

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE STRONG ROPE (A.S.)



وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...

And hold fast by the rope of Allah all together and be not disunited...

Encouraging one and all to fasten unto The Strong Rope of Allah i.e. the Wilaayah of Imam Ali Ibn Abi Talib & the Imams from his pure progeny (peace be on them).

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**Al-Ifsāh fi al-
Imāmah
(The Elucidation
on Imamate)**

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The Author

He is the nation's Sheikh, the chief of its theologians, and the head of its jurists: Abu Abdullah Muhammad ibn Muhammad ibn al-Nu'man ibn Abd al-Salam ibn Jabir ibn al-Nu'man, descendant of the distinguished martyr, the follower Sa'id ibn Jubayr, the Akbari from Baghdad, known as Ibn al-Mu'allim, famously recognized across the lands as Sheikh al-Mufid¹.

He was born on the 11th of Dhu al-Qi'dah in Akbara - a city located to the north of Baghdad on the eastern bank of the Tigris River - in the year 336 or 338 AH.

He passed away in Baghdad on the night of Friday, three days before the end of the blessed month of Ramadan, in the year 413 AH. His death day was described by some historians as resembling the Day of Resurrection. He was mourned by eighty thousand people, and his student, Al-Sharif Al-Murtada Ali ibn al-Hussein, led the funeral prayers for him in the Ashnan field, which became overcrowded despite its vastness. It was said to be the largest gathering seen, due to the immense crowd of people coming to pray for him and the widespread weeping among both his supporters and opponents. No wonder, for with his death, knowledge lost its

¹ It is narrated that Ali ibn Isa al-Rummani was nicknamed Al-Mufid, after a curious debate that took place between them, in which Al-Rummani was confounded. It is said that it was Al-Qadi Abdul Jabbar Al-Mu'tazili who gave him the nickname Al-Mufid. See the details of this in Rawdat al-Jannat 6: 159.

banner-bearer, the vanguard of its leaders, and the pioneer of thought and its valiant knight. His death left a breach in religion that nothing could fill.

He¹, may his grave be sanctified, was a medium-built man, slim, dark-skinned, wore coarse clothing, and was devoted to prayer, fasting, asceticism, humility, and charity. He was greatly reverent, hardly sleeping at night except for a short nap, after which he would rise to pray, recite the Quran, study, or teach.

He was always engaged in reading and teaching, and among the most memorious of people. It was said that he left no book of the opponents unread, memorizing them, which enabled him to solve the group's doubts effectively.

He was keenly perceptive, quick-witted, always ready with an answer, eloquent in speech and debate, discreet with secrets, admirable in public demeanor, and excelled in all sciences to such an extent that it was said: He had a favor upon every leader.

He was energetic in research and debate, patient with opponents, and would engage with people of every creed in such a way that his prowess was unmatched. There was no one in his time who could equal or rival him in this field, placing his opponents in great difficulty with the strength of his arguments and the impact of his speech on people. They began flocking to embrace the path of happiness and success,

¹ Everything we will mention about his conditions, qualities, and praises comes from the commendations by major scholars of men and history from both sides, such as his son-in-law Abu Ya'la al-Ja'fari and his students Al-Najashi and Al-Tusi; and like Abu Hayyan Al-Tawhidi, Ibn Al-Nadim, Al-Khatib Al-Baghdadi, Al-Yafi'i, Al-Dhahabi, Ibn Al-Jawzi, Ibn Hajar Al-Asqalani, Ibn Kathir Al-Shami, and others.

following the clear and authentic way of the Ahl al-Bayt (peace be upon them). This incited the ire of some extremists—who were accustomed to defending their own views, neglecting fairness towards those who disagreed with them even if the latter were right—such as Ibn al-Imad al-Hanbali, Al-Yafi'i, and Al-Khatib al-Baghdadi. These individuals openly expressed their joy and relief at the death of this great reformer, forgetting his eminent status, and said, “A creation of people perished because of him until Allah relieved the Muslims from him”!!!

He was stern with the proponents of innovation, desires, and bearers of deviant thoughts. Some of them would avoid debating him and fear his argumentation. With others, such as the Qadi Abdul Jabbar al-Mu'tazili and Qadi Abu Bakr al-Baqillani, the head of the Ash'arites, he had numerous debates that his students and biographers recounted, and his books, such as “Al-Uyun wal Mahasin,” are filled with these discussions. He wrote more than fifty books and treatises in response to them, refuting their views. Among these opponents were Al-Jahiz, Ibn Abbad, Ibn Qutaybah, Tha'lab, Al-Jubba'i, Abu Abdullah al-Basri, Ibn Kullab al-Qattan—a leader of the literalists—, Al-Khalidi, Al-Nasafi, Al-Nasibi, Al-Karabisi, Ibn Rashid, Ibn Al-Akhshid, Al-Hallaj, and others. In his works, he bound them with logic and evidence that could not be overturned.

He also dedicated a significant portion of his valuable works to the subject of Imamate and its related theological and dialectical discussions. Among these important works is his book:

الإفصاح في إثبات إمامة أمير المؤمنين عليه السلام

“Al-Ifsāh fi Ithbat Imamat Amir al-Mu'minin 'alayhi al-salam”

(The Elucidation in Proving the Imamate of the Commander of the Faithful, peace be upon him.)

This is the book before you, in which he states in his introduction:

Indeed, by the will and grace of Allah, I am establishing in this book summaries of discourse on Imamate that are sufficient in their explanation to obviate the need for detailed exposition, and I rely on a concise elucidation that spares the need for elaboration. I am drawing fundamental principles in such a manner that those who have attained knowledge may reach its branches... The purpose of what we present now is to summarize a distinct category that has not been clearly defined in what we have previously mentioned, nor have we found it precisely as we conceive it among any of our predecessors, may Allah be pleased with them, nor have we known it, despite the genuine need for it among all whom Allah Almighty has obligated His decrees and commanded and prohibited, as it completes the sincerity towards whom He, Glorified be He, has chosen from His creation and taken as His own, and it fulfills the perfection of obedience in dissociating towards Him from those who have opposed Him through their disobedience.”

And he said in his conclusion:

“I have established in this book all that relates to what the people of opposition claim regarding the Imamate of their leaders, from the interpretation of the Quran and consensus to the reliance on their narratives as agreed upon among them, excluding what they disagree upon due to its aberrance and its falling into the category of nonsensical talk. I have elucidated these aspects clearly and revealed the truth therein with evident proof.”

In it, he presents the arguments of the Sunni scholars regarding the validity of their Imams' leadership, along with the views of theologians, commentators, proponents of various theories, and multiple schools of thought. He then responds to them with strong understanding, meticulous analysis, beautiful style, and eloquent exposition, demonstrating their weaknesses and flaws from several aspects. He even assumes the validity of the evidence they used, setting aside the problems he identified with it, to refute it with different reasons and evidence that bring new meanings, distinct from the previous ones. Throughout, he supports his arguments with many Quranic verses, utilizing two methods: reliable and consensus-based transmission, and reason. He exhaustively explores each issue until it is considered irrelevant. Instead of their arguments serving as proof for them, they become evidence and an argument against them, leaving them no loophole to resort to except submission and following the path of truth and the straight path with the clear evidence and proof provided.

“So know that the truth belongs to Allah. Then whoever disobeys after that among you has surely strayed from the right way. They dispute concerning Allah after He has been responded to - their argument is invalid with their Lord, and upon them is [His] wrath, and for them is severe punishment.”

As argued in this book, it highlights the major and most famous sects such as the Sunnis, the Mu'tazilah, the Hashwiyyah, and the Kharijites among themselves, mentioning arguments, evidences, and some of their analogies on each other, emphasizing his ability, superiority, and extensive knowledge of the ideas and beliefs of other sects and schools of thought.

And the discussions mentioned in this book are not all hypothetical or unrealistic, as some might imagine. Rather, some of them actually occurred, as is clear in his argumentation with some of the Mu'tazilah speakers and some of the Murji'ah. He said at the end of it, after overcoming them, "So he joined the first in cessation, and I did not remember from him anything but empty phrases that fall into the category of delirium."¹

And its author included a selection from his book (The Sufficient Issue) as he mentioned that in the context of referring to it.²

He also referred to his other book (The Eyes and the Beauties)³ which he authored in the year 373⁴, i.e., forty years before his death. At that time, his honorable age was either thirty-five or thirty-seven years, indicating that he composed Al-Ifsāh after this age.

What we are certain of is that Al-Ifsāh was not his last book, because at its end, he promised to write a book on "The Imamate of Amir al-Mu'minin Ali, peace be upon him, from the Quran," and he indeed authored it, as his student Abu Al-Abbas Ahmad Ibn Ali Al-Najashi (372-450 AH) listed it among his works.⁵

Manuscript of the book

In the verification of this book, we relied on three manuscript copies and a fourth printed edition.

¹ Al-Ifsaah, p. 120

² Al-Ifsaah, p. 129

³ Al-Ifsaah, p. 192

⁴ Al-Fusool al-Mukhtarah Min al-Oyoon wa al-Mahaasin, vol. 2, p. 99

⁵ Rijaal al-Najjaashi, p. 40

The first copy: Preserved in the manuscript repository of the Malik Library in Tehran, with the number (2926), and consists of (57) leaves. It does not contain the name of the copyist nor the date of copying. At the top of the first page, it is written (The Book of Elucidation by our esteemed and noble Sheikh, Al-Mufid, may his grave be sanctified). This is how the title of the book appears in this copy, but the correct title is (Al-Ifsāh), as evidenced by what is in the other copies, specialized dictionaries, and indexes concerned with heritage.

And we have designated it with the symbol (A).

The second copy: Preserved in the manuscript repository of the Library of the Iranian Parliament (Majles-e Shoray-e Eslami), in Tehran, with the number (10547), and consists of (40) leaves. It does not contain the name of the copyist nor the date of copying.

And we have designated it with the symbol (B).

The third copy: Preserved in the manuscript repository of the Central Public Library (Astan Quds Razavi) in the holy city of Mashhad, with the number (7443), and consists of (51) leaves. It is written at the beginning:

(This is the book Al-Ifsāh in proving the Imamate of our master, Amir al-Mu'minin, peace be upon him, from the compositions of Sheikh Abi Abdullah Muhammad ibn Muhammad ibn Nu'man, known as Sheikh Mufid, may God sanctify his blissful secret).

And at its end:

(The poor servant says to the rich God, the son of Zain al-Abidin Muhammad Hasan al-Armawi, residing with his master and lord, the Commander of the Faithful Ali in the holy city of Mashhad, with thousands of greetings and peace upon his honored self: I have completed writing this noble copy two

days ago, the (so-and-so) of the month of Ramadan of the year one thousand three hundred and fifty Hijri, may blessings and peace be upon its migration. I hope that those who benefit will remember me with forgiveness and seeking forgiveness. Allah is the source of success, the year 1350).

And we symbolize it with (B).

The fourth edition: which is printed in Najaf Al-Ashraf, Al-Haidari Printing Press, in the year (1368 AH), in (136) pages, and at its end it says:

Up to here ends the writing of “Al-Ifsāh” by the esteemed Sheikh Al-Sadid Al-Sheikh Al-Mufid...

Copied by the poor servant to his rich Lord, Abdul Razzaq¹ ibn Al-Sayyid Muhammad ibn Al-Sayyid Abbas ibn Al-Sayyid Hasan ibn Al-Sayyid Qasim Al-Mousawi, known as Al-Muqrami by lineage and title, in Najaf Al-Ashraf, under the blessings and peace upon his honorable self, on the afternoon of the second Sunday of the month of Dhu al-Hijjah of the year one thousand three hundred and fifty Hijri, upon its migration a thousand prayers and greetings, in the year 1350 of Dhu al-Hijjah.

Verified against the original by the copy of the renowned scholar Sheikh Shir Muhammad bin Safar Ali Al-Hamdani Al-Jorqani, may his presence endure.

The library of Al-Mufid in the holy city of Qom reprinted it in

¹ He is the distinguished scholar, a definitive authority, with writings that have reached more than forty books and epistles, most of which are about the history of Alawite martyrs and the Imams of the Ahl al-Bayt, peace be upon them. He was born in Najaf Al-Ashraf in the year 1316 AH and passed away in the same city in the year 1391 AH. Among his publications is “The Martyrdom of Imam Husayn,” peace be upon him, issued by the Al-Baath Foundation.

offset printing as part of the book “A Collection of Epistles by Al-Mufid”.

We symbolize it with (M).

Methodology of Investigation

We noticed that all three handwritten copies and the printed edition in Najaf Al-Ashraf are filled with distortions, alterations, and omissions. Therefore, it was difficult to select one version among them to rely on as a basis for investigation. Consequently, we considered all of them as equally valid sources, each complementing the others. Thus, we proceeded to compare all the copies with each other.

Then, following the comparison, we proceeded to extract the narrations, traditions, and poems from the primary sources relied upon by both parties.

During the process of revising and correcting the text of the book, we undertook the following steps:

1. Establishing the most appropriate and authentic wording, especially in cases of variation between the copies, and then indicating the differences found in other versions.
2. Dividing the text in a manner that preserves its meaning, makes it easier for the reader to understand, and adds aesthetic appeal.
3. Adjusting difficult words and references.
4. Providing brief explanations for obscure terms, relying on major dictionaries.
5. Offering concise translations for some of the narrators and references mentioned in the book.
6. Providing brief commentary when necessary.

And then comes the stage of organizing the margins of the

book according to the information and notes established in the preceding paragraphs.

Finally, we prepared comprehensive technical indexes for the contents of this book.

Thanks and Appreciation

The Al-Be'sah Foundation is pleased to present to the esteemed reader this valuable work, and would like to extend its thanks and appreciation to the distinguished brothers who contributed to its completion, each according to their specialization, as follows:

- 1) Manuscript Comparison: Brothers Karim Radi Al-Wasiti and Ismail Al-Mousawi.
- 2) Text Compilation: Brother Essam Al-Badri.
- 3) Text Evaluation: Brothers Ali Musa Al-Kaabi and Shakir Shaba.
- 4) Margin Fixing: Brother Abdul Karim Al-Basri.
- 5) Index Preparation: Sheikh Karim Al-Zareeqi.

We ask Allah, the Exalted, to grant success to all those working in the service of His clear religion, to what He loves and is pleased with. May He also grant us success in fulfilling our duty in reviving the heritage of the Ahl al-Bayt, peace be upon them. Indeed, He is the Bestower of Success.

Islamic Studies Department
Al-Be'sah Foundation - Qom

Preface

In the name of Allah, the Most Gracious, the Most Merciful.
Praise be to Allah, deserving and worthy of all praise, and may

His blessings be upon the best of His creation, Muhammad and his family.

Furthermore, by the will and grace of Allah, I have endeavored in this book to present a comprehensive statement on the concept of Imamate, which dispenses with detailed elaboration and relies on succinctness to elucidate it, avoiding unnecessary lengthiness. I have outlined the principles of Imamate in a manner that encompasses its branches, suitable for those who seek understanding. Whatever emerges from my compositions and aspirations in this realm is sufficient, and Allah is worthy of praise for the content therein from any source, and those who ponder deeply will recognize its value.

The purpose of what we are mentioning now, with the assistance of Allah, after what we have already described and explained, is to summarize a specific aspect that has not been distinctly elaborated upon in what we have previously presented. We have not found it in the works of any of our predecessors, may Allah be pleased with them, nor have we recognized it despite its sincere necessity in fulfilling the obligations and commands entrusted by Allah Almighty to all those who adhere to His ordinances. Therefore, it embodies complete sincerity for the one whom He has chosen from among His creation and entrusted with His affairs, and it represents the utmost obedience in devotion to Him, contrasting with those who oppose His commandments. We seek refuge in Allah and turn to Him for guidance along the path of righteousness.

The Issue of Verbal Expression in Imamate

If a questioner inquired, “Inform me about Imamate, what it entails in terms of religion and language?” it would be said to him: “Imamate is to precede in obeying its bearer and

emulating him in what he has precedence in elucidating. If he further asked, ‘Tell me, how is this precedence attained by its bearer? Is it by his own action, by a text similar to his in Imamate, or by his own choice?’ it would be said to him: ‘Rather, it is attained through the priority of his status becoming apparent. This is mandated by Allah to purify his actions. Thus, it is obligatory for the caller to unveil his deserving candidate, specifically through what has been mentioned in the categories.’”

If he then asked, “Inform me about recognizing this Imam. Is it obligatory for people or recommended for them, like other voluntary acts for which the doer is rewarded and the neglecter is not punished?”

It would be said to him: “Rather, it is an obligatory duty, akin to the most stringent obligations in Islam.”

If he asked, “What is the evidence for that, and what is the proof and argument for it?” It would be said to him: “The evidence for that is from four aspects: Firstly, the Quran; Secondly, reports from the Prophet (peace be upon him and his family); Thirdly, consensus; and Fourthly, analytical reasoning and consideration.”

As for the Quran, the saying of Allah, the Most High: “O you who have believed, obey Allah and obey the Messenger and those in authority among you”¹ mandates knowing the Imams just as knowing Allah and knowing His Prophet (peace be upon him and his family) is mandated due to the obligation of obeying them, as we have mentioned.

And the saying of Allah, the Most High: “On the Day when We will call every people with their imam [leader]. Then

¹ Quran, Surah An-Nisa, 4:59

whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside a date seed]”¹ indicates that it is not valid for anyone to claim knowledge and recognition of something that has not been obligatory upon them to know.

As for the reports, they are well-established (mutawatir).

From the Prophet (peace be upon him and his family) that he said: “Whoever dies without recognizing the Imam of his time dies the death of ignorance.”²

This statement clearly indicates that ignorance of the Imam of the time removes the individual from the fold of Islam.

As for consensus, there is no disagreement among the people of Islam that knowing the Imam of the Muslims is obligatory upon the general populace, similar to the obligation of most of the religious duties in Islam.

As for analytical reasoning and consideration, we find that people are bound to the Imams in the Sharia in a manner that necessitates knowing them. Otherwise, the submission to them in claiming rights from them, demanding their dues, deferring to them in cases of disagreement, resorting to them in times of necessity and poverty, and their presence to establish religious duties such as prayers, alms, pilgrimage, and jihad, would be illogical and impossible to fulfill. Since this would be unreasonable for the All-Wise, Merciful, and Sublime, it is established that knowing the Imams is obligatory, and this indicates their significance without doubt.

¹ Quran, Surah Al-Isra, 17:71

² Kamal al-Din, vol. 2, p. 412, H. 10; Al-Kafi, vol. 1, p. 308, H. 3; Ghaybat al-Nu'mani, p. 330, H. 5; Hilyat al-Awliya, vol. 3, p. 224; Musnad Ahmad ibn Hanbal, vol. 4, p. 96; Majma al-Zawa'id, vol. 5, p. 218

If he asked, “Inform me now about who the Imam is after the Prophet (peace be upon him and his family) and the one who stands in leadership of the religion, so that I may recognize him and fulfill, with my knowledge of him, what loyalty is obligated upon me,” then it would be said:

It would be said to him: “It is agreed upon by all Muslims, despite their differences in opinions and inclinations, that after the Prophet (peace be upon him and his family), his Imamate was not disputed. They did not differ after his demise regarding what is obligatory for him, considering the accumulation of virtues, statements about him, and actions attributed to him. This Imam is Amir al-Mu’minin Ali ibn Abi Talib (may Allah be pleased with him).”

If he said, “Explain to me the validity of this statement, as I see you claiming consensus while apparent differences exist. I will not be convinced by you except through clarification of its basis and explanation.” It would be said to him: “In what we have mentioned regarding consensus, there is neither apparent nor hidden disagreement. If you perceive otherwise, it indicates your deviation from the truth. Do you not see that the Shia, among the sects of the Ummah, unanimously uphold his Imamate after the Prophet (peace be upon him and his family) without any hesitation, and they assert this until his death? Whoever doubts this statement is wrong anyway. The Khawarij¹, the Murji’ah¹, and the Mu’tazilah all agree on his

¹ The term “Al-Hashwiyyah” was coined for them because they insert fabricated narrations into the authentic traditions attributed to the Prophet Muhammad (peace be upon him and his family) — they fabricate reports and attribute them to him. They belong to the Murji’ah sect and assert the doctrines of predestination and anthropomorphism. They describe Allah with attributes such as self, hand, hearing, and sight. They also claim that any reliable scholar

Imamate after Uthman, and he did not deviate from it until his death, which Allah Almighty granted him while being pleased with him, free from misguidance. They are his worst enemies and most stubborn adversaries, yet they acknowledge his Imamate just as the other three sects do. Even if they differ from them on the issue of the endpoint, there is no sixth sect in the Ummah that contradicts what we have explained. Thus, one would know clearly from this that our judgment of his Imamate after the Prophet (peace be upon him and his family) is as we described it.”

As for the consensus regarding what necessitates Imamate, it is their consensus on his participation with the Prophet Muhammad (peace be upon him and his family) in lineage, his contribution to noble ancestry, and his connection to him in

who reports a hadith from the Prophet (peace be upon him and his family) is considered a valid source. [Reference: Al-Maqalat wal-Firaq, 6:136]. The author referred to the Sunni scholars in general as “Al-Hashwiyah” here. Refer to pages 91 and 216 for more details.

- ¹ Regarding the Murji’ah sect, there are different opinions about them:
1. Some said they are a group among the sects of Islam who believe that committing sins does not harm one’s faith, just as obedience does not benefit disbelief. They are called Murji’ah because they believe that Allah has deferred their punishment for sins, meaning He has postponed it.
 2. Others said they are those who claim that faith is merely a matter of declaration without deeds, as they prioritize statements over actions.
 3. Another opinion is that they are anyone other than the Shia among the general public. They are called Murji’ah because they claimed that Allah delayed the appointment of the Imam so that his appointment would be based on the choice of the Ummah after the Prophet (peace be upon him and his family). [Reference: Al-Maqalat wal-Firaq, 5:131; Majma’ al-Bahrain - Raja’ 1:177].

the chain of causation. The entire Ummah preceded him in acknowledging his virtue, his superiority over his contemporaries in jihad against disbelievers, his distinction in knowledge and understanding of religious rulings, his courage, his apparent asceticism, and his wisdom in governance and managing the affairs of people. His completeness in discipline, which surpasses that which is required for perfection, and some of these qualities make him deserving of Imamate, let alone all of them as mentioned.

As for the consensus regarding the actions indicative of the obligation of Imamate and his statements, the Ummah is in agreement that the Prophet Muhammad (peace be upon him and his family) preceded him in his lifetime, entrusted him with various responsibilities among his companions, deputized him in his household affairs, delegated him to handle the affairs of the community during his departure to Tabuk before his death, and entrusted him with the deposit of his secrets and the documentation of his covenants. He also stood in his place to deliver them to his enemies. It was recommended that this be done by anyone who preceded him, but Allah Almighty knew that it was not suitable for him, so He dismissed him with revelation from the heavens.

And he (Ali) continued to rectify the corruption apparent in the actions of those who were supposedly sincere among his companions and to fill the gaps in their varying deeds with his judgment and rulings. No one can claim these actions from the Prophet Muhammad (peace be upon him and his family) except for Imam Ali (may Allah be pleased with him) due to their consensus and lack of disagreement. Thus, this serves as a solid foundation and evidence for what we have presented and clarified.

As for the contemporary statements regarding these actions as evidence, they are too numerous to enumerate within the confines of our brevity. However, we will mention sufficient examples, God willing.

فمنها ما سلم لروايته الجميع من قول الرسول ص بغدير خم¹ بعد أن قرر أمته على المفترض له من الولاء الموجب لإمامته عليهم و التقدم لسائرهم في الأمر و النهي و التدبير فلم ينكره أحد منهم- و أذعنوا بالإقرار له طائعين

Among them is the unanimous acceptance of the narration regarding the event of Ghadir Khumm², where the Prophet Muhammad (peace be upon him and his family) confirmed to his community the obligatory allegiance to Imam Ali (may Allah be pleased with him) as their leader, and to precede others in obedience to him, as well as in matters of command, prohibition, and administration. None of them rejected this, and they all submitted to it willingly.

“Whoever’s master (mawla)³ I am, Ali is also his master (mawla).”

Indeed, this statement affirms the concept of “ولاية” (guardianship or authority) and indicates the similarity between Ali and the Prophet Muhammad in terms of obedience, command, prohibition, governance, and leadership. It’s a clear text that leaves no doubt about its meaning, especially for those who understand the language in the context of Imamate.

¹ خم: بئر حفرتها مرة بن كعب، و نسب إلى ذلك غدير خم، و هو بين مكة و المدينة. معجم البلدان ٢: ٣٨٨.

² “Khum”: A well dug by Murrah ibn Ka’b, and it is attributed to that Ghadir Khumm, located between Mecca and Medina. [Ma’jam al-Buldan 2:388]

³ Al-Kafi, vol. 1, p. 227; ‘Ilal al-Shara’I, p. 144; Amali al-Saduq, p. 291; Hilyat al-Awliya, vol. 4, p. 23; Musnad Ahmad, vol. 1, 331; Al-Mustadrak by al-Hakim, vol. 3, p. 134

And among them:

Also, his (peace be upon him and his family) statement, “You are to me as Aaron was to Moses, except that there will be no prophet after me,”¹

He was granted superiority over the community, assistance, ministry, and caliphate during his lifetime and after his death, and the Imamate for him is indicated by the fact that all these positions were held by Harun in the lifetime of Moses (peace be upon him), and they were all given to Amir al-Mu’minin Ali (peace be upon him) except for what was specifically excluded, and it was obligated explicitly and by implication for him after his death, estimating what was obligatory for Harun from Moses if he had remained after his brother. So, the Prophet (peace be upon him and his family) did not exclude him, so what was ruled for Amir al-Mu’minin (peace be upon him) from the positions remained applicable, and this is a clear evidence of his Imamate for anyone who contemplates and understands the various aspects of the discourse about him and clarifies it.

And among them:

His (peace be upon him and his family) statement, according to consensus, “O Allah, bring to me the dearest of Your creation to You, to eat with me from this bird.”² So, he (peace be upon him and his family) was brought Amir al-Mu’minin Ali (peace be upon him), and he (Amir al-Mu’minin) ate with him.

¹ Illal al-Sharai’a, p. 222; Amali al-Saduq, p. 146, H. 7; ‘Uyun Akhbar al-Reza (a.s.), vol. 2, p. 10, H. 23; Sunan al-Tirmidhi, vol. 5, p. 641, H. 3731; Musnad Ahmad, vol. 6, p. 438; Majma’ al-Zawa’id, vol. 9, p. 108.

² Uyun Akhbar al-Ridha (a.s.), vol. 2, p. 2, H. 187; Amali al-Saduq, p. 3, H. 521; Al-Khisal, p. 555; Sahih al-Tirmidhi, vol. 5, p. 636, H. 3721; Al-Mustadrak, vol. 3, p. 130; Majma’ al-Zawa’id, vol. 7, p. 138.

It has been established that the most beloved of creation to Allah Almighty is the best of them in His sight. This is because His love is indicative of reward, not mere inclination or personal preference. Thus, if it is true that he (Imam Ali) is the best of Allah's creation, it is also established that he was appointed as the Imam due to the corruption that occurred when preference was given to the favored over the virtuous in prophethood and general leadership among people.

And among them:

His (peace be upon him and his family) saying on the day of Khaybar: "Tomorrow I will give the standard to a man who loves Allah and His Messenger, and whom Allah and His Messenger love, a man who is steadfast and does not flee. He will not return until Allah grants victory at his hands."¹ So, he gave it to Ali (peace be upon him) from among all his companions.

Then he clarified to him his virtue, as evident from the rest, and if not for that, it would necessitate discussing the departure of the congregation from these attributes in any case, and that is impossible. Or considering their specification with them is a form of delusion, and that is also corrupt and impossible. And when it is established that he is the best of creation as we have explained, it is proven that he was the Imam above all others as we have arranged.

And similar to what we have mentioned, there are numerous instances that extend the recounting of his preference, peace

¹ Amali al-Tusi, vol. 1, p. 313; Irshad al-Mufid, p. 36; I'lam al-Wara, p. 99; Musnad Ahmad, vol. 1, p. 185; Sahih Muslim, vol. 4, p. 32, H. 1871; Sahih al-Tirmidhi, vol. 5, p. 639; Manaqib Ibn al-Maghazili, p. 177; Manaqib al-Khwarazmi, p. 105; Zakhaer al-'Uqba, p. 72; Riyadh al-Nazarah, vol. 3, pp. 148 and 151.

be upon him, over all his companions and household through his actions, apparent statements, and the reasonable meanings thereof, comprehensible to those who understand the discourse and bear witness to its correctness. The implication of infallibility from sins and flaws indicates his sufficiency over the ummah, thereby revealing his status as an Imam by divine decree, as we have outlined. We have exhaustively discussed these matters in detail, explanation, and clarification elsewhere, so there is no need to mention them here again¹, given the purpose for which we have informed and described them.

And know that Allah Almighty guides you, there are four issues arising from the principles we have outlined that must be addressed to dispel the doubts of those who disagree. The first is the question about the basis of evidence from the consensus we mentioned regarding the leadership of the Commander of the Faithful, Ali, after the Prophet, peace be upon him, immediately following his leadership by those who believe that the majority's action in this matter is correct.

The second issue is about the evidence indicating that the Commander of the Faithful, Ali, is superior in the sight of Allah Almighty to everyone else, even if he appears to be superior to them only in the apparent circumstances.

The third issue concerns the evidence indicating the corruption of the leadership of the preferred one over the virtuous one, as we have mentioned it.

Fourthly, regarding the validity of claiming consensus

¹ Refer to his treatise 'The Superiority of the Commander of the Faithful over All the Companions' and selected chapters from Al-'Uyūn wa Al-Maḥāsin, vol. 1, p. 64.

regarding all that we have enumerated, along with the presumed disagreements among the adherents of Abu Bakr, Uthman, and the Kharijites, and what they believe regarding the virtues of Imam Ali.

Answer: Regarding the first question, if it is established by overwhelming evidence of consensus the existence of an Imam after the Prophet Muhammad without any doubt, and the immediate confirmation of his Imamate, and if none other than Imam Ali claimed it with unanimous agreement in any circumstance, considering the various doctrines of the Shiites regarding Ali ibn Abi Talib and Abbas in relation to Abu Bakr, and their precedence in that matter, and the denial of Imamate from them in any case, and the doctrine of the Shiites of Imam Ali, which rejects the Rawandi¹ claim of Abbas' Imamate, as it has no basis in scripture, tradition, or authority in favor of the precedence of the earlier Imam, then the consensus confirms that Imam Ali was an Imam in that regard and sustained it until his passing to the mercy of Allah as we have described it. Otherwise, the truth would deviate from the consensus, and the testimony of the entire community regarding the existence of the Imam and the establishment of his Imamate would be nullified, which is invalidated by the correct view and consensus.

The answer to the second question is that the evidence has shown that the Messenger of Allah, peace be upon him, did

¹ The Rawandiyyah: They are a Shiite sect who are descendants of Abbas ibn Abd al-Muttalib. They claimed that the most deserving person for Imamate after the Prophet Muhammad, peace be upon him and his family, was Abbas ibn Abd al-Muttalib because he was his uncle, heir, and relative. (*Al-Maqalat wa al-Firaq*, p. 180; *Firq al-Shi'a*: 46.)

not speak from personal desire, nor did he enact anything in his legislation except by revelation inspired to him. We know that revelation from Allah, the Most High, is aware of the unseen and conceals it, and His name is exalted, not favoring any of His creation or depriving anyone of their right. Therefore, if it were not for the fact that Ali ibn Abi Talib was the most superior in the sight of Allah, the Most High, the Prophet would not have been instructed to prefer him over others, nor would his excellence have been highlighted among the community, nor would he have been acknowledged with such reverence in matters where others were not included. If it were otherwise, it would imply favoritism towards him and belittlement of others' rights, or ignorance of the reality of the matter regarding his worthiness. All of this is impossible. Thus, it is established that the superiority evident in Ali ibn Abi Talib's actions and the Prophet's statements is the clearest evidence of his true superiority in the sight of Allah, as we have mentioned.

The answer to the third question: What we have presented regarding the corruption of the prophethood of the preferred one over the virtuous one and the sharing of imamate with prophethood in terms of precedence, elevation, leadership, and the imposition of obedience, and how this corrupts the exaltation of the preferred one over the virtuous one in reward, and indicates the religious reverence for the status of the most revered in deserving reward for deeds, and the establishment of the superiority of the reverence for the imam over the subjects in the Islamic law and in every religion and among the people of every creed and scripture.

The answer to the fourth question: We are not aware of any Bukhari, Uthmani, or Khariji who rejected the consensus of

the disputants regarding the acknowledgment of the virtues of the Commander of the Faithful, Ali, which we have narrated and enumerated, and how they deny the narration of that while they themselves have reported it, transmitted it from their predecessors, accepted it, and employed their thoughts in extracting its meanings and interpreting it. Their disagreement with the Shi'a regarding its interpretations does not negate the authenticity of its chain of transmission and the acceptance of its narrators, just as the disagreement among Muslims in interpreting the Quran does not necessitate their denial of its revelation.

And whoever rejects what we have described from these situations, it is necessary to refer it back to the companions of the Hadith whom we have mentioned, even if what is found in their sources from their transmission serves as evidence against them for what we have mentioned. We do not deny that what is unanimously agreed upon may be refuted by one or two of the people of insight, or even by a thousand from the general population, but this does not constitute a unanimous refutation undermining what has been established by consensus, as there are others like them in what we have described.

The crux of the matter lies in the consensus¹ of most scholars and the agreement of the disputants to acquiesce when safety from bias is ensured and when refraining from contention and argumentation² is preferred. It involves transmitting the conflicting opinions and beliefs with animosity in the essence

¹ It is said that “the people have reached a consensus” when their differences have been resolved, and they have agreed. (Al-Mu’jam al-Wasit 1:520)

² “Al-Mamara”: Argumentation and conflict. (Al-Sihah - Marra - 6:2491)

of religions and positions. If it were not for this, there would not have been a consensus on any matter of Islamic law due to the existence of differences therein in any case.

Here, fairness dictates between us and the people of disagreement that they mention some of the obligations of the Shariah and the duties of rulings, or the praises of some of the companions, or their preference over others among mankind, for those who resort to consensus in their validation. If we do not find them in disagreement on these matters, like the deniers of what we have enumerated of the virtues of Amir al-Mu'minin (peace be upon him), then the evidence has become clear to them in what I claim, and it is far from reality.

If someone were to say: "If Ali, the Commander of the Faithful, is the Imam after the Prophet, peace be upon him, ahead of all other people, then on what basis did Abu Bakr, Umar, and Uthman precede him and claim the Imamate over him, showing that they were more deserving of it in any case?"

It was said to him: "That was done as a precaution to protect Ali's right, and the dispute over it was about his entitlement, which is not impossible for someone who does not have infallibility, even though, on the surface, they possess the best qualities."

If someone were to say: "Then how is it permissible for those whom we have named, and they are the prominent companions of the Prophet, peace be upon him, the Muhajirun, and the early converts to Islam?"

It was said to him: "As for the prominent figures among the companions, the leaders of the emigrants, and the dignitaries of the early believers, their status is evident with clear evidence and a conclusive argument. They are: Ali ibn Abi Talib, the brother of the Messenger of Allah, his minister,

supporter, successor, the leader of the trustees; Hamza ibn Abdul Muttalib, the Lion of Allah and the Lion of His Messenger, the leader of the martyrs, may Allah be pleased with them; Ja'far ibn Abi Talib, the one who flew with the angels in Paradise, may Allah be pleased with him; and also, Ubaydah ibn al-Harith ibn Abdul Muttalib, may Allah be pleased with him. They were among the first to embrace Islam, left their homes in support of the Prophet, peace be upon him, and Allah praised them in the decisive verses of the Quran. They excelled in jihad over others, confronted the adversaries, fought bravely, defeated the champions, upheld the pillars of the religion, and contributed to the establishment of Islam.”

