیدآور: حق با علی علیه السلام است / مهدی فقیه ایمانی.

وضعیت ویراست: ویراست ۲.

مشخصات نشر: قم: موسسه بوستان کتاب، ۱۳۸۵.

مشخصات ظاهری: ۲۰۰ ص.

فروست: بوستان کتاب قم؛ ۶۰۴. عقاید؛ ۴۲. کلام و عقاید؛ ۶۶.

شابک: ۱۷۵۰۰ ریال: ۹۷۸-۹۶۴-۵۴۸-۰۳۷-۸؛ ۳۰۰۰۰ ریال: چاپ نهم ۹۷۸-۹۶۴-۵۴۸-۷۲۹-۲؛ ۳۰۰۰۰ ریال (چاپ دهم)

؛ ۸۰۰۰۰ ریال (چاپ یازدهم)

یادداشت: ص.ع. به انگلیسی: Mahdi-ye Faghih Imani.Hagh ba Ali (a) ast = the truth is with Ali: ((a

یادداشت: چاپ قبلی: حوزه علمیه قم، دفتر تبلیغات اسلامی، مرکز انتشارات، ۱۳۷۷.

یادداشت: چاپ هفتم.

یادداشت: چاپ نهم: ۱۳۸۸.

یادداشت: چاپ دهم: ۱۳۹۰.

یادداشت: چاپ یازدهم: ۱۳۹۲.

یادداشت: کتابنامه: ص. [۱۹۵] - ۲۰۰؛ همچنین به صورت زیرنویس.

موضوع: علی بن ابی طالب (ع)، امام اول، ۲۳ قبل از هجرت - ۴۰ ق -- اثبات خلافت

موضوع: علی بن ابی طالب (ع)، امام اول، ۲۳ قبل از هجرت - ۴۰ ق -- احادیث

شناسه افزوده: حوزه علمیه قم. دفتر تبلیغات اسلامی. بوستان کتاب قم

رده بندی کنگره : BP۳۷/۳۵/ف۷ح۷ ۱۳۸۵

رده بندی دیویی : ۲۹۷/۹۵۱

شماره کتابشناسی ملی : ۲۲۲۴۲۳

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point

In the name of Allah, The all-beneficent, the All-Merciful

قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and“
”.purify you with a thorough purification

(Sūrat al-Aḥzāb ٣٣:٣٣)

Prophetic traditions mentioned in both Sunnī and Shī‘ah authoritative reference books of ḥadīth and tafsīr (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household). For instance, refer to the following references: Sunnī: Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; al-Tirmidhī (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; al-Dūlābī (d. ٣١٠ AH), al-Dhuriyyah al-Ṭāhirah al-Nabawiyah, p. ١٠٨; al-Nasā’ī (d. ٣٠٣ AH), al-Sunan al-Kubrā’, ٥:١٠٨, ١١٣; al-Ḥakīm al-Nayshābūrī (d. ٤٠٥ AH), al-Mustadrak ‘ala’ al-Ṣaḥīḥayn, ٢:٤١٦, ٣:١٣٣, ١٤٦-١٤٧; al-Zarkashī (d. ٧٩٤ AH), al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalānī (d. ٨٥٢ AH), Faṭḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī, ٧:١٠٤. Shī‘ah: al-Kulaynī (d. ٣٢٨ AH), Uṣūl al-Kāfī, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), al-Imāmah wa’ t-Tabṣīrah, p. ٤٧, ḥadīth ٢٩; al-Maghribī (d. ٣٦٣ AH), Da‘ā’im al-Islām, pp. ٣٥, ٣٧; al-Ṣādūq (d. ٣٨١ AH), al-Khiṣāl, pp. ٤٠٣, ٥٥٠; al-Ṭūsī (d. ٤٦٠ AH), al-Amalī, ḥadīth ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsīr: al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; al-Wāḥidī (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzī (d. ٥٩٧ AH), Zād al-Masīr; al-Qurṭubī (d. ٦٧١ AH), al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathīr (d. ٧٧٤ AH), Tafsīr; al-Tha‘labī (d. ٨٢٥ AH), Tafsīr; al-Ṭabarī (d. ٨٧٥ AH), Tafsīr; al-Suyūṭī (d. ٩١١ AH), al-Durr al-Manthūr; al-Shawkānī (d. ١٢٥٠ AH), Faṭḥ al-Qadīr; al-‘Ayyāshī (d. ٣٢٠ AH), Tafsīr; al-Qummī (d. ٣٢٩ AH), Tafsīr; Furt al-Kūfī (d. ٣٥٢

AH), Tafsīr at the margin of the exegesis of Sūrat al-Nisā' verse ٥٩; al-Ṭabarsī (d. ٥٦٠ AH), Majma' al-Bayān, as well as many other sources

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قال رسول الله صلى الله عليه و آله:

"إني تاركٌ فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنهما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itratī], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:Some references

q alḤākim alNayshābūrī, alMustadrak ‘alā’ al-Ṣaḥīḥayn (Beirut), vol. ۳, pp. ۱۰۹-۱۱۰, ۱۴۸, ۵۳۳

q Muslim, al-Ṣaḥīḥ, (English translation), book ۳۱, ḥadīths ۵۹۲۰-۳

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q al-Nasā’ī, Khaṣā’iṣ ‘Alī ibn Abī Ṭālib, ḥadīth ۷۹

q Aḥmad ibn Ḥanbal, al-Musnad, vol. ۳, pp. ۱۴, ۱۷, ۲۶; vol. ۳, pp. ۲۶, ۵۹; vol. ۴, p. ۳۷۱; vol. ۵, pp. ۱۸۱-۱۸۲, ۱۸۹-۱۹۰

q Ibn al‘Athīr, Jāmi‘ alUṣūl, vol. ۱, p. ۲۷۷

q Ibn Kathīr, alBidāyah wa alNihāyah, vol. ۵, p. ۲۰۹

q Ibn Kathīr, Tafsīr al-Qur’ān al-‘Azīm, vol. ۶, p. ۱۹۹

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Cultural Affairs Department Ahl al-Bayt (a) World Assembly

p: ۵

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Publisher: ABWA Publishing and Printing Center

First Printing: ۲۰۱۴

Printed by: Mojab

Copies: ۵,۰۰۰

ISBN: ۹۶۴-۵۲۹-۱۳۶-۴

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:The Holy Prophet of Islam (s) said

The Truth is with Ali and Ali is with the Truth. The Truth circuits around Ali, wherever “
”he is

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The invaluable legacy of the Household [Ahl al-Bayt] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has provided the Muslim ummah with many scholars whom, following in the footsteps of Imāms of the Prophet's Household (‘a), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers and clarifications concerning these questions and doubts

To meet the responsibilities assigned to it, the Ahl al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl al-Bayt (‘a) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age

The arguments contained in the works of the scholars belonging to the School of the Ahl al-Bayt (‘a) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shī'ah writers and those who have embraced this sublime school of thought through divine blessing

The Assembly is also engaged in editing and publishing valuable works by leading Shī'ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household (‘a) has offered to the entire world

The Ahl al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muḥammad (ﷺ)

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imām al-Mahdī, His vicegerent on the earth (may Allah expedite his advent

We express our gratitude to Mr. Mahdi Faqih Imani, the author of the present book, and Sayyid Iraj Razzaghi, its translator. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation Office

Cultural Affairs Department

Ahl al-Bayt (‘a) World Assembly

Preface to the Fifth Edition

Three thousand copies each, of the third and fourth editions of this book were printed within the last two years, and distributed mostly among Sunnis. People from various walks of life and educated Sunni people of non-clergy denomination, welcomed it beyond expectations. Information – written and verbal – indicated that some people became inclined towards Shi'a, while others became flexible towards it after they had .studied the book. This became the reason for the fifth edition of the book

Under the kind auspices of the Publication Centre of the Islamic Propagation Office in Qum, the book was revised and printed for the fifth time to be made available to the .readers who are in search of truth

The readers may write to the Publisher if they have questions concerning the content .of the book

Mahdi Faqih Imani

Summer, ۱۹۹۷

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The Motives in Writing This Book

The most eloquent preachers of Kharzm and those who have committed (religious) traditions from the Sunnites to memory have, through a chain of transmitters, quoted the Prophet (s) as having said, "Surely God has set for my brother, Ali, outstanding virtues that are too many to count. Then, whoever recounts a virtue (from among) his merits, while admitting it, God will pardon his past sins and (make preparations for him to repent for his) future sins. Whoever writes down a virtue (from among) his merits, angels will ask forgiveness for him as long as a trace of that writing remains. Whoever listens to a virtue (from among) his merits, God will pardon the sins he has committed through listening. Whoever looks at (a piece of) writing (that reports) a virtue (from among) his merits, God will pardon the sins he has committed with his eyes."

Then the Prophet (s) said, "Looking at my brother, Ali, is worship, and remembering him is worship. God will not accept a servant's faith except through the guardianship, (wilaya, of Ali and through his declaration of being clear of Ali's enemies." [1](#))

Can one have any other motive, besides the words of the Prophet (s), in writing The (Truth is with Ali (a

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Manaqib, p. ۲, tradition ۱۲; Ganji the Shafi'i's Kifayat al-Talib, section ۶۲, p. ۲۵۲; — —۱ Hamwini the Shafi'i's Fara'id al-Samtayn, vol. ۱, p. ۱۹; Amr Tasri, the Hanafi's Arajah al-Matalib, p. ۹۸

considering the difficulties, religious or otherwise, in writing and publishing even one
?religious book

Scholars and researchers are aware of the amount of energy that was spent in writing the compendium "The Truth is with Ali (a)"; the amount of energy used in writing the magnum opi, Tashyid al-Mata'in, Abaqat al-Anwar, Istiqsa al-Afham, al-Murajiat, al-Nass wa al-Ijtihad, and al-Ghadir. Each is a book of particular size and characteristic, too specific for scholars and researchers to be able to evaluate the hardships the authors have suffered in writing them. However, it has been nothing other than the fulfillment of the duty they felt in finalizing the argument which led to the truth and received the appreciation of Imam Ali and his infallible progeny (peace be on them). With a variety of books circulating to amuse and deceive people, the only thing that can urge them to read these books and listen to the virtues of Imam Ali (a) is a sense of duty to know him, and hope to be pardoned for the sins as substantiated
(by the Prophet (s

Imam Sadiq (a) said, "The best people after us are those who mention our teachings
(and summon the people to them)(1

(Also, "May God Almighty have mercy on the one who revives our teachings." (2

Given Imam Sadiq's (a) word, the important part that benefactors and well-meaning people perform in this crucial issue is self-evident. Through their financial investment
for the publication of the divine knowledge and the sciences of

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Shaykh Mufid's Amali (quoted by Muhammad Baqir Majlisi, Bihar al-Anwar, vol. 1, - -1
.p. 200

.Saduq's M'ani al-Akbar, p. 180; Bihar al-Anwar, vol. 1, p. 202 - -2

the Ahl Bayt, they strive to offer the world useful and life-inspiring books in the era of "cultural invasion by the world arrogance" and, therefore, be included among those who are eligible to receive divine mercy

No doubt, any cooperation and financial help for the publication of such works equals the upholding of the guardianship, wilaya, of the Household of the Messenger of God (s) and makes people incline towards them

Certainly the benefactors and the well-meaning people devote their wealth to safeguard, propagate and distribute valuable, scholarly, and religious works of the ulama and authors to provide the researchers and those, in need of religious books, with the best help, and the general mass of believing people with the historical facts of Islam, and save them from error

We thank God, that in no more than a few months after the publication of the book The Truth is with Ali (a), the book has been warmly welcomed. Multitudes of requests to have it translated into Arabic, Urdu, and the Turkish language of Russia's Azarbayjan, whose people are now enjoying relative freedom, have been received from various scholarly Shi'a and non-Shi'a groups. Thus, preparations have been finalised to have the book reprinted and published in other languages, too

A novel Arabic translation, including valuable documents, is on its way (۱)

The Turkish translation is in process. We hope it will soon be ready for publication (۲) with God's help and the efforts of the benefactors

Mahdi Faqih Imani

(the Truth Circuiting Around Ali(a

The holy Prophet of Islam (s) has said concerning the Commander of the Faithful (a):
".O God, make the truth circuit around Ali, wherever he may be

The author has requested God the Exalted, thus: "O God, keep me and my pen circuiting around the truth wherever it turns." Although, of scanty scientific provision, he has attempted a brief survey of the text and significance of a few other Prophetic statements – similar to the above – from multitudes of others, concerning the Commander of the Faithful – may my soul be sacrificed for him. The author has .always endeavored to be duty bound in observing the truth and keeping it before him

Hoping that by presenting this tradition (hadith) and writing this book he will be able to expound (even) an atom of the right that is due to the magnanimous Imam (a), the great, noble man who has always been with the Truth, and the Truth has always been .with him, revolving around his existence

Mahdi Faqih Imani

From the time the Prophet (s) departed this world, I have been deprived of my right"
(and put it aside, until this moment, (when people have sworn allegiance to me))."⁽¹⁾

O, Commander of the Faithful! O, the long oppressed! How often you announced this“
on the pulpit. In spite of the passage of fourteen centuries, the unrelenting tyranny
against you is perpetually in progress. What a pity! All this is the result of ignoring your
.rank, your Imamate, your wilaya and your indisputable right

.O, You, who are the hope of all those who seek the Truth

Sufficient for you is the word of Almighty God's most beloved Prophet (s), who said
"The Truth is with Ali and Ali is with the Truth; they will not separate until they return
".(to me by the pond (of Kawthar

Sufficient it is for your Shi'as, who have chosen to follow you – you, about whom the
(noble Prophet (s) said: "Ali and his Shi'a are the successful ones."⁽²⁾

And, sufficient it is for the worthless author to have been able to set the book right by
mentioning some of the exalted personality traits of the Imam (a) and present it to
.him, hoping that it would be accepted

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The Nahj al-Balagha, sermon ۱۶; Ibn Abi al-Hadid's The Nahj al-Balagha – ۱
.Commentary, vol. ۴, p. ۱۰۶

For more information on the sources of this tradition, see appendixes to the book – ۲
.Ihqaq al-Haqq, pp. ۳۲۱–۳۲۴

Seeking the Truth

Ever since the distant past, if an elderly, experienced person with integrity was chosen as the governor in the smallest human societies and entrusted with authority to settle affairs, this was done to organize and supervise society in a manner whereby individual rights would be preserved, and an authority present to judge disputes

Today, if there is a dire need in a country for the court, whose legal power and authority can detain, try and depose (even) the president, this is done in order to dispense justice, to prevent the rights of an oppressed person from being ignored, and punish those who violate people's rights

If, a significant part of the material and human resources of the universities are allocated to various fields of law, it is all done to train lawyers and judges to accept the responsibility of distinguishing the rightful person from the violator, and to restore the right of the oppressed

If, examinations are held under strict regulations at all educational levels – from primary schools through universities – it is done to recognize those who deserve academic attestations for a boost in their educational levels

If, nations' political envoys assemble at the United Nations Organization to condemn the offending rulers and the violating governments, regardless of the imperial

political right of veto – their major goal is to recognize the violators, to urge all countries to observe international law and to restore the rights of the oppressed governments and nations

If, in the present era of civilization, universities go through extensive and expensive formalities to hold competitions on academic, industrial and creative writing and give considerable prizes and scholarships, it is done to show gratitude to innovators and hard-working persons, to introduce originality and invention and not separate those who are indeed scientifically right from those who are not

If, from the distant past until now, multitudes of Islamic books written by Shi'a and Sunni scholars in different languages have discussed various theological, kalam, and ideological points, and have often explained points of difference, they have all tried to prove the truth of their own claim and the falsehood of the opposing sects. A major part of Islamic history reports ideological and juridical clashes that took place among different schools, madhahib, to prove their own truth. The most widespread strife among the sects led them to take possession of the word "truth" and generously bestow the label of "falsehood" to others. These clashes, went as far as massacres and extensive fires, and mostly affected the Sunnis. A simple example, free of bloodshed, is the argument between Qaffal Marwazi and a Hanafi scholar that took place in the presence of Mahmud Sabuktagin

Such was the incident: After he had engaged in polemics in a manner that could – – be perceived by Sultan Mahmud, his ministers, and other courtiers, and in order to prove his claim that Shafi'i school of law was true and Hanafi school of law was false, Qaffal performed a two-rak'a prayer based on Shafi'i orders, as was customary. Then without making his intention, he began the ablution, wudu, by using nabidh (dates syrup) instead of using pure water. This made mosquitoes and flies come to him – he was on a hill side. He then put on a dog's tanned skin (in place of clean dress or something that could cover his nakedness), and began to say the prayer in Persian. Instead of reciting a Qur'anic chapter, surah, he said 'two green leaves,' this He did not bow, and did the prostration (similar *مد ها متان* being the Persian equivalent of to a cock picking its food), and put his forehead on the dried dropping of a dog – as some narrations say – instead of prostrating on pure flat ground. The prayer having been finished, he let the air out of his body, right in the presence of the king and his retinue. This he did in place of the final greeting – all on the basis of Abu Hanifa's fatwa. For each of the steps, Qaffal presented proof from Abu Hanifa because he had been threatened by Sabuktigin that he would be put to death if he did not offer proof from Abu Hanifa in support of his actions. As a result, Sultan Mahmud shunned Hanafi school, which was then the official religion in Iran, Iraq and other subordinated areas, and turned to Shafi'i school of law, announcing it as the official religion throughout his kingdom. Ministers, courtiers, administrative employees, judges and other people converted to Shafi'ism. Below are lists where details can be found: Imam al-Haramayn Juwayni's *Muqith al-Khalq fi Ikhtiari al-haqq*; Ibn Khalikan's *Wafiyat al-'A-yan*, vol. ۴, p. ۲۶۷, tradition No. ۲۸۴; Suki's *Tabaqat al-Shafi'iyyah*, vol. ۴, p. ۱۱۴; Yaf'i's *Mir'at al-Jinan*, vol. ۳, p. ۲۴; Dhahabi's *al-Ibr fi Khabar min Qayr* while he describes events that occurred in the year ۴۱۰; Damiri's *al-Hayat al-Hayawan*, vol. ۲, p. ۴۴۷; *Tarikh al-Tashri' al-Islami* by three professors of Shariat Faculty of Cairo, p. ۲۸۱. Cont. There are many other references such as: "These clashes have been causes for people to convert to some other religions; ...and have been mingled with massacres

".and bloodshed

If, in schools of thought, those that are basically divine, certain men leave an impression on people, by preaching, guiding and giving ethical warnings out of mercy and without formalities, this is all done to call Almighty God's servants to the truth and .warn them against falsehood

If in some countries polls are carried out to elect the President and the representatives to the legislative assemblies, it is done to distinguish the pure from the impure, the qualified from the non-qualified, the rightful from the non-rightful, so .that the ranks and responsibilities can be assigned equitably

If, God the Exalted orders the best of His creatures, the Prophet or Imam, to live in decadent societies, bear all kinds of agony and torture, and maintain relations with the people up to the final moments of their lives, this is only to guide people to the .truth, make them recognize and defend it, and not violate rights

We don't have to look far. Is there more conclusive and clearer evidence than the glorious Qur'an, which has discussed and emphasized truth more than two hundred and fifty times for various reasons and in various (grammatical) forms? It urges men of faith to know the truth, to seek the truth, to tell the truth, to keep the truth in view, to remember the truth, to follow the truth, to side with the truth, to call towards truth, to enjoin the truth, to judge according to the truth. It insists on not to overlook the truth, disregard the truth, speak other than the truth, or

.hide the truth to protect and back what is false, and enjoin it

In short, a great part of people's potential has been used to revive the truth, to hoist the banner of truth, to seek the truth, even though it has not been duly favored in .practice

Our Sunni brothers need to take the indisputable words of the noble Prophet of Islam (s) as the criteria to distinguish truth from falsehood, the words that the greatest Sunni scholars, fully recognized as authorities in hadith, have quoted in their commentaries, collections of hadith, historical and theological books. They will save .themselves from going astray and achieve eternal happiness and prosperity

.Peace be on the one who follows true guidance

Mahdi Faqih Imani

According to history and the contents of the books of hadith, and theology, it is the Sunni community's conviction that the noble Prophet of Islam (s) did not appoint the Caliph to succeed him, and left it to the community to decide this important issue.⁽¹⁾

It is on this basis that they have raised doubts and denigrated all the traditions, they themselves have quoted from the Prophet (s) regarding the Caliphate and leadership (of the Muslim community), by calling those traditions that are highest in authority, lucidity and clarity, as "weak", "unauthentic in the chain of authorities" and ".insufficient

By (holding) such a belief, they have not only formally justified the Caliphate of those who ruled before Ali (a) and given them an Islamic "thumbs up" sign, but have paved the way for the rule of Mua'wiyah, Yazid, Marwan, Abdul Malik, Walid, Hisham, Mansur, Harun, M'amun, Mutawakil; and, making them ulul – Amr in the Islamic countries. They have also fabricated many hadiths in which (it is claimed that the) Prophet (s) had made a blind and unconditional surrender and quiescence to Umayyid

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Ibn Qutaybah, al-Imamah wa al-Siyasah, vol. ١, p.٢٣; Muslim's Sahih, vol.٢, p.١٩٣, – –١ the book al-Imarah, the section : al-Istikhlaf wa Tarkah; al-Taj al-Jami' lil-Usul, vol.٣, p.٥٧; Ibn Abi al-Hadid's The Nahj al Balagha Commentary, vol.١, p.١٨٥ under the .heading: Qissat al-Shura, as related by Umar

rulers (Sufyani, Marwani) and Abbasid rulers, as a necessity, in spite of their atrocities. This is mentioned in Sihah and in some of the most important hadith sources. Two of these traditions, cited by Bukhari and Muslim, will suffice

The Prophet (s) said, "The person who dislikes (an act) of a commander, should remain patient. If he steps as little as half a meter

out of the boundary of the rule of the government, or distances himself from the community of the Muslims and dies (while he is in such a state), he will have died like (one in the period of Jahiliyya (before the advent of Islam))."

The Shi'as, however, believe that the inerrant and infallible Prophet (s) received revelations from the Divine, and having foresight, made necessary preparations even for the most ordinary matters of life, codifying scores of statutes. He could not have neglected the most important and the most sensitive question related with the life of the Islamic community – the caliphate, and the appointing of a successor on whom the life and continuity of Islam would depend. (Any negligence) would allow certain people to resort to political conspiracy, deceit, cooperate with the enemies of Islam, commit tyranny and introduce innovations, and thus decide the fate of Islam and Muslims as they wished

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.literary, as little as a span – –۱

a) Bukhari, Sahih, vol. ۵, p. ۱۳; the Egypt print: vol. ۹, p. ۵۹, the section on Seditious, – –۲ on the authority of Ibn Abbas; b) Muslim, Sahih, as quoted in Bayhaqi's Sunan, vol. ۸, p.

.۱۵۷

After a brief description of what the divine Prophets (a) had done concerning the religious leadership after their death, and what the holy Prophet (s) did during his prophethood, we will discuss the role of the leaders who succeeded the Prophet (s), who, according to the Sunnis, are the rightful caliphs and whose obedience is more .(obligatory than the Prophet's (s

Role of the Divine Prophets (a) in the Continuation of Leadership

The divine Prophets (a), as is unanimously agreed upon by Sunnis and Shi'as, enjoyed all the privileges of knowledge, practice, wisdom, foresight, altruism, and infallibility, and felt far greater responsibility than anyone else towards (the performance of) their duties as leaders and the continuation of religious programs in their lifetime and after .it

When these people felt that their lives were coming to a close, or needed to be absent from work, they themselves introduced a substitute to take care of their duties, prevent anarchy and stop mischief-makers from disturbing, and sabotaging their .teachings

There is no doubt that every great Prophet, before his death, appointed the most pious, the most qualified, and the closest person from his ummah, as his successor, as the leader and guardian of the nation, so that no harm might be done to the essence of the religion, nor the execution of its commands. He would emphatically demand that his followers should obey the person thus introduced. This is exemplified by Prophet Moses (a), who handed the (responsibility of) Caliphate over to his brother, Harun, when he was about to leave for Mount Sinai, as the holy Qur'an says, "...and Musa said to his

brother Harun: Take my place among my people, and act well and do not follow the
(way of the mischief makers." (1)

There are narrations transmitted by Sunni and Shi'a (scholars) of which only two will
:be quoted

Allamah Mir Sayyid Ali b. Shahab Hamadani (d. 786 A.H.), a trusted Sunni scholar, has (1
quoted Ibn Umar to have said, "To prove Ali ibn Abi Talib's (a) superiority, Salman said
'It was during the last moments of the life of the Prophet (s) that I went to visit him

"?I said, "O Messenger of Allah (s), have you made a will

The holy Prophet (s) said, "O Salman, do you know who the testamentary trustees of
"?authority, Awsiya, are

".I said, "Almighty God and His Messenger (s) know better

The Prophet said, "The testamentary trustee of authority of Adam (who initiated the
making of the will) was Shayth, the most meritorious among Adam's sons. Noah's
testamentary trustee of authority was Sam, the most meritorious after Noah. Moses'
testamentary trustee of authority was Yusha', the most meritorious person to
succeed him (Harun had died before). Jesus' testamentary trustee of authority was
Shamun al-Safa, the most meritorious person to succeed him. My testamentary
".trustee of authority is Ali. He is the best person to succeed me

Allamah Sayyid Muhammad Salih Tirmidhi, the Hanafi (scholar) has quoted the same
Tradition on the authority

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of Umar b. Khattab, to which he (Tirmidhi) has added (this statement): and Sulayman's testamentary trustee of authority was Asif b. Barkhiya, the most meritorious person (after him).⁽¹⁾

Also, Tirmidhi has reported this same Tradition on the authority of Imam Ali (a). (Tirmidhi's statement, however, differs a bit.⁽²⁾

Hafidh Sulayman Qunduzi has quoted the same on the authority of Sayyid Ali (Hamadani.⁽³⁾

In Shi'a narrative, this detailed hadith has been quoted by Ibn Babwayh (Saduq's father), Saduq, Shaykh Tusi, Allamah Majlisi, and others. This hadith contains names of all the testamentary trustees of authority, Awsiya, of the Messengers of God (a), starting with (Prophet) Adam (a) and ending with the Final Prophet (s). They include the testamentary trustees of authority of (the Prophets) Idris, Imran, Ibrahim, Ismail, Ishaq, Ya'qub, Yusuf, Shu'ayb, Dawud, Sulayman, Zakariyya, Sham'un, and Yahya b. (Zakariyya (a

In the end, the holy Prophet (s) entrusted the rank of the testamentary trustee of authority, wasi, after him to Ali (a). He issued an order that Ali (a) and (each) testamentary trustee after him should delegate the mentioned rank to the next trustee (already specified by the holy Prophet (s)) until it reaches the most meritorious (person on the earth, Imam Mahdi (a).⁽⁴⁾

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.al-Kawkab al-Durri, p. ۱۳۳ – –۱

.ibid, p. ۱۱۸ – –۲

.Yanabi' al-Mawaddah, p. ۳۰۱, chapter ۵۶ – –۳

.Yanabi' al-Mawaddah, p. ۳۰۱, section ۵۶ – –۴

It is important to note that in appointing their successors, the divine Prophets did not act on their own without being divinely inspired. The position of wilayat has directly been decided by God the Exalted, as the position of Prophethood. The Prophet (a) is commanded to convey (the message) and introduce (the testamentary trustee of authority) to the people. This is evidenced by the Holy Qur'anic verse, "And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: 'Surely I will make you an Imam of men.' Ibrahim said: 'And of my offspring?' 'My covenant does not (include the unjust,' said He." [\(1\)](#)

Commenting on the above verse, Ibn Maqazli, the Shafi'i has narrated a very interesting report, [\(2\)](#) which will not be quoted here for the sake of brevity. The .readers may read it in his book

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.Chapter Baqarah, Verse ۱۲۳ – –۱

. Manaqib of al-Imam Ali – –۲

The Prophet of Islam and the Issue of Leadership

Whenever Prophet wanted to leave Medina to engage in wars, or suppress plots and revolts staged by the enemies of Islam, the Holy Prophet of Islam (s) used to designate one or more persons to supervise the religious and security matters, just as he always issued necessary orders and enforced regulations to protect Islam. In a case of emergency, he even appointed a blind man to conduct the congregational prayer. (1)

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Various examples include: a. The Waddan campaign, better known as Abwa', 23 – 24 miles from Medina on the way to Juhfah, took place in Safar, 2 A.H. On leaving (the city) the Prophet (s) gave Sa'd b. Ubbadah the charge of supervision over Muslims' affairs. (This is reported in Sirah of Ibn Hisham, vol. 2, p. 240-241). b. The Buwat campaign at Radhawi area, took place in Rabi al-Akhar 2 A.H. Sa'ib b. Uthman b. Maz'un deputed by the Prophet (as reported in Sirah of Ibn Hisham, vol. 2, p. 248). c. The Ushayra campaign, in Jamadi al-Ula, 2 A.H. The Prophet (s) appointed Abu Salmat b. Abd al-Asad to replace him in Medina. (Sirah of Ibn Hisham, vol. 2, p. 248). d. Badr al-Ula took place in Jamadi al-Ukhra, in 2 A.H. It aimed to stop Karz b. Jabir Fahri from confiscating the camels and the sheep belonging to the people of Medina. In this campaign Zayd b. Haritha was given the charge of supervision over the people of Madinah. This campaign is known as "Safwan" too. (Sirah of Ibn Hisham, vol. 2, p. 251). e. The Badr Kubra campaign, the most fateful campaign of the Prophet (s) that took place mid-way from Medina to Mecca in Ramadan, 2 A.H. The Prophet appointed a blind person, Abdullah b. Umm Maktum, from the district of Ruha, to lead the congregational prayer, and Abu Lubabah, from the district of Ruha, to supervise (the affairs in) Medina. (Sirah of Ibn Hisham, vol. 2, p. 264). f. The Bani Salim campaign took place in Shawwal 2 A.H.; it took place one week after the Prophet had returned from the battle of Badr. The Prophet gave Suba' b. Arfatah Qifari the charge of supervision over the people of Medina. (Sirah of Ibn Hisham, col. 3, p. 46). g. The Sawiq campaign against Abu Sufayn and the Quraysh took place in 2 A.H. The holy Prophet (s) appointed Abu Lubabih – Bashir b. Abd al-Mundhir to supervise affairs in Medina. (

Sirah of Ibn Hisham, vol. ۳, p. ۵۰). h. The Furu' campaign took place in Rabi' al-Awwal in ۳ A.H. Upon leaving Madinah, the holy Prophet (s) gave Ibn Umm Maktum the charge of either supervision over Medina or (the charge) of leading the congregational prayer. (Sirah of Ibn Hisham, vol. ۳, p. ۵۰). i. The Bani Qaynuqa campaign took place with the Jews of that region in ۳ A.H. The holy Prophet (s) appointed Bashir b. Abd al-Mundhir to deputize him while he was away from Madina. (Sirah of Ibn Hisham, vol. ۵, p. ۵۲). j. The Battle of Uhud, in ۳ A.H. initiated by Abu Sufyan, the Quraysh (tribe) and other pagan tribes, in retaliation for their defeat at the battle of Badr. Ibn Umm Maktum was appointed by the Prophet (s) to lead the congregational prayer in Medina. (Sirah of Ibn Hisham). k. The clash between the Prophet (s) and Bani Nazir (tribe) took place in Rabi' al-Awwal, in ۴ A.H. and the Prophet appointed Ibn Umm Maktum to supervise in Medina (Sirah of Ibn Hisham, vol. ۳, p. ۲۰۰). l. The Dhat al-Riqa campaign took place in Jamadi al-Ukhra in ۴ A.H. (Zarqani has quoted Ibn Sa'id and Ibn Hayyan to have said that it happened in Muharram, ۵ A.H.). The Prophet (s) appointed Abu Dar Ghaffari – in another version Uthman b. Affan – (to deputize him) in Madina (Sirah of Ibn Hisham, vol. ۳, p. ۲۱۴). m. The Badr al-Kubra campaign took place in Sha'ban, ۴ A.H. The Prophet (s) appointed Abdullah b. Abi b. Selluli al-Ansari to supervise (the affairs in) Medina. n. The Dumatol Jandal campaign took place in Rabi' al-Awwal, in ۵ A.H. The Messenger of God (s) appointed Siba' b. 'Arfateh Ghifari to supervise (the affairs in) Medina. (Sirah of Ibn Hisham, vol. ۳, p. ۲۲۴). o. The Khandaq campaign took place in Shawwal, ۵ A.H. The Prophet (s) gave Ibn Umm Maktum the charge to lead prayers. (Sirah of Ibn Hisham, vol. ۳, p. ۲۳۱) p. The Bani Qurayzah campaign took place in Dhi al-Qa'dah in ۵ A.H. The Messenger of God (s) appointed Ibn Umm Maktum as the leader of the congregational prayer (Sirah of Ibn Hisham, vol. ۳, p. ۲۴۴). q. Bani Lehyan campaign took place in Jamadi al-Ukhra, in ۶ A.H. Here too, Ibn Umm Maktum was appointed by the Prophet (s) to supervise the affairs in Medina (Sirah of Ibn Hisham, vol. ۳, p. ۲۹۲) r. The Zi-Qarad campaign took place a few nights after the Bani Lehyan campaign. The Prophet (s) appointed Ibn Umm Maktum to lead the congregational prayer in Madinah (Sirah of Ibn Hisham, vol. ۳, p. ۲۹۷) s. The Bani Mustaliq campaign, in which the Prophet (s) appointed Abu Dhar to supervise (the affairs) in Medina – some (sources) report that it was Numaylah b. Abdullah Laythi. This campaign took place in Sha'ban, in ۶ A.H. (Sirah of Ibn Hisham, vol. ۳, p. ۳۰۲). t. The

Hudaybiyyah Peace Treaty incident took place in Dhi al-Qa'dah in ٦ A.H. Humaylah b. Abdullah Laythi was appointed by the Prophet (p.b.u.h.) to supervise the affairs in Medina (Sirah of Ibn Hisham, vol. ٣, p. ٣٢١). u. The campaign of Khaybar took place in Muharram, ٧ A.H. Numaylah was appointed by the Prophet (s) to supervise the affairs. Bayhaqi has reported that it was Saba' b. Urfatah who substituted the Prophet (s) (Sunan, vol. ٩, p. ٤٠). v. (During) the Prophet's (s) Umratul Qadha, in Dhi al-Qa'dah in ٧ A.H, he left Medina to perform it (because he had been prevented by the enemies) the year before. He appointed Uwayf b. Azbath Dayli to supervise the affairs in Medina while he (the Prophet) was on the trip. (Sirah of Ibn Hisham, vol. ٤, p. ١٢) w. When the Prophet (s) left Medina to conquer Mecca in Ramadan in ٨ A.H., he chose Abu Ruhm Kulthum b. Hasin b. 'Atbih (Ubasyd) b. Khalaf Ghaffari to substitute him in Medina (Sirah of Ibn Hisham, vol. ٤, p. ٤٢; Sunan of Beihaqi, vol. ٩, p. ٤٠). x. After the conquest of Mecca, the Prophet (s) left the city, either to suppress the plot developed by Hawazin partisans, or to lead the campaign of Hunayn. He chose a newly converted twenty-year-old Meccan youth, Attab b. Usayd, to substitute him. (Sirah of Ibn Hisham, vol. ٤, p. ٨٣). y. The supervision over the newly Hawazin Muslims was given to Malik b. Awf of Hawazin (Sirah of Ibn Hisham, vol. ٤, p. ٨٣). z. After the victory over Hawazin was achieved and the Prophet (s) returned to Medina, he gave the twenty-year old Attab b. Usayd the charge to supervise the Meccans, and Ma'adh b. Jibal, the responsibility to teach jurisprudence and religious issues. (Sirah of Ibn Hisham, vol. ٤, p. ١٤٣; Ibn Abil Hadid's The Nahj al-Balagha Commentary, vol. ١١, p. ١٢٣) aa. When envoys from the Thaqif (tribe) in the region of Ta'if came to the Prophet (s) in Ramadan, ٩ A.H., and were converted to Islam in his presence, Uthman b. Abil 'As, the youngest (among those present) and the most enthusiastic to learn jurisprudence and Islamic issues, was charged with the (responsibility) of supervision over the people of Thaqif. (Sirah of Ibn Hisham, vol. ٤, p. ١٨٥) bb. The Farewell Pilgrimage was performed in ١٠ A.H. During this period, the Prophet (s) appointed Abu Dujanah Sa'idi – or as some report – Saba' b. Urfatah – to take charge of supervision over the religious matters of the (people of Medina. (Sirah of Ibn Hisham, vol. ٤, p. ٢٤٨

In 9 A.H. preparations were made in anticipation for the battle of Tabuk and forces were dispatched, but the war did not break out. In order to foil the Hypocrites' plots and protect Medina, the Prophet (s) appointed Ali (a) as his deputy, and said, "O Ali, you have the same rank with regard to me as Aaron had with regard to Moses" This [event has been narrated by all, thus:](#)

(When the Prophet (s

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For the readers' further information, names of some of those who have reported – – the event are as follows: Abu Dawud Tayalasi (d. 204 A.H.), in his Musnad, p. 29; Ibn Hisham (d. 212/218), in his Sirat al-Nubuwwah, vol. 4, p. 163. Ibn Sa'd, (d. 230 A.H.) in his Tabaqat al-Kubra, vol. 3, p. 15 through four transmitters of the Tradition. Ibn Abi Shaybih (d. 235 A.H.) in his Musnaf, vol. 12, p. 60, Tradition 12123. Abu Ja'far Iskafi the Mu'tazili (d. 240 A.H.) in his al-Mi'yar wa al-Muwazinah, p. 219. Ahmad b. Hanbal, (d. 241 A.H.) in his Musnad, vol. 1, pp. 182, 184, 185 and 334; and vol. 3, p. 88; when discussing the Commander of the Faithful's merits in Traditions 83, 163 and 291; in Faza'il al-Sahabah: Traditions 956, 96, 1006, 1041 and 1168. Bukhari (d.256 A.H.) in his Sahih, vol. 4, p. 208. Muslim (d. 261 A.H.) in his Sahih. Vol. 7, p. 119. Balazuri (d. 279 A.H.) in his Ansab al-Ashraf, vol. 2, pp. 95 and 106. Tirmidhi (d. 279 A.H.) in his Sahih, Tradition 3724. Nisa'i (d. 303 A.H.) in the sub-section Khasa'is Amir al-Mu'minin Traditions 9, 23, 45, 48, 56, 57, 59, 61, and 126. Abu Ya'li of Mosul (d. 307 A.H.) in his Musnad, vol. 1, p. 285, Tradition 84 quoted on the authority of Musnad of Ali. Ali b. Hayyan Basti (d. 354 A.H.) in his Sahih, vol. 9, pp. 40 and 41 Traditions 6887 and 6888. Bayhaqi (d. 458 A.H.) in his Sunan, vol. 9, p. 40. There are altogether about one hundred transmitters of hadith and historians that I have introduced in my book "Hadith al-Manzilah 'inda Ahl al-Sunnah", arranged according to the dates of their deaths. They are the people who have cited Hadith of Manzilah .when referring to the Tabuk war

wanted to set out, Ali (a) asked, 'May I accompany you?' The Prophet (s) said, 'No.' Ali (a) began to cry over being separated from the Prophet (s) and not participating in the battle of Tabuk. The Prophet (s) said, 'O Ali, you have the same rank with me as Aaron had with regard to Moses...' The Prophet (s) then said, 'I should not leave unless you
!(are my deputy (Khalifa

Being unrestricted to any certain period or place, this hadith points towards the Commander of the Faithful (a) succeeding the Prophet (s), and extends even to the time after his death. Besides, it signifies that the Prophet (s) attached (great) importance to the issue of designating and appointing a meritorious, responsible and qualified person (to supervise and run the religious affairs of the Muslims, and to prevent the Hypocrites and domestic enemies from doing mischief). That is why he
said, "I should not leave

unless you are my deputy and take the responsibility of leading the affairs of the
".Muslims

Regarding the army commanders, of expeditions launched to suppress the rebellions and plots of the enemies against Islam in distant areas, the Prophet (s) used to designate various commanders and substitutes so that one could succeed the other
(and take on the responsibility in case one died.)