Then there is the tier that follows them, such as Khabbab¹, Ammar, Abu Dharr, Al-Miqdad, Zaid ibn Harithah, and their counterparts, in their diligence, good deeds, trials, and sincere devotion to Allah and His Messenger, both in secrecy and in public.

Furthermore, even if we were to concede to your claim for those whom you have advocated for preference over what you desired, it wouldn't negate what we have mentioned. This is because they are not immune from misguidance, nor does it exempt them from the possibility of error, forgetfulness, or negligence, nor does it absolve them from deliberate obstinacy. And you have witnessed what their peers did in companionship, migration, and precedence in embracing Islam when the matter was referred to the Commander of the

¹ Khabbab ibn al-Aratt al-Tamimi, a companion, among the distinguished early believers, witnessed all the events. He resided in Kufa and passed away in the year 37 AH. [Sources: “Siyar A'lam al-Nubala” 2:323/62, “Hilyat al-Awliya” 1:359, “Al-Isabah” 2:101/2206, “Rijal al-Sheikh al-Tusi” 19/3.]

Faithful, Ali, may Allah be pleased with him, for selection from among them and consultation. They breached their allegiance: Talha and Zubair, even though they had pledged allegiance to him voluntarily and with preference. Talha was the counterpart of Abu Bakr, and Zubair was superior to both of them in every aspect. Sa'd ibn Abi Waqqas also parted ways with them, and he embraced Islam before Abu Bakr, and he was nobler in lineage, more honorable in descent, and had better deeds than the three in jihad.

Following him in parting ways and abandoning him was Muhammad ibn Muslimah, who was one of the leaders of the Ansar. He followed their footsteps in that regard and added to them by openly disparaging Ali and disassociating himself from him. If companionship prevented from misguidance, it would have prevented us from mentioning him, along with Muawiyah ibn Abi Sufyan and Abu Musa al-Ashari. Their companionship and precedence are well known, and you are aware of their enmity towards the Commander of the Faithful, Ali, and their public disavowal and animosity towards him. Despite being the cousin of the Messenger of Allah, peace be upon him, and being appointed as his leader by Abu Bakr, Umar, and Uthman.

If companionship also prevented from error in religion and sin, it would have prevented Malik ibn Nuwayrah, who was a companion of the Messenger of Allah, peace be upon him, regarding the collection of charity, and those who followed him among prominent Muslims, from apostatizing from Islam.

The companionship of the Samiri to Moses, son of Imran, peace be upon him, and his esteemed position and status should have prevented him from deviation by making the calf and associating partners with Allah, the Almighty. Likewise, it

should have prevented the companions of Moses, the Prophet of Allah, peace be upon him, who numbered six hundred thousand individuals, and who witnessed the signs and miracles and understood the evidence and proofs, from gathering against their Prophet, while he was among them, and openly appointing his successor, inviting them, advising them, warning them against dissent, and cautioning them. However, they did not heed any of his words and instead devoted themselves to the worship of the calf besides Allah, the Almighty.

Similarly, the companions of Jesus, peace be upon him, were also protected from apostasy, yet they did not remain so. Instead, they deviated from his command, changed his law, and accused him of instructing them to worship him and to take him as a god alongside Allah, deliberately engaging in disbelief and deviation, willfully obstinate without any doubt, forgetfulness, or oversight.

If someone were to say: “If the situation is as you have described it, and the people have indeed fulfilled their obligation to the Commander of the Faithful, Ali, as you have portrayed, then why did the Commander of the Faithful, Ali, not agree with them on this matter? Why did neither the Ansar nor the Muhajirun support him in this regard? And why did the Commander of the Faithful, Ali, not confront them as he confronted the renegades, transgressors, and rebels?”

It was said to him: Not all Muslims agreed with them on this matter, nor did all the Ansar and Muhajirun follow them in it, even though the majority were content with it. However, those who were satisfied with it were the most numerous, and this is not necessarily an indication of correctness; rather, it is often a sign of deviation. The Quran speaks of this when

Allah, the Most High, says: “And most of the people, even if you strive [for it], are not believers.”¹

And He, the Most High, said: “And most of them do not believe in Allah except while they associate others with Him.”²

And He, the Most High, said: “And that most of you are defiantly disobedient.”³

And He, the Most High, said: “And indeed, many among the associates will lead others astray, except those who believe and do righteous deeds.”⁴

And He, the Most High, said: “And none believed with him except a few.”⁵

These are verses that are extensively established throughout the scripture.

While this statement may serve as evidence for what we have mentioned, the existence of this phenomenon is a testament to its validity as we described. Do you not see that most of creation, as time passes, become disobedient to Allah, the Most High, while only a few remain obedient to Him in sincerity? The majority of them are ignorant in any case, and the scholars, few in number, are known without doubt. The people of preservation⁶ and integrity among creation are individuals, and the people of virtues in religion and worldly matters are few. Thus, it is evident that the majority cannot be relied upon

¹ Quran, Surah Yusuf, 12:103

² Quran, Surah Yusuf, 12:106

³ Quran, Surah Yusuf, 12:103

⁴ Quran, Surah Yusuf, 12:109

⁵ Quran, Surah Hud, 11:40

⁶ “Taswun” means safeguarding oneself from faults or defects. [Source: “Aqrab al-Mawarid” 1:671]

in establishing correct rulings.

Furthermore, it has never been the case that a ruler existed without the people's condition being similar to their condition with Abu Bakr, Umar, and Uthman. This has been a recurring pattern up to our present time and will continue until the end of time. Don't you see how the entire nation united in abandoning Muawiyah ibn Abi Sufyan when his authority became apparent during the peace treaty with Hasan ibn Ali, peace be upon them, and everyone remained silent about him? He cursed the Commander of the Faithful, Ali ibn Abi Talib, may peace be upon him, from the pulpits, disparaged him during prayers, imposed taxes on Muslims for his rule, and permitted his disavowal with money.

Similarly, their situation was with Yazid, may Allah curse him, when he unjustly and oppressively killed Hussein ibn Ali, the grandson of the Messenger of Allah, peace be upon him, along with his beloved ones and the apple of his eye. He also captured his family, his women, and his children, mistreated them among the elites, forced them to travel on camels without saddles, violated the sanctity of the Prophet's Mosque in the Battle of Harrah¹, shed the blood of the believers, and

¹ The Battle of Harrah occurred during the days of Yazid ibn Muawiyah in the year 63 AH. Muslim ibn Uqbah was the commander of the army. He was known for his atrocious deeds and excessive behavior. They arrived in Medina and camped in Harrah and Aqim, to the east of Medina. The people of Medina came out to fight them, but they were defeated. Muslim ibn Uqbah killed three thousand five hundred men from the Mawali, fourteen hundred from the Ansar, and it was said that it was seventeen hundred, and thirteen hundred from the Quraysh. His soldiers entered the city, plundered the wealth, captured the offspring, and violated the sanctity of women. They brought the dignitaries of the city to pledge allegiance to Yazid ibn Muawiyah. [Sources: "Muruj al-Dhahab" 3:69, "Al-Kamil fi al-Tarikh" 3:63]

openly displayed apostasy from Islam. Yet, none among the nation openly condemned him, but rather they acquiesced to submitting to him, complying with him, following him, and submitting to his authority.

And the situation continued in the Ummah after Yazid, may Allah curse him, with the oppressive rulers from the Umayyad dynasty and Marwan, as we have described. This has been their pattern from the time of Adam, peace be upon him, until the time we are in now. People only look to those who gain consensus in leadership and authority and submit to them, as we have mentioned, avoiding any conflict with them whether they are from Allah or from Satan, whether they are just with their subjects or unjust with the transgressors.

Rather, we have found that the majority, in many cases, tend to favor the enemies of Allah, oppose His prophets, shed blood stubbornly for them, and obediently submit to the enemies of Allah, willingly and with preference. Sometimes, the majority may even consent to the unjust, the overpowering oppressor, the deficient fool, and the ignorant, and they would willingly accept and follow him. Thus, matters are left to him, following his whims and desires, and the righteous, deserving, wise, and knowledgeable are left in turmoil. Oppositions increase against him, and his rule becomes filled with trials, disputes, conflicts, and defenses. Indeed, scholars recognize what many of the prophets of Allah, peace be upon them, endured of harm, denial, rejection of their call, disregard for their rights, refusal to heed their summons, consensus against them, and the legitimization of shedding their blood.

So Allah, the Most High, informed us of this in what He narrated to us in the Quran concerning their stories. Therefore, those who followed the Pharaohs, Nimrod, the

kings of Persia, and the Romans in their misguidance, it is undeniable for anyone with intellect who has heard the scriptures and comprehended our explanation that there is no reliability in truth by mere consensus, nor is there legitimacy in falsehood due to disagreement. The crux of the matter in these two aspects lies in the arguments and evidences, as we have described, regarding the presence of consensus in misguidance, disagreement, and variance in guidance and correctness, as we have elucidated. There is no way to repel this except through obstinacy.

The Reason for the Abstention of the Commander of the Faithful, Ali (may Allah be pleased with him), from Jihad against those who preceded him

(Chapter) As for his statement, “Why didn’t the Commander of the Faithful, Ali (may Allah be pleased with him), fight against them as he fought against the apostates, the rebels, and the insurgents?” The Commander of the Faithful, Ali (may Allah be pleased with him), addressed this in what he manifested through the narrations. So, the response to this would be as follows:

He says, By Allah, if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed I would have cast the rope of Caliphate on its own shoulders, and would have given the last one the same treatment as to the first one.¹

¹ Nahj al-Balagha, Sermon of Shikshikiyyah.

This indicates that he (Ali) refrained from engaging in jihad against the early dissenters due to the absence of supporters, while he fought against the later ones because of the presence of allies. This comprehensive rectitude was in accordance with the knowledge of Allah, the Most High, and the conditions of His wisdom in His decrees.

If one were to say, “Has it not been narrated?”

From the Prophet (peace be upon him and his family) that he said, “Allah would not gather my Ummah upon misguidance.”¹

So, how can the consensus of the Ummah be valid in repelling what is rightfully deserved and in accepting what is contrary to the truth? That is undoubtedly a deviation without dispute.

It was said to him, “The first thing in this matter is that the narration you mentioned is not attributed to the Prophet (peace be upon him and his family). Rather, it has come through various reports differing in meanings and wording. Its validity has been refuted by a group of esteemed scholars, and it has been rejected by the leader of the Mu'tazilites and their Shaykh, Ibrahim ibn Siyar al-Nizam.”²

Furthermore, if what we have mentioned about the actions of the early Muslims towards Imam Ali (peace be upon him) is confirmed, then we cannot conclude by the consensus of the Islamic nation that they were satisfied with what the predecessors did to Imam Ali (peace be upon him). How can we make such a judgment when we know for certain, like

¹ See the response to this hadith in *Al-Ihtijaj*, p. 115; *Al-Khisal*, vol. 2, p. 549, H. 30. Its sources include *Sunan al-Tirmidhi*, 4:466/2167; *Musnad Ahmad* 5:145; *Sunan al-Darami* 1:29.

² See his biography in: *Tarikh Baghdad*, 6: 97/3131; *Seyar A'alaam al-Nubala*, 10: 541/172; *Lisaan al-Mizan*, 1: 67/173; *Al-Kuna wa al-Alqaab*, 3: 253.

necessity, the disagreement among the Ansar in pledging allegiance to the Imamate over the Muhajireen, and the rejection by Banu Hashim and their followers against everyone in their exclusivity in the matter without Imam Ali (peace be upon him)? Numerous reports have extensively documented the statements of a group of companions in rejecting what occurred and the oppression against Imam Ali (peace be upon him) through raising their voices and openly objecting.

And it was from the statements of Al-Abbas ibn Abdul Muttalib, the uncle of the Messenger of Allah (peace be upon him and his family), what people have known, as well as from Abu Sufyan ibn Harb and Al-Zubayr ibn Al-Awam, matters that are not hidden to those who have heard the news. Similarly, it includes statements from Ammar ibn Yasir, Salman, Abu Dharr, Al-Miqdad, Buraydah Al-Aslami, and Khalid ibn Sa'id ibn Al-'Aas in groups that require lengthy discussion to enumerate.

This invalidates what the opponent assumed regarding the belief in the consensus on the leadership of those who preceded Amir al-Mu'minin Ali (peace be upon him), as there is no doubt that there are opposing views in the consensus of the Ummah on Abu Bakr, Umar, and Uthman, except in the case of the opposition in the killing of Uthman ibn Affan, and the leadership of Muawiyah after the peace treaty of Imam Hasan (peace be upon him), and the obedience to Yazid after the events of Harrah, and the leadership of the Umayyads and the Marwanids.

Therefore, it is necessary to establish decisively through consensus on the mentioned three individuals, so that their leadership is confirmed and their correctness is determined, so

that all those we mentioned are their partners in leadership and the establishment of religious authority and sovereignty. Since the reason for this is the same for all, it is evident submission and compliance with consensus, abandoning denial and disagreement. This is what all scholars insist upon, and no one among the discerning ones contradicts it in belief.

If someone says: “Did not the companions of the Hadith narrate this?”

The Prophet (peace be upon him and his family) said: “The best of generations is my generation, then those who follow them, and then those who follow them.”¹

And Imam Ali (peace be upon him) said, ‘Indeed, Allah, the Most High, looked upon the people of Badr and said, ‘Do as you please, for I have forgiven you.’²

And Imam Ali (peace be upon him) said, ‘My companions are like stars; whichever of them you follow, you will be rightly guided.’³

How can it be justified alongside these hadiths that the companions commit sins or engage in major wrongdoing and transgressions?

It was said to him: “These are solitary narrations, and they are narrated through unreliable chains, with evident flaws in their

¹ Musnad Ahmad 2: 228, Sunan Abi Dawud 4: 214/4657, Sahih Muslim 4: 1962/210, and in it: “The best of my Ummah is the generation...”

² Musnad Ahmad, vol. 1, Hadith 80 and vol. 2, Hadith 295; Sahih Muslim, Book 4, Hadith 1941/161; Sahih al-Bukhari, vol. 6, Hadith 363/383; Sunan al-Darimi, vol. 2, Hadith 313.

³ Lisan al-Mizan, vol. 2, p. 137; Tafsir al-Bahr al-Muhit, vol. 5, p. 528; A’lam al-Muwaqqi’in, vol. 2, p. 223; Kunz al-’Ummal, vol. 1, p. 199/1002; Kashf al-Khafa’ wa Muzil al-Ilbas, vol. 1, p. 132; See also Takhrij al-Shafi, vol. 2, p. 246.

meanings and corruption. What has come in this manner does not contradict consensus, nor does it match the clear proofs and evidence of Allah. Even though there are reports that have come with authentic chains and have been narrated by trustworthy narrators among the followers of traditions, both Shia and Nasibi, who are close to consensus, they have invalidated these narrations based on clear contradictions contained within them, thus clarifying them.”

From among them...

What has been narrated from the Prophet (peace be upon him and his family) is that he said, ‘You will certainly follow the ways of those who came before you, hand span by hand span, and arm’s length by arm’s length, such that if they entered the hole of a lizard, you would follow them.’ The companions asked, ‘Do you mean the Jews and the Christians?’ He replied, ‘Who else?’¹

And the Prophet (peace be upon him and his family) said during his illness in which he passed away, ‘Tribulations will appear like portions of dark night, where one part would follow the other. The later ones will be worse than the former.’²

And the Prophet (peace be upon him and his family) said during his Farewell Pilgrimage to his companions, ‘Behold! Surely, your blood, your property, and your honor are sacred and inviolable like the sanctity of this day of yours, in this month of yours, in this city of yours. Behold! You will meet

¹ Musnad Ahmad, vol. 2, Hadith 511; Sunan Ibn Majah, vol. 2, Hadith 1322/3994; Sahih al-Bukhari, vol. 4, Hadith 326/249.

² Musnad Ahmad, vol. 3, Hadith 489; Majma al-Zawa’id, vol. 9, p. 24; Sunan Ibn Majah, vol. 2, Hadith 1310/3961.

your Lord and He will ask you about your deeds. I have conveyed the message. Behold! Let the one who is present convey it to the one who is absent. Behold! You will not revert to disbelief after me, striking each other's necks.'¹

And Ali (peace be upon him) said to his companions as well: 'Indeed, you will be gathered unto Allah, the Most High, barefooted, naked, on the Day of Resurrection. Surely, there will be brought before me people from my nation, and they will be taken to the left. I will say, 'O Lord, my companions!' It will be said, 'You do not know what they innovated after you. Indeed, they kept turning back on their heels since you parted from them.'²

And Ali (peace be upon him) said, 'O people! While I am at the Pond, groups of you will pass by me, and the paths will diverge among you. I will call you, 'Come to the path!' Then a caller from behind me will call, 'They changed after you!' So I will say, 'Away, away!'³

And Ali (peace be upon him) said, 'What is the matter with people who say that the Prophet's (peace be upon him and his family) mercy will not benefit on the Day of Resurrection? By Allah, my mercy is connected in this world and the Hereafter. O people, I will be waiting for you at the Pond. When you come, one man will say, 'O Messenger of Allah, I am so-and-

¹ Al-Jami' al-Sahih by al-Tirmidhi, vol. 4: 461/2159 and 486/2193; Sahih al-Bukhari, vol. 7: 182; vol. 8: 285/14 and vol. 9: 90/27; Sahih Muslim: vol. 3: 1305/29-31; Sunan Abu Dawood, vol. 4: 221/4686 (portion of it); Musnad Ahmad, vol. 1: 230; Sunan al-Nasa'I, vol. 7: 127 (portion of it); Sunan al-Darimi, vol. 2: 69 (portion of it).

² Sahih al-Bukhari, vol. 6, p. 108; Sahih Muslim, vol. 4, 2194/58; al-Jami' al-Sahih by al-Tirmidhi, vol. 4: 615/2423; Sunan al-Nasa'I, vol. 4: 117.

³ Musnad Ahmad, vol. 6, Hadith 297.

so, son of so-and-so,' and another will say, 'I am so-and-so, son of so-and-so.' I will say, 'As for lineage, I recognize it, but you have changed after me and reverted back to your old ways.'¹

And he (Ali) said, when the Dajjal (Antichrist)² was mentioned in his presence, "I am more fearful for some of you from my trial than from the trial of the Dajjal." And he (Ali) said, "Indeed, among my companions are those who will not see me after they part from me."³

In narrations of this kind, their explanation and their matter in the books among the scholars of Hadith are too well-known to require evidence to prove that the Book of Allah, the Almighty and Glorious, testifies to what we have mentioned. Even if no Hadith had come regarding it, it would suffice to explain what we have described.

Allah, the Exalted, said: "And Muhammad is not but a messenger. [Other] messengers have passed before him. So if he were to die or be killed, would you turn back on your heels [to unbelief]? And whoever turns back on his heels will never harm Allah at all; but Allah will reward the grateful."⁴ Thus, the Exalted informs about their apostasy after His Prophet, peace be upon him, with certainty and steadfastness.

And He, whose name is exalted, said: "And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty."⁵ Thus,

¹ Musnad Ahmad 3: 18 and 62 parts thereof.

² Kanz al-Ummal 14: 322/ 28812.

³ Musnad Ahmad 6: 307.

⁴ Quran 3:144

⁵ Quran 8:25

Allah, the Exalted, warned them against temptation in religion and informed them that it would generally encompass them, except for those who are protected by Allah's safeguard from sins.

And He, the Exalted, said: "Do people think that they will be left to say, 'We believe' and they will not be tested? And We have certainly tested those before them. So, Allah will surely know those who are true, and He will surely know the liars. Or do those who do evil deeds think they can outrun Us? Evil is what they judge."¹ This is explicit in informing about their trial after the Prophet, peace be upon him, through testing and distinguishing them by their deeds.

And His saying, the Exalted: "O you who have believed, whoever of you should revert from his religion, Allah will bring forth [in place of them] a people He will love and who will love Him"² to the end of the verse is evidence of what we have mentioned.

And His saying, the Exalted: "Or do those in whose hearts is disease think that Allah will not expose their [feelings of] hatred?"³ further elaborates on what we have explained.

And if we were to thoroughly examine what is in this topic from the verses of the Quran and the narrations from the Messenger of Allah, peace be upon him, the discussion would extend widely and the book would become lengthy.

And in the statement of Anas bin Malik: "The Messenger of Allah, peace be upon him, entered Medina, and everything in it was illuminated. Then, when he (Ali) died, everything in it

¹ Quran 29:1-4

² Quran 5:54

³ Quran 47:29

became dark. And we had not yet shaken the dust off our hands from burying the Prophet, peace be upon him, until we felt a strangeness in our hearts.”¹

A just witness over the people with what we have clarified.

While we address the questioner involved with anomalous and contradictory reports, we have previously narrated and confirmed that the companions of the Messenger of Allah, peace be upon him, whom you imagined to be free from committing sins and acquiring misdeeds, are the same ones who besieged Uthman bin Affan, testified against him for apostasy from Islam, deposed him from the leadership of the people, and shed his blood, deeming it lawful. They are the ones who broke their pledge to the Commander of the Faithful, Ali, after agreements and oaths, fought against him in Basra, and shed the blood of Muslims. They are the unjust in Syria, among them are the leaders who deviated from the religion and faith, and previously, a majority of them refused to pay Zakat until an Imam of justice, according to you, waged war against them, took their progeny as captives, and ruled them as apostates, disbelievers, and astray.

If you claim that they were correct in what we have narrated of their affairs, then this position itself is a cause for shame. And if you judge them, or some of them, to be mistaken and committing sins, then your narrations are invalidated, and what you have clarified as faults is contradicted. It is also said to you: These companions, about whom you have narrated the reports, and whom you are deceived by their association with the Prophet, peace be upon him, including the foremost among

¹ Al-Jami' al-Sahih by al-Tirmidhi 5: 588/ 3618; Musnad Ahmad ibn Hanbal 3: 221/ 268; Sunan Ibn Majah 1: 522/ 1631.

them and the best, the people of Badr, whom you claim Allah has guaranteed forgiveness and pleasure, are the same ones the Quran spoke of disliking jihad and arguing with the Prophet, peace be upon him, about leaving it and being stingy in supporting him, desiring the worldly life over the reward. Thus, He, whose name is exalted, said: “Just as your Lord brought you out of your home for a true cause, while indeed a group among the believers were unwilling, arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on. And when Allah promised you one of the two groups (of enemies) that it would be yours and you wished that the one without arms would be yours, but Allah intended to establish the truth by His words and to eliminate the disbelievers that He might establish the truth and abolish falsehood, even if the criminals disliked it.”¹

Then, Allah, the Exalted, rebuked them for their dissent against His Prophet, peace be upon him, knowing their malevolent intentions, and commanded them to obedience and sincerity. He provided examples in what He informed about their hidden affairs and innermost thoughts, and He warned them against the trial of committing vile deeds. He enumerated His blessings upon them so that they would be grateful and obey Him in what He called them to do. He warned them of punishment for betraying Allah, whose majesty is exalted, and His Messenger, peace be upon him. Thus, He, the Exalted, said: “O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order]. And do not be like those who say, ‘We have

¹ Surah Al-Anfal (The Spoils of War), 8:5-8, and in some additions: their hypocrisy.

heard,' while they do not hear. Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason. If Allah had known any good in them, He would have made them hear, and if He had made them hear, they would still have turned away while they were refusing. O you who have believed, respond to Allah and to the Messenger when he calls you to what gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered. And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty. And remember when you were few and regarded as weak in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things that you might be grateful. O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]. And know that your properties and your children are but a trial and that Allah has with Him a great reward."¹

And similarly, what He emphasized to them about the obligation of patience in jihad and His threat of anger upon defeat due to what He knew of their lack of insight. Yet, they did not heed His warning and surrendered His Prophet, peace be upon him, to his enemy time and again.

And so He, the Exalted, said: "O you who have believed, when you meet a force, then stand firm and remember Allah much that you may be successful."² O you who have believed, when you meet those who disbelieve advancing [in battle], do not

¹ Quran 8:20-28

² Quran 8:45

turn your backs to them. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination.”¹

And indeed, He, whose name is exalted, informed about the general state of those who were present at Badr among the people, their love for life, their fear of death, and their presence in that place out of greed for spoils and wealth, and that they had no intention of supporting Islam. Thus, the Exalted said: “When you were on the near side of the valley, and they were on the farther side, and the caravan was below you. And if you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allah might accomplish a matter already destined - that those who perished [might perish] upon evidence and those who lived [might live] upon evidence. And indeed, Allah is Hearing and Knowing. When Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you]. Indeed, He knows the contents of the hearts.”²

And He said about the people, specifically by name, when their Prophet, peace be upon him, ordered them to go out to Badr, they hesitated, made excuses to him, and resisted going out with him.

Have you not seen those who were told to restrain their hands, establish prayer, and give zakat, but when fighting was

¹ Quran 8:15-16

² Quran 8:42,43

prescribed for them, suddenly a group of them feared people as or more than they fear Allah? They said, “Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us to a near term.” Say, “The enjoyment of this world is little, and the Hereafter is better for the one who fears Allah; and you will not be wronged, [even] as much as a thread [inside a date seed]. Wherever you may be, death will overtake you, even if you are in fortified towers.”¹ And when it came to prisoners, they had their opinion, “[It is] not [befitting] for a prophet to have prisoners until he has thoroughly subdued the land. You [people] desire the goods of this world, but Allah desires the Hereafter. And Allah is Mighty and Wise. Had it not been for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.”²

And He, the Exalted, informed with a text that does not admit of interpretation, that they desired the worldly life over the Hereafter and preferred the immediate [life] over the ultimate, and they deliberately committed acts of disobedience which, had it not been for Allah’s prior knowledge and His decree, would have hastened their punishment.

And the Exalted said about their story on the day of Uhud and their defeat by the disbelievers, and the surrender of the Prophet, peace be upon him: “When you were climbing and not turning back for anyone, and the Messenger was calling you from behind you. So He rewarded you with distress upon distress so that you would not grieve for what escaped you or what struck you. And Allah is fully aware of what you do.”³

¹ Quran 4:77,78

² Quran 8:67,68

³ Quran 3:153

And He, whose name is exalted, said about their story at Hunayn when they turned their backs, and no one remained with the Prophet, peace be upon him, except the Commander of the Faithful, Ali, and Al-Abbas bin Abdul Muttalib, may Allah be pleased with him, and seven from Banu Hashim, with no one else among the people with them.¹ “And [remember] the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth narrowed for you with its vastness; then you turned back, fleeing. Then Allah sent down His tranquility upon His Messenger and upon the believers,”² meaning the Commander of the Faithful, Ali, and those who remained patient with him from Banu Hashim, unlike the rest who fled.

And He, the Exalted, said about their breaking the covenants of the Prophet, peace be upon him, while he was alive and present among them.

And certainly they had made a covenant with Allah before, that) they would not turn (their) backs; and Allah’s covenant shall be inquired of.³

And everyone who has heard the news knows what many of them did while the Prophet, peace be upon him, was alive among them, and revelation would descend upon him rebuking, reproaching, and threatening them, yet that did not deter them from committing the sins they did, including:

It is narrated that the Prophet, peace be upon him, was giving

¹ Irshaad al-Mufid, p. 74; Majma’ al-Bayaan, vol. 5, p. 28; al-Seerah al-Halabiyyah, vol. 3, p. 67; Tarikh al-Ya’qubi, vol. 2, p. 62 with differences.

² Quran 9:25,26

³ Quran 33:15

a sermon on the pulpit on Friday when a caravan of Quraysh arrived from Syria, with them playing drums, whistling, and engaging in what Islam forbade. They left the Prophet, peace be upon him, standing on the pulpit and dispersed from him to amusement and play, preferring it over listening to the Prophet's admonition and what he recited to them from the Quran.

And Allah, the Mighty and Majestic, revealed concerning them: "And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers."¹

And the Messenger of Allah, peace be upon him, was praying with them one day when a man with poor eyesight came wanting to go to the mosque for prayer and fell into a well that was there. They laughed at him, mocked him, and disrupted the prayer, showing neither respect for the religion nor awe of the Prophet, peace be upon him. When the Prophet, peace be upon him, finished the prayer, he said, 'Whoever laughed should redo their ablution and the prayer.'²

And when Aisha and Safwan ibn al-Mu'attal³ were delayed during the expedition of Banu al-Mustaliq, they hurried to

¹ Taweel al-Aayaat, vol. 2, p. 693, H. 3; Tafsir al-Qummi, vol. 2, p. 367; Majma' al-Bayaan, vol. 10, p. 433; Musnad Ahmad, vol. 3, pp. 313 and 370; Sahih al-Bukhari, 6, 267/393; Al-Jami' al-Sahih by al-Tirmidhi, 5, 414/3311; Jami' al-Bayan by al-Tabari, 28, 67; Al-Durr al-Manthur, 8, 165, and the verse is from Surah Al-Jumu'ah 62:11.

² Sunan al-Daraqutni 1: 161-172 through various chains; Tarikh-e-Baghdad 9: 379 and Kanz al-Ummal 9: 331/ 26281.

³ See his biography in 'Usad al-Ghaba' 3:26; 'Al-Jarh wa al-Ta'dil' 4:420/1844; 'Siyar A'lam al-Nubala'' 2:545/115; 'Al-Isaba' 3:250/8084.

accuse her with Safwan, slandering her with indecency, and committed slander in that matter. And among them, on the night of Al-Aqaba, was the effort to scare her camel and the endeavor to dismount him from it and kill him with that action, which was what happened. Then, they did not cease to lie about him in the reports until it reached him.

He said, ‘The lies about me have increased, so whatever hadith comes to you from me, compare it to the Quran.’¹

If their disregard for the religion and belittling of the laws of their Prophet, peace be upon him, were to be indicated by nothing else but the fact that they had received the rulings of Islam unanimously from him, yet when he passed away, they diverged entirely in those rulings, it would suffice to reveal their state and clarify their matter, and how evident it becomes when we have mentioned some aspects that those who take heed can discern, even though we refrained from mentioning more for the sake of brevity. As for those among them who outwardly supported the Prophet, peace be upon him, with faith, those who would perform prayers with him, give zakat, spend in the way of Allah, attend jihad, but inwardly harbored disbelief and hostility, the Quran has spoken of them just as it has spoken of those whose hypocrisy was apparent.

Allah - the High - said, “Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.”²

And He, whose name is exalted, said about them, ‘ And nothing hinders their spendings being accepted from them,

¹ Al-Ehtijaj, vol. 2, p. 447

² Quran 4:142

except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.’¹

Allah - the High - said, “And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement”²

He – Glorified be He - said, “And if We please We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of (their) speech; and Allah knows your deeds.”³

He – Majestic and Mighty be He - said, “And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?”⁴

And He said about them, as they surrounded the Prophet, peace be upon him, and placed their assemblies to his right and to his left, to confuse the believers with that.

“But what is the matter with those who disbelieve that they hasten on around you, On the right hand and on the left, in sundry parties? Does every man of them desire that he should

¹ Quran 9:54

² Quran 9:101

³ Quran 47:30

⁴ Quran 63:4

be made to enter the garden of bliss? By no means! Surely We have created them of what they know.”¹ Then Allah the Almighty showed His Prophet, peace be upon him, a group of them and commanded him to be conciliatory towards them and to overlook those among them whose outward appearance was of hypocrisy. He said, “They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.”²

He said: “Take to forgiveness and enjoin good and turn aside from the ignorant.”³ And – the High – said: “And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.”⁴

And He designated for them a specified share in charity and a decreed portion in the spoils of war, and they were among those we counted and about whom we recited the Quran and narrated reports regarding their conditions. They were part of the companions, encompassed by the name of companionship, and their association with the Prophet, peace be upon him, is recognized across their ranks in mistakes, intentional actions, misguidance, and hypocrisy, as we have explained. So, would a rational person, after this, cling to the mention of companionship and witnessing the Prophet, peace be upon

¹ Surah Ma’rij (70), Verses 36-39

² Surah Tawbah (9), Verse 95

³ Surah Aa’raaf (7), Verse 195

⁴ Surah Fusselat (41), Verse 34-35

him, as a definitive proof of correctness in action, and would that necessitate infallibility and support except that he is forsaken, barred from clarification?

Section on the claim that exoneration is exclusive to the people of Saqifah and those who followed them, and the pardon of those who fled on the day of Uhud, its refutation, and the discussion on the ten promised Paradise

(Section) If someone says, “We do not deny that during the time of the Prophet, peace be upon him, there were groups among the people of hypocrisy who concealed themselves with Islam, and among them were those whose matters were hidden from the Prophet, peace be upon him, and those whom revelation exposed and God Almighty made known to His Prophet, peace be upon him. We also do not deny that there were instances where a group of the virtuous companions erred inadvertently from the correct path and made mistakes in retreat from what was required of them in persevering in jihad. For God Almighty has forgiven them, as He revealed in the Quran regarding this matter.”

However, we prevent you from criticizing the people of Saqifah and those who followed them from among those with precedents and virtues, and those whom the Messenger of God, peace be upon him, assured of safety and judged to be correct, and informed that they are among the people of Paradise, like Abu Bakr, Umar, Uthman, and Ali, may God be pleased with them, Talhah, Zubair, Sa’d ibn Abi Waqqas, Sa’id ibn Zayd ibn Nufayl, Abdur Rahman ibn Awf Al-Zuhri, and Abu Ubaidah ibn Al-Jarrah.

The Prophet, peace be upon him, said about them, “Ten of my companions are in Paradise.”¹

Based on what is established in the reports and those who are close to them in virtues and equal to them in deserving rewards, it is necessary that the discussion concerning these people should be specific rather than general regarding the followers and companions.

It was said to them: “Had your inquiry about the past been about specific individuals whom you have generalized without distinction, our response would have been issued accordingly, with differentiation and specificity. However, you clung to the encompassing name, deceived by the entitlement to the designation of companionship and followership unconditionally. We have clarified for you the mistake in what you presumed about it, in a manner that cannot be repelled in all respects and for all reasons.”

And now, if you have shifted away from that question and based your argument specifically on those you mentioned, rather than on all the companions, then the greatest of your principles in this discussion has fallen. The companionship, followership, witnessing, hearing of revelation and the Quran, performing prayers, giving zakat, spending in charity, and jihad have been removed from necessitating mercy and approval. The argument, in general, has fallen regarding infallibility from major sins and apostasy from Islam with that and with what you have narrated from the Prophet, peace be upon him, in reports. Nothing remains for those you support and believe in their leadership except assumption and

¹ Sunan Abi Dawud, vol. 4, p. 211, H. 4649; Sunan al-Tirmidhi, vol. 5, p. 648, H. 3748; Kanz al-Ummal, vol. 11, p. 638, H. 33105, and p. 646, H. 33137, with variations.

partisanship for individuals, imitation in belief, and reliance on what amounts to rumors¹ and myths, and what does not stand up to scrutiny and examination. We will show you the truth of this in what we will present in the discussion, God willing.

(Section) And regarding what we recited in the chapter on prisoners and God Almighty's statement about the intention of the one alluded to, for the allure of this worldly life and His decree upon him with the deserving of expedited punishment, had it not been for what was lifted from the nation of the Messenger of God, peace be upon him, regarding that, and delayed for those deserving among them until the Day of Return. This specifically concerns Abu Bakr and those who shared his intention and will in that matter, as he was the one indicated in the matter of the prisoners, based on the consensus of the nation and agreement. Thus, the precedents and virtues did not protect him, as you claimed for him from the reports about his end and the assurance of Paradise, as you have fabricated from the error in the religion of God, the Almighty and Glorious, and the deliberate sinning against God and preferring the immediate worldly gains over the reward from God Almighty. This led to what revealed his innermost intentions and God's declaration of his deserving of His punishment, along with Umar, Uthman, Talhah, Zubair, Abdur Rahman, Sa'd, Sa'id, and Abu Ubaidah ibn al-Jarrah, among those who fled on the day of Uhud, and to whom the warning from God, the Almighty and Glorious, was directed, and they were reprimanded and rebuked for the sins they had committed, as stated in the verse of God Almighty, "When you were ascending and not casting a backward glance at anyone"²

¹ Which means the tales of the night. See Al-Nihaya, vol. 2, p. 399.