While sending two groups of warriors to Yemen, one headed by Ali (a) and the other by Khalid b. Walid, the Prophet (s) said, "If these two groups meet at a particular place, Ali should be in command of both groups." The holy Prophet (s) desired to
(prevent dissension among the warriors on the battle-field, and ensured that Ali's (a

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Examples: Battle of Mutah in 6 A.H. The Prophet (s) appointed Zayd b. Haritha, – 1
Ja'far b. Abi Talib, and Abdullah b. Rawah to command the army one after another.
(Sirah of Ibn Hisham, vol. 4, p. 15; Mawurdi, Ahkam al-Sultaniyyah, p. 13; Beihaqi,
(Sunan, vol. 8, p. 155 on the authority of two transmitters
Ahmad Hanbal, Musnad, vol. 5, p. 356 on Faza'il al-Sahabah, tradition 1175; Nisa'i, – 2
Khasa'is, p. 24; Tabarani, Mu'jam awsat (as quoted by Majma' al-Zawa'id) as well as
the footnote on p. 110 of Nisa'i Khasa'is; Ibn 'Asakir, History of Damascus, (the section
concerning Imam Ali (a), vol. 1, pp. 400–402, traditions 466 and 469; Ibn Abi al-Hadid,
Commentary, vol. 9, p. 170. His (exact) words are as follows: 'Ruwahu Abu Abdullah
Ahmad fil Musnad, wa Ruwahu fi Kitab Faza'il Ali, wa Ruwahu Akthar al-Muhaddithin';
Dhahabi, Tarikh al-Islam, vol. 2, p. 195; Ibn Kathir, al-Bidayah wa al-Nihayah, vol. 7, p.
242; Haythami, Majma' al-Zawa'id, vol. 9, pp. 127 and 128 on the authority of three
transmitters including Tabarani, Sayyid Ali Hamadani; Manaqib al-Sab'in (tradition 13)
as quoted in Yanabi' al-Mawadah, section 56; Amr Tasri, Arjah al-Matalib, p. 452 (on
(the authority of Ahmad b. Hanbal, Tabarani and Nisa'i

.competence, merit, and courage should best be applied in overcoming the enemy

As the Prophet (s) had foreseen, the two groups met at Bani Zabid's homeground, and the Commander of the Faithful (a) took charge of the command over both groups. Thus, the Prophet's (s) prophecy actualized, the dissension was prevented, and
(victory achieved by Ali (a

After he had sent Abu Bakr to communicate a number of Qur'anic verses of the chapter on Repentance to the people, at the time they were in Mecca for the annual pilgrimage, the Prophet (s) had to send Ali (a) after him to convey the verses instead
(of him, because it was a divine mission. (1

When the holy Prophet (s) migrated to Medinah, he deputed Ali ibn Abi Talib (a) to stay
in Mecca for three days and return the things deposited with him to their

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Sirah of Ibn Hisham, vol. ۴, p. ۱۹۰; Abu Ubayd, Amwal, pp. ۲۴۰ and ۲۴۱, traditions – ۱۴۵۴–۴۵۶; Ibn Sa'd, Tabaqat, vol. ۳, p.p. ۱۴ and ۱۵ (on the authority of five transmitters of hadith; Beladhuri, Ansab al-Ashraf, vol. ۲, p. ۱۰۷; Tradition ۴۳ and ...; Ahmad Hanbal, Musnad, vol. ۲, pp. ۲۱۲ – ۲۹۹; Also: vol. ۳, p. ۱۵۱, and ۳۳۱, vol. ۴, pp. ۱۶۴–۱۶۵; Ahmad Hanbal Fadha'il of Amir al-Mu'minin, Traditions ۶۹, ۲۱۲, ۲۹۱, and ۳۲۱; Ahmad Hanbal, Fadha'il al-Sahabah, vol. ۲, p. ۵۶۲, Tradition ۹۴۶, and p. ۶۴۰, Tradition ۱۰۸۸; Darimi, Sunan, vol. ۲, pp ۶۷ and ۲۳۷; Ibn Majah, Sunan, vol. ۱, p. ۵۷; Tirmidhi, Sunan, vol. ۲, pp. ۱۳۵ and ۲۱۳; Abu Y'ali, Musnad, vol. ۱ (Section: Musnad of Ali) Tradition ۱۹۲; Ya'qubi, Tarikh, vol. ۲, p. ۶۲; These and the narrators whose names I have not mentioned here for the sake of brevity, make about eighty Sunni narrators (of hadith) whose names and relevant sources I have mentioned in my book A Perspective of Imam Amir Mu'minin's (a) life.

.See also Allamah Amini's al-Ghadir vol., ۶, pp. ۳۳۵–۳۵۰.

owners, settle the accounts (of any debts) and arrange the transfer of his womenfolk and some Muslims to Medinah.⁽¹⁾ All this was in addition to his sleeping on the Prophet's bed, to foil the polytheists' plot to kill him

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Ibn Sa'd, *Tabaqat*, vol. ٣, p. ١٣; Tha'alabi, *al-Kashf wa al-Bayan*, (a commentary) – on the Qur'anic verse "and among men is he who sells himself to seek the pleasure of Allah..." – *al-Baqarah* chapter of the Qur'an, verse ٢٠٧; Nawawi, *Tahdhib al-Asma wa al-Luqat*, vol. ٢, p. ٣٤٧; Ganj, the Shafi'i, *Kifayat al-Talib*, p. ١٨٢; Ibn Shakir of Damascus, *Uyun al-Tawarikh*, vol. ١, p. ٤٤ (as cited in the book *Ihqaq al-Haqq*, vol. ٢١, p. ٢٨٧); Ibn Sabbaq, the Maliki, *Fusul al-Muhimmah*, pp. ٢٩ and ٣٤; Ibn Kathir, *Sirah al-Nabawiyah*, vol. ٢, p. ٢٣٤; Ibn Afriqi *A Short history of Damascus*, (manuscript), vol. ١٧, p. ١٢٤; Tilmisani, *al-Jawharah*, p. ١٣, and plenty of other sources

The Role of Caliphs in the issue of Leadership

The role of those who controlled (the affairs) and were involved in the succession after the Prophet (s), those whom the Sunnis consider as the rightful Caliphs and their :obedience as obligatory, has been as follows

a) On his death bed, Abu Bakr summoned Uthman, ordering (him) to prepare an edict as follows: "In the Name of Allah, the Merciful, the Compassionate: This is a covenant (of succession) and a directive (written) by Abdullah b. Uthman (Abu Bakr b. Quhafah) to Muslims. As for.." Here Abu Bakr lost consciousness, and Uthman completed it on his own: I have indeed made Umar b. Khattab a Caliph over you." At this point, Abu Bakr regained his consciousness and said to Uthman, "Read it." Uthman read what he had put down on paper. Greatly happy, Abu Bakr cried, "God is the greatest," (Allahu akbar) and added, "Did you include Umar's name because you feared that I might die in the state of unconsciousness and the nation might split over whom to appoint as .the Caliph?" To this Uthman gave a positive answer

Abu Bakr said, "May God reward you a good reward from Islam and its people." He then commanded Uthman to

complete the letter of the appointment of the caliph, and it was read out to the
(people.)⁽¹⁾

b) After Umar had been wounded, and felt that his life was about to end, he nominated a board of six men to convene a carefully calculated plan. This ensured a
(plain victory for Uthman.)⁽²⁾

c) Mu'awiyah, whom Uthman had initially appointed as the governor of Damascus, finally acquired the seat of power through various ruses. He misrepresented the murder of Uthman, the martyrdom of the Commander of the Faithful (a); made a plan to kill Imam Hasan (a), massacred people, organized conspiracies, and threatened anyone who opposed him with dire consequences. Having come to power, he called himself the vicegerent of the Prophet (s) and introduced his son, Yazid, as his
successor

After Mu'awiyah, twelve Umayyid rulers and thirty-six or thirty seven Abbasid rulers came to power; some, by openly resorting to force and conspiring against their rivals; others being chosen as the "crown prince" by the rulers before them and the pressures exerted by these rulers on people to swear allegiance. Having become
leaders, they considered themselves to be in total

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Muhammad b. Jarir Tabari, Tarikh, vol. ۲, p. ۶۱۸ (on the authority of Waqidi). In – ۱
another version of the same book: vol. ۳, p. ۴۲۹; Ibn Abi al-Hadid, The Nahj al Balagha
.Commentary, vol. ۱, pp. ۱۶۳ and ۱۶۵, An interpretation of Shiq-Shiqiyyah sermon
The stand the Commander of the Faithful adopted with regard to the decision – ۲
.taken at Saqifah

command of the affairs of Islam and the people.⁽¹⁾ These are the people who according to the Sunnis are the rightful successors to the Prophet (s), and whose obedience is obligatory and whose disobedience means going astray and suffering the death penalty, like the one who has died in the period of Jahiliyya (before the advent of Islam

In short, based on (the verses of) the glorious Qur'an, the Islamic traditions and evidence of history, (it can be said that) the past Prophets (a) did nominate, introduce and designate successors. The noble Prophet of Islam (s) did the same (when he was on a trip, or occasionally left Medina). The rulers and successors after the Prophet (s) did the same, in accordance with the authority they had because of their rank, or with the religious duty assigned to them by God the Almighty, or with political and social expediency, (a sense of) humanitarian sympathy and empathy for their ummah. They even attempted to take an obligatory pledge so that (people) would obey the one who would be holding the covenant (of succession) after them

Sunnis imagine that the Founder of Islam, the Seal of the Prophets (s), died without designating a successor

The Sunnis have a record of all those cases in which the Holy Prophet (s) commissioned various people with different responsibilities, but insist that the Prophet (s) departed this world for the next

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Mawurdi, Ahkam al-Sultaniyyah; Dhahabi, Duwal al-Islam; Suyuti, Tarikh al-
- ۱
.Khulafa

without feeling responsible for the problem of succession–

without having made use of the right and choice he had–

without considering the interest of Islam and the Muslims–

without finding a solution for differences of opinion, seditions and tribulations that–
would entangle his household

without preventing various groups of his Ummah from following falsehood–

!He just left the Muslims without a guardian

Now, the author of the present book raises the following questions, not as a Shi'a (who desires) to rouse the religious feelings of others, but as an independent-minded Muslim – neither a Sunni nor a Shi'a – who is standing distracted at the juncture of Sunnism and Shi'asm – and knows not which of these two Islamic sects to adopt. He imagines that all those who were involved in the issue of succession to the Prophet (s), khilafat, have passed away and that, the dispute over which side is right and which side is wrong has now been replaced by peace, compromise and Islamic unity, and problems have passed into oblivion. He wants to learn about his duty to understand .the true Islamic law, the lawful and the unlawful

Which source must he turn to? He expects the Sunni brothers to answer the following :questions

Was the Prophet of Islam (s) different from other Prophets (a)? Did he refuse to . ١
?follow the path of nominating a successor

How could the Prophet of Islam (s) disregard the procedure he had adopted in life . ٢
(that is, appointing someone to look after the affairs of Muslims when he had to leave
on trips or was occasionally absent from Medinah) and be heedless to such a
?responsibility in which lay the interest of Islam

Were Abu Bakr, Umar, Uthman, Mu'awiyah and other rulers and caliphs – in spite of . ٣
all their ideological, practical and moral weaknesses – more worried about Islam than
the Infallible Prophet (s) who founded the holy religion of Islam, established the
Islamic nation, willingly endured all agonies, and threats posed against his life to
establish Islam and save it? Abu Bakr and Umar thought it wise to nominate a
successor because they feared that disagreement would arise (among people), but
!the wisest of men (s) did not do what was in the interest of Islam and the Muslims

a. Even A'isha seems to be more in sympathy with Islam and the Muslims, than the
Prophet (s) himself, when she tells Umar's son: "My son! Convey my greetings to
Umar, and say 'Do not leave Muhammad's umma to their chances – without a leader.

!Appoint a leader because I fear (that) they might get involved in seditions." (١)

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b. Abdullah b. Umar is quoted to have told his father, "If a shepherd comes to you while he has left your sheep unguarded, you will consider him (to be) an irresponsible person. A ruler has a harder job to do. What answer will you give God on the Day of [Resurrection if you leave His servants without appointing a successor?"](#) [\(1\)](#)

c. He is also quoted to have said, "You need to appoint someone to succeed you. (This is like the time) when you have made someone responsible to look after your farm (or garden), and summon him; you expect him to appoint a substitute to take care of the [affairs until he returns."](#) [\(2\)](#)

If appointing of the successor was a religious duty and a common-sense . ۴ requirement, how can we justify the Prophet's (s) neglect of this duty that created differences, so great, that they ended in the (tragic) event of setting the door of the ?house of his dear daughter, Fatimah al-Zahra, on fire

If designating the caliph was a non-Islamic and unlawful act, why did all the so- . ۵ called Islamic Caliphs commit it rather than avoid it? Should they have not adhered to the Sunnah of the Prophet (s)? And why did all religious and non-religious forces of the Sunnis insist at that time, and have been insisting throughout the past

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Bayhaqi, Sunan, vol. ۸m, p. ۱۴۹ on the authority of Muslim; Abu Na'im, Hilayat al- — -۱
Awliya, vol. ۱, p. ۴۴; Ibn Juwzi, Sirah of Umar, p. ۱۹۰; Muhibb Tabari, Riad al-Nadhirah,
;vol. ۲, p. ۷۴; Ibn Hajar Asqalani, Fath al-Bari, vol. ۱۳, p. ۱۷۵
Ibn Sa'd, Tabaqat al-Kubra, vol. ۳, p. ۲۴۹ — -۲

fourteen centuries, that this unlawful movement, organized by the first and second
caliphs, should be accepted? (Why did) they wage wars for it

:Further questions .۶

a. Did the Prophet (s) appoint and introduce his successor? Did the caliphs comply with the Islamic norms and Qur'anic standards when they nominated their successors? What were these norms and standards? Who is responsible for sectarianism – Sunnism, Shi'ism and Kharijism – that gripped the Muslims from the inception of Saqifah, and has been a cause for the enemies of Islam to make mischief throughout
the ages in the world

Did the Prophet (s) die without nominating his successor? Did Ali (a) die without appointing a successor? Do the Shi'as say so? Or was it Abu Bakr and his companions
that claimed the Prophet (s) did not nominate his successor

The holy Prophet (s) took the initial steps in calling people to Islam: twice he fed a (۱)
gathering of forty men, chiefs of the Quraysh tribe. He then invited them to embrace
[Islam.](#)(۱)

For twenty three years he endured various threats of security and social alienation, (۲)
suffered physical torture and economic sanctions, fought wars, and witnessed unjust
bloodshed. He and those who were with him suffered financial loss and physical
suffering. But he

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established Islam. The number of Muslims increased. (1) Those who accompanied the holy Prophet (s) to perform the Farewell pilgrimage, and were with him when he delivered his address at Ghadir Khum, numbered between ninety thousand and ۱۲۴۰۰۰. The pilgrims, taken together, certainly exceeded this figure

Ibn Hajar Asqalani, the renowned scholar who has made a study of the Companions, (has reported that those who met the Prophet (s) and talked to him, numbered ۱۲۲۸۰. (2)

If this is taken to be a decimal of the total population of Medinah – infants, youngsters, the aged, men and women who did not live close to the Prophet's (s) house and were

p: ۵۴

It should be mentioned that about forty Sunni historians, reporters of hadith, and – – commentators (including Tabari in his Tahdhib al-Athar, vol. ۱, p. ۵۷) have reported that in the gathering of his tribe which the holy Prophet of Islam (s) had called, he explicitly offered the office of helper (during his life), and successor – khalifa – (after his demise) to the person who would embrace Islam. He repeated his proposal three times. Only Ali (a) embraced Islam and offered to help. In the same gathering, the Prophet of Islam (s) made the office of helper and successor unconditional, though it was a proposal at first. The issue of succession to the Prophet (s), khilafat, was firmly founded and announced at the very gathering in which Islam was being established. (In spite of scarcity of sources, the writer of the present book is now writing a book, "A Perspective of the Commander of the Faithful's Life," in which he has, in full detail, named about forty of the above mentioned people as well as the sources wherein their names have been recorded. With the help of God, the Almighty, this book will (soon be published

Ibn Hajar Asqalani, al-Isabah fi Tamiz al-Sahabah. This book has introduced ۹۴۷۷ – –۲ Sahabah by their names, ۱۲۵۸ by their kunyah, and ۱۵۴۵ women Sahabah, making the (total at ۱۲,۲۸۰ persons

not among the Companions – it will make ١٢٢,٨٠٠, and this is only the Muslim residents
of Medinah

a) It has been estimated that the Muslims then residing in Hijaz and its vicinity, in Yemen, Bahrain, Oman, and in areas located between Damascus, Hijaz and Yemen were fifty times more than in Medinah.^(١) It is impossible to believe that the holy Prophet of Islam (s) quit this world without having paid any attention to the fate of
such a large number of Muslims

b) The need to establish a system of leadership managed by a competent and qualified personage in the face of constant threats enforced by the opportunist Hypocrites and enemies within and without (the Islamic community) was indispensable. Besides this, the predictions of the Prophet (s) concerning the dangers and sorrowful events that would engulf the Islamic ummah, were enough to work out
a plan to prevent them by designating a qualified successor and leader

I take refuge in God from the unjustifiable claim of certain people who said that the
Infallible Prophet of Islam (s) was indifferent to these evident issues

The Shi'as believe that the holy Prophet of Islam (s) consistently reiterated the issue of Khilafat and leadership from the first moments of his call to Islam up to the final moments of his blessed life. He placed it as the chief of all

p: ٥٥

For further information on Islamic territories at the time the Prophet (s) died, see – –١
Baladhuri's Futuh al-Buldan, and Ibn Hisham's Sirat al-Nabawwiyyah

other Islamic matters, emphasizing it often. He did this to prevent the leadership of the community from being diverted from the divine course, and the capricious from laying claim to (Islamic) rule. However, those who were waiting for the holy Prophet (s) to die, did not leave a stone unturned in their effort to occupy the seat of the government, and killed the friends of the Truth, the descendants of the Prophet (s) and the Muslims who questioned their false claims

If the holy Prophet (s) had not said anything concerning succession after him; had not appointed Ali (a) as his immediate successor; how did Umar, as he himself has confessed it, know about the Prophet's (s) decision to nominate Ali (a) at the time of his death when he asked for some paper and ink? He fiercely objected to it, saying, "He is too ill. The Book of God is sufficient for us." He made sure he prevented the Prophet (s) from writing the document.⁽¹⁾ Fortunately, twenty four top-ranking Companions witnessed it, thirty successors to the companions, tab'in, ١٣٠ of the greatest of those who had committed the hadiths to memory, scholars of Islamic theology and history, as well as other distinguished Sunni personages reported, that "the Prophet had often said, "The Truth (haqq) is with Ali and Ali is with the Truth

c. There are similar words of the Prophet (s) categorically expressing that the Truth and Ali (a) accompany each other in all spheres and affairs of life. His is a divine

p: ٥٤

Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. ١٣, pp. ٢٠, ٢١, ٧٨ and ٧٩. — —١
While quoting a lengthy report from Ibn Tahir History of Baghdad, Ibn Abi al-Hadid has referred to this matter and called it "musnad", or documented

position, without which no one can exercise Islamic leadership over Muslims, nor be considered as a person whose obedience is obligatory

d) The holy Prophet of Islam (s) spoke only those words that were revealed, according to the Qur'anic verse: "Nor does he speak out of desire. It is naught but revelation that he utters." (1) These are proofs derived from the Revelation, not from passion and error, that categorically guarantee immunity from any error for Ali (a) both in his personal life, and in leading the Islamic community, throughout his life. This guarantee given by the Prophet (s) to Ali (a) was never enjoyed by any rival of Imam Ali (a), be it any ruler (from the line of) Sufyan, Marwan or Abbas

Given the above, the (present) book attempts to discuss the noble (Prophetic) hadith: "The Truth is with Ali and Ali is with the Truth," as well as other relevant traditions, so that, "he, who would perish, might perish by clear proof, and he, who would live, might (live by clear proof." (2)

p: ۵۷

.Chapter Najm, Verses ۲ and ۳ – ۱

.Chapter Anfal, Verse ۴۲ – ۲

"Evidence of the hadith: "The Truth is with Ali and Ali is with the Truth

Point

The present chapter introduces a series of Traditions that are most valid, undisputed and undenied; fully accepted by Shi'a and Sunni reporters of hadith

The above hadith and its like, introduce Ali (a) as an adherer to the truth, a perceiver of truth, a speaker of truth, and an infallible discerner of truth and falsehood

We will first introduce those who have related this tradition and similar ones – from (among the Sahabah (the Companions) and the Muhaddithin (the traditionists

Shi'a sources of hadith contain detailed names of those who have transmitted the above tradition, but because it is mainly our Sunni brothers who are being addressed, we will only focus on the sources that are acceptable to them and to which they refer.

Those wishing to know more about the Shi'a transmitters of hadith may refer to the [\(relevant books.\)](#)

:The following list of Companions is drawn up according to the year of their death

(Abu Bakr b. Abu Quhafi, Abdullah b. Uthman (d. 13 A.H (1

(Abu Qays, Sa'd b. Ubadah Ansari, (d. 14 or 15 A.H (2

p: 59

.Sayyid Hashim Bahrayni, Ghayat al-Maram, p. 541, chapter 56 – 1

- (.Abu Dharr Ghaffari, Jundab b. Junaydah (d. ٣١ A.H (٣
- (.Miqdad b. Amr al-Kindi Zahri (d. ٣٣ A.H (٤
- (.Hudhayfah b. Yaman (d. ٣٦ A.H (٥
- (.Salman Farsi (d. ٣٦ or ٣٧ A.H (٦
- (.Ammar b. Yasir, the martyr (٣٧ A.H (٧
- (.Abu al-Hasan, Ali ibn Abi Talib (a), the martyr (٤٠ A.H (٨
- (.Abu Musa Ash'ari, Abdullah b. Qays (d. ٤٢ or ٤٤ A.H (٩
- (.Ka'b b. Ujrih (d. ٥٢, or ٥٥, or ٥٥, or ٥٦, or ٥٨ A.H (١٠
- (.Abu Ayyub Ansari, Khalid b. Yazid (d. ٥٢ A.H (١١
- (.Sa'd b. Abi Waqqas (d. ٥٤, or ٥٥, or ٥٦, or ٥٨ A.H (١٢
- (.Abu Yasir Ansar, Ka'b b. Amru (d. ٥٥ A.H (١٣
- (.A'isha, the Mother of the Faithful (d. ٥٨ A.H (١٤
- (.Umm Salama, the Mother of the Faithful, (d. ٥٩, or ٦١, or ٦٢ A.H (١٥
- (.Abu Abdullah, Husayn ibn Ali ibn Abi Talib (a), martyred (٦١ A.H (١٦
- (.Abu Sa'id Khudri, Sa'd b. Malik Ansari (٦٣, or ٦٤, or ٦٥, or ٧٤ A.H (١٧
- (.Zayd b. Arqam Ansari (d. ٦٦ or ٦٨ A.H (١٨
- (.Abdullah b. Abbas (d. ٦٨ A.H (١٩
- (.Bura' ibn 'Azib Ansari Owsī (d. ٧٢ A.H (٢٠

(Jabir b. Abdullah Ansari (d. ٧٣ or ٧٤ A.H (٢١

(Sahil b. Sa'd Sa'idi Ansari Khazraji (d. ٩١ A.H (٢٢

Abu Layli Ghaffari (٢٣

Abu al-Tufayl 'Amir b. Wa'ilah (d. ١١٠ A.H.) the last Companion of the Prophet (s) to (٢٤
.die

.Second Century A.H

The list of the scholars and authors who have transmitted the hadith "The Truth is with Ali" and ahadith with the same context are as follows. Their names appear according to the year of their death

(Sulaim b.Qays Hilali (d. about ٨٥ A.H.) in his book Asrar Al Muhammad (a .١

.The Third Century A.H

Sa'id b. Mansur Khurasani (d. ٢٢٧) in his Sunan .٢

Abu Ja'far Muhammad b. Abdullah Iskafi the Mu'tazilite (d. ٢٤٠) in his Durr al-Mi'yar .٣
wa al-Mawazinah wa Naqdh al-Uthmaniyyah

Imam,of .٤

Hanbali School of Law, Abu Abdullah Ahmad b. Hanbal Shaybani (d. ٢٤١) in his Manaqib
.of Ali

Abu Muhammad, Abdullah b. Muslim b. Qutaybih Dinwari Baghdadi (d. ٢٧٤) in his al- .٥
Imamah wa al-Siyasah

Abu Isa, Muhammad b. Isa b. Surah Tirmidhi (d. ٢٧٩) in his Sunan –one of the seven .٦
Sihah

Abu Bakr, Ahmad b. Amr b. Abd al-Khaliq Basri (d. ۲۹۲) in his Musnad .۷

.The Fourth Century A.H

Ahmad b. Shu'ayb al-Nisai' (d. ۳۰۳) in his Khasa'is Amir al-Mu'minin .۸

.(Abu Ya'li Ahmad b. Ali Taymimi of Mosul in his Musnad (The section on Ali .۹

.Abu Bashir, Muhammad b. Ahmad Dulabi (d. ۳۱۰) in his al-Kuni wa al-Asma .۱۰

Abu Ja'far Muhammad b. Jarir Tabari (d. ۳۱۰) in his al-Mawahib .۱۱

.Abu al-Qasim Ka'bi Balkhi (d. ۳۱۰) on the authority of Ibn Abi al-Hadid .۱۲

Ibrahim b. Muhammad Bayhaqi (d. ۳۲۰) in his Durr al-Mahasin wa al-Masawi .۱۳

Abu Ja'far Muhammad b. Amru Aqili (d. ۳۲۲) in his Az-zua'fa .۱۴

Ibn-e Abi Hatam Abd al-Rahman b. Muhammad (d. ۳۲۷) in his Ilal al-Hadith .۱۵

Abu Umar Ahmad b. Muhammad b. Abd Rabih of Qurtubi (d. ۳۲۸) in his Iqd al-Farid .۱۶

Abu al-Abbas, Ahmad b. Muhammad b. Sa'id b. Uqdih Kufi (d. ۳۳۳) on the hadith as .۱۷

...explained in Ibn Asakir's Tarikh, the section of Imam Ali

.Abu al-Qasim Sulayman b. Ahmad Tabarani (d. ۳۶۰) in his Mu'jam al-Kabir .۱۸

Abu Ahmad Abdullah b. Adi b. Abdullah Jurjani (d. ۳۶۵) in his al-Kamil fi al-Tarikh .۱۹

Muhammad b. Umar b. Abdul Aziz, known as Ibn Futiyah (d. ۳۶۷) quoting from Ibn
Maqazli's Commentary

Abu al-Hassn, Ali b. Umar Dar-Qutini, the Shafi'i (d. ۳۸۵) quoting from Ibn Maqazli's
Commentary

Abu al-Hassan Ali b. Abdul 'Aziz Jurjani (۳۹۲) in his Tahdhib al-Tarikh .۲۲

Abu Abd Allah Muhammad b. Ishab b. Muhammad b. Mundih Isfahani (d. ۳۹۵) in his .۲۳
(Asma' al-Rijal (Tabaqat al-Sahabih wa al-Tab'in

.The Fifth Century A.H

Qadhi Abu Bakr Muhammad b. Tayyib Baqilani, the theologian (d. ۴۰۳ or ۴۰۵) in his .۲۴
al-Insaf wa al-Tamhid

Abu Abdullah Muhammad b. Abdullah Hakim Nayshaburi (d. ۴۰۵) in his Mustadrak .۲۵
al-Sahihayn

Abu Sa'd Abdul Malik b. Muhammad Wa'iz Nayshaburi Kharkushi (d. ۴۰۷) in his .۲۶
Sharaf al-Nabi

Hafidh Abu Bakr Ahmad b. Musa b. Murduwayh Isfahani (d. ۴۱۰) in his Manaqib .۲۷

Hafidh Abu al-Fath Muhammab b. Ahmad b. Abi al-Fawaris (d. ۴۱۲) in his Arba'in .۲۸

Hafidh Abu Na'im, Ahmad b. Abdullah Isfahani (d. ۴۳۰) quoting from Kanz al-Ummal .۲۹
... and

(Hafidh Abu Bakr Ahmad b. Husayn Bayhaqi (d. ٤٥٨ .٣٠

Abu Bakr Ahmad b. Ali b.Thabit Khatib Baghdadi (d. ٤٦٣) in his History of Baqdad wa .٣١
Arba'in

Abu Umar Yusuf b. Abdullah known as Ibn Abdul-Birr Nameri Qurtubi (d. ٤٦٣) in his .٣٢
Ist'yab

Abu al-Hasan Ali b. Muhammad Jallabi Waseti known as Ibn Maqazili in his Manaqib .٣٣
of Ali ibn Abi Talib

Abu al-Mudhaffar Mansur b. Muhammad Sam'ani (d. ٤٨٩) in his Faza'il al-Sahabah .٣٤
also named Risalih Qawamiyyah

The Sixth Century A.H

Abu al-Qasim Husayn b. Muhammad known as Raqib Isfahani (d. ٥٠٢) in his .٣٥
Muhazirat al-Udaba

Abu Hamed Muhammad b. Muhammad b. Ahmad Tusi Qazzali (d. ٥٠٥) in his al- .٣٦
Mustasfa Min Ilm al-Usul

Abu Shuja' Shiruyah b. Shahrदार Daylami (d. ٥٠٩) in his Firdows al-Akhbar .٣٧

Abu al-Hasan Razin b. Mua'wiyyah Abd Rayy Andalusi (d. ٥٣٥) in his Jam' bayn al- .٣٨
Sihah

Abu al-Qasim Jarallah Mahmud b. Umar Zamakhshari of Kharazmi (d. ٥٣٨) in his .٣٩
Rabi' al-Abrar

- Abu Bakr Muhammad b. Abdullah Ishbili known as Ibn 'Arabi the Maliki (d. ٥٣٤) in his .٤٠
'Arizat al Ahwudhi , A Commentary of Tirmidhi's Sunan
- Abu al-Fath Muhammad b. Abdul Karim Shahrastani, the Shafi'i, the Ash'ari (d. ٥٤٨ .٤١
A.H.) in his al-Millal wa al-Nihal and al-Nihayah
- Abdul Aziz b. Ali Ushnuhy (df. ٥٥٠ A.H.) in his I'tiqad Ahl al-Sunnah .٤٢
- Abu Mansur Shahrardar b. Shirwayh Daylami, the Shafi'i (d. ٥٥٨ A.H.) in his Musnad al- .٤٣
Firdows
- Abu-l-Mua'yyid Mowaffaq, known as Akhtab al-Khutaba (the most eloquent of the .٤٤
preachers) Kharazmi (d. ٥٦٨ A.H.) in his Manaqib wa Maqatal al-Husayn
- Abu Hafs Umar b. Muhammad b. Khizr Irbili, known as Umar Mulla (d. ٥٧٠ A.H.) in his .٤٥
.Wasilat al-Muti'abbidin
- Hafidh Abu al-Qasim Ali b. Hasan b. Hibbat Allah known as Ibn 'Asakr Dameshqi, .٤٦
the Shafi'i (d. ٥٧١ A.H.) in his History of Damascus
- Abu-l-Barakat Abdur Rahman Muhammad b. Anbazi (a scholar of Arabic) syntax (d. .٤٧
٥٧٧ A.H.) in his Luma' al-Adillih
- Abdul Faraj Abd al-Rahman b. Jawzi Bakri Baghdadi, the Hanbali (d. ٥٩٧ A.H.) in his .٤٨
Sayd al-Khatir

.The Seventh Century A.H

Abul Khayr Hakimi Isma'il b. Yusuf (between 9th and 10th centuries A.H.) in his . 49
Arab'in, and Fadha'il of Ali

Abu Hafs Umar b. Isa Khatibi Dihluqi (between 9th and 10th century A.H.) in his Lubab . 50
al-Albab fi Fadha'il al-Khulafa wa al-Ashab

Abul Sa'adat Mubarak b. Muhammad ibn Athir Shaybani Jazari (d. 606 A.H.) in his . 51
Jami' al-Usul

Abu Abd Allah Muhammad b. Umar Fakhr al-Din Razi, the Shafi'i (d. 606 A.H.) in his . 52
Commentary on Mafatih al-Ghayb

Hafidh Ali b. Hamid Qurayshi (d. after 610 A.H.) in his Shams al-Akbar . 53

Abu Hamid Sa'd al-Din Salihani (d. 612 A.H.) as explained in Tawdhih al-Dala'il . 54

Hafidh Abu al-Hasan Ali b. Muhammad Shaybani known as Ibn Athir Jazari (d. 630 . 55
A.H.) in his Usd ul-Qabah

Abu al-Rabi' Sulayman b. Musa Kulai'i Andalusi (d. 634 A.H.) in his Shifa al-Sudur . 56

Abu Abdullah Muhammad b. Abdul Wahid Zia'-o-Din (d. 643 A.H.) in his Ahadith al- . 57
Mukhtarih

Ibn al-Najjar, Muhammad b. Mahmud Baghdadi (d. 643 A.H.) in his Durrat al- . 58
Saminah fi Akhbar al-Madinah

Allammah Birri Muhammad b. Abi Bakr Tilmasani (d. after ٦٤٥ A.H.) in his al- .٥٩
Jawharat fi Nasab al-Imam Ali wa Allah

Abu Salim Muhammad b. Talha Qurayshi Nasib, the Shafi'i (d. ٦٥٢ A.H.) in his Matalib .٦٠
al-So'ul

Shams al-Din, Abu al-Muzaffar Yusuf b. Quz Ughli Sibt b. Jawzi (d. ٦٥٤ A.H.) in his .٦١
Mirat al-Zaman wa Tadhkirat al-Khawass

Izz al-Din Abdul Hamid known as Ibn Abi al-Hadid (d. ٦٥٥ A.H.) in his Commentary .٦٢
on the Nahj al-Balagha

Abu Abdullah Muhammad b. Yusuf b. Muhammad Ganji, the Shafi'i (d. ٦٥٨ A.H.) in his .٦٣
Kifayat al-Talib

Shaykh Jamal al-Din Muhammad b. Hasnawayh of Mosul, the Hanafi (d. ٦٨٠ A.H.) in .٦٤
his Bahr al-Manaqib

Abul Abbas Muhibb al-Din Ahmad b. Abd Allah Tabari Makki, the Shafi'i (d. ٦٩٤ A.H.) .٦٥
in his Dhakha'ir al-Uqba wa Riad al-Nadirah

.The Eighth Century A.H

Jamal al-Din Muhammad b. Mukarram Ansari known as Ibn Manzur Efriqi (d. ٧١١ .٦٦
A.H.) in his Mukhtasar of History of Damascus

Abul Majam'i Sadr al-Din Ebrahim b. Muhammad Hamooii (d. ٧٣٠ A.H.) in his Fara'id .٦٧
al-Simtayn

Abu Abdullah Muhammad b. Abdullah Khatib Umari Tabrizi (d. ٧٤١ A.H.) in his ٤٨
Mishkat al-Masabih

Sharaf al-Din Dargazini Mahmud b. Muhammad Talib Qurayshi (d. ٧٤٣ A.H.) in his ٤٩
.Nuzul al-Sa'rin fi Ahadith Sayyid al-Mursalin

Hafidh Shams al-Din Muhammad b. Muhammad b. Uthman Dhahabi (d. ٧٤٨ A.H.) in ٧٠
.his Talkhis of Mustadrak wa al-Mizan al-'Itidal and History of Islam

Abu al-Barakat Abd al-Muhhiq b. Uthman, the Hanafi (...) in his al-Fa'iq fil Lafz al- ٧١
Ra'iq

Qadi 'Izz al-Din Abd al-Rahman b. Ahmad Iji, the Shafi'i (d. ٧٥٦ A.H.) in his Mawaqif ٧٢

Afif al-Din Abdallah b. As'ad Yafi'i (d. ٩٥٨ A.H.) in his Mirat al-Janan' ٧٣

.Siraj al-Din Umar Qanafi (d. ٧٧٣ A.H.) in his Qurrat al-Manifah ٧٤

Sayyid Ali Shahab al-Din Hamadani (٧٨٩ A.H.) in his Mawwadat al-Qurba ٧٥

.Sa'd al-Din Mas'ud b. Umar Taftazani (d. ٧٩١ A.H.) in his Sharh of Maqasid ٧٦

.The Ninth Century A.H

Abdullah Hanafi Shafi'i the Egyptian (d. after ٨٠٠ A.H.) in his Ra'qaiq known as ٧٧
Ikhwaniyyat

Nur al-Din Ali b. Abi Bakr b. Sulayman Haythami (d. ٨٠٧ A.H.) in his Majma' al- ٧٨
Zawa'id

Hafidh Ahmad b. Ali b. Muhammad 'Asqalani, the Egyptian, the Shafi'i known as Ibn .٧٩
Hajar (d. ٨٥٢ A.H.) in his Isabih wa Lisan al-Mizan and Matalib al-'Aliyyah

Shaykh Hasan Muqri Kashi (d. ٨٥٤ A.H.) in his Manaqib .٨٠

Shahab al-Din Ahmad Sibt Qut-ad-Din Eeji (d. after ٨٦٠ A.H.) in his Towdih al-Dala'il .٨١
.li Tarjih al-Faza'il

Abul Khayr – The father of the good (better to be called Abul Sharr –the father of .٨٢
the evil) Fadhlullah Ruz Bihan Khanji from Shirazi, the Shafi'i (d. between the ٩th and
the ١٠th century A.H.) in his Ibtal al-Batil, a refutation of 'Allamah Hilli's Nahj al-Haqq

Abd al-Rahman b. Abd al-Salam Safuri the Egyptian (d. ٨٩٤ A.H.) in his Nizhatol .٨٣
Qulub

Ahmad b. Muhmamd Ahmad Hafi (Khafi) Husayni, the Shafi'i (...) in his Tibr al- .٨٤
.Muzzab

The Tenth Century A.H

Husayn b. Mu'in al-Din al-Yazdi al-Maybudi (d. ٩١٠ A.H.) in his Exposition of poems .٨٥
(ascribed to Ali (peace be upon him

Jalal al-Din Abd al-Rahman Suyuti (d. ٩١١ A.H.) in his Jam' Saghir and Jam' al- .٨٦
'Jawam' wa Liali Masnooe

Jamal al-Din 'Ataollah b. Faz Allah Husayni Shirazi (d. about ٩٢٤ A.H.) in his Rowdhat al-Ahbab fi Siyrat al-Nabi wa al-Al wa al-Ashab ٨٧

Muhammad b. Ishaq b. Muhammad Hamawi Fazil al-Din (d. ٩٣٧ A.H.) in his Manahij al-Fazlin ٨٨

Ibrahim b. Abdullah Wasaii Yamani (d. after ٩٤٧ A.H.) in his Iktifa fi Fazl al-'Arbi'atol Khulafa, the section on Asnay al-Matalib fi Manaqib Ali b. Abi Talib ٨٩

Hafidh Shahab al-Din Ahmad b. Muhammad known as Ibn Hajar Haythami Maccki (d. ٩٧٤ A.H.) in his Sawa'iq al-Muhriqa ٩٠

The well-known traditionist Ali b. Hisam al-Din Muttaqi al-Hindi (d. ٩٧٥ A.H.) in his Kabnz al-Ummal and in The Anthology of the same book ٩١

Kamal al-Din B. Fakhr al-Din Jahrumi in the translation of Sawa'iq al-Muhriqa ٩٢

Abdullah Shafi'i (d. ١٠٠٠ A.H.) in his Manaqib and 'Arba'in ٩٣

The Eleventh Century A.H

Muhammad Salih Kashfi, the Hanafi Tirmidhi (d. after ١٠٢٥ A.H.) in his Manaqib of Murtazawi ٩٤

Abd al-Raof b. Taj al-'Arifeen Manawi (d. ١٠٣١ A.H.) in his Kunuz al-Haqaiq ٩٥

Sayyid Khajih Mir Muhammad, the Hanafi, (...) in his Ilm al-Kitab ٩٦

Abd al-Qadir Muhammad Tabari (d. ۱۰۳۳ A.H.) in his Husn al-Sirah .۹۷

Nur al-Din Ali b. Ibrahim Halabi, the Shafi'i, in his Sirat al-Nabawiyyah .۹۸

Shaykh Ahmad b. FazlBa-kathir Makki, Hazarmi, the Shafi'i, (d. ۱۰۴۷ A.H.) in his .۹۹
Wasilat al-Ma'al

Shaykh Abd al-Haqq b. Sayf al-Din Dehlawi, the Hanafi, (d. ۱۰۵۲ A.H.) in his 'Ashi' 'a- .۱۰۰
tol-lami'at fi Sharh al-Mishkat

Shaykh Mahmud b. Muhammad Shaykhani Qadiri Madani (d. after ۱۰۹۴ A.H.) in his .۱۰۱
Sirat al-Sawa fi Manaqib al al-Nabi

.The Twelfth Century A.H

Muhammad B. Abd al-Baqi Azhari Zarqani, the Maliki (d. ۱۲۲ A.H.) in his Exposition .۱۰۲
of Mawahib al-Ladunniyyah Qastalani

Mirza Muhammad b. Mu'tamed Khan Harithi Badakhshi (d. after ۱۱۲۶ A.H.) in his .۱۰۳
Tohfato'l Muhibbin and Miftah al-Nija fa Manaqib Al-e Aba and Nuzul al-Abrar

Abd al-Qani b. Isma'il Dimashqi (d. ۱۱۴۳ A.H.) in his Dhakha'ir al-Mawareeth .۱۰۴

Shah Wali Allah b. Habib Allah Dehlawi (d. ۱۱۷۶ A.H.) in his Izalahtol Khifa an Khilafat .۱۰۵
al-Khulafa and Qurrat al-'Aynayn fa Tafsil al-Shaykhayn

Shaykh Isma'il Naqshbandi, the Hanafi (d. ۱۱۸۲ A.H.) in his Manaqib al-'Asharah .۱۰۶

Badr al-Munir Muhammad b. Isma'il Kahlani of Yaman (d. ١١٨٢ A.H.) in his Rawdat al-Nudyyah .١٠٧

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Shaykh Muhammad b. Ali, the Hanafi of Egypt (d. ١٢٠٦ A.H.) in his Ithaf Ahl al-Islam .١٠٨

Abu al-Irfan Muhammad b. Ali Sabban of Egypt, the Shafi'i , the Hanafit (d. ١٢٠٦ .١٠٩ A.H.) in his As'af al-Raqibeen fi Sirato-l-Mustafa wa Ahl Baytihi al-Tahrin

Mawlavi Muhammad Mubin b. Muhib Lakhanawi (d. ١٢٢٠ A.H.) in his Wasilato-l- .١١٠ Nijat, the History of the Pure Imams

Abd al-Aziz b. Shah Wali Allah Dehlawi (d. ١٢٣٩- ٤٩ A.H.) in his Tuhfato Ithbna .١١١ 'Ashariyyah

Mawlavi Haydar Ali Fayzabadi (d. ١٢٥٠ A.H.) in his Izalat al-Qayn .١١٢

Shahab al-Din Mahmud b. Abdullah Husayni Alusi (d. ١٢٧٠ A.H.) in his Minhat al- .١١٣ Ilahiyyah, a Summary of Ta'reef Tuhfat Ithna 'Ashariyyah written by Abd al-'Aziz Dehlawi

Shah Taqi Ali Kadhimi Kakwardi (d. ١٢٨٠ A.H.) in his Rawz al-Azhar .١١٤

Hafidh Sulayman b. Ibrahim Qunduzi, the Hanafi (d. ١٢٩٤ A.H.) in his Yanabi' al- .١١٥ Mawaddah

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Sayyid Abu Muhammad Husayni Basri Hindi (d. beginning of the 14th century A.H.) .116
in his Intiha al-Afham

Dhiya' al-Din Ahmad Hanafi Naqshbandi Kamish Khanawi (d. 1311 A.H.) in his .117
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Abd al-Qadir b. Ahmad of Damascus, known as Ibn Badran (d. 1346 A.H.) in his .118
Tahdhib of the History of Damascus

Abu al-Mahasin Shaykh Yusuf b. Isma'il Nabhani, the Shafi'i of Palestine (d. 1350 .119
A.H.) in his Fath al-Kabir

Allamah 'Ayni Haydar Abadi (d. after 1352 A.H.) in his Manaqib of Sayyiduna Ali .120

Shaykh Muhammad Abd al-Rahman b. Mubarakpuri of India (d. 1352 A.H.) in his .121
Tuhfat al-Ahwadhi

Shaykh Abu Na'im Ridhwan Khalwati al-Misri (d. 14th Century A.H.) in his Qawa'id .122
al-Din

Shaykh Ubaydullah Hanafi Amr Tasri (d. 14 A.H.) in his Arjah al-Matalib .123

Muhammad b. Muhammad b. Ishaq Hamwini of Khurasan (d. 14th Century A.H.) in .124
his Manahij al-Fadhilin, printed in Cairo

Muhammad Hasan Dhayfallah (14th Century A.H.) in his Fayz al-Ghadir .125

Hisam al-Din Marwi, the Hanafi (14th Century A.H.) in his Al Muhammad .126

Abduallah b. Nuh Jianjur of Javiah (born in 1324 A.H.) in his Imam al-Muhajir .127

Shaykh Abbas Ahmad Saqar, and Shaykh Ahmad Abd al-Jawad. 129 128
(contemporary), in their Jam' al-Ahadith

The Hadith: Related by Abu Bakr

Amir b. Sharahil Sh'abi Humayri, a ta'bi, a courtier of Abd al-Malik and (indeed) his' .1
emissary to the Roman Emperor, was a nasibi, a bitter enemy of the Commander of
the Faithful, Ali (a). Sunni experts in traditions have asserted that he was a
trustworthy person in quoting hadiths. He has quoted Urwat b. Zubayr b. Awwam to
have said, "I heard Abu Bakr saying 'I heard the Messenger of God (s) saying: 'The
(Truth is with Ali and Ali is with the Truth.'" (1

It is thus definite that the two (components of the hadith) always go together, and are
so linked that the words and actions of Ali (a) are never separated from the Truth nor
.do they counter the Truth

Reported by Sa'd b. Ubbadah Ansari

Muhammad ibn Jarir Tabari, one of the greatest memorizers of hadith, and the .2
author of the most

p: 74

Sayyid Hashim Bahrayni, Ghayat al-Maram, p. 540; at the end of chapter 45 – 1
without having named the transmitter (of the Tradition); also, page 548, chapter 53,
.hadith number 11

important and the most detailed books of history and commentary, has in his book al-Mawahib, quoted Abu 'Alqamah to have said, "I told Sa'd b. Ubbadah, (۱) 'Now that matters are straightened up for Abu Bakr, and people tend to pay their allegiance to
'him, do you not want to enter into what Muslims have entered

He said, "Leave me alone! By God! I heard the Messenger of God (s) say 'People will go astray after my death, and will turn back (to the customs of Jahilliya period). At that
".time the Truth will be with Ali. Swear allegiance to no one other than to him

Abu Alqama said, "I asked him, 'Has anyone else heard the Messenger of God (s) say it
"?'too

Sa'd said, "Yes, those whose hearts are filled with hostility and hatred towards Ali. But
"what can you do with those who harbor hostility and grudge

I said, "Your sensual soul must have come to blows with you to take the affairs (in
".your hand) and push all others away

p: ۷۵

Abu Qays Sa'd b. Ubbadah was a renowned companion. When he learned that – –۱
Abu Bakr, Umar and some others had devised a plan – (the event of) Saqifah – to
prevent people from swearing allegiance to the Commander of the Faithful, and to
win the allegiance themselves, he demanded that the pledge of allegiance be made to
him. This he did not do to oppose the Imam (a) but to compete against them. He
swore allegiance neither to Abu Bakr nor to Umar. When upon Umar's order he left for
Damascus, Khalid b. Walid and other partisans of Umar such as al-Mughirah b. Shu'bih
killed him at night while he was on his way to a village, and spread the rumor that he
.(had been killed by Jinn's shooting. (Sarwi, Manaqib, vol. ۱, p. ۱۷۰, and other sources

Here, Sa'd swore and said, "I had not desired (the office) of succession to the Prophet (s), khilafah, (it was out of competition against the people of Saqifa that I attempted to receive the pledge of allegiance). If they had come to an agreement with Ali and surrendered to him, Sa'd would have been the first person to swear allegiance to Ali (a)." (1)

Reported by Abu Dharr Ghaffari

Having named the chain of transmitters (of the hadith), Abu Ja'far iskafi, the . ۲ Mu'tazili researcher and theologian has quoted Abu Rafi' as having said, "I had gone to Rabadhe to bid Abu Dharr farewell. When we were about to leave, he told me and my companions, "Seditious will soon break out. Fear God. It is incumbent on you to follow Ali ibn Abi Talib (a), because I myself heard the Messenger of God (s) say to him: 'You are the first who believed in me and will be the first one to shake my hand in greeting on the Day of Resurrection. You are the greatest testifier of the truth (Siddiq al-Akbar) and the discerner of truth and falsehood (Faruq). You are the leader of the believers, Ya'sub al-Mu'minin, and money is the leader of disbelievers. You are my brother, my counselor, and the best one I leave behind (among my

p: ۷۶

a) Ihqaq al-Haqq, volume ۲, p. ۳۴۸, chapter three on "Ways to Designate the – ۱ Imam" (Relevant researches are done and annexed to the book by his eminence Ayatollah Mar'ashi, may God have mercy on him). b) (Shaykh) Bahai's Kamil, vol. ۱, p. ۲۴۹ has quoted the same tradition on the authority of Tabari

(people). You will pay the debts which I owe and fulfill my promises (= obligations).” (1)

Hafidh Ahmad b. Murduwayh Isfahani has quoted Abu Dharr in his book, *Manaqib*. .4 When asked, concerning the division that had overcome people with regard to the religious leader, he said, "It is incumbent on you to stick to the Book of Almighty Allah and Shaykh Ali ibn Abi Talib (a), because I heard the Prophet (s) say, Ali is with

p: ۷۷

a) Jahiz, *Naqdh al-Uthmaniyyah*, p. ۲۹۰; b) While commenting on *Nahj al-Balagha*, – –۱ in vol. ۱۳, pp. ۲۱۵–۲۹۵ of his *Sharh of the Nahj al-Balagha*, Ibn Abi al-Hadid has quoted a summary of *Naqdh al-Uthmaniyyah*, wherein he has cited the above hadith; c) Ibn Asakir's, *History of Damascus*, vol. ۱, p. ۸۸ hadiths ۱۲۰ and ۱۲۱ (the chapter on Imam Amir al-Mu'minin (a)) also contains a similar version narrated on the authority of Abi Nakhilah. d) Ibn Athir Jazari, *Usd al-Qabah*, vol. ۵, p. ۲۸۷. e) Ibrahim Juwayni, *Far'id al-Simtayn*, vol. ۱, pp. ۱۳۹–۴۰, hadiths No. ۱۰۲ and ۱۰۳. f) Muhib al-Din Tabari, *Zakha'ir al-Uqba*, p. ۵۶; *Riyadh al-Nizarah*, vol. ۲, p. ۱۵۵. g) Qadi Izz al-Din Iji, *Mawaqif*, vol. ۳ p.۲۷۶. h) Nur al-Din Haythami, *Majma' al-Zawa'id*, vol. ۹, p. ۱۰۲ on the authority of Tabarani and Bazzaz; i) Abd al-Salam Safawi, *Nizhat al-Majalis*, vol. ۲, p. ۲۰۵. j) Badakhshi, *Miftah al-Nija*, vol. ۲۱. k) Shah Wali Allah Dihlavi, *Qurrat al-Ayn fi Tafdhil al-Shaykhayn*, p. ۲۳۴. l) Qunduzi, *Yanabi' al-Mawaddah*, p. ۲۰۱. m) Abu Muhammad Husayni Basri, *Intiha' al-Afham*, p. ۷۴. n) Amr Tasri, *Arjah al-Matalib*, p. ۲۳

the Truth, and the Truth is with him; his words are true; and the Truth circuits with
(Ali.” (1

Ibn Murduwayh has quoted Abu Dharr to have said, "The Messenger of God (s) said, .Δ
'Certainly, Ali is with the Truth and the Truth is with him; the two will not separate until
(they come to me at the pool of Kawthar (in Paradise).’” (2

...Reported by Miqdad and

Having named the chain of the transmission, isnad, the hadith scholar, Allamah .ε
Shaykh Jamal al-Din Muhammad b. Ahmad, known as Ibn Husnuyah of Mosul, has
said, "During the time when Umar b. al-Khattab was the Caliph, a Kufan went to Abu
.Dharr, Salman and Miqdad to be advised with regard to the truth and be guided to it

They told him, "Incumbent on you is to cleave to the book of God (swt). So cleave to it
and to Ali ibn Abi Talib (a) because he is in the company of the Book of God (swt) and
never separates from it. I bear witness that we heard the Messenger of God (s)
saying, 'Surely Ali is with the Truth, and the Truth is with him; in whichever manner he
circuits, it circuits, too. No doubt, he was the first person who believed in me, and will
be the first one who will shake my hand in greeting on the Day of Resurrection. He is
the greatest testifier to the truth, Siddiq Akbar, and the one who discriminates the
.truth from falsehood, Faruq

p: ٧٨

Abdul Husayn Amini, al-Ghadir, vol. ٣, p. ١٧٨; Bihar al-Anwar, vol. ٣٨, p. ٢٨ (on the – –١

.authority of Abu Ya'li's Musnad

Fazil 'Ayni, Manaqib of Sayyiduna Ali, p. ١٩ – –٢

"He is my legatee, my counselor and my successor among my ummah

"The man then asked, "Why do people call Abu Bakr, the Siddiq, and Umar, the Faruq

They said, "People are ignorant of Ali's (a) right just as those two (persons), who manifested their ignorance of the issue of caliphate and the Commander of the Faithful's right (to it). Neither Siddiq nor Faruq are their titles, because these are names of someone other than these two persons. By Allah! Siddiq and Faruq are Ali's titles; he is the successor to the Messenger of God (s), and he is the Commander of the Faithful, whom the Prophet ordered us and them to greet, by calling him Amir al-
(Mu'minin, and we did so." [1](#)

Reported by Hudhayfah

Hafidh b. Murduwayh Isfahani has reported the following on the authority of .v Asbagh b. Nubatah: "During the battle of Jamal, Zayd ibn Suhan, a warrior in the army led by Ali (a) was wounded and fell to the ground, breathing the last breath of life. The Imam (a) came to him and said, 'May God have mercy on you, O Yazid. By God! I did
'not know you except as disburdened and hard-working

Turning his head to the Imam (a), Zayd said, "May God have mercy on you too, O my master! By God, I did not know you except as a person who has known God and His signs. By God, I was not ignorant when I decided to accompany you in your fighting
the enemy. I myself heard

p: ۷۹

.Bahar al-Manaqib, (manuscript), p. ۹۹ quoted from Ihqaq al-Haqq, vol. ۴, p. ۲۷ – –۱

Hudhayfah saying the Messenger of God (s) said, Ali is the Commander of the virtuous, and the killer of the wicked; God will make victorious the one who helps him, and wretched is the one who is disrespectful to him. Remember that the Truth is certainty with him and follows him. So, turn to him and hold fast to him."⁽¹⁾

Hafidh Bayhaqi, and the hadith scholar, Allamah Ibn Adi, have (both) quoted .¹ Hudhayfah as having said the Messenger of God (s) said, 'Surely this (that is, Ali) is the first person who believed in me, and he will be the first one who shakes my hand in greeting on the Day of Resurrection. He is the greatest testifier to the truth, al-Siddiq al-Akbar, amongst the ummah, and the Leader of the Religion, Y'asub al-Din.⁽²⁾

... Reported by Salman and

Hafidh Tabari and (a number of) other great Sunni traditionists (muhaddithin) have .⁴ quoted Salman and Abu Dharr to have said, "The Messenger of God (s) took hold of the hand of Ali (a) and said 'Surely this is the first person who believed in me, and he will be the first one who shakes my hand in greeting on the Day of Resurrection, and this (person) is the greatest testifier to the truth among this ummah, discriminating between truth

p: 80

a) Khatib Kharazmi, *Manaqib*, p. 111, chapter two of chapter sixteen; b) Amr Tasri, – 1
Arjah al-Matalib, p. 599; c) Sayyidona 'Al, p. 38, on the authority of Ibn Murudiyeh
a) Muttaqi Hindi, *Kanz al-Ummal*, vol. 11, p. 616 quoting Beihaqi; b) Ibn Asakir, – 2
History of Damascus, vol. 1, p. 89 quoting Ibn Adi; c) al-Kamil, volumes 1 and 2, p. 149
.(manuscript

and falsehood, and he is the Leader of Religion (the believers), and wealth is the
leader of wrong-doers." (1)

Reported by Ammar Yasir

Abu Ja'far Iskafi, the Mu'tazili theologian and researcher, has reported that, while . 10
Ammar Yasir was delivering a sermon in Kufa, he prompted people to help the
Commander of the Faithful (a) in his war against Mu'awiyah. He narrated the
Prophet's (s) prediction of future events, like the killing of the Nakithin, Qasitin, and
Mariqin, at the blessed hands of Ali (a). He (then) said, 'I heard the Prophet (s) saying,
Ali is with the Truth, and the Truth is with Ali. These two will not separate until they
return to me at the pool (of Kawthar) on the Day of Resurrection.'" (2)

Ibn Asakir, the famous historian, and a (number of) others have quoted Ammar . 11
Yasir to have said, "I heard the Prophet (s) saying, 'O Ali, a group of the rebels will
soon fight you, and you will be right. Then anyone who does not help you in those
days, he will not be from me.'" (3)

p: 81

a) Mu'jam al-Kabir (Quoting from Majm'a al-Zawa'id, vol. 9, p. 29; b) Muhammad b. — —
Abi al-Fawaris in his Arba'in (quoting from Annexes to Ihqaq al-Haqq, vol. 4, p. 30). c)
Ibn Asakir, History of Damascus (the section on Imam Ali), vol. 1, p. 87, tradition No. 119.

.d) Amr Tasri, Arjah al-Matalib, p. 21
al-Mi'yar wa al-Mowazinah, p. 119 — —2

a) Ibn Asakir, History of Damascus, vol. 2, p. 215. b) Muttaqi Hindi, Kanz al-Ummal, — —3
vol. 11. p. 613, and an anthology of the same (book), vol. 5, p. 33. c) Badakhshi, Miftah al-
Naja, (as quoted by Ihqaq al-Haqq, vol. 5, p. 635). d) Fazil 'Ayni, Manaqib of Sayyiduna
Ali, p. 5

Hafidh Tirmidhi has quoted Ali (a) as saying, "The Prophet (s) has said this . ۱۲ concerning me: 'May God have mercy on Ali. O God, let the Truth make a circuit (around Ali, wherever he may be.'" (۱

p: ۸۲

a) Vol. ۳, p. ۱۶۶, and vol. ۵, p. ۶۳۳; tradition No. ۳۷۱۴. b) Beihaqi, al-Mahasin wa al- — — ۱ Musawa, p. ۴۱. c) Abu Ya'li Mosuli, Musnad of Ali, p. ۴۱۸, tradition no. ۲۹۰. d) Hakim Nishaburi, Mustadrak Sahihayn, vol. ۳, p. ۱۲۴ (acknowledging it to be authentic). e) Abu Hamid Qazzali, al-Mussafa min ilm al-Usul, vol. ۱, p. ۱۳۶. f) Shiroyah Daylami, Firdows al-Akhbar (a photo of Naseriyyah manuscript of Lakhinu), part one. g) Abu al-Hasan Abd-Rayy Andulusi, Jam'a Bayn al-Sihah, part three (as quoted from Bukhari's Sihah); and as quoted from Ihqaq al-Haqq, vol. ۵, p. ۶۲. h) Bayazi, Sirat al-Mustaqim, vol. ۳, p. ۱۸. i) Abu Bakr b. 'Arabi, the Maleki, 'Arizato al-Ahwazi, an exposition of Tirmidhi's Sunan, vol. ۱۰, p. ۲۱۶. j) Ibn Shiruyah Daylami, the Shafi'i, Musnad al-Firdows, chapter ۱۲. k) Abu al-Mu'ayyid Khatib Kharazmi, Manaqib, chapter eight, p. ۵۶. l) Ibn Asakir, History of Damascus, the section on Imam Ali ibn Abi Talib, vol. ۳, pp. ۱۵۱ and ۱۵۲; traditions No. ۱۱۶۹ and ۱۱۷۰. m) Umar Mulla Mosuli, Wasilat al-Muti'abbidin, vol. ۵, pp. ۱۷۶ and ۱۷۷. n) Kamal al-Din Abu-l-Barakat Anbazi, Lumato-l-Adilleh fi Usool al-Nahw, p. ۴۶. o) Ibn Athir Mubarak b. Muhammad, Jam' al-Usoo, vol. ۹, p. ۴۲۰. p) Ibrahim Jowayni, Fara'id al-Simtayn, vol. ۱, p. ۱۷۶. q) Wali al-Din Khatib Tabrizi, Mishkat al-Masabih, p. ۵۶۸. r) Sham al-Din Dhahabi, Talkhis al-Mustadrak, vol. ۳, p. ۱۲۴ footnote. s) Dhahabi, Tarikh al-Islam, vol. ۲, p. ۱۹۸. t) Abd Allah b. As'ad Yafi, Mirat al-Jinan, vol. ۱, p. ۱۱۰ (as quoted from Tirmidhi). u) Jala al-Din Suyooti, Jam al-Jawam', as quoted from Kanz al-Ummal, printed on the margins of Musnad of Ahmad. w) Hisam al-Din Muttaqi Hindi, Kanz al-Ummal, vol. ۱۱, p. ۶۴۳, part three, chapter three. Also, a passage of Kanz al-Ummal, printed on the margine of Ahmad's Musnad, vol. ۵, p. ۶۲. x) Badakhshi, Miftah al-Nij, p. ۶۵. Also, Nuzul al-Abrar, p. ۲۴. z) Shah Wali Allah Dehlawi, Izalat al-Khifa, Destination One, p. ۲۷۹ (as quoted from Hakim Nishaburi's). aa.) Badr al-Munir Kahlani, Rawzat al-Nudbih, p. ۱۵۶ (as quoted from Bukhari's Sahih) bb) Muhammad Mubin Lakhanowi, Waslat al-Nijat, p. ۹۲. cc) Mir Husayn Maybudi Yazdi, Sharh Diwan

Amir al-Mu'minin, p. ١٨٠. dd) Muhammad Husayn Zayf Allah the Egyptian, Fayz al-Qadir (Arrangement and Exposition of Suyuti's Jam' al-Saqir, p. ٢٠٤. ee) Muhammad b. Abd al-Rahman Mubarakpuri, Tuhfat al-Hawzi (An Exposition of Tirmidhi's Sunan), vol. ٤, the section on Manaqib of Ali. ff) Nabihani Beiruti, Fath al-Kabir, vol. ٢, p. ١٣١. gg) Amr Tasri, Arjah al-Matalib, p. ٥٩٩ on the authority of Ibn Murduwayh, hh) 'Ayni, Manaqib of Sayyiduna Ali, p. ٣٥ on the authority of Nasai'i, Beihaqi and Hakim

Certain Sunni traditionists have quoted the above hadith, but at times without . ۱۳ attributing it to Ali (a), and at other times, without the phrase "May God have mercy."

﴿﴾

p: ۸۳

a. Ahmad b. Muhammad ibn Abd Rabbih, *Iqd al-Fara'id*, vol. ۴, p. ۳۱۱. b. Qadi Abu – –۱ Bakr Baqlani, *Kitab Insaf*, p. ۵۸. c. Muhammad b. Abd al-Karim Shahrestani, *Millal wa Nihal*, vol. ۱, p. ۱۰۳. d. Ibn Haz, *Hashiyato-l-Fasl*, vol. ۱, p. ۲۲; e. Abd al-Rahman b. Ali (Abu al-Faraj b. Jowzi, the Hanbali), *Sayd al-Khatir*, p. ۳۸۵. f. Fakhr Razi, the Shafi'i, *Tafsir of Mafatih al-Qayb*, vol. ۱, p. ۱۱۱. g. Yusuf b. Quz Ughli (Sibt ibn Jowzi), *Tadhkerato-l-Khawas*, pp. ۲۸ and ۳۲; h. *Mirat al-Zaman*, p. ۳۵۰; i. Ibn Abil Hadid, *Exposition of Nahj al Balagha*, vol. ۱۰, p. ۲۷۰. j. Siraj al-Din Umar Qaznavi, *Qurrato-l-Munifeh*, p. ۵۱. k. Abdullah Hanafi, *Raqa'iq*, p. ۳۸۵. l. Ahmad b. Hajar Haythami Maccki, *Sawa'iq al-Muhriqa*, part one, chapter five, p. ۲۴ (titled) *Shubhi ۱۱ (Doubt)*. m. Ata-Allah b. Fazl Allah Husayni Shirazi, *Rawdhto-l-Ahbab*, p. ۵۷۶. n. Khajeh Mir Muhammadi, the Hanafi, *Ilm al-Kitab*, p. ۲۶۱ (under the discussion of Hadith Ghadir). o. Muhammad b. Abd al-Baqi Zarqani, *Sharh al-Mawahib al-Laduniyyah*, vol. ۷, p. ۱۳۷ on the authority of Tabarani. p. Muhammad b. Ahmad, the Hanafi, the Egyptian, *Ettehaf Ahl al-Islam*, p. ۱۶۷. q. Muhammad b. Ali Sabban, the Egyptian, *Asaf al-Raghbin*, (annotations on Shiblengji's *Nur al-Absar*, p. ۱۵۲. r. Abu Na'im Rezvan Khalvati, the Egyptian, *Rawdhat al-Muhtajin l-Ma'rifat Qawa'id al-Din*, p. ۳۹۱. s. Tohfah of Ithna Ashariyyah, by Abd al-Aziz Dehlavi, the Indian, to disprove Shi'ism. He says that the Sunnis willingly accept this hadith. t. Gholam Muhammad b. Mohi al-Din Umar Aslami, *Ta'rib Tohfeh of Ithna Ashariyyah*. u. Mahmud Shokri Alusi, the Egyptian, *al-Minhat al-Ilahiyyah* (a summary of *Ta'rib Tuhfah of Ithna Ashariyyah*), p. ۷, printed in Bombai in ۱۹۶۲. This book was reprinted two times: once by the Editor of *al-Azhar Magazine* in Cairo, Egypt, and the second time by Muhib al-Din Khatib, who has recently included his researches and addenda into the book. Page ۱۷ of the *Riyadh* version acknowledges (that the hadith) is accepted by Sunnis. That is why Ghulam Muhammad Aslami, Sayyid Mahmud Alusi and Muhib al-Din Khatib have acknowledged the authenticity of the hadith. (The late Ayatollah Muhaqqiq Mir Hamid Husayn of India has written his book *Abaqat al-Anwar*

.(as Shi'a response to doubts raised in Imamate section of Tohfeh

Hafidh Abu al-Muayyid Khatib Kharazmi, has mentioned the chain of authorities . ١٤
(while reporting Ali's (a

p: ٨٤

defense (of his own right) before the Khilafah Council, after Umar (had died). He says, "The Imam (a) said, 'I adjure you before God (to tell me) if you know that the Prophet (s) said, 'The Truth is with Ali and Ali is with the Truth; the Truth circuits around Ali, (wherever he is.'" The audience (all) said "By God, yes." (1)

Allamah Raghīb Isfahani, the researcher, has quoted the statement in this way "The Truth is with Ali and Ali is with the Truth. These two will not separate until they return (to me at the pool (of Kawthar) (on the Day of Resurrection)" (2)

In his exposition of the (Prophetic) hadith: 'man kuntu mawlahu', Allamah Sibṭ Jawzī has referred to the confession the Commander of the Faithful (a) obtained from the Kufans regarding the Ghadir Khumm Tradition, and thirteen of the Companions testified to its truth. He (Jawzī) has said, "Tirmidhi has recorded this Tradition in his Sunan, and has acknowledged it to be hasan. Tirmidhi has added, 'The people said that the Prophet (s) said, "O God, befriend whoever befriends him, be hostile to whoever opposes him, and have the Truth make a circuit around Ali however and (wherever he turns." (3)

His grandfather, Abu al-Faraj Jawzī, has, on page ۳۵ of his Sayd al-Khatir, added the statement, "O God, have the Truth make a circuit around him wherever he is," so has Sibṭ ibn Jawzī added it on page ۳۵۰ of his Mirat al-Zaman wa Tadhkirat al-Khawass

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.Manaqib, Chapter ۱۹, p. ۲۲۳ – ۱

.Muhazirat al-Udaba, vol. ۴, p. ۴۷۸ – ۲

.Tadhkirat al-Khawwas, p. ۲۸ – ۳

Reported by Abu Musa 'Ash'ari

Hafidh Ahmad b. Murduwayh Isfahani has quoted Abu Musa Ash'ari as having said, .۱۵ "I testify that Ali is right; but the world turns to the people of the world, not to Ali (a) who is not worldly. I heard the Prophet (s) saying, "O Ali, you are with the Truth and (the Truth is with you." (۱)

Reported by Ka'b b. 'Ajazah

Hafidh Tabarani has quoted Ka'b b. 'Ajazah to have said, "The Prophet (s) said, .۱۶ 'There will appear divisions and differences among people (in the community)." Then pointing to Ali, he said "At that time he and his companions will be endowed with ".truth

Reported by Abu Ayyub Ansari and Ammar Yasir

Allamah Khatib Baghdadi and (a number of) other (traditionists) have reported (the .۱۷ following): "When Abu Ayyub Ansari, accompanying the Commander of the Faithful (a) in Siffin, was on his way back from the war, Alqamah and Aswad repeatedly rebuked him for having helped the Imam (a), and told him, "O Ayyub. God, the Mighty and High, honoured you with the Prophet's (s) arrival in your house (when he had migrated from Mecca). It was out of God's favor that the camel on which he was

p: ۸۶

a) Badakhshi, Miftah al-Nija (quoting Ihqaq al-Haqq, vol. ۵, p. ۶۳۳) b) Tuhfat al- — —۱ Muhhibin, p. ۲۲۰; c) Amr Tasri, Arjah al-Matalib, p. ۵۹۹. d) Fazil 'Ayni, Manaqib of Sayyiduna Ali, p. ۲۹, Tradition No. ۱۵۵. e) Ibn Abi al-Hadid, Exposition of Nahj al-Balagha, vol. ۱۸, p. ۲۴ (without having mentioned the narrator, and without having ".mentioned the phrase "after me

riding knelt down only in front of your house. Now you have taken up your sword and
".are killing the people who profess that there is no god except Allah

Ayyub said, "The leader of the caravan never tells lies to his people. The Messenger of
God (s) certainly ordered that with Ali, we should fight against three groups: the
Nakithin (those who have reneged on their pledge of allegiance), the Qasitin (those
who were unjust, and the Mariqin (those who have deviated from the religion, and
.(have rebelled against the Imam (a

As for the Nakithin, they were men fighting in the battle of Jamal, together with Talha “
and Zubayr, whom we have defeated. The Qasitin are those from whose battle front
.we have returned – people from Damascus, headed by Mu'awiyah

As for the Mariqin; By God! They are those whose whereabouts we do not know at“
present. God willing, we will fight against them, too.” He then said, "I heard the
Prophet (s) saying to Ammar, ‘A group of rebels will kill you, and at that time you will
be with the Tuth and the Truth will be with you. O Ammar! If you see Ali going along a
certain direction and people going along a different path, follow Ali, because Ali will
.never lead you to fall, nor will he deviate from the Truth

O Ammar! Whoever carries a sword and helps Ali against his enemies, God will hang“
on his neck two pearl necklaces on the Day of Resurrection, and whoever hangs a
sword and helps Ali's enemies, God will hang two fiery collars on his neck on the day of
".Resurrection

Alqamah and Aswad are quoted to have said, 'O Ayyub! It is enough for us. May God
(have mercy on you.'" (۱)

Allamah Badakhshi has narrated the following on the authority of Ayyub Ansari and (۱۸
Ammar who said, "The Prophet (s) said, 'O Ali, Surely the Truth is with you; the Truth is
(on your tongue, in your heart, and in your eyes.'" (۲)

These words of the Prophet of Islam (s) indicate that the Truth is a corollary of Ali' (a).
Thus, the Prophet has pointed out that Ali's (a) words on all matters are all linked with
the truth, at all times and in all circumstances, just as his intention and decision,
friendship and inward enmity towards individuals and groups are timely and true;
even his looking (at people) is timely, free from any error, whatever the incentive
.might be