² Surah Aal-e-Imran (3), verse 153

till the end of the verse.

And similarly was his condition on the day of Hunayn, without disagreement among the narrations, and none of them stood firm with the Prophet, peace be upon him. Abu Bakr was the one who on that day was impressed by the multitude of people and said, “Today we will not be overcome due to scarcity.” Then he was among the first to flee, and those of the people who turned their backs. So, God Almighty said, “And on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was constrained upon you despite its spaciousness, then you turned back, fleeing.”¹ He was specifically reprimanded for his statement, which was not directed at anyone else, and he shared in the blame with the others for breaking the covenant and the agreement.

And there was from him and his companion on the day of Khaybar what was undisputed among the people of knowledge, and that was the first battle the Muslims attended after the Pledge of Ridwan. They did not fulfill their covenant with God Almighty, despite the recent pledge, and they returned the banner of the Messenger of God, peace be upon him, in the worst form of retreat. The Messenger of God, peace be upon him, described them as deserters and expelled them from the love of God, the Almighty and Glorious, and the love of His Messenger, peace be upon him, through the implications of his statement to the Commander of the Faithful, Ali, may peace be upon him, and what the address indicates where he says:

“I will indeed give the banner tomorrow to a man who loves

¹ Surah Taubah (9), verse 25

Allah and His Messenger and is loved by Allah and His Messenger. He is persistent, not a deserter, and he will not return until Allah grants victory through his hands.” He then gave it to the Commander of the Faithful, Ali.

This, and all the people entered, except for the Commander of the Faithful, Ali, in the statement of God Almighty:

And certainly they had made a covenant with Allah before, that) they would not turn (their backs; and Allah’s covenant shall be inquired of.¹

As for what they clung to regarding the pardon granted to them in the statement of God Almighty, “Indeed, those of you who turned back on the day the two groups met, it was only Satan who caused them to slip because of some of what they had earned. But indeed, Allah has forgiven them”² till the end of the verse, it is peculiar and indicates their ignorance and the weakness of their intellects. This is because, by clinging to the precedents they claimed for their leaders, the judgments, and the reports about the outcomes, they aimed to deflect the attribution of injustice to them and the error in denying the explicit support for the Commander of the Faithful, Ali, and denying his rights after the Prophet, peace be upon him, which necessitated the attribution of error to them during the life of the Messenger, peace be upon him, and the judgment upon them for breaking covenants and committing major sins, directing blame and threat towards them for that reason. Then they engaged in seeking stratagems to extricate them from that, and sought ways to justify forgiving them for what they

¹ Surah Ahzab (33), verse 15

² Surah Aal-e-Imran (3), verse 155

could not defend against their opposition to God Almighty and His Prophet, peace be upon him, while he was among them. How unnecessary this confusion and recklessness would have been if they had followed the path of guidance and not let partisanship lead them into entanglement and stubbornness.

Furthermore, the pardon from Allah, the Exalted, may be for the immediate punishment, or it may be for the delayed torment, or it may be for both, if He wills. There is nothing in the verse that states He has pardoned them in every aspect, nor that He will pardon them on the Day of Return. Rather, its apparent meaning indicates the past rather than the future, and this is supported by the statement of God Almighty, “And indeed, they had previously made a covenant with Allah not to turn their backs, and the covenant of Allah was to be questioned.”¹

It has been established that pardon does not occur in every case, and if there is pardon, it was specifically for being spared from questioning. Therefore, the meaning of pardon, as we have mentioned, must be in this world for the immediate and not for the delayed, just as He, the Exalted, pardoned them on the day of Badr for their opinion regarding the prisoners. And He has informed that had it not been for what was decreed in His book from averting punishment from the nation of Muhammad, peace be upon him, and refraining from hastening their punishment with retribution, a great punishment from His Majesty would have touched them. Or the pardon must be for specific individuals among the people, not for all; otherwise, it would contradict the Quran.

Regardless of which of the two aspects the pardon for the

¹ Surah Ahzab (33), verse 15

mentioned individuals is established, the matter has moved beyond the control of our opponents in exonerating those whom they advocate for leadership, veneration, and allegiance to, because a claim cannot be distinguished except by evidence, and the only evidence the people have is what we have recited regarding the pardon, which in itself does not necessitate change and distinction due to its lack of comprehensiveness and occurrence in every situation.

Moreover, even if we conceded to them the pardon for those individuals as they wish, it would not necessarily absolve them of the sins they accrued thereafter, nor would it prove their infallibility in future times, nor their avoidance of intentional sins and doubts. So, where is the basis of their argument in what they have relied upon, if not for the weakness of opinion and certainty?

As for what they claim against the Prophet, peace be upon him, from

His statement, "Ten of my companions are in Paradise."¹

Then they named Abu Bakr, Umar, Uthman, and those previously mentioned in what we narrated, which is dismissed without merit.

Among the reasons is that the one who narrated it, as they claim, from the Prophet, peace be upon him, is Sa'id ibn Zayd ibn Nufayl, who is one of the ten mentioned in the wording of the hadith as they explained it. It has been established that if someone commends others while including themselves in the commendation, such self-commendation is not accepted in the law of Islam. Similarly, if someone bears witness for others in a matter from which they themselves benefit, their testimony

¹ The sources of the Hadith are mentioned on page 66.

is not accepted by consensus.

And among the reasons is: Sa'id is a single narrator, and the narration of a single individual does not conclusively establish the truth before Allah, the Exalted.

And among the reasons is: Rational evidence prohibits certainty of Paradise and immunity from Hell for those who commit grave sins and are not infallible from error and misguidance. For if one were assured of what we have mentioned, while being outside of infallibility as we described, it would tempt them into committing sins and misdeeds, indulging in what their nature and desires invite them to, because they would feel safe from punishment, reassured by the promise of a good outcome and the reward in Paradise that has been guaranteed to them. This is invalid and cannot be attributed to the Wise, the Exalted, nor is it sound from Him in managing His servants.

When what we have mentioned is established, and the community agrees on the absence of infallibility from those whose names are included in the report, except for the Commander of the Faithful, Ali, due to the Shia belief in his infallibility and his distinction from the group in being guided to correctness, it is proven that the hadith is false and fabricated, attributed to the Prophet, peace be upon him.

(Section) Moreover, it is said to them: If the report were as you claim, authentic, and if the consensus on it from the community, as you allege, were true, then Abu Bakr, Umar, and Uthman would indeed have been guaranteed safety from the punishment of Allah by it, and any blame on them would in reality be removed. If that were the case, those individuals would not have been anxious at the time of their death about meeting Allah the Exalted, nor would they have been

disturbed by the prospect of being judged for their deeds, believing them to be pleasing to Allah, the Glorious, and they would not doubt their triumph in the reward of Allah, the Mighty and Majestic.

And they would have been as reassured of Allah's pardon, trusting in the Prophet's, peace be upon him, report, as the Commander of the Faithful, Ali, was in his supplication to Allah, the Mighty and Glorious, during his life, asking Allah the Exalted to take him unto Him and to hasten his happiness with the promise of martyrdom. And at the time of his death, he showed joy at the prospect of meeting the Messenger of Allah, peace be upon him, and he looked forward to meeting Allah, the Mighty and Glorious, knowing his place with Him and his position in His reward. It has been previously said by the righteous that whoever obeys Allah loves the meeting with Him, and whoever disobeys Him dreads the meeting.

The apparent report is that Abu Bakr was invoking woe and destruction upon himself at the time of his death, and Umar wished he were dust upon his death, wishing his mother had not given birth to him, and that he escaped from his deeds breaking even, neither for him nor against him. And the distress shown by Uthman ibn Affan during the siege against him and his certainty of his demise is evidence that the people did not know from the Messenger of Allah, peace be upon him, what the report entailed regarding their entitlement to Paradise under all circumstances, nor were they assured of safety from the punishment of Allah, the Exalted, due to the reprehensible actions they had committed.

Furthermore, how could Uthman ibn Affan have neglected to use this report as an argument, if it were true, against those besieging him on the day of the siege of his house? What

prevented him from invoking it in his defense against the legitimization of his bloodshed, when it is established in the law that the blood of the people of Paradise is sacrosanct? Why did he cling to every other possible argument to defend himself and not mention this report among what he relied on in this context? No, if the matter were as the ignorant suppose regarding the authenticity of this hadith from the Prophet, peace be upon him, or its narration during Uthman's time, he would not have neglected to rely on it as we have explained.

Even if we were to concede to them what they wish for regarding the authenticity of the report from the Prophet, peace be upon him, it would not enable them to refute what we mentioned about the leadership of the Commander of the Faithful, Ali, and the people's denial of the obligation to obey him based on suspicion and obstinacy. This is because they were aware of what transpired between the Commander of the Faithful, Ali, and Talhah and Zubair regarding their divergence in religion, mutual accusations of error and misguidance, war, and the shedding of blood deemed permissible rather than prohibited, with all parties leaving this world outwardly adhering to that position without retracting it in a manner that would establish knowledge and certainty.

If what occurred from both parties was correct, despite what we mentioned, it cannot be denied that the Commander of the Faithful, Ali, believed he was the Imam immediately after the Prophet, peace be upon him, without interruption, and that Abu Bakr, Umar, and Uthman held a contrary view while also considering themselves to be correct.

If one of the parties was in error, it cannot also be denied that those who preceded the Commander of the Faithful, Ali, in leadership and those who disputed his right were against what

is correct, even if they were all among those deserving of reward. And if both parties in the Battle of Basra were misguided, this does not harm their entitlement to bliss and safety from Hellfire. Those who preceded in leadership and opposed it were mistaken, even if they were among those destined for paradise, and this does not affect their safety from the punishment of the blazing fire. This is closer to reality because what happened with the people of Basra occurred, adding to it the war, the shedding of blood, and the declaration of disassociation and immorality.

And if our opponents claim that the rightful party among the two is the Commander of the Faithful, Ali, and his companions, excluding those who opposed them, yet the opponents repented before leaving this world in matters between them and Allah, the Mighty and Glorious, as indicated by the report and what it entails regarding their entitlement to the reward of Allah the Almighty, indeed.

Thus, it is said to them that those who preceded the Commander of the Faithful, Ali, were misguided, yet they repented before leaving this world in their innermost selves and in what is between them and their Creator, even if this was not apparent, as indicated by the report as they arranged it. This undermines their intention in what they clung to from the hadith in denying the text on the leadership of the Commander of the Faithful, Ali, due to the precedence of those they named and claimed to be of the people of Paradise. It is not permissible for them to deny the truth in all respects, and Allah is the best of helpers.

Chapter on the Claim that the Verse ‘The Foremost, the First’ Made Paradise Obligatory for Abu Bakr and His Companions, and Its Refutation

(Section) If someone says: ‘I will forego clinging to the report about the Prophet that these people are in Paradise, due to the criticisms you have levied against it from which I find no escape, but inform me about the verse of the Almighty: ‘And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great success.’¹ Does this not make Paradise obligatory for Abu Bakr, Umar, Uthman, Talha, Zubair, Sa’d, and Sa’id, and thereby prevent the possibility of them erring in religion or deviating from the straight path? How then can it be valid to say, in light of this, that the Imamate was below them for the Commander of the Faithful, Ali, and that they usurped his right by precedence unjustly, a right that was certainly his? Is this not contradictory?

It was said to him: ‘Indeed, Allah, exalted be He, does not promise anyone a reward except on the condition of sincerity and fulfillment of what the reward is promised for. It is more significant than to strip the apparent meaning of the promise from its conditions due to the evidence and proof that reason provides.’

And if the matter is as we described, there is a pressing need to verify the actions of those mentioned in terms of precedence

¹ Surah Tawbah (9), Verse 100

and obedience to Allah in complying with His commands outwardly with sincerity, and then fulfilling them as we have mentioned, so that the promise of divine pleasure and everlasting bliss may be realized for them. However, there is no evidence established for this, nor is there a proof for those mentioned that would necessitate knowledge and certainty. Therefore, there is no point in clinging to the apparent meaning of the verse, especially since the promise of divine pleasure from Allah was directed to the first forerunners among the Muhajireen and the Ansar, not to the first followers.

And those whom I have named as preceding the Commander of the Faithful, Ali, and those whom I have included in the mention, were not among the first in precedence; rather, they were among those who followed the first, and those who followed the followers.

And the foremost among the Muhajireen are the Commander of the Faithful, Ali, and Ja'far ibn Abi Talib, and Hamza ibn Abdul-Muttalib, and Khabbab, and Zaid ibn Harithah, and Ammar, and their like.

And among the Ansar, the well-known leaders such as Abu Ayyub, and Sa'd ibn Mu'adh, and Abu al-Haytham ibn al-Tayyahan, and Khuzaymah ibn Thabit, known as the possessor of the two testimonies, and those who were of their rank among the Ansar.

As for your companions, they belong to the second tier of those we have mentioned, and the promise was made to those who preceded in faith, not to them, as we have clarified. This refutes what you have assumed.

Chapter on the Claim that the Verse Promises Paradise Generally to Believing Men and Women, and the Truthful, and Its Refutation

(Section) Then it is said to him: Allah has promised the believing men and women generally, just as He promised the foremost among the Muhajireen and the Ansar. This does not entail the negation of error from everyone entitled to the name of believer, nor does it guarantee infallibility from misguidance, nor does it absolutely assure Paradise under all circumstances.

Allah has promised the believing men and women gardens under which rivers flow, wherein they shall dwell forever, and pleasant dwellings in gardens of perpetual residence; and greater [still] is Allah's good pleasure. That is the supreme triumph.¹

If the reward is obligatory for those who preceded the Commander of the Faithful, Ali, under all circumstances because they merit the description of being among the first forerunners from the Muhajireen and the Ansar as claimed in the argument, then the same must be obligatory for everyone who merits the name of a believer under any circumstances, as per what we have recited. However, this is a position that no one among the Muslims would agree to.

And it is also said to him that Allah has promised the truthful the same, guaranteeing them forgiveness and pleasure, for He, exalted be He, said: 'This is the day when the truthful will benefit from their truthfulness. For them are gardens beneath which rivers flow, wherein they will abide forever, Allah being

¹ Surah Tawbah (9), Verse 72

pleased with them, and they with Him. That is the great victory.’¹

Does this then necessitate that every person who is truthful in their speech be guaranteed infallibility from misguidance and be assured of everlasting reward, even if their actions are accompanied by grievous misdeeds?

If he says yes, he departs from the religion of Islam, and if he says no, that it is not obligatory for some reason, then it is said to him in the case of the verse concerning the forerunners just as he has said, for he will find no difference.

And it is also said to him, what do you make of the words of Allah, exalted be He: ‘And give glad tidings to the patient, who when disaster strikes them, say, “Indeed, we belong to Allah, and indeed to Him we will return.” Those are the ones upon whom are blessings from their Lord and mercy, and those are the rightly guided.’²

Do you say that everyone who is patient in adversity and says ‘Indeed, we belong to Allah, and indeed to Him we will return’ is guaranteed infallibility and safety from punishment, even if they oppose you in belief or even oppose Islam itself?

If he says yes, his disgrace becomes apparent, and if he says no, that it is not obligatory and interprets the verse as specific rather than general, his reliance on the general applicability of the verse about the forerunners collapses. He no longer has any clear basis regarding the confusion about the Imamate of the Commander of the Faithful, Ali, and the errors of those who preceded him, as we have mentioned.

And this is a topic that if we were to elaborate on and

¹ Surah Maaedah (5): Verse 119

² Surah Baqarah (2): Verses 155-157

exhaustively discuss its meanings, the discourse would become lengthy. However, what we have summarized here is sufficient for those of understanding.

(Section) If someone says in response that it is not permissible to specify the foremost forerunners or to impose conditions on them because He, exalted be He, has imposed conditions on the followers and specified them with His statement, ‘And those who followed them with good conduct.’¹

If there had been among the foremost forerunners anyone whose actions were not entirely praiseworthy, He would not have unequivocally expressed His pleasure with them in that statement, and He would have imposed conditions, just as He did with those followers associated with them.

It was said to him: The first issue with this topic is that by this argument, you have granted the forerunners infallibility from sins and removed the possibility of errors and defects affecting them, while the community universally disagrees with this. Those you claim are explicitly referred to in the verse are subject to criticism: the Shia accuse the predecessors of the Commander of the Faithful, Ali, of errors; the Mu’tazila, the Shia, and most of the Murji’ah, as well as scholars of hadith, denounce Talha and Zubair for fighting against the Commander of the Faithful, Ali; the Kharijites blame the Commander of the Faithful, Ali, disassociate from him, from Uthman, Talha, and Zubair, and from those in their camp, and deem them infidels for their war against and allegiance to Uthman ibn Affan. Hence, it is understood that to assert infallibility for those whom Allah, exalted be He, meant in the verse about His pleasure is false, and to hold this view is to

¹ Surah Tawbah (9): Verse 100

deviate from the consensus.

Moreover, His exalted saying, ‘And those who followed them with good conduct, Allah is pleased with them and they are pleased with Him,’¹ is not a condition for the followers but rather a description of their following and a distinction from other types which do not necessitate mercy and forgiveness. This does not invalidate the specificity in the case of the forerunners and the conditions on their actions as we have mentioned.

Moreover, we have clarified that by the ‘foremost forerunners’, we mean the first tier of the Muhajireen and the Ansar, and we have named them specifically. Those who preceded the Commander of the Faithful, Ali, and opposed him are not among the first; although among them are a group from the followers. We do not deny that the general description of the forerunners from the people implies that they are among those rewarded with the gardens of bliss, generally rather than specifically. This also undermines their reliance on what was mentioned regarding the followers, considering that it is not impossible for the condition set for the followers to also apply to the forerunners, and it suffices to mention the forerunners briefly because their mention comes with an implied association.

This is akin to the saying of the Almighty, ‘And Allah and His Messenger are more deserving that they please Him,’² and His saying, ‘And those who hoard gold and silver and do not spend it in the way of Allah, then give them tidings of a

¹ Surah Tawbah (9): Verse 100

² Surah Tawbah (9): Verse 62

painful punishment.’¹

And it is also said to him, does not Allah the Exalted say, ‘Every soul is held in pledge for what it has earned, except the companions of the right.’²

And among those not explicitly mentioned or exempted by the text are children, the intellectually disabled³, animals, and the insane. The explicit exemption in the text⁴ serves to exempt those who are of sound mind.

Why then is it denied that the condition for the forerunners is like the condition for the followers, and that the wording mentioned for the forerunners is present for the followers as well? This is clear to those who contemplate it.

Moreover, what we have mentioned about the report and explained that it is not permissible for the Wise Almighty to guarantee Paradise except on the condition of sincerity, due to the wisdom that prevents incitement to sin, invalidates their assumption in interpreting this verse and anything else they rely on regarding the certainty of their companions’ safety from Hell. This is because there is a consensus that these individuals were not infallible and that it was permissible for them to commit sins and deliberately or inadvertently act against the commands of Allah the Almighty. This has been previously discussed, so there is no need for us to elaborate further.

¹ Surah Tawbah (9): Verse 34

² Surah Muddassir (74): Verses 38-39

³ Al-Bolah: plural of Ablah: Weak-minded. [Majma’ al-Bahrain – Ba-la-ha – vol. 6, p. 343]

⁴ And indeed, the verbal indication of their exemption explicitly exempts those of sound mind.

(فصل آخر) و يمكن أيضا ما ذكرناه من أمر طلحة و الزبير و قتالهما لأمر المؤمنين ع و هما عند المخالفين من السابقين الأولين و يضم إليه ما كان من سعد بن عباد و هو سيد الأنصار و من السابقين الأولين و نقيب رسول الله ص في السقيفة ترشح للخلافة و دعا أصحابه إليه و ما راموه من البيعة له على الإمامة حتى غلبهم المهاجرون على الأمر فلم يزل مخالفا لأبي بكر و عمر ممتنعا عن بيعتهما في أهل بيته و ولده و أشياعه إلى أن قتل بالشام على خلافهما و مبايئتهما¹.

(Another Section) It is also possible what we mentioned about Talha and Zubair and their fighting against the Commander of the Faithful, Ali, while they are considered among the foremost forerunners by the opponents. This is coupled with the case of Sa'd ibn Ubada, who was the leader of the Ansar and one of the foremost forerunners and nominees of the Messenger of Allah at Saqifah. He was nominated for the caliphate, called his companions to support him, and they sought to pledge allegiance to him for the Imamate, until the Muhajireen overcame them in this matter. He continued to oppose Abu Bakr and Umar, refraining from pledging allegiance to them among his household, children, and followers, until he was killed in Sham due to his opposition and separation from them.²

And if it is permissible for some of the forerunners to deny the right to the Imamate and to hold false beliefs about it, and if it is permissible for some of them to legitimize bloodshed based on misguidance and to depart from this world without apparent repentance visible to people, then what objection is there to the occurrence of such things among those who preceded the Commander of the Faithful, Ali, even if they were among the first forerunners? What protects them from what befell their peers in precedence, migration, and other

¹ انظر تفصيل ذلك في: الكامل في التاريخ ٢: ٣٣١، الطبقات الكبرى ٣: ٦١٦، أسد الغابة ٢: ٢٨٤.

² See the details in: Al-Kamil fi al-Tarikh, vol. 2, p. 331; Al-Tabaqat al-Kubra, vol. 3, p. 616; Osad al-Ghabah, vol. 2, p. 284.

attributes that you ascribe to them? This is something that cannot be denied.

Chapter on the Discourse Regarding the Companions of the Pledge of the Tree and Allah's Pleasure with Them

(Section) If someone says: 'So, if you have excluded those who preceded the Commander of the Faithful, Ali, and those who fought against him and abstained from supporting him, from Allah's pleasure and from what the verse about the forerunners conditionally guarantees, as you mentioned, and from the specific conditions you described, and based on your argument that they were not infallible and that they committed sins unanimously acknowledged, then tell me about the saying of Allah the Exalted: 'Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree.'¹

How then is it valid for you to interpret it in a way that excludes these people from Allah's pleasure and forgiveness, when there is a consensus that Abu Bakr, Umar², Talha, Zubair, Sa'd, and Sa'id were among those who pledged allegiance under the tree and made a covenant with the Prophet, peace be upon him? Does this consensus not necessitate their inclusion in that divine pleasure, as explained?

It was said to him: The discourse on both verses is the same, and it is clearer, more evident, and more directly approached

¹ Surah Fath (48): Verse 18

² It was added in some sources: and Uthman; however, it is established that he did not pledge allegiance under the tree. See Ad-Durr al-Manthur, vol. 7, p. 521.

in this verse because Allah Almighty mentioned those who pledged allegiance and specifically identified from among them those to whom His pleasure was directed, marked by signs stated in the revelation. This indicates that your companions, O opponent, are indeed excluded from this divine pleasure. He, exalted be His name, said: ‘Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree, for He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent victory.’¹ Thus, the Exalted specified His pleasure with those among them whom Allah knew to be faithful, and He marked it among them by their steadfastness in battles, by the descent of tranquility upon them, and the near victory achieved through and by their hands, and there is no disagreement among the nation about this.

That the first battle the Messenger of Allah, peace be upon him, encountered after the Pledge of Ridwan was the Battle of Khaybar, and that he sent Abu Bakr first, who returned defeated and fleeing from Marhab. Then he sent Umar, who also returned defeated, causing fear among his companions and they causing fear in him.

When the Messenger of Allah, peace be upon him, saw that, he said, ‘Tomorrow I will indeed give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love. He attacks repeatedly and does not flee. He will not return until Allah the Exalted grants victory through him.’² Then the Commander of the Faithful gave it to him, and he met Marhab and killed him.

¹ Surah Fath (48): Verse 18

² It is mentioned with its sources on page 34.

And the victory was through his hands, and Ali was chosen for it, along with those who were with him from his companions and followers. Your two companions departed from loyalty by their actions and stripped themselves of tranquility due to their defeat and flight, and their disappointment from the imminent victory, for it was through the hands of another. And those named among their followers also departed, for there was no victory for them or through them, as we have mentioned. It became apparent specifically to the two men, evidenced by the saying of the Prophet, peace be upon him, ‘and Allah and His Messenger love him’—what was hidden due to their apparent opposite characteristics as they earned the description of fleeing rather than repeatedly attacking. Had it not been as we described, the meaning of the Prophet’s words would become void and serve no purpose, and the special commendation of Ali would be invalid, as we have explained.

And what supports this and clarifies it further is the saying of Allah, the Almighty, ‘And indeed, they had previously made a covenant with Allah not to turn their backs, and the covenant of Allah must be answered.’¹

This indicates that the Exalted One will question those who turn back² on the Day of Judgment about their covenant and punish them for breaking it. It is not feasible for acceptance, questioning, and punishment to coexist in one individual. Therefore, this points specifically to acceptance [by Allah], and it is necessary to align the judgment with those who are not subject to questioning. Once this is established, the opponent’s reliance on the general applicability of the verse

¹ Surah Ahzaab (33): Verse 15

² In another manuscript: [among] the believers.

falls away, and their dependence on the pledge in a general sense is negated.

And in any case, if there were no evidence in the verse itself and in what we recited after it that indicates the people's departure from acceptance, and if the matter were ambiguous, how could it be when in it lies the clearest proof with what we have arranged?

And what also indicates the specificity of the verse is His Almighty saying: 'And whoever turns their back to them on that day - unless maneuvering for battle or joining another company - has indeed incurred the wrath of Allah, and their abode is Hell, what a terrible destination.'¹

He threatens with wrath and hellfire for fleeing, just as He promises acceptance and bliss for faithfulness. If the verse of acceptance concerning those who pledge allegiance were general and unconditional, then the threat would be nullified, and the verse would lack wisdom², benefit, or meaning. This is undoubtedly incorrect.

And what also supports this is His Almighty saying: 'Among the believers are men who have been true to their covenant with Allah. Of them, some have fulfilled their vow [to the death], and some still wait, but they have never changed [their commitment] in the slightest.'³

This is explicit in limiting acceptance to a specific group among those who pledged allegiance, not all, and in establishing the specificity among those who fulfilled their commitments, as clearly set out in the revelation, which no

¹ Surah Anfaal (8): Verse 16

² In another manuscript : 'the verse is contrary to wisdom'.

³ Surah Ahzaab (33): Verse 23

one can deny without deviating from the religion.

Some of our companions have conceded to their opponents that acceptance is directed towards all those who pledged allegiance. However, I have shown them that this is not beneficial for what they believe because acceptance pertains to past actions and the current state does not prevent the occurrence of its opposite, which could lead to displeasure in the future and other expected situations. This is something none of our opponents can refute, except for those among them who argue for absolute fulfillment of the pledge, as this would be dependent on it. The points I have made earlier suffice for a thorough refutation of all, and all praise is due to Allah.

Discussion on the Verse “He will certainly make them successors on the Earth” and Refutation of Those Who Claim It Refers to Abu Bakr and Umar

(Section) If someone says, “I have understood what you have mentioned regarding this and the previous verses, and I see no valid argument against it due to its clarity in explanation. But tell me about the saying of the Almighty in Surah An-Nur: ‘Allah has promised those among you who believe and do righteous deeds that He will surely make them successors on the Earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them, and He will surely replace their fear with security, [so] they worship Me, not associating anything with Me. And whoever disbelieves after that, those are indeed the transgressors.’”¹

¹ Surah Noor (24): Verse 55

Have the commentators not mentioned that it refers to Abu Bakr, Umar, Uthman, and Ali bin Abi Talib, may God be pleased with them, and have the speakers from among your opponents not argued for the validity of this by what they possessed of all these characteristics?

The first reason is that they were present at its revelation, evidenced by sufficient confrontation without disagreement. Moreover, they were among those who feared in the early days of Islam, whom God Almighty reassured and enabled to establish power in the lands, and who succeeded the Prophet, peace be upon him, and whom the people obeyed. Thus, it is established that it was revealed about them by this consideration; otherwise, explain to us the meaning of it if it is not as we have mentioned.

He was told: “The interpretation of the Quran is not taken based on opinion, nor is it influenced by the beliefs of men and desires. What you have narrated from the commentators is not a consensus among them, nor is it returned to someone trustworthy who dealt with it. And whoever claimed it did not attribute it to the Prophet, peace be upon him, nor to someone whose obedience is obligatory upon all people.”

Among those who interpreted the Quran was Abdullah ibn Abbas, and what is narrated from him regarding the interpretation of this verse is different from what you described, without dispute among the carriers of traditions. Similarly, it is reported from Muhammad ibn Ali and from Ata and Mujahid¹. However, what was mentioned by Muqatil ibn Sulayman was based on his own opinion and bias. He was

¹ ‘Saad al-So-o’od’, pp. 166 to 173; ‘Majma’ al-Bayan’, vol. 7, p. 239; ‘Tafsir al-Tabari’, vol. 18, p. 122; ‘Tafsir al-Qurtubi’, vol. 12, p. 297.

known for his antagonism towards the family of Muhammad and for his ignorance, and the many confusions in his beliefs in predestination and anthropomorphism, as well as what his books included in the meanings of the Quran.

The text states that Quranic commentators are divided into two groups: the Shi'a and the Hashwiyya. The Shi'a have a known interpretation of this verse, which they attribute to the Imams of guidance. On the other hand, the Hashwiyya have differing opinions, as previously mentioned. The text questions how one could correctly attribute the interpretation they claim to all Quranic commentators universally unless it were due to blindness and obstinacy.

The text states that what has been reported about the meaning of the verse from among their speakers has been relied upon by all of them based on the reasoning they described, which is a deviation from the intended meaning and a clear error of corruption from aspects that are not hidden from those who are guided to righteousness.

One point: The promise is conditional upon verified faith and righteous deeds, and not based on what our opponents believe about the true faith of their associates or their unanimous status as doers of good deeds. There is no conclusive evidence to establish the truth in God's sight; rather, the disagreement on this matter is evident between them and their opponents, and the defense of the evidence for this is as clear as if seen with the naked eye.

And secondly, the meaning of succession in the verse is specifically about inheriting the land and homes and the preservation for the people of faith after the destruction of the unjust among the disbelievers. It is not, as some people assume, about succession in the position of prophethood, the

ownership of leadership, or the imposition of obedience on all people.

Do you not see that God, exalted be He, has made what He promised in that regard similar to what He did with the believers and the prophets before this nation in terms of succession? He informed us through His book about the reality, form, and meaning of this and it is explicitly stated in what He revealed in the Quran. It supports what we have mentioned about the inheritance of homes, blessings, and wealth by all believers, not just a specific group, and the meaning we have explained, not the leadership that is distinct from prophecy, command, and authority.

God Almighty says in Surah Al-A'raf: Moses said to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He bestows it upon whom He wills of His servants, and the end is [best] for the righteous." They said, "We were harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and make you successors in the land and then see how you act."¹

Thus, he reassured them that their patience in enduring the harm from the disbelievers would be rewarded with the inheritance of their land and the ownership of their homes after them, and succession over their blessings. None of this meant granting them the position of prophethood or leadership over the entire community, but rather what we have explained.

Similarly, this concept of succession by God Almighty to His servants, and what it entails, is reflected in His exalted

¹ Surah Aa'raaf (7): Verses 128-129

statement in Surah Al-An'am: "Your Lord is the Rich, the Merciful. If He wills, He can remove you and, after you, make whomever He wills successors, as He produced you from the descendants of another people."¹ This type of succession is not about leadership or succeeding the prophethood; rather, it is as we have previously described and explained.

And His statement, exalted is He, "Then We made you successors on the earth after them, to see how you would act,"² means that He intended their continuation after the destruction of those before them and their inheritance of the blessings in which those before were situated. He made this a favor from Him to them and a kindness towards them so that they might obey Him and not disbelieve as the earlier ones did. And among these is His exalted statement: "Believe in Allah and His messenger, and spend out of that in which He has made you successors. For those among you who believe and spend, there is a great reward."³ Every rational person knows that this type of succession differs in meaning from the general understanding. The Generous God fulfilled His promise to the companions of His Prophet, peace be upon him, both during his life and after his passing, by granting them dominion over lands and people, settling them in homes, and bestowing them with wealth. Thus He, majestic in His utterance, said: "And He made you inherit their lands, and their homes, and their wealth, and a land you had not trodden."⁴

¹ Surah An'aam (6): Verse 133

² Surah Yunus (10): Verse 14

³ Surah Hadeed (57): Verse 7

⁴ Surah Ahzaab (33): Verse 27

If the matter is as we have described, it is established that the succession mentioned in the verse refers to what we have discussed, and it does not include leadership or succession of prophethood as we have explained. The promise mentioned is generally for all people of faith as we have elucidated. Thus, the position that our opponents cling to regarding the leadership of those who preceded the Commander of the Faithful is invalidated, and their ignorance in relying on the interpretation we have narrated from them for the verse becomes evident through what we have recited from the Book of God, clarified its reasoning, and exposed its details.

This same meaning in the interpretation of the verse was narrated by Ar-Rabi' from Abu Al-Aliyah¹, and Al-Husayn bin Muhammad from Al-Hakam, along with other groups from the Tabi'een (followers of the companions) and interpreters of the Quran². It is argued that the general promise of succession to the believers who performed righteous deeds, as characterized by the companions of the Prophet, peace be upon him, in their worship of Allah under conditions of fear and harm, and their private adherence to the religion of Allah, as the Quran states, precludes the claim made by the proponents of a different view who assert that this succession was meant exclusively for four individuals rather than all. This claim contradicts the principles of generality and specificity, which, by the logic of

¹ Rafi' ibn Mihran al-Riyahi al-Basri witnessed the pre-Islamic era, though he converted to Islam after the death of the Prophet Muhammad, peace be upon him. He was a reciter, memorizer, and interpreter of the Quran. Ar-Rabi' ibn Anas al-Khorasani was among those who narrated from him. For further reference, see "Tahdhib al-Kamal," vol. 9, p 214 and 'Siyar Aa'laam al-Nobala', vol. 4, p. 207.

² For further details, refer to 'Tafsir al-Tabari', vol. 18, p. 122 and 'Al-Durr al-Manthur', vol. 6, page 215.

reason, cannot coexist without one negating the other. Therefore, with the established generality of the promise, it is valid to state that the meaning of succession includes inheriting homes and wealth, which was clearly applicable to all during the life of the Prophet and after his death without any disagreement. The opponents' interpretation that assumes exclusivity is thus invalidated and deviates from correct reasoning.

(Section) If someone among them were to say: "Although the verse appears to be general, it specifically refers to those few we have listed, as evidenced by the presence of the caliphate among them and not among all," this is the basis upon which their scholars rely.

It was said to him: "Previously, you justified the leadership for your companions and established their rightful caliphate using this verse, making it your refuge in the arguments with your opponents and a defense against their claims of the flaws in your reasoning. When the verse did not fulfill your intent as its general and apparent meaning and its implicit evidence would mandate, you shifted to validate your interpretation by claiming the caliphate and confirmed leadership of those individuals, a claim for which you lacked proof, thereby necessitating its validation through the verse. Consequently, you became indicative of the existence of a disputed meaning by the existence of something whose validity you had initially refuted. This is a contradiction in speech and confusion caused by misguided adherence and blind loyalty to individuals. We seek refuge in Allah from such failure."

Then it would be said to him, "Inform us about what you claim concerning God Almighty's appointment of your leaders over the people and the validity of their leadership, as you have

asserted in previous discussions. Did you know and decisively judge this based on their apparent commands and prohibitions, and their possession of knowledge, or was it based on the apparent meaning of the verse and its evidence as you previously considered, or was it based on other forms of reasoning?”