.In short, these hadiths express Ali's infallibility, ismah

p: ۸۸

a) The History of Baghdad, vol. ۱۳, p. ۱۸۶; b) Ibn Asakir, History of Damascus (The – –۱
section on Imam Ali), vol. ۳, p. ۲۱۴. c) Khatib Kharazmi, Manaqib, Chapter eight, p. ۵۷,
and Chapter three of Chapter ۱۶ containing a slightly different wording. d) Ibn Ruz
Bihan Khonji Shirazi Isfahani, Ibtal Nahj al-Balagha, chapter ۲۴ (Quoting Qadi Nur
Allah's Ihqaq al-Haqq, vol. ۱, p. ۴۷). e) Suyuti, Li'ali Masnu'e, vol. ۱. p. ۲۱۳ (Quoting The
(History of Baghdad

a) Telmasani, al-Jawharah, vol. ۱۰۱, the section titled 'Surely Ammar is with the – –۲
Truth' is quoted in a mursal manner of narration. b) Badakhshi, Tuhfat al-Muhibin, p.
۱۸۹, he quoted the Prophet's (s) (above-mentioned) words to Ammar on the authority
.of Abu Ayyub and Ammar

Reported by Sa'd b. Abi Waqqas

Allamah Badakhshi has said that Sa'd b. Abi Waqqas has quoted the Prophet (s) to .19 have addressed Ali, and said, "You are with the Truth and the Truth is with you." (1) Sa'd has also narrated another hadith which will be mentioned when we come to .Umm Salama and Sa'd's narrative

Reported by Abu Yasir Ansari

Hafidh Ahmad b. Murduwayh has, on the authority of Abu Yasir Ansari and A'isha, .20 (quoted the Prophet (s) to have said, "The Truth is with Ali and Ali is with the Truth." (2)

Ibn Murduwayh reported (the following) on the authority of Abu Basir, who said, .21 "My father said, 'I visited A'isha. She asked, 'Who fought against the Khawarij

".I said, "Ali ibn Abi Talib did

".She said, "You are lying

I said, "O Mother of the Faithful! Do you disbelieve me because (you think) I might "?gain anything by telling lies

"?At this point Masruq entered, and A'isha asked "Who fought against the Kharijis

Masruq said, "Ali ibn Abi Talib did," and mentioned that Dhul-Thudiyah, a Khariji, had .(been killed by Ali (a

p: 89

.Ibid, p. 202 – 1

.As narrated by Ayni, Manaqib of Sayyiduna Ali, p. 15, Tradition No. 11 – 2

A'isha said, "Nothing prevents me from relating the Prophet's (s) words. I heard him (say, 'Ali is with the Truth and the Truth is with him.'" (1)

Reported by A'isha, Abu Bakr's Daughter

Allamah ibn Qutaybah Dinwari, the traditionist and historiographer, has written (the following text): "When Ali (a) won the Battle of the Camel, and A'isha was defeated, her brother, Muhammad b. Abi Bakr, hurriedly came to visit her, and asked, 'Haven't you heard the Messenger of God (s) saying Ali is with the Truth and the Truth is with Ali?' Why did you begin a war against him (on the pretext of) avenging (Uthman's blood?'" (2)

It should be mentioned that A'isha did not refute the question nor deny the proof on Ali's (a) rightfulness, so she must have accepted it. We have narrated it in the part titled "Reported by A'isha

Ibn Qutaybah's book, however, has not quoted A'isha (to have said it) in the same manner as is customary among the Traditionists, but has (recorded) the following statements in the same form as you read them below

Hafidh ibn Murduwayh Isfahani, in Manaqib, and Daylami, in Firdows, have narrated the above Tradition thus: 'Muhammad ibn Abu Bakr asked A'isha, "I entreat you, by God! Do you remember telling me that the

p: ٩٠

.Bihar al-Anwar, vol. ٣٨, p. ٣٣, on the authority of Kash al-Ghummah – ١
al-Imamah wa al-Siyasah, vol. ١, p. ٧٨, printed by Mustafa Babi Halabi, Egypt, and – ٢
.volume ١, o. ٧٣ of the version printed by Halabi Institute

Prophet had said, 'The Truth will not desert Ali, nor will there ever be a difference (between) Ali and the Truth; that the two will never separate (from each other)?' (1)

"She said, "Yes

Hafidh b. Murduwayh Isfahani has related the following on the authority of Abu . ۲۳ Hasan (Tamim b. Umar or Tamim b. Abd-e Umar: I went to the Mother of the Faithful, 'A'isha. She asked me, 'Who fought against the Kharijis

".I said, "Ali ibn Abi Talib did

She said, "The grudge and hatred (present) in my heart will not prevent me from telling the truth. I heard the Prophet of God (s) saying, "The best person in my community, after me, will kill them (the Kharijis)," and I heard him saying "Ali is with (the Truth and the Truth is with Ali." (2)

Also, Hafidh b. Murduwayh has quoted Masruq (Ibn Ajda') to have said, "A'isha . ۲۴ asked me about Dhul-Thudiyah, one of those who had been deceived into taking ".(part in the battle of Nahrawan, and I told her that he had been killed by Ali (a

"A'isha said, "Can you bring those who witnessed his death to me

p: ۹۱

a) Allamah Amini, al-Ghadir, vol. ۳, p. ۱۷۸. b) Badakhshi, Tuhfat al-Muhhibbin, p. ۲۰۳ – ۱ (manuscript). c) Hisam al-Din Hindi, An Anthology of Kanz al-Ummal, as printed on the .margin of Ahmad's Musnad, vol. ۵, p. ۳۴ (Miftah al-Nija, p. ۷۴ (quoted from Ihqaq al-Haqq, vol. ۵, p. ۶۳۷ – ۲

I took seven individuals from seven places of their gathering to A'isha. They all' .witnessed in this way 'We saw Ali (a) kill Dhul-Thudiyah with our eyes

A'isha said, "May God have mercy on Ali. He is certainly with the Truth, but I am a woman and dislike my husband's relatives; I harbor their grudge in my heart."⁽¹⁾

It is evident that A'isha's utterance refers to the armed rebellion she, Talha and Zubayr had led against Ali (a) in the Battle of Jamal,. They had started it to avenge the death of Uthman, against whom A'isha herself had cried out, 'Kill this Na'thal – Jew.'⁽²⁾

But, because she was not on

p: 92

,Quoted from Irbili – 1

On page 215, vol. 6 of The Nahj al-Balagha Commentary, Ibn Abi al-Hadid writes: – 2
All those who have written biographies and historical events have said 'A'isha was the bitterest of Uthman's enemies. She had even hung some of the Prophet's (s) clothes in her house and used to show them to people, saying 'These are the Prophet's (s) clothes. See! They are still not worn out, but Uthman has made his customs obsolete and allowed them to be forgotten.' Also, "She was the first to call Uthman Na'thal , that is an old, ugly, and foolish Jew'. She used to say, 'Kill Na'thal; may God kill him.'" Certain historians have said that A'isha even called Uthman 'a fajir, and a kafir. She was thus instigating people to murder him. See the following sources for further information: Ibn Sa'd, Tabaqat, vol. 5, p. 25. a) Bladhuri, Ansab al-Ashraf, vol. 5, pp. 70, 75 and 91. b) Ibn Qutaybah, al-Imamah wa al-Siyasah, vol. 1, pp. 46 and 57. c) Tarikh Tabari, vol. 5, pp. 140, 166, 172 and 176. d) Ibn Abd Rabih, Iqd al-Fara'id, vol. 2, pp. 267 and 272. e) Qurtubi, Ist'yab entry: Sakhr (Ahnaf) b. Qasy. f) Abi al-Fida History, vol. 1, p. 172' g) Sibt ibn Jawzi, Tadhkirat al-Khawas, pp. 61 and 64. h) Ibn Athir, Nihayat al-Luqat, vo. 5, p. 79. i) Ibn Athir, Kamil al-Tawarikh, vol. 3, p. 105. j) Ibn Athir, Asad al-Qabih, vol. 2, p. 15; k) Firuz Abadi, Qamus, vol. 4, p. 6. l) Sirah of Halabi, vol. 3, p. 314. m) Lisan al-Arab, vol. 12, p. 193. n) Taj al-Arus, vol. 8, p. 141. o) al-Ghadir, vol. 9, pp. 77-85, containing the .text of the above books

good terms with Ali (a) and bore malice towards him, she attempted to make war with
.him in which tens of thousands were killed

Also, Allamah Badakhshi has reported the following on the authority of Ibn . ۲۵
Murduwayh, who narrated A'isha's words (in this way), "The Prophet (s) said, 'The
".Truth is with Ali and will accompany him wherever he goes

Badakhshi has quoted A'isha who said, "The Prophet turned to Ali and said, 'You . ۲۶
(are with the Truth and the Truth is with you."[1](#)

Also, Hafidh Abu Ya'li has recorded the following in his Musnad: "On the day of . ۲۷
Jamal, Muhammad b. Abi Bakr greeted A'isha, but she did not speak to him. Then,
Muhammad said, 'I entreat you by God, the One; didn't you tell me to be with Ali ibn
Abi Talib (a) because you had heard the Prophet saying, 'The Truth is with Ali and Ali is
with the Truth; these two will not separate until they return to me at the pool (of
"?Kawthar) on the Day of Resurrection

".A'isha answered in the affirmative: "Yes, I did. I certainly heard the Prophet (s) say it

p: ۹۳

a) Tuhfat al-Muhibbin, pp. ۲۰۲ and ۲۰۳; b) Miftah al-Nija, p. ۶۷ (quoted from Ihqaq – –۱
.al-Haqq, vol. ۵, p. ۶۳۷

Hafidh has also written, "Abdullah and Muhammad, the two sons of Badil Waruqa, ٢٨ (who were in the company of the Commander of the Faithful) asked A'isha the same; ".she admitted she had

In his Fadha'il al-Sahabah, Sam'ani mentions the same dialogue, with a slight difference in (sequence of) the Prophet's words: "Ali is with the Truth and the Truth is (with Ali." ١

(Allamah Badakhshi ٢), Allamah Sayyid Shah Taqi, the Hanafi, ٣

(and Allamah Amr Tasri ٤

.have quoted this same Tradition from A'isha on the authority of Ibn Murduwayh

Reported by Umm Salama

Hafidh Abu Ja'far Muhammad b. Amro Aqili has quoted Umm Salama, one of the ٢٩ Prophet's (s) wives, to have said, "Ali is for the Truth. The one who follows him has followed the Truth, and the one who deserts him has deserted the Truth. This is a (covenant made before this day." ٥

This hadith has been reported in the following sources: Allamah Dulabi's al-Kunya wa al-Asma' ٦ (in a slightly

p: ٩٤

a) Sarvi, Manaqib, vol. ٣, p. ٤٢. b) Annotations to Ihqaq al-Haqq, vol. ٥, p. ٤٣٧ – ١ (quoting from Abdullah Shafi'is Manaqib, p. ٢٨ (manuscript

.a) Tuhfat al-Muhibbin, p. ٢٠٢; b) Miftah al-Nija, p. ٤٧ – ٢

.Rawz al-Azhar, p. ٩٩ – ٣

.Arjah al-Matalib, p. ٥٨٩ and ٥٩٩ – ٤

Abu Ja'far Aqaili, al-Dhu'afa, part one, p. ٢٠٧ (quoted from History of Damascus, – ٥ (vol. ٣, footnote of page ١٥٤

.vol. ٢, p. ٨٩ – ٤

(different form), Hafidh Shams al-Din Dhahabi's Mizan al-'Itidal (1)

Allamah Muhaddith Nur al-Din Haythami's Majma' al-Zawa'id (quoted from Tabarani's Mu'jam al-Kabir), Allamah Badakhshani's Miftah al-Nija (2) (quoted from Ihqaq al-Haqq (3)

(Allamah Amr Tasri's Arjah al-Matalib (quoted from Ibn Murduwayh Isfahani

Having mentioned the chain of narrators, isnad, Hafidh b. Asakir has quoted Salmat ۳. b. Kahayl, who on the authority of Malik b. Ja'unek had quoted Umm Salama to have said, "By Allah, surely Ali (a) has been endowed with Truth before today and after "today; this is a covenant (already) made, and a decree (already) decided

I (Salmat b. Kuhayl) asked Malik b. Ja'unah, "Did you yourself hear the Mother of the "?Faithful (Umm Salama) say it

(Malik said, "Yes. By God the One, I did." He swore three times." (4)

This hadith, though similar to the previous one, has been mentioned again because it is differently worded

Hafidh Abu Bakr Baghdadi has related that Abi Thabit, the slave that Abu Dharr had ۳۱ emancipated, said, "I went to Umm Salama. She was crying, mentioning Ali (a) and saying, 'I heard the Prophet (s) saying, 'Ali is with the Truth and the Truth is with Ali.

These two will not

p: ۹۵

.vol. ۴, p. ۱۳۴ – ۱

(p. ۶۶ (the manuscript – ۲

.vol. ۵, p. ۶۲۵ – ۳

History of Damascus, the section on the Commander of the Faithful (a), vol. ۳ p, – ۴

.۱۵۴. Tradition No. ۱۱۷۳

separate until they return to me at the pool (of Kawthar) on the Day of
(Resurrection?" (1)

Hafidh Abu al-Qasim b. Asakir Dameshqi, and Hafidh Juwayni have (both) quoted .۳۲
Shahr b. Hushab to have said, "I was at Umm Salama's (house). Someone asked
permission to enter. Umm Salama asked who he was. He said 'I am Abu Thabit, the
".slave emancipated by Ali

Umm Salama said, "Well done! O Abu Thabit, come in." She then told him, "O Abu
Thabit, at the time when the hearts were (irresolutely) wandering in various
"?directions, in which direction did your heart desire to move

.(Abu Thabit said, "In following Ali (a

You have achieved salvation," Umm Salama said, "By God in whose hand is my life, I"
heard the Prophet (s) say, 'Ali is (always) with the Truth (haqq) and with the Qur'an,
and the Truth and the Qur'an are with Ali. And these two will not separate from each
(other until they come to me at the pool of Kawthar.'" (۲)

Allamah Mahmud b. Umar Zamakhshari has quoted the above tradition in his book
.Rabi' al-Abrar

Reported by Umm Salama and Sa'd b. Abi Waqqas

In his book, 'itiqad Ahl al-Sunnah, Allamah Abd al-Aziz Ushonhi has reported that .۳۳
Ubaydullah b. Abdullah, an ally of the Umayyids, said, " Mu'awiyah said to Sa'd

p: ۹۶

a) ibid, vol. ۱۴, p. ۳۲۱; b) Ibn Murduwayh Isfahani as quoted by Amr Tasri, Arjah al- — —۱
.Matalib, p. ۵۹۸

a) ibid, (the section on Ali), vol. ۳, p. ۱۵۳, Tradition No. ۱۱۷۲. b) Fara'id al-Simtayn, — —۲
.vol. ۱, op. ۱۷۷, Tradition No. ۱۴۰

b. Abi Waqqas, 'You failed to discriminate between the truth that belongs to us, and
".the falsehood that belongs to others, so as to support us or be against us

A dispute having erupted between the two, Sa'd quoted the Prophet's statement: "Ali
is with the Truth and the Truth is with Ali, and the Truth circuits in whichever manner
".Ali circuits

Mu'awiyah said, "You should bring a witness who (has heard the Prophet (s)) say it;
".otherwise, I will punish you

Sa'd named Umm Salama, to whose house they went. She confirmed Sa'd's
.statement, saying that the hadith (in question) had been uttered in her house

Having related this episode, Hafidh Nur al-Din Haythami has added, "Hearing Umm
Salama's testimony, Mu'awiyah said, "If I had heard the Prophet (s) myself, I would
willingly have served Ali throughout my life. (He implied that Sa'd had refused to obey
Ali (a) although he had heard the hadith). Now, you deserve to be rebuked more
[\(harshly.\)"](#)

Also, Ibn Asakir and (a number of) other traditionists have reported a lengthy
narrative on the dispute between Mu'awiyah and Ibn Abbas over the Commander of
the Faithful's (a) superiority to assume the office of Caliphate. "Having lost the
dispute, Mu'awiyah blamed Sa'd b. Abi Waqqas for refusing to vilify the Commander of
the Faithful, Ali, (a). The clash ended when Umm Salama

p: ٩٧

[\(testified that she had heard the Prophet \(s\) himself announce the hadith.](#)

Having mentioned the chain of authorities, Hakim Nayshaburi has narrated the following: "On his way to Basra, Ali (a) visited Umm Salma to bid her farewell. Umm Salma said, "May God protect you. By God, you are endowed with the Truth and the Truth is with you. The Prophet (s) has ordered us to stay at home. If it was not for (the fear of) disobeying the command of Almighty God and His Messenger (s), which I dislike doing – I would accompany you. But by God, I will send someone else to accompany you – the person who is better than I am, and is dearer to me than my own life: my son Umar

Basing his judgment on "Bukhari" and "Muslim's" criteria, the narrator of the above, [\(considers it a sound hadith.](#)

Hafidh Zahabi has also quoted the above tradition on page ۱۱۹, vol. ۳ of his Talkhis of Mustadrak and has called it Sahih

Allamah Badakhshi has quoted Umm Salma who said the Prophet (s) addressed Ali (a) and said, "You are with the Truth and the Truth is with you."

p: ۹۸

a) History of Damascus, vol. ۲, p. ۱۵۷ (Manuscript, Zahirriyah of Damascus). b) Ibn – –۱ Badran, Anthology of the History of Damascus, vol. ۶, p. ۱۰۷; c) Badakhshi, Miftah al– (Nija, p. ۶۶. d) Amr Tasri, Arjah al–Matalib, p. ۶۰۰ (quoted from Ibn Murduwayh Isfahani Mustadrak, vol. ۳, p. ۱۱۹ – –۲ .Tuhfat al–Muhibbin, p. ۲۰۳ – –۳

Hafidh Ibn Asakir Dameshqi, has quoted Umm Salma who said, "By Allah, surely Ali (a) (has always been right, before today and after today." (1)

(Reported by Imam Husayn ibn Ali (a

Jamal al-Din 'Ata Allah b. Fadhl Allah Shirazi Nayshaburi, the distinguished narrator (2) of hadith and renowned historian, has quoted Imam Ja'far b. Muhammad al-Sadiq (a), who had quoted Imam Husayn b. Ali to have said, "The Prophet (s) said, ' For whosoever I have been the master, Ali will be his master from (from now on). O God! Befriend whoever befriends him, be hostile to whoever opposes him, support whoever supports him, and desert whoever deserts him, and have the truth circuit (around Ali wherever he is." (2)

Khatib Kharazmi has quoted Shahrardar b. Shiruyeh Daylami, that "Imam Abu Abd (3) Allah, Husayn ibn Ali said, 'My noble father, the Commander of the Faithful (a), said 'On the day when the battle of Khaybar was won, the Prophet (s) said, 'O Ali, if it was not "...for the fact that I am concerned that some factions of my ummah will say of you

.This tradition will be explained in the section where Jabir's words are mentioned

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.History of Damascus, vol. 3, p. 120, Tradition No. 1163 – 1
a.Arba'in (40 hadiths in praise of the Commander of the Faithful p.b.u.h.) – 2
Manuscript copy of Naseriyyah Libarary of Lucknow, India, Tradition No. 13. b. 'Abaqat
.al-Anwar, the Ghadir Khumm Section, vol. 1, p. 119

Ibn Maqazli, the scholar of tradition, has in his book *Manaqib of Ali ibn Abi Talib*, (1) .۳۹ quoted Abu Sa'id Khidri to have said, "We, a group of the Companions and Helpers, were in the house of the Prophet (s). He came to us and said, "Shall I inform you of
"?(who) your righteous people are

'.They said, 'Yes, O, Messenger of God

The Prophet (s) said, "Those who fulfill their promises, and the pure ones are the good' people among you. No doubt, God, the Mighty and High, loves the persons who live a
".disburdened life and are pious

At this time, Ali ibn Abi Talib (a) was passing by, and the Prophet (s) pointed to him and'
(said, "The Truth is with this person; the Truth is with this person." (۲

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.Manaqib, chapter thirteen, pp. ۷۶-۶, tradition No. ۲ – -۱

a) Ibn Asakir, *History of Damascus* (the section on Imam Ali ibn Abi Talib), vol. ۳, p. – -۲ ۱۵۳. b) Ibn Hajar 'Asqalani, *Matalib al-'Aliyyah*, vol. ۴, p. ۶۶, tradition No. ۳۹۷۴ on the authority of Abu Y'ali. c) Nur al-Din Haythami, *Majma' al-Zawa'id*, vol. ۷, p. ۲۳۴. d) Muttaqi al-Hindi, *Kanz al-Ummal*, vol. ۱۱, p. ۶۲۱ (on the authority of Abu Y'ali and Sa'id b. Mansur). e) Abd al-Rauf Manavi, *Kunuz al-Haqaiq*, p. ۷۰. f) Badakhshi, *Miftah al-Naja*, p. ۶۵; also, *Nuzul al-Abrar*, p. ۲۴; also, *Tuhfat al-Muhibbin*, p. ۱۶۹. g) Kahlani Yamani, *Rawdhat al-Nudyyah*, p. ۱۵۷. h) Ahmad Gomshakh Nowi, *Ramuz al-Ahadith*, p. ۲۰۳. i) Ubaydollah Amr Tasri, the Hanafi. *Arjah al-Matalib*, p. ۵۹۸. j) Fazil 'Ayni, *Manaqib .of Sayyiduna Ali*, p. ۱۵ on the authority of Abu Y'ali and Ziya in (his) *Mukhtar*

While reporting the event of Ghadir Khum, Tabarani quoted Zayd b. Arqam, to have .۴۰ said that at the end of his address, and after the he had prayed for Ali's (a) friends and cursed his foes, the Prophet (s) said, "and make the truth circuit around Ali, wherever (he is." (۱)

Having quoted this tradition, Allamah Shaykh Abu Na'im Ridhwan Khalwati Misri says, "Many traditionists have narrated the above tradition just as Zayd b. Arqam, and five other eminent traditionists have testified that it has been stated concerning Ali (a) and (his testamentary trustees. (۲)

Ibrahim Hamawini has narrated the following event on the authority of Salim b. .۴۱ :Qays Hilali

After the Caliphal Consultative Council completed their proceedings, and Uthman had received the votes (of allegiance), the Commander of the Faithful (a) was requested and urged by a group of the Companions and other Muslims to (speak, asserting his rights). He delivered his address consisting of the Qur'anic verses and the words of the holy Prophet (s) on the day of Ghadir Khumm. (He also spoke about) his (being the) immediate

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a) Mu'jam al-Kabir, (on the authority of Zarqani's al-Mawahib al-Laduniyyah, vol. – ۱ – ۷, p. ۱۱۳). b) Abdul Karim Shahrastani, Nihayat al-Aqdam, p. ۴۹۳ (on the authority of Amini's al-Ghadir, vol. ۳, footnote of page ۱۷۹). c) Sirah of Halabi, vol. ۳, p. ۲۷۴. The author has added the statement that the chain of transmission of this hadith is sound, sahih. d) Shaykhani Qadiri, Sirat al-Sawi, (quoted from the manuscript of the book available in Nasiriyyah Library of Lucknow, India .Rawdhat al-Muhtajin, p. ۳۹۱ – ۲

successor, and his own comprehensive superiority over all others. All this was affirmed by the audience. Then, in the name of God, he asked those who had been present at Ghadir Khumm and had heard the Prophet (s) designating Ali as his successor to stand up and bear witness (to this effect

Zayd b. Arqam, Bura' b. 'Azib, Salman, Abu Dharr, Miqdad and Ammar stood up, (each reporting various parts of the speech the Prophet (s) had made on the virtues of Ali (a) and the duties of Muslims concerning him and the testamentary trustees (after him)).
:They said

We bear witness and remember, that the Prophet (s) was standing on the pulpit," uttering (the following address), while you stood close to him. He said: 'O people, Verily, Allah, may His majesty be extolled, has ordered me to appoint for you your Imam, the one who will undertake the office (qa'im) among you after me; my legatee, my successor. He is the one whose obedience Allah, may His majesty be extolled, has made obligatory in His book, juxtaposing obedience to him with His obedience and with obedience to me. He has commanded you (to accept) his wilaya. I turned to my Lord, fearful of being derided by the Hypocrites, and their refuting (my words). But I was ordered to either convey it or be punished

O people, surely Allah has in His book commanded you to perform the ritual prayer," and I made it clear to you; to pay alms, zakat; to observe fasting; to perform the hajj pilgrimage; and I made them all clear to you. He has commanded you (to accept) the ".(wilaya, and I call you to witness that this (wilaya) is (made) particular to this (person

He placed his hand on Ali ibn Abi Talib (a) and continued: 'then to his sons;' (another " version of the hadith has this phrase included: "to his son after him"), "then to the legatees, awsiya, among his descendants after them. They will not be separated from the Qur'an and the Qur'an will not be separated from them until they return to me by .the Pond of Kawthar

O people, I have certainly shown you (the person you can go for support), your" mafza' after me, and your Imam, and your guide and the one who will lead you, hadi. He is my brother, Ali ibn Abi Talib. He has the same rank, manzila, among you as I do. Then secure your religion through him, and obey him in all your affairs. Surely with him is all that God, the Mighty and High, has taught me of His knowledge and wisdom. Then ask him, and learn from him and his testamentary trustees, awsiya. Do not (لا تخلفوا عليهم) teach them and do not surpass their decisions, and do not oppose them ".because they are with the truth and the truth is with them

The following points present themselves as deductions, from the testimony given by :(above-mentioned six Companions of the Prophet (s

The momentous task that God, the Mighty and High, had placed on the Prophet (s) (١) .was to appoint the Imam (a) to succeed him

Obedience to the Imam (a) is equivalent to obedience to God (swt) and the Prophet (٢) (s), as is mentioned in the

Qur'anic verse "O you who believe! Obey Allah and obey the Apostle and those in
(authority from among you." (1)

The Prophet (s) had feared the opposition of the Hypocrites, and again had asked (۳
.God Almighty what to do

The Prophet (s) had been cautioned against refraining from proclaiming the (۴
(message he had received concerning the designation of Imam Ali (a

Ali ibn Abi Talib (a) was introduced, so were Hasan (a), Husayn (a), and the nine (۵
Imams from Imam Husayn's (a) progeny. Their obedience is incumbent – as is
.mentioned in the above report. The Prophet (s) called people to bear witness to it

The Prophet (s) emphasized that he had brought the crucial issues to perfection; (۶
that is, he had introduced the Imam (a) and designated the caliph to succeed him – Ali
.ibn Abi Talib (a). The people must now obey him

The scholarly position of the Commander of the Faithful (a) was made known. That (۷
(is, Ali knew all that God had taught His Prophet (s

The Commander of the Faithful (a) was introduced as the person to answer all the (۸
.questions, and people were ordered to go to him

People were ordered to learn from the Commander of the Faithful (a) and his (۹
.testamentary trustees, awsiya

People should refrain from (trying to) teach, surpass, disobey, and rule over the (۱۰
twelve Pure and Infallible

Imams (a) because they are in the right and the Truth is with them; they will not separate from the Truth and the Truth will not separate from them either

It should be noted that more than two hundred and fifty of the Companions, their followers (tab'in), and members of the Caliphate Council, heard the clear and decisive testimony given by the (above-mentioned) group of six men of high standing, and no one raised any objections or doubts. This, by itself, makes the hadith, "The Truth is with Ali and Ali is with the Truth," sound, true evidence, as pronounced by the Prophet (S).

.Now a point to ponder

It has been recorded (in history) that a group of people, following the plan of the Caliphate Council that Umar had devised, openly threatened to kill the Commander of the Faithful (a) because he was not willing to give his allegiance to Uthman, and he was therefore forced to give it. Those who were present in the assembly could have denied the testimony if they had not believed it, or if they had considered it fake. But they did not (refute it). The silence they maintained was evidence, confirming the words of the Prophet (S) introducing Ali (a) as his successor, and the statement of the group that had stood up to testify the truth

But the plan was to disregard the Prophet's (S) address, let it sink into oblivion and remain indifferent to it, and go ahead with Umar's plan that Uthman should occupy the seat of Caliphate

Allamah Mir Sayyid Ali b. Shahab Hamadani has quoted Ibn Abbas who said that .۴۲ the Prophet (s) told him, "O Ibn Abbas, it is incumbent on you to follow and support Ali.

(No doubt, the Truth is on his tongue and in his heart." (۱)

The renowned traditionist, Juwayni, has quoted Abdullah b. Abbas who said the .۴۳

(Prophet (s) said, "The Truth is with Ali ibn Abi Talib wherever he goes." (۲)

Allamah Ibn 'Adi Jurjani has quoted Abdullah b. Abbas to have said, "Very soon, .۴۴ there will appear sedition. Whoever witnesses it should take refuge in the Book of God Almighty and Ali ibn Abi Talib (a) because I myself saw the Prophet (s) take Ali's hand (a) and say, "He is the first person who believed in me, and he will be the first one who will shake my hand in greeting on the Day Resurrection. He is the faruq among my people, separating the Truth from Falsehood. He is the Leader of Believers, and wealth is the leader and hope of the wrong-doers. He is the greatest testifier to the

(truth and will be my successor." (۳)

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a) Mawaddat al-Qurba, the ninth Mawaddah. b) Yanabi' al-Mawaddah, section ۵۶, – –۱
."p. ۳۰۶ on "Mawadat al-Qurba

a) Far'id al-Simtayn, vol. ۱, p. ۱۷۶, tradition No. ۱۳۹; B) Yanabi' al-Mawaddah, – –۲
towards the end of section twenty, p. ۱۰۴

a) al-Kamil fi Ma'rifat al-Dhu'afa wa al-Matrukin min al-Ruwat (under the entry of – –۳
Abdullah b.Dahir), p. ۱۴۹ (manuscript.) quoting Mahmudi's foot-note concerning
History of Damascus. b) Imam Ali, (the translation of...), vol. ۱, p. ۱۸۹. c) Ibn Asakir,
History of Damascus, the section on Imam Ali, vol. ۱, p. ۸۹, tradition Number ۱۲۲ on the
authority of Ibn 'Adi, and p. ۹۰, tradition Number ۱۲۴ on the authority of Ibn Abbas. d)
Ganji the Shafi', Kifayat al-Talib, section ۴۴, p. ۱۸۷. f) Dhahabi, Mizan al-'Itidal, vol. ۱, p.
۳۱۶ and vol. ۲, p. ۳۵ on the authority of Abdullah b. Daher who had quoted Ibn Abbas. g)
Ibn Hajar 'Asqalani, Lisan al-Mizan, vol. ۲, p. ۴۱۴ and vol. ۳, p. ۲۸۳. h) Muhammad Mubin
.Lankhoori, Wasilat al-Nijah, p. ۱۳۳

Reported by Bura' b. 'Azib

.See report Number ٤٢

Reported by Jabir b. Abdullah

Hafidh Sulayman b. Ibrahim Qunduzi writes, "The book Manaqib has quoted Jabir .٤٥ who said, 'I heard the Prophet (s) saying 'In Ali there are qualities, only one of which would be sufficient to bring a person superiority and honour if this person had it.'" Then mentioning one, the Prophet (s) said, "Ali is with the Truth and the Truth is with [him](#). These two will not separate from each other."[\(1\)](#)

The contemporary scholar, Allamah Shaykh Muhammad Anasi has quoted Jabir b. .٤٦ Abdullah to have said, "When Zayd b. Suhan, a Companion of the Commander of Faithful, Ali (a) was wounded in the Battle of Jamal, and was about to die....., .mentioned on page ٩٨ as reported by Hudhayfah

(Reported by Jabir b. Abdullah and Ali ibn Abi Talib (a

The religious lawyer, Allamah Abu al-Hasan Shafi'i, known as Ibn Maqazali and .٤٧ other memorizers of hadith

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Qunduzi, Yanabi' al-Mawaddah, section seven, page. ٩٢ – -١

have quoted the following account on the authority of Jabir b. Abdullah; certain others
.(have quoted the Commander of the Faithful, Ali (a

Jabir says, "After Ali (a) won the battle of Khaybar, the holy Prophet (s) turned towards him and said,"Ali, were it not for the fact that some factions will start saying about you what the Christians say about Jesus, son of Mary, I would say such words about you today, after which, you would never pass a gathering of men without them taking the soil from under your feet, or seeking cure by collecting drops of water from your ablution, wudhu. But, it is sufficient for you that you are from me; you are my inheritor and I am your inheritor. You are to me as Harun was to Moses, except that,
.there will be no Prophet after me

You will return the things entrusted to me and will keep my mysteries.You will fight " the enemies on the basis of my practice, sunna. On the Day of Resurrection, you will be the closest person to me, and by the pond of Kawthar (you will) be my deputy. Your followers, the Shi'as, will be (sitting) on pulpits around me, their faces illuminated. I will
.intercede for them. In paradise, they will be my neighbors

Being at) war against you is surely (being at) war against me, and (being at) peace)" with you is (being at) peace with me. What you do publicly and secretly is what I do publicly and secretly. Your sons are my sons; you pay off every debt (to the person to
.(whom it is owed), and fulfill my promises (= obligations

And surely the truth is on your tongue, in your heart, in front of you, and the object of"
your desire. Faith, is part of

" .your flesh and your blood just as it is part of my flesh and my blood

At this point, Ali (a) fell down in prostration and said, "All praise belongs to Allah (swt), who has favored me through Islam, has taught me the Qur'an, and has made the best of men love me. He has made me close to the most esteemed of His creatures, the most honorable among the dwellers on the earth and in the heavens, the Seal of the Prophets, the Lord of messengers. All this is done by the grace of Allah, the Most High, and out of His kindness to me

Then the Prophet (s) said, "Without you, it would not be possible to distinguish who the (true) believers, mu'minun, are. God, may His majesty be extolled, has set (the law) that every Prophet's line of descendants should continue through his sons, whereas, He has (ordered) that my lineage should continue through you. O Ali, you are the most esteemed among people, and the most honored for me. Those who love you will be the most honored among my umma when they come to me (on the Day of Resurrection)." [\(1\)](#)

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a) Manaqib of Ali ibn Abi Talib, p. 237, tradition No. 287. b) Khatib Kharazmi, – 1 Manaqib: section 13, p. 75, tradition No. 2; section 14, p. 96; section 44, p. 154. c) Kharazmi, Maqtal of al-Husayn, p. 45 (briefly referring to Ali p.b.u.h.). d) Muhammad b. Umar Khizr (known as Umar Mulla), Wasilat al-Muti'abbidin, p. 5, pp. 172-3. e) Sulayman b. Musa Kola'I Balnasi, Shifa al-Sudur (on the authority of Wasabi's Iktifa fi Fazl Arbi'a al-Khulafa. f) Ibn Abi al-Hadid, the Mu'tazali, Sharh of the Nahj al-Balagha, vol. 5, p. 4. g) ibid, vol., 9, p. 168 (on the authority of Musnad of Ahmad b. Hanbal. h) ibid vol. 18, p. 282 has quoted only the first part of the hadith. i) Hafidh Ganji, the Shafi'i, Kifayat al-Talib, section 62, p. 264, the Tradition before the last. j) Jamal al-Din b. Husnuyah, the Hanafi, the Mosuli, Bahr al-Manaqib (on the authority of Ihqaq al-Haqq, vol. 4, p. 485) k) Shahab al-Din Ahmad, Tawzih al-Dala'il ala Tarjih al-Faza'il, p. 3349 (photocopy of the manuscript of Melli Fars Library). l) Masan Muqri Kashi, Manaqib (on the authority of Ihqaq al-Haqq, vol. 4, p. 485). m) Ibrahim Vesali Yamani, the Shafi'i, Iktifa fi Fazl Arbi'a-t al-Khulafa; the section (titled) Asni al-Matalib fi Manaqib of Ali.... n) Badakhshi, Miftah

al-Nija, p. ٤٤. o) A manuscript copy in Ayatollah Mar'ashi's library (on the authority of Ihqaq al-Haqq, vol. ٥, p. ٤٣٢. p) Badr al-Munir Kahlani Yamani, Rawdha al-Nadiyyah, p. ٥٧. q) Sulayman Qunduzi, Yanabi' al-Mawaddah, section ١٣, p. ٧٢, Tradition No. ٢. r) ibid, section ٤٤, p. ١٥٤. s) Abu Huhammad Husayni Basri, Intiha al-Afhma, p. ٢٠٨. t) .Ubaydullah Amr Tasri, Arjah al-Matalib, p. ٥٩٨

It is worth mentioning that each part of the above tradition (has received the title) of hadith of manzilah, and has been independently recorded in Sunnis hadith sources of history, theology (kalam) and rijal, in various manners and through authentic authorities, asnad. Therefore, interested readers are recommended to study the addenda that the late Ayatollah al-Uzma Mar'ashi, (may God be pleased with him), has included in his Ihqaq al-Haqq, besides other documents that authors of such .books have (cited) in their writings

Hafidh Abu Muhammad b. Abi al-Fawaris has quoted Sahl Sa'id who reported that .٤٨
:the Prophet (s) said

Surely Allah is angry with those of His servants who flee from the truth. So do not" turn aside from the truth and from the true believers (ahl al-Haqq). The Truth is with Ali and Ali is with the Truth. So whoever gives the Truth in exchange for the falsehood (= leaves following Ali but follows others), will perish; his life will be ruined in this world (and in the hereafter." (١)

Reported by Abu Layli Ghaffari

Ibn Abd al-Birr Qurtubi, the famous historian, has quoted Abu Layli to have said, "I .٤٩ heard the Prophet (s) say, 'Soon after my death there will be seditions. When these occur, support Ali ibn Abi Talib. Surely he is the first person who believed in me and he is the first one who will shake my hand in greeting on the Day of Resurrection; he is the greatest testifier to the truth, al-Siddiq al-Akbar, amongst the ummah, and he is (the Leader of the Religion, Y'asub al-Din, and wealth is the leader of hypocrites." (٢)

p: ١١١

a) Arba'in, p. ٣٤ (quoted from the addenda to Ihqaq al-Haqq, vol. ٥, p. ٦٣٠ (quoted) – ١) from a manuscript. b) Jamal –al-Din b. Husnuyah Mosuli, Bahr al-Manaqib, p. ١٢٤ ((quoted from the addenda to Ihqaq al-Haqq, vol. ٥, p. ٦٣٠ Ist'yab, vol. ٢, p. ٦٥٧; Isabah, vol. ١٣, p. ١١٧, tradition No, ٣١٥٦. A group of – ٢ memorizers of hadith, and a number of the scholars of the science of rijal and history, of whom mention can be made of the following people, have narrated this same tradition: a) Muhammad b. Ishaq known as Ibn Mandeh Isfahani in his Asma' al-Rijal (on the authority of Ihqaq al-Haqq, vol. ٤, p. ٣٤٥). He may have meant the book Fath al-Abwab fi al-Kunya wa al-Alqab (because) on page ٢٩, vol. ٦ of his 'Alam, Zarkoli has said that a part of this has been printed. b) Ibn Shirooyeh Daylami, Firdows al-Akhbar, (on the authority of Mawaddtol Qurba, the ٩th Mawaddah, tradition No. ٥) c) Khatib Kharazmi, Manaqib, chapter eight, p. ٥٧. d) Ibn Asakir, History of Damascus, vol. ٣, p.,

۱۵۷, tradition No. ۱۱۷۴. e) Hafidh Muhammad b. Yusuf Ganji, the Shafi'i, Kifayat al-Talib, part ۴۴, p. ۱۸۸. He has admitted that the chain of the authorities of the tradition is worthwhile. f) Sharaf al-Din Dargazini, Mahmud b. Muhammad Talebi Qurayshi (d. ۷۴۳ AH), Nuzul al-Sa'irin fi Ahadith Sayyid al-Mursalin, as quoted by Minhaj al-Fadhelin Ati. (To learn more about the manuscripts mentioned in the book Nuzul al-Sa'irin, see Zarkoli's 'Alam, vol. ۷, p. ۱۸۳) g) Shams al-Din Dhahabi, Mizan al-I'tidal, vol. ۱, p. ۳۱۶. h) Ibn Hajar 'Asqalani, Isabah fi Ma'rifat al-Sahabah, end of vol. ۱۱, on the authority of Ibn 'Adi and Ibn Mandah in Lisan al-Mizan, vol. ۳, p. ۲۸۳. i) Sayyid Ali Hamdani, Mawaddahtol Qurba, the ۹th Mawaddah, tradition No. ۵ on the authority of Firdaws Daylami. j) Muttaqi al-Hindi, Kanz al-Ummal, vol. ۱۱, p. ۶۱۲ (on the authority of Hafidh Abu Nai'm). k) Abdullah Shafi'i, Manaqib, (on the authority of Daylami's Firdaws) (on the authority of the addenda to Ihqaq al-Haqq, vol. ۴, p. ۲۶) l) Muhammad Salih Kashfi Tirmadhi, Manaqib al-Murtadhawiyah, p. ۹۲. m) Burhan al-Din Halabi, the Shafi'i, Sirah of Halabi (on the authority of Musnad of Bazzaz, vol. ۱, p. ۳۸). n) Badakhshi, Miftah al-Nija, p. ۶۶. o) Qunduzi, Yanabi' al-Mawaddah, section ۱۵, p. ۹۳ and section ۴۳, p. ۱۵۲ (on the authority of Isabah (the section on Mawaddatol Qurba, p. ۲۹۹. p) Ahmad Hanafi Naqshbandi, Rumuz al-Ahadith, p. ۳۰۴. q) 'Ayni, Manaqib of Sayyiduna Ali, p. ۱۶, tradition No. ۲۵. r) Amr Tasri, Arjah al-Matalib, p. ۲۳ (on the authority of Kharazmi and Daylami). s) Muhammad Hamwini Khurasani, Manahij al-Fadhilin, p. ۳۱۹

Reported by Abu Tufayl 'Amir ibn Wathilah

See section on Imam Ali's disputes, part one, to learn about the report of the
.Prophet's (s) last companion

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Occasions When this hadith was proclaimed

The holy Prophet of Islam (s) was indeed, well aware of the fundamental and undeniable role of "successorship" (in deciding) the fate of Islam and the Muslims. He had (already) foretold the events (that would occur), and the vicissitudes that would be caused by Ali's (a) enemies, and the ungrateful persons who had been deceived by them. Therefore, he used every opportunity to announce the hadith "The Truth is with Ali," in addition to various statements concerning the Caliphate, thus reminding (people of) the inseparable and comprehensive link between the "truth" and "Ali (a)." The Prophet (s) used various expressions to stop Muslims from going the wrong way, and to prevent the naïve and weak people from deviating from the truth. These were those who had sold their religion to obtain worldly gains, and the prejudiced, who were .blindly following falsehood in the name of truth

The hadith has been expressed in different manners, with numerous texts, abundant narrators and addressees, all showing that the holy Prophet of Islam (s) has – at least as many times as there are different texts – clearly reminded (people) of Imam Ali's .(a) indubitable right and his undeniable link with the Truth

Below is a list) of the occasions (and sometimes the places) where the the hadith has) :(been stated (or reiterated

In the Prophet's (s) house, as reported by Abu Sa'id Khudri .۱

.In Umm Salama's chamber, according to Umm Salama's report .۲

After the victory at Khaybar, in ۷ A.H. – as reported by Ali ibn Abi Talib (a), and Jabir .۳
.ibn Abdullah Ansari

;At Ghadir Khumm, in ۱۰ A.H., as reported by Zayd b. Arqam .۴

In Kufah, where thirteen of the Companions were present in a gathering. The .۵
Commander of the Faithful (a) questioned them, and called them to give their
testimony concerning the event of Ghadir Kumm. They did. Six of them gave their
.testimony as regards the hadith in question, too

When the confrontation between Mu'awiyah's aggressive group and Ali (a), was .۶
.being predicted, as reported by Ammar Yasir

When it was predicted that Ammar would be killed by the aggressive group (i.e. .۷
.Mua'wiyah and his followers), as reported by Abu Ayyub Ansari

When it was predicted that people would divide into groups after the demise of the .۸
.Prophet (s), as reported by Ka'b b. 'Ajazih Ansari

The belief in the comprehensive affinity and companionship between "the Truth and
Ali" and "Ali and the Truth" is not like a recommended, obligatory, or forbidden act.
Once the holy Prophet (s) explained such acts, he did not have to repeat it for the
community. But, the fatefully important issue of his

succession, made him repeat this hadith many times so that, as the holy Qur'an says:
"He who would perish might perish by clear proof, and he who would live might live by
".clear proof

Having reviewed the documents concerning the valuable hadith "The Truth is with Ali and Ali is with the truth" and the related historical and theological sources, we will, as a specimen, mention one of the lies told by Ibn Taymiyah Harrani, (1) the founder of the Saudi-Wahhabi ideological and juridical school in Saudi Arabia. In his Minhaj al-Sunna, (The Way to Prophetic Norms) he has said

The hadith the Shi'as quote the Prophet (s) to have said: 'Ali is with the Truth and the Truth is with Ali; these two will not separate until they return to me at the pool (of Kawthar) on the Day of Resurrection,' is one of the greatest lies and one of the most unscholarly statements. It has neither been reported from the Prophet (s) through a sound chain of narrators, nor a weak one. Who is a greater liar than Allamah Hilli, who has narrated from the Companions a tradition unknown to have been reported by any one of them? It is the greatest lie. It could have been a possible issue if they had said: 'some have reported,' and 'it is possible to be correct.' But it is surely a lie, and a statement that the Prophet is above." (2)

May God bless Allamah Amini, who said "This should have been titled Minhaj al-Bid'a (The Way to Heresy), rather than Minhaj al-Sunna (The Way to

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Ahmad b. Abd al-Halim Harrani, a Hanbali, excommunicated by Sunni scholars, — 1
died in a Morocco prison in 728 A.H
.Minhaj al-Sunna, vol. 2, pp. 167 and 168 — 2

Sunna),⁽¹⁾ because A'isha, Umm Salama and Sa'd b. Abi Waqqas have reported this tradition, and used it as a (proof) in their dispute against Mu'awiyah. He, in spite of all "his animosity against Ali (a), did not dare refute it

This hadith and similar ones have been reported by ۲۴ of the Companions and ۲۹ of the followers, tab'in, and has been recorded in about ۱۳۰ top-ranking Sunni hadith sources, for the reader to judge the content and worth of Ibn Taymiah's book and his .words

It is surprising that he not only refutes such a renowned tradition that famous books have cited through chain of authorities, but scolds Allamah Hilli, the great scholar because he has narrated it, too. How terribly ignorance and prejudice can pervert, and how astray can one go

Specimen of the Treachery of Umayyad Mercenaries

As recorded in history, and repeatedly recounted in details by Ibn Abi al-Hadid,^(۲) Mu'awiyah, other Sufyanid, Bani Marwan and even Abbasid rulers, intensified their enmity towards the Commander of the Faithful (a). They ordered ahadith to be fabricated in the interest of Ali's (a) rivals and ascribed to the Prophet (s). They did it with the aim of lowering the distinctions of the Commander of the Faithful (a) that the Prophet (s) had mentioned and make him detestable, by circulating the fabricated merits and superiorities of his competitors. Those who invented ahadith received substantial rewards, which cannot be

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.al-Ghadir, vol. ۳, p. ۱۴۸ – –۱

a) The Nahj al-Balagha Commentary, vol. ۴۲, pp. ۶۳ ۷۳) ibid, vol. ۱۱, pp.۴۴-۴۶ – –۲

(mentioned here considering the limited space of the present book.)

:The mercenaries' tasks can be summarized as follows

First: They regarded the chain of narrators of any tradition as weak and (therefore) invalid – in particular the traditions that indicated Imam Ali (a) was the Prophet's (s) immediate successor. They called the chain of authorities of these ahadith majruh (injured), weak and unreliable, and as far as the indication was concerned, inarticulate, ambiguous and unrelated with the main purpose

Second: In cases where they failed to discredit a tradition because it was important, indubitable in the chain of authorities and related with the purpose, they inserted some words concerning the merits of their own rulers in it. (At other times) they forged independent traditions (in support) of one or more of the caliphs, circulating it (among the people) to lower the worth of the hadith and nullify the Commander of the Faithful's (a) superiority

p: ۱۲۱

For example: Mu'awiyah paid one hundred thousand Dirhams to Samarah ibn – ۱ Jundab (the so-called Sahabi) to tell people that verse ۲۰۷ of the second chapter of the Qur'an: "and among men is he who sells himself to seek the pleasure of Allah" – that has been revealed concerning Ali, agreed by all Sunni and Shi'a commentators – is about Ibn Muljam, the murderer of the Ali (a); and that, verses ۲۰۵ and ۲۰۶: "And among men is he who whose speech about the life of this world," of the same Qur'anic chapter, that are indeed about Ibn Muljam, are about Ali (a). Samarah did not accept the offer until he was given four hundred thousand Dirhams; then he did what Mu'awiyah had told him to: actualize his felonious suggestion. The Nahj al-Balagha .Commentary, vol. ۴, p. ۷۳

Third: They distorted a word in the text of the hadith, or replaced the Imam's (a) name with that of a certain ruler. In this way they misrepresented it, displaying it as a .weakness in Imam Ali (a) – a point to rebuke him

They did not shun any lies, slander, ignominy and disgrace against the traditionists who had narrated Imam Ali's (a) merits, also went as far as condemning them as .apostates, and applying related religious and legal consequences to their case

.We will now take a brief look at the ahadith that were treacherously distorted

Hadith of Manzilah .1

Scholars, who directly have to do with ahadith sources, are well aware that the (Prophetic) tradition: "Ali has the same rank with regard to me as Aaron had to Moses," has been stated in different ways. For example: "You have the same rank with regard to me as Aaron had to Moses"; "Are you not content that you have the same rank with regard to me as Aaron had with regard to Moses." These expressions are absolutely authentic in text and indication, making this hadith of Manzila unequalled among other narrations that state the merits of Imam Ali (a). Detailed investigations show that this hadith has been narrated by more than sixty of the top ranking companions of the Prophet (s) and more than fifty of the members of the .second generation, tab'in

Also, about five hundred of the greatest Sunni experts and memorizers of hadith, the Qur'an commentators, jurists, theologians, and historians have all recorded it in their books of history, theology, juridical, rijal, and

literary sources, calling it the hadith particular to Ali. They have emphasized that it is genuine and authentic, given the principles and criteria (common in) the study of hadith. These experts have also emphasized that the Prophet (s) throughout his life – from the day he (first) invited his relatives, yawm al-'Ashirah, until about its termination (the mubahilah event in ۱۰ A.H.) – he repeated this hadith at least ۲۳ times on different occasions, in places where the Companions, the Immigrants, the Ansar and the general populace had gathered

A more important point is that in all these cases, God, the Mighty and High, had, through Gabriel, informed the Prophet (s) of Ali's (a) rank

(I have collected all these points in a separate book for those interested.)

As a specimen of the "hadith distortion" and "hadith fabrication" here is the distorted tradition that Khatib Baghdadi has written on the authority of Ibn Abbas. It is written that the Prophet (s) said, "and Abu Bakr and Umar are with regard to me as Aaron (was to Moses.)"

p: ۱۲۳

In my Arabic book, Hadith al-Manzilah 'ind Ahl al-Sunnah, which God willing will – ۱ soon be published, I have gone through these points. Besides, the second volume of Abaqat al-Anwar, of ۹۷۷ pages containing discussions on the chain of authorities and on the significance of hadith al Manzilah, plus a short introduction and the table of the contents, has been reprinted by The Isfahan Library of Imam Amir al-Mu'mnin (a a) The History of Baghdad, vol. ۱۱, p. ۳۸۵. b) Dhahabi, Mizan al-i'tidal, vol. ۲, pp. ۲۴۳ – ۲۴۵. c) Ibn Hajar Asqalani, Lisan al-Mizan, vol. ۲, p. ۲۳. d) Tahdhib al-Tahdhib, vol. ۷, p. ۴۰۷ charging with fault the authenticity of the hadith, calling it as injurd and weak, and denying every one of the narrators (of the hadith). e) Also, see al-Ghadir, vol. ۱, p.

The late Allamah Amini writes: "This hadith, ascribed to Ibn Abbas, is forged by Ali ibn Hasan Kalbi, and has been transmitted by Ibn Jarir Tabari. On page ۲۲۲ of his Mizan al-i'tidal Dhahabi has said, 'This information is a lie.' Kalbi is accused of (telling) this lie ((fabricating this narrative))." (۱)

Another example) is the treachery that Hariz b. Uthman, the notorious Nasibi, has done to this hadith. He has, on the authority of Abd al-Malik Marwan, said, "The (narrative was originally: O Ali, you are with regard to me as Qarun was to Moses." (۲)

Abd al-Malik is the same person who, when the ceremony concerning his oath-taking of the office of Caliph ended, closed the Qur'an that he was reading, and said, "This is (our last meeting. I bid you farewell for ever." (۳)

"...Hadith: "I Am the City of knowledge .۲

The Prophet (s) has said, "I am the city of knowledge and Ali is its gate. Therefore, ".whoever wants knowledge should learn it from Ali

p: ۱۲۴

.al-Ghadir, vol. ۵, p. ۳۱۷ – ۱

a) Lisan al-Mizan, vol. ۲, p. ۲۳۹. b) Ibn Aqil Hazarmi, Utab al-Jamil, p. ۱۰۹ – ۲

The History of Baghdad, vol. ۱۰, p. ۳۹۰ (two narratives have been recorded). See – ۳

Dhahabi's al-Kashif, vol. ۱, pp. ۷۳, ۷۴ and ۲۱۴ and Ibn Siddiq Maghribi's Fath al-Mulk al-

!Ala for some information on Hariz's biography

Because more than fifty of the Companions and scores of the second generation, tab'in, have narrated it, and hundreds of hadith, historical, theological, rijal and literary source books of Sunni denomination have reported it with exactly the above words, this hadith is authentic and definite

The Ummayyid mercenries and those who were given to much flattering of the rulers, added the following phrases (to the hadith) to trample upon the merits and superiority of the Commander of the Faithful (a), and establish the same for the others. But the light of the truth betrayed their mischief. The distorted phrases inserted into the hadith are as follows

I am the city of knowledge (and Abu Bakr is its foundation, and Umar is its walls," .1
"and Uthman is its ceiling) and Ali is its gate

a) Ibn Hajar has taken this narrative as a proof indicating that Abu Bakr is the most knowledgeable person. (See Sawa'iq al-Muhriqah, page ۲۰). B

b) On page ۲۶۹ of his Fatawa al-Hadith, he (Ibn Hajar) has called it "weak", (saying)
.that it has been quoted from Musnad of Firdaws

c) Without mentioning the chain of narrators, 'Ajluni has, on page ۲۰۴, vol. ۱, of his Kashf al-Khifa, quoted the following on the authority of Firdous Daylami, on the authority of Ibn Mas'ud: "I am the city of knowledge and Ali is its gate and Mu'awiyah
".is its knocker

d) In the same source – Kashf al-Khifa, vol. ۱, p. ۲۰۴ – 'Ajluni has again quoted the
,same statement from Firdaws Daylami on the authority of Anas. He

Ajluni) has also added that (according to) "the author of Maqasid al-Hasanah 'All') these additions are weak and the words are vulgar". (Notice the confusion: one (narrator refutes the other

e) Sayyid Muhammad Darwish al-Hut has on page ۷۳ of his Asni al-Matalib said: 'writing this hadith in hadith books, especially in Ibn Hajar's Sawa'iq al-Muhriqah is ".improper; and an ugly thing to do

I am the city of knowledge and I am its lofty gate

"I am the city of knowledge and I am its lofty gate." (۱) ۳

(This is what Ibn Hajar 'Asqalani has recorded in his Lisan al-Mizan (vol. ۱, p. ۴۲۲

a) The chain of narrators of the fabricated traditions in question is untrustworthy. We should say that the Prophet (s) is far above saying such phrases (as ascribed to him).

.This proves that the ahadith in question are fabricated and lies

b) A city does not commonly have walls, let alone foundations. Ancient towns that had walls or a ditch around are exceptions, because they were built to meet war crises and certain temporary insecurities. Cities do not have ceilings either to prevent the .sun and the moon from shining, and rain and snow from falling

c) In view of Mu'awiyah's long-standing opposition and hostility towards Ali, (a), both in his life time and after

p: ۱۲۶

a) For further details, see Ahmad b. Muhammad Siddiq Ghamari, Fath al-Mulk al- – – ۱ A'la, pp. ۱۱۰ and ۱۱۱. b) Allamah Amini, al-Ghadir, vol. ۷, pp. ۱۹۷–۱۹۹

he had been martyred, and considering the scores of crimes he (Mu'awiyah) had committed; such as, pejorative comments he had made against Ali, the battle of Siffin (he had) waged against him, and the massacre of his followers (done by his consent),
?could Mua'wiyah (ever) be called "the knocker of the gate" of the city of knowledge

But because of their actions, these mercenaries of the Ummayyid (government) and enemies of the Household of the Prophet (s) undermined their own and their leaders' reputation, making them objects of ridicule

**May God have mercy on Ali; O God, have the truth circuit around Ali wherever he is (: " ۴
".(however he turns**

Certain Sunni sources of hadith and history have reported the holy Prophet (s) to have said the above statement. The Ummayid mercenaries however have inserted the following words in it: "May God have mercy on Abu Bakr who married his daughter to me." p. ۱۰۶

a) Although this narration has been reported by Abu Ya'li Mosuli,^(۱) Ibn Asakir ^(۲)
(Dameshghi,^(۳)
,^(۴)and Umar Mulla^(۴)

Tirmidhi has in (tradition) No. ۳۷۱۵ of his book Sahih
p: ۱۲۷

.Musnad, vol. ۱, p. ۴۱۸, tradition No., ۲۹۱ (the section titled Musnad of Ali – –۱
History of Damascus, (the section titled On Amir al-Mu'mnin), vol. ۳, pp. ۱۵۲-۲۵۱, – –۲
.traditions No. ۱۱۶۹ and ۱۱۷۰
Wasilat al-Mutabbidin, section ۲ from part ۵, p. ۱۷۶. (The author has) quoted some – –۳
(other narratives too (jointly expressed by the above four people

in the chapter titled, *Manaqib Ali ibn Abi Talib*, called it "Makhdush (= weak, Gharib), that is, a tradition reported by only one Companion

".b) Ibn Jawzi has called it "illusory" and "unfounded

c) The two hadith experts mentioned above, plus Bukhari, Abu Hayyan and Dhahabi (in his *Mizan al-I'idal*) have called all Mukhtar b. Naf's statements as "invalid" and "far from reality." He is one of those who have reported this tradition

**Hadith: "Hasan and Husayn are the Two Lords of the Youth of Heaven and Their Father .Δ
"(is Better (Superior to Them**

Ibn Majah and others⁽¹⁾ have through, different chains of authorities, quoted the Prophet (s) to have said it (in this

p: ۱۲۸

a) Ibn Majah, *The Chapter on Fadhail of the Ashab al-Rasul al-Allah*, vol. ۱, p. ۵۶, – –۱ Tradition No. ۱۱۸. b) Zayd al-Fa-il Abu al-Abbas Mubrid, *Musnad*, p. ۱۰۳. c) Ibn Abd Rabbih, *Iqd al-Fara'id*, vol. ۲, p. ۱۹۴. d) Hakim, *Mustadrak*, vol. ۳, p. ۱۶۷ (through two chain of authorities) e) Hamzah ibn Yusuf Sahmi, *Tarikh of Jurjan*, p. ۳۵۳. f) *History of Baghdad*, vol., ۱, p. ۱۴۰ has used this phrase: their father is better than them, and vol. ۱۰, p. ۲۳۰ has this phrase: and their father is superior to them. g) Abdollah Iraqi, the Hanafi, *al-Firaq al-Mufarraqa Bayn Ahl al-Zayq wa al-Zindaqa*. h) Kharazmi, *Manaqib*, chapter ۱۹, p. ۲۰۹. i) Ibn 'Asakir, *History of Damascus* (The part particular to Imam Hasan), traditions ۱۳۱–۱۳۵ and ۱۴۰. j) Ganji, the Shafi', *Kifayat al-Talib*, p. ۴۲۲. k) Muhib Tabari, *Dhakha'ir al-Uqba*, p. ۱۳۵ has used the phrase: and their father (I swear by the One who appointed me (to Prophethood) with truth) is better than the two. l) Abu al-Fida, *Mukhtsari fi Akhbar al-Bashar*, vol. ۱, p. ۱۸۳. m) Ibn Kathir Dameshghi, *al-Bidaya wa al-Nihaya*, vol. ۸, p. ۱۳۵. n) Shams al-Din Dhahabi, *Talkhis al-Mustadrak*, vol. ۳, p. ۱۶۷. o) Nur al-Din Haythami, *Majma'al-Zawa'id*, vol., ۹, p. ۱۸۳ (on the authority of Tabarani). p) Jazari, *Isni al-Matalib*, vol. ۱۳, p. ۸۴, chapter ۱۴. q) Ibn Hajar 'Asqalani, *al-Isaba*, vol. ۶, p. ۱۸۶ (on the authority of Baqavi and Tahdhib al-Tahdhib, vol. ۲, p. ۲۹۷. r) Suyuti, *Jami' al-Saghir*, vol. ۱, p. ۵۱۸ (through two chains of authority) s) Ibn Hajar

Makki, Sawa'iq al-Muhriqa, p. ١١٤, tradition No. ١١ (on the authority of a number of those who had memorized the hadith) t) Muntakhab Kanz al-Ummal, vol. ٥, p. ١٠٧. u) Hazarmi, Wasilat al-Amal, p. ٣٥٢ has used this expression: their father is superior to them. v) Mirza Muhammad Badakhshi, Miftah al-Nija, p. ١٤. w) Abd al-Qani, Nablusi Dameshqi, Dhaka'ir al-Mawarith, volo. ٢, p. ١٣١. x) Muhammad Sadr Alam, Mi'arij al-Ali, p. ١٥٣ z) Muhammad b. Darwish Hut Biruni, Isni al-Matalib, p. ١٩٢. i) Kakwardi, Rawdh al-Azhar, p. ١٠٤. ii) Sulayman Qunduzi, Yanabi al-Mawaddah, p. ١٤٤. iii) Ahmad b. Mustafa Gomeshkhawi, Ramuz al-Ahadith, p. ٢٠٢, as reported by Ibn Umar, and Ali, and Anas and Ibn Mas'ud (on the authority of ٨ Hadith sources). iv) Ibn Badran, Muntakhab of Tarikh of Damascus, vol. ٧, p. ١٣٤٥. v) Nabihani, Fath al-Kabir, pp. ١٩ and ٨٠. vi) Amr Tasri, Arjah al-Matalib, p. ٣١١

way). But because the phrase 'and their father is better', or the phrase 'and their father is superior' did not please them, they deleted it, and ascribed the following statement to the Prophet through Ali (a): 'and Abu Bakr and Umar are the two lords of
'the seniors and the youth of heaven after the prophets

Ahmad b. Hanbal has quoted this narrative in his Musnad (The section titled Musnad
of Ali, vol. 1, p. 80, tradition 2

:It has also been mentioned in the following books

;Abu Ya'li's musnad, vol. 1, p. 406, the section titled Musnad of Ali (1

;Tirmidhi's Sunan, (traditions No. 3666 and 3667 (2

(Ibn Majah's Sunan (the introduction, and traditions No. 95 and 100 (3

(History of Baghdad (vol. 10, p. 193 (4

Haythami's Majma' al-Zawa'id, vol. 1, p. 53. There are (comparatively) some (5
differences in text and narrations

See the book Talkhis al-Shafi and the related footnotes by Allamah Bahr al-Ulum (vol.
3, pp. 219-223) to learn about the lies told by the reporters, the inauthenticity and
invalidity of these narrations and other deviations

Hadith: The First One Who Believed in Islam was Ali ibn Abi Talib .6

This is the (Prophetic) hadith to which the Ali (a) referred to remind people that he had
been the foremost person who believed in Islam. A large number of the Companions
of the Prophet (s), the tab'in, the Sunni authors of source books in hadith, history and
(Kalam have quoted the Prophet (s) to have said it.(1

But the agents and

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To see scores of hadith, history and kalam sources that have recorded it that Ali—2—1
(a) was the first one who believed in Islam, please see: a) al-Ghadir, vol. 3, pp.221-227.
b) Addenda to Ihqaq al-Haqq, vol. 4, from p. 150 on. (where more than fifty sources are
listed); vol. 7, pp. 492-512; vol. 17, pp. 372-397. The sources giving details that the
Commander of the Faithful (a) was the first person who believed in Islam make a list

.of more more than one hundred books

mercenaries of the usurpers, that is, the rulers, changed into: ‘The first one among the children who believed in Islam was Ali ibn Abi Talib, and the first one among the
elders (or among the Shaykhs) who believed in Islam was Abu Bakr

If instead of arguing over whether Abu Bakr or Ali (a) was the foremost in (accepting) Islam, we take their own words as the criteria to distinguish between the (Shi’as and Sunnis) truth and falsehood, we will see that Abu Bakr never claimed that he had been the foremost person (in accepting) Islam, but the Commander of the Faithful (a) had clearly proclaimed scores of times that he had been the first person who believed in Islam. He announced it in the presence of friends and enemies, in the assembly of the Emigrants and the Helpers, in the letters that he wrote to (various people) – Mu'awiyah and others. Never did anyone disprove or doubt him. On the contrary, they
all affirmed it verbally – or remained silent, which is a sign of approval

Hadith: You are my wali in this world and in the hereafter .۷

These are the Prophet's (s) words addressed to Ali (a). The late Allamah Amini has, on the authority of twenty Sunni memorizers of ahadith and hadith experts, proved that each of the transmitters of the hadith is trustworthy and truthful. He has then introduced twenty of the former and the latter groups, that is, those who have reported it in their hadith books and have sometimes admitted that it is authentic

The Ummayid agents, however, fabricated lies, claiming that the hadith has been said in Uthman b. Affan's favour, in spite of all his actions during the Caliphate: events that ended in constructing plots against him, in the meeting of companions to murder him, and in preventing Uthman from being buried in the Muslims' cemetery

Given the hadith criteria and statements of Sunni specialists in (the science of) hadith and rijal, Allamah Amini has proved that these reporters have told lies, have been hypocrites and forgers. Readers are referred to al-Ghadir, great opus, volume ۹, p. (۲۹۸, traditions number ۱۱ through ۳۰۳

Ammar, A Companion of the Truth

Until he was martyred by Mu'awiyah's violating band, Ammar was with Ali (a) all the time. Below are predictions made by the holy Prophet (s) concerning Ammar's martyrdom, in order to prove the absolute mutual association between "truth" and Ali

((a

Ibn Sa'd has quoted the Prophet (s) to have said: "Surely Ammar is with the Truth . ۱ and the Truth is with him. Ammar circuits with the Truth wherever he is. The one who

(kills Ammar will be in the fire." (۱

Having mentioned the chain of (intermediary) authorities, Ibrahim b. Husayn Dizil . ۲ has in his book Siffin quoted Salim b. Abi Ja'd to have said, "A man came to Abdullah b. Mas'ud and said, 'God has put minds at peace against injustice. But He has not put our minds at peace against trials and tribulations. Now, what should I do if I will be exposed

"?to tests and trials

".Abdullah said, "It is your duty to hold on to the Book of God

The man asked, "What if all sects call us to the Book of God? Whom should we

"?follow

p: ۱۳۳

Ibn Masu'd answered, "I heard the Prophet (s) say, "When people differ (in their understanding over truth or falsehood), the truth is with Sumayya's son, Ammar."⁽¹⁾

Tabarani, Bihqani, Hakim Nayshaburi, three eminent memorizers of hadith have, on ⁽²⁾ the authority of Ibn Masu'd, reported that the Prophet (s) said, "When people differ (in their opinion concerning the truth and falsehood) Ibn Sumayyah is with the truth."⁽³⁾

For example, in the case of differences between Ali (a) and his followers and Mu'awiyah and his supporters, ibn Sumayyah was in Ali's (a) group, so the truth is with him and his group

Khatib Kharazmi has, on the authority of Dar Qutni, on the authority of the chain of ⁽⁴⁾ authorities, quoted that Ayyub Ansari, a high-ranking Companion of the Prophet (s) said, "I heard the Prophet (s) say to Ammar b. Yasir, 'A group of rebels will kill you while you are with the Truth and the Truth is with you. O Ammar! If you see Ali going along a certain direction and people going along a different path, follow Ali, because Ali will never lead you to fall, nor does he deviate from the Truth

O Ammar! Whoever carries a sword and helps Ali (a) against his enemies, God will" hang two pearl necklaces on his neck on the Day of Resurrection, and whoever carries

p: ۱۳۴

Ibn Abi al-Hadid: The Nahj al-Balagha Commentary, vol. ۳, p. ۱۹۸. For further – –۱ information concerning Ibn Dizil, see a) Takhkirat al-Huffaz, vol. ۲, p. ۶۰۸; b) Lisan al-Mizan, vol. ۱, p. ۴۸; c) Mu'jam al-Musannafin, vol. ۳, p. ۱۱۵; d) Kahhala, Mu'jam al-Mu'minin, vol. ۱, p. ۲۴; Kanz al-Ummal, vol. ۱۳, p. ۵۳۹, Tradition No. ۳۷۴۱۱

a) Ibn Kathir, al-Bidayah wa al-Nihayah, vol. ۷, p. ۲۷۰. b) Suyuti, Jam' al-Jawami' – –۲ (quoted from Kanz al-Ummal) vol., ۱۱m, p. ۷۲۱

a sword and helps Ali's enemies God will hang two fiery collars on his neck on the Day
(of Resurrection." (1)

(Muslim (2) has reported this tradition too, and so has Khatib Baghdadi, (3)

.in a more detailed manner

Ibn Asakir, the famous Damascan historian, has quoted Ali (a) to have said, "God, (4
may His majesty be extolled, has mingled Ammar with faith, from head to foot; (true)
faith is blended into his flesh and blood. He is constantly with the Truth and will remain
(so. It behoves not for the fire to burn him." (4)

Abu Umar Qurtubi has said, "When Hudhayfah was about to die, Abu Mas'ud and a (5
group of Muslims were with him. The (possibility of) rebellion (among people) was
being discussed. Hudhayfah was asked "Whom do you command us to follow if there
"?is a rebellion

Hudhayfah said, "You ought to follow Ibn Summayyah. No doubt he will never
".separate from the truth as long as he is alive

(Also, he may have said, "He circuits wherever the truth circuits." (5)

That Ammar and the Truth were together is because he was with Ali ibn Abi Talib (a)
all the time, obeyed his

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.Manaqib, chapter eight, p. 57, tradition No. 3-1

.Sahih Muslim, vol. 4, p. 2236-2

.History of Damascus, vol. 13, pp. 186 and 197-3

Kanz al-Ummal, vol. 11, p. 720, tradition No. 33520. page 721, tradition No. 33526 has -4
more or less the same subject matter

a) 'Isti'yab, vol. 2, p. 436. b) Ibn Hajar, Isabih, vol. 8, pp. 231 and 232 -5

instructions and followed him without asking any questions from the time the Prophet (s) died until he was martyred by Mu'awiyah's agents

:More points to consider

a) There is however no disagreement between the traditions mentioning Ammar's rank and those indicating a permanent company between the Truth and Ali (a); the former confirm the latter

b) The above statement is confirmed in the tradition Ibn Asakir has related concerning Hudhayfah

"?Hudhayfah was told: 'Uthman has been killed. What do you command us to do"

".He said, "Join Ammar

It was said, "Ammar will not be separated from Ali. How can we choose to be with ?him

Hudhayfah answered: "Indeed jealousy is fatal for the body. You hate Ammar because he is close to Ali (a) . By God, Ali (a) is superior to Ammar – much farther than (the earth is from the clouds. However, Ammar is (one) of the selected people." (1)

Hudhayfah, though aware that the Imam (a) was superior to Ammar, as is understood from the comparison he made – "much farther than the earth is from the clouds" – referred them to Ammar rather than directly to Ali (a) – this being an indirect .reference because of the questioner's insufficient capacity and deviation

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It is hoped that the researchers will conduct thorough researches in hadith sources to do justice to these sources. The author welcomes any contributions that can be made .to introducing more sources than have been named in this book

Point

Ever since disagreements arose over the issue of succession to the Prophet (s), this tradition has been used as an irrefutable proof by true believers, Ahl al- haqq, by the Companions and the tab'in, and the most recalcitrant enemies of Imam Ali (a) finally submitted.

The first person who based his arguments on this tradition was Ali, (a) himself in an assembly attended by more than two hundred of the Companions, tab'in and the members of the Caliphate Council after Umar, all of whom humbly submitted to it. Since the present discourse is based on brevity, we will now present just a few arguments.