If he says, “I knew and decisively concluded based on their apparent commands and prohibitions to the community, their leadership of the group, and the implementation of their rulings and decrees throughout the lands, that they are the successors of God Almighty and the leaders after His messenger,” then it becomes necessary, given this reasoning, to affirm the legitimacy of the leadership of anyone who claims to be the successor of the Prophet and whose rulings and decrees are implemented in the lands. However, this is a position that no one among the people of faith would accept.

If he says, “I knew the legitimacy of their caliphate through the verse and its evidence based on reasoning,” it would be said to him: “What aspect of the verse indicates this, when you dismiss its generality for all believers and impose a specificity that is neither apparent nor implicit in it, nor does it necessarily follow under any circumstances?” Thus, he finds nothing to support his claim. And if he states that his evidence for the legitimacy of their caliphate comes not from the verse itself but from the apparent commands, prohibitions, and authority of these individuals over people, then the verse no longer supports his argument, and his misinterpretation and hopes regarding it become embarrassingly clear. This is evident, thankfully to God.

(Section) Even if we conceded to them the meaning of succession as they have described it, relating to the leadership

of people, this would not validate their position on the validity of the earlier caliphs' succession over the Commander of the Faithful. Instead, the very verse would testify to the corruption of their claim and its contradiction with explanations given. This is because God, exalted be His name, promised the believers among the Prophet's companions succession as a reward for their patience, faith, and divine succession is not a matter of human appointment. Given that Abu Bakr was appointed by the choice of Umar and Abu Ubaidah ibn al-Jarrah, and Umar was appointed by Abu Bakr, not by the Prophet, and Uthman was chosen by Abdul Rahman, their claims to be under the promise of succession are invalidated due to the lack of divine decree in their caliphate, as acknowledged by our opponents except for a few dissenters. It has been established that the verse specifically pertains to the Commander of the Faithful, Ali ibn Abi Talib, unlike the others, due to the consensus of his followers that his leadership was by divine appointment, explicitly designated by God and established by His Prophet as a guide and leader for the community, explicitly stated. (Another section) And it is said to them: How do you deny that Abu Bakr, Umar, and Uthman's departure from fear during the days of the Prophet excludes them from the promise of succession, since it was directed at those who experienced fear from the harm of the polytheists, and there was nothing preventing them like the Commander of the Faithful, who endured alongside the Prophet, Ammar and his mother and father, and those tortured in Mecca, and those whom the Prophet sent with Ja'far ibn Abi Talib to the land of Abyssinia due to the trials and harms they faced in their faith. As for Abu Bakr, the Shia mention that he was not afraid during the life of the Prophet for reasons we need not elaborate, and you claim that he was immune from

fear due to his nobility among the Quraysh, his status with them, his wealth, his extensive influence, and the respect he commanded due to his age and precedence, to the extent that he could grant protection and did not need it himself, and you claim that he purchased the freedom of nine individuals from torture.

And [it is said] that Umar ibn al-Khattab was never afraid nor did he fear anyone among the enemies. Upon embracing Islam, he unsheathed his sword and declared, “Allah will not be worshipped in secrecy today,” confident in himself and reassured of his safety, and secure from any dangers, believing that no one would dare to harm him due to the great fear he inspired in people and the respect they had for his status.

And that Uthman ibn Affan was safe with the Banu Umayya, who were the holders of power at that time. How then can you, with this statement, use the verse to argue the legitimacy of their caliphate and their inclusion under the promise of succession when they do not match the characteristics of those promised succession as we have mentioned? This would be the case unless you are blindly groping in your assertions. (Section) And it is said to them: Is it not possible for you to attribute what you have recited from this verse about your leaders to someone truthful about God Almighty, which should then be acted upon? Yet, you have based your claim on a type of reasoning and consideration that is flawed, as we have clarified.

It has been narrated from the translators of the Quran from among the family of Muhammad that in their interpretation, what is more fitting than your interpretation and more likely to be correct is stated. They said that the verse was revealed concerning the progeny of the Prophet, peace be upon him,

and his descendants, the pure Imams. It included the glad tidings of their succession and empowerment in the lands and the removal of fear from them upon the rise of the Mahdi among them. Thus, they, peace be upon them, were the believers who did righteous deeds, safeguarded by their infallibility from errors.

And they are more deserving of succession over the people than others due to their superiority over all others. They are the ones who will prevail¹ over their enemies at the end of times, enabling them to establish themselves in the lands and manifest the religion of God Almighty so prominently that it cannot be hidden from any of the servants. They will live in security after a long period of fear from the oppressors who have committed atrocities against them. The Quran has indicated this, and the narratives have reported it.

God Almighty said: “And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.”²

God – the High – said: “and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.”³

God – the High – also said: “And there is not one of the followers of the Book but most certainly believes in this before

¹ The term “المُدَّالُونَ” means “the victorious” or “those who are helped.” It is used in the sense of “أَدَّاهُ عَلَىٰ عَدُوِّهِ” meaning “He helped him against his enemy.” According to “Al-Sihah” under the root “دول” (volume 4, page 1700), it denotes being supported or victorious. In other variations, ‘A’ refers to “المُؤَالُونَ” meaning “the supporters,” and in ‘B, M’ it means “المُذَلَّلُونَ,” indicating “those who are humiliated.”

² Surah Anbiya (21): Verse 105

³ Surah Aal-e-Imraan (3): Verse 83

his death, and on the day of resurrection he (Isa) shall be a witness against them.”¹ These matters are anticipated and not yet past or currently existing.

Similarly, regarding what God Almighty has promised them, He says: “ And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.”² This is said about the Children of Israel in another verse, “Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.”³

In addition to the examples given about them, another verse revealed about them states: “Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah’s is the end of affairs.”⁴ Thus, the meanings of all we have recited point back to them, as we have mentioned.

And this confirms it.

This is confirmed by what is unanimously narrated from the Prophet, peace be upon him, who said, “Days and nights will not cease until Allah sends a man from my household, whose name will correspond to my name, who will fill the earth with equity and justice just as it was filled with oppression and tyranny.”⁵

¹ Surah Nisa (4): Verse 159

² Surah Qasas (28): Verses 5-6

³ Surah Isra (17): Verse 6

⁴ Surah Hajj (22): Verse 41

⁵ Sunan Abi Dawud, vol. 4, p. 106; Sunan al-Tirmidhi, vol. 4, p. 52;

As for what they have clung to regarding the evidence of direct confrontation, it does not affect what we have explained in the interpretation concerning the family of Muhammad, peace be upon them. The one who arises from the family of Muhammad, and those present from his household during his lifetime, truly belong to those confronted, in reality, lineage, and status, even if they are not among the notable figures. Therefore, if they are among them as we have described, they fall under the scope of the address, invalidating what the dissenters have assumed.

(Section) It can be said to them: What distinguishes your interpretation of this verse from those who have interpreted it differently, imposing its mandate on others not specified by you, and resorting to the same flaws in your argument? They claim that God Almighty, in this verse, promised succession to Abu Sufyan, Sakhr ibn Harb, and his sons Mu'awiya and Yazid, asserting that they exhibited the characteristics of those promised succession. They were fearful during the rise of Islam due to their opposition to the Prophet, peace be upon him, thus, the promise of security from fear was directed at them by God Almighty, conditioned upon their conversion to faith and resumption of righteous deeds. Subsequently, they were granted succession and empowerment in the lands as a reward for their obedience to God and His Messenger, and as an incentive to embrace faith. They responded to Allah Almighty's call, submitted to Islam, performed righteous deeds, and thus were secured from their fears.

The Prophet, peace be upon him, appointed them during his

Musnad Ahmad, vol. 1, pp. 376, 377, 430, 448. Also, see "Ihqaq al-Haqq," vol. 13, pp. 234-247.

lifetime, and they were successors to his righteous caliphs after him. Do you not see that the Messenger of God appointed Abu Sufyan over the captives of Ta'if, who numbered six thousand people at that time, and subsequently placed him in charge of Najran? He remained the Prophet's appointed governor there until the Prophet's death, serving as his representative without being dismissed or replaced.

Also, the Prophet, peace be upon him, appointed Yazid ibn Abi Sufyan to collect the zakat from his maternal uncles, the Banu Firas ibn Ghanm, which he gathered¹ and brought to the Messenger of Allah. When his father, Abu Sufyan, met him, he asked for the zakat money, but Yazid refused to give it to him. He told his father, "When you reach the Messenger of Allah, inform him of this." When Yazid informed the Prophet, he instructed him, "Take the money and return it to your father." He allocated all the charity money to maintain relations with his kin, to honor him, and to distinguish him from all the Muslims.

The Messenger of Allah, peace be upon him, employed Muawiya for his writings, and he was the governor under his successors, Umar ibn al-Khattab and Uthman ibn Affan. Abu Bakr appointed Yazid ibn Abi Sufyan over a quarter of the troops in Sham, and he died while still his caliph in that role, which Umar ibn al-Khattab confirmed until he died during his caliphate.

And if Abu Sufyan, Muawiya, and Yazid, his sons, were apparently Muslims with faith and good deeds, and they held a

¹ The phrase "(فجباها)"—meaning "he collected it"—is not found in some versions of the narration. For more information, see "Al-Isaba" vol. 6, p. 341, and "Al-A'lam" by Al-Zirikli, vol. 9, p. 237.

position of caliphate in Islam as we described, then specifically what happened with Muawiya in terms of leadership after the Commander of the Faithful, peace be upon him, and the allegiance of Hasan ibn Ali, peace be upon him, and the handing over of authority to him, to the extent that his year was called the Year of the Community due to agreement, and no other caliph's year was named as such before him, it is established that they are the ones referred to in the verse promising succession, not those whom you claimed it for, by means of reasoning based on what you have compiled as considerations.

And this interpretation is more plausible than that of the Mu'tazilites concerning the verse about Abu Bakr, Umar, and Uthman, which contradicts their doctrines and opposes their beliefs, and there is no merit for any of them in it except that one refers back to what we have explained or relies on the interpretation based on tradition as we have presented it. Thus, their presumption in what they have interpreted is invalidated as we have clarified, and all praise is to Allah.

(Section) Then it is also said to them: Do you not know that Al-Walid ibn Uqba ibn Abi Mu'ayt and Abdullah ibn Abi Sarh were governors over the Muslims on behalf of Uthman ibn Affan, who you consider a just Imam, approved in his actions? And Marwan ibn al-Hakam was similarly addressed on the pulpits in Islam with the title of Commander of the Faithful, as were Umar ibn al-Khattab and Uthman ibn Affan. Likewise, his son Abd al-Malik and those from the Umayyads who followed ruled over the people and established themselves in the lands. So, by what means do you deny the interpretation of the verse referring to them and the promise of succession to them, and include them among those you have named and claimed to be

just leaders, successors, relying on the accuracy of this based on what we have mentioned concerning Abu Sufyan, Muawiya, and his sons Yazid, as we have explained?

They find no escape from that which we have laid out in the order we described. Similarly, the question also pertains to them regarding Amr ibn al-As and Abu Musa al-Ash'ari, who were among those who outwardly followed Islam and performed good deeds, as acknowledged by the majority of people. They were among those directly addressed in the early days of Islam and feared, and they were granted governorships during the life of the Prophet, peace be upon him, and his caliphate, and for his successors, without any issue. Our opponents cannot refute the interpretation regarding them by clinging to what they assert about the Umayyads and the Banu Marwan concerning their departure from fear in the early days of Islam. All of this confusion has entangled them in ignorance about the religion of Allah Almighty and in enmity towards His allies, peace be upon them.

Section on the claim of the imamate of Abu Bakr and Umar from the verse, ‘Say to the deserters from the Bedouins,’ its refutation, and the proof that it refers to the imamate of the Commander of the Faithful, peace be upon him

(Section) So if one says, ‘It has become clear to me what you have mentioned about this verse and you have established its meaning, as the truth has become apparent to me in what preceded it and was unveiled through the succession of arguments you presented, which revealed what was hidden from me about the weakness of your opponents’ interpretation

of it. However, I seek further clarification from you from another verse which they use to claim the imamate of Abu Bakr and Umar, so I may hear what you have to say about it, for the matter has become confusing to me and I find no way out of it.' This is because they said, 'We found that Allah Almighty says in Surah Al-Fath: "The deserters will say when you set out to take the spoils, 'Let us follow you.' They wish to change the word of Allah. Say, 'You will not follow us; thus Allah has said before.' Then they will say, 'You are just envious of us.' Indeed, they understand but little.'¹

Then say to the deserters from the Bedouins, 'You will be called to fight against a people of mighty prowess. You will fight them, or they will surrender. If you obey, Allah will grant you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment.'²

They said, 'Thus, Allah forbade His Prophet, peace be upon him, from allowing the deserters to accompany him, stating, "Say, 'You shall not follow us; thus has Allah said before.'

Then He obligated them to go out with the caller after him to fight the people described as possessing mighty prowess among the disbelievers and required their obedience in fighting them until they submit to Islam. We found that the ones who called them to this after him were Abu Bakr and Umar, because Abu Bakr called them to fight against the apostates who were known to be fiercely powerful, and then Umar ibn al-Khattab called them afterwards to fight the people of Persia who were fierce disbelievers. This indicates their imamate by what Allah Almighty mandated in His Book

¹ Surah Fath (48): Verse 15

² Surah Fath (48): Verse 16

regarding their obedience.¹ Thus, this is the evidence for the people on the system we have narrated. What do you say about it?

It was said to him: We do not see in this argument, despite the admiration of the dissenters, any convincing evidence or ambiguous point to consider. It contains nothing more than an unsubstantiated claim devoid of proof. Anyone who resorts to such arguments in matters that require evidence and clarification indeed reveals their incapacity and admits to their own failure. This is because the content of the verses indicates the prevention of the deserters from following the Messenger of Allah, peace be upon him, when departing to seize the spoils which the people asked to join in taking. It does not include a prohibition on him, peace be upon him, from taking them out with him on other occasions, nor does it prevent him from imposing the duty of jihad on them in other campaigns.

And after such circumstances, how is it obligatory, if Allah Almighty commanded him to inform them when rejecting them from the spoils, to call them later to fight the disbelievers, that this should be by a call from someone after him rather than by his own call, peace be upon him, especially when he, peace be upon him, had called his nation to fight against groups of disbelievers possessing mighty prowess after these campaigns in which the Muslims gained spoils and Allah Almighty had prohibited the deserters from going out? Is there anything in what they mentioned more than just a claim, as we have described?

(Section) Then it is said to them: Is not the situation in which

¹ Among those who hold this opinion are Ibn Jurayj, Al-Qurtubi, Al-Zamakhshari, and Al-Baydawi. See Tafsir Al-Qurtubi 16: 272, Al-Kashshaf 4: 338, Tafsir Al-Baydawi 2: 410, Al-Durr Al-Manthur 7: 520.

Allah Almighty prevented the deserters from following the Prophet, peace be upon him, to attain spoils by going out with him, specifically the conquest of Khaybar, which Allah Almighty promised to the people of the Pledge of Ridwan, as unanimously agreed upon by the scholars of tafsir and corroborated by the historians and narrators of traditions?¹ Thus, they must admit this is the case, otherwise their argument concerning the interpretation of the Quran falls apart, and the matter must be referred back to the scholars of tafsir and the narrators of the traditions, since what we have described is a consensus among those named.

It is then said to them: Do you not know that the Messenger of Allah, peace be upon him, conducted many campaigns after the Battle of Khaybar, traveled himself with his companions to many places, and mobilized the Bedouins and others for the jihad against the disbelievers? The Muslims encountered their enemies in those stands, which Allah Almighty described as possessing ‘mighty prowess’, especially at Mu’tah², Hunayn, and Tabuk, apart from the ones before, between, and after these battles. They must also admit this is the case, otherwise, their ignorance becomes clear, making it inappropriate to debate with them on this matter.

It is then said to them: From where do you derive, given what we have described, you weak and base people, the obligation for the deserters among the Bedouins to obey after the Prophet, peace be upon him, without him being the one calling them himself as we have explained? They find no way to substantiate what they claim given our explanation.

¹ Ma’alim al-Tanzil 5: 170, Al-Kashshaf 4: 337, Tafsir al-Razi 28: 90, Tafsir al-Qurtubi 16:270, among others.

² Mu’tah: A village on the borders of Syria. — “Mu’jam al-Buldan 5: 219.

(Section) Then it is said to them: You ought to wake up from your slumber and realize that if Allah Almighty had intended to prevent the deserters from following the Prophet, peace be upon him, in all his campaigns as you have assumed, He would not have specified a particular time over others. The prohibition would have been absolute and such that it would apply universally at all times. Since this was not the case, but was specific to the time of the spoils, which the Quran promises, and described their request to follow him, rather than a situation of their refusal or turning away from asking, it indicates the falseness of what you have imagined and clarifies for you the correct understanding.

(Another section) Some of the dissenters, in their ignorance and lack¹ of knowledge, have assumed that these deserters from the Bedouins were the group who stayed behind from the Messenger of Allah, peace be upon him, during the expedition to Tabuk, and who were outwardly showing hypocrisy. Thus, in what they claimed about the Prophet, peace be upon him, prohibiting them from following him under any circumstances, they relied on the verse where Allah Almighty says in Surah At-Tawbah: ‘If Allah returns you to a group of them and they ask permission to go out [to battle], say, “You will never go out with me ever again, nor will you fight with me against a foe. You were content to sit idle on the first occasion, so sit with those who stay behind.”’²

He said this is what is meant by the saying in Surah Al-Fath,

¹ In other manuscript it is: without. Among those who hold this view are Ibn Zayd, Al-Jubai, and Al-Fakhr Al-Razi. See Tafsir Al-Tabari 26: 51, Al-Tha’alabi 4: 175, and Al-Fakhr Al-Razi 28: 90.

² Surah Tawbah (9): Verse 83

‘Thus Allah has said before.’¹ And since he was prohibited from taking them out with him ever again, it is established that the one who called them to fight the people described as having mighty prowess is someone other than him. This corroborates his own claim about the necessity of obeying Abu Bakr, Umar, and Uthman, as we have previously discussed and explained.

It is then said to him, ‘O oblivious, foolish, deficient one, where will you go with this verse and what precedes it from Allah’s saying, “O you who have believed, what is [the matter] with you that, when it is said to you, ‘Go forth in the way of Allah,’ you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world in the Hereafter.”² This was revealed during the expedition of Tabuk by the consensus of the scholars of the nation, and the details of what precedes it in interpretation are long stories that the commentators have mentioned and the authors of the sira and the narrators have recorded.’

And there is no disagreement that the verses which were revealed in Surah Al-Fath were about those who stayed behind from Hdaybiyyah, and there is a time difference between these two expeditions (Hdaybiyyah and Tabuk) that no two scholars dispute. There is also a difference between the two groups in terms of descriptions and characteristics, as is evident in the Quran.

So how could what was revealed at Tabuk in the ninth year of the Hijrah precede that which was revealed during the year of

¹ Surah Fath (48): Verse 15

² Surah Tawbah (9): Verse 38

Hudaybiyyah in the sixth year, unless your confusion is preventing you from seeing the right path?

Then it is said to him, ‘Suppose your ignorance of the histories and your scant knowledge of the narratives and traditions made it easy for you to speak on interpreting the Quran in a way that the agreed-upon historical record clearly invalidates. Have you not heard Allah, exalted is His name, say about the deserters from the Bedouins, “You will be called to fight against a people of great might; you will fight them or they will surrender. If you obey, Allah will give you a good reward, but if you turn away as you did before, He will punish you with a painful punishment.”¹

He informed them of a future call to battle, postponing their fate regarding reward and punishment based on their condition of obedience or disobedience, without definitively stating which of the two outcomes would occur.

And Allah, exalted is His name, said about the other deserters, the hypocrites mentioned in Surah At-Tawbah: ‘If Allah returns you to a group of them and they ask permission to go out [to battle], say, “You shall never go out with me again, nor shall you fight with me against an enemy. You were content to sit the first time, so sit with those who stay behind. And do not perform the funeral prayer for any of them who dies, nor stand at their grave. Indeed, they disbelieved in Allah and His Messenger, and they died while they were sinners.”²

فقطع على استحقاقهم العقاب و أخبر نبيه ص بخروجهم من الدنيا على الضلال و ناه عن الصلاة عليهم إذا فارقوا الحياة ليكشف بذلك عن نفاقهم لسائر الناس و شهد عليهم بالكفر بالله عز اسمه و برسوله ص بصريح الكلام و لم يجعل لهم في الثواب شرطاً على حال و أكد ذلك بقوله تعالى و لا

¹ Surah Fath (48): Verse 16

² Surah Tawbah (9): Verses 83-84

تُعْجَبُكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِمَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ¹ و هذا جزم من الله تعالى على كفرهم في الحال و موتهم على الشرك به و سوء عاقبتهم و خلودهم في النار و قد ثبت في العقول فرق ما بين المرجأ أمره فيما يوجب الثواب و العقاب و بين المقطوع له بأحدهما على الوجوه كلها.

He definitively decreed their deserving of punishment and informed His Prophet, peace be upon him, that they would leave the world in misguidance. He forbade him from praying over them when they died, to expose their hypocrisy to all people and testified against them for their disbelief in Allah, exalted is His name, and His Messenger, explicitly in His words. He did not condition any reward for them under any circumstances and emphasized this with His saying, ‘Do not be impressed by their wealth and their children; Allah only intends to punish them with these in this world, and that their souls should depart while they are disbelievers.’² This is a definitive statement from Allah Almighty about their disbelief at present and their death in polytheism, their dire end, and their eternal damnation in fire. It is clearly understood the difference between those whose fate regarding reward and punishment is postponed and those who are definitively condemned to one of them in all respects.

And the postponement we mentioned and the condition embedded in the speech of Allah Almighty, as we recited, cannot coexist with the definitive statement we explained from the content of the other verses, as we have clarified, for a single individual or for multiple individuals under any circumstances. Anyone who permits this and doubts its meaning is not fit to debate on religious matters, for such a

¹ سورة التوبة ٩ : ٨٥ .

² Surah Tawbah (9): Verse 85

stance can only be due to a flaw that removes them from the realm of the rational or due to obvious stubbornness and obstinacy. This is sufficient to disgrace these misguided ones who, out of ignorance of the religion of Allah and animosity towards the family of Muhammad, the Prophet, peace be upon him, speak about the Quran without guidance or clarification. We ask Allah for success and seek refuge in Him from failure.

(Section) Even if we were to concede, for the sake of argument, their assumption about the verse's implication of the obligation to obey a caller of the deserters among the Bedouins to battle after the Prophet, peace be upon him, as they proposed, and we considered what they claim for Abu Bakr, Umar, and Uthman as they considered it, it would rather be indicative of the Imamate of the Commander of the Faithful, Ali ibn Abi Talib, peace be upon him. This is because the Commander of the Faithful called after the Prophet to fight the dissenters at Basra, the unjust at Sham, and the renegades at Nahrawan. He mobilized everyone to fight and wage war against them and to bring them back to the religion of Allah Almighty from which they had strayed, and to lead them out of the misguidance they had embraced. Everyone who has heard the accounts knows about the intensity of the Battle of the Camel and the endurance of its participants at the confrontation, with the lowest estimates stating that ten thousand people were killed between the two sides.”

It is established among scholars that no war in the times of ignorance or Islam was as difficult or severe as the Battle of Siffin, especially what occurred on the Night of Harir, when the people of Sham missed their prayers, while the people of Iraq prayed using takbir (saying ‘Allahu Akbar’), tahleel (saying ‘La ilaha illallah’), and tasbeeh (saying ‘Subhanallah’)

instead of the usual bowing, prostrating, and reciting due to the necessity imposed by the continuous combat. The swords became blunt from excessive striking, the arrows were exhausted, and the spears broke from thrusting. Each man, when out of weapons, resorted to fighting his opponent with his hands and even his mouth, leading to the death of the majority as described. The battle revealed a death toll of about twenty thousand according to the lowest estimates, and this number doubles or nearly doubles according to other accounts, varying with their sources.

As for the people of Nahrawan, the severity of their valor, courage, and endurance in combat alongside the Commander of the Faithful in Basra and Sham was such that no two scholars doubt it. Their daring, after the arbitration, to risk their lives and willingly face death, and their ferocity and aid are well known to scholars and need no further proof or interpretation. If their immense valor and intensity in battle were to be exemplified by nothing else, it would be by the fact that, by consensus, they were four thousand strong, who endured the fight until all but four of them were killed, as reported in the narratives.

The situation of Abu Bakr and Umar in their calls to arms was not like that of the Commander of the Faithful, for they were content with the obedience of the majority and the compliance of the groups to their command, and the support of the men for them. Therefore, their summons to combat, to which they dispatched armies, did not manifest the same urgency as that of the Commander of the Faithful in mobilizing, encouraging jihad, warning against its abandonment, striving in this cause, and repeatedly denouncing the reluctance of the majority to support him and the betrayal by those of his enemies who

doubted his authority and opposed him, along with the deceptions and suspicions his adversaries employed to justify fighting against him.

Moreover, the severity we described concerning the people of Basra, Sham, and Nahrawan was not matched by those involved in the apostasy wars and in Persia, as we explained. Instead, they displayed the opposite behavior, quickly disbanding when faced by the Muslims, scattering and perishing with minimal effort and in the shortest time and at the least expense, as consistently reported in the traditions and known by all who have heard the news. Thus, even if we concede to our opponents what they claim about the meaning of the verse and their considerations, we are more justified in our argument that the interpretation should be directed towards the Imamate of the Commander of the Faithful rather than those they named, as we have previously established.

If the two arguments were equal and neither had more persuasive evidence over the other, then this equality would negate their ruling that specifies Abu Bakr and Umar as being indicated by the verse, based on the argumentative structure they have established. This is clearly evident, and all praise is due to Allah.

Section on the discussion regarding the disbelief of those who fought against the Commander of the Faithful, peace be upon him

(Section) Some of the Mu'tazilite theologians attempted to criticize this statement by saying that it has been established that the group whom Allah Almighty mandated to fight, as indicated by the one who informed about them, are

disbelievers outside the fold of Islam, as evidenced by His saying, ‘You will fight them, or they will submit [to Islam].’¹

And the people of Basra, Sham, and Nahrawan, contrary to what was claimed, were not disbelievers but were from the people of the Islamic faith. However, they deviated from the religion and rebelled against the Imam, so he fought them according to Allah Almighty’s saying, ‘If two parties among the believers fight, then make peace between them. But if one of them rebels against the other, then fight against the one that rebels until it returns to the ordinance of Allah.’²

And he affirmed this within himself based on the conduct of the Commander of the Faithful towards them.

And by a report he narrated about him, peace be upon him, that when he was asked about them, he said, ‘They are our brothers who rebelled against us.’³

And he did not exclude them from the ruling applicable to the people of Islam.

He said, thus it is confirmed that the one called upon to fight those whom Allah Almighty named and described as having intense might are indeed Abu Bakr and Umar, not the Commander of the Faithful, Ali (section). So I said to him, how clear your negligence and how severe your blindness. Have you forgotten what your companions say about the position between the two positions and their consensus that one who deserves to be named as a transgressor, due to which they deserve that, is excluded from faith and Islam; it is not valid to name him with either of these two names in religion, whether

¹ Surah Fath (48): Verse 16

² Surah Hujuraat (49): Verse 9

³ Qurb al-Isnad: 45, Sunan al-Bayhaqi: 8:182, Hayat al-Sahaba: 2:496.

specifically or generally? Or are you ignorant of this fundamental point of the Mu'tazila, or have you ignored it and committed to obstinacy?

Do you not know that the one responsible for imposing Islam on the people of Basra, Sham, and Nahrawan is not obliged to declare them disbelievers, nor is he prevented from denying disbelief in them, as we have pointed out to you from your companions' discourse on names and judgments?

فكيف ذهب عليك هذا الوجه من الكلام و أنت تزعم أنك متحقق بعلم الحجاج فاستحى لذلك و بانته فضيحتة بما كان يدافع به من الهديان

So how did this aspect of the discussion escape you while you claim to be well-versed in the art of argumentation? Be ashamed of that, for his disgrace was revealed by the nonsense he used in his defense.

(Section) One of the Murji'ah, who was present during the discussion, said, "We have avoided the contradiction that the Mu'tazila fell into because we do not expel anyone from Islam except for disbelief that directly opposes faith. Therefore, based on this principle, our debate about declaring the people disbelievers should adhere to what you advocate, otherwise, you would be compelled to accept the implications of the verses."

So I said to him, "We do not need to shift the discussion to a subsidiary topic as you thought, even if your view on names is as you described, because Islam, for both of us, is essentially about submission and obedience. There is no disagreement between us that Allah, the Almighty, has required those who fight against the Commander of the Faithful, Ali, to abandon their rebellion and obliged them to submit to him and follow his call to enter into obedience and cease fighting. Thus, the

verse of the Quran ‘You fight them or they submit’¹ fits this context we mentioned and aligns with your principle, following the original language of the Quran. It connects back to the primary issue, and I remember nothing from it but empty phrases that fall under the category of nonsense.”

(Section) One could argue with the Mu’tazila, Murji’ah, and Hashwiyya collectively: Why do you refuse to declare as disbelievers those who fought against the Commander of the Faithful, Ali, when they have deviated from the obedience of the just Imam, denied it, rejected Allah Almighty’s decrees upon him, and disavowed them? They legitimized the blood of believers and shed it, opposed the pious allies of Allah obedient to Him, and sided with His sinful and rebellious enemies in their disobedience. Yet, you have declared as disbelievers those who withheld zakat from Abu Bakr and decisively determined their apostasy from the religion of Islam. The same individuals we mentioned also partook in withholding zakat from the Commander of the Faithful, Ali, and added to it grave sins we have listed. Is your distinction in the judgments of disbelief and faith among them driven by anything other than stubbornness in religion and bias towards certain individuals?

(Section) If they argue that those who withheld zakat did so out of obstinacy, and those who fought against the Commander of the Faithful did so, withheld their zakat, and deemed shedding blood permissible based on their interpretation rather than out of obstinacy, then this is why the two situations are considered different.

It was said to them, “Separate yourselves from those who have

¹ Surah Fath (48): Verse 16

twisted the story against you, who judged the combatants against the Commander of the Faithful, Ali, in his wars and their legitimization of the shedding of his companions' blood, their withholding of zakat, and their obstinate denial of his rights. And they judged those who withheld zakat from Abu Bakr based on doubt and error in interpretation. This latter judgment is more aligned with truth and correctness because the people of Yamama did not deny the obligation of zakat; rather, they refused the obligation to transport it to Abu Bakr, saying, 'We will collect it from our wealthy and distribute it among our poor, and we do not obligate ourselves to send it to someone not designated by tradition or the Book.'"

We did not find any valid excuse for those who fought against the Commander of the Faithful, Ali, in their opposition and legitimization of combat against him, nor any doubt greater than their breaking of the pledge they had willingly given him. They stubbornly claimed that they had agreed under coercion and falsely accused him of killing Uthman, while they knew of his withdrawal from the fitna (turmoil) of Uthman. They demanded that he hand over the killers to them, though they had no authority on earth to demand such, and under no circumstances or reasons was it permissible to hand the accused over to them. The dissenters among them called for arbitration by the Book (Quran), but when he responded to them, they claimed that he had committed disbelief by agreeing to judge by the Quran. This evident obstinacy of their group is clear to anyone of understanding.

(Section) If they say, "If those who fought against the Commander of the Faithful, Ali, are considered disbelievers by you due to their obstinate rebellion, why did he not treat them as disbelievers are treated? Why did he not execute their

wounded, pursue those who fled, seize all their possessions, and capture their women and children?” And you do not deny that his deviation from such actions in dealing with them prevents the validity of declaring them disbelievers.

It was said to them, “The way you’ve described handling disbelievers specifically relates to those who battle against idolaters, and such actions are not found within the consensus or the Sunnah for other disbelievers. Therefore, these actions should not be indiscriminately extended to others through analogy. Don’t you see that the rulings regarding disbelievers vary? Some must be killed under any circumstances, some can be killed after a delay, some are subject to the jizya tax which protects their life, and their blood is not to be spilled. There are those whose blood cannot lawfully be shed nor are they obligated to pay jizya in any situation. Furthermore, the rules about whom one can marry among them vary, with some being permissible and others categorically forbidden by consensus. How then can the rules for disbelievers be uniformly applied as you have imposed on those we named if they were disbelievers, considering the diverse interpretations within the religion of Islam as we have outlined?”

(Section) Then it is asked of them, “Tell us, do you find in the Sunnah, the Book, or the consensus any ruling regarding a group of sinners that involves killing those who advance towards you, sparing those who retreat, prohibiting the finishing off of wounded combatants, and allowing the seizure of only what their camp contains, excluding other belongings and wealth they may possess?”

If they claim to know of such rulings and their existence, they should be challenged to specify such cases among those other than the rebels who fought against the Commander of the

Faithful, Ali. They will find it impossible to do so and will be unable to provide evidence to substantiate their claims.

If they argue that even though such rulings are not found among any group of sinners, the judgment by the Commander of the Faithful, Ali, regarding the rebels serves as evidence that it is in the Sunnah or the Book, even if the specific application is not known.

It was said to them: Why do you deny that the judgment of the Commander of the Faithful upon the rebels, whom you named, is evidence that the judgment of Allah, the Exalted, exists in the sect of the disbelievers as found in the Sunnah and the Book? Even if the majority do not know the specifics of this, it does not necessitate that the people should be excluded from disbelief for being specifically judged contrary to what Allah, the Exalted, has decreed for others among the disbelievers, just as it does not necessitate their exclusion from wickedness for being specifically judged contrary to what Allah, the Exalted, has decreed for others among the wicked. And in this, there is no ambiguity.

Moreover, most of the Mu'tazilites assert the disbelief of the anthropomorphists and the determinists, yet they do not exclude them from the religious community due to their disbelief. They allow prayers over their deceased, burial in Muslim cemeteries, inheritance from them, and some even consider marriages with them. However, they do not equate them with other disbelievers in terms of the legal rulings that contradict what we have described, nor do they see any contradiction in this stance.

Specifically, Abu Hashim al-Jubba'i¹ firmly believes in the

¹ He is Abdul Salam ibn Muhammad ibn Abdul Wahhab al-Jubba'i, Abu

disbelief of those who abandon disbelief and persist in what is ugly or good while believing it to be ugly. However, he does not apply any of the rulings applicable to disbelievers to such individuals, including execution, imposition of *jizya*, prevention from inheritance, burial in Muslim cemeteries, or prayers over them, provided they outwardly profess the two testimonies and acknowledge, in general, all that the Prophet brought. This position prevents those previously mentioned among the Mu'tazilites and their associates from demanding retaliation against the opponents of the Commander of the Faithful based on what has been narrated about the adversaries, and it does not justify their suffering by invoking Islam.

(Section) If they say, 'How can you justify declaring the people of Basra and Sham as disbelievers?'

And it was asked,

Commander of the Faithful was asked about them, and he said, 'Our brothers have rebelled against us.'¹

He did not deny their faith nor did he judge them with polytheism or disbelief.

It was said to them, 'This is an unusual report that has not been corroborated by multiple sources nor have the narrators of traditions unanimously agreed on its authenticity. It is contradicted by what is more famous about the Commander of

Hashim, a leading figure among the Mu'tazilites, a scholar of theology, who held unique opinions distinct from theirs. He authored works on Mu'tazilite thought. Born in Baghdad, he also died there in the year 321 AH. Refer to 'Tarikh-e-Baghdad, 11: 55/5735; Wafayaat al-Aayaan, 3: 183/383; Seyar-o-Aalaam al-Nobalaa, 15: 63/32'.

¹ It has been previously mentioned with its references on page 118.

the Faithful, which has been transmitted by a greater number of narrators and has a clearer path in the chain of transmission, and that is...

A man asked the Commander of the Faithful in Basra while the people were lined up for battle, 'Why do we fight these people, O Commander of the Faithful, and consider their blood permissible, when they testify our testimony and pray towards our qibla?'