Imam Ali Presents His Proof .1

a) Abu al-Muayyid Khatib Kharazmi has quoted the following on the authority of Ibn Murduwayh Isfahani, on the authority of Abu Tufayl 'Amir b. Wathilah, the great Sayyid, who said "On the day of the assembly, I was with Ali (a) in the house where the meeting had taken place to receive allegiance. I heard Ali (a) saying: Today, I will establish my argument on an evidence that you will not be able to refute, be you
".Arabs or non-Arabs, 'Ajami

Then he mentioned some of his genealogical honors and causes that had given him superiority over others as well as the Prophetic ahadith such as: the hadith of Ghadir Khumm, the bird, taking up the standard at the Khaybar and Khandaq campaigns, closing the doors of the Companions' houses that led into the mosque except the door
,of Ali's (a) house. He then had the audience testify

one by one, and said, "I adjure you before God (to tell me) if you know that the Prophet (s) said 'The Truth is with Ali and Ali is with the Truth; the Truth circuits around 'Ali wherever he is

".The audience (all) said "By God, yes

b) Having mentioned the same chain of authorities, Ibrahim Juwayni has narrated this tradition, too, though a bit incomplete in text

c) Other hadith memorizers have each reported a part of it, just as historiographers have

d) Salim b. Qays, one of tab'ins and a choice companion of the Commander of the Faithful (a) has said, "During the rule of Uthman, the Imam (a) was in an assembly of over two hundred Companions, (members of) the Quraish tribe and other members of the Caliphate Council. Having been urgently requested by them he delivered a lengthy address consisting of Qur'anic verses, parts of the Prophets (s) words delivered at Ghadir Khumm concerning his (being the) immediate successor to the Prophet (s), and his own comprehensive superiority over all others. All this was affirmed by the audience. Then he entreated them making God their witness, asking those who had been present at Ghadir Khumm and had heard the Prophet (s) designating Ali as his successor to stand up and testify

Then Zayd b. Arqam, Bura' b. 'Azib, Salman, Abu Dharr, Miqdad and Ammar stood up, (each) reporting various parts of the speech the Prophet (s) had made on the virtues of Ali (a), and on the Muslims' duties concerning him and his testamentary trustees (the eleven infallible Imams). They said: "The Prophet (s) said, 'Do not teach them and

do not surpass (their decisions), and do not oppose them because they (Ali and his testamentary trustees) are with the truth and the truth is with them. They never separate from the truth and the truth will not separate from them either." (1)

Abu Ayyub Ansari Argues .۲

The History of Damascus and other history and hadith sources have reported that two of those who were against the Commander of the Faithful (a) rebuked Abu Ayyub Ansari because he had helped him in the battle of Siffin. Abu Ayyub said, 'I heard the Prophet of God (s) saying to me, 'A group of the rebels will kill Ammar, and at that time he will be with the Truth and the Truth will be with him

The tradition ends with the words that Alqama and Aswad uttered. They said, "This is sufficient for you. May God have mercy on you." Thus they admitted that the Commander of the Faithful Ali (a) was endowed with Truth

Sa'd b. Abi Waqqas Argues .۳

Allamah Badakhshi and (certain) other (traditionists) have reported the following: "The Hajj ceremonies being over, Mu'awiyah went to Medina and attended an assembly of the Companions of the Prophet (s). He sat between

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a) The book by Salim b. Qays, p. ۱۱۱, tradition No. ۱۳. b) Fara'id al-Simtayn, chapter – ۱۵۸, p. ۳۱۶, tradition No. ۲۵ (See item ۴۲ Section on the Documents Concerning The Truth is with Ali and Ali is with Truth

Abdullah b. Abbas and Abdullah b. Umar. He then asked Abdullah b. Abbas, "Was I not
"more meritorious than your cousin (Ali) to hold the office of Caliphate

"? (Ibn Abbas: "On what grounds (are you saying this

:Mu'awiyah

Because I am the cousin of the Caliph who was murdered while injustice was done to"
". (him (he was a mazlum

Pointing to Abdullah b. Umar, Ibn Abbas replied, "If this is the case, this son of Umar is
more deserving than you are (to occupy the office of the Caliphate), because his
". father was killed before your cousin

Mu'awiyah: "My cousin was killed by Muslims, but Abdullah's father was killed by non-
". Muslims

Ibn Abbas: "This is a yet another reason proving that Umar's son is more deserving
because his father was murdered unjustly, whereas your cousin, Uthman, was
". rightfully killed by Muslims

Mu'awiyah turned to Sa'd ibn Abi Waqqas, and said, "O Sa'd', you failed to discriminate
between the truth that belongs to us and the falsehood that belongs to others, so as
". to support us or be against us

Sa'd said, "In the pitch of darkness that had covered the ground, I yelled out "hinkh"
". and my camel sat on the ground. When daylight appeared, I began the trip

Mu'awiyah said, "By God! One day I studied through the Qur'an, but did not find the
". word hinkh in it

Sa'd said, "Now that you insist, let me tell you that the Prophet (s) told me, 'You are
".with the Truth and the Truth is with you

Mu'awiyah said, "You should bring a witness who has heard the Prophet (s) say it;
".otherwise, I will punish you

".Sa'd said, "Umm Salama, who has heard it, can bear witness to it

They all went to Umm Salama's house. When they arrived, Mu'awiyah began to talk
and said, "O mother of the faithful! Now that the Prophet has died, many people claim
that they have heard the Prophet (s) say such and such things. But he has not actually
said it. Sa'd has narrated an event and has claimed that you have heard the Prophet
".(s) say it

"?Umm Salama, said, "What is that

Mu'awiyah said, "He imagines that the Messenger of God told Ali, 'You are with the
".?Truth and the Truth is with you

Umm Salama said, "He is right. The Messenger of God has pronounced this hadith in
".my house

Mu'awiyah told Sa'd "I believe you are the most ungrateful person. By God, if I had
[\(heard the Prophet \(s\) myself, I would willingly serve Ali throughout my life."](#)[\(1\)](#)

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a) Badakhshi, Miftah al-Nija, p. ۶۶. b) Ahmad b. Murduwayh Isfahani, Arjah al- — —۱
Matalib, p. ۶۰۰ mon the authority of Amr Tasir. c) Ushuhi, It'qad Ahl al-Sunna (on the
authority of Sarwi, Manaqib, p. ۶۲); d) Ibn Asakir, History of Damascus, vol. ۱۰m, p. ۳۵
(manuscript) under the entry Sa'd ibn Abi Waqqas; e) Nur al-Din Haythami, Majma' al-
Zawa'id, vol. ۷, p. ۲۳۵, a bit different in vocabulary, and summarized (in length). f) Ibn
.Kathir, al-Bidayah wa al-Nihayah, vol. ۸, p. ۷۷ has just made a reference to it

As previously stated on page ۷۸, Ibn Qutayba, the famous historian, and a number of other traditionists have reported the following

When A'isha was defeated in the battle of Jamal and her litter, mahmil, fell to the ground she fled from the battle-front and took refuge in the house of a Basran. Her brother, Muhammad b. Abi Bakr, was the first person to meet her. After greeting her, he implored her by God to tell him if she could remember the words that the Prophet (s) had uttered concerning Ali. He mentioned the same hadith as he had heard it: 'The Truth is with Ali and Ali is with the Truth. These two will not separate until they come to me at the pool (of Kawthar) on the Day of Resurrection.' He then added

And now you are fighting against him?" A'isha confirmed that she had heard it. Then" (he remained silent." (۱

p: ۱۴۴

a) Ibn Qutaybah, al-Imamah wa al-Siyasah, vol. ۱, p. ۷۳, under the title: al-Taham – –۱ al-Harb, (In Halabi Publication, the page has received number ۷۸). b) Abi Ya'li, Musnad, (As Sarvi has narrated in Manaqib, vol. ۳, p. ۶۲) c) Ibn Murduwayh and Firdows .Daylami, Manaqib, (As Amini has narrated in al-Ghadir, vol. ۳, p. ۱۷۸) and othersources

Abdullah and Muhammad (Sons of Badil Warqa) Argue .۵

After Imam Ali's (a) victory in the battle of Jamal and A'isha's (defeat), two of the Imam's (a) companions, Abdullah b. Badil and his brother Muhammad b. Badil, visited A'isha and questioned her in the same manner as Muhammad b. Abi Bakr had with regard to the hadith "The Truth is with Ali and Ali is with the Truth. These two will not separate..." A'isha admitted the occasion she had heard the hadith).۱

Umm Salama Argues .۶

When Abu Thabit, the slave whom Ali (a) or Abu Dhar had emancipated, visited Umm Salama, the Prophet's (s) wife, she asked him "At the time when the hearts were (irresolutely) wandering in various directions, in which direction did your heart desire to move

".(In following Ali (a)"

You have achieved salvation," Umm Salama said, "By God in whose hand is my life, I" heard the Prophet (s) say, Ali is (always) with the Truth (haqq) and with the Qur'an, and the Truth and the Qur'an are with Ali. And these two will not separate from each other until they come to me at the pool of Kawthar."۲

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Abu Ya'li, Musnad; Sam'ani, Fadha'il al-Sahabah (as Sarwi has narrated in his – ۱)
(Manaqib vol. ۳, p. ۶۲

..See Tradition ۵ for the sources of the above hadith – ۲

(Massacre of the Khawarij and A'isha's Reference (to the Hadith .Y

While mentioning the enemies of the Commander of the Faithful, Ali (a), Ibn Abi al-Hadid, says, "Among these, were Aswad b. Yazid and Masruq b. Ajda." Ibn Abi al-Hadid continues, 'Salmah ibn Kuhayl has reported that these people used to converse with some of the Prophet's (s) wives, and (together) they vilified Ali (a). Aswad did not give up this tendency until he died. Masruq, on the contrary, used to send blessings upon Ali ibn Abi Talib (a) each time he said his prayers. He did it throughout his life because of the hadith he had heard from A'isha concerning Ali's (a) outstanding (merits.'" (1)

Ibn Abi al-Hadid has continued, "Salmah ibn Kuhayl said, 'After Masruq had died, Zubayd and I went to visit his wife. Concerning Masruq, she said, 'He and Aswad used to speak ill of Ali (a) a lot. But Masruq lived on and I (finally) heard him send greetings ".to Ali, whereas, Aswad continued on his own crooked way until he died

Salmah asked for the reason. Aswad's wife said (Aswad followed his own way)" because of the tradition that A'isha had related from the Prophet (s) who said that the (Khawarij would be defeated by Ali." (2)

:The full text of "A'isha's hadith", as Ibn Murduwayh has quoted, is as follows

When the Khawarij had been killed at Nahrawan (midway from Baghdad to Waset)"
-and also Dhul

p: ۱۴۶

.Commentary of the Nahj al-Balagha, vol. ۴, pp. ۹۷ and ۹۸ — ۱

.Commentary of the Nahj al-Balagha, vol. ۴, pp. ۹۷ and ۹۸ — ۲

–(Thudiyah –a Khariji leader and the grandfather of Ahmad b. Hanbal(

A'isha was in Medina, unaware of the event. Masruq came to visit her. She asked him
"?"Who killed Dhul-Thudiyah

".Masruq said, "Ali ibn Abi Talib did

A'isha demanded that he should call witnesses (to confirm it). He took seven (eye)"
witnesses.Then A'isha said, "May God have mercy on Ali." Tamim b. Umar reports
A'isha to have said: "The grudge I harbor against Ali will not prevent me from telling
the truth. I heard the Prophet (s) say 'The best (person) of my umma after me will kill
the Khawarij. Also, the Prophet (s) said, "Ali is with the Truth and the Truth is with
(Ali." (

Thus Masruq, who used to speak ill of Ali (a), became beside himself, began to send
.greetings on Ali (a) and praised him after he heard A'isha

As said earlier, Sa'd b. Abi Waqqas, who was arguing against Mu'awiyah, mentioned
the tradition "The Truth is with Ali", to which Umm Salama testified. This made
(Mu'awiyah give up forcing Sa'd to vilify Ali (a

It is a pity that Sunni scholars, who have themselves narrated this hadith and
recorded it in their hadith sources, have not been so impressed, and have passed by it
indifferently. Besides, like Abu al-Qasim Balkhi and Ibn Abi al-Hadid, they have
created confusions and done their

p: ۱۴۷

Kashshi, Rijal (on the authority of Bayazi's Sirat al-Mustaqim, vol. ۳, p. ۲۲۳);– –۱
Khunsari, Rawdhat al-Janat, p. ۵۱ (on the authority of the book Ma'rifat al-Rijal);
.Safinat-al-Bihar, vol. ۱, p. ۳۰۲

.See page ۷۷, point ۲۴ for the full text of above report – –۲

best to prove that leadership belongs to others rather than to Ali (a) and that those others are the rightful people. They did it just as they pretended that the chain of the authorities of the ahadith on the superiority of Ali (a) over anyone else had been tampered with and the hadiths were unclear in what they meant to signify. They are thus continuing to do injustice to Ali (a), and are still deviating from the way of those who were with the Truth and the Truth was with them. We seek refuge with God from .obstinacy, jahiliyya and asabiyya

Ibn Jawzi Argues .ا

While Allamah Abd al-Rahman b. Ali b. Muhammad Jawzi Baghdadi, Abu al-Faraj, the Hanbali, a renowned Sunni historian and traditionist, was writing on whether it is legally permitted to kill or not, he writes, "Scholars unanimously agree that Ali (a) did not fight anyone unless the right was with Ali (a) because the Prophet (s) had said, 'O God, have .the truth make a circuit around Ali wherever he is

Sibt Ibn Jawzi Argues .ا

The traditionist, Allamah Abu Muzaffar Yusuf b. Quz Ughli Sibt Ibn Jawzi says, "In no disputes did Ali engage unless the Truth was with him, because of the supplication that the Prophet (s) had made concerning Ali: 'Have the truth make a circuit around Ali .wherever he is

Imam Fakhr Razi Argues .ا

Imam Fakhr Razi, a Sunni commentator of the Qur'an and a theologian, while debating whether one should

pronounce "In the Name of Allah" audibly or softly at the beginning of canonical prayers, salat, writes, "It has been authentically proved that Ali ibn Abi Talib (a) audibly pronounced "In the Name of Allah. Whoever follows Ali ibn Abi Talib in (performing the commands of) his religion, is doubtlessly saved, and guided onto the path of Truth on the grounds that the Prophet (s), has said "O God, have the truth
".make a circuit around Ali wherever he is

Thus, according to Fakhr Razi, signs of guidance include audibly pronouncing "In the Name of Allah" and settling all disputes, that need to be sorted out by religion, by following the Commander of the Faithful (a), whether these disputes are ideological, juridical or ethical. This is a distinction the like of which none of the Companions, the Caliphs or the jurists have. It has been proved that those others who claim to have
.these qualities, actually don't

Ibn Abi al-Hadid Argues .1)

While Allamah Ibn Abi al-Hadid, the Mu'tazili, was commenting on Imam Ali's (a) words that said: "The Imams are surely from the Quraysh tribe and descendants of Hashim.⁽¹⁾ This office belongs exclusively to them, and others are not qualified for it,"
:he raised some questions as follows

If you say (to me): You are interpreting this book, the Nahj al-Balagha, on the basis of" Mu'tazila ideas, and justifying the issue of succession as has been accepted by Sunnis.
My answer will be: What can you say in regard to

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..(That is, descendants of Ali and Fatima (peace be upon them – –)

the Imam (a) explicitly disqualifying others and considering (the office of) Imamat as a dignity befitting only the Bani Hashim among the Quraysh tribe, knowing that these words of the Imam (a) counter the Mu'tazila's doctrine, expressed by scholars of the
"past and recent times

He then clearly confesses as follows: "It is very hard to reconcile between the Sunnis' and the Mu'tazila's ideas, and the statement that Imam Ali (a) had made concerning Imamate. But I have an idea: If it is true that Ali (a) said these words, I will say the same thing, because it has already been proved that the Prophet (s) has said, "He is [surely with the Truth and the Truth makes a circuit around him wherever he is.](#)"[\(1\)](#)

Besides, Dr. Subhi Salih, the Lebanese, the publisher and commentator of the Nahj al-Balagha, has quoted these words of the Imam (a), but passed them by without having made any comment on it. He has (just) listed twenty (of the authorities who have [narrated it](#)). (This Nahj al-Balagha commentary) has been reprinted many times.[\(2\)](#)

Allamah Muhammad Abduh, the Egyptian commentator of The Nahj al-Balagha, and two Egyptian Scholars, Muhammad Ahmad 'Ashur, and Muhammad Ibrahim Banna, who have critically examined many statements that Abduh had made in his book, have merely narrated this hadith, and without any positive or negative comments [have \(moved on to\) deal with other parts of it.](#)[\(3\)](#)

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1. Commentary of the Nahj al-Balagha, vol. ۹, p. ۸۸ – ۱
 2. Subhi Salih, The Nahj al-Balagha, p. ۲۰۱ – ۲
 3. Muhammad Abduh, The Nahj al-Balagha Commentary, p. ۱۶۵ – ۳

Had it been possible for them to raise doubts and find fault with the Imam's (a) statement, they would have doubtlessly done it. But it is a pity that due to their prejudice they hushed up the statement that the Commander of the Faithful (a) had made, and refused to substantiate truthfulness; words that denoted that the Imam (a) was the successor to the Prophet (s), and that his obedience was obligatory (on all Muslims). In this way, they sacrificed the Truth for the asabiya they had inherited and .indifferently passed by it

The author's answer to Ibn Abi al-Hadid is: (We have) no doubt that the Commander of the Faithfull, Ali (a) has said the above hadith..A number of Sunnis who have expressed doubts concerning the content of the Nahj al-Balagha, had nothing to say when they came to this (particular) part of the hadith. Ibn Abi al-Hadid could have given up (his) prejudice – once he was sure of the hadith "Ali is with the Truth..." – and merely accepted that the Commander of the Faithful, Ali (a) was the immediate successor to the Prophet, (s) because the Prophet (s) himself had guaranteed it. (As an additional reason we can say that) the hadith "The Imams (a) are surely from the Quraysh tribe and descendants of Hashim," unanimously accepted by Sunnis and Shi'as, is alone a sufficient (document) proving the unquestionable office of the Caliphate for Imam Ali (a) and disqualifying others (from attaining it), let alone their .((unsubstantiated) claim to have been foremost (of the people in Islam

It is, however, very interesting to see that in explaining the Commander of the Faithful's (a) words, Ibn Abi al-Hadid first raises an objection, but then resorts to the hadith to

prove that the objection is not valid. This is because he can clearly observe the truth, but his ideology, (tainted with) prejudice, prevents him from showing propensity to the Truth. So he acts in a double way. He cannot deny the (fact that the) Prophet (s) has uttered the hadith "he is with the truth", so he uses the phrase "If it is true" when referring to the words of the Commander of the Faithful (a). He, therefore, adds, "It is
...very hard to reconcile between

By raising the objection and resorting to the hadith "he is with the truth," Ibn Abi al-Hadid has confessed that Ali (a) is free from error in his discourse, infallible in his language and a (trustworthy) source in what he says. This much is enough for us

Uttering The Truth but Desiring The Falsehood

In the past fourteen hundred years, a considerable number of books have been written by Shi'as and Sunnis on doctrinal points, in particular on the knowledge of the Imams (a). Although most ahadith discussed in these books have been taken from first-hand Sunni sources dealing with Imamate and Caliphate, it is a pity that they have merely been like ultimatums that are given but produce no results. Taking these into consideration, we decided not to discuss whether the rulers before the Commander of the Faithful (a) were right or wrong. The subject of our discussion in this book is merely to investigate the hadith "The Truth is with Ali and...", other similar traditions and whatever is related with them

But certain traditonists have, in line with their theological and ideological discussions, desired to use the hadith "The Truth is with Ali" to oppose the Commander of the

Faithful (a), to trample his due rights, and make (people) believe that those who usurped his rights were the rightful (persons), whereas, the text of the hadith counters (their claim). They utter the truth but desire and support the falsehood

We will draw the attention of the men of knowledge and research scholars to what these (certain traditionists) have said and then analyze the subject of discussion

[\(Ibn Abi al-Hadid quotes Abu al-Qasim Ka'bi](#)

and his pupil to have said, "If, following the death of the Messenger of God (s), anyone had opposed Ali (a), had drawn out his sword (to fight him), we would have given our judgment by sentencing to death all those who had opposed him and had taken precedence over him, in the same way that we give our judgment, sentencing anyone to death who took precedence over him when he took a step forward announcing his readiness for the office of Caliphate. But when the possessor of the affair and the owner of the caliphate questions (the right of) Caliphate, it becomes obligatory on us to consider anyone who fights him as the wicked person, fasiq. And when he abandons the (office of) Caliphate, it becomes obligatory on us to judge the person to whom the office has been assigned as honest. His command will be the order (issued by) the Messenger of God Almighty (s) because the sound reports (passed down to us) say that the Prophet (s) has

p: ١٥٣

Abdullah b. Ahmad b. Mahmud Ka'bi (d. ٣١٩ after Hijrah) was a great theologian – –١ and a knowledgeable person from Ka'biyah tribe. He followed the Mu'tizila theology and wrote the Ikhtiar, a book on theology and another one titled Maqalat al-Islamiyyah. To learn more about him, see Zarkuli's A'lam m vol, ٢, pp. ٩٥ and ٩٩

said, "Ali is with the truth and the Truth is with Ali wherever he turns." He also said, "
".(Being at) war against you is surely (being at) war against me

In summary, by mentioning the tradition "Ali is with the truth and the truth is with Ali", the aforementioned person has definitely argued in favor of Ali's silence before the caliphs, considering it indicated that others were just and right in taking over the office of caliphate. (He has, however,) considered it a duty for (people to) follow and [obey them.](#)[\(1\)](#)

Ibn Abi al-Hadid continues in this way: "and this is the credo, the most just to me, and
".I say the same thing

It is thus evident that Balkhi and his pupils are not the only ones, who for the interest of others, have misrepresented the unambiguous tradition concerning the rightfulness of the Commander of the Faithful (a). Consequently the phrase "uttering the truth but desiring the falsehood," does apply to them as it does to Ibn Abi al-
".Hadid, who calls it "the most just credo

Firstly, we can reply, that the "silence" to which Imam Ali (a) had (presumably) resorted is an unsettled (issue), because he sought help,[\(2\)](#) pleaded for justice, and raised

p: ۱۵۴

.Ibn Abi al-Hadid, Commentary of the Nahj al-Balagha, vol. ۲, p. ۲۹۶ and ۲۹۷ – –۱
On page ۱۹, volume one of his al-Imamah wa al-Siyasah, Ibn Qutaybah Dinwari, – –۲
the famous historian writes, " (The Saqifah fuss having ended, Ali, may God honor his person, together with Fatimah, the daughter of the Prophet (peace be upon him and his descendants) used to go in the evenings to the Ansar's houses – while she was on a camel – and seek help from them. In answer to Ali, they answered, "O daughter of the Messenger of God! The giving of allegiance to this man (Abu Bakr) has come to an end. If your husband and your cousin (that is, Ali (a)) had come to us before this, we would certainly not have abandoned him (that is, we would not have given allegiance to any one except him). Ali, may God honor his person, would say, 'Did you hope that I should leave the body of the Messenger of God (peace be upon him and his

descendants) unburied – in his house – and wrangle over the caliphate?" Fatimah often said "Abu al-Hassan (Ali (a)) did nothing except what was fitting and worthy. But those administering the Saqifah affairs and those involved in the matters of Caliphate did something for which (I ask) God to call them to accounts and to Him we plead for justice." Now, we ask Ka'bi Balkhi and Ibn Abi al-Hadid to tell us if in spite of such unfavorable conditions for Imam Ali (a) to assert his right they still consider his refusal to rise up in an armed revolt a sign of his contentment and conformity with the
"?Caliphs, and an indication of their justice

objections during the time when others had occupied the office of Caliphate, and during the five-year period he himself had taken over the successorship, left no room for (anyone) to claim that the Imam (a) had remained silent, and (thus) agreed with it.

.The claim of Ka'bi and his pupil is unsubstantiated, false and far from reality

Secondly, if the Commander of the Faithful (a) did not utter more fiery words than he had already uttered, and if he did not attempt an armed revolt against his rivals and the caliphs for certain reasons, how could one take his silence as evidence that the Imam was satisfied with the prevailing situations and had abandoned his legitimate

:claim on which the rights of Muslims depended. These were the reasons

a) The fear that the entrance to his house might be set on fire for the second time or that (certain people) would pile

The entrance to the domicile of Fatimah Zahra, the daughter of the Prophet – عليها السلام (peace be upon them) was burned down because Imam Ali (a.) together with a group of the Companions and (a number of) of Bani Hashim tribesmen had refused to give their allegiance to Abu Bakr. It was not an imaginary event, a product of the Shi'as mentality, as certain people such as Ibn Abi al-Hadid have imagined it, although he knew the event and the historical details of the time much better than others and has often mentioned them (in his studies). These people have desired to misrepresent the event and ignore it even though many historiographers and traditionists of Sunni denomination have recorded it (in their books). Only some of the latter group have referred to the firewood heaped (at the door) as a threat, and have thus kept the occurrence in secret. Some such writers include: a) Abu Abdullah Waqidi (d. ٢٠٦-٢٠٩ A.H.); as is reported in Nahj al-Haqq, page ٢٧١, and in Kifayat al-Muwahhidin page ١٢٥, vol. ٢; b) Abu Zayd, Umar b. Shubbah (d. ٢٦٢ A.H.) in (his) Tarikh (on the authority of Ibn Abi al-Hadid's Nahj al-Balagha Commentary, vol. ٢, page ٥٦); c) Ibn Qutaybah Dinwari (d. ٢٧٦ A.H.), in his al-Imamah wa al-Siyasah, ١, page ١٢ (on the authority of a group of traditionists). d) Biladhuri (d. ٢٧٩ A.H.), Anساب al-Ashraf, vol. ١, p. ٥٨٦; e) Mubarrad (d. ٢٨٥ A.H.), Kamil, (as Ibn Abi al-Hadid has reported it on p. ٤٦, vol. ٢, of his book The Nahj al-Balagha Commentary). f) Ya'qubi (d. ٢٩١ A.H.) on p. ١٠٥, vol. ٢ of his Tarikh (he has just alluded to the event). g) Ibn Jarir Tabari (d. ٣١٠ A.H.), Tarikh al-Ummam wa al-Muluk, vol. ٢, p. ٤٤٣; A reprint of the book has mentioned it on page ١٩٨, volume ٣; g) Ibn Abd Rabbih of Andalusia (d. ٣٢٨ A.H.) in his Iqd al-Farid, vol. ٢, pp ٢٥٠, ٢٥٤; vol. ٣, p. ١٦٣; h) Khaytham b. Sulayman Qurayshi Tarablusi (d. ٣٤٣ A.H.), Fadha'il of Sahaba, part six (on Abu Bakr's merits), in a collection, The Makhtutat Dhahiriyah of Sham; Kanz al-Ummal, vol. ٥, p. ٦٣٣; h) Masu'di (d. ٣٤٦ A.H.), Muruj al-Dhahab, vol. ٣, p. ٨٦, while narrating the reports concerning Abdullah b. Zubayr he has quoted (the event) on the authority of Urwat b. Zubayr, who expressed his regret because his brother had, with reference to Umar's attempt, burnt down Muhammad b. Hanafiyyah and Bani Hashim's whereabouts on the grounds that they had refused to acknowledge

Abdullah b. Zubayr as the imam (that is, the leader). See Masu'dis other book Hada'iq al-Azhar for the details. i) Ibn Hanzabih (d. ۳۹۱ A.H.), Qurar, on the authority of Allameh Hilli's Haj al-Haqq, p. ۲۷۱; and Tabarsi, Kifayat al-Muwahhidin, vol. ۲; j) Shahrastani (d. ۵۴۸ A.H.), Millal wa Nihal, vol. ۱, p. ۷۵ (on the authority of Nazzam); k) Ibn Asakir (d. ۵۷۱ A.H.), History of Damascus; l) Sibte ibn Jawzi (d. ۵۹۷ A.H.), Mir'at al-Zaman (on the authority of Lakhawi's Tashyyd al-Mata'an); m) Ibn Jubayr of Andalusia (Muhammad b. Ahmad) d. ۶۱۴ A.H.), Qurar, as Riyahin al-Shar'iah has quoted it on p. ۲۸۹ of volume ۱; m) Muhammad b. Ahmad (d. ۶۱۴ A.H.), Qurar, (as the book Riyahin al-Shar'ia has quoted), vol. ۱, p. ۲۸۹; n) Ibn Abi al-Hadid, the Mu'tazili (d. ۶۵۵ A.H.), The Nahj al-Balagha Commentary, vol. ۲, p.p. ۲۱, ۴۶, and ۵۶ (on the authority of two scholars); vol. ۶, p. ۴۹; volume ۱۴, p. ۱۹۳; volume ۱۶, p. ۲۸۳, and volume ۲۰, p. ۱۴۷; o) Abu al-Fida (d. ۷۳۲ A.H.), Mukhtasar fi Akhbar al-Bashar, vol. ۱, p. ۱۵۶; p) Salah al Din Safda (۷۶۴ A.H.), al-Wafi bi al-Wafiyat under the entry of "Ibrahim b. Sayyar Nizam"; q) Ibn Shahnah (۸۱۵ A.H.), Rawdhat-ol Manadhir (Hashiyeh of Kamil ibn Athir), vol. ۷, p. ۱۶۴; r) Jalal al Din Suyuti (d. ۹۱۱ A.H.), Jam' al-Jawami' (as explained in Kanz al-Ummal); s) Muttaqi al-Hindi (d. ۹۷۵ A.H.), Kanz al-Ummal, vol. ۵, p. ۶۳۱ quoted from Tarablusi's Fadhai'l al-Sahabah; t) Shah Waliullah Dihlawi (d. ۱۱۷۶ A.H.) the father of (the author of) Sahib al-Tuhfah, in his Izalat al-Khifa, chapter six on the second Maqsad; u) Muhammd Hafidh b. Ibrahim Misri, known as Hafidh Ibrahim, the Poet of the Nile (d. ۱۳۵۱ A.H.), Diwan, vol. ۱, p. ۷۵. Allamah Amini has, on pp. ۸۵-۸۷ of his book al-Ghadir, made remarkable comments concerning this person and his poems on (the occasion of setting the house entry on fire. v) Haykal, the Egyptian (d. ۱۳۷۶ A.H.), Hayat of Muhammad (The Life of Muhammad), p. ۶۰-۶۲; w) Umar Rida Kahhalah (the contemporary author), A'lam al-Nisa, vol. ۳, pp. ۱۲۰۵ and ۱۲۰۷; x) Abd al-Fattah Abd al-Maqud, the Egyptian (the contemporary author), al-Imam Ali, vol. ۱, p. ۲۲۵. y) Tawfiq Abu Ali, the Egyptian (the contemporary author), Ahl al-Bayt (the section on Imam Ali), p. ۲۳۸

b) The fear, that contrary to the clear order of the Qur'an, (certain people might) storm
(the house about which the first Caliph regretted on his death bed).¹

p: ١٥٨

a) Abu Ubayd, Amwal, p. ١٩٤ (has made) an allusion (to the event); a) Ibn – ١ –
Qutaybah Dinwari, al-Imamah wa al-Siyasah, vol. ١, p. ٢٤; b) Abu al-Abbas Mubarrad,
al-Kamil (on the authority of Ibn Abi al-Hadid), The Nahj al-Balagha Commentary, vol.
٢, p. ٤٤; c) Ibn Wadhih Ya'qubi, Tarikh, vol. ٣, p. ١١٥; d) Tabari, Tarikh al-Umam wa al-
Muluk while describing the events of the ١٣th year of the Hijrah, vol. ٢, p. ٤١٩; e) Abu
Bakr Ahmad b. Abd al-'Aziz Jawhari, al-Saqifah wa Fadak (on the authority of Ibn Abi
al-Hadid); f) Ahmad b. Abd Rabbih Andulusi, Iqd al-Farid, vol. ٣, p. ٤٨; g) Mas'udi, Muruj
al-Dhihab, vol. ٢, p. ٤١٤; h) Tabarani, Mu'jam al-Kabir, vol. ١, p. ١٤, (tradition– No. ٤٣; i)
Ibn Asakir, History of Damascus, under Abu Bakr's name (on the authority of Kaz al-
Ummal); j) Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. ٢, p. ٤٤ and vol. ٤,
p. ٥١; k) Dhahabi, Mizan al-I'tidal, vol. ٣, p. ١٠٩, under the entry of Alwan b. Dawud; l)
Dhahabi, Tarikh al-Islam, vol. ١, p. ٣٨٨; m) Ibn Hajar Asqalani, Lisan al-Mizan, vol. ٤, p.
١٨٩; n) Suyuti, Jam' al-Jawami' (as explained in Kanz al-Ummal; o) Kanz al-Ummal, vol.
٥, p. ٤٣١ (narrated by Abi Ubayd (in his) Amwal; p) Khaytham b. Sulayman Tarablusi,
Faza'il of Sihaba; q) Aqili, Dhu'afa r) Tabarani, Mu'jam al-Kabir; s) Ibn 'Asakir, History
of Damascus; t) Sa'id b. Mansur, Musnad

- c) The fear, that his spouse might again suffer a miscarriage, as she did when the invaders stormed the house to force Ali (a) to give his allegiance to Abu Bakr. The invaders might again attempt it in order to scare Fatimah (a) to remain silent, to prevent her from speaking (in public, informing people of) the affairs related with the [\(s\)uccession to the Prophet \(s\) and the giving of allegiance.](#)[\(1\)](#)
- d) The fear, that those who managed the Saqifah affairs would put into effect the [\(o\)ath they had taken and the threat, they had in mind, to murder the Imam \(a\).](#)[\(2\)](#)
- e) The fear that Khalid b. Walid's past, unsuccessful attempt to murder Imam Ali (a) [\(w\)hile he was praying in the mosque would be actualized.](#)[\(3\)](#)

p: ۱۵۹

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- a) Shahrastani, Millal wa Nihal, vol. ۱, p. ۵۷; b) Safdi, al-Wafi bi al-Wafiyat (both on – –۱ the authority of Nizam); c) Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. ۱۴, p. ۱۳۹; d) Dhahabi, Mizan al-I'tidal, vol. ۱, p. ۱۳۹; e) Ibn Hajar 'Asqalani, Lisan al-Mizan, .vol. ۱, p. ۲۶۸
- Ibn Qutaybah Dinwari, al Imamah wa al-Siyasah, vol. ۱, p. ۲۰; 'Al'lam al-Nisa, vol. ۳, – –۲ .p. ۱۲۰۶
- .Ibn Abi al-Hadid's Commentary, vol. ۱۳, pp. ۳۰۱ and ۳۰۲ – –۳

f) The fear that Muslims would ignore the need to defend the truth and fight against [falsehood.](#)⁽¹⁾

g) The fear, that those who were not firm in their belief would return to the customs of the Age of Ignorance, to disbelief, even declare the Imam (a) an unbeliever and [attempt an armed revolt against him.](#)⁽²⁾

.as discussed on earlier where the Imam's (a) pleas for justice are mentioned

h) The fear, that if a civil war started, certain disbelievers would also be killed, whose [backs carried the seeds of future believers.](#)⁽³⁾

p: ۱۶۰

a) al-Imamah wa al-Siyasah, vol. ۱, p. ۲۰; b) Ya'qubi, Tarikh, vol. ۲, p. ۱۰۵) Ibn Abi al- — ۱
Hadid, The Nahj al-Balagha Commentary, vol. ۲, pp. ۴, ۶ and ۲۸

As did the Kharijis, who being deceived when Mu'awiyah raised the Qur'an on — ۲
lances, went as far in their deviation as to impose on (the Imam (a) Musa Ash'ari, the
hypocrite, as an arbiter. This ended in the murder of the Imam (a) while in the mosque
performing the morning prayer. For details, see Ibn Abi al-Hadid's Commentary and
.the book al-Ibaziyyah fi Mawkib al-Tarikh

Allamah ibn Shahr Ashub Sarwi Mazandarani in his Manaqib, volume ۱, page ۲۷۲ — ۳
has narrated (an instance in which) Imam Sadiq (a) was asked this question: "What
prevented Ali (a) from driving his enemies away or from preventing their meddling
with the issue of Caliphate?" The Imam (a) said, "A verse of the Book of Almighty God
did: "Had they been widely separated one from another, We would surely have
punished, those who disbelieved from among them, with a painful punishment".
Chapter ۴, Verse ۲۵. The above verse could mean: if the backs of disbelievers and
hypocrites would become devoid of the seed to produce believers...". (Then Imam
Sadiq (a) continued) "Ali (a) did not start a war because God, the Mighty and High, had
deposited, in the backs of unbelievers and Hypocrites, the seeds of believers (to be
born in the future). The Imam (a) desisted from the war in order that their backs might
become devoid of it. Once it did, the Imam (a) rose against them, took up his sword

and killed them." As a witness to Imam Sadiq's (a) words, I would like to refer to multitudes of energetic troops the Commander of the Faithful had in Jamal, Siffin and Nahrawan. Most of these were young soldiers who had not witnessed the Saqifah event; they had not met Abu Bakr nor were Umar's contemporaries. These soldiers might have been fathered by men who supported the Saqifah event and were (then) enemies of Ali (a) – outwardly Muslims but inwardly unbelievers, hypocrites and .opportunists

i) The fear, that the Hypocrites, or the weak and ungrateful Muslims would (first) express their friendship and cooperation, involve the Imam (a) in wars, but then come to terms with the enemy and leave Ali (a) alone; or, arrange a plot to murder the Imam (a), a replay of the Hypocrites oft-repeated plan to kill the Prophet (s); at "Aqaba" on his return from the battle of Tabuk. God informed the Prophet, and he foiled it, telling Hudhayfah about it, and about those who had attempted it, thus [neutralizing the plot.](#)

We saw people like Sa'd b. Abi Waqqas, and Abdullah b. Umar, and ... who did not even attempt to swear their allegiance to the Imam (a). We saw Talha and Zubayr, though foremost in giving their allegiance, break their pledge. Led by A'isha, they reached Basra to confront Ali (a). We also saw a group of people join Mu'awiyah's

p: ۱۶۱

.Explained under footnote seven – –۱

a) Beihaghi, Dala'il al-Nubuwwah; b) Majlisi, Bihar al-Anwar, vol. ۲۱, p. ۲۴۷ (on the – –۲
.(authority of Beihaghi

camp, another group – the Khawarij – rebel, stonewall (the affairs), incite chaos and
.(oppose the Imam (a

j) There were yet more possibilities that the Commander of the Faithful (a) considered
.as causes demanding that he remain quiet and quit the option of war

Thirdly: The most important element was the purpose of the holy Prophet (s) in
uttering the hadith "Ali is with the Truth... ." to direct Muslims to adhere to the
Imamate of Ali (a), to acknowledge his rightfulness, and to follow him absolutely and
.unconditionally in all Islamic matters

How funny it is to make improper use of this conclusive and clear utterance, meant to
guide the Muslims onto Ali's (a) multi-directional and everlasting rightfulness. It is yet
funnier to distort its meaning and take it as a proof of the legitimacy of Ali's (a) rivals
and those who had usurped his rights, his wife's and children's rights, and make their
obedience obligatory. The Commander of the Faithful's (a) loftiest and greatest merit
has been taken as an excuse to justify the rule of the Imam's (a) rivals as right. The
Imam (a) was thus restricted to his house. All this is a symbol of the hadith "Uttering
".the Truth but Desiring the Falsehood

The Imam's (a) refusal to give allegiance to Abu Bakr

Sunni traditionists and historians have recorded that after the demise of the holy
Prophet (s) and following the event of the "Saqifah Bani Sa'dah", when Abu Bakr
became the Caliph and some eminent Companions were forced to give their
allegiance, the Commander of the Faithful (a) endured his house being set on fire,
resulting in Fatimah's miscarriage of her son, Muhsin; the death threat and many

other ugly episodes. In spite of all these, the Imam (a) refused his consent and allegiance to Abu Bakr's caliphate, until six months later, after Fatimah Zahra (a) [\(died.\)](#)

The question is: If Abu Bakr's caliphate was legitimate, why did the Imam (a) refuse the truth and shun giving allegiance to Abu Bakr? Why did he ignore the issue on which the fate of Islam and the Muslims depended? But we know that he voiced his objection and pleaded for justice

One may either denigrate the hadith "The Truth is with Ali" and similar clear, undoubted, authenticated ahadith, disregard all acts done to take Ali's (a) allegiance, and his refusal to give it. The latter (approach) would mean denying a chain of manifest historical events, rejecting reports passed down through ahadith, and finally, repudiating statements accepted by all traditionists and historians

p: ۱۶۳

a) Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. ۲, p. ۲۴; b) Ibn Hibban, — — Sahih, vol. ۸, p. ۲۰۶, tradition No. ۶۵۷۳; c) Sahih Bukhari, vol. ۵, the chapter on Khaybar war, p. ۱۷۷; also, vol. ۴, p. ۹۶ contains a similar report. I did come across a reliable document that explains the events as they really were, but not justifying them

Point

An undeniable corollary to the Prophetic tradition "Ali is with the Truth," makes Imam Ali (a) superior to all individuals in the Islamic community – the Companions and caliphs included – in scientific matters, piety, politics, ethics, and absolute superiority .in matters of Imamate and leadership

Knowledge

If the Imam (a) had not enjoyed the highest degree of religious authority in explaining the primary needs of the Islamic community, in providing answers to questions, and solutions to problems (material or spiritual), the Prophet's (s) profound words could not have applied to him. A mere disability in explaining one scientific matter, an improper answer to one question, and one contrary-to-fact reply, could have meant a breach in the Prophet's (s) statement, which was impossible, given the Prophet's (s) .inerrancy, isma, and rank

If the Imam (a) had not enjoyed such a scholarly stand and comprehensive :superiority, could he have

(a) initiated most Islamic sciences?[\(1\)](#)

b) talked about various problems in biology, physiology, medicine and medical ,treatment, hygiene, botany

p: ۱۶۵

See Sayyid Hasan Sadr 'Amili, Ta'sis al-Shi'ah; the same author, al-Shi'ah wa – –۱
.Funun al-Islam

[\(astronomy \(real, not imaginary\), mathematics and arithmetic, and other disciplines? \(1](#)

c) given answers to ideological and juridical questions in a manner that made the opposition groups and the obstinate people surrender, admitting that the Imam (a) [?was right](#)

d) easily, quickly and simply offered solutions to legal questions that would have mostly been left either unanswered – despite the passage of about fourteen centuries – or not easily solved by any tribunal, if it had not been for the Imam's (a) [\(judgment? \(2](#)

e) given correct and due answers to all scholarly questions put forward concerning the interpretation of Qur'anic verses; announcing his readiness to answer any questions on the pulpit, about various Qur'anic matters; saying, "Question me before you lose me. By God, there is not (even) one single verse but I know whether it was revealed at night or in the day, on a flat land or on the mountain. If I want I can have as many as seventy camel loaded with interpretations of the opening chapter of the [\(Qur'an, the Fatihat al-Kitab." \(3](#)

p: ۱۶۶

The author (of the present book) has, in his book "A Perspective of the – ۱
Commander of the Faithful's (a) Life" offered abundant proofs and examples to this
effect, all from Sunni sources. God willing, the book will soon be published

a) See Najm al-Din Askari, *Ali and Khulafa*; b) Amini, *al-Ghadir*, vol. ۶ – ۲
a) Ibn Sa'd, *Tabaqat*, vol. ۲, p. ۳۳۸. b) Abu Na'im, *Hulyat al-Awilya*, vol. ۱, p. ۶۵; c) Ibn – ۳
Abd al-Birr, *al-Isti'ab*; d) Ibn Talha, the Shafi'i, *Matlab al-Su'ol*, p. ۲۶; e) Kharazmi,
Manaqib, chapter seven, p. ۴۹ (has not mentioned the phrase "if I wanted"); f) Muhib
al-Din Tabari, *Zaka'ir al-Uqba*, p. ۸۳; the same author, *Riad al-Nazarihv*, ol. ۲, p. ۱۹۸; g)
Hamwini, *Fara'id al-Simtayn*, vol. ۱, p. ۳۹۴, tradition ۳۳۱; h) Taftazani, *Sharh of Maqasid*,
vol. ۲, p. ۲۲۰; i) Ibn Hajar 'Asqalani, *Isabah*, vol. ۲, p. ۵۰۹; the same book in a series of ۱۳
volumes, vol. ۷, pp. ۵۹–۶۰, in which the phrase "Question me" has been repeated three
times. j) Tahdhib al-Tahdhib, vol. ۷, p. ۳۳۷; k) Maybudi, *Sharh of Diwan of Amir al-*

Mu'minin, p. ۱۵; l) Zayni Dihlan, Futuhat al-Islamiyah, vol. ۲, p. ۳۳۷; m) Ibn Hajar Haythmai, Sawa'iq al-Muhriqa, p. ۷۶; n) Ibn Siddiq Maqribi, Fath al-Mulk al A'la, p. ۳۷; o) Kakwardi, Rawdh al-Azhar, p. ۳۳

(f) There are many more similar ahadith. [1](#)

For the attention of scholars and researchers: In spite of all the discoveries and achievements of science and literature during the past fourteen centuries, from the time of the Commander of the Faithful (a), and scientists having nullified thousands of the (previous) scientific hypotheses and predictions made in astronomy, etc.; no one has been able to detect a flaw or an error in any of the words the Imam (a) had uttered. We see that all his words are in step with (the progress in) science, ethics and education even today

Piety

Besides the fact that Ali (a) and the Truth are two inseparable components, further honour was bestowed on

p: ۱۶۷

.See the addenda to Ihqaq al-Haqq, vol. ۷, pp. ۵۷۹-۵۹۵ – -۱

(him when the Prophet (s) called him "The Imam of the Pious." (1)

Although, each of the many enemies of the Imam (a), was naturally looking for a weak point to launch an attack on his personality, they failed to indicate the slightest impiety or abnormality in his person. All their effort – the words they uttered, the wealth they spent, and the forces they exerted – was applied either in forging traditions in the interest of the Imam's (a) rivals, or in disaffirming his merits, killing his relatives, imposing various limitations, and curtailing his and his children's freedom, whether in his own lifetime or after his martyrdom. They did not succeed in forging and spreading .even one report criticizing his piety

Considering all the animosity towards the Commander of the faithful (a), and all government forces and facilities, religious excuses – mobilized with the aim of bashing the Imam (a) and eradicating his traces – starting from the time of Abu Bakr's rule and ever gaining momentum down to the present times; wouldn't the enemies have made a fuss if they had ever come across the slightest error or something that countered ?the truth? Wouldn't they tell everyone about it

They certainly would have, if any one of the answers, the Commander of the Faithful (a) had given, was whimsical. If there had been the slightest possibility and incentive for

p: ۱۶۸

See the addenda to *Ihqaq al-Haqq*, vol. ۴, pp. ۱۱, ۲۰, ۹۹, and ۱۱۸, and the title – –۱
."Imam al-Atqiya" on pp. ۲۸۴, ۳۳۴, ۳۸۱, and in volume ۱۵, pages ۶۵-۷۰

uttering one wrong word or doing one wrong act, the infallible Prophet of Islam (s) would not have announced the absolute, clear, meaningful and purposeful hadith, "The Truth is with Ali and..." which is indeed, a guarantee

His style in his personal life, in running the office (of the Caliphate), in the management of financial affairs maintaining Muslims' rights, and in dealing with people is the best evidence of the degree of his piety over all other Companions

Political Issues

The word politics has two meanings: one is foresight applied in managing the country, defending and supporting the well-being of Islam and backing the legal interests of government territory without discrimination or any secret deals with individuals or devilish groups. This is how the Commander of the Faithful (a) acted, as is unanimously agreed that he did. The second meaning is: deception and fraud as was practised by the deceitful politicians of the past and is (still practised) by today's leaders of disbelief, colonizers, and the apparently Islamic governments, who are their puppets, who sell all material and spiritual assets of their country in exchange for a "chairmanship" of short duration

To understand the Imam's (a) political acumen, it will be enough to study the letter he wrote to Malik al-Ashtar, the instructions he gave the governors and judges sent to different areas, and Abu Bakr and Umar's seeking the Imam's (a) advice when preparations were underway to

Jerusalem and Iran. We will then understand what Islamic politics means, and (will come to) recognize the Commander of the Faithful's (a) superiority over all the Companions and the rulers, before or after him, and his method in dealing with political issues and enemies – both domestic and foreign. This will manifest the hadith
". "The Truth is with Ali and Ali is with the Truth

Ethics

The Commander of the Faithful (a) excelled all others with regard to humanity and Islamic morality, and practised them in his personal and social life. Besides, being inspired by the Qur'an, and in close company with the holy Prophet (s) for about thirty years, he acquired the knowledge and issued the best and most valuable moral instructions, thereby, establishing an ethical school for the training of humanity – a school with no deficiency that could be perfected by offering a new design and
.programme

Scholars and researchers know well that a part of the Imam's (a) sermons and letters, and most of his memorable words in the Nahj al-Balagha and its mustadrak, the Nahj al-Sa'dah, as well as his precious

p: ۱۷۰

In my book, The History of Shi'ism in Isfahan, I have gone through this subject – –۱ (and based my discussion) on various Sunnis' historical and rijal sources (including Abu Na'im's Tarikh of Isbahan, and Ibn Yusuf Sahmi's Tarikh Jurjan), and on the description of the late jurist, Majlisi. This book was, with the help of God, published by
.Ministry of Guidance in ۱۴۱۶ A.H./۱۹۹۵

.Ghurar al-Hikam are related with morality, conduct, manners and discourse

The Commander of the Faithful, may our lives be sacrificed for him, has issued commands for dealing with people according to conditions of time and place. By applying these, one can produce affection in the hearts of friends and foes alike, and create an atmosphere of amicability, enjoy the happy outcome, avoid evil people, minimize most anxieties, conflicts and family and social breaches. Besides, the fire raging, from rancour and psychological complexes and differences, will mostly or .totally give way to tranquility, optimism, peace and solidarity

In addition, Sunni and Shi'a hadith sources abound with countless traditions that either express other lofty moral teachings of the Imam (a) or are evidence of his moral attitude when he met harshness, insolence and impoliteness on the part of .friends or enemies

These traditions clearly indicate that the Imam's (a) humane behavior towards the most recalcitrant enemies or ignorant friends filled them with greater shame than the frightful blows of his sword, to the extent, that they even begged pardon. In practice, .the Imam (a) clearly showed that the Truth was with him and he was with the Truth

Since it has been proved that the Prophet (s) did state the above hadith, there can be no doubt that if Truth, and every word, opinion, judgment, order, suggestion, acceptance, rejection, plea, objection and act of the Commander of the Faithful (a) .are placed side by side, they will be found free from any error or falsehood

Besides,that, he has precedence over all others, given the Prophet's (s) statement and the conclusive qualifications which historical books of allies and foes have clearly .mentioned

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Since the hadith "The Truth is with Ali and Ali is with the Truth," has been uttered unconditionally, without restrictions or exceptions, it perforce means that "the Truth and Ali" are two permanent concomitants, a definite and indestructible matter. In other words, this hadith is an expression (of the fact) that Ali (a) has never committed any error or sin (intentionally or unintentionally), because one single error or sin would have brought about a breach in the permanent concomitancy of the Truth and Ali, discrediting the words of the Prophet (s) whose words, God the Mighty and High, has said to have been derived from Revelation

Thus, for the Truth to be permanently with Ali (a), he must be free from error in all matters: scientific, practical, canonical, customary, social, ideological and ethical

In summary, the meaning of "the Truth is with Ali and Ali is with the Truth," is that in scientific matters, moral qualities, confronting people, fulfilling canonical duties, performing acts of piety, or meeting friends or facing enemies, throughout his life, no matter where he was or what he did, Ali (a) was free from error, sin and oblivion, and from being influenced by his feelings. This means that the Truth and Ali (a) are not separated from each other even for a moment

The Prophet's (s) words are the most unwavering and authentic document in support of Ali's inerrancy (a), just as they are the superb guarantee indicating that the path followed by the Shi'as by obeying Ali (a) is the rightful

way. If the Prophet (s) had not been sure of Ali's (a) inerrancy, ismah, and immunity from any error in knowledge, practice, faith and morality, he would not have pleaded to God: " O God, have the truth make a circuit around Ali wherever he is," nor would he have uttered the declarative statement: "The Truth is with Ali and will accompany him wherever he goes," thus making the Truth a follower of Ali's (a) way. If Ali (a) had not been infallible, the Prophet's (s) request would have – we seek refuge in God – been a futile and unreasonable act, so would his report of the (lofty) rank of ismah. He did not word the hadith differently, which would have implied a lower rank of the Commander of the Faithful (a). For example, he did not say, " O God, have Ali turn in the direction of the Truth," or "Ali is with the truth, turning in the (same) direction that .truth does

If the Prophet (s) had requested God, it would have meant that Ali (a) would become infallible pivoting the Truth. But (the Prophet's (s)) prayer means that Ali (a) held the .rank of ismah, followed the haqq and avoided anything which countered the truth

If one) assumes that inerrancy is not possible, it would imply that the Prophet's (s)) .(statement is futile and a lie, both impossibilities with regard to the Prophet (s

The second indication derived from the Prophetic traditions with regard to Ali's (a) infallibility is the hadith that says "The Truth is on your tongue." This is a part of the previously mentioned tradition quoted by the Commander of the Faithful (a) and Jabir b. Abdullah Ansari that the Prophet (s) said: "Ali, if it was not for the fact that I am concerned that some factions will say of you

what the Christians say of Jesus, son of Mary..." Then the Prophet addressed Ali (a) and said "The Truth is on your tongue

Ibn Abbas had quoted the holy Prophet (s) to have told him: "O Ibn Abbas, it is incumbent on you to follow and support Ali. No doubt, the Truth is on his tongue and in his heart

Now we say: what is a firmer guarantee of Imam Ali's (a) being free from error when he says something and a more irrefutable proof to it than the statement of the Prophet (s), who announced officially, that Ali's (a) tongue speaks the truth. He thus gave his testimony that Ali (a) is free from uttering words that may be against the truth, especially in decisive cases as: explaining religious verdicts, judgements, medicinal guidance, testifying, various religious and non-religious claims, consultations and similar affairs. (1)

The firm belief in the inerrancy of the Imam (a), in his being free from any idle whims, secured from error and forgetfulness, is a hallmark of the Ithna 'Ashari Shi'as. This conviction is recorded and discussed in detail in all Shi'a theological doctrinal sources

The issue of the Imam's (a) inerrancy is not limited to the tradition: "The Truth is with Ali" because, besides various

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The Role of the Tongue in Man's Destiny" is the book I have written and therein -- explained, in detail, the ۱۹۰ blemishes affecting one's faith, morality and (understanding of the Divine law, the Shari'ah) as viewed by the Qur'an, the Nahj al-Balagha, hadith books and the statements of the Infallible Imams (a). With the help of God, the third edition of this book was published in ۱۳۷۵/۱۹۹۶

demonstrative

reasons, there are numerous Qur'anic verses; (such as the Tathir verse), and Prophetic traditions; (such as the noble Thaqalayn tradition), in support of this. We will go on to mention the rank of Imam Ali's (a) inerrancy, and as is reported, the rank of [\(the twelve Imams \(a\)\).](#)

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See the Commander of the Faithful's argument at the Caliphate Council after (the – –۱ .death of) Umar and the martyrdom of six of the Companions, pages ۱۱۶–۱۱۷

(Alienation From Ali (a) Is alienation from God (SWT) and His Messenger (s

The hadith, "The Truth is with Ali...", states that joining Ali (a) means joining God (swt) and the Messenger (s), and separating from him is separating from God (swt) and his Messenger (s). This is clearly understood from Umm Salama's report, who quoted the Prophet (ﷺ) to have said: "Ali is for the Truth. The one who follows him has followed the Truth, and the one who deserts him has deserted the Truth

The proof of this association is the statement of the holy Prophet (ﷺ), quoted by a group of Sunni traditionists, who having mentioned the chain of authorities, have reported that the Prophet's (ﷺ) eminent Companion, Abu Dharr Ghaffari, said that the Prophet (ﷺ) said: O Ali, whoever separates himself from me, has separated himself from Allah (swt); and whoever separates himself from you, has separated himself from me." [\(1\)](#)

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Jahiz, al-Uthmaniyyah, p. ۱۳۴; Iskafi, al-M'iyar wa al-Mowazinah, p. ۲۲۴; Ahmad – ۱ Hanbal, Faza'il of Amir al-Mu'minin, tradition No. ۸۵; Ibn 'Adi Jurjani, al-Kamil fi al-Rijal, vol. ۳, p. ۹۵۰; Hakim Nayshaburi, Mustadrak, vol. ۳, p. ۱۲۳ (the author has) confessed that the tradition is sound; also (the same source) p. ۱۴۶ and (on the authority of– a transmitter (where) the word "O Ali" has not been mentioned; Ibn Maqazli, the jurist, Manaqib, p. ۲۴۱, tradition No. ۲۸۸; Ibn Asakir, History of Damascus (the section The Commander of the Faithful), vol. ۲, p. ۲۶۸, tradition No. ۷۹۶; Muhib al-Din Tabari, Dhakha'ir al-Uqba, p. ۶۵ (quoted from Manaqib of Ahmad); Muhib al-Din Tabari, Riadh al-Nadhirah, vol. ۲, p. ۱۶۷; Hamawiny, Fara'id al-Simtayn, section ۵۵ of the first simt, vol. ۱, p. ۳۰۰; Jamal al-Din Ibn Afriqi, Mukhtasar Tarikh Dimishq, vol. ۷, p. ۱۵۱; Dhahabi, Takhlis of Mustadrak, vol. ۳, p. ۱۲۳; Shahabi al-Din Ahmad Husayni, Tawdhih al-Dala'il, p. ۱۸۸ (quoted from Ahmad Hanbal's Manaqib); Nur al-Din Haythami, Majma; a-Zawa'id, vol. ۱۹, p. ۱۳۵ (the author has knowledge that the hadith authorities are trustworthy); Jalal al-Din Suyuti, Jam' al-Jawam' (following the order explained in Kaz al-Ummal); Muttaqi Hindi, Kanz al-Ummal, vol. ۱۱, p. ۶۱۴, tradition No. ۳۲۹۷۶; Kanz al-Ummal Anthology, vol. ۵, p. ۳۲; Manawi, A Commentary of Suyuti's Jami' Saghir , p.

٢٤٨ through Bazzaz (addenda to *Ihqaq al-Haqq*, vol. ٦, p. ٣٩٧); *Kunuz al-Haqayiq*, p. ١٥٦ has quoted the statement: "Whoever separates himself from Ali, has separated himself from me, and whoever separates himself from me, has separated himself from God; Bakathir Hazarmi, *Wasilat al-M'al*, p. ١١٤ (quoting *Ihaqa al-Haqq*), vol. ١٤, p. ٦٠٤) through Ahmad; Muhammad Mubin Hindi, *Wasilat al-Nijat*, pp. ٥٤ and ١٢٢; Mawlavi Wali Allah Lakhuni, *Mir'at al-Mu'minin*, p. ٣٠ (the manuscript); Qunduzi, *Yanabi' al-Mawaddah*, section twenty, p. ١٠٥ (quoting from *Jam' a'l-Fawa'id*), and page ٢١٤ on the authority of Abi Dawud, (quoting from Yanabi's *Kunuz al-Daqa'id*), and page ٢٤٣ (quoting from *Dhaka'ir al-Uqba*); Amr Tasri, *Arjah al-Matalib*, p. ٥١١ on the authority of Ahmad Hanbal and Daylami; 'Ayni Hydarabadi, *Manaqib of Ali*, op. ١٥٠ on the authority of Ahmad Hanbal and Hakim; Abbas Ahmad Saqar and Ahmad Abdul-Jawad, *Jam' al-Ahadith*, vol. ٧, p. ٧٠١

Also, it has been reported that Ibn Umar quoted the Messenger of God (s) to have said, "The one who separates himself from Ali, has separated himself from me, and the one who separates himself from me has separated himself from Allah, the Mighty (and the Magnificent)." (1)

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Ibn Maqazli, the jurist, *Manaqib*, p. ۲۴۰, tradition ۲۸۷; Umar Mulla Mosuli, *Wasilato-l – –۱ Mut'abidin*, section ۲, part ۵, p. ۱۶۱; Khatib Kharazmi, *Manaqib*, chapter eight; Ibn Shiruyah Daylami, *Musnad al-Firdaws*, vol. ۳, p. ۳۴۲ (on the authority of Tabarani); Hamawwini, *Fara'id al-Simtayn*, vol. ۱, p. ۲۹۹, tradition No. ۲۳۷, and four others (traditionists) all quoting Tabarani's *Mu'jam al-Kabir*; Suyuti, *Jam' al-Jawam'*, as explained in *Kanz al-Ummal*; Muttaqi Hindi, *Kanz al-Ummal*, vol. ۱۱, p. ۶۱۴, tradition No. ۳۲۹۷۵; Manawi, *Kunuz al-Haqayiq*, p. ۱۵۶; Muhammad b. ... Taher Suwasi Maqribi, *Jam' al-Fawa'id min Jam' al-Usul wa Majma' al-Zawa'id*, vol. ۲, p. ۵۲۰; (*Wasilat al-Mut'abidin*, p. ۱۶۱); Badakhshi, *Miftah al-Nija*, p. ۶۷; *Nuzul al-Abrar*, p. ۵۶; Shah Wali Allah Dehlawi, *Qurrat al-Aynayn*, p. ۱۱۹; Shah Taqi Ali Kakwardi, *Rawdh al-Azhar*, p. ۱۰۱; Amr Tasri, *Arjah al-Matalib*, p. ۵۱۱, (on the authority of Kharazmi and Daylami); Shahrदार b. Shahr Dar Shiruyah Daylami, *Musnad al-Firdaws*; vol. ۲, p. ۳۴۲ (on the authority of Tabarani

Abu Hurayra has also quoted that the Prophet (s) said, "Whoever separates himself from me, has separated himself from Allah (swt); and whoever separates himself from Ali, has certainly separated himself from me; and whoever loves him (accepts his guardianship) has loved me (and accepted my guardianship)." [\(1\)](#)

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Dhahabi, Mizan al-I'tidal, vol. ۱, p. ۳۳۸; Another edition: vol. ۲, p. ۱۸, tradition ۲۶۳۸; — —۱
.Ibn Hajar 'Asqalani, Lisan al-Mizan, vol. ۲, p. ۴۶۰

"...Prolific results of the Tradition: "The Truth is with Ali and

The points briefly mentioned below are results of the above tradition and those
:similar in content

1. (There is an absolute and permanent association between Truth and Ali (a .)

2. The Truth will not separate from Ali (a) until the Day of Judgment when he will meet .
(the Prophet (s) at the pool of Kawthar (in Paradise

3. The Truth follows Ali (a), and turns in the same direction as he does .

4. The Truth was with Ali (a) after the Prophet (s) died, and differences appeared .
between Ali (a) and some Companions and Muslims

5. It was announced that Ali (a) was right and others were wrong (as is reported by Abu
(Musa Ash'ari

6. Ali (a) and his followers were with the truth, but those who separated themselves .
were on the false (path) – as reported by Umm Salama

7. Ibn Abbas was encouraged to follow Ali (a) because "the Truth is on Ali's tongue as .
is in his heart", was reported by Ibn Abbas

8. Testimonies were given to the effect that "the Truth is with Ali, is on his tongue in his .
(heart, in front of him and behind him," as reported by Jabir and Ali (a

It was predicted that when aggressors would fight Ali (a), Ali (a) would be right. Whoever did not support him would not be among the members of the community of the Prophet (s), as reported by Ammar

It was predicted that differences and sectarianism would prevail in the community, and that Ali (a) and his companions would be the truthful people, reported by Ka'b b. Ajaza

People have been forbidden to try to teach, surpass, disobey the Household of the Prophet (s) , or to rule over them, because the Truth and Ali (a) are one – an inseparable bond lasting for ever, as reported by Zayd b. Arqam and five other Companions

God's anger towards those who turn away from the Truth. People have been prohibited from turning away from truth, from the people of truth, from accompanying the truth and from Ali (a). They have been warned that shifting from the truth and Ali (a) to something else brings perdition, loss of blessings in this world and in the next, as reported by Sahl Sa'di

Predictions were made that after the Prophet (s) seditions would arise. People were ordered to follow Ali (a) because he will be the first one to meet the Prophet (s) on the Day of Resurrection and shake hands with him in greeting. Also, he was the greatest testifier of the truth (Siddiq al-Akbar) and the discerner of truth and falsehood (Faruq), as reported by Abu Layli, Ghaffari, and Hudhayfah

It was predicted that Ammar would be murdered by a group of transgressors while being with the truth, because

he used to accompany Ali (a) and follow him. Ammar was (indeed) killed by Mu'awiyah's subjects, and by Imam Ali's (a) enemies. as reported by Ayyub Ansari

.The Prophet (s) prayed for Ali's (a) friends, and cursed his enemies .۲

All particularities conveyed by the hadith – the prerogative advantages of Ali (a), .۳ such as the rank of inerrancy, extend to include each and every one of other infallible Imams (a) whose obedience is made obligatory and are partners in these peculiarities, reported by Salman and five other Companions

The summary derived from the hadith "The Truth is with Ali and Ali is with the Truth" :definitely indicate the following facts

- a) Imam Ali (a) is free from any error, ma'sum, in his words, acts and decisions – .positive or negative
- b) Imam Ali (a) had an absolute right to be in charge of the office of succession and .(leadership after the Prophet (s
- c) Imam Ali's (a) obedience is unconditionally obligatory for all the Companions and .Muslims, even the administrators of the (office of) Caliphate
- d) Those who administered the (office of) Caliphate before or after him were not .rightful
- .e) Those who followed Ali (a) would be the saved group
- f) Imam Ali's (a) enemies and those who refused to obey him were misguided and .would perish

The traditions: "The Truth is with Ali ..." and "The Truth is on your tongue. Whatever [you say is the truth](#)" [\(1\)](#)

irrefutably and clearly indicate that all words of Ali, the Commander of the Faithful, (a) are right and true, whether they are uttered to explain scientific matters, religious doctrines, canonical questions, commentary of the Qur'anic verses, political drafts, judicial opinions; fortelling of events, reporting individuals' (esoteric) states, and merits and qualities for himself and for other members of the Household of the Prophet (s), in particular, for the testamentary trustees, Awsiya, and the Imams (a) after him. The same holds true for those cases where he points out the weaknesses, deficiencies, mistakes, errors, crimes and injustice done by different individuals and groups. All these are uttered in a sincere and unprejudiced manner, this being a witness to the fact that Ali (a) is free from error in speaking, and secure from uttering any unfit and untrue words

Just as the holy Qur'anic verse: "Nor does he speak out of desire. It is naught but revelation that is revealed," has announced that all words of the holy Prophet (s) are free from any desire and error, the Prophet (s), too, has openly announced the quality (of comprehensive "ismah" in what Ali (a) says and has guaranteed it (himself

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This is a part of the hadith reported by Kharzmi which begins in this manner: Ali, if – –
"...it was not for the fact that I am concerned that some factions will say of you

?Why did the Imam not demand his right

Question: Given the Imam's (a) precedence and superiority, why did he not demand his right, and why did he agree to cooperate with the Caliphs rather than adopt an (opposing) stand in matters related with (the office of) Caliphate

Answer: (In the following pages) we will first draw the readers' attention to various pleas the Imam (a) made for justice and the objections he raised in order to show that, although, he declined his own indisputable right and even the title to Fadak (property) belonging to his wife, Fatimah, the Infallible, he never stopped expressing his dissatisfaction (with the state of affairs), and even giving warnings and ultimatums. We will then go on to examine the details of his cooperation with the past rulers

Allamah Ibn Abi al-Hadid writes: "After the event of Saqifa, the Commander of the Faithful (a) composed the following

"How surprising"

Can succession to the Prophet (s) be obtained

By being a Companion, but not

(By being a Companion and a relative?)

,If you took the affairs over through consultation

What consultative (assembly) was it in which

?Consultants, such as I, were absent

And, if one mentions being a relative of the Prophet, and

,Argues with one's opponents

"!Then others become closer to the Prophet (s) than one is

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a) Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. ۱۸, p. ۴۱۶, tradition No. ۲- ۱۱۸۵. Allamah Sayyid Abd al-Zahra has, in his Masadir of the Nahj al-Balagha, confirmed the text of the hadith:"How surprising..." reported by Ibn Abi al-Hadid (in his Commentary), by Amadi in his Qurar al-Hikam (p.۳۲۶), by Kerajki in his Wa al-Ta'ajub (p. ۱۳), as well as in manuscript copies of the the Nahj al-Balagha, including the ۶۸۲ A.H. copy. He (Abd al-Zahra) has considered the text in Subhi Salih's the Nahj al-Balagha as wrong and incomplete. The latter text is: "How surprising it is! Can succession be
"?obtained through being a Companion and a relative

Ibn Abi al-Hadid says, "The sentence: "How surprising..." addresses Umar, who (on the day of the Saqifah event) told Abu Bakr: "Extend your hand to me to swear my allegiance because you were the Prophet's (s) companion everywhere

As for the addressee: The poem addresses Abu Bakr, because before meeting the Ansar, he had referred to his closeness to the Prophet (s). By this poem, the Imam answered them both disproving their words

Ibn Maytham says, "The Imam (a) said these words after allegiance had been sworn to Uthman, because one group of people, having adduced the (decision of the) consultative assembly, considered Uthman's caliphate as correct. Another group referred to being the Prophet's (s) help and Companion, and some others referred to closeness and kinship to the Prophet (s), as the qualities needed, to be the ruler of the Islamic ummah

By this poem, the Imam (a) has rejected these three peculiarities. That is, members of Hall wa Aqd were not invited to the assembly, if they were meant to be. They exceeded the number Umar had decided upon and were invited. If closeness to the Prophet (s) and being his Companion were the necessary qualifications, there were people who were closer, he being the person closest to him." (1)

A careful review of the above (report) reveals the fact that the Imam (a) clearly rejected their reasons for becoming

p: ١٨٨

rulers and taking precedence over him in matters of the Caliphate, thus expressing his dissatisfaction so that everyone might know of their duty

In answer to an astonished companion, a man from the Bani Asad tribe, asked the Imam (a) why he had been disregarded concerning the Caliphate in spite of his outstanding merits. The Imam (a) answered: "O brother of Bani Asad! You are too agitated and disconcerted and ask untimely questions. But there is a right of kinship and a right of request held in esteem, and you (better) know the following

The despotism shown to us (by the administrators of the Caliphate), although, we are of the noblest ancestry and enjoy a stronger relationship with the Prophet (s), was because a group of people envied this rank (and expropriated it without being qualified for it). We relinquished it with an open face. God is the judge. All will return to him on the Day of Judgment." At this point, the Imam (a) quoted a part of Imru'-al-Qays's poem, the summary of which is: "Leave ancient words aside and talk about what we are entangled with today (that is, Mu'awiyah). Time made me cry; then it made me laugh. By God! It is no wonder. What a strange process, (but indeed) it has not left room for surprise, since it has produced abundant crookedness

They desire to put out the light of Allah shining forth from its niche, to stop the divine spring from gushing forth and to muddy the sweet water between me and them, so it might produce illnesses. After these troubles have come to an end, I will have quoted this part of the Imam's (a) words, Ibn Abi al-Hadid explains in detail the

Saqifah

event and the secret dealings of the opponents of the Imam (a), and, contrary to his usual fallacious manner and attempt to present such statements of the Imam (a) in a confused way, to show that the Imam (a) was satisfied and contented with Saqifah and the Consultative Assembly, he, perhaps unconsciously, attributes the Imam's (a) dissatisfaction with the decision taken at the Saqifah saying, "After the demise of the Prophet (s), Ali (a) used to say 'If I had forty determined supporters, I would rise [\(up?\)](#)"

.He would not have said such a thing if he had been satisfied with the circumstances
Lead them to pure truth. If this (wish) does not come true, and if events end as they [\(desire, then you pity them not for God is aware of what He does.\)](#)"

There were bilateral discussions between Ibn Abi al-Hadid and his master, Naqib Basri, as to whether Imam Ali's (a) words – stated above – concerned the Saqifah event (the Caliphs) or the council that met after Umar's murder (in relation with Ibn Awf, Uthman, etc.), to which

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.The Nahj al-Balagha Commentary, vol. ٢, pp. ٢٠ and ٢٢ – –١
Subhi Salih, The Nahj al-Balagha, sermon No, ١٤٢; According to the author of – –٢
Masadir of the Nahj al-Baqqa – vol. ٢, p. ٣٧٧ – five other scholars had reported the same
discussion before Sayyid Razi (may God be pleased with him) did: a) Saduq, on page
٣٤٨ of his Amali, assembly ٨٩; Ilal al-Sharayah, in section ١١٩ have quoted it on the
authority of Abu Ahmad 'Askari; Tabari on page ٤٤ of his Mustarshid, Shaykh Mufid on
page ١٧٢ of his al-Irshad, and Bayadhi on page ١١١, volume ٣ of his Sirat al-Mustaqim.

.The last three books have said that the question was asked by Ibn Wardan

[Ibn Abi al-Hadid finally submitted, that it concerned the Saqifah.](#)⁽¹⁾

Ibn Abi al-Hadid writes, "The Commander of the Faithful (a) is reported to have said that one day Fatima (a) was persuading the Imam (a) to rise up and speak for his right, when the call to prayer was heard with the mu'adhin saying "I bear witness that Muhammad is certainly the Messenger of Allah". Then Ali (a) said to Fatima (a) ". "Will you be happy if this call is silenced throughout the globe?" Fatima (a) said, "No

Ali (a) said, "Then, circumstances are as I tell you, that is, rising up and fighting over the issue of vicegerency will end in the annihilation of Islam per se and will silence the [call that says "I bear witness that Muhammad is certainly the Messenger of Allah."](#)⁽²⁾

The Imam (a) was left alone and, thus, unable to plead against the injustice and animosity done to him. He says, "Then I looked around me and found no friend, but my household, to support me. I refrained from bringing them into combat alone, and placing them within reach of death. Thus I was compelled to bear things patiently and suppress my anger. I resorted to patience and fortitude, and suffered much [bitterness in life.](#)"⁽³⁾

I was told 'O son of Abu Talib, you are greedy for this vicegerency!' I said, "By God," ⁽⁴⁾ ,you are greedier for it

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⁽¹⁾ .Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. 9, pp. 241-151 –

⁽²⁾ .Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. 11, p. 113 –

⁽³⁾ .Salih Subhi, The Nahj al-Balagha, sermon No. 26 –

although you are far removed from the Prophet (s); but I am more qualified for the Caliphate and closer to the Messenger of God (s). I only demand my right while you, unjustly, interpose between me and it, driving me away. When I explained my reasons in the presence of the audience, Abu Bakr or Umar were perplexed, unable to
".answer me

O God, I seek help from Thee (and plead justice from Thee) for vengeance upon the" Quraysh (and those who helped them) because they did not appreciate the bonds of kinship (between me and the Messenger of God (s)), severed it and belittled my lofty rank, joined hands in usurping what was my right and told me, 'Right is what you can get, and right is what you are denied. (that is, whether you undertake the (office of) (succession or we do, either side is right).'"[\(1\)](#)

p: ۱۹۲

a) Subhi Salihi, The Nahj al-Balagha, sermon No. ۱۷۲; b) Ibn Abi al-Hadid, The Nahj – –۱ al-Balagha Commentary, vol. ۹, p. ۳۰۵, sermon No. ۱۷۳, and volume ۲, page ۲۹۸. He has added: "This is the address the Imam (a) delivered on the Day of the Consultative Assembly – after Umar had been killed. It was Sa'd b. Abi Waqqas who said, "You are greedy for this matter" although he (Sa'd b. Abi Waqqas) himself had (already) reported the Prophet (s) to have told Ali, "Do you not want to be to me as Aaron was to Moses?" How strange (for Sa'd) to have spoken to the Imam (a) in this way! On page ۴۱۴, volume ۲ of his Masadir of the Nahj al-Balaa, Allamah Sayyid Abd al-Zahra writes: "This is a part of what the Imam (a) said at the time his terms of Caliphate was about to end explaining the events from the time the Prophet (s) died, and had it read to the people". Sayyid Abd al-Zahra then said, "It was Abdul Rahman b. Awf who, on the day the Consultative Assembly was convened, told the Imam (a), "You are greedy for this matter". Tabari, a Shi'a, has narrated the same on page ۸۰ of his al-
.Mustarshid

Ibn Abi al-Hadid writes "Through an unbroken chain of authorities, it has been reported that Ali (a) said, "From the time when God took His Messenger's (s) soul, I have been oppressed until now. O God, bring disgrace on the Quraysh because they prevented me from (attaining) my right, and usurped my Caliphate." When he heard someone crying out "I am the oppressed," the Imam (a) said, "Let's cry out together because I have always been oppressed." He meant to comfort him and proclaim his state of oppression. Also, "I have always been (living) under pressure (exerted by) the ".oppressive government, and deprived of my just rights

Having reported the above, and having felt himself in a difficult situation, as he often did, Ibn Abi al-Hadid tried to leave no stone unturned (to rescue himself. Therefore, he) wrote "The Mu'tazilis take these words as evidence for the Imam's (a) excellence and merit to be the Caliph, but not as a clear designation to the Caliphate, resorted to by the Imam (a). The Imamis and the Zaydis, however, adduce (these words) as (dealing with) the caliphate. Most probably these words mean the same thing. But, if we take them as such, we will have to excommunicate certain dignitaries from among the Immigrants and the Ansar, and call them profligates. We will therefore have to (group these words as ambiguous." [\(1\)](#)

Can Ibn Abi al-Hadid's statement be called anything but fallacy to which this Qur'anic verse applies, "And they denied them unjustly and proudly while their soul

p: ١٩٣

(had been convinced of them"? (1

He has termed the Commander of the Faithful's (a) clear dissatisfaction with the mode of conduct of the administrators of the Caliphate as "ambiguous" in order to keep their violation of the Imam's (a) right, and his legitimate plea for justice, in hiding. Based on Ibn Abi al-Hadid's words, it is "most probably" the apparent meaning of the words that is intended; and in it there is no ambiguity (to allow one) to group them as ".ambiguous

Besides, the Sunnis generally hold that the Immigrants and the Helpers were not possessors of inerrancy, nor were they immune against errors and passions to be considered infallible, free from any deviations. Not all Immigrants and Helpers opposed the Imam (a) either, for there were personages who were praised and approved by the Prophet (s). Included among these were: Salman, Abu Dharr, Ammar (and Miqdad, supporters and followers of Imam Ali (a

Below is a report by Khatib Kharazmi, showing (some of) the problems the Imam (a) faced in regard with the Caliphate