Then he recited this verse, raising his voice: 'And if they break their oaths after their treaty and assail your religion, then fight the leaders of disbelief, for they have no oaths; perhaps they will stop.'¹

When the man heard that, he exclaimed, 'Disbelievers, by the Lord of the Kaaba!' He broke the sheath of his sword and continued fighting until he was killed.²

And the report was corroborated.

He said on the day of Basra: 'By Allah, the people of this verse have not been fought against until today: O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him, [who are] humble toward the believers, mighty against the disbelievers; they strive in the way of Allah and do not fear the blame of a critic. That is the grace of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.'³

¹ Surah Tawbah (9): Verse 12

² Al-Ihtijaaj, pp. 169-170

³ Amali al-Tusi 1: 130; Tafsir al-Ayyashi 2: 79/27; Manaqib Ibn Shahrashub 3: 148; Shawahid al-Tanzil 1: 209/280 and 281, and the verse is from Surah Al-Ma'idah 5:54.

Similarly, it has been reported from Ammar, Hudhaifa, may God have mercy on them¹, and others among the companions of the Prophet, that the consensus of the Commander of the Faithful's companions on declaring Uthman and those seeking his blood, and the people of Nahrawan as disbelievers is more evident than to need explanation and elaboration. From him, the Kharijites derived their doctrine, which persists among their descendants today, of declaring Uthman ibn Affan and the people of Basra and Sham as disbelievers, even though doubts arose about his conduct towards them and the judgments he employed, to the extent that their predecessors debated with him when they confronted him. Their arguments are supported by extensively transmitted reports.

(Section) Moreover, even if we conceded to them the narrative that describes them as brothers to him, it would not prevent their disbelief, just as it did not prevent their rebellion. Nor does it contradict their deviation, which is agreed upon by our opponents, nor their corruption from the religion, nor their deserving of curses, disdain, and humiliation, nor the removal of the name of faith from them, nor Islam, nor the certainty of their eternal damnation in hell.

Allah the Exalted said, 'And to 'Ad [We sent] their brother Hud.'² He associated him with them by brotherhood, while he was a prophet of Allah and they were disbelievers in Allah, the Almighty and Majestic. And He said, 'And to Thamud [We sent] their brother Salih.'³ And He said, 'And to Midian [We

¹ Tafsir al-Tabiyan 3:555; Majma' al-Bayan 3:321; Manaqib Ibn Shahrashub 3:148.

² Surah Aaraaf (7): Verse 65; Surah Hud (11), Verse 50.

³ Surah Aaraaf (7): Verse 73; Surah Hud (11), Verse 61.

sent] their brother Shu'ayb.'¹ This did not negate their disbelief nor contradict their misguidance and polytheism. Therefore, it is even more fitting that the naming by the Commander of the Faithful of his enemies as brothers does not contradict their disbelief in his leadership and their deviation from the religion by opposing him. This is clear and without doubt.

Moreover, evidence of the disbelief of those who fought against the Commander of the Faithful lies in our knowledge of their apparent religiosity in waging war against him and legitimizing the shedding of his blood and the blood of believers from his descendants, progeny, and companions. It is established that the sanctification of the blood of believers is considered greater in sin before Allah than the sanctification of consuming a sip of wine, due to the severe punishment agreed upon [for such an act]. If the community unanimously declares the disbelief of one who deems wine lawful, even if they testify the two testimonies, perform the prayers, and give zakat, then it is imperative to definitively declare the disbelief of those who legitimize the blood of believers, for it is a greater and more egregious act of disobedience as we have described. Therefore, it is justified to rule on the disbelief of those who fought against the Commander of the Faithful based on what we have described.

Another evidence and it also indicates that which has been extensively reported in the news from...

The saying of the Prophet to Ali: 'Your war, O Ali, is my war, and your peace is my peace.'²

¹ Surah Aaraaf (7): Verse 85; Surah Hud (11), Verse 84.

² Amali al-Tusi 1: 374; Tafsir Furat: 181; Manaqib Ibn Shahrashub 3:

It has been established that the report did not literally mean that the war of the Commander of the Faithful was his war in reality, but rather it intended an analogy in ruling only, and not beyond that. Otherwise, the statement would be evidently frivolous and corrupt. If the ruling on his war is like the ruling on the war of the Messenger, then the disbelief of those who fought against him is necessary, as it is unanimously necessary to declare the disbelief of those who fought against the Messenger of Allah. Another evidence is also what has been unanimously transmitted by the carriers of traditions from...

The saying of the Messenger of Allah: 'Whoever harms Ali has harmed me, and whoever harms me has harmed Allah the Exalted.'¹

There is no disagreement among the people of Islam that one who harms the Prophet by waging war, insulting, intentionally causing harm, and deliberately doing so, is a disbeliever and outside the fold of Islam. Therefore, if this is established, it is necessary to rule on the disbelief of those who fought against the Commander of the Faithful based on what the Prophet has mandated, as we have explained.

Another evidence, which is also widely reported and accepted by scholars from the narrators of traditions, is that...

The saying of the Prophet to the Commander of the Faithful: 'O Allah, befriend those who befriend him, and oppose those

217; *Manaqib al-Khwarizmi*: 76; *Manaqib Ibn al-Maghazili*: 50/73; *Al-Fusool al-Mukhtara*: 197.

¹ *Ar-Riyadh an-Nadhirah* 3: 122; *Dhakhair al-Uqba*: 65; *Al-Jami' as-Saghir* by as-Suyuti: 122; *Yanabi' al-Mawaddah*: 205; *Manaqib Ibn Shahrashub* 3: 211.

who oppose him.¹

It is established that anyone who opposes Allah Almighty and disobeys Him in an adversarial manner is a disbeliever, outside the fold of faith. Therefore, if it is confirmed that Allah Almighty does not oppose His allies but opposes His enemies, and it is verified that He opposes the enemies of the Commander of the Faithful due to their hostility towards him—as we have mentioned, based on our knowledge of their religious justification in waging war against him, in the same way the hostility of those who fought against the Messenger of Allah is established—then any doubt is removed, and it is necessary to declare their disbelief based on what we have previously discussed.

And I have thoroughly discussed this topic in my book known as ‘Al-Mas’alah al-Kafiyyah’², and what I have established here should suffice, God willing.

Then it is said to the Mu’tazilites and those who agree with them in denying the imamate of Mu’awiya ibn Abi Sufyan and the Umayyads from among the rational companions of hadith: What is the difference between you in your interpretation of the verse that obligates obedience to Abu Bakr and Umar, and the Hashwiyya in what they have obligated from it in terms of obedience to Mu’awiya and the Umayyads, and used it as

¹ Amali as-Saduq: 2/460; Uyun Akhbar al-Rida: 2: 47/183 and 59/227; Mushkil al-Athar: 2: 307; Musnad Ahmad: 1: 88 and 4: 370; Akhbar Asfahan: 2: 227; History of Baghdad: 14/236; Mustadrak al-Hakim: 3: 110.

² His students Al-Najashi and Al-Tusi mentioned this book and named it ‘Al-Mas’alah al-Kafiyyah fi Ibtal Tawbat al-Khati’ah’ (The Sufficient Issue in Invalidating the Repentance of the Sinner). See Rijal al-Najashi: 399; Fihrist al-Tusi: 158.

evidence for their imamate, while including Abu Bakr, Umar, Uthman, and those we have mentioned in its meaning?

And that is because most of the conquests of the Levant, the lands of North Africa, Bahrain, the Byzantine territories, and Khorasan were carried out under the leadership of Mu'awiya ibn Abi Sufyan and his commanders like Amr ibn al-As, Busr ibn Artat, Mu'awiya ibn Hudaij, and others not mentioned, and after them by the hands of the Umayyads and their commanders without any dispute.

If they persist in this, they depart from their principles and claim that Allah, the Exalted, has mandated obedience to the sinful, commanded following the unjust, and decreed the leadership of criminals. And if they refrain from this due to some reasons, despite what we described about their fighting after the Prophet against fierce, disbelieving warriors, they prohibit the same in the case of the two men for similar reasons, they find no distinction while their position suffers from flaws and contradictions. They arbitrarily specify without proof or explanation, and from Allah, we seek success.

Section on the claim of Abu Bakr's imamate from the verse 'Whoever of you should revert from his religion' and its refutation, and establishing the imamate of the Commander of the Faithful with it

[Section] If it is said, 'You have exhausted my excuses in responding to what your opponents cling to in interpreting this verse, and by the grace of God, you have clarified what was confusing in their statement about it. But how can you interpret the saying of the Almighty, 'O you who have believed, whoever of you should revert from his religion - then

Allah will bring forth [in place of them] a people He will love and who will love Him, [who are] humble toward the believers, mighty against the disbelievers; they strive in the way of Allah and do not fear the blame of a critic. That is the grace of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.¹ And you know that no one fought against the apostates after the Prophet except Abu Bakr, therefore, it is necessary that he be the Imam and ally of Allah, as guaranteed by the revelation. And this is something we see no escape for you from.

It was said to him: We have previously explained the interpretation of this verse and mentioned² that the best of the companions indicated that it was revealed concerning the people of Basra, as we narrated from Hudhaifa ibn al-Yaman and Ammar ibn Yasir. Similar reports have come from the Commander of the Faithful, and it was conveyed with the same meaning by Abdullah ibn Mas'ud. We also demonstrated the disbelief of those who fought against the Commander of the Faithful with arguments that are clearly justifiable to those who are fair-minded. This necessitates their apostasy from the religion to which Allah Almighty has called His servants. Therefore, diverting the interpretation of this verse from this aspect to any other is invalid.

[Section] Moreover, the content of the verse, its benefits, and what is connected to it from what follows dictate that it is directed towards the Commander of the Faithful, for he is the one praised in it and the one indicated in the jihad against the apostates, unlike those who are mistakenly assumed and

¹ Surah Maaedah (5): Verse 54

² The discussion about it along with the citations is on pages 125 and 126.

conjectured by others.

And this is because Allah, the Exalted, has threatened those who apostatize from His religion with vengeance, possessing specific attributes which He has detailed in His book, and made known to all His servants in a way that necessitates their understanding of its truths. By proper consideration, these are specifically applicable to the Commander of the Faithful alone, and not to those falsely claimed in this regard, in a manner that cannot be refuted except through stubbornness.

The first of these descriptions is that they love Allah the Exalted, and Allah loves them.

And it is known to everyone who has heard the reports that the Commander of the Faithful is specifically characterized by this description from the Prophet, who testified to it on the day of Khaybar, where he said...

“I will indeed give the flag tomorrow to a man who loves Allah and His Messenger, and whom Allah and His Messenger love. He is persistent and not a runaway. He will not return until Allah grants victory through his hands.”¹ And he gave it to Ali.

No report has come nor has any trace been found that the Prophet described Abu Bakr, nor Umar, nor Uthman in such a manner under any circumstances. Rather, the arrival of this report describing the Commander of the Faithful in such a way, immediately following the retreat of Abu Bakr and Umar on that day, and its association with the description of being steadfast rather than fleeing, necessarily deprives these two men of this praise, just as it deprives them of the praise of courage and imposes on them the criticism of fleeing.

And the second [description] refers to the individual

¹ It has been previously mentioned along with its citations on page 34.

mentioned in the verse as being gentle with the believers and stern towards the disbelievers, where He, Glorified be His Name, says: ‘Humble toward the believers, mighty against the disbelievers, they strive in the way of Allah and do not fear the blame of a critic.’¹ This description cannot be denied to the Commander of the Faithful due to the evident nature of his harshness towards the disbelievers, his retaliation against the polytheists, his severity towards the sinful, his famous stands in strengthening the faith and supporting religion, and his compassion towards the believers and his mercy for the righteous.

And no one can claim this [description] for Abu Bakr except out of bias or assumption, not certainty, because he is not known to have killed anyone in Islam, nor faced any opponent in combat. There is no recorded instance of him taking a strong stand in front of the Prophet, nor engaging in a duel, nor shedding the blood of any polytheist with his own hands, nor causing any injury among them. He always fled from their fights and abstained from their wars. He was harsh towards the believers and was not merciful towards them—do you not see what he did to Fatimah, the lady of the women of the worlds, and the humiliation he inflicted on her children, and what he did to her followers?² And his harshness towards the companion of the Prophet and his agent for the charities, and those in his charge among the Muslims, to the extent that he spilled their blood through the hands of the accursed hypocrite, and violated their sanctities in ways not justified by

¹ Surah Maaedah (5): Verse 54

² For further elaboration on this discussion, refer to Al-Shafi 4: 57-123; Taqreeb al-Ma’arif: 163-168; As-Sirat al-Mustaqeem 2: 282-302; Nahj al-Haqq: 265-272.

law and religion.

Thus, it is established that he possessed characteristics contrary to what Allah the Exalted mandated in His judgment for those whom He informed would be subject to vengeance among the apostates.

Then, the Exalted One explicitly described in the subsequent part of the verse from the Wise Reminder the attributes of the Commander of the Faithful, and established clear evidence that He specifically meant and intended him alone, due to the qualities he uniquely possessed among all people.

And He, Glorified be His Name, said: ‘Indeed, your protector is Allah, His Messenger, and those who believe, those who establish prayer and give zakat while they are bowing. And whoever allies with Allah, His Messenger, and those who believe - indeed, the party of Allah, they will be the victorious.’¹

Thus, the verse is directed towards the Commander of the Faithful, as indicated by its content and what is associated with it as we have explained, and the misconception of the opponent in what he claimed for Abu Bakr falls away as we have shown. [Section] And this is supported by...

The warning of the Messenger of Allah to the Quraysh about fighting the Commander of the Faithful after him, where Suhail ibn Amr² came to him with a group of them and they

¹ Surah Maaedah (5): Verses 55-56

² Suhail ibn Amr ibn Abd Shams, the Qurayshi of the Amir clan from Lu’ayy, was a speaker for the Quraysh and one of its leaders in the pre-Islamic era. He converted to Islam on the day of the conquest of Mecca, and he was the one in charge of the negotiations during the Treaty of Hudaibiyyah. He died in Syria in 18 AH. [Sources: Siyar A’lam al-Nubala 1: 194/25; Al-Jarh wa al-Ta’dil 4: 245/1058; Safwat al-

said, ‘O Muhammad, our slaves have joined you, so return them to us.’

The Messenger of Allah said to the Quraysh, ‘You must desist, O people of Quraysh, or Allah will send upon you a man who will strike you for the interpretation of the Quran just as I have struck you for its revelation.’ When some of his companions asked, ‘Who is he, O Messenger of Allah, Abu Bakr?’ He said, ‘No.’ Then they asked, ‘Umar?’ He said, ‘No, but he is the one mending the sandal in the room.’ And it was Ali who was mending the Prophet’s sandal in the room.¹

And his saying to the Commander of the Faithful, ‘After me, you will fight the violators, the unjust, and the defectors’² - and the saying of Allah Almighty, ‘And if We take you away, then We will indeed take vengeance from them.’³ This verse, in the reading of Abdullah ibn Masud, is ‘from them through Ali We take vengeance,’ and this is how the interpretation came from the scholars of exegesis.⁴ If the matter is as we have described and such events did not occur with Abu Bakr and Umar during the life of the Prophet, then it is confirmed that the intended person mentioned is specifically the Commander of the Faithful as we have clarified.

Safwa 1: 731/112; Al-Isabah 3: 146/3566].

¹ Al-Irshad by Al-Mufid: 64; Sahih al-Tirmidhi 5: 634/3715; Mustadrak al-Hakim 2: 125 and 137; Musnad Ahmad 3: 82; Manaqib Ibn al-Maghazili: 438-440; Dalail al-Nubuwwah by al-Bayhaqi 6: 435.

² Mustadrak al-Hakim 3: 139; Osad al-Ghaba 4: 33; Tarikh Baghdad 13: 187; Majma’ al-Zawa’id 6:235; Manaqib al-Khwarizmi: 122 and 125; Al-Tara’if: 104/154; Faraid al-Simtayn 1: 282/221.

³ Surah Zukhruf (43): Verse 41

⁴ See Al-Firdaws 3: 154/4417; Shawahid al-Tanzil, vol. 2: 151-155; Ad-Durr al-Manthur 7:380.

It is confirmed that the intended meaning of the verse where Allah says, ‘Soon Allah will bring a people whom He loves and who love Him,’¹ is as we have detailed in terms of the coherence of the discourse, the significance of its meanings, and what is stated in the Sunnah which we have explained the purpose of and elucidated.

[Section] When we properly consider the content of this verse and do not go beyond what is derived from its apparent meaning and its interpretation based on linguistic context to the indications from the reports as we previously mentioned, we find nothing more in that than the news—about the existence of a replacement for the apostates in the jihad, which Allah has ordained against the disbelievers, without specifying any group over another from those deserving of combat, nor encompassing the whole community in a way that would imply the inclusion of the entire category in the discussion.

Do you not see that if a wise man approached his servants and said to them, ‘O you, whoever among you disobeys me and departs from my obedience, Allah will replace me with others who will obey me and strive with me in sincere advice to me, and will not contradict my command,’ his words would be understood and serve to encourage his servants to obey him and inform them of his independence from them should they disobey, with the presence of others who would take their place in obedience more excellently than them? This statement, by its apparent meaning and what it implies, does not necessarily indicate the existence of those who will personally fight them definitively, although it allows for the possibility of threatening them with combat as a possibility

¹ Surah Maaedah (5): Verse 54

rather than an obligation, due to the context of mentioning combat to its deserving recipients.

And this is analogous to the verse in what it encompasses and similar to its words in what it leads to. Anyone who claims contrary to what we have mentioned finds no path to it, and if they attempt to make a distinction, they fail to do so and return frustrated. And from Allah, we ask for success.

Section on refuting the argument of the merits of Abu Bakr and his companions from the verse ‘Muhammad is the messenger of Allah and those with him are severe’

[Section] If someone asks, ‘Does not Allah the Exalted say in Surah Al-Fath, “Muhammad is the messenger of Allah and those with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating in prayer, seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a seed which sends forth its shoot...”?’¹ And it is well-known that Abu Bakr, Umar, and Uthman were among the prominent companions of the Messenger of Allah and leaders of those who were with him. If they were such, they are most deserving of what the Quran encompasses in describing and praising the people of faith clearly and explicitly, and this prevents ruling them out due to mistakes or disobedience.’ It is said to them that the first thing we say in this matter is that Abu Bakr, Umar, Uthman, and those whom the partisans attribute superiority to, like Talha, Zubair, Saad,

¹ Surah Fath (48): Verse 29

Sa'id, Abu Ubaidah, and Abdur Rahman, are not specifically singled out for this praise any more than Abu Huraira and Abu Darda, nor are they exclusively praised in a way that does not also include Amr ibn al-As, Abu Musa al-Ash'ari, Al-Mughira ibn Shu'ba, Abu al-Awar al-Salami, Yazid, and Mu'awiya ibn Abi Sufyan, nor are they distinct in a way that excludes Abu Sufyan, Sakhr ibn Harb, Abdullah ibn Abi Sarh, Walid ibn Uqba ibn Abi Mu'ayt, Hakam ibn Abi al-As, Marwan ibn al-Hakam, and others like them, because everything that justifies including the previously named in the Quran's praise also justifies including the latter, as well as Abdullah ibn Ubayy, Malik ibn Nuwayrah, and so on.

Since all these individuals were companions of the Messenger of Allah and those who were with him, and many of them supported Islam and engaged in jihad before the Prophet and left behind commendable legacies and praiseworthy stances, which were not attributed to Abu Bakr, Umar, and Uthman. So, where is the basis of our opponents' argument in claiming superiority for those mentioned over others among those we have named? And what is the rationale of their proof from this for their leadership? For we do not imagine it to be so, nor is it reasonable for any sensible person to claim it.

[Section] Then it is said to them: Inform us about those whom Allah the Exalted has described as being with His Prophet in what the Quran encompasses. Does this description encompass everyone who was with him in terms of time, or in terms of place, or just outwardly in Islam, or both outwardly and inwardly in all respects? Or is the description a sign specifically marking those deserving of praise, excluding others, or is it for another category not mentioned?

If they say that it encompasses everyone who was with the

Prophet in terms of time, or place, or merely outwardly in Islam, it exposes their downfall and reveals their ignorance, as they would be praising disbelievers and hypocrites. This is something no rational person would commit to.

And if they say that it includes everyone who was with him, both outwardly and inwardly committed to the faith, excluding those you have categorized.

It was said to them, ‘Then prove that your leaders, your companions, and those whom you call your allies were inwardly as they appeared outwardly in terms of faith. Then build your argument upon this basis; otherwise, you are merely making claims and imposing judgments without any verifiable proof or evidence. And it is unlikely that you will find conclusive evidence confirming that the inner beliefs of these individuals were free from misguidance, as there is no Quranic verse or prophetic tradition that explicitly confirms this. Those who rely on anything other than these two sources are merely depending on assumptions and conjectures.

And if they say that the attributes specified in the Quran are a sign of those deserving of praise among the group who outwardly display Islam, rather than being applicable to all of them as the ignorant believe.

It was said to them, ‘Now provide evidence that those whom you have named truly deserved those attributes so that the praise can be rightly directed at them, and your intentions are fulfilled. This is something unachievable, as impossible as a camel passing through the eye of a needle.’

[Section] Then it is said to them: Reflect on the meaning of the verse and grasp the significance of its words, and in what way its content specifies praise, and how the statement is formulated. You will find that your leaders lack what you have

claimed for them from it, and you will learn that they are more deserving of criticism and less of merit based on its evidence, rather than being revered and honored. This is because Allah the Exalted distinguished such a group among the companions of His Prophet in His earlier scriptures, and affirmed their attributes of goodness and piety in the scrolls of Abraham, Moses, and Jesus. Then He revealed them through the distinct attributes with which they were uniquely endowed among all Muslims, and they became known by their true nature, distinct from other favored ones.

And He, the Exalted, said: ‘Muhammad is the messenger of Allah and those with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating in prayer, seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah and their description in the Gospel.’¹

And the intended meaning of the statement is that those whose examples are given in the Torah and the Gospel among your companions and those with you, O Muhammad, are the ones who are severe against the disbelievers and merciful among themselves, those whom you see bowing and prostrating in prayer, seeking bounty from Allah and His pleasure.

And this can be likened to someone saying, ‘Zaid ibn Abdullah is a just leader, and those with him obey Allah and strive in His cause, and they do not commit anything that Allah has forbidden, and they are truly the believers, unlike others with them, for they are the allies of Allah whose love is obligatory,

¹ Surah Fath (48): Verse 29

excluding those among them who are not included.’ If the matter is as we described, it is imperative that the group is scrutinized for these qualities, and those among them who possess these qualities should indeed receive praise and be held in high regard. Conversely, those who lack these qualities are criticized by the Quran, which reveals their deficiencies and indicates the reasons for their blame, removing them from positions of esteem.

After considering and examining this matter, we found that the Commander of the Faithful, Ali, Ja’far ibn Abi Talib, Hamza ibn Abdul-Muttalib, Ubaydah ibn al-Harith, Ammar ibn Yasir, Al-Miqdad ibn Aswad, Abu Dujana, who is Samak ibn Kharsha the Ansari¹, and their likes among the Muhajirun and Ansar, may Allah be pleased with them, embody the praised qualities of the companions as described in the Quran.

This is because they confronted the enemies of the faith head-on, struggled against the brave among them, killed the heroes, and shed the blood of the disbelievers in obedience to Allah the Exalted. They established the foundations of faith with their swords, relieved their Prophet of distress and sorrow, and thus demonstrated their severity towards the disbelievers as Allah described them in the precise words of the Quran. They were also continuously supportive of the Muslims and merciful among themselves as they were enjoined to be, and thus deserved to be described in the mention and explanation

¹ Abu Dujana al-Ansari: A companion of the Prophet, known for his bravery and heroism, he left a notable legacy in Islam. He participated in the Battle of Badr, stood firm at Uhud, sustained numerous injuries, and was martyred at the Battle of Yamama in the year 11 AH. [Sources: Majma’ Rijal al-Hadith 8: 303; Siyar A’lam al-Nubala 1: 243/39; Osad al-Ghaba 2: 352].

[of the Quran].

As for their establishment of prayer and their seeking of closeness to Allah's bounty, no one among people could surpass them in these high ranks. Thus, the reality of their praise is established, matching what Allah Almighty has informed about them in earlier scriptures. We are content with what we know about them from what we have explained, and there is no need to further scrutinize others who might have risen in status amidst controversy, where the purpose of seeking consensus has already fallen away.

Then we examined what our opponents claim for their leaders and those they hold in high esteem, regarding their participation in the qualities we mentioned and explained. We found, as previously discussed, that they deviate from these qualities and actually deserve the opposite of them, as we have outlined.

And the reason is that none of them held a position in jihad, nor were they known to have killed any disbelievers, nor did they speak in support of Islam. Instead, they showed panic in battle situations, and fled on the days of Khaybar, Uhud, and Hunayn. Allah the Exalted has forbidden fleeing and turning backs, with a warning against it clearly stated. They left the Prophet vulnerable in multiple critical situations, thus deviating from being severe against the disbelievers. Their significance diminished in the eyes of the polytheists and those astray, invalidating their inclusion among those praised in the Quran, even if they had possessed any other attributes mentioned aside from those we have discussed. How and why would any praise be justified for them out of necessity or by reasoning, when the praise is directed only to those who embody the full spectrum of qualities mentioned in the verse,

not just a part? The deviation of these individuals from even a part, as we have mentioned, is undeniable except by obstinacy, and they must be judged critically as we have described. This is clear and evident, and all praise be to Allah.

[Section] Then it is said to them that your opponents have narrated from the scholars of interpretation among the family of Muhammad that this verse was specifically revealed concerning the Commander of the Faithful, Hasan, Husayn, and the Imams after them, exclusively, and not about the general populace. Their narration of what we have mentioned from those we named is more credible and accurate than what you have claimed through interpretation, conjecture, estimation, and opinion. Their assertion is linked to those whom the Prophet directed his followers to refer to in times of disagreement and instructed to follow in matters of religion, and whose followers are assured against going astray.

Furthermore, the evidence from the Quran is supported by clarification, as Allah the Exalted informed us about those mentioned as being severe against the disbelievers, merciful towards the believers, devout in prayers, and diligent in obedience, with their attributes affirmed in the Torah and the Gospel. They prostrate to Allah the Exalted, shun all rivals, and it is impossible for such attributes to belong to those whose prostration is to idols, and who seek closeness through Lat and Uzza instead of to Allah, the One, the Conqueror. For this would necessitate falsehood in the statement or praise that leads to condemnation due to disbelief and disobedience.

It is unanimously agreed that Abu Bakr, Umar, Uthman, Talha, Zubair, Sa'd, Sa'id, Abu Ubaidah, and Abdur Rahman had worshipped idols before the Prophet's mission. They spent a long time prostrating to idols instead of Allah the Exalted,

associating partners with Him. Thus, it is invalid that their names would be affirmed in the Torah and the Gospel in the context of prostration as stated by the Quran.

And it is established for the Commander of the Faithful and the Imams from his progeny, by consensus, that they never worshipped anyone other than Allah the Exalted, nor did they prostrate to anyone else. Their examples, as described in the Torah and the Gospel, truly fit what we have described, rightfully earning praise for their devotion to Allah the Exalted, as we have explained.

And the evidence for this is supported by the proof from the narrations of the scholars from the family of Muhammad, as indicated by the Prophet's universally agreed-upon statements. This, too, is something from which one cannot escape with fairness. [Section] Furthermore, it is said to them: Inform us about Talha and Zubair—are they included among those praised in the verse of Allah the Exalted, 'Muhammad is the messenger of Allah and those with him are severe against the disbelievers'¹ to the end, or are they not included in that description?

If they say that Talha, Zubair, and the like are not included among those people, they have departed from their own doctrines. They are then asked, 'What excluded them from that group and included Abu Bakr, Umar, and Uthman?' For every attribute you claim justifies their qualities, Talha and Zubair are more likely to possess them given their evident roles in jihad, which Abu Bakr, Umar, and Uthman are not remembered for under any circumstance. Thus, they find nothing substantial to rely on in differentiating between these

¹ Surah Fath (48): Verse 29

individuals beyond a claim that is evidently flawed.

و إن قالوا إن طلحة و الزبير في جملة القوم الممدوحين بما في الآي قيل لهم فهلا عصمهما المدح الذي ادعيتموه لهم من دفع أمير المؤمنين ع عن حقه و إنكار إمامته و استحلال حربيه و سفك دمه و التدوين بعداوته على أي جهة شتمتم كان ذلك من تعمد أو خطأ أو شبهة أو عناد أو نظر أو اجتهاد.

And if they say that Talha and Zubair are among those praised in the verse, then it is asked of them: Why didn't the praise you claim for them prevent them from denying the rights of the Commander of the Faithful, rejecting his imamate, legitimizing warfare against him, shedding his blood, and adhering to hostility towards him? Whether that was out of deliberate action, error, misunderstanding, stubbornness, consideration, or independent judgement.

If they say that the praise in the Quran, as they claim, did not protect them from that, and one must acknowledge what we have mentioned, because denying it would be rejecting the inevitable.

It was said to them: How do you refute that Abu Bakr, Umar, and Uthman ousted the Commander of the Faithful from his rightful position, preempted him when he was more deserving of precedence, denied his imamate although it was established, and dismissed the texts that mandated it for him? They were not protected from this behavior despite the praise directed at them in the verse, just as Talha and Zubair were not protected from what we described, involving the denial of the Commander of the Faithful's rights, similar to the actions of the two men who shared the praise you claim from the Quran. Whether their actions were deliberate, mistaken, doubtful, based on their independent judgement, or stubborn, this is something they cannot refute, and it invalidates their reliance on the verse to shield their leaders from error, even if they were to concede what they wish from it for the sake of

argument.

[Section] This is further reinforced by the fact that Allah the Exalted praised those described in the verse for their current state, and He did not decree that this praise guaranteed their future righteousness, nor did He grant them infallibility from error, nor assure the continuance of the qualities for which they were praised in the future.

Do you not see that the Exalted One has conditioned forgiveness for them and His pleasure upon their faith at the end, and He specifically indicated by this condition that among them are those whose state may change, moving from praise to censure and deserving of punishment? Thus, Allah the Exalted said in continuation of their description and praise, as we mentioned about those deserving it at present, ‘Like a seed that sends forth its shoot, then strengthens it, and it becomes stout and stands firmly on its stem, delighting the sowers and enraging the disbelievers.’ Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward.¹

Some of them are included in the promise, but not all are encompassed by it, and the reward is made conditional upon their righteous deeds, without guaranteeing their perseverance. If the description given to them earlier had warranted the reward and clarified for them forgiveness and favor, then imposing a condition afterward would have been impossible, resulting in contradictory speech. Specifying them after a general statement would be clearly inconsistent. This is not a conclusion that a discerning person would come to. Thus, the opponent’s reliance on this argument fails from all

¹ Surah Fath (48): Verse 29

perspectives, revealing the inconsistency across different doctrinal responses, and we owe gratitude to Allah.

Another issue [regarding the Imamate]

[Section on the claim that the verse ‘Not equal among you are those who spent before the conquest’ obligated paradise for Abu Bakr and his companions, and its refutation]

These people also relied on the following verse beyond what we previously mentioned: Allah the Exalted says, ‘Not equal among you are those who spent and fought before the conquest. Those are greater in rank than those who spent and fought afterward. But to all Allah has promised the best [reward]. And Allah is aware of what you do.’¹

They claim, out of their ignorance, that this verse proves that Abu Bakr, Umar, Uthman, Talha, Zubair, Sa’d, Sa’id, Abdur Rahman, and Abu Ubaidah ibn al-Jarrah are definitively and steadfastly among the people of Paradise. This is because they were among those who accepted Islam before the conquest, spent in its cause, and fought the disbelievers. Allah has promised them the best, which is Paradise and its rewards. This, they assert, prevents any possibility of their committing sins that would require punishment, and justifies their authority in religious matters and their infallibility under all circumstances.²

¹ Surah Hadeed (57): Verse 10

² Among those who hold this view are Al-Kalbi, Al-Zamakhshari, Al-

[Section] It is said to them that you have based your interpretation of this verse and the promise within it to your leaders on two claims.

One of them is exclusive to you, unsupported by evidence and not established by sound consideration.

The other claim is unanimously agreed to be invalid, with no dispute about its incorrectness, and no disagreement. Anyone whose foundation in what they rely on is as mentioned has clearly shown their ignorance to those of understanding. As for the first claim, it is your statement that Abu Bakr and Umar had spent before the conquest, which has no evidence supported by authentic reports, scripture, nor is there consensus on it among the community. Instead, there is existing disagreement and clear, evident proof of its falsehood.

As for the latter claim, which is your statement that they fought against the disbelievers, this is unanimously recognized as invalid, with no disagreement about its incorrectness. It is not possible for any rational person to attribute to them the killing of a known disbeliever, the wounding of a described polytheist, a duel with an equal opponent, a confrontation with a worthy adversary, or a position of a warrior.

As for their defeat in the battle, it is more famous and apparent than to require citation. If these two men are excluded from the attributes associated with those deserving of the promise among the people, then what you have built upon that is nullified— and it is established by the implications of the Quran and its evidence that they deserve a warning contrary

Qurtubi, Al-Nasafi, and Fakhr al-Din al-Razi. See Tafsir al-Kashshaf 4: 474, Tafsir Al-Qurtubi: 17/240, Tafsir Al-Nasafi 3: 478, Tafsir Fakhr al-Din al-Razi 29: 219.

to what the obedient ones deserve.

(فصل) على أن اعتلالكم يوجب عموم الصحابة كلها بالوعد و يقضي لهم بالعصمة من كل ذنب لأنهم بأسرهم بين رجلين أحدهما أسلم قبل الفتح و أنفق و قاتل و الآخر كان ذلك منه بعد الفتح و من دفع منهم عن ذلك كانت حاله حال أبي بكر و عمر و عثمان في دفع الشيعة لهم عما أضافه إليهم أشياعهم من الإنفاق لوجه الله تعالى و إذا كان الأمر على ما وصفناه و كان القرآن ناطقاً بأن الله تعالى قد وعد جماعتهم الحسنى فكيف يختص بذلك من سميتهم لو لا العصيبة و العناد

[Section] Moreover, your reasoning implies that all the Companions are encompassed by the promise and suggests they are infallible from any sin, because they all, between two men, one who embraced Islam before the conquest and spent and fought, and the other who did so after the conquest. And those among them who are excluded from this are in the same situation as Abu Bakr, Umar, and Uthman, whom the Shi'a exclude from the claims made by their followers regarding spending in the way of Allah the Exalted. If the situation is as we described, and the Quran clearly states that Allah has promised their entire group the best, then how could this be exclusive to those you named, if not for partisanship and obstinacy?

[Section] Then it is said to them: If Abu Bakr, Umar, and Uthman are promised a reward for what you claim about their spending and fighting, and if that necessitates their infallibility from sins, then the same must also apply to Abu Sufyan, Yazid ibn Abu Sufyan, Muawiya, Khalid ibn al-Walid, and Amr ibn al-As. In fact, it would be even more obligatory and they would be more deserving of it than Abu Bakr, Umar, Uthman, and others you have named, based on what we are asserting in this argument.

It is undisputed among the community that Abu Sufyan converted to Islam just days before the conquest, and the Prophet granted safety to those who entered his house,

honoring him and distinguishing him from others. Muawiya converted before him in the year of the delegation¹, and so did Yazid ibn Abu Sufyan.² These three had roles in jihad in the presence of the Prophet that Abu Bakr, Umar, and Uthman did not have. For example, Abu Sufyan performed admirably on the day of Hunayn and fought in the battle of Ta'if in a manner unmatched by anyone else that day, during which he lost an eye. The banner of the Prophet was with his son, Yazid ibn Abu Sufyan, who led it ahead of the Muhajirun and the Ansar.