Having mentioned the chain of authorities, Kharazmi has, on the authority of Ibn Murduwayh, reported Abu Tufayl to have said, "I was at the place where the Consultative Assembly was to meet. I heard commotion, and heard Ali (a) saying, "People paid their allegiance to Abu Bakr, and by God I was more entitled and more deserving than him for the office of Caliphate. Then, fearing that people

p: ۱۹۴

might lean towards disbelief and that some might kill others, I obeyed. Then Abu Bakr swore allegiance to Umar, and by God I was more entitled and more deserving than him. Then, fearing that people might lean towards disbelief, I obeyed. Now, you want [to pay allegiance to Uthman, but I will not listen and will not obey."](#)⁽¹⁾

Elsewhere, the Imam (a) has said, "O God, I seek help from Thee (and plead justice ^٤ from Thee) for vengeance upon the Quraysh (and those who helped them) because they ignored the bonds of kinship, severed it and slighted my lofty rank, joined hands in usurping what was my right and told me 'Right is what you can get, and right is what ^٥ you are denied.' So, be patient with a sad heart, or feel regret and die

Then I looked around me, I found that I had no friend or aid or collaborator except" my household, whom I felt a pity to hand over to death, and let them die in vain. I was compelled to close my eyes which were full of the motes of oppression, and swallow the saliva of my mouth down the throat, which was injured by the bone of hostility. I bore all this, and controlled my anger, which was more bitter than poison and sharper [than a knife on my suffering heart."](#)⁽²⁾

p: ١٩٥

.Manaqib, chapter ١٩, page ٢٢٤; Fara'id al-Simtayn, vol. ١, p. ٣١٩, tradition No. ٢٥١ – ١
Following Subhi's style, Sayyid Radhi has quoted this part of the sermon (in his – ٢
book) – under item No. ٢١٧ – and has said, "This has already been mentioned when
one of the previous sermons (No. ١٧٢) was being surveyed. I quoted it again because
of the difference there was between the two". See Ibn Abi al-Hadid, The Nahj al-
(Balagha Commentary, volume ١١, page ١٠٩, sermon No. ٢١١

After the preliminary stages of the Consultative Assembly had finished and the plot that Umar had constructed to strip the Commander of the Faithful (a) from his authority had been put into action by Abdul Rahman bin Awf, the Imam (a) said the following in order to prove to all that only he was meritorious for Caliphate, and the
:Caliphate suited him and no one else

I adjure you before God (to tell me) if there is anyone among you – except me –" whom the Prophet (s) chose as his brother at the time when he concluded the pact of
"?brotherhood among Muslims

".They all said, "No

The Imam (a): "Did his statement 'Whomsoever I have been the master, Ali will be his
"?master from now on,' include anyone other than me

".They said, "No

The Imam (a): "Is there anyone among you – except me – concerning whom the Prophet said this hadith "You are to me as Aaron was to Moses, save that there will
(not be any prophet after me?" [1](#)

".They said, "No

The Imam (a): "Do you know anyone among yourself qualified (enough) to have been
(comissioned by the

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This hadith, reported by more than fifty Companions and quoted in more than five – – ۱ hundred source books of hadith, exegesis, history and theology of the Sunnis, has been fully surveyed by the author (and discussed) in a book that will soon be published
.with the help of God

Prophet) to read out (to the polytheists) (the verses of) the chapter Bara'a (of the Qur'an) – the one concerning whom the Prophet (a) said "This cannot be done except
"by me or by a man (related) to me

".They said, "No

The Imam (a): "Do you know that all of those who accompanied the Prophet (s) to
"wars ran away, but I never did

".They said: "Yes, we do

"The Imam (a): "Do you know I am the first one to have embraced Islam

".They said, "Yes, we do

"The Imam (a): "Who is more closely related to the Prophet (s

".They said, "You are

At this point, Abd al-Rahman b. 'Awf interrupted him, and said, "Ali, people do not want anyone but Uthman. So, avoid what harms you." Then, turning to Abu Talha he asked
"What did Umar order you to do

".Abu Talha said, "He ordered me to kill anyone who provokes division

Abd al-Rahman told the Commander of the Faithful (a.): "Either swear your allegiance
now, or we will apply

﴿Umar's order because you have chosen a way different from the believers.﴾ [1](#)

At this point, the Commander of the Faithful (a) said, "You certainly know that I am the most deserving of the caliphate than anyone else. But by God, so long as Muslims' affairs are in sound order, without any oppression (done to people) except to me, I shall keep quiet. (This I do) to seek the reward (God gives to those who have been oppressed), and to (to prove) my

p: ١٩٨

a) Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. ٤, p. ١٦٩; b) Hafidh Aqili, — ١ al-Dhu'afa, p. ٣٩ (the manuscript), under the translation rendered by Harith b. Muhammad; c) Kharazmi, Manaqib, chapter ١٩, p. ٢٢٣. (He has added that the Imam (a) asked (the audience if they remembered) the hadith "The Truth is with Ali and Ali is with the Truth". They said that they did). d) Ibn Asakir, The History of Damascus (The section on the Commander of the Faithful (a)), volume ٣, p. ١١٣, traditions No. ١١٤٠ and ١١٤٢, detailed by (having quoted) three authorities including 'Aqili, Hamawini in his Fara'id al-Simtayn, section ٥٨ of the first Simt, p. ٣١٣, tradition No. ٢٥٠. Here he has Also, on , فانهم مع الحق و الحق معهم لا-يزايلونه و لا-يرايهم , page ٣٢٠, of al-Nathim, tradition No. ٢٥١ (he has quoted) two authorities: Ibn Murduwayh and Ibn Hatam Shami; e) Dhahabi, Mizan al-i'tidal, vol. ١, p. ٢٠٥; f) Ibn Hajar Asqalani, Lisan al-Mizan, vol. ٢, p. ١٥٧ (on the authority of Hafidh Aqili and Ibn Hajar Haythami in his Sawa'q al-Muhriqa, while discussing the forty traditions related concerning Ali's (a) outstanding merits, page ٧٥), and on page ٩٣ (summary quoted on .the authority of Hafidh Dar Qutini) he has quoted Imam Ali's (a) plea for justice

(reluctance for (the worldly) ornaments you are in hurry to take possession of." (1)

Ibn Abi al-Hadid has written: "The Imam (a) then extended his hand and gave his
".allegiance

Here, a question is put to Ibn Abi al-Hadid: "Given the open threat to kill the
Commander of the Faithful (a), as ordered by Umar, and the mission Abu Talha had
undertaken, and his readiness (to accomplish it) in collaboration with fifty men, what
compelled Ali (a) to surrender and give his allegiance? Can this allegiance be taken as
a (sign of his) satisfaction and agreement with the office of the administrators of the
?affairs

Among the pleas the Commander of the Faithful (a) has made for justice is his . ٨
famous sermon three of the Nahj al-Balagha, the Shiq-Shiqiyyah, betraying (his
opponents') plots, groupings, and false representation of circumstances leading to his
forceful seclusion at home and attacks launched against the Muslims. It also shows
the Imam's (a) utmost dissatisfaction and disagreement with those who held the
.office before him

In spite of his skill in justifying the issues, in falsifying the matters and in disguising the
truth, Ibn Abi al-Hadid has failed to misrepresent the Imams' (a) clear and decisive
statements. Certain opponents, however, have struggled to

p: ١٩٩

a) Fayz al-Islam, The Nahj al-Balagha, sermon No. ٧٣; b) Ibn Abi al-Hadid, The — —١
.Nahj al-Balagha, volume ٤, Number ٧٣

deny this sermon of the Imam (a) and defend the administrators of the Caliphate and
[hush up their deeds.](#)

:Below is an excerpt from this sermon

By God, Ibn Abi Quhafah put on the garment of Caliphate while he knew well that my" merit for this position was like an axle in a millstone, torrents of knowledge and virtue gush forth from it, and no high-flying bird can rise to it. Inevitably, I put it aside, meditating what to do. Should I combat it single-handed and without any friends? Or should I, in this sorrowful gloom and confusion which turns a small child into an old
"and decrepit man, be patient

Amazing! While he lived, he asked people to excuse him from taking the position of a" caliph, but when he died, he vouchsafed it to another, as if it is a camel's udder to be
".handed down to others

Ibn Abi al-Hadid writes, "At the onset of his rule, Ali (a) entered the Prophet's (s) . 9 mosque with a sword hanging from his belt. He then praised and glorified God Almighty, sent greetings onto His Messenger (s), and said "When God Almighty took the soul of His Prophet (s), we said 'We are the Prophet's (s) inheritors, his Household and his Awliya, but others are not. No one would (want) to confront us, nor would they become greedy of our indisputable right.' Then, all of a sudden, a group from

p: ۲۰۰

See the following source books to ensure stating that this sermon has for sure – –۱ been delivered by the Commander of the Faithful (p.b.u.h.): a) Amini, al-Ghadir, vol. ۷, .pp. ۸۲–۸۵; b) Sayyid Abd Al-Zahra Husayni, Madadir of the Nahj al-Balagha, pp. ۳۰۹–۳۲۴

among our tribe stepped forward, snatching from our hand the reign and the authority of our Prophet (s), with the result that administration (of the affairs) was made firm for others, and we turned to be common people

Those who were infirm and weak-willed became covetous, and those who were mean acted snobbishly, a behaviour that filled our eyes with tears and our hearts with sobs. By God! I would have dealt differently with the administrators of the affairs of caliphate if I had not feared that Muslims would divide and split up and would go back (to disbelief and the Jahiliya customs, leading to the disappearance of Islam.)"

Ibn Abi al-Hadid has mentioned the following on the authority of Kalbi: "When the Commander of the Faithful (a) was about to set out for Basra, he delivered the following sermon: 'When God, the Mighty and High, took the soul of His Messenger (s), the Quraysh rebelled against us, depriving us from the right for which we were the most deserving. Then I realized it would be best if I resorted to patience and (suffered) the violation of rights and injustice, than see that Muslims have divided and are shedding each other's blood. (I did it) because they had only just embraced Islam, and the religion, being vulnerable, would weaken with the slightest incident, reversing back, just as milk from a breast does with the slightest happening

Then a handful of people took the office of Caliphate and the leadership of the Islamic community, and did not

p: ٢٠١

overlook doing what they could in achieving their goals, and in confronting us. Then they hurried to the abode where punishment will be administered Dar Jaza. God has [\(the authority to abolish their sins and forgive their excesses."](#) [\(1\)](#)

Elsewhere, Imam Ali (a) complains against those who denied him his right in the following manner: "O God, the Almighty, I seek help from Thee against the Quraysh because of their enmity towards Thy Messenger (s); but they did not succeed ".because You put a stop to it. Then they aimed at me and carried it out against me

O God, protect Hasan and Husayn, and so long as I am alive prevent the evil-doers" from gaining supremacy over them. And when my life comes to an end, guard them. [\(Thou art watching over everything."](#) [\(2\)](#)

After he had returned from the battle of Siffin (or as Ibn Abi al-Hadid says after Uthman was killed and people swore their allegiance to the Imam (a)), the Commander of the Faithful (a) delivered the following sermon: "No one in the Islamic community can be taken at par with the Household of the Prophet (a), nor can those who have enjoyed their bounties (science and knowledge) be considered as equal with them, for they are the foundations of religion and the pillars of certainty. Those who exceed should return to them, and those who have fallen behind should join them, because to them belong

p: ۲۰۲

Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, page ۳۰۸ (on the authority of – ۱) [\(Kalbi](#)

Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, volume ۲۰, page ۲۹۸, tradition – ۲ [.No. ۴۱۳](#)

the qualities of Imamate and the Prophet's (s) will and inheritance. Now (that I have been entrusted with Caliphate), right has returned to the one who deserves it and to [the place where it belongs."](#)⁽¹⁾

It is evident that the Commander of the Faithful (a) would not have made such a statement if he had not considered those who ruled before him as usurpers

While delivering a sermon in which he foretold the future events and described some of those who would return to the customs of the Age of Ignorance, Jahiliya, the Imam (a) said: "After Almighty God took the soul of the Prophet (s), a number of weak people turned away from religion and were misled. They wandered in the ways and joined the friends they themselves had chosen. They turned away from those they had been instructed to love, uprooted the foundations and set them elsewhere. These people are the foci of sin and the door for every mischief maker. They were immersed in bewilderment and loss. Being intoxicated and ignorant, as was the custom of the Pharaohs, they detached themselves from all and attached themselves to this [world."](#)⁽²⁾

p: ۲۰۳

.The Nahj al-Balagha Commentary, volume ۱, page ۱۴۳, Sermon No. ۲ – –۱
Subhi Salih, The Nahj al-Balagha, Sermon No. ۱۵۰. On page ۱۳۲, volume ۹ of his – –۲
Commentary, Ibn Abi al-Hadid explains the meaning of the phrase " those they had been instructed to love", saying that this phrase refers to the words of the Holy Prophet (s) who said, 'I am leaving behind two precious things (Thaqalayn): the Book of Allah and my Ahla Bayt, two ropes extending from the heaven to the earth. They will never separate until they return to me by the pond (of Kawthar). Also, by the phrase "they had been instructed," is meant God's words: "Say: I do not ask of you any reward for it but love for my near relatives" Chapter ۴۲ of the Qur'an, verse ۲۳

Ibn Abi al-Hadid has said the following on the authority of Abu al-Qasim Ka'bi, on .١٤ the authority of Sa'id b. Musayyib who said: "While he was delivering a sermon, the Imam saw an Arab standing and crying, "Alas! I have been treated unjustly." The Imam asked him to come closer. When he did, the Imam said, "You have been treated unjustly only once, whereas, I have been treated unjustly as many times as the ".number of rain drops and the number of the hairs on the bodies of camels

Ibad b. Ya'qub has reported the same event and quoted the Imam (a) to have said, "Pity on you! Wrong has also been done to me. Come, we will both pray against (the person who has done injustice to us." (١)

Among the pleas the Imam (a) has made for justice is his reply to Mu'awiyah's .١٥ letter

a. Mu'awiyah's Letter

Ibn Abi al-Hadid writes: "Among the famous letters Mu'awiyah has written to Ali (a) is the following, delivered by Abi Imamah Bahili: 'I remember the day when allegiance was sworn to Abi Bakr. In the evenings, you, your wife (a) and your children, Hasan and Husayn, used to go to people's houses – to every one of those who had attended the battle of Badr, and (each of) those foremost in Islam, seeking their help against .the Prophet's (s) friend

p: ٢٠٤

No more than four or five replied to you. By my life, they would have answered you if" you had any rights. But you made false claims – saying things that were unknown, and demanding things that were incomprehensible. I will never forget these words of yours – even if I forget others: ‘If I had forty determined supporters, I would rise
(up...’" (1)

Besides insolence in his manner of addressing the Imam (a), Mua'wiyah's confession that the Imam's (a) refusal to resort to the armed uprising was because he had no one to help him. His refusal then is not a proof in support of the legitimacy and justice .on the part of the administrators of the Caliphate

b. The Imam's (a) Reply to Mu'awiyah

As Ibn Abi al-Hadid has written: In answer to Mua'wiyah's letter, the Imam (a) wrote a detailed and remarkable answer, part of which is as follows: “You said that I was bridled and pulled, as is a camel, to give my allegiance. How surprising! By God, you desired to blame me, but you unknowingly praised me. You desired to dishonor me, but you are now disgraced yourself. It is not imperfection for a Muslim if he is dealt with unjustly so long as he has no doubt in his religion nor is he infirm in his (degree of) certainty. This is a summary of my argumentation even if held in the presence of
(others.” (2)

p: 205

Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. 1, page 47, and volume— 1
17, page 250

a) The Nahj al-Balagha Commentary, vol. 15, pp. 181–187; b) Kharazmi, Manaqib, p. — 2
175, part 3, chapter 15; c) Iqd al-Farid, vol. 2, p. 285; c) Subh al-'Ashi, vol. 1, p. 228

Ibn Abi al-Hadid has written: "Ali said, 'During the time of the Messenger of God (s), .۱۶ I was like a part of him. People looked at me in the same manner as they looked at the stars (in amazement for their creation). Then time lowered (my social rank): such and such persons (Abu Bakr and Umar) were placed at par with me, and I was made at par with the five persons whose prototype was Uthman. I said, alas! But time did not stop at this point (of doing me injustice). I was being pushed down a slope. I was considered as equal to the son of Hind (Mu'awiyah) and Ibn Nabiqeh (Amr 'As).'"^(۱)

The Imam's (a) grief and dissatisfaction at being considered at par with (the above mentioned people) is unfortunately taken by the opponents as being pleased with the rule of those people

In a letter the Imam (a) wrote to the Egyptians when he appointed Malik Ashtar as .۱۷ the governor of Egypt, he said, "When the Prophet (s) died, the Muslims engaged in a conflict over the Caliphate. I swear to God that I never supposed that after him his Ahl al-Bayt and especially me would be denied the Caliphate, and it would be handed over to others. What surprised me the most was to see them turn to that fellow (it apparently means Abu Bakr) and offer him their hand of allegiance. At this time I gave it up and stood aside until I noticed that a group of people turned away from Islam, and adopted slogans to destroy the religion of Muhammad (s

p: ۲۰۶

I feared that if I did not hasten to help Islam and its faithful followers, there would" soon appear a split that could not be amended, I would see (Islam) so ruined that the resulting grief would be more difficult for me to bear than the loss of the caliphate and guardianship for you, a caliphate that lasts only a few days and disappears like a 'mirage, or scatters like clouds

To prevent such events I stood up until wrong was vanquished and religion was " (saved, and given security and stability." (1)

Ibn Abi al-Hadid has quoted the following on the authority of Zubayr b. Bakkar, . ١٨ who said that the Commander of the Faithful (a) said, "In the heat of a mid-day, Uthman sent for me. Having masked my face, I went to meet him. He was leaning on the throne, with a lash in his hand and two bags full of gold and silver before him. He said to me, "Take as much money as you want so as to fill your stomach. You have set .me on fire

I observed (the usual) ceremonies, saying 'May your bond of relationship last,....." provided that you have inherited this money, or that someone has donated it to you, or that you have made it through commerce, I will choose to do one of the two possibilities: I will either take it and thank you for it, or I will ignore it and bear the ".difficulties

But if it belongs to God (that is, the central treasury) and is the prerogative of" Muslims, orphans, and wayfarers, then by God, neither you can give it away, nor I ".take it

p: ٢٠٧

Then Uthman said, 'Then I disregard that. Accept what you have disregarded.' Then I stood up and he hit me with the lash he had in his hand until he became tired, without me showing any reaction. When he finished, I masked my face and returned home, saying 'May God judge between you and me if I have enjoined you to do good and [forbidden you from doing wrong.](#)'⁽¹⁾

Now, a question: Who was right? Was it not Ali (a), who preferred the strokes of the ?lash because of his inflexibility to accept the hush money

Or, was Uthman right, who, in spite of the Messenger of God's (s) recommendations concerning the Commander of the Faithful (a), insulted him and beat him, because Ali (a) had enjoined him to do right and refrain from doing evil, and refused to accept the ?hush money for the excesses and innovations they had introduced into the religion

See Allamah Amini's valuable book, al-Ghadir, so as to learn about the huge sums of money that Uthman had given the wealthy leaders of the Quraysh tribe, who were .not averse to taking bribes

p: ۲۰۸

The Commander of the Faithful's Stance With Regard to the Caliphal Consultative Assembly

Those who have written about the Caliphal Consultative Assembly have generally said that Umar had made the provision that in case of division of opinion among the six members of the assembly, priority in decision-making should be given to the faction of which Abd al-Rahman b. Awf was a member. He was thus assigned with a decisive role

This plan having been worked out, and the final decision having been left to Abd al-Rahman, he first proposed to the Commander of the Faithful (a) to take the office of caliphate on the condition that he would act on the basis of the Book of God Almighty, the sunnah of the Prophet (s), and the ways, sirah, of Abu Bakr and Umar; he (Abd al-Rahman) would then swear his allegiance to the Commander of the Faithful (a

Considering the caliphate to be his indubitable right, the Commander of the Faithful (a) took up an uncompromising stance (although) Abd al-Rahman repeated his words three times. With such a Council, he refused to observe Abu Bakr and Umar's ways and resolutely said, "I agree to practice only according to the Book of God Almighty and the sunna of the Prophet (s), but not the ways of those two

Uthman apparently deigned, and Abd al-Rahman gave the caliphate to him, swore
(allegiance to him, and announced his rule.)

If the manners of Abu Bakr and Umar had been satisfactory and confirmed by the
Imam (a), he would have accepted Abd al-Rahman's suggestion and not abandoned
the caliphate

Now, a question to be answered: When Ali (a) was, according to the hadith (already)
discussed, the rightful (personage) why were the sirah of those two persons, and Abd
al-Rahman's manner of action, and Uthman's taking up the office all rejected by the
Imam (a)? If their sirah was right, and if Abd al-Rahman's allegiance given to Uthman
was right (which means he consented to their manners), then what meaning does the
?Imam's (a) rejection have

Wouldn't it be a fallacy if we suppose, as Ka'bi and Ibn Abi al-Hadid have supposed,
that Ali (a) is right and so is what he rejects, and assert that Ali (a) has given his
?consent

In other words, either Ali (a) has been right (in his decision) but Abu Bakr and Umar's
ways (of living) were

p: ٢١٠

Ahmad Hanbal, Musnad, vol. ١, p. ٧٥, tradition No. ٢; Tarikh Ya'qubi, vol. ٢, p. ١٣٩; — —
Tabari, Tarikh al-Umam wa al-Muluk, volume ٥, p. ٤٠; Ibn Abd Rabih Qurtubi, Iqd al-
Fara'id; Ibn Athir, Kamil al-Tawarikh, vol. ٣, p. ٢٧ (While explaining the events of ٢٣rd
year after Hijrah); Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. ١, p. ١٨٧,
١٨٨ and ١٩٤; Abu al-Fida, Mukhtasar fi Akhbar al-Bashar (while explaining the events of
٢٣th year after Hijrah); Baqlani, al-Tamhid, p. ٢٠٩; Ibn Kathir, al-Bidayah wa al-
.Nihayah, vol. ٧, page ١٤٦

wrong, just as Abd al-Rahman's proposal and Uthman's taking up (of the office of Caliphate) was wrong; or, those three people were right and Ali's (a) decision incorrect. This assumption) is, however, unacceptable given the Prophet's (s) words: "The truth is with Ali and Ali is with the truth." It is now, the duty of those who are .unprejudiced to search for the truth

The controversial condition that Ibn Awf had dictated was: the sirah of the two Shaykhs to be applied (in matters related with the government), which was rejected by Ali (a) but accepted by Uthman, who then won the caliphate. The following :questions concerning it, which have not been answered yet, are

With the Book of Allah Almighty, and the Prophet's (s) sunna, (being the two () principal criteria) why should such a condition be placed for the swearing of allegiance ?to the chosen caliph

Can the Prophet's (s) true successor be expected to apply something different from () ?the Book of Allah Almighty and the Prophet's (s) sirah

Can he base his judgment on someone else's practice – either along with the holy () ?Book and sunna, or besides them

If the two Shaykhs' sirah had been in conformity with the Book and sunna, did it () have to be separately specified? If it had not, did Awf have the right to bring it to the ?fore and impose it

?What sort of Caliph was Uthman to have accepted it ()

?Why did the Assembly submit to it, and why did it remain silent (۶

Why was Ali (a), who rejected (Awf's proposal) deprived of managing the affairs of (۷
?caliphate

Soon after Uthman was settled in office, he turned away not only from the two Shaykhs's sirah but also from the Book of God Almighty and the Sunna of the holy Prophet (s), to which the Consultative Assembly, the Companions and other Muslims objected. After he was killed by Muslims, an event in which Talha and Zubayr, the two members of the Assembly, also took part, it was the Commander of the Faithful (a) who suffered the consequential effects: he was taken to task by A'isha, Talha, Zubayr, .Mu'awiyah and their groups, and had to pay for it

Religious differences, dismissals of credential objections, installation in and removal from government, imposing restrictions on scientific, devotional, and occupational activities, commonly practiced in Arabia and other countries under Sunni domination, massacring the Shi'as and Sunnis, (establishing) jails, plundering, burning down, and purging Islamic cities and countries of Shi'as(۱) carried

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Egypt is an example. When Salah al-Din came to power, as historians have— ۱
written, he put the Shi'as to rout so severely that, in spite of the passage of seven centuries, they still are not officially recognized, are in a state of quietism and suffer from various limitations. When Wahhabi Saudis came to power in Hijaz, the Shi'as were dispersed. Those who are (in Arabia) are hard-pressed and live in quietism suffering various limitations: religious, scientific and social. An endless story of .oppression

out during the past fourteen centuries – and still in progress – have all been for the sake of protecting the owners of those sirahs and suppressing those who oppose them.

As for the Imam's (a) cooperation in certain affairs related with the Caliphate, such as offering answers to judicial cases referred to him by Abu Bakr, Umar, Uthman and even Mu'awiyah.

Giving his consent for theological disputations with Jewish and Christian scholars, because they (the caliphs) were too weak to dispute with them.

When asked by the caliphs, he gave his opinion on political matters, such as (proposing) a plan for conquering Iran, Byzantine and Jerusalem, only with the aim of maintaining Islam's face, expanding it to other countries, defending and protecting the Muslims' rights.

The Commander of the Faithful's (a) duty of Imamate continued to be valid under all circumstances, and he fulfilled it as much as he could, in the best interest of Islam and the Muslims.

Thus, based on the testimony of the holy Prophet of Islam (s), there is no doubt that Ali (a) was a knowledgeable person who never erred, a just person who never wronged, and an obedient servant (of God) who never inclined to

sinning. Whatever he approved, was "right" and whatever he disapproved was
[\("wrong."](#)

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.For more similar questions and answers, see Sarwi, Manaqib, vol. ۱, pages ۲۷۰-۲۷۶ – ۱

The Commander of the Faithful and the Truth

The topic of our discussion being "the permanent association between Ali (a) and the Truth," it is fitting that we mention some verses of the holy Qur'an, as well as the reports, opinions, and confessions that Sunni scholars of jurisprudence, theology and rijal have made while commenting on the lofty personality of Ali (a) and the word ".Truth

The Commander of the Faithful (a) Guiding to the Truth

Point

Haskani, a memorizer of the hadith, eminent among the Sunnis, has, on the authority of Ibn Abbas, the high-ranking Companion, said that the Qur'anic verse, "And, of those whom We have created, are a people who guide with the truth and thereby, they do justice," (١) signifies Ali ibn Abi Talib (a). while addressing the Prophet (s) and saying it is Ali (a) , who after you, guides people to the Truth, acts justly in matters related with succession, and caliphate. The word, "people", Ummah – stated in the above verse – is a token of a person distinguished in doing good in the same way that it is used in the Qur'anic verse "Surely Ibrahim was an Ummah – an exemplar," in chapter ١٤ of the Qur'an, verse ١٢٠. There it has been interpreted to mean Prophet Ibrahim (a) himself, because

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.Chapter al-A'raf, verse ١٨١ – ١

.he was distinguished in doing good and in teaching that which was good .۱

He also says that the book Fahm al-Qur'an has quoted Imam Ja'far Sadiq (a) to have said that the Verse "And of those whom We have created..." pertains to the House of [\(Muhammad \(a\)\).](#)^(۱)

Fakhr Razi says, "Most commentators have said that by the word Ummah in this [\(verse, is meant Ali ibn Abi Talib \(a\) and his pure descendants.](#)^(۲)

Khatib Kharazmi has said the following on the authority of Hafidh b. Murduwayh :Isfahan, on the authority of Ali (may God be pleased with him) who said

This ummah will divide into seventy three groups, of which seventy two will be in fire," and one will be in Paradise. The one (dwellers of Paradise) will be of those concerning whom God, the Mighty and Magnificent, has said, " It is I, my friends and my [\(followers.\)"](#)^(۳)

[\(Allamah Qunduzi has quoted Khatib's exact words.](#)^(۴)

Allamah Shahab al-Din Ahmad^(۵) has quoted the same. Allamah Mir Muhammad Salih -Kashfi Tirmidhi has quoted (the same tradition) on the authority of Bahr al

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.Shawahid al-Tanzil, volume ۱, page ۲۹۴ – ۱

.The Mafith al-Ghayb Commentary, the section describing the above verse– ۲

.Manaqib (about the end of Chapter ۱۹), page ۲۳۷ – ۳

.Yanabi' al-Mawaddah, part ۳۵, p. ۱۲۸ – ۴

.(Tawdhih al-Dala'il, p. ۱۵۹ (The manuscript copy at National Library of Fars – ۵

Manaqib, on the authority of Ibn Murduwayh's Manaqib on the authority of Ali (a),
(wherein he has used "I, my Shi'as, and my followers." [1](#))

The holy Qur'anic verse and above-mentioned tradition spelling out who the saved group are, and given the abundance of authorities of the hadith to render it authenticated, it can be said that the saved group are Ali (a) and his Shi'as. It is Ali (a) who guides people to the truth and manages the caliphate on the basis of truth and justice. No doubt, he is the rightful Imam (a) whose obedience is made obligatory
(after the Prophet (s

For the same reason, the three Shaykhs (Abu Bakr, Umar and Uthman) cannot be included among the Shi'as of Ali (a) because the Sunnis consider them the leaders that
Ali (a) should follow, not his followers

Those who have fought against Ali (a), such as Zubayr, Talha and their group, the Nakithin, and Mu'awiyah and his followers, the Qasitin, Khawarij and Mariqin, have not been included among his Shi'as, nor will they (ever) be. In the same way, the Sunni populace are generally excluded from the community of the Shi'as of Ali (a), because they have all been partisans of those who were Ali's opponents, and have followed them, not him. This is the point which the late Allamah Qadi Nur Allah, the researcher
(and theologian, has referred to in his book Ihqaq al-Haqq (volume 3 page 415

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The Imam (a), and Enjoining the truth

Hafidh Haskani has reported that while Ibn Abi Ka'b was interpreting the following Qur'anic verse: "Except those who believe and do good, and enjoin on each other [truth and enjoin on each other patience,](#)" [\(1\)](#)

he said, "This verse has been revealed concerning the Commander of the Faithful (a). This is based on the occasion when this verse was recited in the presence of the holy [Prophet \(s\),](#) where it was interpreted to refer to Imam Ali (a).[\(2\)](#)

We would like to say that the Qur'anic verse "enjoin on each other truth," denotes an absolute precedence for Imam Ali (a) in all matters, including the leadership and Imamate after the Prophet (s), and proves his inerrancy, isma, and thorough security [:from error and sin because](#)

First: Inseparable from "enjoining the truth" is a complete knowledge of all truth and falsehood, absolute certainty and unwavering recognition of each and every one case of truth from falsehood. As long as a person is unable to make an absolute and categorical distinction between truth and falsehood, he will not be able to enjoin (others) to (observe) the truth. A mere indifference to the truth and/or falsehood, or ignorance to either, may be a cause for falsehood to substitute the truth and produce [an outcome contrary to the Qur'anic verse and its meaning](#)

Second: If, the truth is enjoined by chance (rather than it being a rule) and if exceptions are made among the believers, then there will be cases of "enjoining

p: ٢١٨

.Chapter Asr, Verse ٣ – ١

.Shawahid al-Tanzil, vol. ٢, page ٣٧٢, tradition No. ١١٥٤ – ٢

falsehood," or, suggestions made to "leave the truth," like being told to do good, Amr bi al-Ma'ruf, but the conditions are unwelcome

But a point that has distinguished the Commander of the Faithful (a) from others, making him worthy of such a qualifying divine statement of God, is that he permanently "enjoined the truth," in all cases with regard to religion, and (in which he was) permitted to. This (procedure) demands full knowledge of the truth and falsehood, (constant) security against whims, errors and any motives (stimulating a .person) to enjoin things that are not right

Third: Another requirement for ordering (people to observe) the truth is (a firm belief that) truth should be openly told wherever the ground is prepared for it and that .(people should be) invited and encouraged to defend it

The Qur'anic verse "... and enjoin on each other truth...", whose undoubted referent is Ali ibn Abi Talib (a), as is evidenced by historical reports and the Commander of the :Faithful's (a) biography – has two implications

Full supremacy of the Commander of the Faithful (a) in science, knowledge of () matters (related with) succession (to the Prophet (s)) and proper leadership over the Islamic community. It is only through these qualities that he can differentiate the truth from falsehood, enjoin (people) to observe the truth and defend it himself. These are .(some of the qualities) the Caliph is expected to possess

Inerrancy of the Commander of the Faithful (a) and his being secure against any error, sin and sensual desires. These are qualities without which no one can take the lead (of the community in hand), nor can he command (people

to follow) the truth and leave falsehood aside, whatever the circumstances might () be. One (lacking these qualities) may even (go as far as) disregarding it his duty to tell .others to observe the truth

The Commander of the Faithful's (a) biography, his wonderous legal decisions – whether given during the period he was in office or during the time others were in rule – and his (ability to) deal with various matters are all proofs of the points (mentioned above). Except for Ali (a), all other Companions – and in particular the caliphs, used to enjoin falsehood, and they disregarded it as their duty to order people to observe the .truth (in their lives). Readers are refered to see relevant source books

In conclusion, we would like to add that Suyuti has quoted Hafidh b. Murduwayh Isfahani to have said "The Qur'anic verse: Except those who believe and do good, and enjoin on each other truth and enjoin on each other patience" has been revealed [\(concerning Ali \(a\) and Salman.\)](#)

p: ٢٢٠

Jalal al-Din Suyuti, Durr al-Manthur, vol. ٩ Since Salman was among the – () Commander of the Faithful's (a) top companions and a real devotee who never failed obeying the Imam (a), the Qur'anic verse might have referred to both (given that) Ali (a) was the Imam (a) to be obeyed and Salman was a follower and a subordinate. There is another possibility: the Commander of the Faithful's (a) enemies may have inserted Salman in their report in order to lower Imam Ali's (a) merits. If so, Ibn .Murduwayh's report confirms Haskani's

Umar, Amr 'As and ...make confession of Ali's Rightfulness

In the end, it is necessary to refer to confessions made by Umar, Amr 'As, Sufyan Thawri, Abu Hanifah and other eminent Sunni scholars concerning Ali's (a) rightfulness :and their ordering people to act on the basis of the truth

Bukhari and other memorizers of hadith, as well as those historians whom the () Sunnis have accorded recognition, have reported that Umar b. Khattab, using different expressions had, in the presence of the Companions or members of the Consultative Assembly, openly and clearly confessed that the Commander of the Faithful, Ali (a), was the most meritorious personage among the Companions, the Immigrants and the Helpers, and that it was the Commander of the Faithful, Ali (a), who would guide the people to the truth, enjoining them to act accordingly, even if people did not like it, and even if (there were the danger that) a sword might strike (onto his neck.)

p: ۲۲۱

Bukhari, Adab al-Mufrad, the section titled Man Ahabbah Kitman al-Sirr, tradition – –۱ No. ۵۸۲; Ibn Jarir Tabari, Tarikh al-Umam wa al-Muluk, vol. ۴, p. ۲۲۷; Hakim Nayshaburi, Mustadrak Ma'arifat-u-l Sahabah, vol. ۳, p. ۹۵; Biladhuri, Ansab al-Ashraf on Ahwal of Amir al-Mu'minin, vol. ۱, traditions No., ۲۶۶ and ۲۶۷; Ibn Asakir, History of Damascus (the section on the Commander of the Faithful), vol. ۳, pp. ۱۰۶ and ۱۰۷, traditions No. ۱۱۳۶, and ۱۱۳۷; Ibn Abi al-Hadid, The Nahj al-Balagha Commentary, vol. ۱, pp. ۱۸۵, ۱۹۰ and ۱۹۵, and volume ۱۲, p. ۸۲; Tilmisani, Jawharah, p. ۹۵; Dhahabi, Talkhis ;al-Mustadrak, vol. ۳, p. ۹۵; Muttaqi al-Hindi, Kanz al-Ummal, vol. ۵, pp. ۷۳۴, ۷۳۵ and ۷۳۷

As long as a person has not come to know the truth as it really is, and as long as he has not firmly unified himself with the truth, he will not be able to risk his life leading people to the truth, nor will he be able to defend it. Umar's confession is an interpretation of the word of God's Messenger (s) who said, "Ali is with the Truth..." as it is a representation of what he himself saw Ali (a) doing for thirty eight years in his personal matters as he did with regard to Islamic affairs

Mawardi has quoted Ibn Ishaq to have said: Umar, having been (fatally) wounded was carried home. There he heard people shouting. "What is this?" he asked

"People wish to meet you"

Having received permission, they went in, and said, "O Commander of the Faithful! Appoint a successor. Appoint Uthman as our Caliph

"?Umar said, "How can I appoint him the Caliph who loves both wealth and Paradise

People left the house. Clamor was heard again, and he was informed of the people's wish to meet him. He gave permission. They said "Appoint Ali as our Caliph

".Umar said, "He will then have you follow the right course

Abdullah b. Umar said, "I relied on his words, and said "O Commander of the Faithful! "?What prevents you from designating and introducing Ali

[Umar said, "My son! How can I bear it in life or death?"](#)

Tabari has reported the following on the authority of Waqidi: "When news of Uthman's murder came to Amr 'As (who was then in Palestine), he said, "I hear that Abu Abdullah Uthman has been killed. I am at Wadi al-Siba', Palestine (and wonder) who will succeed him. If Talha succeeds him, then it is alright. But if Ibn Abi Talib does, I (can) visualize that he will put the affairs right (he will organize the disorganized affairs of the government and will set it on an upright foundation). To me, he is the [person I dislike the most to take the caliphate over.](#)"

They hated the Commander of the faithful (a) for his unwavering faith, steadfastness, and firm link with the truth! Yet they are respected

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Ahkam al-Sultaniyyah, vol. ۲, page ۱۳ – ۱

.Tabari, The History, vol. ۵, page ۲۳۴ – ۲

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?Are those who know equal to those who do not know

al-Zumar: ٩

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We would appreciate the centers, institutes, publications, authors and all honorable
.friends who contributed their help and data to us to reach the holy goal we follow

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