Abu Sufyan also had notable engagements in jihad after the Prophet. He was present at the Battle of Yarmouk where he lost his other eye, and it is reported that when voices fell silent, only Abu Sufyan's voice could be heard saying, 'O victory of Allah, come close,' while the banner was with his son Yazid. Abu Sufyan had significant battles in Syria³, and Muawiya had conquests at sea and in the lands of Rome, North Africa, and Syria during the times of Umar, Uthman, and his own rule, as well as during the reign of the Commander of the Faithful and afterwards, achievements not matched by Umar ibn al-Khattab.

As for Khalid ibn al-Walid and Amr ibn al-As, their well-known battles alongside the Prophet and after his time negate the need for extended mention in this book. A particular merit of Amr ibn al-As over Abu Bakr and Umar is his appointment

¹ Muawiya used to say that he embraced Islam in the year of the delegation and hid his conversion from his father and mother. See *Asad al-Ghaba* 4: 385.

² He converted on the day of the conquest of Mecca. See *Siyar A'lam al-Nubala* 1: 329, *Asad al-Ghaba* 5: 112.

³ See *Al-Isabah* 3: 237, *Siyar A'lam al-Nubala* 2: 106.

by the Prophet as their commander during his lifetime¹. His conversion to Islam was not delayed until the conquest, so they do not have any advantage over him in this regard, as is claimed for others.

As for Khalid ibn al-Walid, the Prophet commanded him during his lifetime and sent him on many expeditions². Abu Bakr and Umar were not seen to have qualities that justified prioritizing them over anyone else during his days. If the opponents were fair, they would acknowledge what we have listed for these men as a merit over those they mention in the context of the verse. Otherwise, equality among them in this regard is obligatory in all circumstances, and this negates their reliance on the specificity we have conceded to them for argument's sake over the preference they claim in interpretation. And the argument as we have previously presented stands.

[Section] Then it is said to them: Does not the verse decree preference and indicate reward and compensation for those who combined both spending and fighting together, and not just one without the other?

It would then be exclusive to them alone, so they must agree, or else they would be contradicting the clear text of the Quran. It is said to them, suppose we conceded to you that Abu Bakr, Umar, and Uthman made contributions, yet this is not validated by any credible report, consensus, or Quranic evidence; it is merely a claim without proof. Then, what fighting did they partake in before or after the conquest

¹ The Prophet appointed Amr ibn al-As as the standard-bearer over Abu Bakr and Umar during the Battle of Dhat al-Salasil. See *Siyar A'lam al-Nubala* 3/57 and 3/67.

² See *Siyar A'lam al-Nubala* 1: 366.

alongside the Prophet that would make them deserving of preference over others by combining both actions? If they attempt to cite any fighting in the presence of the Prophet, they find no way to substantiate it under any circumstances or reasons, unless they claim it baselessly and falsely, contrary to consensus, which is unanimously invalid.

Then it is said to them that the Prophet had notable engagements in jihad and well-known battles. In which of these did Abu Bakr, Umar, and Uthman fight? At Badr, Uthman is not mentioned or agreed to have been present, and Abu Bakr and Umar were held back from the fight in the shelter due to reasons mentioned by the Shi'a, while you claim the contrary to what you specifically believe.

Or at Uhud, where all of them turned their backs and did not stand firm with the Prophet except for the Commander of the Faithful, Ali, and a group of the Ansar joined him.

Or at Khaybar, where scholars and those among the laypeople who were familiar with the events know well the misconduct of Abu Bakr and Umar, their retreat from battle, and their defeat.

Until the Prophet became angry and said, 'Tomorrow I will give the flag to a man who loves Allah and His Messenger, and whom Allah and His Messenger love in return. He is steadfast, not fleeing, and will not return until Allah grants victory through his hands.'¹ He then gave it to the Commander of the Faithful, Ali, and the victory was achieved through him, as the Prophet had foretold.

Or on the day of the Battle of the Trench, none of the companions' knights, their bravest, or those who usually led in

¹ It is previously mentioned along with its references on page 34.

war showed initiative that day except for the Commander of the Faithful, Ali, specifically. He killed Amr ibn Abd Wud, and through this, Allah granted victory to the Muslims.

Or on the day of Hunayn, where the initial defeat of the Muslims was due to Abu Bakr being misled by the size of the assembly and relying on the multitude of people rather than on Allah's support, His grace, and His guidance. He and his companion were among the first to flee. Only nine men from Banu Hashim remained with the Prophet, one of whom was the Commander of the Faithful, Ali, who stood firm with him in that critical moment. Then, between these battles and thereafter, the condition of these individuals in retreating from jihad was as we have described for others among the freed slaves, those whose hearts were reconciled, the converts at the conquest, and their likes among the people and the tribal Arabs in terms of fighting and spending, as is well-known in the transmission of traditions. We have recounted for Abu Sufiyan and his sons in this matter what cannot be claimed for Abu Bakr, Umar, and Uthman, as we have previously detailed and explained.

If these people do not possess the qualities of merit that warrant the promise of the best as stated in the Quran, and they did not collectively combine spending and fighting, as agreed upon and by the evidence we have mentioned, then it is established that the verse reveals their deficiencies, indicating their lack of qualities that merit distinction, and highlights their conditions which are contrary to those deserving of honor and reward.

[Section] Then it is also said to them: Inform us about Umar ibn al-Khattab—how have you associated him with Abu Bakr, Uthman, Talha, Zubair, Sa'd, and Abdur Rahman in the merits

you claim for them in interpreting the verse, when he had no battles before the conquest, nor after it, and no one claims that he spent in any situation?

And suppose that doubts have entered your minds regarding Abu Bakr with what you claim of his spending, and Uthman with his expenditure at Tabuk, and Talha, Zubair, and Sa'id with their fighting, what doubt could possibly apply to Umar ibn al-Khattab when he neither spent nor fought? Is your mention of him among these people driven by nothing but partisanship, stubbornness, zeal in falsehood, and audacity in making baseless claims and falsehoods?

[Another Section] Then it is said to them: Inform us about Talha and Zubair, concerning the promise of the best [reward] directed towards them in the verse as you claim for the group. Did that protect them from opposing the Commander of the Faithful, Ali, waging war against him, shedding the blood of his supporters and followers, and denying his rights which Allah the Exalted mandated for him, and rejecting his leadership?

If they say that neither of the two men did any of that and that they were infallible from all of it, their argument would be obstinate and their debate disgraceful, for they have relied on stubbornness in this matter and denied well-known facts.

And if they say that the promise of the best [reward] from Allah the Exalted to Talha and Zubair did not prevent them from all the things we have enumerated, due to their agreement on the occurrence of these actions from their side and the consensus on it.

It was said to them: Do you not also acknowledge that this does not provide immunity for Abu Bakr, Umar, and Uthman either, given their actions against the Commander of the

Faithful, Ali, in denying his rights, disregarding his virtues, rejecting his leadership, and ignoring the texts that support him? Your admission of their inclusion in the verse and the attribution of praise and the promise of the best [reward] to them does not prevent the acknowledgment, as claimed by you, nor does it prevent the Shia's assertions regarding the Imamate of the Commander of the Faithful, Ali, and the status of those who preceded him, as we have arranged in the previous questions, from which you find no escape.

[Section] Some of the Nasibis have claimed that the verse establishes the superiority of Abu Bakr over the Commander of the Faithful, Ali. They argue that Abu Bakr is unanimously recognized for his contributions and his participation in battle alongside the Prophet, while Ali, as they claim, did not have contributions of the same kind, though he did participate in battle. They assert that someone who combines both actions is superior to one who only partakes in one, according to sound reasoning and consideration.

It is said to him: The battle of the Commander of the Faithful, Ali, and the prominence of his jihad alongside the Prophet and its fame are well-known as a matter of necessity, and this is unanimously and universally agreed upon from the verse. Your counterpart does not have recorded battles in the presence of the Prophet, as agreed by scholars, nor is there any substantiated report or Quranic evidence of his jihad. It is impossible for anyone to claim this for him under any circumstances or reasons, unless they falsely speculate based on assumption and stubbornness.

As for spending, the Quran explicitly mentions it for the Commander of the Faithful, Ali, in the verse of 'private

consultation'¹ unanimously among scholars of the Quran, and in the verse about those who spend by day and by night², with the interpretation specifically referring to him. The mention of his charity during prayer³, his almsgiving to the needy, the orphan, and the captive in 'Has there not come upon man'⁴ (a chapter of the Quran) is known. There is no Quranic evidence that clearly indicates Abu Bakr's spending, nor is there any definitive proof from the sayings of Imam Jafar al-Sadiq about its meaning, nor is it supported by widespread transmission or consensus, especially given the well-known financial constraints of Abu Bakr which would invalidate the claims made by his partisans as we have discussed. There is no difference between those who claim Abu Bakr participated in battle, as we have shown, and those who make similar claims about Hasan, and between those who claim he spent as we

¹ This is the statement of the Almighty: 'Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly, will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.' - Surah Al-Baqarah 2:274. See also *Manaqib Ibn al-Maghazili*: 280/325, *Riyadh al-Nadhirah* 3:178, *Shawahid al-Tanzil* 1:109.

² And it is the statement of the Almighty: 'Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly, will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.' - Surah Al-Baqarah 2:274. See also *Manaqib Ibn al-Maghazili*: 280/325, *Riyadh al-Nadhirah* 3:178, *Shawahid al-Tanzil* 1:109.

³ And it is the statement of the Almighty: 'Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship].' - Surah Al-Ma'idah 5:55. See also *Tafsir al-Hibri* 258/21-260/22, *Ma'rifat 'Ulum al-Hadith* by al-Hakim: 102, *Fara'id al-Simtayn* 1: 187-195.

⁴ Surah Al-Insan 76:1. See also *Tafsir al-Hibri*: 326/69, *Shawahid al-Tanzil* 2: 298-315.

have shown, and those who make similar claims about Abu Huraira and Bilal.

If the claim for these two men, as we described, is evidently invalid, so too is the claim involving Abu Bakr, as we described, indicative of falsehood. Thus, the argument of those who claimed merit for him in general, let alone those who claimed it over the Commander of the Faithful, Ali, based on which the Nasibi constructed their argument, is clearly ignorant. And Allah is the one who grants success to the truth.

Issues regarding questioning the interpretation of the Quran and reports attributed to the Prophet (peace be upon him and his family) stating that he praised their leaders specifically and generally.

Another chapter on questioning the interpretation of the Quran and reports attributed to the Prophet (peace be upon him and his family), stating that he specifically and generally praised their leaders.

The first issue: Refuting the claim that the verse ‘And he who brought the truth and [they who] believed in it’ refers to Abu Bakr and explaining the various interpretations regarding its revelation.

[Issue] If they say, ‘We find that Allah Almighty has praised Abu Bakr for his haste in affirming the truth of the Prophet and has attested to his piety decisively and permanently, as Allah Almighty says, ‘And he who brought the truth and those who confirmed it—those are the righteous. They will have whatever they desire with their Lord. That is the reward of the doers of good; that He may remove from them the worst of what they did and reward them their due for the best of what

they used to do.’¹

If it is established that this verse was revealed regarding Abu Bakr, as the traditions suggest, it becomes impossible that he would deny the command of Allah Almighty, reject obligations, act unjustly, or deviate from good conduct. This contradicts what you allege against him, including the denial of the explicit text regarding the Commander of the Faithful, Ali. Speak as you will, so we may understand. (Response) It has been said to you previously that interpreting the Book of Allah cannot be rightfully done using speculative evidence nor can its meanings be aligned with desires. Whoever speaks thereof without knowledge is indeed misguided. The claim that this verse was specifically revealed about Abu Bakr is based on conjecture, not certainty. The reports you rely on are fabricated, and after thoroughly examining the traditions and scrutinizing the records, we have not found it to be well-known in any of them, nor is it verified by any renowned scholar of interpretation. No one in the community dares attribute it to the Prophet unless they are attributing it to the likes of Dawud, Muqatil bin Sulayman², and their ilk among the misguided anthropomorphists and determinists who have introduced falsehoods into the interpretation of Allah’s words, subverting its meanings from truth and religion, and incorporated disbelief in Allah the Almighty and slander

¹ Surah Zumar (39): Verses 33-35

² Muqatil bin Sulayman bin Bashir al-Balkhi was one of the notable exegetes. He was abandoned in hadith narration because many attributed falsehood and fabrication of hadith to him. He lived in Baghdad and died in Basra in the year 150 AH. See “Tahdhib al-Tahdhib” 10: 279/501, “Al-Jarh wa al-Ta’dil” 8: 354/1630, “Siyar A’lam al-Nubala” 7: 201/79, “Wafayat al-A’yan” 5: 255/733.

against the Prophets and the revered angels in their interpretations. Anyone who bases their beliefs on the claims we have described has indeed lost both this world and the hereafter, as we have detailed. And from Allah alone we seek protection and success.

(Section) It is narrated by the majority of the public and the Shiite community from scholars of interpretation and leaders in the meanings of revelation that this verse was specifically revealed about Ali ibn Abi Talib, though its judgment also applies to Hamza, Ja'far, and others among the early believers. This refutes and contradicts the claims made about Abu Bakr, invalidates them, and demonstrates their falsehood, necessitating that the view regarding Ali be upheld exclusively. This interpretation is supported by two distinct groups and agreed upon by opposing factions, thus it carries the weight of consensus. Any other interpretation, as described, is merely based on the claims of one party without any corroborative evidence and does not stand scrutiny by any rational standard, as detailed in our explanation.

Ibrahim ibn al-Hakam reported from his father from al-Suddi from Ibn Abbas regarding the saying of the Almighty, "And he who brought the truth and he who confirmed it." He said, "It refers to the Commander of the Faithful, Ali ibn Abi Talib."¹

It was narrated by Ubaydah bin Humayd from Mansur from Mujahid similarly², and similarly narrated by Said from Ad-Dahhak.³

¹ Manaqib Ibn Shahrashub 3: 92, Talkhis al-Shafi 3: 215, Tafsir al-Habri: 315/62

² Manaqib Ibn Shahrashub 3:92; Talkhis al-Shafi 3:215; Tafsir al-Habari: 62/315

³ Manaqib Ibn Shahrashub 3:92; Majma' al-Bayan 8:777; Shawahid al-

Abu Bakr al-Hadrami narrated from Abu Ja'far al-Baqir, peace be upon him, regarding the saying of the Almighty, "And he who brought the truth," that it refers to the Messenger of Allah, peace be upon him, and "he who confirmed it" refers to the Commander of the Faithful, Ali ibn Abi Talib¹, peace be upon him. And Ali ibn Abi Hamza narrated from Abu Basir², from Abu Abdullah Ja'far ibn Muhammad, peace be upon him, similarly exactly.³

(Section) And it has been narrated by the companions of Hadith from the general populace through their own special channels that it was revealed specifically about the Prophet, peace be upon him, and him alone, excluding all others from among the people.

Ali ibn al-Hakam narrated from Abu Huraira who said, "While he was circumambulating the Kaaba, he encountered Muawiya ibn Abi Sufyan. Abu Huraira said to him, 'O Muawiya, the Truthful One, the Confirmed (Prophet Muhammad), the one who brought the truth and was confirmed in it, has informed me that there will be a matter which one of you would wish to be suspended by his tongue from the time Allah created the heavens and the earth, and that he did not lie about what he took charge of.'"⁴

Tanzil 2:122/813

¹ Kashf al-Ghumma 1:324; Talkhis al-Shafi 3:214

² (From Abu Basir) is not in B, H, M, and Ali ibn Abi Hamza narrates directly from al-Sadiq, peace be upon him, as well as through the mediation of Abu Basir. Refer to Mu'jam Rijal al-Hadith 11:227.

³ Talkhis al-Shafi 3:215; See Manaqib Ibn al-Maghazili: 317/269; Kifayah al-Talib: 233; Biography of Imam Ali, peace be upon him, from Tarikh Dimashq 2:418 and 419/924 and 925

⁴ Talkhees al-Shaafi, vol. 3, p. 214

And it is narrated from al-Suddi and others among the predecessors regarding the saying of the Most High: ‘And he who came with the truth and those who confirmed it,’ it is said: ‘He came with the truth,’ and ‘he himself confirmed it.’¹

And in another narration, they said: ‘Muhammad (peace be upon him and his family) came with the truth and will confirm it on the Day of Resurrection when he comes bearing witness.’²

(Section)

And they have also narrated specifically from Mujahid regarding the saying of the Most High, ‘And he who came with the truth,’ that it refers to the Messenger of Allah (peace be upon him and his family), and ‘those who confirmed it’ are the people of the Quran. They will come on the Day of Resurrection and say, ‘This is what you called us to, and we have followed what is in it.’³

(Section) And indeed, the majority of the theologians and jurists of the mainstream have claimed that the verse is general for all those who affirmed the truth of the Messenger of Allah (peace be upon him and his family). They rely on the apparent or the general meaning and on what precedes it from the saying of Allah Most High, ‘So who is more unjust than one who lies about Allah and denies the truth when it comes to him? Is there not in Hell an abode for the disbelievers? And he who brought the truth and those who confirmed it, those

¹ Majma’ al-Bayaan, vol. 8, p. 777; Talkhees al-Shaafi, vol. 3, p. 214

² Talkhees al-Shaafi, vol. 3, p. 214

³ Talkhees al-Shaafi, vol. 3, p. 214; al-Durr al-Mansoor, vol. 7, p. 229; Tafseer al-Tabari, vol. 24, p. 4; Tafseer al-Qurtubbi, vol. 15, p. 256

are the righteous.’¹

And if there is a difference between the narrations of the mainstream and their statements in the interpretation of this verse as we have explained, and if their statements contradict each other as we have shown, then all of them are invalidated by comparison and compensation, and the interpretation of the Shi’a is established due to the agreement we mentioned and its indication of correctness as we have described, and Allah grants success to what is correct.

(Issue) If someone from them asks how can you interpret this verse in favor of Amir al-Mu’minin (Ali) when it suggests that the person it refers to had sins that were expiated by affirming the Messenger of Allah (peace be upon him and his family), as Allah the Most High says, ‘that Allah may forgive them their worst deeds and reward them their due for the best of what they did.’ And according to your claim that Amir al-Mu’minin committed no sin, neither a small nor a great one, neither mistakenly nor intentionally, how then can the verse be correctly applied to him as described?

(Response) It was said to them: We do not claim any more infallibility for Amir al-Mu’minin (Ali) than we do for the Prophet (peace be upon him and his family), nor do we go beyond what the people of justice say about the infallibility of the prophets from major sins. And indeed, Allah the Most High has said about His Prophet: ‘that Allah may forgive you your past sins and your future sins.’²

And Allah the Most High said, ‘Indeed, Allah has turned in

¹ Surah Zumar (39): Verses 32-33

² Surah Fath (48): Verse 2

mercy to the Prophet, the Muhajirin, and the Ansar,¹ and He also said, 'And We have relieved you of your burden that weighed down your back.'² The apparent meaning of this discourse suggests that he committed major sins, but it has been established that these verses are to be understood differently due to various proofs. Similarly, the interpretation concerning Amir al-Mu'minin in the verse should be understood in this light.

Another interpretation is that the mention of expiation is intended to emphasize the purification of him (peace be upon him) from sins. Although the wording of the text is unconditional, it is conditional on the occurrence of the act if it were to occur, and it is known that it will never actually occur due to infallibility, as evidenced by reason which does not involve such conditionalities.

Another point is that the expiation mentioned in the verse is specifically related to the righteous ones about whom Allah the Most High has declared a reward in the revelation, and He has made it a reward for the one praised for affirming, without it being directed at the affirmer mentioned. This refutes the misconception held by the opponents.

The second issue: Refuting the claim that the verse 'So he who gives and fears Allah' was revealed about Abu Bakr

(مسألة أخرى) فإن قالوا فما عندكم في قوله تعالى فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَ صَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى³ مع ما جاء في الحديث أنها نزلت في أبي بكر على التخصيص⁴ وهذا ظاهر عند الفقهاء و

¹ Surah Tawbah (9): Verse 117

² Surah Insherah (94): Verses 2-3

³ سورة الليل ٩٢ : ٥ - ٧ .

⁴ الدر المنثور ٨ : ٥٣٥ ، جامع البيان للطبري ٣٠ : ١٤٢ ، الكشاف ٤ : ٧٦٢ ، تفسير الثعالبي ٤ : ٤٢٠ ، تفسير

أهل التفسير.

(Another issue) If they say, ‘What do you have regarding the saying of Allah Most High, ‘But as for him who gives and fears Allah, and believes in the Best Reward, We will ease him toward ease,’¹ along with what is narrated in the hadith that it was revealed specifically about Abu Bakr, and this is apparent among the jurists and the scholars of exegesis?

(The response) It was said to them that this case is like the previous one; it is among the claims of the mainstream without clear evidence, a reliable argument, or even a semblance of one. It cannot be attributed to someone truthful about Allah, the Exalted. There is no difference between those who claim it for Abu Bakr and those who claim it for Abu Huraira, Al-Mughira ibn Shu’ba, Amr ibn al-As, or Muawiya ibn Abi Sufyan in terms of their claims lacking proof and falling into the category of nonsense. Moreover, the apparent wording of the discourse requires its generality for every giver among the people of piety and faith, and everyone who is free from the people of disbelief and tyranny. Whoever construes it specifically has diverted it from its literal meaning to the metaphorical, and they are not convinced except by the clearest of proofs.

(Section) Furthermore, the scholars of hadith from the mainstream have narrated the opposite from Abdullah ibn Abbas, Anas ibn Malik, and others among the companions of the Prophet (peace be upon him and his family). They mentioned that the verse was revealed concerning Abu Duhdah al-Ansari and Samurah ibn Jundub. They informed

الرازي ٣١ : ١٩٨ .

¹ Surah Layl (92): Verses 5-7

about the reasons for its revelation regarding them, which would be lengthy to explain. Abu Duhdah al-Ansari is the one ‘who gave and feared,’ and Samurah ibn Jundub¹ is the one ‘who withheld and felt self-sufficient.’ Their narration of this nullifies what some of them have narrated differently regarding Abu Bakr, which was not attributed to any well-known companion or an Imam recognized in knowledge. This is clear to those who contemplate it.

(Section) Moreover, if the verse had been revealed about Abu Bakr as the opponents claim, it would have been necessary for its relevance to him to be evident in a way that dispels doubts and skepticism, ensuring certainty due to that and the purpose for which the revelation was sent, along with the available motives for its dissemination and the safety from harm in mentioning it. Since its relevance did not manifest as we described, this indicates its invalidity as we have explained, and all praise is to Allah.

The third issue: Refuting the claim that the verse ‘And let not those of virtue among you and wealth swear not to give [aid] to their relatives’ was revealed about Abu Bakr, and that he was not among those of virtue and wealth

(Another issue) If they say, ‘Is it not reported that Abu Bakr used to support Mistah and was generous to him, but when Mistah slandered Aisha among those involved in the slander, he refrained from his charity and cut off his kindness, and he

¹ Tafsir al-Qummi, Volume 2, Page 425; Majma’ al-Bayan, Volume 10, Page 759; Asbab al-Nuzul by al-Suyuti, Page 195; Tafsir al-Bahr al-Muhit, Volume 8, Page 483.

swore to stop his support?¹ Then Allah the Most High revealed, ‘And let not those of virtue among you and wealth swear not to give [aid] to their relatives, the needy, and the migrants for the sake of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.’²

And it is reported that Abu Bakr was among those of virtue, religion, and wealth in this world, and he was promised forgiveness and great reward. This also contradicts your belief about him.

(The response) It was said to them that we do not deny that the traditionalists have narrated this, but they did not attribute it to the Prophet (peace be upon him and his family) nor did they narrate it from any authority in religion. Instead, they reported it from individuals like Muqatil, al-Dahhak, Dawud al-Hawari, al-Kalbi, and others who interpreted the Quran based on assumptions and ventured into its interpretation with conjecture and guesswork, as we have previously explained.

And these individuals, by consensus, are not among the protected saints of Allah, nor His chosen elites, nor are they those whose words must be followed or emulated by the obligated in every aspect of religion. Rather, they are among those who are susceptible to errors and committing falsehoods.

And if the matter is as we have described, then what they claim in their interpretation does not harm us, nor does it benefit our opponents, as we have explained. It requires

¹ Asbab al-Nuzul by al-Suyuti, Volume 2, Page 30; Al-Jami’ li-Ahkam al-Qur’an by al-Qurtubi, Volume 12, Page 207; Al-Kashshaf by al-Zamakhshari, Volume 3, Page 222; Tafsir al-Baydawi, Volume 2, Page 119; Tafsir al-Razi, Volume 23, Page 186.

² Surah Noor (24): Verse 22

certainty that the authentic traces, well-known narrations, and consistent evidences have revealed Abu Bakr's poverty, his destitution, the delicacy of his situation, and the weakness of his livelihood. Scholars agree that he was a teacher in the pre-Islamic era and a tailor in Islam¹, and his father was a fisherman. When his father lost his sight and became poor and needy, Abdullah ibn Jud'an² took him in to serve his guests' meals, paying him a daily wage of one dirham³. Given the described condition of his livelihood and his father's situation as mentioned, he falls outside the category of those with ample means in this world and enters among the poor, thus necessitating their need to ask and strive. This invalidates what they have assumed.

(Section) Moreover, the apparent meaning and intent of the verse necessitate its application to a group rather than an individual, and the manner of address in it indicates an explicit statement to that effect. Whoever interprets the Quran in a way that diverts it from its reality and claims metaphor or allegory without conclusive evidence has thereby invalidated⁴ [their interpretation] and ventured into what is forbidden, committing error.

(Section) Even if we were to concede to them that the reason

¹ Ibn Rustah mentioned in 'Al-A'laq an-Nafisah', page 192, that Abu Bakr was a cloth merchant.

² The term 'ندوت القوم' means 'I gathered them in a council, and here it implies inviting them to a meal.' — From "Al-Sihah", under the entry 'ندأ', Volume 6, Page 2505.

³ See 'Al-Shafi', Volume 4, Pages 24 and 25; 'Talkhis Al-Shafi', Volume 3, Page 238.

⁴ Which means 'came with falsehood.' — From "Al-Mu'jam al-Wasit", under the entry 'بطل', Volume 1, Page 61.

for the revelation of this verse was Abu Bakr's refusal to support Mistah and his oath in the name of Allah not to assist him, it would not justify the virtues of Abu Bakr as they claim. Even if it did, it would not absolve him from his errors in religion and his denial of the explicit designation of Amir al-Mu'minin (Ali), nor his denial of what he was certainly required to acknowledge. There is consensus that such actions do not protect from misguidance nor prevent the committing of sins. Where then is the relevance of clinging to this interpretation to refute what we have previously described, if not for confusion and obstruction from the path?

(Section) Moreover, Abu Bakr's refusal to support Mistah and to provide for him either had to be pleasing to Allah, an act of obedience and His favor, or it was displeasing to Allah, a sin and a mistake. If it had been pleasing to Allah the Exalted, and a means to draw nearer to Him, He would not have rebuked it, reprimanded it, ordered a change from it, and encouraged abandoning it. Since it was not an act of obedience to Allah, it is established that it was a despised sin and a corruption in religion. This indicates a deficiency in the man and is a criticism of him, which is contrary to what they imagined.

(Section) Moreover, Mistah was from the Banu Abd Manaf¹, and he was a relative of the Prophet (peace be upon him and his family). The Quranic injunctions regarding maintaining ties with him, treating him kindly, and spending on him were due to his deserving such treatment in the eyes of Allah the Exalted, indicative of his virtue, and reflecting favorably upon his community, his family, and his clan. It highlights what is

¹ He is Mistah ibn Athathah ibn Abbad ibn al-Muttalib ibn Abd Manaf. See 'Jamharat Ansab al-Arab', page 73, 'Siyar A'lam al-Nubala', Volume 1, page 187.

due to the Prophet's relatives in terms of honoring their benefactors, forgiving their offenders, and overlooking the mistakes of their wrongdoers. This does not extend to those commanded otherwise, nor does it accrue any merit to them. In this, Abu Bakr is excluded from virtue by the verse, as we have explained.

(Section) Although Mistah was from the Banu Abd Manaf, he was also Abu Bakr's cousin because his mother, Athathah bint Sakhr bint Amir bint Ka'b bint Sa'd bint Taym.

(Section) Abu Bakr was supporting Mistah due to their kinship rather than for his rights through migration and faith. However, when Mistah became involved in the matter concerning Aisha as he did, Abu Bakr withheld his support, treated him harshly, and severed ties with him out of anger and dislike. Allah the Exalted then forbade him from such behavior and commanded him to return to treating him kindly, informing him of the obligation due to Mistah's migration and his kinship with the Prophet (peace be upon him and his family). What was revealed about this incident indicates Abu Bakr's mistake in fulfilling his rights and his severance of what was deserved by Mistah through his faith and obedience to Allah, and his good conduct. From where then can any merit for Abu Bakr emerge except if faults are considered virtues, censure is seen as praise, ugliness as beauty, and falsehood as truth? This is the height of ignorance and corruption.

(Section) This is further underscored by the fact that Allah, Glorious and Exalted, encouraged the cessation of severing ties with those He named deserving of connection, promising forgiveness if one ceases what He has forbidden and adheres to what He has commanded, as He says, 'Would you not like

that Allah should forgive you?’¹

If he had not been deserving of punishment, forgiveness would not have been made conditional upon his change of behavior. If the verse does not imply his transition despite what it indicates, his situation becomes reprehensible, and it turns into a detriment to him, as we have mentioned.

(Section) As for their claim that Allah the Exalted attested that Abu Bakr was among those of virtue and wealth, the matter is not as they presumed. This is because the verse, ‘And let not those of virtue among you and wealth swear not to give [aid] to their relatives,’² is essentially a prohibition specifically mentioning those of virtue and wealth, and it generally applies to everyone capable of it. It is not actually a statement of fact, either literally or metaphorically, but specifically refers to those we named in the same way that commands to obedience are specifically directed to the believers, as Allah the Most High says, ‘O you who have believed, obey Allah and His Messenger,’³ and ‘O you who have believed, fear Allah as He should be feared.’⁴

And although the intent of the command applies generally to all the obligated, the specificity in the wording, as we have mentioned, suits the description of the actions it calls for. This is akin to someone saying to a person they wish to discipline or advise, ‘It is not fitting for people of intelligence, honor, and integrity to engage in corruption, nor is it permissible for those of religion and chastity to commit detestable acts,’ even

¹ Surah Noor (24): Verse 22

² Surah Noor (24): Verse 22

³ Surah Anfaal (8): Verse 20

⁴ Surah Aal-e-Imraan (3): Verse 102

though the one being addressed may not belong to the people of integrity or chastity. The condemnation is specified as we have described and explained due to the reasons we have previously stated.

It is known that what the opponent clings to in their claim regarding the actions of Abu Bakr, based on the wording of the Quran, is contrary to what they imagined and thought, and that it is not a statement of fact in any way, as we have explained.

As for their statement that Abu Bakr was among those of wealth in this world according to the apparent meaning of the Quran, the discussion on this is the same as previously mentioned. Moreover, virtue, wealth, deficiency, and poverty are relative terms. A person may be considered virtuous compared to those less fortunate and in poverty, yet still be poor relative to those who are better off, and needy compared to those who depend on him.

If the situation is as we have described, then there is no contradiction in describing Abu Bakr as someone of means when comparing his situation to that of Mistah and others who are destitute, without livelihood, and without support. It is like the roof being considered as the sky to those beneath it, and as beneath to those above it; the light is heavy compared to what is lighter than it, and the short is tall relative to those who are shorter. This does not undermine the Shia's rejection of the claims made by their opponents regarding Abu Bakr's acts of kindness and spending on the Prophet (peace be upon him and his family), based on their fabrications and lies about this matter, and their stubborn refusal to acknowledge the apparent situation and what has been consistently reported in the news, as confirmed by sound reasoning and evidence. This

is clear to anyone who contemplates it.

(Section) The Shia have narrated the reason for the revelation of this verse from an incident that occurred between some of the Muhajirun and the Ansar, where the Muhajirun overpowered them in speech and became dominant. This angered the Ansar, who then vowed not to support the needy among the Muhajirun and to cut off their kindness towards them. Allah the Exalted then revealed this verse, which served as a lesson for the Ansar, who returned to their charitable ways and care for the people. A lengthy hadith was mentioned in this regard, and a detailed response was explained. If their position on this is established, the question falls away at its root, and there is no mention of Abu Bakr in it, making any further elaboration unnecessary. However, we have voluntarily addressed what they claim and clarified the invalidity of what they have clung to, to strengthen the argument and ensure clarity, and Allah grants success to what is correct.

(Another Section) Then it is said to them: Inform us about what you have claimed for Abu Bakr regarding his virtue in this world. If it were added to his piety and the Quran explicitly testified to it, would that have guaranteed his infallibility from error in all future situations, and indicated his correctness in every action and statement, and that he was not susceptible to mistakes, forgetfulness, and committing acts contrary to the commands of Allah and disobedience?

If they claim infallibility for him from sins and assert that this precludes any future misguidance, they depart from the consensus and stand alone in a position that no one among the religious communities accepts. They contradict the evidence of reason, the proof of revelation, and dismiss the narrations.

And it was said to them, 'Provide evidence for the validity of what you have claimed,' and they find nothing reliable to depend upon in any case.

And if they say that virtue, wealth, and all other attributes we have listed, even when combined and affirmed by the Quran, do not necessitate infallibility from error, but rather it is possible for him to err despite deserving all of it and to commit sins in the future.

It was said to them: Suppose we concede to your interpretation of the verse as you have proposed, how do you then deny the man's subsequent misguidance, including his denial of the explicit designation of Amir al-Mu'minin (Ali) and his rejection of what Allah the Exalted obligated him to acknowledge about the duty, and his shift from virtue to deficiency? Since infallibility does not apply to him, error is possible, and deviation from the truth is conceivable and suspected of him, they find no way to refute this nor any basis to deny it. This has been previously mentioned; I mention it again for emphasis and clarification, and from it, they cannot escape, and all praise is to Allah.

The fourth issue: The invalidation of what they claimed about the virtues of Abu Bakr in the verse about 'the second of the two when they were in the cave'

(Another issue) If they say, 'Did not Allah the Exalted comfort His Prophet (peace be upon him and his family) with Abu Bakr during his departure to Medina for the migration, and named him his companion in the precise text of His Book, and the second to His Prophet in his journey, and his companion in the cave for his salvation? Allah the Exalted said: 'If you do not aid

him, Allah has already aided him when those who disbelieved had driven him out, being the second of two when they were in the cave. He said to his companion, “Do not grieve; indeed, Allah is with us.” Then Allah sent down His tranquility upon him and supported him with forces you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Mighty, Wise.’¹ This is a significant virtue attested by the Quran, so do you find any way out from this argument?

(Response) It was said to them: The fact that Abu Bakr accompanied the Prophet (peace be upon him and his family) during his departure and was with him in the cave is not disputed, and his deserving the title of ‘companion’ is recognized. However, neither in any single instance nor collectively do these facts confer upon him the virtue they assume. These do not establish any merit for him in terms of reasoned or heard arguments. Rather, the verse you recited actually testifies to the man’s slip and indicates his deficiency, and alludes to his poor actions, which we shall clarify further, God willing.

As for what you claimed about Allah the Exalted comforting His Prophet (peace be upon him and his family), it is a misconception on your part and an assumption that is invalidated upon examination. This is because the Messenger of Allah (peace be upon him and his family) is supported by the distinguished and honored angels and receives revelation from Allah the Exalted continuously, moment by moment.

And tranquility accompanies him everywhere, and Gabriel brings him the Quran, and he is protected and granted success

¹ Surah Tawbah (9): Verse 40

by Allah the Exalted. His confidence in the promises of victory and triumph from Allah alleviates any sense of estrangement or discomfort.

There is no need for a companion other than the one we mentioned, especially since a person who is deficient in the state of perfection is fearful and in need of reassurance, gentleness, and diplomacy.

The Quran explicitly speaks of this quality, and it tells of the tribulation of the Prophet, peace be upon him, and how it was managed through reassurance, encouragement, and compensating for his moments of intense despair, fear, and anxiety, so as not to let anything manifest from him that could lead to great corruption. As God Almighty says about His Prophet, peace be upon him, “Do not grieve; indeed, Allah is with us.”¹

Furthermore, if the Messenger of God, peace be upon him, had a companion as the ignorant claim, it would not be a merit in the religion because comfort can be found not only among the pious and the faithful with their like-minded peers but also among those astray, as well as with animals, trees, and inanimate objects. Sometimes a rational person may find solace with someone who opposes their religion, and feel estranged from those who agree with them. They may feel more comfort with their servant, even if they are a non-believer, than with a scholar or jurist, even if the latter is refined. A person might find occasional solace with their agent but not with their leader, or feel more comfort with their spouse than with their mother, and find comfort in a stranger in ways they don't with someone closer to them. There are

¹ Surah Tawbah (9): Verse 40

times when one may find it more fitting to seek comfort in their camel or horse than in their brother or cousin. Similarly, a traveler may prefer the company of someone who entertains them with tales of people's lives, parables, poetry, and engaging conversations that lift spirits, rather than choosing the most devout person, the most knowledgeable in religious laws, or the best reciter of the Quran. Given this explanation, it is clear that Abu Bakr does not gain any special merit by providing comfort, even if we were to accept this without contesting its validity as we have described. This is evident without any confusion for those who are discerning.

As for being the Prophet's, peace be upon him, second, it simply indicates being another person present at the time, and it is merely a count of presence. A believer on a journey may be accompanied by a second who is a non-believer, a transgressor, someone ignorant, a child, or someone deficient, just as they might be accompanied by a second who is a believer, virtuous, learned, mature, and complete. There is no ambiguity in this, so anyone who thinks this implies a special merit is not among the wise.

As for companionship, it can exist between a believer and a non-believer just as it can between two believers. A companion might be a wrongdoer as well as being righteous and pious. Companionship can also involve an animal or a child, so it should not be considered in terms of deserving praise or blame, nor does it imply merit or deficiency.

God Almighty said, recounting the dialogue between a believer and a non-believer: "His companion said to him, while conversing with him, 'Do you disbelieve in Him who created you from dust and then from a sperm-drop and then fashioned you into a man? But He is Allah, my Lord, and I associate none

with my Lord.”¹ Thus, one was characterized by faith and the other by disbelief and transgression. It was judged that each truly and evidently accompanied the other, and their companionship did not conflict despite their differences in religion.

And God Almighty said, addressing the disbelievers who slandered His Prophet, peace be upon him, by claiming he was mad and deficient, “Your companion is not mad. Indeed, he saw him at the clear horizon.”² He associated the Prophet, peace be upon him, with his people by mentioning companionship, yet this did not confer any merit upon them nor did it validate their disbelief and condemnation. Thus, it is not denied that He could refer to a man by mentioning companionship even if the one referred to is a disbeliever, hypocrite, or transgressor, just as He associated the Prophet with the disbelievers by mentioning companionship. He is the Messenger of God, peace be upon him, and the master of the earliest and the latest, yet this did not grant them any merit, agreement in religion, nor did it negate their deficiencies or their deviation from the religion.

It has been established that associating him with them by mentioning companionship is more emphatic in its meaning than associating Abu Bakr with it, because the one to whom it is associated is stronger in reason than the one who is associated. This is clearly evident.

As for a child deserving the name of companionship from a mature and rational adult, even if this does not confer perfection upon the child, it is more apparent than needing to

¹ Surah Kahf (18): Verses 37-38

² Surah Kausar (81): Verses 22-23

become widely known or discussed extensively among both the general public and the elite, as it is commonly understood by all.

Animals can also be companions, and this is well-known in the language, as stated by Ubayd bin Al-Abras.

But indeed, many a water source I desired to reach,
its path daunting and desolate.

I crossed it at dawn, refreshed,
and my companion was a swift, galloping horse.

He means by his companion, his camel, without disagreement.¹ And Umayya bin Abi al-Salt said:

Indeed, a donkey with another donkey makes for a ride,
but if you are alone with it, then it is a terrible companion.

And another said²:

I visited Hind, and that was after avoiding it,
with a companion who kept his tongue secret.

He means the sword, thus he called his sword a companion.³

And if the matter is as we have described, then mentioning companionship does not establish any virtue for Abu Bakr, nor does it confer any distinction upon him, as we have explained and detailed.

As for his staying with the Prophet, peace be upon him, in the cave, it is similar to the previous cases, not conferring any merit upon him nor removing any deficiencies or

¹ From the Diwan of Ubayd bin Al-Abras, p. 27, where it says, "But indeed, many a water source I approached was murky."

² Kanz al-Fawaaed al-Karaajki, vol. 2, p. 50

³ Ibid.

condemnation. A place can contain the virtuous and the wicked, the believer and the non-believer, the complete and the incomplete, animals, inanimate objects, beasts, and humans. The Prophet's mosque, which is more noble than the cave, included both believers and hypocrites. The ark carried both animals and believing people. Thus, the significance of a place is not considered in these matters. Anyone who believes it confers merit does not base this belief on logical evidence, expressions, hearsay, or analogy, and only ends up committing errors of ignorance.

If they refer to the saying of the Almighty, "Indeed, Allah is with us," the phrase "with us" can apply to an individual as it can to a group, and it can be used for admonition and intimidation just as it can for reassurance and good tidings. If these interpretations are possible, they do not imply any merit unless supported by evidence and proof from other sources. Relying solely on this does not extend beyond the apparent aspects of Islam.

(Section) As for the arguments that suggest the deficiency and condemnation of Abu Bakr, there is the statement of the Almighty in which He informs us of the Prophet's, peace be upon him, prohibition to Abu Bakr from grieving in that place. This must be understood as an act of obedience to God, the Exalted, and hence, when the Prophet, peace be upon him, forbade him from it, it was not that Abu Bakr had any say in abandoning it because the Prophet, peace be upon him, does not forbid the obediences to his Lord nor delays in drawing closer to Him.

And whoever describes him in such a way indeed disparages his prophethood and removes him from the faith in God Almighty, placing him among His enemies and those who

oppose Him, which is a grave misguidance.

When Abu Bakr's grief, which he exhibited in the cave, is considered outside of obedience to God Almighty by consensus, it then falls into the category of disobedience to God. For in the actions of a rational and mindful person, there is no intermediate state between obedience and disobedience upon close examination. Anyone who proposes a third category, which is permissible (*mubah*), would face the same implications as in obedience, since the Messenger of God, peace be upon him, does not prohibit what God Almighty has permitted, nor does he deter from what God has decreed.

If it is confirmed that Abu Bakr was disobedient to God Almighty due to his grief, which is unanimously agreed to have occurred in the cave, this indicates that he deserves condemnation rather than praise. The verse thus reveals his deficiency, as we have explained.

Furthermore, God Almighty has informed in this verse that He specifically endowed His Prophet, peace be upon him, with tranquility and not Abu Bakr. This is evidence that his condition was not pleasing to God Almighty. Had he been among the allies of God and those beloved to Him, tranquility would have encompassed him along with the Prophet, peace be upon him, in that situation, just as it did those who were with him at Badr and Hunayn. The Quran states in this chapter: "Indeed, God supported you at many sites and on the day of Hunayn when you were impressed by your numbers but they availed you nothing, and the earth narrowed for you with its vastness; then you turned back, fleeing. Then God sent down His tranquility upon His Messenger and upon the believers and sent down forces you did not see, and punished those who disbelieved. And that is the recompense of the

disbelievers.”¹

And in Surah Al-Fath, it is said, “Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with a near victory.”²

And it also says, “When those who disbelieved harbored bitterness in their hearts, the bitterness of ignorance, then Allah sent down His tranquility upon His Messenger and upon the believers.”³

The general presence of tranquility with all those who were with the Prophet, peace be upon him, at various locations, excluding the cave, as mentioned in the Quran, demonstrates the righteousness of the people, their dedication to Allah Almighty, and their deserving of honor from Him through the tranquility that graced His Prophet. It is specifically clarified with regard to His Prophet in the cave, where tranquility was bestowed upon him alone and not upon his companion in that situation, as we have mentioned concerning his departure from the guardianship of Allah Almighty and his involvement in actions that, in justice and wisdom, warranted the honor of tranquility for their grievousness. This matter is clear and not hidden from the devout, and I have extensively discussed this issue in various places in my books, especially in the book “Al-Uyoon wal Mahasin.”⁴ Therefore, I have kept the discussion

¹ Surah Tawbah (9): Verses 25-26

² Surah Fath (48): Verse 18

³ Surah Fath (48): Verse 26

⁴ Refer to the selected chapters from “Al-Uyoon wal Mahasin” 1: 19-24, “Bihar al-Anwar” 10: 418-424, and see “Al-Ihtijaj” 2: 499 and “Al-Shafi” 4: 25.

brief here and aimed for conciseness, and what I have established should suffice, God willing.

Issue Five: Refuting the Alleged Virtues of the Two Sheikhs for Being with the Prophet, peace be upon him, in the Shelter

(Another issue) If they say that the community agrees that the Messenger of God, peace be upon him, specifically accompanied Abu Bakr and Umar on the day of Badr in the shelter, protected them from expending themselves in the war, was concerned for their lives from the sword strikes, and turned to them for counsel and planning—suggesting that this is a clear merit and a distinguished honor—then state what you have on the matter.

(Response) It has been said to them, “I see that you rely only on faults to establish virtues, and you do not present merits except by mentioning defects. This is evidence of your abandonment and disgrace in religion, and your misguidance.”

As for Abu Bakr and Umar being with the Messenger of God, peace be upon him, in the shelter at Badr, we do not deny it, but it is not for the reason you presume. The matter is clearer than what you have imagined. This is because the Messenger of God, peace be upon him, knew of their cowardice in wars, their fear of facing dangers, their dismay at meeting warriors, their lack of insight, and their instability in battle, which necessitated, in wisdom, religion, and planning, that he kept them in that place and prevented them from engaging in combat, ensuring that they would not disrupt his strategic plans.

If the Messenger of God, peace be upon him, had known them to possess strength in jihad, insight in combating obstinate

foes, and intentions aimed at correction and accuracy, he would not have prevented them from earning rewards, nor would he have stopped them from striving for higher stations by fighting the enemies. He would not have limited them to the ranks of those who sit back, nor would he have categorized them among the less virtuous as the Wise Reminder states, where the Almighty says, “Not equal are those believers remaining [at home]—other than the disabled—and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. But to all [in faith] Allah has promised the best [reward]. And Allah has preferred the mujahideen over those who remain [behind] with a great reward.”¹

This is further confirmed by the fact that Allah Almighty has informed His servants in His Book that He has purchased from the believers their lives and their wealth in exchange for Paradise. They fight in the way of Allah, thus they kill and are killed—a promise binding on Him in the Torah, the Gospel, and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And that is the great victory.²

Thus, they must either be among the believers whom Allah has described and informed about in the Quran, or they must be unlike them, contrary to the characteristics described in the revelation. If they were among the believers, the Messenger of Allah, peace be upon him, would not have prevented them

¹ Surah Nisaa (4): Verse 95

² Surah Tawbah (9): Verse 111

from fulfilling God's condition upon them in battle, nor would he have obstructed their path to achieving what Allah has promised to the people of faith in terms of immense reward in the place of bliss and the great reward that ensures victory for those who attain it. This is because the Prophet, peace be upon him, was sent to encourage good deeds, strive for closeness and obedience to God, and inspire the sacrifice of oneself in the struggle against enemies and the fulfillment of obligations.

Since we find that he prevented these two men from participating in jihad and withheld them from what the best of the servants were encouraged to do, it indicates that they were contrary to the attributes of those whose souls Allah Almighty has purchased for Paradise among the people of faith. This is clear to those with understanding and intellect.

This is further clarified by their retreat along with those who fled on the day of Uhud, their escape from Marhab on the day of Khaybar, and their being among those who turned their backs on the day of the Trench. They never stood their ground in a battle nor faced a hero in combat, nor shed blood in the defense of Islam, nor bore pain in protecting the Messenger of God, peace be upon him. All this reinforces what we have stated regarding their character and dispels doubts among those who consider evidence, about the claims made by those who are misguided.

And as for their saying that the Messenger of Allah (peace be upon him and his family) protected them from participating in the war and spared them from the strike of the sword, it is the weakest and most feeble statement. This is because on that day he (peace be upon him) sent his uncle Hamza, the Lion of Allah and the Lion of His Messenger, into battle.

And he sent forth his brother, his cousin, his son-in-law, and

the most beloved of people to him, the Commander of the Faithful, Ali ibn Abi Talib (peace be upon both), and his cousin Ubaydah ibn al-Harith ibn Abdul Muttalib (may Allah have mercy on him), and his beloved ones from the righteous and his sincere followers from among the people of faith. He (peace be upon him) would always send those who were of the highest status to him to strive in jihad, exposing them thereby to the highest ranks of reward. He believed that for them to be left behind would diminish their rank unless they were like those whom we have mentioned—those who had doubts in faith and questioned the pleasures of Paradise.

And he (peace be upon him) was not among the people of the world nor those calling towards it and clinging to its practices, nor encouraging attachment to its fleeting pleasures. Therefore, what the ignorant claim about his sparing his loved ones from martyrdom and preventing them from it, thus gaining comfort and virtue, is inconceivable. If he had been like that, he would have deviated from prophethood and joined the ranks of the arrogant and tyrannical. Far be it from him (peace be upon him) to be like that.

(Section) Moreover, it is said to them, if the matter were as you thought in preventing the two men from jihad due to love and compassion, then he would have spared them in Khaybar and not exposed them to it until they were disgraced by fleeing in front of the Muslims. He (peace be upon him) revealed to his entire community their outward condition and what they harbored secretly and internally, calling them deserters. He removed them from the love of Allah Almighty, as He says regarding their fleeing.

“I will surely give the banner tomorrow to a man who loves Allah and His Messenger, and whom Allah and His Messenger

love. He is a steadfast fighter, not a deserter, and he will not return until Allah grants victory through his hands.”¹

And we have already explained what is implied by this statement regarding them in what has been previously mentioned, and there is no need for us to repeat it.

(Section) As for their saying that the Messenger of Allah (peace be upon him and his family) withheld them from fighting because he needed their counsel in strategy, this is similar to their previous ignorance, but even more egregious. This is because the Prophet (peace be upon him and his family) was infallible, while they, by consensus, were not infallible. He (peace be upon him) was supported by angels, whereas they were not.

And it is established that a wise person does not seek counsel except from someone whom he believes to be superior to himself. If he seeks counsel from someone who is equal to him or similar in understanding, there is a possibility that the counsel might deviate from correctness due to errors or misunderstandings, and the afflictions in judgment that might occur, as well as the doubts that could obstruct him from reaching the truth.

And if the claim of Abu Bakr and Umar being superior to the Messenger of Allah (peace be upon him and his family) in counsel is invalidated, and their equality to him or even their closeness to his status is disproven, along with the impossibility of him (peace be upon him) committing errors or being afflicted by shortcomings due to his infallibility, then the assertion of those who claim that he needed their counsel becomes impossible.

¹ It was previously mentioned along with its sources on page 34.

(Section) Moreover, if he were someone who could err in matters of religion and make mistakes in strategy, then whatever mistakes he made would be corrected by Gabriel, Michael, and the like among the angels. Allah the Exalted would not entrust him to his followers in any of these matters, nor would He make him dependent on anyone from his community. This is due to the wisdom that necessitates His guardianship and guidance and because of His self-sufficiency over those whom He made dependent on him from all of creation.

And if it were permissible for Allah the Exalted to make him dependent on anyone from his community for counsel, it would also be permissible for him to be dependent on them for all matters of understanding the rulings. This would make him follow them in what they comprehend through *ijtihad* (independent reasoning) and *qiyas* (analogy), and no Muslim would accept this. Thus, what we have explained about the purpose of withholding the two men from fighting is established. It is as we have described and clarified, not as the ignorant have assumed. Praise be to Allah.

(Section) Then it is said to them, “Tell us about the claim that the Messenger of Allah (peace be upon him and his family) withheld Abu Bakr and Umar from fighting on the day of Badr because he needed their counsel and strategy. Did you say this based on speculation or conjecture, or did you say it relying on certainty?”

If they claim that they said this based on speculation, conjecture, and guessing, then that is sufficient disgrace, notoriety, and ugliness for their statement. And if they claim knowledge of it and provide evidence for it, they will be asked for the proof. Is this a conclusion reached through reason or

through auditory and revelatory means? They will find nothing to support their claim from either of these two sources.

Then it is said to them, as for the shelter (the 'Arish), it was the idea of the Ansar without disagreement, and neither Abu Bakr nor Umar nor any of the other Muhajirin had a say in it. As for consultation, it was not about the shelter; rather, they were consulted regarding the prisoners after the battle, and they differed in their opinions during the consultation.

And the Messenger of Allah (peace be upon him and his family) at that time refrained from adopting the opinion of Umar ibn al-Khattab, knowing that it stemmed from the enmity between him and the people and was intended to disgrace the Prophet (peace be upon him and his family) and to satisfy the anger of Banu Abd Manaf. Umar's statement was not intended to seek the pleasure of Allah the Exalted. Instead, the Prophet (peace be upon him and his family) followed the opinion of Abu Bakr, as Allah the Exalted willed the trial for that purpose.

Then the Qur'an was revealed, proving your companion (Abu Bakr) wrong, and the news came from the Knower of the unseen, exposing his betrayal in religion, his inclination towards the worldly life, his desire for its fleeting gains, and his lack of insight in jihad. It revealed what he had been hiding, uncovered his true intentions, and exposed him through divine revelation. Allah the Exalted says in this regard: **"It is not for a prophet to have captives until he has thoroughly subdued the land. You desire the commodities of this world, but Allah desires the Hereafter. And Allah is Exalted in Might and Wise. If not for a decree from Allah that preceded, you would**

have been touched for what you took by a great punishment”¹.

This indicates that when the Prophet (peace be upon him and his family) consulted them, it was not due to a lack of opinion or strategy on his part, but rather to test their intentions and reveal their inner thoughts regarding their sincerity or lack thereof in giving advice. Allah the Exalted informed him of this by making known their true nature through their speech and actions. Allah says: **“And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of their speech”².** Given this, the matter is as we have described. Their claim regarding the shelter is invalid, and the consultation afterward is clear evidence of the deficiency of the two men, rather than their superiority, as we have previously explained.³

Issue Six: Discussion on Abu Bakr Leading the People in Prayer During the Prophet’s (peace be upon him and his family) Illness

(Another Issue) If they say, “Did not the Messenger of Allah (peace be upon him and his family) put Abu Bakr ahead of all his family and companions when he ordered him to lead the people in prayer during his illness?”

With his statement (peace be upon him), “Prayer is the pillar of religion.”⁴

¹ Surah Anfaal (8), Verses 67-68

² Surah Muhammad (47), Verse 30

³ For further details, refer to: Al-Fusul al-Mukhtara, vol. 1, pp 14 and 15; Al-Shafī, vol. 4, p. 28; Bihar al-Anwar, vol. 10, p. 417; Al-Ghadir, vol. 7, p. 207.

⁴ Kanz al-Ummaal, vol. 7, p. 284, H. 18889 and 18891

And his statement (peace be upon him and his family), “Your leader (Imam) should be the best among you.”¹

And this is the clearest evidence of his leadership after the Prophet (peace be upon him and his family) and his superiority over the entire community.

(Response) It is said to them: As for the well-known and apparent fact, it is that the Messenger of Allah (peace be upon him and his family) delayed Abu Bakr from leading the prayer and removed him from that position. He hurried out, despite being weak from illness to the extent that a rational person would not move except out of necessity, to prevent what he feared would result in great harm and corruption. Thus, he removed him from the prayer he had been leading.

As for leading the people, it was done by the instruction of Aisha, not the Prophet (peace be upon him and his family). The reports and narrations have come and widely transmitted in this regard. Whoever claims otherwise must provide clear evidence and proof.

(Section) Even if we were to validate Aisha’s narration about the Prophet (peace be upon him and his family) and hypothetically accept its truthfulness, although the evidence refutes it and proves its invalidity in every aspect, it would not necessitate the claimed superiority over the community. This is because it is unanimously agreed that the Prophet (peace be upon him and his family) prayed behind Abdul Rahman ibn Awf al-Zuhri², and this did not confer any superiority on him

¹ Kanz al-Ummal 7: 596/30433, Awali al-Laa’li 1: 37/27, and in both: “Let the best among you lead you.”

² Sahih Muslim 1: 230/81, Sunan Ibn Majah 1: 392/1236, Sunan al-Nasa’i 1: 77, Sunan Abu Dawood 1: 38/152.

over the Prophet or other Muslims.

And they do not disagree that the Prophet (peace be upon him and his family) appointed Amr ibn al-As over Abu Bakr, Umar, and a group of the Muhajirin and Ansar. He led them in prayer throughout the duration of his leadership, and this did not indicate his superiority over them outwardly or in the sight of Allah in any way.

And they agree that

The Prophet (peace be upon him and his family) said to his community, “Pray behind every righteous and sinful person.”¹

And he permitted them to pray behind sinful individuals, thus allowing the leadership in prayer by an imam who might be deficient, inferior, or even a corrupt and wicked person, as the meaning of the narration implies. Given this, their reliance on the virtue of Abu Bakr in leading the prayer is invalidated.

(Section) Then it is said to them, Muslims have differed regarding the Prophet (peace be upon him and his family) appointing Abu Bakr to lead the prayer. Those known as the followers of the Sunnah say that Aisha instructed him to lead the prayer on behalf of the Prophet (peace be upon him and his family). The Shia say that she instructed him to lead the prayer on her own accord without any disagreement among them that the Prophet (peace be upon him and his family) came out to the mosque while Abu Bakr was leading the prayer and joined that prayer. It must be one of three possibilities: either he (peace be upon him) led the prayer as the imam with Abu Bakr and the congregation following him, or he prayed as a follower behind Abu Bakr along with the

¹ Kanz al-Ummal 6: 54/14815 from Sunan al-Bayhaqi, Awali al-Laa’li 1: 37/28.

congregation, or he shared the leadership with Abu Bakr in leading the congregation. There is no fourth option to consider.

If the Prophet (peace be upon him and his family) led the prayer as the imam with Abu Bakr and the congregation following him, then he thereby removed Abu Bakr from the position that you claim conferred virtue on him by leading the people in prayer. This demotes him from the rank you assumed he attained through leading the prayer, invalidating your reliance on this argument. It necessitates the opposite for him—deficiency and exclusion from virtue permanently—since the last actions of the Messenger of Allah (peace be upon him and his family) carry a perpetual ruling and uphold the Sharia without abrogation until the Day of Judgment. This is clear and undeniable.

And if he (peace be upon him) prayed as a follower behind Abu Bakr, then he would have been removed from his position of prophethood, and someone whom Allah had commanded to remain behind him would have been placed ahead of him. This would abrogate his prophethood and the leadership that comes with it, as well as the obligation of leading the community and precedence in religious matters. This is something that no Muslim would ever accept.

And if the Prophet (peace be upon him and his family) led the prayer jointly with Abu Bakr, sharing the leadership of the congregation, and this was among his last actions in prayer, then it must be considered a Sunnah, or at least permissible and free from innovation. However, there is unanimous consensus against this, and the invalidity of two people jointly leading the prayer for a congregation. Given this, the argument of those who claim Abu Bakr's virtue based on

leading the prayer is invalidated, even if we accept the narration without dispute. How much more so, when we have already demonstrated its invalidity with the evidence we have presented.

(Section) Moreover, even though the report of Abu Bakr leading the prayer originates specifically from the narration of his daughter Aisha, as they have mentioned, it contains contradictions and inconsistencies. This serves as clear evidence of its invalidity.

Abu Wa'il narrated from Masruq, who narrated from Aisha, who said, "The Messenger of Allah (peace be upon him and his family) prayed during his illness, in which he died, behind Abu Bakr while seated."¹

Ibrahim narrated from Al-Aswad, who narrated from Aisha in a hadith about the prayer, that the Prophet (peace be upon him and his family) prayed seated on the left side of Abu Bakr, while Abu Bakr was standing and leading the people in prayer.²

And in the hadith of Waki' from Al-A'mash from Ibrahim from Al-Aswad from Aisha also, she said, "The Messenger of Allah (peace be upon him and his family) prayed during his illness seated on the right side of Abu Bakr, while Abu Bakr was standing and leading the people in prayer."³

And in the hadith of Urwah ibn al-Zubayr from Aisha, she said, "The Messenger of Allah (peace be upon him and his family) prayed beside Abu Bakr while seated, and Abu Bakr followed the prayer of the Messenger of Allah (peace be upon

¹ Tarikh al-Tabari 4: 1812, Al-Sirah al-Halabiyyah 3: 464.

² Al-Sirah al-Halabiyyah 3: 464.

³ Al-Sirah al-Halabiyyah 3: 467, Sirat Ibn Hisham 4: 302.

him and his family), and the people followed the prayer of Abu Bakr.”¹

At times she says that the Messenger of Allah (peace be upon him and his family) was the imam for Abu Bakr, and at other times she says that Abu Bakr was the imam. Sometimes she says he prayed on the right side of Abu Bakr, other times on his left side, and sometimes she says he prayed beside him. These are contradictory statements that, due to their apparent inconsistency and contradiction, indicate the invalidity of the narration and testify that it is fabricated.

(Another Section) Moreover, the established report

From the Prophet (peace be upon him and his family) is his saying: “The imam is appointed to be followed. So if he prays sitting, then all of you should pray sitting.”²

This also invalidates the hadith about Abu Bakr leading the prayer and indicates its fabrication, because it involves contradicting the command and leaving the capable one behind. If it is proven, it would require condemning Abu Bakr for innovating by acting contrary to the Prophet (peace be upon him and his family). They used a similar argument regarding the Prophet (peace be upon him and his family) if he was the one following Abu Bakr. In both cases, it demonstrates the invalidity of the hadith, in addition to the evidence of its falsehood from the first aspect.

(Another Section) Additionally, the narration has come through other sources.

¹ Al-Sirah al-Halabiyyah 3: 464-465.

² Musnad Ahmad ibn Hanbal 2: 214, 420; Sahih al-Bukhari 1: 171/44; Sahih Muslim 1: 308/77; Sahih al-Tirmidhi 2: 194/361; Sunan Ibn Majah 1: 276/846; Sunan al-Nasa'i 2: 83.

Aisha said, “Bilal came and called for prayer while the Messenger of Allah (peace be upon him and his family) was unconscious. We waited for him to regain consciousness, but the time for prayer was almost over, so we sent for Abu Bakr to lead the people in prayer.”¹

And this clearly indicates that the prayer led by Abu Bakr was according to her command and opinion, not by the order, permission, or instruction of the Messenger of Allah (peace be upon him and his family).

What supports and confirms this is the consensus that the Messenger of Allah (peace be upon him and his family) hurriedly came out, assisted by two men from his household, to take charge of the situation by leading the prayer himself and removing Abu Bakr from his position.

Then there is also the consensus on

The Prophet’s (peace be upon him and his family) statement to Aisha and Hafsa when he regained consciousness: “You are like the women who plotted against Yusuf (Joseph).”²

This was a reproach to them for the turmoil they caused among his community and a revelation of the desire of each of them to have her father lead the people in prayer. Had he (peace be upon him) been the one to give Abu Bakr the order to lead the prayer, he would not have intervened to stop it nor would he have reproached anyone else for it. This is evident to those with insight.

There is much to be said on this matter, and our predecessors, may Allah have mercy on them, have thoroughly examined it.

¹ Kanz al-Ummal 5: 634/4116 from Al-Lalakai in Al-Sunnah.

² Kanz al-Ummal 5: 634/4116 from Al-Lalakai in Al-Sunnah.

Abu Isa Muhammad ibn Harun al-Warraq¹ authored a separate book on this topic called “Kitab al-Saqifah,” which is about two hundred pages. He left no room for others to add to his work in clarifying the falsehood of the claims made by the Nawasib and their reliance on the narration about the prayer, highlighting their lies. Therefore, I have refrained from lengthy discussions and instead provided a concise account. What I have presented is sufficient for those with insight. Praise be to Allah.

Issue Seven: Discussion on Abu Bakr’s Spending and Support for the Messenger of Allah (peace be upon him and his family)

(Another Issue) If they say that Abu Bakr spent on the Messenger of Allah (peace be upon him and his family) and supported him with his wealth in a way that neither Ali ibn Abi Talib (peace be upon both) nor any other companion did, to the extent that the report came...

From him (peace be upon him) that he said, “No wealth has benefited me as much as the wealth of Abu Bakr.”²

And he (peace be upon him) said on another occasion, “No one among the people has been more beneficial to us in his

¹ Al-Najashi mentioned him in his “Rijal” (Men): 372/1016 and listed “Kitab al-Saqifah” among his works. The esteemed scholar Al-Muhaqqiq al-Damad praised him in the eighth drop of “Al-Rawashih al-Samawiyah,” saying: “He is one of the prominent theologians among our companions and one of their distinguished figures.”

² Musnad Ahmad 2: 253 and 366. It is also mentioned in Kanz al-Ummal 11: 549/32576 and 555/32608, 12: 505/35648 from Musnad Ahmad, Ibn Majah, Hilyat al-Awliya, and Ibn Asakir.

companionship and wealth than Abu Bakr ibn Abi Quhafa.”¹

(Response) It is said to them: We have previously addressed the claim regarding Abu Bakr’s spending, which indicates to the discerning person the invalidity of the opposition’s argument, even though we have not yet elaborated on its meaning. The origin of the narration about this matter is from Aisha, who attributed it to the Messenger of Allah (peace be upon him and his family) without evidence. It is well-known that she made mistakes during the lifetime of the Messenger of Allah (peace be upon him and his family) and committed acts of disobedience to Allah by opposing him. This led to the revelation concerning her and her companion Hafsa, the daughter of Umar ibn al-Khattab: **“If you both turn to Allah in repentance, your hearts are indeed so inclined; but if you support each other against him, then indeed Allah is his protector, and Gabriel and the righteous believers, and furthermore, the angels are his assistants”**.²

Moreover, what she did regarding Uthman ibn Affan became one of the most significant reasons for his deposition and murder. When that matter occurred and the people pledged allegiance to the Commander of the Faithful, Ali ibn Abi Talib (peace be upon both), she envied him for it and disliked his leadership. She changed her stance from criticizing Uthman ibn Affan to praising him, accusing the Commander of the Faithful (peace be upon him) of being responsible for his blood. She left her home for Basra, defying Allah’s command in His Book, inciting opposition against him, calling for war against him, striving to shed his blood, eradicate his descendants, and

¹ Kanz al-Ummal 11: 554/32604 from Al-Tabarani in Al-Mu’jam al-Kabir.

² Surah Tahreem (66), Verse 4

annihilate his supporters. She stirred up a fitna (sedition) that has left lasting harm in the religion of the ummah to this day.

And someone in such a condition cannot be trusted in narrating hadith from the Messenger of Allah (peace be upon him and his family), nor can she be considered safe from deceit¹ in the religion of Allah, especially in matters that would bring her benefit and testify to her virtue. If this were proven true, it would provide her with the greatest advantage. This is something that is not hidden from those with wisdom.

(Section) Moreover, if Abu Bakr had indeed spent as much as the ignorant claim, it should have been well-known. It would have been publicly recognized, just as the charity of the Commander of the Faithful (peace be upon him) by giving his ring while in bowing position became famous, known by both the elite and the general public. His spending, whether by night or day, in secret or openly, was so notable that it was mentioned in the clear verses of the Qur'an. His charity given before private consultations was so well-known that the entire Muslim community agreed upon it, and it was explicitly mentioned in the divine revelation. The feeding of the needy, the orphan, and the captive was so widespread that it was detailed in the chapter **“Has there come upon man (Insan).”**²

Thus, at the very least, it should have been as well-known as the spending of Uthman ibn Affan on the army of hardship, about which there is no disagreement among the scholars. When the report of Abu Bakr's spending contradicts what we

¹ “Adghala fi al-amr” means to introduce into it what contradicts and corrupts it. [Al-Sihah - Daghil - 4:1697].

² Surah Insaan (76), Verse 1

have mentioned and is confined solely to his daughter, whose character we have sufficiently described, and considering the individuals in the chain of transmission, such as Al-Shaʿbi and others known for their bias towards Abu Bakr, Umar, and Uthman, and their tendency to curry favor with the Umayyads through lies and fabrications, it indicates its falsehood without any doubt.

(Section) Moreover, Allah the Exalted has informed us that He Himself took care of His Prophet (peace be upon him and his family), making him independent of all people and freeing him from the need for anyone in matters of religion and worldly affairs. Allah says: **“Did He not find you an orphan and give [you] refuge? And He found you lost and guided [you], and He found you poor and made [you] self-sufficient.”**¹

If it were possible that in addition to this he would need assistance from any person, it would imply that he might need guidance from someone other than God. Since it is established that he relies solely on God for guidance, it is also established that he relies on God alone for worldly matters without the need for creation, as we have explained.

(Section) Furthermore, if among the things enumerated by God there is any favor that extends to any person, it should be exclusively for his ancestors (peace be upon them), his uncle Abu Talib (may God have mercy on him), his son (peace be upon him), and his wife Khadijah bint Khuwaylid (may God be pleased with her). Abu Bakr would have no share or portion in that in any case.

And that is because God sheltered his orphanhood with his

¹ Surah Az-Zuhāa (93), Verses 6-8.

grandfather Abdul Muttalib, then with Abu Talib after him, who raised and cared for him as a child. He supported and defended him, protecting him from his enemies with his own life and the lives of his children when he was grown. God enriched him with the wealth of his ancestors (may God have mercy on them) and their legacies, who were the kings of the Arabs and wealthy among them, without dispute. Then, what he gained afterward during his journey to Syria and the wealth transferred to him from his wife, Khadijah bint Khuwaylid. All scholars know the extent of her wealth and the significant funds she possessed. Abu Bakr, Umar, Uthman, Talha, Zubair, Saad, Saeed, Abdur Rahman, Abu Ubaidah ibn al-Jarrah, and others among the people we have named had no part in these means, nor did their merit extend to him as we have explained. Instead, they were poor, and God enriched them through His Prophet (peace be upon him and his family). They were misguided, and he called them to guidance and directed them to righteousness. They were humbled, and they sought to achieve sovereignty and authority by manifesting their adherence to his prophecy.

And even if among the aforementioned individuals there were some who had wealth before Islam that associated them with affluence, or some who had nobility in their tribe that distinguished them from others, is there anyone among those who hear the reports and those knowledgeable in traditions who doubts the poverty of Abu Bakr and his poor condition in both the pre-Islamic period and in Islam, and the lowliness of his tribe among all of Quraysh, and the evident destitution in the majority of them by consensus?

And if he had the means to support the Messenger of God (peace be upon him), spend on him, and benefit him with

money as the ignorant claim, he would have relieved his father from calling out at Abdullah bin Judan's table for a wage to sustain himself and cover his nakedness among people. He would have risen above mending and selling worn-out clothes¹ at the door of the House of God to mingling with the faces of merchants. He would have been rich in the pre-Islamic period and would not have needed to teach children² and endure the hardships of caring for them out of necessity, due to the lack of means to free him from it as we described. This is evidence of the error of the Nawasib in their claim that he spent money and a proof that exposes their lies in attributing to the Prophet (peace be upon him and his family) praise for spending money.

(Another Section) Furthermore, even if it were established that Abu Bakr spent money as the ignorant believe, the absence of any praise for him in the Quran by consensus and the continuity of reports, despite it descending with praise for the slightest of those who spend, would be evidence that it was not for the sake of God. Instead, it would indicate that he relied on reputation and ostentation, and that there was an element of hypocrisy in it.

And since it is established that God is just and generous, not highlighting minor acts of obedience while concealing significant ones, nor praising small deeds while neglecting major ones, the absence of any mention of Abu Bakr's spending or praise for him in the Quran, under the conditions we described, is the clearest proof of what we have stated.

Then it is said to them that it is well-known that the spending

¹ "Al-Khilaqan" is the plural of "Khalq", which means worn-out clothes. [Al-Sihah - Khalq - 4:1472].

² "Al-Muqasah" means enduring and dealing with hardships. [Taj al-Arus - Qasa - 10:293].

of the companions on the Messenger of God (peace be upon him) was primarily for weapons, horses, aiding in jihad, helping poor Muslims, providing for the destitute¹, assisting the needy, and supporting the emigrants. The Prophet (peace be upon him and his family) did not request² support from any of them, nor did he ask them for provisions, nor did he make any of his expenses their responsibility. He did not seek anything from them for his family and kin. God had forbidden for him and his family to consume charity and relieved all of them from the obligation to pay him for conveying God's messages, establishing proofs for them, and providing clear signs in calling them to righteous deeds. By His kindness, He rescued them from destruction and brought them out of darkness into the light of truth.

The Prophet (peace be upon him and his family) was among the most ascetic people regarding the world and its adornments. He continuously distributed what he inherited from his ancestors and what God granted him from spoils and gifts, exclusively to the poor among his companions and those in need among his followers. He even borrowed money, which was repaid by the Commander of the Faithful (peace be upon him) after his death, as he was the one who fulfilled his promises³. So, what reason, given what we have described of

¹ "Al-Muramil" refers to one whose provisions have run out. [Al-Sihah - Raml - 4:1713].

² "Al-Istirfad" means seeking assistance. [Majma' al-Bahrain - Rafad - 3:54].

³ Tahdhib al-Athar 1:60, Firdaws al-Akhbar 3:61/4170, Shawahid al-Tanzil 1:373/515 and 516, and it is also mentioned in Kanz al-Ummal 7:249/18782 from Ibn Abi Shaybah, who said: its narrators are trustworthy.

his (peace be upon him) situation, is there for Abu Bakr to spend as they claim? It is only because the Nawasib do not disdain ignorance and are not ashamed of obstinacy.

(Section) Moreover, we find that they base their claims about Abu Bakr's spending solely on the assertion that he purchased Bilal ibn Hamamah¹ from his masters, who had intended, after his conversion to Islam, to force him back to disbelief and tyranny.

And this too is among their false claims, devoid of evidence and proof. It originates from Aisha, and what has been previously stated about what she narrates and attributes to the Prophet (peace be upon him and his family) suffices without further elaboration or repetition.

And even if, to the utmost extent of their wishes in their misguidance, it were established, it would not validate their narration of the Prophet (peace be upon him and his family) praising Abu Bakr and informing him of benefiting from his spending on him and supporting him with money. This is because Bilal was neither a child of the Prophet (peace be upon him and his family) nor a brother, nor a parent, nor a relative, nor kin, such that his deliverance from torment through Abu Bakr's wealth would benefit the Prophet (peace be upon him and his family) or be specifically relevant to him over other Muslims.

And if the benefit that Bilal received from Abu Bakr's wealth extended to the Prophet (peace be upon him and his family)

¹ He is Bilal ibn Rabah, and Hamamah was his mother, the muezzin of the Messenger of God (peace be upon him). He died in Damascus during the plague in the year 18 AH, although other dates have been mentioned. For his biography, see Rijal al-Kashshi 38/79, Rijal al-Tusi 8/4, Ma'jam Rijal al-Hadith 3:364, Siyar A'lam al-Nubala 1:347.

due to Bilal's faith in his message and acknowledgment of his prophethood, and because he was among his companions, then it would also extend to Gabriel, Michael, Israfil, and all of God's angels, prophets, righteous servants, since faith in the Messenger of God (peace be upon him) entails faith in all the prophets, angels, believers, the truthful, martyrs, and the righteous. This reveals the ignorance of the Nawasib, their audacity in their innovations, the weakness of their insight, and the frivolity of their minds. We ask God for guidance.

(Section) Furthermore, what is established from the hadith regarding the praise of the Prophet (peace be upon him and his family) is for Khadijah bint Khuwaylid (may God be pleased with her), not Abu Bakr. The well-known and evident benefit that the Prophet (peace be upon him and his family) received from her wealth clearly demonstrates its truth and her exclusivity in this regard, unlike the false claims made for others. Both groups, the Shia and the Hashwiyya, have transmitted this hadith, and it has been widely reported by Aisha bint Abi Bakr as well.

Abdullah ibn al-Mubarak narrated from Mujalid¹, from al-Sha'bi, from Masruq, from Aisha, who said: The Prophet (peace be upon him and his family) used to praise Khadijah highly whenever he mentioned her. One day, I said to him, "What do you remember about her, when God has given you better than her?" He replied, "God did not give me better than her. She believed in me when people disbelieved me, she supported me with her wealth when people deprived me, and God granted me children through her and not through any

¹ See the biography of Mujalid ibn Sa'id in *Tabaqat Ibn Sa'd* 6:243, *Tahdhib al-Tahdhib* 10:39, *Siyar A'lam al-Nubala* 6:284.

other.”¹

And this indicates the invalidity of her hadith praising Abu Bakr for support, necessitating that this praise is specific to her (Khadijah) and not him (Abu Bakr). It also clarifies the falsehood of what the Nawasib claim.

Abu Bakr’s precedence over the community in embracing Islam, as it includes the testimony of the Messenger (peace be upon him) that Khadijah (may God have mercy on her) had faith before anyone else.

The Eighth Issue: Proving that the Hadith “Follow the two after me” is fabricated

(Another Issue) If they say, what do you do with the reported hadith...

...from the Prophet (peace be upon him and his family) where he said to his companions, “Follow the two after me: Abu Bakr and Umar”?²

Is this not a clear text from him indicating their leadership and an obligation upon the entire community to obey them? This serves as the strongest evidence of their purity and correctness in their actions of preceding the Commander of the Faithful and the validity of their caliphate.

(Answer) It is said to them: This hadith is fabricated, its chain of narration is notoriously flawed, its meaning is evidently contradictory, and its content is clearly problematic to any

¹ Musnad Ahmad ibn Hanbal 6:117 from his teacher Ali ibn Ishaq, from Ibn al-Mubarak; Siyar A’lam al-Nubala 2:117, Kanz al-Ummal 12:132.

² Musnad Ahmad ibn Hanbal 5:382, 385, 399, 402; Sunan Ibn Majah 1:37/97; Sunan al-Tirmidhi 5:609/3662; Al-Mustadrak al-Hakim 3:75; Misbah al-Sunnah 4:162/4742 and 218/4889.

discerning observer.

As for the flaw in its chain of narration, it is attributed to Abdul Malik bin Umair¹ from Rabi' bin Hirash. Subsequently, it is sometimes attributed to Hudhayfah ibn al-Yaman and at other times to Hafsah bint Umar ibn al-Khattab.

As for Abdul Malik ibn Umair, he was from the people of Sham and one of the crude warriors against the Commander of the Faithful (peace be upon him), known for their enmity and hostility towards him and his family. He continually sought to curry favor with the Umayyads by fabricating false reports about Abu Bakr and Umar and attacking the Commander of the Faithful (peace be upon him) until they appointed him as a judge. He accepted bribes and judged unjustly and oppressively. He was openly immoral and frivolous with women. For instance...

...that Al-Walid ibn Sari' had a dispute with his sister Kulthum bint Sari' before him regarding some wealth and property. Kulthum was among the most beautiful and attractive women of her time, and she caught his eye. He ruled in favor of her brother to get closer to her and with the hope of winning her over. This became widely known and spread about him, leading Hudhayl al-Ashja'i² to say about him...

¹ Sheikh Al-Tusi said in "Talkhis al-Shafi" 3:33: "He was a wicked man, bold against God, and he was the one who killed Abdullah ibn Yaqtar, the messenger of Hussain ibn Ali to Muslim ibn Aqil ... and he was a Marwanid." Ahmad ibn Hanbal said: "His hadith is very disturbed despite the few narrations," and Ishaq al-Kawsaj reported from Ahmad that he considered him very weak. See his biography in "Al-Jarh wa al-Ta'dil" 5:360, "Tahdhib al-Tahdhib" 6:411, "Siyar A'lam al-Nubala" 5:438.

² He is Hudhayl ibn Abdullah ibn Salim ibn Hilal al-Ashja'i, a well-known poet from Kufa. He is known for satirizing three judges of

Walid came to him with witnesses leading them,
 For what he claimed of silent wealth and slaves.
 He led Kulthum to him, and her words
 Were a cure for the prevailing disease and madness.
 She never ceased to signal to him with her eyes,
 And sometimes hinted when her opponent was distracted.
 She had a charm and kohl-lined eyes,
 Using her beauty and kohl to allure him.
 She enchanted the Qibti until he ruled in her favor,
 Against the ruling of God in wealth and power.
 If those in the palace knew his knowledge,
 They would not have appointed the Qibti over any work
 among us.
 When he judges for women, he has shifty eyes,
 And from him came shifty glances and cross-eyed looks.
 When a charming woman spoke to him of her need,
 And he was about to judge, he would clear his throat or cough.
 He would flash his eyes and lick his lips,
 Seeing everything except her displeasure as madness.
 Then, the one attributed to him is Rabi' bin Hirash, who is
 considered among the hadith scholars to be counted among
 the Rawafid (Shi'ites) who mocked Abu Bakr and Umar¹.
 Attributing it to him, along with what we have described, is
 clearly false. Moreover, the well-known account from
 Hudhayfah ibn al-Yaman about the people of al-Aqaba

Kufa: Abdul Malik ibn Umair, al-Sha'bi, and Ibn Abi Layla. See Jumarat Ansab al-Arab: 249, al-A'lam by al-Zarkali 9:72.

¹ See "Tarikh Baghdad" 8:433.

contradicts the narration of this hadith from him.

As for the narration attributed to Hafsa bint Umar ibn al-Khattab, it serves as evidence of its falsehood and should be dismissed in the context of arguments. Hafsa is accused of bias in what she narrates in favor of her father and his companion and is known for her enmity towards the Commander of the Faithful (peace be upon him). She openly expressed her hatred, cursed him, incited hostility against him, and joined her sister Aisha bint Abi Bakr in waging war against him and mobilizing opposition against him. Additionally, her motive for narrating this hadith lies in the significant benefit it would bring to them. A prior document has been written on this matter, which suffices to avoid further elaboration here. God is the guide to success.¹

(Section) Furthermore, if this hadith were established from the Prophet (peace be upon him and his family), it would necessitate the infallibility of Abu Bakr and Umar from sins and decree their perfection, excluding any possibility of error or mistake on their part. This is because the obligation to follow them would imply that the one who does so is correct in the eyes of God and that their actions align with His pleasure. If they were not infallible and could potentially err, then those who followed them in such errors would be deviating from the right path and committing acts that are not correct before God and do not align with His pleasure. Just as God obligated obedience to His Prophet (peace be upon him and his family) and commanded following him, as He commanded following the previous prophets when He said, **“Those are the ones whom God has guided, so from their**

¹ See Al-Shafi, 2:306-311; Talkhis al-Shafi 3:32; Al-Sirat al-Mustaqim, 3:144-146.

guidance take an example,”¹ He made the Prophet (peace be upon him and his family) infallible, just as He made the previous prophets infallible. It would not be within His wisdom to command following those mentioned without them being infallible, as we have explained.

And by consensus, Abu Bakr and Umar were not infallible and their own acknowledgment of this is the clearest evidence of the fabrication and falsehood of the hadith, as we have mentioned.

(Another Section) Furthermore, the divergence between Abu Bakr and Umar in many rulings prevents the obligation of following both of them in all cases, as it is impossible to follow both when they differ. One would be required to oppose one in favor of agreeing with the other, and vice versa. It is established that God does not burden His servants with the impossible, nor does His Prophet (peace be upon him and his family) legislate such an obligation. When the general obligation to follow both is invalidated by what we have explained, the obligation, if the hadith is accepted, would remain only in specific cases. This does not confer any special virtue upon them, nor does it preclude their misguidance or imperfection. This is similar to the People of the Book, where Muslims may agree with them on certain matters despite their consensus on their disbelief and misguidance. Thus, it becomes clear from what we have described that the hadith is invalid and its meanings are flawed, as we have previously stated.

(Another Section) Furthermore, the hadith scholars have narrated it with two different wordings in two distinct grammatical forms: one in the genitive case (خفض), which we

¹ Surah An'aam (6), Verse 90

have already explained, and the other in the accusative case (نصب). The latter has a meaning different from what the opponents have interpreted.

And that is because when the Messenger of God (peace be upon him) called the Ummah to adhere to the Book of God and his family (peace be upon them), he said:

“I am leaving among you two precious things: as long as you hold on to them, you will never go astray: the Book of God and my family, the members of my household. For indeed, they will never separate until they come to me at the Pond (of Kawthar).”¹

And he (the Prophet) knew through what God had revealed to him that the first to violate his command in this regard and deviate from it would be these two men (Abu Bakr and Umar). Therefore, he wanted to emphasize the argument against them by specifically instructing them to follow the Book and the family (Ahl al-Bayt) after making it a general command for everyone and including them among the addressees from the rest of the people. Thus, he called out to them specifically to reinforce the argument against them, as we have previously mentioned.

So he said, “Follow the two after me: Abu Bakr and Umar.”

And it was they who were called to be followed, rather than the call being directed to them, as we have explained.

¹ The Hadith of Thaqaalayn is one of the authentic and mutawatir (widely transmitted) hadiths, with its chains of narration ending with a group of notable companions. It is narrated in Sahih Muslim 4:1883/36 and 37, Sunan al-Tirmidhi 5:662/3786 and 663/3788, Sunan al-Darimi 2:431, Sunan al-Bayhaqi 2:148, 7:30, and 10:114, Musnad Ahmad 3:14, 17, 26, 59, and 4:366, 371, and Mustadrak al-Hakim 3:109, 148.

And it is not unlikely that the command begins with a plural form for two individuals or with a dual form for a group for the sake of linguistic expansion, just as one can refer to a single person with dual or plural forms without implying any actual plurality. God Almighty said, **“These two opponents disputed concerning their Lord”**.¹

And He said, “And has the story of the disputants come to you? When they climbed over the wall of the prayer chamber” up to His words, **“They are two adversaries who have wronged each other”**.²

And if the matter is as we have described, then what the Nawasib cling to from this hadith has fallen away, leaving no doubt in it. All praise is due to God.

The Ninth Issue: Discussion about the Titles “Al-Siddiq,” “Al-Faruq,” “Dhu al-Nurayn,” and Their Implications

(Question) If they say: We find that the Ummah has described Abu Bakr as “Al-Siddiq,” Umar as “Al-Faruq,” and Uthman as “Dhu al-Nurayn.” These titles have become so widespread and well-known among the people that no one is unaware of them. This is the clearest evidence that these individuals are among the righteous and that they were entirely correct and truthful in their actions. If it were not so, this praise would not have become so widespread and well-known.

(Answer) It is said to them: The widespread use of titles and descriptions is not a valid criterion, and no rational person relies on that. This is because someone who does not deserve it

¹ Surah Al-Hajj 22:19.

² Surah Sad 38:21-22.

might be praised out of partisanship and misguidance, just as someone deserving might be praised based on accurate consideration. Particularly, state power and rule are among the strongest reasons for the widespread use of such titles, even if they are not established by clear evidence or proof.

Do you not see that the description of idols as deities was widespread in the pre-Islamic era before Islam, even though we know it to be false and that there were those who believed otherwise at that time? Similarly, the attribution of divinity was common in the past for many kings, even though the people of truth were certain of its falsehood and refrained from openly opposing it.

And the descriptions of the Abbasid kings that imply great praise became widespread, just as similar descriptions spread and became common for the Talibids who contested their leadership. This resulted in both groups being regarded similarly in this respect, but this did not necessitate that both parties were correct or equally deserving.

And the description of Abu Ja'far as "Al-Mansur" is like the description of Muhammad ibn Abdullah ibn al-Hasan as "Al-Mahdi." Similarly, the one who succeeded Abu Ja'far al-Mansur was called "Al-Mahdi," and his son "Al-Hadi," and his grandson "Al-Rashid." Likewise, those from the other group we mentioned were called "Al-Nasir," "Al-Hadi," "Al-Rashid," "Al-Mansur," "Al-Mu'izz," and "Al-Aziz." Since these titles became widespread for those we named in a similar manner, it is impossible for all of them to represent the truth, as that would lead to inconsistency and contradiction. Thus, the claims made by the opponents, based on the popular titles given to those who preceded the Commander of the Faithful (peace be upon him) that imply praise in religion, are invalid.

The widespread use of these titles does not establish their leadership with certainty.

Then it is said to the Mu'tazila, Khawarij, Ahl al-Adl, Murji'a, and the rational scholars of hadith: You know that it has been widely spread and become common knowledge that Mu'awiya ibn Abi Sufyan is called the "Uncle of the Believers" and the "scribe of the revelation of the Lord of the worlds," just as it has been widely spread and become common knowledge that Abu Bakr is the "Siddiq" and Umar is the "Faruq." However, this widespread recognition does not necessarily mean, in your view, that Mu'awiya is truly the "Uncle of the Believers" or deserving of the role of scribe of the revelation and divine inspiration.

So why do you deny that the widespread titles given to Abu Bakr and Umar, which you mentioned, do not necessarily grant them any true right in religion? This is something that does not make any difference to them.

(Section) Then it is said to the Mu'tazila: You cannot deny that the label "Qadariyya" has become widespread for you, just as the label "Jabriyya" for those who believe in predestination, "Kharijites" for the Khawarij, "Rafidha" for the followers of Ali (peace be upon him), and "Hashawiyya" for the scholars of hadith. This widespread usage does not necessarily mean, in your view or in the view of any group we have named, that those described by these labels are deserving of them or that these labels indicate their exit from the religion, as we have mentioned. So why do you deny that the titles widely known among the public for Abu Bakr and Umar, which imply praise, do not necessarily confer any special virtue on them or remove any deficiencies from them? This is something you cannot refute.

The Tenth Issue: Refuting the Argument for the Virtue of the Two Shaykhs Based on Their Precedence in Leadership

(Question) If they say: Why do you deny that appointing Abu Bakr and Umar to leadership and their precedence over everyone else in authority indicates their virtue in Islam and their superiority in religion, even if we do not fully comprehend this virtue and it has not reached us through tradition and transmission?

And this is because they were not of the noblest lineage among the people, which would call for their precedence, as the Banu Abd Manaf were nobler than them. Nor were they the wealthiest, so that those who appointed them would hope to gain from their wealth. Nor did they have the strongest tribe, so that people would fear their tribe.

So, it remains that those who preferred them over the Commander of the Faithful (peace be upon him), Abbas ibn Abd al-Muttalib, and the rest of the Muhajirun and Ansar, did so only because of a virtue they recognized in them.

Otherwise, what reason would compel the wise and sincere people to follow their leadership and appoint them as leaders for their community and heads for everyone, if not for the virtue we have claimed?

(Answer) It is said to them: If these two men had the virtue that you claim and this was known among the people of their time as you mentioned, then the reports should have conveyed it, and the narrators of history and traditions should have transmitted it. In fact, it should have become so evident that it would lead to certain and undeniable knowledge, removing any doubt about its validity so that not even two people would disagree on its authenticity. This is because all the motives for

spreading the virtues of individuals would be present in transmitting what these two men had, which would necessitate admiration and the reporting of their virtues.

Do you not see that they were the leaders of the people, possessing authority over everyone, and that the manifestation of their leadership during their time and afterward was evident, overpowering their enemies and achieving stability? Anyone who openly opposed them faced the risk of bloodshed, exile, or being ostracized by the community, and those suspected of harboring hatred towards them were distanced from worldly benefits, hiding their beliefs from the majority while fearing and dreading the consequences. This led to the custom of executing those who openly supported the Commander of the Faithful (peace be upon him) while expressing devotion to Abu Bakr and Umar was seen as a sign of religious adherence. The Umayyads even used renouncing the Commander of the Faithful as a means to test people's loyalty to the caliphs before him. Anyone who refused to renounce him was judged as an enemy of the two Shaykhs (Abu Bakr and Umar) and an opponent of Uthman. Conversely, those who renounced the Commander of the Faithful were deemed adherents of the Sunnah and supporters of Abu Bakr, Umar, and Uthman.

Most people attained their worldly desires through their association with Abu Bakr, Umar, and Uthman, gaining positions in the judiciary, witnessing, and governance. They acquired wealth, and their status was elevated among the caliphs of the Umayyads and Abbasids by showing partisanship towards Abu Bakr, Umar, and Uthman, advocating for their leadership, and favoring them over all other companions. They fabricated virtues for them that

contradict the Quran, are refuted by the Sunnah, are impossible according to reason, and are easily exposed as false with a little consideration.

And since the matter is as we have described, and no rational person can refute what we have explained and clarified, it is invalid to claim that knowledge of the virtues of these two men, and the third as well, is so certain as to remove all doubt. This is because all the motives to acknowledge their virtues would have been abundantly present if it were true. The opponent cannot claim anything stronger in this matter than what we have already narrated from them earlier in this book, which we have shown to be weak and unreliable. Thus, the ignorance of the Nawasib in claiming unknown virtues for them becomes evident, as they mistakenly imagined. It also exposes the invalidity of their arguments, which they based on misinterpretations of texts and fabricated reports. All praise is due to God.

The Eleventh Issue: Consensus that Ali Was the First to Embrace Islam

(Section) Then it is said to them: We have examined the conditions of those who preceded the Commander of the Faithful (peace be upon him) in ways that might indicate a virtue necessitating their precedence, and we did not find it in any aspect. This is because the qualities of virtue are well-known and their aspects are clearly recognized. These qualities are: being the first to embrace Islam, striving in the way of God alongside the Messenger of God (peace be upon him), having knowledge of the religion, spending in the cause of God, and renouncing worldly pleasures.

As for being the first to embrace Islam, the Commander of the

Faithful (peace be upon him) preceded Abu Bakr by the consensus of scholars and the agreement of jurists. Although some of his enemies claim that his belief was not certain due to his young age and was merely educational, he was indeed the first. After the Commander of the Faithful (peace be upon him), Zayd, Ja'far, Khabbab (may God be pleased with them), and other migrants also preceded Abu Bakr. This is firmly established in the hadith.

Salim ibn Abi al-Ja'd narrated from Muhammad ibn Sa'd ibn Abi Waqqas that he said to his father Sa'd, "Was Abu Bakr the first among you to embrace Islam?" He said, "No, more than fifty men had embraced Islam before him."¹

As for Umar ibn al-Khattab and Uthman ibn Affan, it is not disputed among scholars that they are ranked below the foremost predecessors in Islam, and they were not among the first to embrace Islam, as many other Muslims preceded them.

As for jihad, none of them have any precedence in it, and no rational person can claim that they participated in it in any significant way. Historians have mentioned those who engaged in it, and none of them were included. No one dared to say that they ever faced an opponent in combat, shed the blood of an unbeliever, injured an infidel in battle, or confronted anyone from the enemy. Therefore, there is no doubt in this matter, and the knowledge of what we have mentioned is clear and established.

As for knowledge of the religion, their inadequacy and inferiority compared to those truly knowledgeable became apparent by their necessity to rely on other jurists during their

¹ Tarikh al-Tabari 2:215, Al-I'lam bi-Haqqat Islam Amir al-Mu'minin (peace be upon him): 409.

leadership. This fact alone suffices to demonstrate their lack of religious expertise without needing to present further evidence.

And the Messenger of God (peace be upon him) had appointed judgments for a group of his companions, but he did not appoint any of the three (Abu Bakr, Umar, and Uthman) for any of it.

The Prophet (peace be upon him and his family) said, “The best reciter among you is Ubayy, the most knowledgeable of you regarding what is permissible and what is forbidden is Mu’adh, the best in the laws of inheritance is Zayd, and the best judge among you is Ali.”¹

The Prophet (peace be upon him and his family) allotted a portion of knowledge to each of those we named, but he reserved the comprehensive knowledge of judgment for the Commander of the Faithful (peace be upon him), as judging requires all the mentioned forms of knowledge. He excluded Abu Bakr, Umar, and Uthman from all of this, giving them no share, as we have mentioned. This is something that is clear and indisputable to those of sound mind.

As for spending in the way of God, we have previously discussed it sufficiently, making repetition here unnecessary. Umar ibn al-Khattab, among the three, had none of it by consensus. As for Uthman, he did spend, but it was without merit. The absence of any praise for him in the Quran, despite his spending, indicates that it was not virtuous. Even if he had some virtue from it, it would be like the share of other

¹ Sunan al-Tirmidhi 5:664/3790 and 3791, Sunan Ibn Majah 1:55/154, Musnad Ahmad 3:281, Misbah al-Sunnah 4:179/4787, Mustadrak al-Hakim 3:422.

spenders who did not thereby gain precedence in the leadership of the Muslims.

As for renunciation of worldly pleasures, their eagerness for leadership, their contention with the Ansar for authority, and their scheming to appear as the rightful leaders disqualify the three from it. They left the Messenger of God (peace be upon him) laid out among them without fulfilling their duty to him in his death, neither attending to his washing and preparation nor his prayer, funeral procession, or burial. They were preoccupied with disputing those who preceded them to the Saqifah, seeking worldly gain rather than the hereafter, striving to fulfill their desires, indulging in pleasures, and extending their dominance over people through leadership. The first of them did not relinquish leadership until he was certain of his own demise, and even then, he entrusted it to his companion, withholding it from others out of jealousy and self-interest.

The actions of the second caliph during the council (shura) confirmed its outcome after his death, bearing the burden of its sins, which he could have avoided had he bestowed it upon its rightful claimant. Following him, the actions of the third caliph led the companions of the Messenger of God (peace be upon him) to deem his blood permissible to shed due to his abandonment of religion, devotion to worldly matters, misappropriation of God's wealth, and appointing the wicked from the Umayyads and Marwan to positions over the faithful. When he was asked to relinquish his position to someone who would follow the paths of religion, he refused, out of love for the world, and his greed for it intensified until his blood was shed by the people, permitting and lifting the prohibition on his killing.

So what asceticism did they possess with what we have described? And what doubt remains for any opponent regarding their lack of all virtuous qualities, given what we have mentioned? If not for partisanship clouding the hearts.

The Twelfth Issue: Explanation of the Reason for People Preferring the Two Shaykhs in Leadership

(Section) As for their question about the reason people preferred them despite what has been mentioned about their lack of nobility, small tribe, and wealth, there is a different reason for that.

One reason is that they chose someone who was not the noblest among them, preferring him so that leadership could be attainable for their various groups, despite their differences in rank and nobility. This would ensure that no one among them, regardless of their lower status, would be prevented from aspiring to leadership over someone more noble. If they had confined leadership to the most noble or the wealthiest, it would have been limited to a select group, leaving others with nothing. Additionally, if they had given leadership to the wealthiest, all the poor would have aspired to it for material gain. They also did not choose the one with the strongest tribe, fearing that they would be unable to remove him if needed, as he could refuse with the support of his tribe, preventing them from achieving their goals.

And the second reason is that the one they chose was devoid of any qualities that would necessitate his being placed behind. He did not possess a level of virtue that would incite envy, which could have prevented him from being preferred.

And the third reason is that the majority were more

comfortable with this man than with anyone else because he was distant from their enmities and had not harmed them in their religion.

The fourth reason is the alignment of the supporters with the chosen one, both in their inner beliefs and outward appearances, leading to a similarity of hearts among them.

The fifth reason is the firm hope of the followers to achieve their desires for leadership and governance through the chosen one. They expected him to implement rulings they favored, even if they contradicted obligatory and traditional laws, and to overlook their mistakes and lapses. This is also one of the reasons that led to the removal of the rightful person from his position without dispute.

The sixth reason is the consensus that does not stem from a solid foundation or result from careful consideration. It is a custom that has persisted and is evident in similar testimonies. Do you not see how the people of ignorance collectively worshipped idols, which are inanimate objects that neither benefit nor harm, neither bring good nor ward off evil, while turning away from the worship of God who created them and showed them signs within themselves and in others?

And similarly was the case of those who preceded them in idol worship, despite the reprimands of the prophets and the rebukes of the wise.

The same was true for the people of Moses (peace be upon him) when they disobeyed their prophet by worshipping the calf and followed the Samiri. They abandoned Aaron, the prophet of God, neither heeding his admonitions nor listening to his words, nor considering his arguments. The Samiri was neither the wealthiest among the people, nor the noblest in lineage, nor the strongest in tribe.

And many of the Arabs followed Musaylimah the Liar, despite his evident deficiencies, incapacity, foolishness, and the widespread knowledge of his falsehood and absurdity. They abandoned the Messenger of God (peace be upon him), despite his evident virtue, complete wisdom, renowned honesty, trustworthiness, noble lineage, honorable descendants, the clear proof of his mission, the clarity of his arguments, and his miraculous signs. Musaylimah was neither the most powerful in tribe, nor the wealthiest, nor the noblest in lineage; rather, he was the opposite of all these qualities. Yet, this did not prevent people from being misguided by him, nor did it stop his followers from elevating him. Many who had embraced Islam apostatized and joined him.

And throughout time, it has been evident that the majority often follow the worst of people and turn away from the best of them. This cannot be denied and was not due to the power of their tribe, nobility of lineage, or wealth, but rather due to complete cunning, worldly ambition, and agreement. As a result, women ruled over men, children advanced over the wise, slaves enslaved the free, and the lowly dominated the noble, with the ignorant ruling over the scholars.

And God Almighty said, “And thus We have made for every prophet an enemy from among the criminals.”¹

And God Almighty said, “And so We have made for every prophet an enemy – devils from among humans and jinn, inspiring to one another decorative speech in delusion”². The majority in the time of most prophets were followers of the criminals, leading most of their communities astray, altering

¹ Surah Al-Furqan 25:31.

² Surah Al-An'am 6:112.

their laws, diverting people from their paths, and calling them to a different religion. It was not the nobility of the misleaders, their power within their tribes, or their wealth that led people to follow them. Rather, it was the same motivations we have described that led people to prefer those we have named.

And if we were to pursue this concept further and enumerate those who attained it and explain the matter in detail, the discourse would become lengthy. In summary, it is mostly the case that worldly matters are attained by those who pursue them, and leadership often falls to the ignorant. Dominance and control over worldly affairs are typically in the hands of the misguided and disbelievers. It is only rarely and exceptionally that power and leadership shift to the people of faith, virtue, and perfection. Anyone who denies or disputes what we have described is either ignorant or obstinately contentious.

(Section) Then it is said to them: We do not deny that preferring the inferior over the superior is contrary to the dictates of reason, and that the governance of the complete by the incomplete is an illogical and reprehensible practice. However, it is not unprecedented among the misguided, nor is it surprising given their choices in past times and situations. The preference of the Banu Taym and Banu Adi over the Banu Hashim and Banu Abd Manaf is akin to the elevation of slaves over their masters. The usurpation of Abu Bakr ibn Abi Quhafa over the position of the Messenger of God (peace be upon him) and the exclusion of his brother, successor, son-in-law, minister, heir, and caliph among his family, the one most beloved to God and His Messenger, is astonishing to the point of heartbreak. Yet, when we consider the examples we previously mentioned of unusual occurrences in history, our

hearts are somewhat consoled.

The poet has said:

Did the Prophet of truth come from the Hashimite clan,
 Only for Taym to take the reins of power away from them?
 Diverting it from a people by whom its affairs were completed,
 And to be held by Abu Bakr, one of those with a light
 complexion.

Is this under whose judgment, so we may know his ruling?

Indeed, the well-known tenets of the religion have turned into
 denial and obscurity.

And he also said, may Allah have mercy on him¹:

Do you see Sihaka, her son, her grandson,

And Abu Quhafa, the eater of flies?

They used to see, and in matters there are wonders

That the passage of time brings forth,

That the caliphate is inherited from Hashim,

To them it returns, along with the prestige of authority.

Thirteenth: The results of preferring the three over the
 Commander of the Faithful, peace be upon him.

(Section) Know, may Allah have mercy on you, that if it were
 not for what befell these three in their advancement over the
 family of Muhammad, peace be upon him, and their
 domination over the people with their authority, and their
 arrogance over them, no two swords would have been drawn
 among the Muslims, nor would two people have differed in the

¹ In Al-Sirat Al-Mustaqim 2:306, it is mentioned: "Among the best poetry recited by Abbasa, the daughter of her father Al-Sayyid Al-Humairi." And the verses were mentioned.

Sharia, nor would the followers of the Camel, the people of Sham, and the people of Nahrawan have deemed the blood of the believers lawful, nor would the blood of the Commander of the Faithful, Ali ibn Abi Talib, peace be upon him, have been shed, nor would there have been ignorance in religion and permissibility, nor would Al-Hasan and Al-Husayn, peace be upon them, have been killed, nor would the sanctities of the family have been violated, and their blood spilled as it is done with those who have apostatized from Islam.

But they laid the foundation for this by pushing Ali, the Commander of the Faithful, peace be upon him, away from his position, and they established it by disregarding his right, and they made it obligatory by belittling his matter, and they facilitated it by lowering his status, and they recorded it by bringing him down from his rightful place, and they made it permissible by showing their enmity and hatred towards him. Therefore, they bore the sin for it and carried the burdens of it and the burdens of those who went astray from the truth because of them, as Allah Almighty said, “And they will surely carry their own burdens and other burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent.”¹

And indeed, the poet of the family of Muhammad, peace be upon him, spoke well in summary of what we have detailed in this context, where he says:

The intoxicated ones from Umayyah sleep peacefully,
 While in Karbala, the slain ones' kin cannot find rest.
 Islam was ruined only by a gang,
 Whose foolish leaders ensured their luxury lasted.

¹ Surah Al-Ankabut 29:13.

Thus, the spear of religion ended up in the hand of a tyrant,
If one side of it bends, he won't straighten it.

And another poet said about that:

By my life, if the Umayyads have been unjust and
transgressed,

The one who first established misguidance is more
blameworthy.

And Al-Kumait ibn Zayd, may Allah have mercy on him, said
when mentioning the martyrdom of Al-Husayn, peace be upon
him:

The archers hit their target with their stretched bow,

O last one who reveals the misguidance of the first.¹

And in this book², by the Praiseworthy Allah, I have confirmed
all that the opponents hold onto regarding the Imamate of
their leaders, including the interpretation of the Quran,
consensus, and their reliance on reports that align with their
consensus rather than those they differ on due to their oddity
and inclusion in the realm of nonsense. I have clarified these
aspects with clear explanations and revealed the truth in them
with evident proof.

And I, by His will and assistance, will dedicate a separate book
to what the Shia rely on regarding the Imamate of the
Commander of the Faithful, peace be upon him, from the clear
verses of the Quran and truthful reports supported by the
proofs of tawatur (consecutive transmission) and the clear

¹ In Sharh Al-Hashimiyyat: "Sadda." And in Al-Aghani: "Asda." The latter is more appropriate.

² Sharh Hashimiyyat Al-Kumait by Abu Riyash Ahmad ibn Ibrahim Al-Qaisi: 168, Al-Aghani 17: 31.

evidence from the Quran. In this book, I will thoroughly explain the meanings of the discourse¹ to complement this book and complete the benefits in these chapters. And Allah, exalted be His name, is the grantor of success and the guide to the right path.

Here ends the book “Al-Ifsāh” by the virtuous Sheikh Al-Mufid, Abu Abdullah Muhammad ibn Muhammad ibn Al-Nu’mān ibn Abdul-Salam ibn Jabir ibn Al-Nu’mān ibn Sa’id Al-Ukbari Al-Baghdadi, may his soul be sanctified.

